انشاي هركرن

THE

# FORMS OF HERKERN,

CORRECTED FROM A VARIETY OF MANUSCRIPTS,

SUPPLIED WITH THE

DISTINGUISHING MARKS OF CONSTRUCTION,

AND

*TRANSLATED INTO ENGLISH:*

WITH AN

INDEX OF ARABIC WORDS EXPLAINED,

AND ARRANGED UNDER THEIR PROPER ROOTS.

A NEW EDITION.

BY FRANCIS BALFOUR, M. D.

London

PRINTED BY AND FOR S. ROUSSEAU, WOOD STREET, SPA FIELDS;

LACKINGTON, ALLEN, AND CO. FINSBURY SQUARE;

S. HIGHLEY, FLEET STREET;

AND

J. ASPERNE, CORNHILL.

1804.

TO THE

# Honorable WARREN HASTINGS, Esq;

## Governor General, &c.

*SIR,*

*I embrace with pleasure the opportunity that is now offered me, by the publication of the* INSHA-I HERKERN, *to acknowledge the assistance I have received from your encouragement; and the obligations under which I lie. And it will give me great satisfaction if this attempt to facilitate the study of the* PERSIAN *language meet with any share of your approbation.*

*I have the honor to be,*

*SIR,*

*With Respect,*

*Your most Obedient,*

*And Humble Servant,*

*FRANCIS BALFOUR.*

# ADVERTISEMENT

TO THE

# SECOND EDITION.

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

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

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

" *Dear Sir,* *Oct.* 17, 1803.

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

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

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

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

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

*glish*

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

*I remain, Dear Sir,*

*Your Most Obedient,*

To Mr. Rousseau. *JAMES HOWISON.*"

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

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

*S. ROUSSEAU.*

# THE

# AUTHOR'S PREFACE.

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

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

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

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

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

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

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

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

WITH regard to the obſervations collected by M
Jones, in his Perſian Grammar, they are valuable r
diments to the beginner; but when he applies
Moonſhies and Manuſcripts for farther improvemer
all the difficulties I have deſcribed are united to o
poſe him.

THE *Inſha-i Herkern*, which I have choſen for m
ſubject, is put into the hands of almoſt every begin
ner; it contains the common forms of buſineſs an
correſpondence; and being more immediately uſefu
to a ſtranger, although it cannot boaſt of introduc
ing to his acquaintance any portion of the Genius, o
of the Learning of Aſia, may be ſtill more acceptable.

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

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

*may*

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

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

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

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

every

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

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

THE

THE

# FORMS

OF

# HERKERN.

انشاي هركن

قبلہ place of prayer
قحبہ temple of Mecca

هو الاوّل هو الآخر

بسم اللّه الرّحمن الرّحيم تمّم بالخير

بعد از حمد و ثناي مر حضرت ايزد متعال قادر ذوُ الاجلال و الافضال و پس از اداي وظايف درود و تحيّت نبيّ المختار سيّدُ الابرار محمّد آنكه بندهٔ شكسته و دل خسته عاصي فقير حقير هيچ مدان اضعف عباد اللّهُ الصّمد هركن ولد متهرا داس كنبوهٔ ملتاني روزي در دارُ الخلافت بلدهٔ متهرا بصحبت ياران پسنديده و دوستان سنجيده نشسته بود بعضي از دوستان گفتند

كه

HE IS THE BEGINNING. HE IS THE END.

IN THE NAME OF GOD,

THE COMPASSIONATE, THE MERCIFUL,

MAY IT TERMINATE IN GOOD !

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

كه تو تا مدّت در خدمت نواب مستطاب معلّي القاب غفران پناه رضوان دستگاه حاتم زمان نوشيروان عصر اعتبار خان منشي بودي و عمر خودرا در فن انشا صرف كردي چيزي بطريق يادگاري بنويس كه مردم بخواندن و نوشتن آن بهره حاصل نمايند بحكم اشارت آن عزيزان خطر چند بعبارت شكسته و كسسته بقلم آورده كه طالبان اين فنّ را در نوشتن روزمره بكار آيد اين كتاب مشتمل گشت بر هفت باب

باب اوّل سلاطين بسلاطين نويسند

باب دويم در اصدار فرامين

باب سيوم در شرح پروانه جات

باب چهارم در نوشتن عرايض

باب پنجم در مكتوبات كه ابناي روزگار با يكديگر نويسند

باب ششم در نوشتن خطّ قبالهٔ شرعي

باب هفتم در نوشتن دستك و سرنامه

التماس از فضلاي روزگار و بلغاي ادوار آنست هرجا كه در عبارت سهوي و خطائي واقع شود بذيل كرم بپوشند و قلم اصلاح بر آن جاري دارند

بيت

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

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

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

Diſtich.

بيت

بپوش كر بخطاي رسى و طعنه مزن
كه هيچ نفس بشر خالى از خطا نبود

---

## باب اوّل

### نامهٔ اوّل

سلاطين بسلاطين نويسند براي صلح

حمد و سپاس قادر بيچون را كه همه اين ممالك ربع مسكون را به پادشاهان و مرزبانان فراخور هركدام بيمر قدرت خود انعام نموده و نوازشهاي بى اندازه فرموده پس اين مردم را بايد كه شكرانه مواهب عظمي بر خود لازم دانسته در رعايت احوال رعايا و برايا كه بدايع ودايع خالق اند بجان كوشند و غوررسى مظلومان و ملهوفان و ستم رسيدكان بواجبي نمايند و به احوال يتيمان و بي نوايان پردازند و دلهاي كوشه نشينان و مجردان خدا پرست كه لب بخواهش نمي كشايند بدست آورند و

Diſtich.

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

---

# CHAPTER I.

## *LETTER I.*

*Princes write to Princes for Peace.*

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

and

آسودگيُ خودرا در آسايشِ خلايق بدانند نه در
ين صورت موجبِ خشنوديِ حقّ سبحانه تعالي و
اعثِ قوامِ بنيانِ سلطنت و جهانداري است
يكن اين آرزو وقتي ميّسر شود كه پادشاهانِ ممالك
قسمتِ خود راضي بوده درميانِ يكديگر رابطهُ
خلاص و شيوهُ اتّحادرا انتظام دهد كه تا خلقُ
ّند در مقامِ آسودگي بوده شكرانهُ حضرتِ صمديت
جا آورند و سوداگرانِ ممالكِ محروسه را از يكديگر
انسته آمد و رفت مي نموده باشند و بنفايسِ
ر ديار خلايق را محظوظ گردانند چون همگيُ نيّت و
صلگيُ نهتِ اين نيازمندِ درگاهُ ايزدي مصروف
آن ست لهذا بجهتِ استحكامِ مبانيُ محبّت
وداد زبدهُ مخلصان بااعتقاد قدوهُ محرمان بااخلاص
واجه ابو الحسن را بملازمتِ آن سلطنت پناه
رستاده شد كه بعضي مقدّمات كه مركوزِ خاطرِ
ايون است و بعبارت در نمي آيد بزباني در
لوت بعرضِ كراميُ آن سلطنت پناه رسانند و
راكِ مرضيُ خاطرِ عاطر نمايد كه از اين طرف نيز
ان معمول شود طريقهُ يگانگي و يكجهتي آنچه پيوسته
ريقِ رسل و رسايل را مسلوك دارند و هيچ
داي تصوّر نفرمايند و از نفايسِ اين ديار هرچه
ياج باشد بي تكلّف اعلام بخشند تا در ارسالِ آن
رايطِ اخلاص بتقديم برسد بالفعل بعضي سوغات

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

تفصيل، يادداشت، عليحده مصحوب، خواجهٔ مذكور
رسال يافته بنظر اشرف خواهد گذرانيد افتاب،
ولت از افق ابهت و جلالت طالع و لامع باد

## نامهٔ دوم
## در جواب آن

نامهٔ همايون و صحيفهٔ مبارک مضمون مشتمل
گانلي و يلتادلي که مصحوب عزت آثار محرم اسرار
نواجه ابو الحسن فرستاده بودند بانواع تحايف آن
يار در بهترين زمان رسيد و خاطر ملکوت ناظررا
رحتي تازه و مسرّتي بي اندازه روي داد آنکه رقم پذير
امهٔ مودت شمامه گرديده بود که فيمابين مباني
محبّت و رابطهٔ مودّت استحکام پذيرد و ممالک
محروسه با يکديگر جدائي نباشد که موجب رفاهيت
آسودگيُ خلقُ اللّه همان تواند بود اين معني
غايت مستحسن افتاد که امري شريفتر در
العمر کون و نشأ تغلق از دوستي و اتفاق نيست
صوصا انتظام سلسلهٔ کاينات منوط بر آن است
قّاً مدتيست که در خاطر همايون ما بود که يکي
ز مقربان بارگاه

و

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

## *LETTER II.*

### *In anſwer to the former.*

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

و مزاج دان، كارآگاه را فرستاده رشتهٔ رابطهٔ اتّحاد و
يكانكي در ميان آورد كه خاص و عام از آسيب،
حوادث، روزكار در امان بوده مرفّه الحال و فارغ
البال باشند امّا بواسطه بعضي موانعات، ضروري
كه شرح، آن موجب، تطويل است اين آرزو
در پردهٔ توقّف مانده بود الحمدُ للّه كه آن
سلطنت پناه در اين باب سبقت نموده محرّك،
سلسلهٔ مودّت شدند دليل، يك جهتي و يكرنكي
از همين تصوّر توان كرد در اين ولا نيز مشيخت
پناه معتمد، خاص شيخ كمال كه يكي از مخلصان،
صادق الاعتقاد، اين دودمان، عاليشان است بملازمت،
آن سلطنت پناه فرستاده شد در انچه مصلحت،
ملك و آسودكئ جمهور، انام بوده باشد كوشيده
پيوسته نسبت، يكانكي و يكدلي را مرعي داشته ابواب،
رسل و رسايل مفتوح دارند كه باعث، ازدياد،
مواد، مودّت خواهد بود بعضي تحفهٔ اين ولايت
مصحوب، مشيخت مآب، مذكور ارسال داشته شد
بنظر، اشرف خواهد درآمد، و انچه مشارالیه زباني
عرض نمايد بدرجهٔ تقين تصوّر فرمايند آفتاب،
دولت تابنده باد

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

*LETTER*

## نامهٔ سیوم

### در مادّهٔ محاربه

مشهود رائي انور و ضمير منير محبّت پرور عالیحضرت سلطنت پناه حشمت دستگاه ظلّ الله سلطان، فلان میگرداند که در این ایّام مکرّر بسمع همایون رسید که ولایت سرحدّ که از قدیم الایّام تعلق ممالک محروسه است از دست آزار آن سلطنت پناه رو بخرابي آورده و مال و اسباب رعیّهٔ آن دیاررا غارت نموده جلاوطن ساخته‌اند این معني از دوستي و یک جهتي بعید مینماید خدا میداند که تا حال چون ولایت ایشان را از خود میدانستم و با یکدیگر جدائي نبود بنابر آن قصد ملک و ولایت ایشان نکردیم شنیده باشند که در این ملک چه قدر پادشاهان و ماه شاه‌زادها و زمیداران بودند که در حصن حصین از افزونئ ملک و مال و کثرت لشکر سر تکبّر فرود نمي آوردند و اصلاً بحال رعایا و برایا نمي پرداختند و دست تطاول بمال مردمان دراز کرده بودند هرچند بنصایح سودمند آنهارا راهنموني نمود از بي سعادتئ خود سخن نصیحت را گوش نکردند عاقبت چون نیّت این نیازمند درگاهٔ ایزدي محض

## *LETTER III.*

### *On the ſubject of War.*

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

intent

برفاهيت احوال خلايق بوده بتاييدات آسماني
و افزوني دولت روزافزون هم آنهارا زير كرديم
هركس كه شوخي نمود جان و مال اورا بغارت
داديم و بعضي كه زنهار خواسته التجا بدركاه والا
آوردند از سر گناه آنها درگذشتيم و از جان
و مال و ناموس امان بخشيديم چنانكه اكثر شاهزادها
حلقه بندگي در گوش كرده و خاشيه عبوديت بر
دوش انداخته در سلك بندهاي درگاه در آمدند و
كمر خدمت و اطاعت بر ميان بسته فرمان بردار
اند مكرر اين آوازه ملك گيري و فتوحات غيبي
كه خداي تعالي به بنده خود كرامت فرموده بسمع
شريف ايشان نرسيده مناسب آن است كه
رابطه اتحاد قديم را مرعي داشته و آنچه مال و
اسباب فردم آن ولايت بغارت رفته ودپس دهانيده
تلافي و تدارك تعدّي گذشته نمايند و آن ولايت را در
ساعت بدستور حواله ملازمان اين جانب سازند كه
سلسله آن ديار بجاي و مقام خود آمده آباد
شوند و در خصوصيت و اتّحاد قديم جانبين
نقصان راه نيابد و اگر خود خيال نوع ديگر بخاطر
آورده اند از براي خدا بي سبب خلق اللّه را
پريشان نسازند هرجاكه مقرّر نمايند يكي از بندهاي
درگاه اسمانجاه بدانجا رسيده بخدمت ايشان
حاضر شود

نظم

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

نظم

اكر صلح جوئي نخواهيم جنك
اكر جنك جوئي ندارم درنك
دم از مهر زن يا بكين ده پيام
حكايت بر اين ختم شد و السّلام

نامهٔ چهارم
در جواب آن

نامهٔ كرامي آن سلطنت پناه در اسعد زمان رسيد آنكه از خرابي ولايت سرحدّ مرقوم بود خود ميدانند كه آن ولايت از قديم الايّام در تحت تصرّف برزكان اين جانب بود غايت چندكاه از منافقت بعضي از امرايان از تصرّف اولياي دولت قاهره بدر رفته چون يكديكر جداي نبود ولايت شمارا از خور ميدانستم بدين واسطه مقيّد نشديم كه آن ولايت را بندهاي دركاه داخل ممالك محروسه نمايند در اين ولا چون فرزند اقبال مند سعادت يار مرزا يادكار بطريق سير و شكار به آن حدود عبور نموده ملازمان ايشان شرايط خدمت و اخلاص بجا نياوردند و اظهار يكانكي نه نمودند

فرزند

## Poetry.

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

## *LETTER IV.*

### *In anſwer to the laſt.*

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

فرزند مذكور از انجاكه ايّام خورد سالي است تاب بياورده آن ولايت را به يكي از بندهاي درگاه سپرد كه بخالصه شريفه ضبط نمايند از اين رهگذر غباري بر دامن محبّت آن سلطنت پناه نرسد و انكه از فتوحات تازه و تجمّل خود اظهار نموده بودند بر معاملهٔ دنيا مغرور و معجب نبايد بود و بر اينچنين فتوحات تفاخر نبايد كرد كه چون سرداران آن ملك از شومي نفاق بغضب الوهيت گرفتار گشته از ملك و ولايت خود آواره شده بودند اسير و دستگير كردن آنها و ملك بي خواوند در تحت تصرّف خود آوردن چقدر كار بود هنوز شمارا با شيران كارزار و هزبران خونخوار كار نافتاده است هرگاه كه در ميدان مردان درآيند آن زمان معلوم خواهند كرد كه آهن برآهن كوفتن چه رنگ دارد

بيت

اكر پادشاهي بميدان درآي
ز ما هركرا ملك بخشد خداي

خاطر منتظرويده بر راه است هركاه كه موكب اقبال عزيمت اين حدود نمايد يكي از خدمتكاران درگاهٔ عرش اشتباه متوجه باستقبال ايشان كردد زياده چه اظهار نمايد

نامه

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

DISTICH.

" If you be a King come into the field :
" Let God give the kingdom to either of us."

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

*LETTER*

## نامهٔ پنجم

سپلس و ستايش مر دواريرا كه از قدرت كاملهٔ خود يك قطرهٔ آب را در رحم نقش بسته و درّ بي بود بر بود آورده و مارا پادشاهٔ جهان كردانيده پس ضرور است كه در اطراف و اكناف كيتي خصوصاً در ملك بيجاپور و كلكنده و بهاكنكر و تا حدّ كنارهٔ دريا خطبه و سكّه و درعهٔ شاه‌جهاني جاري نمايند و شمارا كه در ملك و ديار خود مثل هدهد پادشاه ميكويانيد انسب آن است كه حبل الاطاعت در رقبهٔ خود انداخته آينده در شهرهاي خود خطبه و سكّه و درعهٔ نام خود موقوف داريد وكرنه از چنگل شاه‌باز تيزپرواز و بمنقار قهر كوشت و پوست كشيده بغليوازان جهان خوان يغما خواهيد شد بكوش هوش اين سخن را خواهيد شنيد تغافل و خواب خركوش نخواهيد كرد كه عقاب در تجسّس است بنابرآن زبدهٔ امرايان دفاكيش و خلاصهٔ خوانين ادراك انديش جليس مجلس خاص مكرمت خان را فرستاده شد هرچه بهبود دانند دران كوشند

## *LETTER V.*

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

*LETTER*

## نامهٔ ششم

## در جواب

منّت ايزدرا است كه در جهان تكبّرئ هيچ كس را نگذاشت بلكه كنندهٔ نخوت را با خاك برابر ساخت

### بيت

مر اورا رسد كبريا و منى
كه ملكش قديم است و ذاتش غنى

مراسلهٔ كه دبيران خام از خام طبعى مرسّل داشته بودند ظاهر و باهر گرديد اين مقالات اظهر من الشمس است كه هدهدرا تاج شاهى و افسر پادشاهى از روز ازل داده اند چه شد كه مهتر سليمان چند روز بازرا سرفراز فرموده بودند آخر بهمون مقرّر شده شاهان را مردم تاج پيراسته بر سر مى نهند و بر فرق او ديهيم بيدر قدرت است بازرا چه يارا كه چنگل زند و آئين و اساس صواب را منهدم نموده بدعت نو بنهد و خركوش هرچند كه خواب كند امّا بوقت كار چنان دود كه عقب كرفنرا حيران سازد

### بيت

## *LETTER VI.*

### *In reply.*

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

DISTICH.

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

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

بيت

بخرگوش، خفته مبين زنهار
كه چندان كه خسپه دود وقت، كار
عقاب هرچند كه در تجسّس، خرگوش مي باشد امّا
از طمع و حرص، گوشت در مطرح و دام مي
افتد اين سخن از بطون بظهور نيارند بلك در
خيال نگذارند انچه پيش كش از قديم داده امده ايم
آن را عذري نيست كه الصّلح خير واقع شده

---

باب، دويم در اصدار، فرامين

فرمان، اوّل

در تفويض، خدمت، صوبداري

چون آفتاب، جهان تاب حكم، خاقاني ظلّ، سبحاني
از افق، عنايت و مهرباني طلوع نمود كه خدمت،
صاحب، صوبكي و حكومت و رياست، صوبهٔ
رحيم آباد از ابتداي فصل، خريف بركنهٔ السّلطنت،
القاهره عضدُ الدّولت، الباهره قدوهٔ خوانين،
بلندمكان عمدهٔ الملك مبازرُ الدّين خان بهادر
مرحمت فرموديم

و

DISTICH.

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

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

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## CHAPTER II. Of iſſuing out FIRMANS.

### *FIRMAN I.*

*For conferring the Office of a Subadar.*

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

و زمام حلّ و عقد و رتق آن صوبه بدست اختيار
او سپرديم بايد كه چنانچه از حسن سلوك و
كارداني و شجاعت و مردانكئ او متصوّر و مظنون
خاطر اقدس است هيچ دقيقه از دقايق آن نامرعي
نگذارد و از احوال سكنه و متوطّنان آن ديار
بواجبي خبر دار باشد كه از قوي بر ضعيف ستم
و تعدّي واقع نشود و محال معاصات را بنوعي
ضبط نمايد كه شيوهٔ رعيتي را شعار خود ساخته
مالواجبي را از قرار واقع و راستي بوكيل خالصهٔ
شريفه و كماشتهاي جاكيرداران جواب گويند هركس
كه در اداي مالواجبي تمرّدي ورزد اورا بنوعي تنبيه
و تاديب نمايد كه ديگران عبرت گيرند و انچه
سوانحات روي دهد مدام و متواتر عرضداشت
مي نموده باشد و بعضي زمينداران دامن كوه
كه هرسال از قسم فيل و اسپ كونته و غيره
و نافهٔ مشك و باز و جرّه پيشكش مقرّري ميدهند
از آنها گرفته بدركاهٔ والا ارسال دارد سبيل متصدّيان
مهمات و كروريان و جاكيرداران و چودهريان و
قانونگويان و مقدّمان ورعايا آنند عمدهٔ البلد
مذكوررا صاحب صوبه و حاكم مستقلّ دانسته از
سخن و صلاح حسابي او بيرون نروند

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

And

و متابات اورا كماينبغي بجا آورده شكر و شكايت اورا در بارهٔ خود موثر دانند و هركس از جاكيرداران از سخن و صلاح حسابي او عدول نمايد آن عمدة الملك جاكير اورا تغيير داده بدركاهٔ والا عرضداشت نمايد تا بجاي او ديكري از حضور تعيّن شود اين باب حسب الحكم عمل نموده تخلّف نورزند

## فرمان دويم

## در مادّهٔ قضاي

چون بر ذمّهٔ همت همايون لازم است كه خلق خدارا از طريق ظلمت و مضيق كراهي برآورده براهٔ راست دلالت نمايم و حصول اين معني وقتي ميسّر شود كه قاضئ دين‌دار عالي مقدار فقاهت آثار در هر شهر و بلاد تعيين فرمايم تا عالميانرا از سركشتكي و بيدادي و ضلالت برآورده ابواب خير و صلاح بر روي ايشان كشايد چون اين خصال پسنديده در ذات شريعت‌شعار فضيلت‌دثار غياث الدّين محمد موجود است بنابرآن منصب رفيع القدر قضاي بلدهٔ قابل بدو تفويض فرموديم كه

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

## *FIRMAN II.*

### *For the Appointment of a Kazy.*

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

that

كه بدين امر بواجبي پرداخته در تحقيق قضاياي
شرعيّه مداهنه ننمايد و هر قضيه و معامله كه روي
دهد بحسب شرع شريف فيصل نمايد و انچه
لوازم دين داري است دقيقهٔ از دقايق آن
نامرعي نگذارد و امر شريعت را بنوعي انتظام
دهد كه فردا روز حساب از عهدهٔ جواب آن بيرون
تواند آمد سبيل حكّام وعمّال و جمهور انام از
خاص و عام بلدهٔ مذكور آنكه شريعت مآب
مشارالیه را قاضي باستقلال دانسته وظايف تعظيم
اورا كماينبغي بجاآورند و در جزوي و كلّيهٔ قضاياي
شرعيه و معاملات دينيه رجوع باشارت و استصواب
او نمايند و هركس را از قبل خود بامر قضاي تعيّن
نمايد نايب مناب و قايم مقام او دانند و
اطاعت امر و نهي بجاآورند و سخن اورا كه
مطابق شرع شريف باشد بگوش هوش استماع
نموده حسب الحكم اعلي عمل نمايند و تخلف و
انحراف نورزند

فرمان سيوم

در مادّهٔ كوتوالي

چون حقيقت عملداري و شجاعت و كاردانئ
سعادت نصاب محمّد باقر بعرض معلّي رسيد
بنابرآن

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

## *FIRMAN III.*

### *For the Appointment of a Kotwal*.*

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

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

بنابرآن از روي مراحم خسروانه اورا بخدمت كوتولي
بلدهٔ دولت آباد تعيّين فرموديم مشارالیه را بايد كه
شيوهٔ راستي و ديانت را شعار خود ساخته بلوازم
و مراسم آن امر بواجبي پرداخته از چوكي و
پهره خبردار بوده سكنهٔ آن ديار را در مهاد امن و
امان نگاه دارد كه مرفهٔ الحال بوده بدعاي دولت
ابدپيوند اشتغال مي نموده باشند و سعي نمايد كه
آثار دزد و دزدافشار و اوچلّه و كره بر در آنجا
نماند از زنان پيرهٔ محتاله و دلّاله كه زنهاي
بفانه و فسون فريب داده بدراه ميسازند پيروي
نموده دست آنهارا از اين كار كوتاه گرداند كه رخنه
در ناموس مردم كبار نشود و در ارزاني نرخ غلّه
و اجناس ديگر كه ممكن است كوشش بليغ
نمايد كه از گراني غلّه در مال مردم بقصان راه
نيابد و انچا كيفيّت آنجا روي دهد واقعهٔ يوميه از
قرار واقع و راستي بدركاهٔ والا عرضداشت مي
نموده باشد سبيل متصدّيان مهمّات و ارباب
كلان تران و ساير متوطّنان و جمهور انام از خاص
و عام بلدهٔ مذكور آنكه مشارالیه را كوتوال مستقل
دانسته قضيه و معاملهٔ كه در آن شهر روي دهد رجوع
نمايند

و

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

و از سخن و صلاح مومي اليه كه هراينه موافق ضابطهٔ پادشاهي و قانون شهنشاهي بوده باشد بيرون نروند و بر اين حست الحكم اشرف عمل نموده تخلّف نورزند

## فرمان چهارم

## در مادّه مدد معاش

در اين وقت فرمان سعادت نشان فرخنده عنوان شرف صدور و عزّ ورود يافت كه موازئ سه صد بيگهه زمين مرزوع و افتاده بالمناصفه از پرگنهٔ الهدادپور سركار قنوج در وجهٔ مدد معاش مشيخت و فضيلت مآب كمالات آثار و تقوي دثار شيخ عبدالغفار با فرزندان از ابتداي فصل خريف مرحمت فرموديم كه حاصلات آنرا فصل بفصل و سال بسال صرف ماٴيحتاج خود نموده بدعاي بقاي دولت روزافزون اشتغال و مواظبت مي نموده باشد بايد كه حكّام و عمّال آن پرگنه اراضي مذكوررا از محلّ نيك پيموده و چك بسته بتصرف مومي اليه واگذارند بعد از تشخيص چك پيرامون آن نكردند

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

## *FIRMAN IV.*

### *For a Maintenance.*

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

And

و بعلت مالوجهات و سايرجهات مثل قتلغ و پيشكش و جريبانه و ضابطانه و كل تكاليف ديواني و مطالبات سلطاني مزاحمت نرسانند و از جميع وجوهات معاف و مرفوع القلم دانسته هر سال فرمان و پروانچه مجدد طلب ندارند و حسب الحكم عمل نموده تخلف نورزند

## فرمان پنجم
## در مادهٔ جاگيرداري

در اين وقت فرمان عاليشان لازم الاذعان شرف صدور يافت كه مبلغ بست و يك لكه دام بموجب مفصلهٔ ضمن از پرگنهٔ خضرآباد از تغيير نتيجة الامرا العظام مرزا فريدون من ابتداي فصل خريف در وجه جاگير مستحسن الخدمت مقرب الحضرت خاقاني نادر خان را مقرر فرموديم مي بايد كه چودهريان و قانونگويان و مقدمان و رعاياي پرگنه مذكور مومي اليه را جاگيردار آن محال دانسته مال واجبي و حقوق ديواني را ازقرار واقع بگماشتهٔ خان مذكور جواب گفته به هيچ وجه قاصر و متكسر نگردانند

و

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

## *FIRMAN V.*

### *For the Appointment of a Jageer.*

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

and

و انچه جاكيردار سابق از فصل مذكور تحصيل
نموده باشد باز گردانيده دهند در اين باب قدغن
دانسته حسب الحكم اشرف عمل نموده واگذارند

## فرمان ششم
## براي راهداري

متصدّيان و گروريان و جاكيرداران و زمينداران
و چوكيداران و كذربانان راه كابل بعنايت و مراحم
غسروانه اميدوار بوده بدانند كه چون سعادت نصاب
مفتّح التّجار خواجه يادكار كه يكي از معتقدان درگاه
كيتي پناه است بولايت ميرود و اسباب سوداكري
از سركار خالصه شريفه و پاره از خود همراه دارد
بايد كه بعلّت باج و زكواة مزاحم او نگردند و
هرجاكه نزول نمايد از چوكي و پهره خبردار بوده از
راه مخاطره و مخوف از حدود خودها بسلامت بگذرانند
و اصلاً معطّل ندارند اگر عياذاً بالله در حدود
كسي امري واقع خواهد شد از عهده جواب آن
بيرون خواهد آمد و هرگاه سعادت نصاب مذكور از
ولايت مراجعت اين حدود نمايد همين حكم
اشرف را منظور داشته بدين مضمون عمل نمايند در
اين باب حسب المسطور كاربند شده در عهده
خود شناسند

فرمان

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

## *FIRMAN VI.*

### *For a Paſſport.*

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

## فرمان هفتم
## براي تغيير و تبدل

چون توجهٔ خاطر همايون برفاهيت حال و رعايت احوال بندهاي قديم كه عمر عزيز خودرا در خدمت كاري و جان سپاري باخلاص و عقيدهٔ تمام بسر برده باشند مصروف است بنابرآن قديم الخدمت زبدهٔ دولت خواهان باخلاص قدوهٔ فدويان با اختصاص خواجه ابراهيم كه از مدتها بامر رفيع القدر بخشيكري لشكر فيروزي اثر مخصوص بوده و در هيچ وقت دامن همّت خودرا بغبار تصرّف و تقصير نيالوده و لوازم آن امررا موافق مرضيّ خاطر اقدس همايون بتقديم رسانيده در اين ولا چون ضعف بشري و ناتواني بر او استيلا يافته نظر بر قديم الخدمتي و اخلاص جبلّيّ او نموده ازروي عاطفت شاهنشاهي اورا از خدمت معاف داشته مبلغ پنج لک دام از پرگنهٔ بهرام پور كه وطن مالوفهٔ او است حسب الالتماس مومي اليه بطريق انعام علي الدوام مرحمت فرموديم كه آن مبلغ را فصل بفصل و سال بسال خرج ما يحتاج خود نموده بدعاي دولت ابد پيوند اشتغال و مواظبت مي نموده باشد مي بايد كه حكّام و عمّال و جاگيرداران حال و استقبال حسب الحكم مقدّس عمل نموده

## *FIRMAN VII.*

### *For a Preferment and Remo^val.*

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

اراضيُ مبلغ، مذكوررا از محلّ، نيك پيموده و
چك بسته بتصرّف، مشارالیه واگذارند و از جميع،
وجوهات و كلّ، تكاليف معاف و مرفوعُ القلم
شمرده بهيچ وجه مزاحمت بحال، گماشتهٔ او نرسانند
سبيل، چودهريان و قانونگويان و مقدّمان و مزارعان،
آن محال آنكه مالواجبي و حقوق، ديواني را بگماشته
آن قديم الخدمت جواب گويند و چيزي قاصر و
منكسر نگردانند و از فرمودهٔ او درنگذرند

## فرمان، هشتم

## در مقدّمه مستغيث

ركنُ السلطنت، القاهره عضدُ الدولت، الباهره قدوهٔ
خوانين بلندمكان عمدة الملك، قاسم خان بعنايت،
خسروانه مخصوص و مباهي بوده بداند كه در اين ولا خواجه
محمدّ حسن، سوداگر آمده بدركاهٔ آسمان جاه استغاثه
نمود كه مبلغ، نقد و جنس از مال، رافع مومن،
بدخشي بيموجب و خلاف، حساب بزور و تعدّي
متصرّف شده بايد كه چون بر مضمون، فرمان،
قضاجريان اطّلاع حاصل نمايد اورا نزد، خود طلبيده
و بحقيقت، معامله نيك بازرسيده انچه حقّ ظاهر
شود بحقّدار رساند كه دوباره اين مقدّمه بعرض،
اشرف نرسد

اكبر

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

## *FIRMAN VIII.*

*In behalf of a Complainant.*

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

اكر اين معامله در آنجا متعذّرُ الفصل باشد طرفين را بدركاهٔ والا فرستند و حقيقت را ازروي فهميدكي عرضداشت نمايد كه در دارُ العدالت العليه بمقتضاي شرع شريف حقّ بحقّدار رسد كردد و متعدّي سزا يابد كه باعث عبرت مردم ديكر شود در آين باب قدغن تمام دانسته حسبُ الحكم اشرف عمل نمايد

## فرمان نهم
## براي ديوانكري

چون مدّت است كه حقيقت جمع و خرج صوبهٔ ملتان بعرض مقدّس معلّي نرسيده يقين كه باعث آن غير از تقصير و بي‌وقوفي و بي‌ديانتيُ ديوان آنجا امري ديكر نخواهد بود در اين ولا زبدهٔ الامائل و الاقران ديانت و كفايت شعار خواجه عبدالستار را از ابتداي فصل ربيع بخدمت ديوانكريُ آن صوبه تعيّن فرمودم كه بلوازم و مراسم آن امر بواجبي كوشيده از مال و ساير جهات محال خالصه و جاكيرداران خبردار بوده جمع آن صوبه را از قرار واقع و راستي مشخّص سازد و انچه حصّهٔ خالصهٔ شريفه بوده باشد واصل خزانهٔ عامره كرداند

حصّهٔ

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

## *FIRMAN IX.*

### *For the Office of Diwan* *.

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

* A Diwan is a collector general of a province, &c. See Rouſſeau's Dictionary of Bengal Revenue Terms, p. 82.

And

خصّهٔ جاگیرداران بگماشتهٔ آنها واصل نماید و طومار جمع و خرج آن صوبه را با حقیقت دیوانان سابق بدرگاهٔ جهان پناه ارسال دارد و برطایا نوعی سلوک نماید که مرفّه الحال و فارغ البال بوده در زراعت و عمارت خود مشغول و خوشوقت باشند و رعایارا در کاشتن جنس کامل رغبت دهد که جمع پرکنات سال بسال افزون شود سبیل متصدّیان و کروریال و جالیرداران و قانونگویان آن صوبه آنکه موعی الیه را دیوان مستقلّ دانسته انچه لازمهٔ دیوانگری بوده باشد باو رجوع نموده چیزی از نظر قلمر او پوشیده و پنهان ندارند و از سخن و صلاح او که هراینه بصلاح و صواب مقرون باشد بیرون نروند و متابعت اورا کماینبغی بجاآرند در این باب حسب الحکم عمل نموده تخلّف نورزند

باب

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

## باب سيوم در شرح پروانجات

### پروانهٔ اوّل
### براي كرورکري

چودهريان و قانونگويان و مقدّمان و رعاياي پرگنهٔ رحيم آباد را اعلام آنكه چون حسب الحكم جهان مطاع آفتاب شعاع خدمت كوركرئ پرگنهٔ مذكور از ابتداي فصل خريف بسعادت نسب خواجه محمّد معصوم مقرّر و مفوّض گشته بايد كه مشار اليه را كرورئ آن پرگنه مستقل دانسته مال واجبي و حقوق ديواني را سال بسال از قرار واقع و راستي بمشار اليه جواب گفته قاصر و منكر نگردانند و از سخن استصواب او كه هراينه موجب دولت خواهي و كفايت مال پادشاهي بوده باشد بيرون نروند و متابعت اورا كماينبغي بجاآورند و از معاملات كلّي و جزوئ پرگنهٔ مذكور از او چيزي پوشيده و پنهان ندارند

CHAPTER

سيّل

# CHAPTER III. Of Drawing out PERWANEHS.

## PERWANEH I.

*For the Office of Krori.*

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

مبيل، مومی اليه آنکه شيوهٔ ديانت و راستي را شعار، خود ساخته و بلوازم، آن امر بواجبي پرداخته دقيقهٔ از دقايق، آن و کاردانی و دولت خواهي نامرعی نگذارد و برعايا چنان سلوک، پسنديده نمايد که مرّفهٔ الحال بوده در تکثير، زراعت و عمارات سرگرم باشند که هرسال جمع افزون شود و انچه به تحصيل درآيد روزبروز بخزانهٔ عامره ارسال ميداشته باشد درين باب حسب المسطور عمل نموده آنحراف نورزند

پروانهٔ دويم

برای جاگيرداری

چون حسب الحکم، جهان مطاع آفتاب شعاع مبلغ، پنج لکهه دام از پرگنهٔ فريدآباد من ابتداي فصل، خريف از تغيير، امارت و ايالت پناه مظفّرخان در وجهٔ جاگير، رفعت و فرّت دستگاه بهادرخان مقرّر و مفوّض گشته بتاريخ، بيست و يکم، ماهٔ الهي بعرض، مکرّر رسيده در اين باب فرمان، عالي شان تبتي نيز درست مينمايند

باید

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

## *PERWANEH II.*

*For holding a Jageer.*

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

* A perſon whoſe buſineſs is to make out Commiſſions.

it

باید که چودهریان و قانونگویان رعایای پرگنهٔ مذکور
مومي الیهرا جاگیردار آن محال دانسته مال واجبي
و حقوق دیواني بگماشتهٔ خان مذکور جواب گویند
و یکدام از آن جمله موقوف و معطّل ندارند و
انچه جاگیردار سابق از آن فصل تحصیل نموده
باشد بعد از وضع رسوم تحصیلداري بگماشته جاگیردار
حال بازگردانیده دهند در این باب قدغن دانسته
حسب المسطور عمل نمایند

## پروانهٔ سیوم

## براي فوطداري

سعادت و غرّت نصاب میرابراهیم کروري پرگنه
محمودآبادرا اغرّ انهاي آنله چون خدمت فوطداري
پرگنهٔ مذکور از ابتداي فصل خریف به زبدة الاقران
دیانت راي مقرّر و مفوّض گشته باید که انچه از
مالوجهات و سایرجهات آن پرگنه حاصل شود روزبروز
تحویل و تسلیم گماشتهٔ او نموده در گوشهٔ خزانه
باحتیاط تمام نگاهدارد و روزبروز روزنامچهٔ تحصیل را بدستخط
فوطدار رسانیده ماه بماه بدفترخانهٔ اعلی ارسال میداشته
باشد

و

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

## *PERWANEH III.*

### *For holding the Office of Fotedar.*

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

and

و يلدام بي تحويل، او جاي ديگر نگاه ندارد و خبردار باشد كه كماشتهٔ فوطدار از مال سركار سودا و معامله ممودة پريشان نسازد كه ثاني الحال اكر نزد فوطدار ماند او از عهدهٔ جواب آن خواهد برآمد اين باب قدغن دانسته تخلف و انحراف نورزد

## پروانهٔ چهارم

## براي كاركنني

چودهريان و قانونكويان و مقدّمان پركنهٔ نورپور بدانند كه چون زبدة الاقران مطيع الاسلام خواجه كنكارام را بخدمت كاركنني پركنهٔ مذكور تعيّن نموده شد بايد كه اورا كاركن باستقلال آن پركنه دانسته در جميع معاملات جزوي و كلّي اورا واقف ساخته چيزي از نظر و قلم او پوشيده و پنهان ندارند و از سخن و صلاح غايبي او بيرون نروند و سبيل مشارالیه آنرا شيوهٔ ديانت و راستي را شعار خود ساخته سررشتهٔ پركنهٔ مذكور از قرار واقع نگاهدارد و بمعاملهٔ ديه بديه بازرسيده جمع پركنه را مشخص سازد

bna
و

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

## *PERWANEH IV.*

*For the Office of Karkun.*

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

و طومار جمع بدسخط شقدار و چودهریان و قانونگویان درست نموده ارسال دارد و نوعي سلوک نماید که آثار دولت خواهي و کفایت بظهور رسد و ماهیانهٔ خودرا موافق تصدیق حضور از تحویل فوطه‌دار مطابق ضابطه و بربست سرکار متصرّف شود و روزنامچهٔ تحصیل را ماه بماه و جمع خرج را درست نموده بدفترخانهٔ اعلي ارسال داشته باشد در این باب قدغن دانسته حسب المسطور عمل نماید

## پروانهٔ منجم

بنام جاکیردار در مقدّمهٔ استغاثه

کماشتهٔ جاکیردار پرگنهٔ کهرام را اعلام آنکه در این ولاکنرساهو آمده استغاثه نموده که مبلغ قرض بموجب تمسکات نزد دولت خان افغان طلب دارد او در ادای آن اهمال مي نماید و تمرّدي مي ورزد باید که برتقدیر واقع انچه حسابي باشد از او بدهانند که حقّ بحقدار عاید گردد و اگر نوع دیگر باشد معاملهرا بمقتضاي شرع شریف فیصل دهد که تعدّي بر حال احدي راه نیابد در این باب تاکید تمام داند

پروانهٔ

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

## *PERWANEH V.*

*To a Jageerdar on the Subject of a Complaint.*

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

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

*PERWANEH*

## پروانهٔ ششم

### در مقدّمهٔ استغاثه

سعاوت نصاب خواجه باقر کروري پرگنهٔ سمانه را بعد از سلام اغرّ انهاي آنکه در اين ولا شيخ احمد آمده استغاثه نمود که شيخ الهداد دختر خودرا به پسر رافع نامزد کرده رسم که درميان آنها باشد بجاآورده الحال ميخواهد که نسبت دختر خود بجاي ديگر نمايد بايد که بحقيقت اين مقدّمه وارسيده بمقتضاي شرع شريف فيصل دهد که حقّ بمرکز خود قرار گيرد و اين معني دوباره مذکور نشود در اين باب تاکيد داند

## پروانهٔ هفتم

### در مقدّمهٔ استغاثه

معصوم شقدار پرگنهٔ سليم پوررا معلوم باشد که در اين ولا شيرخان افغان آمده استغاثه نمود که قاضي الهداد زمين زرعئ رافع را که در سوادر پرگنهٔ مذکور واقع است بزور و تعدّي متصرّف شده اورا دخل نميدهد اگر اين معني وقوعي داشته باشد

آن

## *PERWANEH VI.*

### *On the Subject of a Complaint.*

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

## *PERWANEH VII.*

### *On the Subject of a Complaint.*

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

having

آن زمين را از تحت تصرف متعدي برآورده حوالهٔ او نمايد كه حقّ به مستحق برسد و چنان سازد كه اين مقدّمه دوباره مذكور نشود در اين باب تاكيد نطلبد

## پروانهٔ هشتم

## براي ميرآخوري

سعادت و غرّت نصاب قادرقلئ كرورئ پركنهٔ جلال آبادرا اغرّ انهاي آنكه چون موازئ بست راس اسپ عراقئ پنجاه مهري از طويلهٔ سركار جاصّهٔ شريفه حسب الحكم اشرف اقدس بعهده و اهتمام آن سعادت نصاب مقرر شده بايد كه بموجب تصديق متصّديان اصطبل از دانه و كاهٔ راتبه اسپان و روزينهٔ سائيسان خبردار بوده اسپان را در جائ كه كاه و آب وافر بوده باشد نگاه دارد و نوعي تاكيد نمايد كه فربه و آسوده شوند و وقت محلهٔ مجرا شود در اين باب تاكيد تمام دانسته تخلف نورزند

پروانهٔ

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

## *PERWANEH VIII.*

### *For the Office of Maſter of the Horſe.*

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

*PERWANEH*

## پروانهٔ نهم
## برای فوجداری

زبدهٔ الاعیان و الاقران نادرخان را بعد از سلام اعلام آنکه عرضداشتی که فرستاده بود رسید آنکه از تردّدات شایستهٔ خود در تنبیه نمودن متمرّدان آن نواحی نوشته بود باعث مجرای او شد انشاءالله تعالی فراخور خدمت و عقیده نتیجه خواهد یافت باید که مدام چگونگی حقایق آن حدود معروض میداشته باشد که پسندیده خواهد بود در این باب مبالغه نرفت

## پروانهٔ دهم
## در جواب التماس

قدوهٔ الاماثل صادق الاخلاص خواجه یادگار را بعد از سلام خیر انجام انهای آنکه عرایض متواتر رسید و مضامین آن معلوم گردید آنکه در باب امین بجهت تشخیص جمع پرگنهٔ لال پور استدعا نموده اگرچه آن خیراندیش جای اعتماد است و هرجا که او باشد احتیاج امین دیگر نیست امّا حسب التماس او دیانت آثاری خواجه احمد را فرستاده شد باید

## *PERWANEH IX.*

### *For the Office of Fojedar.*

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

## *PERWANEH X.*

### *In anſwer to a Petition.*

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

## انشامي هرگرن

باید که باتفاق مشارالیه بحقیقت دیه بدیه وارسیده جمع
پرکنه از قرار واقع مشخص نموده بمهر امین و
بدستخط چودهریان و قانونگویان و بمهر خود درست
ساخته فرستد که پسندیده خواهد شد و در باب
تحصیل بقایای سابق و حال سعی موفوره بجا
آورده زررا بمصحوب مردم اعتمادی ارسال دارد که
خرچی بجهت ضروریات بیوتات و ماهیانهٔ سپاهیان
درکار است در این باب قدغن تمام دانسته حسب
المسطور عمل نماید

## پروانه یازدهم

## برای وظیفه

متصدّیان مهمّات حال و استقبال پرگنهٔ فریدآباد
بدانند که چون بموجب فرمان فرخنده‌عنوان موازی
یک صد و پنجاه بیگهٔ زمین مرزوع و افتاده
بالمناصفه از پرگنهٔ مذکور از ابتدای فصل خریف
در وجهٔ مدد معاش مشیخت پناه معارف دستگاه
شیخ عبدالرحیم مقرّر است باید که حسب الحکم
اراضیٔ مذکوررا از محلّ نیک پیموده و چک
بسته بتصرّف مشارالیه واگذارند و حاصلات آن را
فصل بفصل صرف مایحتاج خود نموده

بدعاگویی

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

## *PERWANEH XI.*

### *For a Maintenance.*

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

بدعاگوی دولت روزافزون اشتغال مینموده باشد و بعلت مالوجهات و اخراجات بوجه من الوجوه مزاحمت بحال او نرسانند و هر سال فرمان و پروانچه مجدد طلب ندارند در این باب قدغن نمام دانسته حسب المسطور عمل نمایند

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## باب چهارم در نوشتن عرایض

### عرضداشت اول

فدوی الهیار زمین خدمت و عبودیت بلب ادب بوسیده بعرض باریافتکان درگاه ثریاجاه می رساند که قبلهٔ عالم و عالمیان سلامت فرمان عالیشان که بنام کمترین غلامان در باب ارسال داشتن خزانه و اسباب بعضی کارخانه‌جات صادر شده بود قدم از سر ساخته باستقبال آن شتافت بشرف مضمون حکم همایون سرافراز و ممتاز گشت همان ساعت سامان بار برداری نموده بتاریخ پنجم ماه فروردی مبلغ بست و یک لکه روپیه خزانه و اسباب کارخانه‌جات که طلب شده بود بتفصیل یادداشت علیحده

تحویل

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

## CHAPTER IV. Of writing ADDRESSES.

### *ARIZDASHT I.*

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

تحويل کماشته‌هاي تحويلداران نموده مصحوب خواجه نادر خان ارسال داشته که در راه از چوکي و پهره خبردار بوده بدرگاه والاجاه رساند قبله بنده‌ها سلامت منصب خواجه مذکور بسيار کم است براي ناموس خود زيادة از ضابطه سرکار سواران نگاه ميدارد بندة دولت خواه و دل سوز درگاه معلّي است اميدوار است که فراخور عقيده و اخلاص بعنايت خسروانه سرفرازي يابد که باعث سربلندي اين کمترين بندهاي بااعتقاد خواهد بود زياده عرض گستاخي است آفتاب جهان تاب دولت بر مفارق عالميان تابنده باد

## عرضداشت دويم

کمترين بنده‌هاي بااعتقاد محمّد مراد شرايط سجدات و تسليمات و بندگي و غلامي بجا آورده بموقف عرض ايستاده‌هاي پايهٔ سرير سليماني ميرساند که حقيقت تمرّد و فساد و تخلّل راجه‌هاي بدنهاد کوهستان قبل ازين عرضداشت نموده بمسامع اجلال رسيده باشد در اين ولا بتاريخ هفتم اردي بهشت تکيه بدولت ابدپيوند نموده باجمعيت خود‌ها بر سر آن مغروران تاخت چون نزديک کوه واقع شد

دولت

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

## *ARIZDASHT II.*

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

At

دولت در اين ديد كه علي الصّباح لشكريان
در كوه در آمده زن و بچهٔ آن شور بختان را
اسير نمايند وقت صبح در استعداد سواري بودند
كه ديوسين راجهٔ آن كوه كه سردار آنها بود از
بدكرداري و ناهموارئ خود ندامت و خجالت كشيده
و زنهار خواسته تبر در كلو انداخته آمده اين فدويرا
ديد از انجا كه عنايت شاهنشاهي شامل حال
كنه كاران و زنهارخواهان است ملاحظهٔ مزاج همايون
آن قبلهٔ دوجهاني نموده از غارت كردن جان و
مال امان داده و جلاوطن نساخت بتاريخ شانزدهم
فروردي راجهٔ مذكوررا با اسيران و پيشكش نقد و
جنس و از نفايس كوهستان بتفصيل عليحده مصحوب
برادرم محمّد قلي روانهٔ درگاهٔ عرش اشتباه نموده
بنظر اشرف خواهد گذشت بالفعل محال آن
مردم را بخالصهٔ شريفه ضبط نموده بلسان معتبر
سپرده كه رعايارا دلاسا و استمالت نموده آبادان
سازند پيشتر هرچه حكم شود بر آن عمل نمايد زياده
عرض حدّ ادب نيست آفتاب دولت و سلطنت
بر مفارق عالميان تابنده باد

عرضداشت

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

# انشامی ہرگن

## عرضداشت سیوم

بندہ درگاہ اصغر جبین عبودیت و عجزو انکسار بخاک سجدات نورانی ساختہ بموقف عرض حجّاب بارگاہ فلک اشتباہ سریاجاہ ظلّ اللہ میرساند کہ قبلہ عالمیان سلامت بندہ خانہ زادرا کہ بنوازش خسروانہ بخدمت اوجین سرفراز کردہ رخصت فرمودہ بودند کوچ بکوچ طی منازل و قطع مراحل نمودہ بتاریخ ہفتم ماہ شعبان المعظّم داخل قلعہ اوجین شد انشاء اللہ تعالی بنوعی کہ آن مرشد حقیقی بزبان مبارک نصیحت فرمودہ در تقدیم بعضی مہمّات امر نموده اند تا ممکن و مقدور است از حکم اقدس تجاوز نخواہد نمود انچہ رو میدہد حقیقت روزبروز معروض خواہد داشت واجب بود بعرض رسانید آفتاب دولت و عظمت بر مفارق عالمیان تابندہ باد

## عرضداشت چہارم

بندہ مرید معتقد شرایط ادب و زمین بوسی و کورنش بجاآوردہ

بموقف

## *ARIZDASHT III.*

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

## *ARIZDASHT IV.*

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

بموقف عرض باريافتگان درگاه عرش اشتباه سكندرجاه
سليمان سرير فريدون فر داراشكوه جمشيد حشمت
كيخسرومنزلت خلد الله ملكه ميرساند كه بورود
فرمان عاليشان فرخنده عنوان و شرف خلعت شاهانه
و انعام اسپ عراقي دلدل نشان كه بنوازش
تمام سرفراز فرموده بودند قدم از سر ساخته باستقبال
آن شتافته و بشرف مضمون همايون عنايت
مسحون حكم جهان مطاع اطّلاع يافته بر فرق سر
نهاده جبين نياز بخاك سجدات نوراني گردانيده
خلعت خاصّه در بر كرد و دوال لجام اسپ
خوشخرام در گلو انداخته لوازم تسليمات را بتقديم
رسانيد سر تفاخر و مباهات اين مريد بااخلاص از
فلك الافلاك در گذشته سپاس آن عطيهٔ عظمي بگذارد
زبان بيان توان كرد آنكه حكم مقدّس صادر
شده بود كه محمّدقلئ بدخت تربيت و رعايت
كردهٔ عنايت‌هاي خاص النخاص بود قدر دولت را
ندانسته سر از قبلهٔ اقبال تافته بتحريك بعضي
نادولت خواهان در ولايت غزنين شورش بهم
رسانيده خودرا باغي گري قرار داده

اگرچه

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

although

اگرچه افواج قاهره بر سر او تعین شده که عنقریب
اورا منهزم گردانیده یا دستگیر نموده به سریر خلافت مصیر
آورند لیکن چون عیال و اطفال و سایر اسباب و
اسپ و شتر او در خطهٔ کابل است بدانجا رفته
فرزندان اورا در ساعت دستگیر نموده بهمراهٔ کس
معتبر روانهٔ درگاهٔ والا سازد و انچه مال و اسباب
او در آنجا بوده باشد در قید قلم آورده بخالصه
شریفه ضبط کرده عرضداشت نماید قبلهٔ عالمیان
سلامت حسب حکم اشرف در ساعت که بمضمون
حکم اقدس اطلاع یافته بطریق الغار روانهٔ کابل
گردید فرزندان و متعلقان او در عین استعداد
برآمدن بودند که بنده رسیده فرزندان آن روسیاه را
مقید ساخته با زر نقد که از خانهٔ او برآمده مصحوب
خواجه احمد که برادر حقیقی این فدوی است با
جمعیت پانزده نفر سوار روانهٔ درگاه معلی نموده امیدوار
است که بسلامت برسد باقی شتران و اسپان
او طومار نموده متعاقب روانهٔ درگاه کیتی پناه مینماید
واجب بود بعرض رسانید آفتاب جهان تاب دولت
و اقبال تابنده باد

## عرضداشت پنجم

مرید بااخلاص مظفر زمین خدمت بلب ادب
و انکسار بوسیده

بموقف

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

## *ARIZDASHT V.*

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

repreſents

بموقف عرض بندگان حضرت قبلهٔ حقيقي وکعبهٔ تحقيقي ميرساند که فرمان عاليشان که در باب تنبيه و تاديب مواسات نواحئ احمدآباد و دهانيدن زر جاگيرداران از مسال متمرّدان بنام لمترين مريدان صادر شده بود بحکم جهان مطاع سرفرازي بخشيد با جمعّيت خود و بعضي منصبداران کمکي که بهمراهٔ بنده تعينات اين صوب اند کوچ کرده در موضع معّظم پور که هفت کروه از احمدآباد است ديره نموده روز ديگر تکيه بر دولت لايزال شاهنشاهي کرده بر سر ديههاي مواسات که کماشتههاي جاگيرداران نوشته داده اند که سه سال است که اين مردم مال واجبي نميدهند و بتمرّد نگاه ميدارند تاخت نمود چون متمردان خبر آمدن بنده شنيدند همکي جمع شده در جنگل در آمدند و سر راهٔ لشکر گرفتند چون اين خبر به بنده رسيد بصلاح دولت خواهان جهت قطع جنگل تبرداران از اطراف طلبيده به بريدن جنگل مقيدّ شد اگرچه آن مقهوران کوتهانديش درميان جنگل درآمده از تفنگ اندازي و تيربازي تقصير نکردند امّا چون غازيان لشکر از هر چهار طرف محاصره کردند کنواران عاجز شده از جنگل برآمدند و جنگ عظيم واقع شد از مردم سادات و مغل و راجپوت تابينان بنده

و

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

و از سواران بعضي منصبداران يک صد و پنجاه کس بموجبي که اسم باسم از يادداشت علیحده بعرض اشرف خواهد رسيد بدرجهٔ شهادت رسيدند و از کنوران بي تدبير نزديک هزار کس علف تيغ و تير گشته بجهنم رفتند ديگر مقهوران را تاب جنگ نماند چون شب شد آن جماعهٔ بي مايه کوته انديش مثل کلهٔ گوسفند و ميش بهر جانب رميدند علی الصباح بندهاي درگاه بر سر ديههاي آن متمرّدان سواري نمودند آن جماعه باهم اتفاق کرده در موضع سليم پور که ديهٔ کلان است قلعه دارد و درميان جنگل واقع است با عيال و اطفال خود يک جا شده بودند لشکريان از هر چهار طرف قتل کردند اگرچه آن مردم کشش و کوشش بمرتبهٔ نهايت نمودند عاقبت سواران پياده شده در ديه آن درآمده کس بسيار را کشتند و ديهرا آتش دادند بعد از آن زن و بچهٔ آنهارا اسير و دستگير نموده مال و مويشي بضبط درآورده حوالهٔ کماشتههاي جاگيرداران ساخته و سرداران آن ديهرا نيز بانها سپرده که محصول سالهٔ خودرا خاطر نشان نمايند قبلهٔ عالم سلامت شيوهٔ تمرّدئ اين مردم در اين ملک اظهر من الشمس است الحال به نيروي اقبال شاهنشاهي چنان تنبيه و تاديب يافته اند که تمام مردم اين نواحي

عبرت کنند

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

عبرت گزين شده شيوهٔ رعيتي گرفته بي طلب مال، واجبي بجا گيرداران ميدهند چنانچه حقيقت، تمرّد و فساد اين مردم و تردّد بندهٔ درگاه از مردم بيغرض بعرض خواهد رسيد آفتاب دولت و اقبال بر مفارق عالم و عالميان تابنده باد

## عرضداشت ششم

بنده فدوي سلندر شرايط سجدات و تسليمات غلامي بجاآورده بموقف عرض باريافتگان درگاه عرش اشتباه ميرساند که قبلهٔ دين و دنيا سلامت فرمان عاليشان که بنام کمترين بندهها در باب اهتمام قلعهٔ راجور صادر شده بود بشرف مضمون آن مفتخر و سرفراز گرديد و همان ساعت مردم را بجهت آوردن معماران و مصالح از سنگ و چونه و غيره جا بجا تعيّن نموده انشاءالله تعالي تا ممکن است در سرانجام عمارت قلعهٔ مذکور تقصير نخواهد کرد چون در اين نواحي سنگتراشان خوب چابکدست پيدا نميشوند اميدوار است که حکم مقدّس بديوانيان عظّم شرف صدور يابد که چند نفر سنگتراش خوب چابکدست از حضور لامع النور تعين فرمايند که کار معطّل نماند واجب بود بعرض رسانيد آفتاب دولت و اقبال تابنده باد

عرضداشت

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

## *ARIZDASHT VI.*

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

*ARIZDASHT*

عرضداشت هفتم

كمترين بنده‌هاي درگاه بموقف عرض ايستاده‌هاي سرير خلافت مصير ميرساند كه حكم جهان مطاع آفتاب شعاع بنام اين بندهٔ فدوي صادر شده بود كه پانصد سوار از برادران خود بجهت مهم قندهار بهمراهٔ فيروزخان تعين سازد كه در آن مهم رفاقت او نمايند قبلهٔ عالم سلامت حسب الحكم اشرف موازئ پانصد سوار از برادران خود جوانان مردانه جدا نموده با اسپ و يراق تازه بهمراهٔ خان مذكور داده كه تا ممكن باشد در خدمت و جان سپاري تقصير نكنند و دو پرگنه از صوبهٔ ملتان كه در جاگير بنده مقرّر است در وجهٔ ماهيانهٔ آن جماعه تنخواه نموده كه از آن جا چيزي بانها ميرسيده باشد كه بنخاطر جمع در خدمت مرجوع سرگرم بوده باشند واجب بود بعرض رسانيد ظلال دولت و اقبال لايزال باد

عرضداشت هشتم

كمترين فدويان جان سپار زمين خدمت بلب ادب بوسيده ذرّه‌وار بموقف عرض ايستادهاي سرير سلطنت مصير ميرساند كه از فضل الهي و اقبال حضرت اعلي خاقاني همه جا خير است

و

## *ARIZDASHT VII.*

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

## *ARIZDASHT VIII.*

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

and

و ہیچ گونہ واقعہ کہ موجب کدورت سلنہ این دیار باشد نیست و جمیع رعایا و مساکین بدعای دوام دولت ابدقرین مشغول اند امیدوار است کہ من بعد بہمین منوال بگذرد قبلۂ جہان و جہانیان سلامت بفضل الہی و اقبال جہان کشای شاہنشاہی نوعی اہتمام صنع زکواۃ نمودہ کہ از پرگنۂ وزیرپور تا جالور بالکل برطرف شد و الحال دو نفر سوار دیگر تعیّن نمودہ کہ در نواحی جاگیر رانای جکت سنگ و پرگنۂ ناندل وغیرہ جاگیر راجہ رای سنلہ و محال سرکار نیشہور خبردار باشند انشاء اللہ تعالی در لوازم تاکیدات خودرا معاف نداشتہ و نخواہد داشت و احدی را قدرت نیست کہ مرتکب این امر ممنوع درگاہ آسمان جاہ بشود

## عرضداشت نہم

خیرخواہ حقیقی محمد مقیم بعرض ملازمان نواب مستطاب معلی القاب اقبال و اجلال پناہ قبلہ گاہی میرساند کہ خبر بہجت اثر تشریف آوردن نواب خداوندی در این صوبہ چندان خوشحالی و فارغبالی روی داد کہ بشرح راست نیاید شوق بشرف پابوس از حدّ متجاوز است

بہرحالہ

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

## *ARIZDASHT IX.*

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

بہرجاکہ امر عالی شود از سر قدم ساختہ بملازمت شتابد و بادراک حضور فایض النور سعادت اندوز گردد منتظر حکم است زیادہ چہ عرض نماید ظلّ دولت بر مفارق خیرخواہان ممدود باد

## عرضداشت دہم

بندۂ کمترین الہ بخش شرایط بندگی و عبودیت بجاآوردہ بموقف عرض نواب مستطاب فلک جناب گردون وقار خورشید اشتہار خداوندی قبلہ گاہی میرساند کہ بورود پروانۂ عظّامی کہ بنام کمترین غلامان عزّ اصدار یافتہ بود سرفرازی و بندہ نوازی حاصل گردید آنکہ در باب فرستادن خزانۂ پرگنات امر شدہ بود سہ روز است کہ زری کہ تحصیل شدہ بود بمصحوب اخوت پناہ قاسم خان ارسال داشتہ امید کہ بسلامت برسد و بوکلای حضور امر شود کہ زررا تحویل خزانچی رکاب نمودہ اخوی مذکوررا رخصت نمایند کہ اکثر مہمّات این جا وابستہ بوجود او است بندہ تا ممکن است در اتمام تحصیل تقصیر نمیکند انشاءاللہ تعالی در نزدیکی پرگنات بی باق نموده ارسال خواہد داشت زیادہ عرض حد ادب ندید دولت و بہجت روزافزون باد

عرضداشت

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

## *ARIZDASHT X.*

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

## عرضداشت يازدهم

بنده وعاكوي خيراندیش عبدالقادر بذروهٔ عرض ذوالاحترام عتبهٔ عالي ميرساند كه شب و روز وفور دولت روزافزون و ظهور فتوحات كوناكون از درگاهٔ قادر بيچون مسئلت مينمايد كه چون منبعث بخلوص عقيده و اخلاص است مترصّد و اميدوار مي باشد كه بشرف اجابت مقرون گردد ازانجاكه غرض اظهار بندگي و اخلاص بود بزوايد مصدّع نگرديد دولت و اقبال دو تزايد باد

## عرضداشت دوازدهم

كمترين خيراندیشان علاول بعد از تقديم مراسم عبوديت و بندگي بعرض نواب مستطاب والاجناب قبلگاهي مدّ ظلّه الله تعالي ميرساند كه حقيقت تنبيه نمودن متمرّدان اين نواحي و بدست آوردن بندي و مويشي آنها قبل از اين مفصل معروض داشته بود بسمع عالي رسيده باشد انجال عزيمت استيصال متمرّدان آن روي آب درپيش دارد كه آن مردم سر بفساد برداشته اند صاحب سلامت جماعهٔ سواران و برقندازان چند توپ كه همراه بنده تعيين شده بود تا حال نرسيده اميدوار است كه يكي از بندههاي حضوررا امر فرمايند

ك

## *ARIZDASHT XI.*

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

## *ARIZDASHT XII.*

THE leaſt of your well-wiſhers Alawil, after performing the devoirs of ſubſerviency, and the duties of ſubmiſſion, preſents in addreſs to the benevolent and illuſtrious Nabob, the place of my Kibleh, whoſe power may God increaſe, that an account of my chaſtiſing the refractory in this diſtrict, and ſeizing their ſlaves and effects was particularly repreſented ſome time ago; and will have reached your auguſt hearing. At preſent I have in view the extermination of the rebels on the other ſide of the water; for thoſe people have riſen up in treaſon. My Lord, hail! The body of horſe and markſmen, with ſome guns which were detached for your ſervant, have not yet arrived. I am hopeful that you will give orders to one of your ſervants,

that

که سربراه نموده نزد کمترين رساند و باروت و سرب عنايت شود که باستعداد تمام بر سر آن مردم تاخت نمايد واجب بود بعرض رسانيد ايام عمر و دولت در تزايد باد

## عرضداشت سيزدهم

کمترين بندهاي عقيدت شعار عبدالستار بعد از اداي وظايف بندگي و لوازم نياز بذروهٔ عرض بندگان نواب فلک جناب قبلگاهي استظهاري ميرساند که نواب سلامت بضمير منير واضح است که نسبت بندگي و اعتقاد فقير بآن سلسلهٔ عالي از کجا است و نواب غفران پناه بر پدر بنده چقدر مهرباني داشتند بنده بخانه زادي ايشان تفاخر مينمايد از اخلاص و عقيدهٔ فقير بملازمت نواب و عنايت و مهرباني نواب قدردان چه التماس دارد که زياده از اندازهٔ تحرير است لاجرم تکيه بر نسبت بندگي خود و التفات آن صاحب نموده بنده زادهارا در خدمت عالي فرستاده چون جوانان کارطلب و قابل خدمت اند اميد دارد که در سلک بندها منسلک فرموده در تربيت آنها توجّهٔ عالي مبذول دارند که باعث سرفرازئ اين خانه زاد خواهد شد زياده چه عرض نمايد ظلّ دولت ممدود باد

عرضداشت

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

## *ARIZDASHT XIII.*

YOUR faithful ſervant Abduſſitar, after paying the tribute of ſubſerviency and the duties of ſupplication, repreſents at the place of addreſſing the ſlaves of the exalted Nabob, the ſeat of my Kibleh, and my ſupport. Nabob, hail! It is known to your enlightened ſoul whence the ſubmiſſion and attachment of this beggar to that noble race takes its riſe. And what regard the deceaſed Nabob had for the father of this ſlave, who boaſts of being born in your family. How can I deſcribe the ſincerity and attachment which I have for the Nabob; and the kindneſs of the juſt Nabob towards me, ſinceit exceeds the bounds of deſcription? Therefore having put my truſt in my own ſubſerviency, and your kindneſs, I have ſent my own children into the ſervice of your Highneſs; for they are young men deſirous of employment, and capable of ſervice. I am hopeful, that having engaged them, you will beſtow your auguſt attention in patronizing them; for it will be a ſource of honor to this child of your family. Farther what can I add? Be the ſhadow of proſperity extended!

*ARIZDASHT*

## عرضداشت چهاردهم

هندهٔ حقيقي احمد صدّيقي بموقف عرض نواب مستطاب معلّي القاب استظهاري قبلگاهي ميرساند كه بوصول پروانهٔ عظّام كه بنام كمترين صادر شده بود مفتخر و سرفراز گرديد آنكه در باب خدمت و رعايت سيادت پناه صفوت و نجابت دستگاه ميردرويش علي امر شده بود حسب حكم عالي انچه مطلب و مقصد ميرمشارالیه بود در سرانجام آن بجان كوشيده خدمتي كه از دست بنده برآمده خودرا معاف نداشته چنانچه ميرمذكور زباني بحضور فايض النور اظهار خواهد نمود اميدوار است كه بهمين دستور كار و خدمتي كه در اين حدود بوده باشد بشرف ايماي آن بندهٔ خودرا سرفراز فرمايند كه سعادت دارين خود دانسته در تقديم آن شرايط اعتقاد بظهور رساند زياده چه عرض نمايد ظلكم ممدود باد

## عرضداشت پانزدهم

كمترين خيرخواهان بازيد بعد از عرض عبوديت و نيازمندي كه شيوهٔ بندهاي عقيدت شعار است بعرض نواب مستطاب سپهر كاب خداوندي مدّ ظله العالي ميرساند

كه

## *ARIZDASHT XIV.*

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

## *ARIZDASHT XV.*

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

كه پروانهٔ واجب التعظيم بنام اين بنده شرف
ورود يافته بود مضمون آن مفنّخر گرديد آنكه در
باب معروض داشتن حقيقت جنگ و عناد
مردم خواجهٔ علي ومولانا محمّد مراد ايما رفته بود
حسب فرمودهٔ صاحب مردم قرب جواررا طلبيده
باعث نزاع آن هردو عزيز ازروي راستي استفسار
نموده در اين باب محضر بمهر قاضي و اهالي
و موالي اين نواحي درست نموده بحضور فرستاده
شد بنظر عالي خواهد در آمد زياده چه عرض نمايد
ظل شفقت ممدود باد

## عرضداشت شانزدهم

بندهٔ عبدالرحمن لوازم عبوديت و تسليمات بجا آورده
بموقف عرض نواب مستطاب كيوان وقار خداوندي
قبلهگاهي ميرساند كه معاملهٔ اين نواحي بيمن توجّه
و اقبال آن قبله چنانكه بايد و شايد صورت
انصرام گرفت آينده در اين جا كاري و خدماتي كه
لايق اين بنده باشد بلاتوقف فرمايند و اشتياق
بشرف ملازمت كه خلاصهٔ مطالب سرمدي و
سرمايهٔ سعادت ابدي است دامن گير شده

بنابر آن

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

## *ARIZDASHT XVI.*

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

بنابرآن معروض ميدارد كه حكم شود كه بخدمت
شريف رسيده بعضي حقايق را بسمع عالي رسانده
و بهر خدمتي كه امر فرمايند بالراس و العين بجاآورد
زياده چه عرض نمايد ظل عالي برمفارق خيرخواهان
ممدود باد

## عرضداشت هفتدهم

بندهٔ درگاه نصرالله بعرض ملازمان نواب مستطاب
سپهر ركاب خدايگاني ميرساند كه چند فصل از ضروريات
بشرح ذيل التماس ميدارد اميدوار است كه قبول
افتد اوّل ازروي كرم كه بخدمت فوجداري سرفراز
شده است انشاءالله تعالى حتي الامكان در خدمت
و جان سپاري تقصير نخواهد كرد امّا علوفهٔ بنده
بصاحب معلوم است و جماعهٔ كثير همراه دارد
ازعنايت و مهربانئ صاحب قدردان متوقع اضافه
است دويم چون اكثر ديههاي آن پرگنات مواس
و زور طلب است و قلعههاي محكم دارد هرچه
جمعّيت باشد همان طور كار خواهد شد سيوم چند
برادر فقير تكيه بدولت آن قبلهگاهي نموده از
وطن آمده اند جوانان مردانه و كارطلب اند اگر
بديوانيان حكم شود كه آنهارا در سلك بندهاي
سركار داخل نموده همراهٔ بندهٔ تعيّن سازند بكار
خواهند آمد و باعث سرفرازئ اين خيرخواه خواهد گرديد

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

## *ARIZDASHT XVII.*

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

4. The

چهارم توپهاي کلان که همراهٔ بنده مقرّر شده اند بداروغه حکم شود که از کارخانه برآورده لازمهٔ آنرا سرانجام نموده نزد کمترین رساند که انتظار نکشد

پنجم جماعهٔ برقندازان که همراهٔ فوجداران تعيّن مي شوند امر شود که متصديان سرکار طلب نموده برفاقت بنده تعّين سازند که زود بلشکر ملحق شود زياده چه عرض نمايد

## عرضداشت پنزدهم

بندهٔ درگاه نورالله ذرّه وار بموقف عرض باريافتگان محفل عظمت و اجلال نواب مستطاب معلي القاب سپهر جناب مهرکاب خدايگاني ميرساند که شهباز خان افغان را اميدوار بر مهرباني و اعطاف صاحب نموده نگاهداشته بود مکرّر در باب او التماس نموده تا حال مهم سازئ او نشد بنابرآن پريشاني تمام بحال او راه يافته ديگر تاب ندارد بملازمت کرامي اميدوار است که ارزوي کرم بديوانيان حکم شود که احوال پردازئ او نموده همراهٔ بنده تعّين سازند که جوان مردانه و کارآمدني است در اين باب سرفرازي کمترين بندها خواهد بود زياده چه عرض نمايد

باب پنجم

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

## *ARIZDASHT XVIII.*

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

CHAPTER

## باب منجم در مکتوبات که ابناي روزگار بیکدیگر نویسند

### مکتوب اوّل

ملازمان اقبال پناه عطوفت دستگاه مخلصان اعتضادي خان جیو همواره در حفظ ایزد متعال بوده خوشوقت باشند بعد از تمهید قواعد اخلاص و آرزومندي مکشوف راي منیر مهر انجلاي گردانیده مي آید مدّتي است که مخلص حقیقي را بدو کلمهٔ عنایت نامهٔ گرامی یاد آوري نفرمودند موانع آن بجز عیش و طرب امري دیگر مباد طریقهٔ یکجهتی آنکه بخلاف ایام گذشته شیوهٔ عاطفت را مرعي داشته احیاناً از این مخلص مشتاق یاد آورند و تجویز نسیان نفرمایند که باعث از دیاد رابطهٔ اخلاص خواهد بود ملاذا سلامت مشیخت پناه حقایق دستگاه شیخ عبد السّتار که یکي از دوستان ایشان است در این ولا پارهٔ زمین بوجهٔ مدد معاش بموجب فرمان عالیشان در پرگنهٔ دریاپور متعلّقه جاگیر خدام آن اقبال پناه تنخواه یافته در این صورت بوکلا امر خواهند فرمود که پروانه بنام متصدّیان پرگنه نوشته بدهند که اراضئ مذکوررا هرجا که مشیخت پناهٔ مزبور خواهد بتصرف او واگذارند و رعایت احوال اورا واجب دانند

که

# CHAPTER. V.

## Of the Letters which Mankind write to one another.

### *LETTER I.*

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

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

## مکتوب دویم

الله تعالی ذات عالی صفات مخلصان ملاذی
استظهاری خان جیورا از بلیات دوران مامون و
مصون داشته کامیاب دارین گرداناد بعد از تمهید
قواعد اختصاص و آرزومندی انهای رای منحبت افزا
آنکه چون در باب احترام و رعایت خاطر
مشیخت پناه شیخ عبدالستار و پیموده داون
اراضی مدد معاش در محل نیک مرقوم قلم
عطوفت رقم کردیده بود شرف وسعادت دانسته
در انچه خاطر مشیخت پناه مزکور بود بجان کوشیده
شد توقع از طریقه یکجهتی آنکه کاری و خدماتی که
در این حدود بوده باشد بی تکلف شرف ایمای
ارزانی دارند که شرایط اخلاص بتقدیم رسانیده
شود ظل دولت مبسوط و مخلد باد

مکتوب

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

## *LETTER II.*

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

## مكتوب سيوم

ملازمان نواب امارت و ايالت پناه شوكت و مرحمت دستگاه خان جيو هواره بر مسند دولت و اقبال متمكّن بوده سلامت باشند بعد از تبليغ ادعيهٔ نياز مكشوف راي بيضا ضياي ميگرداند كه مخلص خودرا بعنايت نامهٔ گرامي ياد آورده بتقديم بعضي مهمات مامور فرموده بودند سعادت خود دانسته حسب المقدور دران امور كوشيده صورت سرانجام داد چنانچه حقيقت از عرايض ميدان كمال معلوم خواهد شد و خدمت ديگررا مترصّد است بهرچه اشارت شود بالرّاس و العين بجاآورد ملاذ مخلصان سلامت خواجهٔ اشرف در سركار نواب نوكرشده ظاهراً اورا خدمت امينئ چند پركنه فرموده بودند مشارالیه ازانجاكه وقوف و كارداني او بود در دولت خواهي تقصير نكرده بجمع پركنات ديهه بديهه رسيده از قرار هست و بود زياده از سال گذشته پانزده هزار روپيه مشخص كرده طومار بدستخط و مهر عاملان و چودهريان و قانونگويان درست نموده آورده هرچه او بخدمت و دولتخواهي خود مي نازيد و اميدوار نتيجه بود متصدّيان مهمّات سركار خدمت اورا پايمال نساخته بنوع ديگر خاطر نشان ملازمان نواب نموده اورا در معرض عتاب و خطاب انداخته اند

## *LETTER III.*

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

This

اين معني بغايت از حساب و الطاف دور است
كه نواب صاحب سخن، مردم، اغراض در بارهٔ
او اصغا فرموده اورا صاحب، تقصير كرده اند اصلا
نظر بر خدمت و دولت خواهئ او نفرموده اند نواب
سلامت از مدّتي اين مخلص از احوال، او واقف
است و در دولت خواهئ او هيچ شک نيست امّا
مردم، سركار از ناراستئ خود نمي خواهند كه اين
چنين مردي بادين و ديانت در خدمت، ايشان
باشد اميد كه نواب بنفس، نفيس، خود بحقيقت،
معامله وارسيده انصاف فرمايند كه آن از شومي،
حاسدان ضايع نشود كه اين قسم، مردم در اين
قحط الرجال بس دير بدست مي آيد فقير بواسطهٔ
خيرخواهئ سركار بدو كله متصدّع، اوقات ميكردد
پيشتر هرچه بخاطر، عالي برسد آنچنان فرمايند اسباب،
دولت و شادماني در تزايد باد

## مكتوب، چهارم

همواره بعنايت، خسروانه سربلند بوده بر اعداي
دين و دولت مظفّر و منصور باشند بعد از تحاي،
دعوات، مخالصت آيات مرفوع، راي، كشور كشا
محبت افزا ميرساند كه صحيفهٔ كرامي كه بصنوف،
مهربانيها نامزد، مخلص، حقيقي شده بود بورود،
آن خورّمي تمام رو نمود آنچه در باب، كنرانيدن،
عرضداشت بدركاهٔ آسمان جاه ايماي رفته بود بتاريخ،
بست و يكم شهر محرّم الحرام در ساعت، نيك

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

## *LETTER IV.*

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

it

باتفاق بخشم الملک در غسل خانه گذرانیده
تمام مضمون آن بمسامع عز و جلال رسید حضرت
سلیمان منزلت بسیار خوشحال شدند و جواب حسب
المدّعا صادر گردیند بموجب آن عمل نمایند و عنایت
شاهنشاهي هرچه نویسد زیاده از آن است مدام و
متواتر حقایق آن صوبه بدرگاهٔ والا ارسال میداشته
باشند که اکثر خاطر ملکوت مناظر متعلّق باخبار
آن دیار میباشد و مخلص صمیمي را وکیل خود
دانسته خدمتي که در این حدود بوده باشد بی تکلف
اشارت فرمایند که در اداي مراسم حفظ الغیب تا
ممکن است تقصیر نمیکنند و نخواهد کرد و مابقي
حقیقت این جا از عرایض برخورداري مرزا
محمّد معلوم خواهند فرمود دیگر چه تصدیع دهد اسباب
دولت و اقبال روزافزون باد

## مکتوب صنجم

الله تعالي ذات عالي درجات ملازمان اقبال
و اجلال پناه شوکت و ایالت دستگاه مرزا جیورا
از انچه نباید و نشاید مصون و مامون داشته
کامیاب دارین گرداناد بعنایت نامهٔ گرامی که بعد
از مدّت مدید مخلص خودرا یاد آورده بودند مفتخر
گردید و بهجت افزود آنکه در باب گذشتن از
تقصیرات و خیانت خواجهٔ خانجهان رقم زدهٔ کلک
عطوفت گشته بود

حقیقت

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

## *LETTER V.*

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

حقيقت نارستي و بي ديانتي و بداندیشي آن
کوتاه اندیش و بدکیش تا کجا بیان نماید مبلغي
کلي چه از مال سرکار و از محال پرکنات و چه
از وجه بیوتات و حبوبات متصرّف شده و کاغذها
بلباس ساخته هرچند سزاوار کشتن و بریدن عضوي
شده بود و از بدکرداري خود هیچ گونه دلیل
خلاصي نداشت چون خاطر مبارک ملازمان
ایشان از همه عزیزتر است بفرموده آن ملاذ این
مخلص را جاي عذر نماند

بفرمانت توان از جان گذشتن
چرا از جرم کس نتوان گذشتن

جان و مال بنده طفیل ایشان است طریقه
شفقت آن است که بعد از این هر خدمتي که
لایق مخلص حقیقي بوده باشد باشارت آن زبین
منّت گردانند زیاده چه ابرام نماید دولت در
تزاید باد

## مکتوب ششم

بندگان منّبان ملاذي مخلصان استظهاري عطوفت پناهي
خانجیو همواره خوشوقت بوده بر سر مخلصان
سلامت باشند

بعد

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

DISTICH.

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

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

## *LETTER VI.*

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

بعد از شیوهٔ اخلاص و آرزومندی مشهود ضمیر منیر مهر تنویر میگرداند که مدّت مدید برآمده که بعنایت نامهٔ کرامی یاد نفرموده در این صورت حیران بوده که باعث عدم التفات چه باشد تا از زبان بعضی مردم اطّلاع یافت که زمرهٔ اصحاب اغراض بخلاف راستی حکایتی که هرگز نبوده و کس نشنوده بعرض رسانیده و خاطر مبارک را از کینه متغیّر گردانیده اند حقا که انامل فکرت این رقم بر صحیفهٔ حال این حقیر نکشیده و مثل این صورت مطلقاً بخاطر نرسیده عجب که خدّام ایشان این چنین سخنان پریشان را راست پنداشته مخلص خیرخواه را در معرض تقصیر داشته بجویز نسیان ساخته اند شهادت این معنی حوالهٔ ضمیر پاک ایشان نموده خود انصاف فرموده بعد از این رقم فراموشی را بروزنامچهٔ احوال محبّان نکشند زیاده چه تصدیع دهد ایّام بکام باد

## مکتوب ! هفتم

همیشه بتائید ایزد متعال مشمول عطوفت شاهنشاهی بوده بدولت و حشمت کامروای مطالب صوری و معنوی باشند بعد از اظهار مراسم اخلاص که شیوهٔ خیرخواهان است مشهود رایٔ مهر انجلای میگرداند که چون پرگنهٔ رحیم آباد از ابتدای فصل خریف بجاگیر این بندهٔ دولت خواه تنخواه یافته

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

## *LETTER VII.*

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

I have

درينولا سعادت نصاب سيّد مصطفي قلي را بجهت شقداريُ آن جا فرستاده شد در ملازمت كرامي خواهد رسيد اميدوار است كه اين پركنده را از محال متعلّقهٔ سركار عالي دانسته بوكلاي حضور امر خواهند فرمود كه در هر باب سيادت پناهٔ مذكور رجوع آورد امداد و رعايت اورا واجب دانسته نوعي توجّه فرمايند كه مال و معاملهٔ آن جا از قرار واقع بقيد و ضبط درآيد كه باعث اطمينان خاطر خواهد بود و خدمتي كه در اين حدود بوده باشد بشرف ايماي آن مشرّف دارند كه شرايط اخلاص بتقديم رساند زياده چه تصديع دهد ايام بكام باد

## مكتوب هشتم

بخدمت والدهٔ مشفقه مكرمه از كمترين فرزندان عبدالله بعد از قدم بوسي و عبوديت فراوان معروض انكه احوال اين متحال بخير است و خيريت آن والدهٔ مشفقه مطلوب اميد كه در حفظ و امان حق سبحانه تعالي بوده بر سر فرزندان تا ديرگاه سلامت باشند مدتي است كه خط محرّران آن مشفقهٔ ماجده ساجده نرسيده خاطر نگران است موانع آن بخير باد طريقهٔ شفقت انكه پيوسته احوال خيرمال خودرا نويسان باشند كه آرام خاطر گردد

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

## *LETTER VIII.*

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

Ere

قبل از اين جزوي خرج مصحوب اعتمادي دلاور
فرستاده بود رسيده باشد و بعضي سوغات اين ديار
بهم رسانيده است انشاء الله تعالي متعاقب بخدمت
ارسال خواهد داشت شوق شرف پابوسي آن
مخدومه از حدّ افزون است از درگاه مسبّب الاسباب
مستدعي است كه عنقريب بوجه احسن ميسّر گردد
و در باب نسبت نورچشم نوراللّه چه نويسد كه
آن والده خود بجد خواهند بود بهرحال سعي نموده
نسبت اورا صورت دهند كه موجب جمعيّت
خاطر گردد زياده چه عرض نمايد ظلّ شفقت ممدود باد

مكتوب نهم

كمترين فرزندان عبداللّه بعرض ملازمان مخدومي
افتخاري استظهاري قبلهگاهي مشفقي ابوي ميرساند
كه شوق آرزومندي بادراك پابوسي آن خداوند نه
بمرتبه است كه بقلم مقطوع اللسان شرح آن
توان نمود شب و روز از درگاه مجيب الدعوات
استدعامي نمايد كه سببي كه متضمّن حصول اين
مرام باشند بوجه احسن رو نمايد توقّع از كرم
و شفقت آن است كه تا هنگام شرف حضور
فايض النور اين كمترين فرزندان راگاهگاهي بعنايتنامه
كرا مي ياد آرند و خدماتي كه در اين حدود بوده باشد
بشرف ايماي آن مشرّف سازند كه سعادت
دارين خود دانسته بتقديم رساند

و

Ere this ſome money, ſent along with the faithful Dilawer, will have arrived. And I have got ready ſome rarities of this country; pleaſe God I will ſend them to you by and by. My deſire of the honor of kiſſing the feet of that reſpected perſon is unbounded; and I pray to Heaven that it may ſoon be happily obtained. With regard to the betrothing of your ſon Nooralla, what ſhould I write, ſince my mother will be diligent? At any rate, having done your endeavor, reſolve on a connexion, for it will be the cauſe of ſatisfaction. Farther what ſhould I ſay? May the ſhadow of kindneſs be extended!

## *LETTER IX.*

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

و بعضي سوغات اين ديار مصحوب يادكار بتفصيل يادداشت عليحده ارسال داشته بود يقين است كه بنظر فيض اثر گذشته باشد در اينولا اسپ رهوار بجهت سواري آن ولي النعمي بهم رسانيده انتظار است كه در اين چند روز مبلغي از محال جاگير از فصل خريف برسد آن زمان اسپ مذكوررا با خرچ و بعضي تحايف براي برادران عزيز ارسال دارد زياده چه عرض نمايد

سايه‌ات كم مباد از سر ما
بسط الله ظلّكم ابدا

## مكتوب دهم

برادر ارجمند بجان پيوند اقبال آثار سعادت يار خواجه يادكار به عمر و دولت برخوردار كامكار باشند بعد از دعوات فراوان و اشتياق بي پايان معلوم آن عزيز بوده باشد مدّتي است كه خط از جانب آن برادر نرسيده بنابرآن نگراني و حيراني تمام روداد آدم را از بيطاقتي و بيتابي براي خبر خيريت فرستاده شد بايد كه چگونگي احوال خودرا و باعث عدم ارسال مكاتبات مشروحا نوشته بفريسند كه اطمينان خاطر فاتر گردد من بعد اينچنين تغافلي در ارسال مكتوبات و نامه و پيام نكنند كه

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

DISTICH.

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

## *LETTER X.*

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

که وصول مکاتبات یکدیگر در معني ملاقات روحاني است و بعضي تحایف و شوغات این دیار برایٔ آن برادر خجسته اطوار جدا نموده متعاقب می فرستد زیاده چه نویسد ایام برخورداري در تزاید باد بالنون و الصاد

## مکتوب یازدهم

ملازمان عطوفت پناه ملاذي اخوي اعزّي مد ظلّه همواره مقضي المرام بوده سلامت باشند بعد از اظهار اشتیاق و آرزومندي دیدار فایض الانوار معروض آنکه اگرچه بجهت موانع حوادثات و دقایع روزگار چند روز از دولت ملازمت دوري و مهجوري رو داده امّا خدا آگاه است که جان و دل همیشه در خدمت آن اخوي میباشد از درگاهٔ ربّ العزّت امیدوار است که عنقریب پردهٔ مفارقت از میان برخیزد و صورت ملاقات چهره کشاید که از غم و الم جدایٔ رهائي بلبید کرم فرموده تا دریافت شرف حضور بنامه و پیغا خوش دل و شادکام میفرموده باشند زیاده از این جسارت نمودن ترک ادب است ظلکم ممدود باد

## مکتوب دوازدهم

فرزند ارجمند ثمرهٔ شجرهٔ فواد دوحهٔ حدیقهٔ مراد قرّهٔ العین

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

## *LETTER XI.*

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

## *LETTER XII.*

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

Mohammed

محمد حسين طوّل الله عمره دعاي فراوان و اشتياق بي پايان مطالعه نمايند احوال اين حدود بخير است و خيريت آن جگرگوشه مطلوب اميد كه بصحّت و عافيت باشند حقيقت روزگار اينجانب بر اين نوع است كه بحسب ضروريات باندك ماهيانه قناعت نموده بواسطهٔ قرب مسافت در سركار نواب نوكر شده چنانچه برات دو ماه درست ميشود هرگاه وجهٔ برات بدسب آمد خرچ براي شما خواهد فرستاد خاطر خودرا بهمه ابواب جمع دارند در خواندن و نوشتن سعئ بليغ نمايند و اوقات خودرا بلهو و لعب نگذرانند و ميل بازي و تماشا نكنند كه وقت يادگرفتن هنر و ادب همين است

مصرع

غافل منشين كه وقت بازي ست

چگونگئ احوال خودرا مي نوشته باشند كه اطمينان خاطر گردد زياده چه نويسد ايام برخورداري بعنايت حضرت باري در تزايد باد

مكتوب سيزدهم

برخورداي نورالابصاري خجسته اطواري برابر جان بلكه بهتر از جان محمود خان را از جانب احمد خان بعد

Mohammed Huſſain (whoſe life may God prolong!) read over my numberleſs bleſſings and unfathomable affection. Here all is well; and the welfare of that corner of my ſoul is wiſhed for: I hope you are in health and ſafety. The hiſtory of my preſent ſituation is this: Being contented with a ſmall monthly allowance for neceſſaries, I have, on account of the ſmall diſtance, become a ſervant of the Nabob. Accordingly an order for two months is drawn out; whenever the amount of the order has come to hand, I ſhall ſend ſome money for you. Keep your mind in every reſpect quiet. Exert your utmoſt diligence in reading and writing. Do no ſpend your time in joke and play; and do not beſtow your attention on diverſion and amuſement: for this is the time for acquiring inſtruction and manners.

HEMISTICH.

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

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

## *LETTER XIII.*

TO my ſon Mahmood Khan, the light of mine eye, the-well diſpoſed, who art dear as my ſoul, yea dearer, be it known from Ahmed Khan,

after

بعد از دعاي برخورداري و فراوان جان درازي معلوم بوده باشد كه احوال اينجانب بخير است و خيريت آن مايهٔ مراد پيوسته از درگاهٔ ايزدي خواسته ميباشد الهي آن برخوردار را بعافيت داراد عمر عزيز خودرا كه چون آب رفته معاودت ندارد در خواندن و نوشتن صرف نمايد و لحظه از اين شغل خطير و امر بي نظير غافل نباشد كه بزرگان فرموده اند

بيت

كسب كمال كن كه عزيز جهان شوي
كس بيكمال هيچ نيرزد عزيز من

زياده ذر اين باب چه تاكيد نموده آيد الهي ازدياد عمر باد

مكتوب چهاردهم

بخدمت همشيرهٔ عزيزه مشفقه مهربان از جانب كرم الله دعاي فراوان و جان درازئ بي پايان مطالعه نموده خاطررا خواهان و آرزومند ملاقات بهجت آيات جود دانند احوال اين حدود بكرم رب المعبود بر نهج بهبود گذران است و خبر سلامتي آن همشيره مي بايد اميد كه بصحت و سلامت باشند مدتي است كه خبر خيريت آن همشيره نرسيده بنابر آن خاطر متردد ميباشد

مهرباني

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

DISTICH.

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

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

## *LETTER XIV.*

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

مهرباني و شفقت آنکه تا ادراک ملاقات بهجت سمات پيوسته از چلونکي سوانحات آن حدود و خبر سلامتي خود مي نوشته باشند که باعث آرام خاطر گردد زياده چه تصديع دهد ايام حشمت بردوام باد

## مکتوب پانزدهم

ملازمان محبت و مودت پناه رفعت و وزارت دستگاه خواجه غيرت خان همواره بر مسند عزت و وزارت متمکن بوده کامياب صوري و معنوي باشند بعد از دعوات مخالصت آيات مشهود راي عقده کشاي آنکه چون استماع يافت که مسند خدمت ديواني صوبه گجرات بوجود فايض الجود زينت گرفته در اين صورت خوشحالي تمام روي داد الحمدلله که خلق آن ديار از آسيب خواوث روزگار از سايه عدل و احسان ايشان در مقام امن و امان مرفه الحال خواهند بود آشنا و بيگانه از دولت آن يگانه آفاق بهره مند خواهند گرديد مبارک و ميمون باد مترصد از مکارم اخلاق آنکه نسبت يکجهتي و خصوصيت قديم را مرعي نموده مخلص خيرخواه را گاه گاهي بعنايت نامه گرامي ياد و شاد ميفرموده باشند و رجوعي که در اين حدود بوده باشد باشاره آن رهين منت گردانند زياده چه تصديع دهد ايام عزت و وزارت در تزايد باد

مکتوب

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

## *LETTER XV.*

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

## مكتوب شانزدهم

جمّبت و مودت پناه شفقت و مرحمت دستگاه صداقت و يكجهتي اطوار خصوصيت و يكانكي آثار ملاذي شيخ جيو همواره خوشوقت و شادكام باشند در اين ايّام فرخنده انجام استماع يافته كه در خانهٔ ايشان فرزند در ساعت همايون تولّد شد حقا كه بشنيدن اين خبر بهجت اثر چندان خوشحالي و فارغبالي روي داد كه شرح راست نيايد الهي آن نونهال چمن دولت را از صرصر حوادث دوران در امان خود داشته در سايهٔ رافت ايشان برخوردار و سربلند گرداناد و بر جميع خيرخواهان دور و نزديك مبارك و فرخنده كناد

نظم

الهي تا جهان را آب و رنگ است
زمين را دور و گيتي را درنگ است
تمتّع بخشش از بخت و جواني
ز هر چيزش فزون ده زندگاني

مكتوب

## *LETTER XVI.*

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

### VERSES.

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

*LETTER*

مكتوب هفتدهم

الله تعالي ذات ستوده صفات مشيخت پناه فضيلت
دستگاه محبت انتباه شيخ جيورا از جميع بليات
زمان محفوظ داشته بانواع شادماني و مقاصد صوري
و معنوي سلامت داراد بعد از تمهيد قواعد اختصاص
و آرزومندي انهاي راي شريف آنكه خدا آگاه
است كه از استماع خبر فرخنده اثر كد خداي برخوردار
شيخ محمد جهان جهان خوشحالي و بهجت روي داد
الهي مبارك و سازوار گرداناد و بعضي اسباب
عروسي يك انگشتري طلا با نگين زمرد بجهت
عروس و چيره و فوطه گجراتي براي برخوردار مذكور
بمصحوب اعتمادي مبارك قدم فرستاده شد بنظر
التفات قبول فرمايند و اين مخلص را از معتقدان
و خيرخواهان خود دانسته كاه كاهي بنامه و پيغام ياد
آورند و هر گونه خدمتي كه در اين حدود باشد اشاره
فرمايند كه در انصرام آن شرايط اخلاص بتقديم
رسد ايام عشرت و شادماني در تزايد باد

مكتوب هيزدهم

خدام كرام ذوي الاحترام عطوفت پناهي تكيه گاه
عزيزان و خويشان همواره در حفظ و امان حضرت
سبحان بوده سلامت باشند بعد از تحايف دعوات
وافيات مشهود راي مهر انجلاي ميگرداند كه بنده
از آبا و اجداد نسبت موروثي بان سلسله دارد
و مهرباني ايشان در باره اين نيازمند از هرچه
نويسد زياده است خود ميدانند كه در نسبت
يكديگر جدائي نيست بنابر آنچ

## *LETTER XVII.*

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

## *LETTER XVIII.*

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

Therefore

بنابرآن از روي كستاخي در باب نسبت فرزندي
عزيزالله كه از علم و ادب بهرهٔ تمام دارد
تصديع ميدهد اگر بغلامي خود سرفراز فرمايند باعث
سربلندي و تفاخر در ميان عزيزان و خويشان
خواهد بود اميد كه استدعاي بنده بدرجهٔ قبول افتد

مصرع

كر قبول افتد زهي عزّ و شرف

## مكتوب نوزدهم

معلوم اهل خانهٔ بادل يكانه دوست دمساز رفيق
همراز يار وفادار بوده باشد از آن روزيكه پردهٔ
مفارقت هايل كشته خدا آگاه است كه قرار و آرام
يكبارگي از دل بدر رفته در شب خواب نيست
و از خيال و يادِ او يلدم غفلت نه و وصال اورا
از خداي عز و جلّ مي طلبم اميد كه عنقريب
بوجهٔ احسن ميسّر گردد تفكّر تمام است كه در
ايّام جدائي احوال او چگونه خواهد بود پيوسته تا
هنگام ملاقات چونكي حالات خودرا مي نوشته باشد
كه آرام خاطر گردد و دراينولا بمصحوب اعتمادي
دلاور خدمتكار جزوي خرچ فرستاده شد خواهد رسيد
سامان ضروريات نموده اوقات بگذراند و خاطر بهم
ابواب جمع دارد

انشاء

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

HEMISTICH.

"If you comply, how great the dignity and honor."

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

## *LETTER XIX.*

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

انشاء الله تعالی اگر نهضت رایات فیروزی و اقبال در این نزدیکی به آن خدود میشود چه بهتر از ین پرده دوری از میان رفع خواهد گردید والا بعد از دو ماه پیش خود خواهم طلبید که دیگر تاب جدائی نیست بهر حال یک جا بودن غنیمت است

مصرع

تا در میان خواسته کردکار چیست

زیاده چه نویسد

## مکتوب ستم

نامهٔ فرحت آثار آن مونس غمگسار در عین انتظاری رسد خاطر اندوهگین را از قید غم و الم آزاد گردانید آنکه اظهار جدائی نموده امیدوار ملاقات بهجت آیات فرموده بودند فهم الواقع این آرزد از طرفین در ازدیاد است شرح آرزومندی دیدار فرحت آثار در دفترها نمیگنجد

نظم

اشتیاقی که بدیدار تو دارد دل من
دل من داند و من دانم و داند دل من
تو ندانی که فراموش شوی از دل من
مگر آن دم که سپارند بخاک اندر گل من

از

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

### HEMISTICH.

"But in the mean time whatever is the will of God."

What ſhould I write more?

## *LETTER XX.*

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

### POETRY.

"The deſire which my ſoul has to ſee you,
"My ſoul knoweth; and I know; and my ſoul knoweth.
"Do not imagine that you will be forgotten by my ſoul,
"Even at the moment they give my body to the duſt."

از درگاهٔ مسبّب الاسباب امیدوار می باشد که سببی سازد که شام ظلام فراق بانوار صبح و صال مبدّل گردد باقی مافی الضمیر موقوف بروز ملاقات زیاده چه نویسد

## مکتوب بست و یکم

حقّ سبحانه تعالی ذات خجسته صفات ملاذی اشتظهاری مخلصان پناهی خان جیورا همواره از بلیّات دوران محصون و محروس داشته سلامت داراد بعد از رفع دعوات مشتاقانه مکشوف رای عالی میگرداند که حقّ علیم است که بشنیدن اخبار بیماری ایشان چندان کلفت خاطر و اندوهٔ باطن روی داد که شرح آن در وسعت آباد ضمیر کنجایش پذیر نیست الله تعالی داروی آن از دارالشفای خود عنایت و کرامت کند و صحّت کلّی بخشد فقیر بمجرّد استماع این خبر بی اختیار میخواست که روانهٔ آن حدود شود امّا بواسطهٔ بعضی موانعات ضروری این آرزو در پردهٔ توقف ماند بنابرآن دارندهٔ نامه باستعجال جهت خبر ایشان فرستاده شد که دیده و دل در انتظار خبر صحّت ایشان است الهی همیشه آینهٔ خاطر صافی را از کلفت عارضه و اندوه و کدورت بیغم داراد

مکتوب

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

## *LETTER XXI.*

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

*LETTER*

## مكتوب بست دويم

برخوردار اقبال آثار خواجه دلاور مشمول عطوفت ايزد متعال بوده از عمر و دولت برخوردار و كامكار باشند در اين ايام نافرجام شنيده شد كه مخدومي قبلگاهي ميان عبدالسلام بحسب تقدير قادر قدير وديعت حيات سپرده از دارالفنا بدارالبقا رحلت فرموده داغ جداي خود بر دل دوستان دور و نزديك گذاشتند حق عليم است كه بمجرد اصغاي اين خبر كلفت اثر جان در قالب نماند از غايت اندوه و بي تابي زاري بسيار نمود امّا چه فايده چون هر آفريده را عاقبت همين راه در پيش است

بيت

هركه آمد بجهان زاهل فنا خواهد بود
آنكه پاينده و باقيست خدا خواهد بود

هراينه داروي اين درد بغير صبر نيست لاچار دست بدامن صبر زده الهي آن سرمايهٔ دانش و بينش را نيز صبر جميل و اجر جزيل كرامت فرمايد و در عمر و جان شما بيفزايد حالا تمام قبيله وابسته بذات شما است طريقهٔ هوشمندي آن است كه هركدام را دلاسا نمايند

و

## *LETTER XXII.*

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

### DISTICH.

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

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

Keep

و استقلال خود بحال دارند انشاء الله تعالي متعاقب وقت يافته از اين واقعهٔ هايله بعرض مقدّس معلّي رسانيده سرپاي خاصّه معه فرمان عاليشان بجهت دلاساي شما حاصل نموده ميفرستند لايق آنكه تا هنگام ملاقات چگونگي احوال خودرا مينوشته باشند و هر مطلبي كه در اين حدود بوده باشد بي تكلّف اشاره فرمايند كه تا ممكن است در سرانجام آن سعي نموده شود زياده چه نويسد

## مكتوب بست سيوم

بعد از سلام محبّت انجام انهاي ضمير فيض پذير آنكه مكتوب مرغوب صداقت اسلوب كه مصحوب مولانا مطلوب مهرباني فرموده بودند بمطالعهٔ آن مشرّف گرديد و انواع شادماني افزود طريقهٔ يكجهتي آنكه همين شيوهٔ عاطفت را منظور داشته تجويز نسيان نفرمايند چون شوق آرزومندي بعبارت نميگنجد لاجرم بصفاي باطن فيض مواطن حواله نمود

مصرع

كر مراسوز دل هست اثر خواهد شد

زياده چه نويسد

مكتوب

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

## *LETTER XXIII.*

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

### HEMISTICH.

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

What ſhould I ſay more?

## مکتوب بست چهارم

بعد از عرض اشتياق معروض آنکه نامهٔ عنبرين شمامه رسيد آتش شوق و شغف را تيزتر گردانيد منتظر آن است که بزلال وصال منطفی شود اميد که تا زمان ادراک مواصلت بر سحات قلم مشک فام تسکين خاطر مستهام بخشند باين چند حرف اکتفا نموده زياده چه تصديع دهد

## مکتوب بست پنجم

بعد از عرض بندگي و نياز بحضرت قبلگاهي ملاذي استظهاري مدّ ظلّه العالی معروض ميدارد که احوال فقير بخير و خوبي مقرون است ذات ملکي صفات در حفظ نامتناهی باشند بورود عنايت نامهٔ گرامي مفتخر گرديد آنکه بعنايت و مهربانی تمام بندهٔ خودرا ياد آورده بودند موجب انواع شکرگذاري و اصناف سپاس داري شد

بيت

ياد منت از مردمي خويشتن آيد
ورنه چه کسم من که ترا ياد من آيد

الهي

## *LETTER XXIV.*

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

## *LETTER XXV.*

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

### DISTICH.

"Your remembrance of me is from your own generoſity,
"Elſe who am I, that you ſhould remember me?"

الہی سایۂ بلندپایۂ آن قبلہ گاہی تا دیرگاہ بر مفارق نیازمندان مبسوط باد

## مکتوب بست ششم

ایزد تعالی آن درست مہربان را در حفظ و حمایت خود داراد بمنّہ و کمال کرمہ مفاوضۂ کرامی کہ نامزد خیرخواہۂ حقیقی شدہ بود بشرف مطالعۂ آن احتظاظ وافر یافت و خلاصۂ اوقات در آرزوی ملاقات آن سرمایۂ حیات مصروف است و کم وقت باشد کہ بیاد ایشان نگذرد

بیت

من بیاد تو سلامت بخیال تو خوشم
غیر نادیدن تو ہیچ پریشانی نیست

مترقب کہ تا دریافت شرف حضور وافرالسرور بنامہ و پیغام یاد آورند چون مدّعا ہمین بود زیادہ مصدّع نشد

## مکتوب بست ہفتم

بندۂ مخلص دعاگوی را کہ خایبانہ باوصاف جمیدہ آن مجموعۂ خوبیہا آشنا است و ہمیشہ آرزومند آدراک حضور موفورالسرور میباشد در حاشیۂ کنابت مخلصان ملاذی شیخ فضل اللہ

از

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

## *LETTER XXVI.*

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

### DISTICH.

"In the recollection of you I am well, in the idea of you I am happy.
"I have no complaint but that of not ſeeing you."

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

## *LETTER XXVII.*

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

It

از مردم، نيك و اهل، دانش تصوّر فرموده ياد آورده بودند باعث استحكام، بنيان، محبّت و وداد گرديد امّا حيرت افزود كه هيچ مدان، ناقص را بمردم، فضلا و بلغا نسبت كردن چه معني دارد من از كجا و آن پايهٔ مرتفع كجا مگر از نسخهٔ محبّت نامه كه بعبارت سست و نابوو بيان شده سهوي و خطائي بنظر كيميااثر درآمده بنابرآن ازروي كنايت بقلم آورده باشند دور نيست و خدا آگاه است كه فقير در فن، اشعار مطلق عاري است و عمري در محرّري گذرانيده در هنر لاف زدن پيش بزرگي نه از نضل بهرهٔ كمال دارد شوخئ تمام است

بيت

نگر چه شوخ كسي ام كه تحفه ميسازم
بسوي لعل، بدخشان سفال، رنگين را

اميد از آن سرمايهٔ فضل و خود آن است كه بر سهو و خطاي اين بي بضاعت قلم، عفو رانده باصلاح، آن توجهٔ فرمايند

بيت

فطرت كيميا است كر نگري
درم، قلب، ما چو زر كردد

اميد

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

DISTICH.

"Behold how impudent a fellow I am, who ſent as a preſent
"To the Ruby of Badukhſhan, a piece of painted earthen ware."

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

DISTICH.

"Your look is like the Philoſopher's ſtone; if you behold,
"My baſe coin becomes gold."

From

اميد از كرم عميم آنكه اين مخلص مستمندرا
از دعاكويان و خيراندیشان خود تصوّر فرموده تا
هنگام ادراك شرف حضور وافر السرور از خاطر فيض ماثر
منسي نفرمايند زياده چه عرض نمايد

## مكتوب بست ماشتم

دفاتر دعا كه محاسبان كامل در تحرير مجملي
از اوارجهٔ آن عاجز آيند و طوامير ثنا كه مشتوفيان
فاضل در تسطير مفردهٔ از جمع آن بعجز و قصور
زبان كشايند ايثار مجلس مستوفي الممالكي ميكرداند
كه شرح شوق و آرزومندي فاضل از آن است
كه بقلم دوزبان اندكي از بسيار آن بيان توان
كرد لاجرم از شروع در آن باب اجتناب نمودهٔ
قطع طناب اطناب كرده مترصّد آن است كه
عنقريب محاسب قضا و قدر فرد روزنامچهٔ ايام
فراق را از حشو منها ساخته زمان اتصال را بجايزهٔ
صحيح موشّح و موضّح سازد بمنّ و كمال كرمه مامول
از مكارم اخلاق آنكه تا هنگام حصول ملاقات
مجمل و مفصّل احوال خجسته مآل را در ذيل
التفات نامه مندرج سازند و تجويز نسيان نفرمايند
زياده چه تصديع دهد

مكتوب

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

## *LETTER XXVIII.*

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

## مكتوب بست نهم

التفات نامهٔ كه نامزد خيرخواهٔ حقيقي شده بود در بهترين زمان شرف ورود يافت چون متضمّن مژدهٔ صحّت و عافيت ايشان بود بهجت افزود الله تعالي از انچه نبايد و نشايد در حفظ خود داشته كامياب مطالب صوري و معنوي كرداناد لايق و شايسته آنكه همين شيوهٔ ستوده را مرعي داشته از ين شكسته ياد آورده بخدمت لايقه اشارت فرمايند كه بجان و دل كوشيده بتقديم رساند ايّام دولت مزيد باد

## مكتوب سيم

بعد از طيّ تكلّفات رسمي انهاي راي محبّت افزا آنكه مدّت است كه از احوال خيرمآل خود انبساط ضمير اتّحادپذير نفرموده اند بنابر آن خاطر بسي نگران است يقين كه موانع آن بجز فراموشي ديگر نخواهد بود اميد كه بخلاف گذشته ابواب رسل و رسايل مفتوح دارند كه باعث اطمينان خاطر گردد دراينولا مشيخت و فضيلت پناه شيخ ضياءالله كه از اكمل و اكابر زمانه اند و فقيررا بسلسلهٔ عالي ايشان نسبت بندگي و اعتقاد تمام است بواسطهٔ بعضي امور ضروري در آن حدود تشريف آورده اند

## *LETTER XXIX.*

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

## *LETTER XXX.*

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

باید کہ شرف دیدار ایشان را غنیمت دانستہ در اعزاز و احترام بجان کوشیدہ ہر کاری و ہر مہمی کہ رجوع آورند سعادت خود تصوّر نمودہ در سرانجام آن تقصیر نکنند کہ خاطر ایشان بسی عزیز است درین باب مخلص شما بغایت ممنون خواہد شد ایام بکام دوستان باد

## مکتوب نسی یکم

نامۂ عنبرین شمامہ بساعت نیک رسید از نکہت مضمونش مشام معطّر گردید آنکہ در باب رعایت و اعزاز و پاس خاطر عزیز مشیخت پناہ شیخ ضیاء اللہ مرقوم خامۂ محبّت و یگانگی شدہ بود حقّا کہ آمدن ایشان را محض نزول رحمت ایزدی دانستہ بمشاہدۂ دیدار فایض الانوار شیخ مذکور بغایت محظوظ و سعادت اندوز گردید و در ہر باب حسب اشارۂ ایشان تا ممکن و مقدور بود بجان کوشیدہ شرایط اخلاص بتقدیم رساند چون دراینولا مشیخت پناہ مذکور از مہمّات این جا خاطر جمع نمودہ متوجۂ آن حدود شدہ اند یقین است کہ احوال نامرادی فقیر زبانی بیان خواہند نمود زیادہ چہ تصدیع دہد

مکتوب

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

## *LETTER XXXI.*

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

*LETTER*

## مكتوب سي و دويم

اي ماهٔ اسمان خوبي و اي سرور كلستان محبوبي اي نور ديدهٔ عشاق و اي سرور سينهٔ مشتاق ازروي تلطّف و مهرباني وعده فرموده بودي كه كلبهٔ احزان ترا بنور حضور موفور السرور منوّر مي سازم حقّا كه از آن باز ديدهٔ اميد بر شارع انتظار است

بيت

از آن روزيكه گفتي خواهم آمد ديده بر راهست
چه ميسوزي بداغ انتظارم چون نمي آئي

اكر بحسب وعده از ديدار فرحت آثار ديده انتظار دوشان را پيرايهٔ نوراني بخشند از وفور مهرباني چه عجب

بيت

بيا بيا كه بصد جانب آرزومندم
بيا كه بكسلم از خويش و با تو پيوندم

## مكتوب سي و سيوم

اي عاشق رنجور و اي منتظر مهجور از نامهٔ تو چنان معلوم شد كه آرزوي ملاقات ما در دل و هواي وصال ما در سر داري

امّا

## *LETTER XXXII.*

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

DISTICH.

"Since the days you ſaid I will come mine eye is upon the road;
"Why do you burn me with the cauſtic of expectation? Why don't you come?"

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

DISTICH.

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

## *LETTER XXXIII.*

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

But

امّا بر وعدهٔ خوبان نباید بود در سخن، ایشان
دل نباید نهاد

بیت

ز خوبان کس وفاداری ندیده
جز آئین، جفاکاری ندیده

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

بیت

عشق بازان در طریق، عشق گر باشند پاک
خوبرویان گر بیامیزند با ایشان چه باک

یطاقتی درکار نیست صبر باید کرد زود باشد که
ماهٔ جمالم از روزن، خانه برآید و نهال، قامتم بمنظره
سیما اندازد

مصرع

صبر تلخ است ولیکن بر شیرین دارد

## مکتوب سی و چهارم

شکوفهٔ دوحهٔ سیادت غنچهٔ بساتین، نقابت زبدهٔ
آل طه و یس

خلاصهٔ

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

## DISTICH.

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

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

## DISTICH.

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

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

## HEMISTICH.

"Patience is bitter, but it bears ſweet fruit."

## *LETTER XXXIV.*

MAY the flower of the tree of authority, and the bud of the gardens of command, the cream of the deſcendants of ت ي & س,

خلاصهٔ عترت سيّد المرسلين ميران جيو همواره
در حفظ حفيظ باشند چون ديروز بواسطهٔ بعضي
مهمّات ضروري در حضور عرض كرده بودم اميد
كه در انصرام آن توجّهٔ عالي مبذول فرمايند كه
باعث ممنونئ بنده است تكيه بر مهرباني و عطوفت
آن ذات شريف كرده تصديع داده شد ايّام بكام باد

## باب ششم در خطوط و قبالات شرعيه

### خطّ بيع حويلي

اقرار كرد و اعتراف شرعي نمود مخبر باسم و
نسب خود خواجهٔ كرم الله ولد خواجهٔ شهاب الدين
بن عبدالله قريشي بر آنكه يك خانهٔ تعمير
يافته بخشت پخته قايم الحدود حدّ شرقئ آن متصل
خانهٔ يعقوب ولد كريم داد و حدّ غربئ آن ملحق
بديوار خانهٔ الهداد ولد مير قريشي و حدّ جنوبئ
آن متصل شارع عام و اليه الباب و حدّ شمالي
آن پيوسته بمسجد فضل الله ولد شيخ بهاوالدين
كه واقع است در بلدهٔ رحيم آباد در محلّهٔ قاضي پاره
و

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

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

### A CERTIFICATE of the Sale of a Houſe.

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

و بلامشارکت غيري در تصرّف مالکانهٔ من بود
بعوض مبلغ يک هزار روپيهٔ شاهجهاني رايج
الوقت بوزن پازده ماشه بدست خواجه محمد ولد
خواجهٔ بايزيد فروختم و مبلغ مذکور در قبض و تصرّف
خود آوردم همسايه باسم رجبي و فتو گواهي دادند
که آن خانه ملکي و موروثي بايع مذکور بود و
شيخ عبدالله ولد شيخ عبدالکريم عهده نمود که
اگر ثاني الحال وارث ديگر پيدا شود و دعوي
کند او از عهدهٔ جواب آن برآيد اين چند کلمه
در محلهٔ شرع شريف بقلم آمد که عند الحاجت
حجّت باشد بتاريخ بست نهم شهر محرّم الحرام
سنهٔ ۱۱۸۱ هجريهٔ نبوي صلّي الله عليه و سلّم

خط فروخت کنيزک

اقرار کرد و اعتراف نمود خواجهٔ عبدالله ولد خواجهٔ
محمد در حالت نفوذ جميع تصرّفات بر اين وجه
که يک نفر کنيزک گل بهار نام سبزفام ميانه قد
ميش چشم بلند بيني پيوسته ابرو در هر دو
گوش سوراخ تخميناً بست ساله بعوض مبلغ
بست روپيهٔ رايج الوقت که نصف آن ده روپيه
باشد بدست مير درويش محمد ولد محمد مرادِ
فروختم و مبلغ مذکور در تصرّف خود آوردم اين
چند کلمه بطريق سند در محلهٔ شريعت غرّا بقلم
آمد تحرير في التاريخ يازدهم شهر ذي القعده خط

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

## A CERTIFICATE of the Sale of a Slave Girl.

KHOJEH Abdulla son of Khojeh Mohammed, being of age, and in full possession of all his faculties, affirms and declares to this effect: "I have sold to Meer "Dervaish Mohammed, son of Mohammed Morad, a "slave girl named Gulbehar, of a copper complexion "and middle size, with grey eyes, high nose, joined "eyebrows, and both her ears pierced, supposed about "twenty years of age, for the sum of twenty current "Rupees, the half of which is ten; which sum I have "received." These few lines were drawn out in Court by way of Certificate, on the eleventh of the Month Zeekkadeh.

A CER-

## خطِ بيعِ برده

باعثِ تحريرِ اين سطور آنكه منكه عليُ ولدِ نظام متوطّنِ جالور ام اقرارِ صحيح شرعي مينمايم بر اين صورت كه يك كنيزك تخمينًا ۱۰ ساله بمقابلهٔ مبلغِ بست روپيهٔ اكبري رايج الوقت بطوع و رغبتِ خود بدست محمد قاسم بيع كردم و فروختم و مبلغِ مذكور كرفته نوشته ميدهم كه اكر ثاني الحال كسي در اين باب دعوي و سخني نمايد جواب كويم و خاطر نشان كنم اين چند كلمه بطريقِ سند نوشته دادم كه عند الحاجت حجّت باشد تحرير في التاريخِ بست و نهمِ ماهُ صفر المظفر ختم اللّه بالخير و الظفر سنهٔ ۱۱۹۰ هجريُ نبوي

## تمسكِ فروختِ باغ

اقرار كرد و اعترافِ صحيح شرعي نمود مخبر باسم و نسبِ خود بايزيد ولدِ فريد ابنِ داؤد بنِ عبدالرحيم كه يك قطع باغ موازيُ ده بيكهٔ زمين معه چهار ديوارِ تعمير يافته پنجشتِ نخت و دو صد اشجار از قسمِ انبه و توت و ليمو و كنار و نخل كه ميراث از پدرِ ما رسيده بود بعوضِ مبلغِ دو صد روپيهٔ شاهجهاني كه نصفِ آن يك صد باشد بدستِ خواجهٔ كريم ولدِ ميان هاشم فروختم

و

## A CERTIFICATE of the Sale of *S*lave Girl.

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

## A CERTIFICATE of the Sale of a Garden.

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

and

و مبلغ مذكور در قبض و تصرّف خود آوردم اگر ثاني الحال كسي دعوي نمايد باطل باشد اين چند كلمه بر سبيل سند در محكمهٔ شريعت غرّا بقلم آمد

## تمسك قرض

غرض از اين تحرير آنكه منكه احمد ولد محمود صديقي ام مبلغ يك صد روپيهٔ شاهجهاني رايج الوقت از مال خواجهٔ بختاور بوعدهٔ دو ماه بطريق قرض حسنه گرفتم و در تحت تصرّف خود آوردم بشرط آن كه بعد از گذشتن ميعاد هركاه طلب نمايد بلاعذر ادا نمايم و هيچ حيله در پيش نيارم اين چند كلمه بر سبيل حجّت بطوع و رغبت نوشته دادم كه عند الحاجت حجّت باشد تحرير في التاريخ هفدهم شهر شعبان المعظم سنهٔ ۱۱۹۰ هجريهٔ نبوي صلّي الله عليه و سلّم

## تمسك اجارهٔ موضع

مقصود از تحرير اين سطور آنكه منكه علي محمد ولد شهاب الدين ام موضع سليم پور معمول پرگنهٔ فريدآباد كه بجاگير رفعت پناهٔ ميرجان مقرّر است از وكلاي ايشان بمبلغ پانصد روپيهٔ رايج الوقت بطريق اجاره گرفتم

كه

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

## A Bond for Money Borrowed.

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

## A Lease for a Village.

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

كه مبلغ مذكوررا در سال تمام بسركار خان
مزبور برسانم و هيچ عذر و حيله نيارم اكر عياذا
بالله آفت سماوي به اراضي مسطور روي دهد بعد
از تحقيق مجرا بلييرم اين چند كلمه بر سبيل سند
نوشته دادم له ثاني الحال حجّت باشد تحرير في
التاريخ دوازدهم شهر ذي الحجه سنه ١١٤٤ هجري

خطِ ضامني

باعث تحرير آنكه چون شيخ عبدالله ولد رحيم داد
بواسطهٔ معاملهٔ عمالي سركار نواب مستطاب
معلّي القاب مقرّر كشته منكه كرم الله ولد شمس
الدين ام بطوع و رغبت خود حاضر ضامن او شدم
كه اكر مومي اليه بي رخصت ركلاي ايشان جائي
برود بنده اورا بلاعذر حاصر كرده بدهم و اكر حاضر
نسازم از عهدهٔ جواب او برآيم اين چند كلمه
بطريق سند نوشته دادم كه ثاني الحال حجّت باشد
تحرير في التاريخ دوازدهم شهر صفر ختم الله بالخير
و الظفر سنه ١١٩٠

خط ضامني

غرض از اين نوشته آنكه منكه ملك محمد ولد
ابراهيم متوطن دارالسلطنت لاهور ام

اقرار

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

## A BOND of Security.

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

## A BOND of Security.

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

اقرار ميكنم بر اين وجه كه جمال خان ولد كمال خان بضامني بنده در سركار بندكان سيادت و اقبال پناه ميران صاحب نوكر شده و علوفهٔ خود كرفته در خدمت قيام و اقتدام نمايد و بي رخصت جاي ديكر نرود اكر ثاني الحال بي رخصت متصدّيان سركار برود حاضر كنم اكر حاضر نكنم از عهدهٔ جواب آن برآيم اين چند كلمه خطِ ضامني نوشته دادم كه ثاني الحال حجّت باشد تحرير في التاريخ بست و دويم شهر ربيع الاول سنه ١١٩١ هجري

## خطِ آزادي

در محلهٔ قضا آمده اقرار صحيح شرعي نمود مخبر باسم و نسب خود عبدالروف ولد خان محمد بر اين جمله كه بختيار نام غلام سبزفام ميانه قد سليم الاعضا كه خاص ملك من است آزاد كردم و خطِ آزادي دادم كه هرجا كه خواهد بطور خود باشد و بعد از فوت من هيچكس از وارثان مرا بروي حقي نيست بتاريخ فلان تحرير يافت

## خطِ فارغكي معامله

غرض از اين نوشته آنكه منده فلان ام انچه دعوي حساب معامله كلي و جزوي بخواجهٔ كريم داد ولد احمد داشتم فهميده كرشتم

و

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

## A DISCHARGE from Slavery.

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

## The DISCHARGE of an Accompt.

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

and

و لادعوی نوشته دادم دیگر دعوی ننمایم و اگر دعوی نمانم دروغ باشد این چند کلمه بر سبیل سند نوشته داده شد که عند الحاجت حجّت باشد

## خطِ بندگی

در محلهٔ شریعت آمده اقرار صحیح شرعی نمود مخبر باسم و نسبِ خود احمد ولد الهداد بر این جمله که صندل نام کنیزک ازان خواجهٔ بدرالدین را بطوع و رغبتِ خود بزنی قبول کردم و خطِ غلامی نوشته دادم مابقی عمر از بندگی و غلامی ایشان عذر نیارم این کلمه بطریق سند نوشته داده شد

## باب هفتم

### در نوشتن دستک و سرنامهٔ خطوط و غیره

### دستکِ راهداری

دستک باسم کماشتهای جاگیرداران و چوکیداران و کذربانان و زمینداران راهٔ لاهور آنکه سیادت مآب سیّد مرتضی اسباب بعضی کارخانجات سرکار خاصه شریفه حسب الحکم اشرف اقدس بدارالسلطنت لاهور می برد باید که بواجبی خبردار بوده از خدود حودها بسلامت بگذرانند و بهیچ وجه معطّل ندارند

و

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

### An Obligation of Bondage.

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

## CHAPTER VII.

### Of writing Orders and Addresses, &c.

*A Passport.*

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

And

و اكر عياذاً بالله در حدود كسى امري واقع خواهد شد از جواب آن او بيرون خواهد آمد در اين باب قدغن دانند تحرير في التاريخ فلان شهر فلان سنهٔ فلان

دستك باسم عمله و فعلهٔ فرّاش خانهٔ سركار خاصه شريفه

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دستك باسم عمله و فعلهٔ فرّاش خانهٔ سركار خاصه شريفه آنكه چون حسب الحكم عالي داروغلي فرّاش خانهٔ كلّ بعهده و اهتمام سعادت نصاب مير درويش مقرّر و مفوّض كشته بايد كه مشاراليه را داروغه و صاحب اهتمام آن كارخانه دانسته از سخن و صلاح او بيرون نروند كه هراينه مطابق ضابطه و قانون سركار عالي بوده باشد و متابعت اورا كما ينبغي بجاآرند و مومي اليه را بايد كه شيوهٔ راستي و ديانت را شعار خود ساخته نوعي بلوازم و مراسم آن امر پردازد كه مزيدي بر آن متصوّر نباشد و دستور داروغلي خودرا موافق معمول آن كارخانه متصرّف شود در اين باب حسب الحكم عمل نموده تخلّف نورزند

دستك

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

## An Order to the Factors and Agents of the Royal Chamberlain's Office.

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

## دستك محكمهٔ قضا

دستك باسم الهداد آنكه براي جواب دعوئ شيخ الهداد بدارالقضا آمده حاضر شود كه معامله بحسب شرع شريف فيصل يابد در اين باب قدغن داند

## دستك عدالت

دستك باسم محمدمراد آنكه عبدالله بدارالعدالت العاليه آمده ظاهر نمود كه دعوئ شرعي به او دارد و او تمرّدي مي‌ورزد بايد كه بديدن دستك براي جواب دعوئ مشارالیه حاضر شود كه معامله موافق شرع شريف بقطع برسد

## دستك كوتوالي

دستك باسم بيوپاريان كنج آنكه بمجرّد رسيدن دستك بچبوترهٔ كوتوالي آمده حاضر شوند و اهمال نورزند

## دستك براي كروري

دستك باسم كماشتهاي كرورئ خضرآباد آنكه جمع و خرچ فوطدارئ پرگنهٔ مذكور فصل خريف گرفته بدفترخانهٔ اعلى حاضر شوند و معطّل ننمايند

دستك

## An Order of a Court of Law.

THE Order of the Court of Law to Illahidad is as follows: Let him appear in Court to anſwer to the ſuit of Shaikh Mohammed Ali; that the matter may be ſettled according to the noble Law: Conſider this as poſitive.

## An Order of a Court of Juſtice.

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

## An Order from a *Kotwal*.

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

## An Order to a *Krori*.

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

## دستک بنام وکلا

دستک باسم وکیل رفعت و امارت پناه بهادرخان آنکه اسپان طویلهٔ خاصه شریفه بعهده و اهتمام خان مذکور مقرّر است برایٔ محلّه حاضر سازند

دستک بنام عمله و فعلهٔ کارخانجات خاصه شریفه

دستک باسم عملهٔ و فعلهٔ کارخانجات سرکار خاصه شریفه آنکه چون در این نزدیکی نهضت رایات اجلال فیروزی و اقبال مقرّر است انچه بار برداریٔ ضروری بجهت اسباب کارخانجات درکار بوده باشد ازردی فهمیدگی نوشته مهر خود نموده بدهند که موافق آن سرانجام بار برداری کرده شود

## دستک برایٔ تعیناتی

دستک باسم بهادرخان و جماعهٔ او آنکه چون شمارا همراهٔ رفعت و شجاعت پناه محمدمراد فوجدار پرگنهٔ غلمت پور تعین نموده شد باید که با جمعیّت و استعداد تمام خودرا نزد او رسانیده و از خدمات و تردّدات آنجا بمشارالیه رفاقت نموده از سخن و صلاح او بیرون نروند و متابعت اورا بواجبی نمایند و

## An Order to a *Vakeel.*

THE Order to the Vakeel of the eminent noble Behader Khan is this: The Horſes of the Royal Stable are committed to the attention and care of the ſaid Khan; let him bring them to be reviewed.

## An Order to the Officers and Agents of the Royal Houſehold.

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

## An Order for a Detachment.

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

And

و ماهيانهٔ خودرا بموجب تصديق متصدّيان حضور از تحويل فوطدار پرگنهٔ مذکور ماه بماه ميگرفته باشند در اين باب قدغن دانسته تخلّف نورزند

## دستک عدم مزاحمت کشتی

دستک باسم متصدّيان ملّاحان کذر آب آنکه چون بجهت مهمّات پادشاهي پين سوهي ها به آن روي آب آمد و رفت دارند بايد که مزاحم او نکردند و معطّل ندارند در اين باب قدغن دانند

## سقط نامه

باعث تحرير اين سطور آنکه پوست يک راسر اسپ مشکي بر ران سواري داغ بابت طويلهٔ خاصه شريفه که بعهده و اهتمام ميرعلئ کرورئ پرگنهٔ سام مقرّر است در چبوترهٔ کوتوالئ قصبهٔ رايپور حاضر آوردند که بتاريخ بست و يکم شهر محرّم الحرام سنه ۱۱۹۱ در سرائ بازيدخان سقط شد چنانچه درينولا اکثر مردم معتبر که در آن سراي بودند بر صدق اين معني کواهي دادند بنابر آن اين چند کلمه بطريق صورتحال بقلم آمد

تجويزنامه

And agreeable to the Certificate of the Muttiſſuddies of the preſence, draw your pay Monthly out of the hands of the Fotidar of the ſaid Pergunneh. Conſidering this as peremptory, make no reſiſtance.

## A PASS *for Boats.*

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

## A CERTIFICATE of the Death of a Horſe.

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

An

## تجويز نامه

چون حلم جهان مطاع آفتاب شعاع بنام کمترين بندها شرف ورود يافته که هرکس از بندهاي درگاه والا در اين صوبه خدمتي شايسته نمايد و دولت خواهي از او ظاهر شود فراخور آن تجويز اضافهٔ او نموده بدرگاهٔ فلک اشتباه معروض دارد درينولا چون خواجهٔ محمد حسين هر گونه خدمات پسنديده بجاآورده و جمعيّت زياده از ضابطه نگاه ميدارد و بندهٔ دولت خواهٔ سرکار است بنابر آن دو صدئ ذات و پنجاه سوار اضافهٔ او تجويز نموده که همگي از اصل و اضافهٔ هفصدي و ـــ صد سوار بوده باشد اميدوار است که اگر بمعروض قبول افتد ديوانيان عظام مطابق حلم مقدّس داخل واقعه سازند

## محضر نامه

بندهٔ مظلوم ابو الخير ولد عبدالرّحيم قريشي سوال ميکند و استشهاد ميخواهد بر اين معني که خواجهٔ غياث بي حجّت شرعي يک قطعه باغ ملکٔ مرا که در قصبهٔ سيدپور واقع است بزور و تعدّي متصرّف شده و شيخ احمد نام برادر حقيقئ مرا بجان کشته و چون قصد کشتن من کرد از آن جا گريخته جان خودرا سلامت بردم

## An APPLICATION for additional Allowances.

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

## *A Summons.*

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

هرکس که از این واقعه اطّلاع داشته باشد عند اللّه کواهي خود بنویسد یا بنوشتن اجازت فرماید که از ثواب بي بهره نباشد

## تصدیق حاضري

تصدیق باسم محمد خان و جماعهٔ او آنکه من ابتداي غرهٔ شهر محرّم الحرام سنه ۱۱۹۱ لغایت آخر ماهٔ صفر سنه الیه خان مذکور معه جماعهٔ خود همراهٔ بندهٔ درکاه در خدمت پادشاهي حاضر اند دیوانیان عظام ماهیانهٔ آن جماعه را موافق ضابطهٔ سرکار خاصه شریفه تنخواه نمایند

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## سرنامهاي عرایض

### سرنامهٔ عرضداشت

عرضداشت بندهٔ هاشم باریافتکان درکاهٔ عرش اشتباه بعرض اقدس آعلي رسانند

عرضداشت فدوئ مظفّر استادهاي پایهٔ سریر خلافت مصیر کیمیاتاثیر بگذرانند

### سرنامهٔ مکتوبات

بشرف مطالعهٔ نواب اقبال آثاري محبان ملاذي فلان مشرف باد

بعزّ مطالعهٔ نواب مستطاب فلک جناب آصف جاهي فلان معزّز باد

بمطالعه

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

## A CERTIFICATE of having ſerved.

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

## THE ADDRESSES of Petitions.

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

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

## The ADDRESSES of Letters.

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

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

بمطالعهٔ کرامي ملازمان رفعت و وزارت پناه رسانند

ملازمان مخدومي قبلهگاهي خدايگاني فتح نمايند

بمطالعهٔ اخوي اعزي ملاذي معزّز باد

اين صحيفه بدست برادر ارجمند سعادت يار از عمر
بر خوردار رسانند

اين صحيفه بشرف مطالعهٔ مخدومي قبلهگاهي مدّ ظلّه
مشرف باد

اين مکتوب بمطالعهٔ شريف خدام محبّت و
مودّت پناه رسانند

اين نامه در بلدهٔ کابل در محلّهٔ حاجي محمد بخانهٔ
فلان رسانند

اين حريضه بخدمت والدهصاحبهٔ مشفقه مکرمه در لاهور
رسانند

اين کتابت بحضيحت پناه شيخ عبدالله در بلدهٔ
سرهند رسانند

اين اشتياقنامهٔ بندهٔ درگاه فلان محبّان ملاذي عطوفت
پناهي رسانند

تمام شد

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

LET the respectable dependants of my fortunate Father open this.

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

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

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

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

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

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

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

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

THE END.

# INDEX.

*Roots.* *Derivatives.*

اب He returned.
مآب the place of return.
آل he returned, arrived, became, went before, preceded.
ايالت dominion.
مآل the center, place of return, refource.
آل family, relations.
ال he was firm, robuft, powerful.
تاييد aſſiſtance.
تاييدات aids.
ابه he recollected, he honored.
ابهت ſplendor.
مباهي glorious, proud.
مباهات glory, pride.
ابا he was father.
ابو father.
آبا fathers.
ابد he ſtood, ſubſiſted.
ابد eternity.
II اتحف he gave, preſented.
تحفه a rarity.
تحايف rarities.
اثر he made one thing follow another. II. he made an impreſſion.

*Roots.* *Derivatives.*

اثر a ſign.
آثار ſigns.
ايثار preſenting, chuſing.
تاثير impreſſion.
ماثر ſigns, marks.
موثر efficacious.
اجر he gave a reward.
اجر a reward.
اجاره a farm, leaſe.
اخر he delayed.
آخر the end.
اخا he was brother, friend.
اخوت fraternity.
اخوي fraternal.
ادى it become more. II. he cauſed to become, to be performed.
ادا performance.
ادب he invited to eat, was polite.
تاديب correction.
ادب politeneſs.
ادم he was tawny, brown.
آدم a man.
II. ارّخ he marked the line, dated.
تاريخ a date.
ارض he made it like the earth, it abounded with graſs.

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

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

| *Roots.* | *Derivatives.* |
|---|---|
| | بيت houſe, abode. |
| | بيوتات revenue from houſes. |
| بان | he excelled, it was ſeparate and diſtinct, manifeſt. |
| | بيان explanation. |
| | فيمابين between; from في in, ما what, and بان. |
| باض | it was ſuperior in whiteneſs. |
| | بيضا bright |
| بدا | he began. |
| | ابتدا the beginning. |
| بدر | he haſtened. |
| | بدر the full moon. |
| بدع | he began, invented. |
| | بدعت a novelty, invention. |
| | بدايع new. |
| بدل | he changed, ſubſtituted, altered. |
| | مبدّل changed. |
| بذل | he preſented, gave munificently. |
| | مبذول beſtowed. |
| برم | he was fatigued. |
| | ابرام troubles. |
| برا | he created. |
| | باري God the creator. |
| | برايا vaſſals, ſubjects. |
| بر | he was pious. |
| | ابرار the pious. |
| برك | he fell on his knee. II. |

| *Roots.* | *Derivatives.* |
|---|---|
| | he prayed for a bleſſing. |
| | مبارك happy, fortunate. |
| بسط | he dilated, ſpread. |
| | بسط extenſion, expanſion. |
| | مبسوط ſpread. |
| | انبساط gladneſs. |
| بشر | he rejoiced. |
| | بشر a mortal, man. |
| بصر | he ſaw. |
| | ابصار eyes. |
| بضع | he cut off. |
| | بضاعت a ſtock, capital, part, lot. |
| بطن | he ſtruck in the belly, he penetrated, lay hidden. |
| | بطون interior parts. |
| بعث | he aroſe. |
| | باعث the cauſe. |
| | منبعث the origin, ſource. |
| بعض | he divided into parts. |
| | بعضي a part, ſome. |
| بعد | he was diſtant. |
| | بعد after, afterwards. |
| | بعيد diſtant. |
| بغا | he tranſgreſſed, was inſolent, ſought, required. |
| | باغي an oppreſſor, rebel. |
| | كما ينبغي as was required, from كما & بغا. |
| بقا | as ſurvived, remained. |
| | باقي remaining. |
| | بقا remainder, balance. |

| Roots. | Derivatives. |
|---|---|
| | بقايا balances. |
| | بی باق withour balance. |
| بلد | he ſtaid, dwelt. |
| | بلده a city. |
| | بلاد cities. |
| بلغ | he arrived at maturity, reached his end. |
| | بليغ efficacious, numerous, mature. |
| | بلغا the eloquent. |
| | تبليغ promoting, forwarding. |
| | مبلغ a ſum, the amount, product. |
| | مبالغه exaggeration, ſtruggle. |
| بلا | he tried, experienced. |
| | بليّات misfortunes, trials. |
| بنا | he conſtructed. |
| | ابن a ſon ابنا ſons. |
| | ابن pro بن |
| | بنيان a foundation. |
| | مباني fabricks. |
| بهج | he exhilarated, was joyful. |
| | بهجت joy, gladneſs. |
| بهر | he ſurpaſſed, excelled. |
| | باهر ſurpaſſing, ſuperior. |

ت

| | |
|---|---|
| تبع | he followed, imitated. |
| | متابعت obſequiouſneſs, ſubmiſſion. |

| Roots. | Derivatives. |
|---|---|
| تجر | he carried on trade. |
| | تجار merchants. |
| ترک | he left, deſerted. |
| | ترک deſertion, neglect. |
| تم | it was whole, finiſhed. |
| | اتمام completion. |
| | تمم termination. |
| | تمام concluſion. |

ث

| | |
|---|---|
| ثبت | he ſtood, was fixed. II. he ratified, confirmed. |
| | ثبتی a writer, notary. |
| ثرا | it was large and numerous. |
| | ثريّا the pleiades. |
| ثمر | it bore fruit. |
| | ثمره fruit. |
| ثني | he bent, doubled, repeated, was ſecond. |
| | ثنا praiſe. |
| | ثانيا ſecondly. |

ج

| | |
|---|---|
| جاز | he went, paſſed, it was allowed. |
| | اجازت permiſſion. |
| | تجاوز exceſs. |
| | تجويز permiſſion. |
| | جايزه conſent, gift. |
| جاب | he brought. |
| | جواب anſwer. |
| | مجيب conſenting, anſwering. |

جاد

*Roots.* *Derivatives.*

جاد he was liberal.
جود liberality.
جبل he formed, created.
جبلّي innate.
جبن *vid. Gol.*
جبين the forehead.
جدّ he was great in dignity, he ſtruggled, exerted. III, it was new.
جَدّ a forefather, grandfather.
اجداد forefathers,
جِدّ an effort, labour, ſtruggle.
مجدّد renewed.
جري it flowed, came forth, happened. III, he agreed.
جريان flowing.
جاري flowing.
مجرا introduction, a viſit of reſpect, tract, channel.
خرب II. he tried and proved. *vid. G,*
جريبانه a certain meaſure, quantity of corn, &c.
جرد he tore away, ſeparated.
مجرّد bare, only, ſingle.
مجرّدان ſolitary.
جرم he committed a fault.
لاجرم undoubtedly, from

*Roots.* *Derivatives.*

لا not & جرم.
جزا he divided into parts.
جزوي a part, partial.
جزل he cut, diſtributed.
جزيل great, copious.
جس he touched, tried to feel, explored.
تجسّس inquiry, ſearch.
جسر he dared, was bold.
جسارت preſumption, audaciouſneſs.
جلّ he was illuſtrious.
جلال majeſty.
اجلال ſplendor.
جلّ glory.
جلالت grandeur.
جلا it was clear, manifeſt.
جلا deſertion, forſaking.
انجلا brightneſs.
جلس he ſat in company.
جليس companion.
مجلس aſſembly, company, council.
جمل he was beautiful, elegant, and becoming.
تجمّل accumulation, abundance.
جمال beauty.
جميل beautiful.
جمله the whole.
جملكي the whole.
مجملي a ſummary.

| *Roots.* | *Derivatives.* |
|---|---|
| جمر | he collected. |
| جمهور | the public. |
| جمع | he collected, assembled together. |
| جمع | a collection. |
| مجموع | collected. |
| جماعه | an assembly. |
| جمعيت | collection, recollection. |
| مجموعه | a collection. |
| مجموع | collected. |
| جماعه | an assembly. |
| جمعيت | collection, recollection. |
| مجموعه | a collection. |
| جنس | it ripened, III. it was of the same kind. |
| جنس | a kind, sort. |
| اجناس | kinds. |
| جنب | he removed to a side, declined. |
| جانب | a part, side. |
| جناب | majesty, highness, |
| اجتناب | shunning. |
| جانبين | on both sides. |
| جنوبى | southern. |

## ح

| | |
|---|---|
| حال | it passed by, existed a certain time, was running, was changed. III. he committed. |
| حال | the state, the time present. |
| احوال | circumstances, particulars. |
| تحويل | charge, trust. |
| حواله | charge, department. |
| حيله | fraud. |
| محال | a place, station, district. |
| محال | an impossibility, nonentity. |
| محتاله | a procuress. |
| حاج | he had need. |
| احتياج | necessity, need, |
| حاجت | necessity. |
| مايحتاج | what is wanted; from ما what, and حاج. |
| حاط | he guarded, observed. |
| احتياط | caution. |
| حانِ | it was the time. |
| احيانا | some times. |
| حبّ | he raised to feed. |
| حبوبات | grain, corn. |
| محبوب | beloved, the mistress. |
| محبّان | lovers. |
| محبّت | love, affection, |
| حبل | he entered into league. |
| حبل | a rope, ligature, league. |
| حتم | he pointed out, passed judgment. |

| *Roots.* | *Derivatives.* |
|---|---|
| | حاتم a judge. |
| حج | he intended, took steps, set out for Mecca, disputed, opposed. |
| | حجّت argument, proof. |
| حجب | he intervened, separated, kept out. |
| | حجاب porters. |
| حد | he fixed bounds. |
| | حدّ a limit. |
| | حدود boundaries. |
| حدث | it was new, it happened. |
| | حوادث news, accidents. |
| | حوادثات events. |
| حرم | it was prohibited. |
| | حرام prohibited. |
| | احترام veneration. |
| | محرم prohibited, a confidant. |
| | محرمان confidants. |
| حرف | he changed, inverted. |
| | حرف a letter of the alphabet. |
| | انحراف deviation. |
| حرک | he denied his debt, II. raised commotion. |
| | تحریک commotion, disturbance. |
| | محرک moving, promoting. |

| *Roots.* | *Derivatives.* |
|---|---|
| حر | he became a free-man from a slave. II. he wrote correctly. |
| | تحریر writing, description. |
| | محرّران scribes, writers. |
| حرص | he desired greedily. |
| | حرص greed. |
| حرس | he guarded. |
| | محروسه guarded. (garrisoned, *fem*:.) |
| | محروس *ib.* (*masc.*) |
| حزن | he was grieved. |
| | احزان grief. |
| حسن | he was beautiful, good. |
| | حسن goodness, beauty. |
| | حسنه a benefit, reward. |
| | احسن more, and most beautiful. |
| | مستحسن approved, laudable. |
| حسد | he envied. |
| | حاسدان enemies, envious people. |
| حسب | he computed, considered. |
| | حسب a computation, account. |
| | حساب a calculation. |
| | حسابی reputable, esteemed, sufficient. |
| | محاسبان accomptants, calculators. |

| *Roots.* | *Derivatives.* |
|---|---|
| حشم | he had a large retinue. |
| | حشمت pomp. |
| حشا | he filled up, inserted. |
| | حشومنها an account of the expenditure of any sum inserted on the margin, from من from, ها it, and حشا. |
| حصل | it remained over and above, was clear. |
| | حصول acquisition. |
| | حاصلات revenues. |
| | حاصل produce. |
| | تحصیل collection, revenue. |
| | محصول produce, harveſt, revenue. |
| حصن | it was fortified. |
| | حصن fortification. |
| | حصین fortified. |
| | محصون fortified. |
| حصّ | he divided the hair, here and there. |
| | حصّه a portion, part. |
| حضر | he was preſent. |
| | حاضر preſent, at hand. |
| | محضر appearance, ſummons. |
| | حضرت preſence, majeſty. |
| | حضور preſence. |
| حظّ | he was happy in plenty. |
| | احتظاظ delight, |

| *Roots.* | *Derivatives.* |
|---|---|
| | محظوظ glad. |
| حفظ | he kept, preſerved. |
| | حفظ cuſtody, protection. |
| | حفیظ a protector. |
| | محفوظ protected. |
| حقّ | it happened, he was certain, he acted rightly. |
| | حقّ truth, right. |
| | حقیقت reality, certainty. |
| | حقّاً really. |
| | حقوق rights, duties. |
| | حقایق the particulars, circumſtances. |
| | حقیقی true. |
| | تحقیق confirmation, certainty. |
| | تحقیقات truths. |
| حقر | it was contemptible. |
| | حقیر contemptible, mean. |
| حکم | he governed. |
| | حکم authority, command, deciſion. |
| | استحکام confirmation. |
| | حاکم a prince, judge. |
| | حکّام magiſtrates. |
| | محکمه a tribunal. |
| | محکم ſtrengthened, confirmed. |
| حکا | he related, reported. |
| | حکایت |

| Roots. | Derivatives. |
|---|---|
| | حكايت a relation, narrative. |
| حلف | he ſwore. II. he bound him by an Oath. |
| | حلقه a ring. |
| حلّ | he untied, halted at an inn, it was lawful. |
| | حلّ diſſolving, looſing. diſengaging. |
| | محلّ a place, ſtation, diſtrict. |
| | محلّه a halting place, encampment. |
| حمد | he praiſed. |
| | حمد praiſe. |
| | حميده laudable. |
| حما | he protected with a guard. |
| | حمايت protection. |
| حيّ | he was aſhamed, he lived. |
| | تحيّت ſalutation. |
| حير | he was aſtoniſhed, agitated. |
| | حيرة aſtoniſhment, perturbation. |
| | حيراني aſtoniſhment, diſtreſs. |
| | حيران aſtoniſhed, diſturbed. |

| Roots. | Derivatives. |
|---|---|
| خ | |
| خار | he was well. |
| | بالخير well, (from ب. & خار & ال). |
| | اختيار liberty, choice. |
| | خيريّت welfare. |
| | مختار free, arbitrary, chooſing, choſen. |
| خال | he was vain from flattery. |
| | خيال imagination, fancy. |
| خان | he deceived. |
| | خيانت perfidy. |
| خاف | he was afraid. |
| | مخوفه dangerous. |
| خبر | he knew. |
| | خبر intelligence. |
| | اخبار news. |
| | مخبر announcing, communicating. |
| ختم | he ſealed, concluded. |
| | ختم concluſion. |
| خجل | he was confuſed with ſhame. |
| | خجالت ſhame. |
| خدم | he ſerved, attended. |
| | خدمت ſervice, employment, office. |
| | خدمات ſervice. |
| | خدّام ſervants. |
| | مخدومه ſerved, obeyed, miſtreſs. |

خرج

| *Roots.* | *Derivatives.* |
|---|---|
| خرج | it went out. |
| | اخراجات expenditures. |
| خرف | he gathered fruit from the tree in autumn. |
| | خريف autumnal. |
| خزن | he treasured up, preserved. |
| | خزانه treasure. |
| خصّ | he made it peculiar and proper. |
| | خاصّ pure, peculiar. |
| | خصوصاء particularly. |
| | خصوصيت peculiarity. intimacy. |
| | مخصوص peculiar, peculiarly ascribed to, deducted. |
| خصم | he disputed, contended for victory. |
| | خصمانه hostility. |
| خصر | he was agitated, was in danger, it came into his mind. |
| | خاطر mind, intention. |
| | خطير important, great. |
| | مخاطره danger. |
| خطّ | he drew a line, delineated, wrote. |
| | خط a line, stripe, writing. |
| | خطوط letters. |
| | خطّه a boundary, territory. |

| *Roots.* | *Derivatives.* |
|---|---|
| خطی | he erred, committed a crime. |
| | خطا or an error. |
| | خطّيه faults, errors. |
| خطب | he assembled. III. he addressed. |
| | خطاب an address. |
| خلص | he was pure, free. |
| | اخلاص sincerity. |
| | خالصه the purest part, pure. |
| | خلاصه the purest part, purity. |
| | خلوص affection, purity. |
| | خلاص liberty. |
| | مخالصة sincerity, affection. |
| | مخلصان friends. |
| خلق | he formed, created. |
| | خلق people, the creation, |
| | اخلاق qualities. |
| | خلايق people, creatures. |
| | خالق the Creator. |
| خلّ | it was diminished, spoilt. |
| | تخلّل evasion, subterfuge. |
| خلف | he succeeded in turn. III. he opposed. |
| | تخلّف opposition, delay. |
| | خلافة succession. |
| | خلاف |

| *Roots.* | *Derivatives.* |
|---|---|
| | خلاف oppoſition. |
| خلا | it was empty and deſerted, he retired. |
| | خالی free, vacant. |
| | خلوت a cloſet, retirement. |
| خلد | he laſted for ever. |
| | خلد eternity. |
| | مخلّد durable, eternal. |
| خلع | he inveſted with a robe of honor. |
| | خلعت inveſtment, a dreſs. |
| | خبن he ſpoke by gueſs. |
| | تخمینا by conjecture. |

د

| | |
|---|---|
| دار | it went round, revolved. |
| | دار a manſion. |
| | دارین both worlds. |
| | دور a revolution, period. |
| | دوران revolutions, viciſſitudes. |
| | ادوار revolutions. |
| | دیار manſions. |
| دال | it went round by turns and periods. |
| | دولت proſperity. |
| دام | he laſted, continued. |
| | دوام duration. |
| | مدام perpetual. |
| | مشتدام perpetual. |
| داح | it was large. |
| | دوحه a grove. |

| *Roots.* | *Derivatives.* |
|---|---|
| دان | (fut. ي) he gave and took credit. |
| | دَين debt. |
| | دين faith, religion. |
| | دِينيه religious. |
| | دیانت devotion. |
| دان | (fut. و) he was low, vile. |
| | دیوان court, council of government, prime miniſter. |
| دبر | II. he diſpoſed, inſtituted, governed, ſtudied. |
| | تدبیر council, diſpoſition. |
| دثر | it was worn out, it was mean, *viz.* veſture. |
| | دثار a garment, veſture. |
| دخل | he entered. |
| | دخل admiſſion, entrance. |
| | داخل entering. |
| دُرّ | ſhe gave milk in ſtreams. |
| | دُرّ a pearl. |
| درج | he proceeded by ſteps, folded up. |
| | درجه ſtep, degree. |
| | درجات degrees. |
| | مندرج comprehended, comprehending. |
| درع | II. he put on a coat of mail. |
| | درعه a meaſure about a yard. |

| *Roots.* | *Derivatives.* |
|---|---|
| درك | he profecuted, attained, reached. |
| تدارك | reparation. |
| ادراك | comprehenfion. |
| دعا | he called out, invoked. |
| دعا | a prayer, bleffing. |
| دعوات | prayers, bleffings. |
| ادعيه | prayers. |
| دعوي | a law fuit, claim. |
| مدّعا | aſſerting, a profecutor, claimant. |
| استدعا | fupplication. |
| مستدعي | petitioning, imploring. |
| دقّ | it was fubtil, fine, minute. |
| دقيقه | fubtil, a fubtilty. |
| دقايق | fubtilties. |
| دلّ | he led, directed, pointed out. |
| دلالت | an argument, demonftration. |
| دلّ | he led, directed, pointed out. |
| دليل | a director, proof. |
| دلّاله | a bawd. |
| دنا | it approached, it was more bafe. |
| دنيا | the world. |
| دهن | he anointed, he impofed on, deceived. |
| مداهنه | falfe. |

| *Roots.* | *Derivatives.* |
|---|---|
| ذ | |
| ذال | he wore a long robe. |
| ذيل | a train, appendix, fequel. |
| ذرّ | he beat, reduced to powder. |
| ذرّه | an atom. |
| ذرا | it diſperſed, blew away. |
| ذروه | the top, ſummit. |
| ذعن | he was obſequious, obeyed. |
| اذعان | ſubmiſſion, intelligence. |
| ذكر | he remembered, related, recorded. |
| مذكور | mentioned. |
| ذلّ | he was abject, vile, obſequious. |
| ذلت | baſeneſs. |
| ذمّ | he blamed. |
| ذمّه | obligation, duty. |
| ر | |
| راي | he ſaw, knew, was of opinion. |
| راى | opinion, counſel. |
| رايت | a ſtandard. |
| رايات | colours, ſtandards. |
| راس | he was head, preſided, ruled. |
| بالرّاس | ſtrenuouſly, (from ب - ال & راس). |

| Roots. | Derivatives. |
|---|---|
| | راس the head. |
| | رياست ſuperiority, dominion. |
| راح | it ſmelt and ſtunk, reſted, (Paſs. ريح it was blown on by the wind). |
| | رائح perfuming, ſmelling ſtrong. |
| | روحاني ſpiritual. |
| راف | he was merciful, compaſſionate, pious. |
| | رآفت pity, favour. |
| راد | he ſought, ſearched after. |
| | مريد deſirous, willing. |
| | مراد intention, deſire |
| رام | he loved, adhered with ſtrong affection. |
| | مرام deſire, intention. |
| ربّ | he was ſuperior, lord. |
| | ربّ lord, maſter. |
| | ارباب lords. |
| ربا | he poſſeſſed, preſided, educated. II. ربت |
| | تربيت education. |
| ربط | he bound, ſtrengthened. |
| | ربط tie, obligation, ſubjection. |
| | رابطه connexion, cement. |
| ربع | it was fourth, the fever returned every 4th day, it was ſpring. |
| | ربع a quarter. |

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

| *Roots.* | *Derivatives.* |
|---|---|
| ردّ | he returned, retorted. |
| | تردّد hesitation, opposition. |
| | تردّدات doubts, objections. |
| رسل | he sent a message. |
| | ارسال dispatch, dispatching. |
| | رسل a message. |
| | رسایل letters, messages. |
| | مرسل sending, sent, an embassador. |
| | مراسله a letter, correspondence. |
| | مرسلین prophets, apostles. |
| رسم | he marked, wrote, prescribed. |
| | رسوم customs. |
| | مراسم laws, duties, ceremonies. |
| | رسمی customary. |
| رشح | he was moist, wet with sweat. |
| | رشحات drops, distillation. |
| رشد | he went straight, proceeded in a good direction. |
| | مرشد a guide, director. |
| رصد | he observed, he expected. |
| | مترصّد expecting. |

| *Roots.* | *Derivatives.* |
|---|---|
| رضا | he was pleasing, was pleased. |
| | راضی satisfied. |
| | رضامند pleased (from رضا & مند). |
| | مرتضی content, agreeable. |
| | مرضي what is agreeable, pleasure. |
| رعی | he fed, guarded, attended. |
| | رعایت observation, care. |
| | رعایا peasants. |
| | رعیّتی belonging to the peasantry. |
| | مرعي pasture, attention, attended, guarded. |
| رغب | he inclined, sought, desired. |
| | رغبت strong desire, favour, affection. |
| | مرغوب desired, beloved. |
| رفع | he raised, elevated. |
| | رفع affluence. |
| | رفعت exaltation. |
| | رافع exalting, an exalter. |
| | رفیع eminent. |
| | مرفوع exalted, honored. |
| | مرتفع elevated. |
| رفه | he lived easily, quietly. |
| | رفاهیت repose. |
| | مرفّه |

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

## ز

| | |
|---|---|
| زاد | he augmented, it was increaſed, it exceeded. |
| | ازدياد augmentation. |
| | تزايد augmentation. |
| | زايد abounding. |
| | زوايد ſuperfluities. |
| | زياره more, an addition. |
| زبد | he gave a little of his wealth, he gave butter to eat. |
| | زبده cream, the beſt of any thing. |
| زبر | he wrote. |
| | مزبور written, beforementioned. |
| زحم | he made tight, he preſſed, puſhed. |
| | مزاحمت moleſtation, oppoſition. |
| | مزاحم moleſting, obſtacles. |
| زرع | he ſowed. |
| | زراعت agriculture, cultivation. |
| | زرعي cultivated, ſown. |
| | مزروع ſown. |
| | مزارعان ſowers, peaſants. |
| زكا | he was pious and juſt. |
| | زكواة alms. |
| زلّ | he ſtumbled and fell, he was miſtaken and erred. |
| | زلّات error. |
| زمن | he was impaired by time and age. |
| | زمان time, an age. |
| زم | he tied, bound up. |
| | زمام a bridle, reins. |
| زمر | he ſung or played, |

زمزمه

*Roots.* *Derivatives.*

زمرہ a multitude, body, assembly.

س

ساع III. he bargained for one hour.

ساعت an hour, a moment.

سار he walked, travelled.

سیر travelling out for amuſement.

سایر other, the remaining.

ساد he was maſter, chief, he preſided.

سید a chief, lord, a deſcendant of Mohammed.

سیادت ſuperiority, dominion.

سادات Lords.

ساغ it went ſmoothly down the throat.

سوغات rarities, a preſent.

سال he interrogated, he requeſted.

سوال a queſtion, demand.

ساس he managed at pleaſure, he ſubdued by chaſtiſing.

سیسان horſe keepers, grooms.

ساف it had a ſmell and thus he found it out.

مسافت diſtance, journey: In the deſerts the guides find out the road by the ſmell of the ground, hence the uſe of this word.

سبّ he cut, reproached. II. cauſed.

اسباب inſtrument.

سبب a cauſe, inſtrument.

سبق he went before, excelled.

سبقت precedence.

سابق former, preceding.

سبل dedicated to the common purpoſes of religion.

سبیل a way, mode.

سبّح he adored with praiſe.

سبحانی divine.

سبحان اللاہ is an expreſion of admiration.

ستر he covered, protected.

ستّار covering, a protector.

سجد he humbled himſelf, adored.

ساجدہ devout, proſtrating.

سجدات proſtrations.

مسجد a moſque, temple.

سرّ he was glad. IV. he concealed.

سرور

| *Roots.* | *Derivatives.* |
|---|---|
| | سرور joy. |
| | مسرّت joy. |
| | سرير a throne. |
| | اسرار ſecrets. |
| سطر | he delineated, wrote. |
| | سطور lines, deſcriptions. |
| | تسطير delineation. |
| | مسطور written, delineated. |
| سعى | he propoſed, endeavoured. |
| | سعى diligence, effort. |
| سعد | he was fortunate, favorable, propitious. |
| | اسعد moſt and more fortunate. |
| | سعادت happineſs, good fortune. |
| | بي سعادتي unluckineſs. |
| سفل | it was of an inferior kind. |
| | سفال vile, mean. |
| سقط | he fell, committed an error. |
| | سقط a fall, ſtumble. |
| سكن | he was quiet, he dwelt. |
| | تسكين pacifying, quieting. |
| | مسكن habitation. |
| | مسكون inhabited. |
| | مساكين the poor. |
| سكّ | he covered with a broader iron or plate. |

| *Roots.* | *Derivatives.* |
|---|---|
| | سكّه coin. |
| سلم | he gave ſafety, was a Mohammedan. |
| | اسلام ſafety, ſalvation. |
| | تسليم conſignment, ſubmiſſion. |
| | تسليمات expreſſions and ceremonies of ſubmiſſion. |
| | سلام peace, ſafety, health. |
| | سلامت preſervation from ſin, ſafety. |
| | سلمّ peace, ſafety. |
| سلب | he ſeized, plundered, drew to himſelf. |
| | اسلوب a method, art. |
| سلط | he was vehement. |
| | سلطنت an empire. |
| سلسل | he joined and chained. |
| | سلسله a chain. |
| سلك | he introduced one thing into another, he went the road. |
| | سلك a ſeries, train. |
| | سلوك a way, manner, road. |
| | مسلوك travelled, frequented, a beaten path. |
| | منسلك connected. |
| سما | he was eminent, he gave a name, he raiſed himſelf. |
| | اسم name. |
| | سامیه ſublime. |
| | سماوي heavenly. |

| *Roots.* | *Derivatives.* |
|---|---|
| سمع | he heard, liſtened. |
| | استماع hearing. |
| | سمع hearing. |
| | مسامع ears. |
| سمت | he proceeded to ſome thing, he conjectured. |
| | سمات marks, ſigns. |
| سند | he truſted, depended. |
| | مسند a kind of throne. |
| | سند a grant, confirmation. |
| سنه | he exiſted many years. |
| | سنه a year. |
| سنح | it was manifeſt, it happened. |
| | سوانح events, accidents. |
| سها | he forgot, neglected, omitted. |
| | سهو an error, omiſſion. |

## ش

| | |
|---|---|
| شان | he acted, managed. |
| | شان condition, degree. |
| شام | it was black and unlucky. |
| | شوم blackneſs, unluckineſs. |
| شاک | he pierced, ſhewed valour and acuteneſs in war. |
| | شوکت majeſty, pomp, fortitude. |
| شاق | it excited deſire. |
| | شوق affection. |

| *Roots.* | *Derivatives.* |
|---|---|
| | اشتیاق affection. |
| | مشتاق longing, full of deſire. |
| شاخ | he grew old, was old. |
| | شیخ a prelate, doctor, an elder. |
| | مشیخت prelates, elders. |
| شار | he collected together. II. he made a ſignal. |
| | اشارت a ſignal. |
| | مشارالیه above mentioned, (from الی شار & ہ). |
| II. شبّہ | he compared. |
| | اشتباہ reſemblance. |
| شجع | he was courageous, bold. |
| | شجاعت fortitude. |
| شجر | he propped. II. he made in the form of a tree. |
| | شجرہ a tree. |
| شحن | he filled. |
| | مشحون filled. |
| شخص | he removed himſelf, he ſtood with his eyes fixed. |
| | تشخیص diſtinction, diſtinguiſhing. |
| | مشخص appointed, ſet apart. |
| شرع | he paſſed a law, got into the high road, he began, entered upon. |

| *Roots.* | *Derivatives.* |
|---|---|
| | شارع the high way. |
| | شرع law, the faith. |
| | شريعه law, juſtice. |
| | شرعيّه legal. |
| | شروع a beginning. |
| شرح | he opened, explained, declared. |
| | تشريح declaration, expoſition. |
| | شرح explanation. |
| شرط | he ſtipulated, made conditions. |
| | شرايط conditions, articles. |
| شرف | he was noble. |
| | اشرف more, or moſt noble. |
| | تشريف honoring, the honor. |
| | شريف noble, holy. |
| | مشرف honored. |
| | شرف nobility. |
| شرق | he aroſe. |
| | شرقی eaſtern. |
| شرك | he was companion, ſharer. |
| | مشاركت ſociety, correſpondence. |
| شعّ | he ſcattered in ſtreams, rays. |
| | شعاع luſtre. |
| شعر | he knew, perceived, underſtood. |

| *Roots.* | *Derivatives.* |
|---|---|
| | اشعار notification. |
| | شعار a ſign. |
| شغف | he hurt about the heart, it affected him deeply. |
| | شغف violent affection. |
| شغل | he was buſy. |
| | اشتغال exertion. |
| | شغل occupation, ſtudy. |
| | مشغول employed. |
| شفق | he was moved with pity. |
| | شفقت clemency, indulgence. |
| | مشفقه compaſſionate, kind, *fem.* |
| شفا | he gave medicine, he reſtored to health. |
| | شفا a remedy, medicine. |
| شكر | he gave thanks, he praiſed. |
| | شكر praiſe. |
| | شكرانه thankſgiving. |
| شكا | he complained. |
| | شكايت a complaint, accuſation. |
| شك | he doubted. |
| | شك doubt. |
| شمّ | it ſmelt. |
| | شمامه fragrant. |
| | مشام ſmell. |
| شمس | it ſhone by the light of the ſun. |
| | شمس the ſun. |
| شمل | it turned toward the north. |

| *Roots.* | *Derivatives.* |
|---|---|
| | شهالي northern. |
| شمول | it comprehended, contained, furrounded. |
| | مشتمل comprehending. |
| | مشمول comprehended. |
| شوش | II, he difturbed. |
| | تشويش difturbance, confufion. |
| شهد | he teftified, was prefent. |
| | استشهاد the fummoning of evidence. |
| | شهادة martyrdom, atteftation. |
| شهر | he divulged. III, he bargained by the month. |
| | شهر a city, month. |
| | اشتهار publication. |
| شيى | he willed, inclined. |
| | مشيت pleafure, will. |
| | ان شاء الله God willing. |

ص

| | |
|---|---|
| صان | he guarded, preferved. |
| | مصون guarded, preferved. |
| صار | he inclined, he diffected and divided. II, he formed, figured, painted. |
| | تصور a picture. |
| | صورت a figure. |
| | صوري figured, imagined. |
| | متصوّر imagining, imagined. |
| | مصير the place of deftination, refidence. |
| صاب | it defcended from heaven, it rained, it was well directed, went ftraight. |
| | استصواب approbation. |
| | صواب rectitude. |
| | صوبه a province, fubahfhip. |
| | صوبكي the office of Subahdar. |
| | صوب part, quarter. |
| صبح | he gave a morning drink, it was of a black colour approaching to red. |
| | صباح the morning, dawn. |
| | صبح morning. |
| صبر | he was patient, he reftrained himfelf. |
| | صبر patience. |
| صحب | he accompanied. |
| | اصحاب companions. |
| | صاحب lord, maftter, |
| | صحبت fociety, friendfhip. |
| | مصحوب accompanied. |
| صح | he was well, whole, free from fault. |
| | صحّت health. |
| | صحيح perfect. |

صحف

| *Roots.* | *Derivatives.* |
|---|---|
| صحف | II, he erred in reading. |
| | صحيفه a page, book. |
| صدر | it came forth. |
| | اصدار publication. |
| | صادر proceeding. |
| | صدور origin. |
| صدق | he was true, fincere, faithful. |
| | تصديق certification, affurance. |
| | صادق true. |
| | صدق truth. |
| | صداقت fincerity. |
| | صديق fincere. |
| صدع | he cleft, was eager, |
| | تصديع trouble, importunity. |
| | مصدّع importuning. |
| صرصر | he fung in a plaintive note. |
| | صرصر a cold wind. |
| صرف | he changed, converted. |
| | تصرّف poffeffion, ufe. |
| | صرف expence, change. |
| | متصرّف poffeffing, ufing. |
| | مصروف expended, employed. |
| صرـ | he was pure, fincere. II, he told plainly. |

| *Roots.* | *Derivatives.* |
|---|---|
| | تصريح evidence, manifeftation. |
| صرع | he proftrated. II, he made with a divifion. |
| | مصراع an hemiftich. |
| صرم | he cut away. VII, it was cut fhort, finifhed. |
| | انصرام concluſion. |
| صغا | he ftood with his head inclined. |
| | اصغا audience, attention. |
| صغر | he was leſs, fmall. |
| | اصغر leſs, leaſt. |
| صفح | he pardoned, turned away his face. |
| | صفحه a page, face. |
| صفا | it was clear, purified, he took the fineſt part. |
| | مصطفي chofen. |
| | صفوة the pureſt part, purity. |
| | صفا purity. |
| وصف | he deſcribed, enumerated, praiſed. |
| | صفات qualities. |
| صلح | it was fit, he put in proper order. |
| | اصلاح correction. |
| | صلح peace. |
| | صلاح management, rectitude. |
| | مصالح |

| *Roots.* | *Derivatives.* |
|---|---|
| | مصالح affairs. |
| | مصلحت tranſaction, negotiation. |
| صلا | II. he prayed to God, he bleſſed. |
| | صلّى الله عليه may God bleſs him. |
| صمّ | he ſhut up. |
| | صميم ſincere. |
| صمد | he intended, he wiſhed to go to. |
| | صمديّت eternity. |
| | صمد eternal, ſublime. |
| صنف | he divided into different ſpecies. |
| | صنوف different ſorts. |
| | اصناف ſpecies, ſorts. |

## ض

| | |
|---|---|
| ضاف | he was a gueſt. IV, he added. |
| | اضافه addition. |
| ضاء | he gave light, ſhone. |
| | ضياء ſplendor. |
| ضاق | he was narrow in mind, it was ſtrait. |
| | مضيق a narrow path, |
| ضبط | he bound firmly. |
| | ضابطه poſſeſſion, eſtabliſhment. |
| | ضبط poſſeſſion, ſubjection. |
| ضرّ | he hurt. injured. |

| *Roots.* | *Derivatives.* |
|---|---|
| | ضروري neceſſary. |
| | ضروريات neceſſaries. |
| ضعف | he was weak. |
| | اضعف more and moſt weak. |
| | ضعيف weak. |
| | ضعف weakneſs. |
| ضلّ | he was loſt, periſhed, wandered. |
| | ضلالت error, perdition. |
| ضمن | he became reſponſible, took on himſelf. |
| | ضامن a ſponſor, ſurety. |
| | ضمن ſecurity, bail. |
| | متضمن comprehending. |
| | مضمون contents, ſubſtance. |
| | مضامين contents. |
| ضمر | it was ſlender. IV, he conceived, thought. |
| | ضمير the heart. |

## ط

| | |
|---|---|
| طاق | he was able, had power. |
| | طاقت power, ſtrength. |
| طار | he came near. |
| | اطوار limits, modes, circumſtances. |
| | طور a mode, condition. |
| طال | he was tall, long. |
| | تطويل prolixity. |
| | تطاول extenſion, uſurpation. |
| | طول length. |

طويله

| Roots. | Derivatives. |
|---|---|
| | طويله a ſtable, tether. |
| طاع | he was obedient. |
| | اطاعت obedience. |
| | طوع obedience, willingneſs. |
| | مطاع obedience, obeyed. |
| | مطيع obedient. |
| طامن | he reclined. |
| | اطمينان tranquillity. |
| طاب | it was good, lawful. |
| | مستطاب good, agreeable. |
| طبع | he marked, impreſſed. IV, it was fixed by nature. VII, he was mild, obedient. |
| | طبعي natural. |
| طبق | it was cloſe to his ſide. II, he made it conformable. |
| | مطابق conformable. |
| طرق | he came in the night. |
| | طريق the road, manner, cuſtom. |
| طرف | he turned, averted. |
| | اطراف extreme parts, countries. |
| | طرف part, point, quarter. |
| | طرفين both ſides. |
| طرب | he was light, moved lightly from joy. |
| | طرب mirth. |
| طرح | he threw away. |

| Roots. | Derivatives. |
|---|---|
| | مطرح the place where a thing is thrown to, a place, ſtation. |
| طعن | he ſtabbed, penetrated, traduced, and abuſed. |
| | طعنه reproach. |
| طفل | he was tender, young, he was riſen. IV, ſhe had her child with her. V, he attended uninvited. |
| | اطفال children. |
| | طفيل an humble attendant. |
| طلب | he ſought, interrogated, demanded. |
| | طالب deſiring, one that deſires. |
| | طلب a requeſt, demand, ſearch. |
| | مطلوب demanded, deſired. |
| | مطالبات demands. |
| | مطلب intention, deſire, queſtion. |
| طلع | he aroſe, came forth. |
| | اطّلاع information. |
| | طالع fortune, deſtiny. |
| | طلوع the riſing, coming forth. |
| | مطالعه conſideration, peruſal. |
| طلق | he was ſet at liberty, diſmiſſed. |
| | مطلق abſolute. |

| *Roots.* | *Derivatives.* |
|---|---|
| طمع | he desired. |
| | طمع appetite, desire. |
| طمر | he wrote in a book. |
| | طومار a roll, register. |
| طنب | it stood, remained. |
| | طناب a tent rope. |
| طوي | he folded up, he travelled over, reiterated. |
| | طی travelling, winding. |

ظ

| | |
|---|---|
| ظفر | he overcame. |
| | ظفر victory. |
| | مظفّر victorious, a conqueror. |
| ظلّ | he continued. II, he covered with a shade. |
| | ظلّ a shadow. |
| | ظلال shades, clouds, protection. |
| | مستظلّ sitting in the shade. |
| ظلم | he was unjust, he oppressed. IV, it was dark, obscure. |
| | ظلم oppression, injury. |
| | ظلام darkness. |
| | مظلومان the injured, oppressed. |
| ظن | he thought, was of opinion. |

| *Roots.* | *Derivatives.* |
|---|---|
| | مظنون thought, conceived. |
| ظهر | he appeared. |
| | ظاهر apparent, evident. |
| | ظاهرا apparently, openly. |
| | اظهر more, and most obvious. |
| | اظهار a representation. |
| | استظهار a representation. |
| | ظهور appearance, appearing. |

ع

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

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

| *Roots.* | *Derivatives.* |
|---|---|
| | عجز weakness. |
| | عاجز weak. |
| عجب | he wondered, admired. |
| | عجب a wonderful thing, wonder. |
| | معجب wonderful. |
| عجل | he hastened. |
| | اشتعجال dispatch, haste. |
| عدل | he determined what was just and equitable, he weighed, turned aside. |
| | عدول deviation. |
| | عدالت justice, a court of justice. |
| | عدل equity, justice. |
| عدم | he lost, was deprived, destitute. |
| | عدم want, privation, inexistence. |
| عدّ | he computed. II, prepared. |
| | استعداد readiness. |
| | عدد number. |
| عدا | he passed, transgressed, was injurious. |
| | اعدا enemies. |
| | تعدي opposition, enmity. |
| | متعدي an enemy, transgressor. |
| عذر | he excused. |
| | عذر an excuse, pretext. |
| | متعذر apologizing. |

| *Roots.* | *Derivatives.* |
|---|---|
| عرض | he oppoſed, exhibited, propoſed, had breadth. |
| | عارضه an accident. |
| | عرض a propoſal, explanation. |
| | عريضه extenſive. |
| | عرايض propoſals, repreſentations. |
| | معروض repreſented. |
| | معرض a place of meeting, an opportunity. |
| عرش | he built. |
| | عرش heaven, the firmament. |
| عرس | he bound when lying down, he carried his bride home. |
| | عروس a bridegroom, ſpouſe. |
| | عروسي nuptial. |
| عري | he was naked, bare. |
| | عاري naked, deſtitute. |
| عرف | he knew. |
| | اعتراف confeſſion. |
| | معارف ſciences, virtues. |
| عذّ | he was dear, glorious, excellent. |
| | اعذّ more or moſt dear, excellent. |
| | اعذاز veneration. |

| *Roots.* | *Derivatives.* |
|---|---|
| | عذّت magnificence, reſpect. |
| | عذّ dignity, honor. |
| | عذيزان precious, dear, venerable. |
| | معذز honored, revered. |
| عذم | he applied his mind, reſolved, endeavoured. |
| | عذيمت a reſolution. |
| عشق | he adhered, was aſſiduous and devoted. |
| | عاشق a lover. |
| | عشاق lovers. |
| عشر | he received the 10th part. III, he became familiar and intimate. |
| | عشرت pleaſure, amuſement. |
| عصم | he defended, preſerved. |
| | معصوم preſerved. |
| | معصومه innocent, chaſte. |
| عصر | he preſſed grapes. |
| | اعصار ages, periods. |
| | عصر time, age. |
| عصا | he ſtruck with a club, was rebellious. |
| | عاصي rebellious, a ſinner. |
| | معاصات rebellion. |
| عضد | he aſſiſted. |
| | اعتضاد ſupport. |

| Roots. | Derivatives. |
|---|---|
| عضد | assistance, support. |
| عضا | he divided into separate parts, joints. |
| اعضا | members. |
| عضو | a member, joint. |
| عطف | he inclined, was favorable. |
| اعطاف | bounty, favor. |
| عاطفت | affection, kindness. |
| عطوفت | affection, favor. |
| عطا | he received in his hand. |
| عطيّه | a gift. |
| عطل | he was idle, indigent. |
| عطّل | annulled, empty vain. |
| عطر | he breathed spices, perfumes. |
| عاطر | fragrant. |
| معطر | fragrant. |
| عظم | he was great. |
| تعظيم | exaltation. |
| عظمت | magnitude, magnificence. |
| عظمى | the greatest, *(superl. fem.)*. |
| عظيم | great. |
| عظّام | great, *plural*. |
| معظّم | honored, great. |
| عفا | it was obliterated, he pardoned. III, he restored to health. |
| عافيت | health. |
| عفو | pardon. |

| Roots. | Derivatives. |
|---|---|
| معاف | absolved, forgiven |
| عقب | he came behind, succeeded, survived. |
| عاقبت | the end, at length |
| عقاب | punishment. |
| عقب | the end. |
| متعاقب | successive. |
| عقد | he tied. |
| اعتقاد | faith, confidence. |
| عقيده | faith, belief. |
| معتقد | a believer, faithful. |
| معتقدان | believers. |
| عقد | a compact, agreement. |
| علم | he marked, excelled in knowledge. |
| اعلام | signs, ensigns, colours. |
| عالم | learned, wise; man; the world. |
| عالميان | men, mankind. |
| عليم | wise, learned. |
| معلوم | known, understood. |
| علا | he was high. |
| اعلى | more, and most high. |
| تعالي | exaltation. |
| عالي | high. |
| عاليه | high, *(fem.)*. |
| متعال | high, ascending, |
| معلّى | elevating, exalted. |
| عليه | upon him, it, from على and ه. |
| متعال | |

| *Roots.* | *Derivatives.* |
|---|---|
| علف | he nourished and fed, *viz.* cattle. |
| | علف forage, straw. |
| | علوفه pay, a salary. |
| عل | II, he caused. |
| | علّت a cause, pretence. |
| | علّق he fed as if he was suspended, he adhered. |
| | تعلّق dependence, connexion. |
| | متعلّقان dependents, connexions. |
| عمر | he cultivated, inhabited, built, he lived long, he gave for life. |
| | عمارة an edifice, building. |
| | تعمير construction, building. |
| | عامره royal. |
| | عمر age, life. |
| عمد | he supported with a pillar. |
| | اعتماد dependence, confidence. |
| | عمده a pillar, a minister of state. |
| | معتمد trusty. |
| عمل | he acted and performed, did |
| | عمل action, work. |
| | عمال agents, collectors of revenue. |
| | عاملان agents, collectors of revenue. |
| | عمله workers, agents. |
| | معمول done, concluded. |
| | معامله business, negotiation. |

| *Roots.* | *Derivatives.* |
|---|---|
| | معاملات affairs, transactions. |
| عمّ | it was common, he did commonly. |
| | عميم common, full. |
| | عامّ common. |
| عني | he intended, took trouble and favored, it signified |
| | عنايت favor. |
| | معنى meaning. |
| | معنوى real, future, eternal. |
| عنون | he gave a title. |
| | عنوان a title, inscription. |
| عهد | he stipulated. |
| | عهده an agreement, obligation. |

## غ

| | |
|---|---|
| غاب | he was absent, lay hid. |
| | غيب doubt, a secret. |
| | غيبي doubtful, future, concealed. |
| | غايبانه privately. |
| غار | he came into the low country, he made an incursion to plunder. |
| | غور a bottom, valley. |
| | غارت plunder. |
| غار | he was jealous, he expiated the murder. II, he changed. |
| | غير except, without. |
| | غيره the rest, others, |
| | وغيره et cætera. |
| | غيرت jealousy, zeal. |

| *Roots.* | *Derivatives.* |
|---|---|
| | مُتَغَيِّر changed. |
| | تَغْيِير removal. |
| غبر | it ſettled, remained. II, he raiſed duſt. |
| | غُبَار duſt. |
| غرض | he was ſeized with a deſire. |
| | غَرَض deſign, deſire. |
| | أَغْرَاض intentions. |
| غرّ | he deceived, he amuſed with vain things, his face was white. |
| | غُرُور pride. |
| | غُرَّة the beginning of the moon. |
| | مَغْرُور proud. |
| غرب | he was abſent, diſtant, he went far away, he ſet *viz.* the ſun. |
| | غَرِيب ſtrange, a ſtranger. |
| | غَرْبِي weſtern. |
| غزا | he came to attack. |
| | غَازِيَان heroes. |
| غسل | he waſhed, bathed. |
| | غُسْل bathing, waſhing. |
| غشى | he covered, he was obſcure, he fainted. |
| | غَاشِيَة a ſaddle-cloth. |
| غضب | he was enraged. |
| | غَضَب anger. |
| غفر | he covered, hid, pardoned. |
| | غُفْرَان pardon. |
| | غَفَّار one who pardons. |
| غفل | he was negligent. |
| | غَفْلَت negligence. |

| *Roots.* | *Derivatives.* |
|---|---|
| | غَافِل negligent. |
| | تَغَافُل negligence. |
| غلم | he was libidinous. |
| | غِلَامِي ſlavery. |
| | غِلْمَان ſlaves. |
| غمّ | he was affected with grief. |
| | غَمّ grief. |
| غنم | he carried off in plunder. |
| | غَنِيمَت plunder, good fortune. |
| II. غوّث | he called out. |
| | اِسْتِغَاثَة an application for aſſiſtance. |
| | غِيَاث aſſiſtance. |
| II. غيّي | he erected a ſtandard, it ſtood and ſubſiſted. |
| | غَايَت extremity, extremely. |
| | ف |
| فاض | it was copious, it abounded and overflowed. |
| | تَفْوِيض conferring, committing. |
| | مَفْوُض entruſted, committed. |
| | فَيْض plenty, plentiful. |
| | فَايِض abounding. |
| فاد | he was hurt in the precordia, at the heart. |
| | فُؤَاد the heart, the bowels. |
| فتح | he opened, took by ſtorm. |
| | فَتُوحَات victorious. |
| | مَفْتُوح opened, taken. |
| فخر | he was glorious, he gloried, boaſted. |

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

| *Roots.* | *Derivatives.* |
|---|---|
| | فیصل a division, decision |
| | مفصل divided, distinguished. |
| فضل | he excelled. |
| | فضل excellence. |
| | افضال virtues, excellences. |
| | فاضل excelling, learned. |
| | فضلا learned men, doctors. |
| | فضیلت excellence. |
| فقر | he was poor. |
| | فقیر poor. |
| فقه | he was wise and intelligent in the law and religious matters connected with it. |
| | فقاهت learning in the law. |
| فعل | he acted, performed. |
| | بالفعل actually. |
| فکر | he thought, considered. |
| | تفکر reflexion, deliberation. |
| | فکرت reflection. |
| فلک | fororiantes habuit mammas. V, it was round. |
| | فلک the universe, heaven |
| | افلاک the heavens. |
| فنی | he vanished, perished, was frail and fading. |
| | فنا mortality, corruption. |
| فنّ | he drove forth. II, he mixed. |
| | فن art, skill, mode. |

## ق

قام he stood.

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

| *Roots.* | *Derivatives.* |
|---|---|
| | قدر fate, quantity, worth. |
| | قدرت power, omnipotence, deſtiny. |
| | مقدار quantity, number |
| | مقدور power, ability, fate. |
| قدم | he went before, excelled. |
| | اقتدام promotion, promoting. |
| | تقديم promotion, encouragement. |
| | قدم a ſtep, antiquity. |
| | قديم ancient. |
| | مقدمه ſomething premiſed, buſineſs, affair. |
| | مقدمات affairs, premiſes. |
| | مقدمان chiefs, headmen. |
| قدا | it had a fine taſte and flavor, he went on quickly. V, imitated. |
| | مقدوه an example, pattern |
| قدس | he purified, ſanctified. |
| | اقدس more or moſt holy |
| | مقدس holy. |
| قرّ | he reſted, ſtood, remained, it was cold, he had a cold eye, *i. e.* chearful. |
| | اقرار confirmation. |
| | قرار reſt, confirmation, engagement. |
| | قرّه the luſtre of the eye when cold. |

| *Roots.* | *Derivatives.* |
|---|---|
| | مقرّر eſtabliſhed, certain. |
| قرض | he cut through, he repaid, he died. |
| | قرض debt. |
| قرب | he approached, was near. |
| | قرب vicinity, kindred. |
| | قريب near, connected. |
| | مقربان thoſe that are near, relations, friends. |
| قرن | he joined together. |
| | قرين connected, contiguous. |
| | اقران cotemporaries. |
| | مقرون near, connected. |
| قسم | he divided. |
| | قسمت diſtribution, fortune, portion. |
| | قاسم dividing. |
| | انقسام diviſion. |
| | قسم diviſion, kind. |
| قصر | it was deficient, it diminiſhed. |
| | قصور failure, deficiency. |
| | قاصر defective. |
| | تقصير tranſgreſſion, failure. |
| | تقصيرات tranſgreſſions. |
| قصد | he intended, propoſed, ſought. |
| | مقصد intention, deſign. |
| | مقصد an intention. |
| | مقاصد intentions. |
| | مقصود propoſed, wiſhed, an intention. |
| قصّ | he followed, proſecuted, related. |

| *Roots.* | *Derivatives.* |
|---|---|
| | قصّه an hiſtory, a tale. |
| قضي | hedecreed,concluded,died |
| | اقتضا exigency. |
| | قاضي a Judge, *Kazy.* |
| | قضا deſtiny, a decree, ſentence. |
| | قضيه an action, deciſion, ſuit. |
| | قضايا actions, ſuits, deciſions. |
| | مقتضا exigency. |
| | مقضّى concluded. |
| قطع | he cut off, ſeparated. |
| | قطع cutting, ſhortening, a ſegment. |
| | قطعه a part, diviſion. |
| | مقطوع cut. |
| قعد | he ſat, he placed, it ſtood. |
| | قواعد principles, rules. |
| قلب | he turned, conſidered, he ſtruck in the heart. |
| | قالب a form, body. |
| | قلب the heart, alloy, adulteration. |
| | قلوب hearts. |
| | قلم he cut. *viz* his nail. |
| | قلم a pen. |
| | قلع he removed its place. |
| | قلعه a fort, caſtle. |
| قلّ | he took upon himſelf. |
| | استقلال abſolute power. |
| | مستقل abſolute, independent. |

| *Roots.* | *Derivatives.* |
|---|---|
| قنع | he was contented. |
| | قناعت content. |
| | قانع contented. |
| قوي | he prevailed in ſtrength and virtue. |
| | تقوي ſtrong. |
| | قوي ſtrong, powerful. |
| قهر | he overcame, he ſubdued. |
| | قهر force, power, rage. |
| | مقهوران the conquered, oppreſſed. |
| | قاهر victorious. |
| II. قيّد | he bound with fetters. |
| | قيد a chain, confinement |
| | مقيّد bound, diligent, engaged. |
| | ك |
| كان | he was, exiſted, became, it happened. |
| | كون a being, an exiſtence. |
| | كاينات beings, creatures |
| | مكان an habitation, dignity. |
| كبر | he exceeded in age, was big. |
| | اكبر more or moſt great. |
| | اكابر grandees. |
| | تكبّر pride. |
| | كبريا grandeur, pride. |
| | كبار great men, grandees. |
| كتب | he wrote, deſcribed, gave inſtructions. |
| | مكتوبات letters, writings. |
| | مكاتبات letters. |
| كثر | it was numerous. |
| | اكثر the greater or greateſt number. |
| | تكثير increaſe. |
| | كثير abounding, numerous |
| كدر | it was impure, obſcure, turbid, was troubled with adverſity. |
| | كدورة affliction. |
| كرم | he was generous, noble, honorable, liberal. |
| | كرم generoſity, nobleneſs, humanity. |
| | كرامت bounty, generoſity. |
| | مكرمت dignity, generoſity. |
| | مكرمه noble, generous, good. |
| | مكارم noble actions. |
| كرّ | he went over again, brought back, repeated, recurred. |
| | مكرّر repeated. |
| كسر | he broke. |
| | انكسار contrition. |
| | منكسر broken. |
| كشف | he detected, laid open, revealed. |
| | مكشوف opened, diſcovered. |
| كعب | he made it of a ſquare form. |
| | كعبه the ſquare temple at Mecca. |
| كفى | it was ſufficient. |
| | كفايت a ſufficiency, enough. |
| | اكتفا ſufficiency. |

| Roots. | Derivatives. |
|---|---|
| | كلّ the whole, every. |
| | بالكلّ upon the whole, wholly. |
| | كلّى universal. |
| كلف | he ſtudied and labored. |
| | كلفت trouble, vexation. |
| | تكلّف trouble. |
| | تكاليف impoſitions, burdens. |
| كلم | he wounded. II, he ſpoke, addreſſed. |
| | كلمه a word, ſpeech, expreſſion. |
| كمل | he was whole, perfect. |
| | كامل perfect. |
| | اكمل more, or moſt perfect. |
| | كمال perfection. |
| | كمالات perfections. |
| كنف | he ſurrounded, guarded. |
| | اكناف parts, quarters, limits. |
| II. كيف | he diſtinguiſhed by a certain form and quality. |
| | كيفيّت ſtate, quality. |
| | ل |
| لاق | it was convenient, it was becoming. |
| | لايق worthy, ſuitable. |
| | لايقه worthy, ſuitable, becoming, *(fem.)*. |
| لاذ | he fled to, he took for protection. |
| | ملاذ an aſylum. |
| لجم | he ſewed together. IV, he bridled. |
| | لجام a bridle, reins. |
| لجا | he fled to. |
| | التجا refuge. |
| لحظ | he looked through his eye lids. III, he obſerved. |
| | لحظه the twinkling of an eye, a moment. |
| | ملاحظه obſervation, contemplation. |
| لحق | he reached, attained. |
| | ملحق united, adhering. |
| لزم | it was neceſſary, he adhered aſſiduouſly and inſeparably |
| | لازم neceſſary, proper. |
| | لازمه neceſſity, obligation |
| | لوازم requiſites, appertenances. |
| | ملازمت attention, ſervice. |
| | ملازمان attendants, ſervants. |
| لسن | he overcame with his tongue, he excelled in language. |
| | لسان the tongue, language. |
| لطف | he approached, was favorable, was neat and elegant. |
| | الطاف favors. |
| | تلطّف kindneſs. |
| | ملاطفات civilities, favors, |

| *Roots.* | *Derivatives.* |
|---|---|
| لعب | the ſaliva ran from his mouth, he played. |
| | لعب play, amuſement. |
| لغا | he neglected. VI. he proſecuted, ſtudied to obtain. |
| | تلافی proſecution. |
| لغت | he twiſted, turned, looked at, beheld. |
| | التفات reſpect, courteſy, politeneſs. |
| لقب | he gave titles. |
| | القاب titles. |
| لقا | he found, attained, met with, ſaw. |
| | ملاقات a ſight, interview, meeting. |
| لمس | he petitioned. |
| | التماس a petition. |
| | ملتمس petitioning, aſked. |
| لمع | it ſhone, glittered. |
| | لامع ſhining. |
| لها | he played, ſpent the time, amuſed himſelf. |
| | لهو play, joke. |
| لهف | he was afflicted, he groaned. |
| | ملهوفان the afflicted. |
| مال | he was rich. |
| | مال riches, poſſeſſions, wealth. |
| مال | he inclined, tended. |
| | ميل inclination. |
| | استمالة conciliation, conſolation. |
| ماز | he ſeparated, diſtinguiſhed. |

| *Roots.* | *Derivatives.* |
|---|---|
| ممتاز | diſtinguiſhed, illuſtrious. |
| منع | he was raiſed and advanced, he derived advantage. |
| | تمتع advantage. |
| مثل | he was like. |
| | مثل a reſemblance, fable, ſimile. |
| | اماثل equals, peers. |
| مجد | he ſurpaſſed in honor and glory. |
| | ماجد noble, honored. |
| محض | he gave pure milk, ſhewed ſincere affection. |
| | محض pure. |
| مدّ | he extended, aſſiſted. |
| | امداد aſſiſtance. |
| | مدد aſſiſtance. |
| | مدّت a ſpace of time. |
| | ممدود extended. |
| | مديد extenſive, long. |
| | مواد matters, articles. |
| تمرّد | he was accuſtomed, obſtinate. |
| | تمرّد obſtinacy. |
| | متمرّدان rebels, diſobedient people. |
| مزج | he mixed with ſomething elſe, he qualified. |
| | مزاج conſtitution, diſpoſition. |

*Roots.* *Derivatives.*

مسك he kept hold.

تمسّك an obligation.

مكن he was powerful in dignity and authority.

ممكن poſſible.

امكان poſſibility, power.

متمكّن powerful, eſtabliſhed, inhabiting.

ملك he poſſeſſed, reigned.

ملك a kingdom, country.

مالكانه compleat poſſeſſion.

ملكوت the inviſible world.

املاك poſſeſſions, kingdoms, kings.

ممالك kingdoms, poſſeſſions.

ملح he ſalted.

ملاحان mariners, pilots.

منع he denied, refuſed, prohibited, prevented.

ممنوع prohibited.

منع a prohibition, obſtacle.

موانعات obſtacles.

موانع obſtacles.

مَنّ he was benevolent, beſtowed benefits.

مِنّت an obligation, favor.

*Roots.* *Derivatives.*

مِنّه his favor, from من & ه

ممنون obliged by favors.

مهد he ſpread equally, he ſmoothed.

تمهيد arrangement.

مهاد a bed.

## ن

ناب he went his turn, he performed the duty of another.

نايب a deputy, vicegerent.

نواب Viceroys, Nabob.

نار he ſhone.

نور light.

انوار lights.

انور more or moſt light.

نوراني bright.

تنوير illumination.

منور illumination, illuminating.

منير ſhining, illuſtrious.

ناط he ſuſpended, added to, annexed.

منوط faſtened, bound.

نال he gave, beſtowed, was liberal.

منوال mode, manner.

نبا he was retired, diſtant.

نبي

| Roots. | Derivatives. |
|---|---|
| | نبي a prophet. |
| | نبوي belonging to a prophet. |
| نبه | he recollected, adverted, was noble and famous. |
| | تنبيه admonition. |
| | انتباه attention, animadverſion. |
| نتج | he aſſiſted in labor. |
| | نتيجه a conſequence, concluſion, offſpring. |
| نحا | he tended, fought, turned towards. |
| | نواحى territories. |
| نخل | he ſifted. |
| | نخل a palm tree. |
| نخا | he boaſted, ſhewed his pride. |
| | نخوت pride, pomp. |
| ندر | it remained alone. |
| | نادر rare. |
| نزل | he alighted, put up at an inn. |
| | منازل ſtages. |
| | منزلت rank, ſtation; |
| | نزول deſcending, ſojourning. |
| نزع | he removed, tore away. III, was eager, contentious. |
| | نزاع contention. |
| نسب | he traced the origin, deſcent. |

| Roots. | Derivatives. |
|---|---|
| | انسب more excellent. |
| | نسبت proportion, relation, race. |
| | نسب lineage. |
| نسي | he forgot, neglected, left. |
| | منسي forgotten. |
| نشا | he grew, was raiſed. |
| | انشا compoſition. |
| | منشي a compoſer, a teacher of language. |
| | نشا a creature, being. |
| نصح | he gave advice, conſulted. |
| | نصيحت advice, admonition. |
| | نصايح advices, admonitions. |
| نصب | he fixed, placed, erected, labored. |
| | منصب an office, ſtation. |
| | نصاب root, principle, dignity. |
| نصر | he aſſiſted, defended. |
| | نصر aſſiſtance, victory. |
| | منصور aſſiſted, protected. |
| نصف | he touched in the middle, took the half. |
| | انصاف equity. |
| | مناصفه dividing equally into halves. |
| | بالمناصفه in halves, equally divided. |
| | نصفت juſtice, equity. |
| نظر | he ſaw, beheld. |
| | انتظار |

*Roots.* *Derivatives.*

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

*Roots.* *Derivatives.*

نقص it was diminiſhed, deſtroyed.
نقصان deficiency, loſs.
نقد he counted the money and paid it.
نقد caſh, ready-money.
نقب he dug through, perforated, was Tribune.
نقابت magiſtracy.
نهس he kept ſecret, he concealed.
ناموس reputation, credit.
نهل he had the ſenſation of ants creeping under his fingers.
انامل fingers.
II. نوع it moved. V, it was divided into ſeveral ſpecies.
انواع ſpecies, kinds.
نوع a ſpecies, kind.
نوي he intended, propoſed to himſelf.
نيّت intention.
نهم he urged, he was hungry and voracious, had a ſtrong deſire.
نهمت avidity, great deſire.
نها he forbade, prohibited, it arrived.
انها annunciation.
نهي a prohibition.

نهايت

| *Roots.* | *Derivatives.* |
|---|---|
| | نهايت end, extremity, excefs. |
| نهج | he laid open, pointed out the beft way. |
| | نهج a road, path, mode. |
| نهض | he raifed himfelf, he arofe. |
| | نهضت rifing up, departure, motion. |
| | **و** |
| وتر | he made it feparate and diftinct. |
| | متواتر fucceffively. |
| وجب | it was neceffary. |
| | موجب a cauſe, motive. |
| | واجب neceffary, becoming. |
| وجه | he ſtruck in the face. |
| | بوجه من الوجوه by every manner of means. |
| | توجه countenance, favor. |
| | جهت reaſon, manner. |
| | جهات faces, ſurfaces, modes. |
| | متوجه turning, towards. |
| | وجه face, manner, method, |
| | وجوه methods, appearances. |
| | وجوهات appearances, methods, |

| *Roots.* | *Derivatives.* |
|---|---|
| | وجهات ib. |
| وجد | he found, recovered, acquired, produced. |
| | موجود preſent, exiſting. |
| وحد | he was alone. |
| | اتحاد union. |
| | احد one, a ſingle perſon. |
| ودع | he placed, ſettled, depoſited. |
| | وديعت a depoſit, truſt. |
| | ودايع depoſits. |
| ود | he loved. |
| | مودت love, friendſhip. |
| | وداد ib. |
| ورث | he got by inheritance, became heir. |
| | وارث an heir. |
| | ميراث patrimony, inheritance. |
| | موروثي hereditary. |
| ورو | he was preſent, he entered, came down, approached, arrived. |
| | ورود arrival. |
| وزن | he weighed, examined, balanced. |
| | وزن weight, meaſure. |
| وزر | he ſuſtained, bore, overcame. |
| | وزارت the dignity of Vizier. |
| وسط | he ſat in the middle, penetrated into the middle. |
| | واسطه |

| *Roots.* | *Derivatives.* |
|---|---|
| | واسطه the motive, means, cauſe. |
| وشح | he was interwoven, cloſely united. |
| | موشح united, cloſely connected. |
| وصل | he joined, united. |
| | انّصال conjunction. |
| | منّصل contiguous. |
| | واصل joined, arrived, arriving. |
| | وصول arrival, conjunction. |
| | وصال a meeting. |
| وضع | he placed, fixed, depoſited. |
| | موضع a ſituation, village. |
| | وضع ſituation, ſtate, conduct. |
| | موضح manifeſting, appearing, clear. |
| | واضح manifeſt, appearing. |
| وطن | he reſided, frequented. |
| | متوطنان inhabitants. |
| | مواطن habitations. |
| | وطن reſidence, abode. |
| وظف | II, he gave daily wages. |
| | وظايف penſions, wages. |
| وظب | he was aſſiduous, perſevered. |
| | مواظبت perſeverance. |

| *Roots.* | *Derivatives.* |
|---|---|
| وعد | he predicted, promiſed, threatened. |
| | ميعاد the place or time of an engagement. |
| وفر | it was compleat, full, abundant. |
| | موفوره abundant. |
| | وافر abounding. |
| | وفور plenty, the full. |
| وفى | he ſtood to his promiſe, he paid the whole, it was compleat and full. |
| | وفا fidelity, the performance of engagement. |
| | وافيات abundances, ſufficiences. |
| | مستوفيان men of buſineſs, thoſe who perform, the whole. |
| وفق | he found it uſeful, it happened luckily. |
| | اتّفاق concurrence. |
| | موافق agreeing, conformable. |
| | توفيق concurrence. |
| وقع | it happened, it fell down. |
| | توقع expectation. |
| | واقع happening. |
| | واقعه event, accident. |
| | وقوع occurrence, accident. |
| | وقايع occurrences. |
| وقف | he ſtood, remained, detained. |
| | توقف |

| Roots. | Derivatives. |
|---|---|
| | توقّف procraſtination, delay. |
| | موقوف eſtabliſhed, a delay. |
| | موقف a ſtation. |
| | واقف ſtanding, ſkilful, experienced. |
| | وقوف knowledge, ſkill. |
| وقت | he fixed to a time. |
| | وقت time, ſeaſon. |
| | اوقات times, periods. |
| وقر | it was weighty, he ſat, was quiet, modeſt, grave, and mild. |
| | وقار dignity, authority. |
| وكل | he entruſted, committed, delegated. |
| | وكيل an embaſſador, agent. |
| | وكلا embaſſadors, agents. |
| وكد | he ſtood, he bound, eſtabliſhed. |
| | تاكيد diligence, eſtabliſhment. |
| | تاكيدات exertions. |
| وكب | he proceeded gradually. |
| | موكب an army, retinue. |
| وكا | he tied with a ligature. IV. he ſupported. |
| | تكيه a pillow, a place of repoſe, ſupport. |
| ولد | he begot, ſhe brought forth. |
| | ولد a ſon. |
| | والده a mother. |

| Roots. | Derivatives. |
|---|---|
| ولي | he diſpoſed properly, governed. |
| | ولايت a country, government. |
| | ولا a period, interval. |
| | ولي a prince, lord, maſter. |
| | اوليا lords, maſters. |
| | والا high, mighty. |
| | استيلا ſuperiority. |
| | مولانا my Lord! from نا my and ولى |
| | موالى lords, judges. |
| وما | he gave a nod, a ſignal. |
| | ايما a ſignal, nod. |
| | مومى اليه above mentioned, from الى, ه & وما. |
| وهب | he gave, beſtowed, excelled in giving. |
| | مواهب gifts. |
| | ه |
| هال | he was afraid. |
| | هايل terrible. |
| هجر | he cut a way, he left, deſerted. |
| | مهجور ſeparated, deſerted. |
| هدهد | he complained, moaned, he huſhed to ſleep. |
| | هدهد the lapwing. |
| هدم | he pulled down, overturned, deſtroyed. |
| | منهدم |

| *Roots.* | *Derivatives.* |
|---|---|
| | منهدم destroyed. |
| هزم | he preſſed, routed, put to flight. |
| | منهزم defeated, routed. |
| همّ | he conſidered with attention. |
| | اهتمام diligence. |
| | مهمّ great, important. |
| | مهمّات affairs of importance. |
| | همّت care, intention, inclination. |
| هبل | he went unattended. |
| | اهبال negligence. |

ى

| | |
|---|---|
| يتم | he was an orphan, ſolitary. |
| | يتيمان orphans. |
| يدي | it affected in the hand. |
| | يد the hand, power. |
| يسر | he was gentle, eaſy, attainable. |
| | ميسّر made eaſy, attainable. |
| يقن | he was ſure, had certain knowledge. |
| | يقين certainty, truth. |
| يمن | he put it on the right ſide, he was happy, proſperous. |
| | ميمون fortunate, auſpicious. |
| يوم | he remained during the day. |
| | ايّام days. |

FINIS.

S. Rousseau, Printer,
Wood Street, Spa Fields.