

Macan's edition, pp. 755—805; but it is swelled by interpolated verses from about 1400 Baits to 1900. The last section, however, relating to the return of Rustam to the Court of Kaikhusrau, is shorter than the original text, and differs from it considerably.

An appendix of 50 Baits, written in a smaller character, treats of the reception of Manizhah and Bizhan by Farangis, and concludes with this line:

جو زين داستان دل بپرداختيم  
سوى رزم رزو همى تافتيم

This copy, as well as that of the following poem, was probably written by a Parsee, as appears from this substitute for the usual Bismillah: بنام بزد بخشاينده بخشايشكر مهربان

II. Foll. 50—109. فرامرز نامه Farāmurz Nāmah, a history of the expedition of Farāmurz, son of Rustam, to India, one of the episodes grafted upon the Shāhnāmāh.

Beg. بنام خداوند روزى دهان  
يکى قصدارم برون از نهان

The fourth line,

يکى روز با رامش و میکسار  
شستند دليران بر شهر بار

is identical with the beginning of another copy above mentioned, no. 196, art. vi., and the two texts are in close agreement. The last line common to both,

صليب و سكيبا بکيى نماند  
چو بشکسته شد هم بدر با فشاند

is followed in the present copy by four Baits, in which Farāmurz is said to return to Jaipāl:

وزانجا فرامرز يل شد روان  
سوى شهر جيپال بنهاد روى  
ابا نامداران پر خاشجوى

Two separate MSS. of the above episodes are noticed by Ethé, Bodleian Catalogue, nos. 1978-9.

## 200.

Or. 2930.—Foll. 240; 9¼ in. by 5¾; 15 lines, 4 in. long; written in fair Nestalik in two columns; dated Friday, 7 Rabi' II., A.H. 1244 (A.D. 1828). [NATH. BLAND.]

### يوسف و زليخا

Yūsuf u Zulaikhā, by Firdausi. See the Persian Catalogue, p. 545, and Ethé, Bodleian Catalogue, nos. 505—6.

Beg. بنام خداوند هر دو سراى  
که جاوید باشد همیشه بجای

This copy is the only one known which contains the full prologue of Firdausi, especially the important account given by the poet, foll. 7a—9b, of his two predecessors, Abu'l-Mu'ayyad and Bakhtiyāri. That prologue has been edited by Ethé, mainly from the present MS., in his "Firdausi's Yusuf und Zalikhā," 1887, pp. 20—23. The verses in praise of the Pādishāh i Islām, *ib.*, p. 24, are not found in the present MS., but it contains, with some variations, the other two extracts given by Ethé under no. iii., namely, the first from fol. 3b, line 11, to fol. 4a, line 14; and the second from fol. 2b, line 10, to fol. 3a, line 6.

For MSS. and printed editions, see Ethé, *ib.*, pp. 7 and 12. An elegant translation of the poem in German verse was published by Freiherr von Schlechta-Wssehrd, Vienna, 1889.

## 201.

Or. 2780.—Foll. 243; 10 in. by 6½; 23 lines, 4½ in. long; written in minute and neat Persian Neskhī, in six gold-ruled columns,

with four rich double-page 'Unvāns of the most highly finished style, gold headings, and miniatures; dated Safar, A.H. 800 (A.D. 1397). [COMTE DE GOBINEAU.]

I. Foll. 1—40. کرشاسب نامه

Garshāsp Nāmāh, the history of Garshāsp, the hero of Sistān, written in imitation of the Shāhnāmāh of Firdausi; by Asadī (see no. 196, art. 1.).

Beg. سباس از خدا ابرو رهنمای  
که از کاف و نون کرد کیتی بباي

The author's name is not found in the text; but in the endorsement, کرشاسب نامه از منظومات حکیم اسدی طوسی, the poem is ascribed, in conformity with Eastern tradition, to Ḥakīm Asadī Tūsi. As the latter was the senior contemporary and master of Firdausi, and died, at an advanced age, about A.H. 421—32, the authentic date of the present poem, A.H. 458, noticed under no. 195, and found in the Paris and Oxford MSS. (see Ethé's Catalogue, no. 507, and Mohl's Preface, p. lv.), renders that attribution untenable, and makes it evident that the Garshāsp Nāmāh is the work of a later poet who had adopted the same poetical surname as his predecessor. It would be rash, however, to infer from this identity of names a close relationship between the two poets (see Ethé, Verhandlungen des fünften Orientalisten Congresses, 2ter Theil, p. 64). It is well known that names of that class are strictly personal, and do not pass from father to son. Abu Naṣr (or Abu Maṣṣūr) 'Alī B. Aḥmad al-Asadī al-Tūsi, author of the earliest poetical glossary, is probably identical with the later Asadī. See Majālis ul-Mu'minīn, Add. 16,716, fol. 579, and Salemann, Mélanges Asiatiques, vol. ix., p. 507. The same name, with another Kunyah, is found in a MS. of the Garshāsp Nāmāh described by Pertsch, Gotha Catalogue, no. 40, art. 2.

What we learn from internal evidence, in addition to the above-mentioned date, is that the author composed this poem for Abu Dulaf, prince of Arrān (to whose name the Majma' ul-Fuṣaḥā, i., p. 107, adds the Nisbah کرکری, from Karkar, a town of Arrān):

ملک بودلف شهریار زمین<sup>1</sup>  
جهاندار آرائی پاک دین

and that before writing it he was not known as a poet. This appears from the following verse in the epilogue:

دل من سوی شعر نشاخته راه  
مرا کرد شاعر سخنهاي شاه

The contents of the poem are described by Mohl, Preface of the Shāhnāmāh, pp. lv.—lviii.; they are briefly stated in the Iḥyā ul-Mulūk, Or. 2779, foll. 10—11, and by Rehatsek, Molla Firuz Library, p. 164. Extensive extracts are given in Majma' ul-Fuṣaḥā, vol. i., pp. 110—139.

After a prologue, which occupies four pages and a half, the narrative begins, fol. 3b, as follows:

سراینده دهقان موبذ نژاد  
ز گفت دگر موبذان کرد باز  
که بر شاه جم جون برآشت بخت  
بناکام ضحاک را داد بخت

In the present copy the poem concludes with the death of Garshāsp (Majma' ul-Fuṣaḥā, p. 135, line 23). The subsequent sections and the epilogue are wanting.

The first portion of the poem, from fol. 3b, line 21, to fol. 6a, line 20, corresponds with the text printed in the fourth volume of Macan's edition of the Shāhnāmāh, from p. 2109, line 23, to p. 2133, line 9.

<sup>1</sup> The above is the reading of the Majma' ul-Fuṣaḥā, p. 113. In the present MS. the second hemistich is: جهاندار دیرانی پاک دین

II. Foll. 41—132. **شهنشاه نامه**

Shahanshāh Nāmāh, a rhymed history of Chingiz Khān and his successors down to A.H. 738, by Aḥmad of Tabriz.

Beg. بنام خداوند جان آفرین  
نکرند آسمان و زمین

The title of the poem and its dedication to Abu Sa'id are found in the following lines of the prologue, fol. 42b:

شهنشاه نامه نهم نام ابن  
بنام شهنشاه روی زمین  
خداوند کیتی و دیویم و کاه  
جهان جهان آفرین را بنه  
جوانبخت و فرمان روا بسعید  
جهان آمرزش زحان آفرید

The narrative begins with Japhet, son of Noah, and a sketch of his descendants in the Moghol line down to Timujin, afterwards Chingiz Khān. The headings of this introduction are as follows:

Fol. 42b. داستان یافت بن نوح علیه السلام

Fol. 44a. نشاندن غلامی ببادشاهی بر حای آ

Ib. داستان قبای و تکور

Ib. بیرون آمدن مغول از کوه و گرفتن بادشاهی

Fol. 45a. داستان آلان قوا

Ib. گرفتار شدن همنای خان بدست لشکر القان

Fol. 46a. نشستن فوتله بر بادشاهی

Ib. داستان بسوکا بهادر

Fol. 46a. رزم کردن بسوکا با تموجین قاتاری

Fol. 46b. اندر زادن تموجین از مادر و جکوبکی ان

Fol. 47a. داستان تموجین و حاتون او

The history of Chingiz Khān is told at great length down to fol. 69a. The subjects

of the next-following sections are Okotai, Tuli Khan, fol. 70a; Jalāl ud-Dīn Khwārazm Shāh, fol. 73a; Jaghatai, fol. 79b; Kuyuk Khān, fol. 81b; Mūng Kā'an, fol. 82b; and Hulāgu Khān, fol. 84a.

The rest of the poem is taken up with the wars of Hulagu and the reigns of his successors in Persia down to the author's time.

It appears from the epilogue that the author commenced the work by order of Abu Sa'id, spent eight years upon its composition, and completed it A.H. 738, two years after the death of his royal patron, when Shaikh Ḥasan Buzurg had raised Muḥammad Khān to the throne. The date of composition and the poet's name are found at the end:

درین گفت و کوشد مرا هشت سال  
کر احمد بنالد کی کوید منال  
.....  
جواز سال شد هفصد و سی و هشت  
ستم دبدۀ ابن نامه را در نوشت

The copy is dated the 14th of Rajab, A.H. 800. It is endorsed: چنگیز نامه منظومات احمدی

III. Foll. 134—187. **بهمن نامه**

Bahman Nāmāh, the poem above mentioned, no. 197, II., with a different beginning.

Beg. سپاس از خدا ایرد رهنمای  
کی از کاف و ون کرد کیتی ببای  
یکی کش نه یار و نه انباز بود  
نش آغاز باشد نه انجام بود

The prologue is much longer than in the preceding copy, and contains a panegyric on the reigning sovereign, Muḥammad Shāh, brother and successor of Sultan Barkyāruḡ. The poet describes at length two events which took place in the early part of his reign. The first is the capture of Shahdiz, a stronghold held by the Ismā'ilis, close to

Isfahan. It was taken by storm after a year's siege, and the chief was flayed alive (A.H. 500 ; see Kāmil, vol. x., p. 299). The second is the great battle in which Muḥammad Shāh routed and slew Malik ul-'Arab, *i.e.* Amīr ul-'Arab Saif ud-Daulah Sadākah B. Mazyad (A.H. 501 ; see Kāmil, *ib.*, p. 306). Here the poet describes a huge dragon which came down from the sky before the battle, and was taken as an omen of victory. The same incident is mentioned in Ta'rīkh i Guzīdah.

The beginning and conclusion of the narrative have been given above under no. 197, II.

This copy is dated in the last decade of Rabi' I., A.H. 800. The poem is ascribed in the endorsement, بهمن نامه منظومات حکیم, to Ḥakīm Āzari. This is, apparently, owing to a confusion with a later Bahman Nāmah, a history of the Bahmanis of Deccan, by Shaikh Āzari, who died A.H. 866 (see the Persian Catalogue, pp. 43a, 642a).

The Mujmil ut-Tavārikh, translated by Mohl, Journal Asiatique for 1843, i., pp. 395 to 418, mentions a Bahman Nameh written in verse, by Ḥakīm Īrānshān (ایران‌شان) B. Abi'l-Khair ; but the line there quoted is not found in our MS. In Majma' ul-Fuṣahā, vol. i., p. 110, it is stated that the Bahman Nāmah was attributed by some to Jamālī Mihrijirdi. In another place, p. 494, the latter poet is explicitly called author of Bahman Nāmah, and is mentioned as one of the contemporaries of Lāmi'i, who lived about A.H. 500.

#### IV. Foll. 188—243. کوش نامه

Kūsh Nāmah, by the author of the preceding poem.

Beg. ترا ای خردمند روشن روان

زبان کرد بزبان ازین سان روان

خرد داد و جان داد و باکیزه هوش  
دل روشن و چشم بینای و کوش

In the prologue the author, whose name does not appear, gives again a poetical description of the great battle in which his sovereign defeated and slew the king of the Arabs. He refers to the preceding poem and to the princely reward he had received for it, and in token of gratitude dedicates the present one to his royal patron. He then passes on to the subject-matter of his poem in the following lines, fol. 190a :

درین داستان ژرف بنکر کنون  
حو بر خواند از پیش تو رهنمون  
حذب نا بکیتی چه کردست کوش  
سر مرزبانان فولاد بوش  
دو چشم آسمان کون و جهره جو خون  
نبالا و بیکر زبیلی فزون

The hero of the poem, Kūsh, surnamed Pildandān, "the elephant-tusked," is represented as a contemporary of Zohak and Faridun, and his warlike exploits range over all the known world from China to Maghrib. According to the Mujmil ut-Tavārikh, Kūsh Pildandān B. Kūsh was a brother's son of Garshāsp. See Mohl, Journal Asiatique, 1843, i., pp. 391, 414. Some episodes of the Kūsh Nāmah have been described by Comte de Gobineau, Histoire des Perses, vol. i., pp. 139—144. In the endorsement the poem is ascribed, like the preceding, to Āzari.

Copyist (foll. 132, 243) : محمد بن سعید بن  
سعد الحافظ القاری

The MS. is ornamented with eleven miniatures in good Persian style. They occupy two-thirds of the page or more, and are found at foll. 14, 18, 29, 44, 49, 61, 89, 163, 171, 202, 213.

The contents of this MS. have been briefly

noticed by Comte de Gobineau in the *Mélanges Asiatiques*, vol. vi., p. 404. They were more fully described in the *Athenæum*, 31 May, 1884.

## 202.

Or. 2878.—Foll. 119 ;  $12\frac{1}{2}$  in. by 8 ; 17 lines,  $4\frac{1}{2}$  in. long ; written in four columns in elegant Nestalik, with 'Unvān, gold-ruled margins, gilt headings and miniatures, apparently in the 16th century. Bound in stamped leather covers.

[SIDNEY CHURCHILL.]

Another copy of the *Garshāsp Nāmāh* (see no. 201, i.). The prologue is abridged to fifty-two Baits, and does not contain the name of Abu Dulaf. The narrative begins at the top of the third page, fol. 3*b*, and the record of the death of *Garshāsp*, with which the former copy concludes, is found at fol. 112*a*. It is followed by several sections relating to *Narīmān* and to his conflict with *Ra'd i Ghammāz*, Lord of *Sipand Kūh* (partly printed in the *Majma' ul-Fuṣahā*, pp. 135—138). The epilogue, foll. 118-19, consists only of reflections on the transitory nature of worldly greatness and of prayers, without any mention of the poet's patron.

In the colophon is found the curious notice that the author, *Maulānā Asadi*, was the sister's son of *Firdausi*: تمام شد کتاب  
کرشاسب از گفته مولانا اسدی خواهر زاده مولانا  
فردوسی علیه الرحمت

The MS. contains two whole-page miniatures in Persian style at the beginning, and six half-page miniatures at foll. 13, 40, 52, 82, 96 and 108.

Copyist : پیر محمد بن قاسم الکاتب

## 203.

Or. 2945.—Foll. 94 ;  $10\frac{3}{4}$  in. by 6 ; 16 lines,  $3\frac{1}{2}$  in. long ; written in cursive Nestalik in

two ruled columns ; dated *Jumāda II.*, A.H. 1275 (A.D. 1859). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

Selection from the *Divan* of *Farrukhi*, with this heading : زنده و بخت دیوان قصاید  
افصح الفصحا المتقدمین حکیم ابو الحسن فرخی ر  
بر آمد نیکون ابری ز روی نیکون درنا  
چو رای عاشقان کردان چو طبع بیدلان شیدا

*Farrukhi*, whose original name was *Abu'l-Hasan 'Alī B. Kūlū'*, was a native of *Sistan*, distinguished alike by musical skill and poetical genius, and a dependant of the local ruler, *Amīr Khalaf B. Aḥmad* (deposed A.H. 393 by *Sultan Maḥmūd* ; see *Kāmil*, vol. ix., p. 122). Leaving his native country in search of fortune, he repaired to *Balkh* and won the favour of *Amīr Abu'l-Muzaffar Ṭāhir Chaghāni*, by whose liberality he was enabled to appear in state at the Court of *Ghaznah*. There he became one of the favorite poets of *Sultan Maḥmūd*, and died A.H. 429, leaving, besides numerous poems, a treatise on rhetorics entitled *Tarjumān ul-Balāghah*. See *Majma' ul-Fuṣahā*, vol. i., pp. 439—65, where extensive extracts from his *Divan* are given, and *Khair ul-Bayān*, Or. 3397, fol. 51*b*. The date 470, assigned by *Ṭaqi Kāshi*, *Oude Catalogue*, p. 15, to *Farrukhi's* death, is evidently much too late.

The contents of the present MS. are an alphabetical series of *Kasidahs* with headings indicating to whom they were addressed, fol. 2*b*, three *Tarjī'*-bands, fol. 86*b*, *Ḳiṭ'ahs* and *Rubā'is*, fol. 91*a*, and an appendix containing some *Ghazals* and additional *Rubā'is*, foll. 92*b*—94*a*. Most of the *Kasidahs* are in praise of *Sultan Maḥmūd*, of his son *Muḥammad* and of his brother, *Amīr Yūsuf*. A notice of the poet is prefixed, fol. 1*b*—2*a*.

The MS. was written by a student called *Abu'l-Kāsim*, for *Muḥ. Mahdi B. Muṣṭafa al-Ḥusaini al-Tafrishi*, surnamed *Badā'i'-Nigār*.