

Singapore Rajal. 1831.

THE
HINDEE MORAL PRECEPTOR;

OR
RUDIMENTAL PRINCIPLES

OF
PERSIAN GRAMMAR,

AS THE
HINDOOSTANEE SCHOLARS' SHORTEST ROAD
TO THE

PERSIAN LANGUAGE,

OR
VICE VERSA;

RENDERED AS PLAIN AND EASY AS POSSIBLE,

THROUGH THE MEDIUM OF
SIXTY EXERCISES IN PROSE AND VERSE;

INCLUDING THE CELEBRATED

PUNDNAMU OR ETHICS OF SHUEKH SU'UDEE;

With a Hindoostanee literal Version, and an English Metrical Paraphrase of each Poem: comprising in Part II a large English and Hindee-Persic Vocabulary, which is also reversed for the immediate use of the Students in these two most essential Languages during the future Progress of every Orientalist in British India.

PART I.

BY JOHN BORTHWICK GILCHRIST, LL.D.

"biruo damuni ilm geer oostowar,
"ki ilmut rusanud bu dar ool qurar."

learn sterling knowledge first, and then complete the plan!
which forms at last, an honest, wise, and useful man.

SECOND EDITION.

LONDON:

PRINTED FOR BLACK, KINGSBURY, TARBURY, AND
ALLEN, LEADENHALL STREET.

1821.

Printed by Cox and Baylis,
Great Queen Street, Lincoln's-Inn-Fields.

THE
HINDEE MORAL PRECEPTOR;

OR

FUNDIMENTAL PRINCIPLES

OF

PERSIAN GRAMMAR,

IS GRATEFULLY INSCRIBED,

BY THE AUTHOR,

TO THE FOLLOWING HINDOOSTANEE AND PERSIAN
STUDENTS, VIZ.—

Messrs.

BROWNE,
CANDY, G.
CANDY, T.
ROWSSELL,
DORIN,
UDNY, R.
LAVIE,

JACOB LE GRAND,
WOOD,
WALKER,
PATERNOSTER,
MONTGOMERY,
GOLD,
ELLIS;

As a particular and permanent token of esteem and regard for excellent talents, properly applied to the two most useful languages of British India.

*Hindoostanee and Persian Lecture Room,
London, 12th January 1821.*

preface.

many people will be inclined to accuse me of presumption, for this attempt to exhibit the rudimental principles of persian grammar, after the elegant elementary nosegay, long since presented to the public, by the great orientalist jones, and the more recent invaluable work on this theme, by the most accomplished eastern scholar of the present day, the amiable lumsden. to this last writer i may safely refer, for his candid sentiments on the flowery performance of his predecessor, which, in the present advanced stage of asiatic literature, has lost much of its pristine worth and utility, for every student of the persian tongue, who is more bent on reaping the solid fruits of practical instruction from any grammar, than upon merely sipping the blossoms of a poetical garland, however sweetly perfumed or harmoniously strung. had it been my intention merely to encroach on this department of oriental lucubrations, my first essay would have undoubtedly been, either a condensed view of the one author's voluminous work, or an expanded exhibition of the other's splendid plaything for alluring babes and sucklings into the study of a roseate tongue, through the medium of a foreign but thorny character, the persi-arabic alphabet. my object is, however, very different, and this field is still left open to those who have the best right to cultivate it, undisturbed by me, for their own private benefit, or the public

PREFACE.

advantage, as there is still more to perform in my own immediate walk of orientalism, than i can well overtake.

having commenced my professional career with communicating rudimental instructions in the persian, as a concomitant acquisition with the hindoostanee language, many years ago, and all the subsequent institutions of this kind having positively emanated from the successful experiment then made on myself, as their foundation or corner-stone, no man alive has a better right to proceed in the same tract of useful employment. in this way i can put it easily in the power of tolerably expert hindoostanee students to distinguish themselves also, by a little longer toil, as excellent proficient in the persian, or *vice versa*; though there are many solid reasons for giving a preference, at starting, to the most general speech, by land and sea, of all the eastern tongues; but which need not be recapitulated in these sheets, after all that has already been advanced in the preceding volumes.

it may be alleged with safety, advantage and truth, to every hindoostanee linguist who shall seasonably take up this object, "*incipe dimidium facti est cœpisse, supersit dimidium, rursum hoc incipe et efficies*" nor is this observation less applicable to the persian learner, though he may have reversed the order of his pursuits, from the accidental want of proper counsel at their commencement. when we duly estimate the comparative difficulties of both languages, they are pretty equally balanced, for although the hindoostanee pronunciation is infinitely the most arduous task of the two, there is a facility of verbal conjugation in this, which the persian cannot boast: besides a more ex-

PREFACE.

PLICIT mode of pronominal construction, than we generally meet with in the latter tongue. on the whole, however, we are constrained to acknowledge, that the total absence of sexual terminations, of aspirated consonants, and harsh dentals, independent of grammatical peculiarities of the hindoostanee, gives a decided preponderance, among juvenile scholars, to the more classical and fascinating speech of persia, which, having once acquired, makes them too prone to despise and neglect the most indispensable for india of local accomplishments, that ought as much as possible to go hand in hand, when leisure and opportunities can thus unite the *utile dulci*, on the fertile fields of oriental literature.

researches of a congenial nature, so far from retarding, commonly accelerate the progress of each, and the persian in this respect may be considered as a species of philological amusement from the severer application, which the hindoostanee must generally require, until its puzzling prolation has become perfectly easy and familiar to the learner, who is afterwards more able to surmount all future obstacles by boldly overcoming them in his first efforts at once. this alone is a very cogent motive for the precedence which the hindoostanee has obtained, in my scheme of lectures and study for both tongues.

a selection of short and simple stories is inserted immediately after the rudimental principles in page 28 of this volume, that the reader may proceed directly from theory to practice, with the aid of part ii. as a vocabulary, in which every word will be so clearly explained, that a mere novice may readily translate all the prose,

PREFACE.

exercises into his mother tongue, between which and the persian he will gradually discover a coincidence in phraseology, construction, and syntax, which cannot be accidental, any more than the close affinity every where visible of saxon or old english with oriental vocables.

when the learner has sedulously gone through these preparatory themes, those in verse which follow will soon appear facile in the extreme, by a slight transposition of the words in each line; a process that gives immediate insight to the metrical collocation of sentences, and the grammatical rules on which they are founded, so few indeed, as to become quite familiar *en passant* to every mind properly bent on the subject in question. there are two very good methods of acquiring any foreign language, one by commencing rigidly with its very first principles, and ascending gradually to the practice of speaking, reading, and writing it with certainty, ease and propriety; the other by the almost opposite, but more agreeable plan of descending, while reading short, amusing lessons or stories, to the first rudiments, as they must be soon developed, in this view of them, to every attentive scholar. in my humble opinion, the first scheme is best adapted to the capacity, energy and leisure of school boys, who have not perhaps yet acquired that extensive and accurate idea of general grammar, in its application to every tongue, which would qualify others, at more advanced periods of life, and surrounded with other avocations, to profit most by the second system of study. That the last system, in relation to the persian, is best calculated for those hindoostanee

PREFACE.

scholars, who will probably avail themselves of my present labours, there can be little doubt; i have therefore kept this idea in view, through the work, now submitted, with all deference, to their protection and encouragement. as a specimen of the easiest persian poetry, the whole of suḡdee's celebrated ethics has been inserted, after careful collation with, and correction from, gladwin's and other copies of these poems, now rendered more complete than any yet submitted to the public, including a paraphrase of the whole, in verse, by myself. whether the public will smile on my humble poetic attempt or not, is a question which time only can resolve. if this should prove much against my muse, she can plead some mitigation of censure, by republishing the following notes, dispatched with her first and last essay, on the sublime moral effusions of the oriental bard, to one of the calcutta prints. the reader will permit me to premise them by declaring, that when some abler pen than mine has fairly done suḡdee ample justice, i shall cheerfully submit to the fate, which waits on all such miscarriages, and quietly consign my own hapless abortion to the flames.

" i have often wondered, that the purest and most unexceptionable of all the works attributed to the immortal suḡdee, viz. his *pundnamu* or *moral instructions*, have not yet appeared in english verse. the world are certainly indebted to gladwin, one of our first and most indefatigable orientlists, for a very faithful version of the whole in his persian moonshee, which cannot be very difficult to clothe in a poetic dress, if sufficient leisure and ability are possessed by those

PREFACE.

who might attempt such a task. though i am very far from pretending to either one or other of these requisites, i have been induced, with considerable diffidence, to submit one essay of my own in that way, merely as a stimulus to some abler pen, to rescue, in good time, the excellent performance of su,udee from so feeble a hand as mine. in the present augustan age of oriental literature, i hope this invitation will not prove entirely fruitless; nay, i flatter myself we shall soon perceive your poet's corner occasionally graced, as before, with the vivid effusions of the eastern muse."

"a period of some months has just elapsed since i presumed to intrude my paraphrase of gladwin's translations from su,udee on the notice of the public in your useful paper. i have now the pleasure to submit the last of the whole to the candour and indulgence of the community, which will be much more inclined to pardon errors than tardy in detecting them: for we invariably find, that in matters of literature the capacity to discriminate is accompanied with a corresponding liberality of sentiment and criticism. had i been originally aware of all the difficulties which presented themselves in the course of my attempts at a poetic version of the *pundnamu*, it is most probable that it would still have been left by me, as one of the english *desiderata* in persian literature. my efforts, however lame they appear, may still excite competition among the many classical scholars in this country, who have cultivated an acquaintance with the language of persia, and who will doubtless feel interested in exhibiting the moral verses of su,udee, to much greater advan-

tage than i have yet done. should so desirable an event really prove the result of my labours in your poet's corner, for some time past, my aim will be fully accomplished, as the humble but persevering means of exciting that excellence in others, which i myself cannot attain. independent of idiomatical and other obstacles, which were to be encountered in the persian bard's ethicks, i felt the full force of that endless repetition and tautology, which is a very prominent feature in most oriental productions, and in none more so than in the *pundnamu* itself. however monotonous the eternal recurrence of words may prove to european organs of hearing in their compositions, it would almost appear that the asiatics generally consider it rather a beauty than a blemish or defect. this sentiment is supported from the whole circle of persian literature not being able to boast of one appropriate term for *tautology*, as far as i have yet had it in my power to ascertain by consulting the literati of this capital on the word in question. my investigation has been more successful among the hindoos, who i find use a compound not unlike our own, *viz.* pōnurōkti from pōnuh, *again*, and ookti, *speech*. they also consider *tautology* as much a fault in writing as we do, and accordingly avoid it, unless the word repeated bears another meaning; then, indeed, the play upon words possesses charms too irresistible for any indian to forego, flowing from combinations among them, that tickle their fancy and ears with a jingling jumble of sense and sound.

“on the whole, it will, in all probability, be granted, that oriental taste in the belles lettres is at least some

PREFACE.

centuries behind our own. even so long ago as the inimitable shakespeare's days the recurrence of a word seldom was more than a quaternion, as in these well known lines very pertinent to our present theme.

—————" last scene of all,

" that ends this strange eventful history,

" is second childishness and mere oblivion,

" *sans* teeth, *sans* eyes, *sans* taste, *sans* every thing."

in dryden's noble ode on alexander's feast, the repetition, when properly rehearsed, gives an expression and energy to the sentiment, which most men may feel but few can describe. *none but the brave, none but the brave, none but the brave deserve the fair.*

" if the intelligent reader will duly examine all the reiterations in that sublime production of the english bard, i believe he will perceive a similar reason; but i question much if any orientalist could defend, on the same principles, the *yuke* of *suudee* recurring no fewer than sixty-four times in a poem of only forty-eight lines."

when the translations were all finished, on comparing mr. gladwin's copy of the *pundnamu* with my own, inserted here, i was greatly surprised to find that there was a considerable difference, not only in the arrangement of the couplets, but also in the words of both, copies; nay mine contained three whole poems, not to be found in gladwin's at all, though the natives insist that they really belong as much to the *pundnamu* as any other in the collection. some slight alterations and transpositions of certain poems, lines, and words, may be perceived in my amended copy, which i trust will be deemed rather improvements than blemishes;

PREFACE.

and although the motives for these emendations may not now prove self-evident, i certainly do recollect that their propriety was seriously weighed and admitted at the time by all the native literati on the spot, who were as desirous as myself to have one full authentic transcript of the pundnamu *pro bono publico*.

the celebrity of this system of ethics, or moral instructions in the schools of the east, is so universal, that one cannot help wondering at the great variety in the transcripts, which are scattered over india, no two of them being procurable exactly alike. the division and relative situation of the poems now presented to the public differ considerably from gladwin's, and in general seem much more proper than his, as any scholar will perceive by an attentive comparison of both works. it must at the same time be granted, that his arrangement of the couplets in each poem was, generally speaking, the most judicious of the two, and has consequently been often preferred in this emendation of the whole. the former very unnecessary heads and chasms in the poems have been totally overlooked in both versions, for such obvious reasons, that they cannot merit any further notice on the present occasion. if any orientalist will yet favour me with other readings, corrections, additions, &c. to render suudée still more perfect, they shall be published with suitable acknowledgments in the third edition of this work, should it ever prove popular enough for that purpose, some few years hence. on the whole, the reader will perceive the literal translation in prose, very close to the original, though in a few places of the paraphrase in english verse, the deviations are considerable; but

PREFACE.

these i leave entirely to the liberality of the ingenuous scholar, from a conviction, that he will in the generality of instances admit the necessity, and will thence, i confidently hope, be induced to make ample allowance for every freedom of this nature in the present work.

had any arguments been wanting to demonstrate the absolute necessity of conferring some stability on oriental literature by the typographic art, none could be more convincing than the present circumstance, of the most popular little work in india, being subject to the accident just detailed, of which i had not the smallest conception, till it was too late to be altogether obviated, as i could have wished, in my first edition of the kureema, which it is vulgarly called from the first word of the book. these omissions have at last been effectually remedied, and the intermediate want of a hindoostanee and english dictionary will be supplied by the extensive vocabulary for both persi-arabic and hindee vocables, which will compose the second part of the present undertaking, as an experimental prelude to my projected scheme of a lexicon, upon a new and economical plan of my own, which shall exhibit the nutritious wheat of an original dictionary, divested of the tares and chaff that uselessly swell out the common collections of words, beyond all rational bounds. with two or three thousand vocables at command, and a competent idea of grammar, every scholar of common industry and penetration possesses the means of increasing the amount to any number without consulting a dictionary. the mere exertion to learn words, on the elliptical method recommended and fully illustrated in the guide, gives opportunities of intellectual in-

investigation that could not otherwise occur ; and, what is of far greater consequence, the meaning of every word, thus found out by the student, becomes partly a discovery, which is accordingly cherished with greater affection in the mind, as a creature of his own. that misconceptions will at times occur, nay, that every effort to learn the true sense of the word will now and then prove abortive, i am not so fool-hardy as to deny ; still every body who fairly makes the experiment, must find, that such an accident will be rare indeed, if he will carefully analyze the drift of the context, where the vocables coming under discussion are used. there cannot be a great many useful words, in any language, whose signification is not in general very evident from the tenor of the sentence or speech in which they appear. let us illustrate this by two familiar examples, which every intelligent reader may extend, reverse, or modify as he pleases. “ when *rushk* is excited among emulous scholars, application and proficiency will be the result.” “ every man from *tu,ussoob* is apt to conceive his own language, country, or religion the best.” little philological acumen or thought will be requisite at once to determine that *rushk* must signify *emulation, competition, ambition, &c.*, nor can *tu,ussoob* well be mistaken for any thing but prejudice, prepossession, &c. under circumstances like the above, which the learner may multiply *ad libitum*, let me earnestly entreat of him always to refer to the english words in my large english and hindoostanee dictionary, that he may conceive right, and in all probability this will prove a complete confirmation of his own discoveries. i have been the more earnest on this head, because the spirit

PREFACE.

of procrastination, which is so apt to fetter youthful energies in every climate, too often broods with self-complacency on the non-existence of a reversed dictionary, as an excellent apology for the want of exertion, wherever that evil genius takes entire possession of our faculties and wheedles us from the acquisition of the hindoostanee or any other useful pursuit. the procrastinators, who fondly hope to make great progress the moment that i publish my reversed dictionary, will then be as far removed from activity of mind as they are now ; so they may take my word for it, that their progress in hindoostanee will after all be very little advanced by the expected work, especially if in the mean while they have neglected the long catalogue of common words, at the end, and in various other places, of the guide.

the general rule that delays are dangerous, will probably admit of one salutary exception in this case, as the consequences will probably be, that, at one-half the bulk and price, a very complete radical lexicon on such philosophical sound principles, will be formed, as will almost bid defiance to future improvement and competition in this walk of oriental literature. as every word in this work will be found in its subjoined vocabulary, which embraces the whole of the story-teller and guide also, none of my students, who take the large english and hindoostanee dictionary with them on board ship, can be much distressed for the reversed volume, because the grand object of a practical colloquist is rather to learn the hindoostanee of the most essential terms in his mother tongue, than to follow an opposite course, after having been some months at least in the east,

where he can, till properly supplied, always procure a *vivæ voce* explanation of every vocable from his native teacher; whence his proficiency in speaking fluently will be constantly increasing, and thus keep pace with his diligence as a reader of oriental books.

before the reader proceeds further he should turn to pages 46, 47, 48, 110 and 127, for their contents properly belong to this portion of our labours, though introduced there to obviate objections which might have been started, had they not been thus anticipated, on the delivery of each sheet, as the appropriate text for successive lectures to the persian class. instead of sool-tan in the 5th line of page 107 many prefer shuokut and nazneenan, in the 10th line for mooshkbayan.

the mode introduced many years ago by myself, for the punctuation of sentences in the oriental languages, and their division into paragraphs or sections, has, i flatter myself, paved the way for a new era, in both the chirography and typography of the east, which had long remained in their pristine state of confusion and obscurity. i have even gone so far as to enforce the principle, observed in our printing, which preserves words distinct from each other, by joining the letters of each, as closely as possible, and interposing spaces between distinct vocables alone. though the oriental types are not yet too well adapted to this great improvement, i have nevertheless given ample specimens of it, in the story-teller and in this publication, for the information of the reader, to prepare him for this excellent expedient, in all our future works, as they will exhibit every individual word as separate and detached, as these appear in the books and writings of the western world. that the lazy indians and their con-

PREFACE.

ceited abettors will declaim against this beneficial innovation, is very probable, but a similar outcry has been the concomitant obstruction of every discovery or reformation, among the sons of adam, since the creation of the world to the present day; i cannot therefore expect more indulgence than my predecessors in similar walks of improvement and reform, nor shall i feel less sanguine of ultimate success, than the most fortunate of them have done. when the practical utility of my past, present, or future labours has had time to be diffused among the best judges of their merits, i despair not of converting those even, who, on a superficial view of the subject, would be the first to oppose every attempt of the kind. from one reflection, i cannot avoid deriving the most heartfelt satisfaction, and it is this, that if my efforts to facilitate the acquisition of hindoostanee and persian, through the medium of an improved typographical system, prove successful, all the oriental languages may, and probably will, derive much advantage in the same department, which has hitherto proved the grand stumbling block, against a rapid progress in the eastern tongues, to all europeans who have devoted their time to such pursuits. those scholars who have properly studied the several alphabets in the story-teller, will readily comprehend the nature of the present observations; and although the transition from this easy and practical scheme of exhibiting the hindoostanee or persian tongues to the common very inaccurate method, may at first prove somewhat troublesome, a little exertion will soon overcome every obstacle, because the knowledge or experience previously gained must insure a beneficial and cheering result.

contents.

	Page
sixty-one rudimental principles,	1 to 28
prospectus of persian verbs.	26
thirty-four stories, anecdotes, &c.	28 to 44
poetical exercises or poems, with hindée translations in prose, and paraphrases in english verse, on the fol- lowing themes :—	
address to the almighty, &c.	49
beneficence and liberality.	52
humility, condescension and politeness	56
arrogance	60
knowledge	62
parsimony.	65
bad company, &c.	67
justice	70
oppression	73
contentment	75
avarice	78
piety and devotion	81
satan and sinners	84
mystic love and wine	87
constancy and loyalty	89
thanksgiving and gratitude	91
truth	93
falsehood	95
patience	97
fate and destiny	99
instability of fortune, &c.	106
a few amatory odes, &c. with an english paraphrase to each	116 to 127
part ii forms a large supplement, containing an extensive hin- dée-persic and english vocabulary, with an english reversion to complete the small vocabulary attached to the guide, and will be published with all convenient expedition.	

errata.

	Page
after should, insert p, after 2 insert 3, and for 3 between 6 and 10 insert 7, omitting 800.....	9
for jumu read janu	12
for t read this	17
for benee read beenee—xvi	34
for deguran read deeguran—xx	36
for or ezha,e read o rezha,e—xxxiv	44
for 54 read	45
for aseeri read useeri—xxxv	49
for akas read ukas	51
for our read uor	55
for goozeen read gōzeen	57
for khula,iq read khula,iq	ib.
for ان and کشد read کشید آن	58
for me read men	59
for د second stanza, read د	61
for ج read in stanza third جا	ib.
for ust uz, some copies have amud for qitu read qitu,i	63
for شد read شد fifth stanza	ib.
for نی read نی third stanza	76
for meekushee, eleventh line, many prefer mee- koonee	78
for jale read kutoree	79
after kubhee add nu	80
for zia,ut read zita,ut	81
for در read دار ninth stanza	82
for بجر read بجر fourth stanza	94
for ue pisur some read be sumr	95
for bequfar read be wuqar	ib.
for shuetan read shue,ateen	98
for گنج read گنج	108

rudimental principles of persian grammar,
*for those students only, who have already made
considerable progress in the grand
popular speech of all india.*

1. hindoostanee and persian pronunciation assimilates so completely in british india with my hipdee-roman orthoepigraphy, that, after what has appeared on this subject in the story-teller and guide, further remarks would prove mere repetition, those only shall therefore appear in these pages, which have been omitted in the former works.

2. although the ancient sound of u in bud *bad*, was probably as in our *rose-bud*, we must concede, that the modern persians give this short vowel the equivocal power displayed in *rose bed*, but no such vowel as this e existing among the hindoostanees, they invariably retain the zubur u with its pristine accent only, bud, therefore, cannot be either *bed*, or pronounced as, though it means, *bad*, nor can *but* become *bet*, *bat*; and it is curious enough, that the old verb bud-na or but-na means *to bet*, among the hindoos.

3. our e in *there* seems once to have been so prolated in persian, as their letter *be* (*bai*) stil.

indicates ; but this also has often been, since the arabian conquest of that country, generally or locally changed to ee, which has not, however, prevailed in any part of hindoostan. to the present day, the e of unity like *sher tiger*, being still thus distinguished there from the pronominal and abstract ee heard in *sheer milk*.

4. o on similar grounds of innovation and locality has been frequently superceded by oo, while this on the other hand is sometimes so permutable with a, that it is no easy matter to say always which of these vowels is the most correct in *khoondun khandun to read*, *moondun mandun to stay*, and *nan noon bread* ; among imperatives in oo this reciprocity will yet appear, however extraordinary the system may seem to us, a very general practice. read page 6.

5. the persi-arabic alphabet in page xciv of the story-teller, being common to the persian and hindoostanee languages, need not be repeated in this place also, because no person unacquainted with that preliminary volume can consult this with the smallest advantage, it being, in fact, with me a secondary or subsequent step in these twin pursuits, through the various courses of my lectures on the two most requisite asiatic tongues.

6. certain observations, either exclusively persian, or which do not appear in the previous text books, will now be found, duly arranged in sub-

subsidiary paragraphs under this number 6 : thus the 15 of the 32 letters which have their *literal* names, terminating in *a* or *e*, as *ba*, *pe*, are called *musroome content*, *pleased* perhaps with their *binary* lot, while 14 are termed *mulfoozee verbal*, or *triliteral* words, as *seen*, *sheen*, *lam*, which simply denote *s*, *sh*, *l*, the remaining 3 symbols *meem*, *noon*, *warw*, are considered *muktoobee orthodox*, *classical*? and *muqloob moostuwee parallel moulded* ; see page cv of the story-teller.

u, i, oo, are named *hurukat*, *pl. of hurukut motion*, and the consonants affected by them become *mootuhurrik moveable*, opposed to *sookoon*, *quiescence*, *sakin* or *zudu quiescent*.

muddu and *kusheedu* are applied to the long broad *a*, which, with *o*, *oo*, *e*, *ee*, *w*, *y*, comes under the epithet *illut infirmity*, *tuuleel infirm*, contrasted with *hurfi suheeh*, *a correct*, *firm* letter or *consonant*, thus contra-distinguished from the more permutable vowels.

muddu is moreover applicable to long *oo* and *ee*. *ee*, *oo*, *tazee* or *urubee* are so discriminated from *e*, *o*, *farsee* or *ujumee*, over and above their other epithets in the story-teller.

u as a vowel point is congenial with *a*, *i* with *ee*, and *oo* with *oo*, though *ulif* or *humzu* nevertheless succumbs to the *zer* and *pesh* in the way explained under the persi-arabic alphabet, see 5. when any of the letters, viz. u b or u &c. are

regulated by the ' they are called mustooh, with muksoor, and with ' muzmoom, and they will be denoted so, u u, i i, oo oo, bu, bi, boo.

u sometimes is an unmeaning prefix of prepositions, u-bur *on*, u-be *without*, u-ba *with*, occasionally liable to transposition, usmundur sumundur *salamander*, uskundur sukundur *alexander*. this happens to i likewise, situm istum *violence*, shikum ishkum *belly*. u changes to yu, urmughan yurmughan *rarely*. a used for u, implies imprecation, meeram *may i die*, meaning *i may die*, meerad *may he die*, meerud *he may die*; buwud bad *may he be*, buwud *he may be*, and ruwad for ruwud *he may go*, with others of this description. v. 4.

as an affix, a denotes *increase*, *excess*, bus-a *very much*, khoosh-a *very glad*. it is the abstract particle in puhin-a *breadth*, duraz-a *length*, but redundant in gooft-a *he spoke*.

the prepositions bu, bur, seem superfluous in bu-sur bur, bur ab undur, bu durya dur, though somewhat resembling *upon the head*, *below the water*, *within the sea*, instead of *on*, *in*, but the postposition ra looks much more so in burae khoda ra *on account of god*, as khoda ra *for god*, alone might answer, were not this perhaps similar to our own idiom *for god's sake*, which apparently requires the addition of *sake* to make the sense complete.

whenever double letters occur mediaily, both must be very distinctly prolated, as ulbuttu *certainly*, should be thus sounded, ul-but-tu, that the hearer may clearly perceive the t closing the middle syllable, and commencing the next also : an observation peculiarly applicable to the letter r from the mouth of an englishman, in mookur-rur *repeated*, but appertaining of course to every other consonant : thus qis̄su *story*.

the letters h, d, r, s, s̄, t, u, having in the persi-arabic no peculiar marks or points, are named moohmulu or ghuer munqootu, contrasted with their conformous kh, z, sh, z̄, z̄, gh, termed manqootu, moojumu, because they are pointed, and will be found so in the story-teller.

characters peculiar to persia, are said to be farsee or ujumee, opposed to those properly arabic urubee or tazee, and the h, besides being the hae huwwuz, has the epithet mooduwwur *circular*, to distinguish it from the h, hae hoottee, ghuer munqootu or moohmulu.

d as a euphonic, is evident in budo, budan, budeen, instead of bu-o, bu-an, bu-een, and will as such be met with in most of the persian infinitives, as formations from the pristine *root* or *imperative*.

the change of j to zh, and k to g, is exemplified in guzh doom from- kuj doom *crooked tail*, or *scorpion*.

after what has been previously inculcated in this and its congenial works on the permutation, elongation, and elision of letters, not only in the immediate series of each, but where the affinity is still more remote, amplification here would rather be a rehearsal on former ground, than any thing recent or useful at present.

two congenial consonants, or vowels even, meeting either etymologically or by chance in persian, makes one of them the subject of elision: thus, *neem mun*, half a hundred weight, is pronounced *nee-mun*, and bud-tur, zood-tur become butur worse, zootur quicker.

the casual junction of two short vowels, or a long and short, thus produces a considerable change also in many persian vocables, which will best account for *kooja-ust where is he?* no *ust is not*, *mu-uzma* instead of *-uzmoò don't try*, altering to *koojast*, *nest*, *neest*, *meeyuzma*, *me-uzma*, *meeuzma*, *miyuz-ma*. see 4, on the permutation of *ā* and *oo*.

7. the subsequent view of the *literal* mode of numeration, called *hisabi joommul* and *ubjud*, from the first unmeaning word of the series, contrasted with the roman and digital figures, will convey a good idea of this device in its application to particular dates for *epitaphs*, &c. or the discrimination of consonous characters. as the short vowels or diacritical points *u*, *i*, *oo*, are not reckoned letters, they have no numerical power;

therefore the — blanks opposite medial u and ∞ , in the scale below; and the tushdeed or double symbol being *visible* as *one* letter only in the persian characters, it can imply no more in their roman substitutes.

i	n	1—	1	lx	s	60 —	٦٠
ii	q	2—	٢	lxx ...	n	70 —	٧٠
iii	c	3—	٣	lxxx...	f	80 —	٨٠
iv	p	4—	٤	xc	s	90 —	٩٠
v	q	5—	٥	c	b	100—	١٠٠
vi	w	6—	٦	cc	r	200—	٢٠٠
vii	z	7—	٧	ccc ...	sh	300—	٣٠٠
viii ...	q	8—	٨	cccc ...	t	400—	٤٠٠
ix	i	9—	٩	d	s	500—	٥٠٠
x	ee	10—	١٠	dc	ukh	600—	٦٠٠
xx ...	k	20—	٢٠	dcc ...	z	700—	٧٠٠
xxx ...	l	30—	٣٠	dccc ...	z	800—	٨٠٠
xl	u	40—	٤٠	cm ...	z	900—	٩٠٠
l	u	50—	٥٠	m	gh	1000—	١٠٠٠

the epitaph lately written on the unfortunate wuzeer ulee's tomb at calcutta, and which appeared in the asiatic register for august, 1820, exhibits the words wa,e duregha, *glas ana alack a day!* in that conspicuous, fanciful style, so necessary to stamp them the *chronological index* of his decease, in the year of the hijra 1232, thus:—

w equivalent to 6	1	} on similar principles, any given sum or date may be formed by the prominent word or sentence introduced for such a purpose, from which the mere diacritical points u, i, ∞, and one of two reduplicated letters are carefully excluded,
initial u or a...	1	
e or ee.....	10	
d	4	
r	200	
e or ee.....	10	
gh	1000	} though the initial u, as <i>ulif</i> , <i>alif</i> , <i>ilif</i> , <i>oolif</i> , never loses its inherent power, being the <i>first</i> , <i>forest</i> , <i>foremost</i> , symbol in most numerical series of alphabets, to stamp the <i>digit 1 one!</i>
a or u.....	1	

hijree sal 1232 }
alif, *ilif*, *oolif*, never loses its inherent power, being the *first*, *forest*, *foremost*, symbol in most numerical series of alphabets, to stamp the *digit 1 one!*
 On various tongues. from the cabalistic preceding jingle of *senseless* sounds, the common aspirate h is termed ha,e huwwuz, in opposition to h or ha,e hoottee the arabian more guttural aspiration, and others are in like manner distinguished, when this becomes absolutely necessary in any

disquisitions, where the kafi *kubmun* is to be contrasted with the qafi *qurshut*, and so on: should ch, o, oo or uo, zh, e, ue or y, g, ever occur numerically it will be thus; 2, 6, 3, 10, 800, 20, as the persian or vowel substitutes of b, j, w, z, ee, and k, in the foregoing table.

the following verses on the celebrated *avicenna*, mark the respective places of his birth, education, and death, in the most concise manner that such a perverse species of anagram can well embrace; had his name alone answered the purpose, the conceit would have been more consistent and complete.

mujmu col fuzl boq alee seena—dur shuju amud
uz udum bu wujodd.

dur shusa kurd kusbi joomlu coloom—dur tukuz
kurd een juhan pidurood.

that form of excellence *boo ulee seena* sprung from nonentity into existence at *shuja*; in *shusa* he studied the cyclopædia, and at *tukuz* he took leave of this world. i shall subjoin a paraphrase, which if not possessed of the original stanzas' entire rhyme, has preserved as much as possible of their obvious reason, thus:

from nature's womb booseena's genius sprung,
in shuja's lap, this child of science grew,
whose beams from shusa fired that youthful tongue,
which bade the world at tukz, too soon, adieu!

the letters of the first place give 373; the second 391; and the last 427 of the hijra, in this numerico-literal way.

sh 300

j 3

u 70

sh 300

s 90

a 1

t 400

k 20

z 7

in none of which
the vowels point u
can have any power,
being here invisible.

birth 373 education 391 and death 427 years of the hijra.

8. having no desire to reiterate what has already been enforced in those volumes that naturally precede this, we may pass the inherent and visible articles, as old acquaintances, merely recognizing, *en passant*, the e of individuality or unity, both as *a* or *the*, according to circumstances.

bur undaz bekh-e ki khar awurud;

durukht e bupurwur ki bar awurud.

extirpate *the* root that produces a thorn,

but nourish *a* tree on which fruitage is borne.

9. nouns and declensions, without a knowledge and use of their pre- inter- or post-positions previously obtained, must be difficult in all languages, but nearly the whole that exist in the persian having already been acquired in hindostanee with their various acceptations, we need only refer to page 80 of the guide, and the subsequent compound postpositions, among which pesh *before*, and pus *after*, with all the rest, will appear in regular succession, buhr, burae *for*, on account of, duroon, unduroon *within*, furod

beneath, sooe *towards*, *miyan between*, *puhluwee near*, *jihut for*, *bunabur on account of*, and perhaps one or two more excepted.

10. there are only two *postpositions* in the whole persian tongue that assimilate in every thing else, but situation with our *prepositions*, and these are *ra to*, *for*, or merely the accusative *sign*, and *a, ya, o!* that of the vocative, which is both *pre* or *post* at times; while *i, e, of*, is truly neuter, by being an *interfix* entirely, and a perfect nonentity till produced by the juxtaposition of the nouns that require it, and even then, this curious inter-position is generally the invisible index to our *of* rarely's.

11. on the above principles the persian nouns are even more simple than the english, being subject to no other accident beyond the affix of plurality; *an, yan, gan, iyan*, for animated, and *ha* for inanimate substantives, occasionally with some reciprocal laxity in the rigid observance of these discriminations, either on one side or the other, thus making *an* and *ha* the property of both.

12. the arabic plurals common to both persian and hindoostanee, are fully stated in the guide, pages 197-9, and if not hitherto acquired ought to be learnt forthwith.

13. when euphony is the object, y or g become the *interfixes*; whence dana-y-an for dana-an *sage-s*, bundu-g-an for bundu-an *slaves*, and thus we may account for the vulgar *jat* in namu-jat *epistle-s* from namu-y-at instead of the *regular* namu ha, which would have been namu-gan, if *an animal*. see the *guide*, page 199, h and l being almost vowels, mah and sal have also mahiyan *months*, saliyan *years*, a remark that may probably admit of still greater extension.

14. persian plurals, on the foregoing grounds, are much less difficult than some of ours that are formed by the mutation of medial and final vowels or consonants, in *man*, *foot*, *mouse*, *calf*, *pea*, *fish*, *die*, *penny*. and the *en* still extant in *brether-en*, *buradur-an* *brothers*, *kine*, *oxen*, *guwan* *cows*, leaving *sheep* and some others out of sight entirely.

15. 1 sing.	pl.	2 sing.	pl.	1 sing.	pl.	2 sing.	pl.
n. murd	an	jamu	ha	man	men.	garment	s.
g. i-murd		-jamu		of-man's		-garment's	
d. bu-murd		-jumu		to-man		-garment	
a. murd-ta		jamu-		man		garment	
v. ya-murd		-jamu		o-man!		-garment	
a. uz-murd		-jamu		from-man		-garment	

these examples have only one state, singular and plural, and give a concise view of the declension of nouns, adjectives, and pronouns at once (a few pronominal anomalies excepted), there being properly speaking neither a second state nor

adjective form of persian nouns, as in the hindoostanee. the *uz bu* and *ra*, like the *ko* and *se* of the latter tongue, reciprocate as ablative dative and accusative signs, and often like it, have no ostensible meaning in english.

16. adjectives in that capacity, as frequently happens in hindoostanee, have no plural terminations, but used substantively, they also are, in this respect, pluralised by *an*: *nek murdan* *good men*, *nekan*, *the good*; yet when the natural position is transposed, *i* or *e*, must intervene: *murda ni nek* *good men*, *moo'escofued* *white hair*, *shah-i-juhan* implies *king of the world*, *juhân shah* *world's king*, a form generally restricted however to proper names.

17. the representatives of nouns in their first, second, and third persons, run thus; *mun i*, *me*; *ma* *we, us*, to or too *thou, thee*; *shooma ye*, *you*, o *we* or *wu* *he, she, it, him, her*; *eshan eeshan oshan* *they, them*. a second or *bond fide* plural is formed by the common affixes *an*, *yan*, and *ha*, so *ma-yan* *we, us*, *shooma-yan ye*, *you*; *eshan-an* *they, them*; or *ma ha*, &c.; exactly following their constituents in these plural signs, and they all are like them *aptotes* entirely, having only one state or case in each number.

18. for *mun-ra* *me to-me*, *mura* is preferred; and this occurs also with *too-ra* *to thee, thee*, for *to- or too-ra*. v. 24.

19. in a conjunctive state *um, m*, for *mun, i, me*; *eem, man, we, us, t, ut thou, thee*; *eed, tan ye, you, sh, ush he, him, &c. nd, und, shan, they, them*, become their respective pronominal affixes to words in general, but those in italics rather belong to the class of verbal pronouns, and will appear among the tenses of verbs, to discriminate their *persons* singular and plural.

20. such contracted pronominals often supply the want of persian possessives; thus, *sur-um my head*, for *sur-i-mun*, the head of me, *tun-ut thy body*, *tun-i-to*, the body of thee. *dust-ush his hand*, *dusti o the hand of him*, &c. as well as the objective, *khodaya ruhum bidih-ush*, or *o-ra o god inspire him with pity*. *bud um amud it was unpleasant to me*, for *mura bud amud*.

21. with active verbs these affixes seem to represent the *objective* and its postposition *ra* in this extraordinary way: *dadum ush i gave him*, *deedum ut i saw thee*, as a sort of grammatical short-hand extensively applicable, in lieu of *mun ora dadum, mun toora deedum* and similar examples.

22. these pronominal particles are often met with attached indifferently to the words in a sentence: *koojat joyum or toora kooja joyum?* where shall i seek thee? which, considerable experience in the language only can render progressively easy to the learner.

23. the demonstratives, &c. *een* (sometimes *im*) *this*, and *an* *that*, with *ki* *who*, *chi* *which*, *what*, *hurki* *huranki* *whosoever*, *hurchi* *whatever*, *khodd* *khwesh* or *khweshtun* *self*, have nothing remarkable about them, being declined by *pre-inter-* and *post-*positions, like all other nouns in their relative, interrogative, reflective, and various other capacities. see 17, 18.

24. *koodam* *which*, *who*, is no doubt a compound of *ki* *um*, *ki* *dum*, or *ki* *adum* *what ens*, *breath*, or *man*; *hech* *some thing*, *nothing*, resembles the *hindoostanee* *koochh*, and, negatively, is not unlike the *french* *personne*; *kus* means *any*, *kus-e* *any one*, *some one*, *a person*; and *khodd* *self*, is introduced exactly as *upna* in *hindoostanee*.—see the dialogues, page 117. *bu-d-o*, *bu-d-eshan* on the common principles of *euphonism* are substituted for *bu-o*, *bu-eshan*, extendible to *bu-d-an*; *bu-d-een* and their plurals likewise, in which, and *an*, *een*, &c. the final *n* or *n* is frequently adopted indiscriminately. v. page 5 towards the bottom.

25. *chund* *several*, *some*, *many*, *much*, *how many*? &c. *choon* *how*, *what way*, *what*, *why*; *kue* *when*, *how long*; *kooja* *where*? *whither*? *when*, *what*; *koo* *where*? *aya* *is there*? &c. are classed, some of them rather ambiguously among

pronouns, a fact which nothing but great experience in persian can either vindicate or reconcile on many occasions with our occidental ideas of such expressions.

26. the demonstrative *an* has a peculiar *possessive* use in expressions of this nature, and is considered more elegant than the commoner phrase thus: *een kitab uz ane mun ust*, bears the bell from *-een kitabi mun ust*, *this is my book*.

27. the persian verbal system, though not so simple as the hindoostanee, comes nearer it in facility than perhaps any other, being founded upon the most radical portion of the verb, which always appears to be the second person singular of the imperative, or the aorist its most congenial mood, whose final *ee* is convertible with *a* or *oo* occasionally, *e*, *ee*, in conjugation are peculiarly interchangeable, the 2d person singular excepted, to which *ee* more immediately belongs. v. 3, 4.

28. three expedients exist in human language to harmonize it with the organs of hearing and speech, but on opposite grounds, one being syncope or elision, the other elongation, by inserting particular letters which are pleasant to those nations who introduce them on certain occasions, as *a*, *t*, and the third device is the ordinary permutations of *n* to *m*, *oo* to *f* and this last to *b*, &c. v. the story-teller page cxlix.

29. we must in some measure assume the existence of such a verb as *un to be, exist, live, breathe*, of which *u*, the first letter in the alphabet, would prove the imperative *be*, &c. in the most immaterial sense imaginable, addressed to a spirit or essence divested of its corporeal tene-ments, as merely the vivifying principle of being or existence in the abstract.

30. by a species of induction, we connect this *u* with the speaker or first person, who af-fixes *m* instead of the infinitive *n*, whence *um i, am, have*, either as a singular pronoun, or a ver-bal affix to every first person and tense of verbs in this language, but this *um* to avoid hiatus, often becomes *yum, wum, hum, num*, &c.

31. the radical or imperative *u*, seems absorb-ed in the *ee, yee, thou, art, hast*, also the second personal affix singular in every tense, and equiva-lent to our *est*, while *ud, ust, he, is*, is exactly the latin *est* in most examples, or the english *is, s*, and *eth*, according to circumstances.

32. in the plural, *ee* is merely substituted for the singular *u*, *eem* therefore means *we, are, have*, or simply indicates the first person *pl.* uni-versally, as the second, by affixing *d* to the sin-gular *ee* becomes *eed, you, are, have*, and thus

n.b. in page 9, after should read p, after 2 insert 3, for 3 substitute 7, omitting 800 entirely.

likewise becomes an unlimited second person plural of every tense.

33. the third person plural *und* is not less general and particular in its application also, with some affinity to *unt*, *ant*, *ent*, *int*, in latin verbs, though in english we have judiciously curtailed the signs of plurality most completely, and trust entirely for discrimination to the pronouns or subjects of all the tenses, even in the copula *are*, *be*, *were*, &c.

34. an intricacy and confusion among the pronominal affixes of verbs, when compared with the prefixed pronouns, seems to pervade most tongues, from which the persian is by no means exempt, and it appears peculiarly defective in the third person singular; this would naturally enough have been *ut*, *ud*, *yud*, of which *ust* is only a euphonic modification.

35. the third person singular of *preterite* verbs always terminating in *d* or *t*, is the true reason why *ud* or *ut* *he*, *she*, *it*, are here alone subject to complete syncope, though the plural in the very person continues regularly enough in *und*, *poors-ud he asks*, *goy-ud he says*, *poors-und they ask*, *goy-und they say*, *poorseed (ud) he asked*, *gooft (ut) he spoke*, *poorseed-und they asked*, *gooft-und they spoke*.

36. on the preceding foundation we may safely erect this pronominal and verbal frame,

which will fit all tenses, moods, and voices in the persian structure of verbs in their one conjugation.

37. m,	um,	yum,	wum,	i,	am,	have.
ee,	yee,			thou,	art,	hast,
ud,	ut,	yud,	wud,	ust,	he,	is, has.
eem,	yeem,	weem,	we,	}	are	
eed,	yeed,	weed,	ye,		or	
und,	yund,	wund,	they,		have.	

all supposed to spring from the *invisible, spiritual*, obsolete *u* and *un*; whence shad-um *i am glad*, shad-ee *thou art glad*, &c. boodu-um *i have been*, boodu-ee *thou hast been*, and so forth.

38. the transition from *entity* in the abstract seems to have produced, as in the hindoo *stadee*, a something more real, having the breath of life; an idea perfectly compatible with the conversion of *un* to *hu-un*; *husun*, and the euphonic result *hustun* to *breathe, exist*, &c. similar to *hona, esse, stare, or spirare*, but more used as the substantive verb or *copula* only, *hu-st-um, i am*, and so on as follows.

39. 1. hust-um.	-eem.	}	without the
2. hust-ee.	-eed.		euphonic letter
3. hust —	-und.		<i>t</i> would be

hus-um.	-eem.	}	which dropping	hus-um.	-eem.
hus-ee.	-eed.		it's euphonic <i>s</i> ,	hus-ee.	-eed.
hus-ut.	-und.		would become	hus-ud.	-und.

here the syncopy of *d, t*, in the third person of *hustum* singular, is founded on the same prin-

ciple with 35 which satisfactorily accounts for this slight irregularity in the third person singular of all persian preterites only.

40. we now come from the first symbol u, to another still more *substantial* verb than *hu-un*, flowing from the secondary b of many tongues, which would of course be bu-un convertible to boo-un, and euphonised to boo-d-un *to be*, formerly i presume be-en, as per page 164 of the guide which see.

1. boo-um.	eem.	{ by a very natural pro- cess change to }	buw-um.	ⁱ eem.	{ i, thou, he, we, ye, they, be.
2. boo-ee.	eed.		buw-ee.	^{bad.} eed.	
3. boo-ud.	und.		buw-ud,	^s und.	

41. euphonised infinitives by dropping n, leave the past participle like boodu *been*, and convert that infinite particle n in regular succession to m, ee, &c. as repeatedly exhibited above, not excepting the following preterite bood *he was*.

42. all continuative tenses called imperfect have the prefix mee or humee which denote continuation as particles perhaps from mandun manere, *to remain*, but the affix e forms a kind of potentials or conditionals.

1. bood-um.	eem.	{ i, was, &c. we, were, &c.	boodum-e.	boodeem-e.	{ i, might, would, could, &c. be.
2. bood-ee.	eed.		bood-e.	boodeed-e.	
3. bood —.	und.		bood-e.	boodund-e.	

while with the prefixes the meaning is, i was *then imperfectly*, and the present of all verbs, but

hustun and boodun, is formed from their aorist thus:—

-shum-um. -eem.	} <i>i, thou,</i>	{	-poors-um.eem.	} <i>i, thou, &c. do,</i>		
mee-shaw-ee. -eed.			&c.		mee-poors-ee. eed.	<i>dost, ask, or am,</i>
-shuw-ud. -und.			<i>am.</i>		-poors-ud. und.	<i>art, asking.</i>

43. it is singular enough that *motion* towards the speaker in both persian and hindoostanee is commanded by the letter *a* only, whence *a-na* and *a-mud-un* in each, signify *to come, approach*, anciently *a-un*, for the *mud* here is clearly a euphonic interfix per principle, 24, or a combination of an *am-dadun* *to grant, give a locomotive* ear to the speaker, and *dadun* itself is merely the euphonus substitute for *du-un, da-un, doun, de-na, da-rè* *to give, hand* v. 45.

44. the verb *amudun* *to come*, viewed in its true light instead of proving an irregular or terrific bugbear at the very threshold of the *accidence* named *amud-namu* seems perfectly simple, because *a-un* or *a-yun* the original or hypothetical infinitive, very naturally inclines to the following formation of tenses by the pronominal affixes in both numbers.

a-yum.	-yeem.	}	<i>i, thou, &c. come.</i>
a-yee.	-yeed.		
a-yud.	-yund.		

in the aorist implying generally *if, may, should, &c.* as a species of conditional form, and with

the prefix *be*, *bi*, *bu*, or *boo*, rather a future than any other tense,

	-a-yum.	yeem.	} <i>i, thou, &c.</i> <i>do come, am</i> <i>coming, &c.</i>
mee	-a-yee.	yee.	
	-a-yud.	yund.	

amud-um. -eem. } *i, thou, came, &c.* is equally
 amud-ee. -eed. } evident from the artificial
 amud— . -und. } a-mud-un as per 41 and 42.

45. how far the notion of *giving*, *dividing*, &c. may be connected with *du-st hand*, or *do two* is a question which time will yet decide; in the interim however, we shall assume, that *du*, *da*, *de*, *di*, imply *hand! give!* *du-un*, *da-un*, are the natural infinitives, euphonised by the interfix in *da-d-un*; whence *dad-um*, -ee, *i gave, thou gavest*, must now be much plainer than our absurd *a, b, c*, and as the *du* before *un* would be a hiatus, we cannot say *du-um*; nor could *du*, *di*, be expressed in persian letters without the silent *h*, *duh*, *dih*; no wonder if we find the aorist and present tense are *mee-dihum*, &c. in the compound and simple forms.

dih-um.	-eem.	} <i>i, thou, he, &c. give,</i> <i>may give, if, should,</i> <i>we, ye, they, give.</i>
dih-ee.	-eed.	
dih-ud.	-und.	

when we know that *duhum*, *dihum*, *doohum*, might have all been used indiscriminately for the

same thing, from the constant transposition of one vowel point to another.

46. as the foregoing hypothesis, will moreover reconcile the most eccentric verb in the whole language, when applied to *dee-d-un to see*, one or two additional postulatory propositions will suffice for all the rest. *dee-un, bee-un to two*, in latin *vi-de* give *two*, i. e. the *pair* of most perspicuous organs of the body to any object, whence *dee-d-un (bee-d-un) to see*, and their respective derivatives, *deed-um, -ee-, —, -eem, -eed, -und, i, thou, &c. saw. mee-been-um, -ee, -ud, -eem, -eed, -und, i, thou, &c. see.*

47. *kur-un, kee-un, koo-un, kur-na, kee-na, kur-d-un, crea-ré*, all proceed from some modification of *kur, cūr, hand, to hand, act, make, do, to two*, i. e. to use *both* hands in action. *r, n, and d*, are the euphonics whence *kurd-um, ee, —, -eem, eed, und, i did, made, and mee koon-um, ee, ud, eem, eed, und, i do, make, if thou do, &c.*

48. *boo-d-un and bash-eed-un* not only signify *to be*, but *to bide, dwell, stay*, they so far resemble *tha was*, and the obsolete *tha-na to stand, remain*, besides performing the office of *hona to be*, *bus-na to stay*, and furnishing *abad* inhabited, thus leaving our own *abide, abode, be*, as radical landmarks between the english and per-

sian tongues, among hundreds more, not less conspicuous to reason's etymological eyes, which can thus trace a connection between our own *was*, and *bash*, *bus*, of the east.

49. whatever imperfection may attach to the above verbs, shoodun *to be*, *become*, *go*, *depart*, is regular enough for all intents and purposes as an auxiliary; more especially in the passive of every *transitive*, which, to be complete in both voices, requires the aid of khwa-st-un *to will* or *choose*; and tuwan-ist-un *to can* or *be able* also, whose entire conjugation and formation will be found in the table hereafter, and in 55 where those irregulars are discussed.

50. the insertion of *a*, with or without a contraction of the infinitive, forms causals and transitives from intransitives or actives thus -rusee-dun *to reach*, rusanee-dun, rusandun *to convey*, *to cause arrive*, purwur-dun *to cherish*, purwuradun, purwuraneedun *to cause to cherish*, though there are many instances of one verb having, as with us, both a neuter and active signification, sokhtun *to burn*, amokhtun *to learn* or *teach*, in which, and all such discriminatives, we and the hindoo-stanee seekhna, sikhana, &c. have an evident advantage over the corresponding persian terms.

51. the mere elision of *un* from any infinitive, leaves the third person singular of the preterite,

which is often a significant noun, so *dad he gave*, *dad gift*, *deed he saw*, *deed sight*, *furokht he sold*, *furokht sale*: in like manner the dropping of *eedun* leaves the imperative, which may be a noan also, as *runj grief*, *turs fear*, whence *runj-eedun to grieve*, *turs-eedun to fear*.

52. taking the hypothetical infinitives *ut-un*, *ud-un*, *us-un*, &c. which are enumerated in the subsequent prospectus for granted, we thus have a clew to the *ud*, *ut*, *ust*, of the preceding principles by the natural contraction of *us-ut*, *ud-ud*, *ut-ut*, to *ust*, &c. the third person plural of the whole is nevertheless *und*, to which by affixing *u*, the active participle, with a slight variation, *ind-u*, *end-u*, *yind-u* is evidently formed, but *zind-u* alive, seems a euphonic substitute for *ziyundu*, *zee-ind-u* agreeably to principle 28, q. v. and no doubt applicable enough to several other examples of this kind.

53. preceding grammarians have given from eleven to thirteen classes of irregular imperatives, which, i think, may easily be reduced to two or three at most by the subjoined canons.

54. by simply rejecting the euphonic interfixes *d*, *t*, with their various modifications of *ad*, *eed*, *md*, *st*, *ist*, from the existing infinitive, the hypothetical or pristine form with its natural root as its imperative, is found merely by drop-

ping *un*: when the radical final is *oo*, *kh*, *f*, *sh*, these are successively converted to *a*, *z*, *b*, *o*, *r*; thus *azmoo*, *azma*, *amokh*, *amoz*; *yaf*, *yab*; *ruf*, *ruo*; *goof*, *go*, *dash*, *dar*, but dissyllable roots are often excepted, like *khurash*, where the *sh* is unchangeable.

55. every verb which cannot come under the above principle, belongs to this by the substitution of *n*, *nd*, *h*, for *s*, *st*; *s* or *sh* for *kh*, *n* for *r*, *rd* for *sht*, with an occasional slight change in the medial vowel of the imperative.

56. the following irregulars may be considered as useful specimens of the whole, agreeably to 55 in their proper order, *bust*, *bund*; *shikust*, *shikun*; *tuwanist*, *tuwan*; *khwast*, *khwah*; *shinakht*, *shinas*; *furokht*, *furosh*; *gusht*, *gurd*; *kur*, *koon*; *moor*, *meer*; *pookh*, *puz*; *has*, *khez*; those in principles 39, 40, 43, 45 and 46 inclusive, but for a complete view of the whole, with their corresponding hindooostanee infinitives, the new theory of the persian verbs must be consulted, for the most ample information that i have yet been able to give on this interesting theme.

57. the synopsis of persian verbs in all their different forms and combinations, after a previous and careful perusal of the principles from page 16 to 24 inclusive, will become almost

self-evident to the attentive scholar, who is well enough acquainted with the active and passive conjugation of the verbs *to ask, to be, to have, &c.* in his mother tongue.

58. persian adverbials are so congenial in their formation with those of the hindoostanee tongue, that they can seldom prove troublesome to the orientalist, who has commenced his studies with that most useful language: those persi-arabic adverbs not already inserted in the guide, will be found in the vocabulary annexed to these sheets, and the substitution of *bu khoobee* or similar expressions, for *khoobee se &c.* meaning *with propriety*, instead of *properly*, is so simple and easy a process, that any student of the most ordinary capacity can be at no loss in this department of the grammar.

59. the composition of derivative nouns, adjectives and verbs, assimilates so much with the hindoostanee mode, that a reference to pages 148, 150, 169, &c. in the guide will greatly facilitate the acquisition of this subject in persian also, and the words omitted there, will be found in the vocabulary: *kurdun to do, make, awoordun to bring, dashtun to have, to keep, sakhtun to form, furmoodun to order, khoodun to eat, zudun to strike, boordun to bear, to carry, numoodun to show, gushtun, gurdeedun to become, amudun*

to come, deedun to see, giriftun to take, to begin, yaftun to find, resemble kurna, &c.

60. the prepositions *dur in, within, under, bur on, above, upon, pesh before, pus, wapus behind, after, back, baz again, back, furod down, below,* respectively form the following infinitives, *dur-amudun to enter, dur-yaftun to understand, bur-amudun to ascend, pesh ruftun to precede, wapus-dadun to return, baz-dashtun to withhold, to keep back, furod-amudun to descend, like bheetur-ana, &c. in hindoo-stanee, or to come in, to go down, &c. in our own tongue.*

61. syntax and grammatical construction in persian admit of so few rules, which are not common to english and other occidental languages, that a little practice in construing and translating the following short stories and poetical exercises, will at once convey an adequate idea of this portion of grammar, especially when illustrated, as it will be, by references to their respective principles or by occasional remarks.

i. hikayuti uwwul.

shukhsh murtubue boozorg yaft, doste burae tuhniyut peshi o ruft, an shukhs poorseed kees-tee o chura amudu, ee? dosti o shurmindu gur-deed o gooft, mura nu mee shinasee dosti qu-deemi to um burae tuuziyut nizdi to amudu um, shooneedu um ki kor shoodu, ee. the word

shukhs-e *a* person, and dost-e *a* friend, in the foregoing story illustrate principle 8 so far, while murtubu, e boozorg *rank high*, and dostiqudeem *friend old* in like manner elucidate 16, though the *i* or its substitute *e* is seldom visible in the persian characters, except as a humzu after a final *u*, as in murtubu above. the compound prepositions pesh *before*, nizzd *beside*, near, are distinguished from the simple bur *on*, dur *in*, by requiring the interfix *i* similar to the hindoo-
stanee ke, re, ne.

ii. hikayuti doyum.

roze padshahe mui. shahzadu, bu shikar rust, choon huwa gurm shood padshah o shahzadu lubadu, e khoodra bur doshi muskhuru, e niha-
dund. padshah tubussom kurd o gooft ue muskhuru bur to bari yek khur ust, gooft bulki doo kbur. the learner may remark a laxity of grammatical usage in lubadu, e khoodra *own cloak*, instead of lubadha, e khoodha ra in the plural, which would be more consistent with the spirit of the joke in this anecdote; for we can hardly suppose the king and prince had only one cloak between them. this example however shows, that the rigid rules of general grammar are occasionally dispensed with in all languages, particularly in the substitution of the singular

for the plural in every part of speech, or *vice versa* among eastern nations.

iii. hikayuti siyoom.

muskhuru e ba zune shadee kurd, bu ud uz chuhar mah zuni o pisr za,eed, shuohur ra gooft, een pisr ra chi nam khwahee dasht? gooft, puek, chura ki rahi nuh mah dur chuhar mah tue kurd.

iv. hikayuti chuharoom.

padshahe ba wuzeer khoorma mee khorud, tookhmi khoorma nizdi wuzeer mee undakht, bu ud khoodun wuzeer ra gooft, bisiyar khwar hustee zeera ki tookhmi khoorma bisiyar peshi to oostadu und. wuzeer gooft nu, juhan punah bisiyar khwar hustund ki nu tookhm goozash-tund nu khoorma. the verbs hustund and goozashtund are here in the plural, being applicable to juhan punah *majesty*, in the third person singular, introduced for shooma *you*, which would not be respectful enough from the minister, whom the king nevertheless only *thou's*, as a matter of course.

v. hikayuti punjoom.

shukhse peshi yek nuweesindu ruft o gooft, khutte binuwees, gooft pa e mun durd mee-koonud, an shukhs gooft toora ja e firistadun nu meekhwahum ki chooneen oozr mee koonee,

juwab dad, ki een sookhooni to rast ust, lekin hurgah ki bura'e kuse khutt meenuweesum tul-beedu mee shuwum bura'e khwanduni an zeera ki deegur shokhs khutti mun khwandun nu meetuwanud.

vi. hikayuti shushoom.

shukhs khutte mee nuwisht, murde beganu nizd o nishust o turfi khutt meedeed, an shukhs dur khutt nuwisht ki murde beganu o uhmuq nizdi mun nishustu ust o khuttra meekhwanud, az een subub hech raz numeenuweesum, an murd goft, mura uhmuq mee pindaree chura raz numee nuweesee khutti too nu khwandu um. nuweesindu goft ugur khutti mun nu khwandee chigoonu muuloom kurdee ki chooneen nuwishtu um? while the preter imperfect in the hindooostanee is composed of the *present* participle and *past* auxiliary, this tense in persian consists of the verbs perfect tense, and the imperfect or present prefix mee, whence mee nuwisht, likhta tha, *was writing*, and meedeed, dekhta tha, *was looking*; the hindooostanee, therefore, in this instance assimilates more with the english than the persian, though the latter is, on the whole, more congenial in grammar and idiom with our mother tongue.

vii. hikayuti huftoom.

zisht rooe peshi tubeeb ruft o goft, bur zish-tureen ja'e mura doomle shoodu ust duwa bidih.

tubeeb bur roo'e o nuzur kurd o gooft durogh meegoyee, roo'e to mee beenum bur an hech doomul neest.

viii. hikayuti hushtoom.

tubeebe hur gah bu goristan ruft chadur bur sur o roo'e kho'd kurd, murdooman poorseedund ki sububi een cheest? gooft uz moordugani een goristan shurm meekoonum zeera ki uz duwa'e mun moordu und.

ix. hikayuti nuhoom.

durweshe tuqseeri boozorg kurd, peshi hubshee kotwal boordund, kotwal hookm kurd ki tumam roo'e durwesh siyah kooned o dur tumam shuhr gurdaneed. durwesh gooft, ue kotwal nisfi roo'e mun siyah koon, wugur nu humu murdoomani shuhr khwahund danist ki hubshee kotwal hustum, kotwal uz een sookhoon khundeed, o tuqseeri durwesh mu'af kurd.

x. hikayuti duhoom.

nuqashe dur shuhre ruft, o an ja peshu'e tuba-but ughaz kurd. bu'ud chund roz shukhshe uz wutuni o dur an shuhr ruseed o ora deed o poorseed ki hala chi peshu meekoonee? gooft tuba-but. poorseed chura? gooft uz bura'e anki ugur dur een peshu, tuqseere meekoonum, khak an ra meeposhud.

xi. hikayuti yazduhoom.

shaire miskeen peshi tuwungure ruft o choonan nuzdeeki o nishust ki miyani shair o tuwun-

gur. uz yek wujub ziyadu tufuwoot nu bood. tuwungur uz een subub burhum shood o rooe toorsh kurd o poorseed ki dur miyani to o khur chi tufawoot ust? gooft bu quдри yek wujub, tuwungur uz een juwab bisiyar khijil shood o ozi namood.

xii. hikayuti dooazduhoom.

gudae bur durwazu e tuwungure ruft o soowal kurd. uz undurooni khanu juwab amud, ki beebie dur khanu neest. guda gooft, paru e han soowal kurdu boodum beebie ra nu khwas-tum, ki chooneen juwab yaftum.

xiii. hikayuti seezduhoom.

shukhse uz uflatoon poorseed, ki sal ha e bisi-yar dur juhaz boodee o sufuri durya kurdee, dur durya chi ujaib deedee? ujub humeen bood ki uz durya bu kinaru salamut ruseed um.

xiv. hikayuti chuharduhoom.

shukhse bisiyar mooflis bood uspe dasht, anra dur ustubul bust, lekun turfe ki suri uspan meeshuwud doomi o kurd o munadee dur dad ki u e murdoomani tumasha e ujub bibeeneed ki suri usp buja e doom ust: humu murdoomani shuhr jum shoodund. hur shukhse ki durooni ustubul bura e tumasha ruftun meekhwast uz o unduki nuqd meegirift, o ora rah meedad. hur ki dur an ustubul meeruft shurmindu uz anja baz mee. amud o hech nu meegoft. the word

turaf-e in the above story implies *the* side, not *a* side, which, and the examples in page 28, confirm principle 8 so completely as to render all farther illustration needless.

xv. hikayuti panzduhoom.

roze shukhše bu khōd meegoft ki hurchi dur zumeen o asman ust humu bura,e mun ust mura bisiyar boozcoorg khōda afreed. dur an ušna pushu,e bur beenee,e o nishust o gooft toora chōoneen ghōroor nu shayud, zeera ki hurchi dur zumeen o asman ust, khōda bura,e to afreed. toora bura,e mun. nudanee ki uz to boozcoorgtur um? roze here means rather *one* day than *a* day, and may thus have something of a numerical instead of an indefinite power.

xvi. hikayuti shanzdahoom.

shukhše ba bukheele dostee dasht, roze bukheel ra gooft, ki hala busufur meetuwum ungooshturee,e khōd bu mun bidih anra ba khōd khwahum dasht, hur gah ora khwahum deed toora yad khwahum kurd. juwab dad. ki ugur mura yad dashtun meekhwahee, hurgah ungooshti khōd khalee benee mura yad koon ki ungooshturee uz fulan khwastu boodum, nudad.

xvii. hikayuti hufduhoom.

durweshe nizdi bukheele ruft o cheeze soowal kurd, bukheel gooft. ugur yek sookhooni mun qubool koonce hurchi bugoyee khwahum kurd.

durwesh poorseed an sookhoon cheest: gooft gahe uz mun cheeze mu khwah, deegur burchi bu-goyee bikoounum. the e of cheez and gahe here imply *some, any*, in this story, and frequently occurs with these acceptations in persian.

xviii. hikayuti hushduhoom.

shukhsē dur khwah ba shuetan moolaqat kurd yek seele bur roo,e o zud o reeshi ora girift o gooft ue muluoon dooshmuni ma hustee o bura,e fureb daduni ma murdooman reeshi duraz meedaree, choon seele deegur bur roo,e o zud bedar shood o reeshi khoodra dur dusti khood deed. shurmindu gurdeed o bur khood khundeed. all the verbs which are formed like *gurdeed became*, and *khundeed laughed*, are alike in the third person singular of the preterite and the second plural of the *aorist*, as in *hindoostanee* the second and third singular of the *latter* are the same as the preterite plural.

xix. hikayuti noozduhoom.

shere o murde dur yek khand tuşweeri khood-ha deedund. murd sher ra gooft, meebeenee shooyaati insan ki sher ra tabiq kurdu ust. sher gooft; moosuwiri een insan ust, ugur sher moosuwir boode een choneen nu boode.

xx. hikayuti beestoom.

kooze ra gooftund meekhyahee ki pooshti to rast shuwud ya pooshti deegur murdooman hum-

chco pōoshti to kooz gurdud? gooft meekhwahum ki pōoshti deegur murdooman kooz gurdud ta uz an chushm ki deguran mura meebeenund mun anha ra bi beenum.

xxi. hikayuti beest wu yukoom.

nabeena,e dur shubi tar chiragh dur dust o scoboo bur dosh giriftu dur bazar meeruft. shukhsē uz we pōorseed ki ue humuq roz o shub dur chushmi to yeksan ust, uz chiraghi toora fajidu cheest? na beena khundeed o gooft. een chiragh bura,e mun neest, bulki bura,e toost, ta dur shubi tar scoboo,e mura nu skikunee.

xxii. hikayuti beest wu doyum.

shukhsē dustari durweshe girift o goorekht, durwesh bu goristar ruft o nishust. murdooman ora gooftund ki an shukhsē dustari toora bu turufi bagh boord dur goristan chura nishustu,ee o chi mekōonee? gooft o neez eenja' khwahud amud, uz een subub eenja nishustu um.

xxiii. hikayuti beest wu siyoom.

padshahe danishmunde ra tulbeed o gooft meekhwahum ki toora qazee,e een shuhr koonum. danish mund gooft la,iqi een kar nuyum. padshah pōorseed chura? juwab dad. ki anchi gooftum, ugur rast gooftum mura mu,uzoor darud. o ugur durogh gooftum, pas durogh go ra qazee kurdun musluhut neest. padshah

ozi danish mund pusundeed o ora muuzoor
dasht.

xxiv. hikayuti beast wu chuharoom.

roze shajire tuqseere kurd, padshah jullad ra
furmood ki rooburooe mun ora bukoosh, lurzu
dur undami shajir oostad. nudeeme ora gooft,
een chi na murdee o be jigureest! murdan gahe
een chooneen nu mee tursund. shajir gooft ue
nudeem! ugur to murdee, biya bu jae mun
binsheen, ta mun bur khezum. padshah een
luteefu pusundeed o khundeed o tuqseeri o muaf
furmood. jullad ra furmood *ordered the execu-*
tioner, ora bukoosh kill him, ora gooft said to
him, with many such examples, in the preceding
and subsequent stories, confirm the truth of
principle 15, relative to ra; and similar cases,
affecting uz or bu, will readily occur to the
attentive scholar, on whose mind 9 and 10 also
have already made a due impression; if not, he
should once more refer to them both in pages 10,
11. in story xxviii. the words "bu hindoostan
"ruseed," may be rendered simply, he reached
india, and on the same principle "bu o dad,"
is he gave him or to him.

xxv. hikayuti beast wu punjoom.

shube qazee dur kitabe deed ki hurki suri-
khord meedarad o reshi duraz uhmuq meeshu-
wud. qazee suri khord dasht o reesh bisiyar

duraz, ba khōod gooft ki sur ra boozōorg kurdan numeetuwanum. lekin reeshra kotah khwahum kurd. miqraz tulash kurd, na yaft. nachar neemi reesh ra dur dust girift. o neem nizdi chiragh boord. choon moore ra atush girift shooulu bur dusti o ruseed, reesh ra goozasht, humu reeshi o sokhtu shood. qazee bisiyar shurmindu gurdeed bu sububi anki hurchi dur kitab bood bu isbat ruseed.

xxvi. hikayuti beast wu shushoom.

danishmunde dur masjid mee nishust o bu murdooman wuuz meegoost. shukhsē dur an malis hur roz meegeereest. roze danish mund gooft ki sookhooni mun dur dili een shukhs bisiyar usr meekoonud. uz een subub mee geereed. deeguran an shukhs ra gooftund ki dur dili ma sookhooni danish mund heh usr nu meekoonud chigoonu dil daree ki meegeeriyee? gooft bur sookhooni danishmund nu meegeeriyum bulki yek khusee purwudu boodum o ora bisiyar dost dashtum. choon khusee peer shood moord. hurgah danish mund sookhoon meegoyud o reeshi o mee joombud, khusee mura yad mee ayud zeera ki o hum eenchoneen reeshi duraz dasht. by principle 24 the reesh i o meejoombud is *shaking his beard*, should have been reeshi khōod, as in hindooostanee it would certainly be "upnee darhee hilata hue" never coskee: but

whether this *apparent* deviation from the rule generally laid down in both languages be ever admissible in correct persian composition, is a point which i cannot yet take on myself to determine so positively, as i might do in the popular speech of hindoostan, with little fear of contradiction.

xxvii. hikayuti beest wu, huftoom.

roze moorgha bur durukhte nishustu bood, padshah ora deed o bu haziran gooft ki eenra bu teer khwahum kosht. teer o kuman ra girift o teer bur moorgh undakht o khuta kurd, moorgh pureed, padshah bisiyar khijul gurdeed. shukhsa burae dufae khijlut gooftun girift ki padshah uwwul moorgh ra koshtun khwast, koshtun meetuwanud, lekin bur jani o ruhmi kurd o qusdun khuta numood. a species of compounds, if not inceptives, are created in persian by the verb giriftun *to take*, following the infinitive, as gooftun girift *began to speak*, and so far congenial with *kuhne luga*, that the inflection of the hindoostanee infinitive from *na* to *ne* is the only difference; the persian *un* admits of no such change.

xxviii. hikayuti beest wu hushtoom.

umeer tuemoor lung choon bu hindoostan ru-seed o moortriban tulbeed, o gooft, uz boozorgan shooneedu um ki dur een shuhr moortribani kamil

und. mooribe na beena peshi padshah hazir
 shood o surod aghaz kurd. padshah bisiyar
 khoosh gurdeed o nami o poorseed. gooft nami
 mun duolut ust. padshah gooft, duolut hum
 kor meeshuwud. o juwab dad. ki ugur duo-
 lut kor nu boode bu khanu e lung nu amude.
 padshah een juwab pusundeed o inam bisiyar
 bu o dad.

xxix. hikayuti beest wu nuhoom.

durweshe bur dookani buqale ruft o dur khu-
 reedun shitabee kurd, buqal durwesh ra doosh-
 nam dad. durwesh dur khushm shood o paposhe
 bur suri buqal zud. buqal peshi kotwal ruft o
 nanah numood. kotwal durwesh ra tulbeed o
 poorseed ki chura buqal ra zudee? durwesh
 gooft ki buqal mura dooshnam dad. kotwal
 gooft ki u e durwesh! tuqseeri boozorg kurdee
 lekin fuqeer hustee, uz een subub toora siyasut
 numee koonum, biruo husht anu bu buqal bidih
 ki suza e tuqseeri to humeen ust. durwesh yek
 roopiyu uz jebi khoosh burawoord o dur dusti
 kotwal dad o yek paposh bur suri kotwal zud, o
 gooft ugur chooneen inasaf ust husht anu to bigeer
 o husht anu anra bidih.

xxx. hikayuti seeyoom.

shukhshe peshi durwesh ruft o si suwal kurd.
 uwwul anki chura meegoyee ki khooda humu ja
 hazir ust? hech ja na meebeenum, binooma

kojast? doowum anki insan ra bura'e tuqseere
 chura si yasut meekoonund? harchi meekoonud
 khoda meekoonud, insan ra hech qoodrut
 neest o be iraduti khoda hech nu meetuwanud
 kurd o ugur insan ra qoodrut boode humu karha
 bura'e kho'd bihtur kurde. siyoom anki khoda
 shuetan ra dur atushi doozukh chigoonu uqoo-
 but tuwan kurd zeera ki surishti o uz atush ust,
 o atush dur atush chi usur khwahud kurd?
 durwesh gilookhe boozorg bur suri o zud. an
 shukhs giriyan peshi qazee ruft o gooft, uz fulan
 durwesh shi suwal kurdum, bur suri man choonan
 gilookhe zud ki suri mun durd meekoonud o
 hech juwab nu dad. qazee durwesh ra tulbeed
 o gooft, chura gilookh bur suri o zudee o juwabi
 suwali o na dadee? durwesh gooft ki an gilookh
 juwabi sokhoon i ost. meegoyud ki durd dur
 sur darud, bincomayud koja ust, ta mun khoda
 ra ba o bincomayum, o chura peshi huzrut nalishi
 mun numood? hurchi kurd khoda kurd, be
 iraduti khoda ora nu zudum, mura chi qoodrut
 ust? o surishti o uz khak ust, uz khak chi-
 goonu ora runj ruseed? an shukhs shurmindu
 gurdeed. qazee juwabi durwesh bisiyar pusun-
 deed.

xxx. hikayuti see wu yukoom.

doo zun ~~du~~ tifle munazuut meekurdand o
 guwah nu dashtund, hur doo peshi qazee ruftund

o inṣaf khwastund. qazee jullad ra tulbeed o furmood, ki een tifi ra doo paru koon o bu hur doo zun bidih. zune choon een sookhoon shuneed khamosh mand o zuni deegur shor o furiyad aghaz kurd ki burae khooda tifi mura doo neem mukoon. uigur choon een inṣaf ust tifi ra nu meekhwahum : qazee bu yuqeen pindasht ki maduri tifi humteen ust. tifi ba o sipcord o zuni deegur ra taziyanu zudu rand. zune denotes *one of the women*, opposed to zuni deegur *the other woman*, and thus proves the remark under story xv. to be well founded.

xxxii. hikayuti see wu doyum.

shukhṣe peshi padshah ruft o gooft, dee shub murde uz fuoji padshahee bu zor dur khanu, e mun amud o ba kuṣeez i mun zina kurd, padshah furmood ki uigur an murd baz dur khanu, e to be ayud huma dum mura khubur koon. shubi doowum an murd baz amud o dur khanu, e o ruft, ṣahibi khanu padshah ra khubur dad, padshah shumshere dur dust girift o bu o ruwan shood, choon bu khanu, e o ruseed uwwul churagh ra koosht o bu udi an an murd ra bu qutl rusaneed o baz churagh tulbeed o roo, e an murd deed o khooda ra shookr kurd o ṣahibi khanu ra gooft, hur tuam ki een wuqt dur khanu, e to muojood bashud biyar. ṣahibi khanu tuam amoord, padshah bisiyar bu khooshee khoord, ṣahibi khanu

poorseed ki ue khodawund ! bu chi subub uwwul churagh ra kooshteed bu udi uz an an murd ra o choon rooe an murd deedeed khoda ra shokkr kurdeed o tuam be wuqt khooddeed. padshah furmood ki pindashtu boodum ki siwa, e pisri mun kuse ra chooneen qoodrut neest, uz een subub uwwul churagh ra kooshtum ki ugur rooe pisr khwahum deed uz shufuqut ora kooshtun nukhwahum tuwanist, choon kooshtu shood churagh tulbeedum o rooe o deedum o khoda ra shokkr kurdum ki pisri munneest o an wuqt ki uz mun inṣaf khwastee ba khood gooftum ki ta an murd ra nu kooshum hech nu khoodum uz an wuqt hech nu khoodu boodum uz een subub sukht goorsinu boodum o tuam be wuqt khoodum.

xxxiii. hikayuti see wu siyoom.

zune peshi qazee ruft o gooft ki fulan murd ba mun bu zor zina kurd, qazee an murd ra tulbeed o poorseed ki chura abroo, een zun rekhtee? murd inkar kurd. qazee furmood ki duh roopiyu jirmanu ba een zun bidih, murd nachar bu moojibi hookmi qazee zur bu zun dad. choon zun beroon ruft qazee murd ra furmood booru o nuqdi khood uz zun baz geer. murd choon een hookm yaft duweed o hurchund khwast ki roopiyu uz zun bu zor bigeerud nutuwanist. zun peshi qazee baz amud o urz kurd

ki an murd roopiyu uz mun bu zor meege rud
 hunoz nu dadu um ugur murzee, e huzrut ust
 bidihum. qazee gooft, murd ki nuqd ra bu zor
 uz to giriftun nutuwanist be ruza, e to chigoonu
 ba to zina kurd? to durogh go yee booruo zur
 bu o biscopar o baz een chooneen ifтира mukoon.

xxxiv. hikayuti see wu chuharoom.

dur shuhre umbari poombu bu doozdee ruft,
 poombu furoshan shikayut bu padshah boordund,
 padshah hurchund ki tujussos furmood doozde
 ra nu yaft. umeere urz kurd ki ugur, furman
 bashud doozdan ra bigeerum. padshah hookm
 dad umeer bu kharu, e khord ruft o khord o
 boozorgi shuhr ra bu buharu, e ziyafat tulbeed.
 choon humu murdooman jumu shoodund. o nish-
 ustund, umeer dur an mujlis ruft o bur roo, e an
 murdooman nuzur kurd o gooft chi huram zadu
 o be uya o uhmug murdooman und ki poombu
 doozdeedu und or ezha, e poombu dur reeshha, e
 eshan ja kurdu ust o dur mujlisi mun amudu
 und. chund kus human wuqt reeshha, e khordra
 uz dust pak kurdund o muuloom shood ki an-
 han doozdan und. padshah bur hikmuti umeer
 afreen o tuhseen numood.

the hindee-persic scholar who shall have stu-
 died the preceding sheets with due care, will
 now feel his self competent also for the perusal
 of the subsequent pages with great advantage,

and as every word will be found duly explained in the annexed persi-arabic and english vocabulary, no learner, of ordinary talents or application, can therefore be at a loss to render the whole into his native tongue; nor will he fail, during such a process, to acquire very considerable knowledge of, and experience in the most useful rules of persian grammar: the prose lessons or themes will pave the way for the exercises in verse, which are for the most part very easy, and to preserve the connection between them, the numbers xxxv. &c. are continued throughout, as this will also prove advantageous, in the event of references hereafter from any portion of this persian rudimental work.

these previous acquisitions will greatly facilitate every future attempt to read that language progressively, either in the easiest or most difficult characters, from the reformed method adopted by myself to the *shikustu* or broken hand, so common in the epistolary correspondence and judicial documents; or legal papers of british india, where constant practice alone can teach even an expert linguist to decipher such productions with facility, whatever claims he may otherwise have as an oriental scholar. on the contrary, a very superficial acquaintance with persian, as a classical pursuit, is requisite for

the rapid perusal of such manuscript productions, by those who are in the daily habit of attending officially to written petitions, warrants, and other public vouchers of this class; i would consequently advise every student to cultivate, as soon as possible, both the scientific and mechanical proficiency, so requisite, in certain situations, to every accomplished orientalist, desirous of distinguishing his self as an expert speaker and reader of eastern tongues; to which it may prove very beneficial likewise to add the knack of writing them in their several appropriate characters, whenever this can be conveniently done.

a retrospection to the preface will show the utility of the following poetical exercises, embracing a system of ethics in persian, which is so universally adopted in the asiatic seminaries of learning, and contains such a number of excellent words, that i have been induced to render the whole first into hindoostanee prose, and afterwards into english verse; the former as literally as the two languages would admit, and the latter so close to the spirit of the original, that the real sense is seldom if ever sacrificed to the mere sound or rhyme of the english version, unless where the deviation was indispensable.

to furnish the greatest variety of common words, a considerable number of those most familiar among the hindoos and uneducated moosulmans have been preserved in the hindoo-stanee translation, because there are few indeed in the *pund namu* itself which are not in constant use by the learned natives in their vernacular speech. the hindee-persic learner will thus have an excellent opportunity of laying in a double stock of hindoo-stanee vocables, for the expansion of his mind as a thoughtful scholar, instead of these being a dry heavy load on the memory; whence, without incessant cultivation, they gradually drop off, altogether unproductive of those good fruits, that must ever be the result of pleasing and well regulated studies in every literary field, either at home or abroad. in the ordinary affairs of life, as well as in matters of greater importance, connected with pacific diplomacy or belligerent negotiations, it will sometimes prove of great moment to conciliate and convince a hindoo prince, statesman and agent by introducing those terms only, which may flatter his vanity most, from their being selected out of his vernacular tongue or its learned source, the sunskrit, not less his boast and pride than the qooran is the glory of moohumud's followers; the scholar will therefore avail

his self of this circumstance, and model his conversation, in cases of this nature, so as to gain his point by the *suaviter in modo* at least.

every poem of the pund namu or moral instructions, is inserted in the roman character, as a prelude to its rehearsal, through the medium of the correspondent persi-arabic symbols, that the transition from the one to the other may not prematurely expose the beginner to a deteriorated pronunciation, nor to those difficulties at the commencement of a new and strange dialect, more especially when taught in the uncouth garb of letters; which are often at best a species of hieroglyphical figures. these literal symbols generally appear so formidable to the great majority of eastern tyros, as to make seven out of ten relinquish such objects, in absolute despair or disgust, which would not have been the case, had they been carefully inspired with some relish for local accomplishments by any practical facility and conscious benefit from their acquisition at first. by the method that has long been preferred by myself, and which is continued in these pages, i have the satisfaction to believe, from positive experience, that of ten pupils who start upon my principles, seven at least are inspired by immediate success to proceed so far in the way of colloquial and literal proficiency,

as to secure in future both attention and perseverance, through all their oriental pursuits, either as expert linguists or profound scholars.

xxxv. bis millah hir ruhman ir ruheem.

pund namu'e shuekh su'udee.

khitab bu khoda o bu nufs.

kureema bu bukhshae bur hali ma,

ki husteem aseeri kumundi huwa.

nu dareem ghuer uz to furiyad rus,

too'ee asiyān ra khuṭa bukhsh o bus.

niguh dar ma ra zi raki khuṭa.

khuṭa durgoozar o suwab um nooma.

zubaṇ ta boowud dur duhaṇ jae geer,

ṣuna'e moohummud boowud dil pizeer.

hūbeeb i khoda, ushrufi umbiya,

ki urshi mujeed ish boowud moottuka.

soowari juhan geer yet raṇ booraq,

ki boogzusht uz quṣuri neelee ruwaq.

chihil sal omri uzeezut goozusht,

mizaji to uz hali tiflee nu gusht:

humu ba huwa o huwus sakhtee,

dume ba muṣaliḥ nu purdakhtee.

mukoon tukiya bur omri na pa'edar,

mu bash u'emin uz bazee'e roz gar.

the immediate transition from *ma ra us*, in the fifth line of the preceding poem, to *um me*, in the sixth, shows either the common license of poets, or that the singular and plural numbers

are, as stated in ii. page 29, of very promiscuous use in the persian.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

پند نامہ شتیخ سعدی

خطاب بخدا و بنفس

کریم! بد بخشای بر حال ما - که هستیم امیر کمند هوا

نداریم غیر از تو فریاد رس - توی عاصیان را خطا بخش و بس

نگهدار ما را ز راه خطا - خطا در گذار و صوابم شما

زبان تا بود در دهان جایگیر - ثناء محمد بود دلیزیر

حبیب خدا اشرف انبیا - که عرش مجیدش بود متکا

سوار جهانگیر بکران بواق - که بگذشت از قصر نیلی رواق

چهل سال عمر عزیزت گذشت - مزاج تو از حال طفلی نگشت

هم با هوا و هوس ساختی - نامه با مصالح نپرداختی

مکن تکیه بر عمر نا پایدار - مباش ایمن از بازی روزگار

iltimas kureem ko uor upnee rooh.

humaree halut pur kurum kur ue khooda! ki

hum phunse huen laluch uor chah men. toojh

siwa humen nuheen hue hamee ko ee. too hee

papiyon ke upradh ko chhoot kara deta hue,

hum ko bucha pap kee puth se, ghat kee

chhima kur uor dhurum humen dikha. jub lug

moñh men meree jeebh ho, moohummud kee
 tuureef moojhe qubool hogee, ullaah ka dost
 uor nubiyon ka surdar, jis kee burethuk hue fu-
 lukool uflak. booraq pur ek jangh ho doonya
 kee suer kee uor goozur guya nuchhuttur pur
 akas men. too ne chalees burus upne pyare jee
 ko yoonhee guwaya, ki teree seerut lurkapun
 se koochh nu phiree hue. tuman hirs uor huoka
 men goozra hue, ek pul bhule mancooson men
 nuheen kata. bhurosa mut rukh upnee chun-
 chul jan pur, bhag ke khel pur koosul mut ruh.

invocation to the almighty and his own soul.

thy grace and mercy, lord, on us bestow !
 slaves of our passions in this world of woe.
 save thee, man boasts no other shield nor stay,
 for thou alone canst wash our sins away,
 from death preserve us, every crime forgive ;
 and teach thy saints a spotless life to live.
 while solemn thoughts in fluent speech shall roll.
 moohummud's praise must animate my soul.
 truth's dearest friend and messenger divine,
 whose glorious rays from the emperian shine :
 he round this globe on mighty booraq rode,
 high as the palace of the living god.
 alas ! my soul, blind nature's wayward child !
 full forty years of life thou hast beguiled.
 virtue appalled hears vice and folly boast,
 one hoary sinner more, whose all is lost.

in pleasure's bark, why venture such a prize,
 where rocks abound, nay storms on storms arise,
 and fate oft scowls from heaven's involving skies.

xxxvi. dur mudhi kurum o şifutî sukhawut.
 dila hur ki binhad khwani kurum.
 bu shood nam dari juhani kurum.
 kurum namdari juhanut koonud.
 kurum kamgari umanut koonud.
 wurā,e kurum dur juhan kar neest.
 wuz een gurmtur hech bazar neest.
 kurum mayu,e şadmanee boowud;
 kurum haşili zinduganee boowud.
 dili alume uz kurum tazu dar.
 juhan ra zi bukhshish poor awazu dar.
 humu wuqt shuo dur kurum moostuqeem,
 ki hust afreenindū,e jan kureem.
 sukhawut koonud nek bukht ikhtiyar,
 ki murd uz sukhawut shuwud bukhtiyar.
 bu lootf o sukhawut juhan geer bash.
 dur iqleemi lootf o sukha meer bash.
 sukhawut boowud kari şahib dilañ.
 sukhawut boowud peshu,e moqbilañ.
 sukhawut misi ueb ra keemiyast.
 sukhawut humu durdha ra duwast.
 mu shuo ta tuwañ uz sukhawut buree,
 ki go,e bihee uz sukhawut buree.

binhad, in the first line, is a convenient abbreviation of bi nihad *hath placed*, with a prefix

seemingly as superfluous as the *bu* of *shood*, which follows, and unless these apparent expletives be resolvable into a species of auxiliary signs, that have not been treated as such by preceding grammarians, it is sometimes difficult to view them in any other light than mere particles at the service of every persian poet, whose verses occasionally require an extra foot or two to stand on, or which might often halt without the free use of such portable stilts. should the former conjecture prove correct, *bi nihad* will be equivalent to *nihadu ust hath laid*, and *bu shood* to *shood u ust hath become*, which is corroborated by the two futures of every verb like *bi poorsum i shall ask*; *khwahum poorseed i will ask*; in these examples *bi*, *bu*, *bo*, will frequently indicate *shall*, *may*, &c., while *khwah* not less clearly denotes the *wish* or *will*. if my hypothesis shall stand the test of time and experience, it may yet lead to the deduction of the equivocal *bashum*, *bash*, &c. from *bushuwum*, *bushuo*, which are not more discordant than *boowud*, *bad*, and various other transformations in the etymological rules of every tongue. *wuz een*, in the sixth line, represent *o (or wu) uz een and than it*, of constant occurrence in verse. a slight transposition of the thirteenth line so:—*nekbukht sukhawut ikhtiyar koonud an amiable man, liberality prac-*

tises, renders both the sense and construction quite simple and plain to those learners who recollect 10 and 15 on *ra* as the dative or objective sign, and that the subject is frequently the same with the object, as in english, "a man killed a man." the second last line exhibits *ta tuwan* as a contraction of *ta tuwane* while *thou canst*, which resembles the *hindoostanee* aorist in this respect, the elision of *e* or *ee* alone being requisite to change the verb from the second person singular of the aorist to that of the imperative, thus *poorse*, *poochhe* (*if*) *thou ask*, *thou mayst ask*, to *poors*; *too poochh ask thou*. in the foregoing poem the scholar will perceive that the preposition *uz* has not only the various forms of *z*, *zi*, but different meanings also, according to the sound or sense of the verse.

در مدح کرم و صفت سخاوت

دلا هر که بنهاد خوانِ کرم • بشد نامدار جهانِ کرم •
 کرم نامدارِ جهانَت کند • کرم کامگارِ امانت کند •
 وراء کرم در جهان کار نیست • وزین گرمتر هیچ بازار نیست •
 کرم مایه شاد مانی بود • کرم حاصلِ زندگانی بود •
 ذلِ عالم از کرم تازه دار • جهان را ز بخشش پر آوازه دار •
 هم وقت شود در کرم مستقیم • که هست آفریننده جان کریم •

سخاوت کُند نیک بخت اختیارا که مرد از سخاوت شود بخیار

بَلَطَف و سخاوت جهانگیر باش در اقلیم لطف و سخا میر باش

سخاوت بُود کار صاحبِ دلان سخاوت بُود پیشه مُقبِلان

سخاوت مِس عَیْب را کیم است سخاوت هم در دها را دواست

مَشُو تا توان از سخاوت بری - که گوئ بهی از سخاوت بری

dan uor duya kee surah uo bukkhan men.

ue bolta soon ! jis ne dan jug men bichhaya,
juswunt kyoon nu howe duya ke des men? fuez
prikasdetæ hue beshtur doonya men, juwan mur-
dee punah men toojhe suda rukhegeo. data
jo hue so buhcot neeka howe, uor os kee de or-
hee nit bhur poor huegee. poon sookh kee poon-
jee hue, duya jee ka suchcha phul hue. logon
ko muna o copkar se, jugut ko bhur too upnee
dad dihish se. duya men too humeshu uchul
ruhe, ki pran ka kurtar bhee duyaa hue. bhula
admee jo hue so danee hota, ki poorokh dan se
hue bhagman. kripa se sunsar ko upna kur too,
mihr banee o nuwazish ke molk men surdar ho.
bhulon ka kam copkar hee hue, uor nekon ka
kusub bhee hue fueyazee. poon pap ka parus
puthur hue, our dan hur ek dookh kee uokhudh.
sukha se muqdoor bhur khalee mut ho, ki duya
ke beech too hee jeete.

on the glory and praise of beneficence and liberality.

he, o my soul ! whose generous bosom glows,
 with love for all, who soothes another's woes,
 will gain by deeds humane immortal praise,
 while peace and plenty shall prolong his days.
 to kindness, what on earth shall bards compare ?
 since this shows mortals bright as angels there.
 good natured acts, in god's heart-searching eye,
 rise like frankincense to the vaulted sky.
 win, o my son ! each grateful breast you can !
 nor ever cease to be the friend of man !
 in every clime evince a feeling mind,
 and prove thyself, like our creator, kind !
 the virtuous man with pleasure freely gives,
 and glad to help his fellow mortals, lives.
 do thou, my child ! thus make the world admire,
 thine honest heart, warm with celestial fire.
 the blessed in paradise with joy will see,
 goodness and dear humanity in thee.
 then charity shall wash thy sins away,
 and lead thee safe to everlasting day.
 'yes !' fan that spark divine, which all may trace,
 with rapture glowing o'er the human face.

xxxvii. dur şifuti tuwazoo.

dila gur tuwazoo koonee ikhtiyar,
 shuwud khulqi doonya toora dost dar.
 tuwazoo ziyadut koonud jah ra,
 ki uz mihr purtuo boowud mah ra.

tuwazoo koonud hur ki hust adumee.
 nuzebud zi murdoom bujooz murdoomee.
 tuwazoo boowud hoormut ufza,e to.
 koonud dur bihishti bureen ja,e to.
 tuwazoo boowud mayu,e dostee.
 ki alee boowud payu,e dostee.
 kusera ki adut tuwazoo boowud,
 zu jah o julal ush tumuttoo boowud.
 tuwazoo kileedi duri junnut ust,
 surufraze o jah ra zeenut ust.
 tuwazoo uzeezut koonud dur juhan.
 giramee shuwee peshi dilha choo jan.
 tuwazoo koonud murd ra surfuraz.
 tuwazoo boowud surwuran ra tiraz.
 kuse ra ki gurdunkushee dur sur ust,
 tuwazoo uz o yastun khooshtur ust.
 tuwazoo koonud hoshmundi goozeen.
 nihud shakhi poor meewu sur bur zumeen.
 tuwazoo mudar uz khula,iq diregh.
 ki gurdun uz an burkusheedee choo tegh.
 tuwazoo zu gurdun furazan nibost.
 guda gur tuwazoo koonud kho,e ost.

oo of this poem has in hindoostan a sound
 nearer o or oo than oo, as the u may be con-
 sidered almost mute, though the learned persi-
 arabic speakers there generally endeavour to
 express it, as well as they can, with the true
 arabian intonation, which is so very difficult

that few of the hindoostanees ever acquire it in perfection.

در صفتِ تواضع

دلاگر تواضع کنی اختیار - شود خلق دنیا ترا دوستدار
 تواضع زیادت کند جاه را - که از مهر پرتو بود ماه را
 تواضع کند هر که هست آدمی - نزدیک ز مردم بجر مردمی
 تواضع بود حرمت افزاء تو - کند در بهشت برین جاه تو
 تواضع بود مایه دوستی - که عالی بود پایه دوستی
 که را که عادت تواضع بود - ز جاه و جلالش تمتع بود
 تواضع کلید در جنت است - سرافرازی و جاه را زینت است
 تواضع عزیزت کند در جهان - گرامی شوی پیش دِلها چو جان
 تواضع کند مبردا سرفراز - تواضع بود سرور را طراز
 کس را که گرون کشتی در سرت - تواضع از او یافتن خوشتر است
 تواضع کند هوشمند گزین - نهد شانه پر میوه سر بر زمین
 تواضع مدار از خلاق در نیغ - که گردن از آن بر کشدی چو تیغ
 تواضع ز گردن فرازان نکو است - گدا گر تواضع کند خوء او است

ue dil jo too bhulmunsee kiya kure ! to jugut ke
 log tere khuer khwah howen. awa bhugut mu-
 hatum ke tu een burhata hue, jyoon sooruj kee
 kirn chumkatée huen chand ko. jo ko,ee admee

hue so admiyut rukhta hue, murd ko siwa e mur-
doomee ke koochh nu phube. mooruwwut te-
ree abroo ko ziyadu kure uor khood ke ruoze
me toojhe juguh dewe. jis kisee kee zat men
shufuqut howe, tisee ko khoodshee hasil hotee
munsub se. milunsaree bihisht ke durwaze
kee koonjee hue, is se teree shan o shuokut
ko araiish hue. uhliyut toojh ko alum men
pyara kure, munoon men too howe chaheeta
jee sa. jis kisee kee kho men furotunee ho,
oske durje uor buraye ko burukut howe. in-
kisaree manoo ko churhatee hue, insaniyut sur-
daron ka singar hue. jo kee boozorg o mo-
tukubbir hue, osee se moodara buhoot khoob
hota hue. uql mund nuwazish kiya chahta hue,
phulanta dal bhoom pur jhooke hue. logon se
puchtate ghureeb nuwazee mut baz rukh, ki
jyoon tulwar tera sur is se ooncha ho. buron
kee turuf se sunman bhula hue, bhikharee jo
adheenta kure os ka soobha o to hue.

on humility, &c.

true, o my heart! he that submissive bends,
among the sons of men, counts many friends.
good breeding, rank, with that mild grace, adorns,
which suns descending shed from cynthia's horns.
a gentleman proves affable and kind,
he, in each act, displays his noble mind.

by meekness, kings are raised hereafter high
 to thrones of glory, far above the sky.
 manners confer a zest on social wit,
 by polishing all coarser points from it.
 urbanity the social world all love,
 men civil thus, most popular will prove.
 mild resignation is the surest road,
 with honour crown'd, to virtue's fair abode.
 there, humble men of high or low degree,
 bright stars of the first magnitude shall be.
 politeness shines, this all mankind allow,
 the pink of gems which deck a monarch's brow.
 sovereigns exalted to command a realm,
 by condescension safely steer the helm.
 the truly great, aware of fortunes frown,
 bow like the fruitful branch their foreheads down.
 seem not on earth, my friend! a haughty lord,
 raised over all, like heaven's avenging sword.
 let this reflection never once prove true,
 "that beggars are much better bred than you."

xxxviii. dur muzummuti tukubboor.

tukubboor mukoon zeenhar ue pisur!
 ki roze zi dust ush dur ayee bu sur.
 tukubboor zi dana boowud na pusund.
 ghureeb ayud een mu,unee uz hoshmund.
 tukubboor boowud aduti jahilan.
 tukubboor ne ayud zi sahib dilan.
 tukubboor uzazeel ra khwar kurd.

bu zindani lu, unut giriftar kurd.
 kusera ki khuṣlut tukubboor boowud,
 sur ush poor ghooroor uz tuṣuwwoor boowud.
 tukubboor boowud mayu, e moodburee,
 tukubboor boowud uṣli bud guohuree.
 choo danee tukubboor chura meekoonee?
 wugur meekoonee to khuṭa meekoonee.

در مذمتِ تکبر

تکبر مکن زینهار ای پسر! که روزه ز دسش در آئی بسر!
 تکبر ز دانا بُود نا پسند غریب آید اینمعنی از هوشمند
 تکبر بُود عادتِ جهال تکبر نیا ید ز صاحبِ دل
 تکبر عزازیل را خوار کرد بزندان لعنت گرفتار کرد
 کسی را که خصلتِ تکبر بُود مرش پر مغرور از تصور بُود
 تکبر بُود مایه مدبری تکبر بُود اصلِ بد گوهری
 چو دانی تکبر چرا میکنی؟ و گر میکنی تو خطا میکنی
 ghumund ke dokh men.

e baba ghumund kubhoo mat kur, ki coske
 hath se too nu gire sir ke bhul ek din. gyanee
 gooman se hutukte huen, uesee chal boodhman
 se niralee hue. ahunkar moorukhon ka goon
 hue, uenth muror bhugut se kyonkur ho.
 nukhwut ne uzazeel ko bigara, uor cose dozukh
 men bundhooa kiya. jis kisee kee seerut men
 ojob howe, coska dimagh bhura hooa hue khod-

be nee se. ahumbha o biput kee poonjee hue-
gee, gurubh kqoban ka mool hue. too jankur
kyoon ukurta hue? jo ee uesee bur ee kure
to papee ho.e.

on arrogance.

in arrogance, my son! take no delight,
lest thou fall head-long from its fatal height;
nought can be more disgusting to the wise,
than pride, which none, but silly fools practise.
though vanity inflate her coxcomb train,
still worthy men all haughtiness disdain.
proud belzebub by self conceit was driven,
to hell's abyss, with curses down from heaven.
an overbearing spirit must betray,
a head by whims and fancies led astray.
since baneful blossoms from an evil stem,
must still produce what the whole world condemn.
but you who know that arrogance is wrong,
ah! why be guilty of this vice so long?

xxxix. dur fuzeeluti ilm.

bunee adum uz ilm yabud kumal;
nu uz hushmut o jah o mal o munal.
choo shumuz puee ilm bayud goodakht,
ki be ilm nutuwan khoda ra shinakht.
kuse ra ki shood dur uzul bukhtiyar,
tulub kurduni ilm kurd ikhtiyar.
khirudmund bashud tulubgari ilm,
ki gurm ust puewustu bazari ilm.
tulub kurduni ilm shood bur to furz,

digur wajib ust uz pesh qitu urz.
 toora ilm dur deen o doonya tumam;
 ki kari to uz ilm geerud nizām.
 meeyamoz joz ilm gur aqilee,
 ki be ilm boodun boowud ghafilee.
 biruo damuni ilm geer oostowar,
 ki ilmut rusanud bu dar ool qurar.

the explanation hitherto given of the line *digur wajib*, of which there are various readings, by no means satisfies my own mind, and had i not been biased by preceding translators, i would have conceived the meaning of the author thus: "besides, learning is more valuable than land." instead of the common version; "you should travel in search of it."

در فضیلت علم

بني آدم از علم يابد کمال - نه از حشمت و جاه و مال و منال
 چو شمع از پي علم بايد کداخت - که به علم نتوان خدا را شناخت
 کسی را که شد در ازل بختيار - طلب کردن علم کرد اختيار
 خردمند باشد طلب گار علم - که گرم است پیوسته بازار علم
 طلب کردن علم شد بر توفرض - دیگر واجبست از پیش قطع ارض
 ترا علم در دین و دنیا تمام - که کاره تو از علم گیرد نظام
 میاموز جز علم گر عاقلی - که به علم بودن بود غافل
 برو دامن علم گیر استوار - که علمت رساند بدا و القزار

bidhya ke ustootkar men.

admee shuruf pawe hue bidhya se, nu dhun nu muhut, man se. mun kee deepuk purhne men luga, ki bed bina too ram ko nu puhchan suke. jo ko ee upne junum putur se bhagman ho, wooh seekha chahe hue bidhya uor goon ko. syana jo hue so gyan ke peechhe pura hue kyonke wooh suda durkar hota hue. chahiye ki too koochh ulungkar seekhe, koskee tulash men zuroor hue ki too ja buja phire. dono juhan men jo koochh tera kam ho, to wooh bidhya se poora buna, o pawe hue. jo too mutwunt ho to bed ko seekh ki un purhe ko nadanee hee ruhtee hue. bidhya kee anchul utul too pukur, ki yih toojhe puhoonchawe junnut ke tu een.

on knowledge.

mankind through science that perfection reach,
wealth, rank, and birth may strive in vain to
teach.

thy lamp through life for sacred truths consume,
and with pure heavenly light thy mind illumine!

scholars when led by that bright morning star,
advance with joy on wisdom's radiant car.

the tree of knowledge rear, and wisely toil,
to reap immortal fruits from every soil.

ingenuous youth, in quest of lore profound,
by sea and land, this globe should travel round.

learning will cheer the way, from pole to pole,
 and for congenial spheres attune the soul.
 be prudent, oh my child! increase thy store
 of understanding, and all vice abhor!
 in virtue's train expect with modest grace!
 from god, in heaven, a seraph's glorious place.

xl. dur muzummuti bukheel.
 ugur churkh gurdud bu kami bukheel.
 wur iqbal bashud ghoolami bukheel.
 wugur dur kufush gunji qaroon boowud.
 wugur tabi u sh roobu e muskoon boowud.
 nu yurzud bukheel anki nam ush buree,
 ugur rozgar ush koonud chakuree.
 mukoon iltifate bu mali bukheel
 mu bur nami mal o munali bukheel.
 bukheel ur boowud zahidi buhro bur;
 bihishtee nu bashud bu hookmi khubur.
 bukheel urchi bashud tuwungur bu mal,
 bu khwaree choo moofis khorrud gosh mal.
 sukhiyan zi umwal bur meekhorund,
 bukheelan ghumi seem o zur meekhorund.

ugur, gur, ur, are all familiar contractions
 for *if*, and combine in confirming the deduction
 of our own conjunction from *give, gif, if*, viz.
grant, allow; which, *gurdeedun to turn, become*,
 &c. may likewise imply without any violent
 stretch of philological license in accounting for
 such etymologies.

در مذمتِ بخیل

اگر چرخ گردد بمکامِ بخیل و در اقبال باشد غلامِ بخیل
وگر در کنش گنجِ قارون بود وگر تابعش رُبُع مسکون بود
نیزد بخیل آنکه نامش بری - وگر روزگارش کند چاکری
مکن التفاتِ بهمالِ بخیل - مبر نامِ مال و منالِ بخیل
بخیل ار بود زاهدِ بحر و بر بهشتی نباشد بحکمِ خیر
بخیل ار چه باشد تونگرِ بهمال - بخواری چو مفلس خورد گوشمال
سخیان ز اموالِ بر میخورند بخیلان غمِ سیم و زر میخورند

kunjoos kee ninda men.

jo aftar phirta shoom hee ke huqq men, ya
qismut kunjoos kee tuondee hotee; go ki coske
hath men dhun ungunut howe ya tumam dhur-
tee cos ka kuha mantee. udata ko yuhan tuk nu
luhta ki koee cose surahta, ugurchi zamanu
bhee cos kee sewa kurta. koochh mut mano
kripin kee sumput, dalidree ke undhun kee
churha kubhee mut kur. jano ki dunee rumta
jogee hota sookhe uor panee pur, ukas banee se
muuloom hota ki buekoonth basee hurgiz nu
hoga. gurchi tung dil farigh ool bal duolut men
ho, kungal ke burabur khurabee ka phul khaega.
data apne dhun kee puraput pate huen, pur
shoom jo huen, kuoree puese ka bojh sirf
oohate.

on parsimony. [hands,

were heaven's bright spheres placed in the miser's
to roll obsequious at his base commands;
if all the wealth of cræsus were his own,
or this huge globe, formed the vile wretch's
throne;

though fortune were his slave, without one claim,
how crown her lord with fame's exalted name?
what are their hoards of gold, but dross the
whole,

who want that vivid mine, a feeling soul?

poor sordid worms may crawl for years in pain,
by land or sea, and look to heaven in vain.

wisdom observes, "sure nought avails his store,
whose aching heart is craving still for more."

while men of sense wealth's purest fruits enjoy,
its growing cares the miser's peace destroy.

those live indeed, these life's rich harvest blast,
nay daily starve and die of want at last.

xli. dur imtinau uz soḥbuti jahilaṇ.

dila gur khirudmundee o hoshyar,

mukoon soḥbuti jahilaṇ ikhtiyar.

zi jahil goorezindu choon teer bash,

ne amikhtu choon shukur sheer bash.

toora uzhduha gur boowud yari ghar,

uz an bih ki jahil boowud ghum goosar.

ugur khuṣumi jani to aqil boowud,

bih uz dostdare ki jahil boowud.

choo jahil kuse dur juhan khwar neest,
 ki nadantur uz jahilee kar neest.
 zi jahil huzur kurdun uola boowud,
 ki zo nung i doonya o coqba boowud.
 zi jahil ne ayud jooz ufu ali bud,
 ki zo nushnuwud kus jooz ufu ali bud.
 sur unjami jahil juhunnum boowud,
 ki jahil niko aqibut kum boowud.
 suri jahilan bur suri dar bih,
 ki jahil bu khwaree giriftar bih.

در امتناع از صحبت جاهلان

دلاگر خردمندی و هوشیار - ممکن صحبت جاهلان اختیار
 ز جاهل گریزنده چو تیر باش - نیامیخته چو شکر شیر باش
 ترا از دهاگر بود یار غار - از آن به که جاهل بود غمگسار
 اگر خصم جان تو عاقل بود - به از دوستدار که جاهل بود
 چو جاهل کسی در جهان خوار نیست که نادان تراز جاهلی کار نیست
 ز جاهل حذر کردن اولی بود - کرو ننگ دنیا و عقوبت بود
 ز جاهل نباید جز افعال بد - کرو نشود کس جز افعال بد
 سرانجام جاهل جهنم بود - که جاهل نکو عاقبت کم بود
 سر جاهلان بر سر دار به - که جاهل بخواری گرفتار به

unjanon se baz ruhne men.

he chit jo too aqil o hoshmund hue, bewu-
 goofon ke sath mut buetha chahe. nadanon se

bhagte ruhe ban sa, too mila mut ruh con se
 doodh uor goorh sa. jo tera sukha rachhus hota,
 to wooh ugyanee mitr se bhula hota. go ki tere
 pran ka bueree prubeen ho, wooh unaree hitoo
 se buhoot uchchha howe. nirboodhee se duor-
 na bihtur huega, kyoonkur oos se nit sunsar
 men uor agum kee laj hue. boore kam bin uor
 koochh uhmuq se hota nuheen, koo buchun
 chhoot uor oos se koee nu soone. jugut men
 koee nuheen moorukh se neech hue, is liye ki
 nadanee se koochh uesa khurab nuheen. bhoo-
 chon kee unt age nuruk hue, kyoonke nasikh
 kee sumaput kumtur neek hotee hue. jahilo
 ka sir soolee pur khoob hue, ki onka puhonch-
 na rooswaee men bhula hue.

on bad company.

if prudent, o my heart! on what pretence,
 associate still with men devoid of sense?
 from folly, wisdom like a dart will flee,
 for light with darkness never can agree.
 she rather would with savage tigers dwell,
 than bring a *fool* or *knave* within her cell.
 foes who are blessed with understanding's sound,
 better than foolish friends, through life, are
 found, [scorn,
 untutored brutes, from men, must meet with
 though rich in worldly wealth or nobly born.

from evil company thy soul reclaim ! [shame !
 whence nought proceeds, my son ! but vice and
 bad words, and actions worse, from such appear,
 whose end is fatal, as their blind career.
 blockheads, to honour, who thus basely lost,
 are hardly formed to grace a hangman's post ;
 till, mad with such an ignominious height,
 they wisely hang themselves in chains through
 spite.

xlii. dur şifuti ʋdl.

choo eezud toora een humu kam dad.
 chura bur ni yaree sur unjami dad ?
 choo ʋdl ust peerayu, e khoosruwee
 chura ʋdl ra dil nu daree quwwee ?
 toora mumlookut pa, e daree koṇud.
 ugur mu, ʋdulut dust yaree koṇud.
 choo nuoshcerwan ʋdl kuṛd ikhtiyar.
 koonoon nami nek ust uzo yad gar.
 juhan ra ba inṣaf abad dar,
 dili uhli inṣaf ra shad dar.
 zi taṣeeri ʋdl ust arami moolk,
 ki uz ʋdl ḥaṣil shuwud kami moolk.
 juhan ra bih uz ʋdl miṣmar neest.
 ki balatur uz mu, ʋdulut kar neest.
 toora zeen bih akhir chi ḥaṣil boowud ?
 ki namut shahunshahi adil boowud.
 ugur khwahee uz nek bukhtee nishan,

duri zoelm bundee bur uhli juhan.

riayut diregh uz rüeyut mudar.

mooradi dili dad khwahan burar.

در صفتِ عدل

چو ایزد ترا اینهمه کام داد • چرا بر نیاری سرانجام داد •

چو عدلست پیرایه خسروی • چرا عدل را دل نداری قوی •

ترا مملکت پا یداری کند • اگر معدلت دستیاری کند •

چو نوشیروان عدل کرد اختیارا کنون نام نیک است از ویاد کار •

جهانرا بانصاف آباد دار • دل اهل انصاف را شاد دار •

ز تاثیر عدلست آرام مملکت • که از عدل حاصل شود کام مملکت •

جهانرا به از عدل معماو نیست • که بالا ترا معدلت کار نیست •

ترا زین به آخر حاصل بود • که نامت شهنشاه عادل بود •

اگر خواهی از نیک بختی نشان • در ظلم بندی بر اهل جهان •

رعایت در تبع از رعیت مدار • دل داد خواهان برار •

nya, o kee surah men.

jo khoda ne tere dil ka muqsud diya, too

kyoon nuheen dad ko bu ja lawe. jo insaf sul-

tunut kee araish hue, upne mun muzboot rukh

mconsiffee pur. gur huqq teree yaree kure, to

phir badshahut ko qa'im toojhe kure. jub kisra

ne rastbazee ko ukhaz kiya, tub se oska bhula

nam bajta hue aj tuk. prithimee nya, o se sur

subz rukh, logon ke jee ko udl se reejha. 'dad ke subub se des ka bhula hue, moonseefee se quom kee khwahish pooree hotee hue. insaf se doonya men koee tuumeer kar buṛa nuheen, dadrusee se kuonsee bat bihtur hue? toojhe is se kya ziyadu moofeed hoega? jo log kuhen yih raja nya,ee hue. jo too chahe iqbal ka putta, aluṁ pur zuburdustee kee rah rok de. muya moh se admee kee khatir nit rukh, nalishiyon kee dooha,ee ko too soon le.

on justice.

since god, with great success, each wish hath crowned;
 then let this globe with noblest deeds resound!
 on the broad base of justice, found thy throne!
 reign in the people's, loyal hearts alone!
 where equal laws each subject's right secure,
 that favoured realm for ages must endure:
 thus nuosherwan for equity and truth,
 at fame's fair hands received immortal youth.
 when just decrees thy sceptred might display,
 all worthy men will bless thee night and day.
 in kingdoms where corruption has no hold,
 life's sterling virtues all their charms unfold.
 where shall we find an architect so great
 as justice, to support or raise a state?
 say, what excels that king's heart-felt applause,
 who wisely rules as guardian of the laws?

shouldst thou desire a monument, my son !
 of fortune's smiles on earth, injustice shun !
 with patience hear the poorest who complain !
 lest those oppressed invoke thy name in vain.
 each scornful prince, man's judge supreme will
 try, [sky.
 and spurn them too, when suppliants, from the

xliii. dur muzummuti zoolm.

khurabee zi be dad beenud juhan,
 choo boostani khorrum zi badi khizan
 mudih rookhsuti zoolm dur hech hal,
 ki khorshuedi moolk nu yabud zuwal.
 kuse katusbi zoolm zud dur juhan,
 burawurud uz uhli alum fighan,
 situm bur zu'efani miskeen mukoon,
 ki zalim bu dozukh ruwad be sukhon.
 situm kush gur ahe burarud zi dil,
 zunud soz o sho'ulu bur ab o gil,
 mukoon bur zu'efani becharu zor.
 beendesh akhir zi tunge'e gor.
 bazari muzloom mail mubash,
 zi doodi dili khulq ghafil mubash.
 mukoon murdoom azaree ue toond ra'e,
 ki naguh rusud bur to quhri khoda'e.

the poetical contractions of ki, bu, bi, &c. in
 k'atushi, b'eendesh, b'azari, resemble those of uz,
 stated in page 54, and beendesh is like nu-ust
 becoming neest, from bi undesh, so far changed.

در مذمتِ ظلم

خرابی ز بیداد بیند جهان - چو بستانِ خرم ز بادِ خِزان
 مدِّ رخصتِ ظلم در هیچ حال - که خورشیدِ مُلکت نیابد زوال
 کسی کاتشِ ظلم زد در جهان - برآورد از اهلِ عالمِ فغان
 ستم بر ضعیفانِ مسکین مکن - که ظالم بدوزخ رود به سخن
 ستم کش گر آه برآرد ز دل - زند سوز او شعله بر آب و گل
 مکن بر ضعیفانِ بیچاره زور - بیندیش آخرِ تنگیه گور
 بازارِ مظلومِ مایلِ مباحش - ز دودِ دلِ خلق غافلِ مباحش
 مکن مردمِ آزادی ای تُندری - که ناگه رسد بر تو قهرِ خدای
 situm kee hujuo men.

dhurtee undher se yoon bula dekhe, jyoon
 anund kee phoolwaree putjhur kee jhok se. bi-
 dut ko ruwa mut rukh kisee soorut men, ki raj
 ke sooruj men ghuttee nu awe. jo ko ee unjus
 kee ag getee men silgawe, wooh jug ke logon se
 nikale ah o bilap. too bechare ghureebon pur
 duba, o mut kur, ki kushtee nischue nuruk ko
 jawe. ugur muzloom undur se ah mare, coskee
 jot se sub khooshkee o turee jule. kum zor lacha-
 ron pur jufa mut kur, mun men dhyan to kur
 suket qubur pur. kungalon ko kubhee mut
 sutaya chahe, too admiyon kee ha, e se be khubur
 mut ruhe. ue juldmezaj too logon ko dookh

durd nu de, ki uchanuk toojh pur ullah ka
ghuzub pure.

on oppression.

as storms destroy bright autumn's cheerful robe,
so foul injustice desolates the globe.

such ruthless kings, as by oppression reign,
their empires' crescents prematurely wane.

when sovereigns rule with fierce tyrannic sway,
then sighing slaves reluctantly obey ;

till heaven in pity hears their piercing groans,
and hurls the savage despots from their thrones.

soon as the poor jehovah's aid invoke,

with fire and sword, fate breaks the people's yoke.

oppress not men ! whom you should still defend,
yes, think in time ! how, where, such deeds
must end.

goad not the wretched on to fell despair !

nor slight their sighs, as passing breaths of air ;

since these collected shall thy prospects blast,

and god's dread thunders reach thy head at last.

xliv. dur şifuti quna,ut.

dila gur quna,ut bu dust awuree,

dur iqleemi rahut koonce surwuree.

ugur tung dustee zi sukhtee munal,

ki peshi khirudmund hech ust mal.

nu darud khirudmund uz fuqr ar,

ki bashud nubee ra uz fuqr istikhar.

ghunee gur nu bashee mukoon iztirab,
 ki sooltan nu khwahud khiraj uz khurab.
 ghunee ra zur o seem araish ust,
 wulekin fugeer undur asaish ust.
 quna'ut bu hur hal uolatur ust,
 quna'ut koonud hur ki nek ukhtur ust.
 zi noori quna'ut bur ufroz jan,
 ki ruoshun zi knoorshued bashud juhan.

در صفت قناعت

دلا گر قناعت بدست آوری - در اقلیم راحت کنی سروری
 اگر تنگدستی ز سختی منال - که پیش خردمند هیچ است مال
 ندارد خردمند از فقر عار - که باشد نیی را از فقر افتخار
 غنی گر نباشی مکن اضطراب - که سلطان نخواهد خراج از خراب
 غنی را زروسیم آرایش است - ولیکن فقیر اندر آسایش است -
 قناعت بهر حال اولی تر است - قناعت کند هر که نیک اختر است
 ز نور قناعت بر افروز جان - که روشن و خرسید باشد جهان

suntokh ke burnun men.

ue jan jo too hath men suntokh rukh, chuen
 ke raj men biraje. kungal ho to ho pur iflas ko
 mut boora man, kyoon ke dhun mutwunton ke
 age koochhee nuheen. boodhman kungalta se
 lujata nuheen, pueghumbur mooffisee ka dum
 marta tha. jo too dhunwunt nu ho, to nu ghu-

bra jawe, is liye ki raja nu mangega chuoth
 na daron se. duolut mund ka sobha roopa sona
 to hue, pur guda ko bhee sona pe bhur awe.
 ukas birt hur biha men bihtur hue, jo koee
 bhag man ho so ukas birtee hue. suntokh kee
 jot se mun ko ojala kur, jyoon din-kur se jugut
 ko diya ho.e.

on contentment.

to minds, on whom content peace-beaming shines,
 say what are crowns or all potosi's mines?
 supremely blest with that choice gift of fate,
 they envy not the greatest monarch's state.

thus preach the wise, who, rich in mental ore, :
 boast that our holy prophet had no more.

the man contented with his humbler lot,
 dreams of no robbers near his rustic cot.

he, night and day, devoid of worldly care,
 fears not that kings will call for tribute there.

the sons of wealth oft with its burden faint,
 but poverty resigned makes no complaint.

through life, contentment is the sovereign cure,
 for all the evils mortals must endure;

that intellectual lamp whose lambent flame,
 in this world's calms and storms, burns still the
 same ;

[displays,

faith's orient sun, which heaven's bright dawn
 whence souls benighted here, hail better days.

xlv. dur muzummuti hirs.
 uya moobtila guchtu dur dami hirs!
 shoodu must la yuql uz jami hirs.
 mukoon omr zayu bu tuhseel i mal,
 ki hum nirkhi guohur nubashud sufal.
 hur ankus ki dur bandi hirs oftad,
 dihud khirmuni zinduganee bu bad.
 giriftum ki umwali qaroon toorast,
 humu niyumi roobu, i muskoon toorast.
 bukhwahee shood akhbir giriftari khak,
 choo becharugan ba dili durd nak.
 chura meekushee mihnut uz buhri mal?
 ki khwahud shoodun naguhan pa'emal.
 chura meegoozaree zi suoda, e zur?
 chura meekushee bari mihnut choo khur?
 choonan gushtu, ee seed buhri shikar,
 ki yadut nu ayud zi rozi shoomar.
 choonan ashqi roo, e zur gushtu, ee,
 ki shoreedu uhwal o sur gushtu, ee.
 choonan dadu, e dil bu nuqshi dirum,
 ki hustee zi zuoqush nudeemi nudim.
 mubada dili an furomayu shad,
 ki uz buhri doonya dihud deen bu bad.

در مذمت حرص

ایا مبتلا گشته در دام حرص! شده مست لای عقل از جام حرص
 فکین عمر ضایع به تحصیل مال - که هم نریخ کوهر نباشد ستمال

هر آنکس که در بند حرص افتاد - دهد خیر من زندگانی بباد !
 گرفتم که اموال قلمرو تراست - هم نعمت ربیع مسکون تراست !
 بخواهی شد آخر گرفتار خاک - چو بنیجارگان بادل درد ناک !
 چرا میکشی محنت از بهر مال ! که خواهد شدن ناگهان پایمال !
 چرا میگذاری ز شوق زار ! چرا میکشی بار محنت چو خرا !
 چنان گشتی سید بهر شکار - که یادت نه آید ز روز شمار !
 چنان عاشق روی زر گشتی - که شوریده احوال و سر گشتی !
 چنان داده دل به نقش درم - که هستی ز زویش فدیم ندیم !
 مبادا دل آن فرومایه شاد - که از بهر دنیا دهد دین به باد !

lobh ke dhikkar men.

ure leechur laluch kee phanse men ! mata
 uor nirbadhee hokur lalsa ke jale men. upne
 dinon ko mut kar kuoree ke, butorne men,
 kyonkur motee uor seepee ka bha, o suman
 nuheen. jo ko, ee lobh ke phande men pure,
 dewe hue upne jee ke phul pawun ko. mana,
 ki qaroon kee poonjee teree hotee, uor sare sun-
 sar ka bilas bhee toojhe ata ; nidan to mittee
 men milja, ega jyon be chare dookhee. kyon
 kur lohoo panee peeta puese ke liye? jo ucha-
 nuk mul met ho suke. kyon upne tu, een
 bigarta sone kee buorahut se? uor kis liye
 bojh othata gudhe kee bhant? bheriya sa yuhan

tuk hoguya uher ke peechhe, ki toojhe purlue
 ke din kee soor nuheen. ropu.e ke roop pur
 uesa piya hoo,a ki too deewanu o hueran hoo,a.
 is turuh too ne mun lugaya tukke kee soorut
 pur, ki oos kee chahu se too hoguya hue oos kee
 niha,ee o huthuoree. kash ki wooh pajee kubhee
 sookhee ho, jo dhurtee kee khatir dhurum butas
 pur de.

on avarice.

why hoodwink reason with the lust of gold,
 or let thine all for lucre vile be sold? [wealth,
 waste not your days, my friend! on worldly
 nor barter, for such dross, that jewel health.
 the wretch who lives an avaricious slave,
 digs prematurely for his self a grave.
 that you are rich as cræsus, people grant,
 nay, blessed with more than avarice can want:
 still thou must soon be numbered with the dead,
 like those who scarce can earn their daily bread.
 then what avail thy coffers crammed with pelf?
 the whole, mere earth, must perish as thy self.
 beneath its weight, why madly lose thy rest,
 and stagger like an ass with loads opprest?
 or like some starving wolf in quest of prey,
 why prowl, forgetful of the judgment day?
 the thirst of gain thy mind hath thus engrost,
 that thou, poor wretch! hast all thy senses lost.

with sterling coin why still so loth to part?
 that each appears struck reeking from thy heart,
 which grovelling sells the hopes of future bliss,
 for sordid dust, in such a world as this!

xlvi. dur şifuti ta'ut o ibadut.

kuse ra ki iqbal bashud gho'lam,
 boowud mueli khatir bu ta'ut moodam.
 nushayud sur uz bundugee taftun,
 ki duolut bu ta'ut tuwan yaftun.
 su'adut zi ta'ut mooyussur shuwud,
 dil uz noori ta'ut monuwwur shuwud.
 ugur bundee uz buhri ta'ut miyan,
 kooshayeed duri duoluti jawedan.
 zi a'ut nu pechud khirid mund sur,
 ki bala nu bashud zi ta'ut honur.
 puristindue afreenindu bash;
 dur uewani ta'ut nishreenindu bash,
 sur uz juebi purhezgaree burar,
 ki junnut boowud ja'ee purhezgar.
 bu abi ibadut wuzoo tazu dar,
 ki furda zi atush shuwee roostugar.
 numaz uz suri şidq burpa'edar,
 ki haşil koonee duoluti pa'e dar.
 zi tuqwa churaghi ruwan bur furoz.
 ki choon nek bukhtan shuwee nek roz,
 kusera ki uz shuru bashud shi'ar
 bitursud zi asebi rozi shoomar.

در صِفَتِ طاعت و عبادت

کسی را که اقبال باشد غلام - بُوَد مِثْلِ خَاطِرِ بطاعت مُدام
 نشاید سر از بندگی تافتن - که دولتِ بطاعت تو را یافتن
 سعادتِ ز طاعت میسر شود - دِل از نورِ طاعت مَنور شود
 اگر بنده از بهر طاعت میاں - کُشاید در دولتِ جاویداں
 ز طاعت نه پیچد خرد مند سر - که بالا نباشد ز طاعت هنر
 پرستنده آفریننده باش - در ایوانِ طاعت نشیننده باش
 سر از جیبِ پرهیزگاری برار - که جنت بُوَد جای پرهیزگار
 بابِ عبادت وضو تازه دار - که فردا ز آتش شوی رستگار
 نماز از سرِ صدق برپایدار - که حاصلِ کُنی دولتِ پایدار
 ز تقویِ چراغِ روان بر فروزه - که چون نیک بختاں شوی نیک روز
 کسی را که از شرع باشد شعار - بترسد ز آئیبِ روزِ شمار

uggyakar uor tupussya ke jus men.

jis kisee kee cheree ruttee howe, wadh nit
 mun men duba chahta hue. sir nikalna pooja se
 sochta nuheen, kyoonkur sub ko ee dhun pawe
 dubne se. hoolas ukasbirt se hath awe hue,
 hirda wajala hota hue adheenta ke deepuk se. jo
 too kumur bandhe uggyakar pur, tuo khole
 umur sumput ke dwar ko. gyanee mortha nu-

heen sees sewukae se, ki bundugee se loee
 joogut oonchee nuheen. kurtar ka poojaree
 horuh, numuskar kee deorhee pur bueth ruh.
 sunjum ke jhuroke se moonh dikha de, ki sun-
 jume kee juguh swurglok hue. ungohul ko
 pubittur panee se theek rukh, ki purlue kal kee
 ag se too buch ruhe. sut ke sees pur se pooja
 kiya kur, uor yoonhee kumae undhun utul.
 jan ka diya silga jog se, ki anundiyon kee
 manind tera din bhee khoole. joee dhum
 jane o mane, durega qiyamut kee bula se.

on piety and devotion.

all those beneath auspicious planets born,
 adore their maker, every night and morn. [sway,
 by prudence taught, man owns his sovereign
 for wealth oft crowns those who devoutly pray.
 should fortune frown, religion then will cheer,
 with her mild beams, submissive spirits here.
 to god's almighty nod be you resigned !
 by this, heaven's gates are open to mankind.
 that nought religious duties can excel,
 the wise allow, and still perform them well.
 to thy creator bend the suppliant knee !
 oh ! let devotion thus be dear to thee ;
 and sound morality thy steps attend,
 that paradise may prove thy journey's end.
 prepare for worship with a heart contrite !
 lest you be doomed to die this very night.

for heaven, through grace, be stedfast in thy
prayer !

that thou mayest gain eternal treasures there.
with piety illumed and sacred love,
advance in faith to join the bless'd above !
the man to whom god's holy law is clear,
with dread at the last judgment will appear.

xlvi. *dur muzummuti shuetan.*

dila hur ki muhkoomi shuetan boowud.
shub o roz dur bundi işiyan boowud.
kusera ki shuetan boowud peshwa,
kooja baz gurdud bu rahi khoda?
dila uzmi işiyan mukoon zeenhar,
ki furda nu bashee zi huqq shurmsar.
kusera ki shuetan boowud yari ghar.
kooja rah yabud bu dar ool qurar?
ugur sur na tabud zi işiyan dilut,
boowud usful isafuleen munzilut.
zi işiyan koonud hoshmund ihtiraz,
ki uz ab bashud shukur ra goodaz.
koonud nek bukht uz goonah ijtinab,
ki pinhan shuwud noori mihr uz suhab.
mukoon nufsi ummaru ra pueruwee,
ki naguh giriftari dozukh shuwee.
mukoon khanu e zinduganee khurab,
bu suelabi fiili bud o nasuwab.
ugur door bashee zi fisq o foojoor,
na bashee zi gool zari firduos door.

در مذمت شیطان

دِلا هر که محکومِ شیطان بُود - شب و روز در بندِ عصیان بُود

کسیرا که شیطان بُود پیشوا - کجا باز گردد براهِ خدا

دِلا عزمِ عصیان مکن زیعبار - که فردا نباشی ز حق شرمسار

کسیرا که شیطان بُود، یارِ غار - کجا راه یابد بدارِ اقرار

اگر سر نتابد ز عصیان دلت - بُود اسفلِ اسافلین منزلات

ز عصیان کند هوشمند احتراز - که لُز آب باشد شکر را گداز

کند نیک بخت از گنجه اجتناب - که پنهان شود نور مهر از سحاب

مکن نفسِ امّاره را پیروی - که ناگه گرفتارِ دُخ شوی

مکن خانه زنگانیِ خراب - بسیلابِ فعلِ بد و ناصواب

اگر دور باشی ز فسق و فجور - نباشی ز گُذارِ فردوس دور

duet kee copadh men.

ue dil jo ko ee iblees ko manta hue, din o rat
pap kee phatuk men ruhega. jis ka muhunt
ko ee de o ho, wooh kyoonkur phir awe ullaah ko.
he jan goonah ka qusd kubhoo mut kur, ki
kurtar se purlue men nu lujawe. jis kisee ka
dosti janee uzazeel ho, wooh kis turuh rah
pawega bihisht kee. jo too udhurm ke puth se
upne mun ko nu phere, to be shuk juhunnum ko
too puhconchega. uqlmund baz ata hue ueb o
joorm se, kyconkur misree ghooltee hue panee

men. bhula mancos pap se bhage hue, ki sooruj kee kirn chhiptee hue ghuta se. rungrus ke peechhe mut lug ruhe, ki uchanuk putal lok men nu pure. upne jee ke ghur ko mut dha de, kookurm uor papkar kee barh se. jo too ulug ruhe rucika,ee se, junnut ke gool-shun se too bahur nu hoga.

on satan and sinners.

alas, my heart! those whom the devil rules,
are all their lives his vile ignoble tools.
they follow him, and lose the narrow road,
to everlasting happiness with god.
abstain, my friend, from every wicked course!
lest their black record stun you with remorse.
for he who lives as satan's bosom friend,
cannot when dead to paradise ascend.
all those against their maker who rebel,
shall one day reach the lowest pit of hell.
from crimes and evil deeds the wise refrain,
and thus preserve themselves from every stain.
god's chosen band are always chaste and pure,
lest clouds of vice their heavenly light obscure.
each base, foul passion of the heart subdue!
or belzebub will also seize on you.
this tenement of clay shall man pollute,
with actions which degrade him to the brute?
from pleasures gross preserve thy mental powers,
for purer joys in eden's blissful bowers.

xlvi. dur buyani shurab.

bidih saqee an abi atush libas,
 ki mustee koonud uhli dil iltimas.
 mue,i lu,ul dur saghuri zurnigar,
 boowud rooh purwur choo lu,uli nigar.
 biya an shurabi choo abi hueyat,
 ki yabud zi booesht dil uz ghum nujat.
 shurabe choo lu,uli roo,an bukhsh'yar,
 shurabe moosuffa choo roo,e nigar.
 khoosh an mue purustee zi sahib dilan,
 khoosh an zuoqi mustee zi sahib dilan.
 khoosh an atushi shuoqi urbabi ishq,
 khoosh an luzzuti zuoqi us,habi ishq.
 khoosh an dil ki darud tumunna, e dost,
 khoosh ankus ki dur bundi suoda, e ost.
 khoosh andil ki shuedast bur, roo,e dost,
 khooshan, dil ki shood munzil ush koo, e ost.

در بیان شراب

بیده ساقی آن آب آتش لباس - که مستی کند اهل دل التماس
 می لعل در ساغر زرنگار - بود روح پرور چو لعل نگار
 بیار آن شرابی چو آب حیات - که یابد ز بویش دل از غم تجات
 شرابی چو لعل روان بخش یار - شراب مصفا چو روء نگار
 خوش آن می پرستی ز صاحب دلان - خوش آن زوق مستی ز صاحب دلان
 خوش آن آتش شوق ارباب عشق - خوش آن لذت زوق اصحاب عشق

خوش دل کے دارِ تمنا دوست - خوش آنکس کے در بندِ سودا دوست

خوش آبدل کے شیدا است بر روی دوست - خوش دل کے شدہ منزِلش کو دوست

mudra ke bukhan men.

de gundhurb wooh ag ka sa jul, jis se sadh
mata hooa chahte huen; wooh rut mud soonu-
lee kutoree men, jo soor ko jilata hue jyoon suj-
jun ke honth. la wooh mool imrut sa, jis kee
bas se mun dookh se buche, wooh daroo de
sukha re juesee gal kee lalee, wooh badue saf
jyoon pee ka roop. dhun oos mudra pooje pur
jo moonee se ho, bhulbi oos rus kee चाहत ki
bueragee se ho. afreen bad wooh ugin jo pre-
miyon ke luolugun men hue. moobaruk oosee
khatir ko ho juhan hitoo kee kamna ruhe, sha-
bash wooh jun ki oos kee lag men baola hue,
uor wah wah oos chit pur jo byakool hota hue
upne mitr ke mookhre pur. zihi bhee wooh hirda
jis ka cotara pyare ka ghur ho.

on divine love and nectar.

give me, angelic youth! that heavenly bowl,
and with thine ardour let me cheer my soul!
come, pour the wine! fresh from the realms above,
ambrosial as the ruby lips of love.

pure nectar fraught with bright celestial fire,
to kindle in the breast sublime desire.

that living stream of life, dear youth! i crave,
which sets death at defiance and the grave.

welcome its waters! as an angel fair,
 thrice blessed! this antidote to worldly care.
 peace to the saints! who, warm in pious zeal,
 glow with each wish for man's eternal weal.
 all hail! to them whose feeling breasts contain
 the milk of human nature in each vein, [strain.
 and friends to serve, who every nerve would
 joy to departing spirits on the wing,
 who panting rise to join their parent spring,
 and burst with rapture from this mortal cell,
 with light and truth through endless time to
 dwell.

xlix. *dur şifuti wufa.*

dila dur wufa bash şabit qudur,
 ki be sikku raj nu bashud dirum
 mugurdañ zi koo'e wufa roo'e dil,
 ki dur roo'e janañ nu bashee khujil.
 zi rahi wufa gur nu pechee inañ,
 shuwee dost undur dili dooshmunañ.
 mukoon be wufa,ee choo duori siphr,
 mu tab uz rookhi dostañ roo'e mihr.
 munih pa,e beroon zi koo'e wufa,
 ki uz dostañ mee nu yurzud jufa.
 jooda,ee zi uhbab kurdun khutast,
 booreedun zi yarañ khilafi wufast.
 boowud be wufa,ee surishti zunañ,
 mue,amoz kirdari zizhti zunañ.

در صفتِ وفا

دِلا در وفا باشِ ثابتِ قدم - که به سِکِّ رایجِ نبا شدِ دِرم
 مگردانِ زِ کوهِ وفا روهِ دِل - که در روهِ حاناں نباشی خجل
 زِ راهِ وفا گر نه پَنجی عِناں - شوی دُوستِ اندر دِل دُشمنان
 مکن بیوفائی چو دُورِ سپهر - متاب از رُخِ دُستانِ روهِ مهر
 منہ پاہِ بَیّنِ زمکوهِ وفا - کہ از دُستانِ می نیرزد جفا
 جدائی زِ احبابِ کردنِ خطاست - بُریدنِ زِ یارانِ خِلافِ وفاست
 بُوَد بیوفائی سرشتِ زنان - مِثاموزِ کردارِ زشتِ زنان

hitkar kee ustoot men.

e jan puer sumbhal hitkar men ki tuka chul-
 ta nuheen be teeka, jee ke roop ko suchuotee se
 mut phir de, nuneen to yaron ke age luja.e. jo
 wufadaree kee gulee se lugam ko nu phere,
 bueriyon ke yuhan bhee juswunt ho. uchpulee
 mut kur ukas ke pher see. mitron ke moonh
 se moh mut uenih. panw ko mut rukh hitkar ke
 puth ke bahur, kyoonke sujjunon ko nuheen
 phubta undher. bichhoorna premiyon se ghat
 hue, uor kutna conhon se prem ka colta. chun-
 chulahut istriyon kee bunawut hue, mut seekh
 booreo chal nariyon kee.

on loyalty.

a constant heart, and sterling to the core,
 proves royal coin, my son! on every shore.
 be firm and ever faithful to your trust,
 lest god degrade you as vile, worthless dust.
 those who are always staunch and loyal found,
 will, by victorious foes, with bays be crowned.
 turn not, inconstant like false fortune's wheel,
 nor let a brother once thy hatred feel!
 thy steps from constancy do not withdraw,
 for this becomes not friendship's sacred law.
 with objects loved, the base alone can part,
 they, deaf to nature's voice, hear that of art,
 and learn, like women, fickle as the winds,
 to pledge their faith and then forsake their
 friends.

1. dur fuzeeluti shookr.

- tooramal o ni.umut fuzayud zi shookr,
 • toora fut.h uz dur durayud zi shookr.
 nufs jooz bu shookri khoda bur miyar,
 ki wajib boowud shookri purwurdigar.
 gur uz shookri ezud nu bundee zooban,
 bu dust awuree duoluti jawedan.
 ziyadut koonud shookri jah o julal,
 ziyadut koonud shookri mal o munal.
 • ugur shookri huqq ta bu roze shoomar,
 goozaree na bashud yuke uz huzar.

wule gooftuni shookr uolatur ust,
 ki islam 1a shookr o zewur ust.
 zi shookr juhan afreen sur mutab,
 ki dur baghi deen shookr o hustab.

در فضیلتِ شکر

تُرا مال و نعمت فزاید زِ شکر - تُرا فتح از درِ درآید زِ شکر :
 نفس جز بَشکرِ خدا بر میار - که واجب بود شکرِ پروردگار :
 گر از شکر ایزد نه بینی زبانی - بدست آوری ثوابِ جاودان :
 زیادت کند شکرِ جاه و جلال - زیادت کند شکرِ مال و منال :
 اگر شکر حق تا بروزِ شمار - گذاری نباشد یکم از هزار :
 و له گفتن شکرِ اولی تر است - که اسلام را شکرِ او زیورست :
 زِ شکرِ جهان آفرین سرمتاب - که در باغِ دین شکر و هستاب :

goonabad kee sursa,ee men.

nihora tere dhun o bilas ko burha,e, wooh bhee
 tere dwar pur kosha,ish lawe, siwa,e purmeswur
 kee ustoot men uor ko,ee sans mut mar, kyoon
 kurwochit hue kurtar kee shookrgoozaree. jo too
 ullah kee ihsanmundee men upna moonh khole
 to hath men too lawe sumput suda. shookrano
 burhata hue jus uor man ko, huqq shinasee dhun
 uor durb ko udhik kure. jo de,ota ka goon abad
 purloe tuk ko,ee kure, huzaron oopkaron men

ek bhee koee nu jupe. tuo bhee coska jus
 gana cottim hue, ki dhurum ko nihora cos ka
 singar hue. sees mut mor bidhata ke dhun-
 man se, ki bhugtaee kee phoolwaree men cos
 ka gonabad neer hee hue.

on gratitude to god.

true gratitude's triumphant incense brings
 on men, in time, a shower of precious things.
 let then, my soul! god's praise engross each hour,
 for praise belongs to such almighty power.
 from chanting hymns of glory never cease!
 as these may yet secure immortal peace.
 to providence thy heartfelt thanks repeat!
 for it may shed more bounties at thy feet.
 though pious gratitude's eternal glow
 cannot repay jehovah all we owe;
 still it is meet, with grateful breasts, to raise
 our souls to him, in songs of boundless praise;
 and thus from earth on meek religion rise,
 to scenes ecstatic, far beyond the skies.

li. dur şifuti rastee.

dila gur koonee rastee ikhtiyar,
 shuwud duolutut hum dum o bukhtiyar.
 nu pechud sur uz rastee hoshmund,
 ki uz rastee nam gurdud bulund.
 toora gur boowud rastee dur nihad,
 huzar afreen bur nihadi to bad.

muzun dum bujooz rastee zeenhar,
 ki darud fuzeelut yumeen bur yusar.
 dum uz rastee gur zunee soob h war,
 zi tareekkee e jihl geeree kunar.
 bih uz rastee dur juhan kar neest,
 ki dur goolshuni rastee khar neest.

در صفتِ راستی

دلا گر کُنی راستی اختیار - شود دولتِ همدم و بختیار
 نه پشچد سر از راستی هوشمند - که از راستی نام گردد بلند
 ترا گر بُود راستی در نهاد - هزار آفرین بر نهاد تو باد
 مزن دم بجز راستی زینهار - که دارد فضیلت یمن بر یسار
 دم از راستی گر زنی صبح وار - ز تار یگیه جهل گیری کنار
 به از راستی دو جهان کار تیست - که در گلشنِ راستی خار نیست
 sati kee ustoot men.

he mun jo too such ko mane, toojhe sumput
 sathee ho uor kurm ho e suhayuk. sucha ee se
 gyaanee sir nuheen phirata, kyoonke sanch se
 jus burhta. teree surisht men ugurs idq ho
 dhunidhun teree sakht pur howe. such chhoot
 uor ko ee sans mut mar, ki duhina bayen pur
 surus hue, bhor ko jo too sidaqut ka dum le,
 jihalut kee zoolmut se nikule. sucha ee se jug
 men ko ee bat bhulee nuheen ki oos kee phool-
 waree men ko ee kanta nuheen.

on truth.

[pose,

if candour's snow-white plume thy crest com-
 in fortune's lap, my friend ! thou wilt repose.
 ingenuous minds in wisdom's piercing eyes,
 appear as gods or angels in disguise.
 thy breast, if fair veracity inflame,
 seraphic choirs will celebrate thy fame,
 and on thy mind reflect truth's potent ray,
 till the dark night of error yield to day.
 let every word of thine be just and true,
 forsake the wrong and still the right pursue !
 with conscience purer than the dews of morn,
 the rose of virtue rear, which bears no thorn.

• lii. dur mu^zummuti kizb.

kuse ra ki na rastee gusht kar,
 kooja rozi muhshur shuwud roostgar,
 zi na rastee neest karè butur,
 kuz o goom shuwud nami nek ue pisur
 kuse ra ki gurdud zubani durogh,
 chiraghi dilush ra nu bashud furogh.
 durogh admee ra koonud shurmsar,
 durogh admee ra koonud bequrar.
 durogh ue buradur mugo zeenhar,
 ki razee nu bashud zi to kirdigar.
 toora shurmsaree noomayud durogh,
 bu kazib duri ghum kooshayud durogh.
 zi kuz^zab geerud khirud mund ar,
 ki ora niyarud kuse dur shoomar.

در مذمتِ کذب :

کسے را کہ نا راستی گشت کار - کجا روز محشر شود رستگار
 ز نا راستی نیست کارے بتر - کرو گم شود نام نیک آہِ پسر
 کسے را کہ گرد زبانی دروغ - چراغِ دلش را نباشد فروغ
 دروغ آدمی را کند شرمسار - دروغ آدمی را کند بی وقار
 دروغ آہِ برادر مگو زینہار - کہ راضی نباشد ز تو کردگار
 ترا شرمساری نماید دروغ^۱ - بکاذب در غم کشاید دروغ
 ز کذاب گیرد خرد مند عار - کہ او را نیارد کسے در شمار

jhooth kee surzunish men.

jis kisee kee chāl khotēe ho, e, kyoon kur
 buche purlue ke diā? *khota, ee se ko, ee bat
 booree nuheen, ki isee se ue beta jus hēe khoya
 jata hue. jis ke moonh se jhooth nikulta os
 ke jee ka diya ojala nu hoga. bhugul manos
 ko chupata hue uor do dila kurta. e bha, ee
 usut kubhoo nu bole, nuheen to kurtar toojh se
 nu roocheha. toojh pur jhooth laj lawega,
 dookh kee de, orhee khotē ke bhugul se kholtee.
 syane ko jhoothē se ghin atee hue, wooh kisee
 kee gintee men nuheen.

on falsehood.

[sume,

when men their lives in falsehood's train con-
 say where shall be such caitiffs' final doom?

for what is worse than a false tongue or pen?
 which oft defames the very best of men. [young,
 the wretch who lies, though rich, poor, old or
 black is his heart and venomous his tongue.
 a liar known, still bears that hateful name [shame.
 deep on his front, and burns with conscious
 thy lips, my son ! let not one lie defile,
 lest falsehoods prove thee vilest of the vile.
 lies on their authors self-reproach will bring,
 a guilty conscience with its scorpion sting.
 the wise, through life, base lying reptiles shun, }
 as they in fact from rattle-snakes would run, }
 concealed in grass or basking in the sun.

liii. dur būyāni şubr.

toora gur şubooree boowud dust yar,,
 bu dust awuree duoluti paedar.
 şubooree boowud kari şahibdilan,
 şubooree boowud peshu,e moqbilan.
 şubooree kooshayud duri kami jan,
 ki jooz şabiree neest miftahi an.
 şubooree burarud mooradi dilut,
 ki uz aliman hul shuwud mooshkilut.
 şubooree bu hur hal uola boowud,
 ki dur zimni an chund mu,una boowud.
 şubooree toora kamgaree dihud,
 zi runj o bula roostgaree dihud.
 şubooree kileedi duri arzoost,
 kooshayindu,e kishwuri arzoost.

ṣubooree kōnee gur tōra deen bōowud,
ki tuṣjeel kari shueṭan bōowud.

the word ṣubooree of this poem has been in the original copy ṣoobooree, whence i presume both are used.

در بیان صبر

تُرا گر صُبُورِی بُودِ دِستِیَار - بَدِستِ آوِری دَوْلَتِ پائِدار

صُبُورِی بُودِ کَارِ صَاحِبِ دِلَال - صُبُورِی بُودِ پِیْشِ مُقَبِّلَال

صُبُورِی کُشاید دِرِ کَامِ جَان - کَ جُزِ صَابِرِی نِیستِ مِفْتَاحِ آن

صُبُورِی بَرادِ مَرادِ دِلَت - کَ ازِ عَالِمَانِ حَلِ شُودِ مُشْکِلَت

صُبُورِی بَهرِ حَالِ اَوَّلِی بُود - کَ دِرِ ضَمَنِ آن چَندِ مَعْنِی بُود

صُبُورِی تُرا کَامِگاری دِهد - زِ رُج و بِلَا رُستگاری دِهد

صُبُورِی کِلیدِ دِرِ آرزوست - کُشایندۀ کِشورِ آرزوست

صُبُورِی کُنی گَر تُرا دِینِ بُود - کَ تَعجیلِ کَارِ شَیْاطینِ بُود

dheeruj ke bukhan men.

teree jo sathēe sumā,ee ho,e hathee men dhun
uṭul awe. sadhon ka kaj suha,o hue, bhulon ka
oddim hue burdasht. shikeb jan kee kḥooshee
ka durwazu kḥolta hue, kyon ke boordbaree ke
burabur ooskee uesee koonjee kuheen nuheen.
teree khatir ka chuska tuḥummool nibahega,
juese ki punditon se teeree jḥunjḥuṭ kḥoole.
shikeba,ee hur soorut se bihtur hue kyon kur

ooske beech men buhoot baten huen. toojhe
suntokh चाहत bur lawe, uor dookh o biput se
buchawe. khwahish ke dureeche kee talee dheer
hee hue, jis ke wuseele se koee puhoonch suke
kamna ke des men. jo toojhe dhum ho dheeruj
kur, kyonke joee oota,ola soee de, o ka ba,ola
hue.

on patience. [trains,

that man on earth, whom meek-eyed patience
beyond the grave immortal treasures gains.

on providence, below the virtuous rest,

and think, whatever is ordained is best.

they still submissive to god's fiat bend,

and ever hail him as their heavenly friend.

thus resignation smooths life's thorny way, [day,

through death's dark vale, to realms of endless

none but the patient upon earth possess

the magic key of perfect happiness :

that charming spell against a broken heart,

more efficacious than the doctor's art.

patience, of course, in every wish will speed,

when she with perseverance takes the lead.

if thou have faith, those virtues mild practise !

since hasty men are imps in human guise.

liv. dur şifuti huqqu'ala.

niguh koon bur een goombuzi zurnigar,

ki suqfush boowud be sutoon oostowar.

sura purdu, e churkh gurdindu been,
 dur o shumū ha, e furozindu been.
 yuke pas ban o yuke badshah,
 yuke baj khwah o yuke dad khwah.
 yuke ra ina o yuke ra ghuna,
 yuke ra buqa o yuke ra funa.
 yuke bur huṣeer o yuke bur sureer,
 yuke dur pulas o yuke dur hureer.
 yuke be nuwa o yuke maldar,
 yuke na moorad o yuke kamgar.
 yuke tun doorroost o yuke na tuwah,
 yuke sal khood o yuke nuo juwan.
 yuke dur suwab o yuke dur khatta,
 yuke dur doo, a o yuke dur dugha.
 yuke nek khood o yuke toond khood,
 yuke boord bar o yuke jung joe.
 yuke bur sureeri julalut umeer,
 yuke dur kumundi huwadiṣ useer.
 yuke dur tunu, om yuke dur uzab,
 yuke dur mushuqqut yuke kamyab.
 yuke dur goolistani rahut moqdeem,
 yuke dur ghum o runji mihnut nudeem.
 yuke ra fozoon ust zundazu mal,
 yuke dur ghumi nan o khurji ueyal.
 yuke ra furozindu shumū, i turb,
 yuke ra zi ghum rozi ruoshun choo shub.
 yuke tajdar o yuke baj dar,
 yuke surfuraz o yuke khaksar.

yuke shadman o yuke durdmund,
 yuke kam ran o yuke moostumund.
 yuke choon gool uz khørrumee khundu zun,
 yuke ra dil azøordu khatir høozun.
 yuke bustu uz buhri ta'ut kumur,
 yuke dur goonuh ømr boordu bu sur.
 yuke ra shubo roz moos huf bu dust,
 yuke khooftu dur koonji mue kharfu must.
 yuke bur duri shuru mismar war,
 yuke dur ruhi koofr zøonnar dar.
 yuke nek kirdar o nek i'utiqad,
 yuke ghuru dur buhri fisq o fusad.
 yuke alim o moøqbil o hoshyar,
 yuke jahil o moødbir o shurmsar.
 yuke ghazee o chabook o puhfwan,
 yuke boozdil o soost o tursindu jan.
 yuke bur duri ku'ubu øommedwar,
 yuke dur ruhi koofr zøonnardar.

در صفت حق تعالی

نگه کن برین گنبد ز رنگار - که سقفش بود بی ستون استوار
 سرا پرده چرخ گردنده بین - در و شمع های فروزنده بین
 یک پاسبان و یک بادشاه - یک باج خواه و یک داد خواه
 یک را عنا و یک را غنا - یک را بقا و یک را فنا
 یک بر حصیر و یک بر سریر - یک در پلاس و یک در حریر

- یکه بنینوا و یکه مالدار - یکه نا مراد و یکه کامگار ،
یکه تندرست و یکه نا توان - یکه سال خورد و یکه نو جوان ،
یکه در صواب و یکه در خطا - یکه در دعا و یکه در دعا ،
یکه نیک خلق و یکه تند خوه - یکه برد بار و یکه جنگ جوه ،
یکه بر سریر جلالب امیر - یکه در کمند حوادث اسیر ،
یکه در تنعم و یکه در عذاب - یکه در مشقت و یکه کامیاب ،
یکه در کُلیستان راحت مقیم - یکه در غم ورنج محبت ندیم ،
یکه را فروز است ز اندازه مال - یکه در غم نان و خرج عیال ،
یکه را فروزنده شمع طرب - یکه را ز غم روز روشن چو شب ،
یکه تاج دار و یکه باج دار - یکه سرفراز و یکه خاکسار ،
یکه شادمان و یکه دردمند - یکه کامران و یکه مستمند ،
یکه چو گل از خورمی خنده زن - یکه را دل آزرده خاطر حزن ،
یکه بسته از بهر طاعت کمر - یکه در گنجه عمر برده بسر ،
یکه را شب و روز مصحف بدست - یکه خفته در کنج میخانه مست ،
یکه بر در شرع مسمار وار - یکه در ره کفر ز ناز دار ،
یکه نیک کردار و نیک اعتقاد - یکه غرق در بحر فسق و فساد ،
یکه عالم و مقبل و هوشیار - یکه جاهل و مدبر و شرمسار ،
یکه غازی و چابک و پهلوان - یکه بزدل و سست و ترسنده جان ،

یکے بر در کعبہ اُمیدوار - یکے در درہ کُفر زَناردار

ullah kee tuureef men.

nihar to is soonuhle ukas ko, jis ka chhut be
 khumbha thuhurta hue. dhyan kur is phirte
 uflak ke khueme pur, oske chiraghon kee ruo-
 shunee pur nuzur to kur, ek puhroo, a to hue uor
 ek raja, ek mange purjuwut uor ek chahe nya, o.
 ko, ee kungal to hue uor ko, ee dhunwunt. ek to
 jeeta jagta hue, uor ek to jata ruhe. ko, ee
 boriye pur hue, ko, ee hue singhasun pur. ek
 tat puhine hue uor ek puhine pat. ko, ee hue
 kungal uor ko, ee sumputee hue. ek to, ubhagee
 hue uor ek bhagman. ko, ee to bhula chunga
 uor ko, ee hue rogee. ek to huega boorha uor
 ek puttha hue. kure hue ko, ee bhula uor ko, ee
 bula. ek usees kure uor ek to chhule. ko, ee
 huega kooban uor ko, ee sooban hue. ek to
 gumbheera hue uor ek jhugrafoo hue. ko, ee
 man kee guddee pur nath, uor ko, ee bithaon
 kee phansee men phunsa. ek to anund men uor
 ek junjal men hue. ko, ee suket men hue uor
 ko, ee hue mugun. ek to buse hue chuen kee
 phoolwaree men, pur sok, puchh tawa uor puris-
 rum ek ka sathee hue. kisee ko be thikana dhun
 howe, uor kisee ko soch hue rote o lurkon ke
 nibah pur. ek ko bhog bilas ka diya julta hee
 hue, uor ek ko suntap se din rat hee hojae. ek

he sir pur chhuttur, uor ek ke hath men khiraj.
 ko,ee to sur bulund hue, uor ko,ee putit ho,e.
 ek to niha! uor ek be hal hue, ko,ee to kam yab
 hue uor ko,ee moohhtaj ho,e. ek to phool sa
 sookh se hun s mookh, uor ek mun men dookh se
 codas. ko,ee to uggyakar kiya chahe hue, uor
 kisee ne upne dinon ko guwaya hue pap men.
 dewus o ruen ek ke kur men bed, uor ek mata
 soya pura hue khurabat men. ko,ee dhurum ke
 dwar pur keel sa gura hue, ek to bootpurustee
 ka june,oo bundha hoo,a. ko,ee koolwunt hue,
 uor ko,ee scooputhee howe. ek dooba hoo,a hue
 mudun ke sumcondur men, ek to biddya man,
 bhula uor syana hue, ek moorukh biputee uor
 upjus ho,e. ko,ee jue wunt chuokus uor beer
 hue, ko,ee duraloo dheela uor geedur ho,e. ek
 masjid ke durwaze pur as se bhura hoo,a hue,
 uor ek dewul ke astane pur teeka diye hoo,e
 khura.

on almighty providence and destiny. [shine,
 behold that dome, whence orient sun-beams
 suspended firmly by god's will divine !
 cerulean vault of heaven's revolving sphere,
 where all the radiant orbs of light appear ; [vey,
 and, in their course, man's chequered state sur-
 vain transient forms of animated clay !
 here struts a king, there a lame beggar lies :
 one justice craves, for crowns another sighs.

flushed with success, this mortal vaunts elate,
while o'er some loss that mourns his wayward
high on a throne, see a few beings raised! [fate.
lo! at its feet their fellow men debased :
these soar in turn, and those fall headlong down,
as stars propitious rise or setting frown.
one rolls in plenty, one with want is cursed,
the last to-day, may be, to-morrow first.
myriads are hourly born or die in pain,
where health fresh blooms, do no diseases reign ?
see age low bending by the side of youth !
this lost in error, that reclaimed to truth.
some prone to curse us, some to bless inclined,
with hardened hearts, or breasts humane and
kind.

here subjects crouch, but there as rebels rise,
i draw a blank, while others boast their prize.
one meets with fav'ring, one with adverse gales,
you gain a sceptre, he his throne bewails.
hundreds the sweets of eden taste below,
but thousands all the bitterness of woe.
there are, whom millions cannot satisfy,
while some scarce own a bed on which to lie ;
as fortune oft to man so blindly gives,
that one half knows not how the other lives.
though winter to the rich glow with delight,
the poor find summer cold and dark as night.

where many pine involved in deepest gloom,
 a few are smiling, like the rose in bloom.
 striplings obedient there, we may behold,
 but here are youthful shoals in vice grown old.
 some trusty pillars of the faith remain,
 yet graceless pagans still their badge retain.
 in prayer, on this hand, kneels a holy friar,
 on that, a sot dead drunk lies in the mire.
 one man is learned, sagacious and polite,
 another stupid, base and mulish quite.
 bold in the front, a hero shows his face,
 or sneaking off, some coward with disgrace.
 saints in the mosque behold! with hope replete,
 and prostrate fools beneath an idol's feet.

1v. dur munu, i commedi mukhlooqat o dur na
 paedaree doonya.

uz een pus mukoon tukiyu bur rozgar,
 ki naguh zi janut burarud dimar.
 mukoon tukiyu bur moolk mal o hushm,
 ki pesh uz to boodu ust buud uz to hum.
 mukoon tukiyu bur lushkuri be udud,
 ki shayud zi noosrut ne ayud mudud.
 mukoon tukiyu bur moolk o taj o luwa,
 ki naguh dur ayud sipahi bula.
 mukoon tukiyu bur tukhti furmandihee,
 ki naguh choo furman rusud jandihee.
 mukoon shad manee bu gunj o hushm,
 ki naguh shuwud bur suri kan udum.

muk n bud ki bud beenee ue yari nek,
 numee royud uz tookhmi bud bari nek.
 mukoon shadmanee bu jah o julal,
 ki be khuofi nooqsan na bashud kumal.
 busa badshahani scoltan nishan,
 busa puhluwanani kishwursitan.
 busa toond goordani lushkur shikun,
 busa shermurdani shumsher zun,
 busa mah rooyan shumshad qud,
 busa mooshk booyan khoorshued khud.
 busa mah rooyani nito khastu,
 busa nuq uroosani arastu.
 busa namdar o busa kam gar,
 busa suruqud o busa gool izar.
 ki kurdund puerahuni omr ehak,
 kusheedund sur dur gizebani khak.
 subate nu darud juhān ue pisur!
 bughuflut mu bur omr dur we busur.
 munih dil bur een kakhi khoorrum huwa,
 ki meebarud uz asman sud bula.
 choonan khirmuni omri shan shood bu bad,
 ki hurgiz kuse zan nishane nudad.
 munih dil bur een goombuzi jan sitan,
 ki dur wue nu beenee dili shadman.
 munih dil bur een dueri koonu khurab,
 ki khalee nu bashud zi runj o uzab.
 dur een baghi rungeen durukhte nu roost,
 ki manud uz qufae tubur zun doorroost.

manih dil bur een dueri napa edar,
zi su,udee humeen yuk sookhun yad dar.

در منع اُمید مخلوقات و نا پایداریه دیبا .

ازین پس مکن تکیه بر روزگار - که ناگه ز جانت بر آرد دیمار
مکن تکیه بر ملک مال و حشم - که پیش از تو بوده است بعد از تو هم
مکن تکیه بر لشکر بیعدد - که شاید ز نصرت نیاید مدد
مکن تکیه بر ملک و تاج و لوا - که ناگه در آید سپاه بلا
مکن تکیه بر تخت فرماندهی - که ناگه چو فرمان رسد جاندهی
مکن شاد مانی بلنج و حشم - که ناگه شود بر سر کان عدم
مکن بد که به بینی ای یار نیک - نه میروید از تخم بد بار نیک
مکن شاد مانی بجاه و جلال - که بخیوف نقصان نباشد کمال
بسا باد شاهان سلطان نشان - بسا پهلوانان کشورستان
بسا تند گردان لشکر شکن - بسا شیر مردان شمشیر زن
بسا ماه رویان شمشاد قد - بسا مشک بویان خورشید خد
بسا ماه رویان نو خاسته - بسا نو عروسان آراسته
بسا نامدار و بسا کام گار - بسا سرو قد و بسا گل عذار
که کردند پیراهن عمر چاک - کشیدند سر در گریبان خاک
ثباته ندارد جهان ای پسر - بغفلت میر عمر دروه پسر
منه دل برین کاج خرم هوا - که می بارد از آسمان صد بلا

چنان خرمین عمرشان شد بباد - که هرگز کسی زانِ نشانه نداد
 منِ دل برین گنبدِ جان ستاں - که دروی نه بینی دلِ شادمان
 منِ دل برین دیرِ کهنه خراب - که خالی نباشد زرنج و عذاب
 درین باغِ رنگین درخته نرست - که ماند از ققاع تبرِ زن درُست
 منِ دل برین دیرِ ناپائیدار - زِ سعدی همی یک سخن یاد دار

dhurtee uor junon ke bhurose ke barun
 men.

aj se jugut pur phir tek mut rukh, kyoon kur
 uchanuk tera jee ek din jata ruhe. asra nu kur
 bhoom dhun nu pure pur, ki tere age hooe the
 uor peechhe bhee howen. un-ginut dul pur
 nu bhoole, jue se bhee labh nu ho to nu ho.
 mut ja sumput chhutur ya jhundē pur, kyoon-
 kur ek pul men buhootsee biptaen awen. raj
 kee guddee pur usoch mut ho, ok a ek jo uggya
 •awe sathee mirt bhee hue. dhun uor juleb pur
 mut phoole too, jo uchanuk sub hee nast ho
 jawe. boora nu kur nuheen to tera hitoo bueree
 howe, nakaru beej se koochh bhula nu phulega.
 too nu reejhe kubhoo buraee uor muhatum pur,
 kyoon kur barh ke sath ghat bhee hue.

buhoot raja udraj se the, uor buhoot se beer
 jo bhoom lete the. ketne soor jo kutuk mar the,
 uor ketne bhee bagh se jo chulawe tulwar. bu-
 hoot surw qud khoobroo chundur se, uor buhoot

huen sooruj mookh scondur soogundh. ketne soorooḡ guḡrooḡ bune the, uor ketnee bune hoo,een nu,ee doolhunē. buhoot ka nam baje uor sitara jagta ruhe, buhootse surle huen uor buhoot ko gool se gal, jinḡon ne hustee ka kṡṡṡa puhinkur upne moond ko moonda miṡṡṡee ke undur.

e baba prithimee ka ṡṡṡikana nuheen, jee ko uchet ho mut oos pur phenk de. mun nu rukh is baruhduree ghur pur, ki ukaṡ se bursawe suenkron mulole. buhoot log uestee ruhe ki on ke jan kee poonjee orhee gu,ee, yuhan tuk ki on ka ek putta bḡee nu ruha. mut churh is jee pees-ne kee chukkee pur, jis men ko,ee juna bilasee nuzur nu awe. toḡ utke mut is pooranee koṡṡee se, jo nit bhuree ho,ee hue dookh uor kules se. is rungeele baree men uesta ko,ee per nu oge jo koolharee wale ke hath se buche. asra nu rukh is chunchul muhee pur, yihee ek bat bḡa,ee su,udee se soodh kur!

by referring to page 47 some useful remarks will be seen on the advantage of the hindie prose versions of the persian poems, to which we may here subjoin, that it was not always an easy task to select or find appropriate terms used by the hindoos for particular persi-arabic expressions. this will account for the occasional appearance of such vocables which more properly

belong to moosulman origin, especially, when they are otherwise most current among the natives of hindoostan taken indiscriminately. the eternal tautology that pervades many, if not all, oriental works in verse, however offensive to our ears, seems the very reverse to those organs in the east; for in various instances, where synonyms do exist, they are excluded to make room for endless repetitions of the self same word; a practice peculiarly detrimental to the learner, who instead of acquiring several words, which actually exist in a copious language, gains one only by a disgusting rehearsal of the same thing, over and over again. the hinduwee translations will to a considerable degree obviate this inconvenience; while they must also tend to make every hinddee-persic student an adept through time in the aboriginal dialects of india, both in their rustic and learned style, because an acquaintance with the mutability of letters previously obtained, will soon reconcile the whole with one grand source, not yet sufficiently explored.

*on the prohibition of reliance upon created beings
and the instability of fortune or the world.*

trust not the wheel, on which man daily crossed
with rack and torture, soon gives up the ghost.

in royal might deem not thyself a god !
states rise and fall at fate's almighty nod.
do not, my son, in countless troops confide !
nor on the stream of ebbing fortune's tide.
on kingdoms, crowns, nor royal standards lean !
mere pageant visions of life's tragic scene.
boast not of sceptred royalty and sway !
since death's dread call the mightiest kings obey.
rest not on wealth nor power's obsequious train !
of arms, which perish, never once be vain !
shun evil deeds, my son ! lo ! heaven's decree,
of retribution, now hangs over thee.
seeds truly bad, why here imprudent sow ?
can fruits celestial from such culture grow ?
place no reliance on life's rainbow hue !
pride's baseless arch, which all must bid adieu, }
alas ! too soon, perhaps some friend, myself or you ! }
princes and mighty kings in days of yore,
heroes triumphant then, are now no more !
youths fair as morn, and radiant as the day,
have all, like shadows, past untraced away.
o'er conquering armies and their champion's
deeds, [steeds,
high nodding plumes, bright shields and prancing
brave knights, who trod the field in manly pride,
inspired by blooming damsels at their side,
oblivious time his sable wings hath spread,
to leave them mouldering with the nameless dead.

can valour, fame, with all the graces, save,
 or fortune's smiles, one victim from the grave?
 what warrior yet hath death assailed in vain?
 ah! who shall count their hosts his dart hath
 slain?

vile earth become, myriads of beauties lie,
 of whom no vestige now salutes man's eye.
 trust not this world, which sun beams just illume,
 to shew our souls, my friends! life's transient
 gloom.

repose not here; but watch, and heaven obtain,
 where god and virtue shall for ever reign.

from earth's relentless sky, why ask relief,
 is there one heart beneath it free from grief?

a crazy sphere, quite ruinous' confest,
 where all declare "bad is the very best."

whence even they are soon compelled to go,
 sad martyrs of grim death's unerring blow.

note these last words! here su,udee's are too true,
tinnit inane est, my son! adieu!

every ingenuous reader will candidly admit
 the meed of unconditional praise to the pre-
 ceding ethics of a moosulman poet, whose wri-
 tings so far on the score of sound morality
 would do credit to any system of religious belief,
 our own even not excepted. truth compels us
 nevertheless to allow, that while su,udee may in
 some respects be deemed the plato or socrates of

persia, that elegant and spirited writer appears often also in the more degenerate character of anacreon, with so little disguise, as to make it impossible for the most careless observer to overlook the aberrations of the saint in the meretricious garb of a sinner, corrupting, if not corrupted, by the dissolute manners and seductive education of his birth place and countrymen. suṛdee illustrates this remark in one of his most admired stories of the goolistan, where no less a personage than a grave judge is detected in the commission of an atrocious crime, and the sovereign is called on to punish the culprit, who disarms his majesty at once, by pleading the notoriety and general prevalence of the offence, of which the magistrate was accused and convicted in the same breath. what the king's conscience or feelings may have whispered to his self on this trying occasion, suṛdee does not explain farther than a tacit acknowledgment, that this palliation had the desired effect on the royal clemency, as the judge certainly escaped scot free, and seems even to have gained some credit for an exculpatory presence of mind, which does not fall to the lot of every common offender. when we seriously reflect, that habit and fashion become a species of second nature, confirmed by example and tuition in particular parts of the world, we

ought not altogether to withhold our charity from the individuals born and bred up under such unpropitious circumstances; nor should we ever forget, that the terrible crimes of liberticide, patricide, perjury and venality, have also been defended as venial trespasses, on the pretence of their commission being not less notorious than the noon-day sun, by some of the individuals, among whom they were denounced, as moral and political sins of the deepest die. having previously exhibited the brightest side of oriental poetry, it becomes me likewise to expose its darker hues, divested entirely of that cloak, which the great jones and his followers have thrown over their poetical versions, and who thus have given them an interpretation frequently inconsistent with the actual state of society in persia and other regions of the east, where the objects of love are not quite in unison with our ideas upon such a tender and delicate subject, in the eyes of christians, whose creed undoubtedly lays the foundation of a much purer morality than moohummud's wayward flock ever can boast. we must still do them the justice to grant, that many of their amatory effusions breathe a spirit, not unlike the song of solomon, which they defend as a species of divine love for the creator only, when they admire and adore angelic

beauty in any of his creatures, who they conceive, in this respect, are the express images of celestial glory, and upon this refined sophism, they erect a species of fascinating idolatry, which must insensibly transport them beyond all bounds. in the annexed ode, from our apparently stern moralist, we may perceive the scope and tendency of such rhapsodies, whether we view them in the light of sacred strains, or the anacreontic ebullitions of a distorted fancy. when su,udee has indulged in the expression of such equivocal ideas, we cannot wonder at the opinions of hafiz or khaqanee on similar themes, though it is impossible to overlook the deistical emanations of a more chaste and pious soul, in the hindee-persic fragment which closes this collection, to demonstrate both the intimate affinity between persian and hindoostanee, and the imaginary similitude of heavenly, platonic and connubial affections.

lvi. u,e mah i alum-sozi mun, uz mun chura
ranjeedu,ee? [jeedu,ee?

u,e shumū shub-ufrozi mun, uz mun chura run-
khwahum toora mihman koonum, ta jan o dil
qoorban koonum; [jeedu,ee?

ja,e to dur chushman koonum, uz mun chura run-
u,e jani mun, janan i mun, bur mun nigur scol-
tani mun;

yuk shub biya mihmani mun, uz mun chura run-
jeedu,ee?

mun ashiqu roo,e to um, uz jan khureedari to um,
ta zindu um yari to um, uz mun chura runjee-
du,ee? [um;

mun ashiqu deewanu um, undur juhan ufsanu
to shumu o mun purwanu um, uz mun chura
runjeedu,ee? [du,ee;

runjeedu,ee runjeedu,ee, uz mun goonahe dee-
da,im goonuh bukhsheedu,ee, uz mun chura
runjeedu,ee? [noon shoodum;

bingur zi hijrut choon shoodum, surgushtu o muj-
choon lalu dil poor khoon shoodum, uz mun
chura runjeedu,ee? [dur gurdun ut;

gur mun bimeerum dur ghum ut, khoonum fitud
furda bigeerum damunut, uz mun chura run-
jeedu,ee? [mun,

u,e surwi khoosh bala,e mun, u,e dilburi ru,una,e
lal i lubut hulwa,e mun, uz mun chura runjee-
du,ee? [mahi no;

mun su,udee,e dikhwahi to, ubroo,e hum choon
muni yari nekokhwahi to, uz mun chura run-
jeedu,ee?

اے مادِ عالم سوزِ من - از من چرا رنجیده ی

اے شمع شب افروزِ من - از من چرا رنجیده ی

خواهم ترا مهمان کنم - تا جان و دل قربان کنم
 جاء تو در چشمانم - از من چرا رنجیده‌ی
 اء جهان من - جانان من - بر من نگر سلطان من
 یکتا شب بیا مهمان من - از من چرا رنجیده‌ی
 من عاشقِ روه توام - از جاں خریدارِ توام -
 تا زنده ام یارِ توام - از من چرا رنجیده‌ی
 من عاشقِ دیوانه‌ام - اندر جهان افسانه‌ام
 تو شمع و من پروانه‌ام - از من چرا رنجیده‌ی
 رنجیده‌ی رنجیده‌ی - از من گناهیم دیده‌ی
 دایم گنه بخشیده‌ی - از من چو رنجیده‌ی !
 بنگر ز هجرت چو شدم - سرگشته و مجنون شدم -
 چون لاله دل پر خون شدم - از من چرا رنجیده‌ی
 گرم من بمیرم در غم ات - خونم فتد در گردن ات -
 فردا بگیرم دامنِ تو - از من چرا رنجیده‌ی
 اء سرو خوش بالاء من - اء دلبرِ رعنا من
 لال لبِ حلوا من - از من چرا رنجیده‌ی

من سعدي دلخواه تو - ابرو هم چون ماه تو
 من يار نيكخواه تو - از من چرا رنجيده ي

ah ! why, my world-inflaming fair,
 art thou from me estrang'd ?
 and why my night's enliv'ning star,
 is thy kind influence chang'd ?
 i wish to feast my longing eyes,
 then come, my charmer here ;
 to thee my soul i'll sacrifice ;
 but, oh ! these frowns i fear.
 my dear, my life, my heart's delight,
 compassionate my case ;
 and lodge with me one single night,
 why low'rs that lovely face ?
 and now behold thy hapless swain,
 for thee his life lay down ;
 kind death alone can ease his pain,
 yet still thou seem'st to frown.
 frantic with love i stand confest,
 sad index here below !
 and thou the magnet of my breast,
 too hard to feel its woe.
 with me thou art offended, sure,
 what crime dost thou espy,
 if thou could former faults endure,
 why mercy, now deny ?

lo! for thy absence what i bear,
 distracted, mad, i rave;
 nay, fierce desires my heart will tear,
 unless thou stoop to save.
 for thee, with grief, should i expire,
 my blood thy head shall stain;
 i'll haunt each shade where you retire:
 but why such fell disdain?
 then say, my angel, heavenly bright,
 sweet source of every bliss!
 with mellow lips why tempt my sight?
 yet bar one balmy kiss.
 such arches cynthia ne'er displays,
 as those which grace thine eyes;
 for thee, thy victim suadee prays,
 canst thou his pray'rs despise?

lvii. lalu, rookha sumānbura, surwi ruwani
keestee?

sung dila situmgura, afut i jan i keestee?
 hur chumun e ki roostu,ee, nurgis i dustu bus-
 tu,ee; [keestee?
 qudri shukur shikustu,ee, ghoonchu duhani
 dam nihadu meeruwee, must zi badu meeruwee;
 shust kooshadu meeruwee, sukht kuman i keestee;
 ubroo,e to choo mahi nuo, boordu zi mahi nuo
 giruo.
 afut i jani mun mushuo, fitnu,e jan i keestee?

khaqanee ghoolami to, must shoodu zi jami to;
jam i mue bidih bu o, roohi ruwanj keestee ?

لاله رخا سمن برا - سرو روان کیستی i

سنگ دلا ستمگرا - آفت جان کیستی i

هر چمن که رسته ی نرگس دست بسته ی

قدر شکر شکسته ی - غنچه دهان کیستی i

دام نهاده میروی - مست ز باده میروی -

شست کُشاده میروی - سخت کمان کیستی i

ابرو تو چو ماه نو - برده ز ماه نو گرو

آفت جان من مشو - فتنه جان کیستی i

خاتانی غلام تو - مست شده ز جام تو

جام می بده به او - روح روان کیستی i

say, blooming form ! with bosom fair as snow,
high o'er our heads like some majestic pine ;
whence camest thou, and whither dost thou go?
to kill unfeeling with thy shape divine.
in flowery meadows if thou heedless roam,
each fond narcissus lifts its eyes to view
thy mouth, more luscious than the honey-comb,
or virgin rose-buds, set with pearly dew.

like some keen fowler, here, you plant a snare,
 and wanton there, with kisses raise a flame;
 then with portentous glance thy bows prepare;
 hold archer, say, what means this cruel aim?
 thy jetty eye-brows lunar crescents seem,
 in beauteous arches o'er bright stars to bend,
 whence rays like fatal arrows swiftly gleam;
 ah! spare me now, and to my prayer attend!
 khaqanee, angel! is thy captive slave;
 a prostrate victim of thy matchless charms;
 say, who art thou? and snatch him from the
 grave,
 to clasp thee, grateful, in his longing arms.

lviii. moṭṭribi khṛṣh nuwa boog, tazū bu
 tazū nuō bu nuō.

badu e dil koosha bidih; tazū bu tazū nuō bu nuō.
 khṛṣh bisusheen bu khilwute chung nuwaz
 saṭe; [nuō.

bosū sitan bu kam uz o, tazū bu tazū nuō bu
 but zi huyat kue khṛree, gur nu moodam mue
 khṛree; [nuō.

badū bu khṛr bu yadi c, tazū bu tazū nuō bu
 saqee e seem saqi mun, amudu janibe chumun;
 zood ki poor koonum sooboo, tazū bu tazū nuō
 bu nuō. [mun;

shahidi dilrooba e mun, meekoonud uz bura e
 nuqsh o nigar o rung o boo, tazū bu tazū nuō
 bu nuō.

badi şuba choo boogzuree, bur suri koo'e an
puree,
qissu'e hafiz ush boogo, tazu bu tazu nuo bu nuo.

مَطْرِبِ خوش نوا بگو - تازه به تازه نو به نو

باد به دل کُشا بده - تازه به تازه نو به نو

خوش بنشین به خلوت - چنگ نواز ساعته

بوسه ستان به کام از او - تازه به تازه نو به نو

برز حیات کی خوری - گر نه مدام می خوری

باد به خور به یاد او - تازه به تازه نو به نو

ساقی سیم ساقی می - آمده جانیه چمن

زود که پُرکنم مبر - تازه به تازه نو به نو

شاهد دل رباه من - میکند از براه من

نقش و نگار و رنگ و بو - تازه به تازه نو به نو

باد صبا چو بگذری - بر سر کوه ای پری

قصه حایث اش بگو - تازه به تازه نو به نو

sweetest minstrel of the throng !
with fresh and various notes prolong ;
in nectar from the realms above,
the heart inspiring joys of love.

strike the lyre with changeful tune !
on blissful scenes from morn to noon ;
snatching kisses while we may,
soft and kind both night and day.
what is life without desire,
and wine to feed the glowing fire ?
of care, that antidote divine,
when sparkling, strong, and ever fine.
gentle boy with graceful feet !
let the grove be our retreat,
where the ruby cup may flow,
to the lute both quick and slow.
there the darling of my heart,
shall charms to me alone impart ;
charms from a bewitching tongue,
ever sweet and ever young.
zephyrs at mine idol's door,
sigh ! " hafiz loves thee more and more,"
bid philomel, when night appears,
these words pour in that angel's ears.

the subjoined persian roba'ee, from the hindoostanee poet meer husun, has appeared in the asiatic journal, with various translations, and the version exhibited here was among the rest, as a specimen to prove the english tongue being equally pithy, when properly used, with any of the eastern languages.

lix. furiyad dila ki ghum goosaraṇ ruftund.
 seemeen budunaṇ wu gool izarah ruftund.
 choon boo'e gool amudund bur bade suwar;
 dur khak choo quturha'e baraṇ ruftund.

فرياد دِلا كه غم گُساران رفتند | سيميس بدنان و گل عذاران رفتند |
 چُون بُوِ گل آمدند بربادِ سوار | در خاك چو قطرهء باران رفتند |

oh my heart! the kind friends who have soothed
 thy woes, [rose;
 with the fair forms of lilies and blooms of the
 as sweet zephyrs, who came with the dawning
 of day, [away!

like rain drops sunk in earth, have all vanished
 lx. woph kuonsee ghuree thee jub muen
 lugun luga,ee?

tun chhorta nuheen hue yek shub tūpi jooda,ee.
 uor wuṣul mangta hue jee moojh se moonh dik-
 ha,ee. [sha,ee,

mun shumū jan goodazum, to soobuh dil ko-
 sozum gurut nu beenum, meerun choon rookh
 nooma,ee.

dooree se teree moojh ko ue aftabi alūm,
 rote hee rote goozren raten miṣali shubnum.
 jis dum too moonh dikḥawe, tuo hoon funa
 muen oos dum. [gooftum;
 nuzdeek een chooneenum, door an choonaṇ ki
 nu tabi wuṣul darum, nu taquti jooda,ee.

وہ کونسي گهري تهي حب ميئن لگن لگاي ا
 تن چهورتا نهين هي ييڪٽ شب تپ جداي ا
 وروصل مانگتا هي جي مڃه سه منڏه دکهاي ا
 من شمع جان گذارم - تو صبح دل کساي -
 مؤزم گرت نه بينم - ميرم چور رخ نماي ا
 دوري سه تڏري مڃه کواه آفتاب عالم ا
 روتہ هي روتہ گذرين راتين مثال شبنم -
 جس دم تو مونڏه دکاوه - تو هوں فنا ميئن اُسدم ا
 نزديڪ ڀي چونيئم - دور آں چوڻاں ڪي گفتم -
 نه تاب وصل دارم - نه طاقت جداي ا

how fatal that moment one first falls in love,
 each night to lament some dear object that's
 gone ;

and wake in despair, as the poor turtle dove,
 to sigh away life, while thus left all alone.

creator ! i waste like the taper that burns,
 in the gloom of thine absence my soul is on fire ;
 though thou art that light which triumphant re-
 turns,

by whose lustre and rays i shall hapless expire.

o beloved ! more bright than the high risen sun,
mine eyes at it's setting are bathed in fond tears ;
as the sky overflowing with dews, lo they run !
till extinguished next morn, when the dawn first
appears.

[delight,
true indeed ! if placed near thee, one dies with
at a distance, my heart is consumed with desires ;
thy presence brings death with one glance to
my sight,

but perish i must when jehovah retires.

events that i could neither see nor control,
have forced me at once to publish this first part
of the persian rudiments, which may be of pecu-
liar service to the numerous hindoostanee students
who are to embark during this season for india,
and to whom, some acquaintance with the per-
sian language, at the present crisis, is a matter
of more importance than superficial observers
will be inclined to allow.

a person of ordinary penetration, without the
gift of prophecy, must clearly perceive, that the
bull and bear, as two political constellations,
will at no distant period be in malign aspect
with each other, on the northern frontiers of
british india, beyond which the scene of warfare
will no doubt be wisely transferred to the inter-
mediate friendly regions of eeran and tooran,
where an auxiliary force hostile to russia, may

require to be advantageously directed by those among our indian officers, who shall then be found most conversant with the persian tongue, for should the contest reach the plains of hindoostan, that circumstance alone, might be the prelude of the worst consequences. to furnish a seasonable supply of such efficient soldiers of fortune, as may too soon be wanted, is one great motive for my current exertions in the persian department of my lectures, and for the immediate publication of these sheets: in the interim, they may be highly useful, by consulting the long list of common infinitives in both languages, which are inserted in the new theory of persian verbs, and by having recourse to hopkins' portable vocabulary also, until mine can make its appearance, as part second of this work, in the space of two or three months at farthest.

END OF PART FIRST.