

CATALOGUE
OF
THE TURKISH MANUSCRIPTS

IN
THE BRITISH MUSEUM.

BY
CHARLES RIEU, PH. D.
KEEPER OF THE ORIENTAL MSS.

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PREFACE.

THE Present Catalogue embraces all the Turkish MSS. now extant in the British Museum. They are 483 in number, viz., 444 in Western, or Osmanli, Turkish, and 39 in Eastern Turkish, or Chaghatai, for which the more comprehensive native term of Turki has been adopted. Although belonging to the same family of speech, these two branches are sufficiently wide apart to be treated as separate languages, and the literatures to which they gave rise run in quite distinct channels. It has therefore been thought best to deal with the Turki MSS. in a separate division at the end of the Catalogue.

The Turkish of Azerbāijān, on the other hand, is more closely allied to the Western than to the Eastern branch. As MSS. in that dialect contain exclusively poetical works, they have been grouped together at the end of the section of Turkish poetry.

In the classification and description of MSS. the same plan has been followed as in the Persian Catalogue. The same attention has been given to the chronological sequence of works in each class, and comparatively few have been left without the determination of a precise or approximate date of composition. If less development has been given to the biographical notices of authors, the reason is that the ground was found better prepared. In many cases a simple reference to Baron von Hammer's classical writings rendered any further statement superfluous. Hammer's colossal work supplies an inexhaustible fund of information on Turkish history and literature, and, although it may occasionally require control in matters of detail, it still is, and will long remain, an indispensable guide for whosoever enters upon that study. References to his two standard works, "Geschichte des Osmanischen Reiches," Pesth, 1827—35, and "Geschichte der Osmanischen Dichtkunst," Pesth, 1836—38, will be found on every page.

What has been stated in the preface to the third volume of the Persian Catalogue respecting the origin of the Persian collection, applies, in a great measure, also to the Turkish collection. Most of the private collections there mentioned comprised some Turkish MSS. Here, as there, the most important contribution is due to the collecting zeal of Claudius James Rich, whose name will be found attached to no fewer than 124 of the MSS. described. These include our earliest Turki text, the *Ḳışaṣ i Rabghuzi*,

composed A.H. 710 (p. 269), a valuable collection of Chaghata'i poems, with dates ranging from A.H. 754 to 914 (p. 284); notices of contemporary poets, by Mir 'Ali Shīr (p. 273); the Khamseh, or five narrative poems, of the same author (p. 292); the Divans of Sultān Ḥusein Beikara (p. 256), and of 'Obeid Khān Uzbek (p. 300); a hitherto unnoticed Turkish history, written under Bāyezīd II. by Bihishti (p. 44); the authentic record of the great Suleimān's reign, by Jelāl Zādeh Muṣṭafa (p. 49); the rare life of Selīm I., by the same writer (p. 50); early copies of Ḥamdi's Iskender Nāmeḥ (p. 164), and of Sheikhi's Khusrev u Shirīn (p. 165); lastly, the biographies of poets by 'Ahdī, brought down to A.H. 1001 (p. 76).

Next in point of numbers is a collection of 106 Oriental MSS. formed by M. Alexandre Jaba, late Russian Consul at Erzerum, the only one in which Turkish forms a preponderating element, amounting to forty-nine volumes. One of the most curious is a Shahnāmeḥ translated from Firdausi for Sultān Ḳansauh Ghaurī, the last of the Memlūk kings of Egypt, A.H. 913 (p. 152). The following are also worthy of notice:—A Turkish history, written under Murad III. by Seyyid Loḳman (p. 54); the Khamseh, or five Mesnevi poems, of Yahya Beg, the Albanian (p. 180); the rare Divans of Mesīḥī (p. 171), Ishāk Chelebi (p. 176), Gharāmi and Raḥīmi (p. 179); and a history of the Kurds, translated from the Persian of Sheref Khān, for a descendant of the author (p. 70).

Twenty-nine MSS., brought from Egypt in the year 1801 by Col. Hilgrove Turner, comprise an early copy of the Ḥulviyyāt i Sultāni, a work composed about A.H. 850 by Ismā'il Beg, prince of Kastamuni (p. 11); a Turkish history by Jemāli, the original of Hans Lewenklau's "Neuwe Chronica" (p. 46); and an otherwise unknown translation of the Arabic biography of Turkish 'Ulemā (p. 72).

The collection formed by Col. Robert Taylor, Rich's successor in Baghdad, although prominently Arabic, includes twelve Turkish MSS., among which the following are especially valuable:—A detailed history of Bāyezīd II. and Selīm I., written by an anonymous dependant of the latter Sultan (p. 45); a history of religious sects, translated, with additions, from Shehrestani (p. 35); two copies of Nazmi Zādeh's history of Baghdad (p. 41); and the geographical dictionary of Sipāhi Zādeh (p. 110).

Eight MSS. brought from India by the late Col. George Wm. Hamilton are mostly in Eastern Turkish. They include the rare lives of saints and sufis by Mīr 'Ali Shīr (p. 274), four Mesnevis of the same author (p. 293), and an early copy of his Divan (p. 294).

To William Erskine, the learned translator of the Memoirs of Baber, the Museum is indebted for a copy of the original Turki text (p. 280), and for the Ferhād u Shirīn of Mir 'Ali Shīr (p. 294). Two choice copies of the Divan of the last-named poet (p. 295) were brought from Persia by Sir Charles A. Murray, and from the same country came, through the Rev. T. H. Sternschuss, a life of Sheikh Ṣafī ud-Dīn, the ancestor of the Ṣafevis (p. 281), and a translation of the Sheref Nāmeḥ, with curious additions (p. 71).

The value of the collection of Baron Alfred von Kremer, acquired since the publication of the Persian Catalogue, rests chiefly in its Arabic contents; but it comprises also fifteen Turkish MSS., among which may be mentioned, as of especial interest, early versions of the *Futūh ush-Shām* (p. 38), and of the *Ḳābūs Nāmeḥ* (p. 116): a history of the Turkish conquest of Egypt, translated, with additions, from Ibn Zenbel (p. 59); and Sudi's commentary upon the *Divan* of Ḥāfiz (p. 158).

Among many valuable Oriental MSS. secured for the Museum in the years 1885—87 by Sidney Churchill, Esq., Persian Secretary to the British Legation at the Court of Teheran, are nine Turkish MSS., first of which in importance is the famous *Senglakḥ*, or Turki-Persian dictionary, of Nādir Shāh's secretary, Mirza Mehdi Khan (p. 264), hitherto only known in Europe through a meagre abridgment. Others are the rare *Divans* of Sultan Ḥusein Beikara, the last of the Timurides of Persia (p. 299), of his contemporary, Shāh Ismā'il, the founder of the Ṣāfevi dynasty (p. 205), and of Emāni, a Turkish Emir at the Court of Shāh 'Abbās I. (p. 301); the *Makhzen ul-Esrār* of Mir Ḥaider Telbeh (p. 298); *Maḥbūb ul-Ḳulūb*, the last work of Mir 'Ali Shīr (p. 275); and the earliest Persian-Turkish dictionary, compiled about A.H. 850 by Luṭf-ullah Ḥalimi (p. 137).

Out of thirty-four MSS. included in the Harleian Collection, the most valuable are:—An anonymous "*Mirabilia Mundi*," translated from an otherwise unknown Persian work, apparently of the fourth century of the Hijrah, and enriched with numerous miniatures (p. 104); the romance of Ebu Muslim (p. 214), and old copies of the earliest Turkish poems, the *Gharib Nāmeḥ* of 'Ashiḳ Pasha (p. 160), and the *Iskender Nāmeḥ* of Aḥmedi (p. 162).

Among MSS. acquired independently of the above-named collections, and from various sources, the following may be pointed out to the attention of readers:—A contemporary account of the Georgian campaign of Lala Mustafa Pasha, written by 'Ali, A.H. 988 (p. 61); the history of Selīm I. in verse, by Shukri (p. 174); the *Vīs u Ramīn* of Lāmī'i (p. 175); the romance of *Ḳirān Ḥabeshi*, in three large folios (p. 219); an illuminated copy of the tale of *Ferrukh-rūz* (p. 229); a history of Chingīz Khān and his successors, concluding with Sheibāni Khān, and written for him, A.H. 908 (p. 276); the *Divans* of Ḳabūli (p. 184), and of Sekkāki, an early Chaghatāi poet (p. 284).

Osmanli Turkish, in its early stages of development, is as yet but imperfectly known. The Museum collection will be found to supply some valuable material for its study. Taking the conquest of Constantinople, A.H. 857, as a convenient line of demarcation between archaic and classical Turkish, the works above that limit will range in chronological order as follows:—

The Turkish translation of Ṭaberi (p. 22), A.H. 710.

The *Divan* of 'Ashiḳ Pasha (p. 160), A.H. 730.

A Ṣufi work, by Ḥāji Bektash (p. 246), circa A.H. 730.

Iskender Nāmeḥ, by Aḥmedi (p. 162), A.H. 792.

PREFACE.

- Futūh ush-Shām, by Z̄arīr Muṣṭafa (p. 38), A.H. 796.
 The Mevlūd of Suleimān Chelebi (p. 240), circa A.H. 800.
 Beshāret Nāmeḥ, by Refi'i (p. 164), A.H. 811.
 Devlet Oghli's versified treatise (p. 9), A.H. 828.
 Khusrev u Shirīn, by Sheikhi (p. 165), circa A.H. 830.
 Jāmasp Nāmeḥ, by 'Abdi (p. 167), A.H. 833.
 Merjumeḥ's Ḳābūs Nāmeḥ (p. 116), A.H. 835.

The works of the two brothers known as Yāziji Oghli (pp. 17, 105, 106, 168), the Tale of the Forty Vezirs (p. 216), and the Hulviyyāt i Sulṭāni (p. 11), were all written about the middle of the ninth century of the Hijrah. The undated romances of Ebu Muslim, Seyyid Baṭṭāl, and Ḳirān Ḥabeshi, are probably to be assigned, in their present shape, to the eighth, or to the first half of the ninth century.

Early texts in Eastern Turkish are fewer, but, from their archaic character, linguistically still more important. They begin at the same date, A.H. 710, with the Ḳiṣaṣ i Rabghuzi (p. 269). The next-following are:—

- Mahabbet Nāmeḥ, by Khwārezmi (p. 290), A.H. 754.
 Makhzen ul-Esrār, by Ḥaider (p. 286), A.H. 812—17.
 Gul u Naurūz, by Luṭfi (p. 285), A.H. 814.
 Del Nāmeḥ, by Emīri (p. 288), A.H. 833.
 Ta'ashshuḳ Nāmeḥ, by Sidi Aḥmed (p. 289), A.H. 839.
 The Divans of Sekkāki and Luṭfi (pp. 284, 288), about 850.

The following is a chronological list of our earliest dated MSS. :—

A.H.	PAGE.	A.H.	PAGE.	A.H.	PAGE.
855	166 <i>b</i>	967	160 <i>a</i>	986	170 <i>a</i>
863	17 <i>a</i>	969	178 <i>b</i>	987	273 <i>a</i>
864	134 <i>a</i>	970	65 <i>b</i>	988	21 <i>b</i>
887	294 <i>b</i>	—	280 <i>a</i>	—	180 <i>b</i>
890	166 <i>b</i>	972	174 <i>a</i>	—	213 <i>a</i>
914	284 <i>b</i>	—	179 <i>a</i>	—	253 <i>a</i>
933	167 <i>a</i>	973	135 <i>a</i>	989	135 <i>b</i>
936	251 <i>b</i>	—	175 <i>b</i>	—	226 <i>b</i>
938	172 <i>a</i>	977	228 <i>a</i>	990	61 <i>b</i>
940	164 <i>a</i>	980	176 <i>b</i>	—	116 <i>b</i>
950	251 <i>b</i>	982	23 <i>b</i>	991	40 <i>b</i>
959	227 <i>a</i>	—	78 <i>a</i>	996	184 <i>a</i>
960	45 <i>b</i>	—	137 <i>b</i>	997	245 <i>b</i>
—	155 <i>b</i>	983	108 <i>b</i>	—	53 <i>a</i>
961	177 <i>b</i>	984	12 <i>b</i>	998	183 <i>a</i>
966	157 <i>b</i>	985	223 <i>a</i>	999	19 <i>a</i>

A few undated MSS., which may be assigned to the fifteenth century, are described at pp. 23 *a*, 162 *a*, 164 *a*, 165 *b*, 166 *b*, and 269 *b*.

Whether Turks are naturally less fond than Persians of the pictorial art, or whether they are more generally restrained by religious scruple from its cultivation, it is a matter of experience that illuminated Turkish MSS. are exceedingly rare, and rarer still are those which have escaped defacement at the hands of ruthless zealots. The following short list comprises all those which the Museum collection can offer:—

DATED MANUSCRIPTS.			UNDATED MANUSCRIPTS.		
	PAGE.	A.H.		PAGE.	
Jāmasp Nāmeh . . .	167	933	Khusrev Shīrīn . . .	166.	15th cent.
Nuṣret Nāmeh . . .	61	990	Wonders of Nature	104.	16th cent.
Shemā'il Nāmeh . . .	53	997	Humāyūn Nāmeh . . .	228.	— —
Pāshā Nāmeh . . .	191	1040	'Aja'ib ul-Makhlūkāt	107.	— —
Divān i Bākī . . .	187	1046	Tale of Ferrukhrūz	229.	— —
Leilā Mejnūn . . .	206	1075	Album of drawings	211.	17th cent.

With Eastern Turkish MSS. the case is different, and the proportion of illuminated volumes is far greater. Such MSS. come mostly from Eastern Persia, especially from Herat, and, in point of ornamentation, they are not distinguishable from Persian MSS. of the same class. The four following MSS. contain miniatures:—Gul u Naurūz (p. 285 *b*), A.H. 914; Makhzen ul-Esrār (p. 298), 16th cent.; Tevārikh Guzīdeh (p. 276), 16th cent.; Ḥairet ul-Ebrār (p. 294), A.H. 1006. A fifth, the Divan of Nevā'i (p. 295), is remarkable for rich and highly-finished illuminated borders.

The only part of the Turkish collection descriptions of which have already appeared in print consists of sixty-nine Rich and fifteen Kremer MSS. Short Latin notices of the former were published by their owner in the years 1813-14, in the third and fourth volumes of the "Mines de l'Orient." The latter have been described by Baron von Kremer, with the rest of his collection, in a Catalogue printed at Vienna, 1885. A list of the original and present Nos. of both sets, with references to the pages of the present catalogue, will be found at the end of the Numerical Index.

CHARLES RIEU.

June 29, 1888.

BIBLE.

Harl. 576.

Foll. 109; 8½ in. by 6; 14 lines, 3¾ in. long; written in fair large Neskhi, with all the vowels, on one side of the paper only, apparently in the 17th century.

The Proverbs of Solomon, with the heading *ديباجه* كتاب امثله, حضرت سليمان هر ملتده حكما متقدمينك عادت اشرفلرى beginning بو ايديكه حكمت و معرفت وصاياه مختصر نصوص و تمثيلات ايله تعليم ايدرلردى

The preface, foll. 4—7, probably translated from Latin, treats of proverbs in general and of those of Solomon in particular, with reference to 1 Kings, iv. 32. It shows how the latter were collected, partly by Solomon himself, partly by Hezekiah, and sets forth the division of the book into two parts, and the scope of each.

The text shows some amount of verbal agreement with that of the Turkish Bible, printed in Paris, 1827. It is probably derived from the translation made by 'Alī Beg Bobrovski, in the years 1662—1664, and preserved in the original MS. at Leyden, on which the Paris edition is based. See de Goeje, Leyden Catalogue, vol. v., No. 2405; and, for the life of 'Alī Beg, Catteau, Biographie Universelle.

The first chapter begins as follows: *بنی اسرائیلک پادشاهی داوود اوغلی سلیمانک مثلریدر ۲ علم و تادیبی و تربیتی بلمک ایچون ۳ عقلک عدلی و حکمی هم استقامتی قبول اتمک ایچون ۴ سفیهه زیرکلیک اوغلانه علم و اذهانی ویرمک ایچون*

To the first ten chapters summaries of the contents are prefixed.

A detached leaf, inserted at the beginning, contains a table of chapters drawn up in English; at the end of which the following note has been written by Wanley: "Superiora fuerunt scripta manu Jezreelis Jones, in Arabicis Interpretis Regii, 6 die Mensis Augusti, A.D. 1711."

A Turkish translation of the Proverbs, also anonymous, is noticed in the Paris catalogue, p. 305, No. 1.

Add. 7830.

Foll. 139; 11 in. by 8; 20 lines, 4¾ in. long; written in a fair large Neskhi, probably about the close of the 17th century; bound in Oriental stamped leather. [Rich, No. 470.]

The four Gospels, with the following title written in the centre of the first page:

*النجیل مقدس یعنی لسان ترکیه ترجمه اولغان بیزوم ریمز
یسوع مسیح یکى عهد و وصایتی*

The text is a faithful transcript of the Turkish version published by Wm. Seaman under the title "Domini nostri Jesu Christi Testamentum Novum Turcice redditum," Oxoniae, 1666.

The chapters are marked in the margin by the Armenian word for chapter *ԳԼՈՒԽ*, with a numerical figure. The verses are separated by red dots, but not numbered. The marginal notes of the printed edition have not been added.

Add. 19,001.

Foll. 172; 8½ in. by 6; 22 lines, 3½ in. long; written in Neskhi; dated Tokat, the 30th day of Nisân, A.D. 1725; bound in Oriental stamped leather. [REV. JOHN MUEHLEISEN.]

The four Gospels and the Revelation, with the same title as in the preceding MS.

The text is also transcribed from the version of William Seaman. The marginal notes of the printed edition are written in red ink in the MS. The verses are not numbered.

Copyist: *مخايل بن المقدسى قسطنطين جربوع*

On the last page is written, "J. M. Eppstein, to the Reverend Mr. Mühleisen."

Sloane 3089.

Foll. 68; 7¾ in. by 5¾; 22 lines, 2¼ in. long; written in a stiff angular character by a European hand, with ruled margins, A.D. 1657.

The Gospel of John with the following title: *بشارة القديس الجليل التلميذ الرسول يوحنا ابن زبدي حبيب يسوع المسيح*

(1) *بدايته ادى سخن و سخن الله ادى*
 (2) *والله ادى سخن كندی بدايته ادى الله*
 (3) *هب انوكله اولدى وانسز برشىء يوغيدى اولمشلردن*
 (4) *كندیده ادى حیات و حیات ادملوك نوریدی*

The text is anterior to the publication of Seaman's version. Notwithstanding many discrepancies, it bears a marked resemblance to it, and represents probably an early attempt of the translator. Corrections, or alternative renderings, are frequently added in the margin. The verses are detached, and numbered in the margin

At the end is written, "Finished in the year 1657."

MUHAMMEDAN THEOLOGY.

C O R A N .

Or. 1143.

Foll. 350; 11 in. by 5 $\frac{3}{4}$; 25 lines, 3 $\frac{1}{4}$ in. long; written partly in Nestalik, partly in Neskhi, apparently in the 17th century.

[ALEX. JABA.]

The last volume of a commentary upon the Coran, without title or author's name. It comprises the last third of the Coran, from the beginning of the 36th chapter, Sūreh Yā Sīn, to the end.

Beg. بلکله ای عزیز روایتدر اول سید کائنات محمد مصطفی صلی الله علیه وسلم حضرتلرندنکه بیوردی بدرستی بو قرآن ایچنده بر صورت وارد که آنی اوقیانہ ودخی دکلینه اول سورة یارن شفیع اولوب قورتریسر در اول سورة یس در

The text of the Coran is inserted in detached verses or portions of verses, either with red ink or with a red line drawn over it. The commentary is written in plain old Turkish. The archaic character of its grammatical forms and vocabulary assigns to it a date not later than the ninth century of the Hijreh. The author does not deal in grammatical or verbal explanations, but gives after each verse a copious paraphrase beginning with *یعنی*, in which its meaning is fully developed. But in some cases he begins by stating the *سبب نزول*, or the occasion on which the verse was revealed.

Authorities are seldom quoted, and then only the earliest commentators, as Ibn Mes'ūd (died A.H. 32), Ibn 'Abbās (A.H. 68), Sa'd B. Jubeir (A.H. 95), 'Ikrimah (A.H. 106), Kūtādeh (A.H. 117) and Kelbi (A.H. 146). Of later commentaries the Keshshāf alone is referred to.

There are three digressions of some extent :

1. On the اصحاب الاخدود, Sūreh 85, v. 4, a story, ascribed to Muḥammed, of a youth, who, instead of studying, as ordered, witchcraft from an old wizard, learnt the true faith from a monk, performed miracles, and finally suffered martyrdom by being cast into a trench filled with fire, f. 313—315.
2. On Sūreh 89, v. 5, the story of Sheddād and Irem Zāt ul-'Imād, as told by Ka'b ul-Akhbār, f. 320—322.
3. On Sūreh 105, v. 1, the legend of Abrahah and the اصحاب الفیل, f. 340—343.

Of the few Turkish Tefsirs mentioned by Haj. Khal., the work entitled جواهر الاصداف vol. ii., p. 640, is perhaps the only one with which the present commentary might be identified. It was written by some author not named for Emir Isfendiyār B. Bāyezīd, Lord of Kastamuni, who was re-instated by Timūr A.H. 805, and appears to have lived down to A.H. 833. It must be noticed, however, that a commentary bearing that title, and described by Tornberg, Upsala Catalogue, No. 389, appears to be less extensive than ours.

Copyist: درویش عبد القادر بن الحاجی محمد

The fly-leaf contains a table of chapters, and the first page the half obliterated name of a former owner, which appears to read:

الحاجى مصطفى افندى الامام بجامع سلطان
بن محمد الفاتح عليهما الرحمة در بروسه

Add. 9698.

Foll. 19; 8 in. by 6; 15 lines, 4½ in. long; written in Neskhi, with all the vowels, A.H. 1226 (A.D. 1811). [HODGSON.]

A treatise on the correct pronunciation of the Coran, by Muḥammed Kunevi, with the heading:

هذا كتاب تجويد محمد قنوى رحمه الله تعالى عليه

Beg. الحمد لله الذى خلق الانسان من نطفة امشاج
نبتيه

A short Arabic preamble, in which are quoted some traditions حديث enjoining the recitation of the Coran, is followed by a prologue in Turkish verse, beginning

حمد اكا كم وردى اول حبل متين
كم يابشدى اكا جمله مومنين

The author, after giving definitions of تجويد and of the technical terms of the science, viz. تفخيم وترقيق ووقف ومد وقصر وادغام واطهار و اخفا وقلاب و تنوين و نون مسكن و همزة الخ, proceeds to set forth the مخارج الحروف, or the parts of the organ of speech by which each letter is produced. He then gives the special rules relating to the modifications of sound implied by the above technical terms. Such rules are often expressed in mnemonic verses.

The authority principally followed is Jezeri (Muh. B. Muh., who died A.H. 833). Arabic verses frequently introduced are taken from his metrical treatise المقدمة الجزرية. See Haj. Khal., vol. vi. p. 78. A commentator of the same, 'Ali el-Kāri, is once referred to, fol. 18b. A شرح الجزرية is mentioned among the works of

'Ali B. Sulṭān Muḥammed el-Kāri el-Herevi, who died A.H. 1014. See Khulāṣat ul-Eṣer, Add. 23,370, f. 37.

For other Turkish treatises on Tejvid, see Krafft, No. 405, Fleischer, Leipzig Catalogue, No. 100, 5, No. 101, Pertsch, Türkische Handschr., No. 2, 2, No. 66, 67, Arabische Handschr., No. 571, 3. A Tejvid Menzūm was lithographed in Constantinople, A.H. 1265.

C R E E D.

Add. 6024.

Foll. 71; 8½ in. by 5½; 17 lines, 3 in. long; written in Neskhi with vowels, with red-ruled margins, apparently in the 17th century. [HILGROVE TURNER.]

A Turkish commentary upon the exposition of the Muslim Creed written in Arabic verse by Sirāj ud-Din 'Ali B. 'Oṣmān el-Ūshī el-Ferghānī el-Ḥanefī.

This versified treatise, variously called from its initial words تصيدة يقول, or بدء الامالى, or الامالى العبد, was composed, as stated by el-Temimī (v. Haj. Khal., vol. iv., p. 559), A.H. 569. It has been published, with a paraphrase in Persian verse and a Latin translation, by Peter von Bohlen, Regimontii, 1825. It has also been printed under the title of امالى كتابى in Kasan, 1849. For copies, see the Arabic Catalogue, p. 96b, Fleischer, Leipzig Catalogue, p. 434b, Leyden Catalogue, vol. iv., p. 244, Petersburg Catalogue, p. 28, Vienna Catalogue, vol. i., p. 459, Loth, No. 828, ii., Aumer, No. 147, Ahlwardt's Verzeichniss, p. 49, and Pertsch, Arabische Handschr., No. 667.

On the first page, and in the same handwriting as the text, is found this title:

كتاب شرح نظم اللالى فى يقول العبد فى بدى الامالى
رحم الله مولفه و تعمد بالرحمه

and by the side of it, but by another hand, the following note:

مولى هذا الكتاب محمد بن القوجه

ascribing the commentary to Muḥammed B. Mālḳūchah. At the beginning of the MS. are found two distinct prefaces, written without any break as a continuous text, but apparently due to different authors. In the first, beginning as follows:

حمد بى عد و ثناء بى حد اول خالق ما سوى ذاته و صفاته اولان رب العالمينك بى شبيهه و بى نظير در the author, whose name does not appear, says that he wrote this commentary entitled *شرح بدء الامالى* for his pupil 'Alī, son of Muṣṭafā Efendi, and that he commenced it while a "guest" of Vezir Ḥusein Pasha, then unjustly confined in the Joseph pavilion *يوسف كوشى* of the citadel of Cairo. (This evidently relates to Delī Ḥusein Pasha, who, after two years' rule as Governor of Egypt, was imprisoned for monies due in the *يوسف كوشى* of the citadel, A.H. 1047; see 'Abd ul-Kerīm's history, Add. 7878, f. 40). He had at the time six commentaries at hand, viz. those of Ebu Bekr Rāzī (read Muh. B. Ebi Bekr; v. Haj. Khal., vol. iv., p. 559, and Ahlwardt, No. 338), composed A.H. 703, of Shems uddīn Nigūsārī (Haj. Khal., p. 560), of 'Alī el-Ḳārī (died A.H. 1014; v. Ahlwardt, No. 341, and de Slane, Paris Catalogue, No. 1251), and three others, the authors of which he did not know. This preface is followed by an introduction, which ends f. 4*a*, with remarks on the Besmeleh.

The second preface, which begins f. 4*b* with these words *حمد بى حد و ثناء بى عد و سپاس بى قياس و منتها قوى الاساس اول صانع مصنوعات و خالق مخلوقات* is of earlier date than the first. The writer, who calls himself Muḥammed B. Mālḳūchah, but gives no title to his commentary, says that he wrote it at the request of some friend at the threshold of Sultan Murād B. Selīm Khān (Murād III., A.H. 982—1003),

whom he praises in some Turkish lines as reigning sovereign. This short preamble is followed by an introduction, in which the technical terms and the object of scholastic theology (كلام) are defined. Then comes, f. 9*a*, the prologue of a translation in Turkish verse of the Arabic poem by Sa'd ud-dīn Efendi, *ترجمه يقول العبد لسعد الدين افندى رحمه الله*. The author of this version, probably no other than the celebrated author of the *Tāj ut-Tevārīkh*, had written it, as stated in the prologue, by command of Sultan Murād B. Selīm. It follows the original text verse for verse, and is entirely incorporated into the present commentary. It begins as follows:

بحمد الله كه حمد ذى الجلال

ويروى رنظمه زيب و جالى

The commentary proper, which follows, is apparently due to the writer of the second preface, so that of the first mentioned commentary entitled *نظم اللآلى* nothing remains but the preface above described. The explanation of the first Beit begins, f. 10*a*, with the following words: *يعنى معناه بيت اولدر كه كتاب امالينك حسن بهاده جواهر و لالى نظى كى اولان نظم ايله ابتدا سنده توحيد ايجون عبد در*

Add. 5987.

Foll. 91; 8¼ in. by 5¼; 29 lines, 3¼ in. long; written in small and pressed Neskhi, in the canton of Mesaria, province of Lefkosia, Cyprus, dated the 18th Rebi' I., A.H. 1172 (f. 44) and 5th Jumāda II., A.H. 1174 (A.D. 1758—60). [HILGROVE TURNER.]

I. Foll. 1—44.

شرح المنظومة النونية

An Arabic commentary by Dā'ūd B. Muḥammed el-Ḳārṣī upon a versified treatise on the Muslim creed by Khizir Beg. See the Arabic Catalogue, p. 392*b*.

Khizir Beg B. Jelāl ud-Dīn, a native of Sivri Ḥişār, was held to be the greatest scholar of

his day. Muhammed II. appointed him professor in the Medreseh founded by Muhammed I. in Brusa, and, after the conquest of Constantinople, made him the first Kāzi of the new capital. He died in that office A.H. 863 (not 893 as, by a misprint, in Flügel's Haj. Khal., vol. iv., p. 555, or 891 as stated, by some mistake, in Gesch. der Osm. Dichtkunst, vol. i., p. 142). The true date is given in the Shaḡā'ik, f. 32 b, the Tāj ut-Tevāriḡh, f. 219, the Taḡvīm ut-Tevāriḡh, p. 208, and by Hammer, Gesch. des Osm. Reiches, vol. ii., p. 546.

The commentary was completed, as stated by the author at the end, A.H. 1169, in Birgeh *في القصبة البركية*.

Another copy is noticed by Ahlwardt, Verzeichniss Arab. Handschr., No. 707^c; but the author's Nisbeh is given there as الفارضى instead of القارصى, as written twice most plainly in the present copy.

The قصيده نونيه has been printed in Constantinople, A.H. 1258; v. Journal Asiatique, 4^e Série, tom. iii., p. 222, and the Petersburg Catalogue, p. 223.

II. Foll. 45—91. A Turkish commentary on the same poem by the same Dā'ūd B. Muhammed el-Ḳārṣī el-Ḥanefi.

Beg. حمد محامد شول ذات واجب الوجود اولان
الله عظيم الشأن ايچوندر

After praising the Menzūmeh i Nūniyyeh, as the best exposition of the holy creed, the author says that, having been requested by a friend not named to write a Turkish commentary upon it, he wrote the present work, elucidating not only the original poem, but also the Arabic commentary of Khayālī.

Khayālī, whose full name was Shems-uddīn Aḡmed B. Musa, is mentioned in the Shaḡā'ik, l.c., as one of the two favourite disciples and Mo'ids of Khizir Beg. He died A.H. 862. See Haj. Khal., Or. 3144, f. 360 c, Ahlwardt, Verzeichniss, No. 707 b, and Gesch. der Osm. Dichtkunst, vol. i., p. 197. The last work,

however, gives a wrong date for his death, A.H. 833.

Subscription: عن يد اضعف الطلاب واذنب
الكتاب حسن بن علي ابن الحاجي حمزة التوقادي ثم
القبرسي في جزيرة قبرس في قضاء مساريه تابع لفقوشه
في قرية مور و وقت الضحى يوم الاثنين خامس شهر
جبادى الاخر فى سنة ١١٧٤

Harl. 5489.

Foll. 58; 8¼ in. by 5¼; 15 lines, 3 in. long; written in rather rude but clear Neskhī, with all the vowels, about the close of the 17th century.

A popular exposition of the Sunni creed and of the religious and moral obligations of Muslims by Muhammed B. Pir 'Alī.

Beg. الحمد لله الذى هدانا للاسلام و جعلنا من
امة محمد

The work has no title; but it is generally known as وصيت برکلى "the Testament of Birgili" from these initial words, اما بعد فهذه, and from the author's Nisbeh Birgili, or, in the Arabic form, Birgevi, a native of Birge. It was completed, as stated in the author's autograph, A.H. 970 (see Flügel, Jahrbücher, vol. 47, Anz. Bl., p. 31), and the author died A.H. 981. See Taḡvīm ut-Tevāriḡh, p. 125, and Haj. Khal. under رسالة البرکلى, vol. iii., p. 373.

A French translation of the most important part of the work was published by Garcin de Tassy with the title "Exposition de la foi Musulmane," Paris, 1822, and reprinted in his "l'Islamisme d'après le Coran," 1874. The text has been printed in Constantinople, A.H. 1219, and often reprinted there as well as in Bulak. A metrical translation, in the Tartar dialect, by 'Abd ul-'Aziz Toktamish Oghlu, has been printed in Kasan, 1802. See Zenker, I., No. 1466. The contents have been stated by Hammer, Jahrbücher, vol. xi., p. 140.

Copies are to be found in most libraries. See Uri, p. 317, No. 84, Fleischer, Dresden, No. 59, Leipzig, No. 6, Krafft, p. 163, Petersburg, p. 461, Vienna, vol. iii., p. 127, etc.

In a chapter relating to atonement for neglected prayers, f. 41 *b*, the author gives incidentally the date of his birth; it took place on the 10th of Jumāda I., A.H. 929.

Pasted inside the cover is a short Latin notice of the MS. in the handwriting of Jean Gagnier. See Arabic Catalogue, p. 763 *a*.

Add. 9700.

Foll. 381; 8 in. by 5½; 15 lines, 2¾ in. long; written in Neskhī with ruled margins, early in the 19th century; bound in stamped leather cover. [HODGSON.]

A commentary on the preceding work (وصيت برکلی), entitled

جوهرهء بهيهء احديه في شرح الوصية المحمدية

Author: Kāzī Zādeh Islāmbūli Aḥmed B. Muḥammed Emīn, قاضى زاده اسلامبولى احمد بن محمد امين

The commentator says incidentally, f. 328*a*, that he was born on the 7th of Ramazān, A.H. 1133, and in another place, f. 344 *b*, that he completed the present commentary on the 14th of Ṣafer, A.H. 1173.

It appears from the subscription that the present copy was transcribed from an edition printed in the government press *بدار الطباعة العامرة*, and dated Muḥarrem, A.H. 1229. The work has been printed at Constantinople A.H. 1219, and at Bulak A.H. 1240. See Krafft, p. 163, No. 426, Garcin de Tassy, *Exposition de la foi Musulmane*, p. vi., and Zenker, *Biblioth. Orient. I.*, No. 1470.

Or. 1165.

Foll. 61; 8½ in. by 5½; 15 lines, 3 in. long; written in fair Neskhī with all the vowels, with red-ruled margins, A.H. 1092 (A.D. 1681). [ALEX. JABA.]

I. Foll. 1—40. Another copy of the Testament of Birgili, with the heading, وصيت نامه برکلی محمد افندى

II. Foll. 41—52. A treatise by Rūmī Muḥammed Efendi on all that every Muslim must know and believe regarding God and his attributes, the Prophet and the resurrection, with the heading, رساله رومى محمد افندى رحمة الله عليه

Beg. الحمد لله رب العالمين... اما بعد اى طالب حق اولان بلکل واکاه اولغل که تکرى تعالى قرآن عظيمنده

III. Foll. 53—58. An elementary tract by question and answer on the points of faith and religious duty on which every grown up child should be instructed, by Kāzī-Zādeh, with the heading هذا رساله قاضى زاده رحمة الله عليه

Beg. الحمد لله الذى خلق النبى علي فطرة الاسلام... اما بعد پس اسلام دين ايچنده اولان اول كندنك ايمان و اسلام و دين و ذريتن و ملتن و مذهبن بييله

The author is probably Sheikh Muḥammed B. Muṣṭafa, called Kāzī-Zādeh, the preacher, *الواعظ*, who died A.H. 1045. See Haj. Khal., *Fezlekeh*, vol. ii., p. 182.

A tract on prayer, also ascribed to Kāzī-Zādeh, is noticed in the Vienna Catalogue, vol. iii., p. 133.

IV. 58 *b*—61. A short tract containing the answers which every Muslim should make when questioned regarding his belief, with the heading, هذا كتاب جواهر الاسلام

Beg. الحمد لله رب العالمين... اما بعد بلکل کم اگر صورسلر مسليمان مسين ايتکن الحمد لله مسليمانم

Four similar tracts occur in the same order in a MS. described by Fleischer, *Leipzig Catalogue*, p. 489, No. 226, but the third, although also ascribed to Kāzī-Zādeh, is distinct from ours. A MS. noticed by Mehren in the

Copenhagen Catalogue, p. 53, No. 4, contains the first three tracts of the Leipzig MS. The fourth, or *Jevāhir ul-Islām*, is also found in Gotha and Leyden. See Pertsch, p. 53, No. 49, 5, and the Leyden Catalogue, vol. iv. p. 309. It has been printed in Constantinople and Kasan, 1862. See *Mélanges Asiatiques*, vol. v., p. 576.

Harl. 5483.

Foll. 26; 8¼ in. by 5¼; 13 lines, 4 in. long; written in fair large Neskhi, in the 16th century.

هزار مسئله

Thousand questions put to Muḥammed by the Jews, with the answers.

Beg. نهائتسيز شكر اول الله اعجبون اولسونكه پاكدر

After a doxology, in which the miracle performed by, or for, the Prophets of old and for Muḥammed are enumerated, the writer, whose name does not appear, says that, having read a Persian work called هزار مسئله he was induced by a friend to translate it into Turkish.

Ibn 'Abbās is given as the author of the tradition. 'Abdullah B. Selāmeḥ بن عبد الله بن سلامه, chief of the Jews of Khaiber, summoned by Muḥammed in a letter to accept the true faith, prepares, as a test for the prophet, a thousand questions selected from the *Tevrāt*, *Zubūr* and *Injil*, and proceeds to Medina, in the sixth year of the Hijrah, with 700 of his brethren. The answers, taken from the heavenly tablet, are transmitted to Muḥammed by the archangels. In the end, 'Abdullah, convinced, embraces Islamism with all his companions.

Questions and answers form a kind of Muslim catechism. They are very brief, and their number falls far short of the promised thousand, scarcely amounting to two hundred. The first question is, O Muḥammed,

art thou a prophet? يا محمد بينغبر مسن رسولسن
The second is, Does God the Most High speak to thee face to face? الله تبارك وتعالى
سنكله برابر سويلشورى

It will be seen from the above that the present tract is quite distinct from the equally legendary work on the same subject by Firākī, which was printed in Constantinople, A.H. 1256, and published by Zenker, "Quarante questions adressées par les docteurs Juifs au prophète Mahomet," Leipzig, 1851. See Fleischer, Leipzig Catalogue, No. 193, and the Leyden Catalogue, vol. iv., p. 306.

The legend of 'Abdullah B. Selām and his colloquy with Muḥammed has given rise to an extensive literature, on which see Dr. Steinschneider, *Polemische und apologetische Literatur*, p. 110—114.

Five leaves prefixed to the MS., ff. 1—5, contain prayers and charms, with a list of unlucky days, by another hand.

On the fly-leaf at the end is written, "Theod. de Jongh 1604." "Hic liber a Comite de Swartsenburch Turcis de quadam navi ante civitatem Raab sublatus est."

Raab was taken by Adolf Baron von Schwarzenburg in March 1598. See Hammer, *Gesch. des Osm. Reiches*, vol. iv., p. 283, and Knolles, *Turkish History*, vol. i., p. 771.

On the fly-leaf at the beginning is a short Latin notice of the MS., in the handwriting of Solomon Negri. See the *Arabic Catalogue*, p. 335 b.

CONTROVERSY.

Add. 19,894.

Foll. 167; 8 in by 5¼; 15 lines, 2½ in. long; written in Neskhi with all the vowels; apparently in the 16th century; bound in neat stamped leather covers.

تسوية التوجه الى الحق

A work in defence of Islamism and in refutation of attacks made by Christians on the same, by Murād B. 'Abd-ullah, interpreter of the Sultan's Court, مراد بن عبد الله الترجمان, باب سلطانى with a Latin translation by the author.

Beg. نهائيت حمد و ثناروبى غايت شكر و
دعالر اول واجب الوجود

The author gives in the conclusion, foll. 148—152, some account of his life. Born and brought up in Hungary, he was only seventeen years of age when taken prisoner at the battle of Mohacs (Zulka'deh, A.H. 932 = August, 1526). After a long and gradual initiation, he embraced Islamism. Having fallen afterwards into Christian captivity, he was confined during thirty months in a prison; but was finally redeemed by the Grand Vezir Rustem Pasha, and, at his recommendation, appointed interpreter by Sultan Suleimān. The disputations in which he had engaged, during his captivity, with Christian divines led him to the composition of the present work, which he wrote in the space of one year, A.H. 963—964, A.D. 1556—1557. In order to extend its benefit to the learned of all Christendom, he subsequently turned it into Latin.

Rustem Pasha occupied twice the post of Grand Vezir, A.H. 951—960, and from 962 to his death, A.H. 968.

The translation (in rather barbarous Latin) is written lengthways in the margins of the MS. It was commenced A.H. 974, A.D. 1567, and finished A.H. 975, in February, A.D. 1569. The conclusion, however, must have been written several years later, for Sultan Murād B. Sultan Selim, who succeeded A.H. 982, is mentioned there as the reigning sovereign.

A preface with the heading ديباجه هذا الكتاب تسوية التوجه الى الحق كه ترجمان مراد نام

occupies six leaves, ff. 1—6, at the beginning. The last fourteen, ff. 154—167, contain invocations in verse مناجات and a long religious Kāṣideh, accompanied, like the preface, with a Latin version.

The first portion, about one-third, of the work, apparently in the author's handwriting, is preserved in the Vienna Library; see Flügel's Catalogue, vol. iii., p. 130. Murād, the old interpreter, is mentioned in the Gesch. des Osm. Reiches, vol. iv., p. 111, as being still in active employment in 1581 (A.H. 989), and as the translator of Neshri's chronicle. Haj. Khal., vol. ii., p. 290, gives the title of the work without any further information.

RITES.

Or. 1166.

Foll. 95; 8 in. by 5¼; 15 lines, 3¼ in. long; written in rude cursive Neskhī, with red-ruled margins; dated (foll. 67 and 97 Rejeb A.H. 1071, and Rejeb A.H. 1073 (A.D. 1661—63). [ALEX. JABA.]

I. Foll. 1—67. A versified treatise on religious obligations and on marriage, according to the Ḥanefi school, by Yūsuf Devlet Oghli, of Bālikēsra, بالكسرى

Beg. اول اسم الله لا بشلدق اوش
اشى بسم الله لا قلدق زهى خوش

It is translated from a work designated only by the name of منظومه "versified treatise," apparently Arabic, the author of which is not named. In the prologue the writer offers excuses for using the Turkish language, which he justifies by the example of great scholars, and for writing in verse, in which respect he only follows his original.

پس بولارکله بنم عذرم یتار
 نظمچیون دخی منظومه یتار
 یعنی کیم منظومه درلر بو کتاب
 نقل آنک نظمه اولمش صواب

After a panegyric on the reigning Sultan, Murād Khān B. Muḥammed Khān (Murād II., A.H. 824—847), and a dedication of the work to him, he gives his own name and the date of composition, A.H. 827-8, in the following lines:

دولت اوغلی یوسف اول عصیان چوق
 بو نجه درلو عذرلا نقصان چوق
 با لکسری اولمش انوک مولدی
 هم سکز یوز دخی یکریمی یدی
 هجرت تاریخ اکا ایرمشکن
 هم یکریمی سکیزه کیرمشکن
 بونی نظم اتدی اول یلدرده همان
 کیم حقیقت مقصود اولدرسی کمان

Haj. Khal. describes the work, vol. vi., p. 465, as a versified translation of the *Vikāyeh*; but he does not appear to have seen it.

It comprises six books (کتاب) not numbered, subdivided into Bābs. The books are—I. On purification, طهارت, f. 4 *b*. II. On obligatory prayer, f. 28 *a*. III. On legal alms, f. 50 *a*. IV. On fast, f. 55 *b*. V. On pilgrimage, f. 60 *a*. VI. On marriage, f. 61 *b*.

II. Foll. 68—78. A versified treatise on the reason and import of the various prescriptions relating to ablutions and prayer, with the heading

هذه تصیده ملحا ملیحة للصلوة
 خدایه صد هزاران شکر و منت
 که محبوبینه بیزی قلدی امت

The treatise is in the form of a *Ḳaṣīdeh* rhyming in ت. It was written, as stated in a short prologue, A.H. 994, in the reign of Sultan Murād (III.), and in answer to

questions put by a strange *Ṣūfi* to the author, who was then in Widdin engaged in study and free from worldly cares.

پس از حمد خدا نعت رسالت
 طقوز یوزایدی طقسان دورت هجرت
 جهانده حضرت سلطان مراد خان
 قلوردی عدلی دادیله خلافت

 ودینده بنده علمه شغل ادریم
 علایقندن ایدوب کلی فراغت
 کلوب ناکاه بر صوفی و صافی
 سوال اتدی بکا قلوب بدایت

The questions of the *Ṣūfi* are set forth in twenty-eight Beits. At the beginning of the answers, which follow in the same order, the author designates himself by the poetical name of Sa'di.

سوالوکه جواب ای اهل صفوت
 درز الله اعلم بر حقیقت
 دل و جان سمعی سعیدیه طوت سن
 نه دیر دکله پس اصحاب شریعت

The same name recurs at the end:

بو مقصود عقده حل ایتدی سعدی
 رحیما اول قلوکه ایله رحمت

For other copies, see Dorn, S. Petersburg Catalogue, No. 576, art. 3., and Fleischer, Dresden Catalogue, No. 329, art. 4.

The author is perhaps identical with Sa'di B. Ḥasan, who wrote an Arabic treatise on religious duties *الفرعية الشرعية*; v. Haj. Khal., vol. v., p. 414.

III. Foll. 78 *b*—92. A treatise in *Mesnevi* rhyme on the legal prescriptions relating to ablutions and prayer, with the heading

هذا کتاب مفتاح الهدایه
 سپاس و حمد او شاه نبی زواله
 که ویردی بزه فضلندن بواله

The author, who designates himself by his

poetical surname Ghazālī, in the last line but one,

غزالی درمفندك يا آلهی
سنگ فضلوکه در پشت پناهی

praises in the prologue his generous patron Piyāleh, the favorite servant of Korkūd Khān

صغشمر ذاتی اوصافی خیاله
دذر نام شریفینه پیاله
مقرب بنده سی قورقود خانک
کرکلو کمسه سی اول آستانک

and says that, in obedience to a voice from above, he perpetuated his memory by adorning with his name the present compendium extracted from the *Bedāyeh*, a work unequalled among the many text-books of law, and from its commentary, the *Hidāyeh* (see the Arabic Catalogue, p. 116 *b*).

Ghazālī, whose proper name was Muḥammed Chelebi, surnamed *Deli Birāder*, was *Muderris* in Brusa, his native place. He was introduced by Piyāleh Chelebi to Prince Korkūd, then governor of Magnesia, who took the poet with him to Egypt. He died A.H. 941. See *Gesch. der Osm. Dichtk.*, vol. ii., p. 198. The present tract must have been written before the death of Prince Korkūd, which happened A.H. 918.

IV. Foll. 92 *b*—95. A short *Mesnevi* on the rules relating to prayer and to ablutions, with the heading

کتاب محفة المحدیه [sic] فی علم الشرعیة الحقیقة [sic]
در بیان شروط الصلوة

Beg. حمد لایقدر سکا ای پادشاه انس و جان
کم وجودک پرتوندندر بو کونیله امکان

The author, 'Azizī, whose name occurs in the last *Beit* but two,

حق تعالی فضل ایله رحمت ایلسون اکا
بونی نظم ایدن عزیززی بر دعا ایله اکا

says that the great doctor, the Mufti of Rūm

and Shām, Shems ud-Dīn Mevlānā Fenārī, had written for the son of his master a tract setting forth the fundamental rules of prayer

فاضل علامه مفتی الروم الشام اجمعین
که آد شمس الدین مولای فناری در یقین
کندو مخدوم زاده سیچون بر رساله ایلمش
بلکه ارکانی صلاتی خوش مقانه ایلمش

This tract had been translated (from Arabic into Turkish) by one of the *Ulemā*, and the author was directed to put it into verse.

Shems ud-Din Muḥammed B. Ḥamzeh el-Fenārī, one of the greatest Turkish scholars, lived at Brusa under Sultan Bāyezīd I., and died A.H. 834. See *Shakā'ik*, f. 9. Among his numerous works is one on prayer, entitled *مرشد المصلی*, which is probably here meant. See *Haj. Khal.*, vol. v., p. 494.

Copyist: محمد بن سلیمان

Add. 5963.

Foll. 403; 12 in. by 8½; 19 lines, 5 in. long; written in large and fair *Neskhi* with all the vowels, apparently in the 16th century; bound in stamped leather covers.

[HILGROVE TURNER.]

حُلُویَات سلطانی

A vast compilation treating of the fundamental obligations of Islām, viz. purification, prayer, alms, fast, and pilgrimage.

Author: Ebul-Ḥasan Ismā'il B. Ibrāhīm B. Isfendiyyār B. Bāyezīd B. 'Adil B. Emīr Ya'kūb B. Shems ud-Din B. Yemen Jendār (یمین جندار)

Beg. الحمد لله رب العالمین جاعل الانبیاء سادة
للعالمین و العلماء قادة للمومنین

In the preface the author shows what degree of instruction is obligatory to every Muslim, and quotes from the *Coran* and *Ḥadīṣ* precepts relating to the acquisition of knowledge and promises of blessings to 'Ulemās.

Anxious to secure for himself some of those blessings he compiled the present compendium, as he calls it, of the knowledge necessary to God's service *علم عبادته بر مختصر كتاب*, and, from his inability to compose in Arabic, wrote it in Turkish. It is principally based, he adds, upon the *Terghīb i Ṣalāt* *ترغيب صلوة* (by Muḥammed B. Aḥmed Zāhid; see Haj. Khal., vol. ii., p. 182, and the Persian Catalogue, p. 807 *b*); but in the body of the work he quotes on almost every page the *Ṣalāt i Mes'ūdī*, *صلوة مسعودی* (Pers. Catal., p. 41 *b*.), occasionally also the *Umdat ul-Islām* and numerous other works, chiefly those of the Ḥanefi school, the latest of which appears to be the *Muḥaddimeh i Kuṭb ud-Dīn* (by Kuṭb ud-Dīn Muḥammed Nikīdī, who died A.H. 821; Haj. Khal., vol. vi., 87). Although belonging to the last-named school, he refers also frequently to the opinions of the Shāfi'ī doctors.

The work is divided into seventy-seven Bābs, a full table of which written by the same hand as the text, occupies five pages at the beginning. It is mentioned by Haj. Khal., vol. iii., p. 108, under the title of *حلويات شاهي*, but copies noticed in the Catalogues of Paris, p. 306, No. 63, and Vienna, vol. iii., p. 122 (the latter dated A.H. 986) bear the same title as the present MS.

From the author's genealogy it appears that he belonged to the princely house of Kastamuni. His grandsire, Isfendiyār B. (Kuturum) Bāyezīd, was re-instated by Timur, A.H. 805, in the principality from which his father had been dispossessed by Sultan Bāyezīd I. Ibrāhīm, Isfendiyār's son, succeeded his father A.H. 833, and was followed, at a date not ascertained, by his own son Ismā'il Beg, the author of the present work. After surrendering Sinope, the last remnant of his estate, to Sultan Muḥammed II., A.H. 864, Ismā'il Beg proceeded to Yenishahr, which the conqueror assigned to him in exchange for Sinope. See *Hesht Bihisht*, vol. ii., f. 74,

Hammer, *Gesch. des Osm. Reiches*, vol. i., p. 331, vol. ii., p. 51, and Stanley Lane-Poole, *Coins of the Turks*, p. ix, table.

Add. 6009.

Foll. 140; 6½ in. by 4; 17 lines, 2¼ in. long; written in Neskhi with gold-ruled margins, dated Rejeb, A.H. 1057 (A.D. 1647).

[HILGROVE TURNER.]

تحفة الصلوات

A treatise on the nature of the legal prayer, its efficacy, and the import of the various acts and words of which it consists; translated from a Persian work of the same name, written A.H. 899 by Ḥusain B. 'Alī el-Kāshifī (see Haj. Khal., vol. ii., p. 230, and the Vienna Catalogue, vol. iii., p. 449).

Beg. *احمدك اللهم وانت المحمود على لسان حبيبيك محمد*

It is divided into a *Muḥaddimeh*, twelve chapters (*Faṣl*), and a *Khātimeh*, a table of which is given after a short preamble. The translator, whose name does not appear, gives at the end A.H. 990 as the date of the translation. It is conveyed in the following chronogram:

*انوكچون بونك اتامنه تاريخ
دينلدى يا نبى الله شفاعت*

Add. 7832.

Foll. 208; 12 in. by 8; 21 lines, 5¾ in. long; written in fair Neskhi with all the vowels, with red-ruled margins; dated 15 Shevval, A.H. 984 (A.D. 1577).

[RICH. No. 490.]

عماد الاسلام

A work treating of the five fundamental commands *احكام خمسة* of Islām, translated by 'Abd ur-Raḥmān B. Yūsuf el-Aḳserā'ī, from

the Persian "Umdet ul-Islām" عمدة الاسلام of Maulānā 'Abd ul-'Azīz Fārisī, with additions by the translator.

Beg. الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد يا من شأنه تكوين العالم

The translator says that the 'Umdet ul-Islām had been compiled from eighty-five standard works of the Hanefi school. The translation follows its division into the following five Books: 1. كتاب الايمان Faith, f. 6 b.—2. كتاب الصلوة Legal prayer, f. 21 a.—3. كتاب الصوم Fast, f. 85 b.—4. كتاب الزكوة Legal alms, f. 134 a.—5. كتاب الحج Pilgrimage, f. 141 b.

The translator's additions are, besides supplementary quotations scattered through the book, the following chapters at the end:—On the state of souls at the time of death and in the grave, f. 144 a. On the duties which Muslims owe to relatives and fellow-men, and on rules of conduct, f. 148 a. On Resurrection, Hell, and Paradise, f. 172 a. Epilogue, f. 206 b.

The date of composition of the Turkish version is conveyed in a versified chronogram, not found in the present copy, but quoted by Haj. Khal., vol. iv., p. 256. It is expressed by the words ذكر and لفخر, either of which gives A.H. 950. A table of chapters by the same hand as the text, and a full table of contents by another hand, are prefixed to the MS.

Copyist: مراد بن سيدميحان بن بذاق بن كوربه الهرقلى المشهور

A MS. of the Persian original is noticed by Fleischer, Dresden Catalogue, No. 119. For copies of the Turkish version see Fleischer, Dresden, No. 163, Leipzig, No. 222; Paris Catalogue, p. 305, No. 4; Pertsch, Türk. Handschr., No. 61; Landauer, Strassburg Catalogue, p. 42, No. 1, and Rosen, Marsigli Collection, p. 19, No. 3524.

Add. 7837.

Foll. 100; 8¼ in by 5¼; 15 lines, 3½ in. long; written in rude and ill-shaped Neskhi; dated 17 Muḥarrem, A.H. 1167 (A.D. 1753).

[RICH, No. 530.]

A treatise containing full prescriptions relating chiefly to ablutions and legal prayers, with the heading هذه رسالة قواعد الامالى [sic] وفوائد اللالى (a title not found in the text).

Beg. الحمد لله الذى جعل العلماء ورثة الانبياء

The author, whose name does not appear, says that he wrote this work according to the teaching of his master, Ustuvāni Muḥammed Efendi محمد افندى اوستوانى, to whom he gives the following titles: قدوة للعارفين مفخر اهل السنة: والجماعة سلطان الواعظين الخ. He adds that the questions treated in it had been compiled from ninety-six works. The treatise is divided into short chapters (bāb), to which consecutive numbers have been added in the margin, the last being designated as the 55th باب بشنحى باب. They relate to the various kinds of purification such as Ṭahāret, Istinjā, Ghusl, Ābdast, and to the proper performance of the Nemāz. The last three chapters treat of the unlawfulness of singing and dancing as practised by Sufis, on polytheism (Shirk), and of the rules relating to menstruation and child-birth.

Authors as late as 'Alī el-Kārī, who died A.H. 1014, and Muḥammed Behā'ī, the Muftī, who died A.H. 1064, are quoted. From the following note written in the margin of the next following MS., f. 123 a, it appears that Muḥammed Ustuvāni was attached as a preacher to the mosque of Sultan Aḥmed (I), and that he completed an Arabic treatise not named, A.H. 1062: قال محمد الاسطوانى الامام والواعظ بجامع المرحوم السلطان احمد خان فى سنة اثنين وستين و الف من الهجرة النبويه قد فرغت من جمع هذه الرسالة... اى الرسالة العربية غير هذه التركية.

Muḥammed B. Aḥmed B. Ḥusein B. Sulci-mān el-Ustuvānī el-Dimishkī el-Ḥanefī was a celebrated divine and preacher. He was born A.H. 1016, went to Damascus A.H. 1039, and acquired a great renown as religious teacher. On his way to Constantinople he was captured at sea by Europeans, but, soon released, made his way to the capital, and was successively appointed Imām to the mosques of Sultan Aḥmed and of S. Muḥammed II. His fierce denunciation of abuses and his reforming zeal having created some disturbance, he was exiled to Cyprus, and thence relegated, A.H. 1067, to Damascus, where he died on the 26th of Muḥarrem A.H. 1072. See *Khulāṣat ul-Eṣer*, Add. 23,370, f. 149, and *Wüstenfeld, die Gelehrten-Familie Muḥibbi*, p. 33.

The contents of the work have been stated by Hammer, *Jahrbücher*, vol. xi., p. 143. In a Tartar version printed in Kasan, 1802, and often re-printed with the title *استوانی کتابی*, it is ascribed to 'Abd ul-'Azīz Toḳtamish Oghlu. See Zenker, I., No. 1473, *Mélanges Asiatiques*, vol. v., p. 538, 606, and Erdmann, *Zeitschrift der Deutsch. Morg. Ges.*, vol. xiii., p. 671. A very similar, if not identical, work is described by Krafft, No. 436, under the title *جواهر الاسلام*.

Add. 5982.

Foll. 123; 8 in. by 5½; 15 lines, 3 in. long; written in clear Neskhi with all the vowels, with red-ruled margins; dated the 20th of Sha'bān, A.H. 1135 (A.D. 1723).

[HILGROVE TURNER.]

The same work, with the heading *هذا كتاب استوانی محمد افندی*

Harl. 5640.

Foll. 57; 8¼ in. by 6; 11 lines, 3¼ in. long; written in Neskhi with all the vowels; dated Muḥarrem, A.H. 1087 (A.D. 1676).

I. Foll. 32—57. A short manual containing the necessary directions for ablutions, for the five daily prayers, the Friday prayer, the Terāviḥ or prayers of Ramazān, the prayers of the two feast days, viz. 'Id i Fiṭr and 'Id i Azḥā or Ḳurbān Bairāmī, and the funeral prayers.

Beg. الحمد لله الذى هدانا للايمان والاسلام و
جعل على امة محمد

II. Foll. 3—27. A translation of the above into modern Greek. Four leaves of smaller size, foll. 28—31, contain English explanations of some of the Greek words.

A double leaf of large size prefixed to the volume contains an Italian translation of Turkish prayers with the heading: "Pregere che faño li Turchi alla oratione che vaño dua volte la Settimana a pregar per la vittoria del campo."

Or. 1167.

Foll. 101; 6½ in. by 4; 13 lines, 2¼ in. long; written in neat Neskhi with all the vowels, with gold-ruled margins; dated A.H. 1144 (A.D. 1731-2). [ALEX. JABA.]

A treatise on the rites of pilgrimage,
مناسك الحج

Beg. الحمد لله الذى جعل البيت الحرام قياما للناس

The author, whose name does not appear, is according to Haj. Khal., vol. vi., p. 135, Sheikh Sinān el-Mekki, who wrote this work in Mecca A.H. 991. He is not to be confounded, as in the Gotha Catalogue, p. 70, with Sinān Efendi, who died A.H. 980. See *Gesch. der Osm. Dichtkunst*, vol. ii., p. 344.

After performing the pilgrimage several times, he settled, as stated in the preface, in Mecca, where he applied himself during twenty years and more to the study of the works treating of the rites of pilgrimage. After writing on that subject two Arabic

treatises entitled *احياء الحج* (not *اخبار الحج* as with Haj. Khal.) and *قرة العيون* (in the next MS. *قرة العين*), he compiled the present shorter work for the benefit of Turkish readers. It is divided into twenty Babs, a table of which concludes the preface. The last treats of the visitation of the prophet's tomb in Medina.

The latter part of the preface has been supplied in the present MS. by a recent copyist, who, having overlooked a chapter, counts only nineteen.

For Turkish treatises on the same subject, see Pertsch, Gotha Catalogue, No. 73.

Add. 7839.

Foll. 126; 6½ in. by 4; 15 lines, 2½ in. long; written in Neskhi with ruled margins, apparently in the 18th century.

[RICH, No. 255.]

The same work, with the heading *هذا كتاب*

مناسك الحج

The latter part of the volume, foll. 96—136, contains various prayers, mostly Arabic, and some medical recipes in Turkish.

L A W.

Or. 1195.

Foll. 246; 8½ in. by 6; 19 lines, 4 in. long; written in a small cursive Neskhi, apparently in the 16th century. [ALEX. JABA.]

وقاية الروايه فى مسائل الهدايه

An Arabic manual of Hanefi law, by Burhān ush-Sherī'ah Maḥmūd B. Ṣadr ush-Sherī'ah (see Haj. Khal., vol. vi., p. 458, the Arabic Catalogue, p. 1196, and Kazem Beg's introduction to *مختصر الوقايه*, Kazan, 1845), with a Turkish paraphrase by an unknown writer. The MS. is slightly defective at the begin-

ning; it has lost the first seven or eight lines of the preface of the Viḳāyeh, and begins with the following words, *الموازي علماء امته لانبياء*, *بنى اسرائيل*, the paraphrase of which is *برابر در امتنوك عالمري بنى اسرائيلوك نبيلرته علم ده*. The lost lines of the Arabic preface have been supplied by a later hand on a prefixed leaf, which contains also a table of contents.

The Arabic text is written in short passages, provided in the first half of the MS. with all the vowels, and distinguished from the Turkish version by a red line drawn over it.

A MS. taken at the battle of Lepanto (A.H. 979), and now preserved in the Leyden library (Catalogue, vol. iv., p. 120), contains also the Viḳāyeh, with a Turkish paraphrase. A similar work is described by Fleischer, Dresden Catalogue, No. 81.

Add. 7833.

Foll. 299; 8½ in. by 6; 21 lines, 4 in. long; written in minute and close Neskhi, apparently in the 17th century.

[RICH, No. 258.]

A collection of Fetvas, or legal decisions, by Ebu 's-Su'ūd, endorsed *فتاوى ابو السعود*.

Beg. *كتاب الطهارت مسئله زيد عرب جنابته عمقى يكرمي دورت ذراع وعرضى آلتى ذراع اولان صو قويدوسنه دوشوب حى ايكن چقارسه*

Ebu 's-Su'ūd Muḥammed B. Muḥammed el-'Imādi held the office of Mufti during the reigns of Sultan Suleimān and of Selim II., viz. from A.H. 952 to his death, which happened A.H. 982. For his life see Hammer, *Gesch. der Osm. Dichtk.*, vol. ii., p. 352, and *Gesch. des Osm. Reiches*, vol. iii., p. 279.

There is no preface, nor any mention of an editor. The Fetvas are arranged under the customary headings of the law-books. The first book is that of purification *كتاب الطهارت*, the last the book of testaments *كتاب الوصايا*,

f. 270 b. The latter is followed by a chapter entitled "Miscellaneous Questions" مسائل المتفرقات foll. 274—299; they relate mostly to cases of heresy or infidelity, to the heterodox teachings of the Sufis, and to the dancing of Dervishes.

Most Fetvas bear at the end, as signature, the name of Ebu 's-Su'ūd, generally abridged to ابو. But some, especially in the latter part of the work, are due to other Muftis; most of these have at the end the name of Aḥmed, and a few that of Chivī-Zādeh. The first, known as Kemāl Pasha Zādeh, was Mufti from A.H. 932—940; the second, whose proper name was Muḥammed B. Ilyās, filled the same office A.H. 945—948, and died A.H. 954. See Shaḳā'ik, f. 158.

A table of contents occupies two pages at the beginning. Various collections of the Fetvas of Ebu 's-Su'ūd are mentioned by Haj. Khal., vol. iv., p. 351. See also Krafft, No. 466, and the Vienna Catalogue, vol. iii., p. 251.

Add. 7836.

Foll. 362; 12 in. by 6¼; 33 lines, 3¼ in. long; written in Nestalik with red-ruled margins; dated end of Rabi' I., A.H. 1126 (A.D. 1714). [RICH, No. 785.]

Fetvas, or answers to legal questions, by the Mufti Minkāri Zādeh Yaḥyā Efendi, edited by 'Aṭā-ullah Muḥammed; endorsed فتاوى عطاء الله افندى

حمد و سپاس و شكر بى قياس خداى
لا يزاله كه اختر کرده انواع انسان

The editor had been for many years engaged in drawing up the Fetvas of several successive Muftis, especially those of Minkāri-Zādeh Yaḥya Efendi, but his original drafts were accidentally lost. One of his brethren, having become possessed of numerous Fetvas of the said Mufti, had arranged them in books and chapters; but, as that collection was not

thought free from errors, 'Aṭā-ullah was requested by the Mufti's grandson, Chelebi Efendi, to undertake its revision.

Minkāri-Zādeh occupied the office of Mufti under Muḥammed IV., A.H. 1073—1084; see Gesch. des Osm. Reiches, vol. vi., p. 766, and Taḳvim ut-Tevāriḳh, p. 184. 'Aṭā-ullah filled the same post for a few months, A.H. 1125, was exiled to Sinope in the subsequent year, and died as Kāzi of Boli, A.H. 1127. See Rāshid, vol. ii., ff. 100, 129, and Haj. Khal., vol. iv., p. 363.

The present work appears under the title of فتاوى عطاء افندى in Haj. Khal., l. c., and vol. vi., p. 618.

The contents are arranged under the usual headings of law-books, beginning with كتاب الطهارت, and ending with كتاب القسمة.

A tabulated index of books and chapters occupies two pages of the beginning of the MS.

Copyist: صالح بن عبد الرحمن الاستانبولى

Or. 1142.

Foll. 122; 7¼ in by 4¾; 17 lines, 2½ in. long; written in small and neat Nestalik; dated 1 Jumāda II, A.H. 1153 (A.D. 1740).

[ALEX. JABA.]

A work inscribed هذا كتاب صك وهى, containing models of legal deeds and civil contracts, such as marriage, divorce, manumission, testaments, sales etc. arranged, according to the usual order of law-books, in twenty Bābs, subdivided into chapters (فصل); by Aḥmed Vehbī B. Muṣṭafa el-Burūsevī, احمد وهى بن مصطفى البروسهوى

In a preface addressed to Kara-Chelebī Zādeh Abul-Faḳl Maḥmūd Efendi, Kāzi-Asker of Rumili (A.H. 1054—1057; see Taḳvim ut-Tevāriḳh, p. 191), the author, who calls himself late Kāzi of Eidūs, القاضى سابقا بايدوس, and had for a long period

been attached as secretary to the law-courts **محاکم** of Constantinople, refers to two earlier works on the same subject, viz. one in ten Bābs by Bāldur Zādeh Sheikh Muḥammed Efendi, late Muderris in Brusa, the other, similarly divided, by Şānī Efendi of Edirneh (Adrianople). The first of the above authors, known as a poet by the name of Selīsī, died A.H. 1060; see *Gesch. der Osm. Dichtkunst*, vol. iii., p. 397. The second, whose proper name was Muḥammed B. Dervish Muḥammed, wrote his work A.H. 1030. See *Pertsch, Gotha Catalogue*, p. 83, and *Haj. Khal.*, who calls the author Şenā'ī, vol. iv., p. 106.

A full table of contents is prefixed, foll. 2—5.

MYSTICISM.

Or. 1140.

Foll. 565; 10¼ by 7; 13 lines, 4½ long; written in a small and distinct Neskhi with all the vowels, with red-ruled margins; dated end of Zulhijjeh, A.H. 863 (A.D. 1459).

[ALEX. JABA.]

ترجمة عوارف المعارف

'Avārif ul-Me'ārif, a full exposition of Sufism by Shihāb ud-Dīn 'Omer B. Muḥammed es-Suhreverdi (died A.H. 632), translated by Ḥājī Aḥmed B. Seidi el-Bighavi,

حاجی احمد بن سیدی البیغوی

The first page, which has been supplied by a later hand, begins الحمد لله الذى اطلع شمس

المعارف والحقايق

The translator had been requested by some spiritual brethren to turn into Turkish that classical work, of which he makes a long and wordy encomium; but from a feeling of incompetence he was loth to do so, until he at last yielded to an inspiration from above, and complied with their wish, under the auspices

of his religious guide Muḥyi 'l-Millet ved-Dīn Khalifeh. He added to the original text explanations of the Coranic verses drawn from the following works:—*Tefsir Kebir*, *Keshshāf*, *Tefsir i Kāzī*, *Teisir*, *Tefsir i Kāshāni*, *Kevāshī* کواشی, *Te'vilāt i Nejmiyyeh*, *Ḥakā'ik i Sulemi*, *Me'ālim*, and *'Oyūn ut-Tefāsir*. He explained also the traditions (Ḥadīṣ) quoted, and inserted sundry sayings and anecdotes of holy sheikhs. The division of the original into sixty-three Bābs, a table of which is given at the beginning, is preserved.

The translation was finished, as stated at the end, at the beginning of Zulka'deh, A.H. 863 (two months before the date of the present copy).

Another Turkish translation is ascribed by *Haj. Khal.* to 'Arifi, who appears to have lived under Selīm I.; v. vol. iv., p. 276 and p. 13.

The contents of the 'Avārif ul-Me'ārif have been stated by *Hammer, Handschriften*, No. 296, *Jahrbücher*, vol. 82, *Anz. Bl.*, p. 55. See also *Flügel, Vienna Catalogue*, vol. iii., p. 329, *Leyden Catalogue*, vol. v., p. 6, *Loth, No. 625*, and *De Slane, Paris Catalogue*, No. 1332. The Arabic work has been printed in Cairo, A.H. 1291. For the author's life, see *Ibn Khallikān, De Slane's translation*, vol. ii., p. 382.

Add. 7874.

Foll. 238; 11 in. by 7½; 19 lines 4¾ in. long; written in clear Neskhi, apparently in the 16th century. Two leaves at the beginning and one at the end have been supplied by a later hand. [RICH, No. 56.]

انوار العاشقين

A standard work of Muslim mysticism, by Yāziji Oghli Aḥmed Bijān.

Beg. الحمد لله اول پادشاهه کیم کندونک ذاتی و صفاتی وانعالی توحید ایلدی

The author states in the preface, and re-

peats almost in the same words in the epilogue, that his brother Muḥammed, a disciple of the great Sheikh Ḥāji Beirām, had composed, at his request, under the title of مغارب الزمان, a complete exposition of religious truth, both literal and spiritual, or esoteric, (Zāhir u Bāṭin). By his brother's desire, and for the benefit of his countrymen, Aḥmed Bijān wrote a Turkish version of it, the present work, while his brother turned it into Turkish verse under the title of رسالة محمدية (see the class of poetry).

The *Envār ul-'Ashikīn* was completed, as stated at the end, in Gallipoli, in the reign of Sultan Muḥammed (II.), at the beginning of Muḥarrem A.H. 855. It is divided into five Bābs, as follows:—I. On the order of created things, f. 4 *a*. II. On God's words to the Prophets, f. 15 *a*. III. On words revealed by God to the angels, f. 142 *a*. IV. On God's speeches on the day of resurrection, f. 155 *a*. V. On God's words in the highest station, f. 221 *a*.

The contents have been fully stated by Hammer in the *Sitzungsberichte der Kaiserlichen Akademie*, Phil. Hist. Classe, vol. iii., pp. 129—133. See also Haj. Khal., vol. v., p. 645, and, for other copies, the Catalogues of Paris, p. 306, No. 20, p. 309, No. 49. Gotha, p. 61, St. Petersburg, p. 459, Upsala, p. 301, Leyden, vol. iv., p. 303, and Vienna, vol. iii., p. 124.

The *Envār ul-'Ashikīn* has been printed in Constantinople A.H. 1261, in Kazan 1861, and lithographed in the Irāni press (Constantinople) A.H. 1291.

Notices of the two brothers will be found in *Gesch. der Osm. Dichtkunst*, vol. i., p. 127, *Gesch. des Osm. Reiches*, vol. i., pp. 497, 601, in the *Shakā'ik un-Nu'mān* f. 39 *a*, and in *Tāj ut-Tevārikh*, Add. 19,628, f. 223.

Add. 7835.

Foll. 62; 8 in. by 4 $\frac{3}{4}$; 19 lines, 2 $\frac{3}{8}$ in.

long; written in Neskhi with ruled margins; dated Ṣafer, A.H. 1194 (A.D. 1780).

[RICH, No. 332.]

منازل العارفين

A religious treatise by Shems ud-Dīn Sīvāsī.

حمد و ثنا اول بارگاه اعلايه لايق و روا در
که خيام افلاکی بی طذاب و بلا عماد الن

The author says in the preface that in "this year," A.H. 993, being distracted by grievous changes in worldly and religious affairs, he was seeking some pious task on which he could centre his thoughts, when he found a suitable theme in the following passage, occurring in one of the treatises of Sheikh ul-Islām Muḥammed B. Muḥammed ul-Ghazālī, اعلم ان مبنى الاسلام على معرفة اربعة اشياء معرفة النفس و معرفة الرب و معرفة الدنيا و معرفة الاخرة. Having made that work his companion in the seclusion of exile, he determined to translate it as a guide to the pious.

The treatise is divided, according to the above passage, into the following four *Menzils*: I. Knowledge of one's self, f. 3 *b*. II. Knowledge of God, f. 27 *b*. III. Knowledge of the world, f. 32 *a*. IV. Knowledge of the world to come, f. 41 *b*.

The work is in prose, frequently interspersed with Turkish verses of the author's composition. It does not agree with any of the known works of Ghazālī, but its four divisions correspond exactly with those of the preliminary discourse of the *Kimiyāi Sa'adat*. See Fleischer, *Dresden Catalogue*, No. 255, and Gosche, *Abhandlungen der Akademie zu Berlin*, 1858, p. 300.

Shems ud-Dīn Sīvāsī, whose proper name was Aḥmed B. Muḥammed and Tekhalluṣ Shemsī, wrote A.H. 996 a mystic poem entitled *Gulshen-ābād* (v. Flügel, *Vienna Catalogue*, vol. iii., p. 307), and, A.H. 1001, another

in praise of Ebu Ḥanīfeh (v. Haj. Khal., vol. iii., p. 118). In his old age he accompanied Sultan Muḥammed III. in the campaign of Erlau (A.H. 1005), and died shortly after. His nephew, 'Abd ul-Mejīd Sheikhī, who had succeeded him as Sheikh of the Khalvetis in Sīvās, was then called by the Sultan to Constantinople, where he enjoyed the protection of the Mufti Ṣan'ullah (A.H. 1008—1011). See Hammer, *Gesch. der Osm. Dichtkunst*, vol. iii., p. 286.

Haj. Khal., vol. vi., p. 131, gives A.H. 1006 as the date of composition of the *Menāzil ul-'Ārifīn* (instead of A.H. 993 as in the present MS. and in Add. 7840, ii.), and names as author the above-mentioned nephew, 'Abd ul-Mejīd B. Muḥarrem, who died A.H. 1049.

A very similar, if not identical work, is described by Krafft, No. 1541, from an imperfect copy, without title or author's name.

Or. 3292.

Foll. 111; 8½ in. by 5¾; 9 lines 3¼ in. long; written in fine large Neskhi, with 'Unvān and gold-ruled margins; dated A.H. 999 (A.D. 1591); bound in stamped and gilt leather. [S. DE SACY.]

حلیة الرجال

A treatise on the various classes of saints, by 'Āli.

Beg. (read اصنافا اخيارا) حمدا امن خلق عباده الاخيار اخيارا

The author, who designates himself by the above *Tekhallaṣ*, is the well known and prolific writer Muṣṭafa B. Ahmed 'Āli, who died A.H. 1008. See Haj. Khal., vol. iii., p. 111, and Hammer, *Gesch. der Osm. Dichtkunst*, vol. iii., p. 119, No. 3.

Having read several treatises written by pious men on the various degrees, offices, and numbers, of spiritual worthies, such as the

Akṭāb, the Ebdāl, etc., more especially the work entitled *فصل الخطاب*, by Sulṭān ul-'Ārifīn Imām Muḥammed Pārsā (v. Persian Catalogue, p. 862 *b*), the author put the substance of the latter work into plain Turkish, and made it an offering to "the Kuṭb of the period, the Vicar of the Merciful, Sulṭān Murād Khān B. Sulṭān Selim Khān" (Murād III, A.H. 982—1003).

The work contains a systematic sketch of the hierarchy of the spiritual world. It is divided into the following three Bābs:—
I. The Akṭāb, or poles of the spiritual sphere, of whom there is always one in existence, and never more than one at a time, f. 5 *a*.
II. Saints of the next order, whose number in each class is limited, f. 44 *a*.
III. The Melāmiyyeh and other classes of holy persons, whose numbers are not limited, f. 94 *b*.

An appendix due to the Turkish author, ff. 104 *b*—111 *a*, treats of the proper times and manner in which the *Rijāl ul-Ghaib* should be invoked. See *Bibliothèque de M. S. de Sacy*, vol. iii., p. 61, where the present MS. is described as "Vies de quelques hommes illustres par leur piété."

The *Faṣl ul-Khiṭāb* referred to by 'Āli as his main authority differs in subject-matter from the similarly entitled work described by Flügel, *Vienna Catalogue*, vol. iii., p. 421, and also from the *Faṣl ul-Khiṭāb* noticed in the *Persian Catalogue*, p. 863 *b*, and containing lives of the Imāms.

Copyist: ولی بن عبد الله

PRAYERS.

Add. 5976.

Foll. 134; 8¼ in. by 4½; 15 lines, 3 and 2¼ in. long; written in fair Neskhi, apparently in the 18th century. [HILGROVE TURNER.]

I. Foll. 1—39. A treatise by Ḥasan B. 'Alī on the magic virtues of the litanies (اوراد) of Pīr Muḥammed Behā'ī, and the various purposes which they may serve.

Beg. الحمد لله العلي الاعلي والصلوة والسلام علي خير خلقه... شيخ حسن ابن علي ايدر بو اوراده شيخ بير محمد بهائي دددر

The Pīr Muḥammed to whom the litanies are ascribed is the famous saint Behā ud-Dīn Naḳishbendī, who died A.H. 791. (See Haj. Khal., vol. i., p. 492). His disciple Ḥamzeh B. Shimshād, who commented them in a work entitled منبع الاسرار, is quoted f. 38 a. See Haj. Khal. ib., and the Vienna Catalogue, vol. iii., p. 182.

II. Foll. 41—50. On the virtues of the form of invocation called ناد or يتجنجل الارواح (a Sunni version of the Shi'ah formula beginning ناد عليا مظهر العجائب), by Sheikh 'Abdullah el-Pezdevī.

Beg. اما بعد عمان المعاني و عارف الرباني و لقمان الثاني شيخ عبد الله اليزدوي بيورر

The rest of the volume contains prayers and charms in Arabic, with directions for their use in Turkish.

Add. 7838.

Foll. 328; 8½ in. by 5½; 23 lines, 2½ in. long; written in small and cursive Neski; dated the 22nd of Jumada II, A.H. 1144 (A.D. 1731). [RICH, No 256.]

شفاء المؤمن

A work treating of the merits, efficacy, and proper observances of the recitation of the Coran and of various prayers.

Author: 'Alī Khalifeh, على خليفه

Beg. الحمد لله الذي جعل لكتابه العزيز شفاء ورحمة للمؤمنين

In a long and diffuse preface, which con-

tains a panegyric on the reigning Sultan Muḥammed Khān B. Sultān Ibrāhīm Khān (Muḥammed IV, A.H. 1058—99), the author describes himself as one born and brought up in the imperial palace, and says that he devoted to the composition of the present work all the leisure left him by attendance on the Sultan. He commenced it in the imperial library at the beginning of the year 1061, and completed it in a little more than two years. It was compiled from about eighty works, a list of which, with the abridged forms used in reference, is given in the preface, foll. 10—11. The work consists of three books (Bāb), sub-divided into numerous chapters (Faṣl), and treating respectively of the recitation of the Coran, of forms of prayer (Du'ā), handed down by tradition, and of the proper performance of the Ṣalāt or legal prayer.

The Shifā ul-Mūmin is mentioned in the Appendix to Haj. Khal., vol. vi., p. 611, but its subject is not quite accurately described. It is there stated, in agreement with the preface, to have been completed A.H. 1063.

The following subscription would make it appear that the compilation of the book was finished in the middle of Rabi' II, A.H. 1104, وقد اتفق الفراغ من جمع هذا وتنميته بعون الله تعالى . . . يوم الجمعة وقت العصر الصادق في اواسط ربيع الاخر من شهر عام اربع ومايه والف من الهجرة النبوية

That statement, however, cannot be reconciled with the date of composition given in the preface. It can only refer to the transcription of an earlier copy. The date of the present copy is given as follows: تحرير في ٢٢

حاسنه ١١٤٤ تمام شد

Add. 9699.

Foll. 93; 7½ in. by 5¼; 15 lines, 3⅜ in. long; written in Neski with all the vowels; dated A.H. 1202 (A.D. 1788). [HODGSON.]

ساعت نامه

The 'Book of Hours,' by Hibet-ullah B. Ibrāhim.

Beg. الحمد لله الذى جعل الاسلام نورا . . . بوكتاب
تصنيف قلندى ايلرو اخباردن ودخى عجب احوالدن
وكچمش قصه لردن

This work, written in plain popular style, is evidently intended for very credulous readers. In a long and rambling introduction, foll. 1—12, the author promises forgiveness of all sins, a blissful end, and all the joys of heaven, to whosoever shall write or read his book, or pray for the author. The rewards attending a liberal treatment of Faḳirs are so often insisted on that it may be safely inferred that the author belonged to that brotherhood.

Taking the hours of the night in the following order:—1. اخشام ساعتى, f. 12*b*; 2. يتسو ساعتى, f. 30*b*; 3. كوكلر ساعتى, f. 39*a*; and 4. اويقو ساعتى, f. 43*b*—he dwells at great length on the legends of the prophets connected therewith, the movements of angels and devils in each, and the rewards in store for those who wake and pray in them.

The latter part of the book, f. 56—93, is devoted to the hours of Paradise *جنت ساعتلى* and to a full account of the fate of souls after death and on the day of judgment.

Another copy of the same work in a MS. of mixed contents, Add. 7850, is dated A.H. 1172. See also Tornberg, Upsala Catalogue, No. 408.

Add. 5988.

Foll. 59; 6 in. by 4; 11 lines, 2½ in. long; written in Neskhi, apparently in the 17th century. [HILGROVE TURNER.]

A collection of prayers to be recited on various occasions, دعا نامه.

Beg. حمد و سپاس و ستايش بي قياس اول سامع
الاصوات

The author, whose name does not appear, dedicates his work to the Grand Vezir 'Ali Pāshā. He says that he has collected and explained in Turkish such prayers as have been handed down from the Prophet by authentic tradition.

The work consists 1. of an introduction treating of the excellence of prayer, its conditions, its proper times, and the signs of its being heard, and 2. of seven chapters in which prayers are classed according to the occasions on which, or the objects for which, they are to be recited.

Add. 6659.

Foll. 96; 5¼ in. by 3½; 8 lines, 2¼ in. long; written in Neskhi with vowels; dated A.H. 988 (A.D. 1580). [SLOANE.]

A volume containing various prayers in Arabic with Turkish comments, and Turkish tracts on the efficacy of the Sūrehs of the Coran, of the invocation to 'Ali beginning "Nādi 'Aliyyen," and of the forty names of God. See the Arabic Catalogue, p. 382.

Harl. 5467.

Foll. 183; 5¼ in. by 3¾; 7 lines, 2½ in. long; written in Neskhi, mostly with vowels, by various hands, apparently in the 19th century.

Various prayers in Arabic, with comments in Turkish. See the Arabic Catalogue, p. 80.

Harl. 5472.

Foll. 226; 3½ in. by 2½; 11 lines, 1½ in. long; written in small and neat Neskhi with all the vowels; with 'Unvān and gold-ruled margins, apparently in the 16th century.

A collection of prayers, with Turkish com-

ments. See the Arabic Catalogue, p. 80. It concludes with a Fāl i Kūr'ān, showing the omens to be drawn from letters found on opening the Coran, foll. 223—226.

Harl. 3914.

Foll. 123; 4 in. by 3; 7 lines, $1\frac{3}{4}$ in. long; written in Neskhi; dated (fol.100) 8 Zulhijjah, A.H. 1031 (A.D. 1622).

Various prayers in Arabic, with Turkish

comments on their origin and efficacy. See the Arabic Catalogue, p. 83.

Sloane 2429.

Foll. 179; $3\frac{3}{4}$ in. by $2\frac{1}{2}$; 7 lines, $1\frac{3}{8}$ in. long; written in fair Neskhi with the vowels, with gold-ruled margins, apparently in the 17th century.

A prayer-book containing some chapters of the Coran and Arabic prayers with Turkish comments. See the Arabic Catalogue, p. 82.

HISTORY.

GENERAL HISTORY.

Add. 7862.

Foll. 475; 12 in. by $7\frac{1}{2}$; 19 lines, $4\frac{3}{4}$ in. long; written in fair Neskhi with all the vowels, with red-ruled margins, apparently in the 16th century. [RICH, No. 51.]

تاریخ طبری

The history of Ṭaberi translated from the Persian version of Bel'ami.

Bel'ami's work has been noticed in the Persian Catalogue, p. 68. The Turkish version was written, according to a manuscript addition in the Berlin copy of Ḥāji Khalifeh, about A.H. 710. (See Kosegarten, *Taberistanensis Annales*, p. xvi, and the *Upsala Catalogue*, p. 161.)

A marginal note in a Museum copy of Haj. Khal., Or. 3144, f. 97*b*, ascribes it to a later writer *صانی نصح الشهير بمطرقی*, whose

translation, divided into two volumes, was entitled *مجمع التواريخ*. Naṣūḥ el-Miṭrāḳī *نصح المطرقی* died A.H. 940; v. Haj. Khal., vol. iv., p. 258. But the archaic style of the translation points to an earlier period.

The Turkish version has been printed in Constantinople A.H. 1260 and 1288, and re-printed in Bulak A.H. 1275. Notices of that edition, with extracts, by Dr. G. Rosen and Mordtmann, will be found in the *Zeitschrift der Deutschen Morg. Ges.*, vol. ii., pp. 159—187, 285—314. See also Hammer, *Journal Asiatique*, 4^e Série, tom., viii., p. 258, Flügel, *Jahrbücher*, vol. 47, Anz. Bl., p. 20, and the *Petersburg Catalogue*, p. 466.

For other MSS. of the Turkish version, see Pertsch, *Gotha Catalogue*, p. 117, and Flügel, *Vienna Catalogue*, vol. ii., p. 103.

The present volume contains the latter half of the work. It has lost a few leaves at beginning and end, and bears no title except the word *غزوات* written on the outer edge.

The text agrees substantially with the printed edition, but presents notable verbal differences and is generally fuller.

It begins with these words, طایوسی سطح
یمنله شام اراسنده بر شهر واردی انده بولدی صودی
They belong to the chapter of Muḥammed's birth, and to the passage relating to 'Abd ul-Mesih's interpretation of the dream of Anu-shīrvān. See the Constantinople edition, vol. iii., p. 106, and Zotenberg's translation, vol. ii., p. 236.

The record of the death of el-Mu'taṣim, which in most MSS. forms the conclusion of Ṭaberi's work, occurs fol. 462*b*. It is immediately followed by a long and minute account of the palace intrigues which took place at the time of el-Muktefi's death, A.H. 295, and which secured the succession to el-Muḥtedir. This account, which occupies the last thirteen folios of the MS., is much more circumstantial than the corresponding portion of the Constantinople edition, viz. pp. 199 and 200. It breaks off in a passage recording the installation of el-Muḥtedir upon the throne with these words: كسه انی تخته كنججه كورميه

و خزینده بیغامبرك رداسی وارد و عصاسی وارد

The MS. appears to have been a Vakf. The word واقف or "Donor" is frequently to be seen in the margin with a seal containing the name of Ismā'īl Chūbdār.

Add. 7845.

Foll. 378; 11½ in. by 8; 21 lines, 5 in. long; written in large Neskhi without vowels, apparently in the 15th century.

[RICH, No. 824.]

The latter half of the same work.

It begins with the following rubric:

الجلد الرابع من تواریخ الطبری ✽ خبر پادشاهان که پس
از رمی دخت بخت ابران نشسته بودند

See the Constantinople edition, vol. iii., p. 119, Zotenberg's translation, vol. ii., p. 352,

and fol. 15*b* of the preceding copy. It ends with an account of the accession of al-Muḥtedir, which agrees pretty closely with the printed text.

Copyist: اسمعیل بن الیاس

Add. 18,888.

Foll. 254; 11½ in. by 8; 22 lines, 6 in. long; written in fair Neskhi, apparently about the close of the 17th century.

[SIR THO. READE.]

The latter half of the same work, beginning at the same point as the preceding copy, with the rubric: تواریخ طبریذک دردیجی جلد در خبر از
پادشاهان که پس از ارم دخت نشسته

It is imperfect at the end; it breaks off after the first three lines of the section headed
خبر کشتن ولید و خلافت پشرش یزید و رسیدن کار او
بابراهیم برادرش

See the Constantinople edition, vol. v., p. 146, and Zotenberg's translation, vol. iv., p. 313.

Add. 6020.

Foll. 74; 8½ in. by 5½; 23 lines, 3½ in. long; written in small and close Nestalik; dated (fol. 12*b*) Muḥarrem, A.H. 982 (A.D. 1574).

[HILGROVE TURNER.]

I. Foll. 2—18. Extracts from التعریف and from Ebul-Fidā's history, Arabic. See the Arabic Catalogue, p. 145*b*.

II. Foll. 20—74. نظام التواریخ Nizām ut-Tevāriḫ, the historical compendium of Kāzī Nāṣir ud-Dīn 'Abdullah B. Omer el-Beizāvī (see the Persian Catalogue, p. 823*b*), translated from Persian, with a continuation by the translator.

Beg. حمد بلا غایه و شکر بلا نهایه اول آله مبدعه
که بر امرکن ایدله ارواح و اشباه عالمذی اظهار بیوردی
The translator, who does not give his name,

has preserved the division of the original into four *Ḳisms*. The dynasties included in the fourth are in the following order—1. *Ṣaffāris*, f. 40 *a*. 2. *Sāmānis*, f. 40 *b*. 3. *Ghaznevis*, f. 41 *a*. 4. *Deilemis*, f. 42 *b*. 5. *Seljūkis*, f. 44 *b*. 6. Kings of *Ḳuhistān* or *Melāhidch*, f. 46 *b*. 7. *Selghūris*, f. 47 *b*. 8. *Khwārezmis*, f. 49 *a*. 9. *Moghuls*, f. 50 *a*.

The account of this last dynasty is condensed to a few lines. It concludes with the statement that the original work had been completed on the 11th of *Muḥarrem*, A.H. 674.

The margins contain copious additions in Arabic, consisting mostly of dates taken from the *Kāmil* or *Ebulfida's Annals*.

The continuation begins, f. 50 *b*, with this rubric: ابتدای بیان احوال بتحریر اقل المحررين مترجم الرسالة النظامة [النظامية]

In the introduction, the translator remarks that the author, writing under the temperate and just rule of *Abakā Khān*, refrained for obvious reasons from dwelling on the wholesale slaughter and devastation perpetrated throughout Muslim lands by the ancestors of that sovereign. Feeling bound to supply that deficiency, the writer compiled a short account of those events, chiefly from the *Tārīkh i Vaṣṣāf*, and added a succinct record of the *Osmanli Sultans*, "who by their victories over the *Franks*, *Hungarians*, *Albanians*, *Wallachians*, *Moldavians*, and *Russians*, had restored the lustre of *Islām*." He entered upon that task A.H. 973.

Contents:—Invasions of *Chingiz Khān* and *Hulāgū*, f. 52 *b*. Genealogy of the *Osmanlis* (traced to *Esau* son of *Jacob*, whom the *Turks* call *Ḳā'inī Khān*), and their rise under the *Seljūks* of *Rūm*, f. 54 *b*. The *Seljūk* dynasty in *Rūm*, f. 58 *b*. Chronological sketch of the *Eastern* dynasties which were contemporary with the line of *Osman*, including the most notable events of *Osmanli* history, f. 61 *a*.

The principal dynasties recorded in the

last section are—*Ghāzān* and his successors, f. 61 *b*; *Timūr* and his successors, f. 65 *b*; the kings of *Azerbā'ijān* and *Baghdād* (the *Ḳara-Ḳuyunlus*), f. 68 *b*, and the *Bāyenderi Sultans* (the *Aḳ-Ḳuyunlus*), f. 71 *a*.

This appendix is not brought down, in the present copy, to the time of composition; it concludes with an account of the taking of *Constantinople* by *Muḥammed II*, f. 72 *b*, of his victory over *Hasan Beg Bāyenderi*, f. 72 *b*, a record of his death, A.H. 886, and short notices of the *Vezirs* and *Ḳāzī 'Askers*, who held office under him and *Sultan Bāyezid II*, f. 73 *a*.

A Turkish translation of the *Nizām ut-Tevārikh*, by *Ebul-Fazl Muḥammed ud-Defterī*, noticed in *Krafft's Catalogue*, p. 91, may be identical with the present work. It certainly was written about the same time; for its author, *Ebul-Fazl* wrote, A.H. 975, an abridged translation of his father's *Hesht Bihisht*, and his edition of the same writer's *Selim Nāmeḥ* is dated A.H. 974 (see the *Persian Catalogue*, p. 219).

There is also an anonymous version of the same work, with continuation to A.H. 739, described by *Hammer*, No. 287, *Jahrbücher*, vol. 81, p. 37.

Add. 7852.

Foll. 200; 12 in. by 8; 19 lines, 6 in. long; written in plain large *Neskhī*; dated 23 *Zul-Ḳa'deh*, A.H. 1072 (A.D. 1662).

[RICH, No. 483.]

نگارستان

The *Nigāristān* of *Ḳāzī Aḥmed Ghaffārī*, translated from the *Persian*. (See the *Persian Catalogue*, 106 *a*).

The MS. has lost one or more leaves at the beginning, and the name of the translator does not appear. The first words are بو عالم فانيه اعتبار اولتر عمر و دولت انسان چندان پایدار و برقرار قالتر

corresponding to the second page of the original, Add. 26,286, lines 3 and 4.

The translation keeps generally very close to the text. But the translator has thought proper to assert his Sunni sentiments by adding an account of the first three Kalifs, f. 6 *a*, and by leaving out some stories relating to the supernatural gifts of the Imāms.

At the end of the work he coolly transfers to the Osmanli Sultan the author's panegyric on the Šafevi sovereigns, and names Suleimān Khān B. Selīm Khān as the reigning Sultan. The translation must therefore have been written between A.H. 959, the date of the original work, and the death of Sultan Suleimān, A.H. 974.

Copyist: يوسف بن درويش

Add. 7871.

Foll. 204; 8 in. by 5¼; 19 lines, 3¼ in. long; written in fair Neskhī, apparently in the 18th century. [RICH, No. 44.]

I. Foll. 1—126. A compendium of general history treating more especially of the Osmanli dynasty, by Muḥammed Nishānjī,

محمد نشانجی

Beg. مالك الملك لا شريك له

وحده لا اله الا هو

الحمد لله على الطائفة السنية والصلوة على نبيه

The author, who calls himself in the preface "the ancient servant, the humble Muḥammed, sometime writer of the imperial Ṭughra," محمد كمينه سابقا نكارنده طغرای غرای مناشیر سلطان, after enlarging upon the utility of history, says that he wrote the present abridgment by order of the reigning Sultan Suleimān. Haj. Khal., who mentions the work twice, under the names of تاريخ رمضان زاده and تاريخ نشانجی, vol. ii., pp. 132, 154, calls the author Ramazān Zādeh Muḥammed ut-Tevkī'ī (the Arabic equivalent of Nishānjī), adding that he died A.H. 979.

But the author is more generally known as Kūchuk Nishānjī, or the lesser Nishānjī, to distinguish him from the great Nishānjī, توجه نشانجی, Jelāl Zādeh Muṣṭafā (see below, Add. 7855).

The latest event recorded in the present copy is the death of Sultan Bāyezīd, son of Suleimān, which took place in Muḥarrem, A.H. 969 (see f. 111 *b*).

This appears to have been the date of composition. A copy described by Flügel, Vienna Catalogue, vol. ii., No. 846, ends with the same year. In other MSS. the history is brought down, apparently by the author, to the taking of Sziget, A.H. 973 (see Fleischer, Dresden Catalogue, No. 25, Vienna Catalogue, No. 847), in others again to the death of Suleimān, A.H. 974 (see Hammer, Gesch. des Osm., Reiches, vol. ix., p. 182, Krafft, No. 247, the Leyden Catalogue, vol. iii., p. 20). Still further continuations to A.H. 988 and 989, found in a Gotha MS. (Pertsch, No. 146), and in a Vienna MS. (Flügel, vol. ii., No. 879) cannot be due to the author.

'Alī, who was personally acquainted with Ramazān Zādeh, gives a short notice of his life in his Kunh ul-Akhbār, Or. 32, f. 214. It is repeated almost in the same words by Pechevi, vol. i., p. 44.

Contents: Preface, f. 1 *b*. Prophets, f. 3 *b*. Muḥammed, the Companions, and the Khulefā'ī Rāshidīn, f. 14 *b*. Umeyyades; f. 19 *b*. Abbasides, f. 21 *b*. Fāṭimis, fol. 28 *a*. Eyyūbis, f. 30 *a*. Turks (Mēmlūks) of Egypt, f. 32 *a*. The Circassians in Egypt, f. 35 *b*. The Osmanli dynasty, f. 38 *a*, viz. Osmān, f. 40 *a*. Urkhān, f. 43 *b*. Murād, f. 46 *a*. Yildirim Bāyezīd, f. 48 *b*. Muḥammed, f. 55 *a*. Murād II., f. 57 *b*. Muḥammed Ghāzī, f. 62 *b*. Bāyezīd II., f. 70 *a*. Selīm, f. 80 *a*. Suleimān, f. 86 *b*—126 *a*.

Under each reign the author gives the dates of the Sultan's birth, accession and death; an account of his children, of his Vezīrs and other great dignitaries; of his campaigns, his build-

ings and pious foundations; lastly, short notices of the great 'Ulemā and Sheikhs of the period.

II. Foll. 127—204.

فصول حل و عقد اصول خرج و نقد

A sketch of the rise and fall of the principal dynasties of the East, by 'Alī (Muṣṭafā B. Aḥmed).

Beg. باسمك اللهم مالك الملك توتى الملك
من تشاء

The author, who died A.H. 1008 (see his life in *Gesch. des Osm. Reiches*, vol. iv., p. 651, and *Gesch. der Osm. Dichtk.*, vol. iii., p. 115), names in the preface Muḥammed Khān B. Murād Khān as the reigning Sultan, and says that he extracted the present work, A.H. 1007, from his universal history, *كنه الاخبار*, on the composition of which he had been engaged for the last six years.

The contents have been stated by Hammer, *Gesch. des Osm. Reiches*, vol. ix., p. 181, and by Flügel, *Vienna Catalogue*, vol. ii., p. 88. See also *Haj. Khal.*, vol. iv., p. 439, and the *Leyden Catalogue*, vol. iii., p. 21.

Spaces left for the rubrics have been left blank, and the title itself, which should occur in the preface, f. 131, has been left out. The above full form of it is taken from another copy, Add. 7870, f. 173.

Or. 1130.

Foll. 116; 10¾ in. by 7¼; 23 lines, 5 in. long; written in small Divani; dated 18 Safer, A.H. 1118 (A.D. 1706). [ALEX. JABA.]

The same two works as in the preceding MS. viz. I. Foll. 1—66. *Tārīkh i Nishānjī*, brought down to the same date, A.H. 969. It has a few additional lines at the beginning, namely, an eulogy of the work by its author, commencing *ناظم جواهر اخبار راقم نوادر اثار اولان*
بنده خاکسار

In other respects it agrees textually with the former copy.

II. Foll. 67—116. *Fuṣūl i Ḥall u 'Akd.* The text agrees with the preceding MS., and has all the rubrics.

Copyist (f. 66 b): محمد بن شعبان خليفه
سلحداران

Or. 3295.

Foll. 360; 11½ in. by 7¾; 21 lines, 4¾ in. long; written in large Neskhī, with red-ruled margins, apparently in the 17th century.

[JAUBERT.]

همای جامع التواریخ

A general history from the earliest times to A.H. 985, by Muḥammed Za'im, محمد زعيم

Beg. حمد بی حد اول پادشاه رحیم جنابنه که
ارباب عصیان

The author, who designates himself as one of the fief-holders of the Sultans, *زعماء عقبه سلاطین ال عثمانیه دن محمد ایله متعارف*
وشهیر

says that he was forty-three years of age when Sultan Murād Khān B. Selim ascended the throne, namely, on the 8th of Ramaẓīn, A.H. 982 (a date erroneously given by *Haj. Khal.*, vol. ii., p. 508, and by Hammer, *Gesch. des Osm. Reiches*, vol. i., p. xxxii., vol. ix., p. 180, as that of the composition of the work). He was one of the secretaries of the Divan of the Grand Vezir Muḥammed Pasha (Sokolli, A.H. 972—987), when he was induced by the instances of his friends to compile the present history. He names the following works as his authorities:—*Nizām ut-Tevārikh*, *Tevārikh ut-Ṭaberi*, *Shehnāmeḥ i Firdevsi*, *Kūt ul-Ervāḥ*, *Subḥat ul-Akhyār*, *Mir'āt uz-Zemān*, *Shejereḥ i Mulūk u Selāṭīn*, *Behjet ut-Tevārikh*, *Jāmi' ul-Ḥikāyāt*, *Kitāb Mesālik u Memālik*, *Tevārikh i Selāṭīn i 'Al i 'Oṣmān.*

The title is written, f. 3 *a*, as above, while Haj. Khal., Hammer, and Flügel, Vienna Catalogue, vol. ii., p. 84, call the work simply *Jāmi' ut-Tevārikh*.

The author states in the epilogue that he entered upon the composition of the work in the month of Muḥarrem, A.H. 985, and completed it in the month of Zulḥijjeh of the same year.

His account of the reign of Sultan Murād ends with the record of the arrival, at the beginning of A.H. 984, of the Persian Envoy Tūkmāk Muḥammed Sultān, and of his subsequent departure (v. *Gesch. des Osm. Reiches*, vol. iv., p. 53). The last section, devoted to the Ṣafevis, is brought down to the accession of Muḥammed Khudābendeh (Zulḥijjeh A.H. 985), and concludes with the statement that Muṣṭafa Pasha, appointed commander of the Turkish army, had received orders to march from Erzerum to the Persian frontier (v. *Hammer*, ib. vol. iv., p. 60).

The history which the author principally follows, and often verbally translates, is the *Behjet ut-Tevārikh*, which was written, as stated, f. 30 *b*, at Brusa in the reign of Sultan Muḥammed II; see the Persian Catalogue, p. 884.

The work is divided into five parts, قسم, subdivided into sections called كروه, and these again into chapters, مقاله, treating of single reigns. The contents are—

Preface, f. 1 *b*. Creation of the world, f. 4 *b*. Description of the inhabited world, the seven climes, and the races of mankind, translated from the *Behjet ut-Tevārikh* (v. Or. 1627, foll. 50—65), f. 8 *b*. Traditions regarding the duration of the world, f. 18 *b*. Detailed statement of the contents, f. 24 *a*. Descendants of Cain, قابل, f. 28 *a*.

Ḳism I. The ancient kings of Persia in four Gurūhs, viz. 1. Pishdādis, f. 29 *b*. 2. Keyān, f. 48 *a*. 3. Mulūk Ṭavā'if, f. 71 *a*. 4. Sāsānis, f. 73 *a*.

Ḳism II. Khalifehs in three Gurūhs, viz.

1. Khulefā i Rāshidīn from Ebu Bekr to Husein, f. 106 *b*. 2. The Umeyyades, f. 115 *b*. 3. The Abbasides brought down to el-Ḥākim bi-emr-illah Aḥmed B. 'Ali, who died in Egypt A.H. 701, f. 131 *b*.

Ḳism III. Dynasties contemporary with the Abbasides, in eight Gurūhs, viz. 1. Ṣaffāris, f. 170 *b*. 2. Sāmānis, f. 172 *a*. 3. Ghaznevis, f. 174 *a*. 4. Deilemis, f. 178 *a*. 5. Seljūkis of Iran, f. 181 *b*, and of Rūm, f. 186 *b*. 6. Kūhistānis or Melāḥideh, f. 188 *b*. 7. Salghuris, f. 190 *a*. 8. Khwārezmis, f. 192 *b*.

Ḳism IV. Kings of Egypt, Syria and Maghrib, in four Gurūhs, viz. 1. Obeidi Khalifehs, f. 195 *a*. 2. Eyyūbis, f. 202 *b*. 3. Turkis (Memlūks), f. 208 *b*. 4. Cherkesis, f. 214 *b*.

Ḳism V. Kings of Iran and Rūm in five Gurūhs, viz. 1. Chingīzis, f. 219 *a*. 2. Timūris, f. 222 *b*. 3. Turkomans (Aḳ and Ḳara-Ḳnyunlus), f. 226 *b*. 4. Al i Oṣmān, f. 228 *b*, containing the following reigns: Oṣmān, f. 230 *a*; Urkhān, f. 235 *b*; Murād, f. 240 *a*; Yildirim Bāyezid, f. 244 *a*; Suleimān B. Yildirim, f. 252 *b*; Musa B. Yildirim, f. 254 *a*; Muḥammed I, f. 255 *a*; Murād II, f. 258 *a*; Muḥammed II, f. 268 *a*; Bāyezid II, f. 277 *b*; Selim I, f. 289 *a*; Suleimān, f. 306 *a*; Selim II, f. 330 *a*; Murād III, f. 337 *b*. 5. Sūfiyān Surkh-Kulāhān (the Ṣafevis), f. 342 *a*, with the following reigns, Ismā'il, f. 343 *b*; Ṭahmāsp, f. 349 *b*; Haider Mirza, f. 352 *b*; Ismā'il II, f. 354 *a*; Muḥammed Khudābendeh, f. 356 *a*.

The author's epilogue, containing a poetical description of the spring at Ḥaleb, and a panegyric on Muḥammed Pāshā, governor of that city, ff. 356 *b*—360 *a*.

Add. 10,004.

Foll. 159; 8¼ in. by 5¼; 23 lines, 3½ in. long; written in small and close Neskhi, apparently in the 18th century.

[FREDERIC NORTH.]

A portion of the Kunh ul-Akḥbār كنه الاخبار,

a general history by 'Alī (Muṣṭafa B. Aḥmed; see above, p. 26 a).

This work, on which the author spent the last years of his life, was completed, as stated by Haj. Khal., A.H. 1006. But it will be seen below that some passages are dated A.H. 1007. It is divided into four books (رُكُن), the last of which is devoted to the Osmanli dynasty. See Haj. Khal., vol. v., p. 290, and Hammer, *Gesch. des Osm. Reiches*, vol. i., p. xxxviii, and vol. ix., p. 190. The entire work is found in a Paris MS., Catalogue, p. 314, No. 94. It has been printed in four volumes in Constantinople, A.H. 1284. See *Journal Asiatique*, 5^e Série, vol. xiv. p. 76. The Museum possesses an edition in five volumes, published in Constantinople by Muḥammed Lebīb, the first volume of which is dated Zul-Ḳa'deh, 1277. The fifth volume contains only the first portion of Rukn vi., concluding with the capture of Constantinople. The fourth Rukn exists entire in the Vienna Library: see Flügel, vol. ii., p. 241, No. 1022. Portions of the same are noticed *ib.*, No. 1023-4, Upsala Catalogue, No. 280—282, and Leyden Catalogue, vol. iii., p. 28.

The present MS. is also a portion of Rukn iv.; it contains the reigns of Bāyezīd II. and Selim I. It begins with the following rubric:

مناقب ابو الجهاد ذیشان سلطان بايزيد خان بن ابو
الفتح سلطان محمد خان

Contents:—Accession of Bāyezīd, f. 2 b. Events of his reign, in forty-three sections headed واقعه, or حادثه. The first treats of the rebellion of Prince Jem, f. 4 a, the last of the contest of Sultan Selim with his brothers and the abdication of Bāyezīd, f. 44 a.

Vezīrs of Bāyezīd, f. 53 a. Defterdārs and Nishānjis, f. 58 a. 'Ulemā, f. 60 a. Sheikhs, f. 70 a. Poets in the alphabetical order of their Takhalluṣ, f. 75 b.

Accession of Selim, f. 84 a. Events of his reign, in fourteen sections, f. 92 b. His buildings and his death, f. 131 b. His Vezīrs,

f. 136 a. Defterdārs and Nishānjis, f. 139 b. 'Ulemā, f. 140 a. Physicians, f. 150 b. Sheikhs, f. 151 b. Poets, f. 154 a.

Or. 32.

Foll. 332; 8 in. by 5½; 17 lines, 3¾ in. long; written in cursive Neskhī, probably in the 18th century. [ROB. C. RENOARD.]

Another portion of the same Rukn, comprising the reign of Suleimān I.

eg. حمدا لمن خلق الخلق بالعظيم

In this volume two dates are incidentally mentioned as the current years at the time of composition, viz. A.H. 1002, f. 150 a, and A.H. 1007, f. 188 a.

In another passage, f. 173 b, the author refers to a detailed account of the siege of Sziget previously written by himself, and entitled Heft Mejlis (see Haj. Khal., vol. vi., p. 503, and *Gesch. des Osm. Reiches*, vol. iv., p. 653).

Contents: Introduction, and accession of Suleimān, f. 1 b. Events of the reign, in fifty-seven sections termed واقعه, or حادثه, f. 6 b. The first is Ferhād Pasha's expedition against the Syrian rebels, A.H. 927; the fifty-seventh the siege of Sziget, A.H. 974, and Suleimān's death.

Buildings and pious foundations of Suleimān, f. 182 b. Vezīrs, f. 185 b. Beglerbegis, f. 200 a. Mirmirān i Deryā (Admirals), f. 210 b. Defterdārs, f. 211 b. Emirs or Begs, f. 214 b. 'Ulemā, f. 219 b. Physicians, f. 249 b. Sheikhs, f. 251 b. Poets, in alphabetical order, f. 259 b.

Some notices relating to the author are written in the margins of the first two pages.

Add. 19,508.

Foll. 25; 8¼ in. by 5¾; 21 lines 2¾ in. long; written in small and cursive Nestalik; dated Muḥarrem, A.H. 1121 (A.D. 1709).

واقعه نامه ویسی

"The vision of Veisi," a summary review of the great revolutions in the world's history, presented in the shape of a dream. It was addressed to Sultan Ahmed I. (A.H. 1012—1026) with the object of showing that at no period of the past did mankind enjoy undisturbed peace and prosperity.

The author, Uveis B. Muhammed, Kāzī of Usküb, and poetically surnamed Veisi, was born at Alāshehr, A.H. 969, and died at Usküb, A.H. 1037. It is said in the Khulāsat ul-Eşer, Add. 23,606, f. 226, that after the death of Bākī he was the most elegant writer of the time in prose and verse. His two principal works, *واقعه نامه* and *سیرة النبی*, are mentioned with praise, and the latter, written about A.H. 1017, is described at some length. His life is fully told by Kātib Chelebi, Fezlekeh, vol. ii., p. 107, and by Hammer, *Gesch. der Osm. Dichtkunst*, vol. iii., p. 203. See also *Gesch. des Osm. Reiches*, vol. v., pp. 100, 663, and vol. ix., p. 206.

The present work has been printed under the title of *خواب نامه* in Bulak, A.H. 1252. It is also included in the collected works of Veisi published in Constantinople, A.H. 1286. For MSS., see Kraft, No. 250, Flügel, Vienna Catalogue, vol. ii., pp. 77, 252, Pertsch, Gotha Catalogue, No. 3, ii., No. 140.

The present copy leaves out the introduction, which occupies pp. 262—265 in the Constantinople edition, and begins as follows: *ای پادشاه جوان بخت والله ورب الکعبه بو : دنیا اکرمین بیلدکم دنیا ایسه*

Copyist: *الحاج محمد صادق الحلبي*

The same name is written on the first page, with the owner's seal.

Or. 1129.

Foll. 134; 11½ in. by 8; 31 lines, 5 in. long; written in small and distinct Neskhī, with

red-ruled margins; dated 19 Jumāda II., A.H. 1095 (A.D. 1684). [ALEX. JABA.]

مرآة الكائنات

A general history, brought down to the close of Sultan Suleimān's reign (A.H. 974).

The author, who gives his name at the beginning of the 5th book as follows, Nishānji-Zādeh Muhammed B. Ahmed B. Muhammed B. Ramazān, died as Kāzī of Adrianople A.H. 1031. See Haj. Khal., vol. v., p. 484, Fezlekeh, vol. ii., p. 29, and Hammer, *Geschichte des Osm. Reiches*, vol. iv., p. 600.

The work has been printed in Constantinople, A.H. 1257, and in Bulak, A.H. 1258. We refer to the latter edition.

The preface contains a panegyric in prose and verse on the reigning Sultan, Osman, in whose time (A.H. 1026—1031) the work was written. The author then refers to a brief compendium of history written under Sultan Suleimān by his grandsire, Ramazān Zādeh Emīr Muhammed Nishānji (see above, p. 25 a), and says that, considering the great importance of a full knowledge of the history of the prophets and past kings, of various nations and creeds, and of the creation of the world, he determined on writing the present work, which he compiled from a vast number of standard books, and which he prides himself on having made more comprehensive than any previous history.

It is divided into the following eight books (Kism), the contents of which are fully stated in the preface:—I. Creation of the world, in six Bābs. II. Prophets from Adam to Muhammed, in 37 Bābs. III. Muhammed, his family and companions, in 23 Bābs. IV. The first four Khalifs (Rāshidin), Hasan and Husein, in 6 Bābs. V. Muslim dynasties, in 19 Bābs. VI. The Osmanli dynasty, in 10 Bābs. VII. Pre-islamitic kings and nations, in 15 Bābs. VIII. The diversity of languages and the races of mankind, in 2 Bābs.

A tabulated index of the above books and

their numerous subdivisions occupies ten pages at the beginning of the Bulak edition.

The work contains little original matter. The history of the Turkish Sultans stops short at the death of Suleiman I., i. e. more than half a century before the time of composition, the author remarking that subsequent events had not yet been chronicled, and that he was too young at the time to take notice of them. Little is known regarding the author's life. From an incidental remark in a notice of his maternal grandfather, Sheikh 'Abd ul-Latif Nakishbendi (f. 82 *a*), Bulak ed., vol. ii., 2nd part, p. 138, we learn that at the time of the Sheikh's death, A.H. 971, he was three years of age, and lived with his parents in Istambul. He must therefore have been born A.H. 968. It appears from another passage, f. 76 *b*, Bulak ed., *ib.*, p. 129, that at the time of Suleimān's death, A.H. 974, his father, Nishānji Zādeh Menla Aḥmed, then Kāzi of Mecca, composed a chronogram on that event.

The present MS. contains the last three books, viz. Kism. VI. History of the Sultans of the house of Osman, containing a genealogical introduction and ten Bābs treating respectively of the first ten Sultans, from Osman to Suleimān, f. 1 *b*.

Kism VII. Pre-islamitic kings, in fifteen Bābs, viz. Pishdādis, f. 83 *b*. Keyānis, f. 86 *b*. Eshkānis, f. 89 *a*. Sāsānis, f. 90 *a*. Kūbṭis, f. 97 *b*. Kālṭānis, f. 99 *b*. Jurhumis, f. 107 *a*. Judges of Israel, f. 108 *b*. Kings of Israel, f. 109 *b*. Kings of the Greeks (Yūnān) and the Ptolemies, f. 111 *b*. Pagan kings of the Romans, f. 113 *a*. Christian kings of the Romans, f. 114 *a*. Ghassānis, f. 116 *a*. Lakhmis, f. 117 *a*. Kindis, f. 118 *b*.

Kism VIII., in two Bābs. Bāb 1. Cause of the diversity of tongues and of the dispersion of nations, f. 119 *b*. Bāb 2. Account of various nations, f. 120 *a*, in 24 sections (Faṣl), viz. Syrians, Sabians, Copts, Fireng, Persians, Kurds, Turks, Tatars, Chinese, Derbend

(Caucasians), Russians, Slaves, Yājūj u Ma-jūj, Indians, Sindians, Abyssinians, Negroes, Canaanites, Berbers, Israelites, Romans, Armenians, Greeks (Yūnān), Greek philosophers.

The contents of the MS. correspond with the 2nd and 3rd parts of the 2nd vol. of the Bulak edition, pp. 1—203, and 1—28.

Add. 7858.

Foll. 263 ; 8 in. by 5 ; 19 lines, 3 in. long ; written in small and neat Neskhī, apparently in the 18th century. [RICH, No. 43.]

Kism V. of the same work, corresponding with the first part of the 2nd vol. of the Bulak edition, pp. 2—158.

It treats of Muslim dynasties, and is divided into nineteen Bābs subdivided into Faṣls, the larger sections being devoted to dynasties, and the smaller to single reigns.

Contents: Bāb I. Khalifs of the Beni Umeyyeh, fol. 2 *a*. II. Abbaside Khalifs, f. 44 *b*. III. Beni Umeyyeh of Maghrib, f. 137 *b*. IV. Šaffāris, f. 142 *a*. V. Sāmānis, f. 143 *a*. VI. Fāṭimis, f. 145 *a*. VII. Deilemis, f. 156 *a*. VIII. Ghaznevis, f. 163 *a*. IX. Seljūkis of Iran, f. 170 *a*. X. Seljūkis of Kirmān, f. 181 *b*. XI. Seljūkis of Rūm, f. 182 *b*. XII. Khwārezmis, f. 191 *b*. XIII. Atābeks of Mauṣil and Syria, f. 201 *b*. XIV. Atābeks of Fārs, f. 208 *b*. XV. Eyyūbis, f. 213 *a*. XVI. Chingizis, f. 221 *a*. XVII. Turkmānis (Memlūks) of Egypt, f. 229 *a*. XVIII. 'Abbaside Khalifs in Egypt, f. 240 *a*. XIX. Circassians (Memlūks) in Egypt, f. 251 *a*.

Beg. الحمد لله الذى جعل السلاطين المؤمنين حماة
الدين المبين

Or. 31.

Foll. 353 ; 9½ in. by 5½ ; 25 lines, 3¼ in. long ; written in small and very neat Neskhī

with gold-ruled margins, apparently in the 17th century. [R. C. BENOARD.]

مخبة التواريخ والخبار

A general history from the birth of Muḥammed to A.H. 1028, including a full account of the Osmanli dynasty, by Muḥammed B. Muḥammed.

Beg. محامدى انتها و شكر جزيل عديم الانتقا

The author, who describes himself in the preface as one of the secretaries of the imperial Divān, says that he compiled this work from some standard histories Arabic and Persian (not mentioned by name), and dedicated it to the reigning Sultan Osmān Khān. The date of composition, A.H. 1028, is expressly stated at the close of the chapter relating to the governors of Egypt, f. 105 *a*.

Haji Khalfa calls the author Muḥammed B. Muḥammed el-Edirnevī (of Adrianople), adding that he dedicated his work to Sultan Osmān A.H. 1030, and that he died A.H. 1050. He states also that on examining an autograph copy of the work, left with him by the author, he found it to be simply translated from the history of el-Jennābī (see the Vienna Catalogue, vol. ii., pp. 85—87) with many omissions and a few additions, and that he did not admire that proceeding (meaning evidently the neglect of acknowledgment of the writer's indebtedness to el-Jennābī). See Haj. Khal., vol. vi., p. 315.

There are two editions of the Nukhbet ut-Tevārikh; the first was dedicated to Osmān II. (A.H. 1026—1031), and the second, much enlarged, to Murād IV. (A.H. 1032—1049). See Hammer, *Gesch. des Osm. Reiches*, vol. i., p. xxxii. The contents of the first are stated *ib.*, vol. ix., p. 181, and several copies are noticed in the Vienna Catalogue, vol. ii., Nos. 859—861. The first volume of the second edition is analyzed by Hammer, *Handschriften*, No. 170, and by Tornberg, *Upsala Catalogue*, No. 253. See also Dorn, *St. Petersburg Cata-*

logue, p. 467, *Asiatisches Museum*, p. 382, and *Mélanges Asiatiques*, vol. v., p. 460.

The present MS. contains the first edition, and concludes with the death of Sultan Aḥmed on the 23rd of Zulka'deh, A.H. 1026.

Contents:—Preface, fol. 10 *b*. Muḥammed and the early Khalifs down to 'Abdallah B. Zubeir, f. 12 *a*. The ten Companions called Mubeshshereh, f. 24 *b*. The twelve Imāms, f. 26 *a*. The Umeyyades, f. 27 *a*. The Abbasides, f. 28 *b*. The Umeyyades of Spain, f. 34 *b*. The Benī Aghleb, f. 36 *a*. Šaffāris, f. 38 *a*. Sāmānis, f. 39 *a*. Al i Buveih, f. 41 *a*. Al i Subuktigīn, f. 44 *a*. Ghūris, f. 46 *b*. Khwārezmshāhis, f. 48 *a*. Seljūkis of Irān, f. 50 *a*, of Kirmān, f. 53 *a*, of Rūm, f. 54 *a*. Melāhideh, f. 56 *b*.

The Atābeks of Mauṣil, f. 57 *b*, of Fārs, f. 59 *a*, of Azerbāijān, f. 60 *a*, of Lur Buzurg, f. 61 *a*, of Lūr Kūchuk, f. 62 *b*.

Al i Chingīz Khān, f. 65 *a*. Chupānis, f. 68 *b*. Injuis, f. 69 *b*. Al i Muẓaffer, f. 70 *b*. Ilkānis, f. 72 *a*. Kerts, f. 73 *a*. Serbedārs, f. 74 *a*.

Timūr and his sons, f. 75 *a*. Descendants of Jehāngīr, f. 75 *b*, of 'Omer Sheikh, f. 76 *a*, of Mirān Shāh, f. 77 *a*, and of Shābrukh, f. 78 *a*.

Ḳarā-ḳuyunlus, f. 79 *b*. Aḳ-ḳuyunlus, f. 81 *a*. Šūfi-bechegān (Šafevis), f. 83 *a*. Uzbeks, f. 85 *a*.

Governors of Egypt under the Rāshidīn, Umeyyades, and 'Abbasides, f. 86 *b*. Benī Ṭūlūn, f. 90 *b*. Ikhshidīs, f. 92 *b*. Fāṭimis, f. 93 *b*. Kurds (the Eyyūbis), f. 95 *a*. The Turkish slaves (Memlūks), f. 96 *a*. The Circassian slaves, f. 98 *a*. Governors under the Osmanlis, from the conquest to A.H. 1028, f. 99 *b*.

The Sultans of the house of Osman, f. 105 *b*, viz. Osman, f. 106 *b*. Urkhān, f. 109 *b*. Murād, f. 114 *a*. Bāyezīd, f. 119 *b*. Muḥammed, f. 129 *a*. Murād II, f. 131 *b*. Muḥammed II, f. 141 *b*. Bāyezīd II, f. 156 *b*. Selīm, f. 163 *a*. Suleimān, f. 182 *a*. Selīm.

II, f. 220 *b*. Murād III, f. 237 *a*. Muḥammed III, f. 270 *b*. Aḥmed, f. 314 *a*.

Genealogical tables are prefixed to the accounts of the several dynasties.

At the beginning of the volume are found six Takrīz or eulogies on the work signed by some great dignitaries of the period, viz. Ḥusein B. Muḥ. Akhī Zādeh (afterwards Mufti, A.H. 1041-3); Yaḥya (Mufti A.H. 1031-2); Sheikhi 'Abd ul-Mejīd Sīvāsī, preacher in the mosque of Sultan Aḥmed; Muḥ. Yaḥya, late Kāzī 'Asker of Anatoli; Muḥ. B. 'Abd ul-Ghanī, late Kāzī 'Asker of Rumili (resigned A.H. 1029; v. Taḥvīm ut-Tevārikh, p. 190); Kemāl ud-Dīn B. Muḥ., late Kāzī 'Asker of Rumili (died A.H. 1030, *ib.*).

The next two pages, ff. 6 *b*, 7 *a*, contain a tabulated index of the contents in the same hand-writing as the text.

Add. 7859.

Foll. 349; 11½ in. by 7; 25 lines, 4¼ in. long; written in fair, large Neskhi, with red-ruled margins, apparently about the close of the 17th century. [RICH, No. 788.]

Another copy of the first edition of Nukhet ut-Tevārikh. The same date of composition, A.H. 1028, is found at foll. 43 *a* and 59 *a*. But there are the following later additions:—

1. Continuation of the account of the governors of Egypt, from A.H. 1029 to the governorship of (Ṭabāni Yaḥṣi) Muḥammed Pasha, who on his recall from Egypt, * A.H. 1041, was raised to the post of Grand Vezīr, foll. 59 *b*—63 *a*. He had been eight months in office when this appendix was written.

2. A detailed table of events recorded in the section treating of Turkish history, with reference to the folios of the present MS., foll. 63 *b*—66 *b*.

3. A chronological sketch of the Osmanli

Sultans from Osman to Muḥammed IV, in the form of a Kaṣīdeh, by Hemdemi (Şolaḳ Zādeh Muḥammed; v. Gesch der Osm. Dichtk., vol. iii., p. 424, and Vienna Catalogue, vol. ii., p. 266), foll. 67 *a*—69 *a*.

Beg. خطالردن امين ايله آلهی آل عثمانی
چون ایتدک بونلری سن اهل اسلامک نکهبانی

A considerable portion of the work, beginning with the Mubeshshereh and ending with the Turkish governors of Egypt, foll. 21 *a*—59 *a*, instead of presenting a consecutive text, as in the preceding copy, is disposed in the shape of tables or pedigrees, the historical notices being written in a minute character and in slanting lines at the side of the leading proper names.

At the end of the volume, and in a later hand, is a list of Grand Vezīrs, from the origin of the dynasty to A.H. 1114, foll. 346—348.

Add. 7881.

Foll. 70; 9¼ in. by 7; written in small and cursive Divānī, apparently in the 17th century. [RICH; not numbered.]

I. Foll. 13—41. مسیحة الاخبار

Genealogical tables of the patriarchs and the principal Eastern dynasties, without author's name.

Beg. بو حکایاتک ترتیبی و بوروایاتک ترکیبى بو درکه
زمان آدمدن الی هذا الان

The names are written within circles which are connected together by horizontal lines, and to which are appended short historical notices. The dynasties included are, as stated in the preface, four pre-islamitic, viz. Dādānis, Keyānis, Eshkānis, and Sāsānis, and ten post-islamitic, viz. Uneyyades, 'Abbasides, Sāmānis, Subuktigīnis, Deyālīmeḥ, Khwārezmis, Seljūkis, Melāḥideh, Chingīz-khānis, and Osmānis.

The contents agree with those of the

(*) See Gesch. des Osm. Reiches, vol. v., p. 143.

similarly entitled work *سبحة الاخيار* described in the Petersburg Catalogue, p. 468, which, however, has a different beginning. This last was translated from Persian by Yūsuf B. 'Abd ul-Laṭif, and dedicated to Suleimān I., A.H. 952. See also Fleischer, Codd. Guelferbytani, No. 31, de Jong, Catal. Bibl. Acad. Reg., p. 255, and the Vienna Catalogue, vol. ii., Nos. 839, 868—9. The *Subḥat ul-Akḥbār* has been lithographed in Constantinople, 1854; see von Schechta, Sitzungsberichte der k. Akademie, vol. xvii., p. 173, and Zeitschrift der Deutsch. Morg. Ges., vol. ix., p. 627.

The present copy breaks off at the beginning of the Osmanli dynasty.

II. Foll. 42—69. Modern continuation of the above, written about A.H. 1227, and containing:—

Foll. 42—55. Tables of the Osmanli Sultans from Osman Khān to Maḥmūd II., who ascended the throne A.H. 1223.

Fol. 58. Table of some Grand Vezirs, without dates.

Foll. 59—61. Table of the governors of Baghdād from A.H. 1048 to 1225.

Foll. 63—69. Table of the governors of Mossul from A.H. 1000 to 1227.

Prefixed to the volume, foll. 1—12, are tables showing the spiritual filiation of some great Sufis from Muḥammed to Sheikh Khalil-ullah Baḳlānī, a disciple of Seyyid Muḥammed Nūrbakhsh (see the Persian Catalogue, p. 650 *b*).

Lansdowne Roll 38.

A paper roll 39 feet long by 12½ in.; written in fair Neskhī, apparently in the 16th century.

Genealogical tables agreeing substantially with the preceding.

The preface is slightly imperfect at the beginning; the first words are

لتحقيق بس بو حكاياتك ترتيبى و بو رواياتك ذريبي بو در
كى زمان ادمدن تا بو دمه كلنجه

The Osmanli dynasty concludes with Suleimān I., who is designated as the reigning sovereign. But a later addition brings it down to the accession of Aḥmed III., A.H. 1115.

Add. 7872.

Foll. 85; 13 in. by 8¼; 31 lines, 5¼ in. long; written partly in fair Neskhī, partly in small Nestalik, apparently in the 17th century. [RICH, No. 481.]

تقويم التواريخ

The chronological tables of Ḥāji Khalīfah.

Beg. حمد و ثنا و شكر بى انتها اول مبداء اول جل و علايه

Muṣṭafā B. 'Abdullah Kātib Chelebi, better known as Ḥāji Khalīfah, died A.H. 1068. See his life in Flügel's preface to the Lexicon Bibliographicum, p. 11, and his autobiography in Wickerhauser's Chrestomathie, pp. 159—167. See also Hammer, Gesch. des Osm. Reiches, vol. vi., p. 46, and Synopsis Encyclopædica, preface.

The *Taḳvīm ut-Tevāriḳh*, composed as stated by the author himself (Haj. Khal., vol. ii., p. 395), A.H. 1058, has been printed in Constantinople A.H. 1146. The contents have been fully stated by Fleischer in the Leipzig Catalogue, p. 518. See also Hammer, Geschichte des Osm. Reiches, vol. i., p. xxx., the Vienna Catalogue, vol. ii., p. 97, the Leyden Catalogue, vol. iii., p. 21, Krafft, No. 252, and the Persian Catalogue, p. 137 *b*.

Contents: Preface and introduction treating of various eras, f. 1 *b*. Chronological tables for the period extending from Adam to the Hijreh, fol. 4 *b*. Chronological tables from the first year of the Hijreh to A.H. 1059, foll. 11 *a*—36 *a*. There are two columns in each page, and ten years in each column.

Tables of the Osmanli Sultans, of the Grand Vezirs, Kāzī-'Askers, tutors of the Sultans, Naḳibs, and Kāzīs of Constantinople, fol. 37 *a*.

The author's conclusion, *Khātimeh*, f. 43 *a*. Tables of dynasties, viz. 26 anterior to Islamism, and 110 posterior to it, foll. 45 *a*—48 *a*.

The latter part of the volume, foll. 48 *b*—85 *b*, contains the history of the early kings of Persia excerpted from the *Mir'āt ul-Kā'ināt*. It begins with the *Pīshdādiyān*, and comes down to the reign of *Behrām B. Hurmuz*, breaking off in the account of *Mānī* the painter.

Beg. اشبو طایفه سداد نهاد ارشاد اعتیاد غایتده
اصحاب عدل و داد اولمغین

Add. 7873.

Foll. 128; 12 in. by 7½; 25 lines, 4¼ in. long; written in plain *Neskhī*, in the 19th century. [RICH, No. 436.]

The same work, with some later additions. The chronological tables occupy foll. 6 *b*—71 *a*, with ten years in each page, and have several additional obituary notices in the margins. Some leaves, ruled for an intended continuation of the same, foll. 79—97, have been left blank.

The later additions are—1. A list of the governors of *Baghdād* from A.H. 1048 to 1231, foll. 98—100. 2. A chronological table of the conquests of the *Osmanli Sultans* from A.H. 685 to 956, foll. 112—117.

Or. 1133.

Foll. 224; 9¼ in. by 6½; 29 lines, 3½ in. long, written in *Neskhī* about the beginning of the 18th century. [ALEX. JABA.]

A manual of general history and geography, with special reference to Turkey, compiled about A.H. 1103, with the heading *تواریخ قدیمه و تواریخ جدیده*

Beg. حمد و ثنا و شکر بی انتها اول مبداء اول جلا و علایه

The compiler, who does not give his name,

follows chiefly the *Takvīm ut-Tevārikh* of *Hājī Khalifah*, the arrangement of which is preserved, and the text to some extent verbally transcribed. He used, however, other sources. The following are the authorities named in the preface: *Hājī Khalifah*, *Sipāhī-Zādeh*, *Pechevi*, *Maḳrīzī*, the translation of *Mir'āt uz-Zemān*, and the *Mesālik* of *Ibn Fazl Ullah*.

Contents: Preface, f. 1 *b*. Divisions of time and various eras, f. 2 *b*. Chronicle of the period extending from *Adam* to the *Hijreh*, f. 7 *a*. Chronicle of the period posterior to the *Hijreh*, divided into centuries as follows: I. (A.H. 1—99), f. 16 *b*. II. (A.H. 100—199), f. 27 *b*. III., f. 34 *a*. IV., f. 39 *a*. V., f. 45 *a*. VI., f. 53 *a*. VII., f. 60 *b*. VIII., f. 67 *a*. IX., f. 73 *a*. X., f. 80 *b*. XI., f. 103 *a*. XII., f. 113 *a*.

The original text concludes with A.H. 1102, f. 114 *a*. But the history is brought down by successive continuations in various handwritings to A.H. 1117, and by still later additions in the margins, and further on, foll. 150 *b*—157 *a*, to A.H. 1130.

Table of dynasties before and after Islamism, from the *Takvīm ut-Tevārikh*, f. 127 *a*.

Chronology of the *Osmanli* dynasty from its origin to A.H. 1102, subsequently continued to A.H. 1118, f. 138 *a*.

Table of the *Grand Vezīrs* from the beginning of the dynasty to A.H. 1102, with additions coming down to A.H. 1118, f. 140 *b*.

List of the *Sheikh ul-Islām* or *Muftis* from the conquest of *Constantinople* to A.H. 1062, continued to A.H. 1116, f. 149 *a*.

The *Khātimeh*, taken from the *Takvīm ut-Tevārikh*, f. 157 *a*.

A tract on the advantages of the ancient system of military fiefs *زعامت تیمار* and on the disastrous results of its abandonment, with proposals for its restoration, f. 158 *b*. This anonymous tract, slightly imperfect at the beginning, is written in continuation of the

preceding section, without any break or heading. It begins *زما و ارباب تيمارك قوت و قدرتلى و انلرك يوزيندن نقدر خدمات*

The author, who wrote apparently shortly after A.H. 1100, enumerates the grievous losses suffered, up to that time, by the empire. (Some earlier tracts of similar import have been fully described and analyzed by Behrnauer, *Zeitschrift d. D.M.G.*, vol. xi., pp. 111—132, and vol. xv., pp. 272—332.)

A manual of geography, compiled from the work of "the late" Sipāhī Zādeh and some other sources, foll. 164 *b*—223 *a*.

It begins with a preface textually transcribed from the Turkish geography of Sipāhī-Zādeh (see Add. 23,381), with a dedication to the Grand Vezīr Muḥammed Pasha.

The margins of the entire volume are covered with additional historical notices.

Add. 5981.

Fol. 47; 8½ in. by 6; written in Neskhi in the 18th century. [HILGROVE TURNER.]

Genealogical tables of the prophets and the principal dynasties of the East, wanting the first page.

The names written in circles connected by horizontal lines are accompanied with short historical notices. For the early part of the Ottoman dynasty these notices are fuller and take the shape of a consecutive text.

The tables conclude with the Memluks of Egypt and the Osmanli Sultans; the last of these is Osman III., whose accession took place A.H. 1168.

HISTORY OF CREEDS.

Add. 23,590.

Foll. 115; 8 in. by 6; 21 lines, 3¼ in. long; written in neat Neskhi; dated Zulka'deh, A.H. 1130 (A.D. 1718). [ROBERT TAYLOR.]

ترجمهء ملل و محل

An abridged translation of Shehrestānī's history of creeds and sects (see the Arabic Catalogue, p. 111) by Nūḥ B. Muṣṭafā, نوح بن مصطفى

حمد نامحدود اول واجب الوجود حضرتلرينه اولسون

The work has been printed in Cairo, A.H. 1263. MSS. are noticed in Hammer's *Handschriften*, No. 230, *Jahrbücher*, vol. 71, *Anz. Bl.*, p. 50, and vol. 101, p. 4, the Vienna Catalogue, vol. ii., p. 199, the Upsala Catalogue, p. 213, and by Pertsch, *Gotha Catalogue*, p. 76.

The translator, although a native of Turkey, settled in early life in Cairo, where he acquired the name of an eminent divine especially versed in Tefsīr, Fiqh, Oṣūl and Kelām. He left glosses on Ed-Durer vel-Ghurer, a work entitled *El-Kaul ed Däll 'alā Hayāt el-Khiṣr ve vojūd el-Ebdāl*, and other treatises. He died in Cairo A.H. 1070. See *Khulāṣat ul-Eṣer*, Add. 23,370, f. 472 *a*, and *Haj. Khal.*, vol. vi., p. 117. To the above works may be added two more mentioned by him in the present translation, Cairo edition, p. 88, both treating of the question whether the parents of Muḥammed were brought to the true faith. They are entitled *Murshid ul-Hudā*, and *Rauzat uṣ-Ṣafā fi Validey il-Muṣṭafā*.

Nūḥ wrote the present translation, as stated in the preface, at the request of one of the noble inhabitants of Miṣr named Yūsuf Efendi. He adds that he allowed himself full liberty to make suitable changes, additions as well as omissions, in the work of Shehrestānī.

The following table will show that the so-called translation differs considerably, both in contents and arrangement, from the original work, and that an extensive section, Bāb II, is an addition due to the translator.

The Muḥaddimeh treats of seven questions put by Iblis to the angels, and of the con-

troverted points relating to the death of Muḥammed and to his legitimate successors (corresponding with the third and fourth Muḥaddimehs of the original, Haarbrücker's translation, pp. 8—30), f. 6 *a*. Bāb I. treats of the seven erring sects of Islām, viz. Mo'tezileh, f. 11 *b*; Shi'ah, f. 24 *a*; Khavārij, f. 32 *b*; Murjiyeh, f. 38 *a*; Nejjāriyyeh, f. 41 *b*; Jebriyyeh, f. 42 *a*; Mushebbiheh, f. 42 *b*.

Bāb II. The saving or Sunni sect, f. 51 *b*, in ten Faṣls, viz. 1. Exposition of the Sunni creed, f. 52 *a*. 2. Proofs of the same, f. 54 *b*. 3. The true nature of faith (Īmān), f. 65 *a*. 4. Various opinions on the greater or lesser degree of faith, f. 68 *b*. 5. On the lawfulness of a conditional profession of faith, f. 70 *a*. 6. On the necessity of a knowledge of God and the way to acquire it, f. 71 *b*. 7. On the soundness of a belief resting on authority, f. 74 *a*. 8. On the obligatory nature of faith, f. 75 *b*. 9. On the relation existing between Islām and Īmān, f. 76 *a*. 10. What it is obligatory, unlawful, or allowable, to believe respecting God and the prophets, f. 77 *a*.

Khātimeh. Non-Islamitic sects. Jews, f. 90 *a*. Christians, f. 98 *a*. Magians, f. 102 *b*. Speculative sects, اهل الاهواء والنحل, including the Sabians and the Greek philosophers, f. 105 *a*.

A tabulated index of contents in the same handwriting as the text occupies three pages at the beginning.

Or. 1589.

Foll. 124; 9¾ in. by 5¾; 19 lines, 3¾ in. long; written in a clear and elegant Neskhi; dated Jumāda I, A.H. 1149 (A.D. 1736).

[SIR HENRY RAWLINSON.]

Another copy of the same work, slightly imperfect at the beginning.

It wants the first page of the preface, and after the first folio there is a more extensive

lacuna, corresponding with pages 4—10 of the Cairo edition. The headings of the sections are written in red in the early part of the volume only, ff. 2—33. Further on they are written with black ink, and are not distinguishable from the text. The main divisions begin as follows:—Bāb I, f. 4 *b*; Bāb II, f. 54 *b*; Khātimeh, f. 96 *b*.

HISTORY OF MUḤAMMED.

Add. 19,362 and 19,363.

Two uniform volumes written by the same hand, foll. 297 and 244; 12½ in. by 7¾; 27 lines, 4¾ in. long; written in Neskhi, in the village of Khwājah 'Omer, district of Mesūri مسوري; dated 7th Zulka'deh, A.H. 1173 (A.D. 1760).

دلائل نبوت محمدی و شمائل فتوت احمدی

The Turkish translation of معارج النبوة, a history of Muḥammed, written in Persian by Mu'in Ferāhī (see the Persian Catalogue, p. 149).

Translator: Muḥammed B. Muḥammed, known as Altī-Parmaḡ (the six-fingered),

محمد بن محمد الشهير بآلتی برمق

Beg. لك الحمد يا واهب العطا ويا كاشف الغطا

Sheikh Muḥammed Altī-Parmaḡ, a native of Uskūb, and a member of the Beirāmī order, officiated as preacher (vā'iz) in the mosque of Sultan Muḥammed, Constantinople. He subsequently settled in Cairo, where he died A.H. 1033. He translated into Turkish, besides the present work, the Muṭavvel and the Nigāristān of Ghaffārī. See Fezlekeh, vol. ii., p. 64, Khulāṣat ul-Eṣer, Add. 23,370, f. 306, Haj. Khal., vol. v., p. 603, and Hammer, Gesch. des Osm. Reiches, vol. iv., p. 605.

The translation is divided, like the original work, into a Muḥaddimeh, four books called Rukn, and a Khātimeh. It has been printed in Constantinople A.H. 1257 and 1273, and in Kazan A.D. 1865.

The work is fully described by Fleischer, Dresden Catalogue, No. 385. See also Hammer, Handschriften, No. 232, the Vienna Catalogue, vol. ii., p. 391, the Upsala Catalogue, No. 310, and Rosen, Marsigli Collection, p. 18.

Contents: Preface, Add. 19,362, f. 1 *b*. Introduction. Praises of Muḥammed and his prerogatives, f. 4 *b*. Rukn I. Muḥammed's predecessors from Adam to 'Abd ul-Muṭṭalib, f. 55 *a*. Rukn II. History of Muḥammed from his birth to his mission, f. 123 *b*. Rukn III. His history from his fortieth year to the Hijreh, f. 172 *b*. Rukn IV. His history from the Hijreh to his death, Add. 19,363, f. 1 *b*. Khātimeh; his miracles, f. 206 *b*.

Copyist: قریبی مسعود بن محمود بن مولود افندی
الملقب بالبحاروب

The Delā'il un-Nubuwwet had been already translated into Turkish A.H. 964 by Jelāl Zādeh Muṣṭafa Nishānjī, the author of *Ṭabaḳāt ul-Memālik*; see 'Alī, Or. 32, f. 325 *a*, and Haj. Khal., vol. v., p. 608.

Add. 7863.

Foll. 273; 8½ in. by 5½; 19 lines, 3 in. long; written in fair Neskhi, in the 18th century. [RICH, No. 50.]

Continuation of Veisi's life of Muḥammed by Yūsuf Nābī, یوسف نابى

Beg. یارب سبحان فیضی باران ایله
اول فیضله کشت کامی ریان ایله

Muḥammed's life by Veisi, published in his collected works, Constantinople, A.H. 1286, pp. 1—261, is entitled *درة التاج فی سیرة صاحب العراج*. It brings down the history of Muḥammed to the first battle of Bedr, in the second year of the Hijreh, and was cut short at that point by the death of the author, A.H. 1037. The contents have been described by Fleischer, Leipzig Catalogue, p. 520. See also Haj. Khal., vol. iii., p. 201.

The continuation by Yūsuf Nābī ذیل نابى, written in imitation of the ornate style of

his predecessors, begins with the expedition against the Benī Ẹainukā' in the second year of the Hijreh, and ends with the taking of Mecca in the eighth year. It was also interrupted by the author's death, which took place A.H. 1124. The work was subsequently completed by Nazmī Zādeh.

The author of the present work Yūsuf Efendi, of Rohā, poetically surnamed Nābī, and considered as the greatest poet of his time, died at an advanced age in Haleb, A.H. 1124. See *Geschichte der Osm. Dichtkunst*, vol. iv., p. 49. The work has been printed in Bulak, A.H. 1248, under the title of *ذیل سیر النبی لنابی افندی*. An account of it, with an extract in German, has been given by Hammer, *Jahrbücher*, vol. 69, pp. 22, 26—30; see also *Journal Asiatique*, 4^e Série, tom. ii., p. 40.

Add. 7868.

Fol. 177; 9 in. by 6; 29 lines 4 in. long; written in small Neskhi; dated 25 Jumāda II, A.H. 1224 (A.D. 1809). [RICH, No. 45.]

A chronological abstract of Muḥammed's life in Arabic verse by Ibrāhīm Halebī, with the author's commentary, translated from Arabic into Turkish.

Beg. نور فضلکله الهی بنی ارشاد ایله
نیل امنیهم ایله خاطر می شاد ایله

The translator, who designates himself as Muḥammed, writer of the *Yenicheris*, یکیچیری, *کتابتیلہ مستخدم محمد*, says in the preface that he was stationed in Zevrā (Baghdād) living in great sorrow, and anxious to secure the favour of the Prophet, when the versified *Sīret* and its commentary, a work of the eminent divine Halebī Ibrāhīm Efendi, came to his hand. He resolved at once to turn it into Turkish with some important additions.

The text of the *Sīret*, which is written in red ink, begins

ولد طه عام فیل و رضع
فی الحیم شق وضع صدیق وضع

It consists of memorial verses in which the principal events of Muḥammed's life are recorded with the greatest conciseness. The dates are referred to the years of the Prophet's life from his birth to his sixty-fourth and last year. Each verse is followed by an ample historical commentary in which many additional facts are related.

The Turkish translator completed his work A.H. 1216, a date expressed in a versified chronogram at the end by the words خيره آت. A table of contents occupies five pages at the beginning. On the fly-leaf is written the following misleading title:—

ترجمه حل المسالك فى طرق الممالك باشد

The original poem, commonly known as *Siyer ul-Ḥalebī* or *Menzūmet us-Siyer* (see Haj. Khal., Appendix, vol. vii., p. 41, No. 183) is not to be confounded with an earlier and more extensive life of Muḥammed, *السيرة الحلبية*, by 'Alī B. Ibrāhīm el-Ḥalebi, who died A.H. 1044 (see the Arabic Catalogue, p. 424 *b.*)

The *Siyer ul-Ḥalebi* has been printed in Bulak, A.H. 1248, with another Turkish commentary written for Sultan Selim III. by Seyyid Aḥmed 'Aṣim Efendi. The commentator states that the author of the original work, Ibrāhīm of Ḥaleb, was Khojah, or preceptor, of Rāghib Pāshā, who was Grand Vezīr under Osman III. and Mustafa III., and died A.H. 1176. See also Hammer, *Jahrbücher*, vol. 69, pp. 23, 32—57, and *Bibliothèque de S. de Sacy*, tom. i, p. 329, No. 1490.

EARLY CONQUESTS OF THE ARABS.

Or. 3214.

Foll. 421; 9½ in. by 7½; 17 lines, 5½ in. long; written by more than one hand, in a large and bold Neskhi, partly provided with vowels, apparently in the 17th century.

[BARON VON KREMER, No. 62.]

ترجمه فتوح الشام

The legendary history of the early conquests of the Muslims ascribed to el-Vākidi (v. de Goeje, *Mémoire sur le Fotouhos-Scham*, and the Arabic Catalogue, 148 *a*), translated by Zārīr Muṣṭafā B. Yūsuf B. 'Omer el-Mevlevī-el-Erzen-errūmī, بن يوسف بن يوسف بن عمر المولى الارزن الرومى

Beg. الحمد لله رب العالمين . . . سبب ترجمة فتوح الشام اول اولدكم ضرير حقير

The translator says in a prose preface, which occupies the first four leaves of the MS., and in which are inserted several poetical pieces of his composition, that he had previously written a Turkish version of the life of the Prophet, رسول حضرتتك سيرسى, which he completed A.H. 790 (v. Fleischer, *Dresden Catalogue*, No. 35). He afterwards proceeded to Alexandria, from whence he crossed the sea, and stayed four years in Karāmān. In A.H. 795 he set out for Syria, and, on reaching Ḥaleb, he found there a just and valiant prince, Seif ud-Devleh ved-Dīn Melik Julbān, whose praises he celebrates in prose and verse. He then relates how Sultan Barḳūḳ the "now reigning sovereign," had been deposed by two rebel chiefs, Yulbughā Nāṣiri, Nā'ib of Ḥaleb, and Mentāsh, Nā'ib of Melā-tiyyeh. When the Sultan was released from his confinement in Kerek, and sallied forth to reconquer his realms, the Muḳaddim Julbān was one of the first to rally, with some brave followers, round his standard, and, having been appointed, in reward for his services, Nā'ib of Ḥaleb, he soon restored peace and order in the province. Noticing how eagerly the prince listened to the life of the Prophet, Zārīr resolved to translate for him the history of the conquests achieved by the Prophet's companions.

Zārīr (the blind man) is the name by which the translator designates himself in his verses.

Ibn el-Ḥajer states in his *Inbā el-Ghumr*,

Add. 7321, foll. 76 *a*, 120 *b*, that Julbān, who had been made Nā'ib of Ḥaleb in Zul-ka'deh A.H. 793, in lieu of Ḳarā Demirdāsh, was arrested and imprisoned in Cairo A.H. 796. He was subsequently sent to Damascus as Emīr Kebīr, and died in the rising of Emīr Tenem A.H. 802. See also Durreṭ ul-Eslāk, *Orientalia*, vol. ii., p. 476. The date of the present version must therefore fall on A.H. 795—6, so that it may be considered one of the earliest compositions in Osmanli Turkish.

The translation appears to have been divided into four volumes (Jild), two of which, the first and the third, are contained in the present volume. Although the original is referred to as *فتوح الشام*, the translation comprises also the conquests of Egypt and Irak.

It is stated at the end of Jild I, fol. 222 *a*, that Jild II (which is wanting) was to begin with the battle of Yermūk (A.H. 13). Jild III contains the conquest of Egypt and the beginning of the conquests of Diyār Bekr and Jezīreh, the last chapters relating to Ḳarḳisiyā, Ḥarrān, and Kefertūthā. It is stated at the end that the account of Dārā was to follow at the beginning of Jild IV.

The first two volumes of the same translation are noticed by Fleischer in the Dresden Catalogue, Nos. 38 and 40.

A later translation, by Vehbi, dated A.H. 1072, is mentioned in the Appendix to Haj. Khal., vol. vi., p. 553; another, written A.H. 1081, for Khalil Pāshā of Tripolis, by Muḥ. B. Yūsuf Cherkesi, is noticed in the Vienna Catalogue, vol. ii., p. 134. A still later version, by Muḥ. B. Muṣṭafā el-Āmidī, dated A.H. 1144, is described by Dorn, Petersburg Catalogue, p. 471. For other anonymous versions, see Krafft, No. 261, the Paris Catalogue, p. 56, No. 310, the Upsala Catalogue, p. 177, and Pertsch, Gotha Catalogue, p. 126, No. 154-5.

HISTORY OF THE IMAMS AND KHALIFS.

Add. 7854.

Foll. 307; $7\frac{1}{4}$ in. by $4\frac{1}{2}$; 13 lines $2\frac{1}{2}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[RICH, No. 54.]

حديقة السعدا

“The Garden of the Blessed,” a history of the holy martyrs of the Prophet's family, by Fuḏūlī.

Beg. رب اشرح لي صدرى وبشر لي امرى واحلل عقده من لساني يفتقوا قولى

يا رب ره عشقكده بنى شيدا قل
احكام عبادتك بنكا اجرا قل

Muḥammed B. Suleimān, poetically surnamed Fuḏūlī, was born in Ḥilleh, but spent most of his life in Baghdād. He wrote verses with equal ease in Arabic, Persian, and Turkish. In a notice devoted to him Ḳinalī Zādeh says that he died ‘about’ A.H. 970, and that date has been generally adopted as that of his death (see Hammer, *Gesch. der Osm. Dichtkunst*, vol. ii., p. 293, and the *Persian Catalogue*, p. 659 *b*); but it is recorded by ‘Ahdī, who wrote in Baghdād A.H. 971, that Fuḏūlī was carried off by the plague A.H. 963. See Add. 7876, f. 138, and Haj. Khal., vol. iii., p. 41.

In the preface Fuḏūlī discourses on the tribulations by which God in his love has ever tried his prophets and saints, above all Imām Ḥusein, and on the rewards promised to those who grieve and mourn for the martyrs of Kərbela. But, while Arabs and Persians read their history in their own language, the Turks possessed no such record, and he felt called upon to supply that deficiency. The standard books on the subject

were in Arabic, the *Maqtal ul-Husein* of Ebu Miḥnef (*sic*) مقتل ابو محنف, and the مصرع طوسي, by Raḏī ud-Dīn Abul-Kāsim 'Alī B. Mūsā B. Ja'fer et-Ṭā'ūsī, and in Persian the روضة الشهداء of Mevlānā Husein Vā'iz (see the Persian Catalogue, p. 152). He resolved to follow the latter work, while adding to it curious details from other books.

Ebu Mikhnef Lūṭ B. Yaḥyā (v. *Ḳāmūs*, p. 1160), a Shi'ah traditionist of the second century of the Hijreh, wrote كتاب مقتل الحسين and كتاب مختار, which have been translated by Wüstenfeld, "der Tod des Husein und die Rache," Göttingen, 1883. See also Fihrist, p. 93, and Pertsch, Gotha Catalogue, vol. iii., p. 396. 'Alī B. Mūsā el-Ṭā'ūsī, the author of a new recension of Ebu Mikhnef's book, entitled مصرع الحسين, lived about the close of the seventh century. See the Leyden Catalogue, vol. ii., p. 166, Wüstenfeld, *ib.*, p. 1, note 1, and Loth's Catalogue, p. 86.

In the epilogue, foll. 305 *b*—307, Fuzūli mentions Suleimān as the reigning Sultan and praises Muḥammed Pāshā, governor of Baghdad, by whose desire he wrote the present work.

Bāltajī Muḥammed, Mir-mirān of Sivās, was transferred to Baghdād A.H. 956, and remained in office till A.H. 961. See Gulshen i Khulefā, f. 131—134.

Fuzūli's work is divided, like the *Revzat ush-Shuhedā*, into ten Bābs and a Khātimeh, as follows: I. Trials of some of the prophets, f. 7 *a*. II. Ill-usage suffered by Muḥammed at the hands of the Kureishites, f. 41 *b*. III. Death of Muḥammed, f. 57 *b*. IV. Death of Fātimeh, f. 72 *b*. V. Death of 'Alī, f. 94 *a*. VI. Trials of Imām Ḥasan, f. 119 *a*. VII. Journey of Imām Husein from Medina to Mecca, f. 132 *b*. VIII. Martyrdom of Muslim B. 'Aḳil, f. 154 *a*. IX. March of Imām Husein from Mecca to Kerbelā, f. 177 *a*. X. Martyrdom of Imām Husein, f. 204 *b*. Khātimeh. Journey of the

women of the Prophet's house to Damascus, f. 266 *a*.

The *Ḥadikat us-Su'adā* was printed in Bulak A.H. 1253 and 1261, and in Constantinople A.H. 1273. For MSS. see Fleischer, Dresden Catalogue, No. 80, the Paris Catalogue, p. 315, Nos. 107—110, the Upsala Catalogue, p. 210, and the Vienna Catalogue, vol. ii., p. 378.

Add. 18,809.

Foll. 207; 8 in. by 5½; 17 lines 3 in. long; written in small Shikesteh-āmiz; dated Muḥarrem, A.H. 991 (A.D. 1583).

[DR. HENRY FORD.]

The same work.

This copy wants the concluding part, beginning with the elegy on Husein's death, and corresponding to foll. 302—367 of the preceding MS.

Add. 10,001.

Foll. 226; 8½ in. by 5½; 21 lines 3¼ in. long; written in Nestalik in the town of Yeni Bāzār تصبه یکی بازار; dated Rebi' I, A.H. 1001 (A.D. 1592).

The same work.

In the epilogue the name of Rustem Pāshā has been substituted for Muḥammed Pāshā as the personage for whom the work was written.

Copyist: نصوح بن حاجی فرهاد

Add. 11,528.

Foll. 250; 8 in. by 5; 19 lines 2¾ in. long; written in small Nestalik, with red-ruled margins; dated 14 Ramaḏān, A.H. 1014 (A.D. 1606).

The same work.

Copyist: محمد بن حاجی رجب الفرهمانی

Add. 7865.

Foll. 212; 9 in. by 5; 25 lines 3 in. long; written in small and neat Neskhi, with gold-ruled margins, apparently early in the 18th century. [RICH, No. 537.]

گلشن الخلفا

History of Baghdād from its foundation to A.H. 1130, including in its early portion, foll. 2—58, an account of the Abbaside Khalifs from their rise to their extinction in Egypt, by Murtezā Nazmi Zādeh, مرتضى نظمي زاده

It begins with a doxology in Mesnevi lines, the first of which is—

بسم الله الرحمن الرحيم
مطلع انوار كلام قديم

The work was composed, as stated in the preface, by desire of 'Omer Pasha, governor of Baghdād, and completed A.H. 1100.

'Omer Pasha, a Siliḥdar of Sultan Muḥammed IV., and formerly governor of Diyārbekr and Erzerūm, was thrice appointed governor of Baghdād between A.H. 1088 and 1100. His last tenure of office, during which the present work was dedicated to him, was very brief; for he was replaced before the end of A.H. 1100 by Ḥasan Pasha (see f. 162 *b*).

In its original shape the history comes to a close with the last named year, f. 155 *a*. But it was subsequently continued by the author. That continuation begins with an account of the campaign of Vienna and of the taking of Belgrade A.H. 1102. It comes down to the time of another Ḥasan Pasha, and ends with the mention of an expedition sent by him from Baghdād against Ḥuveizeh and the Benī Lām, A.H. 1130.

On the fly-leaf of the MS. is found the following in the handwriting of Rich:—"A present from His Highness Daoud Pasha of Bagdad to C. J. R., May 15th, 1817."

Nazmi Zādeh was, like his father the poet Nazmi, a native of Baghdād, and appears to have spent his life in that city. He was an

eye-witness of the events related in the latter portion of this history, and he frequently quotes versified chronograms on passing occurrences, and other poetical pieces of his own composition. Hammer says, in the *Gesch. des Osm. Reiches*, vol. vii., p. 261, that Nazmi Zādeh, the author of *Gulshen i Khulefa*, was assassinated from private vengeance by an Albanese bath-keeper on the 13th of Rejeb, A.H. 1132. That statement, which is repeated by Flügel, *Vienna Catalogue*, vol. ii., p. 118, originated in a curious confusion between two Nazmi Zādehs. The victim of the murderer was, according to Rāshid, vol. iii., f. 51 *b*, a Khalveti Sheikh, 'Abd ur-Raḥmān Efendi, poetically surnamed Refi'ā, who lived in Constantinople. His tragical end is recorded by Hammer himself under the right name in his *Gesch. der Osm. Dichtkunst*, vol. iv., p. 108.

The author of the present work died A.H. 1133, as stated in *Aṣār i Nev*, Haj. Khal., vol. vi., pp. 574, 578, 606, or A.H. 1136 according to Hammer, *Gesch. der Osm. Dichtkunst*, vol. iv., p. 132.

The *Gulshen i Khulefā* has been printed in Constantinople, A.H. 1143. The contents are stated in the *Paris Catalogue*, pp. 339—342. See also the *Vienna Catalogue*, vol. ii., p. 117.

A continuation of the *Gulshen*, comprising A.H. 1132—1237, and entitled *Devḥat ul-Vuzerā*, was written for Dā'ūd Pasha, and printed in Baghdād, A.H. 1246, by Mirza Muḥammed Bākir, of Tiflis.

Add. 23,588.

Foll. 228; 8 in. by 5½; 19 lines 3½ in. long; written in neat Neskhi; dated 21 Zulka'deh A.H. 1157 (A.D. 1744).

[ROR. TAYLOR.]

The same work.

The original text ends at the same point as the preceding copy, f. 228 *a*.

Copyist: محمد بن الشيخ عبد الله القدسي

Foll. 229—233 contain a further continuation written by another hand in the present century.

It relates to the events of A.H. 1131, the first being a second expedition of the Vezīr against the Benī Lām, and the last the death of 'Ayisheh Khānum, wife of the Vezīr Ḥasan Pasha, which took place on the eve of the 26th Ramazān of that year.

Some leaves at the beginning of the MS., foll. 2—62, and a few more in the body of the volume, have been supplied by the same hand as the above appendix.

Add. 23,589.

Foll. 257; 8½ in. by 5¼; 21 lines 3¼ in. long; written in fair Neskhi with gold-ruled margins; dated Rebi' I, A.H. 1186 (A.D. 1772). [ROB. TAYLOR.]

The same work.

The appendix noticed in the preceding copy forms here a consecutive text with the original work and is written by the same hand, foll. 252 a—257 a.

Copyist: عبد الرحيم بن ملا ولي الواعظ ببغداد

The MS. was written, as stated in the subscription, by order of Maḥmūd Efendi, Defterdār of Baghdād under 'Omer Pasha.

Add. 7864.

Foll. 270; 12 in. by 8; 19 lines 4¾ in. long; written in large Neskhi, with all the vowels, probably in the 18th century.

[RICH, No. 744.]

A fourth copy of the Gulshen i Khulefā, with the same appendix as in the two preceding MSS., which occupies foll. 266 a—270 b.

HISTORY OF THE GHAZNEVIS.

Or. 1134.

Foll. 194; 8 in. by 5½; 11 lines 3½ in. long; written in large and neat Neskhi, with 'Unvān

and gold-ruled margins; dated Jumāda I, A.H. 1003 (A.D. 1595). [ALEX. JABA.]

قصه نوباوه

Tārikh i Yemīnī, the history of Sultan Muḥammed Ghaznevi, translated from the Persian version of Ebu'sh-Sheref Nāṣiḥ B. Zāfer (see the Persian Catalogue, p. 157), by Dervish Ḥasan درویش حسن

حمد بی حد و ثنای لا یعد اول ذات قدیم
الصفاتک اوزرینه اولسونکم

The translator, who describes himself as the panegyrist of His Majesty مداح حضرت شهریار, and assumes in another place, f. 5 b, the poetical surname of Medḥi مدحی و داعی, states in the preface that he had previously written for Sultan Muḥrād Khān B. Selim Khān (A.H. 982—1003), and in a single year, the four following works:—1. Shīr i Dilīr ve Mihr i Munīr; 2. Hikāyet i Ebu 'Alī Sīnā; 3. Sehlān Bin Shīr; 4. Witty sayings of a Beng-eater to Sultan Maḥmūd سلطان محمود, all of which met with His Majesty's gracious approval. Having been called upon by the Sultan to take up a new theme, untouched by the writers of Turkey, it occurred to him that the history translated by Ebu'sh-Sheref Nāṣiḥ B. Zāfer B. Sa'd el-Munshī from Arabic into Persian, being full of curious incidents, would meet the wish of his sovereign. That work, however, he found to be teeming with difficult phrases, and he was loth to undertake the task, when a friend of his, a Faḳīr deeply versed in Persian, volunteered to translate it for him, so that all he had to do was to adorn that literal version with suitable graces of style.

The title above given occurs in the following rubric, f. 4 a, حکایت درویش حسن آغاز کردن به
قصه نوباوه

It appears also as a heading in the 'Unvān.

The present MS. is designated in the subscription as the first volume, and it contains rather more than the first half of the work.

Contents: Preface of the Turkish translator, f. 2 *b*. Preface of the Persian translator, f. 6 *b*. History of Naṣir ud-Dīn Subuktegīn and of Maḥmūd, foll. 12 *b*—194. It concludes with the section relating to Shems ul-Me'ālī Kābūs B. Veshmegīr. See de Sacy's abstract, *Notices et Extraits*, vol. iv., p. 381, and Reynolds' translation, p. 315.

This version is not mentioned by Haj. Khal., and no account of the translator's life has been found; but Seyyid Yaḥyā refers in his *Genjīneh i Hikmet to Dervīsh Ḥasan Medḥī* as the author of an early version of the story called *Hikāyet i Ebu 'Alī Sinā*, written for Sultan Murād III. See Flügel, *Vienna Catalogue*, vol. i., p. 422, and the *Upsala Catalogue*, No. 118.

HISTORY OF TIMUR.

Add. 7847.

Foll. 170; 8 in. by 5½; 19 lines 3¼ in. long; written in small and neat Neskhi; dated 23 Rebi' I, A.H. 1150 (A.D. 1737).

[RICH, *not numbered.*]

Ibn 'Arabshāh's history of Timūr, entitled *عجائب المقدور في نوابغ تيمور* (see Haj. Khal., vol. iv., p. 190, and the *Arabic Catalogue*, p. 168), translated from the Arabic by Murtezā Nazmī Zādeh, *مرتضى الشهير بنظمي زاده* (see above, p. 41*a*).

Beg. جواهر زواهر و فرايد نوادر تمجيد اول معبود
حقيق مالك الملك على التحقيق

In a preface dated A.H. 1109 the translator gives a sketch of Ibn 'Arabshāh's life, and mentions, in addition to the history of Timur, the following of his works:—Turkish translations of the *Jāmi' ul-Hikāyāt* and of the *Tefsīr of Ebul-Leis*, and a record of his own life, entitled *عنقود النصيحة*. The present translation was written, as stated further on, at the request of a friend named Muḥammed, who was treasurer to 'Alī Pasha, governor of

Baghdād. (We learn from Nazmī Zādeh himself, *Gulshen i Khulefā*, f. 237, that 'Alī Pasha held the governorship of Baghdād A.H. 1107—1110). In the *Khātīmeḥ*, f. 165 *a*, the translator states that he completed his work on the 22nd of Rebi' I, A.H. 1110, and the date is fixed in a versified chronogram by this line,

دی ایمدی مرتضی تصنیفه تاریخ
وقایع نامه تيمور عامی

The translation, although written in a highly florid style, is shorter than the original, especially towards the end; it does not include the epilogue of Ibn 'Arabshāh, for which the translator's own is substituted. The latter is followed by an appendix *تذییل* containing an account of Timūr's descendants, and genealogical tables of the posterity of his four sons. It was added by the translator as a supplement to the original, which was written A.H. 840.

Contents: The translator's preface, f. 1 *b*. History of Timūr from his birth to his death, f. 3 *b*. Subsequent events down to the date of composition, A.H. 840, f. 117 *a*. The character and rule of Timūr, his wives and children, the eminent men of his reign, and the manners of the Tātārs, f. 145 *b*. Epilogue of the translator, f. 163 *a*. Appendix by the same, f. 165 *a*.

A shorter recension of the work, due to the translator, was printed in Constantinople A.H. 1142 under the title of *تاریخ تيمور کورکان* (See *Gesch. des Osm. Reiches*, vol. vii., p. 583). It has been re-printed since, A.H. 1277 and 1283.

Add. 11,524.

Foll. 104; 9½ in. by 6¼; 21 lines 4 in. long; written in fair Nestalik, on European paper, early in the present century.

A shorter recension of the preceding work, with the heading

تاریخ تيمور کورکان لنظمی زاده افندی

Beg. الحمد لله الذى يفعل مايشاء ويحكم مايريد

Referring to his former version, written in A.H. 1110, Nazmī Zādeh says that in the "present" year, A.H. 1111, the governor of Baghdād, Ismā'il Pasha, finding that work so overloaded with rhymes, far-fetched phrases and metaphors, as to be of difficult understanding, requested him to write a new translation in a plainer style.

Ismā'il Pasha entered upon the governorship of Baghdād in Rebi' I, A.H. 1110, and held it down to Shevāl, A.H. 1111. See Gulshen i Khulefā, Add. 7864, f. 239.

This new version has not the translator's appendix. At the end is a table of chapters with reference to the folios of the present copy.

This MS. is a transcript of the Constantinople edition of A.H. 1142. It begins with the editor's preface, foll. 1—3, in which four previous productions of the imperial press are enumerated.

On the fly-leaf is written: "J. J. Carruthers, Baktcheserai, 1824."

TURKISH HISTORY.

GENERAL HISTORY.

Add. 7869.

Foll. 210; 10 in. by 6; 15 lines 3½ in. long; written in elegant Nestalik, with red-ruled margins, probably in the 16th century.

[RICH, No. 557.]

A history of the Osmanli Sultans from the accession of Yildirim Bāyezīd to the death of Muḥammed II, by Bihishti, بهشتى

Beg. خدايا حقيقتده سلطان طيك
که نافذ نيه قلسه فرمان طيك

This is the first line of a prologue in Mesnevi verse which contains a panegyric on the reigning Sultan Bāyezīd [II.].

شهنشاه افاق شه بايزيد
اولا دولتى عمرى يا رب مزيد

The author designates himself only by his Tekhalluṣ, Bihishti, which occurs in the last line,

بو برايكى كون عمره الدنيا هان
بهشتى كيمه ويردى كردون امان

and in another place he thanks God for having made him the Sultan's panegyrist,

هله حقه يوز بيك سياس و متن
که اولدم بو سلطانه مداح بن

In the course of the work Bihishti twice mentions his father, Suleimān Beg, who, he says, had been governor of Vizeh since the time of Sultan Murād. At the taking of Constantinople he was the first of the Rumili Beks to plant his standard on the walls of the stormed city, and a few years later, A.H. 860, he was fighting by the side of Sultan Muḥammed before Belgrade (see foll. 158 a, 164 b).

Sinān Chelebi, son of Suleimān Beg, of Ḳarishdurān, poetically surnamed Bihishti, is known as the author of the first Turkish imitation of the Khamseh of Niẓāmī (v. Haj. Khal., vol. iii., p. 175). Having incurred, through some indiscretion, the displeasure of Sultan Bāyezīd II, he fled to Persia, where he enjoyed the society of Jāmī and Nevā'ī (Mīr 'Alī Shīr). Thanks to their intercession he was subsequently pardoned and raised to the rank of Sanjak Begī. See Latīfī, f. 39, Ḳinālī Zādeh, f. 65, Kunh ul-Akhhār, Add. 10,004, f. 76, Gesch. der Osm. Dichtk., vol. i., p. 212, and Gesch. des Osm. Reiches, vol. ii., pp. 374, 632.

The present work, which seems to have escaped notice, is one of the earliest Turkish histories. It is written in a more ornate style than that of the author's contemporary, Neshri, who wrote A.H. 890—900 (see the Vienna Catalogue, vol. ii., p. 209, and Nöldeke, Zeitschr. d. D. M. G., vol. xiii., p. 176), but is not so rich or precise in historical detail. It contains, however, some circumstantial and spirited accounts of battles, especially of that of Ter-

jān, in which Muhammed II defeated Uzun Hasan, A.H. 878. Arabic sentences and verses in Persian and Turkish are freely introduced. The present volume, which is designated جلد in the prologue

چو قلدّم شهنشاه دوره دعا قلايم بوجلده دخى ابتدا was probably preceded by another comprising the origin and the early reigns of the dynasty.

The MS. being imperfect at the end, it is not possible to say to what date the history was brought down. From the fact that the poet Ahmed Pasha B. Vali ud-Din, who died A.H. 902 (v. Haj. Khal., vol. iii., p. 259), is mentioned as dead, f. 156 a, it may be inferred that the time of composition must fall between that date and the end of Bāyezīd's reign, A.H. 918.

Contents: Prologue, f. 1 b. Reign of Yildirim Bāyezīd, beginning with the rubric ذكر جلوس بايزيد خان و بيان فتوحات منقشه و صاروخان f. 4 a. Reign of Muhammed I, with a short prologue in verse, f. 38 b. Reign of Murād II, also with a doxology in verse, f. 86 b. Reign of Muhammed II, with a versified prologue, f. 143 b—210 b.

This last section is slightly imperfect; the death of Muhammed II is recorded on the last page but one, and the MS. breaks off in the account of the events which immediately followed, namely the attempt of the Vezir Mevlānā Oghli Muhammed Pasha to keep the Sultan's death secret, his being beheaded by the Janissaries, and the setting out of Kehlik Muṣṭafā for Amasia (to call Sultan Bāyezīd to the capital).

As an instance of the inaccuracy of the author, we may adduce his statement respecting the death of Yildirim Bāyezīd, who, according to him, died of inflammatory fever at Aḳshehr in the second month after the battle of Angora. Authentic accounts place that event on the 14th of Sha'bān,

A.H. 805, or after about eight months of captivity.

From a later recension, described further on, Add. 24,955, p. 47b, it appears that Bihishti's chronicle concluded with a contemporary record of Bāyezīd II's reign brought down to A.H. 903.

Add. 23,586.

Foll. 190; 12 in. by 8; 15 lines 5¼ in. long; written in large and bold Neski; dated end of Jumāda II, A.H. 960 (A.D. 1553). [ROB. TAYLOR.]

History of the reigns of Bāyezīd II and of Selim I, without preface, title, or author's name.

The rubrics are in Persian throughout, and mostly written in the Şulşi character.

The first is خبر جلوس سلطان بايزيد خان بر سر بر سلطنت في حادى وعشرين ربيع الاول سنة ست وثمانين وثمانماية

The text begins: چون خلاصه سلاطين ذوى الاقتدار و كزیده خواقين على مقدار سلطان بايزيد خان كردون اقتدار حضرتلى سنة ست وثمانين و ثمانماية ربيع الاولك يكرمي برنده يفعل الله ما يشا و يحكم ما يريد مقتضاسجده اناسى يرته سر بر سلطنته كچوب

The author was evidently a courtier of Selim I, and was writing in his life-time, although he subsequently brought down the history to that Sultan's death. He devotes the greater part of the section treating of the reign of Bāyezīd to a minute record of the doings of Sultan Selim from the time he left his government of Trabezūn to the enforced abdication of his father. He refers to him, although yet a prince, by titles implying sovereignty, such as حضرت شهباز صاحب قران, and presents all his proceedings in the most favourable light, while he speaks in disparaging terms of his principal competitor to the throne, Sultan Ahmed, and

inveighs most bitterly against the Vezīrs who, from selfish views, worked in the interest of the latter, and endeavoured by their vile intrigues to estrange Bāyezīd from the worthiest of his sons.

The circumstantial account given of the negotiations carried on at Adrianople between Sultan Selīm and his father, through the medium of Mevlānā Nūr ud-Dīn, seems to show that the author was then in the prince's suite. Although writing in the stilted and pompous style of court-annals, he is careful to give precise dates, noting day and month, often at variance with other sources, for all the principal events. Arabic quotations from the Coran and Ḥadīṣ are copiously introduced, and the prose narrative is frequently relieved by scraps of Mesnevi verse; sometimes by versified chronograms.

The account of the conquest of Egypt was evidently written at the time: Hersek Oghlī Aḥmed Pasha, whom Selīm left, A.H. 922, in command of Brusa, and who died two years later in Syria (Gesch. des Osm. Reiches, vol. ii., p. 526) is spoken of, f. 141 *b*, as still living, and further on, f. 182 *a*, Jānberdi Ghazzālī, who was slain as a rebel A.H. 927, is still referred to in flattering terms as *میر الامراء الكرام شام بکریکیسی جان بردی غزالی شیر اقدام*

Contents: Reign of Bāyezīd II. from his accession on the 21st of Rebi' I, A.H. 886, to his deposition on the 8th of Šafer A.H. 918, f. 2 *b*. Reign of Selīm I. from his accession on the latter date to his death, foll. 87 *b*—190 *b*.

The death of Bāyezīd II. is recorded immediately after the accession of Selīm, f. 94 *b*. It took place a few days later on the way to Demotica, between Ḥafṣah and Sāzlu Dereh. The precise date is not given.

The concluding chapters of the latter reign are as follows:—Departure of Selīm from Haleb on his return to Constantinople, on the first of Rebi' II, A.H. 924, f. 179 *b*. Revolt and death of Ibn Ḥanesh *حنش ابن* in Syria,

f. 181 *b*. Journey of Selīm to Adrianople. Rebellion of Jelāl in Turkhāl and his extermination by Ferhād Pasha and 'Ali Beg B. Shehsuvār, f. 182 *b*. Return of Selīm to Constantinople and fitting out of a fleet for an intended attack upon Rhodes, f. 183 *b*. Death of Selīm on the 7th of Shevāl, A.H. 926, f. 184 *a*. Tidings sent to Prince Suleimān in Magnesia and his recall to take possession of the throne, f. 185 *b*. Setting out of Suleimān for the capital, f. 187 *b*. His arrival at Scutari on the 18th of Shevāl, f. 188 *b*. His proceeding to meet his father's corpse, and its burial, f. 189 *b*. This was to be followed by a chapter on the beginning of Suleimān's reign, but the following rubric is alone extant: *خير جلوس سلطان سليمان خان بر سرير خلافت و اجراء قوانين عدالت و تنفيذ احكام سياست في ثامن عشر شوال المكرم سنة ست و عشرين و تسعمائة*

Copyist: *صالح بن حسن القنوی*

There is a running title at the top of the pages, in which Bāyezīd II. is designated as the eighth of the kings *ملوك* and the second of the *Kaišars* (i.e. of the Sultans ruling in Constantinople) of the house of Osman. The present volume is apparently a portion of a history of the dynasty.

Add. 5969.

Foll. 104; 8½ in. by 6; 17 lines 3 in. long; written in Neskhī, with all the vowels, probably in the 17th century.

[HILGROVE TURNER.]

A chronicle of the Osmanli dynasty from its origin to A.H. 956, slightly imperfect at beginning and end.

The first lines are *اتدکن آل سلجک طائفی مملکتلردن جنقوب صکره کندو هلاک اولوب اوغلی اکذای خان بادشاه اولدی کلوب بغدادی خراب ایدب عباسیلری قرب تختی عباسیلردن الدی*

This is the original of the German translation made by Hans Gaudier, surnamed Spiegel,

and edited by Hans Lewenkaw in his "Neuwe Chronica Türckischer Nation von Türcken selbs beschrieben," Franckfurt, 1590, pp. 1—53.

The author's name does not appear either in the present MS. or in Lewenkaw's edition; nor is it mentioned in a copy described by Flügel in the Vienna Catalogue, vol. ii., No. 1000. But it is found in Haj. Khal. under تاریخ آل عثمان, vol. ii., p. 112, where the author is called Muḥyī ud-Dīn Muḥammed B. 'Ali el-Jemāli, and is stated to have died A.H. 957, after having been deposed from the Kadiship of Adrianople. He is also mentioned in Tāj ut-Tevārikh, Add. 19,628, f. 493, as the son of the Mufti 'Ali el-Jemāli. The work is written in popular style and in very plain Turkish, without any pretention to elegance, but with great attention to dates. It is described by Hammer, Gesch. des Osm. Reiches, vol. i., p. xxxvi., as one of the earliest and most useful chronicles of the Turkish empire.

The first lines of our MS. correspond with page 1, line 40, of the German version. At the end it breaks off in the middle of the account of the siege of Buda by Peter Pereny and the relief of the place by Suleiman, A.H. 984. The corresponding passage will be found in the German translation, p. 51, line 46. The chronicle comes down, as shown by the Vienna MS. and Lewenkaw's edition, to A.H. 956.

The text runs on in the present MS. from beginning to end without any division. The following table will show where the several reigns begin:—Osman Ghāzī, f. 3 *b*. Urkhān, f. 6 *b*. Murād Khān Ghāzī, f. 10 *b*. Yildirim Bāyezīd, f. 15 *a*. Emīr Suleiman, f. 23 *a*. Musa Chelebi, f. 24 *b*. Muḥammed I., f. 26 *a*. Murād II., f. 28 *b*. Muḥammed II., f. 38 *a*. Bāyezīd II., f. 67 *a*. Selim I., f. 77 *b*. Suleiman, f. 85 *a*.

The author takes occasion of the conquest of Constantinople to launch into a long digression, foll. 38 *b*—62 *a*, which has been left out as irrelevant by the German translator. It is a fabulous history of Constantinople, beginning with a legend about king Solomon, his

favourite wife, Shemseh, daughter of 'Ankūr, king of Firengistān, and the palace built for her by the Jins on the site of Āidinjik. It deals mostly with the deeds of a legendary king called Yānķū B. Mādiyān, the founder of Byzantium, and with the talismans he constructed there. It ends with a sketch of the Khalifs and their enterprises against Constantinople. An abridged version of that tale is given by Sa'd ud-Dīn in Tāj ut-Tevārikh; v. Add. 19,628, foll. 243—5. There is, after f. 71, a lacuna extending from A.H. 898 to 906, and corresponding with p. 31, line 45—p. 32, line 35, of the German version.

Two leaves have been added, one at the beginning and one at the end, to give an appearance of completeness to the MS. The first contains the beginning of Hemdemī's versified list of the Osmanli Sultans (v. supra, p. 32 *a*, art. 3). The second contains part of a Terjī'bend by Yāzījī Muḥṭafa on the taking of Buda, the burden of which is

فحنی دین اسلامه ودر بچک پروردگار
پادشاهم بلدی مقدارین عدوی خاکسار

Add. 24,955.

Foll. 304; 8½ in. by 6¼; 19 lines, 3¼ in. long; written in Neskhi, with red-ruled margins, apparently in the 17th century.

[LORD ABERDEEN.]

I. Foll 1—250. A history of the Osmanli dynasty from its origin to the reign of Bāyezīd II, A.H. 908, without title or author's name.

A heading, in red ink, has been effaced and a doxology beginning حمد و سپاس اول موسس سابع طبائنه اساس سابع طبائنه, written by a later hand over it. The initial lines of the text are مناقب عهد عثمان غازی امامه سابعه نسب والا حسب عثمانیان اولان شیر بیسه زار مغازی عثمان بیک غازی ملتقی الابجر اجداد بهشت معادی یافت بن نوح

Comparison with a previously described

MS., Add. 7869, v. p. 44 *a*, shows that the greater part of the present work is literally transcribed from the chronicle of Bihishti, from which it differs, however, by omissions and additions. The omissions consist of the versified prologues prefixed by Bihishti to the several reigns, some poetical passages in the course of the narrative, and a few redundant phrases. The additions due to the anonymous compiler are more important; they come under the following heads:—

1. Supplementary, or differing, versions of the events recorded, taken from other sources not specified, and generally introduced by such words as “some relate,” بعض روایت ایدر، or “another tradition says,” اما بر روایتده. In the history of Bāyezīd I, for instance, his conversations with Tīmūr, on which Bihishti is silent, are related at length as in Hammer’s *Gesch. des Osm. Reiches*, vol. i., p. 324, and, further on, several versions of his death, conflicting with that of Bihishti, are adduced.

2. Summaries added at the end of the several reigns, showing the dates of the Sultan’s birth, accession and death, his children, his buildings and foundations, and his Vezīrs.

3. The legendary history of Constantinople already noticed in Jemālī’s *Chronicle*, Or. 5969, v. p. 47 *a*, inserted after the account of the capture of that city.

Our comparison of the present work with that of Bihishti is necessarily confined to the period comprised by the unique MS. of the latter, namely from the accession of Yildirim Bāyezīd to the death of Muḥammed II; but the preceding and following parts are presumably of the same origin.

The early portion of the work, has much in common with the anonymous chronicle partly translated by Lewenklaw in his “*Neuwe Muslimanische Histori Türckischer Nation*,” Franckfurt, 1590, and designated by him as *Verantii Buch*, or *Verantzische Histori* (see *Gesch. des Osm. Reiches*, vol. i., p. xxxiii, No. 28, and Flügel, *Vienna Catalogue*, vol. ii.,

p. 207, No. 983). The account of the taking of Iznik (Nicæa) by Urkhan, in particular, foll. 5 *a*—7 *b*, agrees exactly with the corresponding portion of the German translation, pp. 82—86. It would appear, therefore, that the anonymous chronicle brought from Turkey by Verantius either was the work of Bihishti, or had been partly appropriated by him.

The concluding portion of the work comprising the history of Bāyezīd II, from his accession to A.H. 908, is also probably due to Bihishti, who, as has been shown before, p. 45 *a*, wrote his chronicle in the latter part of that Sultan’s reign. The last section relates to the siege of Mitylene by the French forces, to the expedition sent by Bāyezīd to the relief of that place, to the fire which broke out then in Galata, and the explosion of a powder-magazine, which caused the death of the Grand Vezīr Mesīḥ Pasha, A.H. 907. But, owing to some inversion, the last section but one records an event of the next following year, A.H. 908, namely the taking of Durazzo by ‘Isā Oghli Muḥammed Beg, Governor of Ilbašan (*Gesch. des Osm. Reiches*, vol. ii., p. 329).

Contents: Origin of the Osmaulis and history of Ertogrul, who is stated to have died A.H. 680, f. 1 *b*. Osman Ghāzī, f. 3 *a*. Urkhān, f. 9 *b*. Murād I., f. 13 *a*. Yildirim Bāyezīd, f. 20 *a*. Muḥammed I. (including Emīr Suleimān), f. 44 *a*. Murād II., f. 71 *b*. Muḥammed II., f. 95 *a*. Murād II. (second reign), f. 98 *a*. Muḥammed II. (second reign), f. 103 *b*. History of Constantinople, f. 113 *a*. Continuation of Muḥammed II., f. 172 *b*. Bāyezīd II., f. 207 *a*.

II. Foll. 251—304. History of the reigns of Bāyezīd II., Selīm I., and Suleimān, from A.H. 907 to A.H. 969, without author’s name.

It begins with this rubric: تاریخ آل عثمان جهانبانی اجدهء سلاطین آل عثمانی روح الله روح اسلامهم [اسلامهم] وطول عمر اخلافهم حضرت کلرینت ایکنجی جلدی لطیفه در که بیان و عیان اولنور

This second portion of the MSS. is pro-

bably due, in its present form, to the same anonymous compiler as the first, and was designed to form a sequel to it. It is found to be in the main textually transcribed from the chronicle of Jemāli (see above, Add. 5969, p. 46 *b*); but it has received additions, chiefly obituary notices, from other sources. It has also been continued from A.H. 951, where the extracts from Jemāli come to an end, to A.H. 969.

It begins with an account of the siege of Mitylene by the Venetians and their Spanish auxiliaries, and of its relief by the Turkish fleet, A.H. 907 (see Lewenklaw, *Chronica*, p. 32, line 45). This is immediately followed by the narrative of Shāh Kūli's rising and its suppression (*ib.* p. 33, line 33).

The last event recorded is the extradition of Prince Bāyezīd by Shāh Tahmāsp, and the burial of the prince and his four sons in Sivas (A.H. 969), to which is added the execution of a fifth son named Urkhan, in Brusa.

The last three pages contain the compiler's remarks on the tragical end of Prince Bāyezīd. He reflects severely on the treacherous behaviour of Lala Muṣṭafa Pasha, who first instigated Bāyezīd's rebellion, and afterwards, by intercepting the Prince's penitent letters, prevented his reconciliation with his father. As a punishment for his villainy, it is added, he was finally baulked, in spite of his brilliant services, of his highest ambition, the Grand-Vezīrship.

This must have been written after Lala Muṣṭafa's death, which took place A.H. 988; see *Gesch. des. Osm. Reiches*, vol. iv., p. 79.

Contents: Reign of Bāyezīd II, from A.H. 907 to his death, f. 251. Reign of Selim I, f. 258 *a*. Reign of Suleimān from his accession to A.H. 969, f. 274 *b*.

Add. 7855.

Foll. 375; 8¼ in. by 5; 27 lines 2¼ in long; written in minute, but very distinct, Neskhī, probably early in the 17th century.

[RICH, No. 52 *a*.]

طبقات الممالك و درجات المسالك

A history of the reign of Sultan Suleimān from his accession, A.H. 926, to A.H. 962, by Muṣṭafā B. Jelāl, مصطفى بن جلال.

Beg. اله اسيله كر باشلنسه نامه
سعادت اوله عنوان اول كلامه

The author, commonly known as Jelāl Zādeh Muṣṭafā Chelebi, or Kojah Nishānji, and poetically surnamed Nishānī, filled high offices under Suleimān; he was successively appointed Re'is Efendi and Nishānji (Tughra-writer), and died a year after his sovereign, *i. e.* A.H. 975. See *Gesch. der Osm. Dichtkunst*, vol. ii., p. 330; *Tārīkh i Pechevi*, vol. i., p. 43; *Ḳinali-Zādeh*, f. 282 *b*; *Laṭīfi*, f. 92 *a*; *Gulshen i Shu'arā*, f. 13 *b*; and 'Alī, *Kunh ul-Akhhār*, Or. 32, f. 324. Luḳman states that he died A.H. 974. See Or. 1135, f. 107.

The work to which the above title properly applies has a much wider scope than the present history.

According to the full statement of contents given in the preface, foll. 7 *a*—15 *b*, it consisted of thirty books (Ṭabaḳah) comprising in the aggregate 365 minor sections (Derejeh), and it contained an exhaustive account of the office-holders and military forces of the empire, with full notices, historical and geographical, of its various provinces.

The history comprised in the present volume is the thirtieth and last of the above said Ṭabaḳahs. The author states at the end of his preface that he decided to write it first on account of the delay involved in the compilation of the others. It is, however, the only extant portion of that extensively planned work, which, to all appearance, never was completed.

This full and authentic record of the greatest of the Osmanli sovereigns follows a strict chronological order. It is divided into several sections called Derejeh, which are not

numbered. Of these the last but two, f. 344 *b*, treats of the peace concluded by Suleimān from his head-quarters in Amasia with the Shāh of Persia, of his return to the capital, and of the reinstatement of Rustem Pasha as Grand Vezīr, all which events took place in A.H. 962. The next section, f. 358 *b*, relates to the expeditions led against the infidels about the same time by Tuikūn Pasha, governor of Buda, by Sālih Pasha, governor of Algiers, by Devlet Girāi, Khān of Crimea, and by the Kapudan Piyāleh Beg. The last Derejeh, f. 368 *a*, treats of a mosque and other buildings erected in Constantinople by Suleimān.

For notices of the work see Haj. Khal., vol. iv., p. 153, Gesch. des Osm. Reiches, vol. iii., pp. i., 39, vol. ix., p. 196, and the Vienna Catalogue, vol. ii., p. 231. An extract was published, in text and translation, by Hammer, in the Mines de l'Orient, vol. ii., pp. 143—154.

From a note on the fly-leaf it appears that the present MS. once belonged to the well-known Mufti and historian, 'Abd ul-'Azīz Kara-Chelebī, who died A.H. 1068 (Gesch. der Osm. Dichtkunst, vol. iii., p. 426).

On the same page is a short notice of the work in the handwriting of Rich, who adds:—"This book was given me by Dervish Aga, Ex-Kiahya Beg of Bagdad, 1817."

Or. 1590.

Foll. 191; 17 in. by 11; 35 lines 7 in. long; written in fine Neskhī, with occasional vowels, on red tinted paper, with 'Unvān, gold headings and silver-ruled margins, probably in the 16th century.

[SIR HENRY RAWLINSON.]

Another copy of the same work.

Add. 24,959.

Foll. 304; 11½ in. by 6¾; 31 lines 4 in. long; written in a small Kırma character, with ruled margins; dated Constantinople,

Shevāl, A.H. 1022 (A.D. 1613); bound in stamped and gilt leather. [LORD ABERDEEN.]

A third copy of the same work.

Copyist: حسام الدين بن خير الدين الكاتب
عن كاتبان دفتر خاقانيه في الدار السلطانيه

Add. 7848.

Foll. 494; 8½ in. by 5¼; 15 lines 3¼ in. long; written in clear Nestalik, with gold-ruled margins, apparently in the 17th century. [RICH, No. 48.]

مآثر سليم خاني

A history of the reign of Sultan Selīm I, by the same author, Muṣṭafā B. Jelāl.

Beg. حمدى كه طالبان جواهر درر عرفان قعر بحار
جد واجتهاده غوص ايله

In the preface Jelāl-Zādeh refers to his history of Suleimān, Ṭabakāt ul-Memālik, so that the present work, although relating to an earlier period, must be of later date. It begins with a doxology lengthened by the insertion of various anecdotes of saints and pious apologues, and occupying no less than thirty-eight pages. Then comes, f. 20 *b*, the preface proper with the heading سبب تالیف کتاب مآثر سلیم خانی باعث تصنیف خطاب حکایات خسروانی, in which the author gives some account of his life. Having in his youth selected the career of a scribe, he was appointed under Sultan Selīm, by favour of the Vezīr Pīvī Pasha and of the Nāzīr ul-Aḥkām (Re'is ul-Kuttāb), as one of the writers of the Divan. Sultan Suleimān raised him, A.H. 930, to the post of Re'is ul-Kuttāb, and subsequently, at the time of the conquest of Baghdād, (A.H. 941) to the writership of the Ṭughrā. When near seventy years of age he resigned that office, and, having obtained the rank of Muteferriḳah, devoted his leisure to literary work, and especially to the composition of a full and detailed history of Sultan Suleimān's reign, entitled Ṭabakāt ul-Memālik.

Finding that there existed no full and truthful record of Selim's reign, and that previous writers, ignorant of the true complexion of state affairs, which only officials of high standing could know, had left untrustworthy accounts of that period, he determined to discharge a debt of gratitude for royal favours by writing the present veracious history. He begins by refuting the reports spread by superficial persons about the rebellion of Selim against his father Bāyezīd, and proceeds to show the true cause of the rupture, namely the wiles and calumnies of the officials who surrounded the aged Sultan, and to give a true account of the meeting of father and son near Chorlu (A.H. 917; v. *Gesch. des Osm. Reiches*, vol. ii., p. 356). At the end of the preface is found a table of the 23 chapters, فصل, into which the work is divided, foll. 30 *b*—33 *a*. Their subjects are as follows:—

- I. Virtues and qualities of Selim, f. 33 *a*.
- II. His Governorship of Trapezunt, f. 42 *a*.
- III. Imperial army and Vezirs of the period, f. 47 *a*.
- IV. Georgian campaign, f. 53 *a*.
- V. Commands obtained by Selim for his son Suleimān, f. 57 *a*.
- VI. His encounter with Mengli Girāi Khān, f. 59 *a*.
- VII. Subsequent dealings with the Tartars; Selim proceeds to Aḳ-kerman, and asks for leave to go to Court, f. 63 *a*.
- VIII. Troubles caused by Sultān Aḥmed; revolt of Sheitān Ḳuli; death of Karagöz Pasha, f. 64 *b*.
- IX. Campaign of the Grand Vezir 'Alī Pasha in Anatoli, f. 68 *b*.
- X. Selim's meeting with his father, f. 75 *b*.
- XI. His return to Kaffa, f. 79 *a*.
- XII. Sultan Aḥmed's arrival before Constantinople; riots in the capital, f. 80 *a*.
- XIII. Recall of Selim to Court, and his enthronement, f. 86 *b*.
- XIV. Selim's march to Anatoli; defeat and death of Sultan Aḥmed; execution of the princes in Brusa and of Sultan Ḳorkūd in Sārūkhān, f. 92 *a*.
- XV. Persian war and conquest of Tebriz, f. 118 *a*.
- XVI. Taking of Kumākh; the fate of 'Alā

ud-Devleh, prince of Zul-Ḳadr, f. 154 *a*. XVII. Conquest of Diyārbekr and Kurdistān, f. 162 *b*. XVIII. Army sent against the Shāh; battle with Ḳara-Khān, f. 165 *b*. XIX. War with Ghavri, Sultan of Egypt; taking of Damascus and Haleb; conquest of Egypt and Arabia; dispatching of Piri Pasha to the Euphrates, f. 167 *a*. XX. Selim's return to Constantinople, f. 207 *b*. XXI. Revolt of the Jelālis; Ferhād Pasha sent to crush them, f. 212 *b*. XXII. Death of Selim, f. 217 *b*. XXIII. Khātimeh, containing moral tales and anecdotes, f. 221 *b*—494 *b*.

This Selim Nameh appears to be very rare. It is not mentioned by Haj. Khal. A fine copy preserved in the Dresden Library has been described by Fleischer, *Catalogue*, No. 350. See also Hammer, *Gesch. des Osm. Reiches*, vol. ii., p. vi., No. 11.

Add. 19,628.

Foll. 499; 11½ in. by 7½; 25 lines 4½ in. long; written in elegant Neskhī, with two 'Unvāns and gold-ruled margins, apparently in the 16th century, with the exception of several folios or quires supplied by a later hand, viz. foll. 60—62, 91—101, 170—185, 289—90, 312—429, and 440—499. Bound in stamped leather covers. [DR. SAMUEL LEE.]

تاج التواريخ

A history of the Osmanli dynasty from its origin to the death of Selim I, A.H. 926, by Sa'd ud-Dīn B. Ḥasan Jān, commonly called Khojah Efendi, سعد الدين بن حسن جان المعروف بجواجه افندى

Beg. ابتدی بسم ربی المتعال
مالك الملك واهب الامال

Sa'd ud-Dīn was, like his predecessor, the author of *Hesht Bihisht*, a man of Persian blood; his father, Ḥasan Jān B. Ḥāfiẓ Muḥammed B. Ḥāfiẓ Jemāl ud-Dīn Iṣfahāni, was a native of Isfahan. From the prologue of the present work we learn that Ḥasan Jān was the

confidential servant of Selīm I, in constant attendance upon him during the last six years of the Sultan's life, and tended him in his last illness. From his lips the author received, he says, many anecdotes and traditions relating to that sovereign and his forefathers. Sa'd ud-Dīn, born A.H. 943, in Constantinople, entered at an early age the ranks of the 'Ulemā, and became, A.H. 963, Mulāzim, or assessor, of Suleimān's great Mufti, Ebu's-So'ūd. Having been appointed, A.H. 981, tutor to Sultan Murād, then prince-governor of Magnesia, he remained during his subsequent reign his trusted adviser, and maintained the same position under Murād's son and successor, Muḥammed III, acquiring also the fame of a generous patron of learning. He was raised, A.H. 1006, to the highest office of the law, and died as Mufti two years later, on the 12th of Rebī' I, A.H. 1008. See Na'imā, vol. i., p. 191, Pechevi, vol. ii., p. 288, Haj. Khal., Fezlekeh, vol. i., p. 130, Journal Asiatique, 6^e Série, tome ii., pp. 262—9, and Hammer, Gesch. der Osm. Dichtk., vol. iii., p. 98, Gesch. des Osm. Reiches, vol. iv., p. 306. A full notice of Sa'd ud-Dīn was written in his life-time by Kinali Zādeh in the preface of his Tezkireh.

The "Crown of Chronicles" has always been held in high esteem, both as a model of elegance, and as the fullest and most authentic history of the dynasty. It is to be regretted that it stops at the death of Selīm I, more than half a century before the time of composition. From the preface, which contains a panegyric on the reigning Sultan, Murād III, it appears that it was compiled under his predecessor, Selīm II, in order to supply the deficiency of the history written for the latter by Muşliḥ ud-Dīn Lārī (A.H. 974), but had not been presented to the Sultan because it still lacked a complete record of the reign of Suleimān. Murād III, however, having in the course of a conversation with the author become aware of its existence, desired him

to have a copy at once prepared for the imperial library.

The Tāj ut-Tevāriḥ has been printed in Constantinople, A.H. 1279, with a life of the author. An incomplete Italian version by Bratutti was published in Vienna, 1649, and a Latin translation of the first part, by A. F. Kollar de Kereszten, appeared in the same place, 1755. "The reign of Sultan Orchan" was translated by William Seaman, London, 1652. Another extract, the capture of Constantinople, was published in English, with a notice of the author, by E. J. W. Gibb, Glasgow, 1879. For MSS. see the Paris Catalogue, p. 310, Nos. 63—70, Fleischer, Dresden Catalogue, No. 386, the Leyden Catalogue, vol. iii., p. 27, Hammer. Gesch. des Osm. Reiches, vol. ix., p. 189, Flügel, Vienna Catalogue, vol. ii., p. 244, the Upsala Catalogue, No. 275-6, Aumer, Nos. 76—81, etc.

Contents : Preface, f. 1 *b*. Origin and rise of the Osmanlis, f. 6 *a*. Osman Ghāzī, f. 7 *a*. Urkhān, f. 15 *b*. 'Ulemā and Sheikhs of Urkhān's reign, f. 31 *b*. Murād Ghāzī, f. 33 *b*. Yildirim Bāyezīd, f. 62 *b*. 'Ulemā and Sheikhs of his reign, f. 105 *a*. Contest of Bāyezīd's sons, f. 114 *a*. Muḥammed I, f. 142 *a*. 'Ulemā and Sheikhs of his reign, f. 158 *a*. Murād II, f. 164 *b*. Muḥammed II, f. 197 *b*. Second reign of Murād II, f. 202 *a*. 'Ulemā and Sheikhs of Murād's reign, f. 213 *b*. Second reign of Muḥammed II, f. 225 *b*. Bāyezīd II, f. 315 *b*. Vezīrs and Pashas of his reign, f. 397 *a*. 'Ulemā and Sheikhs of his reign, f. 399 *b*. Selīm I, f. 420 *b*. 'Ulemā and Sheikhs of his reign, foll. 492 *b*—499 *a*.

Or. 856.

Foll. 331; 11½ in. by 6½; 33 lines 3¼ in. long; written in a neat and minute Nestalik, with 'Unvans and gold-ruled margins; dated Constantinople, Rebī' I, A.H. 1098 (A.D. 1687). Bound in ornamental stamped and gilt leather.

Another copy of the same work.

It wants the biographical notices of 'Ulemā and Sheikhs which in the preceding MS. follow the reigns of Urkhān, Yildirim Bāyezīd, and Murād II. On the other hand, it contains a similar and very extensive biographical appendix to the reign of Muḥammed II, which is wanting in Add. 19,628, viz. 'Ulemā, f. 171 *b*, and Sheikhs, foll. 186 *b*—193 *a*.

Copyist: مصطفى بن حسن الشهير زاده

Or. 3210.

Foll. 492; 8½ in. by 5½; 25 lines 3½ in. long; written in small and cursive Nestalik, with 'Unvān and red-ruled margins, probably in the 17th century.

[BARON VON KREMER, No. 59.]

A third copy of the Tāj ut-Tevārikh.

The only biographical appendices in the present copy are those which follow the reigns of Muḥammed II, foll. 236—275 *b*, of Bāyezīd II, foll. 381 *b*—407 *b*, and of Selīm I, foll. 490 *a*—492 *a*.

On the first page is a note stating that the MS. was bought in Constantinople, A.H. 1189, by Osman B. Zārālī Zādeh Muḥammed Pasha.

Add. 18,811.

Foll. 45; 9 in. by 6½; from 11 to 17 lines in a page; written on European paper, in a character imitated from the Maghribi writing, A.D. 1733. [DR. H. FORD.]

An account of the accession of Muḥammed II. and of the conquest of Constantinople, without any title. It is extracted from the Tāj ut-Tevārikh, and corresponds to foll. 225 *b*—245 *a* of Add. 19,628.

The transcriber, who signs ژولیدن غالان i.e. Julien Galland, was a nephew of the celebrated translator of the Arabian Nights, Antoine Galland.

Add. 7880.

Foll. 88; 9½ in. by 6; 11 lines 3¼ in. long; written in fair Neskhi on gold-sprinkled paper, with 'Unvan and gold-ruled margins, apparently about the close of the 16th century. [RICH, No. 594.]

قیافة الانسانیة فی شمایل العثمانيه

Personal descriptions of the Osmanli Sultans, with short notices of their reigns, by Luḡmān B. Seyyid Husein el-'Ashūrī el-Huseinī, لقمان بن سید حسین العاشوری الحسینی

Beg. بسم الله الرحمن الرحيم
شکر بمخلوق قدیم حکیم

The author himself states in the next following work, f. 111 *a*, that he had been appointed Shehnāmejhī, or royal poet-annalist, by Sultan Selīm II, in the month of Muḥarrem A.H. 977. He was maintained in that post by Sultan Murād III; but in spite of that distinction Luḡmān was held in scant esteem by his contemporaries, who did not deem him worthy of a place in the roll of poets. See Hammer, *Gesch. des Osm. Reiches*, vol. iv., p. 232, and *Gesch. der Osm. Dichtk.* vol. iii., p. 1. He is mentioned, however, with praise by 'Alī, who quotes the Shemā'il Nāmeḥ in his *Kunh ul-Akḥbār*, vol. v., p. 38.

After praising the reigning Sultan Murād Khān B. Selīm Khān and his own benefactor Mevlānā Sa'd ud-Dīn (the author of Tāj ut-Tevārikh), the author, who describes himself as the panegyrist of the house of Osman and the singer of the imperial Shehnāmeḥ مادم خاندان شهنامهء خاقانی, relates how he got together, with the help of the "matchless painter," Ustad Osman, and by the favour of the Şadr i A'zam, the royal portraits, some of them due to European masters, to which the text was designed as an accompaniment. The work is divided into a Muḡaddimeh, twelve sections termed Tezhib تذهیب, and a Khātimeh. The Muḡaddimeh, f. 4 *b*, treats

of the science called *Kiyāfeh*, or the art of drawing from men's outward appearance inferences respecting their temperament and disposition.

The twelve *Tezhibs*, foll. 21 *b*—64 *b*, are devoted to as many Sultans from Osman, the founder of the Osmanli dynasty, to Murād III. Each of them contains a short account of the Sultan's life, in which the author frequently refers for dates to the history of Khojah Efendi (the preceding work), a description of his features, bodily habit, and costume, lastly verses in his praise.

The *Khātimeh*, foll. 86 *a*—88 *b*, treats of the omens to be drawn from throbbings in various parts of the body.

The date reads *سنه سبع و مائه*, the lacuna being due to a hole in the paper. It must be A.H. 997, for a Munich MS. gives A.H. 996 as date of composition.

Nine only of the original portraits have been preserved, viz. those of Osman, f. 24, Urkhan, f. 29, Muḥammed I, f. 37, Murād II, f. 40, Muḥammed II, f. 42, Bāyezīd II, f. 45, Suleimān, f. 53, Selīm II, f. 57, and Murād III, f. 63. They are of a fair style of execution; but in some of them the features have been purposely obliterated.

Foll. 65—85 have been inserted by a later hand, which has also supplied some lacunæ of the original MS., viz. foll. 32—34, 39 and 49. They contain notices of later Sultans, from Muḥammed III to Aḥmed III, with portraits of very inferior workmanship.

Luḳmān's work is commonly called *Shemā'il i Osmāniyyeh*. Copies are described by Fleischer, Dresden Catalogue, No. 373, Hammer, *Gesch. des Osm. Reiches*, vol. ix., p. 191, Flügel, Vienna Catalogue, vol. ii., Nos. 1211, 1212, and Aumer, No. 87.

Or. 1135.

Foll. 219; 7½ in. by 5; 17 lines 3½ in. long; written in clear Nestalik, apparently in the 17th century.

[ALEX. JABA.]

مجمّل الطومار

A history of the Osmanli dynasty from its origin to A.H. 992, by the same writer.

Beg. *شکرو سپاس بی پایان اول سلطان انس و جان*
و خلاق زمین و زمان حضرتکرتینه لایق و سزاواردر

The author, who describes himself, as in the preceding work, as the versifier of the imperial *Shehnāmeh*, *ناظم شهنامه خاقانی*, states that, some learned man, not named, having prepared a "roll of the exalted genealogy," *طومار نسبنامه علیه*, he received the royal command to write a historical record as an appendix to the same. Having compiled it to the best of his ability, he submitted a fair copy to the Khojah i Jehān Sa'd ud-Dīn, who was pleased to approve of his performance.

The work is divided into a *Muḳaddimeh*, twelve chapters (*فصل*) and a *Khātimeh*. The *Muḳaddimeh* comprises three sections, *رابطه*, viz. 1. History of the patriarchs from Adam downwards, and of the rulers of Egypt, down to the governorship of Mesīḥ Pasha, who was in office at the time of the accession of Murād III, f. 18 *b*. 2. A short account of the *Karamān Oghlis*, f. 29 *a*. 3. Rise of Osman Ghāzī and his genealogy, f. 30 *b*.

The twelve chapters treat respectively of the first twelve reigns of the dynasty, as follows:—Osman, f. 34 *b*. Urkhan, f. 35 *a*. Murād I, f. 56 *a*. Bāyezīd I, f. 38 *a*. Muḥammed I, f. 40 *a*. Murād II, f. 41 *b*. Muḥammed II, f. 43 *b*. Bāyezīd II, f. 45 *a*. Selīm I, f. 47 *a*. Suleimān, f. 48 *b*. Selīm II, f. 104 *a*. Murād III, f. 155.

The account of the first nine reigns is brief and of no historical value, but the last three receive very full treatment. The campaigns of Suleimān are related in fourteen sections termed *دفعه*. In the reign of Selīm II the events are also told in detail from year to year, and still more so in the reign of Murād III. There the narrative assumes the character of

a court-chronicle, in which official appointments, news received from the seat of war, the reception of ambassadors, and other occurrences at Court, are minutely recorded with precise dates of day and month. It comes to an abrupt termination in the month of Rejeb A.H. 992. The last event recorded is the appointment of Kāzī Zādeh Oghli Maḥmūd Beg as Defterdār of Karamān.

The Khātimeh which follows, foll. 217 *b*—219 *a*, contains a list of the Grand Vezīrs from 'Alā ud-Dīn Pasha, the Vezīr of Osman Ghāzī, to Siyāvush Pasha, who was in office at the time of writing. As the latter was deposed in Rejeb A.H. 992 (Taḳvīm ut-Tevāriḳh, p. 177), the list must have been completed, as well as the chronicle itself, in that very month.

The early part of the MS., foll. 2—14, contains the legendary history of Constantinople already noticed, Or. 5969, p. 47 *a*, with this heading

ابتداء تاریخ بده قسطنطينيه بقول حكماء يونان

Add. 18,071.

Foll. 237; 11¼ in. by 7½; 31 lines 5¾ in. long; written in a rather coarse but distinct Neskhi; dated 4th Ramazān, A.H. 1098 (A.D. 1687).

A history of the Turkish empire from the beginning of Suleimān's reign to the death of Murād IV, A.H. 1049, by Ibrābīm Pasha Pechevi, ابراهيم پاشا الشهير بيجوى

حمد الرب جليل من عبد ذليل و سلاما على
حبيب فايق من محب صادق

Pechevi, so called from his native place Pecs, or Fünfkirchen, was attached as secretary to the grand Vezīr Lālā Muḥammed Pasha (A.H. 1013—15). He became, subsequently, Defterdār of Diyārbekr and Beglerbegi of Rakkah, and died A.H. 1061. See

Hammer, *Gesch. des Osm. Reiches*, vol. iii., p. 1, No. 4, vol. iv., p. 600, and vol. ix., p. 196; Haj. Khal., vol. vi., p. 537.

He says in a short preamble that, as the conquests of Suleimān formed in his native country, Hungary, a common theme of conversation, it occurred to him to write the present record drawn partly from historical works, partly from the testimony of trustworthy persons. He names as his authorities Jelāl Zādeh Mustafa Beg (see above, p. 49 *b*), his brother, Jelāl Zādeh Sāliḥ Efendi (v. Add. 7849), Tevḳī'i Ramazān Zādeh (v. supra, p. 25 *a*), the poet 'Alī (v. p. 28 *a*), Hasan Beg Zādeh Efendi (d. A.H. 1046; Haj. Khal., vol. ii., p. 113, *Gesch. des Osm. Reiches*, vol. ix., p. 204), Ḥadīdī (Haj. Khal., vol. ii., p. 111), and Kātib Muḥammed Efendi.

Pechevi's history is written in homely phrase, and without any rhetorical embellishment. As the author himself took an active share in many of the events recorded in the latter part of the period it embraces, it is of great historical value. A passage pointed out and translated by Hammer, *Gesch. des Osm. Reiches*, vol. v., p. 665, gives approximately the time of composition. After relating the execution of the Defterdār Muḥṣafa Pasha, which took place in Sha'bān, A.H. 1041, f. 220 *b*, the author remarks that upwards of ten years had elapsed from that event to the "present time." He cannot, therefore, have written that part of the work before A.H. 1051 or 1052.

The history was brought down in the first instance to A.H. 1041, and some MSS. conclude with that year. See Hammer, vol. ix., p. 196. But in most copies it is continued, as in the present MS., to A.H. 1049, and in a MS. described by Pertsch, *Gotha Catalogue*, p. 123, it is even brought down to A.H. 1061, the date of the author's death.

Contents: Suleimān, f. 1 *b*. Selim II, f. 103 *b*. Murād III, f. 120 *a*. Muḥammed III, f. 159 *b*. Aḥmed I, f. 189 *a*. Muḥṣafa I, f. 204 *b*. Osman II., f. 205 *a*. Muḥṣafa I,

second reign, f. 209 *b*. Murād IV, ff. 214 *b*—234 *b*.

The narrative concludes with the conquest of Baghdād, and Murād's return through Diyārbekr. The last occurrence related is the execution of Sheikh Rūmī Efendi in the latter place, à propos of which the author launches into a long digression on the martyrdom of Sheikh Mejd ud-Dīn Baghdādī, and the invasions of Chingiz Khān and Hulagū. At the end is a brief record of the death of Murād III on the 4th of Shevāl A.H. 1049.

Copyist : الحاج محرم بن مصطفى الكاتب دفتر
خانقاه الشهير كزده

Foll. 235—237 contain a Fetḥ Nāmeḥ, or bulletin of the capture of Baghdād, written apparently by the same hand, but in the Dīvānī character, with the heading بغدادك
فتح نامه سيدركه بيان اولنور. It is a full narrative of the siege from the 8th of Rejeb A.H. 1048 to the 19th of Sha'bān.

The Tārīkh i Pechevi has been printed in two volumes, Constantinople, A.H. 1283. That edition ends, like our MS., with the death of Murād IV. For other copies see the Paris Catalogue, p. 311, No. 72, Fleischer, Dresden Catalogue, No. 381, the Petersburg Catalogue, p. 474, Upsala, No. 283, Krafft, No. 266, Leyden, vol. iii., p. 30, Pertsch, Gotha Catalogue, p. 123, and Flügel, Vienna Catalogue, vol. ii., p. 263.

Add. 24,961.

Foll. 151; 12 in. by 4; 35 lines 2½ in. long; written in a cursive Turkish character, probably early in the 18th century.

[LORD ABERDEEN.]

The latter half of the same work.

It begins with a chapter on the first appearance of coffee in Turkey, A.H. 962 (Constantinople edition, vol. i., p. 363, Add. 18,071, f. 85 *a*), and ends with the record of the death of Murād IV. But some chapters are omitted, for instance the detailed account of

the voyages of Seyyid 'Ali Kāpudan (Const. ed. vol. i., pp. 371—384). The chapters relating to Chingiz Khān and Hulagū (ib. vol. ii., pp. 464—486) are also wanting.

A table of chapters in another handwriting occupies four pages at the beginning.

Add. 23,585.

Foll. 497; 10¼ in. by 6½; 29 lines 3¼ in. long; written in neat Neskhī, with gold-ruled margins; dated Şafer A.H. 1136 (A.D. 1723).

[ROBERT TAYLOR.]

The last portion of the official history of the Ottoman Empire, extending from the accession of Aḥmed III, A.H. 1115, to A.H. 1134, by Muḥammed Rāshid.

In the epilogue of the present work, f. 495 *a*, Rāshid states that his labours as court-chronicler, an office for which he had been selected in the early part of A.H. 1126, were brought to a close by his appointment to the Kāziship of Haleb. He stayed seven years in the latter post, was subsequently sent on a mission to the Persian Court, A.H. 1141, and died A.H. 1148. See Haj. Khal., Appendix, vol. vi., p. 535, Hammer, Gesch. der Osm. Dichtkunst, vol. iv., p. 237, and Gesch. des Osm. Reiches, vol. vi., p. 1, and vol. vii., pp. 286, 434.

Rāshid's history, written in continuation of Na'imā's, comprises the years 1071—1134 of the Hijreh. It has been printed in three volumes, Constantinople, A.H. 1153, and reprinted in five volumes, in the same place, A.H. 1282.

Some extracts have been given by Wickerhauser in his Chrestomathy, pp. 75—98. A MS. is noticed in the Petersburg Catalogue, p. 475.

The present MS. contains the second and third volumes of the work bound in one. The second wants about a page at the beginning.

The first line is تجهيز راحله، انطلاق و ترحال ايلين قرون ماضيه نك فرايد آثار و احواللى

found in the third volume of the Constantinople edition of A.H. 1282, p. 3, line 13.

Contents: vol. ii., Preface, f. 2 *a*. Accession of Sultan Ahmed Khān on the ninth of Rebi' I, A.H. 1115, f. 36. Events of A.H. 1116, f. 51 *a*. A.H. 1117, f. 65 *b*. A.H. 1118, f. 72 *b*. A.H. 1119, f. 81 *b*. A.H. 1120, f. 91 *b*. A.H. 1121, f. 100 *a*. A.H. 1122, f. 119 *b*. A.H. 1123, f. 130 *b*. A.H. 1124, f. 141 *b*. A.H. 1125, f. 147 *a*. A.H. 1126, f. 151 *b*. A.H. 1127, f. 158 *a*. A.H. 1128, f. 215 *b*. A.H. 1129, f. 270 *b*. A.H. 1130 down to Jumāda II, f. 296 *a*.

Vol. iii. Continuation of A.H. 1130, f. 302 *b*. A.H. 1131, f. 350 *b*. A.H. 1132, f. 373 *b*. A.H. 1133, f. 417 *b*. A.H. 1134 down to the month of Shevāl, f. 458 *b*. Khātīmeḥ, f. 495 *a*.

Vol. ii. of the MS. corresponds with vols. iii. and iv. of the edition of A.H. 1282, and vol. iii. of the MS. with vol. v. of the same edition.

Or. 3212.

Foll. 33; 8½ in. by 6; 9 lines 4½ in. long; written in large Dīvāni, apparently in the 18th century. [BARON VON KREMER, No. 60.]

An account of the period which followed the peace of Carlowitz from A.H. 1110 to 1130, with the following heading:

سنه بيك يوز اون تاريخده [sic] دولت عليه ايله
روما ايندراطوري مابينلرنده قارلوفجه نام محلده واقع
اولان صلح وصلاحدن برود دولت عثمانيه ده تخته جلوس
ايدن پادشاهاري و مهر صاحب وزبرلري و بعض وزبرلك
كيفيت احوازلك بيان ايدر

The author, whose name does not appear, wrote during the Vezirship of Dāmād Ibrāhīm Pasha, and probably shortly after his appointment, A.H. 1130. From the fulness of his account of military transactions he would seem to have been a soldier, and probably engaged in some of the campaigns he describes. His language is plain unadorned Turkish, and the present copy is full of miss-spellings.

He mentions at the beginning the appointment of 'Amujah Zādeh as Vezir in the 'preceding year,' A.H. 1109, and describes the position of the contending forces, the Osmanliḥ before Belgrade, and the army commanded by the Prince of Savoy (Prince Eugene) at Bechkerek, and thence threatening Temesvar. After a brief record of the peace concluded at Carlowitz, he dwells at great length on the military revolt, which culminated in the murder of the Mufti Feizullah and the deposition of Muṣṭafa II, A.H. 1115, the negotiations with Charles XII of Sweden, the defeat and surrender of Peter the Great, A.H. 1121, the conquest of Morea by Muṣāḥib 'Alī Pasha, the battles of Carlowitz and Peterwardein, A.H. 1128, the siege of Temesvar in the same year, and the loss of Belgrade A.H. 1129. He concludes with the rise of Dāmād Ibrāhīm Pasha to the Vezirship, his proceeding to Sofia with the English and Dutch envoys, and the conclusion of peace at Passarovitz, A.H. 1130.

Throughout the MS. Latin, and occasionally German, glosses are written between the lines over the Turkish words. On the first page is an ex-libris written in Arabic by "Alfred Kremer, first interpreter of Austria in Egypt," dated 2 Nisan 53 (April 1853).

Or. 1131.

Foll. 240; 11 in. by 7; 35 lines 3½ in. long; written in small and distinct Neskhī, with 'Unvan and gold-ruled margins; dated 26 Sha'bān A.H. 1182 (A.D. 1769).

[ALEX. JABA.]

تاریخ صبحی

The official history of the Ottoman empire from A.H. 1143 to 1155, by Şubhī Muḥammed,

حد و سیاس بجد و شمار و شکر بیقیاس
منتع الاحصار

The work consists of two volumes, with a preface to each. In both prefaces, foll. 5 *a* and

85 *a*, the author states that he was appointed Court chronicler A.H. 1148. His task was to revise, and supplement from official records, the work of his predecessors, the late Sāmī Efendi and Shākīr Beg Efendi, then Kāzī of Haleb, who had recorded events from the accession of Sultan Maḥmūd, A.H. 1143 to A.H. 1147, and to write a sequel to it. The continuation extended in the first instance from A.H. 1148 to 1152; but was subsequently brought down, as in the present copy, to A.H. 1155.

The Tārīkh i Subḥī, printed in Constantinople A.H. 1198, and some MSS. comprise A.H. 1143—1156. See Haj. Khal., Appendix, vol. vi., p. 535., Hammer, *Gesch. des Osm. Reiches*, vol. vii., p. i, *Gesch. der Osm. Dichtkunst*, vol. iv., p. 266, the Upsala Catalogue, p. 198, and the Petersburg Catalogue, p. 475. Extracts will be found in Wickerhauser's *Chrestomathy*, pp. 98—128. It forms a sequel to the chronicle of Chelebi Zādeh Ismā'il 'Aṣim, which comprises A.H. 1135—1141, and was printed in Constantinople, A.H. 1153. See Hammer, *Gesch. des Osm. Reiches*, vol. vii., pp. i, 588. 'Aṣim died as Mufti A.H. 1173. See *ib.* p. 589, and *Gesch. der Osm. Dichtk.*, vol. iv., p. 196, where, owing to a misprint, A.H. 1179 is given as the date of his death.

The contents of the present copy are:—Preface containing eulogies on Sultan Maḥmūd and the Grand Vezīr 'Alī Pasha, f. 1 *b*. Events of A.H. 1143, beginning with the preparations for a Persian campaign in the month of Muḥarrem, f. 5 *b*. A.H. 1144, f. 29 *a*. A.H. 1145, f. 53 *a*. A.H. 1146, f. 64 *b*. A.H. 1147, f. 69 *b*. A.H. 1148, ff. 77 *b*—84 *a*.

Preface to the second volume, f. 84 *b*. Continuation of A.H. 1148, relating chiefly to transactions with Russia, f. 86 *b*. A.H. 1149, f. 93 *b*. A.H. 1150, f. 113 *a*. A.H. 1151, f. 143 *b*. A.H. 1152, f. 166 *a*. A.H. 1153, f. 197 *a*. A.H. 1154, f. 216 *a*. A.H. 1155, f. 238 *a*.

The last event recorded is the arrival of 'Alī Pasha (Ḥakīm Zādeh) at Scutari on the 20th of Šafer, and his installation as Grand Vezīr (*Gesch. des Osm. Reiches*, vol. viii., p. 35).

This appears to have been originally the conclusion of Šubḥī's work. The printed edition has an appendix, foll. 212—238, comprising the remaining portion of A.H. 1135 and A.H. 1136.

In the colophon it is stated that the MS. was written by Muḥammed Sa'īd B. eṭ-Ṭāhir el-Ḥuseini for Ismā'il Ziyā'i Beg Efendi, late Kāzī of Constantinople, and son of the Vezīr 'Alī Pasha.

Or. 3209.

Foll. 138; 9½ in. by 5½; 23 lines 2½ in. long; written in small and neat Nestalik, with gold-ruled margins, early in the 19th century, bound in gilt stamped leather.

[BARON VON KREMER, No. 58.]

تاریخ نوری

Official history of the Turkish empire by Nūri, imperfect at beginning and end.

Khalīl Nūri Beg, grandson of the Grand Vezīr Nā'ili 'Abdullah Pasha, succeeded Enveri Efendi as imperial chronicler A.H. 1209, and died four years later, A.H. 1213. He left also a Divan. His history extends from the beginning of A.H. 1209 to near the end of the year of his death, A.H. 1213. It forms a continuation of the second appendix of the chronicle of Vāṣif. See Schlechtavssehrd, *Denkschriften der K. Akademie*, vol. viii., p. 9.

Hammer, who possessed a complete copy of Nūri's work, gives a full account of the contents of its 410 sections in his *Gesch. des Reiches*, vol. ix., pp. 223—234.

The present MS. contains the sections numbered by Hammer, 242—393, relating to A.H. 1211—1213; the first and last im-

perfect. The first treats of a *Ḥaṭṭ* i Humayun for the prevention of the abusive granting of pensions on the *Evkāf*. The last complete chapter records the death of Ghālib Efendi, Sheikh of Ghalata, which took place on the 26th of Rejeb 1213.

SPECIAL HISTORY.

Or. 3211.

Foll. 96 ; 8½ in. by 5¼ ; 19 lines 3 in. long ; written in fair Neskhi with red-ruled margins ; dated 28 Jumāda II, A.H. 1127 (A.D. 1715).

[BARON VON KREMER, No 29.]

History of the conquest of Egypt by Sultan Selim I, A.H. 922-3, translated from the Arabic work of Aḥmed B. Zenbel by Yūsuf B. Muḥammed el-Milevi

يوسف بن محمد الميلوي
الحمد لله المنفرد بالدوام والصلاة والسلام على
خير الانام

Neither title nor author's name occur in the text, but both are found in the following inscription written on the first page by the same hand as the body of the work: كتاب طرف
المجالسه بطرف من اخبار السلطان سليم والجزاكسه جمع
العبد الفقير يوسف الميلوي عفى عنه امين

The translator names himself again in the following colophon, from which it would appear that the MS. was his own autograph, و حرر في ٢٨ جماد اخر من شهر سنة ١١٢٧ على يد
جامعه الفقير يوسف بن محمد الميلوي غفر الله له و
لوالديه والمسلمين

It is stated in the preface that Yūsuf Agha, an Agha of the Palace, دار السعادة اغاسى, had read with pleasure the history of Sultan Selim's war with Sultan Ghavri, by Aḥmed B. Zenbel, but, finding that it was in some parts too long, and in others too concise, he desired the writer to translate it into Turkish, to supplement it, where necessary, from other histories, and to show from which side the first aggression came. Ibn Zenbel's work, the Agha added, was the most trustworthy

account of the war, the author having been the chief astrologer (Munejjim Bāshī) of Sultan Ghavri, his constant attendant, and an eye-witness of most of the events recorded.

The first chapter of the translation is headed—

ابتدا مناقشه سلطان سليم با سلطان غورى

It begins with the revolt of Shāhsuvār, prince of el-Bustān (or Zulkadr), his execution by order of Sultan Kāyitbāi, the investiture of his brother, 'Alā ud-Devleh, and the flight of 'Alī Beg, son of Shāhsuvār, to Constantinople. The last sections deal with the rebellion and death of Jānbirdi Ghazāli, the demise of Khair Beg, and the governorship of his successor, Īlāk Muṣṭafa Pasha, A.H. 928-9.

The translator's additions are borrowed from Shukri, author of a *Selīm Nāmeḥ* (v. Haj. Khal., vol. iv., p. 380, *Gesch. der Osm. Dicht.*, vol. ii., p. 452, *Vienna Catalogue*, vol. ii., p. 229) from Ṣolāk Zādeh (d. A.H. 1068, v. *Gesch. des Osm. Reiches*, vol. ix., p. 190, and *Vienna Catalogue*, vol. ii., p. 266), and from the translation of the history of Mecca, entitled *el-Ilām*, by Bākī (d. A.H. 1008, v. Haj. Khal., vol. i., p. 362, and *Pertsch, Gotha Catalogue*, p. 130).

The full name of the Arabic author is Nūr ud-Dīn Aḥmed B. 'Alī el-Maḥalli (from the town of Maḥallah) er-Remmāl, surnamed Ibn Zenbel. Besides the present work, the full title of which is *انقصال دولة الاوان واتصال دولة بنى عثمان*, he wrote a geographical work entitled *تحفة الملوك والرغائب لما فى البر والبحر من العجائب والغرائب* and several treatises on the art of divination called *Reml*. He wrote his history of the conquest after A.H. 960 (v. de Goeje, *Leyden Catalogue*, vol. v., p. 205) and his geography still later. See Nicoll, *Bodleian Catalogue*, p. 124 a, note b, and Wüstenfeld, *Geschichtschreiber der Araber*, p. 71.

The Arabic original has been lithographed in Cairo, A.H. 1278. The Museum possesses

two MSS., viz. Or. 2811, Or. 3031. For other copies see Aumer, Munich Catalogue, p. 164, Nos. 411-12, Vienna Catalogue, vol. ii., p. 156, Nos. 928—930, Pertsch, Gotha Catalogue, vol. iii., p. 275, Nos. 1669—1673, de Slane, Paris Catalogue, p. 332, Nos. 1832—1838.

Another Turkish version, in a more ornate style, was written by Suheili, writer of the Divān of Cairo, who added a continuation coming down to A.H. 1030, apparently the date of composition.

It has been printed in Constantinople, A.H. 1142, under the title *مصر جديد*, together with an abstract of Egyptian history by the same Suheili, entitled *درة البتيمه فى اوصاف مصر القديمه*. See Haj. Khal., vol. ii., p. 112, Aumer, No. 69, and Tornberg, Upsala Catalogue, Nos. 266-7.

Or. 2798.

Foll. 280; 11½ in. by 8; 13 lines 5½ in. long; written in a large and ill-shaped Neskhi, with all the vowels; dated 3 Shevval A.H. 1051 (A.D. 1642). [GHANDOUR BEY.]

Life and achievements of the celebrated Turkish admiral Khair ud-Din Pasha (Barbarossa), with the heading: *غزوات تواريخ فتوحات*:

مرحوم شهيد و سعيد خير الدين پاشا

*شكرو سپاس و حمد بى قياس اول خالق
وجود و رزاق هر موجود ايچون اولسونكم*

The work is written in plain colloquial Turkish, and without any division, except such as is effected by the frequent recurrence of the words *ازين جانب* written in red ink in the text. The author, whose name does not appear, says in the preface that the reigning Sultan, Suleimān Khān B. Selim Shāh, wishing to leave, like his predecessors, a complete record of the events of his reign, had ordered Khair ud-Din Pasha to send to the august threshold two books in prose and verse, giving a full and circumstantial account of the origin of himself and his brother, of their

first rise, and of their wars and expeditions. In obedience to that order Khair ud-Din summoned the author, who wrote down, by his direction, the present narrative, partly from the lips of the Pasha and his brothers in arms, partly from his own experiences and recollections.

The history begins with an account of the military colony established in Mitylene by Sultan Muḥammed II, when a Sipāhī of Vārdār Yenijeh-si, called Ya'qūb, married one of the natives and had four sons, one of whom, named Khizr, afterwards became Khair ud-Din Pasha. It concludes with the successful defence of Algiers by Ḥasan Pasha, left in command by Khair ud-Din, against Charles V, with the disastrous retreat of the Spanish army to their ships on the 26th of Rejeb, A.H. 948, and lastly, with an account of the presents sent from Constantinople, on receipt of the news, to Ḥasan Pasha and his officers.

The work appears to have been written shortly after those events, consequently some years before the death of Khair ud-Din Pasha, which took place on the 6th of Jumāda I, A.H. 953, the admiral being then upwards of eighty years of age.

The copyist says, at the end, that he had transcribed the MS. from an old copy.

The present work is generally known as *غزوات خير الدين پاشا*, and the author is Chā'ush Sinān. See Hammer, *Gesch. des Osm. Reiches*, vol. iii., p. viii., vol. ix., p. 291, and the Vienna Catalogue, vol. ii., p. 227. The same Sinān wrote also for Khair ud-Din Pasha a history of the Hungarian campaign of Suleimān, and of the capture of Siklos, Gran, and Stuhlweissenburg, in A.H. 950. See the Paris Catalogue, p. 311, No. 75, *Gesch. des Osm. Reiches*, vol. iii., p. vi., and the Vienna Catalogue, vol. ii., p. 226.

A condensed version of the life of Khair ud-Din has been given by Haj. Khal. in his *Tuḥfet ul-Kibār*, and will be found in James

Mitchell's translation, pp. 28—68. A French translation, derived from an Arabic version of the original, has been published by MM. Sander Rang and F. Denis, in their "Fondation de la Régence d'Alger," Paris, 1837. The authenticity of the Ghazevāt has been discussed by H. de Grammont in a pamphlet entitled "Le Razaouat est-il l'œuvre de Kheir-eddin Barberousse," 1873. See the Comptes-rendus de l'Académie, 1873, p. 429, and M. Guyard, Revue Critique, 1874, p. 223.

Add. 24,958.

Foll. 161; 7½ in. by 4½; 21 lines 2½ in. long; written in small and close Neskhi, apparently in the 17th century.

[LORD ABERDEEN.]

جهاد نامه

A later recension of the life of Khair ud-Din Pasha, by Ṣāfi صافی

Beg. حمد اکا کم بنده لر در انس و جان
حکیمه محکومدر کون و مکان

In a long and diffuse preface, in mixed prose and verse, the author praises Sultan Murād Khān B. Selim Khān (Murād III, A.H. 982—1003) as the reigning sovereign, and describes his work as "a version of the conquest of Algeria," ترجمهء فتح جزایرستان^a which he wrote in compliance with the urgent prayer of his friends, and dedicated to Murād Khān.

The narrative agrees in substance with the preceding work; but the plain and homely language of Sinān has been turned into more ambitious prose, with occasional snatches of poetry. The principal divisions of the history are marked by appropriate rubrics.

The author designates himself only by his poetical surname, Ṣāfi, which occurs twice in

^a Written as above in the MS.; but the correct reading may be فتح جزایرستان "the conquest of Algiers" by Sinān.

the prologue, f. 5 *a*, and in the epilogue, f. 161 *a*, in the following lines—

اجابت رجاسیله صافی حقیر
که سنسن علی کل شیء قدیر
یوزن خاکه سورب ایا ذالمنن
دلر کم دعاسن قبول ایده سن
صافیء داعی فقیرکدر سنک
درکه مکده براسیرکدر سنک

The last line forms part of an invocation to the Prophet. The poet's only wish, he adds, was to perform the Ṭavāf round the Ka'beh and to become, with his sovereign's leave, a dweller in the holy shrine.

He is probably identical with a Ṣāfi (Muṣṭafa Efendi), who was preceptor to Sultan Ahmed I, wrote a history of his reign, and died A.H. 1025. See Gesch. der Osm. Dichtkunst, vol. iii., p. 160, Gesch. des Osm. Reiches, vol. iv., p. 600, vol. viii., p. 592.

Add. 22,011.

Foll. 280; 10½ in. by 7¾; 17 lines 3½ in. long; written in fair Neskhi, with 'Unvān and gold-ruled margins; dated Rabī' II, A.H. 990 (A.D. 1582). Bound in gilt and stamped leather.

نصرت نامه

The "Book of Victory," an account of the conquest of Gurjistān (Georgia) by Lālā Muṣṭafā Pasha, A.H. 986.

Author: 'Alī of Gallipoli, کلیبولی عالی

Beg. بسم الله القوى القدير نعم المولى ونعم النصير

The author, who has been already mentioned, p. 19 *a*, states in the introduction that, by special desire of Muṣṭafā Pasha, he was attached as secretary to that general, whom he accompanied throughout the campaign. The work contains copious specimens of the political correspondence he had to carry on in the name of his chief, also some occasional poems of his own composition.

The narrative begins with the appointment of Lālā Muṣṭafā Pasha to the supreme command on the 22nd of Shevāl, A.H. 985, and is brought down to the 19th of Zulka'deh A.H. 987, when the general was recalled to the capital and superseded by Sinān Pasha.

In his conclusion the author records the death of his chief, which took place shortly after his return, on the 25th of Rejeb A.H. 988.

This valuable copy, written within two years of the date of composition, is ornamented with five double-page miniatures, foll. 70, 81, 97, 103, and 198, representing scenes of the campaign.

Copyist: الفقير شيخ جمعه العذر

For notices of the work, see Haj. Khal., vol. vi., p. 349, Hammer, *Gesch. des Osm. Reiches*, vol. iv., p. vi, vol. ix., p. 204, *Gesch. der Osm. Dichtkunst*, vol. iii., p. 115, and the Vienna Catalogue, vol. ii., p. 238.

Or. 33.

Foll. 59; 9 in. by 6½; 15 lines 4½ in. long; written in a large and ill-shaped Neskhi; dated A.H. 1178 (A.D. 1764).

[G. CECIL RENOARD.]

An account of the successful defence of Kanisa by Tiryāki Ḥasan Pasha against Archduke Ferdinand, A.H. 1010, without author's name; with the heading هذا حكايت

فتح قنيطرة و غزای تریاکی غازی حسن پاشا
کم من فئته قليت غلبت فئته كثيرة باذن الله والله مع
الصائرين امدى اى مومئير

The narrative, which purports to have been taken down from the lips of one of the combatants بو رساله بر غزای ارك يوزندن يازوب, was written after the death of the hero, for whom God's mercy is invoked. It is written in the dramatic style of popular tales, and is chiefly taken up with the cunning devices imagined

by Ḥasan Pasha to deceive the besiegers, as to the extent of his resources.

It begins some time before the capture of Kenisa, when Ḥasan Pasha, deposed from the governorship of Buda, was staying in Pecs پیوری, and the Grand Vezir Ibrāhīm Pasha in Belgrade, preparing to attack Osterghun (Gran). Ḥasan Pasha joins him after routing the enemy near Baranyavar, A.H. 1009; see Fraser's translation of Na'ima, p. 147.

The history concludes with a statement of the rewards conferred upon Ḥasan Pasha by Sultan Muḥammed III, and with an account of the conflict which arose between Ferdinand and the Lutheran لوطران (the Elector Palatine) on the subject of some guns taken by the Turks, and of several victories gained by the latter over the imperialists and their Spanish allies.

The occurrences of the siege of Kanisa are related in full, and, to some extent, in substantial agreement with the present work, by Na'imā; see Fraser's translation, pp. 164—199, where Tiryāki is to be read instead of Tarnakji.

The work is known as Ghazevāt i Tiryāki Ḥasan Pasha; see Hammer, *Gesch. des Osm. Reiches*, vol. iv., pp. vi, 317, vol. ix., p. 204, the Vienna Catalogue, vol. ii., p. 248, Aumer, No. 89, and Rosen, Marsigli Collection, p. 17, No. 3459.

Or. 1137.

Foll. 76; 7¼ in. by 4¾; 15 lines 3¼ in. long; written in fair Neskhi; dated Muḥarrem A.H. 1180 (A.D. 1766).

[ALEX. JABA.]

Account of the siege of Candia by the Grand Vezir Kuprili Zādeh Fāzil Aḥmed Pasha, A.H. 1077—1080, without author's name; with the following heading: هذا تاريخ قنديه مرحوم و مغفور له كوبريلى زاده وزير اعظم و سردار اكرم فاضل احمد پاشا حضرتلربنك اوچ سنلق تاريخدر

حکایت عزیمت تنذیه غازی و مجاهد فی
سبیل الله مرحوم کوبرلی زاده فاضل احمد پاشا
حضرتلی انکروس جهاندن عودت و رکاب همایونه
یوز سوردن صکره

The work was written some time after the event, for Sultan Muhammed IV, who died A.H. 1104, is spoken of, f. 3 a, as dead پادشاه عالم مرحوم و مغفور سلطان محمد خان علیه الرحمة والغفران; but it is evidently based upon authentic documents; it gives precise dates for all the incidents of the siege, and quotes in extenso several letters of Ahmed Pasha to the Sultan, and vice versa.

The narrative begins A.H. 1076; Ahmed Pasha, on returning from the war of Hungary to Court, asks the Sultan's leave to proceed to the attack of Candia in order to take revenge on the Venetians, and to rid the Muslims of a grievous annoyance. On hearing this the Venetian envoy, who had been twelve years confined in Adrianople, shows an eager desire for peace, but objects to the razing of Suda. Here the terms imposed on Venice are fully stated, and a letter of the Doge to the Sultan suing for peace is textually quoted. See Hammer, *Gesch. des Osm. Reiches*, vol. vi., p. 179.

The body of the work is taken up with the particulars of the siege from the 22nd of Zulka'deh A.H. 1077, when the Vezir appeared before Candia, to the 1st of Jumada I, A.H. 1080, when the keys of the fortress were delivered to him.

It concludes, f. 65 b, with a Firman addressed to the Vezir Muhammed Pasha, recounting the successful siege, and ordering rejoicings throughout the empire, and with a tabulated statement of the munition spent and lives lost during the siege.

The most authentic history of that celebrated siege was written by Hasan Agha, who was secretary to Fazil Ahmed Pasha. It is contained in the work entitled جواهر التواریخ

described by Hammer, *Gesch. des Osm. Reiches*, vol. vi., p. v, by Flügel, *Vienna Catalogue*, vol. ii., p. 272, and by Aumer, No. 93. An anonymous work, which may be identical with the present history, was published in Paris, 1835, under the title "Relation du siège et de la prise de Candie par l'armée ottomane, 1669, en turc."

Add. 23,587.

Foll. 107; 6½ in. by 4¼; 12 lines 3¼ in. long; written in Neski-Divani, apparently in the 18th century. [ROB. TAYLOR.]

Another copy of the same work.

The concluding Firman, imperfect at the end in the preceding MS., is here complete, and dated Shevval A.H. 1170 (read 1080).

Or. 3296.

Foll. 127; 8¼ in. by 5; 17 lines 3 in. long; written in fair Nestalik, apparently in the 18th century. [S. DE SACY.]

I. Foll. 2—45.

شفیق نامه

A narrative of the revolt of the Janissaries and the deposition of Sultan Mustafa II, A.H. 1115 (see Hammer, *Gesch. des Osm. Reiches*, vol. vii., pp. 74—86) by Shefik.

Beg. ولقد جئناهم بكتاب فضلناهم مطلع الانوارندن
بارقه فرور توجیه و تاویل اولدوق

Muhammed Shefik Efendi, known as Maşref-Zādeh, secretary of the imperial Divan, died A.H. 1127; see *Gesch. der Osm. Dichtkunst*, vol. iv., p. 80.

The work, which is divided into nine Makālehs not numbered, is written in a style so laboured and enigmatical as to be unintelligible without the help of a commentary.

See *Aşar i Nev*, Haj. Khal., vol. vi., p. 611, Hammer, *Gesch. des Osm. Reiches*, vol. ix., p. 207, No. 92, and Flügel, *Vienna Catalogue*, vol. ii., p. 279.

The official account of the same events will

be found in Na'imā, vol. ii., f. 11 from the end, and in Rāshid, vol. i., f. 275, and vol. ii., f. 5 seqq.

II. Foll. 46—127.

شرح شفيق نامه

A commentary upon the preceding work, by Muḥammed B. Aḥmed B. el-Ḥāj Muṣallī.

Beg. يقول عبد الله الفقير انا محمدك على
ما خلقتنا من سبع في السبعين

The author says in the preface that in the middle of the month of Sha'bān A.H. 1122 he was cast by adverse fate upon the shore of Mitylene. Being detained there during the month of Ramazān, he devoted that enforced leisure to the composition of the present work, with the object of fully elucidating the Arabic and Persian verses and proverbial phrases occurring in the Maḳālāt ush-Shefīkiyyah, composed A.H. 1115 by Muḥammed Shefiḳ.

The Aṣār i Nev, followed by Flügel, wrongly gives the latter date as that of the composition of the commentary. See Haj. Khal., vol. vi., p. 600, and the Vienna Catalogue, vol. ii., p. 280.

There are copious marginal annotations throughout the volume. The MS. is noticed in the Bibliothèque de M. S. de Sacy, vol. iii., p. 61, under the title المقالات الشفيقيه

Add. 7866.

Foll. 39; 8½ in. by 6; 12 lines 4 in. long; written in fair Nestalik; dated Shevvāl A.H. 1159 (A.D. 1746). [RICH, No. 31.]

A history of Aḥmed Pasha, governor of Rohā, from A.H. 1156 to 1158, with the heading:

تاریخ نثر در بیان وقایع حالات مرحوم احمد پاشای
والی سابق رها وانقطاع رشته حیات آمل او از
صحایف کارخانه روزکار بیوفا و بعض از سوانحاتی که
در ایام سرعسکری او منصفه آرای کتابده جهان و تزیین
السنه و افواه عموم انسان گردیده

ای پادشاه پادشاهان و ای هادی کم کرده
راهان

The author, who does not give his name, was evidently a dependent of his hero, whose doings he records in a very flowery and adulatory strain.

Vezir Aḥmed Pasha, late governor of Rohā (also called late governor of Raḳḳah, fol. 38 b) was appointed in Muḥarrem (A.H. 1156) Ser'asker, or commander-in-chief, of the army sent against Nādir Shāh. He proceeded to Erzerūm and thence to Kārş, which he reached on the 3rd of Zulḳa'deh of the same year. But some months after illness compelled him to apply for his discharge, and, having been superseded by the late Vezir Shehlā Aḥmed Pasha, he returned on the 23rd of Rebī' II (A.H. 1157) to Erzerūm, where he remained in command during the siege of Kārş by Nādir Shāh.

On his return to his former province, after an absence of three years, Aḥmed Pasha found it thoroughly disturbed, owing to the exactions of his son-in-law, Suleimān Agha, and to the revolt of a Kurdish tribe, the Oḳchī 'Izzuddinlis; but he succeeded in crushing the latter in a sanguinary encounter. Having been deposed by the Sultan, he proceeded to Haleb. The work concludes with a record of his death, which took place in Merj Dābik, near to the latter place, on Saturday, the 24th of Jumāda I (A.H. 1158).

Vezir Aḥmed Pasha is mentioned by Şubḥi at the beginning of A.H. 1156, f. 216 b, as Ser'asker of the army in Erzerūm. 'Izzi, who calls him Ḥamālī Zādeh (and in another place Ḥamavī Zādeh, both meaning son of the man of Ḥamāh) Vezir Aḥmed Pasha, Vālī of Raḳḳah, says that he was replaced in his command in Muḥarrem A.H. 1157 by el-Ḥāj Aḥmed Pasha, Vālī of Şaidā; see f. 3 b. In another place, foll. 24 5, 'Izzi dwells at length on the Pasha's scandalous extortions, and relates how he was dismissed in disgrace

and how he finally died in open rebellion in Ḥaleb on the 20th of Jumāda I, A.H. 1158. See also Hammer, *Gesch. des Osm. Reiches*, vol. viii., pp. 53 and 63.

On the first page of the MS. is a note dated A.H. 1213, showing that it then belonged to el-Ḥaj Aḥmed B. el-Ḥaj Suleimān Beg, Defterdār of Baghdād.

Add. 9701.

Foll. 52; 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 11 lines 3 $\frac{1}{4}$ in. long; written in rather course Turkish Neskhī, A.H. 1247 (A.D. 1831).

[CONSUL HODGSON.]

An account of eight attacks successively made by Christian powers upon Algiers, with the title : الزهرة النيرة في بيان ما جرى حين اغارت على الجزائر جنوس الكفرة

المجد لله الذي وعد الموحدين بالغلبة والنصرة واعد المشركين بالخذلان والديرة

The author, whose name does not appear, says that his aim was to inspire the men of Algiers with new courage and zeal to ward off the infidels. Beginning with the conquest of Algiers by the Turks under Khair ud-Dīn, and his brother Urūj, A.H. 925, he relates the following eight attacks made upon that city from that time to the date of composition, 12 Jumāda I, 1193 (see f. 44 *a*):—by the Spaniards A.H. 926, f. 6 *a*; A.H. 927, f. 8 *a*; and A.H. 940, f. 14 *a*. By the English, A.H. 1071, f. 19 *a*. By the French, A.H. 1093, f. 21 *a*, and A.H. 1094, f. 23 *a*. By the Danes, A.H. 1184, f. 28 *b*. By the Spaniards, A.H. 1189, f. 32 *b*.

An appendix written a few years later, probably by the same author, and dated 6 Jumāda I, A.H. 1198, foll. 44—52, begins with a long preface on the merits of the holy war (Jihād) and describes the latest attack made on Algiers by the Spaniards in Ramazān A.H. 1197.

HISTORY OF EGYPT.

Add. 7856.

Foll. 341; 12 in. by 7 $\frac{1}{2}$; 27 lines 4 $\frac{1}{4}$ in. long; written in small and neat Nestalik, with gold-ruled margins; dated 17 Muḥarrem A.H. 970 (A.D. 1562). [RICH, No. 42.]

ترجمة خط المقرئى

A Turkish translation of the *Khiṭaṭ* of el-Maḥrizī; see the Arabic Catalogue, pp. 156 *b* and 431 *b*.

The MS. contains the first half of the work, concluding with the account of the Fatimide dynasty, and corresponding exactly with the first volume of the Arabic text printed in Bulak, A.H. 1270.

It is imperfect at the beginning; the first page contains only the last three lines of the translator's preface : فرمان واجب الامتثاللى قليل البضاعة وكثير الضراعة به متوجه اولدى بر وجه ايله كه امتزاعه مقال واجتنابه مجال بولمدى الخ

He says that, having received a command which he is bound to obey, he puts his trust in God and the Prophet, and proceeds to render the text "word for word, and letter for letter." Indeed, his translation is much more literal than the generality of Oriental versions. The poetical quotations are left untranslated.

The above preface is immediately followed by the portion of that of el-Maḥrizī which is inscribed ذكر الروس الثمانية, Bulak edition, p. 3.

The translator's name is found in the subscription. The copyist says that he transcribed the MS. from the autograph copy of the translator, Mevlānā Yūsuf B. Shukr-ullah B. Muḥammed el-Enṣārī, who dwelt in Ḳal'at ul-Jebel, Cairo, and that the latter stated that he finished the translation on the 20th of Shevval, the day of the starting of the pilgrims, A.H. 969.

Add. 7846.

Foll. 364; 11 in. by 7; 21 lines $4\frac{3}{4}$ in. long; written in neat Neskhi, with all the vowels, with red-ruled margins, apparently in the 17th century [RICH, No. 47.]

ترجمة النزهة السنية في ذكر الخلفاء والملوك
المصريه

A history of Egypt, by Ḥasan B. Ṭūlūn, translated from Arabic, and continued to A.H. 947, by 'Abd uṣ-Ṣamed B. Seyyidi 'Ali B. Dā'ūd ed-Diyārbekri, عبد الصمد بن سيدى على بن داؤد الديار بكرى

الحمد لله الذى من على الخلق بارسال الرسل

The translator says in his preface, that in the course of his search after historical works, he met with a useful compendium written in Arabic by the late Ḥasan B. Ṭūlūn, and entitled

نزهة السنية في ذكر الخلفاء والملوك المصريه

It was a history of the rulers of Egypt, brought down to the reign of Melik Nāṣir Muḥammed, son of Sultan Ḳāyitbāi (A.H. 901—904), to which was prefixed an account of Muḥammed and the Khalifs. Having read it with delight, he decided to translate it for the benefit of Turks and Turkomans, to add to it a record of those who had ruled Egypt after Melik Nāṣir Muḥammed, down to A.H. 947 (the date of composition), and to dedicate his work to the "present" governor of Egypt, Dā'ūd Pasha.*

The translation of Ibn Ṭūlūn's work occupies rather less than one fourth of the volume, the rest being taken up by the continuation. The exact spot where the latter begins is not distinctly indicated. It is probable, however, that the account of Melik Nāṣir Muḥammed's reign, foll. 85 *b*—91 *a*, is already due to the continuator; for it begins with the remark, evidently written at a later period, that the

* Khādīm Dā'ūd Pasha, late Khazīnehdār, was appointed Governor of Egypt, A.H. 945, and remained in office till he died, A.H. 956. See Add. 7878, f. *b*.

prince was a good-looking youth, but quite unfit to reign.

The continuation is a very full contemporary account of the period immediately preceding and following the Turkish conquest. From incidental references of the author to himself we learn that he witnessed, from the top of a tower, the battle which opened Cairo to Sultan Selim on the first of Muḥarrem A.H. 923 (f. 114 *a*), that he translated, by order of that Sultan, a history of Melik Eshref Bersbāi (f. 74 *a*), that under Khusrev Pasha, A.H. 941—943, he was Ḳāzi of Damietta (f. 351 *b*), and lastly that, in consequence of some complaints of the inhabitants, he was deposed from that office A.H. 947 (f. 360 *b*), but was in hopes of clearing himself and of being re-instated by Dā'ūd Pasha.

Contents: Translator's preface, f. 1 *b*. Short history of Muḥammed and the Khalifs, concluding with the Abbasides of Egypt, f. 2 *b*. Egypt before the Muslim conquest, f. 39 *b*. Egypt under the Khalifs, the Ṭūlūnis, and the Ikhshīdis, f. 55 *b*. The Fāṭimis, f. 64 *a*. The Eyyūbis, f. 65 *b*. The Turks (Memluks) f. 67 *b*. The history of Sultan Berḳūḳ, the first of the Circassian Memluks, begins without a special heading, f. 71 *a*. The reign of Ḳāyitbāi, apparently the last section of Ibn Ṭūlūn's work, occupies ff. 80 *b*—85 *b*.

The contents of the remaining portion of the MS. are:—Reign of Melik Nāṣir Ebu's Sa'ādāt Muḥammed B. Ḳāyitbāi, f. 85 *b*. Melik Zāhir Ebu Sa'īd Ḳānṣau, f. 91 *a*. Melik Eshref Ebu'n-naṣr Jānbūlāt, f. 93 *a*. Melik 'Adil Ebu'n-naṣr Ṭūmānbāi, f. 96 *b*. Ḳānṣau el-Ghavri, f. 101 *a*. Sultan Selim and his conquest of Egypt, f. 104 *b*. Governorship of Khair Beg, f. 116 *a*. Events of A.H. 924, f. 127 *b*. Events of A.H. 925, f. 183 *b*. Events of A.H. 926, f. 206 *b*. Accession of Sultan Suleimān, f. 226 *a*. Events of A.H. 927, f. 235 *a*. Events of A.H. 928, f. 236 *b*. Events of A.H. 929,

f. 276 *b*. Events of A.H. 930, f. 314 *b*.
Events of A.H. 931, f. 347 *b*.

The detailed narrative comes to a close with the last named year. The subsequent governors, Suleimān Pasha, A.H. 931—941, Khusrev Pasha, A.H. 941—943, and again Suleimān Pasha, A.H. 943-4, are very briefly dealt with, foll. 350 *b*—355 *b*, and the last section devoted to Dā'ūd Pasha, foll. 356—369, contains little more than a panegyric on his virtues, and some particulars connected with the author's deposition from the judgeship of Damietta.

Haj. Khal. mentions both Ibn Ṭūlūn's work and the continuation of 'Abd uṣ-Ṣamed, vol. vi., p. 323. He calls the former Ḥasan B. Ḥusein B. Aḥmed Ibn et-Ṭūlūni, and adds that he was born A.H. 832. He gives, however, two different dates for the same event, viz. A.H. 830 and 836, in other places, ib. pp. 72, 73, where he notices the same author's commentaries upon Muḥaddimet Ebi'l-Leiṣ and upon the Ajarrūmiyyeh.

It may be doubted whether the MS. noticed by Casiri, vol. ii., No. 1761, contains the work of Ibn Ṭūlūn. It bears the same title, but is ascribed to "Bactascho Altocati Cappadoce, urbis Cairi Præfecto," and is said to come down to Selim's conquest. A fragment of Ibn Ṭūlūn is mentioned in the Leyden Catalogue, vol. iv., p. 275. See also Wüstenfeld, die Geschichtschreiber der Araber, No. 505. A copy of the Turkish version is described by Pertsch, Gotha Catalogue, p. 128.

Add. 7849.

Foll. 260; 11 in. by 6½; 21 lines 3½ in. long; written in a crabbed Neski, inclining to Kyrma, probably in 17th century.

[RICH, No. 52.]

Historical and geographical account of Egypt, compiled A.H. 953 by Ṣāliḥ B. Jelāl,

كتاب تواريخ صالح بن جلال
مصر

Beg. سبحان الله نه لطف وجود دركه بوجه هويات
اشيائى كه عمدده نا هويدا ايكن هويدا ايدلث

The author states in the preface that he was professor in the Medreseh of Sultan Bāyezid in Adrianople, when Sultan Suleimān sent him to Haleb and thence to Cairo. There his curiosity was excited by the wonderful remains of the past, and, after looking for information in the records of history, it occurred to him to compile the present work from the most trustworthy sources, viz. Maḥ-rīzi's *المواعظ والاعتبار* (the *Khiṭaṭ*), *مختصر في اخبار البشر* (Ebul-Fi'dā's history), and two works of Suyūṭi, entitled *كواكب الروضه* and *حسن المحاضره*. He was sent to Egypt, as stated by himself, f. 142 *a*, A.H. 952, and he says at the end that he completed the first draft of the present work A.H. 953, at the time of his departure from Cairo on his return to Istanbul.

Mullā Ṣāliḥ was a brother of the great Nishānji, Jelāl Zādeh Muṣṭafa (see p. 49 *b*). After his return from his Egyptian mission, he filled the office of *Kāzi* in Damascus and in Cairo, and returned afterwards to professorial duties in the Medreseh of Ebū Eyyūb. In his old age he was struck with blindness, and died an octogenarian, A.H. 973. See Zeil ush-Shakā'ik, Add. 18,519, f. 30, 'Ali, Or. 32, f. 242, and *Gesch. der Osm. Dichtkunst*, vol. ii., p. 327.

The contents of the work have been stated by Hammer, *Gesch. des Osm. Reiches*, vol. ix., p. 253. See also Haj. Khal., ii., p. 150, the Paris Catalogue, p. 310, No. 61, and Aumer, No. 70. Of two MSS. noticed in the Vienna Catalogue, vol. ii., p. 160, the first appears to be the author's autograph.

The historical portion, which deals at great length with the early period of Egypt, contains the following sections: Ancient history,

f. 41 *a*. Period of Muḥammed and the Khalif s
f. 105 *a*. The Fatimites, f. 103 *a*. The
Eyyūbis, f. 113 *b*. The Bahri Memlūks,
f. 126 *b*. The Circassian Memlūks, f. 137 *b*.
The Turkish period down to Dā'ūd Pasha,
who was Governor at the time of compo-
sition, ff. 140 *b*—142 *a*.

The MS. once belonged to Gurg Zādeh
Ḥāfiẓ Ḥasan, Re'is ul-Eṭibbā, or head-phys-
ician, whose seal and autograph note, dated
A.H. 1202, are found on the first page.

Or. 1132.

Foll. 126; 12 in. by 6½; 25 lines 3¼ in.
long; written in Neskhi, with red-ruled mar-
gins; dated 17 Ṣāfer A.H. 1158 (A.D. 1745).

[ALEX. JABA.]

A history of Egypt, with an introduction
treating of general history, compiled about
A.H. 1056 by 'Abd-ullah B. Riẓvān, عبد الله

بن رضوان

Beg. حمد وثنا اول بارگاه اعلايه سزا در كه خيام
افلاكى بى طناب و بلا عماد بساط زمين اوزره بنياد
ايدوب

The author designates himself as a servant
of the armies stationed at the Sultan's thresh-
old, عساكر آستان سلطان بنده, and takes, in the
verses inserted in the preface, the poetical
surname of 'Abdi,

حضرت باری تعالیدن تمناسی بود،

عبدیء بیچارهء کمتر دعاگو یک همین

In his account of the Khans of Crimea,
f. 42 *a*, he relates how his father, Riẓvān
Pasha, was sent to Kaffa, A.H. 1019, and in
a fiercely fought battle routed Muḥammed
Girāi and Shāhīn Girāi, who had usurped the
Khānship. The author, who took part in the
engagement, was rewarded with an appoint-
ment to the body-guard (Muteferriḳah).

The preface begins with a panegyric on
the reigning Sultan, Ibrāhīm Khān. The

author states afterwards that he translated
the present work from an Arabic history en-
titled تشعل الازهار فی عجائب الاقطار, which he
supplemented from other sources, and con-
cludes with a dedication to the Grand Vezir,
Ḳara Muṣṭafa Pasha, whose wise and be-
neficent rule he extolls at some length.

The preface must have been written between
A.H. 1049, the date of Sultan Ibrāhīm's ac-
cession, and A.H. 1053, the year in which
Muṣṭafa Pasha fell a victim to the jealousy of
his sovereign (see *Gesch. des Osm. Reiches*,
vol. v., p. 326). But the work itself was not
completed till some years later; for it is
distinctly stated, f. 15 *b*, that 1056 years had
elapsed from the Hijreh to the time of com-
position.

The history, having no distinctive title, is
generally known as *Tāriḳh i Riẓvān Pasha*
Zādeh. See Hammer, *Gesch. des Osm.*
Reiches, vol. ix., p. 183, the *Leyden Catalogue*,
vol. iii., p. 23, the *Vienna Catalogue*, vol. ii.,
p. 90, and the *Gotha Catalogue*, p. 129.

It is divided into nine chapters (Faṣl), the first
of which contains a rather desultory sketch
of general history from Adam to the author's
time, foll. 3 *b*—50 *b*. The others, which
relate more especially to Egypt are: II. Ancient
kings of Egypt, f. 51 *a*. III. Talismans and
wonders of Egypt, f. 57 *a*. IV. Prerogatives
of Egypt, f. 72 *a*. V. Rulers of Egypt from
the Muslim conquest to Sultan Selim, f. 72 *b*.
VI. Divisions of the country, f. 84 *b*. VII.
Causes of the fall of the Memlūks, f. 87 *a*.
VIII. War of Selim with Sultan Ghavri, f. 87 *b*.
IX. Accession of Tūmān Bāi, and his five
encounters with Selim, f. 97 *b*.

Foll. 121—125 contain chronological tables
of the dynasties comprised in the work. The
list of the governors of Egypt comes down to
A.H. 1056, that of the Osmanli Sultans to
A.H. 1058.

At the end is a versified colophon tran-
scribed from a former copy, dated A.H. 1082.

Copyist: علي بن عثمان الصبري

Add. 24,956.

Foll. 182; 8 in. by 6; 23 lines $2\frac{5}{8}$ in. long; written in small and curious Neskhi, A.H. 1163 (A.D. 1755). [LORD ABERDEEN.]

The same work, with the heading تاريخ رضوان زاده عبد الله اغا عن عساكر سلطان

The nine chapters begin severally as follows: I., f. 4 *b*. II., f. 91 *a*. III., f. 100 *a*. IV., f. 120 *b*. V., f. 121 *a*. VI., f. 136 *a*. VII., f. 140 *a*. VIII., f. 140 *b*. IX., f. 154 *a*.

A former owner, Şabır el-Hāj Husein Efendi, treasurer of the late Seyyid Muştafa Pasha B. el-Vezir Seyyid İbrāhīm Pasha, has written his name at the beginning and end.

Add. 7861.

Foll. 104; 10 in. by $5\frac{3}{4}$; 23 lines $3\frac{1}{4}$ in. long; written in neat Neskhi, with 'Unvān and gold-ruled margins, probably early in the 18th century. [RICH, No. 49.]

History of Egypt, abridged from Suyūṭi's Ḥusn ul-Muḥāzareh, (see the Arabic Catalogue, p. 157), and brought down to A.H. 1090, by Maḥmūd B. 'Abdullah B. Muḥammed el-Baghdādī, محمود بن عبد الله بن محمد البغدادي

Beg. حمد خدای لم یزل ولا یزال ومظهر مظاهر جمال

The author left his native city, Baghdad, on a pilgrimage to Jerusalem, and proceeded thence to Cairo, which he reached, as stated in fol. 78 *a*, on the 14th of Shevvāl A.H. 1089. Egypt was then ruled by 'Abd ur-Raḥmān Pasha, late governor of Baghdad, "whose threshold the writer had kissed" in that city. Being admitted again to the Pasha's presence, and desired by him to write an account of Egypt, he found no better authority than the above named work of Imām Suyūṭi, which he therefore translated with some degree of condensation, bringing down the history to his own time.

'Abd ur-Raḥmān, also called 'Abdi, Pasha, formerly Agha of the Janissaries, was sent

as governor to Baghdad A.H. 1085 (Gulshen i Khulefā, f. 210), and was thence transferred to Cairo. We learn from the present work, f. 77 *b*, that he received the latter appointment on the 27th of Safer, A.H. 1087, and reached Cairo in Jumāda II of the same year. Having been recalled from Egypt on the 10th of Sha'bān A.H. 1091 (Add. 7878, f. 80 *b*), he took a prominent part in the Hungarian war, was commander of Buda during the siege, and fell in the breach on the storming of that place, A.H. 1097. See Gesch. des Osm. Reiches, vol. vi., p. 475.

Contents: Preface of the translator, f. 1 *b*. Traditions relating to Egypt, f. 3 *a*. Ancient kings, f. 5 *a*. Wonders of Egypt, f. 15 *a*. Arab conquest, f. 20 *b*. Companions صحابه and 'Ulemā, who visited Egypt or lived there, f. 32 *a*. Governors under the Khalifs, f. 48 *a*. Fatimites, f. 54 *b*. Eyyubites, f. 55 *a*. Abbasides of Egypt, f. 60 *b*. Memluk kings, f. 64 *b*. Osmanli governors from the conquest to A.H. 1090, f. 68 *a*. Msoques and Medresehs, f. 78 *b*. Remarkable events in Egyptian history from the Hijreh to the author's time, f. 83 *b*. Route from Cairo to Mecca, f. 94 *a*. The Nile, f. 95 *a*. Curiosities of Egypt, f. 101 *b*.

The same work is noticed in the Vienna Catalogue, vol. ii., p. 145, under the title انتخاب حسن المحاضرة.

Add. 7878.

Foll. 102; 9 in. by $5\frac{3}{4}$; 19 lines $3\frac{1}{2}$ in. long; written in fair Neskhi, with red-ruled margins, apparently in the 18th century.

[RICH, No. 518.]

History of the Turkish governors of Egypt from the conquest of Sultan Selīm, A.H. 923, to A.H. 1119, by 'Abd ul-Kerīm B. 'Abd ur-Raḥmān عبد الکریم بن عبد الرحمن

Beg. حمد سپاس و شکر بی قیاس اول الله کم نوع انسانی نور عقله مفضل و ضیای هدایتله مکمل ایلدی

The author, who describes himself as Arab secretary to the Treasury, بيت المال خاصة نك، عربي كتابتده، says that, having heard the Pasha of Egypt enquiring after a Turkish history of his predecessors, and no such work being yet in existence, he thought of meeting the Pasha's wishes by compiling the present account from the Arabic records.

The lower part of the first folio having been torn off, the name of the Pasha is lost. But there is little doubt of his identity with 'Ali Pasha, a very laudatory record of whom concludes the work.

Izmîrli 'Ali Pāsha, late commander of Temeswar, was appointed governor of Egypt, according to the author's statement, f. 98 *a*, on 18th of Rejeb A.H. 1118, and landed in Alexandria on the 9th of Sha'ban. He was deposed in the month of Jumāda II, A.H. 1119; see Rāshid, vol. ii., f. 49, Taḡvîm ut-Tevārikh, p. 222, and Gesch. des Osm. Reiches, vol. vii., p. 624.

The present copy ends abruptly in the record of A.H. 1119; the last statement relates to the appointment of Ismā'il Agha as Agha of the Tufengjis, and the last date mentioned is the 9th of Şafer, f. 101 *b*.

The work is divided into short sections, each devoted to the rule of a single Pasha, with such headings as, توليت خيربك پاشا, f. 3 *a*, توليت, ايلاق مصطفى پاشا, f. 3, etc.

HISTORY OF THE KURDS.

Or. 1127.

Foll. 372; 11½ in. by 7½; 17 lines 4¼ in. long; written in bold and clear Neskhi, with red-ruled margins, dated Rejeb A.H. 1080 (A.D. 1699). [ALEX. JABA.]

شرف نامه

History of the Kurds, written A.H. 1005, by Emir Sheref B. Shems ud-Din Bidlisi (see

the Persian Catalogue, p. 208), translated from Persian into Turkish by Muḡammed [Beg] B. Aḡmed [Beg Mirza].*

The first page is lost. The second begins with the words معدلت كزين اولان بشرلرده عدالت ورياست قانوني ايله مسند سلطنت اوزره, which correspond with p. 3, line 6, of the Persian text edited by Veliaminof-Zernof. In the next following copy the initial words are the same as in the Persian original.

The translator gives his name in the preface at the end of the statement of the contents, f. 8 *a*. He states that he wrote this version by desire of the reigning Emir, Sheref Khān, son of the late Ebdāl Khān, A.H. 1078.

The translation keeps close to the text, and the Persian verses are given in the original language. The principal sections begin as follows:—

Muḡaddimeh, fol. 8 *b*. Şaḡīfeh I, f. 13 *b*. Şaḡīfeh II, f. 52 *a*. Şaḡīfeh III, Firḡah 1, f. 96 *b*; Firḡah 2, f. 159 *b*; Firḡah 3, f. 186 *b*. Şaḡīfeh IV, f. 193 *a*. Zeil, life of the author, f. 254 *a*. Khātīmeḡ, f. 260 *b*.

The translation presents the same lacuna that has been noticed in the original (Persian Catalogue, 209 *b*), namely, three chapters, numbered 7—9, of the second Firḡah of Şaḡīfeh III. See Charmoy's translation, tom. ii., part 2, p. 128.

The subscription concludes with a prayer for the long reign of the Emir above mentioned, who is called there Sheref Khān the second شرف خان الثاني

علاء الدين بن مصطفى

Add. 7860.

Foll. 332; 12½ in. by 8; 17 lines 4¼ in. long; written by several hands, in more or less cursive Neskhi, on European paper, in the early part of the 19th century.

[RICH, No. 468.]

* The words in brackets have been added, by another hand, above the line.

The same translation, apparently transcribed from the preceding MS.

Beg. افتتاح سخن حمد و ثناء بادشاهی را باید که ستایش از ضمیر منیر

The clerical errors of the preceding MS. are faithfully reproduced in the present copy, as, for instance, in the rubric of Firḳah 2 of Şahîfeh III, f. 142 *a*, which is فرقه دوم مشتعل [read بازده] فصلت of the 2d Faşl, f. 146 *a*, فصل دوم در ذکر حکا [read حکام] بابان

The subscription is also literally transcribed with all its faults; but the name of the copyist and the date have been omitted.

Add. 18,547.

Foll. 184; 8 in. by 5 $\frac{3}{4}$; written by different hands. [T. H. STERNSSCHUSS.]

I. Foll. 1—132; 8 in. by 5 $\frac{3}{4}$; 17 lines 4 $\frac{1}{8}$ in. long; written in small and fair Neskhî, in the 18th century.

Another translation of the same work, by شعی شهمی

Beg. حمد بیحد و ثناء بی عد اول خداوند واجب الوجود و ینبوع الخیر و الجود حضرت لرینه

The author states in the preface that in a reception, which he had the honour to attend, at the Court of his prince, Emîr Muştafa (designated at the close of the work as the ruler of Egil,* Emîr Muştafa Beg), the conversation happened to fall upon the prince's ancestors, when the Sheref Nāmeḥ was referred to for information. That work, however, being in Persian, was but imperfectly understood, and the Emîr desired Shem'î to translate it into Turkish.

This translation is somewhat shorter than the preceding; some of the redundant phrases of the original are reduced to plain prose, and the verses are omitted. In the latter

* See, on that name, Charmoy, Cheref Nameḥ, vol. i., part i., p. 481.

part, the history of the Emirs of Bidlis, the narrative is considerably condensed.

The MS. has several lacunæ. The first, for which the translator accounts by the loss of some leaves in his original MS., occurs on f. 27 *a*, and extends from the end of the notice of the Eyyubite prince, Ebul-Fetḥ Osman B. Şalāḥ ud-Dîn Yūsuf, to the beginning of the account of the Ḥakkāri princes (Veliaminof's edition, vol. i., pp. 69—89). The second, f. 78 *a*, consists of the chapter on the rulers of Kilis (ib. pp. 220—231). The following sections are also wanting: f. 81 *a*, Emirs of Girdekan (vol. i., pp. 242—245); f. 93 *b*, the latter part of the Emirs of Mekri (ib., pp. 291—296); f. 96 *b*, the latter part of the Maḥmūdi Emirs (ib., pp. 306—310); f. 98 *b*, Emirs of Derteng (pp. 329—30); f. 116 *a*, History of Emir Ibrāhîm B. Ḥāji Muḥammed (pp. 387—399). The Khātimeḥ, or history of the Osmanli dynasty and contemporary sovereigns, is altogether omitted.

On the other hand there are two important additions due to the translator, viz. 1. The continuation of the history of the Lords of Egil (ib. p. 183) to his own time, foll. 59 *a*—60 *b*. 2. The sequel of the chiefs of Pālū (p. 190) for the same period, foll. 63 *a*—68 *b*.

The princes of Egil mentioned in the first of the above additions are Mūmin Beg, son of Ja'fer Beg, and his three sons, who successively held the principality, viz. Merdān 'Ali Beg, Musa Beg, and Muştafa Beg. The last, the translator's patron, together with his friend Muḥammed Ḳūjūr Beg, Lord of Pālū, served under Ḳaplān Muştafa Pasha, governor of Diyārbekr, in the Russian campaign of A.H. 1089, and both performed deeds of prowess at the capture of Cehrin چهرین (see Rāshid, vol. i., f. 88, and Hammer, Gesch. des Osm. Reiches, vol. vi., p. 350). Muştafa Beg was superseded A.H. 1095 by his nephew, Ḳāsim Beg B. Merdān 'Ali Beg, but soon after reinstated.

The following are the rulers of Pālū re-

corded by the translator:—Mīr Muḥammed Beg, son of Suleimān Beg; his son, Ḥasan Beg; the latter's son, Ibrāhīm Beg, who fought under Sultan Murād at the siege of Baghdād, A.H. 1048, and was temporarily superseded by Zul-feḳār Beg, grandson of Jemshīd Beg; Muḥammed Kūjūr Beg, who succeeded his father, Ibrāhīm Beg, at the age of ten, A.H. 1074. Pālū having been subsequently given to his brother Yenşūr Beg, Muḥammed Kūjūr Beg obtained Ḥabāb, حباب, and some other places in exchange.

The translation was apparently written shortly after A.H. 1095, which is the latest date mentioned in the translator's additions.

Contents: Muḳaddimeh, f. 4 *b*. Şahīfeh I, f. 7 *b*. Şahīfeh II (wanting Faşl 1), f. 27 *a*. Şahīfeh III, Firḳah 1, f. 52 *a*; Firḳah 2, f. 88 *b*; Firḳah 3, f. 99 *a*. Şahīfeh IV, f. 102 *b*. Zeil, f. 129 *a*.

II. Foll. 133—184. The first part of Murūj uz-zeheb, and a Ḳaşīdeh by Ismā'il el-Muḳri. See the Arabic Catalogue, p. 426 *a*.

BIOGRAPHY.

Add. 5966.

Foll. 249; 8¼ in. by 6; 15 lines 3⅜ in. long; written in fair Nestalik; dated 2 Jumāda II, A.H. 1051 (A.D. 1641).

[HILGROVE TURNER.]

ترجمة الشقائق النعمانية

Lives of the learned and holy men of Turkey, translated from the Arabic work entitled 'Esh-Shaḳā'ik un-No'māniyyeh' (see the Arabic Catalogue, p. 174), by Ibrāhīm B. Aḥmed el-Amāsī.

حمد نامحدود وشكرنا معدود اول مالك ملك
عطا و جود

The author of the Arabic work is 'Işām ud-Dīn Aḥmed B. Muşliḥ ud-Dīn Muşṭafa Tāshkupri Zādeh, who died A.H. 968, at the age of sixty-seven. He compiled the Shaḳā'ik

in the last years of his life, after he had been struck with blindness and compelled to retire, eleven years before his death, from the Ḳāziship of Constantinople. See for his life and works, the 'Iḳd el-Menzūm, Add. 18,519, f. 4, Kunh ul-Akḥbār, Or. 32, f. 235, and Wüstenfeld, Geschichtschreiber der Araber, No. 527.

The translator, who does not seem to be otherwise known, gives at the end a short sketch of his own life. After premising that in the present translation he did not strive after elegance, but endeavoured to render the text word for word, he states that he was born in Amasia, and enumerates the professors under whom he studied in that town, and afterwards in Brusa and Scutari. His first appointment was as Mu-lāzim, or assessor, to Menlā Muḥammed 'Arab Zādeh, who, while sailing to Egypt to fill the post of Ḳāzi of Cairo, perished in a shipwreck (A.H. 969, see 'Iḳd el-Menzūm, f. 15). After some time spent as professor in Amasia and Sūnia, he obtained the Ḳāziship of his native city, and was holding that office when he wrote this version, which he completed at the end of Jumāda II, A.H. 998.

The preface of the original work is omitted. After a short preamble, the translator begins at once with the biographical notices. These are arranged, as in the Shaḳā'ik, under the following reigns:—Osman, f. 2 *b*. Urkhan, f. 4 *a*. Murād I, f. 6 *b*. Yildirim Bāyezīd, f. 10 *a*. Muḥammed I, f. 26 *a*. Murād II, f. 34 *b*. Muḥammed II, f. 48 *b*. Bāyezīd II, f. 132 *a*. Selīm I, f. 181 *a*. Suleimān, ff. 210 *a*—248 *b*.

Two translations of the Shaḳā'ik appeared in the author's lifetime, one by Sheikh Khākī Ibn el-Muḥtesib, of Belgrade, completed A.H. 968, the other by Muḥammed B. 'Alī, surnamed 'Ashīḳ, who died A.H. 979. See Haj. Khal., vol. iv., pp. 65-6, and, for the first, the Paris Catalogue, p. 318, No. 137.

A later version, with additions, entitled حقائق الشقائق, by Muḥammed Edirnevi, called

Mejdi, who died about A.H. 999, was completed A.H. 995. See Haj. Khal., vol. iv., p. 67, and Flügel, Vienna Catalogue, vol. ii., p. 384. This last has been printed in Constantinople, A.H. 1269. See Schlechta-Vssehrd, Sitzungsberichte der K. Akademie, vol. xiv., p. 74.

Add. 7879.

Foll. 76; 8¼ in. by 6; 21 lines 3¼ in. long; written in fair Neskhi, with gold-ruled margins; dated 13 Jumāda I, A.H. 1137 (A.D. 1725). [RICH, No. 724.]

حديقة الوزراء

Lives of the Grand Vezirs of the Ottoman empire, from the origin of the dynasty to the reign of Aḥmed III, by 'Osmān Zādeh Tā'ib Aḥmed.

Beg. حمد وثناى مالك الملك جهان آفرين و صلوات و سلام سيد الانبيا والمرسلين

'Osmān Zādeh Aḥmed Efendi, known as poet under the name of Tā'ib, died as Kāzī of Cairo A.H. 1136. See for his life and works Hammer, Gesch. der Osm. Dichtkunst, vol. iv., pp. 120—131.

In the preface he praises Sultan Aḥmed (III) as the reigning sovereign, and dedicates the work to the Grand Vezir Ibrāhīm Pasha (Dāmād Ibrāhīm Pasha, who was in office, A.H. 1130—1143; see Taḫvīm ut-Tevārikh, p. 181).

The lives, which seldom occupy more than one or two pages, are arranged in chronological order. They begin with 'Alā ud-Din Pasha, Vezir of 'Osmān Khān Ghāzī; but they are not brought down quite to the time of composition. The last is the life of Rāmī Muḥammed Pasha, who held the office of Grand Vezir A.H. 1114—1115. The author records the Pasha's subsequent appointments as governor of Cyprus and of Egypt, and his death in confinement at Rhodes. (Rāmī died

A.H. 1119; see Rāshid, vol. ii., f. 57 b). He concludes with some verses describing the career and character of that Vezir.

In a MS. noticed by Krafft, No. 317, the work is dated by a chronogram for A.H. 1120.

The present copy was transcribed, as stated at the end, from a MS. given by the author to the Muderris Vehbi Efendi, and by the latter to Mektūbji 'Izzet Beg.

For notices of the Ḥadīkat ul-Vuzerā and its continuations, see Haj. Khal., vol. iii., p. 46, vol. vi., pp. 569, 576; Gesch. des Osm. Reiches, vol. ix., p. 238; Upsala Catalogue, No. 292; Vienna Catalogue, vol. ii., p. 286; Schlechta-Vssehrd, Denkschriften der K. Akademie, vol. viii., pp. 15, 17, 47, and Aumer, No. 84. The work has been printed in Constantinople A.H. 1271, with continuations by Dilāver Agha Zādeh 'Omer, Aḥmed Jāvid Beg, and 'Abd ul-Fettāḥ Shefekāt Baghdādī. See Schlechta, Sitzungsberichte der K. Akademie, vol. xx., p. 463. A further continuation by Rif'at Efendi, entitled ورد الحدائق and printed in Constantinople, A.H. 1283, is noticed in the Journal Asiatique, 6° Série, tom. xi., p. 486.

Or. 3213.

Foll. 124; 8½ in. by 6; 12 or 13 lines 5 in. long; written in Divani; dated Istambul, 24 Sha'bān, 1136 (A.D. 1724)

[BARON VON KREMER, No. 61.]

The life and adventures of Terjumān 'Osmān Agha, of Temesvar, written by himself.

Beg. الله شظيم الشأن حضرتلى كندى قوللرېنى
يوغدن وار ايدوب

The author was one of the nine children of Aḥmed Agha, a cavalry officer, native of Belgrade, who had settled in Temesvar. He was nine years old when he lost both parents, A.H. 1077. Having entered the service as Odah-bāshī in a cavalry corps, he was sent A.H. 1098 by Kojah Ja'fer Pasha, commander of Temesvar, with a detachment to the

fortress of Lippla, on the river Moris, and, on that place being taken by General Caraffa, he fell a prisoner into the enemy's hands. He tells at great length his adventures during a captivity of several years in Gratz and in Vienna. The peace of Carlowitz, A.H. 1110, having restored him to freedom, he returned to his native town of Temesvar, and was employed as German interpreter by the commander of that place. For seventeen years he served in the same capacity several successive governors of the same city, and took an active share in the negotiations carried on with the imperialists. But having at last suffered in health as well as in fortune during the sieges of Temesvar and Belgrade, he repaired to Constantinople, where he wrote the present memoir in Top-hāneh, A.H. 1136.

On the fly-leaf at the end are the first lines of a Turkish letter of 'Ali Pasha, commander of Belgrade, to Prince Eugene of Savoy.

LIVES OF SAINTS.

Or. 3293.

Foll. 72; 8 in. by $5\frac{1}{2}$; 23 lines 3 in. long; written in small and close Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century, with the exception of the last two folios supplied by a later hand.

[S. DE SACY.]

ترجمه رشحات عين الحيات

Notices of the Sheikhs of the Naqishbendi order, translated from the Persian 'Reshahāt 'Ain il-Hayāt' of 'Alī B. Ḥusein, poetically surnamed Ṣafī (see Persian Catalogue, p. 353 a), by Muḥammed Ma'rūf B. Muḥammed Sherif el-'Abbāsi.

لولا رشحات ماء بحر القدم من فيض عماد
[عمان] للجود و غيم الكرم

The Turkish translation has been printed in Constantinople A.H. 1236 (see Hammer, *Gesch. des Osm. Reiches*, vol. vii., p. 592), and in Bulak A.H. 1256. The translator

concludes his preface with a panegyric on the reigning Sultan, Selim Khān B. Suleimān Khān. In a versified chronogram at the end (Bulak edition, p. 420), he says that the translation was completed in Zulhijjah A.H. 993. In a copy seen by Haj. Khal., vol. iii., p. 463, the translator designated himself as a native of Ṭarab-efzūn, and said that he had finished the work on the 27th of Zulhijjah A.H. 993, being at that time Kāzi of Smyrna. He died, as stated by the same author, A.H. 1002.

The Turkish version preserves the division of the original into a Maḳāleh, treating of the early Sheikhs, and three Maḳṣads devoted to Khwājah 'Obeid-ullah Ahrār. The present MS. contains rather less than the first half of the Maḳāleh. It ends with the notice of Sheikh 'Abd ur-Rezzāk, which is found p. 113 of the Bulak edition, and f. 53 b of the Museum copy of the Persian original, Or. 212.

The remaining portion of the Maḳāleh consists of sixteen notices, the first six of which are found in a Gotha MS. described by Pertsch, *Persische Handschriften*, p. 126. It occupies ff. 54—121 of Or. 212, and pp. 113—240 of the Bulak edition of the Turkish version.

The present MS. is noticed in the Bibliothèque de M. Silvestre de Sacy, vol. iii., p. 61, No. 356, where the work is wrongly ascribed to el-Ḥusein B. 'Alī el-Kāshifi, the author's father.

Add. 7877.

Foll. 91; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 22 lines $4\frac{1}{4}$ in. long; written in cursive Neski; dated 15 Muḥarrem A.H. 1150 (A.D. 1737).

[RICH, No. 546.]

Notices of holy men who lie buried in Baghdad and its vicinity, with the heading:

هذا كتاب تذكرة الاولياء تاليف المرحوم المغفور مرتضى
افندي الشهير بنظم زاده في بغداد مدفون رحمه الله
تعالى

ای دوست علم واجب الوجود اولان اسم
جلال

The author, Nazmi Zādeh Murteza (see above, p. 41), says in the preface, after mentioning Sultan Muḥammed (IV) as the reigning sovereign, that one of his Vezirs, Ibrāhīm Pasha, being governor of Baghdad A.H. 1077, was anxious to visit the tombs of the prophets, companions of Muḥammed, 'Ulemā and Sheikhs buried there, and asked him for some account of their lives. Having looked in vain for such a work, Murteza had to write one himself. He compiled it from the following sources:—Jāmi's two works نفحات الانس and شواهد النبوة and Sheikh 'Abd ur-Raḥmān Sha'rāni, بهجة (Behjet ul-Esrār; v. Haj. Khal., vol. ii., p. 71), a commentary upon the Khamriyyeh, Ibn Khalikān, صواعق (Ṣavā'ik ul-Muḥriḳah by Ibn Ḥajer el-Heiṣemi, Haj. Khal., vol. iv., p. 110), and روضة الصفا. He gave to that compilation the title of جامع الانوار في مناقب الابرار.

It had, however, been hastily written, and required additions. When, therefore, in Jumāda II, A.H. 1092, another Ibrāhīm Pasha entered Baghdad, the seat of his government, and enquired for that work, the author took that opportunity to supplement it from the same and other sources, and gave it its present shape.

The first of the above Vezirs, Uzun Ibrāhīm Pasha, was governor of Baghdad A.H. 1075—1077. The second, who had been Agha of the Janissaries and governor of Erzerum, held the same post A.H. 1092—1095. See Gulshen i Khulefā, ff. 193, 215.

The notices, most of which hardly exceed a page, are about 170 in number. They begin with two prophets, Yūsha' and Zul-Keffi, and two Imāms, 'Ali and Ḥusein. These are followed by several Companions, but in the sequel the chronological order is not strictly followed. A tabulated index of the lives occupies three pages at the beginning.

Foll. 1, 2, 85—91 contain miscellaneous notes and extracts.

Both recensions of the above work are noticed under the title of تذكرة اوليا in Aṣār i Nev, Haj. Khal., vol. vi., p. 559, where the earlier of the two is ascribed to one of the Shī'ah 'Ulemā of Baghdad.

LIVES OF POETS.

Add. 17,339.

Foll. 103; 8¼ in. by 6¼; 19 lines 3½ in. long; written in a small character which passes from Neskhī to Neskhī-Divani and to Nestalik, apparently in the 17th century.

تذكرة الشعراء

Lives of Turkish poets, with extracts from their compositions, by 'Abd ul-Latīf, poetically surnamed Latīfī, عبد اللطيف متخلص بلطيفي.

Beg. بسم الله الرحمن الرحيم
مطلع موزون كلام قديم

محمد منظومه فصاحت نظام و مداح منشوره بلاغت
انتظام

The author was a native of Kastamuni, and has been taxed by a later critic, Kinali Zadeh, with undue partiality for his native town, for which he claimed many poets born elsewhere. He followed the career of a writer and accountant, and died, according to Haj. Khal., vol. ii., p. 261, A.H. 990. The same date has been adopted by Hammer in Latīfī's life, Gesch. der Osm. Dichtkunst, vol. iii., p. 28. But Kinali Zadeh, who wrote A.H. 994, says, f. 238 a, that Latīfī was then still living in Istanbul, a decrepit old man, bent double with age. Latīfī was, according to 'Ali, Kunh ul-Akhhār, Or. 32, f. 318, the second biographer of Turkish poets, the first being Sehi Beg (the author of Hesht Bihisht, who died A.H. 955; v. Gesch. der Osm. Dichtk., vol. ii., p. 255).

Latīfī wrote the present work, as stated in

the preface, A.H. 953, at the request of a friend, who urged him to do for the poets of Rūm what Jāmi in his Behāristān and Mir 'Ali Shīr in his Mejālis un-Nefā'is had done for those of Iran. He included in it the poets who had flourished from the time of Murād Khān Ghāzi to the date of composition.

The work is divided into the following three Faṣls:—I. The great Sheikhs who were poets, f. 17 *b*. II. The Osmanli Sultans and princes who composed verses, f. 26 *a*. III. Other poets arranged in alphabetical order according to their poetical surnames, f. 31 *b*. To the last Faṣl is prefixed a tabulated index of the poets, foll. 30 *a*—31 *b*.

The author gives again in the epilogue the above date of composition, and states that the number of notices amounts to three hundred. For other copies, see the Paris Catalogue, p. 331, No. 297, the Dresden Catalogue, No. 83, Anmer, No. 150, and the Vienna Catalogue, vol. ii., pp. 110 and 382.

The preface and first two chapters, with a portion of the third, have been translated into German by Thomas Chabert, "Latifi, oder biographische Nachrichten von Türkischen Dichtern," Zürich, 1800.

On the first page of the MS. is written "Charles de Ludolf, Constantinople 1778."

Add. 7876.

Foll. 187; 9¾ in. by 5½; 17 lines 3 in. long; written in Nestalik, apparently early in the 17th century. [RICU, No. 55.]

گلشن شعرا

Notices of Turkish poets who lived under Sultan Suleimān and Selim II, by 'Ahdī B. Shemsī Baghdādī عهدی بن شمسى بغدادی

Beg. بسم الله الرحمن الرحيم
هستاره راست بباغ نعیم

After eulogies on the reigning sovereign Suleimān Khān and his son and heir-pre-

sumptive Sultan Selim (afterwards Selim II), the author says that he set out from Baghdad on a journey to Turkey A.H. 960 (not A.H. 920 as read by Haj. Khal., vol. ii., p. 262), and that, after many wanderings in company with his friend the poet Sherifi, he ended by settling in Istanbul. There he associated with grandees and poets, and became a thorough master of Turkish. On his return to his native city, A.H. 971, he compiled the present work, which he dedicated to the above mentioned Shahzādeh, Sultān Selim. The date of composition, A.H. 971, is conveyed by its title گلشن شعرا

The work is divided into the following four Revzāhs:—I. The Sultan (Suleimān), the Shahzādehs, and great office-holders, f. 7 *a*. II. The Mullas and 'Ulemā, fol. 19 *b*. III. The Sanjāk Begis (governors of provinces) and Defterdārs, f. 33 *b*. IV. Other poets in alphabetical order, foll. 43 *a*—184 *b*.

The author's epilogue, foll. 184 *b*—187 *a*, contains a full table of contents. The total number of notices is stated to be 378, viz. 19 in the first Revzāh, 24 in the second, 13 in the third, and 322 in the fourth.

The text contained in the present MS. evidently represents a later and much enlarged recension of the work originally compiled A.H. 971. It differs by some omissions, and still more by considerable additions (among which that of the third Revzāh) from the work described by Hammer, *Gesch der Osm. Dichtkunst*, vol. ii., p. 476, and by Flügel, *Vienna Catalogue*, vol. ii., p. 379. The author refers occasionally to Selim II, who died A.H. 982, as "the late Pādishāh," and the following still more recent dates occur in some of the notices, A.H. 985, f. 93 *b*; A.H. 987, foll. 126 *a*, 130 *a*; A.H. 991, f. 98 *a*; A.H. 993, f. 92 *b*; A.H. 995, f. 32 *b*, and finally A.H. 1001, f. 104 *a*.

Add. 24,957.

Foll. 312; 8¾ in. by 5¼; 27 lines 3¼ in.

long; written in Neskhī, with 'Unvān and ruled margins; dated Medinet Miṣr (Cairo), Jumāda I, A.H. 1021 (A.D. 1612).

[LORD ABERDEEN.]

تذكرة الشعراء

Lives of Turkish poets, with copious poetical quotations, by Ḥasan B. 'Alī B. Emr Ullah, commonly called Kīnālī Zādeh, حسن

بن علي بن امر الله الشهير بقنالي زاده

سرنامه صحايف ان هذه تذكرة كه مفتاح خزائن Beg.

Ḥasan Chelebi was born A.H. 953 in Brusa, where his father, 'Alī Chelebī Kīnālī Zādeh, filled the office of Muderris. After an active career as professor and judge, he died as Kāzī of Rosetta, A.H. 1012. See Haj. Khal., Fezlekeh, vol. i., p. 240, Khulāṣat ul-Eṣer, vol. i., f. 283, and Hammer, Gesch. der Osm. Dichtkunst, vol. i., p. 44, No. 5, vol. iii., p. 131, vol. ii., p. 311, Gesch. des Osm. Reiches, vol. iii., p. 736, vol. i., p. xli.

The present work, described by Haj. Khal., vol. ii., p. 262, as the best of Turkish Tezkirehs, contains notices of upwards of 600 poets. Its long and wordy preface, foll. 1—20, includes a panegyric on the reigning Sultan, Murād III, and a dedication to Khwājeh Efendi, *i.e.* the Sultan's preceptor and celebrated historian Sa'd ud-Dīn, together with an elaborate notice of his life.

The work is divided into three books (Faṣl), the first two of which treat severally of the Sultans of the house of Osman, f. 20 *b*, and of the princes of the same family, f. 32 *a*, while the third, which forms the bulk of the volume, foll. 36 *b*—311, contains notices of 'Ulemā and poets in alphabetical order. The longest of these, foll. 187—199, is devoted to the author's father, 'Alī Chelebi. At the end is found the statement that the work was completed A.H. 994. It includes in fact dates as late as A.H. 993, for instance the death of Azeri, f. 45 *b*.

For other copies see the Vienna Catalogue,

vol. ii., p. 387, the Paris Catalogue, p. 327, No. 246, Aumer, No. 147, and Flügel, Zeitschrift der Deutschen Morg. Gesellschaft, vol. xiv., pp. 544—6.

Three pages at the end of the volume, foll. 311 *b*—312 *b*, contain a long-winded colophon evidently transcribed from an earlier copy, from which it appears that, a MS. of the work having been given to the Hājib (Chamberlain) Ghazanfer Agha, a secretary in his employ, Muṣṭafa Agha had it transcribed for himself by the calligrapher, Seyyid Muḥammed Emīn et-Tirmizi el-Ḥuseini. The present copy was written in Cairo by Seyyid Muḥammed B. Seyyid 'Alī el-Ḥuseini, to whose pen is also due the Vienna MS. of the same work, written in the same place six years earlier. See Flügel, vol. ii., p. 388.

Or. 35.

Foll. 371; 9 in. by 5½; 23 lines 3 in long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated 20 Sha'bān A.H. 1010 (A.D. 1602). [G. CECIL RENOARD.]

Another copy of the same work, with marginal notes, mostly obituary dates and chronograms posterior to the time of composition.

The last two pages contain a life of the author extracted from the Zeil ush-Shakā'ik by Nev'i Zādeh 'Aṭā'i. That work, the title of which is حدائق المقائس, is a continuation of the Turkish translation of the Shakā'ik by Mejdi. See Haj. Khal., vol. iv., p. 67, and the Vienna Catalogue, vol. ii., p. 393. The author, whose proper name was 'Aṭā-ullāh B. Yahya, died A.H. 1044. See Fezlekeh, vol. ii., p. 168.

Copyist: شوخی

Add. 19,622.

Foll. 353; 8 in. by 4¼; 23 lines 3 in. long; written in small Neskhī with red-ruled margins; dated Jumāda I, A.H. 1015 (A.D. 1606). [SAMUEL LEE.]

A third copy of the Tezkireh of Kīnālī Zādeh.

Copyist : درويش محمد

OFFICIAL DOCUMENTS.

TREATIES AND ROYAL LETTERS.

Lansdowne Roll, 23.

A paper roll, $5\frac{1}{2}$ feet long, 14 in. wide; 21 lines $9\frac{1}{2}$ in. long; written in fair Divani, A.H. 982 (A.D. 1574).

Letter of Sultan Selīm II to the Emperor Maximilian II, acknowledging the latter's missive, brought by Carl Rym and David Ungnad, and granting a prolongation of a former treaty for eight years from the date of expiration, viz. from January 1576, or the 20th of Ramazān A.H. 983; also stipulating for a yearly tribute of 30,000 Hungarian gold coins. It bears at the top the Sultan's Tughra in gold.

Beg. بن که سلطان سلاطين ممالک روم و عرب و عجم و خاقان خواقين چين و خطا و تورک و ديلم

The date [A.H. 982] is partly torn; the last two numerals ثمانين و تسعمایه alone are distinctly legible. See *Gesch. des Osm. Reiches*, vol. iv., p. 20, vol. ix., p. 289, No. 171, and p. 385, No. 636.

Cotton Roll, xiv. 10.

A paper roll, 11 feet by $15\frac{1}{2}$ in.; 92 lines $10\frac{1}{2}$ in. long, written in fair Divani.

Nishān i Sherif issued by Sultan Ahmed I, shortly after his accession, at the request of the ambassador of James I, of England, in confirmation of the treaty concluded between his grandfather Murād III, and the queen of England (Elizabeth), and subsequently renewed by his father, Muhammed III. It recites at length the rights and immunities allowed to English subjects travelling or trading in Turkey, and recognizes the right

of the king to protect the natives of Flanders. Dated Constantinople, end of Zulhijjah 1012 (June 1604). It bears at the top the Sultan's Tughra in gold and colours, and begins as follows : افتخار امراء العظام العيسوية مختار كبراء الفخام في الملء المسيحية

The stipulations of the above and of the next following treaties are reproduced with few alterations in a later treaty concluded A.H. 1072, A.D. 1661, between Sultan Muhammed IV and Charles II, a translation of which was published by Paul Rycout under the title of "Capitulations and articles of peace betweene the Majestie of the King of England, Scotland, France, and Ireland, etc. and the Sultan of the Ottoman Empire, etc.," Constantinople, 1663.

Or. 3338.

A paper roll, 5 feet 9 in. by $16\frac{1}{2}$ in.; 75 lines 13 in. long; written in fair Divani.

[F. THORNTON.]

Copy of a treaty for the protection of English trade in Turkey, granted to James I by Sultan Ahmed I, at the request of the English envoy, Sir Paul Pinder (see Knolles, *Turkish History*, 6th edition, p. 950-1), recapitulating the stipulations of previous treaties concluded in the time of the Sultan's grandsire, Sultan Murād III, and of his father, Sultan Muhammed III; dated Constantinople, beginning of Rebī' I, A.H. 1023 (April 1614).

It has at the top an imitation in black ink of the imperial Tughra, and begins as follows : افتخار الامراء العظام العيسويه مختار الكبراء الفخام في الملء المسيحية

Sloane 3255.

A paper roll, 6 feet 9 in. by 20 in.; 93 lines 17 in. long; written in Divani A.D. 1641.

Copy of an 'Ahd-Nāmeḥ, or unilateral treaty, issued by Sultan Ibrāhim shortly after his accession, at the request of the ambassador

of King Charles I, Sir Sackville Crow, in confirmation of the treaty granted by his great grandsire Murād III to the Queen of England (Elizabeth), renewed first by his grandfather Muḥammed III, then by his father Aḥmed I, at the request of James I, and lastly by his brother Osman II; dated Constantinople, beginning of Sha'bān 1051 (October 1641).

Beg. *شمدیکه حالده عون عنایت ربانی و مشیت هدایت سبحانی مقارنتی ایله بنکه سلطان سلاطین جهان*

It repeats at length the stipulations of the former treaty for the protection of English subjects travelling or trading in the Turkish empire, and the additional clauses appended to the same in the time of Osman II.

Endorsed "Mr. Gruchey of pemb[roke] Coll[ege]s fermon."

The same treaty is found with some later ones, in a Leipzig MS., see Fleischer's Catalogue, No. 235, Upsala, No. 473, and Aumer, No. 125. On the mission of Sir Sackville Crow, see Knolles and Rycaut's Turkish History, London, 1687, vol. ii., p. 62 seqq., and Hammer, Gesch. des Osm. Reiches, vol. ix., p. 305.

Add. 4291.

A single sheet, 8 in. by 6; 11 lines in Divani, at the end of a volume of miscellaneous letters. [DR. THOMAS BIRCH.]

Letter of the Pasha of Algiers to Oliver Cromwell *عالیور قورمول*, informing him of the death of the English consul, Edmond Casson *ادمین کاسن*, and asking him to send another in his place; dated middle of Rebi' I, A.H. 1065 (January 1655).

Beg. *مفاخر الامراء الملة المسيحية و مراجع الكبراء الطوائف العيسويه انكليز حاکمی عالی و ر قورمول نام*

The signature is a rude imitation of the Turkish Ṭughra, in which the word *جزایر* is alone distinctly legible.

Edmond Casson died in Algiers on the 5th of December 1654. See Thurloe's State Papers, vol. iii., p. 500.

Add. 21,561.

Miscellaneous Oriental papers purchased in 1856, among which the following are Turkish:—

No. 3. A single sheet, 19 in. by 15; 35 lines $6\frac{1}{2}$ in. long; in cursive Neskhi Divani.

Copy of a letter of the Sultan (Selim III) to George III of England, accrediting Yūsuf Aḡāh Efendi as ambassador; dated 3 Jumāda II, 1208; bearing a seal with the name of Yūsuf.

Beg. *دوات علیه ایله انکلتره دولتی بیننده من قدیم الايام بایدار و استوار اولان خلوص فواد*

A separate sheet contains a contemporary French translation dated 5 Janvier 1794.

No. 4. A roll, 5 feet by 2 feet 9 in.; 12 lines 26 in. long; written in elegant Divani, with the imperial Ṭughra in gold below the second line.

Letter of Selim III to George III, accrediting Ismā'īl Ferrukh as ambassador; dated Constantinople, 9 Jumāda II, 1211 (December 1796).

Beg. *چون حضرت خداوند لا یزال و جناب مفیض الجود والنوال*

No. 5. A sheet, 20 in. by 15; 36 lines $5\frac{1}{2}$ in. long; written in Neskhi Divani in two columns.

Letter of Selim III to George III, sent with Lord Elgin on his return to England, together with presents for the King and for the Prince of Wales, undated [1803], signed in the margin *المستمد الملك المنان سلطان سليم خان پادشاه آل عثمان*

Beg. *حشمتلو محبتلو بیوک بره نازیا و ارلانڈیا دولتین مجتمعیئنگ پادشاهی*

No. 6. A roll, 5 feet by 31 in.; 12 lines 27 in. long; written in elegant Divani, with the *Tughra* in gold under the second line.

Answer of Selim III to a letter of George III accrediting Charles Arbuthnot as ambassador; dated Constantinople, beginning of Rejeb 1220 (October 1805).

حضرت خداوند ممالک بحشا و جناب تنسيق
فرمای امور كافة الوری

Add. 10,599.

A single sheet 22 in. by 15; 62 lines 6½ in. long, written in cursive Neskhi in two columns, presented by Admiral Sir Edward Codrington.

It is thus described by the donor: "This is the original treaty of Alexandria between Mehemet Ali, Vizier of Egypt, and Vice-Admiral Sir Edward Codrington, signed by them on the 6th of August, 1828."

The document is headed "نسخه ثانی" "second draft," and bears at the end the seal of Muhammed 'Ali. It is dated 25 Muḥarrem 1244 (8 August, 1828), but the date of the treaty itself, as given in the text, is the 23rd of the same month.

A separate sheet contains a transcript of the French draft of the treaty, which appears to have been the real original. It is attested by Ahmed Halil, interpreter of the Pasha of Egypt, Alexandre Cardin, Drogman of the French consulate, and Butros Antachy, interpreter of the English consulate, who declare that the two Turkish drafts were a true translation of the French text.

COLLECTIONS OF ROYAL LETTERS.

Or. 61.

Foll. 183; 16 in. by 6; 17 lines 5½ in long; written in fair large Neskhi, apparently in the 17th century. [H. C. REICHARDT.]

Copies of letters written by Sultans Mu-

ḥammed II and Bāyezīd II to contemporary princes, and vice versa, from A.H. 848 to 913, without title or editor's name.

They evidently form part of the collection of state-letters compiled by Feridūn, and presented by him to Sultan Murād III a month after his accession, A.H. 982; see *Gesch. des Osm. Reiches*, vol. iv., p. 16.

Aḥmed Beg, called Feridūn, was Nishānji and Re'is Efendi, or state-secretary, during the reign of Selim II, and had as such full access to the state-papers, from which he compiled the vast collection mentioned by Haj. Khal., vol. v., p. 488, under the title of *المراسلات والمكاتيب* and designated by the author as *منشآت السلاطين*. He died on the 21st of Safer A.H. 991. See Mujmil uṭ-Ṭūmār, f. 203, and, for Feridūn's life, *Gesch. des Osm. Reiches*, vol. ix., p. 246, and *Gesch. der Osm. Dichtkunst*, vol. ii., p. 491.

The work has been printed in Constantinople, A.H. 1264-5. Some extracts have been given by Wickerhauser in his *Chrestomathy*, pp. 201—250, and a great portion of the contents has been noticed by Hammer in his list of state-papers, *Gesch. des Osm. Reiches*, vol. ix., pp. 335—363. See also Krafft, p. 28, and Flügel, *Vienna Catalogue*, vol. i., p. 282.

The volume begins with the following rubric:—

این نامه را سلطان محمد غازی در سلطنت اولی بشاهرخ
میرزا نوشته مشعر بفتح انکروس منحوس

In the following statement of contents all letters the language of which is not specified are in Persian.

Muḥammed II to Shāhrukh, announcing his victory over the Hungarians; end of Ramazān, A.H. 848, f. 2 *b*. The same to Jehānshāh (Kara-Kuyunlu), relating to the estate of a Turkish merchant deceased in Tebriz, 15 Jumāda II; with the answer of Jehānshāh, f. 5 *a*.—Muḥammed II to Jehānshāh, congratulating him on the success of

his arms in Irak 'Ajem and Fārs; 1st Rebi' I, with the answer, f. 7 *a*. Shirvānshāh to Muḥammed II, recommending a person sent to procure a coat of mail for the former; with the Sultan's answer, f. 9 *a*. Muḥammed II to Kiliġ Arslān Beg, governor of Erzenjān, announcing his accession; middle of Jumāda I, A.H. 849 [read 847]; with the answer, f. 10 *b*. Bāisunġar Mīrzā, son of Shāhrukh, to Muḥammed II, during his first reign, congratulating him on his victories over the infidels; sent with Tūrāġ Beg; with the answer of Muḥammed II, f. 13 *b*. Muḥammed II to Ibrāhīm Beg, prince of Karamān, announcing the defeat of the Hungarians at Varna on the 29th of Rejeb, A.H. 848; dated end of Ramazān A.H. 848; with the answer, f. 18 *b*. The same to Ināl, king of Egypt, announcing the taking of Constantinople (A.H. 857), written by the Sultan's Khojah, Menlā Kūrānī; with the answer of Ināl; both letters in *Arabic*, f. 19 *a*. The same to the Sherif of Mecca on the same occasion, with a present, *Arabic*, f. 23 *a*. Reply of Muḥammed II to Ināl's letter, end of Zulka'deh A.H. 857, *Arabic*, f. 24 *b*. Reply of the Sherif of Mecca to Muḥammed II, *Arabic*, f. 27 *b*. Muḥammed II to Jehānshāh Mīrzā, announcing the taking of Constantinople; written by Khojah Kerīmī, with Jehānshāh's answer, f. 29 *a*. The same to Ismā'il Beg, prince of Kastamuni, inviting him to the celebration of the prince's circumcision, with the answer, f. 36 *a*. Jehānshāh Mīrzā to Muḥammed II, announcing the taking of Baghdād, and answer of the latter informing Jehānshāh of the capture of Sinope, f. 37 *a*. Muḥammed II's circular enquiring after a locust-destroying water, with an answer, f. 43 *a*. Muḥammed Shāh Behmenī to Muḥammed II, written by Khwājah i Jehān (Shāh Tāhir), with the answer, f. 44 *b*. Muḥammed II to Jehānshāh, announcing the conquests of his Vezir Maḥmūd Pasha in Morea (868), and the answer, f. 49 *a*. The

same to Karamāu Oġhli, calling upon him to punish Lutfi Beg for the murder of Karamān Beg, with the answer, f. 51 *b*. The same to the king of Egypt, Abu Sa'id Chaġmak, and the latter's answer, dated 2 Šafer 856, *Arabic*, f. 52 *b*. Berāt, or deed of investiture, of 'Isa Pasha as Beglerbegi of Anatoli, *Turkish*; Adrianople, 7 Rejeb 855, f. 56 *b*. Hukm i Sherif, or imperial order, addressed to Fenā'i Zādeh Aḥmed Beg, governor of Prince Bāyezīd, *Turkish*, Constantinople, 12 Muḥarrem 884, f. 57 *b*. Berāt of the Vezir Shems ud-Din B. Aḥmed Pasha, *Turkish*, f. 59 *b*. Berāt of Fā'ik Beg Nishānji, 10 Ramazān 883, f. 61 *a*. Jehānshāh to Muḥammed II on declaring war against Uzun Ḥasan [A.H. 872] f. 62 *b*. Uzun Ḥasan to Muḥammed II, announcing his victory over Jehānshāh on the 13th of Rebi' II, 872, f. 63 *b*. The same to the same, announcing the capture and death of Sultan Ebu Sa'id and of Ḥasan 'Alī, son of Jehānshāh [873], f. 64 *b*. The same to the same, announcing that he had put Yādġar Muḥammed in possession of Khorasan, and had taken Khurremābād in Luristān [874], f. 66 *b*. The same to the same, on clearing Khuzistān and Fārs of rebels, and the answer of Muḥammed II, the latter *Turkish*, f. 68 *b*. Muḥammed II to his son Sultan Muṣṭafa, appointing him commander in Karaman against Uzun Ḥasan, *Turkish*; beginning of Šafer 887 [read 877] f. 69 *b*. Sultan Muṣṭafa to Muḥammed II, announcing his victory over Uzun Ḥasan's army in Karaman on the 14th of Rebi' I [877] *Turkish*, f. 70 *a*. Sheikh Aġ Shems ud-Din to the Vezir Maḥmūd Pasha, relating a dream which announced the defeat of Uzun Ḥasan, *Arabic*, f. 70 *b*. The same to Muḥammed II, interpreting the latter's dream, *Arabic*, f. 72 *b*. Hukm i Sherif issued by Muḥammed II, when marching against Uzun Ḥasan, to the Kāzis of the empire, *Turkish*; Ramazān 887 [read 877], f. 73 *b*. Muḥammed II to his son Sultan Jem, governor of Kastamuni,

announcing his victory over Uzun Hasan in the middle of Rebī' I, 878 (date expressed by a chronogram), *Turkish*, f. 74 *a*. Muhammed II to Sultan Husein Baiḳarā, announcing the same victory, f. 75 *a*. Feth Nāmeḥ, or bulletin issued on the same occasion, f. 77 *a*. Raḳiyyeh Khātūn, the Ak-Ḳuyunlu princess, to Kedik Ahmed Pasha, Beglerbegi of Anatoli, asking for the release of her sons, with an answer dated 10 Shevval, 880, f. 78 *b*. Second letter of Muhammed II to Raḳiyyeh Khātūn, f. 80 *a*. Raḳiyyeh Khātūn to Muhammed II, f. 80 *b*. Muhammed II to Ahmed Khān, ruler of Crimea, announcing his taking Kaffa from the Genovese [880], f. 81 *b*.

Bāyezīd II to 'Alā ud-Devleh Zulḳadr, announcing his accession and his victory over his brother Jem, Muḥarrem [887], with the answer, both *Turkish*, f. 83 *b*. Supplicating letter of Jem to Bāyezīd, and Bāyezīd's answer, the latter *Turkish*, f. 85 *a*. The same to the same from Rhodes, with the answer, f. 86 *b*. Bāyezīd to Prince Ḳorḳūd, enjoining him to have prayers said for his deceased brother Jem, *Turkish*, f. 88 *a*. Bāyezīd to Ya'ḳūb Pādishāh [Ak-Ḳuyunlu], on taking Ak Kerman [889], with the latter's answer, f. 88 *b*. Bāyezīd to the "king of India Khalīl Khān," with the latter's answer, f. 94 *a*. (A reference to Khwājah Maḥmūd Gāvān, whom the writer of the answer says he was compelled to order to death, shows that the prince to whom the letter was addressed was really Muhammed Shāh Behmenī, and that his answer was written A.H. 886 or 887; see the Persian Catalogue, p. 528 *a*). Bāyezīd to Sultan Ḳāsim Ṭā'ī (Ak-Ḳuyunlu), ruler of Diyārbekr, with the answer, f. 96 *b*. Bāyezīd to Sultan Husein Baiḳarā, and the latter's answer, f. 99 *b*. Ya'ḳūb Pādishāh (Ak-Ḳuyunlu) to Bāyezīd, from Tebriz, 6 Jumāda II, with the answer, f. 101 *b*. The same to the same, announcing the defeat and death of Sheikh Haider [Ṣafevī, A.H. 893], with the answer, f. 104 *b*. Bāyezīd

to Ya'ḳūb Pādishāh, sending him his falconer, and the latter's answer, announcing a present of two hawks, f. 108 *b*. The same to the same, sent with Tāj ud-Dīn Ibrāhīm Beg, with the answer, f. 110 *a*. Ya'ḳūb to Bāyezīd, announcing the death of the rebel Bāyender Ak-Ḳuyunlu [886], with the answer, f. 112 *a*. Bāyezīd to his son Prince 'Abdullah, announcing his victory over the rebel Kara Boghdān [889], and the prince's answer, both *Turkish*, f. 116 *a*. Ya'ḳūb to Bāyezīd, announcing the taking of the fortress Akhiskha in Kūrīl, on the 8th of Ramaḡān, with Bāyezīd's answer, f. 117 *b*. Bāyezīd to Bāisunḳar Mīrzā, condoling with him on the death of his father Ya'ḳūb Pādishāh, and congratulating him on his accession, Constantinople, Ṣafer [896], with the answer, f. 121 *b*. The mother of Bāisunḳar Mīrzā to Bāyezīd, with the answer, f. 126 *b*. Bāyezīd to Rustem Pādishāh [Ak-Ḳuyunlu, 897—902] sent with Nūr ud-Dīn Sinān, with the answer, f. 128 *b*. The Ak-Ḳuyunlu Begs to Bāyezīd, claiming their prince Oghurlu Ahmed Beg [902], f. 130 *b*. The same to Oghurlu Ahmed Beg, f. 131 *b*. Bāyezīd's answer to the Begs, f. 132 *a*. Oghurlu Ahmed Pādishāh to Bāyezīd, announcing his victory over Rustem Pādishāh [902], written by Mevlānā Idrīs; with Bāyezīd's answer, f. 133 *a*. Bāyezīd to his son Sultan Muhammed in Kaffa, announcing the above victory, with the prince's answer, both *Turkish*, f. 137 *b*. Bāyezīd's bulletin on the taking of A'ineh-bakht (Lepanto), 23 Muḥarrem 905, *Turkish*; dated beginning of Ṣafer 905, f. 139 *a*. Bāyezīd to his son Sultan Ahmed on the same subject, dated end of Muḥarrem 906, with the prince's answer, both *Turkish*, f. 139 *b*. Bāyezīd's bulletin on taking Modon, Muḥarrem 906, written by Sheikh Zādeh, f. 143 *a*. Shāh Ismā'īl to Bāyezīd, requesting him to allow pilgrims to visit the holy tombs of Ardebil, with Bāyezīd's answer, f. 148 *b*. The same to the same, referring to his marching against

his enemies on the 12th of Rebi' II through Turkish territory, but with due regard to the property of the Sultan's subjects, with Bāyezīd's answer, f. 150 *a*. Bāyezīd to the Sultan of Egypt, Ghavri, on the latter's accession [906], with Ghavri's answer, both *Arabic*, f. 151 *b*. Sultan Elvend (Aḳ-Ḳuyunlu) to Bāyezīd, announcing his intention to fight the Ḳizilbāsh [906], with Bāyezīd's answer, f. 156 *b*. Bāyezīd to the Kurd Emir Hāji Rustem Beg, enquiring about the progress of the war of the Ḳizilbāsh with the Bāyenderis, dated Rebi' I, 908, and the Emir's answer, announcing the success of the Ḳizilbāsh and the defeat of Murād Khān [Zulhijeh 908], f. 160 *a*. Bāyezīd to Sultan Ghavri, thanking him for pardoning Devlet Bāi, governor of Tarabulus, Rebi' I, 910, *Arabic*, and Sultan Ghavri's answer, *Persian*, f. 161 *a*. Bāyezīd to Mevlānā Jāmī, sending him 1000 florins in return for a copy of his poems, with Jāmī's answer, f. 163 *a*. The same to Mevlānā Jelāl Devānī, in acknowledgment of a tract on the existence of God, dedicated by him to Bāyezīd, f. 164 *b*. Mevlānā Aḥmed Teftāzāni, Sheikh ul-Islām of Herat, to Bāyezīd, recommending Mevlānā Kemāl ud-Dīn 'Abdul-Vāsi', 26 Jumāda I, 911, with Bāyezīd's answer, dated 3 Rebi' I, 913, f. 165 *b*. Isma'il Beg Isfendiyārī to Bāyezīd, congratulating him on the festival of Beirām, *Turkish*, with Bāyezīd's answer in *Persian*, f. 168 *a*. Ḳāsim Beg Isfendiyārī to Bāyezīd on a similar occasion, *Turkish*, with the answer in *Persian*, f. 170 *a*. Bāyezīd to Mengli Girāi Khān in answer to the latter's question, whether it is lawful to desist from the holy war, *Turkish*, f. 171 *a*. The same to Sultan Ghavri on the occasion of Prince Korkūd's journey to Mecca, with Sultan Ghavri's answer, both *Arabic*, f. 174 *b*. 'Alā ud-Devleh Beg, prince of Zulḳadr, to Bāyezīd, condoling on the death of Prince Muḥammed in Kaffa, with Bāyezīd's answer, both *Turkish*, f. 177 *b*. Sultan Ḥusein Baīkarā to Bāyezīd,

recommending Mevlānā Kemāl ud-Dīn 'Abdul-Vāsi', Zulḳadeh 911, with Bāyezīd's answer, f. 179 *a*. Bāyezīd to Mevlānā Jāmī, and Jāmī's reply, the latter imperfect, f. 181 *a*. Bāyezīd's Feth Nāmeḥ, or bulletin on the taking of Lepanto, *Turkish*; (differing from a similar document noticed above, f. 139 *a*); imperfect.

On the first page of the MS. is a Turkish note dated 15 Rejeb A.H. 1165, stating that this volume, having been sold for a low price at an auction, was discovered and examined by the Kisehdār Muḥammed el-Ḳudsī, who, impressed with its importance, induced his patron, the Re'īs ul-Kuttāb Nā'ili 'Abdullah Efendi (A.H. 1160—1166), to purchase it for the archives of the Divan.

Add. 7688.

Foll. 285 ; 12½ by 8 ; 25 lines 5¼ in. long ; written in Nestalik Shikesteh-āmiz, apparently in the 17th century.

[RICH, No. 437.]

مجمع الانشاء

Correspondence of the kings of Persia with contemporary princes, and other state-papers, collected and arranged in chronological order, from the time of Alp Arslān Seljūki to Shāh Ṣafī, by Ebul-Ḳāsim Eivāghli Haider, ابوالقاسم ایواغلی حیدر

اکرچه فاتحة الكتاب خطاب جز الحمد حمد
احدیت نقواند بود

The author speaks in the preface of Shāh Ṣafī as the reigning sovereign, and says that he was indebted to his appointment as door-keeper (Derbān) of the Shāh's Ḥarīm in Isfahan for the leisure which he needed for the present compilation. But in the preamble of the second book (Juz) Shāh Ṣafī is spoken of as dead, and a last chapter is announced

which was to contain the letters of the reign of Shāh 'Abbās II, but is not found in the present copy. Ebul-Kāsim Beg Eivāghli Haider is mentioned in the 'Alem-ārāi 'Abbāsi. He held the office of Ishek-akasi, and was in charge of the royal Harim at Isfahan at the death of Shāh 'Abbās I, A.H. 1038. See Add. 16,684, f. 421 a.

In the first preface the work is designated as نسخه جامعه مراسلات اوو الاباب but in the second it is called مجمع الانشا. It is divided into two books (Juz), the first of which comprises letters of the kings anterior to the Safevis, f. 3 a, the second those of the Safevis, f. 68 a, and lastly a Khātīmeḥ (wanting in this copy). Juz II is stated in the second preface to be divided into seven chapters (Faṣl), but the present copy has only the first six, as follows: 1. Letters of Shāh Isma'īl I, f. 69 b. 2. Letters of Shāh Ṭahmāsp, f. 74 a. 3. Letters of Shāh Ismā'īl II, f. 128 a. 4. Letters of Sultan Muḥammed, f. 133 a. 5. Letters of Shāh 'Abbās I, f. 140 b. 6. Letters of Shāh Ṣafi, f. 244 a.

The contents have been summarily stated in the Persian Catalogue, pp. 389—391. We shall confine ourselves here to the enumeration of documents in the Turkish language. In the following list numbers in parenthesis refer to another copy of the same collection, Or. 3482, to be described further on.

Menshūr, or diploma, of 'Alā ud-Dīn Ferāmurz Seljūki, granting lands to Osman Shāh B. Ertoghrol (Osman I); dated Konia, beginning of Shevvāl A.H. 688; with a letter written by Osman in acknowledgment, f. 15 b (16 b). Hukm, or decree, of Urkhan, assigning certain lands to his son Suleimān Pasha, beginning of Rebi' I A.H. 753, f. 17 b (19 a). Suleimān Pasha to Urkhan, announcing a victory of Evrenos near Demotica, middle of Shevvāl A.H. 759, with Urkhan's answer, beginning of Muḥarrem 760, f. 18 b (20 a). Bulletin of the victory of Kossova gained on the 14th of Sha'bān 791, written by Yildirim

Bāyezīd in the name of his father Murād I in order to conceal the latter's death, middle of Sha'bān 791, with a secret letter of Bāyezīd to the Kāzi of Brusa, same date, f. 20 b (23 a). Ḥasan Pādishāh (Uzun Ḥasan) to Muḥammed II, announcing the defeat of Jehānshāh on the 13th of Rebi' II, [872] (see p. 81, Or. 61, f. 63 b), f. 57 a. Threatening letter of Muḥammed II to Uzun Ḥasan, beginning of Shevvāl 887 [877] (see Or. 61, f. 68 b), f. 58 a. Muḥammed II to his son Sultan Muṣṭafa, announcing the defeat of Uzun Ḥasan at Terjān in the middle of Rebi' I [878], f. 58 a. The same to the same, appointing him governor of Karamān, beginning of Safer 787 [877], with the prince's answer (see Or. 61, f. 69 b), f. 63 b. Selīm I to Obeid Khan Uzbek, mentioning his conquests in Diyarbekr and Kurdistan, end of Rejeb 921, f. 67 b.

Sultan Suleimān to Shāh Ṭahmāsp, asking for the extradition of the fugitive prince Bāyezīd, sent with Sinān Beg, f. 82 b (79 a). The same to the same, on the same subject; sent with Muṣṭafa Chā'ush, f. 83 a (79 b). The same to the same, sent with 'Alī Pasha and Ḥasan Agha, f. 84 a (80 b). The same to the same, in answer to a letter brought by Ferrukhzhād Beg, f. 87 a (84 a). The same to the same, in answer to a letter of Ṭahmāsp interceding in favour of Bāyezīd, f. 89 b (87 a). Autograph letter of Suleimān to Ṭahmāsp, urging the extradition of Bāyezīd, f. 91 a (88 b). Ṭahmāsp to Suleimān, recommending 'Abdi Beg, son of Dā'ūd Pasha, f. 91 a (89 a). Sultan Selim to his father Suleimān, complaining of his brother Bāyezīd, f. 91 b (89 a). Suleimān to Ṭahmāsp, after the surrender of Bāyezīd, f. 101 a (101 a). Ṭahmāsp to Suleimān on the same occasion, f. 101 b (102 a).

Sultan Murād III to Shāh 'Abbās I on the proposed peace, sent with Mehdi Kuli Khān Chā'ushlu, f. 141 a. Sinor Nāmeḥ, or delimitation of boundaries drawn up by Khizir Pasha, Beglerbegi of Nekhjuvān, and Ḥasan Beg, Kurji Tir u Kemān, f. 143 a. Murād

III to 'Abbās I on the conclusion of peace, f. 145 *a*. The same to the same, relating to Khān Aḥmed, Khān of Gīlān, *ib.* The same to the same on the same subject, A.H. 1001, sent with Bāyezīd Kāpuchi, f. 150 *a*. The same to the same on the same subject, sent with 'Alī Khān Beg Ishek-akasi, f. 152 *a*.

Muḥammed III to 'Abbās I, relating to the canal of Nejef, sent with Shāhkerem Beg, f. 154 *b*. The same to the same, recounting his victories over the Fireng, sent with Zulfeḳār Khān, end of Jumāda II, 1005, f. 158 *b*. The same to the same, mentioning some fortresses taken by him in Europe, beginning of Rebī' II, 1006, f. 159 *b*. The same to the same in support of the claims of Hulū Khān, end of Rejeb, 1006, f. 160 *a*. The same to the same, relating to Humāyūn Khān, end of Ramazān, 1007, f. 160 *b*. The same to the same, in defence of the Sunnis, sent with Muḥammed Kūli Beg 'Arabgerlu, f. 162 *a*. The same to the same, complaining of Mubārek Khān, of Ḥuveizeh, who was threatening Baṣrah, middle of Jumāda II, 1007, f. 165 *a*. Note of Murād III to 'Abbās, relating to the claim of Khān Aḥmed of Gīlān, f. 166 *a*. Muḥammed III to 'Abbās I, complaining of disturbances on the Persian frontier, beginning of Jumāda I, 1007, *ib.*

Osman II to Shāh 'Abbās I, in answer to a congratulatory letter brought by Yuzbashi Tukhteh Beg, f. 173 *a* (155 *b*). Muṣṭafa I to Shāh 'Abbās I, on his accession, f. 175 *a* (158 *a*). Sinān Pasha, Grand Vezīr, to Shāh 'Abbās I, on the peace, sent with Mehdi Kūli Khān Chā'ushlu, f. 180 *a*. The Grand Vezīr of Murād III, in answer to a letter of Shāh 'Abbās, f. 181 *a* (161 *a*). The Grand Vezīr of Murād III to 'Abbās I, relating to Devletyār Siyāh Maṣṣūr, the complaints of Ja'fer Pasha, etc., f. 181 *b* (163 *a*). The Grand Vezīr of Murād III to 'Abbās I, interceding in behalf of Khān Aḥmed of Gīlān, f. 183 *a* (165 *b*). The Grand Vezīr of Muḥammed III to 'Abbās I, in answer to a

letter brought by Zulfeḳār Khān, middle of Sha'bān 1005, f. 184 *a* (174 *b*). The same to the same, on the boundary of Nuhāvend, f. 185 *b* (176 *b*). The same to the same, relating to Nejef Kūli Khān and Mubārek of Ḥuveizeh, f. 186 *b* (177 *b*). Muḥammed Pasha, Grand Vezīr of Muḥammed III, to 'Abbās I, mentioning victories in Hungary, f. 187 *a* (178 *a*). The same to the same, sent with Muḥammed Kūli Beg 'Arabgerlu, f. 187 *b* (178 *b*). Ḥasan Pasha, second Vezīr of Muḥammed III to 'Abbās I, sent with Zulfeḳār Khān Karamanlu, f. 188 *b* (180 *a*). A Vezīr of Muḥammed III to 'Abbās, on the taking of Egri (Gran, A.H. 1004), f. 189 *a* (180 *b*). Ja'fer Pasha, governor of Tebriz, to 'Abbās I, f. 190 *a* (182 *a*). Khizir Pasha to 'Abbās I, on his appointment as Beglerbegi of Baghdād, relating to the peace, f. 190 *b* (183 *b*). 'Alī Beg to 'Abbās I, on the peace negotiations, f. 190 *b* (184 *b*). Murād Pasha to 'Abbās I, on the peace, middle of Zulḳa'deh 1017 f. 191 *a* (184 *b*). Naṣūḥ Pasha, Grand Vezīr of Aḥmed I to 'Abbās I, sent with Seyyid Kāzī Khān, f. 194 *a* (189 *a*). The son of Muḥammed III to Ṣafī Mirzā, in answer to the latter's letter of condolence on the death of Murād III, f. 195 *a* (192 *b*). Ibrāhīm Pasha, Grand Vezīr of Muḥammed III to Ḥātīm Beg, mentioning the taking of Gran [1004] f. 196 *a* (196 *a*). A Vezīr of the Sultan to Ḥātīm Beg, congratulating him on the conquest of Khōrsan, f. 198 *b* (199 *a*). 'Abd ul-Mūmin Khān Uzbek to 'Abbās I, announcing his advance to Bestām and giving him the choice of peace or war [997]; *Eastern Turkish*, f. 237 *a* (259 *a*). Murād IV to Shāh Ṣafī, in confirmation of the peace, sent with Muḥammed Kūli Sulṭān, beginning of Sha'bān, 1049, f. 246 *b*. Sultan Ibrāhīm I to Shāh Ṣafī, sent with the ambassador Kābil Aḳa, middle of Jumāda I, 1051, f. 249 *a*. Serdār Murteza Pasha to the Persian general Rustem Khān, from the Danube, announcing the Sultan's intention to proceed in the spring

to Tebriz [1044], f. 264 *a*. Serdār Muḥammed Pasha to Shāh Ṣafī, in answer to a letter addressed to Serdār Khusrev Pasha, who had been killed before its arrival [1041], f. 265 *b*. The same to the same, after the taking of Erivan [1045], f. 266 *a*. Muṣṭafa Pasha, Grand Vezīr of Murād IV, to Shāh Ṣafī, after the conquest of Baghdād [1048], f. 269 *a*. The same to the same, f. 270 *b*. The same to the same, after the conclusion of peace, f. 272 *a*. Sinor Nāmeḥ, or delimitation of the frontier, drawn up by Muṣṭafa Pasha, [1049], f. 273 *a*. Muṣṭafa Pasha to Shah Ṣafī, announcing the reception of the Persian envoy, Muḥammed Kūli Sultān, by the Sultan, f. 275 *a*. The same to the same, before the death of Murād IV, f. 275 *b*. The same to the same, after the death of Murād IV, f. 276 *b*. Muṣṭafa Pasha to Rustem Khān, after his return to Constantinople [1049], f. 281 *a*. The same to the same, before the death of Murād IV, f. 281 *b*. The same to the same, after the death of Murād IV, f. 282 *b*. The same to Sārū Khān, relating to the mission of Muḥammed Kūli Sultān, and to the delimitation of boundaries, f. 284 *a*.

Or. 3482.

Foll. 295; 12 in. by 7; about 30 lines $4\frac{1}{2}$ in. long, in a page, the lower half of each page in diagonal lines; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

[SIDNEY CHURCHILL.]

Another copy of the collection of royal letters by Ebul-Kāsim Eivāghli Haider.

This copy has the same two prefaces as the preceding MS., but it differs from it by additions, and still more by omissions. It leaves out not only single letters, but some entire chapters or considerable portions of chapters, as the following statement of contents will show:—

Juz I, ending with a letter of Sultan Husein Beiḱarā to Sultan 'Alī Khusnuvis (wanting

the latter part of the Juz, see Add. 7688, ff. 57 *a*—68 *a*), f. 2 *a*. Juz II, f. 66 *b*. Faṣl 1. Letters of Shāh Ismā'il, f. 67 *a*. Faṣl 2. Letters of Shāh Ṭahmāsp, f. 71 *b*. Faṣl 3. Letters of Ismā'il II, f. 148. (Faṣl 4, and the first portion of Faṣl 5, corresponding to Add. 7688, ff. 132 *b*—173 *a*, are wanting). Latter portion of Faṣl 5, beginning with a letter of Shāh 'Abbās I to Sultan Osman II, f. 154 *a*. (Faṣl 6 wanting).

On the other hand, this MS. contains some pieces not found in the other. The most important are—1. Some letters of the reign of Shāh Ṭahmāsp, filling up a gap which occurs after f. 108 of the preceding MS., ff. 109 *b*—112 *b*. 2. Letters of the Pope, and of the king of Spain to Shāh 'Abbās, at the end of Faṣl 5, ff. 269 *b*—271 *b*. 3. An appendix, which perhaps does not belong to Eivāghli's work, ff. 272 *a*—295 *b*. It contains letters of Khān Aḥmed Gilāni, two Turkish letters to be noticed further on, and letters of the emperor Akber, probably from the Inshā of Ebul-Faṣl, but in a different order.

Among the additional documents found in the present MS., the following are Turkish:— Sultan Murād III to 'Abdullah Khān Uzbek, in answer to a letter announcing the taking of Vezīr in Khwārezm [1001], f. 113 *a*. 'Abdullah Khān Uzbek to Sultan Murād III, stating that he had taken Samarkand, Tāshkent, Turkistān, and Murghāb, and was preparing to invade Khorasan, *Eastern Turkish*, f. 114 *b*. Muḥammed Pasha [Sokkollī], Grand Vezīr of Suleimān, to Ma'ṣūm Beg Ṣafevi, relating to the mission of Shāh Kūli Sultān and to the accession of Selīm II, f. 124 *b*. Selīm II to Khusrev Pasha, Beglerbegi of Van, end of Rebī' I, 979, f. 140 *b*. Ferhād Pasha, Grand Vezīr of Muḥammed III, to Shāh 'Abbās, sent with Shāhkerem Beg, f. 172 *a*. The same to the same, in answer to the Shāh's complaints about Ja'fer Pasha, f. 173 *a*. Khizir Pasha to Shāh 'Abbās, on

the delimitation of the frontier, f. 182 *b*. Murād Pasha to Shāh 'Abbās, from Diyārbekr, f. 188 *b*. Murād Pasha's lieutenant to Shāh 'Abbās, in answer to a letter brought by Muḥammed Beg, f. 190 *a*. Naṣūḥ Pasha to Shāh 'Abbās, on the peace negotiations, f. 193 *a*. The Vezīr of Sultan Osman II to Shāh 'Abbās, sent with Tukhteh Beg, f. 200 *b*. Letter written home by a Turkish soldier with the army besieging Baghdād, f. 275 *a*. Another letter relating to the siege of Baghdād, beginning of Ramaẓān 1035, f. 276 *a*.

Add. 7654.

Foll. 318 ; 11 in. by 6½. [RICH, No. 41.]

Between two sections of the 'Alem-ārāi 'Abbāsi described in the Persian Catalogue, p. 808 *b*, is found the following fragment—

Foll. 99—195 ; 21 lines, 4½ in. long ; written in fair large Nestalik, with ruled margins, apparently in the 17th century.

A collection of letters written by the Shāhs of the Safevi dynasty to contemporary princes, or by the latter to the Shāhs. It is imperfect at beginning and end, and has moreover some gaps in the middle. Judging from the original folioing, it has lost thirty leaves at the beginning, five after f. 107, two after f. 157, four after f. 172, five after f. 179, and two after f. 191.

It consists of three sections (Bāb); the first, the beginning of which is lost, contains letters of the reign of Shāh Ismā'il I; the second with the heading باب دوم در مناشیر زمان شاه جنت مکن شاه طهماسب انار الله برهنه comprises letters of the time of Ṭahmāsp, f. 108 *a*, and the third those of the reign of Ismā'il II and of Sultan Muḥammed, f. 186 *a*.

It includes the following Turkish letters.—S. lim I to Shāh Ismā'il, written from Yesi Chemen, 25 Jumāda I, A.H. 920 (taken from Tāj ut-Tevāriḥ ; see Add. 19,628, f. 434 *a*), f. 106 *b*. Suleimān I to Shāh Ṭahmāsp, in answer to a letter brought by Ferrukhẓād Beg, treating of peace, f. 127 *b*. The same to the

same, claiming Prince Bāyezid, sent with Sinān Beg (v. Add. 7688, f. 82 *b*), f. 133 *b*.

The same to the same, in answer to the Shāh's intercession (v. Add. 7688, f. 89 *b*), f. 134 *a*. The same to the same, urging the Shāh to put Bāyezid to death (v. Add. 7688; f. 84 *a*), f. 137 *b*. The same to the same, asking him to send back Bayezid and his children, sent with Muṣṭafa Chā'ush, f. 143 *a*.

Add. 7857.

Foll. 217 ; 11¾ in. by 6¾ ; about 30 lines 5½ in. long ; written in Divani, Neskhī and Nestalik, about the beginning of the 18th century. [RICH, No. 448.]

Letters written by the Sultans Suleimān II, Aḥmed II, and Muṣṭafa II to contemporary princes in Europe and Asia, and vice versa, from A.H. 1099 to 1113 (A.D. 1687—1701), with some imperial edicts issued, and treaties concluded, in the same period.

It begins with the following heading :

در زمان سلطان ابن السلطان السلطان حضرت سلیمان
خان در زمان وزیر اعظم حضرت سیاوش پاشا و در
زمان رئیس الکتاب حضرت نظمی احمدی افندی
طال بقاء و نال ما یقمنده

Contents : Letters of Suleimān II or his Grand Vezīr to the following princes and officials :—To Selīm Girāi Khān of the Crimea, announcing his accession, 2 Muḥarrem 1099, with a letter of the Grand Vezīr, Siyāvush Pasha, to the same, 4 Ṣafer 1099, f. 2 *b*. To the Khān of Bitlis, same date, f. 3 *b*. To Aḥmed B. Zeid, Sherif of Mecca, beginning of 1099, *ib*. To Michael Apafi, prince of Transylvania, including articles of treaty, Muḥarrem and Ṣafer 1099, f. 4 *b*. To Louis XIV of France, two letters, Muḥarrem 1099, f. 6 *a*. To Selīm Girāi Khān, five letters from Rebī' I to Sha'bān 1099, f. 7 *a*. Nishān relating to taxes in the Isle of Scio, Jumāda II, 1099, f. 11 *a*. To the King of England (James II) from the Great Vezīr Muṣṭafa

Pasha, thanking him for the release of Muslim captives, 1 Ramazān 1099, f. 12 *b*. To Mevlāi Ismā'il, ruler of Fez, Sha'bān 1099, f. 12 *b*. To Hasan Pasha, commander of the army in Hungary, Sha'bān 1099, f. 13 *a*. Berāt appointing a Terjumān to the Divan, f. 14 *a*. To Ahmed B. Ghālib, Sherif of Mecca, three letters, Ramazān and Shevāl 1099, f. 14 *b*, 15 *b*. To Selim Girāi Khān, from Shevāl, 1099 to Ramazān 1101, ff. 15 *a*, 17 *a*, 24 *a*, 29 *b*. To the emperor Leopold I and to John III of Poland, Ramazān 1099, f. 16 *a*. To Aurengzīb, A.H. 1100, f. 18 *a*. To 'Abd ul-'Aziz Khān Uzbek, 19 Zulhijjah, 1099, f. 19 *a*. To Shāh Suleimān of Persia, 1 Zulhijjah, 1099, f. 20 *a*. To Ahmed B. Ghālib, Sherif of Mecca, Rebi' I 1100, and Jumāda II, 1101, ff. 21 *a*, 27 *a*. From Behādur Areng Muḥammed Khān B. Seyyid Anūsheh, Khān of Khwārezm, in *Oriental Turkish*, A.H. 1099, with answer dated 1 Jumāda I, 1100, f. 21 *b*. From Eyūkeh Khān, chief of the Kalmāk, with answer from the Grand Vezir, f. 22 *b*. Khaṭṭ i Humāyūn for the suppression of the plundering bands of the Sārijeh and Segbān, Jumāda II, 1100, f. 23 *b*. To Louis XIV in answer to the mission of Castagnères de Châteauneuf, Rejeb 1101, f. 29 *a*. To Tököli, Prince of Hungary (Ortah-Mājār), Ramazān and Zulka'deh 1101, ff. 30 *a*, 31 *b*. To Apafi, of Transylvania, Ramazān 1101, f. 30 *b*. To William III. of England, acknowledging the mission of Sir William Trumbull, Ramazān, 1101, f. 31 *a*. To Muḥsin B. Husein, Sherif of Mecca, with deed of investiture, Rejeb 1102, f. 32 *a*. To Se'adet Girāi, Khān of the Crimea, Sha'bān 1102, f. 34 *a*. To Subhān Kuli Khān, ruler of Bukhārā (1102), f. 35 *a*.

Correspondence of Ahmed II with the following princes: To Se'adet Girāi, Khān of the Crimea, announcing his accession, Shevāl 1102, f. 36 *a*. To Šafā Girāi, Khān of the Crimea, Rebi' II and Jumāda II, 1103, f. 36 *b*. Two Nishāns relating to the Venetian captains Luca della Rocca and Fran-

cesco Baroni, Rejeb 1103 and Zulka'deh 1104, f. 38 *b*. From Shāh Suleimān of Persia, complimenting Ahmed II on his accession, sent with Kelb i 'Alī Kājār, *Persian*, f. 39 *b*. To Sa'd B. Zeid, Sherif of Mecca, A.H. 1103, and Rejeb 1104, ff. 41 *b*, 48 *b*. To William III of England, referring to the death of Sir William Hussey, f. 43 *a*. To Selim Girāi Khān, Jumāda I, 1104, f. 44 *a*. Nishān relating to the estates of merchants from Persian Armenia, Jumāda II, 1103, f. 45 *a*. To Ja'fer Pasha, commander of Belgrade, Rejeb 1105, f. 45 *b*. To Shāh Suleimān of Persia, announcing the Sultan's accession, Rebi' I, 1103, f. 46 *a*. From Behādur Areng Muḥammed Khān B. Anūsheh, Khān of Khwārezm, *Persian*, dated Khiva, 14 Rejeb 1102, f. 49 *b*. To the States General, referring to the mission of Conrad Hemskeerken (1102), f. 51 *a*.

Letters of Muṣṭafa II:—to 'Abdullah B. Hāshim, Sherif of Mecca, with investiture, Rejeb 1106, f. 51 *b*, and deposition of the same, Sha'bān 1106, f. 60 *a*. To Selim Girāi Khān, Rejeb and Sha'bān 1106, Jumāda II, and Sha'bān, 1107, Zulka'deh 1108, ff. 54 *a*, 58 *b*, 62 *a*, 66 *a*, 68 *a*, 88 *a*. To Sa'd B. Zeid, Sherif of Mecca, from Sha'bān 1106 to Jumāda II, 1109, ff. 55 *b*, 64 *b*, 76 *b*, 83 *a*, 86 *a*, 94 *b*. To Behādur Areng Muḥammed Khān, of Khwārezm, Shevāl 1106, and Ramazān 1107, ff. 60 *b*, 67 *a*. Two Nishāns relating to taxes and estates in Scio, Jumāda II, 1107, f. 62 *b*. To Sherif Ismā'il, of Fez, ff. 66 *b*, 84 *b*. To Shemkhāl, ruler of Dāghistān and Kūimūk, inviting him to join in the holy war, Rebi' II, 1108, f. 74 *b*. From Shāh Sultan Husein, of Persia, complimenting Muṣṭafa II on his accession, sent with Abul-Ma'sūm Khān Shāmlū, 1108, and answer, f. 78 *b*. To the chiefs of Hungary (Ortah Mājār) and Transylvania, f. 90 *a*. To Shāh Sultan Husein, from the great Vezir, referring to the Shāh's accession and the mission of Abul-Ma'sūm Khān (1108), f. 92 *b*. To Seyyid Ferj-ullah, Khān of Huveizeb, Zulka'deh,

1109, f. 97 *b*. Nishān relating to disturbances in Baṣrah, Shevāl 1109, f. 98 *b*. From Shāh Sultan Ḥusein, relating to the affairs of Baṣrah (1109), with the Sultan's answer, f. 99 *b*.

In continuation of the above is another series beginning at the other end of the volume and proceeding in the contrary direction. It contains the following documents belonging to the reign of Muṣṭafa II, and relating, for the most part, to the peace of Carlovitz.

List of presents sent with el-Ḥāj Muḥammed Pasha to the Shāh, f. 1 *b*. Nishān in favour of Dimitri Ashkov, Terjumān of the Divān, Zulhijjah 1109, f. 5 *b*. Nishān for the protection of the Christian plenipotentiaries, Rebi' II, 1110, f. 6 *b*. To Shāh Sultān Ḥusein, relating to the affairs of Baṣrah, and announcing the mission of el-Ḥāj Muḥammed Pasha, with a letter of the Grand Vezīr to the Khānkhānān (1110), f. 8 *a*. To Sa'd B. Zeid, Sherif of Mecca, from Jumāda II to Sha'bān 1110, f. 11 *a*. The Persian minister, 'Imād ud-Devleh, to Ismā'il Pasha, governor of Baghdād, relating to the rebels of Luristān, with a letter of the Khān of Ḥuveizeh to the Pasha, f. 14 *b*. Diploma of investiture of Tököli as prince of Hungary, Sha'bān, 1093, f. 16 *b*. From Czar Peter, accrediting Emilianus Ignatiovich Ukraintov, or Ukrainchikov, to treat of a truce, Moscow, Nisān, A. Mundi 7207 (April 1698), f. 17 *b*. Mazzeppa, Hetman of the Barābāsh Cosacks, to the Grand Vezīr, relating to the mission of Ukraintov, 25 May 1699, f. 18 *a*.

A new series begins f. 19 *b*, with the rubric:

هذه قيود نامه همايون در زمان صدر صدور الوزرا
حضرت حسين پاشا يسر الله ما يشاء ورئيس الكتاب
محمد افندي طول الله عمره الواقع في اوائل شهر
رمضان لسنة عشرومايه والف

Muṣṭafa II to Devlet Girāi, Khān of the Crimea, Ramazān, Shevāl and Zulhijjah 1110, ff. 19 *b*, 21 *a*, 24 *a*. To the Sherif of Mecca, Shevāl 1110, ff. 21 *b*, 22 *b*. To

Sherif Ismā'il of Fez, 22 Shevāl 1110, f. 23 *a*. To the Archbishop of Poland, acknowledging the mission of Stanislas Rzewuski, 8 Muḥarrem 1110, f. 25 *a*. To William III of England, accepting the proffered mediation, Muḥarrem 1110, f. 26 *a*. To Czar Peter agreeing to a truce beginning 25 Kānūn I (December) 1110, f. 26 *b*. Nishān relating to Hungarian refugees, f. 27 *b*. To Devlet Girāi Khān, Ṣafer, Jumāda I and Sha'bān 1111, ff. 28 *b*, 54 *b*, 62 *a*. To the emperor Leopold I, ratifying the treaty of Carlowitz; dated Adrianople, Sha'bān 1110, f. 29 *a*. From the same, ratifying the same treaty Vienna, 16 February, 1699 (translation), f. 34. To Leopold I, sent with the ambassador Ibrāhīm Pasha and presents, f. 41 *a*. To Augustus II of Poland, Rebi' I, 1111, f. 43 *a*. From the archbishop of Poland to the Grand Vezīr, 9 August 1699 (translation), f. 43 *a*. From Shāh Sultān Ḥusein, referring to the mission of Ḥājī Muḥammed Pasha, and to the Kurdish rebel Suleimān, with a letter of 'Imād ud-Devleh Muḥammed Ṭāhir to the Grand Vezīr (1111) f. 45 *a*. From Czar Peter, accrediting Ukraintov, Moscow, 2 June, A.M. 7207 (1699); translation, f. 49 *a*. To Augustus II of Poland, ratifying the treaty of Carlowitz, Rebi' II, 1111, f. 50 *a*. To Sa'd B. Zeid, Sherif of Mecca, Jumāda II, 1111, f. 57 *a*. From Louis XIV, accrediting Baron de Ferriol (translation), 18 May 1699, f. 59 *a*. From the Doge of Venice (translation), 27 June 1699, f. 59 *b*. From William III of England (translation), 12 Sept. 1699, f. 60 *a*. From Leopold I, accrediting Graf Oettingen (translation), 10 Sept. 1699, f. 61 *a*. From Augustus II of Poland (translation), 24 Aug. 1699, f. 62 *a*. From the Austrian Minister Graf Starhemberg, acknowledging the mission of Ibrāhīm Pasha (translation), Vienna, 16 May 1700, f. 64 *a*. To the king of Poland, referring to the mission of Graf Leszczinski, Muḥarrem, 1112, f. 64 *b*. Treaty with Czar Peter, negotiated by Ukraintov,

26 Muḥarrem 1112, f. 65 *b*. From the States General of the Netherlands, relating to custom-dues (translation), f. 70 *a*. To Czar Peter, sent by return of Ukraintov, Ṣafer 1112, f. 71 *b*. To 'Imād ud-Devleh (Mirza Ṭāhir) Ṣafer 1112, f. 72 *b*. To Leopold I, sent with Graf Oettingen, Rebī' II, 1112, f. 74 *a*. To Sa'd B. Zeid, Sherīf of Mecca, Jumāda I, 1112, ff. 77 *b*, 79 *a*. To Muṣṭafa Pasha, governor of Baghdād, with a Khal'ah, f. 78 *b*. From Leopold I and from Graf Starhemberg (translation), Vienna, October 1700, f. 80 *a*. From Czar Peter (translation), same date, f. 82 *b*. To the Grand Vezīr on the affairs of the Nogais and Ghāzī Girāi Khān, Rebī' I, 1112, f. 83 *b*. From Comte de Ferriol to the Grand Vezīr, relating to his grievances, with the latter's answer, f. 85 *a*. Treaty with Russia, ratified by Czar Peter, Moscow, 30 Dec. 1700, f. 88 *b*. Khatt i Humāyūn ordering the celebration of the Prophet's birth-day in Mecca, Ṣafer 1113, f. 94. To the States General, Ṣafer 1113, f. 95 *b*. To the Doge of Venice, recapitulating the articles of the treaty, Adrianople, Rebī' I, 1113, f. 96 *b*. Minutes of negotiations relating to the passage of Russian ships through the Bosphoros, f. 109 *b*.

The following two pieces are later additions. The first contains the terms granted by the Grand Vezīr, Baltajī Muḥammed Pasha, to Czar Peter on the Pruth, 6 Jumāda II, 1123, f. 111 *a*. The second is an undated letter of the Grand Vezīr 'Alī Pasha to Sa'd, Sherīf of Mecca, written from Salonik, when preparing for war with Venice (1127), f. 112 *a*.

FIRMANS AND LEGAL PAPERS.

Stowe, Or. 21.

A paper roll, 3 feet 5 in. by 13½ in., containing 8 lines about 10 in. long, written, partly in gold, in the Divani character, with the Ṭughrā at the top.

Nishān i Sherīf, transferring the military fief of St. Thomas, in the district of Temesvar, Hungary, from Kātib 'Alī, on his resignation, to his son Muḥammed. 'It is addressed to Yūsuf, Beglerbegi of Temesvar, and dated Constantinople, and at the back 18 Shevval, 1037 (A.D. 1628).

طمشوار سنجاغنده وناحيه سنده سنطوماس
نام قريه

On a separate slip is a short Latin description of the above document in the handwriting of Salomon Negri.

Sloane, 3201c.

Paper roll, 18½ in. by 6¼; 24 lines 4¼ in. long; written in Nestalik, A.D. 1646.

Legal decision of Ibrāhīm, Kāzī of Smyrna, in favour of an English merchant named صام برنادسته (Sam Barnardiston?) against the claim of Ḥusein Chelebi, a merchant of Smyrna; dated 4 Zulka'deh 1056, and bearing at the top the seal and signature of the Kāzī.

It is endorsed "The Cadycs Hoget about Usine Chellabe, December the 10th 1646."

Add. 22,910, foll. 40, 41.

Two sheets 17½ and 15½ in. by 9; 15 and 12 lines 6½ in. long; written in the Divani character, bound up with the first volume of the papers of Dr. John Covell.

I. Fol. 40. An imperial Firman delivered to John Covell جوان توول at the request of the English Ambassador [Sir John Finch], for sailing from Constantinople to the Dardanelles, Scio and Smyrna; dated in the first days of Ṣafer A.H. 1088 (March 1677).

II. Fol. 41. A similar Firman granted to the same at the request of John Finch, knight, جوانى فنش قوالير, for travelling through Anatoli from Smyrna to Aleppo; dated beginning of Jumāda II, A.H. 1087 (August 1676).

Both firmans have at the top the Ṭughrā of Sultan Muḥammed IV.

John Covel, D.D., Master of King's College, Cambridge, was appointed in 1670 chaplain to Sir Daniel Harvey, Ambassador to the Porte. For the remaining contents of the volume, see the Catalogue of Additions to the MSS. in the British Museum 1854—1860, pp. 774—779.

Add. 22,135.

A paper roll, 4 feet 7 in. by 25 in.; 8 lines 18 in. long; written in large and elegant Divani.

An Imperial Berat, or Exequatur, granted, at the request of the English Ambassador at the Porte, Sir John Finch, جوانی فنس قوالیر, to Samuel Bury (?) نسام ال بری, appointed Consul in Cyprus in place of Roger Cook روچور قوق deceased; dated Constantinople, 12 Ramazān 1088 (November 1677).

At the top is the Ṭughrā of Sultan Muḥammed IV, richly illuminated.

Sloane, 3250.

A volume, 13½ in. by 9, containing papers of various sizes, written in Divani, in the 17th century, viz.:

1. A letter of Kapudan Pasha Ibrāhīm, in answer to a letter of the Grand Vezīr dated 3 Jumāda I (no year), informing him of the dispatch of 'Abd ur-Raḥīm Pasha to Rhodes, in the ship of the late Grand Vezīr Ibrāhīm, and of 'Abd ul-Ḳādir Pasha with ten ships from Scio to the Morea.

The writer is probably Ibrāhīm Mişirli Zādeh, who was Kapudan Pasha A.H. 1097-9, and the late Vezīr referred to Ḳarah Ibrāhīm (A.H. 1095-7).

2. An imperial Nishān addressed to the Ḳāim Makām Aḥmed Pasha, governor of Istambul, enjoining the payment to the late English

Ambassador (Paul Pinder) of a sum due to him by میخال استارچه (Michael Starzer) Chargé d'Affaires (قیو كندا) of the German Emperor; end of Jumāda II, 1030 (May 1621).

3. An imperial Firman for post-horses from Yenishehr to Buda, with a blank space for the name of the traveller; dated beginning of Jumāda I, 1080 (September 1669)

4. Copy of an imperial Nishān addressed to the Kāzi of Smyrna, Feiz-ullah, late Kāzi 'Asker of Anatoli (Ebu Sa'īd Zādeh Feiz-ullah Efendi, 1077-9) enjoining him to refer to the Porte, pending the arrival of the English ambassador [Sir John Finch], the claim raised against an English merchant converted to Islamism, and now called Muṣṭafa, by his former partners; dated Bābā Ṭāghī, beginning of Zulḳa'deh 1084 (February 1674).

It is endorsed: "Copie of the Command taken out at Babba by Sigr. Jionacki against Sayer."

5. Promise to pay within three months to Ḥavājah Kemāl a sum of 5881 piasters for capital borrowed from him and interest; signed Muṣṭafa Agha, Sha'bān 1081 (1670).

Add. 5027H.

A paper roll 20 in. by 12; 14 lines 8 in. long; written in Divani.

Copy of a Nishān i Humāyūn, appointing the Jew Isaac chief-interpreter to Captain Luca della Rocca, a Venetian officer in the Turkish service (see p. 88 a, f. 38), and granting him the usual immunities; dated Edirneh [Adrianople], beginning of Jumāda II, A.H. 1106 (January 1695).

Lansdowne, 1046.

A volume in the shape of a scrap-book, 18 in. by 11, containing papers of various sizes in Persian, Arabic, and Turkish. It forms, with the two next following nos. (Lansd.

1047-8), a collection of documents produced by some Armenian merchants of Baṣrah in a law-suit brought before the Court of King's Bench in 1751, for the recovery of their property on board the 'Santa Catherina,' seized by Admiral Griffin in 1746. See the Pers. Catal., p. 407, and the Lansd. Catal., p. 270.

The contents of the present volume are mostly Persian and Arabic. The following two papers only are Turkish:—

Fol. 82. Copy of a decision of the Kāzi of Baghdad, declaring Ḥāji Muḥammed to be the legal executor of Seyyid Mir, of Bengal, deceased in that city ten months before date. It is dated 5 Jumāda II, 1158 (A.D. 1745).

Fol. 83. Copy of a certificate of the Kāzi of Baghdad, declaring that a sum due to the said Seyyid Mir by Khwājeh Simon, of Bengal, had been duly paid to the heirs of the former; dated 27 Jumāda II, 1158.

Add. 12,086.

A paper roll 12½ feet by 8½ in.; written in Kyrma and small Divani, about A.D. 1750.

A series of ministerial orders with dates ranging from A.H. 1163 to 1165.

They relate to the immunities of the Voinūks وینوق, or Christian grooms employed in the army, to appointments or promotions of writers of the Divan, and to grants of military fiefs to Muteferriḳahs.

Add. 21,409.

A volume 14 in. by 9; containing miscellaneous Oriental papers of various sizes. The following are Turkish:—

No. 3. Permit to a French ship for passing the Dardanelles, 21 Jumāda II, 1230 (1815) with the seal of Osman, Eḡmīn of the Customs.

No. 4. Hunting-licence granted to a French gentleman (name in blank) for the imperial parks in Rumili and Anatoli, A.H. 1243 (1827); signed Kāmil, Ser-Tufenkji.

Add. 15,730A.

A paper-roll 30 in. by 19½; 10 lines 18½ in. long; written in Divani.

An imperial Firman allowing the English ship "Crown," Captain Isaac Wilson, to pass the Custom-house and the Dardanelles; beginning of Jumāda II, 1231 (May 1816).

Add. 25,631.

Fol. 58; 15 in. by 10¼; presented by Decimus Burton. Miscellaneous papers, Turkish and Arabic, brought back from Egypt by the traveller James Burton, who died 1862. See the Arabic Catalogue, p. 699 b.

The following are Turkish:—

A Firman issued by the Divan of Cairo, with the seal of Muḥammed 'Alī, empowering James Burton to explore Suez, Kossair, and the Ṣa'īd in search of mines; 10 Shevṣāl 1237 (July 1822), f. 1.

A letter of the Kyahya Beg to Burton, acknowledging the receipt of samples of a copper mine, and announcing the sending to him of tools and provisions; 12 Sha'bān 1238 (April 1823), f. 2.

The same to the same, announcing the dispatch of another Agha in place of Ḥāfiz Agha, 5 Ramaḏān 1238, f. 4.

Another Firman allowing Burton to travel through Upper and Lower Egypt; 1st Sha'bān 1239 (April 1824), with an Italian translation, ff. 7, 8.

A third Firman, allowing Mr. J. Burton, Mr. Humphreys, and Mr. Davy (?) to travel to Mount Sinai and to Upper Egypt as far as Dongola; 13th Sha'bān 1245 (February 1830), f. 31.

Note of Ṭayyib Efendi, Nāzir of Ibrāhīm Pasha, to 'Omier Aghā, about some giraffes رفيفه; given by the Pasha to Burton to take to Europe, 26 Jumāda II, 1249 (November 1833), f. 58.

COLLECTIONS OF LETTERS,
INSHAS, OR LETTER-WRITERS.

Add. 5971.

Foll. 143; 8 in. by 5.

[HILGROVE TURNER.]

I. Foll. 3—73; 11 lines 2½ in. long; written in Kyrma, with red-ruled margins; Sha'bān, A.H. 1022 (A.D. 1613).

مکاتب المفید

An Inshā, or letter-writer, by Yūsuf B. 'Abdullah, with the heading *هذا کتاب ان شاء مکاتب المفید کاتب انندیله لازمدر**حمد بی حد و ثنای بی عد اول خالق*
*جن و ناس و رازق اجناس*The preface is dated from *مهرسدهء Karatak* قره طوق, the first of Muḥarrem A.H. 943. The work is divided into nine chapters (Faṣl) described as follows: *فصل اول شفقت نامه لر* بیاننده در *فصل ثانی عرض لر تضرع نامه لر بیاننده در* *فصل ثالث اشتیاق و افتراق نامه لر بیاننده در الخ*The division into chapters, however, is not observed in the body of the work, although the letters are arranged in accordance with it. There are first letters of recommendation in favour of a Beg, of a Kāzī, of a Muderris, of a Sheikh, of an Imām, and of other persons of lower grade, f. 6 b; then various petitions addressed to the Porte *در دولت*, f. 24 a; letters expressive of affectionate longing *اشتیاق نامه*, f. 30 b; congratulatory letters on an appointment to the governorship of Rumili, and to a Kāziship, f. 31 b; familiar letters, f. 33 b; and forms of address to the Pādishāh, Shehzādeh, Vezir, Mufti, to inferior officials and to relatives, f. 34 b.At the end are a title deed *طیو نامه*, revenue-returns of fiefs *مقاطعه*, tables of unlucky days and hours, rules of arithmetic, and tables ofthe numerical figures called *Siyākat*, ff. 42 a—56 a, all of which, according to the preface, form part of chapter 9. A *لغت انشا*, or vocabulary of Arabic and Persian words used in correspondence, explained in Turkish, ff. 55 a—72 b, although inserted before the author's conclusion, does not seem to belong to the original work.

II. Foll. 74—105; 13 lines 2½ in. long; written in large Divani, in the 17th century.

A collection of letters with the heading *کتاب انشا*, by the side of which is written by the same hand, but in a much smaller character, *تاج زاده شهر رمضان شریف سنه ۱۰۲۷*

They are partly real letters with rubrics giving the writer's name, partly models of letters such as officials or relatives should write to each other. They are not arranged on a systematic plan.

The following are the rubrics of the first three letters:

وزیر اعظم طرفندن سلسیره ده محافظه ده اولان وزیر
کنعان پاشایه توابعیلری اوزرنده اولان زعامت تیمار
ایچون یازدوغی مکتوب صورتی در
سابقا یکی ایل اغاسی اولان اوچی زاده نک مکتوبی در
وزیر اعظم طرفندن سیواس بکلرکیسنه زعامت
ضبطیچون یازیلانج مکتوب در

The real letters included in the collection bear no dates; but they evidently belong to the reign of Sultan Murād IV, A.H. 1032—1049. They are written by Vezirs, Pashas, and other officials of that period, and refer mostly to fiefs and military matters.

The following are of some historical interest: Rejeb Pasha, Lieutenant of the Grand Vezir, to Deli Yūsuf Pasha, governor of Rumili, announcing Khusrev Pasha's safe conveyance of his artillery from Baghdād to Mossul [A.H. 1040], f. 81 a. Sultan Murād IV to Tātār Khan, after taking Erivan [A.H. 1045], f. 96 a. Murteza Pasha to his Kyahya, announcing the arrival of Shāhīn Agha with the Polish envoy on the 13th Shevāl [1044]

at the imperial camp, f. 97 *b*. Dilāver Pasha to his father, on the relief of Van by Murteza Pasha, f. 100 *a*. Murād IV's bulletin on the taking of Baghdād [1048], f. 102 *a*. The same to the Pashas sent to the succour of Erivan, f. 104 *a*.

Tāj-Zādeh, whose name appears on the first page, is probably Tāj-Zādeh Muḥammed Efendī, whose Inshā, dated A.H. 1048, is noticed by Krafft, p. 29. See also the Gotha Catalogue, p. 11, Uri, p. 307, and the Vienna Catalogue, vol. i., p. 290. He is not to be confounded with another well-known letter-writer, Tāji Zādeh Ja'fer Chelebi, who was put to death by Selīm I, A.H. 920. See Kīnālī Zādeh, f. 70, and Gesch. der Osm. Dichtkunst, vol. i., p. 180.

III. Foll. 106 — 135; perfectly uniform with art. ii., and written by the same hand.

Another collection of letters with the heading *هذا كتاب انشا*.

It is of the same kind and of the same period as the preceding, and is also imperfect at the end. It begins, like the latter, with a letter written by the Grand Vezīr to Ken'ān Pasha, commander of Silistria, to secure to men serving under the former the possession of their military fiefs. It includes several letters of a Grand Vezīr not named, one of the Sultan's to the Agha of the Janisseries, letters of the governors of Diyarbekr and Egypt, and lastly a letter of Mesīh Pasha, dated 1st Safer A.H. 1048, relating to men dispatched from Egypt to serve in the Persian campaign, f. 130 *b*.

Arundel, Or. 29.

Foll. 239; 5¼ in. by 4; written by various hands in the 17th century.

A miscellaneous volume, for the contents of which see the Arabic Catalogue, p. 243. The following part alone is Turkish:

Foll. 194—218; 15 lines, 2½ in. long; written in small and neat Kyrma.

A fragment of a collection of letters, without title or author's name. It is stated at the end of the preface, f. 195 *b*, that the work is divided into five sections نوع, the contents of which are described as follows: نوع اول تهنیت نامه در نوع ثانی شفاعت و سپارش متضمن اولان رقعہ در نوع ثالث تحیت نامه در کہ محض عرض اشواقہ منحصر در الغ

The same division and the same headings are found in the Munshe'at of Kīnālī-Zādeh, as described in the Vienna Catalogue, vol. i., p. 266. The present fragment, which is evidently part of that work, does not extend beyond the first section, which contains letters of congratulation. The last rubric is *تهنیت*

منصب و عزرو [عذر] تقصیر ایچون تحریر اولندی

The author, 'Ali B. Emrullah Kīnālī-Zādeh, commonly called 'Ali Chelebi, was born in Sparta, Livā of Ḥamid, A.H. 916, was successively Kāzi of Damascus, Cairo, Brusa, Adrianople and Constantinople, and died as Kāzi 'Asker of Anatoli, at Adrianople, on the 7th of Ramaẓān A.H. 979. His son, Ḥasan Kīnālī-Zādeh, the biographer of poets, devotes to him a long notice, Add. 24,957, ff. 187—199, and speaks in the highest terms of the matchless elegance of his epistolary compositions. See also Zeil ush-Shakā'ik, f. 62 *a*, Tārīkh Pechevi, vol. i., p. 458 (in both of which he is called 'Alā ud-Dīn 'Alī B. Muḥammed), and Gesch. der Osm. Dichtkunst, vol. ii., p. 341.

The present work is mentioned under *منشآت*, Haj. Khal., vol. vi., p. 185. Two copies are noticed by Krafft, p. 28.

Harl. 1815.

Foll. 99; 8½ in. by 4¼; 19 lines 2½ in. long; written in small and neat Kyrma about the close of the 16th century.

A collection of letters and models of epistolary style, without author's name, beginning with the rubric *مرحوم سلطان سلیمان*

پاشا [پادشاه] حضرتلری شاه طهماسبه کوندردوکی
نامه نك صورتيدر

The first part comprises the following letters of historical interest: Sultan Suleimān to Shāh Ṭahmāsp, declaring war against him, and announcing that he had crossed the sea at the beginning of Safer (A.H. 941), f. 1 *b*. Prince Selīm to Shāh Ṭahmāsp, informing him of the defeat and flight of his brother Bāyezīd, and urging his extradition, (A.H. 966), f. 3 *a*. The Shāh (Sultan Muḥammed) to the Sultan (Murād III), referring to the death of Shāh Ismā'il and suing for peace; sent with Maḳsūd-Khān (A.H. 988), f. 5 *b*. Serdār Mustafa Pasha to the Grand Vezīr Muḥammed Pasha (Sokolli), relating his campaign in Shirvan in two separate reports, beginning respectively on the 6th of Jumāda II, and on the 6th of Rejeb A.H. 986, f. 7 *b*. Haider Pasha, Beglerbegi of Sīvās, to his Kyahya, announcing his victory over Imām Ḳulī Khān in Demur Kapu, on the 16th of Rebī' II, A.H. 991, f. 16 *a*. Report on the naval engagements of Piyāleh Pasha near Malta, in the months of Shevāl and Zulḳa'deh (A.H. 972), f. 18 *a*. Piyāleh Pasha to Ḥasan Pasha, Beglerbegi of Algiers, on the taking of Gerba; written from Prevesa, 3 Zulḳa'deh (A.H. 967), f. 23 *a*. Pertev Pasha to the Ḳāzi of Adrianople on the taking of the fortress of Gyula (Hungary) on the 4th of Safer (A.H. 974), f. 29 *a*. Four letters of the Grand Vezīr to the Beglerbegi of Algiers, congratulating him on his victories over the infidels, and enjoining him to assist Ḥasan Pasha, son of the "late" Khair ud-Dīn Pasha (Barbarossa) f. 31 *b*. The Sultan (Suleimān) to Prince Muṣṭafa, exhorting him to apply himself to study, f. 33 *b*.

The rest of the volume is taken up with models of letters of condolence, congratulation, recommendation, etc., to Vezīrs and other men of rank, for the most part without writer's name. The following are named as writers in a few of the rubrics: Kemāl

Pasha Zādeh, f. 37 *a*; Ebus-So'ūd Efendi, ff. 37 *b*, 50 *b*; Ḳāsim Aghā, secretary of the Divan, ff. 29 *a*, 49 *b*, 51 *b*; Muḥyī Chelebi, ff. 55 *a*, 56 *b*, 57 *b*; Ḥāmid Efendi, f. 56 *a*; Mevlānā Buzurg, f. 71 *b*; Aḥmedī, f. 93 *b*.

A.H. 995, which appears at the end of three models of letters, ff. 97 *b*, 98 *a*, 99 *a*, was probably the current year at the time of composition.

Add. 5967.

Foll. 99; 8 in. by 5½; 11 lines 3½ in. long; written in Divani, apparently in the 17th century. [HILGROVE TURNER.]

A collection of letters, imperfect at the beginning and end, and wanting also a few leaves in the body of the volume.

Among many models of official and familiar correspondence, arranged without any apparent plan, it includes the following genuine letters: An admiral to the Sultan, announcing his arrival at Cyprus on the 13th of Jumāda II, and the capture of three Venetian men-of-war off Famagusta, f. 3 *a*. Shāh Ṭahmāsp to Prince Selīm, interceding in favour of the fugitive Prince Bāyezīd, ff. 7 *b*, 2, 9—12 (longer than the Persian original as given by Eivaghli, Add. 7688, f. 91 *b*). Mufti Khwājah Chelebi (Sa'd ud-Dīn) to Aḥmed Pasha, with congratulation and advice on his appointment as Grand Vezīr (A.H. 987), f. 12 *a*. Kemāl Pasha Zādeh to Sa'di Chelebi, consoling him on his deposition from the Ḳāziship of Constantinople (A.H. 940), f. 16 *b*. Ḳinali Zādeh 'Alī Chelebi to the Grand Vezīr Rustem Pasha, congratulating him on his return to Constantinople after the war (A.H. 962), f. 17 *b*. The Sultan (Murād III) to Shāh 'Abbās I, declaring his peaceful intentions, and mentioning the departure of the Gilan fugitive (Khān Aḥmed) for Baghdād (A.H. 1001; v. Na'imā, vol. i., p. 41), f. 50 *a*.

Some letters without writer's name relate to official matters and military transactions in Bosnia and Hungary. One of them,

f. 56 *b*, is dated A.H. 1001. Others are signed *Mesīhi* *الفقير افقر مسیحى بنده کمتر*; see ff. 65 *b*, 66 *b*.

Add. 11,739.

Foll. 41; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 17 lines 4 $\frac{3}{4}$ in. long; written in a cursive character, verging on *Divani*, apparently in the 17th century.

A collection of models of familiar and official letters, imperfect at the beginning. The dates found at the end of many examples of official correspondence range from A.H. 982 to 1028. The name of *Kerkūk*, which is of frequent occurrence, and the occasional mention of the neighbouring places, *Erbīl*, *Shehrezūl*, and *Mossul*, point to the locality where the work was compiled.

At the end are found the three following royal letters: *Shāh Tahmāsp* to *Sultan Suleimān*, accrediting *Emīr Kemāl ud-Dīn Ferrukhzād Beg* to treat of the peace, *Persian* (A.H. 961; see *Gesch. des Osm. Reiches*, vol. iii., p. 325), f. 32 *a*. *Suleimān* to *Shāh Tahmāsp*, announcing the defeat and flight of *Prince Bāyezīd*, and asking for his extradition to *Prince Selīm*, conveyed by *Sinān Beg* (A.H. 967; *ib.* p. 372); imperfect at the beginning, f. 35 *a*. Answer of *Shāh Tahmāsp* to a letter of *Prince Selīm* brought by *Tūrāk Aghā*, interceding in behalf of *Prince Bāyezīd*; sent with *Seif ud-Dīn Agha Zulkadri*, ff. 35 *b*—37 *b*. The first two of the above letters, and the *Persian* original of the third, are found in the collection of *Eivāghlī Haider*, Add. 7688, ff. 86 *a*, 82 *b*, and 91 *b*.

Foll. 39—41 contain some *Ghazals* by *Bākī*.

Or. 1169.

Foll. 65; 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 17 lines, 2 $\frac{1}{2}$ in. long; written in fair *Nestalik*, with *Unvān* and gold-ruled margins, apparently in the 17th century. [ALEX. JABA.]

A collection of fifty-two letters by *'Azmi*

Zādeh Efendi, with the following endorsement written in the author's life-time *منشآت عزمى زاده افندى سلمه الله و ابقاه*

It has no preface, and begins with the rubric *علماء شامدن شيخ حوسن بورينى ىه ارسال اولنان* [صورتى در] *مکتوبک*, the first letter being addressed to *Hasan Būrīni*, of *Damascus*, who died A.H. 1024 (see the *Arabic Catalogue*, p. 601 *a*.)

Muṣṭafa B. Pīr Muḥammed, called *'Azmi Zādeh*, and poetically surnamed *Hālātī*, born A.H. 967, was one of the first poets and most elegant writers of the period. He was successively *Ḳāzī* of *Damascus*, *Cairo*, *Brusa*, *Adrianople* and *Constantinople*, and was ultimately raised to the post of *Ḳāzī 'Asker* of *Rumili*. He died on the 26th of *Sha'ban* A.H. 1040. See *Fezlekeh*, vol. ii., p. 135, and *Gesch. der Osm. Dichtkunst*, vol. iii., p. 214.

A volume containing sixty letters of *'Azmi Zādeh* is noticed by *Hammer*, *Gesch. des Osm. Reiches*, vol. iv., p. viii. Thirteen are preserved in a *Vienna MS.* described by *Flügel*, vol. i., p. 265.

Rubrics prefixed to the letters state to whom they were written, from what place, and, in some cases, on what occasion. They are due to the writer himself, who, in one instance, f. 51 *b*, refers to his deposition from the judgeship of *Damascus*. The letters were written, for the most part, from the last-named place, and from *Adrianople*; the dates range, as far as they can be determined, from A.H. 1010 to 1030. The following are the principal persons addressed: *Ja'fer Pasha*, governor of *Yemen*, ff. 5 *a*, 60 *b*; *Yaḥya Efendi*, ff. 8 *a*, 12 *b*; *Sherif Efendi*, *Ḳāzī* of *Damascus*, ff. 9 *b*, 17 *a*; *Es'ad Efendi* (*Mufti* A.H. 1024—34), ff. 14 *b*, 63 *b*; *'Abdul-Ghani Zādeh Efendi* (*Nādirī*; d. A.H. 1036), ff. 18 *b*, 33 *a*, 42 *a*, 50 *b*; the *Kapudan Pasha Jighaleh Zādeh* (A.H. 1006—1013), f. 26 *a*; *Hāfiz Aḥmed Pasha*, governor of *Damascus*, ff. 20 *b*, 62 *a*; the *Muftis Muṣṭafa Efendi* (A.H. 1011—1015),

f. 22 *a*, and San' Ullah Efendi (A.H. 1008—1015), ff. 23 *a*, 24 *b*; Ghāzi Girāi, Kbān of Crimea (A.H. 996—1017), f. 27 *b*; 'Abd ul-'Azīz Efendi, ff. 34 *b*, 44 *a*, and the Grand Vezir Naşūh Pasha (A.H. 1020—1023), ff. 36 *a*, 41 *a*, 48 *a*, 51 *b*.

Or. 1139.

Foll. 120; 10½ in. by 5¾; 29 lines 3⅓ in. long; written in small and close Neskhi, apparently in the 18th century. [ALEX. JABA.]

I. Foll. 1—79.

منشآت الانشا

The epistolary compositions of Muḥammed B. Muḥammed Oḳchi Zādeh, محمد بن محمد اوچى, with a preface by the author.

Beg. حمدا لمن خلق الخور العين للسعدا وقال انا
انا انشاناهن انشاء

The author was the son of Oḳchi Zādeh Muḥammed Pasha, governor of Haleb, and took the poetical surname of Shāhī. He was born A.H. 960, became Re'is ul-Kuttāb A.H. 1004, and afterwards Nishānji. He died A.H. 1039. See Fezlekeh, vol. ii., p. 127, Gesch. des Osm. Reiches, vol. iv., p. 272, note *c*, p. 603, note *i*, and Osm. Dichtkunst, vol. iii., p. 209.

In a preface written in a very verbose and flowery style, the author gives an account of his own career. Enrolled at an early age in the ranks of the Divan-writers he quickly rose to the post of Re'is ul-Kuttāb, and soon after to the more exalted office of Tevḳī'i or Nishānji. But the iniquitous rule of a Grand Vezir called Ḥasan (Khādim Ḥasan, A.H. 1006) and of a no less corrupt Mufti (Bustān Zādeh) compelled him to retire from official life and to repair to Mecca. The author dwells at some length on his subsequent re-instatements and depositions, and draws a dark picture of the prevailing corruption, and of the state of anarchy which culminated in the tragic end

of the Sultan (Osman II, A.H. 1031). After enlarging on the high position which masters of epistolary style held in former times, he states that the present collection comprises the letters written by himself, as Nishānji, in the name of Sultans or Vezirs to the king of Persia, as well as friendly epistles addressed by himself to eminent men of his time.

The preface concludes with a panegyric on the lately appointed Mufti Yaḥya Efendi (A.H. 1031), who had re-instated him in his office, and to whom the work is dedicated.

Contents: the author's preface, f. 1 *b*. Five letters addressed by the Sultans of Turkey, or the Grand Vezirs, to Shāh 'Abbās I of Persia, f. 8 *b*. These letters are not dated, neither do they give the names of the Sultans for whom they were written; but, judging from their contents, they range from the reign of Muḥammed III to that of Muşṭafa I. The first relates to the Persian refugees, Khān Aḥmed of Gilān and Nejeḥ Ḳuli Khān, and to the dealings of Ḥasan Pasha, governor of Baghdād, with the rebel chief of Ḥuveizeh. The last is written in the name of Muşṭafa I, and contains a reference to his nephew and predecessor Osman II (they do not correspond with any of the same Sultan's letters included in the collection of Eivāghli). Letters of the author to officials and personal friends, f. 19 *b*. The names of the persons addressed are not given, except in the case of one letter written to (Siliḥdar) Ibrāhīm Pasha on his appointment as governor of Egypt (A.H. 1031). At the end f. 73 *a*, are forms of letters announcing the accession of a new Sultan.

Collections of letters by the same author are noticed in the Catalogues of Uri, p. 307, Krafft, p. 29, No. 88, S. Petersburg, pp. 530, 540, Vienna, vol. i., p. 285, and Gotha, p. 208. See also Gesch. des Osm. Reiches, vol. ix., p. 248, No. 166.

II. Foll. 80—120. Letters of 'Abd ul-Kerīm Efendi منشآت عبد الكريم افندی, with a

preface by an anonymous editor, who collected them after the author's death.

هزاران هزار حمد بدیع و ثنای جمیل کہ
عنوان طراز

'Abd ul-Kerim B. Sinan, a native of Adrianople, went as a youth, about A.H. 990, to Cairo, where he pursued literary studies. He was appointed, A.H. 1028, Kāzi of Haleb, and transferred, A.H. 1030, in the same capacity to Cairo, where he stayed only five months. He then returned to his native country, was appointed Kāzi of Brusa, and died between A.H. 1040 and 1049. See *Khulāsat ul-Eṣer*, Add. 23,606, ff. 528—530. He wrote, under the title of *Terājim Kibār el-'Ulemā*, biographical notices of some Vezirs and learned men of his time. See the Vienna Catalogue, vol. ii., p. 355. The editor of his letters was, according to *Haj. Khal.*, vol. vi., p. 185, Mevla 'Ismetī, who was afterwards raised to the office of Kāzi 'Asker of Rumili, and died A.H. 1075. See *Gesch. der Osm. Dichtkunst*, vol. iii., p. 456.

The letters, which were written for the most part from Haleb or Brusa, have no dates, but have rubrics showing the persons to whom they were addressed. Of these the principal are—Yahya Efendi (Mufti, A.H. 1031—1053), ff. 81 *a*—84, 88 *b*, 114 *a* (one of these letters relates to the fall of the Grand Vezir Mereh Husein, A.H. 1032); Mufti Muhammed Efendi (A.H. 1015—1024), ff. 85 *b*, 90 *b*; Es'ad Efendi (Mufti, A.H. 1024—1031), ff. 87 *a*, 91 *b*; 'Abd ul-'Aziz Efendi, f. 94 *b*; Ghanī Zādeh Efendi (Kāzi 'Asker, A.H. 1023—1034), f. 95 *a*; the Grand Vezir Naṣūh Pasha (A.H. 1020—1023), ff. 97 *a*, 113 *a*; 'Azmi Zādeh Efendi, f. 109 *a*, and Veisi Efendi, f. 115 *a*.

Besides the letters the collection includes some eulogies, or biographical notices, of the following men: the Grand Vezir Lala Muhammed Pasha (A.H. 1013—1015), f. 99 *b*; Hasan Pasha, governor of Egypt (A.H. 988—991), f. 100 *b*; (Yāvuz) 'Ali Pasha, governor

of Egypt and Grand Vezir (A.H. 1010—1013), f. 101 *b*; the Grand Vezir Murād Pasha (A.H. 1015—1020), f. 103 *a*; and an account of the death of Tokhtamish Girāi Khān and his brother 'Ināyet Girāi Sultān (A.H. 1016; see Fraser, *Annals of Naima*, p. 352, *Fozlekeh*, vol. i., p. 300, and Hammer, *Gesch. der Chane der Krim*, p. 94), f. 106 *b*.

Collections of 'Abd ul-Kerim's letters are noticed in the Catalogues of Krafft, p. 30, of Vienna, vol. i., p. 270, and of Aumer, No. 231.

Add. 9704.

Foll. 56; 8 in. by 5; 13 lines 3¼ in. long; written in Divani, with ruled margins, dated Zulka'deh, A.H. 1061 (A.D. 1651).

[HODGSON.]

A letter-writer, with the heading کتاب انشا, containing, besides a few real letters, models of letters to be written to Muftis, Kāzi 'Askers, Vezirs, Kapudans, and other officials, as well as to friends and relatives.

It begins with the rubric بغداد سفرنده سعادتلو پادشاهک ایچ اوغلانلرندن بر ایچ اوغلانی مرحوم قزلباغاسنه ارسال ایلدوکی مکتوبک صورتیدر

The collection includes the following letters of historical interest: a page of Sultan Murād IV to the Kızlar Aghasi, describing the siege of Baghdād, dated 19th Sha'bān, A.H. 1049 (read 1048), ff. 1—15. Murād IV, from Erzerum, to the Shāh (Safi), after the taking of Baghdād, ff. 15—17. A soldier to his brother, reporting Murād's arrival before Baghdād, and the beginning of the siege on the 9th of Rejeb (A.H. 1048), f. 36 *b*. Journal of Mūkhāni Muhammed Efendi, secretary of Silihdār Muṣṭafa Pasha, describing the siege and storming of Baghdād, from the 8th of Rejeb to the 16th of Sha'bān (A.H. 1048), ff. 38—42.

Foll. 43—55 contain: 1. A tract on the divine origin of the holy banner, and on the banners given by Muhammed to his generals, beg. اولاً سنجاغک اثباتی اولدر که الله تعالی حضرت آدم علیه السلام جبرائیلی کوندردی

f. 43 *b*; 2. A chronological table of the Osmanli Sultans, and of the principal events in Turkish history, down to A.H. 1055, with some later additions, down to A.H. 1189, f. 46 *b*; 3. An astrological fragment on horoscopes, ff. 52—54.

Add. 19,804.

Foll. 90; 8 in. by 5 $\frac{1}{4}$; 11 lines 3 $\frac{3}{4}$ in. long; written in a fair Divani; dated end of Rebi' II, A.H. 1075 (A.D. 1664).

A collection of letters written by Veisi Efendi and some other writers, beginning with the following rubric: انشاء مبارکه که مرحوم سلطان سلیم ابن بایزید خان علیه الرحمة والرضوان حضرتلری مصر عزیزى فتح ایتدکلى شیخی افندی ارسال ایتدکلى بشارت نامه مرغوبه نک صورتیدر

This relates only to the first article in the volume, a letter written to the Porte to announce the conquest of Egypt by Sultan Selim (A.H. 923). Of the writer, Sheikhi Efendi, no notice has been found.

The letters have rubrics stating the names of the writers, and, in some cases, also the persons addressed. Most of them are by Veisi Efendi, who died A.H. 1037 (see p. 29 *a*), and whose letters have been collected. See Haj. Khal., vol. vi., p. 186, the Vienna Catalogue, vol. ii., p. 270, and Krafft's Catalogue, p. 29, No. 85. They are as follows: Veisi to the Vezir Uveis Pasha, describing the drawbacks of the office of Kāzi, and asking to be released from it, f. 3 *a*. The same to the Grand Vezir, Naşūh Pasha (A.H. 1020—1023), f. 8 *b*, and to the Sheikh ul-Islām, f. 10 *b*. 'Abd ul-Kerim Efendi, as Kāzi of Brusa (see p. 98 *a*) to Veisi, f. 10 *b*. Veisi to an official not named, f. 23 *b*, to the Sheikh ul-Islām, f. 25 *a*, to the Sheikh ul-Islām Khwājah Zādeh Muhammed (A.H. 1015—1024), f. 28 *b*, to the governor of Egypt, f. 33 *a*, to the Kapudān Pasha, f. 37 *b*, and to a friend not named, f. 40 *b*.

The Defterdār Bāli Chelebi's dotless letter

to the late Shehzādeh, Sultan Selim (the same in the Vienna Catalogue, vol. i., p. 615), f. 43 *a*. Similar letters by Kāmī Efendi, f. 45 *b*, and Muhammed Efendi, f. 48 *b*. Other letters of Muhammed Efendi to the Khāns of the Crimea, to the Grand Vezir, to the Naķib ul-Eshraf, and other persons, ff. 50 *b*—62 *a*.

The rest of the volume contains models of familiar letters, of letters from Aghas to Pashas, forms of petitions, receipts, Tezkirehs, etc. The date A.H. 1075, which occurs in some of them, is also that of the MS. The compilation must have been made in that year, and probably by the scribe himself, who signs محمد بن محمد استنبولى

Add. 19,436.

Foll. 52; 8 in. by 4 $\frac{3}{4}$; 13 lines 2 $\frac{3}{4}$ in. long; written in Divani, apparently in the 17th century.

An Inshā, or letter-writer, especially designed for military officers.

Beg. سعادتلو و مروتلو و دولتلو برادر عزیزم سلیمان
بك حضرتلرینك حضور

The letters, several of which relate to questions of pay, or military service, are such as would be written by Pashas and Aghas to each other, to superiors and inferiors, and to relatives. At the end are some models of official letters addressed by fief-holders, اهل زعامت, to Kāzis, some forms of Tezkireh and Temessuk, in which the date, A.H. 1079, probably the time of composition, occurs twice, and, finally, some examples of arithmetical operations.

Add. 6602.

Foll. 22; 8 in. by 5 $\frac{1}{2}$ in the shape of a scrap-book, with about 10 lines per page, diagonally written in Divani, circa A.D. 1680.

[J. F. HULL.]

Models of letters of recommendation, and complimentary addresses to Pashas and other dignitaries, without dates or signatures.

The writer appears to have been a dependent of 'Abd ur-Rahmān Pasha, whom he calls his patron *ولى النعم*. Two of the Pasha's letters are given, pp. 35, 37. The first is addressed to the Sheikh ul-Islām, and the second to the Vezir Dāmād Musāhib Pasha, *i.e.* Muṣṭafa, the favourite and son-in-law of Muḥammed IV, who died as Kaḫpudān Pasha, A.H. 1097.

'Abd ur-Rahmān Pasha, governor of Bosnia A.H. 1092, and of Camieniec A.H. 1093, died at the siege of Ofen, A.H. 1097.

On the fly-leaf is written: "Anno 1683, als den $\frac{13}{2}$ September Wien ist ensetzt worden, ist dieses Buch im Tūrckischen Lager bekommen worden."

Sloane, 2690.

Foll. 28 ; 8 in. by 4 ; about 15 lines, written diagonally, in cursive Divani, about A.D. 1685.

Copies of letters written by an English merchant *خواجه ویتقوم* (Whitcombe) to Turkish officials, and relating to money transactions.

They are addressed to Muṣṭafa Pasha, governor of Tunis, Aḫmed Pasha, governor of Şaida and Beirūt, Aḫmed Pasha, governor of Baghdād, Muḥammed Pasha, governor of Cyprus, 'Ali Efendi, steward of the imperial kitchen, etc. The few dates that occur range from A.H. 1093 to 1096. At the end is a Turkish alphabet.

Harl. 5712.

Foll. 23 ; 15 in. by $10\frac{1}{2}$; 6 lines $12\frac{1}{2}$ in. long, written lengthways, in each page, in a large and elegant Divani, early in the 18th century.

Models of letters to Vezirs, Kāzis, Kaḫpudān Pashas, and other officials, lastly, to Christian commanders, by Seyyid Vaḫdeti

Chelebi, with the heading, انشاء مرغوب سيد وحدتی چلبی در

اول واحد یزدانی و اول حی صمدانی جل ذکره

The rubric of the first letter is as follows :
ولى النعمدن مکتوب کلدکده جوابی رجا نامه سیاقنده
تحریر اولنور ایسه مناسبدر و نوع جدید در

The collection includes also some Buyurul-dus, or commander's orders relating to military matters. The dates 1114, 1115, 1116 of the Hijreh, which occur in some of the letters, give the approximate time of compilation.

A Latin description in the hand of Salomon Negri is prefixed.

The last two leaves, foll. 22, 23, are of an earlier date. They contain some lines in Hebrew, Syriac and Arabic, with this note : "Anno domini 1666. Ex dono doctissimi et plurimum mihi colendi D^{ris} Rabbi Abendana, nunc temporis in Cantabrigia peregrinantis."

Add. 7888.

Foll 89 ; 8 in. by $4\frac{3}{4}$; 19 lines $2\frac{1}{2}$ in. long ; written in small Nestalik Shikesteh-āmiz, with 'Unvān and ruled margins, in the 18th century. [RICH, No. 356.]

Letters of Nābi افندی نابی منشآت collected and edited after his death (A.H. 1124, see p. 37 b) by his friend Ḥabeshi Zādeh, with a preface by the latter beginning
ضمائر ارباب
فضل و عرفان کمالاته پوشیده دکلد

The work was compiled by desire of Siliḫ-dār 'Ali Pasha Dāmād, who appears to have been the author's special patron. Siliḫdār 'Ali, who is styled in the preface Nā'ib, or deputy, of the Vezir, was afterwards raised to the office of Grand Vezir, A.H. 1125—28.

The letters and poetical pieces addressed to him by Nābi form the second and greater part of the collection, foll. 8 b—41 a ; the first consisting only of complimentary addresses. The remaining letters are written to the Re'is ul-Kuttāb Rāmi Efendi (A.H. 1106—1114),

ff. 41 *a*, 51—58; Khalil Agha, f. 42 *a*; 'Ushshāki Zādeh Osman Efendi, f. 43 *a*; 'Abd-ul-Bāki Pasha, governor of Erzerum, f. 43 *b*, etc.; Kuprili Zādeh Es'ad Beg, f. 81 *b*, and to Ḳayūmji, Christian poet of Erzerum, f. 84 *b*.

At the end, fol. 87 *b*—88 *b*, is a letter written by the "late" Mādiḥ Efendi (who died in Cairo, A.H. 1130; see *Gesch. der Osm. Dichtkunst*, vol. iv., p. 93).

'Abd ur-Raḥim Beg, called Ḥabeshī-Zādeh, and poetically surnamed Raḥmi, is mentioned in the Appendix to *Haj. Khal.*, vol. vi., p. 634, as the editor of *منشآت نابی*. See also *Gesch. des Osm. Reiches*, vol. vi., p. vii., No. 13, and *Gesch. der Osm. Dichtkunst*, vol. iv., p. 239. Other copies of Nābi's *Munshāt* are noticed in *Krafft's Catalogue*, p. 30, in the *Vienna Catalogue*, vol. i., pp. 292, 297, *Aumer*, Nos. 224, 235, and in the *Gotha Catalogue*, No. 25.

Or. 3217.

Foll. 51; album-shaped; 9½ in. by 6; 14 lines, written diagonally, in *Divani*, apparently in the 18th century.

[BARON VON KREMER, No. 100.]

An *Inshā*, or collection of models of letters, with a preface treating of the importance and advantages of proficiency in the art of letter-writing. It begins *حمد یبعد و ثنای یبعد* *اول خالق جن اناس و رازق اجناس پادشاه بی نیاز و بنده نواز*

The doxology is the same as in Add. 5971 (see p. 93 *a*); but the agreement goes no further; the preface and the body of the work are entirely different.

The letters are arranged, in the early part of the volume, according to the rank of the persons addressed, as follows: The Tātār Khān (Khān of the Crimea) to the Sultan. The Sadr i A'zam to the Sultan. A Vezir to the Tātār Khān. A Vezir to the Sadr i A'zam, etc. Further on are models of

familiar letters to friends and relatives. Then follow some real letters to or from the Governor of Egypt, Kūchuk Aḥmed Pasha, Governor of Damascus (c. A.H. 1040), the Kapūdān Ja'fer Pasha (A.H. 1041—44), etc., most of which relate to Egyptian affairs. At the end, after some more forms of official letters, are a few epistolary compositions in a more literary style, by Shināsī Chelebi (who died A.H. 1114; v. *Gesch. der Osm. Dichtkunst*, vol. iv., p. 7). A.H. 1160, which occurs in one of the first models, fol. 5 *b*, was probably the current year at the time of the compilation.

On the cover is written the name of Franciscus Höck [some time director of the Oriental Academy, Vienna].

Add. 18,810.

Foll. 83; 8¼ in. by 5¼; 15 lines 3¼ in. long; written in cursive Turkish *Neski*, about A.D. 1760. [DR. H. FORD.]

Copies of letters written by the French Consuls in Ṣaida to the Turkish governor of the province, relating mostly to the affairs and interests of French subjects residing or travelling in Ṣaida and in the neighbouring places, 'Akka, Ṭarābulus, Ṣūr and Lādakieh. They are signed by the following Consuls: دامیراط (Damirat), بورکنیون (Bourguignon), دکلہ رامبو (de Clérambeau), and غوطیہ (Gautier). The few dates that occur range from A.H. 1172 to 1173.

The official addressed is not named in the letters. It was probably Sa'd ud-Dīn Pasha, who, in an Imperial *Nishān*, addressed to him in Rebi' II, 1172, ff. 60—63, is entitled *Vālī of Ṣaida*.

The collection was apparently formed by a Dragoman of the French Consulate, who wrote at the beginning: *تالیف الترجمان پریل*, "Compiled by Terjumān Perille."

On the fly-leaf is written: No. 673, ach[eté] v¹⁰ Kief[fer].

Add. 19,365.

Foll. 159 ; 8½ in. by 5¼ ; 23 lines 3¼ in. long ; written in small Kyrma, probably about the beginning of the 19th century.

منشآت کانی

The letters of Kāni.

Beg. وزرای عظام حضرتان سوی مراسم بوی صدر عالی به و جانب حضرت فتوتپناهی به و کبارن وزرایه

The author, who in the heading of the table of contents is called Ebu Bekr Kāni Ebul-Ma'āni, was born in Tokat, and began life as a Mevlevi in his native city. He was brought to Constantinople by the Grand Vezir Hākīm Pasha Zādeh (A.H. 1168), and followed from that time the profession of secretary. He died, as stated by Jevdet, vol. v., p. 84, in Rebi' II, A.H. 1206. Hammer places his death A.H. 1208 ; see *Gesch. der Osm. Dichtkunst*, vol. iv., p. 366, and the Vienna Catalogue, vol. i., p. 274. Kāni appears, from the present collection, to have been attached as secretary to Yegen el-Hāj Muḥammed, Agha of Janissaries (afterwards Pasha, and lastly Grand Vezir, A.H. 1196—7), also to the Voivode of Wallachia لغوریک, and to have resided a long time in Bucharest.

Contents : Forms of address and titulature used in writing to various dignitaries, f. 11 *b*. Letters written mostly in the name of Yegen el-Hāj Muḥammed Agha, and to him, f. 25 *a*. Letters written in the name of the Voivode of Wallachia, and to him, f. 66 *a*. Miscellaneous official and familiar letters, f. 80 *b*. Letters written by Kāni in his own name to his spiritual preceptor, 'Abd ul Vāhid Efendi, Sheikh of the Mevlevi in Tokat, to the Re'is ul-Kuttāb, to 'Aṭā-ullah Efendi, secretary of the Kapudan Pasha Ghāzi Ḥasan, to friends, relatives and others, f. 95 *a*.

To each letter is prefixed a rubric contain-

ing an abstract of its contents. A detailed table of the letters is prefixed, foll. 1—10.

Two different collections of Kāni's letters are described by Flügel, Vienna Catalogue, vol. i., pp. 274-5. See also Aumer, No. 225.

Or. 1168.

Foll. 176 ; 9 in. by 5½ ; 21 lines 3 in. long ; written in Nestalik, with 'Unvan and gold-ruled margins, apparently in the 19th century.

[ALEX. JABA.]

Another collection of Kāni's letters, with the heading, منشآت مرحوم کانی افندی صدارت عظمی تبریکی

The contents are partly the same as in the preceding MS. ; but the arrangement is different. The rubrics prefixed to the letters seldom consist of more than the words, "form or tenor of letter," صورت مکتوب. But few of them give the name of the person in whose name the letter was written, or to whom it was addressed, and in those cases the name of Yegen Muḥammed Pasha recurs frequently.

Add. 7889.

Foll. 22 ; 11 in. by 7 ; 7 and 12 lines in a page ; written in Divani, in the 18th century.

[RICH, No. 729.]

Two fragments of Inshās, or formularies of official and familiar correspondence. The first, ff. 1—10, has at the end the signature محمد سعید and the date 14 Sha'bān, A.H. 1209. The second, ff. 11—22, contains letters dated A.H. 1140.

Add. 7689.

Foll. 209 ; 8 in. by 5¼ ; written for Mr. Rich, in Baghdad, from A.H. 1219 to 1223 (A.D. 1804—1808).

[RICH, No. 351.]

I. Foll. 1—35 ; 7 lines obliquely written in Divani, A.H. 1219.

An epistolary manual with the heading **هذا انشاء مرغوب**. It contains models of letters to be written to the Sultan, the Grand Vezir, to equals, superiors, inferiors, and relatives. At the end are some directions relating to arithmetical operations, and to the abbreviated notation of the months.

A vocabulary of Arabic words used in letter-writing, explained in Turkish, occupies four pages at the beginning and the margins throughout. A table of contents is prefixed.

II. Foll. 39—191. Three Persian treatises, for which see the Persian Catalogue, p. 810 *a*. They were written, as stated at the end, in Baghdād, by Aḥmed el-Ḥasanī el-Lārījānī (Mr. Rich's Persian secretary).

III. Foll. 192—209; ten lines in a page, in Neskhi.

Forms of address, partly Turkish, partly Arabic, used by the English Resident in Baghdad in his correspondence with the Vezir and Kyahya of Baghdad, the governor of Mossul, the Mutesellims of Baṣrah, the secretaries of the Divan, the Defterdars, the governor of Mārdin, the Pasha of Kurdistan, the Imām of Maskat, the Sheikh of the Muntefik Arabs, and the Vahhābi ruler, 'Abdullah B. Sa'ūd. The heading is: **دولتو رزیدند بك حضرتلردن بعض احبایه ارسال ایلدیکی قائمه صورتیدر**

Add. 9707.

Foll. 34; 10 in. by 7; about 11 diagonal lines; written in a cursive Divani-like character; dated (f. 9 *a*) 24 Rebī' I, A.H. 1213 (A.D. 1798). [HODGSON.]

Inshā, or models of official and familiar letters. Some of the letters relate to Algerian and naval affairs, one especially to the capture of a Christian man-of-war off Majorca.

Add. 9706.

Foll. 111; 8½ in. by 5¾; 9 oblique lines

about 4 in. long; written in a rude cursive character approaching Divani; dated (f. 99 *a*) 29 Muḥarrem A.H. 1238 (A.D. 1822).

[HODGSON.]

I. Foll. 1—73. A letter-writer inscribed **هذا كتاب انشا المرغوب الجديد بودر**

The letters are such as would be written by Pashas and Aghas in command at Algiers, Constantine, Biscara, 'Annāb, Milyana, etc., to each other on matters of military service. There are also models of familiar letters to relatives and friends, and some forms of certificates, passports, etc.

II. Foll. 73 *b*—99. A similar collection, with the heading: **هذا انشاء مرغوب امور فور . . . سلطات على عثمان احواللى بياننده تحرير اولندی**

It contains models of letters to Turkish officials, and to relatives; also forms of Tezkirehs, Temessuks, etc.

Add. 26,318 E.

A single sheet, 13 in. by 8; 25 lines 3¼ in. long, with a few more in the margin; written in a cursive Turkish Neskhi.

[W. ERSKINE.]

An original letter of Sa'ūd, son of Suleimān Pasha (the late Pasha of Baghdad), to the Bāliyūz Beg (Claudius J. Rich), informing him that, on the 5th of Sha'bān, he had taken refuge with the Sheikh of the Muntefik Arabs, Ḥamūd el-Thāmir, because he thought his life threatened by 'Abdullah Pasha, and still more by the latter's Kyahya, Muḥammed Ṭāhir Beg; dated Wednesday, the 6th of Sha'bān, A.H. 1227 (August 1812).

The writer adds in a postscript that the oath he had taken in Baghdad was compulsory and therefore not binding.

Add. 21,623.

A volume 17 in. by 12, presented by the

author and endorsed by him "Mallouf's Letters, 1850."

It contains seven letters lithographed on sheets of tinted paper, 22 in. by 16, with ornamental borders. They are dedicatory epistles written by Nāṣif Ma'lūf, of Smyrna, to some great personages, begging them to accept the author's works, especially his French-Turkish dictionary, and his Revzat uz-Zehiyyeh, and to grant him their patronage. They are dated Smyrna A.H. 1266-67, bear, for the most part, French headings, and are addressed to Sultan 'Abd ul-Mejid; Son Altesse Ahmet Fethi Pasha, Grand-Maître de l'Artillerie, etc. (two letters); Son Excellence Suleyman Pacha, Ministre de la Marine, etc.; the Khedive; Son Excellence Fuad Effendi, Mustéchar du Grand-Vézir, etc.; Son Excellence Emin Effendi, Premier Interprète du Divan Impérial.

A second copy of the last letter is lithographed on flowered pink-coloured silk.

COSMOGRAPHY AND GEOGRAPHY.

Harl. 5500.

Foll. 172; 12 in. by 7½; 13 lines 4¼ in. long; written in a fine large Neskhī with all the vowels, with gold-ruled margins, apparently in the 16th century. It contains ninety half-page miniatures of spirited design and fair style of execution.

A work treating of wonders of art and nature in various countries, without title or author's name; imperfect at beginning and end.

A false beginning has been prefixed by a later hand, f. 1 b. The original text begins, f. 2 a, as follows:—
طاغزلندن بر طاغده طاشدن
ایکی ارسلان شکلی پیدا اولنمشدر یوزری بری برینه
قرشو و آغزلندن ایکی نهر جریان ایدر اول حوالیده ایکی
قریه وارد هر بری ایله بر قریه صولنور درلر

The work consists of short detached sections, with the heading حکایت in gold, beginning mostly with the words روایت اولنور که, and following each other without any attempt at systematic arrangement. They relate to strange stones, plants, and animals, to fabulous monsters of sea and land, to remarkable mountains, rivers, and springs, to wonderful buildings, idols, talismans, etc., and consist for the most part of childish stories and travellers' tales. There are many gaps in the body of the volume, so that it has not been possible completely to restore the primitive order of the leaves, which were found in utter confusion.

The work is distinctly called a translation, f. 32 b, بو ترجمه نك اصلی, and in two passages, ff. 37 a, 73 b, reference is made to the author of the original محرر اصل رساله who, however, is not named. Persian words and names retained in the text and explained in Turkish, as کور rendered by بیان اشک, f. 80 b, کرمان قان ایدیمی = افعی خونین, f. 17 b, قور بجزکر, f. 20 b, کوک حره سی = خشت آسمانی, f. 156 a, show that Persian was the language of the original.

The translation is in plain old Turkish, with many archaic forms and obsolete words; it can hardly have been written much later than the ninth century of the Hijreh.

What gives some importance to the work, in spite of the prevailing fabulous character of its contents, is the early date of the original work, which appears from internal evidence to have been written under the Samanis, probably about the middle of the fourth century of the Hijreh. All the notices relating to India belong to a time previous to the Muslim conquest; a story of ordeal by fire, f. 9 b, is located in the land of the Mehrāj (Mahārāja), and in another place, f. 148 a, the country of the Afghans is called part of Hindostan. The Khurremdinān, or followers of Bābek, are represented as an independent and prosperous community, f. 92. One of the longest

sections, foll. 23—32, is devoted to Constantinople. It describes at length the magnificence of its churches, the splendour of the Emperor's court, the talismans constructed in the city by the sage Bulniyās (Apollonius), and it refers to the number of Muslim captives there detained.

Although he has many tales relating to Egypt, Yemen, Shām, Maghrib, and Andalus, the author mentions by preference localities belonging to Māverā-enneh, where he probably lived, and to adjacent countries, such as Chaghāniyān, Tirmiz, Bukhārā, Ilāk, Samarkand, Gharjistān, Ghaznīn, Ghūr, Bāmiyān, Vakhān, Ferghānch, Balkh, Khwārezm, Taberistān, etc. He relates, f. 73 *b*, as a fact that came under his personal observation, a landslip due to an earthquake in Turkistan, by which a human skull of colossal size was exposed to view. In another passage, f. 153 *a*, he mentions as a recent occurrence an attempt made by "the late Emīr Sa'īd" (apparently Naṣr B. Aḥmed Sāmāni, A.H. 301—331) to secure a treasure hidden in the mountain of Keshen in Khwārezm.

Authorities are seldom adduced, and only early ones. A name which often recurs is that of Ebu (or Ebul) Muṭī' Balkhi, a Chinese and Indian traveller, to whom are ascribed, among many others, two humorous stories, one relating his visit to an Indian bath infested by mosquitoes and snakes, f. 48 *b*, the other describing the tortures he had to endure at the hands of an old Indian barber, who cropped him against his will, f. 38 *a*. In another passage, f. 62 *a*, the same Ebu Muṭī' relates that he brought from China, on his return to Balkh, three wonderful objects which he presented to the governor of that city, Ebul-'Abbās Kūseh كوسه. This Emīr is, no doubt, identical with Ebul-'Abbās el-Kūsej الكوسج, who is mentioned in the Kāmil, vol. viii., p. 154, as governor of Bukhārā, A.H. 317.

The following are the other authorities quoted: Firdevs ul-Ḥikmet, by 'Alī B. Rebben (who lived in the first half of the third century; see the Arabic Catalogue, pp. 217 *b*, 774 *a*), f. 112 *a*; Ṭabā'i' ul-Ḥayevān, a work ascribed to Aristotle, ff. 54 *b*, 59 *a*; Ebu 'Abdullah Muḥammed B. Ishāk, f. 8 *b*; Ebu Naṣr 'Alī, ff. 10 *a*, 63 *a*, 76 *b*; Ispehbed Zerrīn Kemer, f. 47 *a*; Ebu Sa'īd Bahri, ff. 102 *a*, 103 *a*, 108 *a*; 'Abdullah B. Eshkām, f. 107 *b*, and 'Abdullah Bebek بيبك, f. 112 *b*.

The only strictly geographical portion of the work is a short and confused account of the five great seas of the world, viz. those of Hind, Rūm, Afrikiyeh, Maghrib, and Ṭaberistan, and بطس (the Euxine), ff. 34 *b*—37 *a*.

The rock-dwellings and the two colossal statues of Bāmiyān, called Kxingbut and Surkhbut (see Yāqūt, vol. i., p. 481), are mentioned f. 13 *a*.

The MS. is noticed in Ouseley's Oriental Collection, vol. i., pp. 134, 318. An abstract of its contents in Latin, with a translation of a few stories, by Salomon Negri, is preserved in the Harleian MS., No. 5501.

Add. 7005.

Foll. 267; 9½ in. by 7¼; about 15 lines 5½ in. long; written by the Rev. J. Haddon Hindley on paper water-marked 1804.

A transcript of the preceding MS. and of the Latin extracts of Salomon Negri.

Add. 7895.

Foll. 114; 7¼ in. by 5½; 19 lines 3 in. long; written in Neskhi, with ruled margins; dated A.H. 1078 (A.D. 1667).

[RICH, No. 723.]

در مكنون

A cosmographical work.

قال الله تعالى ان في [خلق] السموات والارض لآيات للمؤمنين

The author, whose name does not appear

in the present copy, is the well-known mystic, Yāziji Oghli Aḥmed Bijān, who lived in Gallipoli in the ninth century of the Hijrah (v. supra, p. 17 *b*). His object in this work was, as stated in the preface, to set forth the evidences of God's power as displayed in the wonders of creation and the history of the prophets.

The work is divided into eighteen Bābs, as follows: 1. Heavens and their wonders; the Throne, Paradise, Hell, sun, moon and stars, f. 5 *b*. 2. The earths, their wonders, and Jehennum, f. 19 *a*. 3. Surface of the earth, f. 27 *b*. 4. Climates determined by geometry; length of days in each, f. 37 *b*. 5. Mountains, f. 41 *a*. 6. Seas and islands, f. 44 *b*. 7. Cities and regions, f. 49 *a*. 8. Mosques, f. 57 *b*. 9. Solomon's throne, f. 64 *a*. 10. Visit of Belkīs to Solomon, f. 67 *a*. 11. Limitation of life, f. 69 *a*. 12. Places destroyed by God's wrath, f. 72 *a*. 13. Herbs and fruits, f. 76 *a*. 14. Statues and images, f. 81 *b*. 15. Simurgh and 'Ankā, f. 91 *a*. 16. Mysteries of the Cabala (Jefr), f. 94 *b*. 17. Signs of the Day of Judgment, f. 100 *b*. 18. Prayers and admonitions, f. 111 *b*.

The contents have been noticed by Hammer, Handschriften, No. 159, Gesch. der Osm. Dichtkunst, vol. i., p. 128, note 3, and by Flügel, Vienna Catalogue, vol. ii., p. 518. See also Haj. Khal, vol. iii., p. 191, and, for other copies, the Catalogues of Paris, p. 320, No. 160 (with a French translation, *ib.*, p. 363, No. 62); Dresden, No. 269; Leyden, vol. iv., p. 303, and Gotha, p. 15.

Sloane 4088.

Foll. 73; 8½ in. by 5½; 13 lines 3¼ in. long; written in large Neskhi, probably in the 17th century.

عجائب مخلوقات

The "Wonders of Creation," by Yāziji Oghli Aḥmed Bijān, with the heading هذا كتاب عجائب المخلوقات عن تاليفات احمد بي جان

الحمد لله رب العالمين والصلوة والسلام على
رسوله اسعد الخلق واكمل الخلق

The author says in the preface that in the time of Alexander the sages of the world had come together and described the wonders of the universe. In the age of Imām Shāfi that work had been translated from Hebrew [عبري دلجه] into Arabic. By favour of the Sultan of Sheikhs, Hāji Beirām سلطان المشايخ قطب المحققين حاجي بيرام سلطانك Ahmed Bijān translated it into Turkish for the benefit of his countrymen ignorant of Arabic, and gave to his version the above title. This was done at the time when Sultan Ghāzi Muḥammed Khan conquered Istambul, A.H. 857.

In the above reference to Hāji Beirām, the author can only mean spiritual assistance; for that celebrated saint lived under Yildirim Bāyezīd (see Shaḳā'ik, f. 21, and Tāj ut-Tevāriḳh, f. 113 *a*), and died in Angora, according to the Lughāt i Tāriḳhiyyeh, A.H. 833.

The fanciful origin assigned to the work is sufficiently refuted by an examination of its contents. It turns out to be no more than a meagre abstract from the well known 'Aja'ib ul-Makhlūkāt of Ḳazvīnī, which, by the omission of entire chapters and severe curtailing of others, has been reduced to less than a fifth of its bulk. A preliminary chapter in which the notion of wonder عجب is defined and illustrated, in the first instance, by the marvellous structure of the honeycomb, ff. 3 *a*—6 *b*, is literally translated from the first Muḳaddimeh of Ḳazvīnī (Wüstenfeld's edition, pp. 5—8, Ethé's translation, pp. 6—12). It begins as follows: بملك كركدر كه عجب ديو اهل حكمت بر: حيرته ديرلر كه انسانه عارض اولور بر نسنه نك سبين بلدكندن اوتوري و ياخود اول نسنه نك تائيرنك كيفيتن بلدكيجوندور... مثلا بر كشي بر يرده قوان كورسه و بال ييوسين كورمش اولسه آنك فاعلين بلدو كيجون متخير اولور

In the body of the work the process of contraction has been carried on more ruthlessly, and, in some instances, foreign matter has been introduced; but the general arrangement tallies exactly with that of Kazvini's work. This will be seen from the following statement of contents, in which the corresponding portions of the Arabic work are indicated by reference to the pages of Wüstenfeld's edition: The six days of creation, f. 6 *b*. Heavenly spheres (p. 16) f. 7 *a*. The moon and other planets (p. 17), f. 8 *b*. The angels who dwell in heaven (p. 55), f. 12 *a*. Time and its divisions (p. 63), f. 14 *b*. (The chapter on the Arabian months differs from the Arabic text). Winds (p. 95), f. 23 *a*. Rainbow (p. 100), f. 23 *b*. Water (p. 101), f. 24 *a*. The Ocean, with the tale of the ship sent by Alexander to explore it (p. 104) f. 25 *a*. Seas (p. 106), f. 27 *a*. Sea animals (p. 130), f. 31 *a*. The globe and its divisions (p. 143), f. 33 *b*. Mountains and their use (p. 150), f. 34 *b*. Rivers (p. 175), f. 35 *b*. Springs (p. 188), f. 36 *b*. Minerals (p. 203), f. 37 *b*. Vegetables (p. 245), f. 43 *a*. Animals (p. 301), f. 47 *a*. Man and his component parts (p. 302), f. 48 *a*. The Jinnis (p. 368), f. 59 *a*. Herbivorous animals (p. 374), f. 60 *a*. Beasts of prey (p. 387), f. 65 *b*. Birds (p. 405), f. 73 *a*.

The MS. breaks off at the second page of the last section.

The work is mentioned by Haj. Khal., vol. iv., p. 187. For other copies see the Catalogues of Paris, p. 320, No. 161; Dresden, Nos. 68 and 264, art. 2; Leipzig, p. 431 *b*; Vienna, vol. ii., p. 520, and Upsala, No. 318—320.

Add. 7894.

Foll. 172; 9¼ in. by 6½; 19 lines 3⅞ in. long; written in neat Neskhi, with a sprinkling of vowels, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[RICH, No. 792.]

A cosmographical work with the heading كتاب عجائب المخلوقات, translated from Arabic by Surūri.

Beg. حمد اول مبدع حكيمه كه آسماني بنياد قلدى

Surūri, whose proper name was Muṣliḥ ud-Dīn Muṣṭafa B. Sha'bān, was the son of a wealthy merchant of Gallipoli. After teaching for years in a Medreseh built for him by the Vezir Kāsim Pasha, he embraced a religious life and entered the Nakishbendi order. He was, however, called upon by Sultan Suleimān to undertake the tutorship of Prince Muṣṭafa, over whom he acquired unbounded influence. After the Prince's tragical death, he lived some years in retirement and poverty, and died, at the age of seventy-two, A.H. 969. He is chiefly known by his numerous commentaries on Persian poets, although, according to his contemporary, Kinali Zadeh, f. 132 *b*, he was but imperfectly acquainted with the niceties and idioms of the language. See Zeil ush-Shakā'ik, f. 10 *a*, Kunh ul-Akhbār, Or. 32, f. 237 *a*, and Gesch. der Osm. Dichtkunst, vol. ii., p. 287.

Beginning with a panegyric on Sultan Muṣṭafa, Surūri states that the Prince, having received from a rich merchant of Mecca an Arabic "Book of Wonders and Rarities" كتاب العجائب والغرائب, ordered him, his servant, to translate it. The writer adds that, in performing that task, he eliminated superfluous matter and added some useful information.

In the epilogue the translator says that the work had proceeded thus far, when its promoter, Sultan Muṣṭafa, became the object of the displeasure of the Padishah, and passed from this mansion of sorrow to the abode of peace. Then his tutor خواجه, the poor Surūri, heart-broken, abandoned the task and left the work unfinished in the month of Zulḡa'deh, A.H. 960.

Sultan Muṣṭafa was beheaded by order of

his father on the 27th of Shevval, A.H. 960. See Pechevi, vol. i., p. 302.

The anonymous original, vaguely designated as above, proves to be the 'Ajā'ib ul-Makhlūkāt of El-Kazvīni, of which the present work is a somewhat abridged translation. In the following table of contents the corresponding portions of the Arabic text are indicated by reference to the pages of Wüstenfeld's edition. Additions due to the translator are enclosed in brackets.

Kazvīni's preface (p. 3) f. 3 *a*. The four Mukāddimehs, beginning foll. 4 *b*, 7 *b*, 8 *b*, and 10 *a*. Makāleh I. The spheres (p. 16) f. 13 *a*. Sphere of the fixed stars, Faṣl 1 (p. 27), f. 23 *a*. [Planetary influences on days and hours; lucky and unlucky conjunctions of the planets, f. 23 *b*. The signs of the zodiac; their connexion with certain cities and their conjunctions with the planets, f. 30 *a*.] Continuation of the chapter on fixed stars; their magnitudes, and the constellations (pp. 28—41), f. 31 *a*. Mansions of the moon (p. 41), f. 48 *a*. [Influences of the mansions, f. 53 *b*.] Sphere of the zodiac (p. 52), f. 54 *b*. Sphere of spheres (p. 53), f. 55 *b*. [Motion of the spheres; the star called *شكور* by the Turks, f. 57 *a*]. The angels who dwell in heaven (p. 55), f. 58 *b*. Time and its divisions (p. 63), f. 67 *b*. (There is much additional matter relating to the days of the week; the Rumi or Syrian months, f. 78 *b*, follow a different order, viz. from Adar to Shubāt). [Eras of the Hijrah and of Yezdegird, f. 83 *a*.] Persian months (p. 79), f. 83 *b*. Years (p. 84), f. 86 *b*. [The animal-cycle of the Chinese and Tatars and the prognostics of each year, f. 90 *a*. Omens to be drawn from various occurrences, and from throbbings of the body, according to the ruling sign of the zodiac; lucky days for bleeding; import of dreams and of letters found on opening books at random (Fāl), mostly in tabulated form, f. 93 *a*.]

Makāleh II (p. 89), f. 105 *b*. Spheres of the

fire, f. 106 *b*, of the air, f. 108 *b*, and of the water, f. 116 *b*. Ocean and seas (p. 103), f. 120 *b*. Aquatic animals (p. 130), f. 153 *a*. The globe of the earth and its divisions (pp. 143—148), f. 164 *b*. Four Mukāddimehs or preliminary chapters on the climates, f. 167 *b*. Description of the first climate, f. 169 *b*.

The last two sections are abridged from the Aṣār ul-Bilād of Kazvīni, Wüstenfeld's edition, pp. 5—12. The last paragraph is headed Abyssinia بلاد الحبشه, and concludes with a description of the giraffe.

The MS. contains a large number of miniatures of a fair style of execution, occupying half a page or less, and representing the conventional figures of the planets and constellations, angels, and the animals of the seas and islands.

On two opposite pages at the beginning, and within illuminated escutcheons, is the following inscription, stating that this copy was made for the library of the Re'is ul-Bevvābīn (Kapiji Bashi) Ahmed Agha, *برسم کتابخانه افتخار الاعظم والاكابر جميع المعالي والمفاخر رئيس بوابى السلطنة القاهرة العليا حضرت احمد اغا لا زالت ابواب سعادتہ مفتوحة والبقا بالعز*

Haj. Khal. mentions the work, under the title كتاب العجائب والغرائب, vol. v., p. 115, as translated by Surūri, but without noticing its identity with Kazvīni's Cosmography. For a similarly entitled copy of Surūri's translation, see Rosen, Marsigli Collection, p. 18. A later translation, written A.H. 1109, by Husein Efendi B. Muḥ. Muṣṭafa, is mentioned in the appendix to Haj. Khal., vol. vi., p. 554.

Add. 24,954.

Foll. 144; 8¼ in. by 6; 19 lines 3 in. long; written in small and cursive Nestalik; dated 17 Rebī' I, A.H. 983 (A.D. 1575).

[LORD ABERDEEN.]

Another copy of the same work endorsed

ترجمہ عجایب الغرائب سروری

Spaces left for drawings of planets and constellations have not been filled.

On the last page is a table showing in what mansion the moon is on any given day.

Add. 7893.

Foll. 287; 11 in. by 7; 15 lines $4\frac{1}{2}$ in. long; written in fair large Neskhi, apparently in the 16th century. [RICH, No. 333.]

A cosmographical work translated from Arabic, with the following heading written in red ink by the hand of the copyist, هذا

كتاب عجائب المخلوقات

حمد بى حد وثناء ما لا يعد اول ذات بيچون Beg.
 آمرزگار پروردگار لایق

The translator, who does not give his name, states at the end that the version was completed on the 26th of Sha'bān A.H. 963, and that it had been written by desire of His Highness Sinān Beg. He concludes with some verses wishing long life and prosperity to his patron. But he does not disclose either the title or the author of the Arabic original. Comparison shows that it is no other than the well known Kharidet ul-'Ajā'ib of Sirāj ud-Din Ibn ul-Verdi. On that work, composed A.H. 822, see the Arabic Catalogue, p. 611 *a*, and Pertsch, Gotha Catalogue, vol. iii., p. 134.

The translation, although somewhat diffuse, agrees on the whole closely with the Arabic text, as printed in Cairo A.H. 1300, and in several previous editions.

Contents: Preface (of Ibn ul-Verdi), f. 1 *b*. Muḥiṭ, or circumambient sea, f. 5 *b*. Distances, f. 9 *a*. Description of the earth and its divisions, f. 14 *a*. Table of fourteen chapters (Faṣl) and Khātimeh, f. 25 *a*. Countries and cities, f. 25 *b*. Seas and isles, f. 109 *b*. Rivers, f. 151 *b*. Springs and wells, f. 164 *a*. Mountains, f. 172 *b*. Stones and their properties, f. 184 *a*. Precious stones, f. 188 *a*. Fruits, f. 192 *a*. Seeds of some herbs, f. 211 *a*. Seeds and grains,

f. 211 *b*. Properties of animals and birds, f. 212 *a*. Peculiarities of countries and towns, f. 221 *a*. Extract from the Zeheb Mesbūk of Ibn ul-Jevzi, f. 227 *a*. Questions put to Muḥammed by 'Abdullah B. Selām, f. 238 *a*. Khātimeh; beginning of creation; duration of the world; beings created before Adam; number of the worlds; years elapsed from Adam to Muḥammed, f. 254 *a*. اشرط ساعد or eschatology, f. 258 *a*. Kaṣīdeh on the day of resurrection, translated into Turkish verse, in 150 Beits, f. 282 *a*.

It may be noticed that in the chapter on chronology, f. 258 *a*, the translator substitutes his own date, A.H. 963, for the date of composition given in the original, viz. A.H. 822.

The MS. is endorsed in Persian as follows:
 کتاب عجائب المخلوقات یعنی خواص مخلوقات و معادن اسم مصنف معلوم نیست

A somewhat later and better known Turkish version of the Kharidet ul-'Ajā'ib was written A.H. 970, for Emir Osman B. Iskender Pasha. See Haj. Khal., vol. iii., p. 133, the Paris Catalogue, p. 319, No. 151, the Upsala Catalogue, p. 216, and Asiat. Museum, p. 602.

Add. 7896.

Foll. 182; $7\frac{1}{2}$ in. by 5; 17 lines $3\frac{1}{2}$ in. long; written in Neskhi, with red-ruled margins, apparently in the 18th century.

[RICH, No. 516.]

تحفة الزمان و خريدة الاوان

A cosmographical work by Muṣṭafa B. 'Ali, time-keeper in the Mosque of Sultan Selim, مصطفى بن على الموقت فى الجامع الخاقانى السليبي

Beg. الحمد لله الذى خلق الممكنات كلها وابدع ما ابداع فى الافلاك

The preface is mainly taken up with a general review of all the subjects expounded in the work. It is cut short in the present

copy by the loss of one leaf or more after f. 4. The rest of the preface, f. 5, contains a mention of Suleiman Khan B. Sultan Selim Khan as the reigning sovereign, the title of the work, and a statement of its division into three sections (Kism), and of the authorities followed in each.

The subjects of the three Kism are as follows: I. Spheres and heavenly bodies, f. 5 *b*. II. The earth and its divisions; seas, islands, rivers, springs, wells, mountains, and their wonders, f. 33 *b*. III. The seven climates; length of days in each and in the principal cities; distances of the cities, f. 107 *a*. At the end of Kism III is a chapter on the method for determining the proper times of prayers and fast, foll. 175 *b*—182; it is imperfect at the end.

The authorities mentioned are: for Kism I, Chagmīni with the commentaries of Kāzi Zādeh Rūmi and Seyyid; the Tebşireh and the Tezkireh, with the commentaries of Seyyid and of Nizām ud-Dīn A'raj, and Nihāyet ul-Idrāk. For Kism II, Toḥfet ul-'Ajā'ib by Ibn ul-Eṣīr, 'Ajā'ib ul-Makhlūkāt by Kazvīni, Kharīdet ul-'Ajā'ib by Ibn Verdi, Ḥayāt ul-Ḥayevān by Demiri, Nuzhet ul-Kulūb by Ḥamdullah Kazvīni, and Ptolemy's Geography.

Another work of Muṣṭafa B. 'Ali, تحفة المجالس appears to contain the substance of Kism III in an abridged form; see Krafft, p. 133, and the Vienna Catalogue, vol. ii., p. 427.

The present work is mentioned as one of the sources of the Jehān Numā; see the preface, p. 12, and Haj. Khal., vol. ii., p. 227. The time of composition is not stated; but the dates of other works by the same author, which range from A.H. 935 to 960, sufficiently fix the period in which he lived. See the Vienna Catalogue, vol. ii., p. 496, Haj. Khal., vol. ii., p. 485, and further on, under Astronomy, Add. 7892.

On the first page of the MS. is the following title ترجمه خریدة الجوائب لفاضل سلیبی

Add. 23,381.

Foll. 101; 8½ in. by 5¼; 27 lines 2⅞ in. long; written in neat and minute Neskhī, with 'Unvān and gold-ruled margins; dated Muḥarrem A.H. 1132 (A.D. 1719).

[ROBERT TAYLOR.]

A Manual of geography by Muḥammed B. 'Ali, known as Sipāhi Zādeh محمد بن علی الشهير بسپاهی زاده (see the Arabic Catalogue, p. 182 *a*), translated from Arabic by the author, with the heading, عجایب البلدان

حمد نا محدود اول مبدع مبدعاته که قبیه خضرائی بغیر عمد رفع ایلدی

The author says that after completing the Arabic work inscribed اوضح المسالك الى معرفة البلدان والممالك, he put it into a Turkish dress and adorned it with the name and titles of the reigning Sultan, Murād Khān B. Sultan Selīm Khān B. Sultan Suleimān Khān (Murād III, A.H. 982—1003). According to Haj. Khal., vol. ii., p. 395, and Taḳvim ut-Tevāriḫ, p. 127, the Arabic original was completed A.H. 980, and the author died A.H. 997. See also Jehān Numā, p. 11, where it is stated that Sipāhi Zādeh had been Kazi of Istanbul.

The work is divided into an introduction treating of the shape and divisions of the earth, f. 3 *b*, and five Bābs as follows: I. Seas, f. 6 *a*. II. Lakes, f. 10 *a*. III. Rivers, f. 12 *a*. IV. Mountains, f. 15 *a*. V. Countries and cities in alphabetical order, foll. 16 *a*—101.

Copyist: عمر بن الحاج احمد

An Arabic note on f. 2 *a* states that the MS. belonged to Osman Agha, Khaznadār of Aḥmed Pasha, governor of Baghdad.

A copy of the Turkish version, dated A.H. 994, is noticed in the Leyden Catalogue, vol. ii., p. 133; for a fragment of the same see the Vienna Catalogue, vol. ii., p. 430.

Or. 1038.

Foll. 134; 11 in. by 6 $\frac{1}{4}$; 29 lines 3 $\frac{5}{8}$ in. long; written in a small and distinct Neskhi, probably in the 18th century.

جهان نما

Jehān Numā, the "World Mirror," by Kātib Chelebi Muṣṭafa Khalīfah, better known in Europe as Hāji Khalīfah (see p. 33 *b*). We learn from the preface that the author prepared himself for the composition of his great geographical work by translating the Atlas Minor of Hondius. This he did A.H. 1064 with the assistance of a learned French monk who had been converted to Islamism and had taken the name of Sheikh Muḥammed Ikhlašī. The translation was entitled *لوامع النور في ظلمة اطلس مينور*. Two-thirds of it had been written when the author entered upon the composition of the present work in the month of Ṣāfer A.H. 1065. It was compiled from a number of European and Eastern works enumerated in the preface, and it occupied the last years of the author, who left it unfinished at his death, A.H. 1068.

The Oriental part of the work was printed, with additions by the editor, Ibrāhīm Muteferriḳah, Constantinople, A.H. 1145, and a Latin translation was published by Norberg, A.D. 1818. Manuscript German and French translations are mentioned by Flügel in his account of the author's rough copy, Vienna Catalogue, vol. ii., p. 434, and by Aumer, Munich Catalogue, No. 283. See also Reinaud, *Géographie d'Aboulféda*, introduction, pp. 170—3, and the Leyden Catalogue, vol. ii., p. 140. A great portion of the account of Asia Minor has been given in German by Hammer, *Jahrbücher*, vol. xiii., pp. 217—265, vol. xiv., pp. 21—88, and in French by Charmoy, introduction to the Cheref Nameh, S. Petersburg, 1868. The description of Anatoli, translated into French by Armain, has been printed in Vivien de Saint Martin's "Histoire

des Découvertes Géographiques, tom. iii., pp. 641—738.

The present copy contains a part of the Eastern division of the work. It will be seen from the following table of contents, in which reference is made to the corresponding pages of the Constantinople edition, that the arrangement differs considerably from the printed text. The MS. contains none of the editor's additions, and the text itself presents many divergences.

Contents: Ich-il, f. 1 *b*, and Ḳarāmān, f. 4 *b*. (pp. 610—622). Anatoli, f. 10 *b*. (pp. 630—697). Sivas, f. 65 *a*. (pp. 622—630). Erzerum, f. 72 *a*. and Trabezun, f. 76 *a*. (pp. 422—432). Erran, f. 78 *a*. Mūghān, f. 79 *b*, Shirvān, f. 80 *b*. Tāghistān, f. 81 *b*, and Gurjistān, f. 83 *a*. (pp. 391—409). Jezireh, Diyārbekr, and Raḳḳah, f. 87 *b*. (pp. 432—445), Baṣrah and Baghdad, f. 96 *a* (pp. 451—482), Kurdistān, f. 117 *a* (pp. 449—451), Shehrezūl, f. 118 *b* (pp. 445—449), Armenia and Van, f. 121 *a* (pp. 410—421), Āzerbāijān, f. 129 *a* (pp. 379—391). There are many additional notices in the margins, mostly relating to distances.

The following rather roughly drawn and imperfect maps are inserted: Ḳoniyah, f. 5; Kutāhiyeh, f. 11; Menteshē and Aidin, f. 17; Ḥamid, f. 19; Ḳara Ḥiṣār and Sultān Oni, f. 21; Angora, f. 23; Kanghri, f. 25; Ḳastamuni, f. 29; Boli, f. 32; Khudāvendigār, f. 37; Ḳojah Ili, f. 41; Amasia, f. 68; Van, f. 123; Āzerbāijān, f. 128.

Harl. 3370.

Foll. 123; 8 $\frac{3}{4}$ in by 6 $\frac{1}{2}$; written by Salomon Negri (see the Arabic Catalogue, p. 335 *b*) about A.D. 1710.

The contents are mostly Arabic (see the Arabic Catalogue, p. 336 *a*). The following alone is Turkish:

Foll. 23—79; 11 lines 3 $\frac{1}{2}$ in. long; written in large Neskhi on one side of the paper only.

An account of the Ottoman empire, described by S. Negri on the fly-leaf as follows: "Notitia Imperii Othomannici dignitates ubi Veziriorum, Ministrorum majorum et minorum, provinciarum præfecturæ, ordo militum, nomina triginta trium ditionum totius imperii, brevis et concinne recensentur. Salomon Negri sibi descripsit a manuscripto quem possidebat M. Brou, Interpres Legati Regis Galliarum, Constantinopoli 1709."

Beg. اصناف امارت اوچ قسدر بر قسى وزرا
و بر قسى ميرميران و بر قسى ميرلوا در

Contents: Number, rank and attributions, of the Vezirs, Beglerbegis, and Mirlivās, f. 24 a. Enumeration of the following provinces (Iyālet) with their subdivisions (Sanjaks or Livās) and the revenues attached to each—Rumili, Buda, Bosnia, Temeswar, Jezā'ir (Archipelago), Cyprus, Crete, Anatoli, Karaman, Sivas, Mer'ash, Trabezun, Kars, Childir or Akhiskhah, Erzerum, Van, Rakkah, Diyarbekr, Mossul, Shehrezul, Baghdad, Başrah, Yemen, Haleb, Damascus, Tarābulus of Syria, Egyyt, f. 30 a. Regulations concerning military fiefs, قوانین زعامت و تيار, f. 74 a.

Buda, which was lost A.H. 1097, is mentioned as still belonging to the empire. On the other hand it is stated that Clissa had been lately ceded by treaty to Venice. This happened A.H. 1081. These two dates define the period within which the present account was drawn up.

Add. 7897.

Foll. 157; 8½ in. by 6; 21 lines 2½ in. long; written in a neat minute Nestalik; dated 26 Sha'bān A.H. 1223 (A.D. 1808).

[Rich, No. 534.]

A treatise of geography compiled from European works by Ra'if Maḥmūd, with a preface by Aḥmed Vāṣif.

Beg. of the preface: درود و تحیت و سپاس
ببینت اول خداوند بى علتہ سزادر کہ

Beg. of the work: معلوم اولہ کہ مقدمہ دن صکرہ
فن مذکورہ ماهر

The author of the preface, Aḥmed Vāṣif, a native of Baghdad, succeeded Enveri as Court-chronicler A.H. 1197, and was re-appointed to the same office after Nūri's death, A.H. 1213. He was ultimately raised to the post of Re'is Efendi, A.H. 1220, and died in the next following year. His life has been fully told by Schlechta-Vssehrd, *Denkschriften der K. Akademie*, vol. viii., pp. 5—9. See also *Gesch. der Osm. Dichtk.*, vol. iv., p. 552.

In the preface, after some remarks on the importance of geography, Vāṣif says that a new impulse had been given to long neglected science by the reigning Sultan, Selim III. Early works, such as *کتاب رجار* by Sherif Edrīsi, and the *Jehān Numā*, being out of date, the present *Re'is ul-Kuttāb*, Rā'if Maḥmūd Efendi, who had been previously sent as ambassador to England, had applied himself there to the study of geography, and had compiled in one volume the essential principles of that science. He had proposed to translate it into Turkish, but, finding himself prevented by his official duties, he entrusted that task to a proficient linguist, Yaḳovaki *باتواکی*, who had filled the post of *Chargé d'affaires* to Germany.

The translation was presented to the Sultan, who ordered its being printed as an accompaniment to some previously printed maps. The *Re'is ul-Kuttāb* and the writer of the preface were directed to revise the text for press and to add to it some necessary explanations.

The present copy has been transcribed from that edition.

According to the colophon, the work, which is there entitled *العجالة الجغرافية*, was printed in the imperial press in the month of

Sha'bān A.H. 1219. Another colophon transcribed f. 4 *b*, relates to a "translation of the New Atlas" جديد اطلس ترجمه سى (apparently the maps referred to in the preface), which was printed in Scutari, A.H. 1218.

Hammer mentions a Turkish translation of Faden's Atlas, with a Turkish explanation, as printed in Constantinople A.H. 1219; see Mines de l'Orient, vol. vi., p. 286, and Gesch. des Osm. Reiches, vol. vii., p. 588.

The work is divided into fifteen chapters (Faşl). The first ten are devoted to preliminary notions of astronomy and geography. The last five, which form the main part of the volume, contain the detailed accounts of countries, as follows: XI. Europe, beginning with England, Denmark, Sweden, Russia, etc. and ending with European Turkey, f. 29 *b*. XII. Asia, beginning with Asiatic Turkey and ending with Ceylon and the Maldives, f. 78 *b*. XIII. Africa, f. 110 *b*. XIV. America, f. 127 *b*. XV. Lands of the North and South poles, and newly discovered islands, f. 147 *b*.

In the subscription of the present copy, the work is called اطلس جديد. On the outer edge is also written ترجمه اطلس جديد

Or. 1141.

Foll. 182; 8½ in. by 5¼; 20 lines 3¼ in. long; written in cursive Turkish Neskhī, on blue tinted European paper, early in the present century. [ALEX. JABA.]

The same work, with another preface beginning ثنا و حمد بيغايه و سياس و منت بينهايه اول خدای بيجد و بينمونه

The anonymous writer of the preface, who is probably no other than the above mentioned Yağovaki, says that his patron, the Re'is ul-Kuttāb Rā'if Maḥmūd Efendi, had contemplated the compilation of a geographical

treatise, to supersede the antiquated Jehan Numa, but, being too much engrossed by affairs of state, had committed to his "faithful and incompetent servant," the writer, the execution of that scheme.

It is to be noticed that the subsequent editor (see above, p. 112 *b*) has deliberately transferred the credit of authorship from the humble Yağovaki to his more exalted patron.

A tabulated index of contents, in the same hand as the text, occupies six pages at the beginning.

Add. 7853.

Foll. 76; 8½ in. by 5¼; 21 lines 3¼ in. long; written in clear Neskhī, with 'Unvān and gold-ruled margins; dated A.H. 1099 (A.D. 1688). [RICH, No. 563.]

تحفة الحرمين

An account of the author's journey to Mecca and Medina, in mixed prose and verse, by the well-known poet, Yūsuf Nābī, نابی (see p. 37 *b*).

Beg. ای بیت حرامی صف غفرانه مقام
وی باب سلامی مدخل دار سلام

The author, after obtaining leave from the Vezir, Muṣṭafa Dāmād (Kārā Muṣṭafa), set out from Scutari, A.H. 1089, and went by way of Kōnieh, Roha, Aleppo, Damascus, Jerusalem and Cairo. The work was completed A.H. 1093; the date is expressed by the following chronogram at the end:

دیدم تمامته نابی بو نسخه نك تاريخ
بو تحفه حرمينم قبول ايدة مولى

The Tuḥfet ul-Ḥaremein has been printed in Constantinople A.H. 1265, as stated by Hammer, Sitzungsberichte der Akad., vol. vi., p. 219. See also Haj. Khal., appendix, vol. vi., p. 539, the Vienna Catalogue, vol. i., p. 671, No. 2, and Aumer, No. 94.

Copyist: درویش ابراهيم الكلشنی

SCIENCES AND ARTS.

ENCYCLOPÆDIAS.

Add. 7898.

Foll. 117; 8 in. by 4 $\frac{3}{4}$; 17 lines 3 in. long; written in fair Neskhī, apparently in the 18th century. [RICH, No. 338.]

نتائج الفنون ومحاسن المتون

An encyclopædia of twelve sciences, by Nev'i, نوعى

Beg. حمد بى حد احدبى ابتدائيه كه الف اسم ذاتى هر ابتدائيه اول

The author, who designates himself by the above Takhalluṣ, was Yaḥya B. Pir 'Alī B. Naṣūḥ, the son of a Sheikh of Malgharah. Born in that town, A.H. 940, he became one of the eminent 'Ulemā and poets of the reign of Murād III, by whom he was appointed, A.H. 998, tutor to Prince Muṣṭafa. He died A.H. 1007. His life is told at length by his son, the biographer of poets, 'Aṭā'ī. See *Gesch. der Osm. Dichtkunst*, vol. iii., p. 108, *Fezlekeh*, vol. i., p. 120, *Kinali Zādeh*, f. 288*a*, and 'Ahdī, f. 168*b*.

Nev'i says in the preface that the matter of the present work was mostly derived from *Yuwā'it al-'ulum* "ascribed to Imām Ghazzālī" (but by others to Fakhr ud-Dīn Rāzī, v. Hammer, *Handschriften*, No. 1, and Gosche, *Abhandlungen der Berl. Akad.*, 1858, p. 288), also, in part, from *Fawā'id Muskiyah* by 'Abd ur-Raḥmān Bisṭāmī (written A.H. 844; v. Haj. Khal., vol. iv., p. 468), from the work entitled *Mawṣū'at al-'ulum* (by Luṭfullah Tokāti, who died A.H. 900; v. Haj. Khal. vol. vi., p. 262, and *Vienna Catalogue*, vol. i., p. 23) and from some other works. He included in it twelve

sciences, giving for each of them three of its main propositions, the definition of its object and scope, and the names of the standard treatises. He prefixed to the work the anecdote of the talented youth *Ḥakāyat Juwān Fāṣil* (who disputed before the Khalif Vaṣīḳ with a Jew, a Christian, and an idolater), and concluded it with the story of Beshīr and Shādān. The preface closes with a panegyric on the reigning Sultan, Murād III (A.H. 982—1003) and an enumeration of the twelve sciences, which are: 1. History, f. 11*a*. 2. Philosophy, f. 38*b*. 3. Astronomy, f. 43*b*. 4. Theology (كلام), f. 51*b*. 5. Principles of the law (اصول فقه), f. 59*a*. 6. Controverted points of law (خلاف), f. 63*b*. 7. Exegesis (تفسير), f. 68*b*. 8. Mysticism (تصوف), f. 73*a*. 9. Interpretation of dreams (تعبير روبا), f. 76*a*. 10. Magic, charms, and medicine (رقى وانسون و وطب), f. 82*a*. 11. Agriculture, f. 90*b*. 12. Astrology and divination (نجوم و فال و زجر), f. 92*a*.

The story of Shādān and Beshīr, which concludes the work, ff. 102*b*—117, purports to be translated from Imām Ghazzālī. Hammer has given it in German in his *Encyclopädische Uebersicht der Wissenschaften*, vol. i., pp. 24—40. See also Gosche, *Abhandlungen der Berl. Akad.*, 1858, p. 308, note 68.

The *Netā'ij ul-Funūn* was written some time after the taking of the Goletta (A.H. 982), recorded in the historical section, f. 35*a*, and said to have been followed by some other victories, but before the death of the Grand Vezir Muḥammed Sokolli (A.H. 987), who is mentioned in the same place as being still at the head of affairs.

For other copies see Hammer, *Handschriften*, No. 11, *Encyclop. Uebersicht*, vol. i.,

p. 22; Fleischer, Dresden, No. 84; Krafft, No. 5; Leyden, vol. i., p. 14; Upsala, No. 1; Vienna, vol. i., Nos. 28—31, and Rosen, Marsigli collection, p. 22.

In some of the above notices the number of sciences is given as fourteen instead of twelve; the divergence is due to the fact that Medicine and Fāl, which in the author's preface are bracketted with other sciences, have been counted separately.

An Arabic note on the first page states that the MS. was bought of Mulla Aḥmed, A.H. 1184.

Or. 1136.

Foll. 110; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 19 lines 3 in. long; written in Neskhi, apparently in the 18th century. [ALEX. JABA.]

The same work.

Copyist: اسماعيل بن احمد الحاجى اينه سى
مغنيساوى

A former possessor, Seyyid Aḥmed Akkermānī, has written his name at the end, with the date A.H. 1156.

Add. 7899.

Foll. 90; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 16 lines 3 in. long; written in cursive Nestalik, with red-ruled margins, in the 18th century.

[RICH; not numbered.]

Another copy of the same work, agreeing with the preceding, but bearing the shorter title نتائج الفنون as given by Haj. Khal., vol. vi., p. 296.

On the first page is the name of a former possessor, el-Ḥāj Muḥammed B. 'Omer, with the date A.H. 1161.

The latter part of the volume, ff. 78 b.—90, contains a Persian Fāl-Nāmeḥ, without title or author's name. It follows the order of the Sūrehs of the Coran, from النمل to آل عمران

and is written in two columns, the first giving the Coranic texts, the second the omens to be drawn from them.

Or. 1037.

Foll. 235; 12 in. by $7\frac{1}{4}$; 33 lines $4\frac{1}{4}$ in. long; written in Neskhi, with red-ruled margins; dated Rebi' II, A.H. 1182 (A.D. 1768). [A. GUNSBURG.]

معرفت نامه

The Book of Knowledge, by Ibrāhīm Ḥaḳḳī ابراهيم حقي.

The work has been printed in Bulak, A.H. 1257, and reprinted in the same place A.H. 1280. It has been also issued by the Kazan press A.D. 1845 (v. Dorn, Mélanges Asiatiques, tom. v., p. 549). An abridgment, entitled علم حال, has been printed in Constantinople A.H. 1241 and 1252, and in Bulak A.H. 1255.

It is divided into a Muḳaddimeh, three Fenns, and a Khātimeh, as follows: Muḳaddimeh. Knowledge of the Hei'et ul-Islām, *i.e.* an account of heaven, of the world of spirits, of Hell and the resurrection, according to Muslim notions. Fenn I. Knowledge of the structure of the material world. Fenn II. Knowledge of the structure of the body and of the nature of the human soul. Fenn III. Knowledge of the way to attain spiritual insight and the Divine presence. Khātimeh. Rules of life and man's duty to his neighbours. Each of the above sections has an elaborate sub-division into Bābs, Fasls and Nev's, all of which are enumerated in a table of contents filling twenty-three pages in the printed edition.

The present MS. contains only the latter half of the work, viz. Fenn III and the Khātimeh, corresponding with pp. 257—562 of the first Bulak edition.

مرآت القلوب اولوب تصحيح اعتقاد و ايمان Beg.

The author states at the end that the work was composed A.H. 1170 تالیف هذا الكتاب وقع فی تاریخ سال غتقع

The eighth Faṣl of Fenn III, ff. 190—207,

is entirely devoted to biographical notices concerning the author's master, his father and himself, from which the following facts may be gathered. The author's spiritual guide, Sheikh Ismā'il Tulvi, تولى surnamed Faḳīr-ullah, descended from an Arab family, which, coming from Kurdistan, had settled, A.H. 910, in Tulu, تلو, a place near Si'ird (Diyārbekr), and had given for some generations Imāms to that village. He was born A.H. 1067, and succeeded his father, Kāsīm, in that office at the age of four and twenty.

The author's father, Dervīsh 'Osman Ḥasani, surnamed Ḥaḳīr-ullah, was born A.H. 1081, in Ḥasan Kāl'ah-Si, six hours east of Erzerum. In A.H. 1115, the year of the author's birth, he gave up worldly pursuits and went to Erzerum in search of spiritual guidance. Thence, after a stay of five years, he set out on his travels by way of Bidlis and Si'ird. In the latter place he heard of the holy Sheikh of Tulu, and at the first interview found in him the religious instructor he was seeking. Soon after, the author, who was then nine years of age joined his father, and, after the latter's death, A.H. 1131, was adopted as Murīd, in place of the departed, by the holy teacher, and attended him till A.H. 1141, when Sheikh Ismā'il died at the age of eighty, and in great renown of sanctity.

At the end is transcribed the colophon of the author's autograph copy completed in his native place A.H. 1172, تم تحريره على يدي مولفه, ابراهيم حقي في مولده قلعه حسن في اواخر شهر صفر الخیر لسنة اثنين وسبعين و مائة و الف من الهجرة النبوية

The copyist, Muṣṭafa B. Muḥammed el-Erzerumi, states that the present MS. was transcribed from a copy of the author's autograph.

(*) The Nisbeh is distinctly written تولى in the MS. (v. ff. 190 a, 191 a, 192 a), and is made to rhyme with علوى

The last two pages contain a letter of spiritual precepts written by Ibrāhīm Ḥaḳḳi to one of his brethren. It is designated as Vaṣiyyet Nāmeḥ i Ḥaḳḳi in these lines at the end:

شفای صدر مومندر وصیت نامه حقی
قبول ایدن بولور دائم حضور حضرت حقی

The same letter is found in the printed editions. It is signed من المحب فی الله حقی بن حقیر الله مرید فقیر الله

ETHICS AND POLITICS.

Or. 3219.

Foll. 193; 8 in. by 6; 15 lines 4 in. long; written in clear Neskhī; dated 15 Ramazān A.H. 990 (A.D. 1582.)

[BARON VON KREMER, No. 158.]

ترجمه قابوس نامه

Kābūs Nāmeḥ, a book on morals, written by Keikā'ūs B. Iskender B. Kābūs for his son Gilānshāh, translated from the Persian by Merjumeḳ Aḥmed B. Ilyās.

الحمد لله رب العالمين . . . اما بعد شوبله بلمك
كر كدر كه بو اضعف الخلق عند الله و الناس مرجمك
احمد بن الياس

There are three Turkish versions of the Kābūs Nāmeḥ. The earliest, mentioned in Merjumeḳ's preface, without date or translator's name, is probably lost. The second, the present one, was written for Sultan Murād II, and completed, as stated at the end of the following MS., on the 23rd of Sha'bān A.H. 835.^b The third, contained in the next-following MS., was written by Naẓmi-Zādeh A.H. 1117.

A German version, based upon the last two, was published in Berlin, 1811, by H. F. von Diez, who possessed one copy of the second

(^b) The same date was found by Diez in two MSS.; v. p. 866.

and two of the third. See his introduction, pp. 179—181.

Merjumeek relates in a short preamble, translated by Diez, p. 264 seqq., how he went one day to the presence of Sultan Murād Khan, in Philippopolis, and was desired by him to make the present translation.

The work is divided into 44 Bābs, a table of which is given at the end of the preface, ff. 5 *a*—6 *b*. The original is stated at the end, f. 193 *a*, to have been written A.H. 473.

The Persian *Kābūs Nāmeḥ* has been edited by Rizā Kuli Khān, in one volume with *Tuzuk i Timuri*, Teheran, A.H. 1285. Copies exist in Leyden, Catalogue, vol. iv., p. 207, and in the British Museum, Or. 3252. In both A.H. 475 is given as the date of composition.

For copies of Merjumeek's version see the Bodleian Catalogue, vol. i., p. 310, No. 47, Kraft's Catalogue, p. 186, and Aumer, No. 59. Turkish versions not specified are mentioned by Flügel, *Jahrbücher*, vol. 96, Anz. Bl. p. 59, No. 18, by Rosen, Marsigli collection, p. 20, No. 3299, by Sprenger, No. 918, and by Dorn, *Asiatisches Musæum*, p. 208. Extracts from Merjumeek's translation are given in Wickerhauser's *Chrestomathie*, pp. 262—5. A French version of the *Kābūs Nāmeḥ* was published by A. Querry, Paris, 1885.

Add. 7841.

Foll. 148; 8½ in. by 5½; 19 lines 3¼ in. long; written in neat Neskhi, with vowels, apparently early in the 18th century.

[RICH, No. 337.]

The same work, translated by Nazmi Zādeh Murtezā (see p. 41).

Beg. الحمد لله الواحد الفرد الصمد جدا لا يحصىه العد ولا يحويه الحد

After mentioning the earlier version made for Sultan Murād Khan by Ahmed B. Ilyās, surnamed Merjumeek, Nazmi Zādeh says that in the year 1117 Hasan Pasha, governor of Baghdād, finding it written in old and obso-

lete Turkish, desired him to re-write it in a style better suited to modern taste. See Diez's translation, pp. 261—274.

Hasan Pasha, surnamed Dilir Hasan, was appointed governor of Baghdād A.H. 1116. See *Gulshen i Khulefā*, f. 252.

On the first page is a note relating to the death of el-Ḥāj 'Ali Efendi, Gumrukji of Baghdād, A.H. 1176.

Add. 7844.

Foll. 209; 8½ in. by 5¼; 21 lines 3¼ in. long; written in cursive Neskhi; dated 27 Zulka'deh, A.H. 1179 (A.D. 1766).

[RICH, No. 382.]

فرخنامه

Ferrukh Nāmeḥ, a work on ethics especially relating to the duties of kings, without author's name.

The first part of the preface is wanting. The MS., which appears to have been transcribed from an imperfect copy, begins abruptly with the following Arabic verse:

ما كُتِبَ يَتَمَنَّى المُرُو يَدْرِكُهُ
تَجْرِي الرِّيحَ بِمَا لَا تَشْتَهِي السَّفِينُ

In the extant portion of the preface the author, after naming Prince Muḥammed and his father, the reigning sovereign, Murād Khan B. Sultan Selim Khān, says that, having been honoured with the office of preceptor to the former, he had translated for him from Arabic the book referred to (in the lost part of the preface). In doing so he had omitted some tedious passages, and had added sundry admonitions addressed to kings by holy men, and various anecdotes. This is followed by a long panegyric on the prince, and on the wisdom, justice, and liberality he had displayed from the day he had cast the shadow of his standard on the province of Sārūkhān. From other passages it appears that the original work purported to have been written by Aristotle for his pupil Alexander.

There is no trace of such origin in the present version, which from beginning to end bears the stamp of a Muhammedan composition, and consists for the most part of anecdotes relating to Muslim sovereigns. The translator's name is supplied by Haj. Khal., who mentions the work under three headings, viz. اخلاق نوالی vol. i., p. 205, فرح نامه vol. iv., p. 411, and كتاب الرياسة vol. v., p. 89; he ascribes it to Mevlānā Naşūh, called Nevāli.

Nevāli Efendi, a native of Aḳ Hişār, began his official career as Tezkirehji to Ja'fer Efendi, Şadr of Anatoli. He was appointed, A.H. 988, professor in the Suleimāniyyeh, and, A.H. 990, tutor to Sultan Muhammed, then governor of Magnesia (Sarukhan). He died on the 8th of Jumāda I, A.H. 1003, two days before his royal pupil was called to the throne, and left, besides the present work, a translation of Kīmiyāi Sa'ādet. See Fezlekeh, vol. i., p. 58, Gesch. der Osm. Dichtkunst, vol. ii., p. 547, and Gesch. des Osm. Reiches, vol. iv., p. 348, note *b*. Haj. Khal. calls the work Feraḥ Nāmeḥ; but the real form of the title is shown by the following passage of the preface, f. 3 *b*., "having been achieved in the auspicious name of His Highness, it received the name of Ferrukh Nāmeḥ," حضر تـرینک نام

فرخنده اتمام اولنمغین فرخنامه دیو نام ویرلدى

The Arabic original is variously called by Haj. Khal., السياسة and كتاب الرياسة. Apart from being ascribed to Aristotle, Nevāli's version has nothing in common with the Pseudo-Aristotelian work known as كتاب السياسة or سر الاسرار described by Flügel, Vienna Catalogue, vol. iii., p. 258, and by Pertsch, Gotha Catalogue, vol. iii., p. 421.

It is divided into a Muḳaddimeh, sixteen Bābs, and a Tekmileh, as follows: Muḳaddimeh. Life of Iskender Zul-Ḳarnein (according to the Muslim legend), f. 6 *b*. Bāb I. On faith and sincere prayer, f. 34 *b*. II. On faithfulness, godliness, and continence, f. 38 *a*. III. On modesty and good manners,

f. 44 *a*. IV. On contentment and trust in God, f. 49 *a*. V. On patience and fortitude, f. 51 *a*. VI. On highmindedness and resolution, f. 53 *b*. VII. On thankfulness, f. 62 *a*. VIII. On liberality and beneficence, f. 67 *a*. IX. On justice and equity, f. 84 *a*. X. On the retribution attending good and bad deeds, f. 113 *a*. XI. On forgiveness, f. 123 *b*. XII. On clemency, meekness, good disposition, pity, and kindness, f. 143 *b*. XIII. On the punishment and repression of evil-doers, f. 150 *a*. XIV. On holding converse with the virtuous and treating them with deference and regard, f. 164 *a*. Duties of Vezirs and rules respecting messages and embassies, f. 172 *b*. XVI. On the duty of taking counsel and on wise management, f. 191 *a*. Tekmileh. History of Zulḳarnein as recorded in the Coran, f. 198 *b*.

Copyist: محمد بن حسن چاوش

On the first page is the following false title: كتاب جواهر الاشراف في معرفة الافاق صنفه في زمان سلطان مراد لاجل ابنه سلطان محمد حكايته متضمن بالحكمة والمعرفة و ليس في التركي مثل هذا الكتاب الخ

Or. 1036.

Foll. 203; 12½ in. by 8; 25 lines 4½ in. long; written in plain and rather coarse Nestalik, with an illuminated border enclosing the first page, and gold-ruled margins; dated Cairo, Rebi' I, A.H. 1249 (A.D. 1833).

[A. GUNSBURG.]

فضائل الجهاد

"The Merits of the Holy War," translated from the Arabic work entitled مشاعر الاشواق الي مصارع العشاق

حمد و ثناء بي پايان اول هادي سبيل سداد

The translator, who calls himself 'Abd ul-Bāki, is the celebrated poet better known under his Takhalluṣ Bāki. Like Ḥāfiẓ, the great Turkish lyric stood high in the

ranks of the 'Ulemā. Son of a Muezzin of Constantinople, where he was born A.H. 933, he earned in his youth a livelihood as a saddler; but he soon applied himself to study, and after a few years became a professor in the Medresehs of Istambul. He was appointed, A.H. 984, Kāzi of Mecca, A.H. 992, Kāzi of Constantinople, was raised A.H. 994 to the office of Şadr of Anatoli, and finally, A.H. 1000, to the same dignity in Rumili. He died on the 23rd of Ramazan, A.H. 1008. See Fezlekeh, vol. i., p. 132, Khulāṣat ul-Eşer, Add. 23,606, f. 424, Hammer, Baki's Divan, Vorrede, pp. 21—46, and Gesch. der Osm. Dichtkunst, vol. ii., p. 360.

In the preface the author of the Arabic work is called Shems ul-Millet ved-Dīn Mevlānā Ahmed B. Ibrāhim. Haj. Khal. calls him Muḥyi ud-Dīn Ahmed B. Ibrāhim en-Naḥḥās Dimeshki Shāfi'i, and says in another place that he died a martyr A.H. 814. See vol. v., p. 545, and vol. ii., p. 428.

The preface is chiefly devoted to the glorification of the Grand Vezir, Muhammed Pasha (Sokoli). The translator relates how that great statesman succeeded in concealing, during forty-eight days, the death of Sultan Suleimān, brought the siege of Sziget to a successful issue and established Sultan Selim on the throne. It was by the Great Vezir's wish, and, apparently, soon after Selim's accession, A.H. 974, that the translation was written. It is divided, like the original, into thirty-three chapters (Bāb) and a Khātimel, which are enumerated at the end of the preface.

An abstract of the work has been published in German by Hammer in his "Posaune des heiligen Krieges," Vienna, 1805. An abridgment of the Arabic work was printed in Bulak, A.H. 1242, and the Turkish version issued from the same press A.H. 1251. For MSS. see Fleischer, Dresden Catalogue, No. 410, Flügel, Vienna Catalogue, vol. ii., p. 481, and das Asiatische Museum, p. 602.

Or. 1377.

Foll. 38; 9¼ in. by 6; 23 lines 3¼ in. long; written in fair Neskhi, with 'Unvān and gold-ruled margins, early in the 19th century.

[SIR CHAS. AUG. MURRAY.]

A report on desirable reforms in the government of the Turkish empire, by Tātārjik Zādeh 'Abd ullah Menlā Efendi, with the heading لایحهء تاتارجق زاده عبد الله منلا افندی

Beg. حمد و سپاس بيجد و پايان اول مالك الملك
بي وزير

The author, who in the text calls himself simply 'Abd ullah, names in the preface Selim Khān B. Muşafa Khān (A.H. 1203—1222) as the reigning sovereign, and says that he wrote the present work in obedience to a royal command enjoining upon office-holders to submit schemes for the reform of government.

He treats in nine chapters, not numbered, of the following subjects: State of the army and its management, f. 3 a. Appointment of 'Ulemā, Mullas, professors and judges, f. 9 b. Financial administration; causes of the penury of the treasury, and regulation of the coinage, f. 14 a. Advantages accruing from imperial journeys, f. 15 b. Strengthening of the frontier places, f. 20 a. Arsenal and navy, f. 23 a. Improvement of the revenue and diminution of expenditure, f. 28 a. Vezirs and governors, f. 31 b. The poll-tax and redress of the people's grievances, f. 34 b.

Tātārjik 'Abd ullah, son of Osman Efendi, is called by Jevdet a second Teftāzāni and a peerless scholar. He filled the office of Kāzi'l-Asker of Anatoli under Sultan 'Abd ul-Ḥamīd, by whom he was banished to Magnesia. He was, however, recalled by Selim III immediately after his accession, and soon after appointed Şadr of Rumili. He was re-instated in the same office A.H. 1211. See Tārīkh i Jevdet, vol. iv., pp. 246, 363, vol. vi., p. 200.

The order referred to in the preface was issued from the imperial camp at Silistria A. H. 1206. Jevdet, speaking of the Lā'ihahs, or reports, drawn up in obedience to that order, mentions especially two of them, the present one and that of Defterdār Sherīf Efendi, afterwards Efendi Pasha, and bestows especial praise on the former. He gives a full statement of its contents and some extensive extracts from it. See *ib.*, vol. v., pp. 167, 212.

ASTRONOMY.

Add. 7891.

Foll. 97; 8 in. by $5\frac{1}{2}$; 15 lines $2\frac{3}{4}$ in. long; written in small and neat Neski, apparently in the 18th century. [RICH, No. 545.]

خلاصة الهيئة

A treatise of astronomy by 'Alī Kūshji, translated into Turkish by Sidi 'Alī B. Husein, called Kātibi Rūmi.

Beg. *سیاس بی قیاس و ستایش بی قیاس*
اول حکم با حکیمه

Kapudan Sidi 'Alī B. Husein, of Galata, wrote this translation before entering upon the adventurous travels (A.H. 961-4) which have made his name celebrated, and which he has recorded in his *Mir'at ul-Memālik* (translated by Diez, *Denkwürdigkeiten von Asien*, pp. 133—267, and abridged by Haj. Khal., *Maritime wars of the Turks*, pp. 72—77). After his return he received the rank of *Muteferrikah*, and an appointment as *Defterdār* or Registrar of the *Timārs* (military fiefs) of *Diyārbekr*. He died on the 2nd of *Jumāda I*, A.H. 970. See *Kinali Zadeh*, f. 274, 'Ahdī, f. 148, 'Alī, Or. 32, f. 314, *Gesch. der Osm. Dichtkunst*, vol. ii., p. 306, and *Schefer, Chrestomathie Persane*, vol. ii., pp. 220—23.

The translator says in the preface that he

accompanied the Pādishāh and his army in the Persian campaign (A.H. 955) through *Gurjistan*, *Kurdistan*, *Tebriz*, *Van*, and *Azerbāijān*, returning to winter quarters in *Haleb*. There he enjoyed the converse and tuition of that accomplished philosopher and astronomer, *Ḥamdullah B. Sheikh Jelāl ud-Dīn B. Sheikh Jemāl ud-Dīn Beyāni*, a descendant of the great saint of Herat, *Khawājah 'Abd ullah*,^a who urged him to translate, for the benefit of the Turks, the classical book on astronomy of the late *Mevlana 'Alī Kūshji*, علم هیئتده. In doing so he made to the original text some additions borrowed from the commentary of *Kāzi Zādeh Rūmi* upon the *Mulakhkhaṣ*, and from the *Nihāyet ul-Idrāk* (see the *Arabic Catalogue*, pp. 190 *b*, 189 *b*).

'Alī Kūshji wrote two astronomical manuals, one in Persian called by Haj. Khal., vol. iii., p. 458, رسالة فی الهيئة, (*Persian Catalogue*, p. 458 *a*), and a fuller one in Arabic, entitled الفتحیه; see *ib.* vol. iv., p. 379, and *Wöpcke, Journal Asiatique*, 5^e Série, tom. xix., p. 120-2.

The present translation corresponds with the first, although it is somewhat fuller than the Museum copies of the original. It is stated, f. 80 *b*, that the translation was made in the year 1860 of Alexander, and the corresponding *Hijreh* date, 956, is mentioned, f. 78 *b*, as the current year.

Contents: *Muḥaddimeh*; principles of geometry and physics, in two *Ḳisms*, beginning f. 4 *a*, and f. 6 *b*. *Maḳāleh I*. Heavenly bodies, in six *Bābs*, viz., 1. Number and disposition of the spheres, f. 7 *b*. 2. The great and little circles, f. 16 *b*. 3. The figure and motion of the 8th and 9th spheres, f. 21 *b*. 4. Form of the spheres of the seven planets, f. 32 *b*. 5. Motions of the same, f. 34 *b*. 6. Phases of the planets, in four *Faşls*, f. 36 *a*.

(^a) *Ḥamd ullah B. Aḥmed el-Herevi*, called *Sheikh Zādeh*, was professor in the *Ḳaṣrūniyyeh*, *Haleb*, A.H. 956, and died A.H. 967. See *Ibn el-Ḥanbali*, Add. 23, 976, f. 89.

Makāleh II, treating of the terrestrial sphere in twelve Bābs, viz., 1. Figure of the globe and climates, f. 53 *a*. 2. The equinoctial line, f. 59 *b*. 3. The inclined horizons *مائله* in general, f. 61 *b*. 4. The five kinds of inclined horizons, f. 63 *a*. 5. Places, the latitude of which is a quarter of a circle, f. 68 *b*. 6. Rising points of the signs of the zodiac, f. 69 *b*. 7. Degrees of transit, rising and setting, f. 71 *b*. 8. Day and night, dawn and crepuscule, f. 73 *a*. 9. Year, months, and their divisions, f. 75 *b*. 10. Shadow and the gnomon, f. 81 *a*. 11. Meridian and Kibleh, f. 82 *a*. 12. Distances and sizes of the planets (the Khātīmeḥ of the Persian Risāleh) with tables, ff. 85 *b*—87 *b*.

Add. 7892.

Foll. 70; 7½ in. by 5¼. [RICH, No. 761.]

I. Foll. 1—39; 19 lines 2¾ in. long, written in Nesḵhi, apparently in the 17th century.

Two astronomical treatises by Muṣṭafa B. 'Alī, time-keeper of the Mosque of Sultan Selim (see p. 109 *b*); written by the same hand with this common heading, رساله تسهيل الميقات ورساله كفايت الوقت للمصطفى بن على الموقت فى جامع الخاقانى السليبي

1. Foll. 1.—26.

تسهيل الميقات

A treatise on the sinuated quadrant ربع مجيب and its use, consisting of an introduction (Muḵaddimeḥ), and twenty-five chapters (Bāb).

Beg. الحمد لله رب العالمين . . . اما بعد بو عبد ضعيف المحتاج الى رحمة ربه اللطيف . . . ايدركه ربع مجيب دمك ايله متعارف اولان التده

The work is noticed by Haj. Khal., vol. ii., p. 296, and fully described, but without the above title, by Flügel, Vienna Catalogue, vol. ii., p. 497.

2. Foll. 26—39.

كفاية الوقت لمعرفة الدائر وفضله والسمت

A treatise on the Muḵanṭarīt مقنطرات or circles attached to the quadrant, and their use, in a Muḵaddimeḥ and twelve Bābs.

Beg. الحمد لله الذى جعل على البحر الاخضر للفلك قناطر المقنطرات

It is stated at the end of a Vienna MS., which appears to be the author's autograph, that it was finished A.H. 935. See the Vienna Catalogue, vol. ii., p. 497, and for other copies Uri, p. 312 *a*, Krafft, No. 350, and de Jong, Codd. Orr. Acad. Regiae, No. 209.

Haj. Khal. does not mention the present work, but notices an Arabic treatise with precisely the same title, from which it is perhaps translated. The latter is ascribed to 'Izz ud-Dīn 'Abd ul-'Azīz B. Muḥammed el-Vefā'i, who died A.H. 874 or 876. See vol. v., p. 227, and vol. vi., p. 209.

Copyist: ابراهيم بن محمود

II. Foll. 41—70; 21 lines 3¼ in. long; written in fair Nesḵhi, apparently in the 18th century.

Two treatises by the same author, viz.:

1. Foll. 41—65 *a*. Distances of a hundred cities from Constantinople, with the heading رساله فى بيان بعد الاقاليم للمصطفى بن على البوقت فى جامع الخاقانى السليبي

Beg. الحمد لله الذى زين الاقاليم السبعة بالبلاد وعمرها

The author, having noticed that statements current in conversation with regard to the distances of certain places from Constantinople were generally exaggerated and conjectural, drew up the present treatise as a humble offering to the reigning Sultan, Suleimān, and, selecting a hundred cities, determined accurately their geographical positions, the length of days in each, and their distances. The towns mentioned belong for the most part to the Turkish empire. The list begins as follows:

Constantinople, Brusa, Iznik, Kutāhiyeh, Kara-Ḥiṣār, Konia, Akserāi, Kaṣariyyeh, Angora, Kastamuni, etc. It ends with Fez, Tanger, and Sūs. In the Vienna Catalogue, vol. ii., No. 1274, art. 1., the same work is entitled *تحفة المجالس*

2. Foll. 65 *b*—70. A treatise on the course of the sun through the signs of the zodiac, the appearance of the new moon, and the length of days corresponding to the passage of the sun through each sign.

The heading is *رساله في استخراج روية الهلال للمصطفى بن علي الخ*

الحمد لله رب العالمين . . . وبعد اعلام اولنور. Beg. كه اوستادان فن نجوم قنده فلك البروج اون ايكي به برابر بخش اولنمشدر

The date of composition is fixed by the following passages, f. 67 *b*. The author states that the sun entered into Aries A.H. 958, on the third of Rebi' I, and A.H. 959 on the 15th of the same month, and he announces a table, (wanting in this copy), showing the days of Nevrūz, or vernal equinox, for A.H. 960—1000.

Another copy in the Vienna Catalogue, No. 1274, art. 2.

Or. 3118.

Foll. 70; 7½ in. by 5½; dated (f. 64 *b*) 18th Rebi' I, A.H. 1037 (A.D. 1627.)

[BARON VON KREMER, No. 128.]

I. Foll. 1—64. Kitāb es-Siyāseh, a treatise on politics ascribed to Aristotle, in Arabic. See the Vienna Catalogue, vol. iii., p. 258.

II. Foll. 65—70; 23 lines 3½ in. long; written in small Nestalik, apparently about the same date as the above.

هدية الطلاب في رسم الاسترلاب

Fragment of a treatise on the art of designing the astrolabe and quadrant, in 25 Bābs, with geometrical diagrams.

The beginning is wanting, and the author's

name does not appear; but the above title, with the concluding lines of the preface, is found on the first page, which begins abruptly as follows: *قدمت عمل ربيع مرعوبه بر كتاب عنبرين القاب تصنيف قيلم فتوفيق الله الرفيق و باعانة المعين الوفيق اشبو صحايف نظايفي الخ*

The MS. contains only a small portion of the work; for it breaks off in the first Faṣl of Bāb 3, which has this heading *الفصل الاول*

في معرفة الاختلافات في الجدول الاصل

Sheikh Nūr-ud Dīn Naḳkash B. 'Abd ul-Kādir, and Ebul-Feth eṣ-Ṣūfi are mentioned as the inventors of the tables which that chapter was to include.

Harl. 5457.

Foll. 9; 8 in. by 5½; written in small Neski, with gold-ruled margins, written apparently A.H. 1107 (A.D. 1695).

The Calendar of Sheikh Vefā, beginning with the heading *هذا جدول غره نامه رقم غره نجومى و رقم غره شرعى نقله شيخ وفا*

The second table, f. 2 *a*, shows the day of the week on which each of the lunar months begins in the years 1107—1114 of the Hijrah. The calendar has one page for each of the Syrian months, from Azer to Shubāt.

Sheikh Vefā, to whom the Rūz Nāmeḥ is commonly ascribed, was a celebrated saint who lived in the time of Muḥammed II and Bāyezid II, and died A.H. 896. The date of his death is fixed in a copy of the calendar, Add. 23,591, f. 18 *a*, by the following chronogram:

*خواهى كه بدانى سفر شيخ وفارا
درياب ز قارمخ الى رحمت ربه*

His proper name was, as stated by himself, according to the Shaḳā'ik, in one of his writings, Muṣṭafa B. Aḥmed eṣ-Ṣadri el-Kunevi, commonly called Vefā, and his Laḳab was Muṣliḥ ud-Din. Born at Konia, he devoted himself from his youth to a religious

life, and had for spiritual guides Sheikh Muṣliḥ ud-Dīn Khalīfeh, Imām ud-Debbāghīn, of Adrianople, and afterwards Sheikh 'Abd ul-Laṭīf B. 'Abd ur-Raḥmān Ḳudsi (who died in Brusa, A.H. 856; v. Shaḳā'ik, f. 24 a). He became also well versed in sundry sciences, especially those of astronomy and music. Having been captured at sea by the Fireng, while on his way to Mecca, he was taken a prisoner to Rhodes, and afterwards ransomed by Ḳaramān Oghli Ibrāhīm Beg. He subsequently settled in Constantinople, where he died in the year above mentioned in great repute for sanctity. Sultan Bāyezīd, who had wished in vain to see him in his life-time, insisted on having his face unveiled after death in order to contemplate his features. See Shaḳā'ik, f. 83 b, Tāj ut-Tevāriḳh, Or. 856, f. 188 b, Taḳvīm ut-Tevāriḳh, p. 111, and Gesch. der Osm. Dichtkunst, vol. i., p. 316.

A MS. described by Flügel, Vienna Catalogue, vol. ii., p. 247, gives another author to the Rūz Nāmeḥ, viz. Sheikh Vefā'ī Muḥammed, the writer of a history of Murād III, brought down to A.H. 994.

The Calendar, however, is undoubtedly earlier; a copy dated A.H. 954 is noticed by Fleischer, Leipzig Catalogue, p. 432 a. For other MSS. see Weyers, Orientalia, vol. i., p. 315; Uri, p. 312, No. 55; Krafft, No. 356; Vienna Catalogue, vol. ii., No. 1426-27, vol. iii., No. 2,002, 11, No. 2,012, 2, and Aumer, Nos. 245-6, 263, f. 11.

An engraved fac-simile of the Rūz Nāmeḥ of Sheikh Vefā has been published by G. Hieron. Velschius as an appendix to his "Commentarius in Ruzname Naurus," Augsburg, 1676.

Add. 9703.

Foll. 43; 9¼ in. by 7¼; about 27 lines 5½ in. long; written in a rude Neskhī, apparently A.H. 1186 (A.D. 1773).

[CONSUL HODGSON.]

I. Foll. 1—26,

روزنامه جدید

"The new Rūz Nāmeḥ," or perpetual calendar.

Beg. الحمد لله الذى من علينا بسيرة العلم اوقات الليل والنهار

The author, who does not give his name, says that his work is compiled from the Rūz Nāmeḥ of the great saint Sheikh Vefā, and from another composed in Miṣr (Cairo) by the late 'Ali Efendi. He consulted also the Zij of Ulugh Beg and the treatises of Sheikh 'Ali Dedeḥ Beyi Maghribi, Ebu Miḳra' Ifriki, and Ibn el-Bennār.

The present work was written in Algiers A.H. 1186. It comprises four chapters (Bābs) and tables, as follows:—1. Key to the Rūz Nāmeḥ, f. 2 a. 2. The year of the Arabs, f. 3 a. 3. The solar year, f. 4 a. 4. Inclination and altitude of the sun, and latitude of various cities, f. 5 b. Table showing the correspondence of the Arab and Latin months for A.H. 1186—1267, f. 8 a. Calendar of the solar year from January to December, f. 14 a. Table showing the length of day and night for Algiers throughout the year, f. 20 a. Table of the sun's inclination in each of the Latin months, f. 23 a.

II. Foll. 28—34. Calendar of the Syrian months from Azer to Shubāt.

III. Foll. 35—41. The book of horoscopes of Solomon, with the heading,

هذا كتاب طالع مولود سليمان عليه السلام

IV. Foll. 41—43. The dogmatical treatise entitled الفقه الاكبر, ascribed to Ebu Ḥanīfeh, Arabic. See Fleischer, Leipzig Catalogue, Nos. 192, 4, and Kremer, Herrschende Ideen des Islāms, p. 39.

Add. 12,085.

Foll. 28; 8¼ in. by 5¼; written in small Neskhī, with gold-ruled margins, early in the 19th century.

[SAMUEL BUTLER.]

I. Foll. 15—28. An astronomical calendar for the Jelāli year 710, which began on the 12th of Jumāda II, A.H. 1202 (A.D. 1788) with the heading

لع دل سال ١٢٠٢ عالم بافق دار السلطنة العثمانية

It has a page for each of the Jelāli months from Ferwerdīn Māh to Isfendiyārmuz Māh, and gives the positions of sun, moon, and planets for each day of the month, calculated for Constantinople.

II. Foll. 14. 1. A precisely similar calendar for the Jelāli year 738, which began on the 21st of Rebī' II, A.H. 1231 (A.D. 1816), with the heading

لع دل سال ١٢٣١ عالم بافق دار السلطنة السنية

MEDICINE.

Add. 5972.

Foll. 212; 8 in. by 5½; 21 lines 3¼ in. long; written in Turkish Neskhī; dated 22 Rebī' II, A.H. 1066 (A.D. 1656).

[HILGROVE TURNER.]

يادگار ابن شريف

A manual of medicine by Ibn Sherif.

الحمد لله الشافي لاسقام عباده لحكمته والصلوة على محمد الواني بالشفاعة الى امته

Ibn Sherif, or Sherif Zādeh, as he also calls himself, f. 84 *a*, seems to have escaped the notice of biographers. Haj. Khalifa, who mentions the above title, vol. iv., p. 507, gives neither the author's proper name nor the date of his death. Nor does the work itself supply much information respecting the author's life. A passing mention of Istanbul as a Muslim city, f. 88 *b*, shows that he lived after its conquest by Muḥammed II, A.H. 857. On the other hand the archaic character of his language, which abounds in obsolete words, and is comparatively free from foreign elements, would hardly admit of a

much later period than the close of the ninth century of the Hijreh. A passage in which the Sultan of Egypt is spoken of as a contemporary sovereign, f. 187 *b*, and the absence of any mention of coffee or tobacco point also to an early date.

From incidental references to Gallipoli, ff. 83 *b*, 152 *b*, it would appear that Ibn Sherif lived in that town. In the first of these passages he takes credit to himself for having re-discovered in the island of Lemnos the drug called طين مختوم, or seal-clay, which had been described by Ibn Beīṭār, but for which physicians of his day used inferior substitutes.

Although very sparing of quotations, Ibn Sherif refers in a few places to the Jāmi' of Ibn Beīṭār, and once, f. 200 *a*, to its abridgment entitled ما لا يسع الطبيب جهاه and composed A.H. 711 (Haj. Khal., vol. v., p. 354, and Leclerc, Histoire de la médecine arabe, tom. ii., p. 261).

The work is divided into five parts called بخش which are sub-divided into Bābs. The contents are fully stated in the preface. They are as follows:—Part I. consist of two Ma-kālehs, the first of which treats of hygiene in twelve Bābs, f. 6 *a*, and the second contains preliminary observations on diseases in general, on diagnosis, and on various classes of medicaments, in thirteen Bābs, f. 36 *b*. Part II. Diseases of various parts of the body and their treatment, in thirty Bābs, f. 97 *b*. Part III. Fevers, measles, small-pox, and their treatment, f. 175 *b*. Part IV. Tumours, ulcers and wounds, f. 183 *b*. Part V. Fractures and bruises; poisons and antidotes, f. 202 *a*.

There are some additions of more recent date in the margins. The longest of them, ff. 135—138, relates to the medicinal uses of tobacco.

Copyist: الشيخ محمد بن ابوبكر الصوفي

For other copies see the Paris Catalogue, p. 321, No. 168, Fleischer, Leipzig, Nos. 269

and 270, Dresden, No. 17, Aumer, No. 242, Pertsch, Gotha Catalogue, p. 95, S. de Sacy's Biblioth., No. 334, and Zeitschrift der D. Morg. Ges., vol. xiii., p. 259.

Add. 5991.

Foll. 38; 8½ in. by 5; 15 lines 3 in. long; written by different hands in Neskhī and Nestalīk, apparently in the 17th century.

[HILGROVE TURNER.]

I. Foll. 1—23. Fragment of a medical work containing directions for the preparation and use of compound medicaments, such as pills, sherbets, electuaries and ointments.

فصل بوزن اولان ابرش ایچون قرص بیاننده در.

It consists of short sections headed فصل or باب, with a recipe in each.

II. Foll. 24—30. A similar fragment in another handwriting, beginning: باب بو: معجون انسانده اولان بلغم ایله ییل و سایر صزی ایچوندر. On the first page are found the dates A.H. 1069 and 1073.

III. Foll. 31—33. Extracts from a medical treatise in Mesnevī verse, called Risāleh i Kaisūni Zādeh, with the heading ال و ایاق بوزلمسچون دوا در که رساله قیسونی زاده دن منقولدر.

بوگا مفلوج یاغی در حکما.

بومجربدر او درده دوا

Bedr ud-Dīn Muḥammed B. Muḥammed, called in Arabic Ibn ul-Ḳausūni, ابن القوصونی, and in Turkish, Kaisūni Zādeh, after studying medicine in Egypt, his native country, proceeded to Constantinople and became a great favourite with Sultan Suleiman whom he successfully relieved from gout, and by whom he was appointed Re'is ul-Aṭibbā or Head-Physician. He died in the second year of Selīm's reign, A.H. 975, according to 'Ali, Or. 32, f. 250, and El-Kevākib us-Sā'ireh, f. 172 a, or A.H. 976, as stated in Takvīm ut-

Tevārīkh, p. 123. See also Pechevi, vol. i., p. 461.

His Risāleh was versified for Sultan Selīm II, A.H. 978, or, according to some copies, A.H. 975, by another physician who is only known under his poetical surname, Nidā'i. See Haj. Khal., vol. iii., p. 431, Flügel, Vienna Catalogue, vol. i., p. 718, vol. ii., p. 539, and the Leyden Catalogue, vol. iii., p. 283. Dervish Nidā'i had been physician to Şāhib Girāi, Khān of the Crimea, and was afterwards attached in the same capacity to Selīm II, for whom he wrote the منافع الناس. Hammer, who gives some account of the above poetical version in his Gesch. der Osm. Dichtkunst, vol. ii., p. 541, has fused the original author and the versifier into one person.

See also Uri, p. 315, No. 74; Pertsch, Türk. Handschr., pp. 93, 94, 100; Arab. Handschr., vol. iv., p. 18; Aumer, No. 241, and Rosen, Marsigli collection, p. 21, No. 331.

The present extracts treat of paralysis of hand and foot, of asthma, and of the theriaca. The last section is designated as the fourth Bāb of the Risāleh.

Foll. 34—38 contain miscellaneous recipes by various hands.

Add. 5984.

Foll. 400; 6 in. by 4; 9 lines 2½ in. long; written in fair Neskhī, apparently in the 18th century. [HILGROVE TURNER.]

رسائل المشفيه للامراض المشكله

A collection of five medical treatises relating to some new or insufficiently described diseases, by Muṣṭafā Feizī مصطفی قبض [read فیضی]

Beg. الحمد لله رب العالمین . . . بو رساله صحت نصاب و نسخه حکمت انتسابک تالیف و ترسیمینه باعث

The author, who describes himself as the physician of the reigning Sultan Muḥammed

Khān B. Ibrāhīm Khān (Muḥammed IV, A.H. 1058—1099), says that, in consequence of the prevailing confusion between two distinct maladies, viz. *علت مراقیه* and *سودای مراقیه*, and of the recent spread of other hitherto unknown diseases, he received His Majesty's commands to write the following treatises on their nature, symptoms, and treatment. They are founded upon the Latin works of European physicians, and on the author's own experience.

The authors most frequently quoted are medical writers of the 16th century and of the first half of the 17th, as Fernelius, Fracastor, Mercado, Fonseca, Saxonia, Senner-tus, Rivierius, and Zacutus.

Contents: The author's preface, f. 34 *b*. I Hypochondriac affection *علت مراقیه*, in eleven Faṣls, f. 37 *a*. II. Hypochondria proper *سودای مراقیه*, in seven Faṣls, f. 109 *b*. III. Lues venerea *مرض افرنج*, in twenty-five Faṣls, f. 146 *b*. IV. Plica Polonica, *پلیقه*, in eight Faṣls, f. 267 *b*. V. Malignant fever *حمای رديه*, in thirteen Faṣls, f. 305 *b*.

A full table of contents is prefixed, foll. 1—33. The first two of the above treatises are described in Krafft's Catalogue, p. 150, Nos. 385-6, and by Pertsch, Gotha Catalogue, No. 118, Arabische Handschr., vol. iv., p. 19.

Or. 3218.

Foll. 14; 8 in. by 4½; 22 lines 3 in. long; written in Nestalik, in the 19th cent.

[BARON VON KREMER, No. 147.]

A treatise on vaccination *تلقیح بقری*, by Muṣṭafa Behjet, Court Physician *مصطفى بهجت طبيب خاصه*

Beg. *الحمد لله رب العالمين . . . و بعد معموره* على العموم عارضة وسارى اولان آنت جدرينك نيجه قهر واستيلا سندن رهاياب اولمغه

This treatise, written A.H. 1216, is described in the preface as a translation of the most important portions of a work [by E. Jenner] which had just reached the writer, supplemented with some extracts from two Latin treatises not specified.

Contents: Muḥaddimeh containing an account of Jenner's discovery, f. 2 *b*. Bāb I. Contagion of the cow-pox, f. 5 *b*. Bāb II. Good effects of vaccination, f. 8 *b*. Khātimeh. Practical method of vaccination, f. 11 *a*.

Jenner, the author of the original treatise, is not mentioned in the preface, but his name occurs further on, p. 3 *b*, in the following passage: *مسفور ينر طبيبك رساله سندن*

Some parts of the Turkish work agree with Jenner's "Inquiry into the causes and effects of the variolæ vaccinae."

The present copy is very incorrectly written by a European hand.

VETERINARY ART.

Add. 7900.

Foll. 46; 7¾ in. by 5¼; 16 lines 3½ in. long; written in Neskhi, with some vowels, with ruled margins, in the 18th century.

[RICH, No. 339.]

A manual of farriery, without author's name, with the heading *هذا كتاب بيطار نامه*

Beg. *ائمة نى دين و امراء اهل تمكين و وزراء صاحب رسم آئين*

The author relates in a short preface how, a sickness having befallen the horses of Alexander while he lay siege to Balkh, Aristotle, who was in the camp, wrote the present work, which was the means of their restoration to health.

The first three chapters treat of the points of a good horse, the colours of horses and their defects. The rest of the book is taken up with the diseases of the horse and their treatment.

At the beginning is a table of chapters. Foll. 40—46 contain some recipes for horses, and an extract from the Persian *Tuḥfet ul-Mūminin* relating to the diseases of animals.

On the first page of the MS. are the names of two former owners, the latter being Ahmed B. Suleimān, Defterdār of Baghdad, with the dates A.H. 1174 and 1187.

A copy of the same work, dated A.H. 973, is noticed by Fleischer, Dresden Catalogue, No. 113. See also *ib.*, No. 172, 12; 268, 4, and Pertsch, Gotha Catalogue, No. 127.

Add. 7901.

Foll. 46; 8½ in. by 5; 11 lines 3¼ in. long; written in fair Nestalik, in the 18th century.

[RICH, No 466.]

کتاب مقبول در حال خيول

A work on horses and their treatment, by Sheikh Muḥammed, known as Kāzi-Zādeh,

شيخ محمد المعروف بقاضى زاده

Beg. حمد بى حد و ثنای لا ىعد اول حى دائم و ابد

Sheikh Muḥammed, son of Kāzi Muṣṭafa Efendi, of Bālikēsri, settled in Constantinople, where he became celebrated as a learned divine and eloquent preacher, and caused a great stir by his virulent attacks upon the religious orders. He was appointed, A.H. 1032, Khaṭīb of the Mosque of Sultan Selim, and was transferred, A.H. 1041, in the same capacity to Agia Sophia. Having accompanied Sultān Murād IV in the campaign of Erivan, A.H. 1044, he fell ill in Konia and returned to the capital, where he died on the 26th of Rebi' II, A.H. 1045. See Fezlekeh, vol. ii., p. 182, and Na'imā, vol. i., p. 607.

In the preface to the present work he says that among the many sciences to which he had applied himself from childhood to old age was the علم فراست, or science of horsemanship. He had gained some experience of good and bad horses, and had perused a number of Beitār Nāmehs, or treatises of the

veterinary art. Having heard that the reigning Sultan, Osman Khan B. Ahmed Khan (Osman II, A.H. 1027—1031), who had adopted the poetical surname of Fārisi, was a matchless horseman, he composed the present treatise as an offering to His Majesty.

Contents: Muḥaddimeh on the value and importance of the horse, f. 6 *a*. Bāb I. Verses of the Coran and traditional sayings (Ḥadiṣ) relating to horses and their excellence, f. 11 *b*. Bāb II. Signs of good and bad horses, f. 33 *a*. Bāb III. On the management of horses and the care due to them, f. 47 *b*. Bāb IV. On the teeth of horses and their age, f. 44 *a*. Khātimeh. On the useful properties of the various parts of the horse, f. 45 *a*.

A copy is described by Hammer, Handschr., No. 176, and in the Vienna Catalogue, vol. ii., p. 557.

Add. 23,594.

Foll. 190; 8 in. by 5½. [ROBERT TAYLOR.]

A miscellaneous volume, for the contents of which see the Arabic Catalogue, p. 651. The following part alone is Turkish.

Foll. 1—84; 21 lines 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

A treatise on various kinds of animals used in the chase, viz. birds, hounds, and panthers, on their training, and the treatment of their diseases, translated from Arabic by Murtezā, known as Nazmi Zādeh مرتضى زاده الشهير بنظمى زاده (see p. 41 *a*), with the heading کتاب بازنامه

ورود درود اجابت فوايح و رياحين ثنای اصابت
روايح نهاده طبقه عبوديت

The translator says that he wrote this version, A.H. 1115, by desire of 'Ali Pasha, governor of Baghdad. The Arabic text was contained in a recent copy of the second part (Juz) of the work of 'Isā B. 'Ali B. Ḥassān el-Esedī; and Nazmi-Zādeh, unable to pro-

cure the first part, supplied some additional matter from other sources.

An imperfect copy of the original work is described in the Arabic Catalogue, p. 634 *b*. See also Leclerc's *Histoire de la médecine arabe*, tom. i., p. 503.

The work is divided into a great number of rather small sections called *Bābs*, but not numbered. The first contains traditions respecting those who first made use of birds of prey for hunting, f. 2 *b*. The second describes the various kinds of hunting-birds, f. 4 *a*. The rest of the contents may be summarily stated as follows:—Training and feeding of hawks, f. 7 *b*. Diseases of hawks and their treatment, f. 14 *a*. On the nature and good qualities of hounds, f. 66 *b*. Diseases of the hound and their treatment, f. 71 *a*. Diseases of the panther, f. 81 *b*.

MILITARY ART.

Add. 20,736.

Foll. 96; 10½ in. by 7; 15 lines 5¼ in. long.
[EARL OF MUNSTER.]

I. An Arabic treatise on horsemanship and military exercises, written apparently in the 15th century. See the Arabic Catalogue, p. 529 *a*.

II. A Turkish treatise showing how a perfect horseman should manage his horse and use his weapons in battle, with the heading
رسالة شجاعية

Beg. بسم الله الرحمن الرحيم
دشمن دین قتلنه در تیغ هم [ییم]

It is written in Divani; apparently in the 16th century, and occupies twenty-eight vacant pages in the above work, from f. 37 to f. 88.

In a prologue written partly in *Mesnevi*, partly in prose, the author praises Prince Bāyezīd, whom he calls 'Veli 'Ahd, or heir-designate, as the most gallant and noblest of the sons of the Sultan [Suleiman]. It was

in his honour that he gave to the present translation of the *Risāleh i Furūsiyyeh* the name of شجاعية.

He calls himself the humble servant Toma, بندهء خاکسار طومى, and says that "he had been raised up by the Prince from the dust of abjection to the steed of ambition. He hopes to be looked upon by him with the eye of favour, and to be invested with the ornament of Islām."

The treatise consists of thirty-three *Bābs*, which are enumerated in the preface. At the beginning of that table the author of the original work is called Emir Bedr ud-Din. The heading of *Bāb I.* is اولكى باب آت قوشمى
وخصمه برابر اولنى بيان ايدر

The translation must have been written some time before A.H. 966, when Bāyezīd was defeated near Konia, by his brother Selim, and fled to Persia.

Add. 23,595.

Foll. 47; 7 in. by 4½; 11 lines 2½ in. long; written in Divani; dated Jumāda II, A.H. 1006 (A.D. 1598). [ROBERT TAYLOR.]

A treatise on horsemanship and on military exercises on horse-back, with the heading
هذا كتاب سلاحشور

Beg. الحمد لله رب العالمين والعاقبة للمتقين اما
بعد بلکل که سلاحشورلق بیان ایتدوک تا کیم
اوقویانلر و کورنلره و عمل ایدنلره آسان اولوب فایده اوله

It is divided into short sections headed فن
فن صول اوزنکو, فن صاغ اوزنکو, فن طابو, etc., each describing a special manœuvre to be executed on horse-back with bow and arrow. Another chapter, beginning f. 17 *b*, treats of the various ways of handling the club.

Copyist: شعبان

At the end are written the names of two former owners, viz. Ibrāhīm Agha B. 'Abdullah, and Hāji Suleiman el-'Omeri, Imām of Mesjid el-'Omeri in the citadel of Haleb.

Sloane, 3593.

Foll. 89; 8½ in. by 5¼; 11 lines 3 in. long; written in large Neskbi, apparently in the 18th century.

فوائد غزا

Treatise on horsemanship and cavalry exercises, by Muṣṭafa Agha el-Muteferriḳah, known as Ḳapu Aghasi Ḳuli, مصطفى اغا المتفرقه الشهير بقبو اغاسى قولى

Beg. الحمد لله الذى فضل المجاهدين على القاعدين
وامرنا بمجاهدة الملحدين

The author, who calls himself the chief of the Osmanli Masters-at-arms سرسلحشوران عثمانيان, dwells in a long and discursive preface, ff. 2—31, on the importance of military training, on the perfection it had reached in the period of his youth, and its subsequent decline. From many references to his own career the following data may be gathered. Born of Christian parents of Albanian nationality in Herzegovina, he was taken in his boyhood as Memluk to Egypt, and there learned the profession of arms during the governorship of Mesīḥ Pasha and Ḥasan Pasha (A.H. 982—990). Having subsequently repaired to Constantinople, he entered the imperial service as Silahshūr under Sultan Ahmed I, and retained that office under Osman II (A.H. 1026—31) in whose reign the present work was written.

It was presented to the author's patron, el-Ḥāj Sulcimān Agha, Commander of the palace guard (Dār us-Sa'adat Aghasi). The date of composition, A.H. 1029, is conveyed in the following distich:

تاريخك وزن كدى بحر خفيف
غين وكاف وطاولدى سال شريف

The work comprises eight Bābs, the headings of which are given in the Leyden Catalogue, vol. iii., p. 299, and a Khātīnch.

Add. 26,329.

Foll. 59; 8 in. by 4¼; 11 lines 2½ in. long; written in fair Neskhi, with gold-ruled margins, in the 18th century.

[WILLIAM ERSKINE.]

An account of some famous archery matches which took place in Baghdād from its conquest by Sultan Murād IV (A.H. 1048) to the author's time, with the measurement of the ranges and the position of the stones erected as memorials of the best shots.

Author: Seyyid Muḥammed Rizā'i, سيد محمد رضائى

Beg. حمد اولسون او مولايه كه انقال ايجره قوتله
ايدوب سهم قضادن تعبير برپارهء چوب ايله

The work is dedicated to Ahmed Pasha (B. Ḥasan Pasha), governor of Baghdād (A.H. 1135—1159; see the Arabic Catalogue, p. 435 a). The latest date is A.H. 1153, incidentally mentioned, f. 39 a, as the year in which Bosnevi Muḥammed Pasha died.

Foll. 41—59 contain a fragment of an Arabic treatise relating to the classes of letters and their permutations.

ALCHEMY.

Add. 17,964.

Foll. 100; 8½ in. by 5½; 19 lines 3¼ in. long; written in Nestalik, A.H. 1117 (A.D. 1705).

مرشد المختار فى علم الاسرار

A treatise on alchemy, by Dervish 'Omer Shifā'i درويش عمر شفايى

Beg. موج نخستست ز بحر قديم

بسم الله الرحمن الرحيم

بسم الله فاتح الوجود والحمد لله مظهر كل موجود

In a preface written in ornate prose, intermixed with verses, the author, who is not

otherwise known, gives the following account of himself. He lost both parents in infancy and, after much distress and wandering, took refuge at the holy threshold of Mevlana Jelāl ud-Dīn Rumi. In other words, he entered the order of the Mevlevis. Having repaired to Cairo, he stayed there some time in the society of holy Dervishes. But he subsequently proceeded to Rūm and formed an intimate friendship with another Dervish, Sheikh Ḥasan Khalveti, for whose sake the present work was written. The date of composition, A.H. 1117, is given in the last line of a versified chronogram at the end—

ز فيض خاطر درویش عمر رسید عونی
که تاریخش شده است مرشد علیم کتاب

The work is divided into a Muḳaddimeh, twelve chapters called *تعلیم*, and a Khātimeh, all of which are enumerated at the end of the preface, f. 4 *b*.

A table of contents in the same handwriting as the text is prefixed to the volume. The first Ta'īm begins, f. 17 *b*, with the heading: *تعلیم الاول فی طریق استقطار الامیاء الحادة للحلابة التي هي مفاتيح كنوز الصناعات*

On the last page is the author's seal, with the name Omer B. Ḥasan Shifā'ī and the date A.H. 1115. On the first page is an Arabic note stating that Sheikh Ḥasan Khalveti had taken the book with him to Cairo.

INTERPRETATION OF DREAMS AND DIVINATION.

Or. 2938.

Foll. 203; 8 in. by 5½; 15 lines 3 in. long; written in fair and close Neskhi, with all the vowels and with red-ruled margins; dated A.H. 1092 (A.D. 1681).

[NATHANIEL BLAND.]

A manual of Ta'bīr, or interpretation of dreams.

Beg. حمد اولنمق خدایه مخصوصدر انجلین خدا!
که اویومنی جسدلره راحت قلدی بوندن صکره انلرک
نفسلرن اویخویه کیرمک قتنده اولدردی

The work is evidently translated from Arabic, although it contains no mention of a translator. It begins with the author's preface and an introduction consisting of fourteen chapters (Makāleh), foll. 10 *b*—21 *a*. The body of the work, foll. 21 *a*—196 *b*, is alphabetically arranged under the Arabic names of the various objects which may be seen in dreams, the import of which is explained in the text. An appendix, foll. 196 *b*—203 *a*, gives, in the same order, the Arabic names of divers trades and their signification in dreams. Mr. Bland, to whom the MS. once belonged, has fully stated the contents in the Journal of the Royal Asiatic Society, vol. xvi., pp. 160—162. He did not however notice that the author's name is found, although incorrectly written, in the preface, f. 9 *a*, as follows: شیخ ابوطاهر ددی

ابراهیم اوغلی یحیی یحیی اوغلی غانم حنبلی رحمه الله

From this it may safely be inferred that we have here a version of the Arabic Ta'bīr Nāmej of Ebu Ṭahir Ibrāhīm B. Yaḥya B. Ghannām el-Ḥanbali el-Mu'abbir, who died A.H. 693. See Haj. Khal., vol. ii., p. 312. The division of the work and the initial words correspond with those given by Haj. Khal.

Ibrāhīm B. Yaḥya B. Ghannām, who is also called el-Ḥarrāni en-Numeiri, wrote two metrical treatises on the subject of dreams, entitled *عروس البستان فی النساء* and *درة الاحلام وغایة المرام والاعضا والانسان*. See Casiri, vol. i., p. 401, Sprenger's Catalogue, No. 1922, Ahlwardt, Verzeichniss, p. 81, and Pertsch, Gotha Catalogue, vol. ii., p. 484.

Foll. 2—7 contain a full table of chapters, with the following title, ascribing the work to Ibn Sīrīn, *فهرس کتاب تغییر نامه لابن سیرین*.

It has been remarked by Mr. Bland, l. c.

p. 160, that Ibn Sirīn, was one of the authorities quoted in the work.

A fragment of a similar work, also ascribed to Ibn Sirīn, is noticed by Fleischer, Dresden Catalogue, No. 30.

Add. 7902.

Foll. 62; 6 in. by 4; 15 lines 2½ in. long; written in Neskhi, apparently early in the 19th century. [Rich, No. 335.]

تعبير نامه

A treatise on the interpretation of dreams, without author's name.

Beg. الحمد لله اما كمكه دوش كوروب اچلور . . . انك تعبيرى اكر ايو دوش ايسه شاد اولور و يتلو ايسه صاقندر

It is divided into fifty-three Bābs, the subjects of which are stated in the preface. The heading of the first is اولكى باب دوشك اصلين و بيلك فضلين بلمكدر و كرچكين و يلان دوشى بلمكدر

The contents are fully stated by Hammer, Handschriften, No. 388. See also Aumer, No. 260, f. 68—79, and Flügel, vol. ii., No. 1510.

Harl. 262.

Foll. 81; 8½ in. by 6; 13 lines 4 in. long; written in rude Neskhi, with all the vowels, apparently in the 17th century.

A book of Remel, or divination by means of dots, with the heading هذا كتاب رمل عجائب

Beg. الحمد لله رب العالمين و العاقبة للمتقين ولا عدوان الا على الظالمين هارون الرشيد زماننده عبد الله ابن انى ادلو بردانشمند حكيم واردى

It is said in the preamble that the book was composed for Hārūn er-Reshīd by a sage called 'Abdullah B. Eni عبد الله بن انى

The instruction given for consulting it is as follows: make at random an indefinite number of dots on sand or paper. Divide

the number of dots by twelve. The result will show the page and the line at which you will find the desired answer.

The book consists of 142 Bābs, each of which occupies a page, and contains twelve oracular answers in as many lines.

The first Bāb begins as follows: باب اول بو اوغلان نك عمرى اوزن مى اوله اولميه مى

A similar book of Remel, in 145 Bābs, is said to have been composed for Hārūn er-Reshīd by 'Abdullah B. Ins. See Krafft, No. 372.

Harl. 5522.

Foll. 76; 8½ in. by 5½; 13 lines 4 in. long; written in Neskhi, apparently in the 17th century, partly discoloured by damp.

Another book of Remel, arranged on the same plan as the preceding.

In a preface, imperfect at the beginning, ff. 75, 76, the book is said to have been written for Hārūn er-Reshīd, by twelve sages selected out of twelve thousand, and to comprise 144 Bābs, distributed under the twelve signs of the Zodiac, beginning with Cancer.

The Bābs are not numbered; but the headings of the first 142 correspond, in spite of verbal differences, with those of the preceding MS.

Add. 9702.

Foll. 126: 7 in. by 5; 15 lines 3¾ in. long; written in neat Neskhi, apparently in the 16th century. [HODGSON.]

I. Foll. 1—45. A book of Remel ascribed to Daniel, with the heading هذا الرسالة فى بيان الرمل عن تاليف دانيال نبى عليه الصلاة والسلام

Beg. قچين بر كشى رمل اورمق استسه اول كندو طاهر اوله دخى بو ادلرى اوقيه طاوس طاس بهر باس

The figures used in that mode of divination consist of sixteen combinations of dots and

lines, a table of which is given, f. 5 b. Their names correspond with those of the Bodleian Catalogue, vol. ii., p. 328, but do not quite agree with those given by Hammer, Encyklopädische Uebersicht, p. 483. They are as follows: *لحيان قبض الداخل قبض الخارج جماعت نصره فرح عقله انكيس حمرة بياض نصره الخارج نصره الداخل عتبه الخارج تقى الخد عتبه الداخل اجتماع طريق*

The division is partly in Faṣls and partly in Bābs; several leaves appear to be missing, and the contents to be made up of different tracts. A table occupying two pages, ff. 31-2, shows the correspondence of the above figures with planets, months, countries, etc.

II. Foll. 45—66. Another treatise on the same subject, beginning *حمد بنى غايت و شكر* *حمد بنى نهايت اول پادشاه عالم اوزرنه اولسون كيم عالمى يارتدى*

The author, whose name does not appear, relates in the preamble how the Prophet Daniel composed the first book of Remel by desire of a king to whom he had prophesied a victory over his enemy, and how he devised for him the sixteen figures still in use.

It is uncertain whether a chapter on the mode of discovering lost things by means of Remel, which begins with *بسم الله*, f. 66 b, and some following sections relating to other applications of the same art, are still belonging to the above treatise.

The volume bears the title *مفتاح الرمل* written by a later hand. It appears, from the original folioing, to have lost fifty leaves at the beginning. It is also imperfect at the end. Four leaves subsequently added, ff. 123-6, contain a fragment on the mansions of the moon, in a recent handwriting.

Add. 5983.

Foll. 186; 6½ in. by 4½; from 9 to 11 lines 3 in. long; written by various hands in a

cursive and rude character, dated (f. 63 b) A.H. 1193 (A.D. 1779).

[HILGROVE TURNER.]

I. Foll. 8—14. A book of Remel with the heading *كتاب الرمل فى شيخ الزناتى* [sic] *رحمة الله عليه*

Beg. *كوسج بورجى ثور دير اسمعيل عليه السلام بو نيت كيم ابتدك*

The author is called Abdullah B. Muhammed B. Osman Zennāti el-Maghribi. See Mehren, Copenhagen Catalogue, Turk. No. 23, Uri, Karsh., No. 112, Casiri, vol. i., No. 919, and Haj. Khal., vol. v., p. 88.

II. Foll. 16—47. A treatise on horoscopes, with the heading *هذا كتاب طالع مواد بو در*

Beg. *شكر و سپاس و حمد بنى قياس اول پادشاه قديمه كيم قلمه [قلمه] انسانه بيلديردى عقل كاميل سبيله*

Khair ud-Dīn the astrologer *منجم خير الدين* says that he translated this book of horoscopes *بو طالع مولود كتابى* into Turkish, but gives no information about the original work or its author. It is divided into Bābs, and follows the order of the signs of the zodiac from Aries to Pisces.

The same work is found in a MS. dated A.H. 1023, and described by Fleischer, Dresden Catalogue, No. 60. Another copy is noticed in the Vienna Catalogue, vol. ii., p. 498.

III. Foll. 47—63. Another treatise on horoscopes, called the Book of the Dīvs, with the heading *كتاب ديو نامه بو در*

Beg. *خبرده كلمشدر كه بر كون حضرت سليمان بيغاهر عليه السلام بر كون مملكتى تختنده اوتور مشدى*

The contents are arranged, as in the preceding, under the signs of the zodiac. They were revealed to the Prophet Solomon by twelve Dīvs presiding over those signs, and over the fate of children born under them. See Fleischer, Leipzig Catalogue, p. 422 a, and Aumer, No. 257, f. 48.

IV. Foll. 69—125. A book of Remel in nine Faṣls, with the heading هذا كتاب رمل دانيال عليه السلام

Beg. الحمد لله رب العالمين . . . اما بعد بملك كرك در كه علمى رمل بر علمدراول حقدرد

V. Foll. 144—182. Another book of Remel, translated from Persian by the astrologer Khair ud-Dīn el-Kūnevi, منجم خير الدين هذا القونوى (see art. II.) with the heading كتاب الرمل معجزا الدانيال عليه السلام

Beg. حد بي غايت وشكر بي نهايت اول پادشاهلر پادشاهنه كم عالمى يارتدى

The preface breaks off in the statement of the subject of the third Faṣl, and it is not quite certain that the sequel, partly consisting of tables, belongs to Khair ud-Dīn's work.

The rest of the volume is taken up with miscellaneous notes and cabalistic diagrams.

Or. 1144.

Foll. 198; 8 in. by 4 $\frac{3}{4}$; 15 lines 2 $\frac{3}{4}$ in. long; written in neat Neskhi, with a tasteful 'Unvān, gold-ruled margins, and three miniatures (purposely obliterated), about the close of the 16th century. [ALEX. JABA.]

راز نامه

A collection of anecdotes on curious instances of Fāl, in which passages taken at random from the Divān of Hāfīz (and in some cases from the Coran, the Mesnevi, and the poems of Jāmi) were found to give answers of striking fitness to the enquirers.

Author: Husein el-Kefevi, حسين الكفوى

Beg. الهى منكشف كن هر دم راز
وزان در نزم وحدت محرم ساز

Having been present, in Constantinople, at a meeting of men of letters, in which notable Fals from the Divān of Hāfīz formed the topic of conversation, the author was easily prevailed upon to put into shape some notices

relating to the same and kindred subjects, which he had previously collected. He dedicated his work to the reigning Sultan, Murād B. Sulṭān Selim (A.H. 982—1003).

It is divided into a large number of short narratives with rubrics giving the names of the persons to which they relate.

The author states incidentally, ff. 88 *b*, and 139 *b*, that he had left, A.H. 985, the Medreseh to which he was attached in Constantinople, to visit his native place, Kaffa.

Husein Kefevi was appointed, A.H. 1007, Kāzi of Jerusalem, and in the next year transferred in the same capacity to Mecca, where he died A.H. 1010. He left, besides his Fāl Nāmeḥ, notes on Bukhārī and Muslim, and a Turkish commentary on the Gulistan, in which he criticizes his predecessors, Surūri and Shem'i. See Fezlekeh, vol. i., p. 177, Khulāṣat ul-Eṣer, f. 336, Pertsch, Pers. No. 62, and the Arabic Catalogue, pp. 651, 785.

The date of composition is not given; but it must fall between A.H. 994, the year in which Uveis Pasha was appointed governor of Egypt (see f. 177 *b*), and A.H. 1003, the date of Sultan Murād's death.

The present MS. is slightly imperfect at the end.

A work of similar import, previously written by the same author, and dedicated, A.H. 985, to the sons of Devlet Girāi Khān, is noticed in the Vienna Catalogue, vol. ii., p. 582, under the title of كتاب تقولات و حل مشكلات ديوان حافظ. It begins with the same words as the present work, which is apparently a later recension of it. See also Haj. Khal., vol. iii., pp. 272, 340; and Hammer, Handschriften, No. 178.

Harl. 5453.

Foll. 23; 8 $\frac{1}{4}$ in. by 5; 15 lines 2 $\frac{3}{4}$ in. long; written in Neskhi, with all the vowels and with red-ruled margins, apparently in the 17th century.

A Fāl Nāmeḥ, without title, preface, or author's name. It is divided into short sections, each containing a text from the Coran, with the omens to be drawn from it.

Beg. **قال الله تعالى وجعلت له مالا ممدودا اى
فال اسى بو فال كم سكا كدى بشارت اولسون سكا**

Rubrics prefixed to the sections consist of various combinations of three out of the first four letters of the-Ebjed, as **ابب, ابا, اب, ا**, etc.

Similar Fāl Nāmeḥs are ascribed to Imām Ja'fer Ṣādiq. See the Leyden Catalogue, vol. iii., p. 188, Nos. 1251-2; De Jong, Bibl. Acad. Reg., No. 211, Krafft, No. 369, and Pertsch, No. 11, 3.

An invocation to the Rijāl ul-Ghaib, and a short direction ascribed to Einir ul-Mūminin 'Alī for consulting fate by means of dots (Remel) occupy the last two leaves.

On the fly-leaf is a Latin notice of the MS. by Salomon Negri.

Royal 16B. xxi.

A volume of miscellaneous Oriental papers from the library of Thomas Hyde. The following is Turkish.

Foll. 13—19; 8 in. by 4½; written in small Neskhī, apparently in the 17th century.

A treatise in tabulated form showing the omens to be drawn from throbbings in various parts of the body, with the heading **هذا كتاب
اختلاج نامه**

Beg. **بو اقوال خمس اوزرنکه ذکر اولنور جعفر صادق
و دانیال پیغمبر دلالت ایدر**

It gives, in five columns, the import assigned to the throbbings by Ja'fer Ṣādiq, the Prophet Daniel, Iskander Zul-ḳarnein, the sages of Persia, and the sages of Rūm.

For MSS. of the same class, or so called **سکر نامه**, see Pertsch, Türkische Handschr. No. 17.

Appended is a short anonymous tract on Remel **مختصر رمل** occupying little more than one page.

PHILOLOGY.

ARABIC LEXICOGRAPHY.

Or. 1174.

Foll. 190; 10½ in. by 7; 5 lines 4½ in. long; written in large Neskhī, with all the vowels; dated 1st Rejeb A.H. 864 (A.D. 1460).

[ALEX. JABA.]

مقدمة الادب

The classed Arabic vocabulary of Maḥmūd B. 'Omer ez-Zemakhsheri, who died A.H. 538.

This volume, which has been described in the Persian Catalogue, p. 505 *b*, contains the preface and the first Kism, or chapter of nouns. Persian and Turkish glosses, in the

same handwriting as the text, are added throughout between the lines.

Similar Turkish glosses are found in the MSS. described in the Bodleian Catalogue, vol. ii., No. 225, the Paris Catalogue, p. 289, No. 192, and the Leyden Catalogue, vol. i., No. 140. The whole work was translated into Turkish by Aḥmed B. Khair ud-Dīn, of Brusa, who died A.H. 1120. See Haj. Khal., vol. vi., p. 558, the Vienna Catalogue, vol. i., p. 96, and Aumer, Türk. Handschr., No. 216.

Another MS., Add. 7429, dated A.H. 760, contains the latter half of the Muḳaddimet ul-Edeb, viz. the verbs and particles, and has at the beginning, ff. 1—8, interlinear glosses

in Eastern Turkish, by a nearly contemporary hand. See the Persian Catalogue, p. 1089 a.

Add. 7436.

Foll. 300; 8½ in. by 6; 17 lines 3½ in. long; written in small Nestalik, with vowels, in one of the eight Medresehs (Constantinople), Shevāl, A.H. 973 (A.D. 1566).

[RICH, No. 261.]

ترجمان الصحاح

An Arabic dictionary explained in Turkish. See the Arabic Catalogue, p. 468.

Beg. الحمد لله الذى انزل القرآن ليبين الشرائع والايامن

The author, whose name does not appear, says, in a short preamble, that, the sacred sciences and divine laws having come down to us in the Arabian tongue, learning and teaching that language is an act of piety and a duty of paramount importance. On that ground he excerpted the present work from the *Şihāh* of Jevheri and the *Mukhtār i Şihāh* (written by Muh. B. Abu Bekr Rāzi, c. A.H. 660; v. Rosen, *Manuscripts Arabes de l'Institut*, p. 53), took also some words from the commentaries upon the Coran and the *Ḥadīṣ*, and explained the whole in Turkish in order to render it generally useful. The work is divided into 28 *Bābs* according to the final radicals, and each *Bāb* is subdivided into 28 *Faṣls* according to the initial letters.

It appears to be distinct from a similar work entitled *Terjumān*, or *Terjumān ul-Lughah*, by Pīr Muḥammed B. Yūsuf el-Enḳirevi; for the latter is described by Haj. Khal., vol. ii., p. 278, and vol. iv., p. 96, as based upon the *Şihāh* and the *Mughrib*, and as consisting of three volumes. It may be noticed, however, that an Arabic compendium, by the same author, el-Multaḳaṭ, is derived, like the present work, from the *Şihāh* and the *Mukhtār*. See Haj. Khal., vol. vi., p. 107,

and Hammer, *Jahrbücher*, vol. 48, p. 8, No. 143.

A copy of the *Terjumān uş-Şihāh*, in a private collection, is dated A.H. 957. Other MSS. dated A.H. 963 and A.H. 969, and also anonymous, are described in the Bodleian Catalogue, Uri, No. 1155, and in the Leyden Catalogue, vol. i., p. 69.

Add. 23,592.

Foll. 368; 8½ in. by 5¼; 18 lines 3¾ in. long; written in Neskhī, with vowels, dated Eski Zaghra, زغرة عتيقه, Jumāda II, A.H. 989 (A.D. 1581). [ROB. TAYLOR.]

The same work.

Copyist: احمد بن محمود القليوى

Add. 23,593.

Foll. 268; 8½ in. by 5¼; 23 lines 3¾ in. long; written in Neskhī; dated 21 Safer, A.H. 1128 (A.D. 1716). [ROB. TAYLOR.]

The same work.

Copyist: عبد الله الشطيجى

Add. 10,005.

Foll. 337; 11¼ in. by 7¾; 33 lines 5¼ in. long; written in Neskhī, with red-ruled margins; dated Kara Hişār, Muḥarrem, A.H. 1030 (A.D. 1620).

The great Arabic-Turkish lexicon of Muṣṭafa B. Shems ud-Dīn 'Alī el-Ḳaraḥiṣāri, commonly called el-Akhteri, مصطفى بن شمس الدين

على القرحصارى الشهير بالاخترى

Beg. الحمد لله الذى شرفنا بالنطق والبيان وفضلنا بالفصاحة والتبيين

The author states, in a short Arabic preamble, that he has collected in these pages Arabic words of common occurrence, which he gathered from the *Şihāh* of Jevheri, *Dustūr*, *Tekmileh*, *Mujmil*, *Mughrib*, *Taḳdimeh*, and other standard works of lexicography. They are arranged in *Bābs* according

to the initial letters, and, under each Bāb, in Faṣls according to the second and following letters. He says at the end that the work was completed in Kūtāhiyeh, on the eve of Thursday in the middle of Rebī' I, A.H. 952.

The author died, as stated by Nev'i Zādeh in his Zeil Shaḳā'ik, in Kūtāhiyeh, A.H. 968. See Goldziher, Sitzungsberichte der K. Akad., Wien, 1872, p. 607, and Haj. Khal., vol. ii., p. 575.

The present MS. is stated in the colophon to have been copied from a transcript of the author's autograph. It agrees with the edition printed in Constantinople A.H. 1242 under the title of *اختری کبیر*, and contains, therefore, the larger of the two recensions mentioned by Haj. Khal., under *اختری*, vol. i., p. 192,

The Akhteri has been reprinted in Constantinople A.H. 1242, 1256, 1296, and 1298. For MSS. see Uri, p. 228 seqq.; Paris, Nos. 1260-3; Dresden, Nos. 127, 417; Copenhagen, No. 13; Upsala, p. 15; Leyden, vol. i., p. 92; Vienna, vol. i., p. 119; Petersburg, p. 198; Munich, No. 780, Rosen, Marsigli collection, No. 375, etc.

Copyist: *عبد الرحيم الخطيب بجامع كدك احمد*
پاشا

Or. 1173.

Foll. 519; 8½ in. by 6; 19 lines 2¼ in. long; written in Neskhi, probably in the 16th century, except foll. 3—8, 141—204, 513—519, supplied by a later hand.

[ALEX. JABA.]

A shorter recension of the above work, with the same preface. The margins contain copious additions taken from the larger recension, or Akhteri Kebir.

Harl. 5466.

Foll. 48; 5¾ in. by 4; 11 lines 2¾ in. long; written in large Nestalik, with vowels;

dated Smyrna, Sha'ban A.H. 1101 (A.D. 1690).

A versified Arabic-Turkish vocabulary, without author's name.

Beg. *بفتح خالق و فتاح و واحد*
بيمن هادي و وهاب و واجد

In a prologue in Meṣnevi rhyme the work is described as an improved and enlarged recension of the vocabulary of Firishte Oghli, the versification of which, according to the author, was not free from grievous faults. It contains thirty-three *Kiṭ'ahs*, the first of which begins, as in the original work, but with a slight change in the second hemistich:

خبر اتمك قبل او پمك زرع اكمك قول غلام
حق يرتقم خلق اولدى اولو كشيدر همام

'Abd ul-Laṭif B. 'Abd ul-'Aziz, called in Arabic Ibn ul-Melek, and in Turkish Firishte Oghli, was one of the great 'Ulemā of the reign of Bāyezid II, to whom he dedicated his *Mebāriḳ ul-Ezhār*. See Haj. Khal., vol. iv., p. 549, and the Vienna Catalogue, vol. iii., p. 87. He died, as stated in marginal additions to the *Keshf uz-Zunūn*, Or. 3144, ff. 446 and 527, before A.H. 879. For MSS. of his vocabulary see the Catalogues of Paris, No. 231, Krafft, No. 16, Leyden, vol. i., p. 93, Dresden, No. 197, Vienna, vol. i., p. 116, Gotha, No. 36, Munich, No. 788, etc.

The author of this enlarged recension follows the order of the original work and makes use of the same rhymes; but in some cases one *Kiṭ'ah* is enlarged to two, and some new ones are added at the end.

Copyist: *محمد بن شينى احمد بن الحاج محمد انا بولى*
الشهير بطويل

A Latin notice of the MS. in the handwriting of Prof. Jean Gagnier is pasted inside the cover.

Sloane 3113.

Foll. 97; 5½ in. by 4; 7 lines about 2½ in.

long; written in large Neskhi and Nestalik, with all the vowels, by the same hand as the preceding MS.; dated Muḥarrem A.H. 1105 (A.D. 1693).

جواهر الکلمات

A versified Arabic-Turkish vocabulary by Shemsi.

Beg. حمد بی حد اکا که ذاتی احد
صفتی لم یلد ولم یولد

In a prologue in Meşnevi verse, foll. 1—15, the author relates how he was induced by friends to write this vocabulary in imitation of those composed first by Ibn Firishte for Arabic, and after him by Shāhidi for Persian. His object was to include all Arabic words used in elegant Turkish composition. He explained them in a plain style, easy of comprehension for children, and put them into pleasing metres. The work consists of sixty-two Kit'ahs, in which words of similar form or sound are grouped together. In the last line of each Kit'ah its metre is scanned with the technical names of feet.

At the end of the first Kit'ah, which concludes the prologue, the author designates himself by his poetical surname, Shemsi:

فاعلاتن مفاعلن فعلمن
شمسیه معرفت شرابنی صن

Copies are noticed, but without the author's name, in the Vienna Catalogue, vol. i., p. 121, in the Leyden Catalogue, vol. v., p. 320, and by Aumer, Türk. Handschr., No. 219.

Harl. 5497.

Foll. 125; 7 in. by 5; 7 lines 2¼ in. long; written in Neskhi, with the vowels, apparently in the 17th century.

An Arabic-Turkish vocabulary with the heading انتخاب مرقات

Beg. اجل آجال احيان اوان اونه ابابين
وقت ج جمع حين م ج وقت ل

The words are arranged according to the

initial letters, and each letter is subdivided into three sections (Bāb) according to the accompanying vowels, with such headings as باب الباء, باب الباء المضمومه, باب الباء المفتوحه, المکسوره. Within the Bābs, however, there is no alphabetical arrangement; but words of similar or kindred meaning are grouped together. Each line contains five Arabic words with Turkish equivalents written in a smaller character under each.

The Mirkāt, or Mirkāt ul-Lughat, named in the heading, is arranged on an entirely different plan, that of the Şihāh and Kāmūs, from which it is derived. See the Vienna Catalogue, vol. i., p. 118, and the Leyden Catalogue, vol. i., p. 91. Another Arabic-Turkish glossary entitled لغة المرقات is noticed by Rosen, Marsigli Collection, No. 376.

On the fly-leaf, in the handwriting of Wanley: "Tho. Baker gave this book to my Lord, 8 October 1716,"

PERSIAN LEXICOGRAPHY.

Or. 3398.

Foll. 185; 8½ in. by 5¼; 15 lines 3¼ in. long; written in a small and close Turkish Neskhi; dated beginning of Rejeb A.H. 982 (A.D. 1594.) [SIDNEY CHURCHILL.]

I. Foll. 1—156. A Persian dictionary explained in Turkish, by Luṭf-ullah B. Abi Yūsuf el-Ḥalimi, with the heading هذا لغات

حليمی

Beg. حمد بليغ وثناى بى دريغ مرخدايرا جل جلاله
وعم نواله كه شرح كندهء صدورست

Ḳinali-Zādeh, who includes Luṭf-ullah Ḥalimi in his Tezkireh, Or. 35, f. 104 b, not, he says, as a poet, but as a writer on poetry, states that he was one of the Ḳāzis of the time of Muḥammed II, and that he enjoyed the patronage of Maḥmūd Pasha (who was Grand Vezir, A.H. 857—872, and again A.H. 877-8). He composed a work entitled بحر

“ لغت حلیمی ” now better known as الغرائب in two Defters, the first of which is a Persian dictionary, while the second treats of prosody, rhyme, and poetical ornaments. He was deeply versed in the law of inheritance, on which he wrote a text-book and a commentary (فرايض حلیمی) Haj. Khal., vol. iv., p. 398).

Halimi survived Muḥammed II; for one of his works نثار الملوك, also a Persian dictionary, is dedicated to that Sultan's son Bāyezīd II, who succeeded A.H. 886 (see the Paris Catalogue, p. 289, No. 192); and Haj. Khal. distinctly states, vol. iv., p. 398, that he died in the reign of the latter Sultan.

There is, therefore, no foundation for the statement made by Hammer,* and since repeated by others, that the author of the present work lived on to the reign of Selīm I, and died A.H. 923 or 924. The mistake arose from a confusion between our author and a later Ḥalimi, who is mentioned by 'Ali, Add. 10,004, f. 142, as one of the 'Ulemā of the reign of Selīm I. The latter's name was 'Abd ul-Ḥalīm B. 'Ali. He was a native of Kāstamuni, and became a great favourite of Selīm I, who took him for his preceptor; he accompanied the Sultan in his Egyptian campaign, and died on the return journey at Damascus, A.H. 923. See Kinali Zādeli, Or. 35, f. 105 b, Shaḳāik, f. 133, and Gesch. der Osm. Dichtk., vol. i., p. 185.

A copy of the بحر الغرائب is noticed in the Oriental MSS. of Dr. John Lee, p. 17, No. 83, and described as “a Persian and Turkish vocabulary, A.H. 850—A.D. 1446.” The date is probably that of the composition of the work.

In a short Persian preface the author says that he had previously composed an exhaustive work for the fixation of the “elegant language,” and had enriched it with divers rules and subtle observations. It had become

(*) See Gesch. des Osm. Reiches, vol. ii., pp. 433, 526, 646, and Gesch. der Osm. Dichtkunst, vol. i., p. 221.

noted under the name of Baḥr ul-Gharā'ib, and had been eagerly sought after. But readers were perplexed by its difficulties, and the author, taking pity upon their distress, wrote the present work for its elucidation, and divided it into two Defters.

The first Defter, the only one contained in the present MS., is inscribed دفتر اول در بیان لغات بتأیید ابیات ثقات مرتب بر ترتیب حروف هجا

It is a glossary of the poetical language arranged in the usual alphabetical order, and illustrated by copious quotations from the classical poets of Persia. A list of the poets quoted, drawn up by Simon Assemani, has been reproduced, with additions, by Lagarde in his Persische Studien, No. 17, where all the known MSS. of Ḥalimi's works are fully enumerated.

The present work is commonly known as لغة حلیمی. It is called قائمه by Ni'met-ullah, who mentions it as one of his authorities, and by Haj. Khal. vol. ii., p. 19 and vol. iv., p. 503. It is also one of the sources of the second edition of Surūri (see Rosen, MSS. Persans de l'Institut, p. 229), and it appears in the list of authorities prefixed by Meninski to his Thesaurus. MSS. containing both Defters are noticed by Uri, pp. 287-9, Nos. 88, 94, 98, by Aumer, Pers. Handschr., No. 302, and in the Paris Catalogue, p. 288, No. 178. Copies of the first Defter are much more common. See the Catalogues of Paris, Nos. 177, 190, 193, Dresden, No. 90, Krafft, No. 21, Leyden, vol. i., p. 98, Upsala, Nos. 23—25, Petersburg, p. 431, Vienna, vol. i., Nos. 122—126, and Salemann, Lit. Bl. für Or. Philol., vol. ii., p. 75.

Copyist: علی بن یونس

II. Fol. 157—185.

A tabulated Persian-Turkish vocabulary, without title or author's name, with the heading الفصل الاول فی الف المفتوحة

Beg. آ ب آ ب آ ب آ ب آ ب آ ب
صو صک یای آیی حرف تعجب سن ومعمور م

The words are arranged, according to the initial letters, in Faṣḥ, and each Faṣḥ is subdivided into three sections according to the vowel which accompanies the first letter. The Turkish renderings are written in a small slanting character under the lines. The vocabulary breaks off at the end of the second section of the letter ش

Add. 7684.

Foll. 110; 9½ in. by 7; 9 lines 4 in. long; written in large Nestalik, apparently in the 17th century. [RICH, No. 278.]

شامل اللغة

A Persian-Turkish vocabulary by el-Karāhişāri. See the Persian Catalogue, p. 513 a.

Beg. حمد بی حد و ثناء بی عد مران عالی راکه
آدم صفی را

This is the first of the two parts of which the complete work consists. It contains nouns arranged under the final letters with the Turkish equivalents written in a smaller character under the line. The second part contains, according to Aumer, Munich Catalogue, No. 310, the verbs arranged under the first letter, and a short Persian grammar.

It appears from the Munich MS. that the author's name was Ḥasan B. Ḥusein 'Imād, and that he dedicated the work to Sultan Bāyezid II (A.H. 886—918). In a MS. dated A.H. 947, and belonging to the Khedivial library, he is called Ḥasan B. el-Ḥusein el-Karāhişāri. See Spitta, Zeitschrift der D. Morg. Ges., Band 30, p. 318. Compare Lagarde, Persische Studien, No. 35. Ni'metullah, who died A.H. 969, mentions the Lughat i Karāhişāri as one of his authorities.

The present copy is very incorrect. It is stated in a Persian note, on the first page, that it was bought by Jemāl ud-Dīn Muḥammed Akā at the time of the siege [of Isfahan] by Shāh Maḥmūd, in the month of Sha'bān A.H. 1134.

Harl. 5494.

Foll. 49; 8 in. by 5¼; 7 lines 3¼ in. long; written in Neskhi, with all the vowels, A.H. 1062 (A.D. 1652).

تحفهء شاهدى

The well-known versified Persian-Turkish vocabulary composed A.H. 920 by Shāhidi, who died A.H. 957. See the Persian Catalogue, p. 513 b, and Lagarde, Persische Studien, pp. 29—32.

Beg. بنام خالق و حی و توانا
قدیم و قادر و بینا و دانا

Mevlana Shāhidi, or Shāhidi Dedeh, whose proper name was Ibrāhīm, was born in Mughleh, province of Mentеше, and entered, like his father Khudā'i Dedeh, the order of the Mevlevis. He left, besides the present work, a treatise on prosody, and a poetical expansion of 600 lines of the Mesnevi, entitled کلشن توحید (Persian Catalogue, p. 592 b). See Laṭīfi, f. 60 a, Kinali Zādeh, Or. 35, f. 173, 'Ali, Or. 32, f. 293 b, and Gesch. der Osm. Dichtkunst, vol. ii., p. 258.

The work consists of twenty-six Kīṭ'ahs in various metres, and a last section in Mesnevi. The measure of each Kīṭ'ah is expressed in the last line by the technical names of the feet.

In the early part of the MS., ff. 6—31, English glosses are written by a hand of the 17th century under most words. On the first page is written "Brian Braxton his book, 1652."

A short Latin notice of the MS., in the handwriting of Prof. Jean Gagnier, is pasted inside the cover.

Harl. 5454.

Foll. 29; 8¼ in. by 5½; 13 lines 3½ in. long; written in Neskhi, with all the vowels; dated Reb' II, A.H. 1090 (A.D. 1679).

The same work.

This copy contains, in addition to the preceding, some lines at the beginning of each

Kit'ah, giving the technical name of its metre, and a Turkish verse, as an example.

At the end is written: "هدا کی تاب فرنیس" ابن عیسیٰ الترجمان دیر الفرنج Francisco filio dissa auto [ha avuto] questo libro, 1695."

A notice by J. Gagnier is pasted inside the cover.

Harl. 5458.

Foll. 20; 8½ in. by 5½; 17 lines 3 in. long; written in Neskhi, with all the vowels, and with gold-ruled margins, apparently in the 17th century.

Another copy agreeing with Harl. 5494. Prefixed is a Latin note in the handwriting of Salomon Negri, dating the MS. Anno Heg. 1013; but this date is not found in the MS.

Harl. 5487.

Foll. 19; 8 in. by 4¾; 13 lines about 3 in. long; written in Neskhi, with all the vowels, apparently in the 17th century.

An imperfect copy of the same work. It wants the latter part of the prologue, from the 12th Beit, the first nine Kit'ahs, and the first four Beits of the tenth. It has a few English glosses, apparently of the 17th century.

Prefixed is a notice in the handwriting of Salomon Negri with the same date as above, Harl. 5458, Anno Heg. 1013.

Add. 10,007.

Foll. 29; 7¾ in. by 5; 13 lines 2½ in. long; written in a small and neat Neskhi, with all the vowels, and with red-ruled margins, A.H. 1096 (A.D. 1685).

[THE HON. FRED. NORTH.]

An imperfect copy of the same work, with Turkish glosses in the margins. It has, after f. 21, a lacuna extending from the eighth Beit of the twentieth Kit'ah to the 45th Beit of the final section.

Sloane, 3583.

Foll. 48; 11½ in. by 8; 16 lines; written in Neskhi, by Salomon Negri (see the Arabic Catalogue, p. 335 *b*), A.D. 1704.

The vocabulary of Shāhidi arranged in tabular form, with the addition of Arabic equivalents, by el-Hāj Mūsa esh-Sherefi B. el-Hāj Ḥasan el-'Abbāsi, who finished the work in Muḥarrem A.H. 1117.

The words are taken in the order in which they occur in the Tuhfeh, and arranged in three columns, containing, from right to left, the Turkish, Persian, and Arabic. Latin renderings have been added, in a fourth column on the left, by Salomon Negri, who writes on the first page: "Vocabularium Turcico-Persicum metricè conscriptum. Singulas voces, secundum ordinem carminum, Arabice fecit Elhag Mousa filius Hassan Elabbasi, qui tum operâ sua merebatur apud Marchionem De Feriol, Regis Galliarum ad Portam Othomannicam Legatum, Anno Heg. 1117. Salomon Negri emendavit et Latinam interpretationem addidit . . . Anno Christi 1704. Constantinopoli."

Add. 7004.

Foll. 107; 9 in. by 7¼; about 11 lines; written on English paper water-marked 1804, by the Rev. John Haddon Hindley.

I. Foll. 1—75. A transcript of the preceding vocabulary.

II. Foll. 76—107. The Tuhfeh i Shāhidi transcribed from Harl. 5494.

Or. 3216.

Foll. 105; 6½ in. by 4¼; about 15 lines; written in Neskhi, apparently in the 18th century. [BARON VON KREMER, No. 90.]

Shāhidi's vocabulary in tabulated form.

The words are arranged in two columns, the Turkish on the right and the Persian on

the left of the page; a third column on the opposite page contains the Arabic equivalents. There are a few German and Latin glosses. It begins with the words *بی نهایت، سیاست* etc., from the second Beit of the prologue. The last three pages contain the names of the various metres used in the *Tuḥfeh*, with the same Turkish verses as examples of each, as in Harl. 5454.

Harl. 500.

Foll. 138; 8½ in. by 5. A volume of mixed contents (see the Persian Catalogue, p. 789).

I. Foll. 20—39; 17 lines 2¼ in. long; written in Nestalik, with a few vowels; dated 8 Safer A.H. 1010 (A.D. 1601).

Another copy of the *Tuḥfeh i Shāhidi*, agreeing with Harl. 5494.

II. Foll. 40—72; 9 lines 3 in. long; written in Neski, with the vowels, about the same date.

محفة الهادیه

A Persian-Turkish vocabulary by Muḥammed B. Ḥāji Ilyās.

Beg. الحمد لله العلی القوی الجبار والصلوة والسلام
على النبی المختار

It is divided, as stated in the preface, into ten *Kisms* and four *Faşls*. The *Kisms* contain the infinitive, the various tenses, and the participles of a number of Persian verbs. The *Faşls* contain the nouns classed under four heads, viz. heaven and earth, members of the human body, trades, and animals. At the end are the numerals. The Turkish equivalents are written in a smaller character under the Persian. The vocabulary begins with the verb *Dānisten* as follows:—

دانستن شناختن آموختن خواندن
بلمك اكلق اوكرنك اوقمق

The work is noticed, under the above title, by Haj. Khal., vol. ii., p. 243. For other

copies see the Catalogues of Leyden, vol. i., p. 98, and Krafft, No. 13.

A MS. of the same contents is fully described, but without title, by Fleischer, Dresden Catalogue, No. 275. The *Dānisten* of the same author has another beginning, but appears to be substantially the same work. See Flügel, Vienna Catalogue, vol. i., p. 145; Uri, p. 285 seqq., Nos. 76, 91, 93, 99, 104, 106, 111; Paris, p. 280, Nos. 182-3, Leyden, vol. i., p. 97, and Gotha, Pers. Handschr., No. 13. Compare Lagarde, *Persische Studien*, Nos. 16 and 29.

III. Foll. 108—138; 9 lines 2¾ in. long; written in large Neski, with all the vowels; dated Ramazān A.H. 1012 (A.D. 1604).

A versified Arabic-Turkish vocabulary, without title, preface or author's name, beginning:

خيز اتمك قبله اوپمك زرع اكمك قول غلام
خلق يرتفق خرق يرتفق اولو كشي در همام

It consists of twenty-two *Kit'ahs*, and is evidently the well known *Lughat of Ferishte* Oghli, an improved recension of which has been noticed, p. 186 *b*.

Copyist: حاجی بن عبدی

Add. 7887.

Foll. 79; 7 in. by 4; 23 lines 2⅞ in. long; written in small Nestalik, apparently in the 16th century. [RICH, No. 716.]

دقائق الحقائق

I. Foll. 1—71.

A treatise on the niceties of the Persian language, especially on the fine distinctions existing between synonyms.

Beg. سیاست بی قیاس خدای بی همتایه که کلزار
بدایع الانار بیاننده ازهار رنگین معانی اظهار ایلدی

The author, whose name does not appear in this copy, is that prolific writer, Shems ud-Dīn Aḥmed B. Suleimān B. Kemāl Pasha, who is praised by his biographers as the

greatest scholar of Turkey and an accomplished poet. Son of a Mir Livā, Kemāl Pasha Zādeh Suleimān, and born in Tokāt, Aḥmed began life as a soldier, but was so much impressed by the homage paid to science in the person of Menla Luṭfi Tokāti (who was, however, put to death as an infidel, A.H. 900), that he gave up the career of arms and applied himself to study. He soon rose to a high rank amongst the 'Ulema, accompanied Selim I in the Egyptian campaign in the capacity of Kāzi'l-'Asker, and enjoyed the favour of Suleimān, who entrusted to him the composition of the annals of his reign.

During the last eight years of his life he discharged the highest office of the law and died as Sheikh ul-Islām in the month of Shevāl A.H. 940. 'Āli, who devotes to him a long notice in his history of Selim I's reign, Add. 10,004, ff. 140-2, rebukes 'Ashiḳ, the biographer of poets, for his carelessness in giving A.H. 941 as the date of Kemāl Pasha Zādeh's death, instead of the true date, A.H. 940, which is attested by a number of contemporary chronograms.

For other notices of his life see the Shaka'ik, f. 132, Laṭifi, ff. 32—34, Kināli Zādeh, ff. 36—40, Gesch. der Osm. Dichtk., vol. ii., p. 205, and Gibb, Ottoman Poems, p. 191.

The present work is dedicated to the Grand Vezir İbrāhīm Pasha, who was in office A.H. 929—942. For other copies see the Persian Catalogue, p. 514 *a*, Lagarde, Persische Studien, p. 37, Aumer, Türkische Handschr., No. 212, Salemann, Lit. Bl. Or. Philol., vol. ii., p. 76, and Rosen, Marsigli collection, No. 444.

II. Foll. 72—79. An Arabic treatise, by the same author, on the alterations which words of foreign origin undergo in passing into Arabic, with the heading رسالة التعريب من التعميم من مولفات مرحوم كمال پاشا زاده

See Haj. Khal., vol. iii., p. 378, the Vienna Catalogue, vol. iii., No. 1919, and the Leyden Catalogue, vol. i., p. 47, No. 80.

Or. 36.

Foll. 120; 6½ in. by 4½; 21 lines 2½ in. long; written in a small and close Nestalik, apparently in the 16th century.

[G. C. RENOARD.]

I. Foll. 2—104. Another copy of the Daḳā'ik ul-Ḥaḳā'ik, with the heading دقایق الحقایق لابن الكمال رحمه الله

II. Foll. 104 *b*—120. A treatise by the same Kemāl Pasha Zādeh on the various meanings of the letter ی attached to the end of Persian words, with the heading رساله یائیه فی لسان الفارسی من مؤلفات کمال پاشا زاده رحمه الله

Beg. بو صحایف پر لطایفک تسویدنه داعی باعث مضمون مکنونده مدمج ومدرج اولن عوارف معارفک تمهیدنه

In a conversation between some Persian scholars it had been asserted by one of them that the use of the final ی was confined to five meanings. The author declared that it had more than ten, and he afterwards wrote the present treatise in support of his assertion.

See for other copies the Catalogues of Paris, p. 289, No. 194, 2, Leyden, vol. i., Nos. 99—101, Vienna, vol. i., pp. 131, 133, and Aumer, No. 212.

Add. 7680.

Foll. 236; 8½ in. by 5½; 21 lines 3½ in. long; written in Neskhi, with a sprinkling of vowels, apparently in the 17th century.

[RICH, No. 286.]

لغت نعمت الله

A Persian dictionary, explained in Turkish, with copious poetical quotations, by Ni'met-Ullah B. Aḥmed B. Kāzi Mubāreck er-Rūmi, نعمت الله بن احمد بن قاضی مبارك الرومی. See the Persian Catalogue, p. 514 *b*.

Beg. حمد بی قیاس و شکر با سیاسی آن مالک بی همتا که ملکش بی انداز است

It is divided into three parts (Kisn) — 1. Verbs in alphabetical order, f. 3 *a*. 2. Rules

of Persian grammar explained in Persian, f. 17 *a*. 3. Nouns in alphabetical order, f. 22 *b*. In the third part, which occupies the greater part of the volume, the words are arranged in Bābs according to the initial letter, and within each Bāb in three sections according to the vowel of the initial.

The poetical quotations are mostly from Shems i Fakhri, whose Persian glossary, compiled A.H. 745, and entitled معيار جمالی, has lately been edited by Dr. Salemann, S. Petersburg, 1887.

The great value of Ni'met-ullah's dictionary has been pointed out by Dr. O. Blau in the Zeitschrift der D. Morg. Ges. vol. 31, pp. 484-94. According to a notice extracted by him from 'Aṭā'i's Zeil ush-Shakā'ik, Ni'met-ullah was a native of Sofia, who settled in Constantinople, entered the Naḳishbendi order, and was a zealous collector of books and curiosities. He died in the capital in the middle of A.H. 969. Dr. Blau adds that he appears to have been a disciple of Kemāl Pasha Zādeh, whose explanations he occasionally adduces as received from that scholar's lips.

Ni'met-ullah's dictionary has been partly incorporated by Castellus, assisted by Seaman (see above, p. 2 *a*), in his Lexicōn Heptaglotton. It is also one of the authorities of Meninski.

To the copies mentioned in the Persian Catalogue may be added Uri, p. 289, No. 95, and Paris, pp. 289-90, Nos. 194-7, 205. See also Lagarde, Persische Studien, No. 48, and Salemann, Lit. Bl. Or. Philol. vol. ii., p. 77.

A table of contents by a later hand is prefixed. On the first page is the name of a former owner, Sheikh Muḥammed La'li Zādeh Efendi, late Kāzi of Mecca.

Add. 7679.

Foll. 176; 8½ in. by 5½; 19 lines 3¼ in. long; written in small and neat Nestalik, apparently in the 16th century.

[RICH, No. 285.]

مجمع اللغات

An abridged recension of the preceding work. See the Persian Catalogue, p. 515 *a*.

Beg. حمد بی قیاس و شکر با اساس آن مالک
بی همتای را که ملکش بی انباز است

The preface only differs from that of the preceding copy by the omission of some passages, especially of the enumeration of the sources, and by the insertion of the above title:

پس از چندین لغات با بسیار کوشش جمع کردم و نامش
مجمع اللغات نهادم و سه قسم کردم

In the body of the work most of the poetical quotations are omitted.

A copy bearing the same title is described by Flügel, vol. i., p. 132, No. 128 *b*.

Add. 7686.

Foll. 197; 8 in. by 5¼; 7 lines 3½ in. long; written in large Neskhi, apparently in the 17th century. [RICH, No. 279.]

An abridgment of the preceding dictionary arranged in tabular form.

Beg. آب آوردن علتی بر ستور بدید آمدن آب
کشادن طوار طرفنندن صو چقرمق آجستن اغاج و طاش
دکمک

The preface is omitted. The Persian words are written consecutively at the rate of four in each line. The Turkish explanations, much condensed, are written in a small character and slanting lines over the line.

After fol. 20 there is a lacuna of about ten leaves, extending from the beginning of letter *s* in the section of verbs to the concluding lines of the grammatical section (Ḳism II).

On the first page is written هذا لغت ایاسی نامها محمود, Ayāsi is apparently meant here for the name of the author or abbreviator.

A similar abridgment is ascribed, in a copy noticed by Flügel, vol. i., No. 144, to Emir Husein el-Āyāsi الایاسی, i.e. of Issus, or Āyās, in Cilicia. It begins and ends in nearly the same way as ours, and contains, according to Flügel, about 1,200 verbs [12,000 is

evidently a misprint] and 10,000 nouns. In the present MS. there are about 1100 verbs in the first section, which is imperfect at the end, and about 9800 nouns in the third.

The Vienna MS. is a transcript of the Scaliger copy noticed by Dozy, without author's name, Leyden Catalogue, vol. i., No. 193. Compare Lagarde, *Persische Studien*, No. 47.

An Arabic note on the first page states that Ismā'il B. Ibrāhīm el-Baghdādi acquired the MS. A.H. 1066.

Add. 7687.

Foll. 21; 8½ in. by 5½; 23 lines 3¼ in. long; written in small Neskhi, with gold-ruled margins, early in the 19th century.

[RICH, No. 281.]

تحفة وهبى

A versified Persian-Turkish vocabulary by Vehbi.

Beg. حمد بى حد او كرم فرمايه
كه انك نعمتيدربى غايه

Sunbul Zādeh Vehbi Efendi, whose proper name was Muḥammed, was the son of Reshīd Efendi (or Rāshid, according to Ḥayāti) an elegant writer belonging to the Sunbul Zādeh family of Mer'ash. After completing his studies in his native town, he settled during the reign of Muṣṭafa III in Constantinople, and obtained employment as secretary to Yenishchrli Osman Efendi and the Re'is ul-Kuttāb Ismā'il Beg. Shortly after the accession of 'Abd ul-Ḥamīd (A.H. 1187) he was sent as ambassador to Persia to settle the conflict that had arisen between Kerīm Khān Zend and Omer Pasha, governor of Baghdād. Having been accused by the latter of sacrificing Turkish interests to Kerīm Khān, he was screened from the Sultan's displeasure by his powerful patrons, and a poem entitled Ṭannāneh, presented through them to the sovereign, restored him

to favour. He was subsequently appointed Kāzi of Rhodes. Under Selim III he collected his poems into a Divan which he presented to the Sultan. Vehbi died at Constantinople, upwards of ninety years of age, and after a long illness, on the 14th of Rebi' I, A.H. 1224. He left, besides the works above mentioned, a Luṭfiyyeh in imitation of the Khairiyyeh of Nābi, and a poem entitled شوق انگيز. See Jevdet, vol. ix., pp. 124-7, Ḥayāti's commentary, Bulak, A.H. 1254, p. 60, and Gesch. der Osm. Dichtk., vol. iv., p. 554.

In a prologue written in Meṣnevi verse, the author says that on his mission to Iran he visited Erivan, Isfahan, Nehāvend, and having stayed a long time at Shirāz, (the language of which he calls Pehlevi, while he designates that of Isfahan as Deri), he associated with its poets and mastered their idioms. The present work was a fruit of that journey. He wrote it for the benefit of his son Lutf-ullah, and dedicated it to a Vezir whose name it hinted at in the following lines, and to his two sons:

مخلصى پاكى كبرى خلقى حميد
نجم مسعودى كبرى ذاتى سعيد
يعنى همنام خليل الرحمن
كه او در مظهر عدل و احسان

The personage thus designated is evidently Ḥamīd Khalil, who was raised to the post of Grand Vezir in Ramazān A.H. 1196, and was deposed in Jumāda I, A.H. 1199. See Jevdet, vol. i., p. 300, vol. ii., p. 309.

The dedication must have been penned shortly after his appointment, for the date of composition, as stated at the end, is A.H. 1196. It is conveyed in the following chronogram:

هزاران شکر ايدوب حقه ديدم تاريخ اتمام
بحمد الله بو زيبا تحفة وهبى تمام اولدى

The vocabulary is evidently an imitation of the *Tuḥfeh i Shāhidī*, which, however, the

author does not mention. It contains fifty-seven *Kit'ahs* and a *Mesnevi*. The *Tuḥfeh i Vehbi* has been printed in Constantinople, A.H. 1213, and in *Bulak*, A.H. 1245. A full commentary upon it, written in the author's life-time, A.H. 1206, by *Ḥayāti*, was printed in Constantinople A.H. 1215, and in *Bulak*, A.H. 1254.

A versified Arabic vocabulary, also by *Vehbi*, entitled *مخبة رهي*, was printed in *Bulak*, A.H. 1246.

A MS. of the *Tuḥfeh i Vehbi* is described by *Flügel*, who may be consulted on the various editions of the work, *Vienna Catalogue*, vol. i., p. 143. See also *Lagarde*, *Persische Studien*, No. 17.

TURKISH LEXICOGRAPHY.

Reg. 16B. xxiv.

Foll. 314; 7 in. by 4½. [THOMAS HYDE.]

An interleaved copy of the "Dittionario della lingua Italiana Turchesca raccolto da Giovanni Molino interprete, con l'indice delli vocabuli Turcheschi, e brevi rudimenti di detta lingua, in Roma MDCXLI."

The transcription, in Arabic characters, of part of the Turkish words, has been added in the margin, and the Latin equivalents of the Italian words are given on the inserted leaves.

On the fly-leaf is written: "Latinam interpretationem addidit Phs. Ant. Hancock. Turcica quædam in margine adscripta desumpta sunt ex alio exemplari Dni. Clarke, qui aliquando erravit in orthographia." But the name of P. A. Hancock has been struck out, and the word 'addidit' converted into 'addidimus.'

Two leaves added at the end contain some Latin and English notes in the same handwriting (that of Thomas Hyde), with the heading "Ex Lazaro Soranzo de Rebus Turcicis."

Add. 25,872.

Foll. 98; 8 in. by 5¼; 19 lines 4½ in. long; written apparently in the 17th century.

[WM. CURETON.]

An Italian-Turkish dictionary, without author's name.

Beg. *Abantiquo Off olde Eski zamonden*

اسكى زماندن

It is in four columns. The first, on the left, contains the Italian words in alphabetical order; the last, on the right, the corresponding Turkish words written by a practised hand in the original character, and correctly spelt with all the vowels.

Of the two middle columns the one contains the English equivalents of the Italian words, and the other, by the same hand, the transcription of the Turkish words. The former, however, has many blanks, and comes to an end on fol. 92 *a*, while the latter is not carried out beyond fol. 33 *b*.

On the fly-leaf is written "Edmondo Lynde, robato de Sig^r. Francisco Drue."

Or. 1063.

Foll. 289; 10 in. by 7¼; 17 lines, written in *Neski*, by an European hand, in the 17th century.

[LIBRI.]

A French-Turkish dictionary, imperfect at the beginning.

It is written in two columns; the French words in alphabetical order on the left side of the page, the Turkish equivalents, in the *Neski* character, on the right. A French transcription of the latter is written in a minute character under each word.

The first word is 'Chançonnette' *تَرْكِيك* 'tourkigene,' the second 'Chantre,' *خوننده* 'konende irlaidgi mouganni.' All the preceding part of the Alphabet is lost.

The last word is 'Zone' *منطقه قوشق كمر* 'minteke couchac kemer.'

On the fly-leaf, f. 288 *a*, is an Armenian note by an Armenian priest named John,

recording his arrival at Baghdad in the year 1124 (A.D. 1675). On fol. 289 *b* is written "au [sic] Capucins de bagdad," and underneath, مال پادری حنا (belonging to Father Hanna).

Sloane 2924.

Foll. 123; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; miscellaneous papers of different sizes, in various languages, written by Engelbert Kæmpfer, about A.D. 1685.

The following are Turkish:

Foll. 59—79. A French-Turkish vocabulary in alphabetical order, from A to N, giving the Turkish words in the Roman character. The last leaves, foll. 75—79, contain a few words and sentences without alphabetical arrangement.

Foll. 81—95. A short Turkish-German vocabulary, arranged by order of subjects. At the end are a few French sentences partly translated into Turkish.

Harl. 5558.

Foll. 64; 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, 13 lines; written by a French hand of the 17th century.

A Turkish-French-Armenian vocabulary, in three columns. The Turkish is written on the right, the Armenian on the left (both in the original character, but very badly spelt) and the French in the middle. The Turkish words, which form the leading part, are arranged in a rather loose order according to the place they would occupy, when transcribed, in the Latin alphabet.

At the end are added a short dialogue in the same three languages, f. 57 *b*, the Lord's prayer in Armenian, f. 63 *a*, and the Armenian alphabet, ff. 63 *b*—64 *b*.

Sloane 3262.

Foll. 377; 11 $\frac{1}{4}$ in. by 8; written in Neskhi, with the vowels, from left to right, on European paper, by Salomon Negri, early in the 18th century.

A copious collection of Turkish sentences, extracted chiefly from historical works, and arranged in alphabetical order according to the leading word in each, with Latin translation.

Four pages at the beginning, and one at the end, contain some sentences arranged under grammatical rubrics.

Sloane 3263.

Foll. 191; 12 in. by 8 $\frac{1}{4}$; written like the preceding, and by the same hand.

Another collection of sentences of the same kind as the preceding, and similarly arranged. The alphabetical series is imperfect at beginning and end; it begins with اهانت and ends with میزان

Sloane 4084.

Foll. 17; 9 in. by 3 $\frac{1}{4}$; written in large Neskhi, mostly with the vowels, by Salomon Negri, early in the 18th century.

A note-book containing chiefly Persian words with their Turkish equivalents and Latin renderings, without any systematic arrangement; also some Persian verses and Turkish sentences.

Or. 3215.

Foll. 118; 8 in. by 5 $\frac{1}{2}$; about 20 lines 5 in. long; written in an intermediate character between Neskhi and Nestalik, in the first half of the 19th century.

[BARON VON KREMER, No. 89.]

A French-Turkish glossary, by Baron Valentin von Huszar (first interpreter of the Austrian Mission, Constantinople).

It is disposed in two columns, the French on the right and the Turkish on the left, and it follows the order of the French alphabet. The Turkish rendering of each French word is embodied in a Turkish sentence written in the original character, the translation of which is given in the French column.

Beg. دو چار اولديغى تلاش ABSORBER. Tous ses soins sont
 بغيث اشغال ايديور Absorbés par les inquiétudes.

An appendix of twenty folios contains miscellaneous extracts, consisting for the most part of select verses and maxims in Arabic, Persian and Turkish; it includes a few Tarjī'-bends from the Divān of Jāmi.

On the first page is written: "Nach dem Tode des bekannten Orientalisten, Hofrath Valentin Freiherrn von Huszar wurde diese von ihm eigenhändig geschriebene Sammlung von Turcismen seitens seiner Familie mir, seinem dankbarsten Verehrer, als unvergessliches Andenken hierher überschickt."

"Smyrna, 23 Jänner 1851.

Schaeffer."

Lower down, in Arabic, the "ex libris" of Alfred Kremer, Austrian Bāsh-Terjumān, Alexandria, 21 Shabāt, 1856.

Or. 2959—2968.

Ten large folio volumes, 17 in. by 10½; about 33 lines 5 in. long in a page; in the author's handwriting, with the following title:

"Fifteen chapters and part-chapters (1 to 15) of a Thesaurus Dictionary of Arabic, Persian and Turkish (Ottoman and Eastern), explained in English, in ten volumes of manuscript; compiled by James William Redhouse, C. M. G.; decorated with the insignia of the Imperial Ottoman Order of the Nishāni Iftikhār, etc., and by him respectfully presented (with permission) to the Library of the British Museum, London, 1885."

The following extracts from the preface will convey an idea of the author's long preparation for the work, and will best describe the origin, gradual expansion, and comprehensive scope, of this vast, but, unfortunately, incomplete, repertory of the three leading languages of the Muslim world.

"The compilation of this dictionary was undertaken in pursuance of a promise, first publicly given in 1855 in my Vade-mecum of

Ottoman colloquial language, to prepare a series of more complete and scientific works for the use of Oriental students.

"In 1856 I published a short bilingual vocabulary, in two parts, English-Turkish and Turkish-English, of about ten to twelve thousand words each; and this was followed in 1860 by a much more complete English-Turkish lexicon of about 47,000 words, published for the American missionaries in Turkey.

"But in 1828-35 I had already prepared my first Turkish dictionary, explained in English and French; this I was preparing to publish in London (in 1835), when the first volume of Bianchi's Dictionnaire Turc-Français made its appearance and forestalled my book.

"In 1838, again, I commenced, and in 1841 completed, at Constantinople, a dictionary of about 25,000 selected Arabic and Persian words used in Ottoman literature, and explained in Turkish. This has gone through many editions, and the original holograph is preserved in the Prince Consort's Library at Buckingham Palace, London.

"In 1864 I had commenced the preparation of a much more extensive Ottoman Dictionary for Turkish use than had before been attempted. Besides Meninski and Bianchi for Turkish words, I drew from Johnson's 'Persian, Arabic and English Dictionary' such Persian and Arabic words and significations as, by experience, I knew to be employed in Ottoman Turkish. These were collated, with such of the native originals mentioned in Johnson's preface, as were procurable by me....

"But when Lane's first parts had appeared, and other works of reference had been gradually acquired, I found that interlineal corrections and additions no longer sufficed, but that, as I was writing my Ottoman dictionary, so also must I compose the Oriental-English lexicon, without further reference to Johnson, except as an aid in alphabetical arrangement.

"Wishing to make my Ottoman Dictionary as comprehensive as I might be able to ac-

comply, I would not follow Lane's example, but resolved to include in it all classes of words, vernacular, literary, scientific, technical, ancient and modern, to the utmost possible extent

"I had reached the اق section of the 1 chapter of my Ottoman Dictionary before I made up my mind to write the English one *in extenso*. To do this I had to go back to the beginning. But after a short essay of that plan, I began to carry on the two books *pari passu*. Thus I continued to the end of the 1 chapter, leaving the gap between sections اب and اق to be filled up later in the English work. This, however, has not been accomplished.

"Chapters ب and پ were composed in like manner, as well also as chapter ت, as far as the parts of Lane's lexicon published to that date enabled me to carry the Arabic derived words beginning with this important servile letter

"The remaining chapters ث, ج, ح, خ, د, ذ, ز, ر, س, are as complete as my time and materials allowed me to make them. Circumstances had led me to discontinue the Ottoman Lexicon when chapter ز was finished; so that chapter س was written for the English work alone. In its ten volumes I had written more than 84,000 words, some of great length.

"The Turkish work has been presented to the Ottoman Government in ten volumes.

"All this while my books of reference had been gradually increasing in number, and, with them, the extent of my explanations and quotations; so that chapter س fills about double the number of pages that chapters ب and پ together occupy, though containing a much smaller number of words explained

"At this juncture a suggestion was made for the composition of a new book on a more restricted scale for the Ottoman language

only, explained in English, and as full as reasonably might be. The funds for its publication were found by the Board of American Missionaries at Constantinople. The new work was begun, and in due course the whole manuscript was placed in the hands of the editors, with a total of about 94,000 words. It has for some time been in course of publication

"My great desideratum being thus successfully accomplished, permission was obtained to present the ten volumes of the incomplete Thesaurus to the Library of the British Museum, where it is hoped that it may prove useful to young Oriental students in various ways, partly as an inducement to do better, and partly as a warning against attempting too much."

A list of abbreviations, which follows the preface, includes the following titles of works consulted and referred to by the author :

Avicenna's anatomy, medicine, etc., in Arabic. Romæ, 1593.

Alfragani elementa astronomica. Amstelodami, 1669.

Bahāri 'Ajem, lithographed at Delhi, A.H. 1282.

Burhāni Qāti', lithographed in Persia, A.H. 1278.

Ulug Bey's List of Stars, Royal Astronomical Society.

Burhāni Jāmi', lithographed in Persia, A.H. 1260.

Castellus, Dictionarium Persico-Latinum. London, 1669.

Diary of the Shah of Persia, in Persian.

Dorn's account of an Arabian Astrolabe. Imp. Academy.

Freytag's Arabic-Latin Lexicon, Halis, 1830—37.

Golins's Arabic-Latin Lexicon, Lugd. Bat., 1653.

Galatāti Mesh-hūra, corrupt words explained. Const. A.H. 1221.

Gravius's various opuscula. London, 1650.

Ibnu Hisbām's Life of Muḥammed. Göttingen, 1859.
 Heft Qulzum. Lucknow, 1822.
 Hyde's *Historia Veterum Persarum*. Oxon. 1751.
Istilahāti Funūn, Muḥ. Technical Terms. Calc. 1862.
 Johnson's Persian Dictionary. Lond. 1852.
 Ferhengi Jihāngirī. MS. copied A.H. 1044.
 Kenzi Lugāt. MS., India Office.
 Lane's Arabic-English Lexicon. London, 1863 . . .
 Lehjetu 'l-Lugāt, Turk. Arab. Pers. Vocabulary. Const. A.H. 1216.
 Meninski's Lexicon. Viennæ, 1780.
 Makhzenu'l-Edwiya. MS. 2 voll. India.
 Mueyyidu'l-Fudzalā, Pers. Dictionary. India Office.
 Ni'metu'llāh's Persian Vocabulary. MS. copied A.H. 1161.
 Niebuhr's *Voyage en Arabie*. Amsterdam, 1776.
 Qāmūs, in Arabic. Calcutta, A.H. 1232.
 Qazwinī's Constellations, Latin by Ideler. Berlin, 1809.
 The Qur'an.
 Rashidī's Persian Dictionary. Calc. 1875.
 Sihāh of Jewheri. MS. copied A.H. 1095.
 Shu'uri's Ferheng. Constantinople, A.H. 1155.
 Shakespere's Hindustani Dictionary.
 Sheref Nāma (Ferhengi Ibrāhīm Shāhī) copied in India, 1872.
 Schier's names of the stars, in Arabic.
 Sontheimer's *Ibnu'l Baytar*. Stuttgart, 1840.
 Surūri's Persian Dictionary. MS., India Office.
 Surāh, Persian translation of the Sihāh.
 Tibyāni Nāfi', Turk. transl. of Burhāni Qāti'. Const. A.H. 1212.
 Turner Macan's Vocabulary to the Shāh Nāma.
 El-Uqyānu'l-Basīt, Turk. transl. of the Qāmūs. Const. A.H. 1225.

Vullers' Persian-Latin Dictionary. Bonn, 1858.
 Vambéry's Eastern Turki Vocabulary.
 Yāqūt's Geographical Dictionary. Göttingen, 1846.
 Zenker's Dictionnaire Turc-Arabe-Persan. Leipzig, 1866.

The words are arranged in strict alphabetical order. They are written in the original character, not only with all the vowels, but also with supplementary signs denoting the various shades of the vowels, and they are accompanied with a transcription in the Roman character. One of the initials A, P, and T, is prefixed to each word, to indicate its Arabic, Persian, or Turkish, origin.

The following list will show the size and contents of each of these bulky volumes:—

Vol. i., Or. 2959, foll. 450, letter ا. Vol. ii., Or. 2960, foll. 623, letter ب; f. 473, letter پ. Vol. iii., Or. 2961, foll. 523, letter ت from the beginning to the word ترو. Vol. iv., Or. 2962, foll. 834, letter ث; f. 118, letter ح; f. 632, letter ج. Vol. v., Or. 2963, foll. 628, letter ح. Vol. vi., Or. 2964, foll. 768, letter خ. Vol. vii., Or. 2965, foll. 1211, letter د; f. 1024, letter ذ. Vol. viii., Or. 2966, foll. 977, letter ر. Vol. ix., Or. 2967, foll. 566, letter ز; f. 548, letter ز. Vol. x., Or. 2968, foll. 1301, letter س.

GRAMMAR.

Add. 7432.

Foll. 80; 7¼ in. by 4½; 19 lines 2 in. long; written in small Nestalik, apparently in the 17th century. [RICH, No. 507.]

A Turkish commentary upon an Arabic treatise on the conjugation of the verb, imperfect at the beginning, and without title.

Fol. 1 contains a spurious beginning. Fol. 2, the first extant of the original MS., begins abruptly with these words: *الى مقصوده*

و مراده ه لغتده طريق در الاصطلاحات يوافق الشرع
الشريف لغتده نقيض الخطا ديمكدر

The text of the work commented upon begins as follows :
والصلوة والسلام على نبيه محمد
الزاجر عن الاذنان الحاث على طلب الثواب

It belongs to the well-known grammatical treatise entitled el-Maḥṣūd المقصود. See the Arabic Catalogue, p. 233 *b*.

At the end are some comments on two other grammatical tracts, el-'Izzi, f. 58 *a*, and Merāḥ ul-Ervāḥ, ff. 63—99.

For the rest of the contents, ff. 71—77, see the Arabic Catalogue, p. 474 *a*.

Add. 27,274.

Foll. 57; 8½ in. by 6; 11 lines 4 in. long; written in fair Neskhi, on blue-tinted European paper, early in the 19th century.

[SIR JOHN MALCOLM.]

الشذور الذهبية والقطع الاحمديه في اللغة التركيه

A grammar of the Turkish language explained in Arabic, by Ibn Muḥammed Ṣāliḥ

ابن محمد صالح

الحمد لله الذي شرف الانسان وزينه بالنطق
واللسان وفضل من شاء من عباده بالفصاحة

The author says in the preface that, Turkish being the language of the now ruling Ottoman dynasty, he had been often desired to compose a manual of that tongue. At last, having been led by fate to the threshold of a noble patron, who bore the name of Menṣūr and combined the offices of Kāzi and Kātib or Tevḳī (secretary of the Divan), and having been entrusted by him with the tuition of his son, Scyyidi Aḥmed, he wrote the present treatise for the use of his pupil. He had then at hand upwards of thirty lexicographical works, which he enumerates as follows :

اخترى الكبير و مرقات و نعمة الله و حليى چلبى

وصحاح العجم وصحاح البيان [الصبيان] و جواهر العقود
و ابن ملك [فرشته اوغلى] و تحف الادب و سلسلة
الذهب و نصاب الصبيان و شرحه للسيد الشريف
الجرجاني و نصاب الفتيان نسخة شاهدى و تحفة حسام
ولغات الكلستان العربية معا و شرحها و لغة تركية و
نوائية و لغات المثنوى ملا خنكار العربية

But none of those works was expressly designed, like the present, for the teaching of the Turkish language. The author had completed his own when he lighted upon a manual ascribed to Ebu Ḥayyān en-Naḥvi الدرة المضية
الدرة المضية للعلامة ابي حيان النحوى
فى اللغة التركيه, but he found that the writer's knowledge of the language was imperfect, and that, moreover, the Turkish of his day was the Tatar dialect تترى, now obsolete in the Turkish empire, although still spoken about Kaffa and in the Tatar country, as the author ascertained when visiting those parts.

Ibn Muḥammed Ṣāliḥ lived apparently in Egypt, and probably not earlier than the 11th century of the Hijreh, certainly after the death of Sultan Sulciman, who is spoken of as dead, f. 5 *b*.

The work is divided into a Muḥaddimeh, four Rukns, and a Khātimeh, as follows :
Muḥaddimeh. Letters used in Turkish, f. 7.
Rukn I. The Turkish verb, in eight Bābs, viz., 1. Infinitive. 2. Imperative. 3. Prohibitive. 4. Past. 5. Present. 6. Name of the agent. 7. Negative. 8. Plural, f. 9 *a*.
Rukn II. A classed vocabulary of nouns, f. 33 *a*.
Rukn III. Pronouns, particles and numerals, f. 41 *a*.
Rukn IV. Words common to Arabic and Turkish, f. 46 *a*.
Khātimeh. Familiar sentences and dialogues, Arabic and Turkish, f. 49 *a*.

Two copies of the same work, one of which had belonged to J. J. Schultens, are fully described by De Jong in his catalogue of the MSS. of the Dutch Academy, Nos. 22, 23. See also Aumer, Arab. Handschr., No. 768.

A MS. with the same title, but without

authors's name, is noticed by Flügel, *Jahrbücher*, vol. 92, *Anz. Blatt*, p. 34, No. 194. Another, with the same contents, bearing the same author's name, but no title, is described by Pertsch, *Arab. Handschr.*, No. 354. An Upsala MS., evidently containing the same work, is entered under the title *الدرة المضية في اللغة التركية*, which, according to the preface of our copy, belongs to an earlier work. See Tornberg, No 56.

Sloane 2908.

Foll. 16; 18 in. by 10; about 60 lines $9\frac{1}{2}$ in. long in a page.

"Raphaelis du Mans Descriptio Persiæ comunicata Dno. Engelberto Kaempfero, *Is-pahanæ*, 1684, cum gramatica Linguæ Turcicæ."

This is the author's autograph. The description of Persia, foll. 1—11, has the following subscription: "In obsequium clarissimi viri et Domini Engelberti Kempfer, medici peritissimi necnon eiusdem fidelissimi amici D.D. pristæ. In Hispan persidis regia 22 Sept. 1684. Humillimus servulus Raphael du Mans residentiæ nostræ 38 anno."

The Turkish grammar, foll. 12—16, 14 in. by 9, gives the leading forms of the language, written in the Roman character and explained in Latin. It has the following subscription: Hæc in obsequium Clarissimorum Virorum Celeberrimæ Legationis Suediæ Comitum calamo currenti scribebat die 20 Apr. 1684 in Hispan Humillimus Servulus.

Kämpfer was attached to a mission sent in 1682 by the king of Sweden to the Russian and Persian Courts.

He mentions the author in his "*Amœnitates Exoticæ*," preface p. 4, and p. 237, and calls him "*Interpres Regius, vir maximi candoris et eruditionis, R. P. Raphael du Mans capucinus.*"

In a manuscript '*Grammaire Turque... par du Lauzière*,' a work based on the preceding

grammar, the author of the latter is termed "*R. P. Raphael Du Mant capucin françois, interprète du Roy de Perse.*" See the Upsala Catalogue, p. 33.

Add. 27,394.

Foll. 93; $8\frac{1}{2}$ in. by $6\frac{1}{2}$, 13 lines $4\frac{1}{2}$ in long.

"Grammaire de la Langue Turque traduite de Latin en François par Philippe Desmartineaux de Granvilliers, et dédiée à son Excellence Madame Girardin, Ambassadrice de France à la Porte Ottomane, à Constantinople, le 26 décembre, 1688."

This is evidently the author's autograph and the presentation copy. The dedicatory epistle, written throughout in gold, is signed "philippe Desmartineaux."

The author of the Latin original, not named by the translator, is André du Ryer, who published his *Rudimenta Grammatices linguæ Turcicæ* in Paris, 1630.

Sloane 3585.

Foll. 58; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; a miscellaneous volume, written for the most part by Salomon Negri (see the Arabic Catalogue, p. 335 *b*), early in the 18th century.

Foll. 13—50; 11 lines about $3\frac{1}{2}$ in. long; written in large Neskhi.

Turkish dialogues composed, as stated at the end, by Buṭrus Dib el-Halebi, interpreter of the king of France بطرس ديب الحلبي ترجمان سلطان فرنسا, A.D. 1704.

Beg. اولكى باب صباح قالدوغى زمان سويلشمك
اييون اوغلان ايله سويلشور

They consist of the five following chapters (*Bâb*). 1. Between master and servant on rising in the morning, f. 13 *a*. 2. Buying and selling, f. 21 *b*. 3. Eating and drinking, f. 24 *b*. 4. Between two townsmen, f. 34 *a*. 5. Between three friends, f. 39 *b*.

For the rest of the contents see the Arabic Catalogue, p. 533 *b*.

Or. 1123.

Foll. 28; 14½ in. by 9½; about 30 lines
8 in. long. [WARREN HASTINGS.]

“Abrégé d'une grammaire Turque avec
l'interprétation Française et Persanne, faite
pour l'usage de ceux qui voudroient apprendre
avec facilité cette langue, par D. Talamas
Jérosolimitain, l'ann 1780.”

The Turkish words are written in the
original character, by a European hand, and

are accompanied with a transcription in the
Roman character, and with the French and
Persian equivalents, the latter in the Arabic
character.

The same arrangement is observed in the
following additional sections: 1. Two familiar
dialogues, f. 15 *b*. 2. Five stories of Naṣr
ud-Dīn Khojah (without transcription of the
Turkish text), f. 17 *b*. 3. An alphabetical
French-Turkish-Persian vocabulary, ff. 19 *b*
—28.

P O E T R Y.

PERSIAN POETS.

TRANSLATIONS AND COMMENTARIES.

Or. 1126.

Foll. 620; 13 in. by 9½; 23 lines 7¼ in. long;
written in fair Neskhi, with all the vowels, in
four gold-ruled columns, with 'Unvān and gold
titles, apparently in the 16th century.

[ALEX. JABA.]

ترجمه شاهنامه

The Shāhnāmeḥ of Firdevsi, translated into
Turkish verse by Sherif شریف

Beg. چو بسم اللهه آغاز اول ایش
بترکر چوغ اوله کر آز اول ایش

The author designates himself by his poe-
tical name, Sherif, in the following lines of
the prologue, f. 8 *a*.

شريفك قنده اول اول مقامى
كه اوله ديبلنده فردوسى كلامى
بلر خلقك وضيعى و شريفى
كه اولمايه شريف آنك حريفى

And again, in the epilogue, f. 615 *b*.

شريف كم ترجمه اتدى كتابى
اقييسن قلمسون آكه عتابى

But in the following inscription, written in
gold, on the richly ornamented first page, his
name appears as Sherifi: فردوسى مرحومك شاهنامه

سى سلطان غورى شريفى حضرتنه تركى نظم ترجمه امر
ايدوب انلردخى ترجمه ايتدكلى كتاب مستطاب در

It may also be noticed that in one passage,
f. 8 *b*, the author calls himself Seyyid:

كل اى سيّد تو دعوانك مقامى
بزه عرض ايله شه نامه كلامى

and that in another, f. 8 *a*, he is addressed by
the Sultan as a descendant of the prophet:

رسولك آلسن چوغ ايلمه آل
قو عذرى بو كتابى الوكه آل

In the prologue, which occupies the first
twelve pages, are found, after the usual
praises of God the prophet, and the first four
Khalifs, five sections with the following
rubrics:—

فى نعت [sic] سبب نظم كتاب ترجمه كردن شاه
نامه بالتركى

وفات يافتن سلطان قايتباى نغمه الله برحمته

فى مدح السلطان ابن السلطان ملك ناصر

فى مدح السلطان الاعظم الملك المكرم سلطان الاسلام

والمسلمين محيى العدل فى العالمين منصف المظلومين

من الظالمين صاحب سبل القبلتين خادم الحرمين
الشريفين السلطان الملك الاشرف ابو النصر قانصوه
الغورى عز نصره
در بيان سبب تاليف كتاب شاه نامه

Of these the first four consist of eulogies upon the Sultan of Egypt, Kāyitbāi (A.H. 901—904), upon his son and successor, el-Melik en-Nāṣir Muḥammed (A.H. 904-5), and, lastly, upon the reigning sovereign, el-Melik el-Eshref Ebu'n-Naṣr Kāniṣauh el-Ghavri, who is stated to have ascended the throne on the first of Shevval A.H. 906. Under the last of the above rubrics the author relates how the Sultan, whose heart inclined to the Shāhnāmeḥ, sent for him and desired him to undertake its translation, and how, after objecting his inability and the difficulty of the task, he finally complied with His Majesty's wish. He adds that he had discarded the metre of the original as too difficult, and had adopted an easier one.

قيوب اول فارسى وزينى الدين
بر ازكه بجره طلدق بزده دلدن
ككز داكلدى اول وزنى كتردك
بو وزن اوستينه بو نظمى كتردك

In the epilogue, ff. 615 *b*—620 *a*, we find again a glowing panegyric of the same Sultan, and a profuse description of the royal gardens, palaces, Medresehs, and other public buildings, which he had restored or created.

The author's royal patron, Kānṣauh el-Ghavri, the last of the Memlūk kings of Egypt, was defeated by Sultan Selīm near Haleb, A.H. 922, and fell on the battle-field.

Towards the end, f. 615 *b*, the author claims indulgence for this, his rough draught, which, he feared, was not free from errors and blemishes

مسودم بو در اوش يزده غوم بو
انكچون در چكارم بزده قرخو
كه داكل سوزلروم خالى خلدن
كم اول قرتلان سهو زلدن

and adds that he hoped, with God's help, to prepare subsequently a revised copy as an offering to the Sultan.

In the subscription Sherif states that Firdevsi had finished his poem A.H. 384, after spending thirty years, or, according to others, sixty years upon it, and that he, the translator, completed his version A.H. 913:

اول كتاب كه بن اندن يزدم ترجمه ايلدم تاريخى انك
سنه ثلث عشر و سبعمايه [تسعمائيه] يمش والسلام
على الدوام

The total number of Beits is about 55,000, from which are to be deducted nearly 1000 Beits which belong to the translator's prologue and epilogue.

This fine volume was once ornamented with seventy-four half-page miniatures; but all have been cut out, and their places have been filled with pieces of coloured paper, at the back of which the lost original writing has been supplied by a modern hand.

A former owner, Muḥammed 'Abd ul-Bāki el-Muderris Yegen Efendi-Zādeh, who wrote his name on the fly-leaf, with the date A.H. 1170, calls the MS. an illustrated Shāhnāmeḥ
شاهنامه مصور

A fragment of a Turkish Shāhnāmeḥ described, without author's name, in the Vienna Catalogue, vol. i., No. 504, is part of the present version. The first verse there quoted is found on f. 341 *a* of our MS., and the death of Isfendiyār, with which the fragment concludes, occurs on ff. 395-7 of the same copy.

A Turkish translation, the first volume of which was found in a MS. belonging to M. Jaubert, is mentioned by Mohl in his Preface to the Shāhnāmeḥ, p. 78, as dedicated to the same sovereign, A.H. 916, by Tatar 'Ali Efendi. It is probably a later recension of the same work.

Harl. 5447.

Foll. 60; 6¼ in. by 4¼; 15 and 17 lines 3 in.

long; written in Neskhi, apparently in the 17th century.

I. Foll. 1—29. The *Pend Nāmeḥ* of 'Aṭṭār. See the Persian Catalogue, p. 579 *b*.

II. Foll. 31—60. A translation of the above work in Turkish verse, without author's name.

A Persian prologue beginning

ابتدا کردم بنام ان کریم
مبدع کونین و سلطان قدیم

is followed by a section written, like the rest of the work, in Turkish *Mesnevi*, with the heading *در سبب ترجمه شدن این نامه عطار*. It begins:

کل برو دگانه ای عطار دهر
خوش مشام اولسون ینده بازار دهر

After a panegyric on that just and liberal ruler, Bāyezīd B. Suleimān, whom he calls his benefactor, the author says that he wrote this version by that prince's desire. The date of composition, A.H. 964, is given in the last line,

دیدلر تاریخ دی ای مرد کار
دیدم اشده نه صد و شصت و چهار

Bāyezīd was at that time governor of Karaman, and the work was probably written at his residence, Konia.

There is some uncertainty about its author, whose name does not appear in the text. In a MS. described by Fleischer, Leipzig Catalogue, No. 306, he is called *المولى المرحوم مقالی* "the late Mevla Maḳāli," and the same author is named, probably on the same authority, under two other Nos., Leipzig Catalogue, No. 325, 5, and Gotha Catalogue, No. 214. But in a Vienna MS., which has the same beginning and the same rubrics as ours, the work is ascribed to *امری* Emri. See Flügel, vol. iii., p. 415. An anonymous copy of the same translation is noticed among S. de Sacy's MSS., No. 346, and a fragment, also without author's name, is mentioned by Krafft, No. 191. None of the poets recorded in the

Tezkirehs, under either of the above takhalluṣ, appears to have lived in Karaman or at the court of Prince Bāyezīd.

The attribution of the version to Maḳāli may have originated in a misunderstanding of the word Maḳāli in a passage of the prologue, f. 32 *b*, where the author, after referring to previous translations, says:

هر که ذائنده دکدر اهل حال
بو مقال ترجمه آکه و بال

Another copy, without author's name, Or. 1157, will be noticed further on, among the MSS. of mixed contents.

A Latin notice of the MS., in the handwriting of Salomon Negri, is prefixed.

Add. 6960.

Foll. 133; 10½ in. by 8; about 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

Papers relating to the *Pend Nāmeḥ* of 'Aṭṭār, among which is a copy of the above Turkish version, foll. 5—34, transcribed from the preceding MS. See the Persian Catalogue, p. 580 *b*.

Sloane 3588.

Foll. 94; 8 in. by 5¼; 19 lines 2¼ in. long; written in a small cursive Nestalik; dated beginning of Zulhijjah, A.H. 1083 (A.D. 1673).

I. Foll. 1—24. The *Pend Nāmeḥ* of 'Aṭṭār.

II. Foll. 25—94. A Turkish commentary on the same, entitled *سعدت نامه*, by Shem'i.

Beg. *شکر و سپاس بی قیاس سول [sic] قادر*
قیومه که لطف بی غایت و کرم بی نهایتند

Mevlana Shem'i, whose proper name was Muṣṭafa, is described by Na'imā, vol. i., p. 40, as an accomplished, but humble, scholar, leading the life of a Sufi, free from ambition and worldly ties, who earned his livelihood by teaching children and the dependents of the great. He died, according to Na'imā,

about A.H. 1000 (الف كامل حدودنده). Hammer, in the *Gesch. des Osm. Reiches*, vol. iv., p. 205, places his death in A.H. 1001, without stating his authority. There is, however, good reason to think that Shem'i remained alive and engaged in literary work some years longer. His commentary on Jāmi's *Tuḥfet ul-Aḥrār*, the autograph of which is preserved in the Gotha library, is dated 11 Muḥarrem A.H. 1006 (see Pertsch, *Persische Handschr.*, No. 80), and his commentary on the same poet's *Subḥat ul-Ebrār* was written in the month of Safer A.H. 1009 (v. Haj. Khal., vol. iii., p. 575). Besides the above-mentioned works, he left commentaries on the *Manṭiḳ uṭ-ṭair*, *Makhzen ul-Esrār*, *Mesnevi*, *Bustān*, *Gulistān*, *Behāristān*, and the *Divans of Ḥāfiẓ and Shāhi*.

In the preface of the present work Shem'i says that it was written at the request of an honoured friend, 'Omer B. Ḥusein, who begged of him to adorn its preface with the name of his patron, Zirek Aghā, a favourite courtier of the reigning Sultan Murād III (A.H. 982—1003). The commentary includes the whole of the text, distinguished by a red line drawn over it, and consists of little more than a Turkish paraphrase of the Persian verses.

The subscription says that this MS. had been transcribed from the author's autograph,
 من تسويد شارحه شعی

For other copies see the catalogues of Paris, p. 300, No. 329, Dresden, No. 170, Leipzig, Nos. 29, 307, Leyden, vol. ii., No. 656, St. Petersburg, No. 358, Vienna, vol. iii., p. 416, and Munich, *Türk. Handschr.*, No. 256.

Or. 1213.

Foll. 222; 12 in. by 8½; 31 lines 5¼ in. long; written in small and cursive Neskhi, apparently in the 17th century. [ALEX. JABA.]

A full Turkish commentary upon the fourth *Defter* of the *Mesnevi* of Mevlana Jelāl ud-

Din Rūmi, by Shem'i. See the *Persian Catalogue*, p. 589 a.

Beg. حمدای متواتره صدق آمیز و شکرهای
 متکثره خلوص آویز علی مرالشهور والاعوام

The doxology is followed by a panegyric on the reigning Sultan Murād III. ذکر محامد
 پادشاه اسلام سلطان مراد خان بن سلطان سلیم خان
 خلدت خلافته

After which the author says that, an exalted mandate having gone forth for the composition of a Turkish commentary upon the *Mesnevi Sherif*, this weak and downcast servant, Shem'i, had exerted himself in obedience to it, and, having already completed the third *Defter*, was now commencing the fourth. He adds that, after the *Coran* and *Hadis*, the *Mesnevi* was the noblest book in existence.

The commentary begins with the Arabic preface of *Defter IV*, and comprises the entire text, written verse by verse, and distinguished by a red line.

Shem'i says at the end that he completed the commentary of the fourth volume with his own hand on the 15th of *Jumāda II*, A.H. 999.

The work appears to have been completed in six volumes. See Haj. Khal., vol. v., p. 375.

The present MS. was a *Vakf*, or pious gift to some religious establishment, as the word وقف, written at intervals in the margin testifies. A note on the first page, probably relating to that donation, has been obliterated, with the exception of the date A.H. 1042.

The margins contain copious glosses in the same handwriting as the text. A table of contents by a later hand is prefixed.

Add. 5973.

Foll. 83; 8 in. by 5¼; 17 lines 2⅞ in. long; written in small and neat *Kirmah*, with ruled margins, probably A.H. 960 (A.D. 1553).

[HILGROVE TURNER.]

شرح دیباجه گلستان

A Turkish commentary upon the preface of Sa'di's *Gulistān*, by Maḥmūd B. 'Oṣmān B. 'Alī el-Lāmi'i علی اللامعی بن عثمان بن محمود (f. 3 b).

Beg. یا من تعالی عن ثناء الخلائق جناب قدسک

Lāmi'i was a native of Brusa and a son of Osman Chelebi, who had been Defterdār of Sultan Bāyezīd II. After completing the usual course of studies, he entered the religious order of the Naḳishbendis, and spent his whole life in his native city, where he died A.H. 937, according to the *Tāj ut-Tevāriḳh*, f. 478, or A. H. 938, as stated by Haj. Khal. He is one of the most fruitful writers, in prose and verse, of Turkey, and was called by his admirers the *Jāmi* of Rūm. According to 'Alī, Or. 32, f. 31, he was entitled to that name rather by the number of his works than by their merit, and he was, as a poet, far inferior to his predecessors, Ahi, the author of *Ḥusn u Dil*, and Ḥamdi, the author of *Yūsuf u Zuleikhā*.

In the best known of his prose writings, *Sheref ul-Insān*, Lāmi'i enumerates twenty-four of his previous works in prose and verse. A list of them, including the present, is given by Kinali-Zādeh, Or. 35, f. 281.

In the *Gesch. der Osm. Dichtkunst*, Hammer devotes to Lāmi'i the longest of all notices, vol. ii., pp. 20—195, and gives copious extracts in translation from his poems. Letters of Lāmi'i, containing references to his works, have been analyzed by Fleischer, *Leipzig Catalogue*, pp. 385-6. See also *Gesch. des Osm. Reiches*, vol. iii., p. 465, and Gibb, *Ottoman poems*, p. 189.

The date of the present work is given in the preface, f. 3 b, in the following verse :

شودم کیم ویردی ال بو شرحه فرصت
طقوز یوز اون ایدی تاریخ هجرت

In the *Khātimeh*, f. 80 b, the author again states that the fair copy was completed on

Monday, the ninth of Rejeb A.H. 910, in the year 1816 of Alexander, 822 of Yezdegird, and 428 of Melikshah.

The date of transcription is given by a curious blunder of the copyist as A. H. 360, تسعماية, probably for 960, سنه ستين و ثلثمائة.

Copyist: محمود بن طورمش

For other copies see De Jong, *Bibl. Acad.*, p. 251, Flügel, vol. i., p. 541, and Aumer, *Anhang*, p. 182, No. 359. A commentary on the same preface, described by Pertsch, *Pers. Handschr.*, No. 65, is distinct from the present one.

Harl. 5485.

Foll. 239; 8 in. by 4½; 21 lines 2¼ in. long; written in small and close Nestalik, with red-ruled margins; dated Constantinople, A.H. 1000 (A.D. 1591-2).

A Turkish paraphrase of Sa'di's *Gulistan*, with the Persian text, by Shem'i (v. supra, p. 154 b).

Beg. سپاس بی پایان اول صانع بی نظیره که
گلستان جهان صنعی آفتابندن بر ذره در

The author says in the preface that he had withdrawn from the commerce of men, and was living in contented seclusion, when he was requested by Muḥammed Chelebi, steward (دبیر) of the Pādishah's gardens, who had been for some time his pupil in Persian, to write a commentary upon the *Gulistan*. After some resistance he yielded to his entreaties, and composed the present work in the space of five months. He states further on, at the end of Sa'di's preface, f. 23 b, that it was completed on the 20th of Rebi' I, A.H. 977.

For other copies see Krafft, No. 153, and the *Catalogues of St. Petersburg*, No. 374, *Vienna*, vol. i., No. 556, and *Munich, Pers. Handschr.*, Nos. 162-5.

The margins of foll. 3—23 contain the initial portion of the same Shem'i's commentary upon Sa'di's *Bustān*.

حمد بی حد و ثناء بی عد اول صانع ذو
الجلاله که بوستان کون و مکانی

The last verse explained is

چو بازارگان در دیارت بمرد
بمالش خسارت بود دست برد

See Graf's edition, p. 58.

MSS. of the same commentary are noticed in the Catalogues of Dresden, Nos. 154, 160, Leyden, vol. ii., No. 649, Upsala, No. 159, and Gotha, No. 69.

Copyist: احمد البغزادی

Prefixed is a short Latin notice of the work, in the handwriting of Salomon Negri.

Add. 19,509.

Foll. 254; 7½ in. by 5½; 17 lines 3¼ in. long; written in plain Turkish Neskhi; dated 22 Rebī' I, A.H. 1058 (A.D. 1648).

Another copy of Shem'i's commentary on the Gulistan, with the same date of composition (f. 30 b).

On the first page is the name of a former owner, Perille (Dragoman of the French Consulate in Saida; v. p. 101 b), and at the end is written "No. 550 ach[eté] v[en]te Kief[fer]."

Sloane 2651.

Foll. 188; 8 in. by 5¼; 21 lines 3¼ in. long; written in small Neskhi, with red-ruled margins, apparently in the 18th century.

Another copy of Shem'i's commentary upon the Gulistan, with the same date of composition (f. 22 b) as in the preceding MSS.

Add. 7746.

Foll. 202; 8 in. by 5½; 21 lines 3½ in. long; written in fair Neskhi; dated 1st Rebī' I, A.H. 1224 (A.D. 1809). [RICH, No. 370.]

A fourth copy of the above commentary, with the same date of composition (f. 21 b).

Copyist: ملا حسین الحافظ

Add. 7765.

Foll. 264; 8¼ in. by 5¼; 20 lines 3½ in. long; written in cursive Nestalik, apparently in the 17th century. [RICH, No. 126.]

A commentary upon the Divan of Hāfīz by Surūri, who died A.H. 969; see above, p. 107 b.

Beg. الحمد لله الذى حفظ الذكر عن تحريف رب
المنون كما قال انا نحن نزلنا الذكر وانا له لحافظون

Surūri rebukes in the preface the ignorant men who deny the spiritual meaning of the odes of Hāfīz, and says that the scope of his commentary is to disclose the mystical sense aimed at by the poet under sensible images.

The present copy is imperfect at the end. It breaks off after the third Beit of the Ghazel beginning زد در درآ و شبستان ما منور کن which is the 12th Ghazel of the letter ن. See Rosenzweig's edition, vol. ii., p. 434.

An imperfect table of the first lines of Ghazels occupies three pages at the beginning. For other copies see Uri, Nos. 134-5, 137, Fleischer, Dresden Catalogue, No. 171, Leipzig Catalogue, No. 310, and Aumer, Pers. Handschr., Nos. 81-2, Anhang, No. 357.

Or. 3206.

Foll. 240; 9 in. by 6; 21 lines 3¾ in. long; written in fine and close Neskhi; dated 26 Zulhijeh, A.H. 966 (A.D. 1559)

[BARON VON KREMER, No. 184.]

The latter portion of the same commentary, extending from the beginning of letter ع to the end of the Divan.

Beg. الحمد لله [الذى] عین اعیان الدین لاجراء
عین العلم

This passage occurs on fol. 199 a of the preceding MS. The first Ghazel explained begins بفر دولت کیتی فروز شاه شجاع. See the edition of Brockhaus, vol. ii., p. 267, and Rosenzweig's edition, vol. ii., p. 150.

The last poem is the Mukhammes beginning
در عشق تو ای صنم چنانم. See Rosenzweig,
vol. iii., p. 534.

The commentator gives at the end the well-known chronogram on the death of Ḥāfiz *خاک مصلی* and adds some remarks on the various recensions of the Divan. He states, in conclusion, that he completed the commentary on the eve of the 4th day of Zul-hijjah, A.H. 966 (twenty-two days before the date of the present copy).

Or. 29.

Foll. 239; 8¼ in. by 5¾; 23 lines 3¼ in. long; written in small and neat Neskhī, apparently in the 16th century.

[G. CECIL RENOARD.]

A commentary upon the Divan of Ḥāfiz, by Shem'ī (see above, p. 154 *b*).

Beg. حمد بی پایان صانعی را که آفتاب منیر بدین
بلندی از کمال صنعتش یک ذره است

In a short Persian preamble the author says that he wrote this commentary by desire of a noble and generous personage, whose name and surname he discloses in the following verse:

نامش احمد لقب فریدونست
هر که دارد عداوتش دونست

Aḥmed Beg, surnamed Ferīdūn, who was Re'īs ul-Kuttāb under Selīm II, has been already mentioned as the compiler of the Munshe'āt us-Selāṭīn, p. 80 *b*.

The commentary consists of little more than a Turkish paraphrase of the Persian text, which is inserted in full, written with all the vowels, and distinguished by a red line. It ends with the same Mukhammes as the preceding commentary.

The author gives at the end a versified chronogram for the death of Ḥāfiz, in which the date is expressed by the words *خاک مصلی* = A.H. 791, and adds that he completed this commentary on a Friday, at the end of Zul-hijjah A.H. 981.

A MS. containing the second half of the work is noticed by Krafft, No. 202. The first volume is mentioned in the Paris Catalogue, p. 330, No. 277.

Or. 3205.

Foll. 518; 8 in. by 5½; 23 lines 3¼ in. long; written, by several hands, in Neskhī and Nestalik, with red-ruled margins, apparently in the 17th century.

[BARON VON KREMER, No. 183.]

شرح دیوان حافظ

Commentary upon the Divan of Ḥāfiz, by Sūdi.

Beg. الحمد لله الذى وثقنى لبيان العلوم والمعارف
لسان العرب المهذب

The work has been printed in three volumes, Bulak, A.H. 1250. The first portion, extending to the middle of the letter ت, has been incorporated by Hermann Brockhaus in his edition of the Divan, Leipzig 1854. Copies are mentioned in the catalogues of Krafft, No. 201, S. Petersburg, p. 364, Copenhagen, No. 19, Vienna vol. i., p. 556, and Aumer, Anhang, No. 358.

Sūdi was a native of Bosnia. During the latter part of his life he was employed as preceptor of the pages in the palace of Ibrāhīm Pasha.* He left, besides the above work, commentaries upon the Shāfiyeh, Kāfiyeh, Mesnevi, Bustan and Gulistan, the last two of which Haj. Khal. calls the best of all commentaries upon those works. Sādī died, according to the Fezlekeh, vol. i., p. 7, and to Na'imā, about A.H. 1000. Hammer, Gesch. des Osm. Reiches, vol. iv., p. 205, records his death under A.H. 1001.

The latter date is, however, too early; for two of Sūdi's works were written subse-

(*) Ibrāhīm Pasha, who was, like Sūdi, a native of Bosnia, was raised to the post of Grand Vezir, A.H. 1004, and occupied it, with short intervals, to the time of his death, A.H. 1010 (Hadīkat ul-Vuzerā, f. 29).

quently, namely the present work, composed A.H. 1003, as stated in this line at the end of the Bulak edition :

شدمکه شرحنه دل بولدی فرصت
غم ایدی صوراریسک سال هجرت

and the commentary upon the Bustan, which, according to the copy described by Flügel, Vienna Catalogue, vol. i., p. 541, was finished in the month of Shevvāl, A.H. 1006.

A somewhat earlier date for the commentary on Ḥāfiz is found in the following chronogram written in the margin of the present copy, 6·10, by the same hand as the text, according to which it was completed on the 13th of Zulka'deh, A.H. 1002 :

شودم کیم شرحه کولک دیدی تمت
غب ایدی صوراریسک سال هجرت
مه ذی القعدة نک یج ایدی روزی
که تکمیلینی تکرری قیلدی روزی

In a preface which does not appear in the Bulak edition, Sūdi says that he wrote this commentary at the request of a dear friend and benefactor, now departed, Muḥammed Efendi, Sheikh of the sanctuary of Medina *شیح حرم یثرب محمد افندی*, who had begged of him to explain the natural sense of the poems of Ḥāfiz, without entering upon Sufi interpretations.

The full name of the friend above-mentioned is Muḥammed B. Bedr ud-Din el-Aḳ-Ḥiṣāri, poetically surnamed Munshi. He was born in Aḳ-Ḥiṣār, province of Sārūkhān, and is chiefly known as author of a commentary upon the Coran, entitled *نزیل التنزیل* (see Haj. Khal. vol. ii., p. 380, and vol. vi., p. 339). He was appointed Sheikh of the Harem of Medina in Rebi' II, A.H. 982, when he took his abode in that city. He died in Mecca, A.H. 1001. See *Khulāṣat ul-Eṣer*, Add. 23,370, f. 157, *Na'imā*, vol. i., p. 40, and *Fezlekeh*, vol. i. p. 7.

The commentator's preface is followed by

a Turkish translation of the Persian preface of the editor of the Divan, Gulendām (see the Persian Catalogue, p. 628 *b*).

The present MS. contains the first half of the work ; it comes down to the end of letter *د*. The last Ghazel begins *کفتا که خطا کردی* *وتدبیر نه این بود*. It is found in the Bulak edition, vol. ii., p. 287, and in the Leipzig edition, vol. ii., p. 203.

The commentary gives, after each verse, some short verbal and grammatical explanations, followed by a Turkish paraphrase. It was written more than twenty years after the commentary of Shem'i, which is occasionally the object of the authors strictures.

Foll. 1—7 contain a tabulated index of the beginning of the Ghazels.

Add. 10,002.

Foll. 137; 8 in. by 5¼; 21 lines 3¼ in. long; written in Nestalik, apparently in the 17th century.

A commentary upon the Behāristān of Jāmi, by Shem'i (see p. 154 *b*).

Beg. *حمد و سپاس بی عد خدای را که علیم و حکیم و قدیر و پادشاه بی شریک و وزیر در*

The author says in the preface that, having complained to kind friends of the hardship of the times, and of his state of penury, he was advised by some of them, as a means of retrieving his fortunes, to compose the present commentary, and to dedicate it to the Grand Vezir, by whose favours he would pass from the autumn of poverty to the springtide of joy and opulence. Then follows the dedication to that dignitary, Muḥammed Pasha, Grand Vezir of the reigning Sultan, Murād Khān B. Selīm Khān.

This is the celebrated Muḥammed Sokolli, who was in office under Selim II, and in the first years of the reign of Murād II, until he died by the hand of an assassin A.H. 987. The work was therefore written between the

accession of Murād III, A.H. 982, and the last-mentioned date.

The commentary includes the whole Persian text, distinguished by a red line. It consists almost entirely of a Turkish paraphrase. Copies are noticed in the Leyden Catalogue, vol. i., p. 357, where the author is not named, in the Vienna Catalogue, vol. i., p. 574, the Gotha Catalogue, Persian MSS., p. 107, and the Munich Catalogue, Pers. MSS., No. 169.

Add. 7778.

Foll. 184; 7½ in. by 4½; 17 lines 2½ in. long; written in small and cursive Nestalik; dated 24 Rebi' II, A.H. 967 (A. D. 1560).

[RICH, No. 336.]

A commentary upon the versified treatise on enigmas of Mir Husein Nishāpūri, by Surūri. See the Persian Catalogue, p. 649 b.

Beg. بسم الله الرحمن الرحيم و به يظهر الاسماء والمظاهر

خدا قلدى جهانى چون معتما
كم اتدى نام كبرى ذاتن اخفا

Surūri, who has been already mentioned, p. 107 b, says, in the preamble, that some friends who had read his previously written Turkish commentary upon the Risāleh i Mu'ammā of Jāmi, asked him to explain also the Risāleh of Mir Husein. He states at the end that the present commentary was completed at the beginning of Rebi' I, A.H. 965 (two years before the date of the present copy), and that the author of the original work, Mir Husein Nishāpūri, had died on the 9th of Zulka'deh A.H. 904.

The above work is not noticed by Haj. Khal. Latīfi mentions Surūri's commentaries upon the treatises on Mu'ammā of Jāmi and of Mir Husein, but gives wrongly to the latter the surname of Vā'iz. See Add. 17,339, fol. 57 a.

TURKISH POETRY.

Harl. 5511.

Foll. 356; 11¼ in. by 8; 15 lines 5¼ in. long; written in plain large Neskhī, with all the vowels, and with red-ruled margins; dated middle of Ramazān, A.H. 1047 (A. D. 1638).

غريب نامه

A religious poem in Mesnevi rhyme, with a prose preface, by 'Ashik Pasha.

Beg. of the preface: حمد بى حد و سپاس
بى عد مر خداوندى كه خالق زمين و آسمان و صانع
كون مكان

Beg. of the poem:

الله آدن ايتلوم اول ابتدا
كه اندن اولدى ابتدا و انتها

Poetry began in Turkey, as in Italy, with a religious poem, and nearly at the same time; for the work of 'Ashik Pasha dates only a few years later than the Divina Commedia. In the preface, in Persian prose, found in the present copy, the author calls himself 'Ali B. el-Mukhlis B. Sheikh Ilyās, adding that his grandfather was commonly called Baba, and that he was himself known as Sheikh Pasha el-'Ashik على بن المخلص بن شيخ الياس المعروف العاشق جده ببابا وهو المعروف بشيخ پاشا العاشق

It is stated in the Shaka'ik, f. 4, that his father, Sheikh Mukhlis Baba, lived in Karaman, and followed Osman Ghāzi in his conquests; further, that 'Ashik Pasha, who lived also under Osman, took up his abode in Kir Shehri, a town of Karaman, where he died in great renown of sanctity, and where his tomb is visited by pious pilgrims.

A somewhat different account is given by Latīfi, f. 20, who says that 'Ashik Pasha came from a place close to the Persian frontier, and settled in Kir Shehri in the reign of Urkhan, being a contemporary and an associate of Sheikh Hāji Bektāsh. He adds that, although

wealthy and living in princely state, 'Ashik was a true Dervish at heart, and that his poem, known as 'Ashik Pasha Divani, contains a full exposition of spiritual truth, but that its verses lack elegance and grace.

See also Hammer, *Gesch. der Osm. Dichtk.*, vol. i., pp. 31, 54, and Gibb, *Ottoman Poems*, p. 165.

There is no authority for Hammer's statement that 'Ashik Pasha lived down to the reign of Murād I (A.H. 761—792). The dates of his birth and death, A.H. 670 and A.H. 733, are given at the end of the table of chapters, f. 5 *b*, in the following line :

آمد اندر خع بعالم باز شد اندر ذاج
سيزده روز از صفر شب سه شنبه ای فلان

Haj. Khal. also records his death in *Ḳir Shehri*, A.H. 733. See *Takvīm ut-Tevāriḳh*, p. 91.

The poem was completed three years previously, A.H. 730. The date is given by the author in the following lines of the epilogue :

بو کتابك ختم اوش اولدی تمام
طیطلو یوز داستان گلدی تمام
ییدیوز اوتوز یلنده هجرتك
سوز اردی ختمینه بو فکرتك

The proper title of the poem is *Gharīb Nāmeḥ*, as stated in the rubric of the tenth *Dāstān* of *Bāb X.*, f. 349 *b*, *نام این کتاب غریب*, and further on in this line : *نامه نهادہ شد*

بو غریب نامه آن گلدی دله
کم بودل اهلی دخی معنی بله

But it is more generally known under the rather improper name of *Divan*. Haj. Khal. calls it *معارف نامه* and gives the same date of composition as above (v. vol. v., p. 609).

Copies bearing the title of *غریب نامه*, are mentioned by Pertsch, *Gotha Catalogue*, No. 206, and in *Mélanges Asiatiques*, vol. v., p. 460. Other MSS. are noticed by Fleischer, *Dresden Catalogue*, No. 14, by Flügel, *Vienna Catalogue*, vol. i., No. 650, and by Rosen, *Marsigli collection*, p. 20, No. 3627.

In the prose preface, which occupies the first three pages, the author, after bestowing due praise upon the holy men who in Arabic and Persian, in prose and in verse, had disclosed the mysteries of religious life, says that his object in writing the present work was to rescue from spiritual ignorance those to whom the above languages were unknown.

Although not referring by name to the *Mesnevi* of Mevlana Jelāl ud-Dīn Rūmī, 'Ashik Pasha evidently took it for his model, and adopted its metre. The *Divan* consists of comments on the spiritual or mystic sense of verses of the *Coran* and sayings of the Prophet, illustrated by copious tales, apologues and anecdotes of holy men. It is divided into ten books (*Bābs*), each of which comprises ten sections called *Dāstān*. The ten *Bābs* are enumerated, and their subjects defined, by the author in a versified table of contents, f. 5, the beginning of which is lost, as well as a portion of the prologue. They begin as follows : *Bāb I.*, f. 12 *b* (wanting *Dāstāns* 4—10). *Bāb II.* (slightly imperfect at the beginning), f. 19 *a*. *Bāb III.*, f. 33 *b*. *Bāb IV.*, f. 58 *b*. *Bāb V.*, f. 88 *a*. *Bāb VI.*, f. 117 *b*. *Bāb VII.*, f. 156 *a*. *Bāb VIII.*, f. 195 *b*. *Bāb IX.*, f. 250 *b*. *Bāb X.*, f. 296 *a*.

Copyist : شعبان بن مظفر

On the first page is written : "Diesses Türckische Priesterbuch hat der gnediege Herr H. Joann Wilhelmb â Keth von Wandtscheidt der Röm. Khays. May. Obrister zue fues in dem eroberten Offen zur beüth bekommen, undt unserm Maintz. Covent Ord. Erem. S.P. Augⁿl. zue einem gedenckzeichen der sieghaften Waffen Seiner Khays. Maystet Leopoldi dess Ersten verehret den 10^l Augusti 1688."

Lower down, in the handwriting of Wanley : "Dominus meus coemit codicem a Nath. Noel Bibliopola, A.D. 1716."

Latin notices of the MS. in the handwriting of Gagnier and Salomon Negri are found at beginning and end.

Add. 7932.

Foll. 297; 8 in. by 5½; 15 lines 4 in. long; written in Neskhi; dated end of Muḥarrem A.H. 1074 (A.D. 1663). [RICH, No. 188.]

Another copy of the same poem with the heading *کتاب شیخ عاشق پاشه روم رحمة الله عليه*

The MS. contains no preface, and has a considerable gap extending from the fifth page of the prologue to the end of the fifth Dāstān of Bāb III. The lacuna corresponds to foll. 5—44 of the preceding copy.

The remaining Bābs begin as follows: IV., f. 12 b. V., f. 39 b. VI., f. 67 a. VII., f. 106 b. VIII., f. 146 a. IX., f. 186 a. X. f. 241 a.

Copyist: *يوسف بن محمد الموصلى*

Harl. 3273.

Foll. 320; 10¼ in. by 7½; 13 lines 5¼ in. long; written in a peculiar bold character and archaic spelling, with all the vowels, and with red-ruled margins, probably in the 15th century.

اسکندر نامه

Iskender Nāmeḥ, or Alexandreide, by Aḥmedi.

Beg. *ذکر بسم الله الرحمن الرحيم
قامو نسنه یکرکیدرای حکیم*

Aḥmedi, whose full name was, according to one of the following copies, Tāj ud-Dīn Aḥmed B. Ibrāhīm el-Aḥmedi, is mentioned in the Shakā'ik, f. 18 a, and in the Tāj ut-tevāriḥ, f. 111 a, as one of the 'Ulemā of the reign of Bāyezīd I. He studied in Kermiyān, his native country, and in Cairo. After his return home he became the preceptor of the Prince of Kermiyān, who was fond of poetry, and afterwards attached himself to Emīr Suleimān, son of Sultan Bāyezīd, who raised him to a high rank, and for whom he composed the present poem and many laudatory pieces. The

Shakā'ik adds to the above account an anecdote relating to a witty repartee by which Ḥamdi ingratiated himself with Timūr.

Laṭīfī, who has been followed by Hammer, *Gesch. der Osm. Dichtkunst*, vol. i., p. 89, differs from the above works in making Aḥmedi a native of Sivās, and in giving him for patron an Emir Selman, designated as one of the Bui Begs of the reign of Murād Khān Ghāzi, *مراد خان غازی دورنده بوی بکلرندن میر*, *سلمانک مادحی*. As to the latter point the evidence of the poem is clearly against him. The poet died, according to the *Taḥvīm ut-tevāriḥ*, p. 101, A.H. 815.

Aḥmedi did not translate the Iskender Nāmeḥ of Nizāmi. As he says himself in the prologue, f. 24 a, he did not tread in the footsteps of any one, nor did he appropriate any man's work:

*کمیسه اول سزده پیرو اولدی
کمسندان داخ اول سز المدی*

Although adopting in its main features the Alexander legend, as shaped by his Persian predecessor, he tells it in his own way, and adds much original matter. He weaves into the narrative philosophical digressions on the origin and figure of the world, on man, his bodily structure and mental faculties, virtues and vices, etc. More than a quarter of the poem is taken up with a review of Eastern history, placed in the mouth of Aristotle, who tells Alexander of the kings who reigned before and who shall reign after him.

The date of composition is given with great precision, and according to four different eras, in the epilogue, f. 319. The poem was completed on the first day of Rebi'II, A.H. 792, corresponding to the years 1700 of Alexander, 759 of Yezdegird, and 310 of Melikshāh—

*مصطفینوک هجرتندن بللو بل
کم یدی یوز طقس ایکنجیده یل
اواندیدی رذیع الآخروک
که اولد نظمی ختم اشبو دفتروک*

شه سکندر دن دخی کچمشدی هم
 بک یدی یوز بیل بی بیش ونه کم
 ییدیوز الی طقوز یدی تمام
 شه الالی یزدجرد ای نیکنام
 هم ملک شه دولتندن بلولوبل
 که اول یلیدی اوج یوز اونچ یل

There are, however, additions of later date. The historical sketch is brought down, f. 284, to the invasion of Timūr and to the death of Bāyezīd I (A.H. 804-5), and it concludes with a panegyric on Emīr Suleimān, who is described as the rightful heir to the throne and the reigning Sultan. The poet adds that, should God grant him life, he would record in another book the deeds of Emīr Suleimān:

عمر دن کر و برلور بسه امان
 تنکرنوک فضلیله بر قی زمان
 بر کتابه داخی بنیاد ایده وز
 میر سلیمان تند انده ایده وز

That intention appears to have been carried out; Haj. Khal. mentions, vol. iii., p. 615, a Suleimān Nāmeḥ by Aḥmedi Kermiyāni.

A still later passage occurs some pages before, f. 272: the history of the Īlkāni dynasty is brought down to the defeat of Sultan Aḥmed, near Tebrīz, by Ḳara Yūsuf, an event of A.H. 813. In other copies, however, the same account concludes with the restoration of Sultan Aḥmed, after the death of Timūr (A.H. 807), to the throne of Baghdād.

In some verses which are wanting in this copy, but are found in the other three (Add. 7918, f. 192 *a*, 7905, f. 161 *b*, and Or. 1376, f. 194 *a*), the poet, after relating the extermination of Rustem's family by Behmen, adduces, as other instances of the instability of human greatness, the fall of Bāyezīd and Timūr, and, lastly, that of his mighty protector, Mir Suleimān.

شاهدی دون بایزیدیلله تمور
 بوکون انی مار بیمر و بونی مور
 میر سلیمانید دون ملکه پناه
 بوکون اولدی یرده اوش خاک سیاه

هرکشی یه که انده ور نور بصر
 میر سلیمان الدوکی عبرت یتر

Emīr Suleimān, fleeing from Adrianople before his brother Musa, was stopped on his way to Constantinople and put to death, by order of the latter, in the early part of A.H. 814 (not 813 as stated in Takvim ut-tevāriḳh). See Tāj ut-tevāriḳh, f. 133 *a*, Bihishti, f. 68 *b*, and Nukhbet, f. 127 *a*.

In the last verses Aḥmedi states that the poem consists of 8250 Beits.

بلکه اشبو عقده در جانداغ در
 عقد دستيله سکز بک دانه در
 هم اکیوز الی آنوکله بله
 رحمت آکا کم کهر قدرن بله

The contents of the present copy agree generally with the analysis of the poem as given by Hammer in the Jahrbücher, vol. lvii., Anz. Bl. p. 1, and Gesch. der Osm. Dichtk., vol. i., p. 92 seqq. It appears, however, that the MS. which he followed had a lacuna of considerable extent between the sections designated by him as second and third songs. The corresponding portion of our MS., foll. 59—100, treats of Alexander's journey to Sīstān, and of his love-adventures with Gulshāh, daughter of king Zeresp. It contains also the first part of the section relating to Alexander's projected expedition to India, and his dealings with king Keid and the Indian sages.

Apart from the fine Venice MS. which Hammer described and supposed to be unique, copies are noticed in the catalogues of Paris, p. 332, Nos. 309—311, Upsala, No. 188-9, S. Petersburg, Nos. 565-6, Gotha, Nos. 184-6, and Munich, No. 174. For other notices of the author see Kinali Zādeh, f. 52 *a*, Kunh ul-Akhbār, vol. v., p. 128, Gesch. des Osm. Reiches, vol. i., p. 350, and Gibb, Ottoman Poems, p. 166.

The first and last pages of the present copy have been supplied by later hands. A Latin notice, by Salomon Negri, is prefixed.

Add. 7918.

Foll. 251; 9 in. by $5\frac{1}{2}$; 15 lines $3\frac{3}{8}$ in. long; written in a character somewhat similar to that of the preceding copy, but much smaller, with the vowels, and with red-ruled margins, apparently about the close of the 15th century. [RICH, No. 176.]

Another copy of the Iskender Nāmeḥ, imperfect at beginning and end. It wants 8 or 9 leaves at the beginning, corresponding to foll. 4—13 of the preceding copy, and about 23 at the end (Harl. 3273, foll. 308—320). Of this last portion, however, a single leaf relating to the death of Alexander (Harl. 3273, foll. 312 *b*, 313 *a*) has been preserved and is prefixed to the MS. A few single leaves are also missing in the body of the volume.

The first page, f. 2 *a*, contains the beginning of the praise of the Prophet, with this rubric, *در مدح خاتم الانبياء محمد رسول الله صلوات الله عليه وسلامه* (Harl. 3273, f. 14 *b*). The last page but one has this rubric *بدير اسكندر* (Harl. 3273, f. 307 *a*).

In the margin of f. 1 *a* is written the name of a former possessor el-Ḥaj Aḥmed B. el-Ḥaj Suleimān Beg, Defterdār of Baghdād, with the date A.H. 1213.

Add. 7905.

Foll. 211; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $2\frac{7}{8}$ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, dated Shirāz, A.H. 940 (A.D. 1533). [RICH, No. 172.]

Another copy of the same poem.

Although complete in appearance this MS. has some considerable gaps.

The first extends from the rubric *در تتمه* *هلاک شدن داراب بدست ماهر* *صفات*, f. 7, to near the end of the section entitled *هلاک شدن داراب بدست ماهر*, f. 10. It corresponds to foll. 11 *a*—57 *b* of Harl. 3273. Of the intervening portion only two detached leaves remain, foll. 8 and 9.

The second lacuna occurs after f. 188, and extends from the reign of Yezdegird to the death of Ḥusein (Harl. 3273, foll. 237 *b*—240 *a*).

The historical sketch, which in this copy is put into the form of prophecy, and much condensed, comes to a close with the extinction of the Khilāfet of Baghdād, f. 202 *a*, leaving out the contents of upwards of thirty leaves of the Harleian MS. (foll. 257—291).

There is a further gap towards the end, after f. 205. It extends from Alexander's journey to the Ka'bah to his death (Harl. 3273, foll. 296 *b*—314 *a*).

There are, besides, single leaves missing, probably abstracted for the sake of miniatures, after foll. 73, 100, 125, and 153.

Copyist: محمد کاتب

Or. 1376.

Foll. 276; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 15 lines $5\frac{1}{4}$ in. long; written in rude Neskhi, with the vowels; dated 25 Shevāl, A.H. 1252 (A.D. 1837). [SIR CHAS. AUG. MURRAY.]

Another copy, with the title *کتاب اسکندر* *نامه تالیف ملک العلماء قدوة الفضلا قطب المحققين* *وارث الانبيا والمرسلين المخصوص بعناية رب العالمين* *تاج الدين بن ابراهيم الاحمدى نور الله مضجعه*

This MS. contains the entire poem, and agrees closely, in spite of some minor divergencies, with the first of the preceding copies.

Add. 5986.

Foll. 34; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 17 lines $3\frac{1}{8}$ in. long; written in a cursive and ill-shaped Nestalik, apparently in the 17th century.

[HILGROVE TURNER.]

بشارت نامه

A Sufi poem, treating especially of the mystical meaning hidden in the letters of the Coran, by Refi'ī رفیعی

Beg. *اولا سبع المثنى اى حكيم
كلى بسم الله الرحمن الرحيم*

The author, no notice of whom has been found, designates himself by his poetical name only, which occurs in the following lines, foll. 27 *a*, 29 *b* and 34 *a* :

*هكر اشيدرسن ريفعى پندنى
كندوزكدن اوز علايق بندنى
اى ريفعى بو سنك حدك دكل
كيم ديه سن اولمشم در فضله قول
كچ ريفعينك سوجندن يا اله
كرچه بيحد اشلى جرم و كناه*

He appears to have been a disciple of Seyyid 'Imād ud-Dīn Nesīmī, a well-known Sufi, who took his takhalluṣ from his native place, Nesīm, a district near Baghdād, and was put to death in Haleb, A.H. 820, in consequence of some verses which the 'Ulemā pronounced arrant blasphemy. See Haj. Khal., vol. iii., p. 318, Laṭīfī, f. 90 *b*, Kunh ul-Akhbār, vol. v., p. 240, Osm. Dichtkunst, vol. i., p. 124, and Gesch. des Osm. Reiches, vol. i., p. 499.

In his epilogue Refī'i speaks of his spiritual guide with the greatest reverence, and alludes, in the following lines, f. 27 *a*, *b*, to the persecution which he had suffered.

*باگما اولدن نسیمی دستگیر
سجده ایدر قرشومه بدر منیر
ایر مسیدی حق نعیمندن نسیم
بیزه یول کوستر مسیدی اول کریم
جاهل و محروم و سرگردان ایدم
هر نفس بیر فکر ایله حیران ایدوم
.....
اول نسیم رحمت فضل خدا
اول عماد الدین و سر مرتضا
جان و تن کوزیله کورن ادمی
اول که چوقلر اندن اولدی ادمی
اول شهید عشق فضل ذو الجلال
بند و زندان لرده یاتن ماه و سال
اول بلادن اه و فغان اتمین
سویلنر اسرار پنهان اتمین*

The poem was completed on the first Friday of Ramazān, A.H. 811, as stated in the following verses, f. 28 *a* :

*بو بشارت نامه قلدیم تمام
صومک اول جمعه سی کون والسلام
تاریخی کندولین راه خدا
سرپسر ابیاتى اولدی رهنما*

The poem contains, as the author explains further on, f. 28 *b*, passages translated from the following three works : 'Arsh Nāmeḥ (by Faḫr Ullah Astrābādī, who died A.H. 804 ; see Haj. Khal., vol. iv., p. 196, vii., p. 792), Jāvidān Nāmeḥ (by Efḫal Kāshī, who died A.H. 707 ; see the Persian Catalogue, p. 829 *b*), and Maḫabbet Nāmeḥ.

The margins contain Arabic texts from the Coran or Ḥadiṣ alluded to in the poem.

The Beshāret Nameḥ is mentioned, without author's name, in the Vienna Catalogue, vol. iii., p. 461. A Genj Nāmeḥ, ascribed to Refī'i, ib. vol. i., p. 720, is probably due to the same author.

Add. 7906.

Foll. 261 ; 9½ in. by 6½ ; 13 lines 4 in. long ; written in fine clear Neskhī, with all the vowels, and with 'Unvān and red-ruled margins, apparently in the 15th century.

[RICH, No. 789.]

خسرو و شیرین

Khusrev and Shīrīn, freely translated from the Persian of Nizāmī (see the Persian Catalogue, p. 566 *a*), in the same metre, by Sheikhi.

Beg. *بمحمد الواحد الاحد القديم
و بسم الله ذی المنّ العظیم*

Sheikhi was, like his brother poet Aḫ-medi, under whom he studied in his youth, a native of Kermiyān. Later in life he was initiated in Sufi doctrines by Sheikh Ḥājī Beirām, and he is mentioned in the Shaḫā'ik,

f. 39 *b*, and the *Tāj ut-Tevārikh*, f. 244 *b*, as one of the Sheikhs of the reign of Murād II. Having also studied medicine, he was known as *Hakīm Sinān*, and was sent for by Sultan Muhammed II, during his illness in Angora, A.H. 818 (v. *Tāj ut-Tevārikh*, f. 144). He took up his abode in a village near *Kutāhiyeh*, where he died. The date of his death is not known; he was still alive in *Brusa*, A.H. 831. See *Gesch. des. Osm. Reiches*, vol. i., p. 429.

His *Khusrev u Shirin* is the first of the romantic poems of Turkey, and has not been equalled. It is dedicated to Murād II, whose praises are sung at length in the prologue. The poem was left unfinished by the author at his death; and the conclusion was written by *Jemāli*, his brother, according to *Haj. Khal.*, vol. iii., p. 138, or his sister's son, as stated by *Kinali Zādeh*, f. 153. For notices of *Sheikhi's* life see *Kunh ul-Akhbār*, vol. v., p. 190, *Hammer*, *Gesch. des Osm. Reiches*, vol. i., p. 398, *Gesch. der Osm. Dichtk.*, vol. i., p. 104, and *Gibb*, *Ottoman Poems*, p. 167.

Sheikhi's own composition comes to an abrupt close after the dialogue carried on between *Khusrev* and the sage *Buzurg Umīd* on the origin and structure of the world, a subject lightly broached by *Nizāmi* in a few lines (*Lucknow* edition, p. 157), but dwelt upon at considerable length by his Turkish imitator. *Jemāli* did not complete the unfinished story of *Khusrev u Shirin*. His epilogue consists of little more than one hundred *Beits*, and relates only to the death of the poet and to the praises of the reigning Sultan, *Murād II*.

The present copy, which had been bound in a state of great confusion, probably for *Rich*, has been restored to its primitive order. It wants a leaf after f. 157, and the last folio, which contained the last three distichs of the epilogue.

For other copies see the catalogues of *Paris*, p. 333, Nos. 323—328, *Dresden*, No. 49,

Krafft, No. 211, *Leyden*, vol. ii., No. 704, *Gotha*, No. 199, *Vienna*, vol. i., p. 617, and *Munich*, Nos. 176-7.

Or. 2708.

Foll. 90; 11 in. by 7; 21 lines $3\frac{3}{4}$ in. long, with 38 half-lines in the margin; written in *Neskhi*, with 'Unvān, gold-ruled margins, gilt headings, and fanciful marginal drawings in gold, apparently in the 15th century.

The same poem.

Foll. 35, 42, 47 and 50, have been supplied by a later hand. A leaf is wanting after f. 82, and another after f. 84.

There are eleven miniatures of a high degree of finish on foll. 10, 17, 19, 31, 37, 39, 51, 57, 62, 64 and 74.

Or. 3294.

Foll. 190; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 17 lines $4\frac{1}{8}$ in. long; written in two columns, in fair but rather cursive *Neskhi*, with all the vowels; dated middle of *Rejeb*, A.H. 890 (A.D. 1485).

[S. DE SACY.]

The same poem.

The text is fuller than in the preceding copies. This is especially the case with the concluding section of the poem; the discourse of *Khusrev* with the sage *Buzurg Umīd* occupies no less than 19 pages, f. 177 *b*—186 *b*, while it fills only 13 pages of smaller size in *Add. 7906*, and 8 pages in *Or. 2708*.

See *Bibliothèque de M. S. de Sacy*, vol. iii., p. 59, No. 347.

Add. 19,451.

Foll. 93; 7 in. by 4; 17 lines $2\frac{3}{8}$ in. long; written in small *Nestalik*, partly with vowels, and with red-ruled margins; dated *Ramazān*, A.H. 855 (A.D. 1451).

An imperfect copy of the same poem, containing three detached fragments, as follows:

Foll. 9, 10. The latter part of the section relating to the meeting of Khusrev and Shirin in the hunting field, and corresponding to foll. 104 a—106 a, of Add. 7906.

Foll. 11—32. A fragment extending from the middle of the section entitled *صفت بهار و* to the visit of Khusrev to the cloister of Nestor (Add. 7906, ff. 113 b—104 b.)

Foll. 33—93. The latter part of the poem, from the middle of the section relating to the false intelligence of Shirin's death, conveyed to Ferhad, to the end of the epilogue (Add. 7906, foll. 187 b—261 b).

Copyist: محمد بن حاجی پیر احمد

Add. 24,962.

Foll. 189; 10½ in. by 7; 15 lines 4¼ in. long; written in Neskhī, with all the vowels, dated Jumāda I, A.H. 933 (A.D. 1527).

[LORD ABERDEEN.]

جامسب نامه

The book of Jāmasp, a tale in Meşnevi rhyme, by Mūsa 'Abdi, موسی عبدی

Beg. هرکیم اول کندوزینی بلهش اوله
جمله اشیا علمنی بلهش اوله

The author's name appears in the heading
کتاب جامسب نامه مولفات عبدی

In the prologue, immediately after the customary blessings upon Muḥammed and his successors, he designates himself by the same takhalluṣ, to which he adds his proper name, Mūsa :

بو فقیر عبدی قولندن آنلره
دایما اولسون روان اول جانلره
بفده بین آنلاره رحمت آجیین
موسیین بن احمدک محتاج بین

This is followed by a panegyric on the reigning Sultan, Murād B. Muḥammed (Murād II, A.H. 824—855), at the close of which

the author says that he wrote this translation for that sovereign, and entitled it Jāmasp Nāmeḥ; but he gives no clue to the original from which it was derived:—

شاه آدینه بونی قلدیم ترجمه
کمه سوزین سورمدیم بن خرجه
شاه اوکنده اوقته شالله یدم
بوگه جامسب نامه دییو آد قودم

A eulogy on the Vezir Muḥammed Pasha concludes the prologue.

In the epilogue 'Abdi says that, having commenced the poem in the spring, he finished it at the same season of the ensuing year. It was completed A.H. 833, in the town of Aidinjik.

سبزه عالم کل اچلمش باغده
بشادم من بو سزه اول چاغده
هم تمام اولجه یل ادم تمام
کینه کل وقتی اولجه والسلام
بل نیینک هجرتندن بو زمان
کچد ساکزیل [یز] اوتراوچ یل همان
.....
شهر ایدنجیق اچنده بو کلام
یازوبین دورلب اولدی تمام

The hero of the tale, which is written in old and comparatively pure Turkish, is Jāmasp, son of the Prophet Daniel. In the opening chapter, Daniel, who has discovered a remedy against death, and described it in a book, is crossing the Jihūn on a bridge, holding that book in his hand, when he meets the angel Gabriel, who snatches it from him and throws it into the river. Some leaves, however, are rescued by the prophet, who soon after dies.

We are then told how Jāmasp, his posthumous son, left by some treacherous ass-drivers at the bottom of a well, falls into the power of the king of the snakes شاه ماران, who beguiles his captivity by telling him wonderful stories. These tales, which occupy the greater part of the volume, relate mostly to the

wanderings and marvellous adventures of a wise son of Israel called Bulkiyā بلقيا, and of Jehānsbāh, prince of Zābulistān.

In the end Jāmasp, released by the snakeking, is raised by Keikhusrev to the highest dignities, and, becoming possessed of the remnant of his father's book, extracts from it all known sciences.

In some MSS. a poem bearing the same title, the same date, and evidently identical with the present, is ascribed to Sa'di. See Fleischer, Dresden Catalogue, No. 150, Leyden Catalogue, vol. ii., p. 127, and Aumer, Türk. MSS., No. 175. Turkish prose versions of the same tale are noticed in the catalogues of Dresden, No. 61, Ouseley, No. 605, Krafft, No. 166, and Lee, No. 197. An Arabic version is mentioned by Rosen, MSS. arabes de l'Institut, No. 126.

The biographers of Turkish poets do not mention any 'Abdi or Sa'di at that early period.

The MS. contains ten coloured drawings of a rather rude style of execution, and much defaced. They occur on foll. 11, 20, 74, 84, 96, 103, 108, 135, 152 and 158.

Copyist: مصطفى بن نور على

Or. 1040.

Foll. 312; 7¼ in by 5½; 15 lines 4 in. long; written in plain Neski, with all the vowels; dated Şafer, A.H. 1049 (A.D. 1639).

[A. GUNSBURG.]

الرسالة المحمدية

The great religious poem of Yāziji Oghli Muḥammed يازيجي اوغلي محمد

Beg. آله واحد رب تعالى
هو الله البديع الحق الاعلى

Muḥammed B. Sāliḥ, called in Arabic Ibn ul-Kātib, and in Turkish Yāziji Oghli, has already been mentioned in connection with his brother, Aḥmed Bijān, p. 18 a. He was, as stated in the commentary of Ismā'il Ḥaḳki,

vol. ii., p. 555, a native of Malgharah, near Adrianople, and became a disciple and Khalifeh of the great mystic, Sheikh Ḥāji Beirām, in Angora. He spent most of his life in religious seclusion at Gallipoli, where he died A.H. 855. The date is found in marginal additions to Haj. Khal., Or. 3144, foll. 428 b, 459 b, 340 b, and in Rif'at's Lughāt i Tāri-khiyyeh, vol. vii., p. 191. He left, besides the works already mentioned, a commentary upon the Fuṣūṣ ul-Ḥikem.

The above title is that which was given to the work by the author, as stated in the following line at the end:

لما خدمت بالرسالة ختم الرسالة
سميتها بالرسالة المحمدية

But the poem is generally called Muḥammediyyeh (see Haj. Khal., vol. v., p. 429 and p. 646). It is a full exposition of the traditions and doctrines of Islamism based on texts from the Coran and the Ḥadiṣ. It deals especially with the divine mission of Muḥammed, with his life, with the end of the world, paradise, hell, and kindred subjects. See Hammer's statement of the contents, Gesch. der Osm. Dichtkunst, vol. i., pp. 128—134.

The epilogue contains an account of the visions in which Muḥammed and Ḥāji Beirām appeared to the author, and eulogies on the two Sultans then living, Murād II and his son Muḥammed II, and on the author's patron, the Vezir Maḥmūd Pasha Ibn Kaṣṣāb. After describing his former work, the Maghārib, and the Turkish version of his brother Bijān (Envār ul-'Ashikīn), the author says that the latter work and the present were both overflows of the teeming sea of the Maghārib:

اكسيدة مغاربدن چيقوبدر
طشوب درياكى يوزدن اقوبدر

The poem was completed at the end of the month of Jumāda II, A.H. 853, as stated, f. 308 b, in the following lines:—

اكر ضبط اتمك استرسك توارمخ
سكز يوز اللى اوچنديدى تارمخ
جمادى الاخرة آخر اولوبدى
كتاب آخر اولب فاخر اولبىدى

The Muḥammediyyeh has been edited by Kāzım Beg, Kazan, 1845, and lithographed in Constantinople, A.H. 1258 and 1270 (see *Journal Asiatique* 4^e Série, tom. iii., p. 223, and *Sitzungsberichte der Kais. Akademie*, Vienna, vol. xvii., p. 169). A commentary by Ismā'il Ḥaḳḳi, entitled *فرح الروح*, has been printed in Bulak, A.H. 1252. A second edition, published in the same place, in two volumes, A.H. 1258, contains the text of the poem in extenso. A Persian version, by 'Alā ud-din 'Alī B. Muḥammed, called Muṣannifek, is mentioned by Flügel, *Jahrbücher*, vol. 47, Anz. Bl., p. 21.

For other MSS. see the catalogues of Paris, p. 327, No. 238, Dresden, Nos. 371, 393, Upsala, No. 410, Copenhagen, No. 2, St. Petersburg, No. 567, Gotha, Nos. 217—219, Munich, Nos. 179—181, and Rosen, Marsigli Collection, p. 19.

Copyist: يحيى بن عبد الله

Add. 6536.

Foll. 30; 11¼ in. by 7; 17 lines 4½ in. long; written in Neskhī, with all the vowels, apparently in the 17th century.

[J. F. HULL].

A fragment of the same poem extending from the middle of the third Mevṭan to the beginning of the seventh. It corresponds with ff. 203 b and 242 a of the preceding MS., and with vol. ii., of the Bulak edition of A.H. 1258, from p. 314, line 25, to p. 413, line 18.

The first rubric is: قال الله تعالى فى التوربة يا موسى عظم الحكمة فاني لا اجعلها فى قلب احد وانا اريد ان اخذ به [اعذبه] read

Sloane 4090.

Foll. 25; 13½ in. by 8½; a volume of miscellaneous Oriental papers.

Fol. 18 contains some lines written in two columns, in a large Neskhī, apparently by Salomon Negri, early in the 18th century.

Beg. پادشاهى كورمينر هيببت السون اوتاغندن
اولدر ير يوزينك ماعى زيا ويرر نقابندن

They are verses in praise of Muḥammed II, written in a plain popular style, and probably due to Shāhīn Oghli, whose name appears in the last line but one,

شاهين اوغلى يوز توتدغمر حمدندر
بنم اندن ديلدوكم ايماندر

Or. 2172.

Foll. 189; 7 in. by 4½; 17 lines 2¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [JOS. GAB. HAVA.]

يوسف و زليخا

Yūsuf and Zuleikha, a free version of the poem of Jāmi (see the Persian Catalogue, p. 645), by Ḥamdī, حمدى

Beg. ذكر اولنماسه اول اسم اله
هرنه باشلنسه آخر اوله تباه

Ḥamd-ullah, poetically surnamed Ḥamdī, was the youngest son of the celebrated Sheikh Aḳ Shems ud-Dīn. He lived under Bāyezīd II, and died A.H. 909 (Taḳvīm, p. 114). His Yūsuf u Zuleikha, the most popular of Turkish Mesnevis, was first dedicated to Bāyezīd; but the poet, seeing that it did not meet with the expected acknowledgment, subsequently suppressed the dedication. See Latīfī, f. 45, and Kinali Zadeh, f. 88. Besides the present poem he left, according to the latter author, and to the Shaḳā'ik, f. 33, a Leila Mejnūn, a Mevlid i Nebi entitled مولد جاني و جسامنى و مورد جاني, and a Ḳiyāfet Nāmeḥ.

See Ḥamdi's life in *Gesch. der Osm. Dichtkunst*, vol. i., p. 151, where the contents of the present poem are fully stated.

The date of composition, A.H. 897, not found in the present copy, is conveyed in two verses at the end of the next-following MS. The same verses will be found in the Upsala Catalogue, p. 117.

The MS. wants a few single leaves, probably abstracted for the sake of miniatures.

Copyist: درویش کدایی من فقرای شیخ احمد بن کلشنی

For other copies see the Catalogues of Paris, No. 359, Dresden, Nos. 239, 258, Upsala, Nos. 192-3, St. Petersburg, p. 515, Gotha, No. 190, Vienna, Nos. 656-9, Munich, Nos. 183-4, 292, and *Mélanges Asiatiques*, vol. v., p. 361.

Add. 19,364.

Foll. 189; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 17 lines $2\frac{3}{4}$ in. long; written in cursive Neskhi, with ruled margins, apparently in the 17th century.

The same poem.

The following lines added at the end contain the date of composition:—

سکز یوزله طقسان یدیده تمام
بو نظمی تمام اتدی حمدی فقیر
قودی اهل درده بونی یادکار
اومیدی اولاردن دعای منیر

Or. 1171.

Foll. 166; 7 in. by $4\frac{1}{2}$; 19 lines $2\frac{3}{8}$ in. long; written in small and cursive Neskhi, with red-ruled margins; dated Constantinople, 20 Ramazān, A.H. 986 (A.D. 1578).

[ALEX. JABA.]

The same poem.

Copyist: عابد رهایی بن موسی

Or. 1163.

Foll. 179; 8 in. by 5; 13 lines $3\frac{1}{4}$ in. long;

written in two columns, in Neskhi, with all the vowels, apparently in 17th century.

[ALEX. JABA.]

Two poems by Ḥamdi, both imperfect at beginning and end, viz.:

I. Foll. 1 *a*—47 *b*. A poem on the life of Muḥammed, beginning abruptly with the glad tidings brought by the angels to his mother, Āmineh, "From thee will come forth the full moon of the Arabs."

مشتلادیلر اکا انلرده هب
کم طغیسر سندن اول بدرالعرب

The following line, written in red, runs like a burden through the whole poem, and serves to divide it into numerous sections:

هر که استر جاننه آب حیات
اول حییبی اکب ایده الصلوة

The last of these sections is an elegy on Muḥammed's death, the first five Beits of which are alone extant. The poet's name occurs, f. 45 *b*, at the end of a Ghazel in praise of the Ka'bah, in the following lines:

ای حمدی سر قرا یوزکی قاره طوننه
شاید صچکی ستر ایده استاری کعبنوک

This poem is probably the Mesnevi mentioned by Kinali Zādeh, f. 88 *a*, under the title مولد جسمانی ومورد جانی. A similar Mev-lid Nāmeḥ, dubitatively ascribed to Ḥamdi by Dr. Pertsch, Gotha Catalogue, p. 23, appears, from its initial verse, to be written in a different metre.

II. Foll. 48 *a*—179 *b*. *Leila u Mejnūn*, imitated from Nizāmi, but not in the same metre.

Of the prologue nothing remains but the last seven Beits.

The narrative begins with the rubric مطلع and with these verses:

در افسانیه ویرن نظامی
بو اسلوب اززه نظم اتدی کلامی

عربده بر اولو واریدی مشهور
بنی عامر الی انوکله معمور

Some lines quoted by Latîfî, f. 45 *b*, in which Hamdi complains of the neglect of poetry in his time, are found on f. 174 *b*. In the same passage the poet's name occurs in the following verse :

شکایت ایلمه حمدی جهانندن
نه خیر او مرکشی اخر زمانندن

The last section, relating to the death of Mejnûn, begins, f. 178 *b*, with this verse :

یا زن بو ماتم لیلایی لوجه
بورسمه اتدی اول ماتمه نوجه

On the first page of the MS. is written, by a late hand, the misleading title لیلایله مجنون فضولینک, ascribing the poem to Fuzûlî.

Add. 7929.

Foll. 149 ; 8½ in. by 5 ; 15 lines 2¼ in. long ; written in fair Nestalik, apparently in the 17th century. [RICH, No. 184.]

دیوان نجاتی

The Divan of Nejâti, with a preface by the author. Nejâti, whose proper name was 'Îsa, began life as a slave in Adrianople. His poetical genius won him the favour of Sultan Bâyezîd II, who attached him successively to the service of his two sons 'Abdullah and Maḥmûd. He survived both, and ended his life in retirement in Constantinople, where he died A.H. 914, a date fixed by the contemporary poet Sehi, in the chronogram کندی نجاتی های. He was universally held, until surpassed by Bâkî, as the greatest of the lyric poets of Turkey.

In a preface written in mixed prose and verse, the beginning of which is lost, the poet, after praising Sultan Bâyezîd as the reigning sovereign, says that he collected his scattered poems at the request of Kâzî 'Asker 'Abd ur-

Rahmân Chelebi (*i.e.* Mu'eyyid Zâdeh, who was Kâzî 'Asker of Rumili A.H. 911—17, 919-920, and died A.H. 922, v. Taḳvîm).

Contents:—Preface, f. 1 *a*. Kaşîdehs, mostly in praise of Sultan Bâyezîd and of his two sons, 'Abdullah and Maḥmûd, f. 5 *b*.

Beg. شو سوز کیم اوله مثال کلام اهل کمال
سلاستنده خجل اوله سلسبیل زلال

Turkish Ghazels in alphabetical order, f. 31 *b*.

Beg. وارکن جانانه کوکلم جانه اولمز آشنا
شمعی قویوب غیرله پروانه اولمز آشنا

Persian Ghazels, Kîṭ'ahs, Rubâ'is, f. 141 *a*. Turkish Kîṭ'ahs, Rubâ'is, etc., f. 142 *b*.

The last section is imperfect at the end ; the MS. breaks off shortly after a Mesnevi beginning :

الای لعبت فرخنده دیدار
مه و نارنج غیغیب سیب رخسار

For notices of Nejâti see Latîfî, f. 89, Kînalî Zâdeh, f. 277, 'Alî, Add, 10,004, f. 81, Gesch. der Osm. Dichtk., vol. i., p. 162, and Gibb, Ottoman Poems, p. 179. For MSS. of the Divan see the Catalogues of Paris, Nos. 262, 281-2, Upsala, Nos. 194-5, Vienna, Nos. 661-3, and Munich, No. 163.

Or. 1152.

Foll. 84 ; 8½ in. by 4¼ ; 17 lines 2½ in. long ; written in choice Nestalik, with 'Unvân and gold-ruled margins, apparently in the 16th century ; bound in stamped and gilt leather covers. [ALEX. JABA.]

دیوان مسیحی

The Divan of Mesîḥî.

The author, a native of Pristina, near Uskub, was employed as secretary of the Divan under the Grand Vezir 'Alî Pasha (Khâdim 'Alî, who held the post of Grand Vezir A.H. 907-9 and 912—917). He attained a high rank as a lyric poet and died

A.H. 918. See Latîfî, f. 85, Kînali Zâdeh, f. 256, *Gesch. der Osm. Dichtk.*, vol. i., p. 297, and Gibb, *Ottoman Poems*, p. 182.

Contents: Kāşîdehs and Kit'ahs, f. 2 b.

Beg. يا من اعطى لبني آدم عقلا وذا
طال شوقى بك فى كل غداة ومسا

They are addressed to the Sultan Bāyezîd II, his son, Sultan Selîm, and some of the great dignitaries of his reign; they include the Kāşîdeh written to the poet's patron, Nishānji Pasha, *i.e.* Ja'fer Chelebi Tāj Zādeh or Tāji Beg Zādeh (see p. 94 a), which is quoted by Kînali Zādeh, and partly translated by Hammer, *l.c.* p. 297 (see f. 6 b).

A Mesnevi known as Shehr Engîz شهر انكيز, describing the fair youths of Adrianople, and ending with two ghazels, f. 24 a.

Beg. الهى عاجز و زار و زبونم
كرفتار كمنند نفس دونم

See Haj. Khal., vol. iv., p. 86, Krafft, No. 213, and the Vienna Catalogue, vol. i., No. 771.

Ghazels in alphabetical order, f. 29 b.

Beg. اى برحمت روح بخشیده تن مایوس را
حکمت تو کرده باطل قول جالینوس را

A few Rubā'is and Ferdîyyāt, f. 84 a.

On the first page are the impressions of three imperial seals with the Tughra, two of which appear to contain the names of Suleimān and Muştafa.

An imperfect copy of Mesîhî's Divan is described by Pertsch, *Gotha Catalogue*, No. 174, and a collection of his Ghazels is noticed in the Vienna Catalogue, No. 762.

Arundel Or. 18.

Foll. 76; 6½ in. by 4½; 13 lines 3 in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled margins; dated 20 Rebi' II, A.H. 938 (A.D. 1531).

The Divan of the same poet.

This MS. differs from the preceding by the

omission of the Kāşîdehs, and the number and arrangement of the Ghazels.

Contents: The Mesnevi called Shehr Engîz, f. 1 b. It ends with three Ghazels, the first of which is the same as in the preceding MS. Ghazels in alphabetical order, ff. 12 b—74.

Beg. اى يوزك آيينه عالم نبا
خط لملك آيت فيه شفا

The first Ghazel of this copy is the seventh of the preceding MS. The first Ghazel of the latter is here omitted.

At the end are five verses due to the copyist Muḥammed, and containing the date of transcription.

Two additional leaves, ff. 75-6, contain a Kāşîdeh addressed to the Nishānji Ja'fer (Tāj-Zādeh) by a contemporary of Mesîhî, the poet Zāti ذاتى, who died in old age A.H. 953 (*Gesch. der Osm. Dichtk.*, vol. ii., p. 240).

Add. 7915.

Foll. 210; 8 in. by 6; 19 lines 3¼ in. long; written in cursive Kyrma, apparently in the 16th century. [RICH, No. 173.]

يوسف و زليخا

Yūsuf and Zuleikhā, a free translation from the Persian of Jāmi (see the Persian Catalogue, p. 645 a), in the same metre, by Kemāl Pasha Zādeh (see above, p. 141 b).

Beg. الهى غنچه اميدى آج
برينه ابر رحمت شبنم صاچ

This poem is one of the author's early compositions; for it was written before A.H. 918, as shown by the panegyric on Bāyezîd II, as reigning Sultan, in the prologue, f. 17 b.

شهنشاه بايزيد ابن محمد
كه انوكله بولدى رونق دين احمد

It is considered by Kînali Zādeh as the best of the author's poetical works. According to a verse of Kemāl Pasha Zādeh, quoted by

Haj. Khal., vol. vi., p. 518, it consists of 7777 Beits. See the extracts translated by Hammer, *Gesch. der Osm. Dichtk.*, vol. ii., pp. 207—210. A copy is described by Pertsch, *Gotha Catalogue*, No. 210.

The present MS. is written in a very cur-sive character, and without any rubrics.

Add. 19,805.

Foll. 224; 8 in. by 5 $\frac{1}{4}$; 17 lines 4 in. long; written in plain large Neskhi, with all the vowels, and with red-ruled margins; dated Sha'bān A.H. 1087 (A.D. 1676).

A poem in Mesnevi rhyme on the life and miracles of 'Ali, by Yemini, with the heading

هذا فضيلت نامه امير المؤمنين على كرم الله وجهه
ازل ياد ايده لوم حتى و قديمى
دى بسم الله الرحمن الرحيمى

The author, a fervid Shi'ah, could not find much favour with the Sunnis, and has remained unknown to Turkish biographers. He frequently designates himself, in the course of the poem, by his takhalluṣ, Yemini. His proper name was Dervish Muhammed, his surname Hāfiẓ Oghli, and his father was a native of Samarkand, as he states at the end, f. 222 b.

قومش لر پيرلر آدينى مخلصد
طريق فقده درویش محمد
لقيدر حافظ اغلى اكا اول آد
الهي جهل اودندن ايله آزاد
دلينه ايله مدح حيدرى بند
اناسى پير فرزند سمرقند

Further on, f. 223 b, he says that the poem was composed A.H. 925, and that it consists of 7360 Beits.

رسولك هجرتندن بعد بللك
طقوز بوزدن دخى يكرم بش يل
كچيچك نظمه كلدى بو كرامت
محمد مصطفايه بك صاواة

دينلن بيتنك عدى نهايت
يدى بك اوجيوز التمشدر تمامت

The Fazilet Nāmeḥ, although breathing an ardent Shi'ah spirit, and dealing with the most fabulous legends that have gathered round 'Ali's name, was written in Turkey, as the author says, for those valiant champions of Rūm who cherish the twelve Imāms and the prophet's family, and lay down their lives in the path of faith.

كه وارد رومده غازى پهلو انلر
سورلر اون ايكى ايمامى انلر
قيارلر دين يولينه باش و جانه
محبدرلر كوكلدن خاندانه

The author purports to follow the tradition of 'Abbās Jābir as handed down by Mūsa Kāzim.

بوفى نقل ايلين عباس جابر
اولردن نقل اولر بو قصه آخر
روايت ايلش موسى كاظم
اننميانه لعنت اوله لازم

The prologue is followed, f. 7 b, by an introduction treating of the 'light' of Muhammed, the birth of 'Ali, and the various miracles which accompanied and followed it.

The poem is divided into twenty sections, each of which is called فضيلت, with the following headings:

I., f. 34 a, در بيان افضل الفضائل در فضيلت
در بيان حكایت زيرام, II., f. 39 b, امام على
III., f. 51 a, در بيان احوال عفریت, IV., f. 58 b,
در احوال قيصر روم, V., f. 58 b, در احوال جبرائيل
در احوال, VI., f. 88 a, كسرى ايرانى و ملك نجاشى
در كشتن بنا عن ابن, VII., f. 93 a, يهوديان
در گذشته نصير طوسى, VIII., f. 103 a, سمرعان
IX., f. 113 a, در بيان احوال سمرعان, X., f. 119 b,
در احوال عفریت, XI., f. 125 a, در احوال مرغ قافى
XIII., f. 135 b, در حرمة پيران, XII.,
سوالات از امام على كرم الله وجهه, f. 137 b,
در سخاوة حيدر از احوال پيرامداد, XIV., f. 144 a,

XV., f. 161 *b*, احوال باغ عجزه از دست محمد بن حنفیه. XVI., f. 168 *a*, در فتح خیبر. XVII., f. 175 *a*, در بیان هفت مرد صاحب انکار. XVIII., f. 182 *b*, در وداع حج و وصیت رسول علیه السلام. XIX., f. 191 *b*, در وقعه ابن سفیان با پیر معصرجی. XX., f. 209 *b*, در وفات امام علی کرم الله وجهه.

Or. 1039.

Foll. 196; 10 in. by 6½; 15 lines 4 in. long; written in plain Neskhī, with 'Unvān and red-ruled margins; dated A.H. 972 (A.D. 1564-5). [A. GUNSBURG.]

سلیم نامه

A history of Sultan Selim I, in Mesnevi verse, by Shukrī شکرى.

Beg. باشلیالوم سوزی بسم الله ایله
کیم شرف تاپر سوز اسم الله ایله

Shukrī says of himself, in the epilogue, f. 194 *b*, "I am a Kurd, and from a Kurd, people think, learning and excellence are not to be expected."

خاصه کردم کردن فضل و کمال
اهل یاننده ایرر امر محال

He proceeds, however, to give a long list of his accomplishments. He was versed in Ḥadīṣ, Tefsīr, law, interpretation of dreams, rhetoric, philosophy, astronomy, and sundry other sciences. He was able to write verses in six languages, viz. Turkish, Persian, Arabic, Kurdish, Armenian and Hindi. He had been professor, judge and preacher, and was, moreover, a consummate falconer and sportsman.

The present work, called by the author *سلیم نامه* or *سلیمی نامه*, is mentioned by Haj. Khal., vol. ii., p. 113, and vol. iv., p. 380, under the title of *فتوحات سلیمیة*. Shukrī does not lay any claim to personal knowledge of Selīm. In the prologue, after a panygeric on the reigning Sultan, Suleimān, he gives the following account of the origin of the work.

His patron, Shehsuvār Oghli 'Ali Beg, who often spoke with admiration of Selīm, had induced him to write from his oral account a versified history of that Sultan. When 'Ali Beg was slain (A.H. 928) and Kūchi B. Khalīl took his place, the author showed his book to the latter, who found it incomplete and full of errors, and told him that he, having been, as Agha of the Court, in constant attendance on Selīm, could give him a full and true account of his deeds. Thereupon Shukrī destroyed his former book and wrote the present one, in which he merely put into verse the narrative received from his new patron's lips :

اول مکا نثری تقریر ایلدی
خام اول تقریر تحریر ایلدی

The history begins with the appointment of Selim as prince to the governorship of Trabezun, and concludes with the Sultan's death and the accession of Suleimān. The greater part of the poem is taken up with a detailed account of the Persian war.

Latīfī, f. 60 *b*, and Kinali Zādeh, f. 150 *a*, speak in disparaging terms of the author's poetical talent. 'Ali, who calls him Menla Shukrī, Or. 32, f. 293, says that he was the Khojah, or preceptor, of 'Ali Beg (Shehsuvār Oghli), a Zulkadrlu Emir. When he presented his poem to Suleimān and to the Grand Vezīr Ibrāhīm Pasha (A.H. 929—942), he was rewarded with a military fief, and was ordered to compose a Suleimān Nāmeḥ, or poetical history of Suleimān, which he did not carry on further than the Sultan's accession.

The Selīm Nāmeḥ is described by Fleischer in the Dresden Catalogue, No. 101. A copy noticed by Flügel, Vienna Catalogue, vol. ii., No. 1007, is dated A.H. 927, and must, therefore, contain Shukrī's first attempt. See also Hammer, *Gesch. des Osm. Reiches*, vol. ix., p. 193, and *Gesch. der Osm. Dichtk.*, vol. ii., p. 452.

Add. 24,963.

Foll. 239; 6¼ in. by 5; 15 lines 3 in. long; written in small and distinct Nestālik; apparently in the 16th century.

[LORD ABERDEEN.]

ویس و رامین

Vis and Rāmīn, a romance in Mesnevi rhyme, freely translated from the Persian of Fakhr i Jurjānī (see the Persian Catalogue, p. 822 a, ix), by Lāmī'ī لامعی (see above, p. 156 a.)

Beg. الهی قل دلم آئینه سین صاف
که جانم اول جمالی اوله وصاف

This is one of the last works of that prolific author. After long lamentations on the scantiness of his means, and his inability to provide for the education of his numerous children, Lāmī'ī says, f. 15 a, that the number of his previous writings in verse and prose amounted to five-and-twenty:

اوروب علم و هنر ذیلینه پنجه
ایرشدی نظم و نثرم بیست و پنجه

The prologue includes panegyrics on Sultan Suleimān and on the Grand Vezir Ibrāhīm Pasha, who was in office from A.H. 929 to 942. The title of the original work, and the name of its author, are found in the following lines, f. 14 a:

ددی بو قصهء مهرو وفا در
سماعندن دل اهلی پر صفا در
که عنوانی در آنوک ویس و رامین
بو دور ایچنده کورمش یوق تمامین
.....
که نظم ایتمش در آنی فخر جرجان
جمالی عاشقی در اهل عزان

In the same passage we are told how a friend brought that precious book to the writer, and reminded him that he had once received the Sultan's command to translate that bewitching tale, but had not been able to obey, for the very good reason that no copy of the work could be found.

A full analysis of the contents of Lāmī'ī's version, with translated extracts, will be found in *Gesch. der Osm. Dichtkunst*, vol. ii., pp. 63—89. A copy is described in the Vienna Catalogue, vol. i., p. 629.

Or. 1151.

Foll. 78; 7¼ in. by 4¼; 17 lines 2½ in. long; written in small and cursive Nestalik, with red-ruled margins; dated middle of Rebi' I, A.H. 973 (A.D. 1565).

[ALEX. JABA.]

I. Foll. 1 b—8 a. Sixty-nine sayings of Muḥammed, with a metrical Turkish paraphrase, without author's name.

The first saying is انما الاعمال بالنیات, and the second من یرد الله [له] خیرا یفقهه فی الدین

The paraphrase consists of two Beits for each saying, and begins as follows:

هیم نیتسز جهان اچره درست اولمز عمل
انما الاعمال بالنیات بیوردی رسول
خیر اولورسه نیتک خیره ایرر ایشک صوکی
شرسه خود نیتک شرایشی حق قلمز قبول

(A collection of 69 sayings, with Turkish paraphrase, is also noticed by Pertsch, Arab. MSS. No. 3, 24.) At the end are ten sayings of 'Ali, with a similar Turkish paraphrase. The heading is ترجمهء کلمات حضرت علی کرم الله وجهه, and the first saying is لو کشف الغطاء ما ازددت ما ازددت, with a paraphrase beginning:

باشه واردم علمه ال ویردی غایات کمال
جان کوزیله کوردم و بلدم حتی عین الیقین

II. Foll. 3 b—67 a. The Divan of Uṣūli, with the heading درمناجات مولانی اصولی

Beg. افزین اول پاک جانه پاکدن
کم بزئی یارتدی مشمت خاکدن

Uṣūli was a native of Vārdār Yenijehsi, a town of Rumili. Attracted by the fame of the great mystic, Ibrāhīm Gulsheni, he went to Egypt and became a fervent disciple of the

holy Sheikh. After the death of Gulsheni, A.H. 940 (Taḳvim, p. 118), he returned to his native place and spent the rest of his life in religious seclusion and poverty. His poems are all mystic, and in the manner of Nesimi. See Latifi, f. 35 *b*. Kinali Zādeh, f. 49, 'Ali, Or. 32, f. 264, and Gesch. der Osm. Dichtk., vol. ii., p. 221. Haj. Khal. states, vol. iii., p. 261, that Uşūli died A.H. 945. The same date appears in a marginal addition to Kinali Zādeh, Or. 35, f. 59.

Contents: A Mesnevi entitled Munājāt, or invocation, and other Mesnevis, with a short piece in prose at the end, f. 8 *b*. A Mesnevi in praise of some holy persons living in Yenijeh, with the heading شهر انکیز مولانا اصولی قدس سره, f. 14 *b*.

. Beg. خدايا قادر و وهاب سن سن
سميع دعوت و ثواب سن سن

Seven Kaşidehs, f. 20 *b*, beginning:

ای کولک اولوق دلسک پادشای روزگار
کل کدای روزگار اول کل کدای روزگار

Mukhammes and Tarjī'-bends, f. 27 *a*.

Ghazels in alphabetical order, ff. 31 *b*—67 *a*.

Beg. وجود مطلقک بحری نه موجیکم ایدر پیدای
انا الحق نطقی سویلر اکر مخفی و کر پیدای

The first Ghazel is quoted by Latifi and 'Ali as the most popular of Uşūli's poems.

The Divan of Uşūli is mentioned in the Paris Catalogue, p. 330, No. 284. Another copy, of fuller contents, and differently arranged, Add. 7917, II, will be noticed further on.

III. Fol. 67 *b*. A Terjī'-bend, with the heading تصید سلطان مصطفی.

Beg. چونکم آلور اشبو تاج تختی دور روزگار
ترک ایدوب بورخت بختی برآمد قل اختیار

Sultan Muṣṭafa, who was put to death A.H. 960 by his father, Sulcimān, is recorded by 'Ahdi, f. 10 *b*, and Kinali Zādeh, f. 34, among the princely poets.

IV. Foll. 68 *b*—75 *a*. Religious poems by Gharibi, with the heading الهیات فقیر الحال غریبی
کوید

Beg. ارالی جان قولاغینه ندای امر سبحانی
ره عشقنده جانانک فدا قدم دلوجانی

They consist of nine Ghazels and a moral poem in Mesnevi, with the heading پند ناه فقیر الحال غریبی

This last begins, f. 70 *a*, as follows:

سوزک اصلن بلورسک سویله ای یار
وکر نی بلورسک طنمه زنهار

Gharibi was, like Uşūli, a native of Vārdār Yenijehsi. He became a Mevlevi, led a wandering life, and died, still young, in Constantinople A.H. 954. See Kinali Zādeh, f. 207, and 'Ahdi, f. 137, whose poetical quotations, however, are not found in this MS., and Gesch. der Osm. Dichtk., vol. ii., p. 253.

Or. 1154.

Foll. 136; 8½ in. by 5; 21 lines 3 in. long; written in small Kyrma; dated end of Rebi' II, A.H. 980 (A.D. 1572). [ALEX JABA.]

I. Foll. 1—57.

دیوان اسکب

The Divan of Ishak Chelebi.

The author was the son of a sword-smith in Usküb. Having entered the ranks of the 'Ulemā, as assistant of Karah Bālī, he was successively appointed professor in Adrianople, Usküb, Brusa, etc., and finally, A.H. 937, in Constantinople. There he gave up the dissolute and vicious life he had long been leading, and reformed his habits. Having been afterwards raised to the post of Kāzi of Damascus, he set out in Zulhijjah A.H. 942 for that city, where he died, A.H. 949. The last date is given by Kinali Zādeh, f. 46, who quotes, in confirmation of it, a chronogram composed by Ishak himself, at the approach of death. The Shaḳā'ik, however, f. 167, gives A.H. 943, and Haj. Khal., vol. iii.,

p. 261, A.H. 944, as the date of his death. Işhak Chelebi left, besides his Divan, a rhymed history of Selim I. before his accession, entitled *اسحق نامه* (Haj. Khal., vol. ii., p. 112, vol. iii., p. 615).

For notices of his life see also 'Ali, Or. 32, ff. 225 and 262, *Gesch. der Osm. Dichtk.*, vol. ii., p. 218, and Gibb, *Ottoman Poems*, p. 193.

The Divan is imperfect at the beginning. The first page contains the last eleven Beits of a *Kaşıdeh*, the Redif of which is *طاوس*

The next *Kaşıdeh* begins as follows:

کوکبی بختک کنش کیبی سنک تابنده در

After four more *Kaşıdehs* the alphabetical series of *Ghazels* begins, f. 4 *a*, as follows:

جاننی ترک ایتمین جانانه اولز آشنا
یانینجه شعله پروانه اولز آشنا

Appended to the Divan are the two following pieces: 1. Official report addressed to the Sultan on the state of the fortress of Beit Jibrin, Palestine, and the good conduct of its garrison, dated 12 *Zulka'deh* A.H. 967, f. 57 *b*. 2. Some elegies by 'Olvi, the last of which relates to the death of *Torak* Beg, and ends with a chronogram for A.H. 970, f. 58 *a*.

'Olvi is the *takhallus* of *Muhammed Derzi Zadeh*, of Constantinople. *Torak* Chelebi, the poet's patron, was a favourite of Prince Selim, afterwards Selim II. See *Kinali Zadeh*, f. 185 *b*, who speaks of 'Olvi as still alive (A.H. 994), and *Gesch. der Osm. Dichtk.*, vol. iii., p. 19, where he is stated to have died A.H. 988. According to Haj. Khal., vol. iii., p. 297, he died A.H. 993. *Fleischer* has shown, in the *Leipzig Catalogue*, p. 550, note, that the true reading of *علوی* is 'Olvi, not 'Alevi, as read by Hammer.

III. Foll. 59—136. *Genjineh i Rāz*, by *Yaḥya* Beg. See further on, p. 181 *b*.

Add. 19,507.

Foll. 78; 8½ in. by 4½; 17 lines 2½ in. long;

written in small and cursive *Nestalik*, apparently in the 16th century; partly stained by damp.

کل و بلبل

"Rose and Nightingale," a romantic poem by *Fazli* *فضلی*

Beg. مد بسم الله اولدی ایله نگاه
کلبن گلشن کلام الله

Kara Fazli (*Muhammed*), of Constantinople, a disciple of *Zāti*, was successively attached as *Divan Secretary* to three sons of Sultan *Suleimān*, viz. *Muhammed*, *Muṣṭafa* (to whom the present poem is dedicated) and *Selim*. He died, according to *Kinali Zadeh*, f. 218, A.H. 970, or, as stated by Haj. Khal., vol. v., p. 234, A.H. 971. See *Latifi*, f. 76 *b*, *Gesch. der Osm. Dichtk.*, vol. ii., p. 309, and Gibb, *Ottoman Poems*, p. 197. The date of composition, A.H. 960, is expressed in the last distich,

یازدی تاریخی خامه شنکل
دفتر مونس کل و بلبل

The text has been published, with a German translation, by Hammer, Pest, 1834. See the *Vienna Catalogue*, vol. i., p. 639, *Jahrbücher*, vol. 66, *Anz. Bl.* p. 30, vol. 91, pp. 196—211, and *Fleischer*, *Leipzig Catalogue*, No. 319.

Add. 7921.

Foll. 48; 7¼ in. by 5; 11 lines 3 in. long; written in neat *Neskhi*, with all the vowels, and with gold-ruled margins and gilt headings, apparently about A.H. 961 (A.D. 1554).

[RICH, No. 616.]

A poetical account of the victories gained by the Turkish admiral *Sinān Pasha*, viz. the taking of *Tripoli* of *Berberi* and the defeat of the Spanish fleet (A.H. 960-961), by *Nigāri*, *نکاری*.

The author, who in the poem designates himself by the above poetical surname, writes, at the end, his proper name and title, viz. *Ḥaider*, imperial *Re'is* (ship's captain) *الفقیر* *الحقیر حیدر رئیس پادشاهی*. He was a native of *Galata*, who distinguished himself both as a

painter and as a naval officer. He became a favourite of Sultan Selim II, and died about A.H. 980 (or, as stated in the *Gesch. des Osm. Reiches*, vol. iv., p. 233, A.H. 984). See *Kinali-Zādeh*, f. 286, and *Gesch. der Osm. Dichtkunst*, vol. ii., p. 349.

Nigāri composed the present poem immediately after the events to which it relates, and before the death of Sinān Pasha, which took place A.H. 961 (see *Gesch. des Osm. Reiches*, vol. iii., p. 744). He must have been then already advanced in years, for he complains in the epilogue that, after thirty or forty years of active service, he was still nothing more than a humble captain :

اوتوز قرق ییل چالشمشکن بو چاکر
روا میدر بکا اون بش مقرر
فلاکت فلکنی دریایه صلدم
بو بر الحق رئیسکله برله قلدتم

This copy has lost the beginning of the doxology. The usual praises of Muḥammed, and the first four Khalifs, are followed by panegyrics on the reigning Sultan Suleimān, his son Shehzādeh Selim Khān, the Grand Vezir Rustem Pasha, and the three other Vezirs. Next comes a eulogy, imperfect at the beginning, on the author's hero and special patron, admiral Sinān Pasha.

The narrative begins, f. 9 *b*, with the rubric :
صفت خروج طوندمه اسپانیه و حادثه
ایشان در مهدیه

کل ای ملاح کشتی معارف
تموج ایلدی بحر لطائف

The first section relates to the defeat of Torghūd Beg by the Spanish fleet, and the taking of Mehdiyyeh by the latter (A.H. 957). On receiving news of that reverse Suleimān dispatches Sinān Pasha with a powerful fleet against the Spanish ships. The history concludes with a detailed account of the rout of the Spaniards, the capture of their ships, and the reception of the victorious admiral at Court.

It is stated in the epilogue that the poem consists of 999 distichs.

On the last page is a versified chronogram, by Nigāri, relating to a narrow escape of Sinān Pasha's ship from foundering at sea, A.H. 961.

Add. 23,984.

Foll. 53 ; 8½ in. by 5½ ; 11 lines 3¼ in. long ; written in elegant Neskhī, with all the vowels and with 'Unvan, gold-ruled margins and gilt headings ; dated middle of Shevāl, A.H. 969 (A.D. 1562).

A poetical account of the victory gained by the Kapudan Pasha Piyāleh over the Christian fleet before Jerba, and of the taking of that fortress, A.H. 967, with the heading
فتح نامه قلعه جربه

Author : Nidā'i, ندائی

Beg. الهی قادر و حی و توانا
علیم و عالم و علام و دانا

The narrative begins with a message received from Torghūd by Piyāleh, announcing the taking of Jerba by the Christians. It concludes with the triumphal entry of the Kapudan Pasha into Constantinople. The date of his victory, A.H. 967, which, as appears from the heading تاریخ کتاب, is also that of the poem, is given in the following line, f. 52 *a* :

طقوز یوز یتمشک اوچینی کتم ایت
بو فتحک تاریخن انکله ختم ایت

See *Gesch. des Osm. Reiches*, vol. iii., p. 420.

There is nothing to show that the poet was identical with Nidā'i, author of a medical manual in verse, who lived about the same time. (See p. 125 *b*.)

Or. 1148.

Foll. 169 ; 9 in. by 5½ ; 21 lines 4 in. long ; written in small and cursive, but dis-

tinct Nestalik; dated 20 Zuhijjeh, A.H. 972 (A.D. 1565). [ALEX. JABA.]

ديوان غرامى

The Divan of Gharāmi.

The author, who calls himself in the present MS. Seyyid Muḥammed B. Muṣṭafa, known as Gharāmi, was, according to Ḳinali Zādeh, f. 207, a native of Karaferia in Rumili. He began his official career as assessor to Leiṣ Zādeh, then Ḳāzi of Cairo, and became afterwards Ḳāzi in Rumili. He was a virtuose in music and a skilled geomancer *رمال* and thought-reader *ضمير دان*, but a mediocre poet. He was past sixty, says 'Ashik, when he began to give himself out for a Seyyid, and to assume the green turban. The date of his death is not known. It must fall between A.H. 974, the latest date occurring in the Divan, and A.H. 994, when Ḳinali Zādeh wrote of him as dead. See *Gesch. der Osm. Dichtkunst*, vol. ii., p. 478.

From the following subscription, f. 155 *b*, it appears that the present MS. is the author's autograph, so that the date it contains, A.H. 972, may be taken as that of the compilation of the Divan :
 تجزت هذه النسخة المباركة فى يوم
 الخميس وقت الضحى العشرين من ذى الحجة الحرام سنة
 اثنى وسبعين وتسع مائة بيد ناظمه و كاتبه الفقير سيد
 محمد بن مصطفى المعروف بغرامى الحقيقى حامدا لله
 تعالى الخ

The margins are covered throughout the volume with additional pieces written by the same hand as the text.

Contents: Ghazels in alphabetical order, f. 2 *a*, beginning :

نونيله قلم ديدى تقدى و تعالى

تفصلى قمو ايلدى اجماله ييدا

The Memorial of Poets, f. 153 *a*, with the heading *تذكرة الشعرا*

Beg. مجلسده قدح صوندى مدامى غزللى
 مست اتدى منى باده جامى غزللى

It is in the form of a *Ḳaṣīdeh*. Each line contains the name of a Persian or Turkish poet, with some allusion to his poetical surname.

Muḳaṭṭa'āt, f. 156 *a*. *Ḳaṣīdehs*, f. 159 *a*.

This last section is imperfect at the end. A detached leaf, originally belonging to it, is now prefixed to the MS.

On the last page, f. 170 *b*, is a poem, imperfect at the end, relating to a dearth of corn and fodder, which occurred in Istambūl A.H. 974, with the heading :
 سنه اربع و سبعين
 وتسع مائة شهر اسلامبولده اربه و اولوق بولونماغين
 بوليجه دنلدى

Or. 1149.

Foll. 125; 8¼ in. by 5¼; 15 lines 3½ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [ALEX. JABA.]

ديوان رحيمى

The Divan of Raḥīmi, with a prose preface by the author, beginning :

... ن جواهر كرويان محترمان مجالس انس و قربت
 اول درگاه احديت

(The first word is lost, with the exception of the final ن, in consequence of a hole in the paper.)

The author, who calls himself Muḥammed Raḥīmi, says in the preface that he was born and bred in Kutahia, the capital of Anatoli. After completing his literary studies under the scholars of his native city, he led for some time a life of pleasure, and was admitted to the assemblies of Sultan Selīm (who resided in Kutahia as governor of Anatoli A.H. 966—974; see *Gesch. des Osm. Reiches*, vol. iii., pp. 368 and 426). He repented afterwards of the pursuit of sensual joys and found peace in abstinence. He did not, however, banish from his mind the memory of the old asso-

ciates who had inspired his verses, and was induced to collect his scattered poems.

'Ahdī, who wrote A.H. 971, and speaks of Raḥīmī as still living, says, f. 15 *b*, in agreement with the above, that he was a native of Kutahia and a favourite of Prince Selīm, who conferred upon him the rank of colonel *الدى* *يكي* and a valuable fief. Seven of the eight Beits quoted by 'Ahdī are found in the present Divan. Kinali Zādeh, who also quotes some lines found in this copy, gives, f. 117 *b*, a different account of the poet. According to him, his proper name was 'Abd ur-Raḥīm, and his father, Muḥammed Chelebi, a native of Amasia, was attached as Sheikh to the monuments of the Osmanli Sultans in Brusa. Raḥīmī joined the religious order of the Maghribis and, being a skilled penman, earned a livelihood as a copyist. He died about A.H. 970. Compare Hammer, *Gesch. der Osm. Dichtk.*, vol. ii., p. 196.

The Divan must have been compiled after A.H. 974, the date of the accession of Selīm II, who is spoken of in the preface as the reigning Sultan.

Contents: Preface, f. 1 *b*. *Kaṣīdehs*, mostly in praise of Sultan Selīm, f. 5 *a*.

Beg. *شاخدن عرض ایتدی رخسارن چمن آرای کل*
معجزه اظهار ایدر کویا ید بیضای کل

Mesnevis and Terji'bends, f. 19 *a*. Muḥammes, f. 32 *a*. Ghazels in alphabetical order, f. 35 *b*.

Beg. *صبايه چين زلفك ايدده لی هر چين سحر پيدا*
ايدر تا چين و ماچينه وارجه مشكتر پيدا

This section breaks off in the letter *ی*, f. 120 *b*.

Kiṭa'āt, f. 121 *a*. *Ferdiyyāt* in alphabetical order, ff. 122 *a*—125 *b*. This last section is also slightly imperfect, breaking off in the letter *س*.

In the latter part of the Divan are some chronograms ranging from A.H. 962 to 964. They relate to the building of palaces by Selim, and other occurrences, in Aidin, and

show that Raḥīmī was at the Prince's court even before his appointment to the governorship of Anatoli.

Or. 1147.

Foll. 174; 10 in. by 7½; 25 lines 6 in. long; written in four columns, in small but distinct Neskhī; dated (f. 31 *b*), Safer, A.H. 988 (A.D. 1580). [ALEX. JABA.]

خمسه یجیی

The Khamseh, or five poems, of Yahya.

Yahya Beg belonged to a noble Arnaut, or Albanian, family, the Begs of Dukagin. Following his father's profession, he served, in early life, in the ranks of the Janissaries, and was subsequently appointed to the stewardship of various pious foundations of the Sultans in Constantinople. His bold elegy on the death of Prince Muṣṭafa, put to death by Suleimān (A.H. 960), and some biting verses directed against Rustem Pasha, drew upon him the wrath of the Vezir, who, on being re-instated (A.D. 962), obtained from the Sultan the dismissal of the offending poet and his banishment to a fief in the Sanjak of Zvornik, Bosnia. 'Alī, from whose history, f. 330, the above is taken, met him there A.H. 982, and says that he was past eighty, and still engaged in compiling his Divan, when death overtook him A.H. 983. Afterwards the poet's son, Adem Chelebi, brought to 'Alī the preface of the Divan, which, according to his father's dying wish, was to be submitted to him for revision.

Yahya's contemporaries, Kinali Zādeh, f. 308, and 'Ahdī, f. 182, place him in the highest rank of Turkish poets, and especially of Mesnevi-writers. According to Haj. Khal., vol. i., p. 340, and vol. iii., p. 322, Yahya Beg was still alive A.H. 990, and died about A.H. 1000. Compare *Gesch. der Osm. Dichtk.*, vol. iii., p. 32, and Gibb, *Ottoman Poems*, p. 200.

Although MSS. of most of the poems com-

posing the Khamseh, especially Shāh u Geda and Genjīneh i Rāz, are not uncommon, a copy of the entire collection does not appear, as far as we know, in any printed catalogue.

The present MS. begins with the heading *خمسة يحيى كتاب كلشن انوار وصف اول بسمله*, and contains the five poems in the following order, which differs from that in which Haj. Khal. gives them, vol. iii., p. 176 :

I. Foll. 1—31 b.

كلشن انوار

Gulshen i Envār, a religious poem treating of the qualities and disposition necessary to a true devotee, and of the various degrees of holiness. It is in the metre of Nizāmi's *Makhzen ul-Esrār*.

Beg. *بسم الله الرحمن الرحيم
قائله عام عليهم وحكيم*

Although holding the first place in the Khamseh, this poem was the last in date. In the epilogue Yaḥya speaks of the Khamseh as complete, and describes himself as a weak old man, bent double with age, like the letter د

*نظم اولور ايكن بو كتاب لطيف
اولش ايدم پير ضعيف و نحيف
بكنر ايدى جسمم دال سجد
مايل خاك ايدى نهال وجود*

It was composed, however, before the death of Suleimān (A.H. 974), who is addressed in the prologue of this poem, as well as in the other four, as the reigning Sultan. In the same section the poet names the four great writers of Khamsehs, Nizāmi, Khusrev, Jāmi and Nevā'i, and claims to be ranked next to them as fifth.

For other copies see Fleischer, Leipzig Catalogue, No. 321, Dresden, No. 259, and Pertsch, Gotha Catalogue, No. 220.

II. Foll. 32 b—85 b.

يوسف و زليخا

Yūsuf and Zuleikha, in the same metre as

as the Khusrev u Shirin of Nizāmi and the Yūsuf u Zuleikha of Jāmi.

Beg. *الهي عين عشقم روشن ايله
مرادم يوسفينه روزن ايله*

Yaḥya composed this poem on his journey to Mecca. The first impulse came to him during his stay in Canaan, the land of Joseph's birth, and he drew a fresh inspiration for the same theme from the sight of the beauties of Miṣr, which he describes at length in the prologue :

*بو يوسف شهري ويردى باكه برحال
سوزومى آتش عشق ايلدى قال
ديدم يوسف زليخانك كتابين
بيان اادم جميع فصل و بابين*

In the epilogue he asserts that the poem is not a translation, and he claims for it the merit of original invention :

*بوتاليف لطيف و درمنا
خيال خاصم اولدى اكثر يا
يقشمر ترجمه بو داستانه
اولى حلوانسى الم دهانه*

This poem has been printed with the Shāh u Geda, Constantinople, A.H. 1284. See *Journal Asiatique*, 6^e Série, vol. xiv., p. 75. The only other known copy in Europe is a MS. of the convent Göttweih, Austria, described by Krafft, *Jahrbücher*, vol. 110, Anz. Bl., p. 32.

III. Foll. 86 b—118 a.

كنجينه راز

Genjīneh i Rāz, a religious poem in the metre of the *Subhat ul-Ebrār* of Jāmi.

Beg. *جان و دلدن ديهلم بسم الله
اچلم سوزله سوز كنجينه راه*

It is divided into forty sections called *Maḳāleh*, and consists of comments on Arabic texts relating to spiritual life, illustrated by anecdotes.

It was composed in the space of less than one month, A.H. 947, as stated in the following lines at the end :

بو مقالات سعادت الحجام
اولدی نقصانله بر آیده تمام
کوکدن آواز بلندیله سروش
دیددی تاریخی انک خاموش

The poem begins with a section treating of the mystic sense of the sacred formula *بسم الله*. This is indicated by a prose rubric beginning: *بو اسم اعظم و طلسم مهم اولان بسم الله*

The chief subjects are stated in *Gesch. der Osm. Dichtk.*, vol. iii., p. 32. For copies see catalogues of Paris, p. 329, No. 268, Uri, p. 296, No. 141, Upsala, Nos. 184, 211-12, Krafft, No. 220, and Gotha, Nos. 5, 220-23.

IV. Foll. 119 *b*—153 *b*.

کتاب اصول

Kitāb i Uṣūl, or *Uṣūl Nāmeḥ*, a poem containing moral precepts and rules of life, illustrated by anecdotes; in the metre of the *Iskender Nāmeḥ* of *Nizāmi*.

Beg. کل ای نای خامه فغان ایله کل
کتاب اصولی بیان ایله کل

The contents are stated by *Krafft* in his catalogue, No. 221; an extract is given in *Wickerhauser's Chrestomathie*, p. 277. Another copy is noticed by *Pertsch*, *Gotha Catalogue*, No. 226.

V. Foll. 154 *b*—174 *b*.

شاه و کدا

Shāh u Geda, or *King and Beggar*, in the metre of *Nizāmi's Heft Peiker*.

Beg. سطر بسم الله اولی الالباب
اولدی مفتاح قفل باب کتاب

The poem was composed, as stated at the end, in the space of a week:

شوکتیله بو سور شهر نظام
اولدی بر هفته نك ایچنده تمام

This is the most popular of *Yahya's* compositions. It has been printed in *Constantinople A.H. 1284*. The subject is stated, and some passages translated, by *Hammer*, *Gesch.*

der Osm. Dichtk., vol. iii., p. 39. Extracts will be found in *Wickerhauser's Chrestomathie*, p. 297. For copies see the Catalogues of Paris, p. 335, Nos. 346—351, p. 336, Nos. 367-8; Uri, p. 202, No. 931, p. 307, No. 29; Dresden, No. 76; Krafft, No. 219; Upsala, Nos. 208—210; Vienna, Nos. 688—691; Gotha, Nos. 156, 186-7; Munich, Nos. 156, 186-7; De Jong, *Bibl. Acad. Reg.*, No. 205, and *Marsigli Collection*, p. 20, Nos. 3270, etc.

Add. 19,446.

Foll. 89; 7¼ in. by 5; 17 lines 3¼ in. long; written in plain *Neskhi*, dated 'Aintāb, A.D. 1849.

Another copy of the *Gulshen i Envār*. See p. 181 *a*.

On the first page is written, by a former owner, *Martin*, ۱۸۴۹ عینتاب بر شامده نسخ، اولنمشدر، and on f. 88 *b*, in the margin: 'Copiren lassen in Anteb in Syrien.'

Or. 37.

Foll. 110; 6½ in. by 3¼; 15 lines 2 in. long; written in neat *Nestalik*, with gold headings and gold-ruled columns, apparently in the 16th century. [G. CECIL RENOUBARD.]

Another copy of the *Genjineh i Rāz*. See p. 181 *b*. The first page has been supplied by a later hand.

Add. 5979.

Foll. 83; 7¼ in. by 4½; 19 lines 2½ in. long; written in *Nestalik*, with red-ruled margins; dated *Zulḡa'deh*, A.H. 1002 (A.D. 1594). [HILGROVE TURNER.]

A third copy of the same poem, with the same prose heading as in Or. 1147.

Or. 1162.

Foll. 108; 7½ in. by 4¼; 15 lines 3¼ in. long;

written in Neskhi, with red-ruled margins, apparently in the 18th cent. [ALEX. JABA.]

A fourth copy of the same poem.

Add. 5978.

Foll. 100; 7½ in. by 4½; 15 lines 2¼ in. long; written in cursive Nestalik, with ruled margins, apparently in the 17th century.

[HILGROVE TURNER.]

Another copy of the Uşul Nāmeḥ; see p. 182 a.

Or. 1159.

Foll. 64; 7 in. by 3¼; 17 lines 2 in. long; written in small and distinct Nestalik, with 'Unvān and ruled margins; dated A.H. 998 (A.D. 1590) [ALEX. JABA.]

Another copy of the Shāh u Gedā. See p. 182 a. At the end is the name of a former owner, Muḥammed ul-Kātib, of the Janisaries, with the date A.H. 1008.

Add. 19,450.

Foll. 31; 6¼ in. by 4; 17 lines 2¾ in. long; written in small Nestalik, with red-ruled margins, apparently in the 17th century.

شمع و پروانه

Shem' and Pervāneh, a love-story in Mesnevi rhyme, in the metre of Nizāmi's Heft Peiker, by Mu'idi معیدی

Beg. اولسه بسم الله ابتداء سخن
دم دم افزون اولور بهاء سخن

Mu'idi took his poetical surname from his father, Muḥammed B. 'Abd ul-'Aziz Mu'id Zādeh, who belonged to an ancient and noble family of Mer'ash, filled the office of Mufti in Damascus, and died A.H. 963 as Kāzi of Jerusalem (Zeil Shakā'ik, f. 104). Having entered, like his father, the career of the 'Ulemā, Mu'idi was first attached as Mulāzim to Akhi Zādeh, Kāzi 'Asker of Anatoli (A.H.

979-80), and was subsequently appointed professor to the Medreseh Khanjeriyyeh in Brusa. He had lost that post, but was still living, when Kinali Zādeh wrote his Tezkireh, A.H. 994. He is stated, however, in the Gesch. der Osm. Dichtkunst, vol. iii., p. 49, to have died in that same year.

In the last named work Hammer gives two separate notices of Mu'idi, under the names of Mu'idi II, vol. iii., p. 49, and of Mu'idi III, ib. p. 337. But he cannot repress a strong suspicion that they may be one and the same person. As they bear the same name and have the same father, there cannot be any doubt as to their identity.

In the prologue, after the usual praise of Muḥammed, Mu'idi speaks of his setting out on the pilgrimage to Mecca, and describes the beauties of Haleb, where he tarried some time on his way. It was there he composed the present poem in the space of two or three weeks:

بنکه بو نظمه اهتمام ایتدم
ایکی اوچ هفته ده تمام ایتدم

In obedience to a heavenly voice he made it an offering to the Defterdār Muḥammed Beg, whom he praises to the skies as a generous patron of letters, and his own benefactor:

میر عالی جناب دفتردار
کعبه وش کوی مطلع انوار
آسمان هنر محمد بیك
فخر نوع بشر محمد بیك

This was apparently Lālehzār Muḥammed Chelebi, who was made Defterdār of Haleb, with the title of دفتردار عرب و عجم, by the Grand Vezir Muḥammed (Sokolli) Pasha, A.H. 973, and was still in office at the time of the accession of Murād III, A.H. 982. See Pechevi, vol. i., p. 447.

The subject of the poem is the love-story of Dervish Pervāneh and a Syrian princess called Shem'. The present copy is imperfect

at the end. It breaks off in a passage describing the arrival of Pervāneh at the retreat of his beloved. The last line is :

شمع قلمش اقامت اول یرده
مه تابان کبی فلکر ده

On the last page is impressed a seal bearing the name of Nābi, Voivoda of Moldavia, *بندہ نابی و بودہ بغداد*, with the date A.H. 1166.

Add. 18,445.

Foll. 101; 8 in. by $4\frac{1}{2}$; 17 lines $2\frac{3}{4}$ in. long; written in Nestalik, with red-ruled margins; dated Constantinople, 17 Zulka'deh, A.H. 996 (A.D. 1588).

ریاض الجنان

The "Gardens of Paradise," a moral poem in imitation of the Makhzen ul-Esrār of Nizāmi, and in the same metre, by Jināni جنانی

Beg. بسم الله الرحمن الرحيم
کوهر سر تاج کلام قدیم

Ḳinali Zādeh, to whom Jināni had sent some verses for his Tezkireh, says that he was born in Brusa and became first Mulāzim to Mu'allim Zādeh (Ḳāzi 'Asker of Anatoli and Rumili, A.H. 974-9; see Takvīm, p. 188, and Zeil Shaka'ik, f. 73), and afterwards Muderris, or professor, in his native city. It is stated in a note added by the copyist at the end of the present MS. that he died there on the first of Muḥarrem, A.H. 1004, a date confirmed by Haj. Khal., vol. iii., pp. 271, 517. He left, besides the present work, a Divan and a collection of tales composed for Murād III, and entitled *بدایع الآثار*. In a MS. of the last work described by Pertsch, Gotha Catalogue, No. 231, the author is called Muṣṭafa B. Muḥammed Jināni. Compare *Gesch der Osm. Dichtk.*, vol. iii., p. 92.

From a wordy prologue, in which Murād Khān B. Selīm (Murād III) is praised as the reigning Sultan, it appears that the present

poem had long been lying unfinished, when an eminent poet, Aẓeri (who died A.H. 994; *Gesch. der Osm. Dichtkunst*, vol. iii., p. 45), having come to Brusa, encouraged the author to complete it and to give it to the world. Jināni names Nizāmi, Jāmi, and Khusrev, as his models.

The poem is divided into twenty Revzahs, treating of various virtues and the opposite vices, illustrated by anecdotes. In the epilogue the author mentions three poets who had given lustre to his native city, Lāmi'i, Jelili, and Raḥmi,

The poem was completed, as stated in the following lines, f. 100 a, on the first of Zulhijeh, A.H. 986 :

اولغه تاریخ زمان کتاب
دل دیدی تکمیک بیان کتاب
اول ذی الحجہ ده وفق المرام
عصره قریبیدی که اولدی تمام

Copyist: محمود بن محمد پاشا الشهير ببالتجی

The contents of the *Riyāz ul-Jinān* have been fully stated by Fleischer, *Leipzig Catalogue*, p. 345 a. His *Divan* is described in the *Upsala Catalogue*, No. 214.

Or. 3291.

Foll. 208; $9\frac{1}{2}$ in by $5\frac{1}{2}$; written in small Nestalik, in three red-ruled columns, with about fourteen diagonal lines in each column, apparently in the 17th century.

I. Foll. 2—104

دیوان قبولی

The *Divan* of Ḳabūli, with a prose preface by the author, beginning: *حمد و سباس اول خالق جن واناسه که افراد ادمیانی کمال فضلله آراسته قلوب*

The author calls himself *قبولی درویش*, and names as his native place the town of Kedūs, in the province of Kermian, where he had spent his youth and cultivated a natural taste for poetry. Having collected his compositions

in a Divan, he dedicated it to Osman Pasha, whom he designates as the conqueror of Tebriz and Shirvān.

As Osman Pasha, son of Uzdemir Pasha, took Tebriz in Ramazān A.H. 993, and died in Zulka'deh of the same year, the date of the dedication must fall between those two months. The Divan, however, contains some later compositions, among which is a long Kaṣīdeh, ff. 8 a—10 b, on the military riot which took place in Constantinople on the 16th of Jumāda I, A.H. 997, and on the tragic end of its victim, Muḥammed Pasha, Beglerbegi of Rumili.

According to Haj. Khal., vol. iii., p. 301, the author, قَبُولِي الكدوسي, died A.H. 1000, and four of his couplets are quoted in the Zubdeh. Hammer makes no mention of him.

The preface is followed by an invocation in Persian verse, beginning:

کنهم بیش و من کم چه کنم
ربنا اغفر ذنوبنا وارحم

The first Kaṣīdeh is addressed to Osman Pasha, and begins as follows:

الا ای حضرت پاشاء اکرم یوقدر اقرانک
وزیر اعظم سن پادشاه ال عثمانک

The Kaṣīdehs, some of which are in praise of Sultan Murād III, and of the Serdār Ferhād Pasha, who was engaged, like Osman Pasha, in the Persian war, are followed by some Terjī-bends and Mukhammesāt, two of which are amplifications of Ghazels by Sultan Murād.

The alphabetical series of Ghazels, ff. 25 a—88 a, begins:

عمرک حاصلی نخل قد بالاکه فدا
عمرک حاصلی نم واریسه هب ساکه فدا

At the end are some Mesnevis, including a Sāki Nameh, and laudatory poems, lastly some Rubā'is and Ferdiyyāt.

II. Foll. 108 b—143 b.

قصه شیخ عبد الرزاق

The tale of Sheikh 'Abd ur-Rezzāk, an allegorical poem by Ziyā'i.

Beg. اچه لم ملک که اله راهی
دیلم شوقله بسم الله

From a note in the handwriting of the copyist, at the end of the poem, we learn that the author, Ziyā'i Chelebi, a native of Mūstār, in the Sanjāk of Hersek, was carried off by plague, in his native town, a year after the composition of the poem, i. e. A.H. 992. Haj. Khal., who calls him Ziyā'i Ḥasan el-Mūstāri, vol. iii., p. 292, gives the same date for his death. He is not noticed by Hammer in his Gesch. der Osm. Dichtkunst.

In the course of a long prologue the author says that he had composed many Ghazels, but that, meeting with no favour in his native place, he had wandered forth and spent many years in exile and poverty. He returned at last to his home and, having found a generous patron in the person of a noble Emir, Yaḥyā'i Muḥammed Beg, whose literary accomplishments he extols at length, he dedicated to him the present work, which he describes as a poetical version of a prose story. He refers also to a previous poem of his on the love story of Verkah and Gulshāh.

The date of the composition of the present Mesnevi, A.H. 991, is fixed by two chronograms in the last lines, which are as follows:

ددى تاريخ بو اوراقه کدا
رسمهاتم بعون المولى
بر دخی ایلدی ملهم الهام
نظم شیرینمه تاریخ نظام

The hero of the tale, Sheikh 'Abd ur-Rezzāk, also called the Sheikh of Şan'an شیخ صنعان, is described as a famous saint, surrounded by flocks of devout disciples. Having become passionately enamoured of a Greek beauty, the daughter of Kaişar, who appeared to him in a dream, he starts in quest of her, and, after seeing her, is so distracted by love as to cast his faith and self-respect to the winds, and to become, at the fair one's behest, a keeper of swine.

Prefixed to the Mesnevi is a Terji'bend on the pains of exile, by the same Z̄iyā'i, f. 106 b—107 b.

It begins *ديار غربته دوشدم غم و درد اولدی يارانم* and is imperfect at the end.

III. Foll. 145 a—205 b. Select poems, chiefly Museddesāt, Terkib-bends, and Takhmīsāt, by various poets who lived in the tenth and the first half of the eleventh century of the Hijreh.

Those whose names recur most frequently are Fevri, who died A.H. 978 (v. Osm. Dichtk., vol. ii., p. 499), Āzeri and 'Olvi, who died A.H. 993 (v. Haj. Khal., vol. iii., pp. 261, 297), Jināni, who died A.H. 1004 (v. Osm. Dichtk., vol. iii., p. 92), Bāki, who died A.H. 1008, Tighi, who died A.H. 1027 (v. ib. iii., p. 167). 'Azmi Zādeh Hāleti, who died A.H. 1040, is one of the latest.

The collection appears to be the work of a poet, who inserted some of his own pieces, designating himself as the humble Jevri جوری الحقییر. See foll. 174 b, 186 a, 192 b. A poet, so called, Ibrāhīm Chelebi, of Constantinople, died A.H. 1065. See Osm. Dichtkunst, vol. iii., p. 417.

The following is an alphabetical list of poets quoted :

ادیبی f. 192 ; آذری ff. 150, 151, 162, 172, 198 ; آفتابی f. 182 ; امری f. 204 ; بادی f. 205 ; بقی ff. 176-7 ; بدانی f. 201 ; تیغی ff. 147-150, 168-171, 180-1, 194, 199, 200 ; جنانی ff. 157-8, 159-162, 185, 189, 196-8 ; جوری ff. 174, 186, 192 ; حائنی ff. 157, 166 ; حسن افندی f. 186 ; خیالی ff. 146, 165 ; خلیفه f. 193 ; رحمی ff. 156, 181, 183-4 ; روحی f. 201 ; سعای ff. 168, 202 ; سپاهی f. 204 ; سری f. 145 ; سعودی ff. 164, 194 ; شمعی f. 202 ; سمعی ff. 147, 172, 183 ; صبری ff. 158, 168 ; صادقی ff. 178, 204 ; صیامی f. 194 ; ضعیفی f. 156 ; عانی ff. 167, 171, 188, 195 ; عزمی ff. 146, 202 ; عطائی ff. 156, 179, 195 ; علوی ff. 156, 158, 163, 174, 189,

201 ; عهدی f. 187 ; فهی f. 204 ; فوری ff. 164, 176, 182, 185, 187-8 ; قبولی ff. 180, 190 ; کدائی f. 159, کمال پاشا زاده f. 167 ; کناهی f. 193 ; لیبی f. 146 ; لمعی ff. 164, 166 ; مانی ff. 172, 200, 202 ; مثالی f. 205 ; مشامی ff. 145, 181, 200-1 ; مطبعی f. 191 ; مقالی f. 203 ; منبری f. 150 ; مواری f. 187 ; نادری ff. 166, 178, 198 ; ذامی f. 166 ; نوعی ff. 180, 188 ; نهالی f. 145 ; والهی ff. 173, 179, 182 ; ویسی ff. 182, 191 ; هادی f. 183 ; هاشی f. 157 ; هدائی f. 145 ; یحیی f. 191.

The last folios of the volume, 206, 207, contain miscellaneous verses by divers hands, among which is a chronogram for the accession of Sultan Muṣṭafa II, A.H. 1106.

Add. 7931.

Foll. 178 ; 10½ in. by 6 ; 9 lines 3¼ in. long ; written in fair Neskhī, with all the vowels, and with 'Unvān and gold-ruled margins, apparently early in the 17th century. [RICH, No. 187.]

شهنامه آل عثمان

A rhymed chronicle of the Osmanli Sultans from the beginning of the dynasty to the reign of Murād III, by Seyyid Lukmān (see p. 53 b.)

Beg. *بسم الله الرحمن الرحيم
تیغ ظفر بیکر حتی قدیم*

The year of composition, A.H. 999, is stated at the end, f. 177 b, in the following lines :

*شکر خدایه که بو نظم بلند
آخر او اوب مختصر و دلپسند
صحت اولور سه یازبله ماه و سال
فارسی شهنامه ده تفصیل حال
ماه فرخنده روز
هجرتک ارقاملری اوچ طقوز*

In the last distich the place reserved for entering the names of day and month has been left blank in the MS.

The MS., which had been bound, apparently

for Rich, in a state of confusion, has been restored to its primitive order; but it has some lacunae. These occur mostly at the beginning of the several reigns. They are probably due to the fact that one leaf or two have been abstracted from those places for the sake of the miniatures which they contained. Three such miniatures are left, ff. 8, 9 and 17. They occupy the whole page, are of a fair style of execution, and represent three early Sultans, apparently Osman, Urkhan and Muḥammed I., with attendants. Throughout the first part of the MS., ff. 1—87, the margins are covered with stencilled ornamental designs in colours.

The work is divided into sections, which are separated by blank spaces, but have no headings. The contents are as follows: Prologue, f. 1 *b*. Ertoghrul, f. 4 *a*. Osman, f. 6 *b*. Urkhan, f. 7 *b*. Murad, f. 10 *a*. Bāyezīd I., f. 12 *a*. Sons of Bāyezīd I., f. 13 *a*. Muḥammed I., f. 16 *a*. Murād II., f. 22 *a*. Muḥammed II., f. 26 *b*. Murād II., second reign, f. 27 *b*. Muḥammed II., second reign, f. 28 *a*. Bāyezīd II., f. 35 *a*. Selīm I., f. 47 *a*. Suleimān, f. 56 *a*. Selīm II., ff. 86 *a*—87 *b*.

The last section, which is imperfect at the beginning, comes also to an abrupt termination. It comprises only the events of A.H. 974-5, namely, the arrival of the Persian envoy, Shāh Kuli Khān, the rebellion of 'Olyān in Baṣrah, and the expeditions of Sinān Pasha against Muṭahher in Yemen and against Tunis.

Foll. 88-9 contain an abridged version of the prologue.

The rest of the MS., ff. 90—178, is occupied by the latest portion of Luḳmān's chronicle. It ranges over the two years immediately preceding the time of composition, and assumes, for that period, the circumstantial character and tedious prolixity of a Court-circular.

It begins abruptly with some appointments which followed the military riot of Jumāda I, A.H. 997, and dwells on the financial and

other reforms effected by the New Grand Vezir, Sinān Pasha. A long panegyric, addressed to him by the author, concludes, f. 97 *b*, with a request for employment:

دولتی افزون اولاً عمری زیاد
تا ایدہ لقمانیدہ منصبہ شاد

The next subject, which takes up nearly the whole space, is the conclusion of the Persian war and the mission of the Persian prince (Haider Mirzā), with the ambassador Mehdi Kuli Khān and a numerous suite, to the Turkish Court. The arrival of the Prince at the camp of the Turkish general, Ferhād Pasha, at Ḥasan Kal'ah, near Erzerum, his reception in Constantinople, the various banquets given in his honour by the Sultan and by the Vezirs, and the presents exchanged on those occasions, are described at inordinate length. The last event recorded is the building by Sinān Pasha of a kiosk for Murād III., A.H. 999.

The last portion of the chronicle must have been written before the deposition of Sinān Pasha, which took place in Shevṣāl of that same year. Several pages reserved for miniatures have been left blank.

Add. 7922.

Foll. 101; 11 in. by 7; 15 lines 2½ in. long; written in elegant Nestalik, with two 'Unvāns and gold-ruling, and with broad margins of blue and red tinted paper, covered with tasteful designs in gold; dated 1st Sha'bān, A.H. 1046 (A.D. 1636). [RICH, No. 606.]

دیوان باقی

The Divan of Bāki, the greatest lyric poet of Turkey. See p. 118 *b*.

Beg. منت جناب حقہ دمام هزار بار
فصل شتاده باغ جهان اولدی نو بهار

The Divan begins with fifteen Kaşidehs, all of which have been translated by Hammer in

his version of Bāki's Divan, Vienna, 1825, or in his *Gesch. der Osm. Dichtkunst*. Both works are referred to in the following list: 1. In praise of Sultan Muḥammed III. (*Osm. Dichtk.*, vol. ii., p. 370), f. 2 *b*. 2. Elegy on the death of Suleimān's daughter, Princess Mihr u Māh (*Osm. Dichtk.*, p. 374), f. 3 *a*. 3. On the death of Suleimān (*Divan*, p. 36), f. 4 *b*. (Of this elegy the first seven lines only are extant, a leaf or more being lost). 4. Description of the palace of Feridūn Beg (*Osm. Dichtk.*, p. 377), wanting the first eleven lines, f. 5 *a*. The remaining Kaṣīdehs are in praise of the following persons: 5. Sultan Suleimān (*Divan*, p. 6), f. 6 *b*. 6. Muḥammed Chelebi (*Osm. Dichtk.*, p. 369), f. 8 *a*. 7. 'Ali Pasha (*Divan*, p. 15), f. 9 *b*. 8. Sultan Selim II (*Divan*, p. 9), f. 11 *a*. 9. 'Ali Pasha (*Divan*, p. 19), f. 12 *b*. 10. Kāzi Zādeh (*ib.*, p. 23), f. 14 *b*. 11. Muḥammed Chelebi (*ib.*, p. 27), f. 15 *b*. 12. Mufti Ebu Su'ūd (*ib.*, p. 13), f. 17 *a*. 13. Khojah Sa'd ud-Dīn (*ib.*, p. 30), f. 18 *b*. 14. Kubād Pasha (*Osm. Dichtk.*, p. 362), f. 19 *b*. 15. Bābā Efendi (Khoja Sa'd ud-Dīn) (*Osm. Dichtk.*, p. 367), f. 21 *a*.

The alphabetical series of Ghazels begins, f. 22 *b*, with the following verse (*Divan*, p. 41):

ازدن شاه عشقت بندهء فرمانیوز جانا
سعادت ملکینک سلطان عالیشانیوز جانا

At the end, ff. 97 *b*—101 *a*, are three Muḥammesāt with a few Kīṭa'āt, Mesnevis and Ferdiyyāt.

From the following subscription it appears that this fine copy was written for Shah Ṣafi by Bendeh i Shāh i Nejeḥ (the servant of 'Ali) Efsbār.

ببین اقبال بیزوال شاهى بقاریع غره شهر شعبان المعظم
۱۰۴۶ بتوفیق اتمام این کتاب مستطاب موفق گردید
بنده شاه نجف افشار

There are eight whole-page miniatures, in Persian style, of a high degree of finish, on foll. 1, 2, 25, 30, 44, 77 and 89. On the

second of these are written two lines of a Persian Ghazel by Bāki, beginning:

کلرخان سوی چمن عزم تماشای میکنند

Bāki's Divan has been printed in Constantinople, 1859. For MSS. see the Catalogues of Paris, p. 330, No. 285, Leipzig, No. 320, Krafft, p. 73, Upsala, p. 124, Leyden, vol. ii., p. 128, S. Petersburg, p. 516, Gotha, p. 167, Vienna, vol. i., p. 648, and Munich, Nos. 165-6.

Add. 25,423.

Foll. 109; 8½ in. by 4½; 21 lines 2⅞ in. long; written in a distinct Nestalik, with two 'Unvāns and gold-ruling; dated the last day of Rebī II, A.H. 1004 (A.D. 1595).

Another copy of the same Divan, written in the life-time of the poet, and more complete than the preceding.

Beg. ایتدی شهری شرف مقدم سلطان جهان
رشک باغ ارم و غیرت کلزار جنان

The first section, that of laudatory poems, comprises twenty-seven pieces arranged under the names of the persons in whose praise they are, as follows: Sultan Suleimān, four pieces (translated by Hammer, *Divan*, pp. 6 and 3, *Osm. Dichtk.*, pp. 361, 377), f. 2 *b*. Selim II, two pieces (*Divan*, pp. 10 and 9), f. 6 *b*. Murād III. eight pieces, f. 7 *b*. For the first three see *Osm. Dichtk.*, pp. 371, 373. The five untranslated pieces begin as follows:

قدر اشکم اول بلور کم قیمت کوهر بله
لب لعل خیال ایت گوشه عزتده پنهان اول
دوکلمش زلف مشک آسا او قد دلستان اوزره
دل صد چاکی سر زلف پریشانه چکر
شمدی بلدردی جهانه غمزهك آنت نیدوکن

Muḥammed III, one piece (*Osm. Dichtk.*, p. 370), f. 12 *a*. 'Ali Pasha, two (*Divan*, pp. 15, 19), f. 12 *b*. Kubād Pasha, one (*Osm. Dichtk.*, p. 362), f. 15 *b*. Ebu's-Su'ūd, one (*Divan*, p. 13, *Osm. Dichtk.*, p. 364), f. 16 *b*. Kāzi Zādeh, one (*Divan*, p. 23), f. 17 *b*. Akhi Zādeh, one (*Divan*, p. 27), f. 18 *b*. Muḥam-

med Chelebi, son of Ebu's-Su'ūd, one (Osm. Dichtk., p. 369), f. 19 *b*. Baba Efendi, two (Divan, p. 30, Osm. Dichtk., p. 367), f. 20 *b*. Feridūn Beg (Osm. Dichtk., p. 377), f. 22 *b*. Elegy on Suleimān's death (Divan, p. 36, Gibb, Ottoman Poems, p. 92), f. 23 *a*. Elegy on Princess Mihr u Māh's death (Osm. Dichtk., p. 374), f. 25 *a*.

The rest of the volume contains: Takhmisāt of Ghazels by Suleimān, Selim II, Murād III, and Nejāti Beg, f. 26 *a*. Persian Takhmisāt and Ghazels, f. 28 *b*. Mesnevis, f. 31 *b*. Ghazels in alphabetical order, beginning as in the preceding copy, f. 33 *b*. Maṭāli', f. 107 *b*.

It is stated in the subscription that the MS. was written by Muḥammed B. 'Omer, called 'Ashīq, for Muṣṭafa Agha, Rikābdār, or equerry, of Sultan Muḥammed III.

Add. 19,447.

Foll. 65; 6½ in. by 3¼; 15 lines 2½ in. long; written in Neskhi, with all the vowels, apparently in the 17th century.

دیوان حالتی

The Divan of Hāleti.

Beg. یا الهی ذات پاکت حقیچون
هم جمالک صفتک حقیچون

The author designates himself only by his poetical name, Hāleti, which is found at the end of his Ghazels, and in the last verse of the first piece:

یا آلهی حالتیه قل نظر
اهل عشقک سوز و سازی حقیچون

The Divan is throughout of a religious and mystic character. It contains several pieces in praise of the celebrated Sheikh Ibrāhīm Gulsheni (see p. 175 *b*), founder of the religious order which bears his name, and to which the author apparently belonged. Towards the end, ff. 65 *a*, 65 *b*, are two chronograms for the death of Sheikh Aḥmed, son and spiritual successor of the above Sheikh:

شیخ کامل فوتنه تاریخ در
طب عارف احمد ابن کلشنی
سویلدی تاریخ بزه حالتی
کتدی ایوای احمد ابن کلشنی

Both give the same date, viz. A.H. 978.

From the above it becomes evident that the Divan is to be ascribed to Dervish Hāleti, whose proper name was Muḥammed, and who died A.H. 1012 (see Haj. Khal., vol. iii., p. 274, and Gesch. der Osm. Dichtkunst, vol. iii., p. 129), and not to his better known namesake, 'Azmi Zādeh Muṣṭafa Hāleti, who died A.H. 1040 (see p. 96 *b*), and is also the author of a Divan (see Haj. Khal., *ib.*, and the Leyden Catalogue, vol. ii., No. 711).

A poem said to have been composed in Cairo by Gulsheni Zādeh Hāleti Efendi (Leyden Catalogue, vol. v., p. 190), is probably by the author of the present Divan.

Contents: Kaṣīdehs and Mesnevis, f. 2 *b*. Terkīb-bends and Mukhammes, f. 13 *a*. At the beginning of this section are two Sāki Nāmehs, the first of which commences:

ساقیا صون بزه می حمر
تا که جوش ایده داده ذوق صفا

Ghazels in alphabetical order, f. 19 *a*.

Beg. ورد ایدن نام خدایی یوری هر صبح و مسا
علیک ایینه سی تا کم بوله ذکر بده جلا

A few Kitā'ahs, Rubā'is, and Ferdiyyāt, ff. 63 *b*—66 *a*.

The copyist designates himself as one of the servants of Sheikh Gulsheni عثمان درویش
بیجان از بنده کاه [بندگان] حضرت کلشنی قدس
الله سره

The date of transcription is partly torn; only the last numeral, والف, "thousand," is left.

On the fly-leaf is written in Turkish, "Martin 1850. Bought at 'Aintāb, Syria."

Or. 1155.

Foll. 181; 7¼ in. by 4½, 21 lines 2¼ in.

long; written in minute and cursive Nestalik; dated Istanbul, 22 Sha'bān, A.H. 1088 (A.D. 1677); partly discoloured by damp.

[ALEX. JABA.]

A collection of poems by various authors, who lived in the first half of the eleventh century of the Hijrah, to which is prefixed a table of contents with the heading

فهرست
ما فی هذه المجموعه

I. Foll. 8—42. Rubā'is of 'Azmi Zādeh Hāleti Efendi (see p. 96 *b*), in alphabetical order, with the heading

رباعیات فاضل جلیل
الاثر عزمی زاده حالتی افندی

Beg. جانسوز اولیجق محبت ذات خدا
طور دلی نور عشق ایدر ناپیدا

The Rubā'is of Hāleti are mentioned with special praise in *Khulāṣat ul-Eṣer*, f. 431. Haj. Khal. notices them under the title of *دیوان الرباعیات*, vol. iii., p. 274.

II. Foll. 43—64. A Sāki Nāmeḥ, by Riyāzi Efendi, with the heading

ساقی نامه بلاغت نظام
مرحوم ریاضی افندی

Beg. حمد اول احد قدیم پاکه
فیض کرمی صو ویردی تاکه

Riyāzi (Muḥammed B. Muṣṭafa el-Aṣamm), the biographer of poets, was born A.H. 980. He followed the legal career, and died A.H. 1054. See *Osm. Dichtkunst*, vol. iii., p. 367, Haj. Khal., vol. ii., p. 262, vol. iii., pp. 282, 572, and the Vienna Catalogue, vol. i., p. 660. The Sāki Nāmeḥ is noticed by Fleischer, Leipzig Catalogue, p. 547 *b*. See also below, p. 196 *a*.

III. Foll. 65—92. *Leila u Mejnūn*, a *Mesnevi*, by Kāf Zādeh Fā'izi, with the heading:

لیلای مجنون مرحوم قاف زاده فیضی افندی

Beg. ای کوکبه بخش خسرو عشق
دل ملکن ایدن قلمرو عشق

Fā'izi ('Abd ul-Hayy B. Feiz-ullah) author of the well-known anthology, *Zubdet ul-Esh'ār*,

began his career as a *Muderris*, and became, A.H. 1026, Kāzi of Salonik. See *Khulāṣat ul-Eṣer*, f. 453, where he is said to have died about A.H. 1032. According to Haj. Khal., vol. iii., p. 300, his death took place A.H. 1031. See also Flügel, Vienna Catalogue, vol. i., No 699.

In the *Gesch. der Osm. Dichtk.*, vol. iii., p. 151, Hammer has confounded Kāf Zādeh Fā'izi, the author of the *Zubdet ul-Esh'ār*, with his father Feiz-ullah, the Kāzi 'Asker of Rumili, whose takhalluṣ was Feizi فیضی, and who died A.H. 1020. See *Khulāṣat ul-Eṣer*, f. 96, and *Fezlekeh*, vol. i., p. 341.

The *Leila Mejnūn*, which is not noticed by the above authors, appears to have been left unfinished. The present fragment consists of little more than the prologue, which contains a panegyric on Osman II (A.H. 1026—31) as the reigning Sultan. The narrative, which begins f. 86 *a*, comes to an abrupt termination, f. 92 *a*.

The prologue concludes with a Sāki Nāmeḥ of upwards of 160 Beits, ff. 82 *a*—86 *a*, beginning:

ساقی قو تغافل و غروری
قل تسلیه جان نا صبوری

This piece is mentioned in the table of contents prefixed to a collection of Sāki Nāmeḥs, Add. 7925, as part of the *Leila u Mejnūn* of Kāf Zādeh Fā'izi. See p. 196 *a*.

IV. Foll. 93—96. Sāki Nāmeḥ, by Şabūḥi,

ساقی نامه صبوحی

Beg. حمد آکه که ایتدی صنع پاکى
مست می جان بو تیره خاکى

In the table of contents the author is called Şabūḥi Dedeh. He was Sheikh of a Mevlevi cloister in Constantinople, and died A.H. 1057. See *Gesch. der Osm. Dichtk.*, vol. iii., p. 393.

V. Foll. 97—133. *Divan* of Seyyid Şabri Chelebi دیوان سید صبری چلبی

Beg. تعالی الله زهی رخس صباسیر سلیمانی
که آکه صبح نصرتدر صباح الخیر پیشانی

Şabri (Muhammed Chelebi), called 'Imi Zādeh, was Mulāzim to the Mufti Yaḥya Efendi, and afterwards Kāzi. He died A.H. 1055. See *Gesch. der Osm. Dichtk.*, vol. iii., p. 369, and *Haj. Khal.*, vol. iii., p. 290.

Contents: Kaşidehs in praise of Sultan Murād IV, of Muhammed Girāi Khān, of the Muftis Ebu Sa'īd (A.H. 1053—65), Akbi Zādeh Husein Efendi (A.H. 1041—43), Yaḥya Efendi (died A.H. 1053), of the poet 'Ali Rizā'i Efendi (v. infra, p. 198 b, iv.), etc.

Ghazels in alphabetical order, f. 108 a, beginning:

قبره راه غمده هتلمز سالک عشق خدا
هر شرار دود دل بر شجر باغ اولور اکا

Muḳaṭṭa'āt, with chronograms for A.H. 1035 and 1037, f. 131 b. Mufredāt, f. 132 a.

Another recension of Şabri's Divan forms part of Add. 7930; but it is not so rich as the present, and is differently arranged. A copy is mentioned in the Paris Catalogue, p. 330, No. 279.

VI. Foll. 136—178. گلشن نیاز Gulshen i Niyāz, by Karah Chelebi Zādeh 'Abd ul-'Aziz Efendi B. Husām ud-Dīn, a Mesnevi composed at the time of the poet's banishment to Cyprus, with the heading کتاب گلشن نیاز لشینغ الاسلام و مفتی الانام عبد العزيز افندی الشهير بقرة چابی زاده

Beg. باسم من علم بنی آدم
آلت فیض دانش اولدی قلم

'Abd ul-'Aziz B. Husām ud-Dīn, called Karah Chelebi Zādeh, and, in poetry, 'Azizi, is the author of the history entitled Revzat ul-Ebrār, and dedicated, A.H. 1058, to Sultan Ibrāhīm (see *Gesch. des Osm. Reiches*, vol. ix., p. 187, and the Vienna Catalogue, vol. ii., p. 96). He was appointed, A.H. 1036, Kāzi of Mecca, and, A.H. 1043, to the same office

in Constantinople. A dearth of butter, which occurred in the capital, A.H. 1044, and was imputed to him, so incensed Sultan Murād IV, that he ordered him to be drowned in the sea. A counter-order, obtained by Beirām Pasha, and commuting his sentence to banishment to Cyprus, arrived just in time to save his life (see Na'imā, vol. i., p. 577). The present poem contains the author's apology, and his appeal to the Sultan.

'Abd ul-'Aziz was recalled A.H. 1045, rose successively to the posts of Kāzi 'Asker and (A.H. 1061) of Mufti, and died A.H. 1068. See *Gesch. der Osm. Dichtk.*, vol. iii., p. 426, *Khulāṣat ul-Eşer*, f. 496, and *Wüstenfeld, die Gelehrten-Familie Muhibbi*, p. 48.

Copyist: ابو بکر بن احمد شاکرد موقوفات

Sloane 3584.

Foll. 79; 11½ in by 7; 15 lines 4¼ in. long; written in fair Nestalik, with an 'Unvān and gold-ruled columns, probably about A.D. 1630. Bound in ornamental stamped and gilt leather covers.

پاشا نامه

A poetical account of the military transactions in which Ken'an Pasha was engaged from A.H. 1036 to A.H. 1038, by Tulū'i طلوعی

Beg. حمد ایدہ لیم اللہ کہ آغاز سخندر
حمد ایلمک اهل سخنه رسم کہندر

The MS. has suffered from damp, and, some of the adhering pages having been incautiously pulled asunder, portions of the writing, especially in the prologue, are lost. Enough, however, remains to show the origin of the work. The author describes himself as the panegyrist of the reigning Sultan Murād (IV), who had raised him, he says, from a position of obscurity and want, to overwhelm him with favours. He states that, having been shown by Ken'an Pasha a prose record of that

general's campaigns, he volunteered to turn it into verse, as an acceptable offering to His Majesty. The narrative begins in the month of Rejeb, A.H. 1036, when Ken'an Pasha received from the Sultan, upon the recommendation of the Kāim Maḳām, Rejeb Pasha, the mission of restoring order in the province of Rumili, then infested by banditti. Ken'an Pasha set out with a body of troops in the ensuing month of Sha'bān, marched successively through Rodosjik, Dirama, Gallipoli, Salonik, Yenijeh Vardar, Yenishahr, and completely routed the Albanian rebels. He was subsequently called to Adrianople, and took a prominent share in military operations against the rebellious Tatar prince, Shāhin Girāi, whose defeat and escape are narrated at great length, and in the installation of Jānibeg on the throne of the Crimea (A.H. 1037; v. Na'imā, vol. i., p. 455). The poem is imperfect at the end; the last portion extant is a detailed account of the naval victory gained by Ken'an Pasha over Cosack freebooters in the Black Sea. (That engagement took place off the island of Monastir at the end of Šafer, A.H. 1039; see Na'imā, vol. i., p. 489.)

In the prologue the poet mentions, among the glorious achievements of Murād IV, his rebuilding of the Ka'bah (which had been destroyed by a flood on the 19th of Sha'bān, A.H. 1039; see Na'imā, vol. i., p. 490). Hence it may be inferred that the poem was written, at the earliest, A.H. 1040.

Its hero, Ken'an Pasha, became subsequently governor of Buda, and lastly Kapudan Pasha, A.H. 1066; but he was dismissed a few months later, in consequence of his disastrous defeat in an engagement with the Venetian fleet in the Dardanelles on the 4th of Ramazān, A.H. 1066.

The author's name, and the dedication to Murād, are found in the following lines written above and below a portrait of that Sultan, f. 9 a,

بو قصهء مشکين رقم سحر حلالی
 بو معجز عيسى نفس فيض خيالی
 سلطان جهانبانك ايدوب نامنه ترتيب
 مجلسرى تصوير اولنه جدولى تذهيب
 اندن ايدة مدح شه دورانى طلوعی
 آهنگ سخن ايليه ثبت ايدة وقوعی

A poet of the same name is mentioned by Hammer, *Gesch. der Osm. Dichtk.*, vol. iii., p. 322; but his identity with the author of the present work appears doubtful.

The MS. contains four whole-page miniatures of a fair style of execution. The first three are portraits of Sultan Murād with courtiers and attendants; the fourth represents three Turkish galleys in action.

A short Latin notice, in the handwriting of Salomon Negri, is prefixed to the MS.

Add. 7935.

Foll. 138; 8 in. by 4½; about 23 lines 2¼ in. long; written in Nestalik, partly in diagonal lines, apparently in the 17th century.

[RICH, No. 261.]

The *Ḳaşıdehs*, or laudatory poems, of Nef'i

منم که مصحف اندیشه حسب حال منست
 سر صحیفه او آیت کمال منست

Nef'i (Omer Efendi), born in Hasan Ḳal'asi, near Erzerum, followed the avocation of an accountant, and became the panegyrist and favourite of Murād IV, and one of the most brilliant poets of his reign. But he made many and powerful enemies by his pungent satires. One of these having roused the wrath of the Grand Vezir Beirām, the poet was surrendered by Murād to the revengeful Pasha, who had him strangled in the palace, A.H. 1044. See Na'imā, vol. i., p. 586, and Haj. Khal., vol. iii., pp. 318, and 631. In the *Fezlekeh*, vol. ii., p. 183, the same event is recorded under A.H. 1045. Compare *Khulāṣat*

ul-Eşer, f. 61, Osm. Dichtkunst, vol. iii., p. 234, and Gibb, Ottoman Poems, p. 208.

The Kaşidehs are arranged according to subjects, as follows: Four Kaşidehs in praise of Muḥammed, f. 1 b, the first three of which are Persian. Kaşidehs in praise of the Sultans, viz. Aḥmed I, f. 9 a; Osman II, f. 29 b; Murād IV, f. 40 b. Kaşidehs in praise of the following Grand Vezirs: Murād Pasha (A.H. 1015—1020), f. 65; Naşūh Pasha (A.H. 1020—1023), f. 70 a; Muḥammed Pasha (Dāmād, A.H. 1023—1029), f. 80 b; Khalīl Pasha (A.H. 1026—1037), f. 88 a; 'Ali Pasha (A.H. 1029-30), f. 90 a; Husein Pasha (A.H. 1030—1032), f. 92 a; Hāfiẓ Aḥmed Pasha (A.H. 1034—1041), ff. 94 b, 99 b; Muḥammed Pasha (A.H. 1041—1046), f. 96 b; Khusrev Pasha (A.H. 1037—1041), f. 101 a; Beirām Pasha (Kā'im-Maḳām A.H. 1038—1046, afterwards Grand Vezir), f. 105 a.

Kaşidehs in praise of Muṣṭafa Pasha, the Mufti Es'ad Efendi, and other dignitaries, with a few Kit'ahs at the end, ff. 107 a—138 a.

The Divan of Nef'i has been printed in Bulak, A.H. 1252, and lithographed in Constantinople A.H. 1269. For copies of his satires entitled *سہام قضا*, see the Catalogues of Leyden, vol. ii., Nos. 712-13, and Vienna, vol. i., p. 656. A Sāki Nāmeḥ, by Nef'i, is noticed in the Leipzig Catalogue, p. 547 b.

Or. 1170.

Foll. 100; 7¼ in. by 4¼; 19 lines 2¾ in. long; written in fair Nestalik, with ruled margins, apparently in the 17th century.

[ALEX. JABA.]

کتاب ملحمہ

A versified treatise on prognostics to be derived from eclipses, halos, shooting-stars, rainbow, hail, peculiar appearance of the sky, and other meteorological phenomena, according to their occurrence in the months of the solar year, from Teshrīn Evvel to Eilūl.

Beg. بعد حمد خدا و نعت نبی
ملحمہ نظمنک بو در سببی

The author, whose name does not appear, says in the prologue that the original work had been previously translated from Persian into Turkish verse by a poet called Ṣalāḥ ud-Dīn.

بوندن اقدم بر اهل نظم کزین
کہ دینور نامنہ صلاح الدین
فارسی نسخہ دن بو ملحمہ ئی
یعنی بو قول طرفہ زمزمہ ئی
طرز رومیدہ ایلمش بستہ
قلہ مش بر اصولہ پیوستہ

The verses being defective, and the language obscure, the writer, although protesting that the task was beneath him, had been prevailed upon by a friend to re-write the work in a correct and elegant style.

The date of composition, A.H. 1045, is expressed at the end of the prologue by the following chronogram:

سال تاریخی ایدر اشعار
نظم احوال جو اولنسه شمار

The MS. is imperfect at the end; it breaks off before the end of the chapter relating to Eilūl in the section headed:

نقل احکام رعد میگردن

This is evidently the work which Haj. Khal. mentions under *ملہمہ*, vol. vi., p. 119. He says that it was first put into verse by Ṣalāḥ ud-Dīn, and afterwards altered and improved by a poet of his time with the poetical surname of Jevri, who completed it A.H. 1045.

The original poem of Ṣalāḥ ud-Dīn, entitled *Shemsiyyeh*, was composed A.H. 811. Hammer gives a full analysis of its contents, in substantial agreement with the present work, in the *Gesch. der Osm. Dichtkunst*, vol. i., pp. 73—89. According to 'Ali, Kunh ul-Akhbār, vol. v., p. 237, Ṣalāḥ ud-Dīn, the author of the *ملحمہ*, was the father of Sheikh

Yāziji Oghli Muḥammed and of Aḥmed Bij'an (v. supra, p. 17 b). Copies are described by Fleischer, Leipzig Catalogue, No. 262, Dresden Catalogue, No. 77, and by Pertsch, Gotha Catalogue, Nos. 203—205.

Jevri, whose proper name was Ibrāhīm Chelebi, was a Mevlevi and one of the most eminent poets of the reign of Murād IV. He died A.H. 1065. See *Gesch. der Osm. Dichtkunst*, vol. iii., p. 417. His Divan is noticed in the Paris Catalogue, p. 328, No. 260, and in the Vienna Catalogue, vol. i., p. 654.

Or. 2835.

Foll. 79; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 17 lines $2\frac{1}{2}$ in. long; written in small and fair Nestalik, with 'Unvān and silver-ruled margins; dated 1st Sha'bān, A.H. 1054 (A.D. 1644).

دیوان یحیی

The Divan of Yahya.

Beg. ای جمالکله یثرب وبطها [بطحا]
رشک فردوس و جنت ماوی

Yahya Efendi was the son of Zekeriyya Efendi, who died as Mufti A.H. 1001. He was raised to the same office, which he occupied, with short intervals, from A.H. 1031 to the day of his death, the 18th of Zulka'deh, A.H. 1053. He stood high in the favour of Sultan Murād IV, whom he accompanied in the campaigns of Erivan and Baghdād. Full notices of his life will be found in the *Fezlekeh*, vol. ii., p. 231, *Na'imā*, vol. ii., p. 33, *Khulāṣat ul-Eṣer*, f. 477, and *Gesch. der Osm. Dichtkunst*, vol. iii., p. 378. He was known as a poet as early as A.H. 994, when Kināli Zādeh gave him a place in his *Tezkireh*.

Contents: Ghazels in alphabetical order, including, towards the end, f. 61 b, a *Terkīb* addressed to Sultan Murād. *Muḥatta'āt*, f. 69 b. Chronograms with dates ranging from A.H. 1009 to 1048, f. 71 b. *Mufredāt*, f. 74 a. *Sāḳi Nāmeḥ*, a *Mesnevi* (the same as in *Add. 7925*, i) f. 76 b. *Takhmīs*, f. 78 b.

Several of the Ghazels are addressed to Sultan Murād IV, and a few to Aḥmed I. and Osman II.

The Divan must have been collected at an early date; for a copy, written A.H. 1032, is noticed in the *Leyden Catalogue*, vol. ii., No. 714. For other MSS. see below, *Add. 11,525*, ii, and the *Catalogues of Paris*, p. 330, No. 278, *Leipzig*, No. 322, and *Vienna*, vol. i., No. 708.

Most copies begin with the following verse, which in the present MS. belongs to the second Ghazel:

بر دلدۀ که عشقک اودی اوله پیدا
حاشا که سوی یانیمه خاشاک آسا

Or. 1156.

Foll. 74; 8 in. by $4\frac{1}{2}$; 23 lines $2\frac{3}{4}$ in. long; written in small and cursive *Shikesteh-āmiz*, apparently in the 17th century.

[ALEX. JABA.]

I. Foll. 1—38.

دیوان ریاضی

The Divan of Riyāzi, who died A.H. 1054. See p. 190 a, art. ii.

Beg. نجه بر رغبت بیحاصل دنیا نجه بر
نجه بر بر ایکی بدمستله غوغا نیچه بر

Contents: *Ḳaṣīdehs*, mostly eulogies on Sultan Murād IV; the last is in praise of the Grand Vezir (Chelebi) 'Ali Pasha (A.H. 1029-30), f. 1 b. Ghazels in alphabetical order, f. 8 b, beginning.

سالک عشقم چقن راه جنوندر بکا
سنت جفای فلک راهموندر بکا

Rubā'iyāt, f. 32 b. *Matāli'* and *Mufredāt*, f. 37 a. A copy of the Divan is described in the *Vienna Catalogue*, vol. i., p. 660.

II. Foll. 39—74.

دیوان فاضی

The Divan of Fā'izi (*Ḳāf Zādeh*), who died A.H. 1031. See p. 190 a, art. iii.

Beg. مسكر اولجه بكار زمين سپهره ممانس
سبيده صنمه كه تصعيد زيبق ايتدى بوطانس

Contents: Kaşidehs in praise of the Imāms 'Ali, Hasan, and Husein, of the Sultans Osman II. and Ahmed I, of the Mufti Yahya Efendi, and of the Grand Vezirs (Chelebi) 'Ali Pasha (A.H. 1029-30) and Dilāver Pasha (A.H. 1030-31), f. 39 b. Ghazels in the usual order, foll. 56 b—75 b, beginning:

عشق طوفان بلا در سودمند اولمز سكا
ايلسك اى كوهكن بيك كره كوهه التجا

Add. 7925.

Foll. 102; 7¼ in. by 4; 18 lines 2¼ in. long; written in a neat Nestalik Shikesteh-āmiz, with 'Unvān and gold-ruled margins, apparently in the first half of the 17th century.

[RICH, No 170.]

A collection of six Sāki Nāmehs, composed by different poets who lived in the first half of the eleventh century of the Hijreh. From the headings prefixed it appears that most of them were still living when the MS. was written.

I. Foll. 1—3. Sāki Nāmeḥ of the Sheikh ul-Islām Yahya Efendi (p. 194a), with the heading ساقى نامه حضرت شيخ الاسلام يحيى اندى سلمه الله

Beg. كل اى نشوة دار شراب الست
بلا كوچه سى ايجره اوكار و مست

The poem consists of seventy-seven Mesnevi verses. It is included in the Divan described by Fleischer, Leipzig Catalogue, No. 322.

II. Foll. 4—19. Sāki Nāmeḥ of 'Azmi Zādeh Hāleti (see p. 96 b), with the heading ساقى نامه حضرت عزمى زاده حالتى اندى سلمه الله

Beg. كل اى ساقى كللك اولوب تيزكام
تهى ساز خم دوات اول مدام

The poem is divided into fifteen sections, called Maḳāleh, and contains 515 Mesnevi

verses. A Sāki Nāmeḥ, with the same beginning, is ascribed by Hanif Zādeh to a later poet. See Haj. Khal., vol. vi., p. 585.

III. Foll. 19 b—22. Sāki Nāmeḥ of Sheikhi Efendi, with the heading ساقى نامه حضرت ولى النعم شينى اندى طال بقاء, from which it appears that the author was the patron of the collector of the poems.

Beg. كل اى مست پيمانه معرفت
كتور رقصه ساقى بى ساغر صفت

Seyyid Muhammed B. Muhammed B. Burhān ud-Dīn el-Huseini, with the poetical surname of Sheikhi, belonged to a noble Seyyid family of Ḥamid. He was born in Constantinople, and began his official career as Mulāzim of the Mufti Yahya Efendi. In A.H. 1033 he was appointed Kāzi of Jerusalem, and, A.H. 1034, succeeded his uncle, Sherif Efendi, as Naḳib ul-Eshraf. But, having incurred the displeasure of Murād IV, he was deposed, A.H. 1043, and sent as Kāzi to Mecca. Death overtook him on the way thither, in Jidda, in the same year. See Khulāṣat ul-Eṣer, f. 307, Fezlekeh, vol. ii., p. 162, Na'imā, vol. i., p. 572, and Osm. Dichtkunst, vol. iii., p. 227. His Sāki Nāmeḥ is a Mesnevi of 111 verses.

IV. Foll. 23—69. A Sāki Nāmeḥ, entitled 'Alem Numā, by Nev'i Zādeh 'Aṭā'i. In the table of contents: ساقى نامه مسى بعالمنا لاستاد الشعرا نوعى زاده عطائى

Beg. بنام خداوند افلاك و خاك
بدارنده كوى جوكان تارك

'Aṭā'i ('Aṭā-ullah B. Yahya), son of Nev'i Efendi, was born A.H. 991. He followed, with success, the legal profession, and rose to the first rank among the poets of his time. He died in Constantinople A.H. 1044, and left a continuation of Mejdi's translation of the Shaka'ik, a Divan and a Khamseh. See Fezlekeh, vol. ii., p. 168, Khulāṣat ul-Eṣer, f. 355, Osm. Dichtkunst, vol. iii., p. 244, and Gibb, Ottoman Poems, p. 207.

The present poem, which is the fourth of the author's *Khamseh* (v. Vienna Catalogue, vol. i., p. 655), is dedicated to Osman II. It is divided into 41 sections, a table of which is given at the beginning, and consists of 1561 *Mesnevi* verses and twelve *Rubā'is*.

The date of composition, A.H. 1026, and the title 'Alem Numā, are found in the following line, f. 68 *a* :

تمامینه تاریخ اولورسه روا
شرابیلہ پر جام عالمنما

Copious extracts are given in translation by Hammer, *Osm. Dichtkunst*, vol. iii., pp. 268—281.

V. Foll. 70—99. *Sāki Nāmeḥ*, entitled *Nuḳl i Mejlis*, by *Riyāzi Efendi*, containing 1025 *Mesnevi* lines, *ساتی نامہ حضرت ریاضی* See p. 190*a*, ii.

VI. Foll. 99 *b*—102. *Sāki Nāmeḥ* by *Jem'i*, in 101 *Mesnevi* verses, *ساتی نامہ شاعر خوش* ادا جمعی افندی

Beg. کل ای ساتی بزم عشق خدا
قدح رتصہ کلسون مثال سما

Jem'i (*Muḥammed Efendi*), who belonged, like the preceding poets, to the class of the 'Ulemā, is the author of a *Divan* (*Haj. Khal.*, vol. iii., p. 271). He died A.H. 1075. See *Osm. Dichtkunst*, vol. iii., p. 459, where a short extract from the *Sāki Nāmeḥ* is given. See also the *Leipzig Catalogue*, p. 547 *b*.

The table of contents gives the titles of two more *Sāki Nāmeḥs* which are not found in this volume, one from the *Leilā u Mejnūn* of *Kāf Zādeh Fā'izi* (p. 190 *a*, iii) and the other from a poem of the same title by *Fuzūli* (*Or.* 405).

Add. 7924.

Foll. 54, 10½ in. by 7; about 23 lines of unequal length, partly diagonally written, on gold-sprinkled paper, with gold-ruled margins, apparently in the 17th century.

[*RICH.* No. 167.]

دیوان فہیم

The *Divan* of *Fehim*.

Beg. دون کیجہ چرخہ کم عتاب ایتم
حشرہ دک وقف اضطراب ایتم

Fehim (*Ūnji Zādeh Muṣṭafa Chelebi*), born in Constantinople, flourished under *Murād IV.* and *Ibrāhim I.* He attached himself to *Eyyüb Pasha*, whom he accompanied to Egypt, and, after staying some time in that country, died on his return-journey, according to *Şafā'i*, A.H. 1058. *Riḫa* and *Sheikhi* give an earlier date for his death, A.H. 1054. *Eyyüb Pāshā* held the office of governor of Egypt from *Rebī' I*, A.H. 1054 to *Rebī' I*, A.H. 1056 (*Add.* 7878, f. 45). See *Fehim's* life in *Osm. Dichtkunst*, vol. iii., p. 370, and the contents of his *Divan*, *ib.* p. 374, and in the *Vienna Catalogue*, vol. i., p. 659. A copy is noticed by *Rosen*, *Marsigli Collection*, p. 20, No. 3289.

Contents: *Ḳaṣīdehs* in praise of *Muḥammed*, f. 2 *b*, of *Murād IV.*, f. 5 *b*, of *Eyyüb Pasha*, f. 7 *b*, of the *Miḳyās*, f. 8 *a*, of 'Avni *Efendi*, f. 9 *b*, and a *Fakhriyyeh*, f. 11 *a*. *Terjī'bends*, *Terkīb-bends*, and *Ḳaṣīdeh i Shikāyet*, f. 12 *a*. *Ḳiṭ'ahs* and *chronograms* ranging from A.H. 1048 to 1054, f. 18 *b*. *Ghazels* in alphabetical order, f. 21 *b*, beginning:

ای وجودک یرتوندندر عذیم اولمق بکا
واجب اولدی سایه مهر قدیم اولمق بکا

Three *Persian Ghazels*, f. 51 *a*. *Ḳaṣīdeh* on the appointment of *Eyyüb Pasha*, concluding with a *chronogram* for A.H. 1054, f. 51 *b*. *Rubā'is* in alphabetical order, ff. 52 *a*—54 *a*.

The *Ḳaṣīdeh* translated by *Hammer*, l. c., p. 373, and designated as the first of the *Divan*, occupies the second place in this copy. The *Divan* of *Fehim* is mentioned by *Pertsch*, *Gotha Catalogue*, No. 172.

Add. 7930.

Foll. 221; 9 in, by 4 $\frac{3}{4}$; 17 lines 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with several 'Unvāns and gold-ruled margins, apparently in the 17th century. [RICH, No. 185.]

I. Foll. 1—118.

دیوان نائلی

The Divan of Nā'ili.

Beg. نطق آفرین که طبعه فیض مقال ایدر
الهام نعمت مفخر اصحاب و آل ایدر

Nā'ili (Yeni-Zādeh Muştafa Efendi), a native of Constantinople, was secretary of the Divan, and died A.H. 1077. See Osm. Dichtkunst, vol. iii., p. 467.

Contents: Kaşidehs in praise of Muḥammed, f. 1 *b*; of the Sultans Murād IV, f. 7 *b*, and Muḥammed IV, f. 10 *a*; of the following Grand Vezirs: Muştafa Pasha (Kara Muştafa A.H. 1048—1053), f. 11 *b*, Muḥammed Pasha (A.H. 1053—1055) f. 12 *b*, Şāliḥ Pasha (A.H. 1055—1057), f. 19 *b*, Muḥammed Pasha (A.H. 1058-59), f. 23 *a*, and of some other dignitaries. A Terjī'bend on his brother's death, f. 39 *a*.

Ghazels in alphabetical order, f. 41 *b*, beginning:

یم آتش خروش دلدۀ اولدقچہ سکون پیدا
ایدر هر داغ حسرت تنده بیر کرداب خون پیدا

(The Ghazel translated by Hammer, l. c., p. 468, is found with considerable variations, f. 89 *a*.)

Terjī' and Terkīb-bends, ff. 118 *a*—118 *a*.

The Divan of Nā'ili has been printed in Bulak, A.H. 1253. A copy is noticed in the Leyden Catalogue, vol. ii., p. 129, No. 716.

II. Foll. 119—136.

دیوان وجدی

The Divan of Vejdi.

Beg. غم زلفکله آهمدن کاوله دود درون پیدا
اولور دستار عشقه سنبل باغ جنون پیدا

Vejdi ('Abd ul-Bāki), of Constantinople,

was secretary of the Divan, and afterwards chancellor (Beglikji). He was put to death by order of Sultan Ibrāhīm, at the instigation of his former patron, the Re'is Efendi, A.H. 1071. See Osm. Dichtkunst, vol. iii., p. 444, where some Ghazels found in the present MS. are translated.

The Divan consists of Ghazels, in alphabetical order, with a few Kıt'ahs and Ferdiyāt at the end, ff. 134 *a*—136 *b*.

The Divan Vejdi, described by Flügel, Vienna Catalogue, vol. i., p. 661, appears to be by another poet.

III. Foll. 137—179.

دیوان صبری

The Divan of Şabri. See p. 191 *a*.

Beg. کچدی قلجدن فتن روزگار
سیف ید اللهی اولوب آشکار

Contents: Kaşidehs in praise of Sultan Murād IV, f. 137 *b*, of Yahya Efendi (Mufti A.H. 1031—1041), f. 142 *b*, and of the poet 'Ali Rizā'i, f. 146 *b*. Ghazels in alphabetical order (with a few Maṭālī' at the end), ff. 149 *b*—179 *b*, beginning:

برق امل سوز می عشق خدا در بکا
عشق خدا مایهء سور و صفادر بکا

IV. Foll. 181—221. The Persian Divan Naẓīri Tūsi. See the Persian Catalogue, p. 641 *b*.

Add. 7919.

Foll. 31; 8 in. by 5 $\frac{1}{2}$; about 15 lines 3 $\frac{1}{2}$ in. long; written in cursive Nestalik, apparently in the 17th century. [RICH, No. 178.]

دیوان نائلی

The Divan of Nā'ili. See above, art. i.

Beg. چین نازم جبین کشای دلم
فتنه یم کچ اختفای دلم

This collection is not so copious as the preceding, and it is differently arranged. The Kaşideh in praise of Muḥammed, with which it begins, is the fourth piece in the

preceding MS., f. 5 *a*. Most of the laudatory poems are omitted: The Ghazels begin, f. 12 *b*, with the following line:

سن ویرب سن عاریت بو جان محزونى بکا
سندن ایرلمق همان اولیکدر ای خونى بکا

This is the tenth Ghazel of the preceding copy, f. 43 *a*.

The margins contain additional poems; the first is a *Ḳaṣīdeh* in praise of *Ṣun'ī Zādeh* *Muḥammed Efendi* (Mufti A.H. 1072-73), which is found in Add. 7930, f. 35 *a*.

Add. 7933.

Foll. 93; 9 in. by 5½; 15 lines 3¼ in. long; written in fair *Shikesteh-āmiz*, with 'Unvāns and gold-ruled margins; dated Constantinople, Rejeb, A.H. 1107 (ff. 15 *b*, 53 *a*) and Adrianople, *Zulhijjeh*, A.H. 1108 (f. 93 *b*) (A.D. 1696-7). [RICH, No. 186.]

I. Foll. 1—15.

دیوان ندیم

The Divan of *Nedīm*,

Beg. هلاك ایتدك فغان ای روزه اول خورشید تابانی
کرکمز باکه عیدک ایتمه تک آزرده جانانی

The poet, who signs some letters appended to the Divan, *Muḥammed Nedīm*, is distinct from a better known, but later, poet of the same name, *Nedīm (Aḥmed)*, who died A.H. 1142 (see p. 203 *b*).

From the contents of the Divan the author appears to have lived under *Muḥammed IV*, about A.H. 1060—1080.

Contents: Fol. 1 *b*. *Ḳaṣīdehs* in praise of the following Muftis: *Husām Zādeh 'Abdur-Raḥmān* (A.H. 1065-66), *Būlevi Muṣṭafa* (A.H. 1067—69), *Behā'i Muḥammed* (A.H. 1059—64), *Minkāri Zādeh Yaḥya* (A.H. 1073—84), *Ṣun'ī Zādeh Seyyid Muḥammed* (A.H. 1072-73), and two other dignitaries, *Ḥazret (Muḥammed) Agha* and *Ebu Sa'īd Efendi (Mufti A.H. 1053—65)*. Fol. 8 *b*. Ghazels in alphabetical order, beginning:

نگاه ممتنع ای رشك آفتاب سکا
فروغ دیده دن اولسه اکر نقاب سکا

Foll. 14 *b*—15 *b*. *Rubā'is*, *Mufredāt*, and *Mu'ammās*.

To the Divan are appended three complimentary letters by *Muḥammed Nedīm*, f. 16 *a*. The second was written to 'Izzeti Efendi (Sheikh *Muḥammed*) on his appointment as *Sadr i Rūm*, or *Ḳāzi 'Asker* of *Rumili* (A.H. 1080; see *Takvīm ut-Tevārikh*, p. 192, and *Osm. Dichtkunst*, vol. iii., p. 52 *b*).

II. Foll. 17 *b*—18 *a*. *Mufredāt* of 'Aṭā'i, *مرحوم مفردات عطائی* (see p. 195 *b*).

Beg. قیوب غمدن دیار درد سرکردانیوز جانا
انکچون هر کیجه بر تکیه نك مهمانیوز جانا

III. Foll. 18—53. The Divan of *Tıfı*, with the heading *هذا دیوان مرحوم طفلی چلبی رحمة الله علیه*

Beg. بلمز طریق عشقده مستانه آشنا
اولمز حریف عقليله دیوانه آشنا

Tıfı (Aḥmed Chelebi), of Constantinople, was a favourite of Sultan *Murād IV*, and died A.H. 1074. See *Osm. Dichtkunst*, vol. iii., p. 449. The first Ghazel translated by Hammer, l. c., is found in this copy, f. 39 *b*. The Divan consists of Ghazels in alphabetical order. At the end are a few *Ḳıṭ'ahs*, f. 51 *a*, and some chronograms relating to the building of a palace by *Murād IV*, A.H. 1041, and to other occurrences, the latest of which is dated A.H. 1062.

IV. Foll. 54—98.

دیوان رضائی

The Divan of *Rizā'i*.

Beg. لبدن جدا کوکل خط پرخمله آشنا
بیمکانه نشاط اولور غمله آشنا

'Ali B. *Muḥammed Rizā'i* was the sister's son of the Mufti *Yaḥya Efendi*, and followed the legal profession. Having been appointed *Ḳāzi* of Cairo he landed at *Bulak* in *Zulhijjeh* A.H. 1038. He was then suffering from

ophthalmia, and died three months later, on the 28th of Šafer, A.H. 1039. See *Khulāṣat ul-Eṣer*, f. 38 *b*, *Haj. Khal.*, vol. iii., p. 281, and *Osm. Dichtkunst*, vol. iii., p. 206.

In the following verses, f. 92 *b*, the poet alludes to the disease with which he was afflicted:

دردم اولمشدر رمد وار اولهلی طرف یمین
حق تعالی صاغ کوزی صول کوزه محتاج ایتمسون
ای رضائی ینه بو درد رمد
ایتدی منع نظاره رخسار

This circumstance removes any doubt as to which of the six poets mentioned in the *Gesch. der Osm. Dichtkunst*, under the name of *Rizā'i*, was the author of the present *Divan*.

The poet frequently refers to the master *استاد*, to whom he submitted his verses, but without naming him. This was probably his uncle *Yahya Efendi*, who was also his preceptor.

Copyist: درویش ابراهیم وحدی الشهیر بقبودان
حسن پاشا زاده

Add. 22,911, fol. 442.

A single sheet, 11½ in. by 7; written, on one side only, in a cursive *Neskhi* of the 17th century; bound up in the 2nd volume of the papers of Dr. John Covel (see p. 91 *a*).

A poem by *Senā'i*, invoking God's help for the Muslim army engaged in the holy war.

Beg. یا الهی استرز فضلکدن احسان عظیم
عسکر اسلامه امداد ایله اللهم مدد

The second of the above lines is repeated as a burden at the end of each of the thirteen quatrains of which the poem consists. The name of the poet appears in the last line but one:

ای ثنایی بزنی محزون اتمز اول رب مجیب

This *Senā'i* is probably the fourth poet of that name mentioned by *Hammer*, *Gesch. der Osm. Dichtk.*, vol. iii., p. 542. His proper name was *'Abd ul-Bāki Efendi*; he was judge of the camp in the Hungarian campaign of the

Grand Vezir, *Suleimān Pasha*, A.H. 1097, and died A.H. 1100. In a Leipzig MS., No 323, he is called *'Abd ul-Bāki Sirūzi*.

Or. 3290.

Foll. 111; 8½ in. by 5; 25 lines 2½ in. long; written in a small and cursive Turkish hand, in two gold-ruled columns, with four rather coarse *'Unvāns*; dated (f. 90 *a*) 29 *Jumāda II*, A.H. 1133 (A.D. 1721).

I. Foll. 4—55.

دیوان سری

The *Divan* of *Sirri*.

Beg. ساتی یتر که مجلسه دل سر کران کلور
بر نشئه ویر که پیرواران نو جوان کلور

Sirri (*Ibrāhim Efendi*), of *Scutari*, was *Defterdar* of *Crete*, and died A.H. 1110. He is the third of the poets mentioned under that name by *Hammer*. See *Gesch. der Osm. Dichtkunst*, vol. iii., p. 581. The second of the pieces translated by *Hammer* is found in the present copy, f. 38 *b*.

Contents: *Ḳaṣidehs* arranged without apparent system, f. 4 *b*. They are addressed to *Sultan Muḥammed IV*, to the successive Grand Vezirs, *Kuprili Zādeh Aḥmed Pasha* (A.H. 1072—87), *Ḳara Muṣṭafa* (A.H. 1087—95), *Muṣṭafa Pasha* (A.H. 1104-5), *'Ali Pasha* (A.H. 1105-6), *'Amujeh Zādeh Ḥusein Pasha* (A.H. 1109-10), and to some other dignitaries of the same period, viz. the *Sheikh ul-Islām Feiz-ullah Efendi*, the *Kapudan Pasha Muṣāhib Muṣṭafa*, and the *Re'is ul-Kuttāb Rāmi Efendi*. At the end are some versified chronograms relating to the appointment of the Grand Vezir *Ḳara Muṣṭafa*, to the accession of *Suleiman II*, to a feat of archery performed by *Sultan Muḥammed IV*, etc.

Ghazels in alphabetical order, f. 25 *b*, beginning:

ایتمه طیب بیهوده کل نیت دوا

بلمز مذاق درد دلم لذت دوا

A few *Ḳit'ahs* and *Ferdiyyāt*, f. 45 *a*. A *Mesnevi*, the story of a *Sipāhi* called *Khalil*,

who inherited vast wealth and became a Mevlevi, ff. 46 *a*—55 *b*.

Beg. بلبل نغمه سنج باغ سخن
یعنی راوی راز دار کهن

II. Foll. 56 *b*—90 *a*. Khairi Nāmeḥ, by Nābi (v. p. 201 *b*).

III. Foll. 90 *b*—111 *a*.

دیوان هوائی

The Divan of Hevā'i.

Beg. هیچ بوزه کیف ویرمدی ای نازنین سکا
چسپاندر عجب عرق دارچین سکا

This is the first of the eight Ghazels selected by Hammer from this Divan, *Gesch. der Osm. Dichtkunst*, vol. iii., p. 141. The remaining seven are also found in the MS., namely, Nos. 2—4, f. 90 *b*; No. 5, f. 92 *a*; No. 6, f. 100 *a*; No. 7, f. 105 *b*; No. 8, f. 104 *b*.

Hevā'i, who was a preacher in Brusa, his native city, wrote commentaries upon the Bustan and Gulistan. See Kinali Zādeh, Or. 35, f. 364 *b*. He died A.H. 1017, as stated in a marginal addition, *ib.*, and by Haj. Khal., vol. ii., p. 52. Hammer gives an earlier date, A.H. 995.

The Divan consists mainly of Ghazels in alphabetical order. At the end are a few Mukhammesāt, Rubā'is, and Kit'ahs.

A former owner, Ventura de Paradis, first interpreter of the French Embassy at the Porte, wrote on the fly-leaf صاحب هذا الكتاب

المفید وانظوره دی پارادیس باشی ترجمان فرانجه

Some French glosses to the Khairi Nāmeḥ are probably due to him.

Or. 407.

Foll. 198; 9½ in. by 5½; 19 lines 3¼ in. long; written in fair Nestalik Shikesteh-āmīz, with gold-ruled margins, apparently early in the 18th century. [GEO. W. HAMILTON.]

دیوان نابی

The Divan of Nābi (see p. 37 *b*).

Beg. تعالی الله زهی دیوانطرز صورت و معنا
که جسم لفظله روح مالی ایلمش پیدا

In a versified prologue to the Ghazels, f. 70 *b*, Nābi states that a collection of his poems made by some learned man (not named) in Istanbul had become incomplete, many poems having been composed since, and that Silihdār Ibrāhīm Pasha, treasurer of the Sultan, after his arrival at Haleb, took upon himself the trouble to compile a new collection, assigning to each poem its proper place:

آصف بن آصف ابراهیم پاشای کریم
کتخدای کجی سلطانی سلحدار بنام
اولدیغنده دوتیله حطه پیرای حلب
ایتدی یمن همتی ترتیب و تدوینه قیام
رتبه تقدیم و تاخیرین مراعات ایلویوب
ایدی بالذات هر بر نوعه تعیین مقام

This must have taken place a few years before the close of Nābi's life; for the Divan includes a chronogram for the birth of Sheh-Zādeh Sultan 'Īsa, a son of Aḥmed III, born A.H. 1117.

Contents: Kaşidehs, including poems in praise of the reigning Sultan Aḥmed III, of his predecessor, Muşafa II, of Muşāhib Muşafa Pasha, the author's first patron (who died A.H. 1095; see *Gesch. des Osm. Reiches*, vol. vi., p. 765), of the Grand Vezirs Husein Pasha (Kuprili, A.H. 1109—1114), Daltaban Muşafa Pasha (A.H. 1114), Kalā'ili el-Hāj Aḥmed Pasha (A.H. 1116), and of other dignitaries, f. 4 *b*. — Mukhammesāt, f. 40 *a*. Chronograms for contemporary events, f. 42 *a*. Mesnevis, f. 55 *a*. Ghazels in alphabetical order, foll. 70 *b*—198 *a*, with a prologue entitled در بیان سبب تالیف این دیوان بلاغت عنوان to which is prefixed a Rubā'i beginning:

الفاظه بدن معانییه جاندر بو

A Rubā'i is similarly prefixed to the letter Alif, and to each of the succeeding letters.

The first Ghazel begins as follows:

نور خدا در آئینه جان انبیا
احکام شرعدر کهر کان انبیا

Several additional pieces are written in the margins.

The contents of the Divan are stated by Hammer, *Gesch. der Osm. Dichtk.*, vol. iv., pp. 51, 52. It is included in the *Kulliyât* described in the *Vienna Catalogue*, vol. i., p. 671. See also the *Catalogues of Upsala*, No. 219, and *Munich*, No. 167.

Add. 7920.

Foll. 115; 8½ in. by 5½; 21 lines, 3½ in. long; written in Neskhi, with red-ruled margins; dated 22 Rejeb, A.H. 1177 (evidently for 1177 = A.D. 1764). [RICH, No 178.]

The Divan of the same poet.

Contents: *Kaşidehs* with the same beginning as in the preceding copy, f. 1 *b*. This section contains a less number of pieces than the latter, and the contents are somewhat differently arranged. A few chronograms and *Mesnevis*, f. 30 *a*. Ghazels, with the same prologue as in Or. 407 and the same beginning, f. 34 *b*. *Kit'ahs*, *Rubā'is*, and a *Mukhammes* (translated by Gibb, *Ottoman Poems*, p. 113), ff 111 *a*—115 *b*.

Or. 1161.

Foll. 171; 7½ in. by 4½; 13 lines 3 in. long; written in fair Neskhi, apparently in the 18th century. [ALEX. JABA.]

The Divan of the same poet.

Beg. مفتاح معنای کیم نظم کریم
سطر بسم الله الرحمن الرحيم

The contents are, to some extent, different from those of the preceding copies, and otherwise arranged. They are as follows:

Mesnevi poems, mostly in praise of Sultan *Muhammed IV*, and *Muṣāḥib Muṣṭafa Pasha*, f. 1 *b*. *Kaşidehs*, f. 21 *b*. The first four are in praise of the poet's patron, *Muṣāḥib Muṣṭafa Pasha* (Or. 407, ff. 21 *a*, 23 *a*, 27 *a*, 24 *b*); the next following are addressed to *Ja'fer Pasha*, to Sultan *Muṣṭafa II*. on his accession, to the Grand Vezir *Husein Kuprili*, and to

the Re'is *Rāmi Efendi*. *Muḫhammesāt*, f. 46 *b*. Chronograms with dates ranging from A.H. 1072 to 1122, f. 49 *a*. Ghazels in alphabetical order, f. 66 *b*, beginning:

خط عزل حسن ویرمدی ای نازنین سکا
اولدی برات تازه خط عنبرین سکا

Rubā'iyāt, f. 145 *b*. *Maṭālī'*, f. 155 *a*. *Mu'ammeyāt*, or riddles on proper names, f. 161 *a*. *Laghziyyāt*, or logogriphs, f. 167 *a*. *Laṭifehs* and *Hezeliyyāt*, ff. 169 *a*—171 *a*.

Add. 5985.

Foll. 46; 8½ in. by 4½; 19 lines 2¼ in. long; written in cursive *Nestalik*; dated beginning of *Rebi' II*, A.H. 1116 (A.D. 1704).

[HILGROVE TURNER.]

خیری نامه

A poem, containing moral precepts and rules of life, by the same *Yusuf Nābi*.

Beg. حمد اول الله عظیم الشانه
مدع دایرهء امکانه

This poem, which is also called *خیریة* (see the Appendix to *Haj. Khal.*, vol. vi., p. 570) is addressed to the author's son, *Abulkhair Muḫammed Chelebi*, who, it appears from the prologue, was born in his father's fifty-fourth year, and was eight years old at the time of composition. In the same passage *Nābi*, after praising his birthplace, *Roha*, says that, after spending thirty years of his life in official duties, partly in *Adrianople*, partly in *Istanbul*, he had given up worldly pursuits and retired to a secluded life in the congenial climate of *Haleb*, where he was writing the present work.

The *Khairi Nāmeḥ* has been published, with a French translation, by *M. Pavet de Courteille*, Paris, 1857. Some translated extracts will be found in *Osm. Dichtkunst*, vol. iv., pp. 52—61. For MSS. see *Krafft's Catalogue*, p. 76, the *Vienna Catalogue*, vol. i., pp. 671, 675, *P. de Jong*, *Catal. Acad. Reg.*, p. 253, and the *Munich Catalogue*, Nos. 94 and 188.

Add. 7928.

Foll. 120; $8\frac{1}{2}$ in. by $4\frac{1}{4}$; 21 lines $2\frac{7}{8}$ in. long; written in neat Nestalik, apparently in the 17th century. [RICH, No. 183.]

The poetical works of Sābit, کلیات ثابت.

Beg. خوشا فرخنده اختر ليله ممتاز و مستثنا

که عنوان برات قدر بدر سر سوره اسرا

Sābit ('Alā ud-Dīn Efendi) belonged to the class of the 'Ulemā, and was successively appointed Kāzi of Bosnaserai, Konia, and Diyārbekr. He died A.H. 1124. See the Appendix to Haj. Khal., vol. vi., pp. 617, 623, and Osm. Dichtkunst, vol. iv., p. 46.

Contents: Kaşideh in praise of Muḥammed, f. 1 b. The story of Sūz-ebesī سوزابه‌سی, the rake of Rodosjik, a comic tale in Mesnevi (called دره نامه by Hammer, l. c.) f. 4 a, beginning:

زمره شيفته دن بر محمد [نخسند]

سويلى نقله سزا بر پابند

The tale of the barber, بربر بامه, in Mesnevi, f. 7 b, beginning:

نقل ايدر چورايده بر كاشف راز

بر جوان پاره دل داده نواز

A Terji'bend addressed to the Mufti, with prayer for promotion, f. 9 b. A Mesnevi on the ascension of Muḥammed, معراجيه, f. 11 b. Kaşidehs, several of which are in praise of the Mufti Feiz-ullah (A.H. 1101—1115), who appears to have been the author's patron, f. 14 a. Ghazels in alphabetical order, f. 43 b.

Beg. حمد و سپاس و منت او سلطانہ ابتدا

توفيق و بردى بنده يه ديوانه ابتدا

Chronograms for contemporary events, with dates ranging from A.H. 1091 to A.H. 1115, and, in marginal additions, to A.H. 1118, f. 91 a. Rubā'iyāt, f. 95 a. Maṭālī' and a Mukhammes, f. 97 a. Edhem Nāmeḥ, a Mesnevi on the great Saint Ibrāhīm Edhem, foll. 102 b—120 b, beginning:

حمد اكا كيم اولوب مدبر عرش

ايتدى ظل همای فضلتی فرش

A prologue, rather longer than the poem proper, contains eulogies on the reigning Sultan, Muṣṭafa II, and on the Mufti Feiz-ullah.

For copies of the Kulliyāt and the Divan of Sābit, see the Catalogues of Vienna, vol. i., Nos. 726-7, of S. Petersburg, No. 575, and of Munich, Nos. 168-9.

Or. 1160.

Foll. 99; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 19 lines 4 in. long; written in a cursive and inelegant Nestalik, apparently in the 18th century.

[ALEX. JABA.]

ديوان ثابت

The Divan of the same poet.

Contents: Kaşidehs, less in number than in the preceding MS. and somewhat differently arranged, but with the same beginning, f. 1 b. Two Terji'bends (the first of which occurs in Add. 7928, f. 9 b), f. 33 a. Ghazels in alphabetical order, beginning as in Add. 7928, f. 36 b. Chronograms, f. 94 a. Rubā'iyāt and a short piece in Mesnevi, ff. 96 b—97 b.

Add. 7934.

Foll. 161; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines $3\frac{1}{4}$ in. long; written in fair Nestalik Shihesteh-āmiz, with 'Unvān and gold-ruled margins; dated Şafer, A.H. 1160 (A.D. 1747).

[RICH, No. 571.]

کلیات وحیی

The collected works of Vaḥyi.

Beg. یا رب منم رياض عرفان اولسون

هر حرفی نظیره گلستان اولسون

According to a contemporary note, written on the first page, the author, Seyyid Muḥammed Vaḥyi, Sheikh of the cloister of Balata زاویه بلاط, was the son and successor of Seyyid Ḥasan Nūri Efendi, who died A.H. 1100. Vaḥyi was born in Ramazān, A.H.

1070, and died in Jumāda II, A.H. 1130. In a rhymed epilogue, Feizi, the author's son, says that his father, who had compiled his Divan at the age of twenty, had composed many poems since. Two years after his death, he (Feizi) collected all his compositions کلیات in the present work. The date of compilation, A.H. 1132, is expressed in the last line by the chronogram نظم دیوان اولدی زیبا. See Osm. Dichtkunst, vol. iv., p. 100.

Contents: Rubā'is composed during the author's pilgrimage to Mecca and at the tomb of the prophet, f. 1 b. Poems in praise of Muḥammed, نعوت, f. 4 Occasional poems composed on feast days, with descriptions of Istanbul, of the spring, etc. f. 36 a. Laudatory poems, one of which is addressed to the Grand Vezir 'Ali Pasha Dāmād (A.H. 1125—28) and another to the Mufti Maḥmūd Efendi (A.H. 1125-26), and a Terkīb-bend, f. 45 a. Two pieces in rhymed prose, descriptive of female beauty, with the heading بحر طویل در بیان اوصاف سرایای اعضای جانان, f. 51 a. Ghazels in alphabetical order, f. 55 b., beginning:

ای طلعتی آیینہ دلدار تسلّا
وی رنگ بی غارہ رخسار تسلّا

Muḳaṭṭa'āt, f. 117 b. Chronograms, with dates ranging from A.H. 1090 to 1127, f. 118 b. An alphabetical series of Rubā'is, f. 128 a. Takhmisāt of Ghazels by Yaḥya Efendi, Naṣūḥi and 'Avni, f. 131 a. Mu'am-meyāt, f. 132 b. Riddles, الغاز, f. 136 b. Da'vet Nāmeḥ, Du'ā Nāmeḥ, and Tevbeh Nāmeḥ, f. 148 a. Letters to Ḥasan Pasha, governor of Baghdād, f. 152 a, and to Kuchuk Mu'ezzīn Chelebi, f. 158 b.

Or. 2836.

Foll. 119; 8 in. by 5½; 17 lines 3¼ in. long; written in cursive Nestalik; dated 13 Rejeb, A.H. 1170 (A.D. 1757).

دیوان ندیم

The Divan of Nedīm.

Beg. باشلیوب جوششه طبعده مزایای سخن
موج خیز اولدی یینه لجه دریای عدن

Nedīm (Aḥmed B. Muḥammed), who lived under Sultan Aḥmed III (A.H. 1115—1143), is chiefly known as the translator of the Tāriḫ i Munejjim Bāshī, which he brought down to A.H. 1142 (see Haj. Khal. App., vol. vi., p. 544, Vienna Catalogue, vol. ii., p. 106, and Journal Asiatique, 7^e Série, vol. xiii., p. 272). He had successively for patrons two Grand Vezirs, Shehīd 'Ali Pasha (A.H. 1125—1128) and Dāmād Ibrāhīm Pasha (A.H. 1130—1143). The latter appointed him keeper of a library founded by himself, as the poet states in a poem addressed to the Vezir on that occasion, f. 34 b:

احسان ایدوب کرم بیوروب همت ایلوب
لطف ایتدی بنده سنه کتبخانه خدمتن

The Divan has been printed in Bulak, A.H. 1255, and analyzed by Hammer, Gesch. der Osm. Dichtkunst, vol. iv., p. 310. For MSS. see the Catalogues of Vienna, vol. i., p. 667, and Munich, No. 170.

Contents: Kaṣīdehs addressed to Sultan Aḥmed, Shehīd 'Ali Pasha, Ibrāhīm Pasha, and to Muṣṭafa Pasha, who held the office of Kapudan Pasha A.H. 1133—1143 (v. Takvīm ut-Tevāriḫ, p. 234). This section includes the Hammāmiyyeh, or bath-song, translated by Hammer, l. c., pp. 311—314, and a number of chronograms with dates ranging from A.H. 1125 to 1141.

Ghazels in alphabetical order, f. 74 b, beginning:

بیگانه غمزک عاشقه نادانه آشنا
ناکی تغافل ای بت بیگانه آشنا

Kiṭa'āt, Murebba'āt, and Mufredāt, f. 113 b.

At the end are a few short pieces in Arabic and Persian.

Or. 1153.

Foll. 182; 8 in. by 5; 17 and 15 lines $3\frac{1}{2}$ in. long; written in cursive Nestalik, with ruled margins; dated Zuhijjeh, A.H. 1197 (f. 126 *b*), and Şafer, A.H. 1198 (f. 180 *a*), (A.D. 1783.) [ALEX. JABA.]

ديوان حشمت

The collected works, in prose and verse, of Hashmet, with the heading ديوان سحر عنوان حشمت افندى سلمه الله تعالى and with a preface by the editor, Seyyid Muhammed Saïd Imâm Zâdeh, of Brusa, beginning:

احمد حمدا بنظام الكلام للملك المالك رب الانام

Hashmet Efendi, who is not mentioned in the Osm. Dichtkunst, was, according to the preface, a son of the Kâzi 'Asker 'Abbâs Efendi, and had scarcely reached middle life when the present collection was made, about A.H. 1180. The editor, who associated with him during his stay in Brusa, bestows exuberant praises on his poetical talent, especially displayed in his Kâşidehs, in which he imitated and surpassed Nef'i, and also on his consummate skill in feats of arms.

Contents: The editor's preface, f. 1 *b*. Two Arabic poems containing the names of God تعريفات اسماء الحسنی, and the names of Muhammed, the first of which is dated, by a chronogram, A.H. 1180, f. 5 *a*. Kâşidehs addressed to the Sultans Muştafa III. and Maĥmūd I, to the Grand Vezirs Râghib Pasha (A.H. 1170—1176), 'Abdullah Pasha (A.H. 1160—1163), Ĥakim Zâdeh 'Ali Pasha (A.H. 1168), Muştafa Pasha (A.H. 1165—1170), to the Mufti 'Aşim Efendi (A.H. 1172-73), and to other officials, f. 11 *b*, beginning:

مبارك اوله تاج و تختك اى سلطان چرخ اورنگ

Chronograms, f. 35 *a*. Museddesât and Mukhammesât, f. 43 *b*. Ghazels alphabetically arranged, f. 50 *b*, beginning:

خاکیای حضرت فخر جهانم حشمتا

Riddles and logogriphs, الغاز و معمایات, f. 107 *a*. Mukatta'ât, f. 108 *b*. Intisâb ul-Mulūk انتساب الملوك, a fantastic dream of the poet, relating to the accession of Muştafa III, in prose, f. 111 *b*. Terkib-bend in imitation of Rûhi, f. 126 *b*. Kâşideh in praise of the Mufti Velî ud-Din (A.H. 1173—75), f. 132 *a*. Forty Ĥadiş with metrical paraphrase in Turkish, f. 134 *a*. The first of these is خيركم من تعلم القرآن. The author did not proceed beyond the thirtieth. The last ten are due to Şabri (al-Ĥaj Ĥuscin Efendi al-Iznikmîdi), the copyist of the MS. (see f. 136 *b*). In the rubric the author is designated as the 'late' Hashmet Efendi مرحوم و مغفور حشمت افندى

The title-deed of poets, رسالهء سند الشعرا, a treatise in prose, on the value of poetry, ff. 137 *b*—180 *a*. It is dedicated to the Grand Vezir Râghib Muhammed Pasha, and treats of some passages of the Coran or the Ĥadiş which assume a metrical form, of the high esteem in which poets were held by Muhammed, and of verses composed by the early Khalifs and Imâms.

The Divan of Hashmet has been printed in Bulak, A.H. 1257.

Add. 23,985.

Foll. 174; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{2}$ in. long; written in Neskhi, with two 'Unvâns and gold-ruled margins, in the 19th century.

ديوان غالب

The Divan of Ghâlib.

مهر و مه کیم عالی پرنور ایدر هر روز و شب
انجم و شبنم له خوش تسمیع ایدر هر روز و شب

Muhammed Es'ad, son of Muştafa Reshîd Efendi, and commonly called Ghâlib Dedeh, was Sheikh of the Mevlevi cloister of Galata. He was the most eminent poet of his time, and stood high in the favour of Selîm III. He was born A.H. 1171, and died, according

to Nūri, on the 26th of Rejeb, A.H. 1213 (v. supra, p. 59 *a*, and Jevdet, vol. vii., p. 70). See his life, with copious translated specimens of his compositions, in *Gesch. der Osm. Dichtk.*, vol. iv., pp. 378—413, where, however, a wrong date, A.H. 1210, is given for his death. The *Divan* contains chronograms which come down to A.H. 1213.

Contents: *Ḳaṣīdehs*, many of which are in praise of Sultan Selīm III, f. 1 *b* Chronograms relating mostly to buildings erected by the same Sultan, f. 20 *a*. *Terjī'bends*, f. 34 *a*. *Takhmīsāt*, f. 49 *b*. *Sherḳiyyāt*, f. 60 *a*. *Mesnevis* with a few short pieces in prose, f. 64 *a*.

Ghazels in alphabetical order, f. 75 *b*, beginning:

عشق آتش تجلی منصور در بکا
هر چوب و دار بر شجر طور در بکا

A second series of chronograms, consisting mostly of obituary dates, f. 151 *b*. *Muḳaṭṭa'āt*, f. 158 *b*. *Rubā'iyyāt*, f. 163 *a*. Single lines, *اییات متفرقه*, f. 170 *a*—174 *b*.

At the end is written, as date of transcription, ۱۱۷۲, an evident mistake for A.H. 1272 (A.D. 1854).

The *Divan* of Ghālib has been printed in Bulak, A.H. 1252. A copy of his *Kulliyāt* is noticed in the *Vienna Catalogue*, vol. i., p. 690, and his commentary upon the *Jezīreh i Mesnevi*, *ib.*, p. 521. His poem entitled *حسن و عشق* is described by Hammer, *Jahrbücher*, vol. 85, *Anz. Bl.*, p. 40.

Add. 10,006.

Foll. 37; 8 in. by 5½; 17 lines 3½ in. long; written in cursive Nestalik, in the 19th century. [THE HON. FRED. NORTH.]

زنان نامه

"The Book of Women," a *Mesnevi* describing the merits and defects of women of various nations, by Fāzil, *فاضل*

Beg. منت اول خالق حکمت کاره
زن دنیایی ایدن مکاره

Fāzil Beg, son of the famous Tāhir Omer Pasha, of Akka, lost his father in early life, and was brought up in the palace of Sultan 'Abd ul-İjamīd. Under Selīm III. he was appointed governor of Rhodes, and was afterwards attached as *Khojah* to the *Divan*. He died in *Beshiktāsh* at the end of *Zulhijjeh*, A.H. 1225. See *Jevdet*, vol. ix., p. 219, and *Gesch. der Osm. Dichtk.*, vol. iv., pp. 428—453, where ample extracts from the present poem are given in translation. See also Hammer, *Jahrbücher*, vol. 58, p. 24, vol. 74, p. 29; Gibb, *Ottoman Poems*, pp. 139, 218; and the *Vienna Catalogue*, vol. i., p. 424.

In the prologue the poet introduces his beloved, for whom he had previously written his *Khūbān Nāmeḥ*, and to whose entreaties he again yielded in composing the present poem.

Both poems have been published, with the *Defter i 'Ishḳ* and the *Raḳḳāṣ Nāmeḥ* of the same author, in Constantinople, A.H. 1253, and re-printed A.H. 1255. The *Zenān Nāmeḥ* has been translated into French, by M. Decourdemanche, under the title of "Le Livre des Femmes," Paris, 1879.

POEMS IN AZERBAIJANI TURKISH.

Or. 3380.

Foll. 83; 9½ in. by 6¼; 12 lines 2¼ in. long; written in elegant Nestalik, with gold-ruled margins, mounted on red-tinted and gold-sprinkled paper, with two tasteful 'Unvāns, apparently in the 16th century; bound in ornamental stamped leather covers.

[SIDNEY CHURCHILL.]

دیوان خطائی

The *Divan* of Khaṭā'i, *i.e.* Shāh Ismā'il Safevi.

On the first page is the following inscription, written in white on gold ground, enclosed in a highly finished circular ornament:
اشعار فیض آثار حضرت فردوس مکانی ابو المظفر
شاه اسمعیل حسینی نورالله مرقدہ

Contents: I. A Mesnevi containing exhortations to a religious life, f. 2 *b*, beginning:

سیغن فضل حقه ای طالب راه
که دوست عشقن اوزنکه ایله همراه

It consists of 168 Beits, and is designated in the following line, the last but three, by the title of Naṣīhat Nāmeḥ:

نصیحت نامه یازدم درویشانہ
جهانده اولمغ ایچون بیر نشانہ

II. Ghazels in alphabetical order, beginning, fol. 10 *b*, with a second 'Unvān, as follows:

ایلدم بنیاد اول بنده از نام خدا
اول یاراتمش سرور مردان علی المرتضا

The poems are partly erotic, partly religious. Invocations to, and praises of, 'Ali and the other Imāms are of frequent occurrence. At the end are ten quatrains consisting chiefly of invocations to 'Ali. The takhalluṣ of the royal poet is written in gold, wherever it occurs. That it is to be pronounced Khaṭā'i, and not Kḥiṭā'i, is shown by the following line, in which it is connected with the word "Khaṭā," sin:

بنده دن کسمه عنایت له نظر
بو خطائی بیر قولنکدر پر خطا

A distinctive feature of the dialect used is the frequent substitution of خ for ق in such words as چخو for قمو, یوق for یوخ, چقار etc.

Some leaves are transposed and a few are lost.

Shāh Ismā'il, the founder of the Ṣafevi dynasty, was born A.H. 892. He spent his early life in Azerbaijan and Gilan, in the midst of his followers, who belonged chiefly to the Turkish tribes of Eṣhār and Kāchār. He

ascended the throne in Tebrīz, A.H. 907, and died in his 38th year, A.H. 930. His son, Sām Mirza, who gives a brief summary of his life in the Tuḥfeh i Sāmi, f. 8 *a*, says that he used Khaṭā'i as his takhalluṣ in his Turkish and Persian verses, but quotes only one Persian line of his composition. Vālih notices him under Khaṭā'i, and says that he left a Persian and a Turkish Divan. See Riyāz ush-Shu'arā, f. 153 *a*, Ateshkedeḥ, f. 7 *b*, and Mejma'ul-Fuṣaḥā, vol. i., p. 22.

Or. 405.

Foil. 90; 8¼ in. by 4¼; 17 lines 3 in. long; written in fair Nestalik, with two 'Unvāns, gold-ruled margins, and twenty-three half-page miniatures; dated 1st Rebi' II, A.H. 1075 (A.D. 1664).

[G. W. HAMILTON]

لیلی مجنون

Leila and Mejnūn, a Mesnevi by Fuṣūli, فضولی. See p. 39 *b*.

Beg. الحمد لوهاب المکارم
والشکر لصاحب المراحم

To the poem is prefixed a short preface in prose and verse, beginning:

ای نشاء حسنی عشقه تاثیر قیلن
عشقیله بنای کونکلی تعیر قیلن

in which Fuṣūli appeals to men gifted with spiritual insight who would not fail to discover the mystic meaning hidden under the veil of the allegory.

In the prologue, f. 13 *b*, the author relates how the subject of the poem was forced upon him by some literary friends from Rūm, who remarked that the tale of Mejnūn and Leila, many versions of which existed in Persian, had not yet been told in the Turkish language:

لیلی و مجنون عجم ده چوقدور
اتراکده اول فسانه یوقدور

The prologue concludes with panegyrics on

the reigning Sultan and on the governor of Baghdad, neither of whom is mentioned by name.

The poem is probably one of the latest compositions of Fuzūli; he refers to himself in the epilogue, f. 97 *b*, as one whose life is nearly spent :

چون غفلت ایله کچوردم ایام
بیلمن که نوله ایشم سر انجام
سرمایه عمر کتدی الدن
سود یتمدم ایتدوکم عملدن

The metre is that of Nizāmi's *Leila u Mejnūn*, which has been adopted by most of his imitators. See the Persian Catalogue, pp. 566 *b*, 611 *b*, 645 *a*, 652 *b*, 875 *a*.

Copyist : محمد رضای اردبیلی

The poem has been printed under the title of *منظومه فضولی* in Constantinople, A.H. 1264 (v. *Sitzungsberichte der Wiener Akademie*, vol. iii., p. 311). It has also been lithographed in Tebriz, A.H. 1274. For MSS. see the Catalogues of Paris, p. 332, No. 316, p. 333, No. 331, etc.; Upsala, No. 201, and Munich, No. 185.

Or. 406.

Foll. 103; 9 in. by 5½; 15 lines 2¾ in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 16th century. [G. W. HAMILTON.]

دیوان فضولی

The Turkish Divan of Fuzūli, with a prose preface by the author, *دیباچه فضولی*

Beg. of the preface: حمد بچد اول متکلم نطق
آفرینه که سفینهء امید سکان بحار بحور نظمی

Beg. of the Divan:

قد انار العشق للعشاق منهاج الهدا
سالک راه حقیقت عشقه ایله اقتدا

In the preface the author, after dwelling on the many years spent by him in the cultivation of poetry and in pursuit of science, relates

how a beloved friend represented to him that he alone wrote with equal ease and elegance prose and verse in Arabic, Persian, and Turkish, and that, while his Persian Ghazels and his Arabic Rejez were a source of delight to many, it was not fit that men of Turkish tongue should be left unprovided for. Although then engaged on work of higher import, the poet yielded to his entreaties, and hastened to collect the Turkish verses of his youth. He hopes that the fact of his never having left his native land, 'Iraḡ 'Ajem, will not lower him in the estimation of Turkish readers.

Contents: Preface, f. 3 *b*. Ghazels in alphabetical order, f. 9 *b*. A Mukhammes, a Museddes and Murebba'āt, f. 86 *a*. *Ḳiṭa'āt*, f. 90 *a*. *Rubā'iyāt* alphabetically arranged, f. 96 *b*.

There are some additional pieces in the margins. The Divan of Fuzūli has been printed in Bulak, A.H. 1256, and in Constantinople A.H. 1284. For MSS. see the Catalogues of Dresden, No. 412, Upsala, No. 200, S. Petersburg, No. 570, Gotha, No. 209, Vienna, vol. i., No. 680, and Munich, No. 164.

Add. 19,445.

Foll. 124; 8 in. by 4¾; 12 lines 2¾ in. long; written in neat Nestalik, with a rich 'Unvān, gold-ruled margins and gold ornaments; dated 1st Jumāda II, A.H. 1041 (A.D. 1631).

I. Foll. 1--105. The same Divan.

The preface is lost with the exception of the last line.

Contents: Ghazels in alphabetical order, beginning as in the preceding copy, f. 1 *b*. Two *Terjībends*, f. 98 *a*. Three *Muḡhammesāt*, f. 101 *b*. The same *Museddes* as in Or. 406, f. 103 *b*.

II. Foll. 105 *b*—123 *a*.

بنک و بادیه

Beng u Bādeh, a *Meṣnevi* describing a con-

test between wine and the opiate called Beng, by Fuḏūli.

Beg. ای ودرن بزم کایفاته نسق
برقن جام عشقه نشاه حق

Copious translated extracts will be found in *Gesch. der Osm. Dichtkunst*, vol. ii., pp. 395—302. See also Fleischer's analysis of the poem, *Dresden Catalogue*, No 362, and, for other copies, the *Catalogues of Leipzig*, Nos. 325, 327, *Dresden*, No. 412, *S. Petersburg*, No. 570, and *Vienna*, No. 679.

On the first page is the name of Martin, in the Arabic character, with the date 1850, and a Turkish note stating that the MS. was bought at 'Aintāb, Syria.

Add. 7916.

Foll. 104; 5 $\frac{3}{4}$ in. by 4; 12 lines 2 $\frac{3}{4}$ in. long; written in cursive Nestalik; dated Rebi' I, A.H. 1066 (A.D. 1655).

[RICH. No. 181.]

The same Divan, imperfect at the beginning.

It begins with the third line of the seventh Ghazel in \ (Or. 406, f. 11 *a*, line 12). The lost portion is imperfectly supplied by a page of modern writing, containing the first Ghazel and a portion of the second.

There is also a leaf wanting after f. 5.

Contents: Ghazels in alphabetical order, f. 1 *b*. Terji'bends, Museddesāt and Kīṭa'āt, f. 78 *a*. Rubā'īyyāt in alphabetical order, ff. 95 *a*—100 *a*.

Copyist: شاه میرزا ولد عمران الحنفی (?)

The last four leaves contain Persian pieces by Ṭālib, 'Urfi, and Ḥāfīz.

Add. 7917.

Foll. 177; 12 in. by 7 $\frac{3}{4}$; 15 lines 5 in. long; written in fair large Neskhī, with all the vowels, apparently in the 16th century.

[RICH, No. 181 *a*.]

I. Foll. 3—105. The Divan of Fuḏūli, with the prose preface as in Or 406.

Contents: Preface, f. 3 *b*. Ghazels in alphabetical order, with the same beginning, f. 11 *b*. A Terji'bend, f. 87 *a*. Kīṭa'āt, f. 89 *a*. Museddesāt, Mukhammesāt, and Murebba'āt, f. 90 *b*. A Terji'bend entitled Sāki Nāmeḥ (the same as in Add. 19,445, f. 100 *a*), f. 93 *a*. Kīṭa'āt, f. 94 *a*. Rubā'īyyāt in alphabetical order, ff. 99 *a*—105.

To the Divan is prefixed a letter of Fuḏūli to Sheikhi Pasha, conveying the writer's thanks for the receipt of a pension, ff. 1 *b*—3 *a*.

II. Foll. 106—177. The Divan of Uḡūli (see above, p. 175 *b*).

Contents: Meṣnevis with three Ghazels at the end, f. 106 *b*.

Beg. آفرین اول پاک جان پاکدن
کیم بزى یارتدی مشت خاکدن

Alphabetical series of Ghazels, with the heading دیوان اصولی افندی دیاربکری, f. 112 *b*.

Beg. صوفیا صافی دل اولمزسک صفا کلمزسکا
خود نما سن ذوق پیغام خدا کلمزسکا

(This first Ghazel is the third in Or. 1151, f. 32 *b*.)

Additional Ghazels, etc., f. 144 *a*. Meṣnevis, f. 154 *a*. These include the Shehr Engīz of Edirneh, noticed in Or. 1151. It occupies foll. 155 *a*—163 *b*.

Ḳaṣīdehs, with some Mukhammesāt and Museddesāt, ff. 164 *a*—177. This last section is imperfect at the end.

A former owner states, in a Persian note on the first page, that he had received the MS. in Ḳandahār from Ilyās Khān, governor of Ferāh, and had made a present of it to his son, Ja'fer Ḳuli.

Add. 7923.

Foll. 184; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 14 lines 2 $\frac{3}{4}$ in. long; written in cursive Nestalik, A.H. 1050 (A.D. 1640). [RICH, No. 168.]

ورقا و کلشا

Verkā and Gulshā, a romantic poem in Mesnevi rhyme, and in the metre of Nizāmi's *Leila u Mejnūn*, by Mesīhi مَسِيحِي.

Beg. تا نقش جمالک ای در پاک
پرتو صالوب اولدی زینت خاک

The author, no notice of whom has been found, designates himself only by the above poetical name. He lived under Shāh 'Abbās I, of Persia, to whom he addresses a *Ḳaṣīdeh* in the prologue; but he did not complete the poem till after that sovereign's death. The epilogue contains a panegyric on his successor, Shāh Ṣafī. The date of completion, A.H. 1038, is given in the following lines,

f. 183 b : منک اوتوز و سکزایدی تحقیق
تاریخ مساعد اولدی توفیق
الحمامه ایرشدی بو روایت
اتمامه یتشدی بو حکایت

In a previous passage, f. 178 b, the author refers to his three poems, viz. the present one, *Verkā u Gulshā*, 'Grain and Net,' and 'Bee and Honey':

حقا که منم بو اوچ کتابم
روشن دور اولار دین آفتابم
ورقا کلشا و دانه و دام
زنبور و عسل اوچچیه نام

The present poem is probably translated from a Persian original, to which, however, no clue is given. The names of the hero and heroine are known to Persian lexicographers as *Verkāh* ورکه and *Gulshāh* گلشاه. The latter betrays the Persian origin of the story. An anonymous Persian poem, entitled *ورقه و کلشاد*, was lithographed (in Teheran) A.H. 1282.

The scene of the tale is laid in Arabia. *Hāriṣ*, king of a nomad tribe, the *Beni Sheibeh*, appoints as his successors his two sons, *Humām* and *Hilāl*, to whom two children are born in one day. *Verkā*, the son of *Humām*, and *Gulshā*, the daughter of *Hilāl*, grow up

together in mutual affection; but they are soon separated. *Verkā* overcomes his rival, 'Amr, chief of the *Beni Zaif*, who had carried off his beloved, and afterwards 'Antar, a formidable warrior from Yemen. Other adventures bring him to Syria, and he finally succumbs to the pangs of separation. *Gulshā* dies on the tomb of her lover. In the end, however, both are recalled to life in answer to the prayer of *Muḥammed*, and they end their days in blissful union.

On the last page are three short pieces of Persian verse by the same Mesīhi.

Add. 7927.

Foll. 119; 8 in. by 5½; 15 lines 3¼ in. long; written in cursive *Shikesteh-āmiz*, apparently in the 18th century.

[RICH, No. 182.]

دیوان قوسی

The *Divan* of *Ḳavsi*.

This poet, who is unknown to Osmanli biographers, appears from his occasional references to *Tebriz* (see foll. 38 b, 108 b), to have lived in that city; and other passages show that he was a *Shī'ah*. Several of his *Ghazels* are avowedly imitated from those of *Fuzūli*. See foll. 20 a, 35 a, 36 a, 40 b, 93 a, 104 a, etc.

The MS. is imperfect at beginning and end. It must have lost many leaves at the beginning, for the alphabetical series of *Ghazels*, which occupies nearly the whole volume, begins abruptly in the letter ر. The first complete *Ghazel* begins:

ایله کیم درمان سننک در درد بیدرمان سننک در
هرنه ایتسن بادشاهم ایله کیم فرمان سننک در

The *Ghazels* are followed, f. 111 a, by some *Terji'āt*, the last of which, in praise of the garden of *Mirza Ṭāhir*, is unfinished. It begins:

زاهد دولو جامده که لبریز صفا در
درد می کلرنک و کل آب بقا در

Mirza Ṭāhir Vahīd Ḳazvīni, who is appa-

rently meant, was the historian of Shāh 'Abbās II, and the Vezir of Shāh Suleimān, A.H. 1101—1105. See the Persian Catalogue, p. 189 b. According to Mejma' ul-Fuṣahā, vol. ii., p. 50, he composed also Turkish verses.

The author of the Divan is probably identical with Kavsi Tebrīzi, who, according to the Persian Tezkirehs of Ṭāhir Naṣirābādī, f. 212 a, and of Vālih, f. 372 b, lived at the same period. He is mentioned as one of the disciples of Akā Husein Khwānsāri, the famous Mujtehid of the reign of Shāh Suleimān.

POETICAL MISCELLANIES.

Add. 11,525.

Foll. 110; 9¼ in. by 6½; 21 lines 3¾ in. long; written in fair Nestalik, apparently in the 18th century.

I. Foll. 1—60. An anthology entitled غزلیات, containing short poems, such as Ghazels, Takhmīsāt, Museddesāt, by various authors, most of whom flourished from the time of Suleimān I. to that of Murād IV. It appears to have been compiled during the reign of the latter Sultan, who is designated, f. 40 b, as the reigning sovereign. The first Ghazel is by Kabūli (died A.H. 1000; see p. 184 b), and begins:

کَمک تعلیمنه دوشدک عجب ای غنچه مظهر
جفا فنینی قلدک نارسیده طفل ایکن ازبر

The following is an alphabetical list of the poets included, with reference to the folios of the MS.: آذری ff. 4 b, 7 b, 8 a; اسحاق ff. 31, 36 b; آفرین f. 17 b; آکبی 49 b; امری 1 b, 12 a, 30 a; انوری 37 b; آنی 22 b; آهی 28 b; باقی 11 a, 25 b, 26 a, b, 32 b, 33 a, b, 35 b, 37 a, b, 39 b, 48 a; بلیغی 29 b; بهشتی 24 b, 25 a; ترابی 9 b; تینگی 4 b, 6 b; ثرائی 30 a, 35 a, 38 b, 39 a; جنانی 48 b; جامی 32 a; جلالی 27 a, 29 a; خسرو 3 a, 10 a, 28 a; حبیبی 14 a; حربی 21 a; خسرو 40 a, 41 a; خطابی 13 a; خلیلی 16 b;

حیدری 17 a, 20 a, 30 b, 33 a, b, 34 a, 36 b; حیدری 28 a; درویش 12 b, 24 b, 39 b; ذاتی 31 b, 34 a, 38 b; رازی 36 b; راهی 32 a, b; رایتی 11 b; رحمی 15 a, 24 b, 26 b, 27 a; رسمی 19 b; روانی 36 b; روحی 25 a; زینی 25 b; سپاهی 16 a; سرعتی 60 a; سلمان 2 a; سلیقی 2 b; سلطان سلیمان 20 b; سوزلی 11 a; سوزی 38 a; سهی 36 a; شاعری 48 b; شریفی 18 a; شکوفی 27 b; شعی 29 a, 33 a; شهیدی 32 a; صاری 6 b; صحرائی 35 a; صدائی 25 a; صتی 48 a; ضعیفی 40 a; طالب 4 a; ظهوری 34 b; عارفی 26 a, 28 b; عاشق عمر 50 a, 52 a—57 a, 59 a, 60 a, b; عالی 22 a, 23 a, 27 a, b; عزبی 48 b; عطائی 48 b; علوی 10 b, 31 a, 40 a; عمری 38 a; غباری 29 b, 47 a; فضولی 13 b; فغی 34 b; فراتی 27 b, 32 a; فوری 21 b, 23 b, 24 a, 30 b, 31 a; فقیری 34 b; فوری 21 b; فهمی 31 b; قبولی 1 b, 5 b, 28 a, 31 a, 37 b, 40 b; قیاسی 7 a; کستاخی 59 b; کمال پاشا 49 b; کناهی 9 a; کوهری 57 b—59 a; لعلی 25 b; لمعی 6 a; مجدی 26 a; محبی 1 b, 5 b, 28 a, 31 a, 37 b, 40 b; محرمی 18 b, 34 b; محوی 13 a; مریدی 39 a; مراد 27 a, 39 a, 40 b; سلطان مراد 39 a; مییدی 30 a, 35 a; مهرو 38 a; نالی 8 b; نامی 3 a; نجاتی 14 b, 28 b, 29 b, 30 b, 36 a, 37 a; نصیبی 9 a; نظمی 37 a; نوعی 26 a, b; واهی 2 a; وصفی 36 a; هجری 30 a; هلاکی 34; یازجی 59 b, یحیی 37 b, 40 b.

II. Foll. 61—102.

دیوان یحیی

The Divan of Yahya Efendi, the Sheikh ul-Islām, who died A.H. 1053. See p. 194 a. It begins with the Ghazel which occupies the second place in the former copy:

بر دل ده که عشقت اودی اوله پیدا
حاشا که سوی یانمیه حاشا که [خاشاک] آسا

It consists exclusively of Ghazels alphabetically arranged.

III. Foll. 103—110. A collection of short pieces and detached verses, with the heading اییات متفرقه

Beg. داد حقدن جواب کدی دلیله
شو فناده چاره یوقدر اولومه

There are no rubrics, with one exception, viz. قلندری, f. 106 *b*. The names of Hudā'i and 'Olvi occur in some of the verses.

Or. 2709.

Foll. 29; 8 in. by 5; written mostly in diagonal lines, in an elegant Nestalik, with broad margins ornamented with gold designs, apparently about the close of the 16th century. Bound in painted covers.

An album of drawings and select verses.

The latter, mostly Ghazels, belong to poets who flourished about the middle of the tenth century of the Hijreh, viz. 'Olvi (died A.H. 993; Haj. Khal. iii., p. 296), ff. 3 *b*, 7 *a*, 8 *b*, 13 *a*, 15 *a*, 19 *a*; Raḥmi (died A.H. 975, ib., p. 280), foll. 9 *a*, 10 *b*, 21 *b*; Fevri (died A.H. 978), f. 5 *a*; 'Ashik (died A.H. 979), f. 16 *a*; Zāti (died A.H. 953), f. 20 *a*; Emri (died A.H. 983), f. 23 *a*; and Hudā'i (died A.H. 991), f. 28 *a*. On the name of 'Olvi علوی, which Hammer reads Alewi, see Fleischer, Leipzig Catalogue, p. 550 *b*, note.

The drawings consist for the most part of figures of men and women; a few appear to be portraits. Some of the accompanying inscriptions, as کورجی, f. 10 *a*, لوند کورجی, f. 15 *b*, and رعناى تبریز, f. 13 *b*, seem to connect the album with Tebriz.

Sloane 4089.

Foll. 30; 7½ in. by 2½; written in Nestalik, Neski, Divani, and Kyrma, apparently in the 17th century.

A scrap-book containing miscellaneous extracts in Turkish and Arabic. The former consist (1) of religious songs, called İlāhî, by 'Alimi, Zākiri, Hudā'i (Sheikh Maḥmūd, of Uskūdār, who died A.H. 1038;

v. Fezlekeh, vol. ii., p. 113), and Niyāzi, (2) of a portion of a versified Fāl i Ḳur'an, foll. 12—14, beginning:

الهك آدن دم فرد و احدر
قدیم و قادر حی و صمدر

(3) of a few Ghazels by Yahya, foll. 15, 16, and (4) of a versified treatise on physionomy, the Ḳiyāfet Nāmeḥ of Ḥamdi, with the heading قیافت نامه حمدی افندی, foll. 20—27, beginning:

ایلرم اول کریمه حمد و سپاس
یوقدر نعمتینه حد و قیاس

The author, according to Haj. Khal., vol. iv., p. 890, is Ḥamd-ullah B. Aḳ Shems-ud-Din, who died A.H. 909, (see p. 169 *b*). A few lines have been translated by Hammer, Osm. Dichtkunst, vol. i., p. 156. See Fleischer, Dresden Catalogue, No. 329, 2. Another copy, with the same beginning, is noticed, without author's name, in the Vienna Catalogue, vol. ii., p. 589.

Add. 7939.

Foll. 173; 5¼ in. by 2¼; about ten lines (mostly diagonally) in a page, written in Neski, with all the vowels, apparently in the 18th century. [RICH; not numbered.]

A scrap-book, written probably in Baghdad, and containing a collection of short poems and songs, chiefly Arabic and Turkish, with a few Persian. See the Arabic Catalogue, p. 510 *b*.

The Turkish portion consists of anonymous songs designated by the technical names قوشمه, بسته, سماعی, or یوکوک, and of short pieces, chiefly Ghazels, by the following poets: Rūhi, Şābit, Selimi, Jāmi, and Ḳiyāsi, foll. 19—28; Beyāni, Fenni, Ghāzi Aḥmed Pasha, Fuzūli, Rāmiz, Es'ad, Kerimi, Khāki, Ḥamīdi, and Rāghib Pasha, foll. 31—53; Ḳādiri (Murteza Efendi Baghdādi) and Nizāmi, foll. 58—60; Mejnūni, 'Izzet, Sāti', Rāsikh, Agāh, 'Olvi, Vaḥdeti, Miyāni, Shem'i, Neshāti,

Bedri, Yahya, and 'Āṭif, foll. 63—82; Kūr Oghli, and 'Ashiḳ 'Omer, foll. 104—113; Ḥashmet, Vāṣif, Vāṣiḳ, and Vehbi, foll. 123—152.

In the last section are found also some verses exchanged between Aḥmed Pasha, governor of Baghdād, and Ṭahmāz Ḳuli (Nādir Shāh), at the time of the latter's invasion (A.H. 1145), foll. 144—147.

Add. 7937.

Foll. 39; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; about 15 lines, diagonally written, in two columns, in Neskhi, apparently in the 18th century.

[RICH, No. 642.]

A scrap-book containing mystic songs (الهی، سماعی، بسته) and Ghazels by various poets, some of whom appear to have been of the Khalveti order of Dervishes. The names which most frequently recur are those of Niyāzi Miṣrī (died A.H. 1111, Osm. Dichtkunst, vol. iii., p. 587), foll. 7 *b*, 9 *b*, 22 *a*, 23 *a*, 27 *b*, 32 *a*, 36 *b*, etc; Eshref Oghli (see Osm. Dichtkunst, vol. iv., p. 473), foll. 7 *a*, 18 *a*, 28 *b*, 35 *a*; Fuḏūli, foll. 21 *b*, 26 *a*, 27 *a*; Hudā'i, foll. 17 *a*, 26 *b*, Shemsi, foll. 6 *b*, 17 *b*; and Jemāli Khalveti, foll. 29 *b*, 33 *a*.

Add. 19,435.

Foll. 66; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; about 15 lines, written obliquely, in two columns, in a cursive character between Neskhi and Kyrma, probably in the latter part of the 18th century.

A scrap-book, containing songs of the kinds called Sherḳi, Simā'i, and Ḳalenderi; also Ghazels by various poets, mostly of the 11th and 12th centuries of the Hijrah. Those whose names more frequently recur are Nābi (died A.H. 1124), who is spoken of as dead, مرحوم, La'li, Medḥi, Gevheri, Shākir, Niḡāh, Ṭifi, Kelim, Keshfi, and Jesāri. The name of the last is more than once disguised under numerical figures as follows: ۱۰ ۲۰۰ ۱۶۰ ۳.

On fol. 37 is written in French, but apparently by an Oriental hand, "Pallais des Tuilleries."

Sloane 2691.

Foll. 6; $8\frac{1}{2}$ in. by $4\frac{1}{4}$; written in diagonal lines, in cursive Shikesteh-āmiz, apparently in the 17th century. Bound with Sloane 1574.

Detached verses and short Ghazels by various poets, such as 'Olvi, Nejāti, Khayāli, Bāḳi, Ḥāleti, Şabri, Şābit, Fuḏūli, etc.

Add. 26,326.

Foll. 40; 7 in. by $4\frac{1}{4}$; about 16 lines $2\frac{1}{4}$ in. long; written in rude Neskhi, about A.D. 1800.

[WM. ERSKINE.]

A collection of popular songs, in vulgar Arabic, of the class called Mawāliyā and Shughl, including, from f. 28 to f. 36, some Turkish songs, the first of which begins:

مشکل خم ایمن عشقی نهاد ایلمک اولمز
مشکل بو که هر یرده عیان ایلمک اولمز

On the fly-leaf is written "Claudius J. Rich, 1803," and above, in pencil, "Sheikh Khojah Abbas."

Sloane 3114.

Foll. 184; $5\frac{1}{4}$ in. by 8; written in small Neskhi, in the shape of a scrap-book, apparently in the 17th century.

A collection of Turkish songs arranged according to their melodies, with the musical notation on the European system.

The name of the compiler, 'Ali Ufki, appears in the following heading, f. 9 *b*:

هذا مجموعه ساز و سوز
جامعه علی افقی جهان دیده
زد دست چرخ بس سختی کشیده
ز عالم کرمی و سردی چشیده

The collection is divided into a number of chapters (Faṣl) which bear the following

technical names of musical modes : *حسینی*
f. 10 *b*, *مخیر* f. 35 *b*, *نوا* f. 50 *b*, *عشاق* f. 62 *b*, *بیاتی*
f. 70 *b*, *عجم* f. 75, *صبا* f. 87, *چارگاه* f. 96, *سکاه*
f. 98, *راست* f. 109, *ماهور* f. 123, *اوج* f. 129,
نشابور f. 134, *نهادند* f. 142, *عزال* f. 145, *نکتریز* f. 161,
f. 152, *سنبله* f. 156, *شهناز* f. 159, *حصر* f. 174.

The anonymous writer of an Arabic note, f. 108 *a*, which is dated Friday, the 24th of Zulka'deh, A.H. 1079, describes Ufki as an eminent musician, physician, and linguist, and states that he had then arrived at Yenishehr as Terjumān to Sultan Muḥammed. A song in praise of the same sovereign, f. 39 *b*, is dated A.H. 1075. Ufki appears to be the author of some of the poetical pieces included in the collection. See fol. 119 *b*.

This volume belonged to 'Ali Beg, Santūri, or cymbalist, of Sultan Muḥammed (IV), who wrote on the outer edge *صاحبه و مالکه علی*
بک الصنتوری عن سازندگان سلطان محمد سنه ۱۰

A Latin notice of the MS. by Salomon Negri is prefixed, foll. 1—8.

Or. 3221.

Foll. 157; 9½ in. by 5¼; written in fair Neskhi, in two columns, with about twenty slanting lines in each, and with broad gold-ruled margins, probably early in the 19th century. [BARON VON KREMER, No. 185.]

A collection of Turkish songs systematically arranged according to musical modes and melodies, with blank spaces left for further insertions.

The original folioing in Oriental figures shows that 32 leaves are wanting at the beginning, fourteen after fol. 2, and 62 after fol. 123, besides single or double leaves in a few other places.

Beg. بسته هاوی زاویل
مطربا زمزمه نای ایله اول نغمه سرا
اولیه تا که کوکل حزنیله بی برک نوا

The main sections bear at the top of the page the following technical names: زاویل

پسندیده شوق طرب نواتر دکاه صبا کوچک حسینی
کردانیه مخیر مخیر سنبله بیاتی عشاق عجم نوا اصفهان
اصفهانک سلطانی عراق عرض باد حجاز شهناز نشابورک
سیهر کلعدار طاهر عربان جدید حصار زیرکوله شوق آور
شوق افزا نهفت شوق طرب شت عربان سوزدل عراق
بسته نکار راحت الارواح اوج

The above sections are uniformly subdivided into Sherkiyyāt شریقیات and Semā'iyiyāt سماعیات. Some of the above names of musical modes are mentioned by Flügel, Vienna Catalogue, vol. i., No. 767.

TALES, FABLES, AND ANECDOTES.

Or. 1128.

Foll. 157; 14 in. by 9; 29 lines 6½ in. long; written in fair Neskhi, with all the vowels, and with red-ruled margins; dated 1st Rebi' I, A.H. 988 (A.D. 1580).

[ALEX. JABA.]

قصه ابو مسلم

The story of Ebu Muslim, a well-known romance, the hero of which is the celebrated general who seated the Abbasides on the throne and was put to death by Khalif el-

Mensūr, A.H. 137. See Ibn Khallikān, *De Slane's translation*, vol. ii., p. 100.

This volume contains the latter half of the work. It is divided into two parts, the second of which is designated as the fourth volume of the work, هذا الجلد الرابع من قصة ابو مسلم

The first leaf of the MS., which has been supplied by a later hand, begins with the rubric راویان اخبار و محدثان سرنامه روزگار شویله نقل و حکایت و الفاظ سکرین و القاب عنبرین برله روایت ایدرلرکه چون ابو مسلم.

The first incidents narrated are the recovery of Ebu Muslim from the effects of poison, the dispatch by his adversary, Ṭāhir, of a letter to the Umeyyade Suleimān B. Velid, informing him of the death of Velid, his father, and of Naṣr i Seyyār, and the setting out of Suleimān from Baghdād with seventy thousand men, in order to avenge his father's death upon Ebu Muslim.

The third volume deals with the capture of Rei, Baghdād, and Kūfah, by Ebu Muslim, and concludes, f. 79 *b*, with the answer of 'Ali B. Muḡāhid to the letter of Mehlān.

The fourth volume, beginning, on the same page, with the flight of Mehlān to Nakhshivān, relates at length the story of Ferāmurz, the conquest by Ebu Muslim of Damascus, Egypt and the Maghrib, and his seating successively Ebul-'Abbās (es-Seffāh) and Ebu Ja'fer (el-Mensūr) on the throne. The narrative is brought down to the death of the hero on the 25th of Sha'bān, A.H. 137, and concludes with the end of his associate, Aḡmed Zemji.

Portions of the same tale are noticed in the Catalogues of Paris, p. 310, Nos. 57—60, Dresden, No. 37, Leipzig, No. 283, Krafft, p. 53, Copenhagen, No. 18, Gotha, p. 199, and Vienna, vol. ii., p. 30. The earliest dated MS. is the Paris copy, No. 58, which is of A.H. 928. A poetical version entitled كتاب ابا مسلم has been printed in three vo-

lumes in Constantinople, A.H. 1290. See *Zeitschrift der D. Morg. Ges.*, Band 30, p. 163. An account of the Persian original by Khanikoff will be found in the *Journal Asiatique*, 5^e Série, xx., pp. 93—97.

Harl. 5493.

Foll. 118; 8 in. by 5½; 19 lines 4 in. long; written in fair Neskhi, apparently in the 16th century.

A detached portion of the same tale, in a shorter recension, which is not divided, like the preceding, into sections.

This volume, designated on the fly-leaf as the eighth قصه ابو مسلم جلدی سکرنجی, is imperfect at beginning and end. It commences abruptly with the encounter of Ṣāliḡ, while hunting in the company of Ferāmurz, with a formidable Div called Lāk B. Kenād. It ends with the reception, by Ebu Muslim, in Medina, of the news of the death of Khalif Ebul-'Abbās. Its contents correspond with foll. 122 *a*—150 *b* of the preceding MS.

A very summary conclusion, occupying one page, f. 118 *a*, has been added by a somewhat later hand. At the back of the same folio is a Turkish note relating to the purchase of the MS., A.H. 1002.

Pasted on the cover is a Latin notice of the MS. by Jean Gagnier. See the Arabic Catalogue, p. 763 *a*.

Add. 10,000.

Foll. 263; 8½ in. by 6; 13 lines 3½ in. long; written in plain Neskhi, with all the vowels, apparently in the 16th century.

The romance of Seyyid Baṭṭāl Ghāzi, the legendary champion of Islamism against the Greek empire, with the heading: حکایت سید بطل غازی رحمة الله عليه من اولاد رسول الله صلى الله عليه وسلم

It begins with a versified prologue, the first line of which is:

ای قدیم ذو الجلال ذو الجمال
ای مقیم بر کمال بی زوال

The contents agree substantially with the abstract given by Fleischer in the *Berichte der K. Gesellschaft der Wissenschaften zu Leipzig*, vol. ii., pp. 150—169, and with the German translation of Dr Ethé, Leipzig 1871.

The narrative is divided into ten sections, termed *Mejlis*, or sittings, and beginning on foll. 2 *b*, 19 *b*, 40 *a*, 72 *b*, 99 *b*, 137 *b*, 151 *a*, 196 *b*, 204 *a*, and 217 *b*. Each *Mejlis* begins with some lines in *Mesnevi*. Pieces of verse are also occasionally inserted in the narrative, especially in the early part of the work.

Language and spelling are archaic; but foll. 154—188 and 191—195 present a more modern text, supplied by a later hand.

Copies are noticed in the Catalogues of Paris, pp. 332 seqq. Nos. 317, 318, 338—342, Uri, No 22, Dresden, Nos. 104, 123, Leipzig, No. 234 and 307, 2, Upsala, No. 407, 2, S. Petersburg, p. 521, and Vienna, vol. ii., p. 33. The work has been lithographed in six vols., entitled *مناقب سید بطل*, in Constantinople, A.H. 1082; see *Zeitschrift der D. Morg. Ges.*, Band 30, p. 164, and *Journal Asiatique*, 6^e Série, vol. xi., p. 478.

Add: 7884.

Foll. 117; 12 in. by 8½; 23 lines 6½ in. long; written in cursive *Neskhi*, apparently in the 18th century. [RICH, No. 482.]

سیرة عترة

A portion of the Life of 'Antar, translated from Arabic into Turkish.

For the Arabic original see the Arabic Catalogue, pp. 319—321, where a complete copy in four volumes, Add. 7378—7381, is described, and the Vienna Catalogue, vol. ii., p. 4.

The present MS. contains parts of two consecutive volumes of the Turkish transla-

tion, the latter of which is designated in the heading as the eleventh *من عشر من الجلد الحادی عشر من حکایت عترة ابن شداد*. The immediately preceding volume, foll. 1—47, which must therefore be the tenth, is imperfect at the beginning. It deals chiefly with the adventures of 'Antar in the land of the Black (*Sūdān*). The first pages relate to his encounter with *Melik Ghāzid* (called *Suweid*, in the Arabic text), who is seized by 'Antar and beheaded by *Ghazūb*, and to 'Antar's expedition against *Laun az-Zulām*. At the end we are told how 'Antar, having defeated *Ghazbān* in a wrestling match, brought him home captive, and was going to behead him, when his hand was stayed by 'Ablah. The contents correspond with foll. 169 *b*—304 *b* of the third volume of the Arabic original, Add. 7380.

The next following volume, foll. 48—80, is imperfect at the end. It breaks off at the point where *Ghazbān*, having routed the Indian army before *Medā'in*, is received with the highest honours by king *Kisra*. Its contents correspond with foll. 304 *b*—367 *a* of Add. 7380.

The latter part of the MS., foll. 81—117, is by another hand, and contains a further section of the work, imperfect at beginning and end. It begins with the fight of 'Antar and 'Abd Heyyāf, when the former, catching up an iron club hurled at him by the latter, stuns his adversary with it, but spares his life. It breaks off in the account of 'Antar's return to the *Beni 'Abs*, and of his meeting with his brother *Sheibūb*, who tells him that his *Ḳaṣīdeh* has been torn down from the *Ka'bah* by a mighty chief (*el-Mustau'ir*). The corresponding portion of the Arabic text extends from Add. 7380, fol. 371 *a*, to Add. 7381, fol. 52 *b*.

The fourth volume of the Turkish version is noticed in the Paris Catalogue, p. 335, No. 354.

Add. 7882.

Foll. 261 ; 10½ in. by 6½ ; 15 lines 4½ in. long ; written in fair Neskhi, with a few vowels, apparently in the 17th century.

[RICH, No. 797.]

حکایت اربعین صبح و مسا

"The story of the forty mornings and evenings," translated from Arabic by Aḥmed Mişri, احد مصرى

Beg. حمد بی غایت و ثنای بی نهایت اول باری
حضرتنه جلت قدرته لایقدرکه عقلک دیده سی و جانک
بصیرتی انک کبریاسی مطالعه سنده حیراندر

This story, which is commonly called the Tale of the Forty Vezirs قرق وزیر حکایتی, is an expansion of an old Indian tale, the Persian version of which is called Kitāb i Sindbād, or Sindbād Nāmeḥ (see the Persian Catalogue, p. 748, and Clouston, the Book of Sindibad, 1884). The leading story is the same in both ; a young prince, falsely accused by his stepmother, is under sentence of death. He is defended in turn by the king's Vezirs (seven in the original work, forty in the expanded version), who, in the morning of as many days, endeavour, by appropriate tales, to allay the king's wrath, while, in the evening of each day, the queen strives, by similar means, to hasten the prince's doom.

This groundwork is used as a convenient frame for the insertion of tales of the most varied character and origin, many of which have no perceptible bearing on the supposed object of the narrator.

The Turkish version has been printed in Constantinople, A.H. 1283 and 1285 under the title of قرق وزیر تاریخی. See Journal Asiatique, 6° Serie, art. xi., p. 484, vol. xiv., p. 87. The introduction, and the tales of the first twenty days, edited by M. Belletête, have been printed after his death, Paris, 1812. An incomplete French translation, by

Pétis de la Croix, will be found in the Panthéon Littéraire, Contes Orientaux, pp. 301—367. A German version of the whole work, from a Dresden MS., was published by Behnauer, Leipzig, 1851. Still more complete is the excellent English translation of E. J. W. Gibb, London, 1886, which comprises no less than 112 tales collected from all available sources.

The Turkish version purports to be derived from an Arabic original, entitled حکایت اربعین صبح و مسا, which, however, appears to be lost. The translator, who calls himself in the present copy, and in the MSS. of Leipzig, Vienna, and St. Petersburg, Aḥmed, or Aḥmedī Mişri, is only designated in Belletête's text, and in most other copies, by a patronymic, Sheikh Zādeh.

In the preface, after praising the reigning sovereign, Sultan Murād B. Muḥammed B. Bāyezīd Khān (Murād II, A.H. 824—855), he says that the fittest gifts to be presented to His Majesty were books of wisdom. "For that reason I, Aḥmed i Mişri, made for the Sultan of the age a neat copy of the book called 'Hikāyet Erba'in Şubḥ u Mesā,' and translated it from the Arabian into the Turkish tongue, so that the Pādishāh of the world might read with ease the graceful thoughts and phrases, the rhymes and assonances, the pertinent tales and apt quotations, etc., of my book:"

بو سبیدن اوتوری احمد مصرى سلطان عصر ایچون
حکایت اربعین صبح و مسا ادلو کتابی بیاضه چقردی
عرب دلندن ترک دیلینه دوندر ب ترجمه ایلدی تا
پادشاه عالم تر و تازه دلایه کتابک لطایفنی و لغتیرنی
وقافیهرنی و سجعیرنی و بریرینه مناسب حکایتیرنی
وهم مناسبته ایاتدن و احادیثدن و اییاتدن کنوردکم
روایتیرنی مطالعه ایلوب اوقیه

Belletête's text, which agrees in substance with the above, has the additional statement that the Arabic original was destitute of the graces and ornaments of speech. The same

passage is found in the next-following two MSS.

Copies of the 'Forty Vezirs' vary considerably with regard to the subjects and the arrangement of the tales. In both respects the present MS. agrees in the main with Behrnauer's translation, but its text is rather fuller, and some of the tales are different.

The following table shows the eighty tales it comprises, viz. two for each of the forty days, with references to the pages of the German and the English translation, respectively designated by the initials B. (Behrnauer) and G. (Gibb):

- Ist day. The Sultan of Egypt and Sheikh Shihāb ud-Dīn (B., p. 16, G., p. 16), f. 12*b*.
The well educated prince and the spoiled prince (B., p. 28, G., p. 27), f. 20 *a*.
- IInd day. The merchant and the parrot (B., p. 33, G., p. 33), f. 24 *b*. The half-witted prince and his tutor (G., p. 384), f. 26 *b*.
- IIIrd day. The three princes put on trial by their father (B., p. 39, G., p. 41), f. 29 *a*. The bastard prince healed by coarse diet (G., p. 37), f. 39 *a*.
- IVth day. Moses and 'Uj B. 'Anak (B., p. 65, G., p. 64), f. 42 *b*. Khizr and the sham Sufi (B., p. 69, G., p. 69), f. 45 *b*.
- Vth day. Samson and his wife (Delīleh) (G., p. 384), f. 48 *b*. The potter's fair son and the Maghribi (B., p. 76, G., p. 76), f. 51 *b*.
- VIth day. The tailor and his wife (B., p. 80, G., p. 82), f. 55 *a*. The illegitimate son of the merchant's wife and a robber (B., p. 85 G., p. 87), f. 58 *a*.
- VIIth day. The wise and foolish Vezirs, (B., p. 91, G., p. 92), f. 62 *a*. Sultan 'Alā ud-Dīn's visit to the madhouse, (G., p. 345), f. 65 *b*.
- VIIIth day. The merchant who mated his slave-girl with an ape (G., p. 353), f. 68 *a*. The three princes and the jewel-casket (B., p. 103, G., p. 105), f. 70 *b*.
- IXth day. The hermit and the thief (G., p. 298), f. 73 *a*. The three princes and their father's enigmatic will (B., p. 110, G., p. 114), f. 74 *b*.
- Xth day. The crafty woman and the merchant (B., p. 116, G., p. 386), f. 78 *a*. The king and the truthful shepherd (B., p. 123, G., p. 358), f. 81 *b*.
- XIth day. The tailor prince and the stingy merchant (B., p. 129, G., p. 122), f. 85 *a*. The merchant's legacy and his two prodigal sons (B., p. 136, G., p. 130).
- XIIth day. The king and the Vezir's handsome son (B., p. 139, G., p. 133), f. 92 *a*. The hermit Barṣiṣā and the princess (B., p. 145, G., p. 138), f. 95 *b*.
- XIIIth day. Ayās (أيأس) and the Dervish (B., p. 151, G., p. 144), f. 100 *a*. The king and the invisible turban (B., p. 155, G., p. 148), f. 103 *a*.
- XIVth day. The prince under an evil star and his two sons (B., p. 158, G., p. 151), f. 105 *a*. The king who had two good sons and a wicked one (B., p. 168, G., p. 163), f. 112 *b*.
- XVth day. The tailor's wife and the cotton-carder (B., p. 173, G., p. 366), f. 166 *a*. The Ḥashish-eater (B., p. 175, G., p. 171), f. 118 *a*.
- XVIth day. Khālid and the monk (B., p. 178, G., p. 269), f. 120 *b*. Abu 'Alī Sīnā and the mice (B., p. 184, G., p. 300), f. 125 *a*.
- XVIIth day. The ploughman and the treasure (B., p. 187, G., p. 379), f. 127 *a*. The king's clever favourite and the Ṣūbāshi (G., p. 266), f. 129 *b*.
- XVIIIth day. Hārūt and Mārūt (G., p. 167), f. 131 *a*. The widow's lazy son and

- the magician (B., p. 195, G., p. 253), f. 133 *b*.
- XIXth day. The princess in love with the page (B., p. 199, G., p. 381), f. 137 *a*. The prince who died of a bone on the heart (B., p. 202, G., p. 173), f. 140 *a*.
- XXth day. Aidin Beg and the Dervish (B., p. 204, G., p. 179), f. 142 *b*. Sultan Maḥmūd and Ḥasan Meimendi (B., p. 209, G., p. 188), f. 145 *b*.
- XXIst day. Khannās, the son of Iblis (G., p. 348), f. 148 *b*. The youth who was one of forty sharpers in Baghdād (B., p. 214, G., p. 194), f. 151 *a*.
- XXIIInd day. Sultan Maḥmūd and the bold beggar (B., p. 218, G., p. 198), f. 154 *b*. The cobbler and the princess (B., p. 222, G., p. 203), f. 157 *a*.
- XXIIIrd day. Ḥasan Baṣrī and the Kaīṣar of Rūm (B., p. 228, G., p. 213), f. 162 *b*. The gardener, his son, and the ass (B., p. 232, G., p. 218), f. 166 *a*.
- XXIVth day. The king and the poisoned lancet (B., p. 235, G., p. 220), f. 167 *b*. The weeping Turkish peasants (B., p. 238, G., p. 224), f. 167 *b*.
- XXVth day. The queen who hid her lover in a chest (B., p. 241, G., p. 227), f. 173 *a*. Seyyid Rukn ud-Dīn and the Ebdāl a hawking (B., p. 243, G., p. 230), f. 175 *a*.
- XXVIth day. The fair prince and the enamoured Ebdāl (B., p. 246, G., p. 233), f. 177 *b*. The king's favourite who ate garlick (B., p. 250, G., p. 239), f. 182 *a*.
- XXVIIth day. The merchant's son and the magic mirror (B., p. 253, G., p. 244), f. 185 *b*. Loḳmān thrown into a pit (G., p. 175), f. 191 *a*.
- XXVIIIth day. Dellet el-Muḥtāleh and her two husbands (B., p. 261, G., p. 257), f. 195 *a*. The old man who praised his ass's wisdom (B., p. 268, G., p. 363), f. 200 *a*.
- XXIXth day. The water-carrier, 'Omyān, who gave a camel to his son's teacher, and found a treasure (B., p. 270, G., p. 278), f. 202 *a*. The king and the formidable-looking recruit (B., p. 274, G., p. 396), f. 206 *a*.
- XXXth day. The woodcutter and the shrew (B., p. 277, G., p. 288), f. 207 *b*. Moses in search of a wiser man than himself (G., p. 306), f. 210 *b*.
- XXXIst day. The silk-merchant's wife who sent her husband up a tree and dallied with her paramour in his sight (B., p. 283, G., p. 303), f. 214 *b*. The merchant who played chess with the Fireng (B., p. 285, G., p. 397), f. 215 *a*.
- XXXIIInd day. Keiḳubād and his devout wife (G., p. 390), f. 218 *a*. The fleas complaining of men before Solomon (B., p. 301, G., p. 295), f. 220 *a*.
- XXXIIIrd day. Abraham, Ishmael, and the Devil (G., p. 391) f. 222 *b*. The bragging Khorasani put to shame by his son (G., p. 276), f. 224 *a*.
- XXXIVth day. The Arab who offered a goat for sale (G., p. 311), f. 226 *b*. The devotee who broke his jar (G., p. 393), f. 228 *a*.
- XXXVth day. The carpenter who surprised his wife with her lover (G., p. 394), f. 230 *a*. The merchant who shut up his son in his warehouse (B., p. 305, G., p. 399), f. 232 *a*.
- XXXVIth day. The blind man who found Harun er-Reshid's jewel-casket, (B., p. 308, G., p. 319), f. 235 *a*. The four sons changed to animals for disobeying their father's order (G., p. 395), f. 237 *a*.
- XXXVIIth day. The youth who went after a fair maid and found himself in Hell (B., p. 311, G., p. 327), f. 238 *a*. The two rival Kāzis of Cairo (G., p. 321), f. 240 *b*.

XXXVIIIth day. The Dervish and the youth who slew the forty robbers (B., p. 316, G., p. 340), f. 242 *b*. The king changed into a parrot (B., p. 321, G., p. 313), f. 246 *a*.

XXXIXth day. The Persian merchant who kept his wife and his dog in chains (B., p. 325, G., p. 331), f. 249 *b*. Noah, the deluge, and the ark (G., p. 355), f. 251 *a*.

XLth day. The Sultan of Egypt and the discontented wives (B., p. 330, G., p. 323), f. 253 *b*. The Sultan of Egypt who, after fleeing before the rebels, recovered his kingdom (B., p. 331, G., p. 368), f. 254 *b*.

On the cover is the Ex Libris of Franc. de Dombay, who has also written his name on the fly-leaf, with the date 1792. To him are probably due numerous glosses written between the lines and in the margins. They consist of transcriptions of some words of the text, with the addition of Italian, and, in some instances, modern Greek, equivalents.

For other copies see the Catalogues of Paris Nos. 378-9, 388—392; Uri, p. 305, No. 17; Dresden, Nos. 149, 245; Leipzig, No. 330, 4; Krafft, p. 53 (six copies); Leyden, No. 501; Upsala, No. 111; Lund, No. 5; St. Petersburg, Nos. 579—582; Vienna, No. 430; Rosen, Marsigli Coll., p. 21, No. 3548, and Gibb's preface, p. 10.

Stowe, Or. 20.

Foll. 171; 9¼ in by 7; 13 lines 4¾ in. long; written in large and plain Neskhi, apparently in the 17th century.

Another copy of the same tale, agreeing in in the main with the text translated by Behrnauer, and containing the same stories, with some divergences of detail. The author is called Sheikh Zādeh. The short story of the second night is omitted.

The MS. has lost about a page at the be-

ginning and as much at the end. It wants also two leaves after fol. 10 and one after fol. 13. Foll. 2 and 3 have been supplied by a later hand.

Add. 5968.

Foll. 152; 8½ in. by 6½; 15 lines 3¼ in. long; written in fair Neskhi; dated 23 Jumāda I, A.H. 1143 (A.D. 1730).

[HILGROVE TURNER.]

A third copy of the same tale. The text agrees also, substantially, with the translation of Behrnauer, and has the same stories, but it is shorter and incorrectly written.

In the dedication the name of the Sultan is written Murād Khān B. Sultan Ibrāhīm Khān, and that of the author, Sheh Zādeh شاه زاده, instead of Sheikh Zādeh. It wants also the story of the second night.

Copyist: الفقير على الدرنوى

Add. 18,885.

Foll. 323; 11½ in. by 8; 14 lines 5 in. long; written in large Neskhi, with all the vowels, apparently in the 16th century.

[THE HON. FREDERIC NORTH.]

داستان قران حبشی

The romance of Kīrān Ḥabeshi.

Beg. سیاس و ستایش اول و اہب عقل و حیات و مبدع صور

The anonymous translator states in the preface that, for the benefit of people ignorant of Persian, he turned this entertaining story from that language into Turkish by desire of his powerful and liberal patron, the favourite of the Pādishāh, Ḥasan Beg. The rubrics are mostly Persian, and some Persian verses are left in the original language. The style is extremely simple, without any pretence to literary elegance, and the language plain colloquial Turkish. The translation was probably written in the ninth century of the Hijreh. Copies dated A.H. 902, 917, 920, are found in the libraries of Vienna, Upsala

and Paris. Sultān Muḥammed Khān, who is mentioned by the translator, at the end of vol. ii., Add. 18,886, f. 25 *b*, as the reigning sovereign, can hardly be any other than Muḥammed II, the conqueror of Constantinople. It may also be remarked that the occurrence of some European words as فلورى "florin," and فرون "baker's oven," would scarcely admit of a much earlier date.

Ebu Ṭāhir Mūsa eṭ-Ṭarṭūsi ابو طاهر موسى الطرسوسى is named at the beginning as the author of the original work. His name, occasionally written also الطرسوسى, or Muḥammed Ṭarsūsi, is frequently repeated in the sequel. Other tales connected with the Persian legends, as the Dārāb Nāmeḥ, Ḳahramān Nāmeḥ, etc., are ascribed to him. See Mohl, Préface du Chah Nameh, p. 74, and Fleischer, Leipzig Catalogue, No. 280.

The first rubric is آغاز داستان بقهرمان عاقل در که بیان اولنور, but the words "Ḳahramān 'Aḳil"^(a) have been partly obliterated, and the name of Ḳirān Ḥabeshi قران حبشى substituted for them by a later hand.

The present MS. is only the first volume of the work. It deals chiefly with the following subjects: Ḳubād, son of Ardesḥīr, son of Bābek, who resides in Damascus, and holds Iran under his sway, has three sons, named Khusrevshīr, Ardesḥīr, and Jehāngīrshāh. He asks in marriage for the eldest the daughter of the Ḳaiṣar of Rūm, who readily consents. Having heard, from a merchant named Khalīl, of the wonderful beauty of Shemseh, daughter of Irej, Shāh of Tūrān and Chīn, whose capital is Ṭamghāj, he sends his Vezīr, Humāi, to claim her as a bride for his second son. But Irej, mindful of the old feud of his grandsire, Afrāsiāb, with Iran,

scorns the proposed alliance, tears up Ḳubād's letter, and casts his ambassador into prison.

Ḳubād swears to avenge the insult, and by his order the Emir of Khurasan invades Turkistan, where he encounters an army commanded by Shāpūr and his brother, Kushtehem. The war is carried on with checkered success. The armies are successively reinforced, on the Turkish side by Emir Tūj, brother of the Shāh, by Ṭureh Khān, by Irej himself, and by Geihān Shāh, prince of Kashmīr; on the Persian side by the governor of Irak, by the princes Ardesḥīr and Jehāngīrshāh (the former of whom is made prisoner and taken to Ṭamghāj), by the Khwārezmshāh, and finally by Shāh Ḳubād in person. The Persians take Kāshghar and Khoten. But the hero of the romance is, as its title shows, Ḳirān Ḥabeshi, a Negro of humble birth, originally ass-driver خربنده to the Vezīr Humāi, who performs prodigies of valour, and by his amazing strength, daring, fleetness and resource, becomes the terror of the Turks and the mainstay of the Persians. He, and some congenial associates, such as Shehmerd Rāzi, Deh-Dīv, Ebu 'Aṣim, Penjeh, Guli Balkhī, Ebul-'Alā, and others, are constantly running to and fro, in various disguises, between the two camps, capturing hostile chiefs, rescuing captives from the very recesses of the king's palace, often caught and apparently doomed to torture and death, but always miraculously saved from impending destruction.

In the concluding portion of the present volume the Shāh i Chīn, beaten by Ḳubād, takes to flight. Shervīn, Emir of Balkh, and Ḳirān are sent in pursuit, but, deceived by a treacherous guide, they fall into the power of the fugitive king, who prepares to put them to death. They contrive to escape, however, and to reach a fortress, Ḥiṣāri 'Ayyārān, held by a friendly chief, Emir Sa'd, while Ḳubād, anxiously waiting for news of them, prepares to winter in Khoten.

(a) The insertion of that name was probably due to a confusion with the Dāstān i Ḳahramān, ascribed to the same Ṭarṭūsi; see Fleischer, Leipzig Catalogue, p. 522.

It may be noticed that both Shemseh Bānū and Kīrān play a part in the Gershāsp Nāmeḥ; see the extracts given by Rizā Kūli Khān in the *Mejma' ul-Fuṣāḥā*, vol. i., p. 136, and Or. 2878, f. 112 *a*.

Copies of the Kīrān Ḥabeshi, or of portions of it, are noticed in the Catalogues of Casiri, vol. ii., p. 160, No. 1712; Uri, p. 306, No. 20; Paris, p. 334, Nos. 335-7; Copenhagen, p. 57, No. 16; Upsala, p. 67; Vienna, vol. ii., p. 32, No. 800; and De Jong, *Bibl. Acad. Reg.*, p. 252.

The following title has been pasted on the first page of the MS. هذا تاريخ قران حبشي ديمكه
عالمده داستان اولان بهلوان جهانك مناتب سرگذشتيد

On the fly-leaf is written this strange description of the work, signed with the initials A.H.: "Keran Habashi, a general history of Persia and its Shahs, translated from the Persian by Habeshi Efendi, in 3 vols."

Add. 18,886 and 18,887.

Two uniform volumes of foll. 478 and 379; 16 in. by 11; 17 lines 6½ in. long; written in very large Neskhi, with 'Unvāns and red-ruled margins, dated Jumāda I, A.H. 1001 (A.D. 1593). [THE HON. FREDERIC NORTH.]

The second and third volumes of Kīrān Ḥabeshi, written by one and the same hand, according to the following subscription of vol. iii., in the Imperial library of Constantinople:

قد وقع الفراغ عن هذه النسخة الشريفة عن يد الفقير
الحقير . . . محمد خليفه في شهر جمادى الاول في
يوم الثلاثاء في وقت الفجر في دار السلطنة الخزينة
العامة تاريخ سنة ١٠٠١

The language, as compared with that of the preceding MS., is slightly modernized, and the style is more concise.

The second volume begins with the arrival of Kūbā and his army at the Persian camp. It repeats a portion of the narrative with

which the preceding MS. concludes, from fol. 297 *b*, to the end. The first rubric is:

رسیدن شاه تباد ابن اردشیر بیک منزلی ایران لشکر
ورفتن جهانگیر شاه پیش پدر با ایران لشکر

The continuation begins, f. 25 *b*, with this rubric: الجلد الثاني من كتاب المرسوم بقران الحبش
بو خبرلری سوبلین و بو
سوزلری بیان ایلین ابو طاهری طرطوسی دور که اول
بویله روایت ایدر که چون اردشیر شاهله ابو العلابی
چین شاهی طمغاجه ویردی

The remaining part of the volume deals with the following subjects: Ardeshīr Shāh brought as prisoner to Ṭamghāj with Ebul-'Alā. Love-messages between the captive prince and Shemseh, conveyed by the latter's foster-sister, Gul, and by Ebul-'Alā. Shemseh sent by her father's order as bride to Geihān Shāh, king of Kashmīr, resists all his entreaties and threats. Ardeshīr Shāh, sent as prisoner from Ṭamghāj to the Turkish camp, is rescued on the way by Kīrān. The two princes march into Kashmīr and fight Geihān Shāh. Kīrān enters the garden of Solomon باغ سلیمان and sets Dīvs and Peris free. Geihān Shāh, besieged in the fortress of Bī Feryād حصار بی فریاد, falls into the power of Kīrān, who penetrates by stealth into the place and contrives to introduce Jehāngīr into the king's palace. The narrative breaks off, f. 474 *b*; the last incident related is the capture of Emīrzād, one of the officers of Geihān Shāh, by Kīrān and Ebul-'Alā, who prepare to dispatch two by two the guards seized in the palace.

Four leaves added by a later hand, foll. 475—478, give a deceptive appearance of completeness to the volume. They contain a spurious and very summary conclusion of the tale.

The headings of part of the present volume are given by Tornberg in the Upsala Catalogue, p. 65.

There is, apparently, a slight gap between the end of vol. ii. and the equally abrupt beginning of vol. iii. The latter takes up the narrative at the point when, all the guards of the palace having been slain, the prince orders their ears to be strung on a cord and thrown down into the cellar where Geihān Shāh and his Vezir, Akrāṭis, were confined. The contents of the third volume deal mainly with the following subjects: Capture of the fortress of Bī Feryād by the Persian army. Geihān Shāh and Akrāṭis escape through an underground passage. Kīrān and Ebul-'Alā start in pursuit, but fall into a well. Jehāngīr in love with Genj Mihr, daughter of Geihān Shāh. Geihān Shāh joins the Indian army commanded by the son of the Rāi Hind. The Dīv Mahākāl rescues Kīrān, and carries off prince Ardeshīr to the land of the Peris. Battles of the Persians with the Indian army. Geihān Shāh is slain by Kīrān and the Indian prince by Jehāngīr. The latter joins his father, Kūbād, before Balkh. War renewed with the Shāh i Chīn, who is defeated, overtaken in his flight, and slain by Kīrān. His brother, Tūj, enthroned in Ṭamghāj as vassal of Kūbād. Jehāngīr starts in search of his brother and of the two princesses, Shemseh and Genj Mihr, and meets with wonderful adventures by land and sea. Kīrān rescues prince Ardeshīr from the Mount of Dīvs, where Iblis kept him confined. Shemseh and Genj Mihr, after escaping from a thousand dangers at sea, are saved by the merchant Khalil, who brings them back to Khusrevshāh. The latter sets out in search of his two brothers, who had fallen into the hands of the king of the Zengis, finds them in the Island of Mengūsi and takes them to Kaīsar. All return to Damascus. Wedding of the princes. Kūbād yields the throne to Ardeshīr, who in his turn gives it up to Jehāngīr.

Or. 3220.

Foll. 157; 11 $\frac{3}{4}$ in. by 8; 17 lines 5 $\frac{1}{4}$ in.

long; written in neat Neskhī, apparently in the 17th century.

[BARON VON KREMER, No. 159.]

The first volume of the same romance.

The contents are the same as in Add. 18,885, with which the present copy is in textual agreement; but a few leaves are wanting at the beginning. In the first page the merchant Khalil relates how he first beheld Princess Shemseh, daughter of the Shāh i Chīn, standing on the roof of the palace with a bunch of roses in her hand. The corresponding passage begins in Add. 18,885, f. 15 a, line 11.

Or. 1146.

Foll. 207; 8 in. by 5 $\frac{1}{2}$; 21 lines 3 $\frac{1}{4}$ in. long; written in Neskhī, apparently in the 17th century.

[ALEX JABA.]

The tale of Kāhīr Dilāver, with the heading:

هذا حکایه قاهر بن صام دلاور رحمة الله عليه

Beg. پری زاد ایدی بو حکایه قاهر کدر بر صدا
ایشندی قاهر دیر که ای دلاور شدن کیورج مسکون
عالمربنه دوشرسن جابلقا ولایتینک اوچیوز التمش
قاپوسی وارد

This is only a detached part of a probably extensive romance, apparently a late composition in vulgar Turkish, belonging to the class of the wildest and most childish fiction. The action is laid in the time of the Prophet Solomon حضرت سلیمان, who plays in it a leading part. This, however, does not exclude the frequent mention of modern places, as Constantinople, Baghdād, etc. The principal hero is Kāhīr, son of Sām, called, from his prowess, Kāhīr Dilāver, who is constantly at war, not only with human foes, but also with innumerable hosts of Dīvs, Jinns, Peris and sorcerers جادو, under command of their mighty chief, Iblis.

The names of other leading actors, Kei-

ḳubād, Zāl, Rustem, the bird Simurgh, Jemhūr Shāh, Edniyā ادنيا, Ḳahḳashān Shāh, Jelāl ud-Dīn Miṣri, etc., are partly borrowed from Persian legend, partly fictitious.

This volume begins and ends abruptly, and has no division. In the first pages it is related how Ḳāhir Dilāver is carried off by a bird from the land of Jabluḳā to a city of emerald and ruby, and finds, in a cave, an old Jinn, who gives him a talisman against hunger. He proceeds on his way and meets Iblīs, who, in various disguises, tries in vain to entrap him into an act of worship, and he has afterwards a fierce struggle with an 'Afrīt called 'Aḳarḳarhā عاترقرها.

The narrative breaks off at the point where Iblīs, in the disguise of a Hindu, brings a forged letter to Maḳlān Shāh. The immediately preceding incident is the release, by Zāl, of four prisoners brought to him, viz. Jālīm, the Indian, his brother, and two sons of Maḳlān Shāh.

On the first page is written the name of a former owner, Seyyid Muḥammed B. Ibrāhīm Iskāṭchi Zādeh el-Kiridi, with the date A.H. 1173.

Or. 3297.

Foll. 149; 8½ in. by 6; 13 lines 4¼ in. long; written in large Neskhī, with all the vowels; dated beginning of Shevāl, A.H. 985 (A.D. 1577).

[CHEVALIER F. de CASTELBRANCO.]

Anecdotes of holy men, with the heading:

هذاب [هذا كتاب] تذكرة الاوليا و به نستعين

حمد ثنا و سپاس منت اول خالقه در کم
دنيا وزمين و آسمان عالم صغرى و عالم كبرى انوك
حكيمه يار دلدی

The writer, who does not give his name, says that the best means to keep steadfast in the faith, and to escape from the contamination of a wicked world, is to dwell on the lives of the saints, and on their merits. This induced

him to translate a book written on that subject, in Persian, by the Sheikh ush-Shuyūkh, Sheikh Ebu'l-Leiṣ Samarḳandi. The work consists of twenty Bābs, each of which contains ten stories. The anecdotes are classed according to the religious virtues, pious practices, and supernatural gifts, which they illustrate, as will be seen from the following table, given at the end of the preface:

- باب اول حلال يمكى و بيجكى شپهن صقنماقدر
باب ثانی نفسه رياضت كستمكده در
باب ثالث تكري نوك عباده تنده زحمت چكمكدر
باب رابع الله دن قورق و كناهدين اغلمقدر
باب خامس دليين كفرن صقلمقده در
باب سادس توبه ادجيلوك ولايتلرنده در
باب سابع اوليانوك كرامتلرنده در
باب ثامن هر دعا كى ادرلر در حال قبول الدغنده در
باب تاسع بر برينوك كوكلندن كچنى بلمكده در
باب عاشر تكريه توكل ايدب كمسدين قرقمادقلرنده در
باب حادى عشره جومردلر حكايتهنده در
باب اثنى عشره بلكروك زهدلرنده و حكايتهنده در
باب ثالث عشره عورتلر كرامتلرنده در
باب رابع عشره اغلجققلوك زهدلرنده در
باب خامس عشره قللر كرامتلرنده در
باب السادس عشره درويشلوك حكايتهنده در
باب السابع عشره درماده لوك مدد اردكنده در
باب ثامن عشره اوليا اوقاتنده و حكايتهنده در
باب تاسع عشره اوليا اولدوكندن صكره كرنديوكنده در
باب عشرون پراكنده حكايتهنده در

In the body of the work Bāb XI. and Bāb XII. are left out, and the ordinal numbers are transferred to the next-following Bābs. The same error in numeration obtains to the end, so that the last Bāb, which is in reality the twentieth, is designated in the heading as the eighteenth.

Abu'l-Leiṣ Naṣr B. Muḥammed Samarḳandi,

the alleged author of the original Persian work, who died A.H. 375, is known only as an Arabic writer, and among the numerous works ascribed to him by Haj. Khal. there is none like the present.

The translation is written in plain old Turkish, and in archaic spelling.

On the first page is the name of a former owner, Ikbāl B. 'Abdullah, who dates from Miṣr (Cairo), A.H. 1020.

Add. 7885.

Foll. 50; 8½ in. by 5¼; 15 lines 2¼ in. long; written in clear Neskhī, with red-ruled margins; apparently in the 18th century.

[RICH. No. 383.]

The humorous stories of Naṣr ud-Dīn Khojah, with this heading: هذا ترجمه نصر الدين افنديك
الدين افندي رحمه مرحوم خواجه نصر الدين افنديك
مناقبلين سكر باب اوزره ترتيب ايدوب هر بابده لجه
حكايت مرغوبه ذكر اولنمشدر

Beg. باب اول كندی ايله خلقك ما بيننده
اولان مناقبلری بیان ايدر

The work, which is generally known as *Latā'if i Naṣr ud-Dīn Khojah* *نصرتاف*, begins in this copy with a table of the eight Bābs into which it is divided. The first half only of that table is extant, a leaf or more having been lost after f. 1. The first four Bābs comprise the Khojah's pleasantries (1) with common people, (2) with princes, (3) with his wife, (4) with his son.

The division, however, is not observed in the body of the volume. The first five stories are those numbered III.—VII. in the 'Sottisier' of Decourdemanche, but further on the order differs. The last story of the MS. is the CVIIth of the 'Sottisier.'

The anonymous editor says in conclusion that there is no doubt that Naṣr ud-Dīn Efendi was one of the great saints, and he invites the readers to recite a *Fātiḥah* for his soul.

Common tradition makes Naṣr ud-Dīn Khojah contemporary with Bāyezīd I. and Timūr, and places his tomb in Aḳshehr. The collection of the comical stories that have clustered round his name is an old and popular book. It was printed for the first time in Constantinople A.H. 1253, and in Bulak A.H. 1254. A German translation has been published by W. von Camerloher, Triest, 1857. There are also French translations by N. Mallouf, Smyrna, by Decourdemanche, Paris, 1876, and, by the same, a more complete collection entitled 'Sottisier de Nasr-eddin Hodja,' Bruxelles, 1178. An English version by G. Borrow was printed in Ipswich, 1884.

For MSS. see the Catalogues of Paris, Nos. 229, 236, 395; Uri, No. 35; Krafft, No. 171; Leyden, Nos. 502, 2715; and Vienna, vol. ii., p. 28.

Add. 7883.

Foll. 268; 8¼ in. by 5¼; 15 lines 2¼ in. long; written in Neskhī, with a few vowels, apparently in the 17th century. Foll. 1—4, 69—129, have been supplied by a later hand.

[RICH. No. 381.]

A collection of detached tales, without preface or author's name,

Some of the tales have headings bearing consecutive numbers, viz. 12—18, 28—32, but others want the rubrics, and there are some lacunae. Most of the tales have short epilogues, setting forth the moral lesson to be drawn from them. The language is plain Turkish; but the rubrics are Persian.

This is evidently an imperfect copy of an anonymous collection of forty-two tales entitled *الفرج بعد الشدة*, not to be confounded with an earlier work of the same name described in the Persian Catalogue, p. 751 b. Indeed the title might be inferred from a passage, f. 72 a, where it is said: 'All these stories are tales of deliverance from distress,' *وبو حكايتلر جمله اخبار الفرج بعد الشدة در* Six com-

plete copies of the work are noticed in the Catalogues of Paris, Nos. 377, 382, 384; Gotha, No. 234; Vienna, No. 798, and Munich, No. 204. The date of the last, A.H. 914, points to an early period for the composition of the work.

The contents of an Upsala MS. comprising the second half of the collection, *i.e.* tales 24—42, are fully described by Tornberg, pp. 65-6, and agree, as far as they go, with the present copy. Another fragment, consisting of tales 26—34, is mentioned, without title, in the Vienna Catalogue, No. 802.

Another Turkish work, also entitled *فرج بعد شدة*, but divided into thirteen Bābs, was written by Muḥammed B. 'Omer el-Ḥalebi for Sultan Murād II. See Haj. Khal., vol. iv., p. 411, and the Paris Catalogue, p. 338, No. 383.

Contents: The king in search of a man without sorrow (imperfect at the beginning; see the Persian Catalogue, p. 760 *a*), f. 5 *a*. Tale 12. The goldsmith's wife, the Fakih, the Muhtesib, the Shihneh, the Vāli, and the Kāzi, f. 13 *b*, with the rubric *حکایت دوازدهم از آن زکر قاضی و زن او با فقیه و محتسب و شهنه و والی و قاضی*. Tale 13. The carpenter of Nishāpur who played a trick on the weaver, f. 23 *a*. Tale 14. Ishāḳ Mausili and the kiosk to which he was hauled up in a basket, f. 32 *b*. Tale 15. Balkis, the king's daughter, and the Peri, f. 38 *b*. Tale 16. 'Abd ul-'Aziz, son of Menšūr, the jeweller, who, after squandering his father's fortune, found a treasure in Egypt, f. 43 *b*. Tale 17. Ṭāhir the dog-worshipper and Shemseh the witch, f. 54 *a*. Tale 18. The robber and the Kāzi, f. 68 *b*. The merchant Bihrūz, of Merv, the linen-draper of Baghdād, and the daughter of the king of Kashmir, f. 72 *b*. The Kāzi of Baghdād before Hārūn er-Reshid, f. 88 *b*. (It breaks off, f. 92, and is continued on a transposed leaf, f. 129). Shāpūr the brickmaker, who married the divorced wife of Khwājah

Muzaffer, f. 93 *a*. (The first part of the story is written by a later hand at the beginning of the volume, ff. 1—4). The three princes who buried their father's money, f. 103. The king who every year cast a Vezir to the dogs, f. 106 *a*. Levvāḥah of Nishāpūr, and his claim upon Beshar, the money-changer of Baghdād, f. 108 *b*. Prince Khalaf and the daughter of the Faghfūr, f. 112 *a* (foll. 129 and 130 are fragments of other stories). Seif ul-Mulūk and Bedi' ul-Jemāl, f. 135 *b*. Tale 28. Dekin the camel-driver, the woman left for dead by her husband 'Amir, and Ḥabib the sorcerer, f. 178 *a*. Tale 29. Yaḥya Bermeki and the blind man who discovered the stolen jewels, f. 192 *b*. Tale 30. Erviyyeh, the pious woman, whom her husband's brother attempted to seduce, f. 194 *a*. Tale 31. The dispute of Solomon and the Simurgh on fate and predestination, f. 217 *b*. Tale 32. Prince Gul Bāghbān and the daughter of the King of Yemen (the beginning only), f. 234 *a*. Khālid and Yūsuf the meddling barber (wanting the beginning), f. 235 *a*. Delleh, the crafty woman, f. 236 *b* (imperfect at the end). Prince Cheipūr and king Simjūr (wanting the beginning), f. 259 *a*. The talisman of Egypt and the daughter of Bukht Naṣr, f. 263 *b*. Akhī Khurdek and the boasting traveller, f. 267 *a*.

The last tale, the 42nd, according to the Upsala Catalogue, is unfinished, because, as the copyist states, the MS. from which he was transcribing had lost some leaves at the end.

Add. 19,803.

Foll. 145; 8¼ in. by 5½; 17 lines 4 in. long; written in Divani, apparently in the 17th century.

A detached volume, imperfect at beginning and end, of a collection of tales, partly borrowed from the Arabian Nights.

The plan of the original work has been preserved. The stories are told night after night by Shehzād to the Shāh i Chīn, but

they do not follow the same order, and are considerably altered. A new feature is introduced: the night-tales alternate with day-stories. The latter are told to the same king by a narrator called Behrām Khushkelām; they deal exclusively with the wonderful adventures of the celebrated saint Seyyid Juneid.

The first entire section belongs to the latter class. It begins: *حكايت بهرام خوشکلام چونک شاه هند بهرامدن قصه طلب ایلدی اول محله بهرام ایتدی شاهم چونکم سید جنید غسل ایدوب ابدست الوب نماز قلدی*

The second section, one of the night-tales, begins: *حكايت الف الليلة واللیلة حكايتلرینک طقسان طقوزنجی حكايتی اولدر کم چونکم اخشام اولدی دنیا زاد شهزاده حكايت اكدردی شهزاد نعم دیوب ایتدی*

The night stories bear consecutive numbers. The first, entire, f. 9 *b*, was designated as the 99th, but the number has been altered by a second hand to 101. The last, f. 143 *b*, is the 120th. They include the following tales: 'Atfāf Dimishki, the pimp Sa'ideh, and Sheikh Ebul-Berekāt (imperfect at the beginning), f. 4 *a*. The tailor, the Jewish doctor, the king's head-cook, and the Christian broker (corresponding with the story of the Calcutta edition, vol. i., p. 199), f. 39 *a*. Kamer uz-Zemān, son of Sultan Maḥmūd, and his daughter, Shems un-Nehār, fol. 59 *a*. Aḥmed Şaḡhīr and Shems ul-Kuşūr, f. 94 *a*. The lame youth and the prating barber (wanting the end; see the Calcutta ed. vol. i., p. 235), f. 133 *a*.

The above tales are found in the same order in the second volume of a Turkish version of the Arabian Nights, in the Bibliothèque Nationale, No. 356, the contents of which are stated by H. Zotenberg, *Histoire d'Alā al-Dīn, ou la Lampe Merveilleuse*, Paris, 1888, p. 22.

Turkish translations of the Arabian Nights are noticed in the Catalogues of Paris, p. 336, No. 356, and of Upsala, p. 62, Nos. 109, 110.

A Turkish version, by Aḥmed Nazifī, has been printed in Constantinople without date (see *Mélanges Asiatiques*, vol. v., p. 480). Editions are mentioned under A.H. 1286 and 1288 in the *Journal Asiatique*, 7° Série, vol. i., p. 529.

Or. 1145.

Foll. 158; 8 in. by 6; 15 and 17 lines about 4½ in. long; written in Nestalik; dated end of Ramazān, A.H. 989 (A.D. 1581). [ALEX. JABA].

شرف الانسان

"The nobility of Man," freely translated from the well-known apologue, "The Contest of man with the animals," the twenty-first of the "Tracts of the Sincere Brothers" رسائل اخوان الصفا (see the Arabic Catalogue, p. 662 *b*).

Beg. *بسم الله الرحمن الرحيم*

فاتحه كنج كلام قديم

هذا كتابنا ينطق عليكم بالحق انا كنا نستنسخ ما كنتم تعلمون

The translator is the poet Lāmi'i, who died A.H. 937 or 938 (see p. 156 *a*). In a long and wordy preface, foll. 3 *b*—18 *b*, a great part of which is devoted, as well as the epilogue, foll. 154 *a*—158, to the praises of the reigning Sultan Suleimān, he states that he wrote the present work A.H. 933, when he had reached the age of fifty-five. He gives there, f. 14 *b*, his proper name, Maḥmūd B. 'Osmān B. Ilyās; but in some of the numerous poetical pieces, Turkish and Persian, with which his prose is intermixed, he calls himself by his poetical surname, Lāmi'i.

The original work, printed in Calcutta, 1812, has been re-edited by Dieterici under the title of "Thier und Mensch vor dem König der Genien," Leipzig, 1879 and 1881. For copies of the Turkish version see the Vienna Catalogue, vol. i., p. 421, the Munich Catalogue, No. 206, and Rosen, *Marsigli Collection*, p. 21, No. 3350.

Copyist : سيد احمد بن مولانا سيد بخشى

A table of contents, written by the same hand as the text, occupies one page at the beginning.

Add. 7843.

Foll. 167; 11½ in. by 6¾; 23 lines 4 in. long; written in fair Neskhī, with 'Unvān; dated middle of Zulhijjah, A.H. 1021 (A.D. 1613). [RICH, No. 334.]

The same work, with twenty-six coloured drawings, in very fair style, representing men and animals.

Copyist : محمد طاهر ابن الله قلى قراداغلو

Or. 1138.

Foll. 374; 10 in. by 6¼; 19 lines 3½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Cairo, Jumāda II, A.H. 959 (A.D. 1552); bound in ornamental stamped leather covers.

[ALEX. JABA.]

همایون نامہ

The fables of Bidpai, freely translated from the Persian version, entitled *Envār i Suheili* (see the Persian Catalogue, p. 756), by 'Ali B. Ṣāliḥ.

Beg. حضرت حلیم خلاق و حکیم علی الاطلاق
جلت حکمة

'Ali Chelebi, a native of Philippopolis, was commonly called *Vāsi* 'Alisi واسع على سى (not Ali Wasi, as Hammer has it), *i.e.* *Vāsi*'s 'Ali, because he had commenced his career as assistant *معيد* to the professor Mevlana 'Abd ul-Vāsi (who retired, A.H. 929, from the office of *Kāzi* 'Asker Rumili, and died in Mecca, A.H. 944 or 945; v. *Shakā'ik*). He held, successively, professorships in Brusa, Adrianople, and Constantinople, and died as *Kāzi* of Brusa, A.H. 950. He ranks as a poet on account of the verses freely inserted in the present work, which is regarded by

Turkish critics as an unequalled model of elegant composition. For notices of his life see *Shakā'ik*, f. 172 *b*, Latifi, f. 71 *b*, *Kinali Zādeh*, f. 200 *a*, 'Ali, Or. 32, f. 228, Pechevi, vol. i., p. 59, *Gesch. der Osm. Dichtk.*, vol. ii., p. 229, and *Gesch. des Osm. Reiches*, vol. iii., p. 268.

In the preface 'Ali Chelebi, after giving an account of the origin of the work, and of its different versions, states that he commenced the present translation at the time of his appointment as *Muderris* to the *Medreseh* attached to the mosque of Sultan Murād in Adrianople, and he concludes with a panegyric on Sultan Suleimān, to whom the work is dedicated.

It is related by 'Ali, *l.c.*, that, after finishing the work, on which he had spent twenty years of his life, the author had two handsome copies made for presentation to the Grand *Vezi*r Lutfi Pasha (who was in office A.H. 945—47) and to Sultan Suleimān. The former did not condescend to take the book in his hand, and severely rebuked 'Ali Chelebi for wasting so much time on lying tales. But the Sultan formed a different estimate of the writer's deserts, and rewarded him the next day by appointing him *Kāzi* of Brusa.

The present copy, dated nine years after the author's death, was written by Muṣṭafa B. Maḥmūd B. Evrenūs, poetically surnamed *Muslimi*, who adds at the end some verses in honour of its possessor.

A table of contents, dated Shumla شبنی, A.H. 1186, is prefixed.

The *Humāyūn Nāmeḥ* has been printed in Bulak, A.H. 1251. An abridgment, entitled *نمار الاسمار*, by Osman Zādeh Tā'ib, has been published in Constantinople, A.H. 1256. Another abridgment, by the same writer, entitled *زبدة النصاب* is noticed by Aumer, *Munich Catalogue*, Nos. 198-9. Partial French translations, by Galland and Cardonne, have been published under the title

of 'Contes et Fables indiennes,' Paris, 1724 and 1778, and in the Panthéon Littéraire, Contes orientaux, pp. 369—549. Extracts, translated by A. Royer, will be found in the Journal Asiatique, 4^e Série, vol. xii., pp. 381—416, and vol. xiii., pp. 415—453. See also Diez, 'Ueber Inhalt und Vortrag des Königlichen Buches,' Berlin, 1811, and S. de Sacy, Calila et Dimna, p. 51.

For MSS. see the Catalogues of Paris, Nos. 369—376, 381; Uri, No. 155; Dresden, Nos. 396, 402, 405; Krafft, No. 157; Upsala, Nos. 107, 108; S. Petersburg, No. 583; Leyden, vol. i., p. 361; Gotha, No. 227; Vienna, vol. iii., Nos. 1867—72; Munich, Nos. 192—197, and Asiatisches Museum, p. 601.

Add. 15,153.

Foll. 4+3; 10 in. by 6½; 19 lines 4½ in. long; written in elegant Neskhi, with a rich 'Unvān, gold-ruled margins, headings in blue and gold, and marginal ornaments, apparently in the 16th century; bound in stamped and gilt leather covers, and enclosed in a similarly ornamented case.

The same work, enriched with 165 spirited and highly-finished miniatures, some of which are whole-page, while others occupy half a page or less.

The latter part of the MS., ff. 432—443, supplied by a somewhat later hand, is dated Zulhijjah, A.H. 997 (A.D. 1589).

In the first page is a note dated ۱۱۸۲ (A.H. 1182), stating that the volume belonged to Muhammed Emīn B. Veli ud-Dīn, late Kāzi of Mecca.

Sloane 3586.

Foll. 401; 9 in. by 6½; 19 lines 4 in. long; written in neat Neskhi, with all the vowels; with 'Unvān and red-ruled margins; dated Ramazān, A.H. 977 (A.D. 1570).

A third copy of the same work.

Harl. 3280.

Foll. 326; 10¾ in. by 6½; 23 lines 3¾ in. long; written in Nestalik, with red-ruled margins, apparently about the close of the 16th century; bound in stamped leather covers.

A fourth copy of the same work.

A Latin notice of four pages, by Salomon Negri, is prefixed.

Add. 7842.

Foll. 321; 12 in. by 7½; 23 lines 3¾ in. long; written in Kyrma, with red-ruled margins, apparently early in the 17th century. [RICH, No. 449.]

A fifth copy of the same work.

On the first page is written "Spahani 1623," and lower down, "Georgius Strachanus Merniensis Scotus, Carm^m. Excalceatorum Missionis Scyracensis." (See the Persian Catalogue, p. 812 b.)

Sloane 3248.

Foll. 13; 11½ in. by 8; about 20 lines 5½ in. long; written in large Neskhi, by Solomon Negri, early in the 18th century.

An extract from the above work, viz. the story of the hermit, the fox, the pimp, and the wives of the shoemaker and the barber (the eighth story of Bāb I.), with the Persian text of the Envār i Suheili, in parallel columns.

Add. 5974.

Foll. 140; 7¾ in. by 5½; 11 lines 4 in. long; written in rude Neskhi, and badly spelt; apparently in the 18th century.

[HILGROVE TURNER.]

قصه شیروان شاه و شمائل

The tale of Shīrvān Shāh and Shemā'il, translated from Persian, with the heading:

حکایات شرین قصه شیران شاه شمائل بانو

منت بی نهایت و حمد بی حد و غایت
اول پادشاه بی زوال

The translator, who designates himself only by the poetical surname Baḳā'i بقائی, says in the preface that, being attached to the service of Prince Murād Khān B. Selīm Khān in Magnesia, A.H. 982, it occurred to him to translate the present tale from Persian, as a suitable offering for his Highness. He states at the end that he performed that task during the month of Rebī' I. of the above year (a few months before the prince's accession as Sultan Murād III, which took place on the 7th of Ramazān, A.H. 982).

The translator is probably identical with the poet Baḳā'i, of Nicaea, who was Khojah of Murād III. during his minority, and died A.H. 1003. See *Gesch. der Osm. Dichtkunst*, vol. iii., p. 86, and 'Ahdī, f. 58 b.

The hero of the tale is the son of Bakht-yār, king of Shīrāz. His father asks for him the hand of Humāyūn Bānū, daughter of Shāpūr, king of Baghdād. In the meanwhile, however, Shīrvān Shāh strays away from his suite in the hunting field, alights at the tent of Shemā'il, the fair daughter of a shepherd, and falls desperately in love with her. He ends, after many adventures, by marrying both Humāyūn and Shemā'il. The latter's six brothers, Rahlhām, Ferhād, Ferāmurz, Ferīdūn, Khudādād, and Merzubān, who play a considerable part in the tale, become great princes.

A tale called *Hikāyet i Shāh Shīrvān*, briefly noticed by Krafft, p. 54, may be a shorter version of the same story.

Or. 3298.

Foll. 263; 14½ in. by 9½; 18 lines 5½ in. long, written in a fair large Neskhi, with 'Unvān and broad gold-ruled margins, apparently in the 16th century; bound in stamped and gilt leather covers.

[PIERRE AMÉDÉE JAUBERT.]

قصه فرخروز

The tale of Ferrukhrūz, translated from Persian.

Beg. بعد از حمد خدای متعال و شکر و سپاس
باری بی زوال

The hero of the romance, Ferrukhrūz, is the son of Khurshīd Shāh and Ebān-dūkht. The principal incident is the disappearance of Gulbūy, daughter of Kaimūn Shāh and destined bride of the prince, who has been carried off by Tūtī Shāh, king of Kirmend. That wicked king, and his wily Vezir, Khākān, are the arch-villains of the story. On the prince's side are three gallant champions named 'Alem-efrūz, Jengjūy, and Rūz-efzūn, who assist him in his search after the lost princess, and meet, like their master, with an endless succession of dangerous scrapes and wonderful escapes.

The narrative begins on fol. 2 a, line 5, as follows: *مجلد اولده سوزی بو مقامه ایراد ایتمش ایدییم*
که فرخ روز پدیری خورشید شاه حضورینه کلوب ایندی
که ای شاه بز رکوار

"In the first volume I had brought the story to the point where Ferrukhrūz, coming into the presence of his father, Khurshīd Shāh, said," etc. From this it is evident that the MS. contains only the second volume of a romance of considerable extent; nor does it bring the story to a close. The last pages relate to the hero's encounter with a new foe, Shāh Kāṭūs. Ferrukhrūz, who has just been released from captivity by his servant Semek, joins his father's army, and both sally forth to attack Shāh Kāṭūs, and they drive him defeated into his city *شهر محترقات*. In the last lines it is related how Ferrukhrūz sends Ubruk to look after 'Alem-efrūz and inquire why he tarries so long.

At a break in the narrative, f. 36 b, the translator, who does not give his name, says that he was one of His Majesty's sailors

اوله and invites his hearers to pray for the long reign of Sultan Murād Khān B. Selīm Khān (A.H. 982—1003). On resuming the story, f. 37 *a*, he names the author of the Persian original, Ferāmurz B. Khodād B. 'Abdullah el-Kātib el-Erjānī, بو کلامک مصنفی و بو معانیذک مولفی فرامرز بن خداد بن عبد الله الکاتب الراجانی علیه رحمة الله الباری لسان فارسیده بوبله بیان عیان ایتمش در Further on, f. 51 *a*, the same writer is simply called فرامرز خداد.

The tale is told in plain colloquial Turkish; but every now and then Persian verses, taken from the original work, are textually inserted, and their import is afterwards set forth in Turkish prose. There is no division into chapters, but there are frequent breaks indicated by the words اما ازین جانب written in gold in the text.

The first page, and the first four lines of the next, although written by the same hand as the rest of the MS., contain an evidently spurious preamble, intended to give an appearance of completeness to a detached volume. Ferāmurz B. Khodād (written here حداد) is there made to say that some friends had once applied to him for a new and elegant tale, fit to be recited to the great, and that he had written the present story to comply with their wish.

The MS. contains sixty-three whole-page miniatures of a fair style of execution, in several of which the faces have been purposely blurred and obliterated.

On the first page is written the name of a former owner, a Turkish princess named Zeineb سعادتلو زینب سلطان حضرقلری

Add. 10,003.

Foll. 53; 8½ in. by 6; 13 lines 4¼ in. long; written in cursive Turkish Neskhī, apparently about the beginning of the 19th century.

[THE HON. FREDERIC NORTH.]

The tale of Muhammed Beg and Farah-dil, without author's name, with the heading:

داستان قصه شاد ایله غم و عجایبات بیان ایدر

At the beginning is a prologue in five Mesnevi lines, the first of which is:

نلر کلدی بو دنیایه ازلدن
مکش ایلمش شکوا کوزلدن

The prose narrative begins: روایت و سخن

الفاظ شیرین حکایات بوخبر پور حصه

اوقیانندن دفع ایدر غصه بی

The hero of the tale, Muhammed Beg, of Erekli (Heraclea), a town on the shore of the Black Sea, attracted by a report of the bounties lavished by Sultan Ahmed [I.] to celebrate the completion of his mosque on the At-Meidān*, goes to Constantinople with sixteen paras in his pocket. There he meets a rich townsman, 'Ali Efendi, who shows him the sights of the capital, and he falls in love with a girl of surpassing beauty, called Farah-dil, whom he sees in the slave-market, and who supplies him with secreted jewels, as the means of securing her possession by purchase. Both are afterwards carried off in a Christian ship as slaves, and the rest of the tale is chiefly taken up with their adventures in captivity in Germany and Spain.

On the first page is written, by the same hand as the text, a Turkish promissory note, dated Smyrna, A.H. 1223.

On the fly-leaf the work is described as the 'Life and History of Sultan Ahmed Khan.'

Harl. 5456.

Foll. 72; 8½ in. by 5¼; about 20 lines 4 in. long; written in cursive Neskhī; dated (f. 68 *a*) ۱۰۸۸, apparently for A.H. 1088 (A.D. 1677).

(*) The foundation of Sultan Ahmed's mosque was laid on the 9th of Rejeb, A.H. 1018. Its completion was celebrated on the 4th of Jumada II, A.H. 1026. See Fezlekeh, vol. i., pp. 331, 383.

گنجینهء حکمت

“The treasury of philosophy,” or the romance of Ebu ‘Ali Sīnā (Avicenna) and his twin brother, Ebul-Ḥārīṣ, by Ziyā ud-Dīn Yahya ضیاء الدین یحیی

Beg. بسم الله الرحمن الرحيم
سالكه بر شاه رة مستقيم
برك ترى خالص اكسير اودر
باقرايشى التون اولور ككه اوغر

A prologue, in fifty-one Mesnevi verses, is followed by a short preface in prose. The author refers to a story of Ebu ‘Ali Sīnā, previously composed by Dervish Ḥasan Medḥi (see above, p. 43 a), which had been presented to Sultan Murād III. (A.H. 982—1003), but had not been accepted. Having found that it was an unshapely composition, full of incoherent and absurd stories, he determined to write a true account of Ebu ‘Ali according to historical records. He commenced it in Scutari, on his way to Lārīndeh, whither he was sent as Kāzi, and had finished it on reaching the latter place.

Notwithstanding the above profession, the work deals from beginning to end in pure fiction, and the hero appears throughout in the character of an all-powerful magician. We are told at the very outset how he and his brother shut themselves up, for a whole year, in a cave, where books of magic and alchemy had been hidden by King Solomon, and thus became adepts in the black arts. The tale is chiefly taken up with the wonder-

ful adventures of the two brothers at the Court of the Sultan of Egypt, and afterwards with Shāh Maḥmūd, king of Kermān.

An Upsala MS., No. 118, with the same title and beginning, gives, at the end, the date of composition, A.H. 1038, in the following line, in which the author takes the poetical surname Ziyā’i :

دیدى ضیائی بونی تاریخ ایچون
بولدی بو گنجینهء حکمت شعب

A copy, dated A.H. 1051, is noticed in the Vienna Catalogue, vol. i., p. 422. A shorter recension, with a prose beginning, is mentioned in the Catalogues of Upsala, No. 119, and Gotha, No. 250. A third version of the same tale is described by Aumer, Munich Catalogue, No. 207. A similar, if not identical, work, entitled حکایات ابی علی سینا, has been printed in Bulak, without date, and lithographed in Constantinople, A.H. 1265. See Hammer, Sitzungsberichte der K. Akademie, vol. vi., p. 222.

At the end of the MS., foll. 69—72, is a fragment of a legendary history relating to Ḥāji Bektāsh, and to the origin of the Osmanli dynasty. The Oghūz chief, Kiyā, has three sons, called Aitōghmish, Ertōghdi Alp, and Gunder Alp, who succeed each other in the Sanjaḳ conferred upon them by Sultan ‘Alā ud-Dīn Seljūḳ. Ḥāji Bektāsh Veli, also called Ḥazret Khunkār خنکار حضرت, bestows his blessing on Ertōghdi Alp, and, after him, upon his son Osman Beg.

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 5450.

Foll. 189; 7¼ in. by 4¼; about 20 lines 3 in. long; written in a cursive and ill-shaped Turkish character; dated (foll. 18, 160) from A.H. 1070 to 1087 (A.D. 1660—1676).

I. Foll. 1—5. A tract on the errors of recitation which vitiate the legal prayers.

Beg. الحمد لله الذى جعل الصلاة عماد الدين

It is stated to be extracted from the work of Kāzī Khān, the Khulāṣah, and the Munyeh i Kebīr.

II. Foll. 5 a—9 b. A chapter on Satan's attempts to entice dying believers into a denial of faith.

Beg. باب فى ذكر الشيطان بو باده شيطان
ايماني نبيجہ الورانى بيان ايدر قچن بر كمسه جان
نزعنه دشجك شيطان عليه اللعنه كور

III. Foll. 9 b—18 a. Advice of Iblis, or Muḥammed's conversation with the Devil, translated from Arabic.

Beg. الحمد لله على نعمائه . . . بو ابليس نصيحتى
بعض كشلره كوره فائده سى جوق اولوب

For MSS. of the same or similar tracts, see the Catalogues of Dresden, Nos. 21, 2, 264, 10; Upsala, Nos. 127, 407, 3; Krafft, No. 172; Pertsch, No. 1, 13; Vienna, vol. i., p. 133, 10, and De Jong, No. 214, 2.

IV. Foll. 18 b—22 b. Poetical pieces containing reflections on the perversity of the age and pious exhortations, without author's name.

Beg. زمانك ايشى اولمشدر اكر وارسه عقلكز
كه انسان فتنه اولمشدر اكر وارسه پاينكز

V. Foll. 23 a—25 b. A Ta'bir Nāmeḥ,

said to have been brought to Muḥammed by the angel Gabriel.

Beg. روايتدر رسول حضرتندن . . . ايدر بر كون
صحابلر ايله اوتورركن

VI. Foll. 27 b—35 a. A chapter on the condition and future state of those who neglect the legal prayer الصلاة تارك
فصل بو باب تارك الصلاة
يعنى بو فصل نمازى ترك ايدنلرك حالن بلدر

VII. Foll. 36 b—59 b. A Mesnevi treating of the fate of souls after death, of resurrection and judgment, heaven and hell.

Beg. بو كتابه بدء ايدوين اغلدم
اوزى الله طغرى بغلدم

VIII. Foll. 60 a—84 b. Another Meṣnevi on the principal tenets and religious observances of Islamism.

Beg. چون يراتمق استدى حق ادى
كم انوكله زين ايدة بو عالمى

The above two pieces are in the same metre, viz. that of the Mesnevi portions of the Muḥammediyeh, and are possibly detached parts of a similar poem.

IX. Foll. 84 b—144 a. Sindbād Nameḥ or the history of the king's son and the seven vezirs (see the Persian Catalogue, p. 748).

Beg. بلکل کم بو کتابده لطيف حكايتلر و غرايب
نصيحتلر جوقدر و مرغوب مثلر و نکتلر اوکشدر

The main story, or canvass of the tale, agrees with the 'Seven Viziers' as translated by Jon. Scott in his 'Tales, anecdotes, and letters,' pp. 38—198, and with the Syntipas analyzed by Loiseleur, 'Essai sur les fables indiennes,' pp. 93—127; but the inserted

short stories differ very considerably, as will be seen from the following list of the first six :

1. The fox and the ape, told by Sindbād (see Clouston, Book of Sindibad, p. 13), f. 86 *b*.
2. The Fil-bān, or elephant-driver, who failed to tame a wild elephant for the king (ib., p. 17), f. 88 *a*.
3. The sick king for whom lion's milk was prescribed, f. 89 *b*.
4. The king of the apes (ib., p. 27), f. 94 *b*.
5. The merchant and the parrot (ib., p. 31), f. 96 *b*.
6. The bath-keeper and the prince (ib., p. 61), f. 99 *a*.

The last two stories are new; viz. those of the fox who was caught in Balkh and who, while shamming death, lost his tail and his teeth; and of the thief of Baghdad, who obtained his release from prison by bidding his wife put the stolen trinkets into another man's box.

In the end the guilty queen is saved from death by the intercession of the prince, and, at his suggestion, cast out of the city. The story concludes with the moral exhortations of the dying king to his son. The latter succeeds, and makes Sindbād his Vezir.

X. Foll. 144 *a*—160 *b*. The story of Temīm ed-Dāri, one of the Prophet's companions, who returned to his wife after thirty years absence.

Beg. روایت اولدی بر کون امیر المومنین عمر
رضی عنه صباح نمازن قلوب مسجدده اوتوردی نگاه
بر خاتون کشی کلدی

Copies of the Arabic original are noticed in the Catalogues of Uri, No. 854, 2: Krafft, No. 151, 7; Leyden, No. 289, and Loth, p. 300, viii. A Turkish version is mentioned in the Paris Catalogue, No. 78, and another in verse, by Aumer, Munich Catalogue, No. 190.

XI. Foll. 161 *b*—189. Legends relating to Solomon, Alexander, Moses, Nebuchadnezzar, etc., taken from commentaries upon the Coran, anecdotes of Zu'n-nūn Miṣri, etc.

Beg. تفسیرده کلمشدر سلیمان علیه السلام جنلره
و دیولره بیوردی صرچهدن بر شهر یابدلر
Copyist: الیاس بن علی المتوطن عن قریهء جولی

Harl. 5463.

Foll. 150; 5¼ in. by 4; 11 lines, 2½ in. long; written in Neskhi; dated Rejeb, A.H. 1077 (A.D. 1667).

A volume containing some chapters of the Coran, and various prayers in Arabic, with Turkish introductions (see the Arabic Catalogue, p. 381).

It includes the following Turkish tracts :

I. Foll. 47 *a*—54 *a*. On omens to be derived from throbbings in various parts of the body, with the heading: ادم اغلانك سكرمك
اعضالرين بلدر

II. Foll. 79 *b*—84 *b*. Fāl-Nāmeḥ, showing the import of letters found on opening the Coran at random, with the heading: فل قران
و به نستعين

III. Foll. 123 *a*—140 *b*. A tract, by questions and answers, relating to the rules and traditions of the order of Hāji Bektāsh, the patron-saint of Jannissaries.

Beg. ارنلرک نیازی ارنلره واصل اولوب کچمشلر
ارواحيون محمدده صلوات

IV. Foll. 141 *a*—147 *b*. A similar tract, with the heading: هذا دعاء طريقت فتوت نامه
شريف

Copyist (fol. 140 *b*): حسن بن مصطفى دوده

Harl. 5486.

Foll. 51; 8 in. by 5½; 8 and 9 lines 4½ in. long; written in large Neskhi, with all the vowels, on European paper, and on one side of the leaves only; dated Muḥarrem, A.H. 1072 (A.D. 1661).

I. Foll. 1—10. A collection of about a hundred Turkish proverbs, the first of which is

طمله طمله كول اولور آكله. From fol. 1 to 7 a transcription, in Roman letters, has been added on the opposite page by an English hand of the 17th century. The first proverb is transcribed: Damla damla ghiol olur angla.

II. Foll. 11—44, 51. Familiar dialogues between a teacher and his pupil, without author's name.

Beg. خواجه افندی سلام عليكم عليكم السلام رحمة الله وبركاته بنم افندم ندر حال شريفكز

The above portion of the MS. belonged to Dr. John Covel, chaplain to the ambassador, Sir Daniel Harvey (see p. 91 a), who has written on the first page 'Giovanni Covelli, 1670.'

III. Foll. 45—50; 5½ in by 4. A short preface to the Psalms of David, written in Turkish, by a European hand, with an Italian translation.

Beg. ساير ماده لر آراسنده كه قديدن تا حضرت موسينك زمانى شريفلردن روح القدوس كندو بيغمبرلرينه سويلمشدر

Short descriptions of the contents, in Latin, in the hand of Salomon Negri (see the Arabic Catalogue, p. 335 b), are found on foll. 1 and 45.

Harl. 5490.

Foll. 374; 8 in. by 5¾; about 17 lines; written by various hands, in Neski and Nestalik; dated (f. 220 a) Zulka'deh, A.H. 1076, and (f. 325 b), Muḥarrem, A.H. 1093 (A.D. 1666—1682).

A volume of miscellaneous contents, Turkish, Arabic, and Persian, partly described in the Arabic Catalogue, pp. 397-8, and in the Persian Catalogue, p. 790. The following portions are Turkish:

I. Foll. 4 a—16 b.

نجاة الغريق

The "Rescue of the Drowning," a religious poem by Hudā'i, with the heading: هذه رسالة فى الجمع والتفریق المسمى بجات الغريق

Beg. خدایه حمد و منت اول آخر
كه اولدر ظاهر و باطنده ظاهر

The author's name is found in the last Beit:

میسر ایله توفیق و هدایی
ایره مطلوبنه تا کم هدایی

He is designated in a title written on the first page, f. 4 a, as مرشد کاملین قطب العارفين اسکداری هدایی محمد افندی

The work consists of a selection of texts from the Coran and Ḥadīṣ, and of sayings of the great Sufis, mostly relating to faith and contemplative life. They are given in Arabic, and preceded, or followed, by the author's paraphrase, and comments in Turkish verse.

Sheikh Maḥmūd, Ḥalvaji Zādeh, a native of Sivri Ḥiṣār, poetically surnamed Hudā'i, began his career as a Muderris, and, after embracing a religious life, acquired great fame as a preacher and spiritual teacher. He died in Scutari A.H. 1038. See Fezlekeh, vol. ii., p. 114. His life, and an analysis of the present work, will be found in Gesch. der Osm. Dichtkunst, vol. iii., p. 192. See also Gesch. des Osm. Reiches, vol. iv., p. 606, and vol. v., p. 100; Haj. Khal., vol. vi., p. 302; Krafft, No. 315, and Flügel, Vienna Catalogue, vol. iii., p. 541, No. 8. The Divan of Hudā'i has been printed in Constantinople, A.H. 1286; v. Journal Asiatique, 6th Série, vol. xviii., p. 142.

II. Foll. 19 b—120 a.

مجموعه اللطائف وهامورة [مضمورة] المعارف

A commentary on the Meṣnevi of Mevlana Jelāl ud-Dīn Rūmi, by Sheikh Ismā'il Dedeh el-Anķirevi.

Beg. باسم من اوجد الاشياء من عدم و اعدمها
بمعنى الكفاف والنون

The above title is found in the preface, f. 21 b; but the heading فاتح الايات هذا كتاب فاتح الايات وجامع الايات فى شرح بيت ثمان عشر gives the names of two of the author's previous works,

which he blended in the present commentary. We are told in the preface that, while he was lecturing on the *Mesnevi*, the author was requested by his hearers to commit to writing his comments upon the first eighteen Beits of the poem. As soon as he had finished the *Minhāj us-Sālikin* (Haj. Khal., vol. vi., p. 203, *Jahrbücher*, vol. 85, A.B., p. 37), upon which he was then engaged, he complied with their desire, and wrote the *Fātiḥ ul-Ebyāt* (Haj. Khal., vol. v., p. 375), which explained, not only those eighteen Beits, but also the difficult words of the whole poem. He subsequently incorporated into the *Fātiḥ ul-Ebyāt* a previous work of his entitled *Jāmi'ul-Āyāt* (Haj. Khal., vol. v., p. 377) in which were explained the Arabic texts from the *Coran* and *Ḥadiṣ* quoted in the *Mesnevi*. Having thus compiled a complete commentary, the present work, he had a fair copy prepared and sent, by desire, to Sultan Murād B. Muḥammed Khan (Murad IV.) in the first days of *Zulḡa'deh*, A.H. 1039.

The commentary of Sheikh *Ismā'il el-Anḳirevi* upon the six volumes of the *Mesnevi* was printed in six folios, in Cairo, A.H. 1251. The contents have been fully stated by Hammer in the *Sitzungsberichte der Kaiserlichen Akademie*, Phil. Hist. Classe, vol. vii., pp. 626—833. The date of composition given by the author, at the end of vol. iii., is *Shevval*, A.H. 1033, and, at the end of vol. iv., *Muharrem*, A.H. 1035.

The first volume begins with the *Fātiḥ ul-Ebyāt*, with a distinct pagination, pp. 2—24. Then comes the *Jāmi'ul-Āyāt*, in the preface of which, p. 2, line 15, the above title *مجموعۃ المعارف مطبورة اللطائف* is given, as in the present MS., to the combination of the two works.

Another edition, in seven volumes, was printed in Constantinople, A.H. 1289; v. *Journal Asiatique*, 7^e Série, vol. i., p. 543.

The present fragment agrees, as far as it goes, with the Cairo edition. Foll. 19—68 *b*

contain the *Fātiḥ ul-Ebyāt*, *i.e.* the commentary upon the Arabic preface and the first eighteen Beits of the *Mesnevi*. Foll. 68 *b*—120 *a* contain the first part of the *Jāmi'ul-Āyāt*, down to the verse :

عشقای کز پی رنگی بود
عشق نبود عاقبت ننکی بود

where it breaks off. The contents correspond with pp. 2—24 of the printed text. The preface is made up of those of the *Fātiḥ ul-Ebyāt* and of the *Jāmi'ul-Āyāt* fused into one, with the addition of the passage recording the presentation of the work to the Sultan.

Rusūkh ud-Dīn Ismā'il B. Aḥmed, called *Anḳirevi*, from *Anḳireh*, his birthplace, Sheikh of the *Mevlavi* convent in *Galata*, has been noticed in the *Persian Catalogue*, p. 588 *a*, as the editor of the apocryphal seventh *Defter* of the *Mesnevi*. He died A.H. 1041, as stated by *Haji Khalifah* in the *Takvīm ut-Tevārikh*, and in the *Fezlekeh*, vol. ii., p. 148, or, according to the same writer, *Keshf uz-Zunūn*, vol. v., p. 375, A.H. 1042. The former date is confirmed by 'Aṭā'i; v. *Gesch. des Osm. Reiches*, vol. iv., p. 607, note *b*, the latter by *Ibn Nev'i*; v. *Haj. Khal.*, vol. vii., pp. 768, 912, and *Khulāṣat ul-Eṣer*, Add. 23,606, f. 222 *b*.

III. Foll. 122 *b*—133 *a*. Beginning of the commentary of the same author upon the second *Defter* of the *Mesnevi*, corresponding with pp. 2—6 of the second vol. of the Cairo edition.

III. Foll. 134 *a*—136 *b*. A Sufi tract on the five degrees of men with regard to spiritual insight, by the same author, with the heading: *در بیان حضرات خمس از لطائف اسمعیل افندی*

ای طالب حق سن بلکه حق سنی بلورو
داخی کورر

V. Foll. 136 *b*—140 *a*. On God as the beginning and end of all things, with the heading: *بو رساله مبداء مبعاد بیاننده*

Beg. ای طالب ذات حق وای راغب پادشاه
مطلق اولاً بلکه ذات حق جمله اشیانک مبداء و
معادیدر

VI. Foll. 140 *b*—144 *b*. Explanation of
some Sufi terms, در بیان اصطلاحات اولیاء کرام

Beg. ای غواص بحر لدن وای صراف کوهر سخن آگاه
اولکه عالم ما سوی اللهه دیرلر

VII. Foll. 145 *b*—149 *a*. A tract on the
end of the world, translated from the Arabic
of Jelāl ud-Dīn Suyūṭī, by Ibn Kemāl Pasha,
هذه رسالة متعلقة بقیام الساعة بعد اربعماية سنة من
الالف السابع للمرحوم ابن کمال پاشا رحمة الله

Beg. حمد یبعد بی نهایه و ثنای لا یعد بی غایه
اول خالق سموات بدیع نظامه

The author proves, by various Hadīṣ, that
the world will last seven thousand years, *i.e.*
1400 years from the mission of Muhammad.

The rubric notices, as a curious fact, that
the translation is commonly attributed to
Yāziji Zādeh, the author of the Muhamma-
diyyeh.

The title of the Arabic original is الكشف عن
مجازة هذه الامة الالف, v. Haj. Khal., vol. v.,
p. 211; the Leyden Catalogue, vol. iv., No.
2051, and Flügel, Jahrbücher, vol. 60, Anz.
Bl. p. 17, No. 417.

It was written A.H. 898 and afterwards
incorporated into the collection entitled El-
Hāvi lil Fetāvā.

VIII. Foll. 153 *b*—159 *b*. Precepts for
religious life, in the form of a Kaṣīdeh, by
قصیده مرحوم عدنی افندی رحمة الله عليه : Adni

Beg. کوش هوشک طوت ایا جوهر حکمت جویا
سکا بو درلری نظم ایلیوب اتم اهدا

The author is most probably the Mevlevi
Rejeb Dede, who died as Sheikh of the con-
vent of Mevlevi in Belgrade, A.H. 1095, as
stated by Hammer, Gesch. der Osm. Dicht-

kunst, vol. iii., p. 532, under the name of
Adeni.

The poet's takhalluṣ is derived from عَدْن
“paradise,” and is to be pronounced ‘Adni,
as may be seen from the following line at the
end of the poem :

دل عدنی ده عیان اولسه اکر عین قدیم
که یارن جنت عدن ایچره اولور کشف غطا

IX. Foll. 161 *b*—163 *b*. Extract from the
Kānūn Nāmeḥ. It consists of legal decisions
dated A.H. 1013 and 1017, and relating to
the disposal of military fiefs in case of the
tenants' disappearance.

X. Foll. 168 *b*—183 *b*. A book of divination,
treating of dreams, of the throbbings
of parts of the body, of Fāl, etc., without
author's name, mostly in tabulated form, with
the heading : هذا کتاب تعییرنامه و سکرنامه

Beg. الحمد لله . . . بلکل که عجایب سنین دن
در بعض حوادث که آی اون ایکی برجک هر برنده
بولندوغی اعتباریجه برنسنیه دلالت ایدر

XI. Foll. 191 *b*—196 *b*. Forty Hadīṣ, with
a paraphrase in Turkish verse.

Beg. طلب العلم فريضة على كل مسلم و مسلمة
اولدی چون علم طلب مومنانچون فرض عین
حق رضاسین بولمق استرسک اوقی ای نورعین

The Arabic text is written in large letters,
with all vowels, each page containing four
Hadīṣ.

The Turkish paraphrase has one distich for
each, and is written underneath the Arabic
text in two oblique lines and smaller character,
also fully vocalized. The second Hadīṣ is
ام جیبع الادب قلة الدعاء معصية
الكلام

XII. Foll. 197 *b*—213 *b*. The hundred
sayings of ‘Ali, with the metrical Persian
version of Reshīd Vatvāt, and a paraphrase in
Turkish verse. See the Arabic Catalogue,
p. 511 *b*, and the Persian Catalogue, p. 554 *b*.

Beg. الحمد لله . . . هذه مائة كلمة لامير المؤمنين
على بن ابي طالب كرم الله وجهه

There are, in each page, four sayings in large letters, and with all vowels. The two versions are written under each in a smaller character, and in two columns of four lines each, the Persian on the right and the Turkish on the left.

The first saying is لو كشف الغطاء ما ازددت يقينا

The Turkish paraphrase, which, strange to say, implies just the reverse of the original, is as follows:

جنتيله جهنمك حالن
كوره كى كى بلمشم محكم
آرهدن كر حجابي رفع ايده لوز
ذره دكلو يقينم اولميا كم

A similar collection is noticed by Landauer, Strassburg Catalogue, p. 43. See also a Turkish paraphrase of forty sayings of Ali, noticed by Pertsch, Arab. Handschr., vol. i., p. 27.

XIII. Foll. 237 *b*—239 *a*. A *Ḳaṣīdeh* addressed to students, exhorting them to relinquish the pursuit of science and to apply themselves to good works.

Beg. اى طالب علم اولان جديله چالش هر دم
تا سعى عمله سن نفسك ايده سن مكرم

The author addresses himself, at the end, by the name of *Nāzīm*, 'versifier,' which might be taken for his poetical surname:

اى ناظم پر تقصير نظم ايله غرور اتمه
الده عملك يوقدر طوقكم اوله سن اعلم

But in a marginal note he is called *Fevzi* *Muḥammed Efendi*, late *Mufti* of *Aḳ Kerman*, and it is added that he died A.H. 1091.

XIV. Foll. 280 *b*—282 *b*. The ninety-nine names of God, with a Turkish commentary,
تفسير اسماء الحسنی

Beg. عن ابي هريرة رضى ابو هريردن روايت
اولندى الله تعالى اندن راضى اولسون ان رسول الله صلى
الله عليه و سلم

XV. Foll. 286 *b*—325 *b*.

هدية الرحمة

A Turkish commentary upon the *Ḳaṣīdet ul-Khamriyyeh* of 'Omer B. el-Fāriḍ (Arab. Catal., p. 401 *a*) by Sheikh *Muḥammed Shifā'i el-Mevlevi*.

Beg. الحمد لله الملك المعبود والصلوة على صاحب
المقام المحمود

The author begins with a comment on the Coranic text وما خلقت الجن والانس الا ليعبدون and shows that worship depends on knowledge, and knowledge on love. That spiritual love, he says, is the subject of the poem of *Ibn Fāriḍ*, which has been explained in Arabic and Persian, but not hitherto in Turkish. The commentary includes the Arabic text, and gives, after each verse, a full grammatical analysis, and an explanation of the literal and spiritual meanings.

The commentator is probably identical with Sheikh *Muḥammed B. Ḥasan el-Ḳaṣṭamūni Shifā'i*, who was born A.H. 1014, and, after rising in the judicial career to the post of *Ḳāzi'l-'Asker* of *Anatoli*, entered the order of the *Mevlevi*s, and died, as Sheikh of their convent, in *Cairo*, shortly after A.H. 1085. See *Khulāṣat ul-Eṣṣer*, Add. 23,370, f. 176. Compare *Hammer*, *Gesch. der Osm. Dichtkunst*, vol. iii., p. 488, where A.H. 1082 is given as the date of his death. If such is the case, he must have been ignorant of an earlier Turkish commentary, written about A.H. 1030, by Sheikh *Ismā'il ul-Anḳirevi*; v. *Flügel*, *Vienna Catalogue*, vol. i., p. 464.

XVI. Foll. 343 *b*—373 *b*.

اصول الحكم فى نظام العالم

An Arabic tract on the true principles of good government, written for *Sultan Muḥammed III*, by *Kāfi Ḥasan Efendi el-Aḳḥiṣārī el-Busnevi*, with the heading: *مرحوم القحصارى كافي حسن افنديك فاتح اكرى مرحوم*

غازى سلطان محمدہ نظام عالمہ متعلق تالیف ایلدوکی
رسالہ لطیفہ سیدر نور اللہ مرقدہ
Beg. حمدا لك اللهم مالك الملك توتى الملك
من تشاء وتنزع الملك ممن تشاء

The author says in the preface that, after witnessing the disordered state of the empire in the year 1004 of the Hijreh, he turned to the Creator of heaven and earth, and was led by divine inspiration to reflect upon the causes of that decline, and to write this short essay on the true principles of government, drawn chiefly from the *Ēnvār ut-Tenzil*, and the *Revzat ul-'Ulemā*.

It is divided into a *Muḫaddimeh*, treating of the constitution of society, and four sections called *Uṣūl*, viz.:

1. On the means by which sovereign power is established and upheld, f. 345 *a*. 2. On the duty of taking counsel and acting with deliberation and policy, f. 348 *a*. 3. On the necessity of armaments, and on the management of armies, f. 349 *b*. 4. On the causes which lead to victory or defeat, f. 351 *b*. *Khātimeh*. On peace and treaties, f. 353 *a*. It was completed, as stated at the end, in *Zulhijeh*, A.H. 1004.

The author was born in *Akhişār*, Bosnia, and filled, for upwards of twenty years, the post of *Kāzī* in his native town, where he died in *Sha'bān*, A.H. 1025. He was noted for his austere piety. He took in poetry the name of *Kāfi*, and left a commentary upon *Ḳudūri* and some treatises on law and rhetoric. See *Fezlekeh*, vol. i., p. 380. *Haj. Khal.* says, vol. i., p. 339, that he composed the present treatise after witnessing the great battle of *Egri* (*Erlau*), A.H. 1004, and that in *Rejeh* of the succeeding year he wrote a Turkish commentary upon it.

A MS. containing the Arabic work, with the Turkish commentary, or paraphrase, is noticed by *Fleisher*, *Dresden Catalogue*, No. 177. For copies of the Turkish version, see the *Catalogues of Leipzig*, No. 231, and

Krafft, No. 475. A French translation, by *Garcin de Tassy*, has been printed in the *Journal Asiatique*, vol. iv., pp. 213—226, 283—290.

Kāfi's treatise is not to be confounded with a similarly entitled work *اصول الحكم في نظام الامم* by *Ibrāhīm Efendi*, which was printed in Constantinople, A.H. 1144; see *Zenker*, No. 1085, and *Hammer*, *Gesch. des Osm. Reiches*, vol. ix., p. 254.

XVII. Foll. 354 *b*—361 *a*. The well-known versified treatise on the creed, entitled *بدء الامالى* (v. p. 4 *b*), with a Turkish commentary, which has neither preface nor title.

The text is written in red ink, and the commentary consists of a few lines written under each verse. The explanation of the first verse begins: مرتبه عبوديت ودرجه رقيت اشرف
كمالات بشريه والطف سعادت ابدية اولوب من
تواضع لله رفعه الله مستدعاسنجيه

Copyist (f. 220 *a*): خليل الادرنوى

Royal 16 A. vii.

Foll. 63; 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; written, apparently, about the close of the 16th century.

I. Foll. 2—36; 10 lines 2 $\frac{3}{8}$ in. long; written in *Divani*.

Models of official and familiar letters, with the following heading: در بيان انشاء كزنده و
اوسلوب عرض و تربيه نامه و محبت نامه و غيرها
تحرير شد پاشادن عرض يازيله

The letters are arranged according to the rank of the writers, as follows: from a *Pasha* to the *Porte*; from a *Kāzī* to the *Porte*; from an *Emīn* to the *Porte*; from a *Beg* to a *Pasha*, to a *Nā'ib*, to an *Agha*, etc.

The dates which occur in some of the letters range from A.H. 980 to 999, and the places referred to are *Temesvar*, *Szigeth*, *Buda*, etc., which would show that the work was compiled in Hungary, about A.H. 1000.

II. Foll. 37—62; 13 lines 3 in. long, written in clear Neskhi with all the vowels.

The Persian-Turkish vocabulary, entitled *Tuḥfeh i Shāhidi*. See p. 139 *b*.

Arundel Or. 8.

Foll. 148; 8 in. by 5½; 14 or 15 lines 3½ in. long; written in Neskhi, apparently in the 16th century.

A collection of short tracts relating chiefly to the religious order called *Ehl i Futuvvet*.

They are as follows:

I. Foll. 1 *b*—8 *b*. A tract, by questions and answers, on the rules of the order of *Ehl i Futuvvet*.

Beg. يا مفتح الابواب نجنا مما يخاف يا رب العالمين تجينكم سوال ايتسلر طريقتك اولى آخرى ندر

II. Foll. 8 *b*—14 *b*. A tract showing what persons cannot be admitted into the same order.

Beg. بواول بيان در كيم بر قچ كشييه فتوت دكمز

III. Foll. 14 *b*—25 *b*. On the origin and history of the holy banner.

Beg. الحمد لله الصانع العالم على الاسلام بشكر
المداوم

IV. Foll. 26 *a*—34 *b*. On fasting, and other observances, in the month of *Zulhijeh*.

Beg. ذى الحجة ييغمبر صلى الله عليه وسلم بيان ايدر

V. Foll. 35 *a*—39 *a*. *Segir Nāmeḥ*. See p. 134 *b*, and *Pertsch, Türk. Handschr., No. I, 17*.

Beg. اول راس باشنك اورتسى سكريسه عزيزاولا

VI. Foll. 39 *a*—42 *a*. On the *Nāfileh*, or supererogatory prayers in the month of *Muḥarrem*.

Beg. محرم ايچنده قلنان نافله نمازلى محرم اينك
اون كونه ايام عاشور درلر

VII. Foll. 42 *b*—45 *b*. On the fundamental principles of *Futuvvet*.

Beg. قال النبي عليه الصلوة والسلام الفتوة على
ثلاثة اقسام اولها محافظة امر الله

VIII. Foll. 45 *b*—72 *b*. On the rules and traditions of the order, by *Seyyid Muḥammed 'Alī ud-Dīn el-Ḥusein*.

Beg. الحمد لله الذى جعل التقوى لباس الانبيا
وجعل الفتوة سيد الاصفيا . . . وبعد شويله روايت
اولنور كه بو رسالنك مصنف سيد عبد المقتدر الى
رحمته ربه القوى محمد بن سيد على الدين الحسين

IX. Foll. 140 *a*—144 *b*. A tract, by questions and answers, on the origin and rules of the order of the *Selmānis*, or brothers of the razor and whetting-stone.

Beg. الحمد لله رب العالمين . . . اما بعد بكل
كم تاليفدر حضرت امام جعفر صادق دن رضى الله عنه
تراشدن و اوسترادن و طاشدن و قواعد سلمايان بيان ايدر

X. Foll. 145 *a*—148 *b*. Turkish verses, of a religious character, with the heading *ترجمان*, and others, mostly in praise of 'Ali.

The rest of the contents are Persian. See the *Persian Catalogue*, p. 791 *a*.

Sloane 1081.

Foll. 60; 8¾ in. by 6¼; 13 lines 4½ in. long; written in Neskhi, partly on blue, green, and yellow tinted paper, apparently in the 17th century.

I. Foll. 3 *a*—9 *b*. A perpetual calendar of the Syrian and Arabic months, similar to one above described, p. 122 *b*.

II. Foll. 14 *a*—17 *a*, 20 *a*—24 *a*. Several short *Fāl Nāmeḥs* entitled *فأل قران العظيم*

III. Foll. 25 *a*—27 *b*. A *Ta'bir Nāmeḥ* brought to *Muḥammed* by the angel *Gabriel*. See p. 232 *a*, v.

IV. Foll. 28 *b*—43 *b*. A *Fāl Nāmeḥ* ascribed to *Ja'fer Ṣādiq*, already mentioned, p. 134 *a*.

V. Foll. 43 *b*—46 *a*. A *Segir Nāmeḥ* *مسكر نامه*. See p. 134 *b*.

VI. Foll. 46 *a*—49 *b*. A Rūz Nāmeḥ on lucky and unlucky days, purporting to have been composed for Ṭughrul Shāh, by Ebu'l-Mā'sher Balkhi.

VII. Foll. 50 *a*—57 *b*. A versified Fāl Nāmeḥ فالنامه منظوم written in a smaller character, with 27 lines in a page. It has a short introduction in prose, and a table of the 28 Bābs of which it consists.

The verses begin :

ای فال اسی خیر فالک اچدی
سکا رحمت یوزندن نور صاچدی

It breaks off in the 25th Bāb.

Sloane 3033.

Foll. 132; 8 in. by 5; about 15 lines 3 in. long; written in Neskhī and Nestalik; dated (f. 60) Ramazān, A.H. 1087, and (f. 127) 22 Ramazān, A.H. 1088 (A.D. 1676-7).

I. Foll. 15 *a*—22 *b*. A perpetual calendar, in twelve tables, showing the correspondence of the solar months, from Āzer to Subāṭ, with the lunar months. See above, p. 122 *b*.

II. Foll. 25 *b*—60 *b*. A commentary on the ninety-nine names of God, in Mesnevi verse, by Ibn 'Isa, with the heading: هذا شرح اسماء الحسنی

Beg. زهی صانع که آچدی باب انعام
وجوده کلدی آدم نیچه انعام

The author's name, and the date of composition, A.H. 948, are found in the concluding lines :

طقوز یوز قرق سکز اولدته هجرة
بو نظم ایردی حقدن عون نصره
بو در اول یادکاری ابن عیسا
بونکه مرده دلدل اولور احیا

His full name is Sheikh Ilyās B. 'Isa el-Akḥḥisāri. He was a native of Akḥḥisār, in the Sanjak of Sarukhan, and died, according to Haj. Khal., vol. iv., p. 412, A.H. 967.

He left a Feraḥ Nāmeḥ (dated A.H. 919), a Rumūz ul-Kunūz, and other cabalistic works. See the Catalogues of Leipzig, pp. 418 *b*, 424 *a*, and of Vienna, vol. ii., p. 581, and vol. iii., p. 179.

Two copies of the present work are noticed in the Upsala Catalogue, Nos. 310, 2, and 213. The beginning of the first is found at f. 26 *b* of the present MS. That of the second is different.

III. Foll. 72 *b*—77 *b*. A Mesnevi in praise of Muḥammed, with the heading: مولود رسول الله عم

Beg. الله آدین ذکر ایدده لم اول
واجب اولدر جمله ایشده هر قولا

The author calls himself Suleimāni in the following line, the last but two :

هم سلیمانی فقیره رحمت ایت
یولد اشک ایمان بیروکی جنت ایت

This is evidently a considerably curtailed copy of the famous Mevlūd un-Nebi of Suleimān Chelebi. It contains some of the verses translated by Hammer, *Gesch. der Osm. Dichtk.*, vol. i., pp. 68—70, especially the following line, which forms the burden of the poem :

کر دیلر سز بوله سز اوتدن نجات
عشقیله دردیله ایدک الصلوت

Suleimān Chelebi, of Brusa, was Imām of the Divan of Bāyezid I, and, after that Sultan's death (A.H. 805), discharged the same office in the mosque of Brusa. See Kunh ul-Akḥbār, vol. v., p. 115. According to Latifi, f. 24, his Mevlūd is the first and best of a hundred poems composed on the same theme. Compare Haj. Khal., vol. vi., p. 270. Copies are mentioned in the Catalogues of Leipzig, No. 317, 4; Upsala, No. 221; Leyden, vol. iv., p. 303, vol. v., p. 284, Vienna, vol. iii., pp. 137, 139, and Munich, Nos. 191, 254, and 260.

IV. Foll. 82 *b*—86 *b*. A tract on the cabalistic use of twelve verses of the Coran, with the heading : *فی بیان شق الارض*

Beg. *بلکل کم ای طالب راغب علماء مغربینک
جواهر العلوم ادلو کتابدن*

It purports to be extracted from a book of the learned men of Maghrib, called *Jevāhir ul-'Olūm*, and it is divided into twelve *Bābs*.

V. Foll. 106 *b*—110 *b*. On the magic properties of the magnet, according to Aristotle, with the heading : *ذکر اولدان شرح مقناطس*

Beg. *ارستالیس حکیم ایدر هر حکیم مقناطیسدن
و پولاتدن بر درهم یاننده کتورسه*

VI. Foll. 117 *b*—127 *b*. A *Segir Nāmeḥ* *سکرنامه* in tabulated form, quite similar to the work described p. 134 *b*.

Copyist (foll. 60, 127) : *احمد بن علی*

The undescribed portions of the MS. contain prayers, especially against the plague, and miscellaneous extracts and notices, mostly relating to divination and cabalistic subjects.

Prefixed is a Latin letter of Matthias Anchersen to Fredericus Rostgardus, describing fully, but not always accurately, the contents of the volume; dated Hafniæ, d. vii Aprilis 1712.

Sloane 3582.

A volume of 125 ff., 15 in. by 9; containing miscellaneous papers, of various sizes, in Arabic, Persian, and Turkish, collected, and in part written, by Salomon Negri, early in the 18th century. See the Arabic Catalogue, p. 530 *b*, and the Persian Catalogue, p. 399 *a*.

The Turkish portion is of little value; it consists of passages of the Coran with a Turkish paraphrase, ff. 1—8, detached verses, ff. 65—69, 75, 76, dialogues, ff. 73, 74, 78, 79, copies of petitions addressed to the Porte in behalf of French subjects in Jerusalem, and other official papers, ff. 76, 77.

Add. 5964.

Foll. 343; 10½ in. by 6; written by various hands, apparently in the 17th century.

[HILGROVE TURNER.]

I. Foll. 2—209; 16 lines 4¼ in. long; written in large Neskhi, with 'Unvān and gold-ruled margins.

A collection of poems, mostly *Kaşıdehs* and chronograms, by various poets of the time of Sultan Murād III, A.H. 982—1003.

The first piece is a poem of considerable extent, foll. 2—41, with the heading : *رساله*

حسب حال عالم و ادم بنای [sic] پادشاه

Beg. *مهر توقیع و نسخه کبرا
بسمله دریوغ آنده چون و چرا*

The real title, *Ḥasbi Ḥāl Nāmeḥ*, is found in the epilogue, f. 39 *b* :

شاه نامینه نامه دور عنوان

حسب حال نامه اوقسون یاران

The unknown poet, who was apparently a Dervish, says at the end that he wrote the poem for the Sultan in obedience to God's command, and commenced it in the month of Rebi', in a place close to the well of *Hāji Kemāl* :

*ایلیوب امتثال امر خدا
شاهیچون یازمغه نامه مرغوب
ابتداء خمیس ماه ربیع
کیجه سی امر اولدی بو اولوب
برمکانده که چاه حاجی کمال
آب شافیسدور شفاء قلوب*

The date of composition, A.H. 987, is conveyed at the end by the following chronogram :

*پیر اکسکی دیدی تاریخین
حسب حال بیلم بنام لطیف و خوب*

The author's object is to show that all is vanity, and that no man, whatever be his rank or calling, can escape the common lot of worry and vexation of spirit.

The poem is divided into sections of about twenty distichs, successively devoted to the *Pādishāh*, the *Vezirs*, the *Sheikh ul-Islām*, the *Kāzi 'Asker*, *Muderris*, *Kāzis*, *'Ulemā*, *Beglerbegis*, *Aghas*, and so on, down to men

of the lowest station. After describing the peculiar trials and miseries which fall to the share of each class, every section concludes with this burden, which conveys the leading idea:

حاصلى بر بلا كه غايت يوق
بر نفس بونده استراحت يوق

The succeeding pages, foll. 42—209, contain *Ḳaṣīdehs*, mostly addressed to Sultan Murād, Ghazels, and chronograms, by the following poets: Peiki, f. 42 *a*; Dā'i ('Abd ul-Jebbar) foll. 44 *b*, 45 *b*; Shemsi Pasha, foll. 52 *a*, 104 *a*; Murādi (Murād III), foll. 56 *b*, 61 *b*, 62 *b*, 98 *a*, 111 *b*, 119 *b*, 121 *b*; Khālīsi, f. 59 *a*; Khaṭībi, f. 72 *a*; 'Abd ul-Bāki al-shahīrī, f. 8 *a*; Jelāli, foll. 87 *b*, 105 *b*; Kāshifī, f. 90 *b*; Khairi, f. 99 *a*; 'Izzi, f. 100 *a*; Nuṭki, f. 100 *b*; Zā'ifī, f. 101 *a*; Lebībi, f. 103 *a*; Rehā'i, f. 109 *a*; Vālihi, f. 112 *b*; Turābi Ḳarāmāni, f. 117 *a*; Rejā'i, f. 123 *a*; Emiri, f. 128 *b*; zihni, f. 134 *a*; 'Abdi ('Abdullah Bālikesri) foll. 147 *b*, 150 *b*; Mukhlīsi, f. 155 *a*; 'Obeidi, f. 166 *b*; Muḥammed Izniqi, f. 174 *a*; Meili, f. 202 *b*; Ferāghi, f. 207 *b*.

In some cases petitions for appointment or promotion are prefixed to the poems. The chronograms, which mostly relate to the building of palaces and other structures by Murād III, range from A.H. 982 to 990.

II. Foll. 213—262; 21 lines $3\frac{1}{2}$ in. long; written in Nestalik, with gold-ruled margins. The *Divan* of Nef'i. See p. 192 *b*.

Beg. عقدهء سر رشته زار نهانيدر سوزم
سلك تسبيح در سبع المئانيدر سوزم

Contents: *Ḳaṣīdehs* in praise of the Sultans Aḥmed I. and Osman II, of the Grand Vezirs Murād Pasha, Naṣūḥ Pasha, (Kara) Muḥammed Pasha, Khalīl Pasha, 'Alī Pasha, and Husein Pasha, who were in office from A.H. 1015 to 1030, of the Muftis Muḥammed Efendi and Es'ad Efendi (A.H. 1017—1031), and of a few other dignitaries. Sāki Nāmeḥ

and *Ḳiṭ'ahs*, f. 246 *b*. Ghazels in alphabetical order, f. 249 *b*, beginning:

شاه عشقم عالم معنى مسلمدر بكا
سر نكون پيمانء جم تاج ادهدر بكا

Mufredāt and Rubā'īyyāt, f. 260 *a*.

Some Ghazels by Rūsheni and Seyyid Nesimi (see p. 165 *a*) are appended, foll. 260 *b*—262 *b*.

III. Foll. 269 *b*—286 *a*. Uniform with the preceding.

Ḳaṣīdehs and Terjī'bends by various poets, who lived mostly in the first half of the eleventh century of the Hijrah.

Contents: Two Arabic *Ḳaṣīdehs*. A *Ḳaṣīdeh* by Khālīd Busnevi, relating to a flood which destroyed the Ka'bah, A.H. 1039, f. 271 *a*. *Ḳaṣīdeh* of Alti Parmaḳ Efendi (see p. 36 *b*), f. 272 *a*. Terjī'bend of Rūhi Baghdādi (died A.H. 1014; Osm. Dichtk., vol. iii., p. 135), f. 273 *b*. Terkīb bend of Jevri Chelebi (died A.H. 1065; Osm. Dichtk., vol. iii., p. 417), f. 277 *a*. Terkīb bend of Riyāzi Efendi (see p. 190 *a*). Takhmīs of a *Ḳaṣīdeh* of Āgehi, by Muḥammedi, f. 282 *b*. Terjī'bend by Melāmi, f. 284 *b*.

IV. Fol. 287. Two Arabic poems composed by 'Abdul-Ghani Ibn-en-Nābulusi, on his arrival at Jerusalem and at Medina, A.H. 1105, in the author's handwriting, as stated in the headings. The first is: لکاتبه الفقير عبد الغنى الشهير
بابن النابلسى وقد اقبل على مدينة القدس فى سنة ١١٠٥

V. Foll. 294 *b*—306 *b*. A perpetual calendar entitled روزنامه جديده محمدیه, with an introduction and an appendix.

Beg. الحمد لله محمول الشهور والاعوام والصلوة والسلام

The author, whose name is not given, wrote it A.H. 1017, by desire of the governor of Egypt, Muḥammed Pasha, who had asked him to clear up some knotty points in the calendar ascribed to Sheikh Vefā (see p. 122 *b*).

Siliḥdār Muḥammed Pasha was governor

of Egypt from A.H. 1016 to 1020. See Add. 7861, f. 75.

VI. Foll. 307 *b*—310 *a*. The dream of Veisi, خواب نامه و بیسی, imperfect. See p. 29 *a*.

VII. Foll. 311 *b*—342 *a*; 27 lines 5 in. long; written in Divani.

An astrological treatise by Ebri Khojah Ibn 'Adil خواجه ابن عادل

Beg. شکر و سیاست اول ایکی جهانی یرادجیی
خالق ایچون اوزرینه اولسونکه

The author says that he had excerpted and translated into the Turkish tongue these general principles of judicial astrology from books (probably Arabic) of philosophy and astronomy : بو بر اختیارات قواعد کلیه درکه حکمت و نجوم کتابلردن استخراج اولنوب ترکی دیله ترجمه اولنمشدر

The work comprises seven chapters (Faşl) on the following subjects : 1. Beginnings of the Arabic months, f. 312 *a*. 2. Days of the week, *ib*. 3. Entrance of the moon into the signs of the zodiac, f. 314 *b*. 4. Mansions of the moon, f. 315 *b*. 5. Rūmi (*i. e.* Syrian) months, f. 317 *b*. 6. Rising and setting of the lunar mansions, f. 339 *a*. 7. The seven climates, f. 340 *b*.

Add. 5977.

Foll. 118; 7¼ in. by 5; from 20 to 30 lines, about 4 in. long; written for the most part in minute Nestalik; dated A.H. 1066—1070 (A.D. 1656—1660). [HILGROVE TURNER.]

A note-book containing miscellaneous extracts and notices, in Arabic, Turkish, and Persian, written by 'Ali B. Zein ul-'Ābidīn, partly in Sermin, سرمین, where he held the office of Kāzī (v. f. 16 *a*), partly in Adrianople. The Arabic contents have been described in the Arabic Catalogue, p. 416. The Turkish are as follows :

I. Foll. 4 *b*—5 *a*. Copy of a letter of

Ebu's-Su'ūd Efendi (see p. 15 *b*) to Sultan Suleimān on the number of created beings.

II. Foll. 5 *b*—6 *a*. Copy of a letter of Mişri Muḥammed Efendi to his brother Aḥmed Efendi, containing spiritual advice.

III. Foll. 6 *b*—7 *b*. Kāşideh in praise of the grand Vezir (Kāra) Muştafa (A.H. 1048—53), by Beyāni (died A.H. 1077; Osm. Dichtk., vol. iii., p. 463).

IV. Foll. 19 *b*—20 *a*. A versified list of the Sūrehs of the Coran, entitled نظم سور, by Nazmi Efendi.

V. Foll. 28 *b*—29 *b*. A satyre in prose on ignorant and corrupt Kāzīs, by Nigisāri Zādeh, with the heading : لطائف نکساری زاده

Beg. بر مجلسده زید عمرو ایله لطائف ایدرک
زید اولا

Maḥmūd, son of Nigisāri Muştafa Efendi, was born in Baghdād A.H. 941, and died as Kāzī of Salonic, A.H. 1025. He was celebrated for his wit. See Fezlekeh, vol. i., p. 381.

VI. Foll. 49 *b*—50 *b*. An imperial ordinance regulating the land tax called چفت بوزان رسمی, addressed to the Mufti of Kāra Hışār; Constantinople, Rama-zān, A.H. 1036.

VII. Foll. 53 *b*. Tract of Ebu's-Su'ūd on the incorrect use of some Arabic words
شیخ الاسلام ابو السعود المرحوم حضرتلرینک غلطات
بیاننده اولان رساله لریدر

VIII. Foll. 54 *b*—56 *a*, 59. Legal opinions of Ebu's-Su'ūd and Muḥammed Beh'āi (Mufti A.H. 1059—61).

IX. Foll. 60 *b*—61 *a*. Copy of a letter of Shehsuvār Pasha Zādeh Shāh Ghāzi Pasha to Yūnus Beg, of Mossul, on love in its mysticsense, شهبسوار پاشا زاده شاه غازی

باشانك موصلده يونس بيكه دست خطيله
كوندر دوكي مکتوبلر صورتيدر

X. Foll. 69 *b*—74 *a*. Ghazels, and other poems, by Veisi, Fuḏūli Baghdādi, Riyāzi, Nef'i, Yahya Efendi, Veli Efendi, Hāleti, Jevri Efendi, Ḳabūli, Fā'izi Efendi, and Miṣāli.

XI. Foll. 74 *b*—75 *b*. Pend Nāmeḥ, or moral precepts, in Mesnevi, by 'Azmi Zādeh (Hāleti; see p. 96 *b*) زاده معنوی زاده
Beg. هر ايشه قيل بسمله ايله ابتدا
ذکرت اولسون دائما حمد خدا

XII. Foll. 76 *b*—77 *b*. A Terkīb bend of mystic character by Jevri, beginning:
صنمک بزى معتقد قول حکيمز
بز معترف معنی قران کریمز

XIII. Foll. 78 *b*—94 *b*. Ghazels, and other poems, by 'Alī, Yahyā Efendi, Ebu Sa'id Efendi, Zein ul-'Ābidin Efendi, Fuḏūli Baghdādi, and Aḥmed Pasha.

XIV. Foll. 95 *a*—97 *a*. A Sufi allegory, in the form of a judicial document, by Sivāsi Shems Efendi (see p. 18 *b*), مرحوم
سيواسى شمس افندى حضرتلرينك تصوفانه اولان
حجتى در

XV. Foll. 97 *b*—100 *a*. A treatise on the hours of legal prayers in each month of the solar year, هذته رساله مشتملة لساعات اوقات
الصلوة ماه اذرى معنى مارت اول بهار بقول يونانيان

Add. 5980.

Foll. 139; 8 in. by 5½; written mostly in diagonal lines and in Nestalik, about the beginning of the 17th century.

[HILGROVE TURNER.]

A scrap-book containing Ḳaṣīdehs, Ghazels, and other poems, by 'Olvi (died A.H. 993), Sirri (died A.H. 982), Bāki, Khālīsi (died A.H. 950), Khayāli (died A.H. 964), Emri (died A.H. 983), Maḳāli (died A.H. 997), and other

poets of the same period. The compiler, who calls himself the contemptible Safā'i صفایى الحقیق, has inserted a few of his own compositions. See foll. 16 *b*, 51 *a*, 69 *b*.

There are chronograms for A.H. 974, 977, 994 (f. 66 *a*), and towards the end, f. 124 *b*, a still later one for the death of Yūsuf Pasha, A.H. 1018.

Foll. 110 *a*—118 *a*, contain an imperfect Segir Nāmeḥ سگرنامه, and foll. 117 *a*—120 *b*, the Arabic poem called بانة سعاد, with Turkish glosses.

Add. 5989.

Foll. 187; 9 in. by 5; 23 and 21 lines 3 in. long; written in Neskhī, with red-ruled margins; dated (f. 86 *a*) Amid, 20 Zulhijjah, A.H. 1052 (A.D. 1643).

[HILGROVE TURNER.]

I. Foll. 2 *b*—5 *a* Hilyet un-Nebi حلیة النبی by Khākāni, a fragment corresponding to foll. 9 *a*—17 *a* of the complete copy, Add. 7936, I. (see p. 257 *a*). It begins with this line:

مصحف حسن ایدی اولوجه جمیل
خط رخساری نص تنزیل

II. Foll. 5 *b*—65 *b*. A work on the lives and merits of Muḥammed's Companions and of the early Khalīfs, without preface, title, or author's name. The first rubric is مناقب حضرت

عایشه صدیقه رضی الله عنه [sic]

Beg. حضرت عایشه صدیقه رضی الله عنها
حضرتلرينك اخلاق حمیده پسندیده لری

Contents: 'Āyisheh, f. 5 *b*. The Companions of the Prophet, f. 6 *b*. Ebu Bekr, f. 10 *a*. 'Omer, f. 15 *b*. 'Osmān, f. 23 *a*. 'Alī, f. 28 *a*. Ḥasan, f. 30 *b*. Ḥusein and the rest of the twelve Imāms, f. 32 *b*. Ḳāsim B. Muḥammed, f. 38 *b*. On the followers of the Prophet and their prerogatives درامت رسول, f. 40 *b*. On the duty of invoking blessings on the Prophet, f. 51 *b*.

The notice of Ḥusein includes, f. 34, Fu-

zūli's elegy on his death, the same as in *Ḥadiqat us-Su'adā* (Add. 7854, f. 302). As it is given as the author's own composition, the natural inference would be that the prose is also by Fuzūli. It must be remarked, however, that no such work is mentioned by his biographers, or by Haj. Khalfa.

III. Fol. 66 *b*—86 *a*. The dream of Veisi, واقعه نامه ویسی, see p. 29 *a*.

Beg. نسیم چمن ارای حمد و ثنا اول پادشاه
جهان افروزین

IV. Fol. 86 *b*—98 *b*. Miscellaneous extracts, mostly relating to forms of prayer and to *Ḥadiṣ*.

V. Fol. 100 *b*—187 *a*. A work without title or author's name, containing exhortations to a life of devotion and piety, illustrated with anecdotes; also with quotations from the poems of 'Aṭṭār, and copious extracts from the *Mesnevi* of Jelāl ud-din Rūmi.

Beg. الحمد لله رب العالمین . . . اما بعد سلطان
لم یزل کلام قدیمنده و فرقان عظیمنده بیورر وما خلقت
الجن والانس الا لیعبدون

The author appears to have lived in the Crimea, for he quotes, f. 181 *b*, a Tatar proverb مثلدره مثلدر. Most sections begin with the words امدی بنم روحم, apparently addressed to a son or a disciple.

One of the latest and most frequently quoted authors is Seyyid 'Ali Zādeh, *i.e.* Ya'kūb B. Seyyid 'Ali, who died A.H. 931. See the Persian Catalogue, p. 606 *a*, and Loth, No. 209.

Copyist (f. 86 *a*): خادم الفقرا محرم تابع حضرت :
وزیر مکرم درویش محمد پاشا

Add. 5990.

Foll. 62; 8 in. by 5½; 17 lines 3½ in. long; written partly in a cursive Turkish character, partly in fair Neskhi, apparently in the 17th century. [HILGROVE TURNER.]

I. Fol. 1—27. Prognostics for the months and days of the solar year from Teshrin I. to Eilūl, with the heading: هذا کتاب ملجمهء مبارک

Beg. الحمد لله رب العالمین . . . احکام تشرین
اول اختورس بو آیه رومجه اختورس

II. Fol. 29—62. A Sufi tract, without title or author's name.

Beg. حمد بی حد آن خالق احدرا که هر جوهر
ذات انوک تحقیقات رازنده حیراندر

It is divided into twenty-two chapters (*Faṣl*), and consists of comments on the mystic sense of the dot called the "Point of Unity," نقطهء وحدت, considered as the quintessence of all divine mysteries, according to 'Ali's saying العلم نقطة کثرها الجاهلون. It is the dot under the ب of بسم الله of which 'Ali said: وانا نقطة تحت الباء

Add. 7827.

Foll. 89; 11½ in. by 7; from 25 to 27 lines about 4 in. long; written in fair Nestalik; dated (f. 29 *b*) middle of Rebi' II, A.H. 997 (A.D. 1589), with some later additions coming down to A.H. 1006. [RICH, No. 387.]

A poetical miscellany, containing verses by various poets, in Persian and in Turkish (both Osmanli and Oriental). For the Persian contents see the Persian Catalogue, p. 818 *b*. The Turkish contents are as follows:

I. Fol. 2 *a*—4 *b*. *Tenkīb-bends* by Fuzūli, Gunāhi, 'Olvi, Emri and Ḥabibi.

II. Fol. 5 *a*—6 *b*. Fragment of a treatise on poetical figures and on prosody.

III. Fol. 37 *a*—38 *b*, 41 *a*—48 *b*, and 50 *a*—53 *b*. Select poems, in Oriental Turkish, by Nevā'i (Mir 'Ali Shir), *viz*: *Mustezāds*, *Terjībends*, f. 37 *a*. *Takhmīsāt* of Ghazels by Lutfi, f. 42 *b*. Ghazels from the first *Defter*, entitled غرائب

الصغر, f. 44 *b*. Ghazels from the second Defter, entitled نوادر الشباب, in the margins of foll. 44 *b*—56 *a*.

IV. Foll. 57 *b*—58 *a*. A Terji‘bend relating to the (Hungarian) campaigns, by ‘Abdi Efendi, عبدی افندیك سفرلر حقنده
ترجیع بندیدر

Addressing the Sultan (Muḥammed III) the poet laments the late successes of the infidels and the decline of the empire. As he refers especially to the loss of Papa, Yānik, and Tata, which fell to the imperialists A.H. 1006 and 1007, he probably wrote shortly after the latter date. In the margin is a chronogram for the taking of Yānik, A.H. 1006.

V. Fol. 63 *a*. A versified Fetva, or legal opinion, by Bustān Zādeh Efendi, in answer to a question, also in verse, on the lawfulness of the use of coffee.

Bustān Zādeh (Muḥammed) was Sheikh ul-Islām A.H. 997—1000, and died A.H. 1006. See Fezlekeh, vol. i., p. 107.

VI. Foll. 64 *a*—66 *b*. Kaşidehs by Bāki, Fighāni, Khayāli, Nev‘i and Emri.

Add. 7831.

Foll. 131; 6 in. by 4; 9 lines 2½ in. long; written in Neskhī, with all the vowels, apparently in the 16th century. [RICH, No. 603.]

I. Foll. 1—90. A Sufi work, without title, by el-Ḥāji Bektāsh el-Khurāsāni الحāجی بکتاش الخراسانی

The author is known as the patron-saint of the Janissaries, and is mentioned by most Turkish historians in connection with the institution of that militia by Urkhan, which took place, according to the Hesht Bihisht, A.H. 729. See Gesch. des Osm. Reiches, vol. i., pp. 92, 581, and Lewenklow, Chronica, p. 4. ‘Ali, who devotes a long notice to Ḥāji Bektāsh under the reign of Urkhan, Kunh ul-

Akhhār, vol. v., pp. 52—58, says that his proper name was Seyyid Muḥammed B. Muḥammed B. Ibrāhīm Nishāpūri. He descended from the Imām Mūsa Kāzīm, and was initiated by Sheikh Luḳmān, a Khalifeh of Khwājah Aḥmed Yesevi. After performing the Ḥajj, and staying some years in Mecca and in Syria, he proceeded to Rūm and settled in Kaişariyyeh, where he attracted numerous disciples and died in odour of sanctity. According to Aḥmed Rif‘at, Lughāt i Tārikhiyyeh, vol. iii., p. 75, he died A.H. 738. D’Ohsson, however, gives a later date, viz. A.H. 759 (v. vol. ii., p. 296); and in the Shaḳā’ik, f. 9 *a*, Bektāsh is mentioned among the Sheikhs who lived under Murād I, A.H. 761—791.

The present copy wants the first page. The next begins in the middle of the doxology, as follows: اول پیغامبرلر سرورنه و مرسللر اولوسنه و انبیالرك و اولیالرك مهترنه اولسون كم دوكلی عالمی انك دستلغنه یرتدی

The author’s name is preceded and followed by a string of titles and laudatory epithets: اول اسرار سوزلو اول کلجسی طوزلو و لطیف . . . سوزلو و کلر یوزلو و مقالات اسى و شریعت صوی . . . سلطان الحāجی بکتاش الخراسانی رحمة الله علیه اول دین چراغی ایمان نورنك باغی ارنلرك طوراغی شویله بیان قلوړكم

In the first chapter it is shown how God made Adam of the four elements, and how men fall, with regard to spiritual life, into four categories respectively corresponding to earth, water, fire and air. They are called, (1) محب (4), عارف (3), زاهد (2), عابد (1). Then the author proceeds to set forth the service طاعت and the aims آرزولر which are proper to each of the above classes of men. The second chapter باب, f. 18 *a*, treats of Satan and his seven captains صوبشاری, namely, pride, envy, avarice, covetousness, anger, slander, and mockery.

The remaining chapters have the following headings :

- F. 25 *b*. بو باب معرفتك معدن بيان قلور
 F. 32 *a*. طريقت مقاملرن بيان قيلور
 F. 36 *b*. معرفتك مقاملرن بيان قلور
 F. 40 *a*. معرفتك معروف جوابن بيان قلور
 F. 51 *a*. توحيد المعارف بيان قلور
 F. 72 *b*. ادم عليه السلام صفتن بيان قلور

The language has a marked archaic character. Passages from the Coran are copiously quoted in Arabic. The tract is imperfect at the end.

II. Foll. 106 *b*—121 *a*. A commentary upon the Fātiḥah, or first chapter of the Coran, تنفسير فاتحه, without author's name.

Beg. الحمد لله رب العالمين واما بعد اول صدر بدر عالم سيد ولد ادم اول معجز موجودات و اول سرورى كاينات

The introduction is taken up with an account of an enormous pit in Hell. During his ascension Muḥammed was startled by the roar which rose from it and reached the fourth heaven. He was told by Gabriel that it was destined to receive those who neglected their daily prayers.

III. Foll. 121 *b*—126 *b*, 91 *a*—105 *b*. Forty sayings of Muḥammed relating to the merits of true Faḳīrs, with Turkish paraphrase and comments, without author's name.

Beg. الحمد لله رب العالمين . . . بعده فهذه اربعون حديثا فى فضل الفقراء الصادقين جمعتها تسيحا [تسيها] للطالين و تشريفا للشاكرين

The first Ḥadiṣ is the following : انا ابغض الناس فقراءهم و اظهروا على عمارة الدنيا و تكاثروا على الدراهم و مهمهم الله باربع خصال بالتخط من الزمان و الجور من السلطان و الحياطة من الولاة و الحكم و كثير من الاعداء

IV. Foll. 127—130. Two pieces by the poet Fuḏūlī (see p. 39 *b*) written by a later

hand, viz. : 1. An elegy on the death of Imām Ḥusein (from the Ḥadiḳat us-Su'adā ; v. Add. 7854, f. 302).

Beg. ماه محرم اولدى شفقدن چيقوب هلال
 قيلمش عزادوتوب قد خم غرق اشك آل

2. Copy of a letter to Sultan Suleimān, complaining that a Berāt, entitling the writer to a pension on the Evḳāf, had remained a dead letter.

Add. 7834.

Foll. 156 ; 8 in. by 5½ ; 21 lines 3 in. ; long written in cursive Neskhī ; dated (f. 142 *a*) 19 Rebi' I, A.H. 1182 (A.D. 1768).

[RICH, No. 567.]

I. Foll. 2 *b*—76 *a*. Kānūn-Nāmeḥ, or code regulating land-tenure, taxes and military fiefs, with the heading : شرع شريفه موافق قانون نامه در كه بعض مسائل شرعيه ايله سلطان سليمان خان زماننده و شيخ الاسلام ابو السعود عصرنده اولان قانون نامه در

Beg. الحمد لله الذى له ملك السموات والارض
 وهو على كل شىء قدير جناب خاقان روى زمين النج

This is the work known as *قانون نامه جديد*, and ascribed to Ebu's-Su'ūd (see p. 15 *b*). Other copies are noticed in the Catalogues of Upsala, p. 298, No. 470, of Vienna, vol. iii., p. 250, No. 1816, and of Munich, Nos. 113—115. The code of Ebu's-Su'ūd was compiled, after Selīm II's accession, by the Defterdār Muḥammed Chelebi. See *Gesch. des Osm. Reiches*, vol. iii., p. 477.

The present copy contains many later decisions by Yaḥya Efendi (Mufti A.H. 1031—1053), Muḥammed Behā'i (Mufti A.H. 1059—1064), and others. It concludes with an imperial order توقيع addressed to the Beglerbegi of Bosnia, and dated Rebi' I, A.H. 1133.

II. Foll. 76 *b*—87 *b*. Legal opinions of Muftis and Kāzis (the Kāzī of Belgrade and

others) on points of civil law. The last is dated Muḥarrem, A.H. 1147.

III. Foll. 88 *b*—120 *b*. Rules and decisions relating to cases of civil law, land-tenure, and taxes, without dates or signatures.

IV. Foll. 121 *b*—142 *a*. Legal opinions of Ebu's-Su'ūd.

Beg. الحمد لله رب العالمين و بعد
سعادتلو و فضيلتلو و مروتلو سلطانم حضرتلرينه عرض
داعى بي منتلرى بو در

The compiler, whose name does not appear, says that those opinions, stated in agreement with the ruling of the great Mujtehids by the "late" Sheikh ul-Islām Ebu's-Su'ūd, and sanctioned by the "late" Sultan Suleimān, had been collected by order of the new Sultan (Selim II).

They are not arranged under special headings. The first begins : بعض مسلمانلر قربة لرنده
اصلا مسجد اولميوب

The work is known as معروضات ابو السعود

For other copies see the Catalogues of Krafft, No. 466 ; Upsala, No. 270, 2, and Aumer, Nos. 113, 114.

V. Foll. 142 *b*—146 *a*. Chronological list of the Governors of Bosnia, بوسنه ولايتك, from Nasūḥ Beg, A.H. 888, to 'Ivaz Muḥammed Pasha, A.H. 1154 ; continued by later additions to A.H. 1205.

VI. Foll. 147 *b*—156 *a*. Chronological abstract of Turkish history, from the beginning of the dynasty to the accession of Muṣṭafa III, A.H. 1171, brought down, by another hand, to A.H. 1204.

Copyist (f. 142 *a*) : عيسى بن صالح المونذنجامع :
حسين اغا

Add. 7840.

Foll. 41 ; 9½ in. by 6½ ; about 30 lines 2¼ in. long ; written in small Nestalik, with broad margins, partly filled with writing ; dated (foll. 32 *a*, 41 *a*) A.H. 1229 and 1232 (A.D. 1814—1817). [Rich, No. 752.]

The contents are in Arabic and Turkish. For the former see the Arabic Catalogue, p. 384 *a*.

The Turkish contents are :

I. Foll. 3 *a*—4 *b*. (margins). Forty Ḥadīṣ relating to prayer, compiled by 'Imād B. Ebu Yezīd ed-Devāni, عماد ابن ابو يزيد الدواني with Turkish comments.

Beg. نعمان بن بشير رضى الله عنهما روايت ايدر
كه حضرت فخر عالم صلى الله عليه و سلم بيورر من
اعطى الدعاء اعطى الاجابة

The copy breaks off with the 22nd Ḥadīṣ.

II. Foll. 5 *a*—7 *a* (margins). Menāzil ul-'Arifin العارفين منازل, by Shems ud-Dīn Sīvāsī. See p. 18 *b*.

III. Foll. 10 *b*—31 *b*. Kānūn i Jedīd, or the new code, by Mufti Ebu's-Su'ūd. See p. 247 *b*, I.

This copy contains several later additions, one of which is dated A.H. 1014. It is stated in the subscription that it has been transcribed from the original MS. and is in most places fuller than other copies.

IV. Foll. 32 *b*—41 *a*. Legal opinions of the same Mufti, with the heading : معروضات ابو السعود افندى رحمه الله. See the preceding MS., art. IV.

Copyist : محمد الطوسيوى

Add. 7850.

Foll. 228 ; 12½ in. by 8½ ; from 21 to 30 lines 6½ in. long ; written in large Neskhi ; dated (ff. 158 *a*, 203 *b*) Mendeli (East of Baghdad), A.H. 1172 (A.D. 1759). [Rich, No. 46.]

I. Foll. 1—135. History of the prophets, ascribed to al-Ḥasan B. Naṣir of Balkh, with the heading : هذا كتاب قصص الانبيا على نبينا
و عليهم السلام

Beg. قال الحسن ابن ناصر من مدينة بلخ رحمه
الله تعالى هذه الاخبار خبرده كمشدر كيم تنكرى تبارك
و تعالى كوهر يراىدى فرمان و برديكم كورون

The work, which has no preface, is written in plain and archaic Turkish. It contains no reference to any authority but the Coran, which is quoted in Arabic on every page, and a few of the early traditionists.

In addition to the Prophets usually mentioned in similar works, it deals also with the early mythical kings of Persia. Each section has a heading such as the following :

هذه قصة آدم ابوالبشر عليه الصلوة والسلام
هذه قصة ادريس عليه السلام
هذه قصة نوح عليه الصلوة والسلام

Contents: Creation of the Throne, of heaven and earth, of Hell and the Jinns, f. 1 *b*. Adam, f. 5 *a*. Idris, f. 12 *b*. Nūh, f. 13 *b*. Hūd, f. 16 *b*. Šāliḥ, f. 18 *b*. Ibrāhim, f. 19 *b*. Lūṭ, f. 30 *b*. Yūsuf, f. 33 *a*. Mūsā, f. 46 *a*. Shu'aib, f. 50 *b*. Yūsha' B. Nūn, f. 70 *b*. Eyyūb, *ib*. The men of the cave, Aṣḥāb ul-Kehf, f. 78 *b*. Jirjīs, f. 87 *a*. Sultān i Jumjumeh; the Sultan whose skull spoke to Jesus (see the Leipzig Catalogue, p. 541 *a*), f. 90 *a*. Iskender Zul-Ḳarnein, f. 93 *a*. Keyūmers, f. 96 *b*. Tahmūres, f. 100 *b*. Jemshid, *ib*. Kālūt [Ṭālūt] (imperfect at the beginning), f. 102 *a*. Hanzaleh, f. 102 *b*. Eshmevil [Samuel], f. 103 *b*. Dā'ūd, f. 106 *b*. Shedād B. 'Ad, f. 107 *b*. Suleimān B. Dā'ūd, f. 114 *a*. The people of Sebā, f. 124 *b*. Ūrmiyā B. Suleimān, f. 125 *b*. Bukht-unnaṣr, f. 126 *a*. Zekeriyā, f. 129 *b*. Yaḥya, f. 130 *b*. 'Isa, ff. 131 *b*—135 *b*.

II. 135 *b*—158 *a*. 'Sā'at Nāmeḥ, or book of hours, by Hibet-ullah B. Ibrāhim. See p. 21 *a*.

III. Foll. 158 *a*—202 *a*.

كزیده نامه

"The Chosen Book," a treatise on moral and religious duties.

Beg. شکر و سپاس اول پادشاهلر پادشاهنه کیم
بزه ایمان روزی قیلدی

The work was originally composed by the pious Imām Abu Naṣr B. Ṭāhir B. Muḥammed es-Serakhsi (in what language is not stated). The translator, who does not give his name, says he wished to enhance the value of the book by changing its vulgar style to correct and lucid Turkish روشن و صحیح عبارتدن بو صقیل ترکیه تبدیل. It is divided into forty-six Bābs

treating of religious belief and obligations, of virtues to be practised and vices to be shunned, according to the Coran and the Prophet's tradition. These Bābs are enumerated at the end of the preamble.

In some copies the translator is called Muḥammed B. Bāli. The headings of the chapters have been given by Flügel, who calls the work کزیده عاشقان, and assigns it to the ninth century of the Hijreh. See the Vienna Catalogue, vol. iii., p. 298, and, for other copies, the Catalogues of Upsala, No. 462; Gotha, Nos. 68, 69; Munich, No. 12, and Strassburg, p. 42, No. 2.

IV. Foll. 202 *a*—203 *b*. A Turkish commentary on the Fātiḥah, and on other formulae used in the daily prayers.

V. Foll. 204 *a*—228 *a*. The forty questions put to Muḥammed by the Jews, with the heading : هذا کتاب قرق سوال

Beg. شکر و سپاس اول خالق جن اناس حضرتلرینه
اولسونکیم سخیدر

The work has already been mentioned, p. 8 *b*. MSS. vary as to the author's name, some having Firāki فراقی, and others Furāti فراتی. In the present MS. the latter form is found twice at the end, where readers are requested to recite a Fātiḥah for the soul of Furāti فراتی. For other copies see Fleischer, Leipzig Catalogue, No. 193, where the contents are fully stated, and the Catalogues of Upsala, No. 412; S. Petersburg, No. 509; Leyden, vol. iv., p. 306, and Munich, No. 3.

Copyists (f. 158 *a*) : منلا ابو بکر بن منلا علی فی
منلا آیدین بن ویسی (f. 203 *b*) and بلد المندلین
فی بلد المندلی

Add. 7867.

Foll. 63; 8½ in. by 6; 17 and 15 lines in a page; written in Neskhi; dated Rebi'I, A.H. 1159 (A.D. 1746).

[RICH, No. 53.]

I. Foll. 1 *b*—12 *a*. An account of the siege of Mossul, by Nādir Shāh, A.H. 1156, with the heading : تاریخ وقعه نادرشاه در آمدنش بر سر کرکوک و اربیل و موصل

Beg. نحمدک اللهم یا شارح الصدور من الذین حصرت صدورهم

This narrative, dedicated to the governor of Mossul, 'Abd ul-Jelil Zādeh Hāj Husein Pasha, is evidently the work of one of his dependents, who was an eye-witness of the siege. It begins with the month of Šafer, A.H. 1156, when intelligence of the taking of Shehruzūr, and of the advance of the Shāh's army, reached Aḥmed Pasha of Baghdād, and it concludes with the raising of the siege of Mossul and the departure of Nādir Shāh on the fourth day of Ramazān of the same year.

II. Foll. 12 *b*—63 *b*. The tale of Decianus and the men of the cave, with the heading :

حکایت دتیانوس

Beg. کعب الاخبار دن و اول وهب بن مذبه دن روایت ایدر کیم فارس جانبنده بنی اسرایل قومنده بر کشی وار ایدی

The tale is called, at the end, اصحاب كهفك, 'Story of the men of the cave.' It is a wild fiction based on the legend of the Seven Sleepers; but it begins very much like Aladin's tale in the Arabian Nights. Decianus, a poor shepherd boy, finds in underground vaults an untold treasure, and kills the old wizard to whom he was indebted for the discovery. By means of his wealth he ingratiates himself with the king of Persia, siezes upon the empire of Rūm, fixes his residence in Ephesus, and claims divine honours. Six youths, his favourites, who bear the traditional names of the Seven Sleepers : یملیخا یملیسا مستلیخا, having refused to worship him as God, flee from Court and take refuge in a cave, in which they sleep, guarded by angels, three hundred and nine years.

The Hikāyeti Taqjanus noticed by Fleischer, Leipzig Catalogue, No. 333, 3, appears to differ from the present tale.

Add. 7870.

Foll. 283; 7¼ in. by 4¼; written by several hands, with dates ranging from A.H. 936 to 1092 (A.D. 1530—1681).

[RICH; No. 475.]

I. Foll. 1—52; 15 lines 3 in. long; written in neat Nestalik; dated 13 Sha'bān, A.H. 1061 (A.D. 1651).

A contemporary history of the reign of Islām Girāi Khān B. Selāmet Girāi, Khān of Crimea, from his accession, A.H. 1054, to A.H. 1060, by el-Hāj Muḥammed.

Beg. حمد و ثنای بی غایه اول واجب الوجود و فایض الجوده

The author describes himself as an ancient servant of the house of Chingizkhān, late Munshi of the Divan, and now in possession of a Kāziship of 150 aspers. He composed the present history by desire of the Vezir Sefer Ghāzi Agha. It is written in an easy and elegant style and with close attention to dates.

The author inserts, now and then, Persian verses of his own composition, and in a versified chronogram, f. 50 *b*, he takes the poetical surname of Şenā'ī ثنائی.

The narrative begins, f. 3 *a*, with the landing of Islām Girāi at Kaffa on the first of Jumāda I, A.H. 1054, and his installation on the throne of Chingiz at Baghchah Serāi on the fifth of the same month. The next chapter records the raising of Krim Girāi Sultān to the dignity of Kalka, or Viceroy. The main portion of the work deals with the wars carried on by the Khān with the Poles and Muscovites. The last chapter relates to an incursion of the Kalka Krim Girāi into Moldavia. He laid siege to Yassy, extorted a heavy tribute from the Voivode Upul اوپول

[Lupul], and returned home, loaded with spoils, in the month of Sha'bān, A.H. 1060.

The present copy was written in the subsequent year, and in the lifetime of Islām Girāi, who died A.H. 1064. See Hammer, *Gesch. der Chane der Krim*, pp. 129—137, and Howorth, *Hist. of the Mongols*, Part II., Div. I., pp. 547—552.

In the subscription the copyist, Muṣṭafa B. 'Omer, surnamed Karā Yāziji, of Crimea, says that he had transcribed the history for Aḥmed Girāi Sultān B. Muḥammed Girāi Khān B. Selāmet Girāi Khān B. Devlet Girāi Khān (Muḥammed Girāi Khān IV. was deposed A.H. 1076, A.D. 1665. His son, Aḥmed Girāi, never ascended the throne. See Hammer, *Gesch. des Osm. Reiches*, vol. vi. p. 109, and Howorth, *Hist. of the Mongols*, Part II. Div. I., p. 557). The copy was finished on the 17th of Sha'bān, A.H. 1092, in a place curiously designated as follows:
 فى الماء الجارى المعروف المشهور الما [Alma] فى قريت
 خان ابلي

II. Foll. 58 *b*—165 *a*; 15 lines 3¼ in. long, written by the same hand, A.H. 1092 (A.D. 1681). A historical compendium relating chiefly to the Osmanli Sultans, without author's name.

Beg. مالك الملك لاشريك له
 وحده لا اله الا هو

Beg. الحمد لله على الطافه السنيه والصلوة على نبيه
 خير البريه

The work is transcribed, with some omissions and unimportant alterations, from the history of the lesser Nishānji (see p. 25 *a*). The account of Suleimān's reign is brought down, in the first instance, to A.H. 973 "the present year" (fol. 138 *b*), and concludes with a record of the Sultan's departure, on Monday the 9th of Shevval, from Constantinople, for the siege of Szigeth. A subsequent continuation brings the history down to A.H. 991. The latest events chronicled are the

setting out of Ferhād Pasha for the Persian campaign in Rebi' I, and the victory gained by Osman Pasha over Imām Kūlī Khān, governor of Genjeh (Rebi' II; see *Gesch. des Osm. Reiches*, vol. iv., p. 92).

Contents: Patriarchs and prophets, f. 59 *a*. Muḥammed and his companions, f. 71 *a*. The Osmanli dynasty, from its origin to A.H. 973, f. 76 *a*. Continuation to A.H. 991, f. 139 *a*. Early kings of Persia and Roman emperors, f. 155 *a*.

A MS. of similar contents, and with the same beginning, is noticed by Flügel, *Vienna Catalogue*, vol. ii., No. 879.

III. Foll. 165 *b*—167 *a*. Charms against nightmare.

IV. Foll. 170 *b*—237 *b*; 21 lines 3¼ in. long; written in small Nestalik; dated Rebi' II, A.H. 1027 (A.D. 1618).

Sketch of the rise and fall of dynasties, by 'Alī, *فصول حل و عقد*; see p. 26 *a*.

V. Foll. 239 *b*—241 *b*; 15 lines 3¼ in. long; written in neat Neskhi, with all the vowels; dated 15 Jumāda II, A.H. 936 (A.D. 1530).

A short and early recension of the fabulous history of Constantinople, already noticed, p. 47 *a*, concluding with a record of its conquest by Muḥammed II, who is mentioned as the reigning Sultan. The heading is: كتاب

تاريخ استانبول

Beg. الحمد لله رب العالمين . . . اما راويان
 اخبار و نقلان اسرار راويلر دللرندن

VI. Foll. 242 *a*—282 *a*; 15 lines 3¼ in. long; written in large Neskhi, with all the vowels; dated Rejeb, A.H. 950 (A.D. 1543).

Detached fragments of a Turkish chronicle, which, as appears for a comparison with Add. 5969 (see p. 46 *b*), is that of Jemāli.

They are as follows:

Foll. 242—251 comprising A.H. 804—846.

The contents correspond with Add. 5969, foll. 22 *b*—33 *a*, and with Lewenklaw's *Chronica*, p. 15, line 7, to p. 22, line 22.

Foll. 252—273, 277, contain part of the legendary history of Constantinople, corresponding with Add. 5969, foll. 41 *b*—60 *b*.

Fol. 278 relates to the conquest of Constantinople; see Add. 5969, fol. 62 *b*.

Foll. 279—281 comprise A.H. 894-6, the same as Add. 5969, foll. 70 *b*—71 *b*, and Lewenklaw, from p. 30, line 51, to p. 31, line 34.

Add. 7890.

Foll. 139; 11 in. by 7½; 15 lines 4¼ in. long; written partly in Divani, partly in Neskhi, apparently about A.H. 1082 (A.H. 1672). [RICH, No. 632].

I. Foll. 1 *b*—36 *a*. A letter-writer for the use of military officers, beginning with this rubric: زغرچی باشی محافظه اولوب آستانه ده : کتخدابکی مکتوب کوندرمک لازم کسه بو منوال اوزره تحریر اولنوب مناسبدر

It contains models of letters of Zagharji Bāshis, Chūrbāji Bāshis, Ṭurnāji Bāshis, etc., to the Kyaya Beg, or the Agha of Janisseries, and vice-versa; also letters to friends and relatives. It includes a copy of a letter of Murād Pasha, Beglerbegi of Buda (A.H. 1060—1065) to a Chūrbāji Bāshi, f. 1 *b*, margin.

II. Foll. 31*b*—66*b*. Forms of address to the Sultan, to the Grand Vezir, to Beglerbegis and Aghas, to friends and relatives; also models of letters for various occasions; beginning with the rubric: فی صورت العروض : آستانه سعادت آشیانه عرض اولندقه بو اسلوب اوزره تحریر اولنور

It includes two historical documents, viz.: 1. Copy of a letter of Sultan Murād IV. to Shāh Ṣafi, written from Diyārbekr after the taking of Baghdād (Shevāl, A.H. 1048) f. 55 *a*. 2. Treaty of peace with Persia negotiated by the Turkish plenipotentiaries, viz. the Grand Vezir (Siliḥdār) Muṣṭafa Pasha and Sārū Khān, on the 14th of Muḥarrem, A.H. 1049, f. 56 *b*.

At the end are a few models of Persian letters, f. 58 *a*, and some forms of declarations to be made by infidels, principally Jews, on embracing Islamism, f. 65 *a*.

The date of compilation, A.H. 1082, occurs twice, ff. 58 *a*, 66 *b*.

III. Foll. 68*b*—73*a*. A vocabulary of Arabic words used in letters and official writings, with the heading: مشکلات انشایات

و برات و حکم شریف و دفتر

IV. Foll. 73 *b*—82 *a*.

مفتاح الحساب

A treatise on book-keeping, by Dervish Bihišt Šārūkhāni, درویش بهشت صاروخانی

Beg. الحمد لله و المنه و صلوه صلوات زاکیات اول سید سعادات

It consists of three chapters, viz: 1. On the calendar and numerical figures, f. 74 *a*. 2. On the conventional notation of measures, quantities, prices etc., in Defters, f. 76 *b*. 3. On the registering of revenue and expenditure, f. 78 *b*. The dates, A.H. 963, 969, 973, which occur in the examples given, ff. 75—79, approximatively indicate the time of composition.

In the heading the author is called simply درویش صاروخانی

V. Foll. 84 *a*—119 *b*.

رساله کنعانیه

A treatise on arithmetic, in twelve Faṣls, by Yūsuf B. Muḥammed, known as Kātib ul-Mushāhereh محمد الشهير كاتب المشاهره

Beg. حمد یحساب و شکر محکم الاساس جناب حقہ

It is a full exposition of arithmetical operations, and of their application to weights and measures. The last two chapters, which, according to the preface, treated of taxes, customs-dues, etc., and of the calendar and book-keeping, are wanting.

VI. Foll. 120 *b*—139 *a*. A treatise on physiognomy *علم قیانت و فراست*, without author's name.

Beg. الحمد لمن استحق الحمد لهوبته ويستوجب الشکر لاهوبته

The author describes his treatise as a translation from Arabic and Persian works, and names Fakhr Rāzi and Muḥyī ud-Din 'Arabi as his chief authorities.

Contents: Muḥaddimeh. On traditional and rational arguments in support of the science of physiognomy, f. 120 *b*. Bāb. On the various parts of the human body, from head to foot, and the inferences to be drawn from their conformation, f. 123 *b*. A treatise on chiromancy divided into a Muḥaddimeh and six Bābs, with four diagrams of the hand, f. 127 *b*.

Add. 7903.

Foll. 80; 7¼ in. by 5¼; 16 lines 4 in. long; written in small Divani; dated (f. 52 *a*) 5 Sha'bān, A.H. 988 (A.D. 1590).

[RICH, No 386]

I. Foll. 8 *b*—12 *a*. Segir Nāmah, سکر نامه (See p. 134 *b*), with the heading: سکر نامه ذو:

القرنین علیه السلام فی بیان ارسطاطلیس حکیم

II. Foll. 12 *b*—41 *b*. A Ta'bir Nāmeḥ, or interpretation of dreams, in fifty-three Bābs, agreeing, substantially, with Add. 7902, (see p. 131 *a*), but with a different preamble.

Beg. الحمد لله . . . اما بعد بلکل کم بو تعبیر نامه کتابی غایت کرکلودر

III. Foll. 42 *a*—48 *b*. A tract on the proper mode of drawing omens from the Coran, with the heading: شرائط فال قرآن عظیم:

Beg. جعفر صادق رضی الله عنه ایدر قچن بر کمسنه قرآن عظیم برله فال ایتمک

IV. Foll. 49 *b*—52 *a*. Forty Ḥadīṣ, with paraphrase in Turkish verse, without author's name.

Beg. حمدا لمن خلق سواه و شرفه الحمد واصطفاه

The first Ḥadīṣ and its translation are as follows:

طلب العلم فريضة على كل مسلم ومسلمة
فرض بلسون اهل ايمان طالب علم اولمغی
اولدی بو معنایه شاهد مصطفانک بو بردغی

V. Foll. 54 *a*—61 *b*, 63 *a*—67 *b*, 71 *a*—75 *b*. A Mesnevi on the life of Veis, or Uveis, Kāreni, a famous saint who lived in the time of Muḥammed and has been made the patron of a religious order.

The present copy is imperfect at beginning and end. It has also internal gaps, and the leaves are transposed. In the extant portion of the prologue, f. 56, the author, whose name does not appear, states that he had been requested by a member of the above order, whom he describes as a cowl-stitcher *کاه دوز* of marvellous skill in his craft, to write a poem in praise of their Sheikh:

بیزوم کم شیخ شاب وبس القرندر
کونشدن روشنی فخر ارندر
انوک وصفده نظم ایت بر رساله
که اولا کون کبی زکنین مقاله

The narrative begins, f. 57 *a*, as follows:

اول اقلیبی مبارک کم یمندر
انک بر کوی وار ادی قرندر

The author is, in all probability, the poet Lāmī'i (see p. 156 *a*), among whose works a poem on the same theme is mentioned under the title of Menḳibet i Uveis Kāreni *منتقبت اویس قرنی*. See Kinali Zādeh, f. 237 *a*, and Haj. Khal., vol. vi., p. 151.

From f. 53 to the end of the MS. the leaves which are not occupied by the above fragment contain some Ḳasidehs and Terjī'bends by Bākī, the first of which is the well-known elegy on the death of Suleimān.

Add. 7904.

Foll. 265; 8½ in. by 4½; 21 lines 2½ in. long; written in small Nestalik, by two hands,

at various dates (ff. 89, 120, 190, 199) ranging from A.H. 1124 to 1133 (A.D. 1712—1721).

[RICH, No. 389].

I. Foll. 1 *b*—40 *b*. Khairi Nāmeḥ, a moral poem, by Yūsuf Nābi. See p. 201 *b*.

II. Foll. 41 *b*—88 *a*.

ميزان الحق في اختيار الاحق

The "Scales of Truth," or the rational method applied to the discussion of moot points of Muslim doctrine or practice, by Muṣṭafa B. 'Abdullah, called Hāji Khalīfah, known among the 'Ulema as Kātib Chelebi, مصطفى بن عبد الله الشهير بحاجي خليفه كه علما

بيننده كاتب چابى ديگه مشهور در

Beg. الحمد لله الذى جعل العقل حجة في خلقه

وايد الشرع فيما يفرق بين الباطل وحقه

This is the last work of the celebrated writer. It was composed, as stated in the appendix, in the month of Ṣāfer, A.H. 1067 (about two years before the author's death), and is also the last mentioned in the biographical notice prefixed to the printed edition of the Taḳvīm ut-Tevārīkh.

It consists of a Muḳaddimeh, twenty-one dissertations (Baḥṣ) and a Khātīmeḥ, as follows: Muḳaddimeh. Importance of the rational (as opposed to traditional) sciences, f. 42 *a*. Baḥṣ: I. Is Khizr alive? f. 45 *b*. II. Is music lawful? f. 47 *b*. III. Is dancing lawful? f. 49 *a*. IV. On the use of benedictory formulae (Taṣliyah, Tarziyah) after the names of prophets and saints, f. 51 *a*. V. On tobacco-smoking, f. 52 *a*. VI. On the use of coffee, f. 56 *a*. VII. On the use of hemp and opium, f. 57 *a*. VIII. Were the parents of the Prophet infidels? f. 57 *b*. IX. On the faith of Pharaoh, f. 61 *a*. X. Conflicting opinions on Sheikh Muḥyi ud-Din Ibn 'Arabi, f. 63 *a*. XI. On the practice of cursing Yezid, fol. 64 *a*. XII. On Bid'at, or innovation in religious matters, f. 65 *b*. XIII. On the practice of visiting the tombs of saints, f. 66 *b*. XIV. On superero-

gatory prayers, f. 68 *a*. XV. On the practice of saluting by grasping the hand, f. 69 *a*. XVI. On bowing, by way of salute, f. 69 *b*. XVII. On the duty of prescribing good and forbidding evil, f. 70 *b*. XVIII. On the sense of 'Millet'; can a Muslim call himself a follower of a former prophet, f. 72 *a*. XIX. On bribery, f. 77 *b*. XX. The dispute of Ebu's-Su'ūd Efendi (see p. 15 *b*) with Birgili Muḥammed Efendi (see p. 6 *b*) on the subject of pious legacies in money, f. 78 *b*. XXI. On the controversies between Sivāsi Efendi ('Abd ul-Mejid B. Sheikh Muḥarrem, a celebrated mystic and preacher, who died A.H. 1049; see p. 19 *a*) and the orthodox divine Kāzi Zādeh Efendi (Sheikh Muḥammed B. Muṣṭafa, who died A.H. 1045; see p. 7 *b*), f. 80 *a*. (Compare Gesch. des Osm. Reiches, vol. v., p. 163). Khātīmeḥ, f. 81 *a*. Account of the author's life and of his numerous writings previous to the present work. It concludes with a vision in which the Prophet appeared to the author, and with four admonitions, severally addressed to the Sultan, to preachers, to Muslims in general, and to students.

For other copies see the Catalogues of Vienna, No. 1063, where the headings are given, of Munich, No. 23, of the Marsigli Collection, p. 19, No. 3318, and of the University Library in S. Petersburg; v. Saleman, Transactions of the Archæological Institute vol. ii., p. 262.

III. Foll. 91 *b*—120 *a*. A memorial addressed to the Sultan on the means of restoring prosperity to the empire, with the heading: نصيحة الملوك

Beg. الحمد لله رب العالمين . . . اما بعد سعادتلو پادشاه عالميناه حضرتلريدك حضور شريفلرينه اعلام اولنوركه اكر عالم اولكى كبي اولوب و جناب سعادت ما بکزو جميع مسلمانلر حضور ايتتمك مراد شريفکزايسه

The author, whose name does not appear, was evidently a theologian. He sees the cause

of the decline of the empire in the decrease of piety, and looks upon the reverses of Muslim arms as God's punishment for the neglect of his laws. Texts from the Coran and Ḥadīṣ are freely quoted in Arabic and explained in Turkish. Persian and Turkish verses are also frequently inserted.

The Sultan addressed was apparently Murād IV; the author quotes, f. 107 *b*, the Fetva of Es'ad Efendi, who was Mufti A.H. 1024—34, against tobacco smoking, and urges the necessity of the severest punishment against offenders. This makes it probable that he wrote before the rigorous suppression of that practice by Murād IV, A.H. 1045. See Tārīkh i Pechevi, vol i., p. 366.

The work is quite distinct from the more statesman-like memorial written for the same Sultan, A.H. 1040, by **قوجه بك** *Qoja Beg*, and translated by Behrnauer; see *Zeitschrift der D. Morg. Ges.*, vol. xi., p. iii., and vol. xv., p. 272.

IV. Foll. 121 *b*—139 *a*. **رساله اهل سنت و جماعت**. An elementary treatise, by questions and answers, on the creed and religious duties of the Sunnis, by **سُنُّوْ-وَلَلَّاهُ ب. شَيْخِ أَحْمَدُ ب. شَيْخِ بَشِيرِ** *Sun'-ullah B. Sheikh Aḥmed B. Sheikh Beshir*:
الحمد لله الذي هدانا للإيمان والاسلام وجعلنا من امة محمد

The work was compiled, as stated at the end, from the treatises of Birgili Muḥammed Efendi, Rūmi Aḳ Ḥiṣāri Efendi, and Kāzi Zādeh Efendi (see pp. 6 *b* and 7 *b*), and from other standard works.

V. Foll. 139 *b*—190 *a*. **Gul u Bulbul**, a *Mesnevi* by Faḫli. See p. 177 *b*.

VI. Foll. 191 *b*—199 *b*. A commentary, by **محمد الشهير** *Muḥammed Sīrūzi* **آيه كيم درد درونم ينه بولمدي**, on a mystic poem by the "late" Rusūkhī Efendi, **رسوخی افندی**, every *beit* of which contains a question, and ends with the interrogation **ندر**.

حمد نا محدود اول ذات مفیض الخیر و الجوده

Beg. of the poem :

ای که عالمین خبر دارم دین دنیا ندر
 بو کونک یارینی بلمزسک اکر دون یا ندر

Rusūkhī (Suleimān), of Sofia, was initiated into Sufism by Sheikh Bāli, of the same town (who died A.H. 960; see Haj. Khal. iii., p. 429), and lived as religious teacher in Constantinople; but fearing prosecution on account of some heretical verses he had written, he fled and was heard of no more. See *Kinali Zādeh*, f. 118, and *Gesch. der Osm. Dichtkunst*, vol. ii., p. 422. A fragment of the same poem is noticed in the Vienna Catalogue, vol. iii., p. 469.

VII. Foll. 200 *b*—207 *b*. Commentary of the same A'ineh Zādeh on a poem of the "late" Chelebi Sulṭān **چلی سلطان**.

Beg. **حمد فراوان و شکر بی پایان اول خدای کریم و منانه که علم و عرفان سببی ایله**

Beg. of the poem :

ای بیلان حقت کلامن اول اسماسی ندر
 اول اسماسن بلورسن سوپله معناسی ندر

The poem consists of questions relating to the names of God. A work on the same subject by A'ineh Zādeh is noticed in *Krafft's Catalogue*, Nos, 231, 21, and 416.

VIII. Foll. 208 *b*—261 *b*. **Tuḥfet ul-Ḥaremein**, by Yūsuf Nābi (see p. 113 *b*), slightly imperfect at the end.

IX. Foll. 262 *a*—265 *b*. Three *Terkīb-bends* of religious character, by 'Alī, **Şenā'i Efendi** and Nābi. The first, imperfect at the beginning, ends with the following line :

الشکر لله الشکر لله
 ثبت الى الله عما نهى الله

The second begins, **آه کیم درد درونم ينه بولمدي**, **بزکه اطفال مرد میدانز**; and the third, **ضرری میدانز**.

The following pieces are written in the margins :

X. Foll. 52 *b*—54 *a*. A poem on the pros and cons of tobacco-smoking, by Futūḥi (who died A.H. 1054; see Osm. Dichtk., vol. iii., p. 366).

Beg. بدعت محض اولوب توتون توتونی
نوش ایدن كسه بد علامت ايدر

XI. Foll. 63 *b*—68 *a*. Biographical notices of Muḥammed, the first four Khalifs, and the great Imāms, down to Ebu Ḥanifeh, in Arabic.

XII. Foll. 71 *a*—78 *a*. A versified treatise on prayer, by Sa'di, with the heading: قصيدة تصيدة سعدى قد يكون لازما للمتعدى. See p. 10 *b*, ii.

XIII. Foll. 79 *a*—87 *b*.

سبحة العشاق

A collection of a hundred Ḥadīṣ, with a paraphrase in Turkish verse, by Laṭīfi (see p. 75 *b*); wrongly ascribed in the heading to Kemāl Pāshā Zādeh: رسالة العشاق من تاليفات كمال پاشا زاده

Beg. ايتدى خالق بزى بجمد الله
قائل لا اله الا الله

The number of Ḥadīṣ included, viz. a hundred, and the title of the work, are stated in the following verses of the prologue, f. 80 *b*;

چون عددده درر حديث صحيح
اودى صد دانه نيته كيم تسبيح
ديدم اسمينه سبحة العشاق
تا كه الدن قومايه هر مشتاق

The author gives his name in the epilogue:

لطفكيله لطيفى بي ياد ايت
بو قولوكى او كونده آزاد ايت

The Arabic text of each Ḥadīṣ, written with red ink, is followed by a Turkish paraphrase in two distichs. The first Ḥadīṣ is: من

اراد ان يتكلم مع الله فليقرأ القرآن

The work is noticed by Haj. Khal., vol. iii., p. 576. For other copies see the Catalogues of Dresden, No. 232, 2; Upsala, Nos. 207, 508, ii; Vienna, No. 1993, 9, and Gotha, Arab., No. 3, 20.

XIV. Foll. 87 *b*—92 *a*. A collection of sixty-nine Ḥadīṣ and ten sayings of 'Ali, with Turkish paraphrase. See, for another copy, above, p. 175 *b*.

Copyist (f. 120 *a*): السيد على بن السيد ابوبكر
احمد بن الحاج محمد الخطيب بجامع
عبدى زاده

Add. 7926.

Foll. 100; 8 in. by 6; made up of two distinct MSS. bound together.

[RICH, No. 180.]

I. Foll. 1—36; 15 lines 3¼ in. long; written in Nestalik, with 'Unvan and gold-ruled margins, apparently in the 17th century.

ديوان حسيني

The Divan of Ḥuseini, consisting of about 140 Ghazels (not alphabetically arranged) in Eastern Turkish.

Beg. اى سعادت مطلعى اول عارض ماهذك سننك
اهل بينش توتياسى خاكدرگاهنك سننك

Ḥuseini is the takhallus of the last of the Timurides of Iran, Ebul-Ghāzi Sulṭān Ḥusein Beiḡarā, who was born A.H. 842 and reigned A.H. 873—911. Most of the verses quoted by Mīr 'Ali Shir in the notice which he devoted to his sovereign, Mejālis un-Nefā'is, foll. 112—129, and one quoted by Sām Mirzā, fol. 12 *b*, are found in the present Divan. It fully confirms also Bāber's statement, who, in his Memoirs, Ilminski's edition, p. 205, while bestowing faint praise upon the Divan, objects that it was all in one and the same metre. Bāber is wrong, however, when he says that Sulṭān Ḥusein used Ḥasan for his takhallus.

Vālih, who praises the verses of Sulṭān Ḥusein Mirza for their sweetness, adds that he composed a Persian, as well as a Turki, Divan. See Riyāz ush-Shu'arā, f. 119 *b*.

Some verses of Sulṭān Ḥusein are quoted in the Abushka. See Veliaminof's edition, pp. 17, 39.

It is stated in the subscription that the MS. had been written by order of Muḥammed Taḳi Beg Kesiktāshi Shāmlu. On the last page are two seals dated A.H. 1107 (A.D. 1695).

II. Foll. 38—99 ; 17 lines $3\frac{1}{4}$ in. long ; written in Neskhī, dated Rabī' I, A.H. 1195 (A.D. 1781).

دیوان ندیم

The Divan of Nedīm in Osmanli Turkish, with the same beginning as another copy described above, p. 203 b:

باشلیوب جوششه طبعده مزایای سخن
موج خیز اولدی ینه لجه دریای عدن

Contents : Kaṣīdehs, mostly addressed to Ahmed III and the two Grand Vezirs, 'Ali Pasha and Ibrāhīm Pasha, f. 38 b. Ghazels in alphabetical order, beginning as in Or. 2836, f. 71 b. Rubā'īyyāt, f. 96 a. Mufredāt and Muḳaṭṭa'āt, ff. 97 a—99 b.

Add. 7936.

Foll. 169 ; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines $3\frac{1}{4}$ in. long ; written in rude and ill-shaped Neskhī, apparently in the 18th century.

[RICH, No. 643.]

I. Foll. 1—28. A Mesnevi by Khākāni خاقانی being a paraphrase of the Arabic text known as الحلیة النبویة, or description of the features and personal appearance of the Prophet.

Beg. بسملیله ایددم فتح کلام
فتح اوله تا بو معنای بنام

The work, which is generally known as حلیة شریف, was written, as stated in the last line, f. 28 b, A.H. 1007 :

اولمادین بیک یدی تاریخی تمام
بو رسالده تمام اولدی کلام

There might be some doubt as to the proper designation of the author, who in some copies is called Sheikh Ṣadr ud-Dīn Khākāni. See Dorn, S. Petersburg Cata-

logue, No. 576, and Aumer, Munich Catalogue, No. 262, f. 59. But this arose apparently from a mistaken attribution of the work to Sheikh Ṣadr ud-Dīn, who is quoted in the prologue, f. 7 b, as an authority for the efficacy of a diligent reading of the Ḥilyeh :

مشعل قانده اهل یقین
حضرت شیخ جهان صدرالدین
دیددی بو حلیه عالی جاهی
کمکه یازب نظر اتسه کاهی

In a Gotha MS., No. 193, the author is more correctly styled Khākāni Beg Ilyās Pasha [Zādeh]. The name agrees, but for a slight variation, with that of the author of a Divan, دیوان خاقانی, whom Haj. Khal., vol. iii., p. 277, calls Khākāni Iyās Pasha Zādeh, and states to have died A.H. 1015. According to Hammer, who gives the same date, Osm. Dichtk., vol. iii., p. 139, Khākāni's proper name was Muḥammed Beg. He was a descendant of the Grand Vezir Iyās Pasha (who died A.H. 944), and he rose to the post of Beg of a Sanjak.

The Ḥilyeh i Sherīf has been printed in Constantinople, A.H. 1264. The contents have been stated by Hammer, Handschriften, No. 359. For other copies see the Catalogues of Leipzig, No. 298, Krafft, No. 305, Lund, No. 10, and Vienna, No. 1229.

II. Foll. 28 b—106. Gulshen i Envār, by Yahya Beg. See above, p. 181 a.

It wants the first part of the prologue, and begins abruptly with this line :

داخی یوغیکن بو زمین اسمان

the first of the section entitled توحید اول. See Or. 1147, f. 2 b.

III. Foll. 108—115.

جواهر الاصداف

A collection of Ḥadiṣ with a Turkish paraphrase in Mesnevi rhyme, without author's name.

Beg. اسی مولای دلده یاد ایددم
بکندن قلبموز پاک ایددم

The author, who was apparently a Dervish, describes himself in the following lines of the prologue as the meanest of men :

بن فقير و حقير هم شيدا
جمله دن كندومى بلوب ادنى
درج ايدوب بو حديث جمع ادم
قلب پروانه سنه شمع ادم

The title is given in the following beit :

حرمات اتسون اكابر اشرف
كاودى نامى جواهر اصداف

The Arabic text of each Ḥadīṣ is followed by a paraphrase in Mesnevi verses. The first Ḥadīṣ is : من اكرم العلماء نقد اكرمى

Two pages at the end, foll. 115 b—116, contain the beginning of a Ta'bir Nāmeḥ in prose.

IX. Foll. 117—167.

ليلى مجنون

Leila and Mejnūn, a Mesnevi in Azerbaijāni Turkish by an unknown poet.

Beg. اولمغ ايجون دور شيطان رحيم
يازرم بسم الله الرحمن الرحيم

The author, who appears to have been a Sufi, says in the prologue that he intends to tell a story fraught with spiritual teachings, and, after naming the three masters of verse who had already treated the same theme, namely Nizāmi, Khurrev and Hātifi (see the Persian Catalogue, p. 652 b), he bestows especial praise on the poem of the last, which seems to have been his model :

بر حكایت ایدهم بنیاد من
بیله ایدم قصه ده ارشاد من
ایكى نظم اشى بونی سیر ایلیه
هم نظامی رحمة الله علیه
خسرو اندن نظم قلدى نامه
وردیلر پس هاتقینه خامه
هاتقی دخی نظم اتدی بالتتمام
خوش مرتب اتدی اول شیرین کلام

Further on he states that he commenced his poem in the month of Rejeb, A.H. 931 :

ابتدا قیلدم بروز ادينه
سویلدم حق اسمنى بنيادنه
ادينه كونی ایدی شهر رجب
اشبو نظمی ایلدی كوكلوم طلب
تاریخ اولدم ظی ایدی لام الف
ساعتی سعد ایدی ایام شریف

The title of the poem and the number of its distichs, viz. 2150, are given at the end :

ایكى منك یوز الی بیت اولدی همان
ایكى عاشق حالنی ادم بیان
فصل قلدى چو حق اتمام ایلدم
لیلى مجنون موکا نام ایلدم

Add. 7938.

Foll. 54; 7¼ in. by 5; written by various hands, in Divani and Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [RICH, No. 385.]

A scrap-book containing chiefly poetical extracts, Turkish and Persian.

The first, foll. 11—21, consist of Ḳaṣīdehs and Ghazels by Fighāni, Bākī, Ishāḳ Chelebi, Nejāti, Mesihi, Muḥibbi, Zāti, Mudāmi, Emri, and some other poets of the tenth century of the Hijreh.

The Persian extracts are Ghazels by Jāmi, Aṣafī, Ḥāfiz, Ḥairāni, etc., foll. 23—33, and Ḳaṣīdehs by Kātibi, Khwājū Kirmāni, Fakhr Rāzi, Nāṣir i Khusrev, and Ibn Ḥusām, foll. 34—46.

The MS. appears to have belonged to a Turkish writer, not otherwise known, called Zejri, who has inserted three Ghazels of his own composition, f. 33 b, with the heading : من کلام اضعف الشعرا زجری الماستری

At the beginning and end of the volume are miscellaneous extracts, two fragments of Inshās, or letter-writers, foll. 1-2, 6—10, a chronological table of notable events in

Turkish history from Osman to the death of Suleimān, A.H. 974, foll. 3, 4, 54, and some prose pieces of the kind called بحر طویل, foll. 48, 49.

Add. 9705.

Foll. 32; $8\frac{1}{2}$ in. by 6; written in small Neski, apparently in the 17th and 18th centuries. [HODGSON.]

I. Foll. 8—15, 17—24. Two perpetual calendars of the Syrian year, the first of which was written apparently A.H. 1086, and the second A.H. 1128.

II. Foll. 26-7. A versified creed, in the form of a Kaşīdeh, with the heading:

کتاب التوحید علی ترتیب مؤمن به

Beg. نه یرلده نه کولکرده نه صاغ و صول اوک اردنده
بریدر شش جهندن اول که یوقدر هیچ مکان الله

It was transcribed by Naşūh B. Rejeb, A.H. 1128.

III. Foll. 28—30. The 'Prayer of the Banner,' دعاء سنجاق.

Add. 23,591.

Foll. 56; $11\frac{1}{2}$ in. by $8\frac{1}{2}$; written by different hands, for the most part A.H. 1069 (A.D. 1659). See foll. 17 *a*, 46 *b*. [ROB. TAYLOR.]

I. Foll. 1—15. Rūz Nāmeḥ i Jedīdeh روز نامه جدیده, the improved recension of Sheikh Vefā's calendar, already noticed p. 242 *b*.

II. Foll. 15 *b*—18 *b*. A Persian commentary on the Rūz Nāmeḥ of Sheikh Vefā by Mullā Muḥyi ud-Dīn el-Jezīri, with the heading: هذه رسالة فی شرح روز نامه الوفائی ملا
مسی الدین الجزیری

This short tract, divided into seven Faşls and a Khātīmeḥ, is dedicated to Muḥammed Pasha, and A.H. 1027 is given at the end as the current year. It is followed by four pages of the Persian Rūz Nāmeḥ, ascribed to Sheikh Vefā. The chronogram for his

death, which has been given p. 122 *b*, is found in the margin of f. 18 *a*.

III. Foll. 19. A short Arabic tract on the figure and dimensions of the earth after Ptolemy; dated A.H. 1098.

IV. Foll. 20—25. Tables and diagrams relating to the calendar, to the signs of the zodiac, mansions of the moon, etc.

V. Foll. 26—29. A fragment of an early geographical work in Persian, with rude maps.

VI. Foll. 30—31. A Persian treatise on the lunar mansions, without author's name, with the heading: رساله محفة الافاضل فی شرح
المنازل

VII. Foll. 35, 36. A Turkish tract on some necessary corrections in the perpetual calendar of Sheikh Vefā, by Kātīb Zādeḥ Muşṭafa B. Muḥammed, مصطفى بن محمد

Beg. حالیا بین الناس مستعمل اولان روزنامه لری

VIII. Foll. 38—46. A perpetual calendar of the Syrian year, dated A.H. 1069.

IX. Foll. 47—53. A similar perpetual calendar, apparently of more recent date.

Add. 26,327.

Foll. 65; $11\frac{1}{2}$ in. by 8; written by various hands in Neski and Nestalik in the 17th and 18th centuries. [WM. ERSKINE.]

I. Foll. 1—15. Historical extracts from the Murūj uz-Zeheb of Mes'ūdi in Arabic, foll. 1-7, and from the Nigāristān of Ghaffāri in Turkish, foll. 8—15. The last are taken, with some degree of condensation, from the Turkish translation described p. 24 *b*.

II. Foll. 18—21. Copies of Arabic letters written to Seyyid el-Ḥāj es-Suhreverdi el-Baghdādi from Mecca, Ḥaleb, Kerkūk, and Baghdād, with the heading: عربی منشآت
و صورت مراسلات در که مکه مکرمه دن شرف وصول در

III. Foll. 25—56. Letters and other prose

compositions in Persian by Naṣīr Hamadāni (see the Persian Catalogue, p. 1093 b).

The collection, which is imperfect at beginning and end, commences with the preface of a treatise on prosody entitled *لعل قطبي* and dedicated to Sultan Muḥammed Kuṭubshāh.

IV. Foll. 58—65. Tables showing the concordance of the lunar months with the solar months of the Syrian year.

Add. 26,328.

Foll. 20; 8¼ in. by 6¼. [WM. ERSKINE.]

I. Foll. 1—11; about 15 lines 4½ in. long; written in cursive Neskhī early in the 19th century.

Models of letters to the governors of Baghdād, to the Kyayas, Divan Efendis and Khazinehdārs, of the same city, to the governors of Kurdistān, Mārdīn, Mossul and Baṣrah.

At the end are forms of address to the Sheikhs of the Muntefīk and 'Aḳīl tribes and to merchants, in Arabic.

II. Foll. 12—20; 23 lines 2½ in. long; written in small Nestalik, A.H. 1140 (A.D. 1727).

Grammatical dissertation in Arabic on a passage of Beizāvi's commentary relating to the meaning of *الآ* in the verse of the Coran *ما انزلنا عليك القرآن لتشقى الا تذكرة* (chap. xx., v. 1), by Muḥammed B. 'Omer ed-Derendi *الدرندی*

The MS. originally belonged to Rich, whose Oriental seal is to be seen on f. 12 b.

Or. 34.

Foll. 136; 8 in. by 4½; 17 lines 3 in. long, written in fair Nestalik; dated Jumāda I, A.H. 1136 (A.D. 1724).

[G. C. RENOARD].

I. Foll. 1 b—94 a. *Tuhfet ul-Haremein* by Nābi. See above, p. 113 b.

II. Foll. 95 b—136 b. An account of the taking of Caminiee (Podolia) by the Grand Vezir Aḥmed Kuprili, A.H. 1083, written in florid prose mixed with verses by the same Yūsuf Nābi, with the heading: *تاریخ قمنجه نابی افندی*

Beg. *بی نام خدا مستحده تاثیر اولمز
بی رهبر حمد سوز جهانگیر اولمز*

The work is mentioned in the appendix to Haj. Khal., vol. vi., p. 537 as *تاریخ وقائع قمنجه*. It is also called *فتح نامه قمنجه*. See Hammer, *Gesch. des Osm. Reiches*, vol. vi., p. vi., and vol. ix., p. 207, Krafft's Catalogue, No. 276, Flügel, *Vienna Catalogue*, vol. ii., p. 281, and vol. i., p. 672. It has been printed in Constantinople, A.H. 1281.

Copyist: *محمد سعید*

Or. 1157.

Foll. 87; 8 in. by 5¼, containing two distinct MSS. bound together. [ALEX. JABA.]

I. Foll. 3—48; 17 lines 2½ in. long; written in small Neskhī; dated Jumāda I, A.H. 1228 (A.D. 1813).

شفاء الفؤاد لحضرت سلطان مراد

A manual of hygiene, treating of the use and properties of the usual articles of food, drink, and clothing, by Zein ul-'Ābidīn B. Khalil, *زين العابدين بن خليل*

Beg. *حمد بی حد و ثنای بی عد اول حکیم
حی و صمد*

The author dedicates the work to Sultan Murād Khān B. Aḥmed Khān. In the epilogue, f. 47 a, he mentions A.H. 1039 as the current year, and says further on that he commenced this treatise in the month of Jumāda II of that year, and completed it in the space of seventeen days. He was at the time head-physician of the hospital built in Islambul by Sultan Muḥammed, the conqueror. According to Haj. Khal., vol. iv., p. 56, the date of composition was A.H. 1037.

The work is divided into seventeen Faṣḥs enumerated in the preface.

The same treatise is noticed in the Leyden Catalogue, vol. iii., p. 283, under the title of
شفاء القلوب والفتوة لحضرت السلطان مراد

II. Foll. 50—87; 13 lines $3\frac{3}{4}$ in. long; written in Neskhi with all the vowels; dated 23rd Ramazān, A.H. 1015 (A.D. 1606).

The translation of 'Aṭṭār's Pend Nāmeḥ already noticed, p. 154 a.

This copy is slightly imperfect at the beginning; it wants the first half of the Persian prologue. The author's name, Emri, is found, although incorrectly spelt, in the last line but one, which is:

ای قوم دشمنشده من دست رس
بوی عفوک امرء کمرهه بس

The last line contains the same date of composition as the first copy, viz. A.H. 964.

Or. 1164.

Foll. 87; 8 in. by 5; about 25 lines 4 in. long; written by various hands in cursive Nestalik, apparently in the 18th century.

[ALEX. JABA.]

I. Foll. 3—34. دیوان نیازی مصری

The Divan of Niyāzi Mişri, with the heading: هذا ديوان النيازي العشاتي المصري الملاطى
الحنفى الخلقى الماذون من شيخ المسمى بامى سنان المالى
الماذون من الشيخ الملقب باراوغلو الماذون من الشيخ عبد
الوهاب الالمالى النهم

Beg. ای کوکل غیریدن کج عشقه ایله اتندا
زمرهء اهل حقیقت انی قلمش مقتدا

Sheikh Mişri Efendi, a native of Malatia, was so called from an early residence in Egypt, where he devoted himself to a contemplative and ascetic life. He became one of the great Sheikhs of the Khalveti order and took up his abode in Brusa. But the stir caused in that city by his preaching led to his banishment, A.H. 1088, to Lemnos, where he died in the month of Rejeb, A.H. 1105.

See Tārīkh i Rāshid, vol. i., pp. 86 and 193. Hammer, who gives a detailed account of Sheikh Mişri's life, Gesch. der Osm. Dichtk., vol. iii., p. 587, does not quote his authority for the later date, A.H. 1111, which he assigns to his death.

The Divan consists of Ghazels of a religious and mystic character, in alphabetical order. The author uses mostly Niyāzi, but often also Mişri, for his takhallus. At the end are two short Mesnevis.

The Divan of Niyāzi has been printed in Bulak, A.H. 1254 and 1259, and in Constantinople, A.H. 1260. See Hammer, Jahrbücher, vol. 85, p. 36, Journal Asiatique, 4^e Série, vol. viii., p. 261, and, for another copy, the Vienna Catalogue, No. 1982.

II. Foll. 35—54. Religious Ghazels and Mesnevis by various mystic poets, written in slanting lines in two columns.

They appear to have been collected about A.H. 1187 (see f. 42 a) by a Dervish called Seyyid Muḥammed 'Aşim Baba (ff. 47 b, 54 b), who in a Ghazel of his own composition (f. 45 b) takes the name of Sūfi. They include two pieces by the famous saint Ḥāji Behtāsh
حضرت خنکار حاجی بکتاش ولی قدس سره to whose order the compiler probably belonged (ff. 44 b, 52 a), several Ghazels of Seyyid Nesīmi (see p. 165 a), and others by Niyāzi Mişri, Ḥaireti Baba, Ḳabūli Baba, Vaḥdeti Baba, 'Arshi Baba, Mişāli Baba, etc.

III. Foll. 57—86. Six tracts by Jāmi. See the Persian Catalogue, p. 876 a.

Or. 3289.

Foll. 83; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines $3\frac{1}{4}$ in. long; written in Neskhi, apparently in the 18th century.

I. Foll. 1—63. Ḳaşıdehs and Terji'bends by 'Alī Efendi, with a preface by the author, and with the heading: تصايد عالی افندی
الکلبولی

Beg. الف حمد للمهم علام
كان الفا مورخ الاعوام

This eminent writer, whose prose works have been noticed above, pp. 26 *a*, 28 *a*, 61 *b*, was less successful in his poetical compositions. Kinali Zādeh, who was his personal friend, speaks of them in flattering terms; but the author of the Zubdeh says that he could not find in them a single verse that would scan.

The preface of the present work, which is preceded by a short prologue in Arabic verse, was written at the beginning of Muḥarrem, A.H. 1000. The author had reached the age of fifty-two, having been born, as he says, A.H. 948 (not A.H. 949, as in Osm. Dichtk., vol. iii., p. 115). He states that, having devoted, up to his fortieth year, his leisure hours to poetry, he had collected at that period his verses in a Divan alphabetically arranged. After expatiating on the high value of poetry and on the lamentable neglect of true merit in his day, 'Alī proceeds to bitterly complain of his fate. He had been for years out of employ, and, while his writings were in all men's hands, he was pining in poverty. In conclusion he says that in the present work he had brought together under the title of *لائحات الحقيقه* pieces composed from A.H. 988 to 1000.

The previous Divan above referred to is mentioned by Haj. Khal., vol. iii., p. 293, who says that it was compiled A.H. 982 and presented to Sultan Murād III. A copy is noticed in the Vienna Catalogue, No. 698.

Contents of the present work: Preface, f. 1 *b*. A piece in rhymed prose with the heading: *بحر طويل قصيده* f. 6 *b*. *Ḳaṣīdehs*, f. 8 *a*. The first, with the heading *قصيده* *توحيد* begins:

يا ربّي علم ظاهري مرآت قيل بكا
باطنده غي مظاهري اثبات قيل بكا

This section contains poems on personal and general subjects, two of which are en-

titled *قصيده شكايه اسلوب* or 'Ḳaṣīdehs of complaint,' and laudatory poems addressed to Sultan Murād III, to Sultan Muḥammed (afterwards Muḥammed III), to the Grand Vezir Siyāvush Pasha, to Aḥmed Pasha, governor of Ḥaleb, to Ghazanfer Agha, Agha of the palace, and to Osman Pasha B. Uzdemir, governor of Shīrvān. It comprises also a diatribe against the Grand Vezir Sinān Pasha, who was deposed A.H. 999, and a long poem in praise of the prophets.

Terji'bends and Mukhammesāt, foll. 45 *b*—63 *a*. This section includes an extensive Terji'bend, ff. 50 *a*—57 *b*, entitled *خلاصة الاحوال* and relating to the circumstances of the author.

II. Foll. 67 *a*—70 *b*. A tract on dogs, by an unknown author.

Beg. سزاوار حمد و ثنا اول پادشاه بی همتا و
شهنشاه ذو العز و الکبریادر

The tract concludes with a few verses in which the author calls himself Firāḳi:

شر شیطاندن کراسترسک امان
ای فراقی اولدرر ایت نفسک همان

In the preface he describes himself as a former Aghā of the 'Azeb, attached to the service of 'Īsa Beg, and says that, having on some occasion attended Ibrāhīm Pasha, Beglerbeg of Anatoli, in Kutāhiyeh, the subject of the present tract was suggested to him by the sight of a formidable wolf-killing hound belonging to that Pasha.

It is divided into two Bābs, viz. 1. On the creation of the dog from the remnant of Adam's clay. 2. On the disposition of the dog and his attachment to man.

III. Foll. 70 *b*—83. *المثل الایهامات*

An astrological tract by Vaḥyi, with the heading: *مثل ایهاماة ازان وحیی ابقاه الله الممیت والمحیی وهو المشار الیه بالبنان کهلال العید فی فلک الدوران*

Beg. [sic] الحمد لله الذی جعل لكل موجود شجعا
فی عالم المثل و الامکان

The author composed it, as stated in an Arabic preamble, in order to supplement and supersede a previous work entitled الرسالة النجومية and presented it to Sultan Selim Khān B. Bāyeyid Khān. It is divided into three Kisms, viz. 1. القسم الشريف في لطائف الخواص 2. القسم الكثيف في لطائف المحاييب 3. القسم اللطيف في لطائف العوام

The author begins by announcing the entrance of the sun into Aries, after 11 hours 53 minutes, on the eve of Friday, the 25th of Jumāda II, A.H. 901. He then proceeds to set forth his prognostics for the Sultan, the great office-holders, and other classes of men, in that year.

TURKI OR EASTERN TURKISH.

LEXICOGRAPHY.

Add. 7886.

Foll. 273; 7½ in. by 4½; 12 lines 2¼ in. long; written in large and clear Nestalik with red-ruled margins, apparently in the 18th century. The latter part, foll. 267—273, supplied by a later hand, is dated A.H. 1234 (A.D. 1818). [RICH, No. 288.]

A dictionary of Turki words compiled especially from the works of Mir 'Ali Shīr, (Nevā'i) with copious quotations, and explained in Osmanli Turkish.

بوز حمد انكا كيم وصفى دا دورايل تيلي لال
كرچه قيل آرا اندين ايرور سوزكا مجال

This is the work commonly known, from the first word explained in it, as Abushka, and which in some copies is entitled اللغات النوائيه و الاستشهادات الميغتائيه

The author, who was apparently an Osmanli, but whose name is unknown, compiled it about half a century after the death of Mir 'Ali Shīr, which happened A.H. 906, and completed it, as stated in the Vienna MS., No. 91, on the third day of Šafer A.H. 959. A copy in Munich, No. 221, is dated A.H. 960, and one in S. Petersburg, No. 594, A.H. 967.

A prologue in Oriental Turkish and in Mesnevi verse is prefixed to the vocabulary.

After a glowing description of the beauties of Mir 'Ali Shīr's writings, the author says that, bent upon collecting the words and idioms of the poet, he humbly waited upon his kinsmen, or countrymen (ehli), and wrote down whatever they taught him:

انداق ايلاندى كونكوما بو هوس
كه لغاتيني جمع ايتاي مين بس
اهلى نينك پاييغه يوزوم سوردوم
شرط خدمت يريكا يتكوردم
هر في كيم قيلديلار آلاز ارشاد
اوشبو دفتر آرا او بولدى سواد

There is no ground for supposing, as might be inferred from the translation of the above passage in Pavet de Courteille's Dictionnaire Turk-Oriental, p. ix, that the author ever met Mir 'Ali Shīr in person.

Further on, under the word اغا, f. 14 a, the author gives a list of twenty-eight works of Nevā'i, which he had collected and made use of in compiling his glossary.

The Abushka was first published with a Hungarian translation, but without the poetical quotations, by Prof. Vambéry, Pest, 1862. A complete edition of the text has since been given by M. Veliaminof-Zernof, with a preface containing an exhaustive account of the work and of its sources, St. Petersburg, 1869.

Zenker has made use of Vambéry's edition for his *Dictionnaire Turc-Arabe-Persan*, and M. Pavet de Courteille has incorporated the entire work, with a French translation of the poetical quotations, in his *Dictionnaire Turk-Oriental*. See the preface, p. 5.

Notices of the *Abushka* have also been given by Berezin, *Zeitschrift der D. Morg. Ges.*, vol. ii., pp. 243—48, and by Vambéry, *C'agataische Sprachstudien*, p. 198. For other copies see the Paris Catalogue, p. 325, No. 209, the Leyden Catalogue, vol. i., Nos. 204-6, the *Asiatische Museum*, p. 379, and Veliaminof's preface, p. 6.

Add. 6646.

Foll. 52; 8½ in. by 5½; 15 lines 3 in. long; written in neat Nestalik, apparently in the 18th century. [JAMES GRANT.]

A Turki vocabulary explained in Persian, with a grammatical introduction, by Fazl-ullah Khān, فضل الله خان

Beg. *سبحان الله هرگاه [از] افصح عرب و عجم
كل لا احصى ثناء عليك شكفته*

The author describes himself as a cousin *عموزاده* of Seif Khān (an Emir of the reign of Aurengzib, who died A.H. 1095; see the Persian Catalogue, p. 511 *b*), and a descendant of Chākū (an Emir of Timūr). He compiled this work, as stated in the preamble, by order of the reigning sovereign, whom he designates as a namesake of the Prophet *همنام سيد المرسلين* (Muḥammed Aurengzib) for the Emperor's son.

Contents: Preface, f. 1 *b*. Verbal and other suffixes, f. 2 *a*. Bāb I. Verbs alphabetically arranged and spelt at full length, with Persian equivalents, f. 5 *b*. Bāb II. Nouns in alphabetical order, according to the initial and final letters, f. 12 *b*. Bāb III. Classed vocabulary, comprising numerals, names of parts of the body, names of animals, metals, fruits, etc., of Turkish tribes and of the component parts of an army, f. 49 *b*.

The work has been edited with some alteration in the arrangement and spelling and with some additional words, but also with many errors, by Munshi 'Abd ur-Raḥīm, Calcutta, 1825. See Pavet de Courteille, *Dictionnaire Turk-Oriental*, p. x, Vambéry, *C'agataische Sprachstudien*, p. 200, and Veliaminof, Preface to the *Abushka*, p. 26.

The work of Fazl-ullah Khān has no special title. On the cover of the present copy is found the following, the last word of which is illegible: رساله فضليه در بيان لغات

Add. 16,759.

Foll. 94; 9¼ in. by 5½; 9 lines 3¼ in. long; written in fair large Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[WM. YULE.]

الفاظ جليّه في بيان لغات تركيه

A Turki manual explained in Persian, and dedicated to the Indian emperor Muḥammed Shāh (A.H. 1131—61), by Khwājah Ṭayyib Bukhāri Naqishbendī نقشبندی خواجه طيب بخارى
See the Persian Catalogue, p. 512 *a*.

Beg. *حمدي که اوراق احداث بصاير اولو الابصار از
ملاحظه آثار غایت آن عاجز*

Contents: Preface, f. 1 *b*. Vocabulary classed by subjects in 25 Faşls, f. 14 *b*. Grammar in 25 Faşls, numbered 26—50, f. 35 *b*. (The last of these contains familiar dialogues, foll. 81—85). Khātimeh. Moral sentences, f. 85 *b*.

At the end is written: "Wm. Yule, 1801."

Or. 2892.

Foll. 369; 15¼ in. by 10; 27 lines 6¾ in. long; written by various hands on Italian paper in a more or less cursive Nestalik and Shikesteh-āmiz, apparently in the 19th century.

[SIDNEY CHURCHILL.]

سنگلاخ

'Senglākh,' a Turki-Persian dictionary,

with a grammatical introduction, by Muḥammed Mehdi محمد مهدي

الحمد لله الذى لا يستقصى حمده بلغات مختلفه
والسنه شتى وخلق السموات والارض فى ستة ايام

The author is Mirza Mehdi Khān, the well-known historian of Nādir Shāh (see the Persian Catalogue, p. 192 a). In the preface he says that, from his early youth, he had been attracted by the poems of Mir 'Ali Shīr Nevā'i, and that, after mastering them by constant study, he had formed the plan of collecting and explaining their difficult words. Such glossaries had been previously written, namely by two Osmanli Turks (Rūmi), who had not recorded their names, by Ṭālī' Herevi, Ferāghi, Nazr 'Ali, Mirza 'Abd ul-Jelīl Naṣīri, and others. Their works, however, were very compendious; they had left out words which they did not understand, had given, in some instances, conjectural meanings based on the wrong readings of incorrect copies, and had failed to distinguish in verbal forms the present from the past or the active from the passive.

After naming Nādir Shāh Efsār as the reigning sovereign, Mehdi Khān says that, although he was engaged in the Shāh's service and his time was taken up with carrying on the business of the Divan, attending the Shāh in peace and war, chronicling events, presenting petitions, drawing up royal letters and transacting weighty affairs far and near, he had undertaken to compile the present work, and had arranged it alphabetically according to the initial letters, each letter forming a book (kitāb), subdivided into three Bābs according to the accompanying vowel. On account of the hardness and stiffness of the words it contained, he had called it Senglākh, or stone-field.

The preface is followed by a Mukāddimeh in which the author says that he had generally left unnoticed the distinction between ب and پ and ج and ك, and between the full

and thin vowels مشبع وغير مشبع, because it was not observed by Nevā'i. He then gives the following list of twelve volumes of verse and nine volumes of prose by Mir 'Ali Shīr, the words of which were included in the present work, and adds that an appendix would contain such Persian and Arabic words as occur in the twelve poetical works and in the Maḥbūb ul-Ḳulūb:

اما المنظوم غرائب الصغر و نوادر الشباب و بدايع
الوسط و نواید الكبر و حيرت الابرار و فرهاد و شیرین
و لیلی مجنون و سبعة سيارة و سد سکندری و لسان
الطير و اربعين منظوم و نظم الجواهر اما المنتور محبوب
القلوب و ميزان الازان و خمسة التخييرين و نسائم
الحبه و تاريخ الانبياء و تاريخ ملوك عجم و مجالس
النقايس و مناجات و وقف نامه مدرسه اخلاصيه

The grammatical introduction, which occupies foll. 3 a—24 b, bears a special title, viz. *Mebāni'l-Lughah* مباني اللغة. It contains a full exposition of all the grammatical forms of the language, illustrated by poetical quotations, with occasional observations on the peculiarities of the Western branch of Turkish. The author claims the merit of having been the first to deal with that subject in a methodical and exhaustive manner. The grammar is divided into a preliminary chapter *ترصيف*, and six sections called *منبأ*, with the following headings: 1. On the various verbal suffixes, *در بيان وجوه صيغ* f. 3 b. 2. On the formation of tenses, *در بيان كيفيت اشتقاق صيغ* f. 12 a. 3. On personal and demonstrative pronouns, *در بيان ضمائر و اسماء اشاره* f. 13 b. 4. On nominal suffixes and particles, *در بيان الفاظى كه بدون تركيب افاده معنى نميكنند و انها را اهل ادب حروف كویند* f. 14 b. 5. On words used in a peculiar sense different from their primitive meaning, *در بيان كلماتی كه بر معنى خاص موضوعند* f. 16 b. 6. On the rules of orthography, *در اداب املا* ff. 17 a—24 b.

The *Mebāni'l-Lughah* has been reproduced in a condensed form by Sheikh Muḥammed

Sālih Iṣfahāni, as an introduction to his Turki-Persian dictionary entitled *Al Tamghāi Nāṣiri*, *آل تمغای ناصری* the first part of which has been lithographed in Teheran, or Tebriz, without date.

The Turki dictionary, which forms the main bulk of the MS., foll. 25 *b*—355 *a*, begins as follows:

کتاب الالف باب المفتوحات حرف الالف
مع الالف آا بدو معنی می آید اول حرف نداست
چنانکه گوید شعر بولونک اوزره هم کدا مین هم قاری هم
خسته حال: .: بیر باقیب اوت حالیمه حسنونک زکاتی آ
بیکیکیت: .: و درینمعنی با عربی مشترکست دویم
مخفف آن بود که اسم اشاره است و آن بالفظ لار
که علامت جمع است بمعنی ایشان و آنها استعمال
میشود الشاهد علیه شعرای نبوت خلیغه خاتم بنی
آدم ارا: .: کر آلا ر خاتم سین اول آت کیم بولور
خاتم ارا: .:

Quotations from the works of Mir 'Ali Shīr abound on every page. Next in frequency are those from the Memoirs of Bāber, designated as *Tārikh i Bāburi*. There are also some verses of Luṭfī, of Haider Telbeh, the author of the *Makhzen*, and of Fuṣūli Baghdādi. In addition to Turki proper, the dictionary includes Western Turkish (Turki Rūmi), Moghol words, chiefly from *Tārikh i Vaṣṣāf*, and proper names of men and places. The author frequently points out errors committed by his predecessors, especially by the Rūmi writer (i.e. the author of the *Abushka*), by Ṭālī' Herevi and by Naṣiri.

At the end, foll. 355 *a*—369 *a*, is the appendix mentioned in the preface. It contains Arabic and Persian words and metaphorical phrases used by Nevā'i, in alphabetical order.

This extensive compilation, commenced under Nādir Shāh, was not finished till twelve or thirteen years after his death. On the last page are two versified chronograms which give respectively A.H. 1172 and 1173 as the date of its completion. The first is by a

contemporary poet, Esīri (Akā Husein Khān; see *Ateshkedeh*, f. 173 *b*), and concludes with the following lines:

جو این فرخنده تالیف نو آئین
پذیرفت اختتام از لطف داور
بتاریخش خرد تالیف خان گفت
از آن کردید اسیری نغمه کستر

The second chronogram conveys the date in the last line, as follows:

بخاطر خود بهر تاریخ گفت
بگو سنکلاخ در آبدار

Hitherto the *Senglākh* was only known in Europe through an abridgment entitled *Khulāṣah i 'Abbāsi*, the preface of which has been given, in the original Persian, but rather incorrectly, by Vambéry in his *C'agataische Sprachstudien*, p. 200. The abbreviator, Muḥammed Khuweyyi خویی, who probably gave it the above title in honour of 'Abbas Mirza, son of Feth 'Ali Shāh and governor of Azerbāijān, says that, by eliminating from the work of Mirza Mehdi Khan what he calls its redundant matter, viz. the normal derivatives of verbal roots and all the poetical quotations, he had reduced it to rather less than a tenth of its bulk. M. Pavet de Courteille, who has incorporated the whole substance of the *Khulāṣah* in his *Dictionnaire Turk-Oriental*, gives an account of the work in the preface, p. iv. The *Khulāṣah* has also been used by Zenker in his *Dictionnaire Turc-Arabe-Persan*. See the preface, p. ix.

Egerton 1021.

Foll. 495; 10½ in. by 6½; 16 or 18 lines 3½ in. long; written in Nestalik, apparently in India, in the 17th century.

A vocabulary of Turki verbs explained in Persian, imperfect at beginning and end. See the Persian Catalogue, p. 512 *a*.

The verbs are arranged alphabetically according to their initial letters. All the verbs

beginning with the same letter form a Bâb, and every separate verb a Faşl. Each verb is conjugated in tabular form through all its tenses and persons, each person being followed by the corresponding negative. Persian equivalents are written under each person. Most verbs are followed by their causatives, some also by their passives, both forms being treated as separate verbs.

The first complete verb, the thirteenth under letter *l*, begins as follows :

اوبمادی لار نوسیدند	اوبتی لار بوسیدند	اوبمادی نوسید	اوبتی بوسید
اوبمایدی لار نوسیده بودند	اوبتیدی لار بوسیده بودند	اوبمایدی نوسیده بود	اوبتیدی بوسیده بود

The following table shows the number of verbs given under each initial letter:—*ا* f. 2 *a*, 151 verbs (the first eleven of which are lost). *ب* f. 132 *b*, 34 verbs. *ت* f. 166 *b*, 81 verbs. *ج* or *چ* f. 253 *a*, 28 verbs. *د* f. 282 *a*, 4 verbs. *س* f. 286 *a*, 50 verbs. *ش* f. 388 *a*, 6 verbs. *ف* f. 345 *a*, 2 verbs. *ق* f. 346 *b*, 63 verbs. *ك* f. 412 *a*, 22 verbs. *م* f. 435 *a*, 2 verbs. *و* f. 437 *a*, 2 verbs. *ه* f. 439 *a*, 6 verbs. *ی* f. 445 *a*, 51 verbs (the last of these breaks off after the first person, *ییدی* (*ییمادی*)).

On the first page is written by a later hand :

کتاب لغات فی الترتیب یعنی قاموس

Or. 1712.

Foll. 148; 8½ in. by 5½; 13 lines 3¼ in. long; written in Nestalik about A.D. 1850.

[SIR HENRY M. ELLIOT.]

I. Foll. 1—111.

هفت اختر

A grammar of Turki explained in Persian,

with copious poetical quotations, by Kāsi, son of Birbal, a Kāyath of Lucknow. See the Persian Catalogue, p. 1011 *b*.

Beg. ای برفعت از حد انداز فکرت برتری
حکمت و حکم تو از آمیزش نقصان بری

Most of the poetical quotations are from Emir Nevā'i, Mevlana Fuzūli and Emir Shāhi.

The present copy, transcribed from a MS. in the library of the Raja of Balamgarh, is too incorrect to be of much use.

II. Foll. 112—148. Miftāh ul-Futūh, a Persian poem by Emir Khusrev.

Or. 1912.

Foll. 456; 6¼ in. by 4; 9 lines 2 in. long; written in Nestalik by the Munshi of Sir Henry Miers Elliot, about A.D. 1850.

I. Foll. 2—197. Turkish grammar and vocabulary, explained in Persian; written at Dacca, A.H. 1198, for Seyyid Aḥmed 'Ali Khān Behādur, by Muḥammed Mehdi Tebrizi, with the heading: قواعد ترکی. See the Persian Catalogue, p. 998 *a*.

Beg. حد و سپاس بید و قیاس متکلمیرا سزد
که بقدرت کامله

The author states that he had confined himself to "that form of speech which is now current in Iran and Āzerbā'ijan," بوضعی که بالفعل در ایران و آذربایجان دایر و مصطلح است. The grammatical forms do not substantially differ from those of Osmanli Turkish.

Contents: Grammatical introduction in fifteen Faşls, f. 4 *a*. Vocabulary, including both nouns and verbs, alphabetically arranged according to the initial and final letters, f. 25 *b*. Khātīmeḥ. Turkish proverbs, foll. 190 *a*—197 *b*.

II. Foll. 199—236. Turki grammar and vocabulary, explained in Persian, with the heading: صرف و نحو مع لغات ترکی, without author's name.

الحمد لله رب العالمين . . . بدان اسعدك الله
تعالی فی الدنيا بین الانام که کلمات لغات زبان تورکی
مانند عربی نیز بر سه قسم است

It is divided into short chapters, each beginning with *بدانکه*, and it gives occasionally forms peculiar to the dialects of Kāshghar, of the Turkomans and of the Noghai نغو. It concludes with a vocabulary containing prepositions combined with the pronouns, adverbs, short sentences and the numerals, in Arabic, Persian, and Turki, foll. 224 *b*—236.

III. Foll. 238—368. Turki vocabulary explained in Persian, by Muḥammed Ya'kūb Jengi, with the heading: کتاب زبان ترکی تالیف: محمد یعقوب جنکی

سپاس برتر از قیاس واجب الوجودی را
درخورد و سزاوار است که بحض قدرت کامله

The author says that Turki was the language of his forefathers, but that, having been born in Hindustan, he had to learn it from the works of the masters. He concludes his preface with a eulogy on 'Aleṃgīr Pādishāh Ghāzi (Aurengzib), as reigning sovereign, and with a piece of Turki verse in his praise.

The work consists of fourteen Bābs in tabular form. The first thirteen contain 163 verbs arranged in alphabetical order, according to the initial letters, and conjugated through their main tenses. The fourteenth and last Bāb, foll. 342 *a*—368 *b*, contains nouns classed under the following headings: 1. Heaven; 2. Earth; 3. Horses; 4. Hawks; 5. Parts of the body; 6. Kinship; 7. Weapons; 8. Numerals; 9. Particles, pronouns and miscellaneous words.

IV. Foll. 370—456. A Turki vocabulary explained in Persian, with the heading: لغات

ترکی تصنیف اهل الدین ترکمان بن بیروم علی
حمد و سپاس و ستایش مران معبود را که از
انواع طین تراب ادم علیه السلام را بوجود آورده

In the passage of the preface quoted below,

the author states his name in full; but it is doubtful whether *اهل دین* is to be taken as a proper name, as in the above heading, or in its natural sense and in connection with *خاکسار*. Aghur *آغر* is a Turkish name occurring in India, and it is possible that the name should be read Aghur B. Beiram 'Ali Bī.

The author says at the outset that the language of people of Turkish race is confined to two forms of speech, viz. the Chaghata'i, now called language of the Aimaks, and the Turkoman dialect: اما بعد بدانکه خاکسار
اهل دین ترکمان بن بیروم علی بی اغر بقدرت و
استطاعت خویش است که لسان جمیع ترکیه که از
دو زبان بیرون نیست تقریر دهد یکی چغتائیه که درین
عصر بایماتیہ منصوبست و زبان دوم بترکمانیہ رایج است

While the Aimaks say *قنده* and *قیده* for "where?", the Turkomans say *خنده* and *هانده*. Again, the latter say *غلی* instead of *تاش*, and *داسی* instead of *تاش*.

After some observations of the same kind, which, owing to the lamentable incorrectness of the present copy, are not very clear, the author concludes by saying that he had collected in the present work the words common to both Aimaks and Turkomans.

The vocabulary is divided, according to the letters used in Turkish, into eighteen Bābs, in which the words are arranged according to their final letters.

Or. 404.

Foll. 110; 11¼ in. by 6; 17 lines 4¼ in. long; written in Nestalik; dated Puth پوٹھہ (District of Mirath), 17 Muḥarram and 6 Rebi' I, A.H. 1253 (A.D. 1837).

[G. W. HAMILTON.]

I. Foll. 6—27. A Turki grammar explained in Persian, by 'Ashūr Beg, son of Niyāz Beg. See the Persian Catalogue, p. 512 *b*.

الحمد لله الذي خلق الانسان واعطى له
اللسان و علمه البيان

The author enumerates the following dialects of the Turkish language: تورانی و اوزبکی و ایرانی و قیزلباشی و رومی و قاشقاری و اهل نغو که و ایشانرا نغوی نیز کوبند, *i.e.* Turāni, Uzbeki, Irāni, Kizilbāshi, Rūmi, Kāshghari, and Noghai. He deals principally with the first two, which he considers as the standard languages; but he occasionally points out the peculiarities of the others, and gives also some colloquial forms, as, for instance, کیلیب تورلار for کیلیب تولا. In the subscription the work is designated as فواید ترکی

II. Foll. 28—68. Familiar dialogues in Turki, with Persian translation, compiled, apparently by the same author, for his pupil, Mir Muḥsin Khān.

Beg. فصل در بیان کلام مرکب ترکی برای یاد دهانیدن برخوردار کامکار و شاکرد نامدار

III. Foll. 69—79. Fragment of a Turki Mesnevi, the hero of which is a king called Hūmān B. Kaifūr.

It consists of two sections, the first of which has the following rubric: هومان بن قیفور یونان لبق نینگ اوروش قیلغانی توماش بن هرمس دهشتان لبق بیلان اوزال کوندا او ایکو شاه نینگ باتورلیک و ایرلیک دادینی بیرکانی اوروشلاق اراسیندا و فلیقون و سام باتورلیغی و اولدورولمیش لار عددی

“How Hūmān B. Kaifūr, of Yūnān (Greece), did battle with Tūmāsh B. Hermes, of Di-hishtān, on the first day, and how both kings displayed prowess and bravery on the battle-field; also the doughty feats of Felikūn and Sām, and the number of the slain.”

Beg. چیقار بیردین ایرته چون چیققی کون کیلیب توردی میداندا ایکو قوشون

The second section, f. 72 *b*, describes the distribution of robes of honour and presents by Hūmān on the second day, and the resumption of the fight on the third.

The poet's name, Gharibi, occurs in the last lines:

غریبی یانا بیرماکین درد عام
بو جنک حالی نی موچه قیل کین تمام
اوچونچی اوروش چورچاکی قیل ادا
اگر بیرسه توفیق تینکری سکا

IV. Foll. 80—92. A Turki and Persian vocabulary, entitled زبده الاسماء التریکه
باب فی بیان اسماء الاشیاء المختلفه فی
لسان الاتراک

It is divided into nine Faḥs, in which the words are classed by subjects. See the Persian Catalogue, p. 513 *a*.

V. Foll. 93—110. A versified Turki-Persian vocabulary, entitled نصاب قطیبه, by Kelimet-ullah, son of Khwājah Raḥmet-ullah B. Khwājah Ni'met-ullah, with a prose preface.

Beg. of the Preface: الحمد لله ذی الجلال
والاکرام مصرف اللسنة بانواع اللغات واصناف الکلام

The author composed it at the request of a royal prince, Mirza Kuṭb ud-Din, and included in it the words which he had heard from Turki speaking persons or found in books.

It consists of nine Kit'ahs of different measure, and comprises 274 beits. The first Kit'ah begins as follows:

اوغان و تینکری و ایزی خدا ورق یافراغ
یاالوچ است ییمبر زمان باشد چاغ

The Turki and Persian words are respectively marked with the letters ت and ف written over them.

PROSE WORKS.

Add. 7851.

Foll. 249; 8½ in. by 6¼; 21 lines 4¼ in. long; written partly in an old and angular Nestalik, partly (foll. 80—206) in a Neskhi character of the same period, apparently in the 15th century, with the exception of foll. 1—3, which have been supplied by a later hand. [RICH, No. 558.]

قصص ربهوزی

History of the prophets by Kāzi Naṣir, son

رباط اوغوزلوغ برهان، Ribāt Oghūz, of Burhān, of Ribāt
اوغلی قاضی ناصر

Beg. سانسیز حمد ثنالار و ساقیش سیز کوب
شکرلار اول تنکریغه کیم جل جلاله کیم قدرتی برله
نزفی ادمی یرتدی و یلقی قرا یرتمادی

In the pieces of verse, frequently inserted in the work, the author calls himself simply Nāsir Rabghūzi (see foll. 68 b, 77 b, 238 b); also in the last verse of the epilogue :

کون توغاردین کون بقارغا کاشکی تیکسا سوزلاریم
ایشتنکاندین دعا قولدوم مسکین ناصر ربغوزی

His Nisbeh, Rabghūzi, is derived by contraction from his place of birth or residence, Ribāt Oghūz, which has not been identified. In the subscription his name is written Nāsir ud-Dīn Rabghūzi, and is preceded by honorific titles describing him as an eminent divine : مولانا العالم الربانی والخبر الصمدانی کاشف
المشکلات مفتاح العجايبات امام الائمة تاج الشريعة
مرجع الخاص والعام و حال مشکلات حلال و حرام
ناصر الدين ربغوزی قدس الله روحه

The preface contains a panegyric in prose and verse on a powerful prince, Emīr Nāsir ud-Dīn Tuḡ Bughā, بیکیمز امیر اجل تاج الامرا، محب العلمای بیکلار اولوغی یکت لار ارینغی اولوغ آت
لیغ قوتلیغ ذات لیغ . . . ناصر دین توق بوغ whose high sounding titles fall only short of the regal style, and of whom it is said in the following lines that, although by race a Moghol, he had become a follower of the Prophet, and was engaged in devotion day and night :

اصلی موغول ایرکان کورونک
اسلام اوچون توتدی بقا
بولدی رسول لونک امتی
طاعت قیلورتون کوندوزون

From him the author received, A.H. 709, at the beginning of the year of the dog (A.H. 1310), a message stating the prince's eager desire for a history of the prophets, and requesting him to write one for his use.

The present work was composed in compliance with that wish, and we learn from the epilogue that it was completed in the ensuing year, A.H. 710 : یتى یوزاون اردی بیل : “was sent to His Highness Nāsir ud-Dīn Tuḡ Bughā Beg, to be liked or disliked, as he thought best” :

بریب ایذتیم ناصر الدین توقبوغا بیك تبوغیغا
تیلایور مو تیلامس مو بیلکولوک بیلسون اوزی

This Emir, who is described by Rabghūzi, f. 26, as young in years باشی کیچیک, is probably the same that Ibn Batutah met, about A.H. 733, in the camp of Termashirin, near Nakhshab. The traveller calls him الامیر تقیغا and says that he was then Nā'ib, or Regent, in the absence of the Sultan. See Voyages d'Ibn Batutah, vol. iii., p. 29.

Rabghūzi's history of the prophets is a rich repertory of the fanciful legends which in Muslim tradition have overgrown the scanty narratives of the Coran, and the quaint and naive language in which they are told must have made it a highly entertaining, as well as edifying, book for Turkish readers. It includes, among others, the curious story of Noah's daughter and her three counterfeits, the Arabic original of which has been given by Goldziher in the Zeitschrift der D. Morg. Ges., vol. xxiv., p. 210.

Contents : Creation, f. 3 a. Adam, f. 5 a. Abel and Cain, f. 15 a. Seth, f. 17 b. Idris, f. 19 b. Hārūt and Mārūt, f. 21 a. Nūḥ, f. 22 b. 'Uj B. 'Anak, f. 28 a. Hūd, f. 28 b. Sāliḥ, f. 31 a. Ibrāhīm, f. 37 b. Ismā'il, f. 47 b. Ishāq, f. 53 b. Lūt, f. 56 b. Ya'qūb, f. 61 b. Yūsuf, f. 65 a. Mūsa (wanting the beginning), f. 111 a. Dā'ūd, f. 131 a. Suleimān, f. 137 a. Yūnus, f. 151 b. Ilyās, f. 158 a. Jirjis, f. 161 a. Luḡmān Ḥakīm, f. 163 b. 'Ozeir, f. 165 a. Zakariyyā, Yaḥya and Maryam, f. 166 a. 'Isa, f. 168 b. Zulkarnein, f. 172 b. Aṣḥāb ul-Kehf, f. 178 a. Aṣḥāb ul-Fil, f. 179 b. Birth and early life of Muḥammed, f. 181 a. His prophetic mission, f. 193 b. Merits of

Abu Bekr, 'Omar, 'Osman and 'Ali, f. 200 a. Predication of Muḥammed, f. 202 a. The Mi'rāj, f. 208 b. The Hijreh, f. 219 b. The first battle of Bedr, f. 221 a. Battle of Oḥod, f. 222 b. The taking of Mecca, f. 225 a. Victory of the Greeks over the Persians, f. 230 a. Battle of Tebūk, f. 232 a. False accusation against 'Ā'isheh, f. 234 a. Death of Muḥammed, f. 235 b. Death of Abu Bekr, f. 238 b. Martyrdoms of 'Omar, f. 239 a, 'Osman, f. 239 b, 'Ali, f. 241 b, Ḥasan, f. 242 a, and Ḥusein, ff. 243 a—248 b.

The early date of Rabghūzi's work gives it a great linguistic value. It forms an intermediate link between the old Turki, or so called Uighur, of the Ḳudatḳu Bilik, and the Chaghatai of Mir 'Ali Shīr and Baber. Although written two centuries and a half after the former work, it preserves, with slight phonetic changes, much of its archaic vocabulary. It may be considered, in that respect, its lineal descendant, and a careful study of its language would throw light on many obscure points, which, in spite of the brilliant decipherment and interpretation of Prof. Vambéry, still remain in the earliest document of the Turkish language.

The following alphabetical list gives a few instances of Uighur words, lost or obsolete in Chaghatai, and still used by Rabghūzi, the meaning of which is determined by the context. The corresponding words of the Ḳudatḳu Bilik are given in parenthesis, as transcribed by Vambéry, with occasional reference to the pages of the Uigurische Sprachmonumente :

- ابوشقه 'old, an old man' (*abuc'ka*).
 ايديز or اديز 'high, lofty' (*etiz*).
 اذكو 'good' (*etkü*), Osm. ايو.
 ادين 'other' (*atin*); Yakut, *atyn*.
 ادم 'ability, skill' (*artam*).
 ازون 'the world' (*ag'un*).
 ايسيز or ايسيز 'bad, wicked' (*asiz*).
 اشنو 'first, before' (*as'nu*).
 اغين 'dumb' (*akin*).

- انوق 'ready' (*anuk*).
 اوتاجي 'physician' (*üteg'i*, p. 151, v. 26 ;
ötemek, to heal).
 ايدماق 'to send' (*itmak*).
 اوزاقي 'former, ancient' (*usaki*, p. 159,
 v. 19).
 بغرساق 'merciful' (*bagirsak*, p. 65, v. 8,
 p. 97, v. 41 ; wrongly translated 'edel').
 بود 'wall, fence' (*böt, büt*).
 بودون 'people, tribe' (*butun*).
 بولون 'captive, slave' (*bolun*, p. 145, v. 14,
 p. 147, v. 12 ; translated 'Verwirrung,'
 'Unglück').
 تبا 'to, towards' (*tapa, taba*), as post-position.
 ترك 'quick, quickly' (*terk*).
 توريتماق 'to create' (*töretmek*).
 تيكما 'every, every one' (*tegme bir* ;
 this word has not been rightly under-
 stood ; see p. 45, l. 12, p. 47, l. 2, p. 49,
 v. 21, p. 53, v. 66. See Miradj Nameh,
 p. 33, and *Dögma bir*, in the Seljuki
 verses of Sultan Veled, Zeitschrift der
 D. Morg. Ges., vol. 20, p. 579, v. 84).
 قراغو 'blind' (*karaku*).
 تيرا 'back, backwards' (*kira*, p. 223 ; not
 'auf die Seite').
 كيميشماق 'to cast, to throw' (*kemishmek*,
 'to throw forward,' p. 115, v. 17, p. 127,
 v. 153 ; 'to throw away,' p. 109, v. 24,
 p. 167, v. 25).
 كوساماك 'to wish, to desire' (*kösemek*).
 كونك 'bondmaid, slave-girl' (*kul küng*,
 p. 218 ; translate 'male and female
 slaves,' instead of 'Sklaven, Würden').
 كوني 'true, right' (*küni*) ; Yakut, *könö*,
 'straight.'
 منكو 'eternally' (*mingu, mengu* ; v. p. 72,
 v. 49, 51, p. 90, v. 20).
 مونك 'need, want' (*munk*). Hence مونكلوق
 (*munkluk*, 'subject to want,' instead of
 'mühsam'), and مونك سوز, correspond-
 ing to the Persian في نياز (*mung suz*, 'free

from want,' instead of 'mühelos'; v. p. 61, v. 5. p. 63, v. 23, and p. 91, v. 20).
 مونه 'here is, behold' (*muni*, p. 99, v. 57, 59, p. 153, v. 30).
 نلوك 'why?' (*nelük*, p. 85, v. 13, p. 119, v. 61; not 'wie').

يغيز 'dark,' يغيز بير, Persian تيره خاك (*jakiz*).
 يفلاق 'very, most' (*jaulak*, p. 45, l. 5. *Bu kitaba turur ati jaulak tangsuk*, 'this is a book very highly marvellous,' instead of 'Dieses Buches Name ist das grosse Wunderding').

يولوغ 'ransom' (*joluk*).

بيما 'also, and' (*jime*, p. 55, l. 11, *jime ni*, 'and whatever,' p. 45, l. 2).

A striking feature of the dialect of Rabghūzi is that it preserves in many words a dental consonant, medial or final, which in Chaghatāi has been replaced by *ی*; but that primitive consonant, which in the *Ḳudatḳu Bilik* appears as *t* or *d*, has been softened down to the lisping letter *ج*.^a Thus we find:

اذاق 'foot' (*Ḳud. Bil. atak*; *Yakut, atakh*).

Chag. اياق

اوذيماق 'to sleep' (*Ḳ. B. otimak*; *Yakut, utwi*). Chag. اويوماق

بود 'stature' (*bot*). Chag. بوي

تيدماق 'to restrain,' 'to check' (*titmak*).

Chag. تيماق

جيدان 'scorpion' (*c'itan*). Chag. چيان

قايقو 'sorrow, sadness' (*katku*). Chag. قايقو

قودماق 'to lay, to put down' (*kotmak*).

Chag. قويماق

قودروق 'tail' (*Yakut, kuturuk*). Chag. قودروق

كذماق 'to put on a garment' (*ketmek*).

Chag. كيماق

كوداكو 'son-in-law' (*kudeki*; v. p. 66, v. 2).

Chag. كوباو

كيدين or كيدين 'after' (*katin*; p. 62, v. 8, 17).

Chag. كييين *kiyin*.

Another peculiarity of this dialect, as represented in our MS., is the frequent substitution of *f* for a medial or final *b* or *v*, as, for instance, in the following words: سف or سوف 'water' (*Ḳud. Bil. sub*); سفماق or سوفماق 'to love' (*sevmek*); ايف 'house' (*ev*); سانجى 'prophet' (*sauc'i, savg'i*). Chag. يلافج 'prophet' (*jalauc*); يافوز 'bad, wicked' (*jabus, javus*), Chag. يافوز; كوفانماق 'to be proud' (*küvenmek*), Chag. كوانماق; تلفا 'mad' (*tilbe*), Chag. تيلبه, and many others.

Lastly we may mention the use of such archaic words as ايشك 'ass' (Chag. ايشاك); گوگارچكون 'dove' (Osm. كوكرجين); يبورغات 'leaf' (Chag. يافراق); and, with regard to grammatical forms, the occasional use of the dative in كار,^b as مونكار (f. 6 a), انكار (f. 28 a), the adverbial or instrumental termination *un* or *in*, as ارقان 'secretly,' يوزين 'on the face,' ارقان 'on the back,' يمان تيلين 'with evil tongue'; the verbal nouns in *ikli*, as بريكلي 'giver' (donator or donaturus), اشيتكلي 'hearer,' and a double set of derivative forms from numerals, as اوچاكو 'three persons,' and اوچالاسى 'all three.'

The copyist, Hāji Muḥammed B. Dūst Muḥammed Hāji Veziri, states at the end that the copy was finished on the 27th of Ramazān; but the date of the year, which was written lower down, is lost.

The *Ḳiṣaṣ i Rabghūzi* has been edited by Ilminsky from a MS. belonging to the Imperial Academy of S. Petersburg, Kasan, A.H. 1275 (A.D. 1859). See the *Zeitschrift der D. Morg. Ges.* vol. xiii., p. 504, vol. xiv., p. 349. But that edition is extremely rare, and no copy was accessible for purposes of comparison. It is frequently quoted by Pavet de Courteille in his notes to the *Mirādj Nāmeḥ*. Another copy, belonging to the Imperial Library of S. Petersburg, gives a later date of composition, viz A.H. 809. See Dorn's *Cat.*, p. 458.

^a See Ilminsky, *Mélanges Asiatiques*, vol. iii., p. 478.

^b See Pavet de Courteille *Journal, Asiatique*, 1882, p. 273.

A MS. described as *قصص الانبياء بزبان تركي* in the Persian Catalogue of the Library of the Asiatic Society of Calcutta, 1837, p. 180, may contain the same work.

Add. 7875.

Foll. 129; 9½ in. by 6; 12 lines 2¼ in. long; written in elegant Nestalik, with 'Unvān, gold-ruled margins and gold headings; dated A.H. 987 (A.D. 1579).

[RICH, No. 380.]

مجالس النفائس

Notices of contemporary poets, Persian and Turki, by Mir 'Ali Shīr Nevā'i, *میر علیشیر نوائی*

Beg. *یوز حمد اونکا کیم یاساب جهان بستانی*
ایلاب یوز و زلف دین کل و ریجانی

Mir 'Ali Shīr has done more than any other to raise Turki to the rank of a literary language, and is universally considered as the most elegant, as he certainly is the most prolific, of Chaghatai writers. His contemporary, Baber, who gives an account of him in his *Memoirs*, Ilminsky edition, p. 213, remarks in another place, p. 3, that, although born and reared in Herat, Mir 'Ali Shīr made use in his writings of the Turki dialect spoken in Endijān, the chief town of Ferghānah.

For notices of his life see the Persian Catalogue, p. 366, and, especially, the full and interesting biography published by Belin in the *Journal Asiatique*, 5^e Série, tom. xvii., pp. 175—238. A list of his works, drawn up by Mirza Mehdi Khan, has been given p. 265 *b*.

They have been also enumerated by Berezin, *Zeitschrift der D. Morg. Ges.*, vol. ii., pp. 249—251, by Véliaminof-Zernof in his preface to the *Abushka*, pp. 10—16, and by Belin, l. c., pp. 233—36.

The author mentions in his preface two previous biographies of poets, namely Jāmi's

Behāristān and the *Tezkiret ush-Shu'arā* of Devlet Shāh, and describes the present work as a continuation of the same, including poets who lived in the period extending from the birth of the reigning sovereign, Sultan Husein (A.H. 842), to the date of composition, which was, as stated further on, A.H. 896. The preface has been published in text and translation by Belin, l. c., pp. 239—46.

Mir 'Ali Shīr stands alone among Tezkireh-writers for the supercilious and disparaging tone which he adopts towards most contemporary poets. His notices are scanty and deal more with the social status and private life of their subjects than with their poetical merit. The quotations are mostly confined to one verse or two.

The work consists of eight books (Mejlis), the headings of which have been translated by Belin, l. c., p. 177. The contents of the present copy are as follows: Preface, f. 1 *b*. Mejlis I. Great poets who died in the author's lifetime, but whom he never met, f. 3 *b*. Mejlis II. Poets whom the author knew in his youth, and who died before A.H. 896, f. 19 *a*. Mejlis III. Living poets whose tuition or friendship the author enjoyed, f. 46 *b*. Mejlis IV. (Mejlis VI. of other copies). Poets of other countries than Khorasan, f. 62 *b*. Mejlis V. (Mejlis IV. of other copies). Men of letters who, although not famed as poets, have made verses, fol. 73 *a*. Mejlis VI. (Mejlis V. of other copies). Noblemen of Khorasan and other countries who occasionally composed poetry, f. 89 *b*. Mejlis VII. Sultans and princes who had poetical taste, f. 105 *a*. Mejlis VIII. Poetical compositions of His Majesty (Sultan Husein), ff. 112 *b*—129 *a*.

The present copy appears to have been transcribed from a MS. the leaves of which had been transposed. The order of the books has been interverted, their ordinal numbers have been altered, and a considerable portion of Mejlis III. has been transferred to Mejlis VI.

Copyist: *ملک محمد الکاتب التبریزی*

The sixth Mejlis contains, f. 92 *a*, a notice of Muḥammed Ṣāliḥ, the author of the Sheibāni Nāmeḥ lately published by Prof. Vambéry. Mir 'Ali Shīr says that he used Ṣāliḥ as a poetical surname, and that his father, Nūr Sa'īd Beg, was a powerful Emīr in the reign of Sultan Ebu Sa'īd, but a wicked man. The son was, unlike his father, a gentle and well-behaved youth; but, in consequence of some indiscretion, he had lately deserted the service of the Sultan (Sulṭān Ḥusein) and taken to evil ways.

Nūr Sa'īd Beg was a son or grandson of Shāh Melik, the greatest Emīr of Timūr. We learn from the Maṭla' us-Sa'dein, f. 364, that he held command in Khwārezm, and was recalled by Sultan Ebu Sa'īd, A.H. 872, on suspicion of having secretly favoured the cause of Sulṭān Ḥusein.

Mir Muḥammed Ṣāliḥ is also mentioned by Sām Mirzā, Tuḥfeh i Sāmi, f. 151, and in the Ateshkedeh, f. 9, where it is stated that he died in Bukhara, A.H. 941. The same date is given by Riza Ḳuli Khān, Mejma'ul-Fuṣaḥā, vol. i., p. 56.

The seventh Mejlis has been published, with a French translation, by Belin, Journal Asiatique, 5^e Série, vol. xvii, pp. 247—56, 281—99. Extracts from the third have been given by Berezin in his Chrestomathie Turque, pp. 146—161. The contents of the whole work have been stated by Hammer, Handschriften, No. 243, pp. 326—30. A Persian translation, with a continuation, by Fakhri, is noticed in the Persian Catalogue, p. 365 *b*. A recently acquired MS., Or. 3396, contains a later Persian version by Shāh 'Ali B. 'Abd ul-'Ali. For copies of the original see the Catalogues of Paris, p. 297, No. 285, 4, p. 331, No. 298, p. 333, No. 327; Vienna, vol. ii., p. 373; S. Petersburg, Nos. 553, 558, 9; Munich, No. 148, and Saleman's list of the MSS. of the University Library in S. Petersburg, Transactions of the Archæological Institute, vol. ii., p. 262.

Or. 403.

Foll. 111; 9 in. by 5½; 15 lines 3½ in. long; written in cursive, but distinct, Nestalik, apparently in India; dated 16 Ṣafer, A.H. 1232 (A.D. 1817).

[GEO. WM. HAMILTON.]

Another copy of the same work.

The order of the eight Mejlis is the same as in Belin's table. They begin respectively as follows: I., fol. 4 *b*. II., f. 16 *a*. III. 39 *a*. IV., f. 59 *a*. V., f. 75 *a*. VI., f. 79 *b*. VII., fol. 86 *b*. VIII., f. 92 *a*.

Although complete in appearance, this copy wants the concluding portion of Mejlis VIII. (ff. 126 *a*—128 *b*, of the preceding MS.) in which are related some instances of the critical acumen of Sultan Ḥusein in matters of poetry.

Or. 402.

Foll. 238; 9½ in. by 6; 15 lines 4½ in. long; written in fair Nestalik, apparently in India, in the 17th or 18th century.

[GEO. WM. HAMILTON.]

نسايم المحبة من شمايم الفتوة

Jāmi's Nafahāt ul-Uns, or lives of saints (see the Persian Catalogue, p. 349 *a*) translated into Turki by Mir 'Ali Shīr Nevā'i.

الحمد لله الذى فتح قلوب اوليائه من نسايم
رياض المحبة والتوفيق

This is one of the last works of Mir 'Ali Shīr. He says in the preface that ever since A.H. 881, when his revered master, Nūr ud-Dīn 'Abd ur-Raḥmān Jāmi, had written, at his request, the Nafahāt ul-Uns, he had contemplated translating that work in an easier style, for the benefit of Turkish readers, but had for a long time been deterred by the difficulties of the task. It was not until A.H. 901, twenty years after the former date, that he put his hand to the work. He added, he says, in their appropriate places, some Sheikhs mentioned in the Tezkiret ul-

Evliyā of Ferīd ud-Dīn 'Aṭṭār, but omitted by Jāmi, also Indian saints from Sheikh Ferīd Sheker Genj downwards, some Turkish Sheikhs from Khwājah Aḥmed Yesevi to his own time, lastly Jāmi himself and some of his disciples, while he left out some passages which appeared to him less needful for his contemporaries.

The original work is considerably abridged in the translation, both with regard to the number of notices and to their extent. There are, moreover, two lacunae, apparently caused by the loss of some leaves in the MS. from which the present copy was transcribed. The first occurs at f. 88 *b*, and extends from the notice of Ibrāhīm B. Sheibān to that of Abul-Khair Mālīki (Calcutta edition, pp. 241—264). The second occurs at f. 236 *a*, and extends from the end of the notice of Abu'r-Rebī' el-Kefif el-Mālāki to the beginning of the notice of Shems ud-Dīn Ḥāfiẓ Shīrāzi (Calcutta edition, pp. 617—715). The notices of female saints are omitted.

The translator's additions consist (1) of brief notices of thirty-three Indian saints, inserted after the life of Sheikh Nizām ud-Dīn Khālidi Dihlevi (Calcutta edition, p. 584), beginning with Sheikh Ferīd Sheker Genj, f. 213 *b*, and ending with Sheikh Shādi, f. 226 *a*, and (2) of a notice of Jāmi, which immediately follows that of Ḥāfiẓ Shīrāzi, and concludes the work, foll. 236 *b*—237 *a*. In this last notice the translator refers to his previous work, *Khamset ul-Mutaḥayyirin* (see Belin, *Journal Asiatique*, 5^e Série, tom. xvii., pp. 300—357). The notices of Turkish Sheikhs announced in the preface are wanting.

The *Nesā'im ul-Maḥabbet* is one of the few works of Nevā'i which Veliaminof was not able to procure for the collation of passages quoted in the *Abushka*. See his preface, p. 16. The work is mentioned by Haj. Khal., vol. vi., pp. 340, 368, and by Belin, *Journal Asiatique*, 5^e Série, tome xvii., pp. 233, 237.

Or. 2871

Foll. 124; 8 in. by 4 $\frac{3}{4}$; 13 lines 2 $\frac{3}{8}$ in. long; written in clear and elegant Nestalik, with 'Unvan and gold-ruled margins; dated A.H. 1050. (A.D. 1640). [SIDNEY CHURCHILL.]

محبوب القلوب

A work on morals and manners, by Mir 'Ali Shīr Nevā'i *عليشير الملقب بالنوای*

Beg. حمد انكا كيم ذاتيغه حمد آنچه كيم سزوار
دور آيتسه بولباس

It is divided into three parts (Kism), viz. 1. On the conditions and dealings of all classes of men, in forty chapters (Faṣl), f. 6 *a*. 2. On praiseworthy actions and blameable qualities, in ten Bābs, f. 41 *b*. 3. Divers maxims and proverbs, fol. 68 *b*.

In his biography of Mir 'Ali Shīr, entitled *Mekārim ul-Akhlāk* (Persian Catalogue, p. 367 *a*), Khwānd Emīr says, f. 141 *b*, that the *Maḥbūb ul-Kulūb* had been written in the last days of the author's life. This is confirmed by the conclusion of the work, where Mir 'Ali Shīr gives A.H. 906, the very year in which he died, as the date of composition. It is expressed by the chronogram خوش in the following lines:

بو نامه غه كيم لسانيم اولدى قابيل
كلكيم تيلي هر نوع ايل ايشيكا ناقل
تاريخي جو خوش لفظي دين اولدى حاصل
هر كيم اوقوسه آلهي اولغاي خوش دل

A full notice of the work, with a translation of the preface and of some chapters, was published, by M. Belin, in the *Journal Asiatique*, 6^e Série, vol. vii., pp. 523—552, vol. viii., pp. 126—154. The preface has been given by Vambéry, with a German translation, in his *C'agataische Sprachstudien*, pp. 173—177. Extracts have been published by Berezin in his *Chrestomathie Turque*, vol. i., pp. 202—225. Two copies are included in the collected works of 'Ali Shīr, in S. Peters-

burg, one in the Imperial Library, the other in the Asiatic Museum. See Dorn, Catalogue, p. 510, No. 558, Asiatisches Museum, p. 101, and Veliaminof-Zernof, Dictionnaire Djaghatai-Turc, preface, p. 21. A third copy, in the University Library, is mentioned by Saleman, Transactions of the Archæological Institute, vol. ii., p. 262.

Copyist : شیخ ندر

Or. 3222.

Foll. 149; 14 in. by 9¼; 19 lines 5¼ in. long; written in a fine bold Nestalik, with a broad illuminated border inclosing the first two pages, gold-ruled margins and gilt headings, apparently in the 16th century. It has been to some extent discoloured by damp, and the gold headings are so faded as to be in part illegible.

تواریخ گزیده نصرت نامه

A history of Chingiz Khān and his descendants, down to Sheibāni Khān.

الحمد لله الذى توتى [sic] ملكه من تشاء Beg. بشمول قوته ورحمته وتنزع الملك ممن تشاء بكمال قدرته و سطوته

This work, no other copy of which appears to be known, was written, A.H. 908, by some dependent of Sheibāni Khān, whose name has not been inserted in the blank space reserved for it in the preface, f. 4 a.

The preface begins with a doxology in prose and verse, and a Mesnevi in praise of Sheibāni Khān (here designated by his original name, Shāh Bakht Khān), the first lines of which are :

جهان انروز صاحب تاج خاقان
عدالت تختی اوزره شاه بخت خان
شه دانا ایرور شاه جوان بخت
که برخوردار انکا هم تاج وهم تخت

The next following section, f. 3 b, sets forth the origin of the work. The history of Chingiz Khān and his successors being but imper-

fectly known, it occurred to His Majesty (Sheibāni Khān), after he had conquered Transoxiana and ascended the throne, to have a work compiled from select records in order to acquaint his subjects with the true history of the world-conqueror and of his descendants. The task was committed to the author, who completed the work in the month of Jumāda I, A.H. 908. It received the name of Tevārikh Guzideh i Nuşret Nāme. The account which the author gives of his sources appears to include the Jehāngushāi of Juveini, the Guzideh, an abridgment of the Jāmi' ut-Tevārikh Reshidi dedicated to Ulugh Beg, and records written in the Mogol (Uighur?) character by Mogol Bakhshis. But those works are not very clearly designated, and it will not be superfluous to give the whole passage in the original text :

اما بعد بیل کیل کیم بو کتاب نینک تصنیفی غه
بو تواریخ نینک تالیفیغه سبب اول بولدی کیم جلالت
برجی نینک افتابی و سعادت اوجی نینک ماه جهان
تای صاحب قران زمان جنکیز خان زمانیدین مدت
مدید و عهد بعید کیچیب ایشتیلکان و کورولکان تواریخ
لارنینک حکایت لاریدین و بو بادشاه معظم نینک
کیچکان داستان لاریدین و الاریدین سونک کیچکان
خاتون لار و اوغلان لاری نینک ذکر و کیفیت لاری
تحقیق بولمایدور ایردی بو وقت دا بو بادشاه معظم
صاحب السیف و القلم امام الزمان و خلیفه الرحمن
همتین عالی توتوب و دولت رکابین باسیب ماورالنهر
ولایتین الیب و دولت و سعادت برلا تختگاهی دا
اولتوروب خطبه و سکه فی امام الزمان و خلیفه الرحمن
القابی برله مزین و مکرم قیلغاندا مبارک خاطر غه
انداغ کیلدی کیم تا کریده تاریخ لاریدین انتخاب قیلیب
بر کریده سوزلارنی جمع ایتیب ترتیب دائره سیغه
کلتورکای و اول بادشاه کشورستان نینک حقیقتین
و اولاد کرامی نینک ماهیتین ایلکا بیلدورکای اول
سبب دین بو فقیر حقیر ضعیف الحیف الراجی
غه فرمان بولدی کیم تواریخ جهان
کشای منکو خان بن تولوی خان و تواریخ کریده اسلام

شاه غازان خان نينك قيرى (?) و تقى منتخب جامع
و تواريخ شاهى كيم الغ بيك ميرزا نينك اتينغه بتيلكان
تقى مغول بخشى لارى مغول خطى بيرلا بتيلكان لارنى
آسان بولماق اوجون تقى فارسى تىلى برلا بتيلكان لارنى
تركيا اوروب ترتيب بيريلدى تقى كتاب غه تواريخ
كزیده نصرت نامه ات بريلدى بو تواريخ هجرت توقوز
يوز سكينز دا جمادى الاول آي جمع ايتليب بتيلدى

The account of the Turkish tribes and of the early reigns from Chingīz Khān to Ghāzān, is evidently based upon the *Jāmi' ut-Tevārikh* of Reshīd ud-Dīn. The author follows its general arrangement and preserves its division of every reign into three parts (*Ḳism*). But there are some additions. A special prominence is given to the ancestor of Sheibāni, Sheibān Khān, to whose history some sections are devoted. The genealogies, especially that of Yūji, are fully given and brought down to the author's time. Other late notices incidentally occur, as, for instance, at f. 40 *a*, where Muḥammed Ṣāliḥ (the author of the *Sheibāni Nāmeḥ*), his father Nūr Sa'īd, and his ancestor, Shāh Melik, are mentioned as descendants of Bogotai, elder brother of Dubun Bayan.

The most important part of the work, however, is undoubtedly the last, which has all the value of a contemporary and official record of the life of Sheibāni Khān. It affords detailed information on his eventful career, supplies some precise dates, and, notwithstanding the defective state of the present copy, may usefully supplement existing histories. The anonymous *Sheibāni Nāmeḥ*, published by Berezin, with a Russian translation, in the first volume of his *Library of Oriental Historians*, is partly textually transcribed, partly abridged, from it, but leaves out all the dates. The versified *Sheibāni Nāmeḥ* of Muḥammed Ṣāliḥ, lately edited, with a German translation, by Vambéry, is much more diffuse; but it comprises only a small portion of the same period, and is equally destitute of dates.

The MS. was in a state of great confusion when it reached the Museum, and, although the leaves have since been re-arranged, its present condition is still far from perfect. There are several gaps of more or less extent, and, in some places, the want of proper sequence was found to be beyond remedy, inasmuch as it was due to transpositions in some earlier MS. from which the present copy is derived. The following description shows the contents of each set of consecutive folios.

Foll. 1—5. Preface of the author. Utterances of Mevlana (Jelāl ud-Dīn) Rūmi respecting the irruption of the Mogols and their subsequent conversion to Islamism, recorded by his son, Sultān Veled, f. 4 *a*. Names of the sons and grandsons of Ūghūz Khān, and of the tribes which united with them and embraced Islamism, f. 5 *a* (breaking off, f. 5 *b*, in a list of tribes issued from Ūghūz Khān).

Foll. 6—27. Beginning abruptly with a general account of the Turkish races, of the countries over which they spread, and of their descent from Abuljah Khān, son of Noah. اوغوز خان نينك شعبه سى. Names of the six sons of Ūghūz Khān, and of the tribes that sprung from them, f. 6 *b*. اولئى فصل اوغوز خان نينك تاريخ و حكایت لارى و انينك قوم لارى. Faṣl 1. History of Ūghūz Khān and of his tribes, viz. Uighūr, Ḳangli, Ḳipchāk, Ḳalaj, Ḳārlūk and Aghājeri, f. 7 *b*. Faṣl 2. Account of the Turkish tribes now called Mogols, viz. Jelāir, Sū'it, Tātār, Mergīt, Kūrluāt, Turghūt, Uirāt, Burḳūt, Ūrāsūt, Ḳūrḳān, Kerāit, Nāimān, Bāyāut, Kingit, f. 11 *a*. Faṣl 3. Account of the Nīrūn Turks, or Mogol tribes descended from Alānḳuā, viz. Ḳighān, Ṣāljiūt, Tānjiūt, Hertegān and Sinjiūt, Jines, Tumaḳin Ūrūt and Mengḳūt, Dūrmān, Bārīn, Sūḳnūt, Berūlās, Jūriāt, Būdāut, Dūḳlāb (Dūḳlāt), Bisūt, and Kingiāt, f. 19 *a*. (The incident of Temujīn's captivity, and his release by Surghān Shireh, is inserted out of its proper place, ff. 17 *a*—18 *b*).

Foll. 28, 29. A fragment of the early history of Chingiz Khān, beginning with his victories over the Tānjiūt and over the Mergit, and ending with the plots of Jāmūkah and Sengūn against him (A.H. 599). The first rubric is : جنکیز خان مرکیت ایلی برلا اوروشوب
ظفر تاییب اونک خان غه باغیشلکانی

Foll. 30—36. Battle of Kālājīn Alt. Defeat and death of Ung Khān (A.H. 600), f. 30 *a*. Submission of the Uighūr and gifts conferred by Chingiz Khan upon their king, Idi Kūt, f. 31 *a*. Tabular statement of the corps (Hezāreh) commanded by the sons and brothers of Chingiz Khān, f. 31 *b*. A misplaced fragment of the history of Timūr, beginning, f. 35 *a*, with the rubric : حکایت
توqtamish خان اوروس خان دین اوروشوب قچیب
توqtamish خان اوروس خان دین اوروشوب قچیب
تیمور بیگ کا کلکانی. 'Toktamish Khān, after fighting with Urus Khān, takes to flight and repairs to Timūr Beg' (A.H. 780; see Maṭla'us-Sa'dein, f. 157). It ends with the dispatch by Timūr of Mevlana Jelāl ud-Dīn to Ḥusein Sūfi in Khwārezm, f. 36 *b*.

Foll. 37, 38. Another fragment of Timur's history relating to his dealings with Yūsuf Sūfi, prince of Khwārezm, and to the conquest of that country by Timūr, A.H. 775—780.

Foll. 39—80. End of Yesugai, father of Chingiz Khān. Genealogy of Chingiz traced upwards to قوامرال, son of the Prophet Suleimān, or, according to others, of Noah, f. 39 *a*. Precepts given by Chingiz Khān to each of his four sons, Yūji, Chaghatāi, Ogotāi and Tului, and countries assigned to each of them, f. 41 *b*. Conquest of Bulgaria, Russia, etc., by Bātū Khān, surnamed Sā'in, f. 44 *b*. Age and length of reign of Chingiz Khān, and of his sons, f. 46 *a*. داستان اوکتای قآن کیم اوچ قسم غه ترتیب بولندی
History of Ogotāi Kā'an, divided into three sections (Kism), viz. (1) His genealogy, his wives and children. (2) Events of his reign. (3) His character, f. 46 *b*. This division, however, is but imperfectly observed in the MS.,

and there is some confusion in the contents, which are as follows: Kism I. Genealogy, ending with the fourth son of Ogotāi, Sārbān, who is stated to have fled to Badakhshān, A.H. 702, f. 47 *a*. Expedition of Kuyuk Khān and Ilchidāi Nūyān to Kūlqān, f. 51 *a*. Conquest of Khitā, A.H. 627, *ib*. Expedition of Tului to Kahalkah قهلقه, and his death, f. 51 *b*. حکایت تو قولقو حربی. Battle of Tuḡulku and siege of Nankin نمکینک, A.H. 631, f. 54 *a*. War with Sultan Jelāl ud-Dīn, f. 55 *a*. Death of Ogotāi, A.H. 638, and expeditions sent by him before his death, f. 58 *b*. Feats performed by Sheibān Khān in conjunction with his brothers, A.H. 634, 635, f. 59 *a*. Kism II. Buildings of Ogotāi Khān, f. 60 *a*. Second account of Ogotāi Khān's death, f. 61 *a*. Bātū Khān's wars in Russia and Bāshghirt, A.H. 637, f. 61 *b*. Account of the Begs who succeeded Chin Timur in Khorasan, f. 62 *a*. Kism III. Character of Ogotāi Khān, f. 63 *b*.

History of Yūji Khān, Kism I, containing a detailed account of his sons and their descendants, f. 64 *b*. The genealogy of the numerous descendants of Yūji's fifth son, Sheibān Khān, ancestor of Sheibāni Khān, begins with a special heading : داستان شبان خان
داستان شبان خان و فرزندلاری نینک ذکر
and occupies ff. 69 *b*—75 *b*. End of Yūji Khān, f. 75 *b*. Reign of Bātū Khān, who dies A.H. 650, f. 77 *a*. Beregai Khān, who dies A.H. 665, f. 78 *a*. Mūngā Timūr, second son of Bātū, who dies A.H. 681. Tuda Mangu, Bula Buḡa, and Tuḡtāi, from f. 79 *a* to f. 80 *b*, where this section breaks off.

Foll. 81—115. Descendants of Chaghatāi Khān, imperfect at the beginning (the first rubric is (شعبه بیسون تو ابن میتوگان), f. 81 *a*. History of Chaghatāi Khān from A.H. 622 to his death, A.H. 638, f. 84 *b*. His successors from Kara Hulagu to Duwa, f. 86 *b*. The Nā'ibs of Chaghatāi Khān, f. 89 *a*.

History of Tului Khān. Kism I. His wives and sons, f. 90 *b*. His reign, f. 93 *a*. History

of Munga Kā'an B. Tului Khān, f. 95 *b*. History of Kūbilāi Kā'an B. Tului Khān. His wives and sons, f. 98 *a*. His reign, A.H. 655—693, f. 98 *b*. History of Tīmūr Kā'an B. Jimkim B. Kūbilāi Kā'an, also called Oljaitu, f. 99 *b*. History of Hulāgu Khān B. Tului Khān. His wives and sons, f. 100 *b*. His conquests. The taking of Baghdād, f. 101 *b* (one folio is wanting after f. 102). Defeat and death of Kebtukā Nūyān, f. 104 *a*. Building of the observatory of Merāghah, f. 104 *b*. History of Abaqa Khān, f. 105 *b*. History of Tekudār B. Hulāgu Khān, called, after his accession, Sultan Ahmed, f. 109 *a*. History of Arghūn Khān, f. 110 *b*. History of Keikhātū, f. 111 *b*. History of Ghāzān Khān, f. 112 *a*. This last section breaks off with the first victory gained by Ghāzān over the army of Egypt and Syria, f. 115 *b*.

Foll. 116—121. Doxology in verse and prose, beginning :

عديم المثل يكتا کردگاريم
 عليم الغيب دانا بيرو باريم

followed by a panegyric upon the reigning sovereign, Ebul-Faṭḥ Muḥammed Sheibāni Khān, f. 116 *b*. History of Ebul-Khair Khān, f. 117 *b*. History of Shāh Budāgh Sulṭān B. Ebul Khair Khān, stating, in four lines, that he died young, leaving two sons, Ebul-Faṭḥ Muḥammed Sheibāni Khān and Maḥmūd Sulṭān Behādur, f. 119 *b*.

A new doxology in verse, followed by a Mesnevi in praise of Sheibāni Khān, f. 120 *a*. History of Sheibāni Khān, f. 121 *a*. The first portion extends from the death of Sheibāni's father to the time when Kāsim Khān, then besieged in Astrakhan, sends out the two orphan princes in charge of Qarāchin Behādur. It is reproduced, with some verbal alterations, in the Sheibani Nameh edited by Berezin, pp. 60—62.

Foll. 122—133. A further portion of the history of Sheibāni Khān, beginning with the

route of the army of Khorasan before the gates of Vezir, A.H. 891, and ending with Sheibāni's capture of Dabusi by storm, A.H. 906. It corresponds with pp. 68—88 of Berezin's text; but there are lacunae of small extent after ff. 129, 130, and 132; the account of Sheibāni's first attempt to seize upon Samarkand (p. 85) is partly lost.

Foll. 134—139. Continuation of the history of Sheibāni, from his winter raid upon Shahrukha, after the taking of Samarkand, A.H. 907, to his defeat of the two Mogol Khāns in Arkhiyān, Zulka'deh, A.H. 908, his capture of Tāshkend and his return to Samarkand. The account of the same period is condensed to one page in Berezin's text, pp. 89, 90.

Foll. 140—145. History of Sheibani Khān's expedition against Ahmed Tenbel. Here the author adopts the pompous tone of a Court-chronicler, and gives a circumstantial account of his hero's progress, of the stages where he encamped, and of the troops that joined him on the way. According to his statement, Sheibāni set out from Samarkand on the 20th of Shevāl, A.H. 909, and he marshalled his forces before Endijān on Thursday, the 17th of Zulka'deh, in the same year. Tenbel, who had taken position on a hill outside the fortress, was routed and driven into the place. The narrative breaks off at that first encounter. This last section is a subsequent addition to the work; for the expedition it describes took place more than a year after the date of composition stated in the preface.

The campaign against Tenbel is dismissed with a single line in Berezin's text, p. 90; but it is fully described in Muḥammed Ṣāliḥ's Sheibāni Nāmeḥ, pp. 322—338.

Fol. 146. Notice of Muḥammed Tīmūr Behādur Khān, Sheibāni's son, and of his wives.

Foll. 147-8. History of Maḥmūd Behādur Sulṭān, the younger brother of Sheibāni, and of his wives.

In the above history of Sheibāni Khān the narrative is now and then interrupted by verses, some of which are of his own composition, and still more frequently by curious comments called *Temşil* تمشیل, or parables, also ascribed to the Khān. In the latter the battles he fought are turned into allegories, the various actors being represented as symbolical types of the good and evil principles of spiritual life. One of these *Temşils* has been versified by Muḥammed Sāliḥ in his *Sheibāni Nāmeḥ*, p. 282. The poetical surname taken by Sheibāni in his verses is *Shebāni* شبانی, with a short first syllable for the convenience of the metre. See ff. 133 *b*, 134 *b*, 135 *b*, etc. According to *Ebul-Ghāzi Khān*, *Desmaisons'* translation, p. 192, *Shāh Bakht* was his real name and *Sheibāni* was only a *takhallus*.

The MS. contains sixteen whole-page miniatures of a fair style of execution, but more or less damaged by damp. Its date is uncertain; at the end of the notice of *Maḥmūd Sultan*, f. 148 *b*, is written *تمت تم ١٠*, probably because that notice originally concluded the section dealing with A.H. 907. The next leaf, the last of the MS., is a detached folio containing at the top the last two lines of an enumeration of the five wives of *Chingiz Khān*; at the end of these is written *سنه*, A.H. 970, which may be meant for the date of transcription.

On the first page is a seal with the name of *Ebu Ṭalib ul-Huseini*, and the date 1059; lower down is written the name of *Muḥammed Sāliḥ*, but in what connection does not appear, and at the bottom is an *'Arzdideh*, the date of which is lost.

Add. 26,324.

Foll. 118; 8 in. by $4\frac{3}{4}$; 15 lines $2\frac{7}{8}$ in. long; written in neat *Nestalik*; dated the third year of *Julūs* (*Shāhjahān*) A.H. 1039 (A.D. 1630). [Wm. Erskine.]

واقعات بابری

Detached fragments of the *Memoirs of Bāber*, apparently transcribed from a MS. in which some leaves had been transposed.

The following table will show the contents of each fragment by a reference to the corresponding pages of the text edited by *Ilminsky*, *Kasan*, 1827:

Fol. 4 *b*; page 146, lines 9—20. This fragment begins with the rubric of A.H. 910 (instead of 909 as in the printed text), and continues thus: محرم آیی فرغانه ولایتی دین : خراسان عزیزمتی بیله اتلاک یایلاغی غه کیم حصار ولایتی نینک یابانلاریدین دور کیلیب توشتوم

Foll. 5—65; from p. 153, line 13 to p. 223, line 6.

There are in the above section two small gaps extending from p. 216, line 18, to p. 217, line 5, and from line 9 to line 17 of the latter page.

Foll. 66 *b*—67; from p. 276, line 9 to page 278, line 2.

Foll. 68—73; from p. 295, line 11 to p. 301, line 17.

Foll. 74—79; from p. 302, line 21 to p. 309, line 6.

Foll. 80—87; from p. 356, line 12 to p. 366, line 9.

Foll. 88—117; from p. 385, line 9 to p. 420, line 2.

The concluding part of this last fragment, corresponding to lines 2—15 of p. 420, is found on fol. 66 *a*.

Fol. 118 contains only the subscription by the copyist: کترین خانزادان داود بن علی الکشمیری and, on the obverse, some *'Arzdidehs* of the reign of *Shāhjahān* and *Aurengzib*.

On the fly-leaf is written, "Presented by Major Wm. Yule to Mr. Erskine, Sept. 1836."

Fol. 3 contains a notice of the contents signed "Wm. Erskine, Edin. 25 Dec. 1848."

From this it will be seen that the accomplished translator of *Baber's Memoirs* did not come into possession of this MS. until after the publication of his English version.

Add. 18,548.

Foll. 498; 11½ in. by 7½; 19 lines 4 in. long; written in elegant Nestalik, with gilding of the first page, gold-ruled margins, and headings alternately blue and gold, apparently in the 16th century. [T. H. STERNSSCHUSS.]

Life of Sheikh Ṣafī ud-Dīn Ishāk el-Ḥuseini, ancestor of the Ṣafevis, translated from Persian by Muḥammed el-Kātib, surnamed محمد الكاتب يعرف بنشاطي

The first leaf, which contained the beginning of the doxology, is lost. In the extant portion of the preface the translator, who describes himself as a humble Dervish leading a life of devotion in Shiraz, bestows exuberant praises, in prose and verse, on the reigning sovereign, Shāh Ṭahmāsp, and says that, having read, A.H. 949, in the Tezkiret ul-Auliya, the life of the holy Sheikh Ṣafī ud-Dīn Ishāk, recorded for the most part in the words of Sheikh Ṣadr ud-Dīn Musa, and written down in Persian under the latter's eyes, it occurred to him that it would be a good work to translate it into Turki for the benefit of Turki Murīds, and generally of the people of Turkistan. He was encouraged to carry out that intention by the desire expressed to the same effect by a powerful Emir, described as a favourite of the sovereign, Kāverghalu Shāh Kuli Khalifah, signet bearer of the Shāhinshah, قاورغەلو شاد قلى خليفه شاهنشاه قول و مهردارى

The year above stated is given, f. 5 a, as the date of the translation. It is expressed by the words حال شيخ in the following chronogram:

بمجد الله كه شيخونك همتندن
بو نسخه صورت اتمام بولدى
چو شيخونك حالى اولدى موندە مذکور
مونونك تاريخى حال شيخ اولدى

The original work, which the translator does not call by its proper title, is the Ṣafvet

us-Ṣafā, by Dervish Tevekkul, described in the Persian Catalogue, p. 345 b.

Its division into twelve Bābs, subdivided into numerous Faṣls, is preserved in the translation. A full table of contents occupies foll. 5 a—7 b.

The MS. wants a few leaves at the end. It breaks off in the second Faṣl of Bāb XII, at a passage corresponding with f. 803 b of the Persian text, Add. 11,745.

The language of the translation is not pure Chaghatāi; it has softened forms resembling those of Azerbaijāni Turkish. In a copy mentioned in Mélanges Asiatiques, vol. v., p. 249, the first words are: هر نامه کانونک اولی بسم الله دور, and the author is called Shirāzlu Mevlana Muḥammed Kātib.

Add. 11,725.

Foll. 134; 6¾ in. by 4; 9 lines 2½ in. long; written in a rude Neski, on bluish paper of European manufacture, apparently early in the 19th century.

I. Foll. 1 b—70 a. A legendary history of Chingīz Khān, with the heading: هذا قيصه

چنگیز خان [sic]

Beg. داستان چنگیز خان نوح ع م نذک تورت
اوغلی بار ایردی نقی تورت قزی بار ایردی اما اوغلان
لاری بری حام بری سام الخ

This is the work which has been edited, together with a history of Timūr, by Ibrāhīm Khalfin, Kazan, 1819, under the title of احوال چنگیز خان و اتساق تمر (Ibrāhīm Khalfin died A.D. 1828; v. Bulletin de l'Académie de S. Pétersbourg, 1867, p. 306).

The text corresponds with pp. 9—60 of the Kazan edition, with which it is in substantial agreement, although presenting many verbal variations and different dialectical forms. The work is evidently a late composition. In the introduction the descendance of Chingīz is traced downwards to Uzbek Khān, and from the latter, proceeding from father to son, as follows: Janbek Khān, Berdibek Khān, She-

bāk Khān, Murtezā Khān, Kuchūm Khān, 'Alī Khān, Arslān Khān, and Burhān Sultān, and it is said of the last that he fell into the hands of the Russians and became a renegade, اما برهان سلطان اوروس تولنده مرتد بولدی. See the Kazan edition, p. 11.

Arslān Khān, and his son Burhān Khān, figure in the list of the Khāns of Kasimof. The latter is said to have turned Christian about A.D. 1653, and to have died in 1679. See Howorth, *History of the Mongols*, Part II., p. 437, who refers to Velyaminof's history of the Khāns of Kasimof, vol. iii., p. 186 seqq.

A Tatar history of Chingiz Khān and Timur is noticed by Dorn, *S. Petersburg Catalogue*, p. 472. See also Berezin, *Zeitschrift der D. Morg. Ges.*, vol. i., p. 346.

II. Foll. 70 *b*—75 *b*. Extracts from the *Shejereh i Turk* of Ebu'l-Ghāzi Khān, beginning: دخی شجره ترکی خوارزمیده مصنفی ابو الغازی بهادور خان اوشانداق نقل قیلا دور

They relate to the dates of birth, accession, and death of Chingiz Khān, and to the genealogy of Ebu'l-Ghāzi Khān (died 1074). The corresponding passages are to be found in the edition published by Baron Desmains, *S. Petersburg*, 1871, pp. 68, 80, 293-4.

III. Foll. 76 *a*—134 *a*. A chronologically arranged history of Chingiz Khān, without preface or author's name.

Beg. داستان جنکوز خان بن یسوکا بهادور جنکوز خان ننگ اوز آتاسی ایردی مغول تیلی برلا ایچکه دیب ایتورلار

Contents: Genealogy of Chingiz Khān traced up to Būdenjer, his ancestor in the eighth degree, f. 76 *a*. His sons, daughters and wives, f. 77 *a*. His birth and early life, f. 88 *b*. His history, told year by year, from the year of the hare, corresponding to A.H. 591, when he had reached his 41st year, to his death, f. 93 *a*. His dying exhortation to his sons, f. 131 *b*.

The death of Chingiz, which had been kept some time secret, was divulged, it is said, f. 131 *a*, on the 14th of Ramazān, A.H. 624.

In the above history the years of the Turkish cycle are designated by peculiar names, most of which differ altogether from the usual forms. They are as follows: ییل تولقنه year of the rat; ییل هوار ییل year of the ox; ییل بارس year of the tiger; ییل تولی year of the hare; ییل لو ییل year of the crocodile; ییل موغای year of the snake; ییل مورین year of the horse; ییل قونین year of the sheep; ییل پیچین year of the ape; ییل تاقیقو ییل year of the hen; ییل نوقای year of the dog; ییل قاتای year of the hog.

Add. 11,726.

Foll. 51; 6½ in. by 4; 10 lines 3 in. long; written by the same hand as the preceding MS.

I. Fol. 1 *b*—26 *a*. An extract from the Turki version of the *Jāmi' ut-Tevārīkh* of Reshīd ud-Dīn, with the heading: هذا در بیان اوغوز نامه اول از کتاب جامع التواریخ

Beg. حکایت طاهر اترک و کیفیت اشعاب انلارننگ بقبا ییل مختلفه و شرح حال آبا و اجداد هر قوم بر سبیلی کلی و این باب مشتملت [sic] بر دیباجه

This translation was written in Kermān, A.H. 1005, by Kādir 'Alī Beg, a dependant of the Khān of the Tatars, Urāz Muḥammed Khān B. Ondan Sultan (see Howorth, Part II., p. 436), with a dedication to the Tzar Boris Fedorovich. It has been published by Berezin in the second volume of his *Library of Oriental Historians*, Kazan, A.D. 1851. The present extract, which agrees closely with the printed text, pp. 11—24, comprises the *Dibājeh* and part of the first *Faṣl* of Bāb I, relating to the origin of the Turkish race and the history of Oghūz Khān. It corresponds with foll. 414 *b*—418 *a* of the MS. of the Persian original, Add. 7628.

II. Foll. 26 *a*—29 *a*. Short extracts from Ebu'l-Ghāzi Khān. They relate to Oghūz Khān, his descendants, and the Kiyāt tribe. The corresponding passages are found in Desmaisons' edition, pp. 18, 12, 19, 22, 51, 66-7.

III. Fol. 30 *b*—43 *a*. An account of the Turkish races, from the Jehān Numā of Hājī Khalifah, with the heading : هذا قیضه اوغوز

نامه جهان نامه کتابنده نقل قیلا دور

Beg. کتب تورجده یازولدوغی اوزره ترک بن
یافت طوفاندن صونکرا

The extract concludes with an article on Kazan. It corresponds with pp. 369—374 of the Constantinople edition of A.H. 1145.

IV. Foll. 44 *b*—51 *b*. A poem on the Mi'rāj, or ascension of Muḥammed, with the heading : هذا معراج النبي عليه الصلوات والسلام

Beg. الا ای عاشق حضرت نه قمر قل نظر الله
بصیرت کوزیله کوزله چو ورمشدر بصر الله

The first part is in the form of a Kaşīdeh rhyming in *aa*; the remainder is in Mesnevi verse.

The last two articles are in Osmanli Turkish, more or less disfigured by Tatar spelling.

Or. 38.

Foll. 117 : 13½ in. by 8½; 17 lines 5½ in. long; written in large Indian Nestalik, apparently about the close of the 18th century.

[G. C. RENOARD.]

I. Foll. 2—22.

تالیف الامیر

Turki grammar and vocabulary, explained in Persian, by Khwājah Emīr خواجه امیر

Beg. حمد بیعد و سپاس بیحد مودای جناب
حکیمی است

The author describes himself as a descendant of the famous Naqishbendi Sheikh 'Obeid-ullah Ahrār (who died in Samarkand,

A.H. 895; see the Persian Catalogue, pp. 353 *b*, 1085 *b*). His family had migrated from Turkistan to India, and, having been settled for a long period in the latter country, had, to some extent, lost the use of their native language. The writer, however, became intimate with the eminent poet Mirza Muḥammed Hasan Katil (see the Persian Catalogue, p. 64 *b*), "who had attained perfect proficiency in every tongue," and who insisted that they should converse together in the Turki language. The present work was compiled under his direction, and received some additions derived from the Turki treatise of the late Navvāb 'Imād ul-Mulk Behādūr (Ghāzi ud-Dīn Khān, who died c. A.H. 1207; see Pers. Catal., p. 1092 *b*), from the Medār ul-Efāzil and from the Nişāb of Emīr Khusrev.

In the preface of the next-following work, art. ii., fol. 26 *b*, Mirza Katil calls the author a daughter's son of the Vezir Kāmar ud-Dīn Khān, and gives his genealogy as follows : خواجه امیر خان ابن خواجه بادشاه خان بن
خواجه محمود خان ابن خواجه نصیر الدینخان بخارائی

The work is divided into sixty chapters (Kism) as follows :

I. Suffixes, f. 3 *a*. II. Conjugation of the verb کیلمات, f. 5 *b*. IV.—XL. Vocabulary of verbs classed under such headings as "actions connected with the hand, with the foot, with the eye, with the lips, with the tongue, etc." f. 7 *b*. XLI.—LX. Vocabulary of nouns arranged under the following classes: numerals, names of kinship, conditions of men, trades, tribes, miscellaneous, parts of the body, weapons, ornaments, colours, dress, food, vessels, habitations, rivers, plants, music, heaven, animals, and adjectives common to men and animals, ff. 11 *a*—22 *b*.

II. Foll. 24—63. The love-story of Prince Māhrū, son of king Fīrūzbakht, and of Khūbchihreh, daughter of a rich merchant called Khwājah Merkez, in Turki prose, by Mirza Katil.

Beg. یوزمینک نشتلیق و یخشیلیق اول تنکریبی
 کیم اون مخلوق قیلدی و کونک نینک سقنی یددوزلار
 ایچودین جواهرنگار ایلدی

The author says in the preamble that he had met, in Kalpi, Khwājah Emīr Khān (the author of the preceding work), an eager collector of Turki writings, who had given him a charming tale on the above subject, and had requested him to re-write it in the language of his forefathers.

Persian and Hindustani glosses are written under the Turki text in this as well as in the following article.

III. Foll. 64—117. The adventures of Shirin Shemā'il, son of the merchant Kāmran, and of his wife Melīhah Khātūn, in Turki, apparently by the same author.

Beg. یکنماق ییزیتشسون اول بیشوز المیکان نینک
 کیم برجه اوزکاج نی عدم نینک یازیدین اوزلوق نی
 بالیق یانی کیلتوردی

TURKI POETRY.

Or. 2079.

Foll. 33; 8¼ in. by 6; 15 lines 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

دیوان سکاکی

The Divan of Sekkāki.

Beg. یوقتین ایکی دنیانی بار ایکتوجی اول بیروبا
 اوزنی یوق ایتماک بیلہ عاشق لاریغہ افتخار

Sekkāki is mentioned by Mir 'Ali Shīr in the Mejalīs un-Nefā'is, f. 42 b, among the poets who lived down to his own time; but he appears to have died before Mir 'Ali Shīr's stay in Samarqand (A.H. 870—873). He was a native of Māverā'nnehr, and the men of Samarqand were loud in his praise; but Mir 'Ali Shīr could not discover in his poems anything to bear out their high estimation. "All that his partisans could say was that Maulana Luṭfi had stolen from him

all his good verses, one of the silly boasts in which they are wont to indulge."

The Divan affords ample evidence that Sekkāki lived in Samarqand in the first half of the ninth century of the Hijrah. One of his Kaṣīdehs is addressed to Khalīl Sultan, who held Samarqand A.H. 807—811, on the occasion of the birth of a prince, A.H. 810. Another is addressed to the famous Sheikh, Khwājah Muḥammed Pārsā, who died A.H. 822. There are, besides, five Kaṣīdehs in praise of Ulugh Beg Mirza, who was Viceroy of Māverā'nnehr A.H. 814—850, and four addressed to Arslān Khwājah Terkhān, who is mentioned in the Maṭla' us-Sa'dein, A.H. 824 and 828, as one of the Emirs of Ulugh Beg, and who appears to have been a special patron of the poet.

There is a considerable lacuna in the body of the MS. Foll. 3—17 contain the first thirteen Kaṣīdehs, the last of which breaks off at the twelfth line. Foll. 18—33 contain only the latter part of an alphabetical series of Ghazels, beginning in the middle of the last but one of those which rhyme in ن.

Add. 7914.

Foll. 337; 9 in. by 6¼; 11 lines 3¼ in. long; written in fair large Nestalik; dated (foll. 114, 141, 157) Herat, A.H. 914 (A.D. 1509). [RICH, No. 189.]

I. Foll. 1—22.

بحر الهدی

A poem in the form of a Kaṣīdeh, containing praises of God and the Prophet, and considerations on the vanity of earthly things, concluding with moral and religious precepts.

Beg. تینگریکا تیل بیرلا ایغیل ای کونکول حمد و ثنا
 کیم سپاس و شکر لایق دور انکا بی منتها

The author, who calls himself, in several passages, Shebāni شهبانی (for Sheibāni, the first syllable being shortened to suit the metre) is the well-known Uzbek prince,

Ebul-Faṭḥ Muḥammed Sheibāni Khān (originally called Shāhbakht Khān), who established his rule in Transoxiana A.H. 906, conquered Khorasan after the death of Sultān Ḥusein, A.H. 913, and was finally defeated and slain by Shāh Ismā'il Ṣafevi, A.H. 916. He describes himself in the following lines, f. 16*a*, as sovereign of Iran and Turan :

پادشاه لیغدا شبانی فقر دین ایریلماعیل
فقر شاهی ایکی عالم ایچرا بولور پادشا
تینکری کر بیردی سنکا ایران و توران شاه لیغین
بنده لبق طورین شبانی بیرماکیل ایلدین رها

Further on, f. 21*b*, he gives the title of this Kaşideh, adding that it expresses the number of distichs of which the poem consists, viz. 260 :

جون هدایت یولینی کورساتمیشام بو شعردا
بو قصیده آتی بولدی غیب دین بحر الهدی
ایکی یوز دور بیٹی داغی آتمیش انی کیبی
ایکی یوز آتمیش تورور بحر الهدی فی هم سنا

In conclusion, f. 22*a*, the author states that it was composed in the year of the crocodile, from the first to the fifth day of Muḥarrem, A.H. 914, while he was staying in Beṣtām and Damaghān :

بیلی لو بیل ایدی و آی محرم آی کیم
ابتدا سی غرودا بیشیندا بولدی انتها
ایردی توقوز یوز تقی اون تورت هجرت وقتیدین
کیم بو کلشن ایچرا تابتی بلبل طبعم نوا
منزلیم اول وقت ایدی بسطام بیلا دامغاندا
کیم منکا قیلدی مدد ارواح پاک انبیا

The fame of Sheibāni Khān rests more on his warlike deeds than on his literary performances. Baber, in his memoirs, speaks very disparagingly of the poetical talent of his great adversary, and the short notice devoted to him by Sām Mirza is not more flattering. See Ilminsky's edition, p. 262, Pavet de Courteille's translation, vol. ii., p. 10, and Tuḥfeh i Sāmī, f. 19. But his panegyrist, the author of the Sheibāni Nāmeḥ,

bestows exuberant praise upon the elegance of his style in prose and poetry ; see Vambéry's edition, p. 28 and p. 22, v. 25.

II. Foll. 23—49.

تحفة السلاطين

Select verses from the Divans of Mir 'Ali Shīr Nevā'i, collected by 'Abd ul-Jemīl Kātib, with a preface by the latter :

Beg. سپاس و ستایش حضرت واجب الوجودقه کیم
جميع مخلوقات فی کتم عدم دین موجود قیلدی

The editor had always taken a delight in transcribing the Kulliyāt of Mir 'Ali Shīr, and often used to write out his love-stirring Ghazels for friends and princes, especially for Yādgar Ferrukh Mirza (a descendant of Mirān Shāh, and husband of Fāṭimeh Sultan, daughter of Ebul-Ghāzi Sultān Ḥusein ; see Ḥabib us-Siyer, vol. iii., Juz 3, p. 327). It occurred to him to draw up a table of headings and to distribute under them verses selected from the early Divans of the poet. Mir 'Ali Shīr having mentioned the plan to Sultān Ḥusein, a copy was submitted by Khwājah 'Abdullah Mervārid (see Persian Catalogue, p. 1094*a*) to His Majesty, who bestowed rewards on the compiler. The collection, subsequently increased by verses from the later Divans, consists of forty-five sections called Tuḥfeh, a table of which concludes the preface, ff. 25*b*—26*b*.

Each Tuḥfeh contains a few verses only, without any indication of their source. The first has the heading *تحفة تینکری حمدیدا* and begins with the following verse :

ای صفحه رخسارینک ازل خطیدین انشا
دیباچه حسنونکدا ابد نقطه سی پیدا

III. Foll. 50—114.

گل و نوروز

Gul u Naurūz, or the love-tale of Prince Naurūz, son of Ferrukh, king of Naushād, and of the Princess Gul, daughter of Shāh Mushkīn, king of Ferkhār, a Meṣnevi in the metre of the Khusrau u Shīrīn of Nizāmi.

Beg. سپاس اول کردگار ذو المنن غه
که جان هدم لیغینی بوردی تن غه

The author says in the prologue that his lucky star had brought him to the notice of the Shahinshah, who, casting upon him, his ancient servant, a merciful glance, ordered him to turn the tale of Gul and Naurūz into the Turkish tongue :

مکر اختر مبارک اوردی فالیم
که شاهنشہ اونکینه سالدی حالیم
ترحم قیلدی اوز ایسکی قولینه
نظر قیلدی نواسیز بلبلینده
بو بوردی کیم بو کل فصلیندا در حال
کل و نوروز نینک افسانه سین سال
ایت اول قصه فی ترکی تیلینه
که تابقان قیل تاتیغیدین تیلینه

The next section contains a eulogy on the prince, whose full name is thus given :

جلال دین و دنیا بو المظفر
بهادر بادشه سلطان سکندر

The date of composition, A.H. 814, stated at the end,

تاریخ سیکیزبوزاون تورت ایردی هجرت
که نقش ایتیم بو منظور صحبت

leaves no doubt as to his identity: he can be no other than Iskender Mirza, son of 'Omer Sheikh, and grandson of Timūr, who occupied the viceregal throne of Fārs from A.H. 812 to 817.

The author, whose name does not appear in the text, is undoubtedly Maulana Luṭfi. Verses quoted from his Gul u Naurūz in the Abushka, Veliaminof's edition, pp. 35, 49, 108, are found in our MS., foll. 64 a, 99 a, and 93 a. A copy of the same poem, described by Flügel, Vienna Catalogue, vol. i., p. 614, has a heading in which the author is called "Luṭfi, master of Nevā'i," کتاب کل نوروز لطفی, in spite of which, by a strange oversight, the poem has been ascribed to Mir 'Ali Shir.

In the Mejālis un-Nefā'is Mir 'Ali Shir includes Luṭfi among the poets who died

in his time, *i.e.* after A.H. 844, and whom he personally knew. Khondemir notices him in Ḥabib us-Siyer, vol. iii., Juz 3, p. 199, as one of the contemporaries of Sultan Ebu Sa'id (A.H. 855—872), and 'Ali B. Husein Kāshifi mentions him in his Laṭā'if uṭ-Ṭavā'if as a protégé of Mirza Bāisunghur, who died A.H. 837. See Schefer, Chrestomathie, vol. i., p. 110. Mir 'Ali Shir calls him the 'king of speech' ملک الکلام in his day, and says that he was unequalled in Persian and Turki poetry, but more renowned as a Turki poet. "He had written a poetical version of the Zafer Nāmeḥ in upwards of two thousand Mesnevi lines, which, from want of a final revision, was little known, and imitations of difficult Kaṣidehs by many masters of the art. In his 99th year he composed a poem, rhyming in آفتاب, which all the poets of the age strove in vain to equal, and, at the approach of death, he commenced a Ghazel which, in compliance with his dying wish, Nūr ud-Din Jāmi completed and inserted in his Divan. In his youth Luṭfi had been initiated into Sufism by Maulana Shibāb ud-Din Khiyābāni. He was buried at a place called Deh Kinār, near Herat." (See Mejālis, f. 40 b, and again in Mejlis VIII. f. 128 a).

Luṭfi's Divan begins with poems in praise of Bāisunghur Mirza, son of Shāhrukh. See Pertsch, Türkische Handschriften, No. 211.

The original from which this version of Gul u Naurūz is derived is not mentioned. It is evidently the poem of the same name by Jelāl Ṭabīb (see the Persian Catalogue, p. 867 a), which is closely followed by the translator.

The present copy contains ten half-page miniatures of a middling style of execution.

IV. Foll. 115—141.

مخزن الاسرار

A religious poem written in imitation of the Makhzen ul-Esrār of Nizāmi, and in the same metre, by Ḥaider Telbeh, with the heading :

حیدر تیلبه نینک مسنو بیسی

Beg. بسم الله الرحمن الرحيم
فتح و ظفر ایتی دورای حکیم

The poet's name occurs three times, viz. in the following lines, foll. 121 a, 124 a, 141 b :

توتتی جهان زمزمه حیدری
تولدی صدا کنبد نیلوفری
دنیا دا جون حیدر صاحب هنر
کیم جو ادی مویجه توکانماس کهر
سوغه بالیق اوتقه نسمندر کیراک
غم غه محب دروغه حیدر کیراک

Mir Haider Mejzūb, in Turkish Haider Telbeh, or 'Mad Haider,' was, like Luṭfi, a senior contemporary of Mir 'Ali Shīr, and a panegyrist of Sultan Isḡender (see Mejālis un-Nefā'is, f. 107 b, Laṭā'if Nāmeḥ, f. 76 a, where a verse from the present poem, f. 139 a, is quoted). "He lived outside the Dervāzeh i Khosh, one of the gates of Herat, in the monument of Emir Fakhr, where he was also buried. A trance or ecstasy جذبہ had unhinged his mind in early life. In lucid intervals he held sensible converse with the learned; but he would suddenly break out in wild talk, his fixed idea being that he was to bring the whole world under his sway." (Mejālis un-Nefā'is, f. 22 b, Laṭā'if Nāmeḥ, f. 17 b).

The prologue includes a long panegyric on the poet's royal patron, who is addressed by name in these lines :

تورت بولونک ایتی اولوس سلطانی
التي جهت ایکی جهانینک خانی
بادشه اسکندر دارا حشم
داور دوران شه صاحب کرم
ملک ایاسی برلاس اوماق لایق قیات
سایه حق مظهر ذات و صفات

Further on Haider mentions Nizāmi as the source of his inspiration :

شیخ نظامی دمیدین جان تاییب
معنی سیدین برلیق وفرمان تاییب

The body of the poem is divided into eleven short sections entitled حکایت, and, in two instances, مقالت, with an epilogue called سوز باشی

Nine extracts from this poem, most skilfully deciphered in an Uighur MS., have been published, with a French translation, by M. Pavet de Courteille in his *Mirādj Nāmeḥ*, Paris, 1882. The corresponding passages begin respectively at foll. 116 a, 117 b, 131 b, 124 b, 127 b, 133 b, 138 a, and 140 b of the present MS. Some puzzles, which have baffled the ingenuity of the learned decipherer, will find a ready solution in the more lucid character of this copy, which makes it clear, for instance, that in this line, p. 65,

سیندی بورقادی بلا خونی دین

the enigmatical second word is simply the Persian پردرد

The *Makhzen ul-Esrār* has been published by Dr. Gottwaldt, Kazan, 1858. See *Zeitschrift der D. Morg. Ges.*, vol. xiii, p. 503, vol. xvii., p. 184, and Veliaminof's *Notice sur le Makhzen ul-esrar*, *Mélanges Asiatiques* vol. vi., pp. 261—67. It is often quoted in the *Abushka*; see Veliaminof's edition, pp. 9, 10, 26, 35, 47, etc.

A MS. of the same poem, Hammer, No. 148, has been described, without author's name, in the *Vienna Catalogue*, vol. i., p. 612, and a fragment has been edited from that copy by Berezin in his *Chrestomathie Turque*, vol. i., pp. 273—287, where the work is wrongly ascribed to Mir 'Ali Shīr. A poem of the same title is also attributed to the last named author by Belin, *Journal Asiatique*, 5^e Série, vol. xvii., p. 236.

V. Foll. 142—157.

لطافت نامه

An erotic poem in Mesnevi verse by Khujendi خجندی

Beg. ثنا قادرغه کیم جان بیددی بیزکا
عنایت قیلدی ایمان بیددی بیزکا

The poet, apparently a native of Khujend, designates himself only by the above Nisbeh, which he uses as a poetical surname. In the prologue, under the heading سبب نظم لطافت نامه, he gives a fanciful account of the origin of the poem. A love-sick youth, distracted by the pangs of separation, entreats him, as a renowned poet, to soothe his aching heart with poesy, to quaff a cup of the wine of love, and to compose, for his sake, a poem that would match the Maḥabbet Nāmeḥ :

سینی شاعر تیب ایتورلار خلیق
سوزونک دین تحفه کیلتور بیزکا لایق
تیلارمین سیندین ای کان ملاحظت
که برسانک سوز بیلان جانیم غه راحت
محبت جامی دین ایسانک شرابی
محبت نامه غا ایسانک جوایی

A poem entitled Maḥabbet Nāmeḥ, which was composed A.H. 754 by Khwārezmi (see further on, art. ix.), is no doubt here meant ; for in the epilogue of the present work, f. 157 *b*, that poet is referred to by name. Khujendi says, in a boasting vein, that Khwārezmi, could he hear his verses, would warmly applaud them :

خجندی سوزلارین خوارزمی مسکین
اشیت سه بولویب قیلغایدی محسین

He refers in the same connection to another earlier poet, Shems i Kaṣṣār, who is not otherwise known :

ایشیت سه سوزلاریمی شمس قصار
علی تاک بولغادی مسکین هوادار

The prologue concludes with a panegyric on Emir Zādeḥ Maḥmūd Terkhān امیر مدح زاده محمود ترخان, to whom the poem is dedicated, and who is addressed as a powerful Prince :

ایا فخر سلاطین شاه دوران
زمانه مقخری محمود ترخان
اوجون بحری شهنشاه زمانه
صفتینک صولتی تولدی جهانه

The poem consists of ten letters written by a lover to his absent mistress.

Some Persian verses by Maulana Khujendi are quoted in the Riyāz us-Shu'arā, f. 172 *b*, but without any further notice of the poet.

VI. Foll. 158—227.

دیوان لطفی

The Divan of Luṭfi ; see above, p. 286 *a*.

Beg. ای ایکی جهان برلیکینک اثباتینه کویا

ذرات جهان مظهریده کون کیبی بیدا

The first two pieces in praise of God and the prophet are followed by Ghazels in alphabetical order, the first of which begins :

ای یوزونک الیده خجل حسن ایلی روم و چین ارا

ولوله سالدی کوزلارینک کافر اهل دین ارا

The Ghazels break off, f. 220 *b*, towards the end of letter ن. The sequel, ff. 221—227, consists of Rubā'is without alphabetical arrangement.

Verses of Luṭfi are frequently quoted in the Abushka ; see pp. 20, 21, 25, 34, etc.

VII. Foll. 228—272.

ده نامه

Deh Nāmeḥ, or 'The Ten Letters,' an erotic poem in Mesnevi verse, by Emīri, امیری

Beg. سپاس و شکرانکا کیم جان یراتقی

کونکول تن فی ارا سلطان یراتقی

Mir 'Ali Shīr mentions Maulana Emīri in the Mejālis un-Nefā'is, f. 13 *b*, as one of the poets who died in the time of his youth, and he quotes a line from his Deh Nāmeḥ : "Emīri, he says, was a Turk by birth, and his verses are good, but little known. He wrote also Persian verses in imitation of Sheikh Kemāl. He was buried in سراي و سرای, Badakshān." He appears to be identical with Maulana Yūsuf Emīri, twice mentioned by Dauletshāh (vi., 3, and vii., 6) as a panegyrist of Bāi-sunghur Mirza, son of Shāhrukh.

That prince was the patron of the author

of the present poem, who, in the prologue, f. 230 *b*, calls him :

غياث الحق والدين بايسنغر
که سوزیکا قولاق توتغوجی دردر

and dwells at length on his glorious deeds, his virtues and his accomplishments.

In the epilogue, f. 270 *b*, he recurs to the same theme, and expresses his gratitude to the sovereign whose protection he had for many years enjoyed, and through whose fostering care he had become the prince of the realm of poetry :

بو دریا پرورش قیلدی بسی ییل
که کورکوزدم اریغ کوهر اجیب تیل
بو جمشید اولدی جانیم دستگیری
که بولدوم شعرملکی نینک امیری
خدایا تا یاروتور جرخ بی مهر
اوزین ضحاک کورکوزور منوچهر
یاروتسون یر یوزینی بی تغیر
یوروتوب حکم سلطان بايسنغر

The prologue is followed by three introductory sections in which the poet describes a festive gathering in the house of a friend, his meeting with the fair one, and the first kindling of his love. After these come the ten love-letters from which the poem takes its name. Each letter concludes with a Ghazel, and is followed by the answer of the beloved, who, in the end, yields to the lover's entreaties and visits him in his abode.

The date of composition = A.H. 833, the title of the poem, and the poet's name, are found in the following lines of the epilogue :

بیتی تیک ایدی تاریخی فی کاتب
ایرور تاریخی اوچون ضبطی واجب
آلهی سیندین اوزکا یوق پناهیم
ایسنیب حضرتینکدا حیقتی آهیم
کهی کیم بیر سانک ایوکولوک براتین
امیری کا نشان بیر اندا آتین

انکا بیردینک جو دیوان دفتربی
عطا قیلدینک معانی کشورینی
نظامی تیک ایشین بی درد و رنج ایت
انینک ده نامه سینی بخی کخی ایت

There are Persian poems bearing the same title by Auḥadi, 'Arifi (Persian Catalogue, pp. 619 *a*, 639 *b*), Humām Tebrizi (Schefer's Chrestomathie, vol. ii., p. 255) and Ibn 'Imād (Dauletshāh V., 15, and Pertsch, Berlin Verz., p. 716).

VIII. Foll. 273—289.

تعشق نامه

An erotic poem in Mesnevi verse, comprising, like the preceding, ten love-letters, by Sidi Aḥmed, احمد سیدی

ثنا و حمد اول تینکریکا کیم جان
تن ایچرا اشکارا قیلدی پنهان

Mir 'Ali Shir mentions Seyyid, or Sidi, Aḥmed Mirza in the seventh of his Mejlīs, f. 109 *b*, as one of the princely poets of his time, and as the author of well-known Turki and Persian Ghazels, and of a Mesnevi called Laṭāfet Nāmeḥ. (See Belin, Journal Asiatique, 5^e Série, vol. xvii., p. 293).

In the conclusion of the present poem, f. 289 *a*, the author calls himself a son of Mirānshāh (son of Timūr):

اجوندا تا انینک تیک شاه بولغای
دعا کو ابن میرانشاه بولغای

The prologue ends with a short address to the reigning sovereign, Shāhrukh :

اولغ سلطان معظم شاه رخ خان
محمد خلق و سلطان بن سلطان

in the course of which the author gives his own name and the title of the poem :

آلهی بولماسون هیچ انتہاسی
قبول ایت سیدی احمد نینک دعاسی
جو شاهنشہ دعاسین ختم قیلدیم
تعشق نامه ساری عزم قیلدیم

Each of the ten letters concludes with a

Ghazel in which the poet introduces his takhalluṣ, سیدی احمدی or سیدی احمدی, and it may be remarked that, in every case, the metre requires the first word to be pronounced in two syllables, viz. Sidi, not Seyyidi.

The author states at the end that he had completed the poem in the space of a week, in the year 839:

تعشق نامه فی همت بولوب یار
تو کاتتیم یقی کوندا بی مددکار
سیکیز یوز اوتوز و توقوز دا ایردی
که سوز پایانه ایلمک دست بیردی

IX. Foll. 290—313.

محبت نامه

An erotic poem in Mesnevi verse, including eleven love-letters, by Khwārezmi خوارزمی

Beg. اولغ تینکری نینک آتین یاد قیلدیم
محبت نامه فی بنیاد قیلدیم

In the prologue the poet describes, under the heading کوروشکانین ایتور, his first interview with Muḥammed Khwājah Beg, and quotes three Ghazels of his composition, which, on that occasion, were sung or recited before that prince. He relates how the Beg addressed him as a great poet, whose Persian verses had a world-wide fame, and expressed a wish that he would stay with him that winter and write a book in the language of the Beg's people, as a lasting memorial of his name:

کونکول بحریندا کوب کوهلارینک بار
اجوندا باری دفتلارینک بار
محبت نردبینی کوب لار دین اوتونک
شکرتیک تیل بیله عالم فی توتونک
تیلار مین کیم بیزینک تیل برلا بیدا
کنای ایلاساک بو قیش قاتیم دا
کیم اوش بیل تیک کچر ایام فانی
جهانده قالسه بیزدین ازمغانی [ارمغانی؟]

A subsequent section is devoted to the praises of the Beg, who is said to be of the Kōngrat tribe, and is described as a powerful

ruler and the mainstay of the Shahinshāh Jāni Beg (of the Golden Horde):

زهی ارسلان یوزاک قونمکرات اوروغی
کیچیک یاشدین اولغ لار نینک اولوغی
محمد خواجه بیک عالم کونجی
سعادت معدنی اقبال کونجی
اوزا جان سیزتن ایردی ملک سین سیز
شهشه جانی بیک خان غا تیان سیز

The prince thus addressed is apparently Emīr Muḥammed Khwājah Aperdi, who held Endekhūd, Shībūghān and Balkh, and fell, A.H. 759, in a battle fought, with Sitilmish Beg, Emīr of Kūhistān, against Melik Mo'izz ud-Din Husein Kert. See Maḥla' us-Sa'dein, f. 100, and Ḥabīb us-Siyer, vol. iii., Juz 2, p. 76. The present poem was composed a few years previously, A.H. 754, as stated at the end, f. 312 a:

بود دفتر کیم بولوتور مضر قندی
یقی یوز ایلی تورت ایجره توکاندی

Although the poem is said, f. 293 b, to contain ten letters:

بو خوان اوزرا صلاهی عامه قیلدیم
محبت نامه فی اون نامه قیلدیم

there are in reality eleven. In a Persian Mesnevi at the end the author relates an adventure which he and a Seyyid, his travelling companion, met with on their pilgrimage, his object being to inculcate love and regard towards the descendants of the Prophet.

X. Foll. 314—321.

اوق یای نینک مناظره سی

“The contest of the arrow and the bow,” in prose and verse, by Yaḳīni یقینی.

Maulana Yaḳīni is noticed in the Mejālis un-Nefā'is immediately after Luḫfī. “He wrote verses in Turki and in Persian. He was a fierce-tempered and arrogant man; but he turned penitent at last, and Mir 'Alī Shir hopes that he may have been forgiven. He was buried in Dereh i Du-birāderān.” In

the Riyāz ush-Shu'arā, f. 507 *b*, he is called Yaḳīnī Herevī.

In a preamble, the beginning of which is lost, the author describes the archery practice of a youthful rider who was shooting arrows at a pumpkin, and whose sight suggested to him the theme of this Munāzarah, a subject which, he says, had never been handled before.

The Munāzarah begins as follows:

بیر کون بیر نیجه صاحب طریق اهل قبضه آتیجی
بهادر بیکیک لاریا دیک مجلس اسبابین قوروب

At the end the author begs the readers to pray for his soul, and gives his name in the following verse:

یقینی نینک روانین شاد قیلغای
دعاه خیر بیرلان یاد قیلغای

Verses of Sekkāki (see above, p. 284 *a*), and of Luḫfī, are incidentally quoted, f. 319 *b*, and the former is called the Mujtehid, or supreme arbiter, of Turki poets, شاککی کیم ترک شاعرلار نینک, مجتهدی دور

XI. Foll. 321 *b*—328. A contest between the lute طنبوره and other stringed instruments, a Mesnevi by Aḫmedi.

Beg. سپاس بی قیاس حضرت ذوالجلال غه جل
جلاله که خالق کل اشیا و رازق جمیع احیا ابرور

In a short prose preamble the author states the subject of the poem, and his name, as follows: اما بعد بو بیر نیجه اورانی احباب التماسیندین رودجامه نینک اراسیندا مناظره و مباحثه تصنیف قیلیندی و هر سازنی اوزکا اوصاف بیرلا علی قدر حال تعریف قیلیندی تا اهل طبیعت لار اندین اندک تلذذی کسب قیلسون دیب و لیکن بو فن نینک صاحب رازی و بو قصه نینک سخن پردازی و بو مناظره نینک مرشدی الداعی المسلمین احمدی احسن الله خاتمه

The poem begins:

بیر کیجه غم بیرله خرامان ایدیم
محنت دوران بيله شادان ایدیم

In the contest the lute plays the leading part. The names of the other instruments which in turn assert their superior claims

against it are: عود چنک قوبوز یاتوغان رباب غیچک کنکره

XII. Foll. 329—337. A contest between wine and the opiate called 'beng,' in mixed prose and verse, by Yūsuf Emīri.

Beg. سپاس و ستایش تینگری تبارک و تعالی
غه جل جلاله و عم نواله کیم مرحمتی آدم غه عقل
چراغین بیردی

The author, who in the preface calls himself by the above name, is evidently the poet already mentioned, art. vii. The subject was suggested to him, he says, by a friend who requested him to treat it "after the manner of the Persians but in the language of the Turks, no one having yet done so: "

ترغیب قیلدی کیم فرس اسلوبی بیلان ترک الفاظینی
ترکیب ایتیب بنک و چاغیر اراسیندا مناظره ترتیب
قیلغیل کیم بو جاق قه تیکرو هج ابرسه بو طور نینک
عهدہ سیدین جیقمای تورور

The contending parties appear in the garb of a green-clad Sufi and a youth in rose-coloured raiment.

The copyist calls himself, in one place, f. 220, حافظ محمد الکاتب, and in another, f. 141 *b*, محمد بن حسن جمعان انصاری. On f. 272 *b* is written the name of a former owner of the MS. صاحبه و مالکه امیر سلطان مراد مد ظله العلی. Emīr Sulṭān Murād, son of Emīr Shāhi, of the Kivāmi Seyyids of Māzenderān, lived at the Court of Shāh Tahmāsp, who sent him to that country, A.H. 969, to supersede his cousin, Emīr 'Abdullah, as tributary prince. See Jehān-ārā, f. 74 *b*, and Tārīkh i Elchi Nizāmshāh, Schefer's Chrestomathie, vol. ii., p. 95. Another note, f. 2 *a*, states that the MS. was bought in Kāzvin, A.H. 1218, by Muḫammed B. Hāji 'Ali.

Add. 7908.

Foll. 250; 13½ in. by 9; 27 lines 6 in. long; written in four gold-ruled columns, in a small and neat Nestalik, with five 'Unvans, apparently early in the 16th century.

[RICH, No. 166.]

خمسه نوائى

The five Mesnevis of Nevā'i, i.e. Mir 'Ali Shīr; see above, p. 273 a.

I. Fol. 1.

حیرات ابرار

Hairet ul-Ebrār, a poem composed in imitation of the Makhzen ul-Esrār of Nizāmi, and in the same metre. It is the first of Khamseh.

Beg. بسم الله الرحمن الرحيم
رشته چيکتى نيچه در بيتيم

A prologue of inordinate length includes a eulogy on the three prototypes of the present poem, viz. the Makhzen ul-Esrār, the Maṭla' ul-Envār of Khusrev Dihlevi, and the Tuḥfet ul-Ahrār of Jāmi, which last Mir 'Ali Shīr says he had received from the hand of its author; also a panegyric on the reigning sovereign, Ebul-Ghāzi Sultān Ḥusein Behādur Khan. The poem is divided, like the Makhzen ul-Esrār, into twenty sections called Maḳāleh.

The title of the poem, and the date of its composition, A.H. 888, are found in the following lines at the end :

حیرت ابرار کوروپ ذاتينى
حیرت ابرار دیدیم آتینى
نکته تاریخ که احسن ایدی
سکیزوسکیز یوزوسکسان ایدی

II. Fol. 42.

سد اسکندری

Seddi Iskenderi, a poem in imitation of the Iskender Nāmeh of Nizāmi, and in the same metre. It is the fifth poem of the Khamseh.

Beg. خدایا مسلم خدالیغ سنکا
بیراوشه که دای کدالیغ سنکا

The date of composition, although not expressly stated, may be inferred from the following passages. It appears from the epilogue, fol. 111 b, that the five parts of the Khamseh were composed in the same order

as the corresponding poems of Nizāmi, and that the Seddi Iskenderi was the last :

جو حیرت قه سالدیم کونکول رغبتن
انکا غالب ایتیم اولوس حیرتن
جو فرهادقه بولدوم اندیشه ور
توزاتتیم بسی تاغ اولوب تیشه ور
جو مچنون حدیثی غه توزدوم فسون
بسی خلقتی قیلدی شیدا جنون
ینه سبعة غه طبعیم اولغاج قرین
ایشتیم یتى جرخ دین آفرین
سکندرکا تیل تارتیب آذر کى
دیدیم آنى سد سکندر کى
تناسب بیله عقل نام آوری
دیدى آتینى سد اسکندرى

As the following passage, f. 112 a, shows that Nevā'i had not spent more than two years on the composition of the whole Khamseh, the first part of which was written A.H. 888, the date of the Seddi Iskenderi cannot be later than A.H. 890 :

بو محنت لاراچره جیکیب سوزکا تیل
زمان دین کمایش اوتوب ایکی ییل
جیکیب خامه بو نامه اتمامی غه
بیتورکای سین آغازین انجای غه

In the prologue are found again praises of Nizāmi, Khusrev and Jāmi, and a panegyric on Ebul-Ghāzi Sultān Ḥusein and the heir presumptive, Bedi' uz-Zemān.

III. Fol. 114.

سبعة سیاره

"The seven Planets," the fourth poem of the Khamseh, imitated from the Heft Peiker of Nizāmi, in the same measure.

Beg. ای سپاسینک دیماکدا ایل تیلی لال
ایل کا تیل سیندین اولدی تیلکا مقال

The prologue contains eulogies on Nizāmi, Khusrev and Jāmi, with a full enumeration of the latter's works, and panegyrics on Sultān Ḥusein and on his favourite wife (Khadijeh Bigim). The poem was completed in the

month of Jumāda II, A.H. 889, and consists of about five thousand beits, as stated at the end :

کرچه تاریخی ایردی سکیز یوز
سیکسان اوتیش ایدی یانا توقوز
آی آئینک جمادی الثانی
بجشنه یازیلدی عنوانی
ورق و سطرین ایلابان تعیین
بیٹی نی بیش مینک ایلا دیم تخمین

A copy of the same poem is mentioned in the Vienna Catalogue, vol. i., p. 613, under the title of *دلارام و بهرام*, and is said to be dated A.H. 887.

IV. Fol. 160.

مجنون و لیلی

Mejnūn u Leilā, the third poem of the Khamseh, in the same metre as the Leilā u Mejnūn of Nizāmi.

Beg. ای بخش آتینک بیله سر آغاز
انجامیغه کیم یقار هر آغاز

The prologue contains eulogies on Jāmi, on Sulṭān Ḥusein and on his eldest son, Bedī' uz-Zemān.

A section of the epilogue is devoted to the praise of Sulṭān Uveis Behādūr, to whom the poet addresses also some moral advice. This prince was a son of Baiḡara Mirza, the elder brother of Sulṭān Ḥusein. See Baber, Ilminsky's edition, p. 203.

Two pages at the end contain a few lines of Mir 'Ali Shir's translation, in Turki quatrains, of the sayings of 'Ali, with the heading *میر علی شیر کلامدین نثر اللالی ترجمه لاری*. The proper title of the translation, written A.H. 890, is *نظم الجواهر*. See Belin, *Journal Asiatique*, 5^e Série, vol. xvii., pp. 233, 237.

V. Fol. 194.

فرهاد و شیرین

Ferhād u Shirīn, the second poem of the Khamseh, in the metre of the Khusrev u Shirīn of Nizāmi.

Beg. بمدك فتح ابواب المعانی
نصیب ایت کونکومه فتح اولماغ آئی

Three sections of the prologue are respectively devoted to praises of Jāmi, of Sulṭān-Ḥusein and of Bedī' uz-Zemān. In the epilogue there is a eulogy of Shāh Gharib Behādūr, followed by moral exhortations addressed to that prince. Shāh Gharib, the second son of Sulṭān Ḥusein, died young. His poetical talent is noticed by 'Ali Shir in the *Mejālis* (Belin, l.c. p. 297) and by Baber, Ilminsky edition, p. 206.

The MS. breaks off at f. 249. It wants the last hundred beits. A few verses, written by a modern hand, f. 250 *a*, with the date A.H. 1221, do not supply the deficiency.

The date of composition, lost in the present copy, is found in two of the following MSS., Or. 400, f. 83 *b*, and Add. 26,325, f. 198 *b*. It is A.H. 889, as stated in the following lines :

توکانمای نامه عمروم فی ایام
وصال ایامی یانکلیغ تابتی اتمام
جو تاریخی ییلین انکلای دیدیم توز
سکیز یوز سیکسان ایردی داغی توقوز

A MS. of the Khamseh, written by Sulṭān 'Ali, A.H. 898, is described by Dorn, *S. Petersburg Catalogue*, No. 560. The Khamseh is included in the copies of the *Kulliyyāt* which have been mentioned, p. 275 *b*. See also Sprenger's *Catalogue*, Nos. 1651-2.

Fragments of the *Hairet ul-Ebrār*, Ferhād u Shirīn, and Mejnūn u Leilā, have been published by Berezin in his *Chrestomathie Turque*, vol. i., pp. 288—319, and a section of Ferhād, with German translation, will be found in Vambéry's *C'agataische Studien*, pp. 180—87.

Or. 400.

Foll. 291; 10 in. by 6½; 19 lines 4¼ in. long; written in four red-ruled columns, in a small cursive Nestalik, apparently in India, in the 17th century. [GEORGE W. HAMILTON.]

The last four poems of the Khamseh of Nevā'i, in the following order: Ferhād u Shīrīn, f. 2; Mejnūn u Leilā, f. 84; Seb'ah Seyyāreh, f. 134; Sedd i Iskenderi, f. 202.

On the first page is impressed the seal of Fakhr ud-Dīn Aḥmed Khān, with the date A.H. 1188. On the same page are the vermilion stamps of the kings of Oude.

Add. 7909.

Foll. 157; 9½ in. by 5½; 12 lines 3¼ in. long; written in two columns, in fair Nestalik, with an 'Unvān, gold-ruled margins and thirteen half-page miniatures; dated Isfahan, in the reign of Shāh 'Abbās, 22 Shevval, A.H. 1006 (A.D. 1598). [RICH, No. 165.]

حیرت الابرار

Hāiret ul-Ebrār, the first poem of the Khamseh of Mir 'Ali Shīr Nevā'i. See p. 292.

Copyist: سلطان الخیفی الجوهری الفارسی

On the last page is a note relating to the purchase of the MS. in Kāzvin on the 11th of Jumāda II, A.H. 1161.

Add. 26,325.

Foll. 199; 6¾ in. by 4½; 15 lines 2½ in. long; written in two gold-ruled columns, on brown-tinted paper, in a minute and neat Nestalik, apparently in the 16th century.

[W.M. ERSKINE.]

Ferhād u Shīrīn, the second poem of the Khamseh of Nevā'i (see p. 293 a), slightly imperfect at the beginning. The first 118 Beits of the prologue are missing. The first folio, which has lost two lines at the bottom, begins with the following line:

الهی باقماغیل مجنون لوغوم غه
کرم دین جاره قیل مجنون لوغوم غه

See Add. 7908, f. 195 b, line 18.

Or. 401.

Foll. 233; 9¼ in. by 6; 14 lines 3¼ in.

long; written in very fine Nestalik, with two 'Unvāns and gold-ruled columns; dated Rebi'I, A.H. 887 (A.D. 1482).

[GEO. W.M. HAMILTON.]

دیوان نوائی

The Divan of Nevā'i (Mir 'Ali Shīr), with a prose preface by the author beginning:

فصاحت دیوانی نینک غزل سرای لاری طبع مخزنی دین
شوریده حال عاشق لار خرمن جانینغه اوت سالغودیک
بیر آتشین لعل نظم سلکی کا تارتا آماغای لار

The Divan begins as follows:

اشرقت من عکس شمس الکاس انوار الهدی
یار عکسین می دا کور دیب جام دین جیقتی صدا

This valuable copy, written in the author's lifetime, contains probably the earliest collection of his shorter poems. From the preface it appears that Mir 'Ali Shīr's youthful compositions had been mostly committed to writing from time to time by his friend and admirer, Muḥammed Sulṭān,* and that the scattered pieces were first collected and arranged in alphabetical order by the author at the desire of his sovereign, Ebul Ghāzi Sulṭān Husein, then newly established on the throne, who took pleasure in reading, and occasionally correcting, the verses of Mir 'Ali Shīr.

The Divan bears no special title in this copy. It appears to have been entitled *بدایع البدایه*, and the preface is probably the same as that of the Khanik of MS. described by Veliaminof in his preface to the Abushka, p. 15. It is known that the poet subsequently arranged all his shorter compositions in

* This prince, commonly called Kichik, or Kuchuk Mirza, was a son of Sulṭān Aḥmed Mirza, grandson of Mirānshāh, and of Aḳa Bigim, sister of Sulṭān Husein. He died in the prime of life, A.H. 889. See Ḥabīb us-Siyer, vol. iii, Juz 3; p. 240. His literary taste and accomplishments are noticed by both 'Ali Shīr and Bāber. See Belin, Journal Asiatique, 5^e Série, vol. xvii., p. 295, and Ilminsky's Bāber Nāmeḥ, p. 203.

four Divans, to which he gave titles corresponding to the periods of his life, viz. Gharā'ib uş-Şighar, Nevādir ush-Shebāb, Bedā'i' ul-Vesat, and Fevā'id ul-Kiber. See Belin, *Journal Asiatique*, 5^e Série, vol. xvii., p. 234, and Veliaminof's preface to the *Abushka*, p. 10.

Contents: Preface, fol. 1 *b*. Ghazels in alphabetical order, f. 13 *b*. Mustezāds, Mukhammesāt Terkīb-bends, f. 192 *b*. Muḳaṭṭa'āt, f. 209 *a*. Rubā'iyāt alphabetically arranged, f. 215 *b*. Ḳiṭa'āt and Ferdiyyāt, f. 224 *a*.

The number of Ghazels under the letter Elif is forty-four.

For MSS. of the Divan of Nevā'i see the Catalogues of Paris, No. 275; Uri, p. 313, No. 59; S. Petersburg, Nos. 561—4, Munich, Nos. 161-2, and Berlin (Pertsch), No. 18, 5.

Or. 1374.

Foll. 189; 9½ in. by 6; 13 lines, 3¾ in. long; written in elegant Nestalik, on gold-sprinkled paper, with an illuminated border of the highest finish enclosing the first two pages, five 'Unvans in the body of the volume, and ornamental headings on every page, probably in the first half of the 16th century; bound in rich covers, with stamped and gilt patterns inside and glazed paintings outside.

[SIR CHARLES A. MURRAY.]

The Divan of Nevā'i, without preface.

The first five Ghazels, out of twenty-two rhyming in *l*, are the same as in the preceding MS. and are in the same order. The rest of the volume shows a considerable degree of agreement with the same copy, from which it chiefly differs by frequent omissions.

Contents: Ghazels, f. 1 *b*. Terkibs, f. 157 *a*. Rubā'is in alphabetical order, f. 160 *b*. Riddles on objects, f. 168 *b*. Riddles on proper names, f. 170 *b*. Quatrains of the kind called *توبوق*, f. 174 *b*. Terjī'āt and Ḳiṭa'ahs, foll. 176 *b*—188.

On fol. 190 is a Persian note by a modern hand stating that some judges of writing were of opinion that the MS. was by the pen of Mīr 'Alī Kātib, while others ascribed it to Shāh Maḥmūd, the best pupil of Mīr 'Imād (see the Persian Catalogue, p. 574).

The first page has a highly finished circular ornament, which probably enclosed the name of the princely owner of the MS. But, if so, the writing has been obliterated, as well as a seal above, another beneath, and a note at the bottom of the page.

In an English notice by Sir Charles A. Murray, dated Tehran, Oct. 1858, and appended at the end, it is stated that the lower of the two seals above mentioned is that of Mirza Mehdi Khān, secretary to Nādir Shah.

The painting on the right hand cover represents a youthful king seated on a throne, with attendants. On the steps of the throne is written: *عمل بنده درگاه سیدی علی نقاش* "Done by His Majesty's servant, Sidi 'Alī, the painter."

Or. 1375.

Foll. 368; 10 in. by 6; 17 lines 2½ in. long, with twelve diagonal half-lines in the margins; written in fair Nestalik, with gold-ruled margins and blue headings; apparently about the close of the 16th century.

[SIR CHARLES A. MURRAY.]

The Divan of Nevā'i, without preface.

The first nine Ghazels agree with those of Or. 401, but there is considerable difference in the rest of the contents, the present copy being by far the more copious. It contains forty-eight Ghazels under letter Elif.

The Ghazels are followed by Mustezāds, f. 362 *b*, Mukhammesāt, f. 363 *b*, and Rubā'iyāt, f. 365 *b*.

The original MS. is defective at beginning and end. Foll. 1—17 and 365—368 have been supplied by a later hand. The latter portion

was written A.H. 1272 (A.D. 1854) by 'Abd ul-Ḥamīd Ṣafā for the 'Prince of poets,' Rīzā Kūli Khān Hidāyet.

Ṣafāi Tefrīshī ('Abd ul-Ḥamīd) is noticed as a poet and skilled penman in the *Mejma' ul-Fuṣṣahā*, vol. ii., p. 327.

Add. 7910.

Foll. 230; 9¼ in. by 5; 14 lines 2⅞ in. long; written in neat Nestalik, with two 'Unvāns, gilt marginal ornaments and gold-ruled margins; dated end of Jumāda II, A.H. 1041 (A.D. 1632). [RICH, No. 177 b.]

The Divan of Nevā'i, with the same preface as in Or. 401.

Beginning of the Divan :

زهی ظهور جمالذک قویاش کیمی پیدا
بوزنک قویاشی غه ذرات کون اولوب شیدا

Contents : Preface, f. 1 b. Ghazels in alphabetical order, f. 12 b. Terjī'bends, Mukhammesāt, Kīṭ'ahs, and Maṭālī', f. 218 a.

The number of Ghazels rhyming in Elif is forty-nine. The contents differ very materially from those of Or. 401. The first Ghazel of this copy occurs in another MS., Add. 7827, f. 44 b, as part of the second Divan, Nevādir ush-Shebāb.

Add. 7912.

Foll. 222; 8½ in. by 5¼; 14 lines, 3⅞ in. long; written in rather cursive Nestalik, apparently in the 17th century. [RICH, No. 177 a.]

The Divan of Nevā'i, with the same preface and the same beginning as in Or. 401.

This copy contains only Ghazels, but in larger number than most of the preceding MSS. There are no less than fifty-two under the letter Elif. These include the first twelve Ghazels of Or. 401, arranged in the same order. But further on there is considerable divergence between the contents of the two MSS.

Add. 7911.

Foll. 180; 9½ in. by 6¾; 17 lines 4½ in. long; written in Nestalik, apparently in the 18th century. [RICH, No. 177.]

The Divan of Nevā'i, with the same preface as in Or. 401.

The preface is followed, without any break or heading, by another prose composition of considerable extent, foll. 9 b—20 b, which, but for being by the same author, has no connection with the Divan. It begins: چون حق سبحانه و تعالیٰ نینک حکمت بالغه و قدرت مشایعه سی انما امره اذا اراد شیئا and is a memorial addressed by Mīr 'Alī Shīr to Sulṭān Ḥusein with the object of obtaining his discharge from office, and leave to go to Mecca.

It is written in turgid and laboured prose, freely interspersed with verses. After the customary panegyric, and a record of the urgent appeal which, at the very beginning of the reign, had summoned him to Court, the writer dwells at length on his constant devotion, on the disinterested character of his services, and on the liberal use made of his wealth for charitable purposes. He mentions especially, with full particulars, his pious foundations, the mosque and the Ikhlēsiyyeh Medreseh,* which he had built on land given him by the Sultan, A.H. 881, close to the Kushk i Murghābi, north of Herat. Thanks to royal favour, all his desires had been fulfilled beyond expectation; all but two, namely the opportunity of performing the Ḥajj^b (one of the five fundamental obligations

* One of Mīr 'Alī Shīr's writings, the Vakfiyyeh, contains his dispositions respecting the above two foundations and their endowments. See Belin, *Journal Asiatique*, 5^e Série, vol. xvii., p. 228. Both buildings are mentioned by Bāber in his *Memoirs*, Ilninsky's edition, p. 242.

^b That wish was not destined to be realized: Mīr 'Alī Shīr set out for Mecca, A.H. 904; but he did not proceed beyond Meshhed, when, seeing the reluctance of his sovereign to let him go on so distant a journey, he retraced his steps to Serakhs, where he joined the royal camp. See Khwānd-Emir, *Life of Mīr 'Alī Shīr*, Add. 7669, f. 152, and *Ilalib us-Siyer*, vol. iii., Juz 3, p. 280.

of Islām, and sufficient leisure to devote himself to the composition, in prose and verse, of writings worthy to perpetuate His Majesty's memory. He concludes with a long enumeration of the distracting cares and ceaseless importunities entailed upon him by his official position.

The first three Ghazels of this copy are the same as in Or. 401; but there is considerable divergence in the remaining contents, and the number of pieces common to both MSS. is very small. The letter Elif contains only twenty-three Ghazels against the forty-four of Or. 401, and there is a proportionate inferiority of numbers throughout the Divan.

The alphabetical series of Ghazels is followed by Mustezāds, f. 160 *b*; Mukhammesāt, f. 162 *a*; a Sāki Nāmeḥ, f. 170 *a*; Terjī's, f. 171 *b*, and Muḳaṭṭa'āt, f. 176 *b*.

Or. 1158.

Foll. 140; 8½ in. by 6½; 17 lines 3¼ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [ALEX. JABA.]

A Divan by Nevā'i, with the heading نوادر الشباب

Beg. ای نو بهار عارضینک صبحی غه جان پرور هوا
اندین کل و بلبل تاییب یوز بربک بیرله مینک نوا

The Nevādir ush-Shebāb is the second of the four Divans of Nevā'i. See p. 295 *a*.

The contents are almost entirely different from those of the preceding copies. There are twenty-six Ghazels under the letter Elif. The alphabetical series of Ghazels breaks off, f. 138 *b*, before the end of the letter *s*, after the first two lines of a Ghazel beginning:

کیشی وصال تونی یاری بیرله یاتقوجمه
جمالی شمی غه فیلسون نظر تانک آتقوجمه

The last two leaves contain Terkibs.

Add. 7913.

Foll. 184; 10¼ in. by 6¼; 14 lines about 3¼ in. long; written in plain Nestalik, apparently in the 17th century.

[RICH, No. 177.]

I. Foll. 1—44. A glossary to the poetical works of Nevā'i, explained in Osmanli Turkish, without title or author's name.

Beg. عشق و محبت میخانه سیننک رند قدح
پیمایی فصاحت و بلاغت کاشانه سیننک طوطی
شکرخایی امیر علیشیر نوابی قدس انوار اسراره

After an observation on the 'scriptio plena' which prevails in copies of Nevā'i's works, the glossary proper begins as follows:

باب الالف المفتوحه ابوشقه عورت اریدور شوی
معناسنه در لیلی مجنونده مجنونک اتامی وفات
ابتدو کده مادربیننک احوالی ذکرنده کلور

Although agreeing with the Abushka (see p. 263 *a*) with regard to its beginning and a large proportion of the poetical quotations, the present glossary cannot be described as an abridgment of that work. It differs from it both in matter and in arrangement.

Though generally less copious, it contains many words not found in the Abushka. The general arrangement is the same as in the latter work. Each letter is divided, according to the accompanying vowel, into three sections called Bābs; but the order of words in those sections is quite different. Most quotations are from the poems of the Khamseh. There are comparatively few from Nevā'i's Divan, and apparently none from his prose works.

The work has been described by M. Pavet de Courteille in his preface to the Dictionnaire Turk-Oriental, p. ix, from a specimen sent to him by Shināsi Efendi, the beginning of which is the same as that of the present copy.

II. Foll. 45—56 *a*. Preface to Nevā'i's Divan, agreeing with that of Or. 401, except that it has before the ordinary beginning:

his takhalluṣ, is probably identical with the Persian poet Sā'il Hamadāni, who lived under Sultān Ḥusein Mirza, and died under Shah Ṭahmāsp, A.H. 940 or 950. See *Tuhfeh i Sāmi*, f. 112 *a*, *Riyāz ush-Shu'arā*, f. 207 *b*, the *Oude Catalogue*, pp. 22, 50, 77, and *Subh i Gulshen*, p. 196.

Or. 3491.

Foll. 33; 9½ in. by 6; 12 lines 3¼ in. long; written in elegant Nestalik, with a rich 'Unvān, illuminated borders and headings, and with six highly finished miniatures, nearly whole-page, in the Persian style, apparently in the 16th century; mounted on tinted paper, alternately red, blue, and green, with designs of flowers and animals in gold.

[SIDNEY CHURCHILL.]

مخزن الاسرار

'Makhzen ul-Esrār,' by Mir Ḥaider Telbeh. See above, p. 286 *b*.

The text differs considerably from the copy already described, not only by the occasional omission of single lines, and the addition of others, but also with regard to the order of the various sections of the poem. A portion of the prologue, corresponding with foll. 123 *a*—124 *a* of the first copy, is transferred in an abridged form to the end.

There are also two lacunae, apparently due to the loss of some leaves. The first consists of the eulogy on Sultan Iskender (Add. 7914, foll. 121 *a*—123 *a*). The second corresponds with foll. 129 *a*—133 *b* of the same MS., and comprises the anecdote of Suleiman and the handful of clay, and the story of Sultan Maḥmūd and the old hermit (the third extract of Pavet de Courteille, *Miradj Namēh*, p. 59).

From what is left of the subscription it appears that the MS. was written for some great personage, the governor of a province; but the latter part, which contained his name,

حمد انکا کیم کلام خیر مآل
قیددی ایلکا رسولدین ارسال

III. Foll. 56 *b*—184. The Divan, consisting only of Ghazels, and imperfect at the end. This copy is richer than most of the preceding MSS. It has forty-five Ghazels under the letter Elif, the first twelve of which are the same as in Or. 401, and in the same order.

It ends abruptly with the forty-fifth Ghazel under letter ن, which begins:

تولا تاندر کوزوم نینک حلقهسی تا قالدی یاریمدین
مکر نوشمیش قراسی تازه داغ انتظاریمدین

Or. 3492.

Foll. 89; 9¼ in. by 5½; 17 lines 3¼ in. long; written in cursive and inelegant Nestalik, probably in India; dated A.H. 1227 (A.D. 1812).

[SIDNEY CHURCHILL.]

The Divan of Nevā'i, with a metrical Persian translation by Sā'il, سایل

It has the same beginning as Or. 401, and contains about 250 Ghazels in alphabetical order. Each Ghazel is followed by a Persian translation in the same metre as the original, and mostly, though not invariably, with the same rhyme. In the last Beit of each Persian Ghazel the translator's takhalluṣ, Sā'il, is substituted for Nevā'i.

The translation of the first Ghazel begins as follows:

اشرقت من عکس شمس الکاس انوار الهدا
عکس یار از در می افتد خیزد از ساغر صدا

Most of the twenty-two Ghazels rhyming in Elif are found, and nearly in the same order, in Add. 7910. The alphabetical series is not carried on to the end; it concludes with thirty-three Ghazels rhyming in Nūn, to which is added at the end one in Vāv.

The translator, who is only designated by

that of the scribe, and probably the date, has been purposely obliterated. The extant portion is as follows : مشرف شد باتمام این نسخه حسب الامر نواب معلى جناب نامدار كردون وقار خورشيد اشتهار ركن السلطنة القاهرة عضد الدولة الباهرة سجعاً للآيئة

Or. 3379.

Foll. 75 ; 11¼ in. by 8 ; 15 lines 4¾ in. long ; written in elegant Nestalik, with gold-ruled margin and two 'Unvāns, early in the 18th century. [SIDNEY CHURCHILL.]

ديوان حسینی

The Divan of Huseini, i.e. Ebul-Ghāzi Sultān-Husein Beikarā (see p. 256 b), with a literal Persian translation and explanatory notes by Muḥammed Refī' B. Muḥammed Yaḥya, Munshī ul-Memālik.

The translator's preface which occupies the first four pages begins :

نوشكفته شكوفه كه فروغ افزای بزم فرمانروایان کشور
معنى تواند بود

After a wordy panegyric on the reigning sovereign, Shāh Sultān-Husein Ṣafevi (A.H. 1105—1135) he says, that His Majesty had a liking for the Divan i Ghazeliyyāt of his namesake, Sultān-Husein Mirza Beikarā ; but, finding himself precluded by the difficulties of the Jaghatā'i language from a full enjoyment of its beauties, he ordered his born servant, Muhammed Refī', "who was proficient in most tongues," to dress them in a Persian garb.

The MS. contains only a selection from the complete Divan ; it comprises no more than 144 Ghazels, a small portion of those the Maṭla's, or opening lines, of which are given in alphabetical order by Mir 'Ali Shīr in the concluding section of the Mejālis un-Nefā'is, Add. 7875, foll. 112—126. It begins, fol. 4 b, with the following distich :

تا توشوتور مین مرشکیم بچردین کرداب دا
زلفی دیک سرکشته جسم بولدی بیج و تاب دا
under which is written the Persian version as follows :

تا افتاده ام از دریای اشک خود بکرداب
چون زلف او جسم سرکشته ام در بیج و تاب است

The above line is the sixth of the Maṭla's quoted by Mir 'Ali Shīr, l. c., f. 114 b, while the fifth :

بودی کل وقتی و مین خار عمیدین مینلا
هجر اوتیدین لاله دیک کونکلیمدا یوز داغ بلا

occurs at the beginning of the third Ghazel of our MS., fol. 5 b.

The volume has lost one or more leaves at the end ; it breaks off after the fourth Beit of the Ghazel beginning :

نیچه کیم قارتار کونکل درد و غم و ازاری
مهریم آرتار نیچه کیم کورسام مه رخساری

which is the 24th of the Ghazels in ی. The same line is quoted by Mir 'Ali Shīr, l. c., f. 124 b.

A literal translation in Persian prose is written in a smaller character under each line of the text. Marginal notes in a still more minute hand, enclosed by golden lines, are added to passages requiring further explanation.

The present MS. bears on the first page the seal of Keikā'ūs Mirzā, with the inscription :

بنده شاه جهان کیکاوس
کمترین چاکر او نوزر و طوس

On the last leaf is a note of acquisition by some princely person (probably the same Keikā'ūs), A.H. 1240.

Keikā'ūs Mirzā, one of the numerous sons of Feth 'Ali Shah, was born A.H. 1222, and was for many years governor of Kūm. He was still living in Teheran A.H. 1254. See Rūz-nāmcheh i Humāyūn, Or. 1361, fol. 30, and Gulshen i Maḥmūd, Or. 3553, f. 43.

The Divan i Huseini is included in a Paris copy of the Kulliyāt of Nevā'i, Supplé-

ment turc, No. 108, which was written in Herat A.H. 930—933. See Belin, *Journal Asiatique*, 5^e Série, vol. 17, p. 176.

Or. 3493.

Foll. 9; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$; 4 lines 2 $\frac{1}{4}$ in. long; written in a large and elegant Nestalik, probably about the beginning of the 16th century. The first two pages are enclosed in a broad and richly illuminated border, and throughout the volume the spaces between the lines are filled in with gold and coloured designs. [SIDNEY CHURCHILL.]

Select verses from the same Divan.

Beg. ای دوداغینک شرتی شرمنده سی آب حیات
نطقینک آیدایرور عیسی غه دم اورماغ اویات

This is the initial distich of the first Ghazel in ت according to Mir 'Ali Shīr's enumeration in the Mejlīs. But the present extract is confined to the first three Beits. It is followed by the beginning of the fourth Ghazel in Elif:

ایرولوب کل باشیغه بلبل وصال اولغای انکا

The rest of the volume, which has evidently lost some leaves, contains no more than two or three consecutive Beits of each of three Ghazels rhyming in ر, namely, the third, the eighth, and the tenth, with a few detached verses.

The MS. is signed by the celebrated penman Sultān 'Ali Meshhedī, who lived at the Court of the royal poet: کتبه العبد سلطان علی المشهدی

Add. 7907.

Foll. 78; 9 $\frac{1}{4}$ in. by 6; 12 lines 3 $\frac{1}{4}$ in. long; written in elegant Nestalik, with 'Unvān, gilt headings and gold-ruled margins; apparently in the first quarter of the 16th century.

[RICH, No. 175.]

دیوان عبیدی

The Divan of 'Obeidi.

Beg. یا اکرم الکرام لک الجود والعطا

لیس الکریم مثلك فی الجود والسخا

'Obeidi is the poetical surname of the

famous Uzbek prince, 'Obeid Ullah Khān, son of Maḥmūd Sultān, the brother of Shei-bāni Khān. He was, after the death of Shei-bāni Khān, the virtual chief and mainstay of the Uzbek empire; but he was not raised to the Khānship till after the death of his cousin Ebn Sa'id Khān, A.H. 939. He died A.H. 946, at the age of fifty-six. See *Jehān-ārā*, ff. 159 and 220, Vambéry, *History of Bukhara*, p. 281, and Howorth, *History of the Mongols*, Part II., pp. 720—723.

While the author of *Laṭā'if Nāmeḥ*, Add. 7669, f. 117, describes 'Obeid Ullah Khān as a meek and pious prince, fond of the society of poets, and skilled in Persian and Turki poetry, Sām Mirza represents him in the *Tuḥfeh i Sāmi*, f. 19, as a blood-thirsty and merciless tyrant, who had laid waste most parts of Iran and Khorasan, and slaughtered upwards of forty thousand people. Shah Ṭahmāsp, who often mentions him in his memoirs, speaks of him in the most abusive terms. See Teufel, *Zeitschrift der D. Morg. Ges.*, vol. 37, p. 120.

A Turki verse of 'Obeid Ullah Khān quoted in the *Laṭā'if Nāmeḥ*, l. c., and another adduced in the *Abushka*, p. 60, are both found in the present copy. Some of his Persian verses are given in the *Āteshkedeh*, f. 10 a, and in the *Mejma' ul-Fuṣṣāḥā*, vol. i., p. 40.

The Divan consists almost entirely of Ghazels in alphabetical order. At the end are a *Terkib-bend*, f. 69 b, and an alphabetical series of *Rubā'is* which comes to an end with the letter ز.

The MS. is due to the pen of the famous calligrapher, Sultān 'Ali Meshhedī, who wrote it by desire of the author, as stated in the following subscription: قد تشرف بکتابته بحسب اشارة ناظمه خلد الله تعالى ظلاله العالی علی مفارق المسلمین سلطان علی المشهدی غفر له

Sultān 'Ali lived in Herat in the employ of Sultān Husein and Mir 'Ali Shīr. The

date of the MS. must fall between A.H. 913, when Herat was taken by the Uzbeks, and the death of Sulṭān 'Alī, which took place, according to the Ḥabīb us- Siyer, A.H. 919.

On the first page is a miniature representing a hunting scene.

Or. 2872.

Foll. 245; 9½ in. by 5¼; 15 lines from 3 to 3½ in. long; written in two columns, with 'Unvān and gold-ruled margins, early in the 17th century. [SIDNEY CHURCHILL,]

دیوان امانی

The Turki and Persian Divans of Emāni.

Beg. ای کریم احد بی همتا
عاجز حمدنک ایرور هر دانا
کنه ذاتنکنه ملک حیران دور
قدرتنک بیرله فلک کردان دور

Four poets of the above name are mentioned in the Tezkirehs, viz. 1. Mīr Emāni (Mīrzā Sherīf) Iṣfahāni, who lived under Shah Ṭahmāsp and stayed twenty years in India (Riyāz ush-Shu'arā, f. 45 a, Oude Catalogue, p. 55). 2. Mīr Emāni Herevi, who lived in Kābul, went to India, and died in Jaunpūr, A.H. 931 (Riyāz, ib., Oude Catalogue, p. 150). 3. Mīrzā Emān Ullah Aṣaf Khān, who died under Shāhjahān, A.H. 1047 (v. Persian Catalogue, p. 509). 4. Mulla 'Abdullah Emāni, of Kirmān, who attached himself to Muḥammed Sa'īd Mīr Jumlah (Riyāz, f. 52 a, Ṣubḥ i Gulshen, p. 37).

The author of the present Divan cannot be identified with any of the four, and our knowledge of him is confined to such facts as may be gathered from his poems. He appears to have been Turkish Emir attached to the Persian Court during the reigns of Shāh Ṭahmāsp and Shāh 'Abbās I., to both of whom, but especially to the latter, laudatory poems are addressed (see foll. 212 b, 194 a, 209 b, 220 a). His age can be approximately inferred from a Terkib-bend composed on the

occasion of his pilgrimage to Mecca, A.H. 1006, in which he states that he was then past sixty, f. 222 a :

بعد شصت سال زعمرم این فیض
یافتن راست غنیمت فرصت
لله الحمد که از لطف آله
سته و الف ز سال هجرت
روزیم کشت طواف حرمین
بس بود این شرفم در کونین

He must therefore have been born about A.H. 945. But he evidently continued in active service to an advanced age. From some passages of the Divan it appears that he accompanied Shah 'Abbās in the campaign of Merv, A.H. 1008, and in his expedition against Bāḳi Khān in Balkh, A.H. 1011 (see foll. 164 a, 209 b, 191 a). Frequent references to Herat (foll. 116 b, 119 a, 202 a) show that he must have lived some time in that city. The dates occurring in the text range from A.H. 972 (f. 197 a) to A.H. 1014. The latter is found at the end of a Turki Ghazel composed in that year, f. 13 b :

ای امانی بو غزل ذوق و صفادین پرزبیب
اربع عشر ایله الف ایلدی دیوانومی

A still later date appears in a marginal addition, f. 211 b. It consists of verses relating to the end of Aḳa Khizr, who was mortally wounded and buried in Meshhed, A.H. 1016.

Numerous poems in praise of the Imāms, especially of the great Imām of Meshhed, 'Alī Rizā, show that Emāni was a fervent Shi'ah. We learn his proper name, Muḥammed, from the opening line of a short poem recording the foundation by himself of a sacred or charitable establishment, f. 189 b :

این بقعه که در جهان نشانست
بانیش محمد امانست

The Turki Divan, which forms the first half of the volume, foll. 1—89, begins with a Mesnevi in praise of God, the end of

which is lost. There is great confusion in that part of the MS. and, as several folios are missing, it would not be possible to restore it to its primitive order. Taking it as it stands, the contents are as follows: Foll. 2—8. The last two Ghazels in ن and the whole of the Ghazels in س. Foll. 9—12. Ghazels in ش, ط, ض, ص, ش. Foll. 13—20. The latter part of the Ghazels in ی. Foll. 21—47. Miscellaneous pieces, Terkibs, Rubā'is, Ferds and Mesnevis, beginning with a Terkib of religious character, the first line of which is:

حدوم دکل ایلمک تمنا
حسی جلواتینی فاما

Further on, ff. 30 a—36 a, is a longer Mesnevi, beginning:

Beg. ابتدای نامه حی قدیم
اولدی بسم الله الرحمن الرحیم

It tells the story of a poor Dervish who was miraculously enriched by the fourth Imām, 'Ali Sejjād, and it was composed, as stated at the end of the prologue, f. 31 b, in Meshhed, A.H. 1006:

سته و الف ایردی کیم بو مثنوی
اولدی واقع ایلدی کونکوم قوی
ثامن ضامن علی موسی رضا
مشهدینده رشک فردوس العلا

Foll. 48—55; Ghazels in ت, ب, ا, the first of which begins:

عشق و عاشق طور و موسی دست اصل مدعا

Foll. 56—66. Ghazels from ر to س. Foll. 67—70, Ghazels in و, و, and ی. Foll. 71—89, Ghazels from ف to ن.

The Persian Divan, which occupies the latter part of the MS., foll. 90—244, contains: 1. A series of Ghazels in alphabetical order from ا to ی, slightly defective at the beginning. The first complete Ghazel begins thus:

بود یا رب دمدم صبح وصال این شام هجرانرا
صدا آرد بسوی ما شمیم جعد جانانرا

2. Mesnevis including panegyrics on the Imāms, anecdotes of Bāyezīd Bestāmi, elegies and erotic pieces, f. 176.

3. Rubā'is, in alphabetical order, f. 190. Kīṭāhs, f. 204. Terjī's and Mesnevis, f. 212. Kaṣīdehs, f. 225.

There are throughout the volume copious marginal additions, apparently by the same hand as the text, but written in a smaller and more cursive character.

ADDITION TO PAGE 185 a.

The story of 'Abd ur-Rezzāk, the Sheikh of Ṣan'ān, is taken from Ferīd ud-Dīn 'Aṭṭār, who told it in one of his Mesnevis (see Dr. Pertsch, Berlin Catalogue, No. 674, art. 8) and was probably the inventor of it. 'Aṭṭār borrowed for its hero the name of a real person, a celebrated traditionist called 'Abd ur-Rezzāk B. Hemmām Ṣan'āni, or native of Ṣan'ā, who was born A.H. 126 and died A.H. 211 (see Ibn Khallikān, De Slane's translation, vol. ii., p. 163); but he improperly transferred the second n of Ṣan'āni, which, in this case, is inserted to form the Nisbeh, to the name of the Saint's native city. Hence the name of Sheikh of Ṣan'ān, or Sheikh Ṣan'ān, adopted by later writers who treated the same theme, as did Mīr 'Ali Shīr in Turki (see Tuḥfeh i Sāmi, f. 149, and Belin, Journal Asiatique, 5^e Série, vol. xvii., p. 236), and, before him, a Kurd poet, Faḳīh Ṭairān, who died A.H. 777. (see Jaba, Mélanges Asiatiques, vol. vi., p. 98). Sir William Ouseley describes in his Travels, vol. iii., p. 258, a Persian picture in the Prince's palace at Sari, representing that favourite subject.

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SCHEME OF TRANSCRIPTION.

ا = a', 'i, 'u	چ = ch	ذ = z	ض = z	ع = 'a 'i, 'u
ث = ṣ	ح = ḥ	ش = sh	ط = ṭ	غ = gh
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