The munshi (scribe) who drafted the letters and composed the pieces in the work wrote in a heavy and inflated style; he loved to elaborate a minute point in ponderous sentences and abstract arguments. His is a deliberately difficult style, and his imageries are not sustained. Besides the letters written on behalf of his patrons, the unknown author has in the work several letters written in his own name.

An important new source of Iranian diplomatic correspondence, the Shāmlū Letters have so far remained unnoticed. In view of their contents, they carry considerable importance as a hitherto untapped source of diplomatic relations between the Mughal India and Safavid Iran. The Institute of Central and West Asian Studies deserves a special appreciation for this important contribution in the field of Indo-Iranian diplomatic relations.

—ʻAll Razā Naqavi.

DĪWĀN OF BAYRAM KHĀN (Text Series No. 2), ed. by S. Ḥusāmuddīn Rāshdī and Muḥammad Ẓābir. Karachi: the Institute of Central & West Asian Studies, 1971. (Published on the occasion of the 2500th Anniversary of the Iranian Empire), pp. 85 (Persian & Turkish) + 19 (English), price Rs. 15 or $2.00

Born of noble parentage, Bayram Khān has been one of the most important and illustrious generals and capable statesmen of the Mughal history. Carrying blue blood in his veins through his father, Sayf ʻAli Beg, of princely Turkish origin once appointed Governor of Ghaznī by Bābur, Bayram had his descent from Naqshbandi Khwājas from maternal side which brought forth hallowed distinction to his house.

He was born at Badakhshān, and soon distinguished himself at Bābur’s court by his accomplishments and ‘well-groomed court manners’. At the tender age of sixteen he was entrusted by Bābur to the care and company of Humāyūn. For nearly forty years he dominated the historical scene, and truly speaking, steered the destiny of the house of Bābur, and on more than one occasion, saved the Mughal rule in the Subcontinent from dissolution.

Throughout his eventful career and even during the darkest days of the Mughal Empire he remained a constant and loyal supporter of his Mughal patrons. Having been Humāyūn’s commander-in-chief and Akbar’s tutor, regent and chief minister, he succeeded in saving the Mughal rule from the most formidable dangers. For his distinguished services he was befittingly awarded most exclusive honorifics. His last days were, however shrouded with gloom and despair; and his inglorious end, and as a result of court intrigues is a sad commentary on his glorious career as a faithful servant of the Mughal Empire.

A great general in the battle-field and a sincere counsellor in the royal council-chamber, Bayram was also a master of pen and is generally acclaimed as an accomplished scholar and a versatile poet. Equally at home in Persian, Turkish and Hindi he is repor-
tied to have written and composed in all these three languages, though nothing of his Hindi poetry or writings seems to have survived today. Rich in Turko-Persian heritage, Bayram was a perfect model of a distinctive social elite of the age.

In poetry, the range of his compositions varied from devotional odes and panegyrics to romantic and moral themes. Besides ghazals, odes, quatrains and fardiyāt, he was an adept in making 'fitting insertions in the poems of masters' which he called dakhilya.

Bayram Khān's Diwān which, according to the author of *Ma‘āthīr-i Ṭabātābā‘ī* originally contained nearly two thousand verses, does not seem to have survived in its entirety. The present work is based on British Museum MS. Or. 9337 and MS. Or. 7510 (wrongly written as 7410). The latter seems to be the largest of the Bayram Khān's Diwāns, now extant.

Although the present work is largely based on 'The Persian and Turkish Diwāns of Bayram Khān, Khān Khānān' by Sir E. Denison Ross, published by the Asiatic Society from Calcutta in 1910, it incorporates certain material not included in D. Ross's edition. The editors of the Persian and Turkish sections have painstakingly removed the inaccurate readings of D. Ross's edition and made substantial improvements, both in form and content. The present edition contains 388 Turkish verses as against 366 in D. Ross's edition.

The Persian Diwān contains one ode each in praise of Imām ʿAlī, Imām Riḍā, Ḥumāyūn, Akbar and Daryā Khān, a ghazal, a naṣm in praise of Imām ʿAlī, 39 ghazals, 20 verses in fardiyāt, 27 verses in *muqtafā‘āt*, 19 quatrains, 16 verses in a poem on the conquest of Qandahār and a quatrain containing a chronogram on the occasion of vanquishing the Sūris.

Generally speaking, Bayram's Persian poetry has 'refreshing simplicity and directness'. It is the reflection of the flight of imagination of a great general and gives out the throbbings of the heart of a great statesman. Bayram displays in his art 'a mastery over expression which corresponds to the depth of his feelings.'

The present edition is expected to introduce Bayram Khān to a larger number of readers. We also hope that the lovers of the Persian and Turkish poetry will welcome and appreciate the publication of this otherwise rare work after over sixty years of D. Ross's edition.

—ʿAlī Rāzā Naqavī.