

Roots. **Derivatives.**
 واسطه the motive,
 means, cause.
 وشخ he was interwoven, closely
 united.
 وشخ موئشخ united, closely
 connected.
 وصل he joined, united,
 اتصال conjunction.
 متصل contiguous.
 واصل arrived,
 arriving
 وصول arrival, con-
 junction.
 وصال a meeting
 وضع he placed, fixed, deposited.
 وضع وضع situation, vil-
 lage.
 وضع وضع situation, state,
 conduct.
 موضع manifesting, ap-
 pearing, clear.
 واضح manifest, appear-
 ing.
 وطن he resided, frequented.
 متوطنان inhabitants.
 مساكن habitations.
 وطن residence, abode.
 وظف II, he gave daily wages.
 وظائف excursions, wages.
 وطلب he was a labourer, in-
 sisted.
 وطلبه persistence.

Derivatives.
 وعده he promised, promised,
 threatened.
 ميعاد the time
 of an engagement.
 وفر it was compleat, full, abun-
 dant.
 وفور abundant.
 وفور abounding.
 وفور plenty, the whole.
 وفى he stood to his promise,
 he paid the whole, it was
 compleat and full.
 وفا fidelity, the perform-
 ance of engagement.
 وفاء abundances,
 sufficiency.
 وفاء women of hu-
 mours, those who perform,
 the whole.
 وفق he found it useful, it
 happened luckily.
 اتفاق concurrence.
 موافق agreeing, con-
 formable.
 توفيق concurrence.
 وقع it happened, it fell down.
 توقع expectation.
 واقع happening.
 واقعه event, accident.
 وقوع occurrence, acci-
 dent.
 وقائع occurrences.
 وقف he stood, remained, de-
 tained

نوف

Roots.

Derivations.

استخرج *istakhra* extracted, brought out, pointed out the best way.

سلك *salka* a road, path, mode.

استخرج *istakhra* himself, to separate.

انفك *infaka* rising, departure, motion.

فصل *fawwala* made it separate and distinct.

تتابع *ta'taba'a* successively.

سبب *sababa* it was necessary.

سبب *sababa* a cause, motive.

واجه *wajaha* necessary becoming.

واجه *wajaha* he struck in the face.

بوجه *bi-juh* every manner of means.

توجه *tujuh* countenance, favour.

وجه *juh* reason, manner.

جوان *juhwan* faces, contacts, modes.

متوجه *mutujuh* turning, towards.

وجه *juh* face, manner, method.

وجه *juh* methods, appearances.

جوان *juhwan* appearance, methods.

Roots.

استخرج *istakhra* extracted, required.

سلك *salka* alone.

استخرج *istakhra* alone.

سلك *salka* alone.

استخرج *istakhra* alone.

سلك *salka* one, a single one.

وضع *wad'a* he placed, settled, deposited.

وضع *wad'a* a deposit, trust.

وضع *wad'a* dep.

وضع *wad'a* he loved.

وضع *wad'a* love, friendship.

وضع *wad'a* substance.

وضع *wad'a* substance.

وضع *wad'a* substance.

وضع *wad'a* substance.

وضع *wad'a* substance.

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وضع *wad'a* substance.

Roots.	Derivatives.
	انتظار expectation.
	منتظر expecting.
	منظور seen, looked at.
	مناظرة comparing, contrasting.
	مُظهِر observing, an observer, spectator.
	نظر sight.
	نظير alike, resembling.
نظم	he put in order.
	انتظام regulation, arrangement.
	نظام order, regulation, arrangement.
نعم	he was agreeable, pleasant.
	أنعام a present.
نفس	she brought forth, it was precious, held dear.
	نفيس precious.
	نفائس rarities, precious things.
	نفس the soul, self.
نفذ	he penetrated, it arrived, passed and went through.
	نفوذ arrival, penetration, passage.
	نفوذ penetration, admission.
نفت	he perished, was spoiled, lost.
	مناقة deceit, treachery, impiety.
	نفاق treachery.
نقش	he painted, drew, carved.
	نقش a picture, drawing, figure.

Derivatives.	
انقضى	finished, destroyed.
انقصان	deficiency, loss.
نقد	he counted the money and paid it.
نقد	cash, ready-money.
نقب	he dug through, perforated.
نقب	he kept secret, concealed.
ناموس	reputation, credit.
نمل	he had the sensation of ants creeping under his fingers.
انامل	fingers.
II. نوع	it moved, V, it was divided into several species.
	انواع species, kinds.
	نوع a species, kind.
نوي	he intended, proposed to himself.
	نيت intention.
نهم	he urged, he was hungry and voracious, had a strong desire.
	نهيته avidity, great desire.
نها	he forsook, prohibited, it arrived.
	انها annunciation.
	نهي prohibition.
	نهيته

Roots.

Derivatives.

نَسَبٌ belonging to a
tribe.

نَسَبٌ he recollected, adverted,
was noble and famous.

نَسِيَةٌ admonition.

نَسِيَةٌ attention.

نَسِيَةٌ conversion.

نَسِيَةٌ he labored in labor.

نَسِيَةٌ a consequence,
conclusion, offspring.

نَسَبٌ he tended, sought, turned
towards.

نَسَبٌ territories.

نَسَبٌ he sifted.

نَسَبٌ a palm tree.

نَسَبٌ he boasted, showed his
pride.

نَسَبٌ pride, pomp.

نَسَبٌ it remained alone.

نَسَبٌ rare.

نَسَبٌ he alighted, put up at an
inn.

نَسَبٌ stage.

نَسَبٌ rank, station.

نَسَبٌ descending, jour-
nouring.

نَسَبٌ he removed, tore away.

نَسَبٌ was eager, conten-
tious.

نَسَبٌ contention.

نَسَبٌ he traced the origin, de-
ficient.

Roots.

Derivatives.

نَسَبٌ more excellent.

نَسَبٌ proportion, rela-
tion, race.

نَسَبٌ he forgot, neglected.

نَسَبٌ he forgot, neglected.

نَسَبٌ forgotten.

نَسَبٌ he grew, was raised.

نَسَبٌ composition.

نَسَبٌ a composer, a
teacher of language.

نَسَبٌ a creature, being.

نَسَبٌ he gave advice, consulted.

نَسَبٌ advice, admo-
nition.

نَسَبٌ advice, admo-
nitions.

نَسَبٌ he fixed, placed, erect-
ed, labored.

نَسَبٌ error, fault, blun-
dery.

نَسَبٌ he added, de-
ficient.

نَسَبٌ a triumph, victory.

نَسَبٌ added, in-
creased.

نَسَبٌ he divided, the n-
umber.

نَسَبٌ divided, the n-
umber.

نَسَبٌ divided, the n-
umber.

نَسَبٌ divided, the n-
umber.

نَسَبٌ divided, the n-
umber.

نَسَبٌ divided, the n-
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umber.

نَسَبٌ divided, the n-
umber.

نَسَبٌ divided, the n-
umber.

Roots. *Derivatives.*

مسك he kept hold.
 مسك an obligation.
 مكن he was powerful in dig-
 nity and authority.
 ممكن possible.
 ممكن possibilities.
 متمكن powerful, esta-
 blished, inhabiting.
 ملك he possessed, reigned.
 ملك a kingdom, coun-
 try.
 مالكان complete pos-
 session.
 ملكوت the invisible
 world.
 املاك possessions, king-
 doms, kings.
 ممالك kingdoms, pos-
 sessions.
 ملح he salted.
 ملحان mariners, pi-
 lots.
 منع he denied, refused, pro-
 hibited, prevented.
 منوع prohibited.
 منع a prohibition, ob-
 stacle.
 موانع obstacles.
 موازع obstacles.
 من he was benevolent, bestow-
 ed benefits.
 منت an obligation, fa-
 vor.

Derivatives.

من his name
 & 8
 مهنون obliged, fa-
 vors.
 مهنون he spread equally,
 smoothed.
 مهنون arrangement.
 ن
 ناب he went his turn, he per-
 formed the duty of ano-
 ther.
 نايب a deputy, vice-
 gerent.
 نواب Viceroy, Nabob.
 ناره he shone.
 نور light.
 انوار lights.
 انور more or most light.
 نوراني bright.
 تنوير illumination.
 منور illumination, illu-
 minating.
 منير shining, illustrious.
 ناط he suspended, added to,
 annexed.
 منوط fastened, bound.
 نال he gave, bestowed, was
 liberal.
 منوال mode, manner.
 نبا he was retired, dis-
 tant.

Roots. Derivations.

لعب the salient mouth, played.

لعب play, amusement.

لعب neglected. VI. he prosecuted, studied to obtain.

لعب prosecution,

لعب he smiled, turned, look, behold.

التعاليب respects, courtesy, politeness.

لقب he gave titles.

القاب titles.

لقا he found, attained, met with, saw.

ملاقات a light, interview, meeting.

لبس he petitioned.

التلبس a petition.

مطلبس petitioning, asked.

لعب it shone, glittered.

لامع shining.

لها he played, spent the time, amused himself.

لهو play, joke.

لهف he was afflicted, he groaned.

المهوفان the afflicted.

مال he was rich.

مال riches, possessions, wealth.

مال he inclined, tended.

ميل inclination.

استباليه consolation, consolation.

ماز he separated, distinguished.

Roots. Derivations.

ميز distinguished, illustrious.

متع he was raised and advanced, he derived advantage.

متع advantage.

مثل how like.

مثل a resemblance, simile, simile.

امثال equals, peers.

ماجد he surpassed in honor and glory.

ماجد noble, honored.

محصص he gave pure milk, shewed sincere affection.

محصص pure.

مد he extended, assisted.

امداد assistance.

مدد assistance.

مدت a space of time.

مدد extended.

مدد extensive, long.

مدد materials, matter.

مدد he was accounted, ob-

مدد late.

مدد oblation.

مدد rebuke, rebuke.

مدد rebuked the people.

مدد he mixed with something else, he quitted.

مدد mixture, mixture.

مدد position.

مدد

مدد

مدد

مدد

مدد

مدد

مدد

مدد

مدد

Roots.

Derivatives.

كل the whole, every,
بالكل upon the whole,
wholly.

كلم he wounded and labored.
كلفت trouble, vexation.

تكلف trouble.
تكاليف impositions,
burdens.

كلم he wounded. II, he
spoke, addressed.
كلمه a word, speech,
expression.

كامل he was whole, perfect.
كامل perfect.
اكمل more, or most
perfect.
كمال perfection.

كنف he surrounded, guarded.
اكناف parts, quarters,
units.

II. كيف he distinguished by a
certain form and quality.
كيفية state, quality.

لاق it was convenient, it was
becoming.

لايق worthy, suitable.
لايعة worthy, suitable,
becoming, (Sim).

لان he fled to, he took for pro-
tection.

ملاذ an asylum.

لجم he sewed together. IV,

Roots.

Derivatives.

لجم he bridled.

لجمه a bridle, reins.

لجأ he fled to.

التجأ refuge.

لحنأ he looked through his
eye lids. III, he observed.

لحنأ the twinkling of
eye.

ملاحظ contemplation.

لحق he reached, attained.

ملاحق united, adher-
ing.

لزم it was necessary, he adhered
assiduously and inseparably

لازم necessary, prop.

لازمة necessity, obligation

لوازم requisites, apper-
tances.

ملاذمت attention, ser-
vice.

ملاذمان attendants,
servants.

لسن he overcame with his
tongue, he excelled in
language.

لسان the tongue, lan-
guage.

لطف he approached, was fa-
vorable, was neat and e-
legant.

الطاف favors.

نلطف kindness.

ملاذفات civilities, fa-
vors.

Roots. Derivatives.

قنع he was contented.

مُتَعَمِّر content.

قَانِئ contented.

قَوِيَ he prevailed in strength and virtue.

تَقْوَى strong.

قَوِيَ strong, powerful.

قَوِيَ overcame, he subdued.

قَهْر force, power, rage.

مَغْهُورَان the conquered, oppressed.

قَاهِر victorious.

II. قَبِدَ he bound with fetters.

قَيْدٌ a chain, confinement

مُقَيَّدٌ bound, diligent, engaged.

ك

كَانَ he existed, became, it happened.

كَوْنٌ a being, an existence.

كَائِنَاتٌ beings, creatures

مَكَانٌ an habitation, dig-

nity.

كَبِرَ he exceeded in age, was big.

أَكْبَرُ more or most great.

أَكْبَرٌ grandees.

تَكْبِيرٌ pride.

كِبْرِيَاءٌ grandeur, pride.

كِبْرَاءٌ great men, grandees.

كَتَبَ he wrote, described,

gave instructions.

مَكْتُوبَاتٌ letters, writings.

مَكَاتِبَاتٌ letters.

كَثُرَ it was numerous.

أَكْثَرُ the greater or great-

Roots. Derivatives.

كُنُوزٌ treasure.

كُنُوزٌ increase.

كُنُوزٌ abundant, numerous

كَوْنٌ it was in, obscure,

تُرْبُوْنٌ was troubled with

adversity.

كُفْرٌ affliction.

كِرْمٌ he was generous, noble,

honorable, liberal.

كِرْمٌ generosity, noble-

ness, humanity.

كِرَامَةٌ bounty, genero-

sity.

مَكْرَمَةٌ dignity, gene-

rosity.

مَكْرَمَةٌ noble, gene-

rous, good.

مَكْرَمٌ noble actions.

كُرَّ he went over aga'n, brought

back, repeated, returned.

مَكْرَرٌ repeated.

كَسَرَ he broke.

اِتْكَسَارٌ contrition.

مَنْكَسِرٌ broken.

كَشَفَ he detected, laid open,

revealed.

مَكْشُوفٌ opened, di-

covered.

كَعْبٌ a kind of a square is a

كَعْبَةٌ the square temple

Mecca.

كَفَى it was sufficient.

كَفَايَةٌ a sufficiency,

كُفْيٌ suff. a y.

Roots.	Derivatives.
	مقرر established, certain.
قرض	he cut through, he repaid, he d.ed.
	قرض debt.
قرب	he approached, was near.
	قرب vicinity, kindred.
	قريب near, connected.
	مقربان those that are near, relations, friends.
قرن	he joined together.
	قربون connected, contiguous.
	أقران contemporaries.
	مقربون near, connected.
قسم	he divided.
	قسمة distribution, fortune, portion.
	قاسم dividing.
	انقسام division.
	قسم division, kind.
قصر	it was deficient, it diminished.
	قصور failure, deficiency.
	قاصر defective.
	تقصير transgression, failure.
	تقصيرات transgressions.
قصد	he intended, proposed, sought.
	مقصد intention, design.
	مقصد an intention.
	مقاصد intentions.
	مقصود proposed, wished, an intention.
قسم	he followed, prosecuted, related.

Roots.	Derivatives.
	قصه an history, a tale.
قضى	he decreed, concluded, died.
	اقتضا exigency.
	قاضي a Judge, Mary.
	قضا destiny, a decree, sentence.
	قضية an action, decision.
	قضايا actions, decisions.
	مقتضا exigency.
	مقضى concluded.
قطع	he cut off, separated.
	قطع cutting, shortening, a segment.
	تطعه a part, division.
	مقطع cut.
قعد	he sat, he placed, it stood.
	قواعد principles, rules.
قلب	he turned, considered, he struck in the heart.
	قالب a form, body.
	قلب the heart, alloy, adulteration.
	قلوب hearts.
	قلم he cut, his nail.
	قلم a pen.
	قلعه he removed its place.
	قلعة a fort, castle.
قل	he took upon himself.
	استقلال absolute power.
	مستقل absolute, independent.

Roots. Derivatives.

قائم standing, durable.
 قامت posture, standing.
 قوام a pillar, support.
 قيام standing, a station, dignity.
 مقام a station, residence, dignity, a succession.
 مقبوم resilient, constant.
 قال he said, pronounced.
 مقالات sayings.
 قبل he approached, arrived, it blew from the opposite quarter.
 استقبال meeting, going to meet.
 اقبال prosperity.
 قابل capable.
 قبالات a contract.
 قبل formerly, before.
 قبله Kiblah Mecca.
 قبول consent, approbation.
 قبيله a house, family.
 مقابله opposition, meeting, comparison.
 قبض he took, seized with his hand, he died.
 قبض possession.
 قتل he killed, murdered.
 قتل slaughter, murder.
 تحط it suffered from want of rain
 قحط scarcity.
 قدر he was powerful, decreed, predestined.
 قادر powerful.

Roots. Derivatives.

قدر fate, quantity, worth.
 قدير power, omnipotence, destiny.
 مقدار quantity, number
 مقصور ability, fate.
 قدم he went before, excelled.
 اقتسام promotion, promoting.
 تعديم promotion, encouragement.
 قدم a step, antiquity.
 قديم ancient.
 مقدمات something promised, business, affair.
 مقدمات affairs, meetings.
 مقدمان chiefs, headmen.
 قدا it had a fine taste and flavor, he went on quickly.
 قدا imitate.
 قدوة an example, pattern
 قدس he purified, sanctified.
 اقدس none or most holy
 مقدس holy.
 قر he rolled, shook, raised, it was cold, he had a cold eye, a. c. chawal.
 اقرار confirmation.
 قرار rest, confirmation, engagement.
 قرع the white of the eye when cold.

Roots.	Derivatives.
	افتخار glory.
	تفاخر boasting.
	مفخر glorified, exalted.
فدا	he redeemed, devoted himself for another.
	قدويان slaves.
فرغ	he brought to an end, was at leisure.
	فارغ free.
فرح	he rejoiced.
	فرحت joy.
فرق	he separated, distinguished
	افراق separation, division
	شراق separation.
	مغارق the crown of the head where the hair divides.
	مفارقت separation, absence.
فرش	he spread, covered over, expanded.
	فراش spreading, a couch, quilt.
فرد	it was simple, separate, single, solitary.
	مفرد separate, alone.
فسد	it was corrupted.
	فساد corruption.
فسر	he explained.
	استفسار explanation, investigation.
فصل	he separated, divided.
	تفصيل separation, distinction.
	فصل a distinction, decision, season.

Roots.	Derivatives.
	فصل a division, decision
	مفصل divided, distinguished.
فصل	he excelled.
	فصل excellence.
	افصال virtues, excellences.
	فاضل excelling, learned.
	فصلاء learned men, doctors.
	فضيلت excellence.
فقر	he was poor.
	فقير poor.
فقه	he was wise and intelligent in the law and religious matters connected with it.
	فقاہت learning in the law.
فعل	he acted, performed.
	بالفعل actually.
فكر	he thought, considered.
	تفكر reflexion, deliberation.
	فكرت reflexion.
فلک	fororiantes habitus mammas. V, it was round.
	فلک the universe, heaven
	افلاک the heavens.
فنى	he vanished, perished, was frail and fading.
	فنا mortality, corruption.
فن	he drove forth. II, he mixed.
	فن art, skill, mode.
	قام
قام	he stood.

Roots. **Derivatives.**
 متغير changed.
 تغيير removal.
 غبر it settled, remained, II,
 he railed dust.
 غبار dust.
 عرض he was seized with a desire,
 غرض design, desire.
 اغراض intentions.
 غر he deceived, he amused with
 vain things, his face was
 white.
 غرور pride.
 غروب the beginning of the
 moon.
 مغرور proud.
 غرب he was absent, distant,
 he went far away, he set
 the sun.
 غرب strange, a stranger.
 غربي western.
 غزا he came to attack.
 غزبان horse.
 غسل he washed, bathed.
 غسل to wash, washing.
 غشى he covered, he was ob-
 scure, he faded.
 غاشية a saddle-cloth.
 غضب he was enraged.
 غضب anger.
 غفر he covered, pardoned.
 غفران pardon.
 غفار one who pardons.
 غفل he was negligent.
 غفلة negligence.

Roots. **Derivatives.**
 غافل negligent.
 غفلة negligence.
 غلم he was negligent.
 غلامى boy.
 غلامان slaves.
 غم he was affected with grief.
 غم grief.
 غنم he carried off in plunder.
 غنم plunder, good
 fortune.
 II. عون he called out.
 استغاثة an application
 for assistance.
 غيات assistance.
 II. غيب he erected a stand-
 ard, it stood and subsided.
 غایت extremity, ex-
 tremely.
ف
 فاض it was copious, it ab-
 ounded and overflowed.
 فوض he entrusted, com-
 mitted.
 فوض entrusted, com-
 mitted.
 فوض plenty, plentiful.
 فاضل abundant.
 فان he was hurt in the bowels,
 at the heart.
 فوان the heart, the bowels.
 فتح he opened, took by force.
 فوجاب victorious.
 مفجوع opened, broken.
 فخر he was glorious, he glo-
 ried, boasted.

Roots.	Derivatives.
عَلِف	he nourished and fed, viz. cattle.
عَلَف	forage, straw.
عَلُوفَةٌ	pay, a salary.
عَلَّ	II, he caused .
عَلَبَ	a cause, pretence.
عَلَقَ	he fed as if he was suspended, he adhered.
تَعَلَّفَ	dependence, connexion.
مَتَلِّفَان	dependents, connexions.
عَمَّرَ	he cultivated, inhabited, built, he lived long, he gave for life.
عَمَّارَةٌ	a edifice, building.
تَعْمِيرٌ	construction, building.
عَامِرَةٌ	val.
عَمْرٌ	age, life.
عَبَدَ	he supported with a pillar.
أَعْتَبَان	dependence, confidence.
عَبْدَةٌ	a pillar, a minister of state.
عَبْدٌ	مُتَلِّفٌ.
عَمِلَ	he acted and enforced, did
عَمَلٌ	action, work.
عَمَّالٌ	agents, collectors of revenue.
عَمَّالُونَ	agents, collectors of revenue.
عَمَلَةٌ	workers, agents.
عَمِلُوا	done, concluded.
مَعَامَلَةٌ	business, negotiation.

Roots.	Derivatives.
عَمَلَاتٌ	affairs, transactions.
عَمَّ	it was common, he did commonly.
عَمِيمٌ	common, full.
عَامٌ	common.
عَنَى	he intended, took thought and favored, it signified
عِنَايَةٌ	favor.
مَعْنَى	meaning.
مَعْنَوِيٌّ	real, future, eternal.
عَنَى	he gave a title.
عِنْوَانٌ	a title, inscription.
عَهَدَ	he stipulated.
عَهْدٌ	an agreement, obligation.
غ	
غَابَ	he was absent, lay hid.
غَيْبٌ	doubt, a secret.
غَيْبِيٌّ	doubtful, future, concealed.
غَايِبَانَةٌ	privately.
غَارَ	he came into the low country, he made an incursion to plunder.
غُورٌ	a bottom, valley.
غَارَتٌ	plunder.
غَارٌ	he was jealous, he expiated the murder. II, he changed.
غَيْرٌ	except, without.
غَيْرَةٌ	the rest, others, et cetera.
غَيْبَةٌ	jealousy, zeal.

Roots.	Derivatives.
	عَضِد assistance, support.
عَضَا	he divided into separate parts, joints.
أَعْضَاءُ	members.
عَضْوٌ	a member, joint.
عَضِبَ	he inclined, was favor- able.
عِطْفٌ	bounty, favor.
عِطْفَةٌ	affection, kind- ness.
عِطْفَانَةٌ	affection, favor.
عِطْفٌ	he received in his hand.
عِطْفَةٌ	a gift.
عِطْلٌ	he was idle, indigent.
عِطْلٌ	annulled, emp- ty vain.
عِطْرٌ	he breathed spices, per- fumes.
عِطْرٌ	fragrant.
مِعْطَرٌ	fragrant.
عِظْمٌ	he was great.
تَعْظِيمٌ	exaltation.
عِظْمَةٌ	magnitude, mag- nificence.
عِظْمِيٌّ	the greatest, (Jupit. fem.).
عِظِيمٌ	great.
عِظَامٌ	great, plural.
مِعْظَمٌ	honored, great.
عَفَا	it was obliterated, he par- doned. III, he restored to health.
عَافِيَةٌ	health.
عَفْوٌ	pardon.

Roots.	Derivatives.
عَفِيَ	absolved, forgiven.
عَقِبَ	he was behind, suc- ceeded, revolved.
عَقَابَةٌ	at length.
عِقَابٌ	punishment.
عَقَبٌ	the end.
مِثْلَابٌ	successive.
عَقَدَ	he tied.
أَعْتَمَدٌ	faith, confidence.
عَقِيدٌ	faith, belief.
مِعْتَدٌ	a believer, faith- ful.
مِعْتَدَانٌ	believers.
عَقْدٌ	a compact, agree- ment.
عَلِمَ	he asked, excelled in knowledge.
عِلْمٌ	signs, ensigns, co- lours.
عَالِمٌ	learned, wise; man; the world.
عَالِيَانٌ	men, mankind.
عَلِيمٌ	wise, learned.
مَعْلُومٌ	known, understood.
عَلَا	he was high.
أَعْلَى	more, and most high.
تَعَالَى	exaltation.
عَالِيٌ	high.
عَالِيَةٌ	high, (fem.).
مِتْعَالٌ	high, ascending.
مِعْلَى	elevating, exalted.
عَلَيْهِ	upon him, it, from
عَلِيٌّ	and ى.
	مِتْعَالٌ

Roots.

Derivatives.

عرض he opposed, exhibited,
proposed, had breadth.
عارض an opponent.
عرض proposal, ex-
planation.
عرض extensive.
عروض proposals, re-
presentations.
عروض represented.
معرض a place of meet-
ing, an opportunity.
عرش he built.
عرش heaven, the fir-
manent.
عرس he bound when lying
down, he carried his
bride home.
عروس a bridegroom,
spouse.
عروسي nuptial.
عري he was naked, bare.
عاري naked, destitute.
عرف he knew.
اعتراف confession.
معارف sciences, vir-
tues.
عزّ he was dear, glorious, ex-
cellent.
أعزّ more or most dear,
excellent.
اعزاز veneration.

Derivatives.

عزّ significance, re-
spect.

عزّ dignity, honor.

عزیزان preceptor,
venerable.

معزز honored, revered.

عالم applied his mind, re-
flected, endeavored.

عذیبت a reflection.

عشق he adhered, was affidu-
ous and devoted.

عاشق a lover.

عشاق lovers.

عشر he received the 10th part.
III, he became familiar
and intimate.

عشرون pleasure, amuse-
ment.

عصم he defected, pre-
ferred.

معصوم preferred.

معصومة innocent,
chaste.

عصر he pressed grapes.

اعصار ages, periods.

عصر time, age.

عصا he struck with a club, was
rebellious.

عاصي rebellious, a
sinner.

معاصات rebellion.

عاضد he assisted.

اعتضاد support.

عاضد

Roots. **Derivatives.**
عان it flowed (like water, tears), he reached with his hand, he became guardian, spy.
أعيان eyes.
تعيين appointment, designation.
تعينات appointments, destinations.
عين the eye, aspect.
عبد he adored.
عبد a servant, slave.
عباد servants.
عبوديت worship, servitude.
معبود worshipped.
عبر he passed over, read silently and considered, wept, he explained, expressed. VIII, he took example.
اعتبار confidence, esteem.
عبارت a phrase, figure, expression.
عبور a passage, passing over.
عبرت an example.
معتبر respectable.
عتب he was enraged, he reproved, he walked in the threshold.
عتبة a royal court, rank, degree.
عتر arrectum habuit penam.
عترت progeny.
عجز he was weak, old.

Roots. **Derivatives.**
عجز weakness.
عجز weak.
عجب he wondered, admired, he was surprised.
عجب a wonderful thing, wonder.
عجيب wonderful.
عجل he hastened.
اشتعال dispatch, haste.
عدل he determined what was just and equitable, he weighed, turned aside.
عدول deviation.
عدالت justice, a court of justice.
عدل equity, justice.
عدم he lost, was deprived, destitute.
عدم want, privation, inexistence.
عد he computed. II, prepared.
استعداد readiness.
عدد number.
عدا he passed, transgressed, was injurious.
أعدا enemies.
عدوي opposition, enmity.
متعدى EN enemy, transgressor.
عذر he excused.
عذر an excuse, pretext.
متعذر apologizing.

عرض

<i>Roots.</i>	<i>Derivatives.</i>
طبع	he desired.
طبع	appetite, desire.
طبر	he wrote in a book.
طومار	a roll, register.
طنب	it stood, remained.
طناب	a tent rope.
طوي	he folded up, he travelled over, reiterated.
طى	travelling, winding.

ظ

ظفر	he overcame.
ظفر	victory.
مظفر	victorious, a conqueror.
ظل	he continued. II, he covered with a shade.
ظل	a shadow.
ظلال	shades, clouds, protection.
مستظل	sitting in the shade.
ظلم	he was unjust, he oppressed. IV, to be dark, obscure.
ظلم	oppression, injury.
ظلم	darkness.
مظلومان	the injured, oppressed.
ظن	he thought, was of opinion.

<i>Roots.</i>	<i>Derivatives.</i>
ظن	thought, conceived.
ظهر	he appeared.
ظاهر	apparent.
ظاهراً	apparently.
أظلم	more, and most obvious.
أظهار	a representation.
استظهار	a representation.
ظهور	appearance, appearing.

ع

عاش	he lived, spent his life.
معاش	a living, subsistence.
عاد	he came, he restored, he accustomed.
عائد	returning.
معاودت	return, returning.
عاض	he acted in return for something.
عوض	a recompense.
عان	he adhered, fled to.
عياذ بالله	flying for refuge to God.
عال	he strutted. II, he took into his family.
عيال	family, domestics.

عان

Roots. Derivatives.

طابط *طابط*, tether.

طاع *طاع* he was obedient.

اطاعت *اطاعت* obedience.

طوع *طوع* obedience, willingness.

طوع *طوع* obedience, obey-

طوع *طوع* obedient.

طامن *طامن* he reclined.

اطمئن *اطمئن* tranquillity.

طاب *طاب* it was good, lawful.

مستطاب *مستطاب* good, agree-

طبع *طبع* he marked, impressed.

IV, it was finally nature.

VII, he was man, obedi-

طبع *طبع* natural.

طبقت *طبقت* it was close to his side.

II, he made it conform-

مطابق *مطابق* conformable.

طرق *طرق* he came in the way.

طريق *طريق* the road, man-

طرف *طرف* he turned, averted.

اطراف *اطراف* extreme parts,

طرف *طرف* part, point, quar-

طرفين *طرفين* both sides.

طرب *طرب* he was light, moved

طرب *طرب* mirth.

طرح *طرح* he threw away.

Roots. Derivatives.

طرح *طرح* the place where

طرح *طرح* is thrown to, a

طرح *طرح* place, location.

طرح *طرح* he stabs, stabs,

طرح *طرح* produced, and

طرح *طرح* reproach.

طرح *طرح* was tender, young,

طرح *طرح* he was a son.

IV, she had her child with

طرح *طرح* he attended un-

طرح *طرح* attended

اطفال *اطفال* children.

طرح *طرح* an haasle at-

طرح *طرح* tendant.

طلب *طلب* he sought, interrogated,

طلب *طلب* desired.

طالب *طالب* demanding, one that

طالب *طالب* demands.

طلب *طلب* a request, demand,

طلب *طلب* request.

طلب *طلب* desired, de-

طلب *طلب* desired.

طلب *طلب* intended, de-

طلب *طلب* desired, de-

طلب *طلب* intended, de-

طلب *طلب* intended, de-

طلب *طلب* intended, de-

طرح

Roots. **Derivatives.**

المصالح affairs.
 مصلحت transaction.
 دعا If he prayed to God, he
 blessed.
 اللهم اغفر لي may
 God bless him.
 صح he set up.
 صوب future.
 قصد intended, he wished
 to do to.
 صفت etz n t.
 صنف public.
 صنفا different to ts.
 اصناف species, sorts.

ض

ضاف he was a quest. IV,
 he set out.
 اضاف add
 ضاء he gave light, those
 ضاف he was on his mind,
 ضارب a narrow path.
 ضابط bound him.
 ضابط possession, est.
 ضابط possession, subjec-
 tion
 ضارب he met, injured.

Roots.

Derivatives.

ضروري necessary.
 ضروريات necessities.
 ضعف he was weak.
 اضعف more and most
 weak.
 ضعيف weak.
 ضعف weakness.
 ضل he was lost, perished,
 wandered.
 ضللت error, perdition.
 ضمن he became responsible,
 took on himself.
 ضمنا a sponsor, surety.
 تضمن security, lat.
 متضمن comprehend-
 112
 ضمنا contents, sub-
 stance.
 مضامين contents.
 ضمر it was slender. IV, he
 concurred, thought.
 ضمير the heart.

ط

طاق he was able, had power.
 طاق power, strength.
 طار he hurried.
 اطوار limits, modes, cir-
 cumstances.
 طور a mode, condition.
 طال he was tall, long.
 بطور plurality.
 بطول extension, expan-
 sion.
 طول length.

Roots. *Derivatives.*
 صحف II referred in read.

صحيفة a page, book.

صدر it came forth.

صدر publication.

صدر proceeding.

صدر origin.

صدق he was true, sincere, faithful.

تصديق certification, assurance.

صديق true.

صدق truth.

صداقت sincerity.

صديق sincere.

صدع he cleft, was eager.

تصدع trouble, importunity.

مصدع importuning.

صرصر he sung in a plaintive note.

صرصر a cold wind.

صرف he changed, converted.

تصرف possession, use.

صرف expense, charge.

متصرف possessing, using.

مصروف expended, employed.

صريح he was pure, sincere. II, he told plainly.

صرح evidence, manifest.

صرع he profaned, made with a

صرع an hemlock.

صرم away. VII, it was cut short, finished.

انصرام conclusion.

صغا he stood with his head inclined.

اصغا audience, attention.

صغر he was less, small.

اصغر less, least.

صفح he pardoned, turned away his face.

صفح a page, face.

صفا it was clear, purified, he took the finest part.

مصطفى chosen.

صفوة the purest part, purity.

صفاء purity.

وصف he described, enumerated, praised.

صفات qualities.

صالح it was fit, he put in proper order.

اصلاح correction.

صالح peace.

صالح management, rectitude.

<i>Roots.</i>	<i>Derivatives.</i>
	شمالی northern.
	شہول it comprehended, contained, surrounded.
	مشتمل comprehending.
	مشہول comprehended.
شوش	II, he disturbed, تشویش disturbance, confusion.
شہد	he testified, was present. استشہاد the summon- ing of evidence. شہادت martyrdom, at- testation.
شہر	he divulged. III, he bar- gained by the month. شہر a city, month. اشہار publication.
شبی	he willed, inclined. مشیت pleasure, will. ان شاء اللہ Godwilling.
ص	
صان	he guarded, preserved. مصون guarded, pre- served.
صار	he inclined, he dissected and divided. II, he found- ed, figured, painted.
	تصویر a picture.
	صورت a figure.
	صوری figured, imagin- ed.

<i>Roots.</i>	<i>Derivatives.</i>
	تصور imagining, ima- gined.
	مصیر the place of desti- nation, residence.
صاب	it descended from hea- ven, it rained, it was well directed, went straight.
	استصواب approbation.
	صواب rectitude.
	صوبہ a province, subah- ship.
	صوبگی the office of Subahdar.
	صوب part, quarter.
صبح	he gave a morning drink, it was of a blue colour approaching to red.
	صبح the morning, dawn.
	صبح morning.
صبر	he was patient, he restrain- ed himself.
	صبر patience.
صحب	he accompanied.
	اصحاب companion.
	صاحب lord, master,
	صحبت society, friend- ship.
	مصحوب accompanied.
صح	he was well, whole, free from fault.
	صحت health.
	صحیح perfect.
	صحف

Roots.	Derivations.
شارع	the highway.
شريعة	the faith.
شرعية	law, justice.
شريعة	legal.
شروع	beginning.
شرح	opened, explained, declared.
تشریح	declaration, exposition.
شرح	explanation.
شرط	he stipulated, made conditions.
شرايط	conditions, articles.
شرف	he was noble.
اشرف	more, or, most noble.
تشريف	honoring, the honor.
شريف	noble, holy.
مشرف	honored.
شرف	nobility.
شرق	he arose.
شرقي	eastern.
شرك	he was companion, sharer.
مشاركة	society, correspondence.
شع	he scattered in streams, rays.
شعاع	lustre.
شعر	he knew, perceived, understood.

Roots.	Derivations.
شعر	poetry, exhibition.
شعار	emblem, motto.
شغف	he hurried, he was hurried, it affected him.
شغفيا	violent passion.
شغول	he was busy.
الشغل	exertion.
شغل	occupation, study.
مستغف	employed.
شغف	he was vexed with pain.
شغف	clemency, indulgence.
شغف	compassionate, kind, firm.
شفا	he gave medicine, he resorted to health.
شفا	a remedy, medicine.
شكر	he gave thanks, he praised.
شك	praise.
شك	thanksgiving.
شكا	he complained.
شكايت	a complaint, accusation.
شك	he doubted.
شك	doubt.
شم	it smelt.
شمامة	fragrant.
شم	smell.
شمس	it shone by the light of the sun.
شمس	the sun.
شمال	it turned toward the north.

<i>Roots.</i>	<i>Derivatives.</i>	<i>Roots.</i>	<i>Derivatives.</i>
سَمِعَ	he heard, listened. استماع hearing. سماع hearing. سماع ears.	اشْتَبَهَ	affection.
سَمَّيْتُ	he proceeded to some thing, he conjectured. سميات marks, signs. سَمَّيْتُ he trusted, depend- ed.	سَمَّيْتُ	longing, full of desire.
سَمَّيْتُ	he existed many years. سنة a year.	شَاخَ	he grew old, was old.
سَمَّيْتُ	it was manifest, it hap- pened. سوانح events, acci- dents.	شَيْخٌ	a prelate, doctor, an elder.
سَهَا	he forgot, neglected, o- mitted. سهو an error, omission.	مَشِيخَاتٍ	prelates, elders.
شَنَ		شَارَ	he collected together. II. he made a signal. اشارات a signal. مشار اليه above men- tioned, (from شار الي & ا):
شَانَ	he acted, managed. شان condition, degree.	شَبَّهَ	II. he compared. اشتهاه resemblance.
شَامَ	it was black and unlucky. شوم blackness, unluc- kiness.	شَجَعَ	he was courageous, bold. شجاعت fortitude.
شَاكَ	he pierced, shewed va- lour and acuteness in war. شوكت majesty, pomp, fortitude.	شَجَّرَ	he propped. II. he made in the form of a tree. شجرة a tree.
شَاقَ	it excited desire. شوق affection.	شَجَّنَ	he filled. مشجون filled.
		شَخَصَ	he removed himself, he stood with his eyes fixed. تشخيص distinction, distinguishing. مشيخون appointed, set apart.
		شَرَعَ	he passed a law, got into the high road, he began, entered upon.

Roots.

Derivatives.

- سُرور joy.
 سُرور a throne.
 أسرار secrets.
 سطر he delineated.
 سطر lines, descriptions.
 سطر delineation.
 مسطور written, delineated.
 سعى he proposed, endeavored.
 سعى diligence, effort.
 سعد he was fortunate, favorable, propitious.
 أسعد most and more fortunate.
 سعوات happiness, good fortune.
 سعي unluckiness.
 سفل it was of an inferior kind.
 سفال vile, mean.
 سقط he fell, committed an error.
 سقط a fall, stumble.
 سكن he was quiet, he dwelt.
 تسكين pacifying, quieting.
 مسكن habitation.
 مسكون inhabited.
 مساكين the poor.
 سكب he covered with a broader iron or plate.

- سليم he was safe, healthy, sound.
 سلام safety, health.
 تسليم submission.
 تعبيرات expression, and care of of submission.
 سلام peace, safety, health.
 سلامت preservation from sin, safety.
 سلام peace, safety.
 سلب he seized, plundered, drew to himself.
 أسلوب a method, art.
 سلط he was vehement.
 سلطنت a empire.
 سلسل he joined and chained.
 سلسله a chain.
 سلك he introduced one thing into another, he went the road.
 سلك a series, train.
 سلوك a way, manner, road.
 مسلول travelled, frequented, a beaten path.
 سلك is connected.
 سبأ he was eminent, he gave a name, he added himself.
 اسم nam.
 سبأ سبأ سبأ line.
 سبأ heavenly.

Roots.	Derivatives.
	زمره a multitude, body, assembly.
	س
ساع	III. he bargained for one hour. ساعة an hour, a moment.
سار	he walked, travelled. سار travelling out for amusement.
	سائر other, the remaining.
سان	he was master, chief, he presided. سيد a chief, lord, a descendant of Mohammed. سيادة superiority, dominion. سادات Lords.
ساع	it went smoothly down the throat. ساع rasilus, a present.
سال	he interceded, he requested. سال demand.
سلس	he managed at pleasure, he subdued by chastising.
	سيسان horse keepers, rooms.
ساف	it had a smell and thus he found it out. ساف distance, journey. In the detests the

Roots.	Derivatives.
	guides find out the road by the smell of the ground, hence the use of this word.
سب	he cut, reproached. II. caused.
	اسباب instrument. سبب a cause, instrument.
سبق	he went before, excelled. سبق precedence. سابق former, preceding.
سبل	dedicated to the common purposes of religion.
	سبيل a way, mode.
سبح	he adored with praise. سبح divine. سبحان الله is an expression of admiration.
ستر	he covered, protected. ستار covering, a protector.
سجد	he humbled himself, bowed. ساجدة devout, prostrating. سجدة prostrations. مسجد a mosque, temple.
سر	he was glad. IV. he concealed.

Roots.

Derivatives.

رفق ^{مرفق} quiet, contented.
 رفق he was benign, he favoured, accompanied.
 رفاقت company, society.
 رقب ^{مراقب} he observed, contemplated, expected. II. guarded.
 رقبه the neck.
 مترقب hopeful.
 رقم he marked, wrote.
 رقم a writing.
 ركن he leaned on, he was firm and constant.
 ركن a pillar.
 ركب he was carried, he rode, he struck with his knee.
 ركاب stirrup.
 مرتكب attempting, engaging in.
 ركز he fixed in the ground (viz. his spear).
 مركز ^{مركز} fixed, centered.
 مركز the center.
 رهن he pledged, he was firm.
 رهين a pledge.

ز

زاد he augmented, it was increased, it exceeded.
 ازدياد augmentation.
 ترايد augmentation.
 زابد abounding.

Roots.

Derivatives.

زاهد ^{زاهد} superstitious.
 زهد ^{زهد} in addition, he gave a little of his wealth, he gave better to eat.
 زبد cream, the best of any thing.
 زبر he wrote.
 مزبور written, before-mentioned.
 زحم he made tight, he pressed, pushed.
 مزاحمت molestation, opposition.
 مزاحم molesting, obstacles.
 زرع he sowed.
 زراعت agriculture, cultivation.
 زرعى cultivated, sown.
 مزروع sown.
 مزارعان sowers, peasants.
 زكا he was pious and just.
 زكوة alm.
 زل he stumbled and fell, he was mistaken and erred.
 زلات error.
 زمن he was impaired by time and age.
 زمان time, an age.
 زم he tied, bound up.
 زمام a bridle, reins.
 زمزم he sung or played.

Roots.	Derivatives.	Roots.	Derivatives.
رَجَعَ	he returned, retorted.	رَضَا	he was pleasing, was pleased.
تَرَدَّدَ	hesitation, opposition.	رَاضِيَ	satisfied.
تَرَدَّدَات	doubts, objections.	رَضَامَنْد	pleased (from رَضَا & مَند).
رَسَلَ	he sent a message.	مَرْتَضِي	content, agreeable.
رِسَال	dispatch, dispatching.	مَرَضِي	what is agreeable, pleasure.
رِسَالَة	a message.	رَعَى	he fed, guarded, attended.
رِسَائِل	letters, messages.	رِعَايَة	observation, care.
رَسَل	sending, sent, an ambassador.	رِعَايَا	peasants.
رَسَالَة	a letter, correspondence.	رِعَايَتِي	belonging to the peasantry.
رَسَلِين	prophets, apostles.	مَرَعِي	pasture, attention, attended, guarded.
رَسَمَ	he marked, wrote, prescribed.	رَغِبَ	he inclined, sought, desired.
رِسْم	customs.	رَغِبَت	strong desire, favour, affection.
رِسْمَة	laws, duties, ceremonies.	مَرغُوب	desired, beloved.
رِسْمِي	customary.	رَفَعَ	he raised, elevated.
رَشَحَ	he was moist, wet with sweat.	رَفِع	affluence.
رَشْحَات	drops, distillation.	رَفَعَت	exaltation.
رَشَدَ	he went straight, proceeded in a good direction.	رَافِع	exalting, an exalter.
مَرشَد	a guide, director.	رَفِيع	eminent.
رَصَدَ	he observed, he expected.	مَرفُوع	exalted, honored.
مَرصِد	expecting.	مَرْتَفِع	elevated.
		رَفَهَ	he lived easily, quietly.
		رَفَاهِيَة	repose.

Roots. Derivatives.
 رأس the head.
 رياسة superiority, dominion.
 راح it smelt and stank, rested, (Pass. ریح it was blown on by the wind).
 رائحة perfuming, smelling strong.
 روحی spiritual.
 راف he was merciful, compassionate, pious.
 رافت pity, favour.
 راح he sought, searched after.
 راد detrous, willing.
 راد intention, desire.
 رام he loved, adhered with strong affection.
 رام desire, intention.
 رب he was superior, lord.
 رب lord, master.
 ارباب lords.
 ربا he possessed, presided, educated. II. ربیت
 تربیت education.
 ربط he bound, strengthened.
 ربط tie, obligation, subjection.
 رابطة connexion, cement.
 ربع it was south, the fever returned every 4th day, it was spring.
 ربع a quarter.

Roots. Derivatives.
 ارتب he arose, II. ارتب.
 ترتيب arrangement.
 مرتبة a step, rank.
 رتب he closed, filled up, shuts
 رتب closing, concluding.
 رجع he returned, repeated.
 رجوع return.
 مرجوعه return.
 مراجعت return, resource.
 رجل he was a man, was manly.
 رجال men.
 رحم he pitied.
 رحم pity.
 رحيم compassionate.
 رحيم merciful.
 مرحمت compassion, favour.
 مرحوم taken into mercy, deceased.
 مرحوم favours.
 رحل he saddled, he set out, travelled.
 رحلت journey, departure.
 مراحل journey, stages
 رخص it was cheap, he was easy, remiss.
 رخصت ease, permission.

<i>Roots.</i>	<i>Derivatives.</i>
	د ر ك he profecuted, at- tained, reached.
	تدارك reputation.
	ادراك comprehension.
دعا	he called out, invoked.
	دعاء a prayer, blessing.
	دعوات prayers, bless- ings.
	ادعية prayers.
	دعوى a law suit, claim.
	مدعى asserting, a profe- cutor, claimant.
	استدعا supplication.
	مستدعي petitioning, " imploring.
دق	it was subtil, fine, minute.
	دقيق subtil, a subtilty.
	دقايق subtilties.
دل	he led, directed, pointed out.
	دلالت an argument, demonstration.
دل	he led, directed, pointed out.
	دليل a director, proof.
	دلاله a bawd.
دنا	it approached, it was more base.
	دنيا the world.
دهن	he anointed, he imposed on, deceived.
	مداهنه false.

<i>Roots.</i>	<i>Derivatives.</i>
	ذ
ذال	he wore a long robe.
	ذيل a tail, appendix, sequel.
ذر	he beat, reduced to powder.
	ذرة an atom.
ذرا	it dispersed, blew away.
	ذروة the top, summit.
ذعن	he was obsequious, obey- ed.
	الذعان submission, in- telligence.
ذكر	he remembered, related, recorded.
	مذكور mentioned.
ذل	he was abject, vile, obse- quious.
	ذلت baseness.
ذم	he blamed.
	ذمه obligation, duty.
	ر
راي	he saw, knew, was of opinion.
	راي opinion, counsel.
	رايت a standard.
	رايات colours, standards.
راس	he was head, presided, ruled.
	بالراس strenuously, (from ال - راس & ال - راس).

Roots	Derivatives	Roots	Derivatives
	خلاف opposition.	دان	he gave and took
خلا	it was empty and deserted, he retired.	دين	faith, religion.
	خالج free, vacant.	دينيه	religious.
	خلوت closet, retirement.	ديانت	devotion.
خيلد	he lasted for ever.	دان	(sat. low) he was low, vile.
خلد	eternity.	ديوان	court, council of government, prime minister.
	مخلد durable, eternal.	ديبر	II. he disposed, instituted, governed, studied.
خلع	he invested with a robe of honor.	تديبر	council, disposition.
	خلعت investment, a dress.	دثر	it was worn out, it was mean, etc. vesture.
	خبن he spoke by guess.	دثار	a garment, vesture.
	تخيينا by conjecture.	دخل	he entered.
د		دخل	admission, entrance.
دار	it went round, revolved.	داخل	entering.
دار	a mansion.	در	she gave milk in streams.
دارين	both worlds.	در	a pearl.
دور	a revolution, period.	درج	he proceeded by steps, folded up.
دوران	revolutions, vicissitudes.	درجه	step, degree.
ادوار	revolutions.	درجات	degrees.
ديار	mansions.	مدرج	comprehended, comprehending.
دال	it went round by turns and periods.	درع	II. he put on a coat of mail.
	دولت prosperity.	درع	a measure about a yard.
دام	he lasted, continued.		
دوام	duration.		
مدام	perpetual.		
مشتدام	perpetual.		
داح	it was large.		
دوحه	a grove.		

Roots.	Derivatives.
خرج	it went out, expenditures.
حرف	he gathered fruit from the tree in autumn.
خريف	autumnal.
خزن	he treasured up, pre- served.
خزانة	treasure.
خص	he made it peculiar and proper.
خاص	pure, peculiar.
خصوصاً	particularly.
خصوصية	peculiarity.
	intimacy.
خصوص	peculiar, pe- culiarly ascribed to, de- ducted.
خصم	he disputed, contended for victory,
	hostility.
خصر	he was agitated, was in danger, it came into his mind.
خاطر	mind, intention.
خطير	important, great.
مخاطرة	danger.
خط	he drew a line, delineat- ed, wrote.
خط	a line, stripe, writ- ing.
خطوط	letters.
خطه	a boundary, ter- ritory.

Roots.	Derivatives.
خطى	he erred, committed a crime.
خطا	or an error.
خطيه	faults, errors.
خطب	he attempted. III. he addressed.
خطيب	an address.
خالص	he was pure, free.
خالص	sincerity,
خالصه	the purest part, pure.
خالصة	the purest part, purity.
خالصون	affection, purity.
خالص	liberty.
مخالصة	sincerity, af- fection.
مخالصان	friends.
خلق	he formed, created.
خلق	people, the crea- tion,
اخلاق	qualities.
خلائف	people, crea- tures.
خالق	the Creator.
خل	it was diminished, spoilt.
تخلل	evasion, subter- fuge.
خلف	he succeeded in turn. III. he opposed.
تخلف	opposition, de- lay.
خلاف	succession.
	خالف

Roots. **Derivatives.**

حكايت a relation, nar-
rative.

حلف he swore. II. he
bound him by an Oath.

حلفه

حلت halted at an
encampment; it was lawful.

حل dissolving, loosing.
disengaging.

محله a place, station,
district.

محله a halting place,
encampment.

حمد he praised.
حمد praise.
حميد commendable

حما he protected with a guard.

حمايت protection.

حي he was ashamed, he
lived.

تحيت salutation.

حير he was astonished, agita-
ted.
حيرة astonishment, per-
turbation.

حيران astonishment,
distress.

حيران astonished, dis-
turbed.

Roots. **Derivatives.**

خار

خيار liberty, choice

خيرت welfare.

خيار free; arbitrary,
choosing, chosen.

خال he was vain from flattery.

خيال imagination, fan-
cy.

خان he deceived.

خبايت perfidy.

خاف he was afraid.

خوفه dangerous;

خير he knew.

خير intelligence.

اخبار news.

خبر announcing, com-
municating.

ختم he sealed, concluded.

ختم conclusion.

خجل he was confused with
shame.

خجالت shame.

خدم he served, attended.

خدمت service, em-
ployment, office.

خدمات service.

خدام servants.

مخدومه served, obey-
ed, mistress.

INDEX,

Derivatives.	Roots.	Derivatives.
he had a large retinue.		glad.
حشيت		preserved.
حشا he filled up, filled.	حظا	protection.
حشومنها		حفيظ a protector.
the		محفوظ protected.
fulfilled on the		حظا
and حشا	حظا	it happened, he was cer-
حاصل it remained over and		tainly, he acted rightly.
above, was clear.		حقيقت
حصول acquisition.		truth, right.
حاصلات revenues.		reality, cer-
حاصل produce.		tainty.
تحصيل collection, re-		حقا really.
venue.		حقوق rights, duties.
حصول produce, har-		حقايق the particulars,
vest, revenue.		circumstances.
حسن it was fortified.		حقيقي true.
حسن fortification.		تحقيقت confirmation,
حصين fortified.		certainty.
محصون fortified.		تحقيقات truths.
حس he divided the hair, here	حقر	it was contemptible.
and there.		حقير contemptible,
حصه a portion, part.		mean.
حضر he was present.	حكم	he governed.
حاضر present, at hand.		حكم authority, com-
محضر appearance, sum-		mand, decision.
mons.		استحكام confirmation.
حضرت presence, ma-		حاكم a prince, judge.
jesty.		حكام magistrates.
حضور presence.		محكمة a tribunal.
حظا he was happy in plenty.		محكم strengthened,
احظاظا delight.	حكا	confirmed.
		he related, reported.
		حكايت

Roots Derivatives.

- حَاجَمَ judge.
 حَجَّ he intended, took steps, set out for Mecca, disputed, opposed.
 حَجَّتْ proof.
 حَجَّجْتُ he intervened, separated, kept out.
 حَجَابٌ potters.
 حَدَّ he fixed bounds.
 حَدٌّ a limit.
 حَدُودٌ boundaries.
 حَدِثَ it was new, it happened.
 حَدِيثٌ news, accidents, events.
 حَرَّمَ it was prohibited.
 حَرَامٌ prohibited.
 أَحْتَرَمُ veneration.
 مَحْرَمٌ prohibited, a confidant.
 مَحْرَمَانٌ confidants.
 حَرَفَ he changed, inverted.
 حَرْفٌ a letter of the alphabet.
 انْحَرَفَ deviation.
 حَرَكٌ he denied his debt, II. raised commotion.
 تَحْرِيكٌ commotion, disturbance.
 مَحْرُكٌ moving, promoting.

Roots Derivatives.

- حَرَّ he treated from a false, he wrote correctly.
 تَحْوِيلٌ writing, description.
 كَاتِبٌ scribes, writers.
 حَرَصَ he desired greedily.
 حِرْصٌ greed.
 حَرَسَ he guarded.
 مَحْرُوسَةٌ garrisoned. (garrisoned, few..)
 مَحْرُوسٌ sb. (masc.)
 حَزِنَ he was grieved.
 أَحْزَانٌ grief.
 حَسِنَ he was beautiful, good.
 حَسَنٌ goodness, beauty.
 حَسَنَةٌ a benefit, reward.
 أَحْسَنٌ more, and most beautiful.
 مَسْتَكْبِرٌ approved, laudable.
 حَسَدَ he envied.
 حَاسِدَانٌ enemies, envious people.
 حَسَبَ he computed, concluded.
 حِسَابٌ a computation, account.
 حِسَابٌ a calculation.
 حَسَابِيٌّ reputable, esteemed, sufficient.
 مَحَاسِبَانٌ accountant & calculators.

Roots.	Derivatives.
جمع	he collected.
جمهور	the public.
جمع	he collected, assembled together.
جمع	a collection.
جمع	collected.
جماعة	an assembly.
جمعيت	collection, re- c. ١. ٤١, ٥١.
مجموعه	a collection.
جمع	collected.
جماعة	an assembly.
جمعيت	collection, re- collection.
مجموعه	a collection.
جنس	it ripened, III. it was of the same kind.
جنس	a kind, sort.
اجناس	kinds.
جنب	he removed to a side, declined.
جانب	a part, side.
جناب	majesty, highness.
اجتناب	shunning.
حايين	on both sides.
جنوبى	southern.

ح

حال	it passed by, existed a cer- tain time, was running, was changed, III. he com- mitted.
حال	the state, the time present.

Roots.	Derivatives.
احوال	circumstances, particulars.
تحويل	charge, trust.
حواله	charge, depart- ment.
حيله	fraud.
مجال	a place, station, district.
محال	an impossibility, nonentity.
محتاجه	a procuress.
حاج	he had need.
احتياج	necessity, need.
حاجت	necessity.
ما يحتاج	what is want- ed; from ما what, and حاج.
حاط	he guarded, observed.
احتياط	caution.
حان	it was the time.
احيانا	some times.
حب	he raised to feed.
حبوبات	grain, corn.
محبوب	beloved, the mistress.
محبان	lovers.
محبته	love, affection.
حبل	he entered into league.
حبل	a rope, ligature, league.
حتم	he pointed out, passed judgment.

حاتم

Roots. **Derivatives.**
 جان he. *man, brother.*
 جون liberality.
 جبل he formed, created.
 جبلی *mount.*
 جبن *val.* ~~the forehead.~~
 جنت the forehead.
 جت he was great in dignity, he
 struggled, exerted. III. it
 was new.
 جد a forefather, grand-
 father.
 اجدان forefathers.
 جد an effort, labour.
 جدل struggle.
 مجدد renewed.
 جري it flowed, came forth,
 happened. III. he agreed.
 جريان flowing.
 جاري flowing.
 جرا introduction, a
 visit of respect, tract,
 channel.
 خرب II. he tried and proved.
rit. G.
 جربانه a certain mea-
 sure, quantity of corn, &c.
 جرن he tore away, separated.
 جرد bare, only, single.
 جردان solitary.
 جرم he committed a fault.
 لاجرم undoubtedly, from

Roots. **Derivatives.**
 جرا he ~~was~~
 جروي ~~he~~
 جزل he cut, distribut.
 جليل great, copious.
 جس he touched, tried to feel,
 explored.
 تجسس inquiry, search.
 جسر he dared, was bold.
 جسارت presumption,
 audaciousness.
 جل he was illustrious.
 جلال majesty.
 اجلال splendor.
 جل glory.
 جلالت grandeur.
 جلا it was clear, manifest.
 جال desertion, forsaking.
 انجال brightness.
 جلس he sat in company.
 جلس companion.
 مجلس assembly, com-
 pany, council.
 جميل he was beautiful, ele-
 gant, and becoming.
 تجمل accumulation,
 abundance.
 جمال beauty.
 جميل beautiful.
 جمله the whole.
 حمله the whole.
 جملي a summary.
 جهر

I N D E X.

Roots.	Derivatives.	Roots.	Derivatives.
	بقايا balances.	تجر	he carried on trade.
	بى باق without balance.	تجار	merchants.
بلد	he staid, dwelt.	ترك	he left, deserted.
	بلده a city.	ترك	desertion, neglect.
	بلدان cities.	تم	it was whole, finished.
بلغ	he arrived at maturity, reached his end.	اتمام	completion.
	بليغ efficacious, numerous, mature.	تتم	termination.
	بلغا the eloquent.	تتام	conclusion.
	تبليغ promoting, forwarding.		
	مبلغ a sum, the amount, product.	ث	
	مبالغه exaggeration, struggle.	ثبت	he stood, was fixed. II. he ratified, confirmed.
بلا	he tried, experienced.	ثبتي	a writer, notary.
	بليّات misfortunes, trials.	ثرا	it was large and numerous.
بنا	he constructed.	ثربا	the plaines.
	ابن a son	ثبر	it bore fruit.
	ابنا sons.	ثبره	fruit.
	ابن <i>pro</i> بن	ثني	he bent, doubled, repeated, was second.
	ابن بن	ثنا	praise.
	بنيان a foundation.	ثانياً	secondly.
	مباني fabricks.		
بهب	he exhilarated, was joyful.	ج	
	بهجت joy, gladness.	جاز	he went, passed, it was allowed.
به	he surpassed, excelled.	اجازت	permission.
	باهر surpassing, superior.	تجاوز	excess.
		تجويز	permission.
		جائزة	consent, gift.
		جاب	he brought.
		جواب	answer.
تبع	he followed, imitated.	مجيب	consenting, answering.
	متابعيت obsequiousness, submission.		

Roots.	Derivatives.
	بيت house, abode.
	بيوتات revenue from houses.
بان	he exiled, it was separate and distinct, manifest.
	بينان between; from
	في in, ما what, and بان.
باض	it was superior in whiteness.
	بيضا bright
بدأ	he began.
	ابتداء the beginning.
بدر	he finished.
	بدر the full moon.
بدع	he began, invented.
	بدعت a novelty, invention.
	بدائع new.
بدل	he changed, substituted, altered.
	مبدل changed.
بدل	he presented, gave munificently.
	مبدول bestowed.
برم	he was fatigued.
	أبرام troubles.
برا	he created.
	باري God the creator.
	برايا vassal, subjects.
بر	he was pious.
	أبرار the pious.
برك	he fell on his knee. II.

Roots.	Derivatives.
	he prayed for a blessing.
	بكرتة fortunate.
بسط	he dilated, extended.
	بسطا extendable; expansion.
	بسطوا spread.
	انبساط gladness.
بشر	he rejoiced.
	بشر a mortal, man.
بصر	he saw.
	أبصار
بضع	he cut out.
	بضاعت a stock, capital, part, lot.
بطن	he struck in the belly, he penetrated, lay in.
	باطون interior part.
بعث	he arose.
	باعت the cause.
	منبعث the origin.
	بعاث
بعض	he opened into parts.
	أعضاء a part, some.
بعد	he was distant.
	بعد after, afterwards.
	بعيد distant.
بغا	he transgressed, was insolent, sought, required.
	بغى an enemy, re-
	بغى as was re-
	quired, from
بقا	as survivor, remained.
	باقى remaining.
	بقا remainder, balance.
	يعبأ

Roots.	Derivatives.
	أراض lands.
ازل	he suffered extreme poverty.
	ازل eternity.
ازي	it was applied and contained.
	موازي extent, parallel, equivalent.
اس	II. he laid the foundation.
	اساس foundation.
اصل	it was rooted.
	اصل the root, origin.
	استيصال eradication.
	ابلا by no means.
افق	he went thro' the world.
	افق the horizon.
	آفاق quarters of the globe.
افت	he averted (but perhaps from قات he died) he passed
	آفت calamity.
اله	he adored.
	الاه God, the deity.
	الوهبت deity, divinity.
	الهي divine.
الم	he was in pain.
	الم grief.
امر	he commanded, ordered.
	امر affair, mandate.
	امرا princes.
	امارت nobility.
	امور affairs.

Roots.	Derivatives.
	مامور ordered, determined.
امن	he was secure.
	امان safety.
	امين protector, guardian.
	امن security.
	مامون secured.
	مومن faithful.
امل	he had hope.
	امول expectation, hope.
انس	he used, frequented, became familiar.
	مونس companion, friend.
اوس	he presented, he repaid, made returns.
	مواوس society, clan, fellowship.
اول	he went before.
	اول the first.
اهل	he married, had a family.
	اهل people.
	اهالي inhabitants.
	ب
باب	he was porter.
	باب a gate.
	ابواب gates.
بال	he made water. v. G.
	يال the heart.
باع	he bought, sold, bargained.
	بايع the seller.
	بيع sale.
بات	he staid during the night.
	بيت

I N D E X

<i>Roots.</i>	<i>Derivatives.</i>	<i>Roots.</i>	<i>Derivatives.</i>
ااب	He returned.	اثر	a sign.
مااب	the place of return.	اانار	signs.
اال	he returned, arrived, became, went before, preceded.	ااانار	presenting, chasing.
اااالت	dominion.	ااانبر	impression.
ااال	the center, place of return, resource.	ااانبر	signs, marks.
اال	family, relations.	ااانبر	ethicacions.
اال	he was firm, robust, powerful.	ااجر	he gave a reward.
ااايد	assistance.	ااجر	a reward.
ااايدات	aids.	اااارة	a farm, lease.
اابا	he recollected, he honored.	ااخر	he delayed.
ااايت	splendor.	اااخر	the end.
ااااهي	glorious, proud.	اااا	he was brother, friend.
ااااهات	glory, pride.	اااوت	fraternity.
اابا	he was father.	اااوي	fraternal.
اابو	father.	اااى	it became more. II. he caused to become, to be performed.
اابا	fathers.	اااا	performance.
اابا	he stood, subsisted.	اااب	he invited to eat, was polite.
اابا	eternity.	ااايب	correction.
اااا	he gave, presented.	اااب	politeness.
اااا	a rarity.	ااام	he was tawny, brown.
اااا	rarities.	ااام	a man.
اااا	he made one thing follow another. II. he made an impression.	اااا	he marked the line, dated.
		اااا	a date.
		اااا	he made it like the earth, it abounded with grass.

THE POWER OF FRIENDSHIP.

FORWARD this for the gracious perusal of the dependants of eminence and trust.

LET the respectable dependants of my fortunate Father open this.

LET this be honored by the perusal of my dearest Brother my Protector.

FORWARD this letter to my excellent, fortunate, and happy Brother.

LET this letter be dignified by the honor of the respectable perusal of my Father, whose shadow be extended.

FORWARD this letter to the honorable perusal of the servants of the asylum of friendship and affection.

FORWARD this letter to the house of A. B. in the City of Kabul, and in the district of Haji Moham-med.

FORWARD this address for the perusal of the beloved and honored lady my Mother, in Lahore.

FORWARD this letter to the Reverend Shaikh Abdulla in the City of Sirhind.

FORWARD this affectionate epistle of the slave of the Court A. B, to the refuge of friends, the asylum of kindness.

THE END.

بمطالعه کرامی ملالزمان، رفعت و وزارت پناه رسانند

ملالزمان، مخدومی قبله کاهي خدایکالي فتح نمایند

بمطالعه اخوي اعزبي ملالزي معزز باد

این صحیفه بدست برادر ارجمند سعادت یار از عمر
بر خوروار رسانند

این صحیفه بشرف مطالعه مخدومی قبله کاهي مدظلّه
مشرف باد

این مکتوب بمطالعه شریف خدام محبت و
مودت پناه رسانند

این نامه در بلده کابل در محتاج حاجي محمد بخانه
فلان رسانند

این عریضه بخدمت والده صاحب مشفق مکره در لاهور
رسانند

این کتابت بمشیت پناه شیخ عبدالله در بلده
سرهند رسانند

این اشیا قنامه بنده درگاه فلان سحبان ملالزي عطاوت
پناهي رسانند

تمام شد

THE FORMS OF ~~WAKKEN~~.

Whoever has had any intelligence of this affair, let him for the sake of God write his evidence, or cause it to be written; that he may not be deprived of his reward.

A CERTIFICATE of having served.

THE Certificate of Mohammed Khan and his troops is this: That from the beginning of the Month of Mohurrum ul heram of the year 1190, to the expiration of the Month Saffir of the same year, the said Khan, together with his followers, have been along with me on the service of Government. Let the royal Diwans give that body an assignment for their wages agreeable to the establishment of Government.

THE ADDRESSES of Petitions.

LET the servants of the Heavenly Palace present the Arizdasht of the slave Hatham to his most sacred Majesty.

LET them who stand at the foot of the imperial and alchymical throne present the Arizdasht of the slave Mozaffer.

The ADDRESSES of Letters.

LET it be dignified by the honor of the perusal of the fortunate and friendly Nabob, A. B.

LET it be honored by the perusal of the good, illustrious, and elevated Nabob, A. B.

هر کس که از این واقعه اطلاع داشته باشد عند الله
کواهی خود بنویسد یا بنویشتن اجازت فرماید که از
نواب بی بهره نباشد

تصدیق حضری

تصدیق با سمرقندگان و جماعت او آند من ابتدای
غره شهره مقوم الحرام سنه ۱۱۹۱ لغایت آخر ماه
صفر سنه الیه خان مذکور مع جماعت خود همراه بنده
درگاه در خدمت پادشاهی حاضر اند دیوانیان عظام
پایانه آن جماعت را موافق ضابطه سرکار خاصه شریف
تنخواه نمایند

سرنامهای عرایض

سرنامه عرضداشت

عرضداشت بنده باشم باریافتگان درگاه عرش
اشتباه بعرض اقدس آعلی رسانند

عرضداشت فدوی مظفر استادان پای سریر خلافت
مصیر کیمیا تاثیر بندرانند

سرنامه مکتوبات

بشرف مطالعه نواب اقبال آماری محبان ملاذی
فلان مشرف باد

بعز مطالعه نواب مستطاب فلک جناب آصف
جایی فلان معزز باد

AN APPLICATION for additional Allowances.

WHEREAS the world-subjecting Sun-illuminent Mandate directed to the least of your slaves arrived, requiring that, whoever of the servants of Government in the ~~service~~ should serve properly, and whose fidelity should appear, having studied his advancement accordingly, I should represent it at your Heavenly Palace. Now as Khojeh Mohammed Hussain has performed every kind of laudable service, and keeps up more men than the establishment; and your servant is a well-wisher of Government, having therefore proposed for him an addition of two hundred rupees pay and fifty horse, so that the whole, including the original number and the augmentation, may be seven hundred rupees and three hundred horse, I am hopeful, that, if it meet with your consent, the royal Diwan will cause it to be confirmed agreeable to your sacred command.

A Summons.

I THE injured slave Abu'lkehr son of Abdurreheem the Koraishian, petition and call for evidence on this account, that Khojeh Gheas, without any lawful authority, has, by force and violence, taken possession of a Garden belonging to me in the village of Seyid-poor; and has put my brother Shakh Ahmed to death: and, when he formed a design of murdering me, I fled and escaped with my life.

تجویز نامه

چون علم جهان مطاع آفتاب شعاع بنام کمترین
 بنمایا شرف و نور الهی کس از بندگی درگاه
 والا در این صوبه ~~تجویز نامه~~ است نماید و دولت
 خواهی از او ظاهر شود فراخور آن تجویز اضافه او
 نموده بدرگاه فلک اشتباه معروض دارد درینولا
 چون خواب محمد حسن بر کوه خدمات پسندیده
 بجا آورده و جمعیت زیاده از ضابط نگاه میدارد و
 بنده دولت خواه سرکار است بنابر آن دو صدی ذات
 و پنجاه سوار اضافه او تجویز نموده که همگی از اصل و
 اضافه هشتصدی و سه صد سوار بوده باشد امیدوار
 است که اگر معروض قبول افتد دیوانیان عظام
 مطابق علم مقدس داخل واقع سازند

مخبر نامه

بنده مظلوم ابو الخیر ولد عبدالرحیم قریشی سوال
 میکند و اب نشاد میخواهد بر این معنی که خواج
 غیاث پیا نسبت شرعی یک قطعه باغ ملک
 مرا که در قصبه سیدپور واقع است بزور و تعدی
 متصرف شده و شیخ احمد نام برادر حقیقی مرا
 بجان کشته و چون قصد کشتن من کرد از آن
 جا که نجات جان خود را سلامت مردم

And agreeable to the Certificate of the Muttisuddies of the presence, draw your pay Monthly of the hands of the Fotidar of the said Pergunnah, considering this as peremptory, make no objection.

A Certificate of Beats.

THE Order to the Muttisuddies of the Boatmen of the Ferry is this: Whereas small boats have occasion to cross the water on the business of Government, it is required that they give them no trouble, nor stop them. Let them consider this as positive.

A CERTIFICATE of the Death of a Horse.

THE cause of writing this line is this: They have brought to the office of the Kotwal of the village of Rauipoor the skin of a black horse, with the mark of the stables of Government (which are under the management of Meer Ali, Krori of the Pergunnah of Sam), upon his thigh, which fell down at the Inn of Bazeed Khan, on the 21st of the Month Mohurrumul Hiram, in the Year 1190. Accordingly many credible people who were in that inn have given evidence to this effect. Therefore these few words are written as a state of the case.

و مایه آنرا خود را بموجب تصدیق متصدیان مشهور از
تحویل فوطوار پرکنه مذکور در ماه میگردانند باشند
در این باب قدغن دانسته اند

وستگ باسم متصدیان

وستگ باسم متصدیان سلطان کدر آب آند چون
بجهت مهتمات پادشاهی پن سوپی با آن روی
آب آمد و رفت دارند باید که مزاجم او نگردند
و معطل ندارند در این باب قدغن دانند

سقط نامه

باعث تحریر این سطور آند پوست یک راسه
اسپ مشکب بر ران سوزی داغ بابت طوید
خانه مشرق که بعده و اتمام میرعلی کردی
پرکنه سام مقرر است در چوبتره کوتوالی قصبه
رایپور حاضر آوردند که بتاریخ بست و یاغر شده
محرم الحرام سنه ۱۱۹۱ در سرای بازیدخان سقط شد
چنانچه درینولا اکثر مردم معتبر که در آن سرای
بودند بر صدق این معنی گواهی دادند بنا بر آن
این چند کلمه بطریق صورت حال تلمم آمد

تسبیح نامه

AN ORDER to a Vakeel.

THE Order to the Vakeel of the illustrious and noble Behader Khan is this: The Royal Stables are committed to the management and care of the said Khan, and to be reviewed.

AN ORDER to the Officers and Agents of the Royal Household.

THE Order to the Officers and Agents of the Royal Household is this: Whereas the march of the standard of splendor, victory, and prosperity is now determined, whatever necessary conveyance may be required for the Household furniture, having drawn out a list of them, send it to me sealed; that a provision of carriages may be made accordingly.

AN ORDER for a Detachment.

THE Order to Behader Khan with the troops under his command is this: Being ordered to join the illustrious and valiant Mohammed Morad Foujedar of the Pergunneh of Azmatpoor, it is required that having carried your troops with all your stores to him, and having shared with the said person in the duties and fatigues of that service, you deviate not from his command and counsel; and that you pay him due obedience.

انشای هرگز

دستک بنام

دستک باسم وکیل رفعت شاه بهادر خان
 وکیل رفعت شاه بهادر خان
 مذکور مقرر است حاضر سازند

دستک بنام عمد و فعد کارخانجات خاصه شریفه

دستک باسم عمد و فعد کارخانجات سرکار خاصه
 شریفه آنکه چون در این نزدیکی نهضت رایات
 اجلال فیروزی و اقبال مقرر است آنچه بار برداری
 ضروری بجهت اسباب کارخانجات درکار بوده
 باشد از روی فہمیدگی نوشتہ مهر خود نموده بدہند
 کہ موافق آن سرانجام بار برداری کردہ شود

دستک برای تعیناتی

دستک باسم بهادر خان و جماعه او آنکہ چون شمارا
 ہمراہ رفعت و شجاعت پناہ محمد مراد فوجدار
 پرکنہ خطیت پور تعین نموده شد باید کہ با جمعیت
 و استعداد تمام خود را نزد او رسانیدہ و از خدمات
 و ترددات آنجا بمشارایہ رفاقت نموده از سخن و
 سلاح او بیرون نروند و متابعت او را بواجبی نمایند

AN ORDER of a Court

THE Order of the Court of Justice to Mohammed Morad is as follows: Let him appear to answer to the charge of Sh. Mohammed, that the matter may be decided according to the noble Law: Consider the matter active.

AN ORDER of a Court of Justice.

THE Order of the Court of Justice to Mohammed Morad is as follows: Abdulla, having come into the high Court of Justice, has set forth that he has a lawful claim upon him; which he denies. On seeing this Order let him appear to answer to the charge of the said person, that the affair may be decided according to the noble Law.

AN ORDER from a *Kotwal*.

THE Order to the retailers of the corn-market is as follows: Upon the arrival of this Order let them instantly repair to the *Kotwal's* Office; and make no delay.

AN ORDER to a *Kiori*.

THE Order to the *Gomastehs* of the *Kiori* of Khezorabad is this: Having brought along with them the collections and disbursement of the *Fotidari* of the said *Pergunneh* for the term of harvest, let them appear at the royal Secretary's Office, and let them not delay.

انشای هرگز

دستک محله قضا

دستک باسم الهداد آند بر ~~...~~ دعوی شیخ
~~...~~ حاضر ~~...~~ محاسب
~~...~~ شریف ~~...~~ باب قدغن داند

دستک عدالت

دستک باسم محمد مراد آند عبدالله بدارالعدالت
 العالیه آمده ظاهر نمود که دعوی شرعی به او دارد
 و او تمردی می ورزد باید که بدیدن دستک برای
 جواب دعوی مشارالیه حاضر شود که معامد موافق
 شرع شریف بشطح برسد

دستک کوتوالی

دستک باسم بیوپاریان کنج آند مسجود رسیدن
 دستک بچو تره کوتوالی آمده حاضر شوند و اهل نوزند

دستک برای کروری

دستک باسم کماشتهای کروری خضر آباد آند جمع
 و خرج فوطداری پر کند مذکور فصل خریف
 گرفته بدفترخانه اعلی حاضر شوند و معطل ننمایند
 دستک

And (which God forbid) should anything so happen in any body's territories, he shall be brought to an account for it. Consider this as having been written on a certain day of a certain Month in a certain year.

AN ORDER to the Factors and Agents of the Royal Chamberlain's Office.

TO the Factors and Agents of the royal Chamberlain's Office. Whereas the superintendency of the whole of the Chamberlain's department is confirmed and delivered by royal command to the care and trust of the noble Meer Dervaiish, it is required, that considering the said person superintendant and inspector of that department, they deviate not from his counsel and advice; which in every respect shall be agreeable to the establishment and regulations of Government: and let them obey him as they ought. And it is required of the aforesaid, that, distinguishing himself by the practice of integrity and fidelity, he perform the duties and functions of that office in such a manner, that nothing better can be conceived. And let the dues of his superintendency be exacted agreeable to the practice of that office. Acting in this business according to orders, make no opposition.

و اگر عیاذاً باللہ در حدود کسی امری واقع خواهد
 شد از جواب آن او بیرون خواهد آمد در این باب
 قدغن وائند تحریر فی التاریخ فی فلان، شہر فلان،

وستک ہاسم عمد و فعلہ قرآن خانہ سرکار خاصہ شریفہ

وستک ہاسم عمد و فعلہ قرآن خانہ سرکار
 خاصہ شریفہ اند چون حسب الحکم عالی داروغہ
 قرآن خانہ کل بعدہ و اہتمام سعادت
 نصاب میر درویش مقرر و مفوض گشتہ باید
 کہ مشارالہ را داروغہ و صاحب اہتمام آن کارخانہ
 دانستہ از سخن و صلاح او بیرون نروند کہ ہر اینہ
 مطابق ضابطہ و قانون سرکار عالی بودہ باشد و
 متابعت او را کمابیش بجا آرند و مومی الہ را باید
 کہ شیوہ راستی و دیانت را شعار خود ساختہ نوعی
 بلوازم و مراسم آن امر پردازد کہ مزیدی بر آن
 متصور نباشد و دستور داروغہ خود را موافق
 معمول آن کارخانہ متصرف شود در این باب
 حسب الحکم عمل نمودہ تنفیذ نورزند

and have given him a discharge, and have no other claim: and if I make any other it will be false. These few lines I have given by way of Certificate, that if necessary there may be evidence.

ACKNOWLEDGEMENT OF BONDAGE.

I The deponent, by name and lineage, Ahmed the son of Illahidad, having come into the Court of Justice, make just and legal acknowledgement, that I have, of my free will and accord, agreed to marry Sandil a slave-girl belonging to Khojeh Badderuddeen, and have bound myself his slave; and during the remainder of my life I shall not dispute my Bondage. These few lines are written by way of Certificate.

CHAPTER VII.

Of writing ORDERS and ADDRESSES, &c.

A Passport.

TO the Gomastehs, Jageerdars, Chokidars, Guzerbans, and Zemindars on the road to Lahore. Whereas the noble Seyid Murtizi carries by royal orders some household articles for Government, to the Metropolis of Lahore, it is required that, being duly attentive, they conduct him through their territories in safety; and in no respect allow him to be neglected.

And

و لادعوی نوشتند و ادم و یکر دعوی ننماییم و اگر دعوی ننماییم دروغ باشد این چند کلمه بر سبیل سند نوشته داده شد که عند الحاجة حاجت باشد

خط بندگی

در محله شریفیه اقرار صحیح شرعی نمود منجبه باسم و نسب خود احمد ولد الہداد بر این حمد کہ صندل نام کثیرک ازان خواجہ بدرالدین را بطوع و رغبت خود بزرگی قبول کردم و خط غلامی نوشته دادم مابقی عمر از بندگی و غلامی ایشان عند نیازم این کلمه بطریق سند نوشته داده شد

باب ہشتم

در نوشتن دستک و سرنامہ خطوط و غیرہ

دستک راہداری

دستک باسم کاشتہائی جاگیرداران و چوکیداران و کندریانان و زمینداران راہ لاہور آنکہ سیادت ماب سید مرتضی اسباب بعضی کارخانجات سرکار خاصہ شریفہ حسب الحکم اشرف اقدس مدار السلطنت لاہور می برد باید کہ ہواچی خبردار بودہ از خودہ خودہا سلامت بگذرانند و بآنج وجه معطل ندارند

do engage that Jemal Khan son of Kumal Khan, being admitted upon my security into the employment of the servants of the powerful and fortunate Mocran Sahib, and paid his wages, shall be steady and diligent in the service; and shall not absent himself without permission. If he shall ever abscond without leave from the Muttissuddies of Government, I shall produce him; and if I do not, I shall answer for him according to engagement. I have given these few lines, that hereafter there may be proof. Written on the 22nd of the Month Rubbiulawill, in the 1190th Year of the flight.

A DISCHARGE from Slavery.

I THE Informant, by name and pedigree, Abdirroof, the son of Khan Mohammed, having come into Court, make just and legal declaration, that I have set at liberty Bukhtyar, a slave of copper complexion, middle size, sound in limb, and who is my own property; and have given him his discharge, that wherever he chooses he may be at his own disposal. And after my death none of my heirs have any right to him. Written on a certain date.

The DISCHARGE of an Accompt.

IT is represented by this writing, that I, A. B. have settled and received every claim I had on account of my public and private transactions with Khojeh Keremdad the son of Ahmed,

and

اقرار میکنم بر این وجه که جمال خان و ولد جمال
 خان بشامنی بنده در سرکار بندگان سیادت و
 اقبال پناه میران صاحب نوکر شده و عذوق خود
 گرفته در خدمت قیام و اقتدار ~~شما~~ و بی رخصت
 جمعی دیگر نرود. اگر ~~الاحمال~~ بی رخصت
 متصدیان سرکار برود حاضر کنیم اگر حاضر میکنم از
 عهد جواب آن بر آنم این چند کلمه خط ضامنی
 نوشته دارم که ثانی الاحمال حجت باشد تحریر
 فی التاریخ بست و دویم شهر ربیع الاول سنه
 ۱۱۹۱ هجری

خط آزادی

در محکم قضا آمده اقرار صحیح شرعی نمود منجبه
 باسم و نسب خود عبدالرؤف و ولد خان محمد
 بر این بجهت که بختیار نام غلام سبز قام سیاه قد
 سکیم الاعضا که خاص ملک من است آزاد کردم
 و خط آزادی دارم که هر جا که خواهد بطور خود باشد و
 بعد از فوت من هیچکس از وارثان مرا بروی
 حقی نیست بتاریخ فلان تحریر یافت

خط فارغی معامد

غرض از این نوشته آنکه منک فلان ام انچه دعوی
 حساب معامد کلی و جزوی بخواجه کریم داد و ولد
 احمد داشتیم فهمیده گرفتیم

and shall pay the said sum to the said Khan yearly; and shall make use of no pretence or evasion. And, which God forbid, should a calamity from the weather fall upon the said land, after proper investigation, let a deduction be made. These few lines I have written that there may be proof. Written on the 12th of the Month ~~Rebi~~ ~~ul~~ ~~hijet~~ in the 1144th of the flight.

A BOND of Security.

THE cause of writing this is, that whereas Shaikh Abdulla, son of Rehtemabad, is appointed to the revenue business of the good and illustrious Nabob, I Kerimulla, son of Shemsuddeen, have spontaneously and voluntarily appeared as his Bondsman; that if he absent himself without the permission of the Nabob's agents, I shall cause him to appear: and if I do not, that I shall be responsible according to my engagement. These few lines I have written by way of Certificate, that if there be any occasion there may be proof. Written on the 12th of the Month Saffir, which may God terminate in happiness and prosperity, in the Year 1190.

A BOND of Security.

THE purport of this writing is this: I Mirk Mohammed son of Ebraheem, resident in the Metropolis of the Empire, Lahore,

که مبلغ مذکور را در سال تمام سرکار خان
 مزبور برسانم و هیچ عذر و حید نیارم اگر عیازا
 بآئد آفت ساوی به اراضی مسطور روی دهد بعد
 از تحقیق مجرا بلیرم این چند کلمه بر سیل سند
 نوشته وادم که ثانی الحال حجت باشد تحریر فی
 التاریخ دوازدهم شهر ذی الحجه سنه ۱۱۲۲ هجری

خط ضامنی

باعث تحریر آند چون شیخ عبداللہ ولد رحیم داد
 بواسطہ معاملہ عالی سرکار نواب مستطاب
 معلی القاب مقرر گشته مند کرم اللہ ولد شمس
 الدین ام بطوع و رغبت خود حاضر ضامن او شدم
 که اگر موسی الیہ پی رخصت رکلائی ایشان جائی
 برود بنده او را بلاعذر حاضر کرده بدم و اگر حاضر
 نسازم از عہدہ جواب او برآیم این چند کلمه
 بطریق سند نوشته وادم که ثانی الحال حجت باشد
 تحریر فی التاریخ دوازدهم شهر صفر ختم اللہ باخیر
 و الظفر سنہ ۱۱۹۱

خط ضامنی

غرض از این نوشته آند مند ملک محمد ولد
 ابراهیم متوطن دارالسلطنت لاہور ام
 اقراء

and have received the said sum into my hold and possession. If any person shall afterwards claim it, it will be false. These few lines were publicly written in Court by way of Certificate.

A BOND for Money Borrowed.

THE purport of this writing is this : That I Ahmed, the son of Sadeeki, have received from Khejeh Mukhtawer the sum of one hundred Shahjehani Rupees, present currency, for the space of two Months, free of interest, and have got it into my possession ; on this condition, that after the expiration of the term of payment I shall return it without putting off, whenever he shall demand it ; and shall make use of no evasion. I have written these few lines of my own free will and accord by way of Certificate, that in case of need there may be evidence. Written on the 17th of the Month Shabana ul maazim, in the 1190th Year of the flight of the Prophet, with whom be the peace and blessing of God !

A LEASE for a Village.

THE intention of writing these lines is this : I Ali Mohammed, the son of Shebuddeen, have taken in farm the village of Sclimpoor belonging to the Pergunnah of Fereedabad, from the agents of the eminent Meer Khan, to whom it is given for a Jageer, for the sum of five hundred current Rupees ;

z

and

و مبلغ مذکور در قبض و تصرف خود آوردم اگر
ثانی آنحال کسی دعوی نماید باطل باشد این چند
کلمه بر سیل سند در محکم شریعت غرضاً بقلم آمد

تمسک قرض

غرض از این تحریر آنکه منک احمد ولد محمود صدیقی
ام مبلغ یک صد روپیه شاه بهانی رایج الوقت
از مال خواجه نختاور بوعده دو ماه بطریق قرض
حکم گرفتیم و در تحت تصرف خود آوردم بشرط
آن که بعد از گذشتن میعاد برگاه طلب نماید
بلاعذر ادا نمایم و هیچ حیل در پیش نیارم این
چند کلمه بر سیل حاجت بطوع و رغبت نوشته
وادم که عند الحاجت صحت باشد تحریر فی التاريخ
هشدهم شهر شعبان المعظم سنه 1191 هجری نبوی
صای الله علیه و سلم

تمسک اجاره موضح

مقصود از تحریر این سطور آنکه منک علی محمد
ولد شهاب الدین ام موضح سلیم پور معمول پرکنه
فریدآباد که بجاگیر رفعت پناه میرجان مقرر است
از ویلای ایشان بمباح پانصد روپیه رایج الوقت
بطریق اجاره گرفتیم

A CERTIFICATE of the Sale of Slave Girl.

THE occasion of writing these lines is to certify, that I Ali son of Nizam, resident in Jalore, make just and legal declaration to this effect: That of my own free will and accord I have disposed of and sold to Mohammed Kaim, a slave Girl, supposed to be three Years of age, for the sum of twenty Akberi Rupees present currency; and having received the said sum have given a receipt; that if any person should again make a claim or demand on this account, I may be responsible, and give him satisfaction. These few words I have given by way of Certificate, that in case of need there may be evidence. Written on the 29th of the month Saffirulmuzaffir, (may God bring it to an end in happiness and success) in the 1190th Year of the flight of the Prophet.

A CERTIFICATE of the Sale of a Garden.

I THE deponent, by name and lineage Bazeed, the son of Fereed, the son of Daood, the son of Abdurreheem, make just and legal affirmation and acknowledgement, that I have sold to Khojeh Kereem the son of Mian Hashim, for the sum of two hundred Shahjehani Rupees, a piece of garden ten Begas in extent; with four walls built of burnt bricks, and two hundred trees of Mangoes, Mulberries, Limes, Plums, and Dates, which came to me by inheritance from my father;

and

خط بیع برده

باعث تحریر این سطور آنکه منکد علی و ولد نظام
 متوطن، جالور ام اقرار صحیح شرعی مینمایم بر
 این صورت که یک کنیزک تهنینا^۱ ساله بمقابله
 مبلغ بست روپیه اکبری راج الوقت بطرح و
 رغبت خود بدست محمد قاسم بیع کردم و فرو ختم
 و مبلغ مذکور گرفته نوشته میدهم که اگر ثانی
 الحال کسی در این باب وهوی و سغنی نماید
 جواب گویم و خاطر نشان کنم این چند کلمه
 بطریق سند نوشته دادم که عند الحاجة حجت
 باشد تحریر فی التاریخ بست و نهم ماه صفر الحظرف
 ختم الله بالخیر و الظرف سنه ۱۱۹۱ هجری نبوی

تمسک فروخت باغ

اقرار کرد و اعتراف صحیح شرعی نمود منخبر باسم
 و نسب خود بایزید ولد فرید ابن داود بن
 عبدالرحیم که یک قطع باغ موازی ده بیلک زمین
 مع چهار دیوار تعمیر یافته پنخشت بخت و دو صد
 اشجار از قسم انبه و توت و لیمو و کنار و نخل
 که میراث از پدر ما رسیده بود بعوض مبلغ
 دو صد روپیه شادجانی که نصف آن یک صد باشد
 بدست خواجه کریم ولد میان ما شتم فرو ختم

“and was my exclusive right, without the participa-
 “tion of any other person: and have received the
 “said sum into my hold and possession.” The neigh-
 bours Rijibi and Futtoo have testified, that that house
 was the estate and inheritance of the said seller; and
 Shaikh Abdulla, son of Shaikh Abdulkereem, has enga-
 ged, that if any other heir appear and present a claim,
~~he will be~~ responsible. These few words were writ-
 ten in the court of Justice, that in case of need there
 may be proof, on the 29th of the Month Mohurrum-
 ulheram, in the 1190th Year of the flight of the
 Prophet, with whom be the peace and blessing of God!

A CERTIFICATE of the Sale of a Slave Girl.

KHOJEH Abdalla son of Khojeh Mohammed, be-
 ing of age, and in full possession of all his faculties,
 affirms and declares to this effect: “I have sold to Meer
 “Dervash Mohammed, son of Mohammed Morad, a
 “slave girl named Gulbehar, of a copper complexion
 “and middle size, with grey eyes, high nose, joined
 “eyebrows, and both her ears pierced, topped out
 “twenty years of age, for the sum of twenty current
 “Rupers, one half of which is ten; which sum I have
 “received.” These few lines were drawn out in Court
 by way of Certificate, on the eleventh of the Month
 Zeekhadah.

و بلا مشارکت خیري در تصرف مالکانه من بود
 بعضی مبلغ یک هزار روپیه شاه چرانی رایج
 الوقت بوزن یازده ماست بدست خواجه محمد ولد
 خواجه پایزید فروشم و مبلغ مذکور در قبض و تصرف
 خود آوردم پسایه باسم پوچی و فتو کواهی دادند
 که آن خان ملکی و موروثی باج مذکور بود و
 شیخ عبدالله ولد شیخ عبدالاریم عهد نمود که
 اگر ثانی الحال وارث دیگر پیدا شود و دعوی
 کند او از عهده جواب آن برآید این چند کلمه
 در محاسبه شرح شریف بقلم آمد که عند السجاعت
 حجت باشد بتاریخ بست شهر محرم الحرام
 سنه ۱۱۸۰ هجری نبوی صلی الله علیه و سلم

خط فروخت کنیزک

اقرار کرد و اعتراف نمود خواجه عبدالله ولد خواجه
 محمد در حالت نفوذ جمیع تصرفات بر این وجه
 که یک نفر کنیزک کل بهار نام سبز قام میان قد
 میس چشم بلند بینی پیوسته ابر و در هر دو
 گوش سوراخ تخمیناً بست ساله بعضی مبلغ
 بست روپیه رایج الوقت که نصف آن ده روپیه
 باشد بدست میر درویش محمد ولد محمد مراد
 فروشم و مبلغ مذکور در تصرف خود آوردم این
 چند کلمه بطریق سند در محاسبه شریعت غرا بقلم
 آمد تحریر فی التاریخ یازدهم شهر ذی القعدة
 خط

the most precious of the progeny of the chief of the prophets, Miran Jew, be ever under the care of the Protector ! As I yesterday presented an address to you on some affairs of consequence, I am hopeful that in the management of them you will shew me your illustrious favor ; for it will lay me under an obligation. Confiding in your kindness and benevolence, I have given you this trouble. May your days be happy !

CHAPTER VI. *Of Instruments and Contracts of Law.*

A CERTIFICATE of the Sale of a House.

THE deponent, by name and lineage Khojeh Kerim-ulla, son of Khojeh Shehab ud deen, son of Abdulla the Koraisian, maketh affirmation and legal acknowledgement to this effect : “ That I have sold to Kho-
 “ jeh Mohammed the son of Khojeh Bazeed, for the
 “ sum of one thousand Shahjehani Rupees present cur-
 “ rency, weighing eleven Masheh, a house built of
 “ burnt bricks with certain boundaries, (the east
 “ side adjoining to the house of Jacob son of Kerim-
 “ dad ; the west side close to the wall of the house
 “ of Illahidad the son of Meerkoraisi ; the south
 “ side contiguous to the high road and the gate ; and
 “ the north side close to the mosque of Fazilulla son
 “ of Shaikh Behau-ud-deen), which is in the town of
 “ Rcheemabad in the district of Kaziparch ;

خلاصه عترت سید المرسلین میران جیو پهواره
 در حفظ حفیظ باشند چون دیروز بواسطه بعضی
 مهمات ضروری در حضور عرض کرده بودم امید
 که در انصرام آن توجه عالی مبذول فرمایند که
 باعث ممنونی بنده است تکلیف بر مهربانی و عطف
 آن ذات شریف کرده تصدیح داده شد ایام بکام باد

باب ششم در خطوط و قبالت شرعی

خط بیع حویلی

اقرار کرد و اعتراف شرعی نمود مخبر باسم و
 نسب خود خواجه کرم الله ولد خواجه شهاب الدین
 بن عبد الله قریشی بر آنکه یک خانه تعمیر
 یافته بنام پخته قائم الحدود حد شرقی آن متصل
 خانه یعقوب ولد کریم داد و حد غربی آن
 با بیوار خانه الهداد ولد میر قریشی و حد جنوبی
 آن متصل شارع عام و الیه الباب و حد شمالی
 آن پیوسته مسجد فضل الله ولد شیخ بهاول الدین
 که واقع است در بلده رحیم آباد در محد قاضی پاره
 و

But you ought not to depend on the promise of Beauties; you ought not to let your heart on their assurances.

DISTICH.

“Amongst Beauties nobody ever met with fidelity!
“Nor with any thing but schemes to torment.”

Nevertheless, if the lover be sincere and content with beholding, what objection is there?

DISTICH.

“When lovers are sincere in their affection,
“What harm though Beauties attach themselves
to them?”

Want of firmness will not do; patience is requisite. The moon, my beauty, may soon shine from the window; and the tree of my stature may cast its shadow on the terrace.

HEMISTICH.

“Patience is bitter, but it bears sweet fruit.”

LETTER XXVII.

MAY the flower of the tree of authority, and the bud of the gardens of command, the cream of the descendants of

س و ي ت

اما بر وعده خوبان نباید بود در سخن ایشان
دل نباید نهد

بیت

ز خوبان کس وفاداری ندیده
چیز آیین جفاکاری ندیده

با وجود آن اگر عاشق صادق است و بیدار قانع
چه مانع است

بیت

عشق بازان در طریق عشق کر باشند پاک
خبرویان کر پیامیزند با ایشان چه باک

پاقتی در کار نیست صبر باید کرد زود باشد که
ماه جام از روزنر خانه بر آید و نهال قاسم بمنظره
سیا اندازد

مصرع

صبر تلخ است ولیکن بر شیرین دارد

مکتوب سی و چهارم

شکوفه دوحه سیادت غنچه ساقینر نقابت زبده
آل ط و یس

LETTER XXXII.

O MOON of the heaven of goodness! O cypress of the garden of affection! O light of the eye of lovers! O joy of the affectionate heart! Out of your benignity and kindness you promised to enlighten the cell of my melancholy, with the ray of your exhilarating presence. Verily since that time the eye of hope is upon the high road of expectation.

DISTICH.

- “ Since the days you said I will come mine eye is upon
the road ;
“ Why do you burn me with the caustic of expectati-
on ? Why don't you come ? ”

If agreeable to your promise you should give, by a joyful sight of you, illuminating brightness to the longing eye of your friends, no wonder at the excess of your kindness.

DISTICH.

- “ Come, come, for I love you with an hundred souls.
“ Come, for I am torn from myself, and united with
thee.”

LETTER XXXIII.

O AFFLICTED lover and forsaken expectant! I have understood that you long to see me; and will preserve your attachment for me.

But

مکتوب سی و دوم

ای ماه اسمان خوبی و ای سرور گلستان محبوبی ای
نور دیده عشاق و ای سرور سپینه مشتاق از روی
تلف و سهرانی وعده فرموده بودی که کلبه احزان
ترا بنور حضور سوخور السرور منور می سازم حقا که
از آن باز دیده امید بر شارع انتظار است

بیت

از آن روزیکه کفتی خواهم آمد دیده بر راهست
چه میسوزی بداغ انتظارم چون نمی آیی
اگر بحسب وعده از دیدار فرحت آثار دیده انتظار
دوشان را پیرایه نورانی بخشند از وفور سهرانی چه
عجب

بیت

پیا پیا که بعد جانب آرزو ندوم
پیا که بسام از خویش و با تو پیوندم

مکتوب سی و سوم

ای عاشق رنجور و ای مشتاق بهجور از نامه تو
چندان معلوم شد که آرزوی ملاقات ما در دین و
دایه وصال ما در سرداری

It is proper that, considering the honor of seeing him as fortunate, and studying from your soul to honor and respect him, and esteeming his application to you, on any business or transaction a happiness, you be guilty of no neglect in bringing it to a conclusion: for his soul is dear to me; and on this account I shall be exceedingly obliged to you. May your friends be prosperous!

LETTER XXXI.

YOUR amber-scented epistle arrived at a lucky time; and my brain was refreshed by its contents. With regard to what was written by your friendly and amicable pen on the subject of attention and respect, and of pleasing the beloved Prelate Shaikh Zecallah, verily considering his arrival to be really the descent of the mercy of God, on seeing the said enlightened Prelate I became delighted and happy. And having, conformably to your directions, exerted myself heartily to the utmost of my power and ability, I have performed the duties of sincerity. As the said Prelate, having settled his business here to his satisfaction, has now turned towards your territories, he will surely report my distressed situation. What farther trouble should I give you?

LETTER

باید که شرف و یدار ایشان را غنیمت دانسته
 در اعزاز و احترام بجان کوشیده هر کاری و هر مهمی
 که رجوع آورند سعادت خود تصور نموده در سرانجام
 آن تقصیر نکنند که خاطر ایشان بسی عزیز
 است درین باب مخلص شا بغایت مہنون
 خواهد شد ایام بکام دوستان باد

مکتوب سی یکم

نامہ عنبرین شامہ ساعت نیک رسید از نکتہ
 مضمونش مشام معطر گردید آنکہ در باب رعایت
 و اعزاز و پاس خاطر عزیز مشیخت پناہ شیخ ضیاء
 اللہ مرقوم نامہ محبت و یگانگی شدہ بود حقا کہ
 آمدن ایشان را محض نزول رحمت ایزدی
 دانستہ بمشاہدہ و یدار فایض الاثوار شیخ مذکور
 بغایت محفوظ و سعادت اندوز گردید و در ہر باب
 حسب اشارہ ایشان تا مسکن و مشور بود
 بجان کوشیدہ شرایط اخلاص بتقدیم رساند چون
 در اینوا مشیخت پناہ مذکور از مہمات این جا
 خاطر جمع نمودہ متوجہ آن حدود شدہ اند یقین
 است کہ احوال نامرادی فقیر زبانی بیان خواهد
 نمود زیادہ بہ تصدیح و بہ

LETTER XXIX.

YOUR kind letter addressed to your sincere friend and well-wisher arrived most seasonably; and, as it contained accounts of your health and welfare, my joy was great. May the Almighty preserving you from every thing that is bad, and improper, grant your desires both temporal and eternal. And it is proper and becoming, that observing the same laudable conduct, and that calling me to your remembrance, you give me your commands for any service to which I am equal; that exerting myself from my heart and soul I may perform it. May the days of prosperity increase!

LETTER XXX.

HAVING waved the customary compliments, it is intimated to your friendly soul, that it is a long time since you laid open your affectionate heart with an account of your welfare; my mind is there ore exceedingly anxious. Surely the cause of that is nothing but forgetfulness. I am hopeful that, contrary to what is past, you will keep the gates of intercourse open, that my mind be at ease. At present the reverend and excellent Shaikh Zecaullah, who is one of the accomplished and great men of the age, and to whose noble race I am strongly attached by duty and fidelity, has proceeded towards your territories.

اشای هرگز

مکتوب بست نهج

التفات نامه که نامزد خیرخواه حقیقی شده بود در
بهترین زمان شرف ورود یافت چون ^{بمستقیم} مستقیم شده
صحت و عافیت ایشان بود بهجت افزود اللہ
تعالی از آنچه نباید و نشاید در حفظ خود داشته
گامیاب مطالب صوری و معنوی گرداند لایق و شایسته
آنکه همین شیوه مستوره را مرعی داشته ازین شکسته
یاد آورده بخدمت لایق اشارت فرمایند که بجان
و دل کوشیده بتقدیم رساند ایام دولت مزید باد

مکتوب سیم

بعد از طی تکلیفات رسمی انهای رای محبت افزا آند
مدت است که از احوال خیرمال خود انبساط
ضمیر اتحاد پذیر نفرموده اند بنا بر آن خاطر بسی
نگران است یقین که موانع آن بجز فراموشی
دیگر نخواهد بود امید که برخلاف گذشته ابواب
رسا و رساها مشتوح دارند که باعث اطمینان
خاطر گردد در اینولا مشیبت و فضیلت پناه شیخ
ذی اللہ که از اکمل و اکابر زمانه اند و فقیر را
بسلسله عالی ایشان نسبت بندگی و اعتقاد
تمام است بواسطه بعضی امور ضرورتها در آن
حدود شریف آورده آند

From your general goodness, I am hopeful that, considering me an affectionate friend amongst those who bless you and wish you well, you will not, until the time of obtaining the honor of your delightful presence, allow me to be forgotten by your generous soul. Farther what should I represent ?

LETTER XXVIII.

VOLUMES of blessings, in drawing out the amount, of the total of which the most able calculator would be embarrassed, and details of praise; in writing a single page of the sum of which, the most excellent accountants would express themselves with hesitation and diffidence, are presented to the comptroller of the Empire; for the description of the warmth of my attachment is too great for my two-tongued pen to express even a small proportion of it. Desisting, out of necessity, from entering on that subject, and cutting short the ropes of eulogium, I hope that the calculator of fate and destiny, having soon balanced the journal of the days of separation, will, out of his avor and great goodness, establish and manifest the period of our meeting by his entire approbation. It is expected from the generosity of your own disposition that, till meeting, you will collect the sum and detail of your fortunate affairs in the postscript of your kind letter, and not forget me. Why should I trouble you farther ?

امید از کرم صمیمی آنکه این مخلص مستمند را
از دعاگویان و خیراندیشان خود تصور فرموده تا
هنگام ادراک شرف حضور و اقرالسرور از خاطر فیض ماثر
پسنی نظر نمایند زیاده چه عرض نمایم . . .

بسم الله الرحمن الرحیم

دعاوی و دعا که محاسبات کامل در تحریر مجملی
از اوج آن طاهر آیند و طوایر ثنا که مشتوقیان
فاضل در تسلیم مفروضه از جمع آن بعجز و تصور
زبان کشایند ایشان مجلس مستوفی الملکی میگرداند
که شرح شوق و آرزومندی فاضل از آن است
که بگمردوزبان اندکی از بسیار آن بیان توان
کرد لاجرم از شروع در آن باب اجتناب نموده
قطع طناب اطناب کرده مترصد آن است که
عشریب محاسب قضا و قدر فرد روزنا چه ایام
فراق را از حشومنها ساخته زمان اتصال را بجایزه
صمیم و موثیح و موثیح سازد بمنه و کمال کرم مامول
از مکارم اخلاق آنکه تا هنگام حصول ملاقات
مجمل و مفصل احوال خجسته مال را در ذیل
التثات نام مندرج سازند و تجویز نسین نظر نمایند
زیاده چه تصدیح دهد

It laid the foundation of affection and friendship. But I was astonished that a man of excellence and perfection should form a connexion with a person that is ignorant and weak. What am I to that eminent personage? Unless perhaps from that friendly letter, which was expressed in loose and low language, my omissions and errors have come into your transforming sight. You have therefore perhaps expressed yourself ironically; and, God knows, that in the art of poetry I am a mere beggar, and have spent my life as a clerk. To boast of my skill before greatness which is possessed of perfection in learning is perfect impudence.

DISTICH.

“Behold how impudent a fellow I am, who sent as a present

“To the Ruby of Badukhshan, a piece of painted earthen ware.”

I expect from that fund of excellence and generosity, that, drawing the pen of forgiveness through the errors and omissions of this destitute creature, you will be so kind as to correct them.

DISTICH.

“Your look is like the Philosopher’s stone, if you behold,

“My base coin becomes gold.”

From

از مردم نیک و اهل دانش تصور فرموده یاد
 آورده بودند باعث استحکام بنیان محبت و وداد گردید
 اما حیرت افزود که هیچ مدان ناقص را بمردم بهر کجا
 و بلغا نسبت کردند چه معنی دارد من از کجا و
 آن پایه مرتفع کجا مگر از 'پست' محبت نام که
 عبارت است و 'ناپود' بیان شده سویی و خطایی
 بنظر کیسپا اثر در آمده بنا بر آن از روی کنایت بقلم
 آورده باشند دور نیست و خدا آگاه است که فقیر
 در فن اشعار مطلق حارکی است و همی در سخنری
 کنز انیده در هنر لاف زدن پیش بزرگی که از فضل
 بهره کمال دارد شوخی تمام است

بیت

نگر چه شوخ کسی ام که تحفه میسازم
 بسوی لعل بدخشان سخال رنگین را

امید از آن سرمایه فضل و خود آن است که
 به سبب خطایی این بی بضاعت قلم عشو رانده
 باصلاح آن توبه فرمایند

بیت

فطرت کیسپا است گر نگر
 درم قاپ ما بوزر کرد

God grant that the eminent *Kitāb* of that place of my *Kitāb* may be long spread over the head of his dependants!

LETTER XXVI.

MAY God, through his power and great mercy, preserve that kind friend under the care of his protection! I received great pleasure from the honor of perusing your excellent letter, which was directed to this sincere well-wisher; and my whole time is spent in wishing to see that source of life, and little of my time passes without remembering you.

DISTICH.

“In the recollection of you I am well, in the idea of you I am happy.

“I have no complaint but that of not seeing you.”

I expect that, until the news of the honor of a joyful meeting you will remember me by letter or message. Since that is my wish I have troubled you with nothing more.

LETTER XXVII.

HAVING considered your sincere and zealous friend, who, from the report of others, is attached to the laudable qualities of that collection of virtues, and is ever desirous of reaching your delightful presence, as a good and wise man, you were pleased to make mention of me in the margin of your letter to the asylum of friends *Shāikh Fazlālah*.

الهی سایه بلبی پایه آن قبله گاهی تا دیرگاه بر
مخارق نیازمندان مبیوط باد

مکتوب بست ششم

ایزور تعالی آن در سنت مهربان را در حفظ و حمایت
خود دارد بکنند و کمالی از کماله مفادیه کرامی که
نامزد خیرخواه حقیقی شده بود بشرف مطالعه
آن ملاحظه وافر یافت و خلاصه اوقات در آرزوی
ملاقات آن سرمایه حیات مصروف است و کم
وقت باشد که بیاد ایشان نازد

بیت

من بیاد تو سلامت بخیمال تو خوشم
خیر نادیدن تو هیچ پریشانی نیست

مترقب که تا دریافت شرف حضور وافر السرور
بنامه و پیغام یاد آورند چون مدعا همین بود زیاده
صدع نشد

مکتوب بست هشتم

بنده مخلص دعا کوی را که نمایان باوصاف جمیده
آن مبعوضه خوبیا آشنا است و همیشه آرزومند
آدرال حضور موفور السرور میباشد در حاشیه کنایت
مخلصان ملازی شیخ فضل الله

LETTER XXIV.

AFTER expressing my attachment, it is represented that your amber-scented letter arrived, and rendered the flame of my affection and extacy more violent: I hope it will be extinguished by the sweet water of a visit. Until the time of obtaining a meeting I expect that you will bestow tranquillity on my distracted soul with the effusions of your musk-like pen. In these few words having said enough, why should I trouble you farther?

LETTER XXV.

AFTER offering subserviency and submission it is represented to my father, my refuge, and my hope, over whom may the Almighty extend his protection, that I am in a state of health and welfare: may that angelic person be under the protection of God! I was honored by the arrival of your gracious letter; and the attention you paid me, out of your favor and great kindness, is the cause of much gratitude, and many acknowledgements.

DISTICH.

“Your remembrance of me is from your own generosity,

“Else who am I, that you should remember me?”

مکتوب، بست چهارم

بعد از عرض اشتیاق معروض آنکه نامهٔ عنبرین
 شامه رسید آتش شوق و شغف را تیزتر گردانید
 مژده آن است که بزلال وصال منطفی شود
 امید که تا زمان ادراک موصلت بر سحابت
 قلم مشک فام تسلین خاطر مسترام بخشند باین
 چند حرف اکتفا نموده زیاده چه تصبیح دهد

مکتوب، بست پنجم

بعد از عرض بندگی و نیاز، محضرت قباکاهی
 ملاذی اشتیاقی مد ظله العالی معروض میدارد که
 احوال فقیر بنحیر و خوبی مقرون است ذات
 ملکی صفات در حظ نامتناهی باشند بزرور عنایت نامه
 کراهی منتظر گردید آنکه بعنایت و مهربانی تمام
 بنده خود را یار آورده بودند مویز انواع شکر که از با
 و اصناف سپاس داری شد

بیت

یار منت از مردی خویشن آید
 ورنه چه کس من که ترا یار من آید

Keep your resolution firm; please God, hereafter finding an opportunity, and having represented this terrible accident to his majesty, and having received the address with his royal Firman for your satisfaction, I shall forward them to you. It is proper that, till meeting, you continue to write me an account of your situation; and whatever you may want here, give me your command, that I may exert myself as far as possible in executing them. What should I write more?

LETTER XXIII.

AFTER amicable salutation, it is represented to your generous soul, that I was honored by perusing the longed for and friendly letter, which you sent along with our esteemed Lord; and received great satisfaction. It is the rule of friendship to observe the same kind of attention, and not to forget me. Since the ardor of my affection is not to be expressed, I am therefore obliged to leave it to your own generous candor.

HEMISTICH.

“If my heart be warm, some sign of it will appear.”

What should I say more?

و استئصال خود بحال دارند انشاء الله تعالی
 متعاقب وقت یافتند از این واقعه باید بعرض
 مقدس معلی رسانیده سردپای خاصه مع فرمان عالیشان
 بجهت دلائی شام حاصل نموده میفرستد لایق
 آند تا هنگام ملاقات چگونگی احوال خود را مینوشته
 باشند و هر مطلبی که در این حدود بوده باشد
 بی تکلف اشاره فرمایند که تا ممکن است در سرانجام
 آن سعی نموده شود زیاده چه نویسد

مکتوب بست سیوم

بعد از سلام و محبت انجام انزهای ضمیر فیض پذیر
 آند مکتوب مرغوب صداقت اسلوب که مصحوب
 مولانا مطلوب مهربانی فرموده بودند بمطالعه آن مشرف
 گردید و انواع شادمانی افزود طریق یکجتهی آند همین
 شبده عاطفت را منظور داشت تجویز نیسان نفرمایند چون
 شوق آرزومندی بعبارت نیلنجد لاجرم صفای باطن
 فیض موطن حواله نمود

مصرع

گر مرا سوز دل بست اثر خواهد شد

زیاده چه نویسد

LETTER XXII.

MAY my fortunate son Khojeh Dilawer, being under the care of Almighty God, enjoy life and prosperity, and be successful. At this unlucky time I have heard that the much respected person Mianabdussilam, having by the decree of the Omnipotent delivered up the deposit of life; and having departed from his corruptible to his eternal mansion, hath left the scar of his departure upon the heart of his friends, both far and near. God knows, that upon having this melancholy news, my soul remained not within my body. From excess of grief and affliction I made great lamentation, but to what purpose, since every creature in the end has the journey before him?

DISTICH.

“Whoever comes into the world will be mortal.
“He who will be eternal and lasting is God.”

However there is no remedy for this evil but patience: helpless I have put my hand into the bosom of patience. May Heaven likewise grant to that fund of knowledge and wisdom perfect patience, and a great reward, and give you life and spirits. At present the whole family is dependant on you. It is the business of prudence to give comfort to every one, that they may not be broken-hearted

مکتوب پرست دوم

پر خوردار اقبال آثار خواجه دلاور مشمول عطف و
 ایزد متعال بوده از عمر و دولت پر خوردار و کامکار
 باشند در این ایام نافرجام شنیده شد که مندرسی
 قباکاهی میان عبدالسلام بحسب تقدیر قادر قدیر
 و دعت حیات سپرده از دارالفنا مدار البقا رحلت
 فرموده و آخر جدایی خود بر دل دوستان دور و
 نزدیک گذاشتند حق علیم است که بسجود اصغای
 این خیر کثمت اثر جان در قالب نماید از غایت
 اندوه و بی تابی زاری بسیار نمود اما چه فایده
 چون بر آئینه را عاقبت بهمین راه در پیش است

بیت

هر که آمد بجهان ز اهل فنا خواهد بود
 آنکه پاینده و باقیست خدا خواهد بود

بر ایند واری این درد بغیر صبر نیست لچار دست
 بدامن صبر زده الهی آن سرمای وانش و پیش را
 نیز صبر جمیل و اجر جزیل کرامت فرماید و در
 عمر و جان شما بیفزاید حالا تمام قبیله وابسته بذات
 شما است طریقه پوشمندی آن است که هر کدام را
 و اما نماینده

I pray to the Creator of all things, that he may cause the evening of the darkness of separation to be charged to the light of the morning of a meeting. What farther remains in my mind is delayed till I see you. What can I write more ?

LETTER XXI.

MAY God Almighty, preserving the well accomplished person Khanjew, my refuge, my hope, the asylum of friends, guarded and protected from the accidents of time, keep him in safety ! After earnestly offering up prayers, it is represented to your elevated soul, that, God knows, on the news of your sickness, so great anxiety of mind and real concern arose, that the description of it cannot be conceived. May God Almighty, out of his grace and favor, send your remedy from the mansion of health ; and recover you perfectly. Immediately on hearing this news, without reflection I wanted to set out towards you ; but from several unsurmountable obstacles my intention was frustrated. The bearer of this letter is therefore despatched, in haste to bring accounts of you, for my eyes and soul are looking out for news of your health. May God ever preserve the mirror of your upright heart free from the chagrin of misfortune and care !

از درگاه مسبب الاسباب امیدوار می باشد که سببی سازد که شام، ظلام، فراق بانوار ^{صبح} وصال مهبل گردد باقی مافی الضمیر موقوف بر روز ملاقات زیاده چه نویسد

مکتوب بنسبت یلم

حقی سجانہ تعالی ذات خجسته صفات ملازمی
 اشتظاری مخلصان پناهی خان جیورا همواره از بلیات
 دوران محزون و محروس داشته سلامت داراد بعد
 از رفع دعوات مشتاقانه مشکوف رای عالی میگرداند
 که حق علیم است که بشنیدن اخبار بیماری
 ایشان چندان کثرت خاطر و اندوه باطن روی داد
 که شرح آن در وسعت آباد ضمیر کنجایش پذیر
 نیست الله تعالی داروی آن از دارالشفای خود
 عنایت و کرامت کند و صحت کلی بنحشد فقیر
 به سبب استماع این خبر بی اختیار ^{مقتضی} خواست که
 روانه آن حرد شود اما بواسطه بعضی موانعات
 ضروری این آرزو در پرده توفیق ماند بنا بر آن
 وارنده نامه باستعمال جهت خبر ایشان فرستاده
 شد که دیده و دل در انتظار خبر صحت ایشان
 است الهی همیشه آینه خاطر صافی را از کثرت
 نارضا و اندوه و کدورت بیغم داراد

مکتوب

If by the will of God the standard of prosperity and victory should soon move this way, how happy should I be? The curtain of absence will then be drawn up from between us: but if otherwise in two Months I shall send for you, for I can bear your absence no longer; at all events to be together is sufficient.

HEMISTICH.

“But in the mean time whatever is the will of God.”

What should I write more?

LETTER XX.

THE exhilarating letter of that consolatory friend arrived in the fulness of expectation, and delivered my afflicted soul from the bondage of grief and care. With regard to what you have communicated concerning your absence and sorrow, and hopes of a happy meeting, truly this desire increases on both sides. The description of my impatience for a happy sight of you cannot be contained in volumes.

POETRY.

“The desire which my soul has to see you,

“My soul knoweth; and I know; and my soul knoweth.

“Do not imagine that you will be forgotten by my soul,

“Even at the moment they give my body to the dust.”

انشاء الله تعالی اگر نرضت، رایات، فیروزی و اقبال در این نزدیکی به آن خرد میشود چه بهت ازین پرده دوری از میان رفح خواهد کردید والا بعد از دو ماه پیش، خود خواهم طلپید که ویدرتاب، جدائی نیست بهر حال یک جا بودن غنیت است

مصراع

تا در میان خواسته کردگار چیست

زیاده چه نویسد

مکتوب، ستم

نام فرحت آثار آن مونس، غمگسار در عین، انتظاری رسد خاطر اندویشین را از قید غم و اندم آزاد گردانید آنکه اظهار جدائی نموده امیدوار، ملاقات، بهجت آیات فرموده بودند، فی الواقع این آرزو از طرفین در ازویاد است شرح، آرزومندی ویدار، فرحت آثار در دفترها نمیکنند

نظم

اشتیاقی که بیدار تو دارد دل من
دل من داند و من دانم و داند دل من
تو ندانی که فراموش شوی از دل من
مهر آن دم که سپارند، سخاک اندر کل من
از

Therefore out of my presumption I trouble you on the subject of the marriage of my son Izzezalla, who is compleatly instructed in learning and politeness. If you honor me with your service it will be the means of elevating and raising me amongst my friends and connexions; and I am hopeful that my request will meet with the honor of your consent.

HEMISTICH.

“If you comply, how great the dignity and honor.”

Farther what should I say? May the grace of God attend you!

LETTER XIX.

IT must be known to my wife, with inimitable soul, my bosom companion, my confidant, my sincere friend, that from the day that the curtain of separation became terrible, God knows, that rest and quiet having fled at once from my soul, in the night I get no sleep, and have no respite from the idea and recollection of you. I pray to the God of honor and glory for a sight of you, and am hopeful that it will soon be happily obtained. My anxiety on account of your absence is great. Until we meet, constant'y write the state of your Affairs; that I may have peace of mind. In the mean time a little money is sent along with my faithful servant Diawer, and will arrive. Having provided yourself with necessary articles, pass the time, and make yourself easy in every respect.

بنا بر آن از روی کسناخی در باب نسبت فرزندی
 عزیز الله که از علم و ادب بهره تمام دارد
 تصدیق میدهد اگر بغلامی خود سرفراز فرمایند باعث
 سر بلندی و تفاخر در میان عزیزان و خویشان
 خواهد بود امید که استعدای بنده بدرجه قبول افتد

مصرع

گر قبول افتد زهی عز و شرف

مکتوب نوزدهم

معلوم این خانۀ باول یکانه دوست و ساز رفیق
 پسران یار و وفادار بوده باشد از آن روزید پرده
 مذاققت نایل گشته خدا آگاه است که قرار و آرام
 یکبارگی از دل بدر رفته در شب خواب نیست
 و از خیال و یاد او یادم غفلت نه و وصال او را
 از خدایتا عز و حال می طلبیم امید که عنتریب
 پوچه اسن پیش کرده شد تمام است که در
 ایام برانی احوال او چگونه خواهد بود پیوسته تا
 هنگام ملاقات چگونگی حالت خود را می نوشته باشد
 که آرام خاطر گردد و در اینولا مستحسب احتیاجی
 دلیور خردنگار جزو کیا شرح فرستاده شد خواهد رسید
 مسلمان ضروریات نموده اوقات بگذرانند و خاطر همه
 ایباب جمع دارد

LETTER XVII.

MAY GOD Almighty, preserving the accomplished person, the reverend, friendly, and excellent Shaikh Jew, from the incidents of fortune, preserve him in every kind of happiness both temporal and eternal. After laying the foundation of intimacy and affection, it is represented to your noble soul, that God is witness that, on having the fortunate news of the marriage of your son Shaikh Mohammed, worlds of joy and gladness arose: May God render it propitious and fortunate! Some marriage articles, a gold ring with an emerald for the bride, and a Gujerat turban and waistband for the said son, are sent along with the faithful Mubarik Kuddim: please to receive them graciously. And considering me as one of your friends and well-wishers, frequently call me to mind by a letter or message. And whatever business you may have here, give me your instructions, that in executing it the duties of sincerity may be performed. Be the days of mirth and joy increasing!

LETTER XVIII.

MAY the kind servants of that noble and generous person, the support of friends and connexions, being ever under the care of God, be safe. After putting up prayers for wealth, it is represented to your enlightened soul, that by my forefathers I have a lineal connexion with your family, and their kindness to me is more than I can express; and you know that there is no intermission in our mutual attachment.

Therefore

مکتوب پندهم
 الله تعالی ذات سه توده صفات ششینت پناه فضیلت
 دستگاه محبت انتباه شیخ بیورا از جمیع بنیات
 زمان محفوظ داشته با انواع شادمانی و مقاصد صورت
 و معنوی سلامت دارد بعد از تمهید قواعد اختصاص
 و آرزو مندی انهایی برای شریف آنگه خدا آکا
 است که از استماع خبر فرخنده اثر کدخدای بر خوردار
 شیخ محمد جهان جهان خوشحالی و بهجت رویا و
 الهی مبارک و سازوار کرداناد و بعضی اسباب
 عروسی یک انگشتری طلا با نمدین زمره بهجت
 عروس و چیره و فوطه نسجراتی برای بر خوردار مذکو
 بهمنحوب اعتمادی مبارک قدم فرستاده شد بنظم
 اثبات قبول فرمایند و این مخلص را از معتقدان
 و خیرخوانان خود دانست گاه گاهی بنامه و پیغام یا
 آورند و هرگونه خدمتی که در این حدود باشد اشار
 فرمایند که در انصرام آن شرایط اخلاص بشنیدیم
 سه ایام عشرت و شادمانی در تزیید باد

مکتوب پندهم

شدام کرام روی احترام عفویت پناهی تادیگاه
 مهربان و خویشان بهواره در نظر و امان حضرت
 سبحان بوده سلامت باشند بعد از تحایف دعوات
 و اقیات مشهور رای مهراجولای و پروانه که بند
 از آبا و اجداد نسبت عروسی بان سلسله دار
 و مهربانی ایشان در بار این نیازمنده از بر
 نویسد زیاده است خود برداشند که در نسبت
 تدبیر جدایی نیست

LETTER XVI.

MAY the affectionate and kind, the compassionate and merciful, the sincere and attached, the intimate and friendly Shaikhjew, my asylum, be always cheerful and happy! In these fortunate times I have received intelligence that a son, in a lucky moment, has been born in your house. Verily upon having these joyful tidings, so great joy and gladness arose, that it cannot well be described. May God, protecting this young plant of the garden of fortune, from the blasts of the accidents of time, render him happy and successful under the shadow of his favor; and make him favorable and propitious to all his well-wishers both far and near.

VERSES.

“ May God, as long as the world has colour and water,
 “ The heavens turn round, and the earth remains,
 “ Keep him supplied with fortune and vigour;
 “ And bestow on him every thing that can prolong
 “ his life.”

مکتوب شازدهم

محبت و مودت پناه شفقت و مرحمت دستگاه صداقت
 و یکجبهتی اطوار خصوصیت و یگانگی آثار ملازمتی
 شیخ جیو همواره خوشوقت و شادگام باشند در این
 ایام فرخنده انجام استماع یافته که در خانه ایشان
 فرزند در ساعت هایون تولد شد حقا که بشنیدن
 این خبر بهجت اثر چندان خوشحالی و فارغبالی
 روی داد که بشرح راست نیاید الهی آن نوزاد
 چمن دولت را از صرصر حواش در آن در امان
 خود داشته در سایه رافت ایشان بر خوروار و
 سر بلند کرداناد و بر جمیع خیرخوانان دور و نزدیک
 مبارک و فرخنده کناو

نظم

الهی تا جهان را آب و رنگ است
 زمین را دور و کیتی را درنگ است
 تمتع بخشش از نحت و جوانی
 نه هر چیزش فزون ده زندگانی

Out of your kindness and affection, until I have had the pleasure of seeing you, continue to inform me of the state of occurrences with you; and of your own health; for it will make my mind easy. Farther what trouble should I give? May the days of prosperity continue!

LETTER N.

MAY the servants of the affectionate, friendly, noble, and princely Khojeh Ghirit Khan, ever sitting on the musnud of honor and power, gain their ends both temporal and eternal. After most sincere prayers, it is represented to your penetrating soul, that having heard that the musnud of the Diwani of the Soobah of Gujerat is become adorned by your illustrious person from this intelligence great joy arose. Praise be to God, that the inhabitants of that country will be placed in a situation of safety and security; free from the strokes and accidents of fortune, by the protection of your justice and goodness. Both friends and strangers will profit from the prosperity of that incomparable person: may it be lucky and fortunate! From the generosity of your nature, I expect, that, regarding the connexion of our wanted friendship and intimacy you will recollect your friend, and make me me happy by a letter. And whatever business you have here, by applying to me, give me a testimony of your affection. Farther what trouble should I give? May the days of honor and power be increasing!

مهربانی و شفقت آنکه تا اوراکر ملاقات بهجت
سات پیوسته از چلو نگی سوانحات آن حدود و
خبر سلامتی خود می نوشته باشند که باعث آرام
خاطر گردد زیاده چه تصدیح و بد ایام حشمت
پرورام باد

مکتوب پانزدهم

ملازمان محبت و موافقت پناه رفعت و وزارت دستگاه
خواج غیرت خان همواره بر مسند عزت و وزارت
متمکن بوده کامیاب دوری و معنوی باشند بعد
از دعوات مخالفت آیات مشهوره رای عقده کشای
آنکه چون استماع یافت که مسند خدمت دیوانی
دوبه تبرات پیچیده فایض السعد زینت گرفته در
این صورت خوشحالی تمام روی داد افسوسه که
خلق آن دیار از آسیب خواوش روزگار از سایه
سرسر و امان ایشان در مقام امن و امان
مرفه الحال خواهند بود آشنا و بیگانه از دولت آن
یگانه آفرین بهره مند خواهند گردید مبارک و مومن
باو مترصد از مدارم اطلاق آنکه نسبت یکسپیدی
خدمتیت قدیم را مرعی نموده محاکم خیر خوانند
کاتبی بعنایت نامه کرامی یاد و شاد پیشه و
باشند و ربیع که در این حدود بوده باشد باز
آن زمین منت گردانند زیاده چه تصدیح و بد ایام
عزت و وزارت در تزیید باد

after prayers for your happiness and length of life, that I am well, and the welfare of that sum of my desire is constantly prayed for from heaven : may God preserve my son in health ! Spend your precious time, which like water that is past never returns, in reading and writing ; and be not a moment idle from this important business and inimitable employment, for the learned have said,

DISTICH.

“ Acquire accomplishment that you may be respected
 “ by the world ; for a person without accomplish-
 “ ment, my friend, is worth nothing.”

Upon this subject what should I urge farther. May God lengthen your life !

LETTER XIV.

HAVING perused the many prayers and blessings of Kirimulla, or long lite, sent to his dear, affectionate, and kind Sister. Let her believe his soul eager and desirous of the pleasure of seeing. My affairs by the mercy of God are in a train of success ; and I wish to be informed of my Sister's welfare here. I am hopeful that you are well and in health : It is a long time since any body came to inform me of it ; therefore my mind is anxious.

بعد از دطای برخوردارگی و فراوان جان درازی معلوم بوده باشد که احوال اینجانب بخیر است و خیریت آن مایه مراد پیوسته از ورگانه ایزدگی خواسته میباشد البتّه آن برخوردار را بعافیت دارا و عمر عزیز خود را که چون آب رفته معاودت ندارد در خواندن ^{تذکره} نوشتن صرف نماید و لحظه ^{بسیار} شغل و خطیر و اهرم بی نظیر عاقل نباشد که بزرگان فرموده اند

بیت

کسب کمال کن که عزیز جهان شومی
کس بیکمال هیچ نیزد عزیز من

زیاده در این باب چه تاکید نموده آید البتّه از ویاد عمر باد

مکتوب چهاردهم

بشبهت تمشیره عریزه مشتق مهربان از جانب کرم ا. و مایه فراوان و جان درازی بی پایان مطالعه نموده خاطر را خواندن و آرزومند ملاقات بهجت آیت بود و الله اعلم این حدود بکرم رب استیوار بر هیچ بهبود ندران است و خبر سلامتی آن به تمشیره می باید امید که بصحت و سلامت باشند مرتبی است که خبر خیریت آن تمشیره فرستیده بشاید آن خاطر متردد میباشد

مهربانی

Mohammed Huffain (whose life may God prolong!) read over my numberless blessings and unfeignable affection. Here all is well; and the welfare of that corner of my soul is wished for: I hope you are in health and safety. The history of my present situation is this: Being contented with a small monthly allowance for necessaries, I have, on account of the small distance, become a servant of the Nabob. Accordingly an order for two months is drawn out; whenever the amount of the order has come to hand, I shall send some money for you. Keep your mind in every respect quiet. Exert your utmost diligence in reading and writing. Do not spend your time in joke and play; and do not bestow your attention on diversion and amusement: for this is the time for acquiring instruction and manners.

HEMISTICH.

“Be not idle, because it is the season of play.”

Be always writing an account of your situation, that I may be easy in my mind. What can I write more? May the days of enjoyment increase by the favor of God!

LETTER XIII.

TO my son Mahmood Khan, the light of mine eye, the well disposed, who art dear as my soul, &c. &c. &c. be it known from Ahmed Khan,

after

محمد حسین طویل الله عمره دعای فراوان و اشتیاق
 بی پایان مطالعه نمایند احوال، این حدود بشیر است
 و خیریت آن جگر کوشه مطلوب امید که بصحت
 و صافیت باشد حیثیت روزگار اینجانب بر این
 نوع است که بحسب ضروریات باندک مایانه
 قناعت نموده بواسطه قرب مسافت در سرکار نواب
 نوک شده چنانچه براتر دو ماه درست میشود هرگاه
 وجه برات بدسب آمد شرح برای شما خواهد فرستاد
 خائر خود را بهم ایوب جمع دارند در خواندن و
 نوشتن سعی بدیع نمایند و اوقات خود را بلبو و
 لعب نهند و میل بازی و تماشا نهند که وقت
 یاد گرفتن هنر و ادب همین است

مصرع

مقال منشیین که وقت بازیست

پادوئی احوال خود را می نوشت باشند که انجانب
 کرد زیاده چه نویسد ایام بر خودداری نهایت خیریت
 بازی در تزیید باد

مناوب زیاده

به خود ای نورالاب ارمی خیریت انجانب برابر جان
 باند بهتر از جان مصدود نان را از جانب انجانب
 بعد

for the arrival of letters from one another is in reality a spiritual visit. Having set apart some presents and rarities of this country for my accomplished Brother, I shall send them by and by. What can I write more? May the days of your happiness increase under the auspices of the letters

ص & ن!

LETTER XI.

MAY the affectionate servants of the asylum, my dearest Brother, (whose shadow be extended,) always attain their desires, and be secure! After representing my eagerness and my desire of a visit, which giveth light, this is my request. That, although, from the interruption of accidents incident to life, I have been for some days absent and removed from the happiness of attending you, yet, God knows, that my heart and soul are constantly in the service of my Brother. I hope from heaven, the palace of the God of Glory, that the curtain of separation may be drawn from between us; and that I shall obtain a sight of you: that I may find relief from the grief and vexation of absence. Until I receive the honor of a visit make me joyful and glad by your letters and messages. To presume farther would be disrespectful. May your shadow be extended!

LETTER XII.

MY worthy son, the fruit of the tree of my vitals, the plant of the garden of my desire, the light of mine eye,

Mohammed

که وصول مکاتبات یکدیگر در معنی ملاقات روحانی است و بعضی تحایف و شوخات این دیار براتی آن برادر خجسته‌الطوار جدا نموده متعاقب می فرستد زیاده چه نویسد ایام بر خورداری در تزیید باد بالنون و الهاد

مکتوب یازدهم

ملازمان عطف پناه ملازمی اخوی اعز می مد ظله همواره مقفی المرام بوده سلامت باشند بعد از اتمام اشیاقی و آرزو مندی دیدار فایض الانوار معروض آند اگرچه بحیثیت موانع حوادث و وقایع روزگار چند روز از دولت ملازمت دوری و سهجوری رو داده اما خدا آگاه است که جان و دل همیشه در خدمت آن اخوی میباشد از درگاه رب العزت امیدوار است که عنشریب مرده مشارفت از میان پرشیز و صورت صفات چهره کشاید که از غم و اندام بدایمی رهایی بدید کرم فرموده تا دریانت شرف حضور بنامه و بیغافرش دل و شادکام میفرموده بانند زیاده از این بسارت نمودن ترک ادب است ظالم همرد باد

مکتوب دوازدهم

فرزند ارجمند شجره شجره فواد و وحید علیقه مراد فرزند العبد

And having sent some rarities of this country with a distinct account along with Yadgar, they will certainly arrive into your beneficent sight. Having also procured an ambling horse for your own use, I am hopeful that, within these few days, I may receive some money from the farms of the Jageer, for the term of harvest; and then the said horse, with some money and presents for my beloved brethren will be dispatched. Farther what should I propose?

DISTICH.

“ May your protection never be withdrawn from my
 “ Lord.
 “ May God extend your shadow eternally.”

LETTER X.

MY excellent and beloved brother, the happy and fortunate Khojeh Yadgar, may you enjoy life and prosperity, and be happy. After many blessings and boundless affection, be it known, that it is a long time since I received a letter from you; on which account great expectation and anxiety have arisen. Out of my impatience and uneasiness I have sent a person for news of your welfare; and you must write me explicitly an account of your situation, and the cause of your not sending me any letter; that my languid spirits may be revived. Hereafter be not so remiss in sending letters and messages;

و بعضی سونات این دیار مصحوب یادگار بتفصیل یادداشت علیحدہ ارسال داشتہ بود یقین است کہ بنظر فیض اثر گذشتہ باشد در ایثولا اسپ ربوار بجهت سواری آن ولی النعمی بہم رسانیدہ انتظار است کہ در این چند روز مبلغی از محال جاگیر از فضل خریف برسد آن زمان اسپ مذکور را با خرچ و بعضی تحایف برای برادران عزیز ارسال دارد زیادہ چہ عرض نماید

سایات کم مباد از سر
بسط اندہ ظلمت ابد

مذتوب دوم

برادر ارجمند بجان پیوند اقبال آثار سعادت یاز خواہیہ یادگار بہ عمر و دولت برخوردار گامگار باشند بعد از دعوات فراوان و اشتیاق بی پایان مجاہد آن عزیز برونہ باشد مدتی است کہ خط از جانب آن برادر ترسیدہ بتبرأت نگرانی و تیرانی تمام روداد آدم را از بس بیفتنی و بیثباتی برانیا خبر خیریت فرستادہ شد باید کہ پندونگی اتوال خورد را و باعث عدم ارسال مکاتبات مشروحاً نوشتہ بشریسند کہ التعمین خاطر فائر کردہ من بعد اینہمین تغافلای در ارسال مکتوبات و نامہ و پیام ننشد

Ere this some money, sent along with the faithful Dilawer, will have arrived. And I have ~~not~~ ready some rarities of this country; please God I will send them to you by and by. My desire of the honor of kissing the feet of that respected person is unbounded; and I pray to Heaven that it may soon be happily obtained. With regard to the betrothing of your son Nooralla, what should I write, since my mother will be diligent? At any rate, having done your endeavor, resolve on a connexion, for it will be the cause of satisfaction. Farther what should I say? May the shadow of kindness be extended!

LETTER IX.

THE least of your children, I Abdurrihman, represent before the servants of my master, my honor, my refuge, the place of my Kibleh, my friend, and my father, that the order of my desire for the pleasure of kissing your feet is not such that I can describe it with a broken pointed pen. Night and day I petition at the palace where prayers are granted, that a cause may fortunately arrive productive of the attainment of this desire. I am hopeful, from your generosity and kindness, that, till the time of being honored with your illuminating presence, you will, from time to time, favor me with a letter. And whatever commissions you may have in these parts make me obedient with your commands: that considering it a happiness both temporal and eternal, I may execute them

قبل از این بزوی خرج مصحوب اعتمادی و لایق
 فرستاده بود رسیده باشد و بعضی سوغات این دیار
 بهم رسانیده است انشاء الله تعالی متعاقب بخدمت
 ارسال خواهد داشت شوق شرف پابوسی آن
 منجمه از حد افزون است از درگاه مسبب الاسباب
 مستدعی است که عنقریب بوجه احسن میسر گردد
 و در باب نسبت نور چشم نور الله چه نویسد که
 آن والده خود بجد خواهند بود بهر حال سعی نموده
 نسبت او را صورت دهند که موجب جمعیت
 خاطر گردد زیاده به عرض نماید مثل ششست مهرد باد
 مکتوب نهم

که بهترین فرزندان عبدالله بعضی ملازمان مخدومی
 افتخاری استظاری قبله کاپی مشفق ابوی میرساند
 که شوق آرزومندی پادشاه پابوسی آن خداوند نه
 بهتر است که بشکرم مقطوع اللسان شرح آن
 توان نمود شب و روز از درگاه محبت الدعوات
 اشرفی نماید که سببی که متضمن حصول این
 مرام باشند بوجه احسن رو نماید توقع از کرم
 و نسبت آن است که تا هنگام شرف حضور
 فایض النور این که بهترین فرزندان را گاه کاپی بعنایتنامه
 کرامت یاد آرند و خطاتی که در این حدود بوده باشد
 بشرف ایمانی آن شرف سازند که سعادت
 دارین خود دانسته بنشریم رساند

I have just now sent thither Mustafakooli in the capacity of Shikdar: He will wait on your grace. I am hopeful, that considering this Pergunnah as ~~one~~ of the places of Government you will give orders to the agents of the Presence, that, in every case in which the said nobleman shall apply to them, considering their assistance and protection incumbent, they may give him such countenance that his revenues and trade may be properly settled and secured: for it will be the source of satisfaction to my heart. And whatever business you may have in these parts, elevate your friend with the honor of your commands; that I may perform the duties of sincerity. Farther what trouble should I give you? May your days be happy!

LETTER VIII.

IT is represented to my kind and gracious Mother by the least of her children, Abdulla, after great submission and subserviency, that I am in health, and am anxious about the welfare of my affectionate mother. I am hopeful that, being under the security and protection of God Almighty, she will be long preserved to her children. It is a long time since a letter from that tender, noble, and pious mother has reached me. My soul is longing for it: May the cause that prevents it be good. Let this be the rule of your kindness: be constantly writing an account of your welfare; that my mind may be at ease.

Ere

درینولا سعادت نصاب سیتر مصطفی قلی را بجهت
 شقداری آنجا فرستاده شد در ملازمت کرامی
 خواهد رسید امیدوار است که این پرکنرا از
 محال متعلقه سرکار عالی دانسته بولگای حضور امر
 خوابند فرمود که در هر باب سیادت پناه مذکور
 رجوع آورد امداد و رعایت اورا واجب دانسته نوعی
 توجه فرماید که مال و معامله آنجا از قرار واقع
 بقید و ضبط درآید که باعث اطمینان خاطر خواهد
 بود و خدمتی که در این حدود بوده باشد بشرف
 ایامی آن مشرف دارند که شرایط اشخاص بتقدم
 رساند زیاده چه تصدیح وید ایام بنام باد

مکتوب هشتم

بخدمت والده مشفق مکره از گمترین فرزندان
 عبداله بعد از قدم بوسی و عبودیت فراوان
 معروض آمد احوال این منزل بخیر است و خیریت
 آن والده مشفق مطلوب امید که در حفظ و امان
 حق سبحانه تعالی بوده هر سر فرزندان تا ویرک
 سلامت باشند مدتی است که خطر مکرران آن
 مشفق مانده ساجده نرسیده خاطر نگران است و راجع
 آن بخیر باد شریقه شانت اند پیوسته احوال
 خیران خود را نویسان باشد که آرام خاطر گردد
 قلبان

After expressing sincerity and affection, it is represented to your sun-enlightened soul, that a long time has elapsed since you favored me with a letter; so that I was puzzled to know what could be the cause of your unkindness, until I was informed by several, that a set of interested people had carried a story to you contrary to truth, which never existed, and never was heard of; and had exasperated you against me. Verily the fingers of thought never drew such a stroke upon the page of my imagination, and absolutely no such notion ever entered my mind. I am amazed that, giving credit to a report so injurious, and condemning your sincere friend, you should think of forgetting him. The proof of this matter being referred to your impartial judgement, and having yourself given justice, do not hereafter draw the stroke of forgetfulness on the journal of the life of your friend. Farther what trouble should I give you? May your days be happy!

LETTER VII.

BEING always by the help of Almighty God, established in royal favor, may you, in power and dignity, attain your desires both in this world and the next. After performing the duties of sincerity, which is the practice of well-wishers, it is represented to your enlightened soul, that, as I have obtained by *Tankha*, the Pergunneh of Reheemabad, as a Jageer, from the beginning of the season of Autumn,

I have

بعد از شیوه اخلاص و آرزومندی مشهور ضمیر
 منیر مهر تنویر میگرداند که مدت مدید برآمده که
 بعنایت نام کرامتی یاد نفرموده در این صورت
 حیران بوده که باعث حرم التفات چه باشد تا
 از زبان بعضی مردم اطلاع یافت که زمره اصحاب
 اغراض بخلاف راهی حکایتی که هرگز نبوده و
 کس نشنوده بعرض رسانیده و خاطر مبارک را از
 کینه منتفی گردانیده اند حقا که اناملر فکرت این
 رقم بر صحیفه حال این حقیر نگشاید و مبارک این
 صورت محالست بنابر نرسیده حسیب که خدام
 ایشان این چنین سخنان پریشان را راست
 پنداشتند غرض خیرخواه را در معرض تشعیر
 داشتند تجویز سخنان ساخته اند شهادت این معنی
 حواله ضمیر پاد ایشان نموده نور انصاف
 فرموده بعد از این رقم فراموشی را بروز نماند
 احوال سخنان نداشتند زیاده چه تصدیح وید ایام
 بکام یاد

منتوب نهم

همیشه بناید ایزد متعال مشرک عیون شاهنشاهی
 بوده بدولت و حشمت که روی مطالب دوری و
 معنوی باشند بعد از اشلار مراسم اخلاص که
 شیوه خیرخواهان است مشهور رای بهر انجالی
 میگرداند که چون هرگز رحیم آباد از ابتدای فصل
 خریف بجاگیر این بنده دولت خواه تنخواه یافتند

how shall I describe the iniquity, infidelity, and roguery of that inconsiderate villain? Having embezzled a large sum belonging to government, and to the villages of the Pergunnah, both in grain and houses; and having made out false accounts, however deserving he was of death, or of losing a limb, he offered no kind of apology for his offence. Yet as your pleasure is dearer to me than every thing, after your order there is no room for an excuse. Notwithstanding all his crimes and offences, having entirely remitted his punishment, and the reimbursement of the money, I have sent him to your Highness.

DISTICH.

“ At your command I could sacrifice my life ;
 “ Why should I not be able to forgive an offence ? ”

My life and fortune wait upon you ; and the rule of kindness is, that in future whatever business may occur, you give me a pledge of friendship by commanding me. Farther what trouble should I give ? May your prosperity be increasing !

LETTER VI.

MAY the servants of Khanjew, the refuge of friends, the resource of intimates, the asylum of kindness, being always happy, be preserved at the head of their friends !

حقیقت ناراستی و بی‌دیانتی و بداندیشی آن
 کوتاه‌اندیش و بدگیش تا کجا بیان نماید مبلغی
 کلی چه از مال، سرکار و از محال، پرکنت و چه
 از وجه بیوتات و حیوانات متصرف شده و کاغذها
 پاپاس ساخته هر چند سزاوار کشتن و بریدن عضوها
 شده بود و از بدگرواری خود هیچ گونه دلیل
 خلاصی نداشت چون خاطر مبارک ملازمان
 ایشان از همه عزیزتر است بفرموده آن ملازمین
 متخلص را پای عذر نماید

بشرانت توان از جان گذشتن
 چرا از جرم کس نتوان گذشتن

جان و مال بنده طویل ایشان است در کشتن
 شت آن است که بعد از این بر خبیهتی که
 لایق متخلص حقیقی بوده باشد باشارت آن ریت
 منت گردانند زیاده چه ابرام نماید در
 ترایر باد

مناویب ششم

بشرانت متخلص سزاوار استظهار می‌گردد بنای
 خانجیر همواره خوشوقت بوده بر سر متخلص
 سلامت باشد

it was presented in the bathing house by the assistance of the imperial Paymaster; and the whole contents reached the ears of dignity and lustre. His imperial Majesty was exceedingly pleased, and an answer was given agreeable to your wish. Act according to it; for the royal favor exceeds all that I can write. Constantly and frequently dispatch the occurrences of that quarter to Court; for his angelic soul is very desirous of news from that province. And considering your sincere friend, as your agent, whatever business you may have in these parts, command me without ceremony: for in performing the duties of fidelity, as far as in my power, I have not, nor shall I commit any neglect. What I inform of the occurrences here you will learn from the address of my son Mirza Mohammed. With what more should I trouble you? May the sources of prosperity and power increase daily!

LETTER V.

MAY Almighty God, preserving the noble persons of the fortunate, splendid, august, and imperial, servants of Mirza Jew, safe and secure from whatever is bad and improper, satisfy their desires in both worlds! Your Grace's agreeable letter, in which, after a long interval, you called me to your remembrance, honored me, and increased my joy. With regard to what was written by your friendly person on the subject of forgiving Khojeh Khana Jehan, for his negligence and dishonesty,

باتفاق، نهم، الملک در فسل خانہ گذرانیدہ
 تمام مضمونہ آن بمسامع عز و جلال رسید حضرت
 سلیمان منزلت بسیار خوشحال شدند و جواب حسب
 پرتا صادر کردند بموجب آن عمل نمایند و عنایت
 شاپنشاہی ہرچہ نویسی زیادہ از آن است مدام و
 متواتر حقایق آن سوار گاہ والا ارسال میداشتہ
 باشند کہ اکثر خاطر ملکوت مناظر متعلق باخبار
 آن دیار میباشد و مخلص، صمیمی را وکیل خود
 وانستہ خدمتی کہ در این حدود بودہ باشد ہی تکلف
 اشارت فرمایند کہ در ادای مراسم حفظ الغیب تا
 معاین است تقصیر نمیلند و نخواہد کرد و باقی
 حقیقت این جا از عرایض بر خورداری مرزا
 محمد معلوم خواهند فرمود ویکر چہ تصدیح وید اسباب
 دولت و اقبال روز افزون باد

ملکوت و پنجم

اللہ تعالی ذات عالی درجات ملازمان اقبال
 و اجال پناہ شوکت و ایالت دستگاہ مرزا جیورا
 از انچہ نباید و نشاید معصون و مامون داشتہ
 کامیاب و ارین کرداناد بعنایت نامہ کرامی کہ بعد
 از مدت مدید مخلص خود را یاد آورده بودند مشغول
 کردید و بہجت افروہ آندہ در باب گذشتن از
 تقصیرات و خیانت خواجہ خانجبران رقم زدہ ملک
 مخلوق کشتہ بود

حقیقت

This is far from the rule of kindness; for the Nabob having listened to the opinion of interested men with regard to him has judged him the offender, and in no respect paid any regard to his service and fidelity. Nabob, had I have been a long time acquainted with his character, and there is no doubt of his attachment. But your own people from their villany do not wish that such a faithful servant should be in your service. I am hopeful, that the Nabob himself, having inquired into his conduct, will do him justice; that he may not be ruined by the villany of those that envy him: for during this scarcity of men, such a person is rarely to be met. From my attachment to your affairs I have incroached upon your time with a few words. In future whatever may come into your exalted mind, act accordingly. Be the sources of prosperity and gladness increasing!

LETTER IV.

BEING ever honored by royal favor, may you be successful and victorious over the enemies of your faith and government! After the compliments of friendly blessing, it is represented to your penetrating and engaging soul, that on the arrival of your Grace's friendly letter, which was addressed to your true friend, great joy ensued. With regard to what passed on the subject of forwarding the address to Court; on the 21st of Mohurrum ulheram, in a lucky moment

it

این معنی بغایت از حساب و الطاف دور است که نواب صاحب سخن مردم اغراض در باره او اصفا فرموده او را صاحب تقصیر گروه اند اصلا نظر بر خدمت و دولت خواهی او نفرموده اند نواب سلامت از مدتی این مخلص از احوال او واقف است و در دولت خواهی او هیچ شک نیست اما مردم سرکار از ناراستی خود نمی خواهند که این چنین مردی بادین و دیانت در خدمت ایشان باشد امید که نواب بنشیند نفیس خود بحقیقت معامله وارسیده انصاف فرمایند که آن از شومی حاسدان ضایع نشود که این قسم مردم در این قضا الرجال بس دیر بدست می آید فقیر بواسطه غیر خواهی سرکار بدو کلمه متصدع اوقات میگردد پیشتر هر چه بخاطر طالبی پرسد آنچه فرمایند اسباب دولت و شادمانی در تزیاید باد

مکتوب چهارم

همواره بعنایت خسروانه سر بلند بوده بر اعدای دین و دولت مظفر و منصور باشند بعد از تحایف دعوات مخالفت آیات مرفوعه رای کشورگشا محبت افزا میگرداند که صحیفه کرامی که بصنوف سربازان نامزد مخلص حقیقی شده بود برود آن خورمی تمام رو نمود آنکه در باب گذرانیدن عرشداشت بدرگاه آسمان جاه ایمانی رفته بود بتاریخ بست و یکم شهر محرم الحرام در ساعت زیاب

LETTER III.

MAY the Servants of the imperial, princely, and illustrious Nabob, Khanjew, ever sitting in the *Musnud* of prosperity and fortune, be in health! After putting up the prayers of supplication, it is represented to your enlightened soul, that having favored me with your highness's kind letter, you ordered me to execute some affairs of importance. Having considered it a happiness, and according to my ability exerted myself in these affairs, I have brought them to a conclusion: and accordingly the particulars will be understood from the representation of Mian Kumal. And on whatever service you may order me, I am hopeful that I shall by every means perform the duties of sincerity. Hail, Asylum of your friends! Khojeh Ashraf being taken into your service, you publicly conferred on him the office of Ameen of several Pergunehs. The said person being possessed of abilities and experience, has not been deficient in fidelity. And having made the collections of the Pergunehs, village after village, he has by establishing an appraisement, obtained fifteen thousand rupees more than the former year; and has brought an accompt certified by the signature of the Amils, Chowdries, and Kanoongoes. But notwithstanding the satisfaction he enjoyed from his upright conduct, and the hopes he had of reward, the Muttissuddies of the affairs of Government having depreciated his services, and given the Nabob a different impression, have exposed him to reprehension and blame.

This

مکتوب سیوم

ملازمان، نواب، امارت و ایالت پناه شوکت و
 مرحمت دستگاه خان بیو همواره بر مسند دولت و
 اقبال متمکن بوده سلامت باشند بعد از تبلیغ
 اوجیه نیاز ماشوف را ایضا ضیای میسر و اند که
 مخلص خود را بعنائیه ^{مکتوب} لکهنی یاد آورده بتقدیم
 بعضی مهات امور فرموده بودند سعادت خود دانسته
 حسب المقدور در آن امور کوشیده صورت سرانجام
 واد چنانچه حقیقت از عرایض میان کمال معلوم
 خواهد شد و خدمت دیگر را مترجم است هر چه
 اشارت شود بالراس و العین بجا آورد ملازم
 مخلصان سلامت خواجه اشرف در سرکار نواب
 توکر شده ظاهراً اورا خدمت امینی چند پرکنه
 فرموده بودند مشارالیه از انجامه و قوف و کاروانی
 از بود در دولت خوابی تقصیر نکرده بجمع پرکنات
 ویه بدیه رسیده از قرار هست و بود زیاده از سال
 گذشت پانزده هزار روپیه مستخص کرده طومار
 بدسخط و مهر عاملان و پودریان و قانونگویان
 درست نموده آورده هر چه او بخدمت و دو استخوانی
 خود می نازید و امیدوار نتیجه بود متصدیان مهتات
 سرکار خدمت اورا پایمال ساخته بنوع دیگر خاطر
 نشان ملازمان نواب نموده اورا در معرض عتاب
 و خطاب انداخته اند

that the said person being well pleased ~~may~~ express his gratitude. It will also be the cause of satisfaction to this friend. What farther trouble should ~~be~~?
 May the days of prosperity increase!

LETTER II.

MAY God Almighty, preserving safe and secure from the accidents of fortune ~~the~~ ^{highly} accomplished, the asylum and refuge of his friends, Khanjew, grant him his desires in both worlds! After establishing the foundation of attachment and affection, it is represented to your friendly soul, that as you had written with your affectionate pen on the subject of respect, and attention to the will of the reverend Shaikh Abdussitar; and measuring out for him the lands for his livelihood in a good place; considering it an honor and happiness, I have studied attentively whatever was agreeable to the inclination of the said Prelate. My expectation from the rule of concord is this, that whatever business or commission you have here, you will without hesitation confer upon me the honor of your commands; that the duties of sincerity may be performed. May the shadow of your prosperity be extended and permanent!

که مشارالیه رضامند بوده اظهار شکر گذاری نماید
این معنی باعث اطمینان مخلص خواهد بود زیاده
چه تصدیح دهد ایام دولت روز افزون باد

۱۳۱۱
۶۶۶
نیکو شایسته دویم

اللہ تعالی ذات عالی صفات مخلصان ملاؤی
استظاری خان پیرا از بلیات دوران مامون و
مصون داشته کامیاب دارین کرداند بعد از تمهید
قواعد اختصاص و آرزومندی انہای رای محبت افرا
آند چون در باب احترام و رعایت خاطر
مشیت پناه شیخ عبدالستار و پیموده دادن
ارانی مدومعاش در محل نیک مرقوم قلم
عظمت رقم کویده بود شرف و سعادت دانسته
در آنچه خاطر مشیت پناه مذکور بود بیان کوشیده
شد توقع از طریق یکجہتی آنکہ کاری و خدماتی کہ
در این حدود بوده باشد بی تکلف شرف ایمای
ارزانی دارند کہ شرایط اخلاص بتقدیم رسانیده
شود ظل دولت مبسوط و منحل باد

CHAPTER. V.

Of the Letters which Mankind write to one another.

LETTER I.

MAY the servants of the fortunate, gracious, and friendly ~~Khanjew~~ Khanjew, being always under the care and protection of Almighty God, be happy! After confirming the engagements of sincerity and affection, it is represented to your enlightened understanding, that it is a long time since you called to your recollection your true friend, by a few lines of an agreeable epistle from your Highness. Forbid that the ~~ends~~ ends of that should be any thing else than amusement and pleasure! The way of unanimity is this. Contrary to days that are past, paying regard to the practice of affection, frequently call to your remembrance your zealous friend, and do not admit the idea of forgetting me; for it will be the means of strengthening the ties of sincerity. My asylum, hail! The reverend and upright Shaikh Abdussitar, who is one of your friends, has at this time, agreeable to supreme authority, obtained by way of livelihood, a *Tamlik* on a piece of land in the Pergunneh of Doriapore; a dependancy of your own Jagher. Therefore be pleased to order your agents, to give him a Perwannah directed to the Mut-tiffuddies of the Pergunneh, that they may put the said lands into the possession of the said reverend person, wherever, he may choose it; and consider an attention to him necessary;

P

that

باب ہ ششم در مکتوبات کہ ابنای روزگار بیلدیکر نویسندہ

مکتوب اول

ملازمان اقبال پناہ عطوفت و ستگاہ مخلصان اعتضادی
 خان چو بہوارہ در حفظہ ایزد متعال بودہ خوشوقت
 باشند بعد از تمہید قواعد اخلاص و آرزومندی
 مکشوفہ رای مہر انجلای کروانیدہ می آید مدتی
 است کہ مخلص حقیقی را بدو کلیہ عنایت نامہ
 کرامی یاد آوری فرمودند موانع آن بجز عیش و
 طرب امری دیگر مباد طریقہ یکجہتی آنکہ بخلاف
 ایام گذشتہ شیوہ حادثت را مرعی داشتہ اچنانکہ
 از این مخلص مشتاق یاد آورند و تجویز نسیان
 فرمایند کہ باعث از دیار رابطہ اخلاص خواهد بود
 ملازا سلامت مشیخت پناہ حقایق و ستگاہ شیخ
 عبدالستار کہ یکی از دوستان ایشان است در
 این ولا پارہ زمین بوجہ مردمعاش بموجب فرمان
 طالبان در پرکنہ دریابور متعلقہ جاگیر خدام
 آن اقبال پناہ تنخواہ یافتہ در این صورت ہوکلا
 امر خواہند فرمود کہ پروانہ بنام متصدیان پرکنہ
 نوشتہ بدہند کہ اراضی مذکور را ہر جا کہ مشیخت پناہ
 مزبور خواہد بتصرف او واگذارند و رعایت
 احوال او را واجب دانند

4. The great guns that were fixed on to accompany me, let orders be given to the Daroghah, that being taken out of the magazine and compleated with every necessary, he may forward them to me, so that I may not wait for them. 5. Let orders be given to the Mutisfuddies of Government to pay the companies of Matchlockmen, that are stationed with the Fojedars; and to send them to my assistance, that they may join the army in haste. What should I say more?

ARIZDASHT XVII.

I *Noorullah*, the insignificant slave of your palace, humbly represents at the place of addressing the servants of the tribunal of magnificence and splendor, of the good, dignified, eminent, exalted, and princely Nabob, that having caused Shahbaz Khan, the Afghan, to expect your favor and assistance, I have entertained him. I have repeatedly solicited on his account, but as yet nothing has been done for him; being therefore greatly distressed, he can endure it no longer. From my attention to your highness, I am hopeful, that out of your generosity, orders will be given to the Diwans to settle his business, and to detach him along with me, for he is a manly, clever, young man. By doing this, the least of your slaves will be honored. What can I say more?

چهارم توپهای کلان که همراه بنده مقرر شده اند
 بداروغه حکم شود که از کارخانه برآورده لازمه آنرا
 سرانجام نموده زود کمتترین رساند که انتظار نشد
 پنجم جاعه برقندازان که همراه فوجداران تعیین
 می شوند امر شود که متصدیان سرکار طلب نموده
 برفاقت بنده تعیین سازند که زود به لشکر مملکت
 شود زیاده چه عرض نماید

عزداشت پیردوم

بنده درگاه نورالد ذرهوار بموقف عرض باریافتگان
 محفل عظمت و اجلال نواب مستطاب معالی
 القاب سپهرجناب مهرکاب خدایکانی میرساند که
 شهبازخان افغان را امیدوار بر مهربانی و اعطاف
 صاحب نموده نگاهداشته بود مگر در باب او
 التماس نموده تا حال مهیم سازی او نشد بنا بر آن
 پریشانی تمام بحال او راه یافته دیگر تاب ندارد
 بملازمت کرامی امیدوار است که ارزوی کرم
 بدیوانیان حکم شود که احوال پردازی او نموده
 همراه بنده تعیین سازند که جوان مردانه و کارآمدنی
 است در این باب سرفرازی کمتترین بنده خواهد
 بود زیاده چه عرض نماید

Therefore I request that I may be ordered into your noble presence, that I may relate some particulars in your august hearing; and that on whatever service you may order me, I may execute it by every means in my power. What should I add more? May your exalted shadow be extended over the heads of your well-wishers!

ARIZDASHT XVII.

I *Naffirulla*, the slave of your court, represent, in address of the good and illustrious Nabob, my Lord, that I have applied for several lists of necessaries as described below; and I am hopeful that they will be complied with. 1. Since by your favor I have been honored with the office of Fojedar, please God, as far as in my power, I will commit no neglect in fidelity; but my pay is known to you, and I have a large body along with me; so by your kindness and favor I am hopeful of an addition. 2. As a great many villages of these Pergunnahs are united in clans, and require force, and have sorts of strength, success will depend on the number of troops. 3. Some of my brethren, putting their trust in the prosperity of that Kiblah, have lost their habitations. They are manly fellows, and are desirous of employment. If orders be given to the Diwans, that having received them in the train of the slaves of Government, they may detach them with me, they will be of service; and it will confer an honor on this well-wisher.

4. The

بنا بر آن معروض میدارد که حکم شود که بخدمت
 شریف رسیده بعضی حقایق را به سمع عالی رساند
 و بهر خدمتی که امر فرمایند بالراس و العین بجا آورد
 زیاده چه عرض نماید ظل عالی بر سفارت خیرخواهان
 محدود باد

عرضداشت هفتم

بنده درگاه نصرالله بعرض ملازمان نواب مستطاب
 سپهرکاب خدایکانی میرساند که چند فصل از ضروریات
 شرح ذیل التماس میدارد امیدوار است
 افتد اول از روی کرم که بخدمت فوجدار
 شده است انشاء الله تعالی حتی الامکان در
 و جان سپاری تقصیر نخواهد کرد اما علوفه
 به صاحب معلوم است و جماعت کثیر همراه دارد
 از عنایت و مهربانی صاحب قدر دان متوقع اضافه
 است دویم چون اکثر دیه‌های آن پرکنات مراسم
 و زور طلب است و قلعه‌های محکم دارد هر چه
 جمعیت باشد همان طور کار خواهد شد سیوم چند
 برادر فقیر تلب بدولت آن قبلگابی نموده از
 وطن آمده اند جوانان مردانه و کار طلب اند اگر
 بنیوانیان حکم شود که آنها را در سلک پندای
 سرکار داخل نموده همراه بنده تعیین سازند بکار
 بخواهند آمد و باعث سرفرازی این خیرخواه خواهد کردید

that I was honored with the contents of the respectable Perwaneh which came addressed to your slave. With regard to what was directed about representing the hostility and obstinacy of Khojeh Ali, and my Lord, Mobammed Murad ! having, agreeable to orders, assembled the people of the neighbourhood, and having inquired into the cause of the contention of these two respected persons, and having confirmed the decision upon this affair by the seal of the Kazi, and the chief and respectable people of this district, and having sent it into your presence, it will come into your august sight. Farther what should I say ? Be the shadow of clemency extended !

ARIZDASHT XVI.

I *Abdurrehman*, your slave, having performed the duties of slavery and dependancy, reprecient at the place of addressing the benevolent, illustrious, and princely Nabob, the place of my Kibleh, that the business of this district under the auspices of the countenance and prosperity of that Kibleh, is compleated in a proper and becoming manner. In future whatever business or employment you may have here, to which I am equal, command me without hesitation. My zeal for the honor of your service, which is the object of my constant attention, and the fund of perpetual happiness, is rooted in my bosom.

که پروانه واجب التعظیم بنام این بنده شرف
 ورود یافته بود مضمون آن مقرر گردید آنکه در
 باب معروض داشتن حقیقت جنگ و عناد
 مردم، خواجه علی و مولانا محمد مراد ایما رفته بود
 حسب فرموده صاحب مردم، قرب جوار را طلبیده
 باعث نزاع آن مردم، حمید از روی راستی استفسار
 نموده در این باب محضر بمهر قاضی و امالی
 و موالی این نواحی درست نموده بحضور فرستاده
 شد بنظر عالی خواهد در آمد زیاده چه عرض نماید
 ظل شفقت مهرد باد

عرضداشتن سفاردهم

بنده عبد الرحمن لوازم عبودیت و تسلیات بجا آورده
 بموقف عرض نواب مستطاب کیوان وقار خداوندی
 قبله گامی میرساند که معاملت این نواحی بپسین توجه
 و اقبال آن قبله چنانکه باید و شاید صورت
 انصراف گرفت آینده در این جا کاری و خدای که
 لایق این بنده باشد بلا توقف فرمایند و استیاق
 شرف ملازمت که خلاصه مطالب سردمی و
 سرمایه سعادت ابدی است دامن گیر شده

ARIZDASHT XIV.

YOUR real slave Ahmed the *Sadeeki* represents at the place of addressing the benevolent and elevated Nabob, my support and my Kibleh, that upon receiving the honorable Perwaneh that was issued in my name I became honored and elevated. And with regard to, what was written on the subject of serving and attending to the noble, upright, and generous Meer, Dervaisli Ali, agreeable to your high command, I have laboured from my soul to satisfy the desire and inclination of the said Meer. I held not myself excused from any service that lay within my power; according as the said Meer will report verbally in your illustrious presence. I am hopeful, that, likewise, whatever business, or service, you may have in these parts, you will elevate me with the honor of your commands; that considering it as my present and future happiness, I may perform the duties of attachment in executing it. What should I add more? May your shadow be extended!

ARIZDASHT XV.

I *Bazeed*, the least of your well-wishers, after expressing my dependence and submission, which is the practice of faithful servants, represents to the good and exalted Nabob, my Lord, whose illustrious shadow be extended,

عرض است چهاردهم

بنده حقیقی احمد صدیقی بموقف عرض نواب مستطاب معالی التاب استظباری قبله کابی میرساند که بوصول پروانه عظام که بنام کبترین صادر شده بود مشغول و سرفراز گردید آنکه در باب خدمت و رعایت سیادت پناه صفت و نجابت دستگاه میردرویش عالی امر شده بود حسب حکم عالی آنچه مطلب و متعذر میر مشارالیه بود در سرانجام آن بجان کوشیده خدمتی که از دست بنده برآمده خود را معاف نداشت چنانچه میر مذکور زبانی بحضور فایض النور اظهار خواهد نمود امیدوار است که بهمین دستور کار و خدمتی که در این حدود بوده باشد بشرف ایحای آن بنده خود را سرفراز فرمایند که سعادت دارین خود دانسته در تقدیر آن شرایط اعتقاد بطور رساند زیاده چه عرض نماید ظلم محدود باد

عرض داشت پانزدهم

کبترین خیرخواهان بازید بعد از عرض عبودیت و نیازمندی که شیوه بندگی حقیقت شعار است بعرض نواب مستطاب سپهرکاب خداوندی مد ظله العالی میرساند

that having got them ready, he may dispatch
to me. And let me be favored with powder and
that I may attack those people well provided. May
the days of your life and your prosperity increase.

ARIZDASITT XIII.

YOUR faithful servant Abduiltar, acknowledging the
tribute of subserviency and the duties of supplication,
represents at the place of addressing the slaves of the
exalted Nabob, the seat of my Kibleh, and my sup-
port. Nabob, hail! It is known to your enlightened
soul whence the submission and attachment of this
beggar to that noble race takes its rise. And what re-
gard the deceased Nabob had for the father of this
slave, who boasts of being born in your family. How
can I describe the sincerity and attachment which I
have for the Nabob; and the kindness of the just Na-
bob towards me, since it exceeds the bounds of descrip-
tion? Therefore having put my trust in my own sub-
serviency, and your kindness, I have sent my own
children into the service of your Highness; for they
are young men desirous of employment, and capable
of service. I am hopeful, that having engaged them,
you will bestow your august attention in patronizing
them; or it will be a source of honor to this child of
your family. Farther what can I add? But the e-
dow of prosperity extended!

ARIZDASITT

که سربراه نموده نزر کمترین رساند و باروت و سرب
عنايت شود که باستعداد تمام بر سر آن مردم
ناخت نماید واجب بود بعرض رسانيد ايام عمر
و دولت در تزيار باد

عرضداشت سیزدهم

«...» بدایي عقیدت شمار عبدالستار بعد از ادای
و نایف . مکی و لواری زم نیاز بذروه عرض بزرگان
نواب شاه نایب قباکامی استواران پیرانه
که نایب است بشهر سربازان و
نسبت باره و از شهر و
از اجازت و
پشتر مهربانی دارند .
می نماید از اخلاص و عقیده شهباز از شهر و
و عنایت و مهربانی نواب قمریان پیرانه
وارد که زیاده از اندازه تحیرات لایحه تدبیر
نسبت بزرگی خود و التفات آید در
بنده زاد را در خدمت عالی فرستاده تا
کار طلب و قابل خدمت انداید دارد که در
بند مسلسل فرموده در تربیت آنها توجه نماید
مبنول دارند که باعث سرفراز این خاندان
بند زیاده به عرض نماید دولت مند و پیرانه
سر...

ARIZDASHT XI.

YOUR zealous and affectionate slave Abdulkadir, represents at the place of addressing the respectable personage of the exalted court, that night and day he petitions from Heaven abundance of daily-increasing prosperity and a succession of various conquests. Since this proceeds from the purity of attachment and sincerity, he is desirous and hopeful, that it may have the honor of being acceptable. As my intention was to express submission and sincerity, I have not been troublesome with prolixity. May your prosperity and happiness increase.

ARIZDASHT XII.

THE least of your well-wishers Alawil, after performing the devoirs of subterviency, and the duties of submission, presents in address to the benevolent and illustrious Nabob, the place of my Kulkh, whose power may God increase, that an account of my chastising the refractory in this district, and seizing their slaves and effects was particularly represented some time ago; and will have reached your august hearing. At present I have in view the extermination of the rebels on the other side of the water: for those people have risen up in treason. My Lord's army. The body of horse and man's men, with some guns which were detached for your servant, have now arrived. I am hopeful that you will give orders to one of your servants,

Thus

عرضداشت، یازدهم

بنده و طاکومی خیراندیشش عبدالقادر بنزروه عرض
ذوالاحترام، عتبہ عالی میرساند کہ شت و روز و فور
دولت، روز افزون و ظهور، فتوحات، کوناگون از
درگاہ قادر، بیچون مسنت مینماید کہ چون منبعث
بخلوص، عقیده و اخلاص است مترصد و امیدوار
می باشد کہ بشرف، اجابت مقرون گردد از آنجا کہ
عرض اظهار بندگی و اخلاص بود بنزوانید مصدع
نکردید دولت و اقبال او تزیید باد

عرضداشت، دوازدهم

کمترین، خیراندیشان علول بعد از تقدیم مراسم
عبودیت و بندگی بعرض، نواب، مستطاب والاحجاب
قبله کاهی مدظلہ اللہ تعالی میرساند کہ حقیقت
تنبیه نمودن، متمردان، این نواصی و بدست آوردن،
بندگی و مویشی، آنها قبل از این مفصل معروض داشته
بود، سمع، عالی رسیده باشد احوال عزیزمت،
استیصال، متمردان، آن روی آب درپیش دارد
کہ آن مردم سر بشاد برداشته اند صاحب سلامت
جماعه سواران و برکنندگان چند توپ کہ ہمراه
بنده تعیین شده بود تا حال نرسیده امیدوار است
کہ یابی از بنده های حضور را امر فرمایند

Wherever your Highness shall command, being eager, and having hastened to your service, let me be favored with intelligence of your resplendent, and fortunate Majesty. I wait for commands. ~~Further~~ what can I represent? May the shadow of your prosperity be spread over the heads of your well-wishers!

ARIZDASHT X.

YOUR meanest slave Illahbuksh having performed the ceremonies of slavery and sincerity, represents at the station of the slaves of the benevolent, high, dignified, and illustrious Nabob, my Lord, and the place of my Kiblah, that on the arrival of your illustrious Perwanch, which was issued in the name of your meanest slave, there accrued from it elevation and honor. With regard to what was commanded about sending the money of the Pergunnahs three days ago, the money that was collected being dispatched along with the airam of brotherhood ~~to~~ ^{to} you, I hope it will arrive in safety. And let the ~~order~~ ^{order} of government be directed, that the money be delivered to the attending treasurer, to give the ~~old~~ ^{old} brother his leave; for many matters of importance here depend on his presence. Your slave is as little as possible negligent in completing the collections; please God, having in a short time raised the balances in the Pergunnahs he will dispatch them. To add more, would exceed the limits of respect. May prosperity and health be daily!

بهر جا که امر عالی شود از سر قدم ساخته بملازمت شتابد
و با دراک حضور فایض النور سعادت اندوز گردد
منتظر حکم است زیاده به عرض نماید ظل دولت
بر مشارق خیر خوانان مهرد باد

عرضداشت دوم

بنده کمترین التماس شرایط بندگی و عبودیت
بجا آورده بموقف عرض ثواب مستطاب فلک جناب
کردون و قار خورشید اشتهار خداوندی قبلگامی میرساند
که برود پروانه عطای که بنام کمترین خلایان
نیز انداز یافته بود سرفرازی و بنده نوازی حاصل
گردید آنکه در باب فرستادن خزانه پرکنات امر
شده بود سه روز است که زری که تحصیل شده
بود بمسحوب اخوت پناه قاسم خان ارسال داشته
امید که سلامت برسد و بوکلای حضور امر شود که
زرا تمویل خزانهی رکاب نموده اخوی مذکور را
رحمت نمایند که اکثر مهملات این جا وابسته بوجود
او است بنده تا مملن است در اتمام تحصیل
تتصیر نمیکند انشاء الله تعالی در نزدیکی پرکنات
بی باقی نموده ارسال خواهد داشت زیاده عرض
حد ادب ندید دولت و بهجت روز افزون باد

عرضداشت

and nothing has happened to disturb the quiet of the inhabitants of this province ; and all the farmers and inhabitants are employed in praying for your eternal prosperity. I am hopeful that it will continue in the same way. Hail, Kibleh of the creation ! By the favour of God, and your world-subduing prosperity, I have taken so much care to prevent taxation, that from the Pergunneh of Wazeerpoor to Jalore, it is effectually stopped. And just now I have sent two more troopers, who may be vigilant in the territories of the Jageer o' Rana Jagut Sing ; and the Pergunneh of Nandul, &c. the Jageer of Rajeh Ravi Sing and the lands of the district of Neetthore. By the will of God, I have not, nor shall I excuse myself from the duties of diligence ; and no one has power to do that which is prohibited your divine authority.

ARIZDASHT IX.

YOUR sincere well-wisher Mohammed Mukeem represents before the servants of the benevolent Nabob, the seat of prosperity and splendor, the place of my *Kibleh*, that upon having the joyful tidings of the princely Nabob's coming here so great joy and gladness arose, that it cannot be properly described. The desire of the honor of kissing your feet exceeds all bounds.

N

Wherever

اعشای هر گرن

و هیچ گونه واقعه که موجب کدورت کند این
 دیار باشد نیست و جمیع رطایب و مساکین بدطایبی
 دوام دولت ابدتین مشغول اند امیدوار است
 که من بعد بهمین منوال بگذرد قبله جهان و
 جانان سلامت بفضل الهی و اقبال جهان کشای
 شایسته‌ای نوعی ایتام بیخ زکوة نموده که از پرکنه
 و نه در تا جالور بالکل بر طرف شد و الحال دو
 نفر سواز دیگر تعیین نموده که در نواحی جاگیر
 رانای جکت سنگ و پرکنه ناندل و غیره جاگیر راج
 رای سند و محال سرکار نیشور خبردار باشند
 انشاء الله تعالی در لوازم تاکیدات خود را معاف
 نداشته و نتواند داشت و احدی را قدرت نیست
 که مرتکب این امر ممنوع درگاه آسمان جاه بشود

عرضداشت مهم

خیرخواه حقیقی محمد متقیم بعرض ملازمان نواب
 مستطاب معلی القاب اقبال و ابدال پناه قبله گاهی
 میرساند که خبر بیعت اثر تشریف آوردن نواب
 خداوندی در این صوبه چندان خوشحالی و فارغی
 روی داد که بشرح راست نیاید شوق بشرف
 پاپوس از حد متجاوز است

ARIZDASHT VII.

THE least of the slaves of the court represents at the petitioning place of those who stand at the foot of your imperial throne, that the world-subjecting, and sun-resplendent command issued forth in the name of this devoted servant, to detach five hundred horsemen from amongst my own people for the business of Kandahar with Bakir Khan; that they may attend him in it. Kibleh of the world, hail! Having, agreeable to your royal orders, picked out from amongst our brethren the number of five hundred horsemen, manly fellows, I have sent them with horses and fresh accoutrements along with the said Khan; that as far as possible they may not be deficient in duty and attachment. And for the support and pay of that body I have consigned two Pergunnahs in the soobah of Multan, belonging to your slave's Jageer; that they may always be receiving something from it; so that being satisfied, they may be attentive to the appointed service. It was necessary to represent. Be the shade of prosperity and fortune eternal!

ARIZDASHT VIII.

THE least of your slaves, having kissed the devoted ground of subserviency with the lip of submission, humbly represents at the petitioning place of those that stand at the foot of your imperial throne, that, by the favor of God, and by the prosperity of exalted and royal majesty, all is well:

عرضداشت هشتم

کمترین بنده‌های درگاه بموقف عرض ایستاده‌های سریر خلافت مصیر میرساند که حکم جهان مطاع آفتاب شعاع بنام این بنده فدوی صادر شده بود که پانصد سوار از برادران خود بجهت مهم قندار همراه فیروزخان تعیین سازد که در آن مهم رفاقت او نمایند قبلد عالم سلامت حسب الحکم اشرف موازی پانصد سوار از برادران خود جوانان مردانه جدا نموده با اسپ و یراق تازه همراه خان مذکور داده که تا ممکن باشد در خدمت و جان سپاری تقصیر نکنند و دو پرکنه از صوبه ملتان که در جاگیر بنده مقرر است در وجه پایانه آن جماع تنخواه نموده که از آن جا چیزی بازمی میرسیده باشد که بخاطر جمع در خدمت مرجوعه سرگرم بوده باشند واجب بود بعرض رسانید ظلل دولت و اقبال لایزال باد

عرضداشت هشتم

کمترین فدویان جان سپار زمین خدمت بلب ادب پوسیده ذره‌وار بموقف عرض ایستاده‌های سریر سلطنت مصیر میرساند که از فضل الهی و اقبال حضرت اعلی خاقانی همجا خیر است

THE FORMS OF ~~THE~~ ~~FORMS~~

Accordingly an account of the influence and villainy of these people, and the activity of this slave of the court, will be represented by people that are interested. Be the sun of prosperity and fortune blazing upon the creation!

ARIZDASHT VI.

YOUR devoted slave Sikunder, having performed the ceremonies of the prostration and the dependancy of slavery, sendeth health to the Kibleh of this world and the next, at the petitioning place of the servants of your heavenly palace. I became dignified and elevated with the honor of the auspicious contents of the illustrious mandate that was issued in the name of this merciful of your slaves, on the subject of repairing the fort of Rajore; and having instantly dispatched a person to different places to bring masons and materials of stone and lime, &c. please God, as far as possible, I shall be guilty of no neglect in completing the buildings of the said fort. As expert stone-cutters are not to be had in this district, I am hopeful that your sacred orders will be issued to your royal Diwans, that they may detach some good expert stone-cutters from the presence; that the work may not be stopped. It was necessary, and I have represented it. Be the sun of prosperity and fortune blazing!

ARIZDASHT

عبرت گزین شده شیوه رعیتی گرفته بی طلب مال،
 واجبی بجاگیرداران میدهند چنانچه حقیقت تهر و
 صادر این مردم و تردد بنده درگاه از مردم بیغرض
 بعرض خواهد رسید آفتاب دولت و اقبال بر
 مفارق حاکم و طالبان تابنده باد

عرضداشت ششم

بنده فدوی سلندر شرایط سجدات و تسلیات
 خلاصی بجا آورده بموقف عرض باریافتگان درگاه
 عرش اشتباه میرساند که قبله دین و دنیا سلامت
 فرمان طالبان که بنام کمترین بنده در باب
 اتمام قلع راجور صادر شده بود بشرف مضمون
 آن مشتمل و سرفراز گردید و همان ساعت مردم را
 بجهت آوردن معماران و مصالح از سنگ و
 چوب و غیره بجا تعیین نموده انشاء الله تعالی تا
 ممکن است در سرانجام عمارت قلع مذکور تنصیر
 نخواهد کرد چون در این نواحی سنگتراشان خوب
 چابکدست پیدا نمیشوند امیدوار است که جامع
 مقدس بدو انبان مظلم شرف صدور یابد که
 چند نفر سنگ تراش خوب چابکدست از حضور
 لامع النور تعیین فرمایند که کار معطل نماند واجب
 بود بعرض رسانید آفتاب دولت و اقبال
 تابنده باد

And of the horsemen belonging to some of the officers, an hundred and fifty, according to a particular list of their names, which will be presented to your highness, obtained the honor of martyrdom, and of the inconsiderate villagers, near a thousand having become the food of sword and arrow, went to hell. The rest of the out-casts could not sustain the fight. When night came on, that destitute short-sighted band, like a flock of sheep or goats, fled panick-struck every where. In the morning the servants of government rode towards the villages of the rebels. That body having united, were collected together, with their families and children, in one place, in the village of Selimpoor, which is a large village with a fort in the middle of the jungle; and destroyed the men from all quarters. But although these people struggled and fought strenuously, at length the cavalry having dismounted and entered the village, killed a great number, and set the village on fire. After that, having seized and confined their women and children, and taken possession of their substance and effects, I delivered them to the agents of the Jageerdars; to whom also I have committed the charge of the chiefs of that village, that they may satisfy themselves for their three years rent. The rebellious practice of the people of this country is clearer than the sun. At present, by the power of royal prosperity, they have received such correction and chastisement, that all the inhabitants in this district, having taken warning, and having applied themselves to the business of cultivation, pay their rents willingly to the Jageerdars.

و از سواران بعضی منصبداران یک صد و پنجاه
 کس بموجبی که انشم با هم از یادداشت علیحده
 بعرض اشرف خواهد رسید بدرجه شرافت رسیدند
 و از کنوران بی تدبیر نزدیک هزار کس علف
 تیغ و تیر کشته بجهنم رفتند و ملر مقهوران را تاب
 جنگ نماند چون شب شد آن جماعه بی پایه کوتاندیش
 مثل کله کوسفند و میش بهر جانب رسیدند علی
 الصبح بنمای درگاه بر سر دیهائی آن مستمردان
 سواری نمودند آن جماعه با هم اتفاق کرده در موضع
 سلیم پور که دیح کلان است قلعه وارد و در میان
 جنگ واقع است با عیال و اطفال خود یک جا
 شده بودند لشکریان از هر چهار طرف قتل کردند
 اگرچه آن مردم کشتش و کوشش بمرتبه نرایت
 نمودند تا قبت سواران پیاده شده در دیح آن درآمده
 کس را سیارا کشتند و دیهرا آتش دادند بعد
 از آن زن و بچه آنها را اسیر و دستگیر نموده
 مال و مویشی ضبط در آورده عواله کماشتهائی
 جاگیرداران ساخته و سرداران آن دیهرا نیز بانها
 سپرده که محصول سه سال خود را خاطر نشان نمایند
 قبله عالم سلامت شیوه تمردی این مردم در این
 ملک اظهر من الشمس است الحال چه نیروی
 قبایل شاهنشاهی چنان تشبیه و تادیب یافته اند
 که تمام مردم این نواحی

represents at the petitioning place of the servants of the majesty of the true Kibleh and real Kaabeh, that your illustrious mandate, which was issued in the ~~name~~ of the least of your well-wishers with regard to the correction and chastisement of the clans of the district o' Ahmedabad and causing the money of the Jageerdars to be given out of the lands of the re' els. honored me with its world-subjecting commands. Having marched with my own people, and some auxiliary officers who were detached thither with your servant; and having encamped in the village of Maa-zimpoor, which is seven krohs from Ahmedabad; and next day putting confidence in the unfailing prosperity of majesty, I made an attack on these villages of the clans, which, by the accounts of the Jageerdar's agents, had not paid their rent for three years; and were become rebellious. When the rebels heard of your servant's arrival, being collected, they instantly retired to the jungle; and posted themselves in the road o' the army. When this news reached your servant, by the advice of your friend, having sent for hatchet-men from all quarters to cut down the jungle, we began to cut it down. Although these short-sighted outcasts, having got into the jungle, were not idle with their fire-arms and arrows, yet when the heroes o' the army had surrounded them on all sides, the villagers, being desperate, came out o' the jungle, and an obstinate engagement ensued with the Seyids, Moguls, and Rajpoots belonging to your servant.

M

And

موقوفه عرض بندگان حضرت قید حقیقی و کعبه
 تحقیقی میرساند که فرمان حالیشان که در باب تشییع
 و تدفین مواسات نواحی احمدآباد و داندین زر
 جاکیرواران از مجال متمدان بنام کمترین مریدان
 صادر شده بود بمحکم جهان مطاع سرفرازی تشییع با
 جمعیت خود و پیشانیان ~~بمجلسی که همراه~~
 بنده تعینات این صوبه ~~گرفته~~ کرده در موضع
 منظم پور که هفت کروزه از احمدآباد است ویر
 نموده روز دیگر تکیه بر دولت لایزال شاهنشاهی
 کرده بر سر دیهائی مواسات که کاشتند جاکیرواران
 نوشته داده اند که سه سال است که این
 مردم مال و اجبی نمیدهند و بتمد نگاه میدارند تاشت
 نمود چون متمدان خبر آمدن بنده شنیدند بمجلسی
 جمع شده در جنگل در آمدند و سر راه لشکر
 گرفتند چون این خبر به بنده رسید بمسلاج
 دولت خوانان جهت قطع جنگل تبرواران از اطراف
 طلبیده به بریدن جنگل متقی شد اگرچه آن مشهوران
 کوه اندیش در میان جنگل در آمده از تفنگ اندازی
 و تیربازی تقصیر نکردند اما چون طاریان لشکر از
 هر چهار طرف محاصره کردند کنواران عاجز شده از
 جنگل برآمدند و جنگ عظیم واقع شد از مردم
 سادات و مغل و راجپوت تا پینان بنده

although a strong detachment has been sent against him, who having immediately defeated him or taken him prisoner may bring him to our imperial throne like that of Egypt, yet as his family and children and other property, with his horses and camels, are in a place in Kabul, having gone thither, and having instantly seized on his children, dispatch them immediately under the care of a trusty person, to our royal court. And whatever of his substance and effects shall be there, having taken an account of them and confiscated them, inform me of it. Kibleh of the world, hail ! Agreeable to your royal order, the instant that I received information of the contents of your sacred command, I set out for Kabul equipped for plundering. The children and dependants were in readiness to depart when your servant arrived. Having seized the offender's children, and dispatched them to Court, with the ready money that was found in his house, along with Khojeh Ahmed, this devoted's real brother, and fifteen horsemen, I hope they will arrive in safety. Besides, having taken an account of his camels and horses, I shall dispatch them after to your court, the asylum of the world. Being proper, I have represented it. Be the world-enlightening-sun of prosperity and riches blazing !

ARIZDASHT V.

YOUR sincere well-wisher Mozuffer, having kissed the ground of subserviency with the lip of respect and contrition,

represents

اگرچه افواج قاهره بر سر او تعیین شده که عنقریب
 او را منہزم گردانیده یا دستگیر نموده به سریر خلافت مصیر
 آورند لیکن چون خیال و اطفال و سایر اسباب و
 اسپ و شتر او در خطہ کابل است بدانجا رفته
 فرزندان او را در ساعت دستگیر نموده همراه کس
 معتبر روانہ درگاہ واک سازد و آنچه مال و اسباب
 او در آنجا بوده باشد در قید قلم آورده بخالفہ
 مشرفہ ضبط کرده عرضداشت نماید قبلہ طالبان
 سلامت حسب حکم اشرف در ساعت کہ بمضنون
 حکم اقدس اطلاع یافته بطریق الغار روانہ کابل
 گردید فرزندان و متعلقان او در عین استعداد
 برآمدن بودند کہ بندہ رسیدہ فرزندان آن روسیاه را
 مقید ساختہ با زر نقد کہ از خانہ او برآمدہ منحوب
 خواجہ احمد کہ برادر حقیقی این فدوی است با
 جمعیت پانزده نفر سوار روانہ درگاہ معلی نموده امیدوار
 است کہ سلامت برسد باقی شتران و اسبان
 او طومار نموده متعاقب روانہ درگاہ کیتی پناہ مینماید
 واجب بود بعرض رسانید آفتاب جهان تاب دولت
 و اقبال تابندہ باد

عرضداشت پنجم

مرید باغلاص مظفر زمین خدمت بلب ادب
 و انکار بوسیدہ

represents at the petitioning place of the servant of your heavenly palace, the feat of Alexander, the throne of Soliman, the pomp of Feridoon, the splendor of Darius, the retinue of Jumsheed, and the grandeur of King Khofo, (may Heaven establish your kingdom for ever,) that upon the arrival of your illustrious and propitious Firman, with the honor of a princely dress, and the present of a Babylonian horse marked like Duldul, with which, out of your kindness, you distinguished me, having anticipated and hastened to meet it, and having understood the fortunate and favorable contents of your world-subjecting command; having put it on my head, and having adorned the forehead of supplication with the dust of submission, I invested myself with your elegant dress; and having put round my neck the reins of the bridle of a fine-paced horse; having performed the ceremonies of dependancy, and the proud and elevated head of this sincere well-wisher being raised above the clouds, in what words can I express the acknowledgment of this vast bounty! With regard to the sacred orders that were issued, that the ungrateful Mohammed Kooli, a person nourished and protected by your peculiar favor, not being sensible of his good fortune, having turned away his head from the Kibleh of prosperity; and upon an insurrection of some disaffected people having raised disturbances in the country of Ghuzni, and confirmed a rebellion;

although

بموقف عرض، بار یافتگان، درگاه عرش اشتباه سلندرجه
 سلیمان سریر فریدون فر داراشکوه جمشید حشمت
 کینسرو منزلت خلد اند ملک میرساند که پرورد
 فرمان، حالیشان فرخنده عنوان و شرف خلعت، شاهانه
 و انعام، اسپ عراقی دلیل نشان که بوازشش
 تمام سرفراز فرموده بودند قدم از سر ساخته باستقبال
 آن مشتاقه و بشرف، مضمون، بلند، عنایت
 مسخون، حکم، جان مطاع اطلاع یافته بر فرق، سر
 نهاده چین، نیاز، شاک، سجدهات نورانی گردانیده
 خلعت، خاصه در بر کرد و دوال، لجام، اسپ
 خوشنخرام در کلبه انداخته لوازم، تسلیات را بتقدیم
 رسانید سر تفاخر و مهابت، این سریر بااخلاص از
 فلک الافلاک در گذشته سپاس، آن عطیه عظمی بکدام
 زبان بیان توان کرد آنکه حکم، مترس صادر
 شده بود که محمد قلی بدبخت تربیت و رعایت
 کرده عنایت بای خاص انبیا بود قدر دولت را
 ندانسته سر از قبله اقبال تافته بتخریب، بعضی
 نادولت خوانان در ولایت، غزنین شورش، بهم
 رسانیده خود را به باغی گری قرار داده

ARIZDASHT III.

THE slave of the court Afghur, having adorned the forehead of slavery, humility, and contrition, with the dust of submission, at the petitioning place of the porters of the heavenly-celestial palace of the meadow of God, sendeth health to the Kibleh of mankind. You dispatched your slave, born in your own house, whom, out of your royal favor, you appointed to the duty of Ojeen. Having posted and travelled stage after stage, I arrived at the Fort Ojeen on the 7th of the great Shaban. By the will of Almighty God having struggled heartily, as far as it was in my ability and power, in the manner which that true monitor, giving his instructions verbally, directed for the execution of several affairs of importance, I will not deviate from your sacred commands. And whatever happens I shall represent it daily. It was proper to make this address. Be the sun of prosperity and greatness shining on the heads of men!

ARIZDASHT IV.

YOUR willing and faithful servant, having performed the duties of respect, humility, and submission,

عرضداشت، سیوم .

بنده درگاه اصغر چین، عبودیت و عجز و انکسار، خاک
 سجدهات نورانی ساخته بموقف، عرض، حجاب، بارگاه
 فلک اشباه، سرآگاه، نقل، اللہ میرساند که قبله
 حاکمیان سلامت بنده، خانه زادرا که بنوالسفن،
 خسروانه، خدمت، اوچین سرفراز کرده رخصت فرموده
 بودند کوچ بکوچ طی، منازل و قطع، مراحل نموده
 بتاریخ، هفتم، ماه شعبان، الکظم داخل قلعه اوچین
 شد انشاء اللہ تعالی بنوعی که آن مرشد حقیقی
 بزبان، مبارک نصیحت فرموده در تقدیم، بعضی
 مرهبات امر نموده اند تا ممکن و مقدور است از
 حکم، اقدس تجاوز نخواهد نمود آنچه رو میدهد حقیقت
 روز بروز معروض خواهد داشت واجب بود بعرض
 رسانید آفتاب، دولت و عظمت هر مشارف
 حاکمیان تابنده باد

عرضداشت، چهارم

بنده مرید معتقد شرایط اوب و زمین بوسی و کورش
 بیجا آورده

At break of day the men were ready to mount, when Deofin, the Rajah of that hill, which is the head of the whole, being ashamed and penitent for his ~~un~~gression and offence, and having asked forgiveness, and put the axe around his neck, came forth, and waited on me. Seeing that your Royal favor attends the sinner and the penitent, considering the happy disposition of that Kibleh of both worlds, and having saved him from death and depredation, I have removed him from his habitation. On the 16th of Ferwardi, having dispatched the said Rajah and the prisoners with a present of moneey and different articles, and of the rarities of the hills, together with a distinct account, along with my brother Mohammed Kooli, to your heavenly palace, he will present them to your royal sight. And having actually annexed the possessions of those people to the royal property, I have delivered them to men of credit, that, giving confidence and security to the inhabitants, they may improve them. Farther, whatever order shall be issued, I shall act accordingly. Be the Sun of prosperity and empire shining on the heads of men!

I have dispatched them along with ~~Khojeh~~ Nadir Khan; that being watchful on the road, with guards and sentries he may carry them to Court. Hail ~~the~~ ~~of~~ ~~your~~ ~~servants~~! The allowance of the said ~~Khojeh~~ ~~is~~ ~~very~~ ~~small~~. For the sake of his own credit he supports a greater number of horsemen than the establishment of Government; and he is a servant faithful and attached to your Majesty. I am hopeful that he will be honored by your royal favor in proportion to his fidelity and sincerity, for it will be the means of elevating this most humble of your faithful servants. To urge more would be impertinence. May the world-illuminating-~~sun~~ of your prosperity continue to shine upon the heads of mankind!

*
*
ARIZDASHT II.

THE least of your faithful slaves Mohammed Murad, having performed the duties of humility, resignation, submission, and slavery, represents at the petitioning place, at the foot of your imperial throne, that having some time ago transmitted an account of the insolence, treachery, and rebellion, of the disaffected Rajahs of the hills, it must have reached the ears of your highness. At this time, on the 7th of Ardibehisht, putting my trust in Heaven, I marched against those rebels with my own people. When we had come near to the hills, I thought it advisable to march the troops in the morning, into the hills, to seize the wives and children of the rebels.

At

تحويل گماشتهای تحویلداران نموده مصحوب
 خواجه نادر خان ارسال داشته که در راه از چوکی و
 بهره خبردار بوده بدرگاه و الاجاه رساند قبله بنده
 سلامت منصب خواجه مذکور بسیار کم است برای
 ناموس خود زیاده از ضابطه سرکار سواران نگاه
 میدارد بنده دولت خواه و دل سوخته درگاه معلی است
 امیدوار است که فراخور عقیده و اخلاص بغایت
 خسروانه هرفرازی یابد که باعث سربلندی این
 کمترین بندگی با اعتقاد خواهد بود زیاده عرض
 گستاخی است آفتاب جهان تاب دولت بر مشارق
 عالمیان تابنده باد

عرضداشت دوم

کمترین بندگی با اعتقاد محمد مراد شریطر سجدات
 و تسلیات و بندگی و غلامی بجا آورده بموقف
 عرض ایستاده های پایه سریر سلیمانی میرساند که
 حقیقت تهمرد و فساد و تخلف راجع های بدین باره
 گوستان قبل ازین عرضداشت نموده بمسامح
 اجلال رسیده باشد در این ولا بتاریخ هشتم اردی
 بهشت تکیه بدولت ابرپیوند نموده با تمعیت خود
 بر سر آن مقهوران تاخت چون نزدیک کوه
 واقع شد

he may be employed in prayer for our daily-increasing prosperity. And on account of rent and expences, let them by no manner of means give him any trouble. And let them not every year require a renewal of his Firman and Perwanch.—Let them consider this as positive, and act as directed.

CHAPTER IV. Of writing ADDRESSES.

ARIZDASET I.

THE slave Illahyar having kissed the ground of submission and subserviency with the lip of respect, in address to the servants of your celestial world-protecting court, sendeth health to the Kiblah of the world and mankind. The illustrious Firman that was issued in the name of the least of your servants on the subject of dispatching treasure, and the materials for some household artic'es, having proceeded with eagerness, I hastened to meet it; and became elevated and distinguished by the honor of the contents of your auspicious command. Having instantly prepared carriages, and on the fifth of Firwardi, having delivered to the charge of the agents of the Tohweldar, the sum of twenty one-lacks of rupees of treasure, and the household articles that were wanted, with a distinct and separate account,

بدطاکوی دولت روز افزون اشتغال مینموده باشد و
 بقلت بالوجبات و اخراجات بوجہ من الوجوه
 مزاحمت بحال او نرسانند و هر سال فرمان و
 پروانچہ مجدد طلب ندارند در این باب قدغن
 تمام دانسته حسب المسطور عمل نمایند

باب چهارم در نوشتن عرایض

عرشداشت اول

فردوی الپار زمین خدمت و عبودیت بلب اوب
 بوسیده عرض باریافتگان درگاه تریاجاه می رساند که
 قبله حاکم و طالبین سلامت فرمان عالیشان که
 بنام کبوترین غلامان در باب ارسال داشتن
 خزانه و اسباب بعضی کارخانهجات صادر شده بود
 قدم از سر ساخته باستقبال آن شناخت بشرف
 مضمون حکم پایون سرافراز و ممتاز کشت همان
 ساعت سامان بار برداری نموده بتاریخ پنجم ماه
 فروردی مبلغ بست و یک کمر زپیه خزانه و
 اسباب کارخانهجات که طلب شده بود بتحصیل
 یادداشت علیحدہ

It is required, that having obtained, in concurrence with the said person, an account of each village, and having ascertained the real collection of the Pergunneh, he send it, confirmed by the seal of the Ameer, and the signature of the Chowdries and Kanoongoes, and by his own seal, because it will be agreeable. And with regard to raising the balances of the past and present, having made an extraordinary exertion, let the money be dispatched with a trusty person, for cash is wanted for the exigencies of the household, and for the pay of the sepoy. Considering this as positive, let him act as directed.

PERWANEH XI. *

For a Maintenance.

LET the Muttisuddies of important affairs for the present and future, of the Pergunneh of Fereedabad know, that whereas, agreeable to our auspicious mandate, the extent of an hundred and fifty Beegahs of land, half-cultivated, half-fallow, is given by way of maintenance out of the said Pergunneh, from the beginning of the autumnal season to the reverend and learned Abdirreheem; it is required, that, agreeable to the order, having measured and marked out the said land in a good spot, they shall put it into the aforesaid's possession; that having, every season, appropriated the revenue of it to his own use,

باید که باتفاق مشارالیه بحقیقت، هیچ بدیه و ارسیده جمیع
 پرکنه از قرار واقع مشخص نموده بمهر امین و
 بدسخط چودهریان و قانونگویان و بمهر خود درست
 ساخته فرستد که پسندیده خواهد شد و در باب
 تحصیل بقایای سابق و حال سعی موفوره بجا
 آورده زررا بمسئول مردم اعتمادی ارسال دارد که
 خرجی بجهت ضروریات بیوات و مایانه سپایان
 در کار است و در این باب قدغن تمام دانسته حسب
 المسطور عمل نماید

پروانه یازدهم

برای وظیفه

متصدیان مهیات حال و استقبال پرکنه فریدآباد
 بداند که چون بموجب فرمان فرخنده عنوان موازی
 یک صد و پنجاه بیکه زمین سرزوع و افتاده
 پانصه از پرکنه مذکور از ابتدای فصل خریف
 در وجه مددعاش مشینت پناه معارف و ستگاه
 شیخ عبدالرحیم مقرر است باید که حسب المسطور
 اراضی مذکور را از محل نیک پیموده و چک
 بسته بتصرف مشارالیه واگذارند و حاصلات آن را
 فصل بفصل صرف مایحتاج خود نموده

بدعاکوی

PERWANEH IX.

For the Office of Fojedar.

AFTER salutation, it is signified to the cream of nobles and peers Nadir Khan, that the address which was sent arrived. And with regard to what was written of his laudable exertions, chastising the refractory of that district, it is the cause o' his being approved of. Please God he will meet with a recompence adequate to his service and fidelity. It is required that he be constantly representing the state of these parts; because it will be agreeable. On this subject this is sufficient.

PERWANEH X.

In answer to a Petition.

AFTER benevolent salutation, it is signified to the pattern of his Peers, the true in sincerity, Khojeh Yadgar, that his addresses arrived regularly, and the contents were understood. With regard to the application made for an Ameen to ascertain the collection of the Pergunneh of Lalpoor, although that well-wisher be the seat of security, and wherever he is, there be no need of any other Ameen, yet, at his request, the distinguished in fidelity, Khojeh Ahmed, is dispatched.

پروانہ نہم
برای فوجداری

ژبده الاعیادہ و الاقران نادرخان را بعد از سلام
اعلام آنکہ عرضداشتی کہ فرستادہ بود رسید آنکہ از
ترددات شایعہ خود در تنبیہ نمودن متمدان
آن نواحی نوشتہ بود باعث مجرای او شد انشاء
اللہ تعالی فراخور خدمت و عقیدہ نتیجہ خواهد
یافت باید کہ مدام چگونگی حقایقہ آن حدود
معروض میداشت باشد کہ پسندیدہ خواهد بود در این
باب مبالغہ نرفت

پروانہ دہم
در جواب التماس

قدوة الامثال صادق الاخلاص خواجہ یادگار را بعد
از سلام خیر انجام انہای آنکہ عرایض متواتر رسید
و مضامین آن معلوم گردید آنکہ در باب امین
بجہت تشخیص جمع پرکنہ لال پور استدعا نموده
اگرچہ آن خیراندیش جای اعتماد است و ہرجا
کہ او باشد احتیاج امین دیگر نیست اما حسب
التماس او ویانت آٹاری خواجہ احمد را فرستادہ شد
ماند

having taken the land out of the power and possession of the aggressor, restore it to him; that justice may be done to him who is in the right: and set in such a manner that this matter may not be twice presented. In this affair require no farther injunctions.

PERWANEH VIII.

For the Office of Master of the Horse.

THE very respectable intimation is given to the fortunate and honorable Kadir Kooli, Krori of the Pergunneh of Jillalabad, that as the number of fifty Babylonian fifty-goldmohur-horses, from the stables of Government, are intrusted to the care and attention of that auspicious person, it is required, that the Mutti-suddies of the stable, being strictly attentive to the corn and straw allowed the horses, and to the wages of the horsekeepers, shall keep the horses in a place where straw and water abound; and take care that they be fat and at their ease, and be approven of at the time of review: Consider this business as express, and make no objection.

PERWANEH

آن زمین را از تحت تصرف متدعی برآورده حواله
او نماید که حق به مستحق برسد و چنان سازد
که این مقدمه دوباره مذکور نشود در این باب
تاکید طلبید

پروانه هشتم

برای میرآخوری

سعادت و غرت نصاب قادرقلی کبری می یکنه
جلال آباد را اخر انهای آنک چون موازی بست
راس اسپ عراقی پنجاه مهری از طوید سرکار
یخاصه شریف حسب الحکم اشرف اقدس بمدره
و اهتمام آن سعادت نصاب مقرر شده باید که
بموجب تصدیق متصدیان اصطلح از وانه و آه
راتبه اسپان و روزینه اسپان خبردار بوده
اسپان را در جای که گاه و آب وافر بوده باشد
نگاه دارد و نوعی تاکید نماید که فر به و آسوده شوند
و وقت محله مسجرا شود در این باب تاکید تمام
دانسته مخالف نورزند

PERWANEH VI. †

On the Subject of a Complaint.

AFTER salutation, the most important information is given to the fortunate Khojeh Bakir, Krozi of the Pergunneh of Simaneh, that at this time Shaikh Ahmed has come and complained that Shaikh Allahidad having betrothed his daughter to the son of the complainant, and having fulfilled the agreement that was between them, now wants to engage his daughter somewhere else. It is required, that having arrived at the truth of this affair, he will settle it by the decision on the noble law; that justice may hit the mark, and that this matter may not be mentioned twice. Let him consider this as positive.

PERWANEH VII. †

On the Subject of a Complaint.

BE it known to Masoom, Shikdar of the Pergunneh o Selimpoor, that at this time Sheer Khan the Afghan, has come and presented a complaint, that the Kazi Allahidad, having by force and violence seized on that cultivated land of the complainant which lies within the limits of the said Pergunneh, does not allow him to enter it. If this matter has any reality, . having

پروانه ششم
در مقدمه استغاثه

سبعانیت نصاب خواجہ باقر کروری پرکنہ سمانہ را بعد از سلام اغر انہای آنکہ در این ولا شیخ احمد آمدہ استغاثہ نمود کہ شیخ الہداد دختر خود را بہ پسر رافع نامزد کردہ رسم کہ در میان آنہا باشد بجآوردہ الحال سینخواہد کہ نسبت دختر خود بجای دیگر نماید باید کہ بحقیقت این مقدمہ وارسیدہ بمقتضای شرح شریف فیصل دہد کہ حق ہرگز خود قرار گیرد و این معنی دوبارہ مذکور نشود در این باب تاکید واند

پروانه ہفتم
در مقدمه استغاثہ

معصوم شقدار پرکنہ سلیم پوزرا معلوم باشد کہ در این ولا شیرخان افغان آمدہ استغاثہ نمود کہ قاضی الہداد زمین زرعی رافع را کہ در سواد پرکنہ مذکور واقع است بزور و تعدی متصرف شدہ اورا دخل نمیدہد اگر این معنی وقوعی داشتہ باشد

and having made out an account of the amount signed by the Shikdar, Chowdries, and Kanoongoes, let him dispatch it; and let him observe such a conduct that we may receive proofs of loyalty and wealth; and let him draw his monthly pay, according to the engagement of the presence, out of the hands of the Fotedar, agreeable to the practice and establishment of government: and having kept a journal of the collection every month, and of the receipts and disbursements, let it be transmitted to the royal register. Considering this as positive, let him act as directed.

PERWANÉH V. *

To a Jageerdar on the Subject of a Complaint.

IT is signified to the agent of the Jageerdar of the Pergunneh of Goheram, that at this time Gunher Saho (a) has come and complained that he has a demand on Dowlet Khan the Afghan, (for a sum borrowed upon bond,) who is dilatory and obstinate in the payment of it. It is required, that if this be the case they will cause him to pay whatever is due; that he who is in the right may receive justice. And if it be otherwise, let him submit the affair to the decision of the noble law; that violence may not be allowed against any one. Let him consider this as positive.

(a) SAHO in the Hindoo language signifies a Merchant.

انشائی هر گرن

و طومار جمع بدسخط شتدار و چودهریان و قانوندیوان
درست نموده ارسال دارد و نوعی سلوک نماید
که آثار دولت خواهی و کثایت بظهور رسد و مایانه
خود را موافق تصدیق حضور از تحویل فوتسوار
مطابق ضابط و برست سرکار متصرف شود و
روزنامهچه تحصیل را ماه بمه و جمع خرج را درست
نموده بدفترخانه اعلی ارسال داشته باشد در این
باب قرض دانسته حسب السطور عمل نماید

پروانه پنجم

بنام جاگیردار در مقدمه استغاثه

گماشته جاگیردار پرکنه کهرام را اعلام آنکه در این
ولاکنر ساپو آمده استغاثه نموده که مبلغ قرض بموجب
تمسکات نزد دولت خان افغان طلب دارد او
در ادای آن اہمال می نماید و ترموی می ورزد
باید که بر تقدیر واقع آنچه حسابی باشد از او برداشته
که حق بقدر باید کرد و اگر نوع دیگر باشد
معامله را بمقتضای شرح شریف فیصل دهد که
تعدی بر حال احدی راه نیابد در این باب
تاکید تمام داند

and let him not, without his knowledge have a single dam any where else ; and let him be careful, lest the Gomasteh of the Fotedar, engaging in usury and trade, embezzle the money of Government : that if, in future, any balance remain with the treasurer, he may be accountable for it. Considering this business express, let him make no resistance or evasion.

PERWANEH IV. †

For the Office of Karkun.

LET the Chowdries, Kanoongots, and Mukkudims of the Pergunneh of Noorpoor know, that as the cream of cotemporaries, the steadfast in the faith, Khojeh Gungaram, is appointed to the office of Karkun of the said Pergunneh, it is required, that, having considered him absolute Karkun of the Pergunneh, and having instructed him in every matter, both general and particular, they keep nothing hidden or concealed from his knowledge : and let them not deviate from his respectable opinion and advice. And with regard to the conduct of the said person, having made the practice of fidelity and truth his distinguishing character, let him attend to the management of the said Pergunneh according to establishment ; and, having settled the business of each village separately, let him ascertain the whole rent of the Pergunneh :

و یدام بی تحویل، او جایی دیگر نگاه ندارد و خبردار
باشد که کتاشته فوطدار از مال سرکار سودا و معامله
نموده پریشان سازد که ثانیاً الحال اگر نزد فوطدار
ماند او از غده جواب آن خواهد برآمد این باب
قدغن دانسته تخلف و انحراف نوزد

پروانه چهارم

برای کارکنی

چودریان و قانونگویان و مقلدان، پرکنه نوریور بدانند
که چون زبده الاقران مطیع الاسلام خواج گنکارام را
بخدمت کارکنی پرکنه مذکور تعیین نموده شد
باید که او را کارکن، با استقلال، آن پرکنه دانسته در
جمیع معاملات جزوی و کلی او را واقف ساخته
چیزی از نظر و قلم او پوشیده و پنهان ندارند و
از سخن و صلاح حسابی او بیرون نروند و سبیل
مشارایه آند شیوه دیانت و راستی را شعار خود
ساخته سررشته پرکنه مذکور از قرار واقع نگاهدارد
و بمعامله ویج بدیهه بازرسیده جمع، پرکنه را مشخص
سازد

it is required, that the Chowdries, Kanoongoes, and Husbandry of the said Pergunneh, having acknowledged the said person Jageerdar of that place, shall give an account of the just rent and dues of the Diwani, to the agent of the said Khan; and shall not withhold or deduct a single dam from that sum. And whatever the former Jageerdar shall have collected, after deducting the dues of collection, let it be returned to the agent of the present Jageerdar. Considering this as peremptory, let them act according to instructions.

PERWANEH III.

For holding the Office of Fotedar.

THE very important information is communicated to the fortunate and honorable Meer Ibraheem, Krori of the Pergunneh of Mohammedabad, that whereas the office of Fotedar of the said Pergunneh has been given and conferred, from the beginning of the season of harvest, upon the cream of cotemporaries Dianit Raii, it is required, that having daily committed and intrusted to his agent, whatever rents and customs of that Pergunneh have been paid, he will keep them with great care in the treasury; and, that having day after day transmitted an account of the collection, with the signature of the Fotedar, he will send them monthly to the royal Register:

and

باید که چو دهریان و قانونگویان رعایای پرکشند مذکور
 موسی الیورا جاکیردار آن مجال دانسته مال واجبی
 و حقوق دیوانی بگماشته خان مذکور جواب گویند
 و یکدم از آن جمله موقوف و معطل ندارند و
 آنچه جاکیردار سابق از آن فصل تحصیل نموده
 باشد بعد از وضع رسوم تحصیلداری بگماشته جاکیردار
 حال بازگردانیده دهند در این باب قدغن دانسته
 حسب الیسطور عمل نمایند

پروانه سوم

برای فوطداری

سعادت و خیرت نصاب میرا بر ایشم گزوریا پرکشند
 محمودآباد را آخر انهای آند چون خدمت فوطداری
 پرکشند مذکور از ابتدای فصل خریف به زبده الاقران
 دیانت رای مقرر و مفوض گشته باید که آنچه از
 مآلوجات و سایر جهات آن پرکشند حاصل شود روز بروز
 تحویل و تسلیم گماشته او نموده در گوشه های خزانه
 با احتیاط تمام نگاهدارد و روز بروز روزنامه تحصیل را بدست
 فوطداری رسانیده ماه ماه بدفترخانه اعلی ارسال میداشند
 باشد

And let the conduct of the said person be this. Having made the practice of fidelity and truth his distinguishing character, and having performed with propriety, the duties of that employment, let him not transgress the minutest article of these; either in skill or attachment. And let him follow so pleasing a method with the farmers, that, being easy in their situation,* they may be intent on forwarding cultivation, and building; that the revenue may be increased every year: and whatever shall be collected let it be transmitted daily to the royal treasury. In this matter act conformable to instructions: make no deviation

PERWANEH II.

For holding a Jageer.

WHEREAS according to the world-subjecting sun-resplendent Mandate, the sum of five lacks of dams, in the Pergunneh of Feridabad, in consequence of the removal of the noble and princely Mozuffer Khan, having been bestowed and conferred on the illustrious and honorable Behader Khan, by way of Jageer, from the commencement of the season of autumn; and a second time represented on the 21st of Jummadiffani, the *Sabti** is now drawing out a Royal commission for this purpose.

* A person whose business is to make out Commissions.

انشای برکن

مبیل، موسی الیه آند شیوه دیانت و راستی را
شعار خود ساخته و بلوازم آن امر بواجبی پرداخته
وقیئت از وقایق آن و کاروانی و دولت خواهی نامرعی
نگذارو و برمایا چنان سلوک پسندیده نماید که مرثه
الحال بوده در تشریح زراعت و عمارات سرگرم
باشند که هر سال جمع افزون شود و آنچه به تحصیل
در آید روز بروز بخزانه طامره ارسال میداشته باشد
درین باب حسب السطور عمل نموده آنحراف
نورزند

پروانه دوم

برای جاکیرداری

چون حسب حکم جهان مطاع آفتاب شعاع مبلغ
پنج لکه دام از پرکنه فرید آباد من ابتدای فصل
خریف از تغییر امارت و ایالت پناه مظفرخان در
بته جاکیر رفعت و قوت دستگاه برادرخان مقرر
مفوض گشته بتاریخ بیست یکم ماه الهی بعد از
مقرر رسید در این باب فرمان عالی شان بتی
درست مینمایند

CHAPTER III. Of Drawing out PERWANESHS.

PERWANESH I.

For the Office of Krori.

IT is signified to the Chowdries, Kanoongoes, Headmen, and Peasantry of the Pergunneh of Rehcemabad, that whereas the business of the office of Krori, of the said Pergunneh, is given and entrusted by the world-subjecting and sun-refulgent command, from the beginning of the season of autumn, to the fortunate Kojeh Masoom, it is required, that, having acknowledged the said person absolute Krori of that Pergunneh and having given an account to the person, of the lawful rent and ducs of the Diwani, every year according to engagement and equity, they occasion no diminution or deduction ; and deviate not from his advice, which in every respect shall be conducive to loyalty and to the wealth of the state. Let them not transgress ; and let them obey him as it is required. And of one and all of the transactions of the said Pergunneh, let them not keep any thing secret or concealed from him.

باب سوم در شرح پروا نجات

بسم الله الرحمن الرحيم
 برای هرکرن

چودهریان و قانوندیوان و مقدمات و رعایای پرکنه
 رحیم آباد را اعلام آند چون حسب الحکم جهان مطاع
 آفتاب شعاع خدمت کورکری پرکنه مذکور از ابتدای
 فصل خریف سعادت نساب خواجہ محمد معصوم
 مقرر و مفوض گشته باید که مشارالیه را کورری آن
 پرکنه مستقل دانسته مال واجبی و حقوق دیوانی را
 سال بسال از قرار واقع و راستی بمشارالیه جواب
 گفته قاصر و منکر نگردانند و از سخن استصواب
 او که هر ایند موجب دولت خواهی و کفایت مال
 پادشاهی بوده باشد بیرون نروند و متابعت او را
 کاینبغی بجا آورند و از معاملات کلی و جزوی
 پرکنه مذکور از او چیزی پوشیده و پنهان ندارند

And let him deliver the share of the Jageerdars to their agents, and let him transmit to our court, the asylum of the universe, a register of the receipts and disbursements of that Soobah, with an account of the former Diwans; and let him proceed with the peasants in such a manner, that, being easy in circumstances, and free at heart, they may be employed with their improvements and buildings, and be happy; and let him excite in the farmers a desire of cultivating good articles, that the revenues of the Pergunnahs may increase yearly. With regard to the conduct of the Mutisuddies, Krories, Jageerdars, and Kanoongoes of that Soobah, having considered the person aforesaid absolute Diwan, whatever belongs to the duty of the office of Diwan, having referred to him, let them keep nothing secret or concealed from him, and let them deviate not from his opinion and advice, which in every respect shall be conformable to propriety and rectitude: and according as it is required let them pay him obedience. Let them act in this agreeable to orders, and make no resistance.

حصہ جاگیرداران بنماشتہ آنها و اصل نماید و طومار
جمع و خرچ آن صوبہ را با حقیقت دیوانان سابق
پدرگاہ جوان پناہ ارسال دارد و برعایا نوعی سلوک
نماید کہ مرقدہ الحال و فارغ البال بودہ در زراعت
و عمارت خود مشغول و خوشوقت باشند و رعایا را
در کاشتن چمن ~~و~~ ^{در} غبت و ہد کہ جمع پرکنات
سال بسال افزون شود سبیل متصدیان و کردریان
و جاگیرداران و قانونگویان آن صوبہ آنکہ موہمی
الیرا دیوان مستقل دانستہ انچہ لازمہ دیوانداری
بودہ باشد باو رجوع نمودہ پیڑیا از نظر قلمرو او
پوشیدہ و پنهان ندارند و از سخن و صلاح او کہ
ہر اینہ صلاح و صواب مقرون باشد بیرون نریند
متابعت اورا کما ینبغی بجا آرند در این باب حسب
الحکم عمل نمودہ تخلف نورزند

If this matter cannot be settled there, send both parties to Court, and relate the story as you have understood it; that in the court of Justice, the injured may obtain redress, according to the decree of the noble Law; and that the offender may receive punishment: so that it may be a warning to other people. Considering this as peremptory, let him act conformably to our royal command.

FIRMAN IX.

For the Office of Diwan.*

AS it is a long time that no account of the collection and disbursements of the Subah of Multan has arrived before our sublime and elevated presence; it is certain that the cause of that can be nothing but negligence, incapacity, and infidelity of the Diwan at that place. At this time I have appointed the cream of his equals and cotemporaries, the faithful and able Khojeh Abdussittar to the Diwani of that Soobah, from the commencement of the season of spring; that having applied himself properly to the duties and forms of that employment, and that being careful of the rent and taxes of the royal lands and of the Jaggers, he may settle the collections of that Soobah according to establishment and equity; and deliver whatever may be the share of government into the Royal Treasury.

* A Diwan is a collector general of a province, &c. See RAULINSON'S Dictionary of Bengal Revenue Terms, p. 22.

and having measured and marked out the land for the sum specified in a good place, shall put it into the aforesaid's possession. And having considered him as free and exempted from every taxation and all public burdeus, let them in no respect give his agents any trouble. With regard to the Chowdries, Kanongoes, Muckuddims, and farmers of that place, let them account for the law'ul rent and dues of the Diwany to the agent of that old servant; and let them occasion no diminution or deduction; and let them not deviate from his commands.

FIRMAN VIII.

In behalf of a Complainant.

LET the pillar of victorious empire, the support of prevailing prosperity, the pattern of Lords of high station, the Umditulumoolik Kasim Khan, who is distinguished and exalted by royal favor, know that, at this time, Khejeh Mohammed, merchant, having come to our heavenly palace, has presented a complaint that Momin o Badukhsan has, without cause, and contrary to justice, forcibly and violently seized on a sum of money and goods, the property of the complainant. It is required that, when you have understood the contents of the mandate issuing such like fate, having summoned him before him, and having properly investigated the real state of the case, he shall restore whatever may appear to be due to the owner; so that this matter may not be twice represented to our highness.

اراضی مبلغ مذکور را از محال نیک بهموده و
 چک است بتصرف مشارالیه واگذارند و از جمیع
 وجوبات و کل تکالیف معاف و مرفوع القلم
 بشمرده هیچ وجه مزاحمت بحال کاشته او نرسانند
 تمبیل چو در بیان ~~توانویان و مشتمان و مزارعان~~
 آن محال ~~توانویان و مشتمان و مزارعان~~
 آن مقدم خدمت جواب ~~توانویان و مشتمان و مزارعان~~ و چیزی قاصر و
 منکر نگردانند و از فرموده او در نلندند

فرمان هشتم

در مقدمه مستغیث

رکن السلطنت القاهره عهد دولت الباهره قوه
 خوانین بلند مکان عهده الملک قاسم خان بعنایت
 خسروان مخصوص و مبایه بوده بدانند که در این ولا خواجه
 محمد حسن سوداگر آمده بدرکاه آسمان جاه استغاث
 نمود که مبلغ نقد و بنس از مال رافع مومن
 بدخشی به موجب و خلاف حساب زور و تعدی
 متصرف شده باید که چون بر مضمون فرمان
 قضا جریان اطلاع حاصل نماید او را نزد خود طلبیده
 و بتثبت معامله نیک بازرسیده آنچه حق ظاهر
 شود بحق دار رساند که دوباره این مقدمه بعرض
 اشراف نرسد

FIRMAN VII.

For a Preferment and Removal.

AS the attention of our august soul is dedicated to the tranquillity of the state, and to the management of the affairs of our old servants who have spent their precious lives, in labor and attachment, with perfect honesty and fidelity: on this account the ancient in service, the cream of our sincere well-wishers, the pattern of our servants, devoted from attachment, Khajeh Ebraheem, who was long ago appointed to the respectable office of Paymaster to our successful army, and has at no time polluted the mantle of his inclination with the dust of embezzlement, or neglect; and performed the duties of that office, according to the pleasure of our most pure and princely soul; as the frailty of mortality and infirmity has now overcome him, regarding the length of his service and natural attachment, and out of our royal indulgence excusing him from duty, we have given him by way of perpetual gift the sum of five lacks of dams out of the Pergunneh of Boherampoor, his usual abode, in compliance with his own request: that having dedicated that sum, season after season, and year after year, to his own use, he may employ his diligence and attention in praying for our eternal prosperity. It is required that the Officers and Agents and Jageerdars, both now and hereafter, having acted according to our sacred command,

فرمان بختم

برای تغییر و تبدیل

چون توجه خاطر هاینون بر فایده حال و رعایت
 احوال بندگی و خدمت که عمر عزیز خود را در
 خدمت کاری و جان و مال خود را در راه خدمت
 برده باشند مصروف است این قدر تمام بهر
 زنده دولت خوانان با اخلاص قوه فداان با اختصاص
 خواجگ ابراهیم که از مدتها با سر رفیع القدر بخشیکری
 لشکر فیروزی اثر مخصوص بوده و در تاج وقت
 دامن بخت خود را بگذار تصرف و تغییر نیالوده
 و لوازم آن امر را موافق مرتبه خاطر اندس
 هاینون بتقدیم رسانیده در این دنیا چون ضعف
 بشری و ناتوانی بر او استیلا یافته نظر بر قدیم خدمت
 و اخلاص چلبی او نموده از روی غفلت شاهنشاهی
 او را از خدمت معاف داشته مبلغ پنج آهک دام
 از پرکنه برام پوز که وطن مالوف او است حسب
 التماس وومی الیه بطریق انعام عالی الدوام مرحمت
 فرمودیم که آن مبلغ را فدا بشغل و سال بسال
 خدمت داشته خود نموده بدعای دولت ابدی و
 استغفار و موافقت می نموده باشد می باید که حکام
 عمان و جاگیرداران حال و استنباط حسب
 ولسکام مقدس عمل نموده

and whatever the former Jageerdar shall have collect-
ed from the said crop, having taken it back, let them
give it to him : considering this as peremptory, and
having acted according to royal command, let them
deliver it up.

FIRMAN VI.

For a Passport.

LET the Mutissuddies, Krorics, Jageerdars, Zemin-
dars, Chowkidars, and Guzerbauns of the road to Ka-
bul, being hopeful of our royal favor and mercy, know
that, as the fortunate, the illustrious of merchants,
Khojeh Yadgar, who is one of the trusty of our world-
protecting palace, is going abroad ; and has along with
him articles of trade belonging to Government, and
some of his own, it is required that they give him no
trouble on pretence of custom or charity ; and that
wherever he may halt, being alert with guards and
sentries, they conduct him in safety over places sus-
pected and dangerous, out of their own boundaries,
and that they be in no respect negligent. If, which
God forbid, an accident happen in the bounds of any
one, he shall be tried according to the rules of re-
sponsibility. And when that fortunate person shall re-
turn homeward from abroad, having paid regard to
the same royal edict, let them act to this effect. In
this business being attentive to what is directed, let
them consider themselves bound.

استیای هر گرن

و آنچه جا کبردار سابق از فصل مذکور تحصیل
نموده باشد باز گردانیده دهند در این باب قدغن
وانست حسب الحکم اشرف عمل نموده و اگذارند

قرمان ششم

مختصات راهداری

متصدیان و کوربان و جا کبرداران و زمینداران
و چوکیداران و کلدربانان راه کابل بعنایت و مراع
خسروان امیدوار بوده بدانند که چون سعادت نصاب
مشترک التجار خواجیادکار که یکی از معتقدان درگاه
کیتی پناه است بولایت میرود و اسباب سوداگری
از سرکار خالص مشرف و پاره از خود همراه دارد
باید که بعنایت باج و زکوة مزاحم او نگردند و
پرحاک نزول نماید از چوکی و بهره خبردار بوده از
راه مخاطره و مخوف از حدود خود با سلامت بلند باشند
و اصلاً معطل ندارند اگر حیازاً باللہ در حدود
کسی امری واقع خواهد شد از عهده جواب آن
بیرون خواهد آمد و هرگاه سعادت نصاب مذکور از
ولایت مراجعت این حدود نماید همین حکم
اشرف را منظور داشته بدین مضمون عمل نمایند در
این باب حسب المسطور کاربند شده در عهده
خود شناسند

THE FORTNIGHTLY FIRMANS.

And on account of rent and duties, such as Kuzlurra, Paishkush, Measurement Money, and Fees of Entry, and all the extortions of the Diwany, and demands of Government, let them occasion him no trouble, and having considered him as free, and exempted from all kinds of taxation, let them not require every year a fresh Firman or Perwanneh. Having acted according to command, let them make no resistance.

FIRMAN V.

For the Appointment of a Jageer.

AT this time the Mandate of high dignity hath obtained the honor of manifestation, viz. that in consequence of the removal of the flower of great noblemen Mirza Feridoon, I have confirmed, by way of Jageer, from the beginning of the season of autumn, the sum of twenty-one lacks of dams, out of the Pergunneh of Khizrabad, as it is specified on the back of the Firman, to the approved in service, the attendant of our imperial Presence, Nadir Khan. It is required, that the Choudries, Kanongoes, Muckuddims, and Peasantry of the said Pergunneh, having acknowledged the person above named Jageerdar of that place, and having given an account of the just rent, and of the duties of Diwani according to the established agreement, to the agents of the said Khan, shall in no respect occasion any diminution or deduction;

and

و بعثت مالوجرات و سایر جهات مثل قتلخ و پیشکش و جریبانه و ضابطان و کل تکالیف دیوانی و مطالبات سلطانی مزاحمت نرسانند و از جمیع وجوآت معاف و مرفوع انشاء دانسته هر سال فرمان و پروانه مجتهد طلب ندارند و حسب حکم جمعی نموده ~~تخلیفات~~ ~~بفینند~~

فرمان پنجم
در ماده جاگیرداری

در این وقت فرمان عالیشان لازم الاذعان شرف صدور یافت که مبلغ بست و یک لکم واه بموجب مفصل ضمن از پرکنه خضرآباد از تغیم نتیجتاً الامراء العظام مرزا فریدون من ابتداء فصل خریف در وجه جاگیر مستحسن الخدمت مقرب الحضرت خاقانی نادر خان را مقرر فرموده می باید که چودهریان و قانونگویان و عقثمان و رعایای پرکنه مذکور موسی الیرا جاگیردار آن محال دانسته مال واجبی و حقوق دیوانی را از قرار واقع بکاشت خان مذکور جواب گفته به اینج وجه قاصر و منکسر ندران

and deviate not from the sentence and opinion of the
aforesaid person ; which in every respect must be con-
formable to the royal practice and imperial rule. So,
directing their conduct by this royal mandate, let them
make no resistance.

FIRMAN IV.

For a Maintenance.

AT this time the fortunate and auspicious edict has
obtained the honor of proclamation, and the dignity
of publication : viz. that I have granted the extent of
three hundred Begas of land half sowed, half fallow,
out of the pergunneh of Illahidadpoor of the district
of Kinnowj, by way of Maintenance for the reverend
and excellent, the perfect and pure Shaikh Abdulghu-
far, and his posterity, from the season of autumn : that
having applied its revenues to his own use, season af-
ter season, and year after year, he may dedicate his
study and attention to praying for the continuation
of our daily increasing prosperity. It is required that
the superiors and managers of that pergunneh, having
measured and marked out the said land in a good situ-
ation, shall leave it at the disposal of the person above-
mentioned. After the boundaries are ascertained,
let them not inroach upon it.

And

و از سخن و صلاح موسی الیه که هر اینه موافق
ضابطه پادشاهی و قانون پادشاهی بوده باشد بیرون
نروند و بر این صفت الحکم اشرف عمل نموده
تخلف نوزند

فرمان چهارم

در ماده مدد معاش

در این وقت فرمان سعادت نشان فرخنده عنوان
شرف صدور و عز و بود یافت که موازی صد
بیکم زمین مرزوح و افتاده بالخاصه از پرکنه الهدادپور
سرکار قنوج در وجه مدد معاش مشینحت و فضیلت ماب
کمالات آثار و تقوی دثار شیخ عبدالغفار با فرزندان
از ابتدای فصل خریف مرحمت فرمودیم که حاصلات
آنها فصل بفصل و سال بسال صرف مایحتاج خود
نموده بدطای بقای دولت روز افزون اشتغال و
مواظبت می نموده باشد باید که حکام و عمال آن
پرکنه اراضی مذکور را از محفل نیک بهموده و چک
بسته به تصرف موسی الیه واگذارند بعد از تشخیص
چک پیرامون آن نکرند

we have therefore, out of our royal favor, appointed him to the office of Kotwal to the city of Dowlet-abad. It is required, that the said person, having made the practice of fidelity and rectitude his distinguishing character; having observed the duties and forms of that office; and being alert with guards and sentries, preserve the inhabitants of that city in the bed of safety and security; so that, being easy in their circumstances, they may be employed in prayers for our eternal prosperity: and that he exert his endeavor, that the vestige of a thief, encourager of thieves, pilferer, or pickpocket, may not remain in that place. Having carried on a prosecution of old bawds and procureesses, who, deluding people's wives with fables and enchantments, lead them astray, let him restrain them from this practice, that there may not be a flaw in the reputation of great men. And let him make a proper exertion in reducing the price of grain and other provisions, as far as it is possible, that people may not suffer in their circumstances from the dearth of grain. And whatever incident shall happen there, let them report the daily occurrences to our august court, according to reality and truth. And with regard to the conduct of the Mutisuddies of public affairs, and the principal officers and other inhabitants, and the body of the people, both public and private, of the said city, having acknowledged the person above mentioned absolute Kotwal, in every dispute and transaction that shall happen in that city, let them make a reference to him;

بنابراین از روی مرا حرم خسروانه او را بخدمت کوتولی
 بلده دولت آباد تعیین فرمودیم مشارالیرا باید که
 شیوه راستی و دیانت را شعار خود ساخت بلوازم
 و مراسم آن امر بواجبی پرداخته از چوکی و
 بهره خردار بوده بکنند آن دیار را در مدار امن و
 امان نگاه دارد و هر چه در حال بوده بدست دولت
 ابدیونند اشتغال می نموده باشد و سعی نماید که
 آثار دزد و دزدان و اویخته و کرده در آنجا
 بماند از زمان پیر محتال و دلال که زنی را مردم را
 بفانه و فسون فریب داده بدراه میسازند پیروی
 نموده دست آنها را از این کار کوتاه گرداند که رخنه
 در ناموس مردم کبار نشود و در ارزانی نرخ غله
 و اجناس دیگر که ممکن است کوشش بلیغ
 نماید که از کرانی غله در مال مردم بقصان راه
 نیابد و آنجا کیفیت آنجا روی دهد واقع یومی از
 قرار واقع و راستی بدرگاه والا عرضداشت می
 نموده باشد سبیل متصدیان مهات و ارباب
 کلان تران و سایر متوطنان و جمهور انام از خاص
 و عام بلده مذکور آند مشارالیرا کوتوال مستقل
 دانسته قضیه و معامله که در آن شهر روی دهد رجوع
 نمایند

that having exerted himself properly in this employment, he may not proceed with partiality in the investigation of Law suits; and may settle every dispute and transaction, that may come before him, according to the noble Law: and let him not deviate a jot in the most minute article from what is required of fidelity; and regulate the business of the Law in such a manner, that, on the Day of Judgment, he may be acquitted according to the terms of responsibility. As to the conduct of the Magistrates and Officers; and the body of the people, both private and public, of the said city, having considered the said learned Lawyer absolute Judge, let them pay him the tribute of respect that they ought: and in one and all of the suits in law and common transactions, refer to his decision and approbation. And whomsoever he shall detach from before him on the business of Justice, let them acknowledge him his deputy and vicegerent: and obey his orders and prohibition. And having listened with the ear of understanding to his sentence, which shall be conformable to the noble law, let them execute our imperial commands, and make no resistance or deviation.

FIRMAN III.

For the Appointment of a Kotwal.*

WHEREAS an account of the activity, valor, and ability of the fortunate Mohammed Bakir, has been represented to our highness,

* Concerning the office of Subahdar, Kazy, and Kotwal, see the Dictionary of Mohammedan Law, Bengal Revenue Treaties, &c.

که بدین امر بواجبی پرداخته در تحقیق قضایای
 شرعی مدانه ننماید و هر قضیه و معامله که روی
 دهد بحسب شرح شریف فیصل نماید و آنچه
 لوازم وین داری است دقیت از وقایق آن
 نامرعی نگذارد و امر شریعت را بنوعی انتظام
 دهد که فردا روز حساب از عهده جواب آن بیرون
 تواند آمد سیل حکام و عمال و جمهور انام از
 خاص و عام بلده مذکور آند مشرعت باب
 مشارالیرا قاضی باستقلال دانسته وظایف تعظیم
 اورا کماینغی بجا آورند و در جزوی و کلی قضایای
 شرعی و معاملات وینیه رجوع باشارت و استصواب
 او نمایند و هر کس را از قبل خود بامر قضای تعین
 نماید نایب مناب و قائم مقام او دانند و
 اطاعت امر و نهی بجا آورند و سخن اورا که
 مطابق شرح شریف باشد بلوش پوش استماع
 نموده حسب الحکم اعلی عمل نمایند و تخلف و
 انحراف نوزند

فرمان سیوم

در ماده کوتوالی

پون حقیقت عملداری و شجاعت و کاروانی
 سعادت نصاب محمد باقر بعرض معلی رسید
 بنا بر آن

And let them shew him submission, as it behove them. And let them consider his approbation, and disapprobation in their affairs of consequence. And whoever of the Jageerdars shall deviate from his respectable opinion and advice, let the said Umditulmoolik having dismissed him, represent it to our august court, that another from the presence may be appointed in his room. Act in this business according to orders, make no resistance.

FIRMAN II.

For the Appointment of a Kazy.

WHEREAS it has become incumbent on the duty of my august inclination, that, having brought the people of God from the obscurity of darkness, and from the narrow path of perdition, I should direct them in the right way; and this wished-for event may take place whenever I shall appoint a Kazy, faithful, able, and learned in the law, in every town and city; that having brought the people back from rebellion, injustice, and error, he may open to them the gates of probity and rectitude: Seeing that these amiable accomplishments exist in the law-clothed, excellence-distinguished person of Giasuddeen Mohammed; and we have there conferred on him the respectable office of Kazy of the city of Cabul; that

و متابعت اورا کما ینبغی بجا آورده شکر و شکایت
 اورا در باره خود موثر دانند و هر کس از
 جاکیرداران از سخن و صلاح حسابی او عدول نماید
 آن حده^۱ الی^۲ جاکیر اورا تغییر داده بدرگاه^۳
 والا عرضداشت نماید تا بجای او دیگری از حضور
 تعیین شود این باب حسب^۴ التعمیر عمل نموده
 تخلف نوزند

فرمان دوم

در ماده قضای

چون بر ذمه^۱ بخت بنام لازم است که خالق
 خدا را از طریق ظلمت و مضیق کراهی بر آورده بر راه^۲
 راست ولالت نماید و حصول این معنی وقتی
 میسر شود که قاضی دین دار عالی مقدار فتاوت آثار
 در هر شهر و بلاد تعیین فرمایند تا عالیانرا از
 سرگشتگی و پیدامی و ضلالت بر آورده ابواب^۳
 و صلاح بر روی ایشان کشاید چون این ضلال
 پیشنیده در ذات شریعت شعار قضایات و آثار
 غیاث^۴ الدین محمد موجود است بنا بر آن مناصب
 رفیع^۵ القدر قضای بلده قابل بدو تفریف^۶ فرموده

and having committed the reins of absolving and binding, of contracting and discharging, in that Subah, to the hands of his discretion, it is requisite that, according as it is conceived and expected by our illustrious soul, from the propriety of his conduct, skill, fortitude, and valor, he deviate not from that in a single jot of the most minute article ; and that he be duly attentive to the affairs of the people, and inhabitants of that province ; so that injury and oppression may not fall from the strong upon the weak : and controul the frauds of disaffection in such a manner, that, having made the business of cultivation his study, he may answer to the managers of the royal revenue, and the agents of the Jageerdars, for the lawful rent ; according to established agreement and equity : and correct and chastise every one who shall make any demur in paying the just rent, in such a manner that others may take warning. And whatever occurrences may happen, let him be constantly representing them. Moreover some of the Zemindars at the foot of the hills, who every year gave an established present of some Elephants, and Tanyan horses, and bags of musk, and Falcons and Tarsels, having taken it from them, send it to our most august Court. With regard to the conduct of the Mutissuddies of state affairs, Krories, Jageerdars, Choudries, Kanoongoes, Mukkuddims, and Peasants ; having considered the said Umditulmoolik, Lord of the Subah, and absolute superior, let them not deviate from his opinion and prudent advice.

و زمام حل و عقد و رتق آن صوبه بدست اختیار
 او سپردیم. باید که چنانچه از حسن سدوت و
 کاردانی و شجاعت و مردانگی او متصور و مطنون
 خاطر اقدس است هیچ بقیه از دقائق آن نامرعی
 نگذارد و از احوال سندن و متوطنان آن دیار
 بواجبی خبر دار باشد که از قوی بر ضعیف ستم
 و تعدی واقع نشود و محال معاصات را بنوعی
 ضبط نماید که شیوه رعیتی را شعار خود ساخته
 مالواجبی را از قرار واقع و راستی بویکل خالصه
 شریفه و کاشتزای جاکیرداران جواب گویند هر کس
 که در ادای مالواجبی تمردی ورزد او را بنوعی تنبیه
 و تادیب نماید که دیگران عبرت گیرند و آنچه
 سوانحات روی دهد مدام و متواتر عرضداشت
 می نموده باشد و بعضی زمینداران و امن کوه
 که هر سال از قسم فیل و اسپ کوش و غیره
 و نافه مشک و باز و جره پیشکش مقرر می میدهند
 از آنها گرفته بدرگاه والا ارسال دارد سیل متصرفان
 مهربان و کروربان و جاکیرداران و چودهران و
 قانونگویان و مقلدان رعایا آند عهد الیل
 مذکور را صواب صوبه و حاکم مستثنی دانسته از
 سخن و صلاح حسابی از پیروان نروند

DISTICH.

“ Don't trust to a Hare asleep : take care ;
 “ For although she sleep, she will run when it is
 “ necessary.”

The Eagle, although he be employed in pursuit of the Hare, yet, from his appetite and greed of flesh, he falls into snares and toils. Do not disclose these sentiments ; do not even allow them to enter into your imagination. The Tribute, which we have hitherto paid, we do not refuse; we will pay it; for it is written “ That Peace is best.”

CHAPTER II. Of issuing out FIRMANNS

FIRMAN I.

For conferring the Office of a Subadar.

WHEREAS the world-illuminating sun ; the imperial mandate of the shadow of God, proclaimeth from the horizon of favour and mercy, that we have given the office of Lord of the Soobahship of Reheemabad, from the beginning of the term of harvest, to the pillar of our victorious state ; the support of our prosperous Government ; the first of noblemen in high rank ; the Umditulmoolik Mubazuruddeen Kooli Khan Behader :



بیت

بخروش، خسته مبین ز نزار
که چندان که خسپه دور وقت کار

عقاب پرچند که در تجسس، خرکوش می باشد اما
از طمع و حرص، گوشت در مطرح و دام می
افتد این سخن از بطون بظهور نیارند بلکه در
خیال نگذارند آنچه پیش کش از قدیم داده آمده ایم
آن را عذری نیست که اصلاح خیر واقع شده

باب دوم در اصدار فرامین

فرمان اول

در تئویض خدمت صوبدار می

چون آفتاب برهان تاب حکم خاقانی ظل سبجانی
از افتخار عنایت و مهربانی طلوع نمود که خدمت
صاحب صوبلی و حکومت و ریاست صوبه
رحیم آباد از ابتدای فصل خریف برکن السلطنت
القاهرة عند الدولت الباهرة قوه خوانین
بلندکان عمده المملک مبارک الذین خان باده
مرحمت فرمودیم

LETTER VI.

In reply.

PRAISE to God, who, in this world, hath passed over the presumption of no person, and hath even levelled the arrogant with the dust.

DISTICH.

“ To him be given adoration and praise,
 “ Whose kingdom is ancient, and whose self is
 “ perfect.”

The letter which your unskilful secretaries dispatched out of their inexperience, was clear and explicit. It s a saying more obvious than the sun, that the Lapwing has possessed a princely crown, and a royal diadem from all eternity. What signified it that prince Soliman for a few days, exalted the Falcon? In the end it was given to the former. Men having prepared a crown, put it on the head of princes : but the diadem on the head of the Lapwing is from the hand of Omnipotence. What power has the Falcon, that, having overturned the rules and principles of reason, he should institute a new invention? And the Hare, although she sleep, yet in time of need she can run in such a manner as to distress her pursuer.

E.

DISTICH.

نامه ششم

در جواب

بنت ایندورا است که در جهان تکبیری پیچ کس را
نکذاشت بلکه گنجه نخوت را با خاک برابر ساخت

بیت

مر اوزا رسد کبریا و منی
که ملکش قدیم است و ذلتش غنی

مراسله که دبیران خام از خام طبیعی مرسل داشته
بودند ظاہر و باہر گردید این مقالات انظر من الشمس
است که ہدیہ تلج شہی و افسر پادشاهی از
روز ازل دادہ اند چه شد کہ بہتر سلیمان چند
روز ہازرا سرفراز فرمودہ بودند آثر نہیون متبر شدہ
شانان را مردم تلج پذیرا نہ بر سر می نیند و بر
فرق او دینیم پیدر قدرت است ہازرا چه یارا کہ
چنگل زند و آیین و اساس صواب را مندم نمودہ
مدعت نو بنہد و خرکوش ہر چند کہ خواب کند
اما بوقت کار چنان رود کہ عقب گرفتار تیران
سازد

LETTER V.

PRAISE and adoration to that sovereign, who, by the power of his perfection, hath given form to a single drop of water in the womb ; and hath brought the uncreated pearl into existence ; and hath made me a king of the universe. It is therefore requisite that in the different regions and quarters of the world, particularly in the countries of Bijapoor, Golconda, and Behakunker, and as far as the sea shore, you make use of the Khutbeh, the coin and Measure of Shahjehan. And for you, who in your own country and territories, like Lapwings, cause yourselves to be called kings, it is proper, that having put around your necks the rope of submission, you prohibit in future, in your own cities, the Khutbeh, Coin, and Measure of your own name. Otherwise having torn your skin and flesh with the talons of the swift royal Falcon, and his cruel beak, you will become a prey to the common Kites. Listen therefore to these words with the ear of understanding, and do not sleep like the Hare whilst the Eagle is in quest of her. On this account there is dispatched Mukermut Khan, the flower of generous Noblemen ; the perfection of intelligent Statesmen ; one who is permitted to sit with me in private. Be diligent in that which you judge expedient.

LETTER

نامه پنجم

سپس و ستایش هر دو ایرا که از قدرت
 کامل خود یک قطره آب را در رحم نقش بسته
 و در بی بود به آورد و مارا پادشاه بهمان
 گردانیده پس ضرور است که در اطراف و اکناف
 کیتی خصوصا در ملک بهجا پور و کلشده و بهاکنر
 و تا حتر کناره دریا خطبه و سکه و درع شاه بهانی
 جاری نمایند و شمارا که در ملک و دیار خود
 مثل پدر پادشاه میگویانید انب آن است که
 جبل الاطاعت در رقبه خود انداخته آینه در شهرهای
 خود خطبه و سکه و درع نام خود موقوف دارید
 و کره از چنگل شاه باز تیز پرواز و بختار قبر کوشک
 و پوست کشیده بغلیوزان بهمان خوان یغما
 خوابید شد باوش پوش این سخن را خوابید
 شنید تغافل و خواب خرگوش خوابید کرد
 عتاب در تجسس است بنا بر آن زبده امرایان
 وفا کیش و خاله خوانین ادراک اندیش جایس
 مجلس خاص ملرمت خان را فرستاده شد هر
 بهر و دانند در آن کوشند

My son above-mentioned, from its being the season of his youth, having no forbearance, delivered over that country to one of the servants of the court, that he might annex it to the royal revenue. From this event let not dust fall upon the mantle of the mind of that support of empire. And as to what you related of your new conquests and importance, you ought not to be proud and elevated with the affairs of the world ; and you ought not to make a boast of such victories : for since the chiefs of that country, from the baseness of their treachery, being caught in the anger of God were become vagabonds from their own possession and dominions, what great affair was the seizing and confining of them ; and the subjecting of a country without leaders. As yet you have not had to do with tigers of war and blood-devouring lions. Whenever you come into the field of heroes you will then know what it is to strike steel against steel.

DISTICH.

“ If you be a King come into the field :

“ Let God give the kingdom to either of us.”

My expecting soul is an eye upon the road. Whenever the army of prosperity shall form a design this way one of the servants of my heavenly court shall be ready to receive you. What can I add more ?

فرزند مذکور از آنجا که ایام خورده سالها است تاب
 پیاورده آن ولایت را به یکی از بندگان درگاه سپرد که بر
 شریف ضبط نمایند از این رهگذر خبری بر دامن
 محبت آن سلطنت پناه نرشد و اندک از شیجات
 تازه و تجلیل خود اظهار نموده بودند بر معامله دنیا
 مغرور و معجب نباید بود و بر اینچنین فتوحات
 تفاخر نباید کرد که چون سرداران آن ملک از
 شومی نفاق بغضب الوهیت گرفتار گشته از ملک
 و ولایت خود آواره شده بودند اسیر و دستگیر گردان
 آنها و ملک بی خواوند در تحت تصرف خود
 آوردن چقدر کار بود هنوز شمارا با شیران کارزار و
 پزیران خوشخوار کار نمانده است پرگاه که در میدان
 سردان در آیند آن زمان معلوم خواهند کرد که
 آهن بر آهن کوفتن چه رنگ دارد

بیت

اگر پادشاهی بمیدان در آید
 ز ما هرگز اسلک بخشد خدای

خاطر منتظر دیده بر راه است هرگاه که موکب
 اقبال عزیمت این حدود نماید یکی از خدمتکاران
 درگاه عرش اشتباه متوجه بارشمال آید این خبر
 ز راه در اختیار نماید

POETRY.

" If you seek Peace, I wish not for War,
 " And if you want war I do not delay.
 " Whether you breath Affection, or send an answer
 " in wrath,
 " Here my story is ended ; so adieu !

LETTER IV.

In answer to the last.

THE respectable letter of that support of empire arrived at the most fortunate of times. As that which was written about the devastation of the country of the confines, you know that that country from the days of yore was in the possession of my ancestors : in short at different periods it went out of the hands of the ministers of our victorious empire, by the treachery of some of the Omrahs. As there was no dissention between us I considered your country as my own, and therefore had no intention that the servants of my court should bring that country under my protected dominions. At this juncture my fortunate and happy son Mirzayadgar having passed over into these territories, in the way of diversion and hunting, your servants did not perform the duties of attention and sincerity ; and gave no proof of their attachment.

D.

My

نظم

اگر صلح جوی نخواهیم جنگ
اگر جنگ جوی ندارم درنگ
دم از مسخران با بکین ده پیام
حکایت بر این ششم شد و السلام

نامه چهارم

در جواب آن

نامه کرامی آن سلطنت پناه در اسعد زمان رسید
آند از خرابی ولایت سرحد و رقوم بود خود
میدانند که آن ولایت از قدیم الایام در تحت
تصرف برزگان این جانب بود نهایت چندگاه از
مناقت بعضی از امرایان از تصرف اولیای دولت
قاہرہ بدر رفتہ چون یکدیگر بجای نبود ولایت
شمارا از خور میدانستم بدین واسطه عقیدت شریع
که آن ولایت را بندگی درگاه و افکار هم آنگ
محموسه نمایند در این ولا چون فرزندان اقبال مند
سعادت یار مرزایادکار بطریق سیر و شکار به
آن حدود عبور نموده ملازمان ایشان شرایط
خدمت و اخلاص بجا نیاروند و اشرار یگانگی
نہ نمودند

ند

intent on the tranquillity of the state of the people, by the help of Heaven, and the abundance of my daily-increasing prosperity, I humbled all of them. Every one that behaved with insolence, his soul and substance I gave up to plunder: and some who having asked protection, took refuge at my imperial palace, I pardoned their offences and preserved their lives, and property, and honor. Accordingly many princes having put into their ears rings of bondage, and having thrown the saddle-cloth of slavery over their shoulders, have entered into the train of the slaves of the court; and having begirt the waist of obsequiousness and submission, are now obedient. Perhaps this account of conquest and amazing victories, which the almighty God has given unto his servant may not have reached your illustrious ear. It is proper that, having paid regard to the ties of our former unanimity, and having caused to be restored whatever of the substance and the effects of the people of that country has been taken away in plunder, you make a return and reparation for the injury that is past; and instantly deliver that country, as formerly, into the possession of our servants: that the inhabitants of that province having returned to the place of their own abode may become populous; and that no diminution may take place in the intimacy and former friendship between us. But if you have formed in your mind an idea of another kind, for God's sake do not distress the people of God without a cause. Wherever you shall appoint one of the servants of our heavenly palace having repaired thither, shall be ready to wait on you.

بر فاقیت احوال، خلیق بوده بتائیدات آسمانی
 و افزونی دولت روز افزون است آنها را زیر گردیم
 هر کس که شوقی نمود جان و مال او را بغارت
 دادیم و بعضی که زینار خواست التجا بپزگاه والا
 از سینه کناه آنها در گذشتیم و از جان
 و مال و ناموس آنها بخشیدیم چنانکه اکثر شاهزادگان
 حلقه بندگی در گوش گزیده و ناطق عبودیت بر
 دوش انداخته در سلك بندگی درگاه در آمدند و
 گمر خدمت و اطاعت بر میان بست فرمان بردار
 اند مگر این آوازه ملک کبری و فتوحات غیبی
 که خدای تعالی به پند خود کرامت فرموده بسمع
 شریف ایشان نرسیده مناسب آن است که
 رابطه اتحاد قدیم را مرعی داشته و آنچه مال و
 اسباب فردم آن ولایت بغارت رفته و سپس دانیده
 تلافی و تدارک تعدی گذشته نمایند و آن ولایت را در
 ساعت بدستور حواله ملازمان این جانب سازند که
 سکنه آن دیار بجای و مقام خود آمده آباد
 شوند و در خصوصیت و اتحاد قدیم جانبین
 نقصان راه نیابد و اگر خود خیال نوع دیگر بخاطر
 آورده اند از برای خدا بی سبب خلق اندرا
 پریشان سازند هر جا که مقرر نمایند یلی از بندای
 درگاه آسمانجا بدانجا رسیده بخدمت ایشان
 حاضر شود.

LETTER III.

On the subject of War.

IT is represented to the most enlightened understanding, and the illustrious and benevolent soul of exalted majesty, the asylum of empire, the seal of magnificence, the shadow of Almighty God, A. B. that in these days it hath repeatedly come to our august hearing, that the country of the confines, which since the days of yore has been a dependency of my protected dominions, has the prospect of being ruined by the hand of the oppression of that asylum of empire; and that having plundered the substance and effects of the inhabitants of that country; you have set fire to their habitations. This behaviour seems far from friendship and concord. God knows that till now, as I considered your country as my own, and there was no variance between us, I therefore never formed any design against your kingdom and dominions. You must have heard how many kings, and princes, and lords were in that country, who being within their strong holds, from the excess of their power and wealth, and the multitude of their troops, humbled not the head of pride, and paid no attention to the state of their subjects and vassals; and stretched out the hand of extention to peoples' substance. Notwithstanding I had directed them by excellent admonition, from their infatuation, they listened not to the language of persuasion. At length although the desire of this petitioner at the seat of God was solely

an'cl.

نامه سیوم
در ماده محاربه

تقدیر خود رائی مانور و صمیمیت منیر محبت پرور
 یا حضرت سلطنت پناه حشمت پناه لعل اللہ
 سلطان فلان میگرداند تا در این ایام حکمر
 سمع، پایون رسید که ولایت سرحد که از قدیم
 الایام تعلق متملک محروسه است از دست
 آزار آن سادات پناه رو بخراشی آورده و مال و
 اسباب سکن آن دیار را غارت نموده جلاوطن
 ساخته اند این معنی از دوستی و یک جهتی بعید
 مینماید خدا میداند که تا حال چون ولایت ایشان را
 از خود سپردنستم و با یکدیگر جدائی نبود بنا بر آن
 قدر ملک و ولایت ایشان نکردیم شنیده
 باشند که در این ملک چه قدر پادشاهان و ماد
 شاهزادگان و زمینداران بودند که در حصن حصین
 از افزونی ملک و مال و کثرت لشکر سر
 تدبیر فرود نمی آوردند و اصلاً محل رعایا و برآ
 نمی پرداختند و دست تظاول بمال مردمان دراز
 کرده بودند هر چند بنصایح سوادمند آنها را رهنمود
 نمود از بی سعادت خود سنجیدند و دست را کون
 نکردند عاقبت چون نیت این پادشاهان
 ایزوی محض

and intimate confidents, he might fasten between us the cord of the tie of unity and concord ; so that one and all, being in security from the injury of accident, might be easy in circumstances and ~~at~~ at heart. However, by the means of some unavoidable interruption, the details of which would be the cause of prolixity, his intention remained behind the curtain of delay. Praise be to God that that support of empire, having in this matter shewn the example, has become the mover of the chain of affection ; from which I can perceive a proof of unity and concord. At this time also, the asylum of prelacy, the very trusty Sheikhkermal, who is one of the sincerely attached friends of this kinsman of high station, is sent to wait on that asylum of empire. Having laboured in whatever the welfare of the kingdom, and the tranquillity of the body of the people may consist ; and having always observed the relation of unity and unanimity, keep open the gates of communication ; for it will be productive of an increase of the principles of affection. Some of the rarities of this country are dispatched along with the asylum of prelacy above mentioned ; they will come into your august sight. And whatever the person referred to shall represent verbally, consider it in the rank of certainty. Be the sun of prosperity always shining !

LETTER

و مزاج دان، کار آگاه را فرستاده رشتهٔ رابطهٔ اتحاد و یگانگی در میان آورد که خاص و عام از آسیب و حوادث روزگار در امان بوده مرفه الحال و فارغ باشد اما بواسطه بعضی موانعات ضروری که شرح آن ~~بجای~~ ^{بجای} تطویل است این آرزو در پردهٔ توقف مانده بود الحمد للہ که آن سلطنت پناه در این باب سبقت نموده محرک سلسلهٔ مودت شدند دلیل یک جهتی و پلرنگی از همین تصور توان کرد در این ولا نیز ^{مشینخت} پناه معتد خاص شیخ کمال که یکی از منجلیان صادق الاعتقاد این دوستان عالیشان است بحالزمت آن سلطنت پناه فرستاده شد در آنچه ^{مصلحت} مملک و آسودگی جمهور نام بوده باشد کوشیده پیوسته نسبت یگانگی و یلدلی را مرعی داشته ابواب رسل و رسایل مفتوح دارند که باعث ازدیاد مواد مودت خواهد بود بعضی تحفهٔ این ولایت مصحوب ^{مشینخت} مآب مذکور ارسال داشته شد بنظر اشرف خواهد درآمد و آنچه مشارالیه زبانی عرض نماید بدرجهٔ تقنین تصور فرمایند آفتاب دولت تابنده باد

according to the account of a separate memorandum, being dispatched along with the Khojeh abovementioned, he will cause them to pass into your august sight. Be the sun of prosperity and splendour arising and resplendent from the horizon of lustre and glory.



LETTER II.

In answer to the former.

YOUR propitious letter and page of fortunate contents, full of unity and unanimity, which you dispatched along with the honorable and trusty Khojeh Abu'l-husn, arrived at a most lucky period, with varieties of the rarities of your country; and imparted to my intelligent soul fresh joy and gladness immense. Whereas it was proposed by your friendship-perfumed pen, that the foundation of love, and the ties of affection should acquire strength between us; and that, in the established dominions of one another, there should be no variance; so that it may be the means of the rest and quiet of the people of God: this intention was extremely benevolent, for there is not an act in the world of existence and forming connexion more noble than friendship and agreement; particularly the order of the chain of being is by that fastened and bound. Indeed it is a long time since it was in my august soul, that having sent one of the attendants of my court

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ارسال یافتہ بنظر اشرف خواهد گذرانید افتاب
دولت از فقر ابہت و جالت طالع و لامع باد

۴۳۳

نامہ دوم

در جواب آن

نامہ ہایون و صحیفہ مبارک مضمون مشتمل
یکانہی و یلتادلی کہ مصحوب حضرت آثار محرم اسرار
خواجہ ابو الحسن فرستادہ بودند بانواع تحایف آن
ویار در بہترین زبان رسید و خاطر ملکوت ناظررا
فرحتی تازہ و مسرتی ہی اندازہ روی داد آندہ رقم پذیر
تنامہ مودت مشہامہ کرویدہ بود کہ فیہابین مبانی
محبت و رابطہ مودت استحکام پذیرد و سہالک
محروسہ با یکدیگر جدائی نباشد کہ موجب رفاہیت
و آسودگی خلق اللہ ہمان تواند بود این معنی
بغایت مستحسن افتاد کہ امری شریتر در
حاکم کون و نشأ تغلق از دوستی و اتفاق نیست
خصوصا انتظام سلسلہ کاینات منوط بر آن است
حقاً مدتیست کہ در خاطر ہایون ما بود کہ یکانی
از مقرران بارگاہ

and that they should consider their own quiet to lie in the tranquillity of their people. In this manner there is a source of satisfaction to God, and the means of establishing the foundation of empire and monarchy. But this desire may be obtained when the kings of the empire, being contented with their portions, establish between one another the bonds of sincerity and the practice of unity: so that the people of God being in a mansion of rest, may offer up the praise of the Majesty of glory; and that the merchants being acquainted with the protected dominions of one another, may support an intercourse, and make the people glad with the rarities of each country. Whereas, the whole of the desire and sum of the ambition of this petitioner at the throne of God is bestowed on this; therefore, by way of strengthening the basis of love and affection, there is sent to wait on that support of empire, the cream of friendship in attachment, the pattern of confidants in sincerity, Khojeh Abu'lhusn, who may report verbally, in private, some matters of importance, which are fixed in my princely mind, but not expressed in writing; and may learn the pleasure of your perfuming soul, that the same be performed on our part. The way of unity and concord is this: Keep the road of intercourse frequented, and form not the idea of any separation; and give notice without ceremony, of whatever of the rarities of this country you may want; so that in sending them I may fulfil the duties of sincerity. In the mean time, some presents,

اشای هر کرم

و آسودگی خود را در آسایش و خلاقیت بدانند که در
این صورت موجب حسنودی حق سبحانه تعالی و
باعث قوام بنیان سلطنت و جهانداری است
لیکن این آرزو وقتی میسر شود که پادشاهان ممالک
بسیار خود را در میان یکدیگر رابطه
اخلاص و شیوه آنها را انتظام دهد که تا خلق
اتمه در مقام آسودگی بوده مکرانه حضرت هدایت
بجا آورند و سوداگران ممالک محروسه را از یکدیگر
دانشته آمد و رفت می نموده باشند و بنفایس
هر دیار خلاقیت را محظوظ گردانند چون بمکلی نیت و
بمکلی نهیت این نیازمند درگاه ایزدی مصروف
بر آن است لهذا بجهت استحکام مبانی محبت
و وداد زبده مخلصان با اعتقاد قدوه مکرمان با اخلاص
خواجده ابو الحسن را بملازمت آن سلطنت پناه
فرستاده شد که بعضی مقدمات که مرکز خاطر
نمایون است و بعبارت در نمی آید بزبانی در
خلوت بعضی کرامی آن سلطنت پناه رساند و
ادراک مرضی خاطر خاطر نماید که از این طرف نیز
همان معمول شود طریقه یگانگی و یکنجهتی آنها پیوسته
طریق رسل و رسایل را مسلوک دارند و هیچ
جدای تصور نفرمایند و از نفایس این دیار بفرجه
احتیاج باشد بی تکلف اعلام نمیشند تا در ارسال آن
شرایط اخلاص بتقدیم برسد بالفعل بعضی سوغات

Distich.

Conceal if you come to an error, cast not reproach ;
For no person mortal can be free from fault."

CHAPTER I.

LETTER I.

Princes write to Princes for Peace.

PRAISE and thanksgiving to him that is powerful without equal, who hath distributed all these kingdoms of the inhabited quarters of the world, to kings and princes, to each, proportionably, by the hand of his authority ; and hath bestowed on them inestimable blessings. It is therefore proper, that those men, having considered the acknowledgement of this great bounty incumbent on them, should labour from the heart in attending to the state of their subjects and vassals, who are the rare deposit of the Creator ; and that they should make a proper investigation of the grievances of the injured and the distressed and the oppressed ; and that they should manage the affairs of the orphan and helpless, and comfort the hearts of the sitters in corners, and the solitary worshippers of God, who open not their lips in petition ;

and

انشای هرکرن

بیت

پوش کر بختای رسی و طعنه مزین
که هیچ نفس بشر خانی از خطای بود

باب اول

نامه اول

سلطین سلاطین نویسنده برای صلح

محمد و سپس قادر همچون را که همه این همه الک
یح مسکون را به پادشاهان و مرزبانان فراخور
رکدام بید قدرت خود انتقام نموده و نواز برای
نی اندازه فرموده پس این مردم را باید که شکرانه
بواب عظمی بر خود لازم دانسته در رعایت
حوال رعایا و برای که بدایع و دایع خانی اند
مجان کوشند و غوررسی مظلومان و مارتان و شهر
سیدگان بواجبی نمایند و به احوال ایشان در
وایان پردازند و دلای کوش نشینان و هم
ندایرست که لب بخواهند نمک کینه در دست آورند

you were a long time Moolay in the service of the benevolent Nabob, the high-titled, the asylum of forgiveness, the seat of pleasantness, the Hatim of the time, the Nushirvan of the age, Yikhar Khan, and spent your life in the art of composing; write something by way of memorandum, that a person may have improvement in reading and writing it. At the instigation of these dear friends I have brought into writing some lines of broken and imperfect language, which may be useful to the studious of this art in writing the daily practice. This book comprehends seven chapters.

- Chapter I. Princes write to Princes.
 Chapter II. Of the issuing out of Firmans.
 Chapter III. Of the drawing out of Perwanchs.
 Chapter IV. Of writing Addresses.
 Chapter V. Of Letters which the sons of fortune write to one another.
 Chapter VI. Of writing the Contracts of Law.
 Chapter VII. Of writing Dastuk, and the Directions of letters.

My request from the learned of time, and the ripened of ages is this: Whenever there shall occur in the style an omission or error, cover it with the mantle of generosity and hold the pen of correction running over it.

D.Rich.

انشای هرکرن

بگه تو تادت در خدمت نواب مستطاب معلی
الغاب خفران پناه رضوان دستگاه جاتم زمان
پوشیزان عصر اعتبار خان منشی هندی و عمره
در فن انشا صرف کردی چیز بطریق
یادگار بنویسند مردم بخواندن و نوشتن آن
بهره حاصل نمایند به اشارت آن عزیزان خطه
چند عبارت شکسته و گسسته به رسم آورده که طالبان
این فن را در نوشتن روزمره بکار آید این
کتاب مشتمل کشت بر هشت باب

باب اول سلاطین سلاطین نویسند

باب دوم در اصدار فرامین

باب سوم در شرح پروانهجات

باب چهارم در نوشتن عرایض

باب پنجم در مکتوبات که ابناي روزگار با

یکدیگر نویسند

باب ششم در نوشتن خطر قبالة شرعی

باب هفتم در نوشتن دستک و سرنام

التماس از فضیله روزگار و بلغای ادوار آنست

هرجا که در عبارت سهوی و خطای واقع شود بنیاد

کرم بپوشند و قلمر اصلاح بر آن جاری دارند

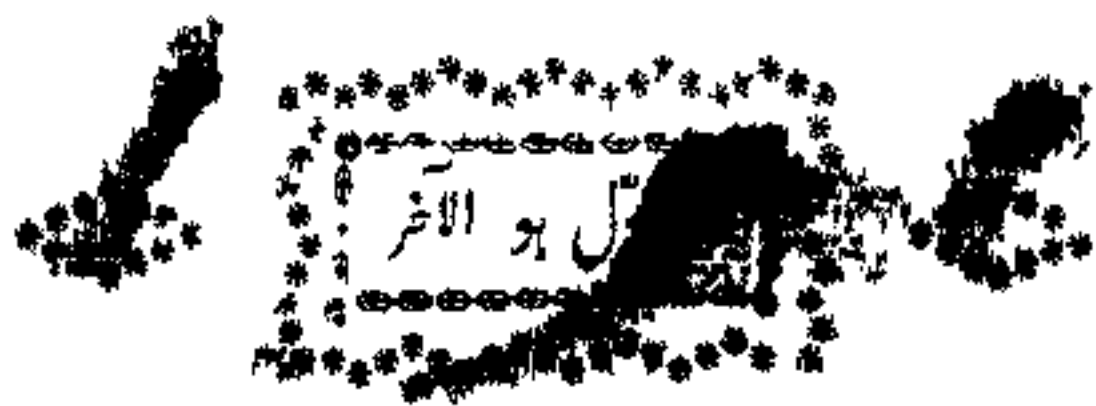
HE IS THE BEGINNING. HE IS THE END.

IN THE NAME OF GOD,

THE COMPASSIONATE, THE MERCIFUL,
MAY IT TERMINATE IN GOOD!

AFTER praise and supplication to the majesty of the most high God, ruler of the people of glory and excellence; and after the salutation and veneration of the Prophet elect, the Lord of the righteous, MOHAMMED, whereas the shattered and soul afflicted servant, the sinful, poor, contemptible, ignorant, most infirm of the slaves of the eternal God HEAVEN, son of MURBADAS, a Kumbhal of Multan, sat one day at the seat of Empire in the city of Jutta, in the company of his articulate company and chosen friends. Some of his friends said to him,

انشای هرکرن



بسم الله الرحمن الرحيم تسبیح بانجیر

بعد از حمد و ثنای سر حضرت، اینروز متعالی قادر
ذو الاجلال و الافضال و پس از ادای وظایف ورود
و تحیت نبی الهی سید البرار محمد آقا پادشاه
شکسته و دل خسته عاصی فقیر حقیر بیج مدان
اضعف عباده الله الصمد هرکرن، ولد مشهور اداس
کنبوه ملتانی روزی در دار الخلافت پادشاه متبرا
بصحبت یاران پسندیده و دوستان در سنجیده نشست
بود بعضی از دوستان گفتند

THE
FORMS
OF
HERKERN.

PREFACE.

every Transaction in business, where the Persian character is required.

By this invention, (which is perfectly new and peculiar to Mr. Wilkins; and at the same time the labor of his own hand, from the metal in its crudest state, through all the different stages of engraving and founding) the Persian language may now receive the assistance of the Press. The most valuable works may be brought into print; the knowledge of the more easily and perfectly acquired; and the improvements of the learned and ingenious conveniently communicated to the public, and preserved to Posterity.

may occur, is still wanting. The manner in which the Arabic is, in every instance, introduced into the Persian, remains unexplained*. The rule for affixing the *Izafis* to all the varieties of the different species of construction I have already enumerated, is as yet arbitrary, and undetermined by any system. And a sufficient number of books, on various subjects, correctly translated and printed, are still unprovided. These are the principal obstacles to the attainment of the Persian language, which still subsist; and which I hope will engage the attention of those who have leisure and ability to remove them.

THESE observations I have judged necessary for the information of the reader. It is now my duty to call his attention to the labours of *Mr. Wilkins*; without whose assistance the *Insha-i Herkern* could never have appeared in its present form.

THE only printed Persian character that has hitherto been in use, except in exhibiting fair copies or Dictionaries and Grammars, has been subservient to no public purpose; and is but ill calculated for becoming the Channel of authority, or the Medium of business, over an extensive empire, where it is almost unknown, and scarcely understood; whereas the Types which *Mr. Wilkins* has invented, being a perfect imitation of the *Talzek*, the character in which all Persian books are written and consequently familiar and universally read, are not only well calculated for promulgating the Edicts of Government; but for

* Since writing the above, the Author composed "A Table, containing Examples of all the different Species of Infinitives and Participles that are derived from Trilateral Verbs, in the Form in which they are used in the Persian and in the language of Hindostan." This Table with pertinent observations are inserted in the Asiatic Researches, vol. II. p. 205. S. R.

With regard to the observations collected by Mr. Jones, in his Persian Grammar, they are valuable rudiments to the beginner; but when he applies to Moonshies and Manuscripts for farther improvement, all the difficulties I have described are united to oppose him.

THE *Insha-i Herkerni*, which I have chosen for my subject, is put into the hands of almost every beginner; it contains the common forms of business and correspondence; and being more adapted to a stranger, although it cannot be said to be interesting to his acquaintance and possession of the Genius, or of the Learning of Asia, may be still more acceptable.

THE copy of this book, which I present to the public, has been corrected from many others with considerable attention; the various forms of construction (which, I have already observed, are left in Persian books, to the great embarrassment of the reader, totally undetermined) are all distinguished by their proper marks; and every intricacy of Manuscript is removed by exhibiting it printed in the *Taleek* character. Opposite to the Persian there is placed an English translation; literal as far as consistent with the preservation of the sense. And to the whole is added an INDEX, containing the Explanation, and the Derivation of every Arabic word from its proper Root. I have endeavoured, in short, to supply, in some measure, the defects of Moonshies and Manuscripts; and the want of a proper medium of communication between the Instructor and the Student, at a period when he is unable to converse; and when he ought not to meet with any cause of discouragement.

IN these respects, I have flattered myself that the *INSHA-I HERKERNI* may be useful: but no further. The terms of Grammar, or I should rather say, a grammatical language, for obtaining from the Instructor an immediate resolution of every doubt that
may

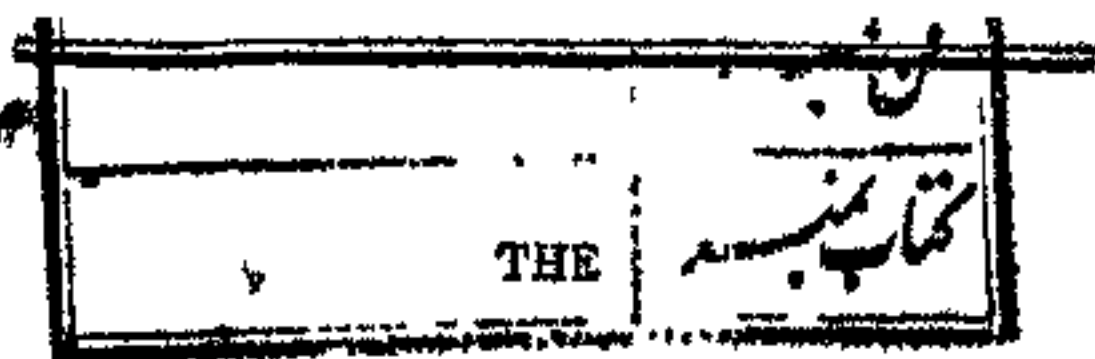
self alone, a difficulty in reading, not to be surmounted, but by great practice, united with a perfect knowledge of the language.

AFTER words are clearly expressed in writing or printing, and the modes of construction carefully marked, there is nothing so essential to the facility of language, as a proper division and distinction of the sense by points, colons, semicolons, &c. but in Persian books there is no such thing known, and the members of a sentence, sentences themselves, and even paragraphs, are left equally undivided and undistinguished.

THE person employed to remove these intricacies and to correct these errors of the Manuscript, is a *Moonshy*; for the most part unacquainted with the Arabic language, poorly instructed in the principles of grammar, and not sufficiently qualified for the task he undertakes.

ON the other hand, the scholar being ignorant of Oriental language, or at least of the terms that are subservient to the rules of Grammar, is destitute of every medium of communication; and totally incapable of receiving the instructions of his *Moonshy*, however well qualified he may be in his profession.

MR. Richardson, indeed, has arranged in a most judicious manner all that is requisite for attaining a compleat knowledge of the Arabic Grammar; but leaving us uninstructed with regard to the particular parts of the language that are borrowed and introduced into the Persian; as well as with respect to the rules to which this is subject; and having also avoided the use, and omitted the explanation of the terms of Arabic Grammar, the Scholar is neither capable of asking, nor of receiving from his *Moonshy* the instruction he may require; and cannot, in short, make use of the grammatical knowledge he may really possess.



AUTHOR'S PREFACE.

THE attainment of the Persian language being, in my opinion, attended with greater difficulty than seems to be generally imagined; and considering this no improper occasion for pointing out wherein that difficulty consists; and consequently what remains to be done in order to facilitate the study, I have dedicated a few paragraphs to this intention.

THE Manuscripts that are presented to the learner are by no means the most accurate. The distinguishing points of letters are often superfluous, omitted, or misplaced, and the letters themselves contracted and deformed by a multiplicity of shapes. No distinct interval is ever left between their words. Two or three are crowded together so as to appear but one; and the parts of one are disunited in such a manner as to be readily mistaken for several. In short, the different forms of letters and words, and the several modes of uniting and separating them, although readily known at one place, are so arbitrary and various as not to be recognized at another.

THE construction of substantives with substantives signifying different things; of substantives with substantives denoting the same thing; of substantives agreeing with adjectives and participles, and of adjectives, participles, and prepositions governing substantives, which constitute the greatest part of Syntax, and are precisely distinguished and marked in other languages, in Persian books and writings are left entirely to the conjecture of the reader: occasioning, of itself

English words to convey the strict meaning of the original, that, independent of the great benefit which has been conferred on so respectable a body of the Civil Servants of the Company, it must be considered as highly useful to every person who is engaged in acquiring a knowledge of the Persian Language. I may add, it is the only Persian printed book which contains the *Izafits*, or distinguishing marks of construction, and is on that account extremely valuable.

I remain, Dear Sir,

Your Most Obedient,

TO MR. ROUSSEAU.

JAMES HOWISON.

This work and its learned author are alluded to in the following lines copied from "Literary Characteristics of the most distinguished Members of the Asiatic Society, by JOHN COLLINGS, Esq." and which appeared in the third volume of the Asiatic Annual Register :

" He who endeavours well deserves applause,
 " More, if he labours in the public cause ;
 " *Ba'faw !* observe vice, then come, receive
 " The just encomiums which the Muses give
 " Early you learn'd and op'd the precious store
 " Of Knowledge chronicled in Persian lore."

S. ROUSSEAU.

to the Editor, sets forth its great advantages
to the Civil Servants of the Company :

" Dear Sir,

Oct. 17, 1803.

" I have received the copy of your
new edition of Dr. Balfour's Forms of Herkern you
were so kind as to send me, and am extremely happy
to see so much justice done in the execution of a
work of such general utility.

" It is the only Persian Book I am acquainted with
that contains all the Forms of Office, a knowledge
of which is indispensably necessary to qualify the
Civil Servants of any of the Company's Establish-
ments in India † to perform their duty with satisfac-
tion to themselves or employers.

" Dr. Balfour, in his translation of the Her-
kern, has been so very happy in his choice of En-

* Who resided many years on the Prince of Wales's Island, is a
Member of the Asiatic Society, and Author of " Some Account of
the Malabo-Gum Vine of Prince of Wales's Island, and of Experi-
ments made on the Milky Juices which it produces : with Hints re-
specting the useful Purposes to which it may applied," printed in
the Asiatic Researches, vol. V. p. 157. and " A Dictionary of the
Malay Tongue, as spoken in the Peninsula of Malacca, the Island
of Sumatta, Java, Borneo, Pulo Pinang, &c. &c. In two Parts,
English and Malay, and Malay and English. To which is prefix-
ed a Grammar of that Language." 4to. 1801.

† All correspondence between the Company and Native Powers
in India is carried on in the Persian Language.

ADVERTISEMENT

TO THE

SECOND EDITION.

The great usefulness of the Forms of Herkern, and the scarcity of the work, determined the Editor to reprint it in its present form; but with respect to the first edition, it may be necessary to observe, that it was printed in a type which exactly resembled the Persian *Taleek* hand, as mentioned in the Author's Preface; but since Mr. WILKINS's type is not to be found in any printing office in England, we have substituted the *Nustaleek*, which is an imitation of another beautiful hand used by the Persians, in many of their most celebrated works. In the Index of Arabic Roots and their Derivatives, we have adopted the *Nishhi* type, which is that used by the Arabian scribes.

It would be needless for me to say any thing more in this place, since the Author, in his Preface, has spoken fully on the subject of the work; and the following Letter, from Dr. JAMES HOWI-

Honorable ~~Government~~

Governor General, &c.

SIR,

I embrace with pleasure the opportunity
now offered me, by the publication of the *DIKHA-I*
HERBERN, to acknowledge the assistance I have re-
ceived from your encouragement; and the obliga-
tions under which I lie. ~~And it will give me great~~
satisfaction if this attempt to facilitate the study of
the PERSIAN language meet with any share of your
approbation.

I have the honor to be,

SIR,

With Respect,

Your most Obedient,

And Humble Servant,
1287

FRANCIS BALFOUR.