

E06909



READINGS
FROM
PERSIAN PROSE AND POETRY
FOR HIGH SCHOOLS.

(Being selections in Prose and Poetry, from standard
authors, both **CLASSICAL** and **MODERN**, with notes,
Persian Proverbs with their English equivalents,
and **Colloquialisms**, &c.)

COMPILED BY
N. A. HAJIB-E-SHAHI,

(Baroda Education Department.)

THIRD EDITION.

SURAT

Mr. Karsandas Narandas, Bookseller, Nanavat, Surat.

1917

Price Rs. 1-8-6

PRINTED BY H. R. SCOTT, AT THE I. P. MISSION PRESS.

Registered under Act XXV of 1867.

To

C. W. WADDINGTON, Esq., M. A. (OXON.)

(The worthy Principal of the Rajkumar College, Rajkot)

THIS HUMBLE WORK

IS DEDICATED

(WITH PERMISSION)

IN TOKEN OF SINCERE ADMIRATION FOR THE SOLICITUDE
HE EVINCES IN THE MORAL, MENTAL AND PHYSICAL CULTURE
OF THE PRINCES ENTRUSTED TO HIS CARE

BY HIS HUMBLE ADMIRER.

N. A. H.

PREFACE.

In the absence of any fixed text-book, a book containing readings from various standard authors, and purporting to give a general training in prose and poetry to the students going up for the Matriculation examination, may not be deemed superfluous, because all good books, or even portions of all good books, cannot be read in the short time at the disposal of the student, who has to attend to a miscellany of subjects for the examination.

In making a choice from the vast treasure-house of Persian literature, the aim has been to select such matter as would prove both interesting and useful. Care has been taken to make the selections varied and attractive in subject-matter and style.

With a view to adapt the book to the requirements of the **Sixth Standard Class**, room has been made for the **Third Chapter of Gulistan**,* prescribed for the class in the Education Code; so that, the same book may do both for the Sixth Standard Class and the Matriculation Class, and may thus be brought within the reach of those of slender means.

In compiling this book, my work has been that of a gardener in making up a *bouquet* as wholesome to the mind as it is pleasing to the eye, by collecting flowers of various hues and odours, from the wide garden of Persian literature, both Classical and Modern, with the latter of which the student is expected to keep himself in touch; and to this end a portion of the contents is culled from new and very popular sources.

My chief aim has been to produce a book which will be found useful in Schools, and one that will contain the most readable portions of a number of good books, within a moderate compass; if this end is fulfilled, I hope to be considered to have acquitted myself of the duty, which, I, as a schoolmaster, owe to the student-world.

* The Seventh Chapter of Gulistan and twenty odes from the *Pandnama* of Attar have been added for the Sixth Standard Class according to the revised code.

The notes are copious in the first portions of prose and poetry to provide a good basis to start with; they have been curtailed later on, because when they are too numerous, the student is apt to rely on them, and does not try to remember for himself the facts already learnt. It is useless to annotate too profusely, leaving hardly any scope for the pupil's exertions. It is a wholesome principle to create a taste for *self-help*; and the habit of dependence on notes should not be allowed to grow upon the reader. Critical remarks have been sparingly introduced, as tending rather to embarrass than assist the beginner.

Students should try to make clear for themselves points which appear puzzling to them, as their efforts in this direction will make them appreciate better the knowledge thus acquired.

Even with the best care, I am not unconscious of some misprints here and there, which I leave to the indulgence of my readers and critics, who, I trust, are not unaware of the many difficulties with which Persian printing is beset.

My cordial acknowledgements are due to those European and Muslim authors, whose works have been consulted or used in the preparation or annotation of this work.

N. A. H.

BARODA, }
December, 1899. }

LIST OF CONTENTS.

(PROSE).

	Page.
Gulistan, Chapter III (complete, for St. VI.) ...	1—21
Gulistan, Chapter VII Do.	22—38
Miscellaneous stories, from various story-books, (Baharistān, Khāristan, Hikayet-e-Dilpasand, Nigār-e-Dānish, and Anwar-e-Suhaili, &c.] ...	39—78
Select stories from Gulistan, Chapter I, II, IV, VI, VII, and VIII)	79—94
Selections from Akhlāk-e-Muhsini	95—117
Select historical tales, (from Tārikh-e-Nigāristan.)	118—133
Selections from the Nāma-e-Khushrawān... ..	134—137
Choice passages from Prof. Hairat's History of Persia, Habeeb-us-sear, and Prof. Farid-ud-din Ahmad's ' History of Baroda ' (slightly altered here and there.)	138—150
Choice pieces from the Shāh's Sufar-nāmas ...	151—153

POETRY.

Pand Nama of Attar	154—162
Selections from the Bostan of Sā'di	163—173
Miscellany of odes, poems, and verses of different poets	174—183
Choice Persian proverbs with their equivalents in English	184—201
Colloquialisms in Persian	202—213

(SOME BIOGRAPHICAL NOTES).

ALEXANDER.

According to the Persian chroniclers in Prose and Poetry, there are two *Iskanders*, one—Iskander Rumi or Azam, Alexander the Great, or the Macedonian or Greek Alexander, and the other—the Alexander of the Qorān, who lived before the time of Abraham and was one of the prophets. Mirkhond is one of those authors who calls the Alexander of the Qorān, 'the great two-horned,' to whom he attributes the building of the famous rampart (which may be a dark allusion to the Great Wall of China) against the savage incursions of the people of Yajuj and Majuj (Gog and Magog) whose faces were like those of horses, and teeth like those of boars. The epithet 'two-horned' = *Zul-Qarnain*, is commonly applied to both, although the reasons why they obtained it are not satisfactorily explained and are stated to be of various kinds.

Alexander the Grecian, was the son of Philip, king of Macedon. Some say that he was the son of the Persian king Darius, by the daughter of Philip; Darius could not tolerate his royal consort because of the fetid smell of her mouth, and so sent her away to her father's, at that time she was pregnant with Alexander, whom Philip adopted as his son, being without any male issue.

The epithet 'two-horned' may have been given because of his conquering all the countries of the east and the west, or because he had two horns in his diadem, or by reason of two curls of hair, like horns on his forehead. Modern writers suppose that the surname was occasioned by his being represented in his coins and statues with two horns as the son of Jupiter Ammon.

AFRASIAB.

Name of an ancient king of Turkistan or Tartary; he was constantly at war with his contemporaries, **Kaikubad**, **Kaikaus**, and **Kaikhusru**. He was slain by **Rustam**, the Hercules of the East.

BEHRAMGORE.

A king of the house of Sāsān—so nicknamed because of his passion for hunting the wild ass, a swift but graceful animal of a handsome sorrel hue and incredibly fleet. He was a monarch whose character was such as to make him popular and leave a mark in history. His energy and courage were popular qualities that attracted the love of his subjects; he greatly enlarged and strengthened the empire he inherited; he was swallowed out of sight in one of the dry quick-sands, while chasing a wild ass.

FERIDDUN (*Fr. fard* unrivalled, *un* = a suffix.)

The seventh king of Persia, of the First or Peshdadiyan dynasty. He was a very just and able prince. He was the boast of the Persians, and a model of every manly virtue. His reign was prosperous, and his people happy.

FIRDOUSI TUSI.

Firdousi Tusi, the greatest epic poet, the Homer of Persia, the author of the celebrated epic poem 'Shahnamā,' the Iliad of the East, was an ornament of the court of Sultan Mahmūd Ghiznivi, at whose request he composed the Shāhnāma, which contains 6,00,000 couplets; this composition cost Firdousi the labour of 30 years.

HARUN THE WISE.

A Caliph of the house of Abbas; his adventures are graphically described in the Arabian Nights. The reign of this monarch raised the Caliphate higher than it had ever before been carried. His reign was the flourishing period of Arabian astronomy, poetry, philosophy, architecture, and general literature.

HATIM.

The name of an Arab chief, surnamed Tāe, highly celebrated for the liberality of his disposition, and the magnanimity of his heart; this eminent personage was in his time a pattern of wisdom, bravery, and generosity. His hand was ever ready to assist the poor and to feed the hungry, and it is said that he often bestowed the flesh of his camels, to the amount of forty at a time, on the poor Arabs that inhabited the neighbourhood. He was the type of Oriental liberality, and so his name is synonymous with extraordinary liberality.

JAMSHEED.

Jamsheed was one of the most celebrated monarchs of Persia. During a reign of many years he accomplished much for the advancement of his people. He instituted the Naoroz or New Year's festival, held every year at the time of the spring solstice, in Persia, with a great deal of mirth and merry-making.

KHUSHRU PARVEEZ.

He was the son of Hormuz, the son of Nowshirvān the Just. The patronage he gave to fine arts proved the breadth of his mind. He had great military ability, and in administration he showed not only energy but great executive genius. To this he added a refined love of the arts, and a mental expansion that enabled him to see the relations of things, and hence to desire to produce an equal development in the various resources of his country. The magnificence of his court and the height

of his luxury is unsurpassed in all the glowing records of Eastern Courts ; and his power and treasure almost transcended the bounds of reality and bordered on the dazzling fancies of fiction. With all this, his fate was an extraordinary example of the irony of destiny, for he was slain with cruel tortures by the order of his son Shiroyeh.

MAMUN.

The seventh of the Abbāsee Caliphs—son of Hārūn the Good. It is said that there was not among the Caliphs of the descendants of Al-Abbās, any more learned than Māmūn. He greatly advanced his people in science. Under him the Caliphate increased in riches and magnificence. He was known for his clemency, purity of habits, justice and liberality.

NOWSHIRWAN THE JUST.

The 20th king of the fourth dynasty of Persia. He was eminently noted for his justice. (From *nausheen* = sweet, and *rawān* = soul, or *nav* = new, *Sher* = lion and *wān* = like). He was a great patron of learning. His reign was the Augustan period of Persian history. He reigned for 48 years, during which he carried the empire of Persia to the highest pinnacle of glory and power.

SA'DI.

Shaikh Muslih-ud-din Sādi Shirāzi, the greatest poet and scholar, was born at Shirāz about 1184 A. D. The surname 'Sādi' was his *takhallus* or poetical name, which he assumed from his being distinguished at the time of the great Atabek Muzaffer-ud-din Abu Beker bin Sa'd bin Zangi, the reigning sovereign of Persia, whose poet laureate he was.

He was early left fatherless. He received his education in Science and Theology at the Nizāmiyāh College of Bagdad, at that time the Oxford of the East, under the learned Abul Farah, Abdul Qadir Gilanee, the celebrated Sufi of Bagdad. At the age of twenty-one, he first drank the waters of the 'Pierian Spring,' and walked over the wide range of Parnassus.

He made 14 pilgrimages to Mecca, and is said to have travelled into Europe, Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Asia Minor, Arabia, Tartary, Afghanistan, and India ; and as a proof of this, we meet with some descriptions of these countries in his works ; well may one compare him to Marco Polo.

He is an object of veneration not only to the people of Persia, but to every Muslim in the Asiatic world.

XII

The age of Sa'di was the Augustan age of Persian literature. He wrote 22 works in prose and verse, on narrative, didactic, philosophical and amatory subjects. The Gulistan and Bostan are the two most popular of his works. The Gulistan, especially, is the most popular of his works. Its popularity is so very great that it has attained a conspicuous place in most of the celebrated libraries of Europe. It has been translated into the various tongues of Europe. The Gulistan has attained a popularity in the East, which has not been yet attained by any European work, in the Western world; the school-boy lisps out his first lessons from it; the man of learning quotes it, and a vast number of its expressions have become proverbial. The Gulistan may be compared to a Museum, where all sorts of curiosities are richly displayed. It is read with admiration and rapture in the middle of China as well as on the extremest border of Africa. In Mahommedan schools, it forms the basis of instruction.

The Gulistan and Bostan have served to immortalize the name of Sa'di, the Horace of the East. The 'nightingale of the groves of Shiraz' was the monarch of eloquence and wit. As a moralist and satirist, he is ever successful. From his works we might glean a collection of precepts adapted to every condition of life, and to every circumstance of human affairs. The undying freshness of his style, his brilliant and powerful language, and his witty and telling similitudes would ever make him a favourite with his readers.

He died in 1313 A. D. at the advanced age of 120. His long and useful life began in obscurity, but ended in glory. He expired in the lap of fame, in the evening of Friday, in the month of Shawwal; he is entombed at Shiraz, the scene of his birth.

TAHER.

A Persian general of high repute. During the reign of Māmūn Taher, the most popular as well as the most powerful of his generals, had established himself firmly in the affections of the people of Khorasan. His descendants profited by his labours; and though they had nominally always been under the sway of the Caliphs, they had really been carrying on a government of their own; their dynasty being known as that of the Taherites or Taherians. It was he who captured Bagdad. He was ambidexterous and blind of one eye.

NOTES ON GULISTAN: CHAPTER III.

(1)

باب = a chapter ; a gate (pl. ابواب).

- خويي = excellence = فضيلت (pl. فضائل) برتري

راضي = contentment = قناعت

(قانع. Adj.) شدن بر اندكي

خواستن = a beggar (fr. خواهنده
to beg) = سائل .

مغربي = African ; Western ; by
this name the people of the
East denote Northern Africa.

بازار = a row ; shop-rows = صف
cloth-market (pl. صفوف).

جامه فروش = cloth-merchant = بزّاز
(fr. بزّ a kind of cloth).

Aleppo, the famous capital
of Northern Syria, and an
emporium of arts, merchandise
and luxury.

مالداران, possessors of
wealth : the wealthy. مالدارلى

انصاف = justice (refers to the
giving of *Zakāt* and *Sadkāt*).

(رُسوم. pl. رواج) = practice = رسم

گدائي - خواستن = begging = سوال

برخاستن = to disappear, to
cease = موقوف شدن .

= except (i. e. better than) = واري
سواي

زاروبه = گوشه, nook, corner = كنج

باز داشتن خود = patience = صبر

(صابر. adj.) را از زياده طلبى

The 'nook of Patience,' means,
simply 'Patience,' The poet
means to say that Lukmān
picked up his wisdom by
patient observation.

. پسند کردن = choice = اختيار

(حكيم. adj.) = wisdom = حكمت

(The story inculcates the moral
that 'Contentment is the best
of riches ;' Cf. ' my mind to
me a kingdom is ' .)

(2)

a nobleman's son = اميرزاده
pl. امرا (سردار = امير)

to study science. علم آموختن

(مصرى. adj.) = Egypt. مصر

to amass riches = مال آندوختن
مال جمع کردن .

At last, in the
long run. آخر کار .

the most learned man, علامه

بسيار بسيار (Intensive form)

علم, fr. داننده

زمانه = time, age = عصر

فاضل, اَجَل = علامه عصر

A title given to the king
of Egypt. (It was formerly

given to the Prime Minister of Egypt.

پادشاه مصر = عزیز مصر .

خوار دیدن = contempt = حقارت .

کردن به چشم — = to regard with the eyes of contempt ; to look down upon.

فقیه = a learned man, esp. a scholar of theology, a doctor of divinity (fr. fiqh = divinity)

عالم .

پادشاهی = sovereignty = سلطنت .

تا حال = همچنان .

ندرویشی = poverty = مُسکنت .

مهربانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

مهر بانی = favour, kindness = لشکر .

چطور ؟ = How ؟ کجا .

مشرک گزاردن = to render thanks, to express grateful sense of =

سپاس داشتن .

Power to oppress people ; means of injuring people .

(3)

درویش = a darwesh (fr. در door

and ویش = ویز = fr.

to hang about ; or

fr. در = a pearl and ویش =

like ; pious men are consid-

ered precious as pearls be-

cause of their piety.)

فقر = starvation, hunger =

گرسنگی .

پاره = a patch, a shred = خرقه .

آرام = comforting = تسکین

برائی = را

نان = dry bread = نان خشک

بی خورش

جامه دلق = a ragged or tattered garment (of mendicants).

بار مهند = the burden of trouble

(pl. مهن) .

سپاس = obligation = مین

بار مین = Paraphrase)

سپاس گران است زیرا که از آن

روح می کاهد و بار مین

خود چندان گران نیست زیرا که

از آن کاهش تن است

طبعی = a noble soul, کریم

کریمی = a universal bene-

The subject of these verbs is 'People,' understood. People tread under foot ; people complain.

volence ; a generosity extended to all = سخاوت عام .
 گird up one's loins to serve = میان به خدمت بستن
 آزادگان = the religious independents, those who have renounced the world (s. آزاده). (lit. those free from worldly cares ; the pious .) درویشان .
 lit. has sat at the door of all hearts, i. e. watches to gratify the desires of all hearts, خواهان پاسداری دلها است .
 thy present state. = صورت حال
 to become acquainted with ; to come to know = خبر یافتن .
 to minister or attend to the wants of. = پامس خاطر داشتن
 the pious ; the religious. = عزیزان
 to feel it an obligation. = منت داشتن
 to consider it a fortunate thing for oneself ; to think it a piece of good luck. = غنیمت شماردن
 keep quiet = say no more. (خاموش باش) .
 want (pl. حاجت) = ضرورت
 حاجت مند . (pl. حاجت) .
 to sew patches together = زخم دوزخ
 پارچه جامه بر پارچه دیگر دوختن .
 دوختن .

betaking one's self to the nook of patience = لازم کردن صبر - تنها در گوشه نشست بسر کردن
 to write letters, i. e., petitioning, = زخم نوشتن
 پارچه کاغذ که بران نامه نویسند
 garments = لباس = پوشش
 the rich (s. خواجه) = خواجگان
 مالداران - امرا
 by God ; verily, really = حقا
 در حقیقت
 torment = عذاب
 ستر = جهنم = دوزخ
 help = مددگاری = پاي مردی (i. e., through the interest of).
 سایه (the same and shade) همسایه
 a neighbour.
 Paradise = بهشت
 فردوس - جنت

(4)

Persia (lit. foreign country, for the Arabs give the title Ajam to any and all people who are not Arabs ; but often to the Persians in particular). = عجم
 a physician = حکیم (pl. اطبا)
 skilful = اوستاد کار = حاذق
 زیرک .
 to wait upon. = بخدمت
 lit. Chosen, the Prophet Muhammad ; (God bless him and grant him peace). = مصطفی

چند سالی = for several years.
 ديار عرب = Arabia (lit. the land of the Arabs.) (د يرب س).
 تجربتي = a single trial (of his skill) = آزمودن - آزمائش
 معالجاتي = medical treatment, دوا - درمان = medicine.
 اصحاب = companions = ياران (s. صاحب).
 گله کردن = to complain = شکایت کردن.
 درين مدت = during all this time, till now.
 التفات کردن = to take notice of; توجه = to address one's self to.
 خدمت = duty = کار.
 بر بنده موعين اسف = for which I am appointed.
 بجا آرم = I might discharge.
 پيغمبر رسول = Prophet.
 طريقي = one course (of procedure); تاجده = a rule.
 طائفه = band = گروه.
 آرزوي = hunger, appetite, اشتها
 طعام - گرسنگي.
 غالب شدن = to overcome.
 بدارند = withdraw their hands from food, i. e. stop or discontinue eating.
 صحت = good health = ندرستي.
 زمين, خدمت, بوسيد = he kissed the ground in obeisance. (lit. he kissed the earth of respect i. e. out of respect, an Oriental custom).

سخن آغاز کند = begins to speak = شروع بگفتن کند.
 تواله = morsel, i. e. food = لقمه.
 Extends = سر انگشت — کند his finger-tips towards the food, i. e. begins to eat. (سر is redundant).
 لقمه براي خوردن. (He speaks or eats on the following occasions).
 خلل زايد = harm would arise, evil would result.
 بجان آمدن = to endanger one's life = خايز شدن.
 لاجرم = consequently; (i. e. at such critical times).
 بار آرد = brings forth or yields the fruit; نتيجه دهد.
 (Purport—A wise man does not speak till such is absolutely necessary, nor does he eat more than is merely sufficient to sustain life).

(5)

اردشير = The first king of the Sāsānian dynasty of Persia; his original name was Bahman. (ارد = fury and شير = lion = a ferocious lion; or, ارد = like and شير = lion). He is said to have received this name from his grand-father Gush-tasp, because of his valour and intrepidity; he was the son of the daughter of one

Babak, and hence his surname Babekān. He is the celebrated Artaxerxes Longimanus (= *diruc dast*) of the Greeks. Some say *آردشیر* = a flour and milk pottage; because when Asfendiar was in conference with Gushtasp, he was informed of the birth of a son; at that time a servant passed by with a dish in his hands, and on being questioned as to what he had, he said Ardsheer; some say from Sanscrit 'Urddhva Siras = of exalted head.

تاریخ = history, annals = *سیرت* (pl. *سیر*).

آمده است = it is mentioned or recorded = *مستوراست*.

حکیم عرب = an Arab physician.

قدر - مقدار = quantity = *مایه*.

مقدار - وزن = weight = *سنگ*.

بس است = will suffice = *کفایت کند*.

حامل = a carrier, *بودارنده* = *زیاده ازاین قدر ترا گران*.

کند و آزار دهد.

to praise God, to pray = *عبادت کردن*.

a firm believer = *معتقد*.

(6)

خراسانی = of Khorāsān, the ancient Bactriana. (lit. the East, fr. *خور* = the sun and *آسان* = place. so called be-

cause of its being the most easterly country).

هملازم صحب = Fellow-companions = *همسفر*.

کم زور = weak = *ضعیف*.

to break the fast = *افطار کردن* = *روزه شکستن*.

by chance = *غضارا* = *اتفاقاً*.

suspicion = *گمان* = *تهمت*.

spying = *مخبري* = *جاسوسي*.

to imprison = *در خانه در کردن* = *درخانه تید کردن*.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

Blocked up the (prison door) with mud.

صبر کردن = to exercise patience
(i. e. to endure hunger).

طبیعت = nature, habit = عادت
= خوی .

عدم / want (of food) = سختی
خوداک .

پیش آمدن = to confront, to cross.
سهل گرفتن = to bear easily, to
get over with ease = آسانی

صبر کردن
تَن پُور = one who indulges his
appetite, one given to luxury.

فراوانی = abundance = فراخی .
تنگی دیدن = to experience dis-
tress.

سختی = hardship.

(7)

حکما = sages, philosophers (s.
(حکیم) .

منع کردن = to forbid = نهی کردن
زیراکه = since = کم

سیری = repletion, eating much,
excess = بسیار خوردن .

بیمار = to make ill = رنجور کردن
(Cf. Gluttony kills
more than the sword)

خوش طبعان = the wits = ظریفان .
گرسنگی بُردن = to bear hunger.

آندازه نگه دار = observe due mea-
sure (اندازه متوسط در میان)
(سیری و گرسنگی) (Cf.
observe the golden mean ;
you will go safest in the mid-
dle course) .

نه — نه = neither — nor.

نه چندان = neither so much, not
so voraciously = این قدر
زیاده .

نه چندان = nor so little, nor so
abstemiously = این قدر کم .

از = through, on account of.

ضعف = weakness, depletion =

کم زوری

آید بر جان = thy life may de-
part, you may die.

اگرچه = although = با آنکه .

در وجود طعام = in the existence
of food, in food itself, con-
fined to food alone, food is the
means of &c.

حفظ نفس - عیش نفس = soul's
enjoyment ; preserving life in
the body = زندگانی کردن
در بودن طعام عیش نفس
است - در وجود انسانی طعام
سبب خوشی است .

نا خوشی = sickness = رنج

آندازه = due measure = قدر

بیش از قدر = taken to excess.

گل قند = conserve of roses = گلشکر

به تکلف خوردن = to eat to excess ;
to eat without appetite ; to
indulge in a thing frequently ;
to eat more than is good for
one to eat. بی رغبت و اشتها .

خوردن و رنج بر خود نهادن
= it proves injurious, زبان کند

زیاده از اندازه = بیش از قدر
 to indigestion = مریض سازد.
 خوردن = to eat at long inter-
 vals (when there is a full
 appetite). بی اشتها خوردن .
 بعد دیر هنگام، اشتها خوردن .
 (Cf. Hunger makes raw beans
 relish well ; Hunger is the
 best sauce).

(8)

رنج = a sick man (pain
 and رنج a suffix = possessed of).
 معده = the stomach.
 پیدا شود = pain rises تَرَد خواست
 (Past Tense for the Present,
 to denote *certainty*).
 اسباب = wholesome
 چیزهای علاج خوب =
 راسب و دُرُست بودن، هم
 اسباب، معاش .
 سود ندارد = do no good, avail
 not = نفع نمی دهد. (Cf.
 Gluttony kills more than the
 sword. When physic only
 adds to pain, all hope of cure
 is surely vain),

(9)

بِقَالَ = a green-grocer ; (also a
 dealer in corn) = غلّ فروش -
 دوکاندار .
 گرد آمده = the Sufis owed or
 were in debt.
 درم = a silver coin, in value
 about 2d. sterling.

صوفیان = Sufis. (*sūfis* = wise,
 pious ; a religious man ; it is
 supposed to be derived fr. *sa'f*
 = pure ; some trace it to *sūf* =
 wool, after the coarse woollen
 garment worn by the members
 of this sect. They are devot-
 ed to the search of truth and
 the adoration of God, with
 whom they desire a union ;
 a philosophical devotee).

واسط = Wāsit, name of a city,
 midway between Kufa and
 Busra. (lit. middle).

مُطالب = asking, or, dunning
 for payment = خواستن .

سخنهایی با خشونت = harsh
 words, coarse language, کلمات
 سخت .

اصحاب = the society, brother-
 hood (of the Sufis).

لَعَنَ = reproaching, low abuse,
 . نا دُرُست سخن گفتن

خسَمَ خاطر = hurt at heart =
 آزرده دل .

تَحَمَّلَ = enduring patiently, patien-
 ce. (fr. حَمَلَ = to bear).

صاحب دل = a pious person, a
 good and holy man, (صاحب
 دل = heart).

نَفْس = appetite.

بطعام وعده کردن = to put off
 with the promise of food =
 امروز فردا کردن .

ترک کردن = to renounce, to forego,

خواج = a rich man, patron.

اولیتر = better (double comparative, Arabic and Persian).

احتیال = enduring, putting up with, submitting. (fr. حمل = to bear).

جفا = rudeness, ill-treatment = بدسلوکی.

دربانان = porter = برابان.

به تمنا مردن = to die longing =

تمام عمر) در آرزو مُردن
(گوشه افوردن).

نقاصائی زشت = hateful dunning, rude demand, به بد گوئی خواستن.

گوشه فروش = a butcher, قصاب
(10)

جوانمردی = a certain brave man صاحب همه.

تاتار = Tartary, famous for its musk.

زخم = a wound = جراحت.

تاجر = a merchant = بازرگان
(pl. of بازاره = who sells and buys in the market).

نوش دارو = efficacious medicine, sovereign remedy : a healing draught = تریاک.

باشد که = it may be that, perhaps شاید که.

لنکار = to refuse = دریغ داشتن
کردن - مضایقه کردن.

تنگ چشمی = stinginess = اسماک.

قارون = Korah, cousin of Moses, the conventional oriental miser.

مشهور = notorious = معروف.

بجائی = in the place of, instead of. Eastern loaves of bread are round, and hence compared with the orb of the sun).

دسترخوان = table = سفره.

قیامت = the day of judgment.

روزر روشن = a bright day, daylight.

باری = at all events, at any rate.

زهر کشنده = a deadly poison = سم قاتل (Tr. it would kill me to ask it of him, to ask it of him is itself a deadly poison).

به منت خواستن = to ask as a favour, to ask in obligation.

از راه مهربانی خواستن

دونان = the base, mean persons (Bodily mortification is to be preferred to the mental one).

آب حیات = the water of life = آب زندگی.

مثلاً = for example = فی المثل.

بآبرو = in exchange for honour, at the price of honour = به عوض عزت.

ذلت = dishonour, infamy, ignominy. (Cf. Honour is more than life).

حَنْفَل = colocynth.

خوشه‌رو = an affable or kind-hearted person.

از به = it is better than, i. e. it would relish better than.

حلوا = sweets, sweetmeat = شیرینی

لر مشرو = a sour-looking person.

(Cf. Better a dinner of herbs where love is, than a stalled ox and hatred therewith).

(11)

علما = learned men (s. عالم = فاضل).

خوردند بسیار = many eaters (Tr. Had many mouths to feed; had a pile of children).

روز = means, income = روزی.

که معتقد او بود = who had a high opinion of him.

توقع = request, solicitation = عرض.

روئی درهم کشیدن = to frown, to look displeased.

تعرض سوال = the presentation of a begging petition, prostitution of begging گفتن.

اهل ادب = men of learning and education, عالم و دانا

نا پسند = disgraceful = قبیح

بخت = fortune (i. e. misfortune).

ترش کرده = saddened, soured.

رفیق = a dear friend = یار عزیز

مشفق.

تلخ کردن = to embitter, to mar, spoil. خراب کردن

نازه رو = bright-faced; having a cheerful and smiling face.

فرو نهد = is not obstructed.

کشاده پیشانی = one of unclouded brow; openness of countenance, (Cf. a pleasing countenance is a silent recommendation).

وظیفه = allowance, pension = (وظائف pl.) راتب - مشاھره

إرادت = regard, good feeling.

دوستی = friendship = دوست

معهود = usual = قدیم.

برقرار = subsisting as before (when he perceived this falling off in his attention &c.).

مذلت خواست = disgrace of begging سوال

بی نوا = absolute starving = بی سامانی.

(12)

ضرورت = a pressing need or call (for money).

کامل = enormous.

بیش = liberality = کرم انسانی ذاتی

عام = universal = شامل

بی‌شک = undoubtedly = همانا

قضای = relieving, accommodation = تمام کردن.

توقف روا ندارد = he would admit of no delay = دیر نکند.

دِهبري کردن = to guide, to lead.
تند = in sullen discontent, with

a wry face = ترش .

عطا = gift = بخشش .

لِقا = aspect, look = دیدار .

بخشیدم = I dispensed with ; did away with ; gave in return for.

لر مشروي = one of a scowling look.

فرسوده = ruffled, distressed ;
شکسته دل .

بندد = (As with ready money)
at once, at a glance = 'فورا'
(بَمَجَرَدِ دیدنِ روئی او) In
whose face you may be assured
of a prompt relief ; whose
very face will afford you
relief at once) (Cf. A pleasing
countenance is a silent recom-
mendation).

(13)

حاتم تائي = Hatim, of the tribe
of Tai, the conventional hero
of Eastern generosity ; well-
known for the liberality of
his disposition and the magna-
nimity of his heart, as the true
benefactor of mankind.

بزرگه همت = magnanimous =
جوانمرد

قربان کردن = to sacrifice =
ذبح کردن

بهاجتي = Through necessity =
بضرورت .

گوشه صحرا = a retired part of
the desert.

خارکش = a wood-gatherer.

پشت = A bundle
باریک بر پشت
توان برداشت .

مهماني = entertainment, feast =
ضيافت

خلای = a vast concourse. a
number of men.

سماط = board, table = دسترخوان
گرد آمدن = to assemble, to flock
to, = جمع شدن

عمل = labour, industry, کسب .

میت بردن = to be under obli-
gation to = احسان مید شدن

انصاف دادم = I did him justice
(Tr. to do him justice, I found
him my superior in spirit and
independence).

جوانمردی = generosity.

(14)

عليه السلام = peace be on him !
on whom be Salutation !

برهنگي = nakedness, want of
clothes = عریاني

بریک اندر شده = had concealed
himself under sand.

عزوجل = great and glorious.

دعا کن = put up a prayer,

کفافي = subsistence.

بیطاقتي = poverty.

در حواله = in custody =

خلای انبوه = a crowd, a mob ;
people in large numbers .

what has happened? what is the matter with this man?

- باده - می - مُل = wine = خمر - شراب .

a disturbance, riot, quarrel = جنگ .

they (i. e. the civil authorities) have ordered his death in retaliation. بعوض کشتن

wings (to fly with). پر

egg. origin, race. اصل و نسب و نژاد

a sparrow. گنجشک

to root out و برداشتن نابود کردن

a horn (Cf. God gives short horns to the mischievous ox).

a mean person = فرومایه .

rank. جاه

a buffet, a storm of blows مُشت زدن بر قفا سیلی

necessarily, really. بضرورت

Plato, a Grecian philosopher. (When the ant's wings come out, its death is certain; when the ants are about to die, they get wings).

maxim, saying. حکمت

honey, شهد - آنگبین

of a hot temperament گرمی دار

حار مزاج

that being (i. e. God). آنکس که

good, what is to one's advantage = فائده (explanation).

Honey is both good to eat and beneficial in various ways; yet the father (our Heavenly Father) cannot give it to his son, of hot temperament, as it (honey) would injure him, being heating in its nature, from a medical point of view; though it would do immense good to one of a different temperament; hence a son of a hot temperament is better without honey. In the same way, God does not give wealth to a particular man, because He, in His omnipotence, has ordained so of a purpose. The ways of God, in His dispensation to man, are just and justifiable.

(Cf. Misfortune does not always come to injure).

(15)

an Arab of the desert = اعرابی
عرب صحرا نشین

a circle = دایره حلقه

jewellers. جوهریان

name of a city in Syria, (adj. = بصری = a native of Busra).

without, بی = بیابان

water and ان = a relative suffix. = دهشت = بادیه = صحرا .

I had lost my way. راه گم کرده بوده

نوشته راه = provisions = زاد

allotted. = معین

I gave myself up for lost آماده مردن = دل بر هلاک نهادم

شدم

لؤلؤ = در - a pearl = مروارید

Pleasure and joy. } ذوق

Relish and delight } شادی

خوشی و خرمی

Parched wheat = گندم پریان

(fr. برشته - to parch).

نا بهادمانی = Bitterness = تلخی

بی آب = Arid, waterless = خشک

رنگی = Shifting sand = ریگ روان

که از شدت باد در حرکت آید

آب خواه - a thirsty man = تشنه

as—so ; the same. = چه — چه

Shell ; mother-of-pearl = صدف

(pl. اصداف)

(Both are equally useless)

در عدم تسکین هر دو برابر است .

بی = provisionless = بی نوشه

خوراک .

tired, whose legs = از پای افتاده

have given way, knocked up =

کوفته و مانده

a belt, scrip. = کمر بند

(Pl. کدر) pearls

ریزه ظرف - a potsherd, ظرف

(Both are equally useless) گلی

(16)

بادیه = a vast plain = قاع، بسط

فراخ

had lost his way. = گم شده بود

طاعت = strength = دور = قوت

خوراک = غذا = قوت

did not find his way out. = ره بجای نبرد

گرسنگی = want, distress = سختی

the purest gold, = زر جعفری

(lit. the gold of Ja'far, so called after one Ja'far, a famous alchemist and gold refiner, (کهیمیاگر)

who is said to have prepared the purest kind of gold ; some say, it is so called, after Ja'far Barmek, Ja'far the Barmecide, the famous minister of Caliph Harun-ur-Raschid, who ordered pure gold to be used in coinage, some others say that it is the name of a big kind of Dinār, coined from the purest gold).

will not attain to his object, will not gain his desire (مراد = کام)

مطلب حاصل نکند که دفع

گرسنگی است (Because what he wants under the circumstance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

stance is food and not gold,

which will not appease his hunger).

فقیہر سوختہ = a poor and hungry man ; گرسنه

هلمہ پختہ = a boiled turnip.

تشره خام = virgin silver, uncoined silver ; خالص و خیر مضروب .

(17)

دور زمان = the hardness of the times = مصیبت زمانہ - دوران . فلک

گردش ایام = the vicissitudes of fortune = سرد و گرم روزگار .

روئی درہم کشیدن = to murmur = شکایت کردن .

برہنہ naked.

استطاعت = means, wherewithal = قدرت .

جامع مسجد - جامع the chief or metropolitan mosque.

دلزدہ = vexed at heart, with a sore heart.

سپاس بجای آوردن = to offer thanks, کہ پایم

سلامت است اگر کشش نیست

نعمت = mercy, goodness = نعم (Pl. نعم)

بی کفش = shoelessness, want of shoes.

صبر کردم = I bore patiently.

مرغ بریان = a roast fowl.

مردم سیر = a satiated man (who has no idea of hunger).

کمتر است = is inferior to, is of less account than.

ترہ = pot-herbs, a salad.

دستر خوان = table.

دستگاه . سرمایہ .

(18)

ملوک = kings (s. ملک).

کئی چند = some, several.

خاصان = principal nobles, a select retinue.

شکارگاہ = hunting ground .

زمستان = time of winter (زم) cold and ستان place because the word meant ' a cold place,' formerly . موسم سرما .

حصار = habitation, town = آبادانی .

دور افتاد = happened to be at a distance.

دهقان = a villager (دہ , village and سردار (خان chief = قان دہ ساکنان دہ .

زحمت = severity, inclemency = تکلیف .

سزاوار - لائق = becoming = شان = high position, dignity = متوکل .

بی عزت = low, poor = رکب = to take shelter = پناہ گرفتن .

خیمہ زدن = to pitch a tent = (Pl. خیمہ) چادر برپا کردن

ما حضری = what is ready in the house in the shape of food =

(19)

آنچه حاضر باشد (what and ready = fruits, sweet-meats, cheese, cream, butter, &c. as being always available in the house, opp. to پختنی = things to be cooked).

گرفتار = got together.

بلند = high dignity.

نزل کردن = alighting. lodging.

فرو آمدن = staying =

وارد شدن.

نازل شدن = to be lowered =

کم شدن.

پسندیده = pleasing = مطبوع

خوش.

از جای = to remove = نثار کردن

بجای رفتن.

بامداد = morning.

خلعت = a robe of honour =

پوشاک.

رد، رکاب بودن = stirrup =

to walk or run on foot with a

rider; to follow in attendance.

بزرگی = majesty = شوکت.

الغاف = condescending (to come)

= مهربانی

مهمانسرا = guest-house.

کلاه، گوشه = the peak of the cap.

عالی قدر شد = کلاه — رسید

(rose to a

level with the sun; reached

the sun).

سایه = shadow,

وافر = immense.

بیکران = boundless, immense =

بی اندازه.

مهم = a pressing business =

کار ضروری.

چیزی = a portion, a little = برخی

تدریج -

دستگیری کردن = to help (by

way of a loan.) = مدد کردن.

ارتفاع = the public revenue =

حاصل ملک

باز دادن = to repay = وفا کردن

قدر بزرگوار = high dignity =

حالی شان

جو = grain.

گدائی = begging.

فراهم آوردن = to collect; to

amass.

غیر مهم نیست = it does not matter

anything; no matter عیب

ندارد - حرفی نیست

عیسائی = a Christian = نصرانی

جسد مرده = a dead Jew; the

dead body of a Jew.

بافت = harm.

سر از فرمان ملک باز زد = refused

compliance with the king's

order; disobeyed the royal

command = حکم قبول نکرد

حجت آوردن = to argue, to

advance pretexts, to question

its justice = دلیل کردن

(بر نگرفتن مال، گدا)

نشون چشمن نمودن = to show insolent airs, to resist with insolence.

مضمون خطاب = the subject of discussion. = مقصود حکم

مال که پادشاه از گدا طلبیده بود

ترسانیدن = violence, force = زجر

تهدید = menace, rigidity = توبیخ

مخلص کردن = they wrung, deprived of = گرفتند

بر آمدن = to be accomplished.

نرمی = kindness = لطافت

بی عزتی = dishonour = بی حرمتی

نمیشاید = shows no mercy (i. e.

does not give willingly) رحم نکند

شاید = it is befitting, it is meet.

(20)

۱۵۰ = 150 camels of burden.

بار = load.

جزیره = an island = خشک

میان دریا

کیش = the name of a town in

the island of Ormuz, in the

Persian Gulf; it looks like a

quiver, and hence it was so

named by Hormuz, son of

Naoshirvan, who peopled it.

اوطاق = chamber, lodging = حجره

سخنهای پریشان = incoherent

words; talking idly = چنک

انبار = store of goods.

نالا برای = merchandise = بضاعت

فروختن اجناس

خط و ام = title-deed = قباله

زمین = land.

ضامن = security کفیل

خاطر = mind, intention, wish =

اراده

خوش = pleasant; agreeable.

دریای مغرب = the Mediterranean Sea

مشتوش = rough, boisterous,

stormy = پریشان کننده

I have پیش نهاد خاطر است

to undertake, I have in view.

بقيت عمر = the rest of the life,

remaining life.

گوگرد = sulphur, brimstone =

کبریت

کاسه چینی = chinaware, china

porcelain.

روم = Greece, Venice. (A general

and indefinite name by which

Persian authors describe the

provinces west of the Euphrates,

as far as the shores of the Eu-

xine and Mediterranean).

دیبا = brocade.

فولاد = steel = پولاد

حلب = Aleppo.

آبگینه = mirrors, glass-ware

يمن = Arabia Felix, the name of

the Southern portion of Arabia;

the Greeks called it Happy

Arabia, on account of its

fertility, salubrious climate

and abundance of water.

پارچه ابلق = striped stuffs = بر دنگ .

foolish ravings = ما خولیا سودائی خام .

Name of a city and country near Kandahar. = خور

a merchant-prince, a chief merchant. = سالار سالار .
تاجران - مهتر قافلہ

once ; (also بار = body = باری (Arabi Sharah). (The body of a chief merchant fell exhausted from his camel).

a worldly man. = دنیا دار

greedy = تنگ . حریص

a beast of burden (horse, ass or camel). = ممتور

satisfies = سیر کند = پُر کند

(21)

as = این قدر = چنان

notorious. = معروف

his outward estate. = ظاهر حالش

the good things of the world. = نعمت دنیا

sordidness of soul = خسست نفس = بیخیلی .

nature, constitution = جبلت = سرشت - آفرینش

rooted, firmly fixed = متمکن = جای گیرنده

to gratify, indulge. = نواختن

(lit. the father of a cat). One of the companions of the prophet, so nicknamed

because of his fondness for a pet cat.

the companions of the cave, (the seven sleepers of the cave). During the persecution of the Emperor Decius, seven young Christians fled to a cave with their dog, where they slept 155 years. = اصحاب کھف
سر کشاده = spread for dinner.

(refers to his extreme stinginess). (except by smell, the darvesh knew not of his dinner ; there was only smelling and no tasting of it). = لم شمیدی = لم شنیدی

crumbs. = ریزه

(such as, مرغ خانگی - مرغ sparrow, pigeon &c).

Mediterranean sea. = دریای مغرب

خیال غرور تولگري } = proud thoughts
فرعونی } (lit. Pharaoh-like ideas).

an adverse wind. = باد مخالف

thy displeased soul = طبع ملولست
طبع نازکست که از ما = ملال دارد (this verse addressed by a lover to his beloved, is quoted by Sa'di).

a favourable wind = باد یک طوفان را برطرف کند و دریا را ساکن (the pronoun at in this difficult verse, refers ac-

cording to some, to the wealthy man of the story, with respect to whose perilous situation, Sa'di's loving and sympathetic nature leads him to say, "What can my heart do but sympathise with thy sorrow-laden soul;" according to others, the pronoun refers to the Deity to whom the wealthy man turns in contrition, acknowledging the error of his ways and the justice of his punishment. (Platts).

فائده فریاد بی = unavailing lamentation ; useless.

تضرع = humble and earnest prayer, زاری کردن = حاجزی کردن = sincere supplication.

بندۀ مُحتاج = one in difficulty درکار مشکل افتاده.

پیش خدا = raised to God = بر خدا دعا = supplication = خواستن.

کرم = favour ; charity (towards others).

دعا وقصه = lit. the time of prayer, *i. e.* the time when a person is obliged to seek for comfort in prayer, *i. e.* adversity or affliction.

کرم وقصه = the time of kindness of God, *i. e.* the time when God is gracious to man, *i. e.*

prosperity. Of what benefit will the hands imploringly raised to God, be to the needy servant (*i. e.* to a man in difficulty), who raises them to God in adversity, and folds them in his arm-pits in prosperity, (*i. e.* when a stupid fellow finds himself prosperous, he folds his hands as though he had no care—hands with which he ought to have practised charity; when misfortune befalls him, he resorts to prayer). Tr. What will the hand of humble supplication profit the needy servant, (when) at the time of supplication (it is raised) to God, and at the time of (His) favour, (it is kept) under the arm ? *i. e.* What will it profit thee to pray to God when thou hast a want to be satisfied, and to be unmindful of Him when thou art in the enjoyment of His mercies ? (Platts).

What can the hands of sincere supplication avail that needy servant, who opens them at the time of praying to God, but folds them under his arms when he should open them in charity ? (Ross).

What good can the hands of humble supplication do to the needy servant (one in difficulty) because, in difficulty, they are raised to God (for help and succour), and at the time of showing favour (i. e. practising charity towards others) they are put under the arm-pit; (God helps those who help others).

خلاص از مصیبت بکرم است و بندۀ بی کرم را از حاجزی کردن فائده نیست (Maulvi Ikram Ali).

(Cf. He who lends in the day of prosperity, meets with assistance in the day of adversity).

کرم و سخا پیش گیر = Impart some joy (to others)
کرم و سخا پیش گیر = take enjoyment
فائده گرفتن.

گیر = think of it as consisting of (don't waste money in beautifying your house, which won't go with you even if built of gold and silver bricks; but practise charity, which alone will accompany you after your exit from this world). Cf. Our last robe is made without pockets.

درویش = poor relations = خویشان فقیر و بی دولت (اَقْرَب s.).

هلاکت = death.

جامه ابریشمی = silk stuff, silks = خز
دمیاطی = dimity; Egyptian fine
linens; fr. Dimyat = Damietta.

برائی پوشش قطع کردند = بپردند
used for clothes; decked
themselves in.

اسب = a fleet horse = باد پائی
تیز گام.

خوبرو = a fairy-faced; پری پیکر
سرا = house.

قبایل (pl.) = گروه = قبیله.
خویشاوند = relations = پیوند
رد = returning, restitution, = باز دادن.

سابقه معرفت = former friendship.
بی عیب = worthy man = سره مرد
آستین = sleeve.

گرد کردن = to amass; to accumulate.

(22)

صیاد = a fisherman; a hunter.
شکاری - ماهیگیر.

نگهداشتن = holding = حفظ.

غالب آمدن = to overpower.

در ربود = snatched away.

رفت = went = شد.

آب = water from the stream. جو

سیلاب = flood = آب جو (Cf. to go for wool and come home shorn).

دام = fisherman's net.

مشغال = a fox.

تاریخ خوردن = to feel regret = افسوس کردن.

ملامت کردن = to reproach =
سوزنش کردن .

روزی = sustenance, luck = نصیب
(I had no luck, I was not
intended to get my daily food).

روزی = luckless, whose sus-
tenance is not fated.

رود خاڑ = Tigris = بعداد .

بی اجل = whose appointed time
of death is not come.

زمین خشک = dry land = خشکی
(Cf. The race is not always to
the swift; the battle is not
always to the strong.

(23)

دست و پا بریده = one whose
hands and feet had been cut off.

کرمی کم = a millepede = هزار پا
پاها بسیار دارد .

صاحب دل = a pious man.

Glory be to God ! = سبحان الله
God be praised !

اگرچه = in spite of = با

مرگ = fate = اجل

فرارسید = overtook.

جان ستان = life-taking, deadly =
گیرنده جان

از پی آید = comes in pursuit =
بدنبال آمدن .

اجل = death (pl. آجال).

کمان = the Kaianian bow
i. e. the best bow (relative
adjective from Kaian, the
second dynasty of Persian

kings; archery was brought
to perfection under the kings
of this house). (s. کي = an
emperor). (Cf. There is no
fighting against fate. Every
door may be shut but death's
door).

(24)

اُبلهی = a brainless fellow.

خلعت ثمین = a costly robe,
پوشاک گران = rich apparel .
بها .

دربر = on his person, decked in =
پوشیده .

مركب تازی = Arabian horse.

سوار شده = mounted on = در زير

قصب مصري = fine Egyptian
muslin or linen. جامه نازك كم

بر سر بیدند (the grade of
Persian nobility was marked by
the costliness of their turban).

دیبائی معلّم = striped or decor-
ated silk = حلمدار منقش .

بی سواد = ignorant = لایعلم
نادان .

چهره = face = طلعت .

زیبا = handsome.

شریف = one of noble birth =
حالی نسب .

متضعف = poor, reduced to
poverty = ناتوان

گمان = to suppose = خیال بستن
بودن .

بلند پایگاه = high station = lofty
dignity = عالی مرتبه شرافت .

ضعیف شدن = to be lowered,
impaired = کم شدن .

آستان = threshold.

میخ = nail, hasp.

یهودی = a Jew (relative adj. fr.
یهود Judæ.

حیوان = animal, brute (pl.
حیوانات).

بآدمی ماند = resembles a man,
appears like a man. بادم
شیم است .

دراغ = a tunic, frock-coat =
جامه صوف - پیرهن .

دستار = turban.

نقش بیرون = outward adorning.
صورت ظاهری .

بگرد = go over, examine (fr.
نگاه کنی - غور کنی) (گردیدن
اسباب = articles.

ملک = property (pl. املاک)

وجود = existence = هستی

حلال = lawful (to take). opp. حرام

خون = blood, life: (also, pride =
خودی) (perhaps the meaning

is 'That if you examine this
blockhead and all that is over

his person, you may find
everything not at all becoming

him, except his pride, which
may be allowed him (both

because of his riches and

ignorance). He sadly lacks all
that constitutes a gentleman—
beauty of person, nobility,
education, &c.).

جوي سيم = a grain or small
piece of silver.

لثيم = (pl. لثيام) mean person
(opp. کریم) بخیل =

دراز کردن = to hold forth.

دراز = outstretched, held out.

ازین = for.

حب = particle.

دو نیم ببرند = they should cut
it into two (pieces) (punish-
ment of stealing). دو نیم کنید .

دانش حصه = a penny = دانگ
دینار .

(26)

مشیت زن = an athlete, a wrestler
پهلوان =

دهر مخالف = adverse fortune =
روزگار ناسازگار .

بشغان آمدن = to complain sadly,
to fall into great affliction.

حلق فراخ = a capacious gullet
(i. e. requiring much food to
eat).

دست تنگ = restricted means =
افلاس .

بجان رسیدن = to be reduced to
extreme misery.

مشکایت = complaint, tale of woe =
فریاد .

إجازت خواستن = to ask leave,

crave permission = دستوری -

اذن

إرادة - قصد = wish, resolve = عزم

بازو = arm.

آرم — دامی = I may possess myself of some object of desire, I may lay hands on the skirt of my object (*i. e.* I may gain my object).

فضل و هُبر = excellence and merit.

بی سود - بی فائده = useless = ضایع
مشک - چوب خوشبو = aloes
musk. These yield their perfume by burning and rubbing them respectively.

سائیدن = people rub (fr. to rub).

مغال = absurd idea or fancy = نا ممکن

سلامت = security, safety = حافیت .

آس = fortune comes not (is not secured) by exertion. از سعی دست نمی دهد

چاره = the remedy for it is to fret less; its want is remedied by fretting less (*i. e.* contentment). قناعت کردن

وسم = a kind of collyrium, the same as سرم (surma) which is applied to the eyebrows to increase the lustre of the eyes; (such an application

would be indeed useless to one totally blind).

After کور, the verb نهادن is understood.

بدبخت = luckless = واژون بهشت - بداکتر (Cf. It is better to be lucky than brave).

نزهت, خاطر = cheering the mind = خوشی .

نزهت خاطر = recreation of the mind.

acquiring benefits = حاصل کردن, فوائد دینی و دنیوی

wonderful things, strange sights = عجیب

strange things (s. اشیا نادر) غریب

sight-seeing, recreation = تفریح . تماشا

cities (s. بلد) = شهرها

intercourse = هم

intimate friends (s. خلیل) دوستان

acquistion = گرد آوردن

manners, urbanity (pl. آداب)

increase = زیادتی

affluence. مکتسب

making the acquaintance.

experience = آزمودن

lit. travellers = سالکان, طریقہ

of the path of God *i. e.* pious persons, *طریق*, *روندگان*.
 در گروستی = tied down, cabined = *فر*. *بدهستی* (fr. *گرویدن* = to stick close).
 دکان خان = the apartment of a house (pl. *دکاکین*).
 خام = a raw one; opp. *پخته*.
 تجربه کار = آدمی.
 نثر ج کن = take thy fill of its enjoyment.
 بمیری = از جهان بروی
 مسلم = accorded to; special lot, سلامت داشته شده.
 طائفه = class or order of people.
 مکنیت = dignity.
 شاگرد = a servant, menial, (fr. *گرد* and *مشاه* round, pages of kings were so called before).
 پرستار - نوکر - خدمتگار.
 چالاکت = smart, active = چابک
 مقام = halting place.
 نثر جگاه = a place of recreation = سیرگاه.
 نیم دنیا = worldly luxury.
 از - متمتع = enjoying worldly luxury — ثنغ گیرنده.
 منعم = a rich man.
 بادیه = a desert = دشت.
 خوابگاه = bed-chamber.
 مراد جهان = the desirable things of the world, the comforts and enjoyments of life.

دسترس نیست = not within his hand's reach, not at command.
 غریب = a stranger = بیگانه - مسافر.
 ناشناخت = unknown = بیگانه.
 زاد بوم = lit. birth-place, native land.
 منطقی, شیرین = winning speech, mellifluous discourse = سخن.
 شیرین گفتن.
 قوت فصاحت = power of eloquence; نیزئی زبان.
 مایه بلاغت = stock of oratory.
 اندام نمودن = to come forward (to wait upon) پیش آمدن.
 اکرام کردن = to honour, respect بزرگ داشتن.
 هستی = person, presence = وجود.
 عالم = learned = دانا.
 مانند - چون = like = مثال.
 زر, خالص = pure gold = زر طلا (the letter *re* of *zar*, is read with *tashdeed*, for the sake of metre).
 قدر و قیمت = worth and value. (may go either with the 'learned man' or with 'gold').
 بزرگ زاده = son of a great person.
 شهر وا = paper or leather currency (fr. *king* and *شاه* made current).
 کاغذیکه شهر پادشاه.
 بران بوده باشد و چون سکها
 (Muhammad Tug-
 دارد

lakh had issued debased money
in 1330 A. D.).

دیارِ غریب = strange place, a
foreign country = شهر بیگانه
(Just as paper-money has no
value in any other country
but where it is current, so is
the ignorant son of a great
man, respected only in his
own city, because of his
father's position there; outside
it, no one notices him). The
point of the moral is that only
innate worth is appreciated
all over the world, and not
one's birth.

دل = heart = درون

مُخالط = friendly intercourse,
society آمیزش

صاحبِ دِلان = pious persons.

خواهش = to incline, میل کردن
کردن .

خوب = comely, lovely = زیبا

دوا = salve = مرهم

زخمی = wound (fr. خستن to wound)

خَنیم = a great boon, a piece
of good luck.

مردی = a lovely person = شاهد
خوبصورت .

عزت و حرمت = honour and
respect.

میپید = meets with, gets.

Because *beauty* is an attribute
of God, so He loves beauty.

اوراق = leaves (s. ورق),

مُصاحف = the Qorān (s. مصحف)

کتاب خدا

دُلب = station = منزلت

بیش از قدر = beyond (thy)
desert; more than you deserve
= زیاده از لیاقت .

دستِ پیشِ بدارند = raise the
hands and put them together
in a respectful attitude.

مُوافقت = congeniality.

دلبری = winningness of heart.

بَاک = fear = اندیش

بیزار = angry, estranged = بَری

گو = bid, let (it is emphatic).

صدف = shell.

دُرِ بیتیم = an incomparable pearl,
a non-pareil pearl = مروارید

. لائانی - یکتا - بی بها

خویدار = a purchaser = مشتری

خوش آوازی = the sweet-voiced
person, the charming songster.

حنجره = throat; melody.

داوودی = a throat like David's,
Davidian melody. David had
a very sweet voice, which
charmed both genii and men,
as also the wild beasts and
birds; it was David's miracle.

. نای گُلو

چریان = flowing, current = روان

شدن .

پَریدن = flying, flight = طیران

باز دارد = restrains, arrests.

بوسیله = by means of.
 فضیله = gift, perfection.
 مشتاق = an admirer (fr. مشوق)
 صید کردن = to captivate.
 ارباب معنی = the lords of mystical knowledge, the spiritual-minded = اهل دل.
 هم نشینی = society = منادمت
 رغبت نمودن = to shew eager desire.
 با انواع خدمت کردن = to serve in a variety of ways.
 آهنگ = melody.
 نرم و حزین = soft and plaintive (refers to music). دردناک.
 حریفان = boon companions (= refers to the pious).
 مسر صبح = intoxicated by the morning cups; giddy from a morning debauch.
 (It refers to divine love and meditation, in which the pious are engrossed early in the morning).
 لذت = sensual joy, حظ نفس جسمانی.
 روح = soul (pl. ارواح).
 پیشرو = the artisan, a mechanic.
 محنت = manual labour = سعی بازو
 کثافی = a livelihood.
 رو (آب) lustre, honour (face).
 لقمه = bread.

ریخته نگردد = is not lost, is not spilled. (The Orientals have an idea that any respectable person, who stretches out his hand for charity, disgraces the name of his family, even though he may be on the very verge of starvation; and therefore, it is considered more manly to work for a living than to beg it of any one).

غریبی = a strange place = مسافری.

پیم دوز = a patcher, (a cobbler or a tailor).

ویرانی = ruin = خرابی.

ملک = sovereignty.

مسافر و جلا وطن شدن -

از ملک بخروانی افتادن

نیم روز = Seistan, a maritime province of Persia, a country lying to the eastward of Persia proper. It was once a vast lake, and was so called from its having been drained by genii in the short space of half a day, at the order of Solomon.

صفتها = qualities.

جمیعیت = composure, solace.

خواهش = source, means, داعیه
 طیب عیش - pleasantness of life = خوشی زندگانی.

بِهَرِه = having no share, without.

باطل, خیال = foolish fancies.

نام و نشان = name or trace.

گردش, گیتی = the wheel of fortune.

کیدار = ill-will = عداوت .

برخاست = turns = گردد (Past Tense for the Present).

غیر مصلحت = other than good

(i. e. bad) خرابی - غیر بهبودی

(. یوم s.) = fate, fortune

رهبری کند = leads, guides, conducts. = راه نماید .

بار دیگر = any more = دیگر

قضا = fate, destiny, اراده و حکم
خدا .

دانه و دام = the grain and net ; the bait and snare

قول, حکما = the dictum or the maxim of the wise (pl. اقوال).

مخالفت کردن = to contradict, to gainsay.

رزق = subsistence, lot.

مقسوم = allotted, apportioned
بخش کرده شده .

اسباب حصول = the means of acquiring. (Refers to some calling).

تعلق = the close pursuit.

مشرط = a necessary condition.

بلا = calamity, misfortune (pl.

(. بلیات - بلا یا

مقدور = predestined, ordained.

أبواب, دخول = the portals of entrance.

حذر کردن = to avoid, to turn aside from (Cf. livelihood by some means and death from some cause).

بی گمان = assuredly (because it is decreed).

درها = outlets, approaches.

بی اجل = before appointed time.

مار, آژدر = a python, dragon
بزرگ .

صورت = circumstance, state.

پیل دمان = a furious elephant
مسست - حمل کننده =

بزنم = I can encounter, assail.

ثند = a raging lion = شیر, ژيان
درنده .

پنجه درافگندن = to grapple with.

طاقم آوردن = to be able to bear.

برفتاد = departs, is away.

غم خوردن = to care for (does not care if he gains or loses).

هم آفاق = all the quarters of the world, i. e. the whole world (s. أفق).

سرای = a hostelry ; an inn ; a mansion, جای فرود, شهبستان
آمدن, مسافران .

وداع کردن = to bid adieu, to take leave ; (preparatory to travelling).

همت خواستن = to ask blessing
دعا خواستن =

هَنْرُور = the man of merit or skill.

بِکام نَباشد = is not favourable.

هَمْچنین = till.

آبی = a river. (یاي کثرت).

صَلَابَت = torrent, force of waves = سختي.

خَرُوش = roar = آواز.

پارسانگ = parasang = about 3 miles.

تَرَسَناک = dreadful = سَهْمِکِين.

مَرغايي = waterfowl.

بِي 'خَطَر = safe = اِيْمَن.

آسپاسَنگ = a mill-stone.

قَرَاص = a small piece of money
رِيْزُ زر.

مَعْبَر = a ferry-boat, = کَشْتِي.

رُغَتِ سَفَرِ بَسْت = had his kit packed up.

عطا = giving anything.

قُدْرَت = ability.

زبانِ ثَنَا = the tongue of flattery
= ستايش.

بَر کَشُود = opened, set in motion.

چندانک زاري کرد = much as he entreated.

ياري کردن = to help (refers to giving a lift in the boat).

کَشْتِيْبِيَان = boatman = مَلّاح.

بِي مَرُوت = inhuman, unfeeling
= بِي رَحْم.

زَر = passage money, fare, money.

(Cf. Money can do what force cannot).

طعن = taunt, sarcasm.

بِهِم بَر آمَد = was vexed, hurt =
در عَضَم شد.

کَيْنَه = revenge = اِنْتِقَام.

I have no objection, I am willing to give it =

مُضايِقَه نَمِي کُنَم.

حِرْص = cupidity, greed = مَرَحَص.

(Cf. avarice is the root of all evil; no vice like avarice).

چندانک = as soon as.

رِيش = beard.

گَرِيْبَان = collar.

بِي رَحْمَان = mercilessly.

فَرُود کُود = belaboured, knocked down.

پَشْتِي کردن = to help, back =
مَدَد کردن.

دَرِشْتِي = rough treatment.

دِيد = met with, experienced.

بِمَصالَحتِ گَرائيدَن = to show an inclination for peace =
آشْتِي کردن.

اُجَرَت = the fare, passage money.

مُسامَحَتِ نَمُودَن = to forego =
فَرُود گَزاردَن.

جَنگ = strife, dispute = پَرخاش.

تَهْمَلِ بِيَار = show forbearance.

نَرْمِي = gentleness = سَهْلِي.

جَنگ = contention = کَارزار.

نَرْمِي - لَطافَت = mildness.

جَنگ - سَتِيْز = quarrel (fr. سَتِيْزِيدَن).

اَبَرِيشَم - قَز = silk.

شیرین زبانی = sweet speech.

لطف = kindness, courtesy.

خوشی = cheerfulness, gentleness.

(Cf. A soft answer turneth away wrath : more flies are caught with a spoonful of honey than with a cask of vinegar).

توانی کشی = you may be able to lead or guide.

عذر = begging forgiveness, excusing.

ماضی = the past, what had passed, past conduct (refers to the boatman's refusal to take him in the boat, and taunting him).

نفاق = hypocritically.

روان شدند = set off, proceed on their voyage.

نستون = a column, pillar.

بود — از = which was all that remained standing in the water of a Grecian building ; which rises in the sea out of some Grecian ruins.

خداي = some danger, damage = رخه .

حطام = rope.

رېسمان = hawser.

اصلاح = عمارت کردن کردن .

غرور، دلآوري = pride of daring.

کم در سر داشت = lit. which he

bad in his head, i. e. which was uppermost in his thoughts, which he imagined he possessed.

خُصم = enemy.

آزرده دل = heart-sore, injured.

نُفول — بست = did not act up to the maxim of the wise.

رنجی بدل رسانیدن = to cause a single pang to reach any one, to give a person serious cause of offence.

در عجب رسانی = you follow it up with a hundred joys, if afterwards you do him a hundred kind offices ; if after that you confer a hundred kindnesses.

جزا - عَوَض = revenge = پاداش بدل .

ایمن مباش = be not without fear ; rest not secure against his revenge of &c. do not think that you are safe from being revenged upon for &c.

پیکان = an arrow.

جراحه = wound.

آزار = smart, pain.

در دل ماند = lingers or rankles in the heart.

یکتاش = some say it is the name of the king of *Khārzam*; others say one of several slaves of one master.

خیلتاش = a body of slaves
(belonging to one master)
(خیل = a body). (Mr. Ross
translates the two words as
'Captain and his troop').
(Mulla Sa'd in his vocabulary,
gives the two words as the
names of two heroes).

آزار = to inflict pain = خراشیدن
دادن.

نیگ دل گردی = you will be
pained (in turn).

از دست = at thy hand, by you.
دل بنگ آید = heart is pained
or afflicted.

بارغ حصار = the turret of the cita-
del, castle's battlements, the
walls of a castle, دیوار قلعه.

باز آید = may be returned.

چندانکه = تا = as soon as.

دیسمان = hawser, مژگود.

ساحد = wrist.

زسم = rope = سفینه.

جدا ساخت = در گشاید
off, severed.

کشتی براند = urged the boat
forward, pushed off the vessel.

متحیر = confounded, aghast.

بلا و مصیبت = trouble and distress.

سختی دید = underwent hardship.

خواب گریبان او = خوابش گریبان
گرفت = sleep seized him by
the collar, overpowered him.

بعد از شب و روزی = after another
night and day,

بکنار افتاد = he was cast ashore.

از — بود = a breath of life was
remaining in him—he was
reduced to his last gasp.

زُمنق = a breath of life.

بر آوردن = pulling up.

تا = till, as soon as.

اندکی قوت = a small stock of
strength.

سر در بیابان نهاد = set his face
towards the forest.

قومی = a party of men, a crowd
of people.

برو گرد آمده = gathered round
it = sitting in a circle around it.

شرب آب = a draught of water =
آن تدر آب که یکبار نوشید

پیشیز = a small copper-coin =
پول - فلوس.

چندانکه = much as.

بیچارگی نمود = he showed his
miserable condition = he plead-
ed his inability.

تعدي = violence, oppression.

فرو کوفت = knocked down.

خلیه کردند = people combined
and overpowered him, over-
powered him with numbers.

زخمی = wounded, maimed = مجروح
پشه = a gnat.

پُر شدن = to swarm, to become
many, to combine and act in
concert.

با = in spite of, with all his, &c.

مردی = bravery.

صلابت = terribleness, formidable aspect.

مورچگان = ants.

اتفاق بودن = to unite, combine, set to work in a body (Cf. Union is strength; there is safety in numbers).

بدرآرند = strip off.

بهم ضرورت = through necessity, impelled by necessity.

در پی افتادن = to follow.

از خطر — = full of peril from robbers, much infested with robbers.

لرزه = trembling (fr. لرزیدن).

دل برهائک نهادن = they placed their souls on destruction *i. e.* they expected death; they thought they would be killed.

جواب گفتن = to encounter, to brave (A common danger produces unanimity).

یاری کردن = to help.

لاف = boasting.

قوی دل شدن = to take heart.

شادمانی کردن = to rejoice.

زاد و آب = food and drink.

واجب دانستند = they thought it necessary.

آتش معد = the fire of the stomach (*i. e.* hunger). When one is very hungry, one feels heat in one's stomach.

بالا گرفت = was blazing, raised up.

عنان طائت = the reins of endurance.

رفت = slipped, dropped.

از سر اشتها = from the impulse of appetite, with extreme avidity.

تناول کرد = ate, devoured.

دمی = a draught of water.

در پی = successively; one after the other.

دیور درون = the demon of the belly, *i. e.* hunger.

بیارامید = was appeased.

جهان دیده = experienced.

جماعت = friends, comrades.

بدرم = guard, escort.

گردد آمده بود = had amassed.

تشویش = dread.

دزدان - لوربان = robbers (a tribe of notorious robbers).

بر = near.

وحشت، تنهایی = the gloom of solitude.

منصرف کردن = to banish, dispel = دور کردن.

خبر = knowledge = وتوف.

سفر کرد = went off, made off with it.

بی لباس = stripped = نریان.

خبر = no = لا.

بهدا = by God = والله.

بی خوف = unapprehensive = ایمن.

عادت = nature, habits (bad ones).

زخم = wound, bite.

بِعِيَّارِي = insidiously, by fraud =
بِهْ مُكْر .

تَعْيِيْم شدن = to be stationed, to
be sent in disguise, to be
secreted.

وَقْتِ فَرْصِ = opportune
moment.

رَخِص برداشتن = to depart with
baggage.

اُسْتَوَار = sound, wholesome.

مِهَابَتِي = dread.

دِر دِل گِرِفْتِن = to conceive.

كُفْ = shoulder.

رِه بِيَايِ نَبَرْد = discovered no road
to any place, lost all trace of
the path.

دُرُشْتِي = dealing harshly, being
unfriendly = رِفَاقَتِ عَدَم .

بَسِي = often = بَسِيَارْبَار .

بِهْ تَحْرِيبِ نَا بُوْدِه بَاشَد = who has
not been in a strange land,
who has not been a traveller.

سَفَرِ = خَرَبِ .

مِسْكِيْن = miserable wretch (pl.
مِسَاكِيْن).

دِر پِي صِيْدِي = in pursuit of a
game.

اَز لَشْكِرِيَان دُورِ افْتَادِه = had got
far away from his followers,
had left his retinue a long way
behind him.

بَا لَایِ سَرِش = over his head, over
him.

صُورَتِ - هَيَاةِ = aspect, visage.

صُورَتِ ظَاهِرِ = outward form.

فَرِيْدِ = comely, graceful = پَاكِيزِه .

پَرِيْشَانِ = distressed.

اَز كُجَايِ = where are you from?

i. e. from what country are

you? what is your native place?

اِعَادَتِ كِرْدِن = to repeat =

حِكَايَتِ كِرْدِن .

لَعْمَتِ = largess.

مُعْتَمِدِي = a trustworthy or con-
fidential person.

سَلَامَتِ حَالِشِ = his safety, his
safe return

حَالِشِ كَشْتِي = the incident of
the boat, the affair of the ferry
boat.

جُورِ = outrage, unkindness.

جَنَا = violence, roughness.

رُوسْتَايِيَانِ = peasants (fr. رُوسْتَا
village).

بِي وَفَايِ = treachery = خُدْرِ

دِلِيْرِي = might, bravery.

بَسْتِ = tied, manacled.

شِيْرِي = lion-like.

سَپَاهِي = a warrior = سَلَحْشُورِ

جُويِ = a particle, a little.

پَنْجَاهِ مَنِ زُورِ = fifty maunds of
strength (i. e. any amount of
strength. Notice the potency
of money; money does what
force cannot).

هَر_آئِيْنِ = undoubtedly.

رَنجِ بُرْدِنِ = to undergo troubles.

تا رنج نه بري گنج نه بوداري = no pains no gains.

گنج برداشتن = to acquire a treasure = حاصل کردن.

ظفر = victory = فيروزي.

دانه پريشان کردن = to sow the seed.

خرمن بر گرفتن = to reap a harvest.

اندک مایه رنج = slight trouble.

راحت = ease.

مائه عسل = a stock of honey.

نیش = sting.

زیاده از = more than = بیرون از.

رزق = predestined portion, decreed lot, allotted sustenance.

کاهلي کردن = to be idle.

طلب = seeking to obtain.

بدريا فروشو نده = diver = غواص.

برائى مرواريد.

آنديش کردن = to fear.

دهن = jaws = کام.

مشير آبي = the shark = نهنگ.

چنگ کردن = to clutch, to lay hands on.

گرا نمايه = precious.

آسيا سنگ = mill-stone.

زيرين = nether, lower.

متحرک = moving, revolving.

لاجرم = consequently.

تھيل = bearing, sustaining.

(Cf. Industry = درحرکت برکت thrives; God helps those that help themselves).

خشمگين - درنده = fierce = شوزه

بُن غار = corner of the den.

بازر حاجز - باز افتاده = an inactive hawk; a hawk that won't fly.

در خانه صيد کردن = to expect sport by staying at home, to seek prey at home (i. e. to be idle and inactive). (Cf. A close mouth catches no flies).

عنكبوت = a spider.

(If you expect to get your living by sitting still in your house, you won't get it' and through hunger and inactivity you will be lank and lean like a spider).

نوبت = occasion, time.

فلک = heaven.

ياوري کردن = to befriend.

إقبال = good fortune = بخت.

صاحب دولتي = a great man.

کسر حال = shattered condition.

تفقد = a kindly notice, sympathy = مهربانی.

نيکو کردن = to repair = جبر کردن.

إتفاق = occurrence, instance.

کم ياب = seldom, rarely = نادر.

بر — — — — — = one cannot take a rare occurrence as a rule; one ought not to trust to unusual occurrences or solitary instances.

پارم = Persia.

نگيني = a precious stone (set in a ring).

بفَرَج = by way of recreation,
on a pleasure excursion =
برای سیر .

خاصان = principal officers, select
retinue.

مُصَلّا = public prayer-ground, in
the open air, without the city,
resorted to by people on holi-
days, such as *Id*, عیدگاه -
نمازگاه . (The environs of
Shiraz are beautiful, and much
resorted to by the people for
recreation) .

گنبدِ عضد = dome of mauso-
leum of king Azududdaulah.

نصب کردن = to put up, to fix.
حلقه = circlet, hoop.

اَنگِشتر = انگشتری = ring = خاتم .
خاتم او را باشد = he shall have the
ring ; the ring should be his
property.

حکم انداز = skilful archers =
تیراندازِ کامل فن .

در خدمت = in attendance, in
the (royal) train.

فطا کردن = to miss the aim.

کاروان سرا = a caravansary = رباط .

بالا خان = terrace = بام .

بیازیم = in short

باد صبا = morning breeze.

بخشیدن = to give = ارزانی داشتن .

رولق = glory, honour, reputation.

بر جای = intact, lasting.

حکیمِ روشن رای = a clear-head-
ed sage.

بغلط = a random hit.

نشان = target = هدف .

(Cf. Sometimes a fool speaks
to the purpose).

(28)

غار = a cave. (remained shut
off from the world, in converse
with God) .

در روی جهان بسته = had closed
the door against the world,
i. e. had given up worldly
society,

اغنيا = the rich (s. غنی).

همت = spirit of independence.

بزرگی = grandeur = شوکت
عظمت - دبدب .

هیبت = dread ; awe.

نیازمند = indigent, a beggar =
محتاج .

آز = avarice = طمع , حرص .

یادشاهی کن = reign supreme,
be independent as a king.

بی طمع = قانع = contented man.
بلند = exalted, erect.

طرف = region.

اشارت کردن = to signify, pro-
pose, sent word.

حزیران = the revered, pious.

نان و نمک = bread and salt (i. e.,
dinner).

مواظبت کردن = to join (in
partaking). (The third person
plural is used, as a mark of
respect and reverence) .

شیخ = the reverend father, holy man. (pl. شیوخ).

رضا داد = consented.

قبول کردن = acceptance = اجابت

دعوت = an invitation.

سنت = law of the prophet = طریقه پیغمبر (the religious obligation which requires Mahommedans to accept every invitation to an entertainment).

عذر قدم = apologising for the trouble given.

لطافت = civility, kindness = مهربانی.

ثنا گفتن = to laud, compliment.

خم کردن = to bend.

ملاطفت = friendly feeling, (را) is redundant in the first couplet of poetry).

واجب = proper, incumbent.

سماط = table cloth; feast, banquet.

دف = tabour.

چنگ = lute.

نای = pipe.

مشکبذ = can abstain.

تماشا = amusement, recreation.

تماشا = show, enjoying the sight.
دیدن =

نسرین = narcissus, eglantine.

دماغ = the brain.

به سر آرد = pass (its) time.

بالش آگنده پر = pillow stuffed with feathers, (for softness).

حجر = stone.

دلبر هم خواب fellow = enchanting bed-fellow.

بی هنر = worthless, vile.

پیچ پیچ = grumbling (lit. coil within coil).

(Cf. the belly is a great curse).
the hungry belly has no ears.

بسازد = may put up with.

MISCELLANEOUS STORIES.

(1)

- ساکن = an inhabitant; باشنده - سکیم (fr. was at rest.) pl. ساکن.

ملاک = country; a region ولایت (being near).

خور = (lit. low ground). A low lying district between Jerusalem and Hawrān.

اکثر = mostly; as a general rule.

بی و نوب = foolish; stupid = احمق.

ظریف = witty and clever.

ده = a village; (pl. دهات country).

واقع = situated.

اکثر اوقات = (pl. of وقت) mostly through the greater part of the year.

مُبتَلَّه = involved, afflicted with = گرفتار .

امراض = (مَرَض s.) diseases ; sickness (adj. مَرِيض).

بیماری = illness, malady = ناخوشی

گوناگون = of various kinds.

مُتَوَطِّن = inhabitant, (fr. وطن abiding). a native.

مقام = place, spot = جا .

بِجَا آوردن = to serve.

اطعم = viands (s. طعام).

لذیذ = delicious = مزه‌دار .

مَشَاد = خوش = glad = خورسند

کمر بستن = to gird up the loins.

i. e. to be ready to do a thing.

غذا = food (pl. أَغْذِیَہ).

لطیف = wholesome.

نفیس = delicious.

بَسْر آمدن = to end, to expire.

بِجَا آوردن = to fulfil = وفا کردن

وعدہ = promise = عهد .

همگنان all of them. همگنی آن -

همپای او = along with him.

حیل باز = cunning, wily ; پُرفتن

(فریب = فن) . مکتار

خم کردن = to bend.

اهالی (pl. اهل) = people

(like آن demon دیو =) دیوانہ

جَمُونِی - خَشاک دماغ mad.

قُوَّت power, strength.

زور و توانائی = قدرت

beyond ; impossible از حد بیرون

(pl. حدود boundaries) for

گرد آمدن = to assemble, collect

گُرْد , round ; گُرْد dust, گرد (brave).

مَدَد = aid, assistance, استیانت

(fr. حَوْن seeking aid).

فہم } sense and sagacity.

فِرَاسَت } shrewdness and understanding.

مُنْفَعِل = ashamed, abashed =

مُتَرَمِّدہ .

براع افتادن = to go away.

سادہ , دلی = simplicity, folly =

عماقت .

(2)

لباس = dress, clothes = جامہ

دل دلال = a broker (fr. دَل guiding).

پیدا شدن = to appear, chance to come.

فُرْصَت = opportunity = مَوْقِع

خالی = empty-handed = تَہِیدِست

دست .

اَمْثال (pl.) = a proverb

حرام = unlawful (opposed to

حلال lawful) (fr. حَرَم =

was unlawful). (Cf. ill got,

ill spent).

(3)

خَشکسالی = a famine = تَھَط

گرانی .

اهلِ شہر = the inhabitants of

the city.

فقر و فاقہ = want and starvation

(fr. فوق was poor) .

مدرسه = a school = مکتب (fr.

he wrote).

دست بدعا شدن = to pray to God with hands lifted up.

لشکر شیطان = the devil's army, i. e. boys.

حیدگاه = public prayer ground.

باران رحمت = the rain of mercy, rain (notice the Izafet-i-Istia'ra).

معصوم = innocent, sinless, = (fr. عصم preserved). بی گناه

مستجاب = heard; accepted = ملابول.

معلم = a teacher = مدرّس (fr. علم he knew).

(4)

سفینه = a ship, vessel (pl. سفائن).

طوفان = a storm of wind (fr. طوف = went round)

مهیّب = dreadful; terrible = خوفناک.

(ناؤ خدا) = captain of the ship; ملاح.

تسلی = consolation, satisfaction (fr. تسلی became consoled). دلّاسا و خوشی.

خلاص = purport, application, (fr. خلاص he freed). حاصل مطالب

(5)

حکیم = a sage (pl. حکما)

اُخلاق = (خلق s) qualities.

حمیده - پسندیده = laudable.

طوار (طور s) = ways (of life) عادات =

تهریض داشتن = to induce.

عُنفوان = the prime of youth = نو جوانی
پیاده = a footman.

قدمی نرفتم بود = he had not gone far.

لکد انداختن = to kick.

(6)

شومئی طالع = ill luck, misfortune
بد بختی - کم تسمتی - سیاه روزی.

مئی خوار = a sot, a drunkard,
باده نوش - شرابی - خمار
خوار مئی (مئی = wine) پرست
(from خوردن to eat).

مستی = intoxication.

مدهوش = stupefied, intoxicated.
(دهش fr. مست)

دخم = a circular stone-building in the form of a cylinder, on the flat surface of which the Zoroastrians lay the bodies of their dead

بهوش آمدن = to come to one's senses, to come to one's self.

زنجیر = chain = حلقه.

باده پرست = lit. worshipper of wine i. e. drunkard.

تغیر = changing, counterfeiting
(غیر fr. بَدَل destroying)

اُموات = (میت s) the dead = مردگان.

عزیز = dear one (عز esteemed)
چانی - محبوب

بعد از آن = after

دریافت = perceivable.
 یار = friend of my heart,
 my love; dear friend.
 قابل = corrigible.
 مرغوب = desired, liked (fr.
 رغب he desired).
 مفلس = penniless (fr. فلس).
 عیال = family, wife and
 children (s. عیل).
 زن و فوزند (s. عیل).
 ثانی = second.
 راسخ = firm, deep-rooted.
 استیصال = eradicating (fr. اصل).
 محالات = impossibilities (s. محال).
 غیر ممکن = impossible.

(7)

خلیفه a Caliph (pl. خلفا).
 احکام = (s. حکم).
 مواضع = place. (pl. مواضع).
 تفتیش = search, inquiry, = تفتیش.
 بیرون = indescribable = مالا کلام
 لا = what, ما = از بیان
 mention).
 استقبال = going forth to meet
 پیشواز کردن - جلو رفتن =
 سرگوشی کردن = to whisper
 توطی گوشی گفتن =
 احترام = honour; respect
 عزت - حرمت.
 روزگار = time, age = دوران
 زمانه.
 تجمیع = retinue.

(8)

امیر = chief, emperor (pl. امرا).
 پارس = Persia, Parthia, فارس.

مُسخر کردن = to capture, conquer
 (fr. سخر he brought him
 under) فتح کردن.
 شاعر (s. شاعر) = poets = چام
 سرایان.
 مشهور = famous = شهرت یافتن.
 اشعار (s. شعر) = verses, poetry.
 غزلیات (s. غزل) = odes, poems.
 حافظ = lit. a guardian; one who
 knows the Koran by heart;
 the poetical surname of a
 Persian poet (fr. حفظ he
 preserved it).
 گوشه نشین = one living a hermit's
 life, تارک الدنیا =
 مستتر = an indigent condition
 بینوائی =
 مُرید = a disciple (fr. رود came
 and went) پیرو.
 قرب = a position near (a great
 man), having access to a
 great personage.
 مُلَازِمَت = waiting on (a great
 man) (fr. لزوم being necessary).
 آثار = signs, traces (s. اثر)
 علامات.
 ریاَضت = (fr. روض subdued
 himself) hardship.
 چهره = forehead, face: نارِ صَیْم
 پیشانی.
 ضرب = blow.
 معمر = populous, (fr. عمر)
 آباد = prosperous.
 خال = black mole on the cheek,
 as a mark of beauty.

ترک = the brown-moled Turk,
one of the tribe named Luli,
nomads renowned in the time
of Hafiz for their dancing and
singing talents, which they
strolled about to exhibit;
(here) a cruel charmer.

هیدوی = black = سیاه .

پاسخ = answer = جواب .

با اقتدار = of high authority ;
mighty (fr. قدر being able).

بزرگوار - مشوکتمند

دربار دلی = lit, a heart as large
as the sea, i. e. great liberality

فراوانی سهاوت =

حیا = clear, conspicuous ; (fr.
ظاهر the eye).

بیان = exposition (fr. بین being
separated). (Cf. What's plain
as day, what need to say).

(9)

درِ ضرت = in the presence of =
درویشی =

گفتگو = talking about = ذکر

اتفاق کردن = to agree upon (a
thing) شدن - همداستان شدن
هم‌رای شدن .

هریس = a thick pottage of bruised
wheat boiled to a consistency,
to which are added
meat, butter, cinnamon and
aromatic herbs.

هم = all, جمیع (fr. جمع he
collected).

باورچی = a cook = مطبخ .

نعمت الوان dainties ; delicious
viands ; delicacies of various
kinds. (الوان = s. لون colour)
آدم = Adam, the first man
(alludes to the ejection of
Adam from heaven for dis-
obedience).

(10)

عظیم‌النشان = mighty, glorious
عالی =

نوروز = New Year's day, being
that on which the sun enters
Aries, a national holiday cele-
brated with much merry-
making in Persia. Every body
puts on new clothes on this
day. Poor men get presents
of clothes from rich men.

اقربا = (s. قریب = near rela-
tions. نزدیکان و خویشان .

عزت = honour, esteem = ناموس

مرصع = studded with gems.

تجاهل کرد = pretended ignorance.

ساقی = a cup-boy (fr. ساقی gave
him drink) آبدار

بیش بها = costly.

قیمتی = gaudy فاخره

پوشیدن = to put on = در بر کردن

ابرشمی = silken.

مجلس = party gathering (fr.
جلس sat). (pl. مجالس).

اشارت = sign, pointing. (fr. اشار
he exhibited).

مشتد = a pressing want.

مشتال = a gold coin (pl. مشتايل).

بخشیدن = to give, حطا کردن.

(11)

فصل = season = موسم.

بهاران = (بهار spring and آن an adverbial suffix) spring-time, beginning of summer.

هوا = ramble, airing oneself = سير.

گشت = perambulation, recreation.

amusement = تفرج.

تماشا = sight-seeing, walking abroad for recreation (fr. مشي walking).

دشت = a desert = باديه.

موضع = a place, a spot of ground.

خوش = pleasant, delightful = خرم.

توقف = delay, pause (fr. توقف stopping).

گرم ساختن = to sit.

بي توقف = without waiting, instantly.

النتباه = minding, attending to, (fr. لفت turning towards another.)

ميل - توجه رغبت = .

اصحاب = the friends; (s.

صاحب).

متعجب شدن = to be surprised.

وقع = hope (fr. توقع alighting of birds).

كسب = deriving an advantage

. فائده گرفتن.

سفره = a tray, table; a circular piece of leather which travel

lers spread upon the ground; when on the road, it is contracted by strings round the edges into the form of a wallet for carrying provisions; it is so named because it is taken on سفر = journey.

(12)

طب = the science of medicine . علم, علاج.

حفظ صحت = preservation of health.

ترتيب = order (fr. رتب he set in order).

خدا نكند! = God forbid!

طبخ = decoction (fr. طبخ to boil).

تفصيل = details, prescription (fr. فصل = cutting).

من = a weight which varies from 7½ lbs. to 116 lbs. in the different provinces of Persia.

جنتاب = jujube fruit.

سپستان = sebestens; a glutinous fruit, used in medicine.

گل بنفشه = violet flower.

هليل زرد = yellow myrobalans.

غاريقون = Agaricum.

امطوخودوس = French lavender.

ترنجبين = Manna.

منير, خست = Manda.

شراب = syrup (fr. شرب = drank).

لئين = laxative.

(13)

خودبین (fr. عَبر) = proud = مغرور
- خود پسند .

بی ادب = rude, unmannerly =
.. بی سلیقه - نا تراشیده

کم زوری = infirmity = ضعف

. ناخرد - خر = a fool = سخی

. عمر = age, years = سن و سال

old persons (شيخ s.) = مشایخ

. پیران

levity, meanness = فرومایگی
کمینگی .

ظاهر = evident, manifest = آشکارا

(14)

(pl. اقداح) = a cup = قدح

lit. sensual joy (here)
tasting, taking ; آشامیدن

(fr. جاز) = permission, اجازت
passed, made current (money).

I may چیز بگویم - کلمه بگویم
speak something.

(fr. خلف succeeding) = خلیفه
the successor to sovereign
power, applied especially to
the successors of the prophet,
who united the characters of
head of the State and of the
Mah. religion ; a viceregent of
the Prophet (pl., خلفا).

(15)

early in the morn-
ing = صبح زود = علی الصباح

بر اسب = on horse-back, سواره
سوار شده .

of a forbidding face
کریمه منظر =
دشمن رو .

before. مقابل

ugly, ill-looking = بدگل = قبیح

a bad omen = فال بد = بد شگونی

scolding, ملامت = زجر

taking to task = سرزنش = توبیخ

games. صیدها

it occurred to
him. بھاطرش گزشت

for nothing = بی سبب = نا حق

to blame ; (fr. لوم
blaming).

(fr. عزر) = apologising = استعذار

a dress of honour with
which princes invest those
they mean to dignify. Us-
ually the *Khilat* consists of
pieces of cloth not made up,
and sometimes it consists of
arms, jewels, or other valu-
ables, without any articles of
attire ; a complete *Khilat* may
include arms, or a horse, or an
elephant. A *Khilat* is some-
times given to a person invest-
ed with a new office, as a
token of confirmation. It is
likewise presented or sent as
a present by men of rank to
visitors of distinction. (fr. خلع
he took off from himself and
bestowed upon him a gar-
ment).

التماس = request ; (fr. لمس
praying) درخواست .
رخصت = leave, permission =
اجازت .

تعب = affliction, trouble.
رو مشوم = of an unlucky or omi-
nous face رو مبارک .
خاصه = special (fr. خاص) parti-
cularized.
لطفه = wit = humour = لطافت
- شوخی .

(16)

دومويه = having half grey and
half black hairs, i. e. middle-
aged.

دوتا = two (double).

حباله = (lit.) a net, gin; knot,
wedlock.

نكاح = matrimony, marriage.

بهباء نكاح در آوردن = to take
in marriage, to take to wife.

- بزني گرفتن - نكاح نمودن
- از رواج كردن - زن كردن

سالخورده = advanced in years, old,
پير - سالدار - سالديده

خورد سال = quite young = نوجوان
- كم عمر -

بالاتفاق = unanimously, with
one consent (fr. وافق agreeing)
هم خيال شده

مراسم = manners.

'تعظيم' (fr. عظم became great);
ceremonious attention.

تكریم = respect, veneration.

كردن = to show = بجا آوردن

ا نشان = to comb (fr. نشان
bee hive).

جداگان = different

استیصال نمودن = to root out,
pull out (fr. اصل root)
كردن

حریف = rivals.

مضرت = injury.

(17)

خوک = a frog = وزغ .

سرودن = singing = نغمه سرای

دل خراش = heart-scratching,
discordant.

خوشی = joy, pleasure = نشاط

طرح آشنایی افگندن = to form
friendship كردن دوستی

حواله كردن = to leave to, refer to.

رسمان = a string = رشته

مهمك كردن = to bind fast.

تشریف آوردن = to come (a po-
lite form).

نگون سار = upside down, topsy-
turvy.

بدی = evil = شومی

مصاحبت = company = دوستی
بلا = calamity.

(18)

مطایبه = Witty story.

اعرابی = a desert-dwelling Arab.

عهد كرد = vowed = سوگند خورد

درم = a silver coin, generally in
value about two pence ster-
ling.

. نادام = sorry = پشیمان
 . جُدا جُدا = بی یکدیگر
 قلاده = a collar, necklace.

(19)

. رِسمان = string = رسن
 صوامع (pl. صوامع) = hermitage
 . زاویه - تکیه
 . گروه = a company = طائفه
 = to be possible = صورت بستن
 . ممکن بودن
 عقب = behind.
 . سگِ شبان = a watch-dog; (lit.
 a shepherd's dog).
 = to pollute. آلوده ساختن
 (جادوزن fem. جادوگر)
 . ساحر

jugglery, optical
 delusion. چشم بندی
 حلق = throat = گلو
 .

(20)

. فیلسوف = philosopher; (pl.
 فلسف).

. روم = the Roman empire; the
 whole of Turkey.

. اندوه = grief.

. اجل = death; (lit. the end of a
 fixed time) (pl. آجال) مُوت

. عملِ خُسن = good actions =
 نیکی.

. قول = dictum; text; (pl. اُقوال)

(21)

. خواجگان (pl. خواجه) = a gentleman
 (place) بازار (ابا) = breath and
 market.

. تهدید = to threaten, to snub (fr.
 هد).

. سرانجام دادن = to perform, do.

. اِشارت = direction, command,
 (fr. اِشار he pointed,) حُکم .

. هَست = haste = زودی .

. وقت = time = فرصت .

. اندک = short قلیل .

. عني (fr. یعنی = namely, to wit.
 signification).

. دوا = medical treatment, علاج
 (fr. strove علاج).

. اُرباب، 'نشاط = musicians, singers
 - نوآگران (master رب s.)
 مغنیان .

. نشاط = pleasure.

. صحت = health, recovery =
 (fr. was sound) تندرستی صح.

. نغمات = song; music pl. نغم

. 'غسل = a washer of dead bodies.

. دارفانی = the abode of frailty or
 mortality, i. e. this world.

. The next }
 abode }
 permanent }
 جاودانی } world.

. لُحُل کردن = lit to go from one
 place to another, i. e. to die.

. 'غسل = washing (religiously).

. 'میت = a dead one (pl. آموات).

. 'مرثیه = an elegy (fr. رثی)
 . 'نوحه - سرودِ ماتم (bewailed)

. 'موزون کردن = to put in verse,
 to compose.

. 'نوحه گری = mourning; to chant
 a dirge ماتم گری .

- گور = a grave = تَبَر - مَرَقَد
مزار - تَرَبَت - مَدْفَن .

حَافِظ = one who has the Koran
by heart (from حَفَظ, he pre-
served it).

بَالِین = head (of a tomb or bed)
سر .

تَرَبَت = a tomb (fr. تَرَب had
dust on him).

خَتَم کردن = reading the Koran
from beginning to end, a work
of religious merit.

کَلَامُ اللَّهِ = the word of God i. e.
the holy Koran .

(22)

اِیتَام = an orphan (pl. اِیتَام).
قَسَم است - بِضَدَا = by God =
بِهَذَا .

خَیْر - لَا = 'no' = نَیْ .

سُبْحَانَ اللَّهِ = praise be to God.

بِغَل = stinginess = اِمْسَاک (The
Arabs are proverbial for their
great liberality).

(23)

رَاسِطِي = straightness.

پیشینی = precedence = تَقَدِّم .

آزادگی = independence.

فَرَاخَت = freedom from care =
بِی عَمَلِ .

پیر طریقت = a spiritual guide.

تَاب دَاَسْتَن = to be able to bear.

کِنَايَه = mysterious allusion =

(24)

حُکَمَا = (s. حکیم = sages =
دانشمندان .

تَلَّش = search, inquiry = تَلَّش .

بَلِیغ = great, much = بَلِیغ .

صَحْصَ بدن = physical health.

مُشْفِع = intercessor.

تَضَرُّع - نِیَاز = lamenting ; earnest
prayer and supplication عِجْز

وَالِهَاح زَارِي کردن .

مُبَشِّر = a bearer of good news ;
an announcer (fr. بَشَّر = he
rejoiced him) خَبَر رِسَان .

صَحِیح = healthy.

(25)

گَرَان گوش - نَاشِنَا = deaf = کر
اَصَم .

بَی - نِشَان - اَثَر = سُرَاغ =
طَرَف = direction = سَمَت

جَانِب .

صَلَم - بَهْشِش = نَذَر =
هَدِیَه - عَطِیَه - دَهْش

الغرض - القَص = اِنْ فِیْهِ = الحَاصِل
حَاصِل . کَلَام - قَص - کَوَاحِ

کَرَه = a colt.

مَعَامِلَه = affair (fr. عَمَل).

وکیل = an agent (pl. وکلا) (fr.
to entrust) .

مَشْهَد (fr. گَوَاه = a witness =
to witness).

سَم طَلَّاق = a legal divorce (it is
to be pronounced thrice, and
cannot be revoked) (fr. طَلَّق =
loosened).

(26)

خدا ترس = pious = صالح - پارسا
 عابد - پرهیزگار - دیدار
 متقی .

سبو = an earthen pot.

نثائم = litter (s. نتیجہ).

مرہا = herds.

عصا = a stick = چوبدستی -
 (احصا pl.) چماق - کتک

تنبیہ = to correct = ادب کردن
 نمودن - سرزنش ردن - عیب
 گفتن .

بی ادب = impudence.

(27)

تیردان = quiver = ترکش
 تیرکش - کیش

آهو = deer, an antelope.

دامن = skirt.

معنی = a circumstance; an event.

رکابدار = an attendant: a cup-
 bearer; آبدار .

آب زلال = pure, limpid water.

تاب = صبر = patience = طاقت

(طراوت pl.) قطره = a drop

مار بزرگ = a dragon = اژدها

سراسیمہ = astonished, confounded
 = درهم برهم .

مطہرہ = a vessel with a spout
 (مطاهر pl.)

شتاب زدگی = rashness, over-
 hastiness.

(28)

خط - مکتوب = a letter = نام
 نوشتہ .

دریابار = (lit. abounding in rivers
 the south coast of Tāristan
 and Karman.

نفع = profit = سود .

(29)

دوست = dear friend = یار عزیز
 جانی .

عهد بستن = to promise, to
 agree = پیمان .

مراقت = travelling in com-
 pany with = همراهی .

شور و غوغا = uproar, row, noise
 and tumult.

بخش = share, portion = بهره
 حصہ

نقص = harm, injury (fr. نقصان)
 هم بهرگی = partnership = شرکت
 انبازی .

منافع = profits, gains, (s.
 منفعت)

زوا داشتن = to deem right; to
 allow.

(30)

اسکندر } Alexander
 اعظم } the Great

ایام محاربه = time of war (fr.
 محارب = he fought)

دارا = Darius, son of Darab, king
 of Persia.

زاور = a fleet (horse) a good
 roadster; تیزرو .

بادپا = wind-footed = صبارفتار
 ملا حظہ = inspection, reviewing =
 (fr. لفظ = observing)

- کم قنوت = lean, thin = لاغر
 نزار .
 خطاب و خطاب = angry words,
 مهل = occasion = جای .
 آلت (lit.) instrument; a machine.
 فرار = running away, escape =
 گریز .
 قرار = stability, firmness (fr. قر).
 یعنی = that is to say, to wit (fr.
 عني).
 لطیف = a joke, (pl. لطائف)
 متوخی - ظرافت .
 رتبه = dignity, rank = پایه .
 منصب = station (fr. نصب set
 up) مرتبه .
 (31)
 یعقوب = Yakub, surnamed Lais
 (lion), the brazier, who had
 become a king.
 ایام سلطنت = reign (s. ایوم,
 (from سلط he ruled) زمان
 پادشاهی .
 بی نوا = without means, a pau-
 per. نادار - بی زر - مفلوک
 فقیر - مفلس .
 ضعیف الحال = not well off in
 his circumstances = بدحال .
 ایام سلطنت = reign = عهد
 زمان .
 غنی = rich men (s. غني).
 سیستان = a country lying to the
 eastward of Persia proper.
 معض = place .
 مواخذة = reproach, reproving
 (fr. أخذ taking).
 أثاث البيت = household goods;
 effects (fr. أثف became much)
 متاع - خواسته .
 ضبط = seizure, confiscation =
 ترق .
 نان شبینه = evening meal = شام
 ملاقی = to meet دوچار شدن
 شدن .
 انصاف = justice, (fr. نصف
 taking half) داد .
 مال و منال = wealth find pro-
 perty مال و حال .
 (32)
 گذشته = bygone = ماضی .
 شایسته = qualified.
 وزرا = ministers (s. وزیر) (fr.
 وزر = weight, back).
 پیشه - صنعت = profession = حرف
 کار .
 عالی = noble = شریف .
 برای امتحان = امتحانرا
 برای آزمائش = trial .
 دسته تره = a bundle of vege-
 tables.
 مسله = precept, a maxim.
 نیرزد = is not worth = (fr. نیریدن).
 جالینوس = Galen, the physician.
 علف خشک = hay = کاه .
 سبوس = bran, chaff .
 هرزه = nonsense.
 آزرده = angry, put out = متغیر
 متکدر .

(شور) = pointing out (fr. اشارت)

. نشان دادن
ذی قیمت = precious = نفیس

. گران بها - ثمین

. مهره = a shell.

گران بها = costly, highly valuable.

(33)

کریه 'منظر = ill-looking, of a forbidding face = زشت زو- بدرگل.

= to be disgusted = نفرت کردن

بیزار شدن - دوری اختیار کردن

= obligation, favour = منت
. مهربانی.

. کنایه = kindness = لطف

= a painter, limner = نقاش
. مصور.

expert, skilful; master
(of any art) فن کامل -
استاد فن.

the
art of painting = صورتگری - مصوری
- تمثالگری = تصویر کشی

name of a celebrated
Persian painter. = مانی

. ثانی = second.

a simple fellow; a simpleton
= ساده . احمق.

deception, magic = کلاه
= فریب کاری - کلاه بازی
= شعبده - حقه بازی

. شوخی - تماشا = نقش

. = to paint. نقش کردن

. نمون (مثل pr.) = مثال

. = portrait; semblance تمثال

(pl. تماثيل).

(34)

meeting; (fr. لقي
visiting).

customs, conditions,
duties (s. رسم).

. = performing = آوردن

hospitality = میزبانی - مهمانی
مهمانداری.

a treasury, treasure (s.
خزینہ).

things buried or hidden;
treasures, hordes (s. دفینہ).

in easy and opulent
circumstances; well-off; in
clover; (fr. رف found ease)

. آسوده - فارغ البال

to sur- = جان به حق تسلیم کردن

render the soul to God; to

give up the ghost; to die;

فوت شدن - رحلت کردن

. وفات کردن

to point out. = وا نمودن

amazed, confounded
(fr. حیر confounded)

دم بستم (fr. حیر confounded)

. دنگ - مات

. قبل = before.

having or not having (a thing);

possession or not-possession.

the world, this
life. = عالم اسباب

. قابل = worthy.

reliance, trust (fr. عبر
faith).

(وِراط pl.) = a whirlpool
غَرطاب رِگرداب .

'عَجَب = wonder, astonishment,
'حیرت .

خَواستَر خدا = the will of God =

مَشیت ایزدی - مرضی مولی .

تَسخیر = conquering, subduing (fr.
سُخر he brought him under).

حَرَکت = act, conduct (pl. حَرَکات)
رفتار .

اِسْتِفسار = enquiry, demanding
an explanation (fr. فَسَر
enquiry).

ماجرَا = (fr. ما what, and جری
happened) an event, adventure
= سرگزشت .

بِی کَم و کاسَب = without reserve.

تَکرار = repeating, (fr. تَکر repeat-
ing) reiteration; باز گفتن

. اِعادَة کردن

{ اِنْقِلاب } the vicissitudes of life;

{ رَوَزگار } the reverses of fortune.

تَغییرات زمانه - حوادث زمان
تَلَب (fr. تَلَب to
change).

&c. = shed a
فَountain of tears = آبدیده شد
اشک بارید .

تَرَحم = pitying, feeling a tender
tendency towards = همدردی -

دل بهال کسی سوختن

سلوک = treatment.

(35)

طَبیب = a physician (pl. اطباء).

عِسیلِ دم = possessing the breath
of Jesus, by which he resus-
citated the dead; skilful.

بِیقرار = restless, suffering pain.

'صُعوب = severity = سختی .

درد (آلام pl.) = pain = آلم

اَسباب - علامات diagnosis;
causes and symptoms

مِثال = like = مثلاً

'جَلال = lustre, brightness جَلال =
exile).

نور دیدن = sight = بَصارت

تَقْوِیة = to strengthen.

سُخریة - مزاح - ریشخندی
fun, trifling with.

تَمییز = to discriminate
کردن

مَرَا اَوْنات تلخ است
suffer bitter times.

تَرا دَل بِه طَیِبَت = you are inclined
to joking.

مَدَاوِیة = medical treatment.

ضرور = necessary = لازم

(36)

مَلِک = country district = ولایت
اتلیم .

فرمان فرما = a king = فرمانده

فرمان روا - تاجدار - رای

مَلِک - پادشاه

پاک نیتی = sincerity = اِخلاص

خنجر = a dagger.

لوازم پاسبانی = the dues of

watching حراست

نگهبانی .

از دور دشت = from a distant country.

همچنان = those of the same kind.

آخور - اصطبل = stable = طویل
رئیس = a chief (pl. رؤسا).

دیدد بانی = charge = حواله
نگهبانی.

مملوک = a bond-servant, غلام
پرستار -

شیشگر = a glass-blower.

قراول = a policeman = عسس
پاسبان -

غرقاب = a whirlpool = گرداب.

صورثی = possibility; chance; (Tr.
that would have been something).

دغ = digging through a wall.

دشنه - خنجر - کاره = poniard,
dagger, knife.

در حین خواب = while sleeping
soundly.

پارا = power = حد.

ولی نعمت = benefactor, patron,
master.

مالامال = brimful, drenched =
لبریز - پر.

مبستان = bed-chamber = اطاق
خوابگاه.

(37)

وظیفه = an allowance of fodder
commons (by the day).

مناجاست = prayer = التماس -
(نهی fr. عرض).

علاق = (fr.علق clung) own-
ership آقائی.

حق = God; (also, truth, right)
لازد.

تعالی = the most high (God).

دعو = (fr. دعو calling)
prayer, petition; التماس.

اجابت = complying with, listen-
ing to, (fr. جاب = answered)

قبول کردن.

کلال - کوزه گر = a potter, آوندگر

ظروف = earthenware = سفال
گلین.

علف = grass, verdure = سبزی

خضرت - گیاه.

دعو = prayer (fr. دعو he prayed).

ادعیه (pl. درخواست - تمنا).

مالک = master = خواجه.

changed (بدل) = مبدل.

پیراینده چرم = دباغ = a tanner.

دراز گوش = a male ass = حمار
(pl. حمير).

أسباب = causes (سبب s.).

فریاد = a complaint = شکوه
شکایت.

علاوه = (fr. علو superadded)
in addition to = هم.

مشاق = desirous.

بیزار = displeased, tired with =

ناخوش - ناراض.

(38)

ثعلبی = name of a poet.

منصور = Caliph Mansur (lit.
Victorious).

(opp. قدح) تعریف = praise = مدح
 = to compose, (lit. to draw in the string of verse) به نظم در آوردن
 = بیت بستن .

، عوض انعام = reward = صلہ
 = a species of poetical composition, similar in form to the Ghazal; a poem (pl. قصائد).

= hearing (fr. سمع heard).
 . افسوس = alas = واحسرتا
 زیر (بسم) = smiling = تبسم
 لب خندیدن .

= of mighty renown =
 . والا نشان - حالی شان
 . بتدا = by God = واللہ
 - خواهش = desire, wish = آرزو
 تمنا .

= to give, bestow = ارزانی فرمودن
 عطا کردن
 مفید - سودمند = نافع = beneficial

(39)

= a farmer, a cultivator (fr. زرع to sow)
 کشاورز - مُزارع
 کشتکار - زارع - برزیگر
 = fruit-trees (s. فواکه
 fruit) درختان، فاکتھت

= delicious, savoury, لذیذ
 مزه دار، خوش گوار

= a present to a superior
 (pl. هدایا)، هدیه

= to transfer, transplant.
 نقل کردن

= the sons of Adam i. e. mankind.
 بني آدم

= lot = بهره = سرنوشت
 = content = خوش = تانع
 = extending, surrounding.
 شامل

(40)

= name of a favourite slave of Sultan Mahmud.
 ایاز

= upper chamber, balcony on the top of a house.
 عُرف

= coarse, thick, dirty, filthy.
 غلیظ = لباس = رخبت

= service = غلامی = بدگی
 = by the favour of your Majesty.
 بدولت خداوند

= clothes; vestment; (fr. لبس clad).
 (لباس s.) = الیسه

= value, worth = قییمت
 = kindness, favour, bounty.
 قدر = نعمت

(41)

= neighbouring, (fr. وصل
 joined) همپوار - نزدیک

= contempt, scorn, (حقار
 was vile) حقارت

= first.
 نخستین

= a traveller = رهرو
 مسافر

= met.
 دوچار شد

= to take to task,
 ملامت کردن
 سرزنش کردن

= satisfied = راضی
 غرسند - شوش = مغموم

= change.
 تبدیل

= at ease, happily =
 بارام
 بهاطر جمع

منصوبه = resolve, aim, contrivance = اراده (fr. نصب to fix).

طور = way, manner - عنوان.

املاك = property (pl. املاك) مال.

نجات = freedom, (نجات set free) رستگاري.

سزاوار = deserving of = مورد.

ستائش = praise = آفرين = تحسين.

تصبيه = a town or large village (pl. تصبات).

تضهيك = ridiculing, laughing at, to make fun or jest of; to laugh and jest;

تسخره کردن - to flirt, ريشخند کردن.

طبيعت = (s. طبيعت) natures.

جداگانه = different. (fr. مختلف coming after).

حد = courage, power = يارا.

(42)

شكايه = a complaint (fr. شكى complained).

عامل = an intendant of finance; a collector of revenue (pl. عمال).

راستبازي = fair play = ايمان داري.

عدالت شعاري = sense of justice = دادگري.

ديانت = honesty; (fr. دان) امانت پيشگي.

نظير = an equal, a second (pl. عدل ثاني - نظرا).

اعضا = limbs = (s. عضو).

جوارح = members (of the body) (s. جرح).

امانت = rectitude, trustworthiness, probity (fr. امن secure).

محص = quite = عين.

علاقه = province, district, division, (fr. علاءعلق clung) (pl. علائجات).

عمر = full = پر (fr. عمر).

نعمت = blessing, boon, happiness.

محرّم = excluded, without a share = بي بهره (fr. حرم prohibiting).

ثبوت = proof, determination (of guilt) conviction; (fr. ثبت subsisted).

حزل کردن = removing from office برطرف کردن - از نوکري دور کردن.

(43)

کتاب = (s. کتاب) books.

بدکار = bad, wicked = شرير.

اعتماد = trust, reliance (fr. عمد leaning upon).

تمثيل = exemplification, parable; مثال دادن.

موضعي = place = جاي.

روشن کردن = kindling (a fire) روشن کردن - سوزان کردن.

رحم آمد = felt for = بسوخت.

سنت = custom, nature, (fr. سن instituted, institution); آئين (pl. سنن).

معاونت = assisting ; (fr. عون ' help).

مکافات = (fr. کفی sufficient) retribution, recompense = پاداش .

تضییع = assumption, case = دعوی - مقدمه .

حُجُب = argument, proof.

گاؤ میس = a buffalo.

گاؤ زمین = the cow which supports the earth on its horns. The energy implanted by the Creator in the heart of the earth.

ملامت = reproach, (fr. لوم blaming).

ثور فلک = the sign Taurus, (lit. the bull of the sky).

لِجَها = litter, births = نتایج (s. نتیجه result).

رها کرد = let loose = سرداد .

حقوق = (s. حق) rights, claims, obligations.

اعتبار = taking into account ; minding, weight ; (fr. عبر faith).

حرارت = heat ; (fr. حر being hot) تاب .

لعظ = for a short time.

دستم = handle.

کُتَم = trunk.

طبیعت = innate disposition = خصلت .

جزا = recompense, retribution.

تن در دادن = to submit to ; to be ready.

باور = believing, faith یقین .

مفتون = deceived = فریفته .

تقصیر کردن = to fail, to fall short, to omit (fr. تصر diminishing).

تعجیل = making haste, urging, accelerating. (fr. عجل).

(44)

میوه (فایهت s.) = 'فواکِه جات .

باغبان = a gardener = ناطور .

تادیب کردن = punish.

سَلَاک = treatment ; (fr. سَلَاک strung) رفتار .

کوهسار = hilly country, سنک .

معدوم = extinct, (fr. عدم lacked) نبود - گم .

حرکت = act.

سم قاتل = a deadly poison ; زهر کشنده .

شراب = a drink ; (fr. شرب drank).

وفات - سام = death = ممات - موت .

عَیْل = (s. عاقل) the wise فرزندانگان .

(45)

طراز = a cut-purse ; a sharper

حیال - مکتار - حیار .

رساله = prophetsh.p = نبوت .

دعوی کردن = to claim, to pretend.

ایمان = faith.

رسالت = prophethip.

ثابت کردن = to make good = تصدیق کردن.

جوشن گزار = sharp enough to cut a coat of mail.

اندام = body.

خاصه = special ; royal (opp. عامه)

مُتَوَجّه = turning to, addressing مخاطب.

بید مُشَل = musk willow.

انکار کننده = a denier = مُنکِر.

اُحتیاج شدید = a pressing want.

دلیر = bold, brazen-faced جسور.

(46)

تواریخ = (s. تاریخ) histories, annals ; (fr. اَرخ dating a letter اخبار) .

مسطور = written (fr. سطر to write) مذکور . نوشتن -

مدائن = Ctesiphon or Madain ; a collective name of seven cities (s. مدینه a city) .

عرصه = a square, a quadrangle ; an open space free from buildings (pl. عرصات) .

ضَفّه = floor raised a foot high, made of stone ; a dais ; a sofa.

تمسک = stingy ; a miser ; (fr. مَسک holding fast) .

انکار کردن = to refuse = اِیا کردن
گسترده - قالیچه = a carpet بساط

مُروّص = chequered ; ornamented.

بی حجاب = without any fear (fr. حجب veiled) .

خانه کُوهک = a cell, a hut = کَلِمه

قابل = proverbial = ضرب المثل
نظیر مثلی - مثالی

(47)

سلاطین = sovereigns (s. سلطان)
(fr. سلط he ruled) .

پگاه - صبح = morning بامداد

مبارز = a warrior, hero, brave soldier ; (fr. بروز) جنگ آور

شکن = breaking the ranks (of war) valiant, warlike ; veteran.

مِیْنَم = the right wing of an army = جانب راست .

مِیسَره = the left wing of an army جانب چپ .

مجال = power ; (also, respite)
(fr. جُول قدرت - فرصت going round) .

معرض = place of meeting or exposure.

مُربک = a horse, camel, or any other conveyance (pl. مُراکِب)
(fr. ركب riding) .

مُهمّی = an urgent or serious business (pl. مُهمّات or مُهمّام) .

حاجب = a chamberlain (pl. حجاب)
(fr. حجب veiled)
دربار .

عزرائیل = name of the angel of death ; ملك الموت - قابض ارواح .

اضطراب = agitation, perplexity (fr. ضرب).

مجال opportunity.

(48)

عورت = the private parts ; any part of the body which it is indecent to expose, particularly from the navel to the knee ; عورت پوش (ستر - مشرگاه breeches.).

مسكن = abode ; dwelling.

معيشه = leading a life, (fr. زندگانی) عيش = or عاش .

تحمل = putting up with, enduring patiently (fr. حمل he bore it) بوداش .

مشقت = distress, trouble, toil, affliction (fr. مشق labour).

حدیث = mystical saying (fr. حدیث narrated).

مُصاحِب = company, being an associate.

تکفل = undertaking (fr. کفل surety).

وزارت = the ministry ; premier-ship, the office of prime-minister (fr. وزیر supporting).

برکت = blessing, auspiciousness (fr. برکت praying for one) .

عروص = bride توبانو .

طلاق = a divorce ; putting away ; (fr. طلاق separated).

دُنیا = the world ; (fr. دنو law).

(49)

قُرب = vicinity = نزدیکی .

فروود آمد = encamped = نزول کرد

رسول = an ambassador, legate .

(pl. رُسَلَاء) (fr. رسل sent or brought a message) - سفیر

ایلیچی - فرستاده

در خلوت = in secret (opp. در

پنهانی) in private (جلوت

رازها = secrets (s. سِر) (اسرار

عالمیه in public بر ملا

قدیم الايام = in days of yore, in

early ages ; زمان پیشین .

سرعت = quickness, haste (fr.

سرع) .

نیست و مستاصل = extirpated

نابود .

خزل کلتی = a very great loss.

حاصل ملک { tribute, { خراج
{ revenue. { ارتقا

باز = returning = مواجعت

(fr. رجوع) .

خدم و حشم = servants, domestics ; (خادم s.) train, equipage

(pl. احشام) . دار و دستر

to cut انگشت در تَمَك زدن meat together, to dine with ;

باهم خوردن .

مُعَيَّن (fr. وعد) = fixed , موعود

troops, مواكب (s.) لشکرها جيش و جند , legions ;

خيل = horsemen, cavalry, (pl. سپاه (خيول or اخيال).

حصر و اندازه = counting, enumeration
اندازه - حد حساب
شمار -

اجزا - parts (s. جز).

حصر = comprehending.

قاصر = unable, falling short of.
حصر - عدد إحصاء = numbering, computing
شمار - اندازه

مُتَقَاَصِر = unequal to the performance of a thing (fr. قصر)
کوتاه.

ذره = a particle, an atom (pl. ذرات).

قطار = train, file, rank, procession (fr. قطر dropping of water).

الا = except.

بمقابله = compared with; (fr. نسبت به went before).

دائرة زدن = to form a circle (pl. دوائر going round) (fr. دور).

مركز = centre (of a circle)
مدار - نلب.

دور = circumference = محیط
دائرة.

حرب = battle, fighting.

معاذ الله = God forbid! heaven defend me!

دستان = stratagem, fraud = مکر و حیل.

زرق = hypocrisy, fraud = ریا - رشید - سالوسی.

پیش آمدن = to resort to.

بدرقه = bodyguards = فوج خاصه.
مؤکب، هتایون.

فرمانبردار = submissive = مطیع
پشت = back = نفا.

از سر، آن برخاستم = I gave up my claim to it.

مأدده = food.

مأدده = a table covered with victuals (pl. موائد).

دسترخوان = (سَمَط pl.)

چادر = circular pavilion = خیمه
خیمه or خیمات (pl.)

أطلس = satin.

به تخصیص = in particular, (fr. تخصیص = particularised).

امثال (s. مثل) like things; مانندها.

آزمند = greedy = حریص.

زمام = rein, bridle, (to pull the reins i. e. to proceed towards).

بهره = a lot = نصیب.

گلیم = a blanket.

(50)

أدیب = a guardian, a tutor; a teacher of manners (fr. أدب he became well-disciplined) (pl. أدبا).

درد = pain, smart, ألم.

قطرات، اشک = drops of tears.

رخساره = cheeks.

جزع نمودن = to sob, to weep
piteously.

در حال = at once, there and then,
"فورا".

صدر عظیم = a seat of honour;
the highest seat.

مانند = like = بمشابه.

عذاب = punishment, (fr. عذب
punished).

ترحم = pity, feeling a sympathy
towards.

خلافت = the office or dignity
of a Caliph; پادشاهی Caliphate;
receiving the purple.

(51)

جام = a large cup = قدحی.

اسرار = secret source. پنهانی.

پدرود کردن = to say farewell, to
leave = وداع نمودن.

راز سر بسته = mysterious secret.

مجلس = conference = کنش.

بو تیمار = a kind of bird, (fr. بو
father, and تیمار = sorrow) so
called because when it sits
on the bank of a river, and
though thirsty, it never drinks
from it, fearing lest the water
should run low.

امتياز = distinction (fr. ماز)
سرفرازی.

مرغرز = a meadow.

دولتخواهان = friends, well-wishers
= دوستان - خیرخواهان.

همدمان = friends.

دوربین = far-sighted, intelligent.

(52)

میمون - بوزیم - بوزنه = a monkey.

میخ = wedges.

تجار درودگر = a carpenter.

اره = a saw.

معین = fixed.

مشکاف = cleft = شق.

تفرج کردن = to behold.

نیک بد = very bad. بسیار بد.

سزا = punishment = دستبرد.

واجبی = proper = سزا.

فضولی = meddlesomeness =
دخل (Cf. Monkeys make but
bad carpenters; a cobbler
should not go beyond his last).

(53)

سنگ = a tortoise = کشفی.
پشت.

عقارب = a scorpion (pl. عقارب).

درازدم - گزدم.

intimate friendship = (fr. انهاد.

آشنائی (being one) - احد.

دوستی - یاری.

مرافقت = company.

متعذر = difficult, impossible =

دشوار - مشکل - ناممکن.

زحمت - محنت = trouble = کلفت.

سواحل = shore (pl. ساحل).

کران - کناره - لب.

آب بازی = swimming = شناوری.

آواز (اصوات) = noise = صوت.

معلوم = to feel = احساس کردن.
کردن.

اشتغال = being employed =
پرداختن - مشغولیت

سنان = a lance.

جووشن = armour.

بی مروت = ungenerous, inhuman

طالیم - نامردم

خارامثال = as hard as flint or
hard stone = سخن .

مقتضی = demanding, requiring ;

خواهش مند - طالب

ذمیم = wicked, bad.

(54)

قدیم = in former days =

زمان باستان - ایام سابق

سیمرغ = a fabulous bird, also
called عنقا , said to be known

as to name, but unknown as

to body ; griffin ; (thirty

and مرغ = bird, so called

because of its hugeness).

قاب = A fabulous mountain,

imagined to surround the

world and to bound the horizon

on all sides.

شغف = longing, yearning

- آرزو - شوق - رغبه

میل - اشتیاق

در اشتعال آمد = was kindled.

توکش = a quiver.

کوفته خاطر = vexed.

مالامال = full.

نوشیدن = drinking = تهرج

مضطرب = tormented, chagrined,
afflicted.

مقارن این حال = at that instant,
simultaneous with that.

فتراک = saddle-straps or cords
fixed to the saddle for hanging
game &c.

منبع = fountain, spring (pl.
چشمه) منابع

لُعاب = spittle, saliva, dribble
آب دهن

کار - عمل = an act = حرکت

(55)

عزبی - مجردی = celibacy = تهرج

بی زنی

حروسی کردن = to marry (as a

man) زن کردن (for a woman,

شوهر کردن)

صالحه = chaste.

- حصه = chastity = پارسائی

پاکدامنی

غمگسار = sympathising (fr.

گساردن = to alleviate).

مهر = love = جا

برابروگره = a frown ; looking cross.

خانواده = family = خاندان

نوبلیتی = nobility of

nature نهادی

(56)

میزان = rule.

عالمان = the learned, ارباب علم

فلاح - برکت = happiness = سعادت

عاجلی = the next world = آخرت

اهل مکارم = those pos-

sessed of noble and generous

qualities.

- صفا - خوش = sincerity = إخلاص
 باطنی .
 things very (فريضة s.) = فرائض
 necessary.
 { carnal desires, مشتبهيات
 { beastly propensities. نكس
 { future salvation, رحمت
 { . نجات . آخرت
 = torturing, excruciating. اليم
 = associating, social معاشرت
 intercourse, intimacy.
 = class, division. فريق
 = being divided into parts. انقسام
 = like = مثل . بمثابة
 = sometimes, now and احياناً
 then (Ar. Adv. from احيان)
 = times. (حين s.)
 = to be as unknown كيميا گرفتن
 as the philosopher's مشهور الاسم و معدوم
 stone. الجسم .
 = extinction = نیستی . عدم
 = smell, odour = بوی . رایحه
 = a feeling of suspicion. گمان
 = a mine = کان . معدن
 = abode. مسکن
 = noxious reptiles. موزيات
 = depth. قعر
 = a position near ثورب ملوک
 the kings.
 (57)
 = beauty, comeliness, خوشگلي
 = جمال - زيبائي
 = نيك منظري - پري پيكري
 = خوشو ضعي . خولي .
- matchless = بي نظير - بي مانند
 - بي بدل - لاثاني - بي مثل
 . بي همتا - بي قرين
 ' بدر = the full moon = ماه تمام
 (= the new هلال = ماه نو)
 moon).
 = to envy. رشك بودن
 = the sun ; love. مهر
 = reflection. عكس
 = cheek ; side of the face حارض
 = رخسار .
 = heart-ravishing. دل زبا
 = blush. عرق خجلت
 = entreatingly, pray- ازروي نياز
 ingly.
 = vernal clouds ; ابر , نوبهاري
 (a sponge ابر , مرده)
 = my lovely daughter. مادر
 = devoting oneself to another, فدا
 = sacrifice, offering = صدقم
 . نثار - تصدق
 = affair, thing = (fr. قضی
 decreed).
 = knowledge = علم = وقوف
 = thinking, apprehending ; تصور
 (fr. صدر - painted).
 = the ملك الموت = عزرائل
 angel of death ; the god of
 terrors.
 = taking or seizing نمز , رو
 the life.
 behold ! lo. (اين را , نگر) اينك
 = lovely = محبوب . نازنين

(58)

قصص = histories, stories (s. قص fr. قص).

عهد = time = زمانه - ایام.

خوشه انگور = a bunch of grapes.

سرکه = vinegar.

سرکه ابرو = cross look, frown.

کله = head = سر.

معلق = suspending = اویزان.

تملیک = property.

(59)

ugliness. (خوشگلی opp.) = بدگلی.

عقد نکاح بستن = to marry, give in marriage, join in wedlock.

ملول = to be sick or tired of anything = بیزار.

شبِ دیجر = a dark night.

ماده غول = an ogress - شیطان.

بزنی گرفتن = to take to wife, marry.

میلهها = miles.

زوج = husband (fem. زوجة) (pl. شوهر - شوی - خاوند (ازواج).

حجاب کردن = to veil, hide the face, پرده کردن.

مضایقه کردن = to object to = مانع شدن.

(60)

عزیزی = a dear friend.

خوار = insignificant. (fr. خوارزم = battle). Khosmia, lying along the banks of the

river Oxus and extending to the Caspian sea.

هم کاسه = a fellow-commoner; a boon companion = هم نواله و هم طبق.

فوراً = at once = درحال.

پس‌پا = the heel = پاشنه.

معاونت = help = مدد.

دوستی = friendship.

ناکسی = a worthless fellow.

ختم کردن = to end, to quit.

(61)

ابراهیم ادهم = a mighty king of Balkh, who renounced his kingdom and the world.

ایثار کردن = to bestow, offer.

عارف = holy man, a saint.

همت = ambition, magnanimity.

(62)

خانگی = domestic (as opposed to وحشی = wild).

مرغ خانگی = a hen = ماکیان.

سیخ = a roasting-spit.

تاب = a frying-pan

(63)

ذبح کرد = slaughtered.

دعوت = inviting to a feast (fr. دعو = to call).

روز جزا = the day of judgment = روز قیامت - يوم الحساب.

روز داورى.

تهمت زده = accused = ماخوذ.

اقرار = confession = اقبال.

بري الذمّه = free from guilt;
از گناه پاک .

(64)

صاحب کاردان = an officer
منصب .

عزل کرد = dismissed; degraded.

خس = low (fr. خس = straw)
(opp. شریف).

ترانه گشتن = to be a topic, to be
proverbial = مثل شدن .

خوانده = educated =
دانا .

ناخوانده = uneducated =
بی سواد .

نیک، خصالی = good quality.

(65)

زوزن = name of a city in Kho-
rasan.

بیمارخانه = hospital = دارالشفاء

بیمارخانه - صحت خانه - مریض خانه
- بیمارستان .

دوا = medical treat-
ment

فاسد = spoiled, invalid.

دانا = ways and habits
of the wise
دانا = فرزانی .

finest flour.

آش، چرب = rich pottage; soup,
gruel.

(66)

سخی = liberal = سخاوت پیشه
کریم - جواد - کشاده دست

فیاض - سخاوت مند - باذل

ناصاف = dirty = کثیف .

توجّه = attention = التفات

صبح = in the morning = صبحاً
زود .

اجرت = hire مزد کرایه .

(67)

مانع = preventing.

موضع = place.

هر آینه = undoubtedly.

(68)

احوال پرسی = بیمار پرسی =
visiting the sick.

رنجیده = tired, weary of.

سوره = a chapter of the Korān.

فائمه the first or opening
chapter of the Kurān.

گران جانی = trouble, annoyance =
آزار - زحمت .

(69)

قطعه = plot, piece.

خصومت نزاع = quarrel.

mine = از مال من = از آن من

(70)

مقلوب = reading a
word backward, opposite;

(مرکب is گرم of مقلوب)

(مردم is سرد of معکوس)

فتوت = generosity.

(71)

ملاقات = meeting (fr. لقی to

دیدن - برخوردن)

دوچار شدن .

فریب - ترویز = trick = حیله

تلبیس - حیاری - مکر

دغا - روپاه بازی

to divide = تقسیم - قسمت کردن

behind = در عقب

unanimously = با اتفاق

disappointed (fr. یامس = despair) = ناامید - دل شکسته

ناکام

(72)

to let loose = سردادن = رها کردن

to go to the jungle = سر به صحرا نهادن

a pasture-ground ; (a kind of grass 'موغ' and زار = place).

bracing, healthy = صحت بخش

پرورش ده - خوش

a mound = تپه - دمد - پشته - تل

a musician = خنیاگر = مطرب

خواننده - ترانه پرداز -

sweet-voiced ; (s. 'لعن).

warbling = ترنم

diffusing sweet scent = عطریب

scattering musk = مشک ریز

melody, song = نغم

the science of music = علم موسیقی

علم نغم پردازي

full proficiency = مهارت تمام

a favorite pupil = شاگرد رشید

تلمیذ خاص

nonsense = چغنگ = قُضولی

horrifying, discordant = مُشوش

to refer to = اشاره = حواله کردن

نمودن

The Holy Book ; the Great Book i. e. the Korān. { کلام مجید کتاب کبیر

packsaddle = پالان

idle talk = هرزه گوئی = بوالفضولی

braying = عر = نغیر - نهیق بانگ -

dancing = رقص = جَس و خیز

delight, pleasure = ذوقی

died = مُرد - سرد شد

(72)

family, children = حیلان

eating (fr. نول to swallow) = تناول

(73)

a Jew = یهود = جهودی

حضرت موسی

a cake. - گرده قرص

secretly = خُنیّا = پنهانی

درخفا

کنجاست = کو

narcissus to which the eye is compared, = نرگس

curse = لعن = نعرین

equal = مساوی = برابر

joined them, i. e. died. = باوئی مُرافعت نمودند

above. = زبر - بالا - فراز

SELECT STORIES FROM GULISTAN.

(1)

هرمز = son of Noshirwan the Just.

خطا = fault = گناه .

بند فرمودن = to put in prison = حبس کردن .

- خوف - بیم = fear = مهتابت . ترس .

بیکران = boundless (بی and بی حد) کران = shore .

عهد = promise = پیمان (promise of not injuring them).

اعتماد کلی = full or implicit reliance ; (fr. عمد he trusted).

گزند = injury = آفت .

تصد - اراده = design = آهنگ .

(Tr. They might conspire my ruin, design my death). (Cf.

He that is feared by many must be in fear of many).

قول حکما = the maxim of the wise.

کار بستن = to put in practice.

چون او = such as he.

به جنگ بر آمدن = to cope with = برابری کردن .

- چوپان = shepherd = راعی - شیان .

- نا امید = desperate = عاجز - بی باک .

پنجه = claws = چنگال .

(2)

رعایت = government = نگاهداشتن .

لشکر را به سختی دامنیدن = to be hard on the soldiery (by not issuing pay).

دشمن صعب = a formidable foe.

پشت دادن = to turn the back.

i. e. to run away = گریختن .

غدر کردن = to act treacherously.

بی وفائی کردن =

خسیس - کمین = mean = دون

بی سپاس = ungrateful, thankless

ناحق شناس =

فرومایه - خوار = base = سفله

مخدوم قدیم = old master =

(pl. مخادیم) خداوند سابق

(fr. خدم = to serve).

روگردان = to desert = برگردیدن

شدن .

حق در نوردیدن = to forget the

obligation = احسان فراموش

کردن .

نعمت سالها = favours of many years, many years' employment.

بکرم = generously, kindly.

نمد زین = saddle-cloth.

بگرو = in pawn.

به سر جوان مردی کردن = to risk life in service.

سر به عالم نهادن = to wander forth in the world ; to seek

service elsewhere, to go abroad for service. (Cf. no money, no (Swiss) to fight for you).

(3)

میراث یافتن = to inherit.

داد، سخاوت دادن = to give many generous gifts; to display munificence.

بیدریغ = unstinted, lavishly.

بینی = the brain = مَشَام .
جائی قوت، شام

طبله حود = the aloes-box.

عنبر = amberggris.

بزرگی = greatness, a great name.

بخشیدگی کردن = to practise liberality.

جلیس (s.) = courtiers = هم نشین .

بی تدبیر = indiscreet, narrow-minded = نادان .

به سعی = with much pains = کوشش .

مصلحت = a good purpose.

حرکت (s.) = acts (of wasting the money).

ضرورت = emergencies = واقعهها .

فروماندگی = want = تنگی .

عامیان = the common people.

کد خدا = master of a family (کدبانو fem.) (master خدا house).

روئی درهم کشیدن = to frown = چمن بچمن شدن .

موافق آمدن = to accord with = پسند آمدن .

زجر فرمودن = to take to task = ملامت کردن .

(4)

نصیپر = a hunting seat = شکار گاه .

نصیپر - شکار = صید = game .

کباب کردن = to roast.

روستائی (adj.) = a village (روستا = a villager).

دسم = custom; precedent (pl. رُسوم).

أصل = basis, foundation = بنیاد .
پایه .

بدین غایت = to this extreme magnitude, to its present extent.

به ستم = by force.

روا داشتن = to allow, sanction.

سیخ = a roasting spit

کباب ساختن = به سیخ زدن .

(5)

صالحی = a pious man (pl. صُلَحا)

مُجال = power = قُوت .

کینه (fr.) = revenge (اِنْتِقَام)

لشکری = military officer.

چاه = dungeon, prison cell = زندان .

چندین روزگار = all this time.

جاه = your position or high station.

اندیش کردن = to be afraid of.

قرصه غنیمت دانستن = to consider the opportunity favourable; to avail of the oppor-

فرصت را فوت نکردن .
- 'موقع از دست ندادن -

(6)

فن - پیشه - کار = art = صنعت
مصارعت = wrestling = کشتی گری
به سر آمدن = to arrive at perfection, to become a master =

بدرج کمال رسیده - استاد
حیل = trick, sleight, feat = بید
خوب = nice, clever = فاخر

بعوی = after a new fashion, by exhibiting a fresh trick. Because the number of his tricks equalled the number of days in the lunar year (360).

خوبروئی = innermost heart.
خوبروئی = beauty = خوبی
خواهش = liking = رغبت = میل
(علم) = teaching (فر) = تعلیم
آموختن .

دفع انداختن - تاخیر کردن = to put off with excuses, to defer (فر) انداختن (آخر)
دیر انداختن - لیس و لعل کردن
سر آمد = became proficient =
کارمل شده .

قدرت = ability, power = امکان
مقاومت کردن = to contend, to challenge =
برابری کردن .
برتری = superiority = فضیلت
از روی بزرگی = in consideration of his age, out of reverence for his seniority.
تربیت = training, tutorage.

sounded harsh, disappointed = نا پسند آمد

a wrestling match = مصارعت
= باهم کشتی گرفتن .

a spacious arena or field = جای فراخ و گشاده

to get ready = آماده کردن
or = نرسد کردن

(lit.) the pillars of the State, i. e. the lords, the ministers of State.

distinguished nobles, the nobles of the court = امیران .

gallant men, the athletes = زورآوران

entered (the arena) ; rushed into the ring.

shock, crash = زور = صدمه
brazen = روئین

he would have moved or turned it from its base.

superior (opp. کمتر) = برتر
strange = غریب

closed with him ; engaged in.

guard; warding off, meeting.
غوغا - ولول = shout = غریو

شور و فریاد .
presumption = گستاخی = دعوای

لاف -
patron, master = مرنی = پرورنده
= هوادار .

بسربردن = to fail to make good one's pretension.

دست یافتن = to triumph over.

دنیقه = a nice point ; a cunning trick. (pl. دقائق).

نشی = to refuse = دایمستن کردن - سرباز زدن -

. مشاگرد = a pupil = پرورده

چنا دیدن = to suffer wrong, to be dealt with treacherously.

وفا = fidelity, good faith (opp. چنا).

. آخرکار = ultimately = حاقیم

, butt, target, (Cf. biting the hands that feed).

(7)

Harun Rachid was the 5th Caliph of the house of Abbas. He was noted for his justice and liberality and was fond of adventures, many of which have been graphically described in the Arabian Nights.

خشم آلوده = in a great rage or passion = درهم - غضبناک
زاده = officer's son = سرهنگ زاده
= سردار زاده .

دشنام مادر = speaking abusively of one's mother.

جزا = punishment, requital = پاداش - سزا .

تاوان گرفتن = fining = مصادرم

بدر کردن = to banish = نشی کردن
- دور کردن .

در گزشتن = to pardon = عفو کردن
(Cf. از گناه - معاف کردن
the noblest vengeance is to forgive).

&c. چندانکه = not to such an extent as to exceed the bounds of revenge.

فریاد = complaint = دعوی
از طرف = on the part of
مرد = a hero, brave man.

چنگ = contest = پیکار
= in truth, in reality.
از روی تهلیق

does not speak intemperately, says nothing unbecoming. فحش و دشنام
نگوید .

(8)

بزرگان = great persons, persons of distinction.

کشتی خرد = a small boat = زورق
قائش - سنبوق - ناو

in our wake. در پی ما

. غرثاب = a whirlpool = گرداب

(opp. تاخیر) = haste = تعجیل

خسته - ملول = tired, sick = مانده

to receive a horse-whipping (تمچی) = تازیانه خوردن

grate nobody's heart = درون کس مخراش
دل کسی = آزرده مکن

= راه دل آزاری = این راه خارها
thorns (i. e. calamities
آفتها - بلاها)

کاربرآر = promote the interests
of, expedite the concerns of
مُستعید = the needy = مُحتاج .

(9)

خدمت = service = چاکری .
مشقت = hardship = محنت .
مذلت = disgrace, ignominy =
ننگ - عیب - عار .
رُهائی = deliverance = رستگاری .
کمربزرین = a golden belt or girdle.
آهکِ تفت = hot lime i. e. quick-
lime, which gets hot when
kneaded تفت = گرم (fr.
تفتن = to be hot).

خمیر کردن = to knead, to make
into mortar = آب آمیختن .
زدوری کردن - آهک - کردن
دست بر سینه نهادن = to place
the hands on the breast, (i. e.
to wait upon in service, a
posture of servants in the
East). To cross the hands on
the breast in attendance.
(The posture of inferiors
in the East, was to stand
before their masters with their
hands on their breast; now,
hands are crossed about the
region of the navel).

تابستان - گرما = صیف
زمستان - سرما = شتا
بی حیا = ignoble = خیره
بساز = be content with =
قناعت کن .

دوتا کردن = to bend double =
خمیده کردن (Cf. Service is
another name for slavery).

(10)

خوشخبری = good news = مُژده
نوید - بشارت -
برداشت = has taken away,
removed (from this world).
چیزی = anything = هیچ
بگذاشت = he will spare me.
جای شادمانی = room for rejoic-
ing = جای خوشی .
دوام = perpetuity = جاودانی
پابندگی .

(11)

مُسَلَّم شد = became subject =
تمام گرفته شد .
بغلاف = in contempt of.
طاغی = impious rebel (Pharoah)
باغی .
یزدانی = divinity = خدای
ألوهیت .
خس (fr. خس = vilest)
کمترین (straw) .
ارزانی داشتن = to bestow, give,
confer.
فهم و = understanding = درایت
فراست .
تابجائی بود = was so much,
(ironically; meaning to say
was so limited).
حُرَاف (s. حارِف) = cultivators
= بزرگران .
بی وئس = unseasonable =
پیش از وقت .

تلف شد = was ruined =
 تباہ و خراب شد .
 صوف = wool = پشم .
 روزی = subsistence = رزق -
 وجه گذران .
 بدالش = in proportion to wisdom.
 تنگ تر = more pinched.
 مات = astonished = حیران -
 دنگ .
 اقبال = fortune = روزی -
 نصیب .
 دانائی = wisdom = کاردانی .
 تائید آسمانی = help of heaven =
 مدد خدا - عون، ایزدی .
 کیمیاگر = the alchemist.
 غم و رنج = grief and pain,
 disappointment and chagrin
 = پریشانی .
 ویرانه (opp. آبادی) =
 a ruin = خرابه .
 افتاده است = it often happens.
 نادان = the illiterate = بی تمیز .
 عزیز = honoured = ارجمند .
 خوار = held in scorn, neglected =
 کمین (Cf. Fortune favours
 fools; desert and reward seldom
 go together).

(12)

دیرب = countries, regions (s. دیرب)
 = بلاد - ملک .
 اولین = former, bygone = پیشین .
 خزائن = treasures (s. خزینہ) .
 مهسّر gained, obtained.
 تائید - مدد - یاری = عون .

خیرات = charitable works.
 باطل کردن = to abolish =
 موقوف کردن - برطرف کردن
 - نسخ کردن .
 به نیکویی = with kindness (Cf.
 Speak not ill of the dead).
 اهل خرد = the wise =
 ارباب دانش .
 بزرگ = magnanimous.
 بزشتی بردن = to speak disre-
 spectfully, to mention with
 disparagement.
 ناسودمند = useless = هیچ
 بی کاره .
 برقرار نمی ماند - می بگذرد
 = passes away.
 = authority (lit. command
 and prohibition) = امر و نهی .
 فتح = conquest = گیرودار .
 رفتگان = those who have departed
 = مردگان .
 ضایع مکن = traduce not =
 به بدی یاد مکن .
 پائدار ماند = will remain untra-
 duced, untouched, intact.

(13)

مدت عمر = the term of life; life.
 آخر - تمام = completed = سپری
 (Tr. Had reached the end of
 his days).
 وارث = a successor = قائم مقامی
 وصیت کردن = to will, to make
 a will = خواستن .

تفویض = committing to one's
charge = سپردن .
بجا آوردن = to fulfil, carry out.
تسلیم کردن = to deliver = make
over.
کلیدها = keys (s. مفتاح)
قلع = fortresses (s. قلعه).
مٹک راندن = to carry on the
Government, to rule.
امرائی دولت = chiefs of the
empire (s. امیر).
&c. گردن از اطاعت = threw off
their allegiance.
فرمانبرداری - اطاعت
مقابلہ = opposition = مقاومت .
لشکر آراستن = to array the
army. صف جنگ آراستن .
بهیم بر آمدند = were routed =
شکست خوردند .
طرف بلاد = outlying territory
= دیار سرحدی .
از-رفت = he lost, was taken
from him, departed from his
hold.
پیش آمد - حادثہ = event = واقعہ
= قضیہ .
خستہ خاطر = distressed and dejected
= دلگیر (fr. خستن to
wound, a defective verb).
دولت = companion = رفیق
(pl. اقوان).
شکران = سپاس = thanks
شکر .

گل = rose (i. e. بدن = بدن).
رنج = thorn (i. e. trouble = رنج
& و محنت).
بلند بخت = lofty destiny.
دوستانه = to befriend, guide
= یاری کردن .
اقبال = good fortune (opp. اقبال)
سعادت = prosperity, felicity.
یاوری کردن = to succour =
تائید نمودن .
پایه = eminence, elevated rank.
مشکوف = bud (i. e. plant).
مشکفتہ = in flower.
پژمردہ = withered = خشک .
بی برگ = bare, naked .
پوشیده = covered or clothed with
leaves .
(This refers to the seasons of
spring and autumn, when the
trees are with and without foliage,
respectively).
تعزیت گفتن = to offer condolence
= تسلی دادن .
مبارکباد = congratulation = تهنیت
گفتن .
همہ جهانہ = care of a whole
kingdom or universe.
دنیا = the good things of the
world.
دردمند = distressed, pained,
vexed.
مهر = love, enjoyment.
پای بند = shackled, fettered.
(Want of the good things of

the world makes us sorry ; and on our having them we are burdened with the care of them).

آشوبده = bewildering, calamitous.

بلا = calamity *i. e.* trial. (pl. بلايا)

جهان = world (*i. e.* life in this world ; *world's joys*).

هست = when we have them (*i. e.* in prosperity).

نیست = when we have them not (*i. e.* in adversity).

(14)

انجام = termination = اتمام - ختم .

مرض - کام = wish = متراد - خواهش - آرزو .

چندین = so many, a certain sum.

بر آمد = was accomplished.

تشویش = anxiety.

عهد - شرط = نذر .

بجا آوردن = fulfilment = وفا .

لازم = imperatively necessary.

آنچه من دانم = to my knowledge.

ارادت = regard, affection, love =

اخلاص - رغبت .

لئار = liking, good-will =

خیر خواهی - رغبت

شوخی = a saucy fellow =

بی حیا - بی شرم

عداوت = disregard, animosity =

بغض .

بدخواهی = dislike, ill-will = انکار

نفرست - ناپسندگی .

راستی = truth = حق .

زاهد = devotee ; devout ; (pl.

درویش - زهاد

عابد - پارسا - گوشه نشین

(15)

نفرست = contempt = استهزاء

زمره طوائف = a body (pl.

گروه -

بفراسست دریافست = shrewdly discovered.

(Because زندگانی = life = عیش a darvesh is simple in his way of life ; he has few wants, which are easily satisfied ; and he is ever free from the anxiety of losing his earthly possessions, themselves very few, which he parts with without remorse at the time of death ; again, it is traditioned that the darveshes will go to heaven without giving an account of their deeds in life, and in advance of the rich, who will have to render an account of their actions).

جیش = followers, retinue, army

(*i. e.* pomp and show). (pl.

لشکر - جیوش

حشر = resurrection = قیامت

معشر .

انسااله = God willing, if it please

اگر خدا خواهد = God

کشورگشا = conqueror of realms
i. e. a king.

شادمان = happy, in ease ; کامران
- بهتیار -

بی نوا = in want = حاجتمند
محتاج .

کفن = grave-clothes, winding-sheet.

بستن — رخس = to pack up
the paraphernalia of royalty,
i. e. to depart from this world
i. e. to die = مُردن .

The last line is addressed to the king ; O king, since you are to die and leave all your insignia of royalty behind you, however much you may not be willing to do so, your death under the circumstances will not be happy and easy, as it would greatly pain you to part with so many things of your life's enjoyment ; a darvesh, having very few belongings, makes his exit from the world very easily. Is not therefore mendicancy to be preferred to royalty ? And the more so when kings will be called to account, which the darveshes will be exempted from. (Cf. Our last robe is made without pockets).

(16)

سهبان وایل = an Arab poet and orator.

فصاحت = eloquence = خوش
طالفت - بالاعت = کلامی

سفن آرائی
لائالی = unrivalled = بینظیر

بی مثال .
پرسر جمعی = before an assembly.

باز گو = to repeat = مکرر کردن
باز پس - بار دیگر گفتن - کردن
باز گفتن - گفتن

کلام - لغت = language = عبارت
جمله آداب = all the accomplishments.

درگاه = presence = حضرت
گفتار - کلام = speech = سخن
دلبنده = captivating, charming.

- لائق = worthy of = سزاوار
قابل - شایسته - واجبه

باور = acceptance, belief = تصدیق
داشتن .

تعریف = مدح = applause = تحسین
- ستایش - وصف - آفرین
توصیف .

شیرینی = sweetmeats = حلوا
(fr. شیرینی to be sweet).

(17)

قبول کردن = to avow = اقرار کردن
- ابتدا = beginning = سر

انتها = an end = بنی
صاحب = possessor = خداوند

کدایت - تمیز = prudence = تدبیر
حکمت دانش = wisdom = فرهنگ

(18)

شعرا = poets (s. شاعر); شعر =
verse.

ثنا گفتن = to praise (reciting a
panegyric).

افتادند در — were barking at
his heels.

پخ بستم = hard-frozen = frostbound.

عرامزاده = rascal, rogue = نابکار
پدر سوخته .

پنجره - بالاحانه = lattice =
(pl. خرفات).

در انعام فرمودن = to be so kind as
to give.

فیض = charity = احسان = خیر
(Cf. مردمان = people = کسان
large bounties to bestow we
wish in vain, but all may shun
the guilt of giving pain).

قبای پوستینه = a fur-coat.

(19)

میزبان = a guest (opp. میزبان =
a host). ضیف .

دیاربکر = Mesopotamia.

وادی = valley (pl. آودا).

زیارتگاه = a place of pilgrimage.

خواستن حاجت = to pray for
what is wanted.

چم خوش بودی - چم بودی = how
excellent it would be.

آقا = gentleman = خواج .

بدگوئی کردن = to revile = طعنه زدن

پیر فرتوف = an old fool =
سالخورده (Cf. no fool like

an old fool). (Tr. years will
roll over thee and thou wilt
not pass in the direction of
thy father's grave).

مزار - مدفن - قبر = گرب

(20)

وزرا = (s. وزیر = a minister).

کودن = thick-headed = a dunce

. کند طبع - عجبی

روزگاری = sometime = مدتی

مؤثر = effective (fr. اثر effect).
مفید .

آدم دیوانه = mad (demon and
lik) (teaching is a brainwork ;
when the brains are taxed and
wasted, madness must ensue).

صیقل گر = furbisher = صیقل

= نکون تواند کرد - نکونداند کرد
cannot give a polish.

بد گوهر = of a bad essence or
temper.

اصل جوهر = substance of the
mind, innate capacity.

قابل = good, capable = پذیرنده -
قبول کننده .

هفت گانه = the seven seas,
pertaining to the seven climes,
into which, according to the
Muhammadian system of geo-
graphy, the earth is divided ;
گانه is redundant ; هفت گانه may
mean ' seven times ' also.

خر عیسی = the ass of Jesus.
Because it will not be pious

as all pilgrims to Mecca are considered (Cf. Black stones will never turn white ; Jack will never make a gentleman).

(21)

ادیبی = a preceptor, teacher =
مُعَلِّم - آخوند .

کوشش = laboured hard = سعی کرد
کردن .

بجای نرسید = but to no purpose,
but in vain = فائده نکرد .

فضل = scholarship, knowledge =
حلم - استادی - قابلیت

ماهر - کامل = perfect = منتهی
مواخذت کرد } blamed, took to
معالجت }

وَعْدَه خَلاف کردن = to break the
promise or terms of engage-
ment.

وفا بجا آوردن = to fulfil the condi-
tions of fidelity.

فهم - عقل = judgement = رای .
حضرت = lord = خداوند

مختلف (opp. یکسان =
different).

طبیعیات = capacities (s. طبايع) .

عالم = the world, the globe.

سهیل = Canopus, name of a star.

اَلْبَان = simple leather.

بوسه = scented leather = اَدِيم

(the Persians have a
belief that in Yemen, leather,
exposed to the air when the
star Canopus shines, gets
perfumed).

(22)

بیهوده = in vain, to no purpose =
عَبَث - بی فایده .

چندانکه بیشتر = how much so ever.

لَجْرَه - مشق = practice = حمل

مَحَلِّق = a sage philosopher, an
earnest seeker of the truth.

بغز = brainless (animal) =
بی عقل .

هیزم = firewood, wood حَطَب

دفتر = a book, a library. (Cf.

Pearls before swine). pl. دُفَاتِر

(23)

دیرپا - دائم = lasting = پائدار

بازرگانی = traffic, trade = تجارت

کردن .

بحث = discussion, debate =

کاویدن, سخن

تادیب = government = سیاست

لطف گوئی = kind speaking.

لطافت = a gentleness = مَدَارَا

نرمی .

حلم = humanity = مردمی

بَرْدباری .

دام = noose = کمند

رضامندی = consent = قبول

قهر گوئی = severe speaking.

سَبُو - خَم = a jar = کوزه

شکر = sugar = لَبَاب (Cf.

Sometimes clemency is cruelty

and cruelty clemency).

(24)

راز = secret, a private affair = سر

درمیان نهادن = to reveal, divulge

- افشا نمودن - فاش کردن

. آشکارا کردن

- صادق = sincere = مخلص

. پاک دل

مسلل = in a series.

ضمیر دل = the secret of the heart.

سلیم = simpleton, a silly man =

. نادان

سر چشم = fountain-head.

پُر شدن = to swell, increase.

. رودخانه - نهر = stream = جوی

(25)

در طاعت آمدن = to offer sub-

mission = فرمانبرداری

. کردن

دوستی نمودن = to make a show

of friendship, to court amity.

مَدْعَا - مُراد = object = مقصود

اراده - قصد - مطلب - پیش

نهاد - نیت

مَلَق = sycophancy, cajoling =

. چاپلوسی - دورویی

چه رسد = what can come of, what

is to be expected from.

هوار = to despise = حقیر شماردن

. دیدن

مهمل = unheeded, unextinguish-

ed.

خاموش کن = put (it) out

بند شدن = to rise into a flame =

. بسیار شدن

کمان زه کردن = to string the bow.

. نگذار = Do not let.

می توان دوخت = you can pierce
or transfix.

(26)

ناکام شدن = to fail = فرومaldن

حیل = trick, stratagem.

سلسله دوستی = Lit.

to rattle the chain of friend-

ship, i. e. to simulate friend-

ship = وانمود کردن .

کارهایی کند = will accomplish

things.

أحدي الحسنين = one of two

good things (results)

. کار نیک

خالی = unattended by.

غالب آمدن = to prevail.

رستی = thou art delivered of,

you get rid of.

ایمن مشو = be not without fear,

دل از جان برداشتن = to give up

hope of life, to be desperate.

(27)

سخن گوینده = an orator = متکلم

عیب گرفتن = to point out a

defect.

. گفتار = speech = سخن

خوبی = to improve = صلاح پزیرفتن

. یافتن

خُزّه مشو = be not proud, be

not vain = مشو مغرور و فریفته

حسن گفتار = excellence of

oratory.

. آفرین = praise, تحسین

. پندار, conceit.

(28)

کامل = perfect به کمال .

جمیل = handsome = به جمال (Cf. everyone calls his geese swans).

(29)

کارها = affairs.

بر آید = are accomplished.

مستعجل = he that is hasty = مشتایبده .

سر در آمدن = to fall headlong (Cf. Haste makes waste).

مرد، آهسته = slow-going man = آهسته رو .

سبق بردن = to outstrip, beat (in a race) . پیشی یافتن .

مشتابان = a fast-going man.

سمندر بادپا = a fleet horse = اسب، تیز رو .

از تگ فروماندن = to break down in speed or running.

میراند = drives or jogs on. (Cf. slow and steady wins the race).

(30)

مصلحت = a wise point.

کمال، فضل = superior learning, grace of eloquence.

نگهداری = you should keep a watch over, control.

فضیم کردن = to bring disgrace on = زسوا کید . (Cf. The tongue tells a man).

جوړ، بی مغز = kernelless nut.

سبکساری = lightness.

آبیات = verses (s. بیات).

صرف کردن = to waste = ضایع کردن .

کوشش = labour, effect = سعی .

دائم = continually = پیوسته - همیشه .

مکوش = چه کوشی .

سودا = foolish undertaking.

لوم = ridicule = ملامت .

لازم = reviler = ملامت کننده .

بهایم = beasts (بهیمت).

ایضا = as above, ditto.

فکر کردن، تأمل کردن = to reflect

بیشتر = frequently, all the more.

نا صواب = improper

سخن = reply ; speech.

هوش = sense = حذل .

(31)

نشید = associates with.

فرشتگان = an angel = فرشته .

دیی = demon. (fem. پری)

سیرت، نیک حاصل نکند نیکی = نپند .

وحشت = ferocity, brutality.

ناراستی = perfidy = خیانت .

مکرو = deceit, hypocrisy = ریا

فریب = (Cf. Society moulds a man).

پوستین دوزی = work of stitching

(Cf. The wolf changes his coat, not his disposition).

(32)

بی تهران = those devoid of merit.

دیده نتوانند = cannot endure the sight of.

مگ، بازاری = a street cur. Pet

dog = سگ، بوجی Watch dog = سگ،

خان Shepherd's dog = سگ، گله

تازی = a hound = سگ، صید

بر آوردن = to bark and bay =

شور و غوغا کردن

نیارندن = (fr. یارستن = to be able, can).

کینه - دشمنی = malice = خبیث

بر آمدن = to vie with.

در پوستین افتادن = to pick holes

in one's coat i. e. to slander,

to find fault with = عیب گرفتن

دست = the narrow minded envier, the impotent

man of envy (عاجز).

هر آئینه = certainly.

بدگوئی = to revile = عیب گرفتن

کردن.

در مقابل = to your face, in your

presence.

مثال = speaking, utterance =

گفتن.

گفتگ = struck dumb (lit. his

tongue of speech would be

dumb to utter i. e. his tongue

would refuse to pronounce).

(33)

پیش = before, at his mercy.

بر سر = on the top of.

نادانی = senselessness = خیره رایی

قیاس = hesitate, waver.

تأثی - تأنگ = delay = درنگ

(34)

جوهر = a gem (pl. جواهر).

خلاب = mire = گل ولایی.

همان = all the same.

گرانمایه = precious = نفیس.

گرد = dust = غبار.

فلک = heaven = آسمان (pl. افلاک).

همان = none the less.

نا چیز = worthless = خسیس.

(innate worth is never lost).

استعداد = capacity, genius =

قابلیت.

بی تربیت = without education.

دریغ است = is pitiable, is to be

regretted = افسوس است.

نامستعد = the incapable, those

without genius.

ضایع = lost labour.

خاکستر = ashes.

نسبت، عالی = a high origin =

اصل.

جوهر خلوی = a sublime element.

به نفس خود = in itself.

همنر = worth = قابلیت.

برابر = on a par with dust,

on a level with common dust.

نی = cane.

خاصیت = innate property.

(35)

مشک = musk.

عطار = perfumer, a seller of

essences = خوشبوی فروش.

طی = a box = خریطه.

هبر نماي = merit-displaying, full of virtues.

غازي = a juggler's drum.
(ريسمان باز).

بلند آواز = noisy.

تھي ميان = empty inside, hollow within.

(36)

خيلى = a mass.

سيلى = a torrent (Cf. many a mickle make a muckle).

بهم = together.

مخزن = garner, barm = آنبار.

غله = corn (pl. غلات).

(37)

ذائقه = relish = مزه.

شوهر مَرده = a widow = ييوه.

(Because she gets them with great difficulty, and that too very rarely and eats when she has a full appetite).

خداوند ميوه = owner, gardener = مالک - باغبان.

يوسف = Prophet Joseph, considered as the type of oriental beauty.

صديق = the truthful = بسيار راست گو.

سیر خوردن = to eat one's fill.

گراني = famine = خشکسال.

راحت = comfort, ease.

ناز و نعمت = luxury, plenty = ثنعم.

در ماندگان = the distressed.

حال = circumstances.

(38)

جامه خُلقان = tattered garment = جامه کهنه.

عزّت تر = more honourable.

خُرْدۀ اَنبان = the crumbs in the wallet

سرکه = vinegar.

رَنِج = labour = عمل.

گوسفند بچّه = lamb = بَرّه.

ده خدا = village chief. (Cf. Who arrays himself in other men's garments, is stripped in the middle of the street),

(39)

طبيعت = habits, principles.

طَرَق = (evil) ways.

مُتَمَه = suspected.

خرابات = a tavern. (lit ruins).

(Very solitary places are allowed to this trade in Islamic countries).

منسوب = suspected.

رقم کشیدن = to set a mark = تاريت کردن.

دانشي دهر = a sage of the age.

(Cf. Society moulds a man; tell me your company and I will tell you what you are).

(40)

اشرف = noblest = اجل.

مخلوقات = being = کائنات.

از روی ظاهري = to all appearance.

اذل = lowest = خوارتر.

موجودات = animals (s. موجود).

اتفاق = unanimous consent =
یکزبانی .

حق، شماس & لاسپاس = grateful
and ungrateful (N. B. op-
posite terms).

تمام عمر = a life-time = عمری .
بکمتر چیز = for the merest trifle,
on the smallest provocation.

(41)

کان = mine = معدن .
جان کندن = digging out one's
soul, i. e. taking away one's
life.

در گوشه دارند- گوش دارند = hide
away in a corner. (It also
means that they have ears to
hear of their being talked of
as rich i. e. they are content
only with being considered
rich).

&c. = hope is better than
what is eaten (i.e. enjoyment).
Because hope is a mental
pleasure, while what is eaten
gives pleasure to the palate
alone.

بکام دشمن = according to his
foe's wish, to the joy of his
enemies.

خاکسار = the vile wretch (of a
miser).

(42)

حلم = badges of distinction,
edging.

زینب = decoration, ornament.

بس - کافی = sufficient = تمام .

نقاشان = embroiderers.

خیمه بزرگ = pavilion = خرگاه .

نیک داشتن = to hold in regard.

نیک روز = fortunate.

(43)

اهل فضیلت = men of learning.

معروم = neglected.

(44)

سرو = a cypress tree is a type
of independence: it bears no
edible fruit, and its straight
stem shoots up high into the
air without branching.

بر و مند = fruitful.

آزاد = free (from cares and
encumbrances).

میوه - بر - باز = fruit = ثمره .

حکمت = secret, mystery.

دخل = fruit, produce.

معلوم وقتی = appointed season.

در وجود آن = during the exist-
ence or continuance of it
(season).

خوش = blooming and fresh.

آزادگان = the free or religious
independents.

اینکه می گذرد = what passes
away, what is transitory.

بسی پس از = long after.

خلیفه = the race of Caliphs ; (pl.
خُلَفَا).

از دست برآید = if you can
afford = اگر توانی .

نخل = date-tree,

SELECTION FROM THE AKHLAKI-MUHSINI.

(1)

صابري - صبري = patience
 مهم = an important affair (pl. مهمات).

مشاورت فرمودن = to consult = شور کردن .

زهر = envenomed = زهر آلود
 آب داده .

از کار افتادن = to be useless = بی کار شدن .

to break off the conversation = سخن قطع کردن .

to deviate from = انحراف یافتن .

rule (pl. قوانین) = قانون .

measure (pl. قواعد) = قاعده .

scorpion = کچکدم - گژدم - عقرب
 (pl. عقارب) (عقربك = hands of a watch) .

one's self = نفس .

a positive duty = واجب .

to avert = دور کردن = مندفع ساختن .

honour = عز = شرف .

conversation = سخن گفتن = مکالمه .

banquet-room = مجلس بزم .

the field of battle = معرکه رزم = میدان جنگ .

to promote = مرتبه بلند کردن .

the object of one's wishes = تمنا، مقصود = خواهش دلی .

(2)

sense of shame = حیا = شرم .

reign = زمان = عهد .

the vice-regent of the prophet (pl. خُلَفَا) = خلیفه .

salt district = شورستان = شورزار .

brought up = نشو و نما یافتن = پرورش یافتن .

brackish and bitter water (آب شیرین) = آب شور و تلخ
 fresh water) .

tribe (pl. قبائل) = قبیله .

famine = گرسنگی - خلا = قحط .

through necessity = بضرورت = مجبوراً .

seeking, quest = تلاش = تحصیل .

birth-place (pl. اوطان) = وطن .

rendered dear, favourite = مالوف .

abode = خانه = مسکن .

usual, fixed = معمول = معهود .

his way fell upon a spot or district = روشنی افتاد .

fit for = صالح .

cultivation (fr. زرع) = زراعت = sowed) .

a pond = آبگیر = خدیر .

a quantity = مقداری .

blowing = وزیدن = هبوب .

wind = هوا = (s. ریح) .

weeds (adj. خسیس) = خس .

rubbish, as chips, leaves, &c. = خاشاک .

purity = پاکي = صفا .

sweetness (opp. کثافت) = لطافت .

پاکیزگی .

هېچ بار = at any time.

مذاق = taste (fr. ذوق = tasted).

مزهدار = palatable = خوشگوار.

حق سبحانه و تعالي = God, the most Holy and High.

مزه = taste طعم.

اگر غلط نكنم = if I mistake not.

مزد = reward = عوض.

مصلحت = the most prudent thing ; good policy.

بعوض = در مقابلہ = in return for.

کرم = bounty = احسان.

اهل بيت = the people of the house.

برکت = blessing, help ; (adj. مبارك).

مشك = leathern bag for water.

بغداد = Bagdad, the seat of Government of the Abbaside Caliphs, and in their days the Oxford of the East, as all the sciences then known were taught there (= داد = باغ).

دارا لاهوت = the seat of empire = Bagdad. تخت گاه - پائي تخت.

دوري = distance = مسافتي.

انبوه = retinue, army كوكبه.

حشمت = equipage, pomp (fr. حشم = regarded with awe).

دب = noise, majesty (fr. دب = walked leisurely).

عظم = grandeur, pageantry.

سوراء = the middle of the road.

دعا گوئي و ثناخواني = blessing and praising.

باديه = desert, (also a large cup).

شير (sher) در باديہ است -

شير (sheer) در باديہ است = the lion is in the desert ; the milk is in the cup.

بغص در ماندہ = worn out with the sorrow.

تہفہ = a present (pl. تہايف) (lit. a rarity, a choice and uncommon thing) نذر - ہديہ - سوغات -

وصال = enjoyment (fr. وصل to join).

مني (fr. آرزو = desire = تمنّا defining).

مخلوق = a created thing.

جلوه = splendour, lustre.

شيرہ = expressed juice, syrup.

شاخ نبات = branches of plant ; sugar.

هم = the same ; and همشيرہ = milk = of the same milk i. e. a sister.

آب حيايت = water of life = آب زندگي.

رکابدار = a stirrup-holder, a groom, an attendant.

متغير اللون = altered in colour بدرنگ.

کريہ الرائيح = disgusting in smell بدبو.

دسوم = grease, filthiness (fr. دسم = fat).

(3)

درو اثر کرده = had affected it.
 صورت واثع = the state of the case.

مشریب غریب = a rare beverage.
 تمهافظت = custody, care (fr. حفظ = preserved).

مبالغه کردن = to exaggerate ;
 (here) to give strict orders =
 بتاکید فرمودن .

زیاده از حد = beyond all bounds.
 وجه العرب = honour of Arabia ;
 chief of the Arabs ; an honorific term.

تبرک = offering (lit. sacred relics) (fr. برک = blessed).
 مدعا = object (fr. دعو demanding).

در معرض تلف = on the point of ruin = در صد هلاکت .

خواص = chief nobles (s. خاص).
 به نسبت = comparison with.
 متااستی = it was probable.

به سرکار نارسیده = not knowing the secret = راز معلوم نا کرده .

منفعل = ashamed, mortified.

عذب = sweet = شیرین .

خجل زده = struck with shame.

بوسيله = upon any pretence.

توقع = hope (fr. وقع alighting of birds).

صفحه = a page (pl. صفحات).

احوال = fortune = روزگار .

ادب = decorum, good breeding.
 (pl. آداب).

اخبار = history (s. خبر) a newspaper = روزنامه اخبار .

مواصلت } = alliance.
 وصل

طرح انداختن = to form a plan.

خطبه کردن = to demand in marriage.

در عقد آوردن = to give in marriage.

زستل = epistolary correspondence. = رسائل = letters (s. رساله).

متواصل = continued (fr. وصل = to join).

دوستی = amity = اتفاق

آراستگی پذیرفت = derived improvement.

کلی و جزئی = in whole or in part i. e. general or particular.

مراجع = referring to (fr. رجع)

رای = opinion (pl. آرا).

تدبیر = advice, good policy (fr. تدبیر forecasting).

قیصر = Caesar ; a title of the king of Greece or Rome ; (a child is called قیصر , when before its birth the mother dies, and it is taken out by cutting her side by performing what is called the Cæsarian operation),

زُبده = cream ; best of anything.
 حَمْدَه = the best thing ; prop.
 هَمَّتْ مَصْرُوفٌ بِأَيْدٍ دَاشِدْ = our at-
 tention should be turned to.
 اِنتِظَامُ حَالِ = improvement of
 fortune.
 فَرَاغُ بَالِ = comfort of mind.
 ذَخَائِرُ = hoards (s. ذَخِيرَه ; fr. ذَخَرَ
 stored).
 نَفَائِسُ = valuable things (s.
 نَقِيسَ).
 بَرْدَه ; غَلَامٌ وَ كُنْيَزُكْ - برده
 صَبَاعُ = horses.
 عَقَارُ = an immovable estate in
 land, water, or palm trees =
 مَتَاعٌ وَ اسْبَابُ عَيْرِ مَتَعَرَكْ , که
 اِمَّهِيَا کَرْدَه ام = I have collected.
 رَايِ جِهَانِ آرَا = world-adorning
 wisdom.
 حُسْنُ اِهْتِمَامِ = best means of
 providing (fr. اِهْمَ = taking
 thought for) خَوْبِي بِنْدِ وَ بَسْتِ
 مَتَاعِ فَاثِي = frail riches.
 مَشِيفْتِ = deceived = فریفته .
 حَلِيمِ = ornament = زیور (pl.
 حُلَلِ).
 مَكَارِمُ اخْلَاقِ = noble morals =
 صَفَاتِ , سَتُوْدَه .
 دَر مَعْرُضِ = subject to.
 تَغْيِيرُ اِنتِقَالِ = change and altera-
 tion (fr. نَقَلَ being trans-
 ported).
 (4)
 جِدْ وَ جِهْدُ = labour and perse-
 verence = کُوشِش .

اَمْثَالُ = fables, parables.
 تُوْدَةُ خَاكِي = a hillock of sand.
 دُور کَرْدَنِ = removal = نَقْلُ .
 دُشْوَارِي = difficulty = کَلَفَتِ .
 (رَا) مَيِّسَرُ شَدِي = would have
 been accomplished by.
 جَسْمِي figure = شخص .
 ضَعِيفُ - نَهِيْفُ weak, spare =
 لا غَر وَ نَاتَوَانُ .
 خَوْشِي = alacrity = نَشَاطُ .
 اِنْدِسْکِرِبَابِلُ = (مَا =
 what, لا not کَلَامُ = speech).
 بَنِيَادُ - بُنِيَادُ = figure.
 اِخْوَصُ کَرْدَنِ = to enter into.
 عَشَقُ = affection = نَظَرُ .
 اِصَالُ کَرْدَنِ = to seek a
 union.
 اِمَادَه = prepared = مُسْتَعِد .
 اِیْمُ — از = I may relieve
 myself from the obligation of
 the engagement.
 خِیَالُ = notion = گمان .
 فَهْوَالْمُرَادُ = that is what is
 wished for.
 اِبْتَدَا - بَدُو - بَدَا - مَشْرُوعُ =
 beginning (opp. نِهَایَتِ)
 اِحْوَالُ (pl. احوال) = حال
 مَهْلَکُ (s. مهلک) = dangers .
 اِظْهَرُ هَآئِي کَلْتِي = greatest
 dangers.
 اِرْتِکَابُ کَرْدَنِ = to encounter.
 بَوَطْرَفِ = far from.
 خَوْقَابِ هَلَاکِ = whirlpool of
 destruction.

امثال و اقربان = compeers, equals, (s. ائین)

آل = race = اولاد .

سرداری = power

دولت = departure of fortune.

رسم، جلالت = habit of activity.

(5)

ثبات = firmness (adj. ثابت)

ثبات = stability (opp فنا)

اتمام = completion.

میدان = a square (pl. میادین)

عمارت = a palace ; an edifice.

مشقت = distress (fr. مشق = it was hard)

دلّی = innate pity = رافت، جبلّی و سرشتی .

طبیعی = natural kindness.

بد چشمی کردن = to shy, plunge.

امری، حالی = imperial command = فرمان، شاهی .

بی ثباتی = inconstancy.

حمل کردن = to ascribe to.

مراعات، سخن = respect for word = پاس سخن .

پاس باید داشت = it should be regarded.

خلاف = contrary = نقیض .

لوح = tablet. (pl. الواح)

(6)

دادگری = justice = عدالت .

وارد است = it is recorded.

مقرر = certain.

آرام = relief = استراحت

مبدل = changed (fr. بدل)

تاب = heat = حرارت

مشرارت = wickedness (adj. مشرور)

به تنگ آمدن = to be in trouble

التجاء نمودن = to take shelter =

پناه بردن .

کلفت = vexation, distress.

ظل ظلیل = a shady shadow ; a long shadow ; a shady garden of delight.

آرام و امن = peace and safety =

آرام و آسوگی .

حدیث = a saying of the Prophet, considered to have equal validity, in point of authenticity, with the Korān itself (pl. احادیث)

روایت کردن = to recite.

اشخاص = bodies (s. شخص)

متفترق شدن = to fall asunder.

اجزا = members (s. جز)

نمی ریزد = do not crumble away.

شائبه = appearance, shadow.

شبه - شك = doubt = ریب

نبی (adj. prophetic)

خواهش = desire = داعیه

في الواقع = in fact.

مظهر عدل = an embodiment of justice.

معجز، نشان = miraculous.

حضرت، رسالت مآب = the Lord of Prophecy.

عليه وسلم = on whom
be blessings and peace of God.

متولد = born = پيدا شده

مُدارا = courtesy.

فرو مگذار = do not lay aside.

رحايت = consideration.

گو = tell him, let him.

عطر = perfume (pl. عطريات)

زنده رود = name of a river.

زمانی = for a little while.

مرغزار = a meadow (fr. مَرغ a
kind of grass and زار = place).

خاص حاجب = a royal usher
(pl. حُجَّاب).

عذوزة = an old woman.

قوت = sustenance = معيشه

یتیم = an orphan (pl. ایتام)

واقعه = event (pl. واقعات)

she lost
all self control. = از خود بي خبر گشت

راه = path = گزر

چشم دار = waiting = منتظر

تظلم = complaint of injury.

جلال = glory, sacredness.

احديت = unity (i. e. God).

پل صراط = lit. the bridge of the
narrow path ; the sharp bridge
which spans the abyss of hell.

مخاصيت = animosity.

مکدر کردن = to darken.

from a
righteous motive. = از حلال تر وجهي

the point of supplica-
tion. = قبله دعا

in the
infirmity of his created nature. = عاجزي مخلوقيت

creative nature. = خالقيت

pious persons (s. عابد) = عباد

in her complaint of
me. = بفرياد من

escape = نجات = خلاص

eagle. = عقاب

punishment = عذاب = عقوبت

it had waxed. = بيگاه شده بود

late = شب آمده = شام شده

to stay. = اقامت نمودن

increase = فراواني = توفير

taxation = تكليف = مواضع

the most holy God. = حق سبحان

abundance = زيادتي = برکت

(Cf. Good mind,
plenty find). = فراواني

good news = نويد = خبر خوش = مزده

yes = بلي = آري

revenue department. = ديوان خراج

one-tenth part = دهم حصه = خشر

time = بار = كرت

touched, affected. = متاثر

brimful = لبريز = مالا مال

good = صلاح = فلاح

parts (s. كَتَف). = اكناف

finding out (fr. علم). = استعلام

investigating. (fr.
(كشف). = استكشاف

ignorant persons
(s. جاهل). = نجهال

"granted, granting, supposing."

'موتف, عرض = a place of petitioning.

بدبخت = miserable

پربشان حال = unhappy, wretched.

(7)

معافي = pardon = عفو

دليري = daring, boldness = جرات

(موهوب s.) = مواهب, عنايت

(Fr. وهب) kind gifts.

'حرم = a confidant (fr. حرم forbidden)

تشفتي = returning to calmness of mind after anger.

(8)

حلم = clemency, forbearance.

وراق = a scribe.

ياقوت = turquoise.

درازي = length = طول

'تهن = breadth = عرض

زهرة = Venus = ناهيد

(pl. انگشتری) = a ring = خاتم

خوانم

لرزه = trembling = رخس

نگین دان = the collet.

سندان = an anvil.

مومیای = a kind of medicine that joins broken bones, from

wax and ياي name of a

town near Pars, where in

a mountain every year a

liquid like wax is collected or

from موم wax and آئين = like,

for when first found it is soft as wax.

(9)

خلاق = good disposition (pl. اخلاق).

روح = civility, kindness (adj. رفيق).

تخت = throne = سرير

تار = thread, warp.

پود = woof, texture.

شيريني = affability = سازگاري

اقسام خيرات = various virtues.

اتصاف = being described, praised (fr. وصف).

ملايمت = gentleness, humanity.

سختي = force, severity = عنف

مهرباني = kindness = تلاف

باورچي = cook = مطبخ

باورچي خانه = kitchen = مطبخ

تکلف = taking pains personally, trouble.

(10)

beginning ; first part (s. اول).

بزبان بيزباني = in her dumb tongue.

مناجات کردن = to put up a prayer.

شفقت - مرحمت = kindness and compassion.

تقرب يافت = has been accepted.

عطا کردن = to bestow = کرامت کردن

ملک باقي = the permanent kingdom, i. e. the next world.

در پی رفتن = to follow =
- حَتَب رفتن - دنبال رفتن
پس رفتن

مضائقه کردن = to refuse, to
grudge, to give.

(11)

سخاوت = generosity. سخا - سخاوت

کرم = liberality = إحسان

شهوت - صیت = fame = آوازه
خبر نبا

بادشاه - حاکم = ruler = والی

طنطنه = fame; lit. a Turkish
guitar (fr. طن made a sound).

کرم و جود = generosity and
liberality.

سائر و ساری = spread and per-
vaded.

بلند کوهان = high-humped.

وادی حرب = stony regions
of Arabia, Yemen.

کم یاب = rare, uncommon = نادر
سمعا و طاعة = most willingly;
you have only to command.

ایچی = ambassador, envoy =
رسول - سفیر - فرستاده

لائق = befitting = فراخور

مناهی = proclamation = اشتهار
ندا - جار -

میعاد = stipulated term or period.

حاصل کلام = the gist of the words,
in fine, in a word.

حیرت = astonishment = تعیر
عجب

مستلم = accorded, reserved for,
confined to = مخصوص

پادشاه، زوم = عظیم الروم

حشمت = majesty = دبده
دب (fr. دب walked
leisurely).

متجسس - متعص = inquirer;
inquiring.

بارگی = an excellent strong horse.

خدنک = the white poplar tree
of which arrows are usually
made (خدنک).

زودرو = fleeting.

دم، مشابهت زدن = to resemble.

گلگون = ruddy rose coloured; a
bright bay horse.

(رنگ = دیز and شب) = شیدیز
a black rusty charger of extra-
ordinary size and strength.

صاعقه = lightning (pl. برق)

پویه = running (fr. پوئیدن to run)

صرصر = a violent blast of wind =
باد تند و سخت

فاش = public, known far and
wide = ظاهر

از قاف تا قاف = from one extre-
mity of the earth to the other.

قاف = a fabulous mountain.

سنگ، = touchstone = مهک
امتحان

دعوی = claim, pretension.

دادگاه = tribunal = مهک

خان شرع

معنی = reality = (opp. صورت).

إمتحان کردن = to try, to examine
(fr. *معين* investigating).

نژاد تازی = of Arabian breed ;
Arabian horses are considered
good, and those of Nuzd, the
best.

مکرمیت کردن = to favour with,
to give.

شکوه میهی = mark of greatness ;
dignity and pomp of great-
ness.

تحف (s. تحف) = rarities.

هدایا (s. هدیه) presents.

رسول = an envoy (pl. *رُسُل*).

تبیله طي = the tribe of Tai.

نزل نمودن = to alight.

مقارن رسیدن = about the time
of the arrival of &c.

دلداري نمودن = to comfort,
console.

فروود آورد = lodged.

اسباب استراحت = things of
repose (such as, bed, cot &c).

فرمان - منشور = Royal order.

مضمون = contents = فہوا (pl.
مضامین (fr. *ضمن* = to
contain).

إصرار = pressing = مبالغہ

حیز = limit, extent = دائره

حظیم الشان = of mighty renown.

جزوی = trifling (fr. *جزء* = a part).

ذلذل = the Prophet's mule, pre-
sented to him by the Governor
of Alexandria (The comparison

seems to be out of the way,
because Hatim lived before
the Prophet).

تاریکی = darkness = تاریکی

پیش و پس = all round.

علاج روی و راه = alternative = علاج

آگین = (here it refers, to his
liberality).

تہ کات = lit. sacred relics, choico
articles, rarities سوغات

حجازی = of Hejaz - the famous
province of Arabia, the land of
the pilgrimage, containing the
two sacred cities of Mecca
and Medina.

فہوا حال = the state of affairs.

جوانمردی و مروت فتوت = gene-
rosity.

خوان (مایده s.) = trays
پتر طعام

اکرام = favours (s. کرم).

ذکر شدہ = mentioned = مزکور
مزور = نام بُردہ

اشتعال نمودن - to blaze out
شعلہ زدن =

ایذا = doing harm (adj. موزی).

آشکارا = evident, plain = پیدا

حاصل = income ; the amount
derived from the produce of
the soil.

ضیافت = banquet = جشن
مہمانی

طرح انداختن = to prepare =
برپا کردن

دعوئی = feast, entertainment
(fr. دعو = to call).

عرق = vein = رگ

محو کردن = to obliterate, rub
out = نسخ کردن

هیار پیشه = a sharper, a knave.

مواعدت = promises (s. مواعدت)
= وعدها

مستظهر = fortified.

حیل = trick (pl. حیلت).

شعبده = fraud, jugglery.

متمددار = an undertaker = زمردار

علامت = mark = سیمای

ناصریه - پیشانی = forehead = جبهه

فرخندگی = the splendour of
happiness.

پرسش گرم نمودن = to make
warm inquiries.

خانه = house = وثاق

منصب دار مشوم = I should feel
obliged.

a grand feast (fr. ضیافت
= entertaining).

تثدیم افتاد = was managed or
performed.

در خاطر خطور نکرد = it never
occurred to him.

میزبان = host (opp. مهمان)
مهماندار

مطعومات = viands, dainties.

مشروبات = drinks, beverages.

تکلف = ceremony; taking
much pains in any matter (fr.
he troubled).

آفاق = horizon (pl. آفاق).

طلوع کردن = to appear, (fr. طلوع
the sun rose).

چشم اشک باران - دیدۀ گریان
وداع = taking leave.

ماندن = staying = اقامت

متمسک شده = armed with (fr.
holding fast).

نیارم شد - نتوانم شد =
(توانستن).

مقیم = one who stays (opp.
(مسافر) (fr. قام stood).

در پیش دارم = I have in hand,
I have to execute.

تشریف = honour (here).

مهر میت = taking into confid-
ence, imparting one's secrets =
رازدانی

ارزانی دار = confer on me.

دلجوی = studious of pleasing.

غریب نواز = kind to strangers.

پردۀ از روی کار برداشتن = to
remove the curtain from the
face of an affair, i. e. to make
known one's secret.

مهرم = one who knows the secret
= همراز

إخفا = concealing (fr. خفی hidden).

سوگند دادن = to administer an
oath, to adjure, to swear one.

تاکید = cautioning (fr. اکد = he
trod wheat).

نواحی = locality, district (s.
(ناحیه).

دخدا = apprehension, perturbation = خلش

خداش = fear = خراس

پريشان روزگار = of uncertain livelihood.

معاش = living, livelihood.

درېنور = during these days =

درېن نزدېكي

بضرورت = being pinched for, being short of.

معيشه = sufficiency of provisions, necessities of life.

از عهدۀ عهد بيرون آمدن = to quit one's self of an engagement, to fulfil a promise.

مُتعلّقان = servants and dependents.

سر خود گير = go your way, mind your work ; be off.

ميسر = obtained, attained.

(fr. being easy).

اگر من گلي بروجودت زنم = if I strike your person even with a rose.

آئين = faith = كيش

اسباب راه = travelling necessities.

راحله = conveyance = a saddle-camel ; a camel fit for bearing burdens.

تهيه نمودن = to make ready, provide with.

باده گسيل كرد = bade farewell = رخصت كرد

صادقي = candour = آزادي

معترف = one who confesses (fr. he confessed).

ناچيز = worthless = بي مقدار (12)

امانت = integrity (fr. امن = was safe).

ديانت = honesty (fr. دين obeying).

گشت = a walk = تماشا

زُتار = a cord worn round the middle by the Persian Magi.

جواني نورسيده = just come to youth.

طلاق = repudiation, divorce (fr. ترك = loosed).

كوكب = a royal train, cavalcade.

روضة = a garden (pl. رياض).

بلب گور = on the very verge of old age ; having one foot in the grave.

اميد = hope = املي

حرمه = respect ; reverence.

كدخدا = a married man (fem. كدبانو).

تفويض كردن = to give in charge (fr. فوض = consigning).

(13)

معرفه = divine knowledge = علم خدا (fr. عرف = to know).

پارسائي = piety = تقوي (adj. خداالوسي = پرهيزگاري متقي).

حيا = modesty = حيا

- رامس المال = capital = مایه
بضاحت

- دلاور = a warrior, brave soldier =
- دلاور - شیرمرد - شجاع -
پهلوان

- هبیجا = war, battle = مهابت
- جنگ - وَا - غزا - ناوَرَد
نبرد

- فتح - فیروزی = victory = ثصرت
- انهزام = defeat, routing
هزیمت - شکست

- حکم, قضا و قدر = the decree
of fate; predestination; the
decree existing in the Divine
mind from all eternity.

- رحمت = mercy = رعایت
- بهرہ = excluded = مهرور
- نیم (نصف النهار = mid-day
(روز = نصف and نهار =

- آي = O! = اَيها
- عزمیت, دُرُست = firm resolution.
- ذوالقرنین = the two-horned, the
epithet of Alexander the Great
(= possessed of and ثرین =
the two horns).

- شمشیر, هندی = the Indian
sword, famous for its sharp-
ness and water.

- اعدا = (عدو, s.) enemies.
- کَرَز = an iron mace, a battle-axe.
- رُستخیز = resurrection, tumult =

هنگامه - قیامت
- مُستَم = approved.

(14)

- کتمان = concealing, keeping (fr.
(کتم).

- اسرار = secrets (s. سرّ).

- معافط = (here) concealment
(fr حفظ = guarding).

- مباغث = enjoining.

- ظاهر شد - سر برزد = was revealed.

- افشا کردن = to divulge = فاش
کردن

- دور = far = بعید

(15)

- حمارات = construction, buildings
(fr. حمر = to build).

- کاخ = a palace mansion.

- بالاخانہ = balcony, gallery = منظرة

- سمیت, اتمام یافت = got completed.

- تدازک = remedying, setting
right (fr. درک).

- کمربند جوزا = the belt of Gemini.

- کنگره - مشرف = a cornice, pinnacle.

- بلند = lofty = رفیع

- کیوان = the planet Saturn, in the
seventh or highest heaven.

- اُرکان = columns, pillars, funda-
mental parts.

- لغزش - زلل = defect.

- مُختَصِر = small = خرد

- لاچیز - مُعْتَر = insignificant.

- رُوزن = a vent for smoke; a
chimney = دودکش

- خلل - چشم زخمی = defect.

- پایه - بَطْنَح = foundations = اساس

= زمينه - پيکره - نقش = طرح
 plan, sketch.
 سطح = the surface of the ground.
 هموار = level برابر
 متولد = born.
 متاثر = affected.
 کشيده = barley-bread ; fried
 wheat.
 لتوزينه = a confection of almonds
 (fr. لتوز = an almond).
 مسطور = written (fr.
 سطر and رقم).
 ملتون = clouded, chequered.
 ترکيب و ترتيب يافتہ
 = awe, respect.
 سطور = majesty, awe.
 خوب فرجامي = happy end.
 الحق = in truth, in fact.
 مکتوب = written.
 روضه = the garden of
 paradise (pl. روضات or روض
 or رياض).

فردوس = the sublime
 paradise (pl. فراديس).
 نزهت = pleasantness, purity =
 خوي
 تازه = freshness.
 طراوت
 ارم = the fabulous garden of Iram.
 سالار = a table-decker ; a
 cook ; (fr. خوان = tray and سالار
 = chief).
 خانگر - خان سامان
 خلد = paradise.
 حلاوت = sweet taste, relish (fr.
 حلو = to be sweet).
 ذرق = relish, flavour.
 شراب طهور = wine of purification.
 نهال = a plant.
 شاعر = poet = عروضي
 همسر = on a level or equality.
 عنصري = name of a poet at
 the court of Sultan Mahmud
 Ghaznavi.

Select Historical Tales from Tarikh-e-Negaristan.

(1)

مذکور = related, (fr. ذکر remem-
 bered).
 والا کوهر - noble birth.
 خورشيد آتر = beautiful ; sun-faced.
 يگانہ (يك گانه) a person un-
 equalled in anything.
 چودس = ingenuity, quickness of
 apprehension.
 حدس = sharpness ; acuteness.

ذکا = penetration, genius (adj.
 ذكي).
 وفور تعسس = great curiosity,
 much inquiring.
 بي قرينه و همتا = matchless,
 peerless, without an equal =
 بي نظير - لائاني
 بزرگوار = noble, illustrious.
 نجوم = stars (کواکب s. ککوب)

مطلع = place of rising (esp. of the stars).

مرحلت = stages, (s. مرحلت)
تجارت = trading (fr. أجر) compensating).

اكتساب = gaining, acquiring (fr. كسب = to acquire).

مدارج = steps, degrees ; (fr. درج)
برج = tower ; (pl. أبراج or بُروج)
اوج = top, summit, zenith ; the highest point (to acquire the highest rank ; to succeed or prosper greatly).

افضل = surpassing, excelling.

ارتفاع = being raised, elevation.

مرتب = a patron ; benefactor ; (fr. ربو = fostered).

وادي = a valley, desert (pl. أوديت or أودات).

مطالع = (here) seeing = دیدن

معاشرت = contracting friendship ; associating = صحبت داشتن

خلان (s. خليل) = intimate friends.

أفاضل (s. افضل) = the learned doctors ; كمالان

أعالي (s. اعالي) = men of excellence = بزرگان

مبادرت = beginning = شروع

مقصود = object, goal = مقصد

بدرج = by degrees = رفته رفته
چندي = in a little while.

جبال = mountains and hills (s. جبل - تل).

اخوان الصفا = brothers of purity.

از نو = anew = بتجدید

استفسار = (fr. فسر enquiry)
making an enquiry ; asking for information.

تصديق = verifying, acknowledging as true, (fr. صدق truth).
طناز = lit. mirthful ; (here) a beauty.

عذرا حذار = having the cheeks as rosy as those of a maiden or Azrā, the mistress of Wāmik.

جميل = a beauty = حسينه
باردار = pregnant = حامله
مغلط = solemn, binding (oath).
(fr. غلط was thick).

نزاع = dispute, altercation.

داوري = complaint = فرياد

شراغ = trace نشان

برائت = innocence = بي گناهي
ساحت = extent (pl. ساحات).
ذم = (fr. ذم a compact)
تهمت = charge, accusation = تهمت

وضوح = being clear = ظاهر

گم شده = lost = فوت گشت

عروس = a bride. (pl. عروس)

ملك سيرت = of an angelic nature i. e. pure-minded =

فروخته خو

شرافت = nobleness, (fr. شرافت)
نجات = set free).

ظاهر = evident, manifest, *ظاهر*
 رعایت = kind treatment (fr.
 رعی = to pasture).

حریم = private rooms ;
 royal residence ; (fr. حرم
 prohibiting).

منزل = lodging (pl. منازل).
 تعیین نمود = assigned ; pro-
 vided.

صحبت = conversation ; dis-
 course.

تقریب = an occasion ; (fr. قرب
 being near).

سخن = topic.

مشاهده = seeing, witnessing
 (fr. شهد to witness).

علفزار = grass ; pas-
 ture.

معروض = related, represented.
 هجوم = a swarm.

تقریر = judging from signs.

ازدحام = crowding = غلبه

استدلال = getting a clue, inferring
 (fr. دل guiding).

مِعْطَر = filled with sweet smell.

(2)

آوان = time, season. (s. آن).

طوف نمودن = perambulating =

سیر کردن

باغستان = the gardens and
 vineyards.

اقربا = (s. قرین) equals, peers.

ملازم = a servant ; (fr. لازم being
 necessary).

نزدیکی = vicinity = حوالی

خواج = a man of distinction.

سؤال = asking (fr. سال = asked)

درودگر = a carpenter = نجار

نظاره = inspecting (fr. نظر).

تخیل = surmising ; thinking.

حدس = power of observation.

دوشاب = syrup of grapes or
 dates.

(3)

دیوجانس = Diogenes, a Grecian
 philosopher.

کلبی = of the tribe of Quzā'ah,
 (lit. canine, fr. کلب = dog).

عظیم = (s. عظیم) great, cele-
 brated.

لوازم = necessary things ; dues.
 (لازم being necessary).

تقدیم = respecting,
 honouring ; respectful treat-
 ment (fr. عظم being great and
 قدم going before).

آمدن = coming forward, attention.

اِذَايْنِ معنی = at this.

مستغنی = independent, able to
 do without (fr. غنی).

عُزُور = pride = پندار

احتیاج = need, want (fr. حاج
 wanted).

هوا و هوس = lust = شهوت

مملوک = a purchased slave =

غلام زر خرید

شيمه = habit, nature, disposition
(pl. شيم).

ذميمه = blameable, loathsome
(fr ذم = to censure).

رهين = pledged ; dependent on.
ميدول = acceptable..

استدعا = asking (دعو praying.
or calling).

(4)

پنجره دار = a latticed terrace.

قصر = a palace ; a mansion.

فراش = (fr. فرش spread). a
sweeper.

حوالي = (here) compound, pre-
cincts.

حکام = (حاکم s.) rulers.

امثال شما = persons like you.

مفلوک = poor, indigent.

روزي = portion, sustenance ;
daily bread or food.

وهاب = Giver, an epithet of God.

رزاق = the Provider of the
necessaries of life ; the Giver
of daily bread, an attribute of
God.

مستغنى = absolute = علي الاطلاق

مرور = lapse, passing, course.

دهور = ages, times (s. دهر).

قطا = cutting i. e. elapsing =

گذشتن

شهور = (شهر s.) months.

نکته = nice point.

مسرور - متهم = glad, joyful,
pleased.

اشتغال = employing one's self
(fr. مشغل).

واضح = evident, manifest.

(5)

اعوان = (عون s.) helpers, allies.

انصار = (ناصر s.) assistants,
friends.

اعرابي = a wild wandering Arab ;
an Arab of the desert (the
more civilized Arabians who
live in cities are called عرب)

تسكين دادن = to appease, to
satisfy (fr. سكن = it was
allayed).

جرعه = one draught or gulp.

لا = no, not, not at all.

والله = By God = بخدا .

مرحبا = Welcome ! God bless
you ! May your arrival be
happy ! = آمدني - آمدنت =
مبارکباد

نزدیکان = relations,
kinsmen.

تهيت = saluting, greeting (pl.
(حي fr.) تهيات)

پي بردن = to trace out = معلوم
کردن

فورا = immediately, = في الفرر
هماندم

جوق جوق = in troops.

جرات = boldness (fr. جرأ =
was bold).

عواطف = favours, kindness
(s. عاطفت).

اطمینان = security, guarantee
(fr. طمان = reposing).
الوہیت = Divinity, Godhead
(fr. الہ).
مُتَارِنِ آنال = at that instant =
در آن اُٹنا

(6)

افاق (أفق s.) = Horizon; the
world.

طاق = unique, surpassing =
بی مثال - بی عدیل - بگاد
کنوز (کنز s.) = treasures
باد آور = one of the seven trea-
sures of Khusraw (riches
acquired without labour).

مُتَرَز = land, region.

دریا بار = lit. abounding in rivers;
the South coast of Lāristan
and Karman.

احتیاط = precaution; circum-
spection (fr. حَوط guarded).
جہات (s. جہت goods, effects =
زاد و بود

مستور = hidden = نہان - نہشتہ
ارسال = sending (fr. رسل sent).
نسیم = breeze, gale, (pl. نسائم).
قبال = good fortune (fr. قبل
preceded).

سفائن (s. سفینت ships).
حوالی = parts adjacent (s. حوالیت).
جای = a place = جہیز
خدا (= ناو boat, master).
a captain.

بارگیر = baggage horse.

اُردو = a camp = لشکرگاہ
دوبست = Two hundred.
مچمر = chafing-dish. (pl. مچامر).
بخور = perfume, frankincense (pl.
بخورات).

سقاء (pl. اسقیات) = carrier of
water.

نوادِر = rarities, wonders (s.
نادرت).

مخصوص = special (fr. خص
distinguishing).

دور (s. دور) = revolutions.

(7)

اُحیان = time (pl. اُحیان).
ملاحظہ = inspecting closely;
noticing (fr. لَظہ).

آسیب = injury.

طبقات (s. طبقہ) = grades
denominations.

بتقدیم رسانیدن = to perform =
بجا آوردن
شاخ شاخ = branching = منشعب
شدن

سیرت = nature, moral qualities
(pl. سیر).

(8)

دُرودگر (fr. درود timber and گر
an agentive suffix) a carpen-
ter = درودکار

ہمت = enterprising or lofty
spirit. ambition = علوہمتی
تسخیر = conquest (fr. تسخیر
brought him under).

کمند = a noose, a lasso,

کُنْگَرِه = a pinnacle, turret.
 کاخِ فلک = a palace of heaven.
 اسبِ جنگ = a charger = سَمنَد
 مودانگی = bravery = شجاعت
 شهابت = dauntless courage =
 دلیری
 شغلِ دنی = mean occupation,
 low work.
 مُوافقتِ کردن = to suit (fr.
 مُوافق was appropriate).
 سلاح = arms (esp. sword, mace,
 &c.).
 عیاری = imposture = فریب -
 دغا
 شیوه = a habit; manner of act-
 ing.
 مُرعی داشتن = to observe, to
 tamper with.
 والی = ruler, governor.
 سیستان = a country lying to
 the eastward of Persia proper.
 شفاف = clear, transparent (fr.
 شَف = was pellucid).
 گرانمایه = precious, costly, ثَمین
 ملاحظه = observing (fr. لحظ).
 خازن = treasury officer, treasurer
 (fr. خَزَن laying up).
 مُقَدِّم = affair, matter (fr. قَدَم
 preceding).
 واقع = an occurrence, event (pl.
 واقعات).
 مُنادی = proclamation; notify-
 ing or proclaiming a thing by
 beating a drum (fr. ندا).

رعایت = respecting, observing
 (fr. رعی pastured).
 مُستحسن = approved, laudable
 (fr. حَسَن was beautiful).
 تربیت کردن = to train up, to
 bring up. (fr. ربا = increased).
 مُرتَبه = rank, office, (pl. مراتب)
 (fr. رُتَب went step by step).
 حجابت = the office of cham-
 berlain; (fr. حَجَب veiling).
 (9)

زال = name of a famous Persian
 prince, father to the still more
 celebrated hero Rustam (the
 Hercules of the East), also
 called زالِ دستان and زالِ زر
 (lit. an old man or woman).
 مُنکوحه = wife, a legally married
 wife (opposite to چارِه).
 مائده = table covered with victu-
 als (pl. موائد).
 مُخالف (fr. خلف coming after)
 جزع = lamentation, sorrow.
 مُصیب = misery, calamity.
 (مصاب (pl. (fr. صو آفت)
 داود = David, king of Israel.
 استکشاف = requesting any thing
 to be made manifest; (fr. کشف)
 شُعاده - زواره = the brothers of
 Rustam.
 بقا = permanent world;
 the other world.
 انْشال (lit. being translated;
 migration). passing to the

other world (fr. نَقَلَ being transferred).

شدت = shock, intensity (fr. شدت was hard).

نضي = event, fact (fr. نضي decreed).

ديوان خان = a chamber ; drawing room.

فراش = a bed, couch, or anything upon which one reclines.

استراحت = reposing (fr. روح breathed) = آرام

رويا = a state of dream.

شجره = a plant, tree, (pl. أشجار)

حرم = a harem ; a seraglio ; women's apartments.

بشارت = good news (fr. بشرى he rejoiced him) خوشخبري
مژده -

دوم = coming, advent.

مولود = (lit. born) ; a son (fr. ولد born).

عاقبت محمود = of a laudable or happy end.

شگوفه = a bud = غنچه

شاخسار = a branch.

كامراني = happiness, felicity.

موسودالاربتدا = of an auspicious or fortunate beginning.

(fr. سعد was prosperous). (fr. بدا he began).

موسودالارنتها = of a happy or laudable ending.

مسمي = musainmā, named, called (fr. اسم).

ساكن (s. ساكن) inhabitants.

زبع مسكون = an inhabited quarter of the world (fr. سكن = was at rest).

ظلال = shadow, shade (s. ظل).

افضل = favour, benefit.

ستظلال = sitting in a shade (fr. ظل).

مشاهد = evidences (s. شاهد).

آبشخور = a watering place, or reservoir.

گهواره = a cradle = مهد

(11)

روايت = history ; a tale (fr. روي = related).

بي حاري = without = باري

لثاي = face, visage.

متايلم = pained, grieved (fr. آلم).

مثال = sentence, saying (fr. قول).

صیقل = polishing, cleaning.

مرآت = looking-glass, mirror (pl. مرايا).

شمال = qualities (s. شمال).

متمل = extended to all, reaching all.

اقدام = advancing, progressing.

محبوب دلها = liked by all ; the delight of all hearts.

ضرب المثل = proverbial, current

مثلي - مثالي

حاشا = God forbid ; let it not be.

صهائف = a book (pl. صهائف).

مطالع = reading, perusal.

تواضع = affability, humility (fr. وضع from).

جباري = despotic sway, tyranny.

جامع = A chief mosque, where all the people of the city assemble for Friday sermon.

بنیاد نهادن = to lay a foundation to build. بنا کردن

اصل = the main part.

عمارَت = any large building an edifice (fr. عمر = lived).

سنگ مرمر - زحام = marble, alabaster.

مربع = square, quadrangular.

مُسَدَّس = six-sided, hexagonal.

مُثَمَّن = octangular, eight-sided.

مُدَوَّر = round, circular.

زینت = ornamentation, decoration.

مزین = decorated (fr. زين) آراسته

جوار = vicinity, area.

نسخ (نسخ) = books.

عرائب = extraordinary things (غریبه s.).

مُنَشَّش = ornamented = مُوشَّش

ذوق = taste = شوق

رباط = a public building for the accommodation of travellers.

خوانق (خانقاه s.) = monasteries.

مبادرت = making haste; outstripping; beginning (fr. بدر)

خارج از شمار = innumerable; beyond computation بی

حساب - غیر محصور

(12)

زندی = a bad character; a fear-nought fellow (pl. زَنود).

إِشَارَت = making a sign, pointing, (fr. شار he exhibited).

مُتَّصِد = motive = منشاء

نَوَّاب (نَائِب s.) = governor, ruler.

خورشید آیات = as great as the sun (آیت s. = sign).

دست آویز = a small present, (such as an inferior carries to a great man, to whom he cannot go empty-handed).

مهموم - grieved, sad.

مِهْره = dice = کعب

مَشْدَر = a point of the table at the game of Nard from which one cannot extricate one's self.

طاس = a cup, dish.

شهبازی = the noblest species of falcon.

اُمَنِيَّت = desires (s. امانیت).

اُمَل = hope (pl. آمال).

بوتیمار = a heron.

لوا = flag, banner (pl. الویت).

تَسَرُّر = sorrowing, grief.

(13)

أولاد = descendants, race = اولاد

إِنتِزاع = taking by force (fr. نزع)

خِلَال = a space or interval between two things; (in the meanwhile).

تَافِل = a body of travellers = کاروان

روز عَرْضِ اکبر = the day of judgment = روز داوری

تاخیر = delay = درنگ

هزیمت = putting to flight, dispersion (fr. هزم).

وقایه = preserving, guarding.

حیات = life (fr. حي living).

وَرطه = any danger or difficulty from which one can hardly escape; a whirlpool (pl. وراطه).

فدا = sacrifice (fr. فدی = gave up).

بقیة التسم = those spared by poison.

عدم = non-existence.

(14)

خال = maternal uncle (F. خاله).

جیحون = the river Bactrus.

داستان = story, romance, history.

دستان = name of Zal, father of Rustam (lit. fraud, stratagem).

پور = son.

طی کردن = to fold up. i. e. to eclipse.

منتخب = select, picked up (fr. چیده to select).

حشر = a number, multitude.

مختار = a general (fr. خیر = chosen).

بی ستون = name of a mountain in Persia. lit. without a pillar.

روئی بودائی، فرار آوردن = to flee away, to take to one's heels.

بقولِ طبری = according to Tibri (name of a famous historian).

دستبرد = superiority, victory (in war).

انهزام = fleeing away; being routed; defeat.

تخت = a large plank or table, on which dead bodies are stretched and washed before interment; a bier.

انجام = result, consequence = مال
(. سیوف = sword (pl. سیوف)).

(15)

ذوالاکتاف = surname of Shapur, king of Persia. (ذو possessed of and اکتاف = pl. of کتف = a shoulder).

تماشا = seeing (from مشی = waking).

طوی = feast = ضیافت

تاجیک = one of Arabian origin brought up in Persia.

شپالان = a royal table.

صورت حال = the facts of the case.

ویران ساختن = to lay waste; carry fire and sword.

حید = festival, holiday.

مستعظان = the guards; garrison.

ناب = pure or neat.

بعثیدئ = according to.

إصلاح = to repair, to make good (the damage) (fr. صلح it become right).

محل = district, province.

(16)

نامفهوم = unperceivable.
 طور = custom, practice.
 هجوم = meeting in large numbers.

سعادت = happiness, felicity (fr. سعد).

مُصاهرت = forming a matrimonial alliance; receiving the hand.

رعا = beautiful, lovely.

شکوه = pomp, dignity; شوکت.

ظاهر = apparent = هَویدَا - آشکارا.

ازدواج = marrying; union (fr. عروسی). he coupled = زوج.

بدیع الجمال = of marvellous or matchless beauty = در حُسن بی مانند.

عديم المثال = matchless, peerless; بی نظیر - لائانی.

رقم نسخ کشیدن = to cancel, to nullify; to draw a line, by way of annulling = باطل کردن - موقوف ساختن.

خواستگاري = asking in marriage, matrimonial suit.

اَستَر (pl. بُرُج) = a star.

مُخَدَّرَات = virgins = دوشیزگان.

حرم سراي = a harem, seraglio.

مُطَلَقٌ بِه ———— کرد confined to; limited to.

آرزو = (fr. defining) desire.

دغدغ = fear, confusion of mind; an inclination for anything.

إشكال = being difficult.

حرمان = depriving of hope; disappointment (fr. حرم forbidden) = ناکامي.

جانان = a mistress, sweetheart, a beloved object.

جلادت = bravery (fr. جلد = being strong).

(17)

برگريز = autumn, decline (of life).

خرد = small (s. صغير).

بزرگ = great (s. كبير).

تهتک = disgrace, dishonour (fr. هتک rending a veil).

عزتي و بي خرمتي کردن = unanimous, of the same opinion = هم راي - يك زبان.

اغوا = misleading, exciting.

تنبيه = putting in mind, calling attention to.

استيصال = exterminating, despatching (fr. اصل).

روايت شهر = most celebrated reports or traditions.

شا'مت = evil, curse.

صله رحم = those connected with the womb, i. e. brothers = بچه دان.

(طوا عين pl.) = طاعون.

(18)

حين = time = مهل

تاج = crown = افسر

مهلت = respite, leisure.

to weep = بهاي بهاي شاي, گريستن
bitterly and piteously = گريه و

مويه كردن

unfortunate, poor. = مفلوك

take warning. = عبرت گير

revenge = انتقام = قصاص

body (pl. اجساد) = جسد

a coffin, bier = جنازه = تابوت

mourning for the dead = عزيمت
عزا - مائمه =

(19)

assistance = مدد = پاي مردی

striving hard ; effort ; (fr. جهد) = اجتهاد

thread. = سر, رشته

the will (of God). (fr. ارادت

inclined). = رَوْد

power, grasp. = قبض

will of God ; fate = مشييت

رضاي حق

the untying of a knot ; solving a difficulty. = حل عقده

to submit cheerfully to. = رضا دادن

proper, meet. = سزا

lord of the happy conjunction ; a fortunate and an invincible hero ; a title of Timur. = صاحبقران

persevering, persisting (fr. صرّ) = اصرار

affair, case. = كاروبار

endeavour, effort (fr. taking thought for). = اهدتمام هم

(20)

mortal malady = مرض الموت

نا خوشي مهلك

position of heavenly bodies, aspects of the sky (s. وضع). = اوضاع, فلکی

indicating, prognosticate (fr. دلّ guiding). = دلالت

celebrities (s. مشهور). = مشاهير

The seizer of souls i. e. the angel of death. = تابض ارواح

(21)

generosity, humanity. = مروت

composition, diction (fr. composing). = انشا

writing correctly. = املا

an equal = مانند = ثاني

events (s. وقيعت). = ونايع

good qualities ; virtues (s. شمال). = شمائل

amiable, agreeable, (fr. رغب desired). = مرغوب

fluency of speech, eloquence, (fr. كلم he spoke). = خوش تكلّمي

Cathay, China. = خطا

Name of a city in Turkistan. = اندجان

lightning. = برق - صاعقه

rightful, legal. = صحيح

pleasure and enjoyment ; music and wine. = عيش و نوش

(22)

مُصْحَف = (lit. a book). the Kuran (pl. مَصَاحِف).

کتابت = writing (fr. کتب he wrote).

وجه قوت = a living, subsistence.

خفیہ = in secret (opp. علانیہ).

منکوحہ = a legally married wife

زوجہ - زن عقدی

بیت المال = the treasury.

آخرت = the next world.

(23)

اسفار = journeys (s. سفر).

ممر = passing, place of passage.

سویبت = equality.

حفتر کردن = digging a pit.

امارت = office of an *Amir* or Governor ; chiefship.

تعین = appointment.

تالیفِ قلوب = the conciliating of hearts (s. قلب).

استغفار = begging pardon ; mercy (fr. غفر).

توکل = reliance on God (fr. وكل = to entrust).

ظلمات = darkness.

PANDNAMA-E-ATTAR.

در بیان سبب عافیت

About the Cause of Health.

سبب = cause (pl. اسباب).

حافیت = health.

غریز = dear.

می توان یافت = می توان یافتن
you can get.

ش is a conjunctive personal pronoun of the accusative case = اورا

چار = چهار = four.

ایمنی = security, protection.
(adj. ایمن).

نعمت = riches, a blessing, (adj. نعیم).

خاندان = a family.

تندرستی = good health.

فراغت = freedom from cares and anxieties. (adj. فارغ).

چونکہ = because.

امانی = safety, protection.

ازاو = from it.

باشدترا = باشدترا = you can obtain.

نہاید جست = you need not seek.
(fr. جستن to search).

بومیاور = Do not fulfil (negative imperative of آوردن).

تاوانی = as long as you can.

کام = desire,

نفس soul. (pl. نفوس).
 نیفتی = you may not fall. (negative aorist of افتادن to fall).
 دام = snare.
 زیر پا آوردن = to bring under the foot *i. e.* to subdue.
 هوا = lust, passion, desire.
 بهره (s. بهره=share) shares, parts.
 بهرهای نفس = things that are forbidden to the soul.
 از راه بردن = to lead astray.
 چه = چاه = well. *i. e.* hell.
 کوب = beat (f. کوفتن to beat).
 دایم = always.
 خوار = wretched.
 مردار = impure or dirty thing.
 سیر کردن = to satisfy.
 دلیر = bold.
 حلق = throat.
 مزه = taste.
 بلا = calamity.
 بزه = sin.
 لب = lip.
 شکم = belly, stomach.
 حیوان = beast (fr. حي life).
 آخور = a stable.
 صایم = one who fasts.
 بهایم = beasts (s. بهیم).
 خواب = sleep, dream.
 گور = grave.
 چراغ = light.
 برافروز - برافروز = kindle. (f. افروختن).
 خواب و خور = eating and sleeping.

پیشه = business.
 اُنعام = beasts. (s. نعم).
 خفتهگان = sleepy persons. (s. خفتن).
 انعام = bounty of God.
 خیز = get up (f. خاستن).
 دون = mean.
 دل بستن = to attach our heart, *i. e.* to love.
 دامن چیدن = to forsake.
 روا = allowable.
 از چه = why? for what purpose?
 دنی = base, mean.
 نه هستی = thou art not.
 جاوید = permanent, ever-lasting.
 بودنی = to live.
 ظاهر = outward part.
 آراستن = do not adorn (f. آراستن = to adorn).
 فقیر = a pious man (pl. فقرا).
 باطن = inward part *i. e.* the heart.
 بدر = the full moon.
 منیر = shining.
 طالب = seeker.
 صورت = face.
 زیبا = beautiful.
 اطلس = velvet.
 دیا = brocade.
 از هوا بگذر = leave off your passions.
 ژنده = an old patched garment.
 حرق = cloth.
 پشمین = woollen (n. پشم).
 بردوش کن = put on your shoulders.
 شربت = syrup.

نامرادی = hopelessness.

نوش کن = drink (f. نوشیدن
to drink).

در بر کردن = to put on. بر = body.
کینه = malice.

سینه = chest, heart.

نصيب = lot, share.

بدرکن = take off.

فاخرة = gaudy.

بے تکلف = unceremonious.

آرایش = beauty (f. آراستن = to
adorn).

ترک کردن = to forsake.

راحت = rest.

گو مباش = let it not be.

در بر تو = on your body.

کسوت = dress.

پهلوی = side.

صوفی = a sufi.

لباس = dress (pl. البس).

صوف = wool.

صفتها = qualities.

موصوف = qualified, possessed.

مردِ ره = the man who is on the
path of God.

بوریا = a mat.

قالین = a carpet.

خشب = a brick.

حانیت = in the end.

بالین = a pillow.

بودِ دنیا = existence in this
world.

سود = advantage.

اندیش = a thought.

در بیان تواضع و صحبت درویشان

About Humility and the Company of Darwishes.

حقل = wisdom.

دانش = knowledge.

قرین = connected.

همنشینی = sitting in the same
company.

غیبت = absence.

حب = love.

کلید = key.

جنت = paradise.

لعنہ = curse.

پوشش = dress.

دلق = patched dress of a hermit.

فرق = separation.

پانهند = does not become ready.

قصر = palace.

درد و داغ = pain and trouble i. e.
for love of the Almighty.

امارت = power, authority.

عمارے = a building.

نہان = concealed, buried.

شوکت = pomp.

متاع = property.

بلیات = misfortunes, trials (s.
بلیہ).

صبار = patient.

گاه = place, time.

شاکر = grateful.

جبار = the powerful. the omni-
potent.

در بیان دلایل شقاوت

About the Proofs of Misery.

دلایل = proofs (s. دلیل).	کامرانی = successful (in this world).
مشقاوت = misery, poverty.	
آثار = signs (s. اثر).	ناکامی = disappointment.
کاهلی = idleness, indolence.	سر کشیدن = to lead to.
بیکیسی = friendless condition.	مرد ره = a pious man.
ناکسی = meanness.	خط کشیدن = to refuse.
اهل سعادت = The happy.	نکونامی = good reputation.
هوا = desire.	امرونی = commandments and prohibitions.
نفس (Dimi. of نفس) = mean soul.	حق = God.
جهاد = war.	ولید = a child.
سازد = is content to.	دنبال = behind.
گذر = way. قیامت = the day of judgment.	پلید = unholy.
مراد و آرزو = wish and desire.	خلاف = contrary to.
رو بگردان = turn the face away from.	قران = the Koran.
	گوش دار = attend to.

در بیان ریاضت

About Abstinence.

سر بلند = prosperous.	درگاه = court (of God).
راحت = ease, comfort.	پستی = fall.
باز شدن = to be opened.	تن پرستی = indulgence, bodily ease.
دارالسلام = the house of rest i. e. Paradise.	خوار = ruined, wretched.
عالم = the world (pl. عوالم).	جاء جوی = seeker of dignity.
گمراه تر = more led astray.	قرب = vicinity.
عز و جاه = respect and dignity (of this world).	گوشمال = punishment (f. گوش = ear and مالیدن to rub).
شایسته = fit, worthy.	ایمن = bold, fearless.

اماره = inordinate soul.

كي = how ?

ساكن = firm, quite.

تکيه = pillow, dependence.

صانع = God (the Creator).

قانع = content.

اكتفا كردن = to be content.

روزي هرروزه = daily bread.

دريوزه = bogging (f. در = door.

اوز = from آویختن to hang).

در بیان مجاهدت نفس

About Fighting against the Soul.

مجاهدت = war.

الا = except.

خنجر = a dagger.

جوع = starvation.

نیزه = a lance.

تنهائي = seclusion ; retirement.

هجوم = sleep.

مرتب = put in order.

سلاح = a weapon.

صلاح = the right path.

الله = تو = your creator.

ملعون = cursed.

دور ملعون = the accursed devil,
Satan.

همراه = companion.

لقمه‌های چرب = rich food.

بند = desire.

در عقوبت = in the end, at last.

عاقبت = end.

مضطرب = distressed.

آخرت = the next world.

تشریف = respect.

خاکساران = humble persons.

پرهیزگاران = pious persons.

گل = collar.

مدبری = an unfortunate person.

رو بدنیا آورد = turns his face to
this world. i. e. likes this
world.

بهره = share, lot.

كي = how ?

عالم عصبي = the next world.

خلایق = people (s. خَلَقَ).

غول = separation, deviation.

در بیان فقر

About Poverty.

پیدامکن = do not declare.

فردا = to-morrow ; امروز = to-day ;

دیروز = yesterday.

Note :—the word فقر is composed

of the three letters ف, ق and

ر signifying فام = starvation,

تضاعف = contentment and

رباض = abstinence respect-
ively.

مور = an ant.

دانه کش = grain collecting (f. کشیدن = to draw).	جفت = a companion.
مردانه = in the manner of a brave man, bravely, boldly.	اهل ثنا = hypocrites.
کش = (imp. of کشیدن to draw) bear, suffer	لنگ = shame.
توکل = resignation to the will of God.	نام = fame.
فیروزی = good fortune.	نفرت = disgust (opp. الفت love).
مرغان = birds.	دلچامهای دلچ = torn garments.
روزی = livelihood.	ذوق = taste, love.
شاكر = grateful.	نكونامي = fame (false, showy).
فطیر نان, لب, نان = unleavened piece of loaf i. e. simplest kind of loaf.	خاص = distinguished. (opp. عام common).
قوت = food (p. انواع)	فارغ = unmindful.
خم مشو = do not bend your self.	زینت = adornment.
طاق = an arch.	هوا = desire.
	مركب و زین = horse and saddle.
	رو برتافتن = to turn the face from.
	میدان = to know.

در بیان در یافتن حقیقت نفس اماره

About finding out the real nature of the inordinate (evil) soul.

مشر مرغ = an ostrich.	تلخ = bitter.
شناختن to know (f. شناسم know).	بو ناخوش = unpleasant.
بازو کشیدن = to work.	طاعت = service.
بازو = the hand بپر = fly (f. پریدن to fly).	خواندن = you call (f. خواندن = to call).
گوئش = you say to him.	معصیت = committing sins.
اشترم = I am a camel.	چستی = activity.
بار = load.	زندان = prison.
طاویر = a bird.	خلاف = contrary.
گیاه زهر = a poisonons plant.	کام بر آوردن = to satisfy the desire of.
دلکش = heart attracting.	درمان = remedy.
طعم = taste.	جوع و عطش = hunger and thirst.

رام ساختن = to subdue.
 تاک = in order that.
 در ره در آئی = come on the path *i. e.* prepare yourself.
 بارکش = draw the load (of work).
 جبار = the omnipotent.
 گردن کشیدن = to be proud.
 نفرین = curses.
 انبارها = heaps.
 گلشان حیات = the garden of Paradise.
 پر بویخت = became helpless.
 تحمل میکند = endures, bears patiently.
 تجمل میکند = becomes glorious.
 بار امانت = trust.
 ملول = sorry.
 فضولی = meddlesomeness, busy-ing oneself in things not belonging to him. (refers to بار امانت in the preceding line).
 جهولی = ignorance.
 جنبشی کن = wake up, be active. (*f.* جنبیدن = to make a jump).
 بلی = yes.
 تنبل = lazy.
 کسلان = idle, sluggish.
 حاصل بود = is obtained.
 گمراهی = deviation from the right path.
 خذلان = desertion.
 تیزرو = swift.
 باد = wind.

آزاد = free.
 خوف = fear, danger.
 دزدان = thieves (Satan and the evil soul).
 درکمین = in ambush.
 رهبر = a guide (spiritual).
 بر = acquire (*f.* بردن to carry).
 بس گران = very heavy.
 پس ممان = do not lag behind.
 دم = moment.
 دیده = the eye.
 باران = falling like rain.
 لاشه = a carcase, a lean ass.
 سبک = light.
 چپش = corpse.
 دون = mean.
 خوار = ruined.
 زبون = weak.

Note :-

بار امانت = The commentators of the Koran are not agreed to what this امانت was. It is by some understood to be the entire obedience to the Law of God which is represented to be of so high a concern and so difficult in the performance that if God should propose the same to the vaster parts of the creation and if they had understanding to comprehend the offer they would decline it, and yet man is said to have it

notwithstanding his weakness and the infirmities of his nature. When Adam was created this offer (بار امانت) was made to him and he accepted it. In the Koranic verse referring to this بار امانت Adam is called جهول and ظلوم. Because he

was unjust to himself in not fulfilling and obeying the Law (بار امانت) he had accepted, he is called ظلوم and because he had the folly not to consider the consequences of his disregard to the fulfilment of the Law of God he is called جهول.

در بیان ترک خود آرائی و خود ستائی

About self-adornment and self-praise.

دسغار = a turban.

ترک گرفتن = to forsake.

حتر = respect. جاه = dignity.

کلاه = a hat.

قصد جان کردن = he tried to kill his soul.

تقوی = piety.

تکلف = extravagance.

اساس = a foundation.

بهره = a share.

حیش = pleasure.

کم زدن = to think oneself low, to undervalue oneself.

ملعون = cursed.

لاجرم = consequently.

In the 9th line خاک and نار refer to Adam and Satan respectively.

نار = fire.

سرکشی = disobedience.

مستکبری = pride.

مطلب = chosen.

مستغفري = asking pardon, penitence.

استغفار کرد = asked pardon.

استکبار کرد = became proud.

خوشه = The ear of corn.

در بیان آثار ابلهان

About the signs of foolish persons.

آگاهی یافتن = to be informed.

عیب = a defect (pl. عیوب).

نعم = a seed.

بغل = miserliness.

خلق = conduct (pl. اخلاق).

معبود = the Almighty.

شاخ = a branch.

بخیلک = the wretched miser.

مسلح = the slaughter-house.

پشه = a gnat.

برکران باش = be far.

در بیان عافیت

About safety.

بلا = calamity.

رستم گودی = you escape. (f. رستن to escape).

دست باز داشتن = to withhold the hands from i. e. to leave off.

آز = avarice.

مبتلا = involved in.

سو = side.

میان = waist.

امان = safety.

خطر = danger (adj. خطیر).

بساکس = many persons.

زار = contemptible.

نزار = weak.

دام = snare.

صیاد = a hunter. [existence.

بود و نابود = existence and non-

شمر = think (f. شمردن to think).

عذاب = punishment.

قهر = wrath.

ایمن مباش = do not be fearless.

مومن = faithful, believing.

یارای = help.

حذر خواستن = to ask pardon.

خصم = an enemy (pl. خصوم).

گاه عرصه = the day of judgment.

غنا = wealth, riches.

ذولمنن = the Lord.

در بیان عقل و عاقلان

About wisdom and wise persons.

دانش = understanding.

ناسزا = unworthy.

مردمی = manliness, courtesy.

میل = desire.

بدکاری = shameful action.

سبکساری = light-headedness, folly.

حلم = mildness, clemency.

صلاح تن = peaceful.

دست کشاده دار = be generous.

استوار = firm.

کار هستن = to act accordingly.

ملول = weak.

شریعت = laws of religion.

صواب = truth, virtue.

در بیان رستگاری

About freedom.

ذوالجلال = God, the Glorious.

توبه = food.

حلال = lawful.

خصلت = habit.

سر پست مکن = do not bend

your head.

بیزار = displeased.

اغنيا = rich persons (s. غنی).

حسرت = grief, sorrow.

در بیان فضیلت ذکر

About the excellence of Remembrance of God (by reciting the Koran or by repeating the praise of the Creator).

دایم always.

زنده = keep up, continue.

تغافل = negligence.

ایام = time, days (s. يوم).

غذا = food.

مرهم = ointment, remedy.

مجروح = wounded.

مونس = companion.

هوا = desire.

کاخ = a palace.

خافل = careless.

رحمان = the merciful.

همدم = a companion.

اخلاص = sincerity.

نخست = first of all.

کداف = vanity.

خاص الخاص = the most highly distinguished.

(اسرار) = a secret. (pl. سر).

خاسر = a loser.

بدعت = heresy, innovation in matters of religion.

تعظیم = respect.

حر = reverence.

عضو = a limb of the body.

آیات = the verses in the Koran.

یاری = help.

حاجز = weak.

زیارت کردن = to go on a visit to a sacred place.

استماع = hearing.

اشتیاق = love.

حاصل گردد = may be obtained.

حلاوت = sweetness, pleasure.

لسان = the tongue. (p. السنہ).

حمد = praise. خالق = the Creator.

در بیان چهار چیز

About four (good) points.

دادگر = just.

شکیبائی = patience.

نقرب = seeking admittance (into the court of God).

در بیان خصلت ذمیمه

About the wicked habit.

نیکو سرشت = good nature.

نیک زشت = very bad.

حسد = jealousy.

کینہی = hatred.

عجب و خود بینی = pride and arrogance.

خشم فرو خوردن = to pacify anger.

خصال = habits (s. خصلت).

فعال = (fi'ail) actions (s. فعل).

غل و غش = oppression.

خاک شدن = to be humble.

اعدا = enemies (s. عدو).

در بیان سعادت و نصیحت

About happiness and advice.

شرح = explanation.

خلیل = a friend.

ره‌نمای = a guide.

جفا = violence.

سازگار = agreeable.

نار هوا = fire of lust, *i. e.* the
the desire of the soul.

دولتِ شبگیر = the wealth
acquired by passing a sleepless
night.

فراری میکند = escapes.

تیر = an axe.

رخست بر بستن = to set off upon a
journey.

ضایع مکن = do not waste.

جهد کردن = to endeavour.

بی‌حاصل = fruitless.

رضا = choice.

قضا = destiny.

استیزه = controversy, quarrel.

باغی = a rebel (*abs. n.* بغاوت).

تیره = dark.

در بیان علامات مدبران

About the signs of unlucky persons.

روشن خاطر = wise.

مشورت = consultation.

بوالفضول = an idle-talker.

عبرت گرفتن = to take warning.

نفرست = disgust.

دیور ملعون = the accursed devil
i. e. Satan.

سبک = soon.

بکف آمدن = to obtain.

اسراف میکند = squanders away.

تلف ساختن = to waste.

پینود = the tie of friendship.

ادبار = misfortune.

در بیان آنکه چهار چیز را حقیر نباید شمرد

About not considering four things contemptible.

معتبر = honoured, revered.

خصم = an enemy (*pl.* خصوم).

تا = ever.

نفر = cry.

عجز = weakness. (*adj.* عاجز).

مزاج = temper.

پرهیز باش = beware.

مخالف = an opponent.

از پا در آئی = you may be ruined.

ساحت = a moment.

وای = alas !

التهاب = inflammation.

در بیان مزمت خشم و غضب

About the censure of anger and wrath.

موجود = present.

حاقبیت = in the end.

رسوائی = shame, dishonour.

لجاج = quarrelling.

پشیمانی = grief, repentance.

برخیزد = comes forth.

کاهل بینی = indolence.

لجوجی = a quarrel.

شومی = evil.

رسوا شود = is put to shame.

گردن بالاگشت = became proud.

تیش a hatchet, (f. تیش a tooth).

افتاده = idle.

تن پرور = a glutton.

در بیان بی ثباتی چهار چیز و پرهیز از آن

About inconstancy of four things and abstaining therefrom.

بثا = stability.

نیکو لقا = of good appearance.

عتاب = reproof.

اصدا = true friends (s. صدیق)

ناجنس = uncongenial.

خط = a line.

بکشايد زبان = opens her tongue
i. e. complains.

همدمی = sympathy.

زاغ = a crow.

فارغ = unmindful.

ثرفت = disgust.

جان کاهی = killing the soul.

NOTES ON BOSTAN.

حمد = Praise - ثنا (The Bostan is written in the metre بعد متقارب مضمّن مثنوی which the measure is فعولن فعولن فعولن (for each hemistich).

بنام = in the name of, I begin in the name of (بائی ابتدائی)
آغاز می کنیم این نام را بنام
(This is equal to Bismillah in Arabic).

جہاندار = Lord, the Preserver of the world = نگاه دارنده عالم
The Creator of life = جان آفرین
آفریننده جان - خالق ارواح =
دانا = The Wise = حکیمی (ی is for respect).

سخن آفرین = speech-creating
ایزد تعالی = The Lord = خداوند
سخی = generous = بخشنده
وہاب
دستگیر = protecting.

رحيم = kind, merciful = کریم
 خطا = sin-forgiving (خطا
 opp. صواب)

پوزش پذير = receiver of apologies,
 توبه قبول (عذر - بهانه - پوزش)
 کينده

عالي = exalted = گردن فراز
 آستان = Court = درگاه
 التماس = supplication, لياز
 the refractory = گردن کشان
 (refers to Satan, the
 Adites, Pharaoh and such like).

زود = instantly = بفور
 بزور = with violence = بجور
 the penitents = عذر آوران
 منطيعان

person (meaning ' a son') = کسی
 doubtless = بي شک
 = بي گمان
 to leave ; (here, to
 fail in one's duty = کوتاهي
 کردن).

چاکري = service = خدمت
 سپاهي = a soldier = لشکري
 لشکر کش = army-leading.
 صاحب, لشکر

ناراض 'شود = از 'وي بري شود
 is offended with him.
 high and low ; the
 sky and earth. = بالا و پست

نافرماني = sin = عصيان
 روزي = food = رزق
 is a sweet-smelling grain-
 ed and coloured skin, which
 the Kings and Amirs use as

table-cloth, and eat food from
 off it ; God most High, having
 made the ' adeem ' of the
 earth, the treasure-chest of his
 creatures, all the people eat
 off it = سفره چرمين که
 بروطعام خورند

دسترخوان = table-cloth = سفره
 (opp. خاص) = عام
 the coloured skin
 or surface of the earth =
 روئي زمين

an open table ; a
 public feast, to which all are
 invited. (In Turkistan, there
 was formerly an institution
 called the ' Feast of Plunder.'
 When the pay day of the
 soldiers came round, dishes
 of rice and great quantities
 of food, were prepared and set
 out on the ground. The
 soldiers then rode up, armed
 as if for battle, and carried
 off the food with mimic
 violence. Thus they made
 reparation to their mind for
 accepting a pay lawfully
 earned and reminded them-
 selves that rapine was their
 true profession.

(the faith-
 ful) دوسر خدا = دوست
 بنده فرمان بردار و منطيع ()
 دشمن خدا - دشمن
 بنده حاصي و گناه گار

مَهْيَاكِي = Provider, one who prepares.

نَظُّش بَسْتَن = to assume a form.

وَجُود = body, existence.

عَدَم = non-existence.

آفریدن = to create = هَسْت کردن

نِیَسْتِي - نِیَسْت = nothing.

إِدْرَاك = genius = فِرَاسَت

كُنْه = secret, depth (of anything).

ذَات = nature.

فَكْرَه = thought, fancy.

عُور = depth, profundity.

صَفَات = praise (s. صَفَت).

بَهر = sea (i. e. sea of divine knowledge).

مُردِراحي = man-guardian (Mahommed) (lit. راه نمائي (شبان) معرفت

داعي = inviter (i. e. the prophet Mahommed). خواننده

راه = road (of following the Prophet) طريق

سرگشته = bewildered.

منزل = destination = فرودگاه

راه صفا = path of purity = راه معرفت

برُي = in track of, behind.

مُصْطَفَى = the chosen one (the Prophet) برگزیده

Chapter I.

(1)

نوشیروان = کسری

نَزَعِ رُوان = the agency of the soul (i. e. the last breath). حالت

جان کني

نگهدار باه = take care of.

عاجز و محتاج - دُرویش = the poor.

خیال - بند = thought, desire.

پام دار = protect = نگهدار

تاج دار بُود = holds his crown.

بیخ = root.

مُحکم = strong

خَلْق = people.

می کنی = you pluck up, dig up.

آفت = injury ; ruin = گزند

آدمیان = people = کسان

طبیعت = nature = سرشت

عادت = disposition = خوی

بوئی = آسودگی بوی نیست

توقع — آسودگی نیست

آسودگی در آن نتوان داشت

There is not an odour of happiness in that country.

فراخی = plenteousness, prosperity, happiness.

مُزَر = زمین = land.

مَلَك = region = کشور

آزرده = sorrowful = دلنگ

در خواب آباد دیدن = to see prosperous in dream (not in reality).

خواهد دید - پید - هرک - که

i. e. to find it ruined, because

dreams read by contraries =

ویران دیدن

(بعد از ویرانی) بار دیگر = دگر

اهل کشور = people of the country.

خراب دارد (not آباد)

= opposite of آباد).

(2)

- فرماثرما = a king = فرمانده
فرمانروا

عادل = just = دادگر

عبا - چو عا = a cloak = ثوبا

هر دو رو آستر = of which both
the surfaces were of lining
(i. e. cheap) material (op-
posite of آستر is ابره).

قبای پادشاه هر دو سویکسان از
جامه کم قیمتی

fortunate, نیک بخت - نیک روز
بدوز = sew, i. e. get it sewn (in
sense = پیوش).

cloth of this kind (i. e.
of the kind I have put on).

پرده - پوشش = covering = ستر
آرام = ease = آسائش

and if you go
beyond this, (and wear supe-
rior and gaudy clothes).

ornament and
decoration, man-millinery
(which males should not in-
dulge in).

the land-tax = حاصل,
ملک

embellishment. زیب

gaudy clothes = لباس,
فاخره

از شجاعت ذاتی = برتری

to repulse, subdue. دفع کردن
a hundred times, in a
great degree. صدگور

greed and desire =
آرزو و خواهش

only, solely (because others
such as soldiers, &c. share it
with me).

ornamentation
and decoration = آرایش و زیور

borders (s. حد) = اطراف
a villager = دهقان

tribute (levied esp. from
non-Muslims). باج

the tenth part (from the
merchants; because kings get
these in lieu of the protection
they afford).

prosperity = سعادت
(opp. اقبال).

throne and crown,
i. e. kingdom = سلطنت و تاج

a foe. دشمن - مخالف

to
your heart's content. به حساب خواهش - دل

(3)

of happy nature,
سر (is re-
dundant).

engraved; to claim =
دعوی

کردن که از آن ماسع
to die = (also, to take rest)

از دنیا برفتند - مردند - برفتند

in the twink-
ling of an eye = درمدمت
نهایت لیل - در طرفة العین

دَڤْدُ = value.

مَسْكِين = the necessitous (pl. مَسَاكِين).

خوش حَتَّك = happy.

(4)

حَزَب = dignity = جاهي

بیش = higher than = زیاده

امان دهنده = ایمن = safe.

مَمْلُک = the empire of the dervish i. e. contentment and resignation = قناعت و رضا

تَشْوِش خورد = suffers trouble = غم خورد

جَهَانِي = large kingdom.

بزرگي = greatness = سرفرازي

کَيَوَان = the planet Saturn. It is in the 7th heaven = زحل

پادشاه و رعیت بعد = چم — چم از مرگ برابرد

قیدخانه = زندان

موت = death = اجل

it is not possible = نمی شاید

نمی توانند معلوم کرد که سرفراز

کیست و تنگ دست کدام

است ؟

(5)

everlasting = جاوید

باقي - سرمدی - لایزال -

جاودان - پاینده

وفاء = fidelity وفاداری

أورنگ - تخت = throne = سریر

(alludes to the throne of Solomon carried about by the wind).

تَلَف = it was ruined = برباد رفت

دانش و داد = learning and justice.

گوئی دولت ربودن = to surpass (lit. to carry away the ball of excellence).

those things which = آنها که

آن چیزها که

(6)

بهر کسی = reveal not = درمیان مگو

a cup-sharer, a boon-companion. = همکاس

spy (pl. جواسیس) = جاسوس

the Easterns = شرقیان

war = جنگ

west = مغرب

wished to go = خواست شد

(Spread a report that he was going to the left).

resolve = قصد - اراده = عزم

severity = سختی = تندى

request = عرض، مدد = استعانت for aid.

حمله کرد = زد

he would succeed = پیش بود

غالب آمد

(7)

cherishing. = دلداري

cherisher of the poor = کهنتر نواز

(Refers to Abu Bakr S'ad bin Zangi, Sadi's patron).

soldier = اهل. رزم

اهلِ رأي = a man of judgment = دانشمندان - دانایان
 قلم ورزیدن = to exercise the pen = مشق از قلم کردن
 افسوس ! اي دريغ = Alas !
 نويسنده = a penman = قلمزن
 (Refers to men of learning and wisdom).
 اسباب جنگ = the affairs or preparation of war
 سامان جنگ = stupefied.
 مد هوش = the musicians.
 اهل نشاط = ساقی = wine-cup ; cup-boy.
 اهل دولت = possessed of sovereignty.
 کاف = when all of a sudden (کاف متفاجات).

Chapter II.

(1)

ابن السبیل = a son
 مسافر (i. e. a traveller)
 مهمان سراي = a guest-house = لنگرخانه
 خليل = the friend of God (i. e. Prophet Ibrahim).
 فرخنده روئي = good nature = نیک نهادي
 وثت، صبح = morning = پگاه
 مشاید = perchance.
 بی توشه = a foodless one = بينواي
 وادي = valley = گشاده وادي
 ميانه کوهستان - صحرا
 به تنها = alone (به is redundant).

بيد = a willow, fir tree.
 برف پيري = the snow of old age
 پيري که همپو برفست (اضافي)
 تشبيهي
 دلداري = consolation.
 خوش آمدی - مرحبا = word of welcome.
 صلا = inviting to dine ; offering food = دعوت
 مردمک = pupil (of the eye).
 مردمی کن = oblige me, do me a favour = لطف کرده شريك
 نان و نمک شو
 قبول کرد = بلي = نعم
 نعم گفت =
 گام برداشت = lifted his feet, quickened his steps.
 خلق = disposition, courtesy (pl. اخلاق)
 رقيب = the managers = کار پردازان، مهمان خانه
 خوار = poor, abject = ذلیل
 ترتيب کردند = they arranged prepared.
 خوان = table.
 جمع = company, all present = جماعت
 بسم الله = in the name of God, phrase uttered by all Moslems before commencing any act.
 حديثي = (such an) utterance, speech.

نه سمع نيامد = was not heard
بگوش نرسيد

روز = advanced in years.

صدق = sincerity.

سوز = zeal - رغبه

شرط = custom = رسم

آئين = custom, rule = طريقت

The fire-worshipping prophet = پير آذر پرست

نيك = of good omen = نيك فال

گفتار و نيك كردار

misguided; miserable = تب بوده حال

a fire-worshipper; an infidel in general = آتش پرست

insultingly = بهواري

stranger (to his own religion) = بگافر

forbidden = بد = زمت و

an angel (refers to the archangel Gabriel, the messenger of God) = فرشته - ملك

glorious = ذوالجلال = جليل

dread = ترس = هيبه

for the space of 100 years = صدسال

bends down, adores = سجود = بركت
سجده كند

back, آداب, بازپس = پاپس
مهماني بجا نيازي - دست

سفاوت چرا باز مي گيري

(2)

(fr. سفر) = captivating = تسخير

can be made a prey = صيد توان كرد

(Cf. المهر با نياها = benefits = احسان
الانسان = محبب = Arabic
(الاحسان).

a wild beast = وحشي جانور
صحرائي

snare, chain = رهن و زنجير = قيد
دام -

kindness = احسان (s. لطف).

this noose (i. e. بند) = اين كمين
بند لطف.

courtesy = مهرباني = لطف
villany = بدى = خيبت

does not proceed from him = در وجود نيايد

بد سلوكي كردن دشوار و تنگ -
to ill-treat = گرفتن

painting and colour, i. e. face; some say it means 'splendour, and prosperity' = رونق و بهتري = رنگ

(3)

of pure birth = پاكاراد

mercy = لطف = رحمت

black-hearted = سپاه اندرون

hard-hearted = سنگدل = بي رحم

the powerless = ناتوان

an assembly = جماعت = جمع

(4)

hoarding = جمع كردن = نهادن

hard stone = سنگ خارا

with ease = بارام - آسان

world-worshipping = دنيا پر
حريص و تمسك

طلسم = a talisman or magical image, upon which, under a certain horoscope, are engraved mystical characters, as charms against enchantment or fascination, or to prevent a treasure from being discovered.

اقامت کننده = dwelling = مثیم
مثال = precept.

کاربرد شدن = to act up to =
فرما نبرداری کردن

(5)

خطا = evil (opp. صواب).

چشم داشتن = to hope for.

درو = harvest (fr. درودن).

زقوم = an infernal tree, the fruit of which is supposed to be the head of devils; a thorny tree, cactus.

زطب = a ripe date.

خرزهره = a poisonous shrub or plant; the colocynth.

جم اقتدار = as mighty as Jamshed.

کجاسع = where is?

بالین = pillow.

خشع = a brick.

(6)

صحرا = a plain = میدان

ممشر = lit. the place of assembling, i. e. resurrection.

تفتن = molten copper (fr. تفتن to be hot).

تابش آفتاب - آفتاب

شد = was ascending.

فریاد - آواز = complaint

گرمی و حرارت = heat = تابش

جنت = paradise = خلد

زیور - آرایش = ornament = پیرایه
(here it means 'dress' = لباس)

مجلس آرا = assembly-adorning.

ممدگار = helper = پایمرد

خردس, انکور = a vine = رزی

مرد, راست = a holy man =
مرد, نیک

خواست = asked pardon.

دادار, داور = the rulers of rulers,

پادشاه, بزرگ - احکم الحاکمین

رب = Lord.

Chapter IV.

(1)

افتادگی = humility = تواضع

فروتنی

خداوند پاک = the Holy God.

آرزومند = covetous = حریص

جهان سوز = world-consuming =
موزی

سرکش = rebellious, head-strong =

نافرمان (These are the attributes of fire, and not of dust).

گردن کشیدن = to exalt one's

تکبر کردن neck

ترساننده = horrific = هولناک

بیمبارگی = abjectness, humility.

(خود را پست کرد).

کمی = abasement, humility.

آن = that, i. e. fire. (God says in the Koran, to the effect that " Verily, we have created man from clay, and demons before him from the burning fire ").

(2)

Bayazeed Bustami was a celebrated saint of Bustam, one of the provinces of Persia.

سرّس قدس = may his grave be holy (this phrase is used while speaking of a deceased holy man).

- بامداد = morning = سهرگاه صبح

حید = a great Muslim festival ; it takes place after the month of fasting, and is, therefore, commemorated with every mark of festive joy and merry-making. It is usual to visit friends and interchange presents on this day روز جشن

مسلمانان

(مشقاره) = hot bath = گرماب حمام

لگن = a basin = طشت

نادانسته - unknowingly = بی خبر

= polluted, besmeared = ژولیده

درهم و پریشان شده

از روئی = thankfully = شکرانه

سپاسداری

(نفوس pl.) = نفس

لایق آتش دوزخ = در خور آتش
= to be displeased = درهم کشیدن ناخوش شدن

= to show no regard for oneself = خود را

حقیر و نا چیز دیدن

تقوی = piety = خدا بینی

= a proud man. خویشتن بین

حزب = ناموس

دعوی = pretension.

تکبر = conceit = پندار

بلندی = greatness = رفعت

(3)

خواهش نبود = he could get no sleep.

جماعت = party, family = خیل

= to use violence جفا کردن سخت گفت

= to be angry. تندی نمودن

= after all ; what ! آخر

= of distressed days = روز

پریشان روزگار

dear mother, my darling child (daughters are addressed as ' dear mother ' out of endearment). Other editions read بابک which is

the diminutive of باب . باب and بابو all these

words are used in the sense ' dear son ' out of love.

دلروز = charming, lovely.

= I was averse to (using). دریغ آمدم

اندر برم = I should plunge.
(پای سگ را بگزم).

کمینگی - بدرگی
ناکسان = worthless persons =
نالائقان
سگی = doggishness, canine
quality of biting.

(4)

ناکامی = disappointment = مصرومی
تجوم = astronomy, astrology ;
(س. نجم = a star). احوال
ستارگان

مهارت = proficiency = دست
مغرور = intoxicated. مس
بطرف - سوئی = سور
از راه دور = from a long distance
از ملک دور دست

Koshiyār = a celebrated sage
and astrologer of Gilān; he
was in his time the greatest
of astrologers and astronomers
in Asia.

خواهش = desire = ارادت
از کسی دیده بر دوختن
close the eyes upon one =
متوجه نه شدن

disappointed. بی بهره
to resolve
to return. حزم سفر باز کردن

exalted = بلند پایه = گردن فراز
a pot مثل آب ظرف
کوزه وغیره

how can it contain
(or take) more = چگو نه پُر
میشود

پُری = you are full (of preten-
sion).

دُنیا - زمانه = the world = آفاق
self-consciousness ? هستی
Sa'di-like = سعدی صفت
مثل سعدی

(5)

a shell, coq-de-perle,
(fr. خر = big or خر = ass, as
shells are strung on its neck).

for anything. به هیچ

foolishness = نادانی دیوانگی

silk = جامه ابریشمی حریر

satin-housings. جَل اطلس

Chapter V.

(1)

راضی بودن = resignation = رضا
بهم خُدا

died = مُرد = -
سرد شده افتاد

to place flag-fashion
آویختن

درخت = a vine-tendril = تاک
(It is a custom in
Persia to suspend a donkey's
head in a vinery, for averting
the influence of evil eyes).

vineyard-keeper = ناطور دشت

نگهبان رز - باغبان

donkey = خر = دراز گوش = حمار

to avert, repel. دفع کردن

the sown field, crop. کشت زار

wounded, sore = زخمی ریش

چه داند = What does he know ?
i. e. he does not know how
to cure. (Cf. Physician cure
thymself).

(2)

مُفلس = an indigent person =
نادار

بتافت = بگردانید = turned away.

بد طلب کرده = without search-
ing = بی تلاش

قلم = the pen (of God).

تَوَت = power = سرپنجگی

سرپنجان = the strong =

زورآوران

تو تنگ روزی = more ill off.

(3)

مَلِك = land = خاک

زن - زوج = consort, wife = همسر

سرنوشت = تقدیر = قضا = نصیب

گلگون = rose colour ; rouge ; cos-
metic = سرخی که زنان بر روی
می مالند

نمیپندای = do not daub or plaster
(fr. اندودن = to plaster).

حکیم و زیرک = فیلسوف =
a philosopher (fr. فیلا = friend
and سوف = wisdom).

تربیت = training.

کوشش = labour = سعی

گم شود = ضایع شود - گم شود

زنگ = blight.

بشست و شو = bath = گرماب
washing the blackamoor
white).

رد می نگردد = is not repelled.

بی خطاست و بتدبیر دفع
لمی شود

نیر = an arrow = خدنگ

سپر = a shield, protection =
صیانت

Chapter VI.

(1)

برگشتن ایام = of reversed fortune.

بد حال = in a bad state.

روان شد = went running.

چکیدن = dropping (fr. چکیدن =
to drop).

از هول جان = from fear of life =

از ترس جان

سلامت ماندم = I escape = چسبتم

قناعت = desolate abode = ویرانه

برموش خوردن خواهیم نمود

و بجای دیگر نخواهم رفت

خوش = pleased = خرسند

بصیب - بهره = lot = قسم

(2)

کوتاه نظر = short-sighted.

عالی همت = high-minded.

دندان بر آورده بود = had cut
its teeth.

سر فرو بردن = to hang down
the head.

فکرت = anxiety, reflection.

نان و برکت = bread and food.

اکل و مشرب - نوشه

زن = consort, wife = جفت

چم مردانه = how bravely or
wisely چه عاقلانه

مخور = suffer not
fear of Iblis (Satan); do not
harbour Satanic ideas. In the
Kuran it is written 'through
fear of want, kill not thy
children; we give thee and
them daily food.'

تازنده - تادم زیست تاجان دهد
ماند از 'هول' شیطان مترس
و فریب مخور چرا که از ابتدائی
تولد تا انتهای عمر که بچه جان
دهد یعنی بمیرد هر که دندان
دهد نان هم دهد

پس = how much more = فکیف
چگونه

پرورش کند = maintains
بداد = ابد

توکل = reliance = تکیه

غلام = a slave = مملوک

خواج = a master, lord = خداوندگار
آفا - مالک

روزگار قدیم = ancient times, days
of yore. زمان باستان - فدی

الایام

ولی = a saint = ابدال

موقوف نیست = does not stand
to reason = عقل است

در میزان عقل نمی آید

انع = content.

(A dervish is better off than
a king in that the former is free
from worldly greed and necessa-
ries, which the latter is entangle-
d in).

بلا = a curse, head-ache.

سلطنت = kingdom = دولت
(pl. دول).

(A dervish is in reality a king
as he rules over the kingdom
of contentment).

آرام = pleasantness = ذوق

غلبه = the current, torrent = سیلاب
خواب = sleep that knows no
waking i. e. death.

اكراد (pl. كرد) = a
wanderer in a desert.

در خواب سلطان بر تخت و کرد
در دشت برابر است - شب
هر دو بگزرد

Chapter VII.

(1)

هیر = merit (opp. عیب =
demerit).

بهره ور = possessed of.

ناب - صاف = pure = خالص

ظاهر = known = فاش

مغربی = pure (lit. of the West).

خالص (African gold is con-
sidered the best of the kind).

(2)

اندر حق = in reference to.

صاحب خرد = endowed with
wisdom = حافل

دشمن = enemy = خصم

کار بد می کنی = بد می کنی

دعوی کردن - خواستن = دم زدن

عیب او راست = راست گوی

بیان کنی

گفتن، عیبی = you are bad = بدی
کسی هم 'عیب است

(3)

سالهای عمر = years = سنین
('سنه s.).

دور = apart = فرائر

اغیار = not intimate = نا معرمان
واجاب

تعلیم ده = bring up = برآر

خیر = a well-wisher = دوستدار
خواه

do not fondle him = بنارش مدار

بناز 'مپرور زیرا که بناز پروردن

دشمنی است باوی نه دوستی

a young student. = نو آموز

پند = commendation = ذکر

آفرین - ستودن = تحسین

آفرین = reward, flattery = زه

شباباش گفتن

توسانیدن = reprimand = توبیخ

تهدید

threats and menaces. = تادیب

فرزند = son = پرورده

پیش = handicraft = دس دست

حرف - کسب - کار - صنعت

opulence. = قدرت - دست

مسافری = exile = غربت

تدرب = resources = دسترس

مرتب = rank = مکان

'طی کرد - = traversed = نوبت

نورید

desert = هامون

to plough the sea, to undertake a voyage. = دریا شکافتن

نه سیر، دریا کرد نه صحرانورد -

محدث، مشاف نه نمود -

سیلی = slaps = قنا

بر گزیدگی = wisdom, purity = صفا

violence, severity = جور - جفا

سختی

= إطاعت = گردن بفرمان نهادن

کردن - مطیع شدن

to give order. = فرمان دادن

(Cf. learn to obey that

you may learn to rule).

Chapter VIII.

(1)

گفته = order = رای

قبول نکرد = سر بتافت

unstable in love. = سست، مهر

forgetful of the time (of infancy). = عهد فراموش

on account of you. = از دست، تو

present strength. = نیروی حال

power = زور = مجال

the powerful = سرپنجه

bottom = نعل - عمق - نه = قعر

Chapter IX.

(1)

come (for repentance and penance). = بیا

repentance = پشیمانی = توبه

spent in vain (be-

cause you worshipped not your

Maker). - در غفلت رفت

ضایع شد

برگ = necessities, requisite

اسباب - سامان

نیام = being (in this world). بودن

مشغول نه شدی = نه بداختی

رفتن = going (from this to the next world). رفتن به جهان باقی

ریش = زخمی - torn.

غم = سرپیچ (with) the grasp of grief.

غم = سرپیچ = comes under the hand (power) of grief, becomes a prey to grief = غم

بر دل غالب میشود

پنج روز = lit. five days; God has created seven days; man is born in one, and he dies in another; hence the remaining five days are generally used by poets to signify 'a short time' = مَدَتِ قلیل

شورو آواز - فتان = vociferation.

فریاد و زاری = lament and cry.

قوت = power = امکان

گفت = speech. گفتار

let not sleep (cease); shut not. = مَهْفَت

prayer. یادِ خدا - ذکر

روزگار ما = مارا روزگار

the few moments = دمی چند = وقتِ قلیل

make the most of. فرصت شمار

raven feathers, i. e. موئی سیاه = پَر زاغ

snow rained, i. e. برف بارید

became white = رسید = پیری رسید

سفید شد

seeing the beauty, spectacle? = تماشا

makes display = جلوه کند

feather-stripped. خونی خود را ظاهر کند

withered (referring to flowers). = پژمرده

nosegay. = گلداستر

(Because withered flowers shed their petals).

reliance = اعتماد = تکیه

a staff = عصا (pl. اعصا)

امید نداشتن - امید بر کردن = to give up all hope.

blackness (i. e. black hair). = سیاهی

پیری آشکارا گشت - سفیدی افتاد

cleverly piece together = چسب بستند

the price of the perfect one. = خوب پیوند و وصل کنند = بهائی دُرست

to make profit. = سود کردن

capital = سرمایه = اصل مال

spent away his capital = عمر برباد کرد

soul = جان = روان

turns in the mouth, enjoys the power of speech = در دهن گردد

precious soul. = گویائی دارد

precious soul. = گرامی نفس

bird (i. e. روح). = مرغ

cage (i. e. بدن). = قفس

(2)

فرو رفت = descended (to the grave). died = مُرد

کفن = a shroud = (pl. اکتان).

کرم ابریشمی = the silk-worm.

گوستان, گجران = دغم

زارى و سوز = lament and heart-burning.

ریزیده = rotten = بوسیده

ابریشمی - حریرین

فکرمت = thought = اندیش

کباب = roast meat. (Roasted my liver, affected me).

مطرب = minstrel = گوینده

زباب = a stringed instrument, violin.

بسیار مدت = بسی روزگار

لال زاز = tulip-beds.

نام ماه خزان = تیر (= Hindu month, Shravan).

نام = name of a winter month, (Hindu month Māgh).

نام ماه بهار = اردی بهشت (Hindu month, Jaith). This means the whole year autumn, winter and summer or spring.

و - and, while.

(3)

نیت = intention = حزم

عقب = following. پی

شاید = perhaps. مگر

پرشوف = frightful = سهمگین

باد گرد = a dust-storm = دیو باد

باد و طوفان
darkened. تاریک کرد - تیره کرد

on the road = در راه

the guide = راهنمون = رهبر

evil. دامن - معبر

دور می کرد = می زدود

my lovely and pretty daughter = نازنین چهره من دختر

زیبا روی من

love = محبت = مهر

distracted = پریشان = شوریده دل
خاطر

will not so much (dust) sit ! = نچندان نشیند

(4)

استخوان = استخوان قفس

= bone-cage i. e. the human body.

شس = spirit.

چید = chain = بند

بار دیگر - دگرره

گرفتار - صید = prey, captive.

watch = غنیمت شمار - نگدار (opportunity).

زندگانی دنیا = عالم می است
می بیش نیست

a moment of life. = زندگی یکدم می

(because a moment of life is too precious

and impossible to be got, even in exchange for the whole

world). (according to Bahār)

یکدم که بباد حق گذرد بهتر از
سلطنت عالمی است

possible = ممکن = میسر

respice = فرست = مهلت

(here) = بعوض آن - و

they (i. e. the rich and poor) have departed.

(here) = یا و

(5)

a wolf's whelp. = پیچ گرگ

matured, grown up. = پرورده

rent to pieces. = برهم دید

like dear ones = نازنین
مثل فرزندان

tenderly = باناز

inevitably. = ناچار

باید به 'لرن بوسم	I must catch the train.
باسلام من بفروست	Send it with my compliments.
'موقوف به اجازت است	It depends on my getting leave.
بمقدور يك ميل از اين جا مي شود	It is a mile distant from here.
فردا پست آمدني است	The mail is due to-morrow.

Time.

ساعت چند زده (or است)	What o'clock is it ?
ساعت را , كليد 'بده - كوك كن	Wind up this watch.
ساعت , يك از صبح	At one o'clock in the morning.
ربع به يك ساعت مانده	It is quarter to one.
در ساعت ۲۰ دقيقه باقي است	Twenty minutes are wanting.
ساعت ده زده	The clock has struck ten.
ساعت , دو - نيم ساعت	Two o'clock ; half an hour.
نيم ساعت - , سه ربع	Half an hour ; three quarters.
پنج و نيم ساعت شده	It is half past five o'clock.
ساعت شما زود (or كنند) است	Your watch is fast.
ساعت دير (or نند) است	Your watch is slow.
در شش ساعت يك ربع باقي است	It is a quarter to six o'clock.
ساعتت خوابيده است	Your watch is stopped.
ساعتت تند كار مي كند	Your watch gains.
ساعتت كند كار مي كند	Your watch loses.
دو ساعت بغروب مانده بود	It wanted two hours to sunset.
دو ساعت دير آمد	He came late by two hours.
چرا اين قدر دير آمدي	Why do you come so late ?
پست انگليستان بروز يك شنبه	The English mail is due on
آمدني است	Sunday.
عقربك , ساعت مجلسي	The hand of the clock.

- عزیز من باین زودی آمدی Have you come already, my friend ?
- در صدد آمدن بودم I was just on the point of coming.
- وقت حرکت است It is time to start.
- هیچ به منزل او رفته اید ? Have you ever been to his house ?
- دماغ ندارد He is not in good humour.
- دماغش چاق است He is in good humour.
- خراب کرد آنرا He made a mess of it.
- مُعطل است می خواهد که برود He is waiting to go.
- عین کوم است It is very good on your part.
- از دستش کاری ساخته نمی شود He is good-for-nothing.
- خُستکی مکن Do not be silly.
- برای بنده اینوا بیاورید Bring me this.
- این پُر خوب است This is too much of a good thing.
- هر قدر که ممکن است - هر چه تمامتر As much as possible.
- بهدری او مهتق است که تو هستی He is as much right as you are.
- او بهدر شما باطل نیست He is not so much wrong as you are.
- زبانش در حکمش نیست He cannot control his tongue.
- حریف او نشد He could not compete with him.
- به عقلم نمی رسد I cannot imagine it.
- بی شک مشتقر بر نودبان است He is very awkward, to be sure.
- بهدر سر موئی باور نمی کنم I do not believe a word of what he says.
- این تدر دویدم که نفسم تنگ شد I ran till I was out of breath.
- نزدیک به ۴۰ سال است که مدرسه عالی بروده بنا شد The Baroda College was built some 40 years ago.
- دخل ندارد بتو It is none of your business.
- هر قدر می توانی زود بنویس Write as fast as you can.
- مشتش وا شده است The cat is out of the bag.

کالسکه بخار بسیار تند می رفت

کشتیهائی دودی (آتشی) زیاد
در رود خانه کار می کرد

پنلی بسیار طولانی بر روی دریائی
گنگا ساختند

در کالسکه چهار اسمی و روبرازی
نشست برائی سان. لشکر به
میدان، مشق رفتیم

سلام نظامی بعمل آمد
بسلامتی پادشاه خوردیم

سالانه امتحان، آینده کی بنوع
می آید

امتحان، آینده بی - ی در
ماه، دیگر نومبر می شود

در این امتحان سه صد طالب
العلم حاضر شدنی اند - مقرر
شده که - - حاضر شوند

سال، گزشت ۲۵۰ برای امتحان
حاضر شدند از آن جمله فقط
۱۰۰ از امتحان بیرون آمدند - در
امتحان کامیاب شدند

پسر، اوسط برادر در امتحان
ایم - ی کامیاب شده است

مدرسان، مدارس، عالی امتحان
کننده مقرر می شوند
یک طالب العلم که از امتحان
بر نیامد خود کشی کرده

The railway train was travelling
with great speed.

Many steam-boats were plying
on the river.

A very large bridge is built
over the Ganges.

We went in an open carriage
and four to the parade
ground, for a review of the
troops.

Military salute was given.

We drank to the health of the
King.

When does the next annual
examination come off?

The ensuing B. A. examination
comes off in the month of
November next.

Three hundred students are to
appear in this examination.

Last year 250 students appear-
ed, of whom only 100 passed
the examination.

My brother's middle son passed
the M. A. examination.

Professors of colleges are ap-
pointed examiners.

One student, who got plucked in
the examination, committed
suicide.

عمر شما چقدر باشد
چند سال از سن شما گذشت
چند ساله هستید
شما کجا تحصیل کرد
باران می بارد - آب می بارد
زور می بارد - باران شدید می
بارد

اکنون استاد
قوس، نَرّه، نگاه کنید
برق می تابد
رعد خیلی صدا می کند
سه روز پی در پی باران شد
زبان ریزی مکن
این قدر مقدورم نیست
هم قریب است
اورا بگوئید که دیگر خانه من
نیاید
بگوئید هر روز آمده باشد
بدنه شراب کمتر می خوردم
خیلی خفیف شد

What is your age?
When were you born?

Where have you studied?
It rains, the rain falls.
It rains hard.

The rain is over.
Look at the rain-bow.
The lightning flashes.
It thunders heavily.
It rained continuously for 3 days.
Do not waste your breath.
I cannot afford so much.
It is all humbug.
Tell him not to come to my
house any more.
Tell him to come every day.
I never take wine.
He was much insulted.

Sentences of complicated construction.

می خواهی جایی بروی
کاروبار شما چطور است
نه توانستم که نخندم
باید بروم
نزدیک است برسند
دلش نمی خواهد بکند دل
آنکار ندارد
چند سال قبل ازین مثل شما
فقیر بودم
عمارت بدین بلندی در عالم
نظیر ندارد

Are you about to go anywhere?
How are you getting on?
I could not help laughing.
I cannot help going.
I must go; I have to go.
They will arrive soon.
He has no heart to do it.
Some years ago, I was as poor
as you.
Such a high building is found
nowhere in the world.

خواه کن خواه مکن	Do if you like or not.
بینی خود را پاک کن	Blow your nose.
چکمه بپوش - چکمه بزن	Put on your boots.
برایم کارسکه حاضر کن	Call a carriage for me.
حیب ندارد	Never mind. It is of no consequence.
باکی نیست - هیچی مضائقه نیست	It does not matter.
وقت مکتب قریب است	It is time to go to school.
هنوز دیر است	There is yet some time.
مدرسه تا، بستان صبح و امی شود	In summer, the school is held in the morning.
نیم روز رخصت می شود	Leave is given at noon.
وقت رخصت ساعت ۱۱ است	The time of leave is 11 o'clock.
آنست - همان است	There it is.
اینک آن - همین است	Here it is.
تشریف بیاورید آندرون	Come in, please.

General topics.

امروز هوا آبرو و مستعد باران بود	To-day it was cloudy and threatened to rain.
هوا چطور است ؟	What sort of a day is it ?
هوا صاف است - هوا خوب است	It is a fine day.
از هوا چنین معلوم می شود که خواهد بارید	The weather indicates rain.
هوا آبر دارد	It is cloudy.
هوا رو بخوبی شد	It is inclined to be fine.
هوا خیلی گرم است - آفتاب خیلی گرم است	It is very hot to day.
علامت خوبی هوا است	It is a sign of fine weather.
آفتاب بلند شد	The sun is up.
آفتاب بزمغرب رفت	The sun is down.
ماه بر آمده	The moon is up.
چراغ روشن کن	Light the lamp.
شما چند سال دارید	How old are you ?

قاسم را آواز ده - صدا کن	Call Kasim.
سائس را بگو اسب عربی زین کند	Tell the <i>syce</i> to saddle the Arab horse.
از دیدنش خوشحال شدم	I was glad to see him.

School Talk.

کتاب واکن و از سر بخوان	Open the book, and read from the first.
بلند بخوان - صاف و آهسته بخوان	Read aloud. Read clearly and slowly.
هیچا کن - گوش کن	Spell it ; listen, hear, attend.
حفظ کن - از بر کن	Learn by heart, learn by rote.
بس کن - نمی شود - ممکن نیست	Stop ; it cannot be so.
قدری صبر کن - الدکی صبر کن	Have patience ; wait a bit.
از یادست نبرد - ب خاطر نگهدار	Do not forget ; remember.
هوش دار - خبردار باش - زود باش	Take care ; mind ; be quick ; look sharp.
تن زن خاموش - سکوت	Keep quiet ; silence. Hold your tongue ; shut up.
سبق خود را روان کن	Learn your lesson.
شرم مکن - ندم بردار	Don't be ashamed ; walk fast.
برو گم شو - برو بی کار خودت	Go, be off with you. Get you gone. Be gone ; away. Go away ; mind your own business.
دیر مکن - بس است - کافیست	Do not be long. It is enough ; that will do.
زود است - زود یا دیر	It is early ; sooner or later.
حالا برو و آنرا بیاگر دلبی می خواهد	Just go and fetch that, if you wish.
نوبت بنوبت بخوانید	Read by turns.
اگر زود نکنی دیر رسی	If you do not make haste, you will be late.
فردا روز آزادی است	To-morrow is a holiday
دو روز تعطیل است	There is leave for two days.

- چند تا برادر دارید
کار دارم - خلاص کن
- How many brothers have you ?
I have something to do. Finish it off.
- ویل کن بروند - بگزار سَروند
نفس بزن - خُشّی شو
- Let them go.
Shut up ; quiet.
- شوخی نمی کنم
بدم می آید ازو - اورا موئی
- I am not joking.
I hate his sight. He is an eyesore.
- دماغ می دانم
اسم و رسم ندارد
آدم نادزستی است
برو حالیش کن
سلام داد و بنشست
یک دقیقه کاردارد
می خواهد بنشیند - در صد
نشستن است
- He has no character.
He is a bad man.
Go and explain to him.
He saluted and sat down.
It is only a minute's work.
He is going to sit down.
- سر شما قسم است اسبم بود
چیزی شنیدید
قهوه زود بیاور
بفرمائید بیاید - حکم ده که در آید
پیش شماست - شما دارید
بنده دو روپیه دارم
بخشید - معاف بفرمائید
یک روپیه را شکرستان
آب خوردن بده
دروازه را پیش کن
چیزی نوشتن دارم
بوزنه چقدر بادم می ماند - شبیه
است
- I assure you, it was my horse.
Did you hear anything ?
Bring coffee, soon.
Order him to come.
It is with you. You have got it.
I have a couple of rupees.
Pardon me.
Take a rupee worth of sugar.
Give me water to drink.
Shut the door.
I have something to write.
How much does a monkey resemble a man ?
In what street does he live ?
Sit at ease, on the chair.
Thank you, Thanks.
- بکدام محلّ می نشینند
آرام بنشینید روی صندلی
الطاف شما کم نه شود - عنایت -
مهربانی - لطف شما زیاد
من زیر منت شما هستم
احازرت است خانه روم
- I am indebted to you.
May I go home ?

زود بر گردی با 'خیر؟

Are you coming back soon or not ?

کی می خواهید باز آئید

When do you intend to return ?

یک ماه دیگر برمی گردم

I return next month.

همراه این فرنگی می روم

I go with this Frenchman.

هرگز همچو فرصتی بدست نمی آفتند

Never will such a chance occur again.

باید یکدفعه پاریس به بینم

I must see Paris once.

زبان 'فرنگ بمان بسیار لازم است

French is very necessary for me.

برای رفتن مضائقه نمی کنم

I do not object to go.

برو اوغر بخیر باشد

Go, good luck to you.

باین تعجیل کجا می روی؟

Whither away so fast ?

Where do you go in such post-haste ?

اگر به اسپ دوانی بروم چه می شود

What if I go to the races ?

خانه بروید بهتر است

You had better go home.

بسیار 'بچه و جوان است

He is quite a young man.

این 'حرف مفت است

This is all idle talk.

او خانه شما زیاد می آید

He comes often to your house.

نمی گذارد کارم را بکنم

He will not let me do my work.

خانه او را بدیدی - خانه اش راه

Do you know where his house is ?

می بری

His house faces the sea.

خانه او رو بدریا ست

Is Rustom related to you ?

رستم باشما خویش است

I adjure thee by God, not to be angry with him.

تو بخدا ازو دلگیر نه شوی

Your tongue has magic in it.

زبان شما آفسون دارد

His sagacity is marvellous.

نظر او کیمیا ست

I was exceedingly pleased.

خیلی خیلی راضی شدم

I will get up and go.

پا شوم بروم

Very good ; all right ; very well.

خیلی خوب - بسیار خوب

Let me see ; they are about 100 persons.

بگذار به بینم - نزدیک به صد

نفراند

What is that to you ? Speak not aloud,

بتوجه - زور مگو

باز ڪَ تشریف می آرید - باز شمارا
کي می بینم
انشاء اللہ فردا می رسم
در آمدن کوتاهی نکنید - مبدا
کہ تشریف لیارید
جناب آغا چه بروتم رسیدید

چای حاضر است جناب
لوش جان بفرمائید
باچائی چه طورید
بندہ چائی خوردہ آمدہ ام
امشہا ندارم - میل ندارم

خیر تدری بخورید
بسر شما قسم است کہ سیر هستم

شوق میوہ زیاد دارم
اکنون رستم چگونہ است
اکنون احوالش خوب شدہ
احوالش نا ساز است - تب کردہ
لپش شکستہ است
سرس دزد میکند - درد سر دارد
امروز مزاج او بہبودی دارد
(نصیب اعدا) از ڪَ
قدری احوالم ناخوش است - بند
امروز طبیعتم ناخوش است

When will you come again ?

God willing, I come to-morrow.
Do not fail to come.

Well Sir, how timely you have
come !

Tea is ready, Sir.

Be pleased to take it.

Are you disposed to take tea ?

I had my tea.

I have no appetite ; I have no
desire.

Never mind, take a little of it.

By your head (i. e. upon my
word) I am full.

I like fruits much.

How is Rustom now ?

He is all right, now

He is out of sorts ; he has fever.

His fever is gone.

He has headache.

He is better to-day.

Since when ?

I am a little unwell.

General topics.

می خواہم باشما حرف بزنم
شنیدم پاریس می رَوی ؟
پیادہ می روی یا سوارہ
بلی آنا می روم - معمارم بروم
این خبر بی پاسہ

I want to talk with you.

I hear you are going to Paris.

Do you go on foot or riding ?

Yes, Sir, I am going. I am at
liberty to go.

This report is baseless.

از کجا تشریف می آرید - از
کجا می رسیدید

از غریب خانه - از فقیر خانه
مردم بخیر آند ؟

کوچک و بزرگ به سلامت اند ؟
بلی هم دعا می کنند

اسم شریف، جناب چه باشد
اسم بنده مهمل، حنیف است
چه مبارک اسم است
از بزرگی خود می فرمائید

کدام خبر تازه دارید
می گویند چند کس از طاعون
مردند

کجا شنیدید - از کجا گوش زد شد
در خود بمبئی طاعون است
از بازار فهمیدم
اجازت است حالا رخصت می
شوم ؟

اجازت است حالا می روم
چرا چرا این قدر زودی ؟
باین زودی رفتن شمارا چه باعث
شده است ؟

خدمت دوستی کاری دارم

درنگ نمی توانم کرد که بشام
موعودم

بیشید ساختنی حرف زنیم
و دلی خوش کنیم
خیر حالا وقت مدرسه قریب
است

باید همین حالا بروم - خانه ام
خیلی راه است

Where do you come from ?

From home.

How are your people ?

Are all well at home ?

Yes, all pray for your welfare.

Yes, all wish you happiness.

What is your name, please ?

My name is M. H.

What a blessed name it is !

You are so good as to say so. It
is very kind of you to say so.

What is the best news with you ?

It is said that some men died
of plague.

Where did you learn it from ?

There is plague in Bombay itself.

I learnt it in the Bazaar.

May I take leave, now ?

Now, I beg leave to go.

Why so much haste ?

Why do you go away so soon ?

I have some business with a
friend.

I can't wait, because I am invit-
ed for supper.

Sit down, we shall talk and enjoy
for a time.

No, it is now time to go to
school.

I must go at once ; my house is
a long way off.