A

DESCRIPTIVE CATALOGUE

OF THE

ORIENTAL LIBRARY

OF THE LATE

TIPPOO SULTAN OF MYSORE.

TO WHICH ARE PREFIXED,

MEMOIRS OF HYDER ALY KHAN,

AND HIS SON

TIPPOO SULTAN.

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TO THE

CHAIRMAN,

DEPUTY CHAIRMAN,

AND

DIRECTORS,

OF THE

HONOURABLE EAST-INDIA COMPANY,

THIS WORK

IS RESPECTFULLY DEDICATED,

BY

THEIR FAITHFUL AND OBEDIENT SERVANT,

CHARLES STEWART.

East-India College, Herts,
26 Dec. 1808.

PREFACE.

THE month of May 1799 was rendered memorable in the East, by the capture of Seringapatam, and the downfall of its Sovereign, the inveterate enemy of the British Nation.

Nor were the wisdom and valour displayed on that occasion more honourable to the Victors, than their liberality and attention to Science, in determining that the Library of the late Sultān should be preserved entire*, and presented, with the exception only of a few Manuscripts selected for the ASIATIC SOCIETY and the Universities of OXFORD and CAMBRIDGE, to the Honourable EAST-INDIA COMPANY.

By the admirers of Literature, the following year is not less marked as a new epocha in the Eastern world, from the foundation of a College in Bengal, for the instruction of the junior part of the Company's Civil servants, in the sciences of Europe, and the Asiatic Languages.

Marquis WELLESLEY, the late Governor-general, sensible of the utility and importance of such a Library to the new Institution, was pleased to order, that the Mysore Manuscripts should be transferred to Fort William, and deposited in the College.

From

* All the other property was sold, by public auction, for the benefit of the captors.

PREFACE.

From the time of my appointment, in March 1803, to the office of Junior Professor of the Persian Language on that Establishment, I contemplated with delight this vast mine of Oriental literature; and resolved, whenever the avocations of my public employment would allow me leisure for such an undertaking, to explore its contents. Little opportunity however occurred for this purpose, till about six months previous to my departure for Europe; when my wishes being communicated to the Provost and Council of the College, through their recommendation the Work was patronized by Government.

To expedite the task I had thus undertaken, four learned Moonshies of the College were appointed to co-operate with me; but the arrival of a number of students from Europe soon requiring the attendance of these persons, the labour in consequence devolved upon Moolavy Hussein Aly* and myself.

My primary object in this undertaking extended but little further than to ascertain the subject of each Book, the name and country of the Author, with the period in which he lived. In this, besides my own gratification, I had principally in view the information of the Students who had access to these volumes.

On my arrival from India, in July 1806, I learned, with much satisfaction, not only that the East-India Company had, with the most laudable policy, and their accustomed liberality, founded an Establishment in England for the education of those who were destined to administer the important offices of their extensive Empire, (in which Institution the languages of Asia were to be publicly taught,) but also, that the study of Oriental literature was widely dispersed among persons who had no intention

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* Editor of the *Anvari Soheily*; pronounced, by Sir William Jones, to be the most excellent book in the Persian language.

intention of ever visiting the Eastern Hemisphere. The concurrence of these circumstances has led me to believe, that a Descriptive Catalogue of the Library in question, more fully detailed than at first I proposed, yet not so much as to render it voluminous or very expensive, would neither be unacceptable to the investigators of general knowledge, nor useless to the Student of the literature of the East. To the latter it may serve as a guide to the sources of information, and his choice of authors; whilst it cannot but be generally interesting to observe, from the dates of the greater number of the volumes, that in Asia, at a period when Europe was overcast with ignorance and barbarism, Literature was ardently cultivated, and Science flourished.

If our progress in the arts enables us to look with contempt on the attainments of the Mohammedan schools, we should reflect, that they were our precursors in knowledge, and that for much of our information we are indebted to them.

Previously to the undertaking of this Catalogue, I sought in India for some Work which might serve as a model; but the only assistance I there could procure was the *Bibliothéque Oriental* of M. d'Herbelot, a book containing abundant information, but too diffuse for my purpose. Since my arrival in England, I have seen the two celebrated Catalogues, of the Escurial, and of the Library of the late King of France; the former printed at the expence of the Spanish Monarch, in the years 1765 and 1775, in two volumes folio; the latter in the year 1739, consisting of ten volumes quarto †. But I presume not to compare my performance with these Works

† Two of these Volumes only are appropriated to Arabic and Persian Books. Since I commenced the publication of this Work, I have procured the Catalogue of Oriental Manuscripts in the Bodleian Library, published by the University of Oxford in 1787, in one folio volume; a valuable Work, but of which the Persian Books form a very small portion.—Specimens of each of these Catalogues are given in the Appendix.

Works of Royalty. To have adopted the plan of the Escurial Catalogue, would have required more years than I could devote months; and the expence would have been too great for an individual to bear.

To the Honourable EAST-INDIA COMPANY, I feel grateful for their liberal patronage of this Work. As I am not actuated by pecuniary motives, very few copies are printed; and for these I have not sought subscription.

Having entered the army at an age when other young persons proceed to College, and served abroad from that time for twenty-five years, I have had little leisure or opportunity for literary attainments; but whatever may be the defects of my style and arrangement, the subject of the Work will, I trust, obtain for it an indulgent reception.

For the Memoirs of Hyder Aly Khān and Tippoo Sultān I claim little credit; but I thought a portion of my Readers might be interested to know something of these personages; and as many erroneous accounts have been given of the origin and rise of the former, it became a sort of duty from me to ascertain his real history, and impartially to detail it. By some he is described as an inexorable tyrant; by others he is celebrated as a great and just prince. My Readers, however, will form their decision from a true statement of his actions; the only fair criterion to judge of a person whose motives must ever remain to us unknown.

The reign of Tippoo being more recent, and his wars with the English having been minutely described by four different Authors*, I have compressed

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* 1. Lieutenant Mackenzie's Narrative of Lord Cornwallis's Campaigns.
2. Major Dirom's Narrative of the Campaign of 1792.
3. Narrative of the Operations of Little's Detachment.
4. Major Beatson's War in Mysore.

To Foreigners, who do not understand English, I recommend the Work of M. J. Michaud, published at Paris in 1801.

pressed my Narrative of these transactions, but without losing sight of the principal events.

The Library consisted of nearly 2000 volumes, of Arabic, Persian, and Hindy (or Hindūstāny) Manuscripts, in all the various branches of Mohammedan literature. Many of these were beautifully written, and highly ornamented; but a great portion were in bad condition; and several having lost both the first and last pages, it was extremely difficult to discover the Author, or the period in which they were composed.

Very few of these books had been purchased either by Tippoo or his father. They were part of the plunder brought from Sanoor, Cuddapāh, and the Carnatic. Some of them had formerly belonged to the Mohammedan Kings of Bijapore and Golcondah; but the greater number had been the property of the Nabob Nesīr Addowleh Abd al Vāhib Khān, brother of Mohammed Aly of the Carnatic, and were taken by Hyder in the fort of Chitore, during the year 1780.

All the volumes that had been rebound at Seringapatam have the names of God, Mohammed, his daughter Fatimah, and her sons, Hassen and Hussein, stamped in a medallion on the middle of the cover; and the names of the Four first Khalifs, Abu Beker, Omar, Osman, and Aly, on the four corners. At the top is "Sirkari Khodādad," (the government given by God); and at the bottom, "Allah Kāfy," (God is sufficient). A few were impressed with the private signet "Typū Sultān." The topics of these were, in general, either Theology or Sūfyism†, which were his favourite studies. But the Sultān was ambitious of being an Author; and, although we have not discovered any complete work of his composition, not less than forty-five books, on different subjects, were either composed, or translated from other languages, under his immediate patronage

† For an explanation of this term, see page 34 of the Catalogue.

patronage or inspection. In most of these, his intolerance and aversion to all Christians and Hindūs are strongly marked.

The Appendix has been added since my arrival in England. The Translations it contains, I have endeavoured to make as literal as the different idioms of the two languages will permit. In the present Volume, I have confined the extracts to HISTORY; as it is my intention, if the Work should be *favourably* received, to give, in a *Second Volume*, Specimens of the remaining part of the Catalogue, which, embracing a number of subjects, and containing a great variety of style, will, for the purpose of studying the Persian language, answer the end of an extensive Library. The Specimens inserted in the present Volume exhibit the state of *that* language for the five last centuries.

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9. . .	7.	*for* who *read* whom.
13. . .	3.	— so *read* such.
18. . .	17.	— dare *read* durst.
24. . .	4.	— Famavese *read* Farnāvese.
25. . .	14.	— conduct of the boys *read* their conduct.
27. . .	3.	— would set in *read* would shortly set in.
32. . .	20.	— Here Hyder *read* Hyder.
33. . .	17.	— Mohammed *read* Mohammed Aly.
—. . .	23.	— Pindoises *read* Pindāries.
35. . .	26.	— rivers *read* ravines.
39. . .	13.	— in each *read* in each face.
40. . .	6.	— was soon *read* were soon.
—. . .	8.	— Dubhemin *read* Duchemin.
43. . .	9.	— his father *read* Hyder Aly.
45. . .	6.	— recruit *read* re-unite.
—. . .	14.	— on the damp *read* on the damp ground.

MEMOIRS

OF

HYDER ALY KHAN.

INTRODUCTION.

IF the Work here offered to the Public had been undertaken when the Capture of Seringapatam, and the overthrow of Tippoo Sultān, were recent events, I should not have thought it requisite to preface this Volume by any Memoirs of that personage, or the yet more extraordinary character, Hyder Aly Khān, his father, who, by his uncommon talents and unrestrained ambition, raised himself from the command of an undisciplined battalion, to the height of absolute dominion, over a rich, populous, and extensive kingdom.

But as the public mind has been occupied, during the nine years which have elapsed since the British conquest of Mysore, by the momentous events that have crowded upon each other in Europe, the name of Tippoo, and the fame of Hyder Aly Khān, have failed of obtaining that interest to which they are justly entitled. On this account therefore, and because it may be presumed that those who are led to peruse the following Catalogue will be desirous of knowing something of the personages by whom the Library itself was formed, I have been induced to subjoin Biographical notices of them, not in the manner of a detailed History, but as a summary sketch of the rise and progress of their fortunes, and the most prominent events that distinguish their career.

To these notices, a list of authorities is added, for the satisfaction of those persons who may wish for more minute information.

HYDER ALY claimed the honour of being by descent a Coreishy, and consequently of the same tribe as the *Arabian Prophet*. When his ancestors emigrated to India, is not known; but it is stated, that his family were much respected in the district of Kohir, which is situated about the middle of the Peninsula, between Hyderabād and Kulbergah; and that several of them, at different periods, held the honourable office of Cāzy, or Judge.

The first of his progenitors of whom we have any authentic account was named Shaikh Vely Mohammed. He was for some time a disciple of Mohammed Husseiny Gīsō Dirāz *, the Saint of Kulbergah. The grandfather of Hyder was named Shaikh Aly Ghulām Dōst Mohammed. He commanded one hundred and fifty men in the service of the governor of Serā †; but marrying the daughter of Syed Pārsā Mūnshy, a considerable person of Kolār ‡, he removed his residence to that place. By this lady he had a son and a daughter. The boy was named Futteh Aly; but during her pregnancy of the latter, Ghulām Dōst died. Futteh Aly was educated in the house of his maternal grandfather, and, assuming the privilege of a Syed, (or descendant of Mohammed,) in right of his mother, took the prenomen of Mīr. He is said to have possessed considerable abilities; and when arrived at the age of manhood, having collected some of his father's followers and soldiers of fortune, entered the service of Dilāver Khān, Foujdār, or military governor of the district of Serā. In this situation, he rose by degrees to the command of a thousand or fifteen hundred men, and obtained the title of Nāik, which, in the Sanscrit language, means a Colonel or Commander.

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* *Vide* Orme's *Historical Fragments*, Note 74.

† A considerable district, about a degree and a half to the north of Seringapatam. Vide *Operations of Captain Little's Detachment*, page 103.

‡ The Capital of Seven Purgunnas, about thirty-five miles east of Bangalore. *Vide* Buchanan's *Mysore*, vol. I. p. 277.

It was customary in India to pay the troops by assignments on the renters of districts: and the sum of ten thousand rupees being due to Mīr Futteh Aly Nāīk, the governor granted him an order on Mīr Aly Akber Khān, who then farmed a certain portion of Serā, for the amount; it being inconvenient for the latter to advance that sum immediately, Futteh Nāīk accepted his bond, payable in six months; but during this period Aly Akber died insolvent, and whatever property he possessed was confiscated for the rents due by him to government.

Futteh Nāīk, doubtful of ever recovering his money, and being ambitious of allying himself to so respectable a family, demanded from the widow of Aly Akber, either the payment of his bond, or her daughter in marriage. The lady unable to liquidate the debt, and probably not averse to the connexion, complied with the latter requisition, and the Nāīk was shortly after united to Majedda Bēgum *. When the lady became pregnant, they visited the hermitage of a celebrated devotee, named Hyder Shāh, who predicted that the child would be a son, and directed his parents to call him Hyder Aly. This son was born in the year of the Hejira 1131, A.D. 1718, at Dīwānhully, in the neighbourhood of Kolār. A.D. 1718.

Futteh Nāīk continued to enjoy his command under the governor of Serā, without aspiring to a more elevated station, until the affairs of Dilāver Khān falling into confusion, and the troops remaining unpaid, he was obliged to seek a new service. Accompanied by two hundred of his infantry, and twenty-five horsemen, he was first employed by Abbās Culy Khān, and afterwards by one of the Malabar Rājās. Neither of these situations suiting his ambition, he repaired to Seringapatam, and had the good fortune to be admitted, with his battalion (which he had augmented to a thousand men), into the service of the Rājā of Mysore. This event, so important in its consequences, took place A.H. 1140, or A.D. 1727. A.D. 1727.

Mysore has from the earliest times existed as a Zemīndāry, consisting of about thirty-two villages, the rents of which were usually paid to the Rājā of Chikraipatam,

* The Mohammedan law allows a man to have four wives. This was the Naik's second marriage, he having, at this period, a son called Shahbaz Khan.

patam, and by him accounted for to the lord paramount, the Mahā Rājā of Anagundy, a descendant of the antient Hindū monarchs of Bījānagar, whose authority once extended over the whole of the peninsula of India*.

The site of the city of Chikraipatam is still to be traced on the northern bank of the river Kāvery, about three miles from Seringapatam. The last Rājā of this place was Sirī Renga Rāīl, who dying in the year 1610 without issue, his title and Zemīndāry were transferred to Rāīj Wārriār, Zemindar of Mysore†. Since that period, the Mysore family have borne the title of Rājā, assumed the privilege of sitting on a musnud or throne, and have gradually extended their territories by conquest over the neighbouring chiefs.

It was customary in this family, when the Rājā died without issue, for the relations to assemble, and collect all the children lineally connected with the late prince; from among whom they selected a boy, from three to five years of age, to be their chief. By these means they insured a long minority; during which period the patronage and emoluments of the regency were divided amongst the leading members of the family, one of whom was appointed to be the Delāwāy, or prime minister.

A. D. 1736. An event of this sort occurred not many years after the arrival of Futteh Nāīk. The Rājā dying, in the year 1736, without issue, Chik Kisna Rāījī, a boy of three years old, was elected in the usual manner, and the reins of government were placed in the hands of Gōrāchurī Nundōrāj, who, by his abilities, in a short time usurped all the powers of the Sovereign. To this person Futteh Nāīk paid his court, and, by his diligence and fidelity, made so favourable an impression on the mind of the Delāwāy (or Minister), that, in all affairs of importance, he and his corps were preferred to the rest of the army.

A. D. 1738. In the year 1738, Futteh Nāīk died‡; and the command of his corps devolved, as a right of inheritance, on his sons, Aly Nāīk Shāhbāz Khān, and

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* Vide *Operations of Captain Little's Detachment*, p. 181.

† Vide *List of Mysore Rajas;* Supplement to the State Papers published in the Asiatic Annual Register of 1799. Also, Beatson's *War in Mysore*.

‡ He was buried at Kolar, where his tomb is still kept in repair, at the Company's expence.

and Hyder Aly *. Their title was soon after confirmed by the Delāwāy; but in the course of two years, being displeased with their conduct, he discharged them from his service.

The brothers repaired, with their followers, to the court of Arkāt, where they obtained employment under the Nabob Sufdār Aly Khān, then recruiting his army to oppose the Mahrattas, who, in the year 1740, had overrun the Carnatic. Hyder Aly had, during his youth, been betrothed to the daughter of a Cāzy in Seringapatam, but, from some accident, the marriage had been delayed. During his residence at Arkāt, an opportunity offered of forming a more elevated connexion, and he obtained in marriage the daughter of Mīr Mōīnaddīn, late Kelādār, or governor of the Fort of Kuddāpah, and sister of Mīr Aly Rizā. This lady, about the year 1749, became the mother of Tippoo Sāhib.

A. D. 1742. In the year 1742, the Nabob Sufder Aly having been murdered by his relation, Mortizā Aly of Vellore, the brothers were again thrown out of employment; and repenting of having quitted the Mysore service, they wrote a penitential letter to the Delāwāy, apologizing for their past conduct. The Minister, actuated either by a regard for their father, or desirous of retaining so brave a body of men in his service, accepted of their contrition, and reinstated them in his favour. Soon after their return to Mysore, Hyder Aly celebrated his second marriage with the sister of Mukhdūm Sāhib †, daughter of the Cāzy of Seringapatam; and, in the course of the following year, his brother Shahbāz Khān dying, he inherited all the property of his father, and obtained the sole command of the corps. From this period he was considered as a person of consequence, and distinguished by the title of Hyder Aly *Naik*.

The confidence which the Delāwāy had formerly reposed in Futteh Nāīk was now transferred to his son; and the latter was zealous, by his exertions, to prove that it was not undeserved. At length he rose so high in the Minister's opinion, that he was consulted in every affair of importance, and employed wherever courage

* The arms and equipments of such corps being entirely the property of the commandant, and the men either his relations or adherents, the battalion is considered as much an inheritance as any other part of his estate; and there are frequent instances of their being commanded by children, and even by women.

† His brothers-in-law became afterwards his two most confidential generals.

courage and activity were required. The talents of Hyder Aly were universally acknowledged, and his urbanity and liberality endeared him to the military, particularly to those of his own religion, whose popularity he constantly courted.

It is necessary to state, that on the decline of the authority of the Bījānagar sovereigns, about the middle of the sixteenth century, all the great Zemīndārs, or principal landholders, threw off their allegiance, and, assuming the title of Rājā, considered themselves independent. One of the richest and most respectable of these was Lekhymen Raj, the Zemīndār of Bangalore: he possessed a very considerable territory, adjoining the north-east boundary of Mysore; and, beside his capital, which was strongly fortified, was master of the then supposed impregnable fortress of Sāvendrūg. Proud of his strength, and unsuspicious of any treachery from the Mysore government, with whom he had long been on the most friendly terms, he, from motives of parsimony, had neglected to maintain more troops than were requisite for the purpose of collecting his revenues.

This conduct did not pass unobserved by the sagacious and ambitious Hyder, who, unrestrained by any principle of honour or justice, proposed to the Mysore regent to make a sudden attack upon the dominions of his unsuspicious neighbour. The Minister, seduced by his arguments, consented to this act of treachery; and, A. D. 1746. in the year 1746, Hyder Nāīk, having under his command a select army of 8000 men, marched from Seringapatam. The Rājā of Bangalore was taken totally unprepared; but, having shut himself up in his capital, he was enabled, by the strength of its fortifications, to withstand a siege of nearly a month; at the expiration of which period the Mysore general agreed to retire, on condition of receiving 400,000 rupees in ready money, and the promise of a future annual tribute of twice that sum. Hyder left an agent, named Sumbuhnāt, at Bangalore, and returned with his army to Seringapatam, where he was received in the most flattering manner; and the Delāwāy was so much pleased with the success of this expedition, that he conferred on him the endearing title of Son.

No sooner did the Bangalore chief find himself freed from the impending danger, than he resolved upon revenge: he therefore commenced recruiting his army, and making other military preparations; and, when he thought himself in a situation to shake off the yoke, threw Hyder's agent into prison. When intelligence

intelligence of this event reached Seringapatam, Hyder was again detached with an army of 20,000 men to reduce Bangalore. He proceeded by easy marches; and on the sixth of the month Sefer, A.H. 1160, A.D. 1747, was met by the Rājā twenty-four miles distant from his fortress. This prince, very imprudently trusting to his own courage and the fidelity of his new levies, ventured to meet the Mysoreans in the field; but, after an obstinate engagement, his troops fled, and left their chief a prisoner in the hands of the conqueror. A.D. 1747.

Hyder lost no time in laying siege to the fort, which in a few days capitulated; and the rest of the district soon followed the example of the capital. Part of the plunder, with the prisoners, and a congratulatory letter, were dispatched to the Delāwāy: but the fort was garrisoned by a chosen detachment from his own corps, under the command of his agent Sumbuhnāt.

Hyder then proceeded through the district, and adjusted in person all the accounts of the revenues, a particular statement of which he sent to the Minister; who, pleased with his exertions, and fearing an insurrection of the relations and followers of the captive Rājā, assigned to the General the conquered district, as a Jāīdād, or fund for the payment of his troops: these, under pretence of securing his conquest, Hyder increased to double their former numbers, and by degrees extended his authority over several of the neighbouring Zemīndārs. But an event now occurred, which obliged Hyder to relinquish for some time his schemes of aggrandizement, though, in its consequences, it ultimately facilitated the objects of his ambition.

In the year 1751, Mohammed Aly, Nabob of the Carnatic, being reduced to great straits, and closely besieged by his rival, Chundā Sāhib, and an army of French, in the fort of Tritchinopoly, sent an envoy to the Rājā of Mysore, to implore assistance both of men and money. To effect this purpose, the envoy was instructed to remind the Mysoreans of the former insults and enmity of Chundā Sāhib, who, while governor of Tritchinopoly, had laid waste some of their finest districts, and for several months besieged the strong fort of Carūr; that it was their interest to make a joint cause against the common enemy, who, if he succeeded in getting possession of the Carnatic, would not fail to invade their country. If this argument did not prevail, the envoy was authorised to promise A.D. 1751.

the

the payment of a large sum of money, or to agree to *any* terms that were offered.

The Delāwāy (Minister) of Mysore, who was esteemed one of the most crafty and wily politicians of the age, and who had long wished to unite the neighbouring province of Tritchinopoly to his Sovereign's dominions, would not accept of any other equivalent or security for the sums to be advanced, or the aid to be rendered, but this, the only remaining possession of the Nabob. Hard as were these terms, Mohammed Aly bound himself by oath, that on the defeat of Chundā Sāhib, and the expulsion of his enemies, he would deliver the fort of Tritchinopoly and its dependencies to the Mysoreans. In consequence of this agreement, the sum of 500,000 rupees was dispatched, under a convoy of seventy horsemen, and was delivered to the Nabob in the month of October.

During the following month, the Mysore army assembled at Carūr; and the Minister, having taken into his pay 6000 Mahrattas, commenced his march early
A.D. 1753. in the year 1753, and on the 6th of February arrived, with 12000 horse and 8000 infantry, at Tritchinopoly.

It is stated, that, during the continuance of the siege, Hyder Aly (whose corps formed the Minister's body guard) distinguished himself as an active partizan; that he frequently went out to skirmish, either alone, or accompanied by a few horsemen; and that on these occasions he slew several of the enemy in single combat, whose heads he bore in triumph to the camp. By these means he became known to the Nabob, and was graciously received at the Durbār or public court. It is even asserted, that the Nabob recommended to the Delāwāy to promote so courageous and active an officer. Little did Mohammed Aly then foresee, that he was fostering the future scourge of the Carnatic, and aiding the views of the future usurper of Mysore.

On the defeat and capture of Chundā Sāhib and his French allies, the Mysoreans claimed the fulfilment of their agreement; but the deranged state of the Nabob's affairs, and even self-preservation, rendered it impossible to relinquish to them the strong fortress of Tritchinopoly. He tendered to them, in lieu of it, the fort of Madurā and its dependencies, with several other advantageous offers, all of which were rejected; and from friends they became bitter enemies.

It

It was during the following campaign that Hyder Aly acquired, in fighting against Lawrence and Clive, that skill in war, which enabled him afterwards to subdue all the Indian Chiefs with whom he contended, to cut off two of *our* detachments, and even to face the whole of the British Indian army in the field.

A. D. 1754. On the 17th of August, 1754, a general engagement took place, in the neighbourhood of Tritchinopoly, between the English and French armies, with their allies on each side. During the battle, Hyder Aly Nāik, (who Mr. Orme calls the best of the Mysore officers,) seeing the baggage of the English left without protection, ordered some of his troops to amuse the Tanjorine cavalry in front, whilst he himself, with another body, galloped round, and fell upon the rear of the convoy, amongst which he created great confusion, and seized thirty-five carts, laden with arms, ammunition, and other stores.

The suspension of arms, which soon after took place between the European armies, put a stop to all active operations on the part of the Mysoreans; but it was not till the month of April of the following year that the Delāwāy could be prevailed on to relinquish his hopes of getting possession of Tritchinopoly; when, receiving intelligence that an army of Mahrattas was advancing towards Mysore, with an intention of levying a tribute, and that Salābut Jung had also claimed the arrears of tribute due to the Moghul government since the death of the late Nizām al Mulk, he found it requisite to return to his own country. A. D. 1755.

During this march, the command of the rear division of the army was entrusted to Hyder Aly, with orders, on its entering the Mysore territory, to proceed to Dindigul, and protect that district.

On the Minister's arrival at Seringapatam, he found the Rājā, who had assumed the reins of government during his absence, in great consternation at the approach of the Mahrattas. A council was soon after assembled, in which it was resolved to send an army to oppose these invaders: but here a considerable difficulty occurred; for the troops, being several months in arrears, became mutinous for their pay. After some delay and much altercation, money was at length raised to satisfy their demands. The command was then offered to several officers in rotation; all of whom, either dreading the power of the Mahrattas, or convinced of the insufficiency of the force assigned to them, declined taking charge of the expedition.

It was at length determined to recall Hyder Aly from the southern frontier, as the only officer in whose courage and ability they could trust, during this time of public exigency. Hyder hesitated not a moment, but immediately proceeded to Seringapatam, and, on his arrival there, was appointed to the command of the forces; but, during this interval, the Mahrattas had advanced by rapid marches to the neighbourhood of Seringapatam; and the Mysore government, seeing opposition in vain, consented to pay them two millions of rupees, on condition of their quitting the country. This event occurred in the month of April, 1756.

A. D. 1756.

Although Hyder Aly had not been able to effect any thing of importance after taking command of the army, yet his readiness in complying with the wishes of government, and the subsequent measures he pursued, by his endeavours to introduce better discipline amongst the troops, raised him high in the opinion, not only of the Minister, but also of the Rājā, who was now arrived at the age of manhood, and capable of judging for himself.

Nearly at the close of this year, Mahfūz Khān, the elder brother of the Nabob Mohammed Aly, rebelled, and got possession of Tinnevely, one of the most southern districts in the Peninsula, whence he wrote to the Mysore government for support. It does not appear that any immediate attention was paid to his request; but in the month of October, 1757, Hyder Aly arrived with a considerable force at Dindigul; whence he proceeded in the following month, and, having taken the fort of Sholāvanden, entered the district of Madura without opposition. Here he was soon after attacked by Mohammed Yusuf*, the commandant of the English Sepoys, and was obliged to retreat, without effecting any thing of consequence, to Dindigul. In this position he remained until the following year, waiting the junction of a body of French troops, with whom he intended to return, and attack the city of Madura and its dependencies.

A. D. 1757.

A. D. 1758.

About the end of January, 1758, the French detachment, consisting of seventy-five Europeans and 300 sepoys, commanded by Monsieur Astruc, arrived at Dindigul; but the Mahrattas having again invaded Mysore, and demanded their Chout, or fourth part of the revenues, Hyder Aly received orders to relinquish the

* Mr. Orme calls him Issouf.

the plan of foreign conquest, and march immediately to the defence of Seringapatam. The French, in consequence, proceeded to join their army, which was at that time investing the fort of Tritchinopoly. A. D. 1758.

Previous to, or very soon after, Hyder's return to Seringapatam, matters were settled with the Mahrattas by the payment of a sum of money: and the General, being unemployed, obtained permission for himself and followers to visit his Jāīdād of Bangalore, the affairs of which he represented to have suffered much derangement during his absence.

In the course of a few months after his arrival at Bangalore, Hyder pointed out to the Delāwāy a conquest, by which the Mysore territory might be considerably increased, and the funds of the treasury, which had been much drained by the expences of the war in the Carnatic and the demands of the Mahrattas, replenished. The Minister, blinded by avarice, and still duped by the dissimulation and affected humility of Hyder, gave his consent to the expedition.

At the distance of seventy miles to the north-east of Bangalore, is situated the district of Chuc (Little) Balapore*, a rich and fertile country, the Zemīndār or Rājā of which, Narāyana Swāmi, was reported to possess much wealth, without the courage to defend it. These were temptations not to be withstood by Hyder, who having, in consequence of the permission obtained from the Delāwāy, assembled an army, marched from Bangalore some time in the year 1758, and, before the Rājā was apprized of his intentions, entered the district of Balapore. The Rājā took refuge in the fort of Nandidurg; but, after sustaining a siege of only two days, took to flight, leaving a rich booty to the invaders. A few rarities and a congratulatory letter were dispatched to Seringapatam; but the treasure was either distributed amongst the troops, or retained by the General, who appointed his own officers to the conquered district, and annexed it to Bangalore.

Hyder Aly now perceived, with triumph, his ambitious views ripening to maturity; and, under pretence of securing his conquests, augmented his old corps, and

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* *Vide* Major Dircom's *Narrative of Lord Cornwallis's Campaign of* 1792, pages 41 and 42. Also Buchanan's *Mysore*, vol. I. p. 329.

A.D. 1758. and took into his service an additional body of troops, on whose attachment he could depend.

These circumstances being reported to the Delāwāy, he began to repent of the blind partiality which had induced him to raise Hyder Aly to so dangerous a height of power and authority, and proposed to the Rājā to inveigle him to Seringapatam, and to secure his person. In prosecution of this design, a letter, replete with thanks and flattery, was written by the Delāwāy to Hyder, inviting him to return to court, to receive some distinguished mark of honour, in reward for his brilliant services.

Hyder, who was well versed in all the intrigues and politics of an Oriental court, constantly retained a private agent at Seringapatam, to whom he paid a liberal allowance for furnishing him with intelligence. From this person he learnt the insidious purport of the letter, before it arrived. After considering the steps it became necessary to take, he marched from Balapore to Bangalore, and, having collected all his forces, proceeded at their head to Seringapatam, where he encamped in the neighbourhood of the city. In the evening he went to pay his respects to the Minister, attended by a few trusty followers; but, although every thing had previously been arranged for seizing or putting him to death, the opportunity was suffered to escape, and no attempt was made. The next visit was fixed for the perpetration of the act; but the attachment which some persons, acquainted with the intentions of the Delāwāy, bore to Hyder, induced them to apprize him of the plans in agitation against him. Although previously aware of the hostile designs of the Minister, he affected much surprize and alarm at this intelligence; and, having consulted with his friends, resolved to depose the Delāwāy. To accomplish this object, he proceeded, a few days afterwards, under pretence of paying the promised visit, to the residence of the Minister, and, stationing a party of soldiers at the door, entered the house with a select guard, and, without opposition, took him prisoner. A detachment was then sent to reduce the palace; but the Rājā submitted voluntarily, and, sending for Hyder Aly, received him most graciously, and declared, before the whole court, that the conduct of Gōrāchurī Nundōraj having for some time past given him great offence, it had been his serious intention to depose him from the office of Delāwāy, and to confer

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that honour on his General, Hyder Aly; but that measure being now happily effected without his interference, he had much pleasure in placing the reins of government in so able hands. Hyder, seeing the Rājā sufficiently intimidated, was profuse in his protestations of fidelity and attachment, and alleged the Minister's design upon his life as the sole cause of the commotion which had taken place. Next day, however, he repaired to court, and demanded a patent or commission conferring on him and his posterity the perpetual office of Delāwāy. The Rājā, dreading the consequences of a refusal, acquiesced in this demand, and contented himself with requiring a written engagement, stipulating that he and his posterity should prove themselves loyal and obedient subjects. Thus Hyder Aly acquired the *real* sovereignty of Mysore, but for some time continued his respectful behaviour to the Rājā. All the public acts of government were made in the name of the Prince; and, on occasion of any new conquests, congratulatory letters and presents were sent to him. This event happened in the year 1759. A.D. 1759.

The first act of Hyder Aly's authority was to get possession of the fort of Mysore. To this place he sent his prisoner, the late Delāwāy, with his two sons, Vīrāj and Tadarāj, but allowed them a comfortable pension. The father survived his disgrace thirteen years; and one of the sons lived long enough to witness the restoration of the royal family to the throne, and the destruction of the son of the Usurper.

Hyder, having thus disposed of his rival, usurped all the official powers of government, and seldom condescended even to consult the Rājā. Many of the distant Zemīndārs, however, refused to acknowledge his authority, and there was still a strong party against him about the court. The latter he appears to have held in too much contempt; for in the month of May, of the year 1760, he suffered himself to be prevailed on, by the offers of M. Lally, governor of Pondicherry*, to detach to the assistance of the French nearly the whole of his regular troops, amounting to 2000 cavalry and 3000 infantry, with some artillery, under the command of his wife's brother, Mukhdūm Sāhib. Even after the departure A.D. 1760.

* *Vide* Orme's *History of Indostan*, vol. III. p. 637.

A. D. 1760. departure of these troops, such was his confidence, that he continued to reside at Derīā Bāgh, a garden distant about three miles from the fort of Seringapatam, attended only by a guard of 300 chosen horse.

In the month of June, an army of Mahrattas, under the command of Vizvāzy Punt, making their annual tour to collect the Chout or tribute, arrived on the confines of Mysore. To this general the Rājā despatched a private emissary, to represent his degraded situation, and to solicit his aid in extricating him from the trammels of a detested Mohammedan. The Mahratta, actuated either by religious zeal or pecuniary motives, marched with his whole force towards Seringapatam. Hyder supposed that the approach of the Mahrattas was merely to hasten the payment of the tribute; but, a few hours before their arrival, he discovered the plot, and that it was their intention to seize his person. He immediately mounted his horse, and, attended by a few of his troopers, made his escape to Bangalore, which, as was before mentioned, he had garrisoned by his own adherents.

It is stated, that, on passing Seringapatam, his party was fired at by the guns of the fort, and that he was pursued by a detachment of Mahrattas, but without effect.

Immediately on Hyder's arrival at Bangalore, he sent off an express to recall Mukhdūm Sāhib, with his troops, from the Carnatic. He also sent orders to all the Keladārs, or governors of forts, under his authority, to prepare themselves for defence, and to send him whatever troops they could spare.

The Mysore Rājā, sensible of the importance of attacking Hyder before the arrival of his troops from the Carnatic, immediately collected all the forces he could procure, and sent them, under the command of a general named Canāry Rāō, to invest Bangalore: but Hyder, who by this time had gotten together some of his adherents, so much despised his antagonist, that he waited not the attack, but, marching out to meet him, totally defeated the Rājā's army, and took Canāry Rāō prisoner. It is not stated whether any of the Mahrattas were present in this engagement; but, as they had about this time great offers made to them for assistance, both by the French and the Nabob Mohammed Aly, it is most probable they had proceeded to the Carnatic.

Hyder

Hyder returned in triumph, with the captive general, to Bangalore*; and being soon after joined by the troops under Mukhdūm Sāhib, he proceeded to Seringapatam; the gates of which being opened to him without opposition, he confined the Rājā as a state prisoner to his palace, expelled that prince's late advisers, and usurped the whole authority of government. A.D. 1760.

A short time previous to the surrender of Pondicherry to the British arms, (about the month of December, 1760,) M. Lally had deputed a priest, generally called the Bishop of Halicarnassus, to Vizvāzy Punt, the Mahratta general, then in the Carnatic, to solicit his assistance; and, in order to give dignity to the embassy, he sent with it an escort of 300 Europeans, under the command of a Monsieur Allen; but the affairs of the French having then arrived at a desperate crisis, the rhetoric of the bishop had no effect; and before M. Allen quitted the Mahratta camp, (having received intelligence of the capitulation,) he, with his whole party, took the route of Seringapatam. On their arrival at that city, they were enrolled in the service of the Usurper; and were afterwards of the greatest utility to him, in disciplining his infantry, and in the management of his artillery and arsenals.

Hyder Aly, although now possessing all the real power of a Sovereign, was still desirous of legalising his usurpation; and ambitious of raising himself in the eyes of his countrymen by dignified titles, he therefore sent costly presents and a large sum of money to the court of the representative of the Great Moghul, the Nizām or Sūbah of the Dekhan; whence, after much solicitation, he received a grant of the Zemīndāry of Mysore, with a patent, constituting him a Heft Hazāry, or Commander of seven thousand horse, and the title of Nuwab Hyder Aly Khān Behādur.

It might be supposed, that some years would have been usefully employed in internal arrangements, and reconciling the Zemīndārs and other inhabitants of Mysore to his government; but even in the next year we find Hyder Aly interfering with the dominions of his neighbours, and obliging Veer Werāppā, the Cūrg A.D. 1761.

* It is said he confined him for a year in an iron cage.

Cūrg Rājā, to resign to him half the district of Ersawarasīmy; to secure which, and to cover his Eastern frontier, he built or repaired the fort of Malyāpatam. In this year he also got possession of the fort of Oussore, situated to the south-east of Bangalore.

A.D. 1762. In the year 1762, Bydri Sumbhu, Rājā of Bednore, died without issue; though previously to his demise, and consonant to the Hindū law, he had adopted as his son a young Bramin, named Mahā Budhi*. The widow however assumed the government, and the young Bramin fled to Seringapatam, where he solicited Hyder to assist him in expelling the Queen, and to obtain possession of his dominions. Hyder, who was always ready to take advantage of the dissensions of these petty chiefs, marched with a considerable army against the Rāny of Bednore. The lady took refuge in her fort, but, after a siege of twenty-seven days, was obliged to capitulate, and resign her sovereignty†. Mahā Budhi, with whom Hyder had concluded a solemn treaty, now thought himself at the summit of his ambition; when the latter caused him to be put to death, and thus added the province of Bednore to his other territories. Kirpā Rāj, the Zemīndār of Sundā, a province dependent on Bednore, wisely submitted himself and country to the dominion of Hyder; who, after assessing the territories of that chief, and ascertaining the actual produce of the province, caused the lands contiguous to the city of Bednore, which for some time had been neglected, to be again brought into a state of cultivation, and changed the name of the city into Hydernagur.

A.D. 1763. The Mahrattas, jealous of the near approach of Hyder to their frontier, and applied to for assistance by the inhabitants of Bednore, sent, in 1763, a powerful army, consisting of 60,000 cavalry and 15,000 infantry, to dispossess the Usurper.

Hyder Aly, finding himself unable to contend with the Mahrattas in the field, confined his operations to the defence of Bednore, which, being situated in a jungle or forest, and surrounded for several miles by strong entrenchments‡, enabled him

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* A particular account of the ancient Rajas of Bednore may be found in the fifteenth chapter of Dr. Buchanan's *Journey through Mysore*.

† Hyder confined her and her son in the fort of Madhu Giri, whence they were some years afterwards released by the Mahrattas.

‡ See *Narrative of the Operations of Little's Detachment*, chap. xii.

him to repel the attacks of his enemies, until the approach of the rainy season, when the Mahrattas consented to retire, and leave him in possession, for the sum of sixty lacs of rupees, (six hundred thousand pounds.) The following year, Hyder led his army against the countries of Cūrg and Malabar, belonging to the Nāir Rājās*. The Cūrg Chief came out to meet him, and hostilities were continued for a month with various success; till at length the Rājā, suffering a total overthrow, was obliged to shut himself up in his capital. Here he withstood a siege of more than three months; but the place being no longer tenable, he was forced to retire into Malabar. Hyder, having settled the amount of revenue to be collected from Cūrg, appointed Mohammed Samā to the government, and proceeded in person to attack Rājā Lekhymen, against whom he was particularly irritated, for the support he had given to the Cūrg Chief. The siege of his principal fort lasted four months, when the Rājā destroyed himself by poison, and his children were liberated on signing an abdication of their rights. A.D. 1764.

The armies of Hyder continued to overrun these countries for three years; but owing to their natural strength, and the determined courage of the Chiefs, the Invader found it impracticable to reduce them to a state of permanent subjection; and at length consented to withdraw his governor from Cūrg, on the promise of an annual tribute.

About the year 1765, Hyder invaded the territories of the Zemīndār, or Polygār, of Chitteldurg. He soon got possession of the open country; but after besieging the Durg, or fort, for five months, was obliged to retire without success. He however returned the following year, and, after having besieged it for six months, obtained possession of the fort, by the treacherous assistance of a Mussulmān officer, to whom the Zemīndār had very imprudently trusted the command of a body of troops inside the garrison. A.D. 1765.

In the year 1766, the Mysore Rājā Chik Krisna Rāiji, who had been confined for nearly A. D. 1766.

* The chiefs of Malabar were of the Nair tribe, and each bore the title of Raja of the province he possessed; viz. the Zamorin, or Raja of Calicut; the Rajas of Cartinad, Cotioteè, Cherica or Cananore, and Cochin. They were finally conquered by Hyder, in 1774.

nearly seven years as a state prisoner to his palace, died. When this circumstance was reported to Hyder, who was then at Coimbatore, he ordered the funeral rites to be celebrated with the usual ceremonies, and directed that the eldest son of the deceased, named Nundā Rāijī, should be placed on the musnud, with the same parade and pomp as had formerly been used for his ancestors. Nundā Rāijī died after a nominal reign of five years, and was succeeded by his younger brother, Syāma Rāijī, who, by the indulgence or policy of Hyder, was installed in the same manner as his predecessor.

A. D. 1767. These events bring us to the year 1767, when the Mahrattas and the Nizām, having entered into a confederacy against Hyder Aly, invaded Mysore. The Nizām commanded his army in person, and was accompanied by his brother, Bazālut Jung, and a considerable detachment of British troops, subsidized from Madrass. The allies, after taking many places in Mysore, advanced against Seringapatam; whilst Hyder, having removed all the grain, and destroyed all the forage in the neighbourhood of that city, had taken up a very strong position on the banks of the Kāvery. He had also entrenched his camp, and fortified it with redoubts, in such a manner that the allies dare not approach it.

After a few days spent in skirmishing, the Mahrattas agreed to retire, upon receiving a sum of money; and the Nizām, apprehensive for his safety, also agreed to a separate negociation, which not only terminated their hostilities, but ended in uniting their forces to exterminate the English from the Carnatic.

While this negociation was pending, the officer commanding the British detachment, finding how matters were going on, obtained permission to retire; and, taking the route of Bangalore, arrived safely in the British territories, where he probably brought the first authentic account of the intended invasion.

This revolution in the sentiments of the Nizām, and coalition of the Mussulmān powers, has been ascribed to the intrigues of Mahfūz Khān, the elder brother of Mohammed Aly, Nabob of the Carnatic; who, having been taken prisoner at the battle of Ambūr, in the year 1749, in which their father Anwar Addeen Khān was killed, had been superseded in his right of primogeniture, and his younger brother raised to the musnud. This nobleman had accompanied the Sūbah Muzuffir Jung out of the Carnatic, and after his death

remained

remained at Kuddapah until the year 1754, when he returned with a body of horse, and offered his services to his brother. He was soon after employed in the southern districts, where he rebelled, and, being supported by the Polygārs, for some time kept possession of Tinnevely. It was at this time he commenced his correspondence with Hyder, who then commanded at Dindigul.

Mahfūz Khān was apparently reconciled to his brother the Nabob, in 1760; but it is not improbable that he still kept up a correspondence with Hyder; for, previous to the breaking out of the war, under pretence of making the pilgrimage to Mecca, he went to Seringapatam, and was most graciously received. It is possible that zeal for the Mohammedan religion might have induced the Nizām and his ministers to unite with Hyder in an attempt to place Mahfūz Khān on the musnud, and, with the assistance of his friends, to drive the English from Madrass. A. D. 1767.

In the end of August, or beginning of September, 1767, the allied army, composed principally of cavalry, entered the Carnatic, and began to lay waste the country. To oppose this formidable invasion, the Madrass government sent a body of forces, under the command of Colonel Smith, a much-esteemed officer. The armies met on the 26th of September, on the plains of Errour, near the fort of Trinomalee. The English report of the battle may be found in the *Annual Register for the Year* 1768; but as the account given by the Oriental Historian contains more variety, and may be deemed more impartial, I shall give a translation of his description of that event.

"In the evening, the advanced parties of the confederate forces discovered "the English camp, and the army drawn up between some rice swamps and "a large reservoir of water, with a rising ground on their flank, all prepared "for action. Hyder Aly arrayed his troops opposite to them, and passed the "night under arms. As soon as the dawn of day appeared, the English army "advanced, like a rapid and agitated torrent, and quickly lighted up the "flames of slaughter. Rukn al Dowleh (the Nizām's general), and Hyder Aly, "who were posted in the first line, attempted to charge the enemy's flanks; "but the unremitting fire of the English threw their troops into confusion,

"and

"and obliged them to fall back to the second line, where the Nizām commanded "in person. Although the heroes of the army of Islām (Mohammedans) "fought bravely, the continual showers of balls would not give them time "to draw breath. The foot of the elephant, on which the Nizām's general "rode, was taken off by a cannon ball; great numbers of his men were killed; "and the whole army completely routed. The Nizām, who possessed much "natural courage, and who inherited the valour of his ancestors, refused to "quit the field; but his troops being dispersed, he at length listened to the "solicitations of Ruckn al Dowleh and others of his nobles, and retired eighteen "coss (thirty-six miles) that evening.

"The English beat the drums of victory, but could not pursue the fugitives, "and returned towards Madrass (Chīnāpatan.) Hyder Aly paid little attention "to the rout of his ally; but having divided his army into four columns, "and placing his confidence in God, he opposed the enemy with all his "power."

The Nizām was so much dismayed by this battle, that he soon after made peace with the English, and returned with his army to Hyderabad. The Mysore Chief, being thus deserted by his ally, and finding himself unequal to cope with the English, retired towards his own country. He was pursued by General Smith, who entered the Mysore territory, took many of his fortresses, and was advancing to the capital. In this dilemma, Hyder adopted the judicious measure of turning the rear of the English army, and with his cavalry again entered the Carnatic, which he began to lay waste with fire and sword.

This manœuvre had all the effect he could have wished. The English troops were obliged to relinquish his territories, to defend their own. Thus he recovered, without fighting, the forts and places they had taken; and his army, whose spirits were sunk by the disheartening consequences of a defensive war, were now let loose in their proper sphere of action. They extended their ravages within sight of the walls of Madrass; and so intimidated that Government, as to induce them to make overtures of peace. These were readily accepted by Hyder, who dreaded the approach of General Smith with the army, and a treaty

was

was concluded in the month of April 1769*. The terms of this treaty were simple and equitable. The forts and places taken on either side, during the war, were restored, and the prisoners released. A perpetual league, offensive and defensive, was also agreed on; and freedom of trade was stipulated throughout each other's dominions. A.D. 1769.

Hyder Aly displayed uncommon abilities during the course of this war. Sensible of the great superiority of the English troops, he cautiously avoided a general engagement. He carried with him no other cannon than light field-pieces, which were excellently mounted, equipped, and served; a remarkable proof of which was, that he never lost a gun during the campaign: for though we took a great quantity of artillery at the battle of Errour, it was all the property of the Nizām. His infantry were lightly equipped and unencumbered with baggage, and his cavalry dexterous and well mounted. By these means he was enabled to move with the greatest celerity, and to attack or retire from our army whenever he chose. We must also do him the justice to observe, that this war was not attended with those acts of cruelty and wanton devastation with which he subsequently laid waste the Carnatic.

Scarce had the troops of Hyder rested from their campaigns in the Carnatic, than they were called upon to defend their own territories against a more active and merciless enemy than they had lately contended with. Early in the year 1771, a powerful army of Mahrattas, under the command of two celebrated Chieftains, named Gopāl Rāō Herrī and Bābū Rāō P'hernevīs, invaded Hyder's dominions. On receiving intelligence of this event, he despatched letters to Madrass, requiring, that, consistently with the friendship and amity then existing between the governments, and in compliance with the third article of the treaty of peace, they should immediately send a force to his assistance. He at the same time detached from Seringapatam a well-appointed army, under the command of Feiz Allah Khān, to oppose the invaders. This General, confiding in the superior discipline of his troops, and the dexterous management of his artillery, which was probably directed by French officers, hesitated not to attack the Mahrattas, A.D. 1771.

* This treaty was revised and ratified on the 8th of August 1770

A.D. 1771. Mahrattas, though much his superior in numbers, and, after a severe contest, completely routed them.

Although this success for a time averted the danger which impended over the Mysore Usurper, it did not procure him any assistance from his new ally, and only served to rouse the pride and inflame the enmity of his adversaries: for, on the commencement of the following year, an innumerable army of Mahrattas, commanded by Madhu Rāō, the young Pēshwā, in person, and led on by all the principal Chiefs of the empire, gave him a complete overthrow, and overwhelmed the Mysore dominions. Seringapatam, and a few of the strongest forts, withstood the torrent; but the towns and villages were plundered or destroyed, and the harvest burnt or trampled under foot. In this perilous state, Fortune again favoured Hyder Aly. The Pēshwā was seized with a mortal complaint, which obliged him to return to Pūna, dissentions broke out amongst the Chiefs; the rainy season set in with violence, which, causing the rivers to rise, cramped their operations; and disease began to make its ravages among the troops. Under all these difficulties, the Mahrattas agreed to retire, on receiving the inconsiderable sum of thirty lacs of rupees (three hundred thousand pounds) in ready money, and the cession of certain districts of no very great value. In the

A.D. 1772. month of July, 1772, the Mahratta army quitted the neighbourhood of Seringapatam; but Rag'honāt'h Rāō, uncle of the Pēshwā, who had succeeded to the command, having little faith in Hyder's sincerity, left a considerable force for the protection of the ceded districts.

If we are rightly informed, it was at this period that Hyder, vowing future revenge against the Mahrattas, and disgusted with the conduct of his allies the Nizām and the English, resolved to renew his connections with his old friends the French. That politic nation, seeing the great advantage that might be derived from his friendship in their future designs upon India, met his overtures with ardour, and permitted, if not encouraged, their officers to enter into his service, to train his armies, and to form a powerful artillery upon the European model. They also supplied him liberally with arms, ammunition, and all the military necessaries, which enabled him in a short time to renew the war with so much success against the Mahrattas, and afterwards to wreak his vengeance on the unfortunate inhabitants of the Carnatic, for the neglect of their rulers.

In

In the year 1773, the internal quarrels and domestic dissentions amongst the Nāīr and Cūrg Chiefs gave Hyder a good excuse for interfering with the affairs of Malabar. Two branches of the same family contended for the succession to the sovereignty of Cūrg; the Dewāpā tribe proved victorious, and expelled their relations of Hallery. The exiles repaired to Seringapatam, and sought assistance from the Usurper of Mysore. Nothing could have proved more agreeable to Hyder than this application; his army being then quite unemployed, and its expences very great; besides, his late experience against the English and the Mahrattas had taught him, that, without assistance, there was little chance of extending his dominions either to the East or North; and that his only hope of further aggrandizement must be built on the ruin of his neighbours to the South and West. He therefore complied with the request of the suppliants, and sent an army to re-instate them in their possessions; but, very contrary to his expectations, this detachment was repulsed. He, in consequence, sent a considerable force to their assistance, which after some time succeeded in depriving the Dewāpā Rājā of his authority, and obliging him to seek refuge in Cotiote. A.D. 1773.

In recompence for this service, the Linga, or Hallery Rājā, made over to Hyder the remaining moiety of the district of Ersawarasīmy, the other half of which had been given up to him in 1761. The Rājā also promised to pay an annual tribute of 24,000 rupees, being a large sum, from a mountainous and not very productive country. After this success, the army of Hyder entered Malabar, and, before the end of 1775, completely subdued the Zamorin or Rājā of Calicut, the Chiefs of Cotiote, Cartinad, and Cananore. He also compelled the Rājā of Cochin to pay tribute.

It will be recollected, that one of the causes of the Mahrattas retiring from Seringapatam, was the severe indisposition of the young Pēshwā. This Prince lingered under his complaint for several months, and expired about the end of the year 1772. On his death, the government devolved on his brother Narain Rāō, then a minor, who, in the course of the following year, fell by the hand of an assassin. The author of this murder was supposed to be his uncle Rag'honāt'h Rāō, (or Ragobay,) who, since the death of Madhu Rāō, had acted as Regent, and, being the next heir, now assumed the title and privileges of Pēshwā. But though

Rag'honāt'h

Rag'honāt'h possessed all the powers of the state, and was supported by a numerous party, he could not resist the torrent of public indignation, which the suspicion of so execrable a deed excited against him. A formidable faction, headed by the most able statesman in the Empire, Nānā Famavese, was formed; and, being joined by the widow of the murdered Prince, who had declared herself pregnant, they obliged him to fly from Pūna, and take refuge at Bombay. It is foreign to our purpose to notice the unfortunate war which that event caused between the Mahrattas and the English; further than, that Hyder Aly, finding the two nations embroiled, and the Mahratta Chiefs divided amongst themselves, judged it a favourable opportunity to recover from them the territories he had ceded by the treaty of 1772, and to wipe off the disgrace his arms had suffered during that campaign. He accordingly marched from Seringapatam in the end of the year
A. D. 1774. 1774, and soon expelled the Mahrattas from the ceded districts: hence he proceeded to Serā, long the residence of his father, which he took and plundered.

About this time, the Zemīndār of Bālhāry, a tributary of the Nabob Bazālet Jung, to whom his brother the Nizām had made over the province of Adoni as an appanage, rebelled, and applied to Hyder Aly for assistance. This circumstance led the arms of the Usurper into what are called the Patan districts of Carnoul and Kuddapah *. Under the mask of friendship, Hyder advanced to Bālhāry, and, having drove away the army of Bazālet Jung, which then besieged the fort, took possession of the place for himself, and sent the Rājā prisoner to Seringapatam. He then proceeded towards Adoni and Carnoul, from each of which districts he levied a contribution of several lacs of rupees.

A. D. 1776. In the year 1776, Hyder commenced his march to the southward, which led him through the province of Gūty, a very valuable country, formerly an appendage of Kuddāpah, but which, in the year 1758, had been made over to the Mahrattas, in lieu of Chout. In this province were situated several towns and forts of consequence, as Gunjcotta, Gorrumcondah, Pennecondah, and Gūty. The Governor of this Province was named Moraw Rāō, a person of good family, and much

* The persons who murdered Nasir Jung, and Muzuffer Jung, were the Nabobs of Sanore, Carnoul, and Kuddapah. *Vide* Orme, vol. I. p. 142.

much respected for his virtues. For several months he opposed the army of Hyder with considerable success, but was at length obliged to shut himself up in the fort of Gūty, where he defended himself with great bravery; but not receiving any succour from Pūna, and the wells of the fort becoming dry, he was obliged to capitulate. Hyder broke the articles of capitulation, and sent Moraw Rāō a prisoner to Seringapatam, where he probably died in captivity*; after which, the Usurper, having established his own collectors and officers over the district, returned to his capital.

A. D. 1777. In the year 1777, Syāma Rāijī, the young Mysore Rājā, died without issue. Upon this occasion, Hyder Aly ordered eight or ten boys, lineally related to the Royal family, to be brought before him, for the purpose of electing one of them to be Rājā. The boys being accordingly brought to the palace at Seringapatam, Hyder ordered some fruit to be distributed amongst them; and watching attentively the conduct of the boys, he observed that one of them gave his share to his father, whilst all the others began to eat their portions. Hyder considered him who had given the fruit to his father as the most promising, and immediately placed him, then four years of age, on the throne. Shortly after the exhibition of this farce, the Usurper proceeded to join his army, which he had left in the newly-conquered province.

Hyder's wanton aggression on the territories of the brother of the Nizām, rouzed for a moment the dormant energies of that Court. An army, consisting of 20,000 horse, with a proportion of infantry and artillery, was sent from Hyderābād, under the command of a nobleman of great military reputation, named Zuffer al Dowleh. The Mahrattas also, resolving to put a stop to the progress of Hyder's arms, sent an army of 30,000 horse to unite with the Nizām's general. Hyder, who paid liberally for intelligence, and always kept private emissaries at the courts of his enemies, had early notice of their intentions, and, with his usual policy, resolved to make an attack upon one of the parties before the other could join.

Zuffer

* In retaliation of this act of injustice, Budr al Zeman Khan, and several other of Tippoo's officers, were detained for a considerable period, after the peace of 1792, by the Mahrattas. Vide *Operations of Little's Detachment*, p. 252.

A. D. 1776.

Zuffer al Dowleh, in order to evince his zeal, had marched forward as far as Gunjcotta, where his army was much dispersed in that hilly country, and in all probability would have been surprized and cut off, had not the Nabob Bazālet Jung, who had received intelligence of the approach of the Mysore army, sent him positive orders to retire towards Adoni. This he happily effected, and drew up his army under cover of the guns of the fort called Imtiāz Gurh. Hyder had pursued him so closely, that for several days he encamped in the evening on the same ground the enemy had left in the morning.

Zuffer al Dowleh, having received a considerable reinforcement, by which his army was increased to 40,000 horse, again advanced towards Hyder, who now declined the combat, (probably with an intent of drawing him into an ambuscade,) and retreated first to Gūty, and afterwards to Pilcondah, (Pennecondah.) The Nizām's army halted at the former place. Here they received intelligence that the Mahratta forces, consisting of 50,000 horse, under the command of Harripundit *, would join them in a few days. Zuffer al Dowleh, having been disappointed in his first attempt to take and plunder Gunjcotta †, and fearing his allies would be beforehand with him, proceeded thither, and, having effected his object, was shortly after joined by the Mahrattas.

Previous to the arrival of Harripundit, the Nizām's general had received a letter from the expelled Zemīndār of Chitteldurg, offering, if the armies would march into that district, to supply them with every thing requisite, and conduct them to the gates of Seringapatam. This letter was submitted to the Mahratta Chief, and, after some days' consultation, it was agreed to adopt the measure proposed.

But during this time, the emissaries of Hyder were busily employed in sowing the seeds of dissention, and, by the judicious application (it is said) of twenty lacs of rupees in the Mahratta camp, they excited a mutiny amongst the troops, who refused to proceed towards Seringapatam, unless paid all their arrears. Harripundit, who

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* Probably the General called, in Lord Cornwallis's campaign, Hurrypunt. My only authority for this part of the History is the Persian Manuscript.

† In the neighbourhood of Gunjcotta were diamond mines, which rendered it a rich place.

who probably had received his share, and was hurt at not participating in the plunder of Gunjcotta, represented the case to Zuffer al Dowleh, and added, that as the rainy season would set in, which would put a stop to all military operations, and as he had business of much consequence to settle at Pūnah, he was under the necessity of proceeding thither, and accordingly marched off the next day. Zuffer al Dowleh, much astonished and disappointed by this occurrence, remained for a short time at Gunjcotta, whence he proceeded by the route of Paktour to Gyvelcondah *, and put his troops into cantonments during the rainy season. Thus ended this bloodless campaign. A. D. 1777.

It is difficult, and perhaps unnecessary, in this abridged history, to follow regularly and minutely the progress of Hyder in his conquests from the Mahrattas. It may suffice to state, that before the end of the year 1778, except the fort of Darwar, he had got possession of all their territories south of the Kistna, and had even crossed that river, and taken the town of Meriteh, the capital of Purserām Bhow. A. D. 1778.

During the campaign of 1777, he had obliged the Patan Chief of Shanūr to become his tributary, and to give his daughter in marriage to his son Tippoo Sāhib. He also took possession of the district of Anagūndy, which environs the ancient city of Bijenagur, and yields a revenue of two and a half lacs of rupees, but which, in commiseration of the reduced state of the representatives of the once powerful monarchs of Telingānah, he permitted them to retain, together with some of their Regal prerogatives.

In the end of the year 1778, or beginning of 1779, Hyder again invaded the territories of Kalīm Khān, Nabob of Kuddapah, took him and his whole family prisoners, and, after plundering them of all their wealth, sent them to Seringapatam. This event gave him complete possession of what is called the Carnatic Bālāghāt Hyderābādy, the gross revenues of which were estimated at forty-seven lacs of rupees. A. D. 1779.

The Nabob Bazālet Jung, having, in the year 1779, agreed to surrender to the English the Guntūr Circar, and to throw himself entirely under the protection of that

* In Orme's Map it is called *Geliconda*.

A.D. 1779. that nation, thereby gave much offence to Hyder Aly, who, with his usual promptitude, invaded the province of Adoni, took possession of all the open country, from which he levied large sums of money, and obliged the Nabob to take refuge in his fort of Imtiāz Gurh.

It was about this time that Monsieur Lally, with several French officers and his battalion of Europeans, having been dismissed, at the request of the English, from the service of Bazālet Jung, went over to Hyder. These were soon after joined by several deserters or prisoners, who escaped from Pondicherry, during or after the siege of 1778. The army of Hyder was farther reinforced by numbers of Sepoys, who, having been dismissed from the service of the Nabob Mohammed Aly, flocked to the Usurper's standard, and were either enrolled in his old corps, or formed into new battalions under the French officers.

It is well known, that from the time the Madrass Government had declined to furnish Hyder with a body of troops, conformably to the treaty of 1769, he had harboured secret sentiments of revenge; and from that period, nothing but messages of cold and distant civility had passed between the two States. He saw with rancour and regret the capture of Pondicherry, and the other successes of the English; but the attack of the French fort of Mahie, standing in his own territories, and the recent attempt of Colonel Harper to penetrate by force through the Kuddapah district, to the assistance of Bazālet Jung, rouzed his indignation to the highest pitch; and he resolved, if possible, to make peace with the Mahrattas, and to unite with them in driving the English from Hindūstān. In pursuance of this plan, he selected one of his most able negociators, named Nūr Mohammed Khān. After furnishing him with private instructions, he placed in his hands a letter of credit for thirteen lacs of rupees, and jewels worth fifty thousand pounds. He also gave him letters addressed to Nānā Farnavīs, and the other Chiefs at Pūna. In these letters he lamented the unfortunate circumstances which had caused a rupture between the Mahratta and the Mysore Governments, and stated, that he was willing to pay the revenues of the countries he had taken during the war into the Pūna treasury, and to make every other atonement in his power; that the English were the natural enemies of both parties; and that it behoved all the States in Hindūstān to unite and expel them

from

from India. The Ambassador was accompanied by a suitable escort; and had in his train a number of valuable elephants, to be distributed amongst the Chiefs. A. D. 1779.

When the Ambassador arrived at Pūna, he found the Chiefs much dispirited by the approach of General Goddard's army, and the dread of a second attack from Bombay; and more inclined to make peace with the English, than with his Master. He, however, by his address, and a judicious distribution of his presents, brought over some of the Chiefs to his side; but while the political balance was poized in doubt, the escape of Rag'honāt'h Rāō (Ragobay) from the hands of Scindia, and his being a second time taken under the protection of the English, contrary to the faith of the treaty of Wergām, gave the scale a preponderance in favour of the Ambassador; and a treaty of alliance, offensive and defensive, was immediately drawn up, and soon after ratified by the contracting parties. It is said, that when Hyder sent his Ambassador to Pūna, he also made overtures to the Nizām, who at that period was much offended with the English, on account of their conduct in having delayed the payment of their Peishkash for the four northern Circars, in accepting the Guntūr Circars, and for entering into an alliance with his brother Bazālet Jung without his knowledge or concurrence. What renders this circumstance probable is, that peace was no sooner known to have been concluded between the Mahrattas and Hyder, than it was affirmed, and afterwards confirmed, that the Nizām was a party in the league; and it has since been ascertained, that not only the Berar Rājā, Mudājī Būnslā, but several other Chiefs, were invited to join the confederacy. The plan of warfare proposed by Hyder was, that while he invaded the Carnatic, the Nizām should overrun the northern Circars, and, after forming a junction and defeating the English army, lay siege to Madrass. That in the mean time the Mahrattas should attack Bombay; and the Berār Rājā, Bengal. Nejef Khān, and the other Chiefs in the neighbourhood of Dhely, were to cross the Ganges and take possession of Oude, unless the Nabob Asaf al Dowleh, of his own accord, would arm, and expel the English from his dominions.

This plan was doubtless well arranged, and, had the system been acted on with energy in all its parts, would have placed the affairs of the English in a very critical situation. But how seldom does it happen that allied powers act with

A.D. 1779. with unanimity, or have in view the same object! Certain it is, that neither Mudājī Būnslā, nor the western Chiefs, made any exertion in the cause. The Mahrattas found sufficient employment in defending their own territories, which were attacked, both on the north-east and western side, by the English; and the anger of the Nizām was soothed by the able negociations of the Governor-general of Bengal.

Towards the close of the year 1779, the Madrass Government received intelligence, from the Nabob Mohammed Aly, of the peace concluded between Hyder Aly and the Mahrattas, with a sketch of the alliance formed between those Powers and the Nizām, against the English. This was not at first credited, but was shortly after too well confirmed.

In the mean time, the Governor of Fort St. George adopted the judicious, though too long delayed, measure of sending a confidential person to Hyder, to endeavour, if possible, to remove the cause of discontent, and at all events to obtain information of the actual state of affairs.

Hyder, whose resolution was taken, after much difficulty allowed the Envoy to approach his dominions, but ordered that he should encamp at four miles distance from Seringapatam, and that none of his people should enter the city. After a considerable delay, he granted the Envoy an audience; when, having heard what he had to say, he thus addressed him:

"Formerly I was of opinion, that the English excelled all other nations "in sincerity and good faith; but, from late experience, I am convinced they no "longer have any pretensions to these virtues. When I asked your assistance "(conformably to the treaty of 1769) against the Mahrattas, you procrastinated, "and put me off with idle excuses, till I was overpowered. You have also, "contrary to the articles of the treaty, sent your troops into my territories, and "taken the fort of Mahie, where your officers still presume to exercise authority. "I have therefore no longer any faith either in your promises or in your actions: "besides, what is the use of my forming an alliance with or cultivating the friendship "of a Chief who has no will of his own, but on every occasion must be guided "by a Council? Thus, if I apply to him for assistance, and he accedes, he must "first get the (Fatwā) decree of his Council; then he must solicit pecuniary aid from

"from Mohammed Aly, who will certainly make many excuses, and procrastinate A.D. 1779.
"the business as much as lies in his power. When forced to comply, he will
"send you some of his effects and jewels to sell and raise the supplies. These
"being at length procured, you pitch your camp: after some further delay, you
"proceed with great caution, marching one day, and halting two. Thus, before
"you reach my boundary, the enemy has done all the mischief, and ruined my
"country. I have no counsellors to check me; I act from my own judgment;
"I am master of my own time, and seize the favourable opportunity, whenever
"it offers. In a moment I can send off an army of horse, whose usual
"journey is sixty miles; and my granaries and magazines contain supplies of
"every kind, sufficient for the expenditure of years. How is it possible that
"two States, so differently governed, can act with unanimity, or even continue
"on terms of amity? Return to your employer, and tell him not to trouble me
"more with letters or messages of any kind."

A.D. 1780.

This threat was shortly followed by acts of vengeance. On the 20th of the month Rejeb, A.H. 1194, being the month of July 1780, Hyder Aly, having made his way through the Ghāts or passes, burst at once, like a prodigious torrent, into the Carnatic. His force consisted of 30,000 horse and 40,000 infantry, with a numerous train of artillery, aided by a corps of Europeans, under M. Lally and several other French officers. Hyder commanded in person the center or main body; the left wing was under the orders of his son Tippoo Sāhib, and was destined to attack the northern Circars; while the right wing, under one of his most-esteemed Generals, penetrated into Madura and the southern districts.

In the vicinity of the Palamnaire Pass, by which the center army descended, stood the fort of Chitore. It was situated amidst the mountains, and, being well fortified, and distant from the general route of armies, had been selected by the Nabob Anwar Addeen Khān, as a place of refuge for his family in times of danger, and, as such, settled as an appanage on his wife, the mother of Mohammed Aly. For many years previous to Hyder's invasion, this fort, with its dependencies, had been in the possession of Nesir al Dowleh Abd al vahāb Khān, the younger brother of the Nabob; and, in common with the other forts of the Carnatic, had

A. D. 1780. had been much neglected, and left unfurnished with ordnance or military stores. This place, either from a supposition that it contained treasure, or from personal hatred to the family, was among the first invested by the armies of Hyder. It made but a feeble resistance; and the Governor, with his women and children, being made prisoners, were used by the Tyrant in a very dishonourable manner. The fort was pillaged, and every thing valuable sent off to Seringapatam. Of these effects the most precious was a choice collection of Arabic and Persian Manuscripts, purchased at a considerable expence by Anwar Addeen Khān, and augmented by the late possessor *.

The capture of Chitore, with many other forts, did not impede the progress of the main body of Hyder's army; for, on the 10th of August, parties of his horse plundered some villages in the vicinity of Madrass, and obliged the European inhabitants to take up their residence within the fort. On the 21st of the same month his army invested Arcot, the capital of the Carnatic; but on the approach of the English armies, under Sir Hector Munro from Madrass, and Colonel Bailey from the northern Circars, he raised the siege, and resolved to prevent a junction of their forces.

His success, and the total annihilation of Colonel Bailey's detachment on the 10th of September, with the subsequent retreat of the remaining division of the English army, are too well known to require being repeated. Here Hyder was much elated by the event, and well pleased with the conduct of his son Tippoo Sāhib, who on this occasion is said to have shewn great spirit, and to have displayed considerable generalship.

Hyder, as soon as his army had recovered from the effects of his late victory, (which had cost him very dear, a great number of his bravest troops having fallen in the battle,) returned to the siege of Arcot, which place he was particularly anxious to get possession of, as it contained copious magazines of stores and provisions; and being the capital of the province, and usual residence of the Nabob, who had now retreated to Madrass, his being master of it would have considerable

* These books, with those taken in other forts of the Carnatic, and from the Nabob of Kuddapah, in a great measure formed the Library of Tippoo Sultan.

considerable influence over the people of the country, and induce the Polygārs to join his standard. The garrison was commanded by Rājā Birber, a man of consummate courage, but possessed of little military skill; added to which, his means of defence were indifferent, having with him not more than 200 Europeans of all descriptions, and 7000 of the Nabob's troops, upon the latter of whom little dependance could be placed. The operations of Hyder were, on the other hand, conducted with much judgment and science, and by their effects evinced that they were directed by an able engineer. His approaches were conducted with much regularity; his attacks were judicious, and his artillery was well served. The English officers in the fort were astonished and disheartened, at the facility with which his batteries dismounted their cannon, and enfiladed their works. A.D. 1780.

On or about the last day of October, the city was taken by assault, and, on the 3d of November, the citadel capitulated. Hyder received the Rājā with great condescension and respect, which gave rise to a report of the latter having made good terms for himself; but, as he died shortly after, this circumstance has never been ascertained.

A.D. 1780.

The Europeans, and the relations of Mohammed, who had remained in Arcot, were thrown into prison, or sent to Seringapatam. The other inhabitants were treated with humanity and kindness. Despatches announcing this event were immediately sent off to Seringapatam, Pūna, and Hyderābād. Orders were also sent to the different Polygārs, (tributary Chiefs,) to furnish their quota of troops, and to send supplies of grain to his camp, with dreadful denunciations of his vengeance, if they gave any assistance to the English. Bodies of Pindoises (irregular cavalry) were now sent all over the Carnatic, to collect the cattle and sheep, and to burn and destroy the villages and crops on the ground. The banks of the ponds or reservoirs were also broken down or cut through, and the wells filled with the putrid bodies of murdered fugitives. Hyder on this occasion boasted, "*That he was the engine of God's wrath, for the punishment of the people of the Carnatic;*" and those whom his sword spared, were carried off prisoners to Mysore.

The boys were made Mussulmāns, formed into battalions, and disciplined by the English prisoners, who were not only compelled to do this hateful service,

A.D. 1780. but many of them were also circumcised, and every means used to make them embrace the Mohammedan religion. The girls were either married to the young soldiers, or distributed as slaves.

After the capture of Arcot, Hyder at the same time laid siege to Vellore, Wandewash, Permacoil, and Chingleput; but the arrival of Sir Eyre Coote, with a reinforcement of troops, and ample supplies of grain and money from Bengal, with the subsequent operations of that able General, soon gave a turn to affairs, quite unexpected by the Mysore Usurper.

A.D. 1781. On the 17th of January 1781, Sir Eyre Coote marched from the vicinity of Madrass, to the relief of Wandewash. Hyder, upon the first intelligence of his approach, not only raised the siege of that and the other forts, but very unaccountably retired with his whole force (which was ten times more numerous than the English) to a considerable distance, and some months elapsed without any thing of consequence taking place between the hostile armies. In the mean time Hyder received the unwelcome intelligence of the attack made by Sir Edward Hughes on his forts of Calicut and Mangalore, and the destruction of all his shipping in the latter port.

Some time in the months of May or June, Hyder Aly marched to the southward, either with a view of drawing Sir Eyre Coote to a distance from Madrass, and thereby to give his son Tippoo an opportunity to lay siege to Vellore, or with an intention of attacking the important fortress of Tritchinopoly. He was however followed by the English army, whose great inferiority in numbers, and probably a wish to bring the war to a conclusion, induced him to hazard a general engagement. His army at this time consisted of 40,000 cavalry, a battalion of Europeans, eleven battalions of Topaseas (Indian Christians), twenty-three battalions of regular Sepoys, an immense train of artillery, and an innumerable host of irregulars; besides these, there were 30,000 chosen troops detached with Tippoo Sāhib. But such was the dread Hyder had of Sir Eyre Coote's abilities, and the bravery of the English troops, that, not trusting to the superiority of his numbers, he drew up his army in a very strong position, and, having secured his flanks by formidable batteries, waited the attack.

On the 1st of July 1781, in the vicinity of Porto Novo, Sir Eyre Coote,

by

by a masterly manœuvre, defeated the host of Hyder, and forced him to make a rapid retreat, leaving his brother-in-law, Aly Rizā, generally called Mīr Sāhib, mortally wounded, and 3000 of his men dead on the field of battle; but the superiority of his cattle enabled him to carry off the whole of his ordnance and stores, to the great mortification of the English, whose bullocks could barely drag their guns, while those of the enemy moved with apparent celerity. A.D. 1781.

After this defeat, Hyder withdrew his army to the neighbourhood of Arcot, where he was met by the force under Tippoo Sāhib, who, in consequence of this disaster, had suddenly raised the siege of Vellore, and hastened to join his father. Hyder was much dispirited by this event, and his chagrin was much increased by the desertion of the Polygārs, who now either returned to their homes, or went over to the English.

Sir Eyre Coote, having marched to the northward, was, in the beginning of August, joined at Palyaghāt by the Bengal detachment, consisting of six battalions of Sepoys, with a company of European artillery, under the command of Colonel Pearce; thence he proceeded to lay siege to Tripasore, one of the forts which Hyder had taken during the last year, and in which he had deposited a considerable quantity of grain and other stores. On the day the place capitulated, the Mysore army, who were coming to its relief, appeared in sight, but, on hearing of its surrender, retired to Perimbākum. This spot, having been the scene of Hyder's victory over the ill-fated Bailey, he considered as an auspicious situation, and resolved again to try his fortune on that ground. He however left neglected no means that skill or labour could effect to aid him in the contest. His position was strong by nature; his troops were drawn up on the acclivities of a range of hills, at the foot of which ran several deep watercourses; and the ground between the two armies was much intersected by rivers. On his flanks and along the front he had erected tremendous batteries, commanded in the rear by other batteries, all of which were manned either by French or the choicest of his own artillery corps. His pioneers had also been for two days employed in cutting across the roads, and in throwing every possible impediment in the route by which only the English columns could advance.

The

A. D. 1781. The battle commenced on the morning of the 27th of August, at nine o'clock, and terminated with the setting sun. The army of Hyder was driven successively from all their strong posts, and obliged to abandon the field of battle with precipitation, leaving one of their large cannon behind them. The latter circumstance displeased the Usurper exceedingly, and lowered M. Lalley (who had the general superintendance of the artillery) much in his estimation.

Hyder, now finding it in vain to oppose Sir Eyre Coote in the field; and knowing that the English army must return to Madrass to obtain a supply of grain, which, in consequence of his depredations, could only be procured at the sea-ports; resolved to employ the time in an endeavour to take the fort of Vellore, the siege of which he had twice been obliged to raise. He, in consequence, ordered his cavalry to watch the motions of the English army; to harass them on their march, by cutting off their stragglers, plundering the baggage, and destroying the little forage or vegetation that still remained in the country through which they were to pass; while he, with his infantry and artillery, returned to and invested Vellore. This place, although only second in rank to Arcot, is a city of considerable importance, regularly fortified, and commanded by a citadel of very superior strength, and was the usual place of refuge for the Governors of the Carnatic in times of danger. Hyder was therefore exceedingly anxious to get possession of it; but, as it was at this period entirely garrisoned by the Company's troops, all hopes of taking it by assault were vain; and his only chance of success was either by starving the garrison into a capitulation, or by the tedious operations of a regular siege.

Under this impression he directed his officers to invest it closely on every side, and not to permit a person to enter or depart from the place. His engineers were at the same time ordered to redouble their efforts in carrying on their approaches, and erecting their batteries against the works. Toward the end of September, famine had begun to make its ravages in Vellore, when Hyder received the mortifying intelligence, that Sir Eyre Coote was on his march, with abundance of supplies, to relieve it. Rather than give up what he considered as a certain prey, he resolved to risk another general engagement, and, having left

left his irregular troops to carry on the blockade, marched with the remainder of his army to Sholingur, where he drew them up in a strong position, fortified on his flanks by redoubts, and covered in front, as usual, by batteries. On the 27th of September he was attacked in this situation by the English; but his troops, having suffered severely in the former battle, had lost much of their confidence. The affair was therefore soon decided, and his army completely routed. He was, in consequence, obliged to retreat to a distance; while Sir Eyre Coote not only relieved Vellore, but proceeded, and retook the fort of Chitore. A.D. 1781.

As the English army was too small to admit of detachments being sent out for supplies, Sir Eyre Coote was obliged again to return to Madrass for provisions, and Hyder Aly again laid siege to Vellore. The garrison was reduced to their last day's provision, when, on the 10th of January 1782, Sir Eyre Coote once more attacked Hyder, and obliged him to retreat. But repeated defeats did not produce any remission of his vigour or vigilance; for in three days after, while the English army was crossing a swamp, he attacked it, and, had his exertions been properly seconded by his troops, would probably have done much mischief. A.D. 1782.

A very short period after this defeat, Hyder received intelligence of the most mortifying and unpleasant nature. Ever since his conquest of the Malabar province, he had beheld with envy the English in possession of the town and port of Tellicherry; but it having been twice made the place of rendezvous, whence the French fort of Mahie, standing within his territories, had been attacked and taken, rendered it peculiarly obnoxious to him; and one of the first operations of the war, was laying siege to this place. The army employed on this service was numerous, and was commanded by Sirdār Khān, the brother of one of Hyder's concubines. This officer, although zealous and faithful to his Sovereign, possessed but little military skill; and, being unequal to carrying on the active operations of a regular siege, contented himself with closely investing and blockading the place. He had at one time reduced the garrison to such straits, that they deliberated about evacuating it; and Hyder Aly was in daily hopes of receiving news of its capture.

Such

A. D. 1782. Such was the state of affairs at Tellicherry, when, early in the month of January 1782, a considerable reinforcement having arrived from Bombay, under the command of Major Abingdon, that officer resolved, by a vigorous and unexpected attack, to dislodge the enemy, and open a communication with the country. On the morning of the 8th of January, he surprized and carried their several redoubts, and pursued his success with such celerity and vigour, that, not giving the enemy time to recover their confusion, he stormed their fortified camp, and completely routed and dispersed their whole force. Sirdār Khān retreated with his family and a small party to a stone house, great part of which was hewn out of the solid rock. Here he made a gallant defence, but, being severely wounded, and most of his party killed, was at length taken prisoner.

The English took all the artillery, military stores, and some elephants, and made 1500 men prisoners. By this success, the communication with the country was not only opened, but the neighbourhood of Tellicherry entirely cleared of the enemy.

Few things could have been more vexatious to Hyder than this stroke; for his possessions on the Malabar coast having been acquired by conquest and usurpation, the Nāirs, or native Chiefs, waited only a favourable opportunity to cast off the galling yoke; and it is probable, that, had it not been for the great expectations of assistance he had from the French, Hyder would at this period have abandoned the Carnatic. His expectations had from time to time been kept alive by promises of support from that nation; and the arrival of Monsieur de Suffrein, with a considerable number of troops, military stores, and a superior naval force in the Indian seas, animated his hopes, and stimulated his exertions.

About this time, the Madrass Government had given orders for the formation of a small army to cover the southern provinces of the Peninsula, against the depredations of Hyder's irregular troops. This force consisted of 2000 infantry, and 250 native cavalry, with thirteen field-pieces; and was commanded by Colonel Braithwait, an officer of distinguished merit. The detachment was encamped on the banks of the river Kōlerūn, which forms the northern boundary

of

of the Tanjore kingdom, and, being separated from the enemy by a considerable distance, was under no apprehensions of any sudden or serious attack. But the opportunity was too favourable to be overlooked by the sagacious Hyder; and he immediately detached his son Tippoo Sāhib, with 12,000 of his best cavalry, 8000 infantry, 400 of his French auxiliaries, and twenty pieces of cannon, with orders to proceed by forced marches, and endeavour to surprize Colonel Braithwait. His orders were punctually complied with; and, before the English troops were aware of the approach of an enemy, they found themselves surrounded on all sides. This action in many respects resembled that in which Colonel Bailey was engaged, but was of much longer duration. The attack commenced on the 16th of February, and the affair was not completely decided until the 18th. The English troops were drawn up in a square, with the field-pieces interspersed in each, and the cavalry in the center. After a long contest with cannon and musquetry, Tippoo ordered his cavalry to charge; but, though they advanced with great bravery and impetuosity, they were received with such incessant showers of grape and musket shot, that they were broken, and obliged to retreat in the utmost disorder. A.D. 1782.

For three days their attacks were repeated; when at length M. Lally, seeing that the efforts of Tippoo's troops were in vain, formed his 400 Europeans into a solid column, supported by several of Hyder's battalions, and advanced with charged bayonets against the weakest side of the square. During this manœuvre, a tremendous fire from all the cannon was kept up on the English detachment, while the cavalry stood at a short distance, ready to charge them when broken. M. Lally was successful; the wearied Sepoys were unable to withstand the fresh and vigorous attack of the Europeans: they were soon broken, and, the cavalry, rushing in, a dreadful carnage ensued; and had it not been for the exertions of the French in their favour, it is probable not a man of the detachment would have been left alive.

Although the humanity of M. Lally preserved a number of the British officers from immediate death, he could not rescue them from the miseries of a long and cruel captivity. They were immediately conveyed, by orders of Tippoo, to Seringapatam, and loaded with irons, where, to the eternal disgrace of Monsieur

A.D. 1782. Monsieur de Suffrein, they were sometime after joined by a number of prisoners captured by that Commander, either in the Hannibal of fifty guns, or the merchant ships taken by him in the Bay of Bengal*.

This brilliant success rouzed the drooping spirits of Hyder Aly; and his hopes of driving all his enemies from the Carnatic, and consigning it, as a dependency on Mysore, to one of his sons, was soon after re-animated by the landing at Pondicherry of a considerable French force, under the command of M. Dubhemin; being the first division of a formidable army, said to be on its way from Europe, for the express purpose of co-operating with the Mysore Prince in expelling the English from India. A junction with the French troops having been speedily effected, the combined army proceeded against Kuddalore, which fortress was surrendered to them by capitulation on the 8th of April. They soon after became masters of Permacoil, and, before the expiration of a month, invested Wandewash. Sir Eyre Coote, being apprized of the successes of the enemy, and of their future intentions, advanced with his army towards Wandewash, in full confidence that Hyder, being now strengthened by so powerful an aid of Europeans, and possessing such a superiority in numbers, would not decline a general engagement, but would at once bring the war to a speedy issue. In this he, however, was mistaken; for not even the presence and co-operation of such powerful allies could induce Hyder to risk the fate of another battle. On the approach of the English army he retired, and took up a very strong position at the Red Hills, impervious to all attacks.

The English General, being thus disappointed, resolved either to force his enemy to fight, or to deprive him of the power of doing more mischief, by seizing his grand depôt of military stores and supplies. To this end Sir Eyre Coote marched towards Arnī, and encamped within five miles of that fortress. This judicious movement produced the intended effect, by drawing Hyder from his impregnable position on the hills, and obliging him to march, with the utmost expedition, to

* In the month of August 1782, M. Suffrein delivered over 500 English prisoners to Hyder Aly. He alleged in excuse, that the Madrass Government would not consent to an exchange, and that he could not supply them with provisions.

to the rescue of a place which contained all his resources for carrying on the war. Already was the English army arrived in sight of Arnī, when the innumerable host of Hyder was discovered in their rear. The line of battle was immediately formed; and at mid-day, on the 2d of June, the army of Hyder again received a total defeat. The want of cavalry on the British side prevented victory from producing any of its grand effects, whether with respect to the destruction of the fugitives, the taking of prisoners and artillery, or the total dispersion and ruin of the enemy's army. But however Hyder might be defeated and obliged to retreat, he still remained unconquered, and was ever formidable and dangerous. In less than a week after this battle, he posted a chosen body of cavalry in ambuscade, a short distance in front of the English camp; and then ordered a number of loaded camels and oxen to pass in view of the grand guard; the commanding officer of which, being allured by the hope of plunder, sallied forth to seize them, but was intercepted on his return by the troops in ambuscade, and his whole party cut off to a man. A.D. 1782.

This was the last action in which these two great commanders, Hyder Aly Khān and Sir Eyre Coote, were present. Neither survived many months; and, although they equally escaped the dangers of war, it seems probable their deaths were accelerated by their exertions in the field. Hyder had been much disappointed in his alliance with the Mahrattas and the Nizām, and also in his expectations of assistance from the French. It has been seen, that notwithstanding his having been joined by a considerable detachment of that nation, previous to the battle of the 2d of June, he still felt his inferiority to the English; but when he received intelligence of peace having been concluded between the English and the Mahrattas, (on the 17th of May 1782,) and the subsequent attacks on his sea-ports and possessions on the Malabar coast, by the armies of the former, his anguish became extreme; and, although very unwell, he found it requisite to detach his son Tippoo Sāhib, with a considerable force, from the Carnatic, to cover his own dominions.

Hyder for a long time had laboured under the painful complaint of a strangury, the violence of which had been much augmented by the fatigues of three successive campaigns; and in the month of November, the symptoms of his

 disorder

A.D. 1782. disorder increasing, he retired from the tumults of a camp to the city of Arcot, where, on the 6th of December 1782, (the 1st of Mohurrem, A.H. 1197,) he terminated his earthly career, aged sixty-four years. His death was for several days kept a profound secret, and the body was privately sent away by night, on the road to Sera. By their taking this route, it was probably the intention of his friends to have buried him near his father at Kōlar; but, by direction of his successor, the body was conveyed to Seringapatam, and buried with much state, under a magnificent mausoleum, in the garden called Lāl Bāg.

Hyder Aly Khān was doubtless one of the greatest characters Asia has produced; and if his success cannot be compared with that of Tamerlane or Nādīr Shāh, it must be attributed more to the competitors with whom he had to contend, than to any want of ability on his part. Without the advantages of education, he acquired an extensive knowledge of the sciences of war and of politics; and, by his superior talents, raised himself from a private station to the sovereignty of a powerful kingdom.

He administered justice with impartiality, and gave great encouragement to agriculture and to commerce. He was indulgent to his subjects, but strict in the discipline of his army; severe in punishing offenders, and cruel to his enemies. His mind was latterly tinctured with superstition; and he is accused by the Mohammedans, not only of putting great faith in astrologers, but also of reverencing the Hindū deities.

At the period of Hyder's decease, his dominions, exclusive of his conquests in the Carnatic, comprehended nearly 80,000 square miles. His territorial revenues amounted to two krore of rupees, or about two millions sterling; and, notwithstanding his army consisted of at least 150,000 men, his treasury contained several millions in bullion and specie.

MEMOIRS OF FUTTEH ALY KHAN

TIPPOO SULTAN.

TIPPOO SULTAN was born in the year 1749. His mother was the daughter of Mīr Mōīnaddīn, a person of respectable family, and who for several years was Kelādār, or governor, of the Fort of Kuddāpah. During this lady's pregnancy, she, in compliance with a custom frequent among the natives of India, paid a visit to a pīr or saint, to beg his blessing on her child, and prayers for her safe delivery. Her wishes being acceded to, the holy man informed her, that her son should become a powerful Monarch, and requested she would confer on him the name of Tīpū*: his commands were obeyed, and the boy, when born, named Futteh Aly, Tīpū†. His father, sensible of the disadvantages under which he himself laboured from want of education, procured for his son the most able masters in all the sciences cultivated by the Mohammedans, and enforced, by strict discipline, the attendance of the youth to his studies. But Nature had not been bountiful to Tippoo in understanding; and, although he acquired a taste for reading, and a smattering in some of the sciences, he was not well versed in any of them. A. D. 1749.

The

* This was probably the name adopted by the saint, when he took on him the sacred character. If the word is Persian, it means *The distracted.* Such epithets, expressive of religious zeal or humility, were frequently used by this class of people.

† *Khan* and *Sahib* were titles added when he grew up, meaning *Lord* and *Master*. He was named Futteh Aly after his grandfather.

The princes, and sons of gentlemen, in the East, are from an early age initiated into the martial exercises of riding, shooting, fencing, &c. In addition to these, Tippoo, as he advanced in years, was instructed in the science of tactics, and attended his father at all military reviews, in order to acquire a knowledge of the discipline and art of war, more especially as practised by Europeans. His first essay in a military capacity was during the years 1767 and 1768, when Hyder Aly invaded and overran the Carnatic. He was at that time nineteen years of age, and commanded a corps of cavalry, with which he committed many depredations, and laid waste the neighbourhood of Madrass.

A. D. 1767. 1768.

During the four years' successful war in which Hyder was engaged with the Mahrattas, viz. from 1775 to 1779, it is probable that Tippoo Sāhib had many opportunities of acquiring experience, and of perfecting himself in the knowlege requisite for a general. He was at this period universally esteemed by the army, and the politicians anticipated the glories of his reign.

1775. 1779.

In the month of July 1780, when the army of Hyder Aly rushed like a prodigious torrent into the Carnatic, Tippoo Sāhib was entrusted with the command of the left division, consisting of 18,000 cavalry, 6000 regular infantry, and twelve pieces of cannon, destined for the conquest of the northern Circars.

1780.

On the 6th day of September, Tippoo, being reinforced by 8000 horse, under the command of his uncle Aly Rizā, generally called Mīr Sāhib, attacked Colonel Bailey in the neighbourhood of Perimbākum, but, after a very severe contest of several hours, was obliged to retire, without having gained any other advantage than the plunder of his opponent's baggage.

In the subsequent engagement of the 10th of the same month, which terminated in the annihilation of the gallant English army, Tippoo Sāhib is said to have taken an active part, and, on the blowing up of Colonel Bailey's tumbrils, to have led on the body of cavalry which charged and penetrated the square. For this action he received much applause from his father, who from that period considered his son as one of his most able generals.

Tippoo was present at the siege and capture of Arcot, the operations of which were conducted with much skill and vigour. He was afterwards actively employed in the sieges of Vellore, Permacoil, Chingleput, and Wandewash: and when, in the

the year 1781, Hyder Aly proceeded with the main body of the army to the southward, in order to attack Tritchinopoly, Tippoo was left with his division, to carry on the sieges of Vellore and Wandewash. A.D. 1781.

The victory gained by Sir Eyre Coote at Porto Novo, on the 1st of July, put a stop to the operations against these forts, and compelled the father and son to recruit their forces. Tippoo's next essay, and greatest stroke of generalship, was the attack and complete discomfiture of Colonel Braithwaite, on the 18th of February 1782, on the banks of the river Kōlerūn. He is said to have manifested on this occasion his naturally cruel disposition; and that, had it not been for the interference of M. Lally and other French gentlemen, he would not have left a single man of the British detachment alive. Many of the English officers, though severely wounded, were compelled to walk to Seringapatam, exposed, during the day, to the tropical sun, and all night either crowded together in a confined choultry, or obliged to lie on the damp, in the open air, unsheltered from the rain and dew. A.D. 1782.

A few months after this event, the English, having concluded a permanent peace with the Mahrattas, were enabled to employ some part of their forces to make a diversion in favour of the Carnatic. A respectable detachment was sent by sea from Bombay in the month of August, under the command of Colonel Humbertson, to attack the province of Malabar. The troops were landed near Calicut, formerly the capital of the Zamorin, and in a short time got possession of that city. Encouraged by this success, the Colonel quitted the coast, and directed his operations inland. He took the route of Paligātchery, and, advancing with caution, captured the forts of Paniany, Ramgarī, and Mungarry Cottah, with several other strong places, commanding the roads through which the army was obliged to pass.

This measure was attended with all the success that could be expected, and rescued the fertile provinces of Tanjore and Malava from destruction; for, as soon as intelligence of Colonel Humbertson's operations reached Tippoo Sāhib, he marched, with his division of the army, with incredible rapidity, to oppose the invaders. The English detachment arrived before Paligātchery on the 19th of October; but Colonel Humbertson, finding the place much stronger than he expected,

A. D. 1782. expected, and it being rumoured that a large force was advancing against him, very prudently determined to retreat. During the first day's march, he was pursued by the garrison, and a large party of Tippoo's cavalry who had preceded the army, and lost much of his baggage and provisions.

It was the intention of Tippoo Sāhib to get between the English army and the coast, and thereby intercept their retreat; but, although his measures were conducted with great ability and celerity, the prudent precautions adopted by Colonel Humbertson defeated his projects, and the detachment returned safe to Paniany, on the 20th of November, having been pursued and considerably harassed by the enemy during the last two days' march.

Paniany is situated near the mouth of a considerable river, and on the sea shore, about forty miles south of Calicut. Here Colonel Macleod having arrived with a small reinforcement from Bombay, and being a senior officer to Colonel Humbertson, the command of the army devolved on him. He immediately posted the detachment in a strong situation near the sea, threw up redoubts on his flanks and along his front, and requested the commanding officer of his Majesty's ships, Juno and Pondicherry, to anchor the vessels as near the shore as possible, so as to cover the camp with their guns. Scarcely were these arrangements made, when the army of Tippoo Sāhib, consisting of 8000 regular infantry, 400 Europeans, 10,000 cavalry, and an innumerable host of irregulars, encamped in their front, and for several days kept up a distant but ineffectual cannonade. At length Tippoo formed his infantry into three columns, one of which was headed by M. Lalley with his Europeans, and made a regular and vigorous attack on the British lines. He was, however, every where repulsed, and compelled to retreat, leaving 200 of his men dead on the field.

The Prince acknowledged his defeat, by crossing the Paniany river, and placing it as a barrier against his enemy. Several days passed without any further attempt on either side, when, on the night of the 11th of December, Tippoo, having received intelligence of the death of his father, suddenly broke up his camp, and proceeded, with all possible haste, to Seringapatam.

It is probable that Tippoo Sāhib reached Seringapatam about the 20th of December 1782, and, without much display of pomp or ceremony, mounted the musnud.

musnud. After performing the funereal rites of his father*, and making the necessary arrangements in his government, Tippoo returned to Arcot, and assumed the command of the army. A. D. 1782.

The capture of Onore by General Mathews, and repeated information of the progress of the English arms in the Bednore country, and other places on the coast of Malabar, compelled Tippoo most reluctantly to relinquish all his conquests and hopes in the Carnatic, and to proceed to the defence of his more valuable dominions. His troops commenced to file off, by the Changamah Pass, early in March 1783; and, by the end of that month, scarce a Mysorean was left in the Carnatic. A. D. 1783.

Tippoo marched with the utmost celerity, and early in April appeared, with an innumerable army, in sight of Bednore. General Mathews, whose conduct seems to have been a series of errors and malversation, instead of taking post in the defiles of the mountains, which were strongly fortified both by nature and art, and whence he could, in case of necessity, have retreated to Onore, or other strong places on the coast, and where succours might have been conveyed to him by sea, allowed himself to be surrounded, in the defenceless city of Bednore, by the united armies of Mysore, commanded by their monarch in person. The British troops consisted of 600 Europeans, and about 1600 Sepoys: yet, with this diminutive force, the General had the rashness to encounter, in the open field, the host of Tippoo Sāhib, amounting to nearly 100,000 men; but in a very short period he was obliged to retreat, with the loss of 500 of his best soldiers, and compelled to take refuge in the citadel, abandoning the city to the enemy.

The immense force of Tippoo enabled him not only to surround the fort, but to send off a large detachment, which in a short time attacked and carried the posts at the head of the Ghāts, or passes; by which means he not only cut off all hopes of retreat from the garrison, but obtained free access to the low countries.

After

* Tippoo had a brother named Kurim Sahib; of whom I can obtain no other account, than that, during his father's life-time, he associated much with Fakirs or Derveishes, which conduct gave offence to Hyder. He probably died soon after the accession of Tippoo

A. D. 1783. After seventeen days' hopeless defence, the unfortunate garrison of Bednore was reduced to the necessity of capitulating. The following were the terms agreed on:

"The garrison to be allowed the honours of war, and to pile their arms on the glacis. They were to retain all their private effects, but to restore all public property. They were to be marched, by the shortest route, to the sea-coast, and thence conveyed by shipping to Bombay; and to be supplied, both on the march and passage, with provisions and every other requisite. The General was to be allowed a guard of one hundred of his own Sepoys, with their arms and thirty-six rounds of ammunition."

On the 28th of April 1783, the troops, having marched out of the fortress and piled their arms, were led about a mile from Bednore, where they encamped, being surrounded by several of the Mysore battalions. On the following morning, the General with his staff-officers were ordered to wait on the Prince, and, after a short examination, were put into close confinement. Two days after, the field-officers, captains, pay-master, and commissaries, were sent for, and likewise detained.

The Bukhshy (pay-master) then came to the camp, when all the remaining officers were shamefully stripped and searched before him. Much money being found upon them, they were plundered of every thing, and no longer were any measures of humanity observed either to them or to the troops. They were compelled to march for sixteen days under a burning sun, almost naked, and loaded with irons, to forts in the interior of the country, where they underwent the most grievous and cruel imprisonment. Though it is certain that the General suffered a violent death, the manner of it is not known. It is most probable, that, after undergoing severe tortures, he was beheaded. Several of the principal officers were also barbarously murdered.

The reasons assigned by Tippoo for the infraction of the terms of capitulation, and such cruel conduct, were, embezzlement of the treasure found in Bednore by General Mathews, and the wanton behaviour of the troops on storming of some places in his country. It is however probable, that his having been obliged to relinquish his conquests in the Carnatic, in consequence of the progress of this detachment, partly stimulated him to this savage act of revenge.

Immediately

Immediately after the reduction of Bednore, Tippoo marched with his immense army to Mangalore, the recovery of which, being the principal sea-port in his dominions, became the first object of his wishes. The place was defended by the 42d regiment of Highlanders and several battalions of Sepoys, under the command of Major Campbell, an officer of distinguished abilities; but the fortifications were neither well planned, nor in a complete state of repair. Notwithstanding the multitude of Tippoo's troops, the chief burden of the siege fell upon the French auxiliaries, who alone managed the batteries; and owing to their exertions, early in the month of July, the works were so much ruined, that the assault was daily expected. In this state of affairs, accounts were received in camp of peace having been concluded between England and France, when, much to the honour of the French commander, M. de Bussy, and his troops, they declined to act any longer against the English. Tippoo was exceedingly hurt at the conduct of France, in concluding a peace without his participation, but much more irritated against the troops, who refused to comply with his orders. Sensible of the insufficiency of his own army to prosecute the siege with effect, and stung to the heart at the prospect of losing a place of so much consequence, and which he considered as just on the point of falling into his hands, he used every means, both of promises and threats, to prevail on the French to resume their operations, but in vain; and the detachment shortly after quitted the camp of Tippoo, mutually dissatisfied with each other*. A. D. 1783.

The siege of Mangalore was then converted to a blockade, and the garrison was at one period reduced to the greatest distress for want of provisions. Tippoo entertained sanguine hopes of being master of the place in a few days, when the arrival of General Macleod, with a considerable reinforcement, and supplies of every kind, sent from Bombay by sea, put an end to his expectations. Negociations for peace having commenced soon after, Tippoo agreed to a suspension of

* Although Tippoo was sensible of the importance the French were to him in war, his bigotry and pride would not allow him to pay them that respect and attention his father did; and although he supplied them with what was requisite, he was not liberal to them, nor did any of the officers make fortunes in his service. The officers in the service of the Nizam and the Mahrattas were much more liberally treated; and de Boigne, Perron, with several others, acquired great riches in their service.

A.D. 1784. of arms; and early in the year 1784, Sir George Staunton, and two other ambassadors from Madrass, arrived in camp; and on the 11th of March, a treaty of peace, stipulating the liberation of all prisoners, and the restitution of all places taken by either party during the war, was concluded. Mangalore, Onore, and all the other forts taken by the English, were, in consequence, delivered up. But the clause respecting the prisoners was never faithfully performed on the part of Tippoo.

Previous to signing the treaty of peace with the English, Tippoo had taken offence at the conduct of the Mahrattas; and being then at the head of a large and victorious army, he judged it a favourable opportunity to settle his litigations with that nation, in a concise and arbitrary manner. He accordingly quitted the Malabar provinces, and, passing by Bednore, entered the fertile district of Shānūr, situated between the rivers Tūmbudra and Kistnah. This country had been for many generations in possession of the ancestors of the Patan Nabob Abd al Hakīm Khān, subject however to the payment of a Chout or fourth part of the revenue to the Mahrattas*. During the year 1777, Hyder Aly had invaded this country, and compelled the late Chief of it to become also tributary to him, and to give his daughter in marriage to his son Tippoo. Although thus nearly connected by marrriage, the Nabob did not relish the visit of his brother-in-law, but quitting his capital, retired across the Kistnah into the Mahratta dominions. As a punishment for this offence, the Sultān ravaged the country, destroyed the palace and public buildings, and blew up or erased the fortress of Shānūr Bankapūr, which served as a citadel to the town.

From Shānūr, Tippoo proceeded to attack the forts of Darwar and Bādāmy, both of which he took. The possession of these fortresses gave him complete command of all the Mahratta districts south of the Gutpurba and Kistnah rivers.

Flushed by this success, Tippoo meditated crossing the Kistnah, and to carry his arms into the heart of the Mahratta territories, when the Court of Pūna, terrified by his approach, sent ambassadors to mollify his anger, and to settle terms of peace. A treaty was concluded, about the end of the year 1784, by which the

* Vide *Operations of Captain Little's Detachment*, p. 242. Also the Tenth Article of Lord Cornwallis's Treaty with the Mahrattas.

the Sultān was allowed to retain all the countries then in his possession, excepting Shānūr, which he agreed to restore to his brother-in-law, on condition of paying a fourth part of their revenues to the Pēshwā.

Tippoo, having thus concluded an advantageous peace with all his adversaries, returned triumphantly to Seringapatam, when, feeling himself perfectly established, and his authority acknowledged, both by his subjects and the neighbouring powers, he ostentatiously mounted the throne, assuming on this occasion the title of Sultān*; thereby throwing off all dependence on, or allegiance to, the captive Rājā, or the Emperor of Hindūstān.

A. D. 1785. In the year 1785, Tippoo forcibly took possession of the district of Adoni, the appanage of Mohabet Jung, nephew of the Nizām. He also seized the remaining territories of the Nabobs of Carnoul and Kuddapah, the greater part of which had been dismembered by his father in the years 1778 and 1779†. In extent and revenue, these acquisitions were not of much importance; but he thereby obtained possession of the fort of Imtiāzghur, esteemed one of the strongest fortresses in Hindūstān, and an object much coveted both by Hyder and the Mahrattas.

A. D. 1786. The year 1786 appears to have been occupied by the Sultān in internal regulations; inspection of his forts, and examination of his treasures and stores. Soon after his return to Seringapatam, he ordered an inventory to be made of his property of every kind. The treasure, jewels, and other valuable articles, were estimated at eighty millions sterling. He had also 700 elephants, 6000 camels, 11,000 horses, 400,000 bullocks and cows, 100,000 buffaloes, 600,000 sheep, 300,000 firelocks, 300,000 matchlocks, 200,000 swords, and 2000 pieces of cannon of different calibres, and an immense quantity of gunpowder and other military stores. His regular army consisted of 19,000 cavalry, 10,000 artillery, and 70,000 infantry. He had beside 5000 rocket men, and 40,000 irregular infantry.

Tippoo, shortly after this period, formed a new code of regulations for his army.

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* Sultan means a powerful and independent Prince. It was first conferred by the Khalif Cader Billah on Mahmud of Ghizneh, A. D. 997. It is borne by the Grand Signior, and all the princes who trace their descent from Arabians. The kings of Persia and Hindustan are called Shah or Padshah.

† These territories were all restored to the Nizam by the peace of 1792.

army. He reduced his cavalry, and augmented the infantry. He adopted Persian or Tartar terms for the words of command, which were formerly given in English or French, and gave new names to the different divisions of the army*.

He ordered that provisions, sufficient for the consumption of 100,000 men for one year, should be collected and deposited in the granaries of Seringapatam. He also directed similar provision to be made for all his other forts, according to their respective strength and importance.

A. D. 1787, 1788. During the years 1787 and 1788, the attention of the Sultān was principally engaged in the subjection of the Cūrg Rājā, and the Nāirs or Chiefs of Malabar. The former, who had been his prisoner for four years, made his escape, and caused a successful insurrection; but the latter were either extirpated, forcibly converted, or obliged to fly for refuge into the territories of the English or their allies.

He is said to have carried away from the province of Malabar, 70,000 Christians, and to have made Mussulmāns of 100,000 Hindūs. The conversion of the latter, (by forcible circumcision, and compelling them to eat beef,) although involuntary and abhorred, effectually answered the purpose of the Tyrant, as these people, having lost their own *cast*, in order to retain any degree of respectability, were obliged to adopt *that* of their conquerors, and to educate their children in the Mohammedan religion. These being encouraged to enter the army, and obtaining promotion, many of them became zealots, and augmented the number of the *Faithful* in the Sultān's dominions.

Tippoo's zeal for the conversion of his subjects was not however confined to the people of Malabar; he extended it to several of the inhabitants of Coimbatore, and to every other Hindū who incurred his displeasure, and had the misfortune to fall into his hands. It is said, that had it not been for the remonstrances of his mother, who was a very sensible woman, he would have compelled his favourite Dewan (prime minister) Purnea to have forsaken the religion of his forefathers.

It

* *Vide* Nos. XXXIV and XXXVII. (LETTERS,) of the Catalogue.

It was probably about this time, that he issued an edict for the destruction of all the Hindū temples in his dominions, excepting those of Seringapatam and Mail Cotah. He also prohibited the sale of intoxicating liquors, and ordered that all the date and palm-trees in his kingdom should be rooted up, and the cultivation of them in future prohibited; but neither of these regulations were enforced by his officers. A.D. 1787.

He resolved to destroy every monument of the former government; to which end, he caused the ancient fort and city of Mysore to be razed, and removed the stones of the temples and palace to a neighbouring hill, where he laid the foundations of a new fort, which he named Nuzerbar. But in the furiousness of his wrath, he spared not the works of the greatest public utility, and his destruction of the celebrated reservoir of Yadavi Nuddi, because it recorded the wisdom, riches, and power of the ancient Hindū Sovereigns, was one of the most malevolent ideas that ever entered the human imagination *.

Immediately after signing the treaty with the English in the year 1784, Tippoo had sent an embassy to France, to remonstrate against the conduct of that nation, in having made peace with his enemies, to enter into an offensive and defensive alliance, and to stimulate the court of Versailles to a speedy renewal of hostilities. For this purpose, the Sultān selected Gholām Aly Khān, and two other learned and respectable persons of his court. But in order to conceal the real object of this mission, he furnished them also with letters and presents for the Grand Signior, and the King of England†.

The Ambassadors left India some time in the year 1784, and proceeded to Constantinople; but there meeting with obstacles which caused a considerable delay, and the money assigned for their expences being inadequate to the support of their dignity, or the prosecution of their journey, they returned to Mysore in the end of 1786‡.

From

* Three sides of this reservoir were formed by hills; the fourth side was a mound 150 cubits long, 78 cubits high, and 250 cubits thick. Vide *Buchanan's Mysore*, vol. II. p. 83.

† *Vide* No. XXIX. (LETTERS,) of the Catalogue.

‡ Tippoo at that period had no idea of the expence attending an embassy to a European court, was never liberal to any of his envoys, and required a most minute account of their disbursements.

A.D. 1787. From the moment of Tippoo's accession to the throne, until the day of his death, he never ceased to meditate on the means of subverting the British power in India; and as no method seemed so probable as that of uniting himself in strict alliance with the French, he was not a little disappointed at the return of his Ambassadors; but, imputing their failure in a great measure to the tedious route they had taken, and to the complicated business which had been assigned them, he determined on sending a splendid embassy direct to Paris. The persons selected on this occasion were Mohammed Derveish Khān, Akbar Aly Khān, and Mohammed Osmān Khān. They embarked at Pondicherry in a French vessel, on the 22d of July 1787, and landed at Toulon on the 9th of June in the following year; they were most graciously received by Louis XVI., who, at their public audience on the 10th of July, displayed all the pomp and grandeur of his court.

A.D. 1787, 1788.

The Ambassadors again had an audience of his Majesty on the 3d of August, when they demanded, in the name of their master, the immediate assistance and active co-operation of the French nation, in expelling the English from Hindūstān; in return for which, they promised an equal division of the spoils, and of all the territories that should be conquered by the united arms of France and Mysore.

However gratifying this embassy was to the Court of Versailles, it was entirely out of the power of the unfortunate Louis to comply with the Sultān's wishes. Pressed with the load of an enormous national debt, and alarmed by the symptoms of public discontent *, which soon after burst forth. He could only assure the Ambassadors of his friendship for their Master, and promises of future assistance, when delivered from his own cares and anxieties.

After remaining a few months in Paris, during which time they were hospitably and magnificently entertained, the Ambassadors again embarked for India, and arrived at Seringapatam in the month of May 1789. As they had not obtained the object of their mission, and, instead of a powerful army, had only brought the empty promises and compliments of the Court of France, they were received very coldly

A.D. 1789.

* *Vide* Address of the Parliament of Paris, 8th of May 1788, in the *Annual Register* of that year.

A. D. 1789.

coldly by the imperious Sultān, who presumed that every circumstance ought to give way to his will, and whose only regard or attachment to the French proceeded from his hopes of their assistance, and his hatred to their common enemy the English. He therefore scarcely deigned to ask the Ambassadors any questions respecting their journey, the state of the countries they had visited, or the situation in which they had left his Ally.

The Ambassadors, much mortified at this treatment, very imprudently sought an innocent revenge, by relating and describing to their friends the magnificence of the Court of France, the splendid cities, its extensive arsenals, its palaces and other public buildings, its numerous armies and immense population, far superior to any kingdom then existing, or perhaps that ever had existed in the East. Tippoo, who considered himself as one of the greatest sovereigns in the universe, could not bear the idea, that there existed in the world, and especially among Christians, a monarchy superior to his own; and, as the natives of the East generally consider the praises of a rival a reflection on themselves, he was much irritated at such sentiments being promulgated to his subjects.

He therefore severely reprimanded the Ambassadors, and forbid their ever again speaking of France. Disappointment and envy, however, continuing to rankle in his perturbed mind, he one day, while walking in private with Akbar Aly Khān, and Mohammed Osmān, ordered his attendants to put them to death; saying they had disobeyed his commands, and betrayed his interests*. This savage and barbarous action put a stop to all conversations about France, and gave the courtiers a complete insight of the character of their Master.

Although Tippoo had been disappointed in his expectations of assistance from France, his insatiable ambition and restless imagination would not allow him to remain quiet, but excited him, for the sake of getting possession of two petty forts, to risk the dangers of another war. These places were Cranganore and Jyacotta; they had been in possession of the Dutch for 150 years, when, in the year 1779, they were taken by surprise by Hyder Aly. On that nation uniting with

* Vide *Michaud's Histoire de Mysore*, p. 141.

A. D. 1789. with him in the war, which soon after followed, against the English, the forts were restored.

These places were situated on the northern boundary of Travancore, and were much coveted by the Rājā of that kingdom, one of the British allies, who made frequent offers to purchase them from the Dutch. This circumstance gave much offence to the Sultān, who affirmed that as they stood in the territories of a Chief, (the Rājā of Cochin,) subject to him, they in fact belonged to the kingdom of Mysore.

In the year 1789, Tippoo demanded these forts from the Dutch, who, alarmed at his threats, concluded a hasty bargain with the Rajā, and put the Travancore troops in possession.

This proceeding highly incensed the Sultān, who, in the month of June 1789, marched with a considerable force toward Cranganore, with an avowed intention of recovering it. The Rājā remonstrated, and solicited the interference and assistance of the English. This circumstance further irritated the mind of Tippoo, who indignantly turned his arms against the territories of that Chief, and upon the 29th of December made an attack on the lines or boundaries of Travancore *, but was repulsed with considerable loss. Such conduct, being an infraction of the treaty of Mangalore, by which the security of the Rājā's dominions were stipulated, was strongly resented by the English, who immediately sent some battalions of Sepoys to his assistance. This step, however, did not deter the

A. D. 1790. Sultān; for on the 6th of March 1790, he repeated his attack, but was again foiled. He, in consequence, procured some heavy artillery from Seringapatam, with which, having made an extensive breach, on the 15th of April, he again stormed and got possession of the whole extent of the lines.

The troops of the Rājā retreated in good order towards the capital, whither the Sultān did not think it expedient to pursue them, but proceeded immediately to

* These lines commence nigh the sea, and extend, along the north and east frontiers, to the distance of nearly thirty miles. They were formed about the year 1762, and consist of a good rampart, with a parapet, defended at proper distances by bastions, and a ditch 20 feet wide by 16 feet deep; in the middle of which is planted a thick bamboo hedge, forming altogether an excellent barrier. The remaining frontier of Travancore is either surrounded by mountains or the sea.

to the attack of Cranganore, which, after a short but vigorous siege, was compelled to surrender. Jaycotta, Parūr, Curiapaly, and several other small forts, were also captured with little or no opposition. The northern district of Travancore being thus subjected, Tippoo ordered the lines to be demolished, and laid waste the country with fire and sword.

This aggression being considered by the English as equivalent to a declaration of war, a considerable detachment was sent, under the command of Colonel Hartley, to the assistance of the Rājā; and the troops, both of Bombay and Madrass, were directed to take the field under the orders of their respective commanders in chief. Negociations for an alliance, offensive and defensive, were at the same time commenced with the Mahrattas and the Nizām, both of whom, convinced of the restless ambition of Tippoo, eagerly embraced the alliance, and promised a zealous co-operation of all their forces.

The Sultān, alarmed at this intelligence, withdrew his army from Travancore, and returned to Seringapatam, whence he wrote to the Madrass Government, desiring permission to send an ambassador for the purpose of explaining the reasons and motives of his late conduct. This overture was rejected by General Medows, who, in a laconic reply, upbraided the Sultān with a gross breach of faith, in not having delivered up all the British prisoners, according to the articles of the treaty of 1784, and with having wantonly attacked a favoured ally of the British nation.

A. D. 1790. On the 15th of June 1790, the army, under the command of General Medows, marched from Tritchinopoly, and, having in a few days entered the Sultān's territory, took possession of the fort of Carūr without resistance. Thence the General proceeded to Daraporam and Coimbatore, formerly the capital of an independent Rājā, both of which yielded without opposition. A detachment, under the command of Colonel Stuart, about the same time captured the forts of Dindigul and Paligautchery.

After placing garrisons and forming depôts in all these forts, it was the intention of General Medows to enter Mysore by the Guzer Hatty Ghāt, (Elephant's Pass); and while the main body was employed in collecting grain at Coimbatore, Colonel Floyd was sent forward with his division to take possession of Sattimungulum,

A. D. 1790. which he effected without difficulty. During these operations, the only annoyance the English army had met with, was from a corps of cavalry under the command of an officer named Syed Sāhib, and some irregular horse, who occasionally plundered the baggage, and cut off a few stragglers.

As no intelligence had been received of Tippoo's motion, it was supposed he was still in the neighbourhood of Seringapatam; when, on the 13th of September, a reconnoitering party of Colonel Floyd's division fell in with the Sultān's advanced guards. In a few hours, his army, consisting of 40,000 men, with a numerous train of artillery, came up, and commenced a heavy cannonade on the British camp. The action continued the whole day, and numbers fell on both sides; but, notwithstanding the Sultān's great superiority, he could not make any impression, and at night withdrew to some distance. Colonel Floyd, having determined to retreat towards the main army, was, for want of cattle, obliged to leave great part of his artillery and baggage behind him. The detachment marched off early in the morning of the 14th of September, and was shortly after followed by the enemy. A distant cannonade was kept up during the whole of the day; but at four o'clock, the British troops having halted, a serious action took place, which lasted for three hours; at the end of which, the Sultān, despairing of success, drew off, and allowed the detachment to proceed unmolested to Velladi, which place they reached in safety the next day.

General Medows, on receiving intelligence of the approach of Tippoo, anxious for the safety of Colonel Floyd's detachment, immediately hastened to his relief; but the guides, instead of taking the road to Sattimungulum, led him to Damiacotta, and the armies, in consequence, passed each other unperceived. The Sultān, however, considering this march as a manœuvre of the British General to get between him and Seringapatam, fell back, and re-crossed the Bavāny river, on the northern bank of which he encamped in a strong position, while the British troops, having effected a junction, returned to Coimbatore.

The movements of Tippoo's army were, in general, totally unknown in the English camp. He was enabled, by the great number and excellent state of his cattle, to march with great rapidity wherever he chose; while his irregular horse, always hovering about, seized and frequently murdered the persons employed

to

to procure intelligence, and at the same time gave the Sultān information whenever the British troops got under arms. A. D. 1790.

The Government of Madrass, finding that the force under General Medows was not of sufficient strength to effect any thing of consequence against the Sultān, resolved to reinforce him by the addition of a considerable army under the command of Colonel Maxwell, originally formed for the protection of the Carnatic, but which had been lately employed in the reduction of the Barā Mahāl district. Colonel Maxwell, in consequence, received orders to proceed towards Coimbatore, while General Medows moved to the northward, in order to form a junction of the two armies. Tippoo's scouts having brought him intelligence of these operations, he immediately marched to meet the Colonel, and having, by the celerity of his movements, outstripped General Medows, for three successive days cannonaded the army of the former, and endeavoured to bring on a general engagement; but Colonel Maxwell, being in expectation of the arrival of the grand army, contented himself with taking up a strong position, and remaining entirely on the defensive. On the 19th of November, the Sultān, being informed of General Medows's approach, hastily decamped, and permitted the armies to join without further opposition, at a place called Pūlamputty, sixteen miles south of Kistnāgurry.

Tippoo, finding himself unable to oppose the united forces of the English, determined to adopt the plan of warfare pursued by his father, and, instead of defending his own territories, to lay waste, with fire and sword, those of his enemy. In place, therefore, of returning to Mysore, he directed his march to the southward, with an intention of entering the Tanjore country, and of making a sudden attack on Tritchinopoly; but on his arrival at the Colerūn, he was much chagrined to find that river so much swollen, as to render the crossing of it, if not impracticable, at least imprudent, whilst closely pursued by the English army, who might intercept his retreat. Disappointed in this quarter, he wheeled to the left, and taking his route through the middle of the Carnatic, burnt and destroyed all the villages on the road, and, about the middle of December, invested the fort of Thiagur; but that fortress, being well garrisoned, baffled all his attempts; and he was compelled, after seventeen days, to raise the siege.

Thence

A. D. 1790. Thence he proceeded by the route of Trinomaly, Chittaput, and Wandewash, committing his usual depredations, imprisoning the Brahmins, and defiling the temples. He afterwards marched to Pondicherry, probably with expectation either of receiving some assistance from, or of renewing his connexions with, the French; but the Governor having pledged himself to observe a strict neutrality, he was disappointed in these hopes. He, however, had the good fortune to capture the fort of Permacoil in that neighbourhood.

During this campaign, Tippoo evinced considerable abilities, and, by his conduct, completely defeated the views of the English, who, instead of being masters of great part of Mysore, as they had expected, found themselves attacked and annoyed in the very neighbourhood of Madrass.

A. D. 1791. The arrival of Lord Cornwallis, (Governor-general and Commander in chief of all the forces in India,) early in the year 1791, with considerable supplies of men and money from Bengal, added to the advance of the Mahratta and Nizām's armies, quickly changed the face of affairs, and compelled Tippoo to quit the Carnatic, and return to the defence of his own territories *.

On the 29th of January 1791, Lord Cornwallis assumed the command of the army at Velhout, and on the 5th of February marched for Vellore, where he arrived on the 11th of the same month. Tippoo, expecting that the English army would enter Mysore by the Ambūr or Ryacotta Passes, had drawn all his forces to these quarters; but Lord Cornwallis, on quitting Vellore, turned to the north, and, before the Sultān was aware of his intentions, had got possession of the Mugley Pass, and with little difficulty entered his country. The forts of Colar and Ouscotta surrendered to the British arms without resistance, in sight of a large body of Tippoo's cavalry, who had been hastily detached by the Sultān to lay waste the country, and burn up all the fodder on the route which the English had taken.

On

* During the last year, the Bombay army, under the command of General Abercromby, had taken Cananore, Ferrokhabad, and several places on the coast of Malabar, and enabled the Nair Chiefs to assume their independence; but, as I am not writing the History of the War, but the Memoirs of *Tippoo Sultan*, I confine myself to those scenes where he was personally engaged.

On the 5th of March, Lord Cornwallis encamped before Bangalore, and on the following day Tippoo arrived and took a position on the opposite side, placing the fort, as the object of contention between the two armies. On this day the British cavalry, being employed to reconnoitre, fell in with a division of the Sultān's army, which they attacked, but, after a severe contest, were obliged to retreat with considerable loss. On the 7th, the Pettah, or town of Bangalore, was taken by assault, and many of the Mysoreans killed. During the assault, Tippoo drew out his army, and advanced some of his guns to cannonade the British camp, but with little success. A. D. 1791.

The batteries having played for nearly a fortnight on the fort, and a breach almost effected, the Sultān attempted to postpone its fall, by forcing the English to a general engagement. He, in consequence, drew out his army on the morning of the 17th, but, after a cannonade of some hours, again returned to his camp without effecting his purpose.

On the night of the 21st of March, the fort was taken by storm, the Governor, with 1000 of his best troops, were killed, and the remainder of the garrison made prisoners. On this event, Tippoo retired to some distance, and wrote to Lord Cornwallis, requesting a truce, and begging permission to send an ambassador for the purpose of negociating a peace. But these overtures not being favourably received, he left the army, under the command of one of his generals, to watch the motions of the English; and proceeded to Seringapatam, to prepare for the defence of his capital, for the fate of which he now began to be alarmed.

On the 28th, Lord Cornwallis marched from Bangalore to the north-east, with an intention of forming a junction with the troops of the Nizām, and of meeting a considerable convoy on its way from Ambūr. During this day's march, Tippoo's army kept in sight, but did not approach within reach of the guns. On the 13th of April, the English were joined by the army of the Nizām, consisting of 15,000 cavalry. It appears very extraordinary, that the Sultān did not attempt to prevent this junction, as from the undisciplined state of the Nizām's troops, who more resembled a rabble than the army of a prince, there is little doubt that an attack on them would have proved successful.

Lord

A. D. 1791. Lord Cornwallis returned to Bangalore late in April, and on the 3d of May commenced his march to Seringapatam. On the 12th he encamped at Arākery, within sight of the Sultān's capital.

Tippoo had drawn up his army in a strong position on the northern side of the Kāvery, covered in front by swamps and ravines. Here he was attacked, early in the morning of the 15th, by Lord Cornwallis, and, after a severe engagement, compelled to retreat under cover of the guns of the fort.

Some days previous to the arrival of the Madrass army, the forces belonging to Bombay, under the command of General Abercromby, had arrived and taken post at Perriapatam, a short distance to the westward of Seringapatam. It was Lord Cornwallis's intention to have formed a junction between the two armies; but the rains having set in, and the rivers considerably swollen, this measure was found to be impracticable. This circumstance, with several other obstacles which occurred, determined his Lordship to postpone his attack on the capital until another campaign. He, in consequence, directed General Abercromby to return with all expedition to Malabar. The want of cattle obliged the General to leave his battering train, and great part of his ammunition, behind him. He was also much harassed in his retreat by Tippoo's cavalry, who plundered part of his baggage, took some prisoners, and killed several of his men. The gunpowder, having been all lodged in a celebrated Hindū temple in Puriapatam, was, by order of the Sultān, set fire to, which not only destroyed the temple, but great part of the town. Whether this extraordinary mode of disposing of the powder was to evince his having abundance of military stores, or to gratify his malice against idolaters, it was, doubtless, an act of egregious folly.

Tippoo's troops had so well obeyed his orders for the destruction of every kind of forage in the neighbourhood of the British camp, that scarce a blade of grass was to be found. The cavalry were half dismounted, and the cattle of Lord Cornwallis were daily dying by hundreds. His guards on the roads were also so vigilant, that not a bullock-load of grain could reach the camp; and all communication with the allies was so completely cut off, that no intelligence respecting the Mahratta armies, under the command of Purserām Bāo and Harripunt, who, long before this period, ought to have arrived at Seringapatam, could be obtained.

Thus

Thus situated, Lord Cornwallis was compelled to destroy his battering train of artillery, throw his shot into the river, burn his carts and tumbrils, and, on the 26th of May, commence his retreat towards Bangalore. On this occasion the guns of the ramparts fired a royal salute, Seringapatam was illuminated, and the courtiers congratulated the Sultān on having thus defeated the intentions of his enemies in a second campaign. A. D. 1791.

But Tippoo, who had daily intelligence of the victorious approach of the Mahratta armies, was sensible, that although the danger was suspended, it was not averted. He therefore directed a letter to be written to Lord Cornwallis, soliciting peace; and sent it out early on the morning of the 27th, accompanied by some presents. Unfortunately for the Sultān, previous to the arrival of his envoy in the English camp, the Mahratta armies had arrived, bringing with them abundant supplies of every kind*; and it appearing, by the contents of the Sultān's letter, that his object was to dissolve the confederacy, and to form a separate peace with the English, Lord Cornwallis returned his presents, with an answer, That he could not listen to any proposals, in which the allies were not included; but that, previous to the commencement of *any* negociation, it was requisite he should deliver up, *bonâ fide*, the British prisoners of every description. Tippoo positively denied having any prisoners in his possession; and, finding he could not detach Lord Cornwallis from the general cause, resolved to try his efforts on the other confederates, and to brave the dangers of another campaign against the English.

The junction of the Mahrattas having restored plenty to the English camp†, Lord Cornwallis was enabled to continue some time longer in the neighbourhood of Seringapatam; but as it was impossible immediately to replace the battering train and other stores, which had been destroyed, without which the siege could not be attempted, his Lordship resolved to employ his armies, during the monsoon, in those districts of Mysore which had not yet felt the effects of the war; also to open

* The first intelligence Lord Cornwallis had of the approach of the Mahrattas, was the appearance of their van-guard. *Vide* Major Dirom's *Narrative of the Campaign of* 1792.

† Their numerous and unopposed cavalry enabled them to collect grain and bullocks from all parts of the country.

A. D. 1791. open a communication with the Carnatic, and to collect, at Bangalore, ample supplies of every kind for the prosecution of the ensuing campaign.

On the 6th of June, the allied armies commenced their march, and, taking a circuitous route by Nāgmungull, Hūlydurg, Outredurg, and Sāvendurg, arrived, on the 7th of July, in the vicinity of Bangalore. Here the armies separated; the greater part of the Mahrattas proceeded towards Chitteldurg, the Nizām's cavalry towards Gunjcotta, and the English to Bangalore.

The fort of Oussore was, about the middle of July, captured by a detachment from Lord Cornwallis's army; and it was discovered, by a journal found therein, and examination of the graves, that three European prisoners had been confined in that fortress until the capture of Bangalore, when, by orders of the Sultān, they were inhumanly put to death, probably with an intention of concealing the falsehood of his repeated declaration, That he had not any European prisoners in his possession.

The English army remained in the neighbourhood of Oussore the greater part of the month of August, and was here joined by a very numerous and valuable convoy from the Carnatic. During this period the Sultān made another unsuccessful attempt to open a negociation. His ambassador on this occasion was named Apagy Rāō, by birth a Mahratta; but so much detested by his countrymen for having attached himself to Tippoo, that he was obliged to solicit a guard of British troops to protect him from their fury. As it was useless to enter into any discussion with such a person, he was sent back to his master without obtaining an audience from Lord Cornwallis.

During the months of August, September, and October, numerous forts, situated on the roads leading to the Carnatic and Hyderābād, were captured by the English and their allies. The principal of these were, Anchitty durgum, Oudeādurg, Ryacotta, and Nundydurg. The latter was taken by storm after a siege of three weeks, although it had cost Hyder Aly three years to take it from the Mahrattas*.

Whilst these operations were carrying on in the north-west quarter of Mysore, the

* *Vide* Dirom's *Campaign in Mysore*, page 43.

the Sultān, having received intelligence that the district of Coimbatore, situated to the south of Seringapatam, was defended by a very inconsiderable force, sent a detachment to subdue it. His troops were at first repulsed, but being reinforced by an army under the command of Cummeraddīn Khān, that General succeeded in taking prisoners Lieutenant Chalmers and the whole of his party, consisting of nearly 1000 irregular troops, and a company of regular Sepoys. A. D. 1791.

The Sultān, about this time, marched with a very considerable force towards Bednore, in order to meet a valuable convoy coming thence. His approach caused some alarm to the Mahrattas, under Purserām Bāō, who were besieging the fort of Chitteldurg; but the Sultān, having effected his purpose, quietly returned to Seringapatam.

Lord Cornwallis, having opened a free communication with the Carnatic and the territories of the Nizām, resolved to subdue the forts situated between Bangalore and Seringapatam. Of these, Sāvendurg and Outradurg were the most important. Sāvendurg is so well fortified by nature and art, that it has been generally considered as impregnable. The atmosphere of the surrounding country, likewise, is conceived to be so extremely noxious *, that, from this circumstance, the fort has obtained the title of the Rock of Death. The Sultān had such an opinion of its strength and unhealthiness, that when informed of the intentions of the English to attack it, he expressed his joy, asserting, that half of the European troops would be destroyed in the attack, and the remainder would fall a sacrifice to the climate.

On the 10th of December 1791, Lord Cornwallis approached this terrific fortress, and, after a siege of eleven days, took it by storm, without the loss of a single man. Outradurg was also taken on the 24th of December by assault, without any loss on the English side. The troops of the Sultān were so panic-struck, that, as soon as the Europeans mounted the wall, they all fled. Rāmgurry, and several other small forts, were also reduced with little trouble; and the whole of the strong country between Bangalore and the Kāvery, acknowledged the sovereignty of the conqueror.

While

* This is generally the case with the hill forts of India.

A. D. 1791.

While the British forces were thus actively employed, the army of the Nizām was occupied in the siege of Gurrumcondah* from August to November. Their efforts were only crowned by the capture of the lower fort, or Pettah, when the season being arrived for again forming a junction with Lord Cornwallis, a considerable detachment was left, under the command of an officer named Hafizjie, for the protection of their new conquest; and the remainder of the army proceeded, about the middle of December, under the orders of the Prince Sekunder Jāh, towards Kolar.

On the 21st of December, the detachment of the Nizām's troops, left to guard the town or lower fort of Gurrumcondah, was surprised by Hyder Sāhib, the eldest son of Tippoo, who, having with 12,000 horse advanced with great rapidity, stormed the Pettah, and took the whole of the Moghuls prisoners. After reinforcing the garrison, and withdrawing the families of several Chiefs from the fort, he returned unmolested to Seringapatam.

It was before stated, that on the separation of the allied army in the month of June, the Mahrattas, under the command of Purserām Bāō, had proceeded towards Chitteldurg, one of the strongest forts in the Mysore dominions. On their arrival in its neighbourhood, the Bāō, finding there was no probability of taking it by force, endeavoured to bribe the Governor to surrender his trust; but failing in this expedient, he encamped for some time in its neighbourhood, and laid waste the country; after which he proceeded to the westward, and, by the assistance of the English detachment under Captain Little, succeeded in capturing Hūly Honore and some other small forts.

The provinces of Canara and Bednore being the only part of the Sultān's dominions which had not been over-run by, or in possession of, the allies, he continued to draw his supplies from them; but apprehensive that the Mahrattas would cross the Tumbudra, and invade these districts, he sent a considerable force under the command of his cousin, the Nawāb Aly Rizā Sāhib, to defend them.

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* This fort was made over to the Mahrattas by the Nabob of Kuddapah, in the year 1758, but was taken from them by Hyder Aly.

them. This officer took post near the western bank of the Tum, with the fortress of Simoga in his rear. A. D. 1791.

On the 25th of December 1791, the Mahrattas crossed the river Budra, and, on the following day, the Tum, both of which were fordable. On the 28th, the English detachment, supported by their allies, attacked the Mysorean army, and, after a very severe contest, obtained a complete victory. The Nawāb escaped, with 1500 infantry and 400 cavalry, to the fort of Culydurg, situated thirteen miles from Bednore, to which place he had previously sent off his elephants and treasure.

On the 31st of December, batteries were erected against Simoga, and, after a siege of four days, the garrison capitulated.

The Mahrattas remained in the neighbourhood of Simoga until the middle of January 1792, when the Bāō proceeded towards Bednore. On the 28th, he came within sight of that fortress, and ordered an attack to be made on some of the out-works; but, on the following day, receiving intelligence that Cummeraddīn Khān, one of Tippoo's most-esteemed generals, was advancing with a large army to the defence of Bednore, he resolved to retire, and, according to his agreement, join Lord Cornwallis in the siege of the Sultān's capital*. He accordingly commenced his march, but did not arrive at Seringapatam, until after the treaty of peace had been settled. A. D. 1792.

When Tippoo received intelligence of the defeat of his cousin Aly Rizā, he immediately ordered Cummeraddīn Khān to proceed to the defence of Bednore, and instructed him not to pursue the Mahrattas, but, having driven them away, to employ his army in collecting supplies, which he was to forward, whenever an opportunity offered, to Seringapatam.

About the same time, the Sultān detached a party of predatory horse to lay waste the Carnatic, hoping thereby to withdraw some of the British troops employed

* It had been agreed upon by all the allies, that as soon as the rains were over, they would assemble in the neighbourhood of Seringapatam, and, relinquishing every other object, unite in besieging the capital. A whimsical reason is given in the *Narrative of the Operations of Captain Little's Detachment*, for Purseram Bao's breach of promise. *Vide* p. 168 of that Work.

A.D. 1792. employed against him, in defence of their own territory. His parties advanced within three miles of Madrass, killed several people, and burnt some of the villages. Tippoo, however, finding that little success was likely to attend such operations, now renewed his application to Lord Cornwallis, and requested permission to send ambassadors for the adjustment of all differences; but his Lordship, irritated at the Sultān's late breach of faith, immediately sent back his messengers with a verbal answer, that no amicable communication could be held with him, until he had released the prisoners taken at Coimbatore, whom he had detained contrary to the terms of capitulation.

Lord Cornwallis having collected immense supplies of every kind of provision, and having prepared his battering train of artillery, with every other requisite for the siege, finding it in vain to wait longer for the Mahrattas under Purserām Bāō; advanced, on the 1st day of February 1792, from Outradurg, accompanied by the armies of the Nizām and Harrypunt. During this and the following day's march, about 1000 of the Sultān's cavalry attempted to cut off some of the baggage; but failing in this, they set fire to the villages, and drove away the cattle and inhabitants. On the 5th, the allies encamped within sight of Seringapatam, about five miles to the north of the river Kāvery. Tippoo had drawn up his army in a very strong position, nearly on the ground occupied by his father in the year 1767; but the whole space, excepting the rear, was *now* surrounded by a thick bound hedge, and strengthened with formidable redoubts, amply supplied with artillery, and covered by the heavy guns of the fort. His force consisted of 45,000 infantry, 5000 cavalry, and 100 pieces of cannon.

Lord Cornwallis, having reconnoitred this truly formidable position, resolved to attack it, and, without informing the allies of his intentions, marched at nine o'clock of the night of the 6th of February, with 8,700 of the British infantry (without cannon,) divided into three columns; and, after a severe contest, he not only obliged the Sultān to abandon his position, leaving all his artillery behind him, but also succeeded in securing the ford of the river, and occupying the eastern part of the island.

During the 7th, Tippoo made several attempts to regain possession of the redoubts

redoubts on the north side of the river, and to drive the English out of the island; but all his efforts proved ineffectual, and the spirit of his troops being quite broken, they deserted in great numbers; and even the French in his service, either wearied with his capricious humour, or supposing every thing lost, gave themselves up to Lord Cornwallis. A. D. 1792.

On the eastern point of the island of Seringapatam, is situated a very delightful garden, named Lāl Bāg, ornamented with several palaces, and rendered sacred by the mausoleum of Hyder Aly: this garden was taken possession of on the night of the 6th, when the British troops crossed the river; and it being found impossible to procure any other materials for making fascines or gabions, Lord Cornwallis was under the necessity of permitting the cypress and other beautiful trees to be cut down for that purpose. The palaces and cloisters were, at the same time, converted into hospitals for the sick and wounded.

The Sultān's proud mind was much irritated at seeing this charming spot, to ornament which he had bestowed so much pains, thus laid waste, and the tomb of his father contaminated by those whom he considered as Infidels. He vented his rage in a continual discharge of cannon from the fort, directed at the garden, and every other post within sight, occupied by his enemies. Some of his shot even ranged into the English camp on the other side of the river; but the distance was so considerable, that this ineffectual cannonade only served to shew the state of the Sultān's mind, without benefiting his cause, or destroying a man of his enemies.

When this ebullition of passion had evaporated, Tippoo began seriously to reflect on his perilous situation; and seeing no hopes, but in the forbearance and clemency of the victors, he resolved again to address Lord Cornwallis on the subject of peace. To this end he directed Lieutenants Chalmers and Nash, who had been taken prisoners at Coimbatore, (and whom, although he had detained them contrary to the articles of capitulation, he had treated with more indulgence than any European that had ever fallen into his power,) to be brought to him. On the evening of the 8th of February, these officers were introduced; they found the Sultān seated under the fly of a tent, pitched on the south glacis of the fort, apparently

A. D. 1792. apparently much dejected, very plainly dressed, and with very few attendants. He informed them, it was his intention immediately to release them; and that, as he had been long desirous of peace, he wished to make them the bearers of letters to Lord Cornwallis on that subject; to which, he requested Lieutenant Chalmers would return with an answer. Then, having given the letters in charge to that gentleman, he presented him with two shawls, and five hundred rupees; after which he promised that his baggage and servants should be shortly sent, and ordered horses and attendants to convey him and his companion to the English camp, where they safely arrived early in the next day.

On the morning of the 10th, a party of Tippoo's horse, being mistaken for a troop of the allies, were permitted to enter the British camp. They enquired for the tent of the Commander in chief; but the person whom they addressed, supposing they meant the commandant of artillery, pointed out to them the tent of Colonel Duff, towards which they immediately galloped, cutting down every person they met on the road; but the alarm being given, they were fired on by some of the Park guards, and obliged to make a speedy retreat. This attempt was generally supposed to be a scheme of the Sultān's to assassinate Lord Cornwallis; and it is *possible*, that, if the party had been conducted by an intelligent guide, they might have effected their iniquitous purpose.

On the 16th of February, Lord Cornwallis was joined by the Bombay army, under the command of general Abercromby, consisting of 2000 Europeans, and 4000 Sepoys.

On the night of the 18th, a formidable battery was erected on the north side of the fort, at the distance of only 800 yards; and on the 19th, the army under General Abercromby crossed the Kāvery, and took post on the south-west side. This manœuvre was opposed by Tippoo in person, with a very considerable force of both cavalry and infantry; but, after a sharp contest, the Sultān was obliged to return to Seringapatam, leaving his adversaries in possession of the ground they had chosen.

On the 22d, General Abercromby's advanced posts were vigorously attacked; but after a conflict, which lasted the greater part of the day, the Mysoreans were

were again compelled to retire, without effecting their purpose. During these operations, negociations for peace were also carrying on. On the 14th, the agents of Tippoo were met, at a tent pitched for the purpose, by those of the allies, and their discussions continued on the 16th, 19th, and 21st; but nothing decisive was adopted until the 23d; when, every thing being prepared for erecting a breaching battery within 500 yards of the fort, and the numerous Mahratta army, under Purserām Bāō, daily expected to assist in the operations of the seige, the haughty mind of the imperious Sultān was at length humbled, and he agreed, to cede to the allies *one half of his dominions*, the annual revenues of which were worth ninety lacs of rupees (£.900,000); to pay them, in the course of twelve months, the sum of three krore, and thirty lacs of rupees (£.3,030,000); to restore all prisoners, taken either by himself or his father; and to deliver up two of his sons, as hostages for the due performance of the treaty. A. D. 1792.

On the morning of the 24th of February, hostilities ceased; and on the 26th, the Princes arrived in camp with considerable pomp. They were mounted on an elephant richly caparisoned, accompanied by several other elephants, preceded by a number of persons mounted on camels bearing flags, and a hundred running footmen armed with polished javelins; a guard of 200 Sepoys, well dressed and disciplined, with a party of cavalry, brought up the rear. Lord Cornwallis, attended by the principal officers of his army, met the Princes at the door of his state tent, and, after embracing them, seated them one on each side. The eldest, named Abd ul Khalic, was about ten, the younger, Moâz Addeen, nearly eight years of age. As soon as the ceremonies were adjusted, Ghulām Aly, Tippoo's principal agent, addressed his Lordship: "This morning these children were the sons of the Sultān my master; their situation is now changed, and they must, for some time to come, look up to your Lordship as their father."

Lord Cornwallis assured the agent and the Princes, (through the medium of an interpreter) that every attention possible would be shewn to them; and that nothing in his power should be wanting to render their situation pleasant.

He

A. D. 1792. He then presented each of the Princes with a gold watch, as a testimony of his friendship; after which, the beetel-nut and perfumes being distributed, his Lordship accompanied the Princes to their elephant; where having again embraced them, they were conducted to a handsome suite of tents (sent for their use by the Sultān) with the same ceremony they had entered the camp.

The following day, Lord Cornwallis returned the Princes' visit; on which occasion he was received with much state and ceremony, and, on his departure, was presented with two Persian scymetars.

The politeness and attention shown to the Princes by his Lordship, was a source of much satisfaction to the Sultān, and to the ladies of his family, whose affection and fears had led them to suppose, that the hostages would be kept under a rigid and irksome confinement.

Notwithstanding the delivery of hostages and the payment of one krore of rupees to the allies, it was evident that Tippoo was still procrastinating, and seeking for some subterfuge, by which he might evade the fulfilment of the treaty. After the first week, no more money was sent to the camp; and the Sultān's agents pretended that the revenue accounts of many of the provinces were lost. They also attempted to give in statements, over-rating the districts adjoining the dominions of the allies, and under-rating those they supposed not likely to be claimed. Their last effort to gain time was by over-rating the specie or coins of Mysore much above their intrinsic value; all of which artifices caused some delay and much litigation.

During this period, it was observed that Tippoo's people still continued to repair the ramparts, and even to erect new works inside the fort, contrary to the agreement of the armistice and the custom of war. On Lord Cornwallis remonstrating against this conduct, Tippoo haughtily replied, that his Lordship was misinformed; but if it would afford him any satisfaction, he would direct one of the bastions of the fort to be thrown down, in order that the English engineers might survey Seringapatam to advantage.

The Cūrg Rājā, having been found one of the most faithful and useful allies

to

to the English during this war*, Lord Cornwallis had early resolved to deliver him from the oppressions of Tippoo. In compliance, therefore, with the first article of the treaty, the Sultān was required to relinquish all authority over, and every claim to, the territories of that Chief. The Cūrg province being contiguous to Seringapatam, and far removed from the territories of any of the allies, it never had entered the imagination of the Sultān or his agents, that it would be among the districts claimed. Such a demand was, therefore, quite unexpected by the Sultān, who, harbouring the utmost animosity against the Rājā for his late conduct, had determined, in his own mind, to wreak his vengeance on that Prince and his unfortunate subjects. On the perusal of this article, he was irritated to a state of phrenzy; he vowed he would rather set fire to his capital, and perish with his whole family in the flames, than comply with this harsh requisition. He then ordered the agents to retire from his presence, and never again dare to mention the subject to him. A.D. 1792.

On the return of the agents to camp, and their report of the Sultān's determination, Lord Cornwallis, resolving no longer to be trifled with, issued orders for the renewal of the siege. He at the same time directed the attendants of the Princes to be disarmed, and informed the hostages, that they must prepare to march next morning towards the Carnatic.

The Princes were much affected by this intelligence, and joined with the agents, in requesting that his Lordship would postpone his resolution for one day longer, during which time, they hoped the Sultān would be induced to comply with his Lordship's wishes.

On the 16th of March, Purserām Bāō, who with his division had joined the army a few days before, crossed the Kāvery, and formed a junction with General Abercromby, to be in readiness to invest the south side of the fort; but the Mahrattas, either not considering themselves as included in the armistice, or the Chiefs being unable to curb the predatory habits of the soldiery, commenced ravaging the country, and captured a number of camels and cattle, which they found in the neighbourhood of Mysore.

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* *Vide* Dirom's *Narrative of the Campaign of* 1792, chap. viii.

A.D. 1792.

The Sultān, whether awed by the number of his enemies, forced by the desertion and disobedience of his troops, or persuaded by the entreaties of his friends and the ladies of his seraglio, at length submitted to the dictates of the conqueror, and, with a bad grace, affixed his seal and signature to the *definitive* treaty *, which deprived him of half his dominions.

Tippoo took this opportunity to remonstrate against the conduct of Purserām Bāō and his Mahrattas, whom he requested Lord Cornwallis would either order to re-cross the river, or permit *him* to march out of the fort, and *punish* them with his own troops.

On the 19th of March, the young Princes, attended and escorted as when they first arrived in camp, came to perform the ceremony of delivering the definitive treaty to Lord Cornwallis and the allies. They were received by his Lordship with much kindness and attention; and, after some general conversation, Abd ul Khālic arose, and delivered the *definitive treaty in triplicate* to his Lordship. The agents of the Nizām, and the Mahrattas, were not then present; but as soon as they arrived and were seated, Lord Cornwallis, having returned two copies of the treaty to the young Prince, desired him to deliver them to those persons: the Prince complied, but apparently with much constraint and dissatisfaction. The Mahratta, on receiving his copy, made use of some expression; to which the Prince replied, "At all events you may be silent, *your Master* has no reason to complain."

The Princes having completed the ceremony, and delivered this testimony of their father's submission, took their leave, and returned to their tents. Thus ended the *last* scene of this important war, in which Tippoo Sultān first felt the direful effects of having roused the vengeance of the British Lion.

It is stated, that, for a considerable time after the allies had departed from the neighbourhood of Seringapatam, Tippoo shut himself up in the most retired part of his palace, and was for many days inaccessible to any person: at length, wearied by brooding over his misfortunes, he yielded to the solicitations of the ladies of the seraglio, and admitted his favourites, Mīr Sāduc and Purnīah, in order to

* *Vide* Appendix to Dirom's *Narrative of the Campaign of* 1792.

to consult with them on the posture of his affairs, and on the means of replenishing his treasury. It was soon determined in this council, that it was the duty of all loyal subjects to contribute a portion of their wealth, to make good to their Monarch, the sums forced from him by his enemies. The Sultān, however, to evince his moderation and generosity, consented to relinquish thirty lacs of the sum he had been compelled to pay; and orders were issued for three krore of rupees, (£.3,000,000,) in addition to the usual taxes, to be levied in regular proportions from the diminished number of his subjects. Had this contribution been impartially and scrupulously assessed, it would not have been attended with any great distress to the subject; but the collectors took advantage of the order, not only to make their own fortunes, but to bribe the Asophs, or lord-lieutenants of the provinces; and in lieu of three, ten krore were collected, the burden of which fell principally on the cultivators of the soil, whose complaints could never reach the ears of the Sultān, who, after his late humiliation, had become inaccessible to his subjects. A. D. 1792.

Tippoo had, soon after his accession to the throne, formed a new code of revenue regulations, in which he had increased not only the number, but also the power of the officers; and, instead of imitating the wise conduct of his father, in protecting the cultivator from the oppressions of the collector, he appeared indifferent to the conduct of the latter, provided the revenue due to government was realized.

The Sultān's next care was to recruit his army; and, although it was represented to him, that his diminished revenues were not adequate to the expence of so great an establishment, he declared he would not reduce a single battalion. He however gave orders for several forts, which had not made that resistance against the allies which he had expected, to be dismantled; and was so disgusted with Bangalore for having served as the grand depôt of the English army, that, although its fortifications had cost him and his father many millions, he directed them to be levelled with the ground.

The garden called Lāl Bāg, which had proved so useful to the allies during the siege, and which had been injudiciously used as a burying-place for the Europeans, was purified by digging up all the bodies, and throwing them into the

the river; the mausoleum of Hyder Aly was thoroughly repaired and new painted, and every possible measure taken, to efface the vestiges of its late possessors. These (with the exception of re-placing the trees) were soon obliterated. But the besiegers had left a trace on the mind of Tippoo, which no time could annul; and had not his spirits been kept alive by hopes of revenge, the haughty Sultān would soon have shrunk into a disappointed and desponding eremite.

A. D. 1793, 1794.

Previous to the late war, Tippoo had opened a correspondence with Timūr Shāh, King of the Afghāns, or Abdallies, whose dominions are situated between Persia and India*. To the successor of that Prince he now addressed himself, imploring him, to form a league with the Mohammedan Chiefs in Hindūstān, and to advance to the conquest of Dhely. Subtle agents were also employed at the courts of the Pēshwā, Dowlet Rāō Scindia, and the Nizām, to foment jealousies, to excite disturbances, and to break their connexion with the English. Even the court of the old and supposed faithful ally of the British nation, Mohammed Aly of the Carnatic, was not free from the intrigues and machinations of the wily Sultān. This plot commenced almost immediately after the arrival of his sons at Madrass; and, long before these hostages were released†, the British resident at Pūnā gave information to the Governor-general, that a secret correspondence was carrying on between Tippoo and the Pēshwā. In short, from the conclusion of the war, to the year 1796, letters or embassies were, from time to time, sent to every Chief, or person of consequence, from Taherān in Persia, to the mountains of Nēpāl, who was supposed either to bear any enmity to, or likely to benefit by the downfall of, the English; exciting them to unite with the Sultān, the defender of the Mohammedan faith, in driving that ambitious

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* For an account of this kingdom, *Vide* The Life of Ahmed Shah, *Asiatic Annual Register*, 1789.

† The Sultan having fulfilled all the articles of the treaty, his sons were permitted to leave Madrass on the 24th of February 1794. They were guarded by a suitable escort under the command of Major Doveton, and joined their father's camp at Diwanhully on the 28th of March. On the following day Major Doveton waited on the Sultan, (by whom he was most graciously received,) and delivered over the young Princes. Major Doveton remained in Tippoo's camp until the 6th of April, during which period he had several conferences with the Sultan, in which the latter expressed his admiration of the British character, and his wishes to be united in strict alliance with the nation.

ambitious nation from India*. During this period, Fortune seemed inclined again to favour the views of Tippoo, in raising up new enemies against the English, and by exciting domestic dissentions at the courts of the allies. In the year 1794, A. D. 1794. Fyzullah Khān, the Rōhilla Chief of Rāmpōre, died, and was succeeded by his eldest son. This Prince, in the course of a few days, was assassinated by his younger brother, Ghulām Mohammed, who forcibly took possession of the Government. The English, having espoused the cause of the son of the murdered Prince, defeated and took Ghulām Mohāmmed prisoner. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports in Tippoo's dominions†, and thence made his way to the court of Kābul‡, where he united with the agents of Tippoo in clamours against the English, and in urging Zemān Shāh to invade Hindūstān, promising that, on his approach to Dhely, he should be joined by the whole tribe of Rōhillas.

The extensive conquests of Dowlet Rāō Scindia, and the great increase of his power, having awakened the jealousy of the *Court of Puna*, that Chief had been required to pay a proportion of his revenues into the public treasury; but instead of so doing, he made out very extensive demands against the Government, and marched to the capital with a numerous army to enforce his claims, thereby setting at defiance the authority of the Pēshwā, and laying the foundation of the civil wars, which have since shaken every part of the Mahratta empire§.

At the *Court of Hyderabad*, the great age and indisposition of the Nizām rendering it probable that his life would not be of long duration, his sons began to intrigue for the succession. Tippoo clandestinely espoused the cause of Ferīdūn Jāh, and detached a well-appointed army, under the command of Syed Ghuffār, towards that quarter, under pretence of collecting his revenues from the tributary Chiefs; but with secret orders to act as circumstances might require.

Another

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* *Vide* Colonel Kirkpatrick's Report, Beatson's *War in Mysore*, chap. xiii.

† It is stated in the *Asiatic Annual Register of* 1799, that he first performed his pilgrimage, and afterwards resided at Seringapatam, whence he proceeded to the north of India.

‡ Vide *Tippoo's Correspondence with Zeman Shah*, No. XXV.

§ Vide *Report of the Mahratta War of* 1803.

Another army was at the same time assembled in the vicinity of Seringapatam, under the immediate command of the Sultān. All these circumstances served to awaken the jealousy, rouse the vigilance, and stimulate the exertions of the British Government.

A. D. 1796. In the year 1796, the Mysore Rājā Chiaum Rāij died, leaving an only son, then an infant of three years old, to inherit the dignity of his ancestors. But the haughty Sultān would not now condescend to acknowledge even a *nominal* superior; and, far from exalting the Boy to the throne of his forefathers, barely allowed him to exist in squalid poverty, and humiliating contempt.

A. D. 1797. In the end of this year, or the commencement of 1797, an army of Afghāns crossed the river Attock, and attempted to proceed towards Dhely. They were, however, so warmly opposed by the Seik Chiefs, that, after losing a considerable number of men, they were obliged to retreat. This expedition was probably undertaken by Zemān Shāh, in compliance with the proposals made by Tippoo to that Prince, *in his first plan* *, for attacking the English; and it so far alarmed the British Government, that a large force was assembled at Mindy Ghāt, on the western bank of the Ganges, avowedly for the purpose of opposing the invasion.

The intrigues and military movements of Tippoo at this period, (although his correspondence with the Shāh was not then known,) rendering it probable, that he meant to take advantage of these circumstances to invade the Carnatic, the Madrass army was also ordered to take the field; and an expedition, which was fitting out against the Spanish islands in the China Seas, was in consequence relinquished.

The retreat of Zemān Shāh's army from Hindūstān, the premature discovery of the intrigues of Ferīdūn Jāh †, and the menacing position of the English armies, combined to prevent Tippoo from engaging in any open scene of hostility, or any overt act of insult against the British nation; although several months previous to this period, he had privately despatched Ambassadors to the Mauritius, to renew his connexions with France, and to solicit the aid of 10,000 European and 30,000 Negro

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* Vide *Tippoo's Correspondence with Zeman Shah*, Nos. XXII and XXVI. Beatson's *War in Mysore*; and *Asiatic Register for* 1789.

† He was seized and confined by his father.

Negro troops *. The discovery of this transaction, and the ineffectual assistance sent to him by his friends, drew again on the Sultān the vengeance of the British arms, before he was properly prepared to resist them.

A.D. 1798.

In the month of June 1798, the Governor-general of India † received an authentic account of the arrival of Tippoo's Ambassadors at the Mauritius, and of all their subsequent proceedings. This glaring proof of the Sultān's intentions leaving no room for doubt or hesitation, orders were immediately issued for assembling the armies; and the most active preparations for war were made throughout British India. The Governor-general did not, however, confine his precautions and preparations to his own territories; effectual measures were at the same time taken to annihilate the party of Tippoo and the French at the court of Hyderābād, and to enable the Nizām to co-operate against the common enemy ‡. An attempt was also made to unite the discordant parties at the court of Pūna; but the mutual jealousies of the Mahratta Chiefs, some of whom were probably in the interest of the Sultān, rendered it impossible for the Pēshwā to fulfil his engagements, or to take any part in *this* war.

The Governor-general being thus prepared to punish the Sultān for his breach of faith, but averse to rush unnecessarily into an expensive and uncertain war, deemed it proper, first to admonish him, and to leave it in his power to terminate the differences between the two Governments in an amicable manner, by proper apologies, and new stipulations. He, in consequence, addressed several letters to the Sultān, in which he carefully avoided every hostile expression, merely apprizing him that his intercourse with the French was perfectly known, and proposing that Major Doveton might be sent to him on the part of the allies, for the purpose of forming an amicable arrangement §. The answers to these letters were replete with prevarication, and the proposal respecting Major Doveton entirely evaded.

During

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* Vide *Tippoo's Correspondence with the Governor of the Isle of France*, Nos. I and II.

† Marquis Wellesley, then Lord Mornington.

‡ The corps under the command of Monsieur Raymond, and other French officers, were disarmed, and the battalions placed under the controul of English officers, in October 1798.

§ *Vide* Appendix to the *War in Mysore*, Nos. VIII. and following.

During this period, intelligence reached the Governor-general of the operations of the French in Egypt, and of the embarkation of Monsieur Dubuc at Tranquebar, as Ambassador from Tippoo Sultān to the French Government*. A knowledge of these circumstances rendered any further delay inexpedient; and orders were in consequence issued, on the 3d of February 1799, for the British armies, and those of the allies, immediately to invade the Sultān's dominions. Ten days subsequent to these orders, a letter was received by the Governor-general from the Sultān; in which the latter stated, that, "being frequently disposed to make excursions, "and hunt, he was accordingly proceeding upon a hunting excursion, and that his "Lordship might despatch Major Doveton to him slightly attended†."

A. D. 1799.

On the 11th of February, the grand army, under the command of General Harris, marched from Vellore, and, on the 28th of the same month, was joined at Karimungalum, by the Nizām's forces, with 6000 subsidiary British troops in his Highness's pay.

On the 4th of March, the combined armies encamped near Ryacotta, on the frontier of Mysore; whence a letter from the Governor-general was despatched to the Sultān, acknowledging the receipt of his last epistle, and referring him to General Harris for further explanation‡.

On the 5th of March, hostilities commenced, by the capture of the forts of Neeldurgum and Anchitty; and on the 9th, the united army, consisting of nearly 37,000 fighting men, which had advanced in several columns, was assembled in the vicinity of Kelamungalum.

Previous to this period, the Bombay army, consisting of nearly 7000 men, had marched from the Malabar coast, and, having entered the district of the Cūrg Rājā, had taken post at the head of the Sedapore and Sedasīr Passes.

Whilst the enemies of Tippoo thus advanced in formidable array, *his* army was essentially diminished in numbers, and much inferior in discipline, to what it had been at the commencement of the last war. His finances were also deranged,

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* *Vide* Appendix to the *War in Mysore*, No. XIII.

† *Vide* No. XIV.

‡ *Vide* No. XV.

deranged, and his councils perplexed by contrary opinions; in addition to which, his spirits were dejected and broken by the disappointment of his hopes of French assistance, by the retreat of Zemān Shāh from Hindūstān*, and by the failure of his intrigues at the Court of Hyderābād. He, however, again despatched ambassadors to Kābul, and sent either agents or letters to Persia, to Pūna, and to every Chief from whom he could have the smallest hopes of assistance. A. D. 1799.

On the Sultān's being convinced that his enemies were about to enter his territories, he marched with the greater part of his army from the neighbourhood of Seringapatam, and took post at Madūr, on the high road leading to Bangalore; whence he detached several bodies of horse, to lay waste the country, and to burn all the forage on the route by which the allies should advance. Tippoo continued in this situation, until his spies brought him intelligence, that the Bombay army had approached his western frontier, and were encamped in several divisions at Sedasīr, Sedapore, and Ahmūtināt. Judging from this disposition, that General Stuart had no expectation of being attacked, and hoping to find him unprepared, the Sultān decamped suddenly from Madūr on the 3d of March, and on the morning of the 6th, having drawn up his army, amounting to 12,000 men, in three columns, advanced under cover of a thick wood to attack the British advanced post, consisting of three battalions of Sepoys, under the command of Lieutenant-colonel Montresor. These he completely surrounded; and, although they defended themselves with much perseverance and resolution, they must shortly have been annihilated, had they not been reinforced by a large detachment of Europeans, headed by General Stuart, who joined them about three o'clock. The Sultān's troops then gave way and retreated, leaving a great number dead on the field, and several of their principal officers wounded†.

After this discomfiture, the Sultān returned to Periapatam, where he remained until the 11th of March. He then proceeded to Seringapatam, where having rested

* About the month of November 1798, Zeman Shah crossed the Attock, and, with a numerous army, proceeded as far as Lahore, where, being alarmed by accounts of an insurrection in his own country, he was under the necessity of making a speedy retreat.

† *Vide* Letter of the Curg Raja, and Tippoo's account of this transaction, Nos. XXI and XXII. of the Appendix to the *War in Mysore;* also General Stuart's Letter, *Asiatic Register*, 1799.

A. D. 1799. rested his troops for four days, he again marched to meet the army under General Harris.

The allied army moved on the 10th of March from Kelamungalum, and on the 14th encamped within sight of Bangalore. During these four days' march, Tippoo's horse were actively employed in burning the forage, and destroying the villages on the route. The army halted at this encampment during the 15th, which circumstance induced the officer commanding the Mysore cavalry to suppose it was intended again to make Bangalore the grand depôt, as it had been during the former war. He therefore set fire to all the villages in that neighbourhood, and even spared not the Pettah, or suburbs of that city, the fortifications of which had been demolished during the peace.

On the morning of the 16th, General Harris marched to the south-west, having determined to proceed to Seringapatam by Cankanelly and Sultānpettah. This movement was the cause of great surprise and disappointment to the Mysoreans, who, wishing to spare their own country as much as possible, had hitherto neglected to destroy the villages, or burn the forage on *that* route.

On the 23d of March, the Sultān very imprudently quitted his strong position on the banks of the Madūr river, the passage of which he might have disputed with great advantage, and encamped at Malāvelly. On the following day, the allied army encamped on the ground so lately occupied by the Sultān.

On the 27th, General Harris marched towards Malāvelly, and, on his arrival at that place, found the Sultan's army drawn up in readiness to receive him. As soon as the British line could be formed, it advanced in regular order, and commenced a heavy fire, both of cannon and musketry, which was returned with great spirit; but the Sultān, finding he could not effect any thing, thought it prudent to retreat; and as no advantage could be derived from a pursuit, General Harris ordered the troops to return and encamp at Malāvelly. Tippoo lost, on this occasion, three of his best officers, and had 1000 men killed or wounded.

On the 29th, the allied army marched to Sosillay, and immediately commenced crossing the Kāvery. This manœuvre was also totally unexpected by the Sultān, who concluded that General Harris would advance by Arakery, and take up the position occupied by Lord Cornwallis during the last war, on the northern

bank

bank of the river. Tippoo was so strongly impressed with the idea of General Harris pursuing the same route, that he neglected to give orders for the destruction of the grain and forage on the southern side of the river; and fearing that a sudden attack would be made on his camp, he obliged his troops to lie under arms during two nights. A. D. 1799.

As soon as the Sultān perceived his mistake, he ordered his infantry and artillery to proceed to Seringapatam, while he himself crossed the river with his cavalry, and, on the 2d of April, approached sufficiently near to reconnoitre the British camp. After having made his observations, he gave orders for his infantry to cross the river with twenty pieces of cannon, and to occupy some rising ground, by which the allies would be obliged to pass, on their way to Seringapatam. Reflecting, however, that it might be more prudent to preserve his troops for the defence of his capital, he countermanded these orders, and directed the infantry to encamp close under the east and south faces of the fort.

During the period which had intervened since the year 1792, Tippoo had been constantly employed in strengthening the fortifications of Seringapatam; but, with the exception of a large battery, consisting of ten guns, which he had erected on the north-west angle of the fort, his improvements had been confined to the south and east sides. Here he had also thrown up strong entrenchments, extending from the Dowlet Bāg, to the Periapatam bridge, which, being within seven or eight hundred yards of the fort, were perfectly commanded by its guns*, and afforded an excellent shelter for a number of his troops, for whom he had not room inside the fortress.

On the 5th of April, the army under General Harris took up its ground in a strong position, opposite the west face of Seringapatam, at the short distance of 3,500 yards. On the following day, the General succeeded, after a severe contest, in dislodging some parties of the Sultān's troops, who had taken post in an aqueduct, and several ruined villages in front of the camp, and compelled them to retire.

When Tippoo saw the position his enemies had chosen, against which his improvements

* *Vide* Plan of the Island of Seringapatam, in Beatson's *War in Mysore.*

A. D. 1799. improvements and entrenchments on the south and east sides were of no avail, he gave orders for two new entrenchments to be thrown up along the western face of the fort, one on each side of the river. That on the western bank extended from the Periapatam bridge to the south bank of the Kāvery, inclosing the whole of the ground occupied by his cavalry during the last siege.

On the morning of the 6th, General Floyd had been detached with four regiments of cavalry, and the left wing of the army, by the route of Periapatam, to form a junction with the Bombay army. On receiving information of this movement, the Sultān sent the whole of his cavalry, under the command of Cummeraddīn Khān, to pursue the detachment, and, if possible, to prevent the junction. The exertions of this officer do not appear to have been commensurate with the anxiety of his Master, as he did not come up with General Floyd until after he had effected a junction with the Bombay army, and then only hung on the rear of the line, with the hope of cutting off some of the camp followers and baggage, but without success.

On the 9th, the Sultān, being seriously alarmed, endeavoured to open a correspondence with the British Commander in chief, and addressed to him the following letter: "The Governor-general, Lord Mornington Behādur, sent "me a letter, a copy of which is inclosed; you will understand it.—I have adhered "firmly to treaties; What then is the meaning of the advance of the English "armies, and the occurrence of hostilities? Inform me; what need I say more?" To this General Harris briefly replied, by referring the Sultān to the letters of the Governor-general, in which he would find every circumstance minutely explained.

On the 11th, Tippoo's new entrenchment on the island being completed, part of his infantry were encamped within it, and, on the following day, he opened a heavy cannonade on the British camp, which only served to shew the great distance his guns carried, one of the shot having nearly reached the tent of the Commander in chief, at the distance of two miles and a half.

On the evening of the 14th, the Bombay army joined General Harris, and took post in the rear of his encampment; but early on the morning of the 16th, they crossed the Kāvery, and occupied a strong position on the northern bank of that river.

The

The Sultān, who from the ramparts saw this manœuvre, immediately sent a party across the river, with orders to throw up a redoubt at the village of Agrārum, opposite the north-west angle of Seringapatam; but, before the party could effect their purpose, they were attacked by General Stuart, and compelled to retreat. A.D. 1799.

On the evening of the 20th, General Harris attacked the entrenchment on the south-west bank of the river, which, although occupied by 1800 of the Sultan's infantry, was carried without the loss of a man on the British side. In retaliation of this injury, the Sultān ordered a select corps of 6000 of his infantry, led on by all the French troops in his service, to cross the river as soon as it became dark on the night of the 21st, and proceed to attack the army of General Stuart. This service was entrusted to Mīr Ghulām Husseīn, and Mohammed Halīm, both of them esteemed Generals, who executed their orders with great spirit, and at two o'clock in the morning of the 22d, assaulted the whole line of the advanced posts of the Bombay army; but after maintaining the attack for several hours, having lost six or seven hundred men, and fearing the advance of General Stuart with all his force, they prudently retired.

On the 20th, the Sultān again addressed a letter to General Harris, expressing a desire for peace; and, on the 22d, a draft of the terms, on which it would be granted by the allies, was sent to him*.

The proposed preliminary treaty consisted of eleven articles, the principal points of which were, That the Sultān should immediately dismiss all Europeans from his service; that he should for ever renounce his connexion with the French nation; that he should cede one half of his dominions to the allies, and pay them the sum of two krore of rupees, (two millions sterling,) one half immediately, and the remainder in six months; that he should immediately release all prisoners, and that he should deliver up four of his sons, and four principal officers, as hostages for the due performance of the treaty. Twenty-four hours only were allowed to the Sultān, to signify his assent to, or rejection of, these terms.

Although

* *Vide* Appendix to Beatson's *War in Mysore*, No. XXVI. also *Asiatic Annual Register of* 1799.

A. D. 1799.

Although the operations of the siege had not commenced until the 9th of April, nevertheless, by the evening of the 24th, all the guns on the west face of the fort were silenced; the west cavalier and north-west bastion were also dismantled, and the fire of the fort reduced to a few guns in the south face, and some distant cavaliers; but, as the Sultān's troops still retained possession of part of the entrenchment, and a redoubt on the western bank of the river, which impeded the erection of breaching batteries, General Harris issued orders for their being attacked. Notwithstanding the entrenchment was within reach of the musketry of the fort, and was defended by Syed Ghofār, with 1500 men, a successful assault was made on the evening of the 26th; and although the Sultān's troops behaved with great bravery, they were not able to withstand the persevering attacks of the European columns, but were forced to retreat across the river, with the loss of 150 men.

It was about this period, that Tippoo gave orders for thirteen European soldiers, who had been taken prisoners during the siege, to be put to death. They were taken, by three or four at a time, to a square building used for keeping carriages, where the public gladiators, or gymnicks, were compelled to exhibit their dexterity in breaking the necks of the prisoners; the bodies were then rolled up in mats, and carried out of the fort to be buried.

On the morning of the 28th, the Sultān addressed the following letter to General Harris:

"I have the pleasure of your friendly letter, (of the 22d,) and understand its "contents. The points in question are weighty, and without the intervention "of ambassadors, cannot be brought to a conclusion;—I am therefore about to "send two gentlemen to you, and have no doubt but a conference will take "place. They will personally explain themselves to you.—What more can "I write?"

To this proposition the General replied, by referring the Sultān to the terms which he had forwarded on the 22d' as the only conditions on which the allies would treat. General Harris also declined to admit the ambassadors, unless accompanied by the hostages and specie required, and insisted on an answer before three o'clock of the following day.

On

On the night of the 1st of May, all the batteries having been completed, next morning at sun-rise the besiegers opened a dreadful fire on the fort. Their guns were principally directed against the western curtain, about sixty yards distant from the north-west bastion, and with such effect, that before night a breach was made in the fausse braye wall, and the main rampart very much shattered. A. D. 1799.

On the evening of the 3d, the breach being reported practicable, scaling-ladders, fascines, and other materials, were sent to the trenches; and before the day broke on the following morning, all the troops destined for the assault were placed under cover, ready to rush on as soon as the signal should be given.

During the last fortnight of the siege, the Sultān inhabited an apartment in one of the gateways, called *Cullaly Didy*, on the northern rampart, in order to be near the place of attack: he having frequently said, "that he would defend the fort to the last extremity, and that, *as a man could die only once, it was of little consequence when the period of his existence might terminate.*" He, however, was strongly impressed with an idea that Seringapatam could not be taken, which idea was supported by his courtiers, who, if sensible of the danger, were afraid to tell him the truth, and were daily saying to him, "*that the English would be obliged to raise the siege for want of provisions, and that their shot had produced little effect on the walls.*"

Early on the morning of the 4th of May, Tippoo repaired to the western rampart, and, having carefully inspected the breach, perceived that his situation was now become very critical. He, however, did not betray any symptoms of fear, but gave his orders to Mīr Ghofār, who commanded the troops in the vicinity of the breach, with great coolness and precision.

On the Sultān's return to his apartment, an incident occurred which tended much to depress his spirits, and to diminish the courage of his attendants. A procession of Brahmin astrologers* now waited on him, and announced, that some dreadful misfortune would befall him on *that day*, unless averted by the prayers of the righteous, and pious offerings.

Whether the Sultān's mind was now depressed by fear, or tainted by superstition,

* Hyder Aly was very superstitious, and never commenced any undertaking without consulting the Brahmins, whom he liberally paid. This is the first time we have heard of Tippoo's consulting them.

A. D. 1799.

superstition, he repaired to his palace, and issued orders for *all the ceremonies* prescribed by the Brahmins to be duly performed, and, having given them several presents, requested their prayers for the prosperity of his Government *.

About noon, the Sultān again quitted the palace, without visiting his family. He was dressed in a light-coloured jacket, with trowsers of fine chintz, a sash of red silk, and a rich turban. He wore two embroidered belts, in one of which was his sword, and from the other was suspended a cartouch box. He had also tied on his right arm a talisman, composed of prayers and verses of the Korān, enclosed in a silver case. On his arrival at the *Cullaly Didy*, the Sultān received intelligence, both from his spies and the officers on duty, that, from the preparations making in camp, and the number of men seen in the trenches, it was evident that the English would make an attack, either during the course of that day, or at night. He replied, that it was improbable they would make an attack during the day, and that in the evening he should take such precautions as would baffle every attempt of his enemies. A short time after this conversation, information was brought to the Sultān, that Syed Ghofār†, who commanded at the breach, had been killed by a cannon shot. He was a good deal agitated on this intelligence, and exclaimed, "Syed Ghofār was a brave man, and feared not death: He has obtained the crown of martyrdom.—Let Mohammed Cāsim take charge of the breach!"

It being the hour of dinner, the Sultān's repast was served up; but, before he had time to finish it, he was disturbed by the noise of the attack‡. He instantly washed his hands, buckled on his sword, and ordered his fusils to be loaded. He then hastened along the northern rampart towards the breach, followed by a number of servants, carrying various arms, and attended by several Chiefs with a select guard. When the Sultān had arrived within 200 yards of the breach, he was met by the fugitives, and perceived that the head of the English

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* Several of these ceremonies were very reprehensible in an orthodox Mussulman.

† This officer was formerly a Subadar of cavalry in the service of the Nabob of Arcot. He was taken prisoner by Tippoo in 1782, and afterwards induced to enter into his service.

‡ The assailants quitted the trenches at half-past one o'clock, and in ten minutes crossed the river, and stormed the breach; they then divided into two columns, one of which took possession of the north, the other of the south rampart.

English column had forced the breach, and mounted the ramparts. He endeavoured to stop his flying troops, and, having taken post behind one of the traverses, encouraged his men, both by his voice and example, to make a determined stand. He repeatedly fired on the assailants; and his servants declare that several of the Europeans fell by his hand. Notwithstanding these exertions, when the front of the English column approached the spot where he stood, most of his attendants having deserted him, the Sultān was obliged to retreat. While any of his troops remained with him, he continued to dispute the ground; till having arrived at a bridge leading to the inner fort, he mounted his horse, and endeavoured to enter the town; but on his arrival at the gate, the passage was so much crowded by the fugitives, that he could not make his way through them. Whilst in this situation, a party of his pursuers fired into the gateway, and wounded the Sultān in the left breast. He however attempted to push on, but was stopped by the fire of a party of Europeans* from withinside the gate. From them he received a second wound in the right side: his horse at the same time sunk under him, being severely wounded, and his turban fell to the ground. The fallen Sultān was immediately raised by some of his faithful adherents, and placed upon his palankīn, under the arch, in one of the recesses of the gateway. It was at this time proposed to the Sultān, by one of his servants, that he should make himself known to the English, from whose general character there could be no doubt he would meet with every attention compatible with his situation; but this he disdainfully refused. After a short interval, some European soldiers entered the gateway; and one of them attempting to take off the Sultān's sword-belt, the wounded prince, who still held his sword in his right hand, made a cut at the soldier, and wounded him about the knee; when the latter instantaneously fired his musket, and shot him through the temple, which caused immediate death. — Thus fell the haughty and ambitious Sultān, preserving to the last moment

A.D. 1799.

* The light infantry of the 12th regiment, soon after mounting the breach, discovered a narrow passage over the ditch into the inner fort, which much facilitated the capture.

A. D. 1799. moment of his existence *that* animosity against the British nation, to which, under the decree of Divine Providence, may be ascribed his ruin, and the subversion of his Empire.

The English, having gotten complete possession of the fort, and having obtained information respecting the fate of the Sultān, the commanding officer (General Baird) came in the evening to the gateway, attended by the Keladār and several of Tippoo's servants, to search for the body. After much labour it was found, and brought from among a heap of slain: the countenance was no way distorted, but had an expression of stern composure. The turban, sash, sword, and belt, were gone; but the body was perfectly recognised by the attendants, and, being again placed on the palankīn, was conveyed to the court of the palace, where it remained under a guard during the night.

During the time which elapsed from the death of the Sultān, until the discovery of his body, the English had taken nine of the Princes, his sons, prisoners, and had placed guards upon every part of the palace, to prevent the escape of any person from it; also to take care of the treasure, and other valuables therein. It next became requisite to secure the families of the Chiefs, who, in consequence of the jealousy or mistaken policy of Tippoo, were *all* compelled to reside at Seringapatam. Safe-guards were immediately sent to every house, and thankfully received by the inhabitants. This measure much facilitated the conquest of Mysore; as these officers, finding their honour and property respected by the conquerors, threw themselves on the clemency of the English, and submitted themselves and their troops to the disposal of General Harris*.

There were found in the fort, 929 pieces of ordnance, of which 287 were mounted on the fortifications, 99,000 muskets and carbines, eighty-three powder magazines, and an immense number of shot, shells, &c. The value of the treasure and jewels was estimated at £.1,143,216 sterling. The number of troops

* Thirteen of the Sultan's sons were made prisoners. Such of them as had arrived at the age of manhood were sent with their families to Vellore, and afterwards to Bengal. The Chiefs received Jaghirs and pensions from the allies. Vide *War in Mysore*, chap. xxv.

troops in the fort, and on the island, on the morning of the assault, was 21,839: of these, several thousands shared the fate of their Master, and many were killed in attempting to escape over the ramparts. A.D. 1799.

General Harris having given orders that every possible respect should be paid to the remains of the deceased Sultān, the preparations for the funeral were superintended by the principal Cāzy of Seringapatam. No expence was omitted on this occasion; and the ceremony was performed with as much pomp as time and circumstances would admit. The bottom of a *State palankin* served as a bier, on which the body was placed, wrapt up in muslins, and covered by a rich brocade.

On the afternoon of the 5th of May, the funeral procession, escorted by four companies of Europeans, moved from the fort. The bier was carried by the servants of the deceased, and was attended by Abd ul Khālic (the second son) as chief mourner, the Keladār, the Cāzies, and other Mussulmāns of Seringapatam, and was met at the entrance of the Lāl Bāg by all the Mohammedan Chiefs of the Nizām's army. The streets through which the procession passed were lined with inhabitants, many of whom prostrated themselves before the body, and expressed their grief in loud lamentations. When the procession reached the gate of Hyder Aly's Mausoleum, the troops formed a street, and, as the body passed, *presented arms*. The Cāzy then read the funeral service; after which the Sultān was laid close to the remains of his father, and a charitable donation of 5000 rupees was distributed to the different fakīrs and poor persons who attended the funeral.

From the time the procession commenced, until the body was deposited in the ground, minute guns were fired from the ramparts; and, to add to the solemnity of the scene, the evening closed with a most dreadful storm of thunder, lightning, and rain.

A plain tomb, composed of brick and mortar, and encrusted with fine chunam (shell lime) in imitation of marble, has since been erected over the grave; and the following Epitaph, supposed to be written by one of the Nizām's officers, suspended near it. In Roman characters, it may be rendered:

TYPŪ SULTĀN, CHU KURD, AZMI JIHĀD, HUK'BDU MUNSEBI SHEHĀDAT, DĀD,
SALI TARIKHI O, SHEHĪR BIGUFT, HĀMY DĪN, SHĀHI ZEMĀNEH, BIRUFT.

Gooftu e SYED ABD UL CADIR,
A.H. 1213. SHEHIR *Takhallus.*

Thus translated by a celebrated Oriental philologer* :

"As Tippoo Sultaun vowed to wage a Holy War, the Almighty conferred the rank "of Martyrdom upon him, the date of which Shuheer declares thus : 'The Defender of "the Faith, and the Sovereign of the World, hath departed.'

"*Composed by* SYED ABD AL CADIR,
"A.H. 1213. *called poetically* SHEHIR."

N. B. Each of the letters of the fourth line, having a numerical power when added together, make 1213, being the date of the event.

Tippoo Sultān, at the time of his death, had nearly completed his fiftieth year; he was of a dark complexion, inclined to corpulency, and about five feet nine inches high; he had a round face, with large black eyes, and an aquiline nose, which gave much animation and expression to his countenance; he wore whiskers, but shaved his beard†. He was naturally active, fond of riding, and, what is very uncommon in Princes of the East, frequently took long walks; he however passed a great portion of the day in his study. During his father's life-time, he was much beloved; but, on his succeeding to the throne, by his pride and unsteady conduct he gave general disgust to his officers and other persons of good family. He, notwithstanding, contrived, by his real or pretended zeal for the Mohammedan faith, and the support and encouragement which he gave to its followers, to attach to him all the lower classes of that description in his kingdom,

* Vide *Asiatic Annual Register for* 1802.

† *Vide* Portrait prefixed to Memoirs of the *War in Mysore.*

kingdom, who to this hour consider him as a martyr to the faith, and as a Prince who fell gloriously in the cause of his religion‡.

P. S. An account of the restoration of the ancient Hindū Dynasty to the Government of Mysore, and the installation of the young Rājā, Krishna Udiāver, on the throne of his ancestors, may be found in Numbers VII. and XIII. of the Authorities consulted in this Work.

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‡ Many of the circumstances attending the death of Tippoo Sultan, and the fall of Seringapatam, bear a strong resemblance to the fate of Palæologus, the last of the Greek Emperors, and the capture of Constantinople by the Turks, A.D. 1453. • *Vide* Gibbon's *Decline and Fall of the Roman Empire*, chap. lxviii.

AUTHORITIES *quoted in the preceding Memoirs.*

1. A PERSIAN Manuscript, written by a Native of Hyderābād; communicated by Colonel Kirkpatrick.
2. Translations of Two Memoirs of Hyder Aly Khān, written by Syed Mohammed and Mohammed Imaum, Persons formerly in the Service of Tippoo Sultān; communicated by Colonel Kirkpatrick.
3. Orme's History of the Military Transactions of the British Nation in Indostan.
4. Dow's History of Hindostan.
5. Narrative of the Operations of Captain Little's Detachment, 1790-91.
6. Dirom's Narrative of Lord Cornwallis's Campaign of 1792.
7. Beatson's War in Mysore, 1799.
8. Doctor Buchanan's Journey through Mysore, 1801.
9. English Annual Registers,
10. Asiatic Annual Registers, } compiled from Official Documents.
11. Historical and Political View of the Decan.
12. Memoirs of the Map of Hindostan.
13. Histoire de Mysore, by M. Michaud.

N. B. There are two other French Histories of Hyder Aly, of a prior date, written by Monsieur Le Maitre and Monsieur M. D. L. T; which I have not been able to procure, but presume M. Michaud has extracted whatever was valuable in them: and it is to be regretted that M. Michaud had not better authorities, as his Work is written in a pleasing, though partial, style. It must however be observed, that the greater part of it is composed of the Official Papers published by Marquis Wellesley, late Governor-general of India, and to be found in Nos. VII. and X. of the Authorities here quoted.

ERRATA *of the* CATALOGUE.

Page

4. N° 3. title, *for* Habbib Asseir *read* Kholasseh Habbib Asseir.
— .... line 1. *for* Kholāset al Akhbār *read* Habbib Asseir.
5. .... — 11. *for* Sultān Hussein, &c. *read* Habbib Allah, a Nobleman of Khorāssān.
— N° 4. last line, *after* Ben Nouh, *add*, Sultān Samanides.
10. N° 26. Book 2. *for* 1525 *read* 1575.
12. N° 29. Book 7. line 7. *for* and *read* or.
16. N° 40. The Author was Niamut Khān Aly, of whom see No. 103. POETRY.
17. N° 42. title, *for* Padishāhān *read* Padshāhān.
— N° 43. line 18. *for* but *read* and.
19. N° 45. last line, *for* 1562 *read* 1662.
23. N° 62. second Imam, *for* Hussein *read* Hassen.
30. N° 102. *add* Vide Orme's Historical Fragments, Note 74.
46. N° 100. reference, *for* 52 *read* 53.
47. N° 108. reference, *for* 78 *read* 79.
57. N° 17. line 7. *for* Sāz *read* Soz.
58. N° 22. line 1. *separate* Casidehs *from* or.
64. N° 49. Book 1. *for* Muftook *read* Muftūh.
74. N° 103. Author, *add*, and various other Works.
115. N° 52. Chap. 2. *for* Quantity *read* Quality.
118. N° 13. title, *for* Mâămy *read* Mâāny.
121. N° 34. line 9. *for* ab Aleppo *read* at Aleppo.
141. N° 29. title, *for* Mâhu *read* Māi.
149. N° 32. *add*, Translated by Sir William Jones.
177. col. 2. *for* XXXIV & XXXV. *read* XXXIV to CV.

PERSIAN ERRATA.

Page

4. No. 3. *for* حبیب السیر *read* خلاصه حبیب السیر
122. No. 44. *for* عسیا *read* عیسا
248. line 8. *for* ارتغاح *read* ارتفع
——— 12. *for* قباصره *read* قیاصره
——— 18. *for* تاحل *read* تاحال
——— 20. *for* خبر *read* جز

P. S. *The distance between Cambridge and Hertford, it is to be hoped, will plead as an excuse for the number of Errata.*

DESCRIPTIVE

CATALOGUE

OF THE

ORIENTAL LIBRARY

OF

THE LATE

TIPPOO SULTĀN OF MYSORE.

PERSIAN BOOKS.

HISTORY AND BIOGRAPHY.

HISTORY, &c.

I.

تاريخ روضة الصفّا

Tārīkh Rōzet al Suffā.

Large Folio, Nastâlik Character.

THIS is the most esteemed History in the Persian Language; and consists of an Introduction, Seven Sections, and a Conclusion.

Introduction — on the Utility of History in general, and more especially to Sovereigns and Rulers.

Sect. 1. describes the Creation of the World, and the Deluge; details the Lives of the Patriarchs and Prophets; and contains the Ancient History of Persia, to the Conquest of that Country by the Mohammedans, A. D. 636.

Sect. 2. details the History of Mohammed, and the Four first Khalifs, Abubeker, Omar, Osman, and Aly; with a particular Account of their Conquests, to A. D. 664.

Sect. 3. contains the Lives of the Twelve Imams, who are held in the highest Veneration by the Persians. The first of these was Aly, and the last Mehedy. This Person is said to be still living, and will appear again, before the Coming of our Lord Jesus Christ, for the Conversion of Infidels to the Mohammedan Religion. He was born A. D. 869, and is supposed to be concealed in a Cave.— This Section comprises also the History of the Khalifs, from Môāvīa, A. D. 661, to Mostasim Billah, 1258, when the Khalifat was overturned, on the taking of Bagdad by the Tartars, under Holagou Khān, Grandson of Genghiez Khān.

Sect. 4. includes Memoirs of the Dynasties of Thāhārides, Soffārides, Sāmanides, Dilemehs, Buides, Seljukides, and Attabegs, who reigned over Persia, Transoxonia, Irak, &c. from about the Year 800 to 1263.

Sect. 5. presents the History of the celebrated Conqueror Genghiez Khān, who was born A. D. 1154, and died at the age of seventy-three: also Memoirs of his Descendants, who reigned over Persia till 1335.

Sect. 6. exhibits the History of the renowned Timour (Tamerlane), born A. D. 1335, and died 1404; also of his Sons and Successors, to the Year 1426.

Sect. 7. In this Section are preserved the Memoirs of Sultān Hussein Mirzā Aboul Ghāzy Behādur, fourth in descent from Timour, who reigned with great Repute over Khorāssān for Thirty-four Years, and died A. D. 1505. The Encouragement which this Prince gave to Learning will appear by the Number of Authors quoted in this Catalogue, who lived at his Court, and dedicated their Works either to him or his Ministers.

Conclusion, contains a Description of the City of Herāt, (then the Capital of Khorāssān,) and of several other Places of that Kingdom.

The Author of this esteemed Work was the celebrated Mohammed Mīr Khāvund Shāh, who died in Khorāssān, A. D. 1497. It is dedicated to Aly Shīr, Vizier of Sultān Hussein, the Patron of the Learned of his Time, and himself a Poet and Author of Note.

II.

خلاصة الاخبار

Kholāset al Akhbār.

Quarto, Nastâlik Character.

This Book contains an Introduction, Ten Chapters, and a Conclusion.

Introduction, explains the Creation of the World, Deluge, &c.

Chap. 1. — the History of the Patriarchs and Prophets.

Chap. 2. — of Philosophers and Eminent Men.

Chap. 3. — of the Ancient Kings of Persia and adjacent Countries.

Chap. 4. — of Mohammed and his Conquests.

Chap. 5. — of the Twelve Imams, and the Descendants of Aly.

Chap. 6. — of the Ommiah Khalifs, viz. from A. D. 661 to 751.

Chap. 7. — of the Abbassy Khalifs, viz. from 752 to 1258.

Chap. 8. — of the Kings of Persia, &c. who were Contemporaries of the Abbassies.

Chap. 9. — of the Posterity of Japhet, and the Life of Genghiez Khān, with Memoirs of his Successors, and various Anecdotes of the Tartars.

Chap. 10. details the History of Timour, and of his Descendants who reigned in Khorāssān to A. D. 1470.

Conclusion, describes the City of Herāt, its Gardens, Edifices, &c.; with Memoirs of the Famous Men it has produced.

The Author was Gaiāsaddeen Ben Hamedaddeen Khondemir. It is dedicated to Aly Shīr, Vizier of Sultān Hussein, A. D. 1498.

III.

حبيب السّير

Habbib Asseir.

Three Volumes, Small Quarto, Shekesteh Amyz (or Common Hand) Character.

An Abridgement of the Kholāset al Akhbār, in Three Chapters.

Chap. 1. contains the History of the Ancient Kings of Persia and Arabia.

Chap. 2.—the History of Mohammed and his Descendants; also Memoirs of the Khalifs.

Chap. 3.—the History of Genghiez Khān, Timour, and his Descendants, to Sultān Hussein Aboul Ghāzy Behādur.

This Book was written by the Author of the Kholāset al Akhbār, and is dedicated to Sultān Hussein Aboul Ghāzy Behādur, 1501.

IV.

تاريخ طبري

Tārīkh Tabbery.

Thick Quarto, Suls Character.

THIS is esteemed a very authentic History, and is divided into Three Sections.

Sect. 1. contains the Ancient History of the World; the Lives of the Patriarchs, Prophets, Philosophers, and Famous Men.

Sect. 2.—the History of Mohammed, and his immediate Descendants.

Sect. 3.—the History of the Khalifs, to A. D. 1118.

The Original of this Book was written in Arabic, by Abu Jâfier Ben Jorair, A. D. 912.

The present Work is a Translation and Continuation, by Abou Mohammed of Tabrīz. It is dedicated to Abu Saleh Ben Nouh.

V.

تاريخ گزيده

Tārīkh Gozideh.

Quarto, Nastâlik Character.

CONTAINS a Preface, Six Chapters, and an Appendix.

Preface—on the Creation of the World, Deluge, &c.

Chap. 1.—an Account of the Patriarchs, Prophets, and Ancient Philosophers.

Chap. 2.—the History of the Four Ancient Persian Dynasties, viz. Peishdadians, Kaianians, Ashcanians, and Sasanians; that is, from the year B. C. 890. to A. D. 636.

Chap. 3.—the History of Mohammed, the Twelve Imams, and the Khalifs.

Chap. 4.—Memoirs of the several Dynasties who ruled over Persia, Tartary, &c. during the Khalifat, and to the Year 1329.

Chap. 5.—Anecdotes of the celebrated Prelates of the Mohammedan Religion, and other Famous Men.

Chap. 6.—a Description of the City of Cazvīn, with Memoirs of its illustrious Families, and the Learned Men it has produced.

Appendix.—the Genealogy of Mohammed.

The Author was Ahmed Ben Abu Beker Ben Nasir Mustafā al Cazvīny.

VI.

منتخب الاخبار

Muntekhab al Akhbar.

Quarto, Shekesteh Amyz Hand.

CONTAINS an abridged History of the Patriarchs and Prophets, also of Mohammed

and his Descendants, with a good Description of the Cities of Mecca and Medina.

Author, Behā Addeen, Governor of Ispahan, about A. D. 1271.

VII.

منتخب التاريخ

Muntekhab al Tārīkh.

Small Quarto, Nastâlik Hand.

A VERY judicious Abridgement of Oriental History, from Adam down to Shāh Rookh Mīrzā, Son of Timour, who succeeded his Father A. D. 1404, and died 1447.

Author, Jâfier Ben Mohammed Husseiny. Dedicated to Bāyestigur Behādur, Third Son of Shāh Rookh, A. D. 1417.

VIII.

تاريخ مختصر

Tārīkh Mukhtesar.

Small Quarto, Nastâlik Hand.

AN abridged History of Asia, from Adam down to Shāh Tahmāsp of Persia, A. D. 1525. It also contains Memoirs of the Mohammedan Kings of Spain, from A. D. 755, to 1036.

Author, Ahmed Ben Mohammed Guffāri. Dedicated to Shāh Tahmāsp.

IX.

روضة الطّاهرين

Rouzet al Tāherin.

Folio, Nastâlik Hand.

A MUCH esteemed Oriental History, in Five Books.

Book 1.—the History of the Patriarchs, Prophets, Philosophers, and Famous Men of Ancient Times.

Book 2.—the History of the Four Ancient Dynasties of Persia, viz. Peishdadians, Kaianians, Mulouk al Taief (or Successors of Alexander), and Sassanians; terminating with the Conquest of that Country by the Mohammedans, A. D. 649.

Book 3.—the History of Genghiez Khān and the Moghuls.

Book 4.—the History of the Kings of Arabia and Syria.

Book 5.—the History of the Khalifs, and the House of Timour.

The Author was Taher Mohammed Hussein Sebzvāry, A. D. 1602.

X.

تاريخ الغى

Tārīkh Alufy.

Three Volumes Folio, Various Hands.

A Defective Copy.

A GENERAL History of the Mohammedans for One Thousand Lunar Years, viz. from the Era of the Hejira, A. D. 622, to 1592, in Five Books.

This Book was compiled at the Command of Akber, Emperor of Hindūstan, by a Society of Learned Men. The Preface was written by the famous Abul Fazel Alāmy.—*Vide* No. XXXIV.

XI.

طبقات ناصري

Tabkāt Nāssery.

Thick Quarto, Nastâlik Hand. Said to have been copied by the Author.

THIS is a very celebrated Work, and contains—

1. The Ancient History of the Arabians, Jews, and Persians.
2. The History of the Khalifs, and Mohammedan Kings of Persia and India.
3. The Life of Genghiez Khān, and the Division of his Empire among his Descendants.

The Author was Abū Omar Menhāj al Giorjāny. It is dedicated to Sultān Nāsir Addeen of Dhely, A. D. 1252.

XII.

تاريخ احمد الله

Tārīkh Ahmed Allah.

Quarto, Nastâlik Hand.

A USEFUL Abridgement of Oriental History, containing the Lives of the Patriarchs and Prophets, and of the Ancient Kings of Arabia and Persia, with a minute Description of the City of Cazvīn.—Author, Ahmed Allah Cazvīny, A. D. 1426.

XIII.

تاريخ موسوي

Tārīkh Musavy.

Large Quarto, Niskh Character.

THE History of the Jews; describing their Origin, Sufferings in Egypt, Wanderings in the Wilderness, their frequent Rebellions and Punishments; with a minute Detail of the Miracles performed by Moses, and the Drowning of the Egyptians in the Red Sea, &c.

The Author was Môînaddeen of Herāt.

XIV.

داراب نامه

Dārāb Nāmeh.

Quarto, Nastâlik Character.

AN Abridgement of Oriental Biography; containing the Lives of Zohāk, an ancient King of Persia; of Darius; of Philip of Macedon; and of Alexander the Great: also, Memoirs of Galen, Hippocrates, Plato, and Aristotle: and Anecdotes of the Prophet Elias, and Khizer; both of whom are considered by the Mohammedans as immortal.

The Author was Abū Tāher, of Tortosa in Spain.

XV.

نظام التواريخ

Nizām Altūārīkh.

Quarto, Nastâlik Hand.

AN Epitome of Oriental History, from Adam, to the Overthrow of the Khalīfat by the Tartars under Holagou Khān, A. D. 1258.

The Author was Abū Saied Byzāvy, A. D. 1275.

XVI.

مجمع النساب

Mujmuâi Alnesāb.

Small Quarto, Nastâlik Hand.

THE Genealogy of the different Dynasties of Persia, till A. D. 1233; to which is prefixed, a Treatise on Natural History and Geography.

The Author was Abraham Ben Aly, A. D. 1332.

XVII.

ترجمه فتوح عربي

Terjumeh Futtūh Araby.

Quarto, Nastâlik Hand.

THE Conquest of the Arabian Tribes, and the Domestic Quarrels of the Mohammedans, commencing with the Khalifat of Abubeker, A. D. 632, and continued till the Murder of Hussein at the Battle of Kerbela, in 680; an Event which is commemorated all over Persia and India, during the first Ten Days of the Month Moharrem, in the most solemn and affecting manner, and of which a very interesting Account may be found in Ockley's History of the Saracens.

This Work is a Translation from the Arabic, by Mohammed Ben Ahmed, of Herāt, A. D. 1199.

XVIII.

تاريخ فتوح شام

Tārīkh Futtūh Shām.

Small Quarto, Nastâlik Hand.

THE Conquest of Syria by the Generals of Omar, in Forty-two Battles, during the Years 638 and 639 of the Christian Era.

Translated and abridged from the Arabic of Vakedy, by Abu Ismael Mohammed.

XIX.

ظفر نامه تاريخ صاحب قراني

Zuffer Nāmeh Tārīkh Sāheb Kerāny.

Thick Quarto, Nastâlik Hand.

THE History of the celebrated Conqueror Tamerlane, whose Dominions extended from the Borders of China to the Shores of the Mediterranean. Born A. D. 1335, and died 1404.

As this Book has been translated by P. De la Croix, and the Heads of it may be found in Gibbon's Sixth Volume of the Decline of the Roman Empire, any further Description is here unnecessary.

The Author was Sherīfaddeen Aly Yezdy, who may be considered as the Panegyrist of Timour, while the Work of Ahmed Ibn Arab Shāh is a coarse Satire on that Conqueror.

This Edition is dedicated to Shāh Rookh, Son of Timour, A. H. 810, A. D. 1407; and transcribed A. H. 825, A. D. 1421.

XX.

تاريخ تيموريه

Tārīkh Timouryeh.

Quarto, Shekesteh Hand, defective.

MEMOIRS of the House of Timour, to the Death of Abu Saied Mirzā, Son of Mohammed, Son of Mirān, Son of Timour, who was killed A. D. 1468, after a successful Reign of Twenty Years. It also contains a Description of several Cities of Persia.

Author unknown.

XXI.

تاريخ شاه رخ

Tārīkh Shāh Rookh.

Octavo, Nastâlik Hand.

AN Abridgement of the History of Timour, with Memoirs of the First Nine Years of the Reign of his Successor Shāh Rookh.

Author, Lutīf Allah. Dedicated to Shāh Roōkh, A. D. 1413.

XXII.

كتاب تيموريه

Ketāb Timouryeh.

Thick Quarto, Nastâlik Hand.

A VERY excellent History of Timour, with Memoirs of all the Learned and Famous Men of his Court. Also, a complete History of Sultān Hussein Mirzā Aboul Ghāzy Behādur (Fourth in Descent from Timour) of Khorāssān, who reigned Thirty-four Years, and died A. D. 1505; with Memoirs of all the Learned Men of his Court.

The Author is unknown. As the above is the Third Volume of the Work, I am induced to suppose the whole contained a General History of Persia, and therefore that its present Title is incorrect.

XXIII.

تزكره الشعرا دولت شاهي

Tuzkereh Alshoarā Dowlet Shāhy.

Quarto, Shekesteh Amyz Hand. Copied A. D. 1567.

THE Lives of the Persian Poets, comprehending the Memoirs of Ten Arabian, and One Hundred and Thirty-four Persian Poets, with various Quotations from their Works, and Anecdotes of the Princes at whose Courts they resided. It also gives an account of Six Poets then residing in Herāt, at the Court of Aboul Ghāzy Behādur; Two of whom were principal Ministers of the Sultān; viz. Aly Shīr, and Amīr Sheikh Ahmed Sohēly.

The Author was Dowlet Shāh Ben Allah al Dowlet, Ben Bukht Shāh al Samercandy. The Work is dedicated to the Vizier, Aly Shīr, A. D. 1486.

XXIV.

روضت الجنات

Rōzet al Jenāt.

Quarto, Nastâlik Hand.

A MINUTE History of the City of Herāt, the Capital of Khorāssān; with Memoirs

of the Poets, Authors, and other Famous Men it has produced. Also, an abridged History of the Princes of Khorāssān.

Author, Môînaddeen. Dedicated to Sultān Hussein Aboul Ghāzy Behādur, A. D. 1493.

XXV.

تاريخ هشت بهشت

Tārīkh Hesht Behisht.

Quarto, Suls Character. Copied A. D. 1556.

MEMOIRS of the most Illustrious Characters of the Mohammedan Religion, who flourished from A. D. 1451 to 1506.

Author, Mullah Adreess Ben Hisām Addeen.

XXVI.

تاريخ عالم آراي عبّاسي

Tārīkh Alum Arāy Abbāssy.

Quarto, Shekesteh Amyz Hand.

THE History of Shāh Abāss the Great, in Three Books.

Book 1. contains the Genealogy of the Persian Kings of the Sofy Dynasty, traced to Aly, the Son-in-law of Mohammed; and the History of Shāh Ismaël, the First Monarch of that Race, who commenced his Reign A. D. 1499. Also, the Life of his Son Tahmāsp the First, with Memoirs of the Learned and other Illustrious Men who flourished during their Reigns.

Book 2. The History of Persia, from the Death of Shāh Tahmāsp in 1525, to the Accession of Shāh Abāss the First.

Book 3. Memoirs of the first Thirty-three Years of the Reign of Shāh Abāss the Great, or Cruel, who ruled Persia with an Iron Hand for Forty-five Years, and died A. D. 1629.

Author, Sekunder Humnesheeny. Dedicated to Shāh Abāss, A. D. 1616.

XXVII.

عبدالله نامه

Abdallah Nāmeh.

Folio Volume, Niskh Character.

THE History of the Usbeg Tartars, originally from the Desht Kipchāk, on the Northern Shores of the Caspian Sea. In A. D. 1494 they invaded Transoxania, under Shābeg Khān; and, having driven out the Descendants of Timour, have ever since retained Possession of that Country. The Prince, whose Memoirs are the chief Subject of this Work, was Abdallah Khān: he was Contemporary of the renowned Akber, Emperor of Hindūstān, with whom he kept up a constant Correspondence and Interchange of Embassies, and died A. D. 1595.

This Volume contains also many Anecdotes of Learned or Illustrious Men of that Tribe.

The Author was Mohammed Ben Tunīsh al Bokhāry. Dedicated to Nizām Addeen Gocultash.

SECOND DIVISION.

INDIAN HISTORY.

XXVIII.

طبقات اكبري

Tabkāt Akberry.

Large Quarto, Nastâlik Hand.

A GENERAL History of India, containing an Introduction, Nine Sections, and a Conclusion.

Introduction, consists of some general Remarks on the Ancient History of India and the Hindoos.

Sect. 1. The History of the First Invasion of India by the Mohammedans, and Memoirs of the Ghizni Dynasty, from A. D. 975, to 1186.

Sect. 2. The History of the Kings of Dhely, from the first Conquest of that City by the Mohammedans, to A. D. 1593, being the Twenty-eighth Year of the Reign of the Emperor Akber, the greatest Monarch that ever sat on the Throne of India.

Sect. 3. The History of the Dekhan, or Memoirs of the Kings of Golconda and Bījāpore, from the Establishment of the Mohammedans in that Country, to A. D. 1593.

Sect. 4. The History of the Princes of Gujerāt, till the Subjection of that Country by Akber, A. D. 1572.

Sect. 5. The History of Bengal, from A. D. 1243 to 1522, when it was annexed to the Empire of Dhely, by the Arms of Bāber, the fifth in Descent from Timour, and the Founder of the present Dynasty.

Sect. 6. Memoirs of the Princes of Mālwa (now the Dominion of the Mahratta Chief, Scindia), from A. D. 1436 to 1559, when it was reduced by Akber.

Sect. 7. The History of the Province of Sinde, for a Period of Two Hundred and Thirty-six Years, till reduced by Akber, A. D. 1572.

Sect. 8. Memoirs of the Princes of Joanpore (frequently called Kings of the East), from A. D. 1465 to 1559, when restored to the Empire of Dhely by Akber.

Sect. 9. The History of the Province of Mūltān, for a Period of Two Hundred and Forty-five Years, till reduced by Akber, A. D. 1572.

Conclusion, on the Geography, Topography, and Climate of India.

Author, Nizām Addeen Ahmed Ben Mohammed Mokīm, of Herāt, then at the Court of Agra. Dedicated to the Emperor Akber, about A. D. 1600.

XXIX.

كتاب فرشته تهام

Ketāb Ferishteh Temām.

Large Folio Volume.

Various Hands. Copied A. D. 1648.

A GENERAL History of India, on which the Author was employed for Twenty Years; containing an Introduction, Twelve Books, and a Conclusion.

Introduction, contains the Ancient History of India, and a short Account of the Hindoos.

Book 1. Memoirs of the Kings of Ghizni, commencing with Nasīr Addeen Subactagy, and terminating with Mohammed Ghōry, from A. D. 975 to 1186.

Book 2. Memoirs of the Kings of Dhely, from the Accession of Cuttub Addeen Abiek, A. D. 1205, to the Death of Akber in 1605.

A very good Version of these Two Books has been given by Colonel Dow, which is generally known.

Book 3. Memoirs of the Mohammedan Princes of the Dekhan, from A. D. 1347 to 1596.

As the Public are in Possession of a very excellent Translation of this Book by JONATHAN SCOTT, Esq. any further Description of it here is thought unnecessary.

Book 4. Memoirs of the Princes of Gujerāt.

Book 5. Memoirs of the Princes of Mālwa. *Vide* 4th and 6th Sections of the Tabkāt Akberry.

Book 6. Memoirs of the Princes of Khāndeish (now in Possession of the Mahrattas), till reduced by the Emperor Akber.

Book 7. The History of Bengal. This Province was first reduced by the Mohammedans, during the Reign of Mohammed Ghōry, about the end of the 12th Century, without an Effort on the part of its dastardly Inhabitants, for the Preservation of their Liberty and their Temples, by an Officer named Bakhtyār Khelejy; and since that Period, has in general been subject to the Empire of Dhely; but being at a Distance from the Capital, the Governors have frequently arrogated to themselves Independence. Three of its Sovereigns, in succession, were either Eunuchs or Abissinian Slaves, who, having murdered their Masters, assumed the Reins of Authority, and decorated themselves with lofty Titles: but since the Accession of the great Akber to the Throne of Hindūstān, it has been regularly governed by a Viceroy. Having been the Object of Ambition of all the Omrahs, it was distinguished by the Appellation of Jennetāl Balād, or the Paradise of Regions.

Book 8. Memoirs of the Princes of Mūltān.

Book 9. Memoirs of the Princes of Sinde. *Vide* 7th and 9th Sections of the Tabkāt Akberry.

Book 10. History of Cashmire. The ancient State of this delightful Region is much disguised by Fable. By many it is supposed the Hindū Religion originated here, every River, Mountain, and Fountain, being sacred to some Deity. It is however certain, that

Cashmire was long governed by a Line of its Native Princes; and the First Time we hear of its having been overrun by Foreign Armies, was in the Year of the Hejira 724, or A. D. 1323, when it was invaded by an Army of 70,000 Turks, who, with their usual Cruelty, demolished the Temples, and tinged the Rivers with Blood. Their Chief, Sultān Kudder Khān Runju, established himself on the Throne, and was soon after converted to Mohammedanism. He was succeeded by his Vizier, Shahmīr, a Derveish, A. D. 1341, under whose Posterity it remained till the Year 1541, when it was taken Possession of by Mirzā Hyder, in the Name of the Emperor Homāyoon of Hindūstān; and in the Year 1588, it was annexed to the Empire by the great Akber.

Book 11. The History of the Zamorins of Malabar, a Race of Princes whose Memoirs are very interesting to us, having been the first Indians who entered into Treaty with, or waged War against, Europeans. Unfortunately, Ferishtah did not consider them in the same Point of View, and his Detail of their Actions is rather concise.

Book 12. gives an Account of the Arrival of the Portuguese, and of the other Europeans in India; and describes the first Settlement of the English at Surat.

Conclusion, respects the Geography, Topography, and Climate of India.

The Author of this very elaborate Work was Mohammed Kazim Ferishtah, of Ahmednagur in the Dekhan. Dedicated to Sultān Abool Muzuffer Ibrahim Adil Shāh the Second, of Bījāpore, A. D. 1609.

XXX.

تاريخ بهمني

Tārīkh Bahmeny.

Quarto, Nastâlik Character. First Leaf deficient.

A MINUTE History of the Bahmeny, or Mohammedan Kings of Kulberga in the Dekhan: to which is added the Memoirs of the Bareed Shāhy Dynasty of Ahmedabad Beider; viz. from A. D. 1346 to 1595.

The Author is not known.

XXXI.

تاريخ ابراهيمي

Tārīkh Ibrahimy.

Quarto, Shekesteh Amyz Hand.

AN Abridged History of India, from the earliest Times, to the Conquest of that Country by Sultān Bāber*.

Author, Ibrahīm Ben Herire. Dedicated to Sultān Bāber, A. D. 1528.

XXXII.

تاريخ خافي خان منتخب اللباب

Tārīkh Khāfy Khān Muntakhab al Lebāb.

Folio, Nastâlik Character.

AN excellent History of Hindūstān; commencing with the Invasion of Sultān Bāber, A. D. 1519, and continued to the Accession

* Vide Dow's *Hindustan.*

of Mohammed Shāh; comprehending the *whole* of the Reign of Aurungzebe, also those of Behādur Shāh (or Shāh Alum), Jahāndār Shāh, Ferrokhsere, and Raffiahal-Dirjāt; all of which, except the first Ten Years of Aurungzebe's Reign, Colonel Dow was obliged to pass over, for want of proper Documents.

There are few Books in the Persian Language so worthy of being translated.

The Author was Mohammed Hāshem, a Person of good Family, who resided at Dhely during the latter part of the Reign of Aurungzebe, where he compiled his History; but, in consequence of the well-known Prohibition of that Monarch, he was obliged to conceal his Intentions, and for some other Causes did not publish it till the Fourteenth Year of the Reign of Mohammed Shāh, A. D. 1732. The Work was well received, and the Author was honoured with the Title of Khāfy Khān, or, The Clandestine Lord.

XXXIII.

تاريخ شير شاهي

Tārīkh Shere Shāhy.

The History of Shere Shāh the Afghān, who drove Homāyoon from Hindūstan, A. D. 1539, and mounted the Throne. Also the Memoirs of his Successors, Selīm, Mohammed, and Ibrahīm.—Author, Abāss Ben Aly Shirvāny. Dedicated to the Emperor Akber.

XXXIV.

تاريخ اكبري

Tārīkh Akberry.

Large Quarto, Nastâlik Character.

A copious, but very adulatory, History of the great Emperor Akber; comprising a minute Detail of the first Forty-seven Years of that Monarch's Reign; to which is prefixed an abridged History of his Ancestors.

The Author was Shaikh Abūl Fazel Alāmy, chief Secretary to Akber, and Compiler of the Ayeen Akberry. His Style is much admired by his Countrymen, but thought too prolix and figurative by Europeans. He was murdered on his Return from the Dekhan, A. D. 1602.

XXXV.

ماثر رحيمي

Muāsiri Rehimy.

Folio, Common Hand.

Memoirs of Abdal Rehīm Khān Khānān, Vizier; and of all the Illustrious Nobles, Authors, and Poets, who resided at the Court of Akber.

Author, Abd al Bāky, A. D. 1613.

XXXVI.

اقبال نامه جهانكيري

Akbāl Nāmeh Jehāngīry.

The History of the Emperor Jehāngīre, who succeeded his Father Akber, A. D.

1605; and, although occasionally somewhat insane, reigned with great éclat for Twenty-three Years. It was to this Prince that Sir Thomas Roe was sent as Ambassador by King James the First. Sir Thomas has given a good Description of the Grandeur of the Court of Hindūstān at that Period; but very little Notice is taken of this Embassy in the Chronicles of the East. Jehāngīre died in Camp near Lahore, on the 9th of November, 1627.

Author, Muâtimid Khān.

XXXVII.

شاه جهان نامه

Shāh Jehān Nāmeh.

Quarto, Nastâlik Character.

THE History of the Emperor Shāh Jehān, Son of Jehāngīre, who mounted the Throne of Hindūstān on the 1st of February 1628. After a turbulent, but splendid Reign of Thirty Years, he was imprisoned at Agra by his Son Aurungzebe, and died in Confinement on the 2d of February 1666.

Author, Mohammed Tāher Anāyat Khān.

N. B. The Events of these Two Reigns are very well related in the Third Volume of Dow's Hindūstān.

XXXVIII.

عالمگير نامه

Alumgīre Nāmeh.

Quarto, Niskh Character.

THE History of the first Ten Years of the Reign of the Emperor Aurungzebe Alumgīre. This Monarch, whose Reign is admired by the Mohammedans, and detested by the Hindūs, was born on the 22d of October 1618, and, after having imprisoned his Father, mounted the Throne at Dhely A. D. 1658. At this Period the Glory of the House of Bāber may be said to have arrived at its Zenith. The Empire extended from the North-West Mountains of Cābul, to the Southern Limits of Chittagong; and the Kings of Golconda and Bījāpore paid Tribute.

As a Translation of this Book may be found in Dow's History, any further Explanation is here unnecessary.

The Author was Mirzā Mohammed Cāzim. The Work is dedicated to Aurungzebe, in the Thirty-second Year of his Reign.

When this Book was presented to the Emperor, he forbade its being continued; and prohibited all other Historians or Authors from relating the Events of his Life, preferring (says his Panegyrist) the Cultivation of inward Piety to the ostentatious Display of his Actions.

XXXIX.

ماثر عالمگيري

Muāsiri Alumgīry.

Large Quarto, Shekesteh Amyz Hand.

THE History of the Emperor Aurungzebe Alumgīre, in Two Books, and an Appendix.

Book 1. contains an Abridgment of Mirzā Mohammed Cāzim's History of the first Ten Years of the Emperor's Reign*.

* Vide No. XXXVIII.

Book 2. relates the Events of the last Forty Years of the Emperor's Reign; with a minute Description of his Death, which happened in Camp, on the 21st of February 1707. He was, by his own Desire, buried without much Pomp, at Aurungabad in the Dekhan, where his Tomb is still to be seen.

Appendix, contains several Anecdotes of the Emperor which could not be included in the History, and gives a minute Account of the Royal Family.

The Author was Mohammed Sāky Mustaïd Khān, Moonshy (Secretary) to Anāiet Allah Khān, Vizier of Behādur Shāh. He had been a constant Follower of the Court for Forty Years, and an Eye-witness of many of the Transactions he records. He undertook the Work by Desire of his Patron, and finished it in 1710, being only Three Years after the Decease of Aurungzebe.

Although his Style be too concise, I have never met, in any other Author, with the Relation of an Event of this Reign which is not recorded in this History.

XL.

تاریخ بهادر شاه

Tārīkh Behādur Shāh.

Octavo, Common Hand.

The History of the Emperor Behādur Shāh, Shāh Alum. This Prince, though the legitimate Heir to the Throne, could not get Possession of his Kingdom, but by the Defeat and Death of his Brothers, Sultān Azim and Kām-Bukhsh, both of whom opposed him, although he offered to divide the Empire with them. He dated the Commencement of his Reign from the Death of Aurungzebe, and died himself on the 7th of January 1712, after a short and turbulent Reign of only Five Years.

The Circumstances which took place on the Death of this Monarch are probably unparalleled in History. His Four Sons, all of whom commanded Divisions of the Army then in Camp, fought till only One of them remained alive. He was the eldest Son of the late Emperor, and took the Title of Jehāndār Shāh; but after an infamous Reign of a few Months, he was defeated and put to death by his Nephew Ferrokhsere.

Historians have dated the Decline of the Moghul Empire from this Reign; but it may perhaps be traced to the Bigotry and Obstinacy of Aurungzebe, which induced him to remain so many Years in the Dekhan, carrying on War against the Mahrattas, and the Kings of Golconda and Bījāpore, far removed from the Seat of Empire.

The Author of this Volume is not known; but the Events are well recorded in the Second Volume of Scott's History of the Dekhan.

XLI.

تاریخ فرخسیر

Tārīkh Ferrokhsere.

Thin Quarto, Common Hand.

The History of the Emperor Ferrokhsere, Son of Azīm-Alshān, and Grandson of Behādur Shāh.

It had been foretold to this Prince, by a Derveish, that he should become Emperor of Hindūstān: encouraged by this Prediction, as soon as he received the Intelligence of his Father's and Grandfather's Death, he marched from Bengal, where he then resided as Deputy Viceroy, and, being assisted by the two Syeds, Governors of Behār and Allahābād, he with very little Trouble defeated his Uncle Jehāndār Shāh, and took Possession of the Throne.

The two Syed Brothers were rewarded with the Vizīrat, and the Command of the Army; but Jealousies having arisen between them and the Emperor, before the Expiration of Six Years they deposed and put him to Death. This Event happened A. D. 1717.

It was during the Reign of this Prince that the English obtained a Firmān or Order, for a free Trade. Little Attention was however paid to it by the Soubahs, till we had acquired Force to give it Weight.

The Author of this Book is not known; but the Events of this Reign are well related by Mr. Scott.

XLII.

تاریخ پادشاهان هیند

Tārīkh Padishāhān Hind.

Quarto, Shekesteh Hand. Defective.

An abridged History of the Mohammedan Kings of Hindūstān, till the Accession of the Emperor Akber.

XLIII.

لطایف الاخبار

Lutāif al Akhbār.

Octavo, Common Hand.

A JOURNAL of Darā Shekōh's (eldest Son of Shāh Jehān) Expedition to succour Candahār, A. D. 1651.

When the Emperor Homāyoon was driven from the Throne of Hindūstān, A. D. 1542, by the Afghān Shīr Shāh, he was most hospitably received at the Court of Persia; and, in consequence of being assisted by an Army to recover his Dominions, he promised to cede to Tahmāsp the Fort and District of Candahār; but not fulfilling his Promise, they remained an Appendage to Hindūstān till the Year 1625, when the Fort was besieged and taken by Shāh Abāss the Great. Twelve Years after this Period, it again became annexed to Hindūstān by the Treachery of its Governor, Aly Murdān Khān; but the distracted State of Persia would not permit Shāh Suffy to take Measures for its Recovery, till the last Year of his Reign, when he again laid Siege to it. It was to oppose him that Darā Shekōh marched from Agra with an Army of 50,000 Men; but before his Arrival at Candahār, he learnt the Death of Shāh Suffy, and the Retreat of the Persians.

This Journal is written in a very easy Style, and gives a good Description of the Countries through which the Army marched.

It was compiled by one of the Secretaries, and dedicated to the Prince, A. D. 1652.

XLIV.

تاريخ خان جهان لودي و مخزن افغاني

Tārīkh Khān Jehān Lōdy.

Folio, Nastâlik Character.

THE History of Khān Jehān Lody, and the Afghāns; containing an Introduction, Seven Sections, and a Conclusion.

Introduction, contains a History of the Children of Israel; their Establishment in Palestine; and a Description of the Ark of the Covenant.

Sect. 1. details the History of Saul, David, and Solomon; the Conquest of Jerusalem by Nebuchadnezzar; and the Captivity of the Jews; with the Arrival of this Tribe in the Mountains of Ghōr, Soliman, and Rooh, which divide Persia from India.

Sect. 2. relates the Conquest of Syria by Khāled, and the Taking of Jerusalem by Omar the second Khalif, A. D. 637.

Sect. 3. contains the Memoirs of Sultān Belōl Lōdy, who mounted the Throne of Hindūstān A. D. 1450, and reigned Thirty-eight Years. Also, the Memoirs of his Son and Grandson, Secunder, and Ibrāhīm the Second; the latter of whom was defeated by Sultān Bāber, A. D. 1525, when the Empire of Hindūstān was transferred from the Afghān to the Moghul Dynasty.

Sect. 4. contains the Memoirs of Shīr Shāh of the Afghān Tribe of Soor, who for a short Period snatched the Sceptre again from the House of Timour, and drove Homāyoon, Son of Bāber, from Hindūstān.

Sect. 5. contains the Memoirs of Khān Jehān Lody, a Descendant of Sultān Belōl Lody, a General of great Reputation during the Reign of Jehāngīre, who, rebelling against Shāh Jehān, was killed in an Engagement with the Royal Troops, A. D. 1631. An affecting Account of his Death may be found in the Third Volume of Dow's History.

Sect. 6. describes the different Clans of Afghāns, between whom and the Clans of the Highlands of Scotland, a few Centuries ago, there was a great Coincidence of Manners and Customs.

Sect. 7. contains Memoirs of the Reign of Jehāngīre.

Conclusion, gives an Account of a Number of Learned and Illustrious Men of the Afghān Tribes.

Author, Hybet Khān, A. D. 1676. There is also an Abridgment of this Work in Quarto, by the same Author.

XLV.

تاريخ مُلک اشام

Tārīkh Mūlk Ashām.

Thin Quarto, Nastâlik Character.

AN Account of the Expedition undertaken against the Kingdom of Assam, in the Fourth Year of the Reign of Aurungzebe, A. D. 1662, by Muâzim Khān, Khān Khānān.

This General marched from Dacca in Bengal about the Month of February, and entered Assam by Gorāg'hāt; from thence he proceeded with very little Opposition to the Capital, Ghergong, which he took

and plundered; but the Rainy Season setting in soon after, which inundated great Part of the Country, his Supplies were cut off by the Assamians, and his Troops becoming sickly, it was with great Difficulty the Army effected its Retreat. The unfortunate General fell a Victim to the Climate a few Days after his re-entering Bengal.

Author, Ahmed Shehaboddeen Tālāsh, A. D. 1562.

XLVI.

ماثرِ الامراء التيموريه

Muāsiri Alomrā al Timouryeh.

Thick Quarto, Nastâlik Character.

Memoirs of the Omrahs or Nobility who have flourished in Hindūstān and the Dekhan under the House of Timour. This Work is arranged in the Form of a Dictionary, and contains the Memoirs of several Hundred Illustrious Men. A Translation of it would much elucidate the History of India, especially of Aurungzebe's Reign.

This Book was compiled by Abd al Hy Ben Abd al Rezāk Shāh Nūāz Khān, and finished by his Son Sumsām al Dowla, A. D. 1779.

Both these Authors were distinguished Characters in the Court of Hyderābād.

XLVII.

مجموعه ميرزا مهدي

Mujmuai Mīrzā Mehedy.

Single Folio Sheet, ruled in Columns, and ornamented. Nastâlik Character.

A chronological Table of the remarkable Events of the House of Timour; commencing A. D. 1423, with Abū Saied Mīrzā, Third in Descent from Timour, and Grandfather of Sultān Bāber, who reigned over Khorāssān and Transoxania; and terminating with Behādur Shāh, A. D. 1708.

This is a very useful Compilation for an Oriental Library.—Author, Mīrzā Mehedy.

XLVIII.

كيفيت راجهاي ميسور

Kyfyet Rājehāy Mysore.

Octavo, Shekesteh Hand.

A chronicle of the Rajas of Mysore, translated from the Canāry Language, but unfortunately without any Dates. Translated by Order of Tippoo Sultān.

XLIX.

تقويم التواريخ رومي

Tucvīm al Tūārīkh Rūmy.

Thin Quarto, ruled in Columns. Nastâlik Character.

A chronological Table of remarkable Events, from the Creation of the World to A. D. 1648; translated from the Turkish,

during the Reign of Sultān Mohammed the Fourth of Constantinople.

The Author of this esteemed Work was the celebrated Mustūfā Hājy Khulīfah; to another of whose Books, the *Kashif al Zunun*, Monsieur D'Herbelot was indebted for the Foundation of his *Bibliothèque Orientale*. He died A. D. 1644.

L.

هفت اقليم

Heft Akleem.

Large Quarto, Common Hand.

A GEOGRAPHICAL & Biographical Treatise; containing a short Description of the Seven Climates of the Temperate Zone, and the Topography of their principal Cities; with Memoirs of the Illustrious Persons and eminent Poets which each has produced.

The Geographical Part may be considered merely as introductory to the Biography, the latter being the only valuable Part of the Book.

N. B. The Orientals appear more deficient in Geography than any other of the Sciences.

Author, Ameen Ahmed Rāzy, A. D. 1570.

LI.

مجموع النفايس تذكرة ارزو

Mujmūái al Nufāis Tuzkereh Arzū.

Quarto, Common Hand.

MEMOIRS of the Indian Poets, classed Alphabetically.

This Volume, which only extends to *H.* ح, contains the Lives of Forty Authors, Natives of India, who have written Persian, Hindūstāny, or Dekhany Poems.

Author, Surājaddeen Aly Arzū of Dhely, A. D. 1741.

LII.

شمشير خاني

Shemshīr Khāny.

Quarto, Common Hand.

A PROSE Abridgement of the celebrated *Shāh Nāmeh* of Ferdousy. It contains Anecdotes of all the celebrated Characters mentioned in the above Work, with the Outlines of their History.

Author, Tuvukkel Moonshy, A. D. 1652.

THIRD DIVISION.

ECCLESIASTICAL HISTORY.

LIII.

تاريخ الانبيا

Tārīkh al Anbīā.

Quarto, Nastâlik Character.

History of all the Prophets, from Adam to our Lord Jesus Christ; with Anecdotes of many other great Characters who lived during that Period. It also contains the Conversation between the Almighty and Moses, on Mount Sinai.

The first Leaf being deficient, I could not discover the Author.

LIV.

مدينة الانبيا

Medīnet al Anbīā.

Quarto, Common Hand.

This Book gives an account of the Creation of the World, and a History of all the Prophets prior to the Birth of Mohammed.

Author, Mohammed Afzul.

N. B. The Arabians being descended from Ishmael, not only acknowledge all the Prophets mentioned in the Bible, but many others, whose Names have been handed down to them by Tradition.

LV.

قصص الانبيا

Kissas al Anbīā.

Quarto, Common Hand.

This Book also contains an Account of the Creation of the World, and a History of all the Prophets preceding Mohammed. Also, the Memoirs of Mohammed till the Battle of Ohud, A. D. 623.—Author, Abūl Ishāk, Ibrāhīm Ben Ismâel.

N. B. Gibbon's Fiftieth Chapter of the Decline and Fall of the Roman Empire greatly elucidates this, and many of the following Books.

LVI.

روضت الاحباب

Rouzet al Ahbāb.

Quarto, Nastâlik Hand.

The History of Mohammed, of his Companions, and of the Twelve Imāms. Also

an Enumeration of his Descendants, and a Panegyric on him, with some Moral and Religious Observations.

Author, Attā Allah. Dedicated to Aly Shīr, A. D. 1494.

LVII.

معارج النبوّة

Mūārij al Nebūvet.

Folio, Nastâlik Character.

This very extraordinary Book, the Title of which may be translated "The Ascent of the Prophet," contains an Introduction, Four Chapters, and a Conclusion.

The Introduction consists of Praise and Thanksgiving to the Omnipotent God, for his universal Beneficence; and more especially for his infinite Goodness to the Moslems, in having sent the Prophet Mohammed to direct them to Salvation.

Chap. 1. details the Genealogy of Mohammed, and the Circumstances attending his Birth.

Chap. 2. relates the Events of the first Forty Years of his Life.

Chap. 3. comprizes the Period from the Commencement of his Mission till his Return from his (pretended) Journey to Heaven, minutely detailing some of the grossest Falsehoods that Human Invention ever suggested. Among many shocking Circumstances, it is related that he saw the Souls of his Father and Mother swimming in the liquid Fire of Hell; and being about to interpose for them, he was told, that if he then interceded for *Unbelievers*, his Intercession for the *Faithful* on the Day of Judgment would not be admitted: he therefore left them to their Fate.

N. B. The pretended Occurrences of this Journey have been related by Dr. Prideaux, in his Life of Mohammed; and are by no means exaggerated.

Chap. 4. gives an Account of the last Eleven Years of his Life; of his Holy Inspiration; of the Descent of the Korān; and of his Death, which happened in the 63d Year of his Age, A. D. 632.

Conclusion, details a number of Miracles said to have been performed by the Prophet.

The Author was Mohammed Môīn-addeen of Herāt, A. D. 1486.

LVIII.

مدارج النبوّة

Medārij al Nebūvet.

Quarto, Nastâlik Character.

A most minute History of Mohammed, from the Day of his Birth, till his Death; with a Description of his Funeral, Tomb, &c. It also contains an Account of his As-hāb, or Companions; viz. Aly, Abūbeker, Osmān, &c. &c.

Author, Abd al Hak Sief addeen Dhelevy.

LIX.

جذب القلوب مدينه

Jezb al Kulūb Medīneh.

Octavo, Common Hand, with Pictures.

A MINUTE History of the City of Medīna; with a Description of the Tomb of Mohammed, its Mosques, Gardens, &c.

Author, Abd al Hak, &c. A. D. 1592.

LX.

اخبار الاخيار

Akhbār al Akhyār.

Quarto, Common Hand.

A HISTORY of the most celebrated Saints and Heroes of the Mohammedan Religion; with the Wonders performed by them.

By the above Author, A. D. 1590.

LXI.

مطلع الانوار

Mutlia al Anvār.

Octavo, Nastâlik Hand.

ANECDOTES of Mohammed; describing his Mode of Life, Dress, Charity, &c. &c.

By the above Author, A. D. 1618.

LXII.

روضت الشهدا و ده مجلس

Rouzet al Shohadā va deh Mujilis.

Quarto, Nastâlik Character.

AN excellent History of Mohammed, with a minute detail of the Battle of Kerbelā; describing the Murder of Hussein, and Seventy Persons of his Family. *Vide* No. XVII. Also the Memoirs of the Twelve Imāms, or immediate Descendants of Mohammed, who having been frequently mentioned in this Work, and being held among the Persians in the highest Veneration, it may not be superfluous to subjoin here their Titles.

The 1st Imām was Aly, the Cousin of Mohammed, whose Daughter Fātimah he married.

2d, Hussein, eldest Son of Aly.

3d, Hussein, second Son of Aly.

4th, Zien al Abedīn Hussein, Son of Hussein.

5th, Mohammed Bakir, Son of Zien al Abedīn.

6th, Jâfer Sadīk, Son of Mohammed Bakir.

7th, Mūsa Aly Cāzem, Son of Jâfer Sadīk.

8th, Aly Rizā, Son of Mūsa.

9th, Abū Jâfer, Son of Aly Rizā.

10th, Aly Askery, Son of Abū Jâfer.

11th, Hassan Askery, Son of Aly Askery.

12th, Mohammed Mehedy, Son of Hassan Askery, of whom some Account has been given in No. I. of this Catalogue.

The Author was the celebrated Hussein Vāêz Kāshefy of Khorāssān, who dedicated his Work to Sultān Abūl Ghāzy Behādur, A. D. 1501.

The Abridgement of this Book is called the Deh Mujilis.

LXIII.

اثارِ احمدي

Asāri Ahmedy.

Quarto, Nastâlik Character.

A MINUTE History of Mohammed and the Twelve Imāms; with various Anecdotes respecting them.

Author, Mohammed Jāny.

LXIV.

سير عفيفي

Seer Afify.

Small Quarto, Shekesteh Hand.

HISTORY of Mohammed, and Memoirs of his As-hāb, or Companions, of whom several Hundreds are enumerated.

LXV.

مثمر الفوايد

Musmir al Fūāid.

Octavo, Nastâlik Character.

THE Genealogy and Life of Mohammed; with Memoirs of the Four Great Jurisconsults of Mecca; viz. Imāms Hanifa, Shāfêī, Hanbel, and Mālek, from whom are derived the various Codes of Mohammedan Jurisprudence.

Author unknown.

LXVI.

اخبار حسنيه

Akhbār Hussanīeh.

Quarto, Common Hand.

AN esteemed History of the City of Medīna, famous for being the Place of Refuge for Mohammed when obliged to retreat from Mecca, and containing the Tomb of the Prophet.

Translated from the Arabic Kholāset al Vafā.

LXVII.

قصّه شاه مردان علي

Kisseh Shāh Murdān Aly.

Thick Quarto, Nastâlik Character.

THE Memoirs of the Khalif Aly, written in the extreme of Panegyric, but considered as authentic, and much esteemed by the Persians and other Shiâhs, who reject Abūbeker, Omar, and Osman, from the Number of the Khalifs, and regard Aly as the first who bore that Title.

Author unknown.

LXVIII.

مجالس المومنين

Mujālis al Muminīn.

Thick Quarto, Common Hand.

A COMPLETE History of the Shīâhs. *Vide* No. LXVII.

The Animosity which exists between this Sect and the Sunnies, (or Followers of the Three first Khalifs,) fully equals that of the Protestants and Papists of former Times. It was owing to their Dissentions that Bagdād was taken, and the Khalīfat overturned. The Turks and Arabs are Sunnies; the Persians and most of the Mohammedans of India are Shīâhs.

Author unknown.

LXIX.

مطالع الانوار

Mutālía al Anvār.

Thick Quarto, Niskh Character.

A COMPLETE History of Mohammed and his Descendants, with Memoirs of the Khalifs. Also, Mohammed's Account or Prediction of the Circumstances which will occur on the Day of Judgment.

Author, Alif Ben Nūr Kāshāny.

LXX.

کرامات الاولیا

Kerāmāt al Aūlīā.

Thick Quarto, Common Hand.

A MINUTE Detail of the (pretended) Miracles performed by the Twelve Imāms (*Vide* No. LXII.), and other Saints of the Mohammedan Faith.

Author, Nizām Addeen Ben Mohammed Sāleh, A. D. 1657.

LXXI.

ترجمه مولود

Terjumeh Mōloud.

Thick Quarto, Niskh Character.

A COMPLETE History of Mohammed; translated from the Arabic by Sâīd Ben Musâūd of Shīrāz, A. D. 1358.

LXXII.

سفینة الاولیا

Suffinet al Aūlīā.

Octavo, Common Hand.

AN Abridgement of the Life of Mohammed, with a circumstantial Detail of his Wives, Children, and Companions, &c. &c.

Author, Dārā Shekōh, Brother of Aurungzebe, A. D. 1639.

LXXIII.

منتخب الحسنات

Muntekhab al Hussenāt.

Quarto, Common Hand.

THE History of the 8th Imām, Aly Rizā Ben Mūsa, who died A.D. 818. His Tomb is at Mesh-hid, formerly Tūs in Khorāssān, and is still an object of Pilgrimage to the Persians. Also Memoirs of his Descendants.

Translated from the Arabic of Abū Jâfer, by Shemsaddeen Aly Khān.

LXXIV.

لطايف الظرايف

Lutāif al Zerāif.

Thick Octavo, Nastâlik Hand.

ANECDOTES of Mohammed, of the Twelve Imāms, of the ancient Kings of Persia, and of various other Persons.

Author, Aly Ben Hussein Vāêz. Dedicated to Sultān Mahmūd of Ghīzneh, A.D. 1532.

LXXV.

دُر المجالس

Durr al Mujālis.

Octavo, Common Hand.

ANECDOTES of various Persons, from the earliest Ages to the Time of Khūājé Sufiān Sūry; with a Description of Heaven and Hell.

Author, Seif al Zuffer Nobchary.

LXXVI.

مقالات امير خسرو

Mukālāt Amīr Khosrou.

Octavo, Nastâlik Character.

MEMOIRS of the first Four Khalifs, Abūbeker, Omar, Osman, and Aly; with a Treatise on the Sūfy Tenets.

Author, Amīr Khosrou of Dhely, A.D. 1324.

LXXVII.

تاريخ دوازده امام

Tārīkh Dūāzdeh Imām.

Quarto, Various Hands.

A HISTORY and Eulogium on the Twelve Imāms; with a Detail of the Signs which are to precede the Return of Imām Mehedy. *Vide* Sect. 3. No. I.

LXXVIII.

لطايف الاخبار

Lutāif al Akhbār.

Quarto, Shekesteh Hand.

MEMOIRS of the famous Abūl Fazel Tūbān, Zū al Nūn, who is said to have performed many Miracles, and to have been the Founder of the Sect of Sūfy in Egypt, where he was held in the greatest Estimation.—Died A.D. 859.

The following Five Works are on the same Subject:

LXXIX.

مناقب غوثيه

LXXX.

نسايم غوثيه

LXXXI.

تحفة القادري

LXXXII.

خلاصة المفاخر

LXXXIII.

نسب نامه غوثيه

THE History of Abd al Cāder Ghīlāny, or Jīlāny Pīr dast gīr Ghōse al Azīm, one of the most celebrated of the Sūfy Shaikhs. He is said to have lived a Life of the greatest Sanctity, and to have written many Books on Mystical Theology, several of which are inserted in this Catalogue. After his Death, which happened A. D. 1165, he was canonized. He was buried at Bagdād, and his Tomb held in as high Veneration amongst the Mohammedans, as that of Thomas à Becket formerly was in England.

These Five Books are all by different Authors. Many others have also written on this Subject.

LXXXIV.

مناقب مولوي روم

Munākib Mūlvy Rūm.

Quarto, Nastâlik Character.

MEMOIRS of the celebrated Jelāl Addeen Roūmy, Son of Mohammed Balkhy, Author of the astonishing Work, entitled *The Mesnevy*. He founded an Order of Derveishes, or Sūfies, and died A. D. 1262. He is not less esteemed as a Poet, than as a Metaphysician. *Vide* Sir W. Jones's First Volume, page 458.

Author, Abd al Vahāb, A. D. 1429.

LXXXV.

صفوة الصفا

Siffut al Suffā.

Folio, Nastâlik Character.

THE History of the celebrated Shaikh Sūfy, the Founder of the Sect of Sūfies in Persia, and from whom were descended the Royal Sofy Family. He dwelt at Ardebīl in Media, and was held in such high Estimation, that he was honoured by a Visit from the great Conqueror Timour. That Monarch was so much pleased by the Shaikh's Conversation, that at his Request he released all the Prisoners taken in Asia Minor. Many of these Captives were Persons of Wealth and Family, who afterwards enriched their Benefactor by costly Presents, and acknowledged him as their tutelar Saint. Their Respect, and that of their Descendants, was continued to him and his Posterity.

This Volume also contains the Memoirs of many other celebrated Sūfies who were Contemporaries of the Shaikhs.

Author, Tavakkel Ben Ismâēl Ben Hājy Ardebīly, A. D. 1397.

LXXXVI.

نكات بيدل

Nukati Bēdil.

Octavo, Common Hand.

MEMOIRS of Joneid, Third in Descent from the celebrated Shaikh Sūfy, and Grandfather of Ishmâēl Sūfy, Founder of the late Persian Dynasty, which was extirpated by Nādir Shāh. Joneid was in the early Part of his Life a successful General, and married the Daughter of one of the Turcoman Princes; but when advanced in Years, he retired to the Monastery of his Ancestors. He was buried at Bagdād, and his Tomb held in great Veneration, till the Accession of Nādir Shāh to the Throne of Persia in 1735.

Author, Mirzā Bēdil.

LXXXVII.

مناقب العَرفين

Munākib al Arifin.

Quarto, Nastâlik Character.

THE Memoirs of Three very celebrated Sūfy Shaikhs; viz. Behā Addeen, Borhān Addeen, and Jelāl Addeen. The former of these was reputed a great Saint, and was the Founder of an Order of Sūfies, distinguished by the Title of Nakhshbendy. He died at Hafara in Persia, A. D. 1453. The Two others were Authors of Commentaries on the Korān, and were held in much Veneration.

Author, Khaky. Dedicated to Behā Addeen.

LXXXVIII.

مقامات خواجه بهاالدين

Mukāmāt Khūājé Behā-addeen.

Quarto, Common Hand.

MEMOIRS of the celebrated Ṣūfy Shaikh, Founder of the Nakhshbendy Order. *Vide* No. LXXXVII.

Author, Sallāh Ben Mobārik al Bokhāry.

LXXXIX.

رشحات

Rishehāt.

Quarto, Niskh Character.

MEMOIRS of all the Sūfy Shaikhs of the Nakhshbendy Order: a Work very interesting to Persons of this Sect, but very much the contrary to all others.

Author, Aly Vāêz, Son of the famous Hussein Vāêz Kāshefy of Herāt. Died A. D. 1532.

XC & XCI.

انیس السالکین و فضل الخطاب

Anīs al Sālikīn va Fuzel al Khetāb.

Octavo and Quarto, Nastâlik Character.

MEMOIRS of all the celebrated Sūfy Shaikhs of the Nakhshbendy Order. *Vide* No. LXXXVII.

Authors, Abd allah Ahrar, and Khūājé Parsa.

XCII & XCIII.

نزهت الارواح و شرح آن

Nuzehut al Arvāh, va Sherehi ān.

Octavo and Quarto, Common Hand.

INTERESTING Anecdotes of the most celebrated Sūfies. The latter is more detailed, and contains an Appendix, comprehending Memoirs of many Shaikhs omitted in the First Edition.

Authors, Hussein Ben Alim, and Abd al Vālid, A. D. 1572.

XCIV.

مقامات شیخ احمد

Mukāmāt Shaikh Ahmed.

Octavo, Nastâlik Character.

THE Life of the famous Shaikh al Islām of Nīshāpōr; with a minute Account of the Miracles (said to have been) performed by him.

Author, Ahmed of Ghizneh.

XCV.

مرات الاسرار

Merāt al Asrār.

Quarto, Common Hand.

THE Mirror of Secrets, or History of all the famous Sūfy Shaikhs of Arabia, Persia, and India.

Author unknown; written A. D. 1649.

XCVI & XCVII.

روضت الریاحین و مجمع الاولیا

Rouzet al Rīāhīn, va Mujmuái al Aūlīā.

Two Quarto Volumes, Nastâlik Character.

A DETAILED Account of all the Aūlīā (Saints) and Sūfy Shaikhs of Arabia, Persia, and Hindūstān.

Authors, Shaikh Abd allah, and Aly Akber. The latter dedicated his Work to the Emperor Shāh Jehān of Hindūstān, who was a great Admirer of Saints. A. D. 1628.

XCVIII & XCIX.

تذكرة الاوليا و سير الاوليا

Tuzkeret al Aūlīā, va Seir al Aūlīā.

Two Quarto Volumes, Nastâlik Character.

A MINUTE Detail of all the principal Sūfy Shaikhs and Aūlīā (Saints) in the Mohammedan Calendar; with an Account of the Miracles (said to have been) performed by them.

Authors, Ferīd Addeen Attār, and Sīed Mohammed Kermāny, A. D. 1594.

C.

نفحات الانس

Nufehāt al Ans.

Thick Quarto, Nastâlik Character.

A VERY celebrated Abridgement of the Lives of the Sūfy Shaikhs.

Translated from the Arabic Tubkāt al Sūfīeh by the great Poet Jāmy. Dedicated to the Vizier Aly Shīr of Khorāssān, A. D. 1476. It may here be observed, that *all* the celebrated Poets, as Hāfiz, Sâdy, Jāmy, &c. were professed Sūfies.

CI.

گلزار ابرار

Gūlzāri Abrār.

Quarto, Shekesteh Hand.

THE Memoirs of all the Sūfy Shaikhs of India, with their Places of Burial, and many other Particulars.

Author, Mohammed Ghōse of Guālīār, a Sūfy of great Repute.

CII.

تاريخ حسيني

Tārikh Husseiny.

Octavo, Common Hand.

THE Life of the famous Sudder Addeen, Mohammed Husseiny, Geesō Derāz (or Long Beard), whose Tomb is held in the highest Veneration at Kulberga in the Dekhan, and at whose Shrine the Bigot Aurungzebe frequently prayed while employed in the wanton Conquest of that Country.

Author, Abd al Azīz. Dedicated to Ahmed Shāh Bihmeny, A. D. 1445.

CIII.

ترجمه طبقات صوفيه

Terjumeh Tubkāt Sūfieh.

Quarto, Nastâlik Character.

THE Lives of the most celebrated Sūfy Shaikhs, translated from the Arabic Tubkāt Sūfieh.

Author, Abd Allah Munsūr.

CIV.

ملفوظات شيخ احمد مغربي

Mulfūzāt Shīkh Ahmed Mughreby.

Octavo, Nastâlik Character.

MEMOIRS of Shaikh Ahmed, a very celebrated Sūfy of Gujerāt: his Tomb is at Ahmedābad, and still held in Veneration.

Author, Mohammed Anser, A. D. 1445.

CV.

رساله عبد الله انصاري

Resāleh Abd Allah Ansāry.

Duodecimo, Nastâlik Character.

VARIOUS Anecdotes of celebrated Sūfies.

CVI.

نوادر سفار و مقتول نامه

Nūādiri Sufār va Muktūl Nāmeh.

Quarto, Common Hand.

THIS Book contains the Lives of Twenty-one celebrated Sūfies, and of several Persons who suffered Death on account of their Religion, and therefore honoured with the Title of Martyrs.

The Author was Ferīd Addeen Attār, a greatly esteemed Poet and Author of Dhely.

CVII.

خلاصت المناقب

Kholāset al Munākib.

Quarto, Niskh Character.

THIS Book contains the Lives of Ten celebrated Sūfy Shaikhs.

Author, Shems Addeen Ahmed, A. D. 1318.

CVIII.

سوانح سبزواري

Sūāneh Subzvāry.

Octavo, Nastâlik Character.

A DESCRIPTION of the City of Dowlet Abād in the Dekhan; with a particular Account of all the Sūfies and Holy Men that are buried in its Vicinity.

Author, Sebzvāry, A. D. 1318.

ARABIC BOOKS.

CIX.

روضت الابرار

Rouzet al Abrār.

Quarto, Niskh Character.

CONTAINS the History of Mohammed, and the Memoirs of many of his Companions.

Author, Abd allah Temimy.

CX.

روضت الرياحين

Rouzet al Rīāhin.

Quarto, Niskh Character.

THE Life of Mohammed, the Twelve Imāms, and many other Saints of this Religion.

Author, Abd Allah Ben Abd al Yafie Shafie.

CXI.

مراة الجنان

Merāt al Jinān.

Quarto, Niskh Character.

MEMOIRS of all the Mohammedan Generals and other Illustrious Characters, from the Commencement of the Hijera A. D. 622 to the Year 1300.—A very interesting Work.

Author, Yafei Nazel al Haremein, A. D. 1368.

CXII.

ابناء الجنان

Abnāi al Jinān.

Duodecimo, Niskh Character.

THE Life of Mohammed, and Memoirs of his As-hāb, or Companions.

Author, Mohammed Ben Aly.

CXIII.

كتاب عرايس

Ketāb Arāis.

Octavo, Niskh Character.

A CHRONOLOGICAL Table, containing the Dates of the Death of the celebrated Personages of the Mohammedan Religion; with a Persian Translation.

Author unknown.

CXIV.

كتاب سير و شمايل

Ketāb Seir va Shumāil.

Octavo, Niskh Character.

THE Life of Mohammed, Anecdotes of his Family, and Memoirs of his Companions.

Author unknown.

CXV.

مولود النبّي

Mūlūd al Nubby.

Duodecimo, Niskh Character.

AN Abridgement of the Life of Mohammed, containing only the Miraculous Part.

CXVI.

عيون الاثار

Aiyūn al Asār.

Quarto, Ancient Niskh.

THE Wars and Conquests of Mohammed, his Successors, and Companions, interspersed with various Anecdotes of his Generals.

Author, Shums Addeen al Shafei.

CXVII.

مشرع الهناقب

Musheriá al Munákib.

Two Volumes, Quarto, Niskh Character.

A MINUTE Detail of the Events of Mohammed's Life; with Memoirs of his Successors and Companions.

Author, Ahmed Ben Aby Beker.

CXVIII.

بهجت المحافل

Bohjet al Muhāfil.

Quarto, Niskh Character.

THE Delight of Assemblies, or various Anecdotes recorded of Mohammed, the Four first Khalifs, and other Illustrious Persons; related in an easy and entertaining Style.

Author, Abū Beker Yehya.

PERSIAN BOOKS.

SŪFYISM.

THE Mystical Theology of the Orientals, which by them is considered as a peculiar science, is difficult to be reconciled to European ideas. Sir William Jones, in his *Disquisition on the Mystical Poetry of the Persians,* has been more successful in explaining it than any author I have perused. But the Song of Solomon bears more analogy to their doctrines than any other composition in the English language. The celebrated Jelāl-addeen Roūmy, author of the *Misnevy,* says, "They profess eager desire, but with no carnal affection; and circulate the cup, but no material goblet; since all things are spiritual in their sect, all is mystery within mystery." And Hāfiz adds: "He is all in all; my companion, my musician, and my cup-bearer. The use of material terms is a mere pretext. By the mosque and the tavern, I mean only union with him; God is witness that I have no other meaning. Give me therefore that cup, which, by purifying me from sin, liberates me from all terrestrial desires."

In short, although many of the Sūfies have written in praise of Mohammed, and several of them have published commentaries on the Korān, they are not esteemed orthodox Mussulmāns; their ideas are too spiritual to be relished by candidates for the Mohammedan paradise. They were therefore obliged to conceal their sentiments in mysterious expressions. They have also ordained a strict discipline, with a number of irksome and probationary ceremonies, to be performed by the student previous to his admission into the arcana of Sūfyism.

I.

لطايف اشرفي

Lutaifi Ashrify.

Thick Quarto, Common Hand.

THIS Book contains an Introduction, Sixty Chapters, and a Conclusion; explaining the Origin of the Sūfies, their Tenets, Customs, Dress, Mystical Phrases, Moral Obligations, and every other Particular of this Sect.

Author, Nizām Hājy Yemeny. Dedicated to Syed Ashref Jehāngīre Samāny, A. D. 1446.

II.

تجلیاتِ رحمانی

Tejelliāti Rehmāny.

Quarto, Common Hand.

An Explanation of the Sūfy Tenets and Mystical Phrases, with Directions for those who are desirous of being admitted into this Sect.

Author, Shāh Aly Mohammed.

III.

طوالع الشموس

Tūāliâ al Shemūs.

Quarto, Common Hand.

Religious Contemplations and Speculative Opinions on the Essence and Nature of the Divinity, &c. &c.

Author, Cāzy Humīd Addeen Nagory.

IV.

جام جهان نما و نفس رحمانی

Jām Jehān Numā va Nufs Rehmāny.

Quarto, Nastâlik Character.

Meditations on the Unity of God, and Rules for Solitary Devotion. There is also a Commentary on this Work.

Author, Shaikh Mohammed.

V.

شمایل اتقیا

Shumāili Atkiā.

Large Quarto, Nastâlik Character.

A record of the Excellencies of the Aūliā (Saints), and of the Wonders and Miracles performed by the Almighty; with an Eulogium on Mohammed.

Author, Rukun Addeen Debīr. Dedicated to Borhān Addeen Sūfy. *Vide* No. LXXXVI. History.

VI.

مرات العارفین

Merat al Arifeen.

Quarto, Nastâlik Character.

The Mirror of Divine Knowledge, or Guide to Sūfyism.

VII.

کنز العاشقین

Kunz al Ashikeen.

Octavo, Nastâlik Character.

A treatise on Divine Love, the Mercy and Goodness of God, on Death, on the Grave, on our Duty to our Neighbour, and other Moral Duties: abridged from the Kīmiā Sâādet. *Vide* No. II. Ethics.

Author, Mehy Addeen Toosy.

VIII & IX.

منهاج العابدين و سعيد نامه

Minhāj al Abideen va Sâēd Nāmeh.

Two Volumes, Quarto, Nastâlik Character.

MORAL and Philosophical Treatises on the Virtues, Vices, Passions, Rewards, Punishments, the Vanity of Terrestrial Desires, and the Superiority of the next World over this.

Author, Sâēd Ben Mohammed.

X.

كليات شاه نعمت الله

Kuliāt Shāh Niámet Allah.

Quarto, Niskh Character.

THE Root and Branch of the Sūfy Doctrines.

XI.

هدايت العمي

Hedāiet al Amy.

Quarto, Common Hand.

THE Guide to the Blind; containing Essays on various Religious Subjects, Sūfy Doctrines, &c.

Author, Hussein Cashmīry.

XII.

مفاتح العجاز

Mefāteh al Ijāz.

Quarto, Common Hand.

THE Key of Miracles, describing the Happiness of those who have obtained the Light of Sūfyism, and other Mysteries.

Author, Mahmūd Tabrīzy, A. D. 1482.

XIII.

لوايح جامي

Lūāyeh Jāmy.

Thin Quarto, Nastâlik Character.

AN Exposition of the Mysteries of Sūfyism; by the celebrated Jāmy. *Vide* No. LII. POETRY.

XIV.

ملفوظات جلالي

Mulfūzāti Jelāly.

Quarto, Nastâlik Character.

THE whole Duty of a Sūfy, in Fifty Chapters; being a Translation of the Mulfūzāti Kādery. *Vide* No. I. ARABIC.

This Work is much esteemed; and were it not for some little difference of opinion amongst the different Orders, would be considered as the *ne plus ultra* of Sūfyism.

The Author and Translator of this Work was the famous Abd al Cāder Jīlāny Pīr dast gīr Ghōse al Azīm. *Vide* No. LXXIX, &c. &c. HISTORY.

XV & XVI.

عشق نامه و سعادت نامه

Ishk Nāmeh va Sáādet Nāmeh.

Two Volumes, Quarto, Common Hand.

ESSAYS on Divine Love, the Soul, Future State, &c.

Author, Shābāz Bundeh Nūāz.

XVII & XVIII.

اداب المريد و وجود العاشقين

Adāb al Mureed va Vujūd al Ashikīn.

Two Volumes, Quarto, Niskh Character.

THE whole Duty of a Sūfy Disciple, and Essays on Divine Love, the Soul, &c.

Author, the celebrated Mohammed Husseiny, Geesō Derāz, of Kulberga in the Dekhan. *Vide* No. CII. HISTORY.

XIX & XX.

مكتوبات حسينى و خاتمه كيسو دراز

Muktūbāt Husseiny va Khātemeh Geesō Derāz.

Two Volumes, Octavo, Shekesteh Hand.

THE Duties of a Sūfy Student, in a Series of Letters, and the concluding Advice of Geesō Derāz to People of all Descriptions.

By the above Author.

XXI & XXII.

ملفوظات خواجه عبد اللّٰة و كشكول تصوّف

Mulfūzāt Khūājeh Abd Allah va Kushcōle Tusuvif.

Two Volumes, Octavo, Common Hand.

THE Doctrine of the Nakhshbendy Sūfies, and an Exposition of their Mystical Phrases.

Authors, Abd Allah Ahrar, and Kuleem Allah.

XXIII & XXIV.

راحت القلوب و شرح اسما حسيني

Rahut al Kulūb va Sherah Ismā Husseiny.

Two Volumes, Octavo, Nastâlik Character.

THE Sayings of Shaikh Ferīd Addeen Shukergunjy of India, and an Exposition of the glorious Epithets of God.

Authors, Nizām Ahmed, and Husseiny.

XXV.

تحقيقات خواجه پارسا

Tahkykāt Khūājé Pārsā.

Large Quarto, Nastâlik Character.

An Inquiry into the Nature of God and his Ninety-nine Attributes; also into the Light of Mohammed, the Day of Judgment, &c.

Author, Khūājé Pārsā, A. D. 1708.

XXVI & XXVII.

رساله غوثيه و جواهر الخمسيه

Resāleh Ghōsīeh va Jūāhir al Humsyeh.

Two Volumes, Thick Quarto, Common Hand.

Contains the Sūfy Form of Prayers to be used on various Occasions; Directions for Dress, Food, &c. Also an Account of the Shebi Mârāj, or the Night of Mohammed's pretended Journey to Heaven, and the Rules of Sūfyism.

Author, Ghōse al Alum, a famous Sūfy, whose Tomb is at Gwāliār in Hindūstān. He died A. D. 1560.

XXVIII & XXIX.

رساله عشقيه و زبدة الحقايق

Resāleh Ishkīeh va Zubdeh al Hukāik.

Two Volumes, Octavo, Nastâlik Character.

Essays on Trust in God, Faith, Prayer, Abstinence, and Poverty; and a Sūfy Translation of some of the Verses of the Korān.

XXX & XXXI.

مشاهدهٔ سلوک و ترجمه واسطي

Mushāhedeh Sulūk va Terjumeh Vāsity.

Two Volumes, Quarto, Nastâlik Character.

Moral Essays, and an Exposition of many of the Verses of the Korān.

The latter is dedicated to Dārā Shekōh, Brother of Aurungzebe.

XXXII.

عين المعاني

Aīn al Mâāny.

Quarto, Niskh Character.

The Fountain of Truth; an Essay on the Knowledge of God, and the Difference of Religious Opinions; with Directions for the true Worship, according to the Sūfy Tenets.

Author, Shehāb Addeen Burhānpōry, A. D. 1588.

XXXIII.

جواهر الاسرار

Juāhir al Asrar.

Quarto, Common Hand.

A commentary on the abstruse Meaning of some of the Verses of the Korān, and

the Mystical Phrases of the Sūfies; being an Abridgement of the Miftāh al Asrār, or Key of Secrets.

Author, Aly Hemzé, A. D. 1436.

XXXIV.

حاشیه ملاّ عماد و اشعه لمعات

Hāshiēh Mullā Aimād va Ashiâ Lemâāt.

Octavo, Nastâlik Character.

The Commentary of Mullā Aimād, and The Rays of Light; an Exposition of the Mystical Phrases used by the celebrated Jāmy (*Vide* No. LII. Poetry): and a Treatise on the Effects of Learning and the Science of Divinity.

Authors, Mullā Aimād, and Fekher Addeen, A. D. 1481.

XXXV & XXXVI.

تحقیق المحققین و فواید العاشقین

Tahkīk al Muhukkākin va Fūāid al Ashikeen.

Two Volumes, Quarto, Niskh Character.

An Inquiry into the Nature of God, and true Religion; also of the Soul, Death, and Immortality: with an Essay on Divine Love, Inspiration, and the Sūfy Mysteries.

Author, Abd al Mukullib.

XXXVII.

مرغوب القلوب

Marghūb al Kulūb.

Octavo, Nastâlik Character.

An Explanation of the Ninety-nine Epithets of God, and the Pund Nāmeh, or System of Ethics.

Author, the celebrated Shaikh Sâdy Shīrāzy; who died A. D. 1291.

XXXVIII & XXXIX.

فواید الفواد و برهان الایمان

Fūāid al Fūād va Borhān Alāimān.

Two Volumes, Octavo, Nastâlik Character.

The Tenets of the Sūfies, explained in a Number of apposite Stories, and a Vocabulary of the Sūfy Phrases.

Authors, Hussein Aly, and Mohammed Khān.

XL.

کشف المهجوب

Kushif al Mahjūb.

Quarto, Common Hand.

A minute Description of the Twelve Orders or Sects of Sūfies, and the remarkable Sayings of the principal Shaikhs.

Author, Aly Ben Osmān al Ghilāny, A. D. 1499.

N. B. This is the most valuable Book described in this Chapter.

XLI.

كوهر المراد

Gōher al Murād.

Quarto, Nastâlik Character.

A DISSERTATION on the Creation of the World, and the Pre-eminence then given by God to Man. Also, on Learning and Philosophy, according to the Sūfy Tenets.

Author, Abd al Rezāk. Dedicated to Shāh Abāss the Second, of Persia.

XLII.

شرح غوثيه و غيره

Shereh Ghōsieh va Ghireh.

ESSAYS on this World, on Futurity, on Commands and Prohibitions, Approximation to the Divinity, and other Sūfy Doctrines.

Author, Abd al Cāder Jīlāny. *Vide* No. XIV.

XLIII & XLIV.

انيس الطالبين و شرط الغاظ

Anīs al Tālibeen va Shert Alfāz.

Two Volumes, Quarto, Common Hand.

THE Sūfy Catechism, in Forty-five Questions and Answers; and an Essay on Divine Love, Desire, Knowledge, &c.

Authors, Abū Neser, and Mymeny.

XLV.

سبع سنابل

Sebái Sunābil.

Quarto, Common Hand.

ESSAYS on the Duties of Instructor and Student; on Contentment, Hope, Fear, Resignation, &c. &c.

Author, Abd al Vāhed, A. D. 1561.

XLVI & XLVII.

چهل رساله و مفتاح فتوح الغيب

Chehel Risaleh va Miftāh Futūh al Gheīb.

Two Volumes, Quarto, Common Hand.

THE whole Duty of a Sūfy Student, in Forty Chapters; and a very diffuse Treatise on Sūfyism.

Authors, Shaikh Mohammed, and Sherif Addeen Jīlāny.

XLVIII.

كنز السالكين

Kunz al Sālikeen.

Quarto, Nastâlik Character.

ESSAYS on the Advantage of Fasting and Watching, the Reward of good Actions, and the Punishment of bad; with an Account of the Creation of the World.

Author, Abd Allah Ansāry.

XLIX & L.

منازل اربعه و رساله عجيبيه

Munāzili Arbiá va Ṛesāleh Ajībyeh.

Two Volumes, Quarto, Common Hand.

THE First contains The Rules of Sūfyism, and Anecdotes of many of their Shaikhs.

The Second, The Wonders of Sūfyism, and Two other short Treatises on this Subject.

LI & LII.

انيس الغربا و مجموعهء تصوّف

Anīs al Gorbā va Mujmūái Tusuvuf.

Two Volumes, Quarto, Common Hand.

THE Friend of the Poor; containing Three short Treatises on Sūfyism, and followed by Five others on the same Subject.

LIII.

ترجمهء عوارف و الحقايق

Terjumeh Aūārif va al Hukāik.

Quarto, Nastâlik Character.

A TRANSLATION from the Arabic of a very celebrated Treatise on Sūfyism; containing the whole Duty of a Disciple, in Ten Chapters. *Vide* No. III. ARABIC.

Author, Mohammed Ben Aly al Kāshāny.

LIV & LV.

بحر الحيات و مظهر الاسرار

Bihr al Hiāt va Mazher al Asrār.

Two Volumes, Quarto, Niskh Character.

THE Sea of Life, containing many good Rules for Moral Conduct; and the Fountain of Secrets; being a long Dissertation on the Nature of the Divinity, the Soul, and other abstruse Subjects.

Authors, Budder Addeen Sūfy, and Shāz Azmet Allah.

LVI & LVII.

جواهر الكاينات و اوراد غوثيه

Jūāhir al Kāienāt va Aūrādi Ghosieh.

Two Volumes, Quarto, Nastâlik Character.

THE Jewels of the Creation, a diffuse Treatise on Sūfyism; and the Instructions of Mohammed Ghōse of Gwāliār (*Vide* No. XXVI.) to his Disciples.

Aūthor, Abd al Futteh.

LVIII & LIX.

سراج الابرار و رساله عبد الحق

Serāj al Abrār va Resāleh Abd al Huk.

Two Volumes, Quarto, Common Hand.

THE First contains Two Treatises on Sūfyism, enlivened with various Anecdotes;

and the latter, Eight short Treatises on the same Subject.

Authors, Mokīm Aly, and Abd al Huk.

LX & LXI.

رساله غوثيه و بحر المعاني

Resāleh Ghōsyeh va Bihr al Maāny.

Two Volumes, Quarto, Nastâlik Character.

A TREATISE on Sūfyism, containing the whole Duty of Man; and the Sea of Truth; being an Exposition of some of the Chapters of the Korān, and the Duty of a Sūfy.

Authors; Ghōse of Gwāliār; and Nāsir Addeen Tūsy, the celebrated Astronomer who was employed by Holāgū, Grandson of Genghiez Khān, to form the Ilkhāny Tables, &c. he died A. D. 1228.

This may serve to confirm what has been before stated, that the greater portion of celebrated Authors were Sūfies.

LXII & LXIII.

معدن الجواهر و رساله سوال و جواب

Maāden al Jūāhir va Risāleh Sūāl va Jūāb.

Two Volumes, Quarto, Common Hand.

THE Mine of Jewels, a Treatise on Sūfyism; and the Sūfy Catechism, in Questions and Answers.

Author, Mullā Terzy.

LXIV.

مكتوبات يحيا مُنيري

Muktūbāt Yehya Moneery.

Two Volumes, Quarto, Nastâlik Character.

THE whole Duty of a Sūfy, in a Series of Two Hundred and Fifty Letters addressed to his Disciples and Friends.

Author, Yehya of Moneer. He was a celebrated Saint; and his Tomb (an exact Delineation of which has been given by Mr. Daniel) stands near the Junction of the River Soane with the Ganges, and is still the Resort of devout Mohammedans. He died about A. D. 1370.

LXV & LXVI.

در المعرفت و دليل العاشقين

Dir al Maárifet va Dilīl al Ashikīn.

Two Volumes, Quarto, Niskh Character.

THE Door of Knowledge, and the Guide of Lovers; comprising the whole Duty of a Sūfy, written in the Epistolary Form.

Authors, Mīr Buzurg, and Behā Addeen.

LXVII & LXVIII.

نفس رحماني و يعقوب چرخي

Nufsi Rehmāny vā Yâcoob Cherkhy.

Two Volumes, Octavo, Common Hand.

AN Inquiry into the Nature of the Divinity, Rectitude of Conduct, &c. and an

Explanation of some of the Chapters of the Korān.

LXIX & LXX.

جواهر الكَنج و مرصاد العباد

Jūāhir al Gunj va Mersād al Aibād.

Two Volumes, Octavo, Nastâlik Character.

Remarkable Sayings of some of the Sūfy Shaikhs, and Directions for Moral Conduct; with an Explanation of some of the Passages of the Korān.

Author, Aby Beker, A. D. 1223.

LXXI & LXXII.

ضياء العيون و كنز الجاني

Zyā al Iyūn va Kunz al Jāny.

Two Volumes, Octavo, Nastâlik Character.

The Light of the Eyes, and the Treasure of Life; a Panegyric on Mohammed and the Korān: and Rules for Propriety of Conduct through Life.

Authors, Shāh Meer, and Mehy Addeen.

LXXIII & LXXIV.

رساله معصومي و نفايس وجهي

Resāleh Mâsūmy va Nufāis Vejehy.

Two Volumes, Octavo, Nastâlik Character.

The First is a Treatise on the Excellency of Religion, and the State of the Dead in the Grave; the latter, Sermons and Advice addressed to young Sūfies.

Authors, Mâsūm of Ispahān, and Vejehy Addeen.

LXXV & LXXVI.

نشاعت العشق و رساله عبد الله آنصاري

Neshāât al Ishk va Resāleh Abd Allah Ansāry.

Two Volumes, Octavo, Niskh Character.

An Exposition of the Sūfy Phrases, Rules, and Regulations; and Four short Treatises on Sūfyism.

Author, Abd Allah Ansāry.

LXXVII & LXXVIII.

ثمرات الحيات و مكتوبات شرف الدين

Semerāt al Hyāt va Muktūbāt Sherf Addeen.

Two Volumes, Octavo, Nastâlik Character.

Rules for a Religious Life; and the Duty of a Sūfy, in a Series of Letters.

Authors, Aly Askery, and Sherif Addeen.

LXXIX & LXXX.

ملا صدر و اوصاف الاشراف

Mullā Sudder va Aūsāf al Ashrāf.

Two Volumes, Duodecimo, Nastâlik Character.

An esteemed Explanation of the Sūfy Phrases and Customs, and a Treatise on the Moral Virtues.

Authors, Mullā Sudder, and Nāsir Addeen Tūsy.

LXXXI & LXXXII.

جواهر الشهنيه و مصباح العاشقين

Jūāhir al Semeneyeh va Misbāh al Ashikeen.

Two Volumes, Octavo, Nastâlik Character.

Precious Jewels, and The Torch of Lovers: the first is a Treatise on the Moral Virtues, illustrated by several entertaining Anecdotes; the latter, an Exposition of many Passages of the Korān, according to the Sūfy Doctrines.

Authors, Shaikh Aly, and Behā Addeen.

LXXXIII & LXXXIV.

شرح مخزن الاسرار و مرات الهحققين

Sherhi Makhzen al Asrār va Merāt al Muhukkikeen.

Two Volumes, Octavo, Common Hand.

An Explanation of the Ceremonies used on the Induction of a Sūfy, and the Rules of the Order.

Author, Abūl Hussein Khircāny.

LXXXV & LXXXVI.

رساله امير علي و جواهر البحر

Resāleh Amīr Aly va Jūāhir al Bihr.

Two Volumes, Octavo, Nastâlik Character.

The Ways of Righteousness, and a Vocabulary of Sūfy Phrases.

Authors, Amīr Aly Hamdāny, and Amīr Khosrou of Dhely.

LXXXVII & LXXXVIII.

رقعات كليم الله و مكتوبات عبد الله

Rukâāt Kelīm Allah va Muktūbāt Abd Allah.

Two Volumes, Octavo, Common Hand.

The Duties of a Sūfy, in a Series of Letters.

Authors, Kelīm Allah, and Abd Allah.

LXXXIX & XC.

خيالات عشاق و روح الامين

Khiālāt Ishak va Rūh al Amīn.

Two Volumes, Octavo, Nastâlik Character.

The first contains a Treatise on Divine Love; the latter describes the Creation of the World, and the Revolutions of the

Planets: to which is added, Rules for Sūfy Disciples.

Author, Syed Abd Allah.

XCI & XCII.

لطايف وظايف و راحت الارواح

Lūtāīfi Vuzāīf va Rāhet al Arvāh.

Two Volumes, Octavo, Nastalik Character.

THE best Means of obtaining Salvation, and Rules for Moral Conduct.

Author, Hussein Sebzvāry.

XCIII & XCIV.

تذكره قادري و مصباح الهدايت

Tuzkereh Kādery va Misbāh al Hedāyet.

Two Volumes, Octavo, Nastâlik Character.

THE Duty of a Sūfy, according to the System of Abd al Kāder Jīlāny; and an Essay on Ambition, Self, and Seclusion from the World, &c.

Author, Ghaiās Addeen.

XCV.

عروس عرفان

Aroosi Arifān.

Quarto, Common Hand.

THE Excellencies of the Mohammedan Religion; written for the Conversion of the Hindūs by some Fanatic at Seringapatam, and dedicated to Tippoo Sultān.

XCVI.

زاد المجاهدين

Zād al Mujāhedīn.

Thick Octavo, Shekesteh Hand.

THE Support of the Zealous; being an Incitement to Fanaticism or Persecution of the Hindūs, many of whom were compelled to become Mussulmāns.

Dedicated to Tippoo Sultān.

XCVII.

وعظ المجاهدين

Vaaz al Mujāhidīn.

Thick Quarto, Shekesteh Hand.

ADVICE to the Zealous; being an Incitement to the Persecution of the Hindūs, and Extirpation of the Christians: containing numerous Quotations on this Subject from the Korān.

Compiled by Order of Tippoo Sultān, whose Mind appears to have been occupied Day and Night with this Subject. His Correspondence with Zemān Shāh, &c. is replete with it; and his Dreams, published in the Appendix to Beatson's *Narrative of the Mysore War*, shew that this Idea even disturbed his Slumbers.

N. B. I ought perhaps to apologize to the Sūfies for having inserted these Three Books here; but my Moolvy, who was a Syed, objected strongly to their being admitted among the Orthodox Works.

ARABIC BOOKS.

XCVIII.

ملفوظات قادري

Mulfūzāt Kādery.

Thick Quarto, Niskh Character.

THIS Work may be considered as the Statute Book of the Sūfies. It was written by the celebrated Abd al Kāder Jīlāny. *Vide* No. XIV. of this Part, and No. LXXIX. HISTORY.

XCIX.

بهجت الاسرار و معادن انوار

Bohjet al Asrār va Maáden Anvār.

Quarto, Niskh Character.

THE Joyful Mystery and Mine of Light; being a Description of Mohammed's (pretended) Ascent to Heaven, and an Explanation of the many extraordinary Occurrences, and wonderful Objects seen by him, on that Occasion.

Compiled from the best Authorities by the above Author.

C.

عوارف الحقايق

Aūārif al Hukāik.

Quarto, Niskh Character.

A VERY diffuse Work, containing the whole Duty of a Sūfy, in Sixty-three Chapters. *Vide* No. LII.

Author, Shehāb Addeen Seherverdy.

CI.

فصوص الحكم

Fusūs al Hukem.

Quarto, Niskh Character.

A BOOK of Mystical Theology, in Twenty-seven Chapters, each of which is attributed to one of the Prophets or Patriarchs, except the last, which is said to have been revealed by the Angel Gabriel to Mohammed.

The Learned are dubious whether this Book and the *Sufferi Saadet* (*Vide* ETHICS, No. VII.) are Orthodox Theology, or Sūfyism.

Author, Mehy Addeen, Aby Abd Allah, Iben Arāby Damishky, A. D. 1240.

CII.

شرح فصوص الحكم

Shereh Fusūs al Hukem.

Quarto, Niskh Character.

A COMMENTARY on the above Work, by the celebrated Jāmy.

CIII.

قوة القلوب

Kuvet al Kuloob.

Quarto, Niskh Character.

THE Principles of the Mohammedan Faith, according to the Sūfy Tenets.

Author, Abū Tāleb, Ben Aly al Mekkyeh.

CIV.

مستطرف

Mustetrif.

Large Quarto, Niskh Character.

A VERY diffuse Treatise on Moral and Religious Duties, in Eighty-three Chapters; and held in the highest Estimation by all Sects.

Author, Mohammed Ben Ahmed al Khetib al Ashbehy.

CV & CVI.

شموس الانوار و حل رموز

Shemūs al Anvār va Huli Remūz.

Two Volumes, Quarto, Niskh Character.

THE first is a Treatise on the Science of Talismans, Amulets, and Charms; the latter, an Exposition of the Mystical Phrases, &c. of the Sūfies.

Authors, Mohammed, and Abd al Islām.

CVII.

تحفت المرسله

Tohfet al Merseleh.

Quarto, Niskh Character.

SEVEN short Treatises on Religious Subjects, &c.

Author, Shaikh Ibrāhīm.

CVIII.

جلاء الخواطر و ملفوظ غوثيه

Jillā al Khūātir va Mulfūz Ghōsieh.

Two Volumes, Octavo, Niskh Character.

THE Sayings of the celebrated Ghōse al Azīm Abd al Kāder Jīlāny. *Vide* No. LXXVIII. with a Persian Commentary therein.

Author, Mulook Shāh.

CIX & CX.

زاد العاشقين و اصطلحات صوفيه

Zād al Ashikeen va Istelehāti Sūfyeh.

Two Volumes, Octavo, Niskh Character.

A TREATISE on Divine Love, with Memoirs of Mohammed; and the Mystical Phrases of the Sūfies explained.

Author, Abd al Rezāk.

CXI.

رساله وجوبيه

Resāleh Vujūbieh.

Octavo, Niskh Character.

AN Inquiry into the Nature of the Divinity, and an Explanation of many of the Ordinances of the Korān.

Author, Mullā Sudder Shīrāzy.

CXII.

دُر الغواص و غيره

Dur al Ghuāz va Ghireh.

Octavo, Niskh Character.

THREE abstruse Treatises on Sūfyism.

Author, Shehāb Addeen Berenicy.

CXIII & CXIV.

قوعيد الطريق و انسان كامل

Kūâid al Terīk va Insāni Kāmil.

Two Volumes, Octavo, Niskh Character.

Two Treatises on Sūfyism.

Author, Abd al Vāhib.

CXV.

مجموع رسايل

Mujmūâi Resāil.

Octavo, Niskh Character.

FIFTEEN short Treatises on the above Subject.

By various Authors.

PERSIAN BOOKS.

ETHICS.

I.

کیمیا سعادت

Kimiā Saādet.

Large Quarto, Nastâlik Character.

A GENERAL System of Ethics, in Four Chapters.

Chap. 1. on the Knowledge of ourselves.
Chap. 2. on the Knowledge of God.
Chap. 3. on the Knowledge of this World.
Chap. 4. on the Knowledge of the World to come, subdivided into numerous Sections.

This Work is very deservedly held in high Estimation.

Author, Imām Abū Mohammed Ghazāly, of Tūs, now Meshehid, in Persia. Died A. D. 1111.—He was one of the most celebrated Doctors of the Mohammedan Religion, and was for some Time the Principal of a College at Bagdād; but finding that the Business of this Station interrupted his Studies, he retired to his Native Country, where he composed several Works on Morality and Divinity, the most celebrated of which is the *Ahia al Olum*. *Vide* No. XII. THEOLOGY.

II.

اکسیر سعادت

Iksīri Saādet.

Quarto, Shekesteh Amyz Hand.

AN Abridgement of the preceding.

Dedicated to Nizām al Moolk, A. D. 1730.

III.

بحر سعادت

Bihiri Saādet.

Thick Quarto, Nastâlik Character.

ESSAYS on the Goodness of God, the Creation of the World, on Virtue, and the Necessity of observing the Moral Duties, proved by various Quotations from the Korān.

Author, Tāj Addeen Gāzeroony.

IV.

گنج سعادت

Gunji Saādet.

Large Quarto, Nastâlik Character.

THIS Book contains Four Chapters, and an Appendix.

Chap. 1. treats on Faith, Death, and the Day of Judgment.

Chap. 2. on Religion and Law.

Chap. 3. on the Virtues and (pretended) Miracles of Mohammed and the Twelve Imāms.

Chap. 4. relates the Opinions and Decisions of some of the most celebrated Shaikhs, regarding the Moral Duties.

Appendix, contains Advice to Kings, and Rules for their Conduct.

N. B. The Restraints under which all Subjects, not of the Mohammedan Faith, are to be kept, form a curious Part of this Work, and evince the intolerant Spirit of that Religion.

Author, Môin Addeen. Dedicated to the Emperor Aurungzebe, noted for his Bigotry and Intolerance.

V.

عبادت الخواص

Ibādet al Khūās.

Large Quarto, Niskh Character.

THE whole Duty of a good Mussulmān considered, in respect to Morals, Law, and Religion, according to the Sunny Doctrines.

Author, Shaikh Mohib Aly of Allah Abād.

VI.

ذخيرة الملوک

Zekhīret al Molūk.

Quarto, Nastâlik Character.

THIS Work contains Ten Chapters.

Chap. 1. on Religion, and Articles of Faith.

Chap. 2. on Divine Worship, Prayer, Alms, and Fasting.

Chap. 3. on the Virtues and strict Morality of the Four first Khālifs, Abū Beker, Omar, Osman, and Aly.

Ghap. 4. on Domestic Society, and the Paternal and Filial Duties.

Chap. 5. on the Duty of Kings to their Subjects, and of the Duty of Subjects to Kings.

Chap. 6. on the Regal Power, and Royal Prerogatives.

Chap. 7. on Things, lawful and unlawful.

Chap. 8. on Beneficence, Justice, and Gratitude.

Chap. 9. on Patience in Adversity.

Chap. 10. on the Life to come.

Author, Sīed Aly Ben Shehāb Addeen Hamdāny.

VII.

شرح سفر سعادت

Shereh Sufferi Saādet.

Folio, Nastâlik Character.

A COMMENTARY on the *Sufferi Saadet*; a very celebrated Work on Ethics, by Shaikh Mujed Addeen Firoozābādy, in Five Hundred Chapters.

Author, Abd al Huk Ben Seif Addeen Ben Saâd Allah Turk, of Dhely.

VIII.

اخلاق مُحسّني

Akhlāk Mohusseny.

Quarto, Nastâlik Character.

A GENERAL System of Ethics, divided into Forty Chapters, under the following Heads:

Worship, Prayer, Patience, Hope, Chastity, Magnanimity, Industry, Justice, Forbearance, Sincerity, Gratitude, Contentment, Modesty, Morality, Ambition, Determination, Forgiveness, Affability, Compassion, Generosity, Honesty, Truth, Consideration, Reflection, good Example, &c.—Under each of these Heads, various Anecdotes of Persons who were famous for one or more of these Virtues, are related in a very elegant Style, interspersed with Poetry.

The Author was the celebrated Hussein Vāêz Kāshefy of Herāt. The Work is dedicated to Hussein Mirzā, Son of Sultān Abūl Ghāzy Behādur of Khorāssān, A. D. 1494. *Vide* No. I. Sect. 7. HISTORY.

IX.

اخلاق ناصري

Akhlāk Nāsery.

Large Quarto, Nastâlik Character.

A VERY celebrated System of Ethics; being a Translation of the *Ketab al Teharet Fil Hikmat Aāmily*, an Arabic Work, by Abū Aly Mohammed Ben Mekavich (or of Mecca), containing Six Chapters.

Chap. 1. on Wisdom, or Philosophy in general.
Chap. 2. on Propriety of Conduct.
Chap. 3. on Happiness.
Chap. 4. on Morality in general.
Chap. 5. on Private Virtue.
Chap. 6. on the Means of averting, and of remedying Evil.

The Translator of this Work was the famous Astronomer, Nasīr Addeen Ben, Hassen, al Tūsy. Dedicated to Nasīr Addeen, Governor of Kōhestān in Persia, A. D. 1225. The Original was written about the middle of the Tenth Century.

X.

اخلاق جلالي

Akhlāk Jelāly.

Quarto, Nastâlik Character.

A MUCH-esteemed, but a very abstruse, System of Ethics.

Author, Jelāl Addeen Ardevāny, A. D. 1640.—There is another Work under the same Title, and on the same Subject, by Mohammed Asaad, written in the Year 1467.

XI.

اخلاق السّير

Akhlāk Asseir.

Thick Quarto, Shekesteh Hand.

AN esteemed System of Moral Duties, enlivened by apposite Anecdotes of celebrated Persons.

Author unknown; but the Work is dedicated to Sultān Futteh Allah.

XII.

روضة الواعظين

Rouzet al Vāezīn.

Quarto, Niskh Character.

A SYSTEM of Ethics, compiled from the Korān and the Hadīs, or Sayings of Mohammed, his Companions, &c.

Author, Môīn Addeen of Herāt.

XIII.

ربيع الاسرار

Rubbia al Asrar.

Quarto, Small Nìskh Character.

ANECDOTES of the Liberality, Justice, Clemency, &c. of former Kings, Princes, and Shaikhs, of the Mohammedan Religion.

The Author is unknown; but the Book is dedicated to Shelgur Shāh.

XIV.

شاهد سادق

Shāhedi Sādik.

Thick Quarto, Shekesteh Amyz Hand.

A VERY celebrated Philosophical Treatise, containing Five Chapters, and an Appendix.

Chap. 1. on the Nature of God, Belief in the Prophets, on Faith, on Good and Evil.
Chap. 2. on Political Economy.
Chap. 3. on Knowledge, Learning, Virtue, and Vice.
Chap. 4. on Friendship, Enmity, Riches, and Poverty.
Chap. 5. on Time, the World, Life, Death, and Futurity.
The Appendix contains a List of Illustrious Persons, with Anecdotes respecting them, and a Chronological Table to the Year 1630.

Author, Mohammed Sādik Sāleh Ispahāny, A. D. 1644.

XV.

فتاوي جهانداري

Futtāvy Jehāndāry.

Quarto, Nastâlik Character.

ADVICE to Kings; containing Rules for good Government, exemplified by various Anecdotes.

The Author is unknown; but the Work is dedicated to Mahmūd Ghiznevy, about the Commencement of the Eleventh Century.

XVI.

هفت كشور

Heft Kishvur.

Quarto, Nastâlik Character.

A GENERAL System of Ethics, and Rules for the due Administration of Government.

Author unknown.

XVII & XVIII.

كنج الكنج و حُليه المتقين

Gunj al Gunj va Hulieh al Muttakien.

Two Volumes, Quarto, Common Hand.

THE Duty of Kings, illustrated by numerous Anecdotes, and a general System of Moral and Religious Duties, enlivened by various Apophthegms.

Author, Abūl Cāsim Nishapōry.

XIX & XX.

تنبيه الغافلين و اختيار الحسني

Tunbīh al Ghāfelin va Ikhtīār al Hussena.

Two Volumes, Octavo, Shekesteh Hand.

A SYSTEM of the Moral Duties, and a short Treatise on Morality.

Author, Ikhtīār Hussein.

XXI.

حقايق و عرفان

Hukāik va Irfān.

Thick Quarto, Nastâlik Character.

A TRANSLATION of the *Sanscrit Jog Bussunt;* being an Attempt to reconcile the Polytheism of the Hindū Religion with the Unitarian Doctrines of the Mohammedans.

Author unknown; but dedicated to the unfortunate Dārā Shekōh, Brother of Aurungzebe.

XXII.

سر آسرار

Siri Asrār.

Folio, Common Hand.

THIS Book is a Translation of the *Sanscrit Oupnekat,* made by Dārā Shekōh at Benaras, in the Year 1656, with an Intent to reconcile the Differences in Religious Opinions of his Father's Subjects. But his Enemies took Advantage of it, to traduce him in the Esteem of his Mohammedan Soldiers, and to stigmatize him with the Epithets of Cāfer and Rāfizī (Unbeliever and Blasphemer), and finally effected his Ruin. *Vide* the Reign of Aurungzebe in Dow's *Hindustan,* Vol. III.

Monsieur Anquetil du Perron has given a Translation of this Work, on which a very good Critique may be found in the Second Number of the Edinburgh Review. There is also in the British Museum a MS. Translation by Mr. Halhed.

XXIII.

شبستان نقات

Shebistāni Nūcāt.

Large Quarto, Shekesteh Hand.

A DIFFUSE Treatise on Ethics, interspersed with Moral Stories, and several entertaining Anecdotes.

Author, Ghaiāsseddīn Mullā Zādeh.

ARABIC.

XXIV.

Musāili Ashruf. مسايل اشرف

Thin Quarto, Niskh Character.

THE whole of the Moral and Religious Duties of a Pious Mussulmān, according to the Sunny Doctrines.

Author, Mohammed Ashruf. Dedicated to Nizām al Mulk.

PERSIAN BOOKS.

POETRY.

A VERY elegant and learned dissertation on this subject may be found in the second volume of Sir W. Jones's Works. I shall only add, that every Poet of note has many names or titles. In addition to his own name, and that of his father and grandfather, he has frequently a title conferred on him by his patron, to which is added the place of his birth or residence; and finally his poetic title, which generally conveys an idea of excellence.

I.

شاه نامه

Shāh Nāmeh.

Folio Volume, Nastâlik Character, with Pictures, and the Margins highly ornamented.

A CELEBRATED Heroic Poem, on the Conquests of the Ancient Kings of Persia; commencing with the earliest Ages of the World, and terminating with Anūshīrvān, who reigned with great Celebrity over that Country, from A. D. 530 to 579.

This Poem consists of Sixty Thousand Verses, and has been compared to the Iliad of Homer. Sir W. Jones says, it is written with the Spirit of Dryden, and the Sweetness of Pope. *Vide* his Works, Vol. II. pp. 312 and 502; and Vol. IV. p. 449.

Author, Hussein Ben Is-hak Sherīf Shāh Ferdūsy Toosy. He died A. D. 1020. Dedicated to Sultān Mahmūd of Ghizneh; whose penurious Conduct to the Poet drew on him one of the severest Satires ever written; and which, to have annulled, the Sultān would have given half his Kingdom. *Vide* Sir W. Jones's Fifth Volume, p. 478.

II.

ابيات فردوسي

Abīāti Ferdousy.

Quarto, Shekesteh Amyz Hand.

A COLLECTION of Poems on various Subjects.

By the above Author.

N. B. This and the following are very scarce Books.

III.

يوسف و زليخا

Yūsuf va Zuleikha.

A very beautiful Poem on the Loves of Joseph and Potiphar's Wife, whom the Persians describe as a Paragon of Chastity; and add, that after the Death of her Husband she was happily married to her Lover.

This Poem is by the above Author.—Jāmy has also written on the same subject. *Vide* No. LIV.

IV.

سته نظامي

Sitteh Nizāmy.

Folio, Shekesteh Amyz Hand.

The Six Books of Nizāmy; viz.

1st, The Makhzen Asrār; a Poem, principally on Mystical Theology.

2d, The Leily and Majnūn; an Arabian Love Tale. *Vide* Sir W. Jones's First Volume, page 217. Also his Preface for a printed Edition of this Work.

3d, The Khosrou and Shirīn; or, The Loves of Khosrou Parvīuz of Persia (who was re-instated on his Throne by the Roman Army) and the supposed Daughter of the Emperor Maurice. *Vide* Gibbon's History, Vol. IV. chap. 46.

4th, The Heft Pyker, or Seven Images; an entertaining Tale.

5th, The Sekunder Nāmeh; or History of Alexander the Great.

6th, The Sherif Nāmeh, sometimes called the Khird Iskundery; being the Instructions of Aristotle to Alexander.

Author, Shaikh Nizām Addeen Gunjevy. He died A. D. 1180.

V.

خمسه نظامي

Khamseh Nizāmy.

Folio, Nastâlik Character.

The Five first Books of the above.

VI.

خلاصه خمسه نظامي

Kholāseh Khamseh Nizāmy.

Octavo, Nastâlik Character.

An Abridgement of No. V. in Twenty-nine Chapters.

VII.

مخزن اسرار اسكندر نامه و شرف نامه

Makhzeni Asrār Iskander Nāmeh va Sherif Nāmeh.

Quarto, Nastâlik Character.

The First, Fifth, and Sixth Books of No. IV.

VIII.

خسرو و شيرين

Khosrau va Shīrīn.

Quarto, Nastâlik Character.

The Third Book of No. IV.

IX & X.

هفت پكير و مخزن اسرار

Heft Pyker va Makhzeni Asrār.

Two Volumes, Octavo, Nastâlik Character.

The Fourth and First Books of No. IV.

XI & XII.

ليلي و مجنون و شرح سكندر نامه

Leīla va Mujnūn va Sherhi Sekunder Nāmeh.

Two Volumes, Octavo, Nastâlik Character.

The Leily Mujinun, and a Commentary on the Sekunder Nāmeh.

XIII.

سكندر نامه بحري

Sekunder Nāmeh Bahery.

Thick Quarto, Nastâlik Character.

The Marine Expeditions of Alexander the Great; a very curious and scarce Book.

N. B. The whole of the above Poems are very deservedly held in high Estimation by the Orientals.

XIV & XV.

ديوان خاقاني و تحفة العراقين

Dīwāni Khācāny va Tohfet al Irākeīn.

Two Volumes, Quarto, Nastâlik Character.

An esteemed Collection of Poems on various Subjects, and a Poetical Description of the Two Provinces of Irāk Agem and Arab; composed by the Author while travelling through them, on a Pilgrimage to Mecca.

Author, Afzul Addeen Khācāni Shīrvāny. He died at Tauris, A. D. 1186.

XVI.

ديوان انوري

Dīwān Anvāry.

Thick Octavo, Nastâlik Character.

A collection of highly-esteemed Poems, on various Subjects, by the celebrated Anvary, who was a great favourite of Sultān Sunjur of the Seljūkian Dynasty; but not content with the *Bays of Parnassus*, he pursued with ardour the study of Astrology; and having predicted an event which did not occur, he was so much ridiculed by the Sultān and his Courtiers, that he quitted Merū in disgust, and retired to Balkh, where he died A. D. 1200. His Name was Aūhed Addeen; and he is frequently called the Hakīm, or Philosopher. *Vide* Sir W. Jones's Second Volume, page 318.

XVII.

مثنويات حكيم زلالي

Mesneviāt Hakīm Zalāly.

Quarto, Nastâlik Character.

THIS Volume contains Seven very beautiful Poems; viz.

The Soleīmān Nāmeh.
Mahmūd va Ayāz.
The Dīdār.
The Meīkhāneh.
Hussen Goulu Sāz.
Azer va Samender.
Zerreh va Khūrshīd.

Author, Hakīm Zalāly Ghizneveh.

XVIII.

قصه محمود و ايباز

Kisseh Mahmūd va Ayāz.

Octavo, Nastâlik Character, beautifully written.

THIS is the Second Poem of No. XVII. The Subject which gave rise to this Work, was the Anecdote related of the famous Mahmūd of Ghizneh, and his Slave Ayāz. The latter, being a great Favourite of his Master, was envied by the Courtiers; they therefore informed the Sultān, that they frequently observed Ayāz go privately into the Jewel Office; whence they presumed he had purloined many valuable Effects. Although the Sultān did not give much Credit to the Accusation, he resolved to watch him; and the next Time it was reported the Slave had entered the Treasury, he followed by a private Door, and, unobserved, saw Ayāz draw from a large Chest a Suit of old dirty Garments, with which having clothed himself, he prostrated himself on the Ground, and returned Thanks to the Almighty for all the Benefits conferred on him.

The Sultān, being astonished, went to him, and demanded an Explanation of his Conduct. He replied, "Most Gracious Sire, when I first became your Majesty's Servant, this was my Dress; and, till that Period, humble had been my Lot. Now that, by the Grace of God and your Majesty's Favour, I am elevated above all the Nobles of the Land, and am entrusted with the Treasures of the World*, I am fearful that my Heart should be puffed up with Vanity; I therefore daily practise this Humiliation, to remind me of my former Insignificance."

The Sultān, being much pleased, added to his Rank, and severely reprimanded his Slanderers.

XIX.

حديقه حكيم سناي

Hadīkeh Hakīm Sināy.

Folio, Nastâlik Character.

A VERY beautiful Poem, on the Unity of God, and other Religious Subjects; said to contain Thirty Thousand Verses: to which is added, a very affecting Elegy on the Death of Hussein, the Grandson of Mohammed, who was murdered at Kerbelā.

Author, Mohammed Ben Adam Hakīm Sināy, of Ghizneh, A. D. 1180.

* For an account of the Treasures of Mahmud *Vide* Dow's *Hindustan*, Vol. I. or the Fifth Volume of Gibbon's History, page 650.

XX.

منتخب حديقه سناي

Muntekheb Hadikeh Sināy.

Quarto, Nastâlik Character.

An elegant Abridgement of the above Work; on which there is also a Commentary.

By the above Author.

XXI.

قصيده سناي

Casīdeh Sināy.

Quarto, Common Hand.

A volume of admired Elegies.

By the same Author.

XXII.

قصايد صوزني

Casāid Sūzeny.

Thick Octavo, Nastâlik Character.

Casidehsor Elegies, written in a very devout and pathetic Style; containing nearly Eight Thousand Verses.

The Author was Shems Addeen Mohammed Hakīm Sūzeny, of Samarcand; much celebrated for his ready Wit. During his Youth, he was a great *Debauchee*; but when advanced in Years, he became very devout, made the Pilgrimage of Mecca, and died A. D. 1173. One of his Friends declared, that he had appeared to him after his Death (in a Dream), and said that God had forgiven all his Crimes for the sake of One of his Verses; in which, expressing his Humility and Contrition, he says, "O Lord, I offer unto thee an Oblation, not to be found in thy Treasury. Accept then my Sins, my Poverty, my Repentance, and my Nothingness."

XXIII.

ديوان غوث الاعظم

Dīwān Ghōs al Azīm.

Octavo, Nastâlik Character.

A collection of Mystical and Sacred Poems.

By the celebrated Sūfy Abd al Cāder Jilāny. He died A. D. 1165. *Vide* No. LXXIX. History.

XXIV.

تكمله

Takmileh.

Quarto, Nastâlik Character.

Poems in praise of the above Author, and several other of the Sūfy Shaikhs.

XXV.

مثنوي جلال الدين رومي

Mesnevy Jelāl Addeen Rūmy.

Folio, beautifully copied in the Nastâlik Character, and ornamented.

A very learned and highly-esteemed Poetical Work, on Religion, Morality,

History, Politics, and the Sūfy Doctrines; written in an elegant Style. *Vide* Sir W. Jones's Works, Vol. I. page 458, and Vol. II. page 591.

The Author of this extraordinary Work was the celebrated Moūlavy Jelāl Addeen Rūmy, Ben Mohammed Bālkhy. He founded an Order of Derveishes, called Maūlairs, in the City of Cōnyeh (Iconium) in Asiatic Turkey, and died A. D. 1262. He was buried in the Monastery, and his Tomb was visited for many Centuries by his devout Countrymen, who consider his Works as the Effect of Inspiration, and only inferior to the Korān.

XXVI.

لب لباب

Lebbi Lebāb.

Octavo, Shekesteh Amyz Hand.

An esteemed Abridgement of the above Work.

Author, Hussein Vāêz Kāshefy; well known as the Author of the *Anvari Soheily, Commentary on the Koran,* &c. A. D. 1494.

XXVII.

مكاشغات رضوي

Mukāshefāt Rizvy.

Thick Quarto, Common Hand.

A prose Commentary on the Mesnevy; a much-esteemed Work.

Author, Mohammed Rizā, A. D. 1673.

XXVIII & XXIX.

شرح مثنوي و جواهر الاسرار

Shereh Mesnevy va Jūāhir al Asrār.

Two Volumes, Quarto, Nastâlik Character.

Two celebrated Commentaries on the Mesnevy.

Authors, Dāiey and Khelil.

XXX.

لطايف معنوي

Latāif Maánevy.

Large Octavo, Nastâlik Character.

A prose Commentary on the difficult Passages of the Mesnevy.

Author, Abd al Latāif, A. D. 1640.

N. B. There are Seven other Commentaries on, or Abridgements of, the different Books of this celebrated Work, by various Authors.

XXXI.

مثنوي سلطان ولا

Mesnevy Sultān Velā.

Thick Quarto, Nastâlik Character.

A very beautiful Poem on the Sūfy Doctrines, &c. written in Imitation of the Mesnevy.

By Velā, Son of Jelāl Addeen Rūmy, A. D. 1291.

XXXII.

كُلّيات فريد الدين عطار

Kulliāt Ferīd Addeen Attār.

Folio, beautifully written in the Nastâlik Character.

A MINUTE Description of the Works of this Author would fill a Volume: suffice it to say, that the following Poems are all much admired for their Versification, Sentiment, or Morality:

1st, Mosibat Nāmeh.
2d, Jūāhir al Zāt.
3d, Asrār Nāmeh.
4th, Miftāh al Futūh.
5th, Pend Nāmeh.
6th, Goul va Khosroū.
7th, Bīr Nāmeh.
8th, Bulbul Nāmeh.
9th, Kent Kunz Mokhafiâ.
10th, Khyat Nāmeh.
11th, Lisān al Ghaīb.
12th, Mansūr Nāmeh.
13th, Vasīlet Nāmeh.
14th, Aūset Nāmeh.
15th, Heft Vādy.
16th, Kenz al Hakāīk.

The Author was the celebrated Mohammed Ben Ibrāhīm Shaikh Ferīd Addeen Attār, of Nīshāpōr, formerly the Capital of Khorāssān. He died A. D. 1223, aged 114 Years. He is said to have written above 100,000 Verses, besides numerous Works in Prose.

XXXIII.

حقايق الجواهر

Hakāīk al Jūāhir.

Folio, Nastâlik Character.

A COLLECTION of Poems, principally on Sūfy Doctrines and Mystical Theology.

By the above Author.

XXXIV.

پند نامه

Pend Nāmeh.

Quarto, Common Hand.

A HIGHLY-esteemed Moral Poem, which was imitated by Shaikh Sâdy about Fifty Years afterwards. Of the latter, a very good Translation may be found in Gladwin's *Persian Moonshee.*

By the above Author.

XXXV & XXXVI.

جواهر الذات و حلاج نامه

Jūāhir al Zāt va Hellāj Nāmeh.*

Two Volumes, Quarto, Nastâlik Character.

THE First contains Sacred Poems in Praise of God and the Korān; with a Monition on the Vanity of Terrestrial Pursuits.

* Hellaj was a celebrated Sufy, and suffered Martyrdom in the Cause, A. D. 921.

The latter is composed of Poems on Mystical Theology and Sūfyism.

By the above Author.

XXXVII.

الهي نامه و غيره

Allahy Nāmeh va Ghaīreh.

Quarto, Nastâlik Character.

This Volume contains a Book of Sacred Poems, and the First and Third Books of No. XXXII.

By the above Author.

XXXVIII.

كُليات سعدي

Kullīāt Sâdy.

Folio, beautifully written in the Nastâlik Character, and ornamented.

The Works of Sâdy, containing the following Books, all of which are held in great Estimation:

1st, A Preface.
2d, Resāleh Muazeh.
3d, Mujālis Hemsé.
4th, Resāleh Sāheb Dīwān.
5th, Gulistān.
6th, Bōstān.
7th, Casāīd Araby.
8th, Casāīd Fārsy.
9th, Merāsy.
10th, Mulammiāt.
11th, Muzehhebāt.
12th, Rubâāt.
13th, Ferdiāt.
14th, Ghazeliāt.
15th, Mokattêāt.
16th, Morekkabbāt.
17th, Conclusion.

The Author was the celebrated Mosleh Addeen Shaikh Sâdy, of Shīrāz. He died A. D. 1290, aged 102 Years. During his Youth, he served as a Soldier both against the Hindūs and Christians: by the latter he was taken Prisoner, and obliged to work at the Fortifications of Tripoli; whence he was liberated by a Person who gave him his Daughter in Marriage: but the Lady was of so bad a Temper, that the Poet complained he had exchanged his Slavery for a worse Bondage.

He was a great Traveller; and made the Pilgrimage of Mecca Fourteen Times. When advanced in Years, he devoted much of his Time to Solitude and Religious Contemplation. He was a Disciple of the venerated Sūfy, Abd al Cāder Ghīlāny,* or, at least, adopted his Opinions. During the Period of his Retirement, he was visited by Princes and the Great Men of the Age; and was held in the highest degree of Veneration by the People. His Tomb is still to be seen in the Neighbourhood of Shīrāz.

A very good Edition of Sâdy's Works was published in Calcutta about Twelve Years ago, by Mr. Harrington; with an English Preface, containing the Memoirs of the Author, and many other interesting Anecdotes.

XXXIX.

بوستان سعدي

Bōstāni Sâdy.

Quarto, Nastâlik Character, ornamented, and with Pictures.

THE Bōstān, or Garden, is celebrated over all the East, and has been translated into various Languages. It is entirely in Verse, and treats principally on Morality, Politics, and Mysticism; enlivened with various Anecdotes.

By the above Author.

XL.

شرح و مفتاح گلستان

Shereh va Miftāh Gulistān.

Three Volumes, Octavo, Common Hand.

A COMMENTARY on the Gulistān, or Rose Garden; a much admired Treatise on Morality and Politics, in Prose and Verse, under the following Heads:

Chap. 1. on the good and bad Qualities of Kings.
Chap. 2. on the Manners or Customs of Derveishes.
Chap. 3. on the Excellency of Contentment.
Chap. 4. on the Advantage of Silence.
Chap. 5. on Love and Youth.
Chap. 6. on Infirmity and Old Age.
Chap. 7. on the Effects of good Education.
Chap. 8. on good Manners and Society.

Under each of these Heads many entertaining Anecdotes are related. The Good and Just are praised; but the Bad and Tyrants censured with great Freedom.

This Work was written in 1258, and is dedicated to Abū Beker, Ben Saâd Ben Zengy, who ruled Persia for Thirty-five Years, and died A. D. 1260.

By the above Author.

N. B. Many Years ago, a Latin Translation of this Book was published in Holland by Gentius; and I understand Mr. Gladwin, of Bengal, has just favoured the Public with a very good English Translation.

XLI.

ديوان سعدي

Dīwāni Sâdy.

A COLLECTION of Poems, consisting of Idyls, Elegies, Odes, and other Miscellaneous Pieces.

By the above Author.

XLII.

كُليات امير خسرو

Kūlīāt Amīr Khosrou.

Two Volumes, Quarto, Nastâlik Character.

THE following beautiful Poems, being the Production of a Native of Hindūstān, are particularly admired by his Countrymen; and in fact they rival those of the most esteemed Poets of Persia:

1st, Tohfet al Soger.
2d, Vāsiteh al Hubbāb.
3d, Azet al Kemāl.
4th, Resāleh Neser.
5th, Bokie Nukee.
6th, Hesht Behisht.
7th, Sekander Nāmeh.

The Author was Amīr Khosrou, of Dhely, who unfortunately lived at a Period when Vice was triumphant throughout Hindūstān. He however had the Happiness, during the few last Years of his Life, to see a just Prince on the Throne, whose Virtues he has commemorated in his *History of Az Addeen Tughlic Shah.* The Poet survived his Patron but a few Months, and died A. D. 1325. His Tomb is still respected at Dhely.

XLIII.

خمسه امیر خسرو

Khemseh Amīr Khosrou.

Thick Quarto, Nastâlik Character.

The Five most celebrated Books of Khosrou; viz.

Book 1. Hesht Behisht, or Eight Regions of Paradise.
Book 2. Penj Gunj, or The Five Treasuries.
Book 3. Leily and Mujnūn.
Book 4. Shīrīn and Khosrou.
Book 5. SekanderNāmeh.

The Three last are Imitations of Nizāmi's Poems on the same subjects. *Vide* No. IV.

XLIV & XLV.

نه سپهر و قران السعدین

Nuh Sepeher va Kerān al Saádin.

Two Volumes, Quarto, Nastâlik Character.

The Nine Heavens, a beautiful Mystical Poem; and the Auspicious Conjunction, a Poem in praise of Sultān Alā Addeen Sekander Sāny. *Vide* Dow's *Hindustan*, Vol. I. It is to be regretted that so able a Pen was prostituted in so bad a Cause.

By the above Author.

XLVI & XLVII.

عشقیه و مطلع الانوار

Ishkyeh va Matlia al Anvār.

The First is a Collection of Poems on Love Subjects; and the Second, on the Sūfy Doctrines.

By the above Author.

XLVIII.

دیوان امیر خسرو

Diwān Amīr Khosrou.

Thick Octavo, Common Hand.

A book held in great Estimation in India. The Poems are chiefly on Mystical Theology and Divine Love: many of them

have been set to Music, and are chaunted by the Devotees or Sūfies; frequently producing extravagant Ecstasies, termed by them Vujed, or Spiritual Delirium.

XLIX.

كليات طغراي مشهدي

Kulīāt Togray Mesh-hedy.

Folio, Nastâlik Character.

A COLLECTION of Poems, Odes, Elegies, &c. It also contains the following Prose Works, all of which are entertaining Novels:

1st, Merāt al Muftook.
2d, Kenz al Maâny.
3d, Majmūâi al Ghereeb.
4th, Cheshmeh Faīz.
5th, Anvār al Mubārik.

Author, Amy Yemeen Addeen Togrā, of Meshhid. He died A. D. 1323.

L.

دیوان خواجه حافظ

Dīwān Khūājé Hāfiz.

Quarto, Nastâlik Character.

THE celebrated Collection of Mystical and other Poems of Hāfiz, most of which have been at different times translated into some of the European Languages. At the Head of the English Translators stand, Sir W. Jones, Messrs. Richardson and Carlyle. The two former, however, acknowledge their Obligations to Baron Revizky, whose *Specimina Poeseos Persicæ* were published at Vienna in the Year 1770. *Vide* Sir W. Jones's Works, Vol. II. page 321, Vol. V. page 484.

The Author of these Poems was Mohammed Shems Addeen Hāfiz, of Shīrāz. He died A. D. 1394, and was buried with considerable Pomp. His Tomb is still to be seen in the Neighbouhood of his Native City.

A few of his Poems may be understood in a Literal Sense; but in general they are figurative, and allude to the Sūfy Doctrines. Had Wealth or sensual Enjoyments been the Wish of Hāfiz, they might have been amply gratified; as most liberal Offers, both from the Princes of Persia and India, were held out to him; but he preferred a Life of Poverty and Retirement. He was eminent for his Piety, and passed much of his Time in Solitude; devoting himself to the Service of God, and reflecting on the Divine Nature. By the general Consent of his Countrymen, he is classed among their Inspired and Holy Men; and his Works, held as inferior only to the Korān, are frequently consulted by Diviners. The Usurper Nādir Shāh never undertook any arduous Enterprise unless he found a happy Omen in these Mysterious Poems.

LI.

حیات نامه

Hyāt Nāmeh.

Quarto, Nastâlik Character.

AN esteemed Moral Poem, in which Virtue is liberally commended, and Vice severely censured.

Author, Behā Addeen Sūfy. He died A.D. 1453. *Vide* No. LXXXVIII. HISTORY.

LII.

سبعه مولانا جامي

Sebiah Mūlānā Jāmy.

Thick Quarto, beautifully written in the Nastâlik Character, and ornamented.—A very valuable Copy.

This Volume contains the Seven most celebrated Poems of an Author, whose Works, in point of Number and general Estimation, have perhaps never been surpassed.

Book 1. Selsileh al Zehb.
Book 2. Selmān and Absāl.
Book 3. Sekander Nāmeh.
Book 4. Tohfet al Ahrār.
Book 5. Sejyet al Abrār.
Book 6. Yūsuf and Zuleikha.
Book 7. Leily and Majnūn; to which has been added The Khird Nāmeh Iskandary, containing the Instructions of Aristotle to Alexander the Great.

The Author was the celebrated Abd al Rehmān Maūlānā Jāmy, who was born in the Town of Jām in Khorāssān, and died at an advanced Age in Herāt, A. D. 1492. During the Reign of Sultān Hussein Abūl Ghāzy Behādur, he was a Contemporary of the esteemed Biographer Dowlet Shāh, who has recorded his Fame in *The Lives of the Persian Poets*. *Vide* No. XXIII. History.

LIII.

دیوانهاي جامي

Dīwānhaī Jāmy.

Three Volumes, Quarto, Nastâlik Character.

The First, Second, and Third Dīwāns of Jāmy; being Collections of Poems on various Subjects, in Imitation of Hāfiz.

By the above Author.

LIV.

یوسف و زلیخا و سجیة الابرار

Yūsuf va Zuleikhā va Sejyet al Abrār.

Quarto, Nastâlik Character.

In the First of these Books the Author has entered the Lists with the Father of Persian Poetry, Ferdūsy, in describing the Loves of Joseph and Potiphar's Wife; and is generally acknowledged to have gained the Palm of Victory*. The Second, entitled The Manners of the Just, is a very beautiful Moral Poem.

By the above Author.

LV.

بهارستان

Bahāristān.

Quarto, Niskh Character.

This Book was written in Imitation of the Gulistān of Sâdy, and is equally admired. It is written in both Prose and Verse, and contains Eight Chapters on Moral Subjects.

By the above Author.

* *Vide* Sir W. Jones's Works, Vol. II. page 325.

LVI & LVII.

تحفة الاحرار و سلسله الذهب

Tohfet al Ahrār va Selsileh al Zeheb.

Two Volumes, Octavo, Nastâlik Character.

THE Gift of the Noble, and The Chain of Gold; being the Fourth and First Books of No. LII. Both admired Poems, containing much Moral Instruction, and entertaining Apologues.

By the above Author.

LVIII & LIX.

خورشيد و ماه و خرد نامه

Khūrsheīd va Māh va Khird Nāmeh.

Two Volumes, Octavo, Nastâlik Character.

THE First, entitled The Sun and Moon, is an admired Poem. The Second is the last Book of No. LII.

By the above Author.

LX.

قصيده جامي

Casideh Jāmy.

Octavo, Nastâlik Character.

A VOLUME of Casīdehs, or Elegies, &c.

By the above Author.

LXI.

فتوح الحرمين

Futūh al Haremeīn.

Quarto, Common Hand, with Pictures of the Temple of Mecca, Tomb of Mohammed, &c.

A PARTICULAR Description of the Sacred Cities of Mecca and Medina; with Instructions for Pilgrims.

This Volume also contains the Death-Bed Instructions of Mohammed, and a Translation of the Sayings or Apophthegms of his Daughter Fātimah.

By the above Author.

LXII.

كليات جامي نثر

Kullīāti Jāmy Neser.

Folio, well written in the Nastâlik Character, and ornamented. Transcribed during the Life-Time of the Author; and is a very valuable Copy.

THE Prose Works of Jāmy, comprising the following Books on various Subjects, each of which will be explained in its proper Place.

The Compiler has been induced to insert this Volume here, that the whole of the Author's Works may appear in one point of View; though it properly belong to the Miscellaneous Chapter.

Book 1. Dībājeh, a Preface to his Works.
Book 2. A Persian Translation of the Forty Apophthegms of Mohammed.

Book 3. Munāsik al Haj.
Book 4. Shūāhid al Nebūvet.
Book 5. Tarīc Tavajjuh Khūājiān.
Book 6. Nafehāt al Ans.
Book 7. Shereh Lamâât Irāky.
Book 8. Hāshīeh Cudsīah.
Book 9. Resāleh Lūāyeh.
Book 10. Shereh Mymīeh Khemrīch.
Book 11. Nezm al Durrer.
Book 12. Shereh Hadīs Amyeh.
Book 13. Shereh Abīāt Khosrou.
Book 14. Resāleh Tahlīlāt.
Book 15. Serfi Menzem.

The following Books are written in Arabic:

Book 16. A Commentary on some of the Chapters of the Korān.
Book 17. Duri Mufākher.
Book 18. Resāleh Vujūd.
Book 19. Shereh Fusūsal Hikm.
Book 20. Nakd al Nusūs.
Book 21. Shereh Cāfīah.

He also wrote an excellent Treatise on the Science of Letter-Writing; a Treatise on Poetry; a Treatise on Music; Three Books of Enigmas; and a Khātima, or Conclusion to his Works. He was also Author of a Poem called the *Kanz al Asrar*, or *Treasury of Secrets*, in Imitation of the *Makhzen al Asrar* of Nizāmy (*Vide* No. IV.); in which, and his Poem of *Leily and Majnun*, he tries his Strength with that celebrated Poet, and is nothing inferior.

LXIII.

هفت منظر

Heft Menzer.

Quarto, Nastâlik Character.

The Seven Watch-Towers; an entertaining Romance.

Author, Abd Allah Hātefy. He was a Nephew of the Poet Jāmy, and wrote an Heroic Poem on the Conquests of Timour, which is much admired.

LXIV.

كليات اهلي شيرازي

Kulliāt Ahely Shirāzy.

Folio, beautifully written in the Nastâlik Character, and ornamented. Presented by the Author to Shah Ismael Sofy, A. D. 1514, and stampt with the Royal Seal.—A very valuable Copy.

This Volume contains
A Preface.
Three Books of Casīdehs.
Seheri Helāl.
Shemâ va Perwāneh.
Ghazelīāt.
Mokattâāt.
Rubâāt.
Moimmiāt.
Resāleh Naghz.
Tūārīkh.
Sāky Nāmeh.
Rubâāt Gunjevy.
Fūāīd al Fūāīd.

The following Account of the Author is translated from the *Heft Ikleem*. *Vide* No. L. History.

"In Clearness of Understanding, and Purity of Sentiment, Ahely was superior to all the Poets of his Time; and by his Skill in Poetry, exalted the Standard of Excellence above all his Contemporaries. During his Residence at Shirāz, he produced many a precious Pearl from the Sea of Reflection. When he removed to Herāt, the Capital of Khorāssān, he wrote

a Casīdah in Imitation of that of *Khuajé Selman**, which he dedicated to Aly Shīr, Vizier of Sultān Hussein Abūl Ghāzy Behādur; for which he was amply rewarded: and, after his Return thence, he was graciously received at the Court of Shāh Ismâēl Sofy, where he remained till the Scissars of Fate cut the Thread of his Existence. The date of his Death is comprised in this Anagram: "Bādshāhi Shoârā Būd Ahely, A. H. 942."

Ahely was the King of Poets, A. D. 1535.

LXV.

كليات ظهوري

Kullīāti Zehūry.

Three Volumes, Common Hand.

THE Works of Zehūry, consisting of his Mesnevy, Sākeh Nāmeh, and Dīwān.

These Poems are on various Subjects; but principally on the Seasons, Love, Wine, and Sūfy Tenets.

LXVI.

جامع الولايت

Jāmia al Velāat.

Quarto, Shekesteh Amyz Hand.

THE Life and Actions of Mohammed, celebrated in Heroic Verse.

Author, Nāseby.

* A celebrated Poet, who resided at the Court of Sultan Sanjar the Seljukiad, during the Middle of the Twelfth Century.

LXVII.

خاور نامه

Khāver Nāmeh.

Two Volumes, Quarto, Nastâlik Character.

AN Heroic Poem in praise of Aly, the Son-in-Law of Mohammed; detailing the principal Events of his Life; his Disputes, Wars, &c. a Work very interesting to, and much admired by, his Adherents, the Shīâs.

Author, Ibn Hissām, A. D. 1426.

LXVIII.

حمله حيدري

Hamleh Hydery.

Quarto, Nastâlik Character.

THE Wars of Mohammed, and of the Four first Khālifs, Abū Beker, Omar, Osman, and Aly, in Heroic Verse.—— A Work held in much Estimation by the Sunnies.

Author, Mīrza Refîâ Bāzel.

LXIX.

فايق الحقايق

Fāyek al Hakāik.

Quarto, Nastâlik Character.

A WORK in Imitation of the *Mesnevy* of Jelāl Addeen Rūmy. (*Vide* No. XXV.) It also contains an Encomiastic Poem on Mohammed and Aly.

Author, Ahmed Rūmy.

LXX.

سیر نور مولود

Seir Nūri Maūlūd.

Quarto, Nastâlik Character.

An Heroic Poem on the Wars and Actions of Mohammed.

Author, Abūl Hussein.

LXXI.

لمعات الطاهرین

Lemaāt al Tāherīn.

Quarto, Nastâlik Character.

A panegyric on the Actions of Mohammed, and a Number of Mystical Poems.

Author, Ghulām Aly Khān. Dedicated to the Emperor Aurungzebe.

LXXII.

مصباح الارواح

Misbāh al Arvāh.

Quarto, Nastâlik Character.

An Heroic Poem in praise of Mohammed and his Companions.

Author unknown.

LXXIII.

کلیات عماد

Kulīāti Amād.

Large Quarto, Nastâlik Character.

This Volume contains the following admired Poems:

Misbāh al Hedāyet.
Munīs al Abrār.
Mesnevy Kattiāt.
Mohibbat Nāmeh.

Author, Mohammed Amād, of Kermān, A. D. 1371.

LXXIV.

تیمور نامه

Timour Nāmeh.

Quarto, Nastâlik Character.

A very beautiful Heroic Poem on the Conquests of Timour.

Author, Cāsim Shīrāzy.

LXXV.

غرایب دنیا

Gharāībi Dūnia.

Quarto, Nastâlik Character.

The Wonders of the World; a very curious Poem.

Author, Azery Isferāny.

LXXVI.

مرات الجمال

Merāt al Jemāl.

Quarto, Nastâlik Character.

THE Mirror of Beauty; a very eccentric Work, containing a distinct Poem in praise of each of his Mistresses' Features, Limbs, and Perfections.

Author, Mirzā Sāīb, a Hindūstāny Poet.

LXXVII.

مدايح الملوک

Medāyeh al Mulūk.

Quarto, Nastâlik Character.

A COLLECTION of Poems, principally in praise of Fīrōz Shāh the Third, of Dhely, and Satires on many of the Courtiers. The following Character given of Fīrōz by the great Historian Ferishtah, will shew that he was not undeserving of the Panegyric of Poets:

"Fīrōz died in the Year of the Hejira 790 (A. D. 1382), after having reigned with great Reputation and Justice Thirty-Eight Years. He built Fifty Mosques, Thirty Schools, Twenty Caravanserais, One Hundred Palaces, Five Hospitals, and One Hundred Bridges. He also caused to be dug Two Canals and many Hundred large Wells, which were of the greatest Utility to the Culture of the Lands and supplying the Inhabitants of the Capital with good Water. The Gardens, and other Memorials of his Magnificence, are without Number.

LXXVIII & LXXIX.

مظهر الاثار و مثنوي طالبا

Mazher al Asār va Mesnevy Tālebā.

Two Volumes, Quarto, Nastâlik Character.

BOTH these Works inculcate a System of Ethics, by various Moral Anecdotes of Pious Men.

LXXX & LXXXI.

مجموع الشعرا و ديوان شاهي

Mejmūâi al Shoârā va Dīwān Shāhy.

Two Volumes, Octavo, Nastâlik Character.

A COLLECTION of Poems on various Subjects; and the Doctrines of the Sūfies explained.

Author, Shāhy, A. D. 1535.

LXXXII & LXXXIII.

نجم الهدايت و تحفة النصايح

Nejm al Hedāyet va Tohfet al Nesāyih.

Two Volumes, Octavo, Common Hand.

BOTH these Works contain much good Advice, though written according to the Sūfy School.

Authors, Mohammed Valā, and Rājah Kuttall.

LXXXIV & LXXXV.

نان و حلوا و زاد المسافرين

Nān va Helvā va Zād al Musāfirin.

Two Volumes, Octavo, Common Hand.

THE Titles of these Books are, The Loaf and the Cake, and Provision for Travellers: they are both Mystical Poems, and only understood by Sūfies.

Authors, Behā Addeen Sūfy, and Geesō Derāz *. Vide No. LXXXVII and CII. HISTORY.

LXXXVI.

لطايف خيال

Latāifi Khiāl.

Folio, Nastâlik Character.

THIS Work, called The Beauties of Imagination, contains Extracts from all the Poets of any Celebrity, with Memoirs of the Authors; and ought to have been named The Beauties of Poetry; being of the Nature of the English Compilation of Select Extracts. It was commenced by Mirzā Mohammed Sāleh, A. D. 1731; and finished by Jâfer Nasīry in 1742.

* A very particular account of this Saint may be found in Orme's *Historical Fragments of the Mogul Empire*, note 74.

LXXXVII.

انيس العشاق

Anīs al Ishāk.

Quarto, Nastâlik Character.

THE Lover's Companion; containing an Explanation of all the Metaphors and Phrases used by the Poets; with numerous Quotations from those held in the greatest Estimation.

Author, Hassen Ben Mohammed Sherīf.

LXXXVIII.

مصباح شريف

Misbāhi Sherīf.

Quarto, Nastâlik Character.

AN extensive Collection of Poems on various Subjects, and different Metres, by Reshīdi Vit Vāt, a Poet celebrated for his ready Wit, and Smallness of Stature. He was a Contemporary of Anvāry, (*Vide* No. XVI.) and was in the Fort of Hezār Asp, while besieged by Sultān Sanjar the Seljūkiad, in whose Service Anvāry was. During the Siege, the two Poets wrote very severe Satires against the Party of each other, which they exchanged by means of Arrows; but the Fort being at length taken, and Vit Vāt made Prisoner, he was released at the Intercession of Anvāry, and they became intimate Friends. He also became a great Favourite of Sultān Sanjar, and died in Khorāssān, A. D. 1182.

LXXXIX.

رباعیات میر حمام

Rebāiāt Mīr Hammām.

Quarto, Shekesteh Amyz Hand.

THE Quatrain Verses of Mīr Hamām, a celebrated Poet of Tabrīz or Tauris, who died A. D. 1313. He was a Contemporary and Rival Wit of Sâdy.—Meeting one Day in a Bath, Hamām, observing Sâdy to be very bald, presented to him a Bason with the Bottom upwards; and asked him, "Why do the Heads of the People of Shīrāz resemble this?" Sâdy, having turned the Bason, replied, "First tell me, Why do the Heads of the People of Tabrīz resemble this?"—Many other Anecdotes are related of them.

XC.

دیوان ملا شریف

Dīwān Mullā Sherīf.

Quarto, Nastâlik Character.

THIS Volume contains a third Poem on the Loves of Khosrou King of Persia, and Irene, or Shīrīn, Daughter of the Roman Emperor Maurice. (*Vide* Gibbon's History, Vol. IV. page 481.) It also contains several other Poems on various Subjects.

Author, Mullā Sherīf. Dedicated to Cuttb Shāh, of the Dekhan, A. D. 1515.

XCI.

فرهاد و شرین

Ferhād va Shīrīn.

Octavo, Nastâlik Character.

THE Fair Christian. Irene, or Shīrīn, is supposed not to have lived very happily with her Royal Husband (*Vide* suprà); but to have formed a strong Attachment for a famous Statuary called Ferhād. Their Love is celebrated in this Poem.

The Author was Vehshy, of Ispahan. He also wrote a Dīwān, or Collection of Poems on various Subjects.

XCII & XCIII.

قصاید عُرفي و غزلیات ارادت خان

Casāid Urfy va Ghazelāti Irādet Khān.

Two Volumes, Quarto, Nastâlik Character.

THE first is a Collection of Idyls, and the latter of Odes; both on various Subjects.

Authors, Urfy of Dhely, A. D. 1591, and Irādet Khān.

XCIV.

دیوان سندباد حکیم

Dīwāni Sindbād Hakīm.

Thick Quarto, Common Hand, ornamented with Pictures, &c.

THE Instructions of the Philosopher Sindbād to his Pupil, the ignorant Son of

a King; in a Series of interesting and facetious Stories.

The Author is unknown; but it is dedicated to Shāh Mahmūd Bahmeny, of the Dekhan, A. D. 1374.

XCV.

قصّه پدماوت

Kisseh Pudmāvat.

Quarto, Common Hand.

THE Story of Pudmāvat, Daughter of the Rajah of Ceylon, who was carried off by Force by the Rajah of Cheitore, and taken from him by Sultān Alā Addeen, who reigned at Dhely, A. D. 1243.

Author, Hussein Ghiznevy.

N. B. Many of the old Hindū Romances contain Stories of Virgins being carried off by Force, confined, and, after suffering many Hardships, released by their Champions, &c. so entertaining in our Books of Chivalry.

XCVI.

نهال باغ ارم

Nehāli Bāghi Irem.

Quarto, Nastâlik Character.

THE Plant of the Garden of Paradise; a Love Tale of the Prince Behrām and the Princess Fīrōz.

Author unknown.

XCVII.

قصّه پدمني و غيره

Kisseh Pedmaneh va Ghīreh.

Quarto, Nastâlik Character.

THE History of Rājah Rattan Seīn, and the Rāny Pedmaneh; a very well-told Amorous Tale. This Volume also contains the Loves of Behrām Gōr, King of Persia, and an Indian Lady.

Author unknown.

XCVIII.

لطايف شوق

Lutāifi Shōk.

Quarto, Nastâlik Character.

A COLLECTION of entertaining and witty Tales, but many of them rather obscene.

Author, Jenuny, A. D. 1698.

XCIX & C.

قصّهاي زيب و نكار و منوهر و مدماله

Kissehāi Zeib va Negār va Minūher va Mudmāleh.

Two Volumes, Quarto, Nastâlik Character.

BOTH these Works are entertaining Romances, of Indian Invention.

Authors, Mohammed Rizā, and Asgurry.

CI & CII.

قصّهاي داد بخت و لعل و كوهر

Kissehāi Dād Bakht va Lâl va Gōher.

Two Volumes, Quarto, Nastâlik Character.

THE Adventures of Dād Bakht, and of Lâl and Gōher; both entertaining Indian Love Tales.

The latter is dedicated to the Prince Tippoo, by Hussein Aly of Seringapatam, A. D. 1778.

CIII.

كليات نعمت خان عالي

Kulliāti Niâmet Khān Aāly.

Thick Quarto, Nastâlik Character.

THIS Volume contains a Number of excellent Poems; but that held in the greatest Estimation is a Satire on the Conquest of Golcondah by Aurungzebe, A. D. 1687; (*Vide* Orme's *Historical Fragments*, page 215,) in which the Author lashes not only all the Generals, but even the Emperor himself, whose Conduct in destroying the Mohammedan Kings of Viziapore, or Bījāpōr, and Golcondah, while the Mahratta and other Hindū Chiefs had exalted the Standard of Defiance, was much disapproved of by many of the zealous Mussulmāns. The Officers and Soldiers were also much disgusted by his incessant Wars of the Dekhan, and the very great Hardships they suffered during his Campaigns in that Country.

The Author was Niâmet Khān Aāly, Comptroller of the Kitchen to the Emperor Aurungzebe, and a constant Attendant on his Person. He also compiled a very excellent Book on Oriental Cookery.

CIV.

اسرار المعاني

Asrār al Māāny.

Duodecimo, Nastâlik Character.

A COLLECTION of Poems on the Conquests of the Emperor Aurungzebe, and a Panegyric on several Cities of the Dekhan, which, previous to its being subdued by his Arms, was esteemed the Garden of India.

Author, Mohammed Amīn.

CV.

قصّه رامايان

Kisseh Rāmāyān.

Quarto, Common Hand.

THE Rāmāyān; translated from the Sanscrit. This is a very celebrated Hindū Poem, containing the Exploits of the famous Demi-God Rām, who reigned over India for many Years. His Capital was at Oude, and his Conquests extended to Ceylon, where the Chain of Rocks which nearly unite that Island to the Continent is still called Rām's Bridge.

Translated by Gordeher Dās, of Dhely, A. D. 1722.

CVI.

زریر نامه

Zerīr Nāmeh.

Quarto, Nastâlik Character.

A POEM in praise of the Khalif Aly, in which the Exploits of his General, Zerīr, are highly extolled.

Author unknown.

CVII.

مخبر الواصلین

Makhber al Vāselīn.

Octavo, Common Hand.

POEMS in praise of Mohammed and his Descendants, with the Dates of their respective Deaths, in Verse.

Author, Abū Abd Allah.

CVIII.

دُر عقاید

Durri Acāid.

Quarto, Nastâlik Character.

A COLLECTION of Poems on Religious Subjects.

Author, Rehy.

CIX & CX.

قصاید بدر چاچ و مثنوي کلشن اسرار

Casāīdi Bidder Chāch va Mesnevy Gulshen Asrār.

Two Volumes, Octavo, Nastâlik Character.

THE First is a Collection of Casīdehs or Idyls; the Second, Mystical and Sūfy Poems.—Dedicated to Hassām Addeen, a Sūfy Shaikh.

CXI & CXII.

قصّه نلدمن و دیوان فیضي

Kisseh Nildamen va Dīwān Feīzy.

Two Volumes, Octavo, Nastâlik Character.

THE Story of Nīl and Daman, a Love Tale, translated from the Sanscrit; and a Dīwān, or Collection of Poems on various Subjects.

The Author of these Volumes was Feīzy, Brother of Abū'l Fazl Allāmy, the Historian and Secretary of the Emperor Akber. Feīzy is supposed to have been the first Mohammedan that acquired a Knowledge of the Sacred Language of the Hindūs. It is reported, that when a Boy, he was imposed upon a learned Brahmin as an Orphan of the same Tribe; that the Brahmin took him to his own home, instructed him in all the Mysteries of his

Religion, and offered him his Daughter in Marriage. Feïzy was so overcome by the Kindness of his Instructor, that he acknowledged the Fraud, and promised never to divulge any of the Secrets which had been entrusted to him. This Vow he faithfully kept; but his Knowledge of the Sanscrit Language enabled him to communicate much Information respecting the Hindūs to his Brother and the Emperor, the latter of whom became much attached to that Class of his Subjects, and was by them distinguished by the Appellation of Jagat Gurū (Guardian of Mankind). *Vide* Orme's *Historical Fragments*, note 49.

CXIII.

قصايد مغربي

Casāidi Maghreby.

Quarto, Nastâlik Character.

This Volume contains the Seasons, and several other very beautiful Poems.

Author, Amy Maghreby. Dedicated to Sultān Sanjar, the Sixth Monarch of the Seljūkian Dynasty, who reigned over Persia for nearly Fifty Years, and died A. D. 1157.

CXIV & CXV.

جم جاه و شاه و گدا

Jem Jāh va Shāh va Gudā.

Two Volumes, Octavo, Nastâlik Character.

The first is a Collection of Poems on various Subjects. The latter, the Story of the King and the Beggar; an entertaining Tale.

Authors, Vākedy, and Helāly.

CXVI & CXVII.

رموز الطاهرين و تشريح ايات

Rumūz al Tāherīn va Teshrīh Ayāt.

Two Volumes, Octavo, Common Hand.

The First, entitled The Signals of the Chaste, contains the Sūfy Doctrines in Verse. The Second is a similar Translation of many Verses of the Korān.

Author, Bāker Aly Khān.

CXVIII.

تاريخ نجيب نامه

Tarīkh Nejīb Nāmeh.

Quarto, Shekesteh Amyz Hand.

An Heroic Poem in praise of Nejīb Khān, a Nobleman who distinguished himself during the Reign of the unfortunate Mohammed Shāh, of Dhely.

Author, Mehy Addeen.

CXIX.

انوار نامه

Anvār Nāmeh.

Quarto, Nastâlik Character.

An Heroic Poem in praise of the Nabob Anvār Addeen Khān, of the Carnatic (*Vide* Orme's *Hindustan*, Vol. I. p. 52); in which the Exploits of Major Lawrence, and the first Contests between the English and French in India, are recorded with tolerable Accuracy.

Author unknown.

CXX.

مويد الجاهدين

Muvyed al Jāhedīn.

Quarto, Nastâlik Character, stampt with the private Signet of Tippoo Sultan.

THE Title of this Book is, Confirmation to the Zealous. It contains Fifty-two Khutbehs (Odes or Hymns,) one of which was ordered to be chaunted in the Mosques, throughout the Kingdom of Mysore, every Friday. They are in Sixteen different kinds of Metre, and were compiled by Order of Tippoo, to rouze the Zeal of his Mohammedan Subjects against the Hindūs and Christians.

Author, Zeīn al Aābedīn, Metropolitan of Seringapatam.

CXXI.

رساله دستور النظم

Resāleh Destūr al Nezm.

Octavo, Nastâlik Character.

THE Art of writing Poetry, with Specimens of the various Measures.

Author, Syed Mohammed Vālē.

DĪWĀN.

THIS Title, which is to be prefixed to each of the following Books, in general means a complete Series of Odes or other Poems by one Author, running through the whole Alphabet; the Rhymes of the first class terminating in *Alif*, and of the last in *Ya*: but it is also applied to the collection of the Works of any Author, made after his death.

CXXII. Dīwān Hāfiz.
CXXIII. ------- Zehīr Faryāby.
CXXIV. ------- Jelāl Asīr.
CXXV. ------- Bākir.
CXXVI. ------- Sâīd Khān.
CXXVII. ------- Mullā Nuai.
CXXVIII. ------- Abd al Cāder Jelāly.
CXXIX. ------- Helāly.
CXXX. ------- Kāsim.
CXXXI. ------- Sāīb.
CXXXII. ------- Shāly.
CXXXIII. ------- Zerīmy Rūmy.
CXXXIV. ------- Gerāmy.
CXXXV. ------- Jelāly.
CXXXVI. ------- Amily.
CXXXVII. ------- Norous.
CXXXVIII. ------- Airāk.
CXXXIX. ------- Hashem.
CXL. ------- Jeswant Rāī Hindū.
CXLI. ------- Kemāl.
CXLII. ------- Miskīn.
CXLIII. ------- Selmān.
CXLIV. ------- Ahmed.
CXLV. ------- Seyed Tahirāny.
CXLVI. ------- Ibrāhīm Adhem.
CXLVII. ------- Sukka Berdwāny.
CXLVIII. ------- Mylī.
CXLIX. ------- Neziry.
CL. ------- Shems Tebrīzy.
CLI. ------- Soheīly Khorāssāny.
CLII. ------- Azim Nishāpōry.

CLIII. Dīwān Kehter.
CLIV. ------- Matliâ.
CLV. ------- Hussen Ghiznevy.
CLVI. ------- Imaly of Herāt.
CLVII. ------- Selīm.
CLVIII. ------- Shāh Sanjer Bījāpōry.
CLIX. ------- Abūl Fereh.
CLX. ------- Filan.
CLXI. ------- Mokeīd.
CLXII. ------- Rafiâ Vāêz.
CLXIII. ------- Asuf Nizām al Mūlk.
CLXIV. ------- Ansery.
CLXV. ------- Vāhedat.
CLXVI. ------- Iskhyeh.
CLXVII. Dīwān Lessāny.
CLXVIII. ------- Behlōly.
CLXIX. ------- Ibn Yemīn.
CLXX. ------- Vely Mashreb.
CLXXI. ------- Sherif Vehidy.
CLXXII. ------- Muntekhab.

The above are all either Quarto, Octavo, or Duodecimo Volumes, generally written in the Nastâlik Character, and many of them handsomely ornamented.

There are also a Hundred Volumes of Fugitive Pieces, or Extracts from a Variety of Authors, written in different Hands, of all Sizes.

ARABIC BOOKS.

CLXXIII.

شرح القصايد السبع المعلقات

Shereh al Casāīd al Sebai al Moállakāt.

Octavo, Niskh Character.

A COMMENTARY on the Seven celebrated Poems which were written in Letters of Gold, and suspended to the Door of the Temple of Mecca, previous to the Mission of Mohammed.

Their Authors were, Amriolkais, Tarafa, Zohair, Lebeīd, Antara, Amrū, and Hāreth.

These Poems have been so elegantly translated by our Countryman Sir William Jones, that had he never published any thing else, they would have stampt his Fame, as a Man of Taste, a good Poet, and an excellent Oriental Scholar. *Vide* his Works, Vol. IV. page 242.

The Author of this esteemed Commentary was Al Cāzy al Imām Syed Abū Abd Allah al Zūzeny.

CLXXIV.

قصیده بانت سعاد

Casīdeh Bānet Sâād.

Octavo, Niskh Character.

A POEM held in the highest Estimation, containing a Panegyric on Mohammed. A Translation of part of it may be found in Sir W. Jones's Second Volume, p. 547.

The Author was Caâb Ibn Zoheïr, of Mecca. He was a Contemporary and Enemy of Mohammed; but being desirous of a Reconciliation with the Prophet, he wrote the above Poem, which had the desired effect. He died A. D. 623.

CLXXV.

قصيدہ بُردہ

Casideh Bourdeh.

Octavo, Niskh Character.

A VERY celebrated Poem in praise of Mohammed, consisting of One Hundred and Sixty Verses; said to have been composed while the Author was confined to his Bed by the Palsy; but on the Conclusion of the Poem he was completely cured, by the Prophet's appearing to him in a Dream, and applauding his Zeal. People who are sick often repeat this Poem, in hopes of a Cure.

The Author was Sherîf Addeen Mohammed Abd Allah al Mousuly al Basry.

CLXXVI.

شرح قصيدہ بُردہ

Shereh Casideh Bourdeh.

Quarto, Niskh Character.

AN esteemed Commentary on the above Poem.

Author, Khâlid Ben Abd Allah.

CLXXVII.

شرح بُردہ فارسي

Shereh Bourdeh Fârsy.

Quarto, Nastâlik Character.

A PERSIAN Translation of, and a Commentary on, No. CLXXV.

Author, Khûâjé Mûlânâ Ispahâny.

CLXXVIII.

قصيدہ همزيه

Casideh Hemzîyeh.

Quarto, Niskh Character.

POEMS in praise of Mohammed, and on Religious Subjects.

By the Author of the *Bourdeh*. *Vide* No. CLXXIV.

CLXXIX.

منهج مكيه و شرح همزيه

Manhij Mekkieh va Shereh Hemzîyeh.

Quarto, Niskh Character.

A COMMENTARY on the *Bourdeh* and the *Hemziyeh*.

By the above Author.

CLXXX.

كلمات مرتضوي علي

Kelmāt Morteza Aly.

Quarto, beautifully written in the Nastâlik Character, and ornamented. Copied A. D. 1744 for the Nabob Anwar Addeen Khan, of the Carnatic.

THE Hundred Aphorisms, or Proverbs, of the Khalif Aly; with a Persian Translation.

N. B. A very elegant Edition of this Work, with a correct Latin Translation by the Reverend Cornelius Van Waenen, was published in the Year 1806 at Oxford, which does the greatest Credit to the Oriental Department of that celebrated University.

CLXXXI.

هزار كلمات مرتضوي علي

Hezār Kelmāt Morteza Aly.

Octavo, Niskh Character.

THE Thousand Aphorisms, or Proverbs, of the Khalif Aly; with a Persian Translation. These Sayings in general contain much Morality and good Sense; but they have been too much amplified. They however evince the Author to have been a good Man, and an excellent Poet.

CLXXXII.

ديوان مُرتضوي على

Dīwān Morteza Aly.

Quarto, Niskh Character.

THE Dīwān, or Collection of Poems on various Subjects.—By the above Author.

CLXXXIII.

قصيده مرتضوي علي

Casīdeh Morteza Aly.

Octavo, Niskh Character.

THE Casīdehs or Idyls of the above Author.

The Khalif Aly being nearly adored by the Shiâs, and highly respected by the Sunnies, his Works are placed on a par with the Psalms of David and the Proverbs of Solomon; both of which are acknowledged as Heavenly Books by the Mohammedans.

CLXXXIV.

مقامات حريري

Makāmāti Harīry.

Quarto, Niskh Character.

THIS Work contains Fifty Oratorical, Poetical, Moral, Encomiastic, and Satirical Discourses, supposed to have been spoken or read in Public Assemblies; but were composed by the Author at the desire of Abū Shirvān Khāled, Vizier to Sultān Mahmūd Seljūky. They are considered as the *ne plus ultra* of Arabian Eloquence; and several of them have been translated into European Languages.

The Author was Abū Mohammed Cāsim Ben Aly Ben Osmān al Harīry al Basry. He died A. D. 1121.

CLXXXV.

قصیده غوث الاعظم

Casideh Ghōs al Aāzem.

Two Volumes, Quarto, Niskh Character.

A COLLECTION of Poems, principally in praise of Mohammed and the Four first Khalifs. It also contains many Odes on Sūfyism and Mystical Theology.

The Author was the eminent Sūfy Abd al Cādir Jilāny Pīr dast Gīr Ghōs al Aāzem. He died A.D. 1165, and was buried at Baghdād. *Vide* No. LXXIX, &c. HISTORY.

CLXXXVI.

قصیده عبد الله و غیره

Casideh Abd Allah va Ghaireh.

Quarto, Niskh Character.

A COLLECTION of Poems on various Subjects.

Author, Abd Allah.

CLXXXVII. CLXXXVIII.

قصاید قافیه و سفینه قصاید

Casāid Cāfieh va Saffineh Casāid.

Two Volumes, Niskh Character.

THE former of these contains a Series of Odes, Alphabetically arranged, on different Subjects; and the latter, a Collection of Poems on various Subjects.

Author, Shaikh Ahhmed.

CLXXXIX & CXC.

ذات الشفاء و قصیده اعمالي

Zāt al Shefā va Casideh Aâmāly.

Two Volumes, Octavo, Niskh Character.

THE first of these Volumes contains a very beautiful Poem in praise of Mohammed and the Four first Khalifs. The Second, a Collection of Poems on various Subjects, with a Persian Translation.

Authors, Abd Allah al Jezīry (Mesopotamia), and Aâmāl.

PERSIAN BOOKS.

FABLES, &c.

I.

انوار سهيلي

Anvāri Soheily.

Large Quarto, Shekesteh Amyz Hand.

This Work is an elegant Paraphrase of the Book commonly called *Pilpay's Fables*, and contains all the Moral Polity and Wisdom of the East, clothed in all the Dignity and Luxuriance of the Arabic and Persian Languages. Perhaps no Book in the World (the Sacred Writings excepted) has undergone so many Versions, or has been translated into so many Languages, as the Fables above mentioned.

In the Preface to this Edition we are informed, that the great Nūshīrvān, who ruled over Persia during many Years of the Sixth Century, and was Contemporary with the Roman Emperor Justinian, having heard much of the Fame of this Book, sent an Embassy to India for the express Purpose of procuring it. His Ambassador, named Būrzich, who was a Man of consummate Abilities and great Learning, with much Difficulty obtained the Object of his Mission, and, on his Return to his own Country, translated it from the Sanscrit into the Pehlevy or Ancient Persian Language, giving it the Title of *Homayun Nameh*. About the Middle of the Eighth Century, and during the Reign of the Khalif Abū Jâfer Mansūr, the Work was translated from the Pehlevy into the Arabic Language, and named *Calilah va Dumnah*. Many Years afterwards, it was translated from the Arabic into Persian by Abū Mâāly Nāsir Allah: but this Version, being exceedingly prolix, and replete with Arabic Phrases, was revised about the Commencement of the Fifteenth Century, by Desire of Amīr Ahhmed Soheīly, Seal-bearer to Sultān Husseīn Mirzā Abūl Ghāzy Behādur, of Khorāssān, and, in Compliment to its Patron, named *Anvari Soheily*.

It contains a very elegant Preface, and Fourteen Chapters, each of which inculcates some Moral Lesson or System of Politics. The Subject is divided into innumerable Apologues, the principal Speakers or Actors in which are various Animals.

A Specimen of this Work has been given by Sir William Jones, in the Story of the Gardener and the Nightingale, inserted in his Persian Grammar, after having said in his Preface, that the *Anvari Soheily* is, in his Opinion, the most excellent Book in the Language.

Chap. 1. on the fatal Effects of listening to the Tales of Calumniators and Slanderers.

Chap. 2. on the Punishment and shameful End of the Wicked.

Chap. 3. on the Advantages of Friendship and Union.

Chap. 4. on the Caution requisite to be observed with Enemies.

Chap. 5. on the Dangers of Negligence and Inattention.

Chap. 6. on the evil Consequences of Haste and Precipitancy.

Chap. 7. on the Advantages of Prudence and Deliberation, in extricating us from the Machinations of our Enemies.

Chap. 8. on the Necessity of being beware of Malevolent Persons and Flatterers.

Chap. 9. Clemency, the most amiable Quality of Kings and those in Power.

Chap. 10. Retaliation for Injuries.

Chap. 11. The evil Consequences of Covetousness and Avarice.

Chap. 12. The Advantages of Patience, Forbearance, and Perseverance, especially to Kings.

Chap. 13. Monarchs should beware of treacherous and dishonest Persons.

Chap. 14. We should not repine at Misfortunes, but be reconciled to the Decrees of Fate.

The Author of this Work was the celebrated Husseīn Vāīz Kāshify, one of the Learned Men who were the Glory of the Court of Herāt. He was Author also of the *Tafsir Huseiny* (a Commentary on the Korān), the *Akhlak Mohhasseny*, a very valuable System of Ethics, and several other esteemed Works. He died in Khorāssān, A. D. 1504.

N. B. The Heads of these Chapters may be found detailed more at length in Sir W. Jones's Translation of the Will of Hōshenk. *Vide* Appendix to the Second Volume of his Works.

Part of the Text of this Work may likewise be found in Sir W. Jones's Sixth Volume, under the Title of *Hitópadésa*: but we are lately indebted to the Learning and Labours of Mr. Henry Colebrook, of Bengal, for the Information that the whole of the Original still exists in the Sanscrit Language, under the Title of *Pancha Tantra*, from which the *Hitópadésa* is merely an Extract.

P. S. An Edition of the *Anwari Soheily* was printed in Calcutta A. D. 1805, under the Patronage of the College of Fort-William; and a few Copies of it are now for Sale at Messrs. Black and Parry's, Booksellers, Leadenhall Street, London.

II.

مفرّح القلوب

Muferrihh al Culūb.

Octavo, Nastâlik Character.

A NUMBER of entertaining and Moral Tales, in Imitation of Pilpay's Fables; translated from the Hindī of Chunder Sein by Tāj Addeen, and dedicated to Sultān Nasīr Addeen of Dhely.

III.

قصه سلیمان و سیمرغ

Kisseh Solimān va Simurgh.

Thin Folio, Nastâlik Character, with Pictures.

THE Story of Solomon (Son of David) and the Griffin, or Fate and Destiny, exemplified in the Adventures of the Prince of the East and the Princess of the West; who, after much Opposition, and encountering great Difficulties, are at length united. A very entertaining Tale, in favour of Predestination.

Author unknown.

IV.

بهار دانش

Behār Dānish.

Large Quarto, Shekesteh Amyz Hand.

A COLLECTION of amusing Tales, principally Satires on Women.

The Author was Ināyet Allah of Dhely, A. D. 1650. Several of these Tales were published many Years ago by Colonel Dow, under the Title of *Tales of Inatulla*; and the whole Work was translated in the Year 1799, by Jonathan Scott, Esq. in Three Volumes Octavo.

V.

جامع الحکایات

Jāmiâ al Hikāyāt.

Quarto, Shekesteh Amyz Hand.

A COLLECTION of entertaining Stories, translated from the Arabic, Ferrehh Bâd Ash-shiddat.

Author, Husseīn Ben Asad. Dedicated to Mohammed Tāher.

VI.

طرب المجالس

Tarb al Majālis.

Quarto, Nastâlik Character.

A COLLECTION of entertaining and Moral Tales, in Seven Chapters.

Author, Syed Husseīny.

VII.

حجت الهند

Hujet al Hind.

Quarto, Common Hand.

THE Story of Jāin Nīl Rāī Rājah, of the Mahrattas, and a young Mussulmān, who, having instructed Two Birds to converse on Religious Subjects, converted the Rājah, and obtained his Daughter in Marriage.

Author, Omar Mehrāmy, A. D. 1645.

VIII.

قصه کامروپ و لتارام

Kisseh Kāmrūp va Letārām.

Quarto, Common Hand.

THE Loves of Kamrūp and Letā Rām; an entertaining Novel, which was some Years ago translated by Captain W. Franklin, of Bengal.

IX.

مجالس العشق

Mujālis al Ishk.

Quarto, Nastâlik Character, beautifully written, and highly ornamented. It formerly belonged to Sultan Aadil Shah, of the Dekhan.

A VERY entertaining Novel, containing a Variety of Stories, principally on the Subject of Love; but all remarkably correct, and ornamented with Pictures representing the Costume of Persia and Tartary.

Author, Sultān Husseīn Mirzā Abūl Ghāzy Behādur, of Khorāssān, A. D. 1504.

X.

گلریز

Gulreīz.

Octavo, Niskh Character.

THE Story of the Prince Mâsūm Shāh, and the Princess Noshabeh; an interesting Tale, by Zayā Addeen Nakhsheby, Author of the Tūty Nāmeh.

XI & XII.

حکایت عشقان و تاریخ قادر شاهي

Hikāyet Ashikān va Tārikh Cāder Shāhy.

Two Volumes Quarto, Common Hand, ornamented with Pictures.

THE first is, The Tale of Love, proving that Cupid is omnipotent; an entertaining Novel. The latter, an interesting Tale.

Author unknown.

XIII.

حکایت عجیبه

Hikāyet Ajubīyeh.

Quarto, Nastâlik Character, with Pictures.

THE Story of Azad Bakht and his Ten Vizīrs; and the Adventures of Malik Mohammed. The former has been translated by Sir William Ouseley, under the Title of *Bakhtyar Nameh.* The latter may be read with Pleasure.

Author unknown.

XIV.

صور الاقلیم

Sūr al Iclīm.

Quarto, Niskh Character, with Pictures.

A FABULOUS Description of the Curiosities and Wonders of the World; by some said to have been compiled by Order of Alexander the Great; by others ascribed to Plato.

XV.

طیب الطبایع

Tayeb al Tabāyi.

Octavo, Common Hand.

This little Volume contains the Story of Solomon and the Griffin, *Vide* No. III.; also the Story of the Swallow and the Fairy; and a very curious Dialogue between Thought and the Pen.

Author unknown; but dedicated to Nizām al Mulk, of the Dekhan, A. D. 1731.

XVI.

اسمار الاسرار

Asmār al Asrār.

A collection of entertaining Fictions in the Sūfy Style, principally on Religious Subjects, both in Persian and Arabic.

Author, the famous Gīsō Drāz, of Kalbergah. *Vide* No. CII. History; and Orme's *Historical Fragments*, note 74.

XVII.

سراج القلوب

Sirāj al Kulūb.

Quarto, Common Hand.

Anecdotes of Mohammed, and of various other celebrated Persons.

Author unknown.

XVIII.

چہار عنصر و غیرہ

Chehār Anser va Ghaireh.

Two Volumes, Quarto, Common Hand.

An extensive Collection of various Anecdotes and Stories on a Variety of Subjects, many of them founded on Facts. This Volume also contains an Account of the Siege of Golconda by the Emperor Aurungzebe. *Vide* Scott's *History of the Dekhan*, Vol. II.; and Orme's *Historical Fragments*, page 215.

PERSIAN BOOKS.

LETTERS.

I.

انشاي ابوالفضل علّامي

Inshāi Abūl Fazl Allāmy.

Thick Quarto, Shekesteh Amyz Hand.

The Correspondence of Abūl Fazl, Chief Secretary to the Emperor Akbar of Hindūstān, in Three Books.

Book 1. contains the Letters of the Emperor Akbar to the Kings of Tūrān (Transoxonia) and Persia, and to the Portuguese Viceroy or Archbishop of Goa. Also, his Firmāns or Orders to the Sūbahs and other great Officers.

Book 2. contains the Correspondence of Abūl Fazl with the Omerās (Nobles) and other Officers of the State.

Book 3. contains a Variety of Notes, Letters, &c. written to his Relations and particular Friends.

The Author of these Letters was the celebrated Abūl Fazl, Compiler of the *Ayeen Akbery*, and Author of the *Akbar Nameh*, or *Tarikh Akbery*, *Vide* No. XXXIV. History. He was murdered on his Return from the Dekhan, A. D. 1602. They are much admired for their profound Learning, but are by some considered as too prolix and obscure. The Letter to the Viceroy of Goa has been very well translated into English, and is, I believe, to be found in the Appendix to Hanway's *Travels in Persia*.

They were collected by Abd al Samed, Nephew to the Author, and published by him in the Year 1606.

II.

طهماسپ نامه

Tahmāsp Nāmeh.

Thick Quarto, Nastâlik Character.
A handsome Copy.

The Correspondence of Shāh Tahmāsp the First, of Persia, with the Grand Signior (Sultān al Osmān), the Emperor Akbar of Hindūstan, and several other Princes. Also his Firmāns or Orders to his Nobles and other great Officers, with a Variety of Private Letters to his Friends: the whole written in a very elegant Style; and, although somewhat turgid, are not so laboured in their Composition as the Letters of No. I.

They are ascribed to Shāh Tahmāsp, who ruled Persia with great Repute for Fifty Years; but they were more probably written by his Secretaries.

III.

رقعات عالمكيري

Rukâât Aâlumgīry.

Thin Quarto, Common Hand.

THE Correspondence of Aurungzebe, Emperor of Hindūstān, (*Vide* No. XXXIX. HISTORY) with his Father Shāh Jehān, with his Children, Friends, Generals, and Secretaries.

This Book is held in high Estimation, as containing much Information regarding this interesting Reign. Some of these Letters were indifferently translated, and published about Twenty Years ago, by a Mr. Ealesof Bengal; and Two of them, addressed to his Sons a few Days before his Death, may be found in the Memoirs of the Mogul Empire, by Irādat Khān. *Vide* Scott's *History of the Dekhan*, Vol. II. &c.

These Letters were collected by Rājah Aya Mall, A. D. 1743.

IV.

دستخط عالمكيري

Dust Khut Aâlumgīry.

Octavo, Shekesteh Amyz Hand.

THE Private Notes of the Emperor Aurungzebe, to his Secretaries, Officers, and Servants; containing Instructions, Reprimands, &c. Collected A. D. 1722.

N. B. The above Two Books, with the *Tarikh Khafy Khan*, *Muasiri Aalumgiry*, (*Vide* No. XXXII & XXXIX. HISTORY,) the *Seir al Mutaakherin*, and Orme's *Historical Fragments*, furnish ample Materials for a History of this Reign, a good Account of which is much required to fill up an eventful Chasm in the History of Hindūstān. A few Anecdotes worthy of Notice may also be found in Bernier's *Mogul Empire*.

V.

انشاي قاسم طبّي

Inshāi Cāsim Tubby.

Quarto, Niskh Character.

THE Correspondence between Sultān Cutb Shāh of Golcondah, and Sultān Aādil Shāh of Bījāpōr, about the Year 1514.

For the Dynasties of the Dekhan, *vide* Scott's History of that Country.

These Letters were collected by Cāsim Tubby Abū Nesr Ferrahhy.

VI.

انشاي مير محمّد

Inshāi Mīr Mohammed.

Quarto, Shekesteh Amyz Hand.

THE Correspondence of the Omerās and other Officers, during the Reign of Sultān Cutb Shāh, of Golcondah, about the Year 1514.

Collected by Mīr Mohammed Munshi.

N. B. Cutb Shāh, the Prince mentioned in these two Numbers, was a Tartar Adventurer, who came to seek his Fortune in the Dekhan, and, having obtained Service with Mohammed Shāh Bahmeny, of Kalbergah, was by degrees promoted to high Rank, and was dignified by the Title of Cutb al Mulk (or the Pole Star of the Kingdom), and rewarded with the District of Golcondah as a Jāgīr. On the Decline of his Patron's Authority, in the Year 1512, he assumed Independence, and took the Title of Sultān of Telingānah. He was a Chief of great Abilities, and reigned Thirty-nine Years; but at length fell by the Hands of an Assassin.

VII.

انشاي جان محمّد

Inshāi Jān Mohammed.

Quarto, Common Hand.

LETTERS on various Subjects, and Memoirs of the Bahmeny and Aādil Shāhī Dynasties of the Dekhan, from the Year A. D. 1357 to 1558. *Vide* Scott's *History of the Dekhan.*

Compiled by Jān Mohammed Munshī.

VIII.

انشاي ظهوري

Inshāi Zehūry.

Two Volumes, Quarto, Nastâlik Character.

A COLLECTION of Letters on various Subjects, by Zehūry Munshī, to Sultān Aādil Shāh of Bijāpōr.

IX.

كلشن عجايب

Gulshen Ajāyib.

Quarto, Common Hand.

LETTERS on various Subjects, written during the Reign of the Emperor Aurungzebe, being the latter Part of the Seventeenth Century.

Collected by Rām Sing Munshī, A. D. 1716.

X.

انشاي امير خسرو دهلوي

Inshāi Amīr Khosroū Dhelevy.

Two Volumes, Quarto, Common Hand.

A COLLECTION of Letters on various Subjects, and held in high Estimation.

Written by the celebrated Poet of Dhely, Amīr Khosroū, who died A. D. 1325. *Vide* No. XLII. &c. POETRY.

XI, XII, & XIII.

انشاي عبد الله

انشاي بيدل

رياض الانشاء

Inshāi Abd Allah.

Inshāi Baīdil.

Ryāz al Inshāi.

Three Volumes, Quarto, Common Hand.

COLLECTIONS of Familiar Letters on various Subjects, written in a very good Style.

The Authors were, Abd Allah Baīdil, and Shaikh Mohammed Jilāny.

XIV & XV.

انشاي عبد اللطيف
و چهار باغ

Inshāi Abd al Lutīf
va Chehār Bāgh.

Two Volumes, Quarto and Octavo, Nastâlik Character.

LETTERS on various Subjects, written in a very good Style.

Authors, Abd al Lutīf, and Abūl Futt'h.

XVI & XVII.

انشاي قدسي
انشاي طغراي

Inshāi Cudsy.
Inshāi Toghrāy.

Two Volumes, Octavo, Nastâlik Character.

LETTERS on a Variety of Subjects. The former also contains some Extracts from History.

Authors unknown.

XVIII.

تحفت السلاطين

Tohfet al Sulātīn.

Octavo, Common Hand.

THIS Work, the Title of which is *An Offering for Princes*, contains the whole Science of Letter-writing, in Three Sections.

Sect. 1. contains a Variety of Letters from People of all Ranks, in which the Dignity of the Writer and the Person addressed is minutely attended to.

N. B. In this Etiquette consists the greatest Difficulty of writing Persian Letters, as the Phrases must vary according to the Rank of the Correspondents.

Sect. 2. contains Copies or Forms of Orders, Commissions, &c. to the different Officers of Government.

Sect. 3. describes the Nature and Form of Bonds, Contracts, and various other Papers on Law Subjects.

Author, Husseīn Ben Gool Mohammed.

The *Inshai Herkern*, translated and published in 1781 by Dr. Balfour of Bengal, contains all these Forms, and will give the English Reader every Information on this Subject.

XIX & XX.

مناظره الانشاء
و بدايع الانشاء

Munāzereh al Inshāi
va Bedāyî al Inshāi.

Two Volumes, Quarto, Niskh Character.

EPISTOLARY Controversy, and The Wonders of Letter-writing; containing a great Variety of Letters on all Subjects.

Authors, Mohammed Jilāny, and Yūsuf.

XXI & XXII.

بدايع الفنون
و آداب المرسلين

Bedāyî al Funūn va Adāb al Murselīn.

Two Volumes, Octavo, Nastâlîk Character.

THE first contains a very well-written Treatise on the Science of Letter-writing and Arithmetic: the second describes the Art of Letter-writing, and its great Superiority over Poetry.

Authors, Muddary Mull, and Abd al Jelāl.

XXIII, XXIV, & XXV.

انشاي صبيان
و ماهرو
و مواهب الانشاء

Inshāi Sibiān, Mah-rū, va Mūāhib al Inshāi.

Three Volumes, Octavo, Common Hand.

THESE Volumes contain a great Variety of Letters for the Instruction of Learners.

Author, Mohammed Aly.

XXVI.

انشاي ملا قاسم

Inshāi Mullā Cāsim.

Octavo, Common Hand.

A CURIOUS Collection of Letters, in Verse, on various Subjects.

Author, Mullā Cāsim, of Mesh'hed.

XXVII.

شبستان نقات و غيره

Shebistān Nukāt va Ghaireh.

Quarto, Niskh Character.

A COLLECTION of Tracts on different Subjects.

By various Authors.

XXVIII.

رساله معمات و غيره

Resāleh Muâmāt va Ghaireh.

Folio, Shekesteh Amyz Hand.

THIS Volume contains Three Treatises on the Science of Letter-writing, and a Book of Enigmas.

Various Authors.

THE following Letters and Papers, forming a Part of Tippoo Sultān's voluminous Correspondence, being of an old date, were not thought worthy of being published with the other Persian Papers found in the Palace of Seringapatam, authentic Translations of which may be found in the *Asiatic Annual Register for the Year* 1799; and to which the Reader is referred for a Specimen of the Style and Nature of these here inserted. *Vide* Supplement to the Chronicle of the above Work, page 154 and following.

XXIX.

حكم نامه وكلا علي خان و غيره

Hukm Nāmeh Vukelā Aly Khān va Ghaīreh.

Quarto, Shekesteh Amyz Hand.

INSTRUCTIONS for the Ambassadors sent to Constantinople, France, and England, in the Year 1784, by Tippoo Sultān.

Letter 1. contains general Instructions to the Ambassadors for their Conduct.

Letter 2. The Engagements to be entered into with the French Nation.

Letter 3. The Engagements to be entered into with the Grand Signior, Pādshāh āl Osmān.

Letter 4. contains a List of Articles to be purchased for the Sultān.

Letter 5. Additional Propositions to be made to the Grand Signior.

Letter 6. Additional Propositions to be made to the Rājah of the French.

Letter 7. Complaints and Propositions to be made to the Rājah of the English.

N. B. The Nature of the Sultān's Complaints are explained in his Letter to the Grand Signior. *Vide* No. XXX. of Tippoo's Correspondence, *Asiatic Register* of 1799.

Nothing can more clearly evince Tippoo's Pride, and his Inveteracy against *all* Europeans, than his addressing the Kings of England and France only as Rājahs, at the very Time that he was making his Complaint to the former, and begging Assistance from the latter. A similar Affront had nearly drawn the Fire and Sword of the Persians over the Plains of Hindūstān during the Reign of Aurungzebe. *Vide* Dow's *History of Hindustan*, Vol. III. chap. 6.

Letter 8. contains a List of Presents for each of the above Rājahs, with further Instructions for the Conduct of the Ambassadors.

XXX.

روزنامچه غلام علي خان وكيل و غيره

Rōznāmcheh Gholām Aly Khān Vakīl va Ghaīreh.

Octavo, Shekesteh Hand.

THE Journal of the Envoy, Gholām Aly Khān, and others.

By this Journal, which contains many curious Anecdotes, it appears that the Embassy only proceeded as far as Constantinople; the Reasons for which are not assigned. It commences on the 15th of the Mysore Month Hydery, A. D. 1784, and terminates with the 19th of the Mohammedan Month Rubîâ al Avvul, A. D. 1786.

The Journal is in the Hand-writing of the Envoy Gholām Aly, and contains a minute Account of the Expences of the Embassy.

XXXI.

حکم نامه وکلا بنام قطب الملک و غیره

Hukm Nāmeh Vukelā Benām Cutb āl Mulk va Ghaireh.

Instructions for the Ambassadors sent to the Court of Hyderābād by Tippoo Sultān in the Year 1789–90; with a List of the Presents for the Nizām and his Ministers.

Addressed to Cutb al Mulk and Aly Rizā.

XXXII.

روزنامچه وکلاي حیدرابان

Rōznāmcheh Vukelāi Hyderābād.

The Journal of the Ambassadors sent to the Court of Hyderābād, &c. &c.; with a minute Detail of their Proceedings, and an Account of their Disbursements.

Written by Cutb Aly and Aly Rizā.

XXXIII.

فرمان بنام علي راجه

Furmān Benām Aly Rājeh.

The Order, or Furmān, of Tippoo Sultān to Aly Rājeh (probably the Ruler of Cananore); with a Copy of an offensive and defensive Alliance between them. It also contains Copies of several Letters written in the Canary Language.

The above Three Numbers are written on loose Folio Sheets, in the Shekesteh Hand.

XXXIV.

فتح المجاهدین

Futth al Mujāhidīn.

Quarto, Common Hand.

A code of Military Regulations, compiled by Tippoo Sultān, part of which have been translated and published by Mr. B. Crisp of Bengal.

XXXV & XXXVI.

حکم نامه جاسوسان
حکم نامه اتالیق

Hukm Nāmeh Jāsūssān.
Hukm Nāmeh Atālik.

Two Volumes, Duodecimo and Quarto, Common Hand.

The first Volume contains Tippoo's Code of Regulations for the Spies', or Intelligence Department. The second contains very diffuse Instructions for the Tutors and Governors of the Sultān's Sons.

XXXVII *to* L.

حکم نامه‌ها

Hukm Nāmehā

Fourteen Volumes, various Sizes, Common Hand.

Rules and Regulations for the different Departments of Government; viz. Revenue,

Treasury, Seals of Office, Herald's Office, Caravan Department, Kitchen, Hospital, Wardrobe, Armoury, Granary, Fortifications, &c.; all compiled under the immediate Inspection of the Sultān.

The following Note, by the Persian Secretary, to the Governor-general of India, is applicable to all the above Regulations.

"Tippoo Sultān, either with a view to denote in the most conspicuous manner his Pretensions to absolute Sovereignty and Independence, or from the Suggestions of Pride and Caprice, changed the Æra in use with all other Mussulmān States, and altered the Names and Designations of all the Offices of Government; of the Divisions of Territory, and Terms of Revenue; of the Implements of War; of Coins, Weights, and Measures; substituting Names of his own Invention for those which are in use in every other Part of Hindūstān."

LI.

كتاب اخبار

Ketābī Akhbār.

Quarto, Common Hand.

EXTRACTS from Newspapers, and Memorandums of particular Occurrences in which the Sultān thought himself concerned.

These Notes or Memorandums much resemble the Style of his Dreams, published in the Appendix to Beatson's *War in Mysore*, and in the *Asiatic Annual Register for the Year* 1800.

ARABIC BOOKS.

LII.

حكم نامه حضرت علي

Hukm Nāmeh Hezrut Aly.

Octavo, Niskh Character.

THE Instructions of the Fourth Khalif Aly, Son-in-law of Mohammed, to his Generals, when sent to conquer and convert the People of other Religions, termed here Infidels.

These Instructions are dictated by a greater Share of Philanthropy and Tolerance than is generally possessed by Mohammedans.

LIII.

اداب الكاتب

Adāb al Kātib.

Quarto, Small Niskh.

THE whole Science of Letter-writing fully explained.

Author, Aly Bekr Mohammed, A. D. 984.

PERSIAN BOOKS.

ARTS AND SCIENCES.

I.

جامع العلوم

Jāmî āl Ulūm.

Thick Quarto, Nastâlik Character; gilt, and ornamented with strange Pictures, said to resemble the Genii and other Beings of the invisible World. This Copy formerly belonged to Ibrahim Aadil Shah, King of Bijapor, and cost 500 Rupees.

A TREATISE on Universal Science, in Fifty-three Chapters; viz. Astronomy, Geography, Physic, Music, Theology, War, Agriculture and Horticulture, Omens, Talismans, Chymistry, the Magnet, &c. &c. —a strange Mixture of Truth and Fiction. It also contains a Description of the Twelve Sects of Jogies or Fakīrs, between whom and the Sūfies there appears to be little Difference.

The Author was the celebrated Sūfy, Mohammed Ghōs of Gwāliār. *Vide* No XXVI. SUFYISM.

II.

جواهر نامه

Jūāhir Nāmeh.

Quarto, Shekesteh Amyz Hand.

THE Science of Precious Stones and Minerals; containing a Preface, Twenty Chapters, and an Appendix.

In the *Preface* is discussed the Nature of the different Bodies contained in Mines, the Sea, &c.

Chap. 1. On Pearls.
Chap. 2. On Rubies.
Chap. 3. On Emeralds.
Chap. 4. On Topazes.
Chap. 5. On Diamonds.
Chap. 6. On Cat's Eye.
Chap. 7. On Hyacinths.
Chap. 8. On Turquoises.
Chap. 9. On Bezoars.
Chap. 10. On Cornelians.
Chap. 11. On Garnets.
Chap. 12. On Onyxes.

Chap. 13. On the Sengbadē.*
Chap. 14. On the Magnet.
Chap. 15. On Jasper.
Chap. 16. On Lapis Lazuli.
Chap. 17. On Coral.
Chap. 18. On Black Cornelian.
Chap. 19. On Crystals.
Chap. 20. On Jenseb (a blue Stone.)

The Appendix treats on Gold, Silver, Iron, Copper, Lead, Tin, and Azmuth.

The Author of the above valuable Work was Mohammed Ben Munsūr. It is dedicated to Abūl Nusr Hassen Behādur Khān, A. D. 1300.

III.

خواص الحجار

Khūās al Hejār.

Duodecimo, Shekesteh Amyz Hand.

A TREATISE on Gems and Mineralogy, in which Sixty Species of Gems or Stones are enumerated and described.

Translated from the Arabic by Allāmy Tuffashy.

IV.

فرس نامه

Furs Nāmeh.

Quarto, Common Hand, with Pictures.

THE Complete Equestrian; containing Instructions for purchasing of Horses; describing the lucky and unlucky Marks of these Animals; their good and bad Qualities; with various other Particulars. Also Instructions for breeding of Horses, the Management of the Stud, and Cure of the several Disorders to which they are liable.

Author, Abd Allah, of Kulbergah in the Dekhan, A. D. 1407.

V.

شاهباز نامه

Shāhbāz Nāmeh.

Quarto, Shekesteh Amyz Hand.

A TREATISE on Falconry; containing Instructions for selecting the best Species of Hawks, and Method of teaching them; describing their different Qualities; also the Disorders they are subject to, and Mode of Cure.

Author unknown.

VI.

خواص الحيوان

Khūās al Haīvān.

Quarto, Shekesteh Amyz Hand.

A VERY excellent Natural History of Animals, translated from the Arabic *Hayyet al Haivan.*

By Mohammed Tuky Tabrīzy. Dedicated to Shāh Abāss the Second, of Persia.

* I have not been able to learn what this is.

VII.

مجمع الصنايع

Mujmuâ al Senāyî.

Octavo, Shekesteh Amyz Hand.

THE Repository of Arts; containing Instructions for making Artificial Gems or Stones, Colours or Paints, of all Kinds; also Fire-works: to which is added, The Art of dying Cloths, Silks, &c.

Author, Zeīn al Aabidīn. Compiled during the Reign of Aurungzebe.

VIII.

رساله رنک و بوي

Resāleh Rung va Būy.

Octavo, Nastâlik Character.

A TREATISE on the Art of dying Cloths, and of composing Perfumes; being a Collection of Receipts on these Subjects made by Order of Tippoo Sultān.

IX.

مفردات در علم طب

Muferredāt Der Ilmi Tibb.

Folio, Shekesteh Amyz Hand.

A TREATISE on Botany and Natural History, translated from French and English Books; with good Etchings of Plants, &c.

Translated by Order of Tippoo Sultān.

N. B. It appears that Tippoo was an Encourager and Patron of the Arts; and it is stated that Forty-five Books on different Sciences were either compiled, or translated from different Languages, under his immediate Inspection or Auspices. It is probable that some of our unfortunate Countrymen, who were so long detained in Captivity, and had thereby acquired a Knowledge of the Dekhany Languages, assisted him in these Pursuits.

X.

تعبير نامه سلطاني

Tābīr Nāmeh Sultāny.

Quarto, Shekesteh Amyz Hand.

THE Science of Interpretation of Dreams, confirmed by various well-related Anecdotes; commencing with those of Pharaoh's Butler and Baker, the Seven Years' Famine, &c.

Author, Ismâēl Ben Nizām al Mulk, A. D. 1420.

XI.

هدايت الرمل

Hedāyet al Rumul.

Quarto, Shekesteh Amyz Hand.

THE Guide to Geomancy; or Art of divining Future Events, by Figures drawn on the Sand, Paper, &c.; in all of which the Orientals place much Confidence.

Author, Hedāyet Allah, A.D. 1601.

XII & XIII.

كامل التعبير و كشف الشجره

Kāmil al Tábir va Kushf al Shajreh.

Two Volumes, Octavo, Nastâlik Character.

THE Complete Interpreter of Dreams, and the whole Science of Geomancy.

Authors, Abūl Fuzl Husseīn, and Mohammed Ben Ismâēl.

XIV & XV.

سرخاب الرمل و غيره

Surkhāb al Rumul va Ghaīreh.

Two Volumes, Octavo, Common Hand.

Two Treatises on Geomancy, with numerous Figures.

Author, Surkhāb.

XVI.

فال نامه

Fāl Nāmeh.

Quarto, Common Hand.

A TREATISE on auspicious and inauspicious Omens, Signs, Marks, &c.

Author, Jâfer Sādic.

XVII & XVIII.

رساله معما

Resāleh Muâmmā.

Two Volumes, Octavo, of

ENTERTAINING Enigmas.

ARABIC.

XIX.

اتمام الدراية شرح لغاية

Itmām al Dirāyet Shereh Lughāyet.

Quarto, Niskh Character.

A VERY diffuse Treatise on Science in general.

PERSIAN BOOKS.

ARITHMETIC AND MATHEMATICS.

I.

رساله علم حساب

Resāleh Ilmi Hesāb.

Thin Quarto, Common Hand.

A USEFUL Treatise on Arithmetic, according to the Hindū System.

Author unknown.

II.

منتخب علم حساب

Muntekhab Ilmi Hesāb.

Quarto, Common Hand.

A VERY excellent Treatise on Mathematics and Geometry, according to the Indian System.

Author, Lutīf Allah, Engineer of Dhely, A. D. 1681.

III.

خلاصه الحساب

Kholāseh al Hesāb.

A TREATISE on Mathematics; written both in Persian and Arabic.

Author, Mōlānā Behā Addeen.

ARABIC BOOKS.

IV.

تحرير اقليدس

Tahrīr Aklydis.

Octavo, Niskh Character.

THE Elements of Euclid; translated from the Greek by Ishāk Ben Honaīn.

V.

شرح شمس المعنوي

Shereh Shems al Mânuvy.

Octavo, Niskh Character.

A COMMENTARY on the *Shems al Mânuvy* (or Sun of Truth); a very celebrated Work on Geometry and Mathematics.

Author, Mohammed Ben Ahmed al Jâfery.

VI & VII.

تاسيس الاشكال و مفتاح الحساب

Tāsīs al Ashkāl va Miftāh al Hesāb.

Two Volumes, Octavo, Niskh Character.

Two esteemed Treatises on Geometry and Arithmetic.

Authors unknown.

PERSIAN BOOKS.

ASTRONOMY.

I.

رساله نصير الدين طوسي

Resāleh Nasīr Addeen Tūsy.

Quarto, Nastâlik Character.

An esteemed Treatise on Geometry, Astronomy, and Astrology, by the celebrated Nasīr Addeen Tūsy, who was employed by Holāgū, Grandson of Genghīz Khān, to form the Astronomical Tables, termed *Zich Alkhany*. To assist him in this Work, he was allowed to select the most able Astronomers of Asia; to build an Observatory at Merāghah, near Tauris, in Azarbījān; to collect Books and Instruments from all Parts of the World; and to expend any Sums that might be requisite to accomplish the Royal Design. This was happily effected in the Course of Twelve Years, but not till after the Death of the Prince; and the Work was published in the Year of our Lord 1269.

These Tables were held in the greatest Repute, till superseded by the *Zich al Khakany*, and the Astronomical Tables of Ulugh Beīg. *Vide* Nos. II & III.

The Author's Name was Mohammed Ben Hussen Ben Mohammed Nasīr Addeen al Tūsy. He was reputed to be the greatest Astronomer and Philosopher of the Age, and wrote on various Subjects. He was born at Tūs (now Mesh'hed) in Khorāssān, A. D. 1200, and died in the Year 1288.

II.

زيج الخاقاني في تكميل زيج الخاني

Zich Alkhācāny Fī Tukmīl Zīch Alkhāny.

Quarto, Nīskh Character, with Geometrical Figures.

A very celebrated Treatise on Geometry and Astronomy, written for the Purpose of completing or rectifying the Alkhāny Tables.

This Work is divided into Six Sections.

Sect. 1. treats on the various Æras and Epochas used by different Nations; of which the following are enumerated:—Roumy or European, Persian, Arabian,

Turkey, and Jelāly; with Rules for converting the Dates of one into that of any other.

Sect. 2. The Definition and Properties of Sines, Versed Sines, and Tangents; with a Table or Description of the Declinations and Amplitudes of the Heavenly Bodies. Also the Latitudes and Longitudes of Places, calculated from the Jezīreh al Khālidāt (the Canaries) or Fortunate Isles.

Sect. 3. on finding the Position of the Stars, their Latitudes and Longitudes, and the Calculation of Eclipses.

Sect. 4. on the Definition of various Arcs used in Astronomical Calculations, and the Modes of finding them.

Sect. 5. on the Manner of finding the Time of Rising and Setting of the Sun, Moon, and Stars, from various Data.

Sect. 6. on the other Problems of Astronomy, regarding the Revolutions of the Heavenly Bodies.

N. B. To each of these Sections is annexed a Demonstration of the Rules therein laid down.

The Author was Ghayās Addeen Jemshīd, of Samarcand. The Work is dedicated to Sultān Ulugh Beīg, Grandson of Timūr; one of whose Titles, as Emperor of the Tartars, was Khācān; whence these Tables are named *Alkhacany*, or Imperial, as those mentioned in No. I. are named *Alkhany*, a term probably of the same meaning: though the latter are generally derived from *Ilkhan*, the Surname of Holagū.

This Work was published A. D. 1428, and was the Cause of the Author being employed in forming the Astronomical Tables of Ulugh Beīg. *Vide* No. III.

III.

زیج الغ بیک

Zīchi Ulugh Beīg.

Two Volumes, Quarto, Niskh Character.

THE Astronomical Tables of Sultān Mohammed Ulugh Beīg, Son of Shāh Rokh, Son of Timūr (Tamerlane), and Sovereign of Khorāssān. They are divided into Four Books.

Book 1. treats on the different Dates and Epochas.

Book 2. on the Knowledge of Time.

Book 3. on the Orbits of the Planets.

Book 4. on the Fixed Stars.

Each Book is subdivided into numerous Chapters and Sections.

These Tables are esteemed the most correct of any we have received from the Mohammedans; and nearly accord with those of Tycho Braché.

The Author was the Sultān Ulugh Beīg, assisted by the most celebrated Astronomers of the Age; viz. Ghayās Addeen Jemshīd, Salāh Addeen Cazy Zādeh Rūmy, and his Son Aly Cūshjī. The Work was published at Samarcand, A. D. 1448; and the Royal Author was murdered the following Year.

IV.

زيج عبد العلي

Zichi Abd al Aly.

Quarto, Niskh Character.

An esteemed Commentary on the Astronomical Tables of Ulugh Beīg.

By Nizām Addeen Abd al Aly Birjendy.

V.

تقويم نجوم

Tucvīmi Nujūm.

Quarto, Niskh Character.

A DIFFUSE Commentary on the above Treatise; to which is added, A Dissertation on Astrology.

Author, Muzuffir Munejjim. Dedicated to Shāh Abāss, of Persia.

VI & VII.

رساله علم نجوم
و جداول اختيارات

Resāleh Ilmi Nujūm va Judāvili Ikhtiyārāt.

Two Volumes, thin Quarto, Common Hand.

THE former contains a short, but well-written Treatise on Astronomy; the latter, a Set of Astronomical Tables, or Ephemeris, in Ruled Columns.

Authors unknown.

VIII & IX.

نجوم الهند
و صنعت اسطرلاب

Nujūm al Hind va Senaâti Astorlāb.

Two Volumes, Quarto, Suls and Niskh Characters.

THE first is a Treatise on Astronomy, translated from the Sanscrit; the second details the Science of using the Astrolabe; to which Directions are prefixed for making the Instrument.

Author, Abd al Azīz.

X & XI.

قواعد التقويم
و تقويم اردبيل

Kūāîd al Tucvīm va Tucvīmi Ardebīl.

Two Volumes, Octavo and Quarto, Common Hand.

THE former contains the Rules for composing Almanacks; the latter is the Ardebīl (the Capital of Azerbījān) Almanack, for the Year of the Hijera 1182, or A. D. 1768, foretelling the Events that were to happen in the course of that Year.

Author, Aly, Astronomer of Ardebīl.

N. B. This Work much resembles Moore's English Almanack, whose Prediction of the Deposition, &c. of the late Grand Signior, probably caused, or at least accelerated, the Ruin of that unfortunate Prince; the Turks, and most of the Orientals, placing much Confidence in the Science of Astrology, as will be seen in several of the following Numbers. *Vide* the Details of the Revolution in Turkey, as given in the *Hamburgh Correspondenten.*

XII.

نجوم كامل

Nujūmi Kāmil.

Octavo, Shekesteh Amyz Hand.

THE whole Science of Astrology; describing the auspicious and inauspicious Conjunctions of the Planets; with Rules for predicting Future Events by the Appearance of the Stars and other Heavenly Bodies, &c.

Author, Abd Allah.

ARABIC BOOKS.

XIII.

جفر جامع

Jufer Jāmî.

Large Quarto, Niskh Character.

THE Cabalistical, or Mystical, Tables, composed by the Khalif Aly; which are said to contain the future Destiny of the Mohammedans, with other great Events.

These Tables are not understood; but are expected to be revealed on the Return of Imām Mehdy, who, the Persians say, will accompany our Lord Jesus Christ to this World some time before the Day of Judgment, and will unite the Christian and Mohammedan Religions. *Vide* No. I. *Sect.* 3. HISTORY.

XIV.

البارع حكام نجوم

Albārîi Ahkāmi Nujūm.

Large Quarto, Niskh Character.

THE most excellent Rules of Astronomy; being a very diffuse Work on Astrology, Geometry, and Geomancy, in Forty-one Chapters.

Author, Aly Ibn al Rejāl.

XV.

مجموع احكام نجوم

Mujmūî Ahkāmi Nujūm.

Quarto, Shekesteh Amyz Hand.

SEVEN short Treatises on Astrology; the last of which contains a Description of the

Conjunction of the Planets, which happened in the Years of the Hejira 1051 and 1053, or A.D. 1641 and 1643.

Author, Yehijā Ben Aly al Suker al Mughreby.

XVI & XVII.

مجمل النجوم

مقاله خامس النجوم

Mujmil al Nujūm.

Mukāleh Hāmis al Nujūm.

Two Volumes, Quarto, Niskh Character.

THE former contains the Epitome of the Astrological Art; and the latter, Five Discourses or Lectures on that curious Science.

Authors, Ghoshar, and Abd al Hussen.

XVIII.

استخراج التقويم

Istikhrāj al Tucvīm.

Quarto, Shekesteh Amyz Hand.

AN Almanack, or Calendar, for Sixty Years, foretelling Future Events, the Nature of the Seasons, &c.: to which is prefixed, a short Treatise on Geography.

Compiled by Order of Tippoo Sultān.

THE following Two Numbers are very celebrated Treatises on Astronomy:

XIX.

سلم السما

Sulm al Semā.

Thin Quarto, Common Hand.

THIS Book, the Title of which is *The Ladder of the Sky*, contains a very elaborate Inquiry into the Magnitude, Distance, and Orbits of the Planets. It also treats of the Distance, Magnitude, and Number of the Fixed Stars.

It was written by the celebrated Astronomer, Ghayās Addeen Jemshīd, Author of the *Zich Alkhacany*. Vide No. II. It is by some ascribed to the Astronomer Aly Cūshjī. *Vide* No. III.

XX.

شرح جغميني

Shereh Jughminy.

Quarto, Niskh Character.

ANNOTATIONS on the *Jughminy*, or Commentary of the Cazy Zādeh Rūmy (*Vide* No. III.), on the *Molakhess Fil al Hyat* (ملخص في الهية) of Mahmūd Ben Mohammed Ben Omar Ibn al Jughminy; the latter of which is a much-esteemed Treatise on the Sphere, in Two Books.

Book 1. treats on the Celestial Orbs and Planets; also on the Magnitude, Distance, Motion, and Use of the Stars.

Book 2. on the Size, Shape, &c. of the Earth; its Division into Climates, Zones, &c.

Author of the Annotations, Mohammed Mūsa. Dedicated to Sultān Ulugh Beīg.

N. B. It is not uncommon for a Book of Celebrity to give rise to Commentaries, Annotations, Remarks, Marginal Notes, &c. &c. by a long String of Authors criticising on and amending the Works of the preceding Commentators.

PERSIAN BOOKS.

PHYSIC.

I.

ذخيره خوارزم شاهي

Zekhīreh Khūārizm Shāhy.

Large Quarto, Nisḳh Character.

THIS Book, the Title of which is *The Royal Khuarizm Treasury*, contains a Preface and Ten Chapters.

The Preface gives a good Description of the Kingdom of Ḳhūārizm, with a long Panegyric on the Excellence of its Climate, Pureness of its Water, Fertility of its Soil, and Abundance and Variety of its Products. In it the Author also commemorates and lauds the Justice and Liberality of the Kings and Governors of this happy Country.

Chap. 1. details the various Sciences and Subjects requisite to be known by a Physician of Ability, previous to his commencing Practice.

Chap. 2. treats on the various Diseases and Accidents to which the Human Frame is liable.

Chap. 3. on the Means of preserving Health.

Chap. 4. on the Knowledge of Diseases.

Chap. 5. on Fevers of various Kinds, and the different Methods of curing them.

Chap. 6. on Local Complaints, and their Cure.

Chap. 7. on Surgical Operations, and External Applications.

Chap. 8. on Eruptions and other Complaints of the Skin, Method of Cure, &c.; to which is added, an Essay on Cleanliness, as the best Preventive against all such Disorders.

Chap. 9. on Poisons and their Antidotes.

Chap. 10. on Medicines, simple and compound.

The Author was Ismâēl Ben Husseīn Ben Mohammed Jorjāny; and the Work is dedicated to Khūārizm Shāh, A. D. 1110.

II.

خف علاي

Khiffi Alāi.

Quarto, Nisḳh Character.

A TREATISE on the Preservation of Health, containing very well-written Essays on the following Subjects; viz. Air, Seasons, Houses, Clothing, Food, Water, Wine,

Sleep, Exercise, Emetics and Purgatives, Involuntary Vomiting, Bleeding, Shaving, and Disease in general: to which is added, proper Precautions to be observed when travelling, or when exposed to the Inclemency of the Weather.

By the above Author, A. D. 1113.

III.

طب یادکار

Tibbi Yādgār.

Quarto, Common Hand.

A SENSIBLE Treatise on Medicine, in Fourteen Chapters; to which is added an extensive Pharmacopœia.

By the above Author.

IV.

کفایت مجاهدین

Kifāieti Mujāhidīn.

Quarto, Suls Character.

AN Exposition of the Disorders to which the Human Frame is liable, particularly in Females; with the proper Method of curing such Diseases: to which is added, an Essay on the Management and Care of Children.

Author, Munsur Mohammed. Dedicated to Sekunder Shāh the Second, of Dhely, A. D. 1300.

V.

دستور العلاج

Dustūr al Ilāj.

Quarto, Common Hand.

THE whole Practice of Physic; being a very diffuse Work on this useful Science.

Author, Sultān Aly, of Khorāssān, A. D. 1334. Dedicated to Abū Sâid Behādur Khān, Emperor of the Moghuls.

VI.

معدن شفا

Maádeni Shefā.

Thick Quarto, Shekesteh Amyz Hand.

THE Mine of Remedies, or the Physician's *Vade Mecum*; containing a long List of Diseases, with the proper Method of Cure: the whole Alphabetically arranged.

Author, Aly Ben Hussen, of Bokhārā, A. D. 1368.

VII.

راحت الانسان

Rāhet al Insān.

Quarto, Common Hand.

A GENERAL Treatise on Medicine; to which is added, Prayers, Charms, &c. for averting Sickness, Danger, &c.

Author, Abd al Cuvvy Ben Shehād, A. D. 1376.

VIII.

تحفة خاني

Tohfet Khāny.

Large Quarto, Nastâlik Character.

THIS Volume, containing the whole Science of Medicine, is comprised in Five Chapters.

Chap. 1. treats on the Knowledge and Learning requisite for a Physician.

Chap. 2. on Local or Partial Complaints to which each Member or Part of the Body is subject; commencing with the Head, and regularly proceeding downwards.

Chap. 3. contains Two Sections; in the former is discussed the Nature of Complaints to which Males are subject; in the latter Section is detailed the whole System of Female Complaints, and of the Obstetric Art.

Chap. 4. treats on general Complaints and Cures.

Chap. 5. on the Qualities of Medicines, Simple and Compound; to which is added, an Essay on Noxious Animals, with the Methods proper for curing their Stings, Bites, &c.

Author, Mahmūd Ben Mohammed, Physician of Shīrāz, A. D. 1496.

IX.

معدن الشفاي سكندر شاهي

Maâden al Shefāi Sekunder Shāhy.

Thick Quarto, Common Hand.

THE Mine of Remedies, a general Treatise on the Science of Physic; dedicated to Sekunder Shāh the Second, King of Dhely.

Author, Bevā Ben Khūās Khān, A. D. 1512.

X.

تحفة المومنين

Tohfet al Mōminīn.

Thick Quarto, Nastâlik Character.

THE whole Science of Medicine, compiled from various Authorities, both Arabic and Sanscrit.

Author, Mohammed Mōmin Vuld Mohammed Dilimy.

XI.

منتخب تحفة المومنين

Muntekhab Tohfet al Mōminīn.

Quarto, Nastâlik Character.

AN Abridgement of the above Work, held in much Estimation.

Author, Hussen Nasīr Allah, A. D. 1587.

XII.

تقويم الادويه

Tucvīm al Advīah.

Quarto, Nastâlik Character.

THE Apothecaries' *Vade Mecum*; containing a very extensive List of Medicines, with a Description of their various Qualities and Uses, arranged in regular Tables.

Author unknown.

XIII.

قرابدين معصومي

Corābadini Māsūmy.

Quarto, Nastâlik Character.

THE Complete Dispensatory; in which the various Qualities of Medicines are defined, and the proper Mode of compounding them fully explained.

Author, Mâsūm Ben Ibrāhīm Shīrāzy, A. D. 1649.

XIV & XV.

اختيارات بديع
و اغراض الطب

Ikhtīārāti Bedîâ
va Aghrāz al Tibb.

Two Volumes, Quarto, Common Hand.

THE first contains a long List of Medicines, Simple and Compound, and describes their various Uses; the second comprises the whole Science of Physic, uniting the Theory of the Ancients with the Practice of the Moderns.

Authors, Aly Ben Husseīn, of Baghdād; and Ismâēl Ben Husseīn al Jorjāny.

XVI.

تشريح

Tashrīh.

Thin Folio, Shekesteh Amyz Hand, with Drawings.

THE Anatomy of the Human Frame, being a general Treatise on that Subject; with Delineations of the Veins, Arteries, Bones, Intestines, &c. of the Human Body: a Work held in great Estimation by the Mohammedans, and, if we consider the Period in which it was written, of considerable Merit.

Author, Munsur Ben Mohammed. Dedicated to Pīr Mohammed Jehāngīr, Grandson of Timūr, who commanded the Advance Guard of the Tartar Army when it invaded Hindūstān, A. D. 1396.

XVII.

تقويم الابدان

Tucvīm al Abdān.

Thin Folio, Niskh Character; transcribed A. D. 1677.

AN Analysis of the Human Frame, with a Discussion of the various Complaints to which each Member is separately liable; and the proper Remedies for every Disease explained: the whole in Ruled Columns, and arranged in Tables.

Author, Yaheja Ben Issa Aly Jezzār.

XVIII, XIX, & XX.

طب اكبري
تجربات اكبري
قرايدين قادري

Tibbi Akbery.
Tejurribāti Akbery.
Corābadīni Cādery.

Three Volumes, Quarto, Nastâlik Character.

THE first is a Translation of the Arabic Work *Shereh al Asbab*, (Vide No. LIII.); the second is a general Treatise on Physic, principally compiled from the personal Experience or actual Practice of the Author; and the third contains a very extensive Pharmacopœia of the Medicines used in Hindūstān.

The Author of the above Volumes was Mohammed Akbar Arzāny, Physician to the Emperor Aurungzebe, to whom they are dedicated.

XXI.

رياض عالمكيري

Rīāz Alumgīry.

Quarto, Common Hand.

AN esteemed Treatise on Medicine, Food, Clothing, &c.

Dedicated to the Emperor Aurungzebe, by Mohammed Rizā.

XXII & XXIII.

صحت الامراض
و قرابدين شفاء

Sehet al Amrāz
va Corābadīni Shefāi.

Two Volumes, Quarto, Nastâlik Character.

THE former is said to contain Prescriptions for the Cure of all Disorders; and the latter contains The Complete Dispensatory, Alphabetically arranged.

Authors, Pīr Mohammed Guzerātty, A. D. 1726, and Muzuffer Shefā.

XXIV, XXV, & XXVI.

قانون سكندري
معالجه سكندري
قرابدين سكندري

Kānūni Sekundery.
Muālijeh Sekundery.
Corābadīni Sekundery.

Three Volumes, Quarto, Common Hand.

THE first contains a very diffuse Treatise on all the Disorders to which Mankind are subject; with the proper Modes of Cure.

The second is an Appendix to the above, containing further Remarks on the Subjects therein discussed; and the third contains a complete Pharmacopœia of the Medicines used in the Carnatic.

The Author was Sekunder Ben Ismâēl, of Constantinople, Physician to the Nabob Mohammed Aly Khān, of Arcot, to whom these Volumes are dedicated; the first in 1747, and the last in 1751.

XXVII.

معدن تجربات

Maâdeni Tejerrebāt.

Large Quarto, Shekesteh Amyz Hand.

THE Mine of Experience, an esteemed Treatise on Medicine, Alphabetically arranged; in which the Virtues or Qualities of each Drug are particularly explained.

Author, Mohammed Mehdy, A. D. 1756.

XXVIII, XXIX, & XXX.

فرهنگ طبیبان
میزان طب
نسخه ادویه

Ferhungi Tabībān.
Mīzāni Tibb.
Nuskheh Adviah.

Three Volumes, Quarto, Nastâlik Character.

THE first is a Medical Dictionary, containing a very extensive List of Medicines, Alphabetically arranged, with a Description of their Qualities.

The second contains several well-written Treatises, on Heat, Cold, Drought, Moisture, and Pregnancy.

The third contains a Collection of Medical Receipts on different Subjects.

Authors unknown.

XXXI & XXXII.

تجربه حکیم علي اکبر
و رساله طب

Tejerribeh Hakīm Aly Akbar va Resāleh Tibb.

Two Volumes, Quarto, Nastâlik Character.

THE first is a diffuse Treatise on Physic, chiefly compiled from actual Practice; the other, a Treatise on Medicine, in which the Danger of trusting an ignorant Person to compound, or make up the Physician's Prescriptions, is strongly dwelt on.

Authors, Aly Akbar, and Mohammed Mâsūm.

XXXIII & XXXIV.

فن دوم در طب
و مجموع رسایل

Funnī Duum Der Tibb va Mujmūâ Resāīl.

Two Volumes, Quarto, Common Hand.

THE first is a general Treatise on the Disorders to which the Human Species is incident. The other contains Three Essays on the following Subjects; viz. Medicine, Astrology, and Interpretation of Dreams.

Authors, Aly Yār Khān, and Abūl Fuzl Husseīn.

XXXV & XXXVI.

جامع الغوايد
و فايده الاخبار

Jāmî al Fūāid
va Fāideh al Akhbār.

Two Volumes, Octavo, Nastâlik Character.

Both of these Works are Compendiums of, or Selections from, the most-esteemed Books on Physic.

Author, Yūsuf Ben Mohammed.

XXXVII & XXXVIII.

خلاصة التجربات
و رساله چوب چيني

Kholāseh al Tejerrebāt
va Resāleh Chōb Chīny.

Two Volumes, Quarto and Octavo, Nastâlik Character.

The former of these contains Three short Treatises on Medicine, the Art of dying Cloths, and of making Paper. The latter is an Essay on the Virtues of the Chōb Chīny, or China Root.

Author, Mohammed Ben Musâūd.

XXXIX & XL.

اسرار آطبا
و شفاي الرجل

Asrāri Atibba
va Shefāi al Rejel.

Two Volumes, Octavo and Duodecimo, Common Hand.

The first of these contains Essays on the Virtues of Medicine, Amulets, and Charms, for averting or removing Disease. The other is a curious Treatise on Medicine, in Verse.

Author, Shehab Addeen.

XLI.

تجربه جاماسپ حكيم

Tejerrebeh Jāmāsp Hakīm.

Octavo, Shekesteh Hand.

A general Treatise on Physic, with Observations derived from actual Practice.

Author, Jāmāsp.

N. B. There was an ancient and very celebrated Philosopher of this Name and Title; but the Manuscript being very old and incomplete, I could not decide whether this Work is to be ascribed to him, or to another of the same Name.

XLII.

بحر المنافع

Bihr al Munāfi.

Large Quarto, Shekesteh Amyz Hand.

THE Sea of Profit; a diffuse Treatise on Midwifery, Treatment of Children, Enchantments, exorcising Devils, &c.

Author, Mūlūd Mohammed. Dedicated to Tippoo Sultān, A. D. 1794.

XLIII.

تحفة محمدي

Tohfet Mohammedy.

A GENERAL Treatise on Medicine, Alphabetically arranged.

Dedicated to Tippoo Sultān, by Mohammed Nasīr Afshar Turk.

XLIV.

قانون در علم طب

Kānūn Der Ilmi Tibb.

Thick Quarto, Shekesteh Amyz Hand.

A TRANSLATION of the Complete London Dispensatory.

The Translator says in his Preface, that this Work is the Result of the united Efforts of all the Learned (Physicians) of Europe.

Translated by Order of Tippoo Sultān.

XLV & XLVI.

ترجمه كتاب انكريز

ترجمه كتاب فرنك

Terjumeh Ketābi Angrīz.*

Terjumeh Ketābi Freng.

Two Volumes, Octavo, Common Hand.

THE first of these is a Translation of an English Treatise on Electrical and Medical Experiments; the other, a Translation of Dr. Cockburne's Treatise on the Twist of the Intestines.

N. B. These Five last Books are included in the Number of those mentioned in Note to No. IX. ARTS AND SCIENCES.

XLVII.

تحفه كان علاج

Tohfeh Kāni Ilāj.

Quarto, Common Hand.

THE whole System of Farriery, or the Veterinary Art; describing the various Disorders to which Horses are subject, with the true Method of Cure.

Translated from the Hindī, by Mohammed Cāsim Ben Sherīf Khān.

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* The English Reader will with difficulty recognise in the word *Terjumeh*, the root from which *Dragoman* (the Interpreter of the Porte) is derived, but which should be written *Terjoman*.

XLVIII.

رساله طب اسپان

Resāleh Tibbi Aspān.

Octavo, Shekesteh Amyz Hand.

A MUCH-esteemed Treatise on Farriery; translated from the Sanscrit by Zeīn al Amīn, A. D. 1519; and dedicated to Shems Addeen Muzuffir Shāh.

ARABIC BOOKS.

XLIX.

قانون في الطب

Cānūn Fil Tibb.

Two Volumes, Octavo, Niskh Character.

THIS Work, which is well known in Europe under the Title of *The Canons of Avicenna*, contains Five Books.

Book 1. treats on Medicine in general, Speculative and Practical.

Book 2. on Simple or Uncompounded Medicines, with a Description of their Qualities and Virtues.

Book 3. on Anatomy, and those Complaints which affect particular Parts of the Body.

Book 4. on Diseases in general.

Book 5. on Compound Medicines.

The Author of this Work was the celebrated Abu Aly Hussein Ben Abd Allah Ben Sīnā, or Avicenna; reputed the greatest Philosopher and Physician of his Age. He was born in the City of Bokhārā, A. D. 980, and died at Hamadān in Persia, A. D. 1036.

An Edition of some of his Works in Arabic, which treat on a Variety of Subjects, several of which will be described in this Catalogue, was printed at Rome in the Year 1595. They were afterwards translated into Latin, and published at Venice in the Year 1608.

L.

حل موجز القانون

Hulli Mūjiz al Cānūn.

Large Quarto, Niskh Character.

ANNOTATIONS on the Commentary of Alā Addeen Aly al Coreīshy Ibn Nafīs, who died A. D. 1288, termed *Mujiz al Canun Fil Tibb*; being an Epitome of the *Canons of Avicenna*.

The present Work is divided into Four Chapters, and discusses the Subjects mentioned in the Four first Books of No. XLIX.

Author, Nafis Ben Aviz, who resided at the Court of Ulugh Beig about the Middle of the Fifteenth Century.

LI.

شرح نفيسي

Shereh Nafisy.

Quarto, Common Hand.

A COMMENTARY on the above Work, by the same Author.

LII.

المغني في شرح الموجز

Almoghny Fi Shereh al Mūjiz.

Quarto, Shekesteh Amyz Hand.

A COMMENTARY on the *Mujiz* of Alā Addeen Aly Ben Abū al Hazim al Coreishy; being a Compendium of the Science of Physic, compiled from the Works of Hippocrates, Galen, Avicenna, Honaīn* Alrāzy, and others.

This Book is divided into Four Chapters.

Chap. 1. treats on the Principles or Laws of Nature; also on the Human Constitution, and the Means of preserving Health.

Chap. 2. of the Strength or Quantity of different Kinds of Food, and of Medicines, both Simple and Compound.

Chap. 3. on Complaints which affect particular Parts of the Human Frame.

Chap. 4. on Diseases in general, and their proper Remedies.

Author, Sedid Addeen Gāzeruny.

LIII.

شرح اسباب و علامت

Shereh Asbāb va Ilāmut.

Thick Quarto, Niskh Character.

A COMMENTARY on the *Asbab va Ilamut* (a very celebrated Treatise on the Causes, Signs, and Remedies of Diseases) of Nejb Addeen Mohammed Omar al Samarcandy.

By Nafis Ben Aviz; and dedicated to Sultān Ulugh Beig Gūrgān, *Vide* No. L.

LIV & LV.

تذكره تسويدي

و حاوي صغير

Tezkireh Tasvidy

va Hāvy Saghīr.

Two Volumes, Quarto, Niskh Character.

THESE Works are both general Treatises on Medicine.

Authors, Mohammed Ishāk, and Hāfiz Mohammed.

* *Vide* No. XXIX. PHILOSOPHY.

LVI & LVII.

بحر الجواهر
و سلوا الهستهام

Bihr al Jūāhir
va Selwā al Mustahām.

Two Volumes, Quarto, Niskh Character.

Two very diffuse Treatises on Medicine in general.

Author, Mohammed Ben Yūsuf, of Herāt.

LVIII & LIX.

دُر المنتخب
و رساله طب

Dūrr al Muntakhub
va Resāleh Tibb.

Two Volumes, Octavo, Niskh Character.

Abridgements or Compendiums of the foregoing Works.

Authors unknown.

LX.

تقويم الادويه و مختصر جالينوس

Tucvīm al Advīah va
Mokhteser Jālīnūs.

Large Quarto, Ruled in Columns, Niskh Character.

The Physician and Apothecary's Tables; in which the Disorders to which each Part of the Human Frame is particularly subject are described, and the proper Medicines detailed: to which is added, an Abridgement of the Works of Galen.

Author, Abūl Fazel Ben Ibrahīm, of Tabrīz.

LXI & LXII.

زبده الحكم
و خواص الغواقه

Zubdeh al Hikm
va Khūās al Fūākih.

Two Volumes, Octavo and Duodecimo, Nastâlik Character.

The former contains Rules for the Preservation of Health, by a proper Attention to Food, Dress, Cleanliness, &c.: it also contains a Treatise on Farriery. The latter is an Essay on Fruit; describing their good and bad Qualities, and particularising those Species which are wholesome to be eaten at Meals for promoting Digestion.

Author, Ahmed Ben Mohammed; and dedicated to Sekunder Pāshā.

ARABIC BOOKS.

PHILOSOPHY.

I.

هدايت الحكمت

Hedāyet al Hikmut.

Duodecimo, Niskh Character.

THE Guide to Philosophy; a much-esteemed Work, containing Essays on Logic, Metaphysics, and other Branches of Science.

Author, Asīr Addeen Ibn Omar al Abhery, generally called Ibn Asīr.

II.

صدر شرح هدايت الحكمت

Sudr Shereh Hedāyet al Hikmut.

Two Volumes, Quarto, Shekesteh Amyz Hand.

A VERY copious Commentary on the *Hedayet al Hikmut*; comprising the whole Course of the Sciences read in the Schools.

This Work is esteemed the *ne plus ultra* of Learning amongst the Mohammedans of India, and the last Book taught in their Colleges.

Author, Mohammed Ben Ibrahīm Sudr, Chief Judge of the City of Shīrāz in Persia.

III.

سرح هدايت الحكمت

Shereh Hedāyet al Hikmut.

Octavo, Niskh Character.

A SUCCINCT Commentary on the Metaphysics of No. I.

Author, Cāzy Mīr Husseīn.

IV.

كتاب الشفا

Ketāb al Shefā.

Thick Quarto, Niskh Character.

A VERY celebrated System of Philosophy, comprising Twenty-four Chapters, which treat on the following Subjects: Natural Philosophy, Theology, Metaphysics, Logic, Rhetoric, Arithmetic, Mathematics, Geometry, Astronomy, Anatomy, Poetry, Music, &c. &c.

Author, Abū Aly Ben Sīnā (Avicenna.)
Vide No. XLIX. PHYSIC.

V.

حاشيه ملا صدر بر الهيّات

Hāshyeh Mullā Sudr Ber Ilahiyāt.

Quarto, Niskh Character.

REMARKS, or Scholia, on the Chapter of Theology in the above Work.

Author, Mohammed Ben Ibrahīm Sudr Shīrāzy. *Vide* No. II.

VI.

مطوّل معاني و بيان

Mutuvvul Mâāny va Bīān.

Quarto, Niskh Character.

A DIFFUSE Commentary on the *Talkhis al Miftah al Mâany va Bian;* a much-esteemed Treatise on Rhetoric and Metaphysics, written by Jelāl Addeen Mohammed Kāteb Dimeshky al Cazvīny, who died A. D. 1338; but which is itself said to be a Commentary on the *Miftah al Ulum* (Key of the Sciences); a very celebrated Work on the above Subjects by Sirāj Addeen Yūsuf al Sukkajy, who died A. D. 1228.

Author, Saâd Addeen Musâūd Ben Omar Toftazāny, or Toghtazāny. Died A. D. 1389.

VII.

مختصر معاني و بيان

Mokhtesir Mâāny va Bīān.

Quarto, Niskh Character.

A SUCCINCT Commentary on the *Talkhis al Miftah*, &c.

By the Author of the *Mutuvvul.* Vide No. VI.

VIII *to* XII.

پنج حاشيه بر مطوّل

Penj Hāshyeh Ber Mutuvvul.

Five Volumes, Niskh Character.

FIVE Books of Marginal Notes, or Scholia, on the *Mutuvvul* of Toghtazāny.

By Five different Authors of Repute.

XIII.

حاشيه بر مختصر معاني و بيان

Hāshyeh Ber Mokhtesir Mâāmy va Bīān.

Octavo, Niskh Character.

MARGINAL Notes, or Scholia, on the *Mokhtesir* of Toghtazāny. *Vide* No. VII.

By Mullā Zādeh.

XIV.

شرح تهذيب المنطق

Shereh Tahzīb al Muntuk.

Octavo, Niskh Character.

A COMMENTARY on the *Tahzib al Muntuk* (Quintescence of Logic), a very celebrated Treatise on Logic and Rhetoric, of Saâd Addeen Musâūd Ben Omar al Toghtazāny. *Vide* No. VI.

Author, Nejim Addeen Abd Allah. There is also a Persian Commentary on the above Work, by Aly Akbar.

XV.

شمسيه مع شرح شمسيه

Shemsieh Má Shereh Shemsieh.

Quarto, Niskh Character.

AN esteemed Treatise on Logic and Rhetoric, with a Commentary thereon, by its Author, Nejim Addeen Ben Omar Ben Aly Cazvīny. He was a Contemporary and Friend of the celebrated Nasīr Addeen Tūsy; and dedicated his Work to Sultān Shems Addeen, Governor of Khorāssān, who died A. D. 1277.

XVI & XVII.

شرح شمسيه
و حاشيه شمسيه

Shereh Shemsieh
va Hāshyeh Shemsieh.

Two Volumes, Quarto and Octavo, Niskh Character.

TWO Commentaries, and a Scholia on No. XV.

By Cutb Addeen Mullā Jelāl, and Syed Sherīf Abd Allah.

XVIII, XIX, & XX.

شرح حكمت العين

Shereh Hikmut al Aīn.

Three Volumes, Octavo, Niskh Character.

COMMENTARIES on the *Hikmut al Ain* (Fountain of Wisdom), a very celebrated Treatise on Philosophy in general, written by Nejem Addeen Cazvīny. *Vide* No. XV.

Authors, Shems Addeen Ben Mubārik; and two others, Names unknown.

XXI.

مواقف در علم كلام

Mūākif Der Ilmi Kelām.

Large Quarto, Niskh Character.

THE whole Science of Scholastic Theology and Metaphysics; a Work held in great Estimation by the Learned, but understood by very few.

Author, Asud Addeed Ahmed al Hindy, A. D. 1355.

XXII.

شرح مواقف

Shereh Mūākif

Two Volumes, Quarto, Niskh Character.

A DIFFUSE Commentary on the above Work, by the celebrated Jurisconsult, Syed Sherīf Abu Hussen Aly al Jorjāny, who died at Shīrāz, A. D. 1413, aged Seventy-five Years.

XXIII.

شرح امور عام

Shereh Umūri Aām.

A COMMENTARY on the Theological Part of the *Muakif.* Vide No. XXI.

Author, Mohammed Ben Ahmed.

XXIV *to* XXVII.

حاشیه شرح مواقف

Hāshyeh Shereh Mūākif.

Four Volumes, Niskh Character.

FOUR Books of Illustrations, or Scholia, on the Commentary of Syed Sherīf. *Vide* No. XXII.

By Four different Authors.

XXVIII.

اثالوجیا ارسطاطالیس و غیره

Athālōjiā Aristātālis va Ghāireh.

Quarto, Niskh Character.

THE Theology of Aristotle, and Seven other Philosophical Treatises.

By different Authors.

XXIX & XXX.

رساله ارسطاطالیس

نقات ارسطاطالیس

Resāleh Aristātālis

Nucāti Aristātālis.

Two Volumes, Octavo, Niskh Character.

THE Analytics and Ethics of Aristotle.

These Works are generally supposed to have been translated from the Greek by Abū Zeīd Abd al Rehman Honaīn Ben Ishāk Ben Honaīn, a Christian Physician, who was employed by the Khalif Motavukkel, and who died A. D. 874: but by some they are attributed to Thābet Ben Corrah, a celebrated Physician and Mathematician, who was employed by the Khalif Môtazid Billah, and who died A. D. 900.

XXXI.

کتاب تعلیقات و تحقیقات

Ketāb Tālikāt va Tahkīkāt.

Duodecimo, Niskh Character.

A PHILOSOPHICAL Inquiry into the Nature of Man, the Soul, and the Human Understanding.

Author unknown.

XXXII & XXXIII.

غايت الحكم
و مجموع الحكمت

Ghāyet al Hikm
va Mujmūâi al Hikmut.

Two Volumes, Duodecimo, Niskh Character.

THE first of these Books contains an Inquiry into the Nature of the Heavens, the Course of the Planets, and Positions of the Stars: the other comprises Twenty Philosophical Essays on different Subjects.

Authors unknown.

XXXIV & XXXV.

روضة الجنان
و حكمت الاشراق

Roūzet al Jenān
va Hikmut al Ashrāk.

Two Volumes, Octavo, Niskh Character.

THE former of these contains a Treatise on Metaphysics and Speculative Mathematics; the latter comprises an Essay on Logic and Metaphysics.

Authors, Abūl Hussen Ben Ahmed, and Shehāb Addeen Shehrverdy, generally called Shaikh Muktul; having been put to death by the famous General, Saladin ab Aleppo, for having more Philosophy than Religion.

XXXVI.

معارف العلوم

Mûārif al Ulūm.

Duodecimo, Niskh Character.

A DEFINITION of all the Sciences studied or acknowledged by the Mohammedans; viz. Theology, Metaphysics, Natural Philosophy, Astronomy and Astrology, Mathematics and Arithmetic, Physic, Rhetoric, Logic, Philology, Grammar, History, Geometry and Geography, Poetry, Music, Philanthropy, Law, Hadīs (Traditions of Mohammed), Metaphor, Genealogy, Chemistry and Simia, (the latter is the Art of transmuting Metals to Gold), Necromancy and Talismans, many of which are subdivided into various Branches.

Author, Mohammed Khelīl Ben Mohammed Sherīf Badukhshāny.

XXXVII.

بدايع الحكمت

Bedāyî al Hikmut.

Octavo, Niskh Character.

THE Wonders of Philosophy, or the whole Talismanic and Necromantic Arts.

Author unknown.

XXXVIII.

ذخيره الاسكندر

Zekhīreh al Iskunder

Octavo, Nastâlik Character, and ornamented with Pictures, &c.

THE Treasury of Alexander, or the Science of Talismans displayed.

The Preface to this Work relates, that it was discovered by the Khalif Môtasembillah, about A. D. 835, at Amūrīah (in Turkey); it was concealed in a Greek or Christian Temple, and deposited in a Gold Chest; that it was written in the Greek Language, and contained Evidence of its having been buried there by Antiochus.

It is dedicated to Alexander the Great, and attributed to Aristotle.

XXXIX & XL.

تدقيق المنطق
و مختصر المنطق

Tudkīc al Muntik
va Mokhtesir al Muntik.

Two Volumes, Octavo, Niskh Character.

Two well-written Treatises on Logic. The latter is said to be an Abridgement of the Book called *Tusuvver va Tuzdik* (Speculative and Practical Principles), an esteemed Commentary on the *Shemsieh* of Nejim Addeen. *Vide* No. XV.

Author, Hifz Allah al Husseīny.

XLI & XLII.

طريق مناظره
و رساله مناظره

Terīki Munāzereh
va Resāleh Munāzereh.

Two Volumes, Octavo, Niskh Character.

Two very well-written Treatises on the Art of Reasoning.

The latter is by the above Author.

XLIII & XLIV.

بحر المنطق
و عسياغوجي

Bihr al Muntik
va Isāghōgy.

Two Volumes, Octavo and Duodecimo, Niskh Character.

The first is The Sea of Logic, a well-written Treatise on that Subject, by Hubbīb Allah; and the second is a Commentary on the *Isaghogy* of Porphyrus*.

Author, Abd Allah Ebn Thāīb al Serākhshy, Preceptor to the Khalif Môtazed Billah, by whom he was put to death, A. D. 899.

XLV & XLVI.

شرح هياكل
و شرح ايضاح

Shereh Hīākul
va Shereh Aīzāh.

Two Volumes, Quarto and Duodecimo, Niskh Character.

Two Commentaries on the *Hiakul* and the *Aizah* of Jelāl Addeen Ben Mohammed, of Ardevān; both ancient Treatises on

* There are several Commentaries on this Work; but I have not been able to discover by whom it was translated from the Greek.

Philosophy and Metaphysics; but of neither can I obtain any further account.

Author, Shehāb Addeen Shehrverdy Shaikh Muktul. (*Vide* No. XXXV.) Dedicated to Sultān Abū Sāīd Gūrgān, one of the Descendants of Jengīz Khān, who died A. D. 1335.

XLVII & XLVIII.

حاشیه بر شرح مطالع الانوار

و حاشیه بر شرح الشرح مطالع الانوار

Hāshyeh Ber Shereh Mutālī al Anvār

va Hāshyeh Ber Shereh al Shereh Mutalī al Anvār.

Two Volumes, Octavo, Niskh Character.

THE first of these Books is an Illustration of the Commentary on the *Mutalī al Anvar* (Dawn of the Light of Science), a very celebrated Work on Philosophy, by Surāj Addeen Ben Aby Bekr: the other is a Rejoinder to the Reply on Remarks on the Commentary of the above Work.

The Repute of this Book may be judged of by the Number of Commentaries upon it. *Vide* Note to No. XX. ASTRONOMY.

Author, Mīr Syed Ṣherīf al Jorjāny. *Vide* No. XXII.

XLIX.

آداب الشریف مع شرح

Adāb al Sherīf Má Shereh.

Octavo, Niskh Character.

A VERY well-written Treatise on the Science of Rhetoric, by the above Author; with a Commentary by Abd al Bāky.

L & LI.

سُلم و شرح سُلم

Sulm va Shereh Sulm.

Two Volumes, Octavo, Niskh Character.

AN esteemed Treatise on Logic, with a Commentary.

By Mohib Allah Allahābādy, and Ahmed Allah.

LII.

شرح عضدیه

Shereh Azadyeh.

Duodecimo, Niskh Character.

A COMMENTARY on the *Azadyeh*, or Art of Reasoning, by Cāzy Azad Addeen; a much-esteemed Treatise.

Author, Mohammed Sādic.

LIII.

رساله در علم حکمت

Resāleh Der Ilmi Hikmut.

Quarto, Nastâlik Character.

An elegantly-written Persian Treatise on Natural Philosophy, Theology, Logic, and Mathematics.

Author, Behā Addeen. Dedicated to the Emperor Tamerlane.

LIV.

بحر العیون

Bihr al Uyūn.

Quarto, Nastâlik Character.

A persian Treatise on the Formation of the Elixir or Philosopher's Stone, Geomancy, Talismans, &c. &c.

The Author is unknown; but the Work is dedicated to Amīr Syed Cāsim.

PERSIAN BOOKS.

PHILOLOGY.

I & II.

صرف میر و شرح کافیه

Serf Mīr va Shereh Kāfieh.

Two Volumes, Quarto, Niskh Character.

A DISSERTATION on the Inflection of the Arabic Verbs, and Permutation of the Vowels; together with a Translation of the *Kafieh*, and a Commentary upon it: a very celebrated Work on Syntax. *Vide* No. XV.

Author, Mīr Syed Sherīf al Jorjāny. *Vide* No. XXII. PHILOSOPHY.

N. B. The Mohammedans separate Syntax from Grammar.

IiI & IV.

کفایت المبتدا
و مجموع صرف

Kefāyet al Mubtedā va Mujmūá Serf.

Two Volumes, Quarto and Octavo, Niskh Character.

Two Grammars (excluding Syntax) of the Arabic Language.

The Author of the former was Yehya Ben Mohammed: the latter is anonymous.

As there are several Arabic Grammars published in the European Languages, I have not thought it necessary to give any Description of these Books; and shall content myself with a bare Recapitulation of the following Names:

V *to* XII.

دستور المبتدي

زبده و شرح زبده

کتاب میزان

کتاب منشعبه

کتاب جدولي و شرح

رساله صرف

مختصر المختصر

مجموع رساله صرف

Nos. VII & VIII. are the Books first read by the Students of Arabic, in India.

ARABIC BOOKS.

XIII & XIV.

شافيه و شرح شافيه

Shāfieh va Shereh Shāfieh.

Two Volumes, Quarto and Octavo, Niskh Character.

THE former of these is a very celebrated Grammar of the Arabic Language, and now a very scarce Book; the latter is a Commentary on it.

Authors; Jemāl Addeen Abū Omar va Osman, generally called Ibn Hājeb, who died A. D. 1248; and Nizām Addeen Ben Hussen.

XV.

كافيه

Kāfieh.

Quarto, Niskh and Nastâlik Characters.

A VERY celebrated Treatise on Arabic Syntax, with a Persian Translation in the Margin, by Borhān Addeen Ben Shehāb Addeen al Jāmy.

Author, Jemāl Addeen, &c. *Vide* above.

N. B. An English Translation of this Work was noticed by Sir William Jones amongst the Desiderata of Oriental Literature; and the Arabic Professor of the College of Fort-William has signified his Intention of favouring the Public with it.

XVI & XVII.

شرح كافيه رضي

شرح ملّا جامي

Shereh Kāfieh Rezy

Shereh Mullā Jāmy.

Two Volumes, Quarto, Niskh Character.

BOTH these Works are much-esteemed Commentaries on the *Kafieh.*

The former by Rezy Addeen Mohammed Ben Hussen Asterābādy, A. D. 1287: the latter by the celebrated Mūlānā Jāmy, A. D. 1492. *Vide* Nos. LII & LXII. POETRY.

XVIII, XIX, & XX.

حاشيه ملّا عصام بر شرح ملّا

حاشيه غفور بر شرح ملّا

حاشيه عبد الحكيم بر شرح ملّا

Three Volumes, Quarto, Niskh Character.

ANNOTATIONS or Remarks on the *Shereh Mulla,* or Jāmy's Commentary on the *Kafieh.*

By Ibrahīm Asām, Abd al Ghufūr, and Abdal Hakīm.

XXI *to* XXV.

پنج حاشیه بر شرح کافیه

Penj Hāshyeh Ber Shereh Kāfieh.

Five Volumes, Quarto, Niskh Character.

ANNOTATIONS or Remarks concerning the other two Commentaries on the *Kafieh*.

By different Authors.

XXVI & XXVII.

ترکیب کافیه

و حاشیه بر حاشیه عبد الغفور

Turkīb Kāfieh va Hāshyeh Ber Hāshyeh Abd al Ghufūr.

Two Volumes, Octavo and Quarto, Niskh Character.

THE first of these Books is an esteemed Abridgement of the *Kafieh:* the other, Remarks upon the Annotations of Abd al Ghufūr, on Jāmy's Commentary of the *Kafieh*.

Author, Abd al Hakīm. *Vide* No. XX.

XXVIII.

هدایت النحو

Hedāyet al Nehve.

Quarto, Niskh Character.

THE Guide to Syntax, a very celebrated Work on that Subject, a correct Edition of which was printed in Arabic by Professor Bailie, at Calcutta, A. D. 1803.

XXIX.

مصباح النحو

Misbāh al Nehve.

Thin Quarto, Niskh Character.

THE Lamp of Arabic Syntax, an Edition of which was printed by Professor Bailie, at Calcutta, A. D. 1802.

Author, Imām Nasīr Addeen Ben Abd al Syed al Turzy.

XXX *to* XXXIII.

مفتاح شرح مصباح

ضو شرح مصباح

انوار شرح مصباح

حاشیه هندي

Four Volumes, Octavo, Niskh Character.

FOUR Commentaries on the *Misbah*.

By different Authors.

XXXIV & XXXV.

منهل

و فاکهي شرح قطر الندا

Munhul va Fākehy Shereh Cutur al Nudā.

Two Volumes, Quarto, Niskh Character.

THE former of these is a Commentary on the *Vafiah*, an esteemed Treatise on Arabic Syntax, by Mohammed Ben Osmān Ben

Omar al Balkhy; the latter is also a Commentary on the *Cutur al Nuda*, a similar Work, and of equal Celebrity, by Ben Heshām al Ansāry, who died A. D. 1359.

The Author of the first was Mohammed Ben Abū Bekr: the Author of the second is not now known.

The following Works, from No. XXXVI to XLIII, are all Treatises on Syntax:

مراح الارواح
مفرح شرح مراح
حاشيه شرح زنجاني
سجاوندي و غيره
مجموع املي
رساله نحو
ارشاد در نحو
منتخب از شرح شواهد

By different Authors, and of various Sizes.

XLIV.

الفيه

Alfieh.

Small Quarto, Niskh Character.

An extraordinary Essay on Syntax, in Verse, consisting of One Thousand Stanzas.

Author, Jemāl Addeen Ibn Mālik.

XLV.

جامع المسايل در صرف

Jāmi al Mesāil Der Serf.

Quarto, Niskh Character.

An easy Introduction to Arabic Grammar.

Author, Abd al Jemāl.

PERSIAN BOOKS.

LEXICOGRAPHY.

I.

فرهنک جهانکيري

Ferhung Jehāngiry.

Folio, Nastâlik Character; the Text in Red Letter, the Explanation in Black.

This Work consists of a Preface, a Persian Grammar, a Dictionary, and an Appendix.

In the *Preface* is described the Geography of the ancient Kingdom of Irān, which is here stated to have reached from the Jihon or Amū River to the Euphrates; and from Derbend, on the Caspian, to the Persian Sea. It then describes the Province of Pārs, which, from its central Situation and other Causes, in the course of Time acquired such an Ascendency over the rest of the Empire, as to supersede the Use of the Pehlevy, Dury, and other antient Languages; and to render its own current over this extended Dominion. *Vide* Preliminary Discourse to Richardson's Dictionary.

The *Grammar* consists of some easy Rules for acquiring a Knowledge of the *Persian* Language, most of which are inserted in the Moonshee, published at Calcutta by Mr. Gladwin, in the Year 1800.

The *Dictionary* is said to have been a Work of Nine Years, and was compiled from Forty-four Lexicons. It consists either of Pehlevy, or uncommon Persian Words, without any Mixture of Arabic, which reduces the Alphabet to the Twenty-four original Persian Letters.

The Arrangement of this Book requires the Second Letter of the Word to be looked for; thus, اسکدار *Askdar* (a Post-Office) will be found in the Letter S, the *Sin* constituting the Chapter, and the *Alif* the Section.

The Authenticity and different Meanings of each Word are exemplified and corroborated by Quotations from the Poets.

The *Appendix* comprises those Words in which the Eight Arabic Letters are to be found; but these, with a very few Exceptions, are either Proper Names or Foreign Words, which have been incorporated into the Persian. It also contains a Collection of Metaphors, or Phrases, in use amongst the Poets and Sūfies, alphabetically arranged.

The Author was Jemāl Addeen Hussein Anjū Ben Fakhr Addeen Kashmīry. His Work is dedicated to, and named after, the Emperor of Hindūstān, Nur Addeen Jehāngīr, Son of Akber, A. D. 1605.

II.

فرهنک سروري

Ferhung Serūry.

Thick Quarto, Niskh Character.

A DICTIONARY of the Persian Language, said to have been compiled from Sixteen Lexicons; notwithstanding which it only comprises uncommon Words*. To these are added a Collection of Phrases and Metaphors.

In its Arrangement, the first and last Letters are those to be looked for; thus, *Rastekhiz* رستخيز (the Resurrection, or Day of Judgment,) will be found under *R* and *Z*. The Authenticity of each Word is corroborated by various Quotations, and the true Pronunciation marked by the Vowels.

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* The Persian Lexicographers did not probably foresee that their language would be so much studied by foreigners, and have therefore not thought it requisite to include those words which were familiar to their ears, and which they concluded would be known amongst their own countrymen by every boy not older than twelve; or perhaps they were deterred from inserting them by those difficulties which our English Lexicographer, Johnson, has so well described in the Preface to his Dictionary, under the subject of *Explanation*. But whatever might have been their motives, this circumstance greatly detracts from the value of their books; and were it not for the immortal labours of Meninski, and the useful compilation of Richardson, the European student of the Persian language would frequently find himself at at a loss, though possessed of, and able to read, the works of its native authors on this subject.

Author, Mohammed Cāsim Ben Hājy Mohammed Serūry Kāshāny, A. D. 1599. It is dedicated to Abāss Shāh Behādur Khān.

III.

فرهنک رشيدي

Ferhung Reshīdy.

Thick Quarto, Nastâlik Character.

THIS is one of the most useful of the Persian Dictionaries, as it includes a considerable Number of the common Words which occur in Reading. The Pronunciation is also correct, and the Authenticity of each Word confirmed by various Quotations. The Arrangement is in the Manner of European Dictionaries. To it a Grammar is prefixed. The Preface contains a free Critique on Nos. I & II.

The Author of this Work was Abd al Rashīd Ben Abd al Ghufūr al Husseny. It is dedicated to Shāh Jehān, Emperor of Hindūstān. *Vide* No. XXXVII. HISTORY.

IV.

برهان قاطع

Borhān Kātí.

Thick Quarto, Nastâlik Character.

AN esteemed Persian Dictionary, admitting however a few Arabic, Turkish, and Foreign Words. It has a Grammar prefixed, and is arranged in the European Style. It contains also a long Preface, nearly resembling that of the *Ferhung Jehangiry*.

Author, Mohammed Hussen Borhān. Dedicated to Abd Allah Cutb Shāh, of the Dekhān, A. D. 1651.

V.

مدار الافاضل

Madār al Afāzil.

Large Quarto, Nastâlik Character.

A PERSIAN Dictionary, including a Number of Arabic and Turkish Words which have been incorporated into that Language. These are discriminated by the Letters *A* and *T* being prefixed.

This Work also contains a short Grammar, and quotes the Authority of every doubtful Word. The Arrangement refers to the first and last Letters †.

Author, Allah Dād Faīzy Ben Alvy Sirhindy.

VI.

اداب الفضلا

Adāb al Fazelā.

Quarto, Nastâlik Character.

A DICTIONARY of the uncommon Persian Words which occur in the Poets and ancient Authors. It also comprises a Collection of Phrases and Metaphors.

The Arrangement of this Book is the same as that of the last Number.

† This arrangement at first appears extraordinary to a European; but if we reflect that the art of printing is little known, and less practised, by the Orientals, and that their manuscripts are generally replete with errors; that the medial letters of a word are much curtailed, and the points crowded together, while the initial and final letters are large and distinct; it must be acknowledged that this mode is entitled to preference.

Author, Budr Mohammed Dhelevy, A. D. 1419. It is dedicated to Cudr Khān Ben Dilāvur Khān.

VII.

كشف اللغات

Kushf al Loghāt.

Quarto, Nastâlik Character.

A PERSIAN and Arabic Dictionary, excluding the common or familiar Words. The former are discriminated by the Letter *P* prefixed. The first Letter denotes the Chapter, the last the Section, as in the above Two Numbers.

Author, Abd al Rehīm Ben Ahmed Sūr.

VIII & IX.

بحر الفضايل
منظر الفضايل

Bihr al Fuzāil.
Munzer al Fuzāil.

Two Volumes, Quarto, Common Hand.

Two Dictionaries, Persian and Arabic, the Titles of which are, *The Sea of Excellence*, and *The Pinnacle of Excellence*, arranged according to the European Mode.

The Author of the former was Mohammed Ben Cūām Addeen; the latter is anonymous.

X.

مويد الفضلا

Muvīd al Fuzelā.

Quarto, Shekesteh Hand; marked with the Seal of Tippoo Sultan.

An esteemed Persian and Arabic Dictionary, entitled *The Aid of the Learned.* Its Arrangement is under the first and last Letters.

Author, Mohammed Ben Lud.

XI.

فرهنک ابراهيم شاهي

Ferhung Ibrāhīm Shāhy.

Quarto, Shekesteh Amyz Hand.

The First Volume of a Persian Dictionary, including the Arabic Words which have been incorporated into the former Language. The first Letter is the Chapter, the last the Section.

The Author unknown; but he dedicated his Work to Ibrāhīm Shāh the Second, of Dhely, in the beginning of the Sixteenth Century.

XII.

لطايف اللغات

Lutāīf al Loghāt.

Quarto, Nastâlik Character.

A glossary of obscure or difficult Words, both Arabic and Persian, which occur in the *Misnevy* of Jelāl Addeen Rūmy. *Vide* No. XXV. Poetry.

Author, Abd al Lutāīf Ben Abd Allah Kubīr.

XIII.

لطايف المعني

Lutāīf al Mâny.

Quarto, Shekesteh Amyz Hand, Imperfect.

A concise Persian and Arabic Dictionary.

Author unknown.

XIV & XV.

لغات الشعرا

فرهنک خواجه حافظ

Loghāt al Shoárā.

Ferhung Khūājéh Hāfiz.

Two Volumes, Quarto, Common Hand.

The former of these is a Glossary of the abstruse Words and Phrases which occur in the Poets: the latter illustrates the Metaphors and Mystical Phrases of the Poet Hāfiz. *Vide* No. L. Poetry.

ARABIC BOOKS.

XVI.

صحاح اللغات

Sehāh al Loghāt.

Folio, Suls Character.

THE very ancient and celebrated Arabic Dictionary, which has been translated into Latin by Golius. The Arrangement is the reverse of the generality of Oriental Lexicons; the *last* Letter constituting the Chapter, the first the Section. Thus, عدل *Adil* (Justice) must be looked for under *L*. *Vide* Note to No. V.

The Author was Abū Nusr Ismâīl Ben Jemād al Fārīāby al Jōhery, who died A. D. 1001.

XVII.

صراح اللغات

Surāh al Loghāt.

Thick Quarto, Nastâlik Character.

AN Abridgement of the above Work, with the Explanations in Persian.

The Author of this Work has marked the Conjugation of the Verbs, and has also added a Number of the Derivative Nouns and Arabic Plurals, rendering it one of the most useful Lexicons in the Language. The Arrangement is the same as No. XVI.

Author, Abūl Fazl Mohammed Ben Omar Ben Hāled al Coreishy.

XVIII.

النهايت في غريب الحديث

Alnehāyet Fī Ghurīb al Hadis.

Two Volumes, Quarto, Niskh Character.

THIS Work is held in great Estimation among the Mohammedans, as it illustrates all the difficult Phrases and abstruse Words which occur either in the Korān, or the voluminous Books of Traditions. It is entirely Arabic, and its Arrangement is nearly in the European Style.

Author, Abūl Sâādat Mubārik Ibn Asīr (or Athir) al Jeziry, who died A. D. 1209.

XIX.

مجموع البُحار

Mujmūá al Bohār.

Quarto, Niskh Character.

AN Abridgement of the *Nehayet*, or above Work, with Persian Explanations. The first Letter is the Chapter, the last the Section.

Author, Aly Ben Hissām Addeen al Hindy al Muttahy, A. D. 1569.

XX.

مغرب

Mughreb.

Quarto, Niskh Character.

An Arabic Dictionary, with the Explanations in the same Language.

This is a very useful Work for the Students of Mohammedan Law, as it comprises all the difficult Words which occur in the Books of Jurisprudence; to which it may be considered as a Glossary. The Arrangement is according to the European System.

Author, Abūl Fut'h Neser Ben Abūl Mukārim, who died A. D. 1213.

XXI.

مهذب من تاج المصادر

Mohzeb Min Tāj al Musādir.

Quarto, Niskh Character.

An Abridgement of the *Taj al Musader*, a very celebrated Arabic Dictionary, containing the Infinitives or Roots of all the Verbs in that Language, classed according to their Conjugations. Compiled by Abū Jâfer Ahmed, Ben Aly Ben Ahmed al Mocry al Biheky, who died A. D. 1149.

There is also a *Taj al Musader*, (a Work on the same subject, but not of equal Celebrity), by the Poet Raūdegy, who died about the Year of our Lord 941, for which the *Mohzeb* is frequently mistaken.

Author unknown.

XXII.

قاموس يعني بحر المحيط

Cāmūs Yâny Bihr al Mohit.

Two Volumes, Niskh Character.

A much-esteemed and very copious Lexicon, with the Explanations in Arabic. In addition to the Words found in other Dictionaries, the Author has given all the different Forms of Arabic Plurals, which much facilitates the most difficult Part of this ancient and comprehensive Language. In its Arrangement, the last Letter is the Chapter, and the first the Section.

In the Preface to this Work we are informed, that it was compiled and abridged from an ancient Lexicon called the *Lema*, consisting of Sixty-five Volumes; notwithstanding which the Author has added many Words from other Authorities, and from its Comprehensiveness has been induced to give it the Title of *The Ocean.*

The Author was Mujd Addeen Mohammed Ben Yâcūb Ben Mohammed Fīrūzābady, who died A. D. 1414. It is dedicated to Ben Abbās, Prince of Arabia Felix.

XXIII.

ترجمه قاموس

Terjumeh Cāmūs.

Thin Quarto, Niskh Character.

The first Volume of a Persian Translation of the *Camus*, including only the Letters *Alif* and *Hamza.*

Author, Abd al Rehmān Ben Hussein, A. D. 1618.

N. B. If this Work were ever completed (of which I am very doubtful), it would prove of the highest Value to Persian Scholars.

XXIV.

كنز اللغات

Kenz al Loghāt.

Thick Quarto, Niskh Character.

A CONCISE Arabic Dictionary, with Persian Explanations. In its Arrangement, the first Letter is the Chapter, the last the Section, as in No. V.

Author, Mohammed Ben Abd Allah Khālik Jilāny.

XXV.

منتخب اللغات

Muntekhab al Loghāt.

Folio, Nastâlik Character, Red and Black Letter.

A VERY useful Arabic Dictionary, with Persian Explanations. It is a Selection from the *Camus* and several other esteemed Lexicons. The Arrangement is the first and last Letters.

The Author was Abd al Rashīd Hamadāny, Compiler of the *Ferhung Rashideh.* (*Vide* No. III.) This Work, also dedicated to the Emperor Shāh Jehān, is of about the Middle of the Seventeenth Century.

XXVI.

بحر الجواهر

Bihr al Jōāhir.

Thick Quarto, Niskh Character.

THE *Sea of Jewels,* said to be an Encyclopædia, or Dictionary of the Arts and Sciences: it is, however, chiefly confined to Chemistry, Botany, and Natural Philosophy.

Author, Mohammed Ben Yūsuf, Physician of Herāt.

XXVII.

لغات عربي

Loghāt Araby.

Octavo, Nastâlik Character.

AN Arabic Vocabulary, with Persian Explanations. Its Arrangement is according to the first and last Letters.

Author unknown.

XXVIII & XXIX.

نصاب الصبيان

و شرح نصاب الصبيان

Nesāb al Sibyān

va Shereh Nesāb al Sibyān.

Two Vols. Octavo, Niskh and Nastâlik Characters.

A COLLECTION of the common Arabic Words, with Persian Translations, formed into Verse, and arranged in Sixteen Kinds of Metre, for the Use of Children, or Persons commencing Arabic. The latter is a Commentary on the preceding.

Authors; Abū Nusr Ismâil Ben Jemād al Fārīāby (or Feryāby) al Jōhery, Compiler of the *Sehah* (Vide No. XVI.); and Nizām Ben Kemāl.

PERSIAN BOOKS.

THEOLOGY.

I.

عقايد اكبري

Acāīdi Akbery.

Octavo, Nastâlik Character.

THE Foundation and Principles of the Mohammedan Faith, discussed in a Series of Questions and Answers.

This Work comprises Four Chapters.

Chap. 1. on the Knowledge of God.
Chap. 2. on the Attributes or Perfections of God.
Chap. 3. on the Names or Epithets of God.
Chap. 4. on the Truth of Religion and Futurity.

The Author was Mohammed Akber, Son of Mohammed Hussein Gīsō Derāz, the Saint of Kulbergah, in the Dekhān. *Vide* No. CII. HISTORY; and Note 74 of Orme's *Fragments*.

II & III.

عقايد سنيه
و صواعق محرقه

Acāīdi Sunnīeh
va Sūāíc Muhirrecah.

Two Volumes, Nastâlik and Niskh Characters.

THE first of these Volumes contains the Fundamental Principles of the Faith, &c. of the Sunny Division of the Mohammedans; in which the Right of Abū Bekr, Omar, and Osmān, to the Khalīfat or Pontificate is endeavoured to be proved. The other is an Inquiry into the Orthodoxy of the Sunny Doctrines, and a Demonstration of the Futility of the Pretensions of the Shīâhs (Followers of Aly) and all other Sectaries.

Authors, Ibrahīm Ben Mohammed, and Ahmed Ibn al Hijer.

IV.

عقايد محمد حسين

Acāidi Mohammed Hussein.

Quarto, Nastâlik Character.

An Illustration of the Principles of the Mohammedan Faith, in Nine Chapters; viz.

Chap. 1. Belief in God.

Chap. 2. ------ in Angels.

Chap. 3. ------ in the Scriptures.

Chap. 4. ------ in the Prophets.

Chap. 5. ------ in the Resurrection and Day of Judgment.

Chap. 6. ------ in God's absolute Decree and Predestination.

Chap. 7. ------ that Mohammed was the greatest of the Prophets, and that his Soul existed from all Eternity with God; or, at least, that it was the first Thing created by God.

Chap. 8. ------ that the Korān is of Divine Original; that the first Transcript has been from everlasting by God's Throne; that a Copy of it was brought down by the Angel Gabriel to the lowest Heaven, and revealed by him to the Prophet at different Times.

Chap. 9. ------ in the Efficacy of Prayer, Ablutions, Alms, Fasting, and Pilgrimage*.

Author, Mohammed Husseīn.

* For further information on these subjects, the Reader is referred to the Preliminary Discourse to Sale's admirable Translation of the Koran.

V & VI.

شرح عقايد صوفيه
و حقيقة علم الاهي

Shereh Acāidi Sūfieh
va Hukīket Ilmi Ilāhy.

Two Volumes, Quarto, Nastâlik Character.

The first of these Volumes is a Commentary on the *Acaidi Sufieh*, an esteemed Treatise on the Principles of the Mohammedan Faith; written at Agra by Fīrōz, a celebrated Sūfy, in the Year 1626. The other is an Inquiry into the Nature of the Divinity, and other abstruse Subjects.

Author, Mohammed Amīn.

VII & VIII.

سراج العقايد
و شرح امالي

Serāj al Acāid
va Shereh Amāly.

Two Vols. Octavo, Niskh and Nastâlik Characters.

The former contains an Inquiry into the Orthodoxy of the Sunny Principles, (*Vide* No. II.); the latter, an Inquiry into the Nature of God, the Day of Judgment, Eternal Punishments, Forgiveness, &c. &c.

Authors, Amīn Addeen Ahmed, and Hāry Dervīsh.

IX, X, & XI.

فواتح سبع
شرح ديوان
و احقاق الحق

Fūātih Subâ, Shereh Dīwān,
va Ahkāk al Huk.

Three Volumes, Duodecimo, Common Hand.

Two Essays on the Knowledge of God, Truth, &c.; and a complete Refutation of the Doctrines of the Shiās. *Vide* No. III.

Authors, Husseīn Môīn Addeen, and Kelīm Allah.

ARABIC BOOKS.

XII.

احيا علوم الدين

Ahyā Olūm Addeen.

Four Volumes, Quarto, Niskh Character.

This Work, the Title of which is *The Incentive to Theological Science*, is held in the highest Estimation. It contains the whole of the Mohammedan System of Theology, in Four Books.

Book 1. treats on Divine Worship, Articles of Religion, Faith, Prayer, Alms, Purification, Fasting, Pilgrimage, &c.

Book 2. on Things injurious to the Body and Soul; as Dishonesty, Envy, Hypocrisy, Lewdness, Drunkenness, eating unclean Food, &c. &c.

Book 3. on Things profitable to the Body and Soul; as Abstinence, Sobriety, Humility, Self-denial, Contempt of this World, and Hope in Futurity, &c.

Book 4. on Virtue, Repentance, Meditation, Fear of God, and Confidence in his Mercy, &c.

Each Book is divided into Ten Chapters, and the whole Work is written in a very elegant and perspicuous Style.

Hājy Khalfah, the Compiler of the *Kashf al Zunun*, (Explainer of Doubts,) says, that if all the Books in the World but

this (the Korān excepted) were destroyed, their Loss would be of little Consequence; it containing all that is requisite for Man to know.

The Author was Shaikh al Aālim al Ilāmut, Imām Abū Hāmed Mohammed al Ghazāly. He died at Tūs, now Meshehid, in Khorāssān, A. D. 1111. *Vide* No. I. ETHICS.

XIII.

عين العلم

Aīn al Ilm.

Large Quarto, Niskh Character.

THE Fountain of Science; a judicious Abridgement of the above Work.

By Yehya Ibn Abd al Rehmān.

XIV & XV.

شرح عين العلم
و خيرات الحسنات

Shereh Aīn al Ilm
va Khīrāt al Hussenāt.

Quarto and Octavo, Niskh Character.

A COMMENTARY on the last Number, and a Critique on No. XII.

Author, Aly Ben Sultān al Cudsy.

XVI.

فتوحات مكيه

Futūhāt Mekkīeh.*

Two Volumes, Folio, Niskh Character.

A VERY diffuse Work on Theology and Metaphysics, in Five Hundred and Sixty Chapters.

The Author was Mehy Addeen Aby Abd Allah Ibn Arāby Damishky, who died A. D. 1240. *Vide* No. CI. SUFYISM.

XVII.

تجريد الكلام

Tajrīd al Kelām.

Quarto, Niskh Character.

A VERY celebrated Work on Theology and Metaphysics, containing Six Chapters.

Chap. 1. treats on Things Spiritual and Celestial.
Chap. 2. on Things Material and Terrestrial.
Chap. 3. on God and his Attributes.
Chap. 4. on Prophecy.
Chap. 5. on the Imāmāt, or Sovereign Pontificate.
Chap. 6. on the Resurrection and Day of Judgment.

The Author was the famous Astronomer, Nasīr Addeen Tūsy, who died A. D. 1288. *Vide* No. IX. ETHICS, and No. I. ASTRONOMY.

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* There is an historical work of the same title, with which this should not be confounded.

N. B. This Work has given rise to much Controversy amongst the Mohammedan Doctors, and has produced numerous Commentaries; the most celebrated of which is the *Shereh al Jedid,* (the New Commentary,) written by the Astronomer Aly Ben Mohammed Cūshjī, who died A. D. 1474. *Vide* No. III. ASTRONOMY.

XVIII.

حاشیه قدیم بر شرح جدید

Hāshyeh Cudīm Ber Shereh Jedid.

Quarto, Niskh Character.

AN Illustration of, or Scholia on, the *Shereh Jedid* (Vide above), or Commentary on the Works of Nasīr Addeen Tūsy.

Author, Jelāl Addeen Mohammed Ben Assād al Sūfy al Ardevāny, or Revāny.

XIX.

شرح تجرید بر الاهیات

Shereh Tajrīd Ber Ilāhyāt.

Octavo, Niskh Character.

A COMMENTARY on the Book of Divinity, or Third Chaper of No. XVII.

Author, Shems Addeen Mahmūd al Isfahāny.

XX.

شرح طوالع

Shereh Tūālī.

Quarto, Niskh Character.

A COMMENTARY on the *Tualí* (a highly-esteemed Work on the Principles of the Mohammedan Religion), by the celebrated Cāzy Abd Allah Baīzāvy, Author of an esteemed Commentary on the Korān, who died A. D. 1292, at Tauris.

Author, Shems Addeen Mahmūd Isfahāny.

XXI & XXII.

عقاید غزالي
و کافیه الافلاسفیه

Acāīdi Ghazāly va Kāfieh Alaflāsifieh.

Two Volumes, Quarto, Niskh Character.

THE first of these contains the Principles of the Mohammedan Faith and Religion: the other is a Reply to the Philosophers* or Atheists, who had probably denied the Principles laid down in the *Ahya al Olum.*

Author, Mohammed Ghazāly. *Vide* No. XII.

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* The epithet *Philsoph* has been much perverted in the East; it now is generally applied to a cunning Hypocrite, or to an Atheist.

XXIII & XXIV.

انوار احمديه
و يواقيت و الجواهر

Anvāri Ahmedieh
va Yūākit va Aljōāhir.

Two Volumes, Quarto, Niskh Character.

THE Titles of these Books are, *The Light of Mohammedanism*, and *The Jewels of Religion*; and, as their Names indicate, contain Controversies on the Articles of Faith.

Author, Abd al Vehāby Ben Ahmed, A. D. 1548.

XXV & XXVI.

صحايف الكلام
و شرح اسها الحسني

Sehāīf al Kelām
va Shereh Asmā al Husna.

Two Volumes, Quarto, Niskh Character.

THE former of these Books is a Treatise on Theology and Metaphysics; the latter is an Exposition of the Hundred Names or Epithets of God, with a Description of the Seven Heavens, and a minute Detail of the respective Duties or Offices of the Angels.

Author, Aly Ben Hissām Addeen al Hanīfah.

XXVII & XXVIII.

نهج الحق
و ارشاد يافعي

Nihej al Huk
va Irshād Yāfíi.

Two Volumes, Quarto, Niskh Character.

IN the first of these Books is contained Essays on the Knowledge of God, on the Lives of the Prophets, on the Scriptures, and on Prayer. The other is a Dissertation on the Benefits of Prayer and hearing Sermons, on reading the History of the Prophets, on the Study of the Korān, on the Use of the Rosary; with an Exhortation to Thanksgiving, and begging Forgiveness from God.

Authors, Abūl Munsur Jemāl Addeen, and Mohy Addeen.

XXIX & XXX.

دُرة فاخره معه شرح
و روضة العلما

Durret Fākhireh Máhu Shereh
va Raūzet al Ulemā.

Two Volumes, Quarto, Niskh Character.

THESE Volumes, the Titles of which are *The Precious Pearl*, and *The Garden of the Learned*, contain two well-written Treatises on Religion.

Authors, Abd al Rehmān, and Mohammed Ben Mahmūd.

XXXI.

كتاب الشفا في تعريف حقوق المصطفي

Kitāb al Shafā Fy Târîf Hukūk al Mustafā.

Quarto, Suls Character.

This Work is held in so great Estimation by the Mussulmāns, that they seldom mention the Author's Name without adding their Benediction. It is a very diffuse Panegyric on the Korān, and on the Virtues and Excellencies of Mohammed. It also describes the Miracles (said to have been) performed by their Prophet, and various other Circumstances, collected from the Evidence of his Ashab or Companions.

The Author was Imām Hāfiz Abūl Fazl Ayāz Ben Mūsa Alcāzy, who died A. D. 1110.

XXXII.

كتاب مجالس

Kitābi Mujālis.

Quarto, Niskh Character.

This Work contains a Variety of Anecdotes respecting the Pātriarchs, and Memoirs of Mohammed. It also comprises Three short Treatises on Religion.

Author, Abū Munsūr Mohammed.

XXXIII *to* XXXVI.

عقايد فرايد
عقيدت الحافظيه
رسالهاي عقايد
تحقيق مزاهب

Acāidi Ferāid.
Akîdet al Hāfizyeh.
Resālehāi Acāid.
Tahkik Muzāheb.

Four Volumes, Niskh Character.

The two first describe the Duties of a pious Mussulmān; the third contains Four short Treatises on Religious Subjects; and the fourth, an Inquiry into the State of (the Mohammedan) Religion.

By Four different Authors.

XXXVII & XXXVIII.

آسرار علوم
و جوامع الكلام

Asrāri Olūm
va Jūāmî al Kelām.

Two Volumes, Octavo, Niskh Character.

The former of these contains a well-written Treatise on Faith and Religion: the latter points out, in a sensible manner, the Vanity of all sublunary Pursuits.

Authors, Syed Mohammed, and Hissām Addeen Hanîfah.

XXXIX & XL.

شرح منازل
و شواهد الربوبيت

Shereh Munāzil
va Shūāhid al Rebūbiet.

Two Volumes, Octavo, Niskh Character.

THE first of these Books is an Attempt to describe the Excellencies of God, according to the Alphabetical Arrangement of his Hundred glorious Epithets. The other contains Evidences of the Existence of the Divinity, and the Truths of Religion.

Author, Mohammed Sudr Addeen Shīrāzy.

XLI.

دستور العمل

Dustūr al Amel.

Octavo, Niskh Character.

AN Exposition of the glorious Epithets of God, and an Alphabetical List of the Moral Virtues and Vices; with a short Discussion on each.

Author, Abd al Vehāb. Dedicated to the Emperor Aurungzebe.

XLII & XLIII.

رساله شريف در حكمت
و رساله قضا و قدر

Resāleh Sherīf Der Hikmut
va Resāleh Cazā va Cudr.

Two Volumes, Octavo, Niskh Character.

THE former of these is a Treatise on Metaphysics and Natural Philosophy; the latter, a Dissertation on Fate and Destiny.

Authors, Mohammed Ben Ibrahīm, and Sudr Addeen Shīrāzy.

XLIV & XLV.

عقايد يوسف احمدابادي
و رساله اكبري

Acāid Yūsuf Ahmedābādy
va Resāleh Akbery.

Two Volumes, Duodecimo, Niskh Character.

THESE Volumes contain the whole Principles of the Mohammedan Faith and Religion.

Authors, Yūsuf of Ahmedābād, and Syed Sherīf Jorjāny.

XLVI.

اشراقات علويّه

Ashrācāt Uluviyyeh.

Duodecimo, Niskh Character.

THIS Work, the Title of which is *Heavenly Illumination*, contains an Essay on the Nature of the Divinity.

Author, Mohammed Rezā.

ARABIC BOOKS.

JURISPRUDENCE.

I.

هدايه شرح بدايع

Hedāyah Shereh Bedāyi.

Two Volumes, Large Quarto, Niskh Character.

THE *Lawyer's Guide*, a very celebrated Book of Mohammedan Jurisprudence, which, during the Period that Mr. Hastings governed the British Dominions in India, was by his Orders most ably translated by Charles Hamilton, Esq., and published in London (printed by Bensley) in the Year 1791, in Three Quarto Volumes; and is now considered by the Judges of our Provincial Courts in the East (with regard to Mohammedans) as the Commentaries of Blackstone are in England.

The Author, in his Preface, informs us that it is a Commentary on his first Work, called the *Bedayi al Mubda*; but which is now obsolete.

The following is the Character, given by Mr. Hamilton, of this Work:

"The *Hedayah* is an extract from a number of the most approved Works of the early Writers on Jurisprudence, digested into something like the form of a regular Treatise, although, in point of arrangement, it is rather desultory. It possesses the singular advantage of combining with the Authorities the different Opinions and Explications of the Commentators on all disputed points, together with the reasons for preferring any one Adjudication in particular; by which means the principles of the Law are fully disclosed, and we have not only the *Dictum*, but the most ample Explanation of it.

The Author was Shaikh Burhān Addeen Aly. He was born at Marghinān, in Transoxania, about the Year of our Lord 1135; and died 1194.

II & III.

كفايه شرح هدايه

نهايه شرح هدايه

Kefāyeh Shereh Hedāyah.

Nehāyeh Shereh Hedāyah.

Two Volumes, Large Quarto, Niskh Character.

BOTH these Works are esteemed Commentaries on the *Hedayah*.

The Authors were Imām Addeen Ben Amīr Aly, and Hissām Addeen. The latter was a Disciple of the Author of the *Hedayah*.

IV.

ترجمه هدايه

Terjumeh Hedāyah.

Quarto, Nastâlik Character.

A PERSIAN Translation of the Four first Chapters of the *Hedayah*.

Translator, Abd al Huk, of Serhind.

V.

بدايه الهدايه

Bedāyeh al Hedāyah.

Thin Quarto, Niskh Character.

AN Introduction to the Study of the *Hedayah*, and Law in general.

Author, Mohammed Ben Hussein.

VI & VII.

مختصر وقايه
و شرح مختصر وقايه

Mukhtesar Vecāyeh
va Shereh Mukhtesar Vecāyeh.

Two Volumes, Quarto, Niskh Character.

THE first is an Abridgement of the *Vecayeh*, an esteemed Work, by Mahmūd Ben Sudr al Sheriâh, which may be considered as a Commentary on the *Hedayah*; the Subjects being the same, and the latter Work often quoted in it. The other is a Commentary on the Abridgement.

Author, Abd Allah Ben Musâūd, a Disciple of the Author of the *Hedayah*.

VIII *to* XI.

چهار شرح بر وقايه

Chehār Shereh Ber Vecāyeh.

Four Volumes, Quarto, Niskh Character.

FOUR Commentaries on the *Vecayeh*. *Vide* No. VI.

By Four different Authors.

XII, XIII, & XIV.

حاشيه بر وقايه
حاشيه بر مختصر وقايه
حاشيه حلاج

Hāshyeh Ber Vecāyeh.
Hāshyeh Ber Mukhtesar
Vecāyeh.
Hāshyeh Hellāj.

Three Volumes, Quarto, Niskh Character.

THREE Books of Annotations, or Marginal Notes, on the *Vecayeh*. Vide No. VI.

Authors, Ahmed Ben Yehya, Abū Yūsuf Cheleby, and Saâd Addeen Toghtazāny.

XV & XVI.

ترجمه مختصر وقايه منظوم
تحفة النصايح منظوم

Terjumeh Mukhtesar Vecāyeh Munzūm
va Tohfet al Nesāyah Munzūm.

Two Volumes, Quarto, Nastâlik Character.

BOTH of these Works are Translations of the *Mukhtesar Vecayah*, (Vide No. VI.) in Persian Verse.

The Author of the latter was Yūsuf Gudā: the former is anonymous.

N. B. The Orientals are of opinion that Poetry is more easily impressed on the Memory than Prose; for which Reason we find the most abstruse Subjects sometimes discussed in Rhyme.

XVII & XVIII.

مختصر قدوري
و ترجمه قدوري

Mukhtesar Cadūry
va Terjumeh Cadūry.

Two Volumes, Quarto, Niskh Character.

THE first of these Works is a much-esteemed Commentary on the *Adab al Cazy* (Duties of a Magistrate) of Abū Yūsuf. It is a very ancient Book, and one of the Authorities frequently quoted in the *Hedayah*. The other is a Persian Translation of the first.

The Author was Ahmed Ben Mohammed Cādūry, who died A. D. 1046. The Translator was Hussen Ben Cāsim.

XIX.

كنز الدقايق في فروع الحنفيه

Kenz al Ducāic Fy Forūû al Hanifiah.

Large Quarto, Niskh Character.

A VERY copious Digest of the Mohammedan Law, according to the Doctrine of Imām Abū Hanīfah Nūûmān Ben Sādit, one of the four Jurisconsults of Mecca, and Founder of the first Orthodox Sect. He died A. D. 767.

The Subjects discussed in this Work are, Purification, Prayer, Alms, Fasting, Pilgrimage, (these Five Chapters constitute the Ecclesiastical or Spiritual Law; on which account they have been omitted by the Translator of the *Hedayah*, as being subjects not likely to be investigated in our Courts of Justice), Marriage, Divorce, Manumission, Oaths, Robbery, War (or Plundering Excursions), Troves and Foundlings, Apprehension of Slaves, Co-partnership, Appropriation, Sale and Purchase, Usury, Bail, Transfer, the Duties of a Judge, Reference, Arbitration, Evidence, Agency, Acknowledgement, Composition, Trading on unequal Shares, Deposits, Gifts, Renting, Manumission with a Gift (to the Slave), Slavery on Condition, Fosterage, Compulsion, Inhibition, Licence, Usurpation, Sale by Compulsion, Hire or Pay, Division of Property, Renting of Gardens, Husbandry, Sacrificing Things forbidden,

Liquors, Hunting, Pledging, capital Crimes, Price of Blood, Fines, Hermaphrodites, Wills, and Succession to Property.

The Author was Imām Abd al Berkāt Atā Allah Ben Ahmed Hāfiz Addeen Nessāfy, who died A. D. 1310.

XX & XXI.

ترجمه كنز الدقايق
منتخب كنز الدقايق

Terjumeh Kenz al Ducāic.
Muntekhab Kenz al Ducāic.

Two Volumes, Quarto and Octavo, Niskh Character.

THE former of these is an excellent Persian Translation of No. XIX.; the latter is an Extract from it.

Authors, Nasīr Allah Ben Mohammed al Carmāny, and Mahmūd.

XXII & XXIII.

شرح كنز الدقايق
و بحر الرايق

Shereh Kenz al Ducāic
va Bihr al Rāyec.

Four Volumes, Quarto, Niskh Character.

BOTH of these Works are esteemed Commentaries on No. XIX.

The Author of the first was Abū Mohammed Mahmūd: the other is anonymous.

XXIV.

اختلاف مذاهب

Ikhtilāfi Muzāheb.

Large Quarto, Niskh Character.

THE different Opinions of the Four Orthodox Sects of Hanīfah, Mālik, Shāfêi, and Hanbal*, (each of which has an Oratory adjoining to the Temple of Mecca), on Purification, Prayer, Burial, Alms, Pilgrimage, Sale, Marriage, and Divorce.

Author, Aūn Addeen Yehīa Ben Hubaīreh, A. D 1155.

XXV.

عزيز شرح وجيز

Aziz Shereh Vajīz.

Thick Quarto, Niskh Character.—This is only the Second Volume.

A VERY elaborate Commentary on the *Vajiz*, a celebrated Work on Jurisprudence, by Abū Hāmid Ghazāly, Author of the *Ahya al Olum*. Vide No. XII. THEOLOGY.

Author unknown.

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* Every information respecting these Sects may be found in the Preliminary Discourse to Sale's Translation of the *Koran*, in the Preliminary Discourse to the Translation of the *Hedayah*, and in the *Bibliothèque Orientale*.

XXVI.

خُلاصه الفتاوي

Kholāseh al Futāvy.

Quarto, Niskh Character.

THE Ordinances of the Law, compiled from the *Khezaneh al Vakiat*, and *Nesab al Talif*, (the Magazine of Occurrences, and the Rules of Composition); containing a numerous Collection of actual Cases and Decisions.

Author, Ahmed Tāher Ben Ahmed Bokhāry, A. D. 1128.

XXVII.

توضيح شرح تنقيح الاصول

Tōzīh Shereh Tankīh al Ossūl.

Quarto, Niskh Character.

THIS Work is a Commentary or Illustration of a former Publication of the Author, called the *Tankih al Ossul* (Marrow of the Law); a much-esteemed Treatise on the Foundation and Principles of the Common Law, as immediately derived from the Korān.

The Author was Abd Allah Ben Musâūd al Bokhāry Sudr al Sherîâh, who died A. D. 1346.

XXVIII.

تلويح شرح توضيح

Talvīh Shereh Tōzīh.

Quarto, Niskh Character.

A VERY celebrated Commentary on the *Tozih*. Vide No. XXVII.

By Saâd Addeen Musâūd Ben Omar Toftazāny, Author of the *Mutuvvul*. Vide No. VI. PHILOSOPHY.

XXIX & XXX.

حاشيه بر تلويح

حاشيه بر شرح تلويح

Hāshyeh Ber Talvīh.

Hāshyeh Ber Shereh Talvīh.

Two Volumes, Quarto and Octavo, Niskh Character.

BOTH these Works are Marginal Notes, or Scholia, on the *Talvih*. Vide No. XXVIII.

Authors, Abd Allah Ben Shems Addeen, and Hussen Cheleby.

XXXI.

منهج الغفار

Menhaj al Ghofār.

Four Volumes, Quarto, Niskh Character; Imperfect.

A VERY diffuse Treatise on Jurisprudence in general.

Author unknown.

XXXII.

شرح سراجيه

Shereh Sirājieh.

Quarto, Niskh Character.

A COMMENTARY, by the Author, on the *Feraiz al Sirajieh;* a very excellent Treatise on the Law of Succession and Inheritance.

Author, Sirāj Addeen Sejāvundy.

XXXIII.

غنيت الطالبين

Ghunniet al Tālibīn.

Quarto, Niskh Character.

A DISCUSSION on Purification, Prayer, and Faith, by the famous Sūfy, Abd al Cāder Gilāny. *Vide* No. LXXIX. HISTORY.

XXXIV & XXXV.

نساب الاحتساب
و احكام السلطاني

Nesāb al Ihtisāb
va Ahkām al Sultāny.

Two Volumes, Quarto, Niskh Character.

THE former of these is a Treatise on the Division of Property, and Profits on Mercantile Speculations: the latter describes the Duties of the Great Public Officers, and the strict Obedience that ought to be paid to their Commands in all well-regulated States.

Authors, Omar Ben Avuz, and Cāzy Abd al Hussen.

XXXVI *to* XXXVIII.

تمهيد ابواب الشكور
تنوير الابصار
و شرح تنوير الانصار

Tamhīd Abūāb Alshukūr,
Tanvīr al Absār,
va Shereh Tanvīr al Absār.

Two Vols. Quarto, and One Octavo, Niskh Character.

THE first of these Volumes contains the Judicial Memoirs of the Patriarchs, and of Mohammed: the second contains a Treatise on the Spiritual Law, comprehending Purification, Prayer, Alms, Fasting, and Pilgrimage: and the third is a Commentary on the second.

Author, Mohammed Ben Abd Allah.

XXXIX & XL.

فقه ابو ليث
و غنيت المبتدي

Fik'h Abū Leis
va Ghunniet al Mubtedā.

Two Volumes, Quarto, Niskh Character.

THE former contains a Treatise on Moral and Religious Duties, enlivened with Anecdotes of the Prophets, of the Patriarchs, and of Mohammed. The latter is an Essay on the Duties of Purification, Prayer, and Alms.

Author, Abū Leis Nasīr Samarcandy.

XLI & XLII.

زبدة الاحكام
و رحمت الامت

Zubdeh al Ahkām
va Rehmet al Ummet.

Two Volumes, Quarto, Niskh Character.

THE Subject of both these Works is an Attempt to unite the Four Sects (mentioned in No. XXIV.) in one Opinion, with regard to the sacred Duties of Purification, Prayer, and Pilgrimage.

Authors unknown.

XLIII & XLIV.

مفتاح الصلوة
و ترجمه مفتاح الصلوة

Miftāh al Sulāt
va Terjumeh Miftāh al Sulāt.

Two Volumes, Quarto and Octavo, Niskh and Nastâlik Characters.

THIS Work, the Title of which is *The Key of Salvation*, contains all the sacred Ordinances of Purification, Prayer, Pilgrimage, &c. It is accompanied by a Persian Translation.

Author, Shaikh Ahmed Ben Selmān.

XLV.

منار الانوار

Menār al Anvār.

Quarto, Niskh Character; transcribed A. D. 1414.

THE *Pharos*, or *Light-House*; a very celebrated Treatise on Jurisprudence in general.

By Abd al Berkāt, Author of the *Kenz al Ducaic.* Vide No. XIX.

XLVI, XLVII, & XLVIII.

دايره الاصول شرح منار الانوار
نور الانوار
شرح انوار

Dāireh al Ossūl, Shereh Menār al Anvār.
Nūr al Anvār.
Shereh Anvār.

Three Volumes, Quarto, Niskh Character.

THREE esteemed Commentaries on the above Work.

By different Authors.

XLIX.

روضة البهيه في شرح
اللمعة الدمشقه

Rouzet al Behieh Fy Shereh.
Al Lemaát al Dimeshkieh.

Quarto, Niskh Character.

An esteemed Commentary on a very celebrated Work on Jurisprudence in general, called the *Lemaat al Dimeshkieh* (The Rays of Damascus), by Mohammed of Mecca.

Author, Zein al Aābidīn, A. D. 1551.

L.

تمهيد قواعد الاصول

Tamhīd Kūāíd al Ossūl.

Quarto, Niskh Character.

An Exposition of the Principle and Foundations of the Common Law.

By the above Author.

LI.

زواجر الكبايز

Zūājir al Kebāir.

Quarto, Niskh Character.

A treatise on Mortal Crimes and Capital Punishments.

Author unknown.

LII *to* LV.

مسايل رضويه
شرح منهيه الهسلي
مسلم الثبوت
رساله احمد كيلاني

Mesāili Rizvieh.
Shereh Munhieh al Mosella.
Musullim Alsabūt.
Resāleh Ahmed Gīlāny.

Four Volumes, Quarto, Niskh Character.

Four Treatises on Jurisprudence and Common Law.

By different Authors.

LVI & LVII.

كتاب حسامي
تحقيق شرح حسامي

Kitāb Hissāmy.
Tahkīk Shereh Hissāmy.

Two Volumes, Quarto and Octavo, Niskh Character.

An Abridgement of the Common Law, with a Commentary thereon.

Authors, Hissām Addeen, and Abd al Azīz.

LVIII.

نهاية الاصول

Nehāyet al Ossūl.

Large Quarto, Niskh Character.

THE *Ne plus ultra*, or extreme Limit of Jurisprudence; a diffuse Work on this very extensive Subject.

LIX.

حاشيه بر مواقف عضديه

Hāshyeh Ber Mōākif Azadieh.

Quarto, Niskh Character.

ANNOTATIONS on the *Moakif*, a very celebrated Work on Jurisprudence, by Azad Addeen Cāzy.

Author, Mīr Syed Sherīf.

LX, LXI, & LXII.

نهية الفكر
اصول امالي
حاشيه مختصر الاصول

Nehieh al Fikr.
Ossūl Amāly.
Hāshyeh Mokhteser al Ossūl.

Three Volumes, Octavo, Niskh Character.

THE first of these is entitled *The Core of Reflection*, a well-written short Treatise on the Common Law; the second contains the Laws respecting Holidays and Public Rejoicings; and the third is an Illustration of the *Mokhtesir al Ossul*, (Abridgement of the Common Law.)

By different Authors.

LXIII.

فتاوي مختصر شافي

Futāvy Mokhtesir Shāfy.

Large Quarto, Shekesteh Hand.

THE *Ordinances of the Sunnah*, (Traditionary Law, as derived from the Precepts of Mohammed, and not from the Korān;) abridged from the *Shafii*; a very ancient and distinguished Work, compiled by Imām Mohammed Ibn Idrīs, the Founder of the Third Orthodox Sect (*Vide* No. XXIV.), who is said to have been the first that reduced the Science of Jurisprudence into a regular System, and made a discriminatory Collection of Traditions.—He died A. D. 819.

This Abridgement was made at Lucknow (the Capital of the Nabob of Oude), by Myā Ben Dānishmund Cāzy, A. D. 1538.

LXIV & LXV.

فتاوي ابراهيمي
و مكارم اخلاق

Futāvy Ibrāhimy
va Mokārmi Akhlāk.

Two Volumes, Quarto, Shekesteh Hand.

THE first of these is a Dissertation on the Duties of Purification, Prayer, and Pilgrimage: the other, an Essay on the Moral Virtues.

Authors, Nasīr Addeen, and Abū Nasīr Hussen.

PERSIAN BOOKS.

LXVI.

محيط الواعظين

Mohīt al Vāïzīn.

Two Volumes, Large Quarto, Various Hands.

A VERY diffuse Treatise on the whole Circle of Religious and Moral Duties; illustrated by Anecdotes of the Patriarchs, Prophets, Mohammed, and the Four first Khalifs.

Author, Omar Ibn Mohammed.

LXVII.

ترغيب الصّلوة

Targhīb al Sulāt.

Quarto, Nastâlik Character.

THIS Book, the Title of which is *An Incitement to Righteousness*, contains Three Chapters.

Chap. 1. treats on the Duties prescribed by the Korān, and the Traditions also of those Duties which are not prescribed by Law, but which are dictated by Reason, and approved of by the Elders.

Chap. 2. on the various Kinds of Purification.

Chap. 3. on Defilement, and those things which are to be avoided.

Author, Mohammed Ben Ahmed Zād.

LXVIII.

هزار مسايل عبدالله

Hezār Mesāïl Abd Allah.

Quarto, Nastâlik Character.

THE Thousand Questions proposed to Mohammed, on the Subject of his Religion and Prophetic Character; by Abd Allah, a Chief of the Jewish Tribe of Khaïbar.

It is related, that the Result of this Conference was, the Conversion of the Chief and his whole Tribe to Muslamism in the course of one Day.

Author, Abd Allah Ben Salam.

LXIX.

حيرة الفقه

Hyret al Fik'h.

Quarto, Nastâlik Character.

THE Subtilties of the Law explained, in Question and Answer.

The Subjects here discussed are principally on Purification and Defilement. Many of the Questions are very gross.

Author unknown; but dedicated to Nasīr Addaūlah, of Khorāssān, A. D. 1295.

LXX.

مجموع سلطاني

Mujmūʻ Sultāny.

Quarto, Nastâlik Character.

THE Difficulties of the Law explained, in Question and Answer.

This Work was compiled by several of the most esteemed Lawyers of Ghaznah, at the Desire of the famous Sultān Mahmūd, (*Vide* Dow's *Hindustan*, Vol. I.) about the Commencement of the Eleventh Century, principally as a Guide for his Decisions while engaged in War and the Tumults of a Camp, where these Learned Persons did not wish to attend him.

LXXI & LXXII.

مجموع خاني
و صلوة الفقه

Mujmūʻ Khāny
va Sulāt al Fik'h.

Two Volumes, Quarto, Nastâlik Character.

BOTH these Books are Treatises on the Duties of Prayer, Purification, and Alms; illustrated by various Quotations from the Korān, Traditions, &c.

The Author of the first was Kemāl, who dedicated it to Behrām Khān, the Preceptor of the Emperor Akbar: the other is anonymous.

LXXIII & LXXIV.

رساله حج
و احكام الصلوة

Resāleh Hajj
va Ahkām al Sulāt.

Two Volumes, Quarto, Nastâlik Character.

THE former of these details, with great Minuteness, all the Duties and Ceremonies of the Pilgrimage. The latter is the Mohammedan Catechism, in Question and Answer, and written in a very easy Style.

Author, Abd Allah.

LXXV.

دستور المصلين

Dustūr al Mosellin.

Quarto, Nastâlik Character.

THE whole of the Duties of Prayer and Purification explained; being a Translation of, and Commentary on, the Arabic Work named *Keidany*.

Author, Saâd Ben Sherīf Jōnpōry.

LXXVI & LXXVII.

رساله اميري
و خلاصه الفقه

Resāleh Amiry
va Kholāseh al Fik'h.

Two Volumes, Quarto, Nastâlik Character.

THE whole Duty of Man, according to the Mohammedan Faith; and an Abridgement of the Law, in Eighteen Chapters.

Author, Abd al Lutīf.

LXXVIII.

كفايت العباد

Kifāyet al Ibād.

Octavo, Nastâlik Character.

An Explanation of, and Discussion on, the Seven Mohammedan Commandments, which are as follow:

1st, Never to injure a Mussulmān in any respect.

2d, To have implicit Faith in Mohammed and his Religion.

3d, To consider God as Omnipotent, Omniscient, and Eternal.

4th, To consider whatever God hath commanded as lawful and obligatory.

5th, To consider whatever God has prohibited, as unlawful, and to be avoided.

6th, To dread God's Punishments, both in this World, and in the World to come.

7th, To hope for Forgiveness of Sins and Salvation in the next World, from God's Mercy and infinite Goodness.

Author unknown.

LXXIX & LXXX.

خلاصه الاحكام
و انتخاب الاحكام

Kholāseh al Ahkām
va Intikhāb al Ahkām.

Two Volumes, Octavo, Nastâlik Character.

The first of these Volumes contains select Ordinances with respect to Faith, Purification, and Prayer; also on the Duties of Husband and Wife, and of Parent and Child. The other is an Abridgement of the Regulations for Pilgrims.

Author, Mohammed Rezā.

LXXXI & LXXXII.

شرح نام حق
و شرح مسايل

Sherehi Nāmi Huk
va Sherehi Mesāil.

Two Volumes, Octavo, Nastâlik Character.

The former of these is a Treatise on the Duties of Purification, Fasting, and Praying. The latter is an Essay on lawful and unlawful Food; with an Enumeration and Description of the Animals coming under each Denomination.

Author, Ghayās Addeen.

LXXXIII & LXXXIV.

كتاب فقه
و معلم الاسلام

Kitābi Fik'h
va Muállim al Islām.

Two Volumes, Octavo, Common Hand.

These Books contain a Discussion on the Efficacy of Purification and Prayer, and an Explanation of the Mohammedan Principles of Faith.

Authors unknown.

LXXXV & LXXXVI.

تيسر الاحكام
و اساس الاسلام

Tyessur al Ahkām
va Āsās al Islām.

Two Volumes, Octavo, Nastâlik Character.

The Titles of these Books are, *The Interpreter of the Laws*, and *The Foundation of Mohammedanism*. The Subject of them is the Canonical or Spiritual Law.

Authors, Shehāb Addeen, and Mohammed Abd.

LXXXVII & LXXXVIII.

جلاير بصاير
و فقه سُنت و جماعت

Jelāiri Besāir
va Fik'h Sunnet va Jemāât,

Two Volumes, Octavo, Nastâlik Character.

The former of these Books is an Essay on Mortal Crimes and Capital Punishments: the latter is a Discussion of the Sunny Principles, in Verse.

Authors, Amīn Addeen, and Mohammed Abd.

LXXXIX.

جامع عباسي

Jāmî Abāssy.

Octavo, Nastâlik Character.

An Abridgement of Mohammedan Jurisprudence, according to the Principles of the Shiâhs (Followers of Aly); compiled for the Use of Shāh Abāss, of Persia, about the End of the Sixteenth Century.

Author, Behā Addeen.

XC.

سمرات الولي

Semerāt al Vely.

Octavo, Nastâlik Character.

The Title of this Book is *Familiar Narrations*, or *Evening Conversations*. In it are discussed a Number of Legal Questions, under the Form of Anecdotes and Decisions of Mohammed, the Four first Khalifs, and other celebrated Persons, on various Occasions.

Author, Mahmūd Muhfūf Khān.

XCI.

فتاوي فيروز شاهي

Futāvy Fīrōz Shāhy.

Large Quarto, Shekesteh Amyz Hand.

A very extensive Collection of the Decisions of the most esteemed Judges

who held the Office of Cāzy during the Reign of Fīrōz Shāh, of Dhely, (*Vide* No. LXXVII. Poetry); detailed in One Hundred and Fifteen Chapters, and comprehending a great Variety of Causes.

Author, Sherīf Mohammed. Dedicated to the Emperor Fīrōz Shāh, of Dhely.

XCII.

فتاوي محمدي

Futāvy Mohammedy.

Large Quarto, Common Hand.

The Ordinances of the Mohammedan Law, comprised in Three Hundred and Thirteen Chapters.

Compiled by a Society of the Ulemā (Learned Doctors) of Mysore, by Order of Tippoo Sultān. *Vide* Note to No. IX. Arts and Sciences.

N. B. This Book commences with the Sultan's favourite Subject, War against Infidels; and various Extracts from the Korān, and Traditions are quoted, to rouze the Zeal of his Mussulmān Subjects against the Hindūs and Christians.

XCIII.

جامع عباسي

Jāmî Abāssy.

Quarto, Nastâlik Character.

An Abridgement of the above Work, reduced to Ninety-three Chapters.

Author, Abd al Rehman Abāss. Dedicated to Tippoo Sultān.

XCIV & XCV.

فايده المسلمين
و فخر الشيوخ

Cāideh al Musslimīn
va Fakhr al Shuyūkh.

Two Volumes, Quarto, Nastâlik Character.

The former of these contains the Principles of the Mohammedan Faith and Religion. The latter details the Duties of a pious Mussulmān.

Authors unknown; but both dedicated to Tippoo Sultān.

ARABIC BOOKS.

HADĪS, OR TRADITIONS.

I.

چهل حديث نبّوي

Chehel Hadis Nubbevy.

Thin Octavo, beautifully written in the Niskh and Nastâlik Characters.

THE Forty celebrated Proverbs, or Aphorisms, of Mohammed, which have given rise to the innumerable Hadīs now extant; with a very elegant Persian Paraphrase in the Margin.

These Sentences contain much Morality and Instruction, and were probably written in Imitation of the Tenth and following Chapters of the Book of Proverbs: but Mohammed having said that whoever would compose and teach such Verses to his Followers should be secure of Paradise, they have, in consequence, been multiplied to an innumerable Degree, and the Term or Meaning much perverted; so that it is now extended to every thing recorded to have been said by the Prophet, especially his Decisions on all Appeals; and therefore forms the Foundation of the Oral or Traditionary Law, which embraces all Points not defined in the Korān.

II.

ترجمه احاديث

Terjumeh Ahādis.

Thin Quarto, Nastâlik Character.

THE Persian Translation, or Paraphrase, of the *Chehel Hadis.*

Author, Mohy Addeen Ben Sherīf al Nubbevy.

III, IV, & V.

شرح چهل حديث
مبين المهعين
مجالس سنيه

Shereh Chehel Hadis.
Mobīn al Mōin.
Mujālis Sunnieh.

Three Volumes, Quarto, Niskh Character.

THREE esteemed Commentaries on the *Chehel Hadis.*

By different Authors.

VI & VII.

شمايل ترمذي
و شرح شمايل ترمذي

Shemāil Tarmuzy
va Shereh Shemāil Tarmuzy.

Two Volumes, Octavo, Niskh Character.

THE first of these Books contains a minute Detail of the Actions and Sayings of Mohammed; with a particular Account of his Death, his Will, &c. &c., in Fifty-nine Chapters. The other is a Commentary on the foregoing.

Authors, Abū Isa Mohammed al Termuzy, and Shehāb Addeen Hejār.

VIII & IX.

مواهب الدني
و مجمع مبارک

Mūāhib al Dunny
va Mujmâi Mubārik.

Two Volumes, Quarto, Niskh Character.

THE former comprises an accurate History of the first Forty Years of Mohammed, being the Period previous to his assuming the Prophetic Character. The latter contains a long Dissertation on the Virtues and Excellencies of the Arabian Prophet.

Authors, Ahmed Ben al Khetīb, and Aby Abd Allah.

X & XI.

اثني الهطالب في صلة الرحام
و اقارب
و منهيات

Asna al Mutālib Fy Silat
Alrehām va Acārib,
va Munhīāt.

Two Volumes, Quarto and Octavo, Niskh Character.

THE Quarto Volume contains the Instructions of Mohammed to his Followers, regarding the Conduct to be observed with Relations and Connections. The Octavo comprises the Prohibitions of the above Prophet to his Followers.

Authors, Ahmed Ben Hijār, and Ahmed Ben Aly.

XII.

سحيح البخاري

Sahīh al Bokhāry.

Folio, Niskh Character.

THIS Book is held in the highest Estimation, and considered, both in Spiritual and Temporal Matters, as next in Authority to the Korān. It contains 9,880 Traditions, selected from 167,000; recording not only all the Revelations, Inspirations, Actions, and Sayings, of Mohammed, but also explaining many of the difficult Passages of the Korān. It besides relates many Miracles and Anecdotes of the ancient Prophets, and other inspired Persons.

The Author was Aby Abd Allah Ben Ismâîl al Bokhāry, who died A. D. 869.

XIII & XIV.

شرح بخاري
و ترجمه شرح بخاري

Shereh Bokhāry
va Terjumeh Shereh Bokhāry.

Two Volumes, Folio, Niskh and Nastâlik Characters.

THE first of these Books is a Commentary on the preceding Work, commencing with an Explanation of the 47th Chapter of the Korān, termed *Jehad*, or War against Infidels. The other is a Persian Translation of the above Commentary.

Authors unknown.

XV.

غايت التوضيح بجامع الصحيح

Ghāyet al Tōzīh Mujāmî al Sahīh.

Large Quarto, Small Niskh Character.

A VERY celebrated Commentary on the whole of the *Sahih*. Vide No. XII.

Author, Osmān Ben Isa Ben Ibrāhīm Sādik.

XVI.

تخريج احاديث الهدايت

Takhrīj Ahādīs al Hedāyet.

Three Volumes, Niskh Character.

A VERY diffuse Collection of Traditions, respecting the whole of the Sacred History of the Mohammedans; extracted from the *Hedayet*, a very celebrated Work on this Subject, reported to contain Sixty Thousand Traditions.

Author, Shaikh Jemāl Addeen Ben Abd Allah Ben Yūsuf.

XVII & XVIII.

صحيح مسلم
و شرح مسلم

Sahīh Moslem
va Shereh Moslem.

Two Volumes, Quarto, Niskh, with Stops.

A SUCCINCT Collection of Traditions, chiefly confined to the Sayings and Actions of Mohammed; with a Commentary thereon.

Author, Moslem Ben Hejāj Nishāpōry, who died A. D. 874.

XIX.

مشكوة شريف

Mishcāt Sherīf.

Quarto, Niskh Character.

A very voluminous and esteemed Work, (being a Commentary on the *Masabih* of Abū Mohammed Ibn Masâūd al Baghavy, who died A. D. 1122) recording the most minute Actions, Sayings, &c. of Mohammed; with a Variety of Domestic Anecdotes and Family Discussions, several of which, for the Credit of the Prophet, had been better omitted; supposed to have been collected from his Wives and Companions very shortly after his Death. It also contains a Portion of Ancient History, and Antediluvian Annals; but whence the Author received them we are not informed.

The Author was Shaikh Vely Addeen Abd Allah Ben Abd al Hāmid al Tabrīzy.

XX & XXI.

مخازن المعروف

و اشعه لمعات شرح مشكوة

Makhāzin al Mārūf va Ashīah Lamâāt Shereh Mishcāt.

The first in Four, the other in Nine, Volumes, Quarto, Common Hand.

The former of these Books is a Persian Translation of the *Mishcat Sherif*. The latter is a Persian Commentary on the same Work.

Authors, Mohammed Ahsan, and Abd al Huk Dhelevy, A. D. 1634.

XXII & XXIII.

تزكره الهوضوعت

و عقد النبوي

Tuzkireh al Mauzūât va Acd al Nubevy.

Two Volumes, Quarto, Niskh Character.

Both these Volumes contain numerous Anecdotes and Sayings of the Prophet and his most esteemed Companions.

Authors, Mohammed Tāher, and Shaikh Ben Abd Allah.

XXIV.

افضل الصلوة

Afzul al Sulāt.

Quarto, Niskh Character.

A system of Moral and Religious Duties, founded on the Sayings of Mohammed and the Four first Khālifs, according to the Tenets of the Sunnies, or Followers of Abū Beker, Omar, and Osmān.

Author, Yahia Ben Abd al Rehmān.

XXV.

كافي اصول كليني

Kāfy Usūl Kelīny.

Quarto, Niskh Character.

A SYSTEM of Moral and Religious Duties, founded on the Sayings of Mohammed and the Twelve Imāms, (*Vide* No. LXII. HISTORY,) according to the Tenets of the Shīâhs, or Followers of Aly.

Author, Kemāl Addeen Aly Jâfer Ben Yâcūb Kelīny.

N. B. The Animosity still existing between the Sunny and Shīâh Sects was formerly noticed. As a further Proof of their Rancour, the following Lines have been written by some Sunny Annotator in the Margin of the first Page of this Book:

"May the Curse of God light on the Author, and on the Transcriber of this Work!"

XXVI.

كنز العمل

Kenz al Amil.

Two Volumes, Quarto, Niskh Character.

THE Historical Traditions of Mohammed, of his Family, and of his Descendants. Also, Anecdotes of the ancient Arab Tribes; and a Description of several Places in Arabia.

Author unknown.

XXVII.

كتاب طيّبي

Ketāb Tyyeby.

Two Volumes, Quarto, Niskh Character.

A VOLUMINOUS Collection of Traditions on the Sacred History of the Mussulmāns.

By Abd Allah Ebn Tāīb al Serākhishy, Commentator of the *Isaghogy*. Vide No. XLIV. PHILOSOPHY.

XXVIII & XXIX.

دقايق الحقايق
و قول السديد

Decāic al Hucāic
va Cōl al Sedīd.

Two Volumes, Quarto, Niskh Character.

THESE Works are both esteemed Treatises on Morality.

Author, Abū Sīnā Mohammed.

XXX & XXXI.

تنبيه الغافلين
و تنبيه الرجال

Tanbīeh al Ghāfilīn
va Tanbīeh al Rejāl.

Two Volumes, Quarto, Niskh Character.

THE Titles of these Books are, *Warning to the Inattentive*, and *Warning to Men*. They inculcate much good Advice, and

might have been classed either with the Books of Ethics or Theology.

Author, Abū Leis Samarcandy.

XXXII.

مجموع عنوان حکایت

Mujmūî Anūān Hikāyet.

Thick Quarto, Niskh Character.

THIS Work contains a Variety of Subjects. Beside a Collection of the Traditions of Mohammed, it comprizes the History of the Patriarch Joseph, and great Part of the Book of Job, extracted from the Bible: to which is added much Moral and Religious Advice to Kings.

Author unknown.

XXXIII & XXXIV.

اسماء الرجال
و طریقه احمدیه

Asmā al Rejāl
va Terīkeh Ahmedyeh.

Two Volumes, Octavo, Niskh Character.

THE first of these Books contains Memoirs of all the celebrated Compilers of Hadīs, or Traditions: the other details the Duties of a Pious Mussulmān, founded on the Hadīs.

Author, Sultān Ahmed Ben Musād.

XXXV *to* XXXVII.

رساله انبیا

رساله ابن مسعود

فتح الابصار

Three Volumes, Octavo, Niskh Character.

THREE Books of Hadīs, attributed to the Prophet, but not the celebrated Forty Aphorisms.

Different Authors.

XXXVIII & XXXIX.

شواهد الحسنات
و جامع الصغیر

Shūāhid al Hussenāt
va Jāmî al Saghīr.

Two Volumes, Duodecimo, Niskh Character.

THESE concise Volumes are much esteemed for the Authenticity of the Traditions which they contain.

Authors; Solimān, A. D. 752; and Jelāl Addeen Ahmed Siyūty.

PERSIAN BOOKS.

XL.

تنبیه الغافلین

Tanbīeh al Ghāfilīn.

Quarto, Shekesteh Amyz Hand.

This Book is a Commentary on No. XXIX. It contains much Moral and Religious Advice, conveyed under the Form of Anecdotes or Memoirs of the Prophets, Patriarchs, Mohammed, and his Descendants.

Author unknown.

XLI & XLII.

رساله شمایل
و فواید نظامیه

Resāleh Shemāil
va Fūāid Nizāmieh.

Two Volumes, Quarto, Nastâlik Character.

Both these Volumes contain Memoirs of Mohammed, and his remarkable Sayings; collected from various Authorities.

Authors, Syed Abd Allah, and Mohammed Abd Allah.

XLIII & XLIV.

ذخیره الملوک
و لباب اخبار

Zekhīreh al Mulūk
va Lubāb al Akhbār.

Two Volumes, Quarto, Nastâlik Character.

The former of these contains much Moral and Religious Advice to Kings, and Threatenings to Tyrants and Oppressors: the latter is a Collection of Traditions respecting Mohammed.

Authors, Aly Hamadāny, and Ahmed Abd Allah.

XLV & XLVI.

سفر سعادت
ترجمه حدیث

Sufferi Sâādet
va Terjumeh Hadīs.

Two Volumes, Octavo and Duodecimo, Nastâlik Character.

The first contains a Variety of Anecdotes respecting Mohammed and his Family: the other is a Translation of a Collection of Hadīs, from the Arabic.

Authors, Mohammed Yâcūb, and Mohammed Bāker.

ARABIC BOOKS.

KORĀNS.

It may perhaps be unnecessary to state, that the Korān (frequently, but erroneously, written *Alcoran*) is the Gospel of the Mohammedans; and from it is not only derived their Spiritual, but also their Temporal, Law.

This Title is derived from the Arabic verb *Karaa*, To read; signifying, properly, *That which ought to be read.* It is divided into one hundred and fourteen chapters of very unequal length, each of which has a particular title; as Jonas, Joseph, Thunder, &c.; so denominated, either from the particular subject treated on, or from the first word of note which occurs.

The Korān is universally allowed to be written with the utmost elegance and purity of language; and is confessedly the standard of the Arabic Tongue, and, *as* the Mussulmāns believe, inimitable by any human pen; and alone sufficient to convince the World of its Divine original.

The general design of the Korān was, to unite the professors of the three different religions then followed in Arabia, (the greater number of whom were idolaters, the rest Jews and Christians, mostly of erroneous and heterodox belief,) in the knowledge and worship of one Eternal Invisible God, the Supreme Governor, Judge, and Creator of all things.

This Book is held in the greatest esteem and reverence by all Mohammedans. They dare not even touch it without previous washing or purification; and, to prevent their transgressing through inadvertence, the following sentence is stampt or written on the cover:—"Let none touch it, but they who are clean." It is also always kept by them in a cloth, or leather case. They spare no expence in having it beautifully transcribed and illuminated; and it is reckoned meritorious to copy it, provided the utmost accuracy is observed. The late Emperor of Hindustān is said to have transcribed it fifty times, and many can repeat it by heart.

For further particulars of this Book, I refer the Reader to the Preliminary Discourse of Mr. Sale's *Translation of the Koran*; from which the above description is principally taken.

I.

قران شريف

Korān Sherīf.

Folio, Niskh Character; beautifully written, and ornamented.

THE Korān; with the Commentaries of Keshāf, Mudārik, Zāhedy, Shāhy, and Husseīny, elegantly written in the Margin.

This Book is very highly valued.

II.

This Folio.

THE Korān, beautifully written in the Suls Character, on Thirty Leaves; highly gilt and ornamented.

III, IV, & V.

Three Volumes, Folio, Suls Character.

THE first of these formerly belonged to the Nabob Abd al Cāder Khān: the others were transcribed in Persia.

VI.

THICK Folio, written in the Behāry Character (a Branch of the Cufick), by Budr al Dowleh.

VII, VIII, & IX.

THREE Volumes, Folio, Niskh Character; with a Persian Translation interlined.

X & XI.

TWO Volumes, Niskh Character; with the Tafsīr, or Commentary, of Hussein Vāīz in the Margin. *Vide* No. XIII. COMMENTARIES ON THE KORAN.

XII.

Quarto, Niskh Character; beautifully written, and highly ornamented.

THIS Book was formerly the Property of the Emperor Aurungzebe, and is said to have cost the Sum of Nine Thousand Rupees, being upwards of One Thousand Pounds Sterling; and, I understand, is *now* honoured by a Place in the valuable Library of the best and greatest of Kings.

XIII *to* XVI.

FOUR Volumes, Quarto, Niskh Character; written in a very small Hand, on Thirty Leaves, each Leaf containing a Para, or Section, of the Korān, (*Vide* No. XLIII.); handsomely gilt and ornamented.

XVII & XVIII.

Two Volumes, Quarto, Niskh Character; the first transcribed on Thirty, the other on Sixty, Leaves; both very well written, and highly ornamented.

THE former was once the Property of the Nabob Abd al Kerīm Khān: the latter, of the Nabob of Cuddāpah, in the Dekhān.

N. B. The Preface to this Work will explain how they came into the Possession of Tippoo Sultān.

XIX & XX.

Two Volumes, Quarto, Reikhan Character; handsomely adorned, and gilt.

The first was transcribed by Sultān Alā Addeen Seljūky, A. D. 1545; the other by Mohammed Gulāb Khān.

XXI & XXII.

Two Volumes, Quarto, Suls Character; with a Persian Translation interlined.

XXIII & XXIV.

Two Volumes, Quarto and Octavo, Niskh Character, neatly written, interlined with a Persian Translation.

XXV *to* XXXII.

Eight Volumes, Quarto, small, but plain, Niskh Character.

XXXIII.

Octavo, Niskh Character, very beautifully written, and highly ornamented; said to have cost the Nabob Dilēr Khan, of Sanūr, Three Thousand Pagodas*, and was plundered from him by Tippoo Sultān.

XXXIV *to* XLII.

Nine Volumes, Octavo, small, but plain, Niskh Character.

XLIII.

The Korān, in Thirty Octavo Volumes, Niskh Character. Each of these Volumes contains a Section, or Para, of the Korān; which is thus divided for the Convenience of the Mullās, or Priests, who are obliged in the principal Mosques to read the whole Book through every Day, and relieve each other by Turns.

XLIV.

The Korān, in Fifteen Octavo Volumes, small Niskh Character. Each Volume contains Two Sections, or Paras, for the Reasons assigned in the foregoing Number.

There are also Thirty-five small Volumes, each containing one or more Chapters of the Korān, in various Hands.

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* A pagoda is worth about eight shillings.

ARABIC AND PERSIAN.

COMMENTARIES ON THE KORĀN.

"THE Korān, being the Mohammedan Rule of Faith and Practice, both in temporal and spiritual matters, it of course has numerous Expositors and Commentators. The most learned of these distinguishes the contents of the Korān into Allegorical and Literal: the former comprehends the more obscure, parabolical, and enigmatical passages, and such as are repealed or abrogated; the latter, those which are plain, perspicuous, liable to no doubt, and in full force.

"To explain these severally in a right manner, it is necessary, from tradition and study, to know the time when each passage was revealed; its circumstances, state, and history; and the reasons, or particular emergencies, for the sake of which it was revealed, whether it be abrogated, or does itself abrogate any other passages; whether it be anticipated in order of time, or postponed; whether it be distinct from the context, or depends thereon; whether it be particular, or general; and, lastly, whether it be implicit by intention, or explicit in words." (*Ext.* SALE'S *Preliminary Discourse.*)

I.

كشاف الحقايق التنزيل

Keshāf al Hucāic al Tanzīl.

Folio, Niskh Character; well written, and a very ancient Copy.

THE Title of this Work is, *An Explanation of the Truths of the Koran.* It is entirely Arabic, written at Mecca, and is one of their most esteemed Commentaries; being formed on the Principles prescribed in the above Note.

The Author was the celebrated Imām Abūl Cāsim Ben Omar al Zamakhshary, who died A. D. 1143.

II & III.

حاشيه كشاف
حاشيه شريف

Hāshyeh Keshāf.
Hāshyeh Sherīf.

Four Volumes, Quarto, Niskh Character.

BOTH these Works contain Scholia, or Marginal Notes, on the *Keshaf*, by two

very distinguished Authors, Saâd Addeen Toghtazāny, and Syed Sherīf Jorjāny. *Vide* Nos. VI. and XXII. PHILOSOPHY.

IV & V.

شرح كشاف الحقايق

و ترجمه هفت رساله كشاف

Shereh Keshāf al Hucāic va Terjumeh Heft Resāleh Keshāf.

Two Volumes, Thick Quarto, Shekesteh Hand.

THE former of these is a Persian Commentary on the *Keshaf*. The latter is a Persian Translation of the first Seven Chapters of the same Work.

Authors unknown.

VI.

مُعالِم التنزيل تفسير بغوي

Mûālim al Tanzīl Tafsīr Baghavy.

Thick Quarto, Niskh Character. The Text in Red Letter.

THE Title of this Work is *The Expounder of Revelation.* It is also a very celebrated Arabic Commentary on the Korān.

The Author was Abū Mohammed Ben Massûūd Syed Abd al Rehmān al Baghavy, who died A. D. 1122. He was also Author of the *Masabih;* mentioned in No. XIX. TRADITIONS.

VII.

انوار التنزيل تفسير بيضاوي

Anvār al Tanzīl, Tafsīr Baīzāvy.

Thick Quarto, Niskh Character.

THE *Light of Revelation;* a much esteemed Persian Translation of, and Commentary on, the Korān, according to the Sunny Copy*. This Work is frequently quoted by Mr. Sale.

The Author was Nasīr Addeen Abū Sâīd Baīzāvy Cāzy, of the City of Shīrāz, in Persia. He died A. D. 1292. *Vide* No. XX. THEOLOGY.

VIII, IX, & X.

حاشيه شهاب حفاچي

حاشيه عصام الدين

حاشيه عبد الحكيم

Hāshyeh Shehāb Hefāchy.
Hāshyeh Esām Addeen.
Hāshyeh Abd al Hakīm.

Four Volumes, Quarto, Niskh Character.

THE Commentary of Baīzāvy has given rise to various Books of Illustrations, Annotations, &c. The Three Works here described are termed *Marginal Notes.*

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* In the Sunny and Shiah copies of the Koran, there is only the difference of a few words; but in expounding the Law, the Commentators of the two Sects frequently disagree.

They are entirely Arabic, and contain many Critical Remarks on the above-mentioned Author.

Authors, Mōlānā Shehāb Addeen, Esām Addeen, and Abd al Hakīm.

XI & XII.

تفسير جعفري
و تفسير التفسير

Tafsīr Jáfery
va Tafsīr al Tafsīr.

Two Volumes, Quarto, Niskh Character.

THE first of these Books is held in the highest Estimation by the Shīâhs, being an Arabic Commentary on the first Seven Chapters of the Korān; by the Sixth Imām, Jâfer Sādic, who died A. D. 756, (*Vide* No. LXII. HISTORY.) The other is an Illustration of the first Chapter of the Commentary of Baīzāvy, by Mohammed Hāshim Jīlāny.

XIII.

تفسير حسيني

Tafsīr Husseīny.

Thick Quarto, Niskh Character; very well written, and ornamented.

A VERY celebrated Persian Translation of, and Commentary on, the Korān, according to the Shīâh Copy. *Vide* No. VII.

The Author was Husseīn Vāīz Kāshify, (*Vide* No. I. FABLES.) The Work is dedicated to Aly Shīr, Vizier of Sultān Abūl Ghāzy Behādur, of Khorāssān, A. D. 1491. *Vide* No. I. HISTORY.

N. B. In the Tafsīrs, or Commentaries on the Korān, the Arabic Text is always inserted, and the Explanation in Persian is interlined. The Remarks are generally written in the Margin. In some of them the Text is in the middle of the Page, and the Translation or Commentary written round the Margin.

XIV.

تفسير كبير

Tafsīr Kebīr.

Four Volumes, Folio, Niskh Character.

A VERY diffuse Arabic Commentary on the Korān.

Author, Fakher Rāzy.

XV.

تفسير شاه و شاه تفسير

Tafsīr Shāh va Shāhi Tafsīr.

Quarto, Niskh Character; ornamented.

AN Arabic Commentary on the first Twenty-one Chapters of the Korān.

Author, Shāh Mohammed Ben Sultān Aly, A. D. 1646.

XVI.

كاشف الحقايق
و قاموس الدقايق

Kāshif al Hucāic
va Cāmūs al Decāic.

Thick Quarto, Niskh Character.

THE Title of this Work is *The Explainer of Truth, or The Ocean of Refinement*; a Persian Commentary on the whole Korān, of a recent Date. The Text is in Red Letter.

Author, Ahmed Ben Mohammed, of Gujerāt.

XVII, XVIII, & XIX.

مدارک التنزیل
عرایس التنزیل
تفسیر توضیح

Mudārik al Tanzīl.
Arāis al Tanzīl.
Tafsīr Tōzih.

Three Volumes, Quarto, Niskh Character.

THESE Works are all esteemed Arabic Commentaries on the whole of the Korān. The Text is in Red Letter.

By different Authors.

XX & XXI.

تفسیر جواهر
خلاصة المنهج

Tafsīr Jūāhir.
Kholāseh al Minhej.

Two Volumes, Quarto, Niskh Character.

ONE of these is an Arabic, the other a Persian, Commentary on the first Eighteen Chapters of the Korān.

Author, Fut'h Allah Kāshāny.

XXII & XXIII.

تفسیر زواره
تفسیر بحر مواج

Tafsīr Zūāreh.
Tafsīr Bihr Mūāj.

Two Volumes, Quarto, Suls Character.

THE first of these Volumes is a Persian Commentary on the first Eighteen Chapters: the other a Persian Commentary on the Remainder of the Book, which, as was before remarked, consists of One Hundred and Fourteen Chapters, of unequal length.

XXIV & XXV.

كتاب سنين

تفسير سهّ سوره

Ketāb Sunnīn.
Tafsīr Seh Sūreh.

Two Volumes, Quarto, Niskh Character.

THE former of these Books is a Persian Commentary on the Chapter of Joseph; with Sermons, or Lessons of Advice, taken from various Passages of the Text; an entertaining Work. The latter is an Arabic Commentary on the Three first Chapters of the Korān. It also contains an account of Mohammed's *(pretended)* Ascent to Heaven, and the Prophecies respecting the Coming of and the Reign of Dujāl, or Antichrist, who, according to the Traditions of Mohammed, is to appear first between Irak and Syria, or in Khorāssān. He is to be mounted on an Ass, and to be followed by Seventy Thousand Jews of Ispahān, and will continue on Earth little more than Ten Weeks; he will lay waste all Places, except Mecca and Medīna, which are to be guarded by Angels; and at length will be killed by (our Lord) Jesus Christ, who is to encounter him at the Gate of Lud.

Of our Saviour, they add, that he will descend near to the City of Damascus; that he will embrace the Mohammedan Religion, marry a Wife, beget Children, slay Antichrist, and at length die, after a Residence of Forty Years on Earth. During his Reign there will be great Security and Plenty in the World; all Hatred and Malice will be extinguished; and the Lion and the Lamb, the Child and the Serpent, shall play together unhurt.

Author, Khuajéh Imām Ejel Ben Zeid al Tūsy.

XXVI.

قصص الانبيا و تفسير

Kissus al Anbīā va Tafsīr.

Quarto, Nastâlik Character.

THIS Work contains Memoirs of the Patriarchs and Ancient Prophets: also a Persian Commentary, or Explanations of many obscure Passages of the Korān.

Author, Moâzzim Hakīm, of Dhely, A. D. 1713.

XXVII & XXVIII.

لغات كلام

و خلاصه مستخلص

Loghāti Kelām
va Kholāseh Mustukhlis.

Two Volumes, Octavo, Niskh Character.

BOTH these Books are Persian Translations of the difficult Passages of the Korān.

Author, Syed Sherīf Jorjāny.

XXIX & XXX.

اقسام آيات قران
و نجوم القران

Acsāmi Ayāti Korān
va Nujūm al Korān.

Two Volumes, Quarto, Niskh Character.

THE first of these Books contains the Verses of the Korān, classed according to their several Subjects; viz. Promises, Threats, Narrations, abrogated, confirmed, &c. &c.; with various Illustrations and Explanations in Persian. The other is an Index to the Korān. The First Word of each Chapter and Verse being numbered, any Passage may be immediately found.

Author, Mustafā Ben Mohammed Sâēd.

XXXI & XXXII.

سجاء الدين
و جواهر القران

Sejāi Addeen
va Jōāhir al Korān.

Two Volumes, Quarto, Niskh Character.

THE former is an Enumeration of the Number of Chapters, Divisions, Verses, &c. contained in the Korān; with Directions for observing the various Prostrations and Genuflections required to be made while reading it. The latter, the Title of which is *The Jewels of the Koran*, is a very well-arranged Persian Index of that Book.

Authors unknown.

XXXIII & XXXIV.

وقوفي سجاوندي
و شرح سجاوندي

Vacūfy Sejāvundy
va Shereh Sejāvundy.

Two Vols. Quarto, Niskh and Nastâlik Characters.

THE Science of reading the Korān, in which the true Accent of each Syllable, the proper Stops, Periods, Prostrations, &c. are accurately defined: with a Persian Commentary thereon.

Author, Abd al Rashīd Sejāvundy.

N. B. Any Omission or wrong Pronunciation of a Word, while reading the Korān, is considered an Offence; and so much Pains and Study are required to attain Perfection, that it is considered as one of the Sciences. *Vide* following Number.

XXXV & XXXVI.

حيات الفواد در علم تجويد
و قرأت قران مجيد

Hiāt al Fūād Der Ilmi Tajvīd
va Kerāti Korāni Majīd.

Two Volumes, Duodecimo and Quarto, Nastâlik Character.

BOTH these Works are esteemed Persian Treatises on the Science of reading the Korān, termed here *Ilmi Tajvid.*

The Author of the first was Mohammed Ben Hussen: the other is anonymous.

XXXVII & XXXVIII.

تحفة القراء
و قرايت علم تجويد

Tohfet al Kerāā
va Kerāyet Ilmi Tajvīd.

Two Vols. Octavo and Duodecimo, Niskh Character.

Two Arabic Treatises on the Science of reading the Korān; with the proper Prostrations, Genuflections, &c.

Authors unknown.

XXXIX & XL.

قواعد قران
و رساله تجويد

Cūāīdi Korān
va Resāleh Tajvīd.

Two Volumes, Duodecimo, Niskh Character.

These Volumes contain Five short Persian Treatises on the Science of reading the Korān.—By different Authors.

XLI.

ركوعات قران مجيد

Rukūūāti Korān Majīd.

Quarto, Shekesteh Amyz Hand.

Directions for the due Observance of the Prostrations and Genuflections required in reading the Korān. The total Number is Five Hundred and Eighty.

Author unknown; but compiled by Order of Tippoo Sultān.

ARABIC AND PERSIAN.

PRAYERS.

I.

حصن حصين

Hisni Hussīn.

Quarto, Niskh Character.

THE Title of this Book is *The Impregnable Fortress.* It contains numerous Forms of Prayer, and Pious Ejaculations, to be used on various Occasions.

Author, Mohammed al Jeziry, of Mesopotamia.

II & III.

شرح حصن حصين
ايضا فارسي

Shereh Hisni Hussīn.
Aizā Fārsy.

Two Vols. Quarto, Niskh and Nastâlik Character.

Two Commentaries, one Arabic, the other Persian, on the above Work.

Authors, Aly Ben Sultān, and Hāfiz Kashmīry.

IV & V.

دلايل الخيرات
و مطالع المسرت

Delāil al Khaīrāt
va Mutālī al Musserāt.

Two Volumes, Quarto, Niskh Character.

PRAYERS to be used on all Occasions; to which is added, a Panegyric on Mohammed.

VI.

مجموعه اوراد فتحيه

Mujmūáh Aūrād Fut'hieh.

Octavo, Niskh Character.

PRAYERS for Success in various Undertakings and Difficulties. The Compiler says, that he received these Prayers from Fourteen Hundred different devout Persons, whom he had assisted or visited.

Author, Amīr Syed Aly Hamadāny.

VII.

مصابيح و ادعيات

Musābīh va Adâyāt.

Quarto, Niskh Character.

A COLLECTION of Sermons and Prayers, for various Occasions.

Author unknown.

VIII *to* XXIX.

اوراد فتحيه

اوراد يوسفى

ادعيه و اوراد

كنز العباد

حزب اعظم

حزب الوجيز

مجموعه شاهي

وظايف شاهي

فتوح الاوراد

مزرع الحسنات

لطايف شاهي

حرز جان

اوراد قادريه

مخزن الدعوات

رساله ادعيه

خلاصه اوراد

فوايد الصلوه

حزب البر

شرح حزب البر

درود مقربه

دعاي حسن بصري

لوايح مولانا جامي

TWENTY-TWO Volumes of Forms of Prayer for all Occasions, both in Arabic and Persian, of various Sizes, and by different Authors.

XXX.

زبده الدعوات و غيره

Zubdeh al Duâvāt va Ghaïreh.

Quarto, Nastâlik Character.

THIS Volume contains Select Prayers for various Occasions; also, Spells or Charms for averting Evil: to which is added, Advice to young Married Men, addressed by a Father to his Son. It is well written in the Persian Language, and is a very curious Composition.

Author unknown.

XXXI *to* XXXIII.

كتاب خطبه
فتح الجلالة و غيره
ترتيب السلوک

Kitāb Khutbeh
Fut'h al Jelālet va Ghaìreh.
Tartīb al Sulūk.

Three Volumes, Quarto, Niskh Character.

THE first of these is a Volume of Sermons: the two others contain Eleven short Treatises on Religion, both in Arabic and Persian.

By different Authors.

XXXIV & XXXV.

چنک ملت و اوراد
هفتاد و دو نسخه

Chung Millet va Aūrād.
Heftād va Dū Nuskheh.

SEVENTY-TWO small Volumes, containing Prayers, Extracts from the Korān, and other Religious Subjects, both Arabic and Persian.

By various Authors.

MISCELLANEOUS.

چنک مختلف المضمون
بيست و دو نسخه

Chung Mukhtelif al Musmūn,
Bist va Dū Nuskheh.

TWENTY-TWO Volumes of different Sizes, both Arabic and Persian; containing Extracts from various Authors, and other Miscellaneous Subjects.

HINDY AND DEKHANY BOOKS.

POETRY.

THE Languages here mentioned, being those spoken at the Mohammedan Courts of Dhely, Bījāpōr, and Golcondah, contain a great proportion of Persian and Arabic words, mixed with the vernacular language of the Hindūs. They consequently differ very little; and a person conversant with one, will, in a very short time, be able to read and understand the other. They are generally written in the Persian Character. The Hindy is commonly called Hindūstāny by Europeans.

I.

تذكرة الشعراء هندي

Tuzkereh al Shoârā Hindy.

Quarto, Shekesteh Amyz Hand.

THE Lives of the Hindy and Dekhany Poets.

This Book contains the Memoirs of One Hundred and Eight Authors, with numerous Extracts from their Works; but it is by no means written in the agreeable Style of the Persian *Tuzkereh* of Dowlet Shāh. *Vide* No. XXIII. HISTORY.

Author, Fut'h Aly Husseīny.

II.

علي نامه تاريخ علي عادل شاه

Aly Nāmeh Tārīkhi Aly Aādil Shāh.

Large Quarto, Niskh Character.

THE Conquests or Wars of Aly Aādil Shāh, of Bījāpōr, celebrated in Heroic Verse.

This Prince succeeded to the Throne of Bījāpōr about the Year 1556. From his Childhood he was remarkable for his ready Wit, and active Turn of Mind. He was an Encourager of Literature, and fond of War; but, after a turbulent Reign of Fourteen Years, fell by the Hands of an Assassin. *Vide* Scott's *History of the Dekhan*, Vol. I.

The Author was Nussrety, a celebrated Dekhany Poet. The Work is dedicated to Sultān Aly Aādil Shāh, at whose Court the Poet resided.

III & IV.

گلشن عشق

گلدسته عشق

Gulsheni Ishk.

Guldusteh Ishk.

Two Volumes, Quarto, Nastâlik Character.

THE first of these Volumes is *The Tale of Rajah Munuhur Kenur and the Princess Chintavutty*, a very entertaining and well-written Dekhany Poem. It contains a Variety of Pictures and Portraits, one of which is that of the Author, a venerable looking Man, with a long grey Beard. The Title of the other Volume is *The Nosegay of Love*. It contains a Variety of Odes and Amatory Poems.

They were both written by the above Author, and are dedicated to his Patron the Sultān, between the Years 1560 and 1570.

V.

کُلیات قطب شاه

Kullīāti Cutb Shāh.

Thick Quarto, Niskh and Nastâlik Characters; a very handsome Copy, and formerly the Property of the Nabob Abd Allah, Cutb al Mulk.

A VERY copious and well-written Volume of Hindy, Dekhany, and Persian Poems, on a Variety of Subjects.

The Author was Sultān Mohammed Culy Cutb Shāh, of Golcondah, who succeeded to the Throne A. D. 1582, when only Twelve Years old. He was much esteemed for his Abilities, an Encourager of Literature, and Founder of the City of Hyderābād. *Vide* Scott's *History of the Dekhan*, Vol. I.

VI, VII, & VIII.

قصه ماه و پیکر

قصه رضوان شاه و روخ افزا

قصه بهرام و گلاندام

Kisseh Māh va Payker.

Kisseh Rizvān Shāh va Rūh Afzā.

Kisseh Bihram va Gulandām.

Three Volumes, Quarto, Shekesteh Amyz Hand.

THESE Volumes contain Three entertaining Romances, on the Subject of Love, in Dekhany Verse, by different Authors. The last is dedicated to the unfortunate Sultān Abūl Husseīn, last of the Kings of Golcondah, who was conquered and made Prisoner by the Emperor Aurungzebe, A. D. 1687.

N. B. A very interesting Memoir of this Prince may be found in the *Seir al Mutaakherin*, a Persian Work, written in Bengal about Twenty-five or Thirty Years ago by Gholām Husseīn Khān, and translated soon after into English by a French Renegado, called Mustafā.

IX & X.

پهول بن و طوطي نامه

Phūl Bun va Tūty Nāmeh.

Two Volumes, Quarto, Shekesteh Amyz Hand.

THE former contains the Romance of Tylū Shāh and the Princess Phūlbun, said to be a Translation of the Persian *Bosatin*. It is ornamented with a number of Pictures, descriptive of the *Costume* of Persia. The latter is a Translation of Nukhsheby's Persian *Tuty Nameh*, or Tales of a Parrot, into Dekhany Verse.

Author, Avary. Dedicated to Sultān Abd Allah Cutb Shāh, A. D. 1649 and 1653.

XI & XII.

قصّه پدماوت دکهني

قصّه لعل و کوهر

Kisseh Pudmāvut Dek'hany.
Kisseh Lál va Gōher.

Two Volumes, Quarto, Nastàlik Character.

THE Romance of Pudmāvut, Daughter of the Rājah of Ceylon, who was seized by the Rājah of Cheitōr, and taken from him by Sultān Alā Addeen, (*Vide* No. XCV. POETRY); and the Love-Tale of *Lal and Goher*, translated from No. CII. POETRY.

XIII & XIV.

سِري گُنيس

و ديوان يقيني

Siry Guneīs
va Dīwān Yekīny.

Two Volumes, Quarto, Shekesteh Amyz Hand.

THE first of these Books is a Collection of Sacred Poems, translated from the Sanscrit, in Hindy Verse. The other is a Dīwān, or Collection of Hindy Poems, principally on Love Subjects.

The Author of the latter was Inām Allah Khān Yekīn.

XV & XVI.

سندر سکار هندي

و دهوري هندي

Sindur Sikār Hindy.
va Dhōry Hindy.

Two Volumes, Quarto, Shekesteh Amyz Hand.

EACH of these Volumes contains an extensive Collection of Hindy Poems, on various Subjects. The latter also comprises Three Persian Treatises on Sūfyism.

Author, Shāh Gujerāty Derveīsh.

XVII & XVIII.

بهوک بل يعني کوک شاستر
و مفرّح القلوب

Bhūk Bul Yâny Kōk Shāster va Muferrih al Culūb.

Two Volumes, Quarto, Niskh Character.

THE first of these Books is a curious but obscene Satire on Women, said to be a Translation or Paraphrase from the Sanscrit into Hindy Verse. The other is a Collection of Poems and Congratulatory Odes, both Persian and Dekhany.

Dedicated to Tippoo Sultān, by Hussen Aly, Poet Laureat.

XIX & XX.

ديوان رفيع سودا
قصايد رفيع سودا

Dīwān Rafīâ Soudā.
Casāid Rafīâ Soudā.

Two Volumes, Quarto, Nastâlik Character.

THESE Volumes contain a great Variety of Poems on various Subjects; also Idyls, Elegies, and other Miscellaneous Pieces, in Hindy Verse.

The Works of this Author compose a Folio Volume, and are held in the highest Estimation all over Hindūstān. They include a number of Encomiastic Poems on the late Nabob Asof al Dowleh, and many other Persons of high Rank and Power, both at Lucknow and Dhely; not the least remarkable of which, is an Eulogy on the late Mr. Richard Johnson, who died a few Months ago on his Return to India, and who was most highly respected by all the Natives of that Country who had the Honour of his Acquaintance.

The Satires of this Poet are also numerous and admirable; but having created him many Enemies, to avoid the Consequences of their Anger, he feigned himself insane, and took the (Poetic) Title of Soudā, or Madman. His real Name was Mīrzā Mohammed Rafîâ, but he is frequently honoured by the Appellation of Mulik al Shoârā, or King of Poets. He died at Lucknow A. D. 1790.

XXI.

روضة الشهدا

Rouzet al Shohedā.

Quarto, Shekesteh Amyz Hand.

THE Title of this Work is *The Garden of Martyrs*. It contains several very affecting Elegies (Merāsy) on the Death of Husseīn, and the Persons of his Family, who were murdered at the Battle of Kerbelā, (*Vide* No. XVII. HISTORY,) in Dekhany Verse.

Author, Sewah, A. D. 1681.

N. B. These Merāsies, or Elegies, are chaunted in the Imāmbārehs (superb Buildings erected for the purpose) every Night during the Celebration of the annual Mourning for Husseīn, which is commemorated on the first Ten Days of the Month Mohurram, and seldom fail to

draw Tears from the Eyes of the Congregation. The Effect is sometimes much heightened by the Introduction of the Funeral Procession, with the Martyr's War-Horse stuck with numerous Arrows, the Insignia of his Dignity, and other Pageantry.

Some Years since, a Person at Lucknow was persuaded to represent the Khalif Yezīd (termed by the Shîāhs, or Followers of Aly, The Cursed Usurper) during this Ceremony. He was in consequence superbly dressed, and seated on a Throne at the upper End of the Room: but when the supposed Prisoners, the Children and Females of Husseīn's Family, were brought before him, the infuriate Mob, in the Height of their Delirium, seized on him, and had nearly torn him to Pieces.

Christians and Hindūs may with safety behold this Spectacle, but no prudent Sunny will enter the Imāmbāreh.

There is a great Variety of these Merāsies, in Arabic, Persian, Hindy, and Dekhany. They are generally written in a simple but pathetic Style.

XXII & XXIII.

رسالہ سرود و راگ

رسالہ نظم

Resāleh Serōd va Rāg.

Resāleh Nezm.

Two Vols. Quarto and Duodecimo, Common Hand.

THE first is a Collection of the popular Hindy and Dekhany Songs; the other, a Collection of Poems in the Pūruby Dialect, which contains a greater Mixture of the Birj Bāchā, or pure Hindū Language, than the Hindy, and which is chiefly spoken about Benāras, and on the Eastern Side of the Ganges.

Authors unknown.

PROSE WORKS.

XXIV.

نشاط العشق شرح غوثیہ

Neshāt al Ishk Shereh Ghōsīeh.

Quarto, Niskh Character.

THE *Pleasures of (Divine) Love*; a Commentary, in the Dekhany Language, on one of the Sūfy Treatises of the celebrated Ghōs al Azīm Abd al Cader Jīlāny. *Vide* No. LXXIX. HISTORY.

Author, Abd Allah Ben Husseīny *Giso* Derāz, of Kulbergah. *Vide* No. CII. HISTORY.

N. B. I take this opportunity of explaining, that Gīsō does not mean a Beard, but the surprising long clotted Hair which deforms the Heads of some of the Fakiers in India; the Tonsure of which, it is said, would occasion immediate Death.

XXV & XXVI.

ترجمه مفتاح الصلوة
و خلاصه سلطاني

Terjumeh Miftāh al Sulāt
va Kholāseh Sultāny.

Two Volumes, Quarto, Nastâlik Character.

THE former of these is a Hindy Translation of the Persian *Key of Prayer*, an esteemed Work on Theology, by Fut'h Mohammed of Borhānpōr: the latter, an Abridgement of the Mohammedan Law, compiled by Order of Tippoo Sultān.

Authors, Syed Imām Addeen, and Mohammed Sumud Cāzy, of Seringapatam.

XXVII.

کليد زبان تلنکي

Kelidi Zebāni Telingy.

Octavo, Nastâlik Character.

A GRAMMAR and Vocabulary of the Telingy, or Language spoken on some Parts of the Malabar Coast.

Author unknown.

TURKISH BOOKS.

I.

تۏزک بابري

Tūzuk Bābery.

Thick Octavo, Nastâlik Character.

THE Memoirs of Sultān Zehīr Addeen Mohammed Bāber, of Ferghānah, who conquered Hindūstān in the Year 1525, and whose Posterity still sit on the Throne of Dhely, and are supported by the British Nation, though not in a Style of Magnificence, yet with every Attention to their personal Comforts. It may be unnecessary here to remark, that they have long ceased to exert any Power, and have for many Years been merely a Tool in the Hands of some ambitious Chieftain. The Situation of the late unfortunate Shāh Aālum, during Part of the Year 1788, could only be compared with that of the miserable Wretch suffering the Torments of the Inquisition. *Vide* Franklin's *History of Shah Aalum*, and Scott's *Dekhan*, Vol. II.

These Memoirs were written in the Turkish Language by the Sultān, and though transcribed in the Nastâlik Character, do not contain any Mixture of Arabic or Persian. No Doubt is entertained of their Authenticity, although Sir W. Jones, in his First Volume, page 60, says he had sought for them in vain. They were translated into Persian during the Reign of his Grandson the Emperor Akbar, by Abd Rehmān, Khān Khānān, and the Original is now very scarce.

Sultān Bāber is computed to have reigned Thirty-eight Years, but only Five over Hindūstān. He died at Agra A. D. 1530, and was by his own Desire buried at Cābul.

N. B. None of the learned Moonshies or Mooluvies, attached to the College of Fort-William, could give me any Explanation of this Book; and I was obliged to have recourse to a *Moghul* Merchant residing in Calcutta, who immediately read it, and informed me of the Contents. In the List which accompanied the Library from Seringapatam, it is called a Turkish Dictionary; but that it was not so was evident, from the Mode of its being transcribed.

II.

كتاب صرف نهو تركي

Ketāb Serf Nehū Turky.

Thin Quarto, Nastâlik Character.

A GRAMMAR and Vocabulary of the Turkish Language, with the Explanations in Persian.

End of the LIBRARY *of* TIPPOO SULTAN.

PERSIAN BOOKS,

Brought from PERSIA *by the Ambassador Major* MALCOLM; *and presented to the College of* FORT-WILLIAM *in* BENGAL.

I.

جامع التواريخ قديم

Jāmî al Tūārīkhi Cadīm.

Folio, Nastâlik Character. Copied at Ardebil, A. D. 1686.

A COLLECTION of Ancient History, in Eleven Sections, and an Appendix.

Sect. 1. The History of the Seljūkian Dynasty of Persian Princes, who reigned from A. D. 1037 to 1193.

Sect 2. The History of the Kings of Khūārezm, (an extensive Country on the Eastern Side of the Caspian Sea,) from the Year 1097 to 1230.

Sect. 3. The History of the Tribe of Tartars called Turk, from whom are descended the present Possessors of Constantinople, &c.

Sect. 4. The History of China, till conquered by Gengīz Khān, about the Commencement of the Thirteenth Century.

Sect. 5. The History of the Jews.

Sect. 6. The History of the Cæsars, or Roman Emperors.

Sect. 7. The History of the Ancient Persians. *Vide* HISTORY, No. V. *Chap.* 2.

Sect. 8. The History of our Lord Jesus Christ, and of the Ashābi Kahf, or Seven Sleepers, (Christians who are fabled to have slept for a Hundred Years in a Cave, accompanied by their Dog.)

Sect. 9. The History of the Subuctagin or Ghizneh Dynasty. *Vide* No. XXIX. HISTORY.

Sect. 10. The History of the Molūk al Tōāyif, or Successors of Alexander; said to have been Relations of Darius, on whom the Macedonian Conqueror, by the Advice of his Tutor Aristotle, conferred the Government of different Provinces, and made them independent of each other, in order to keep them disunited, and tributary to the Greeks.

Sect. 11. The Ancient History of India and Cashmire, with an Account of the Hindū Mythology; and Memoirs of Sāky Mūny, a fabulous Deity, and not the Gōdama of the Budhists, although bearing the same Title.

The Appendix comprizes the Mosaical Account of the Creation of the World, and the ancient (pretended) Prophecies respecting Mohammed.

The Compiler's Name is not mentioned; but he declares his Account is extracted from the History of each Country, written by its Native Historians.

The Work is ornamented with numerous Portraits of the Kings of China and the Roman Emperors.

II.

خمسه نظامي

Khemseh Nizāmy.

Folio, elegantly written in the Nastâlik Character, and ornamented with Pictures, &c. Copied at Shiraz, A. D. 1627.

THE Five Books of Nizāmy; viz. *The Makhzen Asrar, Khosrou va Shirin, Heft Payker, Leily va Majnun,* and the *Sekunder Nameh.*

Author, Shaikh Nizām Addeen Gunjevy. *Vide* Nos. IV & V. POETRY.

III.

گنج البحر

Gunj al Bihr.

Folio, various Hands.

THE *Poetical Treasury*; containing Fifty-eight select Pieces, Arabic and Persian, both in Prose and Verse, elegantly written and ornamented.

Various Authors.

IV.

چنگ سر مشق

Chung Siri Meshk.

Large Quarto, Shekesteh and Shafiâ.

ELEGANT Extracts, or Pieces of Poetry, written in a fanciful Manner, being intended as Specimens of Penmanship.

N. B. The Calligraphic Art has from the earliest Times received very great Encouragement in Persia; and at the present Period is, I believe, held in greater Estimation than deep Learning. The Art of Printing is despised.

The *Persian* Manuscripts are in general much better written, more ornamented, and on finer Paper, than those copied in India or Turkey.

ARABIC BOOKS,

Purchased in ARABIA *by* Mr. ELLIOTT, *late Secretary of the Embassy to the Arabian States; lodged in the College of* FORT-WILLIAM.

I.

محاكمات

Muhākimāt.

Quarto, Niskh Character.

A COMMENTARY on the *Isharat*; a Treatise on Natural Philosophy, by the celebrated Abū Aly Sīnā, or Avicenna. *Vide* No. XLIX. PHYSIC, and No. IV. PHILOSOPHY.

Author, Cutb Addeen Rāzy.

II.

كتاب تواريخ مختصر

Kitāb Tūārikh Mukhtesar.

Large Quarto, Niskh Character.

AN Abridgement of Oriental History, from the Creation of the World till the Overthrow of the Khalifat by the Tartar Hōlāgū Khān, Grandson of Gengīz Khān, A. D. 1258.

Author, Nusrāny.

N. B. The Subject of this Work is expressly the same as No. XV. HISTORY.

III.

الفضايل الباهره في صفة القاهره

Alfuzāil al Bāhireh Fy Sifut al Cāhireh.

Thick Duodecimo, Niskh Character. Imperfect.

AN Abridged History of Egypt, with a long Panegyric on, and Description of, the City of Grand Cairo.

Author unknown.

IV.

تسهيل المنافع في علم طب

Tashīl al Munāfi Fy Ilmi Tibb.

Thick Octavo, Niskh Character.

A SHORT, but esteemed, Treatise on Medicine.

Author, Borhān Addeen Ibrāhīm.

V.

مغني اللبيب در نهو

Moghny al Lebīb Der Nahū.

Thick Octavo, Niskh Character.

A VERY celebrated well-written Treatise on Arabic Syntax, by Abū Mohammed Abd Allah Ben Hāshem.

VI & VII.

الغواقه

و كشف النقات

Alfūākih
va Kashf al Nocāt.

Two Volumes, Octavo, Niskh Character.

THESE Volumes contain Eight Treatises on Arabic Syntax, by various Authors.

The following Books will be found in the Catalogue.

VIII.

مقامات حريري

Mukāmāti Harīry.

VIDE No. LXXXIV. POETRY.

IX & X.

شرح الفيه

و النهجت الهر فيه

Shereh Alfīyeh
va Alnehjet al Murfīyeh.

TWO Commentaries on No. CLXXXI. POETRY.

XI.

بهجت المحافل

Bohjet al Muhāfil.

VIDE No. CXVIII. HISTORY.

XII & XIII.

مطوّل شرح تلخيص

مختصر شرح تلخيص

Mutuvvul Shereh Talkhīs.
Mokhtesir Shereh Talkhīs.

VIDE Nos. VI & VII. PHILOSOPHY.

XIV & XV.

شرح شافيه

شرح كافيه رضي

Shereh Shāfīeh.
Shereh Kāfīeh Rezy.

VIDE Nos. XIV & XVI. PHILOLOGY.

XVI, XVII, & XVIII.

فواید ضیایه شرح ملّا جامي
و مناهل
و مصباح

Fūāid Ziyāyeh Shereh Mullā Jāmy,
va Munāhil,
va Misbāh.

VIDE Nos. XVII, XXIX, and XXXIV, PHILOLOGY.

XIX & XX.

واضیه شرح کافیه
الهوشح شرح کافیه

Vāzieh Shereh Kāfieh.
Almūsheh Shereh Kāfieh.

TWO Commentaries on No. XV. PHILOLOGY.

XXI.

توضیح شرح تنقیح

Tōzih Shereh Tankīh.

VIDE No. XXVII. JURISPRUDENCE.

XXII.

انوار التنزیل

Anvār al Tanzīl.

VIDE No. VII. COMMENTARIES ON THE KORAN.

XXIII.

لغت عربي و فرنک

AN Arabic and Latin Dictionary, printed at Rome, A. D. 1639, by P. F. Dominico.

N. B. These Books are transcribed on indifferent Paper, and written in the common Niskh Character.

POSTSCRIPT.

Some of our admirers of Oriental Literature having expressed their regrets at not being able to visit the East, in order to search for valuable Manuscripts and other rare commodities, the Compiler has been induced to insert the preceding List of Books, principally to evince, that little respecting Oriental Literature remains to be gleaned, either in Arabia or Persia. Nor does India, at present, contain many valuable Collections. Those of the Nizām at Hyderābād, and of the Nabob of Oudè at Lucknow, are perhaps the only extensive Libraries remaining.

Numbers of the most valuable Arabic and Persian Manuscripts have, at various times, been brought to Europe; many have been consumed by fire, and others destroyed by insects; whilst little encouragement has been given to the Literati to replace these depredations, either by transcripts or original compositions. The consequence has been, that many valuable works of ancient authors have been lost, others are difficult to be procured, and nothing new has been produced. Major Malcolm and Mr. Elliot were well versed in Oriental Literature, and well understood the languages of those countries they visited. They were employed by the late Governor-general of India, Marquis Wellesley, in high diplomatic situations; they resided for a considerable period in Persia and Arabia; were on habits of intimacy or friendly intercourse with the natives of rank and learning; and certainly spared neither trouble nor expence to procure whatever was rare or valuable; — with what success, will be seen by comparing the List of their Books with the Catalogue.

The capitals of Tuscany, Spain, and France, contain extensive collections: but were the Oriental Manuscripts, dispersed throughout England, either generally known, or assembled in one place, Britons need not travel far to prosecute their Oriental studies, or to gratify a laudable curiosity.

APPENDIX.

روضة الصّفا

ذكر سلطنت كسري بن قباد كه مشهورست بنوشيروان عادل

ايهٔ اخبار گفته اند كه قباد را فرزندان بسيار بود ند اما نوشيروان در ميان ايشان بحسن تدبير و لطف تقرير و مكارم اخلاق و محاسن آداب و فيصل مهمات و قطع خصومات و رعايت رعايا و شفقت بر ايا امتياز تمام داشت ورشد ونجابت او بمرتبه بود كه پيران كار ديده در صغر سن او بـا وجود انكه سرير ملك بوجود پدرش تزيّن داشت در سرانجام اكثر مهام بقول او عمل نمودند آورده اند كه روزي قباد به نوشيروان گفت كه جمع خصال مرضيه در تو جمع است اما يك عيب داري و آن اينست كه گمان بد در باره مردم ميبري و نميكويم كه مطلقًا بگمان خود كار مكن اما احيانًا ببعضي خلق نيكو گمان باش كه گمان بد در غير موضع خود بسياري از عملهاي نيك در توقف اندازد نوشيروان از گذشته تمهيد معذرت كرده وصيت پدر را قبول نمود آورده اند كه قباد در آخر ايام حيات خويش عهد نامه نوشت و بموبد موبدان سپرد و در انجا تصريح كرد كه بعد از فوت او نوشيروان بامور مملكت قيام نمايد چون قباد را حالتي كه ناگزير مخلوقاتست پيش آمد عهد نامه را اعيان مملكت بر خلف صدق او خواندند نوشيروان از تقلد قلادهٔ ايالت كردن پچيده سر باز زد و گفت كه نظام امور مختل شده است و مصالح جمهور مهمل مانده و اختلاف در ميان خلق پديد گشته اراذل و سفلگان استيلا يافته وهركس كه خواهد كه براستي

Specimen of No. I. History.

*The Reign of Nushirvan, Son of Cobad, surnamed Kisra or Cosrou, King of Persia.**

It is related by our most esteemed historians, that Cobād had many sons, but that Nūshīrvān was superior to all the others, in understanding, eloquence, mildness of disposition, and address. He was also experienced in business, skilled in reconciling differences, compassionate to the poor, and the protector of the subject. The ministers, or officers of state, had such an opinion of his abilities and understanding, that even during the reign of his father, while he was but a youth, they consulted him on all affairs of importance.

It is reported, that Cobād one day said to him, "Although you possess many amiable qualities, I observe in you one very great defect; that is, you appear to have a bad opinion of mankind. In some cases, this conduct may be proper and wise; but as unjust suspicions may often defeat the best arranged schemes, you ought sometimes to deviate from your general principle." Nūshīrvān made an apology for his past conduct, and promised in future to follow his father's advice.

A short time before his death, Cobād made his will, which he gave in charge to the high priest or chief of the Magi; and in it expressly directed that Nūshīrvān should succeed him. When that event (to which all mortals must submit) happened, the nobles read the will of Cobād to his son. At first, Nūshīrvān declined taking charge of the government; telling them, that the regulations of the state were corrupted†; that the laws were of no effect; that dissentions prevailed everywhere; that the lower orders of people had usurped all power; and that whoever attempted a reform would be obliged to use force, and to

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* This Prince was the twentieth King of the Sassanian dynasty. He succeeded his father Cobad, about A.D. 531. He is celebrated throughout the East for his justice, liberality, and other virtues. His dominions are said to have extended from the northern limits of Transoxania, to Arabia Felix, or the Red Sea.

† This confusion in the state of Persian affairs was caused by an impostor named Mazdak, who gave himself out as a prophet, and preached a community of women and property. He had the address not only to convert numbers of the common people to his religion, but also some of the nobility, and even the late King, the father of Nushirvan. They were in consequence guilty of the greatest excesses, broke open the houses of the rich, and plundered them of their wealth, their daughters, and their wives. *Vide* Gibbon's *History of the Roman Empire*, chap. 52, where a diffuse detail of this reign may be found.

عمل کند حکومت بشما رساند و هرگاه که من برین امر اقدام نمایم خاطر شما از من آزرده شود و مزاج من بر شما متغیر گردد و بدین سبب خونها ریخته آید و استیصال خاندانها روي نماید و این صورت مخالف مقصي طبیعت منست عظماء فارس مبالغه کردند و پیمانرا بایشان موکد گردانیدند که سر از فرمان او نه پیچند و رضاي خود باشارت او مقرون دارند و بسر و مال ازو باز نمانند نوشیروان بعد از تأکید و الحاح تاج حشمت بر سر نهاده بر تخت سلطنت نشست و نخست ابتدا باین سخن کرد که حکومت ما مبني بر اجسادست نه بر قلوب چه بغیر از حضرت عالم الاسرار هیچکس را بر نیت خلق وقوفي نباشد یعني تفحص ما از اعمال شما خواهد بود نه از اسرار شما وحکمي که از ما صدور یابد مبني بر عدل خواهد بود نه بر هواي نفس و چون که فسادات بران متطرق شده باشد بیمن معدلت بصلاح آید قواعد قصر دولت ما استحکام یابد و اثار آن بر صفحات ایام باقي ماند

بیت

جزاي حسن عمل بین که روزکار هنوز
خراب مي نکند بارگاه کسري را

و بعضي از نقله اخبار گفته‌اند که اول سیاستي که از موقف اجلال صادر گشت قتل مزدک واتباع او بود ودر باب کشتن او مورخان اختلاف کرده اند بعضي گویند که نوشیروان در بدایت امر با مزدک ملایمت اغاز نهاده در مجلس خاص باو التفات مینمود تا روزي یکي از متابعان وي دست تطاول بهنکوحهء شخصي درازکرد وآن بیچاره تظلّم ببارگاه نوشیروان برد و پادشاه هرچند التماس نمود که آن مفسدرا کوید که دست ازان عورت باز دارد مزدک بسخن شاه التفات

to exercise despotic authority. That, for his part, if he undertook this affair, and they would not unite with him, he should be much displeased; that his conduct would possibly irritate them; and, although he was averse to violent measures, yet the probable consequences would be bloodshed and slaughter. The nobles bound themselves, by the most solemn oaths, to pay implicit obedience to his commands, to fulfil all his wishes, and to devote their lives and property to his service. At length, after much intreaty and supplication, Nūshīrvān placed the crown on his head, and mounted the throne. He then addressed them thus:

"The principles of my government shall be founded on justice and integrity, unbiassed by prejudice or passion. God only knows the secrets of the heart; I shall therefore not pry into your private sentiments, but shall be guided in my conduct towards you by your actions. I shall not pretend to controul your minds; but, in your persons, you shall be obedient to the laws. Thus, sedition shall be eradicated from this empire; and, by the blessings of justice and good government, the foundations of the Palace of Prosperity will be strengthened, and their effects recorded on the Page of Time.—

DISTICH:

Observe the consequences of good actions;
Fate has yet spared the Palace of Cosroe."*

Historians relate, that the first act of Nūshīrvān's justice was the punishment of Mazdak and his followers; but with respect to the mode of putting him to death, they vary. Some inform us, that the King at first acted kindly towards him, and received him graciously at court; but that one of the impostor's followers having laid violent hands on the wife of a person, the man complained to his majesty. The King requested Mazdak to interfere, and release the woman; but without

* By the accounts of Mohammedan travellers, the porch of this Palace was standing not many centuries ago.

نکرد و نوشیروان در غضب رفته حکم فرمود که سر اورا بتیغ کین از بدن
جدا کردند و یاران وي غوغا انگیخته فرمان جهانمطاع نفاذ یافت که
شمشیر خونریز در ایشان نهادند آنگاه در مداین و سایر بلاد
بتفحص مشغول گشتند * و چون انوشیروان از قتل مزدک و متابعانش
فارغ گشت اموالي که مزدکیان بستم گرفته بودند بارباب آن
رسانیدند وزنانرا بشوهران ردّ کردند و† بعد ازان فرمود که مزارعانرا
آلات و ادوات زراعت وگاو و تخم دادند تا زمینهاي نامعمور آباد
ساختند و جمعي را که مهاجرت اوطان اختیار نموده بودند فرمود
تا بوطنهاي اصلي معاودت نمودند و فرمود که عقبهارا هموار ساختند
و در بیابانها و سرحدها قلعهاي حصین بنیاد نهادند و جهت امن
اطراف مردم جلدرا در انموضع گردانیدند و عاملان و حاکمان
بدستور زمان اردشیر بابک معین ساخت و جسرها و پلهارا عمارت کرد
و از احوال رعایا و اشراف تفحص وتفتیش واجب دانسته هرکس که
خللي باحوال او راه یافتة بود بتدارک آن پرداخت ابو حنیفه
دینوري آورده است که کسري انوشیروان مملکت خودرا بچهار قسم
منقسم ساخته بر هر قسمي شخصي از معتمدان خودرا که در غایت
کرامت و شرافت بودند والي گردانید یک قسم خراسان و سجستان و
کرمان بود قسم دوم اصفهان وقم وجبال وآذربایجان وارمینه وثالث
بلاد فارس واهواز وقسم رابع عراق تا سرحد مملکت روم و بعد از
انتظام امور مملکت لشکر بطخارستان و زابلستان و کابلستان و جغانیان

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* A passage is omitted here, being of no consequence, as it broke the thread of the narration.

† A sentence is omitted here, being a repetition of the same circumstance by a different author.

without any effect: whereon the rage of Nūshīrvān was rouzed, and he ordered the impostor's head to be severed from his body. This circumstance having caused a tumult, the King issued an imperial edict, to search for and put to death all the Mazdākians in the city of Madāīn*, or wherever they should find them. At length, being satiated with slaughter, he directed all the wealth those villains had plundered to be restored to the right owners, and sent back the oppressed females to their fathers and husbands.

His next edict was, that the peasants and poor farmers should be supplied, at the royal expence, with cattle, seed, and every implement of husbandry, in order to bring the waste lands into a state of cultivation: also, that all those who had abandoned their homes, in consequence of the disturbances, should be recalled, and again comfortably settled in their dwellings. He then gave orders for all the steep passes in the mountains to be levelled; and that strong fortresses should be erected in the deserts, and on all the boundaries of his kingdom. In these he placed vigilant garrisons, to protect his subjects from robbers and other enemies.

He appointed governors and collectors to each district, as in the time of Ardashīr Bābek; and repaired the bridges and water-courses throughout his dominions. He also made minute inquiries into the situation of all his subjects, and endeavoured to alleviate all their misfortunes.

Abū Hanīfā Dīnvurry relates, that Nūshīrvān divided his kingdom into four provinces, over each of which he appointed a viceroy, selected from among the most virtuous and trust-worthy of his nobles. The first division or province included Khorāssān, Sejistān, and Kermān; the second, Ispahān, Com, Jebbāl, and Azerbāījān; the third, Fārs and Ahūāz; the fourth comprehended Irāc, and extended to the Roman boundaries.

Having thus made his domestic arrangements, and provided for the security of his dominions, he led his army into the territories of Tokharstan†, Zābulistan, and Cābul,

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* The city of Madain, the Ctesiphon of the Greeks, was founded by Shapor, king of Persia, about the middle of the fourth century, and was situated on both sides of the river Tigris, to the south of Bagdad. It was a very superb city, long the capital of the kings of Persia, but most remarkable for the palace of Nushirvan, which is said to have contained innumerable treasures, and invaluable curiosities. It was taken and plundered of all its riches, in A. D. 637, by the Mohammedans, under Saad, the general of the khalif Omar.

† Vide Herbelot, and the Translation of Ibn Haukal, p. 224.

کشیده بلاد هیاطله‌را مفتوح ساخت و درین اثنا خاقان اهل مملکت
خودرا جمع کرده برسم جهانگیري از دارالملک خویش برون آمده بر
شاش وفرغانه و سمرقند و بخارا وکش و نسف مستولي گشت و چون
این اخبار بسمع کسري رسید فرزند خود هرمزرا بلشکري عظیم بدفع
او نامزد کرد و هرمز متوجه خاقان شد و چون نزدیک باو رسید
خاقان ولایتي را که گرفته بود گذاشته باقصي ترکستان شتافت و
مضمون این مقال مصدوقه حال او آمد

شه ما مملکت بگرفت و بگذاشت

و در خلال این احوال خالد بن حیله غساني بجانب ولایت مندر
ثاني که مادر اورا ماء السماء میگفتند و بر ولایت حیره از قبل کسري
حاکم بود لشکر کشید و طایفه از اصحاب مندررا بقتل آورده اسپان
و شتران و سایر اموال اورا بغارت برد مندر صورت واقعه‌را معروض
راي مشکل گشاي شهریاري گردانید و چون میان نوشیروان و قیصر
روم طریق صلح مسلوک بود مکتوبي باو نوشت که خالدرا فرماید
که دیة کشتگان اصحاب مندر بدهد و آنچه از اموال او برده تسلیم
نماید چه این خالد از کهاشتگان قیصر بود بر نواحي شام و قصر
بمکتوب التفات ننموده درین باب اهمال و تغافل ورزید از استماع
این خبر نایره غضب کسري التهاب یافته لشکري جرار فراهم آورد بعزم
تسخیر بلادي که در تحت تصرف کهاشتگان قیصر بود عازم گشت و
نخست بولایت جزیره در آمده بر شهر دارا و مدینهٔ رها استیلا یافت و
همچنین قنسرین و حلب‌را از ولایت شام مفتوح ساخت و چون بانطاکیه
که بهترین بلاد شام بود رسید نوشیروانرا وضع آن شهر مقبول و
مطبوع افتاده فرمود تا صورت انطاکیه را بر کاغذي کشیدند و فرمان

Cābul, and subdued the kingdoms of Hyatilé (Indo Scythia). But, about this time, the Khācān (of the Tartars) having assembled his whole nation, marched from his capital, and took possession of Shāsh, Ferghāneh, Samarcand, Bokhārā, and Kash. When these tidings reached the ears of Nūshīrvān, he dispatched his son Hormuz with a numerous army to oppose the Tartars; but, on his approach, the Khācān abandoned those countries, and retreated into Turkistān, realizing the saying,—

Our King, after conquering many countries, was obliged to leave them.

Scarce was this danger averted, when Khāled Ben Hyleh Ghassāny* invaded the country of Mondar† (whose mother was named Celestial Water), viceroy (or tributary king) of Hīrah‡; and, having put to death many of his subjects, carried off great numbers of horses, camels, and other plunder. Mondar lost no time in representing this aggression to his Sovereign; but, as at this time peace existed between Nūshīrvān and the Roman Emperor (Justinian), he dispatched a friendly letter, requesting that the Emperor would issue orders to Khālid, who was his tributary for part of Syria, to pay a fine for the murdered persons, and to restore the property he had plundered. The Roman Emperor did not however pay any attention to the letter, but procrastinated, and pretended ignorance of the subject. On hearing this intelligence, the fire of Nūshīrvān's anger was kindled, and, assembling a powerful army, he invaded the territories of the Roman vassals. He entered Mesopotamia, and took the cities of Dārā and Rohā, or Edessa; thence he proceeded to Syria, and subdued Kinnisirīn and Aleppo. He then took Antioch; and, being much pleased with the appearance of that city, he ordered his engineers to

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* Mr. Gibbon calls him Aretas. Vol. I. page 308, Octavo edit.

† Vide Pococke's *Spec. Hist. Arab.* p. 69.

‡ Hirah was a large city, situated in Irac or Chaldæa. It was taken and plundered by the Mohammedans, A. D. 638.

داد تا استادان بهمان شکل و هیاءت بي تفاوت و نقصان قریب بهداین شهري بنیاد نهادند و ان بلده برومیه اشتهار یافت و بعد از اتمام کسري مثال داد که جمله مردم انطاکیه برومیه رفته چنان کوچها بنظر در آمد که هرکس بدرون شهر آمد بي تامل بخانه خویش رفت آورده اند که تفاوت میان این دو شهر همین قدر پیش نبود که کازري بر درخانه شهر قدیم که مي نشست درختي داشت و در خانه شهر جدید آن درخت متصور نبود و این صورت از غرایب صوراست

و چون پرتو این خبر بر پیشگاه ضمیر قیصر تافت رسل و رسایل متواتر و متواصل گردانیده تمهید بساط معذرت نمود و طالب صلح شد و نوشیروان پیغام داد که وقتي مصالحه مقرر شود که دربلادي که از دست کماشتگان تو انتزاع کردم طمع نکني و سایر ولایت روم و مصر را که در تحت تصرف وي است از من خریده بها تسلیم نماید و قیصر در استرضاي خاطر نوشیروان کوشیده مالي عظیم و هدیه فراوان فرستاد و ملک شام و جزیره و حجاز و یمن و طایف و بحرین و عمان درحوزه دیوان کسري آمد

to make an exact plan of it, and to construct a similar city in the neighbourhood of Madāīn. This was effected, and the place called Rūmīeh. The inhabitants of Antioch were then removed thither: and the plan was so well executed, that, with the greatest ease, each person, on his entering the town, could discover his own dwelling. It is reported, that the only difference between the two cities was the want of a tree in Rūmīeh, which used to shade the seat at the door of a washerman in Antioch. This is a curious circumstance.

When the news of the approach of the Persian army reached the Roman Emperor, he dispatched messengers and ambassadors to make his apologies, and to solicit peace. Nūshīrvān replied, that the only terms on which he would grant peace was, that the Romans should never assert any claim to the countries or places he had taken during the war, and that they should also pay him a tribute for Turkey and Egypt. The Emperor, being anxious for a reconciliation, sent to Nūshīrvān immense sums of money, and many valuable presents; and the countries of Syria, Mesopotamia, Hejāz, Yemen, Tāief, Baherein, and Omān, were taken possession of by Nūshīrvān's officers.

خلاصة الاخبار

ذكر هلاكو خان بن تولیخان بن جنكيز خان و بيان سلطنت او در ولايت ايران

بلبل نوايان چمن روايت و نغمه سرايان گلشن حكايت بگوش هوش ارباب خبرت چنين رسانيده اند كه چون منكو قاآن در موضع قراقرم و كلوران افسر بادشاهي بر سر نهاده تايجو نويانرا با سپاه بيكران بضبط ولايت ايران فرستاد و تايجو بمقصد رسيده بعد از چند گاهي عرضه داشتي مشتمل بر شكايت مستعصم خليفه و ملاحدهٔ اسماعيليه بپايه سرير اعلي روانه گردانيد بنابران منكو قاآن برادر خود هلاكو خانرا با خمسي از لشكر جنكيز خان نامزد ضبط و محافظت مملكت ايران كرد و هلاكو بتاريخ دويم ربيع الاول سنه احدي و خمسين و ستمايه موافق اوديل قاآنرا وداع كرده روي باردوي خود آورد و در شعبان همين سال بجانب مقصد رايت توجه افراخت في سنه ثلث و خمسين و ستمايه موافق نوشقان ببل مرغزار كان كل منزل ساخت ودر ذي الحجه مذكوره از جيحون گذشته در ذي القعده سنه اربع و خمسين و ستمايه بساط حكومت ملاحدهرا در نوشت درين اثنا خواجه نصير الدين طوسي بنابر سببي كه در تواريخ مبسوط مسطورست در قلعه ميمون روزگار ميگذرانيد بملازمت ايلخان رسيده منظور نظر عنايت و عاطفت گرديد

Specimen of No. II. History.

Memoirs of Holagu Khan, Son of Tuly Khan, and Grandson of Jenghiz Khan.*

The melodious and harmonious nightingales of the garden of History have recorded the following events, for the information of the investigators of past occurrences.

After Mangū Cāān had placed on his head the imperial crown (of Tartary), he detached from Carācoram† and Kulūrān a large army, under the command of Tāijū Nuyān, to take possession of Persia. This object was easily accomplished; but the General having sent to the foot of the throne complaints against the Khalif Mostâssim, and the heretic Ismāêlites, the Emperor was pleased to appoint his brother Holāgū, with a fifth part of the army of Jenghīz Khān, to secure and protect that country. Holāgū, having taken leave of the Emperor, on the second of Rubby âl Avvul (third month of the Mohammedan year), six hundred and fifty-one (A. D. 1253), repaired to his own camp, and in Shuvāl (tenth month) of the same year, turned his banners towards Persia. In the year (of the Hejira) six hundred and fifty-three, he encamped his army on the plains of Kāngul, and in Zīlhij (twelfth month), crossed the river Jihon, or Oxus.

In Zīlkâd (eleventh month) of the following year, he reached (Parthia) the territory of the Ismāêlites, or heretics‡, which he completely subdued.

It was about this time that Nasīr Addeen Tūsy the Astronomer, who, for causes which have been explained in more voluminous works, dwelt then in the fort of Mymūn, waited on his highness, and was received with great attention and kindness.

The

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* This Prince was the eldest son of Tuly Khan, and succeeded his cousin Gaiuk Caan, as Emperor of the Moghuls, A. D. 1246. Gaiuk Caan was the son of Oktai Caan, who succeeded to Jenghiz Khan, A. D. 1226.

† The capital of Cathai, or Chinese Tartary. It is situated about the 45th degree of north lat., and nearly 20 degrees west of Pekin. For a further description, *vide* Gibbon's *Roman Empire*, chap. 54.

‡ These were the Ismaélites, or Assassins, well known by the Crusaders as subjects of the *Old Man of the Mountain*. They were dreaded by all the neighbouring princes, and were completely extirpated by Holagu. *Vide* Richardson's *Arabic Grammar*, p. 59; also, Gibbon's *Roman Empire*, chap. 54.

و در سنه ست و خمسین و ستمائه هلاکو از مهم بغداد نیز فراغت یافته
في شهر رمضان سنه سبع و خمسین و ستمایة بجانب دیار شام شتافته و
در اثناء راه پسر خود بشمت را بمحاصره میافارقین تعین نموده بنفس
خویش بطرف نصیبین توجه فرموده و بعد از تسخیر آن بلده و وقوع قتل
و غارت بحلب رفته در ان دیار نیز دیار نگذاشت و چون خبر تخریب
حلب بگوش اهالي دمشق رسید ایلچیان بدرگاه ایلخان فرستاده
اظهار اطاعت و انقیاد کردند و هلاکوخان بر سبیل امتحان کتبوقاء
نویانرا بانولایت روان گردانیده اکابر و اشراف دمشق برسم استقبال
استعجال نمودند و اورا معزز و محترم بشهر در آوردند در خلال این
احوال خبر فوت منکو قاآن بسمع هلاکوخان رسیده و بغایت پریشان
خاطر گشته و ضبط مهلکت شامرا بعهده کتبوقاء نویان گذاشته رایت
مراجعت بر افراشت و کتبوقاء دران خط بحکومت مشغول شده بعد
از اندک زماني سیف الدین فیروز که بادشاه مصر بود با جنود نا
معدود در حدود بعلبک بر سرش تاخت و اورا اسیر ساخته بنیاد
حیاتش را با بسیاري از مغولان بر انداخت و چون ایلخان ازین
واقعه آگاه گشت میخواست که جهت انتقام عازم شام گردد اما بواسطهء
مخالفت بعضي از خویشان این عزیمت در حیز تاخیر افتاد
اما شاهزاده شهیون که بطرف میافارقین رفته بود بعد از انکه مدت
دو سال آن قلعهرا محاصره نموده در تحت تصرف آورده حاکم
آنجا ملک کامل را باردوي ایلخان فرستاده مراسم قتل و غارت
بتقدیم رسانید و ملک کامل بعد از انکه باردوي هلاکو رسید با قبیح
وجهي کشته گشت

The year 656 (A. D. 1258) was occupied by the siege and capture of Baghdād*; and in Ramazān (ninth month) of the next year, the army entered Syria. During this march, Holāgū detached his son Bushmet, or Shyūn, to lay siege to the city of Miāfārikīn, while he himself proceeded to Nisibis. After the capture of the latter place, and plunder and slaughter of its inhabitants, he marched to Aleppo, destroying every town and village on the road. When intelligence of the destruction of Aleppo reached the people of Damascus, they deputed ambassadors to his highness, professing their submission and allegiance. Holāgū, in order to try their sincerity, sent to them his general Kutbūcā, on whose approach the nobles and principal people of Damascus came out to meet him, and, with every mark of attention and respect, introduced him into their city.

It was during this period Holāgū received the intelligence of the death of his brother the Emperor; which causing him much anxiety, he left an army, under the command of his general Kutbūcā, for the protection of Syria, and returned towards home†.

Kutbūcā enjoyed but a short time his new government; for Seīf Addeen Fīrōz, Sultān of Egypt, advancing suddenly with a numerous army, attacked him in the neighbourhood of Bâlbek, and, having taken him prisoner, put him, with a great number of the Moghuls, to death. When this news was communicated to the Ilkhān ‡, he was anxious to return to Syria, and revenge this defeat: but, on account of the dissentions which prevailed amongst his chiefs and relations, he was obliged to delay this project.

The Prince Shyūn, who had been detached to Miāfārikīn, after a siege of two years, at length succeeded in taking the place; and having, according to practice, plundered and slaughtered the inhabitants, he sent the governor, Mulik Kāmil, prisoner to his father, who put him to death in a cruel manner.

From

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* By this event, the khalifat, or Mohammedan pontificate, was destroyed; but as the author, a zealous Mussulman, was residing at the court of, and patronized by, a Tartar Prince, he has thought proper to pass it over with uncommon brevity.

† Having learnt that his brother, Coblai Caan, was chosen Emperor, he contented himself with his western conquests, and fixed his court in Azerbijan, the ancient Media.

‡ One of the titles of Holagu.

و شیون از میافارقین بماردین شتافته ملک سعید که حاکم آنسر زمین بود بملازمت توجه فرمود و شیون اورا بعالم دیگر روان کرده پسرش ملک مظفررا قایم مقام کردانید انکاه روي بخدمت آورد و هلاکو خان در اواخر ایام دولت اثار رشد و نجابت در ناصیه احوال فرزند بزرکتر خود اباقا خان مشاهده نموده زمام ایالت ولایت عراق و مازندران و خراسان در قبضهٔ اقتدار او نهاده وفات هلاکو خان در شب یکشنبه نوزدهم ربیع الاخر سنه ثلث و ستین و ستهایة اتفاق افتاده اوقات حیاتش چهل و هشت سال شمسي بود و در زمان سلطنتش قریب هشت سال بصحت پیوسته که هلاکو خان همواره همت بر تعمیر بتخانها و قصرها کماشتي و بصحبت اهل علم و حکمت رغبت بي نهایت داشتي از آثار او رصدیست که خواجه نصیر الدین طوسي در مراغهٔ تبریز بست چنانچه شرح غرایب و عجایب ان عمارت در کتب مبسوط مسطوراست

تاریخ طبّري

ذکر حرب قادسیه

چون رستم دانست که هیچ روي صلح نیست سپاهرا تعبیه کرد و پیلانرا پیش صف اندر آورد سعد بیمار بود بسختي بر اسپ نشست و کفت تکبیر مرا چشم دارید که چون من تکبیر کنم شما حمله کنید پس چون زماني ببود سعد تکبیر کرد مسلمانان بجمله تکبیر کردند و حمله کردند و پیلان اندر پیش بودند چیز نتوانستند کردن پس عرب پیاده شدند و حربه وشمشیر پیلان اندر نهادند و پیلانرا روي بر کردانیدند و مبارزي بیرون آمد ازعجم نامش خالد بن عتبه

From Miāfārikīn, the Prince proceeded to Mārdīn, the governor of which place, Mulik Sâīd, coming out to meet him, was seized and dispatched to the other world, and the government conferred on his son Mulik Muzuffer. After this the Prince returned to the royal camp.

Some years before his death, Holāgū, perceiving signs of greatness and wisdom in his eldest son Abācā Khān, appointed him his viceroy over the provinces of Irāc, Māzanderān, and Khorāssān*. The death of Holāgū happened on the night of the nineteenth of Rubby âl Akher, A. H. 663, (A. D. 1264,) aged forty-eight solar years, after a reign of eight years. He took much pleasure in building temples and palaces, and delighted in the society of philosophers and learned men. The observatory which he built at Marāghah near Tabrīz, for Nasīr Addeen Tūsy, is a monument of his fame. The curiosities appertaining to that building have been detailed at great length by other authors.

Specimen of No. IV. History.†

Battle of Cadesia.‡

When Rustem§ saw there was no hope of concluding a peace, he drew out his army, and placed all his elephants in the front. Saâd (the Arab general) was at this time very unwell, and could with much difficulty sit his horse. He however ordered that the troops should wait for his giving the signal of battle. After some time, Saâd gave the word "Allah Akber!" (God is greatest); when the whole Mussulmān army, repeating the same, advanced to the charge: but as they could make no impression on the (Persian) elephants, they alighted, and attacked these animals with their swords. The elephants being at length put to flight, a champion, named Khāled Ben Otbeh, advanced from the Persian

* Some other appointments are omitted.

† The *Tarikh Tabery* is esteemed one of the most ancient and authentic histories. The original is not now to be found complete. *Vide* Ockley's *History of the Saracens*, Vol. II. Introduction, p. 33, and p. 350.

‡ A city in Irac, on the bank of the Tigris. This battle decided the fate of the Persians. It was fought A. D. 636.

§ The generalissimo of Yezdigerd, last king of the Persians.

و مبارز خواست عمرو معدي کرب بيرون شد و اورا بزد و بکشت پس مبـــارزي ديکر از عجم بيرون آمد عـــاصم بن عمر بن الخطـــاب از مسلمانـــان بيرون شد اورا بکشتند پس مبـــارزي ديکر از عجم بيرون آمد با کمر زرين وجامهٔ زربفت عمرو بن معدي کرب حمله کرد و کمرش بکرفت واورا از زين برکرفت و بلشکرکاه آورد پس پيلان حمله آوردند اسپان عرب برميدند هزار مرد پياده شد و آن پيلانرا عاجز کردند تـــا بـــازکشتند وشب اندر آمد و لشکر بـــازخـــاي شدند واين حرب روز امـــارث کويند ديکر روز بـــا حرب آمدند بزميني که آنرا اغواث خواندندي و آن حرب سه روز بود امارث واغواث واغماص

خبر فتح قادسيه وکشتن رستم بن فرخ زادرا

چون حرب بســـاختند و عجم صبر کردند تـــا روز کرم شد بس بادي برخاست از سوي مغرب و بر روي عجم هميزد چنانکه يکدکرا ندیدند و رستم تخت خويش را بر لب دريا نهاده بود واشترانرا درم ودينار بار کرده بود هزار اشتر کرد تخت وي اندر استاده بود و بر سر رستم سيارہ زده بود که اورا سايه هميداشتند باد بر امد وآن سيارہرا برداشت و بآب افکند و آفتاب سخت کرم شد و رستم از تخت زرين برخـــاست وزير پـــاي اشتران اندر شد و بسايه اشتر همي بود و عرب خويشتن را بقلب اندر افکندند ومردي از عرب نامش هلال بن علقمه بدان اشتران رسيد دانست که آن دينـــارست ودرم شمشير زد وسر رسن اشتر ببريد ويک تنک دينار از پشت اشتر بيفتاد بر پشت رستم

Persian ranks, and challenged the Arabian chiefs; upon which Amrū Mâdy Kurb went out to him, fought with, and killed him. Then another Persian champion advanced, who was met by Aāsim Ben Omar. They fought, and the Mussulmān was again victorious. A third Persian rushed forward, wearing a golden girdle, and a coat of tissue. Against him, Amrū, the son of the first Arab champion, advanced, and seizing him by the girdle, lifted him off his saddle, and brought him into the camp. Then the line of elephants charged, and frightened the (Arabian) horses, so that they ran away; upon which a thousand of the Arabs alighted, and so annoyed the elephants, that they turned tail; when night coming on both armies returned to their respective camps; but the fight was renewed next morning on the plains of Aghūās. The contest lasted three days, each of which was distinguished by a particular name; as the Battle of Amāris, of Aghūās, and of Aghmās*.

N. B. The two latter are omitted.

Relation of the Victory gained at Cadesia, and the Death of Rustem, the Persian General.

The Armies being drawn out in order of battle, the Persians delayed the attack till the day should become warm: then a westerly wind arose, which blew directly in the face of the Persians, and so strong, that the dust prevented them from seeing each other. Rustem was at this time seated on a throne, on the banks of the river (Tigris), and over the throne was a canopy to protect him from the sun. Around him were a thousand camels; some of them loaded with money, both gold and silver. A sudden gust of wind having overset the canopy, blew it into the river; and the heat of the sun being excessive, the general left the throne, and sat down on the ground under the shade of one of the camels. He had not been long in this situation, when a party of Arabs having penetrated the center (of the Persians), one of them, named Helāl Ben Alcameh, came up to the camel, and, seeing it loaded with money, cut the ropes with his sword; by which means one of the sacks, full of dinars, fell upon Rustem, and broke his back. He

* Vide Abulfeda's *Annales*, I. 230.

آمد واستخوان پشتش بشکست از درد خوبشتن‌را بآب اندرافکند وهلال بدانست که این رستهست پاي وي بکرفت واز آب بیرون کشید وسرش ببرید و برنیزه کرد وبر تخت شد وبانک کرد و کفت یا معشرالعرب رستم‌را کشتم و مسلمانان تکبیر کردند بس سپاه رستم چون سر وي بدیدند هزیمت شدند واین سر رستم پش سعد برد کفت هرچه بر تن رستم چیزست مرا بخشیدي کفت بخشیدم بیامد وبر تن رستم پیراهني بود و شلواري زربفت و قبائي بجواهر مرصع وبر میانش همیاني هزار دینار و کمر زرین مرصع بجواهر وقیمت آن کمر هفتاد هزار درم بود و قعقاع بن عمرورا از پس هزیمتیان بفرستاد وچندان بکشتند که اندازه نبود از ایشان وبسیار غنیمت آوردند وسعد حینک غنیمت با نامهٔ فتح سوي عمر رضي الله عنه فرستاد وهیچ فتح نبوده بود مسلمانانرا وهیچ حرب نبود ایشانرا دشوارتر ازین وچندین کشتکان که اندرین حرب بودند زیادت از صد هزار مرد کافر کشته شده بودند وسعدابي وقاص تا آن حرب کردند از کوشک بیرون نیامده بود ومردمان اورا ملامت همیکردند بدان وجریر بن عبدالله البلني شعر کفت اندر کار سعد کفت خداي تعالي مارا نصرت داد بي انکه سعد از کوشک بیرون آید و چون سعد این شعر بشنید مهتران عرب را بخواند وایشانرا عذر خواست و دبنلها بر آمده بودش بسیار ایشانرا بنمود ایشان عذر وي پذیرفتند واز عمر نامه آمد به سعد که هم آنجا بسواد باش تا سپاه بیاسایند سعد اینجا ببود وبهر جاي مزکتي بنا کرد و سعد خراج بر نهاد وهمي ستد و داد بکسترد وانجا همي بود تا سپاه بیاسودند

He had however strength enough to throw himself into the river; but the Arab knew him, and, having laid hold of his foot, drew him out and cut off his head, which he then placed on his lance, and, mounting the throne, called out to the Arabs that he had killed Rustem; upon which the Mussulmāns shouted "Allah Akbar!" and the Persians, seeing the head of their General, took to flight. Then Helāl carried the head to Saâd, and said, "Will you give me whatever is found on the body of Rustem?" Saâd replied, "I give it you." Rustem was that day dressed in tissue of gold, and his coat was fringed with jewels: in his girdle was found a purse of 1000 dīnārs; and the girdle itself, from the number of jewels in it, was valued at 80,000 dirhems.

Câcāâ Ben Amrū was then detached in pursuit of the fugitives, and killed immense numbers of them. He also obtained a great quantity of plunder. Saâd immediately wrote a congratulatory letter to Omar, (upon whom be the grace of God!) and sent it off with some of the plunder. Till this period, the Mussulmāns had never been engaged in so obstinate a battle; for, of the Infidels, above 100,000 were slain.

During the whole battle, Saâd (the General) was seated on the roof of a house; on which account he was much abused by the soldiers; and a poet, named Jorīr Ben Abd Allah, of Balkh, wrote a satire on the occasion, in which he said,

God gave us the victory before Saâd came out of the house.

When Sāâd heard of the satire, he called all the chiefs together, made many apologies, and shewed them that his body was covered with boils. The chiefs accepted his excuse, and were satisfied.

About this time a letter arrived from the Khalif, directing Saâd to remain with the army in the Suād*, till the troops had recovered from their fatigues. Saâd therefore remained where he was, built numerous mosques, determined the amount of the revenues, settled the government, and continued in that district until his troops had recovered.

The

* The country between the Euphrates and Tigris, in the neighbourhood of Cufa, &c.

خبر کشادن مداین و غنیمتهای آن و رفتن یزدگرد

عمر رضی الله عنه اندران سال پانزدهم سعد بن ابی وقاص را با سپاه بکوفه فرستاده بود و انجا دست باز داشته تا بیاسایند و بعد از ان نامه کرد بسعد که سپاه تو بیاسودند و خدای تعالی مسلمانی بهمه جهان پراکند وعجم بهداین خاموش بنشستند و اگر ایشان خاموش باشند تو خاموش مباش و آهنگ ایشان کن و اگر خدای تعالی فتح پیش آرد مرا آگاه کن سعد لشکر بکشید و باوی بیست هزار مرد بود واز هر شهری خلقی روی سوی وی نهادند ودانستند که اورا حرب پیش نیاید و با یزدگرد نمانده است که سپاه سالاری را شاید چون بهداین رسید باوی شصت هزار مرد گرد آمده بودند چون سعد بانباء رسید خبر به یزدگرد رسید مردمانرا گرد کرد و تدبیر کرد سپاه سالاری را شاید هیچ کس اجابت نکرد بحرب اندر مشورت کردند که ترا از مداین بباید رفتن بسوی خراسان و پارس وکرمان که آن همه بادشاهی تراست و ما با تو برویم و مداین بدیشان سپاریم یزدگردرا سخت آمد رفتن از مداین و لیکن بناکام دل بنهاد برفتن وسعد بن ابی وقاص کران کران همی آمد پنداشت که کسی اورا پیش آید چون بساباط رسید یکروزه راه از مداین خبر به یزدگرد آمد چندان روزگار نیافت که خواسته را برگرفتی بشتاب آنچه توانست بر ستوران نهاد و باقی دست باز داشت انجا واهل مداین لشکری ورعیت و زن و مرد و خورد و بزرگ همه برفتند و هیچ کس غم خواسته نخوردند وخواستها که آنجا بود یله کردند

The Conquest of Madain, and the Flight of Yezdigerd.

OMAR, (on whom be the grace of God!) in the same year, being the fifteenth (of the Hejira), A. D. 636-7, sent Saâd Ben Aby Waccās with an army to Cūfa, with orders to halt there. Afterwards he wrote to the General,—"As your troops have now recovered from their fatigues, and the Almighty God has spread the Mussulmāns all over the world, and the Persians continue inactive at Madāīn, let not their inactivity prevent your exertions, but attack them; and if God give you the victory, inform me.

Saâd immediately marched with his army, which then only consisted of 20,000 men; but from every city numbers joined him, convinced there would not be any fighting, (because Yezdigerd had not any person remaining fit to be appointed commander of his army;) and before Saâd arrived at Madāīn, the Arabs were increased to 60,000.

When Saâd arrived at Ambā, Yezdigerd, who had heard of his approach, collected all his troops, and consulted with his ministers whom he should appoint generalissimo (in the room of Rustem): but as none of his officers would accept the post, they advised him to quit Madāīn, and to retire to Khorāssān, Pārs, or Carmania, all which were under his authority; and added, that they also would abandon the city to the enemy, and accompany him. The King was much distressed at the idea of quitting his capital; but there being no other remedy, he was obliged to comply. During this time, the Arabian general advanced by easy marches, supposing that the Persians were coming to meet him. When he arrived at Sābāt, which is only distant one day's journey from Madāīn, Yezdigerd (who was very undetermined) had only time to pack up and take with him a small portion of his treasure and valuable effects. The inhabitants of Madāīn also, whether soldier or citizen, noble or mean, man or woman, all fled. No person paid any attention to their property, but abandoned the whole of their possessions.

As

سعد چون این بشنید سبک قعقاع بن عمرورا با سپاه درعقب او بفرستاد قعقاع از مداین بگذشت و از پس یزدگرد برفت نیافتش لختي ضعیفانرا یافت بکشت وهرچه از خواسته یافت برگرفت و سعد چون قعقاعرا بفرستاد خود با همه سپاه برنشست وروي بهداین نهاد چون بهداین آمد کس‌را نیافت و نگاه کرد آن کوشکها وباغها خوش دید * و سعد بشهر اندر فرود نیامد و بایوان فرود آمد و این ایوان هنوز بهداین بر جایست و صد و بیست ارش پهناء آن صفه است و ششصد ارش دراز او بجاي خشت سنگ تراشیده است و بدان بناکرده و دوازده ستون بر ورق زده هر ستوني صد ارش از سنگ تراشیده و آن کسري بن قباد بن فیروز بناکرده است تا روز مظالم آنجا تخت زرین بنهادي سعد سپاه‌را گرد کرد و بدان ایوان فرود آورد و خود بایوان اندر شد و هشت رکعت نماز کرد سپاس داري فتح‌را و این نماز سنتیست از پیغامبر صلي الله علیه وآله که روز فتح مکه کرد چون بخانهٔ کعبه اندر هشت رکعت نماز کرد بیک سلام وبهر رکعتي یکبار الحمد و سورتي و هر دو رکعت‌را تشهّد خواند واین‌را صلواة الفتح خوانند و سعد این نماز تمام بکرد و عمرو بن مقرن‌را برغنایم حاکم کرد و منادي بانگ کرد که هرکه چیزي بیابید به نزدیک او آرید تا کرد کند و میان شما قسمت کند و خود بر نشست و بهداین اندر آمد و بکوشک کسري فرود آمد و چندان خوانها دید که عدد آن کس نداند مگر خداي تعالي از زر و سیم و جامها و جواهر و سلاح و فرش‌واواني

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* A quotation from the Koran is here omitted.

As soon as Saâd was informed of this circumstance, he detached Câcāâ Ben Amrū with a party in pursuit of the fugitives. This officer, having marched through Madāīn without stopping, followed the King; but being unable to come up with him, he took and put to death a great number of the Persians who had fallen behind, and collected much plunder. At the same time that the Arabian general detached Câcāâ, he proceeded with the remainder of the army to Madāīn, and, on his arrival there, found it entirely evacuated. Saâd was much delighted at the sight of the palaces and beautiful gardens; but not wishing then to enter the city, he encamped at the porch or hall (of Cosrou), which is still to be seen at Madāīn. The extent of it is, in breadth one hundred and twenty cubits, and in length six hundred cubits: instead of brick, it is built of hewn stone; and along the front are twelve columns, one hundred cubits in height, all built of hewn stone. This edifice was erected by Kesra Ben Cobād Ben Fīrōz*, who, when arrived at the pinnacle of his greatness, placed here the golden throne.

Saâd drew up the army around the porch. Then he entered the building; and, in gratitude for the victory, repeated eight prayers; and, at the end of each prayer, prostrated himself on the ground. This he did in imitation of the Prophet, (on whom, and his posterity, be the blessing of God!) who, on the day that he took Mecca, entered the Caâba, and repeated these eight prayers with their prostrations; to which he added his benediction for the saints, the first and some other chapter of the Korān at the end of each prayer, together with the creed four times. This is called The Service for Victory. Saâd, having performed this act of religious duty, appointed Amrū Ben Mocurreb superintendant of the plunder, and directed a crier to proclaim, that whoever found any thing should bring it to Amrū, that the whole being collected might be equally divided. Some time after, the General mounted (his horse), went into the city, and took up his residence at the palace of Cosroes. There he saw tables (the number of which God only knows) covered with gold, silver, cloths, jewels, armour, carpets, and vessels of various kinds.

The

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* Nushirvan. *Vide* Notes to Specimen of No. I.

و لشکر پراکند و خواستها همي کرد کردند ونزدیک عمر بن
مقرب همي بودند و قعقاع تا پل نهروان برفت و خواستهٔ که یافت باز
آورد چندان خواسته بود که خمس آن که بیرون کرد و دیگر که
بخشید شصت هزار مردرا هر مردي‌را دوازده هزار درم آمد جز ان
چیزها که بهروت بعمر فرستادند و آن بسیار بود و چیزها بود که
نتوانستند شکستن از بسیاري غنیمت بدان شان حاجت نبود ازان
یکي آن بود که قعقاع بپل نهروان یکي اشتر یافت وبر وي صندوقي
وحقه دران اندر وي پیراهن کسري بود از مروارید بافته و میان
هر مرواریدي یاقوتي سرخ و دیگر جامهاي زربفت و تاج کسري یافتند
و انکشترین وي و ده دست جامهٔ وي زربفت واینهمه بعمر فرستادند
ونیز اندر خزینهٔ سلاح یکي عینیة یافتند دیباي زربفت اندران سلاح
کسري بود از مروارید مرصع کرده و زره زرین و خود و ساقین و
ساعدین همه زرین و شش زره داؤدي و نه شمشیر کرانمایه و آن
همچنان به نزدیک عمر فرستاد و از ان چیزها نیز آن بود که اندر
خزینه اسپي یافتند زرین و بروي زیني سیمین وکوهرها در و
نشانده سرخ و یکي شتر یافتند سیمین و مر اورا رایحهٔ زرین انرا نیز
بعمر فرستادند و از ان چیزها یکي آن بود که اندرخزینه بساطي بود
سیصد ارش بالا اندر شصت ارش پهنا و آنرا فرش زمستاني خواندندي
و ملکان عجم آنرا بازکردندي و بران نشستندي بدان وقت که اندر
جهان سبزي وشکوفه نماندي وبرلبهاي آن کرداکرد بزمرد سبز
یافته بود چنانکه چون کسي بنکریستي پنداشتي که مقله زاریست یا
کشت زاري نمودي واندران همه کوهرها نشانده برنگ هرچه اندر
جهان اسرغمنست وشکوفه کوهرها و سنکها اندر نشانده سعد ان

The troops, having dispersed themselves in different places, collected every thing that was valuable, and brought it to Amrū. Câcāâ, who had pursued (the King) as far as the Nehrvān bridge, brought back also many valuable articles. The quantity of plunder was so great, that after deducting one-fifth (for religious purposes) and many presents, each man of the sixty thousand received twelve thousand dirhems*. Beside these, many things were gratuitously sent to the Khalif: of these, some could not be broken; others were so superb as to be useless to any other person†. Of this kind was the camel load of goods taken by Câcāâ at the Nehrvān bridge, which consisted of a wardrobe and a vase; containing a dress of Cosroes, wrought with pearls, and between every two pearls there was a ruby; besides several other dresses of cloth wrought with gold. They also found the royal crown, and the King's rings, and ten other suits of clothes, all of (zerbaft) cloth wrought with gold; the whole of which was sent to Omar.

In the armoury they discovered a press, lined with cloth wrought with gold, containing the armour of Cosroes, inlaid with jewels. The helmet, coat of mail, cuishes, and cuirasses, were all of gold. There were likewise six suits of Dāūdy armour, and nine scymitars of great value, which were also sent to the Khalif. In addition to these, there were found in the treasury a horse made of gold, having on a silver saddle set with jewels, and a camel made of silver, with a golden saddle. Amongst the stores was found a carpet three hundred cubits long, and sixty cubits wide. This was called *The Winter Carpet*, because the Kings of Persia used to have it spread to sit on in that season, when neither flowers nor any other verdure was to be seen; and its borders being wrought with emeralds, it appeared like a field of variegated crops, or of green corn, interspersed with numerous flowers and blossoms, composed of jewels and other precious stones.

There

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* A silver coin, eight of which weighed an ounce.

† This sentence may be translated differently.

بساطرا بعمر فرستاد و از ان غنیمتها یکي آن بود که اندر خزانهٔ عطر ابکینها یافتند پر کافور و عنبر و مشک و دیکر بخورها نیز آنرا بعمر فرستاد و بجز ازین بسیار چیزها بود که بعمر فرستادند چون آن خواستها بمدینه رسید عمر رضي الله عنه بفرمود تا بمزکت مدینه نهادند و مردمان مدینه آن خواستها بدیدند خیره بماندند پس بعمر رضي الله رسید میان مردمان قسمت کرد هرکسي را بمقدار دیوان وي زیاده بود بداد و از ان بساط مقدار بدست امیر المومنین علي ابي طالب کرم الله وجهه داد و بهشت هزار درم بفروخت و خلق جهان از شرق وغرب ومصر و یمن روي بمدینه نهادند و بخریدند آن کوهرها و زر و سیم و این فتح مداین بماه صفر بود و بسال شانزدهم از هجرت و یزدکرد برفت بحلوان و سعد بن ابي وقاص نامه کرد بعمر و دستوري خواست که از پس وي بشود کفت تو مشو و لیکن برادرت را بفرست هاشم را با دوازده هزار مرد و قعقاع بن عمرورا مقدمهٔ او کن و تو بهداین بنشین واکر مدد باید شان بفرست سعد هاشم را بفرستاد با دوازده هزار مرد و قعقاع را بر مقدمهٔ او کرد و هاشم بحلوان آمد عجم را دید انجا کنده کرده و مردي را نامش مهران بر خویشتن امیر کرده و هاشم شش ماه انجا بماند و باآن عجم حرب همیکرد تا ایشانرا هزیمت کرد و خلقي بسیار از یشان بکشت ومهران کشته شد وصد هزار مرد از عجم در ان دشت حلوان کشته شدند و آن خواسته که از حلوان یافتند آنرا نیز شمار بدید نبود وهاشم خمسه ازان غنیمت بحینک بیرون کرد وبعد ازان هریکرا ده هزار درم آمده بود واین فتح حلوان بماه ذي‌قعده بود

There were also found many bottles filled with camphire, amber, musk, and all kinds of perfumes; and various other articles, all of which Saâd sent to the Khalif.

When these commodities arrived at Medīneh, Omar (upon whom be the grace of God!) ordered them to be deposited in the mosque; and when the people of Medīneh saw them, they were astonished. After some days, the Khalif ordered them to be divided, to each person according to his office. The Commander of the Faithful, Aly, the son of Aby Tālib, (upon whom be the favour of God!) received a small portion of the carpet, which he sold for eight thousand dirhems; and people came from all quarters, from India, from Africa, from Egypt, and Yemen, to Medīneh, to buy the gold, silver, jewels, and precious stuffs. The conquest of Madāīn happened in the month Sufer (second month) of the sixteenth year of the Hejira, A. D. 637.

Yezdigerd, having made his escape, went to Hulwān. Then Saâd Ben Aby Waccās wrote to the Khalif for permission to follow him. The Khalif replied, "Go you not; but send your brother Hāshim with 12,000 men, and send Câcāâ in command of the advance-guard: but do you continue at Madāīn; and if they require assistance, send it them." Saâd accordingly sent Hāshim with 12,000 men, and Câcāâ in command of the advance-guard.

When Hāshim arrived at Hulwān, he found that the Persians there were very numerous, and that they had elected a person named Mehrān to be their General. He therefore continued to skirmish with them for six months; at length the General, with many others of the Persians, being killed, the remainder fled. It is computed, that not less than 100,000 of them (the Persians) fell on the plains of Hulwān. The quantity of plunder taken here was also immense. Hāshim, having first set aside the fifth part (for religious purposes), divided the remainder amongst his troops, each man receiving 10,000 dirhems.

The battle of Hulwān happened in the month Zycaâd (eleventh month) of the same year.

N. B. A particular account of the death of Yezdigerd (in the Persian Language) may be found in Sir W. Ouseley's *Oriental Collections*, Vol. I. p. 160.

منتخب الاخبار

ذكر كيفيت اصحاب كهف

ايشان شش نفر بودند از بزرگزادكان شهر افوس و در آن زمان ملك آن مدينه دقيانوس نام بود باتمام مردم آن شهر بعبادت اصنام قيام مينمودند و حق تعالي دلهاي اصحاب كهف بنور توحيد منور ساخت و آسامي اينست يهليخا مكشلينا مشيلينا خرنوش دبرنوش شادنوش و چون كيفيت حال ايشان بدقيانوس رسيد در روز عيد خود حكم كرد كه هركس بت مارا سجده نكند اورا قطعه قطعه سازند و آن جوانان را طلب نمود چون حاضر شدند و از سجدهٔ بت ابا نمودند بعد از قيل و قال گفت امشب شمارا آمان دادم با خود بينديشيد و فردا حاضر شده بدين ما درآيد والا شمارا بسياست برسانيم جوانان بازگشته بعد از تقديم مشورت همان شب از ان شهر فرار نمودند و در اثناي راه بشباني كه دينيوس نام داشت بازخوردند او بعد از اطلاع بر كيفيت نيز بوحدانيت حق تعالي اقرار كرد و با ايشان با سكي قطمير نام بغاري رقيم نام درفتند حق تعالي بر ايشان خواب گماشت قطمير نيز بخواب درآمد روز ديگر دقيانوس هرچند طلب ايشان نمود نشاني نيافت و مدت سيصد و نه سال خواب ايشان امتداد يافت و فرشته درسالي يكبار روز عاشورا ايشان را از بين پهلو به پهلوي ديگر ميگردانيد و بروايت طبري رفتن ايشان بغار بعد از رفع عيسي بود و بروايتي پيش از بعث عيسي و ظهور ايشان بعد از رفع عيسي

Specimen of No. VI. History.

*An Account of the Ashab Kahef.**

There were six persons of noble families belonging to Ephesus, during the reign of the Emperor Decius†, whose hearts the Almighty God was pleased to illuminate by the light of his unity, at a period when all the other inhabitants of that city worshipped images. Their names were Yemlīkhā, Mukshelmīnā, Mosheilīnā, Khernūsh, Debernūsh, and Shādnūsh. When the Emperor was informed of their conduct, he gave orders, that whoever on the following holyday would not worship his idol, should be cut to pieces. He also sent for these young men, who, on their arrival in his presence, refused to worship images. After much argument and persuasion, the Emperor told them, he would give them that night to consider of the business; but if they did not conform to his religion the next day, he would cause them to be put to death. The young men retired, and, after passing some time in consultation, fled that same night from the city. During their flight, they met a shepherd named Dīnmīūs, who, upon hearing all the circumstances, acknowledged the unity of God, and, attended by his dog named Cutmīr, accompanied them to the Cave of Rakīm. Here the Almighty God was pleased to throw them, and also their dog, into a deep sleep. The next day the Emperor caused them to be searched for, but could never discover any trace of them.

For the space of three hundred and nine years they continued to sleep; during which period, an angel every year, on the tenth day of the month Mohurrem, turned them from one side to the other. According to the historian Tabery, their going to the cave occurred after the ascent of Jesus Christ; but, according to other historians, it happened before the coming of Jesus, although their re-appearance was not till after his ascent.

Decius

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* Vide Sale's *Translation of the Koran*, chap. xviii.

† Decius died A. D. 251.

القصه چون دقيانوس مرد و نوبت خلافت بسلطان متدين بدين عيسي رسيد اصحاب كهف پيدار كشتند و نخست مشلينا انرا مكشلمينا نيز كوئند بانك برياران زد تا پيدار شدند انكاه يكي ازيشان كفت آيا چه مقدار درنك نهوديم در خواب ديكري جواب داد كه روزي يا بعضي از ان انكاه يهليخا باتفاق اصحاب هيات خودرا تغير داده و از درمهاي دقيانوس چيزي كرفته جهت آوردن طعام متوجه شهر شد و در راه اوضاع مردم وعمارات بتفاوت ديده متحير شد وبدُوكان خبّازي رسيده درم دقيانوسي براي خريدن نان داد خبّاز اورا بيافتن كنج دقيانوسي تهمت كرد و يهليخارا بطرف باركاه بردند يهليخا در اثناي راه كفت كه همين ساعت كه چشم دقيانوس بر من مي افتد كشته ميشوم مردم كفتند تو مكر ديوانهٔ مدتهاست كه دقيانوس بصدرجهنم پوسته است وتعجب يهليخا متزايد كشت و چون پيش تخت ملك رسيد ملك از احوال او سوال كرد يهليخا صورت حال را بعرضرسانيد و پادشاه چون اينقصه را در انجيل مطالعه كرده بود دانست كه اصحاب كهف آن جوانانند لاجرم يهليخارا آكاه كرد كه از زمان دقيانوس سيصد و نه سال است وما الحال ايزد سبحانه تعالي را مي پرستيم وبنبوّت مسيح عليه السلام ايمان داريم وبعد ازان اينقصه را بسمع اخيار و علما رسانيده متوجه غار رقيم كشت و يهليخا پيشتر بغار درآمده اصحاب را از مبعد مذكوره واقف كرد و ايشان بعد از اداي شكر دعا كردند تا بحال سابق معاودت نمايند واين مسيؤل مقبول افتاد

Decius being dead, and, at length, a follower of the religion of Jesus being created Emperor, the Companions of the Cave awoke. It is not quite certain whether it was Mosheilīnā or Mukshelmīnā that first called out to his friends. Then one of them said to the other, "How long do you suppose we have slept?" Another replied, "The whole day, or great part of it." Sometime after, Yemlīkhā, having, with the consent of his companions, disguised himself, took some money of the reign of Decius, and went to the city to buy food. While on the road, he perceived an alteration in the dress and manners of the inhabitants, and in the form of the buildings, which caused him much astonishment. Having arrived at the shop of a baker, he offered some of the coin of Decius in return for the bread. The baker, on seeing the money, suspected that the stranger had found some of the hidden treasure of Decius, and insisted upon carrying him to the palace. On their way thither, Yemlīkhā said, "The instant Decius casts his eyes upon me, I am a dead man." The people replied, "What, are you mad? It is an age since Decius was called to the tribunal of hell." On this, the astonishment of Yemlīkhā increased.

When he was brought before the Emperor's throne, the Monarch asked who and whence he was. Then Yemlīkhā narrated to him all the circumstances; on which the Emperor, recollecting to have read their story in the Book of the Evangelists, was convinced that the Companions of the Cave were the identical young men, who had so suddenly disappeared.

Then the Emperor said to Yemlīkhā, "Three hundred and nine years have elapsed since the reign of Decius. We are now worshippers of the Almighty God, and believe in the religion of the Messiah, (on whom be the grace of God!)"

As soon as this event was known, numbers of the devout and learned repaired to the Cave of Rakīm; but Yemlīkhā having gone before, and informed his companions of the length of time they had slept, they, after offering up thanks to God, prayed that they might return to that state: which prayer was immediately complied with.

When

چون ملک برکیفیت واقعه اطلاع یافت گفت تا بر در غار کنیسه ساختند واحوال ایشان را مشروح بر لوح نگاشته در دیوار معبد مضبوط کردند وبقولي ملک و خواص او با آن جوانان ملاقات نموده سخن ایشان شنیدند انگاه اصحاب بخواب رفتند وبموجب حکم حضرت رسالت پناه ابو بکر وعثمان و مرتضي علي و سلمان وانوذر اصحاب کهف را دیده اند و حضرت مرتضي علي ایشان را دعوت باسلام کرده و ایشان ایمان آوردند وسلام خاتم الرسالة بایشان رسانیده و ایشان جواب دادند

شیخ سعدي مکوید

سکي اصحاب کهف پي نیکان گرفت مردم شد

تاریخ موسوي

ذکر آگاه شدن قبطیان از رفتن بني اسرائیل و لشکر کشیدن فرعون به انتقام ایشان واز ایشان پیوستن

آورده‌اند که چون صباح روز نهم محرم که طلیعهٔ سپاه آفتاب از مشرق عالم طلوع کرد وخیمهٔ زرین طناب نور در فضاي عالم ظهور بکرد قبطیان از خواب برخاستند از بني اسرائیل هیچکس را ندیدند بر حیله ایشان واقف گشتند از فقدان اموال نزدیک بود که دیوانه شوند بالضرورة نفیر وفغان برکشیدند وبدرگاه فرعون آمدند وصورت حال را معروض گردانیدند

When the Emperor was informed of this circumstance, he ordered that a church should be built at the door of the cave, and that the whole story should be engraved on a stone, and strongly fixed in the wall of the church.

Other historians relate, that the Emperor and his courtiers visited these young men, and heard them converse; after which the Companions again fell asleep. According to the declaration of the Prophet (Mohammed), Abū Bekr, Osmān, Mortezā Aly, Selmān, and Anūzer, saw the Companions of the Cave; and Aly, having presented to them the compliments of Mohammed, invited them to embrace the religion of Islām. To this they consented, and requested he would offer their respects to the Prophet.

N. B. It is generally added, that the dog was converted into a man previous to his death, and that his soul was admitted into Paradise.

Sâdy says,

"The dog of the Companions of the Cave, by associating with the Righteous, became a man."

Specimen of No. XIII. History.*

The Egyptians, having learned the Flight of the Children of Israel, Pharaoh pursues them with his Army, and overtakes them.

It is related, that on the morning of the ninth of Mohurrem, when the vanguard of the army of the Sun appeared in the horizon, and the Pavilion of Light, with its golden ropes, was displayed in the plains of the universe, the Egyptians, being risen from their sleep, and not finding any of the children of Israel, were convinced of their treachery. The loss of their jewels and other wealth (which they had lent to the Israelites) nearly made them run distracted. They, in consequence, repaired to the palace of Pharaoh, where they vented their complaints in loud lamentations.

Pharaoh

* The author of this work, Moin Addeen, resided at the court of Abul Ghazy Behadur, of Khorassan, during the latter part of the fifteenth century. He was profoundly versed in Mohammedan Sacred History, and wrote the *Muarij al Nebuvet* (Vide No. LVII.), and many other books.

فرعون بجمع لشكر فرمان داده خواست كه همان لحظه در عقب بني اسرائيل بشتابند اما بواسطه انكه در ان شب در محلّات مصر بعلت فجا اكثر ابكار و مخدّرات قبطيان بدار البوار پيوسته بودند چهره مطلوب در تتق غيب توقف ماند در عرايس ميكويد كه هفتاد هزار دختر بكر قبطيان در ان شب هلاك شدند وبامداد عاشره محرم كه شام نكبت اعدا بود فرعون با لشكر كران بتعجيل تمام روان شدند وهامانرا مقدمه لشكر ساخت وخود بر عقب لشكر بر اثر بني اسرائيل بجانب دريا شتافت كويند لشكر وي هزار هزار و هفتصد هزار مرد مكمل بود با سلاحهاي آراسته چون از روز شش ساعت منقضي شد اين دو لشكر قريب بيكديكر رسيدند چون قوم موسي عليه السلام لشكر فرعون را بديدند بفرياد آمدند يا نبي الله انا لمدركون يا موسي اوذينا من قبل ان تاتينا و من بعد ما جئتنا دشمن برسيد وبيشك ما از كرفتارانيم واسير انيم ازپس آتش شمشير است واز پيش درياي آب

مصراع

بچشم بين و بدل رحم كن كه كار خرابست

موسي عليه السلام جواب داد كه كلا ان هي ربي سهدين آفريدكار مرا بنصرت وفيروزي وعده داده است ومواعيد حق صدقست شما اندوهكين مباشيد كه هم اكنون فرح پديد آيد اِنَّ الْاَرْضَ يُوْرِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهٖ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ

Pharaoh gave orders for his army to be immediately assembled, and wished to pursue instantaneously the Israelites; but, on account of the virgins* and other ladies who had died in each house during that night, in consequence of the plague, he was obliged to postpone his intention. It is related in the *Arais*, that 70,000 Egyptian virgins died during that night.

On the morning of the tenth of Mohurrem, which may be considered as the inauspicious evening† of the enemies (of the Israelites), Pharaoh set out with a numerous army, in pursuit of the fugitives. He appointed Hāmān to the command of the advanced division, and he himself directed the rear division. They thus proceeded towards the sea, following the footsteps of the Israelites. It is said that his army amounted to 1,700,000 men, all in armour.

When six hours of the day had elapsed, and the two armies drew nigh to each other, the Israelites, on beholding the Egyptians, cried out to Moses, "O Prophet of God! we shall now surely be overwhelmed with destruction: Whether are we to choose, that which thou hast placed before us, or that which thou hast brought after us? Behind us are the flaming swords, and before us a deep sea!‡——

HEMISTICH:

Observe, and have mercy upon us; for we are ruined!"

Moses (on whom be the grace of God!) replied, "Fear not at all; for God watches, and will protect us. The Creator of all things has promised us assistance and victory; and the promises of God are certain. Be not cast down, for happiness will soon appear. 'God gives the kingdom to whomsoever of his servants he pleases, and finally rewards the righteous.'"

When

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* Instead of the first-born. *Vide* Exodus, chap. xi.

† The Mohammedans commence their day from sun-set; for which they quote Moses' words, "The evening and the morning were the first day:" consequently, the inauspicious evening preceded the day of destruction.

‡ Vide Exodus, chap. xiv.

چون موسي عليه السلام بر كنار دريا رسيد ديد كه بادي مي وزيد ودريا موج ميزد يوشع بن نون پيش آمد كه يا نبي الله فرمان چيست موسي عليه السلام كفت امر چنانست كه دراين دريا درايم في الحال يوشع در آب درآمد تا بسمّ مركب او اب پيش نرسيد چون نوبت بديكران رسيد موسي عليه السلام توجه بجناب قدس نمود خطاب آمد كه اضرب بعصاك البحر آنروز آب دريا بسيار بود چنانكه عرض دريا چهار فرسنك بود موسي عليه السلام را وحي آمد كه دريارا بنام نيك بخوان تا فرمان برداري كند موسي عليه السلام ديكر باره عصا بر دريا زد وكفت يا ابا خالد باذن الله تعالي في الحال دريا بشكافت وكان كل فرق كا لطود العظيم

و در خبر آمده است كه حضرت رسول صلي الله عليه واله و سلم فرمود كه شمارا خبر كنم بكلماتي كه كليم الرحمان صلوات الله و سلام فرمود درحين مرور بدريا بدان كلمات مبادرت نموده تا ببركت آن كلمات دريا بر وي بشكافتند و بسلامت با قوم بر ان دريا بكذشت اين دعا بود اللهمّ لك الحمد واليك المشتكي وبك المستعان وانت المستعان ولا حول ولا قوة الا بالله العلي العظيم وازين دعا بود كه در روز بدر حضرت مصطفي صلي الله عليه وسلام بر دشمنان نصرت يافت بعده كه اين دعا خواند عصا بر دريا زد دوازده كوچه شد و اجراي آب از مواضع خود بر خواسته در هوا بمثال دوازده طاق بايستاد ونسيم لطف در حركت آمد وآفتاب عنايت بر قعر دريا تافت همان زمان چنان خشك شد كه كرد از ته دريا بر آمد

When Moses* arrived on the sea shore, he saw that the waves were much agitated by the force of the wind; and being asked by Joshua, the son of Nun, what were his orders, he replied, "The orders are, that we enter this sea." Joshua immediately rode into the water, which however did not rise above the hoofs of his horse: and as the others were about to enter, Moses prayed fervently to heaven; when he was answered, "Strike the sea with thy rod!" At that time the sea was exceedingly deep, and full four parasangs (leagues) in breadth. Then Moses was directed, by inspiration, to call upon the sea in the name of the Lord, and that it would be obedient to him. And Moses struck the sea a second time with his rod, and said, "O Ocean! by permission of God I command thee to retire!" and immediately the sea was divided, and the water was on each side of them as a great mountain.

It is related in the Traditions, that the Prophet Mohammed said (to his followers), "I will declare unto you the prayer that the *Converser with God* (Moses) used when passing through the sea, by virtue of which prayer the sea was divided, and he and all his people passed through in safety. It was this: 'Praise be to thee, O God! in thee do we trust, and from thee do we implore assistance. Thou art our protector; neither is there any power or virtue but in God, the great and the glorious.'" It was also by virtue of this prayer that the Prophet Mohammed obtained the victory over his enemies in the battle of Beder.†

When Moses had said this prayer, he struck the sea with his rod, and immediately twelve streets‡ were formed, and the fountains of water rose up perpendicularly in the air, and stood like unto twelve arches. After the Zephyrs of Mercy had blown, and the Sun of Benevolence had shone for some time, the bed of the sea became so dry, that the dust rose from it.

Each

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* Whenever Moses' name is mentioned, it is accompanied by "On whom be the grace of God!"

† Vide Sale's *Translation of the Koran*, chap. iii.

‡ Ibid. chap. xx. Note.

وهر سبطي بكوچه در آمدند خواستند تا يكديكررا به بينند هرچند برفاهيت حال اسباط بشارت ميداد اضطرار خاطر ايشان قرار نميبيافت تا بحق تعالي مناجات كرد كه اللهم اعني علي اخلاقهم البته خطاب آمد كه باز بعصا اشارت فرما چون اشارت كرد كوههاي آب كه بفرمان حق تعالي معلق ايستاده بود مشتق كشت چنانكه هر دو فرقه از ان در حين مرور يكديكررا ميديدند و آواز هم مي شنيدند موسي عليه السلام چندان صبر كرد كه مجموع بني اسرائيل در قعر بحر درآمدند بعد از آن بدلالت جبرئيل وميكائيل عليهما السلام او نيز روان شد تا از آب بچهار ساعت نجومي تمامي بني اسرائيل سالم وغانم برون آمدند و از ان بحر هايل بساحل نجات رسيدند چون فرعون بدانجا رسيد دربارا بدان منوال مشاهده كرد از غايت دهشت بر خويشتن بلرزيد ودر قدرت بادشاه قدير وعليم بمعجزه موسي عليه السلام متحير كشته از عين تحير غريق بحر تفكر كشت و در سلوك آن مسالك متردد شد كاه انديشه مراجعت مصر ميكرد وكاه عزيمت متابعت موسي عليه السلام مينمود درينحال در امر مراجعت وقضيه متابعت با هامان بي سر و سامان طريق مشورت مسلوك ميداشت آن ملعون بد بخت فرعون را از ان نيت باز داشت و كفت مدت چهار صد سال است كه بر عالميان خداوندي وبادشاهي ميكني وبمرتبه الوهيت و ربوبيت سر افراز بودهٔ اكنون شرم نداري كه موسي وبني اسرائيل ارين آب بجادوئ بكذرند و تو خواهي كه بازكردي وايشان جان بسلامت برون برند وتو در مدت عمر در ننك وعار بماني بلكه آب از هيبت تو بدين نوع ايستاده واز فرط دولت تو همچنين منشق كشته جهد كن تا زودتر از آب بكذريم و به بني اسرائيل رسيم وانتقام خود از ايشان بستانيم

Each of the twelve tribes, having entered a separate street, became anxious to see each other: and although each was assured of the safety of the other tribes, their anxiety could not be suppressed, till Moses prayed unto God to assist him in convincing them. Immediately he was directed to stretch forth his rod. When he had stretched forth the rod, the mountains of water, which, by the command of the Great God, stood pendulous, again became divided; so that each division saw and heard the others, while crossing over.

Moses remained behind, till the children of Israel had arrived at the deepest part of the bed of the sea. He then, by direction of the angels Gabriel and Michael, (on both of whom be the grace of God!) followed them. After a transit of four astronomical hours, the Israelites emerged from the terrific gulph, and arrived safely and securely on a friendly shore.

When Pharaoh arrived on the shore, and beheld the state of the sea, he trembled with excess of fear, and was overwhelmed with astonishment at the power of the Omnipotent and Omniscient, who had worked such miracles by the hand of Moses. Immersed in the sea of reflection, and hesitating whether he should pursue the fugitives, he at one time resolved to return to Egypt, and the next moment determined to follow Moses. He at length called to his consultation the worthless Hāmān. The cursed wretch strongly advised him to pursue; and said, "For four hundred years* you have governed mankind, and have been exalted to supreme power and universal dominion. It will be an eternal disgrace, if, after Moses and the children of Israel have by their enchantments crossed over safely and securely, you should turn back, and remain covered with shame and dishonour. Believe me, it is from dread of you alone that the waters stand thus; and the fear of your power makes the sea recede. Exert yourself, and let us pass over quickly, and take our revenge of these Israelites."

Pharaoh,

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* Pharaoh was the common title of the Kings of Egypt: this speech must therefore be understood as applied to the dynasty. *Vide* Note to *Translation of the Koran*, chap. vii.

فرعون بکلمات مزخرفه آن بد سکال مغرور کشته بهندیانات
آن بد فعال فریفته شده از جاده صواب انحراف جست و مغروروار
اسپ در دریا راند نقلست چون آخر لشکر حضرت موسي علیه
السلام از آب بیرون آمدند مقدمهٔ لشکر فرعون رسیدند موسي علیه
السلام را قصد آن بود که دریا بحال اوّل بازگردد تا مانع درآمدن
فرعونیان باشد خطاب آمد که اي موسي تقدیر حضرت جلال ما
چنانست که این طاغیان باغي و منکران کردن کشي را هلاک
گردانیم انگاه فرعون قصد درآمدن کرد و اسپ وي از درآمدن
رم کرده امتناع مي نمود جبرئیل علیه السلام برخیزدم* خود سوار
در رسید عمامهٔ سیاه بر سر بسته اسپ در دریا راند اسپ فرعون
ببوي آن مادیان در عقب بدریا درآمد همه مردم بمتابعت در دریا
راندند میکائیل علیه السلام در عقب سوار هرکه مانده بود از قوم
ایشان همه را میراند تا مجموع در دریا درآمدند چون مقدمه
قبطیان بساحل رسید ساقه بدریا درآمد بحکم الهي جل وعلا
اجزاء آب بیکدیگر پیوستن گرفت و همه متمردان طاغي را هلاک
گردانید فَغَشِيَهُم مِّنَ الْيَمِّ مَا غَشِيَهُمْ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

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* This was the animal on which Mohammed boasted to have ridden from the seventh heaven, when the angel Gabriel could not take him any farther, to the foot of the throne of God, during the night of his (pretended) ascension.

Pharaoh, being duped by the deceitful discourse of that proud and wicked wretch, and deceived by the foolish flattery of that abandoned sinner, quitted the path of rectitude, and rashly spurred his horse into the sea. It is related, that as the last of the Israelites quitted the sea, the advanced guard of Pharaoh entered it; and Moses was anxious that the sea should then return to its pristine state, and thereby prevent the Egyptians from crossing: but it was revealed to him, (such was the Divine decree,) that the whole of these disobedient, rebellious, and proud Infidels should be there destroyed. When Pharaoh attempted to urge his horse into the sea, the animal was frightened, and ran back; on which the angel Gabriel, mounted on his mule (or mare), and wearing a large black turband, came up, and dashed into the sea. The horse of Pharaoh, smelling the mare, entered the sea after her; and the whole of the army followed their Prince. If any of them lagged behind, the angel Michael, who rode in the rear, flogged them on, and suffered not one of them to retreat.

When the front rank of the Egyptians had nearly reached the shore, the tide again entered the sea, and, by the orders of the Great and Glorious God, the different bodies of water united, and the whole of the obstinate and rebellious (Egyptians) were there annihilated. "And the waters of the sea, which overwhelmed them, overwhelmed them: and Pharaoh caused his people to err, neither did he direct them aright."

تاريخ ظفر نامه

گفتار در توجه رايت نصرت شعار بصوب قيصريه و انكوريه

هم در حوالي سيواس جمعي صاحب وقوف كه مسالك و طرق آن ديار ميدانستند بعز عرض همايون رسانيدند كه راه توقات جنگلستانست و گذارهاي تنگ دارد وايلدرم بايزيد باحشري فراوان و لشكري بي‌پايان بتوقات آمده است وسر آب گرفته و قراولان نيز آن جنگل‌را ديده بودند وازان خبر داده حضرت صاحب قران كامكار آن راه گذاشته و عنان اقتدار بجانب يسار معطوف داشته براه قيصريه روان شد و علي سلطان تواچي‌را از پيش بقيصريه فرستاد تا لشكررا نگذارد كه از انجا تجاوز نمايند و رايت فتح آيت به شش منزل از سيواس بقيصريه بختم فرمود واهالي شهررا خلعت امان ارزاني داشته چند روز در انجا توقف فرمود

بيت

بران روميان بر بخشود شاه
كنه‌كار شد رسته يا بي گناه

وجماعتي از بدكهاني پناه به نقبها وسوراخها برده بودند لشكريان نقب زده همه‌را بگرفتند وغارت كردند وچون غلّات انجارا وقت حصاد رسيده بود فرمان شد كه سپاه مور شمار باذخار علوفه كمر اجتهاد به بندد و راي كشور كشاي اميرزاده ابا بكر و امير شيخ نور الدّين‌را بقراولي تعين فرمود با عساكر گردون مآثر جُبّه پوشيده وبسال كرده از قيصريه متوجه صوب انكوريه شد

Specimen of No. XIX. History.

An Account of the Progress of the Victorious Standards towards Cæsarea and Angora, the Ancient Ancyra.

While (Tamerlane was) in the neighbourhood of Sebaste*, a number of intelligent persons, who were well acquainted with the nature of that country, represented to his Majesty, that the road by Tōcāt led through forests; that the passes on it were very numerous; and that Bajazet, with an immense army, was encamped at Tōcāt, and had secured all the sources of water. This intelligence having been also confirmed by the advanced parties, the Emperor quitted that road, and, turning to the left, took the route of Cæsarea†. He then dispatched Aly Sultān Tūājy to take possession of that city, and to prevent the troops from destroying it. This was happily effected, and protection given to the inhabitants.

The royal army marched from Sebaste to Cæsarea in six days, and halted for some time at the latter place.

Poetry:

The King granted to the Natolians (their lives and property), and liberated them, whether guilty or innocent:

But some of the inhabitants, who, suspecting treachery, had hid themselves in holes and caverns, were discovered by the troops, and plundered.

It being now the season of harvest, his Majesty gave orders that the army (numerous as ants) should collect great quantities of corn for their future support; and, having appointed the Prince Abū Bekr, and Shaikh Nūr Addeen, to the command of the advance guard, proceeded in battle array from Cæsarea towards Angora.

For

* Sivas.

† Vide Gibbon's *Decline and Fall of the Roman Empire*, Vol. XII. Octavo edit.

و سه منزل بر کنار آبي بزرك كه انرا يولغون صوي كويند قطع مسافت نموده روز چهارم اراضي قرشهر معسكر ظفر قرين كشت ودر انجا از قراول خبر آمد كه سپاهي لشكر ايلدرم بايزيد ديده اند فرمان واجب الاذعان صدور يافت ولشكريان صف شكن رو بجانب دشمن آورده بنوره فرود آمدند وبرسم معهود رعايت حزم را خندق كنده بچپر ومندو مستحكم گردانيدند وراي صوابنماي امير شاهملكرا با هزار سوار بزبان كبري فرستاد واو در حجاب ظلام ليل ميل بخيل دشمن كرده به شتاب سيل كهاپيش ده فرسخ برانده وهنكام انكه كوكبهٔ شاهملك سپهر از جانب شرقي افق بحوالي اردوي رومي چهره كان نجوم هجوم نموده صبح دميدن گرفت امير شاهملك بنزديك اردوي ايلدرم بايزيد رسيده بود در مكمني مترصد فرصت پنهان به ايستاد وچون قراولان مخالف از قيتول بيرون آمدند برايشان حمله برده جنكي سخت واقع شد وچون قيصر آگاهي يافت كه فوجي سبك از سپاه ظفر پناه با آن دليري پيش رانده اند بر خاطر او بغايت گران آمد واز دهشت وحيرت برآشفته امراي خودرا سرزنشها كرد ووقت طلوع آفتاب كوچ كرده متوجه قرشهر شد وامير شاهملك كس بتعجيل پيش حضرت صاحب قراني فرستاد وقصهٔ جنك وتوجه ايلدرم بايزيد بصوب قرشهر عرضه داشت آن حضرت الياس خواجه و شيخ علي بهادر ودیگر دلاوران شصت مردرا بزبان كبري روان ساخت وامير شاهملك باز گشته شبهنگام بدركاه عالم پناه رسيد وچون روز شد حضرت صاحب قران تعليم وارشاد شاهزادگان و امرارا با ايشان بصورت مشورت فرمود كه درين مقام دو راي است

For three days, the route was along the borders of a large river, called Yūlghūn Sūy; and on the fourth day, the victorious army encamped on the Plains of Kershehr. At this place intelligence was received from the advanced parties, that they were arrived within sight of Bajazet's camp: upon which, the Imperial orders were issued for the whole army to advance towards the enemy. Being arrived at Nūreh, the camp was (by the Emperor's orders) surrounded by a ditch, chevaux de frise, and abbatis, and the utmost circumspection and vigilance observed.

The Prince Shāh Mulk was then detached with a thousand horse, to procure intelligence. This officer, having advanced with great rapidity nearly ten leagues during the night, arrived at the dawn of day in the vicinity of the Turkish camp*, where he concealed his party in ambuscade, and, as soon as the advance guard of the enemy issued from their camp, attacked them with great fury. When Bajazet learnt that a small detachment of the victorious army had boldly advanced so far, he was overwhelmed with anxiety and astonishment, and, having severely reprimanded his Generals, marched at sun-rise towards Kersheher. Shāh Mulk immediately dispatched a courier to the Emperor, to inform him of the skirmish, and of the motions of the enemy. The Emperor, in consequence, detached Aliyās Khūājé, and Shaikh Aly Behādur, with sixty troopers, to procure further intelligence; and in the evening, Shāh Mulk, with his party, returned to the royal camp.

The next morning, his Majesty assembled the Princes and Generals, to consult with them on the state of affairs. He then submitted to them two plans of operations for the campaign.

The

* An Oriental metaphor, describing the army of the Stars being routed by the approach of the Sun, is omitted in the Translation.

يكي انكه همين جاي توقف كنيم كه تا زمان رسيدن مخالف
مردم وچهارپايان استراحت نموده كوفتكي راه بيندازند ودبكر انكه
بهيان مملكت ياغي درآيم وغارت كنان ميرويم وايلغار بهر جانب
ميفرستيم تا اورا ازعقب ما بتعجيل بايد راند ولشكرش كه بسياري
پياده اند ويران شود وبعد ازتنبيه بر دقايق جهانكيري راي ثاني
اختيار فرمود وازانجا كوچ كرده بسعادت واقبال روان شد واميرزاده
سلطانحسين را با دو هزار سوار دربورت باز داشت وبرليغ جهانمطاع
صادر كشت كه امير برندق و بستري ودبكر امراي قوشون ازپيش
به انكوريّه روند واكر ازطرف دشمن لشكري متوجه باشد راه بر ايشان
ببندند ولشكر پياده همراه ايشان توجّه نمايند ودر دو منزل كه آب
نيست چاهها فروبرند امرا برحسب فرموده رو براه نهادند وعبدالرّحمن
كه تواچي پياده بود پيادكانرا سركرده وهمراه ايشان ببرد وبهادران
كه روز پيش بزبان كيري رفته بودند بعضي از ايشان بوقت سحر
با جمعي ازمخالفان بازخوردند وجنك كرده دو كس را از ايشان
بكرفتند ويكي را سر ويكي را زنده مي آوردند وچون صيقل صبح
زنك ظلام ازمرات كيتي بزدود و بهادران بازكشتند پسر قيصر با هزار
مرد دلاور بزبان كيري آمده بودند و در شب از ايشان بيخبر
كذشته ودر درّهٔ پنهان شده بهادران كه بازكشته بودند به ايشان
رسيدند وجنك در پيوست وبا انكه شصت سوار پيش نبودند وهم
نبردان غلبه لبيار كنان جنك كنان ميرفتند وچون مخالفان سياهي
سپاه اميرزاده سلطان حسين از دور بديدند باستادند وبهادران
بسلامت رانده بهوكب ظفر قرين پيوستند وسلطانحسين نيز ازعقب
برسيد

The first plan was, that the army should remain in its present situation, and wait the arrival of the enemy; by which means the troops and cattle would have time to rest, and recover from the fatigues of a long journey. The second plan was, that the army should disperse themselves over the enemy's country, and, by plundering and pillaging every place, oblige him to pursue: in which case his troops, being principally composed of infantry, would be soon knocked up, and rendered useless. After much deliberation, the council recommended the latter plan, and the army in consequence moved forward the following morning.

The Prince Sultān Husseīn was detached in front, with 2000 horse, to guard the camp against surprize. The Amīrs Borundec and Bistory were at the same time ordered to advance, with all the regiments of the first line and the whole of the infantry, towards Angora; and if they should fall in with the enemy, to oppose him with all their might. They had also directions to dig wells at the two stages where water was scarce. The above officers, in obedience to these orders, set out, accompanied by the infantry, under the command of Abd ar Rehmān Tūājī*. The officers (Aliyās Khūājé, &c.) who had been detached the preceding day for intelligence, having fallen in with a party of the enemy, attacked them, and took two prisoners, one of whom they beheaded, and brought the other alive away with them. But when Aurora had dispelled the darkness of the night, and these officers were returning towards camp, they again fell in with 1000 of the enemy, commanded by the son of Bajazet†, who, having passed them unobserved during the night, were now lying in ambuscade in a valley. A rencounter immediately took place; and notwithstanding there were only sixty of the Tartars, and the others so superior, they continued fighting and retreating till they came within sight of Sultān Husseīn's detachment, when the enemy retired; and the party having joined Sultān Husseīn, the whole returned to camp.

The

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* The infantry of Timour's army were merely a corps of pioneers and engineers.

† Vide *Universal History*, Life of Timurbeg.

وامرا و پیادکان که بر حسب فرمان متوجه صوب انکوریهٔ شده بودند امرا ازپیش به انکوریّه راندند وتمام ولایات واحشام وایل والوس آن نواحي را تاخته غنایم بسیار کرفتند وپیادکان درعقب ایستاده بحفر چاه و احداث میاه راه براه مشغول کشتند ورایت فتح آیت با سپاه ظفر پناه بسه منزل بانکوریّه فرمود وآن سر زمین مضرب خیام نزول اجلال و تمکین کشت وقیصر روم از امرا یعقوب نامي را بانکوریّه فرستاده بود که بضبط ومحافظت قلعهٔ انجا قیام نماید و یعقوب قلعه را محکم ساخته محاربه ومدافعه را مهیّا وآماده شده بود حضرت صاحب قران روز دیکر بعزم احتیاط بکوه کردون شکوه کیهان نورد برآمد وشیران پیشهٔ شجاعت را بتسخیر قلعه اشارت نمود دلاوران بي توقف روي جلادت بحصار نهادند ونیران قتال را اشتعال دادند ونقبها برده في الحال آب از ایشان بازستدند وجمعي دلیران مثل مقصود وتوکل باورچي وشهسوار وسراي وعلي شیر ودیکر بهادران ببرجي که بطرف آب بود برآمدند ونزدیك شد که قلعه فتح شود ناکاه از قراولان خبر آمد که قیصر با لشکري از هرچه تصور نمایند پیشتر از عقب آمده بچهار فرسخي رسید حضرت صاحب قران بمعسکر ظفر قرین فرمود ودلاوران که به بالاي برج برآمده بودند جنك کنان بزیر آمدند وحکم واجب الامتثال بنفاذ پیوست ولشکر کوچ کردند ومقداریك اسپ تاختن پیشتر رفته آبرا درعقب کذاشتند وبنوره * فرود آمدند وبوظیفهٔ حفر خندق واستحکام آن بچپر ومندو قیام نمودند

* I am dubious whether this is the name of a place, or a Tartar term for a Camp. Two other words, probably Tartar, (which I have translated '*Chevaux de frise* and *abbatis*,') occur in the next line.

The troops of the first line, who had been dispatched to Angora, having left the infantry to repair the roads and dig wells, advanced into the heart of the enemy's country, and plundered every town and village on their route. While they were thus employed, the main body of the army, having in three marches reached Angora, encamped in the neighbourhood.

Bajazet had entrusted the defence of Angora to a General named Yâcūb, with orders to defend it to the last extremity. Yâcūb had, in obedience to these orders, thoroughly repaired and fortified the place; nor had he omitted any means of defence. The next day his Majesty climbed a lofty hill, and, having attentively observed the fort, pointed out to his officers the proper points of attack. The troops immediately commenced the operations of the siege, and the flames of slaughter soon blazed forth. In a short time the engineers, by means of a sap, cut off their principal supply of water, while a party attacked a bastion which defended the river. Already had the troops mounted the breach, and in a very little time would have taken the fort, when an express arrived from the advanced guard, reporting, that Bajazet, with an immense army, was approaching, and was then only four (fersukh) leagues distant. His Majesty in consequence returned to the camp, and gave orders, that the storming party should be recalled, and that the whole army should advance towards the enemy. After advancing a short distance, the army encamped again in regular order, securing the river in its rear. The usual precautions of digging a ditch, and surrounding the camp with chevaux de frise and abbatis, were also observed.

The

بيت

زمين را بكندند كرفتند پاك * شد آن جاي هامون سراسر مغاك
شب آمد كوان شمع افروختند * بهر جاي آتش همي سوختند

و در ممر عبور لشكر مخالف چشمهٔ خورد بود در دامن كوهي ودر ان كذار بغير از ان آب يافت نميشد و چون رايت رومي روز انتكاس يافته چتر سنجري شب سايهٔ مشك فام بر اطراف واكناف عالم انداخت وچشمهٔ خورشيد در دامن كوه كردون بهكدّرات ظلمت وتيركي الوده كشت اشارت عاليه بنفاذ پيوست وجمعي رفته ان چشمه را بهر كونه كندكي وقاذورات خراب ساختند صاحب قران صافي اندرون پاك اعتقاد هنكام انكه مردم پهلوي استراحت بهراد بر بستر رقاد نهند بخلوتخانهٔ راز درآمد وبا حضرت كارساز بنده نواز عرض نياز آغاز نهاد وجبين اخلاص وافتقار بر سجده كاه تضرّع وانكسار نهاده زبان مناجات بركشاد كه پروردكارا هر چه مرا در مدّت العمر از نصرت وپيروزي روزي شده واز فتح وظفر روي نموده محض عنايت ومرحمت تو بوده واكر نه از من چه آيد واز عاجزي كه پيوند جان و تنش بارادت تو بازبسته چه كشايد همان لطف ومكرمت كه پيوسته ارزاني داشتهٔ باز چشم ميدارم وبكرم بيدريغ كه هميشه كرامت فرمودهٔ اميدوارم

بيت

اي همه هستي ز تو پيدا شده * خاك ضعيف از تو توانا شده
چارهٔ ما سازكه بي ياوريم * كر تو براني بكه روآوريم

POETRY:

The level plain was soon intersected by various excavations; and, by the advice of the Generals, torches and fires were lighted up on every side.*

(On the evening of the 30th of June, 1402) the troops of Bajazet encamped at the foot of a range of hills, in a situation where the only water to be procured was from a single spring or fountain. When the white standards of Day were furled, and Nox had spread her musky-coloured umbrella over the firmament, and the fountain of the Sun had become turbid and discoloured, then a party, in obedience to the orders of his Majesty, went and filled the fountain with carrion and every other species of defilement.

During the awful silence of the night, and when every body else was retired to rest, his Majesty withdrew to his private apartment, where, prostrating himself with the utmost humility in the presence of the Supreme Disposer of all events, he thus poured forth the effusions of his grateful and contrite heart: "O God, my Protector, I acknowledge that whatever victories or conquests I have achieved in the course of my life, have all been bestowed by thy kindness. What am I, that I could effect such events?—a weak mortal, the union of whose soul and body for a moment depends upon thy Almighty fiat. I implore, and hope, thou wilt again favour me with that aid and assistance which thou hast hitherto manifested towards me.

POETRY:

O Creator of all things, who hast animated the dust of the ground, assist us, for we are helpless! If thou reject us, to whom shall we turn?"

An

* A quotation from the *Shah Namch* of Firdusy.

گرفتار درگرفتن لشکر منصور قیصر روم‌را وآوردن بدرگاه شاه مظفّر لوا

از عساکر فیروزي آثار که بتکاپوي در عقب گریختگان رفته بودند سلطان محمود خان بایلدرم بایزید رسید واورا دستگیر کرده در زمان پیش حضرت صاحب قران گیتي ستان فرستاد و چون اولیاي دولت بخلود موسوم قیصر روم‌را دست بسته خفتن گاه بدرگاه عالم پناه آوردند عرق مکارم پادشاهانه در حرکت آمد وحامي عاطفت فرمان داد که اورا دست گشاده بحرمت درآورند چون بعزّ تلاقي استسعاد یافت مورد اورا باغراز واکرام تلقّي فرموده نزدیک خود بنشاند وبر سبیل معاتبه بر طریق رفق ومجاهله بزبان نوادر بیان جواهر فشان راند که هرچند احوال عالم مطلقا بارادت وقدرت پروردگارست وهیچکس‌را بحقیقة اختیاري واقتداري نیست لیکن از روي انصاف وراستي این بد که ترا پیش آمد خود با خود کردهٔ

بیت

اگر بار خارست خود کشتهٔ
وگر پر نیانست خود رشتهٔ

بارها پاي از حدّ خود بیرون نهاده مرا بران داشتي که روي کین بانتقام آورم واز براي مصلحت غزو کفار که درین دیاربان قیام مي نمایند تحمّل کردم وآنچه وظیفهٔ مسلماني وخیراندیشي باشد از مدارا وسازکاري با تو بتقدیم رسانیدم ودر خاطر داشتم که چون نصیحت بشنوي واز در متابعت وانقیاد درآي ترا مددها کنم وبهر چه احتیاج افتد از مال ولشکر مساعدت نمایم تا از سر تمکین واستعلا باقامت مراسم غزا اشتغال تواني نمود وبه تیغ جهاد شوک شرک بي دینان از اطراف واکناف دیار اسلام

An Account of the Capture of the Othman Prince, by the successful Army, and his Arrival in the victorious Camp†.*

Of the various parties which were detached from the victorious army in pursuit of the fugitives, that which was commanded by Sultān Mahmūd Khān had the good fortune to come up with, and seize, the Emperor Bajazet, who was immediately sent, under a proper escort, to the august presence. It was late in the evening before he arrived in the royal camp; but as soon as the circumstance was reported to his Majesty, he most graciously and humanely directed that the Prince should be unbound, and treated with much respect; and, on his being introduced, his Majesty condescendingly advanced to meet him, and, having seated him by his side, in a gentle manner thus reproached him: "Although the affairs of this world depend entirely upon the Divine decree and Almighty power, nor have mortals any choice or free will of their own, yet in truth and in justice it must be acknowledged, that whatever evil has befallen you, you have brought upon yourself:

POETRY:

If the crop is of thorns, it was yourself sowed the seed:
If the web is of silk, it was yourself spun the thread.

You have frequently transgressed the bounds of propriety, and have at length obliged me to quarrel with and punish you: but, on account of the religious warfare in which you were engaged‡, I delayed attacking you; and my zeal for the *Faith* rendered me your well-wisher, and would have induced me to assist you. In fact, it was my intention, as soon as you had listened to my advice and acknowledged my authority, to have aided you with supplies of men, of money, and whatever else you required, to have enabled you to carry on the holy war with vigour, and to exterminate the irreligious polytheists from the countries of Islam. It

* The title is *Caiser Roum*, or Roman Emperor.

† As a very good description of the Battle of Angora may be found in the Twelfth Volume of the *Modern Universal History*, I have passed it over. It may also be found in the *Institutes of Timour*, so ably translated by Dr. White of Oxford.

‡ Bajazet had, a short time previous to Tamerlane's invasion, expelled the Greeks from Asia, and laid siege to Constantinople. Vide *Universal History*, Vol. XII.

تواني درود وبر سبيل آزمايش از تو التماس كردم كه قلعهٔ كهناخ تسليم نهاي ومتعلقان طهرتن‌را روانه كني وقرا يوسف تركمانرا از مهلكت براني ومعتهدي دانسته بغرستي كه عهد وپيمان ميان ما موكد كرداند وبدين جزويات مضايقه كردي وسركشي وعناد پيش كرفتي تا قضيه به اين انجاميد وبا اين همه همكنان‌را معلومست كه اكر حال بر عكس بودي واين قدرت واستيلا كه حضرت عزّت مرا ارزاني داشته ترا دست داده بودي بر من ولشكر من اين زمان چها كذشتي امّا بشكرانهٔ نصرت وفيروزي كه ازعنايت ورحمت حق مرا روزي شده دربارهٔ تو و مردم تو جز نكوي نخواهم كرد خاطر آسوده دار ايلدرم بايزيد درمقام خجالت وانفعال بزلت وتقصير خود معترف شد وكفت در واقع خطا كردم كه سخن صاحب قران چون شما نشنيدم لاجرم سزاي خود ديدم اكر عفو پادشاهانه كناه من را ببخشد من وفرزندان تا زنده باشيم ازجادهٔ خدمتكاري وفرمان برداري پاي بيرون ننهيم صاحب قران دريا نوال اورا خلعت خسروانه پوشانيد وبصنوف استمالت ونوازش ايهن واميدوار كردانيد قيصر چون ازمكارم اخلاق مشاهده كرد بعد از اداي دعا وثنا عرضه داشت كه فرزندانم موسي ومصطفي در جنك همراه بودند وخاطرم متعلق ايشانست اكر فرمان عالي نفاذ يابد تا تفحّص حال ايشان كرده اكر زنده باشند به بنده رسانند ضميمهٔ ديكر الطاف باشد حكم مطاع صادر كشت و تواچيان در زمان بجست وجوي ايشان روان شدند وبعد از چند روز موسي را يافته پيش حضرت صاحب قراني آوردند مرحمت پادشاهانهٔ اورا بخلعت خاص بخشيده پيش پدر فرستاد چه امر فرموده بود واز براي او خركاهي خسروانه بنزديك منزل همايون مرتّب داشته بودند و حسن برلاس وبايزيد چهاي بر حسب فرمان بهحافظت ومراقبت احوال او قيام مينمودند

It was merely to try you, that I requested you would deliver up to me the fortress of Kemākh, and the family of Taharten. I also desired that you would banish the Turkomān Carā Yūsuf from your dominions, and send to me a trust-worthy person, with whom I might conclude a solid and permanent treaty of peace. You would not comply with these easy terms, but were obstinate and perverse, until matters arrived at this crisis. Although it is well known *how you* would have acted to me and my army, had circumstances been reversed, and you had been successful, and obtained that power which the glorious God has bestowed on me; yet, in gratitude for the assistance and victory I have received from the Divine favour, I will shew kindness to you and to your people; therefore set your mind at rest."

Bajazet was overwhelmed with shame and confusion; and, acknowledging his folly, said, "I have in truth been guilty of a great error, in not complying with the desire of such a Monarch, and I have suffered a just punishment; but if your royal clemency will pardon my transgression, I and my children will henceforward be your most attached and faithful servants." His Majesty then conferred on the captive Prince a robe of honour, and various other marks of favour; and not only tranquillized his fears, but encouraged his hopes.

Bajazet, on witnessing such benevolence, offered up prayers and blessings (for his Majesty); and said, "Two of my sons, Mustafā and Mūsa, were with me in the battle: I am anxious about their fate. Will your Majesty have the goodness to issue orders for their being sought after, and, if living, brought to me." The imperial orders were immediately given, and officers sent in search of the princes. After some days Mūsa was found, and brought before the Emperor, who, after conferring on him a dress of honour, sent him to his father, for whom a royal pavilion had been erected near to those of the Emperor; and (the nobles) Hussen Berlās and Bāyezīd Chempāy, were appointed to guard and attend them.

N. B. I have never seen Petis de la Croix's translation of this work, but, judging of it from the quotations made by Mr. Gibbon, I presume it is very correct.

SPECIMEN

تاريخ عالم اراي عبّاسي

ذكر امدن ايلچيان بادشاهانه بپايه سرير خلافت مصير

چون حضرت شاه جنت مكان را از ترددات ضروريه جهانيان ومشاغل عظيمه انتظام بخش امور كيتي ستاني فراغي حاصل آمده مدت بيست سال در دارالسلطنة قزوين رحل اقامت انداخته بهيچ طرفي توجه نفرموده ودرمدت اقامت كه سرير جهانباني و تخت فيروز بخت كياني بوجود ان زيبنده اورنك خسرواني مزين بود روز بروز لواي دولتش ارتفاح اسماني يافته طاير اوج اقبالش بلندي ميكرفت بادشاهان چند نفر از ايلچيان سخندان بدركاه سلاطين پناهش فرستاده باتحف وهداياي لايقه وتبركات با انحضرت استحكام ميدادند ازجمله سلاطين جهان وبادشاهان نافذ فرمان كه مكرر ايلچي بخدمت انحضرت فرستاد اوّل سرور قباصرهٔ زمان واعظم بادشاهان آل عثمان سلطان سليمان خواندكار روم است كه بعد از چندين سال كه ميانه ان دو صاحب اقبال حرب وقتال ازطرفين جنك وجدال واقع بود محمد پاشا وزير اعظم ومعتمدان خانوادهٔ عثمان مكاتبت در باب صلح باركان دولت قاهره نوشتند ولهذا ازينطرف مير شمس الدين خان بايلچيكري رفت وسلطان سليمان باو كفته بود كه از بدايت دولت آل عثمان تاحل هميشه سلاطين افاق ايلچي وتحف وهدايا بدركاه فرستادند وما ايلچي هيچ يكي از سلاطين نفرستاده ايم وقانون سلسله عثماني نيست ومن خبر از فرستادن كس ومكتوبات وزرا بايشان ندارم

Specimen of No. XXVI. History.

*An Account of the Arrival of Ambassadors from different Monarchs, at the Foot of the Imperial Throne of Shah Tahmasp.**

When his Majesty, who now resides in Paradise, had settled all the internal commotions of his kingdom, and had concluded a permanent peace with all his neighbours, he resided tranquilly for twenty years at the royal city of Cazvīn, without ever moving to any (considerable) distance from it.

During the whole period in which the royal throne was adorned by his Majesty's presence, the standards of his prosperity daily rose higher, and the eagle of his good fortune at length ascended to the sky. Various kings sent eloquent ambassadors to his court, entrusted with costly presents and valuable curiosities, as offerings to his Majesty. Of the most potent sovereigns of the world, and rulers of independent kingdoms, who frequently sent embassies to his Majesty, the first was, the chief of the Emperors of the age, the greatest of the kings of the dynasty of Othmān, the Sovereign of Rūm, Soleymān the Magnificent†, who, after being engaged for many years in war with his Majesty, sent the most confidential and principal of his ministers, Mohammed Pāshā, with letters, to solicit peace. In return for which compliment, Mīr Shems Addeen Khān was sent with an embassy from Persia; to whom the Emperor Soleymān was pleased to say, "From the commencement of the prosperity of the house of Othmān to the present moment, although kings from all quarters of the world have sent ambassadors to us, we have never (before) sent an embassy to any one, nor have we ever done more than merely sent a messenger with letters from our ministers." And,

* This Prince was the second Persian monarch of the Sofy dynasty. He succeeded his father Ismail, A. D. 1523, and reigned with considerable reputation for fifty-two years. He was contemporary with the Othman Sultan Soleyman, and the Emperor Homayun of Hindustan. With the former he had frequent wars, and enabled the latter to recover his kingdom from the usurper Shir Shah. Our histories are very deficient in the accounts of this reign. Vide *Universal History*, Vol. V.

† Vide *Universal History*, Vol. XII.

تا انکه سنان بیک که از جمله مقربان او بود بنوعي که سبق ذکر یافته دستگیر شد وازا دشد وفیمابین مصالحه وقوع یافته بعد از امدن سلطان بایزید اتفاق افتاد سلیمان سلطان اول مرتبه سنان بیک را برسم رسالت بخدمت حضرت شاه فرستاد واو در شهور سنه ست وستین وتسعمایه در باب الجنة قزوین بسعادت بساطبوسي مشرف گشته ابلاغ رسالت واظهار دوستي ومحبت کرد شاه جنت مکان دراثناي محاورات فرمودند که ایلچي بجاي فرستادن قانون دودماني عثماني نبود چگونه واقع شد که حضرت خواندگار خلاف قانون کرده مومني چون ترا بایلچیکري فرستادند سنان بیک جوابي معقول ونکته بغایت مطبوع عرض کرده که ایلچي بیکانه فرستادن خلاف قانونست چون فیمابین موالفت ودوستي درمیان آمده مغایرت وبیکانکي باتحاد ویکانکي تبدیل یافت امد شد دوستان بیکدیگر خلاف قاعده وقانون نیست شاه جنت مکان اورا استحسان نموده بدینمقال مترنم شد

بیت

کرفرستاده ازخرد زنده‌است * ازخردمندي فرستنده‌است

بعد از رفتن سنان بیک علي پاشاه حاکم مرغش وحسن اقاي جاشني کیر باشي خواندگار با سیصد کس که ملازمان وخدمتکاران مجموع هفتصد وهشت نفر بودند بایلچیکري آمده روز اول در باغ سعادت آباد بسعادت بساطبوسي سرافراز گشته مکتوب مودت اسلوب دوستانه که خواندگار بخط خود سراسر نوشته بنظر انور رسانید

And, in fact, it never had been customary with the Othmāns to send ambassadors, until Sinān Beg, one of the chief confidants (of Soleymān), who, being taken prisoner by the Persians, and afterwards released, as we have before related, was sent, on the conclusion of peace between the two Empires, by Sultān Soleymān, to demand the Turkish Prince, Sultān Bāyezīd*. This ambassador arrived at the Gate of Paradise, Cazvīn, A. H. 966, (A. D. 1558); when, having obtained the honour of an audience, he assured his Majesty of the friendship of his master, and stated the objects of his embassy. During the conference, his Majesty observed, "As it is not customary for the Othmān princes to send ambassadors to foreign courts, how does it happen that the Grand Signior has now sent you, a pious Mussulmān, on this business†?" The answer which Sinān Beg gave to this question was a very sensible one, and much approved. He observed, that it certainly was contrary to their customs to send ambassadors to strangers; but as the strictest intimacy and friendship now subsisted between the two States, and all animosity and jealousy was perfectly eradicated, an exchange of embassies between such friends was by no means inconsistent with their rules and regulations. His Majesty applauded the speaker, and said,—

POETRY:

The abilities of the messenger discover the judgment of the master.

After the return of Sinān Beg, two ambassadors from the Grand Signior‡, viz. Aly Pāshā and Hussen Aghā, arrived, attended by an escort of 300, and having in their train altogether 708 persons. They were honoured the first day by an audience in the garden of Sâādet Abād, when they presented a letter, replete with expressions of friendship, written entirely by Soleymān himself.

On

* This Prince, having quarrelled with his father, fled, and took refuge at the court of Persia. Vide *Universal History*, Vol. XII.

† Soleyman wrote, with his own hand, a postscript to the public letter; in which he gave Shah Tahmasp the option, either to deliver up his son to the ambassador, or to put out his eyes; both of which demands the Shah considered as disgraceful to all parties.

‡ The general adoption of this title has induced me to use it, although it is not a translation of any of the Turkish Emperor's titles.

وروز دیگر در دولتخانه مبارک بدولت ملازمت معزز
گشته منظور نظر التفات شدند وتحف وهدایا ازمرصع الات
وکمر خنجر وکمر شمشیر واقمشه نفیسه فرنگ واز هر دیار آورده برابر
ایوان بلند ارکان چهل ستون دولتخانه مبارک از نظر اقدس
گذرانیدند وانحضرت نیز فراخور حال ایلچیان مذکور بانعامات
وافر وخلعتهاي فاخر نواخته روانه فرمودند ودر سنه تسع وستین
وتسعمایه خبر خسرو باشا که از عظماي سلسله عثماني بود با علي
اقاي قاپوجي باشي خواندکار بنوعي که درطي احوال سلطان
بایزید گذشت آمده مکتوب صداقت اسلوب آورده متعاقب ایشان
اسبک بیک نامي معتبران خواندکار بدرگاه فلک مدار رسیده
هدایا وارمغان قیصر روم را بنظر شهریارعجم درآوردند از انجمله چهل
راس اسپ شامي وعربي بود که هریک براسه در خوبي وسبک
پاي دم ازیکتاني میزدند با زینهاي مرصع وطلا و نقره وجلهاي
زربفت ورومي وموزي پانصد هزار اشرفي فلوري که رایج ایران پنجاه
هزار تومان شاهي عراقي است نفایس اقمشه واجناس هذ القیاس
همت بحر خاصیت خسروانه مجموع ان هدایارا بر طبقات انام
وشاهزادگان کرام وامراي درگاه وحکام ممالک وقورچیان واعیان
وطوایف ترلباش علي اختلاف درجاتهم عطا فرموده بجهة سلاطین
عظام اوزبکیه نیز که پیر محمد خان حاکم بلخ و عبد الله خان
بادشاه بخارا و سلطان ابو سعید خان والي خوارزم وابو المحمد خان
وجاجم خان سلطان ارکنج بودند از تحف سلطان روم حصه والدش
فرستادند

On the second day they were again honoured by an audience at the palace, when they delivered their presents, consisting of various valuable and curious articles; such as, instruments and vessels inlaid with gold and precious stones, daggers, scymitars, cloths of different kinds, and rarities from the several countries of Europe. All these articles were displayed to the royal view, in front of the lofty gallery of the palace, called the *Chehel Situn* (Forty Pillars.) His Majesty, having (some time after) conferred honours on all the members of the embassy according to their respective ranks, gave them their audience of leave.*

In the year of the Hejira 969, (A. D. 1561,) Khosrau Pāshā, a person of the highest rank among the Othmāns, accompanied by Aly Aghā Capūjy Bāshī, arrived, and presented letters, written in the most friendly and conciliatory style, from the Emperor Soleymān. The consequences of this embassy have been related in our account of the Prince Bāyezīd†. After this a fourth embassy, at the head of which was Asbeg Beg, a confidential person of the Grand Signior's, arrived at the Heavenly Court, bringing with him numerous presents from the Turkish Emperor for his Majesty of Persia. The most valuable of these were, forty Syrian and Arabian horses, each of which rivalled the others in goodness and swiftness. Every horse bore a saddle studded with gold, silver, and precious stones, and covered with housings of embroidered cloth. There was also the sum of 500,000 *Falory*‡ ashrafies, equal, in the currency of Persia, to 50,000 royal Irāky tōmāns§, besides various rarities and curiosities; the *whole* of which his Majesty, whose generous mind is as capacious as the ocean, distributed amongst the princes, nobles, governors, and officers, according to their respective ranks; excepting some articles which he sent to different princes; viz. to the Uzbeg chiefs; to Pīr Mohammed Khān, of Balkh; to Abd Allah Khān, of Bokhārā; to Abu Sâēd Khān, of Khūārizm; and to Abūl Mohammed Khān, and Jājim Khān, of Urgenj. He also sent a portion of the Othmān presents to his mother.‖

After

* It is related, in the Twelfth Volume of the *Universal History*, that the Turkish Prince was given up to these ambassadors; but our author postpones this disgraceful event until the third embassy.

† The Prince and his four sons were delivered up to the ambassadors, by whom they were shamefully murdered. Our author attempts to palliate this disgraceful action, by saying the Persian King did not suspect such conduct; and that if he had not given up the Prince, a war would have ensued, and thousands of Mussulmans lost their lives.

‡ Probably Florins.

§ A Toman is worth fifteen dollars and a half.

‖ Shah Tahmasp probably considered these presents as "the price of blood," and either unlawful or unlucky to be kept by himself.

بعد از فوت سلطان سليمان كه پسرش سلطان سليم مالك ملك
قيصري وصاحب افسر وديهيم اسكندري كشت ودر سنه خمس
وسبعين وتسعمايه محمد اقا نام ايلچي بشوكت وحشمت تمام بدار
السلطنة قروين آمده نامه عنبرين ختامه محتوي بر تواضعات پدر
فرزندانه وتكلفات دوستانه اورده تاكيد تمام در انضباط قواعد مصالحه
واستحكام بنيان پدر فرزندي نموده بود ودر سنه ست و سبعين
وتسعمايه كه وكيل السلطنة معصوم بيك صفوي بحج رفته در راه
حج با جمعي و رفقا وپسرش خان ميرزا كشته كرديد درجه شهادت
يافت و روميان اين فعل شنيع را بر قطاع الطريق اعراب باديه اسناد
ميكردند سلطان سليم علي اقا نام ايلچي معتبر جهة تمهيد
معذرت و براءت ذمه خودرا ازان واقعه بخدمت اشرف فرستاده
وانحضرت ترفيه حال مسلمانان وامنيت واستقامت احوال جهانيان
منظور داشته دست از نظام سلسله ظاهر باز نداشت عذر پذير كشتند
واز بادشاهان جنكزي نژاد اوزبكيه در سنه ثمان واربعين وتسعمايه
كسكن قرا سلطان كه درآن حين حاكم بلخ و توابع بود ادينه بهادر
مشهور بخان چهره و عبد العزيز خان ولد عبيد خان كه بادشاه
بخارا بود خداوردي بهادررا برسم رسالت بپايه سرير خلافت فرستاده
اظهار صداقت ورفع مواد حقود سابقه نموده بودند وايلچيان سلاطين
خوارزم واوركنج خود اكثر اوقات امد شد مينمودند وازجانب سلاطين
عظام دكن علي الخصوص نظام شاه والي احمد نكر پتن وقطب شاه
والي كلكنده و حيدراباد كه دعوي محبت وولاي حيدر كرار
نموده خودرا شيعه ايمه اظهار عليهم صلوات الله الملك الاكبر
ميشمردند

After the death of Soléymān, and the accession of Sultān Selīm (the Second) to all his father's dominions, this Prince, in the year 975, (A. D. 1567,) sent a splendid embassy, under Mohammed Aghā, to the court of Cazvīn. The letter which he brought was written in the most affectionate terms, and in the style of a dutiful son to his father. The subject of it was, soliciting a confirmation and renewal of the treaty of peace, and assurances of eternal friendship. During the course of the following year, the Persian ambassador, Mâsūm Beg Sufavy, having undertaken the pilgrimage of Mecca, was, with his son Khān Mīrzā and all his retinue, murdered on the road; and thus obtained the honour of martyrdom. The Turks threw the blame of this disgraceful action on the savage Arabian robbers of the Desert; and Sultān Selīm sent an ambassador, named Aly Aghā, to make his excuses, and to exculpate him from having any share in it. His Majesty, regarding the good of his people, and reflecting on the miseries that a war would bring on the Mussulmāns, admitted of these excuses, and disturbed not the chain of friendship.

From the descendants of Jengīz Khān of the tribe of Uzbeg, there arrived, in the year 948, (A. D. 1541,) Adīneh Behādur*, an ambassador sent by Kusken Carā Sultān, the Sovereign of Balkh and its dependencies.

From Abd al Azīz Khān, son of Obeīd Khān, King of Bokhārā, arrived Khodāvurdy Behādur, for the purpose of removing all cause of former enmity, and to establish the bonds of friendship. Frequent embassies also arrived from the Sultāns of Khūārizm and Urgunj. From the Princes of the Dekhan often came ambassadors, especially from Nizām Shāh, the ruler of Ahmednagur Puttun, and Cutb Shāh†, the ruler of Golcondah and Hyderābād, (both of whom claimed the honour of being Shīâhs,) with professions of friendship, and assurances of their great respect for Aly, the other Imāms‡, and their descendants§; on all of whom be the grace of God!

Aly

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* Commonly called "Khan Chehreh."

† *Vide* Scott's *History of the Dekhan.*

‡ *Vide* Catalogue, No. LXII. History.

§ The Sofy family either were, or pretended to be, descended from Aly, the son-in-law of Mohammed, and first of the Imams.

و علي عادلشاه والي بيجاپور مكرر ايلچيان سخندان آمده اظهار عقيدت واخلاص نموده واينكه در ممالک ايشان خطبه اثنا عشري بنام نامي والقاب سامي انحضرت خوانده مي شود مينمودند وتحف وهدايا ميگذرانيدند وبخلعتهاي خاص از تاج مرصع واسپهاي بازين زر وكمر خنجر ومثال ذلک اختصاص مي يافتند ودر سنه احدي وسبعين وتسعمايه سلطان محمود خان والي بكر و سند ابوالمكارم نام ايلچي خجسته پيام بدركاه سدره مقام ارسال داشته اظهار حسن عقيدت واخلاص موروثي وتذكر حقوق ماضيه نموده تبركات وپيلاكات لايقه فرستاده بود از سلاطين عاليشان فرنكيه وال شيبان پادشاه تركمان درسنه ثمان وخمسين وتسعميه ايلچي كاردان با تحف وهدايا فرستاده اظهار ارادت واخلاص صميمي نمود هر چند ان طبقه از دين بيكانه اند اما با شناي منسوبان استان سلطنت شاهي بين السلاطين مفتخر ومباهي بودند مرتبه ديكر در اثنا وثمانين وتسعمايه ايلچي بزرک معتبر با پنجاه نفر ملازم سوي خدمتكار همراه داشت جهة تاكيد بنيان ارادت وحسن اعتقاد بمقر دولت سعادت پيوند آمده ازجانب بادشاه پرتكال تحفه بديع آورده بود كه در ديار اسلام نظير انها بنظر ارباب بصيرت وبينش كمتر درامده بود اما ايلچيان مذكوربجهة بعضي اموراعمال مخالف دين مسلماني وعدم رواج مساجد كه از نصاري بيرون صدور يافته بود منظور نظر التفات نشدند تا حين حيات انحضرت رخصت انصراف نيافته بودند در زمان جلوس نواب سكندر شان رضوان جايكاه سلطان محمد بادشاه مرخص شده بديار خود شتافتند

Aly Aādil Shāh, the ruler of Bījāpōr, also frequently sent embassies with assurances of friendship and attachment, accompanied by valuable presents and curiosities. This Prince also informed his Majesty, that he had ordered the Khutbeh * of the Shīâhs to be read in all the mosques through his dominions, in the illustrious name of his Majesty the King of Persia. This circumstance gave much satisfaction; and the ambassadors were gratified by dresses of honour, crowns inlaid (with precious stones), horses with rich saddles, swords, &c. &c.

In the year 971, (A. D. 1563,) Sultān Maḥmūd Khān, the ruler of Sind and Bikr, sent Abūl Mukārim, as his ambassador, with professions of fidelity, and a representation of his family attachment and ancient claims, together with many curiosities and pious offerings. During the year 958, (A. D. 1544,) there arrived ambassadors from the descendants of Shībān the Turkomān chief; also several envoys from the kings of different countries of Europe; bringing letters containing professions of friendship, together with numerous presents. Although the latter class were strangers to the Mohammedan religion, yet, as they were known by some of the persons connected with the court to be sovereigns of consequence and repute, the envoys were graciously received.†

Again, in the year 982, (A. D. 1574,) an ambassador of consequence and repute, having a retinue of fifty persons besides servants, arrived at the Imperial court, sent by the King of Portugal, in order to strengthen the foundations of friendship and good faith. This person brought with him some very incomparable presents, and such curiosities as have been very seldom seen at any Mohammedan court; but the ambassadors having been guilty of some action contrary to the Mussulmān religion, and the prohibition of the use of mosques, which had been issued by the Christians (in India), prevented their being honoured with any proofs of the royal favour. Nor did they obtain leave to depart during the life-time of his Majesty; but soon after the accession of Sultān Mohammed (who dwells in Paradise), they received their dismission, and returned in haste to their own country.‡

SPECIMEN

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* An oration, containing praises of the Prophet, &c., and prayers for the royal family.

† This paragraph is not clearly expressed; but these envoys were probably some European merchants, who, to flatter the vanity of the King, were introduced as ambassadors.

‡ Shah Tahmasp died A. H. 983, (A. D. 1575), and was succeeded by his son Ismail, who died in less than two years, and was succeeded by his brother, Mohammed Khodabundeh, A. D. 1577.

تاریخ فرشته

احوال کشمیر

گفتار در بیان وقایع سلطان سکندر بت شکن

سلطان سکندر بت شکن که نام اصلی او سکاراست باستصواب مادر خود که صورة رانی نام داشت بعد از پدر بر تخت سلطنت نشست امرا وارکان دولت مطیع ومنقاد گردیدند و او از جمیع سلاطین کشمیر بشوکت وعظمت وکثرت لشکر ممتاز بود و مهابت بسیار داشت ومادر سلطان سکندر در اوایل حکومت دخل در مهمات نموده اکثر امورا بوجه نیک سرانجام مینمود چون از اولاد خود شاه محمد نام نسبت بسلطان سکندر اثار مخالف دریافت اورا وزنش را که دوختر او بود ازمیان بر داشت ودوي مادري که در سلک امراي معتبر انتظام داشت ومدار مهمات برو بود هیبت خان برادر سلطان سکندر بتوهمي که ازو داشت زهر داده هلاک گردانید سلطان سکندر ازینجهت باوي نقاض خاطر بهمرسانید دراندیشه دفع او شد امّا چون کمال استقلال داشت نمیتوانست بفعل آوردن دوي واقف گشته از سلطان التماس نمود که رفته تبت کوچکرا که نزدیک بکشمیر است بگیرد غرض او آن بود که از شعله آتش غضب او دور باشد سلطان باین امید که شاید انطرف در جنگها کشته شود وبي سعي کوهر مقصود بکف اید اورا رخصت داد

Specimen of the Tenth Book of No. XXIX. History.

*An Account of the Reign of Sekunder Sultan, the Destroyer of Idols.**

Sultan Sekunder, the Destroyer of Idols, whose original name was Sukār, having, by the assistance of his mother, the Rāny Sūret, succeeded to his father in the year of the Hejira 796, (A. D. 1393,) and his authority being acknowledged by all the nobles and other officers, he became one of the most powerful kings that ever reigned in Kashmīr†.

During the first years of his reign, his mother interfered much in the government, but conducted affairs with the greatest propriety; and entertaining suspicions of her son-in-law, Shāh Mohammed, put him and his wife, her own daughter, to death.

One of the principal ministers, named Dūī Mādery, having some suspicions of Hybet Khān, the brother of the Sultān, officiously caused poison to be administered to him; on which account the mind of the Sultān being irritated against the minister, he wished to remove him from his office; but the latter being powerfully supported, the Prince could not effect it.

Some time after, the minister, aware of the Sultān's intentions to get rid of him, requested permission to go and conquer Little Tibet, which borders on Kashmīr; supposing, that while he was thus employed, the flame of the King's anger would be extinguished. And the Sultān, hoping that the Minister would be killed during the war, by which means he should obtain the object of his wishes without any trouble, gave his consent.

Dūī

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* This Prince was the grandson of the Derveish Shahmir, who introduced the Mohammedan religion into Kashmir, and afterwards, by marrying the widow of the King, got possession of the government, A. D. 1341.

† Descriptions of Kashmir may be found in Bernier's and Foster's Travels, and in the *Ayeen Akbary*.

دوي خود به تبت لشکر برده بتدريج وتدبير انولايترا مسخر ساخت
وتهامي مملکت تبت بعهل اورد وجميعت تهام بهرسانيده بغيي
ورزيد سلطان لشکر خود جمع اورده متوجه او کرديد وپيشتر جنک واقع
شده دوي بگريخت وعاقبت بدست مردم سلطان گرفتار شده در بند
او افتاده بعد مدتي از غايت اعراض ودلگيري زهر خورد خودرا
بکشت سلطان سکندر در ترتيب سپاه شده تبت واطراف انرا چنانکه
بايد وشايد محافظت نهود وامير تيهور صاحب قران هنگام عزم تسخير
هندوستان چون ايلچيان براي سلطان سکندر فرستاده بود ازينمعني
افتخار ومباهات بسيار کرد وعرضداشت بهلازمت صاحبقران مرسولداشت
اظهار بندکي واخلاص نهود عرضداشت که هرجاکه حکم شود بهلازمت
خواهم رسيد و ايلچيان صاحبقران را رعايت بسيار کرده باعزاز واکرام
رخصت داد وانها چون بهلازمت صاحب قران مشرف کشته انچه از
سلطان سکندر ديده بودند بعرض رسانيدند انحضرت در مقام عنايت
شده بجهت خلعت طلادوزي واسپ با زين مرصع فرستاد وحکم فرمود
که چون رايات جلال از دهلي بدولت واقبال بجانب پنجاب مراجعت
فرمايند درانجا بهلازمت مشرف کردد وسلطان سکندر پيشکش
بسيار سامان داد استعداد ملازمت رسيدن کرد و چون شنيد
که صاحبقران از راه کوه سوالک عازم پنجاب است پيشکش بسيار همراه
گرفته متوجه ملازمت صاحبقران شد دراثناء راه شنيد که بعضي
ازامرا و وزراي صاحبقران گفته اند که سلطان سکندر ميبايد که
سه هزار اسپ وصد هزار اشرفي علامي پيشکش بياورد ازين خبر
بغايت پريشان خاطر شده از راه بازگشت وعرضداشت بهلازمت صاحبقران
فرستاد که چون پيشکش لايق بندکان انحضرت بهم نميرسند ازاينجهت
روزي چند توقف نهود تا پيشکش لايق بهمرسانيده متوجه بندکي شود

Dūī Mādery, having led his army into Tibet, by degrees subdued the whole of that country, and took possession of that kingdom. He then increased his army, and rebelled against his Sovereign. The Sultān, on receiving this intelligence, assembled all his forces, and marched against the rebel, who, being panic-struck, fled without fighting, but, being pursued, was taken prisoner, and some time after poisoned himself from vexation and disappointment. The Sultān then divided his army, and left a large portion of it to retain possession of Tibet, and the neighbouring countries which had been subdued.

When the Emperor Timour had resolved on the conquest of Hindūstān, he sent ambassadors to the Sultān, who, considering this event as the greatest honour conferred on him, treated the ambassadors with the utmost attention and respect, and immediately wrote to the Emperor, that he was his faithful servant, and would join the imperial standards wherever it was commanded.

The ambassadors having reported to their master the honourable treatment they had received from the Cashmirian Prince, his Majesty was much pleased, and ordered an honorary dress *composed* of embroidered cloth, with a horse, and saddle studded with gold, to be sent to him, as a mark of the royal favour. He was also ordered to come and pay his personal respects, when the victorious army should be on its return from Dhely through the Punjāb.

Sultān Sekunder, in obedience to these orders, prepared valuable presents, and waited the return of Timour. When he heard that the Emperor was returning to the Punjāb by the mountains of Suvālik, he set out with an intention of proceeding to the imperial camp, carrying with him a large sum of money, and many curiosities: but while on the road, he learnt some of the Emperor's courtiers had said, that Sultān Sekunder *ought* to bring with him 3000 horses, and 100,000 ashrafies* (gold mohrs), as an offering. On hearing this news, he was exceedingly distressed, and returned back. He then dispatched ambassadors with a petition to the Emperor, representing his poverty, and stating, that not having it in his power to present a suitable offering to his Majesty, he was under the necessity of deferring his visit until he could collect a present worthy of the royal acceptance.

When

* They ought to be worth sixteen Rupees each.

چون انحضرت بر مضمون عرضداشت او مطلع شد ودانست که بعضي
ازوزرا گفته اند که سلطان سکندر سه هزار اسپ وصد هزار اشرفي علامي
پیشکش بیاورد انجماعت را سرزنش کرد وایلچیان سلطان سکندر را
بغایت نوازش فرموده وگفت که وزرا نا معقول گفته اند باید که سکندر
خاطر خود جمع داشته بي دغدغه متوجه ملازمت شود چون کسان
اسکندر را بکشمیر رسیدند وانچه از صاحبقران شنیده بودند باو گفتند
بسیار خوشحال شد و استعداد رفتن کرده از کشمیر بر آمد لیکن
زماني از باره موله گذشت شنید که امیر صاحبقران از اب سند گذاشته
بتعجیل متوجه سمرقند شد بنابران نسخ عزیمت کرد ایلچیانرا با پیشکش
بسیار بملازمت انحضرت فرستاد وخود بکشمیر مراجعت نمود
سلطان بمرتبه سخاوت داشت که ازشنیدن اوازه آن دانشمندان عراق
وخراسان وماورا النهر بملازمتش امدند وعلم و فضیلت واسلام درمملکت
کشمیر رواج تمام پیدا کرد نمونه عراق وخراسان گردید سلطان ازجمله
علما سید محمد نام عالمي را که سرامد روزگار خود بسیار تعظیم نمود
وآداب دین ازوي اموخت وبرهمني سیه بهت نام که مسلمان شده بود
سلطان اورا وزیر مطلق العنان ساخته در امور دنیوي معتمد علیه
خود گردانید وسیه بهت بمیامن طالع ارجمند درمقام ازار وایذاي
هندوان درامده سعي بسیار نمود تا انکه سلطان بمطاوعت او حکم
فرمود که تمام برهمنان ودانایان هندو مسلمان شوند وهر کس مسلمان
نشود از کشمیر بدر رود وقشقه بر پیشاني نکشند وزنان همراه شوهر
خود نسوزند وبتان طلا ونقره را در دارالضرب گذاخته مسکوک سازند
ازین جهت محنت فراوان بهندوان انولایت که اکثر برهمنان بودند
رسید و بسیاري ازبرهمنان که مسلمان را دشوار میدانستند وترک
وطن ازان صعبتر بود خودرا بکُشتند وبعضي دیگر جلاي وطن کرده
بولایته دیگر رفتند وبعضي دیگر از ترس وبیم سلطان ووزیر اظهار
مسلماني کرده درکشمیر ماندند

When the Emperor was informed of the contents of the petition, and recollected the expressions of his courtiers, he severely reprimanded those persons; and, having conferred many favours on the Sultān's ambassadors, told them that his courtiers had talked nonsense; and that their master might come and pay his respects whenever he chose, and be assured of an honourable reception. When the messengers returned to Kashmīr, and informed the Sultān of this discourse, he was delighted, and immediately set out from Kashmīr; but, on his arrival at Bāreh Mūlah, he learnt that Timour had crossed the river Sind, and had proceeded with great expedition to Samercand*. He therefore relinquished his intention, but sent on the presents by his ambassadors, and returned to Kashmīr.

The liberality of this Prince was such, that the learned men of Irāc, of Khorāssān, and of Transoxania, resorted to his court; and science, eloquence, and religion flourished to such a degree in Kashmīr, as to set an example to the above-mentioned countries. Of the celebrated characters who resorted to his court, the most esteemed was Syed Mohammed: him the Sultān consulted on all affairs of religion, and treated with the utmost respect. To Syeh Behet, a Brahman who had been converted to the Mohammedan faith, the Sultān entrusted the entire management of the kingdom, and uncontrolled power in all civil affairs. This Syeh Behet, by the blessing of his happy destiny, took much delight in distressing and annoying the Hindūs; till at length the Sultān, in compliance with his suggestions, ordered that all the Brahmans and learned Hindūs should become Mohammedans, and that those who refused should be banished the kingdom. He also prohibited the Hindūs to use the Cushcah†, or burn widows with their husbands; and commanded them to bring all their images of gold and silver to the mint, to be melted and coined. These orders were the cause of much distress to the Hindūs, the greater number of whom were Brahmans, and who, considering it grievous to become Mohammedans, and more so to be obliged to abandon their homes, several in consequence killed themselves in despair, others retired to the neighbouring countries; while some, from worldly motives, and for fear of the Sultān and his vizier, outwardly affected the Mussulmān faith, and remained in Kashmīr.

The

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* Vide *Universal History*, Vol. V. Life of Timour, A. D. 1399.

† The sacred mark, made with red and white paint on the forehead, lately objected to by some of our officers at Madrass.

و سلطان تهامي همت بر شکستن بتان وبتخانها کماشته اکبر
انهارا که بمهادیو منسوب میداشتند بفرمودهٔ سلطان بشکستند وهرچند
ته اورا کافتند وباب رسانیدند نهایت اورا نیافتند ومعبد دیگر که در
چکد پور بود نیز شکستند شعلهاي عظیم از اتش درهنکام خرابي
ازانجا پیدا میشود چنانچه سلطان و همه ارکان دولت میدیدند
وکافران انرا حمل بر کرامات معبودان باطل خود کرده چیزها گفتند
اما چون سلطان در شکستن بجد بود وانهارا از طلسم وامثال ذلک
میدانست دست از ان بازنداشت تا اثر نماندي وهمچنین راجه
للتادت پیش از ظهور اسلام بتخانه در غایت عظمت ومستحکم
دربرس پور ساخته از منجمان پرسیده که این معبد تاکي بقا
خواهد داشت وویراني او از چه خواهد بود منجمان پس از ملاحظه
اوضاع فلکي گفتند که بعد از هزار ویکصد سال ازین تاریخ سکندر
نام بادشاهي این بتخانهرا خراب خواهد ساخت وصورت عطاردرا
که دروست خواهد شکست للتادت بفرمود که مضمون بر لوح مس
کنده و در بنیاد آن عمارت دفن کنند در زمان شکستن
انعمارت ان لوح پیدا شده مضمون نوشته معلوم شد سلطان
گفت کاشکي این صحیفه در بالاي دیوار این عمارت نصب
میکردند تا بعد از اطلاع بر ان بعکس حکم منجمان کافر نهاد
حکم بویراني نمیکردم وسلطان سکندر دیگر بتخانهاي عالي را
چندان خراب ساخت که به بت شکن نضرت یافت

The Sultān, after this, took much delight in destroying the temples and images. The principal one of these was dedicated to Mahādēō, which when, in obedience to the Sultān's orders, they knocked down, and wished to eradicate from the foundation, although they dug until they came to water, they were not able to discover the termination of the temple. In another place, called *Jugad pur*, while they were destroying a temple, flames of fire burst from the ruins, in the presence of the Sultān and his courtiers. The heathens supposed it was a miracle performed by their false Deity, and spread various reports; but the Sultān persevered, and, imagining the fire was caused by a talisman buried there, did not stop while a vestige of the image remained. At Buruspūr stood a very large and magnificent temple, built, previous to the time of Mohammed, by Rājah Laltādut; (of whom it is related,) that while erecting this building, he asked the astrologers how long it would last, and by whom it would be destroyed. They, after consulting the appearance of the heavens, replied, "In eleven hundred years from this date, a king called Sekunder will destroy this temple, and break the image of (Booddh) Mercury, which is in it." The Rājah ordered this prophecy to be engraved on a plate of copper, and to be buried under the foundation. While the Sultān was busy in destroying the temple, this plate was discovered; and when the contents of it were explained to him, he said, "I wish that this plate had been fixed to the wall of the building, that, knowing its import, I might have acted in contradiction to the prophecy of those heathen astrologers, and not have given orders for the destruction of the temple." Various other magnificent temples did this Sultān lay in ruins; which conduct obtained for him the glorious title of "*Destroyer of Idols!*"

Of

از احکام مستحسنهٔ سلطان سکندر یکي ان بود که در قلمرو او شراب نفروشند ودر ولایت او از هیچکس خواه کافر خواه مسلمان تبغا نگیرند ودر اخر عمر سلطان را تپ محرق پدید آمد وپسران خود میر خان وشاهي خان ومحمد خان هر سه را دریک مجلس حاضر ساخته ازهر گونه نصایح مذکور ساخت وبوفاق واتحاد وصیت فرموده پسر بزرگ میر خان را خطاب علي شاه داد و سلطنت را باو گذاشته در سنه تسع وعشر و ثمانمایة درگذشت مدت سلطنت او بیست ودو سال ونه ماه بود

تاریخ اکبري

ذکر تسخیر قلعه سورت

آگاه دلان دیده ور دوربینان ژرف نگاه را چرا گویم ظاهر پرستان معامله فهم نیکو شناسند که هرگاه که منتسبان این دولت ابد قرین بمحض انتساب چه گشایشها که گشاینده مشکلات در پیش همت طلبکار ایشان نهي آرد خصوصًا با آن ارتباط عقیدت مندي پیرایه سعادت ایشان شود خاصه آن گروه بخت مند که بمراتب اخلاص این خدیو افاق سربلند میباشند چگونه در مطالب والمقاصد بزرگ کامروا میگردند پس در هرکاري که این بزرگ ساختهٔ آلهي بنفسِ نفیس همت بندد هرآینه حصول آن مقصد بي نقاب توقف جلوه ظهور دهد

Of the praise-worthy edicts which the Sultān issued, one was, that no wine or spirituous liquors should be sold in his dominions. Another was, that the tax on travellers should not be exacted from any of his subjects, whether believers in the faith, or infidels. A short time before his death, the Sultān was seized with a burning fever; upon which he assembled his three sons, Mīr Khān, Shāhy Khān, and Mohammed Khān, and, having given them much good advice, exhorted them to preserve unanimity and friendship; then, conferring on his eldest son the title of Aly Shāh, appointed him his successor.

Sultān Sekunder died A. H. 819, (A. D. 1416,) after a reign of twenty-two years and nine months.

N. B. I had selected the Memoirs of the Zamorins, or History of Malabar, as the specimen of this Book; but, on re-perusing the *Asiatic Annual Register* for 1799, found I had been anticipated in that Work.

Specimen of No. XXXIV. History.

An Account of the Siege and Capture of Surat, A. D. 1572.

It is unnecessary to appeal to the intelligent, sensible, and well-informed part of mankind; the most superficial observer and casual spectator must have seen, that the (persons) connected with this fortunate and prosperous (dynasty) have effected such arduous exploits and difficult undertakings, that the most courageous heroes (of other times) would have shrunk from the attempt; more especially those (officers), who, having adorned themselves with the chain of fidelity and faith, have been exalted by the favour and friendship of his Majesty, the greatest of the monarchs of the universe. How many brilliant acts have they achieved, and how numerous are their gallant deeds! It therefore follows, that whenever his Majesty, the elect of God, has in person undertaken any enterprize, it has been speedily accomplished, and, in general, without the intervention of any delay *: but

* *Vide* the gallant exploits of Akbar, in Dow's *History of Hindustan,* Vol. II. His crossing the Ganges on an elephant to attack the rebels, and his march from Agra to Guzerat in nine days, are remarkable instances of his valour and perseverance.

و روزي چند كه صورت تاخير و تسويف راه مي يابد همانا حكمت بالغه ايزدي چنان اقتضا ميكند كه كتابه مدارج اخلاص مخلصان وخدمت گذاري هر كدام بر پيشطاق عيان نگارش يابد وزنگ زداي جواهر استعدادات شده سبب تربيت خديو جهان مردم را بر عالميان پديد آيد ومسهاي زر اندود در بوته گدازش درآيد نقد سلطنت خالص گردد وعيار آن افزون قدر شود وبا الجمله بعنايت رباني تسخير اين حصن حصين كه بسالها در مراتب انديشه بالغ نظران در نيايد بتوجه حضرت شاهنشاهي در مدت يكماه وهفده روز بر وجه دل خواه صورت بست

واز سوانح ايام محاصره آنست كه جمعي اكثير از نصاري از بندر كووه و آن ناحية بپايه سرير اعلي رسيده بسعادت ملازمت كامياب دولت شدند همانا كه آمدن اين كروه باستدعاي متحصّنان تيه راي بود قلعه را بآنها سپرده خودرا بر ساحل سلامت كشند چون شكوه سطوت سلطنت بنظر آن كروه درآمده وفزوني لشكر وفراواني استعداد قلعه گيري معلوم شد خودرا ايلچي وآنموده ببارگاه حضور سعادت كورنش دريافتند واقسام نفايس ديار خودرا بنظر مقدس درآوردند وخديو قدردان هر كدام را بنوازش خاص مخصوص ساخته از عجايب و غرايب پرتكال واوضاع فرنگ استكشاف فرمودند

but if ever any procrastination ensues, it is caused by the decree of Divine Wisdom, in order to give the faithful servants of his Majesty an opportunity of displaying their respective talents, and that the different degrees of their merit may be ascertained. The jewel (of their worth) being thus polished, and divested of its rust, its intrinsic value is seen by mankind, and the cause of the King's partiality to such persons becomes known. Also, the ore (of their qualifications) being cast into the crucible, the pure metal is thus extracted, and, after having been assayed by the touchstone of experience, is impressed with the die of royal approbation, and becomes current through the kingdom.

A convincing proof of the truth of these observations, and of the Divine goodness, was the capture of the strong fort (of Sūrat) by his Majesty, in one month and seventeen days; the siege of which, it was supposed by many enlightened people, would have endured for years.

One of the events which occurred during this period, was the arrival of a party of Christians from the port of Goa, at the foot of the royal throne, and their being honoured by an introduction to his Majesty. These people had come to Sūrat at the solicitation of the besieged, who intended to have made over the defence of the fort to the Christians, and retired themselves to a place of safety. But when the Christians beheld the numerous and formidable army of his Majesty, and observed the skill with which the operations of the siege were conducted, they pretended to have come on an embassy to the Emperor; and being in consequence admitted to the royal presence, they presented a number of curiosities of their own country. His Majesty, having conferred marks of his favour on each of them, asked them a number of questions, respecting Portugal, and the affairs of Europe.

His

وهمانا که از قسم استعلام معلوم است چه دل کیتي خدیو مورد
فنون دانائي صوري ومعنوي است لیکن خاطر عبرت پیراي مي
خواست که این استغسار را سرمایه استیناس این کروه وحشي کردانند
هم نقب کنان مارپیچ از راه دور خندق‌ها کنده خودرا بدیوار
قلعه رسانیدند و درکافتن آن آغاز کردند وهم تیز دستان خدمت
کذار دزحوالي واطراف آن تلها ساختند که مشرف شده ساکنان
آن قلعه‌را تیر دوز کردانند وهم دیک اندازان کارپردازهاي
نمایان بظهور آوردند چون قلعه نشینان نخوت مند بر حقیقت
کار آکاهي یافتند واز خواب کران سحري بیدار شده درِ تضرع وزاري
زدند سهربان ملا نظام الدین لاري‌را که پدر زنش بود بدرکاه معلي
فرستاد واو از طرزداني وآکاه دلي بوسیله باریافتهاي بساط قدس
فنون سراسیمکي متحصنان‌را بموقف عرض مقدس رسانید والحاح
وتضرع این کروه تبه کار را بطوري که موثر افتد ان زبان آورکاردان
در پیش آن مرزبان عجز دوست عاجز پرور معروض داشت خدیو
آفاق‌را دل برو بخشود و دریاي بیکران عاطفتش بجوش آمد
تا انکه این زاري از راه اضطرار بود و نوئینان بزرک که راه سخن
داشتند هرچند درعدم ظهور این عاطفت مقدمات پرداختند بسمع
اصغا نرسید بلکه هجوم عام درکینه کشي وسرکشي آن جهان
بخشش‌را عاطفت افزود وهر یکي از مقربانِ بساط عزت‌را بزباني
خاص تسلي بخشیدند انکه افلاکي بود بقدسیاتِ الهي سر خوش
کردانیدند وکروه خاکي نژادرا بمقالات کولي نارام جاي
بردند

His reason for making these inquiries was not to obtain any new information; for the royal mind, being the repository of all knowledge, was well acquainted with every circumstance they could communicate: but the energetic and wonderful mind of his Majesty wished, by asking these questions, to render the savages familiar*.

As soon as the trenches had opened into the moat, and the miners had made a lodgement under the bastion, a heavy fire both of cannon and musquetry was opened from the batteries which had been erected round the fort. The besieged, finding themselves thus overpowered, awoke from their deep sleep of pride and confidence, and knocked at the door of supplication and intreaty. The governor immediately sent his wife's father, Mullā Nizām Addeen Lāry, to beg for mercy. This person, by his eloquence and admirable address, aided by the intercession of some of the courtiers, prevailed on the humane and compassionate mind of his Majesty to grant them liberal terms, in opposition to the advice of many of the generals, whose rancour and enmity against the besieged only tended to increase the generosity and munificence of the royal disposition. His Majesty, however, condescended to explain to these officers the impropriety and inhumanity of their wishes. Those who had any celestial sparks in their composition, acceded to the justness of his Majesty's observations; but the low-minded and groveling persons went away grumbling and discontented†.

The

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* Akbar had, a short time previous to this, conquered the province of Guzerat, and become master of several sea-ports; and having heard of the naval power of the Portuguese, was anxious to obtain their friendship.

† Surat was at this period one of the richest cities in India; and the army expected to obtain much plunder, if allowed to storm it.

وبمقتضاي ملتمس او قاسم عليخان وخواجه دولت كلان كه از مقربان بزم ورزم بودند فرستادند كه سهربان وساير متحصنان قلعه‌را دلاسا نموده بسجده كاه آوردند روز رش هژدهم اسفندارمذ ماه الهي موافق پنجشنبه بيست وسيوم شوال سنه ثمانين وتسع مائة كردنكشان قلعه هزاران نيازمندي سجده خجالت بجا آوردند وعاطفت شاهنشاهي جمع شرمساران بدكردار را از مال وجان وناموس در حوزه حمايت خويش كرفت وسهربان را كه پيوسته به بد زباني ژاژ حاسدي زبان بريده وچندي ديكررا كه مصلحت بيني مقتضي آن بود كه چند كاه در بند خانه باشند بزندان فرستادند وروز ديكر خديو مقدس بسير آن قلعه تشريف برده عبرت كرفتند وچند ديك بزركرا كه سليماني كفتندي از انجا بدار الخلافة حكم انتقال فرمودند و همانا اين ديكها از سلطان سليمان فرمان فرماي روم بوده است او در زمان خود خواست كه بنادر فرنكرا كه در حدود هندوستان است بتصرف در آورد ديك هاي بزركرا با لشكر فراوان فرستاد واز بد مددي حكام كجرات لشكر روم از عسرت معيشت انهزام يافته مراجعت نمود وآن توپ‌ها سنركرا نتوانستند همراه برد

The Emperor appointed Cāsim Aly Khān and Khūājé Daūlet Kelān, two of his most confidential ministers, to accompany the envoy to the fort, to assure the inhabitants of safety, and to settle the terms of capitulation with the governor, and bring him to the royal presence. On Rash, the 18th day of the month Isfendārmuz Ilāhy, corresponding to Thursday, the 23d of Shuvāl, A.H. 980, (A.D. 1572,) the proud defenders of Sūrat approached with all humility, and made obeisance to his Majesty, who, with his wonted clemency and generosity, took their persons, property, lives, and honour, under his royal protection; but Simirbān*, who always gave himself great liberty of speech, and was grown old in insolence and censoriousness, had his tongue cut out; and some others, who had given offence, and were thought deserving of punishment, were sent to prison.

The following day the Emperor went into the fort, and examined the state of the fortifications, buildings, &c. He then gave orders for several large cannon, which were called the Soleymāny Guns, to be transported thence to the capital (Agra.) These guns had formerly belonged to the Othmān Emperor Soleymān†, who, wishing to dispossess the Europeans of the sea-ports they occupied in India, had sent a large army with numerous artillery to effect his purpose: but the governor of Guzerāt, declining to give the Turks any assistance, they were obliged to return home for want of provisions, leaving these prodigious pieces of ordnance behind them.

SPECIMEN

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* I cannot discover the meaning of this word, but have translated it "Governor."

† Vide *Universal History*, Vol. XII. A.D. 1238.

اقبال نامه جهانگيري

روز سه شنبه شانزدهم محرم الحرام هزار وبيست يک هجري تحويل حمل شد درين حسن خسروي اوزبک که در اوزبکه به خسرو قرقچي اشتهار دارد واز عهدهاي اندولت بود بقدسي استان آمده سعادت زمين بوس دريافت ومقارن اينحال عرضه داشت اسلام خان مشتمل بر قتل عثمان وپاک شدن ان مرزوبوم از لوث افغانان رسيد اکنون مجملي از خصوصيات بنکاله بجهة شادابي سخن رقمزده کلک بيان ساخته بر سر مدعا ميرود بنکاله ملکي است وسيع از اقليم دوم طول آن از بندر ساتگام تا کدهي چهارصد و پنجاه کروه وعرض از کوهستان شمالي تا سرکار مندزان دولت دوويست کروه جمع آن تخمينًا شصت کرور دام است که يک کرور وپنجاه لک روپيه باشد در زمان سابق حکام انجا هميشه بيست هزار سوار ويک لک پياده ويکهزار فيل وپنجهزار کشتي از نواره جنکي وتوپخانه وغيره داشته اند واز زمان شير خان وسليم خان پسر او آنملک درتصرف افغانان درآمده وبعد از سليم خان سليمان کرابي درتصرف داشت وچون تخت سلطنت وجهانباني بجلوس جهان افروز حضرت عرش اشياني ارآستکي يافت عساکر اقبال به تسخير آن ملک تعين شد امراي عظام مدتها تردد وتلاش کرده افغانان را مستاصل ساختند ليکن قليلي از افغانان در سرحدهاي آنملک مانده بودند وعهدهٔ انها عثمان بود ودرعهد دولت حضرت عرش اشياني انار الله برهانه اورا مکرر بعساکر اقبال مبارزتها اتفاق افتاد خصوص در ايام حکومت راجه مانسنکه تردهاي نمايان کرد واستيصال او ميسّر نشد

Specimen of No. XXXVI. History.

Tuesday, the 16th of Mohurram, A. H. 1021, (A. D. 1612,) the Sun having entered Aries*, (the festival of the new year was celebrated with the usual ceremonies,) on this occasion, Hussen Khosroū Uzbeg, called by his own nation Khosroū Curucchy, had the honour of being introduced to his Majesty. About this time was received the report of Islām Khān, Governor of Bengal, containing the particulars of the (defeat and) death of Osmān Khān, and the expulsion of the Afghāns from that province.

Previous to entering on this detail, I think it requisite to give a short description of that country. Bengal is situated in the second climate: its length, measured from Chātigāōng to Telliagurhy, is 450 cōss†; and its breadth, from the Northern Mountains to Surkār Munderān, is 200 cōss. Its revenues are sixty crore of dāms, equal to one crore and fifty lacs of rupees. Formerly, the governors kept up an establishment of 20,000 cavalry, 100,000 infantry, 1000 elephants, and 5000 war-boats, with an extensive train of artillery, &c.

During the reigns of Shīr Khān and his son Selīm Khān, it was taken possession of by the Afghāns, and, after the death of the latter, fell into the hands of Soleīmān Kerāby; but as soon as the imperial throne was adorned by the presence of theEmperor Akbar, (whose throne is now in heaven,) he sent a powerful army to re-conquer that province. The imperial generals, by great exertions, succeeded, and expelled the greater part of the Afghāns; but a few of that nation, the principal of whom was Osmān Khān, still remained on the confines, and frequently skirmished with the royal troops. While the Rājah Mān Singh governed that province, he used all his endeavours to extirpate them, but without success.

Islām

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* *Vide* the words *Ruz*, *Sál*, and *Mâh*, in Richardson's *Dictionary*.

† The author is not correct in his geography. For the extent of Bengal, *vide* Rennell's *Memoir of the Map of Hindustan*.

درینولا که اسلام خان بصاحب صوبکي بنکاله سر افرازي يافت
فوجي بسرداري شيخ کبير شجاعت خان ترتيب داده بر سر عثمان
تعين فرموده اکثر امراي نامي مثل کشورخان پسر قطب الدين خان
کوکه وافتخارخان وسيد آدم مارهه وشيخ اچهه ومعتقد خان وپسران
معظم خان واهتمام خان ودیکر بندها بکومک او مقرر کشتند وچون
بحدود متعلقه او رسيدند نخست زبان دان سخن فهم نزد او فرستاده
بنصايح خرد پسند رهنموني فرمودند چون بخار نخوت وغرور درکاخ
دماغش جا کرفته بود واندیشهاي نا صواب وافکار دور از کار وحساب
پيش نهاد خاطر ساخته خويش را بيهوده رنجه ميداشت بجواب التفات
نفرموده درکنار ناله که چهله ودلدل داشت عزم مبارزت جزم کرده
عرصه نبرد آراست ودولتخواهان از استماع اين جراءت وتهور جبّه
پوشيده آمادهٔ قتال وجدال کشتند چون خبر بعثمان رسيد که بهادران
رزمجوي پاي همت افشرده مستعد کارزار اند او نيز صفوف ادبار
پرداخته در برابر آمد وهر فوج با فوج مقابل خود کرم وکير بهجادله
پرداختند عثمان فيل مست جنکي که اعتضاد قوي خود ميداشت
پيش انداخته بر فوج هراول مي تازد وسيّد ادم وشيخ اچهه بمدافعه
ارباب ضلالت پاي همت افشرده جان نثار ميکردند وافتخارخان سردار
فوج برانغار نيز داد تهور و جلادت داده بسعادت شهادت ميرسيد
وجمعي از نوکران قديم او جان نثار ميکردند وهمچنين کشورخان
سردار فوج جرانغار مردانه کارزار کرده بوالا پايه شهادت فايز ميشود با
انکه بسياري ازمخالفان بد سر انجام علف تيغ خون آشام کشته بر
خاک هلاک افتاده بودند چون چندي از سران سپاه در راه اخلاص
جان نثار شدند آن متهور بي باک از کشتهاي خود حساب برنکرفته
بخته نام فيل مست را پيش رو داشته خود بر فوج هراول مي تازد
وچون بسيار فربه ومبطّن بود درين روز بر فيل انباري دار سوار بود

Islām Khān, having been lately appointed to that government, he immediately formed an army under the command of Shaikh Kebīr, Shujāêt Khān, and several other distinguished officers, and sent them to attack Osmān.

The royal army having arrived in his district, the chiefs judged it prudent first to send to him a person to persuade him to submit; but he, being puffed up with pride and vanity, and meditating rash and ambitious designs, would not condescend to answer the message of the chiefs, but, having taken post with his army on the banks of a small river, the neighbourhood of which abounded with swamps and quagmires, resolved to stand the contest. The chiefs, on hearing of this audacity and boldness, put on their armour, and prepared for action. This intelligence being communicated to Osmān, he also drew up his troops in order of battle. Both armies advanced, and the fight commenced. Osmān gave orders that a furious elephant, on which he placed much dependence, should lead the column destined for the attack of the first line. (The generals) Syed Adam, and Shaikh Ach'héh, opposed the rebels most courageously, but were both killed. Iftikhār Khān, who commanded the right wing, after giving great proofs of heroism, received the honour of martyrdom, and numbers of his followers were slain. The left wing was commanded by Kishvur Khān. That Chief, also, after displaying great bravery, attained the dignity of martyrdom*.

Notwithstanding great numbers of the rebels had become the food of the blood-thirsty sword, and were fallen in the dust of destruction, Osmān, elated by the death of so many of the royal chiefs, and not regarding the number of his own people who were slain, being preceded by a furious elephant named Bukhteh, advanced himself to the attack; but, being exceedingly fat and corpulent, he rode on an elephant carrying an ambāry†.

The

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* The armies of Hindustan were composed chiefly of cavalry, the braver part of whom only engaged.

† There are two kinds of carriages or seats used for an elephant: the Ambary is covered by a canopy, the Haudah is open.

پسران وبرادران و خویشان شجاعت خان در برابر غنیم پای همت افشرده داد مردی و جانفشانی داده بعضی بسعادت شهادت رسیدند وگروهی زخمهای منکر بر داشته از کار ماندند وچون فیل مذکور بشجاعتخان رسید آن برق دشمن سوز برچه بر فیل زد بعد ازان دست بقبضه شمشیر برده دو زخم پی در پی بر چهرهٔ فیل میزند انگاه جهدهر کشیده دو جهدهر نیز میرساند فیل از غایت مستی ودلاوری غضب آلود قدم پیش نهاده شجاعتخان را با اسپ زیر میکند وآن شیر دل فیل افکن مانند برق لامع از اسپ جدا شده است می ایستد درینوقت او شمشیر دو دستی بر دستهای فیل ازضرب ان زخم بزانو در می آید و شجاعت خان بدستیاری جلودار فیلبانرا از فراز فیل زیر میکشد ودیگر زخم جهدهر بر خرطوم فیل میزند فیل ازین زخم فریاد کنان بر میکرده وقدمی چند رفته می افتد اسپ شجاعت خان بی آسیب وآزار برمیخیزد و شجاعت خان سوار میشود مقارن اینحال مخالفان فیل دیگر بر علمدار شجاعت خان میدوانند وعلمدارزا با اسپ زیر میکنند وشجاعتخان نعره کشیده علمدار را خبردار میسازد ومیگوید که مردانه باش که من زنده ام جمعی که در گرد وپیش علم بودند دست به تبر و شمشیر برده بزخمهای کاری بقتل میرسانند وعلمدارزا سوار میسازند درین وقت نیک که اکثری از سران سپاه جان نثار شده بقیة السّیف بزخمهای منکر دست از کار باز داشته منتظر لطیفه غیبی بودند اقبال بادشاه جوان بخت بجلو در آمد وتفنگی از غیب بر پیشانی آن وخیم العاقبت رسید وکس ندانست که این زخم از دست که باو رسید لیکن عثمان در یافت که ازین زخم جانبر نیست معهذا تا رمقی داشت لشکررا بجنگ ترغیب وتحریص مینمود وچون آثار ضعف وزبونی درخود مشاهده نمود عنان ادبار معطوف داشته نیم جان خود را به بنگاه رسانید وعساکر منصوره با لشکر گاه تعاقب کرده عنان باز کشیدند

The relations and followers of Shujāêt Khān opposed the enemy with great resolution: many of them were killed, and several severely wounded. When the furious elephant approached the General, he threw his spear at the animal, then, drawing his sword, struck it twice on the face; after which he wounded it twice with his dagger; but the furious beast, only more irritated, charged and overset the Chief's horse. Shujāêt Khān, instantly extricating himself from his steed, stood his ground, and wounded the elephant twice on the fore leg, which caused him to fall upon his knees; when the General, by the assistance of one of his attendants, pulled the driver from the elephant's back, and again wounded the animal with his dagger in the trunk. The beast roared out, and turned about, but, having run a few paces, fell down: in the mean time Shujāêt Khān again mounted his horse, which had luckily received no injury. About this time the rebels advanced another elephant against the standard-bearer of Shujāêt Khān, and overthrew his horse. The General called out to the man not to fear, and that he was still alive: then the soldiers who surrounded the standard-bearer, having killed the elephant with their swords and battle-axes, remounted him on his horse.

At this fortunate moment, when the greater number of the royal generals were killed, and the others rendered useless by severe wounds, and no hopes of victory remained, owing to the fortune of his Majesty and the goodness of God, a musquet-ball, from some unknown hand, struck Osmān in the forehead. He, not suspecting the wound was mortal, continued, while he had any strength remaining, to stimulate and excite his troops to fight, but, becoming faint and weak, was at length obliged to retire. His troops in consequence fled, and were pursued as far as their camp by the victorious army.

When

چون دو پهر از شب سپري شد عثمان درگذشت ولي برادر
عثمان وممريز پسر او خاک ادبار بر فرق روزگار خود بيخته خيمه
وبنگاه را بر جا مانده دردل شب با دل سياه‌تر از شب جسد آن باطل
ستيز را بر داشته بمحکمه خود شتافتند قراولان لشکر فيروزي اثر ازين
سانحه آگاهي يافته شجاعتخان را مطلع ساختند ودولتخواهان
صلاح در تعاقب ديدند ليکن بجهة تردد وماندگي وتجهيز وتکفين
شهدا وتيمار مجروحان در آنروز تعاقب درعقدهٔ توقف افتاد از اتفاقات
حسنه معتقد خان که در آخر بخطاب لشکر خاني سر افراز گشته وعبد
السّلام پسر مغطّم خان ودیگر بندها با سيصد سوار وچهارصد توپچي
تازه روز درينوقت رسيدند وشجاعتخان آنمردم را همراه گرفته بتعاقب
انگروه شتافت چون ولي برادر عثمان ازعزيمت شجاعتخان آگاهي
يافت نجات خودرا منحصر در بازگشت يافته کس نزد دولتخواهان
فرستاده پيغام گذارد که عثمان که باعث اينهمه شورش وآشوب بود
ازگراني وجود سبکبار گشت وحق تعالي شر اورا ازين بندها کفايت
کرد ما همه بنده فرمان پذيريم اگر شجاعتخان قول بدهد غلامي
وبندگي درگاه را سرمايه سعادت جاودان دانسته روي اميد بقدسي
آستان نهاده فيلان عثمان را برسم پيشکش ميگذرانيم شجاعتخان
ومعتقد خان ودیگر بندها دلاساي آنها نموده قول دادند روز ديگر
ولي مذکور وممريز پسر عثمان با ديگر برادران وخويشان آمده
شجاعتخان را ديدند وچهل ونه زنجير فيل برسم پيشکش آوردند
وشجاعتخان نام بردهارا همراه گرفته درجهانگير نگر باسلام خان
پيوست وچون در اکبرآباد نويد اينفتح بمسامع جلال رسيد اسلام
خان را بمنصب شش هزاري ممتاز ساخته شجاعتخان وساير بندها
که در استيصال عثمان مصدر تردّدات پسنديده شده بودند باضافه
منصب سر افراز گشتند وشجاعتخان بخطاب رستم زمان اختصاص يافت

When Osmān arrived at his tent, he was half dead, and expired about the middle of the night. Vely and Mumreīz, the brother and son of the rebel Chief, who by joining in the rebellion had scattered the dust of ruin on their own heads, being much terrified and afflicted, set out with the body while it was yet dark, and fled to their fortress, leaving the camp standing. The advanced videttes of the victorious army, receiving intelligence of this circumstance, informed Shujāêt Khān, who wished immediately to pursue the fugitives; but, on account of the great fatigue the troops had suffered, the burying of the dead, and taking care of the wounded, it was found impossible to pursue them that day. It fortunately happened, that Mûtakid Khān (who was afterwards honoured with the title of Lashkar Khān) arrived at this time with 300 fresh cavalry, and 400 infantry and artillery. The General, taking the command of these troops, set out in pursuit of the rebels.

As soon as Vely (the brother of Osmān) heard of the determination of Shujāêt Khān, he was sensible there was no other alternative but to submit. He therefore sent a messenger to the royal party, saying, "Osmān, who was the cause of all the confusion and disturbance, has departed this life; and God Almighty has sufficiently punished us his followers for his wickedness. We are all the faithful slaves of his Majesty. If Shujāêt Khān will assure us of safety, we will send all Osmān's elephants as an offering, and we will proceed to court, and become the attached servants of the Emperor." Shujāêt Khān and the other chiefs sent them a conciliatory answer, and pledged their words for their personal safety.

The next day, Vely and Mumreīz, the brother and son of Osmān, with many other of his relations, came and visited the General, bringing with them forty-nine elephants as an offering. Shujāêt Khān immediately set out with them for Daccā*, and presented the prisoners to the governor, Islām Khān. When this news arrived at Agrā†, Islām Khān was promoted to the rank of Commander of 6000 horse; Shujāêt Khān was honoured with the title of Rustemi Zamān; and all the other chiefs, who had assisted in the expulsion of Osmān, were promoted according to their respective ranks.

Thursday,

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* Called Jehangirnagar, in compliment to his Majesty; and was at that time the capital of Bengal.

† Named after the Emperor Akbar, Akbar Abad, and then the capital of the empire.

شب پنجشنبه بیست وهشتم شهر محرم الحرام سال هزار وبیست ودو
جشن نوروز عالم افروز آراستکي یافت هوشنک پسر اسلامخان ازبنکاله
آمده بدولت زمین بوس سر افراز کردید وجمعي از مردم مکه که در
جنک کرفتار شده بودند همراه آورده بنظر کذرانید ملک آنها پیکو
ورخنک است حیواني چند بصورت آدمي جلوه کرده از حیوانات
بحري وبري هر چه بدست افتد میخورند وهیچ جانداري از دست
انها خلاصي ندارد خواهر خودرا که از مادر دیکر باشد میکیرند
وتصرف میکنند وچهرهٔ آنها بقرا قلپاق شبیه است کلام آنها بزبان آهل
تبّت نزدیک است وبترکي هم مي‌ماند ودین وآیین درستي ندارند
واز غرایب امور جفت شدن یوز است ماده وبچه آوردن درمعموره
حضرت عرش آشیاني انار اللّه برهانه در عنفوان جواني ودولت یوز
وشکار آن توجه مفرط داشتند وقریب هزار یوز از نر وماده را از قلاده بر
آورده در باغات کذاشتند که بطور خود سیر وشکار کنند وجفت شده
بچه بیارند صورت نه بست ودر عهد دولت حضرت شاهنشاهي یوز نري
قلاده کسیخته خودرا به یوز ماده رسانیده جفت شده وبعد از دو نیم
ماه سه بچه زائید وکلان شدند در آوراق سابق رقمزده کلک بیان
کشته که درین دولت شیر بي قید وزنجیر کله کله درمیان مردم
میکردند نه ضرر آنها بمردم میرسد ونه وحشت وغضب بر طبیعت آنها
مستولي است بحسب اتفاق ماده شیري آبستن شد وپس ازسه ماه
بچه آورد وهرکز نشده که شیر جنکلي بعد ازکرفتار شدن بهاده
جفت شود چون حکما نوشته اند که شیر شیر بجهة روشنائي چشم
بغایت مفید است سعي بسیار کردند که از پستان او قطره شیري بر
آید میسّر نشد بلکه هم از پستان او پدید نیامد ظن غالب آنکه از
استیلاي قهر وغضب باشد

Thursday, the 28th of the month Mohurram, A. H. 1022, (A. D. 1613,) being the first of the new year (or vernal equinox), the usual ceremonies were observed. Hōsheng, the son of Islām Khān, having arrived from Bengal, was on that day introduced to his Majesty, and presented several of the people called *Mug'hs*, who had been taken prisoners during the war. They are natives of the countries of Pēgū and Arracan (Rakhang), and, although having the semblance of men, are mere brutes. They eat all the animals, both of sea and land, which they can catch, nor do they let any escape them. They marry and cohabit with their sisters by another mother*. In features they resemble the Carā Calmācs, and their language bears much affinity to that of Tibet or Turkish. Their customs and religion are both reprehensible.

A curious circumstance, which occurred about this time, was the copulation and bringing forth young by a female lynx. The late Emperor Akbar, (on whom be the grace of God!) when a young man, took much delight in hunting with lynxes†. He caused a thousand of these animals, both male and female, to be let loose in the royal gardens, that they might roam about and do as they pleased, and produce young ones; but without any effect. During the reign of his present Majesty, a male lynx, having broke his chain, copulated with a female, which, at the expiration of two months and a half, brought forth three young ones, all of whom lived to maturity.

It was before remarked, that, during this happy reign, herds of tigers wander about, without chain or fetter, among mankind; neither do the former injure the latter, nor do the animals shew any fear or ferocity.

It also happened that a tigress became pregnant, and at the end of three months brought forth three cubs. There never having been an instance of wild tigers copulating after being caught, and as some celebrated physicians have written that tigers' milk is an excellent remedy for the sight, much pains were taken to procure some of her milk, but without success; neither could it be perceived that her teats contained any. This probably was occasioned by her ferocity and passion.

About

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* They still retain this custom; and, although they eat animals that have died, they will not kill any for that purpose. *Vide* Symes's *Embassy to Ava.*

† Several of these animals, which belonged to Tippoo Sultan, are still in his Majesty's possession.

وهمدرين ايّام از سگ ديوانه غريب واقعه مشاهده افتاد شبي سگ ديوانه درجائي كه فيل خاصه بادشاهي بسته بودند در آمده پاي ماده فيل را ميگزد واو فريادهاي غير متعارف ميكند چندانكه فيلبان خبر دار شده خود را ميرسانند سگ گريخته در زقوم زاري كه درآن حوالي بود پناه مي برد بعد از زماني باز خود را بفيل كلان رسانيده دست او را مي كزد فيل او را درزير دست وپا مالش داده مي كشد چون مدتي يكماه وپنجروز ازين واقعه ميگذرد روزي در هواي ابر وشورش رعد وبرق ماده فيل بي اختيار فرياد كرد وتمام اعضايش برعشه در آمد وبر زمين افتاد وبهزار محنت برخاست وتا هفت روز متصل آب از دهانش ميرفت واز چرا باز مانده بحال تباه روزي بشب وشبي بروز مي آورد وروز هفتم افتاد وبعد از يكماه فيل كلان نيز روزي كه ابر وباد ورعد وصاعقه بود درعين مستي بر زمين افتاد وتمام اعضايش برعشه در امد وآب از دهانش ميرفت تا جان داد وحق تعالي همه دردهارا دوا آفريده سواي كفچه مار وسگ ديوانه كه پازهر ندارند وبادشاهان ما هرچند تفحص فرمودند افسون ودواي يافت نشد

About this time a strange accident was occasioned by a mad dog. One night a mad dog came to the place where the royal elephants were kept, and bit a female elephant in the leg. She thereon set up an uncommon noise, which alarming the keepers, they ran to her; on which the dog made off, and hid himself in an adjoining field. After a short time he returned, and bit a large male elephant, who trampled the dog under his feet. Thirty-five days after this accident happened, and during a severe storm of thunder and lightning, the female elephant commenced making a dreadful noise, and to tremble in all her joints, and after some time fell down. She was with great difficulty again raised: for seven days the water continued to run from her mouth; nor would she eat her food, but continued in the greatest pain and agony, and died on the seventh day.

A month after this event, the large elephant, during a similar storm, became furious, threw himself on the ground, and trembled in all his limbs. The water also continued to run from his mouth till he died. God Almighty has created a remedy for every disease, except for the bite of a snake, and of a mad dog: for these there is no antidote: our kings have taken much pains to procure charms and cures for them, but all in vain.

تاريخ شاه جهاني

گذارش تسخير بندر هوگلي واستيصال فرنگيان نگوهيده فرجام واستيلاي غزاة اسلام

خوري از درياي شور جدا شده قريب بيست كروه بجانب راج محل كه در سالف ايام از كثرت احراق تار به آگ محل زبان زد روزگار بوده وچون راجه مانسنگ بحكومت بنگاله سر افراز گرديد وبراي اقامت خود حصاري از گل وخشت در ان بلده بر افراخت انرا براج محل موسوم ساخت حضرت عرش اشياني باكبر نگر مسمّي گردانيدند ودر اوايل فتح بنگاله بجاي گور كه پيش از انفتاح آن مقرّ حكام بود حاكم نشين شده امده است سرحد ولايت بنگاله وصوبه بهار بفاصله هفت كروه از راج محل جائي است كه شمالي آن گنگ با ديگر درياها عريض شده متصل ميگذرد وجنوبي آن كوهيست رفيع طولاني وآن مكان را كدهي نامند گنگ از پيش راج محل گذشته با آن خور مي پيوندد ودر محاذي مكان اتصال گنگ بخور مذكور جانب راست مسافت ربع كروه بر كنار خلجي از گنگ بندر ساتگانو واقع است كشتي در پنجروز از ساتگانو براج محل ميرسد

Specimen of No. XXXVII. History.

An Account of the Siege of the Port of Hugly (in Bengal), with the Extirpation of the despicable Europeans, and the glorious Success of the Arms of Islam.

An arm of the sea extends forty miles* towards (the city of) Rāj Mahell, which in former times, on account of its excessive heat, was called Ag Mahell, (the house of fire); but having been selected by the Rājah Mān Sing, while governor of Bengal, as his place of residence, he changed the name to Rāj Mahell, and built there a fort of bricks and mud. After the conquest of Bengal, it was named by the Emperor (who rests in heaven), Akbar-nagar, and made the capital of the province, instead of Gaūr.

The boundary (or pass) which separates Bengal from Behār, is seven cōss (fourteen miles) above Rāj Mahell. This strait is formed by the Ganges (increased by other rivers) on the north, and by a lofty and extensive range of mountains on the south, and is called Gur'hī†.

The Ganges, after passing Rāj Mahell, unites itself with the arm of the sea, and opposite to the place of junction; but about four cōss to the right, on a branch of the Ganges, is situated the port of Sātgānū‡; whence to Rāj Mahell is five days' journey by water.

While

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* The author was not well acquainted with the geography of Bengal, but is not far out in calling the Hugly river an arm of the sea; as, were it not for the tide, it would be for several months of the year quite dry.

† Vide *Siklugully* and *Terriagully*, in the Map of Bengal.

‡ Otherwise spelt *Satgaong*.

ودر عهد بنکالیان گروهي از بازرگانان خوش کرده بودند به بهانه انکه براي خريد وفروخت مکاني ضرور است بدستوري بنکاليان خانه چند ساختند وبمرور ايام از بي شعوري وبي پروائي حکام ولايت بنکاله فرنکي بسيار فراهم آمده منازل در نهايت ارتفاع ومتانت بر افراختند وبتوپ وتفنک ودیکر الات جنک استحکام دادند پس ازچندي بزرک معهوده بروي کار آمد به بندر هوکلي نامزد شد جانب ان دريا بود وسه طرف ديکر خندق کنده آب خور انداختند وامد وشد فرنک باين بندر وبيع وشري در انجا مقرر شد وبازار بندر ساتکانو رو بکساد نهاد واز رواج ورونق بر افتاد فرنکيان هوکلي انچه از ده وپرکنه بندر مذکور بر دو طرف خور واقع است باندکي اجاره کرفته عمل ميکردند واز رعاياي آن موضع برخي را بعنف وجمعي را بطمعي نصراني ساخته در جهازات خود بفرنک ميفرستادند وبتصور ثواب عظيم که سر مايهٔ عذاب اليم است نقصان وجه اجاره را که از رفتن رعايا رو مينمود از نفع تجارت ميدادند واين عمل شنيع نه مخصوص ساکنان محال اجاره بود بل بر هر که از قطان پرکنات کنار اب دست مي يافتند اسير نموده مي بردند چون بر مرات خاطر صواب ناظر پادشاه اسلام نواز کفر کداز پيش از جلوس مقدس هنکامي که رايات جهان پيما هما اسا ظلال اقبال بر ديار بنکاله کسترده بود حقيقت سلوک نا شايسته نصاراي بندر هوکلي با اهل اسلام چنانچه بايد پرتو ظهور افکنده بود وبر نيت نيک طويّت که همواره بر افراختن ايات کفر مصروف است تصميم يافته که هر کاه روي دنانير بسکّه اين دولت رور افزون بر افروخته کردد وپايهٔ منبر بخطبهٔ اين سلطنت والا مرتبت بر افراخته خار وبن فساد اين ضلالت کيشان ازين ديار برکنده اید واثار ظلال اين باطل کوشان ازين ملک برافکنده

While Bengal was governed by its own princes, a number of merchants resorted to this place, and, having rendered themselves agreeable, obtained a piece of ground, and permission to build some houses, in order to carry on their commerce to advantage. In the course of time, owing to the stupidity and want of attention in the governors of Bengal, a great number of Europeans (Portuguese) assembled here, who erected lofty and solid factories, which they fortified with cannon, musquets, and other implements of war. In a short period they erected a considerable town, which was named Hūgly. It was protected on one side by the river, and on the other three sides by a deep ditch, which was filled by the tide. As this place carried on a considerable intercourse with Europe, and the sales and purchases were made here, it drew, in a short time, all the trade from Sātgānū, which in consequence fell into decay.

After this, the Europeans obtained grants of the lands on both sides of the river, and collected the revenues. They also, by kindness and severity, converted a number of the inhabitants of those districts, and sent them by their ships to Europe. This they probably did from their mistaken zeal, and thinking the injury they did to their farms, by banishing the inhabitants, would be recompensed by the profits of their trade*. They however did not confine this evil practice to their own district, but whosoever they could catch of the inhabitants on the banks of the river, they made prisoners, and carried away†.

Previous to his Majesty's accession to the throne, and during the period that his victorious standards cast their auspicious shadow on the cities of Bengal, it had been represented to the pious mind of the Cherisher of the *Faithful*, the Destroyer of *Infidels*, that the Christian inhabitants of the port of Hūgly grievously oppressed the Mussulmāns. It was therefore determined in the august mind, that as soon as the coin of the empire should be illumined by his propitious titles, and the pulpit should be exalted by the proclamation of his accession to the throne, he would eradicate the thorns and roots of these seditious and evil doers from his dominions.

Shortly

* The Portuguese, Dutch, and some other persons in Bengal, were in the habits of purchasing children during a scarcity, and sending them as slaves to their other settlements. This practice was prohibited by Lord Cornwallis, who also abolished slavery throughout the British dominions in India.

† A strong prejudice existed at this time against the Portuguese. The Queen detested them, because they worshipped images; and the King, because they had refused to assist him, in his rebellion against his father, while Prince. *Vide* Dow's *Hindustan*, Vol. III.

بعد از جلوس میمنت مانوس که جهانرا ارایش تازه روي نمود وجهانیانرا آسایش بي اندازه قاسم خانرا بصوبه داري بنگاله سرافراز ساخته فرمودند که از دیر باز هدم معابد ضلالت وهیاکل شقاوت منازل نصاري این بندر مکنون ضمیر حق پذیر است باید که پس ازنظم مهام ضروریه این ملک وسیع درکندن بنیان این فیه تباه کیش وبر افکندن ارکان این طبقه فساد اندیش مساعي جمیله بکار برد وطریق تقدیم این خدمت وسبیل فرستادن مجاهدان اسلام ازراه تري وخشکي بطرزي که عقدهٔ دشوار کشا بزودي واساني صورت افتتاح پذیرد بزبان وحي ترجمان گذارش فرمودند خانهذکور اسباب انجام اینکار اماده وآخر زمستان درماه شعبان سال گذشته عنایت الله پسرخود را با الله یارخان که درین فتح مصدر خدمت پسندیده شده ودرحقیقت سردار او بود ودیگر امرا ومنصبداران کومکي آن صوبه به تسخیر هوگلي رخصت نمود وبهادر کنبو ملازم خودرا که راتف وفاتف مهماتش بود با جمعیّت خویش از سوار وپیاده به بهانه ضبط محال مخصوص آباد بدانجا فرستاده مقرر ساخت که وقت کار خودرا بالله یارخان وعنایت الله برساند وباندیشهٔ انکه مبادا این گروه باطل پژوه از توجه عساکر فیروزي اگهي یافته باعیال واموال درکشتیها در آیند وازین مهلکه بر ایند وغازیان اسلام از نیل مطلب باز مانند چون وانمود که افواج نصرت امتزاج بتاخت هجلي میروند ومقرر شد که الله یارخان وعنایت الله وهمرهانش دربردوان که درسمت هجلي است توقف گزینند وهرگاه خواجه شیر ومعصوم زمیندار وصالح کنبو که تابعان ازراه بندر سري پور با نواره بقصد انکه سر راه بر فرنگیان به بندند معین گشته بودند بهوهانه که دهنه خور هوگلي است رسیده خبر فرستند اینان از انجا بایلغار خودرا بهوگلي رسانیدند ومراسم جهاد ولوازم اجتهاد درقمع بنیاد این مردودان باطل کیش وقلع نژاد این مطرودان فساد اندیش بروي کار آرند

Shortly after his Majesty mounted the throne, (an act by which not only mankind were rendered happy, but also the world itself was illumined,) he appointed Cāsim Khān governor of Bengal. He then explained to him his sentiments, and gave him positive orders, as soon as he had arranged the affairs of that extensive province, to use every exertion to extirpate that wicked class of people from his dominions; to pull down their churches, and destroy their images. His Majesty further condescended to point, in clear and precise terms, the proper mode of attacking the Christians both by land and by water.

In obedience to these orders, the aforesaid nobleman, having made the requisite preparations in the month of Shâbān of the past year, and during the dry season, dispatched his son Ināyet Allah, under the guidance of Allah Yār Khān, a general of distinguished reputation, with several other nobles and officers, to lay siege to Hūgly. The Governor at the same time detached Behādur Kumbū, his most confidential servant, with a body of chosen troops, both horse and foot, under pretence of taking possession of some of the districts of Murshidābād *, but with orders to join his son, in case his services should be required. Being apprehensive that the Portuguese should obtain intelligence of the approach of the victorious army, and embark their families and property on board boats, and thereby not only escape the danger which awaited them, but also disappoint the hopes of the heroes of Islām, he gave out that the army was going to conquer the district of Hijelly; and, as a corroboration of this intent, he directed his son and Ināyet Allah to proceed to Burdwān, which adjoins Hijelly, and remain there until a detachment under the command of Khūājé Shēr, which he had sent by water by the way of Srīpōr to cut off the retreat of the Portuguese, should give them intelligence of their having secured the narrow part of the river; on the receipt of which intelligence they were to proceed and attack Hūgly, and extirpate the whole race.

Khūājé

* Formerly called Mukhsusabad.

الله يار خان وعنايت الله ورفقاي اينـــان خبر وصول خواجه شير وهمرهان او به دهنه خور شنيده از بردوان ايلغار نمودند ودر شبانروز بموضع هلدي پوز كه ميان ساتكانو و هوكلي واقع است رسيده فرود آمدند درينولا بهادركنبو پانصد سوار وپياده هاي بسياري از مخصوص آباد به الله يارخان وعنايت الله پيوست وبراي بستن دهنه خور بجاي كه خواجه شير و غير او بودند شتافته ميان هوكلي ودرياي شور در تنكناي بكشتيها پل بست تا جهاز از راه خور بدرياي شور در نيايد وراه فرار مقاهير مسدود كردد دوم ذي الحجه سنه هزار وچهل ويك كنداوران لشكر اسلام هم از طرف خور با مردم نواره وهم از طرف ديكر به تسخير ان مكان متين واستيصال فرنكيان بد آيين روي نهادند ودر معموره اين روي خندق كه ببالي اشتهار دارد كروهي را علف تيغ بيدريغ كردانيدند وهرچه يافتند غارت نمودند الله يـــار خـــان وعنايت الله باستصواب دولتخواهـــان جمعي از غزات را به قريـــات وپركنات دو جانب خور فرستادند تا نصاراي اجـــاره داران موضع را روانه جهنم كردانند وحماة دين بقتل واسر كفره ضلال كزين پرداخته عيال عمله نواره اينان را كه همه بنكالي بودند كرفته اوردند ناكزير چهار هزار ملاح كه اهل بنكاله آنهارا غرابي كويند ازمقاهير جدا شده بلشكر نصرت قرين پيوستند ازين رهكذر بادبارزدكان اسيمه سري وپراكندكي راه يافت ومبارزان اسلام قريب سه ونيم ماه بمحاصره ان مكان حصين پرداختند تيره بختان سيه كليم كاه راه جنك مي پيمودند وكاه در صلح ميزدند وباين روش روز كذرانيده چشم در راه كومك فرنك داشتند واز دو روئ وغدر خوئ هم به تمهيد مقدمات مصالحه قيام نموده قريب يكلك روپيه بعنوان پيشكش واصل ســـاختند وهم به تهيه مواد جدال پرداخته نزديك هفت هزار تفنكچي را كه درميان اين بدكيشان بودند بر تفنك انداختن داشتند چنانچه بسيـــاري از اشجار باغي كه بهادران با جمعي كثير در ان فرود آمده بودند بي شاخ وبرك كردانيده

Khūājé Shēr, having executed his orders, sent off an express to Allah Yār and Ināyet Allah, who immediately marched, and arrived the first day at Haldypore, which is situated half way between Sātgānū and Hūgly. At this place they were joined by Behādur Kumbū with 500 horse, and a large party of infantry from Murshidābād. Hence they hastened to the spot occupied by Khūājé Shēr, below Hūgly, where they formed a bridge of boats across the river, in order to prevent ships coming in from the sea, and to prevent the escape of the Portuguese.

On the second of Zīlhijjah (twelfth month) of the year 1041, (A. D. 1632,) the Mohammedan heroes invested the town on all sides; and, having taken possession of a village outside the ditch, called Bāly, they obtained much plunder, and put a number of the inhabitants to death. Parties were also sent into the district appertaining to the Portuguese, with orders to send all the Christian farmers to hell.

The pious Mussulmāns, having exerted themselves in murdering and taking prisoners the unbelievers, seized all the people belonging to the boats, the whole of whom were Bengalese. From these were selected 4000 bargemen or sailors, who were sent to the royal camp: by which means the enemy was much harassed and distressed. The armies of the *Faithful* continued to besiege the fortress for three months and a half, during which period these unfortunate monks sometimes engaged in battle, and at other times knocked at the door of reconciliation; using all the procrastination possible, in hopes of receiving assistance from Europe. As a proof of their hypocrisy and perfidy, they sent presents, to the amount of nearly a lac of rupees, to obtain peace, while they at the same time continued the war, by perpetually employing 7000 musqueteers to fire upon the royal troops; and such was their perseverance, that they left not a single leaf upon the trees in a garden where a division of the army was encamped.

The

انجام کار مجاهدان غزا شعار بیلداران کماشته در پیش خندق
جانب کلیسا که از قلت عرض وعمق کم اب بود جرها زده اب
دزدیدند واز ملچار الله یار خان وسید حسن مکونه وبهادر کنبو به
نقب ها دویدند دو نقب طرفین را خسارت پیشکان خبر یافته آمودند
نقب میانه که به بهادر تعلق داشت پائین منزلي که در منازل این
پست همتان بارتفاع ومتانت امتیاز داشت وپیشتري از فرنکیان در
انجا فراهم امده بودند سر بر کرد وبباروت انباشته آمد چهار دهم
ربیع الاول فدویان ناموس پرست در برابر آن صف کشیدند تا غنوده
بختان از اطراف فراهم آیند وچون جمعیت هجوم نمودند وهنکامه
نبرد وتوپ وتفنک گرم گشت نقب را آتش دادند آن عمارت مرصوص
البنیان مرفوع الارکان با بسیاري از کفر کیشان که در آن گرد
امده بودند بسان بخار ودخان رو باسمان نهاد وغزاة اسلام بیورش
درآمدند برخي از ان گروه گران جان از راه آب بجهنم شتافتند
وجمعي بهزاران جان کندن ازین مهلکه عظیم سلامت بر آمده خودرا
بکشتیها رسانیدند درین اثنا خواجه شیر ومعصوم زمیندار چون قضاي
ناکهان با مردم گردانیدند وعصاة دین یک جهاز کلان که قریب دو
هزار مرد و زن وفراوان اموال واسباب وبال داشت از بیم تصرف حماة
اسلام درانبار باروتي که در ان جهاز بود اتش زده سوختند
وجمعي کثیر که در دیکر غرابها بودند خودرا سوخته رو بدوزخ
نهادند

The generals, finding all other efforts in vain, were obliged to have recourse to the miners, who, by carrying a sap to that part of the moat near the church, which was both narrower and shallower than any other place, by means of drains drew off the water. Some of the officers, while advancing their galleries in other places, discovered several mines of the enemy, which they destroyed. The centre mine, which was carried on by Kumbū Behādur, was conducted under a lofty bastion, upon which great numbers of the besieged frequently assembled.

On the fourteenth of the month Rubbi al Avvul, the mine, being all in readiness, was loaded. The troops were then drawn out, and a column advanced towards the bastion. The besieged, supposing it was to be attacked, assembled there in great numbers. For some time a continued discharge of cannon and musquetry was kept up; when at length, the mine being fired, the whole of that solid building, with its lofty battlements, and numbers of the besieged who were thereon collected, flew up like vapour or smoke towards heaven. The Mussulmāns, on beholding this event, made a general assault. Great numbers of the Portuguese, in attempting to escape, were drowned, and a few of them got in safety aboard their vessels; but here they were again attacked by Khūājé Shēr and his division. The captain of the largest vessel, on which were embarked 2000 men, women, and children, with all their wealth, rather than yield to the Mussulmāns, set fire to the magazine, and blew them all up. Many other of the ships followed his example.

واز شصت وچهار دبیکه کلان وپنجاه وهفت غراب ودویست چلیه یک غراب ودو چلیه دنکیان کوه بجهته انکه آتش کشتي ها سوخته در چند کشتي پل در گرفته راه کشوده بودند بدر رفتند هر چه از آب وآتش سالم ماند بتصرف مجاهدان دین در آمد از ابتداي پیکار تا انتهاي کارزار انچه از زن ومرد وبرنا و پیر مخاذیل کشته شد وبباروت پرید وباب فرو رفت وباتش سوخت قریب ده هزار کس خواهد بود واز فدویان ناموس پرست نزدیک هزار تن بپایهٔ گرانمایهٔ شهادت فایز گشت واز ذکور واناث نصراني چهار هزار وچهار صد کس بقید اسر در امدند ونزدیک ده هزار کس از رعایاي پرگنات که در حبس این ستم پیشکان بودند رستکاري یافتند وبیمن تائیدات رباني وتوجه مشکل کشاي حضرت خاقاني که همت فلکي رتبتش مصروف تقویت شریعت غراي بنوي وتائید ملت بیضاي مصطفوي است چنین فتحي بزرک بزودي وآساني نصیب اولیاي دولت کردید ودرخت کفر وضلال که در ان مزروبوم رک وریشه فرو برده باقبال عدومال شهنشاه دین پناه ازبیخ وبن در افتاد وبجاي اواز ناقوس صداي تهلیل وتسبیح بلندي کراشد

Out of sixty-four large vessels, fifty-seven grabs, and 200 sloops, one grab and two sloops, belonging to Goa, made their escape, owing to the bridge having been broken by some of the boats taking fire from the flames of the enemy's ships.

Whatever property had escaped the fury of the elements, was taken possession of by the captors. From the commencement of the siege till its conclusion, not less than 10,000 of the Portuguese were destroyed; and nearly 1000 of the Mussulmāns obtained the honour of martyrdom. 4400 (men and women) of the Christians were made prisoners; and 10,000 of his Majesty's subjects, who were confined by these tyrants, were liberated.

By the blessing of God, and the auspicious fortune of the Emperor, (whose only object in this undertaking was the glory of religion, and the support of the faith,) this important victory was without difficulty obtained by the royal arms. Thus the tree of error and infidelity, which had been planted in that soil, was, by the exertion of his Majesty, completely rooted out; and the sound of the bell exchanged for the sacred and pious proclamation of the Mūazzin*.

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* The person who calls the people to prayers. The Mohammedans have a great antipathy to bells.

كتاب ماثر عالمكيري

تصنيف محمد ساقي مستعد خان

پيرايش كيفيت فتح حصار چرخ اثار ستارا ونمايش شكرفي اقبال خديو دشمن بند قلعه كشا

برضمير خورشيد نظير اختر شناسان دقيقه رس روشن است كه آراينده آسمان بانجم زينت دهنده زمين بهردم برافرازنده كوه بكردون وقاري پايه برتر كن حصار با استواري در طالع هر مصنوعي ميمنتي وكمالي و بركتي واقبالي تعبيه فرموده كه بدان ذريعه منيعه از امثال واقران سر امتياز تواند بلند كرد مفصل مجمل اينست كه سر آمد حصون حصينه ستاره نام قلعه كه بر پشته كوهي قوة الظّهر سپهر واقعست وسر آن كوه بثريّا پيوسته وبيخش از ثري در گذشته وفي الواقع آسماني است اين ستاره بران تابان جهانيست جهان در دراز وپهناش حيران رفعتش از احاطه خيال افزون فصحتش از چهار ديوار قياس بيرون در وصف حصانتش كهان سر بسنگ در بيان رصانتش خامهٔ امكان لنگ خورشيد ستاره در ناصيه بخت خويش لامع داشت كه آفتاب عالمتاب يعني عالمگير خديو فتح نصيب ظفر نصاب بانتزاعش از تصرف غنيم رجيم همچو شهاب ثاقب عنان يكران برق جولان توجه بصوب او معطوف داشته بيست پنجم جمادي الاخري سنه چهل و سه پاي قلعه بفاصله نيم كروه خيمهٔ فلك كندلان پادشاه جهان سر بچرخ كيوان برآورد وطرف ديگر دايره گيتي وسعت پادشاهزاده زمانيان محمد اعظم شاه بهادر قرار گرفت وجنود افواج نامحدود بسان درياي عظيم حوالي ان را محيط شد

Specimen of No. XXXIX. History.

An Account of the Capture of the (supposed) Impregnable Fortress of Sittara, with the wonderful Exertions made by his Majesty on that Occasion.*

It is evident to the enlightened and well-informed part of mankind, that He, who has adorned the heavens with stars, the earth with man, mountains with terrific grandeur, and fortresses† with uncommon strength (of situation), has bestowed upon each of these, that peculiar quality, which renders it pre-eminent over the other parts of the Creation. The Fort of Sittārāh may be adduced in proof of the truth of this assertion.

This fortress stands upon the summit of a lofty and *cloud-cap't* mountain, whose pinnacle penetrates the Pleiades, and whose foundations extend to the abyss of the earth. The mountain may be compared to the firmament, and the fort to one of the splendid stars‡ thereof. In short, the height, length, breadth, extent, and strength of this fortress, exceeds all human calculation and comprehension. The most fortunate event, in the destiny of this place, was its capture by the victorious arms of his Majesty, and the expulsion of the Infidels from its precincts.

On the 25th of Jemāda'l Akhir§, in the forty-third year of his Majesty's reign, (A. D. 1699,) the royal pavilions were pitched at the distance of one mile from the fortress of Sittārā; and on the opposite side encamped his royal highness the Prince Mohammed Aāzem; whilst the other divisions of the army, under their different chiefs, completely encompassed the remaining sides of the mountain, and closely invested the fortress.

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* This fort (which should I believe be spelled Sattarah) is the residence, or place of confinement, of the Maha Raja, or Sovereign of the Mahrattas. No European or stranger is permitted to enter the place; but it was seen from a short distance by the Officers of Major Sartorius's detachment, in the year 1791. Vide *Narrative of the Operation of Captain Little's Detachment*, and Orme's *Historical Fragments*.

† The fortresses in India are generally built on hills.

‡ Sittara means a *Star*, in Persian, and is probably the same word.

§ Sixth month of the Mohammedan year.

بموجب حكم قضا امضا تربيتخان مير آتش باستعداد قلعه گيري وعدو سوزي مورچال روان ساخت بهادران جهان كرد عالم نورد در چند روز تا كمرش رسيده دامن سعي كشايش بر ميان جان محكم بستند وتوپهاي اژدر مهابت نهنگ صولت بالا بردند بي مبالغه آواز زهره كدازش دل مريخ خالي ميسازد وآتش جهان سوزش آهن سينه بهرام را چون موم ميكدازد ليكن اين بصورت نمودار ديوار همه كوهيست بارتفاع سي كز كه‌بالاي آن شش كز مدوّر وسنگچين نموده‌اند ديوار نيست كه‌در اركانش تزلزل راه يابد معهذا چون مقر ومنزل كافر حربي بود بجميع اسباب استحكام از توپ خانه وذخيره وفزوني آب كه چشمهاي جاري عين موسم تابستان دارد ومردم كاري كه نقد جانرا بر طبق نا سركي وتبه كاري بر دست داشتند متعد ومهيّا بود وشب وروز بان وتفنگ وحقه وچادر ومشك ومتواله متوالي ميرسيد وافواج نامعدود بيروني بر رسد ميريخت وكاه كرد وپيش بيست كروهي كه عيش مايه جاندار همانست ميسوخت وچند بار از نهايت شوخي وخيركي نزديك باردو رسيده مالش وسزا يافت وخاك ادبار وفرار بر سر خود ريخت وكراني غله وكاه بمرتبهٔ كمال رسيد در نظر ظاهر بينان اسباب پرست انفتاح آن در كرو عقده امتناع بود وپادشاه موفق مويد المجاهد في سبيل الله بهمان دل قوي وعزم راسخ اريكه آرائ كارفرمائ بودند تا انكه بفاصله سيزده ذرعه از ديوار دمدمهٔ مقابل برج برپا شد در صرف مصالحش نام درخت در سي وچهل كروهي نماند واز طرف پادشاهزاده فلك جاه نيز مورچال تا پايه قلعه دويد

In obedience to the royal orders, Terbiet Khān, general of the artillery, immediately commenced the operations of the siege, and, by the great exertions of the troops, was in a short time enabled to erect a battery on the brow of the mountain, into which, with much difficulty and perseverance, several very huge cannon were transported. When these began to fire, it might be said, without any exaggeration, that *Mars* trembled, and the heart of that hero melted like wax. But as that part of the fort which appeared a wall was in fact a scarped rock, thirty yards in height, and six in breadth at the top, it was impossible to shake its foundations. This fortress being also the residence of the Infidel (Rajā), was well provided with artillery, magazines, and granaries; and was so well supplied with water, that in the hottest season of the year it flowed from several springs. The garrison, being also numerous, and devoted to their Prince, continued day and night to discharge musquets, grenades, and every other kind of missile weapon, on the besiegers. Independent of these means of defence, they had a numerous army outside, who frequently attacked the royal convoys, and burnt up all the forage within forty miles of the neighbourhood. They sometimes even had the impudence to carry their depredations close to the camp; but on these occasions they were severely punished, and obliged to take to flight. The scarcity of grain and fodder was however so excessive, that many superficial observers supposed it would be impossible to take the place; but his Majesty, placing his confidence in God and the goodness of his cause, persevered with so much firmness and resolution, that he at length erected a cavalier within thirteen yards of the lower bastion. This cavalier was so large, that every tree, which grew within eighty miles of the fort, was cut down, and used for its formation. On the opposite side, the Prince had also advanced his batteries nearly to the foot of the wall.

ومعهذا حکم شد که نقابان سحر بیرداز بنیان قلعه ذات البروج
فلک برانداز ببردن نقب دست کشایند از نزدیکي همان دمدمه
در عرض چند روز بیست وچهار کز سنکخارارا که نامش برج است
خالي نمودند وبا این قوم پیاده مادلیه که در قلعه کیري بد طولي
دارند دو هزار نفر بحکم قدر فر حاضر آمدند ویک لک وسي وشش
هزار روپیه سه ساله طلب پیشکي بانها مرحمت شده واسباب برامدن
بر قلعه از زینه ومال وجامهاي چرمین سامان یافت و چون در نظر
کارکنان تهیه اینهمه اسباب مفید قلعه کیري نبود تربیتخان از پاي
همان دمدمه که ارتفاع بیست وچهار کز ساخته بود زینه روان کرد
وچه مصالح هزار کجاوه وخریطهاي تات وکرباس کهاز کمیابي
روپیه چهار کزي بهم نمیرسید وهمه صحرا بصرف رفت خاکریز نموده
بشش کزي دیوار قلعه رسانید وبر بالاي آن زینهاي چوبي کذاشت
لیکن پشرفت کار جز این نشد که خانهذکور بر دمدمه سابق رهکلها
بر آورده بود ومحصوران سر از دیوار قلعه نمیتوانستند برآورد ومجال
بندوق زدن نداشتند وزیر دیوار پنهان نشسته سنک میزدند ومقصد
یورش که بهادران بر دیوار برآیند صورت نمي بست حکم فرمان فرما
صادر شد که جلاوت نصاب فتح الله خان بباشلیقي روح الله خان
مورچالي دیکر ازطرف دروازهٔ قلعه روان کنند پنجم شوال خانهذکور
بهدد افکار صایبه شجاعت پیشکي در عرض یکماه مورچال بزیر ریوني

At this time his Majesty issued his orders, that the miners should commence a sap close to the cavalier, and carry a mine under the bastion. To assist in this operation, the Emperor enlisted 2000 men of the tribe called Madillieh, who are celebrated for their skill in taking forts; to whom he paid the sum of 136,000 rupees, being three years' wages, in advance, and supplied them besides with leathern coats, ladders, and other implements for carrying on their work. These people in a short period cut through twenty-four yards of hard stone; but the engineers not thinking their efforts likely to be attended with success, Terbiet Khān resolved to carry a mound from the cavalier, which was twenty-four yards high, to the bottom of the rampart. The materials he used for this purpose were a thousand large wicker baskets, and many thousand sacks, filled with earth. The consumption of sackcloth was, in consequence, so great, that it could scarcely be procured at the rate of four yards for a rupee. There were also such a number of bushes consumed, that the woods were entirely annihilated. By these means the mound was carried to the foot of the wall, and on it were erected wooden ladders; but the troops not having sufficient resolution to make an assault (by these ladders), the only success derived from these operations was, that, owing to the swivels and small guns which Terbiet Khān had mounted on the cavalier, the besieged dared not shew their heads above the walls, nor fire their musquets, but, sitting close under the parapet, confined their defence to rolling down large stones.

The Emperor, perceiving the situation of affairs, gave orders to Futt'h Aly Khān, and Rūh Allah Khān, to erect a battery opposite the gate of the fort; and these chiefs, by the greatest exertions, in the course of one month carried their approaches close to the *fausse braye* of the fort. Terbiet Khān, resolving to

قلعه رساند و تربیتخان بتدارک سست فکریهای خویش که در کار
زینه بردن نموده طاقی در سنگچین قلعه حفر نموده از طرفی
چهارده کز واز طرفی بده کز بدرازی دیوار خالی ساخت درمیان
محصورین وبهادران که دران طاق چوکی میدادند جز پرده پیش
نبود لیکن از طرفین هیچکس آن یکذرع زمین را نهیتوانست بپای
جرات پیهود قرار برین داد که اینهه جوف پر از باروت نموده دیوار را
بر اندازد تاراه واشود واهل یورش در قلعه بسهولیت در آیند حکم
ملک روا روانی یافت که سوای سوار وپیاده وتوپ خانه خاص
چوکی والوس افغان وککهر ودیکر متعینه سایر وجماعه عبری وکرناتکی
کهشب وروز درانجا حاضر می بودند بخشی الملک مخلصخان
وحمید الدینخان بهادر با چند هزار سوار رفته انتهاض فرصت دارند
تابعد سردادن نقب که نقد جانفروشان است بقلعه درآیند و اینها
کومک نمایند صبح پنجم ذوی القعده اولا فتیله راکه آتش دادند
دیوار درون قلعه افتاد وجماعتی کثیر ازقلعه نشینان سوختند
وبکمان اینکه این دیوار هم طرف درون خواهد ریخت مردم منتهض
یورش را خبر نکرد که خودرا عقب کشیده فتیله را آتش داد دیوار
همین طرف افتاد وبرین چند هزار نفر مستعد تردد کوههای سنک
وخاک ریخت وجماعه کهدر زیر مغاره ای کلین پناه جا ساخته
در قابو نشسته بودند همانجا مقابر تیار یافتند

to make amends for his folly in having constructed the mound, excavated an arch, fourteen yards wide by ten yards long, under the rampart, which approached so near the interior of the fort, that the centinels of the besiegers and the besieged were only separated by a wall of a yard thick; but neither party having the courage to break through the wall, it was resolved to fill the excavation with gunpowder, which, by blowing up the rampart, would open an easy passage for the assailants into the fort. His Majesty in consequence gave orders, that, in addition to the cavalry, infantry, artillery, Afghāns, Ghikers, Jews, and Carnātic soldiers, &c. &c. who were stationed at the cavalier, the Bukhshy al Mulk Mukhlis Khān, and Hamīd Addeen Khān, with several thousand cavalry, should be in readiness; and that, as soon as the mine was sprung, the former should rush into the fort, and the latter advance to their support.

On the morning of the 5th of Zy'l kâd*, the first match being applied, great part of the interior wall fell down, by which numbers of the besieged were destroyed. Seeing this, the storming party advanced close under the rampart, expecting that the remaining part of the wall would also fall *inwards;* but the miners, having at this moment applied a second match, set fire to the remainder of the mine, which blew the rampart *outwards,* and overwhelmed thousands of the storming party in its ruins. Many who had sheltered themselves in caves and pits, waiting the moment of attack, found therein their ready-made graves.

This

* Eleventh month of the Mohammedan year.

وازين قيامت زلزله زينه آفت خزينه به تزلزل در آمد اكثري در مغاک تحت الثري نمودار هلاک چپا راستا فرورفتند واعضاء شان از هم پاشيد بالجمله دوهزار بهادر كار آمدني بيكار بكار آمدند هرچند راه وسيع مردم خود بخود وا شد ودران حشر ونشر چند نفر از پيادهاي بالاي ديوار دويدند وفرياد ميزدند كه بيائيد اينجا كسي نيست ليكن مردم مورچال از استيلاء ترس ومخافت كيست كه پاي تهوّر وجگر داري درين راه گذارد كار از انتظام افتاد كرده ناكرده باخاک يكسان شد تا آنكه بعد مرور چند ساعت فرصت از دست رفته محصورين چون ديدند كه تنفسي از انطرف نمودار نيست بالاي ديوار بر آمده جاي كرم را كرم تر وقايم تر كردند تير راني واتش بندوق زني بر افروختند چون دمدمه نيز از هم ريخته بود ورهگلها افتاده وكار پردازان دست ازكار پرداشته مقابل كه تواند شد درچنين وقتي بايستي آفتاب شخص مقدس پادشاه مهر افسر تهام دل سراپا جگر پشت اينها كرم ميداشت تابر پشتها كُشتها برآمده داخل قلعه ميشدند آري بي كار فرما كارها سُست و ابتر وبي پاي سردار دل دلاوران همچو اعضاي بي سر اكر اينها هم صد هزاراند بي امداد يكي شمار يكي نه واكر آن يكه بميدان در آيد بامداد اين صد هزار محتاج نيست درين هيچ شكي نه ازين بود كه اعلي حضرت خاقاني بمقتضاي پيش بيني وپيش داني حكم فرموده بودند كه در كهر كوه خيمه برپا شود تاخود وپادشاهزاده بدانجا تشريف برند وبذات اقدس متصدي كارفرمائي شوند چون تقدير خواسته بود كار خود پيش برد تدبير جميع مدبران برين آمد كه حضرت را بلجاج الحاح مانع آمدند آنروز هم سواري تيار بود امّا بعد بر هم خوردن كار رفتن چه سود

This dreadful explosion, resembling the earthquake of the day of judgment, completely destroyed the mound and the ladders. Part of them was buried in the bottomless pit, and the fragments scattered in every direction: in short, 2000 brave soldiers thus uselessly lost their lives. Although a wide and easy passage was hereby opened into the fort, and a few of the infantry, having mounted the breach during the confusion, called out to the surviving troops, "*Come on! there is no person here,*" such was the terror and dismay, that not a man had the courage to advance from the trenches. The whole scheme was thereby defeated, and the opportunity lost; for the besieged, seeing that nobody advanced to the attack, again mounted the ramparts, and commenced a heavy discharge with their bows and musquets from behind the ruins; whilst the cavalier being much shattered, and the swivels overset, there was nothing left to oppose them with.

At such a time his Majesty ought doubtless to have been present, to encourage the troops, and to incite them to mount over the bodies of the slain, and storm the fort: it being certain, that no business ever succeeds without the presence of the master; and without the guidance of the General, the troops are like the members of the body without the head. Thus, if the *members* should be in numbers 100,000, without the guidance of the *head,* their efforts would be in vain; but the head can accomplish many things without the aid of the members. Of this there can be no doubt.

It was in consequence of these considerations, that the Emperor, with his usual foresight and penetration, gave orders that a tent should be pitched on the brow of the mountain, resolving to go there accompanied by the princes, and to be present at the storming of the fort; but as fate had determined it otherwise, the counsellors, by their supplications and entreaties, prevailed on his Majesty to forego his resolution. Nay, at the very hour on which the assault was made, the Emperor had directed his retinue to be got ready, in order to be present at the attack; but the mischief being done before his Majesty set out, it was then too late.

ان قوة الظّهر فتح و ظفر با دل قوي وعزم راسخ وجگر آسمان
وحوصله دريا ووقار كوه مكرر بر زبان حق بيان ميكذرانيدند
يَالَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا وبان دل پاي دادها پيغام
استقامت التيام فرستادند كه چرا خود را مغلوب ساخته آيد از غنيم
بر شما دست بردي نيامده فكر كرده بوديد پيش نرفت نه اخر سقفي
مي افتد جماعهٔ درخواب غفلت هلاک ميشوند همدران روز
شجاعت شعار سيد سرافراز خان ومنّاجي وجمعيت بخشي الهلک
بهره مند خان را حكم شد كه رفته برفاقت تربيتجان مرچله را قايم
دارند وارثان بعضي از زمين فرورفتها كه بسر وقت انها توانستند
رسيد مرده ها وزخمي ها را برآوردند وبسر منزل رسانيدند واقعه
عجب تر انكه پياده هاي مآدليه كه از فرورفتن برادران وفرزندان وياران
خويش بيدل شده بودند واز مير آتش جگر سوختكي داشتند چون
ديدند كه بر آوردن مرده ها از زير كوه سنگ وخاک متعذر است
وسوختن در دين بد آيين اينها واجب مرچله را كه سراپا از چوب
مرتب بود همان شب بي خبر آتش دادند واين آتش هفت شبانه
روز مشتعل بود وآن همه آب از كجا كه انصحراي آتش را فرونشاند
جميع هنود وبعضي مسلمين كه فرصت براوردن انها نشده بود
يكسر سوختند

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* An Arabic sentence.

Much did that intrepid hero, the champion of the age, regret the circumstance; and said, "Would to God I had been with them! it would have been the greatest of blessings."

On receiving intelligence of the melancholy event, the Emperor sent the following conciliatory message to the troops:—"Why are ye so discomfited? it is not the enemy has done this: the best-arranged plans will sometimes fail. How many persons have been killed by the falling of the roof of a house!—Such accidents will happen."

But as regret could be of no avail, orders were issued for the divisions of Syed Ser afrāz Khān Munnājī and Behremend Khān to proceed immediately, and assist Terbīet Khān in clearing the trenches, and repairing the injury done to the batteries. The relations of the killed and wounded also assisted to clear the trenches, and were employed all day in extricating the bodies from the rubbish, and in carrying some to their tents, and others to their graves. But the most extraordinary part of this scene arose from the conduct of the *Madillies*, who, being much afflicted for the loss of their brothers, sons, friends, and relations, and much exasperated against the commandant of artillery (for having set fire to the mine,) seeing it was impossible to extricate the bodies from the heaps of stones and earth wherewith they were covered, and reflecting, that *burning the dead* was one of the rites prescribed by their foolish religion, they privately set fire, during the night, to the cavalier and batteries: these, being principally composed of wood, burnt with such fury, that it was impossible to extinguish the flames, which continued to rage for seven nights and days. Thus the whole of the dead Hindūs, and a number of Mussulmāns, whose bodies could not be extricated, were burnt together.

What

زهي آتشکده دنيا که دوست ودشمن را دران ازلهب فنا مجال نيست وهيچکس را در بوالعجبيهاي آن ياراي مقال نه اين نوائين خدمتکار بامید نان وبيم جان که بندهٔ هارا در حضرت پادشاهان مي باشد در کشايش قلعه مساعي چند بکار برده که وهم تصور نکند أَمَّا ٱلْعَبْدُ يُدَبِّرُ وَٱللَّهُ يُقَدِّرُ سبحان الله شکرفکاري طالع بيدار الله اکبر قلاوزي بخت جاويد بهار پادشاه پادشاهان مالک رقاب خواقين زمان که در مدت هشتاد وپنج ساله خلافت هر طرف که روي اقبال کذاشت عالم عالم مآرب اقصي جهان جهان مقاصد اسني باستقبال شتافت بيست وپنجم ماه رمضان سنه چهل وچهار منهيان دولت خبر رسانيدند که راماي شقي که طرف برار اوارهٔ دشت فرار وادبار بود بخرابه خودش ناکام برکرديده بجهنم شتافت دهم شوال سنه مذکور بعرض استاده‌هاي پايه عزت مايه رسيد که پسر پنجساله اورا که ناسرداران بسرداري خود برداشته بودند با پدر رهبري کرد از ديد اين تاييد غيب ومدد لا ريب ومهابت اقبال ومخافت استيصال پرسرام صاحب مدار خانهٔ کافر از قلعهٔ پرلي هفت کروهي ستاره برآمده بوساطت روح الله خان بامید عفو مآثم روي نياز بدرکاه جهانيان پناه جهان سر افراز آورد

What a strange temple (of the Magi) is this world! in which both friends and foes are consumed by the flame of destruction; nor has any mortal the power to controul its vagaries.

Although his Majesty's servants, actuated both by hope of promotion and fear of punishment, had exerted themselves to the utmost to take this fort, their efforts proved fruitless.—*Man may contrive; but it is God who decrees.* But glory be to the omnipotent God! who, having bestowed upon our august Monarch an auspicious and happy destiny, during the long period of eighty-five years, facilitated every undertaking, and rendered easy his most arduous projects.

Thus, on the 25th of the month Ramazān, his Majesty received authentic intelligence, that the wretched Rāmā*, who for some time had wandered as a vagabond in the province of Berār, had taken his departure for hell. And, in the following month, information arrived, that his son, a boy of five years old, whom the (Mahratta) chiefs had placed on the throne, had followed the footsteps of his father. On hearing of these events, Parserām Saheb, the regent, who resided at the Fort of Perlī, fourteen miles distant from Sittārah, dreading the wrath of the Emperor, requested Rūh Allah Khān to intercede for his pardon; and, by the intercession of that Chief, he was permitted to pay his respects at court.

Subhān,

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* Rama, or Ram Raja, was the second son of Sevaji, (founder of the Mahratta Empire,) and succeeded his brother Sambaji. He took refuge at Ginjy, in the Carnatic, from the arms of Aurungzebe, but, being pursued, fled to Tanjire, and died there of the small-pox. *Vide* Scott's *History of the Dekhan,* and Orme's *Indostan,* vol. I. p. 151.

سوبهان نکهبان ستاره که خالي از بهره هوشياري وبخت ياوري
نبود چون ديد که ديکران در التجا کردن وکار خود پيش بردن
سبقت خواهند نمود ودیوار قلعه از طرف مورچال تربيتخان هفتاد
گز تا نصف برج افتاده وجمعيت بسياري بباد گولهاي توپ گرگ
بجلي وبيمروت رفته خصوصا ملک ضبط را که بر پشته کوه عقب
مورچال پادشاهزاده سرکوب آورده اند عمارات قلعه منهدم مي سازد
وچهارصد کس باتش نقب سوخته فتح الله خان مورچال کوه قرار
بر درحصار رسانيده ميخواست بيک ضرب پنجه آهنين دروازه را
بر کند وبيکصدمت پاي فلک تمکين ديوار قلعه بر اندازد غير از
روي ابتهال بر درجهان پادشاه آوردن مقرّي از خري ونکال لايق
حال بد مال خويش نديد ميانجي تضرع وپناه جوئي را درخدمت
فلک رتبت پادشاه جم جاه محمد اعظم شاه فرستاد وآن نظر پرور
رحمت ايزدي رحم بر جان چند هزار مخلوق از ذکور واناث قلعه
بند نموده در پيشگاه خداوندي کار اگاه نمونه لطف آله استشفاع
انخون کرفتها نمودند وشکر دادار جان بخش جهانستان که ملتمس
شاه جمشيد نشان قبول اقران شد وحکم بخشايش شيم کرامت صدور
يافت محصوران درضمان امان از قلعه بدر روند سيزدهم ذوي
القعده سنه چهل وچهار اعلام فيروزي ارتسام بر برج وباره قلعه
کفر مقام برآمد وشاديانه تهنيت ونويد اهنک ذروه افلاک کرد

Subhān, governor of Sittārah, being a man of sound judgment and quick perception, finding that the other chiefs were making their terms with his Majesty, that he had lost many hundred persons during the siege, that the fort was breached in several places, and formidable batteries erected against other parts of it, saw no other remedy than that of throwing himself on the clemency of the Emperor. He, in consequence, sent a penitential and supplicatory message to the Prince (equal in dignity to Jemshīd) Mohammed Aāzem Shāh*; who, compassionating the thousands of inhabitants, male and female, confined in the fort, interceded with his Majesty for their pardon.

The Emperor acceded to the request of the Prince, and, in imitation of the Divine mercy, consented to forgive them. The garrison was, in consequence, permitted to march out unmolested; and on the 13th of the month Zy'l kâd†, in the forty-fourth year of his Majesty's reign, A. D. 1700, the victorious standards were erected on all the bastions and cavaliers of the infidel fort, whilst the heavens resounded with the joyful acclamations (of the Mussulmāns.)

N. B. In honour to Prince Mohammed Aāzem, the Emperor named the fort *Aazem Tara*, (The Greater Star); but being re-taken in the next reign by the Hindūs, it resumed its original appellation.

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* He was the third son of Aurungzebe, and, by his mother, descended from the Persian Sophies. He was on this account, and being the favourite of his father, considered as heir to the throne, but was killed in the battle with his elder brother, Behadur Shah, A. D. 1707. *Vide* Scott's *History of the Dekhan*, vol. II.

† Eleventh month of the Mohammedan year.

کتاب بهادر شاه نامه

دستوري يافتن عهدة الملک امير الامرا سيد حسين عليخان بهادر فيروز جنک سپهدار بر فرق راجپوتيه با افواج منصوره رکاب ظفر انتساب ومتنبه کردیدن آنها بهيمنت اقبال عدو مال

مخفي نيست که ولايت هندوستان مشتمل بر چنين ممالک وسيع فسيح که در سوالف ايّام هر يکي از ان الکاهان راجهٔ داشت مستقل که بکثرت سپاه و وفور خزاين انچه بخاطر مغرورش در نمي آمد شکست خويش بود معزّ الدّين محمد سام تخت نشين کشور غزنين حين تهلک عراق وخراسان با صد هزار سوار جرّار قصد دهلي کرد پتهورا راجه آنجا که يکي از ان راجها بود بصرف خزينه موفور در کرد آوريها جمعيت از نزديک ودور پاي جلادتي فشرده هفت وهشت مرتبه اش منهزم کردانيد ورانا سانکا نيز با دو لک سوار بمقابله حضرت کيتي ستاني ظهير الدين محمد بابر بادشاه غازي آمد اکرچه ماش بسزا يافت و مستاصل کرديد ليکن مدعا درينمقام بيان سامان ودليري آن اقوام است آنها شديدتر از اسلاف برآمده در اماکن واوطان خود سر خود سري افراختند وبا وجود تسلط سلاطين اسلاميه باجي بکمتر کس ميدادند بالآخرة بجهد وتلاش حضرت عرش آشياني جلال الدين محمد اکبر بادشاه هر کدام ضرب غازيانه ديده کوشمال واقعي يافته اهل ومنقاد کرديدند والکاهاي خود را بتصرف اولياي دولت قاهره داده نوکري سرکار ميکردند وبجميع الوجوه بندکي وسر افکندکي بجا مي آوردند

Specimen of No. XL. History.

An Account of the Expedition commanded by Omdut al Mulk, Amir al Omera, Syed Hussein Aly *Khan Behadur Firoz Jung*, against the Rajput Princes, whom he shortly reduced to Obedience.*

It is well known, that Hindūstān comprehends several extensive and populous kingdoms, each of which was formerly possessed by an independent, rich, and powerful Sovereign, who never acknowledged any superior, until Mahmūd, King of Ghaznīn, having conquered Irāk and Khorāssān, invaded India with an army of 100,000 horse. To oppose this invasion, Pit'hōrā†, one of the most rich and powerful Rājās, collected a numerous army from all parts, but was seven or eight times defeated (by the Mohammedans.) Afterwards, when the Emperor Bāber had taken possession of the throne of Hindūstān, Rānā Sāngā (of Oudipōr) opposed him with an army consisting of 200,000 men, but was totally defeated and subdued.

As I wish to confine my observations to later times, I shall only observe, that the wealth and insolence of this tribe (the Rājpūts) having become greater than it ever was known at any former period, regardless of the power and authority of the Mohammedan monarchs, their princes have frequently refused to pay tribute, and have often exalted the standard of independence in their own territories.

In consequence of their insolence, the Emperor Akbar marched against them, and, having severely punished them, obliged them to give over their countries to the royal officers, and to enrol themselves in his Majesty's service.

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* A translation of this officer's titles is, "The Pillar of the State, The Lord of Nobles, The Champion victorious in War, a Descendant of the Prophet," &c.

† This name does not agree with any of those Hindu princes mentioned in Ferishteh's Life of Mahmud I. *Vide* Dow's *Hindustan*, vol. I.

معهذا بمقتضاي طينت سر بيمغز شان بهاليخولياها ميخارید
ودودي از سر سوداي راج وراجكي در دماغ بيغروغ مي پيچيد
بعض اوقات اداهاي جاهلانه ميكردند وكردني شق مينمودند
وآخر عهد اعلي حضرت جسونت سنگ راتهور بندكان حضرت عالم
كير را قهّار جبّار اُلوالعزم ودينديار معلوم نموده با دارا شكوه هم
داستان گرديد وبي ادبيها كرد پس از هلاك او اجيت سنگ پسرش
قايم مقام بل پيشكام پدر گرديد چه او بحضور پر نور مي آمد
وبخدمات دور دست از وطن هم ميرفت اين پركار با اقتدار بلطايف
الحيل اصلا از بر وبوم خويش بر نيآمد حضرت خلد منزل اوايل سرير
آراي اين وجيسنگ كجرواهه را واجب التنبيه بخاطر آورده اولاد
ثاني را از خان ومان اخراج فرمودند وآبنير وطن او وديكر اولكه
منتزعه را تا سانبر وديندوانه بعهدهٔ سيد حسن عليخان بارهه وا
گذاشته از انجا كه صلاح مفسده كام بخش در پيش بود راه اجمير
اختيار كردند كه اول راجارا نيز مالشي داده متوجه دكن كردند
آن عيار پركار تا طلوع ماهيچه رايت اقبال كه برافق دار الخير اجمير
تافت دفعة بالفعال صرفهٔ خود ديده در الحاح باستعفاء جرايم زد
وبمعرفت مهابت خان تلثيم سدهٔ سنّيهٔ نمود يكان ماهي اسير حلقه
ركاب سعادت بوده بحيلت بوميانه خود را در بر وبوم خويش كشيد
واز كوتاه بيني وعاقبت نينديشي دغدغه بغي وطغيان درخاطر
فاتر متمكن ساخت وجيسنگ كه عاصي تر از مار سر كوفته بود نيز
بوفاق واتفاق رفيق طريق گرديد

Notwithstanding their repeated defeats and severe punishments, the desire of independence and sovereignty still enflamed the minds of these senseless Hindūs; and, instigated by pride and self-sufficiency, they were frequently guilty of acts of folly.

During the latter part of the reign of the Emperor Shāh Jehān, Rājā Jeswunt Sing Rat'hōr, dreading the zeal and ability of the Prince Aurungzebe, espoused the cause of Dārā Shekōh, and was guilty of great impropriety*. On the death of this Rajā, he was succeeded by his son, Ajīt Sing, who was even more refractory than his father; for the former had frequently attended his Majesty with his troops, and had been employed on distant services; but the latter would never, on any account, quit his own territories.

Soon after the accession of the late Emperor† to the throne, it was his Majesty's fixed intention to punish both Ajīt Sing and the Rājā Jysing Kej'hwāheh. The latter of these he completely expelled, and, having taken possession of his capital Abnīr, and the whole of his country extending from Sanber to Dindūāneh, appointed Syed Hussein Aly Khān Bārhah imperial governor.

When the late Emperor found it requisite to proceed to the Dekhan, to extinguish the rebellion of his brother Kāmbukhsh, he resolved to take that opportunity of punishing the arrogance of Ajīt Sing, and therefore marched by the rout of Ajmīr; but before the arrival of the imperial standards at that city, the Rājā, sensible of his folly, begged for forgiveness, and, by the intercession of Mohābat Khān, was permitted to kiss the royal threshold. For some time he remained in personal attendance on the royal stirrup; but at length, under some pretence, he got leave to return home, shortly after rebelled, and united himself in a strict league with the runagate Jysing.

The

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* He opposed Aurungzebe's crossing the Narbadda, A. D. 1658.

† Behadur Shah, after whose death this Memoir was written by Niamut Khan Aly, comptroller of the kitchen to Aurungzebe.

و رانا که عمده ترین راجهاي هندوستان است وثروت ومکنت اوديکري نيست براي توکيد مباني عهد وپيمان ربط مصاهرت با مومي اليهما درست نموده بتعيين جمعيت شايسته واعانت بزر وپولي که حاجت افتد معاضد کشت وبدُده سنک هاده بوندي وزمره راجهاي ديکر نيز موافقت نمودند سخن مختصر اين همه راجهاي بوميان جاهل مآل نينديش اجيت سنک را پيشوا کرده الکاهاي قديم خود را بتصرف در آوردند ومردم بادشاهي را خير باد مي کفتند وبا مکنه خود اکتفا نکرده جرأت مدخل در ممالک محروسه نمودند سيد حسن عليخان بآنها در آويخت راجپوتان باتفاق يک دلانه جمع کثيري هجوم آور کرديده بودند وسيد هنوز خود را وا نديده وسر انجامي در خور زد وخوردهاي صعب بهم نرسانيده بمحض حميت سيادت وشجاعت از قلت وکثرت نديشيده خود را بي باکانه بر دم تيغ تيز زد وکار زاري چند نمود که کهان بوسه بر دست وبازوي آن دلاور سراپا جکر زد وشمشير درپيش او بزانو زدن خم کرديد آخر قضاء آسماني رنک ديکر ريخت آن حسيني نسب در کربلاء معرکه اسلام با کفر شهادت را سرخروي تازه بخشيد جلوس فيروزي هنکام مراجعت از دکهن در نظر داشتند که دمار از روزکار اشرار بر آورده شود وخار و بن شر وفساد آنها ريشهء کرده ناکهان از تقدير کامنه مکامن مشيّت شورش نانک پرستان مقهور شور قيامت انکيخت بغوغائي که صرير خامه وقايع نکار در مقام خودش بلند آوازه خواهد کردانيد تسکين آن فتنه مکرّر اهمّ از مهمات ديکر نمود معهذا آن پي بردکان عالم تزوير دست انابت بذيل عاطفت عليای شاه شهيد غفران پناه زده وخان خانان را بسخنان ساختهء اکاذيب مموهه از سورت فرود آورده باعتذار ماضي وتوبه از جسارت مستنکر در آني در آمد آستانه بوس نمودند

The Rānā (of Chītōr), who was the richest and most powerful of the Hindū princes *, also joined himself to them; and, in order to strengthen the alliance, married a daughter of each of the Rājās, and promised them every assistance in his power. The confederacy was soon after joined by Budd'h Sing, and several other Rājās, who, having nominated Ajīt Sing their Generalissimo, they turned out the royal officers, and took possession of all their own territories; but, not content with this act of contumacy, they invaded his Majesty's dominions, and attacked Syed Hussein Aly Khān, who, although unprepared to oppose such a host of foes, engaged them in several battles, till at length that brave General obtained the honour of martyrdom.

In consequence of this event, it was determined by his Majesty's counsellors, that, on the return of the royal army from the Dekhan, the rebels should be severely punished, and the tree of sedition be rooted up from that soil.

The royal intentions were however frustrated by the sudden and unexpected insurrection of the Sik'hs, or disciples of Nānik, (of which a full account shall be given in another place,) the destruction of whom being considered of more importance than the punishment of the Rājpūts, the latter, by making many hypocritical apologies, succeeded in appeasing the anger of Khān Khānān, and were pardoned, on condition of joining the royal army with their troops.

This

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* These princes were the Rajas; Jysing, of Jypor, whose capital was Abnir; Ajit Sing, of Joudpore, whose capital was Ajmir; and the Rana of Oudipore, whose capital was Chitore. *Vide* Orme's *Historical Fragments*, Note 48; and Dow's *Hindustan*, vol. II. p. 388.

وبقرار خدمت در حضور اظهار اطاعت نموده ببهانه سر انجام
لوازم سفر چندي در وطن مانده هر چند در رکاب سعادت نرسيده
ليکن براي وانمود اذعان احکام قدسي سه چهار ماهي در سواد
شاه دهوره سدّ راه نانک پرستان مردود ماندند ودر ايّام خود
سري مخالف خود تا ريواري وپالودهي که يکدو منزلي دار
الخلافه است مردم خود را پهن ساخته زر از ملک ميگرفتند ورعايا
را طوعًا وکرهًا از خود ميساختند وايذا بخلايق ميرسانيدند
در اثنائيکه اعلام ظفر ساحت دار الخلافت را نخلستان عظمت واجلال
گردانيد سيد خانجهان را بصوبه داري دار الخير اجمير سر بر افراخته
مامور باين مهم اهمّ فرمودند خان مذکور در صدد تدبير وترده
بود که خان خديو گيتي پرور از راه مزيد توجّه انديشه بر اصل فرمود
افواج قاهره باغي شکن طاغي بر انداز بسر کردگي عمدة الملک امير
الامرا سيد حسن علي خان بهادر فيروز جنگ سپه سردار تعين
فرمودند دلاوران موافق پرور مخالف در بهجرد در آمدن بآنسر
زمين هر جا اثري از بغاة طغات ميبيآفتند باب شمشير محو مي نمودند
ومحافظت مطيع فرمان پذير ميکردند درين کير و دار سطوت اقبال
ودبدبه جلال والاي اعلي سايه بر سر سر کرده فدائيان باخلاص
گسترده برقي در شعشعه تيغ بيدريغ پردلان اعدا بر انداز نمايان
ساخت که چشم سرکشان خيره وروزکار شان در نظر تيره گرديد هر
کس هر جا بود چون تصوير خشک ماند

This agreement, however, they never performed; but, in consequence of their apparent submission, his Majesty was enabled to turn his arms for three or four months against the followers of Nānik, who, having entered the district of Shāh Dhūreh, had taken possession of the country as far as Rēwāry and Pālūd'hy, (only distant two days' journey from the capital,) and compelled the farmers to pay the revenues into their hands, committing also various depredations and cruelties*.

When the victorious standards returned to the environs of the capital, Syed Khān Jehān was appointed imperial governor of Ajmīr, and directed to proceed and settle that country; but his Majesty, reflecting that the Khān would meet with much opposition, graciously ordered, that a powerful army, under the command of the Amīr al Omerā Syed Husseīn Aly Khān, should accompany him.

On the arrival of the royal army in the Rājpūt districts, wherever the generals discovered any appearance of sedition or rebellion, they quickly extirpated it by the edge of the sword, but extended their protection to all the loyal and obedient subjects. During the whole of this active campaign, the dignity and authority of the royal name was a safeguard to the loyalists, but a most destructive weapon against the rebels, who, overcome with respect and awe, became as harmless as statues.

Jysing,

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* These events happened in the year 1711. *Vide* Memoirs of the Moghul Empire, in Scott's *History of the Dekhan.*

جیسنک که با جوق برهمان سر زمین واصناف الکای خویش
مهیای نبرد با درد بود جرات بحرکتش نشد وبدّه سنک نیز با
راجه های دیکر با وجود تهیّه وسر انجامی که باید حشری انبوه تر
از مور وملخ از هیبت آوازه بسوراخها خزید و رانا که رئیس قوم در
اعتبار است در تقاعد وتخلف نیز سابق قدم وپیشوا ماند المرام هر
کدام حتی اجیت سنک که کرنای انا وبوق لا غیرش در کوه ودشت
پیچیده بود ودیکران نظر بر وفور یار و یاور وافزونی ادوات پیکار
وکاو یاریهای لاف وکزافش تخم مالیخولیا های جرات وجسارت در
باغ دماغ کاشته بودند ومطرح انظار غازیان ونشانه تیر وتفنک جلال
وبیم او کردیده بود از تفرقه رفقا و پاشیدن جمعیّتها دستخوش
رعب وهراس کردیده وکلای معتبر فرستاد وتوسل بوسایط معتبر
نموده در التجا بعفو جرایم زد بهادر سپه سردار مطلقًا اشنا
باینحرف نکردیده روانه پیش کشت منجمله غرایب طرازیهای اقبال
همایون روز افزون که درین چمن حیرت آفرین نظر باشد در نیرنکی
تازه تر از بهار برنک کل جلوه قوت نمود آن بود که چون عساکر فیروزی
کوش بافتراحشان ناکرده پیش راند وتا جمعی که راتهوران اجتماع
داشتند دوازده کروه بیش فصل نماند وهم معرک شکن مشرف
بران شد که برق شمشیر متوجه سیاهی بخت شان کردد واجیت سنکه
پدهان خودرا که در زبان راجپوتیه مختار مستقلی را میکویند
که ساخته وپرداخته اش احتمال تفاوت نداشته باشد با جمعی از
معتمدان دیکر برای عرض وقبول مراتب عبودیت وتقبیل شقوق
مرضیه ولوازم جرمانه بر وجوه پیشکش فرستاد انجماعه محتاج سید
خانجهان سپه سردار بااقتدار را بعجز واستکانت دیدند بهادر
وافی فرهنک وتدبیر که راضی بکژی حرف صلح نبود ومیکفت اینها
در لشکر نمانند بمبالغه التجای آنها سید حسین کفت نکاهدارند

Jysing, who had collected an immense army from all parts of the country, and had made every preparation for war, (on seeing the royal troops,) lost all power of opposition. The armies of Budd'h Sing, and other petty chiefs, although more numerous than locusts or ants, like the latter insect retired to their hiding-places on the approach of danger. But the Rānā, who was the superior of the whole in rank and dignity, and equal to any of them in contumacy and independence; and even Ajīt Sing, whose vanity exceeded all bounds, and whose trumpets proclaimed to the world, in lofty strains, "I am the sole Monarch of these regions;" as soon as they were attacked by the royal army, seeing themselves deserted by their allies, were overwhelmed with fear and astonishment, and immediately sent ambassadors to solicit forgiveness. His Majesty's officers, however, would not listen to their entreaties, but continued to advance into their country.

During the progress of this business, an unexpected and fortunate event occurred, which excited much astonishment. The royal army having advanced within twenty-four miles of the Rājpūt forces, while the generals were deliberating about attacking the rebels, Ajīt Sing sent to them his principal minister, accompanied by several other confidential persons, offering to submit to the payment of tribute, and such other terms as his Majesty should dictate.

The envoy being admitted to the presence of the generals, after some time Khān Jehān, dissatisfied with the hypocrisy and many subterfuges of the Rājpūts, ordered them to be turned out of camp; but Syed Hussein, who had been prevailed upon by the entreaties of the envoy, said, "Keep them here." The envoy, hearing this

پردهان خلوت را معني اين لفظ باتفاق غيبي قيد بخاطر رسيد
واينحرف بالسنه وافواه افتاد لچهاي بي سروپا مستعد دست برد
بخيمه وپال آنها كرديدند امير الامرا باستماع اين خبر جماعه را
بمحافظت تعين نمود روانه كرديدن واهمه اين مردم عوام را دست
آويز ثبوت تخيل خود كشت تا محافظان برسند آت تالان بيباك
خيام وفروش وهرچه بود نبود دست بدست كرفتند وغايب كرديدند
سائيس و ساربان وديكر رفقاي پردهان از ان هرج مرج بهر وضعي كه
دست داد كلبانك برقدم زدند وبسرعت برق وباد افتان وخيزان
تا راجپوتان رسيد ماجراي قيد وبند فرستاده ها وتاراج اشيا واسباب
بآب وتاب رسانيدند و وا نمودند كه افواج اينك بر شما رسيد آن
دعوي كران تهوّر دل پاي داده سراسيمه تر از خس وخاري كه بدم
كرد باد اوفتد از جا برجستند وبنه وبنكاه را كذاشته باضطراب
هرچه تمام تر اكثري بر اسپ بي زين سوار هفت وهشت كروه دور تر
رفته بيقرار و ارآمتر از سيماب نشستند بهادر فيروز جنك پردهان
وغيره را خلاع التفات داده باستماله وتسكين فرستاد روز ديكر انها
ملتجي تر كرديده التماس نمودند كه هر كس را بهر خدمتي كه
بفرمايند بي عذر برود وجز در محالي كه پسند دركاهي در وطن
يا جاكير مرحمت شده باشد دخل نكنند و زير دست را نيازارند و
پيشكشها بكذرانند واجيت سنك پسر خود را بحضور پر نور بفرستند
تا در ركاب سعادت باشد وصبيه خود را واسطة العقد مرسله عفو
تقصيرات سازد

this order, and not perfectly understanding its meaning, thought he was to be detained a prisoner. He was, in consequence, much alarmed; and the report being circulated in camp, some of the undisciplined soldiery ran off to plunder his tents and baggage; and, notwithstanding the Amīr al Omrā sent a party immediately for the protection of the envoy's effects, the Tartar horsemen were so much more expeditious, that before the arrival of the guard every thing was carried off. The grooms and camel-drivers of the envoy, taking fright at this scene of confusion, made their escape to their own camp, where they related the imprisonment of the envoy, and the plunder of his effects: they also added, that the royal army was on its march to attack them. The Rājpūt chiefs, on hearing this intelligence, became distracted, like chaff carried about by a whirlwind. Many of them, in their confusion, mounted their horses without saddles, and galloped off fourteen or sixteen miles.

The Amīr al Omrā, much distressed at this outrage, having conferred honorary dresses on the envoy and his companions, made many apologies for the accident that had happened to their baggage, and sent them with a proper escort to their own camp; thence they returned the next day, with fresh proposals from their Chief, offering to pay the accustomary tribute; to be obedient to the orders of his Majesty; to perform whatever service might be required of them; never to interfere with the royal revenues, or molest his subjects; but to be content with such estates as the Emperor might be graciously pleased to confer on them: in addition to which, Ajīt Sing offered to send his son (with a body of troops) to attend on his Majesty; and, on condition of complete forgiveness, to yield up his daughter in marriage*.

These

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* This proof of submission to the royal pleasure was introduced by the Emperor Akbar, who compelled the Raja Man Sing to give his daughter in marriage to his son Selim, afterwards Emperor, under the title of Jehangire. The bride, on entering the seraglio, was obliged to repeat the Mohammedan Creed; but, in every other respect, was allowed to retain her own customs and religion.

چون این مراتب بذریعه عرضداشت امیر الامرا بعرض اشرف اعلي
رسید از انجا که درجناب احدیت برتائیدان نصوح درِ قبول باز است
ومفتوح تخلقًا باخلاقه تعالي اغماض از زلات فرموده حکم محکم
بجان بخشي شرف صدور یافت فیروز جنک سپه سردار پسر اجیت
سنک را همراه کرفته مراجعت ببارکاه آسمان جاه نمود و دربار
دولت قرار شد که لوازم سامان سر انجام داده متعاقب بدار الخلافة
بفرستند نازم باقبال فرخي وسطوت جلال والاي معلي که
آنهمه کروها کروه راجپوت ناموس پرست پرخاش مست با وفور سامان
واتغاق الوسات و در دست داشتن خزاین و دفاین وتعدد امکنه
قلب وقلاع متینه حصینه ووسعت سر زمینها وکریز کاههاي وافر
برسیدن جنود ظفر و اوازه کر و فر سردار و لشکر زمین را بر خود تنک
وآسمان را بر خویشتن در جنک دیده غیر از انکه بصد هزار زرد
روئ کهرباوار خس بدندان کیرند مقدور نماند

These circumstances being all duly represented by the Amīr al Omrā to the Emperor, his Majesty, in imitation of the Divine goodness, the doors of whose mercy are ever open to repentant sinners, pardoned their offences; and a royal edict to this effect having been issued, the Amīr al Omrā, accompanied by the son of Ajīt Sing, set out for court, leaving the intended bride to follow as soon as the marriage portion and paraphernalia should be prepared.

From the speedy submission of these hosts of united Rājpūts, celebrated for their pride and courage, possessing so much wealth, so many strong fortresses, and such extensive territories, some little idea may be formed of the wisdom, vigour, decision, and promptitute, with which the measures of his Majesty's Government are carried on.

N. B. This pompous narrative but thinly veils the declining authority of the Moghul Government. The fabric had now begun to totter, and was completely overturned by the invasion of Nādir Shāh.

تاريخ فرخ سير

رفتن مظفر خان بكومك مهاراجه دهراج جيسنگ سوائي كچهواهه به تنبيه ملهار هولكر وافواج مرهته براجپوتانه وصوبه داري اجمير

در اين سال مظفر خان بهربي كري برادر كلانش امير الامرا بهادر صمصام الدوله بتقريب تنبيه ملهار هولكر سردار فوج مرهته بصوبه داري اجمير و منصب وجاگير و عنايت سپر وشمشير خاصه ورساله ده هزار سوار نونكهداشت بسرا سري پنجاه روپيه نقدي در ماهه بضابطهٔ داغ و تصحيحه بادشاهي وبدستور نوكران سركار والا چهره اسپ وسوار بر كاغذ سرخ زر افشان سرافراز شده بكومك راجه جيسنگ مهاراجه دهراج كچهواهه زميندار آبنير با فوجي شايسته از امرا وراجه هاي حضور معيّن شده وبا جمعيّت سي چهل هزار سوار وپياده وتوپخانه بي شمار از انجمله چهار ضرب توپ كلان با دبدبه و طمطراق تمام تا اجمير رسيده واز ابنير مهاراجه جيسنگه با جمعيت پنجاه هزار سوار خوش اسپ وخوش يراق راجپوت وتوپخانه عظيم آراسته بلوازم استقبال شتافته بمظفر خان بهادر ملحق ومتفق شده متوجه مقابله ومقاتله ملهار هولكر وتنبيه افواج او كه بهمه جهت هفت هشت هزار سوار فلاكتي بي توپ وتوپخانه بودند وبتاخت وتاراج ملك راجپوتيه هر طرف منتشر شده شورش شر وشور دآشتند

Specimen of No. XLI. History.

An Account of the Expedition commanded by Muzuffer Khan, which was sent to the Assistance of Raja Jysing Suay Kejvahe, and to punish Mulhar Holkar, who with an Army of Mahrattas had invaded the Country of the Rajputs and Ajmir.*

During this year, Muzuffer Khān, by the interest of his elder brother the Amīr al Omrā Simsām al Dowleh, was appointed governor of Ajmīr, and was ordered to march with a numerous army against the Mahratta chief, Mulhār Hōlkar, who had invaded the territories of the Mahārājā Jysing Kejvāhé, of Abnīr. On this occasion the Khān was presented with a Jaghire (grant of lands), and the command of a brigade of 10,000 newly-raised cavalry, at the monthly pay of fifty rupees for each man, the horses of whom were all marked and registered, according to the custom of the royal service. He was also honoured by a present of a sword and shield from his Majesty's private armoury. His army consisted of between thirty and forty thousand cavalry and infantry, with an innumerable train of artillery, four pieces of which were of a very large size.

The Khān proceeded with great pomp and dignity to Ajmīr, where he was met by Mahārājā Jysing, with 50,000 well-mounted and well-equipped Rājpūt cavalry, accompanied by an extensive park of artillery. The combined armies then proceeded towards the Mahratta Mulhār Hōlkar†, whose whole force consisted of seven or eight thousand cavalry, armed with matchlocks, but without any cannon; and who were dispersed all over the Rājpūt districts, plundering and raising contributions.

These

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* From the circumstances related in the last Number, it might have been supposed that the power of the Rajput princes would have increased, in proportion as the Moghul authority diminished; but we here find their united efforts unable to withstand the inroads and devastations of the Mahrattas, who at length reduced both powers to submit to the disgraceful tribute of the fourth part of their revenues.

† This person was the ancestor of Jeswunt Rao Holkar, who was defeated and pursued, by the late Lord Lake, as far as the Biah or Hyphasis river.

این هردو سردار عهدهٔ حضور ووطن دار از اجمیر پیشتر گذشته وجرات کارزار نکرده ویک جا دایره انداخته وسنگر مستحکم از درختهاي جنگل وتوپخانه براطراف لشکر خود بسته نشستند واحدي را از لشکر خود مجوز نشدند که از سنگر برآمده با فوج مرهته صف آراي میدان کارزار شود منتظر همین ماندند که ملهار خود بر دم این توپخانه بر سر لشکر وسنگر ایشان بیاید واین لکه سوار درپناه سنگر توپخانه جنگ توپ ورهکله نماید وملهار که همکي زیاده بر هفت هشتهزار سواربي توپخانه جمعیت نداشت متعرض سنگر اینها نشده مواضع اطراف را تاخته وسوخته وخراب کرده بخاک سیاه برابر ساخته کاه کاه بر اطراف سنگر اینها نیز سري شورش قزاقي کشیده راه رسیدن آذوقه وغله بر لشکر ودانه وکاه چارپایه بست ومسدود ساخت وکارد باستخوان وکاربجان رسانیده قافیه بقسمي تنک کرد که مجال نبود که احدي پا از سنگر بیرون گذارد که سر بباد میرفت همچنین تمام آنفصل وموسم گرما در آن محصوري گذرانیده از نصف ماه اسار که شروع موسم برشکال مي شود ملهار برسم معهود با فوج مرهته سالم وغانم تمام راجپوتانه را خراب وویران کرده از راه مالوا هر جا که دست یافت شیوه تاخت وتاراج از دست نداده واز نربده عبور کرده مظفر ومنصور باوطان خود رسیده در انتظار فتوح سال آینده میان زن وفرزند خود نشسته بلوازم آرام وعیش وعشرت پرداخت ونواب مظفر خان بهادر اسم بي مسمي درعین شدت برشکال از ان تنک نای محصوري سنگر که امید زیست نمانده بود سلامت تا دار الخلافة رسیدن وباهل وعیال پیوستن را به از هزار فتح وظفر میدانستند

These two worthy chiefs, who were fonder of their homes than the field, having marched a short distance from Ajmīr, fearing to engage the Mahrattas, formed a standing encampment, which they surrounded with an abattis and entrenchments mounted with cannon. From this camp not one of their officers would venture out to encounter the enemy; but here they waited, in expectation that Mulhār Hōlkar would march up to the mouths of their guns, and storm their entrenchments, defended by 100,000 cavalry and numerous artillery.

Hōlkar, who had not above seven or eight thousand cavalry, declined going near their entrenchments, but plundered and burnt all the villages in their neighbourhood. He frequently sent small parties to hover round the camp, to prevent any supplies of grain or fodder being carried into it, and to put to death any person who ventured out: by which means he reduced the royal army to great distress. They remained in this situation for several months, when, in the month of Asār, as the rainy season was commencing, Hōlkar, having completely plundered and laid waste the Rājpūt countries, retired, by the way of Mālvah, across the Narbuddā river, levying contributions from all the villages in his route. Having thus returned to his home with fame and riches, he passed the time in joy and pleasure with his children and relatives, looking forward with impatience for the arrival of the cold season, when he might again renew his depredations and conquests.

The Nuvāb Muzuffer Khān Behādur, whose conduct during this campaign had rendered him contemptible, happy to escape with his life, quitted his entrenchments during the height of the rains, preferring a safe return to the capital, and the pleasure of again meeting his wife and children, to a thousand victories and conquests.

Having

از مهاراجه جیسنگ سوائی رخصت شده ورساله نو نکهداشت
را از همان تاریخ کوچ از سنگریک قلم برطرف نموده ودرباب
تنخواه جواب صاف داده انچه بکسي رسید رسید مسترد ننمودنش
اداي کل تنخواه حساب کرده عالمي را که زبورهاي عورات خود را
فروخته بامید استقرار نوکري بادشاهي که بحیله چهره سرخ وداغ لشکر
که ضابطه سرکار والاست اسپان بقیمت دوچند وسه چند خریده نوکر
شده واسپ بداغ رسانیده بودند ودرین سفر پر خطر تا پنج شش ماه
شب وروز بر حکم قضا وقدر سر نهاده وسرمایهٔ اندوختهٔ تمام عمر از دست
داده ودام ودرمي ازین نوکري بدست نیفتاده ونیز از نصف
جانداران رساله بمحنت سفر وشدت گرما وگرسنکي وتشنکي ایام
محاصرهٔ سنکر هلاک وتباه وانچه از دواب نربده مانده اسپ دوصد
روپیه بده تنکه خام درنخاس بفروخت نمیرود درطغیان شورش
برسات که از سالهاي گذشته امسال بمراتب افزون وزیاده بود کوچ
بکوچ پرواي پس ماندگان هم نکرده بدار الخلافة سلامت وسراي
نغرین وملامت رسیدند واز شرمندگي ترک آمد ورفت دربار ومجرا
وسلام بادشاه نمودند مگر گاه گاه بتقریبات ضروري ولابدي چاره
نداشتند بدربار حاضر میشدند چنانچه روز رخصت امیر الامرا بهادر
بکومک مهاراجه دهراج جیسنگ سوائي ومحافظت صوبه اجمیر که سال
آینده ملهار باز با افواج مرهته از نربده عبور نموده بدستور خود در
راجپوتانه کرد شورش انکیخت امیر الامرا ومظفر خان براي رفع خجالت
سالگذشتهٔ بخواهش خود عزم رفاقت برادر کلان نموده از بادشاه
رخصت شد لیکن ازهردو برادر هیچ نشده باخفّت تمامتر بدار الخلافة
مراجعت کردند

Having taken leave of the Rājā, the Khān commenced his march, and on the first day gave orders for his brigade of cavalry to be disbanded, without paying them their arrears. The men, who, in consequence of their horses having been registered and marked with the royal stamp, considered themselves permanently enlisted in his Majesty's service, and on this account had even sold the jewels of their wives and daughters to purchase good horses, never having received any allowance during the whole campaign, but, on the contrary, having expended all their private property for their support, were reduced to the greatest distress. The horses also were so much exhausted by the famine experienced in the entrenchments, and the subsequent march in the rainy season, that some of them, which had cost two hundred rupees (twenty-five pounds), would not bring in the market ten-pence*.

Notwithstanding the rains were excessively severe this year, the Khān, regardless of the sufferings of his followers, proceeded, by long and continued marches, until he arrived in safety at the capital, where he retired to his house, and was so ashamed of his own conduct, that he very seldom, after his return, ventured to court. There were however some occasions on which he was obliged to make his appearance. Accordingly, when his brother, the Amīr al Omrā, was the next year appointed to the command of the army destined to assist the Mahā Rājā Jysing Sewāy, and to defend the district of Ajmīr against the Mahrattas, who, in compliance with their annual custom, had crossed the Narbuddā under Mulhār Hōlkar, and again levied contributions throughout the Rājpūt provinces; on this occasion, Muzuffer Khān, having requested permission to accompany his brother, in order to efface the disgrace of his last campaign, was permitted again to pay his respects to his Majesty, previous to his setting out. The two brothers were however unable to effect any thing against the Mahrattas, and returned ingloriously to the capital.

N. B. The events here recorded did not take place till the reign of Mohammed Shāh. They were however described by the author of *The History of Ferrokhsir*, and serve to shew the low state of the Moghul Empire, even before the invasion of Nādir Shāh.

SPECIMEN

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* In the service of Indian princes, the horse and arms are the property of the trooper, whose pay is proportioned to the goodness of his steed, and the state of his equipments.

كتاب ماثر الامراء التيموريه

ذكر برهان الملك سعادت خان

مير محمد امين نام از سادات موسوي نيشاپوريست ابتدا در والاشاهيان محمد فرّخ سير منتظم كشت وپس از جلوس آن بادشاه بوساطت محمد جعفر كه دران عهد خطاب تقرب خان وخدمت خانسامانى داشت ودر ابتداي جلوس غلا روداد كرور كيري كنج نيز ضميمه يافت نيابت كروري كيري بدو مفوض شد پيشتر بغوجداري هندون بيانه مضاف صوبه اكبراباد كه مكان زور طلب است سر بلند كرديده سر انداختن زبردستان وكوشمال مفسدان پرداخته نامي بكار طلبي برآورد وباضافه پانصدي مرتقي كشت وچون نواح اكبراباد مورد لشكر فردوس آرامكاه شد با جمعيّت خوب آمده ملحق كرديد و با محمد امين خان بهادر در مشورت كشتن حسين عليخان شريك غالب بوده در شورش سيد غيرت خان بارهه وديكر رفقاي حسين عليخان حمله هاي پا بر جا وكوششهاي درست بكار برد ودر جلدوي آن از اصل و اضافه به منصب پنجهزاري پنجهزار سوار وخطاب بهادري وعطاي علم ونقاره لواي برتري برافراشت

Specimen of No. XLVI. History.

Memoirs of Borhan al Mulk Saadet Khan.

His original name was Mohammed Amīn; his family were of the Nishāpōr* Syeds, descended from Imām Mūsa. On his arrival in Hindūstān†, he enlisted in the regiment of Vālā Shāhy (Imperials); and, sometime after the accession of the Emperor Ferrokhsīr, was, by the interest of Mohammed Jâfer, (who at that time bore the title of Tacarrub Khān, and held the offices of superintendant of the household, and manager of one of the royal demesnes,) appointed his deputy. He subsequently obtained the situation of military governor of the district of Hindūn, (Bīanah,) in the Sūbahdāry of Agra. In this responsible situation he acquired great credit, by his exertions in punishing the disobedient, and extirpating the rebellious. He was, in consequence, promoted to the rank of Commander of five hundred horse.

While the Emperor Mohammed Shāh was encamped in the neighbourhood of Agra, (A. D. 1720,) Sâādet Khān joined the royal army with a respectable body of troops, and shortly after entered into the confederacy with Mohammed Amīn Khān, for the destruction of Syed Hussein Aly Khān‡. After the murder of that nobleman, Sâādet headed the party which opposed Ghyret Khān and the other relatives and friends of the deceased; in return for which, he was promoted (by the Emperor) to the rank of Commander of five thousand horse, with the title of Behādur, and presented with the insignia of nobility.

Afterwards,

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* A very ancient and celebrated city of Khorassan in Persia. Imam Musa was the sixth in descent from Mohammed.

† It has been before remarked, that every cavalier, in the service of the Eastern princes, provides his own horse, arms, and equipments. Their pay is from thirty to eighty rupees per month, according to the goodness of the horse, and the exigencies of the times. Young men of the best families commenced their career in this manner. The corps of Vala Shahees were raised by Ferrokhsir, previous to his accession to the throne, A. D. 1712.

‡ Hussein Aly Khan and Abdoolah Khan were the Syed noblemen who raised the Emperor Ferrokhsir to the throne, and afterwards dethroned and murdered him. See their History, in The Reigns of Ferrokhsir and Mohammed Shah, Scott's *History of the Dekhan.*

پیشتر در جنگ فردوس آرامگاه با سلطان ابراهیم پسر کلان سلطان رفیع الشان که قطب الملک بعد کشته شدن حسین علیخان بتوزکي برداشته بود بسرداري میسره قرار یافته وقت زد وخورد ترددات نمایان بتقدیم رسانید وپس از ظهور فتح از اصل و اضافه به منصب هفت هزاري هفت هزار سوار وخطاب برهان الملک بهادر جنگ سرافراز شده صوبه دار مستقر الخلافه چهرهٔ عزت برافروخت چون چورامن جات که از پیش اوردهاي سادات بارهه بود درین جنگ از دست بهادر ان فوج بادشاهي مقتول کردید وپسران اوکدي هاي موطن خودرا استحکام داده سر خود سري برداشتند نام برده بتادیب انها مامور شده وهر چند درقلع وقمع انها دقیقه فرو نگذاشت اما چون آنها از تراکم اشجار ومکانهاي مستحکم پناه درست داشتند چنانچه باید کوشمال انها بوقوع نیامد پس از ان از صوبه داري مذبور تغیر شده بداروغکي توپخانه حضور ضمیمه ان نظم صوبه اوده که زور طلب مقررست طبل شادکامي نواخت ودر ان صوبه از داشتن فوج بسیار وتوپخانه فراوان وکشتن وبستن مفسدان فتنه جو خوش نسقي او بر روي روز افتاد سال بیست ویکم جلوس فردوس آرامگاه مطابق سنه هزار ویکصد وپنجاه ویک هجري نادر شاه که وارد هندوستان کردید و بادشاه تا کرنال بعزیمت مقابله او متوجه شد او عقب مانده بود بطي منازل طولاني خودرا رسانید چون اسباب او وبهیر لشکر از عقب در راه بود فوج ایران بدریافت اینمعني دویده بر سر انها ریختند او بهجرد استماع اینخبر با وجود ممانعت بادشاه واهل کنکایش شتاب زدکي بکار برده با جمعي که حاضر بود به پیکار آنها شتافت انها روکردانیدند او بخیال تعاقب میداني طي کرد پیشتر انها باتفاق فوجهاي دیکر برکشته بزد وخورد پرداختند او زخمي شد

Afterwards, in the battle between the Emperor (who rests in Paradise) and Sultān Ibrahīm, eldest son of Rafiâ al Shān, (whom Syed Abdullah Khān, in consequence of the murder of his brother, had placed on the throne, A. D. 1721,) Sâādet commanded the left wing, and behaved with so much skill and bravery, that he was rewarded after the victory with the rank of Commander of seven thousand horse, the title of Borhān al Mulk Behādur Jung, and the government of the district of Agra.

During the late troubles, Chūrāmun, the Jāt chief, who had been patronized by the *Syeds** of Bārhah, was killed by the royal army. His sons, in consequence, having strongly fortified all his forts, threw off their allegiance. Sâādet Khān was ordered to punish the rebels; but, owing to the number of strong places and impenetrable forests possessed by the Jāts, this business was not happily effected. Sâādet was therefore removed from Agra, and appointed to the Sūbahdāry of Oude, and also nominated Commandant of the royal artillery, (A. D. 1723.)

The Government of Oude requiring much care and exertion, Sâādet Khān repaired thither; and, having augmented his army, and collected a numerous artillery, he shortly reduced that province to obedience and good order.

In the twenty-first year of the reign of Mohammed Shāh, corresponding with the year of the Hejira 1151, (A. D. 1739,) when Nādir Shāh invaded Hindūstān, the Emperor proceeded as far as Karnāl to oppose him. On this occasion, Sâādet Khān, who had been detained behind, advanced by long marches to join the royal army. On the day of his arrival in camp, his baggage and followers were attacked by the Persians; on hearing of which, Sâādet Khān, notwithstanding the prohibition of the Emperor and the counsellors, returned with his own troops to oppose the Persians. These retreated for some time; till, being joined by another division, they again attacked and wounded Sâādet Khān.

At

* *Vide* Note to p. 335.

وحسب تقدير فيل نثار محمد خان شير جنگ برادر زاده برهان الملک مست بود بر فيل برهان الملک دويده پيش انداخته در لشکر قزلباش رسانيد وباز داشتن ميسر نشد باين نهج برهان الملک دستگير گرديد پس از ان برسم زمانه سازي در آمده ضعف بادشاه خاطر نشين نادر شاه ساخت ومتعهد شد که مبلغي از دار الخلافه مي دهانم پس از ان که فيهابين فردوس آرامگاه ونادر شاه مصالحه صورت گرفت شاه برهان الملک را فرمود که باتفاق طهماسپ خان جلاير بشاهجهان اباد رود لهذا نام برده بدار الخلافه شتافته براي شاه جا درون قلعه بادشاهي مقرر کرد ونهم ذي حجه هر دو باشاه به بلده رسيدند شب دهم ذي حجه مطابق سنه هزار ويکصد پنجاه ويک هجري نام برده بهمان زخمها بملک فنا شتافت بالجمله اميري بود کار طلب وجرعت پروري دوشا دوش داشت پسري ازو نماند وصبيه او با ابو المنصور خان منسوب بود احوالش جداگانه زينت ترقيم پذيرفته

At this time, the elephant of Nisār Mohammed, the nephew of Sâādet, becoming furious, charged the elephant on which that Chief rode, and drove him before him into the Persian camp; whence not being able to return, he was by these means taken prisoner. Accommodating himself to the times, Sâādet became a mediator between the two Monarchs, and promised Nādir Shāh to raise a large sum of money for him from the capital.

Peace being concluded, Nādir Shāh ordered Sâādet to proceed with Tahmāsp Khān Jelāīr to Dhely. These Chiefs, having arrived at the capital, prepared apartments for the Persian Monarch withinside the fort.

On the 9th of Zīhijjah, (March 9, 1739,) the two kings entered the city; and on the following night Sâādet Khān died of the wound he had received in the skirmish with the Persians*. In short, Sâādet Khān was a nobleman of great exertion, and who possessed much bravery. His only child was a daughter, who was married to Abūl Munsur Khān, of whom we shall give some account in this work.

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* This account of the cause of his death does not exactly agree either with Frazer, Dow, or Scott's Histories.

ذکر ابو المنصور خان بهادر صفدر جنگ

مرزا مقیم نام خواهر زاده خویش برهان الملک است پدرش خطاب سیادت خان داشت نام برده دختر برهان الملک نکاح کرد وپس از فوت خسر ازپیشگاه فردوس ارامگاه بنظم صوبه اوده مامور گردید در تنبیه مفسدان آنجا پرداخته منقاد ساخت ودر هزار ویکصد وپنجاه وپنج هجري بر طبق حکم بادشاه بکمک علي وردیخان ناظم صوبه بنگاله که افواج مرهته درانجا غبار فساد برداشته بود بعظیم اباد پتنه شتافت در جلدوي آن قلعه رهتاس وچناده باو مرحمت شد چون ناظم مذکور متوهم شده حکم بادشاه متضمن موقوفي کمک رسانید اوبه صوبه خود مراجعت کرده سنه هزار ویکصد وپنجاه وشش هجري حسب الطلب بحضور آمده بانضمام داروغکي توپخانه چهره رشادت برافروخت سنه هزار ویکصد و پنجاه و نه هجري صوبه اله اباد نیز از انتقال عمدة الملک امیر خان بوي قرار گرفت در سال هزار ویکصد و شصت ویک هجري که شاه درانی از قندهار قاصد هند گشته از لاهور این طرف آمد او بر وفق حکم بادشاهي همراه سلطان احمد شاه تا سر هند شتافته پس از گشته شدن اعتماد الدوله قمر الدینخان پاي استقامت محکم داشته تردد شایسته بظهور آورد تا انکه شاه درانی معاودت نمود چون بعد یکماه از ان بیست و هفتم ربیع الثاني سنه مذکور فردوس ارامگاه بنعیم جاوداني پیوست و احمد شاه بر تخت سلطنت نشست و درایام معدود خبر ارتحال اصفجاه از دکن رسید صفدر جنگ بخاطر جمع خلعت وزارت پوشید

Continuation of No. XLVI. History.

Memoirs of Abul Munsur Khan Behadur, Suffder Jung.

His proper name was Mirzā Mokīm. He was the son of the sister of Borhān al Mulk, and his father bore the title of Syādet Khān. He married the daughter of Borhān al Mulk; and, on the death of his father-in-law, was appointed, by the Emperor Mohammed Shāh, Sūbahdār of Oude. In that situation he acquitted himself with great ability.

In the year 1155 of the Hejira, (A.D. 1742,) in consequence of orders from Court, Suffder Jung proceeded as far as Patna, to the assistance of Alīverdy Khān, the Sūbah of Bengal, who was much harassed by an army of Mahrattas; in return for which, he obtained the forts of Rhotās and Chunār; but Alīverdy Khān being suspected, orders were sent to recall Suffder Jung; and he returned to his own government.

In the following year, Suffder Jung was summoned to Court, and appointed to the command of the artillery. In the year 1159, the Sūbahdāry of Allahābād, in consequence of the removal of Amīr Khān, was annexed to his government. In the year 1161, (A.D. 1747,) Ahmed Abdāly, King of the Afghāns or Durrānies, invaded Hindūstān, and advanced on this side of Lahore. On this occasion Suffder Jung accompanied the Prince Ahmed Shāh as far as Sirhind, and, after the death of the Vizier Kummur Addeen Khān, commanded the army with so much bravery and skill, as to compel the Durrāny to retreat. A month after this event, Mohammed Shāh died, and the Prince Ahmed Shāh ascended the throne. Shortly after, intelligence having been received of the death of Asaph Jāh, the Nizām, in the Dekhan, the young Emperor was pleased, in consequence, to confer the Vizārut on Suffder Jung.

Suffder

از انجا که با علي احمد خان روهله خاطري بري داشت قايم خان بنکش را بر سر سعد الله خان پسر روهله مذکور تحريک کرد وچون قايم خان با برادران به تفصيلي که در احوال پدر او محمد خان بنکش ثبت يافته گشته شد بادشاه را بر داشته بر سر احمد خان بنکش برادر قايم خان برده تقاضاي اموال قايم خان نمود بادشاه در بلده کول توقف فرمود وصفدر جنک بدريا کنج که فرخ اباد از انجا بست کروه است شتافت مادر احمد خان آمده بر شصت لک روپيه معاملت انفصال کرد بادشاه معاودت بدار الخلافه فرمود و صفدر جنک براي تحصيل زر قرار داده قدري توقف ورزيده به ضبط محالات متعلقه احمد خان پرداخت ونول راي باقي را از قوم کايت که ابتدا در سرکارش نوکر کم رتبه بود ورفته رفته ترقي پيها کشته نايب صوبه اوده گرديد در قنوج داشته خود بحضور آمد نام برده در هنکامه افاغنه بکار آمد صفدر جنک باجتماع فوج پرداخته باتفاق سورجمل جات بر سر احمد خان بنکش شتافت ومعرکه کار زار اراسته شکست فاحش يافته سنه هزار ويکصد وشصت وسه هجري بدار الخلافه رسيد درين ضمن احمد خان بنکش در صوبه اله اباد وآوده کرد فساد برداشته از نهب وغارت وسوختن مکانها دقيقه فرونگذاشت لهذا صفدر جنک در سال ديکر با ملهار هولکر وجي اپا سندهيه که هر دو سردار معتبر مرهته بودند اتفاق جسته بعزيمت مقابله احمد خان کمر همت چست بست اين مرتبه هزيمت بر افاغنه افتاد آنها رفته در دامن کوه مداريه که شعبه ايست از کوه کمايون پناه کرفتند اخر بعجز کرائيده خاطر خواه صفدر جنک صلح قرار يافت

Suffder Jung having been long on bad terms with Aly Ahmed Khān, Chief of the Rōhillas, instigated Cāim Khān Bungush to invade Rōhilcund; but the latter Chief having fallen in the engagement, (as was before related in the Memoirs of Mohammed Khān Bungush,) was succeeded by his younger brother, Ahmed Khān; but the Vizier (very ungratefully) resolved to seize on the dominions of the deceased. He therefore persuaded the Emperor to accompany him as far as Kōl, on the road to Ferrokhābād. Here the Emperor remained, while the Vizier proceeded to Deryā Gunj, forty miles distant from Ferrokhābād; at which place he was met by the mother of Ahmed Khān, who prevailed on him to accept of sixty lacs of rupees, and to confirm her son in the government, on a reduced scale *. As soon as this arrangement was made, the Emperor returned to the capital; but the Vizier remained behind for some time, to realize the sum promised. He afterwards seized upon some of the Ferrokhābād districts; and left his deputy, Nowil Rāy, (who had risen from the low situation of clerk, to be deputy governor of the province,) at Canouj, to take possession of the remainder. Scarce had the Vizier returned to Dhely, when the Afghāns rebelled, and put Nowil Rāy to death. On this intelligence, Suffder Jung augmented his army, and, being accompanied by Sūrj Mul, the Jāt Chief, advanced against the rebels. He was however defeated in a pitched battle, and compelled to retreat to Dhely. This affair happened in the year 1163.

Immediately after his victory, Ahmed Khān Bungush † invaded the province of Allahābād and Oude, spreading destruction every where, both by fire and sword.

In the following year, the Vizier, having taken into his service Mulhār Hōlkar and Jy-āpā Sindīa, both celebrated Mahratta Chiefs, advanced to meet Ahmed Khān. This time the Afghāns were defeated, and obliged to take refuge in the Hills of Madārīeh, which are a continuation of the Kummāūn Mountains. Here they were compelled to make peace on the Vizier's own terms.

About

* They were to retain the city of Ferrokhabad, and twelve small districts.

† The Bungush are a clan of the Afghans.

درین اثنا که آمد آمد شاه درانی از لاهور بجانب دهلی ; بان زد شد او بموجب فرمان بادشاه هولکر را بوعده زر خطیر همراه کرفته سنه هزار ویکصد وشصت وپنج هجري بدار الخلافه آمد چون جاویدخان بهادر خواجه سرا که مدار علیه سلطنت بود با قلندر خان ایلچي شاه درانی دار ومدار کرده اورا برکردانید صفدر جنک داخل بلده شده از انجا که با خواجه سراي مذکور دل جمعي نداشت روزیکه بخانه اش وارد کشته بود اورا از هم کذرانیده مهمات سلطنت بقبضه اقتدار درآورد وپس از ان بادشاه بتحریک انتظام الدوله خان خانان پسر قمرالدین خان پیغام کرد که داروغکی غسلخانه وتوپخانه را بکذارد او به مطلب پي برده روزي چند خانه نشین شده درخواست رخصت تعلقه نمود چون منظور نکردید بي رخصت برامده بردوکروهي بلده مذبور توقف کزید وهر روز فساد درقد کشیدن بود تا انکه صفدرجنک شاه زاده جعلي را بتوزکي برداشت واحمد شاه وزارت ازتغیر او بانتظام الدوله مقرر فرمود وعماد الملک بمحاربه صفدرجنک برخواسته تا شش ماه جنک درمیان بود اخر بوساطت انتظام الدوله بقرار بحالي صوبه اله اباد واوده صلح صورت کرفت صفدرجنک بتعلقه خود عازم کردید هفدهم ذي حجه سنه هزار ویکصد وشصت وهفت هجري درکذشت پسرش شجاع الدوله است که ترجمه اش جداکانه سمت ایراد پذیرفته

About this time it was strongly reported that the Durrāny Shāh again intended to invade Dhely: the Vizier was therefore authorized by the Emperor to promise the Mahrattas a large sum of money to accompany him to the capital, where they arrived in the year 1165. Previous to their arrival, Jāwīd Khān the Eunuch, who was the principal confidant of the Emperor, had entered into an agreement with Culender Khān, the Shāh's ambassador, and had permitted him to return home. Suffder Jung being much displeased with the Eunuch for this, and other parts of his conduct, invited him to his house, and caused him to be put to death; after which he took complete controul of all the departments of Government.

After some time, the Emperor, by the advice of Intizām al Dowlah, son of Cummeraddīn Khān, sent a message to Suffder Jung, to relinquish the command of the artillery, and the appointment of Superintendant of the bathing apartments. The Vizier immediately comprehending the intention of this order, declined going to Court, and requested permission to retire to his government.

This request not being acquiesced with, the Vizier left the city without leave, and encamped at four miles' distance. The dispute was carried to such lengths, that the Vizārut was conferred on Intizām al Dowlah, and Suffder Jung proclaimed another of the princes Emperor. After a contest of six months, amity was restored, by Suffder Jung's being allowed to retain both the governments of Allahābād and Oude. To the latter of these he retired, and on the 7th of Zīhijjah 1167 (A.D. 1753) departed this life.

He was succeeded by his son Shujāâ ad Dowlah*, of whom notice will be taken in the course of this work.

N. B. I have been induced to select the Memoirs of these two persons, partly on account of the connexion existing between their descendants and the British Nation, and partly to correct an error of Colonel Dow's, respecting the origin of Abūl Munsūr Khān.

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* Shuja ad Dowlah was the father of the late, and of the present, Nabobs of Oude.

SPECIMEN *of the* CATALOGUE RAISONNÉE *of the* ESCURIAL, *2 Vols. Folio; presented by Charles* III. *of Spain to the British Museum, in* 1765 *and* 1775.

"Bibliotheca Arabico-Hispanæ Escurialensis, per Michael Casiri. Mat. 1770."

"GEOGRAPHICI, in 4to. MDCXXXII.

"Codex nitidè exaratus anno Egiræ 701. quo continetur opus Geographico-Historicum, inscriptum *Regionum Mirabilia,* in Climata septem veterum more distributum:" [**Note* I.] "auctore celeberrimo Philosopho et Geographo ZACHARIA BEN MOHAMAD BEN MAHMUD ALCAZVINI *Persæ,* in urbe *Cazvin* nato:" [**Note* II.] "qui quàm plurimis Persiæ, Asiæ, Africæ regionibus peragratis, huic operi manum admovit, finemque demum fecit anno Egiræ 661. In eo quidem præmittit Prolegomena satis docta in Lapidum pretiosorum, Metallorum, Vegetabilium pariterque Animantium singulis regionibus maximè peculiarium historiam; inde constituta singulis climatibus dimensione secundùm *Alfergani* systema, Urbium, Oppidorum, Insularum situs nominaque, perinde ac instituta, mores, administrationem, religionem, resque in ea memorabiles, tam à se ipso diligenti observatione indagatas, quàm in veris Mahometanorum Annalibus memoriæ traditas copiosè describit: adeò ut id operis Historiæ Naturalis et Civilis lectissimæ, necnon Geographiæ Thesaurum jure dixeris: quod ex illius Compendio à nobis elaborato, et ad prælum jam parato omninò liquebit." [**Notes* III. & IV.]

N. B. The total number of Manuscripts described in the Catalogue are One thousand eight hundred and fifty-one. A few of the *Histories* have short Extracts given from them.

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* Note I. "*Titulus:* كتاب عجايب البلدان

II. "*Auctor:* تاليف زكريا بن محمّد بن محمود القزويني

III. "*Initium:* انّي قد جمعت في هذا الكتاب ما وقع لي سمعت و شاهدت

IV. "*Finis:* لاقو تهم من هذا الي هاهنا

SPECIMEN *of the* CATALOGUE RAISONNÉE *of the French King's Library,* 10 *Volumes, Quarto; printed at Paris* A. D. 1739.

EXTRACT from the First Volume of PERSIAN MANUSCRIPTS.

" Pag. 293. POETAE, in 4to. No. CCXLVI.

" Codex bombycinus, Constantinopoli nuper in Bibliothecam regiam illatus, quo continetur liber inscriptus *Tazkerat ul Choera,* id est, Vita Poëtarum: auctore *Deoulet Chah,* cognomine *Elgazi el Samarcandi,* qui hoc suum opus Aly Schir, viro magnæ in aula Myrzæ Houssein auctoritatis, nuncupavit. Dividitur in septem classes, ubi de poëtis centum viginti septem, qui ab anno Hegiræ circiter 400. ad annum 812. in Persia præcipuè floruerunt. Præmittitur vita decem insigniorum Arabiæ poëtarum Mahummedis æqualium. Denique ad calcem codicis legitur historia sex maximorum Persiæ poëtarum, qui Deoulet Chah temporibus vixerunt. Ex illorum numero Aly Schir, de quo supra. Huic autem lucubrationi manus ultima imposita est anno Hegiræ 892."

SPECIMEN *of Mr.* URI's CATALOGUE *of the Oriental Manuscripts in the Bodleian Library, Oxford. Folio. Published* A. D. 1787.

" CODICES MANUSCRIPTI PERSICI.

" Pag. 292. No. CXIII.

" Codex bombycinus, anno Hegiræ 1001, CHRISTI 1592, exaratus, folia 325 complens. Complectitur Poematis apud Mohammedanos longe celeberrimi, cujus *Methnevi** titulus, Tomum quintum, una cum commentario suo. In opere de rebus ad Religionem Mohammedanam, Theologiam, Ethicam, Politicam, Historiam, Physicam, pertinentibus disseritur. Poema istud composuit GELAL-EDDIN MOHAMMED ALBALKHI, qui ex oppido Balkh profugus, in urbem Conia se recepit, ibique diem supremum anno Hegiræ 661 obiit. De commentarii auctore non constat." [Laud. A. 148.]

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* مجلّد پنجم از مجلّدات مثنوي كه مبني است بر اشارات معنوي ومشتمل براصناف حكمت الهي وانواع رموز وغوامض نامتناهي

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