



GULISTAN  
OF  
SHAIKH SA'DI

Translated by:  
Major R.P. Anderson



Iran Pakistan Institute of Persian Studies  
Islamabad - Pakistan



**THE**  
**GULISTAN OF SHAIKH SA'DI**  
**A COMPLETE ANALYSIS**  
**OF THE**  
**ENTIRE PERSIAN TEXT**

**BY:**  
**MAJOR R. P. ANDERSON**



**IRAN PAKISTAN INSTITUTE OF**  
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**In the Name of Allah, the Beneficent, the Merciful.**

### **EDITOR'S NOTE**

**Shaykh Sa'di is, no doubt, the most artistic and the most distinguished writer of Iran throughout the whole span of history, one of the two or three most renowned poets of Persian and among the most illustrious figures of world literature.**

**This great man claims his descent from Sa'd b. 'Ubadah Khazraji (May Allah be happy with him), a distinguished Companion of the Holy Prophet (Peace be upon him) and a leader of the Helpers of the Holy Prophet. His nom de guerre (or poetic name) has also, according to the most authentic reports, been derived from the same Sa'd. He was born in the land of Fars to a tribe whose members, according to his own statement, were all religious scholars. After completing his early education at home, he went to Baghdad and pursued his studies there at the Nizamiya Academy, originally founded by Khwaja Nizamul Mulk of Toos, the well-known Vizier of Iran.**

**In Iraq and Syria, he attended the classes of great mystics and scholars, such as Shaykh Shahab-ud-Deen Suhrawardy of Zanjan and Shaykh Abul Faraj Abdul Rahman Ibne Jowzi, who belonged to the members of Sa'di's tribe, originally hailing from Shiraz who had later settled down in Damascus. Sa'di acquired a lot of Islamic knowledge from them. He traversed through a large number of countries, especially of the Muslim world, and passed a greater part of his life in the holy cities of the Muslim territory. During the Crusades, he was captured by the European Christians and passed some of his time in their prison.**

**After a long stay in foreign countries, he returned home, where he produced some ever-lasting works in poetry and prose. Through these works, containing a varied information on the fundamentals in the social and ethical fields expressed in the sweetest language, he performed a yeoman's service to the Islamic civilisation. He employed every art used by a writer**

or a poet for the promotion and dissemination of this great civilisation.

On the one hand, in his poetic diction, the holy Qur'an served for him as the best example for the melodious and pleasant phrases, exquisite harmonious cadence, short and pithy sentences and his easy yet unimitable style, in his conclusions at the end and sometime in the midst of each fragment or tale, in embarking on various religious, mystic, social, moral and educational discussions and the use of myriad forms of poesy. On the other hand, in a number of his poetic fragments and pieces of prose, he has taken up the elucidation of the Qur'anic verses and the Prophet's traditions, or at least an analysis of the numerous topics under the inspiration of the Islamic principles. Besides the style, the contents of his poetry and prose also elicit the influence of Islamic culture.

These are the characteristics which have elevated his works to the position of the best, or at least one of the best specimens of poetry and prose-writing in the Muslim world, so much so that we find that through centuries to this day all those who, from among the Muslims as well as others, happen to possess a taste for Islamic literature<sup>3</sup> find his tales as sweet as "sugar" and treat the pieces of his essays as valuable as "gold". This statement in its generality needs no further argument. Nor is it possible to give its details here, or examine the manner in which the works of the Shaykh have attained popularity in the four corners of the world, so that it shall be necessary to enter into a long discussion even if we intend to give a list of the translations of the Shaykh's works in different languages, and it will be beyond the scope of this Preface. So, besides giving the text and English translation of "Gulistan", we have sufficed to make a brief allusion to the following ten complete English translations of this work\*:

A— Translation by Francis Gladwin which was published for the first time in 1806 as an appendix to the text with detailed marginal notes in two volumes and over 600 pages in all. It has had several subsequent editions in the U.K., India, Pakistan and the U.S.A., including the one published in Boston with an Introduction by R.W. Emerson and Sa'di's biography by James Ross.

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\* In order to be brief, the names of those who have translated only a summary or sections from the "Gulistan" have been deleted, in spite of the fact that the works of some of them are also valuable and deserve special attention.



- e
- B—** Translation by James Ross, made according to the Latin translation, which has been published as an appendix to the text of "Gulistan" several times in the U.K. and Iran, including the one published in 1823 in London along with Sa'di's Life and Works in 475 pages, and again with an Introduction by Richard J.A.H. Gottheil from the same place in 1890, the latter apparently being a translation of a revised copy of the text.
- C—** Translation by Professor Edward B. Eastwick associated with the Oxford University, Fellow of the Asiatic Society, Professor of Oriental Languages and Librarian of East India College, published in a prose mixed with poetry along with Sa'di's biography in 1852 in 340 pages and later reprinted in London and Boston.
- D—** Translation by Edward Rehatsek along with Notes and a valuable Preface introducing "Gulistan" with Sa'di's Life and Works and explanation of the words and terminology of "Gulistan", having several editions including the one published by Kama Shastra Society in 1888 in Benaras, India, and again along with the text of "Gulistan" in 657 pages in 1967 in Tehran, while its summarized edition by Sir Richard Burton appeared in London in 1928.
- E—** Translation by John T. Platts, second edition, published in London in over 400 pages in 1873. We also know of two other editions of the same work which have been published subsequently.
- F—** Translation by James Dumoulin published along with the text of "Gulistan" in 1807 in Calcutta and again in 1827 in London.
- G—** Translation by R.F. Burton, printed in about 280 pages in 1928 in London.
- H—** Translation by L.W. Costello, printed in 1899 in London and (probably) was also printed earlier.
- I—** Translation by Francis Johnson published along with a Glossary in 1863 and was also published earlier and (had probably subsequent editions too).

J— The present Translation by Major R.P. Anderson.

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Major R.P. Anderson had been in the Government service in Lucknow for a period of 12 years, apparently from 1849 to 1861. He has also translated two other works, namely, "Gul Bakowly" and "Tawarikh-i-Bahadur Shah" (History of Bahadur Shah). He has translated the "Gulistan" with the help of an older English translation by Francis Gladwin.

He has adopted the following method:

(a) He has omitted the whole Introduction of "Gulistan" alongwith the Arabic sentences and couplets. Whereever he has done so, he has pointed it out in brackets, in a way that it can easily be noted by the reader. However, in his English Commentary and Explanation, he has mentioned the sentences and couplets omitted and has also given their translation.

(b) Besides the eight Chapters of the "Gulistan", he has also given the number of tales under each Chapter in the following manner,

Chapter the First, on the Morals of Kings: 41 Tales (p.2).

Chapter the Second, on the Morals of Durwaishes: 49 Tales (p. 139).

Chapter the Third, of the Excellency of Contentment: 29 Tales (p. 235)

Chapter the Fourth, of the Advantages of Taciturnity: 14 Tales (p. 325)

Chapter the Fifth, of Love and Youth: 21 Tales (p. 342).

Chapter the Sixth, of Imbecility and Old Age: 9 Tales (p.416)

Chapter the Seventh, of the Effects of Education: 20 Tales (p. 436).

Chapter the Eighth, of Rules of Conduct in Life: 105 Tales (p. 505).

- (c) He has enumerated all the Persian words and phrases of each Tale minutely, and has then given their English equivalents used by him in his English translation, so that the reader may compare the Persian word with its English equivalent and understand its meaning.
- (d) After the word-to-word translation, he has given the explanation of the Tales and meaning of the Arabic sentences and verses in English.

In view of whatever has been said so far, one can realise that the present translation is a useful work from several points of view, and therefore worth printing. Besides, Notes of the translator testify to the depth of influence wielded by the Persian Islamic culture in the region, so that one can feel how the Imperialist culture gradually replaced that culture. One can also understand how, in those days Persian enjoyed the position of one of the local languages of the sub-continent. The translator has learnt the Persian book, "Gulistan", from the natives of this sub-continent who did not understand even a single word of English.

Today, after the lapse of one hundred and twenty years, as a "blessing" of Imperialism, the conditions have changed to such an extent that the Persian language, the language of religion, literature, politics and learning of the sub-continent, has become quite stranger even for the Muslims of the sub-continent. On the contrary, English has assumed for itself the place of an official language and the medium of learning throughout this vast region (even among the majority of the Muslims), so much so that one has to take the help of the English translation for teaching them the "Gulistan".

The English translation of the "Gulistan" by Major R.P. Anderson was first published in 1861. Last year a second edition, an offset copy of the first edition, was published by the Iran-Pakistan Persian Studies Centre in a smaller size.

The present edition is also a similar offset copy of the first edition. The first edition of the book contained a large number of printing and other mistakes, but we did not find it advisable to touch the original printed text. We have, therefore, prepared a separate Corrigenda where we have pointed out some of the mistakes. Now, as the Persian text of the "Gulistan" used at the time of the translation had not been one duly corrected, there was no use of pointing out all the mistakes and alterations which had occurred in the Persian text, unless due corrections were made in the translation as well, which would have entailed a number of changes to be made in the book. A detailed Corrigenda has not, therefore, been prepared.

It is regretful to convey the message, sealed and closed tightly,  
Of one friend to another through the agency of a translator.  
This tale told by Sa'di,  
Shall be told again and again by many in the world.

Director  
Iran-Pakistan Institute  
of Persian Studies,  
Islamabad.

THE  
GULISTAN OF SHAIK SADAY;

A COMPLETE ANALYSIS

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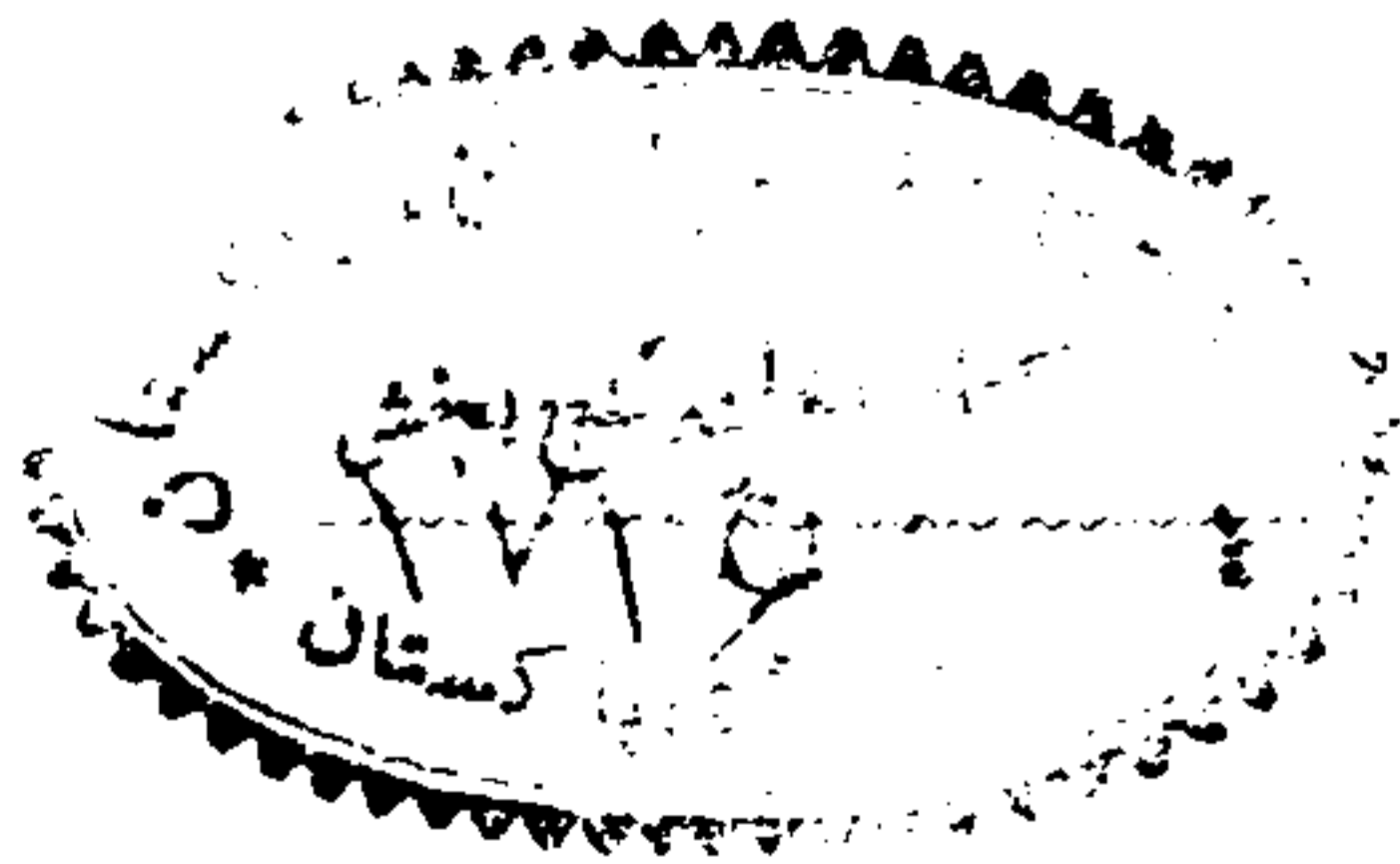
BY

MAJOR R. P. ANDERSON,

12. YEARS INTERPRETER OF THE 25TH REGT. N. I. AND LATE ASSISTANT  
COMMISSIONER AT LUCKNOW.

TRANSLATOR OF THE GOOL-I-BAKAWALI AND TAUARIK-I-  
BAHADUR SHAH

PREPARED BY THE AUTHOR PURELY TO FACILITATE THE STUDY  
OF THE PERSIAN LANGUAGE.



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*last*, and that in the analysis it is brought and placed *first*, and so on, &c. From the above, therefore, much *time* is saved, and such a book almost entirely, prevents the possibility of mistakes on the part of the student. In preparing this "Analysis," it has been my humble endeavour to re-translate here and there some of Saikh Sady's inimitable and elegant similes in such a manner as to elucidate, as far as possible, their covert meanings, and by a simple exposition of the ambiguous passages, I have attempted to show the depth and beauty of thought of the said Persian author, on whose transcendent abilities and lofty powers of imagination, (in *my* opinion,) sufficient commendation has not been bestowed. In the preface of Charles Rann Kennedy's able translation of the "Olynthiac and other public orations of Demosthenes," the following will be found, and such will also better express my reasons for revising Gladwin's translation :—

"Brevity and simplicity of style, together with the choice of *apt* and *forcible* words, are the most essential elements of a good translation.

"The primary object of a good translation is that it may be read with pleasure, or at least without difficulty, by your countrymen; and, secondly to this, is the assisting of the student in his perusal of the original. It is true for these purposes a certain degree of *closeness* is necessary.

"Whilst it is the translator's duty to produce (if possible) such a work as, placed *side by side* with the original, shall be in point of style and composition not unworthy of it, he must be sure to preserve all *needful* accuracy in regard to the sense and meaning

“He must adhere to the original—he must be accurate.  
 “It is the business of the translator to express the *full* sense,  
 “briefly, simply, forcibly—to *add* nothing, *omit* nothing—  
 “never to amplify or exaggerate.”

I consider that every man has an undoubted right to publish his own labours, and the mere *fact* of his doing so cannot injure any one. In this capacity he is responsible for his own acts, and he must be prepared to meet with criticism; but the *result* of his labour will always be the best proof of his skill in the performance of his undertaking, and, by *such* result, “competent authorities” will be guided in passing their final judgment on the inherent merits of a work—and not merely by the turbulent railings of satirical critics!!! Far be it from me to disparage the able works of my predecessors—we are all working for the same cause, (*i. e.*, for the good of the Government—as there can be no “*justice*” till Europeans fully understand the language of the natives of India,) and every person should endeavour to add what *little* he can to the general stock of Oriental Literature; for this reason I trust that my zealous attempt to facilitate the study of Persian will not tend to call forth any absurd animadversions, originating from motives of jealousy. I have devoted many years to the accomplishment of my object, and I did not decide in making this “Analysis,” until I had read numerous Persian authors, and felt myself competent to undertake the task. As there is sufficient space on the boundless “ocean” for *innumerable* ships, so in the field that I have chosen there is *yet* ample room for future improvement; but although ships conveying the *same* description of

cargo may all eventually reach their destination, still a merchant *prefers* the one that will reach the haven the *soonest*. So also with translations, all may be "substantially correct," but some require "*less time*" to understand, (*i. e.*, from their capability of being more easily compared with the original language,) and, consequently, by aid of the latter, a man will pass his examination all the *sooner*. Without *any* exaggeration, I *firmly* believe that this analysis will be the means of reducing the period (*formerly* spent in mastering the "Gulistan") to full one-fourth, if not more. I have had no assistance from any one but Natives, (who did not understand a word of English,) nor have I compared, or read, any translation but Gladwin's. If therefore my book should meet with severe criticism, I shall have my consolation in the words of the "immortal Saday," *viz.* :—

"It is better to wear your *own* tattered garments than to borrow your neighbour's coat."

R. P. ANDERSON, MAJOR.



The use of this Table is to enable a man to learn the Alphabet when the letters are formed into words, i. e., in حکایت it is ح or 8, ک or 25, ل or 1 ی or 32, and ت or 4. (Vide Alphabet.)

Number.	Letter in Persian.	Pro-nounced.	Abbreviated form in writing.	Number.	Letter in Persian.	Pro-nounced.	Abbreviated form in writing.
1	ا	Alif	ا	18	ض	Zaud	ض
2	ب	Ba	ب	19	ط	Toe	ط
3	پ	Pa	پ	20	ظ	Zoe	ظ
4	ت	Ta	ت	21	ع	Aine	ع
5	ث	Sa	ث	22	غ	Ghine	غ
6	ج	Jeem	ج	23	ف	Fa	ف
7	چ	Cha	چ	24	ق	Kauf	ق
8	ح	Hha	ح	25	ک	Kaf	ک
9	خ	Kha	خ	26	گ	Gaf	گ
10	د	Dal	د	27	ل	Laum	ل
11	ذ	Zal	ذ	28	م	Meem	م
12	ر	Ra	ر	29	ن	Noon	ن
13	ز	Za	ز	30	و	Vau	و
14	ژ	Zha	ژ	31	ه	Ha	ه
15	س	Seen	س	32	ی	Ya	ی
16	ش	Sheen	ش	33	لا	Lam-Alif	لا
17	ص	Ssaud	ص	34	ء	Hamza	ء

## (Vide Alphabet for these Words.)

حکایت	<i>Hikāyat</i> , a tale, a story,	Vide 8, 25, 1, 32, 4.
بیت	<i>Bait</i> , a verse, couplet, distich,	do. 2, 32, 4.
قطعه	<i>Kit'ā</i> , a strophe, a fragment, a section, a cutting,	} do. 24, 19, 21, 31.
مثنوی	<i>Masnawī</i> , the sort of verse in which the couplets rhyme regularly.	} do. 28, 5, 29, 30, 32.
نظم	<i>Nazm</i> , poetry, verse, order,	do. 29, 20, 28.
رباعی	<i>Rubā'i</i> , a quatrain, a stanza of four lines,	} do. 12, 2, 1, 21, 32.
مثل	<i>Masl</i> , a similitie, proverb, metaphor,	do. 28, 5, 27.
لطیفہ	<i>Latifa</i> , a joke, jest, pleasantry,	do. 27, 19, 32, 23, 31,
قطعه آخری	<i>Kit'ā-i-akhiree</i> , the ending strophe, the finishing section, or fragment,	} do. 24, 19, 21, 31, 1, 9, 12, 32.
منظومہ	<i>Manzumah</i> , metrical, versified poetic,	do. 28, 29, 20, 30, 28, 31.
مصراع	<i>Misra</i> , a hemistich, a single line in poetry,	} do. 28, 17, 12, 1, 21.
شعر	<i>Sher</i> , poetry, verse,	do. 16, 21, 12.
حکمت	<i>Hikmut</i> , wisdom, knowledge,	do. 8, 25, 28, 4.
مطایبہ	<i>Mitayuba</i> , jesting, pleasantry,	do. 28, 19, 1, 32, 2, 31.
تنبیہ	<i>Tambih</i> , admonition,	do. 4, 29, 2, 32, 31.
پند	<i>Pand</i> , advice, admonition,	do. 3, 29, 10.
تذذیر	<i>Tazeer</i> , threatening, cautioning,	do. 4, 8, 11, 32, 12.
تربیت	<i>Turubeeut</i> , teaching, advice,	do. 4, 12, 2, 32, 4.
ملاطفہ	<i>Mulateefa</i> , kindness, politeness, humanity,	} do. 28, 27, 1, 19, 23, 31.
نصیحت	<i>Naseent</i> , advice, admonition,	do. 29, 17, 32, 8, 4.
تشبیہ	<i>Tusbeea</i> , similitude, similitie,	do. 4, 16, 2, 32, 31.

# GULISTAN.

## CHAPTER I.

### TALE I.

#### باب اول در سیرت ملوک

1 Chapter, 2 the First, 3 on, 4 the Morals, 5 of Kings—Chapter the First, on the Morals of Kings.

12 11 10 9 8 7 6 5 4 3 2 1  
بادشاهی را شنیدم که بکشتن اسیری اشارت کرد بیچاره در آن حالت  
25 24 23 22 21 20 19 18 17 16 15 14 13  
نومیدی بزبانی که داشت ملک را دشنام دادن گرفت و سقط گفتن که  
36 35 34 33 32 31 30 29 28 27 26  
گفته اند هر که دست از جان بشوید هر چه در دل دارد بگوید  
46 45 44 43 42 41 40 39 38 37  
وقت ضرورت چو نماید گریز — دست بگیرد سر شمشیر تیز

1 A king—2 the sign of the oblique case—3 I have heard, (from شنیدن shanidan, to hear)—4 who—5 to kill—6 a captive—7 a sign, a signal, a wave of the hand—8 gave, did (from کردن kardan, to do)—9 the poor creature, without remedy—10 in, at, on—11 that—12 state—13 of despair—14 with the tongue, language—15 that—16 possessed, (from داشتن dastan, to possess)—17 the king—18 to—19 abuse—20 to give—21 commenced, (from گرفتن گرفتن to seize, take)—22 and—23 reproach—24 to say—25 as, in the manner, that—26 has been remarked, (from گفتن گفتن, to say)—27 whoever—28 hand—29 from, of—30 life—31 washes, (from شوییدن shoi-idan, to wash)—32 whatever—33 in—34 mind, heart—35 possesses, (from داشتن داشتن, to possess)—36 says, (from گفتن گفتن, to speak)—37 time—38 of necessity, want—39 when—40 does not exist, remain, (from ماندن ماندن, to remain)—41 flight, (from گریختن گریختن, to run away)—42\* the hand—43 seizes—44 the point, head, edge—45 of the sword, 46 sharp.

I have heard that a certain monarch, having commanded a captive to be put to death, the poor creature, in a fit of despair, began to abuse the king, in his own language; according to the saying—"Whosoever washeth his hand of life, uttereth whatever is in his heart." (Arabick)—"A man without hope speaketh boldly, as the cat, when driven to despair, seizeth the dog." In the time of need, when it is impossible to escape, *the hand graspeth the sharp-edged sword.\**

\* Revised from No. 42 to No. 46.—The hand graspeth the edge of the sharp sword.

<sup>12</sup> <sup>11</sup> <sup>10</sup> <sup>9</sup> <sup>8</sup> <sup>7</sup> <sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 ملك پرسید که چه میگوید یکی از وزرای نیک محضر گفت ای  
<sup>27</sup> <sup>26</sup> <sup>25</sup> <sup>24</sup> <sup>23</sup> <sup>22</sup> <sup>21</sup> <sup>20</sup> <sup>19</sup> <sup>18</sup> <sup>17</sup> <sup>16</sup> <sup>15</sup> <sup>14</sup> <sup>13</sup>  
 خداوند میگوید که ملک را بر و رحم آمد و از سر خون او درگذشت  
<sup>40</sup> <sup>39</sup> <sup>38</sup> <sup>37</sup> <sup>36</sup> <sup>35</sup> <sup>34</sup> <sup>33</sup> <sup>32</sup> <sup>31</sup> <sup>30</sup> <sup>29</sup> <sup>28</sup>  
 وزیر دیگر که ضد او بود گفت ابنای جنس ما را نشاید که در حضرت  
<sup>53</sup> <sup>52</sup> <sup>51</sup> <sup>50</sup> <sup>49</sup> <sup>48</sup> <sup>47</sup> <sup>46</sup> <sup>45</sup> <sup>44</sup> <sup>43</sup> <sup>42</sup> <sup>41</sup>  
 پادشاهان جز بر راستی سخن گفتن این ملک را دشنام داد و ناسزا گفت

1 The king—2 asked—3 that, viz.—4 what—5 does he say, is saying, (from گفتن guftan to say, speak)—6 one—7 of, from, amongst—8 the viziers, (the plural of وزیر —9 of good—10 appearance, disposition—11 said—12 O! —13 Lord—14 he is saying, he said—15 that—16 king—17 oblique case —18 in, upon—19 him—20 compassion—21 had, came, (from آمدن amdan, to come,)—22 and—23 from—24 head, desire, inclination—25 of blood, life—26 of him, his—27 forgave, passed over (from گذشتن guzasthan, to pass, pardon)—28 a vizier—29 another—30 who—31 contrary, opposite—32 of him—33 was, (from بودن būdan, to be, being)—34 said—35 equals, men of the same rank—36 us, (*i. e.* like us)—37 does not fit, become, (from شایستن shāyistan, to suit)—38 that—39 in—40 the presence—41 of monarchs—42 except, else, but—43 with truth—44 word, speech,—45 to say, speak—46 this,—47 king—48 oblique case,—49 abuse—50 gave, (from دادن dadan, to give)—51 and—52 improper, (from ناسزا not and سزا fit, proper)—53 said, spoke.

The king asked—"What did he say?" One of the viziers, who was of a benevolent disposition, replied—"O! my Lord, he said—(Arabick) 'The Almighty befriendeth him who stifeth his anger, and is merciful to his fellow-creatures.'" The king had compassion on him, and spared his life. Another vizier, of a contrary temper, said—"It becometh not persons of our rank to speak anything but truth in the presence of monarchs, that man reviled the king, and spoke indecently."

13 12 11 10 9 8 7 6 5 4 3 2 1  
 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29  
 30 31 32 33 34 35 36 37 38 39 40 41 42 43

ملك روي از اين سخن درهم کشيد و گفت مرا اين دروغ وي پسندیده تر  
 آمد آزين راست که تو گفتي که انرا روي در مصلحتي بود و اين را  
 بنا بر خبث و حکما گفته اند دروغ مصلحت اميز به از راست فتنه انگيز

## بیت

56 55 54 53 52 51 50 49 48 47 46 45 44  
 هر که شاه آن کند که او گوید — حیف باشد که جز نکو گوید

1 The king—2 face—3 from, on account of—4 this—5 speech—6 drew up,  
 frowned, (from روي face درهم together, and کشيدن to draw)—7 and—8  
 said—9 to me—10 this—11 lie, falsehood—12 his, of him—13 more preferable  
 —14 came—15 from, than—16 this—17 truth—18 that—19 you—20  
 spoke—21 because—22 that, of his—23 face, intention—24 towards—25  
 expedient, counsel—26 was—27 and—28 this—29 oblique case—30 fabric,  
 edifice,—31 on—32 malignity—33 and—34 the sages—35 have remarked—36  
 a lie, falsehood—37 expedient, for good counsel's sake—38 mixed—39 better  
 —40 than—41 truth—42 strife, mischief, sedition—43 tending to excite, (from  
 انگيزتن *angekhtan*, to excite)—44 whenever, whatever—45 king—46 that—  
 47 does—48 that, which—49 he, (*i. e.* the other person)—50 says—51 woe,  
 alas!—52 may be, will be—53 if, that—54 except—55 good—56 should say.

The king was displeased at his speech, and said—" I am more satisfied with  
 that falsehood than with this truth which you have uttered, because that was  
 well intended, and this is founded on malignity ; and the sages have declared,  
 'That falsehood timed with good advice, is preferable to truth tending to excite  
 strife.' " When a king is guided by the advice of another, woe be unto him,  
 if he speaketh anything but good.

6 5 4 3 2 1  
بر طاق ایوان فریدون نوشته بود

مثنوی

18 17 16 15 14 13 12 11 10 9 8 7  
جهان ای برادر نماید بکس دل اندر جهان افرین بند و بس  
33 32 31 30 29 28 27 26 25 24 23 22 21 20 19  
مکن تکیه بر ملک دنیا و پشت که بسیار کس چون تو پرورد و کشت  
46 45 44 43 42 41 40 39 38 37 36 35 34  
چو اهنگ رفتن کند جان پاک چه بر تخت مردن چه بر روی خاک

1 On—2 the cupola, portico—3 of the hall, palace, an open gallery—4 of Feridoon—5 written, (from نوشتن nawishtan, to write)—6 was—7 the world—8 O!—9 brother—10 does not remain, (from ماندن māndan, to remain)—11 with any person—12 the heart—13 on, upon—14 the world—15 Creator (from آفریدن āfridan, to create)—16 shut up, devote, (from بستن bastan, to shut)—17 and—18 enough, sufficient—19 do not, (from کردن kardan, to do)—20 reliance, dependence—21 on, upon—22 country, realm, kingdom—23 world—24 and—25 progenitors, props, an assistant—26 because—27 many—28 person, any one—29 like—30 you, or the same as you—31 hath nourished (from پروردن purwardan, to nourish)—32 and—33 killed, (from کشتن kushtan, to kill)—34 when—35 design, intention, inclination—36 to go, of departure—37 does—38 the life, soul—39 pure—40 what, (matter?)—41 on—42 a throne—43 to die—44 what (matter?)—45 on the face, surface—46 of the ground, earth, mould.

On the portico of the hall of Feridoon was written—"The world, O! my brother, continueth not to any one, place your affections on the Creator of the Universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world, seeing how many like yourself it hath nourished and killed. When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground."



## نظم

بس نامور که زیر زمین دفن کرده اند  
 کز هستیش بروی زمین یک نشان نماند  
 و آن پیر لاشه را که سپردند زیر خاک  
 خاکش چنان بخورد کزو استخوان نماند  
 زنده است نام فرخ نوشیروان بخیر  
 گرچه بسی گذشت که نوشیروان نماند  
 خیری کن ای فلان و غنیمت شمار عمر  
 زان پیشتر که بانگ برآید فلان نماند

[1 Many—2 famous, renowned person—3 who, that—4 under—5 ground—6 they have buried—7 that of—8 his existence—9 on the face—10 of the ground, earth—11 one, single—12 a trace, mark, vestige—13 does not exist, remain—14 and—15 that—16 old—17 corpse—18 oblique case—19 that—20 they have deposited—21 under, below—22 ground—23 his ashes, dust (i. e. the earth, to him)—24 so, in such a way, thus—25 has eaten, (from خوردن khardan, to eat)—26 that of—27 him—28 a bone—29 does not remain]\*—30 is living, exists—31 the name—32 happy, fortunate—33 of Nushirwan—34 by liberality, goodness—35 although—36 a long time, much—37 has passed, elapsed, (from گذشتن guzastan, to pass)—38 that, since—39 Nushirwan—40 has not remained, (i. e. departed)—41 good—42 do—43 O!—44 certain one—45 and—46 gain good, profitable, plunder, wealth—47 count, (from شمردن shumardan, to reckon)—48 life, age—49 from—50 that—51 before—52 that—53 report, sound, cry, noise—54 spreads, comes out, (from برآمدن bar-āmdan, to come out)—55 a certain person—56 is no more, does not exist.

*Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains.\* The happy name of Nushirwan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O! man, and account your life as gain, before the report is spread that such a one is no more.*

\* Revised from No. 1 to No. 29.—One trace does not (now) remain on the face of the earth of the existence of many renowned persons whom they have buried, (i. e. hid under the earth,) and that old corpse which they consigned to the grave, (i. e. deposited under the earth,) the mould has so devoured it that not a single bone remains.— I translate خاکش as "the earth or mould to him."



## TABLE 3.

12 11 10 9 8 7 6 5 4 3 2 1  
 ملك زاده را شنيدم كه کوتاه بود و حقير و ديگر برادرانش بلند  
 24 23 22 21 20 19 18 17 16 15 14 13  
 و خوبروي باري پدرش بگراهيت و استخفاف در وي نظر کرد پسر بفراسـت  
 37 36 35 34 33 32 31 30 29 28 27 26 25  
 دريافت و گفت اي پدر کوتاه خردمند به از نادان بلند نه هرچه  
 41 40 39 38  
 بقامت مهتر بقيمت بهتر

1 A king's son—2 oblique case—3 I heard, (from شنيدن shanidan, to hear)  
 —4 who—5 small, low, short—6 was—7 and—8 contemptible, ill-favoured,  
 vile—9 and—10 other—11 his brothers—12 tall, high—13 and—14 hand-  
 some—15 once, one time—16 his father—17 with hatred, disgust—18 and—19  
 slight, want of regard, neglect—20 on, towards—21 him—22 looked, (from  
 نظر look, and کردن kardan, to do)—23 the son—24 by sagacity, sense—25  
 understood—26 and—27 said—[28\* O!—29 father—30 a small—31 wise  
 person—32 is better—33 than—34 a foolish—35 tall, (*i. e.* person)—36 not—37  
 every, whatever—38 by stature, size of body—39 greater, chief, (is greater—40  
 in price, value—41 is better, more [*here the verb is understood.*]

I heard of a king's son, who was low in stature and ill-favoured, whilst all his  
 brothers were tall and handsome. Once on a time, his father looked at him  
 with disgust, which the son had sagacity enough to discover, and said—"O!  
*father a short man who is wise, is preferable to him who is tall and ignorant.*  
*Not every thing is valued according to its height*"\*—(Arabick.) The sheep is  
 clean, and the elephant an unclean animal. Sinai is one of the most inconsi-  
 derable mountains of the earth, but verily it is the greatest before God in rank  
 and dignity.

\* Revised from No. 28 to No. 41.—O! father, a short, wise person is better than a tall fool;  
 not every thing of the largest stature is the most valuable.

Note.—Many say this is not the proper meaning, and take the *wrong* Persian, (as it is given  
 in many of the books printed in the common presses of India,) which say "Every thing of  
 the smallest stature is the most valuable." Such is easily disproved by reading the Arabick  
 translation that follows, which clearly shows that Sheik Sādāy meant as a *general rule* that  
 the largest things are not *always* the most valuable.

The son of the king was *short*, and this is the reason he is made to make this speech to his  
 father, but Sādāy was too good a judge of human nature ever to make such a sweeping and  
 absurd assertion, viz. "that every thing of the smallest stature is the best," or *vice versa*  
 either.

## قطعه

1 آن شنیدی که لاغر دانا 2 گفت روزی 3 بابله 4 فریه  
 5 اسپ تازی اگر ضعیف بود 6 همچنان 7 از طویله 8 خربه  
 9 پدر بخندید و ارکان دولت 10 به پسندیدند و 11 برادران 12 بجان 13 برنجیدند

1 That—2 have you heard—3 that—4 a thin, lean—5 wise person—6  
 said—7 one day—8 to a blockhead—9 fat—10 the horse—11 Arabian—12 if,  
 —13 weak, emaciated, infirm—14 should be, was—15 for all that, notwith-  
 standing—16 from—than—17 a stable—18 of asses—19 better is—20 the  
 father—21 laughed—22 and—23 the pillars—24 of state, (“pillars of state,”)  
*i. e.* ministers—25 also, (redundant here)—26 approved, applauded—27 and  
 —28 the brothers—29 to the very life, soul—30 were vexed, mortified.

Have you heard what was said one day by a wise lean man to a fat block-  
 head? “An Arab horse though lean, is preferable to a stable full of asses.”  
 The father laughed, the courtiers applauded, and the brothers were mortified  
 to the very soul.

## نظم

1 تا مرد سخن نگفته 2 باشد 3 عیب و 4 هنرش 5 نهفته 6 باشد  
 7 هر بیشه گمان مبر که خالیست 8 شاید 9 که پلنگ 10 خفته 11 باشد

1 Until, so long as—2 a man—3 a sword, word—4 has not spoken—5  
 defect, fault—6 and—7 his skill, talents—8 remain hid, are concealed—9  
 every—10 desert—11 imagination—12 do not (from گمان imagination, and  
 بردن to bear, carry)—13 that—14 it is empty—15 perhaps, it may be—16  
 that—17 a tiger—18 may be asleep.

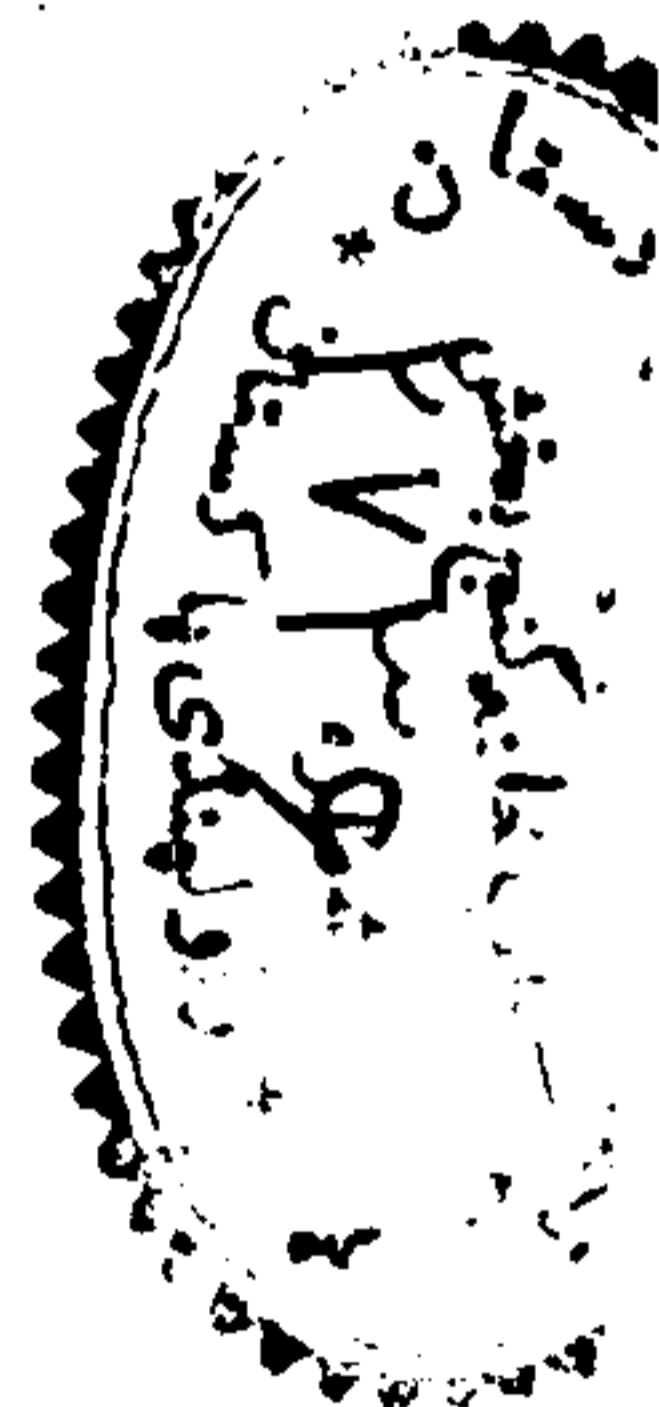
Until a man hath spoken his defects, and his skill are concealed, imagine not  
 every desert to be empty, for perhaps a tiger may be there asleep.

10 9 8 7 6 5 4 3 2 1  
 شنیدم که آن مدت ملک را دشمن صعب روی نمود چون دو  
 23 22 21 20 19 18 17 16 15 14 13 12 11  
 لشکر روی بهم آوردند اول کسیکه اسپ در میدان جهانم آن پسر بود  
 25 24  
 و گفت

1 I heard—2 that—3 at that—4 time—5 to the king—6 an enemy—7 strong  
 powerful—8 appeared, (from روی face, and نمودن to show,)—9 when—10  
 the two, both—11 armies—12 face—13 together—14 brought—15 the first  
 —16 of any one, who—17 horse—18 into—19 the field of battle—20 impelled,  
 urged on—21 that—22 son—23 was—24 and—25 said.

I heard that at that time a powerful enemy appeared against the king, and  
 when the two armies met, the first person who impelled his horse into the  
 action was that young prince, calling out—

10 9 8 7 6 5 4 3 2 1  
 آن نه من باشم که روزی جنگ بینی پشت من  
 19 18 17 16 15 14 13 12 11  
 آن منم کاندرا میان خاک و خون بینی مری  
 24 23 22 21 20  
 کانکه جنگ آرد بخون خویش بازی میکند  
 30 29 28 27 26 25  
 روز میدان آنکه بگریزد بخون لشکری



1 That—2 not—3 me, I—4 am I—5 who—6 in the day—7 of battle—8  
 shall see—9 back—10 mine, my, of me—11 that—12 I am—13 that under,  
 between, amongst—14 middle, loins, waist—15 dust—16 and—17 blood—18  
 may, or shall see—19 a head—20 for he who—21 commences battle, fights,  
 (from جنگ battle, and آوردن to bring)—22 with blood—23 his own—24  
 plays, (from بازی play, and کردن to do)—25 in the day—26 of battle میان  
 also means a plain and open space—27 he who—28 flies, (from گریختن  
 to run off)—29 with blood—30 of soldiers, (persons attached to an army, (from  
 لشکر an army, camp, لشکری a single soldier.)

I am not him whose back you shall see in the day of battle, but my head  
 may be found in dust and blood; for whosoever fighteth the battle staketh his  
 own life, and he who flieth, sporteth with the blood of his troops.

Revised from No. 13 to No. 17.—In the midst of dust and blood.

این بگفت و بر سپاه دشمن زد چندان از مردان کار دیده بینداخت  
 چون پیش پدر آمد زمین خدمت ببوسید و گفت

1 This—2 he said—3 and—4 on, upon—5 the soldiers—6 of the enemy—7  
 attacked, (from *زدن* to strike)—8 a few, some—9 of, among—10 the men,  
 —11 experienced, (from *کار دیدن* work, service, and to see)—12 he over-  
 threw, (from *انداختن* to throw, upset)—13 when—14 in front—15 of his  
 father—16 he came—17 the ground—18 of service, obeisance—19 he kissed,  
 (from *بوسیدن* to kiss)—20 and—21 said.

Having thus said, he attacked the troops of the enemy, and overthrew  
 several men of renown. When he came to his father he bowed down to the  
 earth, and said.

## قطعه

آی که شخص منت حقیر نمود تا درشتی هنر نه پنداری  
 اسپ لاغر میان بکار آید روز میدان نه گاو پرواری

1 O!—2 who, to whom—3 the person, body—4 of me, to you—5 contempti-  
 ble—6 appeared—7 so long as, until—8 the severity, force, impulse—9 of my  
 valour, honor, skill—10 not—11 you consider, (from *پنداشتن* to think,  
 imagine)—12 the horse—13 of slender, thin—14 loins, middle—15 useful, with  
 use—16 comes—17 on the day—18 of battle, (also a field, a plain)—19 not—20  
 the ox, bull—21 fatted, fed up.

O! Ye to whom my form appeared contemptible without considering the  
 force of my valour; in the day of battle *the slender steed* is useful, and not the  
 fattened ox.

Revised from No. 12 to No. 14.—The horse with the slender loins (i. e. well-  
 bred one.)

آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفه آهنگ  
گریز کردند پسر نعره بزد و گنت

1 It is said, reported—2 that—3 the soldiers—4 of the enemy—5 were many, (from بسیار many, and بودن to be)—6 and—7 this side (*i. e.* the prince's) these—8 little few—9 a band—10 intention—11 of flight, (from گریختن to run away)—12 did—13 the son—14 a noise, shout—15 gave, made, (from زدن to strike)—16 and—17 said.

It is reported that the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the prince vociferated—

*Revised from No. 1 to No. 17.*—It is reported that the soldiers of the enemy were many, and these, (*i. e.* the prince's men) were few, a party of them (*i. e.* prince's army,) were about to retire, (or intended to fly,) the son gave a shout and said—

ای مردان بکوشید تا جامه زنان نپوشید سوارانرا بگفتن او تهور  
زیادت گشت و بیکبار حمله کردند شنیدم که دران روز بر دشمن ظفر  
یافتند

1 O!—2 men—3 exert yourselves, (from کوشیدن to work hard)—4 so that—5 the clothes—6 of women—7 may not be said to wear, may not wear—8 the horsemen—9 from the saying, or speech—10 of him, (*i. e.* Prince's) [\*—11 rage, violence, fury—12 more, increase]—13 became, (from گشتن to turn, become)—14 and—15 all at once, simultaneously—16 attack, assault—17 they did, —18 I heard—19 that—20 in, on—21 that—22 day—23 on, over—24 the enemy—25 victory—26 they obtained, gained, (from یافتن to get, receive.)

Exert yourselves like men, that you may not wear the dress of women. The troopers, animated by this speech, joined in the general attack, and are reported to have gained a victory over the adversary on that day.

*Revised from No. 1 to No. 26.*—"O! men, exert yourselves, so that you may not (be said to) wear the apparel of women." His horsemen became more furious,† at this speech, and charged simultaneously. I have heard that on the said day they gained a victory over the enemy.

\* N. B. They were not animated by the speech, but were furious at being taunted by their leader.

† Vide Nos. 11 and 12.

14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 ملک سر و چشمش ببوسید و در کنارش گرفت و هر روز نظر بیش  
 19 18 17 16 15  
 کرد تا ولیعهد خویش کرد

1 The king—2 his head—3 and—4 his eyes—5 kissed, (from بوسیدن to kiss—6 and—7 in, between—8 his embrace, bosom—9 clasped, seized, (from گرفتن to seize)—10 and—11 every—12 day—13 look, (*i. e.* of kindness)—14 more—15 did—16 until—17 heir-apparent, successor—18 his own, of himself—19 made, appointed, did, (from کردن to do.)

The king kissed his head and eyes, and folded him in his arms, and his affection towards him increased daily, till at length he appointed him his successor.

11 10 9 8 7 6 5 4 3 2 1  
 برادران حسد بردند و زهر در طعامش کردند خواهرش از غره  
 23 22 21 20 19 18 17 16 15 14 13 12  
 بدید دریچه برهم زد پسر دریافت و دست از طعام باز کشید و گفت  
 32 31 30 29 28 27 26 25 24  
 محالست که هنرمندان بمیرند و بی هنران جای ایشان گیرند

1 The brothers—2 envy, malevolence—3 felt, suffered, (from بردن to bear, suffer, carry)—4 and—5 poison—6 in—7 his food—8 put, (from کردن to do)—9 his sister—10 from—11 an upper apartment—12 saw—13 the window—14 closed together, shut—15 the son, (*i. e.* the prince)—16 understood—17 and—18 hand—19 from—20 food—21 drew back, (from باز again, back, and کشیدن to draw)—22 and—23 said—24 it is impossible, absurd—25 that—26 wise people—27 should die—28 and—29 the unskilful, (*i. e.* foolish people)—30 the place—31 of them—32 should hold, (from گرفتن to seize.)

The brothers became envious and put poison in his food. His sister seeing this from a window, slapped to the shutters, and he, understanding the signal, withdrew his hand from the dish, and exclaimed—"If the wise should be deprived of life, it would be impossible for the unskilful to supply their place."

بیت

11 10 9 8 7 6 5 4 3 2 1  
 کس نیاید بزیر سایهٔ بوم و رهما از جهان شود معدوم  
 21 20 19 18 17 16 15 14 13 12  
 پدر را ازین حالت آگاهی دادند برادرانش را بخواند و گوشمالی  
 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 بواجبی داد پس هر یکی را از اطراف بلاد حصه مرضی معین کرد تا فتنه  
 فرونشست و نزاع برخاست و گفته‌اند  
 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 ده درویش در گلیهی بخشپند و دو بادشاه در اقلیمی در نگنجد

1 Any one—2 does not come, would not come—3 under—4 the shadow—5 of the owl—6 if, although—7 the Homā, (*i. e.* a fabulous bird of happy omen, it being pretended that if its shadow falls on a person, he will become a king)—8 from—9 the world—10 was—11 annihilated—12 the father—13 of, from—14 this—15 circumstance—16 appraisal, information, intelligence—17 they gave—18 to his brothers—19 he called—20 and—21 punishment, (from گوش ear, and ملیدن to rub, pull)—22 with fitness, suitable—23 gave, administered—24 at last, after, which—25 to each one of them—26 of, from—27 the sides, quarters, territories—28 of his country—29 a share, portion—30 agreeable, acceptable—31 appointed—32 so that—33 strife, mutiny—34 subsided, (from فرو down, and نشستن to sit or settle)—35 and—36 strife, contention, —37 broke up, (*i. e.* departed,) ceased to be present, (from برخاستن to break up as an assembly)—38 and—39 it has been remarked—40 ten—41 beggars—42 in, on, upon—43 one blanket—44 sleep—45 and—46 two—47 kings—48 in—49 a kingdom—50 in, within—51 cannot be contained, (from گنجیدن to hold, contain.)

No one would go under the shadow of the owl, if the Homā was annihilated from the earth. They informed the father of the circumstances, who sent for the brothers, and after rebuking them properly, he gave to each a suitable portion of his kingdom, that all cause of strife and bickering might subside. It has been observed that ten durwaishes may sleep upon one blanket, but that one kingdom cannot contain two kings.

قطعه

1 2 3 4 5 6 7 8 9 10  
نیم نانی گر خورد مردخدای بدل درویشان کند نیم دیگر  
11 12 13 14 15 16 17 18 19  
ملک اقلیمی بگیرد پادشاه همچنان در بند اقلیمی دیگر

1 Half—2 of a loaf of bread—3 if—4 eats—5 a man of God, good man—6 gift, present—7 to beggars—8 will do, (*i. e.*, bestow)—9 the half—10 other—[11 the country or possessions—12 of a region—13 seizes, conquers, or takes, (from گرفتن to seize)—14 a king—15 so also, likewise, nevertheless, notwithstanding, that, still—16 in, regarding—17 the subjection, subduing, (from بستن to bind)—18 of clime, region—19 another.]

If the pious man eateth half a loaf of bread he bestoweth the other half on the poor. *If a king possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.*

*Revised from No. 11 to No. 19.*—If a king subjugates the region of an entire clime, still he thinks of subduing other countries, اقلیمی گرفتن is to seize or conquer a country, (*i. e.* to subjugate.)

#### TABLE 4.

1 2 3 4 5 6 7 8 9 10 11  
طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته  
12 13 14 15 16 17 18 19 20 21 22 23  
و رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم  
24 25 26 27 28 29 30 31 32 33 34 35  
آنکه ملاذی منیع از قله کوهی بدست آورده بودند و ملجا و ماوای ساخته

1 A band—2 of robbers—3 of Arabia, (*i. e.* Arabs)—4 on—5 the head, summit top—6 of a mountain—7 had assembled, (from نشستن to sit down, and بودن to be)—8 and—9 the road, passage—10 of the caravan—11 had blocked up, shut, (from بستن to shut)—12 and—13 the peasants, subjects—14 of cities—15 from—16 the tricks, artifices—17 of them—18 were distressed, terrified—19 and—20 the army, troops—21 of the Sultan—22 defeated, conquered—23 on account, reason, order—24 of that—25 a fortress, place of refuge—26 inaccessible, impregnable—27 on—28 the head, summit, top—29 of a mountain—30 had taken possession of, (from بدست in hand, grasp, and آوردن to bring)—31 and—32 asylum—33 and—34 dwelling, residence—35 had made, (from ساختن to make,) converted into.

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the sultan, were overpowered; because the thieves having possessed themselves of a fortress, on the summit of the mountain, made this stronghold their fixed residence.



مدبران ممالک آن طرف در دفع مضرت ایشان مشورت کردند  
 اگر این طایفه برین نسق روزگاری مداومت نمایند [مقاومت ایشان  
 ممتنع گردد]

1 The counsellors—2 of the kingdoms—3 of that—4 side, quarter—5 in, towards, concerning—6 the removal—7 of the damage, injury—8 of them—9 consulted, (from مشورت counsel, consultation, and کردن to do)—10 if—11 this—12 band—13 in on—14 this—15 manner state—16 way of life, profession—17 should continue, (from مداومت continuance, and نمودن to show, display, exhibit)—[18 opposition, resistance—19 of them—20 will become impossible, (from ممتنع impossible, prohibited, and گردیدن to become, turn.)]

The counsellors of the king's party consulted together how to remove this grievance, because if they were suffered to continue any time in this state—[they would become too powerful to be subdued.]

*Revised from No. 18 to No. 20.*—To oppose them would become impossible, *i. e.*, opposition towards them (on the part of the king's troops,) would become impossible.

### مثنوی

درختی که اکنون گرفتست پای بنیروی شخصی براید ز جای  
 ویش همچنان روزگاری هائی بگردونش از بیخ بر نگسلی  
 سر چشمه شاید گرفتن بمیل چو پر شد نشاید گذشتن بمیل

1 A tree—2 that—3 now, of late—4 has taken, seized—5 root, foot—6 by the force, strength—7 a single person—8 will come out—9 from—10 its place, (*i. e.* of root)—11 but, if it—12 thus—13 time, delay, (profession)—14 you desist—15 with a windlass—16 from—17 its root—18 up—19 you cannot draw, (from گسلیدن to root up, draw)—20 head—21 of a fountain—22 it may be, per haps—23 to seize, stop—24 with a bodkin—25 when—26 full—27 has become—28 cannot be—29 to pass—30 on an elephant, or with an elephant.

The tree that has only just taken root, may be pulled up by the strength of a man, but should it continue some time in that state, it could not be eradicated by a windlass. It is possible to stop the course of a spring with a bodkin, which when formed into a full stream, cannot be forded by an elephant.

<sup>12</sup> <sup>11</sup> <sup>10</sup> <sup>9</sup> <sup>8</sup> <sup>7</sup> <sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 سخن برین مقرر شد که یکی را بترجس ایشان برگماشتند و فرصت  
<sup>24</sup> <sup>23</sup> <sup>22</sup> <sup>21</sup> <sup>20</sup> <sup>19</sup> <sup>18</sup> <sup>17</sup> <sup>16</sup> <sup>15</sup> <sup>14</sup> <sup>13</sup>  
 نگاهداشتند تا وقتی که بر قومی رانده بودند و بقعه خالی مانده تنی چند  
<sup>34</sup> <sup>33</sup> <sup>32</sup> <sup>31</sup> <sup>30</sup> <sup>29</sup> <sup>28</sup> <sup>27</sup> <sup>26</sup> <sup>25</sup>  
 از مردان واقعه دیده و جنگ آزموده را بفرستادند تا در شعب جبل  
<sup>35</sup>  
 پنهان شدند

1 The speech, conversation, (*i. e.* subject)—2 on—3 this—4 fixed—5 was—6  
 viz, that—7 one—8 to spy, for the purpose of watching—9 them—10 should  
 send,—11 and—12 good opportunity, leisure—13 should look out for, guard  
 —14 so that, until—15 a time—16 that—17 on, upon—18 a tribe—19 should be  
 attacking, (from راندن to attack, drive)—20 and—21 cave, den, dwelling-  
 place—22 remained empty, (from خالی empty, and ماندن to remain)—23  
 person, man—24 a few—25 of, from, among—26 men—27 experienced, (from  
 واقعه events and دیدن to see)—28 and—29 tried in battle, (from جنگ  
 battle, and آزمودن to try, prove)—30 they sent—31 so that, so as—32 in—33  
 the path, pass, (*i. e.* in the mountains)—34 of the mountain—35 remained hid,  
 (from پنهان hid and شدن to be, become.)

They came to the determination to send one as a spy to watch the oppor-  
 tunity when the thieves should be gone to attack a tribe, and the place eva-  
 cuated. They detached a party of approved men, who concealed themselves  
 in the pass of the mountains.

*Revised from No. 1 to No. 35.*—The affair (*i. e.* the conversation of the king's  
 counsellors on the subject of the grievance,) was settled as follows (literal on  
 this was fixed,) viz., that they should send a person to watch them, and look  
 out for an opportunity until the time that they (*i. e.* robbers,) should have  
 gone to attack any tribe, and their cave become empty. They sent a few  
 of their experienced and warlike men for the purpose of remaining concealed  
 in the pass of the mountains.

شبانگاه که دزدان باز آمد سفر کرده و غارت آورده سلاح بکشادند و غنائیم  
 بنهادند نخستین دشمنی که بر سر ایشان تاخت خواب بود چندانکه  
 پاسی از شب بگذشت

1 In the evening—2 when—3 the robbers—4 had returned, (from باز back, and آمدن to come)—5 having travelled, (from سفر a journey, and کردن to do, perform)—6 and—7 had brought, plunder, (from غارت plunder and آوردن to bring)—8 they took off their arms, weapons, (from سلاح arms and کشادن to open, undo)—9 and—10 plunder, spoils—11 they placed, deposited —[12 the first—13 enemy—14 who—15 on—16 the head—17 of them—18 attacked (from تاختن to assault)—19 was sleep—20 when—21 one watch —22 of—23 the night—24 had elapsed, passed.]

In the evening when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the first watch of the night.

*Revised from No. 12 to No. 24.*—The first enemy who made an *attack* on their *heads*, was sleep; when one watch of the night had passed.

### بیت

قرص خورشید در سیاهی رفت یونس اندر دهان ماهی رفت

1 The circle, a disk—2 of the sun—3 into—4 blackness, darkness—5 had gone—6 Jonas, also the pupil of the eye—7 into, within—8 mouth—9 of fish —10 had gone.

*Revised from No. 1 to No. 10.*—The sun's disk passed into shadow, Jonas entered into the whale's belly.

N. B.—Such is Gladwin's translation, but if we rest satisfied with this alone, we lose all Sādāy's wit contained in this passage قرص as well as meaning. "An orb" also means "a crust of bread," therefore when he says "The sun's orb had passed into darkness," (*i. e.* the sun had set,) he also means that their bread (the native cake or "chapattie" being round, is here compared to an orb or circle,) had gone into their stomachs, (*i. e.* or darkness,) in fact "They had eaten their (evening) meal یونس (which also means the pupil of the eye,) had gone into the دهان ماهی or fish's mouth, (*i. e.* the eye-lids,) so (called from their resemblance to the shape of a fish's mouth,) they had in fact fallen asleep (*i. e.* had shut their eye-lids).

مردان دلاوران از کمین بدرجستند و دست همه را یگان یگان بر کتف  
 بستند بامدادان بدرگاه ملک حاضر آوردند همه را بکشتن اشارت فرمود

1 The men—2 brave—3 from—4 ambush—5 jumped out, (from بدر without, out of doors, and جستن to jump)—6 and—7 the hands—8 of all—9 one by one—10 upon on—11 their shoulders—12 tied—13 in the morning—14 into the court—15 of the king—16 they brought, presented, (from حاضر present, and آوردن bring)—17 all of them—18 to be killed, to kill—19 gave the signal, (from اشارت a signal, sign, and فرمودن to order.)

The gallant men sprung out of the ambush and pinioned the robbers one after another. In the morning they were brought to the palace, when the king gave orders for them all to be put to death.

اتفاقا در آن میان جوانی بود که میوه عنقوان شبابش نورسیده و  
 سبزه گلستان عذارش نو دمیده

1 By chance—2 in, among—3 those, them—4 midst—5 a young man—6 was—7 whose—8 fruit—9 of the vigour—10 of his youth—11 had newly arrived, (from نو new, and رسیدن to arrive,)—12 and—13 the green, fresh, verdure—14 of the rose garden—15 of his cheeks—16 newly, new—17 bloom, expanded, (from دمیدن to blow, as a flower.)

There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks resembled a rosebud in early spring.

*Revised from No. 1 to No. 17.*—By chance amongst them there was a lad whose fruit of early youth had but just made its appearance, and the freshness of the rose-garden of his cheeks had just begun to bloom, *i. e.*, he had an incipient beard and moustache.

یکی از وزرا پای تحت ملک بوسه داد و روی شفاعت بر زمین  
 نهاد و گفت این پسر همچنان از باغ زندگانی بر نخرورده و از ریعان  
 جوانی تمتع نیافته

1 One—2 of—3 the viziers—4 the foot—5 of the throne—6 of the king—7 kissed, (from بوسه a kiss, and دادن to give,)—8 and—9 the face—10 of intercession—11 on, upon—12 ground, earth—13 laid, placed, (from نهادن to lay, place,)—14 and—15 said [\*—16 this—17 lad, son—18 yet—19 of, from—20 the garden—21 of life—22 fruit—23 has not eaten, (from خوردن to eat,)—24 and—25 of, from—26 the vigour, freshness—27 of youth—28 relish, enjoyment—29 has not received, derived.]

One of the viziers kissed the foot of the king's throne, and bowed his head to the earth in intercession, saying "This boy hath not like the rest tasted the fruit of the garden of life, nor ever enjoyed the *harvest* of the season of youth.

*Revised from No. 16 to No. 29.*—This boy has not yet *eaten* fruit from the garden of life, and has not enjoyed the relish of the *spring*,\* (or vigour,) of youth.

توقع بکرم و اخلاق خداوندي آنست که بخشيدن خون او بر بنده  
 منت نهاد ملک روی از این سخن درهم کشيد و موافق رای بلندش  
 نیامد و گفت

1 Hope, trust, reliance—2 by the kindness, clemency—3 and—4 disposition—5 of majesty—6 is this, is that—7 that—8 by granting, giving, bestowing—9 the life-blood—10 of him—11 on, upon—12 this slave—13 an obligation favor—14 will confer, put or place on, upon—15 the king—16 face, countenance—17 from—18 this—19 speech—20 together—21 drew (from روی face درهم together and کشيدن to draw, *i. e.* to frown,)—22 and (read here *because*,)—23 in conformity, suitable—24 to understanding—25 his lofty, (from بلند high, lofty, and ش of him, his)—26 did not come—27 and—28 said.

I therefore venture to hope from your majesty's known clemency, that you will oblige your servant by sparing the lad's life. The king looked displeased at these words, as they did not accord with his enlightened understanding.

*Revised from No. 1 to No. 28.*—From your majesty's benign disposition my hope is this, that by granting his life you will confer an obligation on your slave. The king frowned at this speech, because it did not coincide with his lofty understanding, and said—

\* Spring time and harvest are vastly different; the former is the emblem of youth, the latter of old age.

## بیت

پرتو نیکان نگیرد هر که بنیادش بد است  
 تربیت ناهل را چون گردگان بر گنبد است

1 In a shade—2 good—3 does not seize or take, (*i. e.* root,)—4 whatever—5 his root, foundation—6 is bad—7 the education—8 of the foolish, worthless—9 like, resembles—10 a walnut—11 on, upon—12 a dome is.

An evil root will not thrive in a goodly shade. To educate the worthless is like throwing a walnut upon a dome.

نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان  
 بر آوردن بهتر که آتش نشانیدن و اخگر گذاشتن و افعی کشتن و بچه  
 نگاه داشتن کار خردمندان نیست

1 The offspring—2 and—3 the tribe—4 of them—5 to cut off—6 is preferable, best—7 and—8 the root—9 and—10 the foundation—11 of them—12 to draw up—13 better—14 than—15 the fire—16 to quench—17 and—18 the spark—19 to leave, pass over—20 and—21 the snake—22 to kill—23 and—24 the offspring, young—25 to guard—26 the work, act—27 of wise men—28 is not.

It is better to eradicate them altogether; for to extinguish the fire and suffer a spark to remain—or to kill a snake and preserve its young, is not acting like a wise man.

*Revised from No. 1 to No. 28.*—It is preferable to cut off their tribe and offspring, and to root them out (literal) to draw up their root and foundation; for to quench a fire and leave a spark, and to kill a snake, and nourish its young, is not the act of wise men.

## قطعه

ابر اگر آب زندگی بارد هرگز از شاخ بید بز نخوری  
با فرومایه روزگار مبر کز نی بویا شکر نخوری

1 A cloud—2 if—3 water—4 of life, should rain, (from باریدن life, to rain)—5 ever—6 from—7 the branch—8 of the willow—9 fruit—10 you will not eat, cannot eat—11 with—12 low people, (from فرو down, below, and مایه capital, origin)—13 time, service—14 do not pass, (from بردن to bear, to suffer—15 because, from—16 the reed—17 mat, (i. e. mat-reed)—18 sugar—19 you cannot eat, will not be able to eat.

Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed.

*Revised from No. 15 to No. 17.*—From the “reed” of which mats are made, because نی بویا means any reed or cane, and here it is particularly called نی بویا the mat-reed.

وزیر این سخن بشنید طوعاً و کرهاً پسندید و بر حسن رای ملک  
افزین خواند و گفت آنچه خداوند دام ملک عین حقیقتست که اگر در  
سلک صحبت آن بدان تربیت یافتی یکی از ایشان شدی

1 The vizier—2 this—3 speech—4 heard—5 reluctantly—6 approved—7 and—8 upon—9 the good, beautiful—10 wisdom—11 of the king—12 sung or read, praise, (from افزین praise, and خواندن to read,)—13 and—14 said or remarked, (i. e., has said)—15 that which—16 lord, master—17 and 18 may his kingdom be eternal—19 really, perfectly—20 is true—21 that—22 if—23 in, amongst—24 the train; string—25 those—26 bad folks—27 education—28 should receive (or had received)—29 one—30 of—31 them—32 would have become.

When the vizier heard these words he reluctantly approved of them, and praised the king for his just observation, saying—“May the king live for ever, nothing can be more true than what my lord hath pronounced that if he continued with these wicked wretches he would naturally have fallen into their evil courses, and would have become one of them.”

*Revised from No. 1 to No. 33.*—The vizier heard this speech and reluctantly approved; he eulogised the monarch’s elegant sentiment, and said—“That which your majesty, (may your kingdom be eternal,) has remarked, is perfectly true, viz., that if he were to be educated in their immediate society, he would become one of them.”

<sup>10</sup> <sup>9</sup> <sup>8</sup> <sup>7</sup> <sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 أما بنده امیدوارست که بصحبت صالحان تربیت پذیرد و خوی  
<sup>23</sup> <sup>22</sup> <sup>21</sup> <sup>20</sup> <sup>19</sup> <sup>18</sup> <sup>17</sup> <sup>16</sup> <sup>15</sup> <sup>14</sup> <sup>13</sup> <sup>12</sup> <sup>11</sup>  
 خردمندان گیرد هنوز طفلیست و سیرت بغی و عناد آن گروه در نهاد  
<sup>26</sup> <sup>25</sup> <sup>24</sup>  
 وی متمکن نشده است

1 But—2 this slave—3 is hopeful—4 that—5 by the companionship—6 of pious persons—7 education—8 will accept, get—9 and—10 the morals, behaviour—11 of wise men—12 will acquire, seize—13, as yet—14 is a child—15 and—16 the way of life, morals—17 of rebellion—18 and—19 perverseness—20 of that—21 band, body of people—22 in—23 the nature—24 of him—25 fixed, established—26 has not become.

But your servant entertains hopes that this boy by associating with men of probity will receive instruction and imbibe virtuous sentiments, for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti.

*Revised from No. 1 to No. 26.*—[But your slave is full of expectation that by the companionship of just persons he will accept education and acquire the ways of wise men. As yet he is but a child, and the mode of life, (viz., rebellion and obstinacy,) of that band has not become firmly fixed in his nature.]

*Arabick.*—[For in the Hadus, it is recorded “of a truth every one is born with a disposition to Islamism,” and it is owing to his parents, his becoming a Jew, a Christian, or a Majossie.]

<sup>7</sup> <sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 با بدان یارگشت همسر لوط خان دان نبوتش گم شد  
<sup>18</sup> <sup>17</sup> <sup>16</sup> <sup>15</sup> <sup>14</sup> <sup>13</sup> <sup>12</sup> <sup>11</sup> <sup>10</sup> <sup>9</sup> <sup>8</sup>  
 سگ اصحاب کهف روزی چند پی نیکان گرفت و آدم شد

1 With the wicked—2 freely associated (from یار a friend, and گشتن to become, converted)—3 an equal, the wife, consort, peer, comrade, companion, (from هم same, equal, similar and سر inclination, desire, end, head, origin,)—4 of Lot—5 the family—[6 his power of prophecy—7 were deprived of, i. e. lost]—8 the dog—9 of the men, masters—10 of the cave—[11 a day—12 few,]—13 the feet—14 good people—15 seized—16 and—17 a man, rational creature—18 became.

Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy, but the dog of the companions of the cave, by long converse, became a rational creature.

*Revised from No. 6 to No. 7.*—Forfeited his (i. e. Lot's,) power of prophecy.

*Revised from No. 11 to No. 12.*—روزی چند in a few days, or short interval.



11 10 9 8 7 6 5 4 3 2 1  
 این بگفت و طایفه از ندمای ملک باو بشفاعت یار شدند تا  
 23 22 21 20 19 18 17 16 15 14 13 12  
 ساک از سر خون او درگذشت و گفت بخشیدم اگرچه مصلحت ندیدم

1 This—2 he said—3 and—4 a band—5 of—6 the courtiers—7 of the king—8 with him—9 in intercession—10 assisted, joined, (from یار friend and شدن to be)—11 until, so that—12 the king—13 from—14 the head, inclination—15 of blood—16 of him—17 passed over, pardoned, (from از سر خون درگشتن is to pardon life)—18 and—19 said—20 I pardon, grant—21 though—22 what is right, proper fit—23 does not appear to me.

The vizier having thus concluded his speech, some of the courtiers joined in the petition, till at length the king spared the life of the youth, and said—“ I grant your request, although I disapprove of it.”

*Revised from No. 1 to No. 23.*—He said this, and a band of the king’s courtiers joined him in the intercession, so that the monarch spared his life (*i. e.* the youth’s), and remarked, “ I pardon (*i. e.* him,) though I do not look on it as right.” (*i. e.* it did not appear right to me.)

### رباعي

14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 داني كه چه گفت زال بارستم گرد دشمن نتوان حقير و بيچاره شمرد  
 26 25 24 23 22 21 20 19 18 17 16 15  
 دیدم بسي آب ز سرچشمه خورد چون بیشتر آمد شتر و بار ببرد

1 Do you know—2 that—3 which, what—[4 said—5 Zal—6 to, with—7 Rustum—8 the hero, the champion]—9 an enemy—10 should not (from نتوانستن not to be able)—11 contemptible—12 and—13 helpless, without remedy—14 count, consider—15 I have seen—16 many—17 water—18 from—19 a head of a fountain, (from سر head and چشمه a fountain)—20 small—21 when—22 has become larger, or more—23 camel—24 and—25 load—26 carried away.

Know you what Zal said to Rustum?—Consider not any enemy as weak or contemptible. *I have frequently seen water issue from a small spring, which so increased in its course that it carried away the camel with his load.*

*Revised from No. 4 to No. 28.*—“ Said to Rustum, the hero,” as گرد is given and wants translation.

*Revised from No. 15 to No. 26.*—I have seen water issue from a diminutive fountain-head, which (when it had increased), carried away the camel and its load.

13 12 11 10 9 8 7 6 5 4 3 2 1  
 في الجملة وزير يسررا بخانه برد و بناز و نعمت بپرورد و استاد و  
 15 14  
 ادیب بتربیتش نصب کرد تا حسن خطاب وردجواب و سائر آداب  
 24 23 22 21 20 19 18 17 16  
 25  
 ملوکش بیاموختند تا در نظر همکنان پسندیده آمد  
 31 30 29 28 27 26

1 Briefly, in short—2 the vizier—3 the boy—4 to house—5 carried, took—6  
 and—7 with kindness—8 and—9 attention, favor—10 nourished—11 and—12 a  
 master—13 and—14 a teacher of etiquette, polite manners—15 for his education—  
 16 appointed—17 until, so that—18 elegant, handsome—19 language, address—  
 20 and—21 replying, answer to a question, (from رد returning, and جواب  
 an answer)—22 and—23 all—24 the manners—25 of his kings, (*i. e.* the know-  
 ledge of king's manners would constitute him a *courtier*), ملوک actually means  
 kings, *i. e.* the plural of ش a king, and ملک his)—26 learnt, (from آموختن  
 to learn)—27 so that—28 in—29 the sight, estimation—30 of all, every one—31  
 became approved.

Summarily, the vizier took the youth into his "family," and edu-  
 cated him with kindness and attention. An able master was appointed his  
 tutor, who taught him to ask a question, and return an answer with elegance,  
 together with all the accomplishments requisite for court, so that his manners  
 met with general approbation.

*Revised.*—In short the vizier took the boy to his *house*, and nourished him  
 with fondness and attention, he appointed masters and etiquette instructors to  
 educate him, until he acquired elegance of language, quickness of rejoinder,  
 and all the politeness of a courtier, so much so that he became (liked or ap-  
 proved) by every one.—*Vide Nos. 1 to-31.* رد جواب simply means an answer  
 to a question, but I translate it "quickness of rejoinder" as such appears to be  
 what is meant. *Remark.*—It is erroneous to say that the vizier took the youth  
 into his "family," the word given is خانه which means a "house" only, and  
 had the author meant that he had been actually taken into the family (*i. e.*  
 adopted,) some such words as خاندان or عیال would have been used,  
 instead of خانه Any one the least acquainted with oriental customs, must be  
 well aware that natives never allow any individual of the male sex (except  
 brothers, or the very nearest relations of their wives,) to enter the precincts  
 of the female apartments, without entering such apartments therefore no one  
 can be styled a member of the family. He was taken into the house *merely*,  
 and remained with the other males, but the youth's age itself (young as he  
 was even,) was a complete obstacle to his being actually admitted into the  
 vizier's family. Marriages amongst the natives of all oriental countries are  
 celebrated at a very early age, and any one taking a male (of the age of this  
 youth) into his "family," would have brought indelible disgrace on his own  
 reputation as the head of a house, (*i. e.* as a father.)

باري وزير از شمایل و اخلاق او در حضرت ملک شمه میگفت که تربیت  
 عاقلان در وي اثر کرده است و [جهل قدیم از جبلت او بدر برده  
 ملک را از این سخن تبسم آمد و گفت

1 Once—2 the vizier—3 of, from—4 the virtues, talents—5 and—6 man-  
 ners, morality—7 his, of him—[8 in—9 the presence—10 of the king,]—11  
 some, a little—12 was saying, mentioned—13 that—14 the education—15 of  
 wise people—16 in, on, upon—17 him—18 impression—19 has done—20  
 and—21 foolishness—22 old, former, original, ancient, pristine—23 from—24  
 the nature, constitution—25 of him, his—26 has gone out (from بدر out  
 outside, and بردن to carry,)—27 the king—28 from—29 this—30 speech—  
 31 smiled—32 and—33 said.

Once [*when*] the vizier mentioned to the king some particulars of the youth's  
 disposition and manners, and was saying that wise education had made impres-  
 sion, and that his former ignorance was rooted out of his mind; the king  
 laughed at these expressions, and said—

*Revised from No. 8 to No. 10.*—"When" is redundant, no Persian word  
 being given for it here. In the presence of the king. And his nature was  
 void of its original ignorance (literal—his former foolishness had gone out of  
 his nature.)—*Vide No. 20 to No. 26.*

### بیت

عاقلیت گرگ زاده گرگ شود گرچه بآدمی بزرگ شود

1 In the end—2 a wolf's cub (from گرگ a wolf, and زادن to bring forth,  
 to bear,)—3 a wolf—4 will become—5 although—6 with a man—7 old, vене-  
 rable, saint—8 should be.

The wolf's whelp will at length become a wolf, although it be brought up  
 along with men.

*Revised from No. 1 to No. 8.*—"The offspring of a wolf will eventually be a  
 wolf, although it should be reared by a perfect saint." آدمی بزرگ means  
 "a venerable man," "a person to be revered," "a spiritual guide," or "a  
 saint." I translate it as a "perfect saint," because what is meant is "that  
 every endeavour (even of the best of persons,) cannot eradicate the innate  
 wickedness of a child born with a bad disposition.

13 12 11 10 9 8 7 6 5 4 3 2 1  
 سالی دو برین برآمد طایفهٔ اوباش محله در او پیوستند و عقد  
 25 24 23 22 21 20 19 18 17 16 15 14  
 مرافقت بستند تا بوقت فرصت وزیر را پا دو پسرش بکشت و نعمت  
 37 36 35 34 33 32 31 30 29 28 27 26  
 بیقیاس برداشت و در مغارهٔ دزدان بجای پدر بنشست و عاصی شد  
 45 44 43 42 41 40 39 38  
 ملک را خبر کردند دست تحیر بدنندان گرفت و گفت

1 A year—2 two—3 over, on—4 this—5 passed, came forth—6 a band—7  
 of vagabonds—8 of the quarter, side, street—9 with—10 him—11 joined—12  
 and—13 the knot—14 of friendship—15 tied—16 so that—17 at the time—18  
 opportunity—19 the vizier—20 with—21 two—22 his sons—23 killed—24 and  
 —25 plunder, treasure—26 immense, inconceivable, (from بی without, beyond,  
 and قیاس imagination)—27 carried off, took off—28 and—29 in—30 the  
 cave—31 of robbers—32 in the place—33 of father—34 sat—35 and—36  
 a rebel, sinner—37 became—38 the king—39 they told—40 the hand—41 of  
 astonishment—42 in teeth—43 seized—44 and—45 said.

Two years after this conversation, a set of vagabonds of the town entered  
 into a conspiracy with him, and taking an opportunity he killed the vizier  
 and his two sons, carried off immense booty, and succeeding his father as the  
 head of the gang, became an avowed offender. The king apprised thereof,  
 in the emotion of amazement exclaimed—

*Revised from No. 1 to No. 45.*—Two years after this a band of vagabonds  
 of that quarter, (*i. e.* of the city,) joined him, and contracted an intimacy, so  
 that on a favourable opportunity he killed both the vizier and his two sons, and  
 carried off immense treasure; occupied the thieves' cave in the room of his father,  
 and became a rebel. They informed the king who was shocked, and  
 said—*Remark.*—It is improper to take the literal meaning of تحیر in  
 this place, viz., astonishment, because the former and latter parts of this tale  
 prove that the king was not astonished, but shocked. When he pardoned  
 the boy's life, he said he felt he was not doing right, and after this he says "a  
 good sword cannot be made of bad iron, &c., &c., in fact he fully anticipated  
 all this, and was far more horrified than amazed.

قطعه

14 13 12 11 10 9 8 7 6 5 4 3 2 1  
شمشیر نیک از آهن بد چو کند کس ناکس بتربیت نشود ای حکیم کس  
30 29 28 27 26 25 34 23 22 21 20 19 18 17 16 15  
باران که در لطافت طبعش خلاف نیست در باغ لاله روید و در شوره بوم خس

قطعه

41 40 39 38 37 36 35 34 33 32 31  
زمین شور سنبل بر نیارد در و تخم عمل ضایع مگردان  
51 50 49 48 47 46 45 44 43 42  
نکوئی با بدان کردن چنانست که بد کردن بجای نیک مردان

1 A sword—2 good—3 from—4 iron—5 bad—6 how—7 may make, can make?—8 any one—9 a worthless person—10 by education—11 will not become—12 O!—13 wise man, doctor—14 a person, *i. e.* worthy individual—15 the rain—16 that—17 in—18 the grace, benignity—19 of its nature—20 opposition, contrariety—21 is not—22 in—23 the garden—24 tulips—25 produces, (from روئیدن to vegetate)—26 and—27 in—28 salt, brackish—29 ground—30 weeds—31 ground—32 salt—33 spikenard—34 up—35 does not produce—36 on—37 it—38 seed—39 work, labour—40 loss, wasting—41 do not (from گردانید to do, turn away, alter)—42 goodness, kindness—43 to, with—44 bad people—45 to do—46 is like this—47 viz. the same as—48 to do evil—49 in the place, towards—50 good—51 men.

How can any one form a good sword out of bad iron: O ye philosophers, it is impossible to convert a worthless wretch into a good man! The rain in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it. To shew favour to the wicked is in fact doing injury to the good.

### TALE 5.

13 12 11 10 9 8 7 6 5 4 3 2 1  
سرهنگ زاده را بر در سرای اغلمش دیدم که عقل و کیاستی و فهم و  
26 25 24 23 22 21 20 19 18 17 16 15 14  
فراستی زاید الوصف داشت هم در عهد خردی آثار بزرگی در ناصیه او پیدا

1 An officer's son—2 at—3 the door—4 of the inn, house—5 of Ughlumish—6 I saw—7 who—8 wisdom—9 and—10 sagacity—11 and—12 understanding—13 and—14 penetration—15 beyond description or praise (from زاید more, and وصف, praise, encomium)—16 possessed—17 even, also—18 in—19 the age—20 of childhood, smallness—21 the signs—22 of dignity—23 in—24 the forehead—25 of him, his—26 manifest, apparent, evident, clear.

I saw at the gate of Ughlumish, an officer's son, who was endowed with wisdom and sagacity beyond description; even his childhood was distinguished by proof of superior abilities.

*Revised from No. 1 to No. 26.*—I saw an officer's son at the gate of the caravanserai of Uglumish, who possessed, wisdom, sagacity, knowledge, and penetration beyond description, even in his childhood, the signs of dignity were manifest in his forehead (*i. e.* his countenance was intellectual and dignified).

## بیت

بالاي سرش ز هوشمندی می تافت ستاره بلندی

1 over, above, at the top—2 his head—3 from, on account of—4 wisdom, sense—5 shone, (from تافتن to shine)—6 star of—7 sublimity, altitude.  
The star of sublimity shone on his head through wisdom.

في الجملة مقبول سلطان آمد که جمال صورت و کمال معنی داشت  
و حکما گفته اند

توانگری بهرست نه بمال بزرگی بعقلست نه بسال

1 In short—2 approved—3 of the sultan—4 became, came—5 because—6 beautiful—7 face, form—8 and—9 great, excessive—10 meaning, intelligence—11 possessed—12 and—13 the sages—14 have remarked—15 wealth—16 is with merit, or virtue—17 not—18 with property, 'goods—19 goodness, nobleness—20 is with wisdom—21 not—22 with age, or years.

Summarily he obtained favour in the sight of the sultan, on account of his beauty and acute understanding, according to the saying of the sages—"Ability, and not riches, constitutes worth; greatness dependeth on skill, and not on years."

*Revised from No. 1 to No. 22.*—To be brief, he became a favourite of the sultan, because he was handsome in person, and was excessively intelligent, and the sages have remarked, virtue,\* and not property, constitutes wealth. Knowledge, and not age, constitutes priority (or seniority.)

ابنای جنس او بر و حسد بردند و بخیانتي متهم کردند و در کشتن  
او سعی بیفایده نمودند

1 Equals, companions, (from أبنا sons, and جنس genus, kind, species, i. e. sons of the same family,)—2 his—3 on—4 him—5 became envious (from حسد envy, and بردن to bear,)—6 and—7 with dishonesty, treachery—8 accused, falsely, (from متهم suspected, and کردن to do,)—9 and—10 in, for the purpose, to—11 to kill—12 him—13 endeavour—14 useless, fruitless—15 made (from نمودن to show.)

His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life.

\* Means also "efficacy," "moral goodness."

## مصراع

7      6      5      4      3      2      1  
دشمن چه کند چون مهربان باشد دوست

17   16   15   14   13      12      11      10      9      8  
ملک پرسید که موجب خصم ایشان در حق تو چیست

1 The enemy—2 what—3 can do—4 when—5 kind—6 remains, will or may be—7 the friend—8 the king—9 asked—10 viz., saying—11 the cause—12 of enmity—13 of them—14 in—15 lot, portion—16 of you—17 what is.

What can the enemy do against him who hath an assured friend? The king asked him, “What is the cause of their striving against you?”

*Revised from No. 1 to No. 17.*—What can an enemy do when a friend is kindly disposed? The king asked, viz., “What is the cause of their enmity toward you?”

9      8      7      6      5      4      3      2      1  
گفت در سایه دولت خداوندي همکنانرا راضي کردم مگر حسودرا

21      20      19      18      17      16      15      14      13      12      11      10  
که راضي نمیشود الا بزوال نعمت من دولت و اقبال خداوندي باد

1 He said—2 in—3 the shade—4 of wealth, happiness—5 of sovereignty—6 to all—7 I have pleased—8 except, but—9 the envious person—10 who—11 pleased—12 will not be, does not—13 but—14 by the decline, fall—15 of the favours, good fortune—16 of me, mine—17 the wealth—18 and—19 prosperity—20 of sovereignty—21 let it be, may it be, (from بودن to be.)

He replied—Under the shade of your majesty’s protection, I have gained the good will of every one, excepting the envious man who cannot be satisfied but by the decline of my good fortune, may the wealth and prosperity of sovereignty be perpetual.

## قطعه

<sup>5</sup> توانم <sup>4</sup> آنکه <sup>3</sup> نیازم <sup>2</sup> اندرون <sup>1</sup> کسی  
<sup>12</sup> حسود را <sup>11</sup> چه <sup>10</sup> کنم <sup>9</sup> که <sup>8</sup> ز خود <sup>7</sup> برنج <sup>6</sup> درست  
<sup>19</sup> بمیر <sup>18</sup> تا <sup>17</sup> برهی <sup>16</sup> ای <sup>15</sup> حسود <sup>14</sup> کین <sup>13</sup> رنجیست  
<sup>27</sup> که <sup>26</sup> از <sup>25</sup> مشقت <sup>24</sup> آن <sup>23</sup> جز <sup>22</sup> بمرگ <sup>21</sup> نتوان <sup>20</sup> رست

## قطعه

<sup>30</sup> شور <sup>29</sup> بختان <sup>28</sup> با <sup>35</sup> رزو <sup>34</sup> خواهند  
<sup>33</sup> مقبلان <sup>32</sup> را <sup>31</sup> زوال <sup>30</sup> نعمت <sup>29</sup> و <sup>28</sup> جاه  
<sup>41</sup> گر <sup>40</sup> نه <sup>39</sup> بیند <sup>38</sup> بروز <sup>37</sup> شیره <sup>36</sup> چشم  
<sup>45</sup> چشمه <sup>44</sup> آفتاب <sup>43</sup> را <sup>42</sup> چه <sup>41</sup> گناه  
<sup>50</sup> راست <sup>49</sup> خواهی <sup>48</sup> هزار <sup>47</sup> چشم <sup>46</sup> چنان  
<sup>55</sup> کور <sup>54</sup> بهتر <sup>53</sup> که <sup>52</sup> آفتاب <sup>51</sup> سیاه

1 I am able, (from توانستن to be equal to, able)—2 that—3 I do not injure—4 the mind, inside—5 of any one—6 the envious man—7 what—8 can I do—9 because he, (from که and او—10 of himself)—11 with grief, pain—12 is within, is inside—13 die—14 so that—15 you may be released—16 O!—17 envious one—18 because this—19 is a pain, torment, disease—20 that—21 from—22 the trouble—23 of that, it—24 except—25 by death—26 are not able—27 to escape—28 unfortunates, unlucky ones—29 with desire, wish—30 wish, (from خواستن to desire)—31 the prosperous, lucky—32 decline—33 of wealth, favours—34 and—35 rank, dignity, position—36 if—37 not—38 sees—39 by day—40 bat—41 eye—42 the fountain—43 of the sun—44 what—45 fault—46 truth, well—47 do you wish—48 a thousand—49 eye—50 such—51 blind—52 better—53 than—54 the sun—55 dark, black, obscured.

I can avoid injuring the mind of any one, but what shall I do to the envious man who carrieth the injury in his own breast: die thou envious wretch, since thou canst not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befall the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? Require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

شور بختان means unfortunate people, and not malevolent, (from شور untucky or disturbed, and بخت fate, fortune.)



## TALE 6.

<sup>10</sup> یکی را از ملوک <sup>3</sup> عجم <sup>4</sup> حکایت کنند <sup>5</sup> که <sup>6</sup> دست <sup>7</sup> تطاول <sup>8</sup> بمال رعیت <sup>9</sup>  
<sup>22</sup> دراز کرده بود <sup>21</sup> و جور و ازیت <sup>20</sup> آغاز کرده <sup>19</sup> خلق <sup>18</sup> از <sup>17</sup> مکارید <sup>16</sup> ظلمش <sup>15</sup> در جهان <sup>14</sup>  
<sup>30</sup> برفتند <sup>29</sup> و از <sup>28</sup> کربت <sup>27</sup> جورش <sup>26</sup> راه <sup>25</sup> غربت <sup>24</sup> گرفتند <sup>23</sup>

1 One—2 of—3 the kings—4 of Persia—5 they tell a tale, (from حکایت a story, and کردن to do,)—6 who—7 the hand—8 of oppression—9 on the property—10 of subjects—11 had stretched out, (from دراز long and کردن to do,)—12 and—13 injustice—14 and—15 wanton injury, vexation—16 had commenced (from آغاز beginning, and کردن to do,)—[17 the people, population—18 from—19 the deceits, stratagems—20 of his tyranny—21 in, into—22 the world—23 went—24 and—25 from—26 the distress—27 of his oppression—28 the road, path—29 of emigration—30 seized, took.]

They tell a story of one of the kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. *By his repeated acts of injustice, the people were compelled to emigrate to different countries beyond the limits of his power.*

*Revised from No. 17 to No. 30.*—On account of his tyrannical artifices the population roved over the face of the country, (literally went into the world,) and from his grievous oppression, they trod the path of emigration, (literal, they seized the road of emigration.)

<sup>9</sup> چون رعیت <sup>8</sup> کم <sup>7</sup> شد <sup>6</sup> ارتفاع <sup>5</sup> ولایت <sup>4</sup> نقصان <sup>3</sup> پذیرفت <sup>2</sup> و <sup>1</sup> خزینه <sup>14</sup> تهی ماند <sup>13</sup> و دشمن <sup>12</sup> از <sup>11</sup> هر طرف <sup>10</sup> زور آوردند

1 When—2 subjects—3 became less, (from کم less, and شدن to become, —4 the pacifier, resources, elevation, (i. e. money)—5 of the country—6 suffered loss, (from نقصان loss and پذیرفتن to accept)—7 and—8 the treasury—9 remained empty—10 and—11 enemies—12 from—13 all sides—14 pressed on him, brought their strength, (from زور strength and آوردن to bring.

When his subjects were diminished, the resources of his country were lessened, his treasury exhausted, and powerful enemies pressed him on all quarters.

## قطعه

هر که فریاد رهی روز مصیبت خواهد  
گو در ایام سلامت بجوان مردی کوش  
بنده حلقه بگوش ار ننوازی برود  
لطف کن لطف که بیگانه شود حلقه بگوش

1 Whoever—2 redress of grievance, assistance, (from فریاد a complaint— and رسیدن to arrive, meet)—3 in the day—4 of misfortune—5 desires, wishes for—[6 say]—7 in—8 the time, period—9 of safety, good fortune—10 with humanity—11 endeavour—12 the slave—13 with ring in the ear—14 if—15 you do not cherish, (from نواختن to cherish)—16 he will go, (i. e. away)—17 kindness—18 do—19 kindness—20 'so that—21 the stranger—22 will become—23 most obedient servant, (i. e. slave with a ring in his ear.)

Whosoever looketh for assistance in the day of adversity, *let him* exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring in his ear he will depart; shew kindness in such a manner that the stranger may become a willing servant.

*Revised from No. 6.—“ Say” (i. e. to him.)*

روزی در مجلس او کتاب شاهنامه همی خواندند در زوال مملکت  
ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملک و  
حشم نداشت برو پادشاهی چه گونه مقرر شد

1 One day—[2 in—3 the assembly, court—4 his, i. e. of him]—5 a book—6 Shahnameh—7 were reading—8 concerning, regarding—9 the fall decline—10 of the possessions, kingdoms—11 of Zohac—12 and—13 the time, reign—14 of Feridoon—15 the vizier—16 to the king—17 asked—18 that, viz.—19 Feridoon—20 treasure, money—21 and—22 country, possessions—23 and—24 servants, pomp, magnificence—25 did not possess—26 upon, him—27 the kingdom—28 what—29 manner—30 was fixed, established.

One day in his *presence* they were reading in the Shahuameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The vizier asked the king “since Feridoon had neither money, nor territory, nor troops. how did it happen that the kingdom was conferred on him.?”

*Revised from No. 2 to No. 4.—In his assembly, “court.”*

گفت انچنانکه شنیدي خلقي برو بتعصب گرد آمدند و تقويت کردند  
 پادشاهي يافت وزير گفت چون گرد آمدن خلق موجب پادشاهيست  
 تو خلق را چرا پریشان میکني مگر سر پادشاهي نداری

1 He said—2 in this way—3 as you have heard—4 the people—5 with him, on  
 him—6 by partiality—7 collected, assembled—8 and—9 strengthened—10 the  
 government—11 he got, received—12 the vizier—13 said—14 when, as, if—  
 15 to collect—16 people, population—17 the cause, reason, means—18 is of  
 government—19 you—20 to the people—21 why—22 do you distress, scatter  
 —23 unless—24 the inclination, desire, head—25 of government—26 you do  
 not possess, have not.

He answered, "In the manner you have heard, the people joined him,  
 and through their strength he gained the kingdom." The vizier rejoined,  
 "Seeing that collecting people together is the means of forming a kingdom,  
 why then do you make them disperse unless you do not desire to govern?"

### بیت

همان به که لشکر بجان پروري که سلطان بلشکر کند سروري

1 That is better—2 viz., that—3 army—4 with life you should nourish—  
 5 because—6 sultan—7 by the army—8 does—9 government, chiefship,  
 command.

It is advisable to cherish the army at the risk of life, as the sultan deriveth  
 his power from his troops.

گفت موجب گرد آمدن سپاه و رعیت چیست گفت پادشاه را  
اعدل باید تا برو گردایند و رحمت تا در سایه دولتش ایمن  
نشیند و ترا این هردو نیست

1 He said—2 the way, cause, mode—3 to collect, of collecting—4 soldiers—  
5 and—6 subjects—7 what is—8 he said—9 the king—10 just—11 should  
be—12 so that—13 to him, towards him, with him,—14 they will assemble,  
come round—15 and—16 mercy—17 so that—18 under—19 the shade—20  
of his power, government—21 safe, secure—22 may sit—23 and to you—24  
these—25 both (from هر every and دو two) —26 are not.

The king asked "What methods are to be taken to collect together troops  
and subjects?" The vizier replied, the monarch must be just to induce  
them to approach him, and merciful that they may enjoy peace in the shade  
of his government; but you possess neither of these qualities.

### مثنوی

فکند جور پیشه سلطانی که نیاید ز گرگ چوپانی  
پادشاه که طرح ظلم فکند پای دیوار ملک خویش بکند

1 Cannot do, does not—2 a tyrant (from جور oppression and پیشه profes-  
sion)—3 government—4 because—5 does not come—6 from—7 the wolf—8  
the office of a shepherd—[9 the king—10 who—11 the way, mode, usage—12  
of tyranny, injustice—13 introduces, (from فکندن to throw down, establish,)  
—14 the foot, foundation—15 of the wall—16 of kingdom—17 his own—18  
digs; undermines, saps, destroys.].

A tyrant cannot govern a kingdom as a wolf cannot perform the office of a  
shepherd. *The tyrannic prince saps the foundation of his own empire.\**

\* Revised from No. 9 to No. 18.—The king who introduces a rule of tyranny saps the  
foundation of the wall of his own empire.

10 9 8 7 6 5 4 3 2 1  
 ملك را پند وزير ناصح موافق طبع نيامد بند فرمود و بزندان  
 21 20 19 18 17 16 15 14 13 12 11  
 فرستاد بسي بر نيامد كه بني عم سلطان بمنازعت برخاستند و بمقاومت  
 32 31 30 29 28 27 26 25 24 23 22  
 لشكر اراستند و ملك پدر خواستند قومي كه از دست تپاول او  
 39 38 37 36 35 34 33  
 بجان آمده بودند و پريشان شده براي شان گرد آمدند و تقويت كردند  
 44 43 42 41 40  
 تا ملك از تصرفش بدر رفت

1 To the king—2 the advice—3 of the vizier—4 adviser—5 agreeable—6 to temper, disposition—7 did not come—8 he ordered him to be bound—9 and—10 into prison—11 sent—12 much, long—13 did not elapse, did not come—14 when—15 the sons—16 of the uncle—17 of the king—18 in contest, strife—19 rose up—20 and—21 for opposition, fight—22 prepared troops—23 and—24 the kingdom, country—25 of father—26 desired, wished for—27 a tribe—28 who—29 from—30 the hand—31 of tyranny, oppression—32 of him, his—33 had been pestered to death—34 and—35 had been scattered—36 with them—37 joined, come round—38 and—39 assisted, aided (from تقويت force, and كردن to do, grant)—40 so that—41 the country—42 from—43 his use, possession—44 went out, departed, (from بدر out, outside and رفتن to go, depart.)

The king was offended at the vizier's wise admonition, and ordered him to be bound and committed to prison.\* A short time after the sons of the king's uncle commenced hostilities and appeared in arms, and claimed possession of their father's dominions. A number of people who on account of his oppression had absconded now joined the enemy, and supported them, till at length the king was dispossessed of the kingdom, and they obtained it.

\* Revised from No. 1 to No. 44.—The advice of his faithful monitor, (the vizier) did not coincide with his Majesty's temperament, he ordered him to be bound and sent to prison. Much time had not elapsed when the sons of the king's uncle rose for the purpose of controversy, prepared an army for opposition, and desired to possess their father's dominions. A tribe (who had been almost pestered to death and scattered by his tyrannical sway) joined and assisted them, till at last the kingdom went out of his possession (*i. e.* the tyrant's).

قطعه

1      2      3      4      5      6

پادشاهی کوروا دارد ستم بر زیر دست

7      8      9      10      11

دوستدارش روز سختی دشمن زور آورست

12      13      14      15      16      17      18      19      20

بارعیت صلح کن و ز جنگ خصم ایمن نشین

21      22      23      24      25

زان که شاهنشاه عادل را رعیت لشکرست

1 The king—2 who—(i. e., که that او he)—3 permits—4 tyranny—5 upon, on—6 subjects, (from زیر under, and دست hand,)—7 his friend—8 in the day—9 of calamity, trouble, hardship—10 enemy—11 is strong—12 on subjects—13 peace, reconciliation—14 do, preserve—15 and—16 from—17 the battle—18 of enemy—19 safe, easy—20 sit—21 for this reason, because—22 the great king—23 the just—24 his subjects—25 are an army.

The king who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful enemies. Be on good terms with your subjects, and sit down secure from the attack of your enemy, for to a just monarch his subjects are an army.

### TALE 7.

1      2      3      4      5      6      7      8      9      10

پادشاهی باغلام عجمی در کشتی نشسته بود غلام دیگر دریا ندید بود

11      12      13      14      15      16      17      18      19      20      21      22

و محنت کشتی نیازموده گریه و زاری آغاز کرده و لرزه بر اندامش افتاد

23      24      25      26      27      28      29      30      31

چندانکه ملاحظت کردند آرام نگرفت ملک را عیش از او منغص شد

32      33

چاره نمیدانستند

1 A king—2 with a slave—3 Persian—4 in—[5 a boat]—6 was sitting—[7 the slave]—8 another—[9 river]—10 had not seen—11 and—12 the trouble, inconvenience—[13 of a boat]—14 had not tried, experienced—15 crying—16 and—17 lamenting—18 commenced—19 and—20 tremor—21 on his body—22 fell, seized—23 however much—24 they soothed—25 ease—26 did not get, seize—27 the king's—28 pleasure—29 from—30 him—31 was disturbed—[32 a remedy—33 they did not know.]

A king was sitting in a vessel\* with a Persian slave. The boy† having never before seen the sea,‡ nor experienced the inconvenience of a ship,§ began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothing things that were offered, he would not be pacified. The king's diversion was interrupted, and no remedy could be found.||

\* Revised No. 5.—Read "boat." † Vide No. 7.—Read "slave." ‡ Vide No. 9.—Read "river." § Vide No. 13.—Read "boat." || Vide from No. 32 to No. 33.—And they knew of no remedy.

11 10 9 8 7 6 5 4 3 2 1  
 حکیمی در آن کشتی بود گفت اگر فرمائی من او را خاموش کنم  
 22 21 20 19 18 17 16 15 14 13 12  
 پادشاه گفت غایت لطف باشد حکیم فرمود تا غلام را بدریا انداختند  
 34 33 32 31 30 29 28 27 26 25 24 23  
 باری چند غوطه خورد مویش بگرفتند و سوی کشتی آوردند بهر دو دست  
 44 43 42 41 40 39 38 37 36 35  
 در دنبال کشتی آویخت چون برآمد بگوشه بنشست و قریافت

1 A doctor, a wise man—2 in—3 that—[4 boat]—5 was—6 said—7 if—8  
 you have the goodness to direct, order—9 I—10 to him—11 I will quiet,  
 silence, (from خاموش silence)—12 the king—13 said—14 the utmost, ex-  
 treme, great—15 kindness, favor—16 will be—17 the doctor, philosopher—18  
 ordered—19 so that, that—[20 the slave]—[21 into river]—22 they threw—  
 23 at last, when—24 a few, some—25 dips had suffered, or been plunged,  
 (from غوطه a dip, a plunge, and خوردن to endure, bear, undergo, eat, drink,)  
 —26 his hair—27 they seized—28 and—29 to the side—[30 of the boat]—[31,  
 they brought, drew]—32 with both—33 two—34 hands—35 to, on—36 the  
 rudder—37 of the boat—38 he clung on, hung to—39 when—40 he came  
 out, (i. e., water,)—41 in a corner—42 he sat, seated himself—43 and—44  
 was pacified, received ease, (from قرار tranquillity, and یافتن to get, receive,  
 obtain.)

A philosopher who was in the *ship*\* said, "If you will command me I will  
 silence him." The king replied, "It will be an act of great kindness." The  
 philosopher ordered them to throw the *boy*† into the *sea*,‡ and after several  
 plunges, they laid hold of the hair of his head and *dragging*§ him towards  
 the *ship*,|| he clung to the rudder with both hands; when he got out of the  
 water, he sat down quietly in a corner of the vessel.

\* Revised No. 4.—Read "boat." † Vide No. 20.—Read "slave." ‡ Vide No. 21.—  
 Read "river". § Vide No. 30.—Read "boat". || Vide No. 31.—Read "brought," "drew."

Remark.—The very fact of their being able to lay hold of his hair, proves that they were  
 not in a *ship*; کشتی is a common word, used for river "boats."

ملک را پسندیده آمد گفت درین چه حکمتست گفت اول  
 محنت غرق شدن فچشیده بود قدر سلامتی نمیدانست همچنین قدر  
 عاقبت کسی داند که بمصیبت گرفتار آید

1 The king—2 was pleased (*i. e.* pleasure came)—3 he said—[4 in—5 this—6 what—7 skill is, wisdom, mystery]—8 he said—[9 first, before—10 the inconvenience, trouble—11 to be dipped, immersed—12 had not tasted, experienced—13 the value, state, dignity—14 of safety—15 he did not know]—16 in the same way, manner—17 the state, value—18 of ease, health, happiness—19 a person—20 knows—21 who—22 in misfortune—23 becomes, seized, overwhelmed, made prisoner.

The king was pleased *and asked, how this was brought about.*\* The philosopher replied, “*At first he had never experienced the danger of being drowned, and neither knew he the safety of the ship*”† In like manner, he knoweth the value of prosperity who hath encountered adversity.

\* Revised from No. 4 to No. 7.—“What knack is there in this”? + *Vide* from No. 9 to No. 15.—At first he had not experienced the discomfort of being immersed, and knew not the value of safety.

### قطعه

ای سیر ترا نان جوین خوش ننماید  
 معشوق منست آنکه بنزدیک تو زشتست  
 حوران بهشتی را دوزخ بود اعراف  
 از دوزخیان پرس که اعراف بهشتست

1 O then—2 satiated, full—3 to you—4 a loaf, bread—5 of barley—6 pleasant, nice—7 does not appear—8 a mistress, delicious, handsome—9 is to me—10 that which—11 near—12 you—13 is ugly, deformed—14 to the nymphs of paradise—15 celestial—16 hell—17 would be—18 purgatory—19 from—20 the inhabitants of hell—21 ask—22 if, that—23 purgatory—24 is heaven.

O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice; that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise.



## بیت

12 11 10 9 8 7 6 5 4 3 2 1  
فرقت میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در

1 There is a difference—2 between—3 he who—4 his mistress, friend, (“has,” is understood)—[5 in—6 his bosom, embrace]—[7 to him who—8 two—9 eyes—10 expecting (*i. e.* his anxious eyes,)—11 at, upon, towards—12 the door.]

There is a difference between him, who claspeth his mistress *in his arms*,\* and him whose eyes are fixed on the door expecting her.†

\* Revised from No. 5 to No. 6.—To his bosom. † Vide No. 7 to No. 12.—And one whose two expecting eyes are on the door.

## TALE 8.

11 10 9 8 7 6 5 4 3 2 1  
هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدی که بند  
22 21 20 19 18 17 16 15 14 13 12  
فرمودی گفت خطائی معلوم نکردم ولیکن دیدم که مهابت من در دل  
34 33 32 31 30 29 28 27 26 25 24 23  
ایشان بیکرانست و بر عهد من اعتماد کلی ندارند ترسیدم که از بیم  
46 45 44 43 42 41 40 39 38 37 36 35  
گزند خویش قصد هلاک من کنند پس قول حکما را کار بستم که گفته اند

1 To Hormuz—2 the king, (from تاج crown, and دار possessor,)—3 they said—4 in, of, from—5 the viziers—6 of your father—7 what—8 fault, crime—9 did you see, observe—10 that—11 imprisonment—12 you directed, ordered—13 he said—14 a fault—15 I did not know—16 but—17 I saw, observed—18 that—19 the awe, fear—20 of me—21 in—22 the hearts—23 of them—24 is beyond bounds—25 and on, upon—26 the promises, agreement—27 of me, mine, my—28 belief, trust, reliance—29 perfect, entirely, full, implicit—30 did not place—[31 I dreaded,—32 that—33 from—34 the fear—35 of injury, loss, harm—36 their own—37 the desire, intention design—38 of destruction, death—39 my, mine, of me—40 will attempt, do]—41 therefore—42 the saying—43 of the sages—44 I adopted—45 who—46 have remarked, said.

They asked king Hormuz, “What crime have you found in your father’s ministers that you ordered them to be imprisoned?” He replied “I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, *I was alarmed, lest out of apprehension for their own safety they might attempt my ruin*\* and therefore I have followed the advice of the sages who say”—

\* Revised from No. 31 to No. 40.—I dreaded that from fear of injury (*i. e.*, happening through my orders) to themselves, they might design my destruction.

## قطعه

<sup>8</sup> <sup>7</sup> <sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 از ان کز تو ترسد بترس ای حکیم  
<sup>15</sup> <sup>14</sup> <sup>13</sup> <sup>12</sup> <sup>11</sup> <sup>10</sup> <sup>9</sup>  
 و گریبا چون او صد برائی بجنگ  
<sup>22</sup> <sup>21</sup> <sup>20</sup> <sup>19</sup> <sup>18</sup> <sup>17</sup> <sup>16</sup>  
 نه بینی که چون گریبه عاجز شود  
<sup>26</sup> <sup>25</sup> <sup>24</sup> <sup>23</sup>  
 برآرد بچنگال چشم پلنگ  
<sup>33</sup> <sup>32</sup> <sup>31</sup> <sup>30</sup> <sup>29</sup> <sup>28</sup> <sup>27</sup>  
 از ان مار برپای راعی زند  
<sup>38</sup> <sup>37</sup> <sup>36</sup> <sup>35</sup> <sup>34</sup>  
 که ترسد سرش را بکوبد بسنگ

[1 Toward, from—2 him, that—3 that to, that of—4 you—5 fears—6 be circumspect, dread—7 O!—8 wise man—9 notwithstanding, although—10 with—11 like—12 him—13 an hundred—14 you can cope, meet, (to come out victorious)—15 in battle]—[16 not—17 do you see]—18 that—19 when—20 the cat—21 desperate, hopeless—22 becomes—23 tears out, draws out—24 with claws—25 the eye—26 of the tiger—27 from—28 this, (i. e. reason)—29 the snake—30 on—31 the feet—32 of the peasant—33 bites, strikes—34 because—35 he fears—36 his head—37 will strike—38 against a stone, on a stone.

*Fear him who feareth you, although you be able to cope with an hundred such.\* Dost thou not know† that the cat when desperate, teareth out the tiger's eyes with her claws? The snake biteth the foot of the peasant, from the dread of having its own head dashed against a stone.*

\* Revised from No. 1 to No. 15.—Be circumspect towards him who fears you O! wise man, although you could fight an hundred such (i. e. as him.)

Remark.—I do not translate *بترس* literally here, as I feel assured it is not Sadāy's meaning to use the expression "fear" in this passage. It would be indeed pusillanimous to fear every one who stood in awe or dreaded you. In the case of an officer and his men, were he to fear all those who dreaded him, he would have no authority whatever.

Vide from No. 16 to No. 17.—Have you not observed? (literally "do you not see.")

## TALE 9.

11 10 9 8 7 6 5 4 3 2 1  
 یکی از ملوک عرب رنجور بود در حالت پیری و امید از  
 23 22 21 20 19 18 17 16 15 14 13 12  
 زندگانی قطع کرده ناگاه سواری از در درآمد و بشارت آورد که فلان  
 33 32 31 30 29 28 27 26 25 24  
 قلعه را بدولت خداوندی کشادیم و دشمنان اسیر شدند و سپاه و  
 42 41 40 39 38 37 36 35 34  
 رعیت آنطرف بجمعی مطیع فرمان گشتند چون این سخن بشنید  
 51 50 49 48 47 46 45 44 43  
 نفسی سرد برآورد و گفت این مرده مرانیست دشمنانم راست یعنی  
 53 52  
 وارثان مملکت

1 One—2 of—3 the kings—4 of Arabia—5 was ill, sick—6 in, during—7 the state—8 of old age—9 and—10 the hope—11 of—12 life—13 was cut off, (from قطع cut, cutting, کردن to do,)—[14 suddenly, by chance]—15 a horseman—16 from—17 the gate, door—18 came in—19 and—20 glad tidings—21 brought—22 that—23 a certain—24 fortress, fort—25 by the auspices, wealth—26 of majesty—27 I have taken, opened—28 and—[29 the enemies]—30 have been made prisoners—31 and—32 the soldiers—33 and—34 the subjects, peasants—35 others—36 altogether, in a mass—37 obedient to orders—38 have become—39 when—40 this—41 speech—42 he heard—[43 a sigh, breath—44 cold—45 drew, brought forth]—46 and said—47 this—48 good news—49 is not mine, or for me—50 it is for my enemies—51 that is to say—52 the heirs, successors—53 of the kingdom, country.

One of the kings of Arabia was sick in his old age, and there was no hopes of his recovery. *When\** a horseman entered the gate, and brought these glad tidings, "Through your majesty's auspices, I have taken such a fortress, *the garrison†* are made prisoners; and the troops and subjects of that quarter have one and all submitted to your government." When he heard these words *he sighed,‡* and said "This good news concerns not me but mine enemies, that is, those who shall succeed to my kingdom."

\* Revised No. 14.—Read "suddenly," + Revised No. 29.—Read "evil disposed persons," (i. e., enemies). ‡ Revised from No. 43 to No. 45.—Read "drew a cold sigh."

## قطعه

14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 درین امید بسرشد دریغ عمر عزیز که آنچه در دلمست از درم فراز آید  
 26 25 24 23 22 21 20 19 18 17 16 15  
 امید بسته برآمد ولی چه فایده زانکه امید نیست که عمر گذشته باز آید

1 In—2 this—3 hope—4 has passed—5 alas!—6 my life, age—7 dear, precious—8 viz.—9 that which—10 in—11 my heart is—12 from—13 my door—14 would appear, arise, (from فراز lofty, exalting)—15 the hope—16 closed, secret—17 has been accomplished, come out—18 but—19 what—20 use, benefit—21 for this reason—22 hope is not—23 that—24 age, life—25 passed—26 will return.

\* My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now to what purpose does it serve, for I have no hope that my past life should return.

\* Revised from No. 1 to No. 26.—Alas! in this hope has passed my precious life, viz., that I should accomplish what my heart desired. My secret wish has come to pass, but what is its use? On this account, because there is no hope that my past life will return.

## قطعه

11 10 9 8 7 6 5 4 3 2 1  
 کوس رحلت بکوفت دست اجل ای دو چشمم وداع سر بکنید  
 22 21 20 19 18 17 16 15 14 13 12  
 ای کف دست و ساعد و بازو همه تودیع یکدیگر بکنید  
 31 30 29 28 27 26 25 24 23  
 بر من افتاده مرگ دشمن کام آخر ای دوستان گذر بکنید  
 38 37 36 35 34 33 32  
 روزگارم بشد بنادانی من نکردم شما حذر بکنید

[1 The drum—2 of departure, march—3 has beaten, struck—4 the hand—5 of death]—6 Oh!—7 two—8 my eyes—9 farewell—10 of the head—11 take, do—12 O!—13 palm of hand—14 hand—15 and—16 wrist—17 and—18 arm—19 all—20 farewell—21 of one another—22 take, do—23 on me—24 has fallen—25 death—26 the enemy—27 of business, work—28 at last—29 O!—30 friends—31 pass me, come near me—32 my life—33 has ended—34 in vanity, foolishness—35 I—36 I have not done—37 you—38 be prudent, be practically wise.

*The hand of fate beats his march upon the drum.\** Alas! mine eyes, take leave of this head; hands, arms, and wrists, bid adieu to catch other. Death, a foe to my desire, hath overtaken me; for the last time come before me. O! my friends, my days have been spent in ignorance, I have not performed my duty, shun my example.

\* Revised from No. 1 to No. 5.—The hand of death has beaten the departure drum, (i. e., drum to march).

## TALE 10.

9            8            7            6            5            4            3            2            1  
 سالي بر بالين تربت يحيى پيغمبر عليه السلام معتكف بودم در  
 20           19           18           17           16           15           14           13           12           11           10  
 جامع دمشق يكي از ملوك عرب كه به بي انصافي موصوف بود  
 27           26           25           24           23           22           21  
 اتفاق بزيارت آمد و نماز كرد و حاجت خواست

1 One year—2 on, at—3 the pillow, head, or top of the grave—4 of the tomb—5 of Yahiya—6 the prophet—7 on whom be peace—[8 I was constantly praying]—9 in—10 the temple, mosque—11 of Damascus—12 one—13 of—14 the kings—15 of Arabia—16 who—17 in, with—18 injustice—19 famous—20 was—21 by chance—22 came on a pilgrimage, visit—[23 and—24 prayed—25 and—26 what he wanted, wants—27 desired, asked for.]

In a certain year *I was sitting retired\** in the great mosque at Damascus at the head of the tomb of Yahiya, the prophet, (on whom be peace,) one of the kings of Arabia, who was notorious for his injustice, came on a pilgrimage, and having performed his devotions, he uttered the following words†—

\* Revised No. 8.—“I was constantly praying.” † Revised from No. 23 to No. 27.—And prayed and supplicated for what he was in need of, (*i. e.*, his wants).

## بیت

10            9            8            7            6            5            4            3            2            1  
 درویش و غني بنده این خاک دراند و آنکه غني تراند محتاج تراند

1 The poor—2 and—3 the rich—4 the slaves, servants—5 of this—6 in earth are—7 and—8 those who—9 more wealthy are—10 the more in want are.

The poor and the rich are servants of this earth, and those who are the richest have the greatest wants.

<sup>11</sup> آنکه <sup>10</sup> روی <sup>9</sup> بمن <sup>8</sup> کرد <sup>7</sup> و <sup>6</sup> گفت <sup>5</sup> از <sup>4</sup> آنجا <sup>3</sup> که <sup>2</sup> همت <sup>1</sup> درویشان <sup>11</sup> است <sup>10</sup> و  
<sup>22</sup> صدق <sup>21</sup> معامله <sup>20</sup> ایشان <sup>19</sup> خاطر <sup>18</sup> همراه <sup>17</sup> من <sup>16</sup> کنید <sup>15</sup> که <sup>14</sup> از <sup>13</sup> دشمن <sup>12</sup> صعب  
<sup>31</sup> اندیشنا <sup>30</sup> گم <sup>29</sup> گفتم <sup>28</sup> بر <sup>27</sup> رعیت <sup>26</sup> ضعیف <sup>25</sup> رحمت <sup>24</sup> کن <sup>23</sup> تا <sup>22</sup> از <sup>21</sup> دشمن <sup>20</sup> قوی  
<sup>34</sup> زحمت <sup>33</sup> نه <sup>32</sup> بینی

1 At that time, then—2 face—3 towards me—4 turned, did—5 and—6 said—  
 [7 for that reason, because—8 that—9 magnanimity—10 is with durwaishes—  
 11 and—12 honest, true—13 transactions—14 their's, of them—15 soul,  
 mind—16 along with, same road—17 of me, mine—18 do, let it go]—19 be-  
 cause—20 from, on account of—21 an enemy—22 powerful—23 I am in  
 anxiety, fear, dread—24 I said—25 on subjects—26 weak, humble—27 shew  
 mercy, be kind—28 so that—29 from, of—30 an enemy—31 powerful—32  
 distress, pain—33 not—34 may see, experience.

He then looked towards me and said, “*Because durwaishes are strenuous  
 and sincere in their commerce with heaven, unite your prayers with mine,\** for  
 I am in dread of a powerful enemy.” I replied, “Shew mercy to the weak  
 peasant, that you may not experience difficulty from a strong enemy.”

\* Revised from No. 7 to No. 18.—Because magnanimity is with durwaishes, and their  
 transactions are honest, (i. e., true,) let your soul accompany mine, (“to the throne of mercy”  
 understood).

## نظم

1 2 3 4 5  
 بیا زوان توانا و قوت سردست  
 6 7 8 9 10  
 خطاست پنجه مسکین ناتوان بشکست  
 11 12 13 14  
 بترصد آنکه بر افتادگان نبخشاید  
 15 16 17 18 19 20 21  
 که گر زیای درآید کسش نگیرد دست  
 22 23 24 25 26 27 28 29  
 هرآنکه تخم بدی کشت و چشم نیکی داشت  
 30 31 32 33 34 35 36  
 دماغ بیهوده پخت و خیال باطل بست  
 37 38 39 40 41 42 43  
 زگوش پنبه برون آر و داد خلق بده  
 44 45 46 47 48 49  
 وگر تو می ندهی داد روزدای هست

[1 With arms—2 strong—3 and—4 strength—5 of hand, grasp—6 it is a fault, shame, sin—7 the hand, the five fingers—8 of the humble, poor—9 weak, helpless—10 to break]—11 he fears—12 he who—13 on the fallen, cast down, poor—14 does not have pity, grant favors—15 because—16 if—17 from foot—18 comes out, misses, slips—19 any one to him—20 does not seize, catch—21 his hand, (*i. e.*, to save his fall,)—22 whoever—23 seed—24 bad—25 planted, sowed—26 and—27 the eye, desire, hope—28 of good—29 possessed, entertained—30 an imagination, brain—31 foolish—32 matured, ripened—33 and—34 an idea, imagination, fancy—35 futile, foolish, vain, absurd—36 closed, entertained, made up his mind to, was sanguine—37 from ear—38 cotton—39 bring out, extract—40 and—41 justice—42 of the people, creation—43 grant—44 if not—45 you—46 do not give, grant—47 justice—48 a day of justice—49 there is, (*i. e.*, to come).

*It is criminal to crush the poor and defenceless subjects with the arm of power.\** He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortured his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice there will be a day of retribution.

\* Revised from No. 1. to No. 10. —With strong arms and a powerful grasp, it is a sin to break the feeble hand of the humble.

## مثنوي

بني آدم<sup>1</sup> اعضاي<sup>2</sup> يكد يگر<sup>3</sup> نند  
 كه<sup>4</sup> در<sup>5</sup> آفرينش<sup>6</sup> زيک<sup>7</sup> گوهرند<sup>8</sup>  
 چو<sup>9</sup> عضوي<sup>10</sup> بدرد<sup>11</sup> آورد<sup>12</sup> روزگار<sup>13</sup>  
 دگر<sup>14</sup> عضوهارا<sup>15</sup> نما ند<sup>16</sup> قرار<sup>17</sup>  
 تو<sup>18</sup> کز<sup>19</sup> محنت<sup>20</sup> ديگران<sup>21</sup> بي غمي<sup>22</sup>  
 نشايد<sup>23</sup> كه<sup>24</sup> نامت<sup>25</sup> نهد<sup>26</sup> آدمي<sup>27</sup>

1 The sons of Adam—2 the limb, member of a body—3 are of one another  
 —4 who—5 in—6 their birth, origin—7 from one—8 substance are, origin,  
 gem, jewel, nature—9 when—10 a limb, one member—11 is seized with pain,  
 becomes painful—12 world, fate, fortune, by age—13 the other—14 members—  
 15 do not remain, rest—16 at ease, rest, tranquillity—17 you—18 who of—19  
 trouble, affliction, pain—20 of others—21 are without sorrow, indifferent to—  
 22 it is not fit, suitable, proper—23 that—24 they should apply to you the  
 name—25 of man, (نام نهادن is to apply a name, نامت your name).

The children of Adam are limbs of one another, and are all produced from  
 the same substance, when the world gives pain to one member, the others  
 also suffer uneasiness—"Thou who art indifferent to the sufferings of others  
 deservest not to be called a man."



## TALE 11.

<sup>7</sup> درویش <sup>6</sup> مستجاب <sup>5</sup> الدعوات <sup>4</sup> در <sup>3</sup> بغداد <sup>2</sup> پدید آمد <sup>1</sup> حجاج <sup>7</sup> یوسف  
<sup>18</sup> بخواندش <sup>17</sup> و گفت <sup>16</sup> دعای <sup>15</sup> خیر <sup>14</sup> بر من <sup>13</sup> کن <sup>12</sup> گفت <sup>11</sup> خدایا <sup>10</sup> جانم <sup>9</sup> بستان  
<sup>29</sup> گفت <sup>28</sup> از <sup>27</sup> بهر <sup>26</sup> خدا <sup>25</sup> این <sup>24</sup> چه <sup>23</sup> دعاست <sup>22</sup> گفت <sup>21</sup> دعای <sup>20</sup> خیرست <sup>19</sup> ترا  
<sup>31</sup> و <sup>30</sup> جمله <sup>21</sup> مسلمانان <sup>32</sup> را

1 A durwaish—[2 when blessings were accepted, (from مستجاب acceptable, agreeable, and دعوات benedictions, blessings, invitations, feast, banquet)—3 in—4 Baghdad—5 appeared—6 Hajaj—7 Yousuf—8 called him—9 and—10 said—[11 prayer, benediction—12 good—13 on me—14 bestow, do]—15 he said—16 O! God—17 his life—18 seize, take away—19 he said—20 on—21 account, for—22 God—23 this—24 what—25 blessing is—26 he said—27 a blessing—28 good is—29 to you, for you—30 and—31 for all, the whole—32 of Moslems.

A durwaish *who never prayed in vain*,\* made his appearance at Baghdad, Hajaj Yousuf sent for him, and said, “Offer up a prayer for me.”† He said, “O! God take away his life.” Hajaj asked, “For God’s sake what kind of prayer is this?” He answered, “It is a salutary wish for yourself and for all Moslems.”

\* Revised No. 2.—“Whose blessings were accepted,” (*i. e.*, by the Almighty). † Revised from No. 11 to No. 14.—“Confer a good blessing on me.”

## مثنوي

<sup>1</sup> ای <sup>2</sup> زبردست <sup>3</sup> زیردست <sup>4</sup> آزار  
<sup>5</sup> گرم <sup>6</sup> تاکی <sup>7</sup> بماند <sup>8</sup> این <sup>9</sup> بازار  
<sup>10</sup> بچه <sup>11</sup> کار آیدت <sup>12</sup> جهان داری  
<sup>13</sup> مردنت <sup>14</sup> به <sup>15</sup> که <sup>16</sup> مردم آزاری

1 O!—2 powerful, oppressive, victorious, (from <sup>زبر</sup> above <sup>دست</sup> hand,)—  
 3 the weak, under orders, inferior, (from <sup>زیر</sup> under and <sup>دست</sup> hand)—4  
 annoyer, tormenter—5 warm, active, full or crowded, (as a market,) thronged  
 —6 how long, till when—7 will continue—8 this—9 market (from <sup>گرم</sup> بازار  
 is a market, when crowded, or at its height; in this place it means with the word  
<sup>ماندن</sup> added, “How long will the king’s oppression remain?”—comparing  
 his “injustice” to, as it were, “goods in a market,” and as he was *always* com-  
 mitting acts of tyranny, such was styled <sup>گرم</sup> بازار a thronged market,  
*i. e.*, his tyranny was at its height, or being distributed very busily.  
 In other words “How long will he live?” For when a market is over, all sales  
 cease, so in the case of his death there would be an end to oppression,)—10  
 of what—11 use will be, become—12 your government—13 you to die—14  
 better—15 because—16 you are an oppressor, (from <sup>مردم</sup> men and <sup>آزار</sup> pain,  
 trouble).

O! thou powerful wretch, who oppressest the weak, how long will this  
 violence continue? Of what use is thy government? It is better that thou  
 shouldst die, because thou art an oppressor of mankind.

## TALE 12.

یکی از ملوک بی انصاف پارسائی را پرسید که از عبادتها کدام  
 افضلترست گفت ترا خواب نیم روز تا در آن یک نفس خلق را  
 نیازاری

## قطعه

ظالمی را خفته دیدم نیم روز گفتم این قتنه است خوابش برده به  
 آنکه خوابش بهتر از بیداریست آنچه بد زندگانی مرده به

1 One—2 of—3 the kings—4 unjust—5 to a religious man, chaste, abste-  
 mious—6 asked—7 that—8 of—9 devotions—10 which, what—11 most ex-  
 cellent is, meritorious—12 he said—13 your—14 sleep—15 at mid-day, ((from  
 نیم half روز day,))—16 so that—17 in—18 that—19 one—20 moment,  
 breath—21 the people—22 will not annoy, vex, torment—23 a tyrant, op-  
 pressor—24 asleep—25 I saw—26 at mid-day, noon—27 I said—28 this—29  
 is a mischief-maker, fomenter of disturbances—30 his sleep, his being asleep—  
 31 gone, overcome—32 better—33 he who—34 his being asleep—35 better—  
 36 than—37 his being awake is—38 such—39 a bad life—40 death, dead, a  
 corpse—41 is better, is preferable.

A certain tyrannical king asked a religious man, "What kind of devotion  
 will be most meritorious for me to perform? He replied, "That you sleep at  
 noon, because in that one moment you will not oppress mankind." *When\**  
 I saw a tyrant sleeping at noon, I said, "He is a tyrant,† it is best that he  
 should be overcome with sleep. He who is better asleep than awake, death  
 is preferable to such an evil life."

\* *Revised No. 29.*—"When" is redundant, no word being given for it here in the Persian.

† "He is a fomenter of disturbances," or "mischief-maker."

## TABLE 13.

یکي از ملوک شنیدم که شبی در عشرت کرده بود و در پایان  
مستی میگفت

## بیت

مارا بجهان خوشتر از این یکدم نیست  
کز نیک و بد اندیشه و از کس غم نیست  
درویشی برهنه بیرون بسرما خفته بود و گفت

1 One—2 of—3 the kings—4 I heard—5 who—6 a night—7 in—8 pleasure, mirth—9 had passed, had performed, done—10 and—11 in—12 the end, extremity—13 of intoxication—14 was saying, said—15 to me—[16 in the world]—17 pleasanter, nicer—18 than—19 this—20 one moment—21 is not—22 because of, from—23 good—24 and—25 bad—26 anxiety, thought,—27 and—28 from, of—29 any one—30 grief, sorrow—31 is not—32 a durwaish—33 naked—34 outside—35 in the cold, winter—36 was asleep, was sleeping—37 and (“awaking” understood)—38 said.

I heard the king who had spent the night in jollity, and, when he was completely intoxicated, he said, “I have never *in my life*\* experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one.” A naked durwaish, who had been sleeping without in the cold, said.

\* Revised No. 16.—“In the world.”

## بیت

ای آنکه باقبال تو در عالم نیست  
گیرم که غمت نیست غم ما هم نیست

[1 O! 2 you who—3 with the power—4 of you—5 in—6 the universe, world—7 is not—8 I admit—9 that—10 your own grief, private grief—11 is not—12 sorrow—13 such as myself—14 is there not? Have you not?]\*

O! king there is none equal to thee in power, I grant you, you have no sorrow of your own, but what then, hast thou no concern about us?

\* Revised from No. 1 to No. 14.—O! thou with whom no power in the universe is equal, I admit you have no *private* sorrow. Have you not any for such as myself?

11 10 9 8 7 6 5 4 3 2 1  
 ملک را این کلام خوش آمد صرّ هزار دینار از روزن بیرون داشت  
 20 19 18 17 16 15 14 13 12  
 و گفت ای درویش دامن بدار گفت دامن از کجا آرم که جامه  
 30 29 28 27 26 25 24 23 22 21  
 ندارم پادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی  
 38 37 36 35 34 33 32 31  
 بران مزید کرد و بیرون فرستاد درویش آن نقد را باندک مدت  
 41 40 39  
 بشورد و تلف کرد و باز آمد

1 To the king—2 this—3 speech—4 pleasant—5 came, appeared—6 a bag  
 —7 of one thousand—8 dinars—9 from—10 the window—11 placed out,  
 threw out—12 and said—13 O! durwaish—14 put out your skirt—15 he  
 said—16 skirt—17 from whence, where—18 can I bring?—19 who—20 clothes  
 —21 I do not possess—22 the king—23 on, upon—24 the weak, wretched—  
 25 state—26 his, of him—27 pity—28 more—29 became—[30 a dress—31  
 besides that—32 gave, granted an increase—33 and outside—34 sent]—[35  
 the durwaish—36 that cash—37 in a short, little—38 time—39 eat up, ex-  
 pended—40 and wasted—41 and came back, (*i. e.*, to the king).]

The king was pleased at this speech, and threw out of the window a bag of a  
 thousand dinars, and said, "O durwaish hold out your skirt." He answered,  
 "Whence shall I produce a skirt, who have not a garment?" The king the  
 more pitied his weak state, and, in addition to the money, *sent him a dress.\**  
*The durwaish, having consumed the whole sum in a short time, came again.†*

\* Revised from No. 30 to No. 34.—"Gave him a dress and sent him out," (or away)

† Revised from No. 35 to No. 41.—The durwaish in a short time spent that cash in food  
 also squandered it away, and returned.

## بیت

14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 قرار برکف آزادگان نگیرد مال نه صبر در دل عاشق نه آب در غوبال  
 24 23 22 21 20 19 18 17 16 15  
 درحالتی که ملک را پروای او نبود حالش بگفتند بهم برآمد و روی  
 35 34 33 32 31 30 29 28 27 26 25  
 ازوی درهم کشید و از اینجا گفته اند اصحاب فطنت و خبرت که  
 45 44 43 42 41 40 39 38 37 36  
 از حدت و سورت پادشاهان پرحذر باید بود که غالب همت  
 54 53 52 51 50 49 48 47 46  
 ایشان بر معضلات امور مملکت متعلق باشد و تحمل [ازدحام  
 56 55  
 عوام] نکنند

1 Rest, residence, firmness—2 on, upon the palm of hand—3 of good people, the free, pious—4 does not seize—5 wealth, riches, property—6 nor—7 patience—8 in—9 the heart—10 of lovers—11 nor—12 water—13 in—14 a sieve—15 at a time, state—16 when—17 the king—18 care, having occasion for—19 him—20 had not—21 his state they mentioned—22 he became angry—23 and—24 face—25 from him—26 drew together, frowned—27 and—28 in—29 this mode, way, place—30 have remarked—31 the men, masters—32 of wisdom—33 and—34 experience, knowledge—35 that—36 from, of—37 the fury—38 and—39 force, impetus, violence power—40 of kings—[41 full caution, great care—42 ought to do]—43 because—44 often, frequently—45 the mind, design, resolution—46 of them—47 on, in, upon—48 the difficulties, troubles, important matters—49 of affairs—50 of the kingdom—51 are occupied, attached to, connected with, depending—52 and—53 the endurance, burden—[54 of the crowd—55 of common people, vulgar class]—56 they cannot do, (*i. e.*, تحمل نکنند they cannot endure).

Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him, and to this point, men of wisdom and experience have observed that we ought to guard\* against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar.†

\* Revised from No. 41 to No. 42.—“Ought to be extremely or particularly cautious of.”  
 Revised from No. 54 to No. 55.—“From the vulgar multitude.”

## مثنوي

حرامش<sup>1</sup> بود<sup>2</sup> نعمت<sup>3</sup> پادشاه

که<sup>4</sup> هنگام<sup>5</sup> فرصت<sup>6</sup> ندارد نگاه

مجال<sup>7</sup> سخن<sup>8</sup> تا<sup>9</sup> نه<sup>10</sup> بینی<sup>11</sup> زپیش<sup>12</sup>

به<sup>13</sup> بیهوده<sup>14</sup> گفتن<sup>15</sup> مبر<sup>16</sup> قدر<sup>17</sup> خویش

[1 Excluded to him, forbidden, prohibited—2 will be—3 the king's favor, benefit, gift—4 who—5 the time of opportunity, leisure, ease, freedom, time of convenience—6 does not watch, keep or possess]—7 the power, strength—8 of speech—9 until—10 not—11 you see, observe—12 in front, before—13 by speaking foolishly, uselessly—14 take not away, remove not—15 the dignity—16 your own, of yourself.

*Whosoever watches not a fit opportunity, must expect nothing from the king's favor :\** till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose.

\* Revised from No. 1 to No. 6.—Excluded will be to him (the favor of the king,) who does not watch the time he is at leisure, (i. e., the king is at leisure).

گفت برانید این گدای شوخ مبذرا که چندین نعمت باندک

مدت برانداخت نداند که خزینہ بیت المال لقمہ مساکینست نہ

طعمہ اخوان شیاطین

1 He said—2 drive out—3 this, beggar—4 saucy spendthrift, (from شوخ insolent presumptuous, and مبذری foolish,)—5 who—6 so much, such—7 wealth—8 in little, short—9 time—10 has thrown away, squanders—[11 does he not know, is he not aware—12 that—13 the treasury, money—14 of the house of wealth, (*i. e.*, for charity,) from بیت a house or temple, and مال goods, property]—15 a piece, morsel for the poor is—16 not—17 the food—18 of the brothers of devils.”

The king said, “Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time, since the *Biet ul mâl*\* is designed to afford a mouthful for the poor, and not to feast the fraternity of devils.”

\* Revised from No. 11 to No. 14.—“Does he not know that the temple of charity,” &c., &c.

### بیت

ابلهی کو روز روشن شمع کافوری نہد

زود بینی کش بشب روغن نباشد در چراغ

A foolish person—2 that he, who—3 by day-light—4 a camphor candle—5 places, *i. e.*, burns—6 quickly—7 you shall see, you see—8 that to him—9 at night—10 oil, grease—11 will not have, not be—12 in lamp.

The blockhead who burns a camphor candle in the day-time, you will soon see without oil in his lamp at night.



یکی از وزرای ناصح گفت ای خداوند مصلحت آن می بینم  
 که چنین کسانی وجه کفاف بتفاریق مجری دارند تا در نفقه  
 اسراف نکنند اما آنچه فرمودی از زجر و منع مناسب سیرت  
 از باب همت نیست یکی را بلطف امیدوار گردانید و باز  
 بنومیدی خسته خاطر کردن

1 One of—2 the viziers—3 adviser, an intelligent person—4 said—[5 Oh! lord—6 proper, fit, right—7 that—8 I see, it appears to me—9 that—10 for such—11 for persons—12 reason, money, salary, cause, mode, manner—13 salary, sufficient to live on—14 by separate portions, distinct, away one from the other—15 should grant an allowance—16 so that—17 in, with reference to—18 the necessary expenses of living, money granted for subsistence alone—19 may not spend extravagantly, profusely—20 but—21 that which—22 you ordered, said—23 of, with, regarding—24 an impediment, obstacle—25 and—26 prohibition—27 suitable, fit, agreeing—28 to the way of life—29 of the lords of generosity, (*i. e.*, kings)—30 is not]—31 one person—32 by kindness—33 to cause to entertain hopes—34 and again—35 by despair, want of hope, hopelessness—36 to distress the mind, (from *خسته* wounded, broken, and *خاطر* heart).

One of the viziers, a good counsellor, said, “*O king, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity;\** to fill one with hopes through kindness, and then to destroy him with despair.”

\* *Revised from No. 5 to No. 30.*—O Lord, to me it appears expedient, that an adequate stipend, for such persons, should be granted them at intervals (*i. e.*, in small proportions,) so that they may not squander away their subsistence allowance; but what you said, as regards an impediment and prohibition, (*i. e.*, to the granting of such for the future,) is not in accordance with the principles of the lords of liberality, *i. e.*, kings.

*Remark.*—The “impediment” and “prohibition” which the vizier here refers to, was the expression of the king when he said, “Does he not know that the Temple of charity is designed to afford a mouthful for the poor, and not to feast the fraternity of devils.”—This, on the part of the king, was tantamount to saying that this class of people were not to receive any support for the future, *i. e.*, such was equivalent to throwing “an impediment” in the way, and was consequently a “prohibition” also. It appears to me, that it is a great mistake to translate *زجر* here as “displeasure,” when such is evidently not the meaning in this passage.

## بیت

بروی خود در اطماع باز نتوان کرد  
 چون باز شد بدرشتی فراز نتوان کرد  
 قطعه

کس نه بیند تشنگان حجاز  
 بلب آب شور گرد آیند  
 هر کجا چشمه بود شیرین  
 مردم و مرغ و مور گرد آیند

[1 On your own face, presence—2 the door of avarice, (*i. e.*, charity)—3 you cannot throw back—4 when—5 become, open, back—6 with severity, violence—7 you cannot shut it, (from فراز height, lofty) ]—8 a person—9 does not see—10 the thirsty pilgrims—11 at the brink—12 of salt water, brackish—13 assembled—14 everywhere, place—15 there is a fountain—16 sweet—17 men—18 and birds—19 and ants—20 flock, assemble.

*A monarch cannot admit people into his presence, and, when the door of liberality is open, then shut it upon them with violence.\** No one seeth the thirsty pilgrims on the sea-shore; wherever there is a spring of sweet water, men, birds, and ants flock together.

\* *Revised from No. 1 to No 7.*—You cannot in your own presence, throw open the door of charity, (literal door of avarice,) and, when it is open, shut it again with violence.

*Remark.*—This means, that it is ever hard or difficult to be *truly* liberal, *i. e.*, when one has "opened the heart," and laid aside avaricious thoughts and ideas, he becomes charitable, or has "opened the door of charity," which is *shut* by avarice.

## TALE 14.

یکی از پادشاهان پیشین در رعایت مملکت سستی کردی و لشکر  
 سختی داشتی چون دشمن صعب روی نمود همه پشت بدادند

## بیت

چو دارند گنج از سپاهی دریغ دریغ آیدش دست بردن بد تیغ

1 One of—2 the kings—3 former—4 upon the subjects—5 of kingdoms—  
 6 was negligent, acted slowly—[7 and army—8 kept in difficulty, was stingy  
 towards, harsh]—[9 when—10 an enemy—11 strong, powerful—12 showed  
 his face, opposed him, came to the front—13 all of them—14 showed their  
 backs, fled]—[15 when—16 they keep, withhold—17 treasure, money—18 from  
 the soldier—19 a sigh, sorrow, disinclination, grudge, stinginess—20 disincli-  
 nation—21 will be to him, he will feel—22 the hand—23 to put, carry—24  
 on sword.]

One of the former kings was negligent in protecting his dominions, *and*  
*having suffered his troops to be in distress,\* when a powerful enemy appeared,*  
*they forsook him.† When pay is withheld from the troops, they are unwilling*  
*to put their hands to their swords.‡*

\* Revised from No. 7 to No. 8.—And was stingy, (or niggardly) towards his army.

† Revised from No. 9 to No. 14.—When a powerful enemy appeared, they all turned,  
 (*i. e.*, showed) their backs, fled. *Remarks.*—This can also be translated as follows, “They all  
 gave them, (*i. e.*, the opposite troops) assistance,” instead of “all turned their backs,” as  
 پشت means “aid,” “assistance,” “support,” as well as “back.”

‡ Revised from No. 15 to No. 24.—“When money, from stinginess, is withheld from the  
 soldier, he will feel a disinclination to use his sword.”

یکی را از آنانکه غدیر کردند بامنش دوستی بود ملامتش کردم و گفتم  
 دوست و ناسپاس و مفلح و حق ناشناس که باندک تغییر حال از مخدوم  
 قدیم خود برگردد و حقوق نعمت سالیان نوزد گفت اگر بگویم  
 معذور داری شاید که اسپم بی جو بود و نمدزین در گرو و سلطان  
 که بزر با سپاهی بخیلی کند با او بجان جوانمردی نتوان کرد

1 One—2 of—3 those who—[4 had been perfidious]—5 with me, with him,  
 and myself—6 was friendship—7 I reproached him—8 and I said—9 it is mean,  
 low—[10 and unthankful]—11 and base, low—12 and ungrateful—13 that—  
 14 by a little, on account of a little—15 change of condition, circumstances—  
 16 from—17 master—18 old—19 his own, his—20 forsakes, leaves, turns  
 away from—21 and—22 the rights, just claim—23 of benefits, favours—24  
 of years—25 passes over, forgets, folds up—26 he said—27 if—28 I told you,  
 should tell you—29 you would excuse, or forgive me—30 perhaps—31 that  
 my horse—32 without barley—33 was—34 and my saddle cloth, (from نمد  
 felt, coarse woollen cloth,)—35 in—36 pawn, pledge—37 and the king, sultan  
 —38 who—39 with gold, money—40 towards soldiers—41 acts avariciously,  
 miserly, niggardly—42 towards him, for him—43 with life—44 bravery—45  
 not able to do.

Being intimately acquainted with one who *had deserted his post*,\* I re-  
 proached him saying, "It is base, *disreputable*,† mean and ungrateful, when  
 upon trifling change of condition, a man forsakes his old master, unmindful  
 of the favours of many years." He replied, "If I should tell you the state of  
 the case, you would acquit me; perhaps my horse was without barley, and  
 my saddle-cloth in pawn; a prince who, through avarice, withholds the pay  
 of his soldiers, does not deserve that they should expose their lives in his  
 service."

*Arabic.*—The strong man, if his belly is full, will fight valiantly, but when  
 hungry, he will run away stoutly.

\* Revised No. 4.—"Had been perfidious." † Revised No. 10.—"Unthankful," "ungrateful."

## بیت

زربده<sup>1</sup> مرد سپاهی را<sup>2</sup> تا<sup>3</sup> سر بنهد<sup>4</sup> وگوش<sup>5</sup> زر ندهی<sup>6</sup> سر بنهد<sup>7</sup> در عالم<sup>8</sup>

1 Give gold—2 to the gallant soldier, (from *مرد* man, brave)—3 so that—4 he may expose his head, lay down his head, life—5 but if to him—6 you give not money—7 he will turn or expose his head—8 towards the world, elsewhere.

Give money to the gallant soldier, that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere.

## TALE 15.

یکی از وزرا معزول شد<sup>1</sup> و بحلقه<sup>2</sup> درویشان درآمد<sup>3</sup> و برکت صحبت<sup>4</sup>  
ایشان در وی اثر کرد<sup>5</sup> و جمعیت<sup>6</sup> خاطرش دست داد<sup>7</sup> ملک بار دیگر برو<sup>8</sup>  
دل خوش کرد<sup>9</sup> و عمل فرمود<sup>10</sup> قبول نکرد<sup>11</sup> و گفت معزولی به<sup>12</sup> که مشغولی<sup>13</sup>  
<sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup>

1 One of the viziers, a certain vizier—2 was dismissed from office—3 and—4 into the circle or society of durwaishes—5 came—6 and blessing of society—7 of them—8 on him—9 had an effect—10 and peace, (*i. e.*, of mind)—11 to his mind, heart—12 came to hand, was bestowed—13 the king—14 another time, again—15 on him—16 heart became pleased, kindly disposed—17 and—18 ordered him to be reinstated—19 he did not accept—20 and said—[21 out of employment, dismissed from office]—22 better than—23 employment.

A certain vizier being dismissed from his office joined a society of durwaishes, the blessing of whose company made such an impression as bestowed comfort on his mind. The king was again favourably disposed towards him, and ordered that he should be reinstated; to which the vizier would not consent, saying that *degradation*\* was preferable to employment.

\* Revised No. 21.—“Removal from official duties.”

## رباعي

1 آنانکه بکنج عافیت بنشستند 2 دندان سگ 3 ودهان مردم بستند 4  
 5 کاغذ بدریدند 6 و قلم بشکستند 7 وز دست 8 و زبان حرف گیران 9 رستند 10  
 11 ملک گفت 12 هرآینه 13 مارا 14 خردمندی 15 کافی 16 باید 17 که 18 تدبیر 19 مملکت 20 را  
 21 شاید 22 گفت 23 نشان 24 خردمندی 25 کافی 26 آنست 27 که 28 بچنین 29 کارها 30 تن 31 درندهد 32

1 They who—2 in the corner—[3 of rest, ease, tranquillity]—4 sit—5 the teeth—6 of dogs—7 and the mouths—8 of men—9 they shut—10 they tear their paper—11 and pens—12 they break—13 and from the hand—14 and tongue—15 of word catchers, slanderers—16 they are free—17 the king—18 said—[19 truly—20 to us—21 knowledge, wisdom—22 sufficient, competent—23 should be, we want]—24 so that—25 the deliberation, policy, arrangement, expedient—26 of the kingdom—27 may be, (*i. e.*, carried on)—28 he said—29 the sign, proof—30 of competent knowledge—31 is this—32 that—33 in such—34 matters, affairs—35 the body—36 should not give towards, should not engage.

They who are seated in the corner of *retirement*\* close the dog's teeth, and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of slanderers. The king said, "*Of a truth we stand in need of a man of such sufficiency*† for the administration of our government." The vizier observed that the proof of a man's being sufficiently wise, was his not engaging in such matters.

\* Revised No. 3.—"Tranquillity." † Revised from No. 19 to No. 23.—"Truly we require competent knowledge."

## بیت

10 9 8 7 6 5 4 3 2 1  
همای بر همه مرغان ازان شرف دارد که استخوان خورد و جانور نیاز دارد

\* مثل \*

19 18 17 16 15 14 13 12 11  
سیاه گوش را گفتند ترا ملاذمت صحبت شیر بچه وجه اختیار  
30 29 28 27 26 25 24 23 22 21 20  
افتاد گفت تا فضله صیدش میخورم و از شر دشمنان در پناه دولتش  
38 37 36 35 34 33 32 31  
زندگانی میکنم گفتند اکنون که بظل حمایتش در آمدی و بشکر  
48 47 46 45 44 43 42 41 40 39  
نعمتش اعترف کردی چرا نزدیکتر نیای تا بحلقه خاصانت در آورد  
58 57 56 55 54 53 52 51 50 49  
و از بندگان مشلصت شمارد گفت همچنان از بطش او ایمن نیستم

1 The Homai—2 on, or over all—3 birds, feathered tribe—4 on that account—5 possesses dignity, honour—6 because—7 bones eats—8 and—9 animal, any thing with life—10 does not annoy, injure—[11 to the lynx, (from سیاه black, and گوش ear)]—12 they said—13 your, to you—14 the servile,—15 acquaintance, companionship—16 of the lion—17 by what—18 mode, reason, manner—19 choice—20 has fallen—21 he said 22 so that—23 the remainder, what is left—24 of his game—25 I eat or can eat—26 and from—[27 the wickedness, malignancy, evil]—28 of enemies—29 under the shelter or shade—30 of his fury, violence—31 I live, pass my time—32 they said—33 now—34 that—35 by or under the shadow—36 of his protection—37 you are come—38 and thanks—39 of his favours—40 acknowledgment, avowal, confession—41 you have done—42 why—43 nearer—44 do you not come, (*i. e.*, go)—45 so that—46 into the circle—[47 of his elect, chosen, private]—48 may come in, be brought—49 and of, amongst—[50 the servants, dependants—51 sincere, pure]—52 be numbered—53 he said—54 in this manner, that, for<sup>u</sup>this reason—55 from violence, power, severity, sudden passion, (from Arabic بطش seizing,)—56 his, of him—57 safe, guarded, secure—58 I am not.

The Homai is honoured above all other birds, because it feeds on bones, and injures not any living creature—Parable.\* They asked the *Syahgoosh*† why do you choose the servile society of the lion? He replied, "Because I eat the remains of his hunting, and live guarded from the *machinations*‡ of my enemies, under the protection of his valour." They asked, "Now that you are under the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, so as to be brought into the circle of his *principal servants*,§ and to be numbered amongst his *favourite ministers*?"|| He replied, "I am not so confident of my safety from his severity."

\* مثل a parable, simile. † Revised No. 11.—"Lynx." ‡ Vide No. 27.—"Malignancy." § Vide No. 47.—"Elect." || Vide from No. 50 to No. 51.—"Sincere dependants."

## بیت

اگر صد سال گبر آتش فروزد اگر یکدم در او افتد بسوزد  
 افتد که ندیم حضرت سلطان زربیا بد و باشد که سربرود و حکما  
 گفته اند از تلون طبع پادشاهان پر حذر باید بود که گاه بسلامی  
 برنجند و گاه بدشنامی خلعت دهند و گفته اند ظرافت بسیار هنر  
 ندیمان است و عیب حکیمان

## بیت

تو بر سر قدر خویشتن باش و وقار بازی و ظرافت بندیمان بگذار

1 If—2 an hundred—3 years—4 Gueber, fire-worshipper, Parsee ;—5 a fire should light, kindle—6 if—7 one moment—8 in it—9 falls—10 would be burnt—11 it happens, falls—12 that—[13 a courtier—14 of his majesty, the king]—15 makes or gets money—16 and it may be—17 that—18 his head will leave him, *i. e.*, be struck off, lose his head—19 and the sages—20 have remarked—21 from, of—[22 the changeable disposition, ( تلون means changing colour, like the chameleon,) versatile, capricious, variable]—23 of kings—24 full or particular caution—25 we should remain, should be, ought to be—26 because—27 sometimes—28 by a salutation—29 they are vexed, annoyed—30 and at times, sometimes—[31 by abuse, on receiving abuse]—32 they will present one with a robe, will give a robe, “And they said”—[33 jocularly, facetiousness]—34 a great—[35 attainment, art]—36 in courtiers is—37 and a defect, blemish, fault—38 in wise men, philosophers—[39 you—40 on the summit of dignity, “The pinnacle of dignity,” “The top of rank or grandeur”—41 your own—42 remain]—43 and—44 reputation, gravity—45 play and jocularly—46 leave to courtiers.

If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a *king's minister*\* obtains money ; or he may chance to lose his head. The sages have said, “Beware of the *inconstant*† disposition of princes, who sometimes are dissatisfied at a salutation, and sometimes in return for *rudeness*‡ will bestow a dress of honour.” And they have also observed “*wit is an accomplishment*|| in a courtier, but a blemish in the character of a wise man ; *preserve the dignity of your own character*,¶ and leave sport and buffoonery to courtiers.”

\* Revised from No. 13 to No. 14.—“King's courtier.”

† capricious.” ‡ Vide No. 31.—Actual “abuse.”

“jocularly.” || Vide No. 35.—“An attainment.”

No. 42.—Remain on the very *pinnacle* of your dignity and gravity.

+ Vide No. 22.—Rather read

§ Vide No. 33.—Rather read

¶ Vide from No. 39 to



## T A L E 16.

یکی را از رفیقان شکایت روزگار نامساعد بنزدیک من آورد که  
 کفاف اندک دارم و عیال بسیار و طاقت فاقه ندارم بارها در دلم  
 آمد که باقلیم دیگر روم تا در هر صورت که زندگانی کنم کسی را  
 بنزدیک و بد من اطلاع نباشد

1 One of—2 the companions, or is friends—3 a complaint—4 of the times—5  
 not favourable, assisting—6 to me, near me—7 brought—8 that—9 means,  
 pittance, daily bread—10 small, little—11 I possess—12 [and] children—13  
 many—14 and the power—15 of poverty, fast, hunger—16 I do not possess—17  
 often, many times—18 in my heart—19 has come—20 that—21 I should go to  
 another country, (from اقلیم country,)—22 so—23 in—24 every way, shape,  
 mode, manner—25 that—26 I pass my time, get on in life—27 any one—28  
 on good or bad—29 mine, of me—30 may not be known, may not be  
 acquainted.

One of my companions was complaining to me of the unfavourableness of  
 the times, and said, "I have but small means *with*\* a large family, and am not  
 able to support the burthen of poverty. It has frequently come into my mind  
 to go to some other country, that by whatever way I might maintain myself,  
 no one would know my good or bad fortune."

\* Revised No. 12. — "And.

## بیت

1 بس گرسنه خفت و 2 کس ندانست که 3 کیست  
 4 بس جان بلب آمد که 5 برو کس نگریست  
 6 باز از شماتت اعدای اندیشم که 7 بطعنه در قفای من 8 بخندند  
 9 وسعی مرا در حق عیال بر عدم مروت 10 حمل کنند و گویند  
 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

1 Many—2 an hungry one—3 has slept—4 and—5 any one—6 did not know—7 that—8 who is—9 many—10 a soul or life has come to the lip, edge, verge, (from لب lip,) has died, breath has departed—11 that—12 on, or over him—13 any one—14 has not cried, wept—15 again—16 from, on account of—[17 the clamour, delight at distress of another, outcry—18 of enemies]—19 I am in dread, I fear—20 who—21 by reproach, scoffingly—22 at back, absence—23 my, of me—24 will laugh—25 and endeavour—26 of me, mine—27 on account of my children, out of justice to my family—28 in want—29 of manliness, humanity, spirit—30 will attribute, (from حمل a load) will ascribe, accuse—31 and will say.

Many a person has slept an hungered without any one knowing who it was. Many a vital spark has departed,\* over which no one has wept. Again I reflect on the *malevolence of enemies*,† who in my absence would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say.

\* *Remark.*—The soul coming to the lips, (*i. e.*, escaping from the body,) is a pretty way of expressing that a person is dying.

† *Revised from No. 17 to No. 18.*—Delight at my distress on the part of my enemies.

## تطعه

به بین آن بی حمیت را که هرگز نخواهد دید روی نیک بختی  
 تن آسانی گزیند خویشتن را زن و فرزند بگذارد بسختی  
 و در علم محاسبه چنانکه معلومست چیزی دانم اگر بجاه شما  
 چہتی معین گردد کہ موجب جمعیت خاطر باشد بقیہ عمر از  
 عہدہ شکر آن نتوانم بیرون آمدن

1 See, look at—2 that—[3 dishonourable one]—4 who—5 ever—6 will not  
 see, deserves not to see—7 the face—8 of good fortune—9 ease of body—10  
 chooses—11 his own—12 his wife, woman—13 and sons, children—14 for-  
 sakes, leaves—15 in distress, poverty—16 and in—17 the science, art—18 of  
 accounts, arithmetic—19 in the manner—20 as is known, evident—21 a little,  
 some, a thing—22 I possess, know—23 if—24 by your interest, position,  
 rank—25 side, form, mode, (*i. e.*, of life)—26 can be obtained, appointed to  
 me—27 that—28 means—29 of ease, tranquillity—30 of mind—31 may be—  
 32 the remainder of my life—33 in—34 the performance—35 of thanks—36 of  
 that—37 I am not able, cannot be able—38 to come out, perform, to express.

Behold that *shameless wretch*\* who will never experience good fortune, he  
 consults his own ease, and abandons to distress his wife and children. I have  
 some skill in arithmetic, as you know, and if through your interest any office  
 can be obtained, that will be the means of making my mind easy, during the  
 remainder of my life, I shall not be able to express my gratitude.

\* Revised No. 3.—“Dishonourable.”

گفتم ای یار عمل پادشاه دو طرف دارد امید نان و بیم جان  
 و خلاف رای خردمندانست بدین امید دران بیم افتادن  
 قطعہ

کس نیاید بخانه درویش که خراج زمین و باغ بده  
 یا بتشویش و غصه راضی شو یا جگر بند پیش زاغ بند

1 I said—2 O!—3 friend—4 the service—5 of the king—6 two—7 sides—  
 8 possesses, has—9 the hope—10 of bread, food—11 and the fear, dread—12  
 of life—13 and contrary—14 to the wisdom—15 of the sages is—16 for this,  
 in this—17 hope—18 in that—19 dread, danger—20 to fall—21 any one—22  
 does not come—23 to the house—24 of a durwaish—25 that, saying—26  
 rent—27 of land—28 and garden—29 give—30 either—31 in anxiety, per-  
 turbation of mind—32 and anger, grief—33 become contented, make up your  
 mind to—34 the—35 intestines (from جگر vitals, liver, and بند fastening,  
 bandage)—36 in front—37 of the crow—38 place, lay down, present.

I said, "Alas! my friend, the service of princes has two sides, the expecta-  
 tion of a livelihood, and the dread of losing one's life, and it is contrary to the  
 opinion of the wise for the sake of such hope to fall into such danger. No  
 one cometh to the poor man's house, saying pay the taxes on your land or  
 garden; either be prepared to encounter anxiety and grief, or expose your  
 intestines to the crow."

گفت این سخن موافق حال من نگفتی و جواب سوال من نیاوردی  
 نشنیده که گفته اند هر که خیانت ورزد دستش از حساب بلرزد

بیت  
 راستی موجب رضای خداست کس ندیدم که گم شد از راه راست

1 He said—2 this—3 speech—4 like, conformable, suits—5 my state,  
 circumstances—6 you have not spoken—7 and answer—8 of my question—9  
 you have not brought, given—10 have you not heard—11 that—12 it has been  
 remarked—13 whoever—14 has been guilty of dishonesty, embezzlement (from  
 ورزیدن to labour, exercise, make a habit, boast, perform, to sow)—15 his  
 hand—16 from, on—17 the account—18 trembles, shakes—19 truth, integrity,  
 uprightness—20 is the means, cause, mode—21 of the will, pleasure, favour (un-  
 derstand "of obtaining")—22 of God is—23 any one—24 I have not seen—  
 25 who—26 was lost—27 on a road, by a road—28 straight, even, level,  
 right, true, upright, honest, sincere.

He replied, "This speech is not applicable to my case, you have not answer-  
 ed my question; have you not heard the saying? That whosoever is guilty of  
 dishonesty, his hand trembles on rendering his account. Rectitude is the means  
 of conciliating the divine favour, I never saw any one lost on a straight road.

<sup>9</sup> و حکما <sup>8</sup> گفته اند <sup>7</sup> چهار <sup>6</sup> کس <sup>5</sup> از <sup>4</sup> چهار <sup>3</sup> کس <sup>2</sup> که <sup>1</sup> گفتند  
<sup>17</sup> از سلطان <sup>16</sup> و دزد <sup>15</sup> از پاسبان <sup>14</sup> و فاسق <sup>13</sup> از غماز <sup>12</sup> و روسپی <sup>11</sup> از محتسب <sup>10</sup> و آنرا  
<sup>23</sup> که <sup>22</sup> حساب <sup>21</sup> پاکست <sup>20</sup> از محاسبه <sup>19</sup> چه <sup>18</sup> پاکست

1 And the sages—2 have said—3 four—4 persons—5 from, of—6 four—7 persons—8 are mortally afraid—[9 the evil doer, robber, assassin]—10 from the sultan—11 and the thief—12 of the sentinel, guard—13 and the adulterer—14 from the informer—15 and the harlot, courtesan—16 from the censor, superintendent of bazars, a magistrate to correct manners and morals—[17 and to him—18 whose—19 account—20 is pure, right, correct—21 from rendering them, or their being audited—22 what—23 fear is.]

And the sages have remarked that four kinds of persons are mortally afraid of four others; the *oppressor*\* dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Moltesib, *but he who has a clear conscience what has he to apprehend from investigation.*†

\* Revised No. 9. —Read “evil doer” or “assassin.” † Revised from No. 17 to No. 23.—And he whose accounts are correct, what fear has he of their being audited?

### قطعه

<sup>5</sup> مکن <sup>4</sup> فراخ <sup>3</sup> روی <sup>2</sup> در <sup>1</sup> عمل <sup>6</sup> اگر <sup>5</sup> خواهی  
<sup>12</sup> که <sup>11</sup> وقت <sup>10</sup> رفع <sup>9</sup> باشد <sup>8</sup> مجال <sup>7</sup> دشمن <sup>6</sup> تنگ  
<sup>20</sup> تو <sup>19</sup> پاک <sup>18</sup> باش <sup>17</sup> و مدار <sup>16</sup> ای <sup>15</sup> برادر <sup>14</sup> از کس <sup>13</sup> باک  
<sup>25</sup> زنند <sup>24</sup> جامه <sup>23</sup> ناپاک <sup>22</sup> گا <sup>21</sup> ذران <sup>20</sup> برسنگ

1 Do not—2 extravagance—3 in employment, office—4 if—5 you wish—6 that—7 at time—8 of removal—9 may be, may have—10 power—11 enemy—[12 scanty, tight, confined]—13 you—14 pure, upright—15 remain—16 and care not, have not—17 O!—18 brother—19 from, of any one—20 fear, awe—21 they beat—22 clothes—23 impure, dirty—[24 washermen]—25 on a stone.

Live not extravagantly while in office, if you wish that on your removal from it your enemy may have *no power to injure you*.\* Be upright in your conduct, O! my brother, and stand not in awe of any one. “*The fuller beats fowl cloths against the stone.*”

10 9 8 7 6 5 4 3 2 1  
 گفتم حکایت آن رُویاء مناسب حال تست که دیدندش گریزان  
 20 19 18 17 16 15 14 13 12 11  
 واقفان و خیزان کسی گفتش چه آفتست که موجب چندین مخافتست  
 30 29 28 27 26 25 24 23 22 21  
 گفت شنیدم که شتر را بسخره میگیرند گفتند ای سفیه شتر را  
 39 38 37 36 35 34 33 32 31  
 باتو چه مناسبتست و ترا باو چه مشابہت گفت خاموش که اگر  
 48 47 46 45 44 43 42 41 40  
 حسودان بغرض گویند که این شترست و گرفتار آیم کرا غم تخلیص من  
 57 56 55 54 53 52 51 50 49  
 باشد تا فتیش حال من کند و تا تریاق از عراق آورده شود مارگزیده  
 64 63 62 61 60 59 58  
 مرده باشد و ترا همچنان فضیلت و دیانت اما حسودان در کمینند  
 70 69 68 67 66 65  
 و مدعیان گوشه نشین اگر آنچه حسن سیرت تست بخلاف آن  
 80 79 78 77 76 75 74 73 72 71  
 تقریر کنند و در معرض خطاب پادشاه آید و محل عتاب افتی در آن  
 89 88 87 86 85 84 83 82 81  
 حالت کرا مجال مقاتلت باشد مصلحت آن می بینم که ملک  
 96 95 94 93 92 91 90  
 قناعت را حراست کنی و ترک ریاست گوی که عاقلان گفته اند

1 I said—2 the story—3 of that—4 fox—5 like, fit, befits—6 the state—7 of  
 yours is—8 that—9 they observed, saw—10 running—11 and falling—12  
 and rising (*i. e.*, limping)—13 some one—14 said to him—15 what—16  
 calamity is—17 that—18 the cause—19 of such, so much—20 fear is—21  
 he said—22 I have heard—23 that—24 camels—25 by being pressed into  
 service, also division, ridicule—26 they are seizing, taking—27 they said—  
 28 Oh!—[29 stupid, ignorant]—30 the camel—31 to you, with you—32 what  
 analogy is, correspondence is—33 and you—34 with it (*i. e.*, camel)—35 what  
 —36 resemblance, similitude—37 he said—38 silent, be silent—39 for if—40  
 enemies, envious ones—41 from design, selfish intentions, should say—42  
 that this—43 is a camel—44 and—45 I am seized, made prisoner—46 who—  
 47 grief, anxiety—[48 for my release]—49 will be, will have—50 so that  
 investigation—51 of my state—52 may do, may be done, made—53 and  
 until—54 the antidote, treacle, opium—55 from Irak—56 may be brought, cau

be brought—57 the snake-bitten one—58 may be dead, will be dead—59 and to you—60 although, notwithstanding—61 excellence—62 and truth, uprightness—63 but the envious—64 are in ambush—65 and enemies—66 sitting in a corner, hid, watching—67 if that which—68 good morals, correctness of principle—69 yours is—70 contrary to that—71 should speak, say, declare, avow, assert, relate—72 and in—73 the place of meeting, an occasion—74 of anger—75 of the king—76 you come—77 and in the place—78 of wrath, displeasure—79 you fall—80 in that—81 state, conjuncture, crisis—82 who—83 the power—84 of speech, conversation—85 may be, can have—[86 proper fit—87 that— 88 I consider, I see—89 that the country, kingdom—90 of contentment—91 you should guard—92 and forsake, give up, abandon—93 government should say]—94 because—95 the wise—96 have remarked.

I replied, "The story of the fox suits you exactly, who, on being seen running away and limping, some one asked what calamity occasioned so much trepidation, he replied, 'I hear that they are going to press a camel into the service.' The other observed, '*I like your impudence,\** what relationship is there between you and a camel, and what resemblance have you to that animal?' He replied, 'Be silent, for if the malignant, out of evil design, should say this is a camel, and I should be seized, who would be so solicitous for my relief† as to order an enquiry into my case? and before the antidote can be brought from Irak, he who was bitten by the snake may be dead.' Thus although you possess such worthiness and integrity, yet the envious are in ambush, and the enemy sitting in a corner; if they should misrepresent your worthy disposition, and you should incur the king's displeasure and fall under his resentment,§ who will be able to speak in your behalf. *It seems most advisable that you should moderate your desires, and give up all thoughts of preferment,‡* for the sages have remarked."

\* Revised No. 29.—"O! stupid." + Revised No. 48.—Read "release." ‡ Revised from No. 86 to No. 93.—N. B. According to the Persian it is this, "It appears to me advisable that you should keep the 'Kingdom of contentment' under subjection, and abandon the idea of possessing influence." § Remark.—After "fall under his resentment," read "at that conjuncture."—N. B. This has been *entirely* left out in the above translation.

بیت

بدریا درمنافع بیشمارست اگر خواهی سلامت درکنارست  
رفیق این سخن بشنید بهم برآمد و روی درهم کشید و سخنهای  
رنجش امیز گفتن گرفت که این چه عقل و کفایتست و فهم  
و درایت و قول حکما درست آمد که گفته اند دوستان در زندان  
بکار آیند که بر سفره همه دشمنان دوست نمایند

1 In the sea, river—2 relating or belonging to gain, profit, advantage—3 are innumerable, (*i. e.*, things)—4 if—5 you wish for—6 safety—7 it is on the shore, bank—8 my friend—9 this—10 speech—11 heard, listened to—12 became angry—13 and face—14 drew up, frowned, looked angry—15 and words—16 is mixed with grief—17 began to speak—18 that, viz.—19 this—20 what—21 wisdom—22 and sufficiency, economy—23 and understanding, knowledge—24 and manner, penetration, science, boldness—25 and the word of the sages, (from قول word, agreement)—26 proper, true, verified—27 has come—28 that, who—29 have remarked—30 friends—31 in prison—32 are of use, serviceable, come to work for, or assist one—33 because—34 at the table—[35 all enemies]—36 appear like friends, seem friends.

“In the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore.” My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity saying, “In all this what is there of wisdom, propriety, intelligence, or penetration? and the words of the sages are verified, namely ‘That friends are serviceable in prison, for that at a table *enemies*\* assume the appearance of friends.’”

\* Revised No. 35.—Read “all” after “table” (*i. e.*, all enemies).

قطعه

دوست مشمار آنکه در نعمت زند لاف یاری و برادر خواندگی  
دوست آندانم که گیرد دست دوست در پریشان حالی و در ماندگی  
[1 A friend]—2 do not count—[3 he who]—4 in prosperity, when benefits or favours are plenteous or abundant—5 affects, imitates in a constrained manner, strikes, beats, (from زدن to beat)—[6 boast, brag, vanity, self-praise]—7 of friendship—8 and brotherly affection, calling one a brother—[9 a friend—10 him I suppose, consider, know—11 who seizes—12 his friend’s hand]—13 in—14 adversity, distressed—15 state, circumstances—16 and in—17 fatigue, weariness, bad circumstances, ill health.

Account not *those your friends*\* who in prosperity *boast of their*† attachment and brotherly affection, I consider him *as my friend who takes me by the hand*‡ in the season of adversity and distress.

\* Revised No. 1.—“Him your friend.” † Revised No. 6.—“Boasts of his.”

‡ Revised from No. 9 to No. 12.—“A friend who clasps his friend’s hand.”



دیدم که متغیر میشود و نصیحت من بتعرض میشوند بنزدیک  
 صاحب دیوان رفته بسابقه معرفتی که میان ما بود صورت حالش بگفتم  
 تا بکاری مختصرش نصب کردند چند روز برین برآمد لطف طبعش را  
 بدیدند و حسن تدبیرش به پسندیدند کارش ازان در گذشت و بمرتبه  
 برتر ازان متمکن گشت و همچنین نجم سعادتش در ترقی بود تا باوج  
 ارادت رسید و مقرب سلطان شد بر سلامت حالش شادمانی کردم و گفتم

1 I observed—2 that—3 he became perplexed, changed—[4 and my advice  
 —5 as an hindrance, impediment, obstacle—6 considered or listened to]—  
 7 near—8 master—9 minister, secretary—10 I went—11 by a former, on ac-  
 count of a previous—12 friendship, intimacy—13 that—14 between—15 as  
 was, had existed—16 the state, form, condition—17 of his circumstances his  
 condition, manner—18 I said, mentioned—19 so that—20 in work, employ-  
 ment—21 a little for him, small for him—22 appointed, fixed—23 a few—  
 24 days—25 over this, after this—26 passed, came out—27 the kindness,  
 goodness, worth—28 of his character, temperament, principles—29 they saw—30  
 and elegant, handsome, good—31 his management, deliberation, approved of—  
 [32 his work, duty, affairs—33 from that—34 got better, passed over, got  
 advanced]—[35 and in rank, station—36 higher—37 than that—38 was fixed,  
 or appointed to]—[39 and—40 and thus, in this way, manner]—41 the star—  
 42 of his happiness, good fortune, felicity—43 towards advancement, the  
 ascendant—44 was—45 until—46 to the meridian, height—47 of wish, desire  
 —48 arrived, reached—49 and—50 a companion, a near person, a close  
 follower—51 of king—52 became—53 at his safe, pleasant, agreeable—54  
 state, condition—55 I rejoiced, was delighted—56 and I said.

I perceived that his mind was perturbed, *and that he considered my advice as an excuse for not serving him,\** I therefore waited on the superintendent of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances; in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. *His affairs prospered,†* and he *gained preferment:‡* so that§ the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favourite with the sultan. *Arabic.*—“An object of general admiration, and the confidant of illustrious personages.” I rejoiced at the state of his prosperity, and said.

\* Revised from No. 4 to No. 6.—And that he listened to my (words of) advice as so many obstacles (*i. e.*, thrown in his way.) † Revised from No. 32 to No. 34.—“He got a better situation.” ‡ Revised from No. 35 to No. 38.—“Was promoted in rank.” § Revised from No. 39 to No. 40.—“And in this manner.

## بیت

ز کار بسته<sup>2</sup> میندیش<sup>3</sup> و دل شکسته<sup>5</sup> مدار<sup>6</sup>

که آب چشمه<sup>9</sup> حیوان<sup>10</sup> درون<sup>11</sup> تاریکست

## بیت

منشین<sup>12</sup> ترش<sup>13</sup> تواز<sup>14</sup> گردش<sup>15</sup> ایام<sup>16</sup> که صبر<sup>18</sup>

تلخست<sup>19</sup> و لیکن<sup>20</sup> بر شیرین<sup>22</sup> دارد<sup>23</sup>

1 From affairs—2 closed, confined, straitened, distressed—3 do not, grieve, think over, lament—4 and heart—5 broken, distressed—6 be not, do not place—7 because—8 the water—9 of the fountain of life—10 in the midst, in—11 of darkness is—12 sit not—13 gruff, ill-tempered, crabbed, surly stern, morose—14 from, at—15 the change, revolution, versatility—16 of time, fortune—17 because—18 patience—19 is bitter—20 but—21 fruit—22 sweet—23 possesses.

Be not uneasy about your affairs, nor suffer your heart to be distressed, since the water of immortality is in the land of darkness. Repine not at the versatility of fortune; for patience is bitter, but the fruit is sweet.

10 9 8 7 6 5 4 3 2 1  
 دران مدت مرا باجمع یاران اتفاق سفر مکه افتاد چون از  
 19 18 17 16 15 14 13 12  
 زیارت مکه باز آمد دو منزل استقبال کرد ظاهر حالش را دیدم  
 28 27 26 25 24 23 22 21 20  
 پریشان و در هیات درویشان گفتم حال چیست گفت چنانکه توگفتی  
 34 33 32 31 30 29  
 طایفهٔ حسد بردند و بخیانتم منسوب کردند و ملک در  
 42 41 40 39 38 37 36 35  
 کشف حقیقت آن استفسار نفرمود و یاران قدیم و دوستان حمیم  
 49 48 47 46 45 44 43  
 از کلمهٔ حق خاموش شدند و صحبت دیرینه فراموش کردند

1 At that—2 time, crisis, period—3 to me, I—4 with or in conjunction, collection, a body, number—5 of friends—6 by chance—7 a journey—8 to Mecca—9 fell, 'came about, undertook—10 when—11 from—12 the pilgrimage—13 of Mecca—14 I returned—15 two days' journey on my account—16 he came to meet me—[17 the outward—18 appearance of him—19 I observed, saw—20 distressed, afflicted, wretched]—21 and in—22 the appearance, aspect, figure, manner—23 of durwaishes—24 I said—25 what is the matter? What is your state? How is this?—26 he said—27 in the way as—28 you said—29 a band, party—30 became envious—[31 and me of embezzlement, mutiny, treachery]—32 imputed, ascribed, accused—33 and the king—[34 in—35 investigation, inquiry—36 of those circumstances, the truth, of that—37 earnest search, inquiry, eager search—38 did not order]—39 and friends—40 old—41 and acquaintances, friends—42 sincere, pure—[43 from—44 the word—45 of truth—46 were silent]—47 and friendship, companionship—48 former, old, wise, cunning—49 forgot.

At that juncture, it happened, that in company with a number of my friends I undertook a pilgrimage to Mecca. When we returned from the pilgrimage he came out two days' journey to meet me. *Seeing him in distressed circumstances*\* habited like a durwaish, I asked him the cause, to which he replied, "It has happened just as you predicted: some persons out of envy charged me with *unfair practices*,† the king *did not order the investigation of the circumstances*,‡ and my old acquaintances and kind friends *opened not their lips in my justification*,§ forgetful of our former intimacy.

\* Revised from No. 17 to No. 20.—I observed that (in outward appearance) he was distressed. † Revised No. 31.—"Embezzlement." ‡ Revised from No. 34 to No. 38.—Did not order any strict investigation into the truth (or otherwise) of that charge. § Revised from No. 43 to No. 46.—Kept silent as regarded the "Word of truth."

## قطعه

بصنع خدا چون کسی افتاد همه عالمش پای بر سر فهند  
 چو بینند کاقبال دستش گرفت ستایش کنان دست بر بر فهند

1 By the creation, work, will—2 of God—3 when—4 any one—5 falls—6 all—7 the world on him—8 foot—9 on—10 head—11 place—[12 when—13 they see—14 that fortune, wealth—15 his hand—16 has seized, clasped]—17 praise—18 doing, commencing—19 hand—20 on—21 bosom, breast—22 they place.

When by the will of God any one falls, the whole world trample on his head. *When they see good fortune befriending him,\** they praise him with their hands upon their breasts.

\* Revised from No. 12 to No. 16.—“When they see that fortune has taken him by the hand.”

في الجملة بانواع عقوبت گرفتار بودم تا درين هفته كه مرده سلامتي  
 حجاج برسيد از بند گرانم خلاص كردند و ملك موروثم خاص گفتم  
 آن نوبت و اشارت من قبول نكردى كه عمل پادشاه چون سفر  
 درياست سودمند و خطرناك يا گنج برگيري يادر تلاطم بميري

1 In short—[2 with various, different sorts, kinds—3 of torture, punishment—4 I was imprisoned]—5 until in this—6 week—7 when—8 the good news—9 of the welfare, safety—10 of pilgrims—11 arrived—[12 from—13 my cruel, sad, rigorous, harsh, imprisonment]—14 they released—15 and estate, property—16 my patrimonial, my heritage—17 private, kept for the king's private use, confiscated—18 I said—19 that—20 time—21 my hint, sign—22 you did not accept, approve of—23 that, viz.—24 the office, service,—25 of the king—26 like—27 a journey, voyage—28 of the river is—29 advantageous, profitable—30 and dangerous—31 either—32 treasure—33 you acquire, seize hold of—[34 or in, amidst—35 the buffeting, (*i. e.*, of waves) dashing, collision]—36 you perish, die.

In short, *I was overwhelmed with persecutions,\** until this week, when the good news of the safe arrival of the pilgrims being received, I was released from close confinement† with the confiscation of my patrimonial estate. I replied, “at that time you would not listen to my suggestion, that the service of kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches, or perish *in the waves.*”‡

\* Revised from No. 2 to No. 4.—I was imprisoned and tortured in various ways. † Revised from No. 12 to No. 13.—From my cruel imprisonment. ‡ Revised from No. 34 to No. 35.—In the buffeting, (*i. e.*, of the waves.)

## بیت

<sup>7</sup> یا زر بهر دودست کند <sup>6</sup> خواجه <sup>5</sup> درکنار  
<sup>12</sup> یاموج <sup>11</sup> روزی <sup>10</sup> افگندش <sup>9</sup> مرده <sup>8</sup> برکنار  
<sup>21</sup> مصلحت <sup>20</sup> ندیدم <sup>19</sup> از این <sup>18</sup> بیش <sup>17</sup> ریش <sup>16</sup> درونش <sup>15</sup> خراشیدن <sup>14</sup> و نمک  
<sup>26</sup> پاشیدن <sup>25</sup> بدین <sup>24</sup> دوبیت <sup>23</sup> اختصار کردم <sup>22</sup> و گفتم

## قطعه

<sup>37</sup> ندانستی <sup>36</sup> که <sup>35</sup> بینی <sup>34</sup> بند <sup>33</sup> برپای <sup>32</sup> چو در <sup>31</sup> گوشت <sup>30</sup> نیامد <sup>29</sup> پند <sup>28</sup> مردم  
<sup>47</sup> دگر <sup>46</sup> گره <sup>45</sup> نداری <sup>44</sup> طاق <sup>43</sup> نیش <sup>42</sup> مکن <sup>41</sup> انگشت <sup>40</sup> در <sup>39</sup> سوراخ <sup>38</sup> کژدم

1 Either—2 gold—3 in each—4 two hands—5 will do, (will arrive with)—  
 6 the merchant—7 on the shore—8 or the waves—9 some day, one day—10  
 will throw him—11 dead—12 on the bank, shore—13 proper, fit, just—14 I  
 did not think, observe—15 from—16 this—[17 more, further]—18 the  
 wound—19 internal of his, his inside—20 to scratch—21 and salt—22 to  
 sprinkle—[23 with these—24 two lines of (poetry,)—25 I abridged, abbrevi-  
 ated, curtailed, shortened, (*i. e.*, my ideas, expressions)—26 and said—27  
 know you not?—28 that—29 you see—30 chains, fetters, bindings—31 on  
 feet—32 when—33 in—34 your ear—35 does not come, you do not accept—  
 36 the advice—37 of men—38 another time—39 if—40 you cannot bear, possess  
 not—41 the power—42 of the sting, (*i. e.*, of bearing the pain,)—43 place not,  
 do not—44 finger—45 into—46 the hole—47 of the scorpion, (from کژ  
 crooked and دم tail.)

“The merchant either gains the shore with both hands full of gold, or else  
 one day the waves cast him dead upon the beach.” I did not think it advisable\*  
 to afflict his inward wound with more scratching, nor to sprinkle salt upon it,  
*but satisfied myself with repeating the two following lines,†*—“Know you not  
 that you will see your feet in fetters when you listen not to the admonition of  
 mankind, another time if you are not able to endure the sting, put not your  
 finger into the scorpion’s hole.”

\* *Revised No. 17.*—“Add” further (to afflict.) † *Revised from No. 23 to No. 25.*—But  
 abbreviated (my expressions,) in these two lines.—N. B.—As no word is given, it might also  
 be “my admonitory lecture,” instead of “my expressions.”

## TABLE 17.

9 8 7 6 5 4 3 2 1  
 تني چند در صحبت من بودند ظاهر حال ايشان بصلاح آريسته  
 20 19 18 17 16 15 14 13 12 11 10  
 يكي از بزرگان در حق اين طايفه حسن ظن بليغ داشت  
 27 26 25 24 23 22 21  
 واداري معين کرده بود مگر يكي از ايشان حرکتي کرد نامناسب حال  
 37 36 35 34 33 32 31 30 29 28  
 درویشان ظن آن شخص فاسد و بازار اينان کاسد خواستم تا بطريقي  
 46 45 44 43 42 41 40 39 38  
 کفاف يارانرا مستخلص کنم آهنگ خدمتش کردم دربانم رهانکرد  
 52 51 50 49 48 47  
 وجفاکرد معذورش داشتم! حکم آنکه گفته اند

1 Some, a few persons—2 in—3 my acquaintance, fellowship—4 were—[5 the outward, apparent, plain evident—6 state, circumstances—7 of them—8 with virtue, goodness, rectitude—9 adorned]—10 one—11 of—12 the great men, personages—13 in—14 the lot, right, due, just claim, justice, rectitude—15 of this—16 band, body—17 elegant, good—18 opinion—19 great, eloquent—20 had, possessed—21 and stipend, pension, allowance—22 had fixed, appointed—23 but one—24 of them—25 did an act, action, work—26 improper, unfit, not suitable—27 to the state—28 of durwaishes—29 the opinion—30 of that person—31 bad, noxious, corrupt, ill, depraved (*i. e.*, became,)—32 and the bazar, market—33 of them—34 worthless, not selling—35 I wished, wanted, desired, intended—36 so that—37 in the case of, in the manner or regarding—38 the stipend—39 of my friends—40 free, redeemed, deliverance, return, restitution—41 I should do—42 intention—43 of his service, to pay him my respects—44 I did, made up my mind to—45 the door-keeper to me—46 would not admit, refused admittance—47 and behaved rudely, used violence—48 him forgiveness, pardon—49 I did grant, did—50 on account, orders, by reason—51 of that which—52 has been said, remarked.

I was used to associate with a body of men, *whose conduct had the appearance of correctness*;\* a person of consequence entertained very favourable sentiments of them, and had assigned a fixed pension for their support, but one of them having done something unbecoming the character of durwaishes, they forfeited his good opinion, and their market was injured. I wanted by some means or other, to obtain for my friends a restitution of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him in conformity to the saying—

Revised from No. 5 to No. 9.—Whose outward appearance was adorned with virtue.

## قطعه

<sup>8</sup> در <sup>7</sup> میر <sup>6</sup> و وزیر <sup>5</sup> و سلطان <sup>4</sup> را <sup>3</sup> بی <sup>2</sup> وسیلت <sup>1</sup> سگرد <sup>8</sup> پیرامن  
<sup>17</sup> سگ <sup>16</sup> و دربان <sup>15</sup> چو یافتند <sup>14</sup> غریب <sup>13</sup> این <sup>12</sup> گریباننش <sup>11</sup> گیرد <sup>10</sup> آندامن <sup>9</sup>  
<sup>26</sup> چندانکه <sup>25</sup> مقربان <sup>24</sup> حضرت <sup>23</sup> آن <sup>22</sup> بزرگ <sup>21</sup> برحال <sup>20</sup> من <sup>19</sup> واقف <sup>18</sup> شدند  
<sup>35</sup> باکرام <sup>34</sup> درآوردند <sup>33</sup> و برتر <sup>32</sup> مقامی <sup>31</sup> معین <sup>30</sup> کردند <sup>29</sup> اما <sup>28</sup> بتواضع <sup>27</sup> فروتر <sup>26</sup> نشستم  
<sup>36</sup> و گفتم

[1 To the door, gate—2 of the meer—3 and the vizier—4 and the sultan—5 without—6 support, interest, aid, power—7 do not walk about, around—8 in the vicinity of, environs, skirt, circuit, adjacent places]—9 the dog—10 and the door-keeper—11 when—12 they have found, they know, have ascertained—13 poor—14 this—15 his collar—16 will seize, seizes—17 that one the skirt, hem—18 when, so soon as—19 the attendants—20 of the majesty—21 of that—22 great personage—23 on the state, condition—24 mine, of me—25 sensible, aware, acquainted, conversant, experienced, intelligent—26 were, became—27 with respect, compliments, veneration, ceremony—28 they brought in—29 and higher, better, superior—30 place, station, seat, residence—31 appointed—32 but—33 with humility, politeness, attention, empty compliments, civility—34 lower, inferior—35 I sat down—36 and said—

*That if you approach the gate of the meer, the vizier, or the sultan without any one to introduce you,\* when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction, but I humbly seated myself lower, and said—*

\* Revised from No. 1 to No. 8.—Walk not without support, (*i. e.*, unless you have interest, or influence,) in the vicinity of the meer's, or vizier's, or sultan's, gates.

## بیت

بگذار که بندۀ کمینم  
تا در صف بندگان نشینم  
گفت الله الله چه جای این هخست

## بیت

گر بر سر و چشم من نشیني  
نازت بکشم که ناز نیني

1 Leave off, pardon, excuse—[2 because—3 a slave—4 abject I am]—5 so that—6 in the rank, row—7 of servants—8 I may sit—9 he said, it was remarked—[10 Oh! God—11 what—12 place, opportunity—13 for this—14 speech, saying is]—15 if—16 on—17 head—18 and eyes—19 mine, of me—20 you sit—21 your blandishments, coquetry, play, sport, gallantry—22 I allow, I bear with, submit to—23 because—24 you are amiable, elegant, deserving of love.

“Excuse me *for I am an inferior* ;\* suffer me to seat myself in the rank of servants.” One of them replied—“*Oh! God what a hard saying is this?* † If you seat yourself on my head and eyes, I admit your gallantry, for you are amiable.”

\* Revised from No. 2 to No. 4.—Because I am an abject slave. † Revised from No. 10 to No. 14.—O God how apropos is this (*i. e.*, following,) saying, (literally—“What a place it is for this saying,”) in this place.



فی الجمله بنشستم<sup>2</sup> و از هر دري سخن پیوستم<sup>6</sup> تا حدیث ذلت<sup>8</sup>  
یاران در میان آمد و گفتم<sup>11</sup>

## قطعه

چه جرم دید خداوند سابق الانعام<sup>16</sup>  
که بنده در نظر خویش خوار میدارد<sup>20</sup>  
خدا ایراست مسلم بزرگواری و لطف<sup>24</sup>  
که جرم بیند و نان برقرار میدارد<sup>30</sup>

1 To be brief, in short—2 I sat down—3 and from, of—4 every kind  
various manner—5 of speech, subject of conversation—6 I joined—7 until the  
story, circumstance—8 of the depravity, dishonour, abasement, affront—9 of  
my friends—10 came in the midst, was brought in, mentioned—11 I said—12  
what—13 fault—14 saw—15 the master, Lord—16 of former benefits—17 the  
slave—18 in sight—19 his, of him—20 looks on as hateful, dislikes, appears  
detestable—21 to God is—22 guarded, preserved, kept, committed, entire,  
whole—23 greatness, dignity—24 and kindness, benignity—25 who—26  
fault, crime, sin, offence—27 sees—28 and bread, daily food—29 as usual, as  
established, as fixed—30 grants, gives, bestows, keeps possesses, allots.

Summarily I seated myself, and conversed on various subjects, till the cir-  
cumstance of my friend's indiscretion was brought in, I asked "What fault was  
discovered by my most bountiful Lord, that should have rendered his servant  
hateful in his sight? To God alone belongeth perfect greatness and benignity,  
who discovereth the crime, and yet withholdeth not daily bread."

حاکم را این سخن پسندیده آمد و اسباب معاش یاران فرمود تا  
 برقاعده ماضی مهیادارند و مؤنت ایام تعطیل وفا کنند شکر نعمت  
 بگفتم و زمین خدمت ببوسیدم و عذر جسارت بخواستم  
 و در حالت بیرون آمدن این سخن بگفتم

I The great man, ruler, judge, master, commander—2 this—3 speech—4 approved of, met his approbation—[5 and articles, things, goods—6 of the means of living, livelihood, subsistence—7 of friends—8 ordered—9. so that, that—10 in the way, manner mode, custom—11 of the past, as before, as formerly—12 they should prepare, make ready, arrange—13 and daily food, rations, provisions—14 time, period—15 vacation, neglecting, the time it was withheld—16 to perform, suffice, pay off]—17 thanks—18 of favours—19 I offered, said—20 and ground, earth—21 of service—22 I kissed—23 and apology, excuse—24 of boldness, impudence, forwardness, pertness—25 I pleaded for, asked for—26 and at the time—27 of coming out—28 this—29 speech—30 I made, I said, I spoke, I observed.

The great man approved of this speech, and ordered that my friend's stipend should be restored, and the arrears discharged.\* I praised his generosity, made my obeisance, and apologized for my boldness; and, at the time of taking leave, made the following observation—

\* Revised from No 5 to No. 16.—And ordered that my friend's articles of subsistence should be prepared as before, (literally—the time past,) and that they (i. e., his dependants,) should give over what daily food they were entitled to for the time it had been discontinued.

Remark.— I do not translate اسباب معاش as "stipend"; it actually means "articles of subsistence" (i. e. food.) It is a very common custom for great men to feed dur-waishes and others, but it is not so very usual to grant them stipends. Take again the after word مؤنت it means "daily food" and were this not the real meaning what use was there for using the expression? مهیادارند "They should prepare,"—Query, prepare what? Their daily rations, such as "rice" "attah" "salt," &c., &c., such articles being constantly distributed to beggars.

## قطعه

8 7 6 5 4 3 2 1  
 چو کعبه قبله حاجت شد از دیار بعید  
 14 13 12 11 10 9  
 روند خلق بدیدارش از بسی فرسنگ  
 19 18 17 16 15  
 ترا اتکمال امثال ما ببايد کرد  
 26 25 24 23 22 21 20  
 که هیچکس نزند بردرخت بی بر سنگ

[1 As because—2 the temple of Mecca—3 the place where people look when praying, (therefore it means Mecca,) any thing opposite—4 wants, desires—5 is, was]—6 from—7 country—8 distant, far off—9 they go—10 the people—11 to see it—12 from—13 many—14 a league, (18,000 feet)—15 to you—16 endurance, to bear the load, trouble—17 of like—18 of us—19 should do, should make up your mind to—20 because—21 any one—22 does not throw—23 on a tree—24 without—25 fruit—26 a stone.

“*Because the temple of Mecca is the bestower of our wants,\** multitudes resort to it from many farsangs, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit.”

\* *Revised from No. 1 to No. 5.*—Because the temple of Mecca is the direction (in which we look), when praying for our wants.

## TALE 18.

9 8 7 6 5 4 3 2 1  
 ملک زاده گنج فراوان از پدر سیرات یافت دست کرم برکشاد  
 17 16 15 14 13 12 11 10  
 داد سخاوت بداد و نعمت بی قیاس بر سپاه و رعیت بریخت

1 A prince, a king's son—2 money, treasure, wealth—3 great, immense—4 from father—5 inheritance, patrimony—6 received—7 hand—8 liberality—9 opened—10 justice, gifts, complaint, revenge, law, equity—11 liberality, generosity—12 gave—13 wealth, favours—14 beyond imagination, innumerable—15 on soldiers—16 and subjects—17 scattered, distributed.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesses and gifts on his troops and subjects.

## قطعه

1 نیاماید مشام از طبله عود بر آتش نه که چون عنبر ببویید  
 2 3 4 5 6 7 8 9 10 11  
 12 بزرگی بایدت بخشندگی کن که دانه تا نیفشانی فروید  
 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30  
 31 یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک پیشین این  
 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47  
 48 نعمت را بسعی اندوخته اند و برای مصلحت نهاده دست ازین  
 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69  
 70 حرکت کوتاه کن که واقعا در پیشست و دشمنان در پس نباید که  
 71 در وقت حاجت درمانی

## قطعه

51 اگر گنجی کنی بر عامیان بخش رسد هر کتخدائی را برنجی  
 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70  
 71 چرا نستانی از هریک جوی سیم که گرد آید ترا هر روز گنجی

1 Does not issue, rest, cease—2 odour, smell, the sense of smelling—3 from  
 —4 a large platter (perfumes and fruits are kept in them,) tray—5 of gum,  
 benzion, the wood of aloes, wood, timber—6 on the fire—7 place—8 when—9  
 like—10 ambergris—11 it will smell, send forth an odour, fragrance—12  
 greatness—13 if you wish, to you is desired—14 bounty, liberality, generosity  
 —15 do, exercise—16 for—17 grain—18 until—19 you do not scatter, sow—  
 20 it does not germinate, grow—21 one—22 of—23 the courtier, member of  
 an assembly, (from *جلسه* a court, assembly)—24 indiscreet, inconsiderate,  
 without deliberation—25 his, or to him advice, admonition—26 commenced,  
 begun—27 that, viz.—28 the king's—29 former, predecessors—30 this—31  
 wealth—32 by industry, endeavour—33 collected, accumulated—34 and for,  
 on account, for the sake—35 of what is proper, fit, time of want—36 placed,  
 stored—37 hand—38 from this—39 action, work, way—40 shorten—41  
 because—42 events—43 are in front—44 and enemies—45 in the rear—[46  
 may it not be, lest—47 that—48 in the time—49 of necessity, want—50 you  
 should be helpless, destitute, without remedy]—51 if—52 treasure—53 you  
 do, (*i. e.* lavish,) give profusely to the multitude, low people, public—54 a  
 share, portion, lot—55 will reach, arrive—56 every—57 householder, head  
 of a family—58 a grain of rice—59 why—60 do you not take by force, en-  
 force, seize, exact—61 from—62 each one, every one—63 a grain—64 of  
 silver—65 that—66 will collect, accumulate—67 for you—68 every day—  
 69 wealth, riches, treasure.

No odour issues from a tray made of lignum aloes, place it on the fire that it may diffuse  
 fragrance like ambergris. If you wish to be esteemed magnificent, be bountiful, for grain  
 groweth not unless it be scattered. One of the courtiers inconsiderately began his admoni-  
 tion, saying that former monarchs accumulated this treasure with labour, and stored it up  
 against a time of need, therefore restrain your liberality, for events being in front, and enemies  
 on the rear, you must not deprive yourself of resources against the time of necessity.\* If you  
 were to lavish your treasure on the multitude, each head of a family would not receive more  
 than a grain of rice for his share; why do you not exact a grain of silver from each individual  
 which will produce you a treasure daily?

\* Revised from No. 46 to No. 50.—Lest in the time of necessity you should be helpless.

<sup>9</sup> ملک <sup>8</sup> زاده <sup>7</sup> روی <sup>6</sup> ازین <sup>5</sup> سخن <sup>4</sup> درهم کشید <sup>3</sup> که <sup>2</sup> موافق <sup>1</sup> رایش نیامد  
<sup>19</sup> وگفت <sup>18</sup> خدای <sup>17</sup> عز <sup>16</sup> وجل <sup>15</sup> مرا <sup>14</sup> مالک <sup>13</sup> این <sup>12</sup> مملکت <sup>11</sup> گردانیده <sup>10</sup> است <sup>9</sup> تا  
<sup>25</sup> بخورم <sup>24</sup> به <sup>23</sup> بخشم <sup>22</sup> نه <sup>21</sup> پاسبانم <sup>20</sup> که <sup>19</sup> نگهدارم

## بیت

<sup>32</sup> قارون <sup>31</sup> هلاک <sup>30</sup> شد <sup>29</sup> که <sup>28</sup> چهل <sup>27</sup> خانه <sup>26</sup> گنج <sup>25</sup> داشت  
<sup>38</sup> نوشیروان <sup>37</sup> نمرود <sup>36</sup> که <sup>35</sup> نام <sup>34</sup> نکو <sup>33</sup> گذاشت

1 The prince—2 face—3 from this, at this—4 speech—5 drew together, frowned—6 because—7 conformable, suitable, agreeable—8 to his knowledge, idea—9 did not come—10 and said—11 the God—12 of glory—13 and majesty—14 me, to me—15 king—16 of these—17 possessions, kingdoms—18 has appointed, turned, brought about—19 so that—20 I should eat—21 and should distribute, give away—22 not—23 me, a shepherd, sentinel—24 that—25 I should guard, watch—26 Karoon—27 was destroyed, ruined—28 that—29 forty—30 houses, chambers—31 of treasure—32 possessed—33 Nowshirwan—34 died not—35 because—36 a name—37 good—38 left.

The prince looked displeased at this discourse, so contrary to his own sentiments, and he said, "The eternal and Almighty God has made me king of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure. Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirwan died not, having left an immortal name.

## TALE 19.

آورده اند که نوشیروان عادل را در شکارگاهی صیدی کباب کردند<sup>1</sup>  
 نمک نبود غلامی بروستا فرستادند تا نمک آورد نوشیروان گفت<sup>2</sup>  
 نمک بقیمت بستان تا رسمی نگردد و ده خراب نشود گفتش<sup>3</sup>  
 ازین قدر چه خلل زاید گفت بنیاد ظلم در جهان اول اندک<sup>4</sup>  
 بوده است و هرکه آمد برو مزید کرد تا بدین غایت رسید<sup>5</sup>  
 قطعه

اگر زباغ رعیت ملک خورد سببی برآوردن غلامان او درخت از بیخ<sup>6</sup>  
 به پنج بیضه که سلطان ستم روا دارد زنند لشکریانش هزار مرغ بسپنج<sup>7</sup>  
 بیت

نماند هتمگار بدروزگار<sup>8</sup>  
 بماند برو لعنت پایدار<sup>9</sup>

1 It is related, they have said—2 that—[3 for Nowshirwan—4 the Just]—5 at  
 --6 a hunting place—7 game—8 they were roasting—9 salt—10 was not—11  
 a slave—12 to the village—13 they sent—14 so that—15 salt—16 might  
 bring—17 Nowshirwan—18 said—19 salt—20 with price, value, cost—21  
 take—22 so that custom—23 may not become—24 and village—25 may not  
 be ruined, desolated—26 they said to him—27 from this—28 quantity—29  
 what—30 loss, or injury will occur—31 he said—32 the foundation, com-  
 mencement—33 of tyranny, injustice—34 in the world--35 first—36 small,  
 little—37 was—38 and every one—39 who came—40 on it—41 increased—42  
 until—43 to this—44 degree, enormous—45 arrived—46 if—47 from the gar-  
 den—48 of the subject—49 the king—50 eats—51 one apple—52 they will  
 root or draw up—53 his slaves—54 the tree—55 from—56 the roots—57 with  
 five—58 eggs—59 that—60 the sultan—61 tyranny—62 permits, allows—63  
 they will smite, strike, kill—64 his followers, (i. e. of any army,) soldiers—65  
 one thousand—66 fowls—67 on a spit—68 does not remain—69 the tyrant—  
 70 bad liver, iniquitous person--71 remains—72 on him—73 the curse—74  
 perpetual, lasting, stable, durable, steady.

They have related that *Nowshirwan*,\* being at a hunting seat, was about to  
 have some game dressed, and as there was not any salt, a servant was sent to  
 fetch some from a village; when the monarch ordered him to pay the price  
 of the salt, that the exaction might not become a custom, and the village be de-  
 solated. They say to him "from this trifle what injury can ensue?" He re-  
 plied, "Oppression was brought into the world from small beginnings,  
 which every new comer has increased, until it has reached the present  
 degree of enormity. If the monarch were to eat a single apple from the  
 garden of a peasant, the servants would pull up the tree by the roots: and if  
 the sultan orders five eggs to be taken by force, his soldiers will spit a thousand  
 fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest  
 on him for ever."

\* Revised from No. 3 to No. 4.—Read "Nowshirwan the Just."

## T A L E 20.

9 8 7 6 5 4 3 2 1  
 عاملی را شنیدم که خانه رعیت خراب کردی تا خزانه سلطان  
 19 18 17 16 15 14 13 12 11 10  
 آبادان کند بی خبر از قول حکما که گفته اند هر که خدای تعالی را  
 29 28 27 26 25 24 23 22 21 20  
 بیازارد تا دل خلقی بدست آرد خدای تعالی همان خلق را بروی  
 35 34 33 32 31 30  
 گمارد تا دمار از روزگارش برآرد

بیت

44 43 42 41 40 39 38 37 36  
 آتش سوزان نکند باسپند آنچه کند دود دل مستمند

لطیفه

53 52 51 50 49 48 47 46 45  
 گویند سرور در جمله حیوانات شیرست کمترین جانوران خر  
 61 60 59 58 57 56 55 54  
 و باتفاق خردمندان خر باربر به از شیر مردم در

1 A collector of revenue--2 I heard--3 who--4 the houses of--5 the peasants  
 --6 desolated, made bad, ruined--7 so that--8 the treasury of--9 the sultan  
 --10 full, replete--11 might do--12 unmindful, regardless--13 of the saying--  
 14 of the sages--15 who--16 have said--17 whoever--18 God--19 great,  
 high--20 offendeth--21 so that--22 the heart--23 of a mortal--24 may gain,  
 get in hand--25 the God--26 great, high--27 that very--28 mortal--29 on  
 him--30 will turn, set against--31 so that--32 injury, destruction--33 from--  
 34 his life--35 will come out--36 fire--37 burning--38 does not do, produce  
 --39 on wild cotton--40 as that which--41 does--42 the smoke, (*i. e.* sighs,)--  
 43 of the hearts--44 of the afflicted--45 they say--46 the leader, king, head--  
 47 amongst--48 all, the whole--49 of the animals--50 the lion is--51 the  
 meanest, lowest--52 of the animals--53 the ass--54 and by the agreement--  
 55 of the wise--56 the ass--57 load carrier, (from بار a load and بردن  
 to carry)--58 better--59 than--60 the lion--61 a tearer of men, (from مردم  
 men and دیدن to tear.)

I heard of a collector of revenues, who desolated the houses of the subjects,  
 in order to fill the king's coffers; regardless of the maxim of the sages which  
 says, "Whosoever offendeth the most high to gain the heart of a fellow-  
 creature, God will make that very creature the instrument of his destruction."  
 The burning flame from wild rue raises not such a smoke, as is occasioned by  
 the sighs of the afflicted heart. They say, that the lion is the king of beasts,  
 and the ass the meanest of animals, but the sages agree, that the ass who carries  
 burthens, is preferable to the lion, that destroyeth mankind.

## مثنوي

مسکين<sup>1</sup> خر<sup>2</sup> اگرچه<sup>3</sup> بي تميزست<sup>4</sup>

چو<sup>5</sup> بار<sup>6</sup> هميشه<sup>7</sup> عزيزست<sup>8</sup>

گاوان<sup>9</sup> وخران<sup>10</sup> باربردار<sup>11</sup>

به<sup>12</sup> از<sup>13</sup> آدميان<sup>14</sup> مردم ازار<sup>15</sup>

1 The poor, humble, abject—2 ass—3 although—4 is without discrimination, understanding—5 when, on account—6 load—7 draws—8 is dear, valuable, precious—[9 bullocks, oxen—10 and asses—11 load carriers, (from بار a load, and برداشتن to take up)—12 are better—13 than, from—14 men—15 men annoyers, (from مردم men and ازار pain, trouble,) oppressors.]

The poor ass, although devoid of understanding, yet on account of carrying burthens, is very valuable. *The labouring ox, and the ass, are preferable to men who injure their fellow creatures.\**

\* Revised from No. 10 to No. 14.—Oxen and asses that carry loads are better than men who are oppressors. N. B.—According to the Persian the plural and not the singular is used.



ملک را طرفی از ذمائم اخلاق او معلوم شد بشکستگی کشیدش  
وبانواع عقوبت بکشت

## قطعه

حاصل نشود رضای سلطان تا خاطر بندگان نجوئی  
خواهی که خدای بر تو بخشد با خلق خدای کن نکوئی  
یکی از ستم دیدگان برو بگذشت و گفت

## قطعه

هر که قوت بازو و منصبی دارد  
بسلطنت بخورد مال مردمان بگزاف  
توان بخلق فرو بردن استخوان درشت  
ولی شکم بدرد چون بگیرد اند رناب

1 The king—2 some, a little—3 of—4 the bad, base, reproachful—5 manners, conduct—6 of him, his—7 became acquainted—[8 in the rack—9 drew, extended him—10 and in various ways, modes—11 of torture, punishment—12 killed, *i. e.*, him]—13 obtainable, procurable—14 will not be—15 the pleasure, approbation—16 of the sultan—17 until, so long as—18 the hearts—19 of slaves, dependants—20 you do not seek—21 if you wish—22 that—23 God—24 on you—25 should bestow, be bountiful—26 on the creation, mortals—27 of God—28 do—29 good—30 one of—31 who had been oppressed, an oppressed one, (from *ستم* tyranny and *دیدن* to see, experience, observe)—32 on him, near him—33 passed—34 and said—[35 not—36 every one who—37 strength—38 of arm—39 and rank, dignity—40 possesses—41 with government, power]—42 can devour—43 the property, goods—44 of men—45 with impunity, vainly, rashly, inconsiderately—46 you are able, it is possible—47 in the throat—48 to take down, swallow, (from *فرو* down and *بردن* to carry)—49 a bone—50 hard—51 but—52 the belly—53 it will tear, tears—54 when—55 it sticks, seizes, holds on to—56 under, below—57 the navel.

The king, on hearing some part of his base conduct, *ordered him on the rack, and tortured him to death.*\* You will not obtain the approbation of the king, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures. One whom he had oppressed passed by at the time of his execution, and said, “*Not every one who possesses ministerial power and dignity,† can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the navel.*”

\* Revised from No. 8 to No. 12.—“He had him stretched (literally *drawn*.) on the rack and tortured him (in various ways) to death.” † Revised from No. 35 to No. 41.—“Not every one who possesses strength of arm and official dignity,” &c., &c.

## TALE 21.

مردم ازاري را حكايت كنند كه سنگي بر سر صالحى زد درويش را  
 همچال انتقام نبود سنگ را باخود نگاه ميداشت تا وقتي كه ملك  
 بران لشكري خشم گرفت و در چاهش كرد درويش در آمد  
 و آن سنگ را بر سرش كوفت گفت تو كيستى و اين سنگ  
 بر سر من چرا زدي گفت

1 Of an oppressor—2 they tell a story—3 who, that—4 a stone—5 at the  
 head—6 of a pious man—7 threw, struck—8 to the durwaish—9 the power—10  
 of revenge—11 was not—12 the stone—13 by himself—14 kept—15 until a time  
 —16 that—17 the king—[18 on that—19 soldier, follower of an army—20  
 became angry—21 and in—22 a pit, put him]—23 the durwaish—24 came  
 forward—25 and that—26 stone—27 at his head—28 struck—29 he said—30  
 who are you?—31 and this—32 stone—33 at my head—34 why—35 did you  
 throw?—36 he replied, said—

They tell a story of an oppressor, who flung a stone at the head of a pious  
 man. The durwaish, not having power to revenge himself, kept the stone,  
 till a time when the king, being displeased, *ordered the other to be thrown into  
 a pit.*\* The durwaish then came, and bruised his head with the stone; upon  
 which he exclaimed, "Who art thou, and why hast thou flung this stone at my  
 head?" He answered—

\* Revised from No. 18 to No. 22.—"With that soldier, and placed him in a pit."

10 9 8 7 6 5 4 3 2 1  
 من فلانم و این سنگ همان سنگست که در فلان تاریخ  
 20 19 18 17 16 15 14 13 12 11  
 بر سر من زدی گفت چندین مدت کجا بودی گفت از جاهت  
 28 27 26 25 24 23 22 21  
 اندیشه میکردم اکنون که در جاهت دیدم فرصت غنیمت شمردم  
 مثنوی

36 35 34 33 32 31 30 29  
 ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار  
 47 46 45 44 43 42 41 40 39 38 37  
 چون نداری ناخن درنده تیز بابدان آن به که کم گیری ستیز  
 55 54 53 52 51 50 49 48  
 هر که با پولاد بازو پنجه کرد ساعد سیمین خود رنجه کرد  
 64 63 62 61 60 59 58 57 56  
 باش تادستش ببندد روزگار پس بکام دوستان مغزش برار

1 I—2 am, a certain one—3 and this—4 stone—5 that very—6 stone is—7  
 which, that—8 on—9 a certain—10 date, day—11 at my head—12 you threw,  
 struck—13 he said—14 so much, many, so long—15 a time—16 where?—17  
 were you—18 he said—19 from, of—20 your dignity, station, rank—21 I  
 dreaded—22 now—23 that in—24 a pit you—25 I see—26 an opportunity—  
 27 rare, good, favourable—28 I counted, considered—29 an unworthy one—30  
 when—31 you see—32 favoured by fortune, prosperous—[33 the wise—34 re-  
 signation, patience, surrendering submission—35 have done—36 choice, option,  
 power]—37 when—38 you do not possess—39 nails, (*i. e.*, of the hands)—40  
 tearing—41 sharp—42 with bad persons—43 that better is—44 that—45 less,  
 little, not much—46 you should seize, do—47 fight, battle, contention, quarrel  
 —48 whoever—49 with steel—50 arm—51 grapples—[52 the wrist—53 of  
 silver—54 his own—55 injures, hurts,]—56 remain, (hold on,) rest—57 until his  
 hands—58 ties—59 fate, the times—60 then, finally, after—61 to the desire  
 wish, use—62 of friends—63 his brains—64 draw out.

“I am such an one, and this is the identical stone that on such a day you  
 flung at my head?” He proceeded, “Where were you all this time?” The dur-  
 waish replied, “I was afraid of your dignity; but now that I see you in the pit,  
 I consider it a favourable opportunity to avenge myself. Whilst the worth-  
 less man is in a state of prosperity, *the wise think it proper to pay him respect.\**  
 When you have not a nail sufficiently sharp for tearing, it is prudent not to  
 contend with the wicked. Whosoever grapples against an arm of steel, *will*  
*injure his own wrist, if it is of silver* :† wait until fortune ties his hands, when  
 to the satisfaction of your friends you may pick out his brains.”

\* Revised from No. 23 to No. 36 —“The wise choose. (or prefer) resignation.” + Revised  
 from No. 52 to No. 54.—“Will injure his own silver wrist,” (*i. e.*, his weak, delicate, wrist).

Remark.—I entirely disagree with the translator in the following translation, viz., “that  
 the wise pay respect to a worthless man, because he is in power or flourishing.” According to  
 the Persian, it is what I have rendered it in the revision—this is also proved by the after-  
 part, *i. e.*, “wait till fortune ties his hands,” &c., &c. This is why the wise are patient, or re-  
 signed, when they see a worthless man prosperous, as they know they have no other alter-  
 native, but, notwithstanding this, they do not *pay him respect!!!* Such would not become  
 philosophers. It means in fact that they wait till a change of fortune places a worthier  
 person in his place.

## TALE 22.

یکی را از ملوک مرضی هایل بود که اعاده ذکر آن موجه نبود طایفه  
 حکمای یونان متفق شدند که مر این درد را دوايي نیست مگر زهره  
 آدمی که پسندین صفت موصوف بود ملک بنرمود طلب کردند  
 دهقان پسری یافتند بدان صفت که حکما گفته اند ملک پدر و مادرش  
 بخواند و بنعمت بیکران خوشنود گردانید وقاضی فتو داد که خون  
 یکی از رعیت ریختن برای سلامتی نفس پادشاه روا باشد

1 To one—2 of—3 the king's—4 a disease—5 terrible, horrible—6 was, had  
 —7 that—8 the repetition, return, causing to return—9 mention, explanation,  
 recital, remembrance—10 of that—11 proper, agreeable, acceptable—12 would  
 not be, was not—13 a band—14 of physicians—15 of Greece—16 were of one  
 accord, agreed, decided, unanimous—17 that—18 a redundant particle—19  
 this—20 of pain—21 medicine is not—22 except, but—23 the gall—24 of a  
 man—[25 who—26 with some, certain—27 qualities, properties—28 endowed,  
 famed for—29 was]—30 the king—31 ordered—32 they should seek for—  
 33 a peasant's—34 son—35 they found—36 with that quality, property—37  
 which, that—38 the physicians had said—39 the king—40 his father—41 and  
 his mother—42 called—43 and by gifts, favours, wealth—44 without limit,  
 bound, immense—45 pleased, delighted, contented—46 turned, made—47 and  
 the cazy—48 gave a decision, order, final command—49 that—50 the blood  
 —51 of one of—52 peasants—53 to spill, scatter—54 on account of, for—55  
 the healthy—56 temperament, spirit, substance—57 of the king—58 may be  
 lawful, was lawful.

A certain king had a terrible disease, the nature of which it is not proper  
 to mention. A number of Greek physicians agreed, that there was no other re-  
 medy for this disease, but the gall of a man, of some particular description.  
 The king ordered such an one to be sought for, and they found a peasant's  
 son with the properties which the physicians had described. The king sent for  
 the lad's father and mother, and by offering a great reward gained their con-  
 sent; and the cazy gave his decision that it was lawful to shed the blood of a  
 subject for restoring the health of the monarch.

\* Revised from No. 25 to No. 29.—“Endowed with certain (peculiar) properties.”

10 9 8 7 6 5 4 3 2 1  
 جلا د قصد کشتنش کرد پسر روی بسوی آسمان کرد و بخندید  
 18 17 16 15 14 13 12 11  
 ملک گفت که درین حالت چه جای خنده است پسر گفت ناز  
 27 26 25 24 23 22 21 20 19  
 فرزندان برپدر و مادر باشد و دعوی پیش قاضی برند و داد از پادشاهان  
 36 35 34 33 32 31 30 29 28  
 خواهند اکنون پدر و مادر بعلت حطام دنیا مرا بخون در سپردند  
 45 44 43 42 41 40 39 38 37  
 و قاضی بکشتنم فتوی داد و سلطان صحت خویش در هلاک من  
 49 48 47 46  
 بیند بجز خدای تعالی پناهی ندارم

1 The executioner—2 the intention—3 to kill him—4 did—5 the son—[6 his face]—7 In the direction, side—8 of heaven, the skies—9 did, (*i. e.*, turned)—10 and laughed—11 the king said—12 that—13 in this—14 state—15 what place—16 is for laughing—17 the son said—18 affection—19 children, boys—20 from father and mother—21 should be, look for—22 and a suit, plaint—23 before—24 the cazy—25 they take, lay, refer—26 and justice—27 from king's—28 they desire, expect—29 now—30 father and mother—[31 by cause, pretext, tenderness, scrupulousness—32 dry, brittle, weak, frail, feeble, paltry—33 of the world]—34 me—35 in slaughter, blood—36 have deposited, given in charge, made over—37 and the cazy—38 to kill me—39 the final order, decree—40 has given—41 and the king—[42 health—43 his own—44 in death—45 of me—46 sees]—[47 with the exception, except—48 of the high God—49 I possess no protection, refuge, asylum, shade, shelter.]

The executioner prepared to put him to death, upon which the youth turned *his eyes\** towards heaven, and laughed. The king asked, "What there could be in his present condition, which could possibly excite mirth." He replied. "Children look to their parents for affection, a suit is referred to the cazy; and justice is expected from the monarch. Now my father and mother, *seduced by vain worldly considerations,†* having consented to the shedding of my blood; the judge having sentenced me to die; and the king, *for the sake of his own health,‡* having consented to my death; *where am I to seek refuge excepting in the high God?§*"

\* Revised No. 6.—Read "his face."  
 † Revised from No. 31 to No. 33.—"By means of a paltry worldly pretext."  
 ‡ Revised from No. 42 to No. 46.—"In my death sees his own (restoration to) health."

§ Revised from No. 47 to No. 49.—"With the exception of the high God, I possess no refuge."

Remark.—This translation (*i. e.*, "by a means of a paltry worldly pretext,") does not alter the opinion that the parents did so for "vain worldly considerations" that is, for "money," but they did not *openly* devote their son on *these* grounds. It was on the pretext or excuse that such was merely to save the monarch's life; therefore, as the Persian runs thus, I have revised the passage.

## بیت

پیش که برآورم زدستت فریاد  
هم پیش تو از دست تو میخواهم داد  
سلطان را دل ازین سخن بهم برآمد و آب در دیده بگردانید  
و گفت هلاک من اولیترست از خون بیگناهی ریختن سر و چشمش  
ببوسید و در کنار گرفت و نعمت بیکران بخشید و آزاد کرد گویند  
که ملک هم دران هفته شفا یافت

## قطعه

همچنان در فکر آن بیتم که گفتم  
زیر پایت گوندانی حال مور همچو حال تست زیر پای پیل

1 Before—2 whom—3 shall I go—4 from your hand—5 complaint, (i. e., to complain)—6 also same, mutual, with, even, likewise—7 in front, before—8 of you—9 from—10 your hand—11 I wish for justice—12 the king's—13 heart—14 from this—15 speech—16 became troubled—17 and water—18 in eyes—19 surrounded, filled up—20 and said—21 my death—22 is better—23 than blood—24 of an innocent person—25 to spill, scatter, shed—26 his head and eyes—27 he kissed—28 and in—29 embrace, seized, clasped—30 and gifts, favours, wealth—31 beyond, bounds, immense—32 bestowed—33 and set him at liberty—34 they say—35 that—36 the king—37 also, even—38 in that—39 week—40 health—41 obtained, got, received—42 thus—43 in—44 the thought—45 of that—46 verse I am—47 that—48 repeated, said—49 the elephant driver—50 on the banks—51 of the river—52 Nile—53 under—54 your foot—55 if you know not—56 the state, condition—57 of the ant—58 thus, resembles—59 your state—60 under—61 the foot—62 of an elephant.

“Unto whom shall I prefer my suit, since it is against you that I seek justice?” The king's heart being troubled at these words, the tears stood in his eyes, and he said, “It is better for me to die, than that the blood of an innocent person should be shed.” He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse which the elephant driver rehearsed on the banks of the river Nile. “If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant.”

## TALE 23.

یکی از بندگان عمرولایت گریخته بود کسان در عقبش رفتند  
 و باز آوردند وزیر را باوی غرضی بود اشارت بکشتن او کرد تا دگر  
 بندگان چنین حرکت نکنند بنده پیش عمرولایت سر بر زمین  
 نهاد و گفت

## بیت

شیر چه رود بر سرم چون تو پسندی رواست  
 بنده چه دعوی کند حکم خداوند راست

1 One of—2 the slaves—3 of Umroolais—4 had absconded, run off—[5 some persons—6 in, at—7 his back, rear, heel, behind, after—8 went]—9 and they brought him back—[10 the vizier—11 towards him, with him—12 had a spite, design, wish, object, aim, interest, hatred, interestedness, selfishness, want, use, occasion—13 a hint, sign, signal—14 to kill—15 him—16 gave did]—17 so that—18 the other, another—19 slaves—20 such—21 action—22 should not do—23 the slave—24 before, in front—25 of Umroolais—26 head—27 on ground—28 placed, prostrated, bent down—29 and said—30 whatever—31 goes, occurs, happens—32 on or over my head, to me—33 when—34 you approve—35 is proper, legal—36 the slave—37 what—38 claim, plaint, plea—39 can make, can do—[40 the order—41 of the Lord—42 just, true, right, (is understood).]

One of the slaves of Umroolais having absconded, a person was sent in pursuit\* of him, and brought him back. The vizier, being inimical to him, commanded him to be put to death,† in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said, "Whatever may happen to me with your approbation is lawful, what plea can the slave offer against the sentence of his Lord?"‡

\* Revised from No. 5 to No. 8.—"Persons went in pursuit of him." † Revised from No: 10 to No. 16.—"Had a spite against him and hinted, (i. e., to Umroolais,) to put him to death." ‡ Revised from No. 40 to No. 42 —"The order of his Lord is just."

Remark.—He did not actually mean that the order was just, it is an expression as used to a superior, in the same manner as the natives say, "You are my father and mother," (i. e., my protector or cherisher.)

1 اما بموجب آنکه 2 پرورده 3 نعمت 4 اين خاندانم 5 نخواهم که 6 درقيامت 7

11 بخون من 12 گرفتار آئي 13 اگر اين بنده 14 بخواهي 15 کشت 16 باري 17 بتاويل 18 شرع 19

20 بخش 21 تادر 22 قيامت 23 مواخذ نباشي

1 But—2 on account of, agreeable to—3 that—4 nourished—5 by favours, bounties—6 of this—7 household I am—8 I wish not—9 that—10 at the judgment, resurrection—11 by my blood—12 you should become charged, imprisoned—13 if—14 this—15 slave—16 you desire or wish to kill—17 at length, then—18 by the interpretation, explanation, elucidation—19 of the law—20 kill—21 so that in—22 the resurrection, last day—23 you may not be punished, called to account, reprehended.

“ But seeing that I have been brought up under the bounties of your house, I do not wish that at the resurrection you should be charged with my blood: if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach.”



1 ملک گفت تاویل چه گونه کنم گفت اجازت فرمائی تا من  
 2 3 4 5 6 7 8 9  
 10 وزیر را بشکم آنکه بقصاص او مرا بفرمائی کشتن تا بحق کشته باشی  
 11 12 13 14 15 16 17 18 19  
 20 ملک بخندید و وزیر را گفت چه مصلحت می بینی گفت  
 21 22 23 24 25 26 27  
 28 ای خداوند بصدقه گور پدرت این حرام زاده را ازاد کن تا مرا  
 29 30 31 32 33 34 35  
 36 هم در بلا نیفکند گناه از منست که قول حکما را معتبر نداشتم  
 37 38 39 40 41 42 43 44  
 45 که گفته اند  
 46

## قطعه

47 چو کردی با کلوخ انداز بیکار سر خود را بنادانی شکستی  
 48 49 50 51 52 53  
 54 چون تیر انداختی در روی دشمن حذر کن کاندرا آماجش نشستی  
 55 56 57 58 59 60 61

1 The king—2 said—3 the interpretation, (*i. e.*, of the law)—4 in what—5 way, mode—6 shall I do—7 he said the permission—8 command, give, grant—9 that I—10 the vizier—11 should kill—12 then—13 in retaliation—14 of him—15 to me—16 order, command—17 to kill—18 so that justly, with justice—19 may be killed—20 the king—21 laughed—22 and to the vizier—23 said—24 what—25 advice, what is proper—26 do you see—27 he said—28 O! Lord—29 as an offering, alms—30 at the tomb—31 of your father—32 this—33 base born, rogue—34 liberate, set free—35 so that I, to me—36 also—37 in misfortune—38 may not throw, hurl, cause to fall—[39 the fault]—40 is from me, on my side—[41 because—42 the saying of the sages—43 credible; trustworthy, worthy of confidence—44 I did not keep, hold, consider—45 who—46 have said]—47 when—48 you have done—49 with a hurler of clods, (from *کلوخ* a clod of earth and *انداختن* to hurl, throw)—50 fight, battle, combat—51 your own head—52 by foolishness—53 you break—54 when—55 you have fired an arrow, (from *تیر* an arrow and *انداختن* to throw)—56 at the face—57 of an enemy—58 take care—59 that under, in—60 his butt, mark, aim—61 how you sit (*i. e.*, you sit not.)

The king asked after what manner shall I expound it? He replied, "Give me leave to kill the vizier, and then in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the vizier what was his advice on the occasion. He replied, "O my Lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The *crime\** is on my side, *for not having observed the words of the sages, who say*,† "When you combat with one who slings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you sit out of his aim."

\* Revised No. 39.—"Read fault." † Revised from No. 41 to No. 46.—"Because I placed no confidence in the saying of the sages who have remarked."

## T A L E 24.

1 ملک زوزن را خواجه<sup>2</sup> بود کریم<sup>3</sup> النفس و نیک<sup>4</sup> محض<sup>5</sup> که همگان<sup>7</sup> را  
 8 در مواجہ خدمت کردی و در غیبت<sup>10</sup> نیکو<sup>11</sup> گفتی<sup>12</sup> اتفاق<sup>13</sup> از وی حرکتی<sup>15</sup>  
 16 در نظر<sup>17</sup> ملک ناپسندیده<sup>18</sup> آمد<sup>19</sup> مصادره کرد و عقوبت<sup>20</sup> فرمود

1 The king of Zuzan—2 had a governor—3 of kind disposition, (from کریم  
 kind and نفس disposition, temperament)—4 and good—5 appearance—6  
 who—7 to all, every one—8 in presence, confronting—9 paid his respects, was  
 affable—10 and in absence, (also slander, detraction)—11 well—12 spoke—  
 13 by chance—14 from him—15 an action—16 in the sight—17 of king—18  
 was disagreeable, became unacceptable—19 he fined him—20 and ordered  
 punishment.

A king of Zuzan had a minister of a beneficent spirit and amiable disposition who treated all persons with civility, when present; and spoke well of them when absent. It happened that some action of his having displeased the king, he mulcted him and ordered him to be chastised.

سرهنگان<sup>1</sup> ملک<sup>2</sup> بسوابق<sup>3</sup> نعمت<sup>4</sup> معترف<sup>5</sup> بودند<sup>6</sup> و بشکر<sup>7</sup> آن<sup>8</sup>  
 سرتن<sup>9</sup> پس در مدت<sup>11</sup> توکیل او<sup>12</sup> رفیق<sup>13</sup> و ملاحظت<sup>14</sup> کردند<sup>15</sup> و زجر<sup>16</sup>  
 و معاتبیت<sup>17</sup> روا نداشتندی<sup>18</sup>

## قطعه

صلح<sup>19</sup> با دشمن<sup>20</sup> اگر خواهی<sup>21</sup> هر گاه<sup>23</sup> که ترا<sup>24</sup>  
 در وفا<sup>25</sup> عیب کند<sup>26</sup> در نظرش<sup>27</sup> تحسین کن<sup>28</sup>  
 سخن<sup>29</sup> آخر<sup>30</sup> بدهن<sup>31</sup> میگذرد<sup>32</sup> موذیرا<sup>33</sup>  
 سخنش<sup>34</sup> تلخ<sup>35</sup> نخواهی<sup>36</sup> دهندش<sup>37</sup> شیرین کن<sup>38</sup>

1 The officers of justice—2 of the king—3 on account of former—4 favours—5 acknowledging, declaring, avowing—6 were—7 and thankful, with thanks, praise—8 of them—9 were pledged—10 at last, therefore—11 during the time—12 of his state of custody—13 kindness—14 and benignity, kindness—15 they did—16 and harshness—17 and anger, reproof—18 did not allow—19 peace—20 with enemy—21 if—22 you wish—23 wherever—24 that to you—25 in absence—26 he slanders—27 in his presence—28 praise him—29 the word, speech—30 at last, in the end—31 from the mouth—32 issues, will proceed, pass from—33 the vexer, tormentor, troubler, hurter, noxious person—34 his speech, words—35 bitter—36 you wish not—37 his mouth—38 make sweet.

The king's officers; mindful of his former benefits, considered themselves pledged thereby to shew him gratitude; therefore whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet.

آنچه مضمون خطاب ملک بود از عهده<sup>7</sup> بعضی بیرون آمد<sup>9</sup>  
 و به بقیتهی در زندان بماند یکی از ملوک آن نواحی در خفیه<sup>16</sup>  
 پیغامش فرستاد که ملوک آن طرف قدر چنان بزرگواری<sup>24</sup>  
 ندانستند و بی عزتی کردند اگر خاطر عزیز فلان احسن الله<sup>33</sup>  
 عواقبه بجانب ما التفات کند در رعایت خاطرش هر چه تمامتر<sup>41</sup>  
 سعی کرده شود که اعیان این مملکت بدیدار او مفتخر و جواب<sup>49</sup>  
 مکتوب را منتظر<sup>51</sup>

1 That which—2 the meaning, cause, substance—3 of the anger—4 of the  
 king—5 was—6 from, of, by, with—7 a commission, office, post—8 some,  
 little, few—9 came out, was acquitted—10 and on account of the remainder—  
 11 in prison—12 remained—13 one of—14 the king's—15 of that quarter,  
 vicinity—16 secretly, privately—17 him a message—18 sent—19 that,  
 saying, viz.—20 the kings—21 of that side—22 the state, dignity, value—23  
 of such—24 greatness, excellence—25 do not know—26 and dishonour, dis-  
 grace—27 have done—28 if—29 the heart, mind, inclination—30 of dear,  
 precious—31 a certain one, person—32 easy—33 God—34 his future un-  
 dertakings, after events—35 on our side—36 kindness—37 will do—[38 in  
 paying attention—39 to his heart, inclinations, wishes, comforts—40 what-  
 ever—41 utmost, entirely, fully—42 endeavour—43 will be done]—44 because,  
 for—45 the rulers, nobles—46 of these kingdoms—47 by seeing him, at his  
 sight—48 proud—49 and answer—50 of written, (a letter)—51 are expecting,  
 looking out for.

He was acquitted on some of the king's accusations, and for the remainder  
 he continued in prison. One of the neighbouring princes privately sent him  
 a message, saying, "The monarchs of that quarter know not the value of  
 such excellence, and have dishonoured you: if the precious mind of such an one,  
 (may God prosper his future undertakings,) will condescend to look towards us,  
*we, out of reverence to his virtue, will exert our utmost endeavours to satisfy*  
*him,\** since the rulers of these dominions, will be honoured by the sight of  
 him, and impatiently expect his answer to the letter."

\* Revised from No. 38 to No. 43.—"In paying attention to his comfort every utmost  
 endeavour shall be employed, (i. e., "on our part," understood.)

9 8 7 6 5 4 3 2 1  
 خواجه برین وقوف یافت از خطر اندیشید جواب مختصر چنانکه  
 18 17 16 15 14 13 12 11 10  
 مصلحت دید بر ظهر ورق نوشت و روان کرد یکی از متعلقان ملک  
 27 26 25 24 23 22 21 20 19  
 برین واقع مطلع شد و ملک را اعلام کرد و گفت فلان را که حبس  
 35 34 33 32 31 30 29 28  
 فرموده با ملوک فواحي مراسلت دارد ملک بهم برآمد و کشف این  
 44 43 42 41 40 39 38 37 36  
 خبر فرمود قاصد را بگرفتند و رساله را بخواندند نوشته بود که حسن  
 53 52 51 50 49 48 47 46 45  
 ظن بزرگان بیش از فضیلت بنده است و تشریف قبولی که فرموده اند  
 62 61 60 59 58 57 56 55 54  
 بنده را امکان اجابت آن نیست بحکم آنکه پرورده نعمت این خاندانم  
 71 70 69 68 67 66 65 64 63  
 باندک مایه تغییر خاطر باولی نعمت خود بیوفائی نتوان کرد که گفته اند

بیت

82 81 80 79 78 77 76 75 74 73 72  
 آنرا که بجای تست هر دم گرمی عذرش بنه آر کند بعمری مسمی

1 The governor, merchant—2 on this—3 became acquainted, understood its contents—4 of, from—5 the danger, fear—6 he reflected, thought—7 an answer—8 short—9 such as—10 appeared suitable, fit, proper—11 on—12 the back—13 of the letter, page—14 he wrote—15 and despatched it—16 one of—17 the attendants—18 of the king—19 in this—20 events, circumstances—21 became acquainted—22 and to the king—23 informed, gave information, apprized, made known—24 and said—25 a certain person—26 who—27 imprisonment—28 you ordered—29 with the king's—30 of the vicinity—31 corresponds with, possesses correspondence, letters—32 the king—33 became angry—34 and investigation—35 of this—36 news, affair—37 ordered—38 the courier, messenger—39 they seized—40 and the letter, the thing despatched, sent—41 they read—42 there was written—43 that—44 the good—45 opinion—46 of great men—47 more than, exceeds—48 the excellence, the due, right—49 of the slave is—[50 and honour—51 of acceptance—52 of that—53 they have ordered, said, directed—54 to this slave—55 possibility—56 of acceptance—57 of that—58 is not]—59 for that reason, because—60 nourished—61 by the favours, with the benefits—62 of this household I am—63 by a little—64 share, capital, quantity—65 of changed, altered—66 heart, mind—67 toward my benefactor, patron, (from *ولی* a lord, master and *نعمت* favour,)—68 my own—69 ingratitude, want of faith, treacherous, traitor—70 I cannot do—71 as it has been remarked—72 to him—73 who—74 towards you is, in your place is—75 every moment—76 kind, a granter of kindness, favours—77 his excuse, pardon—78 grant, place, lay down—79 if—80 he does—81 in a life time, during a long time, an age—82 an act of tyranny, injury.

"The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the king's attendants, being informed of the circumstances, apprized the king thereof, and said, such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me," for having been nourished by the bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, "Excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury."

\* Revised from No. 50 to No. 58.—"But the honour of accepting, what you have offered is, (to this slave) impossible."

7 6 5 4 3 2 1  
 ملک را حق شناسی او پسند آمد نعمت و خلعت بخشید  
 17 16 15 14 13 12 11 10 9 8  
 و عذر خواست که خطا کردم و ترا بی گناه بیازاردم گفت ای  
 27 26 25 24 23 22 21 20 19 18  
 خداوند بنده درین حالت شمارا گناهی نمی بیند بلکه تقدیر  
 37 36 35 34 33 32 31 30 29 28  
 خدایتالی چنین بود که مرین بنده را مکر و هی برسد پس  
 47 46 45 44 43 42 41 40 39 38  
 بدست تو اولیتر که موابق نعمت برین بنده داری و ایادی  
 48  
 منت

1 To the king—2 the knowledge of right, fidelity, (from حق right, just, and شناختن to know)—3 of him, his—4 became approved, was liked—5 favour, benefit—6 and dress of honour—7 bestowed, gave—8 and forgiveness—9 asked, wished for—10 that, viz.—11 mistake, fault—12 I committed, did—13 and to you—14 without crime, innocent—15 I grieved, annoyed—16 he said—17 O!—18 lord, master—19 the slave—20 in—21 this—22 state, circumstance, case—23 to you—24 criminal, guilty of wrong—25 does not consider, do not see—[26 but—27 the fate, decree—28 of the great God—29 thus—30 was—31 that, viz., that—(32 a redundant particle)—33 this—34 slave—35 hated, detestable, abhorred, disgusting, odious, (i. e., misfortune)—36 should arrive, fall upon—37 therefore—38 by hand, at the hand—39 of you—40 best—41 who—42 former—43 benefits, favours—44 on this—45 slave—46 you possess, are entitled to—47 and benefits, (from يد hand, power, aid, surrender, submission)—48 thanksgiving, praise, grace.]

The king commended his fidelity, bestowed on him a largess and a dress of honour, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant does not consider you as criminal in this case, *but since it was the decree of heaven that a misfortune should befall me, it was best that it should come from the hand which had for so long a time bestowed favour and kindness on this servant.*"\*

\* Revised from No. 26 to No. 48.—But thus the great God decreed! viz., that misfortune should fall on this slave, therefore it is best from your hands who have a right to expect submission, on the part of this slave, on whom you have conferred previous favours.

## مثنوي

<sup>12</sup> <sup>11</sup> <sup>10</sup> <sup>9</sup> <sup>8</sup> <sup>7</sup> <sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 گر گزندت رسد ز خلق مرنج که نه راحت رسد ز خلق نه رنج  
<sup>24</sup> <sup>23</sup> <sup>22</sup> <sup>21</sup> <sup>20</sup> <sup>19</sup> <sup>18</sup> <sup>17</sup> <sup>16</sup> <sup>15</sup> <sup>14</sup> <sup>13</sup>  
 از خدا دان خلاف دشمن و دوست که دل هر دو در تصرف اوست  
<sup>34</sup> <sup>33</sup> <sup>32</sup> <sup>31</sup> <sup>30</sup> <sup>29</sup> <sup>28</sup> <sup>27</sup> <sup>26</sup> <sup>25</sup>  
 گرچه تیر از کمان همی گذرد از کمان دار بیند اهل خرد

1 If—2 injury to you, your injury, misfortune to you—3 reaches, arrives—4  
 from the creation, mortals—5 do not grieve—6 because—7 not—8 ease,  
 pleasure, tranquillity—9 arrives—10 from the creation, mortals—11 nor—12  
 distress, pain—13 from—14 God—15 know, understand—16 the opposition,  
 falsehood, contrariety—17 of the enemy—18 and friend—19 because—20 the  
 hearts—21 of both, each two—22 in, at—[23 the disposal, use, sway, posses-  
 sion]—24 of him is—25 although—26 the arrow—27 from—28 the bow—29  
 passes from, issues—30 from, to—31 the possessor of the bow, (*i. e.*, archer—  
 32 looks to—33 the man, person—34 of wisdom.

“Grieve not if thou shouldest suffer injury from mankind, since neither  
 tranquillity nor distress cometh from them : know that from God proceed the  
 contrarieties of enemy and friend, the hearts of both being under his *guidance* :\*  
 although the arrow issues from the bow, yet those who are wise look to the  
 archer.”

\* Revised No. 23. — Rather read “possession,” or “at his disposal.”

## T A L E 25.

یکی از ملوک عرب متعلقان دیوان را فرمود که مرسوم  
 فلانرا چندانکه هست مضاعف کنند که ملازم درگاه است  
 و مترصد فرمان وسایر خدمتگاران بلهو و لعب مشغول اند و در  
 ادای خدمت متهاون صاحبدلی بشنید و گفت علو درجات  
 بندگان بدرگاه حق جل و علا همین مثال دارد

1 One—2 of—3 the kings—4 of Arabia—5 the domestics, hangers on, dependants, people connected with, or attached to any office, &c., &c.—6 of a tribunal, divan, a minister, or secretary—7 ordered, directed—8 that—9 pay, usual allowance, prescribed, accustomed—10 of a certain one—11 as much, whatever, as many—12 it is—13 double, increased, multiplied—14 should do—15 because—16 a servant, attendant, assiduous, diligent, attached to—17 of the court is—[18 and expecting, watching, gazing at, contemplating, exploring—19 orders]—20 and all—21 the servants, dependants—[22 in play, sport, mirth, fun, amusement—23 and playing, game, sport—24 are occupied]—25 and in—26 the performance—27 of service—28 negligent, lazy—29 a man of wisdom, penetration—30 heard—31 and said—[32 the high, lofty—33 ranks, degrees, places—34 of slaves, servants—35 in the court—36 of right, just, true—37 glory, majesty, is eminent in majesty and glory—38 and glory, sublimity, superiority—39 even this, this very—40 simile, likeness, similitude, parable—41 possess, hold, enjoy.]

A king of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, and always attentive to his duty,\* whilst the rest of the courtiers were dissipated in their manners,† and negligent of their business. A man of penetration, hearing this, remarked, "That the high ranks of servants in the court of heaven are conferred in the same manner."

\* Revised from No. 18 to No. 19.—And anticipates, (or watches for) orders. † Revised from No. 22 to No. 24.—"Are occupied in sports and amusements." ‡ "Revised From No. 32 to No. 41.—That the higher ranks of dependants of the sublime and truly glorious court, (i. e., heaven,) possess a like similitude."



## نظم

<sup>7</sup> دو <sup>5</sup> بامداد <sup>3</sup> گر <sup>4</sup> آید <sup>5</sup> کسی <sup>6</sup> بخدمت <sup>7</sup> شاه  
<sup>13</sup> سیوم <sup>8</sup> هرآینه <sup>9</sup> دروي <sup>10</sup> کند <sup>11</sup> بلطف <sup>12</sup> نگاه  
<sup>16</sup> امید هست <sup>14</sup> پرستندگان <sup>15</sup> مخلص را  
<sup>21</sup> که <sup>17</sup> نا امید <sup>18</sup> نگردد <sup>19</sup> ز آستان <sup>20</sup> اله

## مثنوي

<sup>29</sup> مهتري <sup>22</sup> در <sup>23</sup> قبول <sup>24</sup> فرمانست <sup>25</sup> ترک <sup>26</sup> فرمان <sup>27</sup> دليل <sup>28</sup> حرمانست  
<sup>37</sup> هرکه <sup>30</sup> سيماي <sup>31</sup> راستان <sup>32</sup> دارد <sup>33</sup> سر <sup>34</sup> خدمت <sup>35</sup> برآستان <sup>36</sup> دارد

1 Two—2 mornings—3 if—4 comes, enters—5 any one—6 in the service—7 of the king—8 the third—9 truly, certainly—10 on him—11 will do, will cast, throw—12 with kindness—13 a glance, look—14 there is hope—15 to the worshippers—16 sincere, true—17 that—18 without hope, despairing—19 will not turn—20 from the threshold—21 of God—[22 greatness—23 on—24 consent, accepting, assent, receiving—25 of order is—26 the forsaking—27 of orders, commands—28 the proof, argument, demonstration, a guide—29 of repulse is, of disappointment is—30 whoever—31 the forehead, brow—32 of the true, right, upright, honest—33 possesses—34 the head—35 of service, duty, attendance—36 on the threshold—37 places, puts.]

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. *Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience.\**

\* Revised from No. 22 to No. 37.—Greatness depends on the obedience of orders, disobedience is a guide to disappointment. Whoever possesses the "brow of the upright," places the "head of obedience" on the threshold.

## TABLE 26.

ظالم را حکایت کنند که هیزم درویشان خریدی بحیف و  
تو نگران را دادی بطرح صاحب دلی براو بگذشت و گفت

## بیت

ماری تو که هرکرا به بینی بزنی یا بوم که هرکجا نشینی بکنی

## قطعه

زورت ار پیش میرود باما با خداوند غیب دان نرود

1 A tyrant, oppressor, unjust one—2 a story—3 they tell, do, relate—4 who—5 the firewood—6 of the poor, durwaishes—7 bought—8 by oppression, iniquity, ah! alas! a pity—9 and—10 to the rich, wealthy, folks—11 gave—12 by placing, *i.e.*, almost as they choose, gratuitously, manner, mode, position, establishment—13 a man of judgment, judicious person—14 on him, by him—15 passed—16 and said—17 a snake—18 you—(are understood)—19 that, who—20 whoever—21 you see, observe—22 you bite—23 or—24 an owl—25 that—26 every place, everywhere—27 you sit, perch—28 you destroy, dig up, exterminate, destroy, ruin, desolate—[29 your tyranny, force, power—30 although, if—31 before, in front—32 passes—33 with us—34 with—35 the lord, master—36 skilled in discovering mysteries, a diviner, omniscient, a seer, the Almighty—37 will not pass, passes not.]

They tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man, passing that way said, "You are a snake that bites every one you see; or an owl that destroys every place where you sit:" *although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed.*

\* Revised from No. 29 to No. 37.—Although your tyranny passes with us it will not pass (*i. e.*, unpunished) with the omniscient Lord.

9 زورمندی مکن بر آهل زمین تا دعائی بر آسمان نرود  
 20 ظالم ازین سخن برنجید و روی ازو درهم کشید و برو التفاتی  
 31 نکرد تاشبی که آتش از مطبخ در انبار هیزمش افتاد و سایر  
 40 املاکش بسوخت و از بستر نرم بر خاکستر گرمش نشانده افتاد  
 49 همان صاحبدل برو بگذشت شنیدش که با یاران همی گفت  
 62 ندانم که ایی آتش از کجا در سرای می افتاد گفت از دود  
 64 دل درویشان

1 Oppression, injury—2 do not—3 on the people—4 of the earth—[5 so that—6 invocations, prayers, imprecations—7 on, towards—8 the sky—9 may not go, proceed]—10 the tyrant, oppressor—11 from this, by this—12 speech, word—13 became vexed, was annoyed—14 and face—15 from him—16 together—17 drew, (i. e., frowned)—18 and—19 on him, towards him—20 kindness—21 did not do—22 till one night—23 that, when—24 fire—25 from—26 kitchen—27 in, on, upon, amongst—28 the heap, stock, mass—29 of his firewood—30 fill, burst out—31 and all—32 his goods, property—33 burnt up, consumed—34 and of, to—35 bed—36 soft—37 with ashes—38 his warm—[39 impressed, marked]—40 by chance—41 that very, the same—42 man of judgment, wise one—43 towards him, near him, by him—44 passed—45 he heard him—46 that—47 with—48 his friends—49 was saying—50 I know not—51 that—52 this—53 fire—54 from—55 where, whence—56 in, upon—57 the house—58 of me, mine, my—59 has arisen, fallen, broken out—60 he said—61 from—62 the smoke—63 of the heart—64 of the poor, of durwaishes, beggars.

Injure not the inhabitants of this world, *that the sighs of the oppressed may not ascend to heaven.\** The oppressor was displeased at his words, frowned on him, and took no farther notice of him, until one night, when fire issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed *became a seat†* of warm ashes. It happened that this same judicious person passing by, and hearing him say to his friends, "I know not from whence this fire fell upon my house," replied, "From the smoke of the hearts of the poor."

\* Revised from No. 5 to No. 9.—So that the imprecations (i. e., of the oppressed) may not ascend to the skies. † Revised No. 39.—Became marked or soiled, (i. e., with ashes scattered over it).

## قطعه

حذرکن ز دود درونهای ریش که ریش درون عاقبت سرکند  
 بهم بر مکن تا توانی دلی که آهی جهانی بهم برکند

## حکمت

بر تاج شاه کیتسرو نوشته بود

## قطعه

چه سالهای فراوان و عمرهای هراز  
 که خلق بر سرما بر زمین نخواهد رفت  
 چنانکه دست بدست آمدست بما  
 بدستهای دگر همچین خواهد رفت

[1 Take care, be cautious—2 from, of—3 the smoke, exhalation—4 of inside, internal, inward—5 wound]—6 because—7 an inward wound, sore—8 at last, in the end—9 will come to a head, break out—10 rage, anger, indignation, together—11 on, upon, towards—12 do not—13 as far as—14 you are able, is in your power—15 a heart—16 because—17 a sigh—18 a world, universe—19 may or can overturn, upset, root up—20 on, upon—21 the crown, diadem—22 of king—23 Kaikusrou—24 was written—[25 what—26 years—27 long, wide, ample—28 and ages—29 long]—30 that—31 mankind, mortals—32 on, upon—33 my head—34 in the earth, ground—35 will pass, or go over, walk—36 as, in the same manner—37 from hand—38 to hand, in hand—39 it has come, it came—40 to me—41 into hands—42 of others—43 in the same way, mode, manner, style—44 will go, shall pass into.

*Beware of the groans of the wounded souls,\** since the inward sore will at length break out; oppress not to the utmost a single heart, for a single sigh has power to overset a whole world. On the crown of Kaikusrou was the following inscription, "For how many years, during what space of time,† shall men pass over my grave? As the kingdom came to me by succession, in like manner shall it pass to the hands of others."

\* Revised from No. 1 to No. 5.—Beware of the fumes from an inward wound (i. e., the sighs of wounded hearts). † Revised from No. 25 to No. 29.—What long years? And protracted ages?

## TALE 27

9 8 7 6 5 4 3 2 1  
 يکي در صنعت کشتي بسرآمده بود سه صد و شصت بند  
 18 17 16 15 14 13 12 11 10  
 فاخره درين علم دانستي و هرروز بنوعي کشتي گرفتي مگر گوشه  
 26 25 24 23 22 21 20 19  
 خاطرش با جمال يکي از شاگردان ميلي داشت سه صد و پنجاه  
 36 35 34 33 32 31 30 29 28 27  
 وزه بندش درآموخت مگر يک بند که در تعليم آن  
 44 43 42 41 40 39 38 37  
 دفع انداختي پسر در صنعت وقوت بسرآمد و کسي را با او  
 53 52 51 50 49 48 47 46 45  
 امکان مقاومت نبودي تا بحدي که پيش سلطان گفت  
 61 60 59 58 57 56 55 54  
 استاد را فضيلتي که بر منست ازروي بزرگي و حق تربيت است  
 69 68 67 66 65 64 63 62  
 والا بقوت ازو کمتر نيستم و بصنعت با او برابرم

1 One, a certain person—2 in—3 the skill, art, profession—4 of wrestling—  
 5 had reached the head, (*i. e.*), was perfect—6 three hundred—7 and—8 sixty—  
 9 a bond, knot, an artful grasp in wrestling—10 good, excellent, valuable,  
 precious—11 in this—12 science, art, skill, knowledge—13 he knew, was  
 acquainted with—14 and every day—15 in a way, manner, kind, species, sort—  
 16 grappled, wrestled—17 but—18 the corner, retirement, privacy—19 of his  
 heart, mind—20 with, on, towards—21 handsome—22 one—23 of pupils—24  
 possessed a regard, entertained a respect, loved, was attached to—25 three  
 hundred—26 and fifty—27 and nine—28 his sleights, cunning grasps—29  
 taught—30 but—31 one—32 sleight—33 which, that—34 in—35 teaching—  
 36 that—37 he kept away from him, prevented him learning, kept to himself,  
 (from دفع repulsion, preventing, warding off, averting, and انداختن  
 to throw, cast, shake, eject, rush, hurl)—38 the boy, a son—39 in—40 the  
 art, skill—41 and strength, power—42 arrived at the head, became perfect—  
 43 and any one—44 with him—45 the power, possibility—46 of opposition,  
 resistance in fight—47 was not—48 so—49 to a degree, limit, bound—50  
 that—51 before, in front—52 of the sultan—53 he said—54 my master, the  
 master—55 excellence, perfection, superiority—56 that—57 on me is, over me  
 is—58 on account—59 of greatness, age—60 and right, due—61 of teaching  
 is, from having given education—62 otherwise—63 in force, strength—64  
 with him, of him—65 less, inferior—66 I am not—67 and in skill, art—  
 68 with him—69 I am equal, the same, even, I am his match.

A person had arrived at the head of his profession in the art of wrestling ;  
 he knew three hundred and sixty capital sleights in this art, and every day  
 exhibited something new ; but having a sincere regard for a beautiful youth,  
 one of his scholars, he taught him three hundred and fifty-nine sleights, reserv-  
 ing however one sleight to himself. The youth excelled so much in skill and  
 in strength, that no one was able to cope with him. He at length boasted,  
 before the sultan, that the superiority which he allowed his master to maintain  
 over him, was out of respect to his years, and the consideration of having been  
 his instructor ; for otherwise he was not inferior in strength, and was his equal  
 in point of skill.

1 2 3 4 5 6 7 8 9  
 ملك را اين ترك ادب ازوي پسندیده نيامد بفرمود تا  
 10 11 12 13 14 15 16  
 مصارعت کنند مقامي متسع معين کردند ارکان دولت و اعيان حضرت  
 17 18 19 20 21 22 23 24 25  
 حاضر شدند پسر چو پيل مست در آمد بصدمتي كه اگر  
 26 27 28 29 30  
 كوه آهنين بودي از جاي بر كندي

1 To the king—2 this—3 forsaking—4 of manners, politeness—5 from him,  
 on his part—6 pleasing, agreeable—7 did not come, seem, appear—8 he order-  
 ed—9 so that—10 wrestling, trial of skill in the grasp, (from *صرعة* wrest-  
 ling)—11 they should do—12 a place, spot, situation—13 expanding, ex-  
 tensive—14 they appointed—15 the pillars of state, (*i. e.*, ministers)—16  
 and the eyes of majesty, (*i. e.*, the grandees, nobles)—17 were present—18  
 the boy, youth—19 like—20 an elephant—21 lusty, wanton, proud, lasciv-  
 ious—22 came in, entered—23 with a shock, percussion—24 that—25 if—26  
 a mountain—27 of iron—28 had been—29 from its place—30 would have up-  
 set, removed, rooted up.

The king did not approve of this disrespectful conduct, and commanded  
 that there should be a trial of skill. An extensive spot was appointed for the  
 occasion. The ministers of state, and other grandees of the court, were in  
 attendance. The youth, like a lustful elephant, entered, with a percussion,  
 that would have removed, from its base, a mountain of iron.

9 استاد دانست که جوان ازو بقوت برترست بدان بند  
 8 7 6 5 4 3 2 1  
 19 غریب که از وی پنهان داشته بود باوی درآویخت جوان دفع آن  
 18 17 16 15 14 13 12 11 10  
 27 ندانست استاد بدو دست از زمین برداشت و بر بالای سر  
 26 25 24 23 22 21 20  
 37 برد و بر زمین زد غریو از خلق برخاست ملک فرمود تا استادرا  
 36 35 34 33 32 31 30 29 28  
 45 خلعت و نعمت دادند و پسر را زجر و ملامت کرد که با پرورنده  
 44 43 42 41 40 39 38  
 50 خویش دعوی مقاومت کردی و بسرنبردی  
 49 48 47 46

1 The master, teacher—2 knew, was aware—3 that—4 the youth—5 from him—6 in strength—7 is greater, above, superior—[8 with that—9 sleight, grasp—10 rare wonderful, cunning—11 that, which, viz.—12 from—13 him, (*i.e.*, the youth)—14 hid, secret—15 had kept, placed—16 with him—17 grappled, seized, laid hold, clung to]—18 the youth—19 repelling that—20 did not understand, was not up to, did not know—21 the master—22 with two hands—23 from the earth, ground—24 raised, lifted up—25 and on—26 over, above—27 his head—28 carried, lifted—29 and on the ground—30 dashed, threw, struck—31 a shout, noise—32 from the people, multitude—33 arose, proceeded from—34 the king—35 ordered—36 so that—37 to the master—38 dress of honour—39 and money, presents, gifts favours—40 they gave, bestowed—41 and to the youth—42 reproof—43 and reprehension gave, administered reproof—44 saying, viz., that—45 with, or towards nourisher—46 your own—47 claim—48 of opposition, competition—49 you did—50 and did not succeed, carry it out (*i. e.*, failed).

The master, being sensible that the youth was his superior in strength, *attached with the sleight which he had kept to himself.\** The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress and a reward in money should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt.

\* Revised from No. 8 to No. 17.—Grappled him, using the rare sleight he had kept secret from him.

گفت ای خداوند استاد بزور و قوت بر من دست نیافت  
 بل که در علم کشتی دقیقه مانده بود که از من دریغ همیداشت  
 امروز بدان دقیقه بر من دست یافت استاد گفت از بهر چنین  
 روز نگه میداشتم که حکما گفته اند دوسترا چندان قوت مدد  
 که اگر دشمنی کند بتواند نشیندی که چه گفت آنکه از  
 پرورده خود جفا دید

## قطعه

یا وفا خود نبود در عالم یا مگر کس درین زمانه نکرد  
 کس نیاموخت عام تیر از من که مرا عاقبت نشانه نکرد

1 He said—2 O !—3 Lord, master—4 my teacher, master—5 by strength—  
 6 and power, force]—7 over me—8 hand did not receive, (*i. e.*, did not beat,  
 conquer)—9 but—10 in—11 the science, art, skill—12 of wrestling—13 a  
 small part, a particle a trifling thing, minute—14 was remaining, remained—  
 15 which—16 from me—17 he had withheld, had grudged to give—18 to-day  
 —19 by that—20 trifling thing, (in the art)—21 over me—22 got the hand,  
 (*i. e.*, conquered, vanquished)—23 the master—24 said—25 on account of,  
 for—26 such, like this—27 day—28 I kept, reserved it—29 because—30  
 the sages—31 have remarked, said—32 to a friend—33 so much—34 power,  
 strength—35 give not—36 that—37 if—38 enmity, hatred—39 should do,  
 or be guilty of—40 should be able, have it in his power—41 have you not  
 heard?—42 that—43 which, what—44 said—45 he who—46 from—47  
 nourished by self, one he had brought up, reared—48 saw oppression, (*i. e.*,  
 suffered violence or injury from)—49 either—50 fidelity—51 itself—52 is not,  
 was not—53 in the world—54 or—55 but, else—56 any one—57 in—58 this  
 —59 time—60 does it not, has not practised—61 any one—62 did not learn—  
 63 the science of the arrow (*i. e.*, archery)—64 from me—65 who—66 to me  
 —67 in the end, at last—68 a butt, mark—69 did not make, did not do.

He said, "O king, my master did not gain the victory over me through strength, or *skill*,\* but there remained a small part in the art of wrestling, which he had withheld from me, and by that small feint he got the better of me." The master observed, "I reserved it for such an occasion as the present; the sages having said, 'Put not yourself in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose.' Have you not heard what was said by a person who had suffered injury from one whom he had educated? 'Either there never was any gratitude in the world, or else no one at this time practises it. I never taught any one the art of archery, who in the end did not make a butt of me.'"

\* Revised No. 6.—Read "power" or "force" instead of *skill*. N. B.—The very fact of the master having conquered the youth by means of the "minute sleight" he had reserved to himself, proves that it was certainly *skill* that won him the day, and not his "strength."  
 N. B.—He *knew* the youth was his *superior* in strength, Vide former part of story

viz., at the commencement of this tale.



## TALÉ 28.

7 6 5 4 3 2 1  
 درویش مجرد بگوشه صحرائی نشسته بود پادشاهی برو  
 16 15 14 13 12 11 10 9 8  
 بگذشت درویش از آنجا که فراغ ملک قناعتت سر بر نیآورد  
 23 22 21 20 19 18 17  
 و التفات نکرد و پادشاه از آنجا که سطوت سلطنت است  
 32 31 30 29 28 27 26 25 24  
 بهم برآمد و گفت این طایفه خرقة پوشان بر مثال حیوانند وزیر  
 40 39 38 37 36 35 34 33  
 گفت پادشاه روی زمین بر تو گذر کرد چرا خدمت نکردی و شرط  
 50 49 48 47 46 45 44 43 42 41  
 ادب بجای نیآوردی گفت بگو ملک را توقع خدمت از کسی  
 61 60 59 58 57 56 55 54 53 52 51  
 دار که توقع نعمت از تو دارد و دیگر بدان که ملوک از بهر  
 68 67 66 65 64 63 62  
 پاس رباعا اند نه رعایا از بهر طاعت ملوک

1 A durwaish, beggar—2 solitary, alone, unmarried, single—3 in a corner—4 of a desert—5 was sitting—6 a king—7 by him, on him, near him—8 passed—9 the durwaish—10 on that account, because—11 that—[12 leisure, competency, free from want, independence]—13 the kingdom—14 of contentment is—15 head—16 did not lift up, raise—17 and kindness, friendship, courtesy, respect, regard, attention—18 did not—19 and the king—20 on that account, because—21 that—22 power, force, violence—23 of the kingdom is—24 became angry—25 and said—26 this—27 band, tribe—28 of rag, (dress of a durwaish, a garment of patches)—29 wearers—30 like, resembling, in the manner—31 animals are—32 the vizier—33 said—34 the king—35 of the face of the earth—36 by you, on you—37 passed—38 why—39 did you not make your obeisance, pay your respects—40 and the condition, agreement, stipulation, rights—41 of politeness, manners—42 in the place, perform—43 did not bring, did not do—44 he said—45 say—46 to the king—47 hope, reliance, trust, expectation—48 of service, obedience—49 from—50 a person—51 place, look for—52 who—53 hope—54 of favours, benefits, wealth—55 from you—56 places, entertains—57 and moreover, besides, and also, further—58 know—59 that—60 kings—61 on account of, for—62 the guard, sentry, sentinel—63 of the subjects are—64 not—65 subjects—66 for, on account of, for the purpose—67 the obedience, paying respect—68 of kings.

A solitary durwaish had taken up his abode in a corner of a desert. The king passed him, and the durwaish, because *retirement*\* is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, "This tribe of ragged mendicants resemble the brute beasts;" his vizier said to the durwaish, "When the monarch of the terrestrial globe passed by you, why did not you do him homage, nor behave even with common good manners." He replied, "Tell the monarch of the earth to expect service from him who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of *the king*. (Read, of *kings*.)

\* *Revised No. 12.*—"Independence," "competency." N. B.—The feeling of independence, on the part of the durwaish, was caused by his having no care for the world, consequently his wants were few, *i. e.* merely his articles of daily food, which he had without applying to any great people for subsistence.

## قطعه

پادشاه<sup>1</sup> پاسبان<sup>2</sup> درویشست<sup>3</sup> گرچه<sup>4</sup> نعمت<sup>5</sup> بفر دولت<sup>7</sup> اوست<sup>8</sup>  
گوسفند<sup>9</sup> از برای<sup>10</sup> چوپان<sup>11</sup> نیست<sup>12</sup> بل که<sup>13</sup> چوپان<sup>14</sup> برای<sup>15</sup> خدمت<sup>16</sup> اوست<sup>17</sup>

## قطعه آخري

يکي<sup>18</sup> امروز<sup>19</sup> کامران<sup>20</sup> بيني<sup>21</sup> ديگريرا<sup>22</sup> دل<sup>23</sup> از<sup>24</sup> مجاهده<sup>25</sup> ريش<sup>26</sup>  
روز<sup>27</sup> که<sup>28</sup> چند<sup>29</sup> باش<sup>30</sup> تا<sup>31</sup> بخورد<sup>32</sup> خاک<sup>33</sup> مغز<sup>34</sup> سر<sup>35</sup> خيال<sup>36</sup> انديش<sup>37</sup>  
فرق<sup>38</sup> شاهي<sup>39</sup> و بندگي<sup>40</sup> برخاست<sup>41</sup> چون<sup>42</sup> قضايي<sup>43</sup> نوشته<sup>44</sup> آيد<sup>45</sup> پيش<sup>46</sup>  
ارکسي<sup>47</sup> خاک<sup>48</sup> مرده<sup>49</sup> باز کند<sup>50</sup> نشناسد<sup>51</sup> توانگر<sup>52</sup> از<sup>53</sup> درویش<sup>54</sup>

1 The king—2 the sentinel—3 of the poor man is—4 although—5 wealth—6 with splendour, power, elegance, justice—7 money, wealth, affluence—8 is his—9 the sheep, lamb—10 for, on account of—11 the shepherd—12 is not—13 but—14 the shepherd—15 for, on account of, for the purpose—16 the service, work—17 of it is—18 one person—19 to-day—20 prosperous, affluent—21 you see—22 to another—23 heart—24 from—25 fighting for the faith, war against infidels, annoyances of the world—26 a wound, sore, hurt, injury—27 day—28 that—29 a few—30 remain, wait—31 so that—32 will eat—33 the earth—34 the brains—35 of the head—36-37 of the foolish thinker—38 the difference—39 of majesty—40 and slavery, servitude—41 ceases, breaks up—42 when—43 the fate, decree—44 written—45 comes—46 in front—47 if any one—48 the earth, tomb—49 of the dead—50 should open—51 he would not know—52 the rich—53 from—54 the poor, a durwaish, a beggar, mendicant.

“The king is the sentinel of the poor, although affluence, pomp and power, are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To-day you will see one prosperous, and another labouring under an afflicted heart; wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor.”

9 8 7 6 5 4 3 2 1  
ملک را گفتار درویش استوار آمد گفت از من چیزی بخواه

19 18 17 16 15 14 13 12 11 10  
گفت آن میخواهم که دگر زحمت من ندهی گفت مرا

22 21 20  
پندی بده گفت

### بیت

28 27 26 25 24 23  
دریاب کنون که نعمت هست بدست

34 33 32 31 30 29  
کین دولت و ملک میرود دست بدست

1 To the king—2 the saying—3 of the durwaish—4 solid, resolute, firm, strong, stable—5 came, appeared—[6 he said—7 from me—8 something—9 ask for, demand]—10 he said—11 that—12 I wish for, ask for—13 that—14 again, another time—15 trouble, annoyance, bother—16 to me—17 give not—18 he said—19 to me—20 a piece of advice—21 give—22 he replied—[23 think, reflect, consider—24 now, at this present time—25 that, whilst—26 your wealth—27 is—28 in your hand, possession—29 that this—30 wealth—31 and kingdom—32 goes, passes from—33 hand—34 to hand, *i. e.*, in succession].

This speech of the durwaish made a favourable impression on the king, who *commanded him to make known his wishes.*\* He replied, "I desire you not to trouble me again." The king said, "Give me some good advice." He replied, "*Reflect whilst you enjoy power, that wealth and dominion pass from one to another.*"†

\* Revised from No. 6 to No. 9.—He said, "Ask something from me."

† Revised from No. 23 to No. 34.—Consider *now*, whilst you possess wealth, that *this very* wealth and kingdom, pass from hand to hand.

## TALE 29.

یکی از وزرا پیش ذوالنون مصري رفت و همت خواست  
 که روز و شب بخدمت سلطان مشغول و بنحیرش امید و از  
 عقوبتش ترسان ذوالنون بگریست و گفت اگر من از خدای تعالی  
 چنین ترسیدم که تو از سلطان از جمله صدیقان بودم

## قطعه

گر نبود امید راحت و رنج پای درویش بر فلک بودی  
 در وزیر از خدا بترسیدی همچنان ملک ملک بودی

[1 One—2 of—3 the ministers, viziers—4 before—5 Zool-noon—6 of Egypt  
 —7 went—8 and design, purpose, courage, liberality, resolution, spirit, mind—  
 9 asked for]—10 saying, that, viz.—11 day—12 and night—13 in the service—  
 14 of the sultan—15 I am occupied—16 and from or towards his liberality—17  
 hope—18 and from—19 his wrath, displeasure, punishments—20 I fear,  
 dread—21 Zool-noon—22 wept, cried—23 and said—24 if—25 I—26 to,  
 from the great God—27 thus—[28 had I feared]—29 that—30 you (do) of—  
 31 the sultan—(32 amongst the whole) number—33 of the true, just, pious—  
 34 I would be—35 if—36 there was not—37 hope—38 of pleasure, happi-  
 ness—39 or pain, trouble—40 the foot—41 of the mendicant—42 on the sky,  
 heavens—43 would be—44 and if—45 the vizier—46 to God—47 dreaded—  
 48 in the same way or mode—49 (he does, understood) the king—50 an  
 angel—51 he would be.

*A vizier went to Zool-noon of Egypt, and asking his blessing, said,\* "I am  
 day and night employed in the service of the king, hoping for some good  
 from him, and dreading his wrath." Zool-noon wept and said, "If I had  
 served† God as you have feared the king, I should have been reckoned in the  
 number of the just. If there was no expectation of reward or punishment,  
 the foot of the durwaish would be on the celestial sphere, and if the vizier  
 feared God as much as he dreads the king, he would be an angel."*

\* Revised from No. 1 to No. 9.—"A vizier went to Zool-noon, the Egyptian, and asked  
 him to bestow on him the spirit of resolution," (i. e., to enable him to bear up with the  
 difficulties of his position as a minister). † Revised No. 28.—"Dreaded."

## TABLE 30.

پادشاهی بکشتن بی گناهی فرمان داد گفت ای ملک موجب  
 خشمی که ترا بر منست ازار خود مجوی گفت چگونه گفت  
 این عقوبت بیک نفس بر من برآید و بزه بر تو جاوید بماند

## رباعی

دوران بقا چون باد صحرا بگذشت تلخی و خوشی وزشت و زیبا بگذشت  
 پنداشت ستمگر که ستم بر ما کرد بر گردن او بماند و بر ما بگذشت  
 ملک را این نصیحت او سودمند آمد و از سرخون او درگذشت

و عذر خواست

1 A king—2 to kill, to put to death—3 one without fault, innocent—4 gave the order—5 he said—6 O!—7 king—8 cause, reason, motive, account—9 of anger—10 that—11 your, yours—12 on me—13 is injury, hurt, annoyance—14 of your own—15 seek not—16 he said—17 in what way? How do you mean?—18 he replied—19 this—20 punishment—21 in one—22 breath, instant—23 over me, on me—24 will be fulfilled, be at an end, come at, be finished—25 and the crime, sin—26 on you—27 will remain for ever, always, eternal—28 fortune, time, the period, revolution, circle, cycle, vicissitude—29 of duration, eternity, immortality, time of life, existence—30 like, as—31 the wind—32 of the desert—33 passes—34 bitterness—35 and pleasure—36 and ugliness, deformity—37 and beauty—38 passes—39 fancied, imagined, thought—40 the tyrant, oppressor—41 that tyranny, oppression—42 on me did—43 on, upon—44 neck—45 of him—46 remained—47 and on me—48 passed over, went over—49 to the king—50 this—51 advice—52 of him, his—53 became profitable, was of use—54 (and from the inclination of his blood—55 passed over,) “(i. e., spared his life)”—56 and asked forgiveness.

A king having commanded an innocent person to be put to death, he said, “O king seek not your own injury by venting your wrath on me.” The king asked in what manner. He replied, “This torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of time passeth away, like the wind over the desert; bitterness, and sweetness, deformity and beauty, all shall cease. The tyrant imagined that he committeth violence against me, but it remaineth on his own neck and passeth over me.” The advice was profitable to the king, who spared his life, and asked forgiveness.

## T A L E 31.

وزرای نوشیروان در مهمی از مصالح مملکت اندیشه میکردند  
 و هر یکی بروفق دانش خود رای میزد ملک نیز همچنان اندیشه میکرد  
 بزرچمه را رای ملک اختیار افتاد وزیران در سر گفتندش  
 رای ملک را چه مزیت دیدی بر فکر چندین حکیم

1 The ministers—2 of Nowshirwan—3 in—4 a momentous business, urgent, important affair, serious matter, affair of consequence, enterprise—5 of, from, regarding—6 affairs, employments, glory—7 of the kingdom—8 were thinking, consulting, giving their thoughts, talking over or about—9 and each one, every one—10 according to agreeably—11 understanding, wisdom—12 his own, own—13 gave his opinion—14 the king—15 also—16 in like manner, in the same way—17 thought over, reflected, delivered his sentiments—18 Buzerchemeher—19 wisdom, opinion—20 of the king—21 chose, preferred, took, accepted—22 the ministers—23 in private, secretly—[24 said to him]—25 wisdom, opinion—26 of the king—27 what—28 excellence, superiority—29 did you see—30 over the opinions, thoughts—31 of so many—32 wise men].

The ministers of Nowshirwan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the king, in like manner delivered his sentiments. Buzerchemeher preferred the king's opinion. The other ministers *asked him,\** in private, *why he had preferred the king's opinion to those of so many wise men.†*

\* Revised No. 24.—Said to him. † Revised from No. 25 to No. 32.—What excellence did you see in the king's opinion over that of so many wise men?

گفت بموجب آنکه انجام کار معلوم نیست و رای همکنان  
 در مشیت الله تعالی است که صواب آید یا خطا پس موافقت  
 رای ملک اولیتر است تا اگر خلاف صواب آید بعانت  
 متابعت او از معاتبته او ایمن باشیم

1 He said—2 on account, agreeably—3 to that—4 the end of the business—  
 5 is not known—6 and the wisdom—7 of all—8 is at the will or pleasure of  
 the most high God—9 that, whether—10 success, right, truth—11 shall  
 come—12 or wrong, fault—13 therefore—14 accordance, concordance, con-  
 formity—15 with the opinion, wisdom—16 of the king—[17 is the best, better  
 is]—18 so that—19 if—20 contrary—21 to success, or what, we desire—22  
 should come—23 on account of—24 obsequiousness, submitting, obeying—25  
 him—26 from wrath, reproof, rebuke, reprimand—27 of him, his—28 I shall  
 or may remain secure, at ease.

He replied, "Because the event is not known, and the opinion of every  
 one depends upon God whether it shall prosper or fail; therefore it is *safest*\*  
 to conform to the king's opinion, because if it should fail, my obsequiousness  
 will secure me from reprehension."

\* Revised No. 17.—"Is best"—"is preferable."

### مثنوی

خلاف رای سلطان رای جستن بخون خویش باشد دست شستن  
 اگر خود روز را گوید شبست این ببايد گفت اینک ماه و پروین

1 Contrary—2 to the opinion, knowledge—3 of the king—4 opinion, idea,  
 knowledge—5 to seek, (*i. e.*, to give)—6 in blood—7 own, one's own—8 may  
 be, is the same as—9 hand—10 to wash—[11 if—12 self, he himself, or the  
 very—13 do the day—14 says, should say—15 this is night—16 ought to  
 say, it is fit to observe—17 see, behold—18 the moon—19 and the Pleiades].

"To strive to think differently from the king, is to wash the hands in one's  
 own blood. *If he call the day night,\** it is prudent to say behold the moon  
 and the Pleiades."

\* Revised from No. 11 to No. 19.—"If he says the very day is night," (*i. e.*, however con-  
 trary to reason his remark may be, one is bound to agree with him.) N. B.—No true  
 Englishman would admit this!

## T A L E 32.

شِيَادِي گيسوان بورتافت كه من علويم و باقائله حجاجز بشهر  
 در آمد كه از حج مي آيم و قصيده پيش ملك برد كه من  
 گفتم يكي از ندماي ملك دران سال از سفر آمده بود گفت  
 من اورا در عيد اضحى در بصره ديدم حاجي چگونه باشد و ديگر  
 ميگفت پدرش نصراني بود در ملاطيه علوي چگونه باشد و شعرش  
 در ديوان انواري يافتند

1 (The act of speaking loud,) a blusterer, impostor—2 locks of hair, curls—  
 3 ringlets—4 curled, had curled—5 that, saying, viz.—6 I, self—7 I am of  
 high degree, noble, eminent—8 and with the caravan—9 from Hejaz—10 into  
 the city—11 came—12 saying, that, viz.—13 from—14 a pilgrimage—15 I  
 am come, have returned—16 and an elegy, declaration, a syllogism—17 before  
 —18 the king—19 took, carried, brought—20 saying, that, viz.—21 I com-  
 posed it, I said it—22 one—23 of the courtiers—24 of the king—25 in that,  
 during that—26 year—27 from a journey—28 had come, arrived, returned—  
 29 he said—30 I to him—31 during or at the festival of Uzhah—32 in  
 Busrah—33 I saw—34 a pilgrim, one returned from a pilgrimage—35 in  
 what manner, mode, way—36 may be, can be?—37 and another—38 was  
 saying, remarked—39 his father—40 a christian—41 was—42 in—43 Miti-  
 line—44 of high origin, one of the noble—45 in what manner—46 can he be ?  
 may be—47 and his poetry, verses—48 in the dewan of Unwuree—49 they  
 found, discovered.

A certain impostor, who had twisted his ringlets, pretending to be a  
 descendant of Ali, entering the city, along with the caravan from Hejaz, said he  
 was a pilgrim from Mecca, and presented the king an elegy, as his own compo-  
 sition. One of the courtiers who in that year had returned from a journey said,  
 "I saw this man during the Eed of Uzhah at Busrah, how then can he be a  
 Hâjee?" Another said, "His father is a Christian at Mitiline, how then can he  
 be of the sacred stock?" And they discovered his verses in the Dewan of  
 Unwuree.



10 9 8 7 6 5 4 3 2 1  
 ملک فرمود تا بزنند و برانند که چندین دروغ چرا گفتی  
 18 17 16 15 14 13 12 11  
 گفت ای خداوند روی زمین سخنی دیگر بگویم اگر راست  
 27 26 25 24 23 22 21 20 19  
 نباشد بهر عقوبت که فرمایی سزاوارم گفت آن چیست گفت

1 The king—2 said—3 so that—4 they should beat, chastise him—5 and they should drive out, drive off, away—6 because, saying, that—7 so many, such—8 falsehoods—9 why—10 did you utter, say, speak—11 he said—12 O! Lord—13 of the face of the earth—14 a word, speech—15 another—16 I will say, utter—17 if—18 true—19 should not be, may not be—20 by every punishment, by any chastisement—21 that—22 you may please to order—23 I am fit for, deserve—24 he said—25 that—26 what is?—27 he replied, said, observed.

The king ordered that he should be punished and driven away, and asked him why he had uttered such falsehoods. He replied, "O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment you may command." The king asked, "What is that?" He replied-

### قطعه

11 10 9 8 7 6 5 4 3 2 1  
 غریبی گرت ماست پیش آورد دو پیمانہ آبست ویک چمچہ دوغ  
 21 20 19 18 17 16 15 14 13 12  
 گر از بنده لغوی شنیدی مرنج جهان دیده بسیار گوید دروغ

1 (The state of being a foreigner,) a stranger—2 if to you—3 sour-milk, butter-milk—4 in front, in presence, before—5 brings—6 two—7 measure, share, part—8 is water—9 and one—10 spoon—11 of milk curdled, sour-milk—12 if—13 from—14 slave—15 an inconsiderate speech, vain, foolish, nonsense—16 you have heard—17 grieve not, be not annoyed—18 a traveller—19 many—20 speaks—21 a lie, falsehood.

"If a stranger brings you butter-milk, two parts of it are water, and one spoonful is sour-milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies."

ملک بخندید و گفت ازین راستر سخن در عمر خود نگفته  
 بفرمود تا آنچه مامول اوست مهیا دارند

1 The king—2 laughed—3 and said—4 than this—5 more, true, truer—6 speech—7 during life—8 your own—9 have not spoken—[10 ordered commanded—11 so that—12 that which—13 custom, fixed allowance, (*i. e.*, of the descendants of Mahommed)—14 of him is—15 they should prepare, make ready, arrange, *i. e.*, should deliver over.]

The king laughed, and said, he had never made a truer speech in his life, and ordered that what he had asked should be granted.\*

\* Revised from No. 10 to No. 15.—And directed that the usual fixed allowance for such (*i. e.*, people, viz., the descendants of Mahommed) should be made over, (*i. e.*, prepared).

### TALE 33.

آوردند که یکی ازوزرا برزیردستان رحمت آوردی و صلاح  
 همگان جستی اتفاقا بخطاب ملک گرفتار آمد همگان در  
 موجب استخلاص او سعی کردند و موکلان بروی در معاقبتش  
 ملاطفت کردند و بزرگان دیگر در میر نیک او ببادشاه گفتند  
 تا ملک از سرخطای او در گذشت

1 They have said, related—2 that—3 one—4 of the viziers—5 on the subjects, those under him, the poor—6 had been merciful, kind, clement—7 and peace, harmony, good feeling, concord—8 with every one—9 sought—10 by chance—11 in or under the anger—12 of the king—13 he became seized, (*i. e.*, fell under)—14 all, every one—15 in regarding—16 the motive, cause, mode, means—17 of release—18 of him—19 used their endeavours, exerted themselves—20 and his guards, (those in whose custody he was)—21 on him—[22 during his punishment, time of his imprisonment]—23 were kind, indulgent—24 and great men, grandees—25 other—26 concerning, with reference to—27 the qualities, virtues—28 good—29 of him, his—30 to the king—31 they spoke, related, represented—32 so that the king—33 with reference to his fault, on the head of his crime—34 passed over, pardoned.

They have related that a certain vizier had shewn clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, *they all exerted their interest to obtain his release*;\* and those to whose custody he was committed shewed him great indulgence, *in guarding him*,† and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

\* Revised from No. 14 to No. 19.—All exerted themselves with the motive of obtaining his release. † Revised No. 22.—During the time of his imprisonment, (*i. e.*, time of punishment when under their care).

صاحب‌دلی برین حال اطلاع یافت و گفت

قطعاً

تا دل دوستان بدست آری بوستان پدر فروخته به  
 بختن دیگ نیک‌خواهان را هرچه رخت سراسر سوخته به  
 با بدانند پیش هم نکوئی کن دهن سگ بلقمه دوخته به

1 A man of heart, wisdom, a righteous person—2 on this—3 state, case, circumstance—4 got information, had it made known to him, received intelligence—5 and said, remarked—[6 so that—7 the hearts—8 of friends—9 may get into hand, (*i. e.*, possession,) may gain—10 the garden—11 of father, (*i. e.*, patrimonial)—12 burnt, kindled, inflamed—13 better]—14 to boil, ripen—15 the pot—16 of well-wisher—17 whatever—18 goods, chattels—19 in house is, belongs to the house—20 burnt, kindled—21 better, preferable —22 towards the ill wisher, evil thinker, spiteful person—23 also, in the same way—24 do good, do kindness—25 the mouth—26 of the dog—27 with a morsel—28 shut, closed, sewed, stitched—29 preferable, better.

A righteous man, when apprized of the circumstances, said, "Sell even your patrimonial garden to gain the hearts of your friends? In order to boil your well-wisher's pot, it is advisable to burn all your furniture. Do good even unto the wicked, for it is best to close the dog's mouth with a morsel."

\* Revised from No. 6 to No. 13.—So that you may gain possession of the hearts of your friends, it is better that your patrimonial garden should be sold (literally sold).

## T A L E 34.

1 یکی از پسران 2 هارون الرشید 3 پیش پدر 4 آمد 5 خشمناک 6 که  
 7 فلان سرهنگ زاده 8 مرا 9 دشنام داد 10 بمادر 11 هارون 12 ارکان دولت را  
 13 گفت جزای این چنین 14 کس 15 چه باشد 16 یکی 17 اشارت 18 بکشتن 19 کرد  
 20 و دیگری 21 بزبان 22 بریدن 23 و دیگری 24 بمصادره 25 و نفی 26 هارون 27 گفت ای پسر  
 28 کرم آنست که 29 عفو کنی 30 و اگر نتوانی 31 تو نیز 32 دشنام 33 مادرش 34 ده  
 35 نه چندان که 36 انتقام 37 از حد 38 گذرد 39 انگاه 40 ظلم 41 از طرف ما 42 باشد

1 One—2 of—3 the sons—4 of Haroon-ur-Rusheed—5 in front, before—6  
 of his father—7 came—8 angry, enraged, passionate—9 that, saying—10 a  
 certain—11 son of an officer—12 to me, towards me—13 gave abuse—14  
 towards or regarding my mother—15 Haroon—16 to the pillars of state, (*i. e.*,  
 ministers—17 said—18 retaliation, requital, recompense, return, (*i. e.*, punish-  
 ment)—[19 such as this—20 person]—21 what may be, what should be?—22  
 one—23 the sign, wink, signal—24 to kill—25 did, gave—26 and another—27  
 regarding the tongue—28 to cut out—29 and another—30 regarding a fine—31  
 and banishment—32 Haroon—33 said—34 O! son—35 that is kindness, li-  
 berality—36 viz., that—37 you should pardon, forgive—38 and if—39 you are  
 not able (to do so)—[40 thou—41 also]—42 abuse—43 to his mother—44  
 give—45 not so much, to such an extent—46 that—47 vengeance—48 beyond  
 bounds—49 should pass—50 that time, then—51 tyranny, injury—52 from  
 our side—53 may be, will be.

One of the sons of Haroon-ur-Rusheed went to his father in a rage, complain-  
 ing that the son of a certain officer had spoken disrespectfully of his mother.  
 Haroon asked his ministers what was the just punishment *for such an offence*.  
 One was for having him put to death, another said that his tongue ought  
 to be cut out, and another that he should be fined and banished. Haroon  
 said, "My son, charity requires that you should pardon him; but if you  
 have not strength of mind to do this, *then*† abuse his mother in return, but  
 not so much as to exceed the bounds of vengeance, for then the injury  
 would be imputable to our side."

\* Revised from No. 19 to No. 20.—For such a person.

† Revised from No. 40 to No. 41.—You or thou also.

## قطعه

نه مردست آن بنزدیک خردمند که با پیل دمان پیکار جوید  
بلی مرد آنکس است از روی تحقیق که چون خشم آیدش باطل نگوید

## مثنوی

یکی را زشت خوی داد دشنام تحمل کرد و گفت ای نوک فرجام  
بدتر زانم که خواهی گفتن آنی که دانم عیب من چو من ندانی

1 Not—2 is a man, manly is—3 that—4 near, in the opinion, hard by—5 of the wise—[6 who with an elephant—7 powerful, terrible, fierce, raging, impetuous—8 war, contest, battle—9 seeks for]—10 yes, true, indeed, right, certainly—11 a man—12 that person is—13 truly, ( از from روی face, mode تحقیق truth, actual, indubitable)—14 who—15 when—16 anger, wrath—17 comes to him, besets him—18 foolish, absurd, vain—19 does not speak—20 a certain one—21 of a bad disposition, (from زشت ugly, deformed, inhuman, and خو habit, disposition, nature)—22 gave—23 abuse—24 he remained patient, bore it patiently—25 and said—26 O !—27 good, fortunate—28 end, issue, conclusion, prosperity—[29 worse, (a contraction of بدتر )—30 than that I am—31 that, which—32 you wish, desire—33 to say—34 such you are !—35 because, viz.—36 I know—37 my faults, sins—38 like me, as well as I do—39 you know not].

In the opinion of the wise, he is not a brave man, *who combats with a furious elephant*,\* but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently, and called him a hopeful youth. “ *I am worse than you can say of me, for I know my own defects better than you can possibly discover them.* †

\* Revised from No. 6 to 9.—Who seeks a contest with a furious elephant.

† Revised from No. 29 to No. 39.—I am worse than that you wish to say, *i. e.*, “such you are,” because I know my own faults (as *lit.*: “I do you know not”) better than you.

## TABLE 35.

باطایفه بزرگان در کشتی بودم زورقی در پای ما غرق شد  
 و دو برادر بگردابی در افتادند یکی از بزرگان ملاح را گفت که  
 بگیر آن هر دو برادر را تا ترا صد دینار بدهم ملاح آمد تا یکی را  
 خلاص کرد و دیگری هلاک شد گفتم بقیه عمرش نمانده بود از آن  
 سبب در گرفتن او تاخیر افتاد ملاح بخندید و گفت آنچه تو گفتی  
 یقین است و دیگر خاطر من بدهانیدن این بیشتر بود بسبب آنکه  
 وقتی در بیابان مانده بودم این مرا بر اشتر نشاند و از دست آن  
 دیگر تازیانه خورده بودم در طفلی گفتم

1 With a band, troop, tribe—2 of great persons—3 in a boat—4 I was—5 a  
 boat, ship—6 at the foot, in the rear, vicinity—7 of us—8 was immersed, sunk  
 —9 and two brothers—10 in a whirlpool—11 fell into—[12 one—13 of—14  
 the great men]—15 to a mariner, sailor—16 said—17 that, viz.—18 seize—19  
 those two, each of those two—20 brothers—21 so that—22 to you—23 one  
 hundred dinars—24 I may give, shall bestow—25 the mariner came, arrived—  
 26 until one of them, so that one of them—27 he released, saved—28 and the  
 other—29 was lost, perished, drowned—30 I said—31 remainder—32 of his  
 life, existence—33 was not remaining—[34 for that—35 reason, cause—36  
 in seizing, catching—37 him—38 delay took place, delay occurred]—39 the  
 mariner,—40 laughed—41 and said—42 that which you—43 say, observe—  
 44 is true, is correct—45 and moreover, and another—46 my inclination,  
 my wish, my desire, heart,—47 towards saving, releasing—48 this one—49  
 was greater, stronger—50 by reason—51 of that,—52 at one time, on a cer-  
 tain occasion—53 in the desert—54 I was tired, fatigued—55 this one to me—  
 56 on a camel—57 seated—58 and from the hand—59 of that (*i. e.*, person)  
 —60 other—61 I was whipped (تازیانه a whip, scourge) I had re-  
 ceived a whipping—62 in my childhood—63 I said, remarked, observed.

I was sitting in a boat, in company with some persons of distinction, when  
 a vessel near us sunk, and two brothers fell into a whirlpool. *One of the com-  
 pany\** promised a mariner an hundred dinars, if he would save both the  
 brothers. The mariner came and saved one, and the other perished. I said,  
 "Of a truth the other had no longer to live, and therefore he was taken out of  
 the water the last."† The mariner laughing replied, "What you say is true, but  
 I had also another motive for saving this in preference to the other, because  
 once, when I was tired in the desert, he mounted me on a camel; and from the  
 hand of the other I received a whipping in my childhood." I replied,  
 (Arabic)—"Truly the great God is just, so that whosoever doth good shall  
 himself experience good; and he who committeth evil shall suffer evil."

\* Revised from No. 12 to No. 14.—One of the great men.

† Revised from No. 34 to No. 38.—And therefore delay occurred in scizing him.

## قطعه

١ تا توانی درون کس منحرش

٢ ٣ ٤ ٥ ٦ کاندور بین راه خارها باشد

٧ ٨ ٩ ١٠ ١١ کار درویش مستمند برآر

١٢ ١٣ ١٤ ١٥ ١٦ که ترا نیز کارها باشد

1 As much as—2 you are able—3 inside of the heart—4 of any one—5 scratch not, do not wound, distress not—6 because in—7 this—8 road—9 thorns—10 may be, are—[11 the work—12 of the poor—13 miserable—14 accomplish, carry out, do]—15 because—16 to you—17 also—18 works, duties, acts—19 may be, may require.

“As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. *Assist the exigencies of others,*† since you also stand in need of many things.”

\* Revised from No. 11 to No. 14.—Accomplish the desire of the miserable beggar.

## T A L E 36.

دو برادر بودند. یکی خدمت سلطان کردی و دیگری بسعی  
 بازوان نان خوردی باری این تونگر درویش را گفت چرا  
 خدمت سلطان نمیکنی تا از مشقت کار کردن برهی گفت تو  
 چرا کار نمیکنی تا از مذلت خدمت رهایی یابی که حکما گفته اند  
 نان خود خوردن و نشستن به که کمر زرین بستن و بشدست  
 ایستادن

## بیت

بدست آهک تفته کردن خمیر  
 به از دست برسینه پیش امیر

1 Two brothers—2 were—3 one—4 the service—5 of the king, sultan—6 performed, did—7 and the other—8 by the endeavour, labour—9 of arms—10 bread—11 did eat, obtained—12 one time, once—13 this rich one—14 to the poor one—15 said—16 why—17 the service of the king—18 do you not do—19 so that—20 from—21 the hardship—22 of doing work, labour—23 you may be released—24 he said—25 you—26 why—27 do you not work, do not labour—28 so that—29 from the abjectness, baseness, contempt—30 of service—31 you may obtain release, be relieved—32 because—33 the sages, the wise—34 have said—35 own bread, self-earned—36 to eat—37 and to sit down—38 better than—39 loins, waist, girdle—40 golden—41 to tie—42 and in service—43 to stand—44 with hand—45 lime, cement—46 quick-lime, warm, heated—47 to make—48 dough, mortar—49 better than—50 the hand—51 on the bosom—52 before—53 the umeer, great man.

There were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "Why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" He asked, "And why do you not work, that you may be relieved from the baseness of servitude? For the sages have said, that to eat one's bread, and to sit down, at ease, is preferable to wearing a golden girdle and standing up in service; to use your hands in making mortar of quick lime is preferable to placing them on your breast in attendance on the umeer."



## قطعہ

عمر<sup>1</sup> گرانمایہ<sup>2</sup> درین<sup>3</sup> صرف<sup>4</sup> شد

تا<sup>5</sup> چہ<sup>6</sup> خورم<sup>7</sup> صیف<sup>8</sup> وچہ<sup>9</sup> پوشم<sup>10</sup> شتا<sup>11</sup>

ای<sup>12</sup> شکم<sup>13</sup> خیرہ<sup>14</sup> بنانی<sup>15</sup> بساز<sup>15</sup>

تا<sup>17</sup> نکنی<sup>18</sup> پشت<sup>19</sup> بخدمت<sup>20</sup> دوتا<sup>21</sup>

1 Life, age—2 precious, (from گران heavy, important, momentous, and مایہ stock, capital, fund, essence, origin, leaven, ferment)—3 in this—4 has passed, been expended—5 so that—6 what—7 shall I eat—8 in summer—9 and what—10 shall I wear, be clothed with—11 in the winter—12 O!—13 belly—14 dark, wicked, vain, stupified, dazzled, foolish, absurd—15 with a single loaf—16 be contented, arrange, manage with—17 so that—18 you may not make, do—19 your back—20 in obeisance, service—21 bent, double, crooked.

“Precious life has been spent in these cares, what shall I eat in the summer, and with what shall I be clothed in winter. O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude.”

## TALE 37.

کسي پيش نوشيروان عادل مژده آورد که خدای عزوجل فلان  
 دشمنت برداشت گفت هیچ شنیدي که مرا فرق گذاشت

## بیت

مرا بمرگ عدو جای شادمانی نیست  
 که زندگانی ما نیز جاودانی نیست

1 Some one, some body—2 before, in front of—3 Nowshirvan—4 “the Just”—5 the glad tidings, good news—6 brought—7 that, saying the—8 God—9 of majesty, and glory—10 a certain—11 enemy of yours—12 has taken away, taken up—13 he said—[14 anything—15 have you heard—16 that—17 to me—18 has exempted, left separate]—19 to me—20 by the death—21 of an enemy—22 a place, a time—23 of rejoicing, happiness—24 is not—25 because, viz.—26 my life—27 also—28 eternal—29 is not.

Some body brought to Nowshirvan the Just the good tidings, that the God of majesty and glory has taken away such an one who was your enemy. He asked, “*Have you heard that he will by any means spare me?\**” The death of my enemy is no cause of joy to me, since neither is my own life eternal.”

\* Revised from No. 14 to No. 18.—Have you heard any thing, (i. e., to the effect,) that he has exempted me (i. e., from death).

## T A L E 38.

گروهی از حکما در بارگاه کسری در مصلحتی سخن میگفتند  
بزرگمهر خاموش بود گفتند چرا درین بحث با ما سخن نگوئی

1 A band, a lot, several—2 of the wise men, sages—3 in the court—4 of Kisra—5 in a matter of state, a case of expediency, in a consultation—6 were speaking—7 Buzerchemehar—8 was silent—9 they said to him—10 why—11 in this—12 debate—13 with us—14 word—15 do you not utter, speak.

At the court of Kisra a number of wise men were debating on some affair, when Buzerchemehar being silent, they asked him why in this debate he did not say any thing.

گفت وزرا امثال بر امثال اطباءند و طبیب دارو ندهد جز  
سقیم را پس چو بینم که رای شما بر صوابست مرا دران سخن  
گفتن حکمت نباشد

## قطعه

چو کاری بی فضول من برآید مرا دروی سخن گفتن نشاید  
وگر بینم که نابینا و چاه است اگر خاموش بنشینم گناه است

1 He replied, said—2 ministers—3 like us, equals—4 on, upon, above, at, in—5 likeness, like, a model, a form—6 physicians are—7 and a doctor, medical man—8 medicine—9 does not give—10 except—11 to the sick—12 therefore—13 when—14 I see, observe—15 that wisdom, judgment—16 of you—17 on the right way is, is judicious, salutary—18 to me—19 in that, (*i. e.*, speech)—20 a word—21 to speak—22 would not be wise—23 when—24 a work, business, affair—25 without—26 redundancy, superabundance—27 of me—28 can be accomplished, come out, is performed—29 to me—30 in that—31 to speak a word—32 does not fit, is not proper—33 but if—34 I see—35 that—36 a blind person—37 and a well is—[38 if—39 silent—40 I sit—41 it is a sin, a crime, a fault.]

He answered, "Ministers are like physicians, and the physician administers medicine to the sick only; therefore when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well, *if I keep silence, it is a crime.*"\*

\* Revised from No. 38 to No. 41.— If I sit silent it is a sin.

## TALE 39.

1 هارون الرشيد را چون 2 ملك 3 مصر 4 مسلم شد 5 گفت 6 بخلاف 7 آن 8  
 9 طاعني 10 كه 11 بغرور 12 ملك 13 معه 14 دعوي 15 خدائي 16 كرد 17 نابخشم 18 اين  
 19 مملكت را 20 مگر 21 بكمترين 22 بندگان 23 سياهي 24 داشت 25 كودن 26 نام او 27 خضيب  
 28 ملك 29 مصر را 30 بوي ارزاني 31 داشت 32 گویند 33 عقل 34 وكفايت 35 او 36 بحدي  
 37 بود 38 كه 39 طائفه 40 حراث 41 مصر 42 شكايست 43 آوردند 44 كه 45 پنجه 46 كاشته بوديم  
 47 بركنار 48 نيل 49 باران 50 بي وقت 51 آمد 52 تلف شد 53 گفت 54 پشم 55 بايستي  
 56 كاشتي 57 صاحبدي 58 بشنيد 59 و گفت

1 Haroon-ur-Rusheed—2 when—3 the country—4 of Egypt—5 was safe, guarded, sound, quiet—6 said—[7 contrary—8 to that—9 rebel—10 who—11 by the pride, from pride—12 of the country—13 of Egypt—14 the claim, pretension—15 of divinity, God-head, Providence—16 did—17 I will not bestow, not give—18 these—19 possessions—20 but, except—21 to the smallest, lowest, meanest—22 of my slaves,—23 a black, a negro, Ethiopian—24 he possessed, had—25 weak in mind, dull, stupid—26 his name, name of him—27 (was) khosaib—28 the kingdom—29 of Egypt—30 on him, upon him,—31 conferred, gave, bestowed]—32 they say—33 the wisdom—34 and sufficiency, thrift, knowledge, sense—35 of him—36 to such an extent, to this limit, bound, degree, mark—37 was—38 that—39 a band—40 of the farmers—41 of Egypt—42 a complaint—43 brought—44 saying that—45 cotton—46 we had sown—47 on the banks—48 of the Nile—49 the rain—50 out of time—51 came—52 it was destroyed, was ruined, wasted—53 he said—54 wool—55 you should, it is proper for you—56 to sow—57 a wise man—58 heard—59 and said.

Haroon-ur-Rusheed, when he had completed the conquest of Egypt, said, "As a contrast to that rebel who, through the pride of his possessing the kingdom of Egypt, boasted that he was God, I will bestow this kingdom on the meanest of my slaves." He had an Ethiopian blockhead, named Khosaib, to whom he gave the kingdom.\* They say that this man's wisdom and knowledge were so great, that when some of the farmers of Egypt were complaining that an unseasonable fall of rain had destroyed the cotton which they had sown on the banks of the Nile, he said that they ought to sow wool. A man of discernment, upon hearing this, said.

\* Revised from No. 7 to No. 31.—"Contrary to that rebel who (from the pride of ruling the kingdom of Egypt) laid a claim to divinity, I will not give these possessions except to the meanest of my slaves." He had a stupid negro named Khosaib, on whom he bestowed the kingdom of Egypt.

## مثنوي

اگر روزي بدانش در فزودي ز نادان تنگ روزيتر نبودي  
بنادان آنچه روزي رساند که صد دانا دران حيران بماند

## مثنوي

بخت و دولت بکار داني نيست جز بتايد آسماني نيست  
اوقات دست در جهان بسيار بي تميز ارجمند و عاقل خوار  
کيماگر بغصه مرده ورنج ابله اندر خرابه يافته گنج

1 If—2 daily food, employment, means of subsistence—3 with wisdom, according to knowledge—4 increased—5 than the fool, the ignorant one—6 more distressed in means—7 would not be—8 to the fool, the ignorant—9 such—10 daily food—11 causes to arrive, gives, bestows (*i. e.*, the Almighty does)—12 that—13 an hundred wise persons—14 in that, regarding which—15 astonished—16 remain—17 fortune—18 and wealth—19 by the knowledge of work, business, or a profession, skill at anything—20 is not—21 except—22 by the aid, assistance—23 of heaven, of providence—24 is not—25 it has occurred, it has fallen, has come to pass—26 in the world—27—often, many—[28 a person void of discretion, foolish one]—29 possessing dignity, worth, noble, dear, beloved rare—30 and the wise—31 deserted, poor, abandoned, friendless, abject, ruined, wretched, contemptible—32 the alchemist—33 with anger, grief, despair—34 died, dead—35 and distress—36 the fool, stupid one—37 between, under—38 a ruin, desolate spot, place—39 found—40 a treasure, mine of wealth.

“If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow, but God bestows on a single fool as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of heaven. It often happens in the world that *the imprudent\** are honored, and the wise are despised. The alchemist died of grief and distress, whilst the blockhead found treasure under a ruin.”

\* *Revised No. 28.*—Rather read, “the silly” or “the ignorant,” as **عاقل** is used immediately after.

## T A L E 40.

یکی را از ملوک کنیزک چینی آورد، بودند خواست که در حالت  
 مستی باوی جمع آید دختر ممانعت کرد ملک درخشم شد و  
 مر او را از بندگان بسیاهی بخشید که لب زبرینش از پره  
 بینی بر گذشته بود وزیرینش بگریبان فروهشته هیکلی بود که  
 صخرجنی از طلعتش بر میدی و عین القطر از بغلش بگنیدیدی

1 To one—2 of—3 the kings—4 a girl, virgin—5 of China, Chinese—6 had brought—7 he desired wished, intended—8 that—9 in a state—10 of intoxication, lust, wantonness—11 with her—12 should unite, have connection—13 the girl, daughter—14 prohibition, hindrance—15 did, offered—16 the king—17 became angry, was wrath—18 and—19 (a redundant particle)—20 to her—21 of, from, amongst—22 slaves, dependants—23 to a negro—24 bestowed—25 who, that—26 lip—27 his upper—28 from—29 the veil, curtain, screen—30 of nose, *i. e.*, the nostrils—31 had reached or extended above—32 and his lower one—[33 to the neck, collar]—34 hung down—35 he was a shape, he was a figure, aspect—36 that—37 the demon Sakreh—38 from his countenance, look, face—39 would be frightened, would fly from in terror—[40 and a fountain—41 of drops—42 from his arm-pits—43 smelt, stank, emitted a foetid odour.]

They having brought a Chinese girl to a certain king whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged, that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendant on *his breast*;\* his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his arm-pits.†

\* Revised No. 33.—“His neck.” † Revised from No. 40 to No. 43.—And a dripping fountain (from his arm-pits) emitted a foetid odour.

Remark.—قطر means, dropping, rain, and a fount of pitch would be عین القطران and not قطر—in fact what is meant here is, that the smell of perspiration from the negro's body was disgusting to a degree, and exuded drop by drop from his arm-pits.

## بیہت

تو گویی تا قیامت زشت رویی  
برو ختمست و بر یوسف نکویی

## قطعہ

شخصی نہ چنان کریہ منظر  
کز زشتی او خبر توان داد  
و آنکز بغلش نعوذ باللہ  
مردار بآفتاب مردار

1 You, thou—2 would say—3 until the general resurrection, last day—4 ugliness—5 on him—6 is concluded, sealed, stamped—7 and on—8 Joseph—9 beauty, holiness—10 a person—11 not—12 of such—13 detestable, horrid—14 countenance, aspect—15 that of—16 ugliness, deformity, badness—17 of him—18 news, account, description—19 able to give—20 and that which from—21 his arm-pits (*i. e.*, exuded)—22 God defend us!—23 a corpse—24 in the sun—25 of August.

You would say that to the end of the world he will be considered as the extremity of ugliness, the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits—good God, defend us!—the stench was like a corpse exposed to the sun in the month of August.

سیاه را در آن مدت نفس طالب بود و شهوت غالب مهرش  
 بجنبید و مهرش برداشت باامدادان ملک کنیزک را جست  
 و نیافت ماجرا گفتند خشم گرفت و بفرمود تا سیاه را با کنیزک  
 دست و پا استقرار به بندند و از بام جوسق بخندق در اندازند

1 To the black, the negro—2 in that, at that—3 time—4 desire, sensual appetites—5 was demanding, asking for, wishing for, was urging on—6 and lust, desire, concupiscence—7 predominant, superior, overpowering—8 his love, affection, lewdness—9 agitated, roused, shook—10 and her virginity seal—11 carried away, deprived her of—12 in the morning—[13 the king—14 the girl—15 searched for—16 and found not]—17 they told the story, the case—18 he became enraged—19 and ordered—20 so that—21 to the negro—22 with—23 the girl—24 hands and feet—25 confirmation, binding, fastening (*i. e.*, firmly)—26 should tie, fasten—27 and from—28 roof of the house, terrace, balcony—29 a palace—30 into the moat, ditch—31 they should hurl, throw dash down.

The negro, in the fury of his lust, violated her chastity. In the morning the king inquired for the girl,\* and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands and feet, and precipitated from the roof of the palace into the moat.

\* Revised from No. 13 to No. 16.—“The king searched for the girl and found her not.”



یکی از وزرای نیک محضر روی شفاعت بر زمین نهاد

و گفت سیاه را درین خطائی نسبت که سایر بندگان و خدمتگاران

بشمش و انعام خداوندی معتادند گفت اگر در مقاضه او شبی

تاخیر کردی چه شدی گفت ای خداوند شنیده

1 One—2 of—3 the viziers—4 of good—5 appearance, a representation—6 the face—7 of intercession, entreaty, recommendation, deprecation—8 on the ground—9 placed—10 and said—11 to the black, the negro—12 in this (*i. e.*, affair)—13 a sin, fault, crime—14 is not—15 because, that—16 all—17 slaves—18 and servants—19 to presents—20 and gifts, favours—21 of royalty—22 are accustomed—[23 he said—24 if—25 in her connection, regarding connection with her—26 one night—27 he had delayed—28 what would have [been? (*i. e.*, the result,) *i. e.*, how delightful? ]—29 he replied—30 O! Lord—31 have you not heard?

One of the ministers, a man of virtuous disposition, bent his forehead to the earth, and implored mercy, saying, "The negro is not criminal in this instance, since all the slaves and servants of the court, are accustomed to receive princely gifts and largesses." *The king observed that he might have restrained his passion for one night.\** He replied, "Alas! my Lord, have you not heard the saying?"

\* Revised from No. 23 to No. 28.—The king said, "If he had refrained from having connection with her for a single night, what might not have been the result?"

## قطعہ

1 تشنهٔ سوختهٔ در چشمۂ روشن چو رسد  
 2 3 4 5  
 6 تو مپندار کہ از پیل دمان اندیشد  
 7 8 9 10 11  
 12 ملحد گرمہ در خانہ خالی پر خوان  
 13 14 15 16  
 17 عقل باور نکند کز رمضان اندیشد  
 18 19 20 21  
 22 ملک را این لطیفہ خوش آمد و گفت سیاہ را بتو بخشیدم  
 23 24 25 26 27 28 29  
 30 کنیزک را چہ کنم گفت کنیزک را بسیاہ بخش کہ نیم خوردہ  
 31 32 33 34 35 36 37 38  
 39 او ہم اورا شاید  
 40 41 42

1 A thirsty one—2 burnt, parched—3 at a fountain—4 pure, clear, bright—5  
 when arrives, reaches—6 you—7 do not suppose, suppose not, imagine not—  
 8 that—9 of an elephant—10 furious, powerful—11 will dread, will be afraid,  
 will think of—12 an infidel—13 hungry—14 in a house—15 empty, (*i. e.*, as  
 regards people)—16 full of trays, (*i. e.*, of food)—17 wisdom, reason—18  
 does not believe—19 that of—20 the fast of Ramzan—21 will think of, pay  
 respect to, care for, regard—22 to the king—23 this—24 jest, joke—25  
 was acceptable, was pleasing, became agreeable—26 and he said—27 the  
 negro—28 to you, on you—29 I bestow—30 with the girl—31 what shall  
 I do?—32 he replied—33 the girl—34 to the black, the negro—35 give  
 bestow—[36 because—37 half—38 eaten, devoured—39 of him—40 also—41  
 to him—42 befits, is suited for, should be.]

“When a person parched with thirst arrives at the limpid spring, imagine  
 not that he will be terrified at a furious elephant. So if an hungry infidel be  
 alone in a house filled with viands, reason will not believe that he would pay  
 any regard to the fast of Ramzan.” The king was pleased at the joke, and  
 said, “I make you a present of the negro, but what shall I do with the girl?”  
 He replied, “Give her to the negro, as no one would like to eat his  
 leavings.”\*

\* Revised from No. 36 to No. 48.—“Because what has been half eaten by him befits such  
 as himself.”

## قطعہ

ہرگز اورا بدوستی مپسند کہ رود جاي ناپسندیدہ  
 تشنہرا دل نخواہد آب زال نیم خوردہ دہان گندیدہ

## قطعہ

دست سلطان دگر کجا بیند چو بسرگین دراو فتاد ترنج  
 تشنہرا دل کجا نخواہد آب کوزہ بگذشتہ بردہان سکنج

1 Ever—2 to him—3 into friendship—4 accept not, approve not—5 who—6 goes—7 to places—8 not pleasant, not proper, disreputable—9 the thirsty—10 heart—11 does not desire, wish for—12 water—13 pure—14 half—15 eaten, drunk—16 of the mouth—17 stinking, foetid—18 hand—19 of sultan—20 again—21 how can see, (*i. e.*, accept)—22 when—[ 23 in cow-dung]—24 has fallen—25 an orange—26 to the thirsty, (*i. e.*, person)—27 from heart—28 how—29 can wish for, desire—30 water—31 of a- flagon, goblet—32 passed over, (*i. e.*, touched)—33 by the mouth—34 of one with ulcerated lips.

“Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the *dirt*,\* how can it again be offered to the king’s hand. How can the heart of the thirsty wish for water out of a flagon, which has been touched by ulcerated lips?”

\*Revised No. 23 —Read “cowdung”

## TABLE 41.

10 اسکندر رومی را گفتند کہ دیار مشرق و مغرب بچه گرفتی کہ  
 19 ملوک پیشین را خزاین و ملک و عمر و لشکر بیش ازین بود  
 27 و چنین فتحي میسر نشد گفت بعون خدای تعالی هر مملکتی کہ  
 گرفتم رعیتش نیازدم و نام پادشاهان جز به نیکویی نبردم

بیت

44 بزرگش نخوانند اعل خرد کہ نام بزرگان بزشتی برد  
 43

قطعه

49 این همه هیچست چون می بگذرد  
 55 54 53 52 51 50  
 59 بخت و تخت و امر نهی و گیر و دار  
 58 57 56  
 نام نیک رفتگان ضایع مکن  
 64 63 62 61 60  
 تا بماند نام نیکت پایدار

1 To Alexander—2 the Grecian—3 they said to—4 that—5 the country—  
 6 of the East—7 and West—8 by what (*i. e.*, means)—9 did you seize, take,  
 conquer—10 because—11 the king's—12 former, ancient—13 treasuries—14  
 and country, territory—15 and age, life-time—16 and troops, army—17 more—  
 18 than this (*i. e.*, Alexander's army, &c.)—19 were, had possessed—20 and  
 such—21 victories, conquests—22 were not obtainable, did not come to hand,  
 did not gain—23 he replied—[24 by the aid, assistance, help—25 of God  
 Almighty—26 every territory, kingdom—27 that, which—28 I seized, con-  
 quered, took—29 its subjects, agriculturists—30 I did not annoy, oppress—31  
 and the names—32 of their kings, monarchs—33 except—34 with good, with  
 respect—35 I did not mention, I did not take]—36 him great—37 do not  
 call, do not consider—38 men, folks, people—39 of wisdom—40 who—41  
 the name—42 of great personages—43 with ill, badly, improperly—44 calls,  
 takes, mentions—45 these—46 all—47 are worthless, are nothing, good for  
 nothing—48 when—49 they pass—50 fortune, wealth—51 and a throne,  
 dominion—52 and order, command—53 and prohibition—54 and seizing,  
 conquest—55 and possession—56 the names—57 of the good departed—58  
 loss, damage, injury—59 do not—60 so that—61 may remain—62 your own  
 good name—63 immortal, steady, fixed.

They asked Alexander the Great, "By what means have you extended your conquests from East to West, since former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained such victories?" He replied, "When with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs.\* The wise consider not him illustrious, who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

\* Revised from No. 24 to No. 35.—By the aid of God Almighty, I never oppressed any of the subjects of the kingdoms I subdued, and never mentioned the names of their kings, but with respect (*i. e.*, due to their rank).

## CHAPTER II.

### TALE 1.

باب دوم در اخلاق درویشان

1 Chapter, 2 the second, 3 in regarding, concerning, 4 the morals, manners, 5 of durwaishes.—Chapter 2. Of the morals of durwaishes.

از بزرگان پارسائی را گفت که چه گوئی در حق فلان عابد  
 که دیگران در حق او بطعنه سخنها گفته اند گفت در ظاهرش  
 عیب نمی بینم و در باطنش غیب نمی دانم  
 قطعه

هر کرا جامه پارسا بینی پارسا دان و نیک مرد انکار  
 ورنه دانی که در نهادش چیست محتسب را درون خانه چه کار

[1 Of, one of—2 the great folks, personages—3 to a devout person, an abstemious man—4 asked—5 that, viz.—6 what—7 say you?—8 in, concerning—9 the rectitude, lot, right, due—10 of a certain—11 devotee, votary, adorer—12 that, of whom—13 others—14 concerning—15 rectitude of him, his character—16 with calumny, with reproach, blame, disapprobation, censure—17 speeches, words—18 have spoken]—19 he replied—20 in his outward appearance, in his exterior—21 fault—22 I do not see—23 and in—24 his inside, (*i. e.*, his heart)—25 concealed—26 I know not—27 whoever—28 clothes—29 of a just man, pious person—30 you see—31 a good man, a pious person—32 know, look upon, consider—33 and a good, true, honest—34 man—35 suppose, imagine—36 and if—37 you know not—38 what—39 in his inside (*i. e.*, his mind)—40 what is—[41 a censor, a magistrate who has the power of correcting public manners]—42 inside, interior—43 of the house, dwelling—44 what—45 business.

*A certain personage asked a devout man, what he said of the state of a particular âbid, of whose character others had spoken disrespectfully.\* He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou seest in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the mohtesib † with the inside of the house."*

*Revised from No. 1 to No. 18.—A certain personage said to a devout man, "What say you regarding the rectitude of a certain devotee, concerning whom (folks) have spoken with censure? † Revised No. 41.—A censor.*

## TALE 2.

درویشی را دیدم که سر بر آستان کعبه نهاده مینالید  
 ومی گفت یا غفور و یا رحیم تو دانی که از ظلوم و جهول  
 چه آید که ترا شاید

1 A durwaish—2 I saw—3 who—4 head—5 on the threshold—6 of  
 Mecca—7 had placed, bent down—8 was lamenting—9 and was saying—10  
 Oh!—[11 Pardoner, Forgiver]—12 and Oh!—13 Merciful—14 you, thou—  
 15 knowest—16 what—17 of, from—18 tyrants—19 and fools—20 proceeds,  
 comes—21 that—22 to you—23 befits, suits, is fit for, may be.

I saw a durwaish who, having placed his forehead on the threshold of the  
 temple of Meccá, was lamenting, and saying, “*O gracious\** and most merciful  
 God, thou knowest what can proceed from the most unjust and ignorant of  
 men, that is fit to be offered unto thee.”

\* Revised No. 11.—“Oh! Forgiver,” or Oh! Pardoner.”

## قطعہ

8 7 6 5 4 3 2 1  
 عذر تقصیر خدمت آوردم کہ ندارم بطاعت استظهار  
 14 13 12 11 10 9  
 عاصیان از گناہ توبہ کنند عارفان از عبادت استغفار  
 21 20 19 18 17 16 15  
 عابدان جزای طاعت خواهند و بازرگانان بہای بضاعت  
 28 27 26 25 24 23 22  
 و من بندہ امید آوردم نہ طاعت و بدرویزہ آمدم نہ بتجارت  
 36 35 34 33 32 31 30 29  
 گر کشی و جرم بخششی روی و سر بر آستانم  
 42 41 40 39 38 37  
 بندہ را فرمان نباشد ہرچہ فرمائی برانم

## قطعہ

49 48 47 46 45 44 43  
 بردر کعبہ سا ئلی دیدم کہ ہمی گفت و میگرتی خوش  
 58 57 56 55 54 53 52 51 50  
 این گویم کہ ہستم و ہستم و ہستم و ہستم کش

1 The excuse, apology—2 of fault—3 of service—4 I have brought, I bring—5 because—6 I do not possess—7 by obedience—8 calling to memory—9 sinners—10 for faults, crimes—11 repent, promise to sin no more—[12 the devout, (the pious) (devotees) (wise)]—13 of worship—14 ask forgiveness—15 the devout—16 reward—17 of worship, obedience—18 desire, require, seek—19 and merchants—20 the price, value—21 of stock, capital goods—22 and I a slave—23 hope—24 have I brought, I bring—25 not obedience—26 and to beg—27 I am come—28 and not to trade, traffic—29 if—30 you kill—31 or if—32 sin, crime—33 you forgive, give—34 face—35 and head—36 on the threshold I am—37 to the slave—38 order, command—39 does not suit—40 whatever—41 you please to command—42 I shall perform—43 at the door, gate—44 of Mecca—45 a beggar—46 I saw—47 who was saying—48 and cried—49 exceedingly, (lit. sweet)—50 I—51 I say not—52 that—53 my obedience, worship—54 accept, approve of—55 the pen—56 of pardon, forgiveness—57 on my crimes, over my sins—58 draw.

“I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God, ask forgiveness for the imperfectness of their worship. *The âbid*\* seeks reward for his obedience, and merchants require the value of their capital stock; but I who am a servant, have brought hope, not obedience, and am come to beg, not to traffic.” Arabic.—“Do unto me that which is worthy of thee; and treat me not according to my desert.” “Whether you slay, or whether you pardon, my face and head are on thy threshold.” “It is not for a servant to direct: whatsoever thou commandest I shall perform.” “At the gate of the Kâba I saw a mendicant who was weeping bitterly, and saying,” “I ask not that thou shouldst approve my services, draw the pen of forgiveness over my offences.”

\* Revised No. 12.—Read “devotees,” (i. e., the plural and not singular,) i. e., devotees seek, &c., &c.

## TALE 3.

عبد القادر گیلانی در حرم کعبه روی بر حصا نهاده همیگفت  
 ای خداوند ببخشای و اگر مستوجب عقوبتم در قیامت مرا  
 نابینا برانگیز تا در روی نیکان شرمسار نشوم

## قطعه

روی برخاک عجز میگویم هر سحرگه که یاد می آید  
 ای که هرگز فرامشت نکنم هیچت از بنده یاد می آید

1 Ubdulkâdur Gilânee—[2 at, on, upon—3 the sacred, forbidden, (*i. e.*, the temple of Mecca)—4 of Mecca]—5 face—6 on the stones—7 having placed—8 was saying—9 Oh! Lord—10 grant, pardon—[11 and if—12 deserving, worthy, fit—13 of punishment I am]—14 at the resurrection—15 to me—16 blind—17 raise up—18 so that—19 in the presence, opposite the face—20 of good people, the just, righteous—21 ashamed—22 I may not become—23 face—24 on the dust, earth—25 helpless—26 I say—27 every, each—28 morning—29 when—30 recollection—31 comes—[32 oh!—33 who—34 ever—35 you forget, your forgetfulness—36 I do not—37 any to you, ought to you—38 of—39 the slave—40 recollection—41 comes, does come?]

Ubdulkâdur Gilânee, having placed his forehead on the pebbles *before the gate of the temple of Mecca*,\* was saying, "O God pardon my sins; but shouldst thou doom me to punishment,† then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous. Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, *O God, never will I forget thee; wilt thou bestow a thought upon me?* ‡

\* Revised from No. 2 to No. 4.—At the sacred temple of Mecca. † Revised from No. 11 to No. 13.—But if I am deserving of punishment. ‡ Revised from No. 32 to No. 41 —Oh! thou who art never forgotten by me, does the remembrance of this slave ever come to you?



## TABLE 4.

8 7 6 5 4 3 2 1  
 دزدی در خانهٔ پارسائی در آمد چند آنکه طلب کرد چیزی  
 17 16 15 14 13 12 11 10 9  
 نیافت دلتنگ شد پارسارا خبر شد گلیمی که بران خفته بود  
 24 23 22 21 20 19 18  
 در راه گذر دزد انداخت تا محروم نگردد  
 قطعه

32 31 30 29 28 27 26 25  
 شنیدم که مردان راه خدا دل دشمنانرا نکردند تنگ  
 41 40 39 38 37 36 35 34 33  
 ترا کی میسر شود این مقام که بادوستانت خلافت و جنگ  
 51 50 49 48 47 46 45 44 43 42  
 مودت اهل صفا چه در روی و چه در قفا نه چنانکه از پست  
 54 53 52  
 همیشه گیرند و پیمند بهیرونند

## بیت

63 62 61 60 59 58 57 56 55  
 در برابر چو گوسپند سلیم در قفا همچو گرگ مردم خوار

## بیت

70 69 68 67 66 65 64  
 هر که عیب دگران پیش تو آورد و شمرد  
 76 75 74 73 72 71  
 بیگمان عیب تو پیش دگران خواهد برد

1 A thief—2 in, into—3 the house—4 of a devout man—5 came into—6 however much, as much as—7 he searched, looked for—8 a single thing, article—9 did not get, did not find—10 distressed, (from دل heart and تنگ scarce, tight, narrow, sad, dejected)—11 became—12 to the pious man—13 news arrived, became acquainted—14 a blanket—15 which that—16 on that, on it—17 was sleeping—18 in the road-way—19 of passage, passing—20 of the robber, thief—21 threw—22 so that—23 disappointed—24 should not return, should not go away—25 I have heard—26 that—27 men—28 way of God, pious, good—29 the hearts—30 of enemies—31 have not done, do not—32 distressed—33 to you—34 how—35 can be obtainable—36 this—37 place, abode, station—38 who—39 with your friends—40 is strife, are striving, fighting—41 and fighting, contending, waging war—42 the friendship, love—43 of men, people—44 of purity, good deeds—45 whether—46 in presence—47 whether—48 at the back of the head, behind, after, (i. e., when absent)—49 not—50 such as those—51 in your absence, in the rear of you, when you are away—52 attack your faults, censure—53 and in front of you, in your presence—54 will die, (i. e., will appear ready to die)—55 in—56 presence, equal, face to face—57 like as, resembling—58 a lamb—59 mild, meek, gentle—60 in absence, in the rear—61 like as, resembling—62 a wolf—63 a devourer of men, (from مردم men and خوردن to eat, devour)—64 whoever—65 the faults—66 of others—67 in front, before—68 of you—69 brings—70 and counts, recounts, mentions—71 doubtless, without doubt—72 the faults—73 of you, yours—74 before—75 others—76 will take, will show up, will carry.

A thief got into the house of a religious man, but after the most diligent search, had the mortification not to find anything. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious, distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present, meek as lamb; but when absent, like the wolf a devourer of mankind. Whosoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

TABLE 5.

تني چند از روندگان متفق سياحت بودند و شريك رنج  
 و راحت خواستم كه مرافقت كنم موافقت نكردند گفتم از  
 كرم و اخلاق بزرگان بديع است روي از مصاحبت مسكينان  
 تافتن و فايده دريغ داشتن كه من در نفس خویش اينقدر قوت  
 و قدرت ميشناسم كه در خدمت مردان يار شاطر باشم نه بار  
 خاطر يكي ازان ميان گفتم از اين سخن كه شنيدى دل تنگ  
 مدار كه درين روزها دزدى بصورت درويشان در آمد و خود را  
 در ملك صحبت ما منتظم كرد

1 A few persons, some—2 of—3 travellers—4 agreeing, consenting, united  
 —5 travelling, a journey, voyage, pilgrimage—6 were—7 and partners,  
 partakers—8 of the care, trouble, grief—9 and joy, ease, pleasure, comfort—10  
 I desired, wished—11 that—12 acquaintance, company, society, friendship—  
 13 I should do, should make—14 agreement, concordance, conformity—15  
 they did not—16 I said—17 of—18 kindness, benignity—19 and manners—  
 20 of great persons—21 is rare, is curious, novel, strange, removed from, out  
 of the common is—22 the face—23 from—24 the companionship—25 of the  
 poor, helpless—26 to turn away—27 and advantage—28 to deny, to grudge,  
 to withhold—29 because—30 I—31 in substance, body, essence—32 of self,  
 own—33 this degree—34 of force—35 and power, activity—36 I know—37  
 that—38 in the service—39 of men—40 a friend—41 sharp, clever, active—42  
 I should be—43 and not a load—44 on their hearts, (*i. e.*, an incumbrance)—  
 45 one—46 of them—47 between, amongst—48 said—49 from this—50  
 speech—51 which that—52 you have heard—53 heart—54 sad, dejected—55  
 place not, be not—56 because—57 in this in these, the present,—58 days—59  
 a thief—60 with the appearance—61 of durwaishes—62 came in—63 and  
 to himself, and himself—64 into—65 the thread, string—66 of acquaintance  
 —67 of us—68 ordered, arranged, adjusted, disposed, fixed—69 did, (*i. e.*, in-  
 troduced himself.)

Some travellers were journeying together, partakers of each other's cares and comforts. I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company; that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them.—Arabic.—“Although I am not mounted on a beast, I will endeavour to carry your burthens.” One amongst them said, “Be not uneasy at the words which you have heard, for not long ago a thief, under the appearance of a durwaish, got into our company.”

## بیت

7 6 5 4 3 2 1  
 چه دانند مردم که در جامه کیست  
 13 12 11 10 9 8  
 نویسنده داند که در نامه چیست  
 21 20 19 18 17 16 15 14  
 از آنجا که سلامت حال درویشانست گمان فضولش نبردند  
 23 22  
 و بیاری قبولش کردند

## مثنوی

32 31 30 29 28 27 26 25 24  
 ظاهر حال عارفان دلگست اینقدر بس که روی درخلاقست  
 44 43 42 41 40 39 38 37 36 35 34 33  
 در عمل کوش و هرچه خواهی پوش تاج بر سر نه و علم بر دوش  
 53 52 51 50 49 48 47 46 45  
 راهدی در پلاس پوشی نیست زاهد پاک بلبش و اطلس پوش  
 62 61 60 59 58 57 56 55 54  
 ترک دنیا و شهوتست و هوس پارسائی نه ترک جامه و بس  
 72 71 70 69 68 67 66 65 64 63  
 در کج اگند مرد باید بود بر سخنت صلاح جنگ چه سود  
 80 79 78 77 76 75 74 73  
 فی الجمله روزی تا شب رفته بودیم و شبانگه بیای حصار  
 89 88 87 86 85 84 83 82 81  
 خفته دزد بی توفیق ابریق رفیق برداشت که بطهارت میروم  
 93 92 91 90  
 او خود بغارت میرفت

[1 What—2 knows—3 a man—4 that—5 in—6 clothes, dress, garment—7 what is]—8 the writer—9 knows—10 that—11 in—12 letter—13 what is—  
 [14 for that reason, as, because—15 that—16 safety, tranquillity, well,—17 the condition—18 of mendicants is—19 doubt—20 of his being an impostor of his being anything out of the common, (*i. e.*, as a devotee,) excessive, exuberant, extravagant, redundant—21 they did not take, carry, did not have]—22 and into friendship—23 they accepted him—[24 the outward—25 state, condition—26 of the pious, devout—27 is a coarse dress—28 this degree, this quantity—29 is sufficient—30 to those, who, that—31 face—32 towards the world is, towards mortals is]—33 in—34 work—35 endeavour, strive, work hard—36

and whatever—37 you wish, you like—38 wear, put on—39 a crown—40 on the head—41 place, put—42 and a flag—43 on, upon—44 shoulder, back—45 sanctity, piety—46 in—47 wearing coarse clothes—48 is not, depends not—49 a devotee—50 pure, holy—51 remain—52 and satin—53 wear, dress in—54 forsaking, abandoning—55 the world—56 and lusts is—57 and desires, lusts, concupiscence—58 sanctity, true devoutness—59 not—60 forsaking, leaving off—61 clothes, dress—62 and enough, and no more—[63 in—64 armour, (from  $\text{ک}$  raw silk and  $\text{کج}$  to fill, or stuff—the “kujagund” is a padded dress capable of resisting a sword cut, (*i. e.*, it is here called armour)—65 a man—66 is requisite, you want, you require, there should be—67 on upon—68 the hermaphrodite—69 arms, weapons—70 of war, battle, strife, contest—71 what—72 use, advantage]—73 in short, summarily—74 one day—75 until—76 towards night—77 we had travelled—78 and at night time—79 at the foot, at the bottom, below—80 of a fort, bastion—81 slept—82 the thief—83 without divine grace, without the favour of God, graceless—84 the water-vessel, water-pot, ewer—85 of his friend, companion—86 took up—87 saying, viz., that—88 to purify, to bathe, to purify after going to the necessary—89 I go, I am going—90 and—91 he himself—92 for plunder—93 was going, went, set off, departed.

*How can one man know what is under another's garment.\** The writer knows the contents of the letter. To return to my story, as the condition of a *durwaish* is every where approved, they did not entertain any suspicion of his sanctity,† but admitted him into their society. The outside of religion is a *durwaish's* dress, this is sufficient with a mortal face:‡ let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse clothing that constitutes the *Zâhid*; be truly pious, and dress in satin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In warfare manhood is required; of what use would armour be to an *hermaphrodite*?§ Summarily, one day we had travelled till dark, and during the night slept at the foot of a castle; the graceless thief under pretence of going to perform his ablutions, carried off the water-pot of one of his companions, and then went in quest of plunder.

\* Revised from No. 1 to No. 7.—How knows a man what a garment contains? N. B.—As much as to say, “What knows a man of the state of another's heart or morals?” The body (which contains a mortal's heart) is here elegantly compared to a “garment.”

† Revised from No. 14 to No. 21.—As the devotee's condition is a state of tranquillity, they did not suspect him to be an impostor (*i. e.*, did not think he was anything out of the common).

‡ Revised from No. 24 to No. 32.—The outward appearance of devotees is a coarse garment; this is sufficient as regards the world (*i. e.*, for those who wish to impose on the world).

§ Revised from No. 63 to No. 72.—In the “kujagund” (or padded coat) a man is requisite: of what use are warlike weapons to the hermaphrodite?

## بیت

12 11 10 9 8 7 6 5 4 3 2 1  
پارسا بین که خرقة در بر کرد جامه کعبه را جل خر کرد

[1 The devotee, abstemious one—2 see, behold—3 who—4 the coarse cloth—5 on, upon—6 bosom, body—7 made, did—8 the dress—9 of the temple of Mecca—10 the housing—11 of an ass—12 made, did.]

Behold this person who covered his body with a religious dress, made the veil of the Kâba a housing for an ass.\*

\* Revised from No. 1 to No 12.—Behold the devotee who covered his body with a coarse dress, making the habit of the temple of Mecca the housing for an ass.

7 6 5 4 3 2 1  
چند آنکه از نظر درویشان غایب گشت ببرجی برفت و درجی  
17 16 15 14 13 12 11 10 9 8  
بزدید تا روز روشن شد آن تاریک دل مبلغی راه رفته بود  
25 24 23 22 21 20 19 18  
ورفیقان بی گناه خفته بامدادان همرا بقلعه بردند و بزندان کردند  
34 33 32 31 30 29 28 27 26  
ازان تاریخ ترک صحبت گفتیم و طریق عزت گرفتیم که

## قطعه

43 42 41 40 39 38 37 36 35  
چو از قومی یکی بیدانشی کرد نه کهه را منزلت مانده نه مهرا  
52 51 50 49 48 47 46 45 44  
نمی بینی که گوی در علف زار بیاید همه گاوان د را  
60 59 58 57 56 55 54 53  
گفتم منت خدا را عزوجل که از فواید درویشان  
68 67 66 65 64 63 62 61  
سحر و نماز اگر چه از صحبت ایشان وحید شدم و بدین  
75 74 73 72 71 70 69  
حکایت مستفید گشتم و امثال مرا در همه عمر این نصیحت  
76  
بکار آید

## مثنوی

84 83 82 81 80 79 78 77  
بیک فائز شیده در مجلسی بر نجد دل هوشمندان بسی  
93 92 91 90 89 88 87 86 85  
اگر برکه پر کنند از گلاب سگی دروی افتد کند منجلاب

1 As soon as—2 from the sight, glance—3 of the durwaishes—4 become concealed, was hidden—5 on a bastion—6 he went, scaled, climbed—7 and a casket—8 stole—9 until—10 the day—11 light, clear—12 became, was—13 that—14 dark—15 heart—16 a great distance—17 had gone—18 and his

friends, companions—19 innocent, without crime—20 asleep—21 in the morning—22 to all of them—23 into the part, castle—24 they took, they conveyed, carried—25 and placed them in prison—26 from that—27 date, day—28 forsaking—29 of companionship—30 we said we would do, we resolved to—31 and the road, way, custom, fashion—32 of retirement—33 we agreed upon, said we would—34 because, viz.—35 wherefrom, of, amongst—36 a tribe—37 one—38 an act of foolishness, want of thought—39 has done, commits—40 not to the low, mean, inferior—41 dignity—42 remains—43 nor to the great, high, noble, superior—44 do you not see? have you not observed—45 that—46 one single cow, ox—47 in amongst—[48 a meadow]—49 pollutes contaminates—50 all—51 the cows, cattle, oxen—52 of the village—53 I said—54 thanks—55 to God—56 of majesty and glory—57 that—58 of—59 the advantages—60 of durwaishes—61 exempt, destitute, I am not, I remain not hopeless, I am not deprived of—62 although—63 from—64 the society, companionship—65 of them—66 alone, single, apart—67 I have become—68 and in this, and by this—69 story—70 I have derived advantage, I have been instructed—71 and to such as us, and to people like us—72 during all, during the whole—73 lifetime—74 this—75 advice, admonition—76 will be of use, will serve—77 by one—[78 uncut one, unpolished, rude one]—79 in, among—80 an assembly—81 are afflicted—82 the hearts—83 of wise persons—84 very much—85 if—86 a cistern—87 they should fill—88 with rose water—89 a dog—90 in it—91 falls—92 will make it—93 impure water.

“As soon as he had got out of sight of the durwaishes he scaled a bastion, and stole a casket. By the time it was daylight, the dark-minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the castle, and committed to prison. From that day, we resolved not to increase our company, but henceforward to lead the lives of recluses; because (Arabic) in solitude there is tranquillity. When one of any tribe commits an act of folly, there is no distinction between high and low, the whole being dishonoured. Have you not observed that a single ox *belonging to an herd\** will contaminate all the oxen of the village?” I replied, “Thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life. By the means of one *disorderly†* person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose-water, and a dog should fall into it, it would thereby become impure.”

\* *Revised No. 48.*—In a meadow.  
diamond)

† *Revised No. 78.*—Rough unpolished (i. e., as a

## TALE 6.

9 8 7 6 5 4 3 2 1  
 زاهدي مهمان پادشاهي بود چون بر سفره بنشستند کمتر ازان  
 20 19 18 17 16 15 14 13 12 11 10  
 خورد که عادت او بود و چون بنماز برخاستند بیشتر ازان  
 32 31 30 29 28 27 26 25 24 23 22 21  
 کرد که عادت او بود تا ظن صلاحیت در حق او زیادت کنند

[1 A devotee, a monk, hermit, recluse—2 a guest—3 of a king—4 was] —5 when—6 at the table-cloth, (*i. e.*, at the table)—7 they sat down—8 less —9 than that—10 did eat, ate—11 than—12 the custom—13 of him, his—14 was—15 and—16 when—17 at prayers, to prayers—18 they rose up—19 more —20 than that—21 performed, did—22 than—23 custom—24 of him, his—25 was—26 so that—27 the opinion—28 of virtue, probity, sanctity, chastity, integrity—29 regarding, concerning—30 his part, his due—31 more—32 should do.

*A zâhid was invited to a feast by a king:*\* when he sat down at the table he ate more sparingly than he was accustomed to do; and when he stood up to prayers he was longer than usual, in order that they might form an high opinion of his piety.

\* Revised from No. 1 to No. 4.—A recluse was a king's guest.

## بیت

9 8 7 6 5 4 3 2 1  
 ترسم نرسی بکعبه ای اعرابی کین ره که تو میروی بترکستانست

1 I fear—2 you wilt not reach, will not arrive—3 at the temple of Mecca—4 O! Arab—5 because this, for this—6 road—7 that, which—8 you go on, you follow, you travel on—9 is in the direction of Turkistan, is towards Turkistan, (*i. e.*, the place of infidelity.)

I fear, O Arab, that thou wilt not arrive at the Kâba, because the road which thou art pursuing leads to Turkistan.

چون بمقام خویش باز آمد سفره خواست تا تناول کند پسری  
 داشت صاحب فراست گفت ای پدر در دعوت سلطان چیزی  
 نخوردی گفت در نظر ایشان چیزی نخوردم که بکار آید گفت  
 نماز هم قضا کن که چیزی نکردی که بکار آید

## قطعه

ای هنرها نهاده بر کف دست عیبها بر گرفته زیر بغل  
 تاجه خواهی خریدن ای مغرور روز در ماندگی بسیم دخل

1. When—2 at abode, place of residence, encampment, house—3 his own—4 came back, had returned to—5 table-cloth (*i. e.*, food)—6 desired, asked for, called for—7 so that—8 he might eat—[9 a boy, a son—10 he had, he possessed]—11 the lord, master—12 of understanding, of penetration, of a cute observation—13 he said—[14 Oh! father—15 at—16 the invitation, feast, banquet—17 of the sultan—18 any thing—19 did you not eat?]-20 he replied—21 in presence, before—22 of them—23 anything, a thing—24 I did not eat—25 because, so that—26 it might be of use, (*i. e.*, to serve a purpose)—27 he said—28 prayers—29 also—30 saying a prayer after the time for repeating has passed—31 do—32 so that, because—33 any thing—34 you did not—35 that—36 will be of use, advantage, of any worth—37 Oh!—38 with virtues, good deeds—39 placed—40 on—41 the palm—42 of the hand—43 faults, vices—44 seized, hid, closed, pressed—45 under—46 the arm-pit—47 to what, what—48 do you wish—49 to buy, purchase—50 Oh fool! Oh proud one!—51 in the day of affliction, distress, trouble—52 with silver—53 base, false, deceitful.

When he returned home, he ordered the table to be spread that he might eat: *His son*,\* who had an acute understanding, said, "Why father did you not eat any thing at the king's feast?" † He answered, "In his presence, I ate nothing, to serve a purpose." The son replied, "Perform also your prayers over again, as you did nothing that will serve your purpose." O thou who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit! Vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

\* Revised from No. 9 to No. 10.—He had a son. † Revised from No. 14 to No. 19.—  
 Oh! father, did you not eat anything at the sultan's banquet?



## TALE 7.

یاد دارم که در عهد طفولیت متعبد بودم و شبخیز و مولع زهد  
 و پرهیز شبی در خدمت پدر نشسته بودم و همه شب دیده بهم  
 نبسته و مصحف عزیز در کنار گرفته و طایفه گردما خفته پدر را  
 گفتم ازینان یکی سر بر نمیدارد که دوگانه بگذارد چنان خفته اند  
 که گوئی مرده اند گفت جان پدر تو نیز اگر بخفتی به از آنکه  
 در پوستین خلق افتی

## قطعه

نه بیند مدعی جز خویشتن را که دارد پرده بندار در پیش  
 گرش چشم خدا بینی به نچشد نه بیند هیچکس عاجزتر از خویش

1 I recollect, I remember—2 that—3 during, in—4 time, the season—5 of my infancy, my youth—6 devout—7 I was—8 and a night riser, one who rises during the night to pray—9 and fond of devotion (from مولع fond of, wishful and زهد continence, devotion, abstinence)—10 and abstinent—11 one night—12 in the service, in company—13 of my father—14 I was sitting—15 and all, and the whole, entire—16 night—17 eye—18 together—19 did not shut, close—20 and the Koran—21 dear, precious—22 in embrace, in my bosom—23 seized, held—24 and a band, a lot—25 around us—26 were asleep—27 to my father—28 I said—29 of these, among these—30 one, a single person—31 head—32 does not raise—33 so that, so as—34 genuflections—35 should perform—36 so, in such a manner—37 they are asleep, are sleeping—38 that—39 you would say—40 they are dead—41 he said—42 life of your father, darling one—43 you also—44 if—45 you were asleep—46 better (*i. e.*, would be better)—47 than that—48 in, concerning—49 the faults—50 of mortals—51 you fall, are engaged in, are searching for—52 not—53 see, sees—54 the claimant, accuser of another—55 except—56 himself, his own person or body—57 because—58 he has, holds possesses—59 a veil—60 of conceit,—61 in front—62 if to him—63 the eye—64 of observing God—65 should bestow, or give—66 not—67 would he see—68 any person—69 more weak, more humble, more in want of aid—70 than—71 himself.

I remember that in the time of childhood I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace; whilst numbers around us were asleep, I said to my father, "Not one of these lifteth up his head to perform his genuflections; but they are all so fast asleep that you would say they are dead." He replied, "Life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."

## T A L E 8.

بزرگی را در محفلی همی ستودند و در اوصاف جمیلش مبالغه  
 همی نمودند سر برآورد و گفت من آنم که من دانم  
 قطعه

شخصم بچشم عالمیان خوب منظر است  
 وز خبث باطنم سر خجالت فتاده پیش  
 طاوس را بنقش و نگاری که هست خلق  
 تحسین کنند و او خجل از پای زشت خویش

1 To a great man, to a venerable personage—2 in—3 a meeting, a company, an assembly—4 they were praising—5 and concerning, and with reference to—6 qualities, endowments, properties—7 his beautiful, his elegant—8 exaggeration, hyperbole, utmost endeavour—9 were using, were showing, mentioning]—10 head—11 he raised,—12 and said—13 I am that—14 that—15 I—16 know myself to be, know I am—17 my body, appearance—18 in the eye—19 of the world, mankind—20 good, well, pleasant, beautiful—21 of countenance is, visage is, aspect is—22 and from, and on account of—23 the baseness, malignity—24 of my interior—25 head—26 of shame—27 fallen, bent down—28 in front—29 the peacock—30 on account of painting, picture,—31 and painting,—32 that—33 is, possesses—34 the creation, mankind—35 praise—36 are doing, do—37 and he himself, and it—38 ashamed—39 on account of—40 foot—41 ugly—42 his own, own.

*In a company where every one was praising a religious man, and extolling his virtues,\* he raised up his head, and said, "I am such as I know myself to be, (Arabic) whilst thou who reckonest up my good works, judgest from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the baseness of the interior, I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."*

\* Revised from No. 1 to No. 9.—In an assembly they were praising a certain venerable personage, and were lavish in their encomiums regarding his good qualities.

## TALE 9.

11. 10 9 8 7 6 5 4 3 2 1  
 یکی از صلحای جبل لبنان که مقامات او در دیار عرب  
 19 18 17 16 15 14 13 12  
 مذکور بود و کرامات او مشهور بجامع دمشق در آمد و برکنار  
 26 25 24 23 22 21 20  
 برکه کلاسه طهارت میکرد پایش بلغزید و بحوض در افتاد  
 34 33 32 31 30 29 28 27  
 و بمشقت بسیار از اجا خلاص یافت چون از نماز بپرداختند  
 43 42 41 40 39 38 37 36 35  
 یکی از اصحاب گفت مرا مشکلی هست شیخ گفت چیست  
 51 50 49 48 47 46 45 44  
 گفت یاد دارم که بر روی دریای مغرب میرفتی و قدمت  
 59 58 57 56 55 54 53 52  
 تر نمیشد و امروز درین یک قامت آب از هلاکت چیزی  
 68 67 66 65 64 63 62 61 60  
 نمانده بود درین چه حکمتست سر بجیب تفکر فرو برد و پس  
 78 77 76 75 74 73 72 71 70 69  
 از تامل بسیار سر بر آورد و گفت نشنیده که سید عالم محمد  
 85 84 83 82 81 80 79  
 مصطفی *Arabic* گفت *Arabic* وقتی چنین که فرمود بجرئیل  
 92 91 90 89 88 87 86  
 و میکائیل نه پرداختی و دیگر وقت با حفظه وزینب در ساختی  
 95 94 93  
 که *Arabic* می نماید و می رباید

## بیت

104 103 102 101 100 99 98 97 96  
 دیدار می نمائی و پرهیز میکنی بازار خویش و آتش ما تیز میکنی

1 One—2 of—3 the good, or pious men—4 of the mountain—5 Libanus—6 that, viz.—7 stations, abodes, mansions (it means here, whose position as a pious man)—8 of him his—9 in—10 the country—11 of Arabia—12 was mentioned, i. e., famous, famed—13 and the miracles, (the plural of کرامت generosity, nobleness, &c., &c.)—14 of him his—15 famous, renowned—16 into the mosque—17 of Damascus—18 came—19 and at the edge, brink—20 of a pond, well—21 of a cistern—22 was purifying himself—23 his foot—24 slipped—25 and into the reservoir, cistern—26 he fell, tumbled—27 and with difficulty, trouble—28. great, much, excessive—29 from that place—30 deliverance, liberation—31 got, received, obtained—32 when—33 from prayers—34 they had finished, had left—35 one of—36 the gentlemen—37 said—38 to me—39 a difficulty—40 there is—41 the shaikh—42 said—43 what is it—44 he replied—45 I recollect—46 that—47 on the face, surface—

48 of the river—49 of the west—50 you did walk, you walked—51 and your feet—52 did not become wet, were not wetted—53 and to-day—54 in this—55 one, single—56 stature of a man, body—57 of water—58 from destruction, death—59 a single thing—60 did not remain—61 in this—62 what—63 wisdom is—64 head—65 into the breast, the collar of a garment—66 of thought, reflection—67 he carried down, sunk—68 and after—69 from—70 reflection—71 great, considerable—72 brought up his head raised his head—73 and said—74 have you not heard—75 that—76 the Lord, Prince—77 of the world—78 Mohammed—79 “the chosen” “the selected” (one of the titles of Mohammed)—80 said—[81 at a time, certain time—82 thus—83 that, as—84 has been observed, said, ordered—85 with Gabriel—86 Michael—87 you did not leave (from *پرداختن* to relinquish, have finish)—88 and another—89 time—90 with Hufzeh—91 and Zynub—92 you accomodated yourself, you suited yourself, adapted yourself]—93 because—94 it displays, discovers—95 and it carries away, it conceals—96 sight, interview—97 you shew, you grant—98 and forbearance, keeping aloof—99 you do—100 bazar (*i. e.*, dignity)—101 your own—102 and fire (*i. e.*, inclination, desire)—103 of us, our—104 you make acute, fiery keen sharp, hot, impetuous, violent.

One of the religious men of mount Libanus, whose piety and miracles were famed throughout Arabia, entered the great mosque of Damascus, and was purifying himself on the edge of the cistern of the well when his feet slipping he fell into the water, and with great difficulty got out of it. When divine service was finished, one of his companions said he had a difficulty which required explanation. The shaikh asked what it was, he replied, “I recollect that you walked on the surface of the sea of Africa without your feet being wetted, and to-day, you had nearly perished in this water which is not deeper than the height of a man; what is the meaning of this?” He sunk his head into the bosom of reflection, and after a considerable pause looked up and said, “Have you not heard that the prince of the world Mohammed Mustufa (Arabic,) said (Arabic.)—upon whom be the peace and blessing of God, said, ‘There is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God’; but he did not pretend that this was always the case. *Sometimes in the manner which he described, neither Gabriel nor Michael, has possessed it, and at another time it has happened to Hufzeh and to Zynub.\* Arabic.*—The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou showest thy countenance, and though hidest it, by enhancing thy value, thou increasest our desire. *Arabic.*—When I behold thee without an intervention, it affects me in such a manner that I lose my road. It kindles a flame, and then quenches it by sprinkling water; on which account you see me sometimes in ardent flames, and sometimes, immersed in the waves.

\* Revised from No. 81 to No. 92.—At times (as in the manner described) you (*i. e.*, Mohammed) did not leave the society of Gabriel and Michael and at another time you accommodate yourself with the Society of Hufzeh and Zynub.

*Remark.*—It seems to me that this is the proper translation, as the *Arabic* part clearly shows that Mohammed, although he often had more power than the nearest angels still this did not *always* remain with him, therefore what is here meant is that Mohammed was at times so much taken up in religious duties that he even associated or held intercourse with the angels and at other periods he gave way to worldly impulses, and enjoyed the society of his wives Hufzeh and Zynub. The man meant to acquaint the person (who asked him the question) that he was *now* not so holy as at the time he performed the miracles, and consequently not being endowed with the same proportion of divine grace as formerly his faith had so far lost its wonted energy as to make him fearful of losing his life in such shallow water.

## TALE 10.

## منظومه

11 10 9 8 7 6 5 4 3 2 1  
 يکي پرسيد از ان گم کرده فرزند که اي روشن گهر پير خردمند  
 20 19 18 17 16 15 14 13 12  
 زمصرش بوي پيراهن شميدني چرا در چاي کنعانش نديدي  
 30 29 28 27 26 25 24 23 22 21  
 بگفت احوال ما برق جهانست دمي پيدا و ديگر دم نهانست  
 39 38 37 36 35 34 33 32 31  
 گهي بر طارم اعلا نشينم گهي پشت پائي خود نه بينم  
 47 46 45 44 43 42 41 40  
 اگر درویش بر حالي بماندي سردست از دو عالم برفشاندي

1 One, a certain one—2 asked—3 from him, from that person (*i. e.*, Jacob)  
 —4 who had lost—5 a child, a son—6 saying, viz.—7 Oh!—8 brilliant, light,  
 splendid—9 gem, jewel—10 old man—11 wise—12 from Egypt of him—13  
 the smell, perfume—14 of his garment—15 you smelt—16 why—17 in—18 the  
 pit, well—19 of Canaan him—20 did you not see?—21 he said—22 state—23  
 of us—24 the lightning—25 darting is—26 one moment—[27 manifest, evident,  
 apparent, plain]—[28 and another]—29 moment—30 is hidden, is concealed—  
 31 sometimes—32 on a building with an arched roof, (*i. e.*, the heavens)—33  
 higher, most exalted, eminent, lofty—34 I sit—35 sometimes—36 the back—  
 37 of feet—38 my own—39 I do not see—40 if—41 the durwaish—42 on one  
 state, in a single state, (*i. e.*, without change)—43 should remain—44 the  
 points of his hands—45 from—46 both worlds, two worlds—47 would  
 spread out.

Some body said to him who had lost his son (*meaning Jacob*) O thou of il-  
 lustrious race, wise old man, seeing that you are able to perceive at the dis-  
 tance of Egypt the perfume of his garment, how happened it that thou wert  
 not able to discover him in the well of Canaan? He replied, "Our condition is  
 like the darting lightning, one instant *flashing*,\* and the *rest*† disappearing.  
 Sometimes we are seated above the fourth heaven, and at other times we can-  
 not see the back of our feet. If the durwaish were always to remain in one  
 state, he would cease to desire both worlds."

\* Revised No. 27.—Read "apparent" or "manifest."  
 or "another."

† Revised No. 28.—Read "next"

## TALE 11

1 در جامع بعلبک کلمه<sup>4</sup> چند بر طریق<sup>6</sup> و بط<sup>8</sup> میگفتم باجماعتی<sup>9</sup>  
 افسرده<sup>10</sup> دل مرده<sup>12</sup> راه<sup>13</sup> از عالم<sup>15</sup> صورت<sup>16</sup> بمعنی<sup>17</sup> نبرده<sup>18</sup> دیدم<sup>19</sup>  
 که<sup>20</sup> نفسم<sup>21</sup> در نمیگیرد<sup>22</sup> و آتش<sup>23</sup> گرم<sup>24</sup> من درهیزم<sup>26</sup> تر ایشان<sup>28</sup> اثر<sup>29</sup>  
 نمیکند<sup>30</sup>

1 In—2 the mosque—3 of Bâlbuk—4 words—5 a few—6 in the manner, in  
 the way—7 of admonition, advice—8 I was saying—9 with an assembly, to  
 an assembly—10 frozen, faded, withered, melancholy, dejected—11 heart—12  
 dead—13 the way—14 of—15 world—16 of form, shape, (*i. e.*, the visible  
 world)—17 with the essential one, (*i. e.*, the invisible world,) the real—18 had  
 not taken, had not applied—19 I saw—20 that—21 my breath, (*i. e.*, voice)  
 —22 did not seize, hold, did not effect—[23 and fire—24 warm—25 of me,  
 my—26 firewood—27 moist, wet, green—28 of them—29 effect—30 did  
 not do.]

In the great mosque at Bâlbuk, I was reciting some words by way of ad-  
 monition to a company whose hearts were withered and dead, incapable of  
 applying the ways of the visible to the purposes of the invisible world. I per-  
 ceived that what I was saying had no effect on them, *and that the fire of my  
 piety had not kindled their green wood.\**

\*Revised from No. 23 to No. 30.—And that my hot fire, (*i. e.*, of piety) had no effect on  
 their wet firewood, (*i. e.*, their withered hearts.)

دریغ آمدم بتربیت ستوران و آینه داری در محله کوران  
 ولیکن در معنی باز بود و سلسله سخن دراز در بیان این آیت  
 که Arabic سخن بجای رسانیده بودم که گفتم

## قطعه

دوست نزدیکتر از من بمنست وین عجیتر که من از وی دورم  
 چه کنم با که توان گفت که او در کنار من و من مجورم  
 من از شراب این سخن مست و فضلہ قدح در دست که  
 رونده از کنار مجلس گذر کرد و دور آخر درو اثر کرد نعره  
 چنان زد که دیگران بموافقت او در خروش آمدند و خامان  
 مجلس در جوش گفتم سبحان الله دوران با خبر در حضور  
 و نزدیکان بی بصر دور

## قطعه

فهم سخن چون نکند مستمع قوت طبع از متکلم مجوی  
 فسحت میدان ارادت بیار تا بزند مرد سخن گوی گوی

1 Grudged, I was unwilling, I was reluctant—2 to teach, (with the educa-  
 tion)—3 of animals—4 and holding a looking-glass—5 in the residence,  
 quarter, abode, locality—6 of the blind—7 but—8 the door—9 of meaning,  
 signification—10 was open—11 and—12 the chain, concatenation—13 of the  
 speech, discourse—14 long, extended—15 in the explanation—16 of this—17  
 verse—18 viz., that—19 the speech—20 the place—21 I had reached—22  
 that, where—23 I said—24 a friend—25 nearer—26 than myself—27 with me  
 is—28 and this—29 more wonderful—30 that—31 myself—32 from him—33  
 I am separated, cut off—34 what can I do—35 with whom, to whom—36  
 able—37 to speak—38 because he, that one—39 in bosom—40 of me, mine—  
 41 and I myself—42 I am far off—[43 I—44 from—45 the wine, spirit—46 of  
 this—47 speech, discourse—48 intoxicated (was understood)—49 and the re-  
 mainder, dregs—50 of the goblet, cup—51 in my hand—52 when—53 a

traveller—54 from—55 the edge, side, corner—56 of the assembly—57 passed]—58 and the last passing round (of wine) revolution—59 on him—60 did effect—61 a shout—62 to such a degree, such—63 struck (*i. e.*, gave)—64 that—65 the rest—66 in accordance, in concord—67 with him—68 in a shout—69 came (*i. e.*, joined)—70 and the crude, raw, stupid—71 assembly—72 in—73 rapture, excitement—74 I said—[75 O holy God—76 far away ones—77 with intelligence, (*i. e.*, the sagacious,) wise—78 in presence]—79 and the near ones—80 without sight, blind—81 far away—82 the wisdom—83 of the discourse—84 when—85 does not do (*i. e.*, understand)—86 the hearer—87 the strength—88 of genius—89 from—90 the speaker—91 seek not—92 gratification, amplitude—93 plain, open space—94 of desire, wish—95 bring—96 so that—97 may strike—98 the man—99 speaker of words, orator—100 the ball, (*i. e.*, of speech eloquence.)

I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, (Arabic) "We are nearer to him than his jugular vein." My discourse had got to such a length that I said a friend is nearer to me than myself, but what is more wonderful, I am far from him, "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? *I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand. At this time a traveller passing by the company\** was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, "*O God those who are afar off know thee,†* whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

\* Revised from No. 43 to No. 57.—I was intoxicated with the wine of my discourse and the dregs of the goblet remained in my hand, (*i. e.*, I had reached that point when the subject had greatly excited me and was about to conclude,) when a traveller passing a corner of the assembly, &c., &c. † Revised from No. 75 to No. 78.—O holy God, the *intelligent, who* are far off know thee (*lit.* are in your presence).

N. B.—These two similies are indeed very beautiful, the orator when about to conclude the discourse, which had so excited him, says, "The dregs of the goblet were in my hand," (*i. e.*, the dregs of the goblet of eloquence, viz., his last words of admonition were about to be uttered.) The latter part also, where he compares his concluding sentences to "The last round of the wine," which had so stimulated the passing traveller, is very pretty. The whole of this shows the great depth of thought of Saday, for instance, what can be more beautiful than the idea that his last words, (like "The last time the wine goes round") had so stimulated the passing traveller that he burst out in rapture? Whereas the whole of the rest of the assembled multitude who had commenced the banquet with him and had freely partaken of each revolution of the wine, (*i. e.*, had heard his discourse from beginning to end,) were totally unconscious of the excellent quality of the soul inspiring beverage set before them (*i. e.*, the wine of his advice).



## TALE 12.

شبی در بیابان مکه از غایت بجزوایی پای رفتم نماند  
 مربنهام و شتربانرا گفتم دست از من دالر

## قطعه

پای مسکینی پیاده چند رود کز تحمل ستوه شد بختی  
 تا شود جسم غریبی لفر لفر مرده باشد از سختی  
 گفت ای برادر حرم در پیشست و حریمی هر پس اگر رفتی  
 بروی اگر خفتی بروی

## بیت

خوشست زیر مقیلان برآه بلایه خفت  
 شب رحیل روی ترک جان بیاید گفت

1 One night—2 in—3 the desert—4 of Mecca—5 from—6 excessive, great—7 want of sleep—8 foot—9 to walk oftime, my (feet) to walk—10 did not remain, had not, (i. e., the power)—11 I laid down my head—12 and to the camel-driver—13 I said—14 hand—15 off, from—16 me—17 keep, place—18 the foot—[19 of the poor, helpless—20 footman, a traveller on foot, a pedestrian]—21 how far—22 may on can go, walk, proceed—23 when from, when of—24 bearing its load, from endurance, long-suffering—25 distressed, sad, tired—26 has become—27 a camel, (i. e., the riding-camel and not the one for burthens—28 until—29 may be—30 the body—31 of a fat person—32 thin—33 the thin, (i. e., body)—34 dead—35 may be—36 from—37 trouble, fatigue—38 he said—39 Oh! brother—40 the sacred place, (i. e. Mecca)—41 in—42 front is—43 and the evil doer, assassin—44 in the rear—45 if—46 you go on, should go on—47 you escape, you carry off—48 if—49 you should sleep—50 you die—51 it is pleasant—52 under—53 the acacia-tree—54 in the way, on the road—55 of the desert—56 to sleep (lit. slept)—57 on the night—58 of marching—59 but—60 abandoning—61 of life—62 it is necessary, it behoves—63 to say, (lit. said).

One night in the desert of Mecca, from the great want of sleep, I was deprived of all power to stir; I reclined my head on the earth and desired the camel-driver not to disturb me. How far shall the feet of *the poor man*\* proceed when the camel is weary of his load. Whilst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you escape; and if you sleep you die: it is pleasant to sleep on the road in the desert under acacia-tree in the night of decampment, but you must consider it as abandoning life."

\* Revised from No. 19 to No. 20.—Read "Of the poor pedestrian."

## TALE 13.

پارمائي را ديدم برکنار دريا که زخم پلنگ داشت و به سج  
 دارو به نميشود و مدتها دران رنجور بود و دمبدم شکر خدايتعالی  
 همي گفت الحمد لله که بمصیبتی گرفتارم نه بمعصیتی  
 قطعه

گر مرا زار بکشتن دهد آن یار عزیز  
 تا تگویی که دراندم غم جانم باشد  
 گویم از بنده مسکین چه گنه صادر شد  
 که دل آزرده شد از من غم آنم باشد

1 A religious man, a devotee, abstemious person—2 I saw—[3 on the bank  
 —4 of a river]—5 who—6 a wound—7 of a tiger—8 possessed had—9 and by  
 any—10 medicine—11 did not get better—12 and for a long time—13 in that,  
 from that—14 was ill, was afflicted—15 and every moment—16 thanks—17 of  
 the great God—18 was saying—19 all praise to God—20 that—21 in mis-  
 fortune, from misfortune—22 I am seized, imprisoned, afflicted—23 and not  
 by sin—24 if—25 to me, me—26 the place (a particle meaning many)—27  
 to kill—28 may give, should assign—29 that—30 friend—31 dear, darling—  
 32 so that—33 you say not, may not say—34 that—35 in that moment—36  
 grief—37 of my life—38 may be—39 I will say—40 from the slave—41 poor,  
 helpless—42 what—43 sin, fault, crime, offence—44 has come forth, has taken  
 place—45 that—46 heart—47 has become distressed—48 towards—49 me—  
 50 grief, sorrow—51 that to me—52 may be.

I saw *on the sea-shore*\* a religious man, who had a wound from a tiger,  
 which could not be cured by any medicine. He had been a long time in this  
 woeful state, and was continually thanking God, saying, "God be praised  
 that I am afflicted through misfortune and not through sin. 'If that dear friend  
 assigns me to the place of slaughter, then in order that you may not accuse me  
 of being at that instant afraid of my life, I will ask what crime has your  
 slave committed, that your heart is offended at me? This reflection only is  
 the cause of my sorrow."

\* Revised from No. 3 to No. 4.—Read "On the bank of a river."

N. B.—In the above زار may very properly be translated as "a place," as گلزار  
 a rose garden, i. e., a place of roses, or abounding in roses, علفزار a meadow, or  
 place of grass (from علف grass, hay, food, forage,) and زار a place (or may mean,  
 full of, replete, &c., &c.).

## TALE 14.

8 7 6 5 4 3 2 1  
 درویشی را ضرورتی پیش آمد گلیمی از خانه یاری بدزدید  
 18 17 16 15 14 13 12 11 10 9  
 حاکم فرمود که دستش ببرند صاحب گلیم شفاعت کرد که من  
 27 26 25 24 23 22 21 20 19  
 او را بجل کردم حاکم گفت بشفاعت تو حد شرع فرو نگذارم  
 37 36 35 34 33 32 31 30 29 28  
 گفت راست فرمودی اما هرکه از مال وقف چیزی بدزدد  
 44 43 42 41 40 39 38  
 قطعش لازم نیاید که *Arabic* هرچه درویشانراست وقف  
 52 51 50 49 48 47 46 45  
 محتاجانست حاکم دست ازو برداشت وگفت جهان بر تو  
 62 61 60 59 58 57 56 55 54 53  
 تنگ آمده بود که دزدی نکردی الا از خانه چنین یاری گفت  
 71 70 69 68 67 66 65 64 63  
 ای خداوند شنیده که گفته اند خانه دوستان بروب و در  
 73 72  
 دشمنان مکوب

## بیت

80 79 78 77 76 75 74  
 چون فروماني بسختي تن بعجز اندر مده  
 85 84 83 82 81  
 دشمنانرا پوشت برکن دوستانرا پوستين

1 To a durwaish—2 a want, indigence, necessity, exigence—3 came in front, happened to—4 a blanket—5 from—6 the house—7 of a friend—8 he stole—9 the judge—10 said, commanded—11 that—12 his hand—13 they should cut off—14 the master—15 of the blanket, (*i. e.*, the owner,)—16 interceded—17 saying, viz.—18 I—19 to him—20 I have pardoned, absolved—21 the judge—22 said—23 at the intercession—24 of you—25 limit, bounds, extremity—26 of the law—27 I will not forego, let drop, will not let pass under—28 he said—29 true—30 you have observed, have said—31 but—32 whoever—33 from—34 the property—35 of an endowment for public charity, a legacy for pious uses, money left for the support of devotees—36 a single thing, any thing—37 steals—38 his amputation, cutting him, (*i. e.*, either feet or hands)—39 proper, just, legal—40 does not become—41 because—42 whatever—43 of durwaishes is, belongs to durwaishes—44 the money (*i. e.*, a legacy for pious purposes)—45 of the poor is, belongs to the poor—46 the judge—47 hand—48 from him—49 withheld, (*i. e.*, let him off)—50 and said—51 the world—52 towards you, to you—53 narrow—54 had arrived, had become—55 that—56 stealing, theft—57 you did not—[58 except—59 from the abode, house—60 of such—61 a friend]—62 he said—63 Oh!—64 Lord, master, Sir—65 have you not heard?—66 that, viz.—67 what they have said—68 the house—69 of friends—70 sweep—71 and the door, (*i. e.*, of the house)—72 of enemies—73 strike not, knock not at—74 when—75 you fall, (*i. e.*, into misfortune,) *i. e.*, go down in the world, decline—76 from hardship, from hardships, distress—77 body—78 from wretchedness, weakness—79 within, inward—80 give not, (*i. e.*, do not consign yourself to misery)—

81 to your enemies—82 skin—83 strip, or take off—84 to your friends—85 jackets, the jackets made of the skin of certain animals, a leathern garment, a fur coat.

A durwaish, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied that he should not forego the legal punishment at his intercession. He rejoined, "You have said rightly, but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation; because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous." The judge released him, and said, "Was the world so narrow that you should steal only *from such a friend*\* as this?" He replied. "O my Lord, have you not heard the saying, 'Sweep the houses of your friends but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets.'"

\* Revised from No. 58 to No. 61.—Read "From the house of such a friend."—

N. B.—Thus "Did the world seem so scanty to you, that you could not steal except from the house of such a friend?"

### TALE 15.

يكي از پادشاهان پارسائي را گفت هيچت از ما ياد مي آيد  
گفت بلي هرگه كه خدايرا فراموش مينم

قطع

هر سو دود آن كس ز در خویش براند  
وانرا كه بخواند بدر كس ندد واند

1 One—2 of—3 the kings—4 to a devotee, an abstemious person, pious individual—5 said—6 ever to you? Any time to you?—7 of me—8 recollection—9 comes, does it come?—10 he replied—11 yes—12 at every time, whenever—13 that—14 to God—15 I forget—16 every—17 side, direction, quarter—18 runs—19 that one, that person—20 to whom, that him—21 from door—22 his own, (*i. e.*, the Almighty's)—23 drives away—24 and to him—25 who—26 he calls—27 to the door—28 of any one—29 does not cause to run.

A certain king said to a religious man, "Do you ever think of me?" He answered, "Yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth he will not suffer to run to the door of any one.

## TABLE 16.

یکی از صالحان پادشاهی را بخواب دید در بهشت و پارسائی را  
 در دوزخ پرسید که موجب درجات آن چیست و سبب  
 درکات این چه که ما بخلاف این پنداشتم گفتند آن پادشاه  
 بمحبت درویشان در بهشت است و این پارسا بتقرب پادشاهان  
 در دوزخ

## قطعه

دلقت بچه کار آید و تسبیح و مرقع  
 خود را از عملهای نکوهیده بری دار  
 حاجت بکلاه برگی داشتنت نیست  
 درویش صفت باش و کلاه تتری دار

1 One—2 of—3 the pious men—4 to a king, a king—5 in sleep, in a dream  
 —6 saw—7 in—8 heaven—9 and a good man—10 in—11 hell—12 he asked  
 —13 saying, viz., that—14 cause, reason—15 of ascents, degrees, exaltation—  
 16 that one, (*i. e.*, the king)—17 what is—18 and reason—19 of descending,  
 descent, lowness, degradation—20 this one (*i. e.*, the good man)—21 what—  
 22 because—23 I myself—24 contrary—25 to this—26 I supposed, fancied,  
 thought—27 they said—28 that—29 king—30 by the love, fondness—31 of  
 durwaishes—32 in—33 heaven is—34 and this—35 good man, abstemious  
 man—36 by the propinquity, nearness, by association—37 of kings—38 in—  
 39 hell—[40 your coarse coat—41 to what—42 use, advantage—43 will  
 become, will be—44 and rosary, string of beads—45 and patched garment—46  
 to yourself, yourself—47 from—48 actions, deeds—49 contemptible, bad, base  
 —50 clear, free, exempt—51 place, keep yourself—52 the necessity—53 for a  
 cap—54 of leaves—55 you to possess—56 is not—57 a durwaish's—58 at-  
 tribute, quality, like—59 remain (*i. e.*, possess the attributes)—60 and a Tar-  
 tarian cap—61 place, wear possess, hold.]

A certain pious man saw in a dream a king in paradise, and a holy man  
 in hell; he asked, what could be the meaning of the exaltation of one, and the  
 degradation of the other, as the contrary is generally considered to be the case?  
 They replied, "The king has obtained paradise in return for his love of holy  
 men; and the religious man, by associating with kings, has got into hell." *Of  
 what use are the coarse frock, the beads and patched garments; abstain from  
 evil deeds, and there is no need of a cap of leaves; possess the virtues of a dur-  
 waish, and wear a Tartarian crown.\**

\* Revised from No. 40 to No. 61.—Of what use are your coarse coat, your rosary, and your  
 patched garments? Keep yourself free from contemptible deeds. There is no necessity for  
 your possessing a cap of leaves, retain the attributes of a devotee and wear, (*i. e.*, if you  
 choose) a Tartarian cap.

## TALE 17.

پیماده<sup>1</sup> سروپا برهنه با کاروان حجاز<sup>5</sup> از کوفه<sup>7</sup> بدر آمد<sup>8</sup> و همراه<sup>9</sup>  
 ما شد خرامان<sup>12</sup> همی رفت<sup>13</sup> و میگفت<sup>14</sup>

نظم

نه<sup>15</sup> بر اشتری سوارم نه<sup>18</sup> چو استر زیر بارم<sup>22</sup>  
 نه<sup>23</sup> خداوند رعیت نه<sup>26</sup> غلام شهریارم<sup>28</sup>  
 غم<sup>29</sup> موجود و پریشانی معدوم ندارم<sup>33</sup>  
 نفسی<sup>34</sup> میزنم آسوده<sup>36</sup> و عمری بسر آرم<sup>38</sup>  
 اشتر<sup>39</sup> سواری گفتش ای درویش کجا<sup>44</sup> میروی<sup>45</sup> برگرد<sup>46</sup> که  
 بسختی<sup>48</sup> بمیری نشید<sup>50</sup> و قدم در بیابان نهاد<sup>55</sup> و بر رفت

1 A foot traveller, pedestrian—2 head and feet—3 naked—[4 with the caravan—5 of Mecca—6 from—7 Cufeh—8 came into, joined]—9 and the same road, along with, accompanied (a companion)—10 of us—11 was, became—12 merrily, strutting—13 was going, was proceeding—14 and was saying—15 not—16 on a camel—17 I am mounted—18 not—19 like—20 a mule—21 under—22 a load I am—23 not—24 lord—25 of a subject—26 not—27 a slave—28 of a king I am—29 grief, anxiety—30 of the present—31 and anxiety, concern, trouble—32 of the past, the non-existent, abolished, extinct, annihilated—33 I possess not—34 a breath—35 I strike (*i. e.*, I draw forth)—36 content, at ease freely—37 and age, lifetime—38 I pass, I live on, I bring to an end—39 a camel—40 rider, one mounted on any animal or on a conveyance—41 said to him—42 Oh!—43 durwaish—44 where—45 are you going?—46 turn round, go back, return—47 because—48 from distress, hard work—49 you will die—50 he listened not, paid no attention—51 and foot—52 in—53 the desert—54 placed—55 and went along and proceeded.

A foot traveller, bareheaded and without shoes, came from Cufeh and accompanied the caravan to Mecca.\* He proceeded merrily, saying, "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vassal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort." One mounted on a camel said to him, "Oh! durwaish, whither art thou going? Return, or thou wilt perish in distress." He paid no attention, but entered the desert and proceeded on the journey.

\* Revised from No. 4 to No. 8.—Came from Cufeh and joined the Mecca caravan.

چون بنخله محمود رسیدیم تونگرا اجل فرار سید و مرد درویش  
ببالینش بیامد و گفت ما بسختی نمردیم و تو بر بختی بمردی

بیت

شخصی همه شب بر سر بیمار گریست  
چون روز شد او بمرد و بیمار بزیست

قطعه

ای بسا اسپ تیز رو که بماند که خر لنگ جان بمنزل برد  
بس که در خاک تندرستانرا دفن کردند و زخم خورده نمرد

1 when—2 at (a place called) Nukleh Mahmood—3 we arrived—4 to the rich man—5 death—6 came in front—7 and he died—8 the durwaish—9 to his pillow—10 came—11 and said—12 I—13 through hard work, hardships—14 I died not—15 and you—16 on a quick paced camel—17 died, you expired—[18 a person—19 the whole—20 night—21 at the head—22 of a sick person—23 wept—24 when—25 the day—26 was (*i. e.*, dawned)—27 he, that one—28 died—29 and the sick person—30 lived]—31 Oh!—32 many—33 a horse—34 and—35 quick, fast, fleet—36 that—37 has remained—38 when—39 ass—40 lame—41 life—42 to the day's journey, end of a march—43 has taken, carried—44 many, often—45 that—46 in the earth—47 to the healthy—48 they have buried—49 and the wounded—50 have not died.

When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The durwaish came to his pillow and said, "I after encountering difficulties am here alive, whilst you expired riding on a dromedary." *A person wept all night by the side of a sick person; in the morning he died, and the sick man recovered.\** O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigour of health have been carried to their graves, whilst the wounded have recovered.

\* Revised from No. 18 to No. 30.

*Remark.*—This is also one of Saday's very pretty similies, he compares the rich man (who told the durwaish to return,) to a candle which, drop by drop, (*i. e.*, like one weeping excessively,) seems to exhaust itself, whilst a sick person reclines on his bed; but in the morning, the afflicted one is still alive when the candle is burnt out or dead. Without this explanation, it is impossible for any one to know the meaning of what is here intended by Saday; the rich man, when persuading the other to return, was exhausting himself to no purpose, as it was destined that he, and not the durwaish, should die first.

## TALE 18.

عابدی را پادشاهی طلب کرد عابد اندیشید که دارویی  
 محصورم تا ضعیف شوم مگر اعتقاد در حق من زیاده کند  
 آورده اند که داروی قاتل بخورد و بمرد

قطعه

آنکه چون پسته دیدمش همه مغز پوست بر پوست بود همچو پیاز  
 پارسایان روی در مخلوق پشت بر قبله میکند نماز

بیت

بنده خدای خویش خواند باید که بجز خدا ناند

1 To a religious man—2 a king—3 called, invited—4 the religious man—5  
 thought—6 that, viz.—7 a medicine—8 I should eat, ought to eat—9 so that  
 —10 weak—11 I may become—12 but so that—13 belief—14 in—15 my  
 right, my behalf—16 more—17 may do—18 they say, it is related—19 that—  
 20 a medicine—21 deadly—22 he did eat—23 and died—24 he who—25 like  
 —26 a pistachio nut—27 I saw him—28 all, entirely—29 kernel, marrow,  
 brain—30 skin—31 on skin was—32 like, same as—33 an onion—34 religi-  
 ous persons—35 face—36 towards—37 mortals, the creation—38 back—39  
 towards Mecca—40 do, say, repeat—41 prayers—42 the slave of God, ser-  
 vant of God—43 himself—44 calls, considers—45 it behoves—46 that—47  
 except—48 God—49 should know not, should not acknowledge, or serve.

A certain king sent an invitation to a religious man. He thought by  
 taking medicine to make himself weak, in order that the king might entertain  
 a high opinion of him. It is said that he happened to swallow a deadly  
 poison and expired. He who appeared to me plump as a pistachio nut,  
 had coat upon coat like an onion! Religious men who look towards the world,  
 pray with their backs towards Mecca. When any one calleth himself a ser-  
 vant of God, it behoveth him to know none besides God.



## TALE 19.

<sup>8</sup> بردند <sup>7</sup> بیقیاس <sup>6</sup> ونعمت <sup>5</sup> بزدند <sup>4</sup> یونان <sup>3</sup> در زمین <sup>2</sup> کاروانی را <sup>1</sup>  
<sup>15</sup> آوردند <sup>14</sup> شفیع <sup>13</sup> ورسول <sup>12</sup> و خدا <sup>11</sup> کردند <sup>10</sup> گریه و زاری <sup>9</sup> بازرگانان  
<sup>16</sup> فایده نداد

## بیت

<sup>28</sup> کاروان <sup>27</sup> گریه <sup>26</sup> از <sup>25</sup> دارد <sup>24</sup> غم <sup>23</sup> چه <sup>22</sup> روان <sup>21</sup> تیره <sup>20</sup> دزد <sup>19</sup> شد <sup>18</sup> پیروز <sup>17</sup> چون

1 A caravan—2 in—3 the land—4 of Greece—5 they attacked, (*i. e.*, robbers did)—6 and plunder wealth—7 inconceivable, incomprehensible—8 they carried off—9 the merchants—10 crying and lamenting—11 they did—12 and God—13 and the Prophet, (*i. e.*, the messenger)—14 & 15 did call upon, did beseech, to interfere (شفیع means an advocate, patron)—16 it was of no use—17 when—18 victorious—19 have become—20 the thief, robber—21 of dark—22 life, soul, inside—23 what—24 grief—25 possesses he—26 from, of, on account of, by—27 the crying, lamenting—28 of the caravan.

In the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan?

لَقْمَانُ حَكِيمٌ دَرَانِ مِیَانِ بُوَد یَکِی از کاروانیان گفت کلمهٔ  
چند از حکمت و موعظت با اینان بگویی باشد که طرفی از مال  
ما دست بدارند که دریغ باشد که چندین نعمت ضایع گردد  
لَقْمَانُ گفت دریغ باشد کلمهٔ حکمت با ایشان گفتن

قطعه

آهنی را که موریانہ بخورد نتوان برد ازو بصیقل زنگ  
باسیه دل چه سود گفتن وعظ نرود میخ آهنی در سنگ

قطعه

بروزگار سلامت شکستگان دریاب که خیر خاطر مسکین بلا بگرداند  
چو سایل از تو بزاری طلب کند چیزی بده وگرنه ستمگر بزور بستاند

1 Lokman—2 the wise man, the philosopher—3 in them, in those—4 amongst—5 was—6 one—7 of—8 the caravan folks, people—9 said—10 words—11 a few—12 of—13 knowledge—14 and advice—15 towards them—16 say you, speak—17 it may be—18 that—19 a little, some—20 of the property—21 of us, our—22 hand—23 may keep off (*i. e.*, may withhold from taking)—24 because—25 alas! a pity—26 may be, will be—27 that—28 so much—29 wealth, property—30 should be lost—31 Lokman—32 said—33 it would be a pity—34 the words—35 of wisdom—36 to them—37 to say, to utter, to speak—38 to iron—39 that—40 rust—41 has eaten into—42 cannot take, cannot remove—43 from it—44 with polish—45 rust—46 with black—47 heart (*i. e.*, depraved heart)—48 what—49 advantage, use—50 saying, speaking—51 advice, admonition—52 will not go, will not enter—53 a nail—54 of iron—55 into—56 a stone—57 in the time, season, in the days—58 of safety, ease, happiness, prosperity—59 the broken (*i. e.*, the distressed in circumstances)—60 think on, reflect, remember—61 because benevolence towards—62 the hearts—63 of the humble—64 misfortune—65 turns off, keeps away, averts—[66 when—67 the beggar—68 from—69 you—70 with weeping, crying, in tears—71 asks for—72 a thing—73 give it—74 if not, otherwise—75 the tyrant, oppressor—76 by force—77 will snatch it away, will take from you, will take by force.]

Lokman, the philosopher, being amongst them, one of the caravan said to him, "Utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods; for it is cruel to lose so much wealth." Lokman replied, "It would be in vain to preach philosophy to them. When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart, an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. *When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.\**

\* Revised from No. 66 to No. 77.—When the beggar (weeping) asks anything of you, give it; otherwise the oppressor will take it from you by force.

## T A L E 20.

5 4 3 2 1  
 چند انکه مرا شیخ شمس الدین ابوالفرح بن جوزی بترک سماع  
 11 10 9 8 7 6  
 فرمودی و بخلوت و عزلت اشارت کردی عنفوان شبابم  
 19 18 17 16 15 14 13 12  
 غالب آمدی و هوا و هوس طالب ناچار بخلاف رای مربی  
 26 25 24 23 22 21 20  
 برفتمی و از مماع و مخالطت حظی برگرفتمی چون نصیحت شیخم  
 28 27  
 یاد آمدی گفتمی

## بیت

34 33 32 31 30 29  
 قاضی ار باما نشیند برفشاند دست را  
 40 39 38 37 36 35  
 محتسب گر می خورد معذور دارد مست را

[1 As many, as much, so greatly, notwithstanding—2 to me—3 Shaikh Shumsuddeen Abûlfureh Ben Jowzee—4 to forsake, regarding the abandonment, leaving off—5 of hearing, listening, singing—6 ordered, directed—7 and in retirement, privacy, solitude—8 and retirement, the life of a recluse—9 gave the sign, hint, signal—10 the spring of youth, flower of youth, vigour—11 of my youth—12 became predominant, overpowering, overcoming—13 and lust, desire—14 and inordinate desire, lust, concupiscence—15 asking, demanding, importunate—16 without remedy, remediless, helpless, constrained—17 contrary—18 to the wisdom—19 of my spiritual guide—20 I went—21 and from singing—22 and mixing together in society—23 experienced, a pleasure, I derived delight, (from حظ flavour, taste,) I experienced felicity]—24 when—25 advice—26 of my spiritual guide, patron—27 came to remembrance—28 I said—29 the Câzy—30 if—31 with us—32 sat, were to sit—33 he would spread out—34 to hands, his hand—35 the censor, (the person who has the power to correct public manners)—36 if—37 wine—38 drank, were to drink—39 he would forgive—40 to the drunken one, the intoxicated one.

*Notwithstanding all that was said to me by Shaikh Shumsuddeen Abûlfureh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement; the spring tide of youth prevailed; the desire of sensual gratification, not admitting of restraint; and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing, and of convivial society.\** When the Shaikh's advice occurred to my recollection, I used to say, "If the câzy were of our party, he would rub his hands together in rapture; if the mohtesib would drink wine, he would excuse him who is intoxicated."

\* Revised from No. 1 to No. 23.—Notwithstanding all that my spiritual guide, (Shaikh Shumsuddeen Abûlfureh Ben Jowzee,) said to me regarding the abandonment of musical parties, (i. e., singing,) and hinted at my leading a life of seclusion and retirement; the vigour of my youth was predominant, and my sensual passions were importunate; helplessly (therefore) I went contrary to the advice of my guardian, and derived gratification from singing and mixing in society.

تا شبی بمجمع قومی برسدیم و دران میان مطربی دیدم

## بیت

گوئی رگ جان میگسند زخمه سازش

ناخوشتتر از آواز مرگ پدر آوازش

1 Until—2 one night—3 in an assembly—4 of a tribe—5 I arrived, I entered—6 and in them—7 amongst—8 a singer—9 I saw—[10 you would say—11 the vein, fibre—12 of life, (*i. e.*, the jugular vein)—13 would break—14 the bow—15 of his instrument—16 more unpleasant, more disagreeable, horrid—17 than—18 the noise—19 of death—20 of father—21 his noise, (*i. e.*, voice.)]

One night I entered into the society of a tribe amongst whom was such a minstrel, you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father.\*

\* Revised from No. 10 to No. 21.—You would say that the “bow” of his “musical instrument” would break the jugular vein; more unpleasant was his voice than that of a man lamenting his father’s death.

*Remark.*—Such is the translation as it stands, but if this is all that is given, one of Shaik Saday’s very best and beautiful similies would be lost. The “bow” here alluded to is the “voice,” the “musical instrument” is the minstrel’s “throat,” and the “sound” passing over or near the veins in the throat is beautifully compared to a bow rubbing on the strings of an instrument, somewhat resembling the violin. The “jugular vein,” being the largest, is here compared to the strongest “string” in the musical instrument (*i. e.*, throat,) and when Saday says that the minstrel’s “bow” (*i. e.*, voice) would make you imagine it would break the same, (*i. e.*, the strongest string,) it is to be understood that he means his voice was so harsh and discordant that it was a perfect wonder it did not burst his wind-pipe. I consider this is a similie which of itself proves Saday to have been a person of immense depth and beauty of thought.

گاهی انگشت حریفان ازو در گوش و گاهی بر لب و گه

داموش

بیت

نه بیند کسی در سماعت خوشی

مگر وقت رفتن که دم در کشی

1 At times—2 fingers—3 of the friends, associates—4 on account of him—5 in—6 ears—7 and sometimes—8 on—9 lip—[10 and sometimes—11 silent]—12 not—13 will see, experience—14 any one—15 during, in—16 your singing—17 pleasure—18 but, except—19 the time—20 of departure, going—21 when, that—22 you draw in your breath, you stop your breath.

Sometimes the audience put their fingers into their ears, that they might not hear him; and sometimes they placed their fingers on their lips, *as a signal for him to be silent.*\* Arabic—"The heart may be captivated by the sound of sweet melody, but such a singer as thou art can only give delight by being silent." No one will experience pleasure from your singing, excepting at the time of your departure, when you stop your breath.

\* Revised from No. 10 to No. 11. — And sometimes were silent, (*i. e.*, in perfect astonishment at his horrid discordance.)

## مثنوي

چون در آواز آمد آن بر بربط سراي کد خدا را گفتم از بهر خدای  
 زیبقم در گوش کن تا نشنوم یا درم بکشای تا بیرون روم  
 فی الجمله پاسخاطر یارانرا موافقت کردم وشبى بچندین مجاهده  
 بروز آوردم

## قطعه

موزن بانگ بی هنگام برداشت  
 نمیداند که چند از شب گذشتست  
 درازی شب از مژگان من پرس  
 که یکدم خواب در چشم نه گشتست

1 When—2 commenced to sing, (lit. came into voice, commenced sound,) —3 that—4 harper, a singer to a harp—5 to the master of the house, the head of the family—6 I said—7 for the sake of God—8 quicksilver to me, for me quicksilver—9 in, inside—10 ear,—11 put—12 so that—13 I may not hear—14 or—15 the door for me—16 open, make wide—17 so that—18 outside—19 I may go—20 in short—21 for the sake, out of respect, for the wish—22 of my friends—23 I agreed, I conformed—24 and the night—25 with many—26 troubles, exertions, strivings—27 to morning I brought, I passed till morning—28 the Mouzzin—29 noise, call, shout—30 out of time, out of season—31 took up, gave forth—32 did not know—33 that—34 how much—35 of the night—36 is passed, had elapsed—[37 the length—38 of the night—39 from the eyelashes—40 of me, mine—41 ask—42 because—43 one moment—44 sleep—45 across my eyes, over or upon my eyes—46 had not come, had not turned, had not passed over, or gone the round, (i. e., as a sentinel.)]

When this harper began singing, I said to the master of the house, "for God's sake put quicksilver into my ears, that I may not hear; or else open the door that I may escape." In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until day-break. The Mouzzin proclaimed prayers out of season, no knowing how much of the night had elapsed. *Ask the length of the night from my eye-lids which have not been closed a single moment.\**

\* Revised from No. 37 to No. 46.—Ask the length of the night from my "eye-lashes because sleep for a single moment, did not pass by my eyes.

9 8 7 6 5 4 3 2 1  
 بامدادان بحکم تبرک دستار از سر و دینار از کمر بکشادم  
 18 17 16 15 14 13 12 11 10  
 و پیش مغنی نهادم و در کنارش گرفتم و بسی شکر گفتم یاران  
 25 24 23 22 21 20 19  
 ارادت من در حق او برخلاف عادت دیدند و برخفت عقل  
 33 32 31 30 29 28 27 26  
 حمل کردند و نهفته میخندیدند یکی از ایشان زبان تعرض دراز کرد  
 41 40 39 38 37 36 35 34  
 و ملامت کردن آغاز که این حرکت مناسب حال خردمندان  
 51 50 49 48 47 46 45 44 43 42  
 نکردی خرقة مشایخ بچنین مطربی دادی که در همه عمرش  
 56 55 54 53 52  
 درمی در کف نبوده است و قراضه در دلف

1 In the morning—2 by way, by order—3 of benediction—4 turban—5 from—6 head—7 and direms—8 from my girdle, loins, waist—9 I opened, I took out—10 and in front—11 of the singer—12 I placed—13 and in bosom him—14 I seized, I embraced—15 and many—16 thanks—17 I expressed, said—18 my friends—19 my intention—20 concerning him, in his account—21 contrary—22 to custom—23 saw, they considered looked upon—24 and to levity, lightness—25 of understanding, wisdom—26 they attributed, they imputed—27 and secretly—28 they laughed—29 one—30 of them—31 the tongue—32 of opposition—33 did lengthen, extended—34 and reproach, reprimand—35 began to do—36 saying—37 this—38 conduct, action—39 fit, proper, suitable—40 to the state—[41 of wise men]—42 you did not—[43 the religious habit, dress—44 of the prelates, spiritual teachers—45 to such—46 a singer]—47 you gave—48 who—49 in, during—50 all, the whole—51 of his life—52 a single direm—[53 upon his palm, (*i. e.*, of hand)]—54 has not had, has not been—55 and a particle of gold—56 on his drum.

In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and presenting them to the singer, I embraced him, and returned him many thanks. My companions seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed within themselves. One of them extended the tongue of opposition, and began reprimanding me saying, "In this matter you have not acted as becometh a wise man,\* to have given part of your professional dress to a singer,† who during his whole life never at one time had a direm in his hand,‡ nor ever saw a particle of gold on his drum."

\* Revised No. 41.—Read "wise men."

† Revised from No. 43 to No. 46.—The religious habit of prelates to such a singer.

‡ Revised No. 53.—Read "in the palm of his hand."

## مثنوی

11 10 9 8 7 6 5 4 3 2 1  
 مطربى دور ازین خجسته سراي کس دوبارش ندیده در ایک جای  
 20 19 18 17 16 15 14 13 12  
 راست چون بانگش ازدهن برخاست خلق را موی بر بدن برخاست  
 30 29 28 27 26 25 24 23 22 21  
 مرغ ایوان زهول او بپیرید مغزما برد وحلق خود بدرید  
 39 38 37 36 35 34 33 32 31  
 گفتم مصلحت آنست که زبان تعرض کوتاه کنی که مرا  
 48 47 46 45 44 43 42 41 40  
 کرامت او ظاهر شد گفت مرا بر کیفیت آن مطلع گردان قا  
 56 55 54 53 52 51 50 49  
 همکنان تقرب نمائیم و بر مطایبه که رفت استغفار کنیم گفتم  
 66 65 64 63 62 61 60 59 58 57  
 بحکم آن که مرا شیخ بارها بتربک سماع فرموده بود و موعظهای  
 73 72 71 70 69 68 67  
 بلیغ گفته و در سمع قبول من نیامد

1 A singer—2 distant, far away—3 from this—4 happy, fortunate—5 abode, house, mansion—6 any one—7 him twice, him two times—8 has not seen—9 in—10 one—11 place—12 true—13 when—14 his noise, voice, sound—15 from mouth—16 rose up, went forth—17 to the creation, folks, mortals—18 the hair—19 on the body—20 rose up, stood erect—21 the bird—22 of the balcony (i. e., the sparrow)—23 from the dread, fear—24 of him—25 flies off—26 our brains—27 he has carried off, has distracted—28 and windpipe—29 his own—30 tears, has torn—[31 I said—32 fit, proper, suitable—33 that is—34 that—35 the tongue—36 of opposition, impediment—37 short or small should make, i. e., should shorten—38 because—39 to me—40 the miracles, wonders—41 of him—42 have become apparent, evident, plain]—43 he said—44 to us—45 on the state, circumstances—46 of that, of him—47 make acquainted, enlighten, inform—48 so that—49 all—50 may unite, may approach—51 and for, and on account—52 of the joke, jest,—53 that—54 has gone, has passed—55 we may ask forgiveness, ask pardon—56 I said—57 on account, by reason—58 of—59 that—60 to me—61 the spiritual teacher, my patron—62 many times, often—63 regarding the abandonment or forsaking—64 of singing parties—65 had ordered—66 and admonitions—67 many, numerous, (eloquent,) effectual, mature, copious, utmost—68 has spoken—69 and in—70 the ear—71 of acceptance, reception—72 of me—73 had not come, entered not.

"Such a singer, (far may he remain from this happy mansion,) no one ever saw him twice in the same place. Of a truth, when the sound came out of his mouth, it made men's hairs stand on end. The sparrow flies away from the dread of him, he distracts our intellects, and tears his own throat. I answered, "You should stop your railing, because, in my opinion, he possesses miraculous talents."\* He replied, "Communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied that my Shaikh had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions to which I had paid no attention.

\* Repised from No. 31 to No. 42.—It is proper that you should shorten the tongue of opposition because to me his miracles are (or have become) apparent.



<sup>9</sup> امشب <sup>8</sup> سرا <sup>7</sup> طالع <sup>6</sup> میمون <sup>5</sup> و <sup>4</sup> بخت <sup>3</sup> همایون <sup>2</sup> بدین <sup>1</sup> بقعه <sup>18</sup> رهبری <sup>17</sup> کرد <sup>16</sup> تا <sup>15</sup> بدست <sup>14</sup> این <sup>13</sup> مطرب <sup>12</sup> توبه <sup>11</sup> کردم <sup>10</sup> که <sup>9</sup> دگر <sup>8</sup> بار <sup>7</sup> گرد <sup>6</sup> سمع <sup>5</sup> و <sup>4</sup> مخالطت <sup>3</sup> نکردم <sup>2</sup>

## قطعه

<sup>26</sup> آواز <sup>25</sup> خوش <sup>24</sup> از <sup>23</sup> کام <sup>22</sup> و <sup>21</sup> دهان <sup>20</sup> و <sup>19</sup> لب <sup>18</sup> شیرین <sup>17</sup> گر <sup>16</sup> نغمه <sup>15</sup> کند <sup>14</sup> و <sup>13</sup> رنکند <sup>12</sup> دل <sup>11</sup> بفریب <sup>10</sup> و <sup>9</sup> پوده <sup>8</sup> عشاق <sup>7</sup> و <sup>6</sup> صفاهان <sup>5</sup> و <sup>4</sup> حجاز <sup>3</sup> است <sup>2</sup> از <sup>1</sup> حنجره <sup>18</sup> مطرب <sup>17</sup> مکروه <sup>16</sup> نزیب <sup>15</sup>

[1 This night, to night—2 to me, me—3 fate—4 auspicious—5 and destiny, fortune—6 felicitious, good, lucky—7 in this—8 place—9 has guided]—10 so that—11 at the hands—12 of this—13 singer—14 I have made a vow, I have resolved—15 that—16 another time—17 about, in the vicinity—18 of singing parties—19 and convivial meetings—20 I will not frequent, will not perambulate, walk round, haunt—21 a sound—22 pleasant, good—23 from a palate—24 and mouth—25 and lip—26 sweet—27 if—28 does produce melody, is melodious is harmonious, musical—29 or if it does not, (*i. e.*, produce melody,) is not musical—30 the heart—31 it enchants, captivates—32 but—33 the musical tones—34 of Ushâk—35 and Sifuhân—36 and Hejaz, (*i. e.*, that belongs to these)—37 from—38 the windpipe—39 of a singer—40 detestable, odious, abominable, hateful—41 does not give pleasure, is not elegant, is not fascinating, is not suitable.

*Until this night, when the star of auspiciousness and good fortune guided me to this house,\** where by the means of this singer, I had made a vow never again to approach singing or convivial parties. A pleasant voice from a sweet palate, mouth and lips, whether tempered with musical art or not, captivates the heart, but the musical modes of Ushâk, Sifuhân, and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.

\* Revised from No. 1 to No. 9.—To night auspicious fate and felicitious destiny guided me to this place (or house).

## TALE 21.

لقمان<sup>1</sup> را گفته اند<sup>2</sup> ادب<sup>3</sup> از<sup>4</sup> که آموختی<sup>5</sup> گفت<sup>6</sup> از بی ادبان<sup>7</sup> هرچه<sup>8</sup>  
از ایشان<sup>10</sup> در نظرم<sup>11</sup> ناپسند آمد<sup>12</sup> از فعل آن<sup>13</sup> پرهیز کردم<sup>15</sup>

قطعه

نگویند<sup>16</sup> از سر باز یچه<sup>17</sup> حرفی<sup>18</sup> کزان<sup>19</sup> پندی<sup>20</sup> نگیرد<sup>21</sup> صاحب هوش<sup>22</sup>  
وگر صد باب حکمت<sup>25</sup> پیش نادان<sup>27</sup> بخوانند<sup>29</sup> آیدش<sup>30</sup> باز یچه<sup>31</sup> در کوش<sup>32</sup>

1 To Lokman—2 they said—3 politeness, urbanity—4 from whom—5 did you learn?—6 he said—7 from—8 the rude, (those *without* politeness)—9 whatever—10 from them—11 in my presence, to my sight—12 disagreeable came, (*i. e.*, appeared disagreeable)—13 from—14 that action, that work—15 I did abstain, I avoided doing—16 they say not—17 in the way of sport—18 a single word—19 that from it—20 advice, instruction—21 will not seize, will not derive—22 a man of understanding—23 and if, but if—24 one hundred—25 chapters—26 of knowledge, philosophy—27 in front, before—28 the foolish, ignorant—29 they should read—30 it will come to him, will appear to him—31 play, sport, folly—32 in—33 his ears.

They asked Lokman from whom he had learnt urbanity, he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

## TALE 22.

عابدی را حکایت کنند که شبی ده من طعام خوردی و تا صبح  
 ختمی در نماز کردی صاحب‌دلی بشنید و گفت اگر نیم نانی  
 بخوردی و بشفقتی بسیار فاضلتر از آن بودی

## قطعہ

اندرون از طعام خدی دار تا درو نور معرفت بینی  
 آری از حکمتی بعلمت آن که پری از طعام تا بینی

1 Of a religious man—2 they tell a story—3 who—4 in one night—5 ten—  
 6 the name of a weight, (forty seers, or probably means here a pound)—7 of  
 food—8 did eat—9 and till morning—10 conclusion, from beginning to end—11  
 in—12 prayers—13 did, performed—14 a wise man—15 heard—16 and said—  
 17 if—18 half—19 a loaf—20 were to eat—21 and were to sleep—22 much—  
 23 more meritorious—24 than that—25 it would be—26 the inside, belly—  
 27 from food—28 empty—29 possess, keep—30 so that—31 in it—32 the  
 light—33 of divine knowledge—34 you may see—35 empty, void—36 of—37  
 wisdom—38 for this cause, reason—39 because—40 you are full, crammed—  
 41 with food—42 to the nose, up to the nose.

They tell a story of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finished the Koran in his devotions. A holy man hearing this said, "If he had eaten half a loaf and slept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to discern the light of divine knowledge. You are void of wisdom because you are crammed up to your nose with food.

## T A L E 23.

بخشایشی الهی گم شده را در مناهی چراغ توفیق فراراه داشت  
 تا بحلقه اهل تحقیق در آمد و بیمن صحبت درویشان و صدق  
 نفس ایشان ذمائم اخلاقی بحماید مبدل گشت و دست را از  
 حوا و هوس کوتاه کرد و زبان طاعنان در حق او دراز که همچنان  
 بر قاعده اولست و زهد و صلاحش نامعمول

[1 The beneficence of the Almighty, divine grace—2 to one lost—3 in—4  
 sins, prohibitions—5 the lamp—6 of God's favour, of grace—7 in the road,  
 opposite the road, in the path—8 placed]—9 so that—10 into the circle, com-  
 pany—11 of men—12 of truth, precision, exactness—13 came amongst—14  
 and by the felicity, good luck—15 of companionship—16 of durwaishes—17  
 and truth, veracity, candour—18 of soul, spirit, substance—19 of them—20  
 the bad qualities—21 of his character, manners—22 into laudable works,  
 glorious deeds—23 became changed—24 and his hands—25 from—26 sensual  
 desires, lusts—27 did shorten—[28 and the tongue—29 of slanderers—30 re-  
 garding him—31 long, lengthened—32 saying, viz.—33 in the same way—34  
 on the custom—35 of the first he is—36 and his devotion—37 and integrity—  
 38 not exhausted.]

*To one who through wickedness had forfeited the divine favour, the lamp  
 of grace shone on his path,\* whereby he entered into the circle of the religious;  
 and, by the blessing of their society and righteousness, his depravities were ex-  
 changed for virtuous deeds, and he ceased to entertain any sensual inclinations:  
 nevertheless the tongue of calumny was still exercised on his character; his  
 former manners being remembered, and no credit given to his piety and  
 virtues.†*

\* Revised from No. 1 to No. 8.—Divine beneficence placed the lamp of grace in the way of  
 one lost in wickedness.

† Revised from No. 28 to No. 38.—“Yet the tongue of slanderers was busy regarding him  
 to this effect,” viz., that he still adhered to his former system, and was not zealous as  
 regarded his devotions, (literally,—his virtue and devotion were not exhausted,) i. e., he did  
 not wear himself out in their performance.

## بیت

1 بعدر توبه توان رستن از عذاب خدای  
 2 3 4 5 6  
 7 ولیک می نتوان از زبان مردم رست  
 8 9 10 11 12  
 13 طاقت جور زبانها نیورد و شکایت پیش پیرطریقت برد شیخ  
 14 15 16 17 18 19 20 21  
 22 بگریست و گفت شکر این نعمت چه گونه گذاری که بهتر  
 23 24 25 26 27 28 29 30 31  
 32 ازانی که پندارندت  
 33 34

1 By excuse—2 of repentance, promising to sin no more—3 it is possible, you are able—4 to escape—5 from the anger, wrath—6 of God—7 but—8 you cannot, you are unable—9 from—10 the tongues—11 of mankind—12 to escape, get free—13 the power—14 of violence—15 of tongues—16 he could not support, he could not bear, endure—17 and complaint, and lamentation—18 before, in front of—19 his spiritual guide—20 he carried, he made—21 the old man, the patron—22 cried—23 and said—24 thanks—25 of this—26 favour, blessing—27 in what—28 manner—29 can you render, perform—30 that—31 better—32 than that you are—33 than—34 they suppose you, they imagine you to be, they consider you.

By means of repentance you may be delivered from the wrath of God, but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, "How can you be sufficiently grateful for this blessing that you are better than they suppose you to be.

## قطعه

چند گوئی که بداندیش و حسود عیب جو یان من مسکینند  
 گر بخون ریختنت بر خیزند و ر ببد خواستنت بنشینند  
 نیک باشی و بدت گوید خلق بد که بد باشی و نیکت بینند  
 ولیکن مرا بین که حسن ظن همکنان در حق من بکمالست  
 و من در عین نقصان

## بیت

گر آنها که می گفتمی کردمی نکو سیرت و پارها مرد می  
 44 43 42 41 40 39 38 37 36 35

## قطعه

در بسته بروی خود ز مردم تا عیب نگسترند ما را  
 در بسته چه سود عالم الغیب دانای نهان و آشکارا  
 53 52 51 50 49 48 47 46 45  
 60 59 58 57 56 55 54

1 How often, many—2 will you say—3 that—4 evil thinkers, evil disposed—5 and the envious—6 fault searchers, carpers, cavillers—7 of poor men are—8 if—9 to spill your blood—10 they rise up—11 or if—12 with wishing you evil, or harm—13 they sit down—14 remain you good, be good yourself—15 and evil of you—16 may say—17 the creation, mankind—18 better—19 than—20 you should remain bad—21 and you good—22 they should see, should look upon, consider—23 but, however—24 to me—25 see, look at—26 of whom, that—27 good—28 opinion—29 of all, of every one—30 in my behalf—31 to a degree is, is excessive—32 and I myself—33 in the midst, the very essence, the very—34 blemish, defect—35 if—36 those things—37 that—38 they say of me, they ascribe to me—39 were I to do—40 good—41 morals—42 and virtuous—43 man—44 (with بود added,) I should be—45 door—46 closed—47 in the face—48 of self—49 from mankind—50 so that—51 faults—52 may not spread forth—53 of me—54 door closed—55 what—56 advantage—57 knowing what is concealed, the Omniscient—58 the knower—59 of the hid, the concealed—60 and the open, clear, manifest, revealed.

How often will you repeat, " Evil-minded and envious men are seeking out my faults, wretch that I am?" If they rise up to shed your blood, or if they sit down wishing you evil; be thou good although mankind speak evil of you, which is better, than being bad, whilst they think you good. But look at me of whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue, and pity—Arabic—'Of a truth I conceal myself from the eyes of my neighbours, but God knoweth my secret and public actions.' I shut the door against men, that they may not discover my faults; what advantage is there in shutting the door, as the Omniscient knoweth both what is hidden and what is manifest.

## TALE 24.

گله کردم پیش یکی از مشایخ که فلان در حق من گواهی  
 داده است بفساد گفت بصلاحش خجل کن

## نظم

تو نیکو روش باش تا بدشکال بنقص تو گفتن نیاید مجال  
 چو آهنگ بربط بود مستقیم کی از دست مطرب خورد گوشمال

1 I complained—2 in front, before—3 one—4 of—5 the divines, holy men, patriarchs—6 saying, viz., that—7 a certain one—8 in my behalf, regarding me—9 evidence—10 has given—11 of depravity, iniquity, wickedness—12 he replied—13 him by virtue, him by good deeds—14 make ashamed—15 you—16 good—17 way, path, fashion, mode—18 remain—19 so that—20 the bad-minded, evil-minded, malevolent, malignant—21 with injury—22 of you—23 to say—24 may not possess—25 power—26 when—27 the sound, melody, manner, intention, purpose, method—28 of the harp—29 may be, is—30 right, faithful, correct, resolute, straight, loyal—31 how—32 from—33 the hands—34 of the singer, musician—35 can it be corrected, chastised, punished (from خوردن to eat, to suffer, and گوشمالی punishment, correction, from گوش the ear, and ملیدن to rub.)

I lamented to a venerable Shaikh that some one had accused me falsely of lasciviousness. He replied, "Put him to shame by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the musician."

N. B.—Pulling or rubbing the ears, is a very common mode of punishment, (for trivial offences) amongst the natives, in this place Saday compares the pegs of the musical instrument to ears, and the idea of twisting (or rubbing) them up, when it requires correction, as regards time, is rather an apposite similitude than otherwise.

## TALE 25.

یکی از مشایخ شام پرسیدند که حقیقت تصوف چیست  
 گفت پیش ازین طایفه بودند در جهان پراکنده بصورت و بمعنی  
 جمع و امروز قومی اند بظاهر جمع و بباطن پریشان  
 قطعه  
 چو هر ساعت از تو بجائی رود دل  
 بتمهائی اندر صفائی نه نبینی  
 گرت مال و جاهست و زرع و تجارت  
 چو دل با خدا نیست خلوت نشینی

1 One—2 of—3 the divines, old men, patriarchs—4 of Damascus—5 they  
 asked—6 that, viz., saying—7 fact, reality, state, condition—8 of the Soofies  
 —9 what is—10 he said—11 before—12 this, from this—13 they were a tribe,  
 a band—14 in the world—15 scattered, distressed—16 in appearance—17 and  
 in reality, in meaning, in fact—18 contented—19 and to-day, and at the pre-  
 sent time—20 they are a tribe—21 in outward appearance—22 contented, satis-  
 fied—23 and inwardly—24 distressed, discontented—25 when—26 every—27  
 moment—28 from yourself—29 to a place—30 goes, wanders—31 the heart—  
 32 in solitude—33 inside, within—34 satisfaction, purity, cleanness—35 will  
 not see, will not enjoy—36 if to you—37 property—38 and rank is—[39 and  
 sown fields, *i. e.*, crops]—[40 and wares, merchandise]—41 when—42 your  
 heart—43 with God is—44 you are a recluse, (from خلوت retirement,  
 privacy, and نشستن to sit, to dwell.)

They asked one of the Shaikhs of Damascus what was the condition of the  
 sect of Soofies? He replied, "They formerly were, in the world, a society of  
 men apparently in distress, but in reality contented; but now they are a tribe  
 in appearance satisfied, but inwardly discontented. When your heart is conti-  
 nually wandering from one place to another, you will have no satisfaction  
 in solitude. Though you possess riches, rank, *lands*,\* and *chattels*,† if your  
 heart is with God, you are a recluse."

\* Revised No. 39.—Read "sown-fields" or "crops." † Revised No. 40.—Read "mer-  
 chandise."



## TALE 26.

یاد دارم که شبی در کاروانی همه شب رفته بودیم و سحر درکنار  
 همیشه خفته شوریده که دران سفر همراه ما بود نعره بزد و راه  
 بیابان گرفت و یکنفس آرام نیافت چون روز شد گفتمش این  
 چه حالتست گفت بلبلائرا دیدم که ییالش درآمده بودند از  
 درخت و کبکان از کوه و غوکان از آب و بهایم از همیشه اندیشه کردم  
 چه مروت نباشد همه در تسبیح رفته و من بغفلت خفته

## قطعه

دوش مرغی بصبح می نالید عقل و صبرم ببرد و طاقت و هوش  
 یکی از دوستان مخلص را مگر آواز من رسید بگوش  
 گفت باور نداشتم که ترا بانگ مرغی چنین کند مدهوش  
 گفتم این شرط آدمیت نیست مرغ تسبیح خوان و من خاموش

1 I recollect, I remember—2 that—3 a night, one night—4 in or with a  
 caravan—5 all night—6 I had travelled—7 and in the morning—8 at the  
 edge, side—9 of a desert,—10 asleep, sleeping, slept—11 a mad, or distracted  
 one—12 who—13 in that—14 march, journey—15 same road, a companion—  
 16 of us—17 was—18 a shout, noise, cry—19 sent forth, struck, set up—20  
 and the road—21 of the desert—22 seized, took—23 and one moment, one  
 breath—24 ease, happiness—25 did not receive, did not experience—26 when—  
 27 day—28 became, was—29 I said to him—30 this—31 what—32 state  
 is, matter is—33 he said—34 to the nightingales, the nightingales—35 I  
 saw, I observed—36 that who—37 in complaint, complaining, lamenting—

38 and 39 had come, had commenced—40 from—41 the trees—42 and the partridges—43 from the mountains—44 and the frogs—45 from the water—46 and the brutes, beasts—47 from—48 the desert—[49 I thought, I reflected—50 that—51 humanity, affection, generosity, affability—52 would not be—53 all, the whole—54 in—55 the act of praising God, (a rosary, a chaplet)—56 gone, engaged—57 and I myself—58 in carelessness, indolence—59 sleeping, asleep]—60 last night—61 a bird, a fowl—62 towards morning—63 was lamenting, crying—64 knowledge, wisdom, sense—65 and my patience—66 carried away, deprived of—67 and strength—68 and understanding, reason, sense—69 one—70 of—71 my friends—72 a sincere one, to a sincere one—73 when, but—74 the noise—75 of me, my—76 reached, arrived at—77 his ears—78 he said—79 I did not believe, I did not credit—80 that—81 to you—82 the noise—83 of a bird—84 thus, so, in such a way—85 would do, would make—86 senseless—87 I said—88 this—89 agreement, stipulation, bargain, compatible—90 with generosity, humanity, affection—91 is not—92 a bird—93 speaking praises, singing the praises of God—94 and me, and I myself—95 silent.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes and doleful lamentations; *I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God.*"\* Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend; he said, "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, "It is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

\* Revised from No. 49 to No. 59.—I thought it would not be affection, (*i. e.*, on my part,) to be sleeping carelessly whilst all (*i. e.*, the creation) were singing the praises of God.

## TALE 27.

1 وقتي در سفر حجاز طایفه جوانان صاحب‌دل همدم من بودند  
 2 3 4 5 6 7 8 9  
 10 وهمقدم وقتها زمزمه کردندي وبيتي مُحققانه بگفتندي وعابدي  
 11 12 13 14 15 16 17  
 18 در سبيل منکر حال درويشان بود بيخبر از درد ايشان تا برسيديم  
 19 20 21 22 23 24 25 26 27 28  
 29 بنخيل بني هلال کوهکي سياه از حي عرب بدرآمد و آوازي  
 30 31 32 33 34 35 36 37  
 38 برآورد که مرغ از هوا درآوردی اشتر عابد را دیدم که برقص  
 39 40 41 42 43 44 45 46 47  
 48 درآمد وعابدر را بينداخت وراه بيابان گرفت گفتم اي شيخ در  
 49 50 51 52 53 54 55 56  
 57 حيواني اثر کرد و ترا اثر نمیکند  
 58 59 60

## نظم

61 داني چه گفتم مرا آن بلبل سحري  
 62 63 64 65 66 67  
 68 تو خود چه آدمي کز عشق بيخبري  
 69 70 71 72 73 74

1 One time—2 in the journey—3 to Hejaz—4 a band, set, tribe, a lot,  
 a number—5 of young men—6 a pious man, a good hearted man—7 an in-  
 timate friend, a bosom companion—8 of me—9 were—10 and fellow traveller,  
 (i. e., same step)—[11 at times—12 singing, a concert—13 they did—14 and  
 verses—15 spiritual, devout, good—16 they recited]—17 and a devotee,  
 an adorer—18 concerning, with regard to—19 the mode, manner, path—20

denying, rejecting, one who denies—21 the state—22 of durwaishes—23 was  
 —24 unaware, ignorant—25 of the pain, trouble, suffering—26 of them—27 at  
 length, until—28 we reached, we arrived at—29 the palm trees—30 of Beni  
 Hullal—31 a boy—32 dark, black—33 from—34 a family, collection—35 of  
 Arabs—36 came out—37 and a noise, a voice—38 brought forth—39 that,  
 which—40 the birds—41 from the air—42 brought down, arrested—43 the  
 camel—44 of the devotee—45 I saw, I observed—46 who, that—47 in dancing  
 —48 had commenced, come into—49 and the devotee—50 threw off—51 and  
 the road—52 of the desert—53 seized, took—54 I said—55 O! Shaikh—56  
 in—57 an animal—58 it made an impression had an effect—59 and to you—60  
 does not affect, makes no impression—61 know you?—62 what—63 said—64  
 to me—65 that—66 nightingale—67 of the morning—68 you—69 yourself,  
 self—70 what—71 man—72 that of—73 love—74 you are ignorant, careless,  
 negligent.

Once I travelled to Hejaz along with some young men of virtuous dispo-  
 sition, who had been my intimate friends and constant companions. *Frequent-*  
*ly in their mirth, they recited spiritual verses.\** There happened to be in the  
 party an Abid who thought unfavourably of the morals of durwaishes, being  
 ignorant of their sufferings. At length we arrived at the grove of palm trees  
 of Beni Hullal, when a boy of a dark complexion came out of one of the Arab  
 families, and sang in such a strain, as arrested the birds in their flight through  
 the air. I beheld the Abid's camel dancing, and after flinging his rider he  
 took the road of the desert. I said, "O! Shaikh, those strains delighted the  
 brutes, but made no impression on you: knowest thou what the nightingale of  
 the morning said to me? What kind of man art thou, who art ignorant of  
 love?"

\* Revised from No. 11 to No. 16.—Frequently they sung, and recited devout verses

## بیت

شتر را چو شور و طرب در سرست اگر آدمی را نباشد خرسست

## مثنوی

بذکرش هر چه بینی در خروشت دلی داند درین معنی که گوشست

نه بلبل برگلش تسبیح خوانیست که هر خاری بتسبیحش زبانیست

اشتر بشعر عرب در حالتست و طرب

گو ذوق نیست ترا کج طبع جانواری

1 To the camel—2 when—3 disturbed, mad, uproar, outcry, noise—4 and mirth, merriment, hilarity, joy,—5 in the head is—6 if—7 to a man, a mortal—8 is not—9 he is an ass—10 in his remembrance, in his praise—11 whatever—12 you see, you observe—13 is making a noise, is exclaiming—14 a heart—15 knows—16 in this—17 the meaning—18 to which, (*i. e.*, heart)—19 an ear is, (*i. e.*, which hath understanding)—[20 not the nightingale—21 on the rose bush—22 is a reciter of praises—23 because—24 every thorn, each thorn—25 in his praise—26 is a tongue]—27 the camel—28 by the songs, verses—29 of the Arab—30 in a state is—31 and joy—32 if—33 you have no relish—34 crooked, tempered, cross-grained—35 an animal, a brute.

“The camel is thrown into ecstasy by the Arabic verses, for which if thou hast no relish, thou art a cross-grained brute. When the camel is captivated with ecstatic phrenzy, that man who can be insensible, is an ass. (*Arabic.*) The wind blowing over the plains causes the tender branches of the bân-tree to bend before it, but affects not the hard stone. Every thing that you behold is exclaiming the praises of God, as is well known unto the understanding heart—not only the nightingale and the rose bush, are chanting praises to God,\* but every thorn is a tongue to extol him.”

\* Revised from No. 20 to No. 25.—Not only the nightingale, on the rose bush, is a reciter of His (Jehovah's) praises.

## TALE 28.

یکی را از ملوک مدت عمر سپری شد و قایم مقامی نداشت  
 وصیت کرد که بامدادان نخستین کسیکه از در شهر درآید تاج  
 پادشاهی بر سر وی نهید و تفویض مملکت بدو کنید اتفاقاً اول  
 کسیکه از در شهر درآمد گدائی بود که در همه عمر لقمه لقمه  
 اندوختی و خرقة بر خرقة دوختی ارکان دولت و اعیان حضرت  
 وصیت ملک را بجای آوردند و ملک و خزاین بدو ارزانی داشتند  
 درویش مدتی مملکت راند تا بعضی از امرای دولت گردن از  
 طاعت او بپچانیدند و ملوک دیار از هر طرف بمنزعت  
 برخاستند و بمقاومت لشکر آراستند فی الجمله سپاه و رعیت  
 بهم برآمدند و برخی از بلاد از قبضه تصرف او بدررفت درویش  
 ازین واقعه خسته خاطر همی بود تا یکی از دوستان قدیمش که  
 در حالت درویشی قرین او بود از سفر باز آمد و او را در چنان  
 مرتبه دید و گفت منت خدایرا عزوجل که بخت بلندت  
 یآوری کرد و اقبال رهبری تا گلت از خار و خارت از پای برآمد  
 و بدین پایه رسیدی

1 One—2 of—3 the kings—4 the space, time of life, age—6 was ended,  
 completed—7 and an heir, successor—8 did not possess—9 and he made  
 a will—10 that—11 in the morning—12 the first—13 person who, person  
 that—14 from—15 the gate—16 of the city—17 should enter—18 the crown,  
 diadem—19 of royalty—20 on, upon—21 head—22 of him—23 should place  
 —24 and resigning, and committing—25 of the possessions, kingdoms—26 on  
 him should do, to him should deliver—27 by chance—28 the first—29 person  
 who, body who—30 from—31 the gate—32 of the city—33 came in, entered—  
 34 a beggar—35 was—36 who—37 during, in,—38 the whole, entire—39 of  
 his life—40 scraps, bits, pieces, morsels—41 had collected—42 and patch  
 upon patch—43 had served, joined together—44 the ministers of the state,  
 (from ارکان pillars and دولت empire, wealth)—45 and—46 nobles,

(from اعيان eyes, nobles, grandees, and حضرت dignity, majesty, presence)—47 the will—48 of the king—49 they brought into place, (*i. e.*, performed, carried out)—50 and the kingdom, possessions—51 and treasury—52 on him—53 they did bestow—54 the durwaish—55 for a time—56 the kingdom—57 governed, made progress, urged—58 until—59 some, a few—60 of the nobles—61 neck—62 from—63 the obedience—64 of him—65 they did twist, they turned—66 and the kings, monarchs—67 of the countries—68 from all sides—[69 for the purpose of contest, controversy—70 engaged joined, rose up—71 and for the purpose of opposition, hostile resistance—72 army—73 they did prepare, make ready]—74 in short—75 the soldiers and peasantry—76 were distressed—77 and a little, and some—78 of the territories, —79 from—80 the possession, hold, (from قبضه gripe, grasp, possession, clutch, and تصرف sway, expenditure, disposal)—81 of him—82 went out—83 the durwaish—84 from this—85 events, occurrences, incidents—86 broken—87 heart—88 was, became—89 until one of—90 friends—91 his old—92 who—93 during, in—94 the state—95 of poverty—96 friend, associate, connected, near, contiguous—97 of him was—98 from travelling, from a journey—99 came back, returned—100 to him, him—101 in such—102 a state, rank, position—103 saw—104 and said—105 thanks, praise—106 to God—107 of excellence and glory—108 because—109 fortune—110 your high, your noble—111 has aided—112 and fortune, prosperity, fate—113 guidance—114 so that your rose—115 from the thorn—116 and your thorn—117 from foot—118 has come out—119 and to this—120 state, rank, position—121 you have reached, arrived at.

A certain king, when arrived at the end of his days, having no heir, directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the durwaish governed the kingdom, until part of the nobility, swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, *attached him with their armies.*\* In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and finding him in such an exalted state said, "Praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. (*Arabic.*) Of a truth, joy succeeds sorrow."

\* Revised from No. 69 to No. 73.—And prepared their armies for opposition, (*i. e.*, for hostile resistance.)

## بیت

1 شگوفه 2 گاه 3 شگفتست 4 وگاه 5 خوشیده  
 6 درخت 7 وقت 8 برهنست 9 وگاه 10 پوشیده  
 11 گفت ای برادر 12 تعزیتم کن 13 که 14 جای 15 تهنیت 16 نیست 17 انگه 18 که  
 19 تودیدی 20 غم 21 نانی 22 داشتم 23 و امروز 24 تشویش 25 جهانی 26

## مثنوی

27 اگر دنیا 28 نباشد 29 درد 30 مندیم 31 وگر باشد 32 بمهرش 33 پای 34 بندیم  
 35 بلایی 36 زین 37 جهان 38 آشوبتر نیست 39 که 40 رنج 41 خاطرست 42 ارهست 43 ورنیست

## قطعه

44 مطلب 45 گر 46 توانگری 47 خواهی 48 جز 49 قناعت 50 که 51 دولتیت 52 هنی  
 53 گر 54 غنی 55 زر 56 بدامن 57 افشاند 58 تا 59 نظر 60 در 61 ثواب 62 او 63 نکنی  
 64 کز 65 بزرگان 66 شنیده ام 67 بسیار 68 صبر 69 درویش 70 به 71 که 72 بذل 73 غنی

## بیت

74 اگر 75 بریان 76 کند 77 بهرام 78 گوری 79 نه 80 چون 81 پائی 82 ملخ 83 باشد 84 زموری

1 The bud—2 at a time—3 is blooming—4 and a time—5 is withered—6 the tree—7 a time—8 is naked—9 and a time—10 is covered, hid, clothed—11 he said—12 Oh ! brother—13 condole with me, lament for me—14 because—15 a place, a time—16 for congratulation—17 is not—18 that time—19 when, that—20 you saw (*i. e.*, me)—[21 thought, anxiety—22 of a single loaf, for a single loaf—23 I possessed, I had—24 and to-day—25 the anxiety, alarm, apprehension—26 of a universe, a world]—[27 if—28 the world, the times—29 is not (*i. e.*, favourable)—30 I am distressed—31 and if—32 it is it may be (*i. e.*, favourable)—33 with its affections, enjoyments—34 I am foot bound, I am shackled with]—[35 a trial, affliction, misfortune—36 than this—37 world



—38 more severe is not, more calamitous is not, more wretched is not—39 because—40 anxiety, distress, grief, sorrow,—41 of the heart is,—42 if it is (*i. e.*, favourable)—43 or if it is not (*i. e.*, favourable)]—44 seek not—45 if—46 riches, wealth—47 you desire—48 except—49 contentment—50 that—51 is wealth—52 inestimable, agreeable, pleasant—53 if—54 the rich person—55 gold—56 in loss—57 should scatter, throw—[58 so that—59 sight, glance—60 towards—61 a virtuous action—62 of him—63 you may not do]—64 because from—65 the great, pious folks—66 I have heard—67 often—68 the patience, endurance—69 of the durwaish—70 is better, is preferable—71 than—72 the gift, liberality—73 of the rich—74 if—75 should roast—76 Bahram—77 an onager, a wild ass, an elk—[78 not—79 like, as—80 the foot, leg—81 of a locust—82 would be—83 from an ant.]

“The bud sometimes blossoms, and sometimes withers; the tree is sometimes naked, and sometimes clothed.” He replied, “O brother, condole with me, for this is not a time for congratulation. When you saw me last *I was only anxious how to obtain bread; but now I have all the cares of the world to encounter.\* If the times are adverse, I am in pain, and if they are prosperous, I am captivated with worldly enjoyments.† There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity.‡* If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, *consider not yourself obliged to him;§* for I have often heard it said by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram should roast an onager to be distributed amongst the people, *it would not be equal to the leg of a locust to an ant.||*

\* *Revised from No. 21 to No. 26.*—I had anxiety about (procuring) a single loaf, and to-day I have the cares of a universe.

† *Revised from No. 27 to No. 34.*—If the world is not in my favour I am vexed, and if it is, I am shackled with its enjoyments.

‡ *Revised from No. 35 to No. 43.*—There is not any more calamitous trial than this world, (*i. e.*, the life in this world) because the heart is distressed in prosperity or otherwise.

§ *Revised from No. 58 to No. 63.*—So that you may not consider him very virtuous (*i. e.*, guilty of a virtuous action).

|| *Revised from No. 78 to No. 83.*—It would not be equal to the leg of a locust from an ant.

N. B. That is to say a small gift from a poor person is equal to a large donation from a rich one, *i. e.*, “the widow’s mite.”

## T A L E 29.

يکي را دوستي بود که عمل ديوان کردي مدتي اتفاق دیدنش  
 نیفتاد کسی گفت که فلانرا دیر شد که ندیدی گفت من اورا  
 نمیخواهم که بینم قضا را از کسان او یکی حاضر بود گفت چه  
 خطا کرده است که از دیدن او ملولي گفت خطائي نیست ولي  
 دوست ديواني را وقتي توان دید که معزول باشد

## قطعه

در بزرگي و دار و گیر عمل ز اشنايان فراغتي دارند  
 روز درماندگي و معزولي درد دل پیش دوستان آرند

1 To a certain one, to a person—2 a friend—3 was, had—4 who—5 per-  
 formed the work of dewan, did the dewan's duty—6 a long time—7 accident,  
 fortune, chance—8 to see him, of seeing him—9 had not happened—10 some  
 one—11 said—12 that—13 to a certain one—14 long has been, some time has  
 elapsed—15 that—16 you have not seen—17 he said—18 I—19 to him—20 I  
 do not wish—21 that I should see—22 by chance—23 of the people—24 of  
 him—25 one—26 was present—27 he said—28 what—29 fault has he com-  
 mitted—30 that—31 from seeing—32 him—33 you are sad, you are distressed  
 —34 he replied—35 a fault—36 is not—37 but—38 to a friend who is dewan—  
 —39 a time—40 able to see, should see—41 when—42 dismissed from office,  
 disgraced—43 may be—44 in, during—45 greatness—46 and power, (from  
 دار having, possessing, and گیر seizing, holding,) absolute sway—47 of  
 work, employment, rule, jurisdiction—48 from friends—49 they possess leisure  
 (i. e., care not for,) keep free from—50 in the day—51 of distress—52 and  
 dismissal, and disgrace—53 the pain—54 of their hearts—55 before, in front  
 —56 of friends—57 they bring.

A certain person had a friend employed in the office of dewan, with whom  
 he had not chanced to meet for some time. Somebody said to him, "It is a long  
 time since you saw such an one." He answered, "Neither do I wish to see  
 him" It happened that one of the dewan's people was present, who asked  
 what fault his friend had been guilty of, that he was not inclined to see him.  
 He replied, "There is no fault but the time for seeing a dewan is when he is dis-  
 missed from his office. In greatness and authority of office, they neglect their  
 friends, in the day of adversity and degradation, they impart to their friends  
 the disquietude of their hearts."

## T A L E 30.

ابوهریره هرروز بخدمت مصطفی صلی اللہ علیہ وسلم آمدی  
گفت یا ابوهریره (Arabic) یعنی هرروز میا تا محبت زیاده گردد  
لطیفه

صاحبدلی را گفتند بدین خوبی که آفتابست نشنیده ایم که  
کسی او را دوست گرفته باشد گفت از برای آنکه هرروزش  
میواندید مگر در زمستان که محجوبست و محبوب  
قطعه

بدیدار مردم شدن عیب نیست ولیکن نه چندان که گویند بس  
اگر خویشان را ملامت کنی ملامت نباید شنیدن ز کس

1 Abu Horiera—2 every day—3 into the service, presence—4 of the chosen *i. e.*, Mohammed—5 on whom be the blessing of God and peace—6 came, used to come—7 he said—8 oh!—9 Abu Horiera—10 that is to say—11 every day—12 come not, do not come—13 so that—14 friendship—15 may become more, may increase—16 to a holy man—17 they remarked, they said—18 notwithstanding this—19 beauty, splendour, goodness—20 that—21 to the sun is—22 we have not heard—23 that—24 any one—25 to him—26 a friend—27 may have seized, has made—28 he replied—29 for that reason, because—30 every day him—31 can see, are able to see—32 except—33 in, during—34 the winter—35 when—36 he is veiled, hidden—37 and beloved—38 by the sight, by seeing—39 men—40 to be, being—41 a fault, crime, defect—42 is not—43 but—44 not—45 so much, to such a degree—46 that—47 they should say—48 “enough”—49 if—50 to one’s own self, own body—51 you reprehend, you correct—52 reprehension—53 you require not to hear, need not hear—54 from any one.

Abu Horiera used every day to visit Mustefa (Mohammed), upon whom be blessing and the peace of God. The prophet said, “O Abu Horiera, come not every day, that so affection may increase.” They observed to a holy man that, “Notwithstanding the benefits which we derive from the sun’s bounteousness, we have not heard any one speaking of him with affection. He replied, “That is because he can be seen every day, excepting in the winter, when being veiled, he is beloved.” There is no harm in visiting men, but let it not be so often that they may say it is *enough*. If you correct yourself you will not need reprehension from another.

## TABLE 31.

از صحبت یاران دمشق ملالتی پدید آمده بود سر در بیابان  
 قدس نهادم و با حیوانات انس گرفتم تا وقتی که اسیر قید  
 فرنگ شدم در خند طرابلس با جهودانم بکار گل گذاشتند تا  
 یکی از رؤسا حلب که سابقه معرفتی میان ما بود گذر کرد  
 و مرا بشناخت و گفت این چه حالتست و چه گونه گذاری گفتم

قطعه

همی گریختم از مردمان بکوه و بدشت  
 که از خدای نبودم بدیگری پرداخت  
 قیاس کن که چه حال بود درین ساعت  
 که در طویله نامردم بپاید ساخت

1 From—2 the companionship, society—3 of my Damascus friends—4 sadness, vexation, dejectedness, tiresomeness—5 had come to fight, had become evident, became manifest—6 head—7 towards—8 the desert—9 of holiness sanctity, (*i. e.*, of Jerusalem)—10 I placed—11 and—12 with brutes, animals—13 I seized companionship, I acquired an affection, I lived amongst, I associated with—[14 until]—15 a time—16 that—17 a prisoner—18 in the captivity—19 of the Franks—20 I became—21 in—22 a ditch—23 of Tripoly—24 me with Jews—25 in the work—26 of clay (*i. e.*, digging clay)—27 they placed—28 until—29 one—30 of, from—31 the chiefs—32 of Aleppo—33 who, with whom—34 a previous, a former—35 acquaintance—36 between—37 us—38 was, existed—39 passed, did pass—40 and to me, and me [41 knew, did identify, did recognise]—42 and said—43 this—44 what—45 state is—46 and what—47 manner—48 do you pass (*i. e.*, your time)—49 I replied—[50 I fled—51 from—52 men—53 to the mountains—54 and the deserts—55 because—56 except—57 God—58 I had not, I was not—59 with another—60 patronising, performance of regard, consideration, attention to, serious thought for]—61 imagine, do suppose, do conjecture, just think—62 that—63 what—64 my state—65 because, is was—66 in this—67 moment—68 when, that—69 in a stable, a tether, a stall—70 I with inhuman folk, I with unmarly people—71 am obliged to associate, have to put up with.

Having become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoly to dig clay along with some Jews. *But*\* one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, *recollected*† me, asked me how I came there, and in what manner I spent my time? I answered, "I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed‡; conjecture then what must now be my situation, forced to associate with wretches worse than men."

\* Revised No. 14.—"Until."—† Revised No. 41.—"Recognised."—‡ Revised from No. 50 to No. 60.—I fled from men to the mountains and deserts, because I had no regard for any me except God Almighty.

## بیت

10 9 8 7 6 5 4 3 2 1  
 پای در زنجیر پیش دوستان به که بابیگانگان در بوستان  
 18 17 16 15 14 13 12 11  
 برحالت من رحم آورد و بده دینار از قید فرنگم خلاص کرد  
 27 26 25 24 23 22 21 20 19  
 و با خود بحلب برد دختری داشت در عقد نکاح من آورد  
 35 34 33 32 31 30 29 28  
 بکابین صد دینار چون مدتی برآمد دختری بد خوی بود  
 41 40 39 38 37 36  
 و ستیز روی و نافرمان زبان درازی کردن گرفت و عیش مرا منغص  
 44 43 42  
 داشتن چنانکه گفته اند

## مثنوی

54 53 52 51 50 49 48 47 46 45  
 زین بیت در سرای مرد نکو هم درین عالمست دوزخ او  
 58 57 56 55  
 (Arabic.) زینهار از قرین بد زینهار  
 67 66 65 64 63 62 61 60 59  
 باری زبان تعنت دراز کرد همی گفت تو آن نیستی که  
 77 76 75 74 73 72 71 70 69 68  
 پدر من ترا از قید فرنگ بده دینار باز خریدم بلی بده دینار  
 81 80 79 78  
 باز خرید و بصد دینار بدست تو گرفتار کرد

## مثنوی

88 87 86 85 84 83 82  
 شنیدم گو سفندی را بزرگی رهانید از دشان و دست گرگی  
 95 94 93 92 91 90 89  
 شبانکه کارد بر حلقش بمالید روان گوسفند از وی بنالید  
 105 104 103 102 101 100 99 98 97 96  
 که از چنگال گرگم در بودی چو دیدم عاقبت گرگم تو بودی

1 Foot—2 in—3 chains—4 before, in front, in the company—5 of friends  
 —6 better—7 than—8 with strangers—9 in—10 a garden—11 on the state,  
 condition—12 of me, my—13 had compassion—14 and with ten—15 dinars  
 —16 from the captivity—17 of the Franks me—18 did release, set at liberty,  
 redeemed—19 and with himself—20 to Aleppo—21 took, carried, conveyed—  
 22 a daughter—23 he possessed—24 in the knot, a compact, agreement—25  
 of marriage—26 with me—27 brought (*i. e.*, gave her)—28 with a dower,

gift, wife's portion—29 of an hundred dinars—30 when—31 a time—32 had passed, elapsed—33 the daughter—34 bad disposition, ill-natured—35 was—36 and quarrelsome—37 and disobedient, obstinate—38 abuse, length of tongue—39 began to give, began to seize or take to—40 and my happiness—41 to destroy, to interrupt—42 in the manner that—43 they have said—44 a woman—45 bad—46 in the house—47 of a man—48 good—49 same, similar, equal—50 in this—51 world is—52 hell,—53 his, he—54 take care—55 of—56 the connection, associate—57 of a bad—58 take care—59 one time, once—60 the tongue—61 of reproach—62 having lengthened—63 was saying—64 you—65 that (person)—66 are not?—67 who, whom—68 my father—69 to you—70 from the captivity—71 of the Franks—72 with ten—73 dinars—74 bought out, released, redeemed—75 I said—76 yes,—77 with ten dinars—78 did release—79 and with one hundred dinars—80 into your hands—81 made captive—82 I have heard—83 to a lamb, that a lamb, a sheep—84 a great man—85 did deliver, did save—[86 from the mouth]—87 and hand, (*i. e.*, claws)—88 of a wolf—[89 in the evening]—90 a knife—91 on his throat—92 rubbed (*i. e.*, drew across)—93 the departing sheep—94 from him, to him—95 complained—96 saying that—97 from—98 the claws—99 of a wolf me—100 you released, you robbed—101 when—102 I have seen—103 at last—104 my wolf, (*i. e.*, destroyer)—105 you were.

“To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers.” He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and abusive, so that she destroyed my happiness, in the manner that has been said “A bad woman in the house of a good man, is his hell in this world.”—Take care how you connect yourself with a bad woman. (*Arabic*) “Defend us, O Lord, from this fiery trial.” Once she reproached me saying, “Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?” I answered, “Yes, he redeemed me for ten dinars, and put me into your hands for a hundred. I have heard that a certain great man delivered a sheep from the teeth\* and claws of a wolf, and the night following† applied a knife to his throat. The expiring sheep complained of him saying, ‘You delivered me from the claws of a wolf, but I have seen you at length act the part of the very wolf towards me.’”

\* Revised No. 86.—Read “mouth.”

† Revised No. 89.—Read “In the evening.”

## TALE 32.

9 8 7 6 5 4 3 2 1  
 يکي از پادشاهان عابدي را پرسيد که اوقات عزيزت چه گونه  
 18 17 16 15 14 13 12 11 10  
 ميگذرد گفت همه شب در مناجات و سحر در دعا و حاجات  
 28 27 26 25 24 23 22 21 20 19  
 و همه روز در بند اخراجات ملک فرمود تا وجهه کفاف او  
 35 34 33 32 31 30 29  
 معين دارند تا بار عيال از دل او برخيزد

## مثنوي

42 41 40 39 38 37 36  
 اي گرفتار پاي بند عيال دگر آزاد گي مبندي خيال  
 50 49 48 47 46 45 44 43  
 غم فرزند و نان و جامه و قوت بازت آرد ز سير در ملکوت  
 58 57 56 55 54 53 52 51  
 همه روز اتفاق مي سازم که بشب باخدای پردازم  
 66 65 64 63 62 61 60 59  
 شب چو عقد نماز مي بندم چه خورد بامداد فرزندم

1 One—2 of, from—3 the kings—4 to a religious man, a good person—5 asked—6 that, saying—7 your precious time, your dear or valuable time—8 what—9 way, mode, manner—10 passes, do you spend—11 he replied—12 the whole, all—13 night—14 in—15 prayers, devotions—16 and the morning—17 in blessings, prayers, invocations—18 and words, (*i. e.*, petition—*for what is needed*)—19 and all, and the whole—20 day—21 in the regulating—22 of expenditure—23 the king—24 ordered, said, directed—25 that—26 salary, pension, allowance—27 for daily bread, adequate, a sufficiency—28 for him—29 they should fix, establish, appoint, constitute—30 so that—31 the load, (*i. e.*, of cares)—32 of family, children—33 from mind—34 of him, his—35 might rise off, might be taken off—36 Oh!—37 prisoner, captive—38 foot-bound—39 with children, by a family—40 again—41 freedom—42 look not for, imagine not, expect not—43 grief, care—44 of children—45 and bread—46 and clothes—47 and food—48 brings you back, restrains you, debars you, withholds, or forbids you—49 from the recreation, from the contemplation, from the thought, perusal—50 concerning, regarding the spirits, angels—51 all the whole—52 day—[53 an agreement, an intention—54 I make, I prepare]—55 that—56 at night—57 with God—58 I shall be employed, shall devote myself, shall spend my time—59 at night—60 when—61 the knot of prayer (*i. e.*, the intention to pray)—62 I tie, I fasten—[63 what—64 may or shall eat—65 in the morning—66 my children.]

A certain king asked a religious man how he passed his valuable time. He replied, "All night I pray, in the morning I offer up my vows and petitions, and the whole day is spent in regulating my expenses." The king commanded that they should provide him a daily subsistence, to relieve his mind from the cares of his family. O thou who art enthralled with the cares of a family, look not for freedom in any other respect; sorrow for children, bread, raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day *I am reflecting\** that at night I shall be employed in my devotions; and at night, when I begin my prayers, I am thinking *how I shall be able to provide food for my children next morning.*†

\* Revised from No. 53 to No. 54.—"I determine," or "I make an agreement."—† Revised from No. 63 to No. 66.—"What my family are to eat in the morning."

## TABLE 33.

یکی از متعبدان شام در بیشه سالها عبادت کردی و برگ  
 درختان خوردی پادشاه آن طرف بحکم زیارت بنزدیک او رفت  
 و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم که  
 فراغت عبادت ازین به میسر شود و دیگران ببرکات انقباس  
 شما مستفید شوند و بر اعمال صالح شما اقتدا کنند زاهد این  
 سخن قبول نکرد ارکان دولت گفتند پاس خاطر ملک را  
 مصلحت آنست که چند روزی بشهر در آئی و کیفیت مقام  
 معلوم کنی پس اگر صفای وقت عزیزان از صحبت اغیار  
 کدورتی پذیرد اختیار باقیست آورده اند عابد بشهر درآمد  
 بستان سرای خاص ملک را از برای او پرداختند مقامی دلکشای  
 و روان آسای

## مثنوی

گل سرخش چو عارضِ خوبان سنبالش همچو زلف محبوبان  
 همچنان از نهیب برد عجز شیر ناخورده طفل دایه هنوز

1 One—2 of—3 the hermits, devotees—4 of Damascus—5 in the desert—6  
 years—7 performed worship—8 and the leaves—9 of trees—10 did eat—11  
 the king—12 of that quarter, side, country, region—13 on account, for the sake  
 —14 of a pilgrimage, a visit—15 near him—16 went—17 and said—[18 if—  
 19 fit, proper, right, expedient, prudent, advisable,—20 you see, you consider,  
 you think—21 in the city—22 for you, on your account—23 a place—24 I  
 will prepare]—25 that—26 freedom from care, leisure, repose—27 of, or for  
 worship—28 than this (*i. e.*, place)—29 better—30 will be attainable—31 and  
 others—32 by the blessing—33 of spirits, breaths (*i. e.*, company)—34 of you,  
 your—35 will be benefited, will derive advantage—36 and on, upon—37 ac-  
 tions—38 good, fit, honorable, right—39 of you, yours—40 will imitate, will  
 follow—41 the devotee—42 this—43 speech, saying, proposal—44 did not  
 accept—45 the pillars of state, (*i. e.* the Ministers,)—46 said—47 and—48  
 for the sake of, to meet the wish—49 of the king—50 proper, expedient—51  
 that is—52 that—53 a few—54 days—55 to the city—56 you should come



into—57 and the state, the nature—58 of the place—59 you should ascertain, know—60 therefore—61 if—62 the pureness—63 of the time—64 of the dear person, (*i. e.*, he himself)—65 from the society, companionship—66 of strangers, others—67 should be disturbed, afflicted, distressed,—68 the choice—69 is remaining, remains—70 they say, it is related—71 that the devotee—72 to the city—73 came into—74 a garden—75 of the private house, (*i. e.* palace)—76 of the king—77 for his sake, on his account, for him—78 they prepared, they made empty, got ready—79 a place—80 heart-expanding, charming, blissful, delightful—81 and refreshing the spirits, enlivening, animating—[82 its red roses]—83 like, or, resembling the cheeks—[84 of pretty ones, damsels]—[85 its hyacinths]—86 like, resembling—87 the ringlets—[88 of dear ones, of beloved girls]—89 [like, the same as, thus, in the same manner—90 of, from,—91 fearful, extreme, severe—92 cold (*i. e.* of winter)—93 the sun—94 milk—95 not eaten, not tasted—96 a child—97 of its nurse—98 as yet, yet.]

One of the hermits of Damascus had passed many years in the desert in devotion, feeding on the leaves of trees. The king of that country, having gone to visit him, said, “*It seems advisable to me that I should prepare a place for you in the city,\** where you may perform your devotions more conveniently, and others be benefitted by the blessing of your company, and take example from your good works.” The hermit would not consent to this proposal. The ministers of state said, “It is necessary for the satisfaction of his Majesty that you should remove into the city for a few days, to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power.” They have related that the hermit came into the city, and that the king prepared for his reception a garden belonging to the palace; a delightful situation, refreshing the spirits; *red roses†* vying with the cheeks of a beautiful damsel,‡ *hyacinths§* resembling the ringlets of a beloved mistress.|| *Although in the depth of winter, yet these flowers had the freshness of new born babes who had not tasted the nurse’s milk.¶*

\* Revised from No. 18 to 24.—If you think it expedient I will prepare a place for you in the city.

† Revised at No. 82.—Read “its red roses.”

‡ Revised at No. 84.—Read “of beautiful damsels.”

§ Revised at No. 85.—Read “its hyacinths.”

|| Revised at No. 88.—Read “of beloved mistresses.”

¶ Revised from No. 89 to 98.—“Like as the winter sun resembles a babe who has not yet tasted the nurse’s milk, (*i. e.*, the flowers were so very fresh).”

N. B.—The above is perhaps *the most beautiful simile* in the whole “Gulistan”, and as the reviser has *totally* altered the translation of the passage, the student is solicited to pay attention to the following remarks which will show the elegance of Sheik Saday’s simile when he compares the freshness of the roses and hyacinths (of the said garden) to the resplendence of the winter sun.

The “nurse” here alluded to is “Dame Nature”, and the fresh and brilliant appearance of the “winter sun,” when rising in all his grandeur over the snow-clad mountains, is elegantly compared to the sprightly look of a new-born babe, whose *first* desire, on entering the world, is for milk. The mountains are often denominated “Nurse Nature’s breasts,” and the snow being melted by the rays of the sun, suggests the pretty idea of its being that orb’s nutriment which it seems to suck up (*i. e.*, to melt,) immediately on rising (*i. e.*, on coming into the world).

According to the Persian *از نوب برد عجز* means “the sun of severe cold,” which I have translated as “the winter sun,” for the sake of brevity.

ملک در حال کنیزکی خوب روی پیشش فرستاد

نظم

ازین مهپاره عابد فریبی ملایک صورتی طاوس زیبی  
که بعد از دیدنش صورت نه بندد وجود پارسایان را شکیبی  
همچنان در عقبش غلامی بدیع الجمال لطیف الاعتدال

قطعه

دیده از دیدنش نگشتی سیر همچنان کز فرات مستسقی  
عابد لقمه لذیذ خوردن گرفت و کسوت لطیف پوشیدن واز  
فواکه و مشموم حلوت و تمتع یافتن و در جمال غلام و کنیزک  
نظر کردن و خردمندان گفته اند زلف خوبان زنجیر پای عقلست  
ودام مرغ زیرک

1 The king—2 at the time, in the said state—3 a girl—4 handsome-faced,  
lovely—5 in front of him, to him—6 sent—7 from this—8 piece of the moon,—  
9 a devotee bewitcher—10 angelic form—11 a peacock's—12 gracefulness,  
beauty—13 that—14 after seeing her—15 would not be the appearance, sign,  
probability—16 in the body—17 of pious persons, of hermits—18 patience—19  
like, in the same way—20 in her rear, after her, followed her—21 a slave—22  
of rare beauty—23 and exquisite symmetry, handsomely made—24 the eye—  
25 from—26 seeing him—27 would not become—28 contented, satisfied—[29  
like, in the same way—30 that from, that of—31 the Euphrates—32 a water-  
carrier]—33 the devotee—[34 pieces, morsels—35 delicious—36 began to eat]

—37 and clothes, attire, dresses—38 elegant, handsome, costly, precious—39 to wear—40 and of—41 fruits—42 and perfumes—43 sweetness—44 and enjoyment, pleasure, delight—45 to receive, derive—[46 and towards—47 the pretty, handsome—48 slave—49 and damsel, girl, virgin—50 to look, to glance]—51 and the sages—52 have said—53 the ringlets—54 of handsome persons, lovely damsels—55 chains of the feet—56 of wisdom are—57 and the snares—58 of the bird—59 of wisdom, knowledge, sagacity, acuteness.

(*Arabic.*)—“The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire.” The king sent him immediately a beauteous handmaid, her face, fair as the crescent moon, would fascinate an anchorite; and her angelic form arrayed in all the peacock’s pride and splendour, would at the first view deprive the most rigid moralist of the command of his passions. She was followed by a youth of rare beauty, and most exquisite symmetry of form. (*Arabic.*)—“He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cup-bearer bestoweth not drink.” The eyes could not be satisfied with the sight of him, *like one afflicted with the dropsy beholding the Euphrates.\** The hermit began to feast on dainties,† was arrayed in elegant attire, regaled himself with fruits and perfumes; and took delight in the company of the virgin and her attendant.‡ The sages have said, “That the ringlets of fair maids are chains for the feet of reason, and a snare for the bird of wisdom.”

\* Revised from No. 29 to No. 32.—In the same manner as a water-carrier with a glance at the Euphrates.

N. B.—The water-carriers in the East have leathern skins which they fill at one end, and, when full, the mouth is tied up; as these people are to be seen continually going and coming from a river, the idea is here suggested of their never being satisfied—hence the above simile!!

† Revised from No. 34 to No. 36.—“To eat delicious morsels.” ‡ Revised from No. 46 to No. 50.—“And to glance towards the lovely slave and handmaid.”

## بیت

9 8 7 6 5 4 3 2 1  
 در سر کار تو کردم دل و دین با همه دانش  
 16 15 14 13 12 11 10  
 مرغ زیرک بحقیقت منم امروز تو دامی  
 24 23 22 21 20 19 18 17  
 فی الجمله دولت وقت مجموعش بزوال آمد چنان که گفته اند  
 قطعه

32 31 30 29 28 27 26 25  
 هر که هست از فقیه و پیر و مرید و زبان آوران پاک نفس  
 39 38 37 36 35 34 33  
 چون بدنیای دون فرود آمد بعسل در بماند پای مگس  
 47 46 45 44 43 42 41 40  
 باری ملک بدیدن او رغبت کرد عابد را دید از هیات  
 55 54 53 52 51 50 49 48  
 نخستین بگردیده و سرخ و سفید گشته و فریه شده و بربالش دیبا  
 63 62 61 60 59 58 57 56  
 تکیه زده و غلام پری پیکر با مروچه طائوس بالای سرش ایستاده  
 70 69 68 67 66 65 64  
 بر سلامت حالش شادمانی کرد و از هر دري سخن گفتند تا ملک  
 79 78 77 76 75 74 73 72 71  
 بانجام سخن گفت من این دو طایفه را در جهان دوست میدارم  
 86 85 84 83 82 81 80  
 علما و زهاد را و زیری فیلسوف جهان دیده حاضر بود گفت

1 In—2 the inclination, desire, performance—3 of work, business—4 your,  
 of you—5 I have done, (*i. e.*, have given or devoted)—6 my heart—7 and  
 religion—8 with all, with the whole—9 of my knowledge, reason—10 the bird  
 —11 of acuteness, wisdom—12 in truth—13 I am—14 to-day, at present—  
 15 you—16 the snare—[17 in short—18 felicity, happiness, wealth—19 time—  
 20 his brief, concise, summary, collection,—21 came to a decline, ceased]—22  
 as in the way—23 that—24 they have said—25 whoever—26 is, belongs to—  
 27 of among—28 lawyer—29 an old man, a spiritual guide—30 and a disciple  
 —[31 and orators]—32 of pure spirit, of holy inclinations—33 when—34 with

worldly affairs—35 mean, low, servile—36 come down, descend to—37 in the honey—38 remain fast—39 the foot of a fly, (*i. e.* like a fly's foot in honey)—40 one time—41 the king—42 to see him—43 was pleased, had a wish or inclination—44 to the devotee—45 he saw—46 from—47 aspect, face, outward form—48 former, his previous—49 turned round, (*i. e.*, changed)—50 and red, rosy—51 and white, (*i. e.*, clear)—52 become—53 and become fat—54 and on a pillow, bolster—55 of brocade—56 (literal pillow-placed, (*i. e.*, reclining)—57 and the slave—58 fairy-faced—59 with a fan—60 of a peacock, (*i. e.*, peacock's feathers)—61 over, above, at—62 his head—63 standing—64 at the happiness—65 of his state, condition—66 did rejoice—67 and on every kind, and on various, (*i. e.*, subjects)—68 did speak, talked—69 until—70 at the end—71 at the end—72 of the speech, the conversation—73 said—74 I—75 these—76 two—77 bands, descriptions, sets,—78 in the world—79 I possess as friends, I have an affection for—80 the learned—81 and the devotees, recluses—82 a minister—83 a philosopher, a man of wisdom—84 experienced, (from *جهان* the world, and *دیدن* to see)—85 was present—86 said, remarked.

In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." *To be brief, his state of enjoyment began to decline,\** in the manner as has been said, "Whenever a lawyer, a teacher, a disciple, or *an orator*† possessed of pure spirit, descends to mean worldly concerns, he will find himself enthralled, like flies with their feet in honey." Once the king, having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy-formed boy stood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying—"I have an affection for two descriptions of men in the world—the learned, and the recluse." A vizier, a man of wisdom and experience, being present, said—

\* Revised from No. 17 to No. 21.—In short his *brief* state of felicity declined. † Revised No. 31.—Read "orators."

اي ملك شرط دوستي آنست كه با هر دو طايفه نيكوئي كني  
 علمارا زر بده تا ديگر بخوانند زهاد را چيزي مده تا  
 زاهد بمانند

## بیت

نه زاهد را درم بايد نه دينار چو بستند زاهدي ديگر بدست آر  
 قطعه

انرا كه سيرت خوش و سرپست باخدای  
 بي نان وقف و لقمه دريوزه زاهدست  
 انگشت خوبروي و بنا گوش دلفريب  
 بي گوشوار و خاتم فيروزه شاهدست

## قطعه

درويش نيك سيرت فرخنده راي را  
 نان رباط و لقمه دريوزه گو مباح  
 خاتون خوب صورت و پاكيزه روي را  
 نقش و نگار و خاتم فيروزه گو مباح

## بیت

تا مراهست و ديگرم بايد گر نخوانند زاهدم شايد

1 Oh!—2 king—3 the agreement, wager, mark, signal, condition—4 of friend-ship—5 that is—6 that—7 towards, or with each two, with both—8 band, tribe, sect—9 you should do good—10 to the learned—11 gold, money—12 give, bestow—13 so that—14 others—15 may read, study—16 and to recluses—17 a thing, anything—18 give not—19 so that—20 they may remain devout, may remain devotees—[21 not—22 to a devotee—23 direms—24 is necessary—25 nor dinars—26 when—27 he takes, when he receives (*i. e.*, money)—28 a devotee—29 other—30 into hand—31 bring, get]—32 to that one—33 who—34

morals—35 good, (*i. e.*, possesses such)—36 and inclination is—37 with God—38 without bread—39 of charity (this means a legacy for pious purposes)—40 and scraps—41 of beggary, begging—42 is a devotee—[43 the finger—44 of a handsome person—45 and the lobe of the ear—46 of an enchanting one, (from *دل* the heart and *فریفتن* to charm)—47 without—48 the ear ornament—49 and ring, (a seal worn on the finger as a ring)—50 of turquoise—51 is a beloved object, is charming]—52 one of a devotee's—53 disposition—54 happy, virtuous—55 of understanding, of disposition—56 bread—57 of charity, (actually means a firm structure, an inn, a caravansery)—58 and scraps of beggary—59 say, consider—60 unnecessary,\* (literally—remain not, stay not)—[61 a lady, a matron—62 of handsome form—63 and pure, chaste, lovely—64 of countenance, face—65 painting embellishment—66 and painting, embellishment—67 and ring—68 of emerald—69 say, consider—70 remain not, stay not, (*i. e.*, unnecessary)]—71 as long as, until, while—72 to me is, I have, I possess, (*i. e.*, anything)—73 and I other, (*i. e.*, I of what is others)—74 find necessary, (*i. e.* wish for)—75 if they do not call, (*i. e.*, the world do not call)—76 me a devotee—77 perhaps (*i. e.*, perhaps they are right).

“O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study, but give nothing to recluses, in order that they may continue such. *Durwaishes require not direms and dinars; when they receive money, look out for other durwaishes.* † Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. *The finger of a beautiful woman, and the tip of her ear are handsome, without an ear jewel or a turquoise ring.* ‡ He is a durwaish who is virtuous and wise, although he tasteth not holy bread, nor the fragments of beggary. *The lady endowed with an elegant form and a beautiful face, is charming without paint or jewels.* § Whilst I have anything of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.”

\* N. B. *گومباش* Literally means “say remain, or stay, not;” which I have translated as “consider unnecessary.”

† Revised from No. 21 to No. 31.—The devotee requires not either direms or dinars—when he does receive them look out for another devotee. ‡ Revised from No. 43 to No. 51.—The finger of a handsome one, (*i. e.*, woman) and the lobe of the ear of an enchanting one, (*i. e.*, woman) are lovely without the ear jewel and the turquoise ring. § Revised from No. 61 to No. 70.—To the lovely lady, and chaste one, consider painting and the emerald ring unnecessary.

## TABLE 34.

مطابق این سخن پادشاهی را مهمی پیش آمد گفت اگر  
 انجام این حالت بر مراد من باشد چندین درم زاهدان را بدهم  
 چون حاجتش برآمد وفای نذرش بموجب شرط لازم آمد یکی را  
 از بندگان خاص کیسه درم داد که بزاهدان تفرقه کند گویند غلام  
 عاقل و هشیار بود همه روز بگردید و شبانگه باز آمد و درمها را  
 بوسه داد و پیش ملک نهاد و گفت زاهدان را نیافتم گفت  
 این چه حکایتست آنچه من دادم درین شهر چهار صد زاهدند  
 گفت ای خداوند جهان آن که زاهدست نمیستاند و آن که  
 میستاند زاهد نیست ملک بختید و ندیمان را گفت چندانکه  
 مرا در حق این طایفه خداپرستان ارادتست و اقرار این شوخ دیده را  
 عداوتست و انکار و حق بجانب اوست

## بیت

زاهد که درم گرفت و دینار زاهد تر ازو کسی بدست آر

[1 Suitable to, agreeable to, answering, conformable with—2 this—3 speech, saying]—4 to a king—5 a weighty matter, important business, momentous affair, exigency—6 came in front, occurred—7 he said—8 if—9 the end of this—10 matter, state, case—11 agreeably to my desire, wish or inclination—12 should be, turns out—13 some—14 direms—15 to recluses, devotees—16 I will bestow, give—[17 when—18 his want, his desire, need, inclination—19 came out (*i. e.*, was accomplished)—20 the performance, completion, fulfilment—21 of his gift, offering vow—22 agreeably to—23 his agreement, condition, stipulation, promise—24 became proper, was requisite, was fit]—25 to one—26 his servants—[27 private or especial]—28 a bag of direms—29 gave—30 that—31 to or amongst devotees—32 should distribute—[33 they say]—34 the slave—35 wise—36 and clever, sharp, acute, prudent—37 was—38 the whole—39 day—40 he wandered round, turned about, he patrolled round, (*i. e.*, the city)—41 and towards evening—42 returned, came back—43 and the direms—44 gave a kiss,



kissed—45 and before, in front—46 of the king—47 placed—48 and said—49 devotees—50 I found not—51 he replied—52 this—53 what—54 story is—55 because, since—56 I myself know—[57 in this—58 city—59 four hundred—60 devotees there are]—61 he said—62 Oh ! Lord—63 of the world—[64 he who—65 is a devotee]—66 does not receive them, (*i. e.*, the direms, or cash)—[67 and he who—68 takes, receives them—69 is not a devotee]—70 the king laughed—71 and to the courtiers—72 said—[73 so much as, in the same proportion that, in proportion as—74 to me, myself—75 concerning, in behalf, regarding the right of—76 this—77 band, body—78 of the worshippers of God—79 desire is, inclination is—80 and confession, avowal assurance—81 this—82 saucy person, impertinent one, intrusive one, (from شوخ sly, pert, presumptuous, humorous, mischievous, and دیدہ the eye)—83 is at enmity, hates—84 and denial, disallowance, refusal]—85 and truth, justice, right—86 at the side—87 of him is—88 the devotee—89 who—90 took or seized direms—91 and dinars—92 a devotee—93 to you—94 from him, exclusive of him, separate from him—95 a person—96 get into hand, acquire, attain.

*The following story will exemplify what has been said above.\** A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. *When, on his wish being accomplished, it was necessary to perform the conditions of his vow,†* he gave a purse of direms to one of his favorite‡ servants, to distribute amongst the Zâhids. *It was said§* that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, “What a story is this, since I myself know *four hundred Zâhids in this city.*”|| He replied, “O Lord of the world! *those who are Zâhids¶* will not accept of money, and they who take it are not Zâhids.”\*\* The king laughed, and said to his courtiers, “*So much as I want to favor this body of men, the worshippers of God, this saucy fellow thwarts my inclination,††* and he has justice on his side. If a Zâhid accepts direms and dinars, you must seek somewhere else for a religious man.”

\* Revised from No. 1 to No. 3.—“Conformably to this speech” (*i. e.*, as above described).

† Revised from No. 17 to No. 24.—“When his wish was accomplished, the completion of his vow, agreeably to promise, became necessary.” ‡ Revised No. 27.—“Especial.”

§ Revised No. 33.—“They say.” || Revised from No. 57 to No. 60.—“That four hundred devotees are in his city.” ¶ Revised from No. 64 to No. 65.—“He who is a devotee.”

\*\* Revised from No. 67 to No. 69.—“And he who takes it is not a devotee.” †† Revised from No. 73 to No. 84.—“In the same proportion that I openly declare my affection for these worshippers of God, this saucy fellow hates and disavows them.”

## TABLE 35.

يکي از علمای راسخ را پرسیدند که چه گوئی در نان وقف  
گفت اگر از بهر جمعیت خاطر و فراغ عبادت می ستانند  
حلالست و اگر مجموع از بهر نان نشینند حرام

بیت

نان از برای کنج عبادت گرفته اند  
صاحب دلان نه کنج عبادت برای نان

[1 One—2 of amongst—3 the learned—4 to sincere one, (*i. e.*, devout person,) firm—5 they asked]—6 that, viz.—7 what say you?—8 concerning—9 bread—10 given for pious purposes, given in charity—11 he replied—[12 if—13 for the sake of—14 peace (*i. e.*, of mind,) reflection—15 of mind—16 and leisure, repose—17 or during worship—18 they take or receive]—19 it is lawful—[20 but, if—21 entirely,—a collection, all, the whole—22 for the sake—23 of bread, food—24—they sit down, (*i. e.*, retire)—25 it is unlawful, forbidden, sacred, excluded, sacrilegious]—26 bread—27 for the sake of—28 the cell, corner—29 of devotion—30 they have seized, have chosen—31 man of piety—32 not—33 the corner—34 of devotion—35 for the sake of—36 bread.

*They asked a certain wise man,\* what was his opinion of consecrated bread? He replied, "If they receive it in order to compose their minds, and to promote their devotions,† it is lawful, but, if they want nothing but bread, it is illegal.‡ Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."*

\* Revised from No. 1 to No. 5.—"They asked one of the learned and devout persons."

† Revised from No. 12 to No. 18.—If they take it for peace of mind and leisure during devotion. ‡ Revised from No. 20 to No. 25.—But, if they retire (*i. e.*, from the world)

entirely for the sake of bread, it is sacrilegious.

## T A L E 36.

1 درویشی بمقامی رسید که صاحب بتعه کریم النفس بود طایفه  
 2 3 4 5 6 7 8  
 9 فضل و بلاغت در صحبت او هر یکی بذله و لطیفه چنان که رسم  
 10 11 12 13 14 15 16 17  
 18 ظریفان باشد همی گفتند درویش راه بیابان قطع کرده بود  
 19 20 21 22 23  
 24 و مانده شده و چیزی نخورده یکی ازان میان بطریقا انبساط  
 25 26 27 28 29 30  
 31 گفت تراهم چیزی ببايد گفت درویش گفت که مرا چون  
 32 33 34 35 36 37 38  
 39 دیگران فضل و بلاغت نیست و چیزی نخوانده ام بیک بیت  
 40 41 42 43 44 45 46  
 47 از من قناعت کنید همکنان برغبیت گفتند بگوي گفت  
 48 49 50 51 52 53

## بیت

54 من گرسنه در برابرم سفره نان همچون عزیم بر در حمام زنان  
 55 56 57 58 59 60 61 62  
 63 همه پسندیدند و سفره پیش آوردند صاحب دعوت گفت ای یار  
 64 65 66 67 68 69  
 70 زمانی توقف کن که پرستارانم کوفته بریان میسازند درویش  
 71 72 73 74 75 76  
 77 سر بر آورد و گفت  
 78

## بیت

79 کوفته در سفره من گو مباح کوفته را نان تهی کوفته است  
 80 81 82 83 84 85

1 A beggar—2 at a place—3 arrived, reached—4 where that—5 the master of the house—6 of kind disposition—7 was—8 a band, a lot, number, set—9 of learned, of virtuous—10 and eloquent, (*i. e.*, persons)—11 in his society—12 each one, (*i. e.*, of whom)—13 a joke—14 and a pleasantry, jest, joke, elegance, facetious remark—15 such as—16 that—17 the custom, manner—18 of wits, men of wisdom—19 may be—20 were saying, were delivering—21 the beggar—22 the road of the desert—23 had passed over, (from

قطع cutting, section, breaking off, and کردن to do)—24 and had become tired, fatigued—25 and a thing, a single thing—26 had not eaten—27 one—28 of them, from amongst or the middle of them—29 in the way, mode, manner—30 of a joke, fun—31 said—32 you also—33 something, a thing—34 should say, it behoves you to say—35 the beggar said—36 that, viz.—37 to me—38 like—39 the others—40 wit, wisdom, excellence—41 and eloquence—42 is not—43 and anything—44 I have not read, have not studied—45 with one—46 distich—47 from me—48 you must be contented with, must be satisfied with—49 all—50 with glee, delight, joy—51 said—52 say you, say on—53 he said—54 I—55 a hungry one—56 in front of me—57 a table-cloth, (*i. e.*, spread with,) of bread—58 like as, resembles, in the same manner—59 me a bachelor, myself unmarried—60 at the door—61 the bath—62 of women—63 they all, the whole—64 were pleased—65 and the table-cloth—66 brought in front, (*i. e.*, spread)—67 the host, (from صاحب master and دعوت an invitation, feast, banquet)—68 he said—69 oh! friend—70 a while, a time, a little—71 do delay, stop—72 because, that—73 my servants—74 minced meat—[75 are frying, are preparing (from بریان fried, roasted, broiled, grilled and ساختهن to do, make, prepare)]—76 the beggar—77 raised his head—78 and said—79 minced meat—80 on, upon—81 my table-cloth? (*i. e.*, table)—82 say remain not, is unnecessary, superfluous—[83 to the beaten one, (*i. e.*, the fatigued one)]—84 plain bread, bread alone, (from تهی empty, vain)—85 is minced or savoury meat.

A durwaish came to a place where the master of the house was of a hospitable disposition. The company consisted of persons of understanding and eloquence, who separately delivered a joke or pleasantry in a manner becoming men of wit. The durwaish, having travelled over the desert, was fatigued, and had not eaten any thing. One of the company observed to him, merrily, that he also must say something. The durwaish replied, that he did not possess wit and eloquence like the rest, and, neither being learned, he hoped they would be satisfied with his reciting a single distich. They one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite, like a youth at the door of the female bath." They all applauded and ordered the table to be laid for him. The host said, "O! my friend, stop a little as my servants are *preparing*\* some minced meat." The durwaish raised up his head, and said, "Forbid them to put forced meat on my table, for to the *hungry*† plain bread is a savoury dish."

\* Revised No. 75.—Read "are frying."

† Revised No. 83.—Read "The fatigued one,"—that is, a person who has travelled a great distance, and eaten nothing on the way—*i. e.*, "dead beat," "worn out."

## T A L E 37.

8 7 6 5 4 3 2 1  
 مریدي گفت پیري را چه کنم که از خلایق بزحمت اندرم  
 15 14 13 12 11 10 9  
 از بسیاری که بزیرتم همه آیند و اوقات عزیز مرا از تردد ایشان  
 23 22 21 20 19 18 17 16  
 تشویش حاصل می شود گفت هرچه درویشانند ایشان را وامی بده  
 32 31 30 29 28 27 26 25 24  
 و هرچه و توانگرانند از ایشان چیزی بخواه که دیگر گرد تو نگردند

## بیت

43 42 41 40 39 38 37 36 35 34 33  
 گر گدا پیشرو لشکر اسلام بود کافر از بیم توقع برود تا در چین

[1 A scholar, a pupil—2 said—3 to an old man, a saint, spiritual guide—4 what can I do—5 because—6 from men, from people, creatures, the creation—7 with trouble, pain, affliction, disquietude—8 I am within, (*i. e.*, I am inwardly afflicted)—9 to a degree greatly—10 who, that, because—11 to visit me—12 they come—13 and my dear or precious time—14 from anxious consideration, interruption, hindrance, repulsion—15 of them—16 distraction, perplexity, anxiety, confusion, disturbance—17 is acquired, results, accrues]—18 he said—19 whoever—20 are beggars—21 of them—22 a loan—23 give—24 and whoever—25 are rich—26 of them, amongst them—27 something, a thing—28 ask for, demand—29 that, so that—30 again—31 about you—32 they will not turn, (*i. e.*, will not frequent your locality)—33 if—34 a beggar—35 the leader, (from پیش in front, and رفتن to go, advance)—36 the army—37 of Islam—38 were, should be, was—39 the infidels—40 from the fear, dread—41 expectation, hope, request, importunity, (*i. e.*, of him)—42 would go—43 even as far as China.

*A pupil complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them.\* The superior replied, "To such of them as are poor lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again." If a beggar was the leader of the army of Islamism, the infidels would flee to China through fear of his importunity.*

\* *Revised from No. 1 to No. 17.*—A pupil said to his spiritual guide, "What am I to do? Because I am, to a degree, inwardly afflicted by people who come to visit me, and my precious time (by means of anxiety on their account, or by their interruption), is disturbed.

## T A L E 38.

فقیہی پدر را گفت هیچ ازین سخنان دلاویز متکلمان در من  
اثر نمی کند بعلمت آن که نمی بینم ایشان را کرداری موافق گفتار

مثنوی

ترک دنیا ب مردم آموزند خویشتن سیم و غله اندوزند  
عالمی را که گفت باشد و بس چون بگوید بگیرد اندر کس  
عالم آن کس بود که بد نکند نه بگوید بخلق و خود بکند

1 A lawyer—2 to his father—3 said—[4 any—5 of these]—6 fascinating speeches—7 of the orators, speakers—8 on me—9 do not make an impression—10 for this reason, cause—11 that, because—12 I do not see—13 of them [14 a single action—15 like, resembling]—16 their speech, saying—17 forsaking, abandoning—18 the world—19 to men—20 they teach—21 they themselves—22 silver—23 and the produce of the earth, grain—24 they collect, accumulate, acquire—25 the learned person—26 who—27 said, says—28 “it should be,” it may be—29 and enough (*i. e.*, and no more)—30 when—31 he speaks—32 it will not take, seize, or impress—33 the interior, (*i. e.*, the heart)—34 of any one—35 a learned man—36 that person is—37 who—38 does not evil, does not sin—39 not—40 he who says (*i. e.*, sin not,)—41 to the world—42 and does so himself (*i. e.*, commits sin.)

A lawyer said to his father, “*Those*\* fine speeches of the declaimers make no impression on me, because I do not see *that their actions correspond*† with their precepts. They teach people to forsake the world, whilst themselves accumulate property. A wise man who preaches without practising will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others whilst himself committeth evil.

\* Revised from No. 4 to No. 5.—Read “any of these.”

† Revised from No. 14 to No. 15.—Read “that one single action corresponds.”

9 عالم که کامرانی و تن بروری کند او خویشتن گمست کرا  
 20 رهبری کند پدر گفت ای پسر! مجرد این خیال باطل نشاید  
 27 روی از تربیت ناصحان برتافتن و راه بطالت گرفتن و علما را  
 34 بضرر لتی منسوب کردن و در طلب عالم معصوم از فوید علم  
 44 محروم ماندن همچو آن نابینائی که شبی در وحل افتاد و گفت  
 53 ای مسلمانان چراغی فراراه من دارید زنی فاجره بشنید و گفت  
 64 تو که چراغ نه بینی بچراغ چه بینی همچنین مجلس وعظ کلمه  
 74 بزازانست اینجا تا نقدی ندهی بضاعتی نستانی و اینجا تا ارادتی  
 نیاری سعادتت نببری

## قطعه

86 گفت عالم بگوش جان بشنو و نمازند بگفتنش کردار  
 96 باطلست آن که مدعی گوید خفته را خفته کی کند بیدار  
 106 مرد باید که گیرد اندر گوش و نوشتست پند بردیوار

1 The learned—2 who—3 enjoyment of all the mind, desires, pleasure, (from  
 کام desire, the palate, and راندن to drive, urge)—4 and attentive to his body,  
 care of his own body, pampers himself—5 does, performs, (*i. e.*, feeds and lives  
 luxuriously)—6 he—7 own body, himself—8 is lost—9 how—10 guidance (*i. e.*,  
 of others)—11 can do—12 the father—13 said—14 oh!—15 son—16 only, on  
 account of, merely—17 from this—18 imagination—19 absurd, vain—20 it is  
 not fit, you should not—21 the face—22 from the instruction—23 of the wise,  
 admonishers—24 to turn away—25 and the road of vanity, absurdity—26 to  
 seize, take—27 and to the wise, the learned—28 with vice, sin—29 to attribute,  
 ascribe, impute, to say they are addicted to—30 and in the search, and  
 in seeking, hunting after—31 a learned man—32 defended, preserved, (*i. e.*,  
 from sin, innocent, immaculate, spotless—33 from the benefits, advantage—  
 34 of wisdom, learning, science—35 exempt, excluded, deprived of—36 to  
 remain—37 like as, in the same way, resembling—38 that—39 one without

sight, (*i. e.*, blind person)—40 who—41 one night—42 in the mire, mud—43 fell—44 and said—45 oh! Moslems—46 a lamp—47 opposite the road, over against the path—48 of me, my—49 place—50 a woman—51 an adultress, impudent one, indecent one, a harlot—52 heard—53 and said—[54 you—55 who—56 a lamp—57 cannot see—58 with (*i. e.*, the aid of) a lamp—59 what—60 can you see]—61 in the same way—[62 the assembly—63 of advice, admonition, (*i. e.*, where such is preached)]—64 the house, hut, cell, shop—65 of the trader's is, (*i. e.*, cloth merchant's resembles)—66 at that place—67 until—68 ready money, cash—69 you give not—70 a single piece of stuff, goods, merchandise—71 you cannot seize, take—72 and this place—73 until—74 a desire, wish, inclination—75 you bring not—76 felicity, happiness, (*i. e.*, benefit)—77 you will not carry away, obtain, derive—78 said (*i. e.*, what has been *said*,—the speech)—79 of the learned—80 with the ears—81 of your life, (*i. e.*, with your most earnest attention)—82 listen to, hear—83 although—84 does not remain, (*i. e.*, does not coincide)—85 with his speech—86 his actions, way of life—87 it is vain, false, absurd—88 that—89 which—90 the enemy, accuser—91 says—92 to the sleeper, to a person, asleep—93 the sleeper, one who sleeps—94 how—95 can do, can make—96 awake, (*i. e.*, can awake)—97 a man—98 it behoves—99 that he—100 should seize, take—101 within—102 his ear—103 even if although—104 is written—105 advice, admonition—106 on a wall.

The wise man who indulges in sensual gratifications, being himself bewildered, how can he guide others. The father replied, "O, my son, you ought not merely, from this vain opinion, to reject the doctrines of the preacher thus pursuing the paths of vanity, by imputing errors to the learned, and, whilst you are searching for an immaculate teacher, are deprived of the benefits of learning, like the blind man, who one night, falling into the mud, cried out, 'oh, Moslems, bring a lamp to shew me the way.' An impudent woman who heard him said, '*You cannot see a lamp, what then can it shew you?*'\* Moreover *the society of the preacher*† resembles the shop of a trader, where until you pay money, you cannot carry away the goods; and here, unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a fertile objection of gain-sayers, that 'How can he, who is asleep, awaken others?' It behoveth a man to receive instruction, although the advice be written on a wall."

\* Revised from No. 54 to No. 60.—"What can you see with the aid of a lamp who cannot even see a lamp itself?"

† Revised from No. 62 to No. 63.—"The assembly of admonition," *i. e.*, the place where men preach advice.



## T A L E 39.

<sup>1</sup> صاحبدي بمرسه <sup>2</sup> آمد <sup>3</sup> ز خانقاه <sup>4</sup>  
<sup>5</sup> بشکست <sup>6</sup> عهد <sup>7</sup> صحبت <sup>8</sup> اهل <sup>9</sup> طريق را  
<sup>10</sup> گفتم <sup>11</sup> میان <sup>12</sup> عالم <sup>13</sup> و عابد <sup>14</sup> چه <sup>15</sup> فرق <sup>16</sup> بود  
<sup>17</sup> تا اختيار کردی <sup>18</sup> از ان <sup>19</sup> اين <sup>20</sup> فريق را  
<sup>21</sup> گفت آن <sup>22</sup> گلیم <sup>23</sup> خویش <sup>24</sup> بدر میبرد <sup>25</sup> ز موج <sup>26</sup>  
<sup>27</sup> و این <sup>28</sup> سعی میکند <sup>29</sup> که <sup>30</sup> بگیرد <sup>31</sup> غریق را

[1 A holy man, a man of heart—2 into a college—3 came—4 from a monastery—5 broke, (*i. e.*, having broken)—6 the compact, bond—7 of companionship—8 of men—9 of religion—10 I said—11 between—12 the learned—13 and the devotee—14 what—15 difference—16 saw you, did you see?—17 so that you chose—18 instead of them—19 this—20 party, body]—21 he replied—22 they—23 blanket—24 their own—25 take or snatch out—26 from the waves—27 and these, this—28 endeavour, —29 so that—30 may seize—31 the drowning person, one immersed.

*A certain holy man, having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned, or a religious man, that could induce him to change his society.\* He replied, "The devotee saves his own blanket out of the waves; and the learned man endeavours to rescue others from drowning.*

\* Revised from No. 1 to No. 20.—A devout man came into a college from a monastery, having broken the "bond of society" of religious men. I said, "What difference did you see between the learned man and the devotee, that you chose this society in preference to that, (*i. e.*, of devotees).

## T A L E 40.

يکي بر سر راهي مست خفته بود و زمام اختيار از دست  
 رفته عابدي بر سر او گذر کرد و در حالت مستقيم او نظر کرد  
 جوان سر بر آورد و گفت

## قطعه

متاب اي بارسا روي از گنه گار ببخششايند گي دروي نظر کن  
 اگر من ناجوانمردم بگردار تو بر من چون جوانمردان گذر کن

1 One—2 on, upon—3 the high road—4 intoxicated—5 was sleeping—6 and the reins—7 of his choice, (*i. e.*, his senses)—8 from his hand—9 had gone, fallen from—10 a devotee—11 at the head—12 of him, (*i. e.*, close to him)—13 passed—14 and upon—[15 the state—16 detestable—17 of him—18 did look]—19 the young man—20 raised his head—21 and said—22 turn not away, avert not—23 oh! devotee, oh! abstemious person—24 your face—25 from the sinner—26 with benignity, kindness—27 on him—28 look, glance—[29 although, if, though—30 I am ignoble, I am not generous, noble, manly—31 as regards my actions, behaviour, conduct—32 you—33 by me, over me—34 like—35 great warriors, magnanimous persons—36 pass, do go past, leave.]

A drunken man was sleeping on the highway, overcome by the power of intoxication; a devotee passed by and *beheld his condition with detestation*.\* The young man lifted up his head and said, (*Arabic*)—"When you meet an inconsiderate person, pass him with kindness, and when you see a sinner, conceal his crime, and be compassionate. O thou who despisest my indiscretion, why dost thou not rather pity me? O holy man avert not thy face from a sinner, but regard him with benignity. *If my manners are unpolished, nevertheless behave yourself towards me with civility.*"†

\* Revised from No. 15 to No. 18.—"Beheld his detestable condition."—N. B.—It is not stated that the devotee beheld the person with a feeling of detestation, but simply that he looked at "his detestable state."

† Revised from No. 29. to No. 36.—If as regards my conduct I am ignoble, yet pass thou me like magnanimous persons (*i. e.*, would do).

## T A L E 41.

<sup>8</sup> طایفه<sup>1</sup> <sup>2</sup> رندان <sup>3</sup> بانکار <sup>4</sup> درویشی <sup>5</sup> بدرآمدند <sup>6</sup> و سخنان <sup>7</sup> ناسزا <sup>8</sup> گفتند  
<sup>9</sup> و برنجانیدند <sup>10</sup> شکایت <sup>11</sup> پیش <sup>12</sup> پیرطریقت <sup>13</sup> برد <sup>14</sup> و گفت <sup>15</sup> چنین <sup>16</sup> حالتی  
<sup>17</sup> رفت <sup>18</sup> گفت <sup>19</sup> ای فرزند <sup>20</sup> خرقة <sup>21</sup> درویشان <sup>22</sup> جامه<sup>23</sup> رضاست <sup>24</sup> هرکه <sup>25</sup> درین  
<sup>26</sup> تحمل <sup>27</sup> نامرادی <sup>28</sup> نکند <sup>29</sup> مدعیست <sup>30</sup> و خرقة <sup>31</sup> بروی <sup>32</sup> حرام

## بیت

<sup>33</sup> دریای <sup>34</sup> فراوان <sup>35</sup> نشود <sup>36</sup> تیره <sup>37</sup> بسنگ <sup>38</sup> عارف <sup>39</sup> که <sup>40</sup> برنجد <sup>41</sup> تنک <sup>42</sup> آبست <sup>43</sup> هنوز

## قطعه

<sup>44</sup> گر <sup>45</sup> گزندت <sup>46</sup> رسد <sup>47</sup> تحمل <sup>48</sup> کن <sup>49</sup> که <sup>50</sup> بعفو <sup>51</sup> از گناه <sup>52</sup> پاک <sup>53</sup> شوی  
<sup>54</sup> ای برادر <sup>55</sup> چو <sup>56</sup> عاقبت <sup>57</sup> خاکست <sup>58</sup> خاک <sup>59</sup> شو <sup>60</sup> پیش <sup>61</sup> از آن <sup>62</sup> که <sup>63</sup> خاک <sup>64</sup> شوی

1 A band—2 of reprobates, profligates, blackguards, libertines, rakes—3 with denial, refusal, (*i. e.*, for the purpose of dispute)—4 a devotee—5 came into—6 and words, speeches—7 improper—8 they uttered, said, spoke—9 and they distressed (him)—10 a complaint—11 before—12 his spiritual guide—13 he carried, took—14 and said—15 such—16 a state, circumstance—17 has gone, (*i. e.*, has taken place)—18 he replied—19 oh ! son—20 the rags, tattered garment—21 of devotees—22 is the garment of resignation—[23 whoever—24 in this—25 habit, apparel, dress, garb—26. endurance, long-suffering,

forbearance, patience, meekness, humility—27 of disappointment, defeat of hopes or expectations, trials—28 cannot do, does not]—29 is an enemy—30 and the rags, patched garment—31 on him—32 is unlawful, is sacrilegious—33 a river—34 large, much, great—35 does not become—36 dark, muddy, turbid—37 by a stone—38 a religious man—[39 who—40 grieves, *i. e.*, at disappointments]—41 little, small—42 water is—43 yet—44 if—45 to you injury, misfortune, calamity—46 arrives, comes upon—47 patience, endurance—48 do, (*i. e.*, be patient)—49 because—50 by pardon—51 from sin—52 pure—53 you become—54 oh! brother—55 when, as—56 the end—57 is dust, ashes, (*i. e.*, we are dust at last)—58 dust, ashes—59 be, become, (*i. e.*, be humbled to the dust)—60 before—61 that, than that—62 that—63 dust—64 you become, you turn to.

A company of dissolute men came to dispute with a durwaish, and made use of improper expressions; at which, being afflicted, he went to his spiritual guide, and complained of what had happened. He replied, "O, my son, the habit of a durwaish is the garment of resignation, *whosoever weareth this garb, and cannot support injuries,\** is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man *who is hurt at injuries,†* is as yet but shallow water. If any misfortune befall thee, bear up with it, that by forgiving others you may yourself obtain pardon. O, my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

\* Revised from No. 23 to No. 28.—Whoever, (in this garb) cannot patiently endure trials—  
"or disappointments."

† Revised from No. 39 to No. 40.—"Who grieves" (*i. e.*, at disappointments).

## T A L E 42.

۹	۵	۷	۶	۵	۴	۳	۲	۱
افتاد	خلاف	را	وپرده	در	بغداد	شنو	حکایت	این
۱۸	۱۷	۱۶	۱۵	۱۴	۱۳	۱۲	۱۱	۱۰
عتاب	از طریق	با پرده	گفت	رکاب	ورنج	گرد راه	از	رایت
۲۶	۲۵	۲۴	۲۳	۲۲	۲۱	۲۰	۱۹	۱۸
سلطانیم	با رگه	بند	خواجه تاشانیم	من	و تو	هم	دو	من
۳۳	۳۲	۳۱	۳۰	۲۹	۲۸	۲۷	۲۶	۲۵
بودم	در سفر	و بیگه	نیاسودم	من	خدمت	دمی	ز خدمت	من
۴۱	۴۰	۳۹	۳۸	۳۷	۳۶	۳۵	۳۴	۳۳
وغبار	و باد گرد	نه بیابان	نه حصار	تو نه	رنج	آزموده	نه	تو نه
۴۹	۴۸	۴۷	۴۶	۴۵	۴۴	۴۳	۴۲	۴۱
بیشترست	تو بیشترست	چرا عزت	پس چرا	بیشترست	من	بسعی	بیشترست	قدم
۵۴	۵۳	۵۲	۵۱	۵۰	۴۹	۴۸	۴۷	۴۶
بوئی	یا سمن	با کنیزان	مهر روئی	تو	بر بندگان	مهر	روئی	تو
۶۰	۵۹	۵۸	۵۷	۵۶	۵۵	۵۴	۵۳	۵۲
گردان	و سرگردان	بسیار پای بند	شاگردان	من	فتاده	بدست	شاگردان	من
۶۹	۶۸	۶۷	۶۶	۶۵	۶۴	۶۳	۶۲	۶۱
دارم	سربر آسمان	نه چو تو	دارم	گفت	من	سربر آستان	دارم	گفت
۷۶	۷۵	۷۴	۷۳	۷۲	۷۱	۷۰	۶۹	۶۸
اندازه	بگردن	خویشتن را	افرازد	هر که	بیهوده	گردن	افرازد	هر که

1 This—2 story—3 listen to, hear, attend to—4 that—5 in Bagdad—6 the flag—7 and to the curtain—8 a contention, disagreement—9 fell, took place, occurred—10 the flag—11 from, by reason of—12 the dust of the road—13 and the trouble, annoyance, bother, fatigue—14 of the stirrup, (*i. e.*, of marching, that is because the flag on a march is carried in a sort of sling which is here compared to a stirrup)—15 said—16 to the curtain—17 in the manner—18 of anger, displeasure—19 I—20 and you—21 both—22 two—23 servants of a master we are—24 the slaves—25 of the court, palace—26 of the king we are—27 I—28 from service, work, duty—29 one moment—30 I am not at rest, I have no leisure—31 from time to time, continually—32 on the

march, on a journey—33 I am, I was—34 you—35 not—36 trouble, annoyance—37 have not tried, have not experienced, known—38 nor the fort—39 nor the desert—40 and the whirlwind, (from باد the wind, and گردیدن to revolve)—41 and dust—42 my foot—34 in endeavour, enterprise, effort, essay, attempt—44 is the first, foremost, the leader—45 therefore—46 why—47 grandeur, dignity—48 of you, yours—49 is greater, is more—50 you—51 with slaves, attendants—52 moon-faced, (*i. e.*, handsome)—53 with damsels—54 jasmin, perfumed—55 I am fallen—56 into the hand—57 of servants, apprentices—58 on the march, journey—59 foot bound—60 and head unfurled, (*i. e.*, distressed, from سر the head, and گردیدن to revolve—61 he replied—62 I—63 head on the threshold—64 I place, I lay—65 not—66 like—67 you—68 head on the sky—69 I place, I lay—70 whoever—71 absurdity, folly, (*i. e.*, through absurdity)—72 neck—73 exalts, extends, elongates—74 to himself, to his own person or body—75 into reversion, vicissitude, change of fortune—76 throws, hurls.

Attend to the following story. In the city of Bagdad there happened a contention between the flag and the curtain. The flag disgusted with the dust of the road and the fatigue of marching, said to the curtain in displeasure, "You and myself are school-fellows, both servants of the Sultan's court, I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortress, the perils of the desert, nor the inconveniences of whirlwinds and dust: my foot is more forward in enterprise, why then is thy dignity greater than mine? You pass your time amongst youths beautiful as the moon, with virgins odoriferous as jasmin, I am carried in the hands of menial servants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "My head is placed on the threshold, and like yours raised up to the sky; whosoever through folly exalts his neck precipitates himself into distress."

## T A L E 43.

یکی از صاحب‌دلان زور آزمائی را دید که بهم برآمده  
 و درخشم شده و کف برده‌ان آورده گفت این را چه حالتست  
 کسی گفت فلان دشنام داده است گفت این فرومایه هزارمن  
 سنگ بر میدارد و طاقت سستی نمی‌آرد

قطعه

لاف سرپنجگی و دعوی مردی بگذار  
 عاجز نفس فرومایه چه مردی چه زنی  
 گرت از دست برآید دهنی شریں کن  
 مردی آن نیست که مشتت بزنی بردهنی

قطعه

اگر خود بر درد پیشانی پیل  
 نه مردست آن که دروی مردمی نیست  
 بنی آدم سرشت از خاک دارد  
 اگر خاک‌کی نباشد آدمی نیست

1 One—2 of the holy persons—3 a strong man, a wrestler, (from زور strength, and آزمودن to try, prove, test)—4 saw—5 who—6 had become angry—7 and was enraged, vexed—8 and foam—9 on his mouth—10 had brought—11 he said—12 to this one—13 what—14 state is—15 some one—16 said—17 a certain person—18 abuse—19 has given him—20 he said—21

this—22 low creature—23 one thousand pounds—24 stone—25 can take up, lift, carries—26 and the power—27 of a single word, speech—28 cannot bring, cannot master up—29 boast—[30 of grasp]—31 and claim—32 of fortitude, valour, manliness—33 resign, leave, forsake, abandon, relinquish—34 miserable—35 body—breath—36 low creature, (from *فرو* below, under *مايه* stock, capital fund,) worthless—37 what—38 a man—39 what a woman—[40 if to you, although you—41 from, by—42 hand—43 comes out, can be accomplished—44 mouth—45 make sweet, *i. e.*, be affable]—46 a man—47 that is not—48 that—49 a fist—50 you should strike—51 on a mouth—52 if—53 you yourself—54 could tear—55 the forehead, brow—56 of an elephant—57 not a man is—58 that—59 who—60 in him—61 humanity—62 is not—63 the sons of Adam—64 nature, creation, temperament, constitution—65 from the earth—66 possess, have—67 if—68 belonging to the earth, lowly, humble—69 are not—70 a man, mortal—71 is not.

A holy man saw a wrestler distracted and foaming at the mouth with rage: he enquired the cause, and was told some one had given him abuse. He said, "This paltry fellow, who can lift a stone of a thousand pounds weight, is not able to bear a single word. Resign your boasting pretensions *to strength\** and fortitude; you weak spirited wretch; what is the difference between such a man and a woman? *show your power by engaging others to speak kindly to you,†* it is not courage to drive your fist against another man's mouth. If you are able to tear the front of an elephant, he is no man who hath no humanity. The sons of Adam are formed of humble earth, if you possess not humility, neither are you a man."

\* Revised No. 30.—"Of strength of grasp."—† Revised from No. 40 to No. 45.—"Although you could avenge yourself with your own hand, yet be affable."

N. B.—*گرت از دست برآید* literally means, if to you, from hand, can come out, *i. e.*, be accomplished, that is if you can accomplish what you want by your own arm or strength. I have used "avenge" in this passage, being more applicable than the literal meaning

*دهني شرين كن* means "make a mouth sweet," *i. e.*, be kind spoken, use sweet words, be affable.



## TABLE 44.

10 9 8 7 6 5 4 3 2 1  
 بزرگی را پرسیدند از سیرت اخوان صفا گفت کمینه آن که  
 20 19 18 17 16 15 14 13 12 11  
 مراد خاطر یاران بر مصالح خود مقدم دارد و حکما گفته اند  
 26 25 24 23 22 21  
 برادر که در بند خویشست نه برادرست و نه خویشست

## بیت

32 31 30 29 28 27  
 همراہ اگر شتاب کند همراہ تو نیست  
 39 38 37 36 35 34 33  
 دل در کسی میند که دل بسته تو نیست

## بیت

44 43 42 41 40  
 چون نبود خویش را دیانت و تقوی  
 49 48 47 46 45  
 قطع رحم بهتر از مودت قریبی  
 57 56 55 54 53 52 51 50  
 یاد دارم که مدعی درین بیت بر قول اعتراض کرد و گفت  
 63 62 61 60 59 58  
 حق جلا و علا در کتاب مجید از قطع رحم نہی کرده است و بمودت  
 69 68 67 66 65 64  
 ذوی القربی فرموده و آنچه تو گفتی مناقص آنست گفتم  
 72 71 70  
 غلط کردی موافق قرآنست (Arabic.)

## بیت

78 77 76 75 74 73  
 هزار خویش که بیگانه از خدا باشد  
 84 83 82 81 80 79  
 فدای یک تن بیگانه کاشنا باشد

1 To a great personage, of a great man—2 they asked—3 of, regarding—4 the morals, virtues, way of life—5 of the brothers—6 the Soofees—7 he replied—8 the lowest, (*i. e.*, of their virtues,) the most abject, meanest—9 that, (*i. e.*, of them)—10 that—11 desire—12 of heart—13 of friends—14 over, above, before—15 affairs—16 their own private—17 antecedent, prior, preceding—18 they keep, place, (*i. e.*, consider)—19 and the sages—20 have said—21 the brother—22 who—23 in the management, arrangement, binding up—24 of himself is, (*i. e.*, of his own *affairs* is)—25 not a brother is—26 and not

one's own is, (*i. e.*, is not a relation,) a kinsman—27 a fellow-traveller, (from *سهم* the same and *سبيل*, a road)—28 if—29 goes faster, goes quick, advances rapidly—30 a companion, (*i. e.*, fellow-traveller)—31 of you—32 is not—33 heart—34 on, upon—35 any person—36 place not, bind not—37 who—38 attached to you, heart-bound to you—39 is not—40 when—41 was not, is not—42 to one's own, amongst relatives—43 rectitude, truth—44 and piety—45 cutting off all affection for the nearest kindred, (from *قطع* amputating, and *رحم* the womb, or pity, mercy, compassion, (*i. e.*, cutting off all connection with those of the same womb, viz., brothers and sisters—46 better—47 than, from—48 the friendship, love—49 of kindred, affinity, relationship—50 I remember—51 that—52 an enemy—53 concerning this, in this, regarding this—54 verse—55 on or upon the saying, word, speech, assertion—56 did object to, did oppose, deny—57 and said—58 the true and glorious God—59 in the noble, glorious, or honorable book, (*i. e.*, the Koran)—60 regarding—61 the breaking off, connection with relatives, or kindred—62 has prohibited, forbidden—63 and with reference to affection, or love—64 of, or for relations, (from *قربى* having, possessing, or endowed with, and *قربى* kindred)—65 has ordered—66 and that which—67 you said—68 is contrary to that, is opposed to that, is detrimental to that—69 I replied—70 you have done wrong, made a mistake, a blunder—71 conformable with, agreeably to—72 the Koran it is—73 a thousand—74 own, relations—75 who—76 strangers—77 from God—78 may be—79 a sacrifice, (*i. e.*, may be made)—80 for one—81 body, person—82 a stranger—83 who a friend, (*i. e.*, of God)—84 may be.

They interrogated a learned man concerning the character of his brethren the Soofees. He answered, "The meanest of their excellencies is that they prefer gratifying the desire of their friends to attending to their own affairs, and the sages have said, 'The brother who is intent upon his own affairs, is neither brother nor relation; your fellow-traveller if he walks faster than yourself is not your companion; place not your affections on any one who is not attached to you.' If there be not religion and piety amongst relatives, it is best to break off connections with our kindred. I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relatives to that of others; and that what I had said above was contrary to this precept. I replied, 'You are mistaken, it agrees with the Koran.' (*Arabic*)—'God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them.' A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

## T A L E 45.

## منظومه

7 6 5 4 3 2 1  
 پیر مردی لطیف در بغداد دخترش را بکفش دوزی داد  
 17 16 15 14 13 12 11 10 9 8  
 مردک سنگدل چنان بگزید لب دختر که خون ازو بچکید  
 25 24 23 22 21 20 19 18  
 بامدادان پدر چنان دیدش پیش داماد رفت و پرسیدش  
 33 32 31 30 29 28 27 26  
 که ای فرومایه این چه دندانست چند خائنی لبش نه انبانست  
 41 40 39 38 37 36 35 34  
 بمزاحمت نگفتم این گفتار هزل بگذار وجد ازو بردار  
 52 51 50 49 48 47 46 45 44 43 42  
 خوی بدش طبیعتی که نشست نرود جز بروز مرگ از دست

[1 An old man,—2 witty,] benevolent, courteous, agreeable, merry—3 in—4 Bagdad—5 to his daughter, his daughter—6 to a shoe-maker, (from کفش a shoe and دوختن to sew)—7 gave—8 the little man—9 stone-hearted—10 so, such—11 bit—12 the lip—13 of the daughter—14 that—15 blood—16 from it—17 dropped, trickled—18 in the morning—19 the father—20 so, in such a way,—21 saw her—22 before—23 his son-in-law—24 went—25 and asked him—26 that oh! saying oh!—27 low fellow—28 this—29 what—30 teeth is—[31 how much will you chew, gnaw—32 her lip—33 it is not aubān, (*i. e.*, a kind of scented leather)]—34 with jesting, in joke, in fun—35 I say not, I said not—36 this speech—37 joke, buffoonery—38 leave off, quit, forsake, relinquish, abandon—39 and delight, happiness—40 from her—41 take off, acquire, enjoy—[42 a manner, a custom, a disposition, a nature—43 bad, evil, corrupt—44 in—45 a temperament, constitution, nature—46 when, that—47 has sat down, (*i. e.*, has got rooted, implanted or fixed)—48 will not go, will not depart—49 except—50 on the day—51 of death—52 from hand, (*i. e.*, from the body, or the person.)]

*A merry fellow\** of Bagdad married his daughter to a shoe-maker. The little man, having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O! you worthless fellow, what kind of teeth have you got, *thus to chew her lips as if they were made of leather.*† I am not speaking in jest, leave off your jokes, and have your legal enjoyment. *When bad manners become habitual, they cannot be got rid of until death.*‡

\* Revised from No. 1 to No. 2.—Read "A merry old man." Revised from No. 31 to No. 33.—"How much will you gnaw her lip? It is not scented leather," (*i. e.*, aubān.)

‡ Revised from No. 41 to No. 52.—"When a bad habit has implanted itself in a person's nature, it will not depart from him, (*i. e.*, his body) till the day of his death.

## T A L E 46.

فقیہی دخترى داشت بغایت زشت روی و بجای زنان رسیده  
 باوجود جهاز و نعمت کسی بمناکحت او رغبت نمی نمود

## بیت

زشت باشد دیبق و دیبا که بود بر عروس نا زیبا  
 فی الجمله بحکم ضرورت با ضریری عقد نکاحش بستند  
 آورده اند که در آن تاریخ حکیمی از سرندیپ برسد که دیده  
 نابینایان روشن کردی فقیهه را گفتند چرا دامادت را علاج نکنی  
 گفت ترسم که بینا شود و دخترم را طلاق دهد

## مصرع

شوی زن زشت روی نابینا به

1 A lawyer—2 a daughter—3 had, possessed—4 to a degree, extremely—  
 5 ugly-faced—6 and at the place or time of women, (i. e., the state of woman-  
 hood)—7 had arrived—8 notwithstanding—9 a dower, a wife's portion, also  
 a ship, the tree of a camel's saddle, funeral apparatus)—10 and wealth—11 any

person—12 with marrying her—13 strong desire, wish, curiosity, pleasure—14  
 did not show—15 ugly—16 may be, or is—17 brocade—18 and damask—19  
 that—20 may be, was—21 on, upon—22 a bride—23 ugly, deformed, (from *ك*  
 not, and *زيبا* adorned, beautiful)—24 in short—25 on account, by reason—26  
 of necessity—27 to or with a blind man—28 the knot—29 of her marriage—30  
 they tied—31 it is said—they say—32 that—33 during—34 that—35 time,  
 period, date—36 a physician—37 from Ceylon—38 arrived—39—who—40 the  
 eyes—41 of those who could not see, of blind folks—42 did enlighten, did  
 restore sight—43 to the lawyer—44 they said, told—45 why—46 to your son-  
 in-law—47 do you not give medicine, give a remedy, why do you not get cured  
 —48 he replied—49 I am afraid, I fear—50 that—51 disabled, seeing,  
 having sight—52 may become—53 and to my daughter—54 divorce—55 may  
 give—56 the husband—57 of a woman—58 ugly—59 without sight, blind  
 —60 better (is understood.)

A certain lawyer had a very ugly daughter who was marriageable, but al-  
 though he offered a considerable dower, and other valuables, no one was in-  
 clined to wed her. Brocade and damask will appear disgusting on a bride  
 who is ugly. In short, through necessity, he married her to a blind man. It  
 is said that in the same year there arrived from Ceylon a physician who could  
 restore sight to the blind. They asked the father why he would not have his  
 son-in-law cured. He said, "Because he was afraid that, if he should recover  
 his sight, he would divorce his wife. It is best that the husband of an ugly  
 woman should be blind."

## T A L E 47.

پادشاهی بچشم حقارت در طایفه درویشان نظر کردی یکی از  
ایشان بفرست دریافت و گفت ای ملک ما درین دنیا بچیش  
از تو کمتریم و بعیش از تو خوشتر و بهرگ برابر و بقیامت بهتر  
مثنوی

اگر کشور کشائی کامرانست و گر درویش حاجتمند نازست  
دران ساعت که خواهد این و آن مرد نخواهد از جهان بیش از کفن بود  
چون رخت از مملکت بر بست خواهی گدائی خوشتر ست از پادشاهی  
ظاهر درویش جامه زنده است و موی سترده و حقیقت آن  
دل زنده است و نفس مرده

## قطعه

نه آن که بر در دعوی نشیند از خلقی  
و گر خلاف کنندش بچنگ برخیزد  
اگر زکوه فرو غلطد آسیا سنگی  
نه عارفست که از راه سنگ برخیزد

1 A king—2 with the eye—3 of contempt, scorn, disdain, affront—4 re-  
garding, on, upon—5 a band, a set, a lot—6 of devotees—7 did look, glance—  
8 one—9 of—10 them—11 by quickness of understanding, acuteness, pene-  
tration, sagacity, intelligence—12 found out, discovered—13 and said—14  
oh! king—15 we, us, our—16 in—17 this—18 world—19 as regards  
soldiers, troops, (*i. e.*, pomp, parade)—20 from you, than you—21 we are in-  
ferior, less, smaller—22 and in pleasure, and as regards luxury, delight—23  
we are more happy than you—24 and at death—25 we are equal—26 and at the  
last day, resurrection—27 we are better, superior—28 (& 29) if a conqueror of  
countries, (*i. e.*, a monarch,) (from کشور a clime, country, region, and کشادن  
to open, disclose, subdue)—30 is prosperous, fortunate, successful, (from کام  
desire, and راندن to drive, urge)—31 and although, and if—32 a devotee

—33 is in want, necessitous, in need—34 of bread is—35 in, or during that—  
 36 moment—37 that—38 desires, is about, wishes—39 this one and that—40  
 dead, خواهد مرد will die, or is about to die, intends to die—41 (& 46)  
 نخواهد برد will not take, will not carry—42 from the world—43 more  
 —44 than—45 winding-sheet, funeral apparatus—47 when—48 goods,  
 chattels—49 from the kingdom, region, (*i. e.*, the universe, the world)—50 you  
 wish to fold or tie up, arrange—51 the state of being a beggar, mendicity,  
 beggary, poverty—52 is happier, better, preferable—53 than—54 the state of  
 being a monarch, sovereignty, royalty, empire, sway—55 the appearance,  
 outward form—56 of a devotee, beggar—57 clothes, a garment—58 of  
 patches is, (from زنده a patched garment, horrible, in bits)—59 and hair—60  
 shaved—61 and in reality, truth—62 his, that one's—63 heart—64 is alive—  
 65 and sensual, carnal desires—66 dead, subdued, under restraint—[67 not—  
 68 that one, (is he)—69 who—70 at the door—71 of pretension, accusation,  
 lawsuit—72 will sit, sits—73 from, on account of a person, or any mortal]—  
 74 and although—75 contrary—76 they, (*i. e.*, mortals) do to him—77 in hos-  
 tility, fight—78 rise up, (will not rise up)—79 if—80 from the mountain—81  
 down, below—82 should roll—83 a mill-stone—84 not—85 a man of faith is,  
 not devout is—86 who—87 from the road or way—88 of the stone—89  
 should rise up, rises up.

A certain king regarded with contempt the society of durwaishes, which one of them, having the penetration to discover, said, "O, king in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your superiors. At the time of death, we shall be your equals; and at the resurrection our state will be preferable to yours. Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the durwaish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding-sheets. When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. *He is not a person that will advance his pretensions among mankind,\** and if men oppose his inclination he will not engage in strife. If a mill-stone should roll down from a mountain he has but little faith who gets out of the way of it."

\* Revised from No. 67 to No. 73.—I translate نهان که بزدر دعوي نشيند از خلقي as follows:—

"He is not one who lodges a plaint against any mortal." The term, "He is not the one who sits at the door of accusation," &c., &c., means, he would not be one found sitting at the office of any person, (who acted in the capacity of magistrate) with a plaint ready to lodge against his neighbour. In India the natives may be seen every day sitting (in the manner described) waiting for the civilian to come to his kutcherry or office.

1 طریق درویشان ذکرست و شکر و خدمت و طاعت و ایثار  
 2 3 4 5 6 7  
 8 و قناعت و توحید و توکل و تسلیم و تحمل هرکه بدین صفتها  
 9 10 11 12 13 14 15  
 16 موصوفست بحقیقت درویشست اگرچه در قیامت اما هرزه گوی  
 17 18 19 20 21 22 23  
 24 بی نماز و هواپرست هوس باز که روزها بشب آرد در بند شهوت  
 25 26 27 28 29 30 31 32  
 33 و شبها بروز کند در خواب غفلت بخورد هرچه در میان آید  
 34 35 36 37 38 39 40  
 41 و بگوید هرچه بزبان آید ز دست اگرچه در عیاست  
 42 43 44 45 46 47

## قطع

48 ای درونت برهنه از تقوی وز برون جامه ریا داری  
 49 50 51 52 53 54 55 56  
 57 پرده هفت رنگ در بگذار تو که در خانه بوریا داری  
 58 59 60 61 62 63 64 65

1 The way, road, manner, religion, morals—2 of devotees—3 is re-  
 membrance, commemoration—4 and thanks, gratitude, thankfulness—5 and  
 service, attendance, duty—6 and obedience, devotion, obsequiousness—7 and  
 presenting, (*i. e.*, a gift to the poor, alms)—8 and contentment, tranquillity,  
 abstinence—9 and believing in the unity of the Deity, unity—10 and trust in  
 God, reliance, faith, resignation to God—11 and (to make) obeisance (to do),  
 homage, resignation, cession, surrender, delivery, recommending to the care—  
 12 and endurance, long-suffering, patience, forbearance, meekness—13 who-  
 ever—14 in these, with reference to these—15 qualities, attributes—16 is  
 celebrated for, is endowed with, is as before mentioned—17 with truth,  
 verily, truly, certainly, undoubtedly—18 is a devotee—19 although—20 in—  
 21 a robe is, a splendid dress is—22 but—23 a foolish prattler, a foolish talker,  
 (from هرزه absurd, frivolous, nonsensical, and گفتن to say, speak)—24  
 one who prays not, without prayer—25 a slave to his passion, giddy, vain,  
 (from هوا lust, desire, and پرست a worshipper)—26 a lascivious person,



a gratifier of his sensual appetites, (from *هوس* desire, lust, concupiscence, and *باز* a player, a performer)—27 who—[28 days]—29 into nights—30 brings, converts, turns—31 in the bond, knot, captivity, (*i. e.*, in the sole thought, or employment)—32 of concupiscence, sensuality, lust, carnal desires —[33 and nights into days]—34 does, turns, converts—35 in the sleep—36 of indolence, carelessness—37 eats, does devour—38 whatever—39 in the way, midst, middle—40 comes—41 and speaks, utters—42 whatever—43 on the tongue—44 comes—45 is a rake, a profligate—46 although—47 in a coarse cloth is, in a beggar's garment is—48 oh!—49 your inside—50 naked, void—51 of piety—52 and from—53 the outside—54 clothes—55 of hypocrisy—56 you have, or possess, wear—[57 a curtain—58 seven colored—59 gaudy, showy—60 at the door—61 forsake, abandon, (*i. e.*, place not)—62 you who—63 in a house—64 of mats, of reeds—65 own, possess, have; live in.]

“The durwaish's course of duty consists in invoking and praising God, in obeying and worshipping Him, in giving alms, in being content, in believing the unity of the Deity, and in reliance on God, with patient resignation to His will. Whosoever is endowed with these qualities is a durwaish indeed, although he be arrayed in a robe; and, on the contrary, an idle prater, who neglects his prayers and a slave to his passion, who turns *day*\* into night in sensual gratifications and *night into day*† in drowsy indolence, eating anything that falls in his way, and saying whatever comes uppermost, such an one is a profligate, although he wears nothing but a blanket. O thou, whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy; ‘hang not a gorgeous curtain before the door of a house constructed of reeds.‡’”

\* Revised No. 28.—Read “days.”

† Revised No. 33.—Read “nights into days.”

‡ Revised from No. 57 to No. 65.—Place not a subtle curtain before your door you who live in a house made of reeds.” *هفت رنگی* means, artful, cunning, subtle, dexterous, versatile, capricious; (from *هفت* seven and *رنگ* colour.)

## TALE 48.

1- یدم گل تازه چند دسته  
 2 3 4 5  
 6 بر گنبدی از گیاه بسته  
 7 8 9  
 10 گفتم چه بود گیاه نا چیز  
 11 12 13  
 14 تا در صف گل نشیند او نیز  
 15 16 17 18  
 19 بگریست گیاه گفت خاموش  
 20 21 22  
 23 صحبت نکند کرم فراموش  
 24 25 26  
 27 گریست جمال و رنگ و بویم  
 28 29 30  
 31 آخر نه گیاه باغ اویم  
 32 33 34 35  
 36 من بنده حضرت کریم  
 37 38 39  
 40 پرورده نعمت قدیم  
 41 42  
 43 گر بی هنرم و گر هنرمند  
 44 45 46  
 47 لطفست امیدم از خداوند  
 48 49  
 50 با آن که بضاعتی ندارم  
 51 52  
 53 سرمایه طاعتی ندارم  
 54 55  
 56 او چاره کار بنده داند  
 57 58 59  
 60 چون هیچ و میلش نماند  
 61 62 63  
 64 رسمت که مالکان تحریر  
 65 66  
 67 آزاد کنند بنده پیر  
 68 69  
 70 ای بار خدای گیتی آرای  
 71 72 73  
 74 بر بنده پیر خود ببخشای  
 75 76 77  
 78 سعدی ره کعبه رضا گیر  
 79 80 81 82  
 83 ای مرد خدا ره خدا گیر  
 84 85 86  
 87 بد بخت کسی که سر بتابد  
 88 89 90  
 91 زین در که در دگر نیابد  
 92 93 94 95

1 I saw—2 rose—3 fresh, green, new, (from گل تازه fresh roses)—4 a few  
 —5 a handful, bundle a posy, a nosegay, a bunch of flowers—6 on, upon—7  
 a dome, a bastion, an arch—8 with grass—9 tied, closed, bound, fastened,  
 joined—10 I said—11 (*lit.*) what was (*i. e.*, what is)—12 grass—13 nothing,  
 worthless—14 that—15 in the line, order, rank, row—16 of the rose—17  
 should sit—18 it also, it likewise—19 cried, wept, and did weep—20 the grass—  
 21 said, saying—22 silence—23 companionship, an acquaintance—24 does not  
 —25 the kind, benevolent—26 forgotten, forgetful—27 although, is not, it is not  
 —28 beauty—29 and colour—30 and perfume to me, my odour—31 at last,  
 still, yet, for all that—32 not—33 grass—34 of the garden—35 of him I am?—36  
 I—37 the slave—38 of the presence, majesty, highness—39 kind I am, munifi-  
 cent I am—40 nourished—41 of the favours, by the kindness—42 old I am—  
 43 if—44 without dignity, virtue, art, skill—45 or if—46 clever, skilful, knowing

experienced—47 kindness is—48 my hope, desire—49 from (my) lord, from master—50 notwithstanding that—51 any capital, any means, stock—52 I do not possess, I have not—53 means, capital—54 of obedience I possess not, of obedience I have not—55 he—56 the remedy, help, aid—57 of the work, business, affairs—58 of the slave—59 knows—60 when—61 any—62 help to him, his aid, support, means (of effecting any thing)—63 remains not, does not exist—64 it is the custom, it is usual—65 that—66 the lords, or masters of slaves, (from **مالك** a king, lord, master, and **تحرير** writing, the document given to one who purchases a slave)—67 do set free, grant manumission, liberate, enfranchise, release from slavery—68 slave—69 old—[70 oh!—71 great, beneficent, majestic—72 God—73 adorer of the universe, embellisher of the world, (from **گيتي** the world, and **اراستن** to adorn, polish, decorate)—74 on slave—75 old—76 your own—77 pity, spare, bestow, (*i. e.*, favour)]—78 oh! Saday—79 the road—80 of the temple, a square building (used generally to mean the temple of Mecca)—81 of consent, good will—82 take, seize, catch, hold on to—83 oh! man—84 of God—85 the road of God, the path of God—86 take, seize—87 bad fated, unfortunate—88 the person (is)—89 who—90 turns his head—91 from this—92 door, gate—93 because—94 another door—95 will not get, find, receive.

I saw some nosegays of fresh roses tied to a dome with some grass, I said, "What is this worthless grass that it should thus be in the company of roses?" The grass wept and said, "Be silent, the benevolent forget not their associates; although I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of shewing my obedience; he is able to save his servant although destitute of all other support. It is the custom that masters should liberate their old slaves. *O, God, who hast ornamented this world with Thy creatures, bestow liberty on this Thine old servant.\** O, Saday, pursue the road to the temple of resignation. O, man of God, walk in the path of righteousness. Unfortunate is that person who turns his head from this gate, since he will not be able to find another."

\* Revised from No. 70 to No. 77.—"Oh! majestic Jehovah, the adorer of the universe, spare Thy old servant."

## T A L E 49.

حکیمی را پرسیدند از شجاعت و سخاوت کدام بهترست گفت  
 آنرا که سخاوت هست بشجاعت حاجت نیست

بیت

نوشتست بر گور بهرام گور که دست کرم به زبازوی زور  
 قطع

نماند حاتم طائی ولیک تاباید بمآذ نام بلندش به نیکوئی مشهور  
 زکوة مال بدرکن که فضل رزرا چو باغبان ببرد بیشتر دهد انگور

1 To, or of a wise man—2 they asked—3 of, concerning, regarding—4 fortitude, bravery, intrepidity, courage, boldness—5 and liberality, munificence, bounty—6 which—7 is the best, the greatest—8 he replied—9 to him—10 who—11 liberality—12 exists, has, is—13 with boldness, of courage—14 in want—15 is not—16 is written—17 on the tomb—18 of Bahram-Goar—19 that—20 a hand—21 of liberality, kindness—22 better (is)—23 than an arm—24 strong—25 remains not, (*i. e.*, lives not)—26 Hatim Tai—27 but—28 until eternity, as long as eternity—29, remains, will exist—30 name—31 his high, his exalted, his noble—32 by his kind acts, by his virtue, on account of his goodness—33 famous, renowned—34 alms, (a portion of,) *i. e.*, one's property—35 of goods, property—36 cut off, retrench, (*i. e.*, set apart as charity)—37 because—38 refuse, offal, redundancy, exuberance—39 of the vine, (*i. e.*, the branches of it)—40 when—41 the gardener—42 cuts, lops—43 more, greater—44 gives, produces—45 grapes.

They asked a wise man, which was preferable, fortitude, or liberality? He replied, "He who possesseth liberality hath no need of fortitude." It is inscribed on the tomb of Bahram-Goar, "That a liberal hand is preferable to a strong arm." Hatim Tai no longer exists, but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes.

# CHAPTER III.

## TABLE I.

### باب سیویم در فضیلت قناعت

1 Chapter, 2 the Third, 3 in regarding, concerning of, 4 the excellence, virtue, perfection, knowledge, learning, 5 of contentment, tranquillity, abstinence.—  
Chapter the Third. Of the excellency of Contentment.

خواهند مغربی در صف برآزان حلب میگفت ای خداوندان  
 نعمت اگر شما را انصاف بودی و ما را قناعت رسم سوال از  
 جهان برخاستی

#### تطعه

ای قناعت تو انگر مگردان که ورائی تو هیچ نعمت نیست  
 کنج صبر اختیار لقمه نست هرکرا صبر نیست حکمت نیست

1 A beggar, a mendicant, one who wishes for, one who asks for, (from خواستن to desire, ask)—2 of the western, (*i. e.*, climes,) occidental—3 in, amongst—4 the line, row, quarter—5 of the linen-sellers, cloth-merchants—6 of Aleppo—7 was saying—8 oh!—9 masters—10 of wealth—11 if—12 to you—13 justice—14 was, were—15 and to us, (*i. e.*, our class)—16 contentment—17 the custom—18 of begging, asking—19 from—20 the world—21 would rise up, (*i. e.*, would be done away with)—22 oh!—23 contentment—24 me rich—25 turn, convert, make—26 because—27 with the exception, without—28 you—29 any—30 wealth—31 is not—[32 the corner groves, bower, retired spot—33 of patience—34 the choice—35 of Lokman is]—36 to whoever—37 patience—38 is not, belongs, possesses—39 wisdom—40 is not, has not.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen clothes, was saying, "O, wealthy sirs, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O, contentment, make me rich, for without thee, there is no wealth. *Lokman made choice of patience in retirement.\** Whosoever hath not patience, neither doth he possess philosophy.

\* Revised from No. 32 to No. 35.—"The retired corner of patience is Lokman's choice."  
*(i. e.*, "In solitude he patiently awaited the result of his philosophical researches

## T A L E 2.

1 دو امیرزاده 2 در مصر 3 بودند یکی 4 علم 5 آموخت 6 و دیگری 7  
 8 مال اندوخت 9 آن علامه 10 عصر شد 11 و این عزیز مصر 12 گشت پس 13  
 14 این توانگر 15 بچشم 16 حقارت 17 در فقیه 18 نظر کردی 19 و گفتی 20 من  
 21 بسطنت 22 رسیدم 23 و تو 24 همچنان 25 در مسکنت 26 بماندی 27 گفت 28  
 29 ای برادر 30 شکر نعمت 31 باریتعالی 32 بر منست 33 که 34 میراث 35 بیغمبران  
 36 یافتم 37 یعنی 38 علم 39 و تو 40 میراث 41 فرعون 42 و همان 43 یعنی 44 ملک 45 مصر 46

## مثنوی

53 من 54 آن 55 مورم 56 که 57 در پایم 58 بمانند  
 59 نه ز نبورم 60 که 61 از نیشم 62 بنا لند  
 63 گجا 64 خود 65 شکر 66 این 67 نعمت 68 گذارم  
 69 که 70 زور 71 مردم 72 آزاری 73 ندارم

1 Two—2 the sons of a nobleman, (from امیر a lord, grandee, and زاده born)  
 —3 in—4 Egypt—5 were—6 one—7 knowledge—8 learnt, acquired—9 and the  
 other—10 property, wealth, goods—11 gained, made—12 that one—13 very  
 learned—14 of the time, age—15 became—16 and this one—17 the darling of

Egypt, (*i. e.*, prince of Egypt)—18 became—19 at length, finally—20 this—21 rich person—22 with the eye—23 of contempt, scorn, disdain—24 on, upon—25 the learned one, a theologian—26 did look, glance—27 and said—28 I—29 to the monarchy, the kingdom—30 I have reached, arrived at, obtained—31 and you—32 in the same way, in the same manner—33 in poverty, misery, humility—34 you have remained—35 he said—36 oh! brother—37 the thanks—38 of favours, for blessings—39 towards the High God—40 on me is, rests with myself, is incumbent on me—41 because—42 the inheritance, patrimony—43 of the prophets, messengers—44 I have got, received, obtained—45 that is to say, namely to wit, for because—46 wisdom, knowledge—47 and you—48 the heritage—49 of Pharaoh and Hâman—50 that is to say, to wit—51 the country—52 of Egypt—53 I—54 that—55 ant I am—56 that, which,—57 between or under feet me—58 they rub, crush, tread—59 not a wasp am I, I am not a hornet—60 that, which—61 from my sting, on account of my sting—62 they cry, or complain—63 how—64 self, I myself—65 thanks—66 of this—67 favour, blessing—68 can I return, can I perform—69 that, namely—70 the power, means—71 of oppressing men, (from مردم men, and ازار trouble, injury)—72 I do not possess, I have not.

In Egypt dwelt two sons of a nobleman, one of whom acquired learning and the other gained wealth ; the former became the most learned man of his time and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O, brother, it behoveth me to be the more thankful to the divine Creator since I have found the inheritance of the prophets, that is wisdom ; and you have got the portion of Pharaoh, and Hâman, or the kingdom of Egypt. I am the ant, which men tread under their feet—and not the wasp, of whose sting they complain. How shall I express my grateful sense of such blessing, that I am not possessed of the means of oppressing mankind?"

## TABLE 3.

<sup>1</sup> درویشی را شنیدم <sup>2</sup> که <sup>3</sup> در آتش <sup>4</sup> فاقه <sup>5</sup> میسوزد و <sup>6</sup> خرقه <sup>7</sup> بر خرقه  
<sup>8</sup> میدوخت و <sup>9</sup> تسلی خاطر <sup>10</sup> خود <sup>11</sup> بدین <sup>12</sup> بیت <sup>13</sup> میکرد <sup>14</sup>

بیت

<sup>15</sup> بنان <sup>16</sup> خشک <sup>17</sup> قناعت کنیم <sup>18</sup> و <sup>19</sup> جامه <sup>20</sup> دلوق  
<sup>21</sup> که <sup>22</sup> بار محنت <sup>23</sup> خود <sup>24</sup> به <sup>25</sup> که <sup>26</sup> بار <sup>27</sup> منت <sup>28</sup> خلق  
<sup>29</sup> کسی <sup>30</sup> گفتش <sup>31</sup> چه <sup>32</sup> نشینی <sup>33</sup> که <sup>34</sup> فلان <sup>35</sup> در <sup>36</sup> این <sup>37</sup> شهر <sup>38</sup> طبع <sup>39</sup> کریم  
<sup>40</sup> دارد <sup>41</sup> و <sup>42</sup> کرم <sup>43</sup> محمید <sup>44</sup> میان <sup>45</sup> بخدمت <sup>46</sup> آزادگان <sup>47</sup> بسته <sup>48</sup> و <sup>49</sup> برادر <sup>50</sup> دلها  
<sup>51</sup> نشسته <sup>52</sup> اگر <sup>53</sup> بر صورت <sup>54</sup> حال <sup>55</sup> تو <sup>56</sup> مطلع <sup>57</sup> کرده <sup>58</sup> پاسخاطر <sup>59</sup> عزیزان  
<sup>60</sup> منت <sup>61</sup> دارد <sup>62</sup> گفت <sup>63</sup> خاموش <sup>64</sup> که <sup>65</sup> در <sup>66</sup> نیستی <sup>67</sup> مردن <sup>68</sup> به <sup>69</sup> که <sup>70</sup> حاجت  
<sup>71</sup> پیش <sup>72</sup> کسی <sup>73</sup> بردن <sup>74</sup> که <sup>75</sup> گفته <sup>76</sup> اند

## قطعه

<sup>77</sup> هم <sup>78</sup> رقعہ <sup>79</sup> دوختن <sup>80</sup> به <sup>81</sup> والزام <sup>82</sup> کنج <sup>83</sup> صبر  
<sup>84</sup> کز <sup>85</sup> بهر <sup>86</sup> جامه <sup>87</sup> رقعہ <sup>88</sup> برخوا <sup>89</sup> جگان <sup>90</sup> نوشت  
<sup>91</sup> حقا <sup>92</sup> که <sup>93</sup> با <sup>94</sup> عقوبت <sup>95</sup> دوزخ <sup>96</sup> برا <sup>97</sup> برست  
<sup>98</sup> رفتن <sup>99</sup> بپای <sup>100</sup> مردی <sup>101</sup> همسایه <sup>102</sup> در <sup>103</sup> بهشت

1 Of a devotee, to a mendicant—2 I have heard—3 who—4 on the fire—5 of want, poverty, hunger—6 was burning—7 and patch on patch—8 was sewing, stitching—9 and consolation, comfort, solace—10 of heart—11 his own—12 in this—13 verse—14 was doing, did—15 with bread—16 dry, (i. e., plain



bread)—17 I am contented, I manage with—18 and clothes—19 of rags, of patches and shreds—[20 because—21 the burden—22 of trouble, industry, difficulty, perplexity, sorrow—23 one's own, of self—24 better, preferable—25 than—26 the load, burden—27 of obligation, favour—28 of the creation, mankind]—29 some one, some person—30 said to him—31 why—32 do you sit?—33 because—34 a certain one—35 in—36 this—37 city—38 a temperament, disposition, nature—39 kind, generous—40 possesses—41 and liberality, clemency, benignity, bounty, graciousness—42 full, perfect, universal—43 loins, waist, the middle—44 in service, for the work, or duty—45 of devotees, (from *ازاد* free, unfettered—*i. e.*, with the cares of the world)—46 tied, bound, closed, fastened—47 and at the door—48 of hearts—49 sitting, sat—50 if—51 on the state—52 of circumstance—53 of you—54 became acquainted—55 for the sake, attending to wishes—56 of darlings, devotees—57 would consider it an obligation—58 he said—59 silence!—60 because—61 in want—62 to die—63 better—64 than—65 need, want—66 before, in front—67 any one—68 to take, carry—69 because—70 they have said—71 together—72 piece, bit, (also a note, letter, epistle)—73 to sew—74 better—75 and convincing, compelling, being obliged to put up with, resigned—76 with the corner—77 of patience—78 than on account of, than for the sake of—79 clothes—80 a letter—81 to great men—82 written (*i. e.*, to write)—83 of a truth—84 with the punishment, torment—85 of Hell—86 it is equal to—87 to go, proceed—88 by the foot, (*i. e.*, help)—89 a man—90 of the same shade, (*i. e.*, neighbourhood)—91 into Heaven, Paradise.

I heard of a durwaish who was suffering great distress from poverty and sewing patch upon patch, but who comforted himself with the following verse, "I am contented with stale bread, and a coarse woollen frock, since it is better to bear the weight of one's own necessities than to suffer the load of obligation from mankind."\* Somebody said to him, "Why do you sit quiet, whilst such an one in this city has a liberal mind, and possesses universal benevolence, being ever willing to assist the pious, and always ready to comfort every heart? If he were apprized of your condition, he would consider it an obligation to satisfy your wants." He replied, "Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing. Of a truth it is equal to the torments of Hell to enter into Paradise by the help of one's neighbour"

\* Revised from No. 20 to No 28.—"Because one's own 'load of trouble' is preferable to endure, than the 'load of obligation,' (*i. e.*, of *unrequited* obligations) towards mankind."

N. B.—*میان خدمت ازادگان بسته* means—"having the loins girt in the service of pious persons, viz., one who pays due attention to the wants of religious mendicants."

## T A L E 4.

یکی از ملوک عجم طبیبی حادق بخدمت مصطفیٰ علیہ السلام  
 فرستاد سالی چند در دیار عرب بود کسی بتجربتی پیش او  
 نیامد و معالجتی از وی درخواست روزی پیش سید الانبیاء علیہ السلام  
 آمد و گله کرد که مرا برای معالجت اصحاب فرستاده اند  
 و در این مدت هیچ کس بمن التفات نکرد تا خدمتی که بر این  
 بنده معین است بجای آرم رسول علیہ السلام فرمود که این  
 طایفه را طریقتی که تا اشتهای غالب نشود چیزی نخورند  
 و هنوز که اشتهای باقی باشد دست از طعام باز دارند حکیم گفت  
 اینست موجب تندرستی پس زمین خدمت ببوسید و برفت

## مثنوی

سخن انگه کند حکیم آغاز یا سرانگشت سوی لقمه دراز  
 که زنا گفتنش خلل زاید یا زنا خوردنش بجان آید  
 لا جرم حکمتش بود گفتار خوردنش تندرستی آرد بار

1 One—2 of, from—3 the kings—4 of Persia—5 a physician—6 ingenious, skilful, adept, industrious—7 into the service—8 of Mûstufâ, "Upon whom be peace"—9 sent—10 a year—11 a few—12 in—13 the country—14 of Arabia, —15 was, remained—16 any single person, any one—17 for the sake of a trial, proof, experience, experiment—18 before him, in front of him, to him—19 did not come—20 and medicine, and a single remedy—21 from him—22 did not ask or apply for—23 one day—24 before, into the presence—25 "Of the prince of prophets, on whom be peace"—26 came—27 and complained, lamented—28 viz., saying—29 to me, me—30 for the sake, purpose—31 of giving medicine, applying remedies—32 to the gentlemen—33 they have sent—34 and in this, and during this—35 time, period, space—36 any person—37 on me—38 has not been kind, has not taken any notice of—39 so that—40 the work, service, duty—41 that on this—42 slave, servant—43 is appointed, is fixed for—44 I may bring into place, (i. e., I might perform, execute, carry out)

—45 “the prophet on whom be peace”—46 said, ordered, commanded—47 saying, viz. that—48 this—49 to band, set, tribe—50 manner is, way is, rule is—51 that—52 until—53 appetite, hunger—54 does not become predominant, over-coming, over-powering, does not get the better—55 a single thing—56 they eat not—57 and still, and yet—58 while appetite, that hunger—59 remaining may be, remains—60 hand—61 from food—62 they restrain, keep back—63 the physician replied—[64 this is—65 the cause, reason—66 of health, proper state of body]—67 at length, finally—68 the ground—69 of service—70 he kissed (*i. e.*, made obeisance)—71 and went off, departed—[72 saying, a speech—73 that time (*i. e.* such times,) on the following occasions—74 does—75 a physician, a sage, a philosopher—76 beginning—77 or—78 the head or the tip of the finger—79 in the direction, side quarter—80 a morsel (*i. e.*, food)—81 long, out-extended **از** understood (does extend)—82 that, when—83 from his not speaking—84 injury might ensue, damage might occur, loss might be the result, ruin might follow—85 or from his not eating—86 he might be at the point of death, might die—87 undoubtedly, necessarily, consequently—88 wisdom is—89 become is—90 speech, discourse—91 his eating—92 of health—93 produces a load, will bring, a load, or abundance.]

One of the kings of Persia sent a skilful physician to Mûstufâ, upon whom be peace. He had been some years in Arabia without any one having come to make a trial of his skill, neither had they applied to him for any medicine. One day he came to the Prince of Prophets and complained, saying, “They sent me to dispense medicines to your companions, but to this day no one hath taken any notice of me, that I might have an opportunity of performing the service to which I had been appointed.” Mohammed replied, “It is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating whilst they have a good appetite.” The physician said, “*This is the way to enjoy health.*” \* He then made his obeisance and departed.” *The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.* †

\* Revised from No. 64 to No. 66.—“This is the cause of their good health.”

† Revised from No. 72 to No. 93.—The philosopher, on the following occasions, commences his oration, or extends his hand in the direction of the food, viz., when from his not speaking injury might ensue, or from his, (*i. e.*, the person advised) not eating death might result, consequently, (*i. e.*, at such critical times) his discourse becomes philosophical, and his food produces an abundance of health, *i. e.*, a wise man does not speak till such is absolutely necessary, nor does he eat more than is merely sufficient to sustain life.

**سر انگشت سوی لقمه دراز** means “extends the tip of the finger in the direction of the morsel,” that is “commences to eat.” It must be remembered that the natives all eat their food with their hands, without the assistance of either, knives, forks, or spoons.

N. B.—After **دراز** add **کند** (does) which having been given (by Saday) after the word **انگ** is not again repeated in the latter half of the first couplet.

## TABLE 5.

1 يکي توبه بسيار کردي و باز بشکستي تا يکي از مشايخ  
 2 3 4 5 6 7 8 9  
 10 بدو گفت چنين ميدانم که بسيار خوردن عادت داري و قيد  
 11 12 13 14 15 16 17  
 18 نفس از موي باريکترست يعني توبه و نفس را چنين که تو  
 19 20 21 22 23 24 25  
 26 ميپروري زنجير بگسلاند و آيد روزي که ترا بدر  
 27 28 29 30 31 32

## بيت

33 يکي بچه گرگ مي پروريد چون پرورده شد خواجه را بر دريد  
 34 35 36 37 38 39 40

1 One, somebody—2 a vow, promise to sin no more—3 many—4 made, did—5 and again—6 did break them—7 until one—8 of, among—9 the venerable personages—10 said to him—11 thus—12 I know, I imagine—13 that—14 much—15 eating, to eat—16 you have a way, method, practice—17 and imprisonment, bondage, (*i. e.*, restraint)—18 of sensual desires—19 than a hair—20 is weaker, more subtle, finer, nicer—[21 that is to say—22 your vows]—23 and to your sensual desires—24 such, so much—25 that you—26 do pamper, you indulge—27 a chain—28 would break—29 and comes, and may come—30 a day—31 that to you—32 will tear, may destroy—33 one, (*i. e.*, person)—34 a whelp, young one—35 of a wolf—36 nourished—37 when—38 it became thoroughly nourished, (*i. e.*, full grown)—39 to the master—40 tore, lacerated.

A certain man having made many vows, which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair,\* whilst your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may destroy you." Somebody nourished a wolf's whelp, which when full grown, tore his master to pieces.

\* Revised from No. 21 to No. 22. N. B.—After the word "hair" add "that is to say your vows." The two words **يعني توبه** are given, and therefore require translation, though left out by Gladwin.



## TABLE 7.

1 دو درویش خراسانی ملازم صحبت یکدیگر سیاحت کردند  
 2 3 4 5 6  
 7 یکی ضعیف بود که بهر دو شب افطار کردی و آن دیگر قوی  
 8 9 10 11 12 13 14 15 16 17  
 18 که روزی سه بار خوردی قضا را بر در شهری بتهمت جاسوسی  
 19 20 21 22 23 24 25 26  
 27 گرفتار آمدند و هر دو را بخانه کردند و درش بگل بر آوردند بعد  
 28 29 30 31 32 33 34  
 35 از دو هفته معلوم شد که بی گناهند در بکشادند قوی را  
 36 37 38 39 40 41 42 43  
 44 دیدند مرده و ضعیف جان سلامت برده درین عجب بماندند  
 45 46 47 48 49 50 51  
 52 حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار  
 53 54 55 56 57 58 59  
 60 بود طاقت بی فوای نداشت هلاک شد و آن دیگر خویشان دار  
 61 62 63 64 65 66 67  
 68 بود بر عادت خود صبر کرد و سلامت بماند  
 69 70 71 72 73

## قطعه

74 75 76 77 78 79  
 80 81 82 83 84  
 85 86 87 88  
 89 90 91 92 93

1 Two—2 durwaishes, devotees—3 of Khorasan—4 assiduous, diligent, atten-  
 tive, attached to a servant, attendant—5 companionship, society—6 one another  
 —7 did travel—8 one—9 weak, infirm—10 was—11 who because, viz. that—12  
 each two—13 night—14 did break a fast in the evening after fasting all day—15  
 and that—16 other one—17 was strong—18 that, who—19 a single day—20  
 three times—21 did eat—22 by chance—23 at, on, by—24 the gate of a city—  
 25 on the suspicion—26 of spying, the action or duty of spies—27 became pri-  
 soners, were confined, were seized—28 and both, and to each of them—29 in a

house—30 they placed, they did put—31 and their door—32 with mud—33 did close up—34 after—35 of, from, with, than—36 two—37 weeks—38 they knew, it became known, it was discovered—39 that—40 they were innocent (from *بی* without, and *گناه* a fault, a crime)—41 the door—42 they opened—43 to the strong one—44 they saw—45 dead—46 and the infirm one—47 life—48 with safety—49 carried (*i. e.* remaining alive and well)—50 in this, at this—51 they remained astonished—52 a philosopher—53 said—54 contrary—55 to this—56 would be wonderful—[57 because—58 that one—59 a great eater (from *بسیار* great, and *خوردن* to eat)—60 was—61 the power, strength—62 of abstinence (from *بی* without, and *زوا* subsistence, splendour of circumstances, opulence, wealth)—63 did not possess—64 became dead, died, was destroyed—65 and that—66 other one—67 a person who had his own body under command (from *خودشتمن* own body, and *دار* having, possessing, possessor, lord, master)—68 was—69 on habit, custom, usage, practice—70 his, own—71 did remain patient, endured, waited patiently—72 and with safety—73 remained]—74 when—75 little—76 to eat, eating—77 nature, disposition constitution—78 has become—79 to any one—80 when—81 difficulty, trouble, misfortune—82 in front of him, before him—83 comes—84 he takes it easily, it falls lightly,—85 and if—86 he is one who pampers himself (from *تن* the body *پروردن* to foster, nourish, cherish)—87 in, during—88 prosperity, abundance, cheapness, wideness, largeness—89 when—90 distress, hard times, straitness, narrowness, tightness—91 he sees, observes, meets with—92 from distress—93 he dies, he sinks under.

Two durwaishes of Khorasan who had entered into strict intimacy, travelled together: one who was infirm would fast for two days, and the other who was robust used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man dead, and the infirm one alive. They were astonished at the circumstance, but a philosopher said, that the contrary would have been more wonderful, *for the one who was a great eater, was not able to support abstinence; and the other who was weak, having his body in subjection, and being used to fasting, had happily escaped.*\* A person who had accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.

\* Revised from No. 57 to 73.—Because that one (being a great eater.) could not endure abstinence, and therefore died, and the other was an abstemious person, who, according to his usual custom, endured (*i. e.*, hunger) patiently, and escaped with safety.

## TABLE 8.

یکی از حکما پسرش را نهی کرد از بسیار خوردن که سیری  
 مرد را رنجور دارد گفت ای پدر گرمگی بکشد نشنیده که  
 ظریفان گفته اند بسیری مردن به که گرمگی بردن گفت  
 اندازه نگهدار که

## بیت

نه چندان بخور کز دهانت برآید  
 نه چندان که از ضعف جانت برآید

## قطعه

با آن که در وجود طعامست حظ نفس  
 رنج آورد طعام که بیش از قدر بود  
 گر گلشکر خوری بتکلف زیان کند  
 ورنان خشک دیر خوری گلشکر بود

1 One of—2 the sages—3 to his son—4 did admonish (from نهی prohibi-  
 tion and کردن to do), did dissuade, did prohibit, warn, caution—5 from—6  
 much excessive—7 eating, to eat—8 because, saying, viz.—9 repletion, satiety,  
 fulness—10 to a man—11 makes ill, sick, afflicts, keeps in bad health—12 he said



—13 Oh! father—14 hunger—15 kills, destroys—16 have you not heard?—  
 17 what, that—18 the wits, the sages—19 have said—20 by fulness from reple-  
 tion, by a surfeit—21 to die—22 better—23 than—24 hunger—25 to support,  
 bear—26 he said—27 measure, dimension, propriety, guess—28 guard, look to  
 —29 because, viz.—30 not—31—so much—32 eat—33 that from—34 your  
 mouth—35 should come out—36 nor—37 so much—38 that—39 from weak-  
 ness, infirmity—40 your life—41 should come out (*i. e.*, depart)—42 with that  
 (*i. e.*, notwithstanding)—43 that—44 in—45 the body—46 food is—47 the  
 preservation, the protection, guardianship—48 of breath, of life—49 trouble  
 injury, detriment—50 brings, causes—51 food—52 that—53 more—54 than  
 quantity (*i. e.*, proper allowance)—55 may be—56 if—57 conserve of roses—  
 58 you eat, should eat—[59 with trouble, with inconvenience, profusion]—60  
 it does injury, does mischief, is hurtful, injurious—61 and if—62 bread—63  
 dry, hard stale—64 at a long time, after delay (*i. e.*, after not having eaten any  
 thing else)—65 you eat—66 conserve of roses—67 may be, would be, becomes.

A certain wise man admonished his son against eating to excess, because repletion occasions sickness. The son answered "O father hunger killeth; and have you not heard the saying of the sages, that it is better to die of excess, than to suffer the pangs of hunger?" The father replied, "Be moderate, for God hath said" (Arabic) "Eat ye, and drink, but not to excess." Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness: although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat conserve of roses *without inclination*\* it is pernicious; but dry bread after fasting is as delicious as conserve of roses."

\* Revised No. 59.—Read "plenteously or "abundantly," *i. e.*, more than is good for one to eat.

## T A L E 9.

رفجوري را<sup>1</sup> گفتند<sup>2</sup> دلت<sup>3</sup> چه<sup>4</sup> ميخواهد<sup>5</sup> گفت<sup>6</sup> آنچه<sup>7</sup> دلم<sup>8</sup> هيچ<sup>9</sup>

نخواهد<sup>10</sup>

## بيت

معدة<sup>11</sup> چو<sup>12</sup> پر گشت<sup>13</sup> و شكم<sup>14</sup> درد<sup>15</sup> خاست<sup>16</sup> 17

سود<sup>18</sup> ندارد<sup>19</sup> همه<sup>20</sup> اسباب<sup>21</sup> راست

1 To a sick person—2 they said—3 your heart—4 what—5 desires—6 he replied—7 that which—8 my heart—9 nothing, any thing—10 may not desire—11 the stomach—12 when—13 full—14 has become—15 and the belly—16 pain—17 has arisen, got up—18 possesses no advantage, it is no use—19 if all—20 property, one's goods, and—21 are proper, good.

They asked a sick man, what his heart desired? He replied "Only this, that it may not desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection.

## T A L E 10.

<sup>7</sup> قصابي را در شهر واسط بر صوفيان درمي چند گرد آمده بود  
<sup>14</sup> هر روز مطالبت كردي و سخنهاي با خشونت گفتي اصحاب از  
<sup>23</sup> تعنت او خسته خاطر بودند و جز از تحمل چاره نبود  
<sup>31</sup> صاحب دلي از ان ميان گفت نفس را وعده دادن بطعام آسانترست  
<sup>34</sup> كه قصاب را بدرم

## قطعه

<sup>41</sup> ترك احسان خواجه اوليتر كاحتمال جفائي بوابان  
<sup>49</sup> بتمناي گوشت مردن به كه تقاضاي زشت قصابان

1 A butcher—2 in—3 the town—4 of Wasit—5 with the Soofies—6 a few direms—7 had collected (*i. e.* had sold to the value of a few direms)—8 every day—9 he did ask for—10 and words, speeches—11 with severity, harsh—12 spoke—13 the gentlemen—14 from—15 reproach—16 of him—17 broken hearted—18 were—19 and besides—20 than—21 endurance, long-suffering, resignation, humility, meekness, forbearance—22 remedy, help—23 was not—24 a good man—25 from amongst them—26 said—27 to the desire—28 a promise, vow, agreement—29 to give—30 with food—31 is easier—32 than—33 to the butcher—34 with direms (*i. e.* with money)—35 abandonment, leaving, relinquishment—36 the favour, kindness, benevolent actions, benevolence—37 of the great man—38 is better—39 than the endurance, bearing up with—40 the violence—[41 of porters]—42 with the inclination, wish—43 of or for food—44 to die—45 is better—46 than—[47 the importunate, urging, solicitous—48 had, horrid—49 of butchers.]

A butcher in the city of Wasit, to whom the Soofies had contracted some debts was every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A holy man of their fraternity, said "It is easier to satisfy the appetite with a promise of food than to put off the butcher with promise of payment. It is better to relinquish the favor of the great man, than to suffer violence from *his porter*.\* It is better to die for want of meat, than to endure the *importunities of the butcher*."†

\* Revised No. 41.—Read "porters."

† Revised from No. 47 to No. 49.—"The horrid (or disagreeable) importunities of butchers."

## T A L E 11.

جوانمردي را در جنگ تاتار جراحتي هول ناگ رسيد کسي  
 گفتش فلان بازرگان نوشدارو دارد اگر بخواهي شايد که قدري  
 بدهد و گویند آن بازرگان به بخل معروف بود

## بیت

گر بجائي نانش اندر سفره بودي آفتاب  
 تا قيامت روز روشن کس ندیدي در جهان  
 جوانمرد گفت اگر نوش دارو خواهم دهد يا ندهد و اگر دهد  
 منفعت کند يا نکند بهرحال ازو خواستن زهر قاتلست

## بیت

هرچه از دونان بمنت خواستي درتن افزودي و از جان کاستي  
 و حکیمان گفته اند اگر آب حیات في المثل بآب روي فروشنند  
 دانا نخرد که مردن بعزت به از زندگاني بمذلت

## بیت

اگر حنظل خوري از دست خوشخوي  
 به از شيريني از دست ترش روي

1 A brave man—2 in—3 the battle—4 with the Tatars—5 a wound—6 dreadful, fearful—7 received, met with—8 some one—9 said to him—10 a certain one—11 a merchant—12 a medicine, an electuary—13 possesses—14 if—15 you ask for—16 perhaps—17 that—18 a quantity, some—19 might

give, may give—20 and they say—21 that—22 merchant—23 from parsimony, on account of avarice, covetousness—24 was famous, notorious—25 if—26 in the room, in the place—27 of his bread—28 on, upon—29 his table—30 were—31 the sun—32 until the day of judgment—33 day, light—34 no one would have seen, no one would see—35 in the world—36 the brave man—37 said—38 if—39 medicine—40 I should ask for—41 may give—42 or may not give—43 and if—44 he should give, may give—45 may do good, may be of advantage, may profit—46 or may not do—47 in every state, in every way—48 from him—49 to ask—50 poison—51 deadly is—52 whatever from mean people, low people—53 by intreaty—54 you asked for—55 in the body, towards the body—56 you increased—57 and from life—58 you diminish, cause loss or damage to—59 and the wise men—60 have said—61 if—62 the water of life—63 for example, allegorically—64 for honor, reputation—65 they should sell—66 the wise man—67 would not buy, purchase—68 because—69 to die—70 with honor—71 is better—72 than—73 a life—74 with disgrace, of degradation,—75 if—76 colocynth—77 you eat—78 from the hand—79 of a person of kind disposition (from خوش sweet, gay, pleasing, kind and خو disposition)—80 better than—81 sweetmeats, sweetness—82 from the hand—83 of a crabbed one, surly one, ill tempered (from ترش sour, acid, gruff, and روي face, countenance.)

A certain gallant man was grievously wounded in an expedition against the Tartars; some body said such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful, on every account to ask of such a man is a deadly poison. That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the sages have said If the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honorable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweetmeat given by one who has a crabbed countenance."

## T A L E 12.

<sup>1</sup> یکی از <sup>2</sup> علما <sup>3</sup> خورنده <sup>4</sup> بسیار <sup>5</sup> داشت <sup>6</sup> و <sup>7</sup> کفاف <sup>8</sup> اندک <sup>9</sup> با یکی <sup>10</sup> از  
<sup>11</sup> بزرگان <sup>12</sup> که <sup>13</sup> حسن <sup>14</sup> ظن <sup>15</sup> بلیغ <sup>16</sup> در حق <sup>17</sup> او <sup>18</sup> داشت <sup>19</sup> بگفت <sup>20</sup> روی  
<sup>21</sup> از توقع <sup>22</sup> وی <sup>23</sup> درهم کشید <sup>24</sup> و تعرض <sup>25</sup> سوال <sup>26</sup> از اهل <sup>27</sup> ادب <sup>28</sup> در <sup>29</sup> نظرش  
<sup>30</sup> ناپسند آمد

## قطعه

<sup>31</sup> ز بخت <sup>32</sup> روی <sup>33</sup> ترش <sup>34</sup> کرده <sup>35</sup> پیش <sup>36</sup> یار <sup>37</sup> عزیز  
<sup>38</sup> مرو <sup>39</sup> که <sup>40</sup> عیش <sup>41</sup> برو <sup>42</sup> نیز <sup>43</sup> تلخ <sup>44</sup> گردانی  
<sup>45</sup> بحاجتی <sup>46</sup> که <sup>47</sup> روی <sup>48</sup> تازه <sup>49</sup> روی <sup>50</sup> و خندان <sup>51</sup> رو  
<sup>52</sup> فرو <sup>53</sup> نه <sup>54</sup> بندد <sup>55</sup> کار <sup>56</sup> کشاده <sup>57</sup> پیشانی  
<sup>58</sup> آورده <sup>59</sup> اند <sup>60</sup> که <sup>61</sup> اندکی <sup>62</sup> در <sup>63</sup> وظیفه <sup>64</sup> او <sup>65</sup> زیادت <sup>66</sup> کرد <sup>67</sup> و بسیاری  
<sup>68</sup> ارادت <sup>69</sup> کم <sup>70</sup> پس <sup>71</sup> از چند <sup>72</sup> روز <sup>73</sup> چون <sup>74</sup> صحبت <sup>75</sup> معهود <sup>76</sup> برقرار  
<sup>77</sup> ندید <sup>78</sup> گفت

## بیت

<sup>73</sup> نازم <sup>74</sup> افزود <sup>75</sup> و آب <sup>76</sup> رویم <sup>77</sup> کاست <sup>78</sup> بی <sup>79</sup> نوائی <sup>80</sup> به <sup>81</sup> از <sup>82</sup> مذلت <sup>83</sup> خواست

1 One—2 of—3 the wise, learned—4 an eater, feeder (*i. e.*, a child)—5 many—6 had, possessed—7 and means, daily bread, pittance—8 little, small—9 to one—10 of—11 the greatmen—12 who—[13 good—14 opinion—15 great, eloquence]—16 in behalf, regarding—17 him—18 had, possessed—19 said—20 face—21 from the wish, trust, expectation, hope—22 of him, his—23 drew together, drew up with anger—24 and resisting, hinderance, obstacle—25 the application, question—26 from a person—27 of politeness—28 in—29 his

look, his view, glance, sight—30 became disagreeable—[31 from fate, fortune—32 face—33 sour, crabbed—34 having done, having made—35 in front—36 of friend—37 dear, sweet, beloved—38 go not—39 because—40 pleasure—41 on him—42 also—43 you turn bitter, you make sorrowful]—[44 for a want—45 when—46 you go]—47 cheerful lively (from تازه fresh, green and روي a face, countenance)—48 and smiling countenance (from خندان laughing, and رو a face)—49 down—50 does not shut (*i. e.*, fails not)—51 the work, plan, business—52 open wide—53 forehead—54 it is said—55 that—56 a little—57 as regarded, concerning, relating to, with respect to—58 salary, stipend,—59 of him, his—60 increased—[61 and the greatness, the extremeness, intensity—62 of his desire, good feelings—63 diminished (*i. e.*, کم شد became less)]—64 at last—65 after a few—66 days—67 when—68 kindness, affection—69 agreed, appointed, stipulated (*i. e.*, usual)—70 established, fixed—71 saw not—72 he said—73 my bread—74 you increased—75 and my honor, reputation—76 you diminished—77 want, destitute of means—78 is better, preferable—79 than—80 the disgrace, baseness, contempt—81 of asking (*lit.* desired), of solicitation.

A certain learned man who had a large family to support, with very scanty means, represented his case to a great man, who entertained a *favourable opinion*\* of him. He disapproved of the application, deeming it unworthy of a man of spirit. *When you are dissatisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow.*† *When you expose your distress‡, preserve a lively and smiling appearance; he never fails in his pursuit who maintains a joyful countenance. It is said that the great man increased his pension a little, but treated him with less respect than formerly.*§ After some time perceiving this diminution of affection, he said, *Arabic* “ Evil is that food which you obtain in the time of distress; the kettle is indeed upon the hearth, but your reputation is diminished.” He increased my bread, and lessened my honor; it is better to be destitute of means, than to suffer the disgrace of solicitation.

\* Revised from No. 13 to No. 15.—Read “a very good opinion” † Revised from No. 31 to No. 43 —When by reason of your fortune (*i. e.*, bad fortune) your face assumes a crabbed appearance, go not into the presence of your dear friend because you will imbitter *his* happiness also. ‡ Revised from No. 44 to No. 46.—When you go to ask what you need. § Revised from No. 61. to No. 63.—And the intensity of his good feeling (*i. e.*, kind intentions towards him) diminished.”

## TABLE 13.

<sup>1</sup> درويشي را <sup>2</sup> ضرورتي پيش <sup>3</sup> آمد <sup>4</sup> کسي <sup>5</sup> گفتش <sup>6</sup> فلان <sup>7</sup> نعمت <sup>8</sup>  
<sup>9</sup> بي قياس دارد <sup>10</sup> اگر بر حاجت <sup>11</sup> تو <sup>12</sup> واقف گردد <sup>13</sup> همانا <sup>14</sup> در قضاي آن <sup>15</sup>  
<sup>16</sup> توقف روا ندارد <sup>17</sup> گفت من <sup>18</sup> اورا <sup>19</sup> ندانم <sup>20</sup> گفت <sup>21</sup> منت <sup>22</sup> رهبري <sup>23</sup>  
<sup>24</sup> کنم <sup>25</sup> دستش بگرفت <sup>26</sup> تا <sup>27</sup> بمنزل <sup>28</sup> آنکس <sup>29</sup> در آورد <sup>30</sup> درويش <sup>31</sup> يکي را <sup>32</sup>  
<sup>33</sup> ديد <sup>34</sup> لب فرو <sup>35</sup> هشته <sup>36</sup> وتند <sup>37</sup> نشست <sup>38</sup> سخن <sup>39</sup> نگفت <sup>40</sup> و باز <sup>41</sup> گشت <sup>42</sup>  
<sup>43</sup> گفتش <sup>44</sup> چه کردي <sup>45</sup> گفت <sup>46</sup> عطاي او <sup>47</sup> بدفاي او <sup>48</sup> بخشيدم <sup>49</sup>  
 قطع  
<sup>50</sup> مبر <sup>51</sup> حاجت <sup>52</sup> بنزدیک <sup>53</sup> ترش روي <sup>54</sup>  
<sup>55</sup> که <sup>56</sup> از خوي <sup>57</sup> بدش <sup>58</sup> فرسوده <sup>59</sup> کردي <sup>60</sup>  
<sup>61</sup> اگر <sup>62</sup> گوئي <sup>63</sup> غم <sup>64</sup> دل <sup>65</sup> با کسي <sup>66</sup> گوي <sup>67</sup>  
<sup>68</sup> که <sup>69</sup> از <sup>70</sup> رويش <sup>71</sup> بنقد <sup>72</sup> آسوده <sup>73</sup> کردي

1 To a devotee, a beggar—2 a want—3 in front, before—4 came (*i. e.*, occurred, came to pass)—5 some one—6 said to him—7 a certain one—8 wealth—9 inconceivable (from *بي* without, and *قياس* imagination, idea)—10 possesses—11 if—12 on the want, need—13 of you—14 became acquainted—15 like, resembling, suddenly, immediately—16 in the administration, (*i. e.*, the putting to right)—17 of that—18 delay—19 would not allow, would not permit—



20 he said—21 I—22 to him—23 I do not know—24 he said—25 the favour, obligation—26 of guidance—27 I will do, perform—[28 his hand—29 seized—30 until—31 to the abode, residence, place—32 of that person—33 brought, conveyed]—34 the devotee—35 a person, one—36 saw—37 lip—38 down—39 hanging—40 and severe, sharp, fierce—41 sitting (*i. e.*, with anger stamped on his visage)—42 a word—43 spoke not, said not—44 and back, again—45 went round, returned—46 he said to him—47 what did you?—48 he said—49 the favour, gift, bounty—50 of him—51 for meeting, for the reception, greeting—52 of him—53 I gave—54 carry not—55 need, want—56 near, into the presence—57 of a crabbed faced one—58 because—59 from nature, disposition—60 of bad him, his bad—61 you will return distressed (from فرسودن to wear, tear, obliterate)—62 if—63 you say—64 the grief—65 of your heart—66 to such an one—67 say you, speak you—68 that of whom—69 from—70 his face—71 with ready money—72 you will return contented.

A durwaish having a pressing want, some body said to him, "Such an one has inconceivable wealth and were he apprized of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you; *and taking hold of his hand shewed the way to his house.*" The durwaish on beholding one sitting who had a hanging lip, and a severe countenance, said nothing, but returned. The other asked what he had done." He replied, "I gave his bounty, in exchange for his visit." Expose not your want to one of a sour countenance, for you will be distressed by his ill nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment.

\* Revised from No. 28 to No. 33.—"And took hold of his hand till he brought him to that person's abode."

## TABLE 14.

خشک سالی در اسکندریه پدید آمد چنانکه عنان طاقت خلق  
از دست رفته بود و درهای آسمان بر زمین بسته و فریاد  
اهل زمین با آسمان پیوسته

## قطعه

نماند جانور از وحش و طیر و ماهی و مور  
که بر فلک نشد از بینوایی افغانش  
عجب که دود دل خلق جمع می نشود  
که ابر گردد و سیلاب دیده بارانش  
در چنین سالی مخنتی دور از دوستان که سخن در وصف  
او ترک ادبست خاصه در حضرت بزرگان و بطریق اِهمال  
از سر آن در گذشتن هم نشاید که طایفه بر عجز گوینده  
حمل کنند پس بدین دوبیت اختصار کنیم که اندکی دلیل بسیاری  
بود و مشتکی نمونه خرواری

## قطعه

تتری گر کشد مخنت را  
تتیرا دگر نباید کشت  
چند باشد چو جسر بغدادش  
آب در زیر و آدمی بر پشت

1 Dry—2 a year (*i. e.*, a drought)—3 in Alexandria—4 happened (from پدید open, evident, manifest, and آمدن to come)—5 so much so, to such a degree, such that—6 the reins—7 of power, patience, ability, strength—8 of the creation, mortals—9 from hand—10 had departed, gone, left—11 and the doors—12 of the sky, heavens—13 towards or on the earth—14 closed—15 and the complaints, lamentations—16 of the people of the earth—17 towards the sky—18 joined, contiguous, attached to, fixed on—19 did not remain—20 an animal, any thing with life—21 of the beasts—22 and birds—23 and fish—

24 and ants (*i. e.* insects)—[25 which, that, who—26 towards the heavens—27 had not become (*i. e.* had not gone)—28 from want of subsistence, want of food, indigence, beggary—29 his cry, his lamentation (*i. e.*, its cry for succour)]—[30 it is wonderful—31 that—32 the smoke, fog (*i. e.* the sight), fog, moist vapour—33 of the hearts—34 of the creation—35 did not become collected, should not have collected—36 so that—37 should become a cloud—38 and an inundation—39 of tears—40 his rain (*i. e.* rain of their tears)]—41 in—42 such—43 a year—44 an hermaphrodite—45 distant, far—46 from—47 friends (may he be *understood!*)—48 because—49 words, speech—50 in—51 praise, description, attribute, quality, encomium—52 of him—53 abandonment, forsaking—54 of politeness is, good breeding is—55 especially, particularly—56 in the presence—57 of great people—58 and set in the manner, way—59 remissness, delay, carelessness—60 from that subject (*i. e.* the description of the hermaphrodite)—61 to pass over—62 also—63 does not befit, does not suit, is not proper—64 because a body, a hand, a lot, a set (*i. e.* some persons,)—65 on, upon, to—66 the weakness, impotence, wretchedness—67 of the relator, (speaking,) the speaker—68 may impute, accuse, ascribe—69 therefore with these—70 two verses—71 I shall abridge, I abbreviate—72 so that—73 a little—74 the proof, demonstration, a guide—75 of much—76 may be—77 and a handful—78 the pattern, sample, model, specimen, muster type—79 of an ass load—80 a Tartar—81 if—82 should kill—83 the hermaphrodite—84 to the Tartar—85 another (*i. e.* person)—86 should not, it befits not, and ought not—87 to kill—88 how long?—89 will be, may be—90 like—91 the bridge—92 of Bughdad his (*i. e.* how long will he be like the bridge of Bughdad)—93 water—94 underneath—95 and a man—96 on the back.

There happened one year, such a drought at Alexandria, that men could not support it with patience, the doors of heaven were shut against the earth and the lamentations of all creatures reached the sky. There was neither bird, beast, fish nor insect, *which had not sent up its petitions to heaven.\** *It is wonderful that the smoke of aspirations from the hearts of all creatures, should not have collected in the form of clouds, and their tears been converted into an inundation of rain.†* In such a year an hermaphrodite (far be such an one from our friends) as using words to describe him is contrary to good breeding especially in polite company. But at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much: an handful is a sample of an ass-load. If a Tartar should kill that hermaphrodite no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdad, which has water running under, whilst men are passing over it.

\* Revised from No. 25 to No. 29.—“Which from want of sustenance, had not offered up its doleful cry to heaven.”

† Revised from No. 30 to No. 40.—It is wonderful that the sighs from the hearts of the whole creation had not collected into a cloud of thin vapour and then poured down a perfect inundation of their tears.

<sup>1</sup> چنین شخصی که <sup>2</sup> طرفی <sup>3</sup> از نعمت <sup>4</sup> او شنیدی <sup>5</sup> در آن سال <sup>6</sup> نعمت <sup>7</sup>  
<sup>8</sup> بیکران داشت <sup>9</sup> تنگدستانرا <sup>10</sup> سیم <sup>11</sup> وزر <sup>12</sup> دادی <sup>13</sup> و مسافرانرا <sup>14</sup> سفره <sup>15</sup> نهادی <sup>16</sup>  
<sup>17</sup> گروهی <sup>18</sup> درویشان <sup>19</sup> از جور <sup>20</sup> فاقه <sup>21</sup> بجان <sup>22</sup> آمده بودند <sup>23</sup> آهنگ <sup>24</sup> دعوت <sup>25</sup> او <sup>26</sup>  
<sup>27</sup> کردند <sup>28</sup> و مشورت <sup>29</sup> بمن <sup>30</sup> آوردند <sup>31</sup> سر <sup>32</sup> از موافقت <sup>33</sup> باز زدم <sup>34</sup> و گفتم

## قطع

<sup>35</sup> نخورد <sup>36</sup> شیر <sup>37</sup> نیم خورده <sup>38</sup> سگ <sup>39</sup> و <sup>40</sup> بسختی <sup>41</sup> بمیرد <sup>42</sup> اندر <sup>43</sup> غار  
<sup>44</sup> تن <sup>45</sup> به بیچارگی <sup>46</sup> و گرسنگی <sup>47</sup> بنه <sup>48</sup> و دست <sup>49</sup> پیش <sup>50</sup> سفره <sup>51</sup> مدار  
<sup>52</sup> گر فریدون <sup>53</sup> شود <sup>54</sup> بنعمت <sup>55</sup> و مال <sup>56</sup> بی <sup>57</sup> هنر <sup>58</sup> را <sup>59</sup> بهیچ <sup>60</sup> کس <sup>61</sup> شمار  
<sup>62</sup> پرنیان <sup>63</sup> و نسیم <sup>64</sup> بر <sup>65</sup> نا اهل <sup>66</sup> لا جور <sup>67</sup> و طلاست <sup>68</sup> بردیوار

1 Such—2 a person—3 of whom—4 some, a part, a partial side, corner, ex-  
 tremity, margin—5 of the favours, benefits—6 of him—7 you have heard—8  
 in that—9 year—10 wealth, affluence,—11 without bounds, immense—12  
 possessed—13 to the needy, (from تنگی narrow, strait, scanty, wanting, and  
 دست a hand)—14 silver—15 and gold—16 gave, distributed—17 and to  
 travellers—18 placed the table cloth (i. e., provided a table)—19 a band—20  
 of beggars—21 from the force, violence, oppression—22 of fasting, poverty,

want, necessity—23 to life, (*i. e.*, to the end of life)—24 had come, arrived at, (*i. e.*, were on the point of death)—25 intention—26 of his banquet, table, invitation—27 did, (*i. e.*, intended to go)—28 and advice—29 with me—30 they brought, (*i. e.*, they came to ask my advice)—31 head, inclination—32 from the agreement, the accord, concord—33 I struck back, (*i. e.*, I declined to agree with what they had determined)—34 and I said—35 does not eat—36 the lion—37 what is half eaten, (*i. e.*, the leavings)—38 of the dog—39 although—40 from hardship, (*i. e.*, want)—41 should die—42 inside—43 his den—44 body—45 in helplessness, necessity—46 and hunger—47 place, submit—48 and hand—49 in front, before—50 a low person—51 place not—52 if—53 like Feridoon—54 should be—55 as regards wealth—56 and property—57 an unskilful one, a low one—58 as any one—59 do not count, do not consider, do not look upon—60 a kind of painted silk—61 and fine linen—62 on—63 a worthless person, blockhead—64 azure, Lapis lazuli—65 and gold is—66 on a wall.

This person of whom I have given some description was at that time possessed of immense wealth, amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of dar-waishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice, I dissuaded them from their inclination and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den. In the present case submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Feridoon in wealth and power, yet account him no body. The variegated silk and fine linen on the back of a blockhead, are Lapis lazuli and gold on a wall.

## T A L E 15.

<sup>7</sup> حاتم طائي را <sup>1</sup> گفتند <sup>2</sup> از خود <sup>3</sup> بزرگتر <sup>4</sup> همت <sup>5</sup> در جهان <sup>6</sup> دیدند <sup>7</sup>  
<sup>15</sup> یا شنیده <sup>8</sup> گفت <sup>9</sup> روزي <sup>10</sup> چهل <sup>11</sup> شتر <sup>12</sup> قربان <sup>13</sup> کرده بودم <sup>14</sup> و با اموي <sup>15</sup> عرب  
<sup>25</sup> بگوشه <sup>16</sup> صحرا <sup>17</sup> بيرون <sup>18</sup> رفتم <sup>19</sup> خارکني <sup>20</sup> را <sup>21</sup> دیدم <sup>22</sup> که <sup>23</sup> پشته <sup>24</sup> خار <sup>25</sup> فراهم آورده  
<sup>35</sup> گفتم <sup>26</sup> بمهماني <sup>27</sup> حاتم <sup>28</sup> چرا <sup>29</sup> نروي <sup>30</sup> که <sup>31</sup> خلقي <sup>32</sup> برسماط <sup>33</sup> او <sup>34</sup> گرد آمده اند <sup>35</sup> گفت

## بیت

<sup>45</sup> هر که <sup>36</sup> نان <sup>37</sup> از عمل <sup>38</sup> خویش <sup>39</sup> خورد <sup>40</sup> منت <sup>41</sup> حاتم <sup>42</sup> طائي <sup>43</sup> نبرد  
<sup>50</sup> من <sup>44</sup> اورا <sup>45</sup> بهمت <sup>46</sup> و جوانمردي <sup>47</sup> برتر <sup>48</sup> از خود <sup>49</sup> دیدم <sup>50</sup>

1 To Hatim Tai—2 they said—3 than yourself, from self—4 greater—5 as regards liberality, greatness of mind—6 in the world—7 have you seen?—8 or have you heard of?—9 he replied—10 one day—11 forty—12 camels—13 I had sacrificed—14 and with a chief, a great man, a ruler,—15 of Arabia—16 into a corner—17 of the desert—18 out—19 I went—20 to a thorn digger (from خار a thorn, کندن to dig up, extirpate)—21 I saw—22 who—23 a bundle, a heap—24 of thorns—25 had collected, (from فراهم a collection collected, gathered, accumulated, and آوردن to bring)—26 I said—27 to the feast, banquet—28 of Hatim—29 why—30 do you not go?—31 because—32 a lot of persons, the whole creation, crowds!—33 at his victuals spread out, at his table—34 are collected, (from گرد round, environs, and آمدن to come)—35 he replied—36 whoever—37 bread—38 from labour, work—39 his own—40 eats—41 the obligation—42 towards Hatim Tai—43 does not carry, does not endure, submit to—44 I—45 to him, that person—46 as regards greatness of mind, in generosity—47 and manliness, bravery, magnanimity, gallantry, generosity—48 greater, superior—49 than myself, than self—50 I saw, I considered, I looked upon.

They asked Hatim Tai, if he had ever seen or heard of any person in the world more noble minded than himself. He replied, "One day after having sacrificed forty camels, I went along with an Arab chief to the skirt of a desert, where I saw a labourer who had made up a bundle of thorns; whom I asked why he did not go to the feast of Hatim Tai, to whose table people were repairing in crowds? he answered, whosoever eateth bread from his own labour, will not submit to be under obligation to Hatim Tai. I considered this man as my superior in generosity and liberality.

## T A L E 16.

<sup>9</sup> موسی <sup>1</sup> پیغمبر <sup>2</sup> علیہ السلام <sup>3</sup> درویشی را <sup>4</sup> دید <sup>5</sup> کہ <sup>6</sup> از <sup>7</sup> برهنگی <sup>8</sup> بریگ  
<sup>17</sup> اندر <sup>10</sup> نہان شدہ <sup>11</sup> بود <sup>12</sup> گفت <sup>13</sup> یا موسی <sup>14</sup> دعائی <sup>15</sup> بکن <sup>16</sup> تا <sup>17</sup> خدای تعالیٰ  
<sup>24</sup> مرا <sup>18</sup> کفایت <sup>19</sup> دہد <sup>20</sup> کہ <sup>21</sup> از <sup>22</sup> بیطاقتی <sup>23</sup> بجان <sup>24</sup> آمدم <sup>25</sup> موسی <sup>26</sup> علیہ السلام  
<sup>34</sup> دعا <sup>27</sup> کرد <sup>28</sup> تا <sup>29</sup> حق <sup>30</sup> تعالیٰ <sup>31</sup> اورا <sup>32</sup> دستگاہی <sup>33</sup> داد <sup>34</sup> پس <sup>35</sup> از <sup>36</sup> چند <sup>37</sup> روزی <sup>38</sup> کہ  
<sup>43</sup> از <sup>39</sup> مناجات <sup>40</sup> باز <sup>41</sup> آمد <sup>42</sup> دیدش <sup>43</sup> گرفتار <sup>44</sup> و <sup>45</sup> خلقی <sup>46</sup> انبوء <sup>47</sup> برو <sup>48</sup> گرد <sup>49</sup> آمدہ  
<sup>51</sup> گفت <sup>50</sup> این <sup>51</sup> را <sup>52</sup> چہ <sup>53</sup> حالتست <sup>54</sup> گفتند <sup>55</sup> خمر <sup>56</sup> خوردہ <sup>57</sup> و <sup>58</sup> عربدہ <sup>59</sup> کردہ  
<sup>56</sup> و یکی <sup>57</sup> را <sup>58</sup> کشتہ <sup>59</sup> اکنون <sup>60</sup> قصاص <sup>61</sup> میکنند

1 Moses—2 the prophet, the messenger—3 upon whom be peace—4 to a  
 beggar—5 saw—6 who—7 from—8 nakedness—9 in the sand—10 within,  
 inward, inside, between—11 had become hid, concealed—12 he said—13  
 O! Moses—14 a prayer, invocation, imprecation, wish, blessing,—15 do, say,  
 perform—16 so that—17 the great God—18 to me—19 a subsistence, a suffi-  
 ciency—20 may give, bestow—21 because from, because on account of—22

weakness, (*i. e.*, from want of food) (from **بي** without, and **طاقت** strength power, force, patience, ability)—23 I am perishing, (lit. to soul I am come) I am heartily distressed, (from **بجان** in or to soul, heartily, and **آمدن** to come, or arrive at)—24 Moses on whom be peace—25 did pray—26 so that, until —27 the great God, Jehovah—28 to him—29 a subsistence, (from **دستگاه** power, ability, means)—30 gave, bestowed—31 at last, after, at length, finally —32 from some, after some, of some—33 days—34 when—35 from—36 prayer, supplication—37 had returned—38 saw him—39 a prisoner—40 and a lot of people, a crowd—41 a crowd—42 about him—43 collected or come round—44 he said—45 to this person—46 what—47 state is, matter is—48 they said—49 he has taken wine, (from **خمر** wine, spirituous liquors, and **خوردن** to eat, drink)—50 and a conflict, dispute, battle—51 has done, occasioned—52 and one person, and to some one—53 has killed—54 now—55 the law of retaliation—56 they are doing, (*i. e.*, they are carrying out the orders of the civil power.)

Moses the prophet upon whom be peace, saw a durwaish who for want of clothes had hidden himself in the sand: he said, "O! Moses implore God to bestow on me a subsistence, for I am perishing in distress" Moses prayed, and God granted him assistance. Some days after when Moses was returning from performing his devotions he saw the durwaish apprehended and a crowd of people gathered round him. On inquiring what had happened to him, they replied, "Having drunk wine, he made a disturbance and killed a man, now they are going to exact retaliation."



## بیت

<sup>9</sup> گربه <sup>8</sup> مسکین <sup>7</sup> اگر <sup>6</sup> پر <sup>5</sup> داشتی <sup>4</sup> تخم <sup>3</sup> گنجشک <sup>2</sup> از جهان <sup>1</sup> برداشتی  
<sup>19</sup> عاجز <sup>18</sup> باشد <sup>17</sup> که <sup>16</sup> دست <sup>15</sup> قدرت <sup>14</sup> یابد <sup>13</sup> بر خیزد <sup>12</sup> و <sup>11</sup> دست <sup>10</sup> عاجزان <sup>9</sup> بر تابد  
<sup>26</sup> موسی <sup>25</sup> علیه <sup>24</sup> السلام <sup>23</sup> بحکمت <sup>22</sup> جهان <sup>21</sup> آفرین <sup>20</sup> اقرار <sup>19</sup> کرد <sup>18</sup> و <sup>17</sup> از <sup>16</sup> تجاسر  
<sup>30</sup> خویش <sup>29</sup> استغفار <sup>28</sup> و <sup>27</sup> آیت <sup>26</sup> بر خواند

## نظم

<sup>39</sup> سفله <sup>38</sup> چو <sup>37</sup> جاه <sup>36</sup> آمد <sup>35</sup> و <sup>34</sup> سیم <sup>33</sup> و <sup>32</sup> زرش <sup>31</sup> سیلی <sup>30</sup> خواهد <sup>29</sup> بضرورت <sup>28</sup> سرش  
<sup>50</sup> این <sup>49</sup> مثل <sup>48</sup> آخر <sup>47</sup> نه <sup>46</sup> حکیمی <sup>45</sup> زدست <sup>44</sup> مور <sup>43</sup> همان <sup>42</sup> به <sup>41</sup> که <sup>40</sup> نباشد <sup>39</sup> پرش

## حکمت

<sup>56</sup> پدر <sup>55</sup> را <sup>54</sup> عمل <sup>53</sup> بسیار <sup>52</sup> است <sup>51</sup> ولیکن <sup>50</sup> پسر <sup>49</sup> گرمی <sup>48</sup> دار <sup>47</sup> است

## بیت

<sup>66</sup> آنکس <sup>65</sup> که <sup>64</sup> توانگر <sup>63</sup> است <sup>62</sup> نمیگرداند <sup>61</sup> او <sup>60</sup> مصلحت <sup>59</sup> تو <sup>58</sup> از تو <sup>57</sup> بهتر <sup>56</sup> داند

1. The cat—2 poor, wretched, ignoble, humble—3 if—4 feather—5 possessed  
 - 6 seed, egg—7 of a sparrow—8 from the world—9 would take up, des-  
 -roy—10 a poor person—11 may be, should occur—12 that—13 hand—14 of  
 power—15 should get, should possess, obtain—16 would rise up—17 and the  
 hands—18 of humble persons—19 would twist—20 Moses on whom be peace

—21 on the wisdom—22 of the world—23 creator—24 did acknowledge, did  
 agree with—25 and from—26 boldness, impertinence, presumption—27 his own,  
 of himself—28 begging mercy, craving mercy—29 and a verse, (*i. e.*, of the  
 Koran)—30 repeated, read—31 a mean person, a low fellow—32 when—33  
 dignity comes, (*i. e.*, obtains promotion)—34 and silver—35 and gold to him  
 —36 a thump, a blow—37 deserves, wants, requires—38 of a certainty, certain-  
 ly, undoubtedly, assuredly, as a natural consequence—39 on his head—40 this  
 —41 similar proverb—42 at length—43 not—44 a wise man—45 from hand,  
 (*i. e.*, the composition)—46 the ant—47 this, exactly so—48 better, preferable  
 —49 that—50 should not be—51 to him feathers—52 to the father—53 honey  
 —54 plenty is, much is—55 but—56 the son—57 is one who has a fever, (from  
 گرمي heat, and دار a possessor)—58 that person—59 who—60 you rich,  
 you wealthy—61 does not make—62 he—63 what is right, what is proper—64  
 for you—65 than yourself—66 better—67 knows, understands, is acquainted  
 with.

If the poor cat had wings, she would not leave a sparrow's egg in the world;  
 and if a mean wretch should happen to get into power, he would become inso-  
 lent and twist the hands of the weak. Moses acknowledged the wisdom of  
 the Creator of the universe and asked pardon for his boldness; repeating the  
 following verse of the Koran. "*(Arabic)* If God were to open his stores of subsist-  
 ence for his servants, of a truth they would rebel on the earth," "O vain man,  
 what hast thou done to precipitate thyself into destruction? Would that the ant,  
 had not been able to fly!" When a mean wretch obtains promotion and wealth  
 of a truth he requires a thump on the head. Is not this the adage of a sage? It  
 were better for the ant not to have wings. Our heavenly father hath honey in  
 abundance, but his son is affected with a feverish complaint. He who doth not  
 make you rich, knoweth what is good for you, better than you do yourself.

## T A L E 17.

<sup>1</sup> اعرابي را <sup>2</sup> دیدم <sup>3</sup> در <sup>4</sup> حلقه <sup>5</sup> جوهریان <sup>6</sup> بصره <sup>7</sup> حکایت همی کرد  
<sup>8</sup> که <sup>9</sup> وقتی <sup>10</sup> در <sup>11</sup> بیابان <sup>12</sup> راه <sup>13</sup> گم کرده بودم <sup>14</sup> و از <sup>15</sup> زاد <sup>16</sup> راه <sup>17</sup> بامن <sup>18</sup> چیزی  
<sup>19</sup> نمازده بود <sup>20</sup> و دل <sup>21</sup> بر <sup>22</sup> هلاک <sup>23</sup> نهاده بودم <sup>24</sup> که <sup>25</sup> ناگه <sup>26</sup> کیمسه <sup>27</sup> یافتم <sup>28</sup> پر  
<sup>29</sup> از <sup>30</sup> مروارید <sup>31</sup> هرگز <sup>32</sup> آن <sup>33</sup> ذوق <sup>34</sup> و <sup>35</sup> شادی <sup>36</sup> فراموش <sup>37</sup> نکنم <sup>38</sup> که <sup>39</sup> پنداشتم <sup>40</sup> که  
<sup>41</sup> گندم <sup>42</sup> پریانست <sup>43</sup> و باز <sup>44</sup> آن <sup>45</sup> تلخی <sup>46</sup> و <sup>47</sup> نا امیدي <sup>48</sup> که <sup>49</sup> معلوم <sup>50</sup> کردم <sup>51</sup> که  
<sup>52</sup> مروارید <sup>53</sup> ست

## قطعه

<sup>47</sup> در <sup>48</sup> بیابان <sup>49</sup> خشک <sup>50</sup> و <sup>51</sup> ریگ <sup>52</sup> روان  
<sup>53</sup> تشنه را <sup>54</sup> در <sup>55</sup> دهان <sup>56</sup> چه <sup>57</sup> در <sup>58</sup> چه <sup>59</sup> صدف  
<sup>60</sup> مرد <sup>61</sup> بی <sup>62</sup> توشه <sup>63</sup> کاو <sup>64</sup> فتاد <sup>65</sup> از <sup>66</sup> پای  
<sup>67</sup> در <sup>68</sup> کمر <sup>69</sup> بند <sup>70</sup> او <sup>71</sup> چه <sup>72</sup> زر <sup>73</sup> چه <sup>74</sup> خرف

1 An Arab—2 I saw—3 in—4 the circle—5 of jewellers—6 of Basrah—7  
 was telling a story, was relating an anecdote—8 that—9 one time—10 in—11  
 the desert—12 road—13 I had lost—14 and from, and of—15 provisions—16  
 of the road—17 with me—18 a single thing—19 did not remain—20 and heart

—21 towards destruction—22 I had placed—23 when—24 suddenly, by chance  
 —25 a bag—26 I found—27 full—28 of pearls—29 ever—30 that—31 relish,  
 taste, delight, joy, pleasure—32 and gladness, pleasure, happiness—33 I cannot  
 forget. I shall not forget—34 when—35 I supposed, fancied, imagined—36 that  
 —37 wheat—38 fried is—39 and afterwards, and again—40 that—41 bitterness  
 —42 and despair, (from لا not and امید hope)—43 when—44 I knew,  
 I discovered, I found out—45 that—46 pearls is (*i. e.*, they were pearls)—47  
 in—48 the desert—49 dry, parched, arid—50 and quicksands, (from ریگ,  
 sand, and روان going, moving)—51 to the thirsty one—52 in—53 the mouth  
 —54 what, (*i. e.*, matter or difference?)—55 a pearl—56 what (matter)—57 a  
 shell—58 a man—59 without provisions—60 who falls, has fallen—61 from  
 his feet, (*i. e.*, has become fatigued, can no longer walk)—62 in—63 his girdle  
 (from کمر the waist, and بند a bandage, a belt)—64 of him, his—65 what  
 (difference)—66 gold—67 what (difference)—68 potsherds?

I saw an Arab sitting in a circle of jewellers of Basrah, and relating as follows: "Once on a time having missed my way in the desert, and having no provisions left, I gave myself up for lost, when I happened to find a bag full of pearls, I shall never forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered on discovering that the bag contained pearls." In the parched desert of quicksands, pearls or shells in the mouth of the thirsty traveller are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle, gold or potsherds?

## T A L E 18.

يکي از عرب از غایت تشنگي همي گفت  
 همچنين در قاع بسيط مسافري گم شده بود و قوت و قوتش  
 نمانده و دومي چند برميان داشت بسيار بگردید راه بجائي  
 نبرد و بسختي هلاک شد طایفه برسیدند درمها پيش رویش  
 نهاده دیدند و بر خاک نبشته

## قطعه

گر همه زر جعفري دارد مرد بي توشه بر نگیرد کام  
 در بیابان حقیر سوخته را شلغم پخته به که نقره خام

1 One—2 of the Arabs—3 from—4 excessive—5 thirst—6 was saying—7 in the same manner—8 in—9 the great desert (from قاع level ground, a plain, and بسیط extending out, wide, spread out.)—10 a traveller—11 was lost—12 and food, provisions—13 and his strength, power—14 did not remain—15 and direms—16 a few—17 in his girdle, waist, loins—18 had; possessed—19 much, greatly—20 he wandered, he turned about—21 road—22 in place—23 did not carry (*i. e.*, did not get the proper path or road)—24 and from hardship, want—25 became destroyed, perished—26 a band, a company—27 arrived—28 the direms—29 in front—30 of his face—31 placed,—32 they saw—33 and on the earth, dust—34 written—35 if although—36 all, the whole—37 gold—38 the purest gold (*i. e.*, so called being the word used to express a pretty yellow flower)—39 possessed, should have—40 a man—41 without provisions,—42 would not be of any use, would avail nothing—43 in—44 the desert—45 a poor, wretched, contemptible, rill—46 parched one—47 a turnip—48 boiled, cooked, prepared, ripe—49 better (*i. e.*, would be)—50 than—51 virgin silver (from نقره silver, and خام crude raw.)

An Arab labouring under excessive thirst exclaimed *Arabic* "I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather Sack with water." In like manner a traveller who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face and the following words written on the ground. "If the man destitute of food were possessed of pure gold, it would avail him nothing. To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

## TABLE 19

هرگز از دور زمان فنايیده بودم وروي از گردش آسمان  
 درهم نکشیده مگر وقتی که پایم برهنه بود و استطاعت پای پوشی  
 نداشتم بجامع کوفه درآمد دلتنگ یکی را دیدم که پای  
 نداشت سپاس و شکر نعمت حق بجای آوردم و بر بی کفشی  
 صبر کردم

## قطعه

مرغ بریان بچشم مردم سیر کمتر از برگ تیره بر خوانست  
 و آن که را دستگاه و قدرت نیست شلغم پخته مرغ بریانست

1 Ever—2 from—3 the revolution, turn, tour, vicissitude, circuit, cycle—4 of the times, age, fortune, heavens—5 I had not lamented, complained—6 and face—7 from, on account of—8 the revolution, turning, period, vicissitude, roll—9 of the sky, heavens, fate, fortune—10 I had not drawn together, (*i. e.*, framed *روي کشیدن درهم* to draw up the face from anger)—11 except—12 one time—13 when—14 my feet—15 naked, bare—16 were—17 and power, possibility—18 of clothing feet—19 I did not possess, I had not—20 to the mosque—21 of Cusah—22 I came into—23 distressed, heavy hearted—24 to one, a person—25 I observed—26 who—27 feet—28 had not, possessed not—29 praise—30 and thanks—31 of favours, (*i. e.*, for blessings bestowed)—32 to God—33 I performed—34 and on, and with—35 the state of being without shoes—36 I endured, I bore up with, I patiently, submitted to—37 a broiled fowl—38 in the eye, to the eye, in the sight—39 a man—40 contented, glutted, satiated, full—41 less—42 than a leaf—43 of greens, pottage, garden herbs—44 on a tray is—45 and to him, and that one—46 who—47 means, power, ability—48 and strength—49 is not, (*has not*)—50 a turnip—51 boiled, ripe, prepared—52 a fowl—53 broiled is.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cusah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty towards men; and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation than a leaf of greens on a dish, but to him who hath not the means of procuring food a boiled turnip is equal to a broiled fowl.

## TABLE 20.

یکی از ملوک با تني چند از خاصان در شکار گاهي بزمستان  
 از عمارت دور افتاد شب درآمد خانه دهقاني دیدند ملک  
 گفت شب آنجا رویم تا زحمت سرما نباشد یکی از وزرا  
 گفت لایق قدر پادشاهان نباشد اینجا بخانه دهقاني رکیک  
 بردن اینجا خیمه زنیم و آتش افروزیم دهقانرا خبر شد ماحضري  
 از طعام ترتیب کرد و پیش سلطان برد و زمین خدمت ببوسید  
 و گفب قدر بلند سلطان بدین قدر نازل نشدی ولیکن نخواستند  
 که قدر دهقان بلند شود ملک را سخن گفتن او مطبوع آمد  
 شبانگاه بمنزل او نقل کردند بامدادان خلعت و نعمتش بخشید  
 شنیدم که در رکاب ملک قدمی چند میرفت و میگفت

## قطعه

ز قدر و شوکت سلطان نگشت چیزی کم  
 ز الفتات بهمان سرای دهقاني  
 کلاه گوشه دهقان بافتاب رسید  
 که سایه بر سرش افکند چون تو سلطاني

[1 One—2 of—3 the kings—4 with a few persons, (from تن a body, and چند a few)—5 of, from—6 his confidential servants, private followers, nobles—7 towards—8 a hunting seat, a hunting locality, hunting ground—9 in the winter, during the cold season—10 from—11 abode, residence, building, (i. e., a town) cultivation, habitation—12 distant, far—13 had gone, (from افتادن to fall)—14 night—15 came on—16 the house—17 of a peasant—18 they observed, saw]—19 the king—20 said—21 to-night—22 that place—23 we will go—24 so that—25 the pain, trouble, disquietude—26 of the cold—27 may not be—28 one—29 of the Woozers—30 said—31 becoming, proper, fit—32 the dignity—33 of kings—34 may not be—35 shelter, refuge, protection—36 in the house—37 of a peasant—38 mean, minute, subtile, humble—39 to take—40 in this place—41 a tent—42 we will pitch, will strike—43 and fire—44 will light—45 to the peasant—46 intelligence arrived, became known—47 what

food is ready, what meat is prepared in a hurry—48 from his provisions, food, supplies, victuals—49 prepared, got ready, arranged—50 and before, in front of—51 the king—52 carried, took—53 and the ground—54 of service, obeisance—55 kissed—56 and said—57 the dignity—58 great, high, sublime, lofty—59 of the king—60 from this—61 way, mode, degree, (*i. e.*, of condescension)—62 descending—63 has not become—64 but—65 they desired not, they wished not—66 that—67 the dignity—68 of the peasant—69 high, exalted—70 should be—71 to the king—72 speech, word—73 to speak, (*i. e.*, the speaking)—74 of him, his—75 became agreeable, acceptable—76 the night—77 at the place, abode—78 of him—79 they passed—80 in the morning—81 a dress of honor—82 and to him wealth, (*i. e.*, money)—83 bestowed, gave—84 I heard—85 that—86 in the stirrup, with the stirrup—87 of the king—88 a few steps—89 was going, (*i. e.*, went, accompanied)—90 and was saying—91 from the dignity—92 and magnificence, state dignity, majesty—93 of the king—94 has not become, has not altered, turned—95 in the least a single thing—96 less—97 from the kindness—98 in the dining-room, in the hospitable abode, (from *مهمان* a stranger and *سرای* a house)—99 of the peasant—100 the cap—101 corner—102 of the peasant—103 to the sun—104 has reached—[105 because—106 the shadow—107 on his head—108 has fallen—109 like—110 you—111 a king, a monarch.]

*A certain king, attended by some of his principal nobility, on a hunting party, in the winter was benighted at a long distance from any town. Having discovered the cottage of a peasant\* the king said, "Let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "It is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot and light a fire." The peasant being apprized of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth, said, "The sultan's high dignity will not suffer any degradation by this condescension, but these gentlemen are not willing that the peasant's humble state should be exalted." "The king approved of his speech, and passed the night in the cottage." In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said, "The king's dignity and splendour have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof but the corner of the rustic's cap has been exalted to the sun, by such a monarch having overshadowed his head.†"*

\* Revised from No. 1 to No. 18.—"One of the (former) kings, with a few of his "especials," reached, during the winter, a hunting locality, a long distance from any town—night came on (and) they observed a peasant's house."

† Revised from No. 105 to No. 111.—"Because the shadow of such a king as *yourself* has alighted on his head."



## T A L E 21.

9 گدای 8 هول 7 را 6 حکایت 5 کنند 4 که 3 نعمت 2 وافر 1 داشت 0 یکی 18 از  
 17 16 15 14 13 12 11 10 ملوک 9 گفت 8 می 7 نماید 6 که 5 مال 4 بیکران 3 داری 2 و ما را 1 مهمی 18  
 28 27 26 25 24 23 22 21 20 هست 19 اگر 18 برخی 17 ازان 16 دستگیری 15 کنی 14 بحکم 13 عاریت 12 چون 11 ارتفاع 10  
 37 36 35 34 33 32 31 30 29 ولایت 28 رسد 27 وفا کرده شود 26 گفت 25 لایق 24 قدر 23 بلند 22 خداوند 21 جهان 20  
 45 44 43 42 41 40 39 38 نباشد 37 دست 36 همت 35 بمال 34 چون 33 من 32 گدای 31 آلودن 30 که 29 جو 28 جو  
 53 52 51 50 49 48 47 46 فراهم آورده ام 45 گفت 44 غم 43 نیست 42 که 41 بتاتار 40 میدهم 39 که 38

1 A beggar—2 dreadful, horrible—3 the sign of the oblique case—4 they tell a story—5 who—6 wealth—7 abundant, plentiful, much, ample—8 possessed—9 one of—10 the kings—11 said—12 it appears, it is manifest, plain, evident—13 that—14 property, wealth—15 boundless, immense, (from بی without, کران a boundary, side, bank)—16 you possess—17 and to me, —18 a momentous business, important affair, exigence, urgent business—19 is, (i. e., I have)—20 if—21 a little—22 of that, from that—23 help, aid, assistance, support, patronage, (from دست the hand, گرفتن to sieze take, grasp, clasp)—24 you do—25 in the way—26 of a loan—27 when—28 the resources, revenue, elevation, exaltation, carrying off—29 of the country, kingdom—30 arrives, comes in, is collected—31 will be returned—32 he said—33 fit, becoming, suitable to—34 the dignity—35 high, sublime—36 the Lord—37 of the world—38 may not be, (i. e., is not)—39 the hand—40 of mind, spirit, liberality, bravery, magnanimity, resolution—41 with the property—42 like me, like such as myself—43 a beggar—44 to mix, to soil, smear, stain, defile—45 who grain by grain—46 I have collected, (from فراهم collection, آوردن to bring)—47 he said—48 grief, distress—49 is not—50 because—51 to the Tartars—52 I give away, I intend to give—53 because.

They tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "It appears that you are exceedingly rich and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "it does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself who has collected it grain by grain." He replied, "Dont distress yourself on that account, as I shall pay it away to the Tartars. Arabic —" Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes."

## بیعت

11 10 9 8 7 6 5 4 3 2 1  
 گر آب چاه نصرانی نه پاکست جهود مرده میشویم چه پاکست  
 شنیدم که سر از فرمان ملک باز زد و حجت آوردن گرفت  
 28 27 26 25 24 23 22 21 20  
 و شوخ چشمی کردن ملک فرمود تا مضمون خطاب از او بزجر  
 31 30 29  
 و توبیخ مستخلص کردند

## مثنوی

38 37 36 35 34 33 32  
 بلطافت چو بر نیاید کار مر به بی حرمتی کشد ناچار  
 46 45 44 43 42 41 40 39  
 هر که بر خویشتن نه بخشاید گر نه بخشد برو کسی شاید

1 If—2 the water—3 of the well—4 of a Christian—5 not—6 pure is—7 a Jew—8 dead—9 should we wash, were we to wash—10 what—11 fear is—12 I heard—13 that—14 head—15 from—16 the order, command—17 of the king—18 struck back—19 and commenced to dispute, (from حجت altercation, disputation, آوردن to bring, and گرفتن to seize, commence)—20 and wantonness, insolent, saucy, pert, (from شوخ sly, playful, and چشم an eye)—21 to do—22 the king—23 ordered—24 so that—25 the cause, meaning, subject—26 of his anger—27 from him—28 with threatening—29 and reproach, speaking harshly—30 set free, got out, liberated, extracted—31 they should do—32 by kindness—33 when—34 cannot be accomplished—35 a work, business—[36 the affair by disgrace, the undertaking by ignominy—37 should be done, must be done—38 necessarily, inevitably, without remedy, remediless]—39 whoever—40 of his ownself, of his own free will—41 is not ready to give, bestow—42 if—43 does not give—44 on him, from him—45 some person—46 it behoves, it is proper.

If the water of a well belonging to a Christian is impure, what signifies this if we use it to wash the corpse of a Jew? I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach. When an affair cannot be accomplished by kind treatment, *it becomes necessary to effect it by harshness.\** When a person is not ready to contribute of himself, it is proper that some one should force him.

\* Revised from No. 36 to No. 38.—It must (i. e., the affair) inevitably be accomplished by ignominious measures.

## T A L E 22.

1 بازگانی را دیدم که صد و پنجاه شتر بار داشت و چهل  
 2 بندۀ و خدمتگار شبی در جزیره کیش مرا به جبره خویش برد  
 3 و همه شب نیارامید از سخنهای پریشان گفتن که فلان انبارم  
 4 بترکستانست و فلان بضاعت بهندوستان و این کاغذ قبالة فلان  
 5 زمین است و فلان چیز را فلان زمین گاه گفتمی که خاطر  
 6 اسکندریه دارم که هوای خوشست و گاه گفتمی نه که  
 7 دریای مغرب مشوشست سعديا سفری دیگر در پیشست  
 8 اگر آن کرده شود بقیه عمر خود بگوشه بنشینم و ترک تجارت  
 9 کنم گفتم آن کدام سفر است گفت گوگرد پارسی بچین  
 10 خواهم بردن شنیدم آنجا عظیم قیمت دارد و از آنجا کاسه چینی  
 11 بروم و دیبای رومی بهند و پولاد هندی بحلب و آبگینه حلبی به یمن  
 12 و برد یمانی بیپارس و از آن پس ترک تجارت کنم و بدو نانی بنشینم  
 13 چندین ازین مالینحولیا فروخواند که پیش طاقت گفتنش نماند  
 14 گفت ای سعدي تو نیز سخنی بگویی از آنها که دیده و شنیده  
 15 گفتم

## نظم

16 آن شنیدستی که در صحرای غور بار سالاری بیفتاد از ستور  
 17 گفت چشم تنگ دنیا دارا یا قناعت پر کند یا خاک گور

1 A merchant—2 I saw—3 who—4 one hundred—5 and fifty—6 load-  
 ed camels—7 possessed—[8 and forty]—9 slaves—10 and servants,  
 (from خدمت service, and کار a doer, performer)—11 one night—12 in  
 the Island—13 of Kish—14 to me, me—15 into his own chamber—16 took,  
 carried, conveyed—17 and all, the whole—18 night—19 did not rest—20 from  
 speeches—21 absurd—22 to speak—23 saying, viz.—24 certain—25 my goods,  
 my property—26 in Turkistan is—27 and certain—28 goods, capital, stock in  
 trade—29 in Hindoostan—[30 and this—31 the paper—32 the deed, bill of sale,  
 contract—33 of certain]—34 ground is—35 and certain—36 of things, things.  
 —37 certain—38 the security—39 a time, once—40 he said—41 that—42  
 heart, desire, wish—43 of (going to) Alexandria—44 I have, I possess—45 be-  
 cause—46 the air, wind, climate—47 pleasant is—48 and sometimes—49 he  
 said—50 no—51 because—52 the Mediterranean, (from دریا a river, and  
 مغرب the West—53 boisterous is—54 Oh! Sâdy—55 one journey—56  
 another—57 in front is, in contemplation is—58 if that—59 should be ac-  
 complished—60 the remainder—61 of life—62 my own, own—63 in a corner  
 (i. e., retirement)—64 I will sit—65 and forsaking, abandoning—66 trade—67 I  
 will do—68 I said—69 that—70 what—71 journey is?—72 he said—73 brim-  
 stone—74 of Persia—75 to China—76 I want to convey, transport, carry—77  
 I have heard—78 at that place—79 great, high—80 price—81 has, possesses,  
 bears,—82 and from that place—83 China-vases, China-ware—84 to Greece  
 —85 and Grecian brocade—86 to India, Hindostan—87 and Indian steel—88 to  
 Aleppo—89 and the glass-ware of Aleppo to Yemen—90 and the striped cloths  
 of Yemen to Persia—91 and after that, and from that—92 afterwards, finally  
 —93 abandoning, forsaking—94 traffic, trade—95 I will do—96 and in a shop—  
 97 will sit down—98 so much—99 of this, like this—100 foolishness, hyperbole  
 —101 spoke, uttered—102 so that before, that in front—103 power—104 him  
 to speak—105 remained not—106 he said—107 Oh! Sâdy—108 you also—109

say a word—110 of those things—111 that you have seen—112 and you have heard—113 I said—114 that—115 have you heard—116 that in, that on—117 the desert of Ghoor—118 once, once on a time—119 a chief—120 fell—121 from the camel—122 he said—123 the narrow eye—124 of the worldly man—125 either content—126 will satisfy—127 or the dust, earth—128 of his tomb, grave.

I saw a merchant who possessed one hundred and fifty camels laden with merchandize and *fifty*\* slaves and servants. One night in the Island of Kish, he entertained me in his own apartment, and during the whole night did not cease talking foolishly saying, "I have such and such property in Turkistan, and such goods in Hindoostan; *these are the title deeds of such a piece of ground,*† and for this matter, such an one is security." Sometimes he would say, "I have an inclination to go to Alexandria, the air of which is very pleasant; then again, no I will not go, because the Mediterranean sea is boisterous. O Sâdy I have another journey in contemplation and after I have performed that, I will pass the remainder of my life in retirement and leave off trading." I asked what journey it was, He replied, "I want to carry Persian brimstone to China, where I have heard it bears a very high price; from thence I will transport China-ware to Greece; and take the brocades of Greece to India; and Indian steel to Aleppo; the glass-ware of Aleppo I will convey to Yemen, and from thence go with striped cloths to Persia; after which I will leave off trade and sit down in my shop." He spoke so much of this foolishness, that at length being quite exhausted he said, "O Sâdy, relate also something of what you have seen and heard." I replied, "Have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel? He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave.

\* Revised No. 8.--Read "forty."

† Revised from No. 30 to No. 33.--"And *this paper* is the "title deed" of certain land."

## T A L E 23.

1 مالداريرا شنيدم كه به بخل چنان مشهور بود كه حاتم طائي  
 2 3 4 5 6 7 8  
 9 بسخا ظاهر حالش بنعمت آراسته و رختت نفس جبلي  
 10 11 12 13 14 15 16  
 17 در نهادش همچنان متمكن كه ناني بجاني از دست ندادي  
 18 19 20 21 22 23 24  
 25 و گربه ابوهريره را بلقمه نخواستني و سگ اصحاب كهف را استخواني  
 26 27 28 29  
 30 نينداختني في الجمله خانه اورا كسي نديدي در كشاده و سفره اورا  
 31 32 33 34 35 36  
 37 سر كشاده

## بيت

38 درويش بجز بوي طعامش نشيدي  
 39 40 41 42  
 43 مرغ از پس نان خوردن او ريزه نچيدي  
 44 45 46 47 48  
 49 شنيدم كه در درياي مغرب راه مصر برگرفته بود و خيالي  
 50 51 52 53 54 55  
 56 فرعوني در سر

57 ناگاه باد مخالف گرد كشتي برآمد چنانكه گفته اند  
 58 59 60 61 62 63 64 65

## بيت

66 با طبع ملولت چه كند دل كه نسازد  
 67 68 69 70  
 71 شرطه همه وقتي نبود لايق كشتي  
 72 73 74 75 76  
 77 دست دعا بر آورد و فرياد بي فايده كردن گرفت  
 78 79 80 81 82

## بيت

83 دست تصرع چه سود بنده محتاج را  
 84 85 86 87  
 88 وقت دعا بر خدا وقت كرم در بغل  
 89 90 91 92 93

1—Of a rich person—2 I have heard—3 who—4 for parsimony, on account of  
 avarice, stinginess—5 so, to such a degree—6 was famous—7 as, that—8 Hatim

Tai—9 for liberality, on account of liberality—[10 the appearance, the outside, external—11 his state, appearance—12 with bounty, favour, graciousness, benefit—13 adorned—14 and the meanness, parsimony, stinginess—15 of essence, nature, vice, substance, soul—16 innate, essential, natural—17 in his body, heart, disposition, nature, form—18 in such a manner—19 fixed, predominant, established, powerful, prevalent, residing]—20 that—21 a single loaf—22 to a single individual, one with life—23 from hand—24 gave not—25 and to the cat of Aboo Houraira—26 with a morsel—27 did not cherish,—28 and to the dog of the companions of the cave—29 a single bone—30 did not throw—31 in short, to be brief—32 his house—33 any one—34 saw not—35 open door, with the door opened—36 and his table—37 spread, (from سر the head, and كشاده open, *i. e.*, articles displayed)—38 the beggar—39 with the exception—40 smell—41 of his food—42 did not smell—43 the bird—44 from—45 bread leavings, remnants of bread, (from پس after, and نان bread)—46 to eat of him, his eating, (*i. e.*, what he had eaten *from*)—47 a crumb, scrap, bit, piece—48 did not pick up—49 I heard—50 that upon—51 the Mediterranean—52 the way—53 to Egypt—54 had taken—55 and imagination, pride—56 of Pharaoh—57 in his head—58 suddenly—59 a wind—60 contrary, adverse—61 about—62 the vessel—63 came upon—64 in the way that, manner that—65 they have said—66 with disposition—67 your sad, your sorrowful—68 what can do—69 the heart—70 when it does not agree, accord with—71 the wind—72 all, always, every—73 time, occasion—74 is not, may not be—75 fit, suitable for—76 the vessel—77 hand—78 of prayer—79 brought up, brought together (*i. e.*, clasped)—80 and lamentation—81 without use, ineffectual, useless,—82 began to do—[83 hand—84 of supplication, imploration, lamenting—85 what—86 use, advantage—87 to the slave in want, the needy mortal—88 the time—89 of prayer, (*i. e.*, when one is in distress and has recourse to prayers alone for comfort)—90 towards God—91 time—92 of favour, (*i. e.*, the favour of God, time of good fortune, prosperity)—93 in the armpit, under the armpit.]

I heard of a certain rich man, who was as notorious for parsimony as Hatim Tai for liberality. *His external form was adorned with wealth, but the meanness*

*of his disposition was so radicated,\** that he never gave even a loaf of bread to any one, he would not have bestowed a scrap on the cat of Aboo Horaira, nor thrown a bone to the dog of the Companions of the Cave. In short no one ever saw his door open, nor his table spread. A durwaish never knew his victuals, excepting by the smell; no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean sea towards Egypt, with all the pride of Pharaoh in his imagination. (*Arabic*)—According to the word of God, “until the time that he was drowned.” Suddenly a contrary wind assailed the ship in the manner as they have said, “What can the heart do that it may not accord with your sorrowful disposition, the wind is not always favourable for the ship.” He lifted up the hands of imploration, and uttered ineffectual lamentations. (*Arabic*)—“God hath said, When you embark on ships offer up your prayers unto the Lord.” *Of what benefit will it be to the servant, in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favour is wanted are folded under his arms? †*

\* *Revised from No. 10 to No. 19.*—“His outward appearance was adorned with benignity but the innate meanness of his disposition was so predominant.”

† *Revised from No. 83 to No. 93.*—“What benefit will hands, imploringly stretched out, be to the needy servant, (*i. e.*, mortal) who in time of adversity stretches them towards God, and in prosperity folds them under his armpits.”?

N. B.—*وقت دعا* Literally means, “the time of prayer,” *i. e.*, the time when a person is obliged to seek for comfort in prayer, viz., “in adversity” or “affliction,” *وقت كرم* means, “the time of benignity, (*i. e.* of the Almighty,) viz., the time when God is gracious towards mankind, *i. e.*, “Prosperity.”

*Remark.*—Gladwin in his translation above has (as will be observed,) entirely altered Sady's meaning. It is not very probable that a person *desiring* a benefit would be likely to stand in the presence of his superior with his arms folded!! But my translation coincides exactly with what occurs every day in the world, *i. e.*, when a stupid fellow finds himself prosperous he often folds his arms, and looks as though he considered all the creation beneath his notice, and when misfortune arrives he is completely subdued and then humbly resorts to prayer.



## قطعه

1 از زر و سیم راحتی برسان خویشتن هم تمتعی برگیر  
 2 3 4 5 6 7 8  
 9 دان که این خانه از تو خواهد ماند خشتی از سیم و خشتی از زر گیر  
 10 11 12 13 14 15 16 17  
 18 آورده اند که در مصر اقارب درویش داشت ببقیت مال او  
 19 20 21 22 23 24 25  
 26 توانگر شدند و جامه های کهن بمرگ او بدریدند و خزود میاطی  
 27 28 29 30 31 32  
 33 بدریدند هم دران هفته یکی را دیدم از ایشان برباد پای روان  
 34 35 36 37 38 39 40 41  
 42 و غلامی پری پیکر در پای او دوان با خود گفتم  
 43 44 45 46 47

## قطعه

48 و که گر مرده باز گردیدی بمیان قبیله و پیوند  
 49 50 51 52 53 54 55  
 56 رد میراث سخت تر بودی وارثانرا ز مرگ خویشاوند  
 57 58 59 60 61  
 62 بسابقه معرفتی که میان ما بود آستینش بکشیدم و گفتم  
 63 64 65 66 67 68

## بیت

69 بخور ای نیک سیرت سره مرد کان نگون بخت گرد کرد و نخورد  
 70 71 72 73 74 75 76 77

1 From—2 gold and silver—3 comfort, ease—4 cause to arrive, to bestow—5 you yourself—6 also—7 relish, enjoyment, benefit—8 take, seize, acquire, derive—[9 know—10 that this—11 house, abode—12 from you, after your time—13 will remain]—14 a brick—15 of silver—16 and a brick of gold—17 take, get, seize, use—18 they say—19 that in—20 Egypt—21 relations—22 beggars, poor—23 had, possessed—24 by the remainder—25 of his property, wealth—26 they became rich—27 and clothes—28 old—29 at his death, by his demise—30 they

tore (*i. e.*, tore up, destroyed)—31 and silk—32 and damask—33 they cut (*i. e.*, formed into clothes)—34 also—35 during that—36 week—37 to one—38 I saw—39 of them—40 on a fleet (from باد air, wind, and پای a foot)—41 horse—42 and a slave—43 fairy faced (from پری a fairy and پیکر countenance)—44 at his rear, behind him—45 running—46 within myself, to myself—47 I said—48 alas! Ah!—49 that,—50 if—51 the dead (*i. e.*, person)—52 should return, should come back—53 amongst—54 his wife—55 and relations, kindred, a patch, a graft, a bud, a scion—56 returning, the going back—57 of the heritage, bequest, patrimony—58 would be more difficult—59 to the heirs—60 than the death—61 of a kinsman—62 by the former, by reason of the previous—63 friendship—64 that between us—65 was—66 his slave—67 I drew, I caught—68 and I said—69 eat—70 Oh! good—71 way of life, morals, manners—72 worthy, (current *i. e.* as money, coin)—73 man—[74 that, which that—75 unfortunate one (نگون reversed, upside down, and نخت fortune)—76 collected, heaped up, brought round about him—77 and eat not, and used not, spent not.]

Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. *Know thou, that this edifice of your's will remain,\** use therefore, bricks of gold and bricks of silver. They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said "Alas! if the dead man should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said "Enjoy thou, O good man of happy endowments, that wealth, *which the late possessor accumulated to no purpose.†*"

\* Revised from No. 9 to 13.—"Know that this abode (*i. e.*, the universe) will exist after you (*i. e.*, your death.)"

† Revised from No. 74 to 77.—"Which that unfortunate person accumulated, and expended not."

## T A L E 24.

10 9 8 7 6 5 4 3 2 1  
 صیاد ضعیف را ماهی قوی در دام افتاد طاقت ضبط آن  
 18 17 16 15 14 13 12 11  
 نداشت ماهی برو غالب آمد و دام از دستش دربرود و برفت

## قطعه

26 25 24 23 22 21 20 19  
 شد غلامی که آب جوی آرد آب جوی آمد و غلام ببرد  
 34 33 32 31 30 29 28  
 دام هر بار ماهی آوردی ماهی این بار رفت و دام ببرد  
 43 42 41 40 39 38 37 36  
 دیگر صیادان دریغ خوردند و ملامتش کردند که چنین صیدی  
 50 49 48 47 46 45 44  
 دردمت افتاد و نتوانستی نگاه داشتن گفت ای برادران چه توان کرد  
 58 57 56 55 54 53 52 51  
 که مرا روزی نبود و ماهی را همچنان روزی مانده بود

## حکمت

66 65 64 63 62 61 60 59  
 صیاد بی روزی در دجله ماهی نگیرد و ماهی بی اجل بر خشکی  
 67  
 نه میرد

1 A hunter, fisherman, fowler—2 weak—3 the sign of the oblique case—4 a fish—5 strong—6 in net—7 fell, came into,—8 the power—9 of control, check, possession, restraint, rule—10 of it, of that (*i. e.*, the fish)—11 had not—12 the fish—13 over him, on him—14 became victorious, predominant, superior, excelling—15 and the net—16 from his hand—17 snatched away, carried off—18 and departed, went—19 there was—20 a slave—21 who—22

water from a rivulet, river water (آب water and جو or جوي a brook, a rivulet)—23 would bring, wished to bring—24 the river water—25 rose, came, increased—26 and the slave—27 carried away, took off—28 the net—29 every time, each time—30 caught the fish, brought the fish—31 the fish—32 this time—33 departed—34 and the net—35 carried off, carried away—36 the other—37 fishermen—38 were grieved—39 and his reproach, and his reprehension—40 they did—41 that, viz. saying—42 such—43 a prey, a game, (*i. e.*, fish)—44 in your net—45 fell—46 and you were not able—47 to guard, to secure it, hold it—48 he said—49 Oh! brethren—50 what could I do—[51 because, seeing, on account—52 to me—53 fate, luck, fortune, daily food—54 was not—55 and to the fish—56 yet—57 daily food, (*i. e.*, life)—58 did remain]—59 a fisherman—60 without daily food (*i. e.*, when he is not intended to get his daily food)—61 in the Tigris—62 a fish—63 catches not—64 and a fish—65 without death (*i. e.*, one that is not yet doomed to die)—66 on the dry land—67 dies not.

A powerful fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped and carried away the net. The other fishermen were grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He replied, "Alas my brethren! what could be done, seeing it was not my lucky day, and the fish had yet a day remaining?" A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

\* Revised from No. 51 to No. 58.—"Because it was not (intended as) my daily food and the fish had yet food (in store for him)."

N. B.—سرا روزي نبود means literally "to me daily food was not" *i. e.*, it was not intended as my subsistence, همچنان روزي مانده بود means, "as yet daily food did remain" *i. e.*, Providence had still food in store for the fish, viz. the fish had yet longer to enjoy life.

## T A L E 25.

دست و پا بریده هزار پائی را بکشت صاحب‌دلی برو بگذشت  
و گفت سبحان الله با هزار پای که داشت چون اجلش فرارسید  
از بی دست و پای نتوانست گریخت  
مثنوی

چو آید ز بی دشمن جانستان به بندد اجل پای مرد دوان  
دراندم که دشمن پیایی رسید کمان کیا نی نشاید کشید

[1 Hand—2 and foot—3 cut off, amputated—4 to a millepede—5 killed]—6 a good man—7 by it, over or near it—8 passed—9 and said—10 Holy God—11 to a thousand—12 feet (*i. e.*, mille pede)—13 that possessed, had—14 when—15 his death—16 came in front—17 from on without hands—18 and feet—19 was not able to fly, to escape (from گریختن not to be able to run off, flee—20 when—21 comes—22 from behind—23 the enemy—24 soul seizer (from جان life, and ستانیدن to seize, take)—25 ties, binds—26 death, fate—27 the foot—28 of the fleet man, (from مرد a man, and دویدن to run)—29 during that time, in that moment—30 that—31 the enemy—32 following, in pursuit, behind—33 arrives, comes, approaches—34 the Kianyan bow—35 should not draw, (*i. e.*, it is no use to bend or draw.)

*One who had neither hands nor feet\** having killed a millepede, a pious man passing by said, "Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one destitute of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow."

\* Revised from No. 1 to No. 5.—"One who had both hands and feet cut off."

N. B.—This means "a walking stick" the hands are the "branches" and the feet, "the roots." (*i. e.* A stick fell down by the decree of Providence) and by its fall a millepede lost its life.

## T A L E 26.

1 ابله‌ی را دیدم 2 سمین 3 و خلعتی 4 در بر 5 ثمین 6 و سرکوب 7 تازی 8  
 9 در زیر 10 و قصب 11 مصری 12 بر سر 13 کسی 14 گفت 15 ای سعدي 16 چگونه 17  
 18 می بینی این 19 دیبای معلم 20 بر این 21 حیوان 22 لا یعلم 23 گفتم 24 خطی 25  
 26 زشتست 27 که 28 بآب زر 29 نوشته‌ست 30

## قطعه

31 بادمی 32 نتوان 33 گفت 34 مانند 35 این حیوان 36  
 37 مگر 38 دزاعه 39 و دستار 40 و نقش 41 بیرونش 42  
 43 زگر 44 در همه 45 اسباب 46 و ملک هستی 47 او  
 48 که هیچ 49 چیز نیابی 50 حلال 51 جز 52 خورش 53  
 54 شریف 55 اگر 56 متضعف 57 شود 58 خیال 59 مبر  
 60 که پایگاه 61 بلندش 62 ضعیف 63 خواهد شد 64  
 65 در آستانه 66 سمین 67 بمیخ 68 زر 69 بزند 70  
 71 گمان 72 مبر 73 که 74 یهودی 75 شریف 76 خواهد شد

1 A blockhead, a fool—2 I saw—3 fat—4 and a robe, dress of honor—5 on  
 —6 bosom, body—7 precious, valuable, expensive—8 and a horse—9 Arabian  
 —10 under him, beneath him (from در in, on, at, and زیر under, beneath)  
 —11 and linen—12 Egyptian—13 on his head (*i. e.*, as a turband)—14 some  
 one—15 said—16 O Sady—17 what way, what manner, how—18 do you see,  
 do you look upon, consider—19 this—20 brocade—21 notable, rare—22 on  
 this—23 brute, animal—24 without knowledge, ignorant (from ي not, without,

علم knowledge)—25 I said—26 a letter, a writing—27 bad is—28 which, that—29 with water—30 of gold—31 written is—32 to a man—33 you cannot say, are not able to say—34 like, resembling—35 this—36 animal, brute—37 but—38 an upper garment—39 and turband—40 and picture drawing, picture, delineation—41 his out, his external— [42 look, behold—43 in, amongst—44 all—45 things, property—46 and worldly possessions ( ملک a country, dominion, and هستی existence, world )—47 of him—48 because—49 any—50 thing—51 you will not find—52 lawful—53 except—54 his blood ]—55 a noble person—56 if—57 poor, weak—58 should be—59 consider not ( خیال imagination, idea, and بُردن to bear, carry, place )—60 that—61 rank, dignity—62 his high, his lofty—63 poor, weak—64 should be, will be—65 in—66 threshold—67 of silver—68 with a nail—69 of gold—70 should strike in, drive—71 doubt, imagination—72 take not, carry not, entertain not—73 that—74 a Jew—75 noble—76 should be.

I saw a fat blockhead clad in a rich dress, and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sâdy, what is your opinion of this notable dress on this ignorant brute?" I replied, "It is like bad writing executed in water of gold. *Arabic*, "In truth amongst men he is an ass with the form and bleating of a calf." You cannot say this brute resembles a man, excepting in his garment, his turband and external form ; *of all his property, estate, and bodily faculties, it is not lawful to take any thing but his blood.\** If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened ; but should a Jew be so rich as to drive a gold nail into his silver threshold, do not on that account esteem him noble."

\* Revised from No. 42 to No. 54.—"Behold! amongst all his goods and worldly possessions you will find nothing lawful (*i. e.*, to take) except his life."

## T A L E 27.

دزدی گدائی را گفت شرم نداری که از برای جوی سیم  
دست پیش هر لئیم دراز میکنی گفت

## بیت

دست دراز از پی یک حبه سیم به که ببرند بدانگی و نیم

1 A thief—2 to a beggar—3 said—4 have you not shame? (from شرم shame and داشتن to possess, have)—5 that—6 for the sake—7 a grain—8 of silver—9 hand—10 in front—11 of every—12 low one, sordid person—13 you stretch out (دراز long and کردن to do)—14 he replied—15 the hand—16 for the sake—17 of one—18 grain, seed (a measure equal to two barley corns)—19 of silver—20 better—21 than—22 they should cut it off—23 for a dang—24 and a half.

A thief said to a mendicant, "Are you not ashamed to hold out your hand to every sordid wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."



## T A L E 28.

<sup>1</sup> مُشْت زَنِي رَا حِكَايَت كَنَنْد كِه اَز دَهْر <sup>2</sup> مَخَالِف <sup>3</sup> بَجَان <sup>4</sup> اَمَدَه <sup>5</sup> بُوَد  
<sup>6</sup> وَاَز حَلَق <sup>7</sup> فِرَاخ <sup>8</sup> وِدَسْت <sup>9</sup> تَنگِي <sup>10</sup> بَفغان <sup>11</sup> وِشكَايَت <sup>12</sup> پِيش <sup>13</sup> پَدْر <sup>14</sup> بَرَد  
<sup>15</sup> وَاجَازَت <sup>16</sup> خَوَاست <sup>17</sup> كِه <sup>18</sup> عَزْم <sup>19</sup> سَفَر <sup>20</sup> دَارَم <sup>21</sup> تَا <sup>22</sup> مَگر <sup>23</sup> بَقُوْت <sup>24</sup> بَازُو <sup>25</sup> دَاْمَن  
<sup>26</sup> كَاْمِي <sup>27</sup> بَكْف <sup>28</sup> اَرَم <sup>29</sup>

## بیت

<sup>30</sup> فَضَل <sup>31</sup> وِهْنَر <sup>32</sup> ضَايَعَسْت <sup>33</sup> تَا <sup>34</sup> نَنمَايَنْد <sup>35</sup>  
<sup>36</sup> عَوْد <sup>37</sup> بَر <sup>38</sup> اَتَش <sup>39</sup> نَهَنْد <sup>40</sup> وِ مَشَك <sup>41</sup> بَسَايَنْد  
<sup>42</sup> پَدْر <sup>43</sup> كَفْت <sup>44</sup> اِي <sup>45</sup> پَسَر <sup>46</sup> خِيَال <sup>47</sup> مَحَال <sup>48</sup> اَز <sup>49</sup> سَر <sup>50</sup> بَدْر كُن <sup>51</sup> وِ پَاي <sup>52</sup> رَقْنَاعَت  
<sup>53</sup> دَر <sup>54</sup> دَاْمَن <sup>55</sup> سَلَامَت <sup>56</sup> كَش <sup>57</sup> كِه <sup>58</sup> بَزْرگان <sup>59</sup> كَفْتَه اَنْد <sup>60</sup> دَوْلَت <sup>61</sup> نَه <sup>62</sup> بَكُوَشِيْدَنْسَت  
<sup>63</sup> چَاْرَه <sup>64</sup> كَم <sup>65</sup> جُوَشِيْدَنْسَت <sup>66</sup>

## بیت

<sup>67</sup> كَس <sup>68</sup> نَتَوَاَنْد <sup>69</sup> رِگْرِفَت <sup>70</sup> دَاْمَن <sup>71</sup> دَوْلَت <sup>72</sup> بَزُوْر  
<sup>73</sup> كُوَشَش <sup>74</sup> بِي <sup>75</sup> فَايْدَه سَت <sup>76</sup> وِ سَمَه <sup>77</sup> بَر <sup>78</sup> اَبْرُوِي <sup>79</sup> كُوْر

[1 A boxer (from مُشْت the fist زدن to strike)]—2 they tell a story—  
 3 who—4 from—5 times, fortune, age—6 adverse, contrary—7 had become  
 reduced to the last extremity (from بجان to life and آمدن to come)—8  
 and from a throat, and on account of a throat—9 ample, large, wide, spacious—  
 10 and hand—11 straitness, want, poverty, distress, narrowness—12 with lamen-  
 tation, with complaint—13 and complaint—14 in front—15 of father—16 took,  
 carried—17 and permission, leave—18 desired, asked for—19 saying—20

desire, wish, intention—21 of travelling—22 I have, I possess—23 so that—  
 24 perhaps, probably—25 by the force, strength—26 of arm—27 the skirt  
*(i. e., of the garment)*—28 of desire, object—29 to hand—30 I may bring—  
 31 excellence, virtue, favour, grace, increase, gain—32 and skill—33 useless is,  
*(are valueless,)* fruitless is, abortive is—34 until—35 they are not shown, are  
 not exhibited—36 Lignum aloes—37 on, upon—38 the fire—39 they place  
*(i. e., folks place)*—40 and musk—41 they rub—42 the father—43 said—  
 44 O! Son—45 idea, imagination—46 impossible, absurd, impracticable—47  
 from head *(i. e., brain)*—48 put out, *(from بحر without and کردن to do)*—49  
 and the foot—50 of contentment—51 in, into, between—52 the skirt,—53 of  
 safety—54 draw—55 because as—56 the great people, the sages—57 have  
 said—58 wealth—59 not—60 by endeavour is, not by hard work is—61 the  
 remedy—62 less—63 to desire is, to lust after is, to want is—64 any one—65  
 is not able to seize—66 the skirt *(i. e., of the garment)*—67 of wealth—68  
 force—[69 an endeavour—70 without use is, abortive is—71 the leaves of  
 indigo—72 on—73 the eyebrow—74 of the blind.]

They tell a story of a *wrestler*,\* who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm, he might be able to accomplish his wishes. Talents and skill are of no value without being exhibited; they put Lignum aloes on the fire, and rub musk. The father said, "O son get out of your head impracticable imaginations, and draw back the foot of contentment within the skirt of safety, for the sages have said. Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force, *it is lost labour to anoint the eyes of the blind with salve.*" †

\* Revised No. 1.—Read "A boxer."

† Revised from No. 69 to No. 74.—It is an useless endeavour, and like a collyrium applied to the eyebrows of a blind person."

N. B. *وسوم* means a kind of collyrium, *i. e.,* the same as *سرمه* or antimony which in India is applied to the eyebrows and eyelashes to give the *eye itself* a brilliant appearance consequently; such an application would indeed be useless to one totally blind!

## بیت

13 12 11 10 9 8 7 6 5 4 3 2 1  
اگر بہر سرمویت ہنر دو صد باشد ہنر بکار نیاید چو بخت بد باشد

## بیت

23 22 21 20 19 18 17 16 15 14  
چہ کند زورمند و ازون بخت بازوی بخت بہ کہ بازوی سخت

31 30 29 28 27 26 25 24  
پسر گفت ای پدر فواید سفر بسیار است از نرہت خا

39 38 37 36 35 34 33  
و جذب فواید و دیدن عجایب و شنیدن غرایب و تفرج بلدان

47 46 45 44 43 42 41  
و مجاورت خلان و تحصیل جاہ و ادب و مزید مال و مکسب

54 53 52 51 50 49  
و معرفت یاران و تجربت روزگاران چنانکہ سالکان طریقت

56  
گفتہ اند

## قطعہ

65 64 63 62 61 60 59 58 57  
تا بدوکان و خانہ در گروی ہرگز ای خام آدمی نشوی

75 74 73 72 71 70 69 68 67  
برو اندر جہان تفرج کن پیش ازان روز کز جہان بروی

1 If—2 with each—3 hair of your head (from سر head موی a hair ت  
your)—4 accomplishment, skill—5 two hundred—6 should be, should have—7  
skill—8 of use, advantage—9 will not come—10 when—11 fate, fortune—12 bad  
—13 may be, should be—14 what—15 can do—16 a strong person—17 unfor-  
tunate (for ازگون inverted and بخت fortune)—18 an arm—19 of fortune—  
20 better—21 than—22 an arm—23 hard, strong—24 the son—25 said—26 O!

father—27 the advantages—28 of travelling—29 are many, abundant—30 from—31 freshness, cheerfulness, pleasure, recreation—32 of the heart—[33 and allurements, attraction—34 advantages, benefits, profits]—35 and to see—36 wonders—37 and to hear—38 wonders—[39 and recreation, relaxation, amusement—40 of cities, towns]—[41 and the neighbourhood—42 of intimate friends]—43 and the gain, acquirement, acquisition—44 of dignity, honor—45 and politeness, manners—46 and increase—47 of goods, property—48 and the way of getting a living—49 and intimacy—50 of friends—51 and the proof, trial, experience—52 of men of the world, of those who earn their bread—53 in the way that—54 the travellers, pilgrims, devotees—55 of religion, the path, (*i. e.*, of God)—56 have said—57 until, as long as—58 in shop—59 and house—60 in, inside—61 you follow, place confidence in, believe in—62 ever—63 Oh!—64 simpleton, unripe one, crude, silly—65 a man—66 you will not become—67 go, depart—68 between, into—69 the world—70 and enjoy yourself, get recreation—71 before—72 from that—73 day—74 that from—75 the world—76 you depart, go away, you leave.

“If every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength.” The son said, “O Father! the advantages of travelling are many, the recreation of the mind, *profitable attainments*,\* to see wonders, and to hear strange things; *the view of cities*;† *the conversation of mankind*,‡ the acquisition of honor, and attainment of manners, the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety: ‘As long as you stick to your shop, and to your house, never, O simpleton, will you become a man. Go and travel over the world, before the time shall arrive for your quitting it.’”

\* Revised from No. 33 to No. 34.—Rather read, “Alluring advantages.”

† Revised from No. 39 to No. 40.—“The amusements of cities.”

‡ Revised from No. 41 to No. 42.—“The vicinity (or close neighbourhood) of friends.”

پدر گفت ای پسر منافع سفر برین نمط که گفتی بسیارست  
 ولیکن پنج طایفه را مسلمست اول بازرگانی که باوجود نعمت  
 و مکنت و غلامان و کنیزکان دلاویز و شاگردان چابک دارد هرروز  
 بشهری و هر شب بمقامی و هر دم بتفرج گاهی از نعیم دنیا  
 متمتع شود

## قطعه

منعم بکوه و دشت و بیابان غریب نیست  
 هر جا که رفت خیمه زد و خوابگاه ساخت  
 و آنرا که بر مراد جهان نیست دست رس  
 در زاد و بوم خویش غریبست و ناشناخت  
 دوم عالمی که بمنطق شیرین و قوت فصاحت و مایه بلاغت  
 هر جا که رود بخدمتش اقدام نمایند و اکرام کنند

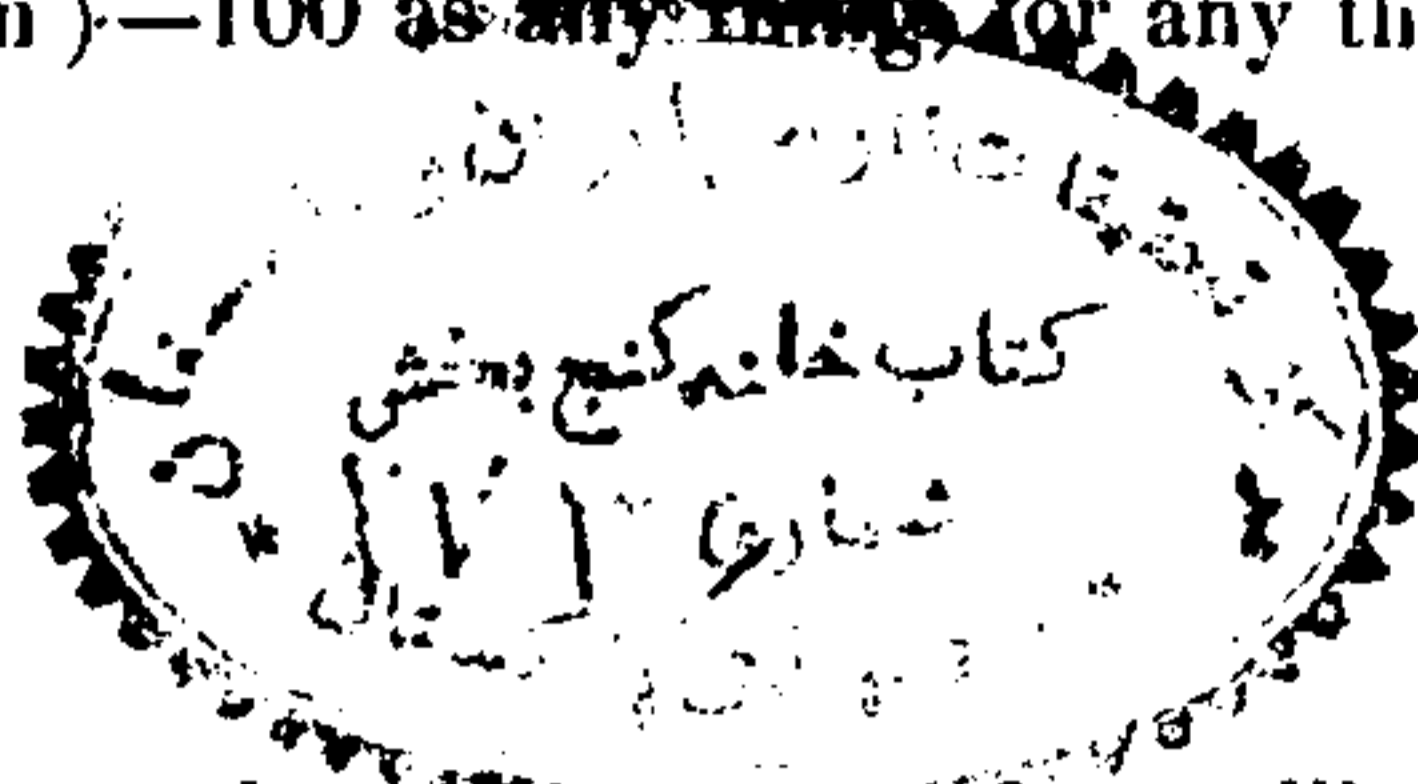
## قطعه

وجود مردم دانا مثال زرطلاست که هر کجا که رود قدر و قیمتش دانند  
 بزرگ زاده نادان بشهروا ماند که در دیار غریبش بهیچ تستانند

1 The father said—2 Oh! son—3 the advantages—4 of a journey, of travelling—5 in this—6 manner, mode, way, like—7 that—8 you have said,

have described—9 are many—10 but—11 five—12 to bands, sets, sorts, descriptions—13 is preserved, kept for, committed to, is wholly kept for, secured to—14 first—[15 the merchant—16 who—17 moreover, notwithstanding—18 wealth—19 and power, might]—20 and slaves—21 and handmaids, girls—22 enchanting, lovely (from *دل* the heart and *اوچختن* to hang, cling)—23 and servants—24 active, quick, sharp, acute—25 possesses—26 every day—27 at a city (*i. e.*, a different city)—28 and every—29 night—30 at a place (*i. e.*, different place) spot, locality—31 and every moment—32 at a place of recreation, (*i. e.*, different place of recreation)—33 from, of—34 the benefits, the luxuries, good things—35 of the world—36 may become the relisher, the enjoyer—37 the man of bounty (*i. e.*, the rich man) the liberal, the benefactor—38 in the mountains—39 field—40 and the desert—41 poor, a stranger—42 is not—43 every place—44 that—45 he goes, (lit, has gone)—46 tent—47 pitches (lit, pitched)—48 and sleeping apartment (from *خواب* sleep and *گاه* a place)—49 makes (lit, made) prepares, converts into—50 and to that one (*i. e.*, person)—51 who—52 on, of, as regards—53 the desire, wish—54 of the world (*i. e.*, to have enough)—55 is not, has not—56 the power of getting, (from *دست* the hand and *رسیدن* to arrive, come to)—57 in—58 the place of birth—59 and country, (lit, land, ground)—60 his own—61 is poor, is a stranger—62 and unknown, despised, of no repute, friendless (from *نا* not *شناختن* to know)—63 Secondly—64 the wise man, the learned person—65 who—66 by oration, with logick—67 sweet—68 and power—69 of eloquence—70 and a heap, a store, stock, capital, fund—71 of eloquence—72 every place—73 that—74 he goes—75 in his service—76 they show respect, pay attention to (from *اقدام* effort, diligence, resolution, attention and *نمودن* to display, show)—77 and honouring, complimenting, treating with attention, respect—78 they do—79 the body, the presence—80 of a man—81 of wisdom—82 like, resembling—83 gold—84 fine is (*طلا* gold)—85 that—86 every where—87 that—88 he goes—89 worth, value—90 and his value, price, cost—91 they know—[92 the son of a great man (from *بزرگ* a personage and *زاده* born)—93 foolish, ignorant—94 to paper money, pieces of leather that pass as

money, whatever is current in a city, (*i. e.*, notes, or drafts)—95 remains (*i. e.* resembles) appears like, is in truth—96 that, viz.—97 in—98 a country—99 his foreign (*i. e.*, foreign to him)—100 as ~~any thing~~ for any thing—101 they take not, they receive not. ]



The father made answer, "O son, the advantages of travelling in the manner that you have set forth are doubtless very great; but most especially for five classes of men; First *The merchant, who possessing wealth and dignity,\** with beautiful slaves and handmaids and active servants, may pass every day in a new city, and every night in a different place, and may every minute in delightful spots, recreate himself with worldly luxuries: The rich man is not a stranger, neither in the mountains nor in the deserts, wherever he goes he pitches his tent, and takes up his quarters. Whilst he who possesses not the comforts of life but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man, who on account of his sweet speeches, powerful eloquence, and store of knowledge, wherever he goes is universally sought after, and respected. The presence of a wise man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence. *An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for any thing.†*

\* Revised from No. 15 to No. 19.—"The merchant who moreover possesses wealth and dignity &c., &c.,"

† Revised from No. 92 to No. 101.—"The ignorant son of a great man resembles "paper money" which is valueless in any other country but where it is current."

N. B.—Meaning of course that he is only respected on account of his father's position in the place, in the same way that the notes of a Bank are only of value where such a Bank has a good name, (*i. e.*, credit). Or in the case (which is only too common in Society) of a man being respected simply from the position he holds, without any reference to his real merits. How true it is to compare such persons to "paper money!" They are indeed soon brought to their proper level on leaving the country where they have a little petty power, whereas if they have really any innate worth such is appreciated *all over the world!!*

1 سیوم خوبروي که 2 درون صاحب‌دلان 3 بمخالطت 4 او میل کنند  
 5 و صحبتش را 6 غنیمت 7 شناسند 8 و خدمتش 9 منت دانند 10 که گفته اند  
 11 اندکی 12 جمال 13 به 14 از بسیاری 15 مال 16 روی 17 زیبا 18 مرهم 19 دل‌های  
 20 خسته 21 امت 22 و کلید 23 درهای 24 بسته

## قطعه

25 شاهد 26 آنجا 27 که 28 رود 29 عزت 30 و حرمت 31 بیند  
 32 و برانند 33 بقهرش 34 پدر 35 و مادر 36 خویش  
 37 پر 38 طاووس 39 در 40 اوراق 41 مصاحف 42 دیدم  
 43 گفتم 44 این منزلت 45 از قدر 46 تو 47 می بینم 48 بیش  
 49 گفت 50 خاموش 51 که 52 هر کس 53 که 54 جمالی 55 دارد  
 56 هر کجا 57 پای 58 نهد 59 دست 60 ندارد 61 ندش 62 پیش

## نظم

63 چون 64 در 65 پسر 66 موافقت 67 و دلبری 68 بود  
 69 اندیشه 70 نیست 71 گر 72 پدر 73 از روی 74 بری بود  
 75 او 76 گوهرست 77 گو 78 صدفش 79 در میان 80 مباحث  
 81 در 82 یتیم را 83 همه 84 کس 85 مشتری 86 بود

1 The third, thirdly—2 the beautiful faced one—3 who—4 the inside, the hearts—5 of good people—6 from the Society, companionship—7 of him, his—8 become attached, desire for, wish for—9 and his society—10 good fortune, a blessing, a prize—11 they consider, know, look upon, think—12 and his service—13 consider an obligation, an honor—14 as—15 they have said.



(i. e. the sages)—16 a little—17 beauty—18 is better—19 than—20 much, excessive—21 property, wealth—22 a face—23 handsome, pretty—24 the plaster, balm—[25 of hearts—26 broken is]—27 and the key—[28 doors—29 closed]—30 a handsome one—31 that place—32 that—33 goes—34 honor—35 and respect—36 sees, experiences—37 although—38 they should drive out—39 him with anger—40 father—41 and mother—42 his own—43 a feather—44 of a peacock—45 in, amongst—46 the leaves—47 of the Koran (lit, volumes, books)—48 I observed—49 I said—50 this—51 dignity, rank—52 from worth, value—53 of you, your's—54 I consider, I see—55 more—56 he said—57 silence!—58 because—59 every person—60 who—61 beauty—62 possesses—63 every where—64 foot—65 he places—66 hand—67 place they not to him?—68 in front (i. e. do not they offer to shake hands?)—[69 when—70 in—71 the son—72 friendship, concordance, propitiousness, agreement, happy disposition—73 and, loveliness, heart ravishing, (from دل the heart ربودن to carry off, rob) fascinating manner or deportment—74 being (i. e. has) may have—75 thought—76 has not (lit, is not)—77 if—78 father—79 from him—80 may be blameless, free, exempted]—81 he—82 is a gem, jewel—83 say—84 his shell—85 within, inside—86 remain not—87 of the rare pearl (from در a pearl and يتيم an orphan, a valuable jewel)—88 every, all—89 person—90 may be the purchaser, will be the buyer.

Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service; according to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for a wounded heart,\* and is the key of the locked door.† The beautiful person, wheresoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of the Koran. I said, I consider this an honor much greater than your quality deserves. He replied, "Be silent, for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? The son who is endowed with elegance and beauty, careth not for his father's anger.‡ He is a rare pearl, let him not remain in the parent shell; and of a precious pearl, every one will be the purchaser.

\* Revised from No. 25 to No. 26.—"Read wounded hearts."

† Revised from No. 28 to No. 29.—"Read locked doors."

‡ Revised from No. 69 to No. 80.—"The son who is endowed with a friendly and fascinating deportment reflects not even should his father be alienated from him."

چهارم خوش آوازي كه<sup>1</sup> بحنجره<sup>2</sup> داودي<sup>3</sup> آب<sup>4</sup> از جريان<sup>5</sup> و مرغ<sup>6</sup>  
از طيران<sup>7</sup> باز دارد<sup>8</sup> پس<sup>9</sup> بوسيدت<sup>10</sup> اين<sup>11</sup> فضيلت<sup>12</sup> دل<sup>13</sup> مودمان<sup>14</sup>  
صيد<sup>15</sup> كند<sup>16</sup> و ارباب<sup>17</sup> معني<sup>18</sup> بمنادمت<sup>19</sup> او<sup>20</sup> رغبت<sup>21</sup> نمايد

## قطعه

چه<sup>22</sup> خوش<sup>23</sup> باشد<sup>24</sup> آواز<sup>25</sup> نرم<sup>26</sup> و حزين<sup>27</sup>  
بگوش<sup>28</sup> حريفان<sup>29</sup> مست<sup>30</sup> صبح<sup>31</sup>  
به<sup>32</sup> از روي<sup>33</sup> خوبست<sup>34</sup> آواز<sup>35</sup> خوش<sup>36</sup>  
كه<sup>37</sup> آن<sup>38</sup> حظ<sup>39</sup> نفسست<sup>40</sup> واين<sup>41</sup> قوت<sup>42</sup> روح<sup>43</sup>  
پنجم<sup>44</sup> پيشه<sup>45</sup> وري<sup>46</sup> كه<sup>47</sup> بسعي<sup>48</sup> بازو<sup>49</sup> كفاي<sup>50</sup> حاصل<sup>51</sup> كند<sup>52</sup> تا<sup>53</sup> آب<sup>54</sup> روي<sup>55</sup>  
از بهر<sup>56</sup> نان<sup>57</sup> ريخته<sup>58</sup> نشود<sup>59</sup> چنانكه<sup>60</sup> خردمندان<sup>61</sup> گفته<sup>62</sup> اند

1 Fourthly—2 the sweet voiced one, a good singer (from خوش sweet, delicious, pleasing and آواز a voice)—3 who—4 with a voice like David (from حنجره the throat)—5 water—6 from—7 running—8 and the birds—9 from flying—10 keeps back, restrains—11 therefore, thus—12 by the aid, assistance—13 of these—14 excellencies, qualities, virtues, accomplishments—15 the hearts of men—16 does captivate, take prisoner, makes game of—17 and men of sense, wisdom—18 by the society, company—19 of him—20 are pleased, show a

pleasure, feel delighted (from رغبت, pleasure, affection and نمودن to display, show)—21 what, how—22 pleasant, sweet—23 may be, is—24 a voice—25 soft, low—26 and sad, melancholy, plaintive—27 to the ears, in the ears—28 of friends, lovers—29 intoxicated—30 with wine drunk in the morning—31 better—32 than—33 a face—34 pretty is, handsome is—35 a sweet voice—36 because—37 that (*i. e.*, a sweet face)—38 the delight—39 of the sensual passions is—40 and this—41 the strength, power—42 of the soul, spirit—43 fitly—44 the artificer, a man who follows any profession (from پیشه a trade, profession)—45 who—46 by the endeavour, effort—47 of his arm—48 a subsistence, enough to live on—49 does acquire, gets, procures, obtains—50 so that—51 honor, respect—[52 for the sake of bread]—53 may not be scattered (*i. e.*, lost)—54 in the same manner that—55 the sages—56 have said.

Fourthly, a sweet singer, who with the throat of David arrests the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. (*Arabic.*) My attention is engaged in listening to a sweet voice, who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; for the one gives sensual delight, and the other invigorates the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced by the want of bread.\* According to this saying of the wise.

\* Revised No. 52.—“For the sake of bread.”

N. B.—The natives have an idea, (which is to be applauded too,) that any respectable person who stretches out his hand for charity disgraces the name of his family, *Even though he may* (at the very time) be at the point of starvation, and therefore that it is *pre-ferred* worthy to work for a subsistence than to ask any one for money.

## قطعه

6 5 4 3 2 1  
 گر بغریبی رود از شهر خویش  
 10 9 8 7  
 سختی و مسکنت نبرد پنبه دوز  
 15 14 13 12 11  
 و بر بخرابی فتد از مملکت  
 18 17 16  
 گرسنه خسپد ملک نیم روز  
 25 27 26 25 24 23 22 21 20  
 چنین صفتها که بیان کردم در سفر موجب دمعیت خاطرست  
 37 36 35 34 33 32 31 30 29  
 و داعیه طیب عیش اما آنکه ازین جمله بی بهره است بخمال  
 45 44 43 42 41 40 39 38  
 باطل در جهان برود و دیگر کس نام و نشان نشود

## قطعه

52 51 50 49 48 47 46  
 هران که گردش گیتی بکین او برخواست  
 57 56 55 54 53  
 بغيره مصلحتش رهبری کند ایام  
 62 61 60 59 58  
 کبوتری که دگر آشیان نخواست دید  
 68 67 66 65 64 63  
 قضا همی بردش تا بسوی دانه و دام  
 75 74 73 72 71 70 69  
 پسر گفت ای پدر قول حکما را چه گونه مخالفت کند  
 83 82 81 80 79 78 77 76  
 که گفته اند رزق اگرچه مقسومست باسباب حصول آن تعلی  
 91 90 89 88 87 86 85 84  
 شرطست و بلا اگرچه مقدرست از ابواب دخول آن احتراز  
 92  
 واجب

1 If—2 into the state of being a foreigner, foreignness, wretchedness—3 should go—4 from—5 city—6 his own—7 trouble, distress—8 and trouble, toil, labour, difficulty, sorrow—9 does not suffer, bear, undergo—10 a patcher of cotton (*i. e.*, clothes) from پنبه cotton and دوختن to sew—11 and if—12 into a deserted place, abandoned spot, ruined—13 should fall, should come upon  
 14 from—15 his kingdom—16 hungry—17 would sleep—18 the king—19 of Neemroze—20 such—21 qualities—22 that—23 I have described—24 in, during—25 a journey—26 the cause, means—27 of peace—28 of the mind is—29

and the author, the cause, one who stimulates another to any thing—30 good, sweet, agreeable—31 of pleasure, delight—[32 but—33 he who—34 from these—35 number, total, whole—36 is in want, destitute of (from *بي* without and *بهره* a share, quota, portion)—37 with an idea, with an imagination—38 absurd, vain—39 into the world—40 goes, proceeds—41 and another—42 person—43 his name—44 and his sign—45 hears not, pays no attention to—46 each of those—47 whom—48 the revolution—49 of the world—50 by malice—51 him—52 recalls, removes (*i. e.*, from the number of fortunate persons)—[53 without—54 fitness, expedience, correct, what is right—55 guidance—56 does—57 the times, the world, fate]—58 the pigeon—59 that—60 again—61 nest—62 shall not see, is not intended to see—63 fate—64 takes it, conveys him—65 until, as far as—66 the side, direction—67 of the grain—68 and the snare, net, trap—69 the son—70 said—71 Oh! father—72 the saying of the sages—73 what—74 way, manner, mode—75 can I contradict? (from *مخالفت* variance, opposition, dissention and *کردن* to do) can I oppose?—76 who have said—[77 daily food, riches, subsistence, stipend—78 although]—79 is distributed, divided, apportioned—[80 by the causes means, materials, apparatus—81 of acquiring—82 them—83 dependance, attachment, trust, reliance—84 is stipulated, is conditional, is indispensable]—85 and misfortune—86 although—87 is decreed, predestinated, fore-ordained—88 from the doors, entrances—89 of entrance, access, admittance—90 of them—91 abstaining from, forbearance, abstinence, guard, caution—92 is proper, necessary.

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The above mentioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight; *but he who does not possess them,\** will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of heaven in malice afflict, *the world betrays.†* The pigeon who is not to see his nest again, fate conducts to the grain and snare. The son said, "O Father how can I contradict another maxim of the sages, which says," *The necessities‡* of life are distributed to all, *yet the attainment thereof requires exertion,§* and although misfortune is decreed, it is our duty to shun the way by which it enters.

\* Revised from No. 32 to No. 36.—Read "but he who is destitute of the whole of these."

† Revised from No. 53 to No. 57.—"Fate guides incorrectly," (*i. e.*, leads astray.)

‡ Revised from No. 77 to No. 78.—Read "although the necessities &c., &c."

§ Revised from No. 80 to No. 84.—"It is indispensable to place reliance on the means by which they are acquired."

## قطعه

1 رزق هرچند بی گمان 2 برسد 3 شرط عقلست 4 جستن 5 از درها 6  
 7 گرچه 8 کس بی اجل 9 نخواهد 10 مرد 11 تو 12 مرو 13 در دهان 14 اثرها 15  
 16 درین صورت 17 که منم 18 با پیل 19 دمان 20 بزخم 21 و با شیر 22 زیان 23  
 24 پنجه 25 در افکنم 26 مصلحت 27 آنست 28 که 29 سفر کنم 30 که 31 از 32 بین 33 پیش  
 34 طاقت 35 بی نوائی 36 ندارم

## قطعه

37 چون 38 مرد 39 در فتاد 40 ز جای 41 و مقام 42 خویش  
 43 دیگر 44 چه 45 غم 46 خورد 47 همه 48 آفاق 49 جای 50 اوست  
 51 شب 52 هر 53 توانگری 54 بسرای 55 همی برد  
 56 درویش 57 هر کجا 58 که 59 شب 60 آمد 61 سرای 62 اوست  
 63 این 64 بگفت 65 و همت 66 خواست 67 و پدر را 68 وداع کرد 69 و روان شد  
 70 و در هنگام 71 رفتن 72 شنیدندش 73 که میگفت 74

1 Daily food—2 although—3 doubtless, without doubt—4 comes—5 the agreement, compact—6 of wisdom is—7 to seek for—8 out, from, outside—9 doors—10 although—11 any one—12 without death (*i. e.*, time for such)—13 will not die—14 you—15 go not—16 into the mouth—17 of dragons—18 in this—19 state—20 that I am—21 with an elephant—22 furious, powerful,

raging, impetuous—23 I can strike, combat, fight—24 and with a lion—25 formidable, rapacious, raging—26 I can combat, wrestle (from *بِغَضَبٍ* the grasp and *أَنْزَلَ* to throw down)—[27 that is fit—28 that—29 I should travel—30 because]—31 than—32 this—33 further, in front, more—34 the power—35 of indigence—36 I have not, possess not—37 when—38 a man—39 falls, has fallen—40 from place—41 and place, dignity, position—42 his own—43 further, another—44 what—45 grief—46 feels (lit, eats)—47 all, the whole—48 climes, regions—49 the place—50 of him is, is his—51 at night—52 every—53 rich person—54 to house, dwelling—55 repairs, proceeds—56 the beggar—57 every place—58 that—59 night—60 comes on, arrives—61 house, inn—62 of him is, is his—63 this—64 said—65 and blessing—66 desired, asked for—67 and to his father—68 bid adieu, took leave—69 and departed—70 and during—71 the time—72 of going, departure, to go—73 they heard him—74 that he was saying, said.

Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion, *and I have besides this inducement to travel, that\** I am no longer able to suffer indigence. When a man falls from his rank and dignity what has he more to concern himself about, he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the durwaish is overtaken by night, that place is his inn." This he said, took leave of his father, asked his blessing and departed. At his departure, he was heard to say.

\* Revised from No. 27 to No. 30.—It is fit that I should travel because &c.

## بیت

<sup>1</sup> هنرور <sup>2</sup> که <sup>3</sup> بختش <sup>4</sup> نباشد <sup>5</sup> بکام <sup>6</sup> بجایی <sup>7</sup> رود <sup>8</sup> کس <sup>9</sup> ندانند <sup>10</sup> نام  
<sup>11</sup> تا <sup>12</sup> برسید <sup>13</sup> بکنار <sup>14</sup> آبی <sup>15</sup> که <sup>16</sup> سنگ <sup>17</sup> از <sup>18</sup> صلابت <sup>19</sup> او <sup>20</sup> برسنگ <sup>21</sup> همی آمد  
<sup>22</sup> و آوازش <sup>23</sup> بفرسنگ <sup>24</sup> همی رفت

## بیت

<sup>25</sup> سهمگین <sup>26</sup> آب <sup>27</sup> که <sup>28</sup> مرغ <sup>29</sup> آبی <sup>30</sup> درو <sup>31</sup> ایمن <sup>32</sup> نبود  
<sup>33</sup> کمترین <sup>34</sup> موج <sup>35</sup> آسیا <sup>36</sup> سنگ <sup>37</sup> از <sup>38</sup> کنارش <sup>39</sup> در <sup>40</sup> بود  
<sup>41</sup> گروهی <sup>42</sup> سردمان <sup>43</sup> را <sup>44</sup> دید <sup>45</sup> که <sup>46</sup> هر یک <sup>47</sup> بقراضه <sup>48</sup> در <sup>49</sup> معبر <sup>50</sup> نشسته  
<sup>51</sup> ورخت <sup>52</sup> سفر <sup>53</sup> بسته <sup>54</sup> جوانرا <sup>55</sup> دست <sup>56</sup> عطا <sup>57</sup> بسته <sup>58</sup> بود <sup>59</sup> زبان <sup>60</sup> ثنا <sup>61</sup> برکشود  
<sup>62</sup> چندان <sup>63</sup> که <sup>64</sup> زاری <sup>65</sup> کرد <sup>66</sup> یاری <sup>67</sup> نکردند <sup>68</sup> و گفتند

## بیت

<sup>69</sup> بی <sup>70</sup> زر <sup>71</sup> نتوانی <sup>72</sup> که <sup>73</sup> کنی <sup>74</sup> برکس <sup>75</sup> زور <sup>76</sup> و <sup>77</sup> زر <sup>78</sup> داری <sup>79</sup> بزور <sup>80</sup> محتاج <sup>81</sup> نه  
<sup>82</sup> ملاح <sup>83</sup> بی <sup>84</sup> مروت <sup>85</sup> از <sup>86</sup>و <sup>87</sup> بخنده <sup>88</sup> برگردید <sup>89</sup> و گفت

1 The skilful, ingenious, clever (*i. e.*, one who has learnt a profession)  
 —2 who—3 his fate—4 may not be—5 to his wish, desire (*i. e.*, propitious)  
 —6 to a place—7 goes, proceeds to—8 that of him—9 they know not (*i. e.*,  
 the people know not)—10 name—11 until—12 he arrived, he reached—13  
 the bank—14 of (a piece) of water—15 that—16 stone—17 from—18 its



violence, severity—19 against stone—20 did come, (*i. e.*, did strike against)  
 —21 and its noise—22 to leagues—23 did go, was carried to—24 terrible,  
 horrible, fearful—25 water—26 so much so, that—27 the water-fowl—28  
 on it, upon it—29 had not safety, were not safe, secure, were not free from  
 danger—30 the smallest—31 wave (*i. e.*, of it)—32 a millstone—33 from  
 its bank—34 would carry away—35 a lot, a set, a crowd—36 of men—37 he  
 saw—38 who—39 each one—40 with a small piece of money, a fragment—41  
 at the ferry—42 were sitting (*lit*, sat)—43 and goods, chattels—44 of a  
 journey—45 closed, shut up (*i. e.*, packed)—[46 to the young man—47  
 the hand—48 of a gift, a favor, of a present (*i. e.*, of giving)—49 was  
 closed, shut (*i. e.*, he had no cash)—50 the tongue, the language—51 of  
 praise, applause—52 opened (*i. e.*, he commenced to flatter)—53 however  
 much—54 that—55 he did wish for, desire, entreat, lament, groan—56 they  
 did not grant him assistance, did not act friendly towards him ]—57 and they  
 said—58 without—59 gold, money—60 you are not able—61 that you should  
 do, should exercise—62 on any person—63 strength—64 and if—65 you  
 possess gold—66 with force, of force—67 need, want, necessity—68 is not  
 —69 the boatman—70 without manliness, inhuman—71 from him—72  
 with laughter (*i. e.*, laughingly)—73 turned—74 and said.

“The artist to whom fortune is not propitious, goeth to a place where his name is not known.” He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls were not in safety; and the smallest of its waves, would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. *The young man, having no money, used supplications, but without effect,\** they saying, “You cannot here commit violence on any one, and if you have money there is no need of force.” The inhuman boat-man laughed at him, and turned away saying.

\* Revised from No. 46 to No. 56.—To the young man the “hand of favor” was closed he (therefore) used the “language of flattery” but, much as he entreated, they did not act friendly towards him.

## بیت

5 4 3 2 1  
 زر نداری نتوان رفت بزور از دریا  
 12 11 10 9 8 7 6  
 زور ده مرد چه باشد زر یکمرد بیار  
 20 19 18 17 16 15 14 13  
 جوانرا ازین طعنه دل بهم برآمد خواست که ازو انتقام کشد  
 21 22 23 24 25 26 27 28 29  
 کشتی رفته بود آواز داد که اگر بدین جامه که پوشیده ام  
 30 31 32 33 34 35 36 37  
 قانع شوی دریغ نیست ملاح طمع کرد کشتی را باز گردانید

## بیت

38 39 40 41 42 43 44 45 46  
 بدوزد شره دیده هوشمند درارد طمع مرغ و ماهی به بند  
 47 48 49 50 51 52 53 54 55  
 چندانکه دست جوان بریش و گریبان ملاح رسید اورا بخود  
 56 57 58 59 60 61 62 63  
 در کشید و بی محابا فرو کوفت یارش از کشتی بدرآمد که پشتی  
 64 65 66 67 68 69 70 71  
 کند همچنان درشتی دید پشت بگردانید مصلحت آن دیدند  
 72 73 74 75 76 77  
 که با او مصلحت کنند و باجرت کشتی مسامحت نمایند

## مثنوی

78 79 80 81 82 83 84 85 86 87  
 چو پر خاش بینی تحمل بیار که سهلی به بندد در کارزار  
 88 89 90 91 92 93 94 95 96 97 98  
 لطافت کن آنجا که بینی ستیز نبرد قز نرم را تیغ تیز

1 Gold, money—2 you possess not—3 you are not able to go—4 by force  
 —5 over the river—6 the strength, force—7 often—8 men—9 what may be  
 (i. e., what use is?)—10 the gold, the cash—11 of one man—12 bring—13  
 to the young man—14 from this—15 sarcasm taunt, keen reproach—16  
 heart became exasperated, enraged, provoked—17 he desired, wished, intended  
 —18 so that—19 from him—20 should be revenged (from انتقام revenge and  
 کشیدن to draw, pull)—21 the boat—22 had gone—23 he gave a shout  
 —24 saying, that—25 if—26 with these—27 clothes—28 that—29 I wear—

30 you will become satisfied—31 disinclination (*i. e.*, on my part) repugnance  
 sorrow, a sigh—32 is not—33 the boat-man—34 avarice—35 did (*i. e.*  
 became greedy)—36 and the boat—37 turned round, brought back—38  
 sews up, closes—39 avidity, desire, greediness—40 the eye—41 of the wise  
 person, the man of sense, judgement—42 brings, draws—43 avarice—44 the  
 bird—45 and the fish—46 into the snare, net, trap—47 so soon as—48 the  
 hand—49 of the young man—50 to the beard—51 and collar—52 of the  
 boat-man—53 reached—54 to him—55 towards himself—56 drew—57 and  
 without ceremony, without regard—58 knocked down—59 his friend—60 from  
 the boat—61 came out, stepped out—62 that—63 assistance, help—64 should  
 do—65 such, in such a way, manner—66 severity, rough treatment—67 was,  
 experienced—68 he desisted, (*i. e.*, from giving help) from پشت help and  
 گردانیدن to turn from—[69 fit, proper—70 that—71 they saw, (*i. e.*,  
 they thought)—72 that—73 with him—74 they should compromise, be  
 reconciled—75 and (as regarded) the fare—76 of the boat—77 they should  
 pardon, let off, give up, forego,]—78 when—79 war, fight—80 you see,  
 you observe—81 patience—82 bring—83 because—84 softness, kindness,  
 gentleness—85 shuts—86 the door—87 of war, contention—88 kindness,  
 —89 do, practice, exercise—90 in that place—91 that—92 you see—93  
 fighting, war, contention—94 cuts not, will not cut—95 silk—96 soft—97 a  
 sword—98 sharp.

“You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? Bring the money of one.” The young man incensed at this sarcasm, wished to be revenged on him. The boat had put off, he called out, “If you will be satisfied with this garment, which I have on my back, I will freely give it you.” The boatman being greedy, brought back the boat. Covetousness sews up the eye of the cunning; and covetousness brings both the bird and fish into the net. As soon as the young man’s hands were in reach of the boatman’s beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted. *They both thought it advisable to pacify the young man, and compromised with him for the fare.\** When you see fighting, be peaceable, for a peaceable disposition, shuts the door of contention. Oppose kindness to perverseness, the sharp sword will not cut soft silk.

\* Revised from No. 69 to No. 77.—“They thought it advisable to form a reconciliation with him, and let him off paying the boat hire.”

## مثنوی

بشیرین زبانی و لطف و خوشی توانی که پیلی بمویی کشتی  
 بعدر ماضی بقدمش افتادند و بوسه چند بنفاق بر سر و رویش  
 دادند و بکشتی در آوردند و روان شدند تا برسیدند بستونی که  
 از عمارت یونان در آب ایستاده بود ملاح گفت کشتی را  
 خللی هست یکی از شما که دلاورترست و مردانه تر و زورمندتر  
 باید که برین ستون برود و ریسمان کشتی بگیرد تا عمارت کنیم  
 جوان بغرور دلاوری که در سر داشت از خصم دل آزرده  
 نیندیشید و قول حکما را کار نفرمود که گفته اند هر که را رنجی  
 بدل رسانیدی اگر در عقب آن صد راحت برسانی از پاداش  
 آن یک رنج ایمن مباش که پیکان از جراحت بدر آید و آزار  
 در دل بماند

## قطعه

چه خوش گفت یکتاش با خیلش  
 چو دشمن خراشیدی ایمن مباش

1 By sweet—2 language—3 and kindness—4 and gladness, mirth, cheerfulness, joy, happiness—5 you are able, it is possible for you—6 that—7 an elephant—8 with a single hair—9 you may draw—10 by way of apology, as an excuse—11 of the past—12 at his feet—13 they fill—[14 and kisses—15 a few—16 with hypocrisy, hypocritical]—17 on head—18 and his face—19 they gave—20 and to the boat—21 brought into—[22 and they departed, set off]—23 until—24 they arrived—25 at a pillar—26 that—27 of—28 buildings—29 Grecian, of Greece—30 in the water—31 was standing—32 the boat-man—33 said—[34 to the boat—35 a damage, injury—36 is]—37 one—38 of you—39 who—40 is most brave—41 and most manly—42 and most strong—43 it behoves—44 that—45 on this—46 pillar—47 should go—48 and the rope—49 of the boat—50 should seize, hold—[51 so that—52 I may make a landing, secure a haven, make a port, from عمارت a building

structure, habitation, and کردن to do]—53 the young man—[54 by the pride—55 of the bravery—56 that—57 in head—58 he possessed (*i. e.*, what he imagined he possessed)]—59 of—60 enemy—61 heart—62 afflicted, sad, vexed, displeased, offended, hurt—63 did not reflect on, consider, think—64 and the saying—65 of the sages—66 did not bring into use (from کس work and فرمودن to order, command)—67 who have said—[68 to whomever—69 a cause of grief, an offence, an injury—70 to heart—71 you have caused to arrive—72 if—73 in the rear (*i. e.*, after it)—74 that—75 one hundred—76 kindness, pleasure, quiet, repose, ease, tranquillity—77 you cause to arrive—78 from the retaliation, requital, recompense, retribution—79 of that—80 one—81 grief, sorrow, pain, offence, toil, anguish of mind—82 at ease, safe, free, void of care—83 remain not—84 because—85 the arrow—86 from the wound—87 comes out—88 and the injury, affliction, disorder, disease—89 in heart—90 remains]—91 what—92 good—93 said—94 Yaktash—95 to Khiltash—96 when—97 an enemy—98 you have scratched—99 safe, void of care—100 remain not (*i. e.*, be not).

By using sweet words, and gentleness you may lead an elephant with a hair. In expiation of what had happened they fell at his feet, and after *bestowing hypocritical kisses*,\* on his hands and face, brought him into the boat, and carried him over,† until they came to a pillar of Grecian building that stood in the river, when the boatman called out “*the boat is in danger*,‡ let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat’s rope, *that we may save the vessel*.”§ The young man, *in the vanity of his strength, of which he had boasted*,|| thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, “*If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart*.”¶ What excellent advice gave Yaktash to Khiltash. If you have scratched your enemy, do not consider yourself safe.

\* Revised from No. 14 to No. 16 — Read “and bestowing a few hypocritical kisses.”

† Revised No. 22. — Read “and put off, *i. e.*, departed on their passage.”

‡ Revised from No. 34 to No. 36.—The boat has received an injury, or is damaged.

§ Revised from No. 51 to No. 52.—That we may make a landing, or “secure a haven.”

|| Revised from No. 54 to No. 58.—In the vanity of the strength which he imagined he possessed (*i. e.*, lit. that he had in his head *که در سر داشت*)

¶ Revised from No. 68 to No. 90.—To whomever you cause grief (lit. to whomever a cause of grief to heart you cause to arrive) if after that you confer a hundred kindnesses, yet be not void of fear, because the arrow can be taken out of the wound but the injury adheres to the heart, (lit. and the disorder in the heart remains.)

## مثنوي

10 9 8 7 6 5 4 3 2 1  
 11 12 13 14 15 16 17 18 19 20  
 21 22 23 24 25 26 27 28  
 29 30 31 32 33 34 35 36 37 38  
 39 40 41 42 43 44 45 46 47  
 48 49 50 51 52 53 54  
 55 56 57 58 59 60 61  
 62 63 64 65 66 67 68 69 70  
 71 72 73 74 75 76 77 78  
 79 80 81 82 83 84 85  
 86 87 88 89 90 91 92  
 93 94 95 96 97 98 99  
 100 101 102 103  
 وبي محابا بزدندش و مجروح کردند

1 Be not—2 at ease, void of fear—3 that—4 distressed in heart—5 you will  
 become—6 when—7 from your hand—8 a heart—9 distress, grief, annoy-  
 ance—10 comes—11 a stone—12 on the face, a part—13 of a castle fort—14  
 throw not, strike not—15—because—16 it may be—17 that from—18 the  
 fort—19 a stone—20 may come—21 so soon as—22 the rope—23 of the  
 boat—24 on the wrist—25 he twisted—26 and on the top—27 the pillar—28  
 went—29 the boat-man—30 the rein, rope, cord—31 from his hand—32 drew,  
 snatched—33 and the boat—34 drove forward, impelled—35 the helpless  
 one—36 on—37 that place—38 astonished—39 remained—40 a day—41  
 two—42 misfortune—43 and trouble, annoyance, hardship—44 experienced.

saw—45 and endured misery, hardship—46 the third—47 day—48 sleep to him, his sleep—49 got the better (lit. seized his collar, from گریبان the collar and گرفتن to seize, lay hold of)—50 and into the water—51 threw, dashed—52 after—53 a night and a day—54 at the bank—55 he fell (*i. e.*, reached)—56 of his life—57 a spark, the departing breath—58 was remaining—59 the leaves—60 of the trees—61 began to eat—62 and the root—63 of grasses—64 to draw up, to pick up—65 until a little—66 strength—67 got, obtained, derived—68 head—69 towards—70 the desert—71 he placed (*i. e.*, turned)—72 and proceeded—73 until thirsty—74 and hungry—75 and weak, powerless—76 at the head—77 of a well—78 reached, arrived at—79 a tribe, a lot—80 he observed, saw—81 at it—82 were assembled about—83 and—84 a drink of water, a draught of water—85 for a small piece of money—86 were drinking—87 the young man—88 a small piece of money had not—89 water—90 asked for, demanded—91 they refused, denied—92 the hand—93 of violence—94 he extended—95 it was useless, it was not obtainable—96 a few persons—97 he knocked down—98 the men—99 did assault, overcome, prevail, conquered, overpowered (*i. e.*, him)—100 and unmercifully, without ceremony—101 beat him—102 and—103 did wound him.

When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest perchance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boat-man snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flung him into the river. After a day and a night he reached the shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry and faint at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, besought them for water, which they denying, he attempted to obtain by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

N. B.—I imagine that it should be نگردی instead of گردی when it would run thus. "Be not fearless that you yourself will not be afflicted, when from your hands a heart has been distressed,"—perhaps it is کردی you have done *i. e.*, been the cause of

## قطعه

1 پشه 2 چو پرشد 3 بزند 4 پیل را 5 باهمه 6 قندی 7 و صلابت 8 که 9 اوست 10  
 11 مورچگان را 12 چو بود 13 اتفاق 14 شیر 15 زیان را 16 بدرانند 17 پوست 18  
 19 بحکم ضرورت 20 خسته 21 و مجروح 22 در پی 23 کاروان 24 افتاد 25 و برفت  
 26 شبانگاہ برسیدند 27 بمقامی 28 که 29 از دزدان 30 در خطرہ بود 31 کاروانیان را 32  
 33 دید 34 لرزہ بر اندام 35 افتاده 36 و دل 37 بر ہلاک 38 نہادہ 39 گفت 40  
 41 اندیشہ مدارید 42 کہ 43 یکی 44 منم 45 درین 46 میان 47 کہ 48 پنجاہ 49 مرد را 50  
 51 جواب دہم 52 و دیگر 53 جوانان 54 ہم 55 یاری 56 دهند 57 مردمانرا 58 بلاف 59 او  
 60 دل قوی 61 شد 62 و بصحبت 63 او 64 شادمان 65 گشتند 66 و بزاد 67 و آبش 68  
 69 دستگیری 70 کردند 71 جوان 72 را 73 آتش 74 معدہ 75 بالا 76 گرفتہ 77 بود 78 لقمہ 79 چند 80 از  
 81 سر 82 اشتہا 83 تناول 84 کرد 85 و دمی 86 چند 87 آب 88 آشامید 89 تا 90 دیو 91 درونش 92  
 93 بیمارامید 94 و خوابش 95 در ربود 96 و بخفت 97 پیر مردی 98 پختہ 99 و جہان 100 دیدہ  
 101 در کاروان 102 بود 103 گفت 104 ای 105 یاران 106 من 107 ازین 108 بدرقہ 109 شما 110 اندیشناکم  
 111 نہ چنان 112 کہ 113 از دزدان 114 چنان کہ

1 Gnats—2 when—3 have become full, complete—4 strike, engage—5 the elephant—6 with all, notwithstanding all—7 impetuosity, fierceness, activity—8 and severity, firmness, hardness, dignity, majesty—9 that—10 his is—11 ants—12 when—13 may be, (i. e., have)—14 a chance, opportunity—15 lion—16 fierce, raging rapacious, formidable—17 tear off, strip—18 skin—19 by reason of necessity—20 broken, wounded, afflicted, distressed, dejected—21 and wounded—22 in the rear—23 a caravan—24 he fell, came upon—25 and went, proceeded—26 in the evening—27 they arrived—28 at a place—29 that—30 of, from, on account of—31 robbers, thieves—32 was in danger—33 to the men of the caravan—34 he saw—35 tremour, shaking,



shivering—36 on the body—37 fallen—38 and heart—39 towards destruction, ruin, death—40 placed, deposited—41 he said—42 you should not fear, be anxious—43 because—44 one—45 I am—46 in these—47 amongst, in the middle of—48 who—49 fifty—50 men—51 I (can) give an answer, can meet, oppose (*i. e.*, return a blow)—52 and the other—53 young men—54 also—55 aid, help—56 give, (*i. e.*, will give)—57 the men—58 by the boasting, brag—59 of him—60 heart—61 strong—62 became—63 and by the society, companionship—64 of him—65 pleased, delighted—66 became, turned—67 and with food, provisions, victuals—68 and water to him—69 did help, aid, assist (from دست the hand and گرفتن to seize, lay hold of)—[70 to the young man—71 the fire—72 of the stomach, belly—73 high—74 had siezed (*i. e.*, had become excessively hungry)—75 a morsel—76 few—77 from—78 the inclination, desire—79 of hunger, appetite—80 did eat—81 and a draught, (also a moment, breath, life, deceit, coaxing &c. &c.)—82 a few—83 of water—84 drunk—85 until—86 the demon—87 his inward—88 did make satisfied, became subdued, was quieted, was appeased—89 and sleep him—90 carried off, overtook—91 and he slept]—92 an old man—93 ripe, experienced—94 and a traveller (from جهان the world and دیدن to see)—95 in the caravan—96 was—97 he said—98 oh!—99 friends—100 of me, mine, my—101 from this—102 guide, convoy, fellow traveller—103 of yours—104 I am afraid, I am in dread—105 not—106 such,—107 that of—108 the robbers—109 for because.

A swarm of gnats will engage an elephant, notwithstanding all his strength and valour. The little ants when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the Caravan trembling through fear and looking as if they expected to die. He said be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me. The men encouraged by his boasting, rejoiced at being in his company, and they supplied him with victuals and drink. *The cravings of the young man's appetite being very powerful, he ate and drank so much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell asleep.\** An old experienced man, who had seen the world and was in the caravan said, "O companions, I am more afraid of your guard, than of the robbers, for—

\* Revised from No. 70 to No. 91.—The young man's "fire of hunger" was in a blaze (*i. e.*, raised up, lofty) he eat a few morsels from the impulse of his appetite and drank a few draughts of water till at last his inner demon (*i. e.*, hunger) was appeased, and being overcome by drowsiness he slept.

حکایت کنند کہ عربی را درمی چند گردآمده بود شب از  
 تشویش لوریان در خانه تنها خوابش نبردی یکی را از دوستان  
 بنزد خود برد تا وحشت تنهایی بدیدار او منصرف گرداند شبی  
 چند در صحبت او بود چندان کہ بر درمهاش وقوف یافت ببرد  
 و سفر کرد بامدادان عرب را دیدند عربان و گریان گفتند حال  
 چیست مگر آن درمهای ترا دزد ببرد گفت لا والله بدرقه برد

## قطعه

هرگز ایمن ز مار نه نشستم تا بدانستم آنچه خصامت اوست  
 زخم دندان دشمنی بترست کہ نماید بچشم مردم دوست

1 They tell a story—2 that—3 an Arab—4 a few direms—5 had collected,  
 saved up—6 at night—7 from—8 fear, dread, awe—9 of the Lowrians—10  
 in house—11 alone—12 his sleep, or sleep to him—13 did not carry away,  
 did not come upon—[14 one—15 of his friends—16 near, to the vicinity—17  
 of himself—18 carried, took, (i. e., brought)—19 so that—20 the dread—21  
 of loneliness, solitude—22 at the sight, by seeing—23 of him—24 should  
 be converted, driven away, dispelled, dissipated dispersed]—25 a night—26  
 few—27 in—28 society, companionship of him—29 was, remained—30 so  
 soon as, until—31 on his direms, as regarded his money—32 knowledge,

information, sense, wisdom, experience—33 he got, obtained—34 he carried off—35 and departed, went on a journey—36 in the morning—37 the Arab—38 they observed, saw—[39 naked]—40 and crying—41 they said—42 state, condition—43 what is—44 perhaps, but, except—45 those direms—46 of yours—47 the thieves—48 carried off—49 he said—50 no by God—51 the guard carried off—52 ever—53 safe—54 from a snake—55 I sat not—56 whilst—57 I knew, I was aware—58 that which—59 disposition, property, virtue, nature, habit, custom—60 his is—61 the wound—62 of the teeth—63 of an enemy—64 is worst—65 when—66 it appears—67 in the eye, to the eye—68 of a man—69 a friend.

They tell a story of an Arab who having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowrians, but got one of his friends to stay with him, from the apprehension he had of being alone.\* He staid with him several nights, but as soon as he got intelligence of the direms, he seized them, and made off. The next morning, they saw the Arab *despoiled*† and lamenting. They asked what can be the matter excepting that the thieves may have stolen your money: He replied, by God, not they, but the person who was the guard. I never thought myself secure from the serpent, because I know his disposition; A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship.

\* Revised from No. 14 to No. 24.—He took one of his friends to live with him, (*i. e.*, *lit.* near to himself,) so that the sight of *him* might dispel the fear of loneliness.

† Revised No. 39.—Read “naked.”

N. B.—**عريان** Means “naked” and should be so translated because the word “*despoiled*” is not so applicable.—The people did not *know* that he had *been* robbed as they *asked* him the question! Besides this, it must be remembered that the natives of the East are constantly in the habit of running about with dishevelled hair and naked when they wish to be considered labouring under the effects of excessive mental agony. Such too was this Arab’s state!!!

1 چه دانید ای یاران من که 2 این جوان 3 هم از جمله 4 دزدان 5 باشد  
 6 و بعیاری 7 در میان 8 ما تعبیه شده 9 تا بوقت 10 فرصت 11 یارانرا 12 خبر کند  
 13 پس 14 مصلحت 15 آن می بینم 16 که مرادرا 17 خفته 18 بگذاریم 19 و برانیم  
 20 جوانانرا 21 تدبیر 22 پیر 23 استوار آمد 24 و مهابتی 25 از مشقت زن 26 در دل 27 گرفتند  
 28 رخت 29 برداشتند 30 و جوانرا 31 خفته 32 بگذاشتند 33 از نگاه 34 خبر یافت  
 35 که آفتاب 36 بر کتفش 37 تافت 38 سر بر آورد 39 و کاروانرا 40 رفته 41 هید 42 بسی  
 43 بگردید 44 و راه 45 بجایی 46 نبرد 47 تشنه 48 و بی نوا 49 روی 50 بر خاک 51 و دل  
 52 بر هلاک 53 نهاده 54 میگفت 55

## بیت

56 درشتی 57 کند 58 با غریبان 59 کسی 60 که 61 نابوده 62 باشد 63 بغربت 64 بسی  
 65 او 66 درین 67 سخن 68 بود 69 که 70 پادشاه 71 زاده 72 در پی 73 صیدی 74 از لشکریان  
 75 دور 76 افتاده 77 بود 78 و بالای 79 سرش 80 ایستاده 81 این 82 سخن 83 شنید 84 و در هیاتش  
 85 نظر 86 کرد 87 صورت 88 ظاهرش 89 پاکیزه 90 دید 91 و حالش 92 پریشان 93 پرسیدش 94 که  
 95 از کجائی 96 و بدین 97 جایگه 98 چه 99 گونه 100 افتادی 101

1 What know you? how do you know?—2 Oh! my friends—3 that—4  
 this—5 young man—6 also—7 of—8 the number, whole—9 of robbers—10  
 may be—11 and by stratagem, deceit, cunning—12 amongst—13 us—14 has  
 become arranged, has got into, has deposited himself—15 so that—16 at the  
 time—17 of opportunity, leisure—18 to friends (i. e., his friends)—19 may  
 give intelligence—20 therefore—21 right, fit, proper—22 that—23 I see,  
 I consider—24 that—25 to him—26 asleep—27 we should leave—28 and  
 go on, drive on, urge onwards, depart quickly—29 to the young men—30 the  
 advice—31 of the old man—32 became powerful—33 and the fear, dread, awe

—[34 of the boxer]—35 in heart—36 they did seize—37 goods, baggage—38 they took up—39 and to the young man—40 asleep—41 they left, forsook—42 that time—43 he got intelligence (*i. e.*, came to his senses)—44 when the sun—45 on his shoulders—46 shone, glittered—47 he raised his head—48 and to the caravan—49 he saw gone, he observed (had) departed—50 much—51 he went round, wandered—52 and road—53 did not get in its place (*i. e.*, did not find)—54 thirsty—55 and without food—56 face—57 on the earth—58 and heart—59 towards death—60 placed—61 was saying—62 severity, harshness—63 he does—64 towards the poor, towards strangers—65 a person—66 who—67 may not have been (*i. e.*, himself)—68 in travelling, wretchedness—69 much—70 he—71 in this—72 speech—73 was—[74 when—75 a prince—76 in the rear, after, following—77 game—78 from his followers, troops—79 distant—80 had fallen, had reached, arrived—81 and over, above—82 his head—83 stood]—84 this—85 speech—86 heard—87 and his face aspect, form—88 glanced, looked at—89 shape, appearance—90 his outward—91 pure, good, clean—92 observed—93 and his condition—94 distressed—95 he asked him—96 saying—97 from where?—98 and in these—99 places—100 in what manner—101 fell you? came you?

“How do you know my friends but that this young man may be one of the thieves, who by stratagem has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his comrades? My advice therefore is this, that we leave him asleep and depart.” The advice of the old man was approved by his juniors, and as they were suspicious of this *strong man*,\* they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a state of despondency, “Who will converse with me, now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling.” He was uttering this sentence, *when the king’s son, having lost his attendants in pursuit of game, happening to come to the spot,*† overheard him, and seeing him of a good appearance, and in distressed circumstances, asked from whence he was, and how he came there.

\* *Revised No. 34.*—Read “this boxer.”

† *Revised from No. 74\* to No. 83.*—When a prince who, in pursuit of game had left his attendants a long way behind, came and stood over him.

1 برخی از آن چه بر سرش گذشته بود 2 اعدت کرد 3 ملک زاده را  
 4 5 6 7  
 8 برو رحم آمد 9 خلعت و نعمت داد 10 و معتمدی همراه او کرد 11 تا  
 12 13 14 15  
 16 بشهر خویش باز آمد 17 پدرش بدیدن او شادمان شد 18 و بر سلامت  
 19 20 21 22  
 23 حالش شکر گفت 24 شبانگه از آنچه بر سر او رفته بود از حالت کشتی  
 25 26 27 28 29 30  
 31 و جور ملاح و روستاییان و غدر کاروانیان با پدر میگفت 32 پدر گفت  
 33 34 35 36 37 38 39  
 40 ای پسر نگفتمت در وقت رفتن که تهي دستانرا دست دلیری  
 41 42 43 44 45 46 47  
 48 بسته است و پنجه شیري شکسته 49 50

## بیت

51 چه خوش گفت آن تهیدست سلحشور 52 53 54 55  
 56 جوی زر بهتر از پنجاه من زور 57 58 59 60 61  
 62 پسر گفت ای پدر هر اینه تارنج نبری گنج بر نداری و تا جان  
 63 64 65 66 67 68 69  
 70 در خطر نهی بر دشمن ظفر نیابی و تا دانه پریشان نکنی خرمن  
 71 72 73 74 75 76  
 77 بر نداری

1 A little, some, a portion—2 of that—3 which—4 over his head—5 had  
 passed (*i. e.*, had happened to him)—6 he repeated—7 the prince—8 on him  
 —9 became pleased—10 a dress of honor, a robe—11 and money, wealth—12  
 gave, presented—13 and a person of trust, a confidant, trust-worthy one—14  
 did cause to accompany him, gave him as his fellow traveller—15 until—16  
 at city—17 his own—18 he came back to, reached—19 his father—20 at  
 seeing him—21 became pleased, happy—22 and at the safety, the tranquillity  
 —23 of his state, condition—24 said or repeated thanks—25 in the evening  
 —26 of that which—27 over his head—28 had passed over, gone over—29

of the state—30 of the boat—31 and the violence, oppression—32 of the boatmen—33 and—34 the villagers, peasants—35 and the perfidy, treachery, deceit—36 of the caravan folks—37 to his father—38 he was saying (*i. e.*, said)—39 the father said—40 Oh! son—41 said I not to you?—42 at, during—43 the time of departure—[44 that—45 to the empty handed one, (*i. e.*, the needy)—46 the hand—47 of manliness, fortitude, bravery, courage, venturesomeness, hardness, intrepidity—48 is closed—49 and the lion grasp—50 broken (*i. e.*, futile)]—51 what, how—52 good—53 said—54 that needy—55 gladiator, one who is expert at the use of weapons—56 a grain—57 of gold—58 is better—59 than fifty—60 pounds—61 of strength—62 the son said—63 Oh! father—64 truly—65 until grief, difficulty—66 you bear not—67 treasure, wealth—68 you cannot acquire, get, possess—69 and until life—70 in danger—71 you place not—72 over the enemy—73 you cannot get a victory cannot be master—74 and until grain—75 you strew not, you sow not—76 the granary—77 you cannot possess (*i. e.*, fill.)

He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him, safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat, of the violence of the boat-man, and of the peasants, and the treachery of the caravan. The father said "O son did I not tell you, at the time of your departure, *that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken?*"\* What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn."

\* Revised from No. 44 to No. 50.—"That to the needy" the hand of intrepidity "is closed, and the lion grasp" futile (*lit.* broken.)

نبینی<sup>۱</sup> کہ باندک<sup>۲</sup> مایہ<sup>۳</sup> رنجی<sup>۴</sup> کہ بردم<sup>۵</sup> چہ مایہ<sup>۶</sup> گنج<sup>۷</sup> آوردم<sup>۸</sup>  
و نیش<sup>۱۰</sup> کہ خوردم<sup>۱۱</sup> چہ مایہ<sup>۱۲</sup> نوش<sup>۱۳</sup> حاصل<sup>۱۴</sup> کردم

## بیت

گرچہ بیرون<sup>۱۵</sup> زرزق<sup>۱۶</sup> نتوان خورد<sup>۱۷</sup> در طلب<sup>۱۸</sup> کاہلی<sup>۱۹</sup> نشاید<sup>۲۰</sup> کرد  
غواص<sup>۲۱</sup> گر اندیشہ<sup>۲۲</sup> کند کام<sup>۲۳</sup> نهنگ<sup>۲۴</sup> ہرگز<sup>۲۵</sup> نکند<sup>۲۶</sup> در<sup>۲۷</sup> گران<sup>۲۸</sup> مایہ<sup>۲۹</sup> بچنگ<sup>۳۰</sup>

## حکمت

آسیاسنگ<sup>۳۱</sup> زیرین<sup>۳۲</sup> متحرک<sup>۳۳</sup> نیست<sup>۳۴</sup> لاجرم<sup>۳۵</sup> تحمل<sup>۳۶</sup> بارگران<sup>۳۷</sup> میکند<sup>۳۸</sup>

## قطعہ

چہ خورد<sup>۳۹</sup> شیر<sup>۴۰</sup> شرزہ<sup>۴۱</sup> در بن<sup>۴۲</sup> غار<sup>۴۳</sup> باز افتادہ<sup>۴۴</sup> را<sup>۴۵</sup> چہ<sup>۴۶</sup> قوت<sup>۴۷</sup> بود<sup>۴۸</sup>  
گرتو<sup>۴۹</sup> درخانہ<sup>۵۰</sup> صید<sup>۵۱</sup> خواہی<sup>۵۲</sup> کرد دست<sup>۵۳</sup> و پایت<sup>۵۴</sup> چو عنکبوت<sup>۵۵</sup> بود  
پدر<sup>۵۶</sup> گفت ای پسر<sup>۵۷</sup> درین<sup>۵۸</sup> نوبت<sup>۵۹</sup> فلک<sup>۶۰</sup> ترا<sup>۶۱</sup> یآوری<sup>۶۲</sup> کرد و اقبال<sup>۶۳</sup>  
رہبری<sup>۶۴</sup> تا گلت<sup>۶۵</sup> از خار<sup>۶۶</sup> و خارت<sup>۶۷</sup> از پائی<sup>۶۸</sup> بدرآمد<sup>۶۹</sup> و صاحب<sup>۷۰</sup> دولتی<sup>۷۱</sup>  
بتو<sup>۷۲</sup> رسید و برتو<sup>۷۳</sup> بخشید<sup>۷۴</sup> و ترحم<sup>۷۵</sup> کرد و کسر<sup>۷۶</sup> حال<sup>۷۷</sup> ترا<sup>۷۸</sup> بتفقدی<sup>۷۹</sup>  
جبر<sup>۸۰</sup> کرد و چنین<sup>۸۱</sup> اتفاق<sup>۸۲</sup> نادر<sup>۸۳</sup> افتاد و برزادر<sup>۸۴</sup> حکم<sup>۸۵</sup> نتوان<sup>۸۶</sup> کرد

1 See you not? do you not observe?—2 that—3 by a little, small—4 stock, share—5 of grief, vexation, toil—6 that I put up with, I endured, underwent—7 what a stock—8 of treasure, wealth—9 I have brought—10 and the sting—11 that I endured (lit. eat)—12 what a stock—13 of honey—14 I have acquired, got, obtained—15 although out, although beyond, further—16 than food, daily bread, subsistence—17 one cannot eat, enjoy—18 in the search (i. e., of it)—19 indolence, neglect, carelessness, sloth, langour,



apathy, tardiness—20 we should not do—21 the diver—22 if—23 should fear, be anxious—24 of the palate—25 of the crocodile—26 ever—27 would not get (lit. would not do)—28 pearl—29 of heavy value, precious—30 in grasp—31 the mill stone—32 lower—33 moveable, moved—34 is not—35 therefore—36 endurance, patience—37 of heavy loads—38 does—39 what—40 can eat, eats—41 the lion—42 ravenous—[43 in—44 the root, bottom, depth, recess, point, tip—45 of den, cave]—46 to the fallen hawk—47 what—48 food can get—49 if you—50 in house—51 wish to get game, (*i. e.*, want to get food)—52 hand—53 and your feet—54 like—55 a spider will become—56 the father said—57 Oh! son—58 in this—59 time, case, occasion—60 the sky (*i. e.*, fate)—61 to you—62 did help, aid—63 and good fortune—64 guidance—65 so that—66 your rose—67 from the thorn—68 and your thorn—69 from foot—70 came out—71 and a man of heart, a good man—72 on you—73 arrived—74 and on you—75 bestowed—76 and did kindness, and had compassion—77 and broken, afflicted, distressed—78 state of you—79 by kindness—80 did restore, heal, join, strengthen—[81 and such—82 chances—83 occur seldom, are rare—84 and by rare or unusual occurrences—85 one should not be influenced, should not place reliance on, take for granted, or as a matter of course].

“Dont you perceive that in return for the little distress that I suffered, how much wealth I have brought with me; and for the sting that I endured, what a stock of honey I have acquired? Although we cannot enjoy more than Providence has assigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone does not move, and therefore sustains a great weight. What food can a ravenous lion *find in his den?*\* What game can be taken by a hawk that cannot fly? If you wait in your house for provision, your hands and feet will become as thin as those of a spider.” The father said, “O son, heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the thorn from your foot: and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders.”

\* Revised from No. 43 to No. 45.—“Find in the recesses of his den.”

† Revised from No. 81 to No. 85.—But such chances are rare, and upon unusual occurrences we should not place reliance.

## بیت

1- صیاد نه 2- هر بار 3- شکاری 4- ببرد 5- افتد 6- که 7- یکی 8- روز 9- پلنگش 10- بدرد  
 11- چنان 12- که 13- یکی 14- از ملوک 15- پارس 16- نگین 17- گرانمایه 18- در انگشتی 19- داشت  
 20- باری 21- بحکم 22- تفرج 23- باتنی 24- چند 25- از خاصان 26- بمصلا 27- شیراز 28- بیرون 29- رفت  
 30- و فرمود 31- تا انگشتی 32- را 33- برگنبد 34- عضد 35- نصب 36- کردند 37- تا هر که 38- تیر  
 39- از حلقه 40- انگشتی 41- بگذارند 42- خاتم 43- او را 44- باشد 45- اتفاقاً 46- چهار صد  
 47- حکم 48- انداز 49- که 50- در خدمت 51- او 52- بودند 53- بینداختند 54- جمله 55- خطا 56- کردند  
 57- مگر 58- کودکی 59- که 60- بر بام 61- رباط 62- بباز چیه 63- از هر طرف 64- تیر انداختی 65- باد  
 66- صبا 67- تیر او را 68- از حلقه 69- انگشتی 70- بگذارانید 71- انگشتی 72- را 73- بنوی  
 74- ارزانی 75- داشتند 76- و نعمت 77- بی قیاس 78- دادندش 79- پسر 80- بعد ازین 81- تیر و کمان را  
 82- بسوخت 83- گفتند 84- چرا 85- چنین 86- کردی 87- گفت 88- تا 89- رونق 90- اولین  
 91- برجای 92- بماند

## قطعه

83- که 84- بود 85- کز حکیم 86- روشن رای 87- بر نیاید 88- درست 89- تدبیری  
 90- گاه 91- باشد 92- که 93- کودکی 94- نادان 95- بغلط 96- بر هدف 97- زند 98- تیری

1 The sportsman, hunter—2 not—3 every time, always—4 game—5 carries off—6 it happens—7 that—8 one day—9 a tiger to him—10 may tear, lacerate—11 in like manner, such as—12 one of—13 the kings—14 of Persia—15 a signet ring, a gem, jewel, stone—16 of great value, precious—17 in a ring—18 had, possessed—19 one time—20 by reason, for the sake—21 of

pleasure, relaxation—22 with some persons, bodies—23 of followers, private people, particular associates—24 to Mussula Shiraz—25 out, outside—26 went—27 and ordered—28 so that the ring—29 on the dome—30 of Asud—31 they should fix—32 so that whoever—33 an arrow—34 into the circle—35 of the ring—36 should cause to pass (*i. e.*, should hit)—37 the ring—38 his, to him—39 should be—40 by chance—41 four hundred—42 archers—43 who—44 in the service—45 of him—46 were—47 fired (*lit.* threw)—48 the whole, all, the total—49 did miss, made blunders—50 but—51 a boy—52 who—53 in the balcony—54 of an inn, caravansary—55 in sport, play, pastime—56 from every side, in every direction—57 fired arrows—58 the wind—59 of the morning, the gentle breeze, the zephyr—60 his arrow—61 into the ring, circle—62 of the ring—63 caused to pass into, conveyed, carried—64 the ring—65 to him—66 they bestowed—67 and wealth, favours—68 immense, inconceivable (from *بی* without and *قیاس* knowledge, idea)—69 gave to him—70 the son, the boy—71 after this—72 to his bow and arrow—73 burnt—74 they said—75 why—76 thus, so—77 did you?—78 he said—79 that, so that—80 the splendour, elegance, ornament—81 of the first (*i. e.*, action)—82 may remain in its place, be lasting—83 at times it may be, it sometimes happens—84 that from—85 a sage, wise man—86 of enlightened understanding—87 comes not out—88 right, proper—89 a counsel, opinion, advice, policy, prudence—90 sometimes—91 it may be—92 that a boy—93 foolish, stupid—94 by a mistake, blunder, chance—95 in the mark, butt—96 may strike—97 an arrow.

The hunter doth not always carry off the game: per chance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Mussula Shiraz; and ordered that they should fix the ring on the dome of Asud, with a proclamation that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him, why he had done so, he replied, "that this my first repute may be lasting." It may happen that the prudent counsel of an enlightened sage does not succeed; and it may chance that an unskilful boy, through mistake, hits the mark with his arrow.

## T A L E 29.

7 درویشی را دیدم در غاری نشسته و در بروی خود از جهان  
 8 بسته و ملوک و اغنیاء را در چشم 11 همت او شوکت نمازده  
 15  
 14  
 13  
 12  
 11  
 10  
 9  
 8  
 7  
 6  
 5  
 4  
 3  
 2  
 1  
 قطعہ  
 16 هر که بر خود در سوال کشود تا بمیرد نیاز مند بود  
 17  
 18  
 19  
 20  
 21  
 22 آرز بگذار و پادشاهی کن گردن بی طمع بلند بود  
 23  
 24  
 25  
 26  
 27  
 28  
 29 یکی از ملوک آن طرف اشارت کرد ده توقع بکرم و اخلاق  
 30  
 31  
 32  
 33  
 34  
 35  
 36  
 37 عزیزان آنست که بانان و نمک باما موافقت کنند شیخ  
 38  
 39  
 40  
 41  
 42  
 43  
 44  
 45 رضاداد که اجابت دعوت منتست دیگر روز ملک بعدر  
 46  
 47  
 48  
 49  
 50  
 51  
 52  
 53  
 54 خدمتش رفت عابد برخاست و ملک را در کنار گرفت  
 55  
 56  
 57  
 58  
 59  
 60  
 61 و تلافی کرد چون ملک غایب شد یکی از اصحاب شیخ را  
 62  
 63  
 64  
 65  
 66  
 67  
 68  
 69 پرسید که چندین ملاطفت با پادشاه خلاف عادت بود درین  
 70  
 71  
 72  
 73  
 74  
 75  
 76  
 77  
 78 چه حکمتست گفت نشنیده که گفته اند  
 79  
 80  
 81  
 82

[1 Durwaish—2 I saw—3 in a cave—4 sitting—5 and door—6 on his  
 own face, on himself—7 from the world—8 closed, shut—9 and kings—10  
 and the rich, the wealthy, independent—11 in the eye—12 of mind, spirit,  
 courage, magnanimity—13 of his—14 state, dignity, magnificence—15 pos-  
 sessed not, remained not]—16 whoever—17 on himself—18 the door of re-  
 quest, the door of begging—19 opens, openness—20 until he dies—21 will be in  
 want, will remain needy—22 covetousness, avarice—23 leave off, forsake—24  
 and government—25 do, exercise—26 the neck—27 of one without avarice

(i. e., the contented one)—28 remains high, is exalted—29 one of—30 the kings—31 of that quarter, side, direction—32 did give the sign, intimate—33 saying, that—34 hope, trust—35 by the kindness—36 of manners, disposition—37 of dear ones—38 that is—39 that—40 with bread—41 and salt—42 with me—43 will be condescending, will grant kindness, will accord, will enter into friendship—44 the Shaikh, the spiritual guide—45 gave consent, acquiesced—46 because—47 the acceptance—48 of invitations—49 is the right way of life, is agreeable to the traditions of Mahammed—50 another—51 day—52 the king—53 by excuse—54 of doing him service, calling on him—55 went—56 the devotee—57 rose up—58 and to the king—59 in embrace, bosom—60 seized—61 and did kindness, fondled—62 when—63 the king—64 absent, hid—65 became, was—66 one of—67 the companions—68 to the Shaikh—69 asked—70 that, saying—71 such—72 kindness, courtesy, politeness—73 towards the king—74 contrary—75 custom, rule—76 was—77 in this—78 what—79 knowledge is, cleverness, device, mystery, skill—80 he replied—81 have you not heard—82 that they have said.

*I saw a durvaish, who having seated himself in a cave, had given up worldly society, regarding neither kings nor princes.\** Whosoever becomes a beggar will be in want as long as he lives. Forsake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that, relying on his benevolence, and humane disposition, he was inclined to hope, that he would condescend to partake of his bread and salt. The Shaikh consented, the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shaikh's companions observed, that such condescension towards the king was contrary to rule; and asked what it meant. He replied, have you not heard the saying;”

\* Revised from No. 1 to No. 15.—I observed a devotee sitting in a cave who had closed the door (i. e., of his heart) on himself against the world, and to his magnanimous eyes, kings and wealthy people possessed no dignity whatever.

## بیت

هر کرا بر سماط بنشستی واجب آمد بخدمتش برخاست

## مثنوی

گوش تواند که همه عمر وی نشنود آواز دف و چنگ و نی  
دید شکبید ز تما شای باغ پی گل و نسرين بسرآرد دماغ  
گر نبود بالش آگند پر خواب توان کرد حجر زیر سر  
ور نبود دلبر همخوابه پیش دست توان کرد درآغوش خویش  
وین شکم بی هنر پیچ پیچ صبر ندارد که بسازد به هیچ

1 To whose—2 at—3 banquet, table, feast—4 you sit—5 it becomes proper, it is fit—6 in his service—7 to rise (lit. rising)—8 the ear—9 it is possible—10 that—11 all, the whole—12 age—13 of it—14 may not hear—15 the noise, sound—16 of the drum—17 and the harp—18 and flute—19 the eye—20 can abstain, can have patience—21 from the amusement, pleasure, re-creation—22 of the garden—23 without the common rose and the *wild* rose—24 may be accomplished (*i. e.*, may be performed)—25 the brain—26 if there be not—27 a pillow—28 filled—29 with feathers—30 sleep—31 it is possible to take, is possible to get—32 with a stone—33 under—34 the head—35 and if there be not—36 a sweet heart, a lovely one (from دل the heart and بردن to bear carry off)—37 a bed fellow, one who sleeps with another—38 in front—39 hand—40 it is possible to do—41 in bosom—42 one's own—43 and this—44 belly, stomach—45 without spirit, ignoble—46 grumbling, twisting—47 has not patience—48 so that—49 it may be satisfied—50 with anything.

“At whosoever table you sit, you ought to shew him respect? The ear may pass through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden; the smell may be vigorous without the rose and the nusreen; If the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed fellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for any thing.”

## CHAPTER IV.

## TABLE 1.

باب چهارم در فواید خاموشي

1 Chapter 2 the fourth 3 regarding 4 the advantages 5 of taciturnity, silence.—Chapter the Fourth. Of the advantages of Taciturnity.

يکي را از دوستان گفتم امتناع سخن گفتم بعلمت آن اختيار  
افتاده است که در غالب اوقات در سخن نیک و بد اتفاق  
مي افتد و دیده دشمنان جز بر بدی نهي آید گفت اي برادر  
دشمن آن به که بيکي نه بيند

بیت

هنر بچشم عداوت بزرگتر عیبست  
گلست سعدي و در چشم دشمنان خارست

بیت

نور گيتي فروز چشمه هور زشت باشد بچشم موشک کور

1 To one—2 of, from—3 friends—4 I said—5 restraint, prohibition—6 of my speaking, to speak myself—7 by reason, by cause—8 that—9 choice—10 has fallen, has come to pass—11 because—12 in, during—13 many, predominant—14 times—15 in speech—16 good—17 and bad—18 chance—19 occurs, take place—[20 and the eyes—21 of enemies]—22 except—23 on the bad—24 comes not, does not fall (*i. e.*, observe)—25 he replied—26 O! brother—27 the enemy—28 that—29 better—30 who—31 goodness—32 sees not—33 virtue, excellence—34 in the eye—35 of enmity, hatred, animosity, hate—36 a greater—37 fault is—38 a rose is—39 Sady—40 and in—41 the eye—42 of enemies—43 is a thorn—44 the light, splendour—45 of the enlightener of the universe (from گيتي the world and افروختن to burn up, kindle)—46 the eye—47 of the sun, ruddy, a cloud, a star—48 bad, ugly, deformed—49 may be—50 to the eye—51 of the mole (from موشک a rat and کور blind.)

I said to one of my friends, "I have myself determined to observe silence, because that in conversation there frequently happens both good and evil, and the eye of an enemy observes\* only that which is bad." He replied, "O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish; Sâdy is indeed a rose, but in the eyes of his enemies he appears a thorn. (*Arabic*) *The brother of enmity never passeth by [the prophet] Salih, without accusing him of falsehood, and vain-glory. The splendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.*"

\* Revised from No. 20 to No. 21.—"And the eyes of enemies observe."

## T A L E 2.

بازرگانی را هزار دینار خسارت افتاد پسرش را گفت نباید که  
 این سخن را با کسی در میان نهی گفت ای پدر فرمان تراست  
 نگویم ولیکن مرا برفایده این مطلع گردان که مصلحت در  
 نهان داشتن چیست گفت تا مصیبت دو نشود یکی نقصان  
 مایه و دیگر شامت همسایه

## بیت

مگو اندوه خویش با دشمنان که لاجول گویند شادی کنان

1 To a merchant—2 a thousand—3 dinars—4 loss, damage—5 occurred, fell, happened—6 to his son—7 he said—8 it is not fit—9 that—10 this—11 speech, (*i. e.*, case, subject matter)—12 to any one—13 in the midst—14 you should place—15 he replied—16 O! father—17 order, command—18 your's is—19 I will not speak—20 but—21 to me—22 on the advantage, use—23 of this—24 make known, acquaint—25 that—26 what is fit, proper, expedient—27 in, as regards—28 keeping secret—29 what is—30 he said—31 so that—32 calamity, misfortune—33 two, double—34 may not be—35 one, the first—36 the loss—37 of capital, stock, money—38 and the other—39 the reproach (rejoicing at the distress of another)—40 of neighbours, (from هم similar, same, mutual, and سایه shade, shelter, protection)—41 speak not—42 grief, distress, sorrow—43 of your own—44 to enemies—45 because—46 God avert (the evil)—47 they will say—48 being pleased at the same time, making happy, rejoicing.

A merchant, having suffered a loss of a thousand dinars, said to his son, "you must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "in order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. Impart not your sorrow to your enemies, for they will exclaim, God avert the evil! at the same time, that they will rejoice at it."



## TABLE 3.

9	8	7	6	5	4	3	2	1
داشته	وافر	حظي	فضايل	فنون	از	که	خرده‌مند	جواني
17	16	15	14	13	12	11	10	
هيچ	نشستي	دانشمندان	مخافل	در	که	چندان	نادر	و طبعي
26	25	24	23	22	21	20	19	18
داني	از آنچه	تو نیز	اي پسر	گفت	پدرش	باري	نگفتي	سخن
35	34	33	32	31	30	29	28	27
و شرمساري برم	ندانم	از آنچه	پرسندم	که	ترسم	گفت	نگوئي	چرا
				قطعه				
45	44	43	42	41	40	39	38	37
چند	ميخي	خويش	زیر	میکوفت	صوفي	که	شنیدی	آن
53	52	51	50	49	48	47	46	
بند	بر ستورم	نعل	بیا	که	سر هنگي	گرفت	آستینش	
				بیت				
63	62	61	60	59	58	57	56	55
بیار	دلیلش	گفتي	چو	وليکن	با تو	کسي	ندارد	نگفته

[1 A young man—2 wise—3 who—4 of—5 sciences, arts—6 of virtues, learning—7 a pleasure, taste, flavour—8 abundant, ample, much, plentiful—9 possessed—10 and a temperament, disposition—11 rare, exquisite, wonderful—12 so much that, to such a degree that]—13 in—14 an assembly—15 of wise men—16 he sat—17 any—18 word, speech—19 spoke he not—20 one time—21 his father—22 said—23 O! son—24 you also—25 of that which—26 you know—27 why—28 speak you not—29 he replied—30 I am afraid, I fear—31 that—32 they should ask me—33 of that which—34 I know not—35 and I should endure shame—36 that—37 heard you?—38 that—39 a Soofie—40 was driving, striking—41 under, beneath—42 shoes, sandals—43 of his own—44 a nail—45 few—46 his sleeve—47 seized—48 an officer—49 saying—50 come—51 shoe—52 on my animals, cattle—53 fasten—54 not spoken (*i. e.*, he who is silent)—55 possesses not—56 any one—57 with you—58 business—59 but—60 when—61 you have spoken—62 its proof—63 bring.

*A sensible young man who had made considerable progress in learning and virtue, was at the same time so discreet,\* that he would sit in the company of learned men without uttering a word. Once his father said to him, "my son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame. Have you not heard of a Soofie, that was driving some nails into his sandals, when an officer laying hold of his sleeve, said come shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."*

\* Revised from No. 1 to No. 12.—A wise young man who possessed a considerable taste for the learned sciences and had an exquisite disposition—to such a degree &c. &c.

## TABLE 4.

یکی را از علمای معتبر مناظره افتاد با یکی از ملاحدۃ  
 و با او بحجت بر نیامد سپر بینداخت و برگشت کسی گفتش  
 تو با چندین علم و ادب و فضل و حکمت بابی دینی بر نیامدی  
 گفت علم من قرآنست و حدیث و گفتار مشایخ و او بدینها  
 معتقد نیست و نمیشنود و مرا شنیدن کفر او بچه کار آید

## بیت

آن کس که بقرآن و خبر زونرهی  
 آنست جوابش که جوابش ندهی

[1 To one—2 of—3 the learned persons—4 respectable, reputable]—5  
 a dispute—6 happened—7 with one—8 of—9 the infidels—10 and with  
 him—11 by argument—12 did not succeed—13 the shield—14 he threw down  
 —15 and retired, turned about—16 some one—17 said to him—18 you—19  
 with such—20 wisdom, knowledge, science—21 and etiquette, manners, polite-  
 ness—22 and virtue—23 and knowledge, wisdom—24 with an infidel (one  
 without a religion)—25 you got not over, you were not a match—26 he said  
 —27 the knowledge—28 of me—29 is the Koran—30 and the traditions—31  
 and the sayings—32 of the fathers, spiritual guides, leaders—33 and he—34  
 in these, as regards these—35 belief, faith, reliance—36 has not, is not—37  
 and listens not, will not hear—38 and to me—39 to hear—40 blasphemy,  
 incredulity—41 of him—42 to what use may come—43 that—44 person—45  
 who—46 by the Koran—47 and the news, (*i. e.*, traditions)—48 from him you  
 escape not, or, by these you reclaim not—49 that is—50 his answer—51 that  
 —52 his answer—53 you give not.

*A man famous for his learning,\** happened to have a dispute with an in-  
 fidel, and finding that argument had no effect, he gave up the contest and  
 retired. Somebody said, "how happens it that you, who possess so much  
 superiority in learning, virtue, and wisdom, are not a match for this infidel?"  
 He replied, "my learning is the Koran, the traditions of the prophet, and  
 the doctrines of the fathers, which he will neither hear nor believe, and what  
 use is there in my listening to his blasphemy? To him who will not be con-  
 vinced by the Koran, and the traditions, the proper answer is, not to answer  
 him."

\* Revised from No. 1 to No. 4.—"One of the respectable learned persons."

## TABLE 5.

جالينوس ابلهي را ديد كه دست در گويبان دانشمندی زده  
 و بي حرمتي کرده بگفت اگر اين دانا بودي کار او با نادان  
 بدین جایگه نرسیدی

## مثنوي

دو عاقل را نباشد کين و پیکار نه داناي ستيزد با سبکسار  
 اگر نادان بودشت سخت گوید خردمندش بنرمي دل بجويد  
 دو صاحب دل نگه دارند مويي همي دون سرکشي و ازرم جويي  
 وگراز هر دو جانب جاهلانند اگر زنجير باشد بگسلانند

1 Galen—2 to a blockhead—3 saw, observed—4 who—5 hand—6 upon  
 —7 the collar—8 of a wise man—9 struck, put—10 and disgrace, insult  
 —11 did—12 he said—13 if—14 this—15 wise—16 were—17 his work,  
 business, case—18 with—19 the foolish, ignorant—20 to this—21 place,  
 degree—22 would not have arrived, reached—23 two—24 wise persons—25  
 may not be—26 malice, spite—27 and strife, fight—28 nor a wise man—29  
 fights—30 with a blockhead, mean one, light headed (from سبک light,  
 unsteady, frivolous, and سار a particle denoting similitude, magnitude, plenty)  
 —31 if—32 a fool—33 with severity—34 of speech—35 speaks—36 the  
 wise man to him—37 with softness—38 heart—39 seeks—40 two—41 men  
 of heart, good men—42 guard—43 a single hair—44 in the same manner  
 (it is)—45 with an obstinate one—46 and a mild person (from ازرم modesty,  
 courtesy and جستين to seek for)—47 but if—48 from—49 each two—50 sides  
 —51 they are foolish—52 if—53 a chain—54 should be—55 they will break (it.)

Galen on seeing a blockhead lay hold of the collar of a wise man, and disgrace him, said, "If this man had been really wise, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

## TABLE 6.

7	6	5	4	3	2	1	
بر سر	سالی	نهاده اند	بی نظیر	فصاحت	در	سحبان وائل را	
16	15	14	13	12	11	10	9
معنی	همان	و اگر	نکردی	مکرر	و لفظی را	گفتی	سخن
25	24	23	22	21	20	19	18
ندمای	آداب	جمله	و از	گفتی	دیگر	بعبارت	افتادی
						28	27
						ملوک	یکی
							اینست

## مثنوی

33	32	31	30	29
بود	و شیرین	دلبنده	گرچه	سخن
37	36	35	34	
بود	و تحسین	تصدیق	سزاوار	
43	42	41	40	39
پس	باز	مگو	گفتی	چو
49	48	47	46	45
بس	خوردند	یکبار	چو	حلوا
				که

1 Suhban Wahil—2 in, as regards—3 eloquence—4 incomparable, unrivalled—5 they have placed (*i. e.*, considered)—6 a year—7 at the head—8 of an assembly—9 speech—10 he uttered, spoke—11 and a single word—12 repeated—13 he did not—14 and if—15 that, the same—16 meaning, signification—17 by chance—18 occurred—19 by a phraseology, import, expression, style, mode—20 another—21 he said, spoke—[22 and of—23 the number—24 of the politeness, (*i. e.*, accomplishments)—25 of the companions, intimate friends, associates—26 of kings, monarchs—27 one—28 this is]—29 the speech—30 although—31 captivating—32 and sweet—33 may be—34 fit—35 verifying, true—36 and applause, approbation—37 may be—38 when—39 one time—40 you have spoken—41 speak not—42 again,—43 after—44 because—45 sweetmeats—46 when—47 one time—48 they eat, have eaten—49 it is enough.

Suhban Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the same meaning recurred, he expressed it in a different form *and this is one of the qualifications for a courtier*.\* Although a discourse be captivating and sweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten sweetmeats it is enough.

\* Revised from No. 22 to No. 28.—“And this is one, from amongst the number, of a royal associate's accomplishments.”

## TABLE 7

<sup>9</sup> خود <sup>8</sup> بجهل <sup>7</sup> کسی <sup>6</sup> هرگز <sup>5</sup> که میگفت <sup>4</sup> شنیدم <sup>3</sup> از حکما <sup>2</sup> یکی را <sup>1</sup>  
<sup>19</sup> هنوز <sup>18</sup> باشد <sup>17</sup> در سخن <sup>16</sup> دیگری <sup>15</sup> چون <sup>14</sup> که <sup>13</sup> آن کس <sup>12</sup> مگر <sup>11</sup> نیکند <sup>10</sup> اقرار  
<sup>24</sup> آغاز کند <sup>23</sup> سخن <sup>22</sup> او <sup>21</sup> ناکرده <sup>20</sup> تمام

## مثنوی

<sup>28</sup> و بین <sup>27</sup> ای خردمند <sup>26</sup> سرست <sup>25</sup> سخن را  
<sup>32</sup> سخن <sup>31</sup> در میان <sup>30</sup> سخن <sup>29</sup> میاور  
<sup>36</sup> و هوش <sup>35</sup> و تدبیر <sup>34</sup> فرهنگ <sup>33</sup> خداوند  
<sup>41</sup> خموش <sup>40</sup> نه بیند <sup>39</sup> تا <sup>38</sup> سخن <sup>37</sup> نگوید

1 One—2 of—3 the sages—4 I heard—5 who was saying—6 ever—7 a person—8 with folly, foolishness, ignorance—9 his own—10 agreement, confession, acknowledgement—11 does not—12 but—13 that person—14 who—15 when—16 another—17 in speech, conversation—18 may be—19 yet—20 all, the whole—21 has not done—22 he—23 speech—24 does begin, commences—25 to a speech—26 a head is—27 O! wise man—28 and a root, conclusion—[29 bring not—30 speech—31 in the midst—32 of speech, conversation]—33 the Master, Lord—34 of understanding, science—35 and deliberation, judgement—36 and sense, prudence—37 does not speak—38 a word, a speech—39 so long as, until—40 he sees not, observes not—41 silence, quiet.

I heard a sage say, that no one confesses his own ignorance, excepting he who begins speaking, whilst another is talking; and before the discourse is ended. "O wise man a discourse hath a commencement and a conclusion. *Confound not one discourse with another.\** A man of virtue, judgement and prudence speaks not, until there is silence."

\* Revised from No. 29 to No. 32.—"Interrupt not another in conversation (lit. bring not speech in the midst of speech.)"

## TABLE 8

7 6 5 4 3 2 1  
 گفتند حسین میمندیا سلطان محمود از بندگان  
 18 17 16 15 14 13 12 11 10 9 8  
 بر شما گفت مصلحت گفت در فلان چه  
 28 27 26 25 24 23 22 21 20 19  
 گوید آنچه باتو گفتند تو دستور مملکتی نماید گفتند  
 38 37 36 3 34 33 32 31 30 29  
 بکس که داد که اعتماد آن گفت با اعتماد آن  
 42 41 40 39  
 نگویم پس چرا می پرسید

## بیت

49 48 47 46 45 44 43  
 نه هر سخن که بداند بگوید اهل شناخت  
 55 54 53 52 51 50  
 بسر شاه سر خویشی نشاید باخت

1 A person, a body—2 few—3 of the servants, slaves—4 and—5 of Sultan Mahmood—6 to Husun Miemundie—[7 said—8 saying—9 the Sultan—10 today—11 to you—12 what—13 said—14 concerning, in, regarding—15 a certain—16 affair, case, advice]—17 he replied—[18 on you—19 also—20 hid—21 does it not remain?—22 they said—23 you—24 the minister—25 of the empire (are)—26 that which—27 to you—28 he says—29 to the like of us, to such as ourselves—30 to speak—31 does not consider proper—32 he said—33 with the trust, confidence—34 of that—35 that, viz.—36 he knows—37 that—38 to any one—39 I will not repeat, speak—40 therefore—41 why—42 asked you? did you ask?—[43 not—44 every word—45 that—46 knows—47 says, tells, repeats]—48 the man, possessor, people—49 of knowledge—50 with the secrets—51 of a king—52 head—53 one's own—54 it behoves not, it is not proper—55 to play with, to sport, to hazard.

Some of the servants of the Sultan Mahmood *asked Husun Miemundie what the king had said to him, about a certain affair.\** He answered, "are you also acquainted with it?"† They replied, "you are the prime minister of the empire, whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "he tells it me, in the confidence that I will not declare it to any one; why then do you ask me?" The wise man *tells not what he knows;‡* it is not prudent to sport with one's head by revealing the king's secrets.

\* Revised from No. 7 to No. 16.—"Said to Husun Miemundie," viz. "what said the Sultan to you to day regarding a certain affair?"

† Revised from No. 18 to No. 21.—Does it also not remain a secret with you?

‡ Revised from No. 43 to No. 47.—Mentions not every thing he knows.

## TABLE 9

10 9 8 7 6 5 4 3 2 1  
 در عقد بیع سرای متردد بودم جهودی گفتم من از  
 19 18 17 16 15 14 13 12 11  
 کدخدایان قدیم این محلاتم وصف این خانه چنان که هست  
 30 29 28 27 26 25 24 23 22 21 20  
 از من بپرس و بخر که هیچ عیب ندارد گفتم بجز آن که تو  
 32 31  
 همسایه اویی

## قطع

43 42 41 40 39 38 37 36 35 34 33  
 خانه را که چون تو همسایش ده درم رسیم کم عیار ارز  
 53 52 51 50 49 48 47 46 45 44  
 لیکن امیدوار باید بود که پس از مرگ تو هزار ارز

1 Concerning—2 the knot, compact, agreement—3 of buying, (or selling)—4 a house—5 perplexed, hesitating, irresolute, wavering—6 I was—7 a Jew—8 said—9 I—10 of—11 the married men, (*i. e.*, house-holders) (from **کد** a house and **خدا** master)—12 old—13 of this—14 quarter I am, district I am—15 the praise, description—16 of this—17 house—18 such—19 as it is—20 from me—21 ask—22 and buy, purchase—23 because—24 any—25 fault, defect—26 does not possess, has not—27 I replied—28 except that—29 that, viz.—30 you—31 a neighbour—32 of it you are—33 a house—34 that—35 like—36 you—37 its neighbour is—38 ten—39 direms—40 silver—41 of deficient, scanty—42 standard, proof, mark, test—43 would be worth—44 but—45 hope, trust—46 ought to have—47 that—48 after—49 of, from—50 death—51 of you—52 a thousand—53 it would be worth, (from **ارزیدن** to be worth.)

I was hesitating about concluding a bargain for a house, when a Jew<sup>v</sup> said, "I am an old house-holder in that quarter, inquire of me the description of the house; and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours. A house from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thousand."

## TABLE 10.

یکی از شعرا پیش امیر دزدان رفت و ثنا گفت فرمود  
 تا جامه اش بستند و از ده بدر کردند سگان در قفای او  
 افتادند خواست تا سنگی بردارد زمین یخ بسته بود عاجز شد  
 گفت این چه حوام زاده مودمانند که سگ را کشاده اند  
 و سنگ را بسته امیر از غرغره بشنید و بخندید و گفت ای حکیم  
 از من چیزی بخواه گفت جامه خود میخواهم اگر انعام  
 فرمایی

## بیت

امید وار بود آدمی بخیر کسان  
 مرا بخیر تو امید نیست شر مرسان  
 سالار دزدان را برو رحمت آمد جامه اش بفرمود و قباي  
 پوستیني برو مزید کرد و درمي چند بداد

1 One—2 of—3 the poets—4 before, in front of—5 a chief—6 of robbers  
 —7 went—8 and recited praise—9 he ordered—10 so that—11 clothes—12  
 his, of him—13 they stripped, snatched—14 and from the village—15 they  
 drove out—16 the dogs—17 in the rear—18 of him—19 fell, came upon,



attacked—20 he desired, intended, wished—21 so that a stone—22 he should  
 take up—23 the ground—24 ice—25 had closed—26 he became helpless,  
 distressed—27 and said—28 these—29 what—30 base-born, vile, illegitimate,  
 —31 men are—32 who—33 dogs—34 have let loose, set free—35 and the  
 stones—36 have closed, fastened—37 the chief—38 from—39 a window  
 —40 heard—41 and laughed—42 and said—43 O! wise man—44 from  
 me—45 a thing—46 desire, ask—47 he replied—48 clothes—49 our—50  
 I desire—51 if—52 a present—53 you have the goodness to order—54 hone  
 —55 have—56 men—57 from the liberality—58 of persons—59 to me—60  
 from the liberty—61 of you—62 hope is not—63 injury, evil—64 cause not  
 to reach (me), do not cause to arrive, (at me)—65 the chief of the robbers  
 —66 on him—67 became compassionate—68 his clothes—69 ordered (*i. e.*,  
 to be returned)—70 and a jacket, garment—71 of fur, skin—72 on it—73  
 increased—74 and a few direms—75 gave, bestowed.

A certain poet went to the chief of a gang of robbers, and recited verses in  
 his praise. He ordered him to be stripped of his clothes, and expelled the  
 village. The dogs attacking him in his rear, he wanted to take up some stones,  
 but they were frozen to the ground. Thus distressed he said, "what a vile set  
 of men are these, who let loose their dogs, and fasten their stones." The chief  
 having heard him from a window, laughed and said, "O wise man, ask a  
 boon of me." He answered, "I want my own garment, if you will vouchsafe  
 to bestow it: A man entertains hopes from those who are virtuous; I have no  
 expectation from your virtue, only do me no injury. *We are satisfied with  
 your benevolence in suffering us to depart.*" *Arabic.* The chief of the robbers  
 took compassion on him, ordered his garment to be restored, and added to it  
 a robe of fur together with some direms.

## T A L E 11.

<sup>9</sup> منجمي <sup>8</sup> بخانه <sup>7</sup> خود <sup>6</sup> درآمد <sup>5</sup> مرد <sup>4</sup> بیگانه <sup>3</sup> را <sup>2</sup> دید <sup>1</sup> با زن <sup>18</sup> او <sup>17</sup> بهم  
<sup>16</sup> نشسته <sup>15</sup> دشنام <sup>14</sup> داد <sup>13</sup> و سقط <sup>12</sup> گفت <sup>11</sup> فتنه <sup>10</sup> و آشوب <sup>9</sup> برخاست <sup>8</sup> صاحب  
<sup>22</sup> دلي <sup>21</sup> برین <sup>20</sup> واقف <sup>19</sup> شد <sup>18</sup> و گفت

## بیت

<sup>28</sup> تو بر <sup>27</sup> اوج <sup>26</sup> فلک <sup>25</sup> چه <sup>24</sup> دانی <sup>23</sup> چیست  
<sup>34</sup> چون <sup>33</sup> ندانی <sup>32</sup> که <sup>31</sup> در <sup>30</sup> سرای <sup>29</sup> تو <sup>28</sup> کیست

1 An astrologer—2 to house—3 his own—4 came into—5 a man—6 a stranger—7 he saw—8 with his wife—9 together—10 sitting—11 a buse—12 he gave—13 and useless (words), vain words—14 spoke—15 mutiny, calamity, evil—16 and tumult, clamour, misfortune—17 rose up, resulted—18 a man—19 of heart—20 on this—21 became acquainted—22 and said—23 you are, you as regards—24 the height, summit—25 of the sky, heavens—26 what—27 know you?—28 what is (*i. e.*, what there is)—29 when—30 you know not—31 what—32 in house—33 yours, of you—34 what is.

An astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him and used such harsh language that a quarrel and strife ensued. A shrewd man, being apprized thereof, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

## TABLE 12.

خطیبی کریمه الصوت خود را خوش آواز پنداشتی و فریاد بی  
 فایده برداشتی گفتی نعیب غراب البین در پرده الحان اوست  
 یا آیت در شان او  
 مردمان رده بعلت جاهي که داشت بلیتش میکشیدند  
 و اذیتش مصلحت نمی دیدند تا یکی از خطبای آن اقلیم  
 که باوي عداوت نهانی داشت باری پرسیدن او آمده بود گفت  
 خوابی دیده ام خیر باد گفت چه دیده گفت چنان دیدم که  
 ترا آواز خوش بود و مردمان از نفست در راحت بودند خطیب  
 اندرین لختی بیندیشید و گفت چه مبارک خوابست که دیدی  
 که مرا بر عیب خویش مطلع گردانیدی معلوم شد که آواز  
 ناخوش دارم و خلق از نفسم در رنجند توبه کردم ازین پس  
 که نخوانم مگر با هستگی

قطع

از صحبت دوستان برنجیم کا خلاق بدم حسن نمایند  
 عیبم هنر و کمال بینند خارم گل و یا صمن نمایند  
 کو دشمن شوخ چشم چالاک تا عیب مرا بمن نمایند

1 A Preacher—2 of a detestable voice—3 to himself—4 a sweet voice—5  
 he supposed, he fancied—6 and noise, complaint—7 without—8 use—9 he  
 took up, raised—10 you would say—11 the croaking crow of the desert—12  
 in the musical tone or mode—13 of note, sound, modulation, time—14 of  
 his is—15 or the verse (of the Koran)—16 in the like of him, for such as  
 him (*i. e.* having the same nature as himself)—17 the men—18 of the village  
 —19 by reason, by cause—20 of the rank, position—21 that he possessed—22  
 his evils—23 they endured, put up with—24 and his oppression, injury,  
 torment (*i. e.* to torment him)—25 fit, proper—26 did not see, did not consider

—27 until one—28 of the preachers—29 of that clime, country—30 who with him, who towards him—31 a spite, grudge, hatred, animosity—32 hidden, secretly—33 had, possessed—34 one time, once—35 for the purpose of asking him (*i. e.* something)—36 had come—37 he said—38 a dream (*lit.* a sleep)—39 I saw—40 may it be good—41 he said—42 what saw you?—43 he replied—44 such I saw—45 that—46 to you—47 a voice, sound—48 good—49 was—50 and men—51 from your voice, sound—52 in ease, tranquillity—53 were—54 the preacher—55 between this, on this—56 a moment—57 reflected, thought—58 and said—59 what a blessed—60 dream it is—61 that you saw—62 because—63 to me—64 on the defect—65 own, my own—66 you have made known, have informed, acquainted—67 it has become known (*i. e.* to me)—68 that a voice—69 unpleasant, not sweet—70 I possess—71 and mankind—72 from my voice—73 in grief they are, they are distressed at, they sorrow for—74 I have vowed—75 from this—76 after (*i. e.* for the future)—77 I will not read—78 but—79 with slowness, mildness—80 from the companionship—81 of friends—82 I grieve—83 manners—84 my bad—85 good, beautiful—86 they appear (*i. e.*, appear to them)—87 my fault—88 skill, virtue—89 and perfection—90 they look upon, they consider—91 my thorn—92 the rose—93 and jasmine—94 they appear—95 where is—96 the enemy—97 impudent—98 of quick eye piercing eye—99 so that fault, defect—100 of me, mine—101 to me—102 will show, point out.

A preacher, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose. You would say the croaking of the crow of the desert was the burden of his song, and that the following verse of the Koran was intended for him, "*Verily the most detestable of sounds is the braying of an ass.*" *Arabic, When this ass of a preacher brayeth, it makes Persepolis tremble. Arabic.* The people of the town, on account of the respectability of his office, submitted to the calamity, and did not think it advisable to molest him, until one of the neighbouring preachers, who secretly was ill-disposed towards him, came once to see him, and said, "I saw a dream, may it prove good!" He asked, "what did you see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said, "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was disadvantageous to me, because they look on my bad manners as excellent; my defects appear to them skill and perfection; and my thorn is regarded as the rose and the jasmine. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

## TABLE 13.

<sup>9</sup>	<sup>8</sup>	<sup>7</sup>	<sup>6</sup>	<sup>5</sup>	<sup>4</sup>	<sup>3</sup>	<sup>2</sup>	<sup>1</sup>
که	باوازي	گفتي	نماز	بازگ	بتطوع	سجاریه	در مسجد	يکي
<sup>18</sup>	<sup>15</sup>	<sup>14</sup>	<sup>13</sup>	<sup>12</sup>	<sup>11</sup>	<sup>10</sup>		
بود	اميري	مسجد	و صاحب	نفرت بودي	ازو	مستمعان را		
<sup>25</sup>	<sup>24</sup>	<sup>23</sup>	<sup>22</sup>	<sup>21</sup>	<sup>20</sup>	<sup>19</sup>	<sup>18</sup>	<sup>17</sup>
گذنت	گردد	آزرده	دل	که	نخواستش	سیرت	و نیکو	عادل
<sup>32</sup>	<sup>31</sup>	<sup>30</sup>	<sup>29</sup>	<sup>28</sup>	<sup>27</sup>	<sup>26</sup>		
دينار	را	يکي	که	قدیمند	را	مسجد را	مرد	اي جوانمرد
<sup>39</sup>	<sup>38</sup>	<sup>37</sup>	<sup>36</sup>	<sup>35</sup>	<sup>34</sup>	<sup>33</sup>	<sup>32</sup>	<sup>31</sup>
برين	روي	ديگر	تا بجاي	دينار	و ترا	درارست		
<sup>46</sup>	<sup>45</sup>	<sup>44</sup>	<sup>43</sup>	<sup>42</sup>	<sup>41</sup>	<sup>40</sup>		
و گفت	باز آمد	پيش امير	از مدتي	بعد	و برفت	اتفاق افتاد		
<sup>52</sup>	<sup>51</sup>	<sup>50</sup>	<sup>49</sup>	<sup>48</sup>	<sup>47</sup>			
بقعه	ازين	دینارم	که بده	حيف کردي	بر من	اي خداوند		
<sup>59</sup>	<sup>58</sup>	<sup>57</sup>	<sup>56</sup>	<sup>55</sup>	<sup>54</sup>	<sup>53</sup>		
ديگر	جاي	میدهند	بيست دینار	که رفته ام	آنجا	روان کردي		
<sup>67</sup>	<sup>66</sup>	<sup>65</sup>	<sup>64</sup>	<sup>63</sup>	<sup>62</sup>	<sup>61</sup>	<sup>60</sup>	
که به	نستاني	زنهار	و گفت	بخندید	امير	قبول نمي کنم	روم	
								<sup>69</sup>
								پنجاه دینار هم راضي شوند

## بيت

<sup>76</sup>	<sup>75</sup>	<sup>74</sup>	<sup>73</sup>	<sup>72</sup>	<sup>71</sup>
گل	خارا	زروي	نخراشد	کس	به تيشه
<sup>83</sup>	<sup>82</sup>	<sup>81</sup>	<sup>80</sup>	<sup>79</sup>	<sup>78</sup>
دل	ميخواشد	تو	درشت	بازگ	چنان که

1 One—2 in the mosque—3 of Sanjaryah—4 without payment (doing a good deed without recompence) gratis—5 noise, call—6 of prayers—7 uttered—8 with a voice—9 that—10 the hearers—11 from it—12 were disgusted

—13 and the master—14 of the mosque—15 a chief—16 was—17 just—18 and good—19 disposition—20 he wished not him (*i. e.*, to him)—21 that—22 his heart—23 distressed, grieved—24 should become, turn—25 he said—26 O! brave man—27 to this mosque—28 Mowuzzins—29 old there are—30 who—31 each one—32 five dinars—33 pay is, stipend is—34 and to you ten—35 dinars I give (I will give)—36 so that a place—37 another—38 you should go—39 on this—40 chance fell (*i. e.*, he agreed)—41 and departed—42 after—43 the lapse of some time—44 before the chief—45 he came back—46 and said—47 O! master—48 on me—49 you have done an injury (from حيف a pity, alas! oppression)—50 that me with ten dinars—51 from this—52 place, spot—53 you sent away—54 that place—55 to which I have gone—56 twenty dinars—57 they (desire) to give—58 that a place—59 another—60 I should go—61 I have not consented, agreed to—62 the chief—63 laughed—64 and said—65 take care—66 take not, seize not, accept not—67 because with—68 fifty dinars—69 also—70 they will become pleased, will be willing—71 with a mattock an adz, a kind of axe—72 any one—73 cannot scrape, scrapes not—74 from the face, surface—75 of a hard stone—76 the clay, mud—77 in such a way—78 that—79 noise, voice—80 harsh, discordant—81 of you, yours—82 scratches, harrows—83 the heart, soul.

A certain person who performed gratis, the office of Mowuzzin in the mosque of Sanjaryah had such a voice as disgusted all who heard it. The superintendant of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, "my lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer and said, O my lord you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented. The Umeer laughed and said, take care, dont accept of the offer, for they may be willing to give you fifty. No one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul.

## T A L E 14.

1 نا خوش آوازي 2 بېبانگ 3 بلند 4 قران 5 همي خواند 6 صاحب دلي 7  
 8 برو بگذشت وگفت 9 ترا مشاھره 10 چندست 11 گفت 12 هيچ 13 گفت 14  
 15 پس اين زحمت بخود 16 چرا ميدهي 17 گفت 18 از بهر خدا 19 ميخوانم 20  
 21 گفت از بهر خدا 22 ميخوانم 23

## بیت

24 گرتو قران بدین 25 نمط خواني 26 ببوي 27 رونق 28 مسلمانني 29

1 Unpleasant, disagreeable—2 voice—3 with a call, shout, cry—4 high, noisy, lofty—5 the Koran—6 was reading—7 a man of heart, a holy man—8 on him, near him—9 passed—10 he said—11 your, of you—12 pay, monthly allowance—13 how much is?—14 he replied—15 nothing—16 he said—17 therefore—18 this—19 trouble—20 on yourself—21 why give you?—22 he replied—23 for the sake of God—24 I read—25 he replied—26 for God's sake—27 read not—28 if you—29 the Koran—30 in this—31 manner, mode, way—32 read you—33 you take away from—34 the beauty, splendour—35 of Islamism.

A man with a disagreeable voice was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "nothing at all." He resumed, "why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "for God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

## CHAPTER V.

## TALE 1.

باب پنجم در عشق و جوانی

1 Chapter, 2 the fifth, 3 concerning, 4 love, 5 and Youth.—Of love and Youth.

حسن میمندیرا گفتند سلطان محمود چندین بنده صاحب  
جمال دارد که هر یکی بدیع جهان و ممتاز زمانند چه گونه است  
که با هیچ یک از ایشان میلی و محبتی ندارد چنان که با ایاز  
که او را زیاده حسنی نیست گفت هر چه در دل فرود آید  
در دیده نکو نماید

## مثنوی

هر که سلطان مرید او باشد گر همه بد کند نکو باشد  
وان که را پادشاه بیند آزد کسش از خیل خانه ننوازد

## قطعه

کسی بدیده انکار اگر نگاه کند  
نشان صورت یوسف دهد بناخوبی  
وگر بچشم ارادت نگه کند در دیو  
فرشته ایش نماید بچشم کروی

1 To Husun Miemundee—2 they said—3 Sultan Mahmood—4 so many—5 slaves—6 masters—7 of beauty—8 possesses—9 who—10 each one—11 novel, wonderful, rare—12 of the world—13 and chosen, selected—14 of the times



are—15 what is the reason, what way is it?—16 that—17 with any—18 one—19 of them—20 affection, bias, desire, tendency, regard, partiality, fondness—21 and friendship, love, regard—22 possesses not, has not—23 such as, like as—24 toward Iyaz—[25 who—26 to him—27 more, greater—28 beauty, loveliness, elegance—29 is not (*i. e.*, has not)]—30 he said—31 whatever—32 in heart—33 alights stops. (from *فروود* descending, stopping and *آمدن* to come)—34 in the eye, to the eye—35 appears good, lovely—36 whoever—37 the Sultan—38 a follower, a disciple—39 of him—40 may be—41 if—42 does all bad, should do evil—43 good—44 it may be, probably is—45 and he, and that one—46 to whom—47 the king—48 throws down—49 any one him—50 of the household—51 does not cherish, caress—52 any person—53 with the eye—54 of denial, refusal—55 if—56 does look—57 the type, emblem, sign, mark, proof—58 of shape, form—59 of Joseph—60 will give (*i. e.*, will appear) seems,—61 with deformity—[62 and if—63 with the eye—64 of desire—65 should look, glance—66 towards a demon—67 an angel he—68 would appear—69 to the eye—70 of a Cherub.]

They asked Husun Miemundee, "how happens it that Sultan Mahmood having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, *who has nothing extraordinary in his appearance?*"\* He replied, "whatever affects the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will caress. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; *and if he casteth the eyes of desire on a Demon, he will seem a Cherub in his sight.*"†

\* Revised from No. 25 to No. 29.—"Who has not more beauty."

† Revised from No. 62 to No. 70.—"And if a cherub should cast the glance of desire on a demon he would appear an angel in his sight."

## T A L E 2.

گویند<sup>1</sup> خواجه<sup>2</sup> را بنده<sup>3</sup> نادر<sup>4</sup> الحسن<sup>5</sup> بود<sup>6</sup> و با او<sup>7</sup> برسبیل<sup>8</sup> مودت<sup>9</sup>  
و دیانت<sup>10</sup> نظری<sup>11</sup> داشت<sup>12</sup> با یکی<sup>13</sup> از دوستان<sup>14</sup> گفت<sup>15</sup> دریغ<sup>16</sup> اگر این<sup>17</sup>  
بنده<sup>18</sup> با چنین<sup>19</sup> حسن<sup>20</sup> و شمایلی<sup>21</sup> که دارد<sup>22</sup> زبان<sup>23</sup> دراز<sup>24</sup> و بی ادب<sup>25</sup>  
نبودی<sup>26</sup> گفت<sup>27</sup> ای برادر<sup>28</sup> چون<sup>29</sup> اقرار<sup>30</sup> دوستی<sup>31</sup> کردی<sup>32</sup> توقع<sup>33</sup> خدمت<sup>34</sup>  
مدار<sup>35</sup> که چون<sup>36</sup> عاشقی<sup>37</sup> و معشوقی<sup>38</sup> در میان<sup>39</sup> آمد<sup>40</sup> مالکی<sup>41</sup> و مملوکی<sup>42</sup>  
برخاست

## قطعه

خواجه<sup>43</sup> با بنده<sup>44</sup> پری<sup>45</sup> رخسار<sup>46</sup> چون<sup>47</sup> در آید<sup>48</sup> ببازی<sup>49</sup> و خنده<sup>50</sup>  
چه<sup>51</sup> عجب<sup>52</sup> گرچه<sup>53</sup> خواجه<sup>54</sup> نازکند<sup>55</sup> و این<sup>56</sup> کشد<sup>57</sup> بار<sup>58</sup> ناز<sup>59</sup> چون<sup>60</sup> بنده<sup>61</sup>

## بیت

غلام<sup>61</sup> آبکش<sup>62</sup> باید<sup>63</sup> و خشت<sup>64</sup> زن<sup>65</sup> بود<sup>66</sup> بنده<sup>67</sup> نازنین<sup>68</sup> مشیت<sup>69</sup> زن<sup>70</sup>

1 They say—2 to a great man, rich merchant, a gentleman—3 a slave  
—4 of rare beauty—5 was (*i. e.*, he had)—6 and with him, and towards him  
—7 in the way, path, mode, manner—8 of friendship, love—9 and piety,  
virtue, honesty, conscience, justice—10 a glance possessed, (*i. e.*, an esteem  
had)—11 to one—12 of—13 friends—14 he said—15 alas! sorrow—16 if this  
—17 slave—[18 with such—19 beauty, loveliness—20 and virtues, qualities

—21 that he possesses, is endowed with]—22 tongue—23 long, (*i. e.*, abusive)—24 and rude, unpolite—25 were not—26 he replied—27 O! brother—28 when—29 acknowledgment, avowal—30 of friendship—31 you have done (*i. e.*, made)—32 hope, expectation—33 of service, (*i. e.*, from your slave)—34 place not—[35 because when—36 courtship, the state of being a lover, gallantry, amour, making love—37 the state of being a sweet-heart, or mistress—38 in the midst—39 comes, occurs, arrives—40 the state of being a master—41 and the state of being a slave—42 has departed, gone, got up]—43 the rich man—44 with his slave—45 fairy faced—46 when—47 comes in to, begins, commences—48 with play—49 and laughter—50 what—51 wonder—52 if like—53 the rich man—54 should coquet, play—55 and this one (*i. e.*, the master)—56 should endure, draw, put up with—57 the load—58 of blandishments, play—59 like, the same as—60 a slave—61 the slave—62 a drawer of water (from آب water and کشیدن to draw)—63 it behoves, (*i. e.*, should be)—[64 and a brick-breaker (from خشت a brick and زدن to strike)]—[65 becomes—66 a slave—67 loved, lovely, beloved, dear one, pampered one—68 a boxer, a fighter, (from مشت the fist and زدن to strike.)]

They tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "what a pity it is that this slave *who is handsome,\** should be rude and insolent." He replied, "O brother, when you profess friendship, look not for obedience; *as between the lover and the mistress, the relationship of master and servant has ceased.*† When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water, and making bricks;‡ *he who is pampered, becomes insolent.*§

\* Revised from No. 18 to No. 21.—"Endowed with such beauty and virtues."

† Revised from No. 35 to No. 42.—Because when the *state* of being lover and mistress commences the *state* of being a Lord and a vassal ceases.

‡ Revised No. 64.—And breaking bricks.

§ Revised from No. 65. to No. 68.—"The beloved slave becomes boxer," (*i. e.*, audacious).

## T A L E 3.

پارصائي را دیدم<sup>2</sup> بمحبت<sup>3</sup> شخصي<sup>4</sup> گرفتار<sup>5</sup> و رازش<sup>6</sup> از پرده<sup>7</sup> برملا<sup>8</sup>  
افتاده<sup>9</sup> چندان<sup>10</sup> که ملامت<sup>11</sup> دیدي<sup>12</sup> و غرامت<sup>13</sup> کشيدي<sup>14</sup> ترک<sup>15</sup> نصابي<sup>16</sup>  
نکردي<sup>17</sup> و گفتي<sup>18</sup>

## قطعه

کوته<sup>19</sup> نکتم<sup>20</sup> ز دامن<sup>21</sup> دست<sup>22</sup> گر خود<sup>23</sup> بزني<sup>24</sup> بد تیغ<sup>25</sup> تیزم<sup>26</sup>  
بعد<sup>27</sup> از تو ملاذ<sup>28</sup> و ملجائم<sup>29</sup> نیست<sup>31</sup> هم<sup>32</sup> در تو<sup>33</sup> گریزم<sup>34</sup> ار گریزم<sup>35</sup>  
باري<sup>36</sup> ملامتش<sup>37</sup> کردم<sup>38</sup> و گفتم<sup>39</sup> عقل<sup>40</sup> نفیست<sup>41</sup> را چه شد<sup>42</sup> که نفس<sup>42</sup>  
خسيس<sup>43</sup> برو غالب<sup>45</sup> آمد<sup>46</sup> زماني<sup>47</sup> بفکرت<sup>48</sup> فرورفت<sup>49</sup> و گفت

## قطعه

هرکجا<sup>50</sup> سلطان<sup>51</sup> عشق<sup>52</sup> آمد<sup>53</sup> نماند<sup>54</sup> قوت<sup>55</sup> بازوي<sup>56</sup> تقوي<sup>57</sup> را محل<sup>58</sup>  
پاک<sup>59</sup> دامن<sup>60</sup> چون<sup>61</sup> زید<sup>62</sup> بیچاره<sup>63</sup> اوفتاده<sup>64</sup> تا گریبان<sup>65</sup> دروخل<sup>66</sup>  
<sup>67</sup>

I A religious man, a pure person, an abstemious one, a chaste person—2 I saw—3 in the affections, love—4 of a person—5 of a prisoner, captive, taken, seized, involved—6 and his secret—7 from secrecy, privacy a cover, a veil—8 on the multitude, assembly, meeting—9 fallen—10 however much that—11 reproach, blame, rebuke—12 he saw, (*i. e.*, experienced)—[13 and a fine.—14

endured, suffered from]—15 abandonment—16 of his principle, (*i. e.*, his subject aim)—17 did not—18 and he said—19 short—20 I will not do, make—21 from your skirt—22 hand—23 although you yourself—24 should strike—25 with a sword—26 sharp me (*i. e.*, though you should strike me with a sharp sword)—27 after—28 from you, of you—29 an asylum—30 and my defence, my place of refuge—31 is not—32 also—33 towards you—34 I fly—35 if I fly—36 once—37 I reproached him, I blamed him—38 and I said—39 wisdom—40 of your precious, delicate—41 what has become, what has happened—42 that sensuality, desire, vice—43 base, sordid, low—44 on it—45 has become predominant prevalent, ascendant—46 a time—47 in reflection, thought—48 went down—49 and said—50 every where—51 the king—52 of love—53 comes—54 remains not—55 strength, power—56 of the arm—57 of piety abstinence—58 a place, abode, occasion, opportunity—[59 pure, clean—60 skirt—61 when, how—62 can come out, be produced]—63 the helpless one—64 fallen—65 up to the collar—66 in, amongst—67 the mud, filth.

I saw a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that he suffered reproach, *and uneasiness*;\* however he did not relinquish his attachment; and said, “I will not quit the skirt of your garment, although yourself should smite me with a sharp sword; besides thee, I have neither asylum nor defence; to you alone can I flee for refuge.” Once I reproved him, and said, “what has happened to your excellent understanding, that mean inclinations should have been able to overpower it?” After reflecting a short time, he replied, “wherever the king of love cometh, the arm of piety hath not power to resist him. *How can that poor wretch be clean*,† who has fallen up to his neck in a quagmire?”

\* Revised from No. 13 to No. 14.—And endured a fine.

† Revised from No. 59 to No. 62.—How can the helpless one come out with a clean skirt?

## T A L E 4

1 یکی را دل از دست 2 رفتہ بود 3 و ترک 4 جان 5 گفتہ 6 مطمح  
 7 نظرش 8 جای 9 خطرناک 10 و ورطہ 11 ہلاک 12 نہ لقمہ 13 کہ 14 متصور 15 شدی  
 16 کہ 17 بکام 18 آید 19 و نہ 20 مرغی 21 کہ 22 بدام 23 افتد 24

## بیت

25 چو 26 درچشم 27 شاید 28 نیاید 29 زرت 30 زر 31 و خاک 32 یکسان 33 نماید 34 برت  
 35 یاران 36 بہ 37 نصیحتش 38 گفتند 39 کہ 40 ازین 41 خیال 42 محال 43 تجنب 44 کن  
 45 کہ 46 خلقتی 47 ہم 48 بدین 49 ہوس 50 کہ 51 تو 52 داری 53 اسیرند 54 و پای 55 درزنجیر  
 56 بنالید 57 و گفت 58

## قطعہ

59 دوستان 60 گو، 61 نصیحتم 62 مکنید 63 کہ 64 مرا 65 دیدہ 66 برارادت 67 اوست  
 68 جنگ 69 جویان 70 بزور 71 پنچہ 72 و کتف 73 دشمنان 74 را 75 کشند 76 خوبان 77 دوست  
 78 شرط 79 مودت 80 نباشد 81 باتدیشہ 82 جان 83 دل 84 از 85 مہر 86 جانان  
 87 برگرفتن 88

1 One person—2 heart—3 from—4 hand—5 had gone, departed—6 and  
 abandonment—7 of life—8 spoke (*i. e.*, had made up his mind for the worst)—  
 9 the object, the butt of an archer, a mark—10 of his desire, glance—11 a place  
 —12 dreadful, dangerous—[13 and a whirl-pool—14 of perdition, death, ruin,  
 destruction]—15 not a morsel, a mouthful—16 that—17 might be obtained,  
 might be imagined, hoped for, imaginable—18 that—19 to the palate—20 might  
 come—21 and not—22 a bird—23 that—24 into net—25 might fall—26  
 wher.—27 in the eye—28 of sweet-heart, mistress—29 comes not—30 your gold

—31 gold—32 and earth—33 the same, alike—34 appear—35 to you—[36 his friends—37 in giving advice to him, in his admonition—38 spoke—39 saying—40 from this—41 imagination—42 absurd, impossible—43 do avoid, do relinquish—44 because—45 a multitude, a creation—46 also—47 in this, from this—48 inordinate desire, lust—49 which you—50 possess—51 are prisoners—52 and feet—53 in chains, fetters]—54 he lamented, wept—55 and said—56 friends—57 say—58 my advice (*i. e.*, advice to me)—59 should not do—60 because my—61 eye, (hope)—62 on desire, plan, design, purpose—63 of him is, of that person is—64 battle—65 seekers (*i. e.*, warriors)—66 by the power—67 of the grasp, the five fingers of the hand—68 and shoulders—69 to enemies—70 they kill—71 handsome ones, beautiful persons—72 their friends—73 the condition, agreement, bargain, mark, sign—74 of friendship—75 it may not be (*i. e.*, is not)—76 by the fear, dread, thought—77 of life—78 the heart—79 from—80 the love—81 of beloved persons—82 to draw back, refrain, hold back.

A certain person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, *a whirlpool*;\* not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweet-heart will not look at your gold, that metal and earth appear alike in your sight. *His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it.*† He lamenting said, “Desire my friends not to admonish me, since my destiny depends on the will of another. *Warriors kill their enemies by the strength of their hands, and shoulders; but those who are beautiful destroy their friends.*‡ It is not consistent with the laws of love, through fear of death, to relinquish our attachment to our mistress.

\* *Revised from No. 13 to No. 14.*—“A whirlpool of destruction.”

† *Revised from No. 36 to No. 53.*—His friends thus admonished him saying, “Relinquish this absurd idea, because a multitude of folk (by reason of this very same inordinate desire which you possess) are imprisoned and have their feet in fetters.”

*N. B.*—In the latter portion of this story it appears to me that in the part (“warriors kill their enemies &c. &c.”) Saday means to say, “that beautiful mortals (by means of their *handsome hands and shoulders*) kill their *friends* in the same manner as warriors kill their enemies by their *strength* in these parts of the body.”

## مثنوي

تو که در بند خویشتم باشی عشق بازی دروغ زن باشی  
 گو نشاید بدوست ره بردن شرط یاریست در طلب مردن

## رباعي

خیزم چونماند پیش ازین تدبیرم  
 خصم ارهمه شمشیر زند یا تیرم  
 گردست رسد که آستینش گیرم  
 ورنه بروم بر آستانش میرم  
 متعلقانش را که نظر در کاروی بودند و شفقت بروزگار او  
 بردند پندش دادند و بندش نهادند سودی نداشت

## بیت

دردا که طبیب صبر میفرماید  
 وین نفس حریص را شکر میباید

## شعر

آن شنیدی که شاهدی بنهفت بادل از دست رفته را میگفت

1 You who—2 in the arrangement—3 of your own—4 remain—5 in love  
 play—6 a liar—7 you remain—8 if—9 it cannot be—10 to friend—11 to take  
 the road—12 the agreement (i. e., duty)—13 of a friend is, of friendship is—14  
 in seeking, in pursuit—15 to die—16 I rise—17 when remains not—18 further.



in front—19 than this—20 my contrivance, counsel, expedient—21 the enemy  
 —22 if all—23 sword—24 should strike—25 me (with an) arrow—26 if hand  
 —27 arrives, reaches—28 so that—29 his slave—30 I will seize—31 if not—32  
 I will go—33 at his threshold—34 I will die—[35 his domestics dependants  
 —36 who—37 glance—38 towards his affairs—39 were—40 and kindness—41  
 by his service—42 endured, gained, suffered]—43 his advice, admonition to  
 him—44 they gave—45 and his imprisonment, confining him—46 they placed  
 —47 advantage, gain, use—48 possessed not—49 Alas!—50 that—51 the phy-  
 sician—52 aloes—53 orders, prescribes—54 and this—55 desire, lust—56  
 greedy, voracious, covetous (*i. e.*, this sensual lust)—57 sugar, sweets—58  
 ought to have, requires—59 heard you that—60 which—61 a beauty, a lovely  
 one—62 in secret secretly, silently—63 to a heart—64 from hand—65 gone  
 (*i. e.*, one who had lost his heart)—66 said ?

You who seek your own ease, cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I persist because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." *His relations who wished him well, and pitied his condition,\** administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloes, whilst that sensualist requires sugar. Have you heard what a mistress whispered to one who had lost his heart ?

\* *Revised from No. 35 to No. 42.*—His dependants who took an interest in his affairs (*lit.*, glanced towards his affairs) and met with kindness in his service.

تا آرا<sup>1</sup> قدر<sup>2</sup> خویشتن<sup>3</sup> باشد<sup>4</sup> پیش<sup>5</sup> چشمت<sup>6</sup> چه<sup>7</sup> قدر<sup>8</sup> من<sup>9</sup> باشد<sup>10</sup>  
 پادشاه<sup>11</sup> زاده<sup>12</sup> را<sup>13</sup> که<sup>14</sup> مطمح<sup>15</sup> او<sup>16</sup> بود<sup>17</sup> خبر<sup>18</sup> کردند<sup>19</sup> که<sup>20</sup> جوانی<sup>21</sup> بر سر<sup>22</sup>  
 این<sup>23</sup> میدان<sup>24</sup> مداومت<sup>25</sup> می نماید<sup>26</sup> خوش<sup>27</sup> طبع<sup>28</sup> و شیرین<sup>29</sup> زبان<sup>30</sup>  
 سخنهای<sup>31</sup> لطیف<sup>32</sup> و نکتههای<sup>33</sup> غریب<sup>34</sup> ازو<sup>35</sup> می شنویم<sup>36</sup> چنین<sup>37</sup>  
 معلوم<sup>38</sup> می شود<sup>39</sup> که<sup>40</sup> شوری<sup>41</sup> در سر<sup>42</sup> و سوزی<sup>43</sup> در دل<sup>44</sup> دارد<sup>45</sup> که<sup>46</sup> شیدا<sup>47</sup>  
 صفت<sup>48</sup> می نماید<sup>49</sup> پسر<sup>50</sup> دانست<sup>51</sup> که<sup>52</sup> دل<sup>53</sup> آویخته<sup>54</sup> اوست<sup>55</sup> و این<sup>56</sup> گرد<sup>57</sup>  
 بلا<sup>58</sup> انگینخته<sup>59</sup> او<sup>60</sup> مرکب<sup>61</sup> بجانب<sup>62</sup> او<sup>63</sup> راند<sup>64</sup> جوان<sup>65</sup> چون<sup>66</sup> دید<sup>67</sup> که<sup>68</sup>  
 شاهزاده<sup>69</sup> بنزدیک<sup>70</sup> او<sup>71</sup> عزم<sup>72</sup> آمدن<sup>73</sup> دارد<sup>74</sup> بگریست<sup>75</sup> و گفت<sup>76</sup>

## بیت

آنکس<sup>70</sup> که<sup>71</sup> مرا<sup>72</sup> بکشت<sup>73</sup> و باز<sup>74</sup> آمد<sup>75</sup> پیش<sup>76</sup>  
 ما<sup>77</sup> که<sup>78</sup> دلش<sup>79</sup> بسوخت<sup>80</sup> بر کشته<sup>81</sup> خویش<sup>82</sup>  
 چندان<sup>83</sup> که<sup>84</sup> ملاحظت<sup>85</sup> کرد<sup>86</sup> و پرسید<sup>87</sup> که<sup>88</sup> از کجائی<sup>89</sup> و چه<sup>90</sup> نام<sup>91</sup> داری<sup>92</sup>  
 و چه<sup>93</sup> صنعت<sup>94</sup> دانی<sup>95</sup> جوان<sup>96</sup> در قعر<sup>97</sup> بحر<sup>98</sup> مودت<sup>99</sup> و عشق<sup>100</sup> چنان<sup>101</sup>  
 غریق<sup>102</sup> بود<sup>103</sup> که<sup>104</sup> مجال<sup>105</sup> دم زدن<sup>106</sup> اصلا<sup>107</sup> نداشت<sup>108</sup>

1 As long as to you, so long that you—2 dignity—3 of your own—4 may be (*i. e.*, is)—5 before—6 your eye—7 what—8 dignity, value—9 of me, my—10 may be?—11 to the prince (*i. e.*, king's son)—12 who—13 the object, a theatre raised up—14 of him—15 was—16 they informed—17 saying, that—18 a young man—19 at the top, head—20 of this—21 plain, open field—22 frequents, dwells in, continues in, perpetually stays—23 of happy amiable—24 nature, disposition—25 and sweet conversation (from شیرین sweet and

تبار) tongue)—26 speeches—27 elegant, agreeable, subtile, fine, witty, exquisite, minute—28 and pithy sayings, wise sayings—29 rare, wonderful—30 from him—31 we hear—32 like this, in this manner, thus—33 it appears, it seems, becomes evident—34 that—35 madness, insanity—36 in hand—37 and burning, inflammation—38 in heart, mind—39 possesses—40 because—41 distracted, mad—42 qualities, manners, ways—43 evinces, shews—44 the son—45 knew—46 that—47 heart—48 hung, clinging, attached—49 of him is—50 and this—51 dust—52 of misfortune—53 stirred up, excited, raised—54 of him (*i. e.*, his)—55 horse—56 to the side, direction—57 of him—58 impelled, urged, drove—59 the young man—60 when—61 he observed—62 that—63 the prince—64 near—65 him—66 the intention of coming—67 possessed, had—68 cried, wept—69 and said—70 that person—71 who—72 to me—73 killed, wounded—74 and again has come—75 in front, before—[76 as if, though]—77 that—78 his heart—79 burnt—80 for the killed—81 his own (*i. e.*, for the person he has killed)—82 however much that, notwithstanding that—83 he was kind, did kindness—84 and asked—85 saying—86 from where?—87 and what name—88 have you? possess you? hold you?—89 and what—90 profession, trade—91 know you?—92 the young man—[93 in the gulf, abyss, bottom—94 of the ocean, sea—95 of love—96 and affection, love, friendship]—97 so much, to such a degree—98 was immersed—99 that—100 the power—101 of speaking, articulation, drawing breath—102 not at all, by no means—103 possessed not.

“As long as you maintain your own dignity of what value shall I appear in your eyes?” They informed the king’s son, who was the object of his attachment, “that there frequents this place, a young man of amiable manners and conversation, from whom we hear brilliant discourses, and wonderful sallies of wit; but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love.” The Prince, who knew himself to be the object of the young man’s attachment, and that he had raised this dust of calamity, galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept, and said, “The person who inflicted the mortal wound, is again coming towards me, *it should seem that*\* his heart compassionateth him, whom he hath slain.” Notwithstanding the Prince shewed him great kindness; and asked from whence come you, what is your name, and what profession do you follow? The youth was so immersed *in the profundity of friendship and attachment*,† that absolutely he was not able to utter a word.

\* Revised No. 76.—“As if” or “though.”

† Revised from No. 93. to No. 96.—“In the depths of the ocean of friendship and love.”

## شعر

اگر خود هفت سبق از بر بخوانی  
 چو آشفتی الف با تا ندانی  
 شاهزاده گفت چرا با من سخن فگویی که از حلقه درویشانم  
 بلکه حلقه بگوش ایشانم آنکه بقوت استیناس محبوب از میان  
 تلاطم امواج محبت سر بر آورد و گفت

## بیت

عجبست با وجودت که وجود من بماند  
 تو بگفتی اندر آئی و مرا سخن بماند  
 این بگفت و نعره بزد و جان بحق تسلیم کرد

## بیت

عجب از کشته نباشد بدر خیمه دوست  
 عجب از زنده که چون جان بدر آورد سلیم

1 If—2 yourself—3 the seven—4 one day's reading, lessons—5 could read  
 by heart—6 when—7 you become mad, distracted—8 the alphabet, A. B. T.  
 (i. e., as the Persian alphabet runs—9 you know not, will not know—10 the  
 prince—11 said—12 why—13 with me—14 speak you not, do you not converse

—15 because—16 of—17 the ring, the circle, assembly, fraternity—18 of devotees I am, of beggars I am—19 moreover—20 the servant, a ring or a *hole* in the ear—21 of them I am—22 that time—23 by the strength, force—24 of the familiarity, intimacy, sympathy—25 of his beloved—26 from amongst—27 the buffeting—28 of the waves, billows—29 of love—30 brought up his head, raised his head—31 and said—32 it is strange, wonderful—33 by your presence (*i. e.*, while you are present)—34 that—35 existence, body, life—36 of me—37 remains—38 you—39 to speak—40 between, in the midst—41 come you, commence you—42 and to me—43 speech remains—44 this—45 he said—46 and gave a shout—47 and life—48 to God—49 resigned, gave up, surrendered—[50 it is wonderful—51 if—52 killed—53 may not be—54 at the door—55 of the tent—56 of a friend—57 it is wonderful—58 of a living being—59 who that—60 when—61 life—62 brings out, may bring out—63 safe, in safety.]

Although you know the seven portions of the Koran by heart, when you become distracted with love, you will not remember your alphabet. The Prince said, "why do not you speak to me, who am numbered amongst the durwaishes, nay am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, "It is wonderful how I can exist; when admitted to your presence, and that having heard your voice, I should be able to reply." Having said thus he uttered an exclamation, and surrendered his soul to God. *It would not be surprizing if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.\**

*Revised from No. 50 to No. 63.*—It would be wonderful if a person was not killed at his friend's tent door but (more) wonderful of the living being who got out safe with his life.

*N. B.*—Saday here means to say, "that if the *sight* of one's mistress (even at her door) would be sufficient to distract an earnest lover, it would be still worse for him to bear if he had been into her house, (*i. e.*, it would be wonderful if he came out *alive* when even *seeing* her was sufficient to distract him.")

\* Even in the time of Cicero the saying "you are not without a hole in your ear?" implied that the person addressed was a slave." *i. e.*, حلقة بگوش

TABLE 5.

یکی از متعلمان کمال بهجتی داشت و معلم را از آنجا که  
 حس بشریتست با حسن بشرة او میلی بود تا بمثابتهی که  
 غالب اوقاتش درین سخن بودی

## قطعه

نه آنچنان بتو مشغولم ای بهشتی روی  
 که یاد خویشتم در ضمیر می آید  
 دیدنت نتوانم که دیده بردوزم  
 و گر مقابله بینم که تیر می آید  
 باری پسر گفت آنچنان که در آداب درسم اجتهاد  
 میکنی در آداب نفسم هم نظری فرمای که اگر در اخلاقم  
 ناپسندی بینی که مرا آن پسندیده نماید برانم مطلع گردان  
 تا بتبدیل آن مشغول شوم گفت ای پسر این از دیگری رس  
 که آن نظر که مرا با تست جز هنر نمی بینم

## قطعه

چشم بداندیش که برکنده باد عیب نماید هنرش در نظر  
 و رهنوی داری و هفتاد عیب دوست نه بیند بجز آن یک هنر

1 One—2 of—3 the disciples, scholars, students—4 excessive, entire, perfect, very great—5 beauty—6 had, possessed—7 and the tutor, teacher—8 for that reason—9 because, that, viz.—10 sense, feeling, sentiment, sympathy—11 of humanity is—12 on the handsome, lovely—13 face, countenance—14 of him

—15 was attached—16 to, until, even to, in such a manner—17 to that degree—  
 18 that—19 many—20 times of him—21 in this—22 speech—23 was—24 not  
 —25 to such a degree, in such a way—26 towards you, with you—27 am I oc-  
 cupied—28 O! heavenly—29 face—30 that—31 recollection—32 of myself—33  
 in heart, mind, conception, idea, thought—34 comes—35 from seeing you—36  
 I am not able—37 that—38 eye—39 can shut, sew up—40 but—41 in front  
 —42 I observe—43 that—44 the arrow—45 comes—46 once—47 the son—48  
 said—[49 such as, in the same manner—50 that—51 concerning—52 polite-  
 ness, devoirs, ceremonies—53 of my lessons, learning to read, lectures—54 en-  
 deavour, effort—55 you do—56 as regards, concerning—57 manners—58 of  
 my desires, my sensual desires—59 the same glance (*i. e.*, attention)—60 have  
 the goodness to grant, order, command, pray do—61 for if, that if—62 in my  
 manners, morality—63 not agreeable, unacceptable, disagreeable—64 you ob-  
 serve—65 that—66 to me—67 that—68 agreeable, fit—69 appears—70 of  
 that me, me of that—71 make known, acquaint]—72 so that—73 to changing  
 —74 of that—75 I may be engaged, occupied—76 he said—77 O! son—78  
 this—79 from another—80 ask—81 because—82 that glance—83 that to me  
 —84 towards you is—85 except, but, besides—86 virtue—87 I observe not  
 —88 the eye—89 of the evil thinker, malignant one—90 which—91 may it  
 be rooted out, torn out—92 a fault—93 appears—94 his virtue—95 in sight  
 —96 but if—97 one virtue—98 possess you—99 and seventy—100 faults, de-  
 fects—101 the friend—102 sees not—103 with the exception—104 of that one  
 —105 virtue.

There was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words, "My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you, although I perceive the arrow that comes directly against me." Once the youth said, "*I entreat you to give the same attention to my behaviour as you bestow on my studies, and if you should deem any part of my conduct reprehensible, apprise me thereof,\** that I may endeavour to change it." He replied, "O my son, require this of some one else, for the eyes with which I view you, see nothing but virtues. The malignant eye, which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency, and seventy faults, the friend will perceive nothing but that single virtue."

*Revised from No. 49 to No. 71.* —In the same manner that you pay attention to my studies, pray also look to my morals for if you observe anything in my morals which to me appears proper and you think the reverse, apprise me of the same &c. &c.

## T A L E 6.

شبی یاد دارم که یار عزیزم از در درآمد چنان بی اختیار  
از جای برآمدم که چراغم باستین کشته شد  
بیت  
شگفت آمد از بختم که این دولت از کجا  
بنشست و عتاب آغاز کرد که چرا در حال که مرا دیدی  
چراغ را بکشتی گفتم گمان بردم که آفتاب برآمد و نیز  
ظریفان گفته اند

قطعه  
گر گرانی به پیش شمع آید خیزش اندرمیان جمع بکش  
ور شکر خنده ایست شیرین لب آستینش بگیر و شمع بکش

1 One night—2 I recollect—3 that—4 my dear friend—5 from—6 the door—7 came in—8 so, in such a way—9 involuntarily, without choice, helplessly—10 from the place—11 I came out, rose—12 that—13 my lamp—14 with sleeve, by sleeve—15 became extinguished—16 wonder, a stonishment—17 came, took place—18 from, of—19 my fate, fortune—20 that this, saying this—21 wealth, treasure—22 from whence is?—23 he sat down—24 and anger, rebuke, reproof—25 did commence—26 saying, viz.—27 why—28 at the time—29 that—30 you saw me—31 to the lamp—32 did you extinguish—33 I said—34 opinion, doubt, imagination, fancy, notion—35 I took, had, entertained—36 that the sun—37 had come out, (*i. e.*, risen)—38 and also, likewise—39 the wits, gallants, jocose folks—40 have said—41 if a silly person—42 in front—43 the candle—44 should come—45 rise and him—46 in the midst—47 of the assembly—48 smite, kill—49 and if—50 a sweet smiler is, a cheerful faced person is—51 sweet—52 lips—53 his sleeve, her sleeve—54 seize, catch, lay hold of—55 and put out the candle.

I remember that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat, the lamp was extinguished by the sleeve of my garment. (Arabic) *There appeared in a vision, a resplendent form, whose brightness illumined the darkness of the night.* I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at the sight of him, I had put out the lamp. I replied, "I thought it was sun rise; and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the midst of the assembly; but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light."



## T A L E 7

یکی دوستی را مدت‌ها ندیده بود گفت کجائی که مشتاقیم  
گفت مشتاقی به که ملولی

## بیت

دیر آمدی ای نگار سرمست زودت ندهیم دامن از دست

## شعر

معشوق که دیر دیر بیند آخر کم از آنکه سیر بیند

## حکمت

شاهد که با رفیقان آید بجفا کردن آمده ست بحکم آنکه  
از غیرت اغیار و مضادت خالی نباشد

## قطعه

بیک نفس که بر آمیخت یار با اغیار  
بسی نماید که غیرت وجود من بکشد  
بخنده گفت که من شمع جمع ای سعدی  
مرا از آن چه که پروانه خویشتن بکشد

1 One—2 a friend—3 for a long time—4 had not seen—5 he said—6 where were you?—7 because I was anxious, I am desirous, wishful, longing—8 he replied—9 desire—10 better than—11 sadness, melancholy, fatigue—12 late—13 you have come—14 O! idol—15 intoxicated—16 quickly to you—17 I will not

give, I will not quit—18 your skirt—19 from my hand—20 the mistress—21 who—22 at intervals—23 they see—24 at last, in the end—25 seldom, little, less—26 from her who—27 they see till satiated—28 the mistress—29 who—30 with friends—31 comes—32 to annoy, to torment, to do injustice—33 has come—34 by reason—35 of that—36 from—37 jealousy, enmity—38 of strangers, foreigners, unknown persons, rivals—39 and contest, opposition, dispute, debate, quarrel, brawl, scuffle, broil, hostile resistance—40 empty, vacant, desert, void, unmixed—41 may not be, (*i. e.*, will not be)—42 for one—43 moment, a breath—44 that—45 associates, joins—46 my friend—47 with a stranger—48 much—49 remains not—50 for jealousy—51 the body—52 of me—53 kills, destroys—54 with laughter, laughingly, smiling—55 she said—56 that I—57 the candle—58 of the assembly I am—59 O! Sady—60 to me—61 of that—62 what—63 because—64 the moth—65 own body, itself—66 destroys, kills.

A person who had not seen a friend for a long time said, "Where have you been, whilst I was so anxious to hear of you." He answered, "it is better to desire, than to loathe. You have come late O intoxicated idol, I will not let you escape from me again quickly. It is however better to see a sweetheart after intervals of absence, than to be satiated with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me because such society must excite envy and contention. (Arabic) *When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile. If my mistress associates with my rival only for an instant, I shall soon die of jealousy.*" Smiling he replied, "O Sady, I am the candle of the assembly, what is it to me if the moth will consume itself?"

## TABLE 8.

10	9	8	7	6	5	4	3	2	1
باد دارم	که	در ایام	پیشین	من	و دوستی	چون	دو مغز	بادام	
19	18	17	16	15	14	13	12	11	
در پوستی	صحبت	داشتیم	ناگاه	اتفاق	سفر	افتاد	پس	از	
28	27	26	25	24	23	22	21	20	
مدتی	که	باز آمدم	عتاب	آغاز	کرد	که	درین	مدت	قاصدی
37	36	35	34	33	32	31	30	29	
نفرستادی	گفتم	دریغ	آمدم	که	دیده	قاصد	بجمال	تو	روشن
	40	39	38						
	گرد	و من	محروم	باشم					

## قطعه

47	46	45	44	43	42	41	
یار	دیرینه	مرا	گو	بزبان	توبه	مده	
52	51	50	49	48			
که	مرا	توبه	بشمیر	نخواهد	بودن		
59	58	57	56	55	54	53	
رشکم	آید	که	کسی	سیر	نظر	در تو	کند
64	63	62	61	60			
باز	گویم	که	کسی	سیر	نخواهد	بودن	

1 I recollect, I remember—2 that—3 during the time, season—4 ancient, prior, former—5 I—and a friend—7 like, as—8 two—9 kernels, marrow, brain—10 of an almond—11 in a skin, shell—12 companionship, society—13 we possessed, had—14 suddenly—15 by chance—16 a journey—17 took place, occurred—[18 after, at length, finally—19 of—20 a long time—21 that—22 I came back, returned]—23 anger—24 commenced—25 saying—26 during this—27 long time, a space of time—28 a messenger—29 you sent not—30 I said—31 I was distressed—32 that—33 the eye—34 of the messenger—35 with the beauty—36 of you—37 light, splendid, bright—38 should become—39 and I—40 should be excluded, exempted—41 friend—42 old—43 to me—44 say—45 with-tongue, speech—46 a vow, penitence—47 give not—48 because—49 to me—50 a vow—51 with a sword—52 will not be extracted (*i. e.*, will not be able to get) is not likely to obtain—53 to me jealousy comes, (*i. e.*, I envy) I grudge—54 that—55 any one—56 satisfied—57 by the sight—58 towards you—59 should do, (*i. e.*, should become)—60 again I say—61 that—62 any one—63 satisfied—64 is not likely to become.

I remember that in former times, I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. *When I returned,\** he began to reproach me for having been so long absent without sending a messenger. I replied, "it seemed distressing to me, that the eyes of a courier should be enlightened by your countenance, whilst I was deprived of that happiness. Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him—not from the dread of a sword; I cannot endure the thoughts of any one seeing you to satiety; again I say it is impossible for any one to be satiated with your company."

\* Revised from No. 18 to No. 22.—At length, after a long time, when I returned.

## TABLE 9.

9	7	6	5	4	3	2	1
دانشمندی را دیدم	بمحبت	شخصی	گرفتار	وراضی	ازو	بگفتار	
16	15	14	13	12	11	10	9
جور	فراوان	بردی	و تحمل	بی کوان	کردی	باری	بطریق
24	23	22	21	20	19	18	17
نهیکتش	گفتم	دانم	که ترا	در محبت	این	منظور	علتی
34	33	32	31	30	29	28	27
نیست	و بنای	مودت	بر ذاتی	نه	با وجود	این	معنی لایق
42	41	40	39	38	37	36	35
علما	نباشد	خود را	متهم	کردن	و جور	بی ادبان	بردن
51	50	49	48	47	46	45	44
ای	یار	دست	عتاب	از دامن	روزگارم	بدار	که بارها
59	58	57	56	55	54	53	52
مصلحت	که تو	گوئی	اندیشه	کردم	صبر	بر جفای	او سهلتر
67	66	65	64	63	62	61	60
که	صبر	ازو	و حکیمان	گفته	اند	که	دل بر مجاهده
72	71	70	69	68			
آسان	ترست	که چشم	از مشاهده	بر گرفتن			

## مثنوی

81	80	79	78	77	76	75	74	73
هر که	دل	پیش	دلبری	دارد	ریش	در دست	دیگری	دارد
88	87	86	85	84	83	82		
آنکه	بی او	بسر نشاید	برد	گر	جفائی	کند	بباید	برد
95	94	93	92	91	90	89		
آهوی	پالهنک	در گردن	نقواند	بخویشتن	رفتن			
103	102	101	100	99	98	97	96	
روزی	از دوست	گفتمش	زینهار	چند	ازان	روز	کردم	استغفار
111	110	109	108	107	106	105	104	
نکند	دوست	زینهار	از دوست	دل نهادم	بر آنچه	خاطر	اوست	
119	118	117	116	115	114	113	112	
گر	بلطفم	بنزد	خود	خواند	ور	بتهرم	براند	اوداند

1 A wise man—2 I saw—3 with the love, affection—4 of a person—5 captive, a prisoner—6 and pleased, contented, approving—7 with him—8 as (regards) speech, conversation—9 violence, oppression—10 much, abundant, copious—11 endured, suffered—12 and endurance, long-suffering, resignation, forbearance, humility, meekness—13 without bounds, unlimited—14 did—15 once—16 in the way, by way, in the manner—17 of his advice, admonition—18 I said—19 I know—20 that to you—21 in the love, affection—22 this, (one)—23 designed, intended, the object—24 of defect, fault, error—25 is not—26 and foundation—27 of affection—28 on dishonour, meanness, baseness.

vileness—29 is not—30 notwithstanding—31 this—32 reality, meaning, sense—33 fit, becoming—34 the rank, dignity—35 of a wise person—36 it may not be, is not—37 to yourself—38 to accuse, slander, censure, asperse, cause to be suspected, impute blame—39 and the violence—40 of rude people—41 to endure, submit to—42 he replied—43 O! friend—44 hand—45 of anger—46 from the skirt—47 of my fortune, destiny, service, time, age—48 place, withhold, keep off, quit—49 because—50 often, many times—51 in this—52 expedience, counsel, advice, affair—53 that you—54 refer to, speak of, say—55 I have reflected, I have thought over, considered—[56 patience—57 on violence—58 of him—59 appeared easier—60 than patience, endurance—61 from her or him]—62 and the sages—63 have said—64 that—65 the heart—66 on striving, fighting—67 to place, deposit—68 is easier—69 than the eye—70 from—71 the sight, vision (*i. e.*, of a beloved object)—72 to take off—73 whoever—74 heart—75 before—76 a lovely one—77 possesses, has—78 beard—79 in hand—80 another—81 possesses places—82 he who, that one—83 without him—84 you cannot get on, live—85 if—86 violence—87 exercises, does—88 you must endure—89 a deer—90 a halter—91 on—92 neck—93 is not able—94 of itself, of its own pleasure—95 to go—96 one day—97 from a friend—98 I said to him—99 take care—100 how often? some, a few—101 from that—102 day—103 I have implored forgiveness—104 does not—105 a friend—106 care, caution,—107 from a friend—108 I have placed my heart—109 on that which—110 inclination, heart, desire—111 of him is—112 if—113 me with kindness—114 near herself—115 calls—116 or if—117 me with anger—118 should drive away—119 she knows (*i. e.*, she has the power, or, it is her pleasure.)

I saw a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once, by way of admonition, I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied, "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, *and find it easier to suffer injury on his account, than to relinquish him*;\* and the sages have said, that it is easier to reconcile the heart to labour, than to refuse your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his beard into the hands of another. If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

\* Revised from No. 56 to No. 61.—And patient submission to her violence appeared easier than to be patient without her (*i. e.*, than to be separated from her.)

## T A L E 10.

در عنفوان جوانی چنان که افتد دانی با خوش پسری سرری و سرری  
داشتم بحکم آنکه حلقی داشت طیب‌الادا و خلقی کالبدر اذابدأ

## بیت

آنکه نبات عارضش آب‌حیات میخورد  
در شکرش نگه کند هر که نبات میخورد  
اتفاقاً بخلاف طبع ازو حرکتی دیدم که نه پسندیدم دامن  
ازو در کشیدم و مهره مهرش در چیدم و گفتم

## بیت

برو هرچه میبایدت پیش گیر سر ما نداری سرخویش گیر  
شنیدمش که میرفت و میگفت

## بیت

شیره گروصل آفتاب نخواهد رونق بازار آفتاب نگاهد  
این بگفت و سفر کرد و پریشانی او در من اثر کرد

## بیت

باز آی و مرا بکش که پیشت مردن  
خوشر که پس از تو زندگانی بردن  
اما بشکر و منت باری پس از مدتی باز آمد آن حلق  
داودی متغیر شده و جمال یوسفی بزبان آمده و برهیب زنجندان  
چوبه گردی نشسته و رونق بازار حسنش شکسته متوقع که  
در کنارش گیرم کناره رفتم و گفتم

1 In the vigour, the flower, beginning—2 of youth—3 as, in the manner—4 that it occurred—5 you know—6 with a sweet, pleasing, excellent, gay, cheerful,

good happy, merry—7 son, boy, youth—8 a strict intimacy, great regard—9 I had, possessed, entertained—10 by reason—11 of that—12 a throat—13 he possessed—14 a sweet voice, an expressive voice, an agreeable or satisfactory voice—15 and a form like the full moon when rising—16 he who—17 the vegetation, grass (*i. e.*, down)—18 of his cheeks—19 the water of life—20 did nourish (lit. did eat)—21 on his sugar (*i. e.*, his sweet aspect)—22 did look, —23 whoever—24 sweetmeats (*i. e.*, his lips)—25 tasted—26 by chance—27 contrary—28 temperament, nature, disposition—29 of him—30 an action—31 I observed—32 which I did not approve—33 skirt—34 from him—35 I drew away, drew towards me—36 and the counter (*i. e.*, those made of mother of pearl,) a small shell—37 of his love—38 I picked up—39 and I said—40 go away, depart—41 wherever, whatever—42 you wish, think fit—43 before, in front—44 seize, take—45 my inclination, wish—46 you have not, possess not—47 your own wish—48 seize, take—49 I heard him—50 that as he was going—51 and was saying—52 the bat—53 if the companionship, company—54 of the sun—55 desires not—56 the splendour—57 of the market—58 of the sun—59 diminishes not—60 this he said—61 and travelled—62 and disquietude, distress—63 of him, for him—64 on me—65 did operate, affected—66 come back—67 and to me—68 kill—69 because before you, in your presence—70 to die—71 is pleasanter than—72 after you—73 life—74 to endure, bear up with—75 but—76 by the favour—77 and favour, obligation, entreaty—78 of God—79 finally, after—80 of a long time—81 he came back—[82 that throat (*i. e.*, voice)—83 of David—84 was changed—85 and the beauty of Joseph—86 had come to a decline, had wasted away—87 and on the apple—88 of his chin—89 like the quince—90 dust—91 sat—92 and the splendour—93 of the bazar—94 of his beauty—95 broken destroyed]—96 he expected—97 that—98 him in embrace—99 I would seize, catch—100 I went aside—101 and I said.

In the season of my youth, it happened, as you know, that I formed a strict intimacy, with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said, "Get away and go where you please, if you will not follow my advice, take your own course." As he was departing I heard him say, "If the bat does not choose to associate with the sun, the splendour of the luminary will not thereby be diminished." Having said thus he set out on a journey, and I experienced much disquietude, at the separation. (Arabic) *The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity.* Return thou and put me to death, for to die in your presence is better than to live in your absence. However by the blessing of God after a time he returned. *But he had lost the melodious voice of David, and his beauty that had resembled Joseph was faded, his chin being covered with dust like the quince, so that the incomparable splendor of his beauty was obscured.\** He expected that I should have caught him in my arms, when stepping aside, I said.

\* Revised from No. 82 to No. 95.—That voice like David's had changed and that Joseph like beauty had declined, on the apple of his chin appeared (lit. sat) dust like on the quince, and the splendour of his beauty was destroyed.

N. B.—The quince has a sort of "down" on it which gives it a rough appearance. *i. e.*, the young man had *now* an incipient beard

## قطعه

آن روز که خط شادیت بود صاحب نظر از نظر براندي  
امروز پیامدي بصلحتش کش فتحه وضمه برنشاندی

## مثنوی

تازه بهارا رفت وزرد شد دیگ منہ کاتش ما سرد شد  
چند خرامی و تکبر کنی دولت پارینه تصور کنی  
پیش کسی رو که طلبگار تست ناز بران کن که خریدار تست

## قطعه

صبزه در باغ گفته اند خوشست  
داند آنکس که این سخن گوید  
یعنی از روی دلبران خط سبز  
دل عشاق بیشتر جوید

## بیت

بوستان تو کند ناز اریست بس که برمی کنی و می روید

1 That day—2 that, when—3 a line, writing, beard, mustaches—4 of your loveliness, amiableness, pureness—5 was—6 the beholder, one who glances (صاحب a master and نظر a look, glance)—7 from sight, glance—8 you drove away—9 to day, now—10 you have come—11 with it in safety in peace—12 the draining, carrying—13 of the mustaches فتحه is the vowel



pronounced like the "a" in America, as it is *above* the line (*i. e.*, of the mouth, it is here used to mean the mustaches—14 and whiskers  $\alpha, \omega$  is the vowel point ~ pronounced like the "u" in full, it is here used to signify the whiskers—15 you have marked, inserted—16 the freshness, greenness—17 of spring—18 has gone, departed—19 and become yellow—20 kettle, pot—21 place not—22 because the fire—23 of us, ours—24 has become cold—25 how much—26 will you strut, walk proudly—27 and pride, arrogance—28 do you? will you exercise?—[29 wealth, power—30 old, past, ancient—31 thought, reflection—32 do you?—33 before, in front—34 of any one—35 go—36 who a seeker, asker, counter—37 of you is—38 sport, play, coquet—39 with that one—40 do—41 who—42 a purchaser—43 of you is—44 the verdure, greenness—45 in the garden—46 they have said—47 is nice, delightful—48 knows—49 that person—50 who this—51 speech—52 says—[53 that is to say—54 from the face—55 of sweet-hearts, beloved ones—56 the hair on the face—57 fresh, green (*i. e.*, down of youth)—58 the heart—59 of lovers—60 more, greater—61 seek, desire]—62 your garden—63 is a place or garden of leeks—64 the more that—65 you draw up, pluck up—66 and they grow, vegetate, grow as plants, spring up.

"At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? *reflect that the season of your power is elapsed.*\* Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it; *or in other words, the down on the chin of youth, is what we admired,*† your garden is a bed of leeks, which the more they are plucked out, grow the stronger."

\* *Revised from No. 29 to No. 32.*—"Reflect you on your past power?"

N. B.—"As much as to say." Is it because you were *formerly* beautiful that you *still* act in such a proud manner?

† *Revised from No. 53 to No. 61.*—"That is to say, it is the down on the face of beloved ones that the hearts of lovers more earnestly seek for"

## قطعه

تو پار برفته<sup>3</sup> چو<sup>4</sup> اهو<sup>5</sup> امسال<sup>6</sup> بيا مدي<sup>7</sup> چو يوزي<sup>8</sup>  
سعدی<sup>9</sup> خط سبز<sup>10</sup> دوست<sup>11</sup> دارد<sup>12</sup> نه هر<sup>13</sup> الف<sup>14</sup> جوالدوزي<sup>15</sup>

## قطعه

گر صبر کنی<sup>16</sup> ورنکنی<sup>17</sup> موی بناگوش<sup>20</sup>  
ایں دولت<sup>22</sup> ایام نکوئی<sup>24</sup> بسر آید<sup>25</sup>  
گردست بجان<sup>27</sup> داشتمی<sup>28</sup> همچو تو برریش<sup>30</sup>  
نگذاشتمی<sup>31</sup> تا بقیامت<sup>32</sup> که بر آید<sup>33</sup>

## قطعه

سوال کردم<sup>35</sup> و گفتم<sup>36</sup> جمال روی ترا<sup>39</sup>  
چه شد که مورچه برگرد ماه جوشیدست<sup>45</sup>  
بشنده گفت<sup>47</sup> فدایم چه بود<sup>49</sup> رویم را<sup>50</sup>  
مگر بماتم<sup>52</sup> حسنم<sup>53</sup> سیاه<sup>54</sup> پوشیدست<sup>55</sup>

1 You—2 last, past (*i. e.*, in times past)—3 departed—4 like—5 a deer  
—6 this year—7 you have come—8 like a leopard—9 Sady—10 fresh down  
new hairs—11 a friend—12 possesses (*i. e.*, loves)—13 not every—14 the  
letter A. (here means a hair from the resemblance the letter | or alif has to  
the rough hair on a person's beard)—15 a large needle, one used to sew sacks

or worse materials (from جوال a sack, a bag, and دوختن to sew, stich)—  
 16 if patience—17 you exercise, practise—18 or if you root up—19 the hair  
 —20 on the lobe of the ear, the tip of the ear (*i. e.*, the long coarse hairs often  
 seen on the ears of elderly people)—21 this—22 happiness, prosperity, wealth  
 —23 of the season time—24 of goodness, pleasantness—25 comes to a close,  
 passes away—26 if hand—27 on life—28 I possessed, I had—29 like you—30  
 on your beard—31 I would not pass over, would not quit—32 until the day of  
 resurrection—33 should come out, should come, arrive—34 question—35  
 I did—36 and I said—37 beauty—38 face—39 of yours—40 what has hap-  
 pened—41 that—42 ants—43 on the circle, orb—44 of the moon—45 have  
 sprung up—46 with laughter, smiling—47 he said—48 I know not—49 what  
 has befallen, happened to—50 my face—[51 except—52 for mourning, grief  
 —53 my beauty—54 black—55 has put on, clothed itself, arrayed itself.]

“ You departed last year beautiful as a deer, but are returned spotted like  
 a leopard. Sady admires the down of youth, and not hairs like a packing  
 needle. *Whether you allow your beard to remain,\** or pull it out, still the  
 season of youth will pass away. If I had such power over my life as you  
 have over your beard, it should never depart until the day of resurrection.”

asked him, “ what is become of the beauty of your face, that ants are  
 sprung up round the moon ?” He smiled and replied, “ I know not what has  
 befallen my face, *excepting that I am in mourning for my departed beauty.*” †

*Revised from No. 16 to No. 20.*—“ Whether you *endure*, or whether you *pluck out* the  
 hairs on the lobe of your ear.”

† *Revised from No. 51 to No. 55.*—Excepting that it (*i. e.* his face) has arrayed itself in  
 black apparel as mourning for my departed beauty.

N. B.—The word *سياه* simply means “ black” but undoubtedly some word such as ap-  
 parel is understood ; the “ mourning clothes” here alluded to are the black whiskers on  
 the youth’s face which he says are *his* mourning for the former boyish beauty he so much  
 boasted of.

## TABLE 11.

یکی را از مستعربان بغداد پرسیدند که گفت یعنی تا خوب  
 و لطیفند درشتی کنند و چون درشت شوند تلافی کنند  
 و دوستی نمایند

## نظم

امرد آنکه که خوب روی بود تلخ گفتار و تند خوی بود  
 چون بریش آمد و بلاغت شد مردم آمیز و مهر جوی بود

1 One—2 of—3 the inhabitants—4 of Baghdad—5 they asked—6 saying—7 he said—8 that is to say so long as they are good, handsome—9 and are delicate—10 severity—11 they do commit, exercise—12 and when—13 hard, rough—14 they became—15 the exercise, kindness—16 and friendship—17 they show, display—18 the youth—19 that time—20 when—21 handsome faced—22 is (lit. was)—23 bitter—24 speech, conversation—25 and quick, hot, fierce, acrid, a crimonious, furious—26 disposition—27 is, becomes, was—28 when—29 has come to a beard, (*i. e.*, reached manhood) has got a beard—30 and maturity—31 has reached, become—32 a mixer with men (from *مردم* men and *آمیختن* to mix)—33 and a seeker of friendship (from *مهر* love, affection and *جستن* to seek for)—34 becomes.

They asked one of the inhabitants of Baghdad his opinion of handsome youths: He replied, (Arabic) "No good is to be found amongst them, as long as they appear delicate; for then they are insolent; but when they become rough, they are courteous; or in other words, whilst handsome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilst his face continues smooth, has bitter words, and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

## T A L E 12.

8 7 6 5 4 3 2 1  
 یکی را از علمای پرسیدند که کسی با ماه روی در خلوت  
 16 15 14 13 12 11 10 9  
 نشسته و درها بسته و رقیبان خفته و نفس طالب و شهوت  
 24 23 22 21 20 19 18 17  
 غالب چنان که عرب گوید هیچ دانی که بعلمت پرهیزگاری  
 32 31 30 29 28 27 26 25  
 از و سلامت بماند گفت اگر از ماه روی بماند از بد گویان  
 33  
 نماند

## بیت

39 37 36 35 34  
 شاید پس کار خویشتن بنشستن  
 43 42 41 40 39  
 لیکن نتوان زبان مردم بستن

1 One—2 of—3 the learned—4 they asked—5 saying—6 any one—7 with a lovely one, moon-faced one—8 in privacy, retirement—9 sitting—10 and the doors—11 closed, shut—[12 and the guards, watchmen]—13 a sleep—14 and the sensual passions—15 importunate, asking, demanding—16 and lust—17 predominant, prevalent, ascendant, superior, overcoming—18 such as, in the same way as, like as—19 the Arabs—20 say—21 in any way, ought—22 know you—23 that by means, reason—24 of abstinence, virtue—25 from her—26 with safety—27 would remain (*i. e.*, escape)—28 he replied—29 if—30 from the lovely one—31 should remain (*i. e.*, escape pure)—32 from bad speakers, slanderers—33 would not remain (*i. e.*, escape)—34 perhaps, it is possible, may be—35 after—36 work, business—37 ones, own—38 to sit down—39 but—40 it is impossible, one is unable—41 the tongue—42 of men—43 to shut, stop, close, curb.

They asked a learned man; "If a man is sitting in a secret place, with a beautiful girl the doors shut, and the *rivals\** asleep, the passions inflamed and lust raging, as the Arabs say, (Arabic) *the dates ripe, and the watchman not hindering*, whether he thought his virtue would protect him?" He replied. "if he *Escapes* from the beautiful girl, he will not escape from slanderers, (Arabic) *If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him.* One may perchance restrain his passions, but he will not be able to curb men's tongues."

Revised No. 12.-- Read "the watchmen."

## T A L E 13.

طوطي را با زاعي در قفس کردند طوطي از قبح مشاهده او  
 مجاهده ميبرد و ميگفت اين چه طلعت مکر و هست  
 و هيات ممقوت و منظر ملعون و شمایل ناموزون  
 قطعه

علي الصباح بروي تو هر که برخيزد  
 صباح روز سلامت برو مسا باشد  
 بد اخ تري چو تو در صحبت تو بایستي  
 ولي چنانکه توئي در جهان کجا باشد

1 A parrot—2 with a crow—3 in a cage—4 they did put, placed—5 the parrot—6 from baseness, deformity—7 sight, seeing—8 of him (*i. e.*, the crow)—9 distress—10 endured—11 and was saying—12 this—13 what—14 countenance, face, aspect—15 odious is, abominable is, disgusting is, abhorred, execrable—16 and face, figure, countenance, form, aspect—17 hated, detestable—18 and countenance, visage—19 cursed, abominable, accursed—20 and qualities, dispositions, customs—21 not symmetrical, well adjusted, weighed—22 early in the morning—23 on the visage, face—24 of you—25 whoever—26 should rise up (*i. e.*, look at when rising)—27 a morning—28 of a day—29 of safety (*i. e.*, goodly)—30 on him—31 night, evening—32 may be, would become—33 ill-fated—34 like you—35 in the society—36 of (such) as you—37 you require, befits you, you ought to have—38 but—39 such as—40 you are—41 in the world—42 where?—43 may be.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance was saying, "What is this detestable countenance, this odious form, this cursed object with unpolished manners? (*Arabic*) *Thou crow of the desert, would to God we were as far asunder as the east is from the west.* Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill fated wretch should have a companion like yourself, but where in the world can your equal be found?"

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸  
 عجبتَر آن که غراب از مجاورت طوطی بچان آمده بود  
 ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶  
 لاحول کزان از گردش گیتی همی نالید و دستهای تغابن بر  
 ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳  
 یکدیگر همی مالید و میگفت این چه بخت نگونست و طالع  
 ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱  
 دوز و ایام بوقلمون لایق قدر من آنستی که با زانی بر دیوار  
 ۳۲ ۳۳ ۳۴  
 باغی خرابان همی رفتی

## بیت

۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲  
 پارسا را بس این قدر زندان که بود در طویلۀ زندان  
 ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹  
 تا چه گناه کرده ام که روزگارم بعقوبت آن در سلک صحبت  
 ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷  
 چنین ابلهی خود رای و ناجنس خیره درای به چنین بند و بلا  
 ۵۸  
 مبتلا کرده است

## قطعه

۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵  
 کس نیاید بیای دیواری که بران صورتت نگار کنند  
 ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲  
 گرترا در بهشت باشد جای دیگران دوزخ اختیار کنند  
 ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹  
 این مثل بدان آوردم تا بدانی که چندان که دانا را از نادان  
 ۸۰ ۸۱ ۸۲ ۸۳ ۸۴  
 نفرست صد چندان نادان را از دانا وحشتست

1 More wonderful—2 that—3 because viz.—4 the crow—5 from the neighbourhood companionship, society—6 of the parrot—7 to life—8 had arrived and (*i. e.*, had reached the point of death)—9 God avert the evil—10 doing (*i. e.*, praying to be guarded from evil spirits)—11 from the vicissitudes, changes, turnings, revolutions—12 of the universe, times, world, fortune—13 was lamenting—14 and the claws, hands—15 of sorrow, neglecting, erring, —16 on, upon—17 one another—18 did rub—19 and was saying—20 this

what—21 fate—22 inverted is—23 and fate, fortune—24 mean, low—25  
 and time, season—26 changeably, variegated, various hues, a chameleon—27  
 proper, fit, it behoves—28 my dignity, state—29 that is—30 that with a crow  
 —31 on the wall—32 of a garden—33 strutting proudly, gracefully—34  
 should be walking—35 to the good man—36 sufficient—37 this species, this  
 quantum—38 of imprisonment—39 that—40 should be—41 in the company,  
 stable—42 of rakes, profligates—43 then what fault—44 have I committed,  
 done—45 that my time, life—46 in the punishment—47 of that (*i. e.*, sin)  
 —48 in the train, series, string—49 of companionship, society—50 of such  
 —51 a fool—52 conceited, self-conceited (from خود self, and راي know-  
 ledge, wisdom)—53 and worthless, useless (from نا not and جنس kind,  
 gender, race, goods)—54 stupid converser, talker (from خيره dark, obscure,  
 stupified, vain, and دراي talking, conversation)—55 in such—56 imprison-  
 ment—57 and misfortune—58 have become tried, afflicted, distressed—59  
 any person—60 comes not—61 to the foot—62 of a wall—63 that on it—64  
 your face, form—65 they paint, draw—66 if to you—67 in heaven—68 should  
 be—69 a place—70 others, other folks—71 Hell—72 would prefer, choose—73  
 this simile—74 on that, for that—75 I have brought—76 so that you may  
 know—77 that however much—78 that to the wise—79 from the ignorant  
 —80 disgust is—81 an hundred times—82 to that ignorant one—83 from the  
 wise—84 fear is, dread is.

What is most strange, the crow was equally distressed by the society of the  
 parrot, and lamenting his fate, complained of the vicissitudes of fortune, and  
 rubbing the claws of sorrow one against the other was saying, "What ill luck,  
 what mean fate, what a reverse of fortune! It suited my dignity to be strutting  
 on a garden wall in company with another crow. It is sufficient imprisonment  
 for a holy man, that he should be compelled to associate with profligates. How  
 far have I sinned, that in punishment thereof my life should be spent in com-  
 pany with such a worthless conceited prattler. No one will approach a wall on  
 which your picture is painted. If you had admittance into paradise every one  
 would prefer hell to your company." I have brought this example to shew  
 that how much soever men of understanding may despise the ignorant, these  
 are an hundred times more distressed in the company of the wise.



## بیت

<sup>1</sup> زاهدی <sup>2</sup> در سماع <sup>3</sup> زندان <sup>4</sup> بود <sup>5</sup> زان میان <sup>6</sup> گفت <sup>7</sup> شاهد <sup>8</sup> بلخی <sup>9</sup>  
<sup>10</sup> گرملوی <sup>11</sup> زما <sup>12</sup> قرش <sup>13</sup> منشین <sup>14</sup> که تو هم <sup>15</sup> در میان <sup>16</sup> ما <sup>17</sup> تلخی

## رباعی

<sup>18</sup> جمعی <sup>19</sup> چو گل <sup>20</sup> و لاله <sup>21</sup> بهم پیوسته <sup>22</sup> تو هیزم <sup>23</sup> خشک <sup>24</sup> در میان <sup>25</sup> شان <sup>26</sup> رسته  
<sup>27</sup> چون <sup>28</sup> باد مخالف <sup>29</sup> و چو سرما <sup>30</sup> ناخوش <sup>31</sup> چون <sup>32</sup> برف <sup>33</sup> نشسته <sup>34</sup> و چون <sup>35</sup> یخ بسته

1 A devotee—2 in the company (lit. hearing, singing)—3 of rakes, profligates—4 was—5 from them—6 amongst, in the middle—7 said—8 a handsome one, a beauty—9 of Bâlk—10 if you are sad, grieved—11 from us, towards us, on account of us—12 sour, angry—13 sit not—14 because you also, you really—15 in the midst—16 of us—17 are bitter,—18 an assembly, collection—19 like roses—20 and tulips—21 together joined, mixed together—22 you fire wood—23 dry—24 in the midst—25 of them—26 grown, sprung up—27 like—28 a contrary wind—29 and like—30 cold—31 unpleasant, disagreeable, intense—32 like snow—33 sitting, deposited (*i. e.*, driven snow)—34 and like—35 frozen ice (from <sup>یخ</sup> ice and <sup>بسته</sup> closed, shut.)

A devotee being at a singing party in company with some profligates, one of the beauties of Bâlk said to him, "if you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

## TABLE 14.

زفريقي داشتم<sup>1</sup> كه<sup>2</sup> سالها<sup>3</sup> باهم<sup>4</sup> سفر کرده بوديم<sup>5</sup> و نان<sup>6</sup> و نمک<sup>7</sup>  
 خورده<sup>8</sup> و بي کمران<sup>9</sup> حقوق<sup>10</sup> صحبت<sup>11</sup> ثابت شده<sup>12</sup> آخر<sup>13</sup> بسبب<sup>14</sup> نفعي<sup>15</sup>  
 اندک<sup>16</sup> آزار<sup>17</sup> خاطر من<sup>18</sup> روا داشت<sup>19</sup> و دوستي<sup>20</sup> سپري شد<sup>21</sup> و با اين همه<sup>22</sup>  
 از هر دو طرف<sup>23</sup> دل بستگي<sup>24</sup> حاصل بود<sup>25</sup> بحکم<sup>26</sup> آن<sup>27</sup> كه<sup>28</sup> شنيدم<sup>29</sup>  
 كه<sup>30</sup> روزي<sup>31</sup> دو بيت<sup>32</sup> از سخنان<sup>33</sup> من<sup>34</sup> در مجمعي<sup>35</sup> همي<sup>36</sup> گفت<sup>37</sup>

1 I had a friend—2 with whom—3 years—4 together—5 we had travelled  
 —6 and bread—7 and salt—8 eaten—9 and without limit, excessive—10 the  
 rights—11 of companionship, friendship—12 became fixed, established, stable,  
 constant—13 at last, finally—14 by reason—15 of a profit advantage—16  
 little, trifling, paltry—17 distress—18 of my heart—19 permitted—20 and  
 (our) friendship—21 ceased, became completed—22 and with all this, not-  
 withstanding all this—23 from—24 each two, both—25 sides—26 an attach-  
 ment, fondness—27 became obtainable—28 by reason—29 of that—30 because  
 viz.—31 I heard—32 that one day—33 two verses—34 from the sayings,  
 compositions—35 of myself, mine—36 in an assembly—37 was saying, reciting.

I had a friend with whom I travelled many years, we ate our bread, and  
 salt together, and enjoyed the rights of friendship to an uncommon degree.  
 Afterwards, on account of some paltry advantage, he suffered me to be dis-  
 pleased, and our intimacy ceased. But notwithstanding this difference, there  
 still subsisted a cordial attachment on both sides, for I heard that he was one  
 day reciting in a company these verses of mine

## قطعه

1 نگار من چو در آید 2 بخنده 3 نمکین 4  
 5 نمک زیادہ کند 6 بر جراحت 7 ریشان 8  
 9 چه بودی 10 ار سر زلفش 11 بدستم 12 افتادی 13  
 14 چو آستین 15 کریمان 16 بدست 17 درویشان  
 18 طائفہ 19 دوستان نہ بر لطف 20 این سخن 21 بلکہ 22 بر حسن 23 سیرت 24  
 25 خویش گواہی دادند 26 او ہم 27 دران 28 میان 29 مبالغہ 30 کردہ 31 و بر فوت 32  
 33 صحبت 34 قدیم 35 تاسف خوردہ 36 و بخطای 37 خویش 38 اعتراف 39 کردہ 40  
 41 معلوم کردم کہ از طرف 42 او ہم 43 رغبت 44 هست 45 این بیتها 46 فرستادم 47  
 48 و صلح کردم

## قطعه

49 نہ مارا 50 درمیان 51 عہد 52 وفا 53 بود 54 جفا کردی 55 و بد 56 مہری 57 نمودی 58  
 59 بیکیار از جهان 60 دل در تو 61 بستم 62 ندانستم 63 کہ بر گردی 64 بزودی 65  
 66 ہنوزت 67 گرسر 68 صلحست 69 باز آئی 70 کزان 71 محبوبتر 72 باشی 73 کہ بودی 74

1 My idol, mistress, beloved—2 when she comes in—3 with laughter—4 animated, witty, poignant, (*lit.* salt, saline)—5 salt—6 more pots, does more—7 on the wound—8 of wounded ones—9 what would it be? how nice?—10 if the tip, head—11 of her curls—12 in my hand—13 should fall, were to fall—14

like the sleeve—15 of liberal men—16 into the hands—17 of poor folks, beggars—18 a lot, a set, a band—19 of friends—20 not upon—21 the merit, grace, delicacy, elegance—22 of these words—23 but—24 from the generosity, kindness, goodness—25 of manners, morals, dispositions—26 their own—27 gave witness, (*i. e.*, praised)—28 he also—29 in them—30 amongst, in the middle—31 did extol, praise—32 and on—33 the loss, death, failure—34 of friendship—35 old—36 did lament over, regretted—37 and fault, error—38 his own—39 acknowledgment, avowal—40 did—41 I understood—42 that from—43 quarter, side, direction—44 of him also—45 pleasure is, (*i. e.*, had a strong desire)—46 these verses—47 I sent—48 and made peace—49 not to us—50 between—51 a bond, treaty—52 of fidelity—53 was?—54 you did oppress, you offended—55 and want of affection, (*بغ* bad and *محبة* love)—56 evinced you, you displayed, showed—57 all at once, with one accord—58 from the world—59 heart—60 towards you, upon you—61 I closed, I fixed—62 I knew not—63 that you would turn—64 with quickness, quickly—65 yet to you—66 if the inclination—67 of peace is—68 come back—69 because of that—70 more beloved—71 you remain—72 than you were.

“When my mistress comes with sweet smiles, she adds more salt to the wound: how happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor.” A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and regretting the loss of a long established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent these verses and made peace with him, “Was there not a treaty of fidelity between us, that you offended me, and shewed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before.”

## T A L E 15.

8 7 6 5 4 3 2 1  
 يکي را زني صاحب جمال بود در گذشت و مادر زن پير  
 16 15 14 13 12 11 10 9  
 فرتوتي بعثت صداق در خانه متمکن بماند مرد از مجاورت او  
 25 24 23 22 21 20 19 18 17  
 بجان رنجيدي و بحکم صداق از مجاورت او چاره نديدي يکي  
 34 33 32 31 30 29 28 27 26  
 ازين طايفه گفت چه گونه در فراق يار عزيز گنت نا ديدن زن  
 40 39 38 37 36 35  
 بر من چنان دشوار نمي آيد که ديدن مادر زن  
 مثنوي

49 48 47 46 45 44 43 42 41  
 گل بتاراج رفت و خار بماند گنج بر داشتند و مار بماند  
 57 56 55 54 53 52 51 50  
 ديده بر تارک سنان ديدن خوشتر از روي دشمنان ديدن  
 64 63 62 61 60 59 58  
 و آبست از هزار دوست بريد تا يکي دشمنت نبايد ديد

1 A person, one—2 a woman, a wife—3 handsome—4 was (*i. e.*, had)—5 she passed over (*i. e.*, died)—6 and the mother—7 of the woman—8 old—9 and decrepid, worn out—10 by reason—11 of the dower—12 in the house—13 fixed, established—14 remained—15 the man from—16 her society, her neighbourhood—17 to life, to the very soul—18 was vexed, distressed—19 but by reason—20 of the dower—21 from the society—22 of her—23 help, remedy—24 saw not, observed not—25 one—26 of this—27 set, band, lot—28 remarked—29 what way? how do you?—30 during the absence, separation—31 of your dear friend (*i. e.*, wife)—32 he said—33 not seeing, not to see—34 the woman—35 upon me—36 so—37 hard, difficult, arduous—38 does not come (*i. e.*, does not seem—39 than to see—40 the mother of the woman—41 the rose—42 to destruction, plunder, ruin—43 has gone departed—44 and the thorn—45 remains—46 the treasure—47 they have taken up—48 and the snake—49 remains—50 the eye—51 on the point, top, summit—52 of a spear—53 to see, observe—54 better than, pleasanter than—55 the face—56 of enemies—57 to see—58 it is proper—59 from a thousand—60 friends—61 to cut off, break off—62 so that one—63 enemy of yours—64 may not see, ought not to see.

A person having a handsome wife who died, her mother, a decrepid old woman, for the sake of the dower, settled in his house. He was teased to death by her society, but on account of the dower, he had no remedy for the evil. One of his acquaintance asked him how he found himself, since his separation from his dearly beloved wife. He replied, "not seeing my wife, is not so distressing, as the sight of her mother. The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fixed on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

N. B.—The natives have a saying that there is a *snake* that always acts as guard over hidden treasures

## TABLE 16.

یاد دارم که در جوانی گذر داشتم بکوئی و نظر داشتم بماه روی  
 در ایام تموزی که حرورش آب دهان را بخوشانیدی و سمومش  
 مغز استخوان را بخوشانیدی از ضعف بشریت تاب آفتاب  
 نیاوردم لاجرم التجا بسایه دیواری کردم مترقب که کسی  
 زحمت حرّ تموز از من ببرد و بآبی آتش من فرو نشاند ناگاه  
 از تاریکی دهلیز خانه روشنائی دیدم جمالی که زبان فصاحت  
 از بیان صباحت او عاجز بماند چنانکه در شب تازیک صبح برآید  
 یا آب حیات از ظلمت بدرآید قدحی برف آب بردست  
 و شکر دران ریخته و بعرق برآمیخته ندانم بگلایش مطیب کرده  
 یا قطره چند از گل رویش دران چکیده فی الجمله شراب از دست  
 نگارینش بر گرفتم و بخوردم و عمر گذشته از سر گرفتم

## قطعه

خرم آن فرخنده طالع را که چشم بر چنین روی اوفتد هر بامداد  
 مست می بیدار گردد نیم شب مست ساقی روز محشر بامداد

1 I remember—2 that—3 in youth—4 I passed—5 by a street, through a street—6 and I saw, and my sight fell—7 on a handsome person, a moon-faced one—8 during the season, time, period—9 of July (*i. e.*, hot season)—10 that its heat—11 to the water of the mouth (*i. e.*, saliva) spittle—12 dried, caused to dry up—13 and its hot wind, sultry wind—14 the marrow—15 of bones—16 caused to boil—[17 from the frailty, weakness, feebleness—18 of humanity, human nature—19 the power—20 of the sun—21 I brought not (*i. e.*, had not)]—[22 compelled, necessarily, indispensably—23 shelter]—24 in the shade—25 of a wall—26 I took (*lit. did*)—27 expecting, trusting—28 that—29 some one—30 the pain, torment, trouble, disquietude—31 of the heat—32 of July—33 from me should take away—34 and with a drop of water—35 my fire—36 would quench—37 and daily—38 from the darkness—39 of a balcony, threshold—[40 a light, splendour brilliancy—41 I observed—

42 a beauty—43 which or that] the tongue—44 of eloquence—45 in the description—46 of the beauty, gracefulness—47 of her—48 remains weak, is helpless, would be powerless—49 like, such as—50 during a night—51 dark—52 morning comes out, appears—53 or the water of life—54 from darkness—55 comes out, proceeds from—56 a cup—57 of ice water—58 in hand—59 and sugar—60 in that—61 mixed, scattered—62 and with juice—63 mixed—[64 I know not—65 if she with rose water—66 perfumed—67 had done]—68 or drops—69 a few—70 from her rosy-cheek—71 in that—72 had dropped, infused—73 in short, to be brief—74 the wine from, the beverage from—75 hand—76 delicate, lovely—77 I seized, took—78 and drunk—79 and age—80 past—81 from the beginning—82 I seized—83 happy—84 that fortunate—85 fated one—86 whose eye—87 on such—88 a face—89 falls—90 every morning—91 the intoxicated—92 from wine—93 becomes awake—94 at midnight—95 the intoxicated—96 from the cup bearer—[97 or the day of judgment, day of assembly—98 morning.]

I recollect that in my youth as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, *so that being unable to support the sun's powerful beams, I was obliged to take shelter\** under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly, from the shade of the portico of a house, *I beheld a female form, whose beauty†* it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. *I know not whether what I perceived was the fragrance of rose water,‡* or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents found myself restored to new life. (Arabic) *The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it.§* How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses *until the day of judgment.||*

\* Revised from No. 17 to No. 21.—From the frailty of humanity I was unable to endure the rays of the sun.

† Revised from No. 22 to No. 23.—“Necessarily I took shelter.”

‡ Revised from No. 40 to No. 43.—“I observed a brilliancy the beauty of which.”

§ Revised from No. 64 to No. 67.—“I know not if she had perfumed it with rose water.”

|| Revised from No. 97 to No. 98.—“Until the morning of the day of judgment.”

## T A L E 17.

<sup>1</sup>سالي <sup>2</sup>سلطان محمود <sup>3</sup>خوارزمشاه <sup>4</sup>با خطاي <sup>5</sup>براي <sup>6</sup>مصلحتي <sup>7</sup>صلح  
<sup>8</sup>اختيار کرده بود <sup>9</sup>بجامع <sup>10</sup>کاشغر <sup>11</sup>در آمدم <sup>12</sup>پسري <sup>13</sup>دیدم <sup>14</sup>در <sup>15</sup>خوبي  
<sup>16</sup>بغایت اعتدال <sup>17</sup>و نهایت <sup>18</sup>جمال <sup>19</sup>چنانکه <sup>20</sup>در <sup>21</sup>امثال <sup>22</sup>او <sup>23</sup>گفته اند

## رباعي

<sup>24</sup>معلمت <sup>25</sup>همه <sup>26</sup>شوخي <sup>27</sup>و دلبري <sup>28</sup>آموخت  
<sup>29</sup>جفا <sup>30</sup>و ناز <sup>31</sup>و عتاب <sup>32</sup>و ستمگري <sup>33</sup>آموخت  
<sup>34</sup>من آدمي <sup>35</sup>بچنين <sup>36</sup>شکل <sup>37</sup>و خوي <sup>38</sup>و فد <sup>39</sup>و روش <sup>40</sup>  
<sup>41</sup>ندیده ام <sup>42</sup>مگر اين <sup>43</sup>شيوه <sup>44</sup>از بري <sup>45</sup>آموخت  
<sup>46</sup>مقدمه نکو <sup>47</sup>ز خوشري <sup>48</sup>در دست <sup>49</sup>و همی خواند <sup>50</sup>گفتم <sup>51</sup>ای پسر  
<sup>52</sup>خوارزم و خطاي <sup>53</sup>صلح کردند <sup>54</sup>و زید و عمرو را <sup>55</sup>خصومت <sup>56</sup>همچنان  
<sup>57</sup>باقیست <sup>58</sup>بخندید <sup>59</sup>و مولودم <sup>60</sup>پرسید <sup>61</sup>گفتم <sup>62</sup>خاک شیراز <sup>63</sup>گفت  
<sup>64</sup>از سخنان <sup>65</sup>سعدی <sup>66</sup>چه داری <sup>67</sup>گفتم

1 A year—2 Sultan Mohammed—3 Khovarzum Shah—4 in the Khatai—  
 5 for the sake—6 of some weighty matter, convenience, expedience—7 peace—8  
 had chosen—9 in the mosque—10 of Cashghur—11 I came into—12 a boy—  
 13 I saw—14 in—15 beauty—16 with excessive, great—17 mean, evenness,



equilibrium, moderation—18 and excessive, extreme—19 beauty—20 such as—21 concerning—22 such as him, the like of him—23 they have said—24 your master, teacher—25 all—26 mischief, playfulness, sauciness, wantonness—27 and captivating ways (from *دل* the heart and *بردن* to carry away)—28 taught—29 tyranny, violence, oppression—30 and blandishment coquetry—31 and anger—32 and tyranny—33 taught—34 I—35 a man, mortal—36 with such—37 a shape, form—38 and temper, disposition—39 and stature—40 and way, walk, gait—41 I have not seen—42 except this, perhaps these—43 accomplishments, customs, ways, profession, trade—44 from a fairy—45 you learnt—46 the preface of the syntax, the first book of the syntax—47 of Zemukhshery—48 in hand—49 and thus read, was repeating—50 I said—51 O! son O! boy—52 Khavarzum and Khatai—53 have made peace—54 and to Omar and Zeid—55 contention—56 still in the same way as before—57 remaining is? does exist?—58 he smiled—59 and my birth-place—60 asked—61 I replied—62 the ground (or land) of Sheeraz—63 he said—64 from the sayings of the compositions—65 of Sâdy—66 what possess you?—67 I replied.

In the same year that Sultan Mohammed Khovarzum Shah, for some weighty reason, made peace with the king of Khatai, I entered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described, "The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity: I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhshery, and was repeating, "Zeid struck Omar, and became the injurer of Omar." I said, "young man, Khovarzum and Khatai have made peace; and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered at Sheeraz. He asked, "what have you of Sâdy's compositions?" I replied in Arabic.

گفت غالب اشعار او درین زمین بزبان پارسیست اگر بگوئی  
 بفہم نزدیک تر باشد

### مثنوی

طبع ترا تا ہوس نحو شد صورتِ عقل از دل ما محو شد  
 ای دل عشاق بدام تو صید ما بتو مشغول و تو با عمرو زید  
 بامدادان کہ عزم سفر مصمم شد مگر کسی از کاروانیان گفتہ  
 بودش کہ فلان سعدیست دیدم کہ دوان آمد و تلاف کرد  
 و بروداع تاصف خورد کہ چندین روز چرا نگفتی کہ منم تا  
 شکر قدم بزرگان را بخدمت میان بستمی گفتم

### مصراع

با وجودت زمن آواز نیامد کہ منم

1 He said—2 many—3 of his verses—4 in this—5 land, country, ground  
 —6 in the tongue, language—7 of Persians—8 if you speak (*i. e.*, in that)—9 to  
 the understanding—10 nearer (*i. e.*, easier)—11 may become—12 your tempera-  
 ment (*i. e.*, attention)—13 as long as mind, soul—14 on the preface (*i. e.*, the com-  
 mencing book)—15 becomes, is—16 the shape, form—17 of wisdom—18 from

—19 our hearts—20 becomes obliterated, rubbed out—21 O?—22 heart of lovers, (one towards whom all hearts are inclined)—23 in your net—24 I am game—25 I with you—26 am occupied—27 and with you—28 Omar and Zeid—29 in the morning—30 when intention—31 of journey, departure—32 became fixed, was decided, fixed upon—33 perhaps—34 some one—35 of the caravan folks—36,—73 had said to him—38 that a certain one—39 is Sady—40 I observed—41 that running—42 he came—43 and shewed kindness, affection—44 and at our farewell, at departure—45 lamented regretted—46 saying viz—47 so many—48 days—49 why—50 said you not—51 that I am (viz. I am so and so)—52 so that—53 thanks—54 at the arrival, approach—55 of great persons—56 in service—57 loins—58 I might have girt up—59 I said—60 in your presence—61 from me—62 the sound came not—63 viz. that I am (*i. e.* the person called Sady.)

(*Arabic*) “*I am enamoured with the student of Syntax who attacks me as furiously as Zied does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?*” He replied, “The greater part of his verses to be met with in this country are in the Persian language, if you would repeat some of those we should more readily comprehend them. (*Arabic*) *Speak to men according to their capacity.*” Whilst you fix your attention on Syntax, our minds are bereft of reason; alas thou ravisher of hearts, I am thinking on you only, and you are engrossed by Omar and Zeid. Probably some of the Caravan had told him, that I was Sâdy, for on the morning of our departure, I saw him come running, he shewed kindness and lamented my departure, saying how “was it that you should have been so long without telling that you are Sâdy, in order that I might have rendered you every service in my power?” I answered that I had not power to discover myself in his presence.

گفتا چه شود کہ درین بقعہ چند روز بر آسایی تا از خدمتت  
مستفید شویم گفتم نتوانم بحکم این حکایت کہ دیدم

## مثنوی

بزرگی دیدم اندر کوهساری قناعت کرده از دنیا بغاری  
چرا گفتم بشهر اندر نیائی کہ بار بند از دل بر کشائی  
بگفت انجا پر پرویان نغزند چو گل بسیار شد پیلان بلغزند  
این کلام گفتم و بوسه بر سر و روی همدیگر دادیم و وداع کردیم

## بیت

بوسه دادن بروی دوست چه سود هم دران لحظه کردنش پدرود  
سبب گوئی وداع یاران کرد روی زین سوی سرخ ازان سو زرد

1 He replied—[2 what would it be? what matter—3 that, if—4 in this—5  
place, spot,—6 a few days—7 you were to rest, should enjoy, repose—8 so  
that from—9 your service, your ministry, duty—10 we might gain advantage,  
be benefitted]—11 I replied—12 I am unable—13 by reason of this—14 story,  
tale, adventure—15 that I saw, I observed—16 a great man—17 I saw—18  
in a mountainous place, amongst the mountains—[19 content, tranquillity—20  
enjoyed, did—21 from the world, apart from the world—22 in a cave]—23  
why—24 said I—25 to the city—26 in the midst, between—27 do you not come?

come you not?—28 so that the lord—29 of imprisonment, bondage, captivity—30 from heart—31 you might open, take off, be relieved of—32 he replied—33 in that place—34 fairy faced ones—35 beautiful are, good are—36 where clay, mud—37 much is, much is accumulated—38 elephants—39 they slip, lose footing—40 this speech—41 I uttered, spoke—42 and a kiss—43 on the face—44 of one another—45 we gave, impressed—46 and farewell we did—47 a kiss—48 to give—49 on the face—50 of a friend—51 what use is, of what advantage is—52 also—53 during that—54 moment—55 doing to him—56 farewell, bidding adieu—[ 57 an apple—58 you may say—59 farewell—60 of friends having done—61 the face from this—62 side—63 is red—64 from that side—65 yellow.]

He added, "*what objection can there be to your remaining here, and favoring us with your company a few days longer?*"\* I replied, "I cannot, on account of the following incident, which once befell me. I saw in the mountain a wise man who *having retired from the world dwelt in a cave.*† I asking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquisite beauty; and where there is much clay the elephants lose their footing." After making this speech, we mutually kissed and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? *It is like an apple with one cheek red and the other yellow.*‡ (*Arabic*) *If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship.*

\* Revised from No 2. to No. 10.—What matter if you were to take it easy here for a few days so that we might be benefitted by your services.

† Revised from No. 19 to No. 22.—Enjoyed contentment (apart from the world) in a cave.

‡ Revised from No. 57 to No 65.—You may say that bidding adieu to friends is (like) an apple, the cheek on this side red and on the other side yellow.

## T A L E 18.

<sup>1</sup> خرقه پوشي <sup>2</sup> در کاروان <sup>3</sup> حجاز <sup>4</sup> همراه ما <sup>5</sup> بود <sup>6</sup> يکي <sup>7</sup> از امراء عرب  
<sup>8</sup> مرا <sup>9</sup> صد <sup>10</sup> دينار <sup>11</sup> بخشیده بود <sup>12</sup> تا <sup>13</sup> نفقه <sup>14</sup> عيال <sup>15</sup> کند <sup>16</sup> ناگاه <sup>17</sup> دزد  
<sup>18</sup> خفاچه <sup>19</sup> بر کاروان <sup>20</sup> زدند <sup>21</sup> و <sup>22</sup> پاک <sup>23</sup> ببردند <sup>24</sup> بازرگانان <sup>25</sup> گریه <sup>26</sup> و <sup>27</sup> زاري  
<sup>28</sup> کردن <sup>29</sup> گرفتند <sup>30</sup> و <sup>31</sup> فریاد <sup>32</sup> بي <sup>33</sup> فايده <sup>34</sup> خواندن

## بیت

<sup>35</sup> گر <sup>36</sup> تضرع <sup>37</sup> کنی <sup>38</sup> و <sup>39</sup> گرفتاری <sup>40</sup> دزد <sup>41</sup> زر <sup>42</sup> باز <sup>43</sup> پس <sup>44</sup> نخواهد <sup>45</sup> داد  
<sup>46</sup> مگر <sup>47</sup> آن <sup>48</sup> درویش <sup>49</sup> خرقه <sup>50</sup> پوش <sup>51</sup> برقرار <sup>52</sup> خود <sup>53</sup> مانده <sup>54</sup> بود <sup>55</sup> و <sup>56</sup> تغیر <sup>57</sup> درو  
<sup>58</sup> نیامده <sup>59</sup> گفتم <sup>60</sup> مگر <sup>61</sup> آن <sup>62</sup> معلوم <sup>63</sup> ترا <sup>64</sup> نبردند <sup>65</sup> گفت <sup>66</sup> بلی <sup>67</sup> بردند  
<sup>68</sup> و <sup>69</sup> لیکن <sup>70</sup> مرا <sup>71</sup> با <sup>72</sup> آن <sup>73</sup> معلوم <sup>74</sup> چنان <sup>75</sup> الفتی <sup>76</sup> نبود <sup>77</sup> که <sup>78</sup> بمفارقت <sup>79</sup> آن  
<sup>80</sup> خسته <sup>81</sup> دل <sup>82</sup> باشم

## بیت

<sup>83</sup> نباید <sup>84</sup> بستن <sup>85</sup> اندر چیز و <sup>86</sup> کس <sup>87</sup> دل <sup>88</sup> که <sup>89</sup> دل <sup>90</sup> برداشتن <sup>91</sup> کاریست <sup>92</sup> مشکل  
<sup>93</sup> گفتم <sup>94</sup> موافق <sup>95</sup> حال <sup>96</sup> منست <sup>97</sup> آنچه <sup>98</sup> تو <sup>99</sup> گفتی <sup>100</sup> که <sup>101</sup> مرا <sup>102</sup> در عهد <sup>103</sup> جوانی

1 A weaver of rags, a beggar—2 in the caravan—3 of Hujaz—4 the same road with us (i. e. fellow traveller with us)—5 was—6 one—7 of the nobles of Arabia—8 to him, upon him—9 one hundred—10 dinars—11 had bestowed,—12 so that the expenses for living—13 of his children—14 might do, arrange for—[15 suddenly—16 thieves, robbers—17 secretly, unexpectedly  
 (خفاچه زدن) to pounce down upon to jump stealthily out of an ambush,

—18 on the caravan—19 they struck (*i. e.* darted upon, pounced)]—20 and took clean away—21 the merchants—22 crying—23 and lamentation—24 they began to do—25 and complaints—26 useless—27 to utter, repeat, mutter—28 if—29 supplication—30 you do—31 or if complaint—32 the thief, robber—33 gold—34 back again, returning—35 will not give—36 but that—37 beggar—38 clothed in rags—39 fixed, established, unmoved—40 himself—41 had remained—42 and change, alteration—43 on him—44 had not come—45 I said—46 perhaps, may be—47 that coin, money (*lit.* known, notorious)—48 of yours—49 they have not carried off, they have not taken off—50 he replied yes—51 they have carried off—52 but—53 to me—54 on that—55 money, coin—56 such—57 love, affection—58 was not—59 that by separation, alienation, absence—60 of it—61 broken—62 hearted—63 I should remain—64 one ought not, it is not fit—65 to place, shut up, fix—66 upon any thing or person—67 the heart—68 because the heart—69 to take off, remove—70 a work is—71 difficult—72 I said—73 becoming, fit, like, resembling—74 the state, circumstances—75 of me is—76 that which—77 you say—78 because to me—79 in the season, time—80 of youth.

A durwaish accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. *Suddenly a band of robbers of the tribe of Kufacheh\** attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain the thief will not restore the money. The durwaish was the only exception, he remaining unshaken, and not at all affected by the adventure. I said to him, “perhaps they have not taken your money.” He answered, “yes they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter, to remove the heart therefrom.” I replied, “your words suit my circumstances exactly; for in my youth,

\* *Revised from No 15 to No 19.*—Suddenly robbers pounced upon the caravan.

با جوانی اتفاق مخالفت بود و صدق مودت بمثابتهی که  
 قبله چشم جمال او بودی و سود سرمایه عمرم وصال او

## قطعه

مگر ملایکه بر آسمان و گر نه بشر  
 بحسن صورت او در زمین نخواهد بود  
 بدوستی که حرامست بعد از صحبت  
 که هیچ نطفه چو او آدمی نخواهد بود  
 ناگهی پای وجودش بگل اجل فرورفت و دود فراق از  
 دودمانش برآمد روزها بر سر خاکش مجاورت کردم و از جمله  
 که در فراق او گفتم اینست

## قطعه

کاش کان روز که در پای تو شد خار اجل  
 دهنست گیتی بزدی تیغ هلاکم بر سر  
 تا درین روز جهان بی تو ندیدی چشم  
 ای منم بر سر خاک تو که خاکم بر سر

1 With a youth—2 by chance—3 mixing together in society—4 was or happened, existed—5 and truth, veracity, sincerity—6 of affection, love—7 to such a degree—8 that—9 the Keblah of my eyes—10 his beauty—11 was—[12 and the profit, interest, usury—13 of the capital of my life—14 his companionship, meeting him]—15 perhaps—16 an angel—17 on the sky, heaven—18 but—19 not a mortal—20 with lovely—21 face of him, form of him—22 on the earth—23 will not be—24 with friendship—25 because is unlawful—26



after—27 of his, from him companionship—28 because any—29 mortal (seed, sperma hominis)—30 like him—31 a man, mortal—32 will not be, is not likely to be—[33 suddenly—34 the feet—35 of his existence, body, being—36 into the clay—37 of death—38 descended, went down—39 and the smoke (*i. e.*, sighs)—40 of separation—41 from—42 his relations, connections—43 rose, came upwards]—44 days—45 at the head—46 of his tomb, his clay, earth—47 I remained, I continued, constantly attended—48 and from the number (*i. e.*, of verses)—49 that regarding, relating—50 his separation, loss—51 I repeated, recited—52 this is (*i. e.*, one of them)—53 would to God—54 that on that—55 day—[56 when in foot—57 of you—58 became, (*i. e.*, pierced)—59 the thorn—60 of death]—61 the hand—62 of the world, fortune, fate—63 had struck—64 the sword of my destruction—65 on head—66 so that—67 during this—68 day—69 the world—70 without you—71 should not see, observe, behold—72 my eyes—73 O! I am—74 at the head—75 of your tomb (lit. dust, earth)—76 that earth of mine—77 on head, (*i. e.*, with earth on my head, viz. what the natives do to show their extreme sorrow for a departed person.)

I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Keblah of my eyes and his society the chief comfort of my life.\* No mortal on earth ever possessed so beautiful a form, perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. *His sudden death overwhelmed his family in the deepest affliction.*† I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day, *when fate overtook thee,*‡ the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth.”

\* Revised from No. 12 to No. 14.—And his companionship, the interest of the capital of my life.

† Revised from No. 33 to No. 43.—Suddenly the feet of his existence sank down into the clay of death and sighs (at his separation) arose like smoke from the bosoms of his relations.

N. B.—No word for “bosom” is given but it is undoubtedly understood.

‡ Revised from No. 56 to No. 60.—When the thorn of death pierced your foot.

## قطعه

آنکه<sup>1</sup> قرارش<sup>2</sup> نگرفتی<sup>3</sup> و خواب<sup>4</sup> تا گل<sup>5</sup> و نسریں<sup>6</sup> نفشانندی<sup>7</sup> نخست<sup>8</sup>  
 گردش<sup>9</sup> گیتی<sup>10</sup> گل رویش<sup>11</sup> بریخت<sup>12</sup> خار بنان<sup>13</sup> بر سر<sup>14</sup> خاکش<sup>15</sup> برست<sup>16</sup>  
 بعد<sup>17</sup> از مفارقت<sup>18</sup> او عزم<sup>19</sup> کردم<sup>20</sup> و نیت<sup>21</sup> جزم<sup>22</sup> که بقیه<sup>23</sup> زندگانی<sup>24</sup>  
 فرش<sup>25</sup> هوس<sup>26</sup> در نوردم<sup>27</sup> و گرد<sup>28</sup> مجالست<sup>29</sup> نگردم<sup>30</sup>

## قطعه

سود<sup>31</sup> دریا<sup>32</sup> نیک<sup>33</sup> بودی<sup>34</sup> گرنبودی<sup>35</sup> بیم<sup>36</sup> موج<sup>37</sup>  
 صحبت<sup>38</sup> گل<sup>39</sup> خوش بودی<sup>40</sup> گرنیستی<sup>41</sup> تشویش<sup>42</sup> خار<sup>43</sup>  
 دوش<sup>44</sup> چون<sup>45</sup> طاووس<sup>46</sup> می<sup>47</sup> نازیدم<sup>48</sup> اندر<sup>49</sup> باغ<sup>50</sup> وصل<sup>51</sup>  
 ای<sup>52</sup> زمان<sup>53</sup> اندر<sup>54</sup> فراق<sup>55</sup> یار<sup>56</sup> می<sup>57</sup> بیچم<sup>58</sup> چو مار<sup>59</sup>

1 He who—[2 his rest, ease—3 seized not, obtained not—4 or sleep]—5 until roses—6 and wild roses—7 had not spread, scattered—8 first—9 the revolution—10 of the world (*i. e.*, fortune)—11 the rose of his face—12 scattered, destroyed—13 a place of thorns—14 on the head—15 of his grave, earth—16 grew up, caused to grow upon—17 after—18 from separation—19 of him—20 I made a resolve, I determined—21 and intention—22 determining, resolving (*i. e.*, did determine)—23 that the remainder—24 of life—25 the carpet—26 of desire, ambition—27 would fold up, wrap up—28 and about, around, in the environs—29 of society—30 I would not wander—31 the advantage, profit—32 of the river—33 would be good, nice—34 if there was not—35 the fear of the waves, the dread of the waves, danger of the waves—36 the companionship of the rose—37 would be pleasant—38 if there was not—39 the fear, dread, anxiety—40 of the thorn—41 yesterday—42 like—43 peacock—44 I played, I gamboled, frisked—45 inside—46 the garden—47 of society, meeting—48 this time, moment, season—49 within, on account of inside—50 separation—51 of my friend—52 I am twisted up, contorted—53 like a snake.

He who could never *take rest*\* until he had spread roses and narcissuses, through the vicissitude of heaven the roses of his cheek are scattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now from the absence of my friend, I am contorted like the snake."

\* Revised from No. 2 to No. 4.—Take either rest or sleep.

## TABLE 19.

یکی را از ملوک عرب حدیث لیلی و مجنون بگفتند و شورش  
 حال او که با کمال فضل و بلاغت سردر بیابان نهاده است و زمام  
 اختیار از دست داده است بفرمودش تا حاضر آوردند و سلامت  
 کردن گرفت که در شرف انسان چه خلل دیدی که خوی حیوانی  
 گرفتی و ترک عیش آدمی گفتی مجنون بنالید و گفت

## قطعه

کاش کانان که عیب من جستند  
 رویت ای دلستان بدید ندی  
 تا بجای ترنج در نظرت  
 بیخبر دستها برید ندی  
 تا حقیقت معنی بر صورت دعوی گواهی دادی ملک را در دل  
 آمد که جمال او را مطالعه کند تا داند که چه صورتست که  
 موجب چندین فتنه است بفرمود طلب کردند در احیاء عرب



1 One—2 of the kings—3 Arabia—4 the story—5 Leila and Mujnoon  
 —6 they related—7 and the insane, mad—8 state of him—9 who with great,  
 who notwithstanding excessive—10 virtue, grace, excellence—11 and eloquence  
 —12 head towards—13 the desert—14 has placed—15 and the reins—16 of  
 chice, will, power—17 from hand—18 has given, (i. e., dropped)—19 he  
 orered him—20 so that present, in front—21 they brought—[22 and  
 rebuke, reproach—23 began to do—24 saying in—25 the dignity—26 of  
 mankind—27 what defect prejudice—28 saw you?—29 that—30 the ways

—31 of animals, the brute creation—32 seized you? assumed you?—33 and forsaking, abandonment—34 of the pleasures—35 of mankind—36 you have said (*i. e.*, determined upon)—37 Mujnoon—38 cried, wept—39 and said—40 would to God—41 that they, those—42 who—43 my faults, defects—44 seek—45 your face—46 O! ravisher of hearts—47 should see, might see, were to look upon—48 so that in the place—49 of the orange—50 in—51 your presence—52 senselessly, inadvertently—53 hands—54 might cut—[55 so that in truth, reality—56 the meaning sense—57 on the case of accusation, on the subject of plaint—58 should give witness]—59 to the king—60 in heart—61 it came—62 that the beauty—63 of her—64 might look at—65 so that he might know—66 that what—67 face is, form is—68 that which—69 the cause—70 of such—71 calamity is, uproar is—72 he ordered—73 they might, searched for—74 in the tribes or deserts—75 of Arabia.

They related to one of the kings of Arabia the story of Leila and Mujnoon and the nature of his insanity, that whilst endowed with eminent virtues and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him. *And when he came reproachfully asked him what he had seen unworthy in human nature,\** to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept and said, "*many of my freinds reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted?* Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king became curious to behold her beauty that he might be able to judge of the form which had occasioned so much calamity ordered her to be brought. They searched among the Arabian familie,

\* *Revised from No. 22 to No. 28.*—And began to reproach him saying "In the dignity of mankind what defect did you observe?"

† *Revised from No. 55 to No. 58.*—So that the reality of the *subject of complaint* might give witness for itself, (*i. e.* that Leila might be called.)

N. B.—This has been left out entirely by Gladwin! the king &c. &c. &c.

7 بگردیدند و بدست 2 آوردند 3 و پیش 4 ملک 5 در صحن 6 سراچه 7  
 16 بداشتند 8 ملک 9 در هیئت 10 او نظر کرد 11 شخصی 12 دید 13 سیاه 14 فام 15  
 23 ضعیف 17 اندام 18 در نظرش 19 حقیر آمد 20 بحکم 21 آنده 22 کمترین 23 خدام  
 31 حرم او 24 بجمال 25 ازو 26 بیش بود 27 و برینت 28 پیش 29 مچنون 30 بفراس 31  
 39 دریافت و گفت 32 ای ملک 33 از در پیچه 34 چشم 35 مچنون 36 بجمال 37 لیلی 38  
 40 نظر بایست

## مثنوی

49 ترا بردرد 41 من 42 رحمت 43 نیاید 44 رفیق 45 من 46 یکی 47 هم درد 48 باید 49  
 58 که با او 50 قصه 51 گویم 52 همه روز 53 دو هیزم را بهم 54 خوشتر بود 55 سوز 56  
 57

## نظم

65 تندرستان را 59 نباشد 60 درد ریش 61 جزبه 62 همدردی 63 نگویم 64 درد خویش 65  
 74 گفتن 66 از زنبور 67 بی حاصل 68 بود 69 بایکی 70 در عمر خود 71 ناخورده 72 نیش 73  
 83 تا ترا 75 حالی 76 نباشد 77 همچو من 78 حال ما 79 باشد 80 ترا 81 افسانه 82 پیش 83  
 92 سوز من 84 با دیگری 85 نسبت 86 مکن 87 اونمک 88 بردست 89 و من 90 بر عضو 91 ریش 92

1 They walked round perambulated—2 and in hand—3 they brought (*i. e.*, obtained her)—4 and before, in front of—5 the king—6 in the court-yard, area—7 of a tent surrounded with an inclosure—8 they placed—9 the king—10 on appearance, countenance, shape, form, aspect—11 of her—12 glanced looked—13 a person—14 he saw—15 of black—16 colour—[17 and slender—18 form, body]—19 in his glance, sight—20 appeared contemptible—21 by reason of that—22 the smallest (*i. e.*, meanest) lowest—23 slaves; servant—24 of his haram—25 in beauty—26 from her—27 was more (*i. e.*, surpassed)—28 and in elegance—29 beyond, (*i. e.*, surpassed)—30 Mujnoon—31 by penetration.

acuteness—32 understood—33 and said—[34 Oh king—35 from the window—36 of the eye—37 of Mujnoon—38 on the beauty—39 of Leila—40 a glance is requisite, ought to be looked at]—41 to you—42 on the pain—43 of me, mine—44 compassion—45 comes not—46 my friend—47 one—48 of the same pain—49 ought to be, it behoves—50 that with him—51 story—52 I may repeat, say—53 all day, the whole day—54 two pieces of firewood—55 together—56 better—57 is, becomes—58 burning—59 to the healthy—60 may not be, is not—61 the pain of a wound—62 except with—63 one of the same pain, one equally afflicted—64 I speak not, I will not disclose—65 my own pain—66 to speak—67 of the hornet—68 without advantage, fruitless—69 would be—70 with one—71 in life—72 his own—73 has not tasted, experienced—74 the sting—75 until your—76 state, condition—77 may not be—78 like mine—79 my state, circumstances—80 may be—81 to you—82 an idle tale, fiction, romance—83 in front, before—84 my burning, my anguish of heart—85 with another—86 affinity, relative—87 do not—88 he salt—89 in hand (his)—90 and I, and I myself—91 as the limb, member—92 the wound. (Have understood.)

And having found her, brought her before the king, in the court-yard of the palace. The king contemplated her appearance, and beheld a person of dark complexion, *and weak form,\** insomuch that he thought her so contemptible, that the meanest servant of his haram surpassed her in beauty and elegance. Mujnoon having penetration enough to discover what was passing in the king's mind said, "*O king, the beauty of Leila must be seen with the eyes of Mujnoon.†*" Thou hast no compassion on my disorder, my companion should be affected with the same malady, that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. *The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends say to them who are free from love, O we wish that you knew what passes in the heart of a lover.* The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body."

\* Revised from No. 17 to 18.—Read "Slender form."

† Revised from No. 34 to No. 40.—"Oh king the beauty of Leila ought to be looked a through the window of Mujnoon's eyes."

## T A L E 20.

قاضي همداني را حكايت كنند كه با نعلبنده پسرى سرخوش بود  
 و نعل دلش بر آتش روزگارى در طلبش متالف بود و پويان  
 و مترصد و جويان و بر حسب واقعه گويان

## رباعي

در چشم من آمد آن سهي سرو بلند  
 بر بود دلم زدست و در پاي افگند  
 اين ديده شوخ ميكشد دل بكنند  
 خواهي كه بكس دل ندهي ديده ببند

## بيت

از ياد تو غافل نتوان كرد به هيچم  
 سر كوفته مارم نتوانم كه به پيچم

1 A judge, a justice—2 of Hamadan—3 they tell a story—4 who with a farrier's—5 child, son—6 was 'pleased, (*i. e.*, lived)—7 and the horse-shoe—8 of his heart—9 on the fire—10 of fortune, time—11 in seeking her (or him)—12 (*lit.*) was joined, associated (*i. e.*, his heart was melted)—13 and running—14 and expecting—15 and seeking—16 and in the manner—17 of events, occurrences—18 saying—19 in—20 my eye—21 has come—22 that straight—23 cypress—24 tall, high, stately—25 has carried away—26 my heart—27 from hand—28 and at feet—29 has thrown down—30 this—31 eye—32 impudent, mischievous—33 draws—34 the heart—35 into the snare—36 will you? do you desire?—37 that—38 to any person—39 not to give—40 eye—41 close, shut—[42 from the recollection—43 of you]—44 negligence, carelessness—45 I cannot do, cannot exercise—46 I myself in any way, by any means—47 head broken—48 snake I am—49 I am unable—50 that—51 I can twist myself, turn myself.

They tell a story of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described; "The stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lie prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means *get her*\* out of my thought. I am the snake with a bruised head, I cannot turn myself."

\* Revised from No. 42 to No. 43.—Read "Get you."

شنیدم که در گذری پیش قاضی باز آمد طرفی ازین معامله  
 بگوشش رسیده بود و زاید الوصف رنجیده دشنام بی قشاشی داد  
 و سقط گفت و سنگ برداشت و هیچ از بی حرمتی فرونگذاشت  
 قاضی با یکی از علماء معتبر که همعنان او بود گفت

## بیت

آن شاهدی و خشم گرفتن بینش  
 و ان عقده بر ابروی قش شیرینش  
 در بلاد عرب گویند

## بیت

از دست تو مشمت برده ان خوردن  
 خوشتر که بدست خویش نان خوردن  
 همانا از وقاحت او بوی سماحت می آید پادشاهان سخن  
 بصلابت گویند و باشد که در نهان صلح جویند

1 I have heard—2 that—3 in a street—4 before, in front of—5 the judge—6  
 came back—7 a little, a portion—8 of this—9 affair—10 to her (or his) ear—11  
 had reached—12 and beyond description—13 was displeased—14 abuse—15  
 without mercy, exception, fearlessly—16 gave—17 and error, defect, base, use-



less—18 spoke—19 and a stone—20 took up—21 and any (*i. e.*, of the means);  
 —22 of disgrace, dishonour—23 down, left not, passed not over—24 the  
 judge—25 to one of—26 the nobles, learned ones—27 respectable—28 who a  
 companion (from *م* the same *عنان* a rein)—29 of him—30 was—31 said  
 —32 that lovely one—33 and anger—34 taking (*i. e.*, getting enraged)—35  
 see her (or him)—36 and that—37 knot—38 on the eyebrow—39 sour—40  
 hers sweet (is)—41 in the towns, cities—42 of Arabia—43 they say—44 from  
 the hand of you, your hand—45 a fist, a blow—46 on the mouth—47 to en-  
 dure, put up with, to receive (*lit.* to eat)—48 better than, nicer than—49 from  
 the hand—50 one's arm—51 bread—52 to eat—53 again, ditto, like resembling—  
 54 from the arrogance, pride, impudence, audacity—55 of her—56 the perfu-  
 mer—57 of beneficence, kindness—57 proceeded, came out—59 kings—60  
 speech—61 with severity, harshness—62 speak—[63 and it may be, and proba-  
 bly and very likely—64 that in—65 secret, inwardly, hidden—66 they seek  
 peace, they wish or desire peace.]

I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure and abused and reproached him without mercy, flung a stone and did every thing to disgrace him. The Cazy said to a respectable man of learning who was in his company, "behold that beauteous girl how rude she is, behold her arched eyebrow, what a sweet frown it exhibits. In Arabic they say, *that a blow from the hand of her we love, is as sweet as raisins.* To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, *when they inwardly desire peace.\**

\* Revised from No. 63 to No. 66.—Read "And it may be they inwardly desire peace."

## بیت

انگور نو آورده ترش طعم بود  
 روزی دو صبر کن که شیرین گردد  
 این بگفت و بمسند قضا باز آمد تني چند از عدول که ملازم  
 او بودند زمین خدمت ببوسیدند که باجارت سخني داریم  
 در خدمت بگوئیم اگرچه ترک ادبست و بزرگان گفته اند

## بیت

نه در هر سخن بحث کردن رواست  
 خطا بر بزرگان گرفتن خطاست  
 اما بحکم آنکه سوابق انعام خدایندی ملازم روزگار بندگانست  
 مصلحتی که بینند و اعلام نکنند نوعی از خیانت باشد طریق  
 صواب آنست که پیرامن این طمع نگردی و فرش ولع در نوردی  
 که منصب قضا پایگاهی منیع است تا بگناهی شنیع ملوت نگردی  
 حریف اینست که دیدی و حدیث اینست که شنیدی

1 Grapes—[2 newly gathered, newly brought]—3 sour—4 food, victuals  
 —5 are—6 a day—7 too—[8 have patience]—9 when—10 they will become  
 sweet—11 this he said—12 and on the seat throne—13 of justice, judicature,  
 judgment, decree—14 returned, came back—15 a few persons—16 of refusing,  
 receding, declining (*i. e.*, those who did not approve of his conduct)—17 who  
 servants, attendants—18 of him—19 were—20 the ground—21 of service—22  
 kissed—23 saying by permission—24 a word—25 we possess—26 in your

service—27 we would say—28 although—29 abandonment, abandoning, omission, forsaking—30 of politeness is—31 and the great (*i. e.*, sages)—32 have said—33 not in not concerning—34 every word, every matter, or subject—35 to argue—36 is proper—37 a fault, crime—38 on the great—39 to seize (*i. e.*, to attribute blame)—40 is a crime—41 but—42 by reason of that—43 former—44 presents, bounties, gifts, favors—45 of your lordship—46 assiduous diligent, attentive—47 service—48 of servants is—49 of what is fit, advisable—50 that they see—51 and do not represent, make know—52 a manner, species—53 of treachery—54 may be—55 the path, way—56 of rectitude, right, truth—57 that is—58 that in the vicinity, environs—59 of this ambition, avarice greediness—60 you should not perambulate, walk round—61 and the carpet—62 of desiring, intent, falsehood—63 you should fold up—64 because the dignity, office—65 of judicature, judgment—66 a rank—67 inaccessible is, impregnable is, lofty is—[68 for which reason, so that, by a crime—69 abominable, shocking, disgraceful—70 you should not be polluted]—71 the friend, rival—72 this is, such is—73 as you have observed—74 and the history, the case—75 this is, such is—76 as you have heard.

*Unripe\** grapes are sour, *but keep them*† a day or two and they will become sweet. The Cazy having said thus repaired to his court. Some well disposed persons, who were in his service, made obeisance and said, “that with permission they would represent a matter to him, although it might be deemed unpolite, as the Sages have said, it is not allowable to argue on every subject; it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The Laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires, for the office of Cazy is a high dignity, *which ought not to be polluted with a crime.*‡ You are acquainted with your mistress’s character, and have heard her conversation.

\* *Revised No. 2.*—Read “newly gathered.”

† *Revised No. 8.*—Read “have patience.”

‡ *Revised from No. 68 to No. 70.*—For which reason you ought not to be polluted by an abominable crime.

## معنوی

یکی کرد بی ابروئی بسی چه غم دارد از ابروئی کسی  
 بسا نام نکوئی پنجاه سال که ایک نام زشتش کند پایمال  
 قاضی را نصیحت یاران یکدل پسند آمد و برحسن رای و  
 حفظ وفای ایشان افرین کرد و گفت نظر عزیزان در مصلحت  
 حال من عین صوابست و مسئله بی جواب و لکن

## بیت

ملامت کن مرا چندان که خواهی  
 که نتوان شستن از زنگی سیاهی  
 این بگفت و کسانرا بتفحص حال او برانگیخت و نعمت بیکران  
 برینخت که گفته اند هرکرا زر در ترازوست زور در بازوست  
 و آنکه بردنیا دست رسی ندارد در همه دنیا کسی ندارد

[ 1 One—2 who has done, committed—3 without honor, dishonorable deeds  
 —4 much]—5 what—6 sorrow has, grief entertains—7 for the honor, reputa-  
 tion—8 of any one—9 many—10 a name—11 of goodness—12 of fifty—13  
 years (i. e., standing)—14 that one—15 name (i. e., act—16 bad of him—17  
 does—18 tread down, trample upon, ruin—19 to the judge—20 the advice—21

of friends—22 of one heart (*i. e.*, unanimous)—23 become acceptable, approved of—24 and as the good—25 wisdom—26 and—27 keeping or preservation of fidelity—28 of them—29 did praise—30 and said—31 the glance, the view—32 of dear ones, beloved ones (*i. e.*, friends)—33 concerning the expedience—34 of the state—35 of one—36 truly—37 right is—38 and the case, subject, question—39 unanswerable—40 but—41 do reprehend, admonish—42 me—43 as much as—44 you wish, desire—45 because—46 it is impossible to wash—47 from the negro—48 the blackness—49 this he said—50 and persons—51 for the sake of enquiring—52 of her state—53 raised up, roused up—54 and wealth—55 beyond bounds—56 scattered—57 as they have said—58 to whoever—59 gold—60 in the balance is, scales is (or has)—61 strength—62 in the arm is (or has)—63 and that one who and he who—64 in the world—65 means, power—66 possesses not—67 in the whole, in all—68 the world—69 any one—70 possesses not.

*She who has lost her reputation,\** what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Cazy approved the admonition of his cordial friends, praised their understanding and fidelity and said, "the advice which my friends have given, in regard to my situation is perfectly right, and their arguments are unanswerable. (*Arabic*) *Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood.* Reprehend me as much as you please, but you cannot wash the blackmoor white." Having said thus, he sent people to enquire how she did, and spent a great deal of money according to the saying, "He who has money in the scales, has strength in his arms; and he who has not the command of money, is destitute of friends in the world."

\* Revised from No. 1. to No. 4.—One who has been guilty of much dishonour.

## بیت

1 هر که 2 زردید 3 سرفرو 4 آورد 5 ورترازوی آهنین 6 دوشست 7  
 8 فی الجمله 9 شبی 10 خلوتی 11 میسر شد 12 و هم 13 دران 14 شب 15 شکنه را  
 16 خبر شد 17 که قاضی 18 همه شب 19 شراب 20 در سر 21 و شاهد 22 در بر 23 از تنعم  
 24 و بترنم 25 گفتی

## غزل

26 امشب 27 مگر 28 بوقت 29 نمی خواند 30 این 31 خروس  
 32 عشاق 33 بس 34 نگردد 35 هنوز 36 از کنار 37 و بوس  
 38 رخسار 39 یار 40 در خم 41 گیسوی 42 تابدار  
 43 چون 44 گوی 45 عاج 46 در خم 47 چوگان 48 آبنوس  
 49 یکدم 50 که چشم 51 فتنه 52 نخفتست 53 زینهار  
 54 بیدار 55 باش 56 هانرود 57 عمر 58 برفسوس  
 59 تا نشنوی 60 ز مسجد 61 آدینه 62 بانگ 63 صبح  
 64 یاز 65 در سزای 66 اتابک 67 غریو 68 کوس

1 Whoever—2 looked at gold—3 head down—4 brings (lit. brought)—5  
 although the scales—6 is of iron (i. e., the beam of the scales is)—7 is bent  
 curved—8 in short—9 one night—10 a private meeting—11 was obtained  
 —[12 and also—13 during that—14 night—15 the head of the police—16

get intelligence]—17 that the judge—18 the whole night—19 wine—20 in head—21 and mistress in embrace, bosom—22 from enjoyment pleasure—23 slept not—24 and verses—25 he recited—26 to night—27 but perhaps—28 at time (*i. e.*, proper time)—29 has not crowed (*lit. read*)—30 this—31 cock—32 the lovers—33 enough had not done—34 as yet—35 of embracing—36 and kissing—37 cheeks—38 of the mistress—39 in the curve—40 of the ringlets—41 shining—42 like—43 the ball—44 of ivory—45 in the curve—46 of the bat—47 of ebony—[48 one moment—49 when the eye—50 of enmity calamity mischief—51 is not asleep—52 take care—53 awake cautions alert—54 remain]—55 so that may not depart—56 your age, life—57 in sorrow—58 until you hear not—59 from the mosque—60 of Friday—61 the morning call—62 or from—63 the gate of the caravansary—64 of atabak—65 the noise—66 of the drum.

“Whosoever sees money, lowers his head; like the beam of the scales, which stops although it be made of iron.” To be brief, one night he obtained a meeting in private, and the superintendent of the police was immediately informed of the circumstance,\* that the Cazy passed the whole night in drinking wine, and fondling his mistress. He was too happy to sleep and was singing, “that the Cock had not crowed that night at the usual hour.” The lovers were not yet satisfied with each other’s company; the cheeks of the mistress were shining between her curling ringlets, like the ivory ball of the ebony bat in the game of Chowgong. *In that instant, when the eye of enmity is asleep,†* be thou upon the watch, lest some mischance befall you until you hear the Mouzzin proclaiming the hour of prayer; or the sound of the kettledrum from the gate of the police of Atabuk.

\* Revised from No. 12. to No. 16.—And also during that night the head of the police gained information.

† Revised from No. 48 to No. 54.—One moment whilst the mischievous eye sleeps not, take care!

N. B.—That is as long as the mischievous eye is awake, be not off your guard for a single moment.

لب بر لبی چو چشم خروس ابلهی بود  
 برداشتن بگفتن بیهوده خروس  
 قاضی درین حالت بود یکی از متعلقان در آمد و گفت چه  
 نشینی خیز و تاپای داری گریز گه حسودان بر تو دقتی گرفته اند  
 بلکه حقی گفته اند تا مگر این آتش فتنه که هنوز اندک است  
 بآب تدبیری فرو نشانیم مبادا که فردا چون بالا گیرد عالمی را  
 فرا گیرد قاضی بتبسم فرو نگه کرد و گفت

### قطعه

پنجه در سید کرده ضیغم را چه تفاوت کند که سگ آید  
 روی در روی دوست کن بگذار تا عدو پشت دست می خایند  
 ملک را دران شب آگهی دادند که در ملک تو چنین منکری  
 حادث شده است چه فرمائی گفت من او را از جمله فضلاء عصر  
 و یگانه دهر میدانم باشد که معاندان در حق او بغرض خوض  
 کرده باشند این سخن در سمع قبول من نیاید مگر آنکه  
 که معاینه گردد که حکما گفته اند

1 Lip upon lip—2 like the eye—3 of the cock—4 would be foolish—5 to  
 take off—6 at the crowing, speaking—7 of the absurd, foolish—8 cock—9 the  
 judge—10 in this—11 state—12 was—13 one of one from—14 hangers on,  
 attendants—15 came in—16 and said—17 why—18 sit you?—19 rise—20  
 and as long as feet—21 you possess (*i. e.*, as long as you can go)—22 fly, run,  
 scamper—23 because enemies, malignant folks—24 upon you, as regards you  
 —25 have seized a subtile (plan), are acting clandestinely, craftily—26  
 moreover—27 truly verily—28 they have spoken—29 whilst perhaps this—30



fire—31 of mischief calamity—32 which as yet—33 little, small—34 is—35 with the water—36 of deliberation, contrivance, advice—37 we may set down extinguish—38 God forbid—39 that tomorrow—40 when—41 may reach a height (lit. seize a height)—42 a world, to a creation, universe—43 may carry above, consume—44 the judge—45 with laughter, smiling—46 did glance downwards—47 and said—48 claws—49 on game, prey—50 having done—51 the lion (also biting)—52 what difference, apart—53 will do, does (*i. e.*, won't get out of his way)—54 because the dog—55 comes—56 face—57 toward, the face—58 of a friend—59 do—60 forsake, leave—61 so that the enemy—62 the back—63 of hand—64 bites, may gnaw—65 to the king—66 during that night—67 they acquainted, gave information—68 saying in, that in—69 your country—70 such—71 a wickedness, an unlawful act, prohibited deed—72 has made its appearance, has happened, occurred—73 what order you? what are your commands?—74 he replied—75 I to him—[76 from among the number—77 of the learned persons—78 of the times—79 and unequalled incomparable, unique—80 of the times, age]—81 I know (him to be) I consider him—82 it may be—83 that perverse folks, refractory ones, stubborn persons, ill disposed people—84 concerning him in his right, as regards him in his behalf—85 by design, hatred, spite, interestedness, selfishness—86 purposing, intending, consulting—87 they may have done—88 this speech—89 in the ear—90 of my acceptance, reception, approbation, assent—91 comes not, enters not (*i. e.*, will not gain admission)—92 until that time—93 that it becomes seen, visible—94 because the sages—95 have remarked, said.

It would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants entering said, "why are you sitting thus, arise and run, as fast as your feet can carry you, for your enemies have laid a snare for you, nay they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the water of good management; for it may happen that to-morrow when it breaks out into a flame, it will spread throughout the world." The Cazy smiling looked on the ground and said, "If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand. That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered, "I believe the Cazy to be the most learned man of the age;\* and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story; without I see proofs with mine own eyes; for the sages have said;

\* Revised from No. 76 to No. 80.—To be one of the most learned and incomparable men of the day (*i. e.*, present time.)

## بیت

1 به تندی 2 سبک 3 دست 4 بردن 5 بتیغ  
 6 بدندان 7 برد 8 پشت 9 دست 10 دریغ  
 11 شنیدم 12 که سحر گاهی 13 ملک 14 با قتی چند 15 از خاصان 16 بر بالین  
 17 قاضی رسید 18 شمع را 19 دید 20 ایستاده 21 و شاهد 22 نشسته 23 و می 24 ریخته 25  
 26 و قدح شکسته 27 و قاضی 28 در خواب 29 مستی 30 بی خبر 31 از ملک 32 هستی 33  
 34 ملک بلطفش 35 بیدار کرد 36 و گفت 37 برخیز 38 که آفتاب 39 بر آمد 40 قاضی 41  
 42 دریافت 43 و گفت 44 از کدام 45 جانب 46 بر آمد 47 گفت 48 از جانب 49 مشرق  
 50 گفت الحمد لله 51 که در توبه 52 باز ست 53 بحکم 54 این حدیث 55 که 56  
 57

## قطعه

58 این دو چیزم 59 برگناه 60 انگیختند 61 بخت 62 نا فرجام 63 و عقل 64 نا تمام 65  
 66 گر گرفتارم 67 کنی 68 مستوجیم 69 و رببخشی 70 عفو 71 بهتر 72 ز انتقام

1 With impetuosity, sharpness, fierceness—2 light—3 hand—4 to take, carry—5 on the sword—6 with teeth—7 gnaws (lit. carries)—8 the back—9 of the hand—10 of sorrow, grief—11 I have heard—12 that toward morning in the morning time—13 the king—14 with a few persons—15 of his private

followers—16 at the pillow—17 of the judge—18 arrived—19 the candle—20 he observed—21 standing—22 and the mistress—23 sitting—24 and the wine—25 spilt—26 and the goblet, cup—27 broken—28 and the judge—29 in the sleep—30 of intoxication—31 regardless, unaware—32 of the world—33 of existence—34 the king—35 him with kindness—36 waked, aroused—37 and said—38 arise—39 because the sun—40 has come out (*i. e.*, risen)—41 the judge—42 understood—43 and said—44 from which or what—45 side, quarter, direction—46 has come out (risen)—47 he replied—48 from the quarter, side—49 of the East—50 he said—51 all praise to God—52 because the door—53 of repentance—54 is open—55 by reason of this—56 saying, tradition—57 *viz.*—58 these—59 two things of mine—60 in sin, crime—61 have raised up, (*i. e.*, caused to be led into)—62 fortune, fate, destiny—63 not ended, not completed—64 and wisdom, sense—65 not complete (*i. e.*, weak, foolish)—66 if me a prisoner—67 you make—68 I am deserving—69 and if you pardon—70 pardon, forgiveness—71 is better—72 than revenge, vengeance, retaliation.

“He who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow.” I heard that at the dawn of day, the king with some of his principal courtiers came to the Cazy’s bedchamber. He saw the candle burning, and the mistress sitting down, with the wine spilt, and the glass broken; and the Cazy stupified between sleep and intoxication, lost to all sense of his existence. The king kindly waked him, “and said, get up for the sun is risen.” The Cazy perceiving him, asked, “from what quarter has the sun risen?” The king answered from the East. The Cazy replied, “God be praised, then the door of repentance is still open, according to the tradition,” (*Arabic*) *the gate of repentance shall not be shut against the servants of God, until the sun shall rise in the west; adding, now I ask pardon of God, and vow to him that I will repent.* These two things have led me unto sin, ill fortune, and a weak understanding. If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance.”

ملک گفت توبه درین حالت که برهلاک خود اطلاع یابتی  
صودی ندارد

قطعه

چه سود از دزدی آنکه توبه کردن  
که نتوانی کمند انداخت بر کاخ  
بلند از میوه گو کوتاه کن دست  
که کوتاه خود ندارد دست بر شاخ  
ترا با وجود چنان منگری که ظاهر شد صبیح خلاصی صورت  
نه بندد این بگفت و موکلان عقوبت بروی در او یخت گفت  
مرا در خدمت سلطان یک سخن باقیست ملک پرسید  
که آن چیست

قطعه

باستین ملالی که بر من افشانی  
طمع مدار که از دامنم بدارم دست

[1 The king said—2 repentance—3 during this—4 state, condition—5 that on destruction, death, doom, ruin—6 your own—7 you have received intimation—8 possesses no advantage, is futile, useless]—9 what use—10 of the thief—11 that time—12 to repent—13 when is unable—14 the noose—15 to

throw (lit. thrown)—16 on the upper story—17 the tall person—18 concerning the fruit—19 say—20 shorten—21 your hand—22 because the small one, because one of low stature—23 himself—24 possesses not—25 hand—26 on the branch, towards the branch—27 to you—28 by the existence—(i. e., possessing)—29 such sin, wickedness—30 which has come to light, became visible—31 the path, road, way—32 of release, escape—33 form, shape—34 makes not—35 this he said—36 and the superintendents, guardians—37 of punishment—38 on him—39 clung to, (i. e., seized him)—40 he said—41 to me—42 in service—43 of the Sultan—44 one word—45 remaining is—46 the king asked—47 viz.—48 what is that?—49 with the sleeve—50 of sadness—51 that over me, on me—52 you scatter—53 ambition—54 have not, place not—55 that from your skirt—56 I will place (i. e., take off)—57 my hand.

*The king "said repentance can now avail nothing, as you know that you are about to suffer death." What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall, not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your majesty." He asked, "what is it?" He replied, "as long as I labour under your displeasure, think not that I will let go the skirt of your garment."*

\* Revised from No. 1 to No. 8.—"The king said repentance at this time, when you have received intimation of your doom, is useless"

1 اگر خلاص 2 محالست 3 ازین 4 گنه 5 که 6 مرامست  
 7 بدان کرم 8 که تو داری 9 امید واری 10 هست  
 11 ملک گفت 12 این لطیفه 13 بدیع 14 آوردی 15 و این نکته 16 غریب 17 گفتی  
 18 ولیکن 19 محال 20 عقلست 21 و خلاف 22 شرع 23 که ترا 24 فضل 25 و بلاغت 26  
 27 امروز 28 از چنگ 29 عقوبت 30 من 31 برهاند 32 علمت 33 آن بینم 34 که ترا 35 از  
 36 قلعه 37 به نشیب 38 بیندازم 39 تا 40 دیگران 41 عبرت 42 گیرند 43 گفت ای  
 44 خداوند 45 جهان 46 پرورده 47 نعمت 48 این خاندانم 49 و نه تنها 50 من 51 این  
 52 گنه 53 کرده ام 54 دیگر را 55 بینداز 56 تا من 57 عبرت 58 گیرم 59 ملک را 60 ازین  
 61 سخن 62 خنده آمد 63 و بعفو 64 از سر خطای او 65 در گذشت 66 و متعندان  
 67 او را 68 که اشارت 69 بکشتن او 70 کرده بودند 71 گفت

## بیت

71 همه 72 حمال 73 عیب 74 خویشتتید 75 طعنه 76 بر عیب 77 دیگران 78 مزینید  
 79 هر که 80 او عیب 81 خویشتم 82 بیند 83 طعنه 84 بر عیب 85 دیگران 86 نکند

1 If—2 release—3 is impossible—4 from this, by reason of this—5 fault, crime—6 which mine is—7 with that clemency, upon that mercy or kindness—8 that you possess—9 hope, expectation—10 is—11 the king—12 said—13 this joke, facetiousness—14 rare—15 you have brought—16 and this pithy saying, subtile or quaint conceit—17 rare—18 you have spoken—19 but—20 contrary, impossible—21 to reason is, wisdom is—22 and contrary—23 to the

law—24 that your—25 insolence, excellence—26 and eloquence—27 to day—  
 28 from the clutch, claw, grasp, gripe—29 of punishment—30 of me—31  
 should set free, release, rescue—32 fit—33 that I see, or consider—34 that to  
 you—35 from—36 the fort—37 towards the hollow slope, declivity—38 I  
 should hurl down—39 so that—40 others—41 may take an example—42 he  
 said O!—43 Lord—44 of the world—45 nourished, reared—46 of the benefits,  
 favors—47 of this household I am, of this family I am—48 and not singly,  
 not alone—49 I—50 this—51 sin, crime—52 have I done, committed—53 to  
 some other—54 hurl down, throw down—55 so that I—56 may take example,  
 benefit by the example—57 to the king—58 from this—59 speech—60 laughter  
 came (*i. e.*, smiled)—61 and with pardon—62 from the affair of the crime,  
 from the head of the crime—63 of him—64 passed over—65 and to the ene-  
 mies—66 of him—67 who the signal, the wink—68 for killing him—69 had  
 done, given—70 said—71 all (*i. e.*, of us)—72 the bearers, supporters—73 of  
 faults—74 of ourselves are—75 reproach—76 on the faults, defects—77 of  
 others—78 ought not to strike (*i. e.*, ought not to reproach)—79 whoever—80  
 that—81 he—82 fault—83 of his own body, self—84 sees—85 reproach—86  
 on the faults—87 of others—88 does not.

Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency. The king said, "you have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The king laughed at his speech, and spared his life; and said to his enemies, "All of you are burthened with defects of your own, reproach not others with their failings. Whosoever is sensible of his own faults, carps not at another's failing."

## TABLE 21.

## منظومه

جوانی پاک باز و پاک رو بود که با پاکیزه رویی در گرو بود  
 چنین خواندم که در دریای اعظم بگردابی در افتادند با هم  
 چو ملاح آمدش تا دست گیرد مبادا که اندران سختی بمیرد  
 همی گفت از میان موج تشویر مرا بگذار و دست یار من گیر  
 درین گفتن جهان بروی در آشفست شنیدندش که جان میداد و میگفت  
 حدیث عشق ازان بطل منیوش که در سختی کند یاری فراموش  
 چنین کردند یاران زندگانی ز کار افتاده بشنو تا بدانی  
 که سعدی راه و رسم عشق بازی چنان داند که در بغداد تازی  
 دلارامی که داری دل درو پند دگر چشم از همه عالم فروبند  
 اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

1 A young man—2 an honourable lover, (from پاک pure and باختن to play.  
 sport) a sincere lover—3 and handsome faced, (from پاک pure and رو a face)  
 of good character, upright—4 there was—5 who—6 with a lovely faced one,  
 pure faced one, one of chaste countenance—7 was pledged, betrothed—8 thus  
 —9 I have read—10 that—11 upon the river—12 great (i. e., the sea)—13  
 into a whirlpool—14 the fell—15 together—16 when—17 the boatman—18  
 came to him—19 so that hand—20 might seize, catch hold of—21 God forbid  
 (i. e., in case, lest)—22 that—23 in the midst of that—24 difficulty, danger  
 —25 he might die—26 thus he said—27 from the middle—28 of the waves



—29 of anguish, sorrow—30 to me—31 leave—32 and the hand—33 of the friend—34 of mine—35 seize—36 in this saying, for this speech—37 the world—38 upon him—39 became astonished (*i. e.*, admired)—40 they heard him—41 when life—42 he gave, (*i. e.*, gave up his last breath)—43 and was saying—44 the tale—45 of love—46 from that—47 false one, faithless one, vain person—48 listen not to—49 who during—50 distress—51 does—52 friend—53 forgotten, forgetful (*i. e.*, does forget)—54 thus—55 they did, they passed—56 these friends—57 their lives—[58 from work—59 fallen, passed (*i. e.*, from past events)—60 listen—61 so that you may know]—62 because Sady—63 the way and custom—64 of love, play—65 thus—66 knows—67 as in—68 Bughdad—69 the Arabian language—70 a beloved one—71 who you possess—72 heart—73 upon her—74 fix close—75 the other—76 eye—77 from all, the whole—78 world—79 shut downward—80 if—81 Leila and Mujnoon—82 were to become alive, were to come to life—83 the tale, history—84 of love—85 from this—86 volume, book, journal, register—[87 might write, compose, draw up.]

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; *hearken and learn from those of experience.*\* for Sady is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, *they might learn*† the history of love from this book.

\* Revised from No. 58 to No. 61.—"Listen that you know from *past events*."

† Revised No. 87.—"They might *write*," or, "draw up."

## CHAPTER VI.

## TABLE I.

باب ششم در ضعف و پیری

1 Chapter—2 the sixth—3 concerning—4 infirmity, weakness, imbecility of mind or body—5 and old age. On Imbecility and Old age.

با طائفه دانشمندان در جامع دمشق بحثی همی کردم ناگاه  
 جوانی از در درآمد و گفت باشما کسی هست که زبان فارسی  
 داند اشارت بمن کردند گفتم خیرست گفت پیری صد  
 و پنجاه ساله در حالت نزعست و بزبان فارسی چیزی می گوید  
 و مفهوم ما نمی گردد اگر بکرم قدم رنجه شوی مزد یابی باشد  
 که وصیتی کند چون بدالینش فرارسیدم این میگفت

قطعه

دمی چند گفتم بر آرم بکام دریغا که بگرفت و از نفس  
 دریغا که بر خوان الوان عمر دمی چند خوردیم و گفتند بس  
 معنای این سخن با شامیان بعربی گفتم تعجب کردند از عمر  
 دراز و تأسف خوردن او بر حیات دنیا گفتمش چه گونه درین  
 حالت گفت چه گویم

1 With a set, band—2 of wise men—3 in the mosque—4 of Damascus—5 I was holding an argument, discussing, debating—6 suddenly—7 a young man—8 from the door—9 entered, came in—10 and said—11 amongst you, with you—12 any person—13 is—14 who the language—15 of Persia, Persia

—16 knows, understands—17 sign, wink—18 towards me—19 they did (*i. e.*, gave)—20 I said—21 is it well? is there anything wrong?—22 he said—23 an old person—24 of an hundred—25 and fifty—26 years—27 in the state—28 of expiration is, is in the agonies of death—29 and with the language—30 of Persia, Persian—31 something—32 says—33 and the meaning to us—34 does not appear, is unintelligible—35 if—36 by kindness—37 you will trouble yourself to come—38 a reward—39 you will obtain—40 it may be, perhaps—41 that he a will—42 would make, do—43 when—44 at his pillow—45 I arrived over against, above, opposite—46 this he was saying—47 a breath, a moment—48 few—49 I said—50 I will bring, cause to suit—51 according to my wish, work—52 alas!—53 that—54 has seized—55 the way of the breath (the wind pipe)—56 alas!—[57 that at the tray—58 of various colors, variegated—59 of life]—60 a few moments—61 I eat—62 and they said—63 enough—64 the meaning—65 of this speech—66 to the people of Damascus—67 in Arabic—68 I said, explained—69 they were astonished—70 at his age—71 long—72 and regret, sorrow—73 to do (*i. e.*, feeling) *lit.* to eat—74 of him at life, existence—75 worldly, of the world—76 I said to him—77 how are you? in what manner?—78 during this, in this—79 state, condition—80 he replied—81 what shall I say? what can I say?

I was engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, "an old man, of an hundred and fifty years of age, is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas that *at the table of variegated life,\** I ate a little and they said it is enough." I explained to the Damasciens in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, "what can I say?"

\* Revised from No. 57 to No. 59.—"At the variegated tray of life."

## قطعه

ندیده<sup>1</sup> که<sup>2</sup> چه<sup>3</sup> سختی<sup>4</sup> همی<sup>5</sup> رسد<sup>6</sup> بکسی<sup>7</sup>  
 که<sup>8</sup> از<sup>9</sup> دهانش<sup>10</sup> بدر<sup>11</sup> میکنند<sup>12</sup> دندان<sup>13</sup>  
 قیاس<sup>14</sup> کن<sup>15</sup> که<sup>16</sup> چه<sup>17</sup> حالش<sup>18</sup> بود<sup>19</sup> دران<sup>20</sup> ساعت<sup>21</sup>  
 که<sup>22</sup> از<sup>23</sup> وجود<sup>24</sup> عزیزش<sup>25</sup> بدر<sup>26</sup> رود<sup>27</sup> جانی<sup>28</sup>  
 گفتم<sup>29</sup> تصور<sup>30</sup> مرگ<sup>31</sup> از خیال<sup>32</sup> بدر<sup>33</sup> کن<sup>34</sup> و هم<sup>35</sup> را<sup>36</sup> بر طبیعت<sup>37</sup>  
 مستولی<sup>38</sup> مگردان<sup>39</sup> که<sup>40</sup> فیلسوفان<sup>41</sup> گفته<sup>42</sup> اند<sup>43</sup> مزاج<sup>44</sup> اگرچه<sup>45</sup> مستقیم<sup>46</sup> بود<sup>47</sup>  
 اعتماد<sup>48</sup> بقارا<sup>49</sup> نشاید<sup>50</sup> و مرض<sup>51</sup> اگرچه<sup>52</sup> هایل<sup>53</sup> بود<sup>54</sup> دلالت<sup>55</sup> کلی<sup>56</sup> بر هلاک<sup>57</sup>  
 نکند<sup>58</sup> اگر فرمائی<sup>59</sup> طبیبی<sup>60</sup> را<sup>61</sup> بخوانیم<sup>62</sup> تا<sup>63</sup> معالجه<sup>64</sup> کند<sup>65</sup> که<sup>66</sup> به<sup>67</sup> شوی<sup>68</sup>  
 گفت<sup>69</sup> هیئات<sup>70</sup>

## مثنوی

خواجه<sup>56</sup> در بند<sup>57</sup> نقش<sup>58</sup> ایوانست<sup>59</sup>  
 خانه<sup>60</sup> از پای<sup>61</sup> پست<sup>62</sup> ویرانست<sup>63</sup>  
 دست<sup>64</sup> بر هم<sup>65</sup> زند<sup>66</sup> طبیب<sup>67</sup> ظریف<sup>68</sup>  
 چون<sup>69</sup> خرف<sup>70</sup> بیند او<sup>71</sup> فتاده<sup>72</sup> خریف<sup>73</sup>  
 پیر مردی<sup>74</sup> ز نزع<sup>75</sup> می<sup>76</sup> نالید<sup>77</sup>  
 پیر زن<sup>78</sup> صندلش<sup>79</sup> همی<sup>80</sup> مالید<sup>81</sup>  
 چون<sup>82</sup> مخبط شد<sup>83</sup> اعتدال<sup>84</sup> مزاج<sup>85</sup>  
 نه<sup>86</sup> عزیمت<sup>87</sup> اثر کند<sup>88</sup> نه<sup>89</sup> علاج<sup>90</sup>

1 Have you observed, seen—2 that—3 what—4 distress, hardship—5 arrives, happens—6 to a person—7 that from—8 his mouth—9 they draw out, extract—10 a single tooth—11 imagine—12 that what—13 his state—14 may be, is likely to be—15 during that—16 moment—17 that from—18 body—19 his dear, precious—20 goes out, departs—21 life—22 I said—23 the imagination, thought, idea—24 of death—25 from imagination, fancy—26 drive out,

dismiss—27 and anxiety, apprehension conjecture, imagination, fancy—28 upon your temperament, constitution, nature—29 and 30—allow not to take possession of, permit not to overcome—31 because the philosophers—32 have said—33 the temperament, constitution, habit of body—34 although—35 right straight, resolute, rightly constituted—36 may be—37 reliance, trust—38 upon stability, firmness, (*i. e.*, future perfectness of health)—39 ought not (*i. e.*, we should not rely upon)—40 and the sickness—41 although—42 may be deadly, terrible, dangerous, horrible—43 proof, indication, token, argument, demonstration, sign—44 entirely, fully—45 in ruin, death, dissolution—46 does not—47 if you direct, order—48 to a physician—49 we will call—50 so that a remedy, curing, healing, treatment—51 may do, use, apply—52 so that better—53 you may become—54 he replied—55 alas!—56 the gentleman, Master of a house—57 in the reflection, consideration—58 of the painting, decorating—59 of the hall is, of the gallery is—[60 the house—61 from the foundation, foot—62 lower, below, beneath—63 is ruined, decayed]—64 hand—55 together—66 strikes—67 the physician—68 skilful, wise—69 when like—70 a potsherd—71 he sees him—72 fallen—73 the friend, associate—74 the old man—75 from pain, the agonies of death—76 wept, cried—77 the old woman—78 on him sandal wood—79 rubbed—80 when—81 has become insane, foolish—82 the equilibrium, moderation, evenness—83 of the temperament—84 not—85 an amulet, charm—86 does good, is of advantage—87 nor medicine.

Have you not seen what pain he suffers, who has one of his teeth drawn out of his mouth; think then what must be the state in that moment when the soul is departing from this precious body." I said dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, although the animal system be in full vigour yet we ought not to rely in its continuance; and on the other hand although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied, "Alas! the master of the house considering how to decorate his hall—*whilst the foundation is in a state of decay.*\* The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use.

\* Revised from No. 60 to No. 63.—"Whilst the house from beneath the very foundation is decayed."

N. B.—ایوان Is an open gallery supported on columns, and when Sady says the house was decayed from beneath the foundation, he means, that the poor old man's legs (*i. e.*, the columns which support the mortal structure) were tottering over the grave, all his limbs had lost their strength, that state of decrepitude had arrived when life itself became a perfect burden, what therefore was the use of administering medicines when indeed the whole system was totally undermined or decayed?

## T A L E 2

1 پیری حکایت کرده بود که 2  
 3 دختری خواسته بودم و 4 حجروہ بگل  
 5 آراسته و بخلوت باو 6 نشستہ 7  
 8 و دیدہ و دل درو بستہ 9 شبہای  
 10 دراز نختمی و بذلہا و لطیفہا 11  
 12 گفتمی تا باشد کہ 13 وحشت 14  
 15 نگیرد و سوانست پذیرد 16  
 17 ازان جملہ شبی 18 میگفتم کہ 19  
 20 بخت بلندت یار بود و چشم 21  
 22 دولت بیدار کہ 23 بصحبت پیری 24  
 25 افتادی 26 بختہ و جهاندیدہ 27  
 28 و گرم و سرد روزگار 29  
 30 چشیدہ و نیک و بد 31 آزمودہ  
 32 حق صحبت بدانند و شرط 33  
 34 مودت بجای آرد و مشفق 35  
 36 و مہربان خوش طبع 37  
 38 و شیرین زبان 39

1 An old man—2 had told a story, related—3 saying—4 a girl, a daughter  
 —5 I had married (from خواستن to desire, demand)—6 and chamber, cell,  
 closet, apartment —[7 with roses]—8 adorned, bedecked—9 and in retirement,  
 privacy, solitude, a closet, cabinet—10 with her—11 sat—12 and eye—13 and  
 heart—14 upon her—15 had fixed, closed—16 nights—17 long—18 I slept  
 not—19 and jokes, jests—20 and pleasantries, witty speeches—21 I said, re-  
 peated—22 so that perhaps, so that it might be—23 that—24 dread, fear, awe  
 —25 might not acquire, take, (i. e., feel)—26 and companionship, familiarity,  
 intimacy, society—27 might accept —[28 from that—29 number, total (i. e.,

of jests and witty speeches)—30 one night]—31 I said—32 that, *viz.*—[33 your high fate, fortune—34 was friendly (from *يار* a friend)—35 and the eye—36 of fortune, happiness, prosperity, felicity, wealth—37 awake, watching, wakeful, vigilant]—38 that—39 into the society, companionship—40 of an old man—41 you fell—42 ripe, mature—43 and a traveller—44 and the warmth—45 and coldness—46 of fortune, the time—47 has stated, (*i. e.*, experienced) knows by the flower—48 and good—49 and bad—50 has tried, proved—51 the rights, duties, laws, just claims—52 of companionship, society—53 knows, understands—54 and the conditions, agreements—55 of friendship, love—56 performs—57 and kind, merciful—58 and indulgent, kind, affectionate—59 happy—60 temperament, disposition, nature—61 and sweet—62 tongued (*i. e.*, affable.)

An old man telling a story about himself said, “when I married a young virgin, I bedecked a chamber *with flowers*,\* sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. *On one of those nights*† I said, *fortune has been propitious to you*,‡ in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful and conversable.”

\* *Revised No. 7.*—“With roses.”

† *Revised from No. 28. to No. 30.*—“One night from amongst the number of those” (*i. e.*, nights of witty sayings.)

‡ *Revised from No. 33 to No. 37.*—“Your sublime fortune was friendly and the eye of prosperity was vigilant (*i. e.*, in your behalf.)”

## مثنوي

1 تا توانم 2 دانت 3 بدست آرم 4 ور 5 بياز اريم 6 نياز ارم  
 7 ور چو طوطي 8 شکر بود 9 خورش 10 جان 11 شيرين 12 فدائي 13 پرورش 14  
 15 نه گرفتار آمدي 16 بدست جواني 17 معجب 18 و خيره راي 19 سر تيز 20  
 21 و سبک پاي 22 که هر دم 23 هوائی پزد 24 و هر لحظه 25 رائی زند 26 و هر شب  
 27 جاي خسپد 28 و هر روز 29 ياري گيرد 30

## قطعه

31 جوانان خورم اند 32 و خوب رخسار 33 وليکن 34 در وفا 35 با کس 36 نيايند 37  
 38 وفا داري مدار 39 از بلبلان 40 چشم 41 که هر دم 42 برگلي 43 ديگر 44 سوايند 45  
 46 اما 47 طائفه 48 پيران 49 بعقل 50 و ادب 51 زندگاني 52 کنند 53 نه بر مقتضاي  
 54 جهل جواني 55

## بيت

56 ز خود بهتري جوي 57 و فرصت 58 شمار 59  
 60 که با چون خودي 61 کم کني 62 روزگار 63  
 64 65

1 As far as I am able—2 your heart—3 I will gain, bring in hand—4 and if, and although—5 you annoy me, should vex me—6 I will not be offended, vexed—7 and if—8 like a parrot—9 sugar should be—10 your food—11 life—12 dear, precious—13 a sacrifice—14 for your support, nourishment—15 you are not made prisoner—16 in the hand, possession—[17 of a young man—18



conceited, pleased with himself]—19 and of dark understanding, vain understanding—20 head-strong—21 and light-footed, a gadder—22 who every moment—23 cherishes a lust, desire—24 and every moment—25 *lit.*, strikes wisdom (*i. e.*, acts contrary to wisdom, sets wisdom at defiance)—26 and every night—27 a place (*i. e.* different locality)—28 sleeps—29 and every day—30 gets or seizes a friend, associate, forms an intimacy—31 young men—32 are happy, joyful, lively—33 and pretty, handsome—34 faced—35 but—36 as regards fidelity—37 towards any one, with any person—38 they came not—39 fidelity—40 expect not, place not —41 from nightingales—42 eyes—43 who every moment—44 in a rose—45 another—46 they sing—47 but—48 the band, set—49 of old men—50 with wisdom—51 and manners, politeness—52 pass their time, live—53 not on the demands, requisitions, calls—54 of foolish—55 youth—56 than self—57 one better—58 seek—59 and leisure, rest, ease, happiness—60 count, consider—61 because—62 with such—63 as you are yourself—64 you will do little (*i. e.*, you will waste)—65 life.

“I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended; or if like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with *a youth of a rude disposition*,\* with a weak understanding, head strong, a gadder, who would be constantly changing his situation and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are inconstant in their attachments. Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosebush. But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourself, and having found him, consider yourself fortunate; for with one like yourself, you would pass your life without improvement.”

\* Revised from No. 17 to No. 18.—“A conceited youth.”

9 8 7 6 5 4 3 2 1  
 گفت چندان بوی نمط بگفتم و گمان بردم که دلش در قید  
 20 19 18 17 16 15 14 13 12 11 10  
 من آمد و صید من شد ناگاه نفسی سرد از دل پر درد برآورد  
 28 27 26 25 24 23 22 21  
 و گفت چندین سخن که گفتی در ترازوی عقل من وزن آن یک  
 26 35 34 33 32 31 30 29  
 سخن ندارد که از قابله خویش شنیده ام که زن جوان را  
 44 43 42 41 40 39 38 37  
 اگر تیری در پهلو نشیند به که پیری فی الجمله امکان موافقت  
 52 51 50 49 48 47 46 45  
 نبود و مفارقت انجامید مدت عدت برآمد عقد نکاحش  
 60 59 58 57 56 55 54 53  
 با جوانی بستند تند ترش روی تھی دست بدخوی جور و جفا  
 69 68 67 66 65 64 63 62 61  
 میدید ورنج و تننا میکشید و شکر نعمت حق همچنان میگفت  
 77 76 75 74 73 72 71 70  
 که الحمد لله که ازان عذاب الیم برهیدم و بدین نعمت مقیم  
 78  
 برسیدم

## بیت

86 85 84 83 82 81 80 79  
 با این همه جور و تند خوئی نازت بکشم که خوبروئی

## قطعه

94 93 92 91 90 89 88 87  
 با تو مرا سوختن اندر عذاب به که سخن با دگری در بهشت  
 102 101 100 99 98 97 96 95  
 بوی پیاز از دهن خوبروی نغز تر آید که گل از دست زشت

1 He said—2 so much—3 in this—4 manner, mode, way—5 I spoke—6 and I  
 fancied, imagined—[7 that—8 her heart—9 in captivity—10 of me, mine—11  
 had come]—12 and prey, gain—13 of me, mine—14 had become—15 sud-  
 denly—16 a breath, sigh—17 cold—[18 from heart—19 full of pain]—20  
 brought forth—22 so many—23 speeches—24 that you have uttered spoken—  
 25 in the scull—26 of my understanding—27 weight—28 of that one—29  
 word, speech—30 possesses not—31 that from—32 nurse—33 own—34 I have

heard—35 that a woman—36 young—37 if an arrow—38 in side—39 you should place, dart into—40 better than—41 an old man—42 in short—43 possibility—44 of agreement, friendship—45 was not—46 and separation—47 ended—48 the time—49 of custom, law—50 passed—51 the knot—52 of her marriage—53 with a young man—54 they tied—55 impetuous, harsh—56 sour faced, crabbed—57 empty handed, poor—58 bad disposition, ill-natured—59 violence—60 and tyranny—61 experienced, saw—62 and distress, trouble—63 and want, penury—64 endured, bore up with—65 and thanks—66 for favours—67 to God—68 in such a way—69 was saying—70 viz.—71 all praise to God—72 that from that—73 infernal torment—74 I have escaped from—75 and in this—76 favour—77 permanent, lasting—78 I have obtained, arrived at—79 with this, notwithstanding this—80 all—81 violence and—82 impetuous—83 disposition—84 your airs—85 I endure—86 because you are handsome—87 with you—88 to me—89 to burn—90 within torment (*i. e.*, hell)—91 better than—92 to be—93 with the other—94 in heaven—95 the smell—96 of onions—97 from the mouth—98 of a handsome faced one—99 is pleasanter, more delightful—100 than roses—101 from the hand—102 of an ugly person.

He said, "I spoke a great deal after this manner, and thought *that I had made a conquest of her heart* ;\* when all of a sudden, she fetched a cold sigh *from the bottom of her heart*,† and replied; all the fine speeches that you have been uttering, have not so much weight in the scale of my reason, as one single sentence which I heard from my nurse; that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, "it was impossible to agree, and our differences ended in a separation. After the time prescribed by law, she married a young man of an impetuous temper, ill natured and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however, she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained this permanent blessing. Amidst all this violence, and impetuosity of temper, I will put up with your airs, because you are handsome. It is better to burn with you in hell, than to be in paradise with the other. The scent of onions from a beautiful mouth, is more fragrant than the odour of the rose from the hand of one who is ugly."

\* Revised from No. 7 to No. 11.—"That her heart had become my captive, and that she was now my prey"

† Revised from No. 18 to No. 19.—"From her heart full of sorrow" or "from her sorrow charged heart."

## T A L E 3.

<sup>9</sup> مهمان <sup>8</sup> پيري <sup>7</sup> بودم <sup>6</sup> در <sup>5</sup> ديار <sup>4</sup> بکر <sup>3</sup> مال <sup>2</sup> فراوان <sup>1</sup> و فرزند <sup>10</sup> خوبروي <sup>11</sup> داشتم <sup>12</sup> شبی <sup>13</sup> حکایت <sup>14</sup> کرد <sup>15</sup> مرا <sup>16</sup> در <sup>17</sup> عمر <sup>18</sup> خویش <sup>19</sup> بجز <sup>20</sup> این <sup>21</sup> فرزند <sup>22</sup> نبودست <sup>23</sup> درختی <sup>24</sup> درین <sup>25</sup> وادی <sup>26</sup> زیارت <sup>27</sup> گاهست <sup>28</sup> که <sup>29</sup> مردمان <sup>30</sup> بحاجت <sup>31</sup> خواستن <sup>32</sup> انجا <sup>33</sup> روند <sup>34</sup> شبهای <sup>35</sup> درپای <sup>36</sup> آن <sup>37</sup> درخت <sup>38</sup> بحق <sup>39</sup> نالیده <sup>40</sup> ام <sup>41</sup> تا <sup>42</sup> مرا <sup>43</sup> این <sup>44</sup> فرزند <sup>45</sup> بخشیده <sup>46</sup> است <sup>47</sup> شنیدم <sup>48</sup> که <sup>49</sup> پسر <sup>50</sup> بار <sup>51</sup> رفیقان <sup>52</sup> آهسته <sup>53</sup> میگفت <sup>54</sup> چه <sup>55</sup> بودی <sup>56</sup> که <sup>57</sup> من <sup>58</sup> آن <sup>59</sup> درخت <sup>60</sup> را <sup>61</sup> بدانستم <sup>62</sup> که <sup>63</sup> کجاست <sup>64</sup> تا <sup>65</sup> دعا <sup>66</sup> کردم <sup>67</sup> می <sup>68</sup> که <sup>69</sup> پدر <sup>70</sup> م <sup>71</sup> بمیرد <sup>72</sup> .

## حکمت

<sup>57</sup> خواجه <sup>58</sup> شادی <sup>59</sup> کنان <sup>60</sup> که <sup>61</sup> فرزند <sup>62</sup> عاقلست <sup>63</sup> و <sup>64</sup> پسر <sup>65</sup> طعنه <sup>66</sup> زنان <sup>67</sup> که <sup>68</sup> پدر <sup>69</sup> م <sup>70</sup> فرتوت <sup>71</sup> .

## قطعه

<sup>67</sup> سالها <sup>68</sup> بر تو <sup>69</sup> بگذرد <sup>70</sup> که <sup>71</sup> گذر <sup>72</sup> نکني <sup>73</sup> سوي <sup>74</sup> تربت <sup>75</sup> پدرت <sup>76</sup> تو <sup>77</sup> بچاي <sup>78</sup> پدر <sup>79</sup> چه <sup>80</sup> کردی <sup>81</sup> خیر <sup>82</sup> تا <sup>83</sup> همان <sup>84</sup> چشم <sup>85</sup> داری <sup>86</sup> از <sup>87</sup> پسر <sup>88</sup> ت <sup>89</sup> .

1 The guest—2 of an old man—3 I was—4 in—5 the land of Bekr—6 wealth, goods—7 great, abundant—8 and a son—9 handsome—10 possessed—11 one night—12 did relate—13 to me—14 during ages, life time—15 of my own—16 with the exception of this—17 son, child—18 has not been, (i. e., I never had)—[19 a tree—20 in this—21 valley, vale, a desert, any low ground

—22 a place of pilgrimage is]—23 where—24 men, folks—25 for wants—26 to ask for—27 that place, spot,—28 they go—29 nights—30 at the foot—31 of that tree—32 to God—33 I complained, cried—34 until to me—35 this son—36 had bestowed—37 I have heard—38 that the son—39 with friends, companions—40 in a low tone, quietly—41 was saying—42 what would it be? (*i. e.*, how nice)—43 if I—44 to that tree—45 I were acquainted with, were to know—46 that *viz.*—47 where it is—48 so that I might implore, pray—49 that my father—50 might die—51 the gentleman—52 making glad, is pleased—53 that the son—54 is wise—55 and the son—56 makes fun of, reproaches—57 saying—58 my father—59 is decrepit, old, worn out—60 years—61 over you—62 have passed, gone by—63 that—64 you pass not, visit not—65 the direction, side, locality—66 of the grave, tomb—67 of your father—68 you in the place, you towards—69 your father—70 what have you done?—71 good, well—72 that the same as that, that such also—73 eye—74 you possess (*i. e.*, expect)—75 from your son.

In the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night, he said, "during my whole life, I never had any child but this son. *Near this place is a sacred tree,\** to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, "how happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shewn towards your parent, that you should expect dutifulness from your son?

\* *Revised from No. 19 to No. 22.*—There is a tree in this valley which is a place of pilgrimage &c. &c.

## TABLE 4.

8	7	6	5	4	3	2	1
روزي	بغرور	جواني	سخت	رانده	بودم	و شبانگه	بپاي کوهي
16	15	14	13	12	11	10	9
سست	مانده	پير مردی	ضعيف	از پس	کاروان	همي آمد	و گفت
25	24	23	22	21	20	19	18
چه	خسپي	خيز	نه جاي	خفتنست	گفتم	چون	روم که نه پاي
33	32	31	30	29	28	27	26
رفتنست	گفت	نشیده	که	گفته	اند	رفتم	و نشستن به که
	35	34					
	دویدن	و گستن					
			قطعه				
43	42	41	40	39	38	37	36
اي	که	مشتاق	منزلي	مشتاب	پند من	کار بند	و صبر آموز
51	50	49	48	47	46	45	44
اسب	تازي	دو تگ	رود	بشتاب	اشتر	آهسته	میرود شب و روز

1 One day—2 with the pride, by reason of the arrogance—3 of youth—4 hard, (*i. e.*, with hardship) greatly—5 I had travelled, urged myself on—6 and in the evening—7 at the foot—8 of a mountain—9 tired, fatigued—10 remained—11 an old man—12 feeble, infirm, weak, debilitated—13 from the rear—14 of a caravan—15 came, arrived—16 and said—17 why sleep you?—18 rise, get up—19 not a place, spot—20 for sleeping is—21 I said—22 how—23 can I go on? proceed?—24 because, seeing that—25 not feet—26 to travel is (*i. e.*, have not the power)—27 replied—28 have you not heard?—29 that—30 they have said—31 to go (*i. e.*, to walk)—32 and to sit (*i. e.*, halt)—33 better than—[34 running—35 and to leave off]—36 O! thou who—37 art desirous—38 of the days journey (*i. e.*, who wish to get on)—39 do not hasten, go, not quickly—40 my advice—41 make applicable, use to advantage—42 and patience—43 learn—44 the Arab horse—45 two runs, two bounds—46 goes—47 with speed, celerity, quickness—48 the camel—49 slowly—50 progresses, travels, advances—51 night and day.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said, "why do you sleep? get up, this is not a place for repose." I said to him, "how can I proceed, not having the use of my feet?" He replied, "have you not heard how it has been said, that proceeding and halting, is better than *running until you are fatigued.*"\* O ye, who wish to reach the end of your day's journey, be not in haste; listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

\* Revised from No. 34 to No. 35.—"Running and giving up," or running and leaving off (*i. e.*, entirely.)

## T A L E 5.

جوانی چست و لطیف و خندان و شیرین زبان در حلقه  
 عشرت ما بود که در دلش از هیچ نوعی غم نیامدی و لب از  
 خنده فراهم نیاوردی روزگاری برآمد که اتفاق ملاقات  
 نیفتاد بعد از آن دیدمش زن خواسته و فرزندان خاسته و  
 بیخ نشاطش بریده و گل هوشش پژمرده پرسیدمش که این چه  
 حالتست گفت تا کودکان بیاوردم دیگر کودکی نکردم

## بیت

چون پیر شدی ز کودکی دست بدار  
 بازی و ظرافت بچوانان بگذار

## مثنوی

طرب نوجوان ز پیر مجوی که دگر ناید آب رفته بجوی  
 زرع را چون رسید وقت درو نخر آمد چنانکه سبزه نو

## قطعه

دور جوانی بشد از دست من آه دریغ آن زمن دلفروز  
 قوت سر پنجه شیرین برفت راضیم اکنون به پیری چویوز  
 پیرزنی موی سیه کرده بود گفتمش ای مامک دیرینه روز  
 موی به تلبیس سیه کرده گیر راست نخواهد شدن این پشت کوز

1 A young man—2 active, agile, fleet, alert—3 and pleasant, nice, elegant, benevolent, witty—4 and merry, laughing—5 and sweet tongued—6 in the circle; society—7 of happiness—8 of us—9 was—10 who—11 in his heart—12 from any—13 way, kind—14 grief—15 came not—16 and lips from—17

laughter—18 together—19 brought not (*i. e.*, did not close)—20 time—21 passed away—22 that—23 the opportunity, chance—24 of meeting—25 did not fall, occur—26 after that—27 I saw him—28 married (from **زن** a woman and **خواستن** to ask, to desire)—29 and children—30 risen up, got up—31 and —[32 the root—33 of his joy, pleasure, mirth—34 cut, severed—35 and the rose—36 of his ambition, lust, desire—37 dead, withered]—38 I asked him—39 saying—40 this what—41 state is, condition is—42 he replied—43 so soon as children—44 I brought forth, reared—45 further, again—46 childish sport—47 I did not—48 when—49 old—50 you have become—51 from childish sports—52 refrain, hold back your hand—53 play—54 and wit, joking—55 to young folks—56 leave—57 the sprightliness, cheerfulness, hilarity, joy, mirth, merriment—58 of new youth—59 from the aged, old—60 seek not—61 because—62 again—63 comes not—64 the gone-water, water that has flowed away—65 to the rivulet, stream—66 the cross-sown field—67 when—68 arrives, reaches—69 the time—70 of reaping—71 does not wave, move proudly—72 such as when—73 it was green and new—74 the period, age, cycle—75 of youth—76 has become, (*i. e.*, passed)—77 from my hands—78 Oh Alas!—79 that time—80 enchanting, heart-enlightening—81 the strength, power—82 of the grasp—83 of the lion—84 has departed—85 I am contented—86 now—87 with a cheese—88 like a panther—89 an old woman—90 hair—91 black—92 had done—93 I said to her—94 O! little mother—95 of lengthened days, (*i. e.*, old)—[96 hair—97 by fraud, cheat, imposture—98 made black, done black—99 I allow, I admit—100 straight—101 is not likely to become—102 this back—103 bent, crooked.]

An active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children; *his merriment had ceased, and countenance was much altered.*\* I asked him what was the matter. He replied, "When I became the father of children I left off childish sport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind, with that vigour, as when it was green. The season of youth has elapsed, alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, *you have made your hair black, but cannot straighten your bent-back.*†

\* Revised from No. 32 to No. 37.—The "root of his joy" was severed and the "rose of his ambition withered."

† Revised from No. 96 to No. 103.—I admit you have *fraudulently* made your hair black but this bent back is not likely to become straight.



## T A L E 6.

روزى بجهل جوانى بانگ بر مادر زدم دل آزوده بکنجى  
 نشست گريان همى گفت مگر خوردى فراموش کردى که  
 درشتى ميکنى

## قطعه

چه خوش گفت زالى بفرزند خویش  
 چو دیدش پلنگ افکن و پیل تن  
 گر از عهد خوردیت یاد آمدى  
 که بیچاره بودى در آغوش من  
 نکردى درین روز بر من جفا  
 که تو شیر مردى و من پیره زن

1 One day—2 by the stupidity, ignorance—3 of youth—4 call, noise—5 on my mother I struck (*i. e.*, I spoke badly to my mother)—6 heart—7 distressed—8 in a corner—9 sat-down—10 crying—11 was saying—12 perhaps—13 your infancy, (*i. e.*, when you were small)—14 you have forgotten—15 that—16 severity, harshness—17 you exercise, do, practise—18 how good—19 said—20 an old woman—21 to son—22 her own—23 when she saw him—24 able to throw a tiger (پلنگ a tiger and افگندن to throw down)—25 and a body like an elephant—26 if—27 from, of regarding—28 the season, time, period—29 of your infancy, littleness—30 you were to remember—31 when a helpless one—32 you were—33 in—34 my embrace, bosom—35 you would not do—36 during this—37 day—38 upon me—39 oppression, violence—40 when—41 you—42 are a lion-like man—43 and I myself—44 an old woman

One day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner, and wept, saying, "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindness? What a good saying was that of an old woman to her son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

## TABLE 7.

<sup>6</sup>توانگري <sup>1</sup>بخيل <sup>2</sup>را <sup>3</sup>پسري <sup>4</sup>رفجور بود <sup>5</sup>نيک خواهانش <sup>6</sup>گفتند  
<sup>15</sup>مصلحت <sup>7</sup>آنست <sup>8</sup>که <sup>9</sup>از بهر او <sup>10</sup>ختم <sup>11</sup>قران <sup>12</sup>کني <sup>13</sup>ويا <sup>14</sup>بذل <sup>15</sup>قربان  
<sup>23</sup>باشد <sup>16</sup>که <sup>17</sup>خدای <sup>18</sup>تعالی <sup>19</sup>شفا دهد <sup>20</sup>لختي <sup>21</sup>بانديشه <sup>22</sup>فرورفت <sup>23</sup>و گفت  
<sup>31</sup>ختم <sup>24</sup>مصحف <sup>25</sup>بحضور <sup>26</sup>اوليتر <sup>27</sup>که <sup>28</sup>کله <sup>29</sup>دورست <sup>30</sup>صاحبدي <sup>31</sup>بشنيد  
<sup>39</sup>و گفت <sup>32</sup>ختمش <sup>33</sup>بعلت <sup>34</sup>آن <sup>35</sup>اختيار <sup>36</sup>افتاد <sup>37</sup>که <sup>38</sup>قران <sup>39</sup>بر سر <sup>40</sup>زبانست  
<sup>42</sup>وزر <sup>41</sup>در <sup>40</sup>میان <sup>42</sup>جان

## مثنوي

<sup>50</sup>دریغا <sup>43</sup>گردن <sup>44</sup>طاعت <sup>45</sup>نهادن <sup>46</sup>گوش <sup>47</sup>همراه <sup>48</sup>بودي <sup>49</sup>دست <sup>50</sup>دادن  
<sup>57</sup>بدیناري <sup>51</sup>چو <sup>52</sup>در <sup>53</sup>گل <sup>54</sup>بماند <sup>55</sup>ور <sup>56</sup>الحمدی <sup>57</sup>صد <sup>58</sup>بخواند

1 A rich person, a wealthy—2 miser's—3 a son—4 was sick, ill—5 his well wishers—6 said—7 fit, proper—8 that is—9 that—10 for the sake of him—11 the conclusion, to the end—12 of the Koran—13 you should do—14 or the expense, gift, munificence—15 of sacrifice—16 it may be—17 that—18 the great God—19 may grant health, may restore to health—20 a moment, instant—21 in thought, reflection, meditation—22 went down and—23 said—24 the conclusion (*i. e.*, reading from beginning to the end)—25 of the volume, book (*i. e.*, the Koran—26 in presence (*i. e.*, being at hand) 27 is better—28 because the flocks—29 are distant, far away—30 a man of heart, a good man—31 heard—32 and said—33 to him the conclusion (*i. e.*, reading to the end of the Koran)—34 by reason, cause—35 of that—36 has chosen, selected—37 because the Koran—38 on the tip, head—39 of his tongue is—40 and gold, money—41 in the middle, midst—42 of his life, soul, heart—43 Alas!—44 the neck—45 of obedience (*i. e.*, prayer)—46 to bend down, place—47 if to him—48 at the same time, way—49 were to be—50 to give the hand (*i. e.*, giving alms)—51 with dinars (*i. e.*, money)—52 like an ass—53 in the mud, clay, mire—54 would remain—55 but if praise (*i. e.*, to God)—56 you desire, wish for, require, want—57 an hundred will repeat, say, read, recite.

A rich miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice, that the high God might restore his son to health. After a little consideration he said, "it is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this said, "he preferred reading the Koran because the words are at the tip of his tongue, and the money is in the inside of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the ass in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

## T A L E 8.

<sup>8</sup> پير مردیوا <sup>7</sup> گفتند <sup>6</sup> چرا <sup>5</sup> زن نکني <sup>4</sup> گفت <sup>3</sup> با پير زنانم <sup>2</sup> الفتی <sup>1</sup> نباشد  
<sup>17</sup> گفتند <sup>16</sup> زن جوان <sup>15</sup> بخواه <sup>14</sup> چون <sup>13</sup> مکنت <sup>12</sup> داری <sup>11</sup> گفت <sup>10</sup> مرا <sup>9</sup> که پيرم  
<sup>26</sup> با پير زنانم <sup>25</sup> الفتی <sup>24</sup> نباشد <sup>23</sup> اورا <sup>22</sup> که جوان <sup>21</sup> باشد <sup>20</sup> با من <sup>19</sup> که پيرم <sup>18</sup> چون  
<sup>28</sup> دوستی <sup>27</sup> صورت بندد

1 To an old man—2 they said—3 why—4 do you not take a wife (from  
 زن a woman and کردن to do)—5 he replied—6 I with an old woman—7  
 pleasure, happiness—8 would not have, would not be—9 they said—10 a  
 young woman—11 ask, engage, take—12 when, seeing that—13 power, might,  
 means—14 you possess—15 he said—16 to me—17 who am old—18 with an  
 old woman I—19 pleasure, happiness—20 would not be, would not have—21  
 to her—22 who young—23 may be—24 with me—25 who am old—26 how  
 —27 friendship—28 can I expect, is likely (صورت shape, form, probability,  
 circumstance, state.)

They asked an an old man, why he did not marry. He answered, "I  
 should not like an old woman." They said, "marry a young one, since you  
 have property." He replied, "since I, who am an old man, should not be  
 pleased with an old woman, how can I expect that a young one would be  
 attached to me."

## T A L E 9.

## منظومه

<sup>6</sup> شنیده ام <sup>1</sup> که <sup>2</sup> درین <sup>3</sup> روزها <sup>4</sup> کهن <sup>5</sup> پیری <sup>6</sup>  
<sup>10</sup> خیال <sup>7</sup> بست <sup>8</sup> به پیرانه <sup>9</sup> سر <sup>10</sup> که گیرد <sup>11</sup> جفت  
<sup>15</sup> بخواست <sup>12</sup> دخترکی <sup>13</sup> خوب <sup>14</sup> روی <sup>15</sup> گوهر <sup>16</sup> نام  
<sup>20</sup> چو <sup>17</sup> درج <sup>18</sup> گوهر <sup>19</sup> از چشم <sup>20</sup> مردمان <sup>21</sup> بنهفت  
<sup>25</sup> چنانکه <sup>22</sup> رسم <sup>23</sup> عروسی <sup>24</sup> بود <sup>25</sup> تماشا <sup>26</sup> بود  
<sup>31</sup> ولی <sup>27</sup> بحمله <sup>28</sup> اول <sup>29</sup> عصای <sup>30</sup> شیخ <sup>31</sup> بنهفت  
<sup>36</sup> کمان <sup>32</sup> کشید <sup>33</sup> و نزد <sup>34</sup> برهدف <sup>35</sup> که <sup>36</sup> نتوان <sup>37</sup> دوخت  
<sup>41</sup> مگر <sup>38</sup> بسوزن <sup>39</sup> فولاد <sup>40</sup> جامه <sup>41</sup> هنگفت  
<sup>45</sup> بدوستان <sup>42</sup> گله <sup>43</sup> آغاز <sup>44</sup> کرد <sup>45</sup> و حجت <sup>46</sup> ساخت  
<sup>50</sup> که <sup>47</sup> خانمان <sup>48</sup> من <sup>49</sup> این <sup>50</sup> شوخ <sup>51</sup> دیده <sup>52</sup> پاک <sup>53</sup> برفت  
<sup>57</sup> میان <sup>54</sup> شوهر <sup>55</sup> وزن <sup>56</sup> جنگ <sup>57</sup> فتنه <sup>58</sup> خاست <sup>59</sup> چنان  
<sup>63</sup> که <sup>60</sup> سر <sup>61</sup> بشکنه <sup>62</sup> و قاضی <sup>63</sup> کشید <sup>64</sup> و سعیدی <sup>65</sup> گفت  
<sup>68</sup> پس <sup>66</sup> از خلافت <sup>67</sup> و شذعت <sup>68</sup> گناه <sup>69</sup> دختر <sup>70</sup> نیست  
<sup>74</sup> ترا <sup>71</sup> که <sup>72</sup> دست <sup>73</sup> بلرزد <sup>74</sup> گهر <sup>75</sup> چه <sup>76</sup> دانی <sup>77</sup> سفت

1 I have heard—2 that—3 during these—4 days—5 an old, ancient—6 old man—7 formed a fancy, took an idea—8 into his old head—9 that he should take, seize—10 a match, a pair (*i. e.*, a wife)—11 he asked—12 a girl—13 handsome—14 jewel, "gem"—15 named—16 like a casket—17 of jewels, gems—

18 from the eyes—19 of men—20 conceal, hidden—21 such as—22 the custom—23 of bridal ceremonies—24 was—25 the splendour was (*i. e.*, the entertainments were given) the spectacle, show took place—26 but—27 in the attack, onset, assault, (*i. e.*, attempt at entry)—28 first (*i. e.*, the first onset)—29 the stick, club (here means *membrum virile*)—30 of the old man—31 slept, (*i. e.*, was sluggish, wanted vivacity)—32 he drew the bow—33 and struck not—34 on the mark, the butt (*i. e.*, could not penetrate) هدف here means “maiden-head”—35 because—36 it is impossible to sew—37 except—38 with a needle—39 of steel (*i. e.*, a hard one)—40 clothes—41 of sack-cloth, dense, thick, coarse (vide No. 34 for the meaning here of *جامهٔ هنگفت*)—42 with friends—43 complaint—44 commenced—45 and made proof, made reason—46 saying—47 my family (*i. e.*, honor of my family)—48 this—49 impudent one—50 has taken clean away—51 between—52 the husband—53 and the wife—54 battle—55 and calamity, disturbance—56 arose—57 to such a degree—58 that the subject—59 to the superintendent of police—60 and the judge—61 took, drew—62 and Sady—63 said—64 after all—65 from fighting, contention—66 and baseness, brutality—67 the fault, crime—68 of the girl is not—69 to you whose—70 hand—71 trembles, shakes (vide the meaning of *هدف*)—72 a “gem”—73 how know you—74 how to bore, thread (vide No. 34).

I have heard, that, not long ago, a decrepit old man, in his dotage, it into his head to marry; and wedded a beautiful virgin named Gem, who like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasion. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, Sady said, “the girl is not to blame, how can you, with your trembling hand, be able to bore pearls.”

N. B.—The translation of the three lines within brackets is not given for reasons which will be obvious on referring to the vocabulary above!!!

## CHAPTER VII.

## T A L E 1.

باب هفتم در تاثیر تربیت

1 Chapter—2 the Seventh—3 concerning—4 the effects, operations, impressions—5 of Education. *Of the effects of Education.*

یکی از وزرا پسری کودن داشت پیش یکی از دانشمندان  
 فرستاد که سراین را تربیتی کن مگر عاقل شود مدتی تعلیمتش  
 کرد موثر نبود پیش پدرش کسی فرستاد که این عاقل نمیشود  
 و سرا دیوانه کرد

## قطعه

چون بود اصل جوهر قابل تربیت را درو اثر باشد  
 هیچ صیقل نکو نداند کرد آهنی را که بد گهر باشد  
 سنگ بدریای هفتگانه مشو که چو ترشد پلید تر باشد  
 خر عیسی گوش بکه برزد چون بیاید هنوز خر باشد

1 One—2 of the Viziers—3 a son—4 stupid, foolish—5 had, possessed—6 before, in front of—7 one of—8 the wise persons—9 sent—10 saying, that viz. —11 to this 'one—12 teach—13 perhaps—14 wise—15 may become—16

a long time—17 his instruction, his teaching—18 did—19 was without effect, made no impression, was not efficacious—20 before, in front of, into the presence—21 of his father—22 some one—23 he sent—24 saying this, *viz.* this—25 does not become wise—26 and to me—27 has made mad, distracted—28 when—29 there is (*lit.* may be)—30 the root, origin, foundation—31 of the jewel—32 of capacity, skill, cleverness—33 instruction—34 upon it—35 may have effect, be efficacious—36 any—37 polish—38 good, clean—39 cannot make—40 iron—41 that—42 of bad quality, bad essence—43 may be (*i. e.*, is)—44 a dog—45 and—46 in the seven rivers—47 wash not—48 because when—49 he becomes wet, moist—50 more impure, more dirty—51 may be (*i. e.*, will become)—52 the ass that carried Jesus—53 if it—54 to Mecca—55 should take, carry—56 when—57 he returns—58 yet—59 may be an ass (*i. e.*, will be).

A certain Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time, without any effect, he sent a person to the father with this message; Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. Wash not a dog in the seven rivers, for when he is wetted, he will only be dirtier. If the ass that carried Jesus Christ, was to be taken to Mecca, at his return he would still be an ass.

## TABLE 2.

<sup>9</sup> حکیمی پسران را پند <sup>3</sup> همی داد <sup>4</sup> که جانان <sup>6</sup> پدر <sup>7</sup> هنر <sup>8</sup> آموزید <sup>9</sup> که  
<sup>17</sup> ملک و دولت <sup>11</sup> دنیا <sup>13</sup> اعتماد را <sup>14</sup> نشاید <sup>15</sup> و <sup>16</sup> جاه <sup>17</sup> از دروازه <sup>18</sup> بدر <sup>19</sup> برود  
<sup>26</sup> و سیم <sup>25</sup> و زر <sup>24</sup> در سفر <sup>23</sup> محل <sup>22</sup> خطراست <sup>21</sup> یا <sup>20</sup> دزد <sup>19</sup> بیکبار <sup>18</sup> ببرد <sup>17</sup> و یا  
<sup>34</sup> خواجه <sup>33</sup> بتفاریق <sup>32</sup> بخورد <sup>31</sup> اما <sup>30</sup> هنر <sup>29</sup> چشمه <sup>28</sup> زاینده <sup>27</sup> است <sup>26</sup> و دولت  
<sup>42</sup> پاینده <sup>41</sup> و اگر <sup>40</sup> هنرمند <sup>39</sup> از دولت <sup>38</sup> بیفتد <sup>37</sup> غم <sup>36</sup> نباشد <sup>35</sup> که <sup>34</sup> هنر <sup>33</sup> در نفس  
<sup>51</sup> خود <sup>50</sup> دولتست <sup>49</sup> هنرمند <sup>48</sup> هر جا <sup>47</sup> که <sup>46</sup> رود <sup>45</sup> قدر <sup>44</sup> بیند <sup>43</sup> و در صدر <sup>42</sup> نشیند  
<sup>58</sup> و بی <sup>57</sup> هنر <sup>56</sup> هر جا <sup>55</sup> که <sup>54</sup> رود <sup>53</sup> لقمه <sup>52</sup> چمند <sup>51</sup> و <sup>50</sup> سختی <sup>49</sup> بیند

## بیت

<sup>67</sup> سختست <sup>66</sup> پس از <sup>65</sup> جاه <sup>64</sup> تحکم <sup>63</sup> بردن <sup>62</sup> خو کرده <sup>61</sup> بناز <sup>60</sup> جور <sup>59</sup> مردم <sup>58</sup> بردن

## قطعه

<sup>74</sup> وقتی <sup>73</sup> افتاد <sup>72</sup> فتنه <sup>71</sup> در <sup>70</sup> شام <sup>69</sup> هر کس <sup>68</sup> از گوشه <sup>67</sup> فرار <sup>66</sup> رفتند  
<sup>79</sup> روستا <sup>78</sup> زادگان <sup>77</sup> دانشمند <sup>76</sup> بوزیری <sup>75</sup> پادشا <sup>74</sup> رفتند  
<sup>86</sup> پسران <sup>85</sup> وزیر <sup>84</sup> ناقص <sup>83</sup> عقل <sup>82</sup> بگدا <sup>81</sup> ائی <sup>80</sup> بروستا <sup>79</sup> رفتند

## بیت

<sup>91</sup> میراث <sup>90</sup> پدر <sup>89</sup> خواهی <sup>88</sup> علم <sup>87</sup> پدر <sup>86</sup> آموز  
<sup>95</sup> کین <sup>94</sup> سال <sup>93</sup> پدر <sup>92</sup> خرج <sup>91</sup> توان <sup>90</sup> کرد <sup>89</sup> بده <sup>88</sup> روز

1 A wise man, a philosopher—2 to his sons—3 advice, admonition—4 gave, was giving—5 saying, that—6 lives—7 of your father (*i. e.*, darlings)—8 acquire knowledge—9 because—10 lands, country—11 and wealth—12 of the world—13 reliance, trust—14 it behoves not, it is not fit to have—15 and honor, state, rank—16 from the door (*i. e.*, away from home)—17 goes out (*i. e.*, is useless) departs—18 and silver—19 and gold—20 during a journey—21 an occasion, abode—22 of danger is (*i. e.*, are)—23 either the robber—24 all at once—25 may carry away—26 or—27 the master (*i. e.*, possessor)



—28 by degrees, separately—29 may devour (*i. e.*, spend)—[30 but—31 wisdom, knowledge—32 a fountain—33 productive, is—34 and a wealth, a fortune—35 firm, lasting, durable, stable, fixed, permanent]—36 and if—37 a wise man—38 from wealth—39 falls, should decline—40 there is no need of grief—[41 because wisdom—42 in breath, life, substance, soul—43 his own—44 is wealth]—45 the wise man—46 every place that—47 he goes—48 dignity, respect—49 sees, meets with—50 and on the highest seats, the most honorable places—51 sits—52 and one without wisdom, the ignorant man—53 every place—54 that he goes—55 scraps, morsels—56 picks up—57 and hardship, trouble—58 endures, sees, experiences—59 it is hard—60 from after—61 rank (*i. e.*, possessing rank)—62 to have to endure power, authority—63 one accustomed—64 to caresses, kind treatment—65 the violence—66 of men—67 to bear up with, endure, submit to—68 one time, once—69 occurred, happened—70 disturbance, mutiny—71 in Damascus—72 every one—73 from his corner (*i. e.*, place of residence)—74 went out—75 villagers' children (from *كروية*, a village and *زاد* to be born, to bring forth)—76 wise—77 to the rank of viziers—78 of the king—79 went, (*i. e.*, reached)—80 the sons—81 of the vizier—82 wanting—83 of understanding—84 for the purpose of begging, in beggary—85 in or about the village—86 went, walked about, wandered—87 the heritage—88 of your father—89 if you desire—[90 the knowledge of your father, your father's wisdom—91 learn, acquire]—92 because this—93 wealth of your fathers, paternal fortune—94 it is possible to spend—95 in ten days.

A Philosopher was thus exhorting his sons, "My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country, and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a *perennial spring of wealth*,\* and if a man of education ceases to be opulent, yet he need not be sorrowful, *for knowledge of itself is riches*.† A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world." There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, *acquire from your father knowledge*,‡ for his wealth may be spent in ten days.

\* Revised from No. 30 to No. 35.—"But wisdom is a *productive fountain*, and a *perennial fortune*."

† Revised from No. 41 to No. 44.—"Because the wisdom in his *own soul* is wealth itself."

‡ Revised from No. 90 to No. 91. "Acquire *your father's knowledge*," (*i. e.*, to the same extent that your father has studied.)

## T A L E 3.

1 یکی از فضلا 2 تعلیم 3 ملک زاده 4 کردی 5 و ضرب 6 بی محابا 7 زد 8  
 9 و زجر بی قیاس 10 کردی 11 پسر 12 از بی طاقتی 13 شکایت 14 پیش 15 پدر 16  
 17 برد و جامه از تن 18 دردمند 19 برداشت 20 پدر را 21 دل 22 بهم بر آمد 23  
 24 استاد را بخواند 25 و گفت 26 بر پسران 27 احاد 28 رعیت 29 چندین 30 جفا و 31  
 32 تو بیخ روا نمی داری 33 که پسر مرا سبب 34 چیست 35 گفت 36 سخن 37  
 38 باندیشه 39 باید گفتن 40 و حرکت 41 پسندیده 42 باید کردن 43 همه خلق را 44  
 45 خاصه پادشاهان را 46 که هر چه 47 بردست 48 و زبان 49 ملوک 50 رفته شود 51  
 52 هر اینه با فواہ گفته شود 53 و قول 54 و فعل عوام را 55 چندان 56 اعتبار 57 نباشد 58

## قطعه

59 اگر صد ناپسند 60 آید 61 زدرویش 62 رفیقانش 63 یکی از صد 64 ندانند 65  
 66 وگر یک ناپسند 67 آید 68 ز سلطان 69 ز اقلیمی 70 به اقلیمی 71 رسانند 72  
 73 پس در تہذیب 74 اخلاق 75 خداوند زادگان 76 اجتهاد 77 بیش 78 ازان 79  
 80 باید کرد 81 که در حق 82 عوام 83

1 One of—2 the learned—3 the instruction—4 of a prince—5 did—6 and  
 blows--7 unmercifully, without respect, regard—8 struck—9 and threatening  
 —10 beyond idea, beyond imagination—11 did—12 the son—13 from want  
 of power, helplessness—14 complaint—15 before—16 his father—17 carried  
 —[18 and the clothes—19 from body—20 sore, painful—21 took off, stripped]  
 —22 the father's—23 heart—24 became vexed, enraged—25 to the master  
 —26 sent for, called—27 and said—28 on the sons—29 ones—30 Of the

(30) *Subjects, Resants*—81 to such a degree, so much—32 violence, and—33  
 (33) *invec tively*, threatening—34 you permit not—35 that, as—36 to my son  
 (37) *Reason*—38 what is?—39 he replied—40 speech—41 with reflection,  
 thought—42 ought to speak, it behoves to speak—[43 and action—44 agree-  
 able—45 it behoves to perform, do]—46 to the whole creation, as regards  
 every mortal—47 but especially, particularly—48 to kings—49 because  
 whatever—50 from the hand—51 and the tongue—52 of kings—53 may  
 pass, issues, proceeds—54 certainly, undoubtedly—55 by the public, (lit. in  
 mouths)—56 will be spoken (*i. e.*, repeated)—57 and the sayings—58 and  
 the actions—59 of the vulgar folks, the common people—60 to such a degree,  
 so much—61 consequence, importance, trust, reliance—62 may not be (is not)  
 —63 if—64 one hundred—65 disagreeables (*i. e.*, unworthy things)—66  
 should come, proceed—67 from a devotee, a beggar—68 his friends—69 one of  
 —70 the hundred—71 know not, remark not—72 but if—73 one improper,  
 one disagreeable (*i. e.*, act or saying)—74 should proceed—75 from a king—76  
 from country—77 to country—78 they convey, cause to arrive, they (*i. e.*,  
*folks*) circulate—79 therefore—80 as regards the forming, the arrangement,  
*a justing* refinement, purifying—81 of the manners—82 of princes, of the  
 sons of rulers (*i. e.*, kings)—83 labour, assiduity, diligence, close application  
 —84 more, greater—85 than that—86 it behoves to do, it is requisite to  
 employ—87 than as regards—88 the rights (*i. e.*, in behalf)—89 of the vul-  
 gar, the low people.

A learned man, who had the education of a king's son, beat him unmerci-  
 fully, and treated him with the utmost severity. The boy, unable to bear this  
 treatment, complained to his father, *and stripped himself, to shew the marks  
 of violence.\** The father's heart being troubled, he sent for the master, and  
 said "you do not use any of my subject's children in the cruel manner that  
 you treat my son, what is the reason of this?" He replied, "to discourse  
 with propriety, *and to have a pleasing conciliating manner,†* becomes mankind  
 in general, but more especially kings; because, whatsoever they say or do,  
 will certainly be in the mouths of every one; whilst the words and actions of  
 common people are not of so much consequence. If a durwaish should com-  
 mit an hundred improprieties, his companions would not remark one of them,  
 but if a king makes only one improper step, it is circulated from kingdom to  
 kingdom, therefore in forming the manners of young princes, more labor and  
 pains should be bestowed than on the vulgar.

\* Revised from No. 18 to No. 21.—"And stripped the clothes from off his sore body."

† Revised from No 43 to No. 45.—"And (it is proper) to do agreeable acts."

N. B.—The above will then run thus "to discourse with propriety, and to do agreeable  
 acts becomes mankind in general &c. &c."

## قطعه

9 8 7 6 5 4 3  
 هر که در خوردهش ادب نکند در بزرگی فلاح از او برخاست  
 18 17 16 15 14 13 12 11  
 چوب ترا چنانکه خواهی پیچ نشود خشک جز با آتش راست  
 28 27 26 25 24 23 22 21 20 19  
 ملک را حسن تدبیر ادیب و تقریر سخن او موافق رای آمد  
 35 34 33 32 31 30 29  
 خلعت و نعمت بخشید و پایگاه از آنچه بود بر تر گردانید

1 Whoever—2 during—3 his youth, infancy—4 manners; politeness—5 does not do, does not exercise—6 in manhood, old age, in advanced life—7 prosperity, happiness, safety—8 from him—9 has arisen, (*i. e.*, has left)—10 a stick-twig—11 green—12 as much as—13 you wish—14 twist, bend—15 will not be—16 dry (*i. e.*, wood)—17 except by fire—18 straight—19 to the king—20 good—21 counsel, advice, prudence—22 of the master, teacher—23 and detail, avowal, declaration, confirmation—24 of speech—25 of him, his—26 conformable agreeing, according, suitable—27 to his wisdom, judgment, opinion (*i. e.*, his own ideas on the subject)—28 came—29 a dress of honor—30 and a largess, bounty, money—31 bestowed—32 and rank—33 from that which—34 it was—35 made greater, increased, promoted.

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire. (*Arabic*) *Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood.* The king, approving of the master's whole some discipline, and of the manner in which he had delivered his speech, bestowed on him a dress of honor, and a largess, and promoted him.

\* Revised from No. 19 to No. 28.—The king coincided with the master's good advice & confirmative speech.

## T A L E 4.

<sup>1</sup> معلم کتابی را <sup>2</sup> دیدم <sup>3</sup> در دیار <sup>4</sup> مغرب <sup>5</sup> ترش روی <sup>6</sup> و تلخ گفتار  
<sup>7</sup> و بدخوی. <sup>8</sup> و مردم آزار <sup>9</sup> و گدا طبع <sup>10</sup> و نا پرهیزگار <sup>11</sup> که عیش  
<sup>12</sup> مسلمانان <sup>13</sup> بدیدن <sup>14</sup> او <sup>15</sup> تبه گشتی <sup>16</sup> و خواندن قرانش <sup>17</sup> دل <sup>18</sup> مردم  
<sup>19</sup> سیه کردی <sup>20</sup> جمعی <sup>21</sup> پسران <sup>22</sup> پاکیزه <sup>23</sup> و دختران <sup>24</sup> دوشیزه <sup>25</sup> بدست

1 A school master (from معلم a teacher, preceptor, and کتاب a book) one who instructs—2 I saw—3 in the country—4 of the west—5 of crabbed countenance, sour faced—6 and bitter language, harsh spoken, sarcastic—[7 and bad temperament, disposition—8 and a man annoyer, an oppressor, one who injures people—9 beggarly disposition—10 and not abstemious, unrestrained, licentious, dissolute, a libertine]—11 so that the happiness—12 of Moslems—13 by seeing—14 him—15 became wretched—16 and his reading of the Koran—17 the hearts—18 of men—19 distracted (*lit.* made black)—20 an assembly—21 of boys—22 pure, beautiful, good—23 and daughters, girls—24 virgins—25 in the hand.

I saw a school master in Africa, who had a crabbed countenance, and a bitter tongue; *he was an enemy to humanity, mean spirited, and impetuous\** so that the sight of him interrupted the pleasure of Moslems, and his reading of the Koran distracted the hearts of men, A number of beautiful boys, and tender virgins, who were subject to

\* Revised from No. 7 to No. 10.—“ Ill dispositioned, an oppressor, of beggarly disposition, and a libertine.”

1 جفای او گرفتار نه زهره خنده 4 ونه یارای 5 گفتار 6 که عارض 8 سیمین 9  
 10 یکی را طبا نچه 11 زدی و گاه 12 ساق بلورین 13 دیگری 14 را شکنجه 15 کردی 16  
 17 القصه 18 شنیدم 19 که طرفی 20 از خیانت 21 او معلوم 22 کردند 23 بزدندش 24  
 25 و براندند 26 و مکتب 27 او را 28 بمصلحتی 29 دادند 30 پارسائی 31 سلیم 32  
 33 نیک مردی 34 حلیم 35 که سخن 36 جز بحکم 37 ضرورت 38 نگفتی 39 و موجب 40  
 41 آزار 42 کس بزبانش 43 نرفتی 44 کودکان 45 را هیبت 46 استاد 47 نخستین 48 از سر 49  
 50 بدررفت 51 و معلم 52 دومین 53 را اخلاق 54 ملکی 55 دیدند 56 دیو یکدیگر 57 شدند 58  
 59 و با اعتماد 60 حلم 61 او ترک 62 علم 63 کردند 64 و در اغلب 65 اوقات  
 66 بباز نچه 67 فراهم 68 نشستند 69 و لوح 70 درست 71 ناکرده 72 بر سر 73 یکدیگر  
 74 شکستندی 75

### بیت

74 اوستاد 75 معلم 76 چو بود 77 کم آزار 78 خرسنگ 79 بازند 80 کودکان 81 در بازار  
 82 بعد از دو 83 هفته 84 بر در آن 85 مسجد 86 گذر کردم 87 معلم 88 اولین را  
 89 دیدم 90 که دل 91 خوش 92 کرده 93 بودند 94 و بمقام 95 رنجویش 96 باز آورده 97

1 Of his oppression—2 prisoners, captives—3 not the boldness (also the gall, bladder, bile)—4 to laugh, of laughter—5 and not the power, strength, courage—6 of speech—7 because—8 the cheeks—9 of silver—10 of one—11 a slap—12 he struck—13 and sometimes—14 the leg—15 of crystal—16 of the others—17 in the stocks—18 he put, did—19 in short—20 I heard—21 that a little, some—22 of the knavery, perfidy, treachery—23 of him—24

they knew, found out—25 they beat him—26 and they drove (him) out—27 and the school—28 of him, his—29 to a pious man, a reformer, pacifier, corrector—30 they gave—31 a just man, a chaste person, an abstemious one—32 mild, meek, affable—33 a good man—34 mild, affable, unassuming, clement, tractable—35 who—36 a word—37 except by reason—38 of necessity—39 spoke not—40 and—41 the cause—42 of the distress, grief, annoyance—43 of any one—44 from his tongue—45 went not, proceeded not—46 to the boys—47 the dread, fear—[48 of the teacher—49 the former, the first]—50 from head—51 went out, departed—52 and the preceptor—53 the second]—54 manners—55 of an angel—56 they observed—[57 demons towards one another—58 became]—59 and on the trust, reliance—60 of his mildness—61 abandonment—62 of knowledge—63 did—64 and during many—65 times—66 in play—67 sat together—68 and slates, tablets—69 proper—70 did not—71 on the heads—72 of one another—73 they broke, smashed—74 the teacher—75 of knowledge—76 when he is—77 relax, mild, torments little (from *لِ* little, less and *ألم* pain, torment)—78 they play leap frog—79 the boys—80 in the market—81 after two—82 weeks—83 at the door of that—84 mosque—85 I passed by—[86 the first master]—87 I observed—88 whose heart—89 happy—90 they had made—91 and to his own place, locality—92 had brought back, reinstated.

His tyrannic arm, dared not presume to laugh, nor venture to speak; for he used to smite the silver cheeks of the one, and would sometimes put the chrystal legs of the other into the stocks. In short, I heard that some part of conduct having been discovered, they beat him, and expelled him, and gave the school to a pious good man, of so meek and patient a temper, that he never spoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of *the old master*\* out of their heads, and seeing *the new one*† of angelic manners, *they became furious towards one another*;‡ and relying on his forbearance, they neglected their studies, and spent most of their time in play, *and* without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market place. A fortnight after, I passed by the gate of the Mosque, and saw *the old master*,§ whom they had encouraged and reinstated in his office.

\* Revised from No. 47 to No. 48.—“Of the former master.”

† Revised from No. 53 to No. 54.—“The second master.”

‡ Revised from No. 58 to No. 59.—“They became like demons towards one another.”

§ Revised No. 87.—“The first master.”

انصاف برنجیدم و لاحول کنان گفتم کہ ابلیس را دگر بار معلم  
 ملائکہ چرا کردند پیر مردی جهان دیدہ بشنید و گفت  
 نشنیدہ کہ گفتہ اند

## مثنوی

پادشاہی پسر بمکتب داد لوح سیمینش بر کنار نهاد  
 بر سر لوح او نوشته بزر جور اوستاد به کہ مهر پدر

1 I grieved at the justice (*i. e.*, of this)—2 and invoking God to avert the evil—3 I said—4 that—5 the devil—6 a second time—7 the teacher, instructor—8 of angels—9 why have they made?—10 an old—11 man—12 a traveller—13 heard, over heard—14 and said—15 have you not heard? —16 what they have said, what has been related—17 a king—18 his son—19 sent to a school—20 him a tablet of silver—[21 on his bosom]—22 placed—[23 on the face, head, front—24 of the tablet—25 of him, his—26 was written—27 in gold—28 the tyranny, oppression, violence, severity—29 of the master, teacher, preceptor, instructor—30 is better than—31 the love, affection, kindness, indulgence, fondness—32 of the father, parent.

In truth, I was concerned, and invoking God I said, "Why have they a second time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and said, have you not heard what has been related? "A king sent his son to school, and placed a silver tablet under his arm.\* On the face of the tablet was written in gold, The severity of the master is better than the indulgence of the father."

\* Revised No. 21.—"Upon his bosom."

† Revised from No. 23 to No. 25.—"On the face of his table."



## TABLE 5.

8	7	6	5	4	3	2	1	
پارسا زاده را نعمت بی قیاس از ترکه عمان بدست او افتاد فسق								
15	14	13	12	11	10	9		
و فجور آغاز کرد و مبدّری پیشه گرفت	فی الجمله چیزی	نماند						
22	21	20	19	18	17	16		
از سایر معاصی و منکری که نکرد	و مسکری که نخورد	باری						
30	29	28	27	26	25	24	23	
به فصیحتمش گفتم ای فرزند دخل آب روانست و عیش آسیای								
40	32	38	37	36	35	34	33	32
گردان یعنی خرچ فراوان مسلم کسی را باشد که دخل معین								
								41
								دارد

1 The son of a religious person (from پارسا abstemious, chaste, and زاده born)—2 wealth—3 immense, beyond imagination, inconceivable, incomprehensible—4 from the will, by the bequest—5 of his uncle—6 in hand—7 fell into—8 obscenity, adultery, sin, impiety, iniquity—9 and adultery—10 commenced—11 and the trade of a prodigal, the life of a rake—12 assumed, seized—13 in short, to be brief—14 any one thing—15 remained not—16 of all—17 sins, crimes—18 and things forbidden—19 that he did not—20 and drink, intoxicating draughts—21 that he had not tasted, drunk—22 once—23 for the purpose of advising him, for his benefit—24 I said—25 O! son—26 income, wealth—27 is a passing stream, is running water—[28 and—29 pleasure—30 a mill-stone—31 revolving]—32 that is to say—33 expenditure—34 great, large, excessive—35 preserved, committed, safe (*i. e.*, becomes)—36 to any one—37 may be (*i. e.*, is)—38 who—39 an income, allowance, produce—40 established, fixed, certain, permanent—41 possesses.

The son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, in so much, that he left no heinous crime unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him saying, "O my son, wealth is a running stream, and pleasure revolves like a millstone;\* or in other words, profuse expence suits him only who has a certain income."

\* Revised from No. 28 to No. 31.—"And pleasure is a revolving mill-stone.

## قطعه

1 جو دخلت نیست 2 خرچ 3 آهسته تر کن 4  
 5 که می گویند 6 ملا جان 7 سرودی 8  
 9 اگر باران 10 بگو هستان 11 نیارد 12  
 13 بسالی دجله 14 گردد خشک 15 رودی 16  
 17 عقل و ادب پیش گیر 18 ولهو و لعب 19 بگذار 20 که چون 21 نعمت 22  
 23 سپری شد سختی بری و پشیمان خوری 24 پسر از لذت نای 25 و نوش 26  
 27 این سخن در گوش نیاورد 28 و بر قول من 29 اعتراض کرد 30 و گفت 31  
 32 راحت عاجل را 33 بتشویش 34 محنت آجل 35 منغص کردن 36 خلاف رای 37  
 38 خردمندانست 39

## مثنوی

40 خداوندان کام و نیک بختی 41 چرا سختی برزند 42 از بیم سختی 43  
 44 برو شادی کن ای یار دل افروز 45 غم فردا 46 نشاید خوردن 47 امروز 48  
 49 فکیف مرا که در صدر مروت 50 نشسته ام 51 و عقد فتوت بسته 52  
 53 رذکر انعام من 54 در اقواء عوام 55 افتاده 56

1 When—2 your incomes—3 is not, exists not—4 expenditure—5 more  
 slowly—6 do—7 because—8 they say—9 the sailors, mariners—10 a song  
 —11 if—12 the rain—13 in the mountains—14 did not rain, fall—15 in one  
 year—16 the Tigris—17 would become—18 a dry—19 river—20 wisdom

knowledge—21 and politeness, manners—22 get in front, acquire—23 and sensuality, libidinous pleasures—24 leave off, relinquish—25 for when, because when—26 wealth—27 is spent, ended, completed—28 you will suffer distress, trouble, hardship—29 and endure shame—30 the son—31 from the taste, relish—32 of the flute, fife, pipe (*i. e.*, music)—33 and drink—34 this—35 speech—36 in ear—37 brought not, did not admit—38 and upon the saying, words—39 of me—40 objected, animadverted—41 and said—[42 ease, pleasure, tranquillity—43 transitory, agile, fleeting, passing]—44 by the dread—45 of the calamity, trouble, difficulty—46 of death—47 to disturb, interrupt—48 contrary—49 to the wisdom—50 of wise men is—51 the Lords, masters—52 of desire, the palate—53 and good fortune, fortunate—54 what, why—55 trouble, difficulty, distress—56 should endure, suffer, feel—57 from the dread—58 of hardship, trouble—59 go, depart—60 amuse yourself, be happy—61 O! friend—62 heart enlightening—[63 the grief of to-morrow—64 ought not, it befits not—65 to suffer, endure, feel—66 to-day]—67 why then should I—68 who—69 in the highest seats—70 of humanity, generosity, urbanity, affability, manliness, fortitude—71 I sit, am seated—72 and the knot of liberality, generosity—73 have tied, fastened—74 and the mention, memory, commemoration, fame, recital, relation, praise—75 of my bounty, munificence, benefits, favours, gifts—76 in the mouths—77 of the common people, the vulgar, populace—78 has fallen, reached.

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, "it is contrary to the wisdom of the sages to disturb *our present enjoyments\** by the dread of futurity. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, *O my heart-enchanting friend! we ought not to be uneasy to-day for what may happen to-morrow.†* How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance with munificence, so that the fame of my bounty is a topic of general conversation.

\* Revised from No. 42 to No. 43.—"Read Transitory pleasures."

† Revised from No. 63 to No. 66.—O my heart-enlivening friend, it befits not to exclude to-day the anxieties of to-morrow, (*i. e.*, sufficient for the day is the evil thereof.)

## مثنوي

هر که علم شد بسخا و کرم بند نشاید که نهی بر درم  
 نام نکوئی چو برون شد بکوی در نتوانی که به بندي بروی  
 دیدم که نصیحت نمی پذیرد و دم گرم من در آغش سرد او  
 اثر نمیکنند ترک مناصحت کردم و روی از مصاحبت او  
 بگودانیدم و بکنج سلامت بنشستم و قول حکما را کار بستم  
 که گفته اند

## قطعه

گرچه دانی که نشنوند بگو  
 هرچه میدانی از نصیحت و پند  
 زود باشد که خیره سر بینی  
 بدو پای او فتاده اندر بند  
 دست بردست میزند که دریغ  
 نشنیدم حدیث دانشمند

1 Whoever—2 has become known, famous, eminent, renowned—3 by  
 liberality munificence, generosity—4 and kindness, liberality, benignity,  
 clemency, graciousness—5 closed (a fastening)—6 it befits not—7 that he

should place—8 on his direms, money—9 a good name—10 when outside—11 has become—12 in the street—13 the door you cannot, it is impossible the door—14 that you should shut—15 on the face (*i. e.*, of those asking for money)—16 I observed—17 that—18 advice, admonition—19 he did not accept—20 and breath—21 warm of me, my warm—22 on iron—23 cold of him, his cold—24 did not effect—25 abandonment, leaving off—26 of giving advice, advising—27 I did—28 and face—29 from the society, companionship—30 of him—31 I turned away, turned round, averted—32 and in the corner—33 of safety—34 I sat down—35 and the words, sayings—36 of the sages—37 I made use of—38 who, that—39 have said—40 although—41 you know, you are aware—42 that will not hear, listen to—43 speak, say—44 whatever—45 you know—46 of advice, admonition—47 and counsel, advice, admonition—48 quickly, soon—49 it may be—50 that—51 the silly person (from *خيزر* dark, vain, stupified dazzled, and *سر* the head)—52 you will see—53 with two feet, both feet—54 fallen, caught—55 within—56 “the fastenings” (*i. e.*, the stocks)—57 hand—58 upon hand—59 strikes, smites—60 saying—61 alas!—62 I heard not, I listened not—63 to the sayings, traditional sayings, history—64 of the wise man.

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been spread through the street, you cannot shut your door against it.” I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceased advising, and quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, (*Arabic*) “*Admonish and exhort as your duty requires, if they mind not, it does not concern you.* Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, alas that I did not listen to the wise man’s advice!”

1 پس از مدتی آنچه 2 اندیشه کرده بودم از 3 نکبت حالش بصورت،  
 4 بدیدم 5 که پاره پاره 6 برهم میدوخت 7 و لقمه لقمه 8 همی اندوخت  
 9 دلم از ضعف حالش بهم برآمد 10 سرّوت ندیدم 11 در چنین حالت  
 12 ریش درویش را بملامت 13 خراشیدن 14 و نمک پاشیدن 15 با دل خود  
 16 گفتم 17

### مثنوی

18 حریف 19 سقده 20 در پایان 21 مستی 22 نیندیشد 23 ز روز 24 تنگدستی  
 25 درخت 26 اندر بهاران 27 برفشانند 28 زمستان 29 لاجرم بی برگ 30 ماند

1 After--2 from a long time--3 that which--4 I had thought, predicted  
 --5 from, by reason of--6 his dissolute state, unfortunate state (نکبت  
 misfortune, calamity, adversity)--7 in appearance, reality--8 I saw--9 viz.--  
 10 piece on piece--11 he sewed together--12 and scrap on scrap--13 he  
 collected--14 my heart--15 from the weak, miserable, distressed--16 state of  
 him--17 was grieved--18 humanity, manliness--19 I considered not (*lit.* saw  
 not)--20 during--21 such--22 a state, condition--23 the wound, sore--24  
 of the devotee--25 by reproach--26 to scratch--27 and salt--28 to sprinkle  
 --29 within heart--30 my own--31 I said--32 the rival, adversary, friend,  
 partner--33 low, mean, ignoble, contemptible--34 in the end, extreme--35  
 of intoxication--36 thinks not--37 of the day--38 of adversity, poverty--39  
 the tree--40 during--41 the spring--[42 scatters fruit]--43 in the winter  
 --44 therefore, consequently--45 without leaves--46 remains.

After some time, that which I had predicted from his dissolute conduct,  
 I saw verified, he was clothed in rags, and begging a morsel of victuals. I  
 was distressed at his wretched condition, and did not think it consistent with  
 humanity to scratch the durwaish's wound with reproach, or to sprinkle salt  
 upon it, but I said in my heart, "profligate men when intoxicated with plea-  
 sure, reflect not on the day of poverty. The tree which in the summer *has*  
*a profusion of fruit,\** is consequently without leaves in the winter."

\* Revised No. 42.—Scatters fruit (*i. e.*, wastes its produce.)

## T A B L E 6.

<sup>1</sup> پادشاهی <sup>2</sup> پسری <sup>3</sup> با دبیری <sup>4</sup> داد <sup>5</sup> و گفت <sup>6</sup> این فرزند <sup>7</sup> قسمت <sup>8</sup> تربیتش  
<sup>9</sup> چنان <sup>10</sup> کن <sup>11</sup> که <sup>12</sup> یکی از <sup>13</sup> فرزندان <sup>14</sup> خود <sup>15</sup> سالی <sup>16</sup> برو <sup>17</sup> سعی کرد  
<sup>18</sup> و بجائی نرسید <sup>19</sup> و فرزندان <sup>20</sup> ادیب <sup>21</sup> در فضل <sup>22</sup> و بلاغت <sup>23</sup> منتهی <sup>24</sup> شدند  
<sup>25</sup> ملک <sup>26</sup> دانشمند را <sup>27</sup> مواخذه کرد <sup>28</sup> و گفت <sup>29</sup> وعده را <sup>30</sup> خلاف کردی  
<sup>31</sup> و شرط <sup>32</sup> وفا <sup>33</sup> بجای نیاوردی <sup>34</sup> گفت <sup>35</sup> ای ملک <sup>36</sup> تربیت <sup>37</sup> یکسانست  
<sup>38</sup> ولیکن <sup>39</sup> استعداد <sup>40</sup> مختلف

## قطعه

<sup>41</sup> گرچه <sup>42</sup> سیم وزر <sup>43</sup> ز سنگ <sup>44</sup> آید <sup>45</sup> همی <sup>46</sup> در همه <sup>47</sup> سنگی <sup>48</sup> نباشد <sup>49</sup> زرو سیم  
<sup>50</sup> بر همه <sup>51</sup> عالم <sup>52</sup> همی <sup>53</sup> تا بد <sup>54</sup> سهیل <sup>55</sup> جای انبان <sup>56</sup> میکند <sup>57</sup> جائی <sup>58</sup> ادیم

1 A king—2 a son—3 to a preceptor—4 gave—5 and said—6 this son, child  
 —7 your's is—8 his instruction, education—9 such, in such a way—10 do, act  
 —11 that, as—12 to one of—13 children—14 of your own (*i. e.*, would do  
 understood)—15 one year—16 upon him—17 took pains, endeavoured—18  
 and did not succeed (*lit.* arrived not at the place)—19 and the sons—20 of the  
 preceptor, master—21 in excellence, gain, virtue, grace—22 and eloquence—  
 23 learned, completed, finished, ended—24 became—25 the king—26 the wise  
 man—27 reprimanded, did call to a severe account—28 and said—29 the

agreement stipulation—30 you did not perform, you acted contrary to—31 and the agreement, bargain, the stipulations—32 of fidelity—33 you did not perform, have not acted up to—34 he replied—35 O! king—36 the education, instruction—37 the same is (*i. e.*, was)—38 but—39 the capacity, talent—40 different, contrary—41 although—42 silver and gold—43 from a stone—44 proceed, come from—45 in all, in every—46 stone—47 there is not, may not be—48 gold and silver—49 upon the whole, upon all—50 the world—51 shines—52 the star Canopus—53 the place of scented leather—54 they make, manufacture—55 the place of scented leather (*i. e.*, Yemen.)

A king placed his son with a preceptor and said, "This is your son, educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, "You have broken your promise, and not acted faithfully." He replied, "O king the education was the same, but the capacities are different. Although silver and gold are produced from a stone, yet these metals are not to be found in every stone, The Star Canopus shines all over the world but the scented leather comes only from Yemen."

N. B.—The Persians have an idea that the Yemen leather (exposed to the air when the Star Canopus is at the "zenith of its glory") becomes perfumed, and it is this description which goes by the name of **انبان** *amban* or **اديم** *adim*. The better translation would be "The scented leather localities are those places, where the perfumed leather is manufactured," this gives the full translation of **جاي انبان ميکند جاي اديم**



## TABLE 7.

یکی را شنیدم از پیران مرئی که مرید پیرا میگفت چندانکه  
تعلق خاطر آدمی زاده بروزست اگر بروزی ده بودی بمقام  
از ملائکه درگذشتی

## قطعه

فرا موشت نکرد ایزد دران حال  
که بودی نطفه مدفون و مد هوش  
روانت داد و عقل و طبع و ادراک  
جمال و نطق و رای و قدرت و هوش  
ده انگشت مرتب کرد بردست  
دو بازویت مرکب ساخت بردوش  
کنون پنداری ای ناچیز همت  
که خواهد کردنت روزی فراموش

1 One of—2 I have heard—3 of the old folks, aged—4 tutors, teachers, masters—5 who—6 to his scholars, pupils—7 was saying—8 to such a degree as, as much as—9 the dependence, concern, consideration—10 of the hearts, minds—11 of mankind—12 upon the means of support is, (*i. e.*, making a living)—13 if—14 towards the giver of daily food (from *روزی* subsistence, and *ده* the giver) God—15 were, had—16 in place, in dignity—17 from the angels—18 would surpass—19 you forgotten—20 did not—21 God—22 during that—23 time, state, condition—24 when—25 you were—26 seed (“*sperma hominis*”) pure water—27 concealed, buried—28 and senseless—29 your life, soul—30 gave—31 and wisdom—32 and temperament—33 and genius, capacity, comprehension, understanding—34 beauty—35 and speech—36 and judgment—37 and reflection—38 and sensation—39 ten fingers to you, your ten fingers—40 arranged, prepared, disposed—41 on hands—42 your two arms—43 combined and made, fixed together—44 on your shoulders—45 now—46 do you fancy, imagine—47 O! worthless—48 (as regards) spirit, mind, magnanimity—49 that—50 that he will do to you—51 (as regards) your subsistence, daily food—52 forgetfulness, non-remembrance.

I have heard that a learned old man was saying to one of his scholars, “If a man would but fix his mind as much on God, as he does on worldly goods, he would surpass the angels. God did not forget you when you were as yet unformed in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders. Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread.”

## T A L E 8.

اعرابي را ديدم كه پسر خود را ميگفت يعني ترا خواهند پرسيد  
كه عملت چيست و نگويند كه پدرت كيست  
قطعه  
جامه كعبه را كه مي بوسند او نه از كرم پيله نامي شد  
باعزيمي نشست روزي چند لاجرم همچو او گرامي شد

1 An Arab—2 I saw—3 who—4 to his own son—5 was saying—6 that is  
to say—7 to you—8 they will ask, are likely to ask—[9 viz.—10 your actions  
—11 what are, what have been—12 and will not say—13 that your father—14  
who is (*i. e.*, who was)—15 the clothes, covering, cloth—16 of the kaaba—17  
that—18 they kiss—19 it—20 not—21 from the silk worm (from كرم  
a small worm, and پيله the cocoon which the silk worm forms about itself),  
—22 famous, celebrated—23 became—24 with a dear one, one who is vene-  
rable—25 it sat, associated—26 a few days—27 therefore, consequently—28  
such as, in like manner the same as—29 him—30 became venerable, revered,  
great dear, precious, excellent.

I saw an Arab who said to his son, “*O my child in the day of resurrec-  
tion they will ask you, what have you done in the world; and not from  
whom are you descended?*”\* That is, they will inquire about your virtue,  
and not about your father,† “The cloth that covers the Kaaba and which  
they kiss, is not famous from having been manufactured by the silkworm;  
it associated some days with one who is venerable, on which account it became  
venerable like himself.”

\* Revised from No. 9 to No. 14.—“Saying” what were your actions? and not who was  
your father?

† The same words as used by the speaker, for instance natives say “He said I will  
not go” instead of He said *he* could not go.

## T A L E 9.

<sup>9</sup> در <sup>8</sup> تصانیف حکما <sup>7</sup> آورده اند <sup>6</sup> که <sup>5</sup> کژدم را <sup>4</sup> ولادت <sup>3</sup> معهود <sup>2</sup> نیست <sup>1</sup>  
<sup>17</sup> چنانکه <sup>16</sup> سایر حیوانات <sup>15</sup> را <sup>14</sup> بلکه <sup>13</sup> احشای <sup>12</sup> مادر <sup>11</sup> را <sup>10</sup> بخورند <sup>9</sup> و شکمش  
<sup>27</sup> بدرند <sup>26</sup> و راه <sup>25</sup> صحرا <sup>24</sup> گیرند <sup>23</sup> و آن <sup>22</sup> پوستها <sup>21</sup> که <sup>20</sup> در <sup>19</sup> خانه <sup>18</sup> کژدم <sup>17</sup> بینند  
<sup>35</sup> اثر <sup>34</sup> آنست <sup>33</sup> این <sup>32</sup> نکته <sup>31</sup> را <sup>30</sup> پیش <sup>29</sup> بزرگی <sup>28</sup> همی <sup>27</sup> گفتم <sup>26</sup> گفت <sup>25</sup> دل <sup>24</sup> من  
<sup>42</sup> بصدق <sup>41</sup> این <sup>40</sup> حدیث <sup>39</sup> گواهی <sup>38</sup> میدهد <sup>37</sup> و <sup>36</sup> جز <sup>35</sup> چنین <sup>34</sup> نشاید <sup>33</sup> بود <sup>32</sup> که <sup>31</sup> در  
<sup>50</sup> حالت <sup>49</sup> خردی <sup>48</sup> با <sup>47</sup> مادر <sup>46</sup> و <sup>45</sup> پدر <sup>44</sup> چنین <sup>43</sup> معامله <sup>42</sup> کرده <sup>41</sup> اند <sup>40</sup> لاجرم  
<sup>54</sup> در <sup>53</sup> بزرگی <sup>52</sup> چنین <sup>51</sup> مقبولند <sup>50</sup> و محبوب

## قطع

<sup>61</sup> پسری <sup>60</sup> را <sup>59</sup> پدر <sup>58</sup> وصیت <sup>57</sup> کرد <sup>56</sup> کای <sup>55</sup> جوانمرد <sup>54</sup> یاد <sup>53</sup> گیر <sup>52</sup> این <sup>51</sup> پند  
<sup>69</sup> هر که <sup>68</sup> با <sup>67</sup> اهل <sup>66</sup> خود <sup>65</sup> وفا <sup>64</sup> نکند <sup>63</sup> نشود <sup>62</sup> دوست <sup>61</sup> روی <sup>60</sup> دولتمند

## لطیفه

<sup>77</sup> کژدم <sup>76</sup> را <sup>75</sup> گفتند <sup>74</sup> چرا <sup>73</sup> بزمستان <sup>72</sup> بیرون <sup>71</sup> نمی <sup>70</sup> آئی <sup>69</sup> گفت <sup>68</sup> بتابستانم  
<sup>81</sup> چه <sup>80</sup> حرمتست <sup>79</sup> که <sup>78</sup> بزمستان <sup>77</sup> نیز <sup>76</sup> بیایم

1 In, amongst—2 the literary compositions, productions—3 of the sages—  
 4 it is related, stated—5 that—6 of the scorpion—7 birth—8 established,  
 determined, appointed—9 is not—10 such as, in the same manner as—11 all  
 —12 the animal creation, animals—13 but—14 the entrails, bowels—15 of  
 the mother—16 they devour—17 and her belly, stomach—18 they tear,

lacerate—19 and the road—20 of the desert—21 they take, seize—22 and those—23 skins—24 that in—25 the abodes, houses, holes—26 of the scorpion—27 they see, are found, observed—28 a proof of this is—29 this—30 pithy saying, this sharp speech—31 before, in front of—32 and old person, a venerable person—33 I was relating—34 he said—35 my heart—36 upon the truth, veracity—37 of this history—38 gives witness, gives evidence—39 and except, besides—40 ought else—41 should not be, befits not to be, is not likely—42 because during—43 the state, condition—44 of infancy, littleness—45 towards the mother—46 and father—47 such—48 actions—49 they have committed, done—50 therefore, consequently—51 in old age—52 in such a way—53 they are accepted approved—54 and beloved—55 to a son, a boy, child—56 a father—57 gave advice, exhorted—58 saying O!—59 brave man—60 take, remember, recollect—61 this advice—62 whoever—63 upon people, towards people—64 his own (*i. e.*, own relatives)—65 does not practice fidelity, is ungrateful—66 will not become—67 a friend—68 to the face—69 of the rich, fortunate—70 to a scorpion—71 they said, observed—72 why—73 in the cold season, during the winter—74 outside, out of doors, abroad, away from residence—75 why do you not come—76 he said, replied—77 I in the summer, me during the warm weather—78 what—79 reputation is, honor is, character is, esteem is, reverence is—80 that in the winter—81 also I should come, (*i. e.*, make my appearance.)

In the writings of the sages, they have related, that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's entrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said, my heart bears evidence to the truth of the observations; and it cannot be otherwise; for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age. A father exhorted his son saying, "Young man, store up this lesson in your memory, he who is not grateful to those who gave him birth, will never be favored by fortune." They asked a scorpion why he did not stir abroad in the winter; he replied, "what reputation have I in summer, that I should come again in winter."

## T A L E 10.

فقیره<sup>۱</sup> درویشی<sup>۲</sup> حامله بود<sup>۳</sup> مدت حملش<sup>۴</sup> بسر آمد<sup>۵</sup> درویش را<sup>۶</sup>  
 در همه عمر<sup>۷</sup> فرزند<sup>۸</sup> نیامده بود<sup>۹</sup> گفت<sup>۱۰</sup> اگر<sup>۱۱</sup> خدای عزوجل<sup>۱۲</sup> مرا<sup>۱۳</sup>  
 پسری دهد<sup>۱۴</sup> جز این<sup>۱۵</sup> خرقة<sup>۱۶</sup> که پوشیده ام<sup>۱۷</sup> هرچه<sup>۱۸</sup> ملک منست<sup>۱۹</sup> ایثار<sup>۲۰</sup>  
 درویشان کنم<sup>۲۱</sup> اتفاقا<sup>۲۲</sup> زنتش<sup>۲۳</sup> پسری آورد<sup>۲۴</sup> شادمانی کرد<sup>۲۵</sup> و سفره<sup>۲۶</sup> یاران<sup>۲۷</sup>  
 بموجب شرط<sup>۲۸</sup> بتهاد<sup>۲۹</sup> پس از چند سال<sup>۳۰</sup> که از سفر<sup>۳۱</sup> شام<sup>۳۲</sup> باز آمدم<sup>۳۳</sup>  
 بمحلّه آن درویش<sup>۳۴</sup> برگزیدم<sup>۳۵</sup> و از کیفیت<sup>۳۶</sup> حالتش<sup>۳۷</sup> پرسیدم<sup>۳۸</sup> گفتند<sup>۳۹</sup>  
 بزندان شکنه درست<sup>۴۰</sup> گفتم سبب چیست<sup>۴۱</sup> گفتند<sup>۴۲</sup> پسرش<sup>۴۳</sup> خمر<sup>۴۴</sup>  
 خورده است<sup>۴۵</sup> و عربده کرده<sup>۴۶</sup> و خون یکی ریخته<sup>۴۷</sup> و از شهر<sup>۴۸</sup> گریخته<sup>۴۹</sup>  
 پدر را بعزت آن سلسله درنای و بند گران<sup>۵۰</sup> بر پای نهاده اند<sup>۵۱</sup>  
 گفتم این بلا را بدعا<sup>۵۲</sup> از خدا خواسته است<sup>۵۳</sup>

## قطعه

زنان باردار ای مرد هشیار<sup>۷۴</sup> اگر<sup>۷۵</sup> وقت<sup>۷۶</sup> ولادت<sup>۷۷</sup> مار زاینند<sup>۷۸</sup>  
 از آن بهتر بنزدیک<sup>۷۹</sup> خردمند<sup>۸۰</sup> که<sup>۸۱</sup> فرزندان<sup>۸۲</sup> ناهموار<sup>۸۳</sup> زاینند<sup>۸۴</sup>

1 A female dervis, (*i. e.*, the wife)—2 of a devotee, dervis—3 was with child, pregnant—4 the time of her pregnancy—5 was ended—6 to the devotee—7 during his whole life-time—8 a son, child—9 had not come, (*i. e.*, been born)—10 he said—11 if—12 the God of glory and majesty—13 to me—14 should give a son, will grant a son—15 with the exception of this, except this—16 tattered garment—17 that I wear, am clothed with—18 whatever—19 property mine is, (*i. e.*, I possess)—20 the offering, gift, sacrifice—21

of devotees—22 I will do—23 by chance—24 his wife, woman—25 brought forth a son—26 he rejoiced, made glad—27 and the table, banquet—28 of friends, for friends—29 in conformity with, agreeable to—30 promise, agreement, stipulation—31 he placed, spread, prepared—32 after—33 of a few—34 years—35 that from a journey, trip—36 from Damascus—37 I returned—38 towards the quarter, abode, residence—39 of that devotee—40 I passed—41 and from the circumstances—42 of his condition—43 I enquired, asked—44 they (*i. e.*, folks) said—45 in the prison—46 of the head of the police, (*i. e.*, the town prison)—47 within is, is enclosed, shut up—48 I said—49 the reason, cause—50 what is?—51 they said—52 his son—53 wine, spirituous liquors—54 had drunk—55 and did dispute, quarrel—56 and the blood—57 of one (*i. e.*, some person)—58 spilt, shed—59 and from the city—60 fled, bolted, absconded—61 to his father—62 by reason of that, on that pretence or pretext—63 chains—64 on the neck, throat—65 and fastenings (*i. e.*, fetters)—66 heavy—67 on feet—68 they have placed, fixed—69 I said—70 this misfortune, calamity—71 by prayer—72 from God—73 has asked, desired\*—[74 women]—75 pregnant (from بار a load, burden, fruit, and دار having, possessing)—76 O! man—77 wise—78 if—79 the time—80 of giving birth, labour—81 they should produce a snake—82 than that—83 better (is)—84 near, (*i. e.*, in the opinion)—85 of the wise—86 than—87 children, sons—88 wicked (from لا not, and, هموار even, level, smooth)—89 they should produce, give birth to, bring forth.

The wife of a Durwaish was with child, and the term of pregnancy completed. The durwaish, who never yet had a son, said; "if the Almighty will grant me a son, I will distribute in charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son, at which he rejoiced, and made an entertainment for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the durwaish had dwelt, and asked how he went on. They told me he was in the town gaol. I asked the reason. They replied, "his son got drunk, had a quarrel, and killed a man and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "his own prayer brought down this misfortune from God. O men of understanding, it is better in the opinion of the wise, *that a woman\** in labour should bring forth a serpent than wicked children."

\* Revised from No. 74.—"Read that Women."

## T A L E 11.

1 طفل بودم که 2 بزرگی را 3 پرسیدم 4 از بلوغ 5 گفت 6 در کتب  
 7 مسطور است 8 که سه 9 نشان 10 دارد 11 یکی 12 پانزده 13 سالگی 14 و دوم 15 احتلام  
 16 سیوم 17 بر آمدن 18 موی 19 زهار 20 اما 21 در حقیقت 22 یک 23 نشان 24 دارد 25 آن  
 26 که 27 در بند 28 رضای 29 حق 30 جل و علا 31 بیش 32 ازان 33 باشد 34 که 35 در بند  
 36 حظ 37 نفس 38 خویش 39 هر که 40 درو 41 این 42 صفت 43 موجود 44 نیست 45 محققان  
 46 بیالغ 47 نشمارندش

1 A child—2 I was—3 when—4 of or from a great man, holy personage—  
 —5 I asked—6 regarding manhood, puberty—7 he replied, said—8 in the  
 books—9 it is written—10 that—11 three signs—12 has, possesses—13 one  
 —14 fifteen—15 years (*i. e.*, of age)—16 and the second—17 pollutio noctur-  
 na, (from *حلم* he dreamt)—18 and the third—19 the coming up, (*i. e.*,  
 appearance)—20 of the hairs—21 of the pubes—22 but—23 in reality, truth  
 —24 one sign—25 has, possesses—26 that—27 viz.—28 in the object (*lit.*  
*fastening*) means—29 of the pleasure—30 of the glorious and majestic God  
 —31 more—32 than that may be (*i. e.*, has)—33 than concerning—34 the  
 means—35 of gratifying the passions (from *حظ* pleasure, taste, and *نفس*,  
 sensuality)—36 his own—37 whoever—38 in him—39 this quality, disposi-  
 tion—40 is not manifest, apparent, existent—41 the pious, the religious—42 a  
 youth, one arrived at puberty—43 they do not count him—they do not consi-  
 der him.

When I was a boy, I was conversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity was one's being more intent on the means of pleasing the Almighty, than how to gratify the passions; and he added that whosoever possesses not this disposition, the profoundly learned do not consider him in a state of puberty

## قطعه

بصورت آدمي شد قطره آب  
 که چل روزش قرار اندر رحم ماند  
 وگر چل ساله را عقل و ادب نیست  
 بتحقیقش نشاید آدمي خواند  
 جوا نمردي و لطفست آدمیت  
 همین نقش هیولانی میند ار  
 هنر باید که صورت میتوان ساخت  
 بایوانها در از شنگرف و زنگار  
 چو انسانرا نباشد فضل و احسان  
 چه فرق از آدمي با نقش دیوار  
 بدست آوردن دنیا هنر نیست  
 یکی را گر توانی دل بدست آر

1 In the shape, form—2 of a mortal, a man—3 becomes (*lit.* became)—4 a drop of water—5 that, which—6 it for forty days—7 rest, ease, quiet—8 within—9 the womb—10 remained—11 and if—12 a forty years, (*i. e.*, a person of forty years of age)—13 wisdom—14 and manners—15 has not (*lit.* is not)—16 him with truth—17 ought not, it is not proper—18 to call a man—19 bravery, manliness, generosity, magnanimity, gallantry—20 and kindness is—21 humanity—22 even this, this very, merely this—23 painting, portrait, mark, impression—24 material, outward, outline—25 fancy not, think not—26 virtue is requisite—27 because a form, shape—28 it is possible to make, one can make—29 on balconies, on halls,—30 door (*i. e.*, on hall doors)—31 with vermilion—32 and verdigrease—33 when to man—34 may not be, there exists not—35 virtue—36 and favor, kindness, benevolence—37 what difference—38 from the man—29 with the picture, form—40 of the wall (*i. e.*, the painting on the wall)—41 into the hand—42 to bring—43 the world—44 is not wisdom, is not virtue—[45 to one (*i. e.*, mortal)—46 if you are able, if it is possible for you—47 a heart—48 get in hand, gain over.]

A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigrease. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth, \* *but to gain one single heart.*

\* Revised from No. 45 to No. 48.—“ Gain the heart of one (*i. e.*, person) if it be possible (or if you have the power.)



## TABLE 12.

سالي نزع درمیان پیادگان حجاج افتاد و داعي هم دران  
 سفر پیاده بود انصاف در سر و روی یکدیگر افتادیم و داد فسق  
 و جدال بدادیم کجاوه نشینی را شنیدم که با عدیل خود میگفت  
 یا للعجب پیاده عاج چون عرصه شطرنج بسر می برد فرزین  
 می شود یعنی به ازان می شود که بود و پیادگان حجاج بادی را  
 بسر بردند و بتر شدند

نطعه  
 از من بگوي حاجي مردم گزاي را  
 کو پوستين خلق بازار میدرد  
 حاجي تو نيستي شترست از براي آنکه  
 بیچاره خار میخورد و بار میبرد

1 One year—2 a quarrel, contention, dispute—3 amongst—4 the foot-travellers, pilgrims—5 of Hujaz—6 fell, happened—[7 and the plaintiff, claimant (*i. e.*, the author)—8 also—9 in that—10 journey—11 was a foot-traveller]—12 justice—13 concerning the head and face—14 of one another—15 we fell upon (*i. e.*, we mutually recriminated)—16 and justice, revenge, complaint—17 of obscenity, imprudence—18 and contest, altercation—19 we gave—20 one sitting on a litter (*i. e.*, a camel seat)—21 I heard—22 who—23 with companion, عدیل alike (equal load *i. e.*, one who has an equal share of the کجاوه or camel saddle *i. e.*, a companion)—24 his own—25 was saying—26 how wonderful—27 the foot travellers (*i. e.*, the pawns)—28 of ivory—29 when—30 the expanse, space, interval—31 of the chess-board—32 arrive at, have crossed over—33 viziers (*i. e.*, Queens)—34 become—35 that is to say—36 better than that—37 become—38 than they were—39 and the foot travellers—40 of Hujaz—41 the desert—42 have crossed, come to the end of—43 and have become worse—44 from me—45 say you—46 to the Hajee (*i. e.*, pilgrim)—47 man biter (from مردم men and گزیدن to bite)—48 who (*i. e.*, he who)—49 the coats, skins—50 of the creation, mortals—51 in the injury, affliction, vexation—52 tears—53 a pilgrim—54 you are not—55 the camel is—56 for that reason—57 the poor creature—58 thorns—59 eats—60 and a load—61 carries.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was also of that number.\* They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, "how wonderful that the ivory pawns in the game of Chess on crossing the whole board become Viziers (or Queens) increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow creature, thou art not so true a pilgrim as the poor camel, who feeds on thistles, and carries a load.

\* Revised from No. 7 to No. 11.—And the author was also a foot traveller on that journey.

## T A L E 13.

<sup>7</sup> هندوئي <sup>1</sup> نذط <sup>2</sup> اندازي <sup>3</sup> همي <sup>4</sup> آموخت <sup>5</sup> حكيمي <sup>6</sup> گفتش <sup>6</sup> ترا كه <sup>7</sup> خانه  
<sup>8</sup> فنيست <sup>9</sup> بازي <sup>10</sup> نه اينست

## بيت

<sup>16</sup> مگوي <sup>15</sup> صوابست <sup>14</sup> عين <sup>13</sup> سخن <sup>12</sup> كه <sup>11</sup> تا نداني  
<sup>22</sup> مگوي <sup>21</sup> جوابست <sup>20</sup> نه نيكوش <sup>19</sup> كه <sup>18</sup> داني <sup>17</sup> وانچه

1 An Indian—2 fireworks (from *نظط* naphtha, and *انداختن* to throw)  
 —3 did learn or taught—4 a wise man—5 said to him—6 to you whose—7  
 house—8 is of reeds—9 play, sport—10 not this is—11 as long as you know  
 not—12 that—13 the speech, saying, discourse—14 truly, strictly, perfectly—15  
 proper is—16 speak you not—17 and that which—18 you know—19 that—20  
 not good (its)—21 answer is—22 speak not, say not.

An Indian was teaching others how to make fireworks, when a wise man  
 said to him "this is not a fit play for you who inhabit a house made of reeds."  
 Until you are persuaded that the discourse is strictly proper, speak not;  
 and whatever you know will not obtain a favourable answer, ask not.

## T A L E 14.

<sup>10</sup> مردکی را درد <sup>9</sup> چشم <sup>8</sup> خاست <sup>7</sup> پیش <sup>6</sup> بیطاری رفت <sup>5</sup> که <sup>4</sup> مرا <sup>3</sup> دواکن  
<sup>19</sup> بیطار از آنچه <sup>18</sup> در چشم <sup>17</sup> چهارپایان <sup>16</sup> کردی <sup>15</sup> در دیده <sup>14</sup> او کشید <sup>13</sup> کور  
<sup>29</sup> شد <sup>28</sup> خصومت <sup>27</sup> پیش <sup>26</sup> داور <sup>25</sup> بردند <sup>24</sup> گفت <sup>23</sup> برو <sup>22</sup> هیچ <sup>21</sup> تاوان <sup>20</sup> نیست  
<sup>39</sup> اگر <sup>38</sup> این <sup>37</sup> خرنبودی <sup>36</sup> پیش <sup>35</sup> بیطار <sup>34</sup> نرفتی <sup>33</sup> مقصود <sup>32</sup> ازین <sup>31</sup> سخن  
<sup>49</sup> آنست <sup>48</sup> که <sup>47</sup> هر که <sup>46</sup> نا آزموده <sup>45</sup> را <sup>44</sup> کار <sup>43</sup> بزرگ <sup>42</sup> فرماید <sup>41</sup> با آن <sup>40</sup> که  
<sup>59</sup> ندامت <sup>58</sup> برد <sup>57</sup> بنزدیک <sup>56</sup> خردمندان <sup>55</sup> بخفت <sup>54</sup> رای <sup>53</sup> منسوب <sup>52</sup> گردد

## قطعه

<sup>59</sup> ندهد <sup>58</sup> هوشمند <sup>57</sup> روشن <sup>56</sup> رای <sup>55</sup> بفر و مایه <sup>54</sup> کار های <sup>53</sup> خطیر  
<sup>65</sup> بوری یا باف <sup>64</sup> اگر چه <sup>63</sup> بافندست <sup>62</sup> نبردش <sup>61</sup> بکار گاه <sup>60</sup> حریر

1 To a little man—2 a pain—3 of the eyes—4 arose—5 before, in front of  
 —6 a farrier, a horse doctor—7 he went—8 saying—9 to me—10 give medi-  
 cine, apply a remedy ( دوا medicine)—11 the farrier—12 from that which  
 —13 on the eyes—14 of brutes, four footed animal—15 applied (*lit.* did)—16  
 upon—17 his eyes—18 applied (*lit.* drew across)—19 blind—20 he became—21  
 enmity, quarrelling, contention, strife—22 before—23 a judge, a sovereign—  
 24 they (*i. e.*, his friends) carried—25 he said—26 upon him—27 nothing any-

hing—28 retaliation, recompense, fine, mulct—29 is not—30 if—31 this (*i. e.*, person)—32 had not been an ass—33 before, in front of—34 a farrier—35 would not have gone (*i. e.*, for advice)—36 the intention, design, purpose—37 of this—38 speech, saying, (*i. e.*, story)—39 that is—40 viz.—41 whoever—42 to one unacquainted, a novice, to an inexperienced person (from ل; not and ازمودن to try, prove)—43 a work, duty—44 great, important, weighty—45 orders, employs, commits to the care of—46 with that, notwithstanding—47 that—48 regret endures, contrition suffers, repentance undergoes—49 near (*i. e.*, in the opinion)—50 of the wise—51 with light, weak—52 understanding, judgment—53 will become imputed, accused of, considered, blamed of, wrongly called—54 gives not—55 a wise man—56 of brilliant understanding, enlightened mind—57 to a low person (from فرو down, below, and مایه means, stock, capital)—[58 works, duties—59 important, great, honourable]—60 a mat maker (from بوریا a mat and بافتن to weave)—61 although—62 a weaver is (*i. e.*, one who makes a kind of web or texture of reeds when making a mat)—63 they carry him not, they don't employ—64 in the manufactory—65 of silk.

A little man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds, the man became blind; upon which he complained to the magistrate. The magistrate said get away, there is no plea for the damages, for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not *an important\** business to one of mean abilities. The mat maker, although a weaver, yet is not employed in the silk manufactory.

\* Revised from No. 53 to No. 59.—Read "important duties."

## TABLE 15.

یکی از بزرگان پسری شایسته داشت وفات یافت پرسیدندش  
 که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را  
 عزت و شرف بیش از است که بر چنین جاها نویسند که  
 بروزگار سوده گردد و خلائق برو بگذرند و سگان برو شاشند  
 اگر بضرورت چیزی مینویسید این دو بیت کفایت میکند  
 قطعاً  
 و که هر که که سبزه در بستان  
 بد میدی چه خوش شدی دل من  
 بگذر ای دوست تا بوقت بهار  
 سبزه بینی دمیده از گل من

1 One of—2 the great personages—3 a son—4 worthy, honourable, proper, well-bred, polite—5 possessed—6 who died (from وفات death, decease, and یافتن to get, receive)—7 they asked him—8 saying—9 on the box, coffin, case, (*i. e.*, the slab)—10 of his tomb, sepulchre—11 what shall we write, inscribe—12 he replied—13 the verses—14 of the book—15 glorious, noble, honourable (*i. e.*, the Koran)—16 dignity, glory, grandeur, respect, honour—17 and nobility, eminence, rank, excellency—18 more, further, —19 than that is—20 viz. that—[21 on such—22 places, spots, localities —23 should write, should be written—24 so that, because (*i. e.*, where)—25 by time, age, fortune—26 will become obliterated, (from سودن to rub) will be rubbed out—27 and mortals, the creation folks, the public—28 on it will pass over, will trample—29 and dogs—30 on it—31 will make water, pass their urine]—32 if by necessity, if indispensably, without fail—33 something—34 you would write—35 these—36 two verses—37 appear sufficient, will be enough—38 alas—39 when—40 since, whenever—41 when verdure —42 in the garden—43 sprung up, grew up, sprouted—44 how happy—45 became (*i. e.*, was)—46 my heart—47 leave off, wait—48 O! friend—49 until the time—50 of spring—51 you will observe verdure, greenness, grass —52 grow up, spring up—53 from my clay, earth (*i. e.*, over my grave.)

A certain great man, having lost a worthy son, they asked what inscription should be put upon his grave stone. The father replied, "verses of the Koran are too sacred and holy to be written *on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs.*" If there is a necessity of writing some thing, the following lines will be sufficient. O the season when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of spring, when you will behold grass growing out of my clay.

\* Revised from No. 21 to No. 31.—On such places; where it (*i. e.*, the slab on which the inscription is written) will become obliterated by time, the common people will walk over it, and dogs will defile it.—

## TABLE 16.

پارسائی بر یکی از خداوندان نعمت گذر کرد دید که بنده را  
 دست و پي استوار بسته عقوبت همی کرد گفت ای پسر  
 همچو تو مخلوقی را خدای عزوجل اسیر حکم تو گردانیده است  
 و ترا بروی فضیلت نهاده شکر نعمت حق تعالی بجای آر  
 و چندین جفا بروی روا مدار نباید که فردا در قیامت این  
 بنده از تو به باشد و شرمساری بری

## مثنوی

بر بنده بگیر خشم بسیار جورش مکن و دلش میازار  
 او را تو بده درم خریدی آخر نه بقدرت آفریدی  
 این حکم و غرور و خشم تا چند هست از تو بزرگتر خداوند  
 ای خواجه! ارسلان و آغوش فرمان ده خود مکن فراموش  
 در خبرست از پیغمبر علیه السلام که بزرگتر حسرتی در روز  
 قیامت آن باشد که بنده صالح را ببهشت برند و خداوند  
 فاسق را بدوزخ

## قطعه

بر غلامی که طوع خدمت تست  
 خشم بی حد مران و طیره مگیر  
 که فضیلت بود بروز شمار  
 بنده آزاد و خواجه در زنجیر

1 A holy man, an abstemious person—2 on one, by one—3 of—4 the masters—5 of favours, benefits (*i. e.*, a rich man)—6 passed—7 he saw—8 that—9 a slave's—10 hands—11 and feet—12 tight, strongly—13 tied, fastened—14 punishment—15 was administering, giving—16 he said—17 O! son—18 like as—19 yourself—20 a mortal, human creature—21 God—22 of grandeur and majesty—23 a prisoner—24 of the command (*i. e.*, under the orders)—25 of you—26 has turned (*i. e.*, converted)—27 and to you—28 upon him—29 excellence, superiority—30 has placed, deposited (*i. e.*, has given)—31 thanks

—32 of favours (*i. e.*, benefits received)—33 towards the high God—34 perform—35 and to such a degree, so much—36 violence, tyranny—37 upon him—38 allow not, permit not—39 it may not be, it should not be, it is not fit or proper—40 that tomorrow—41 at the resurrection—42 this—43 slave—44 from yourself, than you—45 better—46 may be—47 and shame—48 you should endure—49 on the slave—50 draw not, exercise not—51 anger—52 excessive, much—53 his oppression—54 do not, exercise not—55 and his heart—56 do not vex, distress—57 to him—58 you—59 with ten direms—60 purchased—61 at last, for all that, after all—62 not—63 by your power—64 did you create—65 this—66 command (*i. e.*, commanding tone) order—67 and pride, insolence—68 and anger, rage—69 to what a degree—70 is—71 from you, than you—72 a greater, a higher—73 Lord, master (*is understood*—(74 O! master—75 of Arselan, and Aghoash—76 the giver of commands, Lord—77 your own—78 do not—79 forget—80 in the traditions it is (*i. e.*, *it is stated*)—81 of the prophet, messengers—82 on whom be peace—83 that the greatest—84 regret, remorse, mortification—85 in the day—86 of judgment—87 that may be, that probably will be—88 when the slave—89 pious, good, meek—90 to Heaven—91 they convey, carry—92 and the master—93 bad, wicked—94 into Hell—95 upon the slave—96 who subservient, obedient—97 to command—98 of you is—99 anger—100 beyond bounds, boundless—101 exercises not—102 and levity—103 seize not, (*i. e.*, be not capricious, or inconstant)—104 because—105 disgraceful—106 will be, may be—107 on the day of reckoning (from روز a day شمردن to count, number)—108 the slave—109 free, set at liberty—110 and the master—111 in chains.

A holy man, passing by a rich man, who having bound a slave hand and feet, was punishing him; said, "O my son, God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldest suffer shame." Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arselan and Aghoash, forget not thy superior lord. There is a tradition of the prophet having said, "that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity, nor capriciousness; for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains.

## T A L E 17.

1 مسالی از بلخ با شامیان 2 سفر بود 3 راه از حرامیان 4 پر خطر جوانی 5  
 6 بدرقه 7 همراه 8 ماشد 9 سپرباز 10 و چرخ انداز 11 و سلحشور 12 و بیش زور 13  
 14 که ده مرد 15 تانان 16 کمان اورا 17 زه نکردندی 18 و زور اوران 19 روی زمین 20  
 21 پشت اورا 22 بزمین 23 نیوردندی 24 اما 25 متنعم بود 26 و سایه پرورده 27  
 28 نه جهان 29 دیده 30 و نه 31 سفر کرده 32 رعد 33 کوس 34 دلاوران 35 بگوش او 36  
 37 فرصیده 38 و برق 39 شمشیر 40 سواران 41 ندیده 42

## بیت

43 نیفتاده 44 دردست 45 دشمن 46 اسیر  
 47 بگردش 48 زباریده 49 باران 50 تیر  
 51 اتفاقا 52 من و این 53 جوان 54 در پی 55 هم دوان 56 هران 57 دیوار 58 قدیم

1 One year—2 from Balk—3 with people of Damascus—4 a journey hap-  
 pened, I had a journey—5 the road—6 on account of robbers, assassins, rascals,  
 cheats—7 full of danger (*i. e.*, was)—[8 a young man—9 a guide, convoy, guard  
 on the road—10 a fellow traveller, (*i. e.*, in company)—11 of us was, of me  
 was]—12 a handler of the shield (from سپر a shield and باختن to play,  
 sport wield)—13 and a quoit-hurler (from چرخ a wheel, an orb, and انداختن  
 to hurl, throw, (N. B.—In the Punjab this weapon was used by the Seiks in  
 action during the two late campaigns in that country, it was made of very thin



metal and the outer edge made as sharp as a sword)—14 and a champion, a gladiator, (from سلاح weapon and شور exercise) one expert at arms—15 and of great strength—16 so much so viz. because—17 ten men—18 strong, powerful—[19 his bow—20 could not string  $\varepsilon$ ; a bow-string]—[21 and the strong men]—22 on the face of the earth—23 the back—24 of him—25 to the ground—26 had not brought, bent—27 but—[28 he was pampered, high fed, accustomed to luxury (delicately or effeminately brought up) fed on dainties]—29 and nursed in the shade—30 and—31 not a traveller or one who had seen the world—32 and not—33 one who had travelled—34 the thunder—35 of the drum—36 of brave men, warriors—37 in his ears—38 had not reached—39 and the lightning—40 of the swords—41 of horsemen—42 had not seen—43 had not fallen—44 into the hand—45 of the enemy—46 a prisoner—47 about him, around him—48 had not rained—49 an inundation, showers, rain—50 of arrows, —51 by chance—52 I and this, myself and this—53 young man—54 in pursuit, intent on following—55 together running,—56 every—57 wall—58 old, ancient.

On a certain year, I was travelling from Baïk, with some people of Damascus, and the road was infested with robbers. *There was a young man of our party,\** an expert handler of the shield, a mighty archer, a brandisher of all weapons, so strong that ten men could *not draw his bowstring;†* and the *most powerful wrestler‡* on the face of the earth, had never brought his back to the ground: *but he was rich,§* and had been nursed in the shade, was inexperienced in the world and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eyes seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy nor had the arrows fallen in showers around him. It happened that I and this young man were running together, every wall

\* Revised from No. 8 to No. 11.—A young man (a guide or guard) was in company with us.

† Revised from No. 19 to No. 20.—Not string his bow (i. e., bend the bow so as to fasten the string.)

‡ Revised No. 21.—And (any) of the warriors (or strong men.)

§ Revised No. 28.—But he had been effeminately brought up.

که پیش آمدی بقوت بازو بیفگندی و هر دزخمت عظیم که  
دیدي بزور سر پنجه بر کندي و تفاخر کنان گفتي

## بیت

پیل کو تا کتف و بازوي گودان بیند  
شیر کو تا کف و سر پنجه مردان بیند  
ما درین حالت بودیم که دو هندو از پس سنگ سر بر آوردند  
و قصد قتل ما کردند در دست یکی چوبی و در بغل دیگری  
کلوخ کوبی جوانرا گفتم چه پائی

## بیت

بیاز آنچه داری ز مردی و زور  
که دشمن بپائی خود آمد بگور  
تیر و کمان را دیدم از دست جوان افتاده و لرزه بر استخوان

## بیت

نه هر که موی شکافد بتیر جوشن خای  
بروز حمله جنگ آوران بدارد پای

1 That—2 in front—3 came—[4 with the power—5 of his arm—6 threw down]—7 and every tree—8 great, noble, large—9 that—10 he observed—[11 with the strength—12 of his grasp]—13 he drew up, pulled up, tore up—14 and boasting—15 doing—16 he said—17 the elephant—18 where is?—[19 so that the shoulders—20 and the arm—21 of warriors]—22 may behold—23 where is the lion—24 so that the palm—25 and the grasp, claw—26 of brave men—27 may see—28 we in this—29 state—30 were we—31 when two—32 Indians, Hindoos—33 from the rear, from behind—34 stone—35 raised their heads—36 and intention, design—37 of killing us—38 they did—39 in the hand—40 of one—41 a stick—42 and in the bosom—43 of the other—[44 a rummer, a

wooden instrument for beating down earth (from *كلوخ* a clod of earth *كوفتن* to beat, thump, strike)—45 to the young man—46 I said—47 why wait you?—48 bring—49 that which—50 you possess—51 of bravery, valour—52 and strength—53 because the enemy—54 with foot—55 his own (*i. e.*, of his own accord)—56 has come—57 to the grave)—58 the arrow—59 and the bow—60 I saw—61 from the hand—62 of the young man—63 fallen—64 and trembling—65 on his bones, joints, limbs—66 not every one who—67 a hair—68 can cut, split, rend in two—69 with the arrow—70 mail piercer (from *جوشن* armour, and *خايدن* to gnaw, eat through, champ)—71 in the day of attack (*i. e.*, battle)—[72 of warriors]—73 will hold, place, keep—74 his foot, (*i. e.*, will be steady.)

that came in his way *he pulled down\** and every large tree that he saw, *by the force of his arm,†* he tore up by the roots. He was boasting saying, “where is the elephant that you may behold *the shoulders of the hero?‡* where is the lion that you may see the fingers and palm of the brave man?” We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other *a sling§* under his arm. I said to the young man, “why do you stop? Show your strength and valour, *for here is the enemy within a foot of his grave.*”|| I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of mail, is able to stand against *the warrior¶* in the day of battle.

\* Revised from No. 4 to No. 6.—He threw down with the strength of *his arm*.

† Revised from No. 11 to No. 12.—By the power of his grasp or clutch.

‡ Revised from No. 19 to No. 21.—The shoulders and arms of warriors.

§ Revised No. 44.—A clod rammer.

|| Revised from No. 53 to No. 57.—Because the enemy has of his own accord come to his grave (*i. e.*, seeks his own destruction.)

¶ Revised No. 72.—Warriors.

چاره جز آن ندیدیم که رخت و سلاح و جامه و رها کردیم  
و جان سلامت بدر بردیم

## قطعه

بکارهای گران مرد کار دیده فرصت  
که شیر شریزه در آرد بزیر خم کمند  
جوان اگر چه قوی بال و پیلتن باشد  
بجنگ دشمنش از هول بگسلد پیوند  
نبرد پیش مصاف آزموده معلومست  
چنانکه مسئله شرع پیش دانشمند

1 remedy—2 besides that, with the exception of that—3 we know not (*lit.* saw not)—4 that goods, property, apparel, chattels, apparatus—5 and arms, weapons—6 and clothes—7 surrendered, gave up (رها released, delivered)—8 and life—9 with safety—10 carried away, escaped—[11 in works, duties]—12 heavy, noble, important—13 a man—14 experienced (from کار work and دیدن to see)—15 is the best—16 who—17 the devouring lion—18 brings, draws—19 under, betwixt—20 the coil, ply, curl, curve, bend, crook—21 of the snare, noose—22 a young man—23 although—24 strong—25 of arm (*lit.* a wing, a pinion)—26 and an elephant form, a body like an elephant—27 may possess (*lit.* may be)—28 in the battle—29 of his enemy—30 from fear—31 will slip, tremble—32 his joints—33 war, battle—34 before, in front of—35 one accustomed to war, a warrior (from مصاف a field of battle, the ranks of an army, battle, and ازمودن to try, prove,)—36 is known, understood—37 such as, in the same way as—38 a question, proportion, problem—39 of the law—40 before, in front of—41 a wise man, learned person.

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms and escape with our lives. On *an affair*\* of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

\* Revised No. 11.—Read "In works."

## TABLE 18.

1 توانگرزاده را دیدم 2 بر سر 3 گور پدرش 4 نشسته 5 و با 6 درویش 7 بچه  
 8 مناظره 9 در پیوسته 10 که صندوق 11 تربت 12 پدرم 13 سنگین 14 است و 15 کتابه  
 16 رنگین 17 و فرش 18 رخام 19 انداخته 20 و خشت 21 پیروزه 22 درو 23 ساخته 24 بگور  
 25 پدرت 26 چه ماند 27 خشتی 28 دو فراهم 29 آورده 30 و مشتی 31 دو خاک 32 بران  
 33 پانزده 34 درویش 35 پسر این 36 بشنید 37 و گفت 38 خاموش 39 که تا 40 پدرت  
 41 زیر این 42 سنگ 43 گران 44 بر خود 45 بجنبیده 46 باشد 47 پدرم 48 به 49 بهشت  
 50 رسیده 51 باشد 52 در 53 خبرست 54

## بیت

48 خر که 49 کمتر 50 نهند 51 بروی 52 بار 53 بره 54 آسوده 55 تر 56 کند 57 رفتار 58

## قطعه

57 مرد 58 درویش 59 که 60 بار 61 ستم 62 فاقه 63 کشید 64  
 65 بدر 66 مرگ 67 همانا 68 که 69 سبکبار 70 آید 71  
 72 وانکه 73 در 74 نعمت 75 و 76 در 77 راحت 78 و 79 آسایش 80 زیست 81  
 82 مردنش 83 زین 84 همه 85 شک 86 نیست 87 که 88 دشوار 89 آید 90  
 91 همه 92 حال 93 اسیری 94 که 95 ز 96 بندی 97 بر 98 همد 99  
 100 بهترش 101 دان 102 ز 103 امیری 104 که 105 گرفتار 106 آید 107

1 The son of a rich person—2 I saw—3 at the head—4 of the tomb, grave  
 —5 of his father—6 sitting—7 and with the son of a devotee—8 dispute—9  
 joined in—10 saying—11 the box, slab—12 of the tomb—13 of my father—14  
 is of stone—15 and the inscription—16 painted, bright, showy, flowery, coloured,

gaudy—17 and the carpet, pavement—18 marble—19 thrown (*i. e.*, placed)—20 and the bricks—21 of turquois—22 upon it—23 inlaid, made, prepared—24 upon the grave—25 of your father—26 what remains—27 a brick—28 two—29 brought together—[30 and two handfuls]—31 of earth—32 on them—33 sprinkled—34 the son of the devotee—35 heard this—36 and said—37 silence!—38 because till—39 your father—40 from under this—41 heavy stone—42 of himself—43 my move—44 my father—45 to heaven—46 may have arrived, reached—47 in the traditions, there is a saying—48 the ass—49 who, that—50 less they place—51 upon him—52 a load—53 upon the way, road—54 more easily, with greater comfort—55 does—56 walk, pace, makes progress—57 the man devotee, the manly devotee—58 who—[59 the cruel load, the oppressive, or vexatious load]—60 of poverty—61 draws, bears up with, endures—62 at the gate of death—63 like, resembling, immediately (*i. e.*, it is probable)—64 that—65 light loaded—66 will come—67 and he who—68 in wealth, ease, affluence—69 and in ease, repose, comfort—70 and ease—71 lived—72 his death—73 from all this (*i. e.*, for these very reasons)—74 a doubt—75 there is not—76 that difficult—77 will come—78 in every—79 respect, state, circumstance—80 a prisoner—81 who from imprisonment—82 is released—83 him better—84 consider, know, suppose—85 than a nobleman—86 who—87 becomes a prisoner, is taken captive.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a durwaish, saying "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tessellated with turquois coloured bricks. What is your father's grave but a couple of bricks laid together; and sprinkled *with a handful\** of earth?" The son of the durwaish on hearing this said "hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the prophet, (*Arabic*) "*that to the poor, death is a state of rest.*" The ass who carries the lightest<sup>†</sup> burden travels easiest. In like manner the durwaish who bears *the burthen†* of poverty will enter the gate of death lightly loaded; whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

\* Revised No. 30.—Read "With a couple of handfuls."

† Revised No. 59.—Read "The oppressive burden." ●

## TABLE 19.

بزرگی را پرسیدم از معنی این حدیث که گفت بحکم آنکه  
 هرآن دشمن که باوی احسان کنی دوست گردد مگر نفس که  
 چندان که مدارا پیش کنی مخالفت زیادت کند

قطعه

فرشته خوی شود آدمی بکم خوردن  
 وگر خوری چوبهایم بیوفتی چو جماد  
 مراد هر که بر آری مطیع امر تو شد  
 خلاف نفس که گردن کشد چویافت مراد

1 Of a great personage, a venerable person—2 I asked—3 of the meaning—4 of this—5 saying, tradition—6 viz.—7 he replied—8 by reason of that—9 every—10 enemy—11 that—12 to him, towards him—13 you grant a favor, shew kindness to—14 your friend—15 becomes—16 but, except—17 lust—18 who—19 so much as—20 civility, kindness—21 before—22 you do, exercise—23 opposition, enmity—24 the more—25 does—26 of an angel—27 temperament—28 becomes—29 a man, a mortal—30 by little eating, by abstinence—31 and if—32 you eat—33 like a brute—34 you will fall—35 like—36 an inanimate thing, a stone, a fossil—37 the desire, intention, wish—38 of whoever—39 you accomplish, perform—40 obedient of the order of—41 you will become—42 contrary—43 is lust—44 who neck—45 draws (*i. e.* becomes rebellious)—46 when he gets, receives—47 his desire, wish, inclination.

They enquired of a religious man the meaning of this tradition, “(Arabic) *You have not any enemy so powerful as the passion of lust, which is within you.*” He replied, “because that any enemy to whom you shew kindness becomes your friend, excepting lust, the indulgence of which increases its enmity.” By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust on the contrary, when indulged, is rebellious.

## T A L E 20.

8 7 6 5 4 3 2 1  
 یکی در صورت درویشان نه برسیزت ایشان در محفلی دیدم  
 15 14 13 12 11 10 9  
 نشسته و شنعتی در پیوسته و دفتر شکایت باز کرده و ذم  
 23 22 21 20 19 18 17 16  
 توانگران آغاز سخن بدینجا رسانیده که درویشان را دست  
 29 28 27 26 25 24  
 قدرت بسته است و توانگران را پای ارادت شکسته

## بیت

34 33 32 31 30  
 کریمان را بدست اندر درم نیست  
 38 37 36 35  
 درم دران عالم را کرم نیست

1 One—[2 in the form, shape, appearance—3 of devotees, durwaishes—4  
 not—5 on the morals, way of life, manners, conduct—6 of them]—7 in an  
 assembly—8 I saw—9 sitting—10 and in baseness, brutality—11 engaged  
 in, joined to—12 and the book—13 of compliant—14 had opened, (threw  
 back the pages)—15 and the blame, reproach—16 of the rich—17 commenced  
 (*lit.* commencement)—18 the speech—19 to this place—20 had reached—21  
 saying, viz.—22 to the poor—23 the hand—24 of power—25 is closed, shut  
 —26 and to the rich—27 the foot—28 of wish, inclination, desire—29 is  
 broken—30 to the liberal—31 in hand—32 within—33 direms—34 are not  
 —35 the direm possessors, the rich—36 of the world—37 liberality—38 have  
 not.

I saw, sitting in a company, a certain person *who wore the habit of a  
 durwaish, but without possessing the disposition of one,\** and being inclined to  
 be querulous, he had opened the book of complaint, and began censuring the  
 rich. The discourse was turning on this point, that durwaishes have not the  
 means, and the rich not the inclination to be charitable. Those possessed of  
 liberal minds have no command of money, and the wealthy worldings have  
 no munificence.

\* Revised from No. 2 to No. 6.—In appearance a devotee without the morals of one.



1 مرا که پرورده<sup>2</sup> نعمت<sup>3</sup> بزرگانم<sup>4</sup> این سخن<sup>5</sup> ناپسند<sup>6</sup> آمد<sup>7</sup> گفتم<sup>8</sup>  
 9 ای یار توانگران<sup>10</sup> دخل<sup>11</sup> مسکینانند<sup>12</sup> و ذخیره<sup>13</sup> گوشه نشینان<sup>14</sup> و مقصد<sup>15</sup>  
 16 زائران<sup>17</sup> و کھف<sup>18</sup> مسافران<sup>19</sup> و متحمل<sup>20</sup> بارگران<sup>21</sup> از بهر راحت<sup>22</sup> دیگران<sup>23</sup>  
 24 دست<sup>25</sup> تناول<sup>26</sup> بطعام<sup>27</sup> انگه<sup>28</sup> برند<sup>29</sup> که متعلقان<sup>30</sup> و زیردستان<sup>31</sup> بخورند<sup>32</sup>  
 33 و فضلہ<sup>34</sup> مکارم<sup>35</sup> ایشان<sup>36</sup> بارامل<sup>37</sup> و پیران<sup>38</sup> و اقارب<sup>39</sup> و جیران<sup>40</sup> رسیده

## نظم

41 توانگران<sup>42</sup> را وقفست<sup>43</sup> و نذر<sup>44</sup> و مهمانی<sup>45</sup>  
 46 زکوٰۃ<sup>47</sup> و فطرہ<sup>48</sup> و اعتناق<sup>49</sup> و ہدی<sup>50</sup> و قربانی<sup>51</sup>  
 52 توکی<sup>53</sup> بدولت<sup>54</sup> ایشان<sup>55</sup> رسمی<sup>56</sup> کہ نتوانی<sup>57</sup>  
 58 جز این دورگت<sup>59</sup> و آن ہم بصد<sup>60</sup> پریشانی<sup>61</sup>  
 62 اگر قدرت<sup>63</sup> جو دست<sup>64</sup> و اگر قوت<sup>65</sup> سجود<sup>66</sup> توانگران<sup>67</sup> را بہ<sup>68</sup>  
 69 میسر<sup>70</sup> میشود کہ مال<sup>71</sup> مزکی<sup>72</sup> دارند<sup>73</sup> و جامہ<sup>74</sup> پاک<sup>75</sup> و عرض<sup>76</sup> مصون<sup>77</sup>  
 78 و دل<sup>79</sup> فارغ<sup>80</sup> و قوت<sup>81</sup> طاعت<sup>82</sup> در لقمہ<sup>83</sup> لطیفست<sup>84</sup> و صحت<sup>85</sup> عبادت<sup>86</sup>  
 87 در کسوة<sup>88</sup> نظیف<sup>89</sup> بیداست<sup>90</sup> کہ از<sup>91</sup> بعدہ<sup>92</sup> خالی<sup>93</sup> چہ قوت<sup>94</sup> آید<sup>95</sup>  
 96 و از دست<sup>97</sup> تہی<sup>98</sup> چہ مروت<sup>99</sup> و از پای<sup>100</sup> بستہ<sup>101</sup> چہ سیر<sup>102</sup> آید<sup>103</sup> و از شکم<sup>104</sup>  
 105 گرسنہ<sup>106</sup> چہ خیر<sup>107</sup>

1 To me who—2 the nourished—3 of the favors, by the bounty—4 of the great I am—5 this speech—6 disagreeable—7 came—8 I said—9 O!—10 friend—11 the rich—12 the income, produce—13 of the poor are—14 and the storehouse—15 of recluses—16 and the hope, desire—17 of pilgrims—18 and the cave, asylum—19 of travellers—20 and the bearers—[21 of heavy loads]—22 for the sake of—23 the ease, pleasure, tranquillity—24 of others—25 the hand—26 of eating—27 in food, towards the food—28 at that time they take, (i. e., stretch not or extend)—29 when—30 their dependants, hangers on—31 and inferiors (from زیر under and دست the hand)—32 eat—33 and the remainder—34 of the bounty, kind acts—35 of them—36 to widows—37 and aged folks—38 and relations, connections—39 and neighbours

—40 has reached (*i. e.*, goes to)—41 to the rich—42 is the duty of leaving legacies for pious purposes, giving endowments for public charity—43 and gifts—44 and the rites of hospitality, feasting people—45 alms, property given in charity—46 and alms, (also creation, form)—47 and the manumission of slaves—48 and gifts—49 and sacrifices—50 you how?—51 to the dignity, power—52 of them—53 can reach, arrive at—54 who—55 are not able—56 except these—57 two genuflexions (*i. e.*, to perform)—58 and those—59 also—60 with an hundred—61 difficulties—[62 if—63 the power—64 of liberality is (*i. e.*, if there exists)—65 and if—66 the virtue, power, faculty, strength—67 of adoration, bowing the forehead—68 to the wealthy, the rich—69 better—70 obtainable—71 becomes]—72 because—73 the property, goods—74 of alms, 2½ percent yearly—75 they possess—76 and clothes, apparel—77 pure, clean—78 and a reputation, fame, soul, the body—79 guarded, laid up, immaculate, spotless—80 and a heart—81 at leisure disengaged, contented, free—82 and the power, virtue—83 of obedience—84 in morsels—85 good are, delicate are—86 and the truth, health, entire—87 of worship, prayer, adoration—88 in, amongst—89 clothes, apparel—90 clean, pure—91 is manifest, apparent, plain, evident, certain, obvious—92 because—93 from a stomach—94 empty (*i. e.*, hungry)—95 what strength, power—96 can come from, proceed out of—97 and from a hand—98 empty—99 what—100 bounty manliness—101 and from a foot—102 tied, bound—103 what walking—104 can come—105 and from a belly—106 hungry—107 what—108 munificence, liberality.

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said, "O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of *burthens*\* for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? *The rich perform both moral and religious duties, in the most perfect manner*,† because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

\* Revised from No. 21.—Read "of heavy burdens."

† Revised from No. 62 to No. 71.—If there exists the power of munificence and if there is the virtue of adoration the wealthy have the best means of attainment because &c. &c.

## قطعہ

شب پراگندہ خسپد آن کہ پدید نبود وجہ با مداد انش  
 مور گرد آورد بتابستان تا فراغت بود زمستانش  
 فراغت با فاقہ نہ پیوندد و جمعیت در تنگدستی صورت نہ  
 بندد یکی تحریمہ عشا بستہ و دیگری منتظر عشا نشسته ہرگز  
 این بدان کی ماند

## بیت

خداوند روزی بحق مشغول پراگندہ روزی پراگندہ دل  
 پس عبادت اینان بمحل قبول نزدیکترست کہ جمعند  
 و حاضر نہ پریشان و پراگندہ خاطر کہ اسباب معیشت ساختہ  
 و باوراد عبادت پرداختہ عرب گوید گفت نشنیدہ

1 At night—2 distressed, distracted, scattered dispersed—3 sleeps—4 he who  
 —5 does not see, observe—6 the money (also mode, manner, cause, reason) *i. e.*,  
 the articles of food—7 of his morning (*i. e.*, for the next day)—8 the ant—9  
 collects—10 during the summer—11 so that—12 ease, tranquillity, rest—13  
 may be (*i. e.*, may have)—14 to him in the winter—[15 contentment, leisure,  
 repose, freedom from care, disengagement—16 and—17 in the poverty—18  
 does not join, adhere to, assimilate, remain fixed with]—19 and peace of mind  
 —20 in poverty, want, inability (from تنگی narrow, scanty and دست a hand)  
 —21 shape, form, appearance, face, state, condition, case—22 not—23 shuts  
 (*i. e.*, does not assume)—24 one—25 the commencement of the prayer—26 of

the first watch of the night (also supper)—27 has settled upon (from بستن to shut, close) determined upon—28 and the other—29 expecting, tarrying for, expectant—30 of supper—31 sitting—32 ever—33 this one—34 with that one—35 how can be compared, can remain or exist—36 the master—37 of wealth, fortune (*i. e.*, the rich man)—38 towards God—39 is employed—40 distressed—41 of means (*i. e.*, wealth)—42 distressed—43 of mind, heart—44 therefore—45 the worship, devotion—46 of them—47 in the place, house, mansion, abode—48 of approbation, consent, favourable reception—49 is nearer—50 because they are collected (*i. e.*, in mind)—51 and present, ready at hand—52 and not distracted—53 and distressed—54 of heart—55 because—56 the means—57 of subsistence, livelihood—58 are prepared, arranged—59 and with daily rehearsals, devotion, commemorations—60 of devotion—61 performed, completed, finished—62 the Arabs say—63 he said—64 have you not heard.

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for to-morrow. The ants store up in summer, that in winter they may enjoy rest. *Leisure and poverty are not found together, and satisfaction dwelleth not with distress.* One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, (*Arabic*) *God defend me from distressful poverty and from the neighbourhood of him whom I dislike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds.* My antagonist asked, "have you not heard."

\* Revised from No. 15 to No. 18.—Leisure does not assimilate with poverty.

7 کہ پیغمبر علیہ السلام 2  
 6 گفت 3 الفقر فخری 4 گفتم 5 خاموش 6 کہ  
 15 اشارت 8 خواجہ عالم 9 بفقر 10 طائفہ ایست کہ 11 مردان 12 میدان 13 رضا اند  
 25 وتسلیم 16 تیر قضا نہ اینان کہ 17 خرقہ 18 ابرار 19 پوشند 20 ولقمہ 21 ادرار 22 فروشند

## رباعی

30 ای طبل 26 بلند 27 بانگ 28 در باطن 29 هیچ 30  
 35 بی توشہ 31 چه 32 تدبیر کنی 33 وقت 34 پسیچ 35  
 40 روی 36 طمع 37 از خلق 38 بہ پیچ 39 ار مردی 40  
 44 تسبیح 41 ہزار دانہ 42 بردست 43 مپیچ 44  
 52 درویش 45 بی معرفت 46 نیار آمد 47 تا فقرش 48 بکفر 49 انجامد کہ 50 نشاید 51  
 60 جز 53 بوجود 54 نعمت 55 برہنہ 56 را پوشیدن 57 یا در 58 استخلاص 59 گرفتاری 60  
 67 کوشیدن 61 ابنای جنس 62 مارا 63 بمرتبہ 64 ایشان 65 کہ رساند 66 وید علیا 67  
 75 بید 68 سفلی 69 چه ماند نہ بینی کہ 70 حق 71 جل و علا 72 در 73 محکم 74 تنزیل 75  
 84 از 76 نعیم 77 اہل بہشت 78 خبر میدہد کہ 79 تا بدانی کہ 80 مشغول 81 کفاف 82  
 91 از 85 دولت 86 عفاف 87 مکر و مست 88 و ملک 89 فراغت 90 زیر نگیں 91 رزق 92  
 معلوم

1 That—2 the prophet on whom be peace—3 said—4 poverty is my glory  
 —5 I said—6 silence—7 because—8 the meaning (*lit.* signal, sign nod—9  
 of the prince of the world, Lord of the world—10 to the poverty—11 of that  
 set are—12 who—13 men—14 of the plain—15 of acquiescence are (*i. e.*,  
 obedient to the will of destiny) are resigned to their fate—16 and resigned  
 —17 to the arrow—18 of fate—19 not those—20 who the ragged clothes  
 —21 of pious men, just, holy men—22 they wear—23 and the morsels, scrabs  
 —24 of beggary (*i. e.*, food received as charity)—25 they sell—26 O! drum

—27 of high—28 noise, cry, sound—29 in the inside—30 nothing—31 without provisions, food—32 what—33 arrangement will you make? (تدبير deliberation, arrangement, expedient and کردن to do)—34 in the time—35 of enterprise, preparation for action—36 the face—37 of avarice—38 from the creation, mankind—39 turn, draw off—40 if you are a man—41 the rosary—42 of a thousand beads—43 in the hand—44 twist not, turn not—45 a devotee—46 without divine grace, knowledge—47 will not rest—48 until his poverty—49 into blasphemy, infidelity—50 ends in—51 because, viz.—52 it is not likely, it is impossible—53 except—54 with the presence, existence—55 of wealth—56 to the naked—57 to clothe—58 or concerning—59 the liberation—60 of a prisoner—61 to endeavour, use the means, make an effort—62 equals, of the same rank or quality—63 like as, such as us—64 to the rank, quality, dignity—65 of them—66 how can reach, or arrive at—67 and of the hand that gives (يد the hand and عليه high) the high hand—68—with the hand that receives (يد the hand and سفلی mean, low, ignoble)—69 what comparison (*lit.* what remains?)—70 see you not, do you not observe—71 that—72 the glorious and majestic God—73 in—74 the laws rules—75 of the revelation (*i. e.*, the Koran)—76 concerning, regarding—77 the pleasures, delights—78 of the dwellers of heaven, of the people of paradise—79 gives intimation, describes—80 saying—81 so that you may know—82 that—83 those intent (or whose minds think of)—84 on the means of subsistence—85 from the value, wealth—86 of virtue, chastity—87 are excluded, exempted—88 and the kingdom—89 of tranquillity—90 under the signet ring (*i. e.*, subservient to, depends on)—91 of a subsistence—92 known, used, established, sure.

That the prophet said, poverty is my glory?" I replied, "be silent, for the prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from worldly avarice, instead of turning in your hand a string of a thousand beads. A durwaish without vital religion, will not rest until his poverty ends in blasphemy. (*Arabic*) *He who is in poverty, is in danger of blasphemy.* Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bestows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? (*Arabic*) *For them are appointed fruits in gardens of delight,* in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss and that tranquillity of mind requires a fixed income.

## بیت

1 تشنگان را نماید اندر خواب همه عالم بچشم چشمه آب  
 2 3 4 5 6 7 8 9  
 10 هرکجا سختی کشیده و تلخی چشیده را بینی خود را بشیره  
 11 12 13 14 15  
 16 در کارهای مخوف اندازد و از توابع آن نپرهیزد و از عقوبت  
 17 18 19 20 21 22  
 23 آخرت نه عراسد و حلال از حرام نشناسد  
 24 25 26 27 28

## قطعه

29 سگی را گو کلوخی بر سر آید ز شادی بر جهد کین استخوانست  
 30 31 32 33 34 35 36  
 37 و گو زعشی دوکس بردوش گیرند لئیم الطبع پندارد که خوانست  
 38 39 40 41 42 43 44 45  
 46 اما صاحب دنیا بعین عنایت ملحوظست و بحلال از حرام  
 47 48 49 50 51 52  
 53 محفوظ من همانا که تقریر این سخن نکردم و برهان بیان  
 54 55 56 57 58 59 60 61  
 62 نیامردم انصاف از تو توقع دارم هرگز دیدی که دست دعائی  
 63 64 65 66 67 68 69 70  
 71 برکتف بسته یا بی نوایی در زندان نشسته یا پرده معصومی دریده  
 72 73 74 75 76 77 78  
 79 یا کفی از معصم بریده آلا بعلت درویشی شیر مردان را بحکم  
 80 81 82 83 84 85 86  
 87 ضرورت در نقبها گرفته اند و کعبها سفته و محتملست که  
 88 89 90 91 92 93  
 94 درویش را

1 To the thirsty ones—2 appears—3 in, within, during—4 sleep—5 all—6 the world—7 in their eyes—8 a fountain, spring—9 of water—10 every place—11 one who has suffered distress (from سختی hardness, hardship, distress and کشیدن to draw, endure)—12 and one who has known bitterness, misery (from تلخی bitterness, acrimony, and چشیدن to taste)—13 you see, observe—14 to his own—15 countenance (*i. e.*, himself)—16 in works, actions—17 fearful, dangerous—18 hurls, throws—19 and from the followers, dependents (*i. e.*, the consequences, results)—20 of them—21 does not guard against, take care of, abstain from—22 and from the punishments—23 of the end, (*i. e.*, of futurity)—24 does not dread—25 and—26 the lawful—27 from the forbidden, unlawful—28 does know, distinguish, discriminate—29 to the dog—30 if—31 a clod of earth—32 should come to his head (*i. e.*, should be hurled at his head)—33 from joy.

gladness—34 jumps, frisks—35 saying (*i. e.*, thinking) this—36 is a bone—37 and if—38 a corpse, a dead body—39 two persons—40 on shoulders—41 should take away, seize, carry—42 one of a sordid disposition (from **لئيم** miserly and **طبع** temperament)—43 will think, supposes—44 that—45 it a tray is—[46 but—47 the rich man (**صاحب** lord, master, and **دنيا** the world)—48 with the eye (or the most perfect)—49 of kindness, favor, assistance, anxiety—50 is looked at kindly]—51 and with the lawful—52 from the forbidden—53 is guarded preserved—54 I—55 as before, thus, in the above manner—56 that—57 the exposition, detail, confirmation, narration—58 of this speech, subject—59 I have not done—60 and demonstration proof—61 of explanation, relation—62 I have not brought—63 justice—64 from you—65 hope, trust—66 I possess, have—[67 ever (*i. e.*, *this* understood)—68 did you see—69 viz. the hand—70 of prayer (*i. e.*, the devotees hand)—71 on the shoulder—72 tied, fastened to—73 or one without means, (*i. e.*, poor person)—74 in prison—75 sitting]—76 or the veil, curtain—77 of innocence—78 torn, rent—79 or the palm of the hand—80 from the wrist—81 cut off—82 except—83 by reason of (cause)—84 poverty—85 men like lions—[86 by reason—87 of necessity, of want—88 in cutting mines **قب** a mine made by robbers)—89 are caught]—90 and their heels—91 pierced—92 it is possible, probable—93 that—94 to the devotee, to the religious mendicant.

To those who are thirsty, the whole world appears in their dreams a spring of a water. You will every where see a person who is in distress commit, atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders a mean wretch might suppose it a tray of victuals: *but the rich man, whom God hath regarded with the eye of favour, by the performance of what is lawful is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. Did you ever see a mendicant with his arms tied to his back, or in prison; or the veil of innocence rent, or the hand amputated (for theft) without its having been occasioned by poverty? Men intrepid as lions, are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible*

\* Revised from No. 46 to No. 50.—But the rich man is looked upon with the eye of favor (*i. e.*, of the Almighty.

† Revised from No. 67 to No. 75.—Did you ever see the Devotee's hands tied to his shoulders or a poor person sitting in prison?

Revised from No. 86 to No. 89.—From poverty are caught undermining (*i. e.*, men's houses) to steal.



1 نفس 2 آماره 3 مطالبت کند چون 4 قوت احسانش نباشد 5 بعصیان  
 6 مبتلا گردد که 7 بطن و فرج 8 توامانند یعنی 9 دو فرزند یک شکمند  
 10 مادام که این برجاست آن بر پاست 11 شنیدم که 12 درویشی را  
 13 با حدث خبثی بگرفتند با آن که 14 شرمساری بود 15 بیم سنگساری  
 16 بود گفت ای مسلمانان زرن دارم که 17 زن کنم و قوت ندارم که  
 18 صبر کنم چه کنم و از جمله 19 مواجب سکون و جمعیت درون که  
 20 خداوندان نعمت راحت یکی آن آنست که 21 هر شب صومی  
 22 در بر گیرند و هر روز جوانی از سر که 23 صبح تابانرا دست از  
 24 صباحت او بردلست و سرو خرامان را پای 25 خجالت در گل

## بیت

26 بخون عزیزان فرو برده 27 چنگ سرانگشته 28 کرده عتاب رنگ  
 29 محالست که با وجود حسن 30 طلعت او گرد مناهی گردند  
 31 و یا قصد تباهی کنند

## بیت

32 دلی که حور بهشتی 33 ربود و یغما کرد  
 34 کی التفات کند بر بتان 35 یغمائی

1 The desire, sensuality—2 imperious, headstrong, obstinate—3 may demand, insist on—4 when—5 the power—6 of conferring on it a favor, meeting its demands, meeting its wishes—7 is not, may not be—8 in crimes—9 becomes involved, captivated—10 because—11 the belly, paunch—12 and the “pudendum tum maris tum feminal”—13 are twins—14 that is to say—15 trod children—16 in one—17 belly are—18 always—19 when this (one)—20 on

its place is—21 that (one) is raised, on foot, established—22 I have heard—23 that—24 a devotee—25 in the production invention, innovation—26 of depravity, vice, wickedness—27 they caught, seized—28 notwithstanding—29 that—30 he was ashamed—31 the fear, dread—32 of being stoned—33 he possessed or had—34 he said—35 O! Mussalmen—36 I possess not gold—37 so that—38 I might get a wife (or woman)—39 and power I had not—40 that—41 I should be patient—42 what can I do?—43 and from—44 the number—45 of the causes, reasons—46 of tranquillity—47 and the peace, tranquillity—48 of the inside (*i. e.*, the heart, mind)—49 that—50 to the lords, masters—51 of wealth is—52 one—53 that is—54 because—55 every night—56 a mistress, damsel—57 in embrace, bosom—58 they seize, hold, clasp—59 and every day—60 a young person—61 from the head (*i. e.*, youthful virgins)—62 whom till day light (*i. e.*, morning sun shine)—63 hands—64 from—65 the beauty, gracefulness—66 of them—67 on the heart is—68 and to the cypress—69 stately strutting—70 the foot—71 of shame, bashfulness—72 in the mud, earth—73 with the blood—74 of darling ones—75 have taken down (*i. e.*, imbued)—76 the grasp, (*i. e.*, the hand)—77 the tips of the fingers—78 have made—79 the color of the jujube (*i. e.*, red)—80 it is impossible, very difficult—81 that—82 with the existence, presence—83 of the handsome—84 face countenances—85 of them—86 about things forbidden—87 they should follow after go about or around—88 or the intention—89 of wickedness, depravity—90 should possess (*lit.* should do)—91 a heart—92 who—93 a nymph of paradise—94 has carried off—95 and got as plunder, spoil made captive—96 what—97 kindness, inclination—98 will have feel—99 upon or towards the beauties, idols—100 of Yughma.

That the durwaish at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Yughma. (*Arabie.*) He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

اغلب تهیدستان دامن عصمت بمعصیت آلاینند و گرسنگان  
نان ربایند

## بیت

چون سگ درنده گوشت یافت  
نپرسد کین شتر صالحست یا خر دجال  
بسیار مستوران بعلت درویشی درعین فساد افتاده اند و عرض  
گراسی بباد زشت نامی داده اند

## بیت

با گرسنگی قوت پرهیز نماند افلاس عنان از کف تقوی بستاند  
حالی که من این سخن بگفتم عنان طاقت درویش از دست  
تحمل برفت و تیغ زبان برکشید و اسپ فصاحت در میدان  
وقاحت جهانید و بر من دوانید و گفت چندان مبالغه در وصف  
ایشان کردی و سخنهای پریشان گفتمی که وهم تصور کند که زهر  
فاقه را تریاقند و یا کلید خزاینهٔ ارزاق مشتی اند متکبر و مغرور  
و معجب و نفور و مشتغل مال و نعمت مفتتن جاه و ثروت  
سخن نگویند الا بفساقت

1 Generally frequently—2 from folks—3, the skirt—4 of chastity, continence, honor—5 with defection sin—6 they pollute—7 and hungry people—8 bread—9 they steal—10 when—11 the dog—12 ravenous—13 to him meat—14 has received (i. e., gets)—15 he asks not—16 that this—17 the camel—18 of Saleh is—19 or the ass—20 of Dujal—21 many—22 chaste ones (veiled concealed covered)

—23 by reason—24 of poverty—25 in the very essence, the thing itself—26 of depravity, wickedness, iniquity—27 have fallen—28 and a reputation—29 good, excellent, revered, precious—30 to the words—31 of bad repute, disrepute—32 have given—33 with hunger—34 the power—35 of abstaining—36 remains not—37 poverty—38 the reins—39 from the hand—40 of piety—41 snatches—42 at the time, state—43 that I—44 this speech—45 uttered—[46 the reins—47 of power—48 of the devotee—49 from the hand—50 of patience, endurance—51 went, fell from—52 and the sword—53 of his tongue—54 he drew forth—55 and the horse—56 of eloquence—57 into the plain—58 of audacity, impudence, arrogance—59 urged at full speed, galloped impelled—60 and upon me—61 rushed, ran urged]—62 and said—63 as much—64 bombast, exaggeration, hyperbole—65 in the praise—66 of them—67 you have done or used—68 and words—69 absurd—70 you have spoken—71 that—72 the imagination—73 would suppose—74 that of the poison—75 of poverty—76 they are the antidote—77 or the keys—78 of the storehouses—79 of subsistences, allowances, daily articles of food—80 they are a handful—81 of proud—82 arrogant—83 and self-conceited, vain—84 and horrid abominable (*i. e.*, people)—85 and employed—86 after property, goods—87 and wealth—88 intoxicated—89 with rank—90 and opulence—91 a word—92 they speak not—93 except with insolence, stupidity folly, buffoonery.

In general, those in indigent circumstances, want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he enquires not whether the flesh is of Saleh's camel or of the ass of Dujal. Many men, naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger, the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety. At the moment that I uttered these words, *the durwaishe's patience being exhausted, he attacked me with all the vehemence of loquacity\** and said, "You have exaggerated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money, and possessions, intoxicated with rank and and opulence, who speak not without insolence."

\* Revised from No. 46 to No. 61.—The "reins of power" fell from the devotee's "hands of endurance." he drew "the sword of his tongue," and urged forward "the horse of loquacity" on the "plain of impudence" and rushed upon me.

6 و نظر نکنند 1  
 5 الا بکراهت 2  
 4 بگدائي 3  
 5 منسوب کنند و فقرارا  
 7 به بي سرو پاڻي 8  
 9 معيوب گردانند 10  
 11 بغرور مالي که 12 دارند و عزت  
 13 جاهي 14 که 15 پندارند 16  
 17 برتر 18 از همه 19 نشينند 20  
 21 و خود را بهتر  
 22 از همه 23 بينند نه آن 24  
 25 در سر دارند که 26 بکسي 27 سر بردارند 28  
 29 بپنجه  
 30 از قول حکما که گفته اند 31  
 32 هرکه بطاعت 33 از ديگران 34 کمست 35 و بنعمت  
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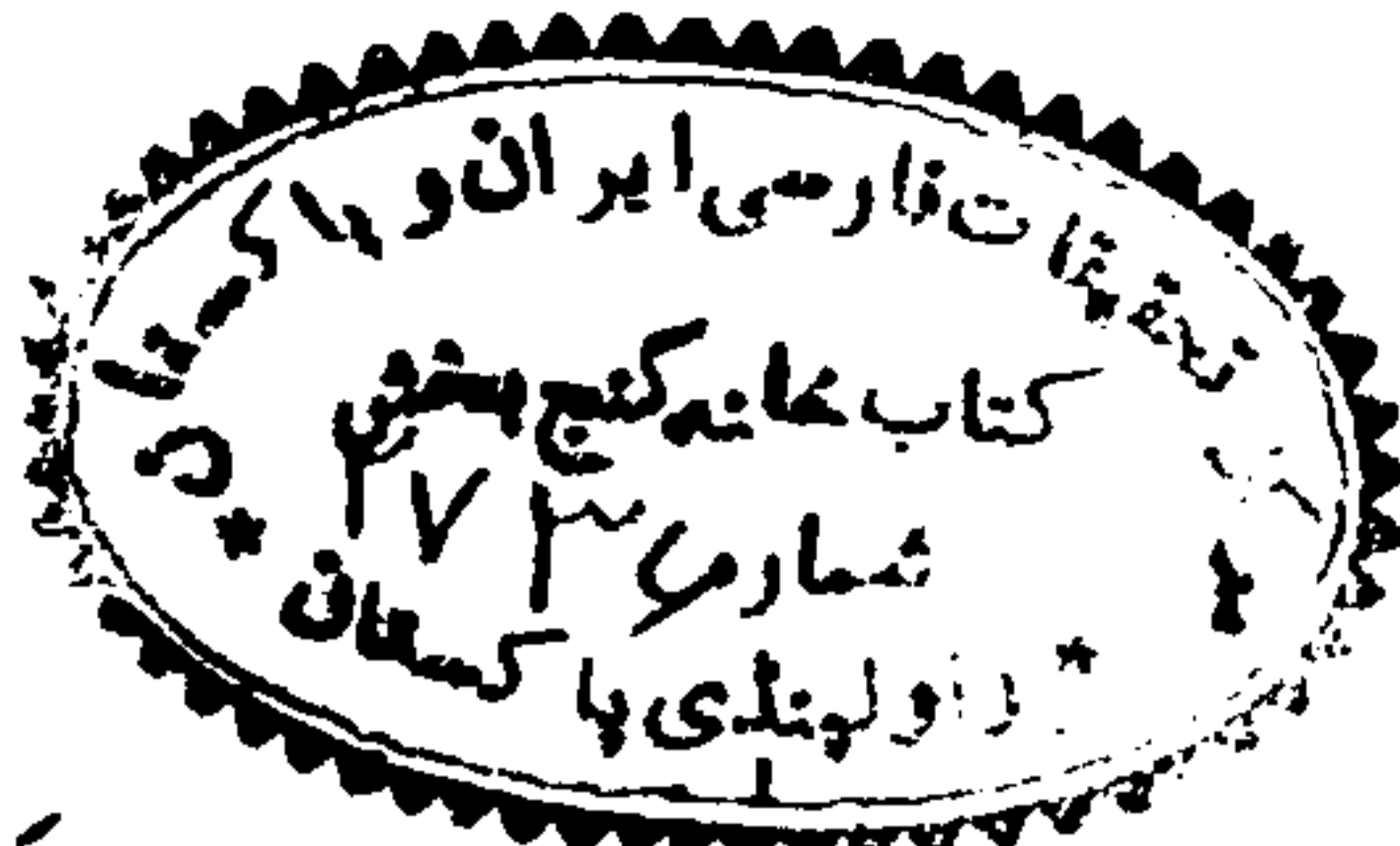
## بیت

43 گر بي هنر بمال کند 44  
 45 کبر بر حکيم 46  
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 48  
 49 کون خرس شمار اگر 50  
 51 گاو عنبرست 52  
 53 گفتم مذمت ايشان روا مدار که خداوندان کرمند گفت 54  
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1 And they look not—2 but with contempt—3 the wise—4 with beggary  
 —5 they impute, ascribe to (*i. e.*, they accuse of)—6 and the religious mendicants—7 and—8 as wretched people (*lit.* without head or feet)—9 they reprehend, blame, attach disgrace—10 with the pride—11 of the property—12 that—13 they possess—14 and the dignity—15 and rank—16 that—17 they fancy, imagine (*i. e.*, they possess)—18 greater, higher—19 than all—20 they sit—21 and themselves—22 better—23 than all—24 they look upon, consider not that—25 in head—26 they possess—27 that with any one—28 head

should raise up (*i. e.*, to look kindly upon)—29 unmindful, forgetful—30 of the sayings—31 of the sages—32 who have said—33 whoever—34 in obedience—35 from others—36 is less, (*i. e.*, inferior)—37 and in wealth—38 more (*i. e.*, inferior)—39 in appearance—40 is rich—41 and in reality—42 is a beggar, poor—43 if—44 one without skill—45 by reason of property, wealth—46 should exercise, practice—47 pride—48 upon a wise man—49 him the podex of an ass—50 consider, count—51 although—52 he be an ambergris ox—53 I said—54 reproach—55 of them—56 permit not—57 because the lords—58 of generosity they are—59 he said—60 you make a mistake, you speak erroneously—61 because—62 they are the slaves of money—63 what advantage—64 that the clouds—65 of the ninth month they are—66 and upon any one—67 do not rain, shower down—68 and the fountains—69 of the sun they are—70 and upon any one—71 they do not shine—72 and upon the steed, horse—73 of power, ability—74 they are mounted—75 and do not urge onwards, impel—76 a single step—77 for the sake of God—78 they place not—79 and a single direm—80 without obligation—81 and trouble, loss, vexation—82 they give not—83 and goods, wealth—84 with difficulty—85 they collect together—86 and with avarice, parsimony, stinginess, meanness—87 they watch over, guard—88 and with regret—89 they part with, they leave—90 and the sages—91 have said—92 the silver—93 of the miser—94 that time—95 from the earth, ground—96 comes out—97 viz. when he—98 to the earth, ground (*i. e.*, tomb, grave)—99 he comes, goes into.

“Nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themselves possessed, and vaunting in their superiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, that whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an Ambergris ox.” I said, “speak not disdainfully of them, as they are the masters of generosity.” He replied, “you speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of August, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one; and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a direm without distressing you with the obligation. They labour in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages. That the miser’s money comes out of the earth, at the time, that he goes into it.”



5 4 3 2 1  
 برنج و سعی کسی نعمتی بچنگ آرد  
 10 9 8 7 6  
 دگر کس آید و بی رنج و سعی بردارد  
 17 16 15 14 13 12 11  
 گفتم بر بخل خداوندان نعمت و قوف نیافته الا بعلت گدائی  
 27 26 25 24 23 22 21 20 19 18  
 ورنه هر که طمع یکسو نهد کریم و بخیلش یکسان نماید محک  
 36 35 34 33 32 31 30 29 28  
 داند که زر چیست و گدا داند که ممسک کیست گفتا بتجربه  
 44 43 42 41 40 39 38 37  
 آن میگویم که متعلقان بر در بردارند و غلیظان شداد را بر  
 50 49 48 47 46 45  
 گمارند تا بار عزیزان ندهند و دست بر سینه صاحب تمیزان  
 57 56 55 54 53 52 51  
 نهند و گویند که کس در سرای نیت و بحقیقت راست  
 58  
 گفته باشند

## بیت

65 64 63 62 61 60 59  
 آن را که عقل و همت و تدبیر و رای نیست  
 71 70 69 68 67 66  
 خوش گفت پرده دار که کس در سرای نیست  
 77 76 75 74 73 72  
 گفتم بعد از آن که از دست متوقعان بجان آمده اند و از رقعہ  
 85 84 83 82 81 80 79 78  
 گدایان بفرغان و مجال عقلست که اگر ریگ بیابان در شود  
 88 87 86  
 چشم گدایان پر نشود

1 With trouble—2 and exertion, endeavour—3 one person—4 a wealth, fortune—5 gets in hand, comes to hand—6 another person—7 comes—8 and without trouble—9 and exertion—10 takes it up—11 I said—12 on the parsimony—13 of the lords—14 of favors (i. e., wealthy folks)—15 you are not acquainted, have received no information—16 except by reason—17 of beggary—18 for if not—19 whoever—20 avarice—21 on one side, aside—22

places—23 the bountiful one—24 and to him the miser—25 the same, alike—26 appear—27 the touchstone—28 knows—29 that—30 what is gold—31 and the beggar knows—32 that—33 the miser—34 who is—35 he replied—36 from the experience, trial—37 of them—38 I speak—39 because dependents, hangers on—40 at the door—41 they place—42 and dirty people, gross, coarse creatures—43 and violent persons—44 and—45 they appoint, station, send round—46 so that admittance of dear ones—47 they grant not—48 and hands—49 on the breasts—50 of men of judgment, distinction, discretion—51 they place—52 and they say—53 that any one—54 in the house—55 is not—56 and truly, in truth, verily—57 the truth—58 they may have spoken—59 that one—60 who—61 wisdom—62 and liberality, spirit—63 and prudence—64 and understanding—65 has not—66 well—67 has said, remarked—68 the servant (*i. e.*, the one who holds back the screen to admit people)—69 that any person—70 in the house—71 is not—72 I said—73 by excuse of that (*i. e.*, for this reason)—74 because at the hands—75 of importunate persons—76 they are pestered to death—77 and from the letters—78 of beggars—79 complaining, lamenting—80 and contrary—81 to reason is—82 that if—83 the sand—84 of the desert—85 should become pearls—86 the eyes—87 of beggars—88 would not be satisfied (*lit.* filled.)

“One person by his exertions gets money, which another comes and takes away without pains or trouble.” I replied, “you know nothing of the parsimony of the wealthy, excepting by means of beggary; for otherwise, whosoever lays aside avarice sees no difference between the bountiful man, and the miser. The touchstone proves what is gold, and the beggar him who is stingy.” He said, “I speak of them from experience, for they keep a guard at their gate, and station rude violent men to deny admittance to their dearest friends, and these seizing the collars of men of distinction, declare, that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly that no one is in the house.” I replied, “in this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions, and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eye of the beggars.”



## بیت

دیدۀ اهل طمع بنعمت دنیا پر نشود همچنان کہ چاه بشبلم  
 حاتم طائی کہ بیابان نشین بود اگر در شهر بودی از جوش  
 گدایان بیچاره گشتی و جامه برتن او پاره گفتا کہ من بر حال  
 ایشان رحمت میبرم گفتم نہ کہ بر مال ایشان حسرت میخوری  
 ما درین گفتار و هر دو بهم گرفتار بیدقی کہ برانندی بدفع آن  
 بکشیدمی و هر شاهی کہ بخواندی بفوزین بپوشیدمی تا نقد  
 کیسه همت همه در باخت و تیر جعبه حجت همه بینداخت

## قطعه

هان تا سپر نیفگنی از حملہ فصیح  
 کورا جز آن مبالغہ مستعار نیست  
 دین ورز و معرفت کہ سخندان سجع گوی  
 بردر سلاح دارد و کس در حصار نیست  
 عاقبت الامر دلیلش نماید دلیلش کردم دست تعدی دراز کرد  
 و بیہودہ گفتن آغاز و سنت جاہلانست کہ چون بدلیل

1 The eye—2 of the man—3 of avarice—4 with the wealth—5 of the world—6 will not become filled, cannot be filled—7 in the same manner—8 that a well—9 with dew—10 Hatim Tai—11 who—12 a recluse, a sitter in the desert—13 was—14 if—15 in—16 a city—17 were to be (*i. e.*, were to dwell)—18 from the ebullitions, passions, (*i. e.* importunities)—19 of beggars

—20 helpless—21 would have become—22 and the clothes—23 on his body  
 —24 in pieces—25 he said—26 that I—27 on the state, condition—28 of  
 them—29 I pity, suffer mercy, feel kind—30 I said—31 not (so) because—32  
 on the wealth, riches—33 of them—34 you feel envious—35 we in this—36  
 speech—37 and each two (*i. e.* each of us)—38 together involved—39 a pawn  
 —40 that he advanced—41 for the repelling of it—42 I endeavoured,—43  
 and every king—44 that he summoned (*i. e.* put in check)—[45 with a vizier  
 (a queen)—46 I covered, protected, guarded, relieved—47 until—[48 the  
 ready money, cash—49 of the purse—50 of spirit, resolution—51 all, the  
 whole]—52 he played away, exhausted—53 and the arrows—54 of the quiver  
 —55 of disputation—56 all he threw away, spent, discharged—57 have a  
 care—58 that the shield—59 you throw not down—60 from the attack—61 of  
 the eloquent one—62 that to whom—63 except that—64 bombast, exaggera-  
 tion, hyperbole—65 borrowed—66 has not—67 practice religion—68 and the  
 divine favor—69 because the intelligent one, the skilled in language—70 who  
 measures his words (from  $\text{عز}$  rhyme, metre, cadence)—71 at the gate,  
 door—72 arms—73 possesses, exhibits—74 and any one—75 in the castle—  
 76 is not—77 at length—78 his proofs—79 remained not—80 I put him to  
 shame—81 the hand—82 of violence, tyranny—83 long he did (*i. e.*  
 extended)—84 and absurdly, foolishly—85 to speak,—86 he commenced—87  
 and the way, mode, rule—88 of the ignorant is—89 who when—90 in argu-  
 ment, proof.

“The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatim Tai was an inhabitant of the desert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the clothes off his back.” He said, “I pity their condition.” I replied “not so, for you envy them their riches.” We were talking thus, opposing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhausted *all the coin in his purse,\** and had spent all the arrows of the quiver of disputation. Take care not to throw down the shield when combating with an orator, who bath nothing but borrowed tumid eloquence. Practise thou religion and serve God, for the verbose orator who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous and spoke incoherently. It is the way with the ignorant, when confounded by the adversary’s arguments,

\* Revised from No. 48 to No. 51.—All the cash from the “purse of resolution.”

از خصم فرومانند سلسله خصومت بجنبانند چون آذر  
بت تراش که بحجت با پسر بر نیامد بچنگ برخاست که  
دشنام داد سقطش گفتم گریبانم درید ز نخدانش گرفتم

## فطخ

او در من و من درو فتاده خلق از پی ما دوان و خنده  
انگشت تعجب جهانی از گفت و شنید ما بدندان  
القصده مرافعه این سخن پیش قاضی بردیم و بحکومت عدل  
راضی شدیم تا حاکم مسلمانان مصلحتی بجوید و در میان تونگران  
و درویشان فرقی بگوید قاضی چون هئیات ما بدید و منطق  
ما بشنید سر بجیب تفکر فرو برد و بعد از عمل بسیار سر  
بر آورد و گفت ای آن که تونگران را ثنا گفתי و بردرویشان جفا  
روا داشتی بدان که هر جا که گلست خارست و با خمر خارست  
و بر سر گنج مار و انجا که در شهوارست نهنگ مردم خوارست  
لذت عیش دنیا را لدغه اجل در پیست و نعیم بهشت را  
دیو مکاره در پیش

1 From their adversary, enemy—2 became helpless, (i. e., are beaten)—3 the chains—4 of enmity, strife, contention, quarreling—5 they move, shake—6 like as—7 Azar—8 the idol cutter, (from بت an idol and تراشیدن to cut, pare)—9 who—10 in argument, proof—11 with his son—12 failed—13 in battle (i. e., quarreling)—14 arose—15 saying viz.—16 abuse—17 he gave—18 to him harshly—19 I spoke (i. e., retorted)—20 my collar—21 he tore—22 his chin (i. e., beard)—23 I seized—24 he—25 upon me—26 and I—27 upon him—28 fallen—29 the folks—30 in rear of us, after us—31 running—32 and laughing—33 the fingers—34 of astonishment—35 of the world,

creation—36 from the conversation—37 of us—38 in teeth (*i. e.*, biting their fingers in wonder)—39 in short—40 the settling, deciding—41 of this subject—42 before—43 the judge—44 we carried—45 and by the authority, dominion, sway—46 of justice—47 we agreed upon—48 so that a judge—49 of Mahomedans, of Mussalmen—50 what is right, fit, proper—51 should seek, find out—52 and betwixt, between—53 the rich—54 and the poor—55 the difference—56 might say, explain—57 the judge—58 when—59 our countenances, the faces of us—60 saw, observed—61 and the oration, logic, reasoning—62 of us—63 heard—64 his head—65 into the collar, breast, collar of a garment—66 of reflection—67 carried down, bent down—68 and after—69 of—70 reflection, consideration—71 great, excessive, much—72 his head—73 he brought up, raised—74 and said—[75 O! thou who—76 of the rich—77 did utter praise, did applaud, did speak well—78 and upon the poor (*i. e.*, beggars)—79 tyranny, injustice, injury—80 you permitted (*i. e.*, you spoke disparagingly)]—81 know—82 that every place—83 where the rose is, that the rose is—84 the thorn is—85 and with drink, wine—86 there is intoxication—87 and at the head of a treasure—88 a snake (is)—89 and that\*at the spot, place—90 that—91 royal pearls are—92 crocodiles, alligators—93 men-eaters there are—94 the relish—95 of the pleasure—96 of the world—97 the sting—98 of death—99 in the rear is (*i. e.*, is followed)—[100 and with the delights]—101 of heaven, paradise—102 a demon—103 crafty, subtle—104 in front, intercepted by.

To have recourse to violence, as Azur the idol maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, (*Arabic.*) “*Of a truth, if thou wilt not give up this point, I will stone thee.*” He gave abuse, I retorted harshly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and astonished at our conduct. In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a Mahomedan judge might resolve, what was advisable and discriminate between the rich and the poor. When the Cazy saw our faces, and heard our discourse, he sunk his chin into the collar of reflection and after mature consideration raised up his head and said, “*O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn;*\* and that wine is accompanied with intoxication, hidden treasure has it's dragon; in the same place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleasure, is followed by the sting of death; and the *lights*† of paradise are intercepted by crafty Satan.”

\* Revised from No. 75. to No. 80.—O! thou who didst applaud the rich and permitted yourself to speak with contempt of the poor.

† Revised No. 100. —Read “delights.”

## بیت

1 جور دشمن چه کند 2 گر نکشد 3 طالب دوست 4  
 5 گنج و سار و گل 6 و خار و غم 7 و شادی 8 بهمند 9  
 10 نظر نکنی در بستان 11 که بید مشکست 12 و چوب خشک 13 همچنان 14  
 15 در زمره 16 توانگران 17 شاکرند 18 و کفور 19 و در حلقه 20 درویشان 21 صابرند 22  
 23 و ضجور 24

## بیت

25 اگر زاله هر قطره 26 در شدی 27 چو خرمهره 28 بازار ازو پر شدی 29  
 30 مقربان حضرت 31 حق جل و علا 32 توانگرانند 33 درویش سیرت و 34  
 35 درویشانند 36 توانگر همت 37 مهین 38 توانگران 39 آنست 40 که غم 41 درویشان 42  
 43 بخورد و بهین 44 درویشان 45 آنکه کم 46 توانگران 47 نگیرد 48 پس روی عتاب 49  
 50 از من بدرویش کرد 51 و گفت ای که 52 گفتی 53 توانگران 54 مشغل 55  
 56 مناهشی اند 57 و مست 58 ملاحی 59 نعم 60 طایفه 61 چنین 62 که گفتی 63 هستند 64  
 65 قاصر همت 66

1 The violence—2 of the enemy—3 of what avail, (i. e., what can do)—  
 4 if it does not draw away—5 the searching (i. e., for society)—6 of the  
 friend—7 the treasure—8 and the snake—9 and the rose—10 and the thorn—  
 11 and grief—12 and mirth, happiness—13 are together—14 do you not  
 see—15 in the garden—16 that—17 there is the Beid Misk (a perfumed  
 plant)—18 and the stick—19 dry, withered—20 in the same manner— 21

in the circle—22 of the rich—23 there are grateful ones—24 and infidels, ungrateful ones—25 and in the circle—26 of the poor—27 there are patient ones—28 and melancholy ones, discontented—29 if—30 the hail—31 each drop—32 were to be a pearl—33 like—34 small shells, cowries—35 the market—36 of them—37 would become filled—38 the near ones (*i. e.*, beloved)—39 of the presence, majesty—40 of the glorious God—41 are rich folks—42 of devotees—43 morals—44 and—45 are devotees—46 of rich or lofty minds—47 the greatest, noblest—48 of the rich folks—49 that is—50 that the grief—51 of the poor—52 they feel, suffer for, feel anxiety—53 and the best—54 of the beggars (*i. e.*, poor)—55 that *viz.*—56 less, little—57 towards the rich—58 do not seize (*i. e.*, follow not after to ask charity)—59 then, at last—60 the face, countenance—61 of wrath, anger—62 from me—63 towards the devotee, beggar—64 he did (*i. e.*, turned)—65 and said—66 O! thou who—67 said—68 that the rich—69 are occupied, engaged—70 in wickedness, they are in sins, things prohibited—71 and intoxicated—72 with commerce, gain, property (filling, *i. e.*, accumulating)—73 yes—74 a set, a lot—75 such as—76 that you have said—77 there are—78 wanting of zeal, or mind.

“He ought not to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the Almighty consist of rich men, who have the disposition of durwaishes, and of durwaishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor and the best of durwaishes is he who looketh not to the rich for his support: (*Arabic*,) *for God hath said, “He who trusteth in God, requires no other’s help.”* The Cazy, having ceased reprehending me, turned towards the durwaish and said, “You who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal,”

و کافر نعمت ببرند و بنهند و بخورند و ندهند اگر بمثل  
 باران نبارد و یا جهان طوفان برآرد با اعتماد مکنتم خویش  
 از مکنتم درویش نپرسند و از خدای تعالی نترسند

## بیت

گرا ز نیستی دیگری شد هلاک  
 مراهمت بط را ز طوفان چه باک

## بیت

دوزان چو گلیم خویش بیرون بردند  
 گویند چه غم گر همه عالم مردند  
 قومی برین صفت که بیان کردم و طایفه دیگر خوان نعم  
 نهاده و صلائی کرم در داده و ابرو بتواضع کشاده طالب نامند  
 و مغفرت و صاحب دنیا و آخرت چون بندگان حضرت  
 پادشاه عالم

1 And ungrateful—2 of benefits—3 they carry off—4 and they hoard up,  
 place away—5 and they eat—6 and they give not—7 if—8 resembling, for  
 example—9 the rain—10 did not shower down—11 or if in the earth—12 a  
 storm of wind or rain, a hurricane—13 should come—14 on the reliance,  
 trust—15 of the power, might—16 their own—17 from the troubles—18 of  
 the beggar, the poor—19 they would not enquire—20 and of the great  
 God—21 they fear not—22 if from want (annihilation)—23 another—24

became ruined, were destroyed—25 to me is (*i. e.*, I possess)—26 to the goose—27 from the deluge—28 what danger, fear—29 the low, the mean persons—30 when—31 the blanket—32 their own—33 out—34 they take, have managed to snatch out—35 they say—36 what grief (*i. e.*, what matter)—37 if all—38 the world—39 were to die—40 a tribe—41 in this like, resembling these, of this description, (quality, attribute)—42 who—43 I have described—44 and a lot, a set—45 of others—46 the tray—47 of benefits, comforts, favours—48 have placed, spread—49 and the voice, proclamation, annunciation, invitation—50 of liberality, kindness, generosity—51 have given—52 and the eye-brows—53 with affability—54 wide, open, expanded—55 searching, seeking—56 of (good) names they are—57 and of pardon, absolution, remission—58 and masters of the world—[59 and of futurity—60 like as—61 the slaves, dependents]—62 of his majesty—63 the “king of the world.”

“ And ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others; if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the distress of the poor, nor fear God. If another should be annihilated by distress, I exist, what has a goose to fear from a deluge. (*Arabic*,) *The women who are mounted on camels, feel not in their litters for him who perishes in the sand.* Mean persons, when they have escaped with their own blanket say, what signifies it, if the whole world should die. There are some of this description; but I have seen others who having spread the table of generosity, and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world, and of futurity; *like his majesty the king of the world, (Arabic) who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations.\**”

\* Revised from No. 59 to No. 61.—Like as the dependants of his majesty &c.

N. B.—Vide what follows of this tale and it will be found from the same that the word for Dependants “requires translation as entered in the above revision *i. e.*” God wanting to bestow blessing on mankind, through his mercy, made you “king of the world” this proves that his subjects were all enjoying the blessing of life (*i. e.*, the things of the world.)



## قطعه

پدر بجای پسر هرگز این کرم نکند  
 که دست خود تو با خاندان آدم کرد  
 خدای خواست که بر عالم به بخشاید  
 ترا برحمت خود پادشاه عالم کرد  
 قاضی چون سخن بدین پایه رسانید و از حد قیاس ما اسپ  
 صبالغه در گذرانید بمقتضای حکم قضا رضا دادیم و از ما مصلی  
 در گذشتیم و بعد از ما جری طریق مدارا گرفتیم و سر بتدارک  
 بر قدم یکدیگر نهادیم و بوجه بر سر و روی همدگر دادیم و ختم  
 سخن بدین دو بیت بود  
 مکن ز گردش گیتی شکایت ای درویش  
 که تیره بختی اگر هم برین نسق مردی  
 توانگرا چو دل و دست کامرانت هست  
 بخور به بخشش که دنیا و آخرت بری

1 A father—2 in the place (*i. e.*, towards)—3 his son, child—4 ever this  
 —5 kindness—6 does not, sheweth not—7 that—8 the hand—9 of liberality  
 —10 of you—11 on the race, family—12 of Adam—13 did (*i. e.*, have bes-  
 towed)—14 God—15 desired, wished—16 that upon—17 the world—18 he  
 would bestow (*i. e.*, a blessing)—19 to you—20 by the kindness, mercy—21  
 of his own—22 the king of the world—23 did (*i. e.*, made)—24 the judge  
 —25 when—26 his discourse, speech—27 to this—28 length, rank, degree—

29 had caused to arrive at, or reach—30 and beyond the limits, bounds—31 of the imagination, idea—32 of us—33 the horse, steed—34 of eloquence high flown language—35 had passed over—36 with the exacting, demand, according to, conformable—37 to the order, decree—38 of judicature, decree, judgment, administration of justice—39 we acquiesced, agreed to, were pleased with—40 and of the past—41 we passed over (*i. e.*, forgave each other)—42 and with apology—43 for the adventure, event, accident—44 the path, road—45 of civility, affability—46 we seized, took—47 and heads on account of remedy, reparation—48 at the feet—49 of one another—50 we placed—51 and kisses—52 on the head and face—53 of one another—54 we gave (*i. e.*, imprinted)—55 and the conclusion, end—56 of the speech (*i. e.*, affair)—57 with these—58 two verses—59 was (*i. e.*, resulted)—60 do not—61 from the revolution of the world (*i. e.*, the times, fortune)—62 complaint—63 O! beggar, devotee—64 because—65 unfortunate (*i. e.*, you will be)—66 if also—67 in this—68 order, manner, arrangement—69 you should die—70 to the rich man—71 when—72 heart and hand—73 your successful, fortunate—74 is—75 eat, enjoy—76 and bestow, give—77 that the world (*i. e.*, the comforts of life)—78 and futurity—79 you may obtain.

“ (*Arabic,*) *Defender of the stroitg holds (of religion) heir of the Kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his standards. A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world.*” When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words, “O durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow; that thou mayest obtain the blessing of heaven, in this life, and in futurity.”

## CHAPTER VIII.

## TABLE 1.

باب هشتم در آداب صحبت

1 Chapter—2 the eighth—3 concerning—4 the manners, forms of address, etiquette—5 of companionship, society. Rules for conduct in life.

سال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال  
عاقلي را پرسيدم که نيکبخت کيست و بدبخت چيست  
گفت نيکبخت آنکه خورد و کشت و بدبخت آنکه مرد  
و هشت

## بیت

مکن نماز بران هیچکس که هیچ نکرد  
که عمر در سر تحصیل مال کرد و نخورد

1 Riches, property—2 for the sake—3 the pleasure, enjoyment—4 of life is—5 not life, age—6 for the sake—7 of collecting, accumulating—8 property, wealth, riches—9 a wise man—10 I asked—11 saying—12 good fortune, luck—13 who is (*i. e.*, what is)—14 and misfortune, bad fortune—15 what is—16 he replied—17 good fortune—18 he who—19 ate—20 and sowed—21 and the unfortunate one—22 he who—23 died—24 and left, abandoned—25 do not—26 pray (*lit.* prayer)—27 upon that—28 worthless, no person—29 who anything—30 did not—31 who—32 life—33 in the inclination, desire—34 of acquiring—35 wealth, property—36 did (*i. e.*, passed)—37 and eat not, and enjoyed not.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied, he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

## T A L E 2.

حضرت موسیٰ علیہ السلام<sup>۱</sup> قارون<sup>۳</sup> را نصیحت<sup>۴</sup> کرد<sup>۵</sup> کہ نشنید<sup>۶</sup>  
و عاقبتش<sup>۷</sup> شنیدی<sup>۸</sup>

## قطعه

آنکس<sup>۹</sup> کہ بدینار<sup>۱۱</sup> و درم<sup>۱۲</sup> خیر نیندوخت<sup>۱۳</sup>  
سر عاقبت<sup>۱۴</sup> اندر<sup>۱۵</sup> سر دینار<sup>۱۶</sup> و درم<sup>۱۷</sup> کرد<sup>۱۸</sup>  
خواهی<sup>۱۹</sup> متمتع<sup>۲۰</sup> شوی<sup>۲۱</sup> از نعمت<sup>۲۲</sup> دنیا<sup>۲۳</sup>  
با خالق<sup>۲۴</sup> کرم کن<sup>۲۵</sup> چو خدا<sup>۲۶</sup> با تو<sup>۲۷</sup> کرم کرد<sup>۲۸</sup>  
عرب<sup>۳۰</sup> گوید<sup>۳۱</sup> یعنی<sup>۳۲</sup> به بخشش<sup>۳۳</sup> و اعطاده<sup>۳۴</sup> و منت<sup>۳۵</sup> منہ<sup>۳۶</sup> کہ فایده<sup>۳۷</sup>  
آن<sup>۳۸</sup> بتو<sup>۳۹</sup> باز گردد<sup>۴۰</sup>

## قطعه

درخت<sup>۴۱</sup> کرم<sup>۴۲</sup> هر کجا<sup>۴۳</sup> بیخ<sup>۴۴</sup> کرد<sup>۴۵</sup> گذشت<sup>۴۶</sup> از فلک<sup>۴۷</sup> شاخ<sup>۴۸</sup> و بالای<sup>۴۹</sup> او  
گر امید<sup>۵۰</sup> داری<sup>۵۱</sup> کزو<sup>۵۲</sup> برخورداری<sup>۵۳</sup> بمنت<sup>۵۴</sup> منہ<sup>۵۵</sup> آره<sup>۵۶</sup> بر پای<sup>۵۷</sup> او<sup>۵۸</sup>

## قطعه

شکر<sup>۵۹</sup> خدای<sup>۶۰</sup> کن<sup>۶۱</sup> کہ موفق<sup>۶۲</sup> شدی<sup>۶۳</sup> بخیر<sup>۶۴</sup>  
ز انعام<sup>۶۶</sup> فضل<sup>۶۷</sup> او<sup>۶۸</sup> نہ معطل<sup>۶۹</sup> گذاشتست<sup>۷۰</sup>  
منت<sup>۷۱</sup> منہ<sup>۷۲</sup> کہ خدمت<sup>۷۳</sup> سلطان<sup>۷۴</sup> همی<sup>۷۵</sup> کنی  
منت<sup>۷۶</sup> شناس<sup>۷۷</sup> ازو<sup>۷۸</sup> کہ بخدمت<sup>۷۹</sup> بداشتست

1 His majesty, highness—2 Moses on whom be peace—3 to Karoon—4 gave advice admonished—5 saying—6 he heard not, listened not to—7 and his end—8 you have heard—9 that person—10 who—11 with dinars—12 and direms—13 acquired not happiness, goodness—14 the desire of futurity—15

within—16 the desire of dinars (*i. e.*, the acquisition of wealth)—17 and direms—18 did (*i. e.*, sacrificed, lost)—19 you desire, wish—20 enjoying—21 you may be (*i. e.*, you may relish)—22 of the favours, benefits—23 of the world—24 on the creation (*i. e.*, mortals)—25 do kindness—26 as, like as—27 God—28 upon you—29 has shewn kindness, favour—30 the Arabs—31 say—32 that is—33 bestow—34 and give present, present gifts—35 and an obligation—36 consider not, account not—37 that the advantage, benefit—38 of that—39 upon you—40 may come back, return—41 the tree—42 of beneficence kindness—43 every place—44 that root seizes—45 passes, stretches—46 towards the sky—47 its branches—48 and above, over—49 it—50 if—51 hope you possess—52 of or from it—53 fruit you should eat or enjoy—54 with favour (*i. e.*, nourish it with favour)—55 place not—56 a saw—57 at the foot, root—58 of it—59 thanks—60 towards God—61 do, perform (*i. e.*, return)—62 that—63 prospering (*i. e.*, happy)—64 you have become—65 by his kindness goodness—66 that from the favours, bounties—67 of the grace—68 of him—69 not vacant, neglected, destitute—70 he has passed over or left you—71 obligation—72 place not—73 that the service—74 of the Sultan—75 you perform—76 be grateful, acknowledge the obligation—77 of him—78 that in his service—79 he has placed (you.)

The prophet Moses, upon whom be peace, thus admonished Karoon, (*Arabic*,) “*Do thou good, in the same manner that God hath done good unto thee.*” He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

If thou wish to derive benefit from worldly riches, shew that kindness towards thy fellow creatures that God hath bestowed on thee. The Arabs say, “be bountiful without accounting it an obligation, when most certainly the benefit will return to you.” Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at its root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

## T A L E 3.

دو کس رنج بیهوده بردند و سعی بی فایده کردند یکی آنکه  
 مال اندوخت و نخورد و دیگر آن که علم آموخت و عمل نکرد  
 مثنوی

علم چند آنکه بیشتر خوانی چون عمل در تو نیست نا دانی  
 ند محقق بود نه دانشمند چار پائی برو کتابی چند  
 آن نهی مغز را چه علم و خبر که برو همز مست یاد فتر

1 Two persons—2 trouble—3 absurd—4 took, endured—5 and endeavour—6 useless—7 they did—8 one—[9 he who—10 property—11 acquired, collected]—12 and enjoyed not (*lit.* did not eat)—[13 and the other—14 he who—15 science, knowledge—16 acquired or learned]—17 and did not practise it—18 wisdom, science—19 however much—20 the more—21 you read study—22 when—23 practise—24 in you is not—25 you are foolish—26 not—27 certified, known for truth, authenticated, verified—28 nor wise (is)—29 the brute, beast—30 on him—31 a book—32 few—33 that—34 empty brained one—35 what science—36 or knowledge, news—37 that upon him—38 fire-wood is—39 or books, a library.

Two persons took trouble in vain, and used fruitless endeavours; he who acquired wealth, without enjoying it; *and he who taught wisdom,\** but did not practise it. How much soever you may study science, when you do not act wisely, you are ignorant. The beast whom they load with books, is not profoundly learned and wise; what knoweth his empty skull whether he carried firewood or books.

\* Revised from No. 9 to No. 11.—And he who acquired knowledge.

† Revised from No. 13 to No. 16.—And the other who acquired knowledge.

## TABLE 4.

علم از بهر دین پروردنست نه از بهر دنیا خوردن

بیت

هر که برهیز و علم و زهد فرخست

خرمنی گرد کرد و پاک بسوخت

1 Wisdom, science, knowledge—2 for the sake of—3 the religion (one's religion)—4 to cherish is, to preserve is—5 not—6 for the sake of—7 the world—8 to enjoy—9 whoever—[10 his abstinence, control of passions, sobriety—11 and his knowledge, science—12 and his continence, devotion abstinence]—13 sold, parted with—14 a granary—15 collected, formed—16 and completely burnt up, entirely destroyed by fire.

Science is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, reputation, and learning\* for gain, formed a granary, and then consumed it entirely.

\* Revised from No. 10 to No. 12.—Read continence knowledge and devotion.

## TABLE 5.

علم نا برهیزگار کوراست مشعله دار

بیت

بی فایده هر که عمر در باخت چیزی نخرید و زر بینداخت

1 A wise man, a learned man—2 not—3 an abstemious person—4 a blind one is—5 carrying or possessing a link, a torch—6 by inadvertence, uselessly—7 whoever—8 his life—9 played away, trifled away—10 any thing—11 bought not, purchased not—12 and his gold—13 threw away.

A learned man, without temperance, is a blind man carrying a link; (*Arabic*): he sheweth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing any thing.

## TABLE 6.

<sup>8</sup> مَلِكُ <sup>2</sup> از <sup>3</sup> خردمندان <sup>4</sup> جمال <sup>5</sup> گیرد <sup>6</sup> و <sup>7</sup> دین <sup>8</sup> از پرهیزگاران <sup>9</sup> کمال  
<sup>14</sup> یابد <sup>10</sup> پادشاهان <sup>11</sup> به <sup>12</sup> نصیحت <sup>13</sup> خردمندان <sup>14</sup> محتاجترند <sup>15</sup> که <sup>16</sup> خردمندان  
<sup>15</sup> بتقرب <sup>16</sup> پادشاهان

## قطعه

<sup>25</sup> پندم <sup>17</sup> اگر <sup>18</sup> بشنوی <sup>19</sup> ای پادشاه <sup>20</sup> در همه <sup>21</sup> دفتر <sup>22</sup> به <sup>23</sup> ازین <sup>24</sup> پند <sup>25</sup> نیست  
<sup>33</sup> جز <sup>26</sup> بخردمند <sup>27</sup> مفرما <sup>28</sup> عمل <sup>29</sup> گرچه <sup>30</sup> عمل <sup>31</sup> کار <sup>32</sup> خردمند <sup>33</sup> نیست

1 A kingdom—2 from—3 wise people—4 beauty, credit—5 obtains, gets, seizes—6 and a religion—7 from virtuous persons, abstemious folks—8 perfection—9 receives, acquires—10 kings—[11 by or of the advice, counsel, admonition—12 of the learned, of wise men]—13 are more in want, need—14 than wise men—[15 of propinquity, nearness, access, approximation (*i. e.*, society)—16 of kings]—[17 my advice—18 if—19 you listen to—20 O! king]—21 in all, in the whole—22 of your library, records, archives—23 than this—24 admonition, maxim—25 there is not—26 except—27 with wise persons—28 order not, entrust not—29 work, affairs—30 although—31 work, public duty—32 the work, business—33 of the wise is not, of wise persons is not.

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous. Kings stand more in need of wise men,\* than wise men do of appointments at court.† Listen O king, to my advice;‡ for you have not a more valuable maxim, in all your archives, than this, "Entrust not your affairs to any but wise men; although public business is not the occupation of the wise."

\* Revised from No. 11 to No. 12.—"Of the council of wise men."

† Revised from No. 15 to No. 16.—Of being near kings (*i. e.*, in their society.)

‡ Revised from No. 17 to No. 20.—"You listen to my advice O! king."



## T A L E 7.

سه چیز بی سه چیز پایدار مانند مال بی تجارت و علم  
بی بحث و ملک بی سیاست

1 Three—2 things—3 without three—4 things—5 permanent—6 remain not—7 property, wealth—8 without trade, commerce—9 and knowledge—10 without argument—11 and a kingdom—12 without government, rule.

Three things are not permanent without three things; wealth without commerce, science without argument, and a kingdom without government.

## T A L E 8.

رحم آوردن بر بدان ستمست بر نیکان و عفو کردن از ظالمان  
جورست بر مظلومان

## بیت

خبیث را چو تعهد کنی و بنوازی  
بد و ات تو گنه میکند با نبازی

1 Mercy, kindness—2 to bring (i. e., to shew)—3 on the bad, the wicked—4 tyranny is—5 upon the good—6 and to pardon—7 oppressors—8 violence is, injury is—9 on the oppressed—[10 to the wicked, malignant one, impure one—11 when—12 you agree with—13 and shew favour, and cherish—14 by the power, wealth—15 of you—16 he commits crimes, sins, faults—17 by partnership.]

Shewing mercy to the wicked is doing injury to the good; and pardoning oppressors, is injuring the oppressed. *When you connect yourself with base men, and shew them favor, they commit crimes with your power, whereby you participate in their guilt.\**

\* Revised from No. 10 to No. 17.—When you agree with, and cherish a wicked person, he commits crimes by being in partnership with your wealth. (i. e., he has all your extra assistance to encourage him in his wickedness.

## TABLE 9.

بر دوستي پادشاهان اعتماد نتوان کرد و بر آواز خوش کودکان

غره نباید بود که آن بخیالی متبدل شود و این خوابی متغیر گردد

## بیت

معشوق هزار دوست را دل ندهی

و رسید هی دل بجدائی بنهی

1 On or upon the friendship—2 of kings—3 reliance—4 you cannot place—5 and upon the voices—6 sweet, pleasant—7 of boys—8 deceiving with vain hopes—9 you ought not to allow (*i. e.*, confidence)—10 because—11 those (*i. e.*, kings) by a fancy freak, suspicion—12 changed—13 become—14 and these (*i. e.*, the voices of boys)—15 by a dream, one sleep—16 changed—17 become, turn—18 to a mistress—19 of a thousand—20 lovers—21 heart—22 give you not—23 and if you do give—24 your heart—25 on separation—26 place (*i. e.*, be prepared for a separation.)

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys, for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

## T A L E 10.

<sup>1</sup> هران <sup>2</sup> مری که <sup>3</sup> داری <sup>4</sup> با دوست <sup>5</sup> در میان <sup>6</sup> مننه <sup>7</sup> چه <sup>8</sup> دانی که  
<sup>9</sup> وقتی <sup>10</sup> دشمن <sup>11</sup> گردد <sup>12</sup> و هر <sup>13</sup> بدی <sup>14</sup> که <sup>15</sup> توانی <sup>16</sup> کردن <sup>17</sup> با <sup>18</sup> دشمن <sup>19</sup> موصان  
<sup>20</sup> باشد <sup>21</sup> که <sup>22</sup> روزی <sup>23</sup> دوست <sup>24</sup> گردد <sup>25</sup> رازی <sup>26</sup> که <sup>27</sup> خواهی <sup>28</sup> نهان <sup>29</sup> ماند <sup>30</sup> با <sup>31</sup> کسی  
<sup>32</sup> در میان <sup>33</sup> مننه <sup>34</sup> اگرچه <sup>35</sup> معتمد <sup>36</sup> بود <sup>37</sup> که <sup>38</sup> هیچکس <sup>39</sup> بر سر <sup>40</sup> تو <sup>41</sup> مشفقتر  
 نباشد

## قطعه

<sup>32</sup> خاموش <sup>33</sup> به <sup>34</sup> که <sup>35</sup> ضمیر <sup>36</sup> دل <sup>37</sup> خویش  
<sup>38</sup> با <sup>39</sup> کسی <sup>40</sup> گفتن <sup>41</sup> و <sup>42</sup> گفتن <sup>43</sup> که <sup>44</sup> مگوی  
<sup>45</sup> ای <sup>46</sup> سلیم <sup>47</sup> آب <sup>48</sup> ز سر <sup>49</sup> چشمه <sup>50</sup> ببند  
<sup>51</sup> که <sup>52</sup> چو <sup>53</sup> پر شد <sup>54</sup> نتوان <sup>55</sup> بستن <sup>56</sup> جوی  
<sup>57</sup> سخنی <sup>58</sup> در <sup>59</sup> نهان <sup>60</sup> نباید <sup>61</sup> گفت  
<sup>62</sup> که <sup>63</sup> بهر <sup>64</sup> انجمن <sup>65</sup> نشاید <sup>66</sup> گفت

1 Every—2 secret—3 that you possess—4 to a friend—5 in the midst—6 place not (*i. e.*, reveal not)—7 what know you?—8 that—9 a time, sometime

—10 an enemy may turn or become—11 and every badness, ill, injury—12 that you are able—13 to do, (*i. e.*, inflict)—14 on an enemy—15 cause not to arrive (*i. e.*, inflict not)—16 it may be—17 that some day—18 a friend—19 he may become—20 a secret—21 that you wish, desire—22 should remain hid—23 to any one—24 in the midst—25 place not—26 although—27 he may be worthy of confidence, trustworthy—28 because—29 any person—30 on your secrets—31 more true (*i. e.*, than yourself)—32 may not be (*i. e.*, is not)—33 silence—34 is better than—35 the idea—36 of heart—37 one's own—38 to any one—39 to say—40 and to say—41 viz.—42 say you not (*i. e.*, repeat not)—43 O! good man—44 water—45 from the head—46 of the fountain—47 stop—48 because when—49 it becomes full—50 you cannot stop—51 the river—52 a word—53 in secret—54 we ought not to utter, say—55 that upon every—56 assembly—57 might not be repeated, spoken, uttered.

Reveal not to a friend every secret that you possess, for how can you tell but what he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

## TABLE II.

8	7	6	5	4	3	2	1
دشمني	ضعيف	که	در طاعت	آيد	و دوستي	نمايد	مقصود
16	15	14	13	12	11	10	9
وي	جز آن	نيست	که	دشمني	قوي	گردد	و گفته اند
24	23	22	21	20	19	18	17
دوستان	اعتماد	نيست	تا	بتملق	دشمنان	چه رسد	هر که
31	30	29	28	27	26	25	24
دشمن	کوچک	را	حقير	شمارد	بدان	مانند	که آتش
							از دک را
							سهل گذارد

## قطعه

37	36	35	34
میتوان	که	بکش	امروز
کشت			
41	40	39	38
جهان	شد	چو بلند	کاتش
سوخت			
45	44	43	42
کمان	که	ز	مگذر
را	کند	کمان	را
49	48	47	46
میتوان	بتمر	جو	دشمن
دوخت			

1 An enemy—2 weak, feeble—3 who—4 in submission, obedience—5 comes—6 and friendship—7 shows, exhibits, displays, offers—8 the intention design—9 of him—10 except that—11 is not—12 viz. that—13 his enmity—14 may become strong, powerful—15 and they have said—16 on the friendship—17 of friends—18 reliance, trust confidence, dependence—19 there is not—20 therefore—21 by the flattery—22 of enemies—23 what can arrive (*i. e.*, what advantage can accrue)—24 whoever—25 to a little enemy, a weak enemy—26 contemptible—27 counts, looks upon—28 like that (*i. e.*, person)—29 resembles—30 who fire—31 a little (*i. e.*, a spark)—32 negligently, carelessly, indolently—33 passes over, leaves—34 today—35 kill, extinguish—36 that, viz. as—37 you can kill, you are able to kill—38 because a fire—39 when high—40 becomes—41 it burns the world—42 stay not—43 until that—44 may string—45 the bow—46 the enemy—47 when—48 with an arrow—49 you are able to pierce, you have the power to transfix.

A weak enemy, who becomes obedient, and shews friendship, does so with no other design but to become a more powerful adversary; as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it today, whilst you are able, for when it issues into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

## T A L E 12.

سخن<sup>1</sup> درمیان<sup>2</sup> دو دشمن<sup>3</sup> چنان گوی<sup>4</sup> که اگر دوست<sup>6</sup> شوند<sup>7</sup>  
شرم زده<sup>8</sup> نباشی<sup>9</sup>

## مثنوی

میان<sup>10</sup> دو کس<sup>11</sup> جنگ<sup>12</sup> چون<sup>13</sup> آتشست<sup>14</sup>  
سخن<sup>15</sup> چین<sup>16</sup> بد بخت<sup>17</sup> همیزم<sup>18</sup> کشمت<sup>19</sup>  
کنند<sup>20</sup> این و آن<sup>21</sup> خوش<sup>22</sup> دگر باره<sup>23</sup> دل<sup>24</sup>  
وی اندر<sup>25</sup> میان<sup>26</sup> کور بخت<sup>27</sup> و خجل<sup>28</sup>  
میان<sup>29</sup> دو تن<sup>30</sup> آتش<sup>31</sup> افروختن<sup>32</sup>  
نه عقلست<sup>33</sup> خود<sup>34</sup> در میان<sup>35</sup> سوختن<sup>36</sup>

## قطعه

در سخن<sup>37</sup> با دوستان<sup>38</sup> آغسته باش<sup>39</sup> تا ندارد<sup>40</sup> دشمن<sup>41</sup> خونخوار<sup>42</sup> گوش<sup>43</sup>  
پیش دیوار<sup>44</sup> آنچه گوئی<sup>45</sup> هوشدار<sup>46</sup> تا نباشد<sup>47</sup> در پس<sup>48</sup> دیوار<sup>49</sup> گوش<sup>50</sup>

1 Speech—2 between—3 two enemies—4 in such a way speak—5 that if—6 friends—7 they should become—8 ashamed—9 you may not remain—10 between—11 two people—12 battle, strife—13 like—14 fire is—15 the back-biter (from سخن a word, speech and چیدن to pick)—16 unfortunate—17 is the wood cutter همیزم fire wood and کشیدن to draw) is the drawer of fuel—18 should do—19 this and that (*i. e.*, persons)—20 happy—21 another time—22 their hearts—23 he between—24 in the midst—25 unfortunate (کور blind and بخت fate)—26 and ashamed—27 between—28 two persons, bodies—29 to light a fire (*i. e.*, to make a quarrel)—30 is not wisdom—31 ones self—32 in the midst—33 (it is) to burn—34 in speech, conversation—35 with friends—36 remain quiet (*i. e.*, whisper)—37 so that possesses not—38 the enemy—39 bloodthirsty—40 ear (*i. e.*, the power of hearing)—41 in front—42 of a wall—43 that which—44 you utter—45 take care—46 so that there be not, lest there be—47 in the rear, behind—48 of the wall—49 a ear.

Speak in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it.

## T A L E 13.

هر که با دشمنان دوستان خود صلح کند سر آزا دوستان دارد

بیت

بشو ای خردمند ازان دوست دست  
که با دشمنانت بود هم نشست

1 Whoever—2 with the enemies—3 of friends—4 his own—5 makes peace, is intimate—6 the intention, desire—7 of annoying friends—8 does, has—9 wash—10 O! wise man—11 of that—12 friend—13 (your) hands—14 who—15 with your enemies—16 (is lit. may be)—17 a companion, associate, هم together and نشستن to sit).

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter. O wise man! wash your hands of that friend, who associates with your enemies.

## T A L E 14.

چون در امضای کار مترودد باشی آن طرف اختیار کن که  
بی آزار تر بر آید

بیت

با مردم سهل گوی دشوار مگوی  
با آنکه در صلح زند جنگ مجوی

1 When—2 in the transacting, carrying on—3 of work, business—4 you are hesitating—5 that side—6 choose, make choice of—7 that—8 the least injurious—9 may result in, come out—10 with a man—11 of mild speech—12 harsh—13 speak not—14 with him who—15 at the door of peace—16 strikes—17 battle, strife—18 seek not.

When, in transacting business, you are under any hesitation, make choice of that side which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

## T A L E 15.

تا کار بزر می آید جان در خطر افگندن نشاید

بیت

چو دست از همه حیلتی در گسست  
حلاست بودن بشمشیر دست

1 As long as a work—2 by gold—3 comes out (*i. e.*, can be managed)  
—4 life—5 in danger—6 to hurl—7 one ought not, it befits not—8 when  
—9 the hand—10 from all—11 tricks (*i. e.*, stratagems)—12 has passed over  
(*i. e.*, has failed in)—13 it is lawful—14 to place, put, carry—15 on the sword  
—16 the hand.

As long as an affair can be compassed by money, it is not advisable to  
put one's life in danger. When the hand has failed in every trick, it is  
lawful to draw the sword.



## TABLE 16.

بر عجز دشمن رحمت مکن که اگر قادر شود نکند

## بیت

دشمن چو بینی ناتوان لاف از بروت خود مزن  
مغزست در هر استخوان مردیست در هر پیرهن  
هر که بدی را بکشد خلق را از بلای او برهاند و او را از عذاب

31

خدای

## قطعه

پسندیدست بخشایش ولیکن منہ بر ریش خلق آزار مرهم  
ندانست آنکه رحمت کرد بر مار که آن ظلمست بر فرزند آدم

1 Upon a weak, helpless—2 enemy—3 kindness, mercy—4 do not, shew not—5 because if—6 powerful, strong—7 he should become—8 he will not do (*i. e.*, will not shew mercy)—9 an enemy—10 when you see—11 weak, powerless—12 boasting, brag—13 from or by mustache's (the natives when they want to brag over a person twist up their mustaches and sneer)—14 your own—15 do not, twist not, strike not—16 a marrow there is—17 in every—18 bone—19 a man is—20 in every—21 garment, coat—22 whoever—23 a bad person—24 kills—25 the creation, mortals—26 from the injury, misfortune—27 of him—28 relieves, delivers—29 and himself—30 from the wrath—31 of God—32 commendable is, acceptable is, agreeable is—33 forgiveness—34 but—35 place not—36 upon the wound—37 of an oppressor—38 a plaster—39 knoweth he not, know you not—40 he who—41 did kindness, had mercy—42 upon a snake—43 that that, that such—44 is an injury, is oppression—45 upon the children—46 of Adam.

Shew not mercy to a weak enemy, for if he becomes powerful he will not spare you. When you see an enemy weak, twist not your whiskers in boasting; there is marrow in every bone, and every coat covers a man. Whosoever killeth a wicked man, relieveth the world from his injuries, and delivereth himself from the wrath of God. Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a serpent, committeth injury towards the sons of Adam.

## T A L E 17.

نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن رواست  
تا بخلاف آن کار کنی که آن عین صوابست  
مثنوی

حذر کن ز آنچه دشمن گوید آن کن  
که بر زانو زنی دست تغابن  
گرت راهی نماید راست چون تیر  
ازو برگرد و راه دست چپ گیر

1 Advice—2 from an enemy—3 to accept, take—4 is a fault, crime—5 but—6 to hear, listen to—7 is proper, allowable—8 so that contrary—9 of that (*i. e.*, his advice)—10 you may act, work you may do—11 because that—12 truly, really—13 right is, a virtuous action is—14 take care—15 of that which—16 the enemy—17 says—18 “that do”—19 because—20 upon the knees—21 you will strike—22 the hands—23 of sorrow, lamentation—24 if to you—25 a road—26 he shews or appears—27 straight—28 like—29 an arrow—30 from it—31\* turn round—[32 and the road—33 of the hand—34 left—35 seize, take.]

It is not advisable to follow the advice of an enemy; you may hear what he has to say, in order, that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do, for if you follow his advice, you will smite your knees with the hands of sorrow. If he shews you a road, straight as an arrow, turn from it, *and go the other way.\**

\* Revised from No 32 to No. 35—“ And take the road to the left hand.”

## TABLE 18.

خشم	بیش	از حد	وحشت	آرد	ولطف	بی وقت	هیبت
1	2	3	4	5	6	7	8
ببرد	نه چندان	درشتی	کن	که از تو	سیر کردند	ونه	چندان
9	10	11	12	13	14	15	16
نرمی	که	بر تو	دلیر	شوند			
17	18	19	20	21			

## مثنوی

درشتی	ونرمی	بهم در	بهست
22	23	24	25
چو رگزن	که جراح	و موهم	نهست
26	27	28	29
درشتی	نگیرد	خرد مند	بیش
30	31	32	33
نه سستی	که ناقص	کند	قدر خویش
34	35	36	37
نه مر خویشتن	را	فزونی	نهد
38	39	40	41
نه یکبار	تن	در زبونی	دهد
42	43	44	45

## مثنوی

شبانی	با پدر	گفت	ای خردمند	مرا	تعلیم	ده	پیرانه	یک	پند
46	47	48	49	50	51	52	53	54	55
بگفتا	نیکمردی	کن	نه چندان	که گردد	چیره	گرگ	تیز	دندان	
56	57	58	59	60	61	62	63	64	

1 Anger—2 more, further, beyond—3 from bounds, limits—4 dread, terror—5 brings (*i. e.*, createth)—6 and kindness—7 out of time, season—8 dread, awe, authority—9 destroys, carries away—10 not so much—11 severity

—12 do, exercise—13 that of you—14 may become satisfied (*i. e.*, disgusted)  
 —15 and not—16 so much—17 lenity, softness—18 that—19 upon you  
 —20 audacious, pert, saucy—21 they should become—22 severity—23 and  
 lenity—24 both together—25 better are—26 like—27 striking the vien (*i. e.*,  
 bleeding)—28 as—29 the surgeon (does)—30 and plaster—31 places (*lit.* is  
 placed)—32 severity—33 seizes not—34 a wise man—35 much (*i. e.*, to ex-  
 cess)—36 nor carelessness, relaxation, lenity—37 that—38 imperfect, detriment,  
 harm, injury—39 should do—40 to his own dignity, state—41 not himself—  
 42 into much (*i. e.*, greatness)—43 he places—44 not altogether—45 his body  
 —46 into faultiness, lowness—47 gives, or resigns himself—48 a shepherd—  
 49 to his father—50 said—51 O! wise man—52 to me—53 teaching—54 bes-  
 tow, give—55 you old one (experienced one)—56 one (piece of) advice—57  
 he replied—58 complacence, kindness—59 do, exercise—60 (but) not so much,  
 not to such a degree—61 that should become—62 powerful, pert, audacious  
 —63 the wolf—64 of sharp teeth.

Anger, when excessive, createth terror; and kindness out of season des-  
 troys authority. Be not so severe as to cause disgust, nor so lenient as to  
 encourage audacity. Severity and lenity should be tempered together; like  
 the surgeon, who, when he uses the lancet, applies also a plaster. A wise  
 man carries not severity to excess, nor suffers such relaxation as will lessen  
 his own dignity. He overrates not himself, neither doth he altogether neg-  
 lect his consequence. A shepherd said to his father; "O thou who art  
 wise, teach me one maxim from your experience." He replied, "be compla-  
 cent, but not to that degree that they may insult you with the sharp teeth of  
 the wolf."

## T A L E 19.

دو گس دشمن<sup>2</sup> ملک<sup>3</sup> و دینند<sup>4</sup> پادشاه<sup>5</sup> بی حلم<sup>6</sup> و زاهد<sup>7</sup> بی علم

## بیت

بر سر<sup>2</sup> ملک<sup>10</sup> مباد<sup>11</sup> آن ملک<sup>12</sup> فرمان<sup>13</sup> ده

که<sup>14</sup> خدا<sup>15</sup> را نبود<sup>16</sup> بنده<sup>17</sup> فرمان<sup>18</sup> بردار

1 Two persons—2 the enemies—3 of the kingdom—4 and of their religion are—5 a king—6 without clemency—7 and a devotee—8 without knowledge—9 at the head—10 of a kingdom—11 God forbid (*i. e.*, there should be)—12 that king—13 a ruler, a giver of commands—14 who—15 to God—16 is not, or may not be—17 a slave—18 obeyer of orders (*i. e.*, obedient.)

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient servant of God.

## T A L E 20.

بادشاه باید که تا بحدی بر دشمنان خشم نراند که دوستان را  
اعتماد نماند که آتش خشم اول در خداوند خشم افتد آنگه  
زبانه بخصم رسد یا نرسد

## مغنوی

نشاید بنی آدم خاک زاد که در سر کند کبر و تندوی و باد  
توا با چنین گرمی و سرکشی نپندارم از خاک از آتشی

## قطعه

در خاک بیلقان برسیدم بعابدی  
گفتم مرا بتریبیت از جهل پاک کن  
گفتا برو چو خاک تحمل کن ای فقیه  
یا هرچه خوانده همه در زیر خاک کن

1 A king—2 it behoves—3 that—4 to such a degree—5 upon enemies—6 anger—7 should not permit or drive, urge—8 so that—9 his friends—10 reliance, trust—11 may not remain—12 because the fire—13 of wrath, anger—14 first—15 in the Lord—16 of anger (*i. e.*, the exciter, originator)—17 falls—18 at that time (*i. e.*, after that)—19 the flame—20 to the enemy—21 reaches—22 or does not reach—23 it befits not, is not proper—24 that the sons of Adam—25 born of the earth or dust—26 that—27 in heads—28 should do (*i. e.*, have, feel, entertain)—29 pride—30 and severity—31 and vanity (wind)—32 to you—33 with such—34 warmth, heat—35 and obstinacy, pertinacity—36 I do not think—37 of dust (*i. e.*, you are)—38 but from fire—39 in—40 the land, earth—41 of Baelkan—42 I met, visited, reached—43 with a devotee—44 I said—45 to me—46 instruction—47 from—48 ignorance—49 make pure, cleanse—50 he replied—51 go, depart—52 like the earth—53 endure, suffer—54 learned in the law—55 or whatever—56 you have read, studied—57 all, the whole—58 underneath—59 the earth—60 place (*lit. do.*)

It behoveth a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "cleanse me from ignorance by your doctrine?" He replied, "go and suffer with patience, like the earth, O learned in the law, or else bury in the earth all that you have studied."

## TALE '21.

<sup>1</sup> بد خوي <sup>2</sup> در دست <sup>3</sup> دشمني <sup>4</sup> گرفتارست <sup>5</sup> كه <sup>6</sup> هر گجا <sup>7</sup> كه رود <sup>8</sup> از  
<sup>9</sup> چنگ <sup>10</sup> عقوبت او <sup>11</sup> خلاص <sup>12</sup> نيايد <sup>13</sup>

## بیت

<sup>14</sup> اگر <sup>15</sup> زدست <sup>16</sup> بلا <sup>17</sup> بر فلک <sup>18</sup> رود <sup>19</sup> بد خوي <sup>20</sup>  
<sup>21</sup> زدست <sup>22</sup> خوي <sup>23</sup> بد <sup>24</sup> خویش <sup>25</sup> در بلا <sup>26</sup> باشد

1 An evil intentioned one, one of bad disposition—2 in the hand—3 of the enemy—4 is a captive—5 because—6 every where—7 that he goes—8 from—9 the claws, clutches—10 of punishment—11 of him—12 free, liberation, liberty—13 receives not, obtains not—14 if—15 from the hand—16 of misfortune, calamity—17 to the sky, heaven—18 should go—19 the evil disposed one—20 from the hand—21 of the disposition—22 evil, bad—23 his own—24 in misfortune, calamity—25 would be (*i. e.*, would still remain.)

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot escape from the clutches of his own punishment.

If the wicked man should escape to heaven from the hand of calamity, he would continue in calamity from the sense of his own evil disposition.

## TABLE 22.

چو بینی که در سپاه دشمن تفرقه افتاد تو جمع باش و اگر  
جمع شوند از پریشانی اندیشه کن

## قطعه

برو با دوستان آسوده بنشین چو بینی در میان دشمنان جنگ  
وگر بینی که باهم یکزبانند کمان را زه کن و بر باره بر سنگ

1 When you see—2 that—3 amongst the soldiers—4 of the enemy—5 discord—6 has fallen—7 you—8 remain collected, enjoy peace of mind—9 and if—10 collected (*i. e.*, of one will,) united—11 they should be—12 for misery, perplexity, distress—13 reflect, prepare for—14 go—15 with (your) friends—16 at ease, contented, happy—17 sit down—18 when you observe—19 amongst—20 your enemies—21 battle, strife—22 and if—23 you see—24 that together—25 of one tongue they are (*i. e.*, united) of one mind they are—26 the bow—27 string, set the string—28 and on the ramparts—29 stones (*i. e.*, place.)

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string your bow, and place stones upon the ramparts.



## T A L E 56.

خردمندی را که در زمرهٔ اجلاف سخن صورت نه بندد  
 شگفت مدار که آواز بربط از غلبهٔ دهل بر نیاید و بوی عنبر  
 از بوی گندهٔ سیر فرو ماند

## شعر

بلند آواز نادان گردن انداخت که دافارا بی شرمی بینداخت  
 نمی دانی که آهنگ حجازی فرو ماند ز بانگ طبل غازی  
 جوهر اگر در خلاب افتد همچنان نفیس است و غبار گر  
 بفلک رسد همچنان خسیس استعداد بی تربیت دریغست  
 و تربیت نامستعد ضایع خاکستر اگرچه نسبتی عالی دارد  
 که آتش جوهر علویست ولیکن چون بنفس خود هنری ندارد  
 با خاک برابرست و قیمت شکر نه از نی است بلکه آن خود  
 از خاصیت ویست مشک آنست که خود ببوید نه آنست  
 که عطار بگوید دانا چو طبله عطارست خاموش و هنر نمای  
 و نادان چون طبل غازی بلند آواز و میان تهی و یافه درائی

## نظم

عالم اندر میان بیخیران مثلی گفته اند صد یقان  
 شاهدهی در میان کورانست مصحفی در سرای زندیقان  
 چو کنعان را طبیعت بی هنر بود پیمبر زادگی قدرش نیفزود  
 هنر بنمای اگر داری تو گوهر گل از خارست و ابراهیم آذر

1 To a wise man—2 who—3 in the circle, company—4 of severe folks, unjust persons, vile people—5 his speech—6 is of no avail, assumes no form—7

be not amazed—8 because—9 the sound of the harp—10 over the wise—11 of the drum—12 does not overpower—13 and the perfume—14 of ambergris—15 by the smell of foetid garlic—16 remains down (*i. e.*, is overcome by)—17 of high—18 noise—19 the fool—20 threw or tossed his neck—21 saying to a wise man—22 by impudence—23 I threw down, I confounded—24 know you not?—25 that—26 the musical mode of Hijaz—27 is subdued, put down—28 from the noise—29 of the warrior's drum—30 a gem—31 if—32 into the mud—33 falls—34 in the same manner—35 is pure, precious—36 and dust—37 if—38 to sky reaches—39 in the same manner—40 is low mean, base—41 a capacity, power—42 without instruction—43 is deplorable is a pity—44 and the instruction—45 of the incapable, those not prepared—46 is useless, a loss—47 ashes, sparks—48 although—49 an affinity, a pedigree, lineage—50 high sublime—51 possess—52 because fire—53 a gem—54 of high degree is, of high origin is—55 but—56 as—57 with breath—58 its arm—59 possesses no merit—60 with dust—61 is equal—62 and the price, value—63 of sugar—64 not—65 from the cane is—66 but—67 it itself—68 from its innate quality—69 of it is—70 musk—71 that is—72 that of itself—73 sends forth perfume—74 not that is—75 which the druggist—76 says (*i. e.*, is musk)—77 a wise man—78 like the tray platter (*i. e.*, such as are used to keep perfumes in)—79 of the druggist is—80 silent—81 and displaying virtues—82 and a fool—83 like—84 a warrior's drum is—85 of loud noise—86 and the inside—87 empty—88 and an idle prattler—89 a wise man—90 in the midst—91 of senseless ones, ignorant persons—92 resembling—93 have said—94 the pure the true (*i. e.*, folks)—95 a mistress a beautiful girl—96 in the midst—97 of the blind is—98 the book (*i. e.*, the Koran)—99 in the houses—[100 of infidels]—101 as Canaan—102 (as regards its) temperament, nature, genius, constitution—103 without virtue—104 was—105 the birth of the messenger (*i. e.*, the prophet)—106 its dignity—107 increased not—108 display your virtue—109 if possess—110 you—111 the gem, the innate good—112 the rose—113 from the thorn is—114 and Abraham—115 from Azur.

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Athes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but an empty prattler. A wise man, in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of *an infidel*.\* When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Shew your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

\* Revised No. 100.—read "of infidels."

## T A L E 57.

درستی را که بعمری فراچنگ آرند نشاید که بیکدم بیازارند

بیت

سنگی بچند سال شود لعل پاره  
زنهار تا بیک نفسش نشگنی بسنگ

1 A friend—2 who—3 in a life time—4 comes under your claw (*i. e.*, who you have gained)—5 it is not proper—6 that in one moment—7 you should annoy, displease—8 a stone—9 by or in some—10 years—11 becomes—12 a piece of ruby—13 take care—14 so that in one—15 moment it—16 you break not—17 upon or against a stone.

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone.

## T A L E 58.

عقل در دست نفس چنان گرفتار است که مرد عاجز  
در دست زن کویز

بیت

در خرّمی بر سرائی بیند که با لگ زن از وی برآید بلند

1 Reason, wisdom—2 in the hand (*i. e.*, power)—3 of sense, lust, desire—4 in the same way—5 is prisoner, made captive—[6 as a man—7 weak]—8 in the hand—9 of a woman—10 artful, a seducer, deceiver—11 the door of mirth—12 on the house—13 shut—14 where—15 the voice of a woman—16 from it—17 proceeds, comes out—18 loud, high.

Reason is under the power of sense; *as a man becomes weak*† in the hand of an artful woman. Shut the door of that house of pleasure, which you resounding with the loud voice of a woman.

† Revised from No. 6. to No. 7.—“Like a weak man.”

## T A L E 59.

رای بی قوت<sup>۱</sup> مکر و فسونست<sup>۲</sup> و قوت بی رای<sup>۳</sup> جهل و جنون<sup>۴</sup>

بیت

تمیز<sup>۵</sup> باید<sup>۶</sup> و تدبیر<sup>۷</sup> و عقل<sup>۸</sup> و آنگه<sup>۹</sup> ملک<sup>۱۰</sup>

که ملک<sup>۱۱</sup> و دولت<sup>۱۲</sup> نادان<sup>۱۳</sup> سلاح<sup>۱۴</sup> جنگ<sup>۱۵</sup> خودست<sup>۱۶</sup>

1 Wisdom, a thought, an idea—2 without power—3 fraud—4 and deceit is—5 and power—6 without wisdom, without an idea—7 is ignorance—8 and madness—9 discrimination, judgment—10 is necessary, is requisite—11 and deliberation, prudence—12 and wisdom—13 and then—14 a kingdom—15 because a country—16 and wealth—17 to the ignorant—18 the weapons—19 of war—20 of himself are.

A purpose, without power, is fraud and deceit; and power without design is ignorance and madness. The first requisites are judgment, prudence and wisdom, and then a kingdom; because putting power and wealth into hand of the ignorant, is furnishing weapons against themselves.



## T A L E 60.

<sup>8</sup> جوانمردی که <sup>7</sup> بخورد و <sup>6</sup> بدهد به <sup>5</sup> از عابدی که <sup>4</sup> روزه دارد  
<sup>16</sup> و بنهد هر که <sup>15</sup> ترک <sup>14</sup> شهوت <sup>13</sup> از بهر <sup>12</sup> قبول <sup>11</sup> خلق <sup>10</sup> کرده است  
<sup>21</sup> از شهوت <sup>20</sup> حلال <sup>19</sup> در شهوت <sup>18</sup> حرام <sup>17</sup> افتاده است

## بیت

<sup>26</sup> عابد <sup>25</sup> که <sup>24</sup> نه <sup>23</sup> از بهر <sup>22</sup> خدا <sup>21</sup> گوشه نشیند  
<sup>30</sup> بیچاره <sup>29</sup> در <sup>28</sup> آینه <sup>27</sup> تاریک <sup>26</sup> چه <sup>25</sup> بیند

## بیت

<sup>37</sup> اندک اندک <sup>36</sup> بهم <sup>35</sup> شود <sup>34</sup> بسیار <sup>33</sup> دانه <sup>32</sup> دانه <sup>31</sup> است <sup>30</sup> غله <sup>29</sup> در انبار  
<sup>42</sup> اندک اندک <sup>41</sup> خیلی <sup>40</sup> شود <sup>39</sup> و <sup>38</sup> قطره <sup>37</sup> قطره <sup>36</sup> سیلی <sup>35</sup> گردد

1 A liberal man, a brave man—2 who—3 eats, enjoys—4 and gives, bestows—5 is better than—6 a devotee—7 who—8 keeps fast—9 and stores up, hoards—10 whoever—11 the abandonment—[12 of lust, concupiscence, sensuality]—13 for the sake—14 of the approbation—15 of mankind—16 has done—17 from lust—18 lawful—19 into lust—20 unlawful, forbidden—21 has fallen—22 the devotee—23 who—24 not for the sake—25 of God—26 sits in a corner (*i. e.*, lives retired)—27 the helpless one—28 in a mirror—29 dark—30 what can he see? (*i. e.*, what is he likely to see?)—31 a little and a little—32 together becomes—33 much—34 a gram and a gram—35 is (*i. e.*, consists of)—36 the grain—37 in the heap, the granary, storehouse—38 little and a little—39 many, much—40 becomes—41 and drop and drop—42 becomes an inundation.

The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken *luxury*\* to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn consists of single grains, and drop and drop form an inundation.

\* Revised No. 12.—Read "concupiscence."

## T A L E 61.

عالمی را نشاید کہ بسفاهت از عامی بحلم بگذارد کہ هر دو  
 طرف را زیانی دارد هیبت این کم شود و جهل آن مستحکم

بیت

چو با سفلہ گوئی بلطف و خوشی  
 فزون گرددش کبر و گردن کشی

[1 To a wise man—2 it befits not, it is improper—3 that—4 in the buffoonery, insolence—5 from a common person—6 on account of gentleness, clemency mildness—7 should pass over (*i. e.*, not notice)]—8 because—9 to each two—10 sides—11 loss, injury—12 has, (*i. e.*, causes) possesses—13 the awe dread, respect—14 of this one (*i. e.*, the wise man)—15 becomes less—16 and the stupidity, ignorance—17 of that one (*i. e.*, the low person)—18 fixed, confirmed (becomes)—19 when—20 with a low person—21 you speak—22 with kindness—23 and happiness, benignity, pleasure—24 increasing—25 becomes his—26 pride—27 and perverseness (گردن the neck, and کشیدن to draw).

*A wise man ought not to suffer the insolence of a common person to pass unnoticed,\* as he thereby injures both parties; for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness.*

*Revised from No 1. to No. 7.-- It is improper that a wise man, through mildness, should pass unnoticed the insolence of a common person.*

## T A L E 62.

<sup>1</sup> معصیت از هر که صادر شود <sup>2</sup> نا پسندیده است <sup>3</sup> و از علما <sup>4</sup>  
<sup>5</sup> نا پسندیده تر <sup>6</sup> که <sup>7</sup> علم <sup>8</sup> سلاح <sup>9</sup> جنگ <sup>10</sup> شیطان است <sup>11</sup> و خداوند <sup>12</sup>  
<sup>13</sup> سلاح را چون <sup>14</sup> با سیری <sup>15</sup> برند <sup>16</sup> شرمساری <sup>17</sup> او <sup>18</sup> بیشتر <sup>19</sup> خواهد بود <sup>20</sup>

## بیت

<sup>21</sup> عامی <sup>22</sup> نادان <sup>23</sup> پریشان <sup>24</sup> روزگار  
<sup>25</sup> به <sup>26</sup> ز دانشمند <sup>27</sup> نا پر هیزگار  
<sup>28</sup> کان <sup>29</sup> بنا بینائی <sup>30</sup> از راه <sup>31</sup> اوفتاد  
<sup>32</sup> وین <sup>33</sup> دو <sup>34</sup> چشمش <sup>35</sup> بود <sup>36</sup> و در <sup>37</sup> چاه <sup>38</sup> اوفتاد

1 Sin crime—2 from whoever—3 it comes, it proceeds—4 is disagreeable  
 —5 and from a wise man—6 more disagreeable—7 because—8 wisdom,  
 learning—9 the weapon—10 for the war—11 of Satan is—12 and the Lord,  
 master—13 of the weapon (*i. e.*, the armed man)—14 when—15 into captivity  
 —16 they carry—17 the shame—18 of him—19 more, greater—20 will be  
 —21 a low person a plebeian—22 foolish, ignorant—23 of distressed—24  
 circumstances—25 is better—26 than a wise man—27 not abstemious,  
 without temperance—28 because that one (*i. e.*, the plebeian)—29 from  
 blindness not seeing—30 from the road—31 fell (*i. e.*, lost his road)—32  
 and this one (the learned man)—33 two—34 eyes his—35 had—36 and  
 into—37 the well—38 fell, tumbled.

Sin, by whomsoever committed, is detestable, but most so in a learned man ;  
 because learning is the weapon for combating Satan ; and if the armed man is  
 taken prisoner, the greater will be his shame. An ignorant plebeian of  
 dissolute manners, is better than a learned man without temperance ; for that,  
 through blindness, lost the road, and this, who had two eyes, fell into the well.

## T A L E 63.

هر که در زندگی نانش نخورند چون بمیرد نامش نبرند  
 یوسف صدیق علیه السلام در خشک سال مصر سیر نخوردی  
 تا گرسنه گان را فراموش نکند لذت انگور بیوه داند نه صاحب میوه  
 بیت  
 آنکه در راحت و تنعم زیست  
 او چه داند که حال گرسنه چیست  
 حال در ماندگان کسی داند  
 که با حوال خویش در ماند  
 قطع  
 ای که بر مرکب تا زنده سواری هوش دار  
 که خر خارکش مسکین در آب و گلست  
 آتش از خانه همسایه درویش منخواه  
 کانیچه بر وزن او میگردد دود دلست

1 Whoever—2 in life time, during life time—3 his bread—4 they (*i. e.*, folks) eat not—5 when—6 he dies—7 his name—8 they mention not—9 Joseph—10 the just on whom be peace—11 during—12 a dry year (*i. e.*, a famine)—13 of Egypt—14 full; enough—15 did not eat—16 so that—17 the hungry ones—18 he might not forget—19 the relish—20 of grapes—21 the widow—22 knows—23 not the master (*i. e.*, owner) of the fruit—24 he who—25 in ease—26 and abundance, wealth—27 lived—28 he—29 what knows?—30 viz. that—31 the condition—32 of the hungry—33 what is—34 the condition—35 of the poor, the distressed—36 a person—37 knows—38 who—39 in the condition—40 his own—41 is distressed, in need—42 oh! thou who—43 on a horse—44 swift—45 art mounted—46 take care, remember—47 that the ass—48 the thorn carrier—49 humble, poor—50 in the water—51 and clay is—52 fire—53 from the house—54 of a neighbour—55 a devotee beggar—56 ask not—57 because that which—58 from the window—59 of him—60 passes, issues—61 the smoke—62 of his heart is.

He whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill; in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry. He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring durwaish, for that which issues from his chimney is the smoke of his heart.



## T A L E 64.

<sup>7</sup> درویش <sup>1</sup> ضعیف <sup>2</sup> حال را <sup>3</sup> در تنگی و خشکی <sup>4</sup> سال <sup>5</sup> میپرس <sup>6</sup> که <sup>7</sup> چونی  
<sup>16</sup> مگر بشرط <sup>9</sup> آنکه <sup>10</sup> مرهم <sup>11</sup> بریش <sup>12</sup> او <sup>13</sup> بنهی <sup>14</sup> و <sup>15</sup> معلومی <sup>16</sup> در پیش  
 قطع  
<sup>21</sup> خری <sup>17</sup> که <sup>18</sup> بینی <sup>19</sup> و <sup>20</sup> باری <sup>21</sup> بگل <sup>22</sup> در <sup>23</sup> افتاده  
<sup>27</sup> بدل <sup>22</sup> برو <sup>23</sup> شفقت <sup>24</sup> کن <sup>25</sup> ولی <sup>26</sup> مرو <sup>27</sup> بسرش  
<sup>33</sup> کنون <sup>28</sup> چو رفتی <sup>29</sup> و پرسیدی <sup>30</sup> پیش <sup>31</sup> که <sup>32</sup> چون <sup>33</sup> افتاد  
<sup>38</sup> میان <sup>34</sup> ببند <sup>35</sup> چو مردان <sup>36</sup> بگیر <sup>37</sup> دنب <sup>38</sup> خرش

1 Of a devotee—2 of indigent circumstances—3 in scarcity—4 and a dry year (*i. e.*, a famine) a drought—5 ask not—6 saying, viz.—7 how are you?—8 except—9 with the agreement, on the understanding—10 of that, viz.—11 plaster—12 on the wound—13 of him—14 you would place—15 and money, subsistence—16 in front, in his way—17 an ass—18 that you see—19 and loaded—20 in the mud—21 fallen—22 with heart—23 on it—24 shew kindness—25 or else—26 go not—27 towards his head (*i. e.*, in its direction)—28 now—29 as you have gone—30 and asked him—31 that—32 how—33 he has fallen—34 your loins—35 tie up—36 like a man—37 and seize—38 the tail of the ass.

In a season of scarcity and drought, inquire not of a durwaish how he does; unless you mean to apply ointment to his wound, by giving him subsistence. When you see a loaded ass sticking in the mud, take compassion on him, or at any rate pass not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the ass's tail.

## T A L E 65.

دو چیز محال عقلست خوردن بیش از رزق مقسوم و مردن  
بیش از وقت معلوم

## قطعه

قضا دیگر نشود در هزار ناله و آه  
بشکر یا بشکایت بر آید از دهنی  
فرشته که وکیل است بر خزائن باد  
چه غم خورد که بمیرد چراغ بیوه زنی

1 Two—2 things—3 contrary—4 to wisdom are—5 to eat—6 more—7 than the subsistence—8 allotted, divided, distributed—9 and to die—10 before—11 the time—12 known, (*i. e.*, appointed) fixed—13 fate, destiny—14 another—15 will not become—16 by a thousand—17 lamentations—18 and sighs—19 by praises—20 or by complaints—21 should come out, proceed—22 from a mouth—23 the angel—24 who—25 the ambassador is, deputy, delegate—26 upon the treasuries—27 of the wind—28 whatsoever grief—29 feels, suffers—30 that, if—31 should die—32 the lamps—33 of the widow woman.

Two things are morally impossible, to enjoy more than providence has allotted, or to die before the appointed time. Destiny will not be altered, by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished.

## T A L E 66.

ای طالب روزی بنشین تا بخوری و ای مطلوب اجل مرو  
که جان نبری

قطعه

جهد رزق و رکنی و گر نکنی  
برساند خدای عز وجل  
ور شوی در دهان شیرو پلنگ  
بخورندت مگر بروز اجل

1 O!—2 Searcher after subsistence—3 sit down—4 so that you may eat—5 and O!—6 asked for by death, required by death—7 go not, flee not—8 because—9 life you cannot take (*i. e.*, with you)—10 exertion, labour—11 for subsistence—12 if you do—13 and if, or if—14 you do not—15 causes to arrive (*i. e.*, bestows)—16 God—17 of glory—18 and majesty—19 and if you were—20 in the mouth—21 of a lion, and—22 a tiger—23 it could not eat you—24 unless—25 in the day—26 of death (*i. e.*, when your time had arrived).

O thou who are in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not; for thou can'st not preserve thy life. With or without your exertion, providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

## T A L E 67.

بنا نهاده دست نرسد و نهاده بهرجا که هست برسد  
بیت

شنیده که سکندر برفت تا ظلمات  
بچند محنت و اندک نخورد آب حیات

1 On that that is not placed, or allotted—2 the hand—3 reaches not (*i. e.*, cannot get)—4 and that which is placed, allotted—5 in every place—6 that one is—7 arrives, is procurable, obtainable—8 have you heard—9 that—10 Secunder—11 went—12 as far as the land of darkness—13 with many—14 troubles—15 and then, and at that time—16 did not eat (*i. e.*, drink)—17 the water of life, water of immortality.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that, after all, he did not taste the water of immortality.

## T A L E 68.

صیادی بی روزی در دجله ماهی نگیرد و ماهی بی اجل  
در خشکی نمیرد

بیت

مسکین حریص در همه عالم همی دود  
او در قفای رزق و اجل در قفای او

1 A Sportsman, a fisherman—2 without fate, unassisted by fate—3 in the Tigris—4 a fish—5 catches not—6 and a fish—7 without death, not intended to die—8 on the dry ground—9 does not die—10 the poor—11 covetous one—12 in, over—13 the whole world—14 runs—15 he—16 in the rear or in the pursuit—17 of subsistence—18 and death—19 in the rear or pursuit—20 of him.

A fisherman, unassisted by destiny, could not catch a fish in the Tigris; and the fish, without fate, could not have died on the dry land. The covetous man explores the whole world, in pursuit of a subsistence, and fate is close to his heels.

## T A L E 69.

<sup>7</sup> شاهدي <sup>6</sup> صالح <sup>5</sup> و درويش <sup>4</sup> زر اندوده ست <sup>3</sup> کلوخ <sup>2</sup> فاسق <sup>1</sup> توانگر  
<sup>15</sup> فرعون <sup>14</sup> ريش <sup>13</sup> و آن <sup>12</sup> مرقع <sup>11</sup> موسی امت <sup>10</sup> دلغ <sup>9</sup> اين <sup>8</sup> خاک آلود  
<sup>24</sup> سر در <sup>23</sup> بدان <sup>22</sup> و دولت <sup>21</sup> دارد <sup>20</sup> در فرح <sup>19</sup> روي <sup>18</sup> نيکان <sup>17</sup> شدت <sup>16</sup> مرصع  
<sup>25</sup> نشيب

## قطعه

<sup>29</sup> بدان <sup>28</sup> و دولتست <sup>27</sup> جاه <sup>26</sup> هر کرا  
<sup>31</sup> در نخواهد یافت <sup>30</sup> خاطر خسته  
<sup>36</sup> و جاه <sup>35</sup> دولت <sup>34</sup> که هيچ <sup>33</sup> در <sup>32</sup> خبرش  
<sup>39</sup> نخواهد یافت <sup>38</sup> درگر <sup>37</sup> بسراي

1 A rich man—2 a sinner, an adulterer—3 a clod—4 covered with gold is—5 and a beggar—6 pious, good—7 a beautiful object, an angel—8 mixed with dust is, soiled with earth—9 this one—10 the patched garment—11 of Moses has—12 in rags, a patched garment—13 and that one—14 the sore, ulcer—15 of Pharaoh—16 covered with jewels—17 difficulty, distress—18 good folks—19 face—20 towards happiness, joy—21 keeps, places—22 and wealth—23 bad people—24 head towards—25 descent, declivity—26 whoever—27 rank—28 and wealth has—29 to those—30 broken hearted—31 does not receive (*i. e.*, bestow)—32 him news—33 give—34 that any—35 wealth—36 and rank—37 in the house—38 other (*i. e.*, other abode)—39 will not be able to get, or find.

A wicked rich man is a clod of earth gilded; and a pious durwaish is a beauty soiled with earth. This wears the patched garment of Moses and that has the ulcer of Pharaoh covered with jewels. The virtuous man, under adversity, preserves a cheerful countenance; but the wicked man, in prosperity, holds down his head. Whosoever possesses rank and wealth, and relieves not those who are in distress, inform him that in the next world he will find neither dignity nor riches.

## T A L E 70.

حسود از نعمت حق بخیل است و مردم بی گناه را دشمن

قطعه

مردکی خشک مغز را دیدم رفته در پوستین صاحب جاه  
گفتم ای خواجه گر تو بد بختی مردم نیک بخت را چه گناه

قطعه دیگر

الا تا نخواهی بلا بر حسود  
که آن بخت برگشته خود در بلاست  
چه حاجت که بروی کنی دشمنی  
که او را چنین دشمنی در قفاست

1 The envious person—2 from—3 the favours, goodness—4 of God—5 is a miser (*i. e.*, begrudges)—6 and the man—7 without fault, crime (*i. e.*, innocent)—8 the enemy—9 a little man—10 of dry brains—11 I saw—12 gone (*i. e.*, engaged)—13 in the blemishes, faults (*lit.* a garment of fur)—14 of a man of rank—15 I said—16 O! Sir, master—17 if you—18 are unlucky, unfortunate—19 to the fortunate man—20 what—21 fault is?—22 take care—23 that you wish not—24 evil calamity—25 on the envious one—26 because—27 that—28 one of turned fate, (*i. e.*, unlucky one)—29 himself—30 is in misfortune—31 what—32 need—33 that on him—34 you should do, (*i. e.*, exercise, practise)—35 enmity—36 when to him—37 such—38 an enemy—39 in the rear is.

The envious man begrudgeth the bountiful goodness of God, and is inimical to those who are innocent. I heard a little fellow, with dry brains, speaking disrespectfully of a person of rank: I said, "O Sir, if you are unfortunate, what crime have fortunate men committed." Wish not ill to the envious man, for the unfortunate wretch is a calamity to himself. Where is the need of your shewing enmity towards him, who has such an adversary at his heels.



## T A L E 73.

عالم بی عمل زنبوری بی عسل است

بیت

زنبور درشت و بی مروت را گوی  
باری چو عسل نمی دهی نیش مزن

1 A learned man—2 without works—3 a bee—4 without honey is—5 the hornet, bee—6 harsh, austere—7 and without civility—8 say—9 at last—10 when—11 honey—12 you give not—13 sting—14 strike not.

A learned man without works, is a bee without honey. Say to the austere, and uncivil bee, "when you cannot afford honey, do not sting."

## T A L E 74.

مرد بی مروت زن است و عابد باطمع ره زن  
قطع

ای بناموس کرده جامه سفید بهر پندار خلق نامه سیاه  
دست کوتاه باید از دنیا آستین خواه دراز و خواه کوتاه

1 A man—2 without manliness—3 is a woman—4 and a devotee—5 with avarice, (*i. e.*, avaricious)—6 is a high-way man, high-way robber—7 O! thou—8 with fame (*i. e.*, for reputation)—9 has done (*i. e.*, put on)—10 white garments—11 for the sake of the opinion—12 of the creation (*i. e.*, mankind)—13 garments—14 black (*i. e.*, in reality of had morals)—15 hands—16 short—17 it is necessary, fit (*i. e.*, to do)—18 from the world, (*i. e.*, abstain from the world)—19 sleeves—20 if you wish—21 long—22 or if you choose—23 short, small, contracted.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who hast put on white garments, to appear holy in the sight of men, thou hast thereby blackened the register of works: the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.



## TALE 75.

دو کس را حسرت از دل فرود و یای تغابی از کل بر نیاید  
 تاجری کشتی شکسته و وارثی با قلندران نشسته چنانکه گفته اند  
 خلعت سلطان اگرچه عزیز است جامه خلقان خود بعزت تر  
 و خوان بزرگان اگرچه لذیذ است خورده انبان خود بلذت تر  
 بیت

سرکه از دست رنج خویش و تره  
 بهتر از نان ده خدا و بره

1 To two persons—2 regret—3 from the heart—4 goes not—5 and the  
 foot—6 of lamentation—7 from the mud—8 comes not out—9 the merchant  
 —10 whose ship—11 is broken (*i. e.*, wrecked)—12 and the heir—13 with  
 Calendars—14 sat (*i. e.*, who has kept company with)—15 in the manner  
 that—16 they have said—17 the dress of honor—18 of the king—19 al-  
 though—20 is dear, precious—21 the clothes—22 tattered, coarse cloth—23  
 one's own—24 more preferable, (*i. e.*, grander)—25 and the tray (*i. e.*,  
 table, banquet)—26 of great men—27 although—28 is delicious, exquisite  
 —29 the bits—30 of or from the skin (*i. e.*, placed as a carpet), from the  
 table—31 one's own—32 is more delicious—33 vinegar from the hand—35  
 of labour—36 one's own—37 and greens—38 is better—39 than bread—40  
 of the head of the village—41 and a lamb, kid, fawn.

Two persons never free their hearts of regret, nor their sorrowing feet from  
 the mud. One is the merchant whose ship has been wrecked; and the other,  
 the heir who has got into the company of Calendars; as they have said, "although  
 a dress bestowed by a monarch is valuable, yet one's own coarse clothes are  
 preferable; and although the great man's food is exquisite, still the scraps of  
 one's own table are more delicious. Vinegar and pot herbs obtained by one's  
 own labour, are preferable to bread received in charity."

## T A L E 76.

خلاف راي صوابست و نقض عهد اولوالالباب دارو بگمان  
 خوردن و راه نا دیده بي کاروان رفتن

1 Contrary—2 to wisdom—3 and just dealing is, of rectitude is—4 and violation, rupture, dissolution (*i. e.*, contrary)—5 the agreement, compact—6 of the wise, of the great personages—7 medicine—8 with doubt (*i. e.*, without reliance)—9 to eat (*i. e.*, take)—10 and an unseen road, unknown road—11 without a caravan—12 to go on.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence; or to travel an unknown road without accompanying the caravan.

## T A L E 77.

از امام مرشد محمد بن محمد غزالي رحمت الله عليه پرسيدند  
 كه بدین پایگاه چه گونه رسیدي در علوم گفت بدانكه هرچه  
 ندانستم از پرسیدن آن ننگ و عار نداشتم  
 قطعه

امید عافیت آنکه بود موافق عقل  
 که نبض را بطبیعت شناس بنمائي  
 پیوس هرچه نداني که دل پرسیدن  
 دلیل را تو باشد بعز دانا ئي

1 From—2 Moorsheed Mohammed Ben Mohammed Ghezaly—3 on whom be the mercy of God—4 they asked—5 saying, that—6 in this, to this—7 rank position, degree—8 in what manner—9 arrived you—10 in the sciences, knowledge—11 he said—12 for that reason, on that account—13 whatever—14 I knew not, I did not understand—15 from the asking, to ask—16 that—17 shame—18 and modesty—19 I possessed not, I had not—20 hope, trust—21 of health—22 that time may be—23 according—24 to wisdom—25 when your pulse—26 to one who knows the temperament (*i. e.*, a physician)—27 to show, you lay before—28 ask—29 whatever—30 you know not—31 because—32 the baseness, disgrace (*i. e.*, shame)—33 of asking, to ask—34 is the proof, guide—35 of the road—36 of you—37 may be—38 to the extreme of knowledge, or with honor to knowledge, (*i. e.*, without any detriment to yourself.)

They asked Imam Moorsheed Mohammed Ben Mohammed Ghezaly, on whom be the mercy God, by what means he had attained to such a degree of knowledge. He replied, "in this manner, whatever I did not know, I was not ashamed to enquire about." There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse. Inquire about every thing that you do not know; since for the small trouble of asking, you will be guided in the respectable road of knowledge.

## T A L E 78.

<sup>8</sup> هر چه <sup>7</sup> داني <sup>6</sup> كه <sup>5</sup> هراينه <sup>4</sup> معلوم <sup>3</sup> تو <sup>2</sup> خواهى <sup>1</sup> شدن <sup>8</sup> بپرسيدن <sup>7</sup> آن  
<sup>14</sup> تعجيل <sup>13</sup> مكن <sup>12</sup> كه <sup>11</sup> هيبت <sup>10</sup> و <sup>9</sup> دهشت <sup>14</sup> را <sup>13</sup> زيان <sup>12</sup> دارد  
 شعر  
<sup>20</sup> چو <sup>19</sup> لقمان <sup>18</sup> ديد <sup>17</sup> كاندلر <sup>16</sup> دست <sup>15</sup> داود <sup>20</sup>  
<sup>24</sup> شهي <sup>23</sup> آهن <sup>22</sup> بمعجز <sup>21</sup> موم <sup>24</sup> گردد  
<sup>27</sup> نپرسيدش <sup>26</sup> چه <sup>25</sup> مي <sup>27</sup> سازي <sup>26</sup> چو <sup>25</sup> دانست  
<sup>30</sup> كه <sup>29</sup> بي <sup>28</sup> پرسيد <sup>30</sup> نش <sup>29</sup> معلوم <sup>30</sup> گردد

1 Whatever--2 you know--3 that--4 certainly--5 known to you--6 will become--7 by asking--8 that--9 haste--10 do not--11 because dread, awe--12 and fear, awe--13 less, loss--14 possesses (*i. e.*, causes)--15 when--16 Lokman--17 saw--18 that within--19 the hand--20 of David--21 (a redundant particle)--22 iron--23 by a miracle--24 became wax--25 he asked him not--26 what make you?--27 when he knew--28 that--29 without asking him--30 it would become known.

Whenever you are certain that any thing will be known to you in time, be not hasty in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax; he did not ask how he did it; being persuaded, that without asking, it would be made known.

## T A L E 79.

از لوازم صحبت یکی آنست که یا خانه بپردازی و یا با خانه  
خدای در سازی

## قطعه

حکایت بر مزاج مستمع گوی اگر دانی که دارد با تو میلی  
هر آن عاقل که با مجنون نشیند نگوید جز حدیث روی لیلی

1 From or of the necessaries, qualifications—2 of society, companionship—3 one—4 that is—5 that—6 either—7 your house—8 you should arrange, be employed about—9 or else with the house—10 of God—11 you should make (*i. e.*, arrange)—12 the story according to the temper, temperament—13 of the hearer—14 say you—15 if—16 you know—17 that he possesses—18 towards you—19 attachment, regard—20 every—21 wise person—22 who—23 with Mujnoon—24 sits—25 will not say, speak—26 except—27 of the story—28 of the face of Leila.

Amongst the qualifications for society, it is necessary, either that you attend to the concerns of your household, or else devote yourself to religion. Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you. Any wise man who associates with Mujnoon, will talk of nothing else, but of the face of Leila.

## TABLE 80.

<sup>8</sup> هر که <sup>1</sup> با <sup>2</sup> بدان <sup>3</sup> نشیند <sup>4</sup> اگرچه <sup>5</sup> طبیعت <sup>6</sup> ایشان <sup>7</sup> درو <sup>8</sup> اثر نکند  
<sup>16</sup> بطریقت <sup>9</sup> ایشان <sup>10</sup> متهم <sup>11</sup> گردد <sup>12</sup> چنانکه <sup>13</sup> اگر <sup>14</sup> شخصی <sup>15</sup> بخوابات <sup>16</sup> رود  
<sup>20</sup> بنماز کردن <sup>17</sup> منسوب <sup>18</sup> نشود <sup>19</sup> الا <sup>20</sup> بخمر خوردن

## مثنوی

<sup>27</sup> رقم <sup>21</sup> بر خود <sup>22</sup> بنادایی <sup>23</sup> کشیدی <sup>24</sup> که نادان <sup>25</sup> را <sup>26</sup> بصحبت <sup>27</sup> برگزیدی  
<sup>35</sup> طلب کردم <sup>28</sup> ز دانائی <sup>29</sup> یکی <sup>30</sup> پند <sup>31</sup> مرا <sup>32</sup> گفتا <sup>33</sup> که <sup>34</sup> با نادان <sup>35</sup> مپیوند  
<sup>41</sup> که گر <sup>36</sup> صاحب <sup>37</sup> تمیزی <sup>38</sup> خراباشی <sup>39</sup> وگر نادانی <sup>40</sup> ابلهتر <sup>41</sup> بباشی

1 Whoever—2 with bad folks—3 sits—4 although—5 the temper, principles—6 of them—7 upon him—8 does not make an impression—9 with the ways—10 of them—11 will be stigmatised, accused, blamed for—12 in the same way—13 if—14 a person—15 into a tavern—16 should go—17 to pray (*lit.* to do prayers)—18 will not be imputed, will not be suspected—19 except for wine spirits—20 to drink (*i. e.*, that he went to drink)—21 writing, mark, character—22 on yourself—23 by foolishness—24 you have drawn—25 because to the foolish—26 in companionship—27 you have chosen—28 I asked—29 from a wise person—30 one—31 advice, maxim—32 he said to me—33 that, viz.—34 with the foolish—35 do not join, associate—36 because if—37 you are a man of judgment—38 you will become an ass—39 and if you are a fool, if you are ignorant—40 more stupid—41 you will remain (*i. e.*, become)

Whosoever associates with the wicked, although he may not imbibe their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern, with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatised yourself with the character of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, "associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

## T A L E 81.

۱ حالم شتر چنانکه معلومست که اگر طفلی ۲ ۳ ۴ ۵ ۶ ۷ ۸  
 ۹ و صد فرسنگ ببرد گردن از متابعت او نه ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵  
 ۱۶ هولناکش پیش آید که موجب هلاک باشد و طفل بنادانی ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳  
 ۲۴ آنچه خواهد رفتن زمام از کفش در گسلاند و دیگر متابعت نکند ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱  
 ۳۲ که هنگام درشتی ملاطفت مضمومت و گفته اند که دشمن ۳۳ ۳۴ ۳۵ ۳۶ ۳۷  
 ۳۸ بملاطفت دوست نگردد بلکه طمع زیادت کند ۳۹ ۴۰ ۴۱ ۴۲ ۴۳  
 قطعه  
 ۴۴ کسی که لطف کند با تو خاکپایش ۴۵ ۴۶ ۴۷ ۴۸ ۴۹  
 ۵۰ وگر خلاف کند در دو چشمش آگن خاک ۵۱ ۵۲ ۵۳ ۵۴  
 ۵۵ سخن بلطف و کرم با درشت روی مگوي ۵۶ ۵۷ ۵۸ ۵۹  
 ۶۰ که دزنگ خورده نگردد بنرم سوهان پاک ۶۱ ۶۲ ۶۳ ۶۴ ۶۵

1 The wildness,—2 of the camel—3 in such a manner—4 is known—5 that if—6 a child—7 its bridle—8 lays hold, seizes—9 and one hundred fursungs,—10 takes, leads—11 neck—12 from the obedience of him—13 does not twist, turn—14 but if—15 a road—16 to him dangerous—17 comes in front—18 that—19 the means, cause—20 of ruin, danger, destruction—21 may be—22 and the child—23 by stupidity, foolishness—24 that place—25 desires to go, intends to proceed on—26 the reins, bridle—27 from—28 his hands,—29 draws, drags—30 and again—31 does not obey—32 because at the time—33 of danger, hardship—34 kindness—35 is a crime—36 and they have said—37 that an enemy—38 by kindness—39 does not become a friend—40 but, on the contrary—41 avarice—42 more,—43 does, creates,—44 to any one—45 who—46 kindness does—47 on you, towards you—48 the dust of his feet (*i. e.*, humble)—49 remain—50 and if—51 he does contrary, acts contrarily—52 in two—53 eyes of him—54 fill dust—55 speech—56 by kindness—57 and kindness—58 to one with a harsh visage, or austere countenance—59 speak not you—60 because—61 rust—62 caten (*i. e.*, iron)—63 becomes not—64 with a soft file, smooth file—65 pure, clean bright.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred fursungs without being in the least disobedient; but if the road becomes dangerous and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him, any longer; because in the time of danger courteousness is a crime, for they have said, "An enemy does not become a friend, through indulgence, nay it increases his avarice." Be humble unto him who shews you kindness, and to him who acts contrarily, fill his eyes with dust. Speak not with favour and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

## T A L E 82.

<sup>7</sup> بدانند <sup>6</sup> تا مایهٔ فضلش <sup>5</sup> افتاد <sup>4</sup> دیگران <sup>3</sup> سخن <sup>2</sup> در پیش <sup>1</sup> هر که  
<sup>13</sup> گفته اند <sup>12</sup> و بزرگان <sup>11</sup> معلوم کنند <sup>10</sup> جهلش <sup>9</sup> پایهٔ <sup>8</sup> بیشک

## قطعه

<sup>20</sup> سوال کنند <sup>19</sup> کزو <sup>18</sup> آنکه <sup>17</sup> مگر <sup>16</sup> جواب <sup>15</sup> هوشمند <sup>14</sup> ندند  
<sup>27</sup> بر مجال کنند <sup>26</sup> دعویش <sup>25</sup> حمل <sup>24</sup> مزاج سخن <sup>23</sup> بود <sup>22</sup> برحق <sup>21</sup> کرچه

1 Whoever—2 in the front—3 of the speech, conversation—4 of others  
 —5 falls, (*i. e.*, comes into, interrupts)—6 so that the capital of his excellence,  
 (*i. e.*, degree of excellence, wisdom)—7 they (*i. e.*, folks) should know—8  
 without doubt—9 the rank—10 of his stupidity—11 they know—12 and the  
 sages—13 have said—14 gives not—15 the man of sense, wise man—16  
 an answer—17 except—18 at that time—19 that from him—20 they ask a  
 question—21 although—22 true, right—23 may be—24 the tenor of the  
 speech, the temperament of the discourse—25 the burden—26 of his claim  
 (*i. e.*, pretensions) —27 they consider absurd, impossible.

Whosoever interrupts the conversation of others, to make a display of his  
 own wisdom, certainly betrays his ignorance. The sages have said, that a  
 wise man speaketh not until they ask him a question. Although the tem-  
 perament of the discourse may be true, yet it is difficult to admit his  
 pretensions.

## T A L E 83.

1 ریشی درون 2 جامه 3 داشتم 4 شیخ 5 رحمت الله علیه 6 هر روز  
 7 پرسیدی 8 که 9 چونی 10 ونپرسیدی 11 که 12 جراحک 13 تو 14 برکجاست 15 احترام  
 16 ازانکه 17 ذکر 18 هرعضوی 19 روا نباشد 20 و خودمندان 21 گفته اند 22 هرکه  
 23 سخن 24 نسجد 25 از جوابش 26 برنجد

## قطعه

27 قانیک 28 ندانی 29 که 30 سخن 31 عین صوابست  
 32 باید 33 که بگفتن 34 دشمن 35 از هم 36 نکشائی  
 37 گراست 38 سخن 39 گوئی 40 و در بند 41 بهمانی  
 42 به 43 زانکه 44 دروغت 45 دهد 46 از بند 47 رهائی

1 A sore—2 under—3 my garment—4 I had, I possessed—5 my spiritual guide—6 on whom be the mercy of God—7 every day—8 asked—9 saying—10 how are you?—11 and asked not—12 saying—13 your sore, wound—14 whereon is, whereabouts is—15 avoiding—16 for that reason, because—17 the mention—18 of every limb, member—19 is not proper—20 and the wise—21 have said—22 whoever—23 speech—24 does not weigh (*i. e.*, ponder)—25 from his answer—26 grieves, is offended at—27 until good—28 you know not—29 that—30 the speech—31 is perfectly true, or proper—32 it befits, it is fit—33 that to speak—34 mouth (*i. e.*, lips)—35 from one another—36 you should not open—37 if true—38 speech—39 you say—40 and in confinement—41 you remain—42 it is better—43 than that—44 your lie—45 should give—46 from confinement—47 release, freedom.

Once when I had a sore under my garment, my superior, on whom be the mercy of God, every day asked me "how do you do?" avoiding to mention the seat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the answer which he receives. As long as you are in doubt whether an expression is perfectly correct, you ought not to open your mouth. If by speaking truth you should continue in confinement, it is better than getting released by uttering falsehood.



## T A L E 84.

<sup>6</sup> دروغ <sup>1</sup> گفتن <sup>2</sup> بضربت <sup>3</sup> لایب <sup>4</sup> ماند <sup>5</sup> اگر نیز <sup>6</sup> جراحت <sup>7</sup> درست <sup>8</sup> شود  
<sup>13</sup> نشان <sup>12</sup> بماند <sup>11</sup> چون <sup>10</sup> برادران <sup>9</sup> یوسف <sup>8</sup> علیه السلام <sup>7</sup> بدروغ <sup>6</sup> منسوب <sup>5</sup> شدند  
<sup>17</sup> بر راست <sup>16</sup> گفت <sup>15</sup> ایشان <sup>14</sup> اعتماد <sup>13</sup> نماند

## قطعه

<sup>26</sup> یکی <sup>25</sup> را <sup>24</sup> که <sup>23</sup> عادت <sup>22</sup> بود <sup>21</sup> راستی <sup>20</sup> خطائی <sup>19</sup> کند <sup>18</sup> در <sup>17</sup> گذاری <sup>16</sup> رواست  
<sup>34</sup> وگر <sup>33</sup> نامور <sup>32</sup> شد <sup>31</sup> بقول <sup>30</sup> دروغ <sup>29</sup> اگر راست <sup>28</sup> گوید <sup>27</sup> تو <sup>26</sup> گوئی <sup>25</sup> خطاست

1 To tell a lie—2 a blow, violent, a stroke, hard—3 resembles, is like—4 if also—5 the wound—6 becomes right heals—7 the mark sign—8 remains—9 like—10 the brothers of Joseph—11 on whom he peace—12 with falsehood—13 were accused of, had imputed to them—14 upon the true—15 speech, saying—16 of them—17 reliance remained not—18 to one—19 who—20 custom—21 was—22 truth (*i. e.*, of speaking the truth)—23 a fault—24 does—25 in pardoning, passing over—26 is proper, fit—27 and if—28 was notorious—29 in words—30 of falsehood—31 if truth—32 speaks, should speak—33 you will say, you say—34 it is an error, a lie, falsehood.

Telling a lie is like inflicting a wound, which when healed leaves a scar. Joseph's brethren, having become notorious for falsehood, when they spoke truth, it was not believed. God hath said, "you shall be interrogated concerning your affections." When one who practises veracity, commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood speaks truth you will say it is a lie.

## T A L E 85.

اجل کاینات از روی ظاهر آدمیست و اذل موجودات سگ  
و باتفاق خردمندان سگ حق شناس به از آدمی ناپاس  
قطعه

سگی را لقمه هرگز فراموش نگردد گرزنی صد نوبتش سنگ  
و گر عمری نوازی سفله را بکمتر چیزی آید با تو در جنگ

1 The most glorious, excellent, worthy—2 of the creation, created beings—3 from the face—4 of appearance (*i. e.*, to all appearance)—5 is man—6 and the vilest, most abject—7 of beings, things existing—8 is the dog—9 and by the agreement—10 of the wise—11 a dog—12 knower of right (*i. e.*, grateful)—13 is better than—14 a man—15 ungrateful, not thankful—16 the dog—17 a morsel—18 ever—19 forgotten—20 does not (*i. e.*, does not forget)—21 if you strike—22 an hundred—23 times him—24 with a stone—25 and if—26 a life-time—27 you cherish—28 a mean person, mean wretch—29 for a little, for a most trifling—30 thing—31 he comes—32 with you—33 in battle (*i. e.*, fights with you for a mere trifle.)

Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree that a grateful dog is better than an ungrateful man. A dog never forgets a morsel, although you pelt him an hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

## T A L E 86.

از نفس پرور هنروری نیاید و بی هنر سرور بر او نشاید  
مثنوی

مکن رحم بر گاو بسیار خوار که بسیار خست بسیار خوار  
چو گاو ار همی بایدت فریبی چو خر تن بچور کسان در دهی

1 From—2 the sensualist—3 virtue, celebrity—4 comes not—5 and to the unskilful—6 dominion sway—7 befits not is not proper—8 do not, exercise not—9 mercy kindness—10 on the ox—11 a great eater, voracious—12 because—13 much sleeps—14 the great-eater, the glutton—15 as, like—16 the ox—17 if—18 you desire—19 fat (*i. e.*, to be fat)—20 like the ass—21 your body—22 to the oppressors—23 bestow, give, make over, submit.

A sensualist does not practise virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

## TABLE 87.

در انجيل آمده است كه اي فرزند آدم اگر توانگري دهمت  
از من مشغول شوي بمال وگر درويش كنمت تنگدل نشيني پس  
حلاوت ذكر من كجا يابي و بعبادت من كي شتابي

## قطعه

كه اندر نعمتي مغرور و غافل كه اندر تنگدستي خسته و ريش  
چو درسرا و ضرا حالت اينست ندانم كي بحق پردازي از خویش

1 In the Gospel—2 it is brought, (*i. e.*, said)—3 viz.—4 O! sons of Adam—5 if—6 riches—7 I grant you—8 from me—9 engaged—10 you become—11 as regards property (*i. e.*, thinking mostly of wealth)—12 and if—13 I make you poor—14 distressed—15 you sit—16 therefore—17 the sweetness—18 of remembering me, mentioning me—19 where—20 can you get?—21 and in the worship of me—22 how—23 will you hasten or endeavour—24 at times—25 in good fortune—26 proud—27 and negligent—28 at times—29 during hardship, poverty—30 broken—31 and wounded—32 when—33 during happiness—34 and in misery—35 this is your state—36 I know not—37 how, when—38 you will think of God—39 from yourself (*i. e.*, when your thoughts will be given from *yourself* to God.)

It is said in the Gospel, "O sons of Adam, if I should grant you riches, you would be more intent on them than on me; and if I should make you poor, your hearts would be sorrowful; and then, how could you properly celebrate my praise; and after what manner would you worship me? Sometimes in affluence you are proud, and negligent, and again in poverty you are afflicted and wounded. Since such is your disposition, both in happiness and in misery, I know not at what time you will find leisure to worship God."

## T A L E 88.

ارادت<sup>1</sup> همچون<sup>2</sup> یکی<sup>3</sup> را از تخت<sup>4</sup> شاهی<sup>5</sup> فرود<sup>6</sup> آرد و دیگری<sup>7</sup>  
در شکم<sup>8</sup> ماهی<sup>9</sup> نگه<sup>10</sup> دارد

## بیت

وقتیست<sup>11</sup> خوش<sup>12</sup> آنرا<sup>13</sup> که<sup>14</sup> بود<sup>15</sup> ذکر<sup>16</sup> تو<sup>17</sup> سونس<sup>18</sup>  
ور خود<sup>19</sup> بود<sup>20</sup> اندر شکم<sup>21</sup> حوت<sup>22</sup> چو<sup>23</sup> یونس<sup>24</sup>

1 The desire—2 of God—3 to one—4 from the throne—5 of royalty—6 brings down—7 and to another—8 in the belly—9 of the fish—10 guards—11 his time is—12 happy—13 of that person (*i. e.*, that person)—14 who—15 has—16 the remembrance—17 of you—18 God—19 although he himself—20 were or should be—21 inside the belly—22 of the whale—23 like—24 Jonas.

The divine will displaces one from the throne of royalty, and preserves another in the fish's belly. Happy is the state of him, who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

## T A L E 89.

اگر تیغ<sup>1</sup> قهر<sup>2</sup> بر کشد<sup>3</sup> نبی<sup>4</sup> و ولی<sup>5</sup> سردر<sup>6</sup> کشد<sup>7</sup> و اگر غمزه<sup>8</sup> لطف<sup>9</sup>  
بچنبداند<sup>10</sup> بدانرا<sup>11</sup> به نیکان<sup>12</sup> در رساند<sup>13</sup>

## قطعه

گر<sup>14</sup> بمحشر<sup>15</sup> خطاب<sup>16</sup> قهر<sup>17</sup> کند<sup>18</sup> انبیا<sup>19</sup> را چه<sup>20</sup> جای<sup>21</sup> معذرتست<sup>22</sup>  
پرده<sup>23</sup> از روی<sup>24</sup> لطف<sup>25</sup> گو بردار<sup>26</sup> کاشقی<sup>27</sup> را امید<sup>28</sup> مغفرتست<sup>29</sup>

1 If—2 the sword—3 of anger—4 should draw out, unsheath—5 the Prophets and Saints—6 would draw back their heads, shrink back—7 and if—8 a glance—9 of kindness—10 should shake (*i. e.*, bestow)—11 to the bad—12 with the good—13 would cause to arrive—14 if—15 at the resurrection—16 the title—17 of anger—18 should assume, (*lit. do*)—19 to the Prophets—20 what place—21 of pardon is (*i. e.*, will be.)

If God should unsheath the sword of his wrathful indignation, both Prophets and Saints would shrink back with dread; and if he were to bestow a glance of benignity, the wicked would obtain virtue. If at the resurrection he should be strict in judgment, what can even the Prophets plead in excuse. Let us say, "Out of thy mercy remove the veil, seeing that sinners are in hope of pardon."

## T A L E 90.

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨  
 کس بتادیب دنیا راه صواب نگیرد بتعذیب عقبی گرفتار آید

بیت

٩ ١٠ ١١  
 پند ست خطاب مهتران انکه بند

١٢ ١٣ ١٤ ١٥  
 چون پند دهند و نشنوی بند نهند

١٦ ١٧ ١٨ ١٩ ٢٠  
 نیک بختان بحکایات و امثال پیشینیان پند گیرند پیش ازان

٢١ ٢٢ ٢٣ ٢٤  
 که پسینیان بواقعه ایشان مثل زنند

قطعه

٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢  
 نرود مرغ سوی دانه فراز چون دگر مرغ بیند اندر بند

٣٣ ٣٤ ٣٥ ٣٦ ٣٧  
 پند گیر از مصائب دگران تا نگیرند دیگران ز تو پند

1 Whoever—2 by the chastisement, correction—3 of the world, the times—4 the road of rectitude—5 does not seize—6 by the punishment, torment—7 of the future—8 will become a prisoner (*i. e.*, be punished)—9 advice is—10 the title or usual custom of great people—11 then imprisonment—12 when—13 they give advice—14 and you listen not—15 they confine—16 fortunate people—17 by the histories and precepts—18 of their ancestors, of the ancients—19 take warning accept advice—20 before that (*i. e.*, time)—21 viz.—22 that those after them, (*i. e.*, their posterity)—23 by their events, proceedings—24 may take an example—25 goes not—26 the bird—27 in the direction—28 of the scattered grain—29 when—30 another bird—31 he sees, observes—32 within the snare or imprisonment—33 seize or take advice—34 from the misfortunes of others—35 so that may not take—36 others—37 from your advice, (*i. e.*, example.)

He who is not brought into the road of rectitude by worldly afflictions, shall suffer eternal punishment. The Almighty said, "Of a truth, I will cause you to suffer light punishment, and not the greatest torments." Great men first admonish, and then confine; when they give advice, and you listen not, they put you in fetters. The fortunate take warning from the histories and precepts of the ancients, in order that themselves may not become an example to posterity. *The bird alighteth not on the spread net,\** when it beholds another bird in the snare. Take warning by the misfortunes of others, that others may not take example from you.

\* The bird goes not in the direction of the "scattered grain."

## T A L E 91.

آن را که گوش ارادت گران افریده اند چون کند که بشنود  
و آنرا که بکنند سعادت کشیده اند چون کند که نرود  
قطعه

شب تاریک دوستان خدای می بتابد چو روز رخشنده  
وین سعادت بزور بازو نیست تا نبخشند خدای بخشند

## رباعی

از تو بکه نالم که دگر داور نیست  
وز دست تو هیچ دست بالاتر نیست  
آن را که تو رهبری کنی گم نشود  
و آن را که تو گم کنی رهبر نیست

1 To him—2 whom—3 the ear of inclination—4 heavy (*i. e.*, deaf) they have created—5 what can he do—6 as regards hearing (*lit.* that he should hear)—7 and to him whom—8 into the noose of fate, or felicity—9 they have drawn—10 what can he do—11 as regards not going (*lit.* that he should not go)—12 a dark night—13 to the friends of God—14 shines—15 like the day—16 glittering shining—17 and this felicity or good fate—18 by the power of the arm—19 is not—20 so long as bestows not—21 God—22 the bestower, the donor, the giver—23 from you—24 towards whom—25 shall I complain—26 because another—27 judge—28 there is not—29 and from your hand—30 any hand—31 higher is not—32 to him whom—33 you show the way, you guide—34 is not lost, strays, not—35 and to him whom—36 you cause to wander, and you lose—37 any one him—38 guide is not.

He who is born deaf, how can he hear; and he on whom the noose is flung\*, how can he avoid going? To those who are befriended by God, the dark night is as bright as the shining day; but this happiness is not procurable by the strength of the arm, until it is granted by God.† To whom else shall I complain, since there is no other judge, and there being no hand higher than thine? Whosoever thou guidest, cannot stray, and whosoever thou causdest to wander hath no guide.

\* And they who are drawn into the noose of "good fortune."

† Until it is given by God "the bestower."

## T A L E 92.

دَدَايِ نِيكَ اَنْجَامِ بَهْ اَز بَادشَادِ بَدِ فَرَجَامِ

بیت

غَمِي كَز پِيَشِ شَادْمَانِي بَرِي بَهْ اَز شَادِي كَز پِيَشِ غَمِ خُورِي

1 A beggar—2 of a good—3 end—4 is better than—5 a king—6 of bad end—7 grief—8 that before—9 happiness—10 you endure—11 is better than—12 happiness—13 that after it—14 you suffer grief, endure sorrow.

A durwaish whose end is good, is better than a king whose end is evil. It is better to suffer sorrow before, than after the enjoyment of happiness.

## T A L E 93.

زَمِينِ رَا اَز اَسْمَانِ نَثَارِ سَتِ وَّ اَسْمَانِ رَا اَز زَمِينِ شَبَارِ

بیت

گَرْتِ خُوئي مَنِ اَمَدِ نَا سَزَاوَارِ  
تُو خُوئي نِيكَ خُوِيَشِ اَز دَسْتِ مِگْذَارِ  
حَقِّ تَعَالِي مِي بِيَنَدِ وَّ مِي پُوَشَدِ وَّ هَمَسَايَهْ نَمِي بِيَنَدِ  
و مِي خَرُوَشَدِ

بیت

نَعُوذُ بِاللَّهِ اِگَرِ خَلْقِ غَيْبِ دَانِ بُوَدِي  
كُسي بِحَالِ خُودِ اَز دَسْتِ كُسِ نِيَا سُوَدِي

1 The earth, ground—2 from the sky—3 is indebted—4 and the sky—5 from the ground—6 dust (*i. e.*, receives)—7 if to you—8 my disposition—9 comes appears—10 un-worthy—11 your disposition—12 good—13 of your own—14 *lit.* give not from your hand (*i. e.*, quit not)—15 God—16 sees—17 and conceals—18 and the neighbour—19 does *not* see—20 and (yet) makes a noise, proclaims aloud—21 God preserve us—22 if the creation, mortals—23 the knowers of secrets—24 were—25 any one—26 as regards their own state—27 from the hands of another—28 would not be satisfied (*i. e.*, would not be free from the interference of others.)

The sky enriches the earth with showers, and the earth returns it nothing but dust. (*Arabic*,) *A jar exudes whatever it contains.* If my disposition is not worthy in your sight, quit not your own good manners. The Almighty beholdeth the crime, and concealeth it; and the neighbour seeth not, yet proclaimeth it aloud. God preserve us! if men knew what is done in secret, no one would be free from the interference of others.

## T A L E 94.

زر از معدن بکان کنند بدر آید و از دست بشیل بجان نهند  
قطعه

دوان نهند و گوش دارند گویند امید به که خورده  
زدی بینی بکام دشمن زر مانده و خاکسار مرده

1 Gold—2 from the mine—3 by digging the quarry, or mine—4 comes out—5 and from the hand—6 of the miser—7 by his life—8 to dig, (*i. e.*, digging his soul)—9 the mean eat not—10 and guard or take care of—11 they say—12 the hope—13 is better than—14 the enjoyment (*lit.* the eaten or tasted)—15 one day—16 you will see—17 agreeably to the desire of the enemy, as the enemy wishes—18 the gold—19 remaining, (remained)—20 and the earthy one (*i. e.*, the mean one) humble, mixed with dust—21 dead, gone.

Gold is obtained from the mine, by digging the earth, and from the miser, by digging his soul. Men of grovelling disposition expend not; and hoard with care; saying that the hopes of expending, is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

## T A L E 95.

هر که بزیر دستان نبخشاید بچور زیر دستان گرفتار آید

مثنوی

نه هر بازو که دروی قوتی هست  
بمردی عاجزان را بشکنند دست  
ضعیفان را مکن بردل گزندی  
که در مانی بچور زور مندی

1 Whoever—2 to those under them, to the weak—3 does not bestow—4 in the violence—5 of the powerful—6 will be taken prisoner—7 not every—8 arm—9 that in it—10 is strength, is power—11 by manliness, (*i. e.*, power)—12 to the poor, humble—13 can break their hands (*i. e.*, overpower)—14 to the weak—15 do not, offer not—16 on heart—17 an injury—18 because you may fall—19 by the power, violence—20 of a strong person, of the powerful.

Those who do not pity the weak, will suffer violence from the powerful. It does not always happen that the strong arm can overpower the hand of the weak. Distress not the heart of the weak, lest you fall by one more powerful than yourself.



## T A L E 96.

عاقل چون خلاف درمیان بیند بجهد و چون صلح بیند لنگر  
 بنهد که اینجا سلامت بر کرانست و اینجا خلوت در میان

1 A wise man—2 when—3 difference, contention—4 between (*i. e.*, folks)—5 sees, observes—6 endeavours, (*i. e.*, progresses)—7 and when—8 he sees peace—9 anchor—10 he places (*i. e.*, drops)—11 because in that place—12 safety—13 on the bank is, on or near the beach is—14 and in this place—15 freshness, enjoyment—16 in the midst, in the middle.

The wise man, on beholding contention, withdraweth himself; and when he seeth peace, droppeth anchor; because there is safety on the beach, and here is enjoyment in the middle.

## T A L E 97.

مقام را سه شش می باید ولیکن سه یک می آید  
 بیت

هزار بار چرا گاه خوشتر از میدان  
 ولیکن اسپ ندارد بدست خویش عنان

1 The gamster—2 three sixes—3 desires, wishes for—4 but—5 three ones (*i. e.*, aces)—6 come (*i. e.*, turn up) appear—7 a thousand times—8 the pasture land—9 is nicer, pleasanter—10 than the plain—11 but—12 the horse possesses not—13 in his own hands (*i. e.*, own option)—14 the reins.

The gamster wants three sixes, but three aces turn up. Pasture land is a thousand times better than the plain; but the horse has not command of the reins.

## T A L E 98.

درویشی در مناجات میگفت یارب بر بدان رحمت کن که بر  
 نیکان خود رحمت کرده که ایشان را نیک آفریده

1 A devotee—2 in prayer—3 was saying—4 O! God—5 on the wicked  
 —6 grant mercy—7 because on—8 the good—9 you yourself—10 have been  
 merciful—11 viz., because—12 to them—13 you have created good or vir-  
 tuous.

A durwaish, in his prayer, said, "O God shew pity towards the wicked,  
 for on the good thou hast already bestowed mercy, by having created them  
 virtuous."

## T A L E 99.

اول کسی که علم بر جامه و انگشتری در دست نهاد جمشید  
 بود گفتندش چرا همه زینت و آرایش بچپ داری و فضیلت  
 راست راست گنت راست را زینت راستی تمامست  
 قطع

فریدون گفت نشان چین را که پیرامون خر گاهش بدوزند  
 بدانرا نیک دار ای مرد هشیار که نیکان خود بزرگ و نیکروزند

1 The first—2 person—3 who the science—4 as regards dress—5 and a ring  
 —6 on the hand—7 placed, introduced—8 Jumshaid—9 was—10 they said to  
 him—11 why—12 all the ornament—13 and adornment—14 on the left (*i. e.*,  
 hand) bestow you?—15 and excellence, dignity—16 to the right (*i. e.*, hand)  
 is, belongs to the right—17 he replied—18 to the right—19 the grace of the  
 right (*i. e.*, rectitude)—20 is complete, sufficient—21 Feridoon—22 said—23  
 to the Chinese embroiderers, gilders, painters—24 that—25 about the borders,  
 lappet, skirt, flap, circuit—26 of his tent, pavilion, palace—27 they should sew,  
 embroider—28 to the wicked—29 be good, keep good—30 O! man—31 wise,  
 prudent—32 because the good—33 themselves—34 great—35 and happy are,  
 of good day's are, fortunate are.

Jumshaid introduced distinctions in dress, and was the first person who  
 wore a ring on the finger. They asked him why he had given the whole  
 grace and ornament to the left, whilst excellence belongs to the right hand?  
 He replied the right hand is completely ornamented by its own rectitude.  
 Feridoon commanded the Chinese embroiderers to embroider the following  
 words on the outside of his pavilion, "O man of prudence, do thou good to  
 the wicked; for the virtuous are of themselves great and happy."

## T A L E 100.

بزرگی را گفتند با چندین فضیلت که دست راست دارد  
 خاتم چرا در دست چپ میکنند گفت ندانی که همیشه  
 اهل فضل محروم باشد

## بیت

آن که حظ آفرید و روزی بخت یا فضیلت همید شد یا بخت

1 To a great man—2 they said—3 with such, so many—4 virtues—5 that—6 the right hand—7 possesses—8 the seal, signet ring—9 why—10 on the left hand—11 they put—12 he said—13 know you not—14 that the neighbour—15 of the man of excellence—16 remains exempt (*i. e.*, is not blessed with excellence)—17 he who—18 created pleasure—19 and subsistence and fate—20 either excellence, virtue—21 grants, bestows—22 or good fortune, riches.

They said to a great man, "seeing that the right possesses so much excellence, what is the reason of their wearing the ring on the left hand?" He replied, "dost you know that the virtuous man is always neglected?" He who hath appointed both happiness and misery, bestoweth either virtue or riches."

\* Know you not that the neighbour of the "man of excellence" is exempt (*i. e.*, deprived of excellence.)

## T A L E 101.

نصیحت پادشاهان مسلم کسی راست که بیم سر ندارد  
 و امید زر

## مثنوی

موحد چه در پای ربی زرش چه شمشیر هندی نهی بر سرش  
 امید و هراسش نباشد ز کس برینست بنیاد توحید و بس

1 Advice—2 to kings—3 guarded (*i. e.*, dependent)—4 on a person is—5 who—6 the dread of his head (*i. e.*, death)—7 possesses not—8 or the hope of gold (*i. e.*, reward)—9 the Unitarian—10 whether—11 at his feet—12 you scatter—13 gold for him—14 whether—15 a sword—16 of India—17 you place—18 on his head—19 hope—20 and his dread—21 has not—22 from any one—23 on this—24 is the foundation—25 of the unity of belief—26 and enough, sufficient, (*i. e.*, no more is requisite.)

He is the proper person to give advice to kings, who neither dreads the loss of his head, nor seeks for reward. He who is orthodox, whether you pour money under his feet, or apply an Indian scimitar to his head, has neither hope nor fear, from any one; and this is the true basis of piety.

## T A L E 102.

<sup>7</sup> بادشاه <sup>2</sup> از بهر <sup>3</sup> دفع <sup>4</sup> ستمگارانست <sup>5</sup> و <sup>6</sup> شکنه <sup>7</sup> براي <sup>8</sup> خون خواران  
<sup>9</sup> و قاضي <sup>10</sup> مصلحت <sup>11</sup> جوي <sup>12</sup> طراران <sup>13</sup> هرگز <sup>14</sup> دو خصم <sup>15</sup> راضي  
<sup>16</sup> پيش <sup>17</sup> قاضي <sup>18</sup> نروند

## قطع

<sup>17</sup> چو <sup>18</sup> حق <sup>19</sup> معاینه <sup>20</sup> داني <sup>21</sup> که <sup>22</sup> سي <sup>23</sup> ببايد <sup>24</sup> داد  
<sup>25</sup> بلطف <sup>26</sup> به <sup>27</sup> که <sup>28</sup> بجنگ <sup>29</sup> آوري <sup>30</sup> و <sup>31</sup> دلتنگي  
<sup>32</sup> خراج <sup>33</sup> اگر <sup>34</sup> نگذارد <sup>35</sup> کسی <sup>36</sup> بطيبت <sup>37</sup> نفس  
<sup>38</sup> بقهر <sup>39</sup> از <sup>40</sup> و <sup>41</sup> بستا <sup>42</sup> نند <sup>43</sup> مرد <sup>44</sup> سر <sup>45</sup> هنگي

1 A king—2 for the sake—3 of the restraint—4 of oppressors is—5 and the  
 superintendent of police—6 for the sake—7 of murderers (*i. e.*, is kept)—8  
 and the Cazy—9 for what is fit—10 to search—11 as regards thieves—12 ever  
 —13 two angry persons—14 who are agreed as to what is right—15 before the  
 Cazy—16 they do not go, go not—17 when—18 right—19 you observe—20  
 must be given—21 with kindness—22 is better than—23 with contention—24  
 and displeasure—25 the rent—26 if—27 does not give—28 any person—29  
 with a willing temperament—30 with anger, force—31 from him they take—32  
 the officer's men, the officials of Government.

A king is for the restraint of oppressors; the superintendent of police, for  
 guarding off murderers, and the Cazy for hearing complaints against thieves.  
 Two men of honest intentions, never refer their complaint to the Cazy. When  
 you perceive what is just, and that it must be given, it is better to give  
 it with kindness, than with contention and displeasure. If a man does not  
 pay the tax willingly; the officer's servant will exact it by force.

## T A L E 103.

۶ کس را ۱ دندان ۲ بترشی ۳ کند ۴ گردد مگر ۵ قاضی را ۶ بشیرینی

بیت

۱۰ قاضی ۷ که ۸ برشوت بخورد ۹ پنج ۱۰ خیار  
 ۱۳ ثابت ۱۱ کند از ۱۲ بهر تو ده ۱۳ خربزه زار

1 To every person—2 the teeth—3 by sourness—4 become blunt—5 except the Cazy's—6 that become so by sweetness—7 the Cazy—8 who for a bribe—9 accepts, takes, eats—10 five cucumbers—11 will settle (*i. e.*, decide)—12 for your sake (*i. e.*, in your favour)—13 ten fields of musk melons.

The teeth of every one are blunted by sourness, excepting the cazy's, which are affected by sweetness. The cazy, who takes five cucumbers as a bribe, will admit evidence in your favor for ten fields of musk melons.

## T A L E 104.

۶ قحبه پیر ۱ از نا بکاری ۲ چه ۳ کند که ۴ توبه نکند و ۵ شکنه ۶ معزول  
 از ۷ مردم ازاری

بیت

۱۱ جوان ۸ گوشه نشین ۹ شیر مرد ۱۰ راه خداست  
 ۱۴ که ۱۲ پیر خود ۱۳ نتواند ز ۱۴ گوشه برخاست

1 An old prostitute—2 from not doing work—3 what can do (*i. e.*, what else can she do)—4 except that she should repent, (*i. e.*, vow)—5 and a superintendent of police—6 dismissed from office, degraded—7 from injuring men—8 a young man—9 a recluse—10 a lion-like man—11 in the path of God is—12 because an old man—13 himself is not able—14 to rise from his corner (*i. e.*, to quit his residence.)

What can an old prostitute do but vow not to sin any more; or a degraded superintendent of Police, besides promising not to injure mankind! A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

## T A L E 105.

<sup>1</sup> حکیمی را پرسیدند که <sup>2</sup> چندین <sup>3</sup> درخت <sup>4</sup> نامور <sup>5</sup> که <sup>6</sup> خدای تعالی <sup>7</sup>  
<sup>8</sup> آفریده است بلند <sup>9</sup> و برومند <sup>10</sup> هیچ <sup>11</sup> یکی <sup>12</sup> را <sup>13</sup> آزاد <sup>14</sup> نخوانند <sup>15</sup> مگر <sup>16</sup> سرو را  
<sup>17</sup> که <sup>18</sup> ثمره ندارد <sup>19</sup> درین <sup>20</sup> چه <sup>21</sup> حکمت <sup>22</sup> است <sup>23</sup> گفت <sup>24</sup> هر یکی <sup>25</sup> را <sup>26</sup> دخلی  
<sup>27</sup> معینست <sup>28</sup> و وقتی <sup>29</sup> معلوم <sup>30</sup> که <sup>31</sup> گاهی <sup>32</sup> بوجود <sup>33</sup> آن <sup>34</sup> تازه <sup>35</sup> است <sup>36</sup> و <sup>37</sup> گاهی  
<sup>38</sup> بعدم <sup>39</sup> آن <sup>40</sup> پژمرده <sup>41</sup> و <sup>42</sup> سرو <sup>43</sup> هیچ <sup>44</sup> ازین <sup>45</sup> چیزی <sup>46</sup> نیست <sup>47</sup> و <sup>48</sup> در <sup>49</sup> هر  
<sup>50</sup> وقت <sup>51</sup> تازه <sup>52</sup> است <sup>53</sup> و <sup>54</sup> این <sup>55</sup> صفت <sup>56</sup> آزادگانست <sup>57</sup>

## قطعه

<sup>47</sup> بر آنچه <sup>48</sup> میگذرد <sup>49</sup> دل <sup>50</sup> منہ <sup>51</sup> که <sup>52</sup> دجله <sup>53</sup> بسی  
<sup>54</sup> پس <sup>55</sup> از <sup>56</sup> خلیفه <sup>57</sup> بخواید <sup>58</sup> گذشت <sup>59</sup> در <sup>60</sup> بغداد  
<sup>61</sup> گرت <sup>62</sup> ز دست <sup>63</sup> بر آید <sup>64</sup> چو <sup>65</sup> فخل <sup>66</sup> باش <sup>67</sup> کریم  
<sup>68</sup> ورت <sup>69</sup> ز دست <sup>70</sup> نیاید <sup>71</sup> چو <sup>72</sup> سرو <sup>73</sup> باش <sup>74</sup> آزاد

1 To a wise man—2 they asked—3 saying viz.—4 so many—5 trees—6 famous—7 that—8 the great God—9 has created—10 high, tall—11 and fruit-bearing, fruitful—12 any—13 one (*i. e.*, of them)—14 free they call not, they call not free—15 except, but, besides—16 the cypress—17 that—18 possesses not fruit, bears not fruit—19 in this—20 what wisdom is (*i. e.*, what is the meaning of this)—21 he replied—22 to each one—23 income, receipt (*i. e.*

produce, fruit)—24 appointed is—25 and a time, season—26 known, stipulated, appointed—27 so that because—28 at a time—29 with the existence, presence—30 of that (*i. e.*, fruit)—31 is green, fresh—32 and a time—33 from the non-existence, or want—34 of that (*i. e.*, fruit)—35 is withered—36 and to the cypress—37 any—38 of these—39 things—40 is not (*i. e.*, has not)—41 and during *all* times—42 is fresh, green—43 and this—45 quality, the qualification—46 of the free is—47 on that which—48 passes away—49 place not the heart—50 because the Tigris—51 much, a long time—52 after—53 the (existence of) the Khalif's—54 will continue to flow—55 in or through Bughdad—56 if to you—57 from hand—58 can come out (*i. e.*, can be accomplished)—59 like the date tree—60 remain—61 kind, liberal (*i. e.*, producing fruit in abundance)—62 if to you—63 from hand—64 cannot come out (*i. e.*, cannot be accomplished)—65 like the cypress—66 remain—67 free.

They asked a wise man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypress alone is called free, although it beareth not fruit. He replied, "every tree hath its appointed fruit and season, with which it is at one time flourishing, and at another time destitute and withering; to neither of which states the cypress is exposed, being always flourishing, as is the state of those who are free. Place not your heart on that which is transitory; for the river Tigris will continue to flow through Bughdad, after that the Khalifs shall have ceased to reign. If you are able, imitate the date tree in liberality, but if you have not the means of munificence, be free like the cypress."

## T A L E 106.

دو کس<sup>1</sup> مردند<sup>2</sup> و حسرت<sup>3</sup> بردند<sup>4</sup> آن که<sup>5</sup> داشت<sup>6</sup> و نشورد<sup>7</sup>  
و آن که<sup>8</sup> دانست<sup>9</sup> و نکرد<sup>10</sup>

## قطعه

کس<sup>11</sup> نه بیند<sup>12</sup> بخیل<sup>13</sup> فاضل<sup>14</sup> را که<sup>15</sup> نه<sup>16</sup> در عیب<sup>17</sup> گفتنش<sup>18</sup> کوشد<sup>19</sup>  
ور کریمی<sup>20</sup> دو صد<sup>21</sup> گنه دارد<sup>22</sup> گرمش<sup>23</sup> عیبها<sup>24</sup> فرو پوشد<sup>25</sup>

1 Two persons—2 died—3 and regret—4 they carried away—5 he who—6 possessed—7 and eat not, (*i. e.*, did not enjoy)—8 and he who—9 knew (*i. e.*, was wise)—10 and did not (*i. e.*, made no use of it)—11 any one—12 saw not—13 a miser—14 who was wise—15 that—16 not—17 in fault—18 speaking of him—19 endeavoured (*i. e.*, that folks did not endeavour to speak of his faults)—20 but if a generous man—21 two hundred—22 faults possesses—23 his liberality, generosity—24 his faults—25 conceals, (keeps down, covered.)

Two persons died, and carried with them regret. He who had riches, and did not enjoy, and he who had knowledge, but made no use of it. No one ever saw a learned man who was a miser, that people did not endeavour to point out his faults: but if a generous man hath two hundred defects, his generosity will cover them.



## خاتمة الكتاب

تمام شد کتاب گلستان والله المستعان درین جمله چنان که  
 رسم مولفان از شعر متقدمان بطریق استعاره تلفیقی نرفت

## بیت

کهن خرقه خویش بپیراستن به از جامه عاریت خواستن  
 غالب گفتار سعدی طرب انگیز است و طمیت آمیز  
 و نوشته نظران را بدین علت زبان طعن دراز گردد که مغز دماغ  
 بیهوده بردن و دود چراغ بی فایده خوردن کار خردمندان نیست  
 و لیکن بر رای روشن صاحب دلان که روی سخن در ایشانست  
 پوشیده نماند که در موعظهای شافی در سبک عبارت کشیده است  
 و داروی تلخ نصیحت بشهد ظرافت بر آمیخته تا طبع مخاطب  
 ملول نشود و از دولت قبول محروم نماند

## مثنوی

ما نصیحت بجای خود کردیم روزگاری درین بسر بودیم  
 گر نیاید بگوش رغبت کس بر رسولان پیام باشد و بس

1 Ended has become, completed has become—2 the book—3 Goolistan (*i. e.*, the place of roses)—4 aided by God, by God's assistance—5 in this—6 whole—7 in the manner—8 that—9 the custom—10 of compilers, authors (*is*)—11 from the verses of former writers, the works of the ancients—12 in the manner or way—13 of borrowing—14 has not been collected, has not been inserted or introduced—15 old—16 rags—17 of one's own—18 to wear—19 is better than—20 borrowed clothes—21 to ask for—22 many, for the most part—23 the sayings—24 of Sâdy—25 are cheerful pleasure-raising—26 and mixed with pleasantries—17 and folks of short sight (*i. e.*, the short sighted)—28 on this

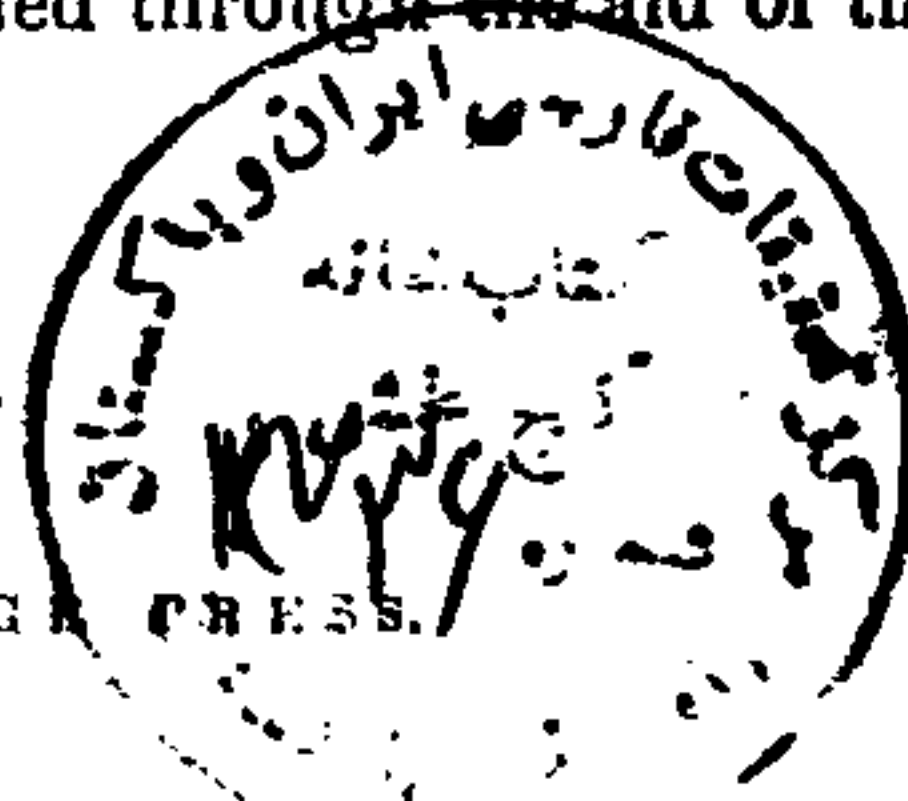
account—29 the tongue of reproach—30 make long, extend—31 saying viz.—32 the marrow of the brain—33 to take foolishly (*i. e.*, to exercise foolishly)—34 and the smoke—35 of the lamp—36 uselessly—37 to eat (*i. e.*, endure)—38 the work—39 of wise folks—40 is not—41 but—42 with enlightened wisdom—43 men of intelligence—44 who to whom—45 the face (*i. e.*, tendency) of the discourse—46 in themselves—47 concealed—48 remains not—49 that the pearls of advice—50 healing, salutary—51 on the string—52 of style, meaning, sense—53 are drawn (*i. e.*, threaded)—54 and—55 the bitter medicine—56 of advice—57 with the honey of pleasantry—58 is mixed—59 so that the temperament—60 of the one who listens, a reader—61 sad, melancholy—62 may not become—63 and from the blessings of acceptance—64 may not remain exempt—65 we advice—66 in our place—67 have done (*i. e.*, have offered)—68 a life-time, a long time—69 in this—70 we have passed, have spent—71 if comes not—72 into the ear—73 of pleasure—74 of any one (*i. e.*, if any one is displeased)—75 upon messengers—76 the message—77 may be (*i. e.*, rests to give, depends on them for delivery)—78 and enough, and nothing further.

### CONCLUSION OF THE BOOK.

Through God's assistance the book entitled the Garden of Roses is now brought to a conclusion. Throughout the whole of this work, I have not followed the custom of authors, by inserting verses borrowed from former writers. It is better, to be dressed in one's own old garments, than to ask the loan of a new vest. The discourses of Sâdy are for the most part cheerful, and mixed with pleasantry; on which account the short sighted extend the tongue of reproach, saying, that it is not the part of a wise man to waste the brain in vain pursuits, and to endure the smoke of the lamp without deriving any advantage; however the enlightened minds of the intelligent, who comprehend the tendency of a discourse, are sensible that the pearls of salutary advice, are threaded on the string of style; and that the bitter medicine of admonition, is mixed with the honey of pleasantry, in order that the reader might not in disgust refuse his acceptance. We have offered our advice in its proper place, and spent a long time on the undertaking; if it is not listened to with the ear of avidity, yet the messenger performs his duty by delivering the message. O thou who perusest this book, entreat the mercy of God for its author, and pardon for him who transcribed it and ask for yourself whatever good you may require, after which implore forgiveness for the owner of it. The book is finished through the aid of that Monarch who is the bestower of all good gifts.

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نیکی	یکی	۹	۳۲۵	فواید	فویده	۴	۲۱۳
صوفی	صوفی	۷	۳۲۷	وگرد	گرد	۶	۲۱۹
نه دانایی	نه دانایی	۶	۳۲۹	مهر روی	مهر روی	۸	۲۲۱
سرای	سرای	۲	۳۳۳	شیرین	شیرین	۹	۲۲۱
بیچاره	بیچاره	۱۲	۳۴۶	ناقض	ناقض	۱۳	۲۲۳
پرس	پرس	۱۳	۳۵۶	دیبقی	دیبقی	۵	۲۲۶
زلفتی	ذلفتی	۵	۳۶۲	فقیه	فقیه	۸	۲۲۶
افتد و دانی	افتد و دانی	۲	۳۶۴	گشای	گشائی	۶	۲۲۸
ورقت زرد	رفت وزرد	۵	۳۶۶	چو	چون	۸	۲۲۸
آمیز	آمیز	۷	۳۷۰	دیدم	دیدم	۲	۲۳۲
علما	علمای	۲	۳۷۱	سیوم	سیوم	۳	۲۳۵
ماه روی	ماه روی	۲	۳۷۱	گزارم	گزارم	۱۱	۲۳۶
مه رویان	ماه روی	۵	۳۷۱	حاذق	حاذق	۲	۲۴۰
عهد و وفا	عهد و وفا	۱۲	۳۷۷	چو	چون	۷	۲۴۲
صداق	صداق	۳ و ۴	۳۷۹	معتقد	معتقد	۹	۲۴۳
تاریک	تاریک	۷	۳۸۰	هول ناگ	هول ناگ	۲	۲۵۰
محمد	محمد	۲	۳۸۲	بجای	بجائی	۶	۲۵۰
عمر و وزید	عمر و وزید	۵	۳۸۴	بلقای	بلقائی	۷	۲۵۴
باری... برگشایی	بار... برگشایی	۵	۳۸۶	گدائی	گدائی	۲	۲۷۱
این منم	ای منم	۱۵	۳۹۰	عمر	عمر	۹	۲۷۳
همدان	همدانی	۲	۳۹۷	خیال	خیالی	۱۱	۲۷۶
دو سه	دو	۳	۴۰۰	صیادی	صیادی	۲	۲۸۱
منصب	منصب	۱۳	۴۰۰	ماهی	ماهی	۲	۲۸۱
آبروی	آبرویی	۲	۴۰۲	پا بریده ای	پا بریده	۲	۲۸۳
نیکی... یک	نیکی... یک	۳	۴۰۲	فاطر	فا	۵	۲۸۹
که	که	۴	۴۰۶	دنیا	دنه	۴	۲۹۱
مصلحت	مصلحت	۵	۴۱۲	پینه دوز	پینه دور	۳	۲۹۸
پای بست	پای بست	۱۳	۴۱۸	بسرانی همی روند	بسرانی همی برو	۱۰	۳۰۰
نگه	نگه	۵	۴۳۲	کش	کس	۲	۳۰۲
تعلیمش	تعلیمش	۷	۴۳۶	برگشود	برگشود	۹	۳۰۲
جوهری	جوهر	۱۱	۴۳۶	بگشاش	بگشاش	۱۳	۳۰۶

دُرست	غلط	سطر	صفحه	دُرست	غلط	سطر	صفحه
نه که	نه که	۱۵	۱۴۷	بکشم	بشکم	۲	۹۵
نه مه	نه مه	۱۵	۱۴۷	مواجهه	مواجه	۳	۹۶
بجریل	بجریل	۱۰	۱۵۳	بیاز روم	بیازاروم	۲	۱۰۰
حفصه	حَفْضَه	۱۱	۱۵۳	خدای تعالی	خدایتای	۴	۱۰۰
هم پشت پای	پشت پای	۶	۱۵۵	ظالمی	ظالم	۲	۱۰۴
لاغری	لاغر	۶	۱۵۹	توانگران	توانگران	۳	۱۰۴
پوست	پوشت	۱۳	۱۶۱	اهل	آهل	۱	۱۰۵
میکنم	مینکم	۲۳	۱۶۲	مطبخ	مطبُخ	۳	۱۰۶
آن کش	آن کس	۲۵	۱۶۲	دقیقه ای	دقیقه	۲	۱۱۰
پنداشتیم	پنداشتم	۴	۱۶۳	رعایا	ریایا	۹	۱۱۱
خود را از	خود را از	۸	۱۶۳	روزی	روز که	۵	۱۱۲
خر به	استر	۴	۱۶۴	امیدوار	امید واز	۲	۱۱۴
باز کرد	بار کرد	۸	۱۶۴	کرمک	ملک	۸	۱۱۴
نشینه	نشید	۹	۱۶۴	چو	چون	۶	۱۱۵
توانگر	توانگر	۱	۱۶۵	انوری	انواری	۷	۱۱۸
میکنند	میکنند	۹	۱۶۶	غریبی	غری	۱۷	۱۱۹
بنده که خدای	بنده خدای	۹	۱۶۶	به پادشاه	بپادشاه	۱۷	۱۲۰
چو	چون	۶	۱۶۷	بختن	بختن	۴	۱۲۱
اجل ابوالفرج	شمس الدین ابوالفرج	۲	۱۶۹	بتر	بدتر	۶	۱۲۳
خاموش	خاموش	۲	۱۷۱	توانگر	توانگر	۳	۱۲۴
مؤذن	مؤذن	۷	۱۷۲	آهن	آهک	۹	۱۲۶
یک	ایک	۲	۱۷۴	بزرجمهر	بزرجمهر	۲	۱۲۹
هوا و هوس	حواد هوس	۵	۱۷۸	مصر	معه	۳	۱۳۰
بدشگال	بدشگال	۵	۱۸۱	خصیب	خصیب	۴	۱۳۰
بنقص	بنقص	۵	۱۸۱	آپنجان	آپنجا	۳	۱۳۱
نیاید	نیاید	۵	۱۸۱	کیماگر	کیماگر	۷	۱۳۱
شام ما	شام	۲	۱۸۲	آفتاب مرداد	آفتاب مرداد	۸	۱۳۳
آدمی	آدمی	۱۱	۱۸۵	استوار	استقرار	۴	۱۳۴
جانوری	جانواری	۷	۱۸۷	نیست	نسبت	۲	۱۳۵
میتوان دید	میواندید	۷	۱۹۳	به بخشش	بخشش	۳	۱۳۵
خندق	خند	۴	۱۹۴	امرو نھی	امر نھی	۱۰	۱۳۸
نامردم	نامردم	۱۱	۱۹۴	یکی از بزرگان	از بزرگان	۶	۱۳۹
مروچه	مروچه	۱۰	۲۰۲	انگار	انکار	۱۰	۱۳۹
فی الجمله	فی الجمله	۴	۲۰۲	در یوزه	درویزه	۵	۱۴۱
وز زبان	وزبان	۶	۲۰۲	که باد	که یاد	۶	۱۴۲

# دُرست نامہ

دُرست	غلط	صفحہ	سطر	دُرست	غلط	صفحہ	سطر
درویشی	درویش	۴۷	۲	پادشاہی	بادشاہی	۱	۷
صرہ بی	صتر	۵۱	۱	ازین	آزین	۳	۲
ازدحام	ازدحام	۵۲	۶	شنیدی	شذوی	۸	۲
گردانیدن	گردانید	۵۵	۴	روز	روزی	۹	۱۳
اطماع (طمع ها)	اطماع	۵۶	۲	ای	آی	۱۰	۱۳
کرتشنگان	تشنگان	۵۶	۵	ہمای	ہما	۱۲	۲
بہ سختی	سختی	۵۷	۳	پادشاہ	بادشاہ	۱۲	۶
رستند	رستند	۶۰	۳	بہ بیل	بیل	۱۵	۲۱
ملازمت	ملازمت	۶۱	۴	گردگان	گردگان	۲۰	۳
اعتراف	اعترف	۶۱	۶	دام منگہ میفرماید	دام منگہ	۲۱	۱۶
نیایی	نیای	۶۱	۶	اتما	آما	۲۲	۱
اعدای اندیشم	اعدای اندیشم	۶۴	۴	با آدمی	بادمی	۲۵	۲۱
گازران	گازران	۶۷	۲۱	چون کند کسی	چو کندس	۲۷	۲
میگیرند	میگیرند	۶۸	۳	چو	چون	۲۹	۲
آبی	آبی	۶۸	۹	خصمی	خصم	۲۹	۳
بتقرض	بتقرض	۷۱	۱	سایہ	سیاہ	۲۹	۱۱
تاریکیست	تاریکیست	۷۲	۳	اذیت	ازیت	۳۱	۳
گرچہ تلخست	تلخست	۷۲	۶	عدل	اعدل	۳۴	۲
اوقاد	اقتاد	۷۴	۲	نشینند	نشینند	۳۴	۳
آراستہ	آرستہ	۷۶	۲	پادشاہی	بادشاہ	۳۴	۱۶
زلت	ذلت	۷۹	۱	زانک	زانکہ	۴۲	۳
باران	باران	۷۹	۲	یکدگر	یکدیگر	۴۲	۱۷
تتمل	اتحال	۸۱	۴	یحیی	یحی	۴۳	۱
بخورم و	بخورم	۸۳	۳	و آنکہ	وانکہ	۴۳	۱۸
بہ ز	بہ از	۸۶	۵	آنکہ	آنکہ	۴۴	۱
خود را	خود	۸۹	۷	اندیشناکم	اندیشناکم	۴۴	۳
برای سلامتی	برای بسلامتی	۹۰	۷	نخند	نخند	۴۶	۷



و امروز بعد از گذشت صد و بیست سال، از برکت استعمار، چنان اوضاع دگرگون شده که زبان فارسی، زبان دین و آداب و سیاست و دانش شبه قاره، حتی میان مسلمانان منطقه سخت غریب افتاده و در مقابل زبان انگلیسی خود را به عنوان زبان علمی و اداری در سراسر این منطقه وسیع (و حتی در میان غالب مسلمانان) جا کرده است. چندانکه به بسیاری از آنان کتاب گلستان را هم از راه ترجمه انگلیسی آن بایستی آموخت.

\* \* \*

ترجمه میجر آر. پی. آندرسون از گلستان نخستین بار در سال ۱۸۶۱ م انتشار یافت و سال گذشته چاپ دوم آن به طریق افست از روی چاپ اول بوسیله مرکز تحقیقات فارسی ایران و پاکستان در قطعی کوچکتر از این انجام گرفت. چاپ حاضر نیز به همان طریق از روی چاپ اول انجام گرفته و چون در آن چاپ بسیاری اغلاط چاپی و غیر چاپی بود که نخواستیم در متن چاپ شده اصلی دست ببریم، در ستنامه جداگانه ای تنظیم و پاره ای از آنها را مشخص کرده ایم ولی چون ترجمه بر اساس متن چندان منقح و مصححی صورت پذیرفته، ذکر تمامی اغلاط و تحریفات واقع در متن بدون اصلاح ترجمه چندان فایده در بر نداشت و آن نیز مستلزم دست بردهای بسیار در کتاب بود، بدین لحاظ از تدوین یک صوابنامه مفصل صرف نظر شد.

سخن سر به مهر دوست به دوست      حیف باشد به ترجمان گفتن  
این حکایت که می کند سعدی      بس نخواهند در جهان گفتن

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شده است.

ط. ترجمه فرانسوی جانسون که در سال ۱۸۶۳م به ضمیمه فرہنگ لغات انتشار یافته و قبل (و شاید بعد) از این تاریخ نیز چاپ شده است.

ی. ترجمه حاضر که به وسیله میجر آر. پی. آندرسون به عمل آمده است.

\* \* \*

میجر آر. پی. آندرسون دوازده سال (ظاهراً در فاصله سال های ۱۸۴۹ تا ۱۸۶۱م) در لکھنؤ در کار خدمات دولتی بود و گویا دو اثر دیگر هم به نام های "گل بکاولی" و "تاریخ بہادر شاہ" ترجمه کرده است و ترجمه گلستان را نیز به کمک ترجمه قدیم تری از آن (از گلادوین) به انجام رسانده و شیوہ کارش ہم این است کہ:

۱- ہمہ مقدمہ گلستان را با جملات و اشعار عربی آن حذف کرده و ہر جا نیز بدین کار دست یازیدہ، در میان دو کمانک بدان اشارہ کردہ بہ طوری کہ خوانندہ در بی شود. البتہ در تفسیر و توضیح بہ انگلیسی از جملات و اشعار محذوف یاد می کند و ترجمہ آن را می آورد.

۲- علاوہ بر ابواب ہشتگانہ گلستان، ہمہ حکایات ہر باب را جداگانہ شمارہ گذاری کردہ است بدین شرح:

باب اول ۱ حکایت : در سیرت ملوک (ص ۲)

باب دوم ۴۹ حکایت : در اخلاق درویشان (ص ۱۳۹)

باب سوم (سیوم) ۲۹ حکایت : در فضیلت قناعت (ص ۲۳۵)

باب چهارم ۱۴ حکایت : در فواید خاموشی (ص ۳۲۵)

باب پنجم ۲۱ حکایت : در عشق و جوانی (ص ۳۴۲)

باب ششم ۹ حکایت : در ضعف و پیری (ص ۴۱۶)

باب ہفتم ۲۰ حکایت : در تاثیر تربیت (ص ۴۳۶)

باب ہشتم ۱۰۵ حکایت : (در حکمت و مثل) : در آداب صحبت (ص ۵۰۵)

ج. ہمہ لغات و کلمات فارسی ہر حکایت را دقیقاً شمارہ گذاری کردہ و سپس بہان شمارہ ہا را بہ واژہ ای انگلیسی کہ خود در ترجمہ آورده دادہ است تا خوانندہ لفظ فارسی را با معادل انگلیسی آن مقابلہ کند و معنی را دریابد.

د. پس از ترجمہ لغت بہ لغت، تفسیر حکایات و معنی جملہ ہا و اشعار عربی را بہ زبان انگلیسی می آورد.

از مجموع آنچه گفتہ شد، می توان دریافت کہ ترجمہ حاضر بہ لحاظ ہای مختلف اثری سود مند است و درخور انتشار. علاوہ بر این کہ یادداشت ہای مترجم عمیق نفوذ فرہنگ اسلامی فارسی را در منطقہ گواہی می کند. تا جایگزین شدن تدریجی فرہنگ استعماری بہ جای آن قابل لمس باشد و بتوان فہمید کہ چگونہ در آن روزگار، زبان فارسی از زبانہای محلی شہ قارہ بودہ و مترجم، کتاب پارسی گلستان را نزد بومیان ہمین سرزمین آموختہ و آنان حتی یک کلمہ انگلیسی نمی دانستہ اند.

گردید که آثار وی بهترین (یا دست کم از بهترین) نمونه های شعر و انشا در جهان اسلام به شمار آید تا جایی که می بینیم از وی باز تا امروز همه کسانی که از مسلمانان و دیگران - علاقه ای به ادبیات اسلامی دارند "قصب الجیب حدیثش همچون شکر می خورند و رقعہ منشاآتش چون کاغذ زر می برند" که این دعوی نیز نه در کلیت خود حاجت به دلیل وارد و نه ورود در جزئیات آن و بررسی چگونگی رواج آثار شیخ در اقطار عالم، در امکان این سطور است و ما اگر نخواهیم که حتی ترجمه های آن ها به زبان های گوناگون را فهرست کنیم به بحث مشبعی نیاز مندیم بسی فراتر از حد این گفتار. و بنا بر این در دیباچه این چاپ از متن و ترجمه گلستان اکتفا می کنیم به اشارتی مجمل در باب ده ترجمه کامل این کتاب به انگلیسی:

الف - ترجمه فرانسوی گلاودین که نخست در سال ۱۸۰۶ م به ضمیمه متن کتاب و حواشی بسیار در دو مجلد و مجموعاً بیش از ۲۰۰ ص منتشر شد و پس از آن بارها در انگلستان و هندوستان و پاکستان و آمریکا تجدید طبع گردید. از جمله در بوستون با مقدمه آردوی امسون و با شرح حالی از سعدی به قلم جیمز روس.

ب - ترجمه جیمز روس که از روی ترجمه لاتینی انجام گرفته و به ضمیمه متن گلستان بارها در انگلستان و ایران به چاپ رسیده. از جمله در سال ۱۸۲۳ م در لندن همراه با شرح احوال و آثار کامل سعدی در ۷۵ ص بار دیگر با مقدمه ریچارد ج. پوگوتیل در همانجا در سال ۱۸۹۰ م که چاپ اخیر ظاهراً از روی نسخه تجدید نظر شده صورت پذیرفته است.

ج - ترجمه ادوارد بی استویک - استاد وابسته به دانشگاه آکسفورد و عضو مجمع آسیائی و معلم زبان های شرقی و کتابدار نشکده هند شرقی - که به زبانی آیینی از نظم و نثر همراه با شرح حال سعدی در ۱۸۵۲ م در ۳۴ ص منتشر شد و پس از آن نیز در لندن و بوستون تجدید طبع گردید.

د - ترجمه ادوارد هاتسک که با حواشی و نیز مقدمه ممتعی در معرفی گلستان و با شرح احوال و آثار سعدی و توضیح لغات و اصطلاحات گلستان بارها به چاپ رسیده. از جمله به وسیله انجن کاشتر در سال ۱۸۸۸ م در بنارس - هند نیز به ضمیمه متن گلستان در ۶۵۷ ص در سال ۱۹۶۷ م در تهران. چنانکه خلاصه آن نیز در سال ۱۹۲۸ م بنام سر ریچارد برتون در لندن چاپ شده.

ه - ترجمه جان. ت. پلات که در سال ۱۸۷۳ م در بیش از ۴۰۰ ص در لندن به چاپ دوم رسیده و دو چاپ دیگر آن را نیز که پس از این تاریخ انجام گرفته می شناسیم.

و - ترجمه جیمز دو مولین که با متن گلستان در سال ۱۸۰۷ م در کلکته انتشار یافته و در سال ۱۸۲۷ م در لندن.

ز - ترجمه ر. ف. برتون که در ۲۸ ص - تقریباً - در سال ۱۹۲۸ م در لندن به چاپ رسیده.

ح - ترجمه ل. س. کاستلو که در سال ۱۸۹۹ م در لندن به چاپ رسیده و قبل (و شاید بعد) ازین تاریخ نیز طبع

\* برای رعایت اختصار از ذکر کسانی که فقط خلاصه یا بخش هایی از گلستان را ترجمه کرده اند، خودداری شد. هر چند کارهای بسیاری از آنان نیز با ارزش است و در خور توجه.

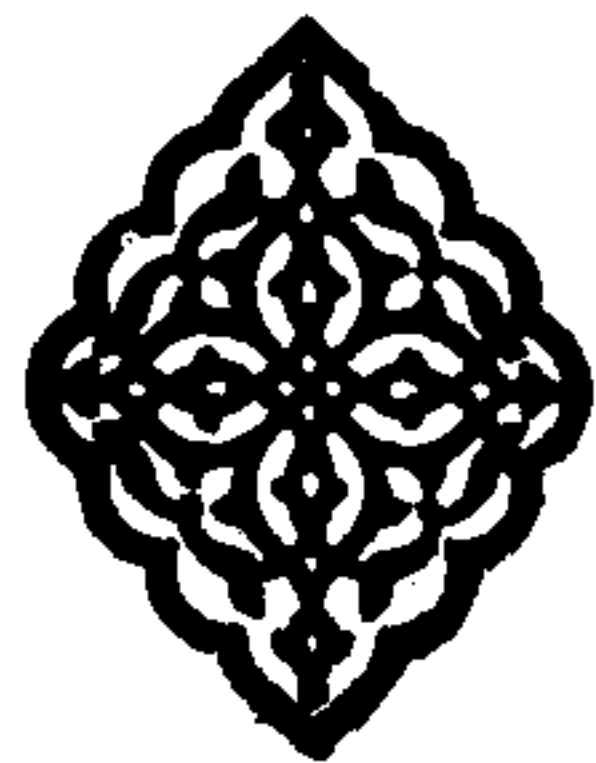
## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# سخن مدیر

شیخ اجل سعدی بدون شک هزمندترین و برترین نویسنده ایران در تمام طول تاریخ است و یکی از دوسه شاعر بسیار معروف فارسی و از درخشان ترین چهره های ادب در سراسر گیتی.

این مرد بزرگ که نسب به سعد بن عبادۀ خزرجی (رضوان الله علیه) صحابی جلیل القدر رسول اکرم (صلی الله علیه و آله وسلم) و سالار انصار آن حضرت می رساند و تخلص او نیز بنا بر اصح اقوال از نام وی گرفته شده است. در سرزمین فارس در قبیله ای که به گفته خود او - همه عالمان دین بودند چشم به جهان گشود و مقدمات علوم را فرا گرفت و سپس به بغداد رفت و در مدرسه نظامیه که بانی اصلی آن خواجه نظام الملک طوسی وزیر نامی ایران بود به تحصیل علم ادامه داد و در عراق و شام از محضر عرفا و علمای بزرگی همچون شیخ شهاب الدین سهروردی زنجانی و شیخ ابو الفرج عبدالرحمن ابن جوزی - از طایفه سعدی شیرازی الاصل مقیم دمشق بهره برد و از معارف اسلامی حظی وافر یافت و بسیاری از نقاط جهان - خصوصاً بلاد مسلمین - را زیر پا گذاشت و دیدار کرد و سال ها از عمر خود را در جوار اماکن مقدس به سربرد و درگیر و دار جنگ های صلیبی به دست کفار فرنگ اسیر افتاد و مدتی در بند آنان بود و پس از روزگاری دراز که در اقلیم غربت درنگ کرد به میهن خویش بازگشت و آثاری جاودان بنظم و نثر بیافرید که در آن ها شیرین ترین زبان را با آگاهی هائی وسیع از مبادی اجتماعی و اخلاقی در خدمت فرهنگ اسلامی در آورد و برای نشر و ترویج این فرهنگ تمام هنر هائی را که یک نویسنده و سراینده می تواند داشت به کار گرفت. از یک سو در شیوه سخنوری، قرآن کریم را سر مشق قرار داد - در عبارات آهنگین و دلنشین و سجع های بدیع، در کوتاهی و پرمغزی جمله ها، در سهل و ممتنع گویی، در نتیجه گیری در پایان هر قطعه و حکایت و گاهی نیز در خلال آن، در پرداختن به موضوعات مختلف دینی و عرفانی و اجتماعی و اخلاقی و تربیتی و استفاده از قالب های گوناگون سخن - و از سنوی دیگر در بسیاری از قطعات منظوم و منثور خویش به تفسیر آیات و احادیث یا دست کم تحلیل موضوعات متعدد با الهام از مبانی اسلامی پرداخت و - علاوه بر اسلوب - در محتوای سروده ها و منشآتش نیز تاثیر پذیری خود از فرهنگ اسلامی را نشان داد و همین ویژگی ها موجب

# انتشارات مرکز تحقیقات فارسی ایران و پاکستان



شماره ۹۷

تأسیس بر بنیای موافقت نامه مورخه آبان ماه  
۱۳۵۰ هجری شمسی مصوب دولتین

ایران و پاکستان

# شنامہ این کتاب

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مترجم : میجر آر، پی، اندرسون

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