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A DESCRIPTIVE LIST OF THE ARABIC, PERSIAN AND
URDU MANUSCRIPTS IN THE BOMBAY BRANCH,
ROYAL ASIATIC SOCIETY

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I cannot offer this list to the readers of our journal without a certain amount of diffidence. The work has been done intermittently and piecemeal. And the lack of works of reference and catalogues of authority has been keenly felt. It may be said, generally, that barring those that are actually referred to, very few if any, catalogues were available to me. The Library possesses very few Arabic Catalogues; and perhaps I may be permitted to say that I had no access to the complete British Museum or the Bibliothèque Nationale or the Khedivial Library Arabic Catalogues; nor to Brockelmann's *Geschichte*. Yāqūt's *Mu'jam*, the *Lisān al-'Arab* or Vuller's *Persian Lexicon*, to mention only the most important of those whose need was felt most keenly. This, in addition to other shortcomings, makes me seek the indulgence of the critical reader.

IMPORTANT MSS.

Of all the manuscripts examined by me perhaps the most valuable is the *Kershāspnāma*, **Persian 3**. It would seem as if
J. B. B. R. A. S. Vol. III.

only ten other copies of this rare *Mathnawī* are known. Bombay has two, the other being at the Mulla Firoz Library.¹

We owe this and a very fine copy of the *Shāhnāma*, **Persian 1**, to the generosity of Mr. Hāmid A. Ali, I.C.S., Collector of Lārkanā, Sind.

The two Arabic MSS., **Arabic 2 and 3**, are useful for the study of the History of Yaman, and especially of the Ḥasanī Imams of Ṣan'ā in the 11th Century A. H.

The Society possesses a very beautiful copy of the prose works of Jāmī, **Persian 4**, transcribed only 72 years after the author's death.

And the two MSS., **Persian 11 and 12**, might throw considerable light on the history of Jūnāgaḍh, Sōrath and Hālār.²

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¹ This statement requires reservation, because two other MSS. have been brought to my notice since writing these lines. See Pers. 3.

² dh = دھ, دھ and th = تھ, تھ. See our scheme of transliteration.

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CLASS I.

Arabic 1.

Press mark—None.

Qur'ān.

ff. 306.

16 lines.

5½ × 6½ inches.

Fine copy. The original boards are well decorated, the back has been lately repaired. Well-written and illuminated. Interleaved legible Naskh. Marginal scholia in Persian, which is a clear and elegant Nasta'liq. The date mentioned after the last Sūra is A.H. 1242. No other names mentioned. On the back of the last page there is seal, which I am unable to read.

Arabic 2.

Press mark—ZZ-C-9.

طيب [اهل] الكسا³

Ṭīb u ['Ahlī']l-Kisā.

ff. 342.

24 lines.

8¾ × 11¾ inches.

Chronicles of Yaman from the year 1000 to 1092 A.H. i.e. 1591 to 1681 A.D. The work is part *one*, of a general History of the Ḥasanī Imām of Ṣan'ā, al-Qāsim al-Manṣūr, and his progeny down to al-Mahdī al-'Abbās.⁴

³ See f.116a. The word اهل is not legible on the title-page and hence the title طيب الكسا baffled me completely for a time. I once proposed to read it 'kasā,' having regard to 'rasā' in the next line. But now I think that the correct reading is 'Kisā.' For *Ahl al-Kisā*, see Dozy, Sup., Sub. كسو. It means the Panjtan, i.e. The Prophet, 'Alī, Fāṭima, Ḥasan, and Ḥusain. Prof. Nicholson of Cambridge has kindly sent me a very important reference on this point. He refers to the explanation of the term اصحاب الكسا by Sharistānī, in his كتاب الملل والنحل Ed. Cureton, p. 134, l. 8. It would therefore seem that اهل الكسا and اصحاب الكسا are synonymous terms, and that طيب اهل الكسا refers to the Prophet's later descendants.

⁴ See S. Lane-Poole's *Muhammadan Dynasties*, p. 103, Qāsim-Manṣūr 1000-1591 to Mahdī-'abbās 1160-1747. Also *Man. de Généologie et de Chronologie pour L'histoire de L'Islam*, par E. de Zambaur, Hanovre, 1927, vol. i, p. 123, No. 106. Imams de San'ā, and Table B.

The name of the author appears from the title-page (which is decidedly confusing) and the colophon as محسن بن الحسن بن القسم Mohsin b. al-Ḥasan b. al-Qāsim b. Aḥmad b. al-Imām al-Qāsim.

The book was begun on Moḥarram one, 1163 A.H. i.e. 11 Dec. 1749.

Begins: — والحمد لله جعل القديم للحديث حديثاً الخ

The author says that he originally intended to write a complete history of Yaman. He begins with an account of al-Manṣūr bi'l-lāh Abu Muḥammad al-Qāsim b. Muḥammad [b. 'Ali],⁵ b. Rasūl al-lāh.

On f. 2a he gives the scheme of his projected work. He divides the book in *four* parts. Part I, account of Imām al-Manṣūr al-Qāsim. Part II, account of al-Mu'ayyad (for which see **Arabic 3**, ZZ-c-50, *al-Jauharat al-Munīra*), al-Mutawakkil and al-Mahdī (Mahdī Aḥmad in Lane-Poole). Part III, account of Manṣūr (?) and the account of Mutawakkil and his sons. Part IV, account of al-Mahdī abū 'Abdullāh al-'Abbās. Our MS. however comprises only Part I and portion of Part II.

The first chapter begins on f. 2b, سنه احدى بعد الف and for each year there is a new heading, sometimes in bold red and sometimes in black letters. The margins contain useful paragraph head-notes.

Part II begins on fol. 116a,

الروضة النديه في اخبار الخلافة المويديه

Here we have تمام اخبار سنه تسع و عشرين i.e. 1029 A.H. (So Lane-Poole). On f. 255b, we have the death of al-Mu'ayyad bi'l-lāh, 1054 A.H. On f. 330a we have the death of al-Mutawakkil, 1087 A.H., and on the next page we have a chapter entitled

الشدود العسجديه في الخلافة المهدييه الاحمديه

The book ends with an account of the year 1092. On

⁵ See Ahlwardt, Ber. Cat., Index, Personennamen vol. X, p. 294 b.

f. 341b (and the colophon) we have the name of the book 'طيب الكسا والفلک الذی علی جودی' النجاة رسا and he says that in the following volume we shall have an account of the reign of Mu'aiyad b. Mutawakkil, and then his successors till Mahdī 'Abbās.

The colophon gives the following data:—"Jumāda'l-'ūlā, A.H. 1065.⁷ Ṣan'ā. By the hand of the author. Moḥsin b. al-Ḥasan b. al-Qāsim b. Aḥmad."

Apparently an autograph copy. Legible Naskh [*cp.* Berlin Cat. No. 2175, 13 ; and Index.]

Arabic 3.

Press mark—ZZ-C-50.

الجوهرة المنيرة في حَمَلٍ من السيرة

Al-jauharat al-munira fī jumal in min as-sirat.

Author:— (i.e. المتجر المستنصر) مطهر بن محمد بن المتجر

ff. 363.

24 to 25 lines.

8×12 inches.

An account of the Ḥasanī Imām of Ṣan'ā, al-Mu'aiyad bil'lāh Muḥammad b. al-Manṣūr bil'l-lāh al-Qāsim b. Muḥammad b. 'Alī by Muṭahhar b. Muḥammad b. al-Mustanṣir al-Hādawī al-Harmūzī (al-Jarmūzī?).

Begins:— الحمد لله الذي ابد الدين بالحجج والبراهين

The folios of the MS. are numbered from the end to the beginning (as the pages of an English work). Hence I shall refer to the folios according to the existing pagination. At the end of the book

⁶ For جودى See Qur'an 11,46 ; and Art. on Djūdi (*Enc. of Islām*).

I am indebted to my friend, Mr. M. Y. Haindaday, Advocate, for pointing out the Qur'ānic reference.

⁷ This is an obvious mistake. It ought to be 1165 A.H.

⁸ Read جمل. This can be used in a singular sense. Else, it means

'Chapitres, parties d'une science.' (Dozy, Suppl., sub. جمل).

(p. 2) some one has described the work as, "Isshurut-ool Moo-neerah ; a History of Yemen."

The introduction shows that this Imām, al-Mu'aiyad Muḥammad is the son of Qāsim (b. Muḥammad b. 'Alī), whose full genealogy is given by Tritton in his monograph on the Rise of the Imāms of San'ā (1925, Milford) on page 5 (foot-note).⁹

On f. 354 (really f. 10) is given an interesting example of the Imām's letter to a king of Khorāsān, 'Abbas b. Ismā'il al-Ḥusainī.

The Imām died in Rajab, 1054 A.H./May, 1644¹⁰ and his son al-Mutawakkil succeeded him, f. 10. The MS. seems to be valuable as it was written only 10 years after the Imām's death. The colophon says that the author finished writing this book at midday, Wednesday, 23rd of Zu'l-ḥijja of the year 1065 A.H. or 25th October 1654 A.D.

Fairly legible Naskh. Many diacritical points are missing. Not vocalised, but as in old Manuscripts, there is usually a dot under Dāl and Sād and Tā; e.g., المويّد and بعده and مطهر. The MS. is in good condition, is well repaired and newly bound in half leather. The title page contains numerous endorsements by different hands.

Cp. Ahl., Berlin Cat., No. 9744 (Vol. ix) الجوهرة المضية. في تاريخ الخلافة المويديّة where he reads الجرموزي.

Arabic 4.

Press mark—None.

رسالة الترجمة الزاهرة لفرقة بهرة الباهرة

Risālat at-tarjamat az-zāhira li firqati Bohrat al-bāhira.

f. 13 (at the end of the vol. The folios of the two MSS. are not numbered consecutively, as the first is a historical work in Persian *Mir'āt-i-Sikandarī*, Pers. 8). 7 lines.

⁹ See also S. Lane-Poole's *Muhammadan Dynasties*, p. 103 and E. de Zambaur, *Man. de Gén. et Chron. pour L'Histoire de L'Islam*, i, 123, No. 106 and Table B.

¹⁰ Cp. Lane-Poole and Berlin Catalogue.

Written in big Indian Naskh, with Persian translation in red ink under the Arabic text.

Begins:—الحمد لله الذي لا توفيق الا به ولا هدي الا من اسبابه الخ
تمام تعريف مرخد اثره که نیست توفيق بر طاعت مگر از مدد او
نیست هدایت مگر از اسباب راه نمودن او الخ

The author is Hājī Ṣalāḥuddīn Ārā'ī, the copyist of the *Mir'āt-i-Sikandari*. The date is 7 Ṣafar 1265 A.H.

CONTENTS.—Begins with the usual praise of God, etc. This is an essay describing the religious beliefs of a community known as Bohras¹¹ to which the author belongs (f. 2a). The Bohras are Muslims and follow the Sunna (2b). They follow a leader (3a); and on his death they obey his successor. The successor may or may not be the son of the leader (3b). This religion was started in Gujarat by a man who hailed from Yaman called 'Abdullāh al-'Ābid and who settled at Cambay (کهبایت) (4a). Now we have the account of his meeting Kākā Kilā and his wife Kākī Kilī and wanting water (4b). Kākā shows him a salt well, and accepts Islām on 'Abdullāh's causing sweet water to flow from it in a miraculous way. 'Abdullāh returns to the town, argues with the learned and converts the Bohras (lit. merchants) by his miracles (5). ¹² سدار جیشنگ was the name of the king there (6). He hears of the conversion of the people, and sends an army to capture 'Abdullāh. The miraculous escape of the walī ('Abdullāh) (6); and how the king begs pardon and asks to be shown the path (7a). 'Abdullāh causes the idol to speak and say that his path is the true one and the old religion is false (8). Whereupon the king and many others accept Islām (9). This king was later known as Maulāna Saifuddīn, and he appointed his son, Ya'qūb to be leader, in his own life. After Ya'qūb, his son, Mulla Ishāq succeeded him. The successorship ultimately comes to Zainuddin (10a "who is the present chief, may God increase his life.")

¹¹ See Art. on Bohoras, Enc. of Islām.

¹² Evidently Sirdar Jaisingh; also Beharmal (9a).

Islām first appeared in Gujarāt in A.H. 460. The first exponent was ‘Abdullāh, his tomb is at Cambay (10). He acquired his knowledge in Yaman, and the origin of this religion goes back to Salmān-i-Fārisī (11). The high rank of Salmān (12). Death of Salmān A.H. 35 (13). Age of Salmān (according to ‘Abbās) 350 years! (13 *a*), and that he had met “Jesus, Son of Mary, on whom be peace.” The word Bohra means “Merchant”. (f. 13 *a* and *b*.)

A very amusing summary of the legendary history of the Bohras.

Arabic 5.

Press mark—None.

ff. 165-176 [of **Pers. 14**, *Mukhbir al-'Awliyā.*] 11 lines.

A collection of five Arabic Khutbas. Inelegant, but clear Naskh; copied probably 1265 A.H. (as the preceding Urdu Math-nawis). The last two Khutbas are for the عيد الضحى.

CLASS II.

Persian 1.

Press mark—None.

شاهنامه

Shāhnāma of Firdausī.

ff. 309.

9×16 inches.

A beautiful MS. with numerous paintings and very well ornamented headings in gold letters. Beautiful, small, clear, Persian Nasta'liq. The paper is fast decomposing. Held in a modern Indian portfolio and black cloth cover. The folios were originally stitched together but have now become loose.

The Gujarāti writing on the first folio says that this book was 'finished' (?) on 11 March 1843. This is written by the mehta of Hormusjee Dadabhoy Ghadiali. This writing is extremely faint and hardly legible.

The date, 11 March 1843, seems to have been that on which the name of the owner H. D. Ghadiali was written on the book; or perhaps, the pages constituting the actual text were pasted on to larger sheets and made into a book. A feature of the MS. is that many of the margins have separated from the central portion on which the text is written. The paper of the margins and the central portion differs considerably.

The colophon gives the name of the *copyist* as منعم الدين الاوحدي الساكن بشيراز, Mun'im ad-din al-Auḥadī of Shīrāz. He finished the book on Rajab 6, 910 A.H.=14 Dec. 1504 A.D.

في سادس شهر رجب المرجب سنة عشر وتسعمائة الهجرية

The MS. begins with two full-page paintings. Then follows a preface with an account of Firdausī. This preface seems to be the "older preface" of Ethé, see his Cat. of Pers. MSS. at the India Office Lib., Vol. I, No. 860, p. 544, (also Rieu, Brit. Mus. Cat., ii. 534); and begins

سپاس دآفرین خدایرا جل جلاله که این جهان و آن جهان آفرید الخ

The first two pp. are beautifully written and illuminated and contain the famous, and perhaps apocryphal, *Hajw* beginning with

ایا شاه محمود کشور کشای
ز کس گرنه ترسی بترس از خدای

The poem actually commences on f. 6. The first three headings are در آفرینش عالم, در ستائش خرد, and در آفرینش آدم. Then follows praise of the Prophet, etc. The book ends as usual with گفتار اندر تاریخ شاهنامه and خاتم کتاب.

This MS. was presented to the library by Mr. Hāmid A. Ali, I.C.S. He informs me that it belonged to one Shamsuddin "Bulbul" of Mehar, Larkana District, Sind, a well-known poet, who wished to present it to him in 1910 or thereabouts. Mr Hāmid Ali, of course, refused to accept it as a present and told Shamsuddin that he would give it to some library in his name, which he did later; and we are the richer for it.

As regards its earlier history, Mr. Hāmid Ali writes to say, "I learn that there was an officer called Young (military or civil, I don't know) who somehow obtained that copy of the Shāhnāma in Delhi in the confusion following the events of 1857—probably loot. He had a favourite Sindhi servant, called Pīr Baksh, whom he educated and to whom he gave the Shāhnāma at parting. Pīr Baksh returned to Sind, and on his death the book passed on to his brother, Shamsuddin, who, as بلبل was a well-known poet of Sind. Shamsuddin gave the book to me. More is not known. "والله اعلم بالصواب".

Persian 2.

Press mark—ZZ-a-1

شاهنامه

Shāhnāma of Firdausī.

ff. 616.

25 lines (=50 bayts).

9×15 inches.

The first two pages are very beautifully ornamented. There are also a few paintings in the book. Probably an Indian MS. Does not seem to be ancient. Nasta'liq, clear and fairly elegant. No preface or colophon.

Begins as Vullers and Irani,

بنام خداوند جان و خرد کزین برتر اندازہ بر نکزرد

but the later headings are different. For example, it begins with

; آغاز دفتر اول شاهنامه p. 2. بسم الله الرحمن الرحيم

; در تالیف شاهنامه گوید p. 4. در بیان فضیلت آدمی p. 3.

etc. مردن شاعری در تمنا فی شاهنامه p. 5.

Ends abruptly with سر آمد کنون قصه یزد جرد

بمآه سفید دار آورد زرد

ز هجرت سه صد سال و هفتاد و چار

بنام جهان داور کردگار

تم تم تم

The last three headings are 'آمدن برسام و بیژن و جنگ کردن' ،
'کشتم شدن یزد جرد از دست ماهوئی و بر تخت نشستن ماهوئی' ،
در اتمام کتاب شاهنامه ،

Daftar I, ff. 1-162 ends with:— خلعت سرفرازی فرستادن
افراسیاب به پیران و بسه و سران و پهلوانان لشکر را جدا گانه
نواختن و کوس شادمانی نواختن

Daftar II, ff. 163-328 ends with:— بخشایش کردن کیخسرو
شاه از پهلوانان لهراسپ شاه و آفرین کردن بزرگان کیخسرو شاه
در کردار او

Daftar, III, ff. 339¹³-498. Many of the headings of this daftar
(in red ink) are missing and so are the last 32.

Daftar IV, ff. 499-616. Ends as already stated with the death
of Yezdgird and the accession of Māhui.

As is seen from the above, there is considerable difference in the
endings of these *three* texts, *i.e.*, (1) of Macan (Translated by Warner
Vol. IX, p. 122), (2) of Irani (which is similar to Macan) and
(3) of our MS.

See Bank. Cat., Vol. I, Nos. 1-9, etc.

¹³ 339 ought to be 329, but as the whole MS. is paginated, I have not
changed the Nos.

Persian 3.

Press mark—None.

کرشاسپ نامه

Keršhāspnāma.¹⁴

271 ff.

17 lines.

6½ × 10¾ inches.

Good Nasta'liq. Worm-eaten. Covered black velvet. The first two pages are well illuminated.

Acquired by Mr. Hāmid A. Ali, Esq., I.C.S., Hyderabad, Sind, June 3, 1911. Presented to the Library, 23 December 1921.

Begins:—

جانان جون مورورا کسی یار نیست
جو کردار او نیز کردار نیست

The colophon says:—

صورت اتمام یافت مقابله کتاب کرشاسپ نامه بتاریخ روز

آدینه ۷ شهر رجب المرجب سنه ۱۵۴۲۵ در بلد فاخره شیراز

Copied, Shīrāz, 7 Rajab 625 A.H.=13 June 1227 A.D.

At the back of the last folio there are two prescriptions (mainly salts for digestion, etc., as a medical friend informs me) and some verses. Folio 1a also contains selected verses by various hands.

¹⁴ The usual spelling of this work is Garshāspnāma, used by Ethé and Prof. Browne. But my friend, Dr. Jal Dastur C. Pavry, Ph.D., an accomplished Iranian scholar, informs me that "The correct name of the Iranian Hero... is Kershāspa, because that is how it is consistently written in the Avesta; cf. Yasna 9. 11, Yast 5. 37; and see Sacred Books of the East, 18. 369 ff. and Justi, Iran. Nam. 161." I have therefore gone back to the older, and more correct form.

¹⁵ The figure ۹ is, however, an obvious forgery. The MS. was examined by a handwriting expert, and in his opinion the original figure was ۱۰. The figure ۱ was changed into ۹ and • (zero) was deleted. The date ۹۲۵ occurs twice on the same page, and in view of the space between the figure ۹ and ۲ and the erasures, this theory seems to be a probable one. This brings down the date to 1045/1635.

According to Ethé, the Oxford MS., Bod. Cat., I, No. 507 (Garshāspnāma), has on f. 234b—

ز هجرت بدور سپهر که کشت
شده چار صد سال پنجاه و هشت

and we have in our MS. on f. 269b, the following:—

ز هجرت ز دوری سپهری که کشت
شده چار صد سال و پنجاه و هشت

Therefore the date of composition is 458/1066.¹⁶

This Mathnawī seems to be very rare. Excluding ours, there are only 10 known copies of the work, *one* each in the India Office Library, at Hannover, at Paris and at Bombay (Rehatsek, Cat. of the Mulla Firoz Library, VII, No. 129, p. 164); *two* in the Bodleian (Bod. Cat., I, Nos. 507 and 508); and *four* at the British Museum (apparently not described by Rieu but the Supplements to his Catalogue—to which unfortunately have I no access—may probably contain some information). See Ethé, in Grun. Iran. Phil., II, 234. For further information see India Office Cat., p. 558, No. 893; Bodl. Cat. I, p. 454, Nos. 507 and 508; and Grun. Iran. Phil., II, 233-235.

Since writing these lines, however, two other MSS. of the Kershāspnāma have been brought to my notice. Our esteemed Vice-President, Shams-ul-Ulama Dr. Jivanji Jamshedji Modi, very kindly pointed it out to me that the Mulla Firoz Library, Bombay, contained an additional copy of this Mathnawī. This is described by Brelvi in his Supplementary Catalogue of the Mulla Firoz Library, p. xxxiii, No. 24. Unfortunately this copy is not traceable, and I have not been able to examine it. But I saw the copy described by Rehatsek, which I shall call *M*.

Dr. Modi, with his usual kindness, also lent me for my own use another copy of this work belonging to Mr. Māhyār Naoroji Kutār of Navsari. This I propose to call *K*.

Of the three MSS. ours, seems to me, by far the most valuable. *M* seems to be almost a different work, and *K*, though full, seems to be too modern, and—from what I could judge by a cursory examination of the earlier portion—is full of interpolations, which do not exist in our MS. which is much the older text.

These are merely tentative remarks. It is much to be desired that some scholar takes up the interesting work of examining these three Bombay MSS. of this very rare Mathnawī, more carefully.

¹⁶ So in *K*.

According to Ethé, this is an account of the exploits of Garshāsp, Prince of Sīstān and an ancestor of Rustam. Generally ascribed to Asadī, but as all MSS. are unanimous in giving us the date 458/1066 and as Asadī died *before* this date, presumably this is by his son, Asadī, the younger.

However we must note that our copy does not begin in the manner in which the Bodleian and the India Office copies begin. Ethé gives the first line as (Ind. Off. Cat. No. 893 and Bodl. Cat. I, No. 507):—

سپاس از خدا ایزد رہنمای
که از کاف و نون کرد گیتی بنای

From folio 270a (6th line from bottom) it appears that the poem consists of 9,000¹⁷ lines and that the author worked three¹⁸ years at it.

A valuable copy of this rare Mathnawī.

Persian 4.

Press mark—None.

Prose Works of Jāmī.

ff. 230.

27-29 lines.

6½ × 14 inches.

- (i) *Bahāristān.*
- (ii) *Nafahāt ul-'Uns.*
- (iii) *Risāla-i Lā'ilāha'illa'l-lāh.*
- (iv) *Risāla-i Inshā.*
- (v) *Risāla-i Kabīr-i Mu'ammā.*
- (vi) *Risāla-i Mutawassit dar Mu'ammā.*
- (vii) *Risālat un fi'l-'arūz.*
- (viii) *Risālat un fi'l-qāfiā.*
- (ix) *Risālat un fi'l-Mūsīqī.*

¹⁷ K.=14,000 lines.

¹⁸ K.=2 years.

Fine paper. Wide margins. Beautiful small Persian Nasta'liq. In the beginning a list of the above works is given in English from which (viii) *Risālat un fi'l-qāfi'a* is omitted. The date of the MS. is given as 972/1564. (See description of (ii) below.) Jāmī died 898/1492. (See Browne, Pers. Lit., III, 507.) Therefore this MS. is fairly old as it was written only 72 years after his death.

(i) *Bahāristān*. بهارستان ff. 1-20 (pp. 1-41).

Begins:—

چو مرغ امر ذبی بالی ز آغاز
نه از نیروی حمد آید بیرواز

Ends:—

تک و بوی خامه درین طرفه نامه
که جامی بدو کرد طبع آزمایی
بوقتی شد آخر که تاریخ هجرت
شود نصد از هشت بروی فزائی

and والمسؤل من الله ذی الجلال والاکرام الخ. See Ethé, Ind. Off. Cat. No. 1383, col. 771; Rieu, Brit. Mus. Cat. II, 755; and Bank. Cat. II., p. (32) 48.

(ii) *Nafahāt ul-'uns*. نفحات الانس ff. 22-174a.

Begins:— الحمد لله الذی جعل مرائی قلوب اولیاء الخ

at the end the following line occurs:—

در هشتصد و هشتاد و سیوم کشت تمام i.e., 883 A.H.=1478 A.D.

The colophon says:—

قد فرغ من تحریر هذا الكتاب الشریف العبد المذنب الضعیف
المحتاج الی رحمة الله باری محمد الانصاری فی اواخر شعبان
سنه اثنی و سبعین و تسعمایه من الهجرة النبویه تم

This shows that this work, the *Nafahāt ul-'uns*, was copied by Muḥammad al-'Anṣārī, in 972 A.H., but there is nothing to show

that the whole MS. is of the same date. Bank. Cat. II., p. 55 and references.

(iii) *Risāla-i Lā'ilāha'illa'l-lāh.* f. 174b.

Begins:— لا اله الا الله اىست از باغ هدايت الخ and consists of 11 lines (7 complete and 4 half).

Cp. Bank. Cat. II., p. 61; and Ind. Off. Cat. No. 1357, 20, both of which begin differently, i.e., من طلب البر من البارى الخ.

(iv) *Risāla-i-inshā.* رسالة انشاء ff. 175-197.

Full title:— كتاب منشآت من تاليف افصح المتكلمين مولانا نورالدين عبدالرحمان جامى عليه الرحمه

Begins:— بعد از انشاء صحائف ثنا و محمديت لله الذي انزل علي عبده الكتاب الخ

A collection of letters written by Jāmī to different kinds of people, the first collection being letters to the Derwishes of *Khwāja 'Abdullāh*. Bank Cat. II., p. 50. (رسالة منشآت).

(v) *Risāla-i Kabīr-i Mu'ammā.* رسالة كبير معنا ff. 198-204a.

Begins:—

بنام آنک ذات او زاسما بود پيدا چو اسما از معنا

A short account of the art of *Mu'ammā* or Riddles. (cp. Bank. Cat. II., p. 45, No. XI.) In the Bank. Cat. this treatise is named معمای متوسط, No. XII.

(vi) *Risāla-i Mutawassit dar Mu'ammā.*

رسالة متوسط در معنا ff. 204a-210a

Begins:—

ای اسم توکنج هر طلسمي
قانع ز تو هر کسي باسني

This is the same as Bank. Cat. II, 45, No. XIII. The *real Risāla-i Kabīr* seems to be absent from our copy.

(vii) *Risālat un fi'l-'Arūz.* رسالة في العروض ff. 210a-220b.

An essay on Prosody.

Begins :—

سپاس وافر قادری را حرکت سریع دوایر افلاک را الخ

See Bank. Cat. II, p. 47, No. XV.

(viii) *Risālat un fi'l-Qāfia*. رسالة في القافية ff. 220b-222a.

A short tract on Rhyme in Persian Poetry.

Begins :—

بعد از تین بموزون ترین کلامی که قافیه سنجان انجمن

نصاحت تکلم کنند الخ

See Bank. Cat. II, p. 48, No. XVI.

(ix) *Risālat un fi'l-Mūsīqī*. رسالة في الموسيقى ff. 222a-230.

A Treatise on Music.

Begins :—

بعد از ترتم بنغمات سپاس خداوندی که شعبه دانان الخ

See Bank. Cat. II, p. 50, No. XIX.

Persian 5.

Press mark—ZZ-a-2.

آئین اکبری

Ā'in-i-Akbarī by Abu'l-Fazl.

ff. 417.

21 lines.

11×21 inches.

Magnificent copy; beautiful, big, Nasta'liq. First two pp. beautifully illustrated. Wide margins.

The *Ā'in-i-Akbarī*, or Institutes of Akbar is the *third* volume of the larger work entitled '*Akbar Nāma*.' This volume contains a description of Akbar's empire, the civil and military government, the revenue system, and a statistical description of the Indian Empire. Trans. 1873 and Ed. 1877, by H. Blochmann, Bib. Ind. Series, Calcutta.

Begins:— ای ہمہ در پردہ نہان راز تو
بیخبر انجام ز آغاز تو

There is no table of contents as is mentioned in the Bankipore, India Office and other catalogues. Numerous scholia (marginal). There is no colophon, and neither the name of the copyist nor the date appears. Probably 18th century.

See (1) Bankipore Catalogue, Vol. VIII, Nos. 554 and 556 (also No. 552 for an account of the *Akbar Nāma* and references.)

(2) India Office Cat., Nos. 264 to 269 (col. 107 to 108.)

(3) Brit. Mus. Cat., Vol. I., p. 251, et seq.

and (4) Būhār Catalogue I., p. 48, No. 65.

Persian 6.

Press mark—None.

پادشاه نامہ
Pādishāhnāma (Part III)
of Muḥammad Wārith.

ff. 646.

15 lines.

8×12½ inches.

Nasta'liq. Thin, modern, white and grey paper.

Begins:— بر سر ہر نامہ د بیر قلم آنچه کند بہر * رقم
and after 4 such verses

تعالی اللہ گرفتار ظلمت کدہ امکانرا چہ استطاعت کہ کند
نیستی پیوند الف

The work bears no title. The long preface contains the following facts:—p. 2, Shaiikh 'Abd ul-Ḥamīd Lāhorī, whose style was similar to Abu'l-Fazl's, was ordered to write a history of the reign of Shāhjahān. Each Daftar contained the events of ten years, and the whole was revised by Sa'd ul-lāh khān. 'Abd ul-Ḥamīd finished the history of the first two periods, but old age forced him to stop (p. 3), and the king appointed Muḥammad Wārith to complete the work.

* This word is not legible. Is تیمن according to other sources.

This, the *third* part, was revised by 'Alā'ul-Mulk Tūni, whose title was Fāzil khān. The historical narrative begins on p. 4.

چون خاطر خطیر خد بو جهانی الخ

See (1) Bank. Cat., Vol. VII, p. 68. (The author calls this work Part III of the *Pādishāh Nāma* following Rieu and Ethé).

(2) Brit. Mus. Cat., Vol. I, p. 260.

(3) Ind. Off. Cat., Nos. 329 and 330.

(4) Būhār Cat., No. 75 (Vol. I, p. 53).

Persian 7.

Press mark—None.

مرآت احمدی

Mir'āt-i-Aḥmadī.

2 vols.

Vol. I 906 pp., Vol. II 835 pp.

15 lines.

9×13 inches.

Native full leather. Thin, bad paper. Indian Nāsta'liq
Vol. I has at the beginning the following in English.

“No. 5. MIRAT AHMADI.—A History of Guzerat by Mahomed Ali Khan—Padishāhi Diwan. Vol. I copied from MSS. in the possession of Mohammed Hoosein-u-din, Kazi of Ahmadabad.—1849.” Contains a badly written table of contents extending to 10 pp.

Vol. I. Begins:—

فہرس نسخہ دفتر کل حمد پادشاہ مالکی الملکی کہ نصب
و عزل الخ

The first page contains a few scholia.

After the introduction, the History of the Hindu Rajas commences on p. 27. The volume ends with a colophon saying that it was copied at the instance of Alexander Kinloch Forbes, Esq., at the house of Qāzī Ḥusainud-din, at Ahmadabad and was finished on 3 Ramazān 1265 A.H. = 24 July 1849, by Munshī Ḥājī Ṣalāḥ-ud-din Ārā'i.

Vol. II. Has a table of contents as in Vol. I and a similar title in English.

Begins with the Chapter entitled:—

مقرر گشتن پورہ را بر سکنہ بلدہ و احیای بدعت الخ

The colophon is exactly the same as Vol. I. At the end of the volume some documents which look like assessments of land revenue are given and extend to 43 pp. The first of these is as follows:—

العمل عمل را بہ تو در مل و شہاب الدین در عہد حضرت
آشیانی - بلدہ احمد آباد

Mostly written in the peculiar script employed for financial statements in India.

For further information see Bank. Cat. VII, p. 145, No. 611 where an excellent table of contents is also given.

This work is now being edited in the Gaekwad Oriental Series. Vol. xxxiv, Part ii of the text, recently published, is the first of the series of three volumes of text and one of translation. Prof. Nawab Ali is the editor, and Mr. C. N. Seddon, I.C.S., the joint translator.

Persian 8.

Press mark—None.

مرآت سکندری

Mir'āt-i-Sikandari.

327.

13 lines.

8×12½ inches.

Modern Indian Nasta'liq. Thick, modern, grey paper.

Begins:—الحمد لله الذي جعل فردا من افراد البشر الخ

The introduction gives the name of the author as اسکندر بن ابن اکبر and the marginal note to this name says محمد منیہر and says that it is a complete history of the Sultans of Gujarat.

The colophon says that this copy was made for Alexander Kinloch Forbes, Esq., at the house of Qāzī Husain walad Qāzī Muḥammad Sāleḥ in Ahmadabad, Gujarat in 1265/1849, by Munshī Ḥājī Ṣalāḥud-dīn Ārā'i.

Many of the headings are obliterated and are not legible. At the end of the MS. there is a small Arabic MS. giving the history of the Bohras رسالة الترجمة الزاهرة لفرقة بهرة الباهرة, **Arabic 4.** Then follow a few blank folios. At the end we have in English the following note: "No. I. Merat Sekandari copied from an old MS. in the possession of Mohammed Hooseinoodeen—Cazi of Ahmadabad. 1849."

This is later than the lithographed text.

See (1) Ethé, Bodl. Cat. I. No. 272-275, col. 144-145.

(2) Brit. Mus. Cat. I. 287.

(3) Bank. Cat. VII. No. 610, p. 144 (for information concerning author, etc.)

Persian 9.

Press mark—ZZ-b-22.

Mir'āt-i-Sikandari.

pp. 399.

12 lines.

10×13 inches.

Another copy. Clear Indian Nasta'liq. Thin paper.

The colophon says:—

تمام شد واقعه بتاریخ بیست و دویم ماه رمضان المبارک
 بوقت دو پھر تمام شد این کتاب والا جناب مسٹر وادین (?)
 صاحب والا قدر عالی شان فیض فیضرسان نویسانیده شد
 راقم الحروف لاله جیشنکر و بخشی رام منمقام کهنبايت¹⁹
 نوشتہ بماند سیر²⁰ برسئید — نویسنده را نیست فردا امید
 تمت تمام شد

I cannot make out the name of the English gentleman for whom the copy was made. The copyists are (1) Lālā Jaishankar and (2) Bakhshī Rām. No date is mentioned, but the MS. cannot be old.

¹⁹ MS. کهنبايت

²⁰ MS. شير

Persian 10.

Press mark—None.

حدیقة الہند

Extract from the *Hadīqat ul-Hind*.

An account of Gujarāt, Ahmedabad and Sūrāt.

By Shaikh Aḥmad, *alias* Bakhshū Miyān.

ff. 96.

11 lines.

9×12 inches.

Good Shikasta. The first page contains a complete account of how this MS. came to be copied. Copied for Alexander Kinloch Forbes, Esq. Shaikh Muḥammad Fāzil²¹, *alias* Dōlū Miyān, acting Munsif of Surat, says that his late brother Shaikh Aḥmad *alias* Bakhshū Miyān, [Munsif at Surat, died 1265 A.H.,] b. Sh. Hāmid b. Sh. Bahādur, had composed a historical work called *Hadīqa-i-Aḥmadī* in 3 vols. Shaikh Aḥmad had intended to re-write and divide this book into 15 parts. He completed only one of these and called it حدیقة الہند and died. Out of this work, the account of Gujarāt, which contains an account of Ahmedabad and its castles, etc., has been copied and sent herewith as a souvenir to Mr. Forbes. Dated, 18 Zu'l-Qa'd 1266. A.H.=26 Sep. 1850. The copyist is Faiz 'Alī b. Fath 'Alī.

Begins:—باب دوازدهم در احوال صوبہ گجرات

CONTENTS. Folio 1, Ch. 12. Account of the Province of Gujarāt and Ahmedabad.

Sec. 1.	folio	3a	Account of Āidar (Idar)
„ 2.	„	3a	Do. Jhalawar.
„ 3.	„	3b	Do. Nawanager.
„ 4.	„	3b	Do. Cutch.
„ 5.	„	3b	Do. Dongarpur.
„ 6.	„	3b	Do. ? (Rajpipla).

²¹ MS. فاصل

Sec. 7.	folio 4a	Account of Sirohi.
„ 8.	„ 4a	Do. ?
„ 9.	„ 4a	Do. Zamīndār of—.
„ 10.	„ 4a	Do. Rājas of Sūrat.
	„ 4a	Do. Rāmnaḡar.
	„ 4a	Do. Zamīndār of Māndwī.
	„ 5a	Do. Zamīndār of Bānsda.
„ 11.	„ 5b	History of Sōraṡh.
„ 12.	„ 6b	Do. Past Rajas and Kings (of Gujaraṡ).
„ 13.	„ 24b	Account of Subedars of Gujaraṡ until English Domination.
„ 14.	„ 30b	State of Jūnāḡaḡh.
„ 15.	„ 32a	State of Samī (?) Rāḡhanpūr, etc.
„ 16.	„ 32b	State of J (جالور)
„ 17.	„ 33a	State of Cambay (Khanbāyat.)
„ 18.	„ 34a	Gaikwār of Baroda.
„ 19.	„ 43a	The Nāḡims of Bharōch (Broach) and the Parsis.
		(45b How the Parsis came to India.)
„ 20.	„ 46b	Account of the Port of Sūrat.

The twentieth and last section, extending to 50 ff., contains important material for the History of Sūrat and its Kings, beginning with Sultan Quṡb ud-dīn, A.H. 591. But from f. 47a, it is evident, that the History given here in detail, begins from A.H. 909. The account of individual chiefs begins from f.50b, (Maḡmūd khān, 995 A.H.)

The last person, to whom a separate section is allotted, is Nawab Mīr Afzal ud-dīn Khān, Qamar ud-dawla, Hishmat Jang, f. 88a, who was accepted as the rightful successor by Mr. Elphinstone in 1237 A.H. Born 1196 A.H.=1781 A.D.; died 1261 A. H.=1846 A.D. *i.e.*, within about 5 years before this work was copied.

Persian 11.

Press mark—ZZ-c-51.

تاریخ سورتھ وراجہائش

A History of Sōrath and its Kings,

By Ranchodji Amarji Dīwān.

ff. 82.

13 lines.

6 × 11½ inches.

Shikasta. Slightly worm-eaten. The fly-leaf says that the MS. was presented to the society by T. M. Dickinson on 30th September 1835.²² The book is also incorrectly named تواریخ گجرات both in Persian and English characters. This is due it seems to what is said on f. 2a, ll. 2 and 3.

On f. 2a, the name of the author appears as دیوان رنچہورجی ولد امرجی دیوان and he says he had read a good deal about Indian History and particularly about the History of the province of Gujarat.

Begins:—

شکر جگیناتھ
ذکر آن سلطان السلاطین از حوصلہ تقریر دور و بوصف آن
خاقان الخواقین الخ

Written apparently at the request of a certain Governor of Bombay whose name is not very legible. The colophon²³ says:—

این دو سطر تحفہ حقیر بدرگاہ والا جاہ گورنر صاحب
ملکین²⁴ صاحب دام دولہ از جونہ کھر مرسول کشت
تاریخ سیوم شوال سنہ ۱۲۴۵ چپتر شود پنجم سموت ۱۸۸۶

5 Chaitr Shudh, Samwat 1886 = 3 Shawwāl 1245 = 29
March 1830.

²² It is also possible to read the 3 in 1835 as 8. But, as the book is catalogued on p. 583 of our old Cat. dated 1874, as "Gujarath Tawarikh or History of Gujerath," the earlier date seems correct.

²³ I am indebted to my friend, Prof. Shaikh Abdul Kadir Sarfaraz, formerly of Elphinstone College, Bombay, for deciphering the colophon.

²⁴ Probably Sir John Malcolm (1769-1833). Governor of Bombay, 1826-1830. Dic. of Nat. Biog., XXXV. 404 at 411.

Persian 12.

Press mark—None.

تاریخ جونا گھٹ و ہالار

History of Jūnāgaḥ and Hālār

by Ranchodji Amarji Dīwān.

ff. 155.

13 lines.

6 × 11½ inches.

Slightly worm-eaten. Clear Nasta'liq. Certain names in Nāgarī characters in the margin. The MS. is written by two hands. [See ff. 12*b* and 13*a*, ff. 130 to 145 and the last 7 or 8 pp. These seem to be by the copyist of **Pers. 11.** ZZ-c-51.]

Begins:—

بسم الله الرحمن الرحيم
ذکر آن سلطان السلاطین از حوصلہ تقریر دور و در وصف
آن خاقان الخواقین الخ

On f. 1*a* we have a seal which is hardly legible and the following words

این کتاب مستطاب بوالا شان مبارزت تزمین ہوستین (?)
ہدیہ دارم

and in the left hand corner 'الجز اول' تواریخ سورتہم و ہالار است

On f. 2 we have برخی از سوانحہ سرکار جونہ گھٹ و ہالار و راجہایش

The colophon says this copy was written in Samwat 1892, six years later than **Pers. 11.** It also clearly says that the MS. is written by *two* hands. f. 155*b* :—

این نسخہ تواریخ سورتہی بتاریخ * * 25 نہم (۹) سموت ۱۸۹۲
از اول تا کوائف جونہ گھٹ بدستخط فقیر حقیر خاک پای
دیوان صاحب (نیچورجی امرجی قلمی کشت

(In the margin we have میرشنکر)

و دیگر جزہای آخربین وقایع سرکار نکر بدست دیوانجی
صاحب مرقوم است

(See f. 119*b* onwards, especially f. 130.)

25 As it begins with آ it may be Āshwin or Āshād, but it is difficult to see how the actual writing can be so read. It may be آشو.

This MS. is the work mainly of Ranchodji's scribe 'Mir Shankar', and if the colophon is to be believed, some portions are by Ranchodji himself. If that be so, then **Pers. 11** would seem to be in the handwriting of the Dīwān, as the scribe of that MS. seems to be the same as that of ff. 130 fol. and of *some other portions also*.

ff. 156-161 contain additional notes on various matters, such as a diary of receiving property from Sarkār Jāmsaheb, f. 156; a list of Rajas of Jūnāgaḍh, 157*b*; list of Rajas of Jūnāgaḍh which is inscribed on a black stone tablet at the Fort of Girnār, and income from Talukas of Sōraṭh, Hālār and Jhālāwad, f. 158*a*; account of fort of the Jodhpūr (Mārwār) 158*b*, etc.

Cp. (1) Rieu, Brit. Mus. Cat., III, p. 1041*a*. OR. 1986, I.

This is only an extract. Sōraṭh and Sūrat seem to have been confused.

- (2) Tārikh-i-Soraṭh, a history of the provinces of Soraṭh and Hālār in Kathiawāḍ, by Ranchodji Amarji, Dīwan of Junāgaḍh. Translated from the Persian by E. Rehatsek, Bombay, 1882. Introduction by Burgess. Our library has a copy, *DX-f-47*. Mentioned by Edwards, in his Cat. of Pers. Books, in the Brit. Mus., Col. 624.

COMPARISON OF CONTENTS OF **Pers. 11**, **Pers. 12**,
AND *DX-f-47*.

	A.	B.	C.
	<i>Pers. 11.</i>	<i>Pers. 12.</i>	<i>DX-f-47.</i>
	Ta'riKh-i-Sorath.	Ta'riKh-i-Jūnāgaḍh, wa Hālār.	Ta'riKh-i-Sorath.
	f.	f.	p.
Description of Jūnāgaḍh (Sn.Karan Kubj)	2a	2a	24
Mahals which pay all the land and customs revenue to Jūnāgaḍh	4b	6b	48
Kutiana	4b	7a	49
Bantwa	5a	8a	51
Mangrol (MSS. Manglore)	5a	8a	51

	A.	B.	C.
	Pers. 11.	Pers. 12	DX-f-47.
	Ta'riKh-i-Sorath.	Ta'riKh-i-Jūnāgadh wa Hālār.	Ta'riKh-Sorath.
	f.	f.	p.
Kesod (B has کيسو ج)	7a	11b	62
Malia	7a	12a	62
Chorwād	7a	12a	62
Patan	7a	12a	63
Korinār	8a	14a	76
Ūna and Delvāda	8a	14b	77
Rānpūr	8b	15a	79
Visāvadar	8b	15b	79
Diva	8b	—	79
Muzaffarabad	8b	—	79
Kathiawād	9a	15b	81
Amreli	—	16a	82
Rajas of Jūnāgadh	9b	29b	83
Reign of Mandlik	10a	—	116
Naughan's conquest of Sindh	10a	32b	105
Sultān Mahmūd's conquest of Jūnāgadh. [Here there are some titles which I cannot read.]	13a	37b, 40b	116
The Bābis	17b	—	[137]
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An account of Jām (History of Nagar).. [From here onwards I do not propose to give the name of each of the Jāms nor all the chapter headings]	52b	120a	240
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From this comparison it is clear how closely connected the MSS. are. Only a deeper study would show how they are related to each other, but from certain chapters, e.g., Korinār (A. f.8a; B. f.14a; C. 76) and the section on the Kings of Jūnāgaḍh (A. f.9a; B. f.29b; C. 83) it seems that B is on the whole the fuller of the two and contains the signs of revision. C seems to be a translation of a MS. which has again a different arrangement from either of the above two.

Persian 13.

Press mark—ZZ-f-19.

بساتین سلاطین

Basātīn-i-Salātīn.

A History of Bijapur by Muḥammad Ibrāhīm Zubairī.

ff. 760.

11 lines.

5½ × 8¾ inches.

Thin, bad paper. Legible *Shikasta Āmiz Ta'liq*.

This MS. was presented to the Society by T. M. Dickinson in 1835.

Begins :—

سپاس گوناگون و ستائش از حد افزون مر صانعی را الخ

A History of Bijapur beginning from the 'Ādilshāhis (The first of whom was Yūsuf 'Alī 'Ādilshāh, f. 6.) to the time of Aurangzib.

The author's name is given as محمد ابراهیم زبیری and the book is entitled بساتین سلاطین f. 5b. This agrees with the name given in the Bank. Cat. Vol. VII, p. 148, No. 612; whereas Rieu Brit. Mus. Cat. I, 319 gives the author's name as غلام مرتضی. For contents, etc., see the two catalogues quoted above, and Morley, R.A.S. Cat., p. 79.

The colophon does not give the date of *composition*, but says that it was copied in 1245/1829.

Copyist: Saiyid Amīn.

Persian 14.

Press mark—None.

مخبر الاولياء

*Mukhbīr ul-Awliyā.*An account of Chishtī Saints buried at Ahmedabad, by Rashīd ud-dīn b. Aḥmad Chishtī.

ff. 148.

17 lines.

8×12 inches.

Nasta'liq inclined to Shikasta. Bound in full red Indian leather. Modern grey paper.

Begins:— سپاس وافر و نیایش متکثر مر شاهد غیب را الخ

The introduction begins with praises of Saiyid Muḥammad Aḥsan as-Sijzī who is the spiritual guide of the author and the head of the Chishtī order. The author, having paid a visit to this person, returned to his native town Ahmedabad, Gujarat. This book was apparently written for the benefit of the author's two sons Jamāl ud-dīn Muḥammad alias Jaman (Chaman?) Miyān, and Khūb Miyān Ḥusām ud-dīn Muḥammad Farrukh.

The author's full name and pedigree is given on f.2b. (3rd line from bottom) Rashīd ud-dīn [رشید الدین مودود لا؟] b. Shaikh Aḥmad Chishtī al-Fārūqī b. Shaikh Ḥusāmud-dīn Muḥammad Farrukh as-Sūfī al-Chishtī. The title given on f.3a is (؟)—مخبر الاولياء و مدارج. The first chapter begins:—

تمهید فی ذکر الولا والولی f. 4b.

1. Account of Mun'imud-dīn Saiyid Ḥasan as-Sijzī (السجزي بالكسر والسكون والزاء) ; Comp. Ethé, Ind. Off. Cat. col. 263. No. 637. (سیر العارفین) f. 5a.

2. Saiyid ' Abd al-Qādir Jilānī, f. 11b.

3. Khawāja Quṭb ud-dīn al-Chishtī, f. 16b.4. Khawāja Ḥamīd ud-dīn Nakōrī, f. 23a.5. Shaikh Muḥammad Narnūl Chishtī, f. 29a.6. Shaikh ' Abd ur-Raḥmān, f. 30a.7. Shaikh Sirāj ud-dīn alias Shaikh Qāzī Shu'aib, f. 31b.

Then follow short notices until we come to f. 37a to 45b Shaikh Khwāja Farid ul-Ḥaq wa'd-dīn Shaikh Mas'ūd Chishtī.

On f. 48a we have an account of Ḥājī Majd ud-dīn Ḥājarmī Dehlawī; then follows, f. 48b, Shaikh Shihābud-dīn and 4 lines later Ḥazrat Qāzī Khazīr. The MS. however ends abruptly at f. 48 and the account of the last mentioned saint is incomplete.

On f. 49b the MS. begins anew with بسم الله الرحمن الرحيم and gives an account of Ḥazrat Saiyid Aḥmad Ja'far Shirāzī. The account ends at f. 51a and on 52b we have an account of Saiyid Jamāl ud-dīn. Henceforward every personage has a separate chapter to himself, beginning with a fresh Bismi'l-lāh and a fresh page. These saints are mostly buried in Ahmedabad.

On f. 81b begins a long account of Shaikh Muḥammad Chishtī d. 1040 A.H. (f. 93b) followed by an account of his four sons.

A Rifā'ī saint is described on f. 109a, and a fairly long account of Saiyid Quṭb ud-dīn Qādirī is given on f. 112.

The last account begins on f. 146b Ḥazrat Saiyid Yūsuf known as Saiyid Rājū Qattāl (راجو قتال) Ḥusaini Chishtī d. 5 Shaw. 731 A.H.=13 July 1331 A.D.

The MS. is not dated. But the Hindustani قصه رستم علي which follows after 4 blank pages is dated 1264 A.H.=1848 A.D.—not an improbable date for our MS.

I cannot ascertain the name of the copyist. The Hindustani MSS. are in a different hand.

Persian 15.

Press mark—None.

نسب نامه شاه وجیه الدین

Nasab Nāma-i-Shāh Wajīh ud-dīn.

ff. 178-193. of **Pers. 14.** 11 lines.

Incomplete. Very inelegant and unformed Nasta'liq.

Begins.

الحمد لله رب العالمين و العافيت للمتقين والصلوة الخ

Author : Saiyid Yaḥyā b. Saiyid Ḥusain.

Persian 16.

Press mark—None.

نحفة القاري

Tuḥfat ul-Qārī, by Shaikh Mansūr.

ff. 216.

15 lines.

6×11 inches.

Wide margins. Legible Nasta'liq. Slightly worm-eaten. There is a confusion as regards pagination. Two or three persons have tried their hands at it, with not very felicitous results. I have endeavoured to give references to the folios as counted by me.

- An account of Saints. Before the MS. begins, we have on the fly-leaf, dates of various anniversaries of saints. The folio actually preceding the commencement of the book contains various words giving dates of the death of different personages according to the *abjad* system.

Begins:— منت مر کریمی کہ انعام لطفش عام است

و اکرام کرمش علی الدوام کہ منزه است از تناول الخ

The author's name and pedigree is given on f. 5a and 198a; Mansūr b. Shāh Chānd Muḥammad b. Shāh Muḥammad Mir b. Shāh Hāmid b. Shāh ' Abd ul-Qavī b. Shāh Chānd Muḥammad b. Shāh Hāmid ud-dīn (known as Shaikh Chā'ilda).

The author was 40 in A.H. 1119=1707 A.D. *i.e.*, at the date of the composition of the book, f. 10b, l. 3.

It would seem that the inspiration to write the book came from two dreams which the author describes on f.9 and f.11. On Ramazān 17, 1119 A.H., an old man appears to him and informs him, that the author's spiritual chief had appointed Shaikh Tājan as his successor. And later, an old Arab asks him to begin his work with an account of 'Abbās (a companion of the Prophet), from whom the author is descended. Hence the book begins with an account of 'Abbās, f. 12b.

The scheme of the book is described on f.12 b. It is divided into 3 parts, and two appendices.

Part I. ff. 12b-31b. Account of Ḥazrat ‘Abbās.

Part II. ff. 31b-85b. Account of Shāh ‘Alī Sarmast and how he settled in Gujarat and converted people.

Part III. ff. 85b-198 b. An account of Shāh Chā’ilda [d. 7 Ṣafar, 911 A.H., f. 112a] and Qāzī Maḥmūd, ‘Maḥbūb ul-lāh [d. 941 A.H., f. 184] and his sons.

APPENDIX.

Faṣl. I, ff. 198b-204a. Account of Shaikh ul-Islām Shāh Lār Muḥammad.

Faṣl. II, ff. 204a-216b. Account of Shāh Jamāl Muḥammad, [d. 985 A.H., f. 216 b.]

Copied, 19 Jumāda I, A.H. 1261 = 27 May 1845 A.D. by Gulāb ud-dīn b. ‘Abd ur-Rasūl b. Ḥazrat Shāh ‘Alī b. Gulābud-dīn.

Persian 17.

Press Mark—ZZ-e-13.

Desātīr.

pp. 195 (numbered in Guj.) 19 lines. $9\frac{1}{2} \times 5\frac{1}{2}$ inches.

Clear, Fine Nasta‘liq.

Before the MS. begins, we have the following in English :—

“Bombay, 27 April 1819.

Presented to the Literary

Society of Bombay.

“This Manuscript copy of the DESATIR (which has been twenty-five years in the family of the PARSĪ at SURAT from whom it was obtained), is presented to the *Literary Society of Bombay*, to be deposited in the LIBRARY in consequence of a letter of this date which will appear in the *Bombay Gazette* under the signature of

VINDEX.”

“19th April 1819

SURAT.”

Begins :— بنام ایزد بخشاینده بخشایشگر مهربان

هوذا امیم هم فہ مزدان هم مرفاہرس هم وزماس هم مہرشدوز النہ

See Ethé, Ind. Off. Cat. No. 2826 ; and Browne, Lit. His., i. 53, ftn. The Library possesses a copy of the Edition and Translation of the *Desātīr* by Mulla Firuz bin Kaus. Bombay 1818, 2 Vols. ZZ-f-2.

Persian 18.

Press Mark—ZZ-b-2.

مہا بھارت

Mahābhārat by Faizī.

ff. 565.

21 lines.

13½ × 8 inches.

Clear Nasta'liq. Not dated. Contains a few illustrations. Slightly worm-eaten.

A prose translation of the famous Hindu Epic by Faizī. The book is complete in xviii Parvas. There is no preface or colophon, and no dates are mentioned. The MS. cannot be old, perhaps 18th century.

Begins:— پرب اول کہ آن را آد پرب کویند در بیان
حقیقت پیدائش مخلوقات و شرح کوروان و پاندوان و جگ
مار کردن را جہ جیمنجی کوید
آبرو بخش چشم ساز سخن * آشنای محیط پی سروین الخ

At the very end it is said that Shri Vyas took three years to complete the work, f. 565b.

For further information see

- (1) Rieu, Brit. Mus. Cat., i. 57 b.
- (2) Ethé, Ind. Off. Cat. col. 1080, No. 1928 et. seq.
- (3) Ethé, Bodl. Cat. i., Nos. 1306-1314.
- (4) Pertsch, Pers. Hands. Berlin, No. 1079 (p. 1025).
- (5) And for Biographical Material, Bank. Cat. ii, 202.

Persian 19.

Press Mark—EX-d-68.

نل و دامن

Nal-u-Daman

By Faizī.

ff. 138.

15 to 17 lines.

5½×8 inches.

A free adaptation of the story of Nala and Damayanti in the Mahābhārat. The third of Faizī's Khamsa and probably the most popular of all his works.

Copy originally belonging to “—Blochmann 1868.” No preface. Modern copy. Folios damaged, and have been remounted and repaired. Indian Nasta‘liq. (ff. 70 to 109 Shikasta Āmīz).

Begins:— ای در تک پوی تدرز آغاز
عنقاي نظر بلند پرواز

Three verses of the Epilogue mentioned in the Bank. Cat. are to be found on f. 134*b.*, ll. 3-5, where the author says that he finished the book in the 39th year of the Emperor's reign, *i.e.*, 1003 A.H. = 1594-95 A.D.

Colophon:—

تمام شد نسخه نل و دامن من تصنیف مولوی فیضی فیاضی
قدس سره

No date or name of copyist mentioned.

See (1) Brit. Mus. Cat., ii. 670*b.*

(2) Ind. Off. Cat., No. 1468 (Col. 805) to 1478.

(3) Berlin Cat., No. 925 (p. 905).

(4) Bank. Cat., ii. Nos. 263 and 264 (and references).

(5) Būhār Cat., i. No. 369.

CLASS III.

Urdu 1.

Press Mark—Z-b-31.

نقلیات ہندی

Naqlīyyāt-i-Hindī.

65 ff.

7 lines.

8×12 inches.

No title page. Some one has inserted a title in English at the end, as 'Nakliyat Hindi.' I have adopted this title. Author unknown. Not dated.

Written on modern white paper. Clear, but unformed and inelegant Indian Nasta'liq.

Begins:—

نقل پہلی²⁶
دو عورتیں ایک بچے کے واسطے جھگرتی²⁸ نہیں

A collection of 69 stories beginning with the famous Biblical story of two women claiming the same child; and ending with a story of Sultān Maḥmūd and Ayāz. The slave is one day surprised by the Emperor in the treasure-house, and Maḥmūd finds that in spite of his position and wealth, Ayāz is wearing his old clothes in humility and in remembrance of his past. Maḥmūd is sorry for suspecting his slave, and makes amends by increasing his rank.

Urdu 2.

Press Mark—None.

قصہ رستم علی

Qiṣṣa-i-Rustam 'Alī.

ff. 152 to 159, Pers. 14.

After the Persian account of saints, *Mukhbir-ul-Awliyā*, Pers. 14, follows this short versified biography in Hindustāni. Written in a peculiar hybrid between Naskh and Nasta'liq.

²⁶ Note spelling. The spelling is curious:—e. g. Story 11, بوڑھے instead
instead بورھے and Story 12, میچھی instead of میچھلی, etc.

- Title:— این قصہ رستم علی ابراہیم قلی مندرج است
- Begins:— اتہا ایک جوانمرد رستم علی
کہ تھی اسکی سب ہند میں کھلبلی
- Ends:— این کتاب قصہ رستم علی خان بہادر تمت تمام شد
تحریر فی التاريخ ششم ذی الحج سنہ ۱۲۶۴

Urdu 3.

Press Mark—None.

ff. 160-165a, **Pers. 14.**

Another Hindustani Mathnawi; describing a famine in Gujarat and how a saint relieved the situation. Peculiar language. No attention is paid to metre which seems to be — — — / — — — / — — —. Many Gujarati words occur.

Begins:— ملک میں گجرات گر پر نور ہے
شہر احمد آباد گر مشہور ہے

(Note scansion of آباد احمد = Am/dā/bād.)

Ends:— ای سلیمان کر حکایت کون تمام
ہونگا میں حضرت محمد کا غلام

Written 26 Zu'l-Hijja, 1264 A.H.

CLASS IV.

Miscellaneous 1.

Press Mark—None.

Inscriptions.

“Arabic and Persian inscriptions from Beejapoor collected and copied by Hoossein Saheb Bhaugay and Mahomed Ali Bhaugay, Brothers Rojendars of Beejapoor.

“1848-1849.

“Presented to the Bombay Branch of the Royal Asiatic Society Sep. 1850.”

70 ff.=140 pp.

8×12 inches.

At the beginning the Marathi (in Modi character) foreword says that the inscriptions are from Mosques, etc., at Bijapur. Copied at the instance of “Hazrat Bartle Frere Saheb Bahadur, Resident of Satara,” by Muhammad ‘Ali Munshi. 12 Jumāda II, 1264 A.H. = 17th May 1848.

Written on modern white paper. Fairly big clear hand. The inscriptions are usually in Arabic. Indian Naskh. 6 blank ff. at the beginning and a dozen at the end.

The Persian preface says:—

از عهد سلاطین دکن در عمارات و مساجد و مقابر و بالای
حصار و برجها بر تختهای سنگین تواریخ و غیره کذیده نصب
نوده بودند - بحکم فریر صاحب عالی شان بهادر رسیدند
علاقه سناره نقل مطابق اصل تحریر و ترقیم بنده عاصی حافظ
محمد علی منشی کچھری بنده بیجاپور نموده

مرقوم دوازدهم جمادی الثانی سنہ ۱۲۶۴ ہجری مقدمہ

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