

PAGE	LINE		
„	12	بيت <i>bait</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. irregular. Mafdūlu Mafādīlun Mafādīlu Fadūl.
„	19	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 2 and 4, as before.
41	3	رباعي <i>rubā'i</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 9, as formerly.
„	14	مثنوي <i>mathnavi</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10, as heretofore.
42	3	قطعه <i>kit'a</i> ,	بحر متقارب <i>bahri mutakārib</i> , as formerly.
„	13	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 4, as formerly.
43	1	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hazaj</i> , var. 12, as formerly.
„	4	مثنوي <i>mathnavi</i> ,	بحر هزج <i>bahri hazaj</i> , same as last.
„	15	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 2, as formerly.
44	1	بيت <i>bait</i> ,	بحر متقارب <i>bahri mutakārib</i> , as formerly.
„	3	قطعه <i>kit'a</i> ,	بحر سريع <i>bahri sarī</i> , var. 2, Muftadilun Muftadilun Fādilun.
„	8	بيت <i>bait</i> ,	بحر مجتث <i>bahri mujtathth</i> , var. 3, as formerly.
„	14	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10, as heretofore.
45	2	مثنوي <i>mathnavi</i> ,	بحر هزج <i>bahri hazaj</i> , same as last.
„	5	مثنوي <i>mathnavi</i> ,	بحر خفيف <i>bahri khafif</i> , as heretofore.
„	14	بيت <i>bait</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10, as before.
„	16	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hazaj</i> , var. 15, as heretofore.
46	4	قطعه <i>kit'a</i> ,	بحر رمل <i>bahri ramal</i> , var. 8 and 9, as formerly.
„	9	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 2 and 4, as before. *
„	12	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , same as last.
„	19	بيت <i>bait</i> ,	بحر متقارب <i>bahri mutakārib</i> , as formerly.
„	21	قطعه <i>kit'a</i> ,	بحر رمل <i>bahri ramal</i> , var. 14 and 15, as before.

PAGE	LINE		
22	22	بيت <i>baït</i> ,	بحر متقارب <i>bahrî mutakârib</i> , as heretofore.
33	6	بيت <i>baït</i> ,	بحر رمل <i>bahrî ramal</i> , var. 14. Fādilātun Fādilātun Fādilāt.
„	10	مثنوي <i>mathnavī</i> ,	بحر هزج <i>bahrî hazaj</i> , same as p. 15, l. 5.
„	14	قطعه <i>kit'a</i> ,	بحر هزج <i>bahrî hazaj</i> , same as last.
„	17	قطعه <i>kit'a</i> ,	بحر مجتث <i>bahrî mujtathth</i> , var. 6 and 3, as formerly. Mafādilun Fādilātun Mafādilun Fādilāt.
34	5	مثنوي <i>mathnavī</i> ,	بحر رمل <i>bahrî ramal</i> , var. 12, as in p. 24, l. 8.
„	21	بيت <i>baït</i> ,	بحر رباعي <i>bahrî rubā'ī</i> , Class II. No. 9, as p. 19, l. 14.
35	4	قطعه <i>kit'a</i> ,	بحر رمل <i>bahrî ramal</i> , var. 12, as above.
„	10	بيت <i>baït</i> ,	بحر رجز <i>bahrî rajaz</i> , irregular. Mastafdilun Fādilun Mustafdilun Fādilāt.
„	19	قطعه <i>kit'a</i> ,	بحر هزج <i>bahrî hazaj</i> , var. 9, as heretofore.
36	5	قطعه <i>kit'a</i> ,	بحر رمل <i>bahrî ramal</i> , var. 10 or 11. Fādilātun Fādilātun Fādilātun Fādilun. or Fādilātun „ „ Fādilātun Fādilātun Fādilātun Fādilun.
„	20	بيت <i>baït</i> ,	بحر رباعي <i>bahrî rubā'ī</i> , Class II. No. 7, as p. 27, l. 19.
37	4	مثنوي <i>mathnavī</i> ,	بحر خفيف <i>bahrî khafif</i> , var. 2, as in p. 19, l. 20.
„	12	نظم <i>nazm</i> ,	بحر مجتث <i>bahrî mujtathth</i> , var. 3 as formerly.
„	15	مثنوي <i>mathnavī</i> ,	بحر خفيف <i>bahrî khafif</i> , var. 4, as heretofore.
„	20	بيت <i>baït</i> ,	بحر رباعي <i>bahrî rubā'ī</i> , Class II. irregular.
„	22	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahrî khafif</i> , var. 4 and 3, as formerly.
38	7	قطعه <i>kit'a</i> ,	بحر متقارب <i>bahrî mutakârib</i> , as heretofore.
„	11	قطعه <i>kit'a</i> ,	بحر مجتث <i>bahrî mujtathth</i> , var. 3, as heretofore.
39	14	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahrî khafif</i> , var. 4 and 3, as formerly.
40	3	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahrî khafif</i> , same as last.
„	6	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahrî khafif</i> , v. 4, 3, and 2, as before.

PAGE	LINE		
27	8	بيت <i>bait</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10. Mafādīlun Mafādīlun Fadūlun.
„	13	بيت <i>bait</i> ,	بحر رباعي <i>bahri rubā'i</i> , No. 6, as in p. 23, l. 3.
„	19	بيت <i>bait</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 7. Mafādīlu Mafādīlun Mafādīlu Fadūl.
28	1	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10, as in last page.
„	7	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 4 and 3, as formerly.
„	15	قطعه <i>kit'a</i> ,	بحر مجتب <i>bahri mujtathh</i> , var. 5, as in last page.
29	5	بيت <i>bait</i> ,	بحر هزج <i>bahri hazaj</i> , var. 9. Mafādīlun Mafādīlun Mafādīl.
„	10	قطعه <i>kit'a</i> ,	بحر رمل <i>bahri ramal</i> , var. 12 and 13, as in p. 16, l. 9.
„	19	بيت <i>bait</i> ,	بحر مجتب <i>bahri mujtathh</i> , var. 3, as in p. 19, l. 18.
30	2	بيت <i>bait</i> ,	بحر رمل <i>bahri ramal</i> , var. 2, irregular. Fādīlātun Fādīlātun Fādīlātun Fādīlāt. or Fādīlātun „ „ Fadlun.
„	9	قطعه <i>kit'a</i> ,	بحر متقارب <i>bahri mutakārib</i> , as heretofore.
„	15	بيت <i>bait</i> ,	بحر مضارع <i>bahri muzārī</i> , var. 4, same as p. 19, l. 1.
„	18	بيت <i>bait</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10, as in p. 27, l. 1. Mafādīlun Mafādīlun Fadūhūn.
31	5	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , as heretofore.
„	9	بيت <i>bait</i> ,	بحر هزج <i>bahri hazaj</i> , var. 15, as before.
„	11	بيت <i>bait</i> ,	بحر هزج <i>bahri hazaj</i> , same as last.
„	14	قطعه <i>kit'a</i> ,	بحر مجتب <i>bahri mujtathh</i> , var. 5, as formerly.
„	19	قطعه <i>kit'a</i> ,	بحر مجتب <i>bahri mujtathh</i> , var. 3, as formerly.
32	9	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hazaj</i> , var. 10, as in p. 27, l. 1.
„	7	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hazaj</i> , same as last.
„	12	بيت <i>bait</i> ,	بحر مضارع <i>bahri muzārī</i> , var. 4, as in p. 19, l. 1.
„	19	قطعه <i>kit'a</i> ,	بحر مجتب <i>bahri mujtathh</i> , var. 5, as formerly.

PAGE	LINE		
22	14	قطعه <i>kit'a</i> ,	بحر مجتت <i>bahri mujtathth</i> , var. 3, same as p. 19, l. 18. Mafādīlun Fādīlātun Mafādīlun Fādīlāt.
„	17	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 3 and 4, as in p. 17, l. 17.
23	3	بيت <i>baīt</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 6.
„	8	نظم <i>nazm</i> ,	بحر مجتت <i>bahri mujtathth</i> , var. 3, same as p. 19, l. 18.
„	17	مثنوي <i>mathnavī</i> ,	بحر متقارب <i>bahri mutakārib</i> , v. 2, as before.
24	3	مثنوي <i>mathnavī</i> ,	بحر خفيف <i>bahri khafif</i> , var. 4, as in p. 13, l. 17.
„	8	قطعه <i>kit'a</i> ,	بحر رمل <i>bahri ramal</i> , var. 12. Fādīlātun Fādīlātun Fādīlāt.
„	13	بيت <i>baīt</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 2. Mafādūlu Mafādīlu Mafādīlun Fād.
„	15	بيت <i>baīt</i> ,	Same metre as the preceding.
„	20	بيت <i>baīt</i> ,	بحر مجتت <i>bahri mujtathth</i> , var. 5. Mafādīlun Fādīlātun Mafādīlun Fādīlun.
25	5	مثنوي <i>mathnavī</i> ,	بحر متقارب <i>bahri mutakārib</i> , var. 1.
„	10	بيت <i>baīt</i> ,	بحر رمل <i>bahri ramal</i> , var. 3, as in p. 21, l. 2.
„	17	بيت <i>baīt</i> ,	بحر مجتت <i>bahri mujtathth</i> , irregular. Mafādīlun Fādīlātun Mafādīlu Fādūlun.
„	19	بيت <i>baīt</i> ,	بحر خفيف <i>bahri khafif</i> , var. 3. <i>vide</i> note under p. 00.
„	21	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 2 and 4, as in p. 15, l. 16.*
26	5	بيت <i>baīt</i> ,	بحر متقارب <i>bahri mutakārib</i> , var. 1, as in p. 16, l. 17.
„	12	بيت <i>baīt</i> ,	بحر رمل <i>bahri ramal</i> , irregular. Fādīlātun Fādīlātun Mafādūlun Fādīlun. or Fādīlātun Fādīlātun Fādīlātun Fādīlun.
„	19	رباعي <i>rubā'i</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 9, as p. 19, l. 14. Mafādūlu Mafādīlun Mafādīlun Fād.
27	1	بيت <i>baīt</i> ,	بحر مجتت <i>bahri mujtathth</i> , var. 5, as p. 24, l. 20.

\* In the first *baīt* of this *kit'a* my best MSS. read *بر لب* which the metre requires. The same expression occurs in the same foot further on, page 35, line 4, where *بر* is used, as, *بر لب دريای نيل* which I have no doubt is the correct reading in both passages.

PAGE	LINE		
18	4	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 2 and 4, as p. 15, l. 16.
„	8	رباعي <i>rubā'i</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 8. Mafdūlu Mafādīlun Mafādīlu Fadal.
„	18	بيت <i>bait</i> ,	بحر خفيف <i>bahri khafif</i> , var. 3. Fādīlātun Mafādīlun Fadīlun.
19	1	قطعه <i>kit'a</i> ,	بحر مصارع <i>bahri muzāri'</i> , var. 4. Mafdūlu Fādīlātu Mafādīlu Fādīlāt.
„	3	قطعه <i>kit'a</i> ,	بحر رجز <i>bahri rajaz</i> , var. 10. Mafādīlun Mafādīlun Mafādīl.
„	9	بيت <i>bait</i> ,	بحر هزج <i>bahri hasaj</i> , var. 15, same as p. 15, l. 5.
„	12	بيت <i>bait</i> ,	بحر خفيف <i>bahri khafif</i> , var. 3, same as p. 18, l. 18.
„	14	رباعي <i>rubā'i</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 9. Mafdūlu Mafādīlun Mafādīlun Fād.
„	18	قطعه <i>kit'a</i> ,	بحر مجت <i>bahri mujtathh</i> , var. 3. Mafādīlun Fādīlātun Mafādīlun Fādīlāt.
„	20	قطعه <i>kit'a</i> ,	بحر خفيف <i>bahri khafif</i> , var. 2. Fādīlātun Mafādīlun Fādīlāt.
20	6	قطعه <i>kit'a</i> ,	بحر رمل <i>bahri ramul</i> , var. 8, 9, or 10. Fādīlātun Fādīlātun Fādīlātun Fadlun. or „ „ „ „ Fadlun. or „ „ „ „ Fadīlun.
„	13	بيت <i>bait</i> ,	بحر متخارب <i>bahri mutakārib</i> , var. 2, same as p. 13, l. 16.
„	17	منظوم <i>manzūmu</i>	بحر خفيف <i>bahri khafif</i> , var. 4 and 2, as p. 15, l. 16.
21	2	قطعه <i>kit'a</i> ,	بحر رمل <i>bahri ramal</i> , var. 3. Fādīlātun Fādīlātun Fādīlātun Fādīlāt.
„	17	قطعه <i>kit'a</i> ,	بحر هزج <i>bahri hasaj</i> , var. 7. Mafdūlu Mafādīlu Mafādīlu Fadūlun.
„	21	بيت <i>bait</i> ,	بحر رباعي <i>bahri rubā'i</i> , Class II. No. 1. Mafdūlu Mafādīlun Mafādīlun Fad.
22	4	قطعه <i>kit'a</i> ,	بحر متخارب <i>bahri mutakārib</i> , var. 1, as previously.

PAGE LINE

- 13 17 بيت *bait*, بحر خفيف *bahrī khafīf*, var. 4.  
Fādilātun Mafādilun Fadlun.
- 14 3 مشنوي *mathnavī*, بحر متقارب *bahrī mutakārib*, var. 2 and 1.  
Fādūlan Fadūlan Fadūlan Fadal.  
or " " " " Fadūl.
- „ 12 قطع *kit'a*, بحر مضارع *bahrī muzārī'*, var. 4.  
Mafdūlu Fādilātu Mafādīlu Fādilāt.
- 15 2 قطع *kit'a*, بحر خفيف *bahrī khafīf*, var. 4, same as p. 13, l. 17.
- „ 5 رباعي *rubā'ī*, بحر رجز *bahrī hazaj*, var. 15.  
Mafdūlu Mafādilun Fadūlan.
- „ 10 قطع *kit'a*, بحر رمل *bahrī ramal*, var. 4.  
Fādilātun Fādilātun Fādilātun Fādilāt.
- „ 16 قطع *kit'a*, بحر خفيف *bahrī khafīf*, var. 2 and 4.  
Fādilātun Mafādilun Fādilāt.\*  
or " " " " Fadlun.
- 16 4 بيت *bait*, بحر خفيف *bahrī khafīf*, var. 2 and 4, same as last.
- „ 9 قطع *kit'a*, بحر رمل *bahrī ramal*, var. 13 and 12.  
Fādilātun Fādilātun Fadilun.  
or " " " " Fādilāt.
- „ 17 مشنوي *mathnavī*, بحر متقارب *bahrī mutakārib*, var. 1.  
Fadūlan Fadūlan Fadūlan Fadūl.
- 17 4 بيت *bait*, بحر خفيف *bahrī khafīf*, var. 4, same as p. 13, l. 17.
- „ 12 بيت *bait*, بحر رمل *bahrī ramal*, var. 8.  
Fādilātun Fādilātun Fādilātun Fādilāt.
- „ 17 قطع *kit'a*, بحر خفيف *bahrī khafīf*, var. 3 and 4.  
Fādilātun Mafādilun Fadilun.  
or " " " " Fadlun.

\* The reader will be pleased to remember that the vowels *a*, *i*, and *u*, when unmarked, are understood to be short, except when followed by a double consonant, or by a single consonant at the end of a hemistich, hence it is, in general, superfluous to put the short mark " over them. When, however, a foot happens to have the same vowels, but with different quantities, such as *fādilāt* and *fādīlāt*, the short vowel is marked as well as the long, in order " to make assurance doubly sure."

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## APPENDIX B.

### SHEWING THE VARIOUS METRES OF THE PERSIAN VERSES OCCURRING IN BOOK I. OF THE GULISTĀN.

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To PROFESSOR FRANCIS JOHNSON,

*Lect. of the East India College, Herts.*

MY DEAR FRIEND,

I here send you a brief sketch of the Persian Metres employed by Shaikh Sa'di in the First Book of his Gulistān. I feel much pleasure in so doing, as a small return for many acts of kindness I experienced from you "in days o' lung syne," when you used to send me (as our Haileybury friends would express it) "no end of pupils" during vacations; not to speak of much valuable aid received from you very recently, in the concocting of certain literary works we wot of.

The Metres in the First Book are not so numerous as one would be apt to expect. Of the fourteen in general use among the Persians, I think there are not more than eight here to be met with, but then each of these has several variations, all of which are detailed in Section VII. of the last edition (1861) of my Persian Grammar, which, of course, I recommend to the learner's careful perusal.

Wishing you all the compliments of the season,

I remain, My dear Sir,

Yours very truly,

D FORBES

54 BUREN CRESCENT,  
7TH JANUARY, 1866

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PAGE LINE

13 6 *bait*,

*بحر سربع* *bahra suri'*, variation 1.

Muftadilun Muftadilun Fādilāt.

" 16 *bait*,

*بحر متكأرب* *bahra mutakārib*, var. 2.

Fādūlun Fādūlun Fādūlun Fādāl.

---

human race, defender of the passes of Islām, heir to the kingdom of Solomon, the most just of the monarchs of the time, Muzaffaru 'd dunya wa 'd dīn, Abū Bakr bin Sa'd bin Zangī. May God prolong his days, and give victory to his banners!

*Page 144, line 14.—Class 1.—Kur'ān, Sūra xxviii. verse 77, "The Story."*

Do good as God hath done good unto thee.

*Page 144, line 18.—Class 3.*

Be bountiful and upbraid not; for the benefit will revert unto thee.

*Page 145, line 14.—Class 4.*

Guidance (to others) is afforded by him, but he finds not the way himself.

*Page 148, line 2.—Class 4.*

The last of resources (is) the sword.

*Page 152, line 4.—Class 1.—Kur'ān, Sūra xxxvi. verse 60, "Ya Sin."*

Did I not enjoin on you, O sons of Adam! Worship not Satan, for that he is your declared foe?

*Page 158, line 16.—Class 4.*

And drop upon drop, when blended—a river: and river to river, when united—a sea.

*Page 164, line 11.—Class 1.—Kur'ān, Sūra xii. verses 18 and 83, "Joseph."*

He said: Nay, but yourselves have suggested to you an affair. But patience is seemly.

*Page 166, line 1.—Class 1.—Kur'ān, Sūra xxxii. verse 21, "Adoration."*

And we will surely cause them to taste a punishment yet nearer at hand, besides the greater punishment; that haply they may return.

*Page 166, line 19.—Class 4.*

Every vessel distils what it contains.

*Page 170, line 10.—Class 4.*

O thou who lookest into it, ask of God mercy for the author and ask pardon for the owner of it: and seek for thy soul the good thou desirest for her. After that forgiveness for the owner of it.

The book is concluded by the aid of the All-bounteous King.





*Page 127, line 15. — Class 3.*

God made them to grow a fruit plant.

*Page 127, line 13. — Class 4.*

The tender branches which when they have straightened them remain straight; but it is of no use to them to attempt to straighten dry wood.

*Page 129, line 18. — Class 3.*

Convey what thou art charged with: and if they accept not, there is nothing against thee.

*Page 131, line 2. — Class 3.*

Oh my dear boy; thou wilt be a hero on the day of the resurrection, What hast thou gained? It will not be said, To whom wert thou related?

*Page 136, line 5. — Class 2.*

The death of the poor is a loss.

*Page 136, line 15. — Class 2.*

The most hateful part of him is thy soul which is between thy sides.

*Page 138, line 3. — Class 1.*

I see not a man who is free from depressing poverty and from the vicinity of him who loveth not.

*Page 138, line 3. — Class 2.*

Poverty is blackness of the face in both worlds.

*Page 138, line 5. — Class 2.*

Poverty is my glory.

*Page 138, line 10. — Class 4.*

Poverty wanteth but little of being a denial of God.

*Page 138, line 11. — Class 1. — Kur'ān, Sūra xxxvii. verse 40, "The Ranks."*

A stated banquet shall they have of fruits; and honoured shall they be in the garden of delights.

*Page 139, line 10. — Class 1.*

There is no monasticism in Islām.

*Page 139, line 20. — Class 4.*

Whoever has before him what ripe dates he longs for: that enables him to do without peeling the clusters.

*Page 142, line 3. — Class 1. — Kur'ān, Sūra xix. verse 47, "Mary."*

Verily if thou desistest not, I will assuredly stone thee.

*Page 142, line 21. — Class 1. — Kur'ān, Sūra lxx. verse 3, "Divorce."*

And for him who putteth his trust in God, He will be all-sufficient.

*Page 143, line 7. — Class 4.*

And ladies riding on camels in their litters take no heed to him who is floundering among the sand-hillocks.

*Page 143, line 12. — Class 4.*

Aided from God, victorious and triumphant over his enemies, holder of the reins of the

*Page 111, line 2.—Class 4.*

I missed the moment of union; and man is ignorant of the value of the delights of life, before troubles (overtake him).

*Page 113, line 13.—Class 4.*

Zaid struck Amr; he is a transgressor (in a grammatical sense he is the agent).

*Page 113, line 17.—Class 4.*

I am ill-used by a grammarian rushing on me in a rage, like Zaid in a struggle with Amr. At the trailing of the skirt he raiseth not his head; but from him that draggeth down is raising consistent? (grammatically, can the nominative be expected from a power governing the oblique case?)

*Page 113, line 20.—Class 2.*

Speak thou to men according to the measure of their understandings.

*Page 114, line 15.—Class 4.*

If I die not of grief on the day of bidding adieu, esteem me not in friendship candid.

*Page 114, line 22.—Class 4.*

And many a sincere friend hath blamed me for (my) love for her. Oh! he hath never seen her; or else would my excuse be obvious.

*Page 115, line 3.—Class 1.—Kur'ān, Sūra xii. verse 32, "Joseph."*

This is he for you, about whom ye blamed me.

*Page 115, line 15.—Class 4.*

What passed in mine ear of the story of the secluded spot, had the dusky-coloured doves overheard, they would have cried out with me. Oh assembly of friends! say ye to him that is free (from the pangs of love), Oh would that thou knewest what is in the heart of the afflicted!

*Page 116, line 10.—Class 4.*

The blow of a friend is a raisin.

*Page 118, line 15.—Class 2.*

The door of repentance shall not be closed against the servants (of God) until the sun arise from its setting-point. I ask pardon of Thee, O Oed! and I return by repentance unto Thee.

*Page 118, line 20.\**

God Most High hath said, Their faith profited them not when they witnessed our sovereignty.

*Page 122, line 8.—Class 4.*

When she saw before her husband a thing like the flabbiest lip of one keeping a fast, she says, He has with him a dead (thing). Now a charm is only for the sleeper.

*Page 124, line 3.—Class 4.*

Childhood has passed away and hoariness has wrought a change in me. Change of time is a sufficient monitor.

\* Although this passage reads like a quotation from the Kur'ān, still I have not been able to discover it anywhere in that somewhat unconnected rhapsody.

*Page 85, line 3.—Class 1.—Kur'ān, Sūra x. verse 90, "Jonah."*

Until when the drowning overtook him.

*Page 85, line 6.—Class 1.—Kur'ān, Sūra xxix. verse 65, "The Spider."*

When they embark on shipboard, they call upon God, vowing him sincere worship.

*Page 86, line 17.—Class 1.—Kur'ān, Sūra vii. verse 146, "Al Arāf."*

Verily an ass amongst men resembles a calf ruddy like gold and lowing.

*Page 89, line 9.—Class 4.*

Mine ear (is attentive) to the excellence of the songs. Who is this that touches the late-strings?

*Page 93, line 13.—Class 4.*

Who will converse with me now that the yellow camels are off? To the stranger none but the stranger is a companion.

*Page 96, line 19.—Class 4.*

And the brother of hatred passes not by a good man but what he vilifies (him) as the worst of liars.

*Page 99, line 20.—Class 3.*

Without thy gifts we are content with departure.

*Page 100, line 7.—Class 4.*

The croak of the crow of the desert.

*Page 100, line 7.—Class 1.—Kur'ān, Sūra xxxi. verse 18, "Lokman."*

Surely the most displeasing of noises is the voice of asses.

*Page 100, line 8.—Class 4.*

When the preacher Abū Fawāris brays, he has a voice which shakes Istakhar of Persia.

*Page 102, line 14.—Class 4.*

An apparition of him who by his countenance dispels the gloom, came at night in a vision to accompany me as a guide through the night.

He whom I love came to me in brightness. Then said I to him, Welcome! and facility! and room!

*Page 103, line 22.—Class 4.*

When thou comest unto me in society to visit me, though thou comest in peace, still thou bringest war.

*Page 103, line 11.—Class 3.*

O crow of the desert! would there were between me and thee the distance of the tropics.

*Page 109, line 7.—Class 3.*

The dates ripe, and the keeper not preventing.

*Page 109, line 10.—Class 4.*

And if a man escape from the evil of his own self,—from the evil of the suspicion of the accuser he will not escape.

*Page 110, line 10.—Class 4.*

A thirst (is) in my heart (which) the sipping of pure water fails to slake, even though I drank oceans.

*Page 61, line 20.—Class 1.—Kur'ān, Sūra xiv. verse 6, "The Opening."*  
 Verily along with difficulty, ease.

*Page 63, line 6.—Class 2.*

O Abū Huraira! visit me seldomer, and you will be liked the more.

*Page 64, line 8.—Class 1.—Kur'ān, Sūra iii. verse 188, "The Family of Imrān."*  
 And preserve us, O our Lord! from the torment of the fire.

*Page 65, line 15.—Class 4.*

And branches on which were pomegranate-flowers, as though fire had been hung on the green tree.

*Page 65, line 20.—Class 4.*

Men around him were perishing with thirst,  
 And he, a cup-bearer sees, but gives not to drink.

*Page 69, line 17.—Class 1.—Kur'ān, Sūra xxv. verse 72, "Al Furkān."*  
 When they pass by frivolous sport, they pass by with dignity.

*Page 69, line 18.—Class 4.*

When thou seest a sinner, be thou concealing and gentle.  
 O thou that reprobatest my fault, why dost thou not pass by generously?

*Page 71, line 20.—Class 1.—Kur'ān, Sūra xxxi. verse 14, "Lokman."*  
 But if they importune thee to associate with Me that of which thou hast no knowledge,  
 then obey them not.

*Page 76, line 15.—Class 3.*

This quantity will support thee, and what exceeds that, thou must be the bearer thereof.

*Page 77, line 14.—Class 1.—Kur'ān, Sūra vii. verse 29, "Al Arāf."*  
 Eat ye and drink, but commit not excess.

*Page 79, line 4.—Class 4.*

Out upon the viands when baseness acquires them! The cauldron is set up, but the dignity is lowered.

*Page 81, line 8.—Class 1.—Kur'ān, Sūra xlii. verse 26, "Counsel."*  
 Should God bestow abundance upon His servants, they might act wantonly on the earth.

*Page 81, line 9.—Class 4.*

What then has plunged thee, O deluded one, into danger that thou hast perished? O  
 would that the ant had not assayed to fly!

*Page 82, line 5.—Class 4.*

O would that before my death            One day I might obtain my wish!  
 A river dashing against my knee—        Then would I not cease to fill my bottle.

*Page 83, line 16.—Class 1.—Kur'ān, Sūra xxiv. verse 26, "Light."*  
 Impure women for impure men.

*Page 83, line 17.—Class 4.*

They said, Mortar from lime is not clean.  
 We replied, We close therewith the chinks of the privy.

*Page 38, line 2.—Class 1.—Kur'ān, Sūra ii. verse 202, "The Cow."*

The pride of sin seizeth him.

*Page 39, line 12.—Class 4.*

I taught him archery every day; but when his arm waxed strong, he shot me.

*Page 43, line 14.—Class 1.—Kur'ān, Sūra xli. verse 46, "The Made Plain."*

He who doeth right, it is for himself; and he who doeth evil, it is against himself.

*Page 47, line 15.—Class 4.*

Do thou unto me whatever is worthy of Thee; but do not unto us what we deserve.

*Page 49, line 3.—Class 4.*

If I may not be a rider of the beasts, I will work for you as a carrier of the saddle-coverings.

*Page 49, line 21.—Class 4.*

Safety (is) in solitude.

*Page 51, line 8.—Class 4.*

Thou hast done harm enough, who enumeratest my good qualities.

This is my external appearance: but my inward part thou hast not known.

*Page 52, line 1.—Class 2.*

I have with God moments when neither angel near the throne, nor prophet sent, could contain me.

*Page 52, line 3.—Class 3.*

The visions of the just (alternate) between effulgence and withdrawalment.

*Page 52, line 6.—Class 4.*

I gaze on him whom I love without an intervening medium,—

And there befalls me a condition in which I lose my way.

He kindles a fire, and afterwards extinguishes it by his sprinkling,

For that reason thou seest me consumed and drowned.

*Page 52, line 18.—Class 1.—Kur'ān, Sūra l. verse 15, "Kāf."*

And we are closer to him than his neck-vein.

*Page 54, line 2.—Class 3.*

A religious bequest hath no owner.

*Page 56, line 22.—Class 4.*

We are roused up at the sound of the songs through their sweetness: but thou art a singer, if thou keepest silence, we find them sweetest. (Some copies read *tatībū*, Thou art sweet.)

*Page 59, line 10.—Class 4.*

Certainly I am concealed from the eye of my neighbours;

But God knoweth my secret and my outward conduct.

*Page 61, line 4.—Class 4.*

And at the blowing of the fresh breezes over the pasture, the branches of the tamarisk bend, but not the hard rock.

*Page 8, line 20.—Class 4.*

A garden, the water of whose river was a limpid stream. A grove, the warbling of whose birds was measured cadence.

*Page 9, line 10.—Class 4.*

The generous man when he has promised, pays.

*Page 9, line 15.—Class 4.*

The aided from heaven, victorious over his enemies, arm of the conquering dynasty, lamp of the excellent religion, beauty of mankind, glory of Islām, Sa'd son of the greatest Atābek, the proudest king of kings, possessor of the necks of peoples, lord of the kings of Arabs and Persians, sovereign of land and sea, heir of the throne of Solomon, Muzaffar 'd danya wa 'd dīn, Abū bakr bin Sa'd bin Zangī; may God Most High perpetuate the prosperity of both, and make every good their final portion!

*Page 10, line 7.—Class 4.*

Shelter of the poor, refuge of strangers, patron of the learned, friend of the pious, succour of Islām and Mussulmans, pillar of kings and sultans, Abū bakr bin Abī nasr, may God lengthen his life, and make glorious his dignity, and expand his heart and double his reward!

*Page 11, line 21.—Class 4.*

Make preparation for going out before entering.

*Page 13, line 8.—Class 4.*

When a man despairs, his tongue grows long: as a cat vanquished rushes at the dog.

*Page 13, line 12.—Class 1.—Kur'an, Sūra iii. verse 128, "The Family of Imrān."*

And who master their anger, and forgive others. And God loveth the doers of good.

*Page 14, line 20.—Class 3.*

The sheep is clean, and the elephant carrion.

*Page 14, line 21.—Class 4.*

The least of the mountains of the earth is Sinai; but with God it is truly the greatest in dignity and rank.

*Page 18, line 2.—Class 2.*

None is born but what is born with a disposition to Islām: afterwards his parents make him a Jew, or a Christian or a Magian.

*Page 18, line 15.—Class 4.*

Thou hast been fed with our milk, and hast grown up amongst us; who then informed thee that thou art the son of a wolf?

When the disposition is a disposition to evil, the instruction of the teacher is of no avail.

*Page 26, line 14.—Class 4.*

When the armed warrior is well fed he will attack with ardour; whilst the empty-bellied will be ardent in fight.

*Page 29, line 22.—Class 4.*

Up! be not grieved, O brother of affliction!

For the Merciful One hath secret favours (in store).

## APPENDIX A.

### BEING A LITERAL TRANSLATION OF ALL THE ARABIC PASSAGES OCCURRING IN THE GULISTĀN.

[THE CLASSES HERE ALTERED TO ARE THOSE MENTIONED AT THE END OF THE PREFACE].

*Page 2, line 6.—Class 1.—Kur'ān, Sūrah xxxiv. verse 12, "Saba."*

Work, O family of David! with thanksgiving. But few of my servants are the thankful.

*Page 3, line 11.—Class 4.*

Intercessor obeyed,—generous prophet,—comely,—partly,—smiling,—marked with the prophetic soul.

*Page 3, line 16.—Class 4.*

He attained elevation by his perfection. He unveiled the darkness by his beauty.

Fair are all his qualities—

Invoke ye blessings on him and on his family.

*Page 3, line 20.—Class 2.*

O My angels! verily I am ashamed by reason of My servant, and he hath no Lord beside me. Therefore have I pardoned him.

*Page 4, line 3.—Class 3.*

We have not worshipped Thee as Thou oughtest to be worshipped.

*Page 4, line 4.—Class 3.*

We have not known Thee as Thou deservest to be known.

*Page 4, line 21.—Class 4.*

The shadow of God on His earth; the Lord of the earth be satisfied with him!

*Page 5, line 2.—Class 3.*

Men follow the religion of their kings.

*Page 5, line 10.—Class 3.*

O God! confer happiness on the Mussulmans by the length of his life, and double the reward of his goodness and actions fair, and exalt the rank of his friends and governors, and hurl destruction on his foes and haters, according to what is written in the verses of the Kur'ān. O God! give security to his country and protect his son:

The world is happy by him; may his happiness endure! And may the Lord strengthen him with the banners of victory. Thus may grow a stately palm-tree whereof he is the root; for the excellence of a plant of the earth arises from the goodness of the seed.

- ▲ *yumn*, felicity, prosperity, good luck, blessing, auspices. *Yaman*, right hand or side; *Yaman*, Arabia Felix.
- ▲ *yamin*, oath; right hand or side. *yamīnu 'l mulk*, right arm of the kingdom (a style, title, or proper name).
- ▲ *yunassirāni*, they make a Nazarene, they Christianize (aor. dual of *nassara*, a root coined from the word *nasrānī*, Nazarene). *yunassirānīhi*, they (i.e. both parents) make him a Christian.
- ▲ *yanfa'u*, availeth, profiteth (aor. of the rt. *نفع*). *yanfa'uka*, will profit thee, availeth thee.
- ▲ *yū-ajjaju*, he kindles (aor. of *أجج*, 2nd form of the rt. *أج*).
- ▲ *yūz*, panther, pard, lynx, canco (by the poets said to have a partiality for cheese).
- ▲ *Yūsuḥ*, the patriarch Joseph, son of Jacob, remarkable for his beauty. Mention is made of him in several passages of the Kur'an, but especially in the chapter which bears his name.
- ▲ *yūsufī*, Joseph-like, comely as Joseph.
- ▲ *yūzahu*, will be made evident, or is rendered clear (aor. pass. of *أوضح*, 4th form of the verb *وضح*).
- ▲ *yūladu*, he is born (aor. pass. of the root *walada*).

- ▲ *yawm*, day. *yawmu 'l kiyāmat*, the day of resurrection.
- ▲ *yawman*, (acc. of *yawm*), one day, any day, some day; (adverbially) once; ever.
- ▲ *Yunān*, Ionia; the ancient Greeks until subjugated by Rome; after which the Greek nation is called by Oriental writers Rūmī.
- ▲ *Yūnas*, the Prophet Jonah, of whom repeated mention is made in the Kur'an. One of its chapters bears his name.
- ▲ *yahūdī*, he is guided aright, he finds the right way (aor. of *أهدى*, 8th form of the root *هدى*, defective vb.).
- ▲ *yahuddu*, he (or it) shakes to the ground, or demolishes (aor. of the verb *هدد*).
- ▲ *yuhdī*, is directed (pass. aor. of the verb *هدى*, he guided).
- ▲ *yuhdī bihi waḥwa lā yahūdī*, (mankind) is guided by him, but he does not find the right way himself. If it is read *yahdī bihi*, it will signify "he guides (others) by it;" that is, by the torch.
- ▲ *yuhawwidāni*, they make a Jew, they judaize (aor. du. of *hawwada*, 2nd form of the verb *هاد*, concave *wāw*). *yuhawwidānīhi*, they make him a Jew.
- ▲ *yahūdīy*, Jew, Jewish, Judaical.
- ▲ *yā-isa*, he despaired (when used in a general sense and without reference to any specific time, the preterite may frequently be translated by the present), he despaireth.



- يَصُولُ عَلَى الْكَلْبِ *yaṣūlu ʿala' l kalbi*, will rush upon the dog.
- أ *yatir* (gezmate of *yatiru*, aor. of the verb *طار tara*, he fled, he flew, concave ي).  
 أ *yatifu*, he extinguishes or quenches (aor. of *أطفأ atfa'a*, 4th form of the rt. *طَفِي*).  
 أ *yaʿlamu*, he knoweth or shall know (aor. of the verb *علم*).  
 أ *yaʿni*, he means; it signifies (aor. of the rt. *عَنِي*); hence, videlicet, that is to say, to wit.  
 أ *yughlaku*, will be shut (aor. pass. of the rt. *غَلَقَ*).  
 P *yaghma*, prey, booty, spoil, plunder; name of a city in Turkistān, celebrated for the beauty of its inhabitants.  
 P *yaghmā-i*, native of the city of Yaghmā.  
 أ *yughni*, enables to do without and to dispense with; renders independent or rich (aor. of *أغنى aghna*, 4th form of the rt. *غَنِي*).  
*yughnthi salika ʿan*, that will enable him to dispense with.  
 أ *yastari*, he invents a lie, charges falsely (aor. of *أفترى iftara*, 8th form of the rt. *فَرَى*).  
 أ *yukālu*, is said, will be said (aor. pass. of the rt. *قَالَ*, concave و *wāw*).  
 أ *yakbilu*, they accept (gezmate of *yakbilana*, aor. of the rt. *قَبِلَ*).  
 أ *yakin*, certain, sure, true.  
 P *yak*, one; an ace. *سَيِّمُ يَكُ* *sih yak*, three aces.  
 أ *yaku* (a contraction of *yakun*, gezmuted aorist of the rt. *كَانَ*), as *لَمْ يَكُ يَنْفَعُهُمْ* *lam yaku yanfaʿuhum*, it availed them not.  
 أ *yakādu*, it wants but little; sometimes it is pleonastic, as in the phrase *لَا يَكَادُ يَسِيغُهُ* *la yakādu yasighuhu*, (he) does not allay (or quench) it.  
 P *yakūn yakūn*, one by one.  
 P *yak hār*, one time, once, one day, some day.

- P *yak bāra*, wholly, entirely.  
 P *yaklāsh*, name of a celebrated athlete.  
 P *yak-dīl*, single-hearted, faithful, sincere.  
 P *yak dam*, one instant, one moment.  
 P *yak dam hi*, the moment that.  
 P *yak-digar* (or *yak-digar*), one another.  
 P *yak-sabān*, of one tongue, speaking the same thing, univocal, unanimous.  
 P *yak-sān*, same, ditto, alike, equal.  
 أ *yaksubu*, gains, acquires (aor. of the root *كَسَبَ*).  
 P *yak sū*, one side, aside. *يَكُوهُ نِهَادَانِ* *yak sū nihādan*, to lay aside.  
 أ *yakūnu*, becomes (aor. of the rt. *كَانَ kāna*, concave و *wāw*, governing the accus.).  
 P *yaki*, unity, oneness. *Yaka*, one, a single one, any one, a certain one, an individual; the one. *يَكِي رَوْز* *yake ros*, one day, some day.  
 P *yagāna* (originally *yak gāna*), one, sole, single; unrivalled, unequalled; phoenix.  
 أ *yaltafitna*, they pay attention, they give heed (aor. fem. 8th form of the rt. *أَلْتَفَتَ*).  
 أ *yalhaku*, adheres to, reaches, overtakes (aor. of the verb *أَلْحَقَ*). *يَلْحَقُنِي* *yalhakuni*, adheres to me.  
 أ *yalmisu*, defames, calumniates, accuses, reproaches (aor. of the rt. *أَلْمَسَ*).  
 أ *yamāni*, produced in Yaman.  
 أ *yumajjisāni*, they make a Magian, they heathenize (aor. du. of *مَجَّسَ majjasa*, a root coined from the word *مَجُوسَ majūs*, Magi, fire-worshipper). *يُؤَمِّجِسَانِي* *yumajjisānihi*, they (both) make him a heathen.  
 أ *yamuru*, he passes by (aor. of the vb. *مَرَّ*).  
 أ *yamliku*, he possesses, he owns (aor. of the rt. *مَلَكَ*). *يُمْلَكُ* *yumlaku*, he is possessed or owned (aor. pass. of the same verb).

- ▲ يا من *yā man*, O thou who!
- ▲ يانع *yāniʿ*, ripe, mature. *at tamr yāniʿ*, the dates ripe.
- ▲ ياوري *yāvurī*, aid. *yāvurī kar-dan*, to befriend, help, aid, assist.
- ▲ يبطش *yabtuṣhu*, he waxes strong, becomes violent (aor. of the rt. *بطش*). *yabtuṣhu bi'l firār*, he will be valiant in flight.
- ▲ يتخاشن *yatakhāshanu*, he is rough (morally or physically), aor. of *takhāshana*, 6th form of the rt. *خشن*.
- ▲ يترشح *yatarashshahu*, exudes or exudates (aor. of *ترشح* *tarashshaha*, 5th form of the rt. *رشح*).
- ▲ ينلطف *yatalāṭafu*, he is smooth; he becomes courteous, gentle, and gracious (aor. of *تلاطف* *talāṭafu*, 6th form of the rt. *لطف*).
- ▲ يتوكل *yatawakkalu*, trusts, relies, confides (aor. of *توكل* *tawakkala*, 5th form of the rt. *وكل*).
- ▲ يتيم *yatīm*, orphan, pupil, ward; unique, rare, incomparable. *durri yatīm*, a rare pearl.
- ▲ يجلو *yajlū*, he makes clear; (it) becomes clear (aor. of the rt. *جلا* defective *wāw*).
- ▲ يحب *yuhibbu*, he loves or befriends (aor. of *أحب* *aḥabba*, 4th form of the rt. *حب*).
- ▲ يحدث *yuhaddithu*, converses, discourses (aor. of *حدث* *haddathu*, 2nd form of the rt. *حدث*).
- ▲ يحدثني *yuhaddithunī*, he will converse with me, he discourses with me.
- ▲ يحمل *yahmilu*, bears, carries (aor. of the rt. *حمل*).
- ▲ يحملك *yahmiluka*, (it) will support thee.
- ▲ يحيى *Yahya'*, John, St. John the Baptist.
- ▲ يخ *yakh*, ice.
- ▲ يخ بست *yakh-basta*, ice-bound, frozen.
- ▲ يد *yad*, the hand. *yadī suflī*, the lower or inferior hand, the hand that receives. *yadī ʿulyā*, the upper or superior hand, the hand that gives.
- ▲ يدين *yadaini* (obl. of *yadāni*, dual of

- yad*), both hands. *baina yadāihī*, between his hands, meaning, in his presence or before his face.
- ▲ يرى *yara*, he sees (gezmate of *يرى* *yara'*, aor. of the rt. *رأى* *raʾa'*). *a lam yarahā yauman*, ah! he has not seen her any day.
- ▲ يرافق *yurāfikū*, he travels in company with, he accompanies; he helps, he affords aid (aor. of *رافق* *rāfaka*, 3rd form of the rt. *رفق*).
- ▲ يرافقني *yurāfikunī*, accompanies me.
- ▲ يرجعون *yarjaʿūna*, they return or will return (aor. of the rt. *رجع*).
- ▲ يرفع *yarfaʿu*, (he) raises (aor. of the rt. *رفع*).
- ▲ ليس يرفع *laisa yarfaʿu*, he raises not.
- ▲ يرى *yara'*, (a contraction of *يرأى* *yarʾa'*, aor. of the rt. *رأى* *raʾa'*), he sees, he looks on.
- ▲ يزول *yazūlu*, departs, declines, decays (aor. of the rt. *زال* *zāla*, concave *wāw*).
- ▲ يستقيم *yastakīmu*, is correct, right, proper, just, consistent, or equitable; stands, remains (aor. of *استقام* *istakāma*, 10th form of the rt. *قام*, concave *wāw*).
- ▲ يسرا *yusran* (acc. governed by the particle *إن* *inna*), ease, facility.
- ▲ يسع *yasaʿu*, is large, ample; holds, contains; is able or equal to (aor. of the root *وسع*).
- ▲ يسعني *yasaʿunī*, equals me; can hold me.
- ▲ يسقي *yashī*, he presents liquor (aor. of the verb *سقى* *saka'*, a defective verb).
- ▲ يسلم *yaslamu*, he is safe, he escapes (aor. of the rt. *سلم*).
- ▲ ليس يسلم *laisa yaslamu*, he is not safe.
- ▲ يسوغ *yusūghu*, allows to flow gently down the throat; hence, allays, quenches (aor. of *أساغ* *asāghu*, 4th form of the verb *سأغ*, concave *wāw*).
- ▲ يسوغه *yusūghuhu*, quenches it.
- ▲ يصول *yasūlu*, attacks, makes an assault (aor. of the verb *صال* *sāla*, concave *wāw*).
- ▲ يصولنا *yasūlu dāṭhan*, will attack furiously.

- هوا *hawā wa hawās*, concupiscence, lust, sensuality, sensual indulgence.
- A P هوا پرست *hawā-parast*, sensualist.
- A P هوا پرستی *hawā-paraste*, a sensualist.
- A هواچی *hawāčij* (pl. of *hawāčaj*), camel-litters. هواچیها *fi hawāčijahā*, in their litters.
- A P هوایش *hawāyash*, the air of it, its climate.
- A هوائی *hawā'is*, a new conceit, a fresh whim.
- P هور *hor*, the sun.
- A هوس *hawās*, desire, lust, concupiscence.
- A P هوس بازی *hawās-bāzi*, a voluptuary.
- A هواسی *hawāsi*, a whim, a desire, a lust, a sensual scheme, some new caprice.
- P هوش *hosh*, understanding, sense, judgment, prudence, intelligence; shrewdness. هوش داشتن *hosh dāshtan*, to heed, mind, pay attention, be careful.
- P هوشمند *hoshmand*, intelligent, sensible, sagacious; cautious, wary.
- P هوشمندی *hoshmandi*, intelligence, sagacity.
- P هوشیار *hosh-yār*, sensible, endued with a sound understanding.
- A هول *haul*, terror, dread; horrible.
- A P هولناک *haulnāk*, terrible, dreadful; dangerous, perilous.
- P هویدا *hucaida*, clear, evident, conspicuous.
- A هیاذ *hai-āt*, face, aspect, appearance; exterior form, guise.
- A هیبت *haibat*, fear; respect, reverence, awe; awfulness, gravity, majesty, dignity.
- P هیچ *hech*, at all, anything, aught, some, any.
- P هیچت *hechat*, any to thee.
- P هیچکس *hech kas*, a person of nothing worth, nonentity of a person.
- P A هچ وقتي *hech waqte*, at any time, ever.
- P هیچک *hech yak*, anyone.
- P هیزم *hezam*, wood, timber, stick, firewood.
- P هیزم کش *hezam-kash*, a carrier of faggots for fuel; breedbater, mischief-maker.
- هیکل *hailul*, figure, image, stature, shape.

- A هیکلی *haikale*, a figure; such a form!
- A هیولانی *haiyalāniy*, material.
- A هیئات *haihāt*, begone! away! beware!
- ي
- A ي *i*, me, my (affix. pron. added to nouns).
- P یا *yā*, or, either.
- A یا *yā*, O! (governs the nom. or accus.)
- P یاب *yāb*, find (imperat. of یافتن *yāftan*); (in comp.) finding, obtaining.
- A یا بنی *yā bunaiya'*, O my darling boy!
- P یاد *yād*, memory, remembrance, recollection. یاد آمدن *yād āmadan*, to come into memory, to recur to one's recollection. یاد آوردن *yād āvardan*, to call to remembrance. یاد داشتن *yād dāshtan*, to remember, recollect.
- P یار *yār* (pl. یاران *yārān*), helper, ally; associate, companion, comrade; lover (occurring in certain words such as شهریار *shahr-yār*, هوشیار *hosh-yār*, and a few others).
- P یاری *yārā*, power; boldness, courage. یاری گفتار *yārāyi-guftār*, boldness of speech, daring to talk.
- A یا رب *yā rabb*, O Lord!
- P یاری *yārī*, friendship; aid, help, assistance; fellowship, companionship. *Yāre*, a friend; a lover; a fresh lover, a new lover.
- A یأس *yās*, despair.
- P یاسمن *yāsmen*, jasmine.
- P یاسمن بو *yāsmen-bū*, sweet-scented as the jasmine. یاسمن بوئی *yāsmen-bū'i*, (thou) art as sweet as the jasmine.
- P یافتن *yāftan*, to find, obtain, gain, get, attain, experience.
- P یافتی *yāfte*, he had found or obtained.
- P یافه درای *yāfa-darāi*, idle talker.
- A یا للعجب *yā li 'l' 'ajab*, wonderful! strange!
- A یا لیت *yā laita*, Oh I wish! Oh would that!
- A یا معشر الخلق *yā ma'sharu 'l' khullān*, O assembly of friends! O friendly circle!

- A هما *humā* (or *himā*), both of them (masc.).  
 P همان *hamān*, always, all the same, thus, exactly so, same, self-same.  
 P همانا *hamānā*, certainly, assuredly; again, as before; alike; immediately. *همانا که hamānā ki*, at the same time that, even supposing that; although.  
 P همان به *hamān-bih*, always better.  
 P همایون *humāyūn*, august, royal, imperial; fortunate, happy.  
 A همت *himmat*, resolution, spirit, magnanimity, courage, largeness of soul; mind, attention, endeavour, care, thought; auspices, favour, grace, blessing. A P همت خواستن *himmat khwāstan*, to ask a blessing.  
 P همچنان *hamchunān*, all the while, still, yet, in that manner, thus, in like manner, in the same manner.  
 P همچنین *hamchunīn*, in this manner; likewise.  
 P همچو *hamchū*, like, such as, even as, all the same as.  
 P همخواب *ham-khwāba*, bed-fellow, spouse.  
 P همدان *Hamadān*, name of a town of Persia, the province of Irāki Ajami.  
 P هم دردم *hām-dard*, fellow-sufferer, sympathetic.  
 P هم دردی *ham dārde*, a fellow-sufferer.  
 P همدم *ham-dam*, (breathing together) intimate companion or friend.  
 P هم دوآن *ham-dawān*, running together.  
 P همراه *ham-rāh*, fellow-traveller; along with, in company with.  
 P همراه *ham-rāh*, fellow-traveller.  
 P همسایه *ham-sāya*, (same shade) neighbour. *همسایه درویش ham-sāyā-e darwesh*, a poor neighbour.  
 P همسر *ham-sar*, (same head), equal, associate; spouse.  
 PA همعنان *ham-einān*, (with equal reins), rider side by side; companion, friend.  
 P همقدم *ham-kadām* (fellow-stepping), companion.  
 PA هم نفس *ham-kafas*, cage-fellow.  
 P همکن *ham-kun* (pl. همکنان *ham-kunān*), fellow-labourer, fellow-worker, companion.  
 P همگنان *hamginān*, all; a company; equals.
- P همنشین *ham-nishīn* (or *همنشست ham-nishast*) one who sits with another, companion.  
 P همه *hama*, all, every one, the whole, everything.  
 P همه جا *hama jā*, everywhere, all places. *همه جا است hama jā ast*, is everywhere.  
 P همه را *hama rā*, to all.  
 P همی *hamī*, a redundant particle prefixed to Persian tenses, especially to the present and imperfect.  
 P همیدارم *hamī dāram*, I have.  
 P همیدون *hamīdūn*, now; always; in this manner.  
 P همیشه *hamoshā*, always, invariably.  
 P همین *hamīn*, only; merely this (or these); the same, neither more nor less; in the same manner.  
 A P هند *Hīnd*, India.  
 P هندو *hindū*, a Hindoo.  
 P هندوستان *Hīndūstān*, the country of the Hindū people, Hindostan.  
 P هندوئی *hindū-e*, a certain Hindoo.  
 P هندی *Hīndī*, Indian.  
 P هنر *hunar*, skill, science, ingenuity, art, tact, knack; virtue, merit, excellence, accomplishments.  
 P هنرمند *hunarmand* (or *هنرور hunarwar*), skilful, scientific.  
 P هنر نماي *hunar-numāi*, merit-displaying.  
 P هنرور *hunarwarī*, eminence in art, skill, or science.  
 P هنری *hunare*, a single merit, a solitary virtue or excellence.  
 P هنگام *hangām*, time, hour, season, moment.  
 P هنگفت *hanguft*, thick, dense, coarse, stout; cloth of a firm texture.  
 A هندیان *hūndīān* (pl. of هند *hind*), Indians.  
 P هنوز *hanūz*, yet, still, hitherto.  
 A هنی *hanī*, agreeable, wholesome, pleasant, light, easy of digestion.  
 A هوا *huwa*, he; He is (a name of God).  
 A هوا *hawā*, air, atmosphere, the space between heaven and earth; anything empty. A P هوا بختن *hawā pukhtan*, to concoct a vain fancy.

- doubtless, undoubtedly, assuredly, positively;  
by all means, at all events.
- P هر بار *har bār*, every time, each time.
- P هر جا که *har jā ki*, every place that, wherever.
- P هر چند *harohand*, although.
- P هر چه *har chē*, all that, every thing that, what.
- P هر دم *har dam*, each moment, every instant.
- P هر دو *har dū*, both. *با هر دو دست* *ba har dū dast*, with both the two hands.
- P هر روز *har roz*, every day, daily.
- P هرزه گو *harza-gū*, babbler, idle talker.
- P هرزه گوئی *harza-gū-e*, a prater, a chatterbox
- P هر سو *har sū*, on all sides, everywhere.
- P هر شب *har shab*, every night.
- P هر کجا *har kujā*, everywhere; wheresoever, wherever.
- P هر کرا *har kirā*, whomsoever, to whomsoever.
- P هر که *har ki*, whosoever.
- P هرگاه *har gāh*, every time, whenever. *هرگاه که* *har gāh ki*, every time that, whensoever.
- P هرگز *hargiz*, ever, at any time.
- P هرگاه *har gāh*, every time, whenever.
- P هرگاه که *har gāh ki*, every time, that, whensoever.
- P هرمز *Harmez*, son of Noshīravān, surnamed Tūjdar, the Crown-wearer, from his habit of appearing at all times with the crown on his head, while his predecessors assumed that mark of royalty only when administering justice, or on special occasions. He was at first a mild prince, but before his fall became cruel and vindictive.
- A هریرة *hurairat* (dim. of *هیره* *hīrat*), a little cat, a kitten.
- P هر یکی *har yaks*, every single one, each one.
- P هزار *hazār*, thousand.
- P هزار بار *hazār bār*, a thousand times.
- P هزار پا *hazār-pā*, millepede, scolopendra.
- P هزار دانه *hazār dāna*, a thousand beads.
- P هزار دوست *hazār-dost*, having a thousand admirers.
- هزبر *hisbar* (P pl. *هزبران* *hisbarān*), lion.

- A هزل *hazl*, jest.
- P هست *hast*, is.
- P هستم *hastam*, I am; I was.
- P هستند *hastand*, they are.
- P هستی *hasti*, existence, entity; wealth, riches, property, possessions.
- P هوش *hush*, intelligence. *هوش داشتن* *hush dāshtan*, to have a care, to mind, take heed.
- P هشت *hasht*, eight.
- P هشتم *hashtum*, eighth.
- P هشتن *hishtan*, to leave, quit.
- P هشدار *hush dār*, be careful! have your wits about you!
- P هشیار *hush-yār*, shrewd, sensible, intelligent, rational.
- P هفت *haft*, seven.
- P هفتاد *haftād*, seventy.
- P هفت رنگ *haft-rang*, seven-coloured.
- P هفتگانه *haftgāna*, in sevens; seven.
- P هفتم *haftum*, seventh.
- P هفته *hafta*, week, seven days.
- A هل *hal*, perhaps? does there? is there?
- A هلاک *halāk*, perishing, ruin; destruction; slaughter, death. A P هلاک شدن *halāk shudan*, to be lost, to perish. *هلاکت* *halākat*, thy destruction.
- A هلال *hilāl*, name of a tribe. *بنی هلال* *banī hilāl*, sons of Hilāl.
- A هلاک *halaka*, (he) perished.
- A هلاکت *halakta*, thou hast perished.
- P هلبدن *hildan*, to neglect, abandon, let alone, dismiss. *فرو هلبدن* *furo hildān*, to drive down, expel.
- P هم *ham*, also, too, even, likewise; moreover; together.
- A هم *hum* (or *him*), they, them (masc.).
- A هم *hamm*, grief, care, solicitude.
- P هماغه *humā* (or *همای* *humāi*), phoenix, bird of happy omen, which never touches the ground; it is imagined that whoever is overshadowed by it becomes a king.

- ▲ *wakīl*, set over; holder of a charge; president, commissioner, trustee; attorney.
- ▶ *wagarna*, and if not, otherwise.
- ▲ *wa lā*, and not, neither.
- ▲ *wulāt* (pl. of *wālī*), governors, presidents, prefects.
- ▲ *wilādat*, birth, procreation.
- ▲ *wilāyat*, country, territory; a foreign country; Europe (so called in India).
- ▲ *walad*, son. *waladahu*, (acc.) his son.
- ▲ *walaḥ*, eager desire.
- ▲ *wa la nuṣṣikannahum*, and verily we will make them taste (emphatic aorist of *asāka*, 4th form of the root *ṣāka*, conceive, *waḥ*, with the pron. *hum*, them).
- ▲ *wa lau*, and if, and though.
- ▲ *wa lau inna*, and if in truth.
- ▲ *wulūj*, ingress, entrance.
- ▶ *walī*, but, however.
- ▲ *walīy*, holy man, saint.
- ▲ *wa laisa*, and there is not; and not.
- ▲ *walī aḥad*, heir-apparent.
- ▶ *wa laka*, but.
- ▶ *wa lakin*, but, however.
- ▲ *wali ni-mat*, benefactor.
- ▲ *wa mā*, and whatever is.
- ▲ *wa man yata-wakkal ʿala 'llāhi fahwa ḥasbuhu*, and whose trusteth in God, (He) is sufficient for him.
- ▲ *wa nahnu*, and we.
- ▲ *wa nasara a-ʿlāmāhu*, and aid his banners!
- ▲ *wah*, ah! alas!
- ▲ *wahhāb*, great and bounteous giver.
- ▲ *al-wahhāb*, the Giver, i.e. God.
- ▲ *wa ḥal*, and how?
- ▲ *waḥm*, surmise, suspicion, apprehension; fear, anxiety; mind, imagination.
- ▲ *wa ḥuwa* (to be pronounced *waḥwa*), and he.

- ▶ *waḥ*, he, him; of him, his; her. *az-wai* as *was*, from him.
- ▶ *waḥ ra*, to him; him; his.
- ▶ *warān*, desolate, waste, depopulated.
- ▶ *wān* (for *wa in*), and this.

س

- ▲ *ḥu* (and sometimes *hi*), him, it; of him; his; its (an affixed pronoun).
- ▲ *ḥā*, her; them, their (affixed pronoun).
- ▲ *ḥādī*, guide, leader, director. *ḥādīyan*, (acc.)
- ▲ *Ḥārūn arrashīd*, *Hārūn* the Guide (or Guided aright), the fifth Caliph of the house of Abbās; he began his brilliant reign A.H. 170, and died at Tūs, A.H. 193.
- ▲ *Hāmān*, name of the favourite of Ahasuerus, and the enemy of the Jews; he is represented in the Kurʿān as vizier to Pharaoh.
- ▲ *ḥān*, have a care! let it not be!
- ▲ *ḥā-īl*, terrible, horrible, dreadful.
- ▲ *ḥubūb*, furious blowing of the wind, gale, fresh or smart breeze.
- ▲ *ḥijrat*, the flight of Muhammad from Mecca to Madīna which occurred on the 12th of July, A.D. 622, and in the reign of the caliph Omar was ordered to be considered as the Muhammadan era.
- ▲ *ḥadāf*, butt or mark for archers, target.
- ▲ *ḥady*, cattle carried to Mecca to be sacrificed.
- ▲ *ḥadīyat*, offering, gift, present (especially one offered to superiors).
- ▲ *ḥāzā*, this. *ḥāzā 'l mikdār*, this quantity.
- ▶ *ḥar*, every, all, each.
- ▶ *ḥirās*, terror, fear, dread.
- ▶ *ḥirāsīdan*, to fear, stand in awe, be in dread; to terrify.
- ▶ *ḥar ān*, every.
- ▶ *ḥar ān bi*, every one who, whosoever.
- ▶ *ḥar āyina* (or *ḥar ā-īna*),



- ▲ *wahshat*, fear, dread, horror, sadness, gloom, dumps; dreariness, dismalness; ferocity, savageness, fierceness; asperity, aversion.  
 ▲ *wahsh*, mire, black adhesive clay.  
 ▲ *wahid*, single, separated, detached, apart.  
 ▲ *widād*, love, affection. *فِي وَدَادِهَا* *fī wī-dādihā*, for (my) love to her.  
 ▲ *widāʿ*, farewell, adieu, good bye.  
 P *war*, if; and if; even if; although; since.  
 ▲ *warāʿ*, beyond, without, besides, except.  
 ▲ *ward*, rose; leaf or petal of a flower.  
 P *warzīdan*, to practice, cultivate, perform.  
 P *warash* (for *وَإِذَا* *wa agar ash*), and if it.  
 ▲ *wartat*, labyrinth, maze; precipice, or any position which occasions embarrassment.  
 ▲ *wark* (pl. of *وَرَقًا* *warkāʿ*), brown, dusky-coloured (pigeons). *Warak*, leaf (of a tree or paper).  
 ▲ *warak*, one leaf, a single leaf.  
 P *waru* (for *وَإِذَا* *wa agar na*), and if not, otherwise.  
 ▲ *waraʿ*, men, mortals.  
 P *was* (for *وَإِذَا* *wa as*), and from.  
 ▲ *wizarāʿ* (pl. of *وَزِير* *wasir*), viziers, ministers of state.  
 ▲ *wazn*, weight.  
 ▲ *wasir*, minister of state, vizier.  
 ▲ *wasirī*, rank of vizier, premiership.  
 ▲ *wasʿat*, largeness, amplitude, space.  
 P *wasma*, leaves of woad, or the indigo plant used in dyeing.  
 ▲ *wasīlat*, means, medium, intervention; whatever wins or conciliates the favour of a prince or great man (as a gift or merit).  
 ▲ *wasīm*, marked between the shoulders by a hairy wen of the size of a pigeon's egg, as all the prophets had been,—Muhammad is believed to have been the last so distinguished; beautiful.  
 ▲ *wasāl*, meeting, conjunction, interview, enjoyment of any beloved object.  
 ▲ *wasf*, description, praise.

- ▲ *wasl*, union; enjoyment of the society of friends.  
 ▲ *wasīyat*, will, testament, commandment, charge.  
 ▲ *wasīfat*, allowance of provisions, stipend.  
 ▲ P *wasīfa-khūʿ*, pensioner.  
 ▲ *waʿada*, he promised.  
 ▲ *waʿdat*, promise, agreement, engagement; putting off with a promise. ▲ P *waʿda dādan*, to give a promise; to put off with a promise.  
 ▲ *waʿz*, admonition, exhortation, sermon, homily.  
 ▲ *wafāʿ*, performance of promises, payment, fulfilment; fidelity, good faith. ▲ P *wafā kardan*, to pay, repay, fulfil.  
 ▲ *wafāt*, decease, death, demise. ▲ P *wafāt yāftan*, to die.  
 ▲ P *wafā-dār*, keeper of good faith.  
 ▲ P *wafā-dārī*, keeping of good faith.  
 ▲ *wafāʿe*, good faith.  
 ▲ *wafk*, congruity, proportion. P *bar wafk*, in accordance, in conformity, agreeably to.  
 ▲ *wafaʿ*, he paid. *إِذَا وَعَدَ وَفِيَ* *isā wa-ʿada wafaʿ*, when he has promised, he fulfils.  
 ▲ *wakāhat*, impudence, shamelessness, effrontery, brazenness.  
 ▲ *wakar*, majesty, dignity, gravity, sedateness.  
 ▲ *wakt*, time, hour, season, occasion.  
 ▲ *wakthā* (P pl. of *وَقْت* *wakt*), times, many times; ever and anon.  
 ▲ *wakte*, a certain time or occasion, once upon a time; some day or other; at the time; at one time, at another time.  
 ▲ *wa kad*, and verily.  
 ▲ *wakf*, religious legacy, charitable bequest. *مَالٌ وَكْفٌ* *mālī wakf*, property so bequeathed.  
 ▲ *wakūf*, experience, knowledge, information, inkling, scent. ▲ P *wakūf yāftan*, to get knowledge, scent or wind.

- P نیکو نام *nikū-nām*, of good repute, having a good name.  
 P نیکوی *nikūwī*, goodness.  
 P نیکویی *nikūwī*, goodness, kindness.  
 P نیکی *nikī*, goodness, virtue; good.  
 P نیل *nīl*, indigo; a blue stroke which they are accustomed to draw upon the house-door of anyone deceased; hence, mourning; the river Nile.  
 P نیم *nīm*, half.  
 P نیم خورده *nīm-khūrda*, half-eaten; half-drunk.  
 P نیم خورده *nīm-khūrda*, half-eaten; half-drunk; leavings.  
 P نیم روز *nīm-roz*, noon, mid-day; the province of Sīstān.  
 P نیم سیر *nīm-ser*, half-full.  
 P نیم شب *nīm-shab*, midnight.  
 P نینداختی *nayandākhtī*, he would not throw, he would not have thrown (rt. انداختن).  
 P نیندوخت *nayandokhtī*, (he) gained not, acquired not (rt. اندوختن *andokhtan*).  
 P نبوشیدن *niyūshīdan*, to listen.  
 P نئین *na-īn*, made of reeds; reedy.

و

- A P و *wa* (and sometimes in Persian *w*), and; still, yet; for.  
 P و *wā*, again, *re* (a prefix).  
 A و اتوب الیه *wa atūba ilāhī*, and I turn by repentance unto Him.  
 A واثق *wāthiq*, confiding, confident, assured, positive.  
 A واجب *wājib*, necessary, due, obligatory, incumbent; expedient, proper.  
 A واجبی *wājibī* (or بواجبی *bī wājibī*), necessary, expedient, proper, deserved.  
 A وادی *wādī*, valley, vale, dell, dale; river.  
 A وارث *wārith* (P pl. وارثان *wārithān*), heir, inheritor.  
 P وارون *wāshūn*, inverted, topay-turvy.  
 P وارون بخت *wāshūn-bakht*, unfortunate.

- A واسط *Wāsiṭ*, name of a city lying midway between Kūfah and Basrah on the Tigris, built A.H. 83, by Hajjāj bin Yūsuf.  
 A واصف *wāsiṭ* (P pl. واصفان *wāsiṭān*), praisers; describers.  
 A واطلب *wa 'ṭalib*, and ask thou.  
 A واعظ *wā'iz* (P pl. واعظان *wā'izān*), preacher.  
 A وافر *wāfir*, abundant, ample, exuberant, full, plentiful, plenteous.  
 A واقعه *wāki'at*, accident, incident, occurrence, event; battle, encounter, conflict; catastrophe, ease.  
 A واقعهها *wāki'ahā* (P pl. of واقعه *wāki'at*), eventualities, events.  
 A واقعه دیدار *wāki'a-dīdar*, (man) of experience.  
 A واقف *wākiṭ*, apprized, aware, informed.  
 P والا *wālā*, high, exalted.  
 A والا *wa illā*, and if not, otherwise.  
 P والاتر *wālātār*, higher.  
 A والله *wa 'llāh*, by heaven!  
 A وآله *wa ālīhī*, and (on) his offspring.  
 P وام *wām*, debt, loan. وام دادن *wām dādan*, to grant a loan, to lend.  
 P واماندن *wā māndan*, to remain behind, to lag.  
 P وامی *wāme*, a loan.  
 A وان *wa in*, and if, although, albeit.  
 A وانت *wa anta*, and thou.  
 A وان جئت *wa in jista*, and though thou camest (or comest).  
 P وانگاه *w' āngāh*, and then; and then!  
 A وانما *wā innamā*, and surely, and indeed, and only.  
 A وانه *wa innahu*, and certainly it (is).  
 A وجد *wajd*, rapture, ecstasy; fervent love.  
 A وجود *wujūd*, existence; body, person, individual. P با وجود *bā wujūd*, notwithstanding.  
 A وجودی *wujūde*, an existence.  
 A وجه *wajh*, face; mode, manner, cause, reason; supply, means. وجه کفاف *wajhi kafāf*, sufficiency of provisions.  
 A وحده *wahdat*, solitude, singleness, unity.  
 A وحش *wahsh*, wild beast.



- P نهفته *nihufta*, hidden, latent, concealed; secretly.
- A نهق *nahaka*, he brayed (3 per. sing. pret.)
- P نهنگ *nahang* (by some *nihang*), crocodile, alligator; shark.
- A نهی *nahy*, prohibition. A P نهی کردن *nahy kardān*, to forbid, prohibit.
- P نهیب *nahīb*, terror, fear.
- P نی *naī*, reed, cane; flute, pipe.
- A نی *nī*, me (affixed to verbs).
- P نیارآمد *nayārāmad*, (he) will not rest (root آرامیدن *ārāmīdan*).
- P نیارامید *nayārāmīd*, he rested not (rt. آرامیدن *ārāmīdan*).  
Obs. the first of the two *ā* *alīf*'s has been changed to *y* *ye*, after *n* *na* by a rule of grammar).
- P نیارد *nayārad*, will not bring (rt. آوردن *āvārdan*).
- P نیارد بر *dar nayārad*, raiseth not.
- P نیازارد *nayāzārad*, he torments not.
- P نیازاری *nayāzārī*, thou afflictest not, tormentest not, grieveest not (rt. آزاردن *āzārdan*).
- P نیازردم *nayāzārdam*, I tormented not (here the first *ā* *alīf* of the root آزاردن *āzārdan* has been changed to *y* *ye* after *n* *na*).
- P نیازمند *nayāzmand*, indigent.
- P نیازموده *nayāzmūde*, not experienced.
- P نیاساید *nayāsāyād*, is not refreshed (rt. آسودن *āsōdan*).
- P نیاسودی *nayāsōdi*, he would not rest.
- P نیافت *nayāft*, he found not.
- A نیاق *niyāk* (pl. of ناقة *nākat*), she-camels.  
نیاقا *niyākan* (acc.)
- P نیام *niyām*, sheath, scabbard, case.
- P نیامد *nayāmad*, came not (rt. آمدن *āmādan*).
- P نیاموخت *nayāmokht*, hath not learned (rt. آموختن *āmokhtan*).
- P نیاوردی *nayāvārdī*, thou hast not brought (rt. آوردن *āvārdan*).
- P نیآوری *nayāvārī*, thou bringest not.
- P نیاید *nayāyād*, comes not (rt. آمدن *āmādan*).
- P نیایی *nayāyī*, thou comest not (rt. آمدن *āmādan*).
- A نیة *niyat* (also نية *niyat*), design, purpose, intention; will-worship.

- P نیرزد *nayāzād*, is not worth (rt. ارزیدن *ar-zīdan*). Here the *ā* *alīf* has been changed to *y* *ye* after *n* *na*).
- P نیرو *nīrū*, strength.
- P نیز *nīz*, also, likewise, too; even; again.
- P نیزه *nīza*, spear, lance, javelin.
- P نیزه باز *nīza-bās*, spearman, lancer, tilter.
- P نیست *nīst*, is not, consists not.
- P نیستی *nīstī*, (thou) art not; destitution.
- P نیش *nīsh*, sting. نیش زدن *nīsh zadan*, to sting, to strike with the sting.
- P نیشکر *nīshakar*, sugar-cane.
- P نیفتاد *nayeftād*, did not fall out, happen, or occur (rt. افتادن *uftādan*).
- P نیفشاندی *nayafshāndī*, thou scatteredst not.
- P نیفشانی *nayafshānī*, thou scatterest not.
- P نیفگنی *nayafganī*, thou castest not away.
- P نیک *nek* (pl. نیکان *nekān*), good, beautiful; well; very; very well. نیک داشتن *nek dāshtan*, to treat kindly, to do good.
- P نیک انجام *nek-anjām*, of happy end.
- P نیکبخت *nek-bakht* (pl. نیکبختان *nek-bakhtān*) fortunate, happy.
- P نیکبختی *nek-bakhtī*, good fortune.
- P نیکخواه *nek-khwāh* (pl. نیکخواهان *nek-khwāhān*) benevolent, well-wisher.
- P نیک رفت *nek-rafta* (pl. نیک رفتگان *nek-raftagān*), well-departed; one who, in dying, has left a good name behind him.
- P نیک روز *nek-roz*, happy.
- P نیک سر انجام *nek-sar-anjām*, ending well; having a happy issue; thoroughly provided, well furnished.
- P نیک فرجام *nek-farjām*, of happy end.
- P نیک محضر *nek-mahzar*, good-natured, amiable.
- P نیک مرد *nek-mard*, good man.
- P نیک مردی *nek-mardī*, kindness, goodness, honesty.
- P نیک نام *nek-nām*, of good report, fair-famed.
- P نیکو *nekū* (pl. نیکوان *nekūvān*) good; well.
- P نیک و بد *nek u bad*, good and bad.
- P نیکوروش *nekū-ravīsh*, moral, well-behaved.

- voury; sprightly, arch, sparkling, witty; handsome, beautiful.
- ▲ نمل *naml*, (fem.) ant; (figur.) whiskers.
- P نمودن *namūdan*, to show, point out, display, evince, manifest, discover; to appear.
- P نمودی *namūdi*, he was in the habit of displaying, he was wont to shew.
- P نمونه *namūna*, example, pattern, sample, specimen; exemplar.
- P ننگ *nanḡ*, honour, character; shame, disgrace, dishonour.
- P نهی *na nihī*, thou puttest not (rt. نهادن).
- P نو *nau*, new, fresh, recent.
- ▲ نواحی *nawāḡhī* (pl. of ناحیه *nāḡhiyat*), environs, parts adjacent.
- P نواختن *nawāḡhtan*, to soothe, to caress, to indulge, or treat with kindness.
- ▲ نواذیر *nawāḡdir* (pl. of نادره *nādīrah*), rarities, rare things.
- ▲ نوال *nawāl*, present, gift, donative.
- P نو آورد *nau-āvarda*, fresh-brought.
- ▲ نوبه *naubat*, period, time, turn.
- P نوجوان *nau-jawān*, one just come to adolescence.
- ▲ نوح *Nūḡh*, the patriarch Noah, called by the Muhammadans شیخ المرسلین *Shāikhū'l mur-salīn*, elder of the prophets (those sent).
- P نو دمید *nau-damīda*, newly-sprouted (incipient beard).
- ▲ نور *nūr*, light.
- P نوردن *navardan* (or نور دیدن *navardīdan*), to omit, pass by or over, to neglect.
- P نو رسید *nau-rasīda*, newly arrived; new, fresh, recent; germinating.
- P نوروز *nau-roz*, New-year's-day, which, in the Persian Calendar, is the day on which the sun enters Aries.
- P نوروزی *nau-rozi*, suited to or becoming the festival of New-year's-day, New-year's.
- P نوش *nosh*, drink, honey, sweets.
- P نوشت *navisht* or *nivisht*, what is written, writing, scripture; written.
- P نوشتست *navisht ast*, is written or scribbled.
- P نوشتن *navishtan*, to write.
- P نوشته *navishṡta*, written, inscribed; writing.
- P نوشدارو *nosh-dārū*, treacle; any antidote to poison; an electuary.
- P نوشیدن *noshīdan*, to drink; to take, swallow.
- P نوشیروان *noshīravān*, name of a king of Persia (Chosroes the first), in whose reign Muhammad was born; he is often designated by the Arabic epithet of العادل *al-ʿādil*, the Just.
- P نوشین *noshīn*, sweet, pleasant.
- ▲ نوع *nawʿ*, species, kind, mode, sort.
- ▲ نوعی *nawʿe*, a species, a sort, a mode, a manner; a new, particular, peculiar, or original manner.
- P نومیدی *naumodī* or *naumīdī*, despair.
- ▲ نون *nūn*, fish. ذو النون *ḡu 'n nūn*, (lord of the fish), a name given to the prophet Jonah; also the name of a certain personage famed for piety, who died ا.ه. 245 (A.D. 860).
- P نویسنده *nawīsanda*, writer.
- P نه *na*, not, no, neither, nor.
- P نهی *na-e*, thou art not.
- P نه *nih*, put, place, lay, lay down (imperat. of rt. نهادن *nihādan*). *Nūḡh*, nine.
- ▲ نهج *nuhaju*, we are excited, we are roused up. (Some copies, and those, perhaps, the best, read یهج *yuhaju*, one is agitated or stirred; a rush is made; both words are the pass. aor. of the vb. هاج *haja*, conceive *ی ye*).
- P نهاد *nihād*, nature, disposition, habit.
- P نهادن *nihādan*, to place, put, set, lay, lay by, lay up, lay out; to leave, to fix; to wear; to set out.
- P نهاده *nihāda*, placed, laid, set, fixed; having placed; hath placed.
- P نهان *nihān*, hid, hidden, concealed; secret, occult, latent, clandestine.
- P نهان داشتن *nihān dāshṡtan*, to keep secret.
- P نهانی *nihānī*, secret, hidden, concealed, private, privy, clandestine.
- P نهانده *nihāvand* (or *nushāvand*), name of a city in Persian Irāk.
- ▲ نهایت *nihāyat*, end, extremity, ne plus ultra.
- ▲ نهر *nahr*, river, rivulet, rill.
- P نهفت *nihuft*, he concealed; secrecy, secret.
- P نهفتن *nihuftan*, to hide, conceal.

- A نفت *naft* or *nift*, naphtha, bitumen, liquid naphtha.  
 A P انداز نفت *naft-andāz*, maker of fireworks.  
 A P اندازی نفت *naft-andāzī*, the art of making or exhibiting fireworks.  
 A نفع *naʿe*, gain, profit, advantage, benefit.  
 A نفقة *naʿakat*, the necessary expenses for living.  
 A P نفقه کردن *naʿaka kardan*, to disburse.  
 A نفور *naʿūr*, abhorring, hating; averse, alien.  
 A نفی *naʿī*, banishment, exile, transportation; prohibition, negation.  
 A نفیس *naʿīs*, precious; a precious object which is received with such eagerness as to stop the breath (نفس *naʿas*).  
 A نقاش *naqqāsh*, embroiderer; painter, limner.  
 A نقب *nakhb* (P pl. نقبها *nakhbhā*), subterraneous excavation, digging through a wall, breach.  
 A نقد *nakhḍ*, ready money, coin, small change.  
 A نقدي *nakhḍe*, the money.  
 P نقره *nakhra*, silver. نقره خام *nakhra-i khām*, virgin silver.  
 A نقش *nakhsh*, picture, drawing, design; spot, paint.  
 A P نقش و نگار *nakhsh u nigār*, spots and hues, paintings and ornaments.  
 A نقص *nakhṣ*, defect, deficiency, injury.  
 A نقصان *nakhṣān*, loss, injury, defect, deficiency, imperfection, diminution, failure.  
 A نقض *nakhṣ*, violation of contract, rupture.  
 A نقل *nakhḷ*, transportation, translation, removal, migration. A P نقل کردن *nakhḷ kardan*, to remove, migrate; to copy.  
 A نکاح *nikāh*, marriage.  
 A نكبت *nakhbat*, adversity, sad reverse.  
 A نکته *nakhṭat*, subtle or quaint conceit or point; riddle.  
 P نکند *na khunād*, makes not (rt. کردن *kardan*).  
 P نکو *nikū*, good, beautiful; well; safe and sound.  
 P نکور *nikū-rū*, handsome-faced.  
 P نکو سیرت *nikū-sirat*, virtuous, moral.  
 P نکونام *nikū-nām*, respectable, respected.  
 P نکوهیدن *nikūhīdan*, to despise, slight, blame.
- P نکوهیده *nikūhīda*, despised, blamed, scorned, spoken ill of; despicable.  
 P نکوئی *nikū-i*, goodness, kindness, amiability; beauty. نکوئی کردن *nikū-i kardan*, to do good.  
 P نگار *nigār*, picture; beloved object, sweetheart; beauty. نگار کردن *nigār kardan*, to draw, paint, limn, pourtray.  
 P نگارخانه *nigār-khāna*, picture-gallery; the house or studio of the celebrated imposter Manes, founder of the heretical sect of the Manichæans in the early ages of Christianity.  
 P نگارین *nigārīn*, embellished; beautiful, fair, lovely.  
 P نگاه *nigāh*, look. نگاه داشتن *nigāh dāshṭan*, to keep, to observe, to watch; to guard, save, preserve. نگاه کردن *nigāh kardan*, to look, to view, to watch.  
 P نگران *nigārān* (pres. part.), looking, beholding.  
 P نگرستن *nigāristan*, to behold, look.  
 P نگرستن *nigāristan*, to look, peer, pry.  
 P نگفته *na gufta*, unsaid, not spoken; not having spoken, as long as one has not spoken.  
 P نگون *nigūn*, upside down, turned, inverted.  
 P نگونبخت *nigūn-bakht*, unfortunate, ill-fated; unlucky wight.  
 P نگه *nigāh*, sight. نگاه داشتن *nigāh dāshṭan*, to guard, preserve, keep, save, reserve, hold; to observe, watch. نگاه کردن *nigāh kardan*, to look. نگاه دار *nigāh dār*, preserve thou.  
 P نگین *nigīn*, a ring, especially the seal-ring of a prince; a precious stone set in a ring.  
 P نم *nam*, dew.  
 P نماز *namāz*, prayer; prayers, especially those prescribed by law to be repeated thrice a day.  
 P نماند *na mānād*, remaineth not; is no more.  
 P نماندم *na māndam*, I remained not.  
 P نم زین *namāz-zīn*, coarse woollen saddle-cloth; a saddle stuffed on the upper part to prevent the rider being galled.  
 A نمط *namat*, mode, manner, style, fashion, strain, way, custom, likeness.  
 P نمک *namak*, salt.  
 P نمکین *namakīn*, salted, salt; seasoned, sa-

- ▲ نشأْتَ *nashā-ta*, thou hast grown up.  
 ▲ نشاط *nashāt*, cheerfulness, joyousness, glee, sprightliness.  
 P نشان *nishān*, sign, mark, trace, characteristic; scar; flag, standard. نشان دادن *nishān dādan*, to point out.  
 P نشان دادن *nishāndan*, to mark; to cause to sit, to seat, to place; to quench, extinguish, allay.  
 P نشان *nishāna*, mark, aim, butt, target.  
 P نشاید *na shāyād*, is not suited, is improper, unfit, unbecoming, suits not, befits not.  
 P نشست *nishast*, he sat; sitting.  
 P نشستَن *nishastan*, to sit, squat; to settle, to be fixed; to be extinguished.  
 P نشسته *nishasta*, seated; sitting; settled.  
 \* نشسته *nishasta-a*, art thou sitting?  
 P نشنیدی *na shanīdā-a*, hast thou not heard?  
 P نشوی *nashavī*, thou wilt not become (rt شدن).  
 P نشیب *nishīb*, descent, declivity, slope.  
 P نشیمن *nishīman*, seat, mansion.  
 P نشین *nishīn*, sit, sit down (imp. of نشستَن).  
 P نشینم *nishīnam*, I sit.  
 P نشینی *nishīnī*, thou shouldst sit.  
 AP نصب کردن *nash kardān*, to fix, appoint.  
 ▲ نصر *nashr*, victory. *Nashara*, he succoured, he helped, (used optatively) may He render victorious! (In the text, this word has been, by mistake, printed *nashara*.)  
 ▲ نصرانی *Nashrānīy*, Nazarene, Christian.  
 ▲ نصیحة *nashīhat*, advice, counsel, admonition, exhortation.  
 AP نصیحتگر *nashīhatgar*, counsellor, adviser.  
 ▲ نطفه *nutfah*, seed, sperma hominis.  
 ▲ نطق *nutq*, speech, articulation.  
 ▲ نطیب *nutībū*, we find sweet (aor. of اطاب *atāba*, 4th form of the rt. طاب *tāba*, concave *yo*).  
 ▲ نطیبها *nutībūha*, we find them sweet.  
 ▲ نظر *nazar*, sight, look, glance, regard, view, attention. AP نظر کردن *nazar kardān*, to look.  
 ▲ نظری *nazare*, a look, a glance.  
 ▲ نظم *nazm*, verse, poetry.  
 ▲ نظیف *nazīf* (fem. نظیفة *nazīfat*), pure, clean.

- ▲ نعت *na'at*, description, epithet; praise.  
 ▲ نعره *na'rat*, shout, cry, scream.  
 ▲ نعش *na'ash*, bier with a dead body laid upon it (when empty it is called سریر *sarīr*).  
 ▲ نعل *na'āl*, horse-shoe.  
 AP نعلبند *na'āl-band*, smith, farrier.  
 AP نعلبند پسر *na'ālband-pisar*, blacksmith's son.  
 ▲ نعلین *na'ālain* (oblique dual), pair of shoes with wooden soles; clogs.  
 ▲ نعم *na'am*, yes, very well. *Ni'am* (pl. of نعمة *ni'amat*), good things.  
 ▲ نعمة *ni'amat*, blessing, favour, grace, bounty; prosperity, riches, wealth, opulence, good things; tenderness, delicacy; liberality. P اگر *gar andar ni'amatī*, if (thou) art in affluence.  
 ▲ نعمتی *ni'amate*, a single favour.  
 ▲ نعوذ بالله *na'aw bi'llāh*, let us fly to God! God help us! heaven forefend! (a deprecatory formula).  
 ▲ نعيب *na'ib*, croaking, croak.  
 ▲ نعیق *na'iq*, croaking, croak.  
 ▲ نعیم *na'im*, affluence, anything good which we enjoy; pleasure, delights.  
 P نغز *naghz*, beautiful, good.  
 P نغزتر *naghatar*, more agreeable.  
 P نغمه *naghma*, soft, sweet musical sound, melody.  
 ▲ نفاق *nifāk*, hypocrisy, dissimulation.  
 ▲ نفرة *nafrat*, abomination, aversion, disgust; fright, alarm, terror.  
 ▲ نفس *nafs*, soul, spirit; self, person; carnal desire, carnality. نفس اماره *nafsi ammāra*, imperious lust, concupiscence. *Nafas*, breath, breathings; talk; moment. AP نفس بر آوردن *nafas bar āvardān*, to give utterance.  
 AP نفس پرور *nafs-parwar*, self-indulgent, selfish; effeminate, luxurious.  
 ▲ نفسک *nafsuka*, thyself, thy soul.  
 ▲ نفسی *nafsihi*, (from) himself.  
 ▲ نفسی *nafase*, a single breath, one breath, a sigh. AP نفسی سرد *nafase sard*, a cold sigh.

- P نبري *na barī*, thou shouldest not bear or submit to (rt. بردن *burdan*).
- P نېشت *nabīsh*, writing, inscription.
- P نېشتن *nabīshān*, to write.
- P نېشته *nabīshā*, written, scribbled.
- A نبض *nabz*, the pulse.
- A نبوة *nabūwat*, prophecy, prophetic gift or office, function or privilege of a prophet.
- P نبوي *na būde*, would not be.
- A نبي *nabīy*, prophet.
- P نېند *na binad*, seeth not (rt. دیدن *dīdan*).
- P نترسد *na tarsad*, he should not fear; ought he not to fear? (rt. ترسیدن *tarsīdan*).
- P نتوان *na tuwān*, (one) cannot. نتوان رست *na tuwān rast*, one cannot escape.
- P نتواند *na tuwānad*, cannot.
- P نتوانستن *na tuwānistān*, not to be able.
- A نثار *nithār*, money, or anything thrown by way of largess among the populace on festive occasions; a scattering, showering down.
- A نجم *najm*, star.
- P نجوي *na jāwī*, thou seekest not.
- A نحن *nahnu*, we.
- A نحو *nahw*, way, path, track. النحو *an nahw*, grammar.
- A نحوي *nahwīy*, grammatical; teacher of syntax, grammarian. بليت بنحوي يصل مغاضبا *bulītu bi nahwīyīn yasūlu mughāziban ʿalāyā'*, I am plagued by a grammarian (who) worries me in a rage.
- P نخست *nukhust*, first; first of all.
- P نخستین *nukhustīn*, first; original, former.
- P نخفتست *na khuftast*, is not asleep.
- A نخل *nakhil*, palm-tree; and often, any young tree in general.
- A نخل بند *nakhil-band*, maker of artificial flowers.
- A نخله محمود *nakhilasi mahmūd*, the name of a pleasant halting-place on the road to Mecca, three days' journey from the city of Kūfah, where the pilgrims are wont to rest under the palm-trees: whence its name.
- A نخل بني هلال *nakhīli banī hilāl*, (lit. the

palm groves of the Banī hilāl, a tribe so called), a place in Arabia.

P ند *and*, are.

A ندا *nidā*, voice, call from heaven.

A ندامت *nadāmat*, repentance, contrition, regret.

P ندانی *na dānī*, thou knowest not; knowest not thou? (rt. دانستن *dānistān*).

P ندر *na darad*, rendeth not (rt. دریدن *darīdan*).

A نداما *nudamā* (pl. of ندیم *nadīm*), intimate friends, boon companions, courtiers.

P ندهد *na dihad*, giveth not (rt. دادن *dādan*).

P ندیدی *na dīdā-e*, hast thou not seen?

A ندیم *nadīm* (p pl. ندیمان *nadīmān*), courtier, confidant, boon-companion.

A نذر *nazr*, vow, offering; gift to a superior.

A نذیر *nazīr*, admonisher, monitor; prophet or teacher sent to terrify the wicked. نذیرا *na-sīran* (acc.) کفی بتغیر الزمان *kafā' bi taghāyirī 'a zamāni nazīran*, change of time is a sufficient admonisher (similar to the phrase کفی الله هادیا *kafā' allāh hādīyan*, God is guide enough).

P نرسی *na rasi*, thou wilt not arrive.

P نرم *narīm*, soft, mild, gentle; downy.

P نرمی *narīmī*, softness, mildness, gentleness.

A نزاع *nizāc*, quarrel, strife, dispute.

P نزد *nazd*, near, towards, with.

P نزدیک *nazdīk*, near, with. (pl. نزدیکان *naz-dīkān*), near, adjoining, present.

P نزدیکتر *nazdīktar*, nearer.

A نزع *nazāc*, the agonies of death.

A نزول *nuzūl*, descending, alighting; descent.

A نزهة *nuzhat*, delight, pleasure.

A نسبة *nisbat*, relation, reference, relationship.

A نسد *nasudā*, we close up (aor. of سد *saddā*).

P نسرین *nīsrīn*, wild rose.

A نسط *nasak*, usage, fashion, style, mode, way, order, method.

A نسل *nasl*, offspring, progeny, race, breed.

A نسیج *nasīj*, woven; garments of fine texture.



FA ناصواب *nā sawāb*, not right, vain, false.

A ناصية *nāsiyat*, forelooks, pendulous ringlets; front, appearance, bearing.

A ناطور *nātūr*, gardener, watcher, keeper of a vineyard or palm-plantation. والناطقير *wa 'n nātūr ghair māniq*, and the keeper not preventing.

A ناظر *nāzir* (P pl. ناظران *nāzirān*), looker, viewer, inspector, spectator, beholder.

P ناف *nāf*, the navel.

A نافذ *nāfiz*, penetrating, piercing; valid, operative, effective, received, obeyed.

P نافرمام *nā farjām*, unpropitious, unhappy.

P نافرمان *nā farmān*, disobedient, uncomplying, stubborn, refractory.

A نافع *nāfiq*, profitable, advantageous, salutary, useful. *bi nāfiq*, of any use.

A ناقص *nāqis*, deficient, defective; diminished, impaired. ناقص عقل *nāqisi 'aql*, deficient in understanding, unintellectual, dull.

P ناکردن *nā kardān*, not to make; the non-making.

P ناکردا *nā kardā*, unfinished, undone.

P ناکس *nā kas*, mean, base, vile, worthless; a nobody.

P ناگاہ *nā gāh*, suddenly, unexpectedly, all at once, on a sudden.

P ناگفتن *nā guftan*, not to speak; not speaking.

P ناگه *nāgah*, suddenly. ناگه *nāgah*, on a sudden, unexpectedly.

P نالش *nālish*, complaint, lamentation.

P ناله *nāla*, complaint, moan, lamentation.

P نالیدن *nālidān*, to complain, lament, bemoan, groan.

P نام *nām*, name; fame, character, reputation. نامت *nāmat*, thy name. نام نهادن *nām nihādān*, to name, to call.

FA ناصواب *nā mahbūb*, unloved, disliked.

PA ناصواب *nā murūāz*, unpleasantness, disagreeableness, disappointment.

P ناصواب *nā mardum* (pl. ناصوابان *nā mardumān*), not human, inhuman, barbarous; base, ignoble, vile.

PA ناصواب *nā musā'ad*, unfavourable, unpropitious.

PA ناصواب *nā musta'idd*, unapt, inept, incapable, unready.

PA ناصواب *nā ma'ulum*, unknown.

PA ناصواب *nā mu'arawāz*, not to be trusted, not trustworthy, unsound.

PA ناصواب *nā makbūl*, unaccepted, unwelcome.

PA ناصواب *nā munāsib*, unfitting, improper, unbecoming.

P نامور *nāmvar*, famous, celebrated, noted, renowned, notorious.

PA ناموزون *nā mawzūn*, discordant, inharmonious.

P ناموس *nāmās*, reputation, character, fame, honour, credit, esteem.

P نام و نشان *nām u nishān*, name and trace.

P نامه *nāma*, writing, letter, record, book.

P نامی *nāmī*, illustrious, renowned, famed.

P نان *nān* (but by Persians usually pronounced *nān*), bread; loaf. نان تهي *nāni tihī*, dry bread. نان رباط *nāni ribāz*, bread given away at monasteries to travellers, pilgrims, and mendicants. نان وقف *nāni waqf*, bequest of bread in charity.

P ناهاده *nā nihādā*, not put, not placed, not allotted.

P ناي *nāns*, a loaf, a single loaf.

P ناورى *nāvārī*, wilt not bring (a contraction of نياورى *nayāvarī*, from the root آوردن *āvardān*, to bring).

P ناموار *nā hamwār*, uneven, unsuitable, disproportioned, ungainly; untidy, unruly.

P ناي *nāi*, neck, throat; flute, pipe.

P نايافتن *nā yāftan*, not to find, procure, or obtain.

P ناياد *nāyād* (for نيايد *nayāyād*), comes not.

A نائم *nā'im*, sleeping, asleep. *li 'n nā'imī*, for one asleep, for the sleeping.

P ناي *nā'ī*, reed, cane; the throat, neck.

P نايابت *nabāt*, fine sugar, white and refined.

P نابرد *nabard*, war, battle, conflict. *Nā barād*, he taketh not away, removeth not (root بردن *burdān*). *Nā burād*, he cuts not off.