

T. A.		R. Q.
I 107, 1—6.	و ابتداء توبه او الخ down to والآخره	12, 6 from foot.
I 108, 21.	نقلست الخ	13, 19.
I 109, 6.	گفت الخ down to بذیرن	13, 6 from foot.
I 109, 6.	یکی ازو برسید الخ	13, 26.
I 109, 7—8.	نقلست الخ down to نیامده بون	13, 23.
I 109, 8.	و گویند الخ	13, 21.
I 109, 10.	یکی از بزرگان الخ	134, 23.
I 109, 17.	احمد بن ابهریم الخ	198, 17.
I 110, 6.	گفت الخ	93, 7.
I 110, 19.	نقلست الخ	93, 1.
I 110, 25.	نقلست الخ	203, 22.
I 111, 15.	نقلست الخ	13, 2.
I 111, 20.	نقلست الخ	207, 3 from foot.
I 112, 2.	و گفت الخ	13, 4 from foot.
I 112, 7.	و گفت الخ	63, 17.
I 112, 10.	و گفت زهد الخ	66, 21.
I 112, 10.	و گفت اندوه الخ	76, 5 from foot.
I 112, 12.	و گفت الخ	Cf. 145, 5.
I 112, 15.	و گفت الخ	117, 4 from foot.
I 112, 17.	و گفت الخ	82, 5.
I 112, 18.	و گفت نگرستن الخ	132, penult.
I 112, 23.	یکی در بیش او گفت الخ	89, 17.
I 113, 1.	و گفت الخ	68, 7.
I 113, 4.	چون وقت مرگش در آمد الخ	161, 9.
I 113, 14.	بعد از مرگ الخ	210, 3 from foot.
I 113, 17.	دیگری خواب دید الخ	13, 21.
I 113, 19.	دیگری خوابش دید الخ	13, 5 from foot.
I 113, 23.	دیگری خوابش دید الخ	211, 24.
I 113, 25—114, 5.	نقلست الخ down to گوش دار	63, 18.
I 115, 21—116, 1.	بس در راه الخ down to محقق شد	10, 7 and 203, 5.

T. A.		R. Q.
[82, 2.	و گفت الخ	10, 8 from foot.
[82, 3.	و گفت الخ	67, 2.
[82, 15.	و گفت الخ	81, 11.
[82, 18.	و گفت الخ	81, 11.
[82, 19.	و گفت الخ	81, 10.
[83, 2.	و گفت الخ	112, 10 from foot.
[83, 4.	و گفت الخ	10, 6 from foot.
[84, 11—13.	و يكبار الخ	173, 2.
	شفا بديذ آمد» بوز	
[84, 17—20.	نقلست الخ	10, 5 from foot.
	تبسمی بکردم	
I 85, 16.	عبد الله مبارك الخ	10, 8 from foot.
I 92, 4—10.	نقلست الخ	75, 2.
	كجا شوز	
I 92, 15—16.	و ديكر مناجات الخ	9, 18.
	بعض شاعت آور	
I 93, 15—16.	و گفت الخ	144, 8 from foot.
	درويشی بيش آمد	
I 93, 17.	مردی ده هزار درم الخ	143, 5 from foot.
I 94, 15—17.	نقلست الخ	138, 12.
	فارغ کردن	
I 94, 17.	طعام حلال الخ	9, 16.
I 96, 14.	نقلست الخ	9, 6 from foot.
I 96, 21.	نقلست الخ	Cf. 63, 25.
I 98, 9.	ویرا گفتند الخ	82, 22.
I 100, 16.	و احمد خضرويه گفت الخ	9, 21 and 57, 8.
I 102, 5.	نقلست الخ	9, 18.
I 102, 6—8.	نقلست الخ	86, 8.
	تيزرو بود	
I 102, 9.	بس گفت الخ	69, 7.
I 103, 10.	نقلست الخ	61, last line.
I 103, 23.	نقلست الخ	130, 23.
I 104, 17.	نقلست الخ	194, 23.
I 105, 13.	نقلست الخ	198, 12.
I 106, 3.	نقلست الخ	200, 5 from foot.

T. A.		R. Q.
I 49, 3-5.	يك روز انج down to از كجاست	82, 18.
I 52, 15-17.	وقتی انج down to وامها بدان	198, 10.
I 53, 9-16.	وقتی انج down to خواست بود	208, 11.
I 54, 22.	نقلست انج	212, 11.
I 55, 12-13.	و دست انج down to نقتة است	93, 9.
I 57, 5-8.	بقصای انج down to دخی	87, 7 from foot.
I 58, 5-8.	نقلست انج down to خواسته ام	61, 3 from foot.
I 58, 14-15.	نقلست انج down to دوست دارم	105, last line.
I 58, 16.	و عتبه گفت انج	209, 4.
I 67, 18.	كسی گناه بسیار دارن انج	56, 4.
I 68, 3.	صالح مری بسی گفتی انج	141, 6 from foot.
I 68, 6.	يك روز رابعه مردی را دید انج	76, last line.
I 70, 10-11.	نقلست انج down to ربی	136, 21.
I 70, 22-23.	بروشنی چراغ سلطانی انج down to در كشاده شد	64, 20.
I 73, 6-8.	و در مناجات انج down to ضن انسوء	173, 10.
I 75, 15-76, 1.	و در ابتدا down to توبه كرد	10, 21,
I 79, 25-80, 2.	گفتند چونست انج down to تواند دید	70, 17,
I 80, 11.	بشر حافی گفت انج	105, 17.
I 81, 9.	و گفت انج	69, 20.
I 81, 10.	و گفت چون حق تعالی انج	10, 25.
I 81, 13-14.	و گفت هر چیزی را انج down to طویل است	77, 12.
I 81, 17.	و گفت انج	116, 20.

TABLE OF PARALLEL PASSAGES

IN THE

TADHKIRATU 'L-AWLIYÁ OF FARÍDU 'DDÍN 'ATTÁR

AND THE

RISÁLATU 'L-QUSHAYRIYYA (Cairo, 1287 A.H.)

OF ABU 'L-QÁSİM AL-QUSHAYRÍ.

T. A.		R. Q.
I 12, 24.	نقلست الخ	123, 1.
I 13, 25.	و گفت الخ	7, 10.
I 24, 2—4.	و بهر محلتی الخ down to نماز	129, 6 from foot.
I 27, 22—23.	ازو سؤال الخ down to الضمّع	63, penult.
I 37, 23.	و گفت الخ	63, last line.
I 39, 12.	و گفتند الخ	80, 11.
I 40, 19.	بزرگی الخ	208, 15.
I 44, 24—45, 2.	نقلست الخ down to نشده است	63, 23.
I 46, 11—13.	نقلست الخ down to از شبیخون قهر می ترسم	207, 15.
I 46, 18.	وقتی الخ	130, 16.
I 47, 4.	و گفت الخ	153, 6 from foot.
I 47, 9.	و گفت الخ	175, 2 from foot.
I 47, 19.	و گفت الخ	79, 5.
I 47, 21—24.	چون وفات یافت الخ down to همه محو کرد	74, 23.
I 47, 24.	و بزرگی الخ	146, 25.

fessor Browne, whose generosity has enabled me to add a critical edition of the *Tadhkiratu 'l-Awliyá* to those of Dawlatsháh's *Tadhkiratu 'sh-Shu'ará* and 'Awfi's *Lubábu 'l-Alháb* contributed by himself.

REYNOLD A. NICHOLSON.

CAMBRIDGE, May 14, 1907.

The above list illustrates the Persian character of the diction of the *Tadhkiratu 'l-Awliyá*, which in this respect may be compared with the *Pilgrim's Progress*. The style, though often poetical, is almost entirely free from the conventional metaphors of Persian poetry and prose. Such phrases as صبح آشنائی دمیدن انگشت (I 34, 5), 'the dawn of friendship began to rise', گرفت تعجب در دندان گرفت (I 257, 12), 'she bit the finger of astonishment', and بالای سروش دوتا گشته (I 279, 15), 'his cypress-stature had become bent', are rare and conspicuous violations of the admirable simplicity which lends a peculiar charm to the legends related in this work. Nevertheless it would be a grave error to suppose that the *Tadhkira* is always easy to read. A large portion consists of highly abstruse speculations, and is as difficult and obscure as any Persian literature with which I am acquainted.

Attention may be called to the dialectical Persian on p. 302, 5 sqq. Other points of interest, *e. g.*, discussion of the sources from which 'Aṭṭār derived his materials, I must leave over at present, only noting that 'Alí b. 'Uthmán al-Jullábi, the author of the *Kashfu 'l-Mahjúb*, is cited by name at II 68, 21, and possibly also at I 208, 6. The Table of references to the *Risálatu 'l-Qushayriyya*, which precedes the List of Variants, will furnish students with a means of verifying the Persian text.

It is, of course, uncertain to what extent 'Aṭṭār used Qushayrî's work as a basis for his own. His rendering of the Anecdotes introduces many fresh details and occasionally departs in essential facts from the Arabic original; but we may assume in cases of serious discrepancy that he followed another version of the story. He generally translates the Sayings with sufficient accuracy, though now and then he seems to have misunderstood the Arabic or to have had a corrupt text before him. I think the Table is fairly complete. Qushayrî's system of arrangement is quite different from 'Aṭṭār's, so that parallel passages are not readily identified.

I cannot conclude this final volume of the 'Persian Historical Texts' without once more expressing my deep gratitude to Pro-

- همراز (I 237, 4), 'familiar friend'.
- همسری (II 94, 23), 'intimacy'.
- همفربی (II 100, 4), 'companionship'.
- هم کجاوه (P. at I 238, 9), 'riding in the same camel-litter'.
- عمواره (I 47, 6), 'continually'.
- همی for عین, 'just', 'exactly' (I 70, 6; 138, 24). This form occurs frequently in C. Cf. notes at I 178, 6; 194, 12; 254, 20; II 8, 8; 21, 2; 53, 17; 94, 2, etc.
- همیشگی (I 175, 3), 'everlastingness'.
- هنجار in بی هنجار (II 53, 10), 'unmannerly'.
- هول (I 115, 4), like 'awful' and 'fearful' in English slang = سخت.
- هویدا (I 293, 23), 'manifest'.
- وا for با (I 67, 12; 132, 15).
- وا for باز is prefixed to the following verbs: بریدن (I 64, 4); رفتن (I 50, 3); شدن (II 234, 11); شنودن (II 206, 23); کردن (II 235, 15); گفتن (I 191, 2, note); ماندن (II 242, 9); نمودن (II 220, 19); هشتن (II 223, 16).
- وا پس (II 179, 14; 222, 1; 233, 2), 'back', 'behind'.
- وا پسین (I 69, 9), 'last'.
- واچار (II 234, 17), 'market'.
- وادید = پدید (I 70, 10; 142, 11; II 212, 6; 221, 12).
- واز for باز (II 187, 15). Cf. سرواز.
- وام for بام, 'roof' (II 213, 6).
- ورزش (I 298, 24; 299, 3), 'practice' of devotion.
- یادداشت (I 231, 22; 256, 21, etc.), 'keeping in mind', 'remembrance'.
- یاد کرد (I 170, 9; 309, 24) = Arabic ذِکْر.
- یار کردن (I 145, 3), 'to join'.
- یارا (I 114, 10), 'courage', 'endurance'.
- یری ده (I 262, 14), 'a helper'.
- یاخت noun (I 234, 17; 304, 10; II 229, 10; 238, 1).
- یکی (II 221, 3; 223, 18 and 20), 'unity'.

- ناشنیده کردن (I 87, 2), 'to make as though one had not heard'.
 Cf. خودرا نادیده آورد (II 314, 25).
 نافرمان برداری (I 272, 3), 'disobedience'.
 نانوا (I 99, 17; 257, 6), 'a baker'.
 نأوجوه (I 111, 8), 'improper ways'.
 نایافت noun (II 28, 6; 45, 18; 316, 22); adjective (II 14, 25).
 نخجیر (I 64, 19), 'mountain-goat'.
 نزار (I 279, 14), 'emaciated'.
 نستی in verse for نیستی (C. at I 16, 3).
 نسخ پذیر (II 269, 1), 'capable of being annulled'.
 نسیه (I 52, 15; II 226, 14), 'credit'.
 نشان پذیر (II 272, 22 and 23), 'capable of being signified'.
 نشستگاه (II 229, 12), 'séant'.
 نشسته (B. at I 80, 17), 'sitting', 'session'.
 نضارگی (I 6, 24), 'spectator', 'one who holds in regard'.
 نفیر (I 211, 5), 'a cry of distress'.
 نکوهش (I 303, 11), 'blame'.
 نگاهدار (II 303, 1), 'guardian'.
 نگاهداشت (I 233, 18; II 30, 11; 106, 20), 'restraint', 'observance'.
 نگرش (I 172, 15), 'regard'.
 نگوسار = نگونسار (I 105, 22, and often).
 نمذین (I 238, 11), 'made of felt'.
 نمود (I 95, 11; II 273, 2) and نمودن (II 273, 3), 'apparition', 'phantasm'.
 نهار (C. at I 159, 4), 'emaciation'.
 نهالی (I 76, 9, 11, 16), 'pillow', 'mattress'.
 نهالین (C. *ibid.*).
 نواخت noun (I 94, 13, 14; 237, 24; II 64, 23).
 نوپیشه (I 292, 3), 'apprentice', 'tiro'.
 نیرو کردن (II 213, 23), 'to put forth strength'.
 نیکوگمان (II 281, 12), 'well-thinking'.
 هراس (I 88, 12), 'fear'.
 همبر I 135, 16), 'conjoined'.
 همدم (I 269, 2), 'intimate'.

- ننگیدن (I 219, 5) has the same meaning as ننجیدن. Both words translate the Arabic تَبَخَّرَ.
- لون بلون (I 305, 18), 'various'.
- مادرزاد (I 135, 20), 'inborn'.
- ماندگی (I 63, 13; 98, 19), 'fatigue'.
- ماندن *transitive verb* (I 92, 21; 97, 24; 98, 3; 105, 21, etc.), 'to leave'.
- مردانسا (II 213, 24), 'manly'.
- مردان مرد (II 230, 8), 'a man among men', 'a true man'.
- مردان مرد *plural* (I 162, 2; 267, 15).
- مرقعی (II 26, 7), 'one who wears a patched frock', 'a dervish'.
- مزیدن (I 159, 3), 'to suck'.
- مشربگاه (I 164, 23; II 275, 2), 'drinking-place'.
- مکیدن (I 24, 19), 'to suck'.
- مهمان. Note the phrases به مهمان رفتن, 'to go as a guest' (I 246, 5) and بمهمان آمدن, 'to come as a guest' (I 289, 14; 292, 11).
- مولودگاه (II 111, 20), 'birth-place'.
- میان تهی (I 297, 5), 'hollow', 'unsubstantial'.
- میراث خور (II 253, 4), 'heir'.
- میزبانی (I 90, 13; 328, 14; II 271, 19), 'hospitality'.
- میزوانی *in the same sense* (C. at I 90, 13).
- میوینز for مویز (I 325, 1 and 2; II 125, 23 sqq.), 'raisin'.
- ذاباک (II 244, 4; 247, 9), 'fearless'. So ناباکی, 'fearlessness' (II 244, 6).
- ذبکار (I 43, 8), 'good-for-nothing'.
- نابود (I 163, 11), 'non-existent'; (II 273, 24), 'non-existence'.
- ناپروا (I 169, 7), 'heedless'.
- ناپوشیدگی (I 36, 6), 'unveiledness'.
- ناخورانی (I 267, 4), 'abstention from food'.
- ناخورائی (C. *ibid.*).

- کلاته (C. at I 155, 12), 'hamlet'.
 کلاه‌دوزی (II 320, 4), 'the trade of a maker of caps'.
 کلکن (II 326, 19; 327, 1), *name of a herb*; but the reading appears doubtful.
 کله (L.I. at II 100, 19), = خوره, 'gangrene'. See Vullers under کُلی and کُنن.
 کلیددان (I 323, 15), 'key-hole'.
 کماخورد (II 253, 3), = کافر or ناسزا.
 کمی (I 291, 18), = استصغار, 'contempt'.
 کو for که 'that' (II 193, 20; 213, 5).
 کوزک used collectively (I 45, 16).

[The MSS. do not distinguish ک and گ].

- گاونفس (I 328, 8), 'callous', 'unfeeling'.
 گبرگی (C. at I 242, 25 and 243, 5; II 268, 6; 281, 2 and 7), 'Magianism'.
 گرسنه used as a noun (I 102, 2; 215, 24; 249, 19; 305, 10), 'hunger'.
 گرفت used as a noun (I 271, 16).
 گرمگاه (II 65, 9), 'noon'.
 گریزپای (II 131, 21), 'runaway', 'fugitive' of a slave.
 گزر (I 275, 11) = Arabic جزر, 'carrots'.
 گزیت (C. at I 212, 5 and 6), = Arabic جزیة, 'poll-tax'.
 گشاده روئی (C. at I 36, 6), 'the state of having the face unveiled'.
 گشایش (I 220, 9), 'revolution', 'initiation' into Sūfism.
 گلزار (I 155, 10), 'a muddy place'; but گلزار is perhaps the more likely reading.
 گنج (I 152, 3), = گنجایش, 'room', 'space'.
 گورجایی (I 7, 5), 'cemetery'.
 گورخر (I 106, 10), 'wild ass'.
 گیرا (I 298, 17), 'potent'.
 لافزنی (II 314, 6), 'boasting'.
 لخت (II 339, 21), 'portion'.
 لنجیدن (II 64, 13), 'to strut' or 'walk proudly'.

- فتنه شدن (I 179, 16; 316, 11), 'to become enamoured'.
 فرا preposition (I 63, 24; 138, 8; II 220, 20 and 21; 224, 18, etc.).
- فرا پیش (I 144, 19; II 208, 22).
 فرا تر, 'nearer' (II 150, 23); 'farther' (II 190, 14).
 فرا کردن (I 138, 23; 141, 17), 'to shut'.
 فرا گرفتن (I 59, 13), 'to receive'.
 فراخ شکم (II 154, 14), 'glutton'.
 فراخنایی (II 265, 7), 'amplitude'.
 فراموش (II 290, 16), 'forgetfulness'.
 فرسودن (II 90, 14; 133, 17), 'to decay'.
 فریشتنه for فرشته (I 149, 4—8; 163, 17; 338, 10, 11, etc.).
 فسره (II 254, 5), 'tremor'; but see note *ad loc.*
- فسوس (I 246, 25), 'mockery'.
 فشاردن (I 271, 12), 'to squeeze'. So فشردن (II 294, 16).
- قباه for قبا (II 164, 5), 'a long coat'.
 قرارگاه (II 118, 13), 'resting-place'.
 قربوس (I 87, 10), 'saddle-bow'.
 قوه (C. at II 15, 3), 'the sound of a dog's bark'.
- کاشکی for کاشکی (I 30, 2; 325, 8).
 کار و بار (I 62, 9; 93, 19; 183, 18), 'confusion', 'pomp'.
 کارساز (I 47, 21), 'worker' used of God. The abstract noun
 کارسازی occurs *ibid.*
- کارکن (I 98, 1), 'workman'.
 کارگر (I 140, 20, 21), 'effectual'.
 کافرستان (I 198, 11), 'the country of the infidels'.
 کالبد (II 36, 6; 269, 11), 'body'.
 کلیو and کالیوه (I 75, 23; II 312, 9), 'senseless'.
 کاویدن (I 115, 23), 'to excavate'.
 کاوین for کابین (I 85, 14; 187, 20), 'dowry'.
 کاجابه for کجاوه (I 238, 9), 'camel-litter'.
 کرامین for کرامی (II 38, 11), 'precious'.
 کرده used as a noun (II 249, 21).
 کلابه (I 66, 10), 'ball or skein of thread'.

- شست و شوی (II 335, 20), 'washing'.
 شفاياب (C. at I 117, 10), 'healed'.
 شگرف (I 69, 19; 74, 12; II 46, 5, etc.), 'great', 'marvel-
 lous'.
 شگفته (II 312, 14), 'cheerful'.
 شناخت (I 253, 16; II 64, 23, etc.), 'knowledge'.
 شناختن thus pointed (K. at II 153, 9).
 شناسا (I 111, 11, *et passim*), 'intelligent', 'knowing'.
 شنوا (I 135, 21), 'hearing' *adjective*.
 شنوانيدن (II 38, 9; 68, 19; 261, 7), 'to make to hear'.
 شنوايى (II 240, 21; 247, 11, 12), 'hearing' *noun*.
 شنود (II 270, 5), *verbal noun*. So شنيد (I 86, 22).
 شوخ (I 84, 9), 'dirt' or 'rust'.
 شوخکن (II 117, 7; 254, 12), 'dirty'.
 شوريدن (II 324, 17), apparently 'to squeeze or roll together'.
 شيار کردن (II 202, 15), 'to plough'.
 شيرمرد (I 6, 17), 'a mystical adept of the highest grade'.
 صابري (I 174, 10), 'patience'.
 طاق و طُرب (I 77, 11), 'pomp'.
 طلال بقاتى (I 77, 15) in the sense of 'empty flattery'.
 طراق (I 189, 22; 190, 16), 'crash', 'crack'.
 طرقيدن (I 61, 24), 'to crack', 'to split'.
 طغارى (I 44, 7), 'vessel', 'tub'.
 طيار (II 318, 7), apparently = طيارَة, 'canopy', 'portico'.
 عاشق آسا (I 123, 25), 'lover-like'.
 عمارى (I 85, 14), 'litter'.
 عورت پوش (I 282, 24), 'a covering for one's nakedness'.
 عيارپيشه (I 204, 14), 'brigand' *in a mystical sense*.
 غاشبه دارى (I 209, 12), 'service', 'obeisance'.
 غريب نوازي (II 333, 2), 'kindness to strangers'.
 غنودن (II 340, 2), 'to slumber'.

- سراسیمه (I 75, 23; 87, 1), 'dazed', 'stupefied'.
 سرشمت (II 71, 5), 'constitution'.
 سر معلوم (I 287, 17), 'dunghill'.
 سرواز for سرباز, 'with the top open' (C. at II 113, 22).
 سزیدون (II 107, 7), 'to be fitting'.
 سفل (I 217, 15), 'a kind of vessel'.
 سکبا (I 120, 1), 'a dish composed of meat, flour, etc.'. P.
 at *loc. cit.* has سکوا.
 سکره (I 88, 12; 115, 23), 'bowl'.
 سندان (I 139, 6), 'anvil'.
 سنگسار کردن (II 212, 1), 'to stone'.
 سه, 'three', thus pointed occurs frequently in K.
 سه پایه (I 246, 12 sqq.), 'tripod'.
 سهمناک (I 151, 4), 'frightful'.
 سوراخ کردن (I 118, 17), 'to pierce'.
 سوزش (I 161, 14), 'burning'.
 سیواب (I 175, 5; 322, 3), 'satisfied as regards thirst'.
 سیر خوردنی (I 305, 12), 'the state of having eaten one's fill'.
 سیم, 'third', thus pointed (K. at II 248, 11).
 سیم دار (I 71, 18), 'rich'.
 سیه for سه, 'three' (P. at I 96, 8).
 سیه for سی, 'thirty' (P. at I 68, 10).
 شایستگی (I 63, 11), 'fitness'.
 شایستن used personally (I 67, 3, 16; 145, 22, 25, etc.).
 شبانه used adverbially = 'at night' or 'during the night'
 (I 33, 7; II 84, 20; 190, 5; 204, 20). So شبانهرا
 (C. at II 83, 21).
 شباعتدام (C. at I 155, 5), 'night-time'.
 شبانکاه for شبانکاء (K. at II 233, 3; 240, 23).
 شبیهت آنود (I 258, 18), 'suspected' of food supposed to be un-
 lawful.
 شبیخون (II 33, 21), 'a nocturnal attack'.
 شتاب زدگی (I 251, 1; II 48, 15), 'haste'.
 شترواران (I 16, 20), 'camel-herd'.

- رستاخیز (I 91, 14), 'tumult'.
 رُغْت و رُوی (II 335, 20), 'sweeping'.
 رُگُو (I 60, 1; 159, 11), 'a cloth', 'a rag'.
 رنج کش (II 81, 21), 'suffering vexation'.
 رهبان (II 12, 21, note; 127, 15; 167, 15), 'monk', 'ascetic'.
 رهوار (I 36, 14), 'going smoothly' of a horse.
 رهی (I 173, 6), 'slave'.
 روا (II 238, 8), 'going', 'stirring' of a market.
 روائی (I 221, 21 sqq.), apparently = 'power of walking'.
 روزی ده (I 248, 8), 'giver of daily bread'.
 زبان زرن (I 303, 1), 'darting tongues of flame', *epithet of Hell*.
 زدودن (I 139, 8), 'to polish'.
 زقان for زبان (I 45, 19, 20; 48, 23; 50, 12, *et passim*).
 زمین شکل (I 282, 17), 'earth-like'.
 زیره با (I 326, 25; 327, 5), 'a dish composed of cumin-seed and other ingredients'.
 زنده جامه = مرقع پوش (II 225, 13).
 ساختگی (I 33, 19; 100, 21; II 22, 6; 77, 11), 'preparation', 'readiness'.
 ساز (I 101, 22), 'preparation'.
 سالوس (II 114, 2), 'deceit'.
 سامان (II 13, 20), 'power'.
 ساییدن = سودن (C. at I 253, 11).
 سپری (I 284, 1), 'complete', 'finished'; but the reading in doubtful.
 سپندان دانه (I 306, 13), 'mustard-seed'.
 ستان (I 247, 6), '*supinus*'. Cf. استنان.
 ستره (I 146, 17), 'razor'.
 ستوروانی (C. at II 62, 22), 'the office of groom'.
 سنیزه. The phrase بسنیزه ایشان (I 29, 9) appears to signify 'in spite of them'.
 سخت انداز (I 150, 25), 'shooting the bow with force'.

- دانی و سندی (II 226, 12), 'give-and-take'.
- دانست *used as noun* (II 270, 3).
- دانستن = توانستن (I 152, 4; C. at I 164, 6; II 219, 1).
- درانییدن (I 302, 17), 'to tear'.
- در بایست *noun* (I 51, 5).
- درخشیدن (II 20, 7), 'to shine'.
- درخواست *noun* (I 71, 4; II 94, 13).
- دردگینی (II 6, 10), 'mournfulness'.
- درفش زدن (I 183, 20), 'to stitch'.
- درقشیدن (I 286, 24; II 46, 19), 'to shine'.
- دروذگری (I 90, 7), 'carpentry'.
- در یافت *noun* (II 277, 12).
- دست آموز (II 336, 12), 'docile', 'submissive'.
- دست داشتن, 'to abstain', 'to desist', is frequently construed with the *idāfat*: e.g. دست بداشتنی عمل, 'to abstain from action' (I 83, 2); زهد دست داشتنی دنیا است, 'asceticism consists in abstaining from the world' (II 60, 14).
- دستمال (II 161, 8, 10), 'handkerchief'.
- دشاخوار = دشوار (II 138, 7).
- دشمن گم (II 58, 16), 'miserable'.
- دمه (II 326, 20), 'a blast of wind and snow'.
- دنیا دوست (I 41, 12), 'a world-lover'.
- دنیا دوستی (I 82, 4), 'love of the world'.
- دواج (I 11, 13), 'mantle'.
- دوالکباز (II 339, 6), 'one who plays at dice', 'swindler'.
- دوتار (II 305, 24), 'two-curved'.
- دید *noun* (I 86, 22; 337, 7; II 35, 1, etc.).
- دیدک for دید, 'eye' (CM. at I 172, 10). دیدگان, 'eyes' occurs at I 285, 9.
- دیگینه (M. at I 249, 8 and 10), 'hesternus'.
- دینه (I 249, 8 and 10), 'hesternus'.
- دیوانه ستان (II 172, 3), 'mad-house'.
- راه آورد (I 328, 1), 'gift brought from a journey'.
- راه گذر (I 246, 13; 338, 4), 'passage', 'route'.

- خبردار (II 251, 15), 'possessed of knowledge'.
 خجل زد (I 51, 19), 'overcome with shame'.
 خداوندگار (I 51, 18), 'the Lord'.
 خر used collectively (II 242, 17).
 خراس (I 254, 11), 'a large mill'.
 خرد شناسی (I 26, 9), 'acuteness'.
 خرماستان (II 154, 24), 'a plantation of palm-trees'.
 خرمن جا (I 291, 17), 'granary'.
 خشم گن (I 326, 5), 'angry'.
 خفتن. The stem *خفت* is used in the Imperative, Aorist, and Present (I 20, 18; 46, 12; 48, 18; 146, 11).
 خلیدن (I 12, 15), 'to prick'.
 خلینه for *خرینه* (P. at I 257, 5). Cf. Vallery under *خلینه*.
 خوابانیدن (II 117, 11), 'to make a camel kneel down' = Arabic *أناخ*.
 خوار and *خوار*. The following compounds may be noted: *ذات خوار* (I. at I 250, 10); *پرخوار* (I 21, 19); *بسیارخوار*, *صورت خوار* (II 273, 11); *صفات خوار*, 'usurer' (I 50, 14); *روزی خوار* (I 248, 8); and *مردم خوار* (I 296, 2).
 خواست noun (I 71, 4; 99, 14, and elsewhere).
 خواستن. A peculiar use of this verb occurs at I 120, 21: *خواستم تا اندک تغیری در من بدید آید*, 'I was on the point of showing a little discomposure'; where *خواستم تا* is perhaps a translation of the Arabic *كِدْتُ أَنْ*.
 خورد verbal noun, 'eating' (I 259, 3; II 124, 2).
 خوره (I 150, 23; II 149, 20), 'leprosy', 'gangrene'.
 خوش آمد (I 4, 1; 221, 21), 'pleasure'.
 خویشاوند (I 226, 9), 'kinsman'. *خویش* in the same sense (II 293, 17, 19).
 خویشتن ستایی (I 318, 6), 'self-praise',
 خمیره (I 87, 23), 'amazed'.
 خیبو (I 136, 19), 'saliva'.
 داز و دم used as noun (II 224, 10). So *دازن و دم* (II 238, 20).

تن. At I 120, 23, if the reading is sound, یا تن seems to be used in the sense of یا فلان.

تنگنای (I 145, 8), 'narrow place'.

تنها. بتنها, 'alone', 'by one's self', occurs at I 215, 22.

تهی. نانِ تهی, 'dry bread' (I 106, 6).

توبره (I 146, 18), 'bag'.

توبه‌کار (II 303, 20), 'penitent'.

جاءگیر (II 305, 16). I am uncertain as to the meaning of the word in this passage, but the sense may be: 'Whatever you give to a beggar, it is (like) an estate conferred on him'.

جداگانه (I 3, 14; 9, 23; 136, 24), 'separately'.

جلاجلزن (C. at II 144, 12), 'a cymbalist'.

جنبنده (I 99, 1), 'insect'.

[چ is not distinguished from چ in most MSS.]

چشم‌زخم (I 262, 19; II 71, 20; 230, 9; 233, 11), 'moment'.

چگونگی (I 175, 3), 'quality'.

چو for چه (II 155, 1 and 5; 163, 15).

چوب‌پاره (II 136, 24 seq.), apparently meaning 'scaffold'.

چیره = قادر, 'able' (I 211, 14, note; II 105, 12).

حرمت داشت (I 153, 10; 215, 22, etc.), 'respect'.

حرونی (I 156, 22), 'disobedience'.

حُمّاتی (C. at I 95, 18), 'fever-stricken'.

حویج (I 51, 15), 'herbs' used for seasoning.

خار for خوار in compounds. شکم‌خار (LCI. at II 57, 20), 'glutton'.

خاکدان (I 100, 5), 'dunghill'.

خاک روبه (II 327, 15), 'rubbish', 'sweepings'.

خاویزند (II 209, 10), 'to chew'. خاتیدن occurs in the same sense (II 90, 24).

خبث خانه = مبرز (I 55, 4).

- پُرآبَر (II 41, 3), 'brimful'.
 پَرستار (I 302, 12), 'servant'.
 پرواز (I 156, 12), 'flight'.
 پُستان 'breast' of a woman, thus pointed in **K.** at II 252, 10.
 پسند = پسندیدہ (I 80, 19; 127, 20).
 پسندگار, 'satisfied' (II 105, 16). This reading seems preferable to پسند کار.
 پشماگند (C. at II 56, 15), 'a cushion for the back of a beast of burden'.
 پشوئیدن (II 168, 7; 191, 15), 'to trouble', 'to disorder'.
 پیشیز (I 207, 18), 'counterfeit' of coin.
 پف کردن (I 65, 19; 77, 25; 97, 6), 'to puff'.
 پلاس دار (II 242, 16), 'one who wears a woollen garment', 'a Šúfi'.
 پله (I 185, 2), 'the scale of a balance'.
 پلیذ (I 145, 20; 189, 11), 'unclean'.
 پنداشت (II 267, 9 sqq., and elsewhere), 'fancy', 'conceit'.
 پهن (I 273, 25), 'wide'.
 پهنا (I 178, 22), 'width'.
 پوشش (II 271, 15), 'veil'.
 پیچ (C. at I 114, 2) = پارہٴ دوک, 'a piece of spun thread'.
 پیروزی (II 29, 24), 'victory'.
 پیشوا (I 56, 3), 'a spiritual guide'.
 تاب for تابه (II 190, 19).
 تباہہ (II 293, 19, 22), 'a dish composed of eggs, etc.'.
 ترسگار (I 125, 1; 192, 24), 'God-fearing'.
 ترسگاری (I 315, 1), 'fear of God'.
 ترہ (I 323, 17), 'green herbs'.
 تریندوا (II 338, 21), 'a mess of bread, vinegar, herbs, etc.' used as a noun (I 249, 19; 296, 8).
 تشنہ used as a noun (I 249, 19; 296, 8).
 تعبیه (I 30, 25), apparently = آمیختہ. So تعبیه کردن, 'to encase', 'to deposit and arrange' one thing in another. (I 229, 24).
 تغاری (CP. at I 44, 7), 'vessel', 'tub'.
 تفسیذہ (I 323, 22), 'red-hot'. **BI.** have تفیذہ.

- بسندہ (I 170, 20; II 76, 13; 170, 11), 'sufficient'. Cf. پسندہ.
- بسندہ کردن followed by ب or بر, 'to be satisfied with' (I 116, 7; 220, 7; II 60, 6 and 24; 99, 1 and 2).
- بسیار thus pointed occurs frequently in K.
- بسیار خواب (I 21, 19), 'sleeping much'.
- بلاک (I 179, 9), 'sword'.
- بو الحسنو for ابو الحسن (II 211, 25).
- بوته (I 174, 7; II 34, 10), 'crucible'.
- بود (II 273, 23, and elsewhere), 'being'.
- بوریاپاره synonymous with حصیر, 'a vein in the eye' (I. at I 63, 13).
- بوك for بون که, 'maybe', 'perhaps' (I 63, 22).
- بی برگی (I 313, 20), 'indigence'.
- بیزار followed by از, 'quit of', 'clear of' (I 5, 19; 43, 23; 207, 7, and often).
- بیمارپرسی (I 70, 25), 'visiting a sick person to inquire how he is'.
- بیمناک (I 49, 13), 'afraid', 'timorous'.
- بی نهایتی (I 175, 9), 'infinity'.
- بی نوائی (I 313, 21), 'poverty'.

[پ is not distinguished from ب in most MSS.]

- پاره دوختن 'to stitch', followed by an accusative (I 105, 17).
- پاره دوزی (I 182, 12, 15), 'clothes-mending'.
- پاکباز (I 288, 5; II 135, 6), 'one who loves God disinterestedly'.
- پانودن (II 34, 10), 'to purify'.
- پالیزبانی (P. at I 90, 7), 'the trade of a gardener'.
- پالیزنمائی (C. at I 90, 7) = پالیزبانی.
- پانزده for پانزده (I 245, 10; II 86, 7).
- پای افزار (II 169, 12; 187, 19), 'shoes'.
- پای مزد (I 49, 21; 50, 3), 'remuneration for making a journey'.
- پایندان (I 55, 13), 'surety'. See note *ad loc.*
- پتک (I 139, 7; 323, 22), 'hammer'.
- پدرون (I 107, 13), 'farewell'.

- بارنامه 'pomp', 'pageantry' (I 39, 3); 'boasting' (I 147, 12).
- باز *preposition* (I 11, 14; 13, 20; 25, 8; 54, 20, 21; 58, 6; 144, 20; 151, 6; 323, 10; C. at II 15, 7; C. at II 61, 1).
- باز خواست (I 89, 14), 'quest'.
- باز داشتن *intransitive verb* (I 110, 9; 150, 16).
- بازدید *for* پدید (II 333, 10).
- بازدیدار *for* پدید (P. at I 19, 18 and 90, 6).
- بازگشت (I 272, 18), 'refuge'.
- با ساخت *for* با سنگ (L. at I 170, 22), but this form is very doubtful.
- باشیدن *for* بودن (I 94, 22; C. at II 115, 7 and 127, 8, 11).
- بافندگی (II 112, 11), 'the trade of a weaver'.
- باقی The phrase در باقی کردن, 'to give over', 'to put aside', occurs at I 121, 19 and 267, 20; so در باقی شدن (II 17, 2).
- بالیدن (I 310, 23; II 117, 8), 'to grow'.
- باورداشت (I 218, 5), 'belief'.
- بایستن *used personally* (I 61, 22; 62, 1).
- برخ (II 252, 3), 'a small piece', 'an atom'.
- برخوردار (I 250, 10), 'sensual'.
- برخورداری (I 37, 18), 'felicity'.
- برُدآبرد (II 251, 11) 'begone'. This, not بُردآبرد, seems to be the correct reading. See Vullers under بُرد.
- برزیدن *for* ورزیدن (II 227, 24).
- برسیدن (I 173, 22; 239, 12; II 191, 23; 207, 6; 329, 2), 'to come to an end', 'to cease'. No other examples of this verb are known to me. In the passages cited above it is impossible, I think, to regard برسید as belonging to رسیدن.
- برومند (I 89, 10), 'prosperous', 'fortunate'.
- بزرگ *used adverbially* = 'very' (II 90, 7).
- بزرگ داشت (I 191, 25), 'holding in respect'.
- بس کردن (I 234, 7), 'to make an end', 'to cease'.

- آمیختگی (C. at I 81, 18), 'impurity'.
 آمیزش (II 329, 15), 'intercourse'.
 آنباز (I 91, 24), 'copartner' = Arabic شریک.
 انباشتن (I 140, 19), 'to fill'.
 انبر (I 323, 21), 'pincers used by a blacksmith'.
 انبوه (II 198, 15; 212, 19), 'crowd' of people; 'full blast' of wind.
 انبوهی (I 27, 19), 'multitude'.
 اندکی (I 256, 9; 296, 13), 'a few'.
 اندودن (I 217, 13), 'to plaster'.
 انگاشتن (I 177, 16, 20; 246, 16; 249, 3), 'to think'.
 انگشترین (I 119, 24), 'a ring'.
 انگشت نماي (I 198, 2; 236, 18), 'famous' = the Arabic مُشَارٌ اَلْبَیْدُ.
 انگیزانیدن (I 209, 23; II 78, 11), 'to raise', 'to rouse'.
 آواره (I 290, 5), 'dismayed'. [The true reading, however, is probably آواز].
 اوام for وام 'debt' (I 255, 13).
 اوام دار (I 50, 18), 'debtor'.
 آوردن (II 248, 19), 'agitation'.
 اوفتادن for افتادن (I 46, 5; 88, 10; 116, 11, and often).
 اولیا used as a singular noun = 'saint' (II 311, 12). Cf. the Turkish *evliyâ*.
 اومید for امید (I 108, 9; 281, 6, 7; II 215, 13).
 آویزیدن (I 92, 1), 'to attach'.
 آویزش (I 189, 19), 'attachment'.
 ایزار for اِزار (I 63, 23; II 129, 15; 205, 7 sqq.).
 ایزاربلی (I 217, 6; II 59, 11), 'trousers'.
 ایستادگی (I 155, 11), apparently meaning 'stiffness'. The word has its literal sense 'standing' at II 194, 8 and 9.
 بابزن (I 315, 13), 'spit'.
 بانبین (I 288, 21), 'fan'.
 باذنجان (II 252, 9, 11, 14), 'tomato'.
 بادید for پدید (II 168, 12; 229, 14).
 بار خدای (I 53, 12; 59, 3, *et passim*), 'God Almighty'.
 بارکشی (I 266, 17), 'endurance of burdens'.

- آتشی for تَرشی (P. at I 44, 10).
 آتش رنگ (I 282, 19), 'of fiery complexion'.
 آذینه for Arabic جُمعة (I 31, 23; II 169, 9; 200, 18; 253, 1, *et passim*).
 آراستگی (I 30, 7), 'being well equipped', 'preparedness'.
 آرزو کردن 'to excite desire' (I 109, 8; 134, 3; 149, 22; 248, 19; II 156, 22; 256, 11).
 آس کردن (I 253, 11), 'to grind'.
 استا for استانی (II 319, 2); a doubtful reading.
 استاد used adjectivally (I 190, 1).
 استان (I 247, 7), 'supinus'. Cf. ستان.
 استر (I 217, 5), 'lining'.
 استه (I 23, 21, 24), 'a date-stone'.
 استوار داشتن (I 32, 5; 106, 2), 'to have faith in'.
 اسفیسالار for سپاهسالار (P. at I 6, 22; II 215, 25).
 آسوز for آسوزد (II 179, 23).
 اشتاب for شتاب (I 221, 14).
 اشتروار (I 106, 10), 'camel-load'.
 اشتروانی (I 16, 13), 'the herding of camels'.
 آشتی (I 50, 23; 107, 17) 'peace'.
 آشکاری for آشکارا (II 241, 22).
 اشکال for شکال (I 290, 15, note).
 اشکیل for شکال (L. at I 290, 15), 'hobble', 'shackle'.
 اشنان (II 192, 20 and 21), 'alkali' used for washing clothes.
 آشوب (II 294, 18), 'disturbance'.
 اغشتن (I 87, 14; II 330, 8), 'to moisten', 'to wet'.
 افسوس (I 98, 12), 'mockery'.
 آگاهانیدن (I 147, 17), 'to inform'.
 آگندن (I 172, 19), 'to stop up'.
 آمادن (I 101, 13; 299, 13), 'to make ready'.
 آماس (I 290, 11), 'tumour'.
 آمرزش (I 79, 22), 'forgiveness'.
 امروزی (I 249, 10), 'hodiernus'.
 آموختن with accusative and در (I 20, 17, 18; 88, 22; 213, 2).
 آموزانیدن (I 209, 24), 'to teach' with accusative and در.

(e) Three instances occur of an archaic construction, which has hitherto been considered peculiar to poetry of an early epoch (Firdawsí, Anwarí, and Sa'dí). Salemann and Shukovski (*Persische Grammatik*, p. 58) give among other examples:

القصه باز گشتم و آمد خانه زود

‘In short, I turned back and came quickly home’.

گل دیدم و مست شد ببوئی

‘I saw the Rose and was intoxicated by the scent’.

Similarly we find in the *Tadhkiratu 'l-Awliyá*:

بردند و رفت (II 37, 13), ‘they carried (it) off and departed’.

اصحاب در بیستند و گفت (II 164, 22), ‘the disciples shut the door and said’.

در آمدند و گفت (II 181, 22), ‘they came in and said’.

Taking into account the age and authority of the MSS. (L. and K.) in which these readings are found, I am not disposed to admit that emendation is necessary.

(f) Prepositions are occasionally placed after their nouns, e.g. *بیتن تو درست* (II 246, 10); *بلوچ درست* (II 249, 2). They are now and then omitted, e.g. *رفت خانه که در آنجا بود* (I 107, 9); *چون باز خانه شد* (II 18, 20).

(g) *كشكى* followed by *كه* occurs at I 164, 6 and 244, 5. I have noted several examples of *اگر چه* or *و اگر چه* in the sense of ‘although’: e.g., I 31, 14; 134, 4; 272, 8; II 165, 4; 255, 9.

The following list of archaic and rare words or phrases includes many which scarcely deserve either of these epithets, but in drawing it up I have been influenced by the consideration that it may some day be of service to the author of a scientific Persian lexicon in which the usage of every word will be illustrated by examples cited from trustworthy texts.

آب نهبان (I 282, 19), ‘of aqueous nature’.

اباحتی (I 123, 1), ‘one who permits every kind of licence’, ‘antinomian’.

(III). *Archaic, rare, and peculiar constructions.*

(a) The use of the particle *ی* in the Nominative case is mentioned by Shukovski in his Preface to the *Asr'aru 'l-Tawh'id*, p. 7, where several examples are quoted. Traces of the same usage exist in the Leyden MS. of the *Tadhkiratu 'l-Awliya* but do not appear in my text, since I formerly regarded them as errors of the copyist. A single exception occurs at I 217, 17: نقلست که مدتی احمد را آرزوی عبد الله مبارك می کرد. Although these readings are not supported by any other MS., it is probable that they are genuine. The following instances are the only ones that I can recall at present:

(L. at I 67, 5). ویرا با من کار ندارد
 (L. at I 150, 21). ویرا کشت سلطانیان خورده است
 (L. at I 250, 1). ابلیس را با آن همه طاعت دید آنچه دید

(b) The oblique case in *را* is sometimes used after prepositions, e.g., از جهت تبرک را (II 203, 22), برای اللہ را (I 69, 17), از بهر چرا (I 56, 6).

(c) The pronouns *ما* and *شما* are followed by verbs in the Singular number (I 79, 25; 80, 1; 191, 4; II 246, 16), and *آنک* by a verb in the Plural (I 20, 21, 22). Double pronouns occur, e.g. و نیزش از آن بس خبر وی نیافتم (I 21, 12). An unusual inversion is seen in the sentence از برای آنکس که بر منبر آمدیم (I 299, 8) for حاضر نیست ای آنکس که از برای او بر منبر الخ Cf. (I 51, 22). The contraction *چه ات جت* for *چه ات* has already been mentioned: it occurs in the phrase بخواه جت آرزو است (I 58, 20), 'Ask what you please'. The plurals of *این* and *آن* are always, I think, *اینها* and *آنها*, not *اینان* and *آنان*.

(d) The Comparative termination *تر* is added to nouns, e.g. فریضه تر (II 196, 6). There is a striking illustration of this usage in a ghazal by Jalálu'ddîn Rûmî, beginning:

عشق جانست و عشق تو جانتر * لطف درمان و از تو درمانتر
 کافریهای زلف کافر تو * گشته ز ایمان جمله ایمانتر

مانی — are so numerous † that I need only mention a very few: I 26, 5 (cf. the variants on p. 26), 229, 22, 269, 13, 324, 16. All these forms are generally confined to Conditional or Optative sentences. It is seldom that we meet with cases like ما اورا از بهر زمین که ما در شدمانی (BC. at I 23, 18) and گفتند بشومی این درین زمین گیاه نروید (II 327, 11), where the Imperfect Indicative might be substituted without prejudice to the sense.

Other Conditional forms deserving of notice are those for which کنندى کنئى کنئى stand as types: the 1st and 2nd Persons Plural, کنئى and کنئى, do not occur in this work. I may give a few references: I 93, 2; 113, 3; 164, 6; 303, 18; II 10, 13, 21, 22; 55, 7; 193, 10, 11; 245, 3; 254, 19.

استى (3^d Pers. Singular) is not uncommon (e. g. I 61, 6; 275, 14; 283, 16; II 64, 13; 307, 16); so امى (I 79, 25). Pluperfects with the Conditional suffix appear at I 29, 23; 213, 19; II 166, 5, 6; 174, 22.

The 2nd Person Plural frequently in the Leyden MS. (L.) takes the ending یت — instead of ید —; see, e. g., I 18, 22, 23; 19, 1; 39, 3, 4; 64, 8; 91, 2; 94, 21; 101, 14—102, 1. Cf. Preface to Part I, p. 7.

می (می) is prefixed to the Perfect (II 193, 6; 203, 3; 261, 11); to the Pluperfect (I 29, 7; II 201, 20); and to the Future Perfect (II 193, 14). Several words may intervene between می and the verb (II 201, 24; 229, 18).

ب is often prefixed to the Infinitive and occasionally to the Perfect (II 223, 13) and Future Perfect (II 249, 18). We meet with many such forms as بنماید, بندم, بنماید, بنماید, بنماید.

ا is sometimes suffixed to the 2nd Person Singular of the Past and Aorist Tenses, e. g. نترسیا (C. at I 120, 23); گفتیا (II 220, 13); نگوییا (II 229, 24).

The Pluperfect of بوذن, which is not used in classical and modern Persian, occurs at I 200, 6.

† Numerous, that is to say, in the MSS. which I have collated. L. has comparatively few examples, but in C. the 1st Person Plural of the Past Conditional always, I think, takes this irregular form.