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W. Kennell

اوراق پریشان

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**MORAL APHORISMS**  
**IN ARABIC,**  
**AND A**  
**PERSIAN COMMENTARY IN VERSE,**  
**TRANSLATED FROM THE ORIGINALS.**  
**WITH**  
**SPECIMENS**  
**OF**  
**PERSIAN POETRY.**  
**LIKEWISE**  
**ADDITIONS**  
**TO THE**  
**AUTHOR'S CONFORMITY**  
**OF THE**  
**ARABIC AND PERSIAN**  
**WITH THE**  
**ENGLISH LANGUAGE.**

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BY STEPHEN WESTON, B. D. F. R. S. A. S.

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## PREFACE.

THE translation which I present to the reader is from a manuscript belonging to Dr. Clarke of Cambridge, which he has been so obliging as to permit me to copy, and I beg him to accept my best thanks for the amusement, pleasure, and instruction I have received from the perusal of it.

There is no apparent title to the volume, but its contents are easily known by its form, and the disposition of its matter, which consists of an Aphorism in Arabic, with a Comment of four lines in Persian. The Aphorism, or Proverb, is in prose, and the remarks, or explanations of it, are in a tetrastich, where the rhymes vary according to the fancy and convenience of the poet and his materials. The first sometimes rhymes with the second, third, or fourth, sometimes with the second and fourth, and not the third. Now and then the three first lines have a similar

termination, and the fourth a diffimilar in the tetraffich metre, which is called *ru-ba-ee*, a verse of four lines, or quatrain. The *ru-ba-ee*, or *du-by-tee* is made up of two distichs corresponding in cadence, and composed in a manner peculiar to itself; but for the third line it is not necessary that it should rhyme with the fourth, though there be no rule to the contrary. The tetraffich which ends in *shud* in the three first lines, and with a diffimilar termination in the fourth, produced by Mr. Gladwin as an example of the *ru-ba-ee*, would not be borne at all by us, or its converse\*, though very good in Persian. The text and the notes in this small tract afford a variety of examples of the different construction of words, of which I have taken some notice in the remarks. For instance, the *tir-see-a* when the writer contrasts one word by another in the same measure and rhyme. *Tejnees*, when two words are used alike in writing, or in speech, but with different meanings.

\* See Tetraffich, p. 26.

*Muck-loob-e moje-neh* when the line begins and ends with the same word, or its anagram, as *ram* and *mar*, or as in Martial where (*sudr*) the first word, and (*ujz*) the last are the same.

*Pauper videri Cinna vult, et est Pauper.*

*Muck-loob-e mooste-wee* is when a sentence may be read backwards and forwards with one signification, of this I could not expect to find an example in the *tetrastichs*, but as Mr. Gladwin has produced one in Persian, I will parody it with its likenesses in Greek and Latin.

Ἀμήσας ἄρδην, ὀροφήφορον ἠδρασα σῆμα.

Anthol. Græc. p. 429. ed. Hen. Stephani.

*Roma tibi subito motibus ibit amor.*

*Si nummis immunis.*

*Aram dad mara*, he gave me rest.

The introduction, or preface of the author, in which he tells us his design in composing this treatise, and the purpose to which he meant to apply it, and for which he thought it most fit, is a bold and nervous

composition upon a variety of subjects, and will be read, no doubt, with pleasure and surprize, by every man who looks for abject submission in a poor hireling, under the gripe of oppression and in the claws of tyranny. And this, if you may believe him, seems to have been his case, in common with the herd of the dissatisfied, and unrewarded, according to their own conceptions of desert; who, as Horace says of the first great benefactors of mankind,

*“ Ploravere suis non respondere favorem  
Speratum meritis.”*

So full is the author of the Comment of this idea, that his last words retain this sentiment, and, when dying, as it were of oppression, he consoles himself, that he who has been trod under foot, and thrown down for the ungrateful to step upon, shall be redressed in his life-time, and at his death be avenged by his posterity.

اجلش جسم جوان کند پامال  
دستگیرش بنی شود بال

The time, or period, in which this tract was written, appears by the date of 921 at the end of it, or 1515 *Anno Domini*, in the reign of Sultan Selim, Emperor of the Turks. Its contents, however, were long antecedent to this era, and exhibit in one view the wisdom of ages condensed into a little book,

--- --- tam macer libellus,  
 Nullo craftior ut fit umbilico,  
 Et totus tibi triduo legatur.

As the Comment is in verse, so might the translation have been, but the translator must in that case, in too many instances, have erased the lines of the copy till he had changed the figure, and then the likeness to the original would have been completely effaced.



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## ADVERTISEMENT.

*The words marked  $\Delta$  in the notes, and authorities for the English of the Persian Comment, are all Arabic.*

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## INTRODUCTION.

IN the vortex of the errors of the learned the steady light of enquiry shines dim, and the path you insist on to antiquity is tortuous and indefinite, obstructing the steps, and wearing out the understanding.

In this road of study we push forward by violence of exertion, and, accompanied by unfounded conjectures, guesses and guesses, but never make a single hit\*. A draught of water from the well to the thirsty is a better present than what divers can bring up from an ocean of pearls to adorn the hand,

\* This is in verse, and each line of the distich ends with *belus* with a blow. See Beattie's *Minstrel*, where this thing is very well described. The expression above in the Persian is, having nonentity for a companion, and the word that means guessing, or *mezz*, signifies also throwing sheep-bones at a game of chance, or diversion. It was a Roman game, and is represented in Ficoroni, p. 148. 4to. tract on *I tali lusori*, taken from a medallet, which is engraved by Pinkerton, vol. I. plate 11. on Medals. The inscription is, *Qui ludit arrham det quod satis est*. In Plautus the stakes are, *Pallium atque annulus*.

and deck the ewers of the victorious conqueror\*.

The province of poetry is to diffuse the elegance of language, to suck knowledge, inhale science, and deal out censure and commendation. The caul † that enfolds the birth is the powerful guardian, like the fealing of a monarch for the attainment of the arch of heaven, where, in the car of a bright luminary, it is crowned and revolved. Poetry. Say unto the night, Thy lamp is a shining star, and the live coals of thy lanthorn are bright luminaries. The heart re-

\* Sultan Selim, second son of Bajazet II. obliged his father to yield up the empire on the 23rd of June, 1512, to the prejudice of his elder brother Achmet. He fought two battles with his father, lost the first, and won the second. This book is dated 1515. In 1516, Sultan Selim, Emperor of the Turks, poisoned his father, and removed his brother Achmet and his son; then feeling himself firm in his throne, he marched against Campson Gaury, Sultan of Egypt, and, assisted by Cayerbey, governor of Aleppo, slew Campson in Comagene; Campson being 70 years old, and having a rupture, fell from his horse, and was trampled under foot. The name or title of Sultan Selim was Fatyh Mifr, the conqueror of Egypt.

† The superstition of the caul comes from the East; there are several words in Arabic for it. It is not out of date with us among the people, and we often see 25 and 30 guineas advertised for one.

coils, and the nerves shudder at the breaking of a pearl of great price, which is but the rain of the clouds\*. The drops of rain of abundance are turned to increase by the umpire of good and evil, and to nobility, which is the fun of the human system; and the pearls of speech well arranged, and set to advantage, are flowers for the court of a king, or the preamble to a book.

The day, or the life of man, resembles a narrow channel in a valley, which falls into a drain where the wicked tumble down, in colour like the silt †. Power is a mixed phantom, and an assemblage of deformity, that dries up the sap of the tree, and its branches. The prudent and well-informed know that the black, stiff, rocky soil checks the growth of a young plant which lives un-

\* Some say when it rains, oysters rise to the surface, and as they gape, the drops of water they catch, turn to pearls. See Solinus, in his *Taprobane*, c. 56, and Pliny, lib. ix. The apologue of Sadi is well known of the discontented and querulous drop of rain, that, in process of time, became the brightest gem in the crown of the king of Persia.

† Isaiah compares the wicked to the dirt and mire of the troubled sea, c. lvii. v. 20.

der water, and brings forth lillies above, that bear the character of the worship of God growing out of them \*; but that leaves in a rose-garden, heart-shaped, a hundred times double †, wither, and are trod under foot like dry litter; and that the hynna ‡ also perishes, from which the red dye is extracted, still more beautiful than the lotus; and that whole gardens are multiplied by the nightingale who holds the fresh flowrets and picks them to pieces §, as a sweet prelude of harmony when he exalts his voice in gratitude for the pleasures of the garden. The face of an uncultivated country, to the praise of manure, by the operation of the spade is turned into a rose-garden on the banks of the Tigris ||. Poetry. In great and decided victories rout and

\* This description of the Lotus is in verse.

† The hundred-leaf-rose.

‡ Hynna is the herb privet, or cyprus, *lawsonia inermis*, with the extract of which the tips of the fingers are coloured red. Hence, the epithet given to the morning in Homer, *ῥοδοδάκτυλος Ἥως*. Il. α. v. 477.

§ See the fable of the Nightingale and the Gardener, the 19th of the first chapter of Anvar Soheili of Cashefi.

|| *Beketer Erkend* in the midst of the Tigris, called *Erfend* or *Erund*. A. P.

disperſion teach that fortune, when ſhe is ever young and ever new, is no woman \*. This is the by-word and ſong of an old drunkard in his wine-trough, talking ſcandal, and ſpreading news with praiſe and diſpraiſe, which the tongue utters, and the heart inclines to. Language, the beautiful young ſhoot of the royal garden of oratory, the parrot of the ſugar-cheſt on the tree of eloquence, and the awning of the wooden ſhed on the mountain's top, is the portion alike of the prince and the peaſant. In order to give a clear idea of an orator, I compare him to a ſoftly flowing ſtream in his outfet; if he be endowed with voice, he ſeizes his ſubject, he darts, he flaſhes, and makes more impreſſion than if he had recourſe to explanation †; and

\* *Zené* for *zen metri gratia zené nebud*. Here is an alluſion to the Perſian word *amazon* or *hemezen* (an army) all of women. We are, among other *deſiderata*, in oriental literature, in want of a dictionary in the manner of Johnſon with authorities. Sir William Jones once made an offer to furniſh one, but it was not accepted. It would have been his beſt work.

† On reading this paſſage we naturally think of Pericles thundering and lightning over Greece in Ariſtophanes, applied by a great ſcholar to a conſummate orator of our own, and then of Longinus, who tells us, that the ſublime does not

this last is a better gift than praying with eloquence, than salutations and calling on the high God, and the companions of Mohammed.

As dates are not good unless macerated in milk, so a proud and haughty reserve in one in whom confidence is placed ; is intolerable, unless softened by habits of complacency. The diploma of a prince, and royal signature is often among the vanities of life, as an instrument of inestimable excellence for the acquisition of learning and science.

In completing a new conduit, through which water flows from a reservoir, it is expressly specified, that a vase or bucket should be provided for the aqueduct with an iron-ring and a tongue to it ; and that none should be sent on embassies, who cannot pay a debt without delay in jewels and pearls of words fit for presentation, in an ode light, but firm, full of expression, but guarded. This is the road to be insisted on, as long as it is possi-

stay to persuade or explain, but overpowers the hearer *δίκην σκηπτοῦ* like lightning, and hurries away his attention with irresistible force to whatsoever point it pleases to drive it. See Horace, v. 100. A. P.

ble without prostituting the gift of eloquence, since forced expressions are false gems of no value.

Words set to music have a wondrous power, when aided by inspiration and the magic of fine writing, published by royal command, which is the pearl of the jest. A collection of the works of learned doctors, has been published by royal mandate, explaining the meaning of words with the origin of their roots.

By the inflation of the tongue, an eddy of wind is raised in the market-place of the grammarians \*, or word-changers, detrimental to the understanding.

In the mixed style of an eloquent orator there is ever something agreeable, from which loose pearls of flowing poetry may be extracted.

Verse. A Poem, is a sweet scented flower spotted like a leopard †, polished by much

\* *Serrafan* money-changers, grammarians.

† This is expressed in one word, *finjil*, or *finjilat*, in which *finjilfehn*, or much smoothed, or smooth by rubbing, there is a paronomasia.

rubbing \*, and written with the ink † of two centuries, of which the words are strung like a necklace of precious stones. A key or a ploughshare which in ink is fair and legible, upon the tongue of an orator loses nothing of its value.

By these talents and imperfect labours we may make perhaps a hundred great temporary friendships, and one for ever ‡. The Alcoran is the servant of the God of glory, the famous root of mercy that screens sinful man from destruction, and pardons the crimes of the suppliant, who conforms to divine in-

\* These four lines are in verse, the last word of the second and first being the same, and the third and fourth in the same manner. Thus *raf* in the fourth rhymes to *raf* in the third, and is applied equally to the key written, and the key spoken by a word-weigher, or orator, *murd sekhun senj*, in which the jingle or *sonetto* of the Italians, *sonéto* of the Spanish, is preserved in *senjil senj sehn sekhun*.

*Sed pumicata fronte*

— — *rafum pumice.*

Martial, lib. I. 67. 118.

† *Kekhy* vitriol. Ink is made of copperas, or common green vitriol and galls, and very durable, provided the proportion of galls be to the vitriol, as 3 to 1.

‡ *Alee bun* above, or without end.



junctions, and obeys precepts, by forgiving those of his fellow-creatures on the score of friendship, though they have committed offences against himself without number.

The people or nation that cut off the nose make a change in the person; nevertheless the hand of peace repairs the misfortune, by filling up the length of the tip \*, and what is restored in due season by prescribed custom is not to be considered as unattainably remote †.

The complexion ‡ of beauty irregularly mixed, and the single poems of friends of various composition are of great price, that unite softness with strength, and supply the deficiency of a world of words. An impostor rivets his triumph by writing carelessly, and making it difficult to decipher, so that

\* *Shemem* the length of the tip of the nose. See the process as described in a print in Holborn, near Turn-stile.

† The art of making wax noses is taught in this country.

‡ Like the florid youth of a beautiful boy or girl, described by Virgil, *mixta rubent ubi lilia multa Alba rosa*.—And in Homer, who compares the blood flowing out of Menelaus's wound on his white skin to ivory stained with purple, upon which Lucian ranks him as a painter with Euphranor and Apelles. See *Æn.* 12. 69. *Il. Hom.* *δ.* 141.

no extracts can be made that will repay the loss of time in reading it. The best chosen collection is but a beautiful preamble \*, if it fall off as it proceeds, and when the gold is tarnished, the praise of obliquity is no great encomium, and like the robe worn on one side of no advantage †.

That the condition of man is arranged according to the order of the stars, is a prevailing opinion ‡. I who was, in times past, superior to my present low estate, am one to whom misfortune clings §.

Whatsoever is faulty in a discourse, or has been already mentioned, should be retrench-

\* *Dibajé* an exordium to a book adorned with gold and illumination. The finest specimen extant of this sort is in the Life of Shah Jehan, for which the writer, besides other remunerations, had his mouth stuffed with the most precious pearls.

† The Persian comment in the original of this book is written obliquely, from corner to corner, as Swift says the ladies wrote in his time.

‡ In the Persian this subject as is usual. See the Letter of Rajah Soobah Sing to Aurungzebe, where, in speaking of himself, he says, This well-wisher, p. 2. See the authorities in the notes.

§ Literally, *eelum mer afet*, glue for misfortune.

ed, for repetition is the father of intricacy and confusion\*.

The remonstrances of a ruined damsel are as little heard by her seducer, as the sigh of an oppressed district by its ravager.

*Musnewee* †.

For the sake of bread and the well watered tank, O ye players on the tambourin bear the verses of my petition to the houses ‡ of men. The delight of a cheerful giver, which exalts the name of the liberal, is my desire. In my hand is a drop of powerful affection, sweeter than the shell of Venus §

\* I have applied the author's rule to this part of his preface, in which he illustrates his precept of rejection, as unfit for the public eye; and retained only the beautiful aphorism which shews every seducer to be a tyrant.

† *Musnewee* is a poem composed of distichs corresponding in measure, of which each consists of a pair of rhymes and poetical endings. The name of this species of poetry is *moorzewuj* or *wedded*. See Gladwin, p. 4. 4to.

‡ *Serai* is a palace, or a hut. *Serai sepenj* means a temporary lodge for the watchers of sown fields. Compare Isaiah chap. i. ver. 8.

§ *Sifil* means inferior in Arabic; hence, *alsifilan* the inferior planets, Venus and Mercury, whence comes *sypphilis*, *id est*, *lues venerea*. The etymologists derive *sypphilis* from *συμφιλία* which is ridiculous.

full of water. The reviler tears the reputation of a man even under the load of mental affliction, and pulls down his strength till he die of grief. A desire for wine beyond compare exhausts the cup to the dregs even at table before men. But the gem of the creature is what he treads underfoot, whilst he crops with his lips the shoots of trees, and for the cup he bites on the tender grafs.

Where the heart is much scorched it is better to expell the fire ourfelves, than to ask advice of a friend, which may occasion the los of the giver, without healing the wound. The heart of a youth in puberty is ever on fire, let him conceal it under the veil of constant love. Gold is sweeter than the fugared wine of gratitude, which ages have mixed. Alas! when the fire of jealousy, and the envy of cheerfulness possess a man, the sting sticks in him \*, dwells † with him,

\* — — *hæret lateri lethalis arundo.*

Virg. *Æn.* iv. 73.

† بلور. A. *habitet tecum, et sit pectore in isto, scilicet scelus.* *Æn.* xi. 409. Vid. *Æn.* vi. 599.

and shews the state of his mind and the rancour of his heart. When my figs burn, and my eyes weep like a torrent, may the fuel of my fire be damped by the flood of my tears.

Although plaintive eloquence may move even to tears, yet, whatsoever be the sensation that this work may produce, I by no means intend that it should be divested of gaiety \*. It is a small tract, accurately written, of proverbs and aphorisms, which for their calligraphy must be a comfort, and enticement to the young scholar, who enters with reluctance on the career of instruction.

The sign of felicity of a hero is a fortunate aspect of stars, which, suddenly disappearing, shew the dawn, and the rays of the sun that drive before them the darkness of night †. Bright and fortunate is the ascendant star of empire, the sun of the meridian.

\* This reflexion seems to have been suggested to the author by the plaintive character of the last poem.

† *Zedace xelam* dispelling darkness. *Zulmeb xeda* is applied to Mohammed as the driver away of darkness, like the returning Sun in Horace,

*Dum rediens fugat astra Phœbus,* Od. iii. 21—24.

But how glorious and splendid is the star of justice which illuminates the world with the expanded rays of integrity. The air encircles the heavens as with a garment\*, and love and affection in the breath of compassion comes down on all from Soliman † the conqueror of the earth, of high dignity, and uninterrupted descent from *Kiuvan*, or the planet Saturn; King of kings of the earth,

\* *Damen daeret efak, χλαμυδοειδὲς σχῆμα τῆς οἰκημένης.*

See Plutarch, in the life of Alexander, p. 39. 4to. and compare Suidas, p. 887. ed. Porti. Where is a passage of which Toup could make nothing. *Τεταμένον φῶς εὐθὺς οἶον κίονα τὸν οὐράνιον λεγεί.* For *κίονα* which means nothing, read *ΧΙΤΩΝΑ* a garment, and consult Plato de Rep. 8vo. lib. 10. p. 342. where you will see this conjecture confirmed by what follows *κίονα, μάλιστα τῆ ἱρίδι προσφερες.* He does not mean to say that light was extended like a pillar in the heavens, resembling the Iris, or bow, but like a garment. Thus the Psalmist, He put on light as a garment, and stretched out the heavens as an awning. See Mr. Porson's note to v. 9. of the Orestes.

† The Soliman here meant was the Preadamite Soliman, of whom there were seventy in succession, according to the fabulous history of the Persians. Caiumaras, the first king of Persia, is said to have found a curious talismanic shield at Ceylon, or Serendib, given by Jan ben Jan to Adam, by the means of which Thaumuras, grandson of Caiumaras got the name of *div bend* chainer of the demons.

and purifier of ages; of the posterity of Osman \*, diffuser of justice and benevolence, subduer of rebellion and oppression, extirpator of irreligion and impiety, the son of Sultan Abou Alnazer †, Sultan Selim Khan, the son of Jazid ‡ Khan, who is the breath of justice which resembles the spring for its abundance. Go now and seek for the rose and the lilly in the hard stone, and the dry clod.

And praised be the Lord of all created beings, and Mohammed and his companions, the union of power, and the proverb of justice, the parent of magnificence, and the honey of forgiveness.

\* Osman founded the Turkish empire in 700 Heg. 1300 Chr.

† Abou Alnazer, possessing Victory, or Father of Victory; a title.

‡ Jazed, or Bajazed II. succeeded Mohammed II. in 886, 1481, A. D. Sultan Selim in 1512.

and partner of great of the power of O  
man \* diller of justice and benevolence  
fubler of rebellion and oppression, extirpator  
of irreligion and impiety, the son of Sultan  
Abou Alkazer, Sultan Selim Khan, the son  
of Javid Khan, who is the breath of justice  
which refreshes the spring for its abundance.  
Go now and seek for the rose and the lily  
in the hard bone, and the dry clod.

And praised be the Lord of all created be-  
ings, and Mohammed and his companions,  
the sun of power, and the proverb of justice,  
the parent of magnificence, and the honor of

forgiveness.  
The author of this work is  
Abou Alkazer, Sultan Selim Khan, the son  
of Javid Khan, who is the breath of justice  
which refreshes the spring for its abundance.  
Go now and seek for the rose and the lily  
in the hard bone, and the dry clod.



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OF  
WORDS AND THINGS  
IN THE  
INTRODUCTION.

- شار whirlpool, eddy, vortex. P.  
کال dull, dim. A.  
بلس with a blow. P.  
مز gueffing. A.  
عمال خواصان diving-artificers. A.  
صا the water contained in the caul which  
wraps up the foetus in the womb. A.  
نکین ring, seal-ring of a prince. P.  
جمر live coals. A.  
سحاب باران P. A. the rain of a cloud.  
See the note at the end of the book on Nifan.  
ویباجه P.  
برامون from *beramuden* to grow out.  
حنن رنگ dying colour of herb, cyprus or  
privet, now *lawsonia inermis*.  
ارقند Tigris. P.

منقر tray, or trough, used in making wine.

A.

مشهور نسخان famous calligraphy. A.

ازرا معانی the meaning of the roots. A.

سنبال a species of odoriferous flower  
spotted like a leopard. A.

ششم the length of the tip of the nose. A.

سرخسج vitriol, of which ink is made. A.

نوی the Koran. A.

منخرط striking on the nose. A.

قل a little, a small quantity, a filk thread.

A.

انجہات of astrology. A. P.

ویار اواره country oppressed. A. P.

بنرم خسانیدن to bite on foot. A.

جگر بریان *jecur tostum*.

*Si torrere jecur quæris idoneum.*

Horace.

شکران gratitude. A.

دلیل proof, demonstration. A.

اه ah! alas! a sigh. P.

سیلاب inundation. P.

لطیفه a jest. A. P.

طیر writing. A.

رسالة little tract. A.

صلو in point. A.

تحرير writing accurately. A.

رسيد a youth. P.

ناكام disappointed, discontented, reluctant.

P.

در اغاز in the beginning. A.

تلطيف careffing, comforting. A.

ناگاه unexpectedly, suddenly. P.

نثار dispersing. A.

ظلم A. tyranny, oppression.

طلوع the rising of the sun or a star. A.

اوج شرف the fortunate aspect of a star.

ابهت splendor, glory. A.

تاب light. P.

برج the star, or sign. A.

كستري expansion. P.

پرتو a ray. P.

منور an illuminator. A.

نقاوة cleansing. A.

كيوان the planet Saturn.

فيض abundance. A.







# ARABIC APHORISMS,

WITH A

## PERSIAN COMMENTARY.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*In the name of God the merciful and compassionate.*

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### ARABIC APHORISM.

The faith of the sage verifies his creed.

### PERSIAN COMMENT.

The faith of a wise man is confirmed by the sincerity of his belief.

The good man who has understanding, seizes the fortress of reason, and holds it captive.

### NOTES.

ایمان المرء يعرف بايمانه صدق

This aphorism and comment intimates, that the foundation of true belief is piety

B

nad reason, and that the strong holds of religion are rational inquiry.

و; fortrefs.

عناش his captive.

The ancients condescended sometimes to use the *tejnees* of the Arabians, in which two words alike in sound were opposite in sense, as will be seen in certain instances in these notes; but they delighted more in a variety of termination of the same word, which superfed the necessity of modern auxiliaries. Thus in the 204th line of the *Odyffey* T and the four following, the word Τήνω is found five times variously terminated without any disgust to the ear, although Monsieur Perrault, who degraded Virgil and Homer below Chapelain and Scuderi, tells his countrymen, that Homer writes like a man who repeats *liquefie* five times in five lines.

ARAB. APH.

Friends of this world are comments upon  
your vices<sup>1</sup>.



## PERS. COM.

In truth what support is a brother of this world. In your presence he is indeed but a feeble prop<sup>2</sup> of your virtues, whilst, as a truant friend, he is the constant spy of your defects, and stings you like a serpent<sup>3</sup> by a fide-joke<sup>4</sup>.

## NOTES.

Such brethren as the times supply,  
Though in your presence kind ;  
Of every fault will prove a spy,  
But to your virtues blind.

DR. CLARKE.

<sup>1</sup> حواشی in the text it is *huasees*. Comments; observations, marginal notes. A.

<sup>2</sup> support, prop. A.

<sup>3</sup> نگر sting like a serpent with the nose. A. *Naso adunco, naribus acutis*.

<sup>4</sup> هزاة a wag, one who laughs at you, *sous le bonnet*, or as we say, hoaxes you. جاسوسند are spies.

B 2

ARAB. APH.

A man's courtesy is better than gold.

PERS. COM.

A courteous man is better than gold :  
 Knowledge is a sweet perfume to the under-  
 standing ;  
 The want of urbanity debases the learned  
 man,  
 Although he be richer than Karoon.

NOTES.

ادب الهمر خير من ذهب  
 ادب مرد بهتر از زر اوست  
 داند انکو بعقل مشحونست  
 بی ادب را فروتر از همه دان  
 کرچه در زر فروان زقارونست

Karoon was supposed by the Mohammedans to be the cousin of Moses, and called Korah in Numbers chap. xvi. He had acquired great wealth by his skill in chymistry, and metallurgy, and was very churlish and miserly to a proverb.

## ARAB. APH.

Do good to the evil doer.

## PERS. COM.

Render good even to him who meditates mischief,

That you may appear magnanimous in his fight<sup>1</sup>:

Avoid the repaying of evil for evil ;  
For this it is to be great<sup>2</sup>.

## NOTES:

احسن الی الیسی تسده

با بداندیش نیز نیکی کن

تا شوی نزد او بزرگ و مهین

از مکافات بد گذر کن رانک

روش مردم بزرگ است این

<sup>1</sup> نزد او near him, *auprès de lui*.

<sup>2</sup> روش مردم بزرگ است این Of great men this is the conduct.

## ARAB. APH.

The education of your child is the true expansion<sup>1</sup> of his mind,

## PERS. COM.

There is nothing better for<sup>2</sup> a son than instruction ;

But without instruction<sup>3</sup> entertain not a hope of him.

If he be fostered as a young shoot ought to be,  
The gardener must dig about him.

## NOTES.

- <sup>1</sup> تفخيم expansion, as of a flower. A.  
<sup>2</sup> فرزند را for thy son.  
<sup>3</sup> مدار entertain not, have not, the imperative of داشتن with the Arabic negative.

## ARAB. APH.

The payment of debts<sup>1</sup> is true religion.

## PERS. COM.

Set your neck free<sup>2</sup> from debt, because the payment of debts is part of religion. Debt is

a weight on the shoulders, both of the body and soul, which, whosoever pays, walks secure<sup>3</sup> upon<sup>4</sup> the earth whilst he lives.

## NOTES.

اداء الدين من الدين صدق  
 کردن از دین خلق کن افراد  
 زانکه باشد اداء دین از دین  
 بار بر دوش نام جان و تنست  
 بر زمین هر که ماند کشت امین

<sup>1</sup> دین is debt and *din* religion, which makes a paronomasia, or fingle in the original, that the Eastern authors love.

<sup>2</sup> افراد withdrawing. A.

<sup>3</sup> امین secure. A.

<sup>4</sup> زمین the earth. This is another instance of like endings.

## ARAB. APH.


After patience comes the news of victory,  
 that thy soul longs for.

B 4

PERS. COM.

He who is patient and will wait, shall be attended by the messenger of good news<sup>1</sup>, the herald of victory. How is the verdure of the fields destroyed<sup>2</sup> by the severity of the winter, but the freshness returns with the season of spring<sup>3</sup>.

NOTES.

<sup>1</sup> , relating good news, bringing good tidings. All that one has to do under misfortune, and the checks of adversity, and the delays of disappointment, is to wait patiently during the dark for the day-spring.

Then all December's gloomy traces

One day of sunshine quite effaces :

At pleasure's dawn life's tempests fly,

And all we want is not to die.

<sup>2</sup> در وادش P. or *wadath* A. by delay, restraint, check, mounting slowly, patient in ascent as a plant, we gain our point, and like Fabius, wear out Hannibal, till victory falls into our lap.

<sup>3</sup> و تازه وقت بهار and the fresh season in the spring.

## ARAB. APH.

The blessing of wealth is in the giving of alms.

## PERS. COM.

O thou that wishest for a blessing on thy wealth, strive<sup>1</sup>, O strive to be charitable and give alms. The ground that is cleansed from thorns and briars<sup>2</sup>, will produce vegetation and fruit in abundance.

## NOTES.

<sup>1</sup> سعی کن سعی A.

<sup>2</sup> از خار و خس from thorn and thistle.

A. In the performance of alms. *Ada kerden* to pay debts; *adab* civility, good manners, as above. This is the title of books, oftentimes of morality; as, *Adabu'l muluk* the manners of princes, *ashahi* of civilized men. The law of Mohammed recommends alms by purification, that is, by giving away a part you bless the remainder, and this according to ability, a 10th, 5th, 4th, 3rd, or even half, for the relief of the poor and necessitous. Hafan, son of Ali, and

grandson of the prophet, gave *omnia quæ habuit* twice in his life. Wesley was fond of relating a dream he once had to his congregation, when he saw his house on fire, and every thing he possessed burnt, but one piece of paper, on which was written, *abi vende omnia quæ habes*; accordingly he went and sold all he had to follow Christ; but this was unnecessary, as, by his own account, the fire had already disposed of all his property.

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ARAB. APH.

Tears of man for fear of God are the lustre of the eye<sup>1</sup>.

PERS. COM.

Although the tears of a man proceed from the fear<sup>2</sup> of God, yet they make his eye bright<sup>3</sup>.

A drop<sup>4</sup> of compassion is the dew of heaven that discloses the eye of Narcissus on a bed of roses.



## NOTES.

بكاُ الهرُّ من خشيةِ الله قرّةُ العين  
 كريةُ مرد اگر زخوف خداست  
 هم از ان دیده اش شود روشن  
 قطره رحمتست آنکه ازو  
 چشم نرکس کشود در گلشن

From pious fears come pious tears ;  
 Bright by these the eye appears :  
 With vernal showers in verdant bowers  
 Wake Narcissus' pallid flowers.

DR. CLARKE.

<sup>1</sup> قرّةُ العين the lustre of the eye, a brightness from cold. ا. خشيةِ fear.

<sup>2</sup> زخوف fear. *Kawf Khoda* fear of God. A. P.

<sup>3</sup> Nevertheless from that his eye. دیده روشن is bright.

<sup>4</sup> قطره dropping. ا. رحمت pity, and blessing, which is the dew of heaven.

## ARAB. APH.

A salutation in the morning is a good omen, and augurs well.

## PERS. COM.

Let the custom of early rising be your common practice ;  
 For the morning<sup>1</sup> makes the face ruddy<sup>2</sup>.  
 When the rose-bud expands at the dawn  
 The garden borrows light from its appearance.

## NOTES.

This proverb begins with *wa men et a salutatione*, like the ninth chapter of the first book of *Quintilian et finitæ sunt duæ partes*, &c. where it is as redundant as in Virgil, "*Multa quoque et bello passus.*" The Arabians say, *والله*, and God, *for* by God.

<sup>1</sup> *فرازیدت سیها* is thy exaltation, as to complexion, that is, raises a colour in your face. This construction is common in Greek, but the position of the pronoun peculiar to the Persian, as in *didet* he saw thee, for *did tu*.

<sup>2</sup> *تبکر* setting out before day break, doing any thing early before the usual time. A.

## ARAB. APH.

He who is slow to offend is truly fortunate.

## PERS. COM.

Whosoever makes an excuse<sup>3</sup> for doing evil, and shows an early repugnance to harbour it, is under the influence of a fortunate star<sup>4</sup>, and the standard<sup>5</sup> of virtue to such a man is the direction-post<sup>6</sup> to perpetual<sup>7</sup> happiness.

## NOTES.

<sup>1</sup> تا خير Delay.

<sup>2</sup> در بدئي in the beginning. A. *Principiis*  
*obstans.*

<sup>3</sup> تعلق an excuse.

<sup>4</sup> کوكب نجوم the star of fortune.

<sup>5</sup> شعار A.

<sup>6</sup> دال indicating. A.

<sup>7</sup> دائمي A.

## ARAB. APH.

Make good provision<sup>1</sup> for the end of life from that which is past.

## PERS. COM.

Whatever faults<sup>2</sup> you commit in the early part of your life, lay a foundation for the support of your old age<sup>3</sup>.

Provide in the spring time for the losses of the autumnal season<sup>4</sup>.

## NOTES.

<sup>1</sup> تدارک provision.

<sup>2</sup> فوت کردن to make loss, to neglect, omit. *Fawt* is an Arabic word, and means death, omission, loss of opportunity. *Fawt shuden* is to die, in Persian.

<sup>3</sup> Let a center or nucleus of wealth be your preparation for the decline of life.

جوز مال<sup>A</sup>.

<sup>4</sup> Thus the Persian poet sweetly sings of the ravages of Autumn,

باغِ عمره ترا مباد حزان

May the garden of thy life (be free) from the wind of Autumn.

## ARAB. APH.

Lukewarmness of a man in prayer is from weakness of faith.

## PERS. COM.

He who abridges his prayers must be, without controversy, unstable in his creed.

The intelligent judge of faith like a tree, whose leaves and fruit are works.

## NOTES.

دعا indolence, neglect. The Arabians pray and read the Koran with a loud voice, and attach merit to it. *Dua* is prayer in general. *Khaeer dua* a good prayer or blessing. *Bad dua* a curse. *Dua guften* to bid adieu, or to say prayers. The first chapter of the Koran is *Suretu'd' dua* the chapter of prayer. The Persian comment is nearly thus,

The man who idly prays,

That God exists, scarce believes,

For of the tree of faith

Works are the fruit and leaves.

Thus men, like trees, are distinguished in the Gospel. See Matthew vii. 16.

It would be, perhaps, advisable to translate the comment always in verse, and in the metre of the Persian, were it not that the

idiom must be sacrificed in nine instances out of ten, which would make a double translation necessary.

ARAB. APH.

In the cowl<sup>1</sup> of humility<sup>2</sup> there is loathing<sup>3</sup>.

PERS. COM.

For what purpose is this ensign of humility? The face<sup>4</sup> of the heart, that is, an open countenance of just<sup>5</sup> proportion, is illustrious. An outward sign of goodness is unnecessary for him that bears in his person the mark of magnanimity.

NOTES.

<sup>1</sup> کلاه cowl worn by the Mohammedan monks or dervises. *Wa men kulah.* See Proverb 10. *p 12*

<sup>2</sup> تواضع humility. A.

<sup>3</sup> تکره loathing. A.

<sup>4</sup> The face, &c. A good face is of itself a good recommendation, as Lucretius has told us, and in early times, *et pecudes et agros divisere, atque dedere pro facie cujusque.* *Nam facies multum valuit.* Lib. v. ver. 1111.

<sup>5</sup> سوي نيك of just beauty, that is, well proportioned, like the Greek nose, called *δίχαια ῥίς*, and the Italian in Ariosto, speaking of Alcina's forehead.

*Di terso avorio era la fronte lieta,*

*Che lo spazio finia con giusta meta.*

*Giusta* means *esatta*, in exact proportion, as in the Greek above, *δίχαια ῥίς, τὸ πρόσωπον διακρίνουσα ἕξ ἴσου, ἔυθυγενής*, vel cum Kuhnio *ἔυθυγενής*. Pollux, p. 189, vol. I. ed. opt. See also, Tertullian de pallio, and Salmafium, who applies *δίχαια* to *ἔσθής*, which the learned commentator might have instanced in his own *Justaucorps*. See this word in the *Trevoux Dictionary*.

ARAB. APH.

Religion is threefold<sup>1</sup>: modest, patient, and liberal.

PERS. COM.

Religion is full of modesty, patience, and generosity; the port<sup>2</sup> of peace, understanding, reason<sup>3</sup>, excellence, and existence<sup>4</sup>. The perfume and splendor of her garden is more fra-

C

grant than the rose, and brighter than the narcissus and the lilly.

## NOTES.

- <sup>1</sup> ثلاثه است اعين --- ثلاثه is religion. A.  
<sup>2</sup> بواب the gate or port of peace. A.  
<sup>3</sup> عقل intellect, reason. A.  
<sup>4</sup> تعين existence, vifibility. A.

## ARAB. APH.

A breach<sup>1</sup> of faith is the death of the doctors<sup>2</sup>.

## PERS. COM.

The dashing and overbearing pedant that delights in pomposity, with which masters and preceptors<sup>3</sup> are somewhat infected, is the death of science<sup>4</sup>; but the truly profound<sup>5</sup> are as far from the glitter<sup>6</sup> of display, as they are deep in religious verity, and zealous of the true faith.

## NOTES.

- <sup>1</sup> شلیه a breach, crack, fissure.  
<sup>2</sup> موت العلماء the death of the doctors, theologians. *Ulilma* is the plural of *ulilm*.



<sup>3</sup> بنزد *read* بنزد with or in masters and preceptors.

<sup>4</sup> و نیدن from و نیست to walk pompously, to glory in pomp.

<sup>5</sup> در درک نکرد who fees to the bottom. *Der derk nigereeden* to fee in the dark, or the lowest part, the pit, *dans le fond du sac*.

<sup>6</sup> خست glittering. و در دین averfion to faith.

ARAB. APH.

A depraved companion is Satan<sup>1</sup>.

PERS. COM.

A wicked affociate<sup>2</sup> is Satan<sup>3</sup> in the abstract.  
A guide to mercy and falvation must be good.  
Of your depraved companion you can get nothing but the becoming<sup>4</sup> ultimately<sup>5</sup> bad yourself.

NOTES.

<sup>1</sup> شیطان

<sup>2</sup> بمنشین one that fits and converfes with another.

<sup>3</sup> شیطانیت A.

C 2

4 فاجر becoming wicked.

5 اخره at length. A.

ARAB. APH.

For relief<sup>1</sup> from the distresses<sup>2</sup> of the mind, or body travel<sup>3</sup>.

PERS. COM.

Should misfortune or loss befall you, undertake a journey or a pilgrimage. What is better than motion? Water flowing fast is soon of another colour from that which stagnates in large quantities.

NOTES.

<sup>1</sup> ازاء prop, support, relief.

<sup>2</sup> ضر loss, injury, distress, a bad condition of body.

<sup>3</sup> سفر journey, voyage.

<sup>4</sup> زار going on a pilgrimage. A.

<sup>5</sup> روش motion, going, rate.

<sup>6</sup> دوش going, flowing. A.

<sup>7</sup> استند stands.

<sup>8</sup> سيار much.

## ARAB. APH.

The best compliment<sup>1</sup> is a short one.

## PERS. COM.

The discourse is good which is short<sup>2</sup>, and the one that has no fault<sup>4</sup> perfect<sup>3</sup>.

The critic or learned man draws a line<sup>5</sup> under it, or scores<sup>6</sup> it to shew that the conciseness<sup>7</sup> of it is good, and that he approves of it.

## NOTES.

<sup>1</sup> **جودة الكلام** the excellence of a speech, salutation, compliment.

<sup>2</sup> **في الاختصار** is in abridgment.

<sup>3</sup> **صحيح** perfect, complete, unbroken.

<sup>4</sup> **خال** showing no error. A.

<sup>5</sup> **خط** ----- score the line. A. P.

<sup>6</sup> **نقط** marking. A.

<sup>7</sup> **اختصار** a contraction.

## ARAB. APH.

A good companion<sup>1</sup> is a prize<sup>2</sup>.

## PERS. COM.

Cultivate that man who sits and converses with you, and by his gentle tones cheers and enlivens the lustre of your countenance, for such a friend is like a bag<sup>3</sup> of musk; he carries about him the sweet perfume of cheerful intercourse<sup>4</sup>.

## NOTES.

<sup>1</sup> *جلس* this term of companion is varied three times in the proverb and the comment. *بمنشین* one who sits and converses with another, as before. *بهرم* an intimate, or fellow-breather.

<sup>2</sup> *غنیمت* A. plunder, booty, prize, to which the Greeks have affixed a sense of their own. The derivation of *Ganymedes* from the Greek every boy knows to be unsatisfactory. The sense of the Arabic word agrees with the history of the rape of the boy by Jupiter, that is, by Tantalus, the Phrygian Jove; said to have been before the Trojan war. See Cicero Tuscul. Quæst. lib. i. 26---65. ed. Davis.

<sup>3</sup> ناذ *naadh* alluding to the bag of musk, or bladder, which the musk-deer, or goats shed every year in Khoten or Tartary.

<sup>4</sup> از دم او (sweet is the perfume) of his breath.

ARAB. APH.

Sleep is the support of man.

PERS. COM.

Sleeping<sup>1</sup> to excess of blandishment is self-destruction<sup>2</sup>, but against the chidings<sup>3</sup> of sorrow, a relief<sup>4</sup> much to be desired. There is no assistance on earth necessary to your happiness better than sleep<sup>5</sup>, the friendship of your Creator.

NOTES.

<sup>1</sup> حلیم sleeping. A.

<sup>2</sup> شکار خود self-death. Sleep, with the poets, is the brother of death, *Tum consanguineus leti sopor*. Virg. *Æ.* 6. ver. 278. And wine to excess his neighbour. — — γείτων τοῦ θανάτου. Antholog. lib. 2. This precept is well applied to the Turks, who are much given to an immoderate use of opium.

<sup>3</sup> زري chiding. A.

<sup>4</sup> معين affistant. A. معين کردن to aid. P.

<sup>5</sup> برد fleep. A.

ARAB. APH.

Modesty is a veil<sup>1</sup>.

PERS. COM.

How is it certain that this is always the case<sup>2</sup>, if the dress of a bride<sup>3</sup> be the veil of malevolence<sup>4</sup>. For when a blush adorns a bad temper<sup>5</sup>, it is only a cover for deceit that lies lurking beneath it.

NOTES.

<sup>1</sup> حيا shame, bashfulness.

<sup>2</sup> داوويم constant. A.

<sup>3</sup> کردن if dressing a bride. A.

<sup>4</sup> عيب جوي malevolent. *Jawee.* A.

<sup>5</sup> سنج bad temper.

پرايد adorns.

ARAB. APH.

<sup>1</sup> The ardour of parental affection consumes the heart with its fire.

## PERS. COM.

If the pang of separation<sup>2</sup> from the friends we love be acute<sup>3</sup>, the pain of parting with our children consumes the heart of a parent with the fire of affection.

The loss of the prop<sup>4</sup> of age is the thorn of affliction ;

The eye sinks, and the bosom heaves.

## NOTES.

<sup>1</sup> There is an elegance in the original Aphorism which is not easily expressed in our language, though the rhythm of it may be perceived, *hurket alawlad muhurket alakbad.*

<sup>2</sup> فرقت separation. A.

<sup>3</sup> نحرث sharp, grating. A.

<sup>4</sup> پارو prop.

## ARAB. APH.

The impetuosity of man is his ruin.

## PERS. COM.

Whosoever is impetuous<sup>1</sup> in his temper, is of a disposition that torments itself to

death. Whom the treacle<sup>2</sup> draws, the treacle will destroy.

## NOTES.

حده المرء تهلك

هر که او تند و تیز خوی بود  
شود از خوی شد خویش هلاک  
زانکه هر کس که کشت تریاکی  
بود آخر هلاکش از تریاک

This is a tetrastich where the second, third, and fourth lines terminate alike, and differently from the first, which is the converse of the one mentioned in the preface.

<sup>1</sup> تیز impetuous. *Teez mizaj* choleric, impatient, *teezal* aqua fortis.

<sup>2</sup> *Tiryak* Θηρίακα in Greek. The tiryak of Bagdad is a powerful antidote against poisons, or bites of venomous serpents.

## ARAB. APH.

The performance of a promise to which we are not obliged is a holy thing.



## PERS. COM.

He who keeps a promise which he is not obliged to observe, makes a right and pious use of his riches<sup>1</sup>.

If honey, and sugar, and wine, be provided<sup>2</sup> for the stranger,

Be thou also the liberal donor<sup>3</sup> of meat and fruit.

## NOTES.

<sup>1</sup> اول making a right use of riches. A.

<sup>2</sup> اش A. is he who decorates a court, or porch of another's house, and puts meat and drink in it. This custom is prevalent in Arabia on the arrival of strangers, when every friendly neighbour brings his fruits and his wine, to the house where they are lodged, for their entertainment.

<sup>3</sup> خطل A. one who gives freely.

## ARAB. APH.

A hidden treasure is a misfortune to a man.

## PERS. COM.

If thy treasure be of the right sort, it will be perpetual<sup>1</sup>.

A man's own desires<sup>2</sup> will intoxicate him.

Treasures of gold soon pass from thy hand, and are lost<sup>3</sup>.

The treasure for which we are eternally craving is a bad one.

## NOTES.

<sup>1</sup> مدام constant, perpetual. A.

<sup>2</sup> مرادات desires. A.

<sup>3</sup> برود dying, perishing. A.

## ARAB. APH.

The latter end of life is retirement.

## PERS. COM.

Let the latter end be peace, quiet, and repose.

He who wishes to finish his life in tranquillity,

Should lie hid in the garden of concealment.

The lord of all evil, Death, follows fast on old age.

## NOTES.

*Khalif* a successor, the latter part. A.

*Tesattureh* concealment. A.

*Hawad, hawadet* tranquillity. A.

*Kemeendee* and *kemeendar* one who lies concealed. A.

مفرت misfortune. A.

Horace goes still farther than this aphorism.

' *Nec vixit male qui natus moriensque fefellit.*'

Ep. I. 17. 10.

## ARAB. APH.

The fear of God is the measure of the understanding\*.

## PERS. COM.

The enchantment<sup>1</sup> of Egyptian numbers, makes the heart foolish<sup>2</sup>.

When we see images<sup>3</sup> in the glass we are drunk with fear, lest they should prove true.

How long shall we pry with terror into the darkness<sup>4</sup> of futurity?

\* داس الحكمة مخافة الله

The beginning of wisdom is the fear of the Lord.

Prov. Erpenii. Leidæ, 1615.

## NOTES.

<sup>1</sup> زنگ Egypt. ساذ enchantment.

<sup>2</sup> غفلة folly, imprudence. A.

<sup>3</sup> صور the plural of *suret*. A. Effigies, spectres, apparitions.

<sup>8</sup> ترکی darknefs.

*Tu nē quāsieris (scire nefas) quem mihi quem tibi*

*Finem Dii dederint, Leuconoe; nec Babylonios Tentaris numeros.*

Hor. xi. i. Od.

This answers precisely to the text. The numbers in both cases were astrological ephemerides, called in Cicero *Chaldaicæ rationes*, and in Juvenal *Thrasylli numeros*. 6. 576.

## ARAB. APH.

A full purse makes an empty heart.

## PERS. COM.

The abundance of royal bounty is my protection,

Whose word is as a pearl of great price.

The heart of the man whose purse is full of gold is unincumbered with the recollection of truth.

## NOTES.

I did never know so full a voice issue from so empty a heart.

## SHAKSPEARE.

The recollection of truth is gratitude, called beautifully by the deaf and dumb man at Paris, the memory of the heart. See the Praise of Paris.

## ARAB. APH.

Friendship<sup>1</sup>, though freckled, is preferable to the beauty<sup>2</sup> of promise.

## PERS. COM.

A friend is known by his sincerity.

Beauty is not the portion of every one alike.

It is by time that we perceive<sup>3</sup> the proof<sup>4</sup> of the jewel<sup>5</sup> of friendship, whose leaf fades not, and whose fruit is at all times equally sweet.

## NOTES.

This aphorism is distinguished for the beauty of its sentiment, and the elegance of its paronomasia, which appears in the likeness of *alud* stained, freckled, to *alahd* or *ahd* promise, with the article prefixed. We admire a beautiful face, though it be tarnished with a few freckles, "*paucis maculis*" which in the face of friendship are but as straws in amber, and enhance its value above the charms of promise, that make a fine shew of vernal bloom, but produce no fruit in the autumn.

The arrangement of the words in the Persian is, Was by sincerity, a friend known, like the German *War durch aufrichtigkeit ein freund bekannt*.

<sup>1</sup> Friendship in the proverb is *خلوص* and in the comment is, *akillas*, which means candour and sincerity. A.

<sup>2</sup> *حسن* beauty. A.

<sup>3</sup> *فہم کرد* perceives.

<sup>4</sup> *عیار* mark, proof. A.

<sup>5</sup> *جوہر* jewel. A.

## ARAB. APH.

The faith<sup>1</sup> of man is tradition<sup>2</sup>.

## PERS. COM.

The comprehension of faith is for the most part by words.

But if you know what love is you have already begun to believe.

Words are the features of the face, and guides that point<sup>3</sup> out the way on the road of life<sup>4</sup>.

## NOTES.

دين الرجل حديث  
فهم کن دين هرکسى ز سخن  
که ترا هست عقل و انشا و دين  
ز سخن سر هرکسى درياب  
سخن آد دليل راه يقن

<sup>1</sup> انشا و دين you have the beginning also of faith. A.

<sup>2</sup> حديث tradition, with respect to the sayings and actions of Mohammed the pro-

D

phet, and the sayings of Gabriel the angel, which he is supposed to have brought immediately from heaven.

<sup>3</sup> دليل راه A. P. guide of the road.

<sup>4</sup> يقين of certainty. A.

----- femita certe. Juv. 10. 65.

سمت يقين A.

— a lineament or feature.

ARAB. APH.

The remembrance of friendship is the food of compassion.

PERS. COM.

Want of consideration dissolves friendship.

When men cease to be considerate they forget their friends.

Riches are the dew of compassion<sup>1</sup>.

Whatsoever<sup>2</sup> is given for God's sake, is seen by him who knows the hearts of the ungrateful.

The praise of pity is the everlasting<sup>3</sup> flower of the tongue.

NOTES.

<sup>1</sup> نزل rain, food, provision for strangers. A.



<sup>2</sup> از دي What is given for God's sake, or  
is one's due. *Ixid* God. P.

<sup>3</sup> ورد زبان flower of the tongue. A. P.

ARAB. APH.

The great feature of youth is impatience<sup>1</sup>.

PERS. COM.

In feats<sup>2</sup> of dexterity play the boy.

Grown to man's estate, and past childish-  
ness, cut<sup>3</sup> the high road of corruption, and  
cease to be froward late in life.

In youth the perseverance of the learned  
solves the knot that impatience can never untie.

NOTES.

<sup>1</sup> حسرت strong desire, passion, ambition.

<sup>2</sup> در عمل سرف in feats of address, ex-  
pence, cunning. م the mid-way.

<sup>3</sup> خود cut from خودن to cut, as in Horace,  
*incidere---Nec luisse pudet, sed non incidere  
ludum.*

It is no reflection on you to have played  
the boy, or the fool, but the blush is for not

having left off to do it, or, as we say familiarly, not to have cut.

ARAB. APH.

The ladder<sup>1</sup> of knowledge reaches beyond the ladder of life.

PERS. COM.

The steps of learning when short, and circular<sup>2</sup>, perfect the understanding, and fresh advances are the links of the chain of knowledge which lead it on<sup>3</sup>, and become the guides of its desire for the region of delight.

NOTES.

<sup>1</sup> رتبه is a degree or step of a ladder, and *reteb* life in Arabic, whence comes the jingle which, to an oriental ear, is not disagreeable.

<sup>2</sup> کره a globe, or circle. *Orbis encyclicus*, or *encyclopaedia* of learning.

<sup>3</sup> دست داد give the hand, or the gift of the hand.

## ARAB. APH.

The compassion of God is a subject of eloquence for the wise, and the silence of the worthless.

## NOTES.

There is no comment to this proverb, but the last is repeated by mistake, as it should seem, and fortunately, as it gives a various reading in the fourth line, which confirms what I conjectured to be the sense, and translated it accordingly. In the third verse the expression is used, as I have already quoted it, of giving the hand, and in the fourth *ber dar himmetesh*, which in the variation is *برد از* the guides of his desire for the region of delight.

*Burud ez himmetesh mulk way-e.* *Burd* in the plural is *burud*.

## ARAB. APH.

The errors of mankind are a delicate repast to the glutton.

D 3

## PERS. COM.

Every one commits of necessity, numbers of faults in his youth.

But what a difference is there between the errors of one man<sup>1</sup>, and the mistakes of another! as great as between the flour of wheat<sup>2</sup>, and the bark<sup>3</sup> of a tree; as entirely different throughout in colour as gold<sup>4</sup> and silver to tin<sup>5</sup> or lead.

## NOTES.

<sup>1</sup> ذل الرجال مواز نهيم a flip or mistake of a man is to the world, as the fruit *muzet* to the glutton. Thus we say, that a thing is nuts to the multitude, and cavear to the million.

<sup>2</sup> سينت flour of wheat, or barley toasted with butter, or oil and honey. A.

<sup>3</sup> سجا the thin membrane between the wood and bark of the linden-tree. In Lapland bread is made of the inner bark of a tree, chopped straw, and sorrel juice. A.

<sup>4</sup> نقرة gold, silver, coin, money. A.

<sup>5</sup> رصاص tin or lead.

## ARAB. APH.

A convent<sup>1</sup> is for the bewildered suppliant in a country where one easily loses his way.

## PERS. COM.

A monkish life<sup>2</sup> is a cup of knowledge, that is no burden.

In the midst of difficulties with which the pilgrim has to struggle, appears the house of hospitality<sup>3</sup>.

And for him that has lost his way in the glare of day light<sup>4</sup>, the archangel Michael is the path of the brook.

## NOTES.

<sup>1</sup> زهد devotion of a monk.

<sup>2</sup> زاهدي a monkish life.

<sup>3</sup> نزل provisions for the entertainment of pilgrims. A.

<sup>4</sup> Although it be day, that is, on the ocean of sands where there is no tract.

<sup>5</sup> شتر the archangel Michael, who has the distribution of goods to men, according to Mohammedan tradition.

## ARAB. APH.

The sun<sup>1</sup> of a fultan is the scorching  
breath<sup>2</sup> of a lion.

## PERS. COM.

Shouldest thou be ambitious to be near  
thy king!

Have a care, begone<sup>3</sup>, shew not thy face,  
be not too bold<sup>4</sup>.

Shouldest thou wash with *ketestu*<sup>5</sup>, and  
be clean,

Yet prudent submission is valour near the  
lion.

## NOTES.

<sup>1</sup> ناید or نید the sun, the shining light, it  
is *nair* to answer to ایر the scorching breath.

<sup>2</sup> هوس desire, curiosity, ambition. A.

<sup>3</sup> مان make haste, far from it! let it  
not be!

<sup>4</sup> مباش دلیر be not intrepid.

<sup>5</sup> کتستو an herb with which cloaths are  
washed, and stains taken out.

<sup>6</sup> حاج ماقل prudent, prostration. A. The  
better part of valour is discretion, or sub-  
mission. Shakespeare.

## ARAB. APH.

The most terrible of the evils of the world  
is better than diffolution<sup>1</sup>.

## PERS. COM.

The death of the world is what many can  
hardly conceive.

Science is not saleable<sup>2</sup> for the beauty of  
her person,

And however the fruit of felicity be  
past finding out ;

This is not the case with sorrow ; but the  
autumn of the tree of happiness is barren<sup>3</sup>.

## NOTES.

<sup>1</sup> In the original it is, better than the  
death of the doctors, or what the doctors  
teach, that the earth shall dissolve. The  
Arabic says, the defects of the present world,  
or *ulum* are better than the death *ulema*, in  
which there is a jingle.

<sup>2</sup> رواج vendible, current, in esteem. A.

<sup>3</sup> جا barren. A. This is well expressed in  
Italian, of Hope, *Arbor mon c'e ch'alla stagion  
piu Aprica, sia si presto a fiorir come la speme,  
ma rado arriva che ne maturi il frutto.*

## ARAB. APH.

The separation of lovers is the renewing<sup>1</sup>  
of love.

## PERS. COM.

The intimacy of friendship is the light and  
cheerfulness of the heart,

To give fresh vigour to affection is to make  
it ever new.

He that faints on the edge of a limpid  
stream with thirst, refreshes his weary soul  
from the source of pure joy.

## NOTES.

زیارة الحب اطر السجست

قربت دوستان روشن دل  
تازه کردن بود طیرق و داد  
تشنه کو بر لب زلال رسد  
شودش دل زاب صافی شاد

زر غبا تدو جبا

Vifit feldom and you will increafe<sup>2</sup> af-  
fection.

Erpenius, p. 74.



<sup>1</sup> اطرا السجست the renewing, handling, touching; in French, *toucher là* or shake hands. A.

The meaning of this aphorism is expressed in what Macbeth says to Banquo, p. 450, vol. vii. ed. Johnson and Stevens.

--- --- --- "to make society  
The sweeter welcome, we will keep ourself,  
Till supper-time, alone." --- --- ---

The French say, *une courte absence ranime une tendre passion*---A short absence animates a tender passion, and *ce qui est differé n'est pas perdu*.

*Itra*, in Latin *iterare*.

*Ziyaret* in Richardson is, visit, pilgrimage; but the meaning here of *ziyaret 'lhybb* is, separation, delaying, leaving, or abandoning of love is the renewal of social intercourse.

<sup>2</sup> تنزير increase, or تنزير

---

ARAB. APH.

The bulks<sup>1</sup> of credit are the consolations<sup>2</sup> of failures.

## PERS. COM.

The fun<sup>3</sup> warms<sup>4</sup> an ungrateful world.

Whispers<sup>5</sup> are the bitter sources of misfortunes.

The passage through places full of danger, is more dangerous with treacherous<sup>6</sup> attendants.

## NOTES.

<sup>1</sup> زوايا corners, resting places, cornerstones.

<sup>2</sup> مشخته a sweet cake, *douceurs*.

<sup>3</sup> کوشای The fun of royalty.

<sup>4</sup> دف the heat, or دفي A.

<sup>5</sup> سار whisper. "Mesar and mesarrit" whispering in the ear. A. A little word behind the back, an undoing whisper will alike slacken the sail of reputation. Dryden.

<sup>6</sup> مصیبه misfortune. A.

<sup>6</sup> منکر ungrateful, wicked, iniquitous.

## ARAB. APH.

The doctors<sup>1</sup> of law and divinity are the pure white garment<sup>2</sup> of religious worship.

## PERS. COM.

He who is learned in the law of God is a chief.

And whosoever comprehends what it is to believe, is ranked with princes.

Some spin the spider's-web<sup>3</sup> for the whale<sup>4</sup>, but in the milk of simplicity there is a hope beyond Mount Sinai.

## NOTES.

<sup>1</sup> قضا doctors.

<sup>2</sup> سادہ pure, white garment. *Sadé dil*

an innocent heart. P.

<sup>3</sup> ورنند spider and his web. P.

<sup>4</sup> وال whale. A.

## ARAB. APH.

The arms of the weak are lamentations.

## PERS. COM.

From lamentation no powerful effect can be produced.

The wanton looks of Hebud<sup>1</sup> are thrown away upon a timid lover.

Let the torrent of the tear-ducts<sup>2</sup> remain in its house<sup>3</sup>.

The fighting of the weak avails no more than the quivering of an aspen.

## NOTES.

سلاح الضعفاء الشكايه  
 از شکایات ما توانان کن  
 حذر ای دوست کین بود شوه بیود  
 اشکشان سیل خانه اندر است  
 آه ایشان خرنک زهر الود

<sup>1</sup> Hebud is the name of a person we are unacquainted with.

<sup>2</sup> The house of the eye is *cheshm khané* the hollow or socket of the eye. خرنک white poplar, or aspen; the trembling of this tree is proverbial. Thus Claudian, poetically, with great beauty, speaks of the loves of the tree *de nuptiis honorii et Mariæ*, 10. 67.

--- --- *populeo suspirat populus ictu*

*Et platani platanis, ulmusque assibilat alnis.*

At Shirauz, on the terrace of the square, in the center, are two large cypress-trees of an

extraordinary size, 600 years old, which are called عاشوق و معشوقه the lover and his mistress.

ARAB. APH.

The bad<sup>1</sup> part of man is his pride.

PERS. COM.

The worst<sup>2</sup> are those that offend against their better knowledge, which in them might be productive of good to the people.

That is the best evil from which good may be extracted.

Let it be agreed<sup>3</sup> then to mix courtesy with all our actions<sup>4</sup>, that if we happen to offend we may do it with a good grace<sup>5</sup>.

NOTES.

<sup>1</sup> شر wickedness of man, is the pride of man.

<sup>2</sup> بدترین the worst.

<sup>3</sup> باشدش قول let it be agreed to mix courtesy with every thing we do.

<sup>4</sup> فعل action.

<sup>5</sup> لطف the graceful, the courteous.

<sup>7</sup> *لوم* misfortune. *Liali uwem* bad times,  
or nights of misfortune. A.

P----- and C-----, two favourites, were examples of this precept of loose morality, P----- paid nobody, but insulted all who asked him for money; and was detested both for his tyranny and his brutality.

C----- paid no more than P----- but by his gracious condescension in listening to his creditors, and promising to be exact, he sent them away satisfied, though without their money.

~~~~~  
ARAB. APH.

The health of the body is abstinence.

PERS. COM.

The best food<sup>1</sup> for the sick is gentle exercise,

The motion of the limbs backwards and forwards are bitters to the stomach<sup>2</sup>;

When the day is over, the night<sup>3</sup> comes, in which we may eat our fill with pleasure and relaxation.

## NOTES.

<sup>1</sup> غدا aliment, food eat before dinner, in Arabic *ghyda* and *ghyza*.

<sup>2</sup> The cure of repletion is fasting, is an aphorism of Hippocrates.

ἀπὸ πλησμονῆς ὄκοσο ἂν νουσήματα γενήται, κένωσις ἴηται.

<sup>3</sup> شو از خوردن the night for eating, or the time of the principal repast in the East. "Many are in want of their nightly meal." See the Remonstrance of the Rajah Soubah Sing to Aurungzebe, p. 16. Rousseau, 1803.

*Asha raboni* the supper of the Lord, was so called because it was in the first watch in the night, or from the going down of the sun till twilight, which عشا signifies in Arabic.

## ARAB. APH.

Silence is the cloak <sup>1</sup> of ignorance.

## PERS. COM.

If you are ignorant of the subject  
Veil<sup>2</sup> your defect in silence, and hold your  
tongue.

## E

If you understand the matter speak<sup>3</sup> upon it.  
In stringing pearls there is praise<sup>4</sup>.

## NOTES.

<sup>1</sup> ستر veiling. A.

<sup>2</sup> پوش a veil, A.

<sup>3</sup> تلمس کن let there be conversation. A.

<sup>4</sup> نظم کهر نعتن As in order and arrangement, or in the stringing of pearls, or poetry, there is praise; for an oration as well as a poem is called a string of pearls.

## ARAB. APH.

In temperance there is virtue, but greediness is depravity.

## PERS. COM.

The temperance of a man is a proof of his being contented with a sufficiency, and shows his justice and his probity.

Greediness on the other hand is the perfection of a depraved appetite.

The Heron feeds and flies away<sup>1</sup>,  
The Vulture<sup>2</sup> broods over his prey<sup>3</sup>,  
And falls continually into the snare.



Dr. Clark has expressed this very well in two lines.

The fated Heron to Æther flies,  
The Vulture tempts the snare, and dies.

## NOTES.

<sup>1</sup> *مدام* always. A.

<sup>2</sup> *مرغ طامع* the towering bird, high, elevated in the air. The paronomasia is between *tema* and *tamyh*.

<sup>3</sup> Seizing and biting, eating. *Terk tema* quitting the feast without being too greedy. The Heron is a very shy bird, and, watchful of the approach of an enemy, seizes the lizard, and flies off with it in his beak, whilst the Vulture delves into a carcase, and broods over it.

## ARAB. APH.

A long life nourished with pain by the fruit<sup>1</sup> of the thorny tree<sup>2</sup>, is preferable to the costly<sup>3</sup> robes of a palace<sup>4</sup>.

## PERS. COM.

If a man lives long enough, by the favour<sup>5</sup> of God, he may be invested<sup>6</sup> with the

robe of royalty, from a state of nakedness and poverty, and wounds from the tree of thorns, on which he feeds.

## NOTES.

<sup>1</sup> بiting, eating. ا.

<sup>2</sup> طلحى. the feminine of *teteh*. There

is no misery so great to an Arab as to be obliged to eat gum Arabic from the *mimosa nilotica*. See Leo African. lib. 10. *de teleh magna et Spinosa*. *Kerez* is the fruit of the thorny acacia. Arabia Felix is called *bilad ul kerez*.

<sup>3</sup> خلع robes of honour, with which princes invest those whom they mean to distinguish.

<sup>4</sup> ابنيه edifices, fabricks in opposition to tents.

<sup>5</sup> *Shud muveffik hazreti bari Favente Deo hazreti bari taala azza shanuhu*. The Lord God most high, and most glorious.

<sup>6</sup> خلع investing with a royal robe, and the robe itself.

## ARAB. APH.

Broad is the shadow<sup>1</sup> of generosity.

## PERS. COM.

The breadth of the shadow of liberality matures, like the sun, the opening bud<sup>2</sup>.

The Lord of a soft heart is the center of munificence, that scatters the shadows of reflection as from a mirror.

## NOTES.

<sup>1</sup> The shadow of a fultan is as the shadow of God. Arabic Proverb. The shadow of God, is a royal title of the representative of God on the earth, which is the case when virtue is on the throne.

<sup>2</sup> *Burhemet* buds, or flowers.

## ARAB. APH.

A prudent enemy<sup>1</sup> is better than a foolish friend.

## PERS. COM.

An enemy<sup>2</sup>, if he be discreet, is preferable to a stupid friend ;

A single point<sup>2</sup> of a line is good for nothing, although a perfect one be made up of points.

## NOTES.

<sup>1</sup> *Adou akeel kheir men sedeeek jaheel.*

<sup>2</sup> "ب)"; an atom. A. *Zerret atesh* a spark of fire in Persian. *Zerret keder* as much as an atom, just nothing. Great Arithmeticians in Italian are, *Cavalieri del zero*, knights of nothing, or, as we say, nothingarians. *Doostee* a friend; *dushman* an enemy.

## ARAB. APH.

It is difficult for a man to arrive at happiness<sup>1</sup>.

## PERS. COM.

If misfortune happens to a man he is out of humour<sup>2</sup>,

And his countenance<sup>3</sup> is over-hung, and his brow contracted with care:

At length ashamed of this world, and despising it, he boldly departs for the more perfect<sup>4</sup> joys of Paradise.

## NOTES.

عسر المرء مقدم اليسر  
 مرد را کرد رسد مشقت ورنج  
 از پیش رو نماید اسانی  
 سخت این جان مقدم شد  
 بر نعیم بهشت تا دانی

<sup>1</sup> In the words *aser* difficult, and *yesser* easy, there is a similitude of sounds and opposition of sense. The last word of the second line of the Comment is *esani*, or *fad*, mournful. The sense of this word is determined by the first line, since *asani* signifies ease, facility, as well as temper, humour, *fad*, mournful; and the rhyme is *dani* or *near*, approaching. *Asafee* and *wafee* are various readings, by which the sense is much improved, as will be seen in the note.

<sup>2</sup> رنج displeased, angry.

<sup>3</sup> And his face shows, or exhibits the city of Afaphi (in Morocco) over-hung with hills. Marmol says, the Portuguese call it Afaphi,

as it is here. In the maps it is Safia. It is by some said to be one of the Liby-Phœnician cities, and built by Hanno. It has good walls, but not very strong, owing to its being commanded by the hills. In Leo's time it contained four thousand inhabitants, and had been built by the Africans, as he affirms; the soil was good, but the people knew not how to till, or plant it. It lies in a gulph in the Atlantic, near the mouth of the river Tenfift, lat. 33. long. 11. Hollar, in his drawings of towns on this coast, represents one in the form of an old man's head overhung by his brow.

<sup>4</sup> *Ta wafee* to perfection.

ARAB. APH.

The spoil of the faithful is the recovery of knowledge.

PERS. COM.

The man of learning considers what he can carry off;

A penetrating genius finds knowledge in the lines of the countenance ;

Self-experience is a never failing advantage in pointing out the road that leads to wisdom.

## NOTES.

In order to understand the application of the Comment on the Aphorism, it is necessary to observe, that the word *booty* in the Persian is the same Arabic word *ghenimet*, as in the Proverb for spoil.

*Murdi dana ghenimet engard.*

*Nukté kan zeruee danish yaft.*

*Ghenimet* means spoil, booty, and what can be brought away. The last words of the Proverb are, The finding of wisdom, or the bridle, which may be explained as alluding to a caravan attacked at the watering place, where the camels are unbridled to let them drink; for, although you seize the treasure and the bearer of it, you cannot lead him off without a conductor. Thus you may by chance hear an ingenious discourse, rich in learning and eloquence; but unless you have some previous knowledge of the subject, a certain share of comprehension, and a tolerable memory, you can neither understand it,

nor carry it away; and when you think you have got a booty, you have only caught a tartar, that will neither come with you, nor let you go.

*Ghenimet almumin wijdan alhekmet.* Here the last word of the Aphorism means both a *bridle* and *wisdom*.

The spoil of the faithful is the finding of wisdom, or the recovery of the bridle.

ARAB. APH.

The studious<sup>1</sup> recluse despises the crowd.

PERS. COM.

It is to be wished that the learned were more desirous of paying their court to mankind<sup>2</sup>. The study of themselves is more useful and more respectable than collections from books<sup>3</sup>. The tables<sup>4</sup> of the heart ought to be the magazine<sup>5</sup> of the arms of science, and the true guides<sup>6</sup> for thee to justness, both of thought and action.

NOTES.

<sup>1</sup> To thee in retirement the crowd or assembly is despicable.



<sup>2</sup> Secret knowledge; *kheft* low, whispering, or meditation in private. Γνώθι σεαυτόν. Know yourself, was the heaven-born precept of the seven wise men; and, as Pope says of another thing,

‘And though no science fairly worth the seven.’

<sup>3</sup> *Jema kitab* book-collection. *Kitab* is singular, *ketb* plural, or collection of books. *Kitab* rhimes to *suab* rectitude, in the last line of the tetraſtich.

<sup>4</sup> لوح a table. A. The indelible tables on which, according to the creed of Mohammed, the tranſactions of mankind have been noted from all eternity. *Luh ’lmehfuz* the tables committed to memory. Shakspeare ſpeaks of the tables of the heart,

“And wide unclaſp the tables of the heart  
To every tickliſh reader.”

<sup>5</sup> *ساز مخزن* magazine of arms, from whence comes our word. A.

<sup>6</sup> *Teryk sawab* the path of rectitude, or *semt sawab* from which comes *semita* and *ſentier*.

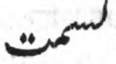
*An secretum iter, et fallentis semita vitæ.*

Hor. Epist. I. 18. 103.

SEMITA certe

*Tranquilla per virtutem patet unica vitæ.*

Juv. S. 10. 365.

This is a very old Arabian word, which we know under the term *azimuth* in astronomy, or as it should be  the path, &c. *Semt raas* the vertical path, *zenith*.

ARAB. APH.

It is better before you boast of ancestry to glory<sup>1</sup> in virtue<sup>2</sup>.

PERS. COM.

If we must boast it is best<sup>3</sup> to boast of our virtues,

Which are better than long genealogies ;

We shall not walk together under the same shade in the kingdom of Iffa<sup>4</sup>, because we are of this, or that family, but on account of our own personal excellence.

## NOTES.

<sup>1</sup> فخر glory, *fekheret* vain boasting. *Gloria*, *gloriola*, have the same double meaning in Latin. صلة connection, consanguinity.

<sup>2</sup> اولی best. ا. *Awla* better. *Ewel* first or before.

<sup>4</sup> عيسى or *Jesu ebn Miryem* Son of Mary. In the third chapter of the Alcoran Jesus the son of Mary is mentioned and called the word of God. In the chapter of Nafa, or the women, as well as in the chapter of Amran above, and that of Bacrat, or the second of the Alcoran, our Saviour is said to be the Messiah, and the servant of God; and in some Persian verses of a Mohammedan, quoted by D'Herbelot, p. 351. vol. II. he is spoken of as if the writer were a Christian.

## ARAB. APH.

A quick conception<sup>1</sup> does within, what the right hand<sup>2</sup> performs without<sup>3</sup>; or, a good understanding is the right hand of the mind.

## NOTES.

<sup>1</sup> فهم understanding, ready comprehension.

<sup>2</sup> اوز the right hand. P.

<sup>3</sup> درون within. *Berun* without. P.

This is the only line worth recording in the Arabic, and the Persian.

## ARAB. APH.

The last wish of the miser, while life remains, is covetous.

## PERS. COM.

The last desire of the miser is a bargain<sup>2</sup>.

It is the duty of every man to give according to his capacity<sup>3</sup> and ability.

A man in a dropfy<sup>4</sup> calls nevertheless for water, although water must be his end<sup>5</sup>.

## NOTES.

<sup>1</sup> *Katil alheris herset* is the Aphorism.

<sup>2</sup> كشد gain. A.

<sup>3</sup> ادراك capacity. A.

<sup>4</sup> مستقى a man in a dropfy. A.

<sup>5</sup> حاقبت end. A. هلاك perdition, death. A.

The miser's ruling passion is so strong in death, that he considers but of his money in his last moments; and when the priest tells him he must think of making a purchase of the kingdom of heaven; his observation is, that he has no objection, but he will give no more than fifteen *per Cent*, and dies. To the apothecary who orders him to be let blood, he says, but what must I pay? A shilling, answers the doctor. That is too much, replies the miser. I'll give but ninepence. The apothecary takes his leave, and the miser who would not give threepence more to save his life, dies for want of being let blood. The lawyer asks him, to whom he leaves his property; he says, he is in doubt to whom; but it is absolutely necessary to name the heir, as you are in your last moments: still his answer is, I do not know; I cannot tell; I know no one who deserves it; but on being urged to name some one, he exclaims, You, the Pope, the Devil; and dies in a passion. The first of these cases has been made, I imagine, for

the *Jeu de mots*; the second is told of a famous miser at Paris; and the last of one, whose property of 4000 *l.* in consequence of this nomination, and in despite of the relations, was claimed by an alien, who argued, that as the Pope was an outlaw, and the Devil *hors de combat*, he, the first named, ought to be the man; but his reasoning was thought more ingenious than solid.

ARAB. APH.

The neighbourhood of the wicked is pernicious<sup>1</sup>.

PERS. COM.

He who is in the neighbourhood of evil,  
What an injury, and all by his own fault,  
does he sustain<sup>2</sup>!

But the heart of man is placed by nature  
between fire and water, for were it all fire  
it would consume itself<sup>3</sup>.

NOTES.

<sup>1</sup> "مضرة" detriment, injury.

<sup>2</sup> اندوخت he gains, from *andukhten*.

<sup>3</sup> افروخت *confumes by fire. Khueeshten*  
its own body.

<sup>4</sup> *Haiwa* ardor, desire, fire, heat. A man is said, in certain circumstances, to prey upon his own heart, particularly in solitude, when he insults himself and stands alone. οἷος ἀνευ ἄλλων. Solus sine aliis. Il. x. 39. Like Bellerophon who strayed by himself.

Ἦτοι ὁ κακπεδίον τὸ Ἀλήϊον οἷος ἀλάτο  
ὄν θυμὸν καλέδων, πάτον ἀνθρώπων ἀλεείνων.

*Ipse suum cor edens, hominum vestigia vitans.*

Hom. Il. Z. v. 201. Cicero Tusc. Quæst. I.  
3. 26. 241. ed. Davis.

Society is mixed; now glowing with friendship, and now chilled by treachery.

It is no good reason for withdrawing ourselves from the intercourse of men, because the bad are more numerous than the good; it is rather the duty of individuals to remain, as long as they can be of any use in balancing the evil, tempering the ardent, and bridling the impetuous, and thus convert a bad neighbourhood into a good society.

F

## ARAB. APH.

The want<sup>1</sup> of courage in a fovereign is the standard of revolt<sup>2</sup>.

## PERS. COM.

Arms and courage<sup>3</sup> are the flood of the foul with a fair wind.

Although a throne be not without a flaw, or stain, or pacific<sup>4</sup>,

There is no exemption to the standard of a monarch from being familiar with the little folks of the world without place or habitation.

## NOTES.

<sup>1</sup> ليس cowardice.

<sup>2</sup> زوال defect, falling off.

<sup>3</sup> بال mind, courage. *Animus* in Latin means both, as heart in English.

<sup>4</sup> سمست عالم the bodikins of the world.

## ARAB. APH.

Grey<sup>1</sup> hairs are the season of confidence.



## PERS. COM.

Woe<sup>2</sup> to the youth which is the season of those women<sup>3</sup> that twinkle with their eyes, and show themselves by removing<sup>4</sup> their veil at a certain age<sup>5</sup> ?

For what purpose are these four seasons---  
If it be spring-time in the autumn<sup>6</sup>.

## NOTES.

<sup>1</sup> شیب growing grey, becoming old.

<sup>2</sup> O that the youth were destroyed! *Telef kurden* to make destruction. A. P.

<sup>3</sup> پريت people, creatures. A.

<sup>4</sup> *Khubaat* means also, as well as رارا a woman who just shows her face, and covers it up again. Arabian veils are not transparent.

<sup>5</sup> *Umr mudan* condemned age. A.

<sup>6</sup> خزان autumn. P. A.

## ARAB. APH.

A learned assembly<sup>1</sup> is a place more pleasant<sup>2</sup> than a watered garden<sup>3</sup>.

F 2

## PERS. COM.

A learned assembly is a living library<sup>4</sup>.

Where the pleasure is in conversing on the intellectual joys<sup>5</sup> of heaven.

A happy presage of quaffing immortal glory<sup>6</sup>, which it is in the power of the eight paradises<sup>7</sup> to bestow.

## NOTES.

<sup>1</sup> An assembly of learning. *Mejlis*.

<sup>2</sup> "روضه" *Rawzet razuan* the garden of Paradise.

<sup>3</sup> Literally, to a garden with a tank in it. *Reeaz alkehbt*.

<sup>4</sup> *Saz meskin khoo*d the apparatus of your own house.

<sup>5</sup> "پش" intellect.

<sup>6</sup> *Medar ta mesti* of glory, *usque ad ebrietatem*.

<sup>7</sup> *Her ke es dest hisht hest behisht*; the order is, which from the hand the eight is of paradises. *Quod a manu octo est paradisorum*.

The Mohammedans believe that there are eight paradises in heaven of different degrees

of happiness, and seven hells of different gradations of torment, from whence they conclude that the mercy of God is superior to his justice.

ARAB. APH.

Destruction is natural to man, or destruction is the true rust, or nature of man.

PERS. COM.

If a man be of an ardent disposition and vehement desires, he is ruined by his impetuosity<sup>1</sup>; if of an indolent<sup>2</sup> temper of mind, when he ought to hold the reins and take the direction, he is equally undone.

Whether we are eaten up by rust, or scoured to death by perpetual motion, we are equally destroyed.

NOTES.

<sup>1</sup> حَرَّتْ impetuous, passion. A.

<sup>2</sup> اَقْعَا fitting on the hams like a dog, with the fore-feet perpendicular to the ground.

This is finely expressed by Pindar,

— — — — ἐν σκότῳ  
 Καθήμενος — — ἀπάντων  
 Καλῶν ἄμμορος.

Olymp. I. v. 135.

See West's translation. The meaning is,  
 Great enterprises admit not the coward;  
 Since we must all die, why should we  
 Sit still in inglorious obscurity, and grow  
 Old with infamy.

The Turks bestow the term of dog *keupeg*, in Arabic *sug*, Christian dog, but the Mohammedan, in his familiar attitudes, resembles this animal more than we do. There is a Dutch coin, current in Egypt, somewhat of less value than a Spanish piastre or 4 s. 8 d. with an impression of a lion which the Arabians have changed into a dog, either to show their contempt of Christians, or the base alloy of the money. The world, however, and its manners certainly improve, for since we beat the French at Aboukir, we hear of no more Christian dogs, but the French,

## ARAB. APH.

Silence promotes repentance<sup>1</sup>.

## PERS. COM.

To deviate from evil<sup>2</sup> is to repent;

He who keeps silence increases<sup>3</sup> his contrition:

Wisdom has spoken a proverb,

A grape-stone<sup>4</sup> can turn an arrow out of its course.

## NOTES.

<sup>1</sup> How much does repentance proceed from silence!

<sup>2</sup> *Naud* misfortune, evil.

<sup>3</sup> من سخت *from* silence. اوراز *for efrax* exalted, extended. A.

<sup>4</sup> انداخته *thrown* (an arrow, &c.) The smallest thing may turn a man out of his vicious career. Compare the 39th Psalm, "I was dumb," and the commentators.

## ARAB. APH.

May the tomb<sup>1</sup> be enlightened by prayer in the dark.

F 4

## PERS. COM.

Make<sup>2</sup> thy tomb shine like the day.

In the night of darkness of the resurrection of the just, whether standing or fitting<sup>3</sup>.

In the night that shall raise the just and the unjust to be judged for offences of all degrees.

## NOTES.

<sup>1</sup> *Bekr* tomb.

<sup>2</sup> It is a prayer in Arabic. *Nur allah merkedo* may God enlighten his tomb.

<sup>3</sup> *قعود و قيام* fitting and standing, that is, whether the body stand erect in the tomb, or sit, or lie.

## ARAB. APH.

Riches<sup>1</sup> beget death.

## PERS. COM.

It is in the power of every man to bridle<sup>2</sup> his desires;

And the check-string is always at hand to curb an incentive.

O may the garden<sup>3</sup> of the man that will not deliver up his fister without a priest never want a daily supply of water.

## NOTES.

<sup>1</sup> *Neel almeni fy'l gheni.*

<sup>2</sup> Every one can throw the hand of the cord upon his inclinations.

<sup>3</sup> O garden growest thou *دمى* by the daily nourishment of water, *غبة* A.

## ARAB. APH.

Solitude<sup>1</sup> is better than a bad companion.

## PERS. COM.

Sincerity is not to be expected in a world of deceit, whose congratulations<sup>2</sup> are like vitriol<sup>3</sup>.

Why in converfing together should there be any<sup>4</sup> evil, when the gift of the tongue might be an unique gem<sup>5</sup>.

## NOTES.

<sup>1</sup> *وحدة* being alone. *Wehed sole* void in English.

<sup>2</sup> *تهاني* congratulations, compliments, A.

<sup>3</sup> کنسج vitriol. A. Compare Proverbs, c. xxv. 20, where it is said, Joy agrees as ill with sorrow, as acid with *alkali*, or vinegar with *natrum*.

<sup>4</sup> فرد one, any.

<sup>5</sup> فرید رمان an unique ruby. From *feridet* a precious gem the French make *peridot*. A. *Ferid aldehr* the phoenix of the age. There is a play of words between *bad ferd* a single evil, and *ferid raman* an unique gem.

ARAB. APH.

It is ruin to a man to be loft in admiration.

PERS. COM.

The end of that man is without honour who is in love with himself.

NOTES.

<sup>1</sup> عجب There is an Arabic proverb to this purpose. *Ajb zcentet meghrur taus*. The peacock, or a handsome man, glorying in



his own beauty. *Meghrur* deceived, haughty, proud of --- --- ---

*Nil admirari, prope res est una, Numici,  
Solaque quæ possit facere et servare beatum.*

Hor. Ep. I. 6. v. 1.

οὔτε τι θαυμάζειν περιώσιον, οὔτ' ἀγάσθαι.

Horace and Homer are as good a comment on this proverb as the Persian interpreter.

Creech and Pope in their versions---

Not to admire is all the art I know,

To make men happy, and to keep them so,

have failed in giving the force of admiration, as Horace intended it; and Homer has well expressed it, by the addition of *περιώσιον*, *supra modum*, too much, or to excess. See *Odyf. II. v. 203*,

ARAB. APH.

The man who has not been at Mecca has no faith<sup>1</sup>.

PERS. COM.

It is not from the accomplishment of a journey to Mecca that a man believes or not.

You may still make him your friend who has never trod those flints.

## NOTES.

<sup>1</sup> لا مروءة لـ that is, *Allah* of God, or without the white flints of the holy mountain, which are called white, from the shining they have acquired by the incessant treading of the pilgrims between this mountain, and that of Sapha in the road to Mecca. See an inscription published at the end of the Conformity of the English and Persian taken from a columella in the possession of the Right Hon. Sir Joseph Banks, Bart.

## ARAB. APH.

Do not split a hair<sup>1</sup> with a man of a bad temper<sup>2</sup>.

## NOTES.

- <sup>1</sup> قل a hair. فخر piercing, splitting.  
<sup>2</sup> لعا of a bad disposition.

## ARAB. APH.

The man who has no riches, has no celebrity, no virtues, no excellence.

## PERS. COM.

Why should virtue and science be reproached with their want of wealth, when in reality the greater part of mankind is necessitous.

To reproach learning, is to reproach the faith of whose crown <sup>1</sup> poverty is the glory <sup>2</sup>.

## NOTES.

<sup>1</sup> فرق را تاج است is for the tip, summit, crest of the crown; *taji khurus* a cock's comb; *taji mefkhuret* a crown of glory.

<sup>2</sup> *Alfekir fekhar* poverty is glory. Mohammed used to say, Poverty is my glory.

## ARAB. APH.

God never lies.

## PERS. COM.

O thou that guidest a brother towards the musky vale that teems with splendid falsehood <sup>1</sup>;

Depart not from the miry way to follow the shining light of example;

For custom<sup>2</sup> is the primrose path that entices men from the road<sup>3</sup> of amendment<sup>4</sup>.

## NOTES.

<sup>1</sup> *Keramet kezau*, *Splendide mendax*.

This fine expression occurs in, perhaps, the very best Sapphic in Horace. *مرو* the negative imperative of *رفتن* go not.

<sup>2</sup> *نحو* path. A. *ez dab* of custom. A.

<sup>3</sup> *ره* road.

<sup>4</sup> *مسح کس* enticing one, or a man, or every one. A. *زراب* from amendment.

## ARAB. APH.

The felicity of a man consists in fortunate combinations<sup>1</sup>.

## PERS. COM.

His happiness is complete whom fortune has abandoned<sup>2</sup>, who is no longer subject to accidents<sup>3</sup>.

For who among men has sat down happy<sup>4</sup>?

The greatest princes have been duped by fortunate aspects<sup>4</sup>,

And the most complete happiness is bordered with evil<sup>5</sup>.

## NOTES.

<sup>1</sup> مصاجبة society, conjunctions. A.

<sup>2</sup> روگرد from *rugerdan kurden* to turn away the face, to desert.

<sup>3</sup> --- --- *spes et fortuna valet.* --- ---

<sup>4</sup> Sat down, that is, continued long in a fortunate position. Thus, *sedere* in Latin is to remain.

--- --- *sedet, aeternumque sedebit*

*Infelix Theseus.*

Virg.

Ovid has also expressed this sentiment,

“ *dicique beatus*

*Ante obitum nemo, supremaque funera debet.*”

<sup>4</sup> *Kaw kebsh yaft gherr awj reff*, Of these six words four are Arabic, 2nd, 4th, 5th, 6th. *Awj sheref* is also the fortunate aspect, or ascendant of a star in that language. *Awj* in Persian means likewise, dignity and promotion.

<sup>5</sup> *Summa felicitas malo assidet.*

## در ختم کتاب

In the end of the book.

I have at length finished the transcript of these precious pearls which are falling fast to decay and perishing from age, in obedience to the commands of a supercilious and hard task-master, whose dispensations to me are not the profusion of an ocean of spring<sup>1</sup> rain from the weigher of good and evil, the umpire of the season, when gum-bearing<sup>2</sup> trees are in blossom in the month of Muharrem<sup>3</sup>. The accomplishment of hope, and the fulfilling of expectation ~~is~~ dear to all *eye* ranks, from the prince to the peasant.

## NOTES.

<sup>1</sup> نيسان The Syrian month, corresponding to April. *Ketrat misan* drops of spring-rain, which are believed to produce pearls if they fall into shells, and venom if they drop on serpents.

<sup>2</sup> عسره a species of gum-bearing trees, with white fruit, sweet as sugar. A.

<sup>3</sup> اوساط محرم the second decade of the first Mohammedan month.

POETRY.

The note<sup>1</sup> of the nightingale<sup>2</sup> soars on high,  
And the volume of his breath is celestial harmony ;

The mansion of Paradise<sup>3</sup> is his winter habitation, where he remains in his nest.

NOTES.

<sup>1</sup> The roll, in French *roulade*, or inflexions of the voice upon the same syllable, called in Persian کندهش from a clew or hank of cotton, or a hand-reel for winding it.

<sup>2</sup> *Mergi ruh* the bird of breath from his *sostenuto* or holding out of the note, or *jug jug*, as it were *ad infinitum*. He is also called *mergi seher* bird of the morning.

<sup>3</sup> Anacreon's swallow winters on the Nile, or at Memphis. See Ode 33, and compare Taffo's imitation of the Greek,

*Tu parti rondinella, e poi ritorni :*

— — — — — — — — — —

*Cerchi su'l Nilo, e Menfi, altri soggiorni.*

G

## COLOPHON.

This book has been written with constant care and accurate attention by the poor abject Shems al deen Mohammed, of Caramania, in the year Nine hundred and twenty-one.

## NOTES.

The beauty of the writing is greater than the accuracy, as it is always fair, but not always correct. The date is 1515 of our era, corresponding to the year Nine hundred and twenty-one of the Hegira.



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SPECIMENS  
OF  
*PERSIAN POETRY*

FROM  
THE MOST ADMIRER WRITERS IN THAT LANGUAGE,  
NOW FIRST TRANSLATED IN VERSE,  
WITH THE  
ORIGINAL TEXT EXPRESSED IN ITALIC CHARACTERS,  
AND SO WRITTEN AS TO BE EASILY TRANSCRIBED BACK  
INTO THE TALIK HAND BY THOSE WHO ARE ACQUAINTED WITH  
THE PERSIAN.

---

FROM JAMI.

Extract from the beginning of a Chapter in  
the celebrated Poem of Eufef ve Zeleekha,  
or Joseph and Zeleekha, the wife of Poti-  
phar, as related in the 22nd Chapter of  
the Koran.

*Biya ay yshk, por asson va neerunk,  
Keh bashud karitoo keh suluh va keh jung.  
Gahy furzanehra diwaneh sazee,  
Gahy diwanehra furzaneh sasee.  
Chu ber zulf-i peri rooyaun nehy bund,  
Bezunjeeer a-junoon euftad khruydmund.*

G 2

*Wa gur az aun zulf bundy berkushaeey,  
 Cheraugi-akl yabed rushenay.  
 Zeleekha yek sheby beesahr, va beehoosh,  
 Beghum hemzad, u ba mekennet hem agosh.  
 Zegaum i derd durd ashaumeey kurd  
 Ze sooz i yshk araumeey kerd.*

Come, love, with all thy fascinating charms,  
 Now full of peace, and now of wars alarms.  
 Now of thy wisest wight thou mak'st a fool,  
 And now the fool of sense and reason full,  
 The grave are mad when'er thy snare is laid  
 Within the ringlets of a lovely maid.  
 But of the spell-bound ringlets loose the chain,  
 And reason's dying lamp revives again.  
 In close embrace with sad affliction born,  
 Poor Zeleekha impatient and forlorn ;  
 Inflam'd with love, depriv'd of sleep's relief,  
 Drank to the dregs all night the cup of grief.

See the frontispiece to the Persian Miscellanies of Sir William Ouseley.

On the imprisonment of Joseph, Zeleekha  
says---

*Chu zendaum jauyi insaun gulazaur est,  
Neh zendaun, belkeh khurmi nuhubaur est.  
Bulu bee rooce y jaunaun gur behisht est  
Becheshim-i tushek-i mushtak zisht est.*

When the dark dungeon holds the rofy boy,  
It is no prison, but the spring of joy ;  
E'en Paradise itself would dreary be  
Without thy charms, no Paradise to me.

~~~~~

*Beher menzil keh jaunaun men aunja-est,  
Ten'em eenja, vely jaun men aunja est.*

Where'er the charmer of my life resides,  
Though here my body, there my foul abides.

~~~~~

SONNET.

*Sooe sehrauny bee ysh u temasha miroom,  
Bee too ber men sheher tenk aumed beshra  
miroom.*

G 3

*Ta too refty as ber'em ba kes nedarem ulfety,  
Gher cheh bashud sad kes'em hemra, tenha mi-  
room.*

*Heech jae az wehishet tenhaye'm nebuwed melal,  
Mooones'i jaune'm kheyal t'est, herja miroom.  
Pa be zungeer bala her soo tulb-i kar too am,  
Aushik dewauneh am, zungeer ber pa miroom.  
Fi al misl gher zeer pai men bud gul ya hereer,  
Gher neh sooe t'est rah, ber khar u khara mi-  
room.*

*Goftem ai jaun, roo, keh bee jaunaun nekhaun-  
hem zendegy,  
Goft Jami sabr kun, k'imroz u ferda miroom.*

CLOSE TRANSLATION.

To unfrequented wilds I forrowing fly,  
Sad is the town without thy chearing eye.  
Since thee I've lost, I've no affection known,  
And though 'midst crowds, I seem to stray  
alone\*.

No dread of solitude my foul affails,  
In defarts e'en thy image never fails.

\* — — *semper longam incommunitata videtur  
Ire viam, et Tyrios deserta quaerere terra.*

Virgil of Dido, *AEn.* iv. 465.

Bound with love's fetters a distracted fwain,  
I seek thee through the world, and wear thy  
chain.

Whether on filk, or roses of the mead  
I tread, all paths to aught but thee that lead,  
O'ergrown with thorns, and fet with briars  
rude,

Retard my love, and all my hopes delude.

I said, alas! my life I freely give,

Depriv'd of thee I've no desire to live.

Some spirit whisper'd, Patience, to my heart,  
Left e'en to day, for ay, I might depart.

See the original in Sir William Ouseley's  
Persian Miscellanies, p. 20.

~~~~~

OF THE DEJLEH, OR TIGRIS.

Unhous'd, unfriended, solitary, flow,  
On Dejleh's banks I wander to and fro,  
And with my tears that flowing never cease,  
The torrents of the rapid stream increase.

*Ber kunar-i Dejleh - - - - -*

See Sir William Ouseley's Persian Miscellanies, p. 104, 4to.

*Baug'-i umretra mebad khuzauun.*

Ibid. p. 140.

O may the garden of thy life be free  
From blighting cankers, and the poison-tree;  
Untouch'd by autumn's winds thy vernal spray  
May never know the ivy of decay!

FROM HAFIZ.

*Dest az tulb nedarem ta kam-i men berayed,  
Ya ten resed bejaunaun, ya jaun ten berayed.*

Ne'er shall my fond desire forsake my heart,  
Till my soul's mine, or soul from body part.

The beauty of the original lies in the paronomasia or jingle between jaun and jaunaun, with similitude of sound, and variety of sense; as in Greek, Μηδὲν τὸν Μήδων δειδίότες πόλεμον. Epigr. and in Homer. T. Od. v. 565. ἔλεφαντος and ἐλεφαίρονται. and in Ausonius amantes and amentes, and in Numbers, c. xxv. v. 8. caba and cabatha, which is lost in our version.

*Mah-i Canaani men musnedy Mesr ani too shud.*

Joseph the throne of Egypt is thy doom;  
Bright moon of Canaan, quit the prison's gloom.

Persian Miscellanies, p. 184.

*Hafiz digur cheh mitulby az naim i dur*  
*Mei mikhoory va turreh e dildar mikeshy.*

Hafiz, what ask'ft thou else than to entwine  
The fair one's locks, and quaff the rosy wine.

We seem to track Milton in the snow of  
the Persian in this couplet, who has---

Sport with Amaryllis in the shade,  
And with the tangles of Neæra's hair.

FROM SADI.

*Behaur khormest, ay gul kuja ee-y ?*  
*Keh beeny bulbulanra nauleh ve sooz.*

Sweet Spring is here, why tarriest thou, O  
 rose ?  
 Deaf to soft Philomel's melodious woes.

*Burfe peery mi nesheened ber ser'em  
 Hemchunaun tuba'a'm juvani mikened.*

Though to my head the snows of age have  
 clung,  
 Yet my gay heart for ever makes me young.

The word *nesheened* is from *neshanden* to  
 fix, infert, plant, and paints well the *capitis  
 nives* of Martial.

*Sawkee-i seemten che khushy ; keez  
 Awb-i shadee ber 'autish-i ghum reez,  
 Boosch ber kunar-e saugher zen,  
 Pes bek'urd aun sheraub shehed aumeez.*

O thou that bear'ft the cup, awake; fair boy,  
 Pour on the fire of anguish streams of joy.  
 Let on its edge a kiss of thine be fix'd,  
 The wine will taste as if with honey mix'd.



*Beraumed bad-i Seba va rooe-i noorooz  
Savkya fu<sup>z</sup>li behaur too mubaruck bashud.*

Upon his wing the western wind shall bring  
The fragrant odours of the new-born spring.  
O may thy youth, the spring of life, be found  
With countless blessings ever circled round.

The western wind is the zefir of the Italians.

*FROM THE DIVAUN OF SENAI.*

*Jaun rift az ten, chun ber men yar niayed  
Bulbul berud gul chu begulzar niayed.*

When in his native bed the rose-bud dies,  
Away for grief sad Philomela flies.  
Thus when my mistress from my eyes is fled,  
My soul departs, and leaves my body dead.

*SHAH CASSEM ANVER.*

*Nugmut-e mutreb khooshkaw hemé pend est ve  
kulaum,  
Sagher y sawky mehroo heme futeh est ve  
kushad.*

The joys alone of harmony we share,  
And melody's soft song is all our care ;  
In him who bears the cup our triumph lies,  
Whose ruddy cheeks, and full orb'd face we  
prize.

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*ADDITIONS*  
TO THE  
CONFORMITY  
OF THE  
PERSIAN AND ARABIC LANGUAGES  
WITH THE  
ENGLISH.

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از *Adz.*

In Arabic means amputation, or cutting off; hence in Saxon *adese*, and in English *adz*, not corruptly, as Johnson says, for *addice*, but nearer the original than the Saxon.

اورو. بنخي *Aurobanche* *Orobanche* major, Broomrape. A.

بھت *Behth* *Bet.*

Contention, wagering. A.

پاپاری *Papari* Pepper.

دار صینی و دار فلفل The house of Cinna-  
mon and Peppèr.

بافل *Bafel* Baffle.

Fooling, making a fool of, from baffler in  
the French says Johnson.

برید *Berid* Veredus.

A messenger, khush nawid, of good news. A.

پف *Puf*

چراغ را پف کردن to blow out the can-  
dle. P.

بلسن *Bulsen* Pulfe. P.

پیال *Pialé* Phial,

Or cup, and the name of the bafon from  
which the river Jordan arifes. See Joseph.  
v. ii. Bel. Jud. l. iii. 10. p. 257. P.

بم. *Bum* Bafe.

In music, bum-fiddle is the bafe. A.

تن *Tun* Tunny-fish. A.

θύνος.

چاست *Chast* Choufed.

Eat, devoured, hence to chouse. P.

قیتار *Kytar* Guitar. A.

چین *Cheené* Gin.

A snare to catch birds. P.

حیط *Heet* Ἰτυς. GR.

Circuit, circumference. A.

خرم *Kharm* Χαρμα.

Charm.

Khurrem, charming, pleasant, joyful. P.

خناق *Khenyk* Κυνάγχη.

Cynanche, a choaking, or strangling. A.

چواجه *Chojeh* Cogger. P.

Chojeh means a teacher, or pedant ; Chojeh sera, a domestic servant. Ifuf Ali Khawn was the friend and confidant of Zemaun Shah, from having been the Chojeh of Azof ul Dowlah. P. Boys are apt to call their schoolmaster an old Cogger, without knowing the origin of the word.

خلق *Kholk* Volk, Folk. A.

Va khulky aunra giriftend, and the people seized them, the locusts ; va kut khood mi faukhtend, and eat them, or made them their food. MSS. quoted by Sir William Ouseley. On a coin in silver, now in the British Museum, of Cnossus, we find a laureated head of Apollo with the word ΠΟΛΧΟΣ where for the most part it is ΔΗΜΟΣ Vulgus.

زي      Zee      ζῆ. GR.  
Live thou.

Zee is the imperative of زيستن to live, as ζῆ of ζάω Atticè for ζᾶ. P.

Ἄλλ' ἔρπε, καὶ ζῆ, καὶ δομῆς οἴκει πατρός.

Eurip. Iphig. in Tauris. v. 699.

سفليدن      Sifleeden      To whistle.  
Sifler. FR.

سفل      Sifil      Inferior.

السفلان the inferior planets, Venus and Mercury. Hence Syphilis, lues venerea, from Sifl, Venus. The Etymologists derive it from συμφιλέω.

سكي      Segee      Seges.

Seges is a wine we are acquainted with in this country. In Persian a tavern is called fegi-khané, a wine-house.

سليم      Sthim      Slim.

Long and thin. A.

H

سَمْت

*Semt*

Semita.

Sentier. A.

A path, way, or road.

شِيرِين

*Shirin*

Siren.

Sweet, melodious; the name of a celebrated lady.

صَبْر .

*Sobr*

Sober.

Patient, temperate. P.

كفت جامی صبر کون

It said, O Jami! be patient.

صَحِيرَة

*Sehyret.*

Sehyret in Arabic is milk heated by a hot stone, or iron. In English we have fear, to burn, or cauterise, from the Saxon fearran. Sehr is also in Arabic the Sun, and sehra a burnt plain, or desert of a ruffet colour. A.



طنبور *Tumbur* Tambour. FR.

A lute or guitar with six strings.

غرش *Gersh* Gercées. FR.

Cracks of the skin. P.

غالات *Ghylalet* Gilet. FR.

An under-waistcoat. A.

غلغل *Ghulghul* Guggle.

The noise made by water passing out of a narrow-necked vessel. P.

غير *Gyr* Guere. FR.

No, not, but little.

فرکن *Firkin* Ferkin, A.

A canal dug, a vessel of content.

قراط      *Kyrat*      Carat.

The 24th part of an ounce.

قطن      *Kefin*      Cuffing.

Striking. A.

کباب      *Kebab*      Cabob.

Roast meat cut in pieces, and dressed with sweet herbs, onions, and eggs, introduced into the Oxford kitchens by Pocock. A,

کتله      *Kutlet*      Cutlet.

A piece of meat. A.

گرداگرد      *Girdagird*      Hurdy-gurdy.

Round about, round and round. A. An instrument for grinding music.

کرویا      *Kerwia*      Caraway. P.  
Seeds, or plant.

کره *Kro* Crow.

Bar, or bolt of a door. P.

کفن *Kofin* Coffin.

Dead-clothes, or a winding sheet. در کردن  
round the neck. A.

کون *Gun* Gun-money.

Numus necessitudinis, as in James II's  
time, when cannons were beat into half-  
pence. See Tychsen on Turkish Coins, p.  
222.

کشت *Gesht* Jest.

Recreation, amusement. P.

لام *Lam* Lame.

Crooked, curved, hence lame: lam-elif  
are opposites, elif is strait and erect. A  
Greek woman that hobbled in her gait was  
called lambda. A.

H 3

لذ *Lezz* Letch. A.

Sweet, lezzat, pleasures.

لوش *Loosh* Loofe.

Languid, flabby. P.

مازو *Maux* Maft. A.

The fruit of the oak and beech.

ماسه *Masé* Maife. P.

ماستي *Masti* Maftif. A.

Mafti, a house-dog, a lap-dog. The best  
house-dog is a lap-dog.

ملتا *Multema* Moulting.

Changed, lost colour. A.

موش *Mush* Moufe.

Kirba sheer uft der giriften mush ;

Lik mush uft der musaf pulung.

A cat is a lion in catching a moufe,

But a moufe in fighting with a tiger. A.

وسب      *Wesb*      Wisp.

A bunch of grafs. A.

وزل      *Wezel*      Weasel. P.

ورح      *Wera*      Wary.

Timid, cautious. A.

يدك      *Yeduk*      Heiduk.

A led horse; yedukchi, a groom that leads him. A.

يعفور      *Yafur*      Heifer.

A young deer, colt, or wild cow. In Saxon, still nearer to the Arabic, heafore.



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## CURIOUS EXPRESSIONS

PECULIAR TO THE

**ARABIANS,**

AND INDICATORY OF THEIR

MANNERS, CUSTOMS, AND HABITS.

اخن speaking through the nose. This word has necessarily a nasal sound.

ايلا swearing not to cohabit with a wife for four months, by way of religious penance.

ابو الحياة the father of life, rain.

ابو الشفا the father of health, sugar.

ابو المره the father of evil, the Devil.  
From *murré* comes *murrain*.

ابو جاد the father of curled hair, the fox.

ابو اليقظان father of the watch, the cock.

اعنش having six fingers. The Saint John in the famous fresco-painting of Leonardo da Vinci in the refectory at Milan, of the Convent delle Grazie, has six fingers on one hand. This curious particularity has not

been noticed in the fine print lately published. As the Arabians have a word to express six fingers on one hand, it is to be presumed that the thing is not uncommon in their country.

انافض Leaves of an Egyptian thorn, strewn on coverlets.

سمل a sacrifice; because on slaughtering an animal, it is always said, or ought to be said, *Bismillah* in the name of God.

بدا الطبي he has the disease of the gazel, that is, none, because that animal is perfect. The gazel is supposed to have no infirmity. The disease of the wolf is hunger; of the elephant leprosy; of the fox, the scurf, or loss of hair.

بنت الجبل the daughter of the mountain, Echo. The mother of pity, Mecca.

بطنان الجنة the inner circle of Paradise, or the interior. "In my Father's house there are many mansions."

برة a garter worn by the Arabian women round their ancles.



بدل فراغة fimony, or a bribe for a benefice.

سن الحسل the tooth of the crocodile, that is, never, because the crocodile never sheds a tooth. The Germans say, to express their *ad Græcas calendas, zu pfingsten auf-dem eise, wenn der Teufel, from wird*, but not so precisely as the Arabians, as frost at Pentecost is by no means a thing that never happens.

صحيح الاركان an argument on pillars, well founded.

صمغ عربي gum Arabic.

ضل بن ضل error, the son of error; a good-for-nothing fellow. The bad egg of a bad crow. Greek proverb.

خریده an unbored pearl.

ما في ال دار ثاغ ولا راغ there is nothing in the house, neither bleating nor braying, neither sheep nor camels.

ما له ثاغية ولا راغية he has neither sheep nor camels.

جمل عوضه جمل بر کب

'And camels kneel, where camels knelt before.'

نقیب having the top of the throat bored to prevent barking.

نخور giving no milk unless his nose be tickled, (a camel.)

کل کاتب جاهل every secretary is an ignorant, except Nazym, Vizir to Malek, Sultan of Bagdad, and Tograi, Vizir to Sultan Mazud, who wrote and fought like scholars and soldiers.

کریاس a necessary from the top of the house connected with a drain in the ground.

جملة لشکر the whole army.

هازر Lazarus. The Arabians suppose the first letters in foreign languages to be articles and leave them out, as *L* in *Lazarus*, *I* in *Italian*, *A* in *Aradus*.

حلفه the fruit of an Acacia, like beans with which horses are fed.

بو the foetus of a camel stuffed to make the old one give milk.

ار a thorn blunted and dipped in salt and water, and thrust into the matrix to make the camel take the male.

مدره a woman whirling her spindle with great velocity, and making the *hurra hurra* in the ballad of Leonora.

رباع fours at dice, consisting of four equal parts, the number four; hence a game played by four people called a *rubber* at whist.

كنبار a rope made of the fibres of the cocoa-nut.

مات فلان such a one is dead, *un tel fulano* in Spanish, *Monsieur chose* in French.

سعدن a prickly plant, of which camels are as fond as asses are of thistles.

لامسى the regimen of two substantives, in which the first is pronounced with a short *é* as روز روشنا the brightness of the day.



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## CURIOUS EXPRESSIONS

PECULIAR TO THE

### PERSIANS.

ازو زاغ گرفت he "plucked the crow from him, that is, he over-reached him. We have an expression like this in English, "I have a crow to pluck with you," or "a bone to contend for."

اوماج a dish made of crumbs of bread, butter, honey, and dates.

اب ارجوان purple water, or wine of a fine purple colour. The French compare bright high coloured wine to the *vitres de St. Godard*, in the great church at Rouen, in which the painted glass was singularly fine before the revolution.

انگشت نر the thumb, or male finger.  
*Néré gaw* the bull, or he cow.

ازاد درخت the tree of liberty, the poplar, or cypress, so called, because Mejnun, an

Eastern lover, much celebrated in Romances, delivered one of the fort from the hatchet, on account of its resemblance to his mistress Leila. Also another tree of a poisonous nature called *free*, because nobody would touch it.

بیدره a hole of two feet deep made by blacksmiths and weavers, in which they put their feet, sitting on the ground with their tools around them.

باروچ a vessel, in which clay or earth is carried, from whence perhaps comes our new term for a carriage.

بادخانه a wind house, or temple of the winds. A fountain in Damgan, near Mazanderan in Persia, from whence issues at particular seasons, a violent wind that roots up trees, and unroofs houses. Dryden, in speaking of the temple of Mars, gives us a fine instance of the bathos :

‘ Thence issu’d such a blast, and hollow roar,  
As threaten’d from the hinge to heave the door.’

پروار a bleacher, a washer-woman's beetle,  
or mallet to beat cloaths with.

پاي کوب a foot beater, or dancer.

پشت داد *terga dedit, fugit.* The Marechal de Luxembourg, who was deformed, but brave as his sword, was told that the Prince of Orange called him, *un petit bossu: Diable, s'ecria t-il, comment scait il cela? Il ne m'a jamais vu par derriere.*

تو تو Too Too. The sound of the flute and the note of the owl, from whence we collect that the Romans pronounced the *u* as the modern Italians still continue to do. The following passage in Plautus will explain this, *Me-egon dedi? Pe-tu tu istic inquam, vin' afferri noctuam, Quæ, Tu, Tu, usque dicat tibi, nam nos, jam nos defessi sumus.* Menæchmi, Act. 4. Sc. 11. *Τυτώ* is an owl in Greek. See Hesychius.

پاي بوس kissing the feet. Caiumaras, king of Persia, was the first monarch who made his subjects kiss his feet, about nine centuries before Christ. Maximinus the

elder said, God forbid that any gentleman should kiss my toe! See Viaggiana, p. 181. where this custom is traced down from Hercules to the Pope of Rome.

سیاه گوش the black ear, a little animal attendant on the lion, making signs where the prey lurks, not daring to approach, but waiting to take the lion's leavings.

سید پوشان clad in mourning, also the name of a country where all are said to wear black.

فقرانه تمندانه درویشانه are expressions of poverty, misery, and wretchedness, borrowed from the fakirs and dervises.

کیمیاء اکبر the grand alchymy, or philosopher's stone, is like Friendship in la Fontaine, *Dont le nom est commun mais la chose est très rare; Mashur 'l sem, va madum il jism*, of famous name, but unknown existence,

*Come l'Araba Fenice,  
Che sia ognun lo dice,  
Ma dove sia nessun lo sa.*



کلانتر the chief man in a place, in whose name every thing is transacted.

وشتن a circular dance of the dervises, who, as Pope says, turn round to imitate the sun.

المنش a blue flower that smells only at night. *سازمان*

شاپور king of Persia, called Sapoors by the Romans, defeated and took prisoner the Emperor Valerian.

جام کیتی نما a mirror showing the universe, or a Pharos of Alexandria. *Jami Jem* the cup of Jemshed, called Bacchus, Solomon, or Alexander the Great.

بنده بی مقدار a servant without power, that is, a humble servant.

خانه اشب فردا the lodging of to-night and to-morrow, or this life and the next, as St. Paul has told us, "We are here to-day, and we are gone to-morrow."

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## ARABIC PROVERBS.

العالم بارض ميلاده كالذهب في معدنه

The man of learning is in his own country  
like gold in the mine.

من ترك نفسه بمنزلة المعلم متعلم الجاهل

He who appoints himself for a master, is  
the scholar of a fool.

*Chi s'insegna, fay the Italians, a un pazzo  
per maestro.*

من كان الطمع له مركبا  
كان الفقر له صاحبا

He who rides in the chariot of hope has  
poverty for a companion.

في راس اليتيم يتعلم الحجام

The surgeon learns to cup on the head of  
an orphan.

*En la barba del ruyn se ensena el barbero,  
or a barba de necio aprenden todos a rapar.*  
Spanish.

كلما تغرس في الفدان ينفعك  
تغرس ابن ادم يقلعك

What you plant in a field (with a plough)  
will be of service to you, will repay you ; but  
if you plant man he will supplant you!

من اوجرك فقد شتمك

He who flatters you, hates you.

من نقل اليك فقد نقل عنك

He who brings to you, carries also from  
you, *i. e.* secrets. The Dutch say, *Die veel  
inbrengt, brengt veel uut.*

العالم عرف الجاهل لانه كان جاهلا  
والجاهل لا يعرف العالم لانه كان حالما

The learned man knows the fool, but the  
fool cannot find out the learned man.

من مارس الامور ركب البحر

The man that is thrown out of employment, or has less to do than usual, is ever at sea, or rides the ocean. That is, is afloat, and unhinged.

لو كان الناس كلهم عقال خربت الدنيا

If all the world were wise, that is, chaste, and monkish, the world would be a desert.

شخص بلا ادب مجسد بلا روح

A man without learning is body without soul. The French say, a physician without Latin, is like a chancellor without seals.

لا علم الا ما كان مقتوم في الصدر متي شيت اظهرته

You are not learned except you can carry it about you, and can produce it at will.

اصعب على الانسان معرفة نفسه

The knowledge of a man's self is the hardest to acquire.

من استحسن قبيحا فقد عمده

He who praises obscenity is the author of it.

حب الدنيا والمال راس كل خطية

The love of the world and riches, is the root of all evil.

خير المندامة قلة الخلف

The best repentance is feldom to offend.

الدنيا جيفة و طالبوها كلاب

The world is a carcase, and those that feek it are the dogs.

يهلك الناس في خالتين فضول المال و فضول الكلام

Men are ruined by two things, by abundance of wealth and abundance of words.

THE PORTRAIT OF  
**SHUJAH DOWLAH.**

A tall person.	کشیده فرد
Brown, of the colour of ripe wheat.	کندم رنگ
Nose long.	دراز بینی
Forehead broad.	فراخ پیشانی
Eye-brows joined.	پیوسته ابرو
Neck long.	کردن افراز
Eyes large.	چشمها کلان
Pock-marks scarcely visible on the face.	واغرا کم نما بر عارض
And the edge of the ear rather broad, the shell deep.	و امن گوش اندک پهن صدف عمیق
Swift of foot in his gait.	در رفتار تیز قدم
Beard shaved, reddish.	خط تراش
Of a wine-colour.	میکون نما
Hair thin.	سوی باریک
The socket of the eye rather deep.	خانه چشم اندک مغاک
Age, by conjecture, thirty-four years.	عمر تخمینا سی و چهار ساله

AN  
**INSCRIPTION**

UNDER A

PICTURE OF A MAN SITTING ALONE

AT A

TABLE WITH BOTTLES AND GLASSES.

باخوس با خود

A bacchus by himself, in which the paronomasia is apparent, as in the following lines on a traveller :

جفتي رفت تا ترکستان و ترک جفتش تک  
 جفت در خانه ماند بل نه بي جفتي تک

The word *terk* means abandoning, and *Turkistan* a country beyond the Oxus.

A husband departs for Turkistan, and leaves his wife alone,

The wife stays at home, but not alone without a husband.

*Chift* or *Jift* signifies either husband or wife, and *ي* added to it has the restrictive power of the article.

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## CORRECTIONS

AND

## ADDITIONS.

Introduction, p. xx. The robe worn obliquely. See Voltaire,

*On ne voit plus ici la grandeur imposante,  
Portant de l'épaule au côté  
Un ruban que la vanité  
A tissu de sa main brillante.*

Introduction. Tip of the nose. Cowasjee, a Mahratta bullock driver to the East India Company, in 1792, and now, if alive, a pensioner, had his nose replaced by a Mahratta surgeon at Kumar, near Poonah, after it had been cut off by Teepoo Saheb. Darius said he would give twenty Babylons for one perfect Zopyrus. Zopyrus had taken Babylon for Darius by a stratagem, (*arte Sinonis*) that gained him admission into the city and enabled him to betray it to the Persian. In order to do this he cut off his nose and ears and run over to the enemy, complaining



loudly of his master's cruelty. See Herodotus, at the conclusion of the third book, or Thalia.

Page 7. Debt is a weight on the soul and body. It is said in the Sadder, that God created the life and the understanding, the body and the soul. *Jism u jaun*. See Hyde, p. 396 and 404. ed. ult.

P. 18. l. 3. *for* اعيسى *read* ايمان

P. 21. add after l. 8. The ancient critics used marks to signify rejection  $\theta$ , approbation  $\chi$ , reconsideration  $\phi$ , besides the dagger, and the star, and the thunderbolt for complete extinction. See Eschenbach, on the notes of the old critics. *Σημειώσεις Vett. Criticorum Noribergæ*, 1687. 120.

P. 23. l. 12. add after Virgil, from Homer  $\Xi$  v. 231. and Hesiod  $\Theta$  756.

P. 24. l. 13. *for* داوديم *read* دايم

P. 29. l. ult. *for* داس *read* راس

P. 33. l. 12. *for* و *read* و

P. 41. l. 8. *for* but *read* for.

ADDITION TO THE APHORISM ON REPENTANCE.

The French poet Voltaire says in a *versé* which is a great favourite with his countrymen,

*Dieu fit du repentir la vertu des mortels.*

Upon which it may be remarked, that if repentance were virtue in mankind, to be virtuous it were necessary to have been criminal; but the poet meant, no doubt, that God made repentance the means of returning to virtue, though between this and his Aphorism there is a wide difference.

P. 56. l. ult. Zopyrus, the Græcian, is recorded to have had great skill in physiognomy, and on seeing Socrates, said he was inclined by the lines of his face to the love of boys; when Socrates heard of this, he cried out, Zopyrus is right, I should have been a pæderast, if I had not been a philosopher.

Addition to p. 90, l. 9:

Τρίχας γέρων μὲν ἔστι  
Τὰς δὲ φρένας νεάζει.

Anacreon, v. 752.

*Si albus capillus hic videtur, neutiquam ingenio est senex.*

Plautus, p. 825. Ed. Taubman, Mil. Glor.  
Act. iii. Sc. i.

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ADDITIONS TO EXPRESSIONS  
IN  
ARABIC AND PERSIAN.

ادب خانه the place where visitors leave  
their shoes on entering an apartment.

اشارا تنا في الحب رمز عيوننا  
و كل لبيب با لاشارات يفهم  
جوابنا تقضي الحوايج  
نحن سكوت و الهوي يتكلم

The signs of love are winks, and nods,  
and becks, of which the intelligent know the  
meaning.

The eye-lids are the internuncios that ne-  
gotiate between us.

We are silent, but love discourses most  
eloquently.

One would think this unknown elegant Arabian poet had read *Mufæus*, v. 101, 2. and *Plautus*.

*Plautus* in his *Afinaria*, Act. 4. Sc. 1. v. 39.

Λοξὰ δ' ὀπιπτεύων δολεράς ἐλέλιξεν ὀπωπὰς,  
 Νεύμασιν ἀφθόγγοισι παραπλάζων φρένα  
 κούρης.

*Neque illa ulli homini nutet, nictet, annuat.*

ابرش خرشید the dappl'd horse of the sun,  
 that is, variegated with spots, streaked with  
 different colours. *Milton* has

“Till the dappl'd dawn doth rife.”

and *Pope*,

“The Gods, to curse Pamela with her prayers  
 Gave the gilt coach, and dappl'd Flander's  
 mares.”

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Shakspeare, 43. 59.  
Solinus, xiii.  
Sultan Selim, xii.  
Syphilis, xx. 97.  
Taffo, 81.  
Tychsen, 101.  
Vehed. Word, 73.  
Wesley, 10.

FINIS.

*In the Press,*

**HORATIUS**

CUM

**GRÆCIS COMPARATUS**

PER

**ODAS, SATIRAS, EPISTOLAS,**

ATQUE

**ARTEM POETICAM.**

*Published 1706.*

From of Smith En  
Authors

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187. p. 31.

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5. 55.

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6. 120

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書

xi liber Epistola  
libanus  
7. 21.





---

**FRAGMENTS**

OF

**ORIENTAL LITERATURE.**

---





敬人書

斗量萬斛珍珠  
筆掃五元雲霧



天  
日  
汪



天<sup>ノ</sup> Ho-je

皇<sup>ノ</sup> Sunq  
Digitized by Google



FRAGMENTS  
OF  
ORIENTAL LITERATURE,  
WITH  
AN OUTLINE OF A PAINTING  
ON A  
CURIOUS CHINA-VASE.

ΟΥ ΜΟΝΟΝ ΤΑΣΜΑΖΑΣ ΧΡΥΣΙΟΥ  
ΑΛΛΑ ΚΑΙ ΤΑ ΜΙΚΡΑΨΗΓΜΑΤΑ  
ΜΕΤ' ΑΚΡΙΒΕΙΑΣ ΣΥΛΛΕΓΟΥΣΙΝ  
ΑΝΘΡΩΠΟΙ.

Men collect Gold, not only in Lumps, but also in small  
Fragments, with the minutest Accuracy. CHRYSOST.

BY  
STEPHEN WESTON, B. D. F. R. S. S. A. R. L. H.

LONDON:  
PRINTED FOR THE AUTHOR,  
BY S. ROUSSEAU, WOOD STREET, SPA FIELDS.

1807.





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## EXPLANATION OF THE PLATE PREFIXED TO THIS WORK.

THE engraving represents a man standing with one leg on a dragon, (a sign of the Chinese zodiac) and the other drawn up, and suspended in the air. In his right hand he holds a reed, or style, which he has taken out of the case in his left. He is looking towards the great bear, over which is a figure or sort of hieroglyphic for the bear-star, such as I find it in an Orbis Pictus, representing the world and its contents, with the Chinese character in the plate opposite to it. The Chinese and the Arabians have each twenty eight constellations or man-

b

\* It is not a pencil case - He always has an *brush* of gold or silver, as here, in his hand.

fions, and seven planets; to each of which they assign four systems of stars. These constellations are not figured as they were by the Greeks, and are now by us, but made up of stars connected together by straight lines, and represented by small circles. The outline of the plate is from a painting on a China-vase in the author's possession. The box over the seven stars, commonly called Charles's wain, or the churl's, or countryman's wain, is put there, perhaps, to represent the compass, of which, the invention claimed by the Chinese, superseded the use of the North star, in the time of the Emperor Chîm, 1115 years before Christ; Chîm was a great observer of the stars, and it is not improbable that he should be here depicted, as the God of astrology. The leaf denotes the region of air, in

which the drapery of the figure is blown about, and suspended in that element. The characters are fifteen in number, and a short but poetical description of the picture, which, like the legend on a Persian coin, begins almost from the bottom, as will be seen by a translation of the characters, in their order.

|                      |                    |
|----------------------|--------------------|
| Pendulous            | Chui               |
| Sweeps               | Sao <sup>2</sup>   |
| (the) nine           | <sup>3</sup> Kièu  |
| clean                | <sup>4</sup> Si    |
| (the) world's        | <sup>5</sup> Yu    |
| works                | <sup>6</sup> Kum   |
| (and the) bear stars | <sup>7</sup> Teu   |
| observes             | <sup>8</sup> Chím  |
| (with) ten thousand  | <sup>9</sup> Van   |
| gems                 | <sup>10</sup> Pao  |
| beautiful            | <sup>11</sup> Chín |

b 2

<sup>13</sup> 取  
<sup>14</sup> 人  
<sup>15</sup> 書

<sup>1</sup> 垂 <sup>2</sup> 掃  
<sup>3</sup> 九 <sup>4</sup> 潔  
<sup>5</sup> 萬 <sup>6</sup> 九  
<sup>7</sup> 萬 <sup>8</sup> 九  
<sup>9</sup> 萬 <sup>10</sup> 九  
<sup>11</sup> 萬 <sup>12</sup> 九  
<sup>13</sup> 取  
<sup>14</sup> 人  
<sup>15</sup> 書

viii

|                        |        |
|------------------------|--------|
| (like) precious stones | Chū 12 |
| (the) venerable        | Lao 13 |
| man                    | Jīn 14 |
| (of) books             | Xū 15  |

---

NOTES.

The second character, to sweep, is a term we also use in speaking astronomically and telescopically of the heavens.

The third means nine, and is said of the heavens, according to the Ptolemaic system, in which the ninth was the primum mobile, the eighth, that of the fixed stars, and the other seven were for the planets. St. Paul speaks of the third heaven, according to the Hebrews, and

*never beneath the Dragon upon which the God stands, it would have been seen that he is in the sea, as always & particularly in the West of Palestine a cloud to which I have seen.*

Eudoxus of the twenty-third, and others of still more, Aristotle of forty-seven, and Fracastorius of seventy.

The fourth means mundus, neat, clean, and also the world, like κόσμος in Greek, from the neat order, harmony, and fitness of it.

The seventh, Teu, with Nân prefixed, means South Polar stars; with Pe', North Polar stars; with Siào, lesser bear.

The eighth, Chīm, is to weigh, to observe, consider, and also the name of the astronomer, who is here employed, as Chīm imports, in noting the heavenly bodies. The instrument-case in his left hand, is in the Orbis Pictus above mentioned.

7 7 Teu.  
Mansura, medius  
B. II. 9.

10 南 7 Ho  
pondus continet  
5 Teu.  
B. VII. 54.

It is not a representation of them, 量  
but of 量 7 Ho-ge being the God of  
learning consulting the stars. He is always  
represented as here, consulting the stars,  
with his Pen in one hand and an  
Ingot of gold or silver in the other.  
The leaf does not denote the Region  
of air, but is simply the mark of  
the particular manufactory from  
which the Paper came: so per  
haps of the air of the Engazzen  
with authority (understanding) and

Here is another strange copy of the lines seen as follows:

漢 春 一 花  
 章 色 山 動

x

It is a  
 Couplet in  
 Verse

The following Line is taken from a TEA-POT belonging to the Author, to which is prefixed either the Name of the Writer, or the Book from which it is extracted.

HAN CHANG.

|                          |                       |                                      |
|--------------------------|-----------------------|--------------------------------------|
| Tung<br>move (bud forth) | Chun<br>becomes, made | Yee<br>one and entire<br>(the whole) |
| Wha<br>flowers           | Se<br>green           | Shan<br>mountain                     |

Flowers bud forth, and the whole  
 mountain acquires the tint of  
 Spring.

The Chinese write from right to left, and from the top downwards, Κίονδον, columnarly, a sort of writing which Didorus Siculus gives to the people of

7 Han Chun Yee Wha  
 8 Chang Se Shan Tung

Chun never in this sense signifies becomes but Spring; becomes is understood. neither Se green; it properly signifies colour

Taprobane, or Zeilan, and the scholiast of Dionysius to the Thracians. Festus says the Greeks call it Taepocon, a word that puzzled Scaliger, and was not explained, till after his death, by Jean de Croy, minister of Uzès in Languedoc, who, with great ingenuity and acuteness, saw plainly that it was a corruption of Τὸ ἐπ' ὄρχον, in a row, like trees one under another. See Hom. Odyf, H. v. 127. Hesiod. *a.* 296. I will add one more instance of the mode of writing, and construction in Chinese sentences, where the last word is the nominative case.

|         |                   |         |
|---------|-------------------|---------|
| Ideas   | Y                 | Ideas   |
| exhaust | tsin <sup>2</sup> | exhaust |
| non     | pou <sup>3</sup>  | not     |
| verba   | yen <sup>4</sup>  | words   |

意  
盡  
不  
言

|                       |   |            |      |         |
|-----------------------|---|------------|------|---------|
| 言<br>盡<br>不<br>盡<br>月 | 1 | verba      | yen  | words   |
|                       | 2 | exhauriunt | tfin | exhaust |
|                       | 3 | non        | pou  | not     |
|                       | 4 | libri      | xū   | books.  |

The Chinese tongue is to an European, who has never been in China, and has no occasion to go thither, more a language to be acquired by the eye, than the ear, and may be mastered for the purpose of knowing what it contains, if one has courage enough to scale the wall that surrounds it, and to force a way through the hedge of aloes, and prickly pears with which it is fenced, by learning the mode of using its dictionaries, and by an acquaintance with its roots, or claves, of which there are of one line six, that is, one line may be written six different ways.

4 書? *su, liber, epistola, sibericus, Bayer 7.21.*



WAYS.

|    |    |
|----|----|
| 2  | 28 |
| 3  | 31 |
| 4  | 34 |
| 5  | 23 |
| 6  | 29 |
| 7  | 20 |
| 8  | 9  |
| 9  | 11 |
| 10 | 8  |
| 11 | 6  |
| 12 | 4  |
| 13 | 4  |
| 14 | 2  |
| 15 | 1  |
| 16 | 2  |
| 17 | 1  |

---

Total 214 Claves

---

c

The sixth way of writing one line is thus  $\Sigma$  which, though apparently three, is made by one stroke without taking off the pen. The difficulty of determining how many lines are in a given character, in order to look it out, is explained in the first cahier of the Dictionary in the British Museum, in a very satisfactory manner, by an analysis of the character wanted, and showing how it was put together. I have lately seen a beautiful transcript of a Dictionary, in two immense folios, of Chinese characters explained in English, the printing of which would be a work worthy of the nation, more particularly so, as nothing of the sort has been ever accomplished even by French enterprise. The Dictionary of the Chinese language in the British Museum, in a single thick folio, has two versions, one in Latin and another in German.

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## PREFACE.

THE assertion is neither idle nor visionary, though it be recorded in a dream\*, that it is the opinion of most men, that complete erudition in any art or science requires much labour, long leisure, no small expence, and a splendid fortune. This is by no means inapplicable to the study of the Oriental languages. Any student may throw his literary mite into the treasury of the Eastern tongues, and have the reward of an optime without making great exertions, or injuring his other pursuits, without ruining himself by over-printing, and

\* Lucian. Somnium, p. 2. 4to. v. 1.

without the aid of a large income ; but if he would undertake a long and important work, that will be sure to live, he will be in want of all the aids of fortune, leisure and industry.

Our public libraries abound with untouched manuscripts of dictionaries and lexicons, and among others of great value, the Radcliffe library, at Oxford, contains one of which we are in great want, a Dictionary with authorities from the best authors, and the appendix which Hyde wished much to have, but could not get. The title of this work is, *فرہنگ جہان کیر* Farhang Jehan Geer, composed by Meer Jemal u'deen Hossain Anjou ebn Fakir u'deen Hoffman, dedicated to the Great Mogul, Nour u'deen Mohammed Jehangeer. This dictionary was compiled from forty-eight different

Loghats, and contains all modern and ancient words, properly Persian, with their true vowels, and right meanings, and several significations, on the authority of some approved author. It has also an Introduction in twelve sections, relative to the changes which the letters have undergone; with the additions made to words and syllables by way of ornament, and a dissertation on grammar, and an appendix explaining the terms of the Zend, which occur in the work.

When it was proposed, some years ago, to reprint Meninski by subscription, there appeared but one subscriber, but that was a royal one, his majesty, the king of Poland; but Meninski we have twice printed by the greatest of all patrons, the bookfellers. ' Vivant colum-

næ.' Now a greater than Meninski is in question, and one that will supply all his defects, at least in the Persian language; and that is of more value to the students in India, than the Arabic. Who then can doubt, but that all the Indian kings in this country would readily contribute to the publication of such a work, by printing it on their own account, by which they would show that the Asiatic reguli were greater than the European reges, and superior to all the bibliopolæ of the universe.

I shall here take occasion to speak of a critique or two on Arabic authors, by Jo. Bernhardus Koehler, Professor public. extraord. Academia Kiloniensi, published at Lubeck, 1767, where there was then an Oriental press and learned printers, but of late, fire and sword,

'ferus omnia Jupiter Argos  
'Tranftulit, incensa Galli dominantur in urbe.'

At p. 110 he quotes the verses which I have given upon a king playing at chefs, when he ought to be preparing for war, from Elnacinus, p. 129. p. 19. where he observes, after having said, Pulchri funt, modo maculas abftergeas, verfus poetæ; that inftead of ادا غدا Hottinger is right in reading ادا غدا, but does not correct ادا which fhould be ادا, and fays nothing of Joan. Fabricius, who in 1638 published ادا غدا when Hottinger was only eighteen years old; and moft probably not the father of the correction. Ada ghed is payment to-morrow, atha or adfa ghedee behold in the morning. Meninski fays, on atha, that it is never ufed in the beginning of a fentence, this is to be underftood, feldom.

xx

and only on particular occasions, as ecce in Virgil, when a new personage is introduced, or an extraordinary event announced.

Ecce trahebatur passis Priameia Virgo  
Crinibus a templo — — —

but, says Koehler, there is another and a greater fault which has escaped Hottinger's notice, there is an omission of two words after ' Doest thou not see the sun going down in Libra من بكر on his coming out of Virgo, and this is the sign of joy.

Unfortunately for this correction, which was suggested by the free translation of D'Herbelot, ' Le soleil baisse aussitot, qu'il est entré dans le signe de la Balance, parce qu'il sort de celui de la Vierge, et qu'il a sejourné dans la



maison des jeux et de la Deesse.' The French critic adds, in order to strengthen his remark and illustrate his author, The Arabic astronomers put a lyre in the hand of the Virgin, instead of an ear of corn, which we give her; I say, unfortunately for Koehler and D'Herbelot. The sun does not decline in the sign of the Virgin, whose name is not bekr, but سنبلة spica. The word Sunbul gave rise to Sibyl, as may be seen in Hyde, being immediately derived from the Phœnician שבע to which I conceive the Arabians added a nun between the first and second letters. See Hyde, Histor. V. Persarum, p. 391, ed. 1790, and his notes to the tables of long. and lat. of the fixed stars of Ulugh Beigh, p. 40. Again, Libra was, as I have intimated, the sign of festivity, and the metre is spoilt by the in-

ferion of three syllables, so that the fourth verse does not answer to the second : lastly, Libra suits the poet better than Virgo, who takes occasion to remind the king, in covert language, that when the monarch steps out of the even poise of justice, he declines from the balance, like the Sun when he leaves Libra. In case of the demise of such a king, his successor might, very safely, be addressed by the laureated poets in the remarkable words of al Eamadi al Khatebi to Sheerkoh the lion of the mountain, in Persian.

يا شيركوه بن شادي المملك دعوه  
فعرف خير ابن نجير اب

Sheerkoe magno qui fatus Aschadō  
Parente claro nate celebrior,  
Cui dextra bellantis tyranni  
Imperiumque datur Deorum.

الدواعى Lord of the Empire,  
 dawet has other senses, but this is the  
 right meaning in this place. See the  
 article Scheergoueh in D'Herbelot, p.  
 269, 4to. v. 3. and Koehler Specimen  
 Emendationum in Scriptoribus Arabicis,  
 p. 96. Adhed ledinillah not the ele-  
 venth Khalif of the Fatemites but the  
 fourteenth, gave Schirgoueh the titles of  
 Lion of the Faith; Affadeddin, trans-  
 lating his name into Arabic, Malek al  
 Mansour, victorious king, Emeer eljeesh,  
 and commander in chief of the army.  
 I shall close this short introduction with  
 a Persian saying, in order to throw light  
 upon an English one, which I conceive  
 to be of the same sort. The Persian is,  
 از زانگ گرفت He took the crow from him;  
 now zagh means both a crow and the  
 extremity of a bow, where it bends in-

wardly; thus, *corvus* in Latin is a bird and an iron hook, as in *Shakspeare*, where there is the same play in the words, 'We'll pluck a crow together,' as here, and in *Plautus's Captiv.* p. 300. ed. Taubm. 1621. Act. 5. Sc. 4. v. 7. quoted by *Steevens* to show the double meaning of *Upupa*, which is not so much to our purpose as that of *Corvus*. *Comedy of Errors*, Act. iii. Sc. 1. p. 252.

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## CONTENTS.

1. The first piece is Meleager's beautiful poem on the Spring, which Grotius has translated into Latin verse, but of which no use has been made, but a new version has been given less diffuse, and more faithful. Of the Greek also, is added an English version, as close as the two languages will admit. Then follow the same in Arabic and in Persian, for the most a cento from the poets in those languages, with whole passages marked by inverted commas in the former, and by the word poetry in the latter; then follows a literal English translation, to show



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ΕΙΣ ΤΟ ΕΑΡ. ΕΙΔΥΛΛΙΟΝ.

Χείματος ἠνεμόεντος ἀπ' αἰθέρος οἰχομέ-  
νοιο,

Πορφυρέη μείδησε φερανθέος εἶαρος ὥρη·  
Γαῖα δὲ κυανέη χλοερὴν ἐστέψατο ποίην,  
Καὶ φυλὰ θηλήσαντα νέοις ἐκόμισσε πελή-  
λοις.

Οἱ δ' ἀπαλὴν πίνοντες ἀξιφύττε δρόσον ἠοῦς  
Λειμῶνες γελοῶσιν ἀνοιγομένοιο ῥόδοιο.  
Χαίρει καὶ συρίγχι νομεὺς ἐν ὄρεσσι λιθαί-  
νων,

Καὶ πολίοις ἐρίφοις ἐπιέρπειαι αἰπόλος  
αἰγῶν.

Ἦδη δὲ πλώουσιν ἐπ' εὐρέα κύματα ναῦται,  
Πνοῖ ἄπημάνη Ζεφύρου λῖνα κολπώσαντες.

B

Ἦδη δ' εὐάζουσι φερεσλαφύλω Διονύσω  
 Ἄνθει βολρυόεντος ἔρεψάμενοι τρίχα κισσῷ.  
 Ἔρτα δὲ τεχνήεντα βοηγένησι μελίσσαις  
 Καλὰ μέλει, καὶ σίμβλω ἐφήμεναι ἐργά-  
 ζοῖται

Λευμὰ πολυλήρητοιο νεόρρυτα κάλλεα κηροῦ·  
 Πάνη δ' ὀρνίθων γενέη λιγύφωνον αἰδεῖ·  
 Ἄλκυόνες περὶ κῦμα, χελιδόνες ἀμφὶ μέ-  
 λαθρα,

Κύκνος ἐπ' ὄχθαισιν ποταμοῦ, καὶ ὑπ' ἄλ-  
 σος ἀηδῶν.

Εἰ δὲ φυλῶν χαίρουσι κόμαι, καὶ γαῖα τέ-  
 θηλε,

Συρίζει δὲ νομεῦς, καὶ τέρπεται εὐκομα μῆλα,  
 Καὶ ναῦται πλώουσι, Διώνυσος δὲ χορεύει,  
 Καὶ μέλπει περὶ ἐγνά, καὶ ὠδίνουσι μελίσσαι·  
 Πῶς οὐ χρεὴ καὶ ἀοιδὸν ἐν εἴαρι καλὸν αἰεῖσαι;



## LATINE.

JAM non spirat hyems, et diffugere pro-  
cellæ ;

Jam Ver purpureum ridens sua ferta fe-  
rebat.

Terra exuta nigro viridi vestitur amictu,  
Arboribusque comæ redeunt, virgultaque  
frondent.

Prata bibunt rorem, ridentque ubi se rosa  
pandit,

Et matutino crescunt arbuta liquore.

Stridenti Pastor carmen modulatur avena  
Montibus, atque albas inter salit ipse ca-  
pellas.

Jam nautæ Oceani vastas dant vela per-  
undas,

Et tumida innocuo confidunt carbasa vento,

Jamque comas hedera velati, uvæque ra-  
cemo,  
Lascivi celebrant cantu Bacchi Orgia  
Myftæ.  
At sub rege vagis apibus, genitis bove,  
cura est  
Mellis opus, quæ vere novo cerasque fa-  
vosque  
Alveolo fingunt, multoque foramine cellas.  
Concinit omne genus volucrum nunc voce  
canora,  
Alcyone ad littus, sub tegmine garrit hi-  
rundo,  
Fluminis ad ripas olor, in fylvis Philomela;  
Quod si lætanturque comæ, tellusque vi-  
refcit;  
Gaudet, et armentis, et cantat arundine  
Pastor,  
Dulce fonant volucres, et apes sua mella  
laborant,

Navita velificat, Bacchusque agit ipse chœ-  
reas,

Cur etiam non vere decet cantare poetam.

IN VERSE.

SCARCE from the sky the Winter's blast  
had fled,

When Spring in smiles uprais'd her pur-  
ple head,

The ruffet earth was clad in grassy green,  
And on the budding shrubs new leaves  
were seen.

The meadows laugh'd to hail the opening  
rose,

And sipp'd the dew by which the sap-  
ling grows.

Shrill pip'd the happy goatherd on the hills,  
And joyous o'er his flock forgot his ills.

B 3

Wide seas the mariner now safely rides,  
 And swelling fails to Zephyr's faith con-  
 fides.

Now bound with ivy, sons of Bacchus,  
 sing

Glad orgies to the vineyard's parent king.  
 The humming bee that springs not from  
 the earth,

But from a putrid hide derives its birth,  
 Forms in the spring its cell with curious  
 art,

That wax and honey from the combs im-  
 part.

The feather'd race sings ever in the spring,  
 And with the nightingales the thickets  
 ring,

On rivers' banks the dying swan is heard,  
 And brooding o'er the stream the hal-  
 cyon bird.

The swallows twitter all the morning long,  
And wake the cottage with their matin  
song.

If then the naked trees, new leaf'd, re-  
joice,

If earth, in verdure clad, exalt her voice ;  
If shepherds tune the rustic pipe, and  
share

Their unbought pleasures with their  
fleecy care ;

If on the sea light vessels stem the tide,  
And o'er th'unbounded ocean fearless ride ;  
If the fresh bloom of vernal flowers en-  
hance

The raptures of a Bacchanalian dance ;  
If the wing'd race, if lab'ring bees can  
sing,

How shall a bard keep silence in the  
Spring !

## EXPRESSED IN ARABIC

FROM THE

ARABIAN AUTHORS AND POETS PASSIM.

- 1 قد عبر الشتا  
بجفاف عواصفه
- 2 تبسمه الربيع النضير  
وزهرات البستينير
- 3 تلبس الارض الصدا  
بلباس خضر الحرير
- 4 وتحلت تجلي الشجر  
الوشى من نبطه
- 5 مستنشا البشجر  
بالندي السحر
- 6 " فنبه منه الورد بعد التهجد "  
" قد اتينا الرياض حيث تجلت  
وتجلت من النادي بجبان  
ورايصاصكرا وتلال لها  
تبسم من ثغرة الوعاط "

- 7 البرعي قايم بنصف رعيته  
بين خفت الناي و العود بجذب
- 8 وضفر القلبه بابتسام
- 9 اضطراب بحجر منعدم  
و تسلسل الانهار
- 10 منشاء متحلحل خلي  
بهاء جاري
- 11 النذير من باخوس  
لا سقي اضهيافهم  
شيبازلالا
- 12 قاعدا في مجلس انسه  
و الكاس في يده  
و لبلاب علي راسه  
قال النديه  
ها الخضره الربيع  
و الخير الخالف با حيات اثار  
الارض بعد موته
- 13 تامل في زهر النحل وانظر  
الي نخروب ما صنع الهليک
- 14 عبله من موم متعين

|                            |    |
|----------------------------|----|
| باعتسل كبا الذهب البستسبك  | 15 |
| عنا كل طير اطراف و اكناف   | 16 |
| ان علا عودا و طير          |    |
| مرغاني عند الباء           | 17 |
| وطواط عند السراي           |    |
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| ان بنفسج سر بزهر يرفير     | 19 |
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| ان اقلع الهالج و صفراسكر   | 21 |
| ان تشفتت الاسماع الف هزار  | 22 |
| ان عامل النايب يفصل البهار |    |
| لا امكن لا تغني الشاعر     |    |



## TRANSLATION OF THE ARABIC.

- 1 WINTER, with its boisterous winds is  
passed.
- 2 Fair laughs the spring, and its gaudy  
flowrets smile.
- 3 The ruffet earth is clad in a green robe  
of silk.
- 4 And the trees are covered with leaves,  
as with an embroidered carpet.
- 5 The dew of the morning, that exalts  
the shrub, awakens the rose.
- 6 And when we go into the trim garden,  
we see the hill and dale smile at the  
opening of the bud, that's gemmed  
with dew-drops.
- 7 The shepherd stands in the midst of his  
flock whilst the reed and the harp vi-  
brate on the hills,

- 8 And his heart dances with delight.  
9 The sea is no longer tossed by the  
waves, and the rivers gently glide.  
10 Now the swelling sails float freely on  
the running waters.  
11 Now the Bacchanalian offers not, as  
usual, cold water to his guests,  
12 But, sitting in the assembly of his  
friends, with ivy on his head, and a  
cup in his hand, says to his compa-  
nions, See the verdure of the spring,  
and the goodness of the Creator, who  
imparts signs of life to the dead earth,  
and makes the dry cold revive.  
13 Consider the bee upon the flower, and  
look at the creation of the Queen in  
the hive,  
14 And the artificers of the waxen cells  
pierced through with holes,  
15 And full of honey, in colour like the  
molten gold.

- 16 The song of every bird is heard in every quarter, on the branch, and on the wing ;
- 17 The halcyon near the waters, the swallow twitters under the eaves,
- 18 The swan on the silent shore, the nightingale in the woods.
- 19 If the violet rejoice in its purple flower, and the earth in the verdure of her soil.
- 20 If the shepherd tune his harp, and delight in his flock ;
- 21 If the mariner tempt the sea, and the Bacchanalian lead the dance ;
- 22 If the nightingale pierce the ear with a thousand notes, If the bee work, It is impossible for the poet to keep silence in the Spring.

## NOTES TO THE ARABIC.

1 عواصفه is from عاصفة strong wind, of the same meaning with هبوب blowing furiously (wind), whence came our English word hubbub, of which the derivation was unknown to Johnson, and all the etymologists. Hebou in Arabic is dust raised in the air, and hehub wind blowing it about.

2 The epithet in the Greek of purple is put for beautiful in general, splendid, shining; applied in Latin to swans and snow, and is well depicted in Arabic by musteneer.

11 Cold water to his guests, that is, worm water. Zulaul is properly a long kind of worm with a black dot at each

extremity, found in the snow, from which the coldest water is expressed, that is considered as a great luxury in the East, and drank by Khalifs and Satrabs. Sheema is *pro more*; zulaul may be rendered Snow water. See Notes to Caab Ben Zoheir, p. 106, 4to, 1748. See also Golius, and Aristotle on Worms in Snow, p. 543, E. vol. I. fol. 'And in substances that appear to be most incorruptible, animals are engendered, like worms in snow that lies long before it be melted.

“Ὅτιον ἐν χιόνι παλαιᾷ σκώληκες.”

See also Abu'l Ulla in Specim. Arab. p. 123, where Fabricius speaks of these worms in his note.

14 **وعله** and the artificers. The word amelet means also the action of bruising and beating in a mortar, or a bafon, which is the first spelling accord-

ing to Menage, of what is now written generally omelette. The French grammarians are driven to the Greek for a derivation of their omelette, which their ancestors brought with them from Egypt or Palestine.

17. Wetwit, Piewit, and Tyrwhitt, in Arabic, English, and Dutch, are words made from the twittering note of the bird.

18. با ليجور الروح

On the river's peaceful bank.

I must not omit to inform the reader that the word Leejoor, river's bank, is the word we are in the habit of using in Lee-shore, to express the shore the winds blow on, or the sea, or river's bank. Skinner not knowing this derived lee from l'eau.

22. البهار behar in Persian is the spring, but in Arabic it means bright, splendid, beautiful.

## EXPRESSED IN PERSIAN,

FROM THE

PERSIAN WRITERS IN PROSE AND VERSE

PASSIM.

- 1 بهر بي مهاجرت باد بهيجان نه باز آمد  
 بي آمدنی باد صبا بوي نوروز نيست  
 در زمستان (نظام)  
 ” نه در دشت سبزي نه در باغ شاخ “
- 2 لعل رخا بهار سمت بر تبسم کرد
- 3 بهارستان گيتی صدا سبذ پوش است
- 4 خشکمازو رست و جوب رشت بر کردار شود
- 5 چمن از قطرات شبنم روي خود شست

C

6 (نظام) کل ز خوشي باره کرد برتن خود

پیرهن

کل جو چمن دید خندان گفت

(نظام) عاشق خاکسار با اینست

بل عاشق اسمان شبنم مست

7 (نظام) "زهر طرف همه کوهست و صحرا

خوب بر تصویر"

8 کله نان هم اینک کرد درین میان غاله کوه

بکوه صغد ساخت

9 سلاح اکنون بر روی بحر بی باک رفت

10 و بادبار ز دلشانی پیر و بال اقبال

کرینخت

11 در طرف چمن و در طواف باغ کل باهم

بارده و لبلاب در سر خوشت

(نظام)



” در صحن بوستان قرح باده نوش کن  
و گو

12 نحن الشهود و العود عرب خاطبنا

یزوج ابن سحاب بنت عنقود

13 بفصل بهار زنبور کلریا تمام نمکین و  
طریف

14 و با غنیمت پوشیده شانرا نخابر یکند روج  
کردن بار آمد

زمزمت از زنبور خوش است

وارو از گل و نرکس شکر مص ساخت

15 و پیشاش از شکوف شیرین شکار است

16 زهر طرف نازک ادا کل پرند شنیده  
است

17 مرغ ابی در رود و اراستک زیر قابور

18 جوینہ در جویبار و بلبل بمخرزار سرود کرد

19 (نظام) کر بی گل خوشی نباشد

و بی سبز بهار نباشد

20 اگر جویمان بز اینک کرد

و بی کلاهش شاد نباشد

21 اگر ملاح ذر بحر رفت

کر بی بادہ رقص نباشد

22 کر هر پرندہ نغمت کرد

و بی عمل شان نباشد

23 الشاعر خامش نباشد

## TRANSLATION OF THE PERSIAN.

- 1 UNLESS the stormy wind depart, the  
spring returns not ;  
Unless the Zephyr blow, there is no  
vernal fragrance ;  
During the winter there is nothing  
green in the plain,  
Nothing growing in the garden.
- 2 Now smiles the ruby-cheek'd, and jaf-  
mine-bosom'd spring ;
- 3 The ruffet earth is clad in green,
- 4 The withered branch begins to shoot,  
and the dry stick is in leaf.
- 5 The meadow bathes its face in dew-  
drops, whilst the rose bursts asunder  
with joy the folds that envelop his  
body.

C 3

6. When the meadow saw the rose, she  
 said with a smile, This is my earth-  
 born lover, but the dew is my hea-  
 venly:
7. Now the happy goatherd tunes his  
 pipe on the hills, in the midst of  
 rising grounds, running streams,  
 8. and picturesque plains, whilst the kids  
 bound from mount to mount.
9. Now the mariner scuds fearless on the  
 main, and the swelling sail of joy  
 10. is wafted on the wings of a prospe-  
 rous gale.
11. Now in the inmost corners of the  
 bowers, and the windings of the  
 flower-garden, are the rose and the  
 vine, with ivy chaplets sweet toge-  
 ther; Now in the recess of the gar-  
 den drink deep of the goblet, and  
 say,

- 12 We are witneffes, and the melodious  
 harp of Arabia tells us, that the fon  
 of the clouds marries the daughter  
 13 of the vine; "O ye mortals, mix  
 water with your wine :

Defiderique temperate poculum,  
 Vinumque lympha."

- 14 In the spring the bee plunders the  
 fresh full blown rose, all dropping  
 wet, and returns home with the  
 spoil, to form the cells of the hive ;  
 15 The hum of the bee is delightful, he  
 sips the fugar of the rose, and the  
 narciffus, and his whole business is  
 to rob the flower of its sweets.  
 16 All around the song of every bird is  
 heard,  
 17 Alcyone sings brooding over the

stream, and the domestic swallow  
twitters under the roof;

18 The swan on the river's bank, and  
the nightingale in the woods.

19 If then there is no joy without the  
rose,

And no spring without verdure.

20 If the goatherd tune his reed, and be  
not happy without his flock;

21 If the sailor traverse the sea; if with-  
out wine there be no dance.

22 If every bird make melody, and with-  
out labour there be no honey,

23 The poet cannot be silent in the  
spring.

## NOTES TO THE PERSIAN.

Verse 3. The ruffet earth. In the Greek dark blue, *κυανένη*, a colour once worn for mourning. Venus's robe in Bion is of this sort. See Mr. Du Bois's chaste version of this poet in his elegant poetic tract of the Wreath, line the 4th. Homer gives the colour in question to the eye-brows of Jupiter, to signify the dark azure of the clouds, and to Neptune's locks, to express the tint of the sea. About six hundred years before Christ, a general change of dress to blue was ordered by proclamation throughout the Persian empire, by Kaicous, or Darius the Mede, for the death of his son Siavesh, father of Cyrus. This continued

to be the mourning colour till the death of Hoffsain the son of Ali, when it was changed for black by the Mohammedans of that sect, who celebrate a solemn festival on the anniversary of his death, on the 10th of Moharram, the first month of the Hejra, commencing at the vernal equinox.

Ver. 8. Picturesque----In the original good for pictures, or subjects for painting. Among these Rasied'din reckons flowers, verdure, plains, rivers, porticos, arches, and palaces, as picturesque objects. This shews, at least, how a Persian poet would interpret the word picturesque, upon which we have so many opinions.

Verse 13. The Bee. The Greek epithet is omitted, because I find no allusions in the Arabic or Persian writers



to this sort of generation, apparently equivocal, however common it may be to the Greek and Roman poets, and naturalists, to say that the bee is of oxen born, or generated in a putrid hide. See Oppian, Ovid, Virgil, and Pliny. Opp. Cynege. lib. iv. ver. 269, 270. Ovid. Fasti, lib. i. ver. 370. Virg. Georgic. 4, sub finem. Plin. lib. xi. c. 22.

THE  
PEDIGREE  
OF AN  
ARABIAN HORSE,

HUNG ABOUT THE NECK OF ONE BOUGHT  
IN EGYPT DURING THE LAST CAMPAIGN  
IN THAT COUNTRY, AND ONCE IN  
POSSESSION OF COL. AINSLIE.

(a) بسم الله الرحمن الرحيم وصكاك  
الله علي سيد ماجيد و سحبت و  
شلم الحمد لله الذي خالف  
السند و الدرص سنينه بجوال  
الطليت و الات و رسوم الدين لا كافر  
واب ريعبي عدل بن علق ام لعهده  
احيا نهدها لجم صات اشراك رال اب  
ماجيد و رك بعزة عزوة

## TRANSLATION.

In the name of God, the merciful and compassionate, and of Seed Mohammed, agent of the high God, and of the companions of Mohammed, and of Jerusalem. Praised be the Lord, the omnipotent Creator.

This is a high bred horse, and his colt's tooth is here in a bag, about his neck, with his pedigree, and of undoubted authority, such as no Infidel can refuse to believe. He is the son of Rabhamy, out of the dam Labadah, and equal in power to his fire; of the tribe of Zazalah; he is finely moulded, and made for running, like an ostrich, and great in his stroke and his cover. In the honors

of relationship he reckons Zaluah, fire of Mahat, fire of Kallac, and the unique Alket, fire of Manaffeh, fire of Alsheh, father of the race down to the famous horse, the Sire of Lahalala; and to him be ever abundance of green meat, and corn, and water of life, as a reward from the tribe of Zazhalah for the fire of his cover, and may a thousand branches shade his carcase from the hyena of the tomb, from the howling wolf of the desert, and let the tribe of Zazhalah present him with a festival within an inclosure of walls, and let thousands assemble at the rising of the sun in troops hastily, where the tribe holds up under a canopy of celestial signs within the walls, the saddle, with the name and family of the possessor. Then let them strike the hands with a loud noise incessantly, and pray to God

for immunity for the tribe of Zoab, the  
inspired tribe.

من  
الحزن و الجنون و طاعون و معافي  
طايغة ذا بالله

From (a)

Sorrow, and demoniacal possession *b*,  
and from pestilence.

May God grant immunity to this  
Tribe.

من  
الخنزل و الجراب و اكل الذنب

From

Cutting, and scabby camels, and fail-  
ure of provisions, and scarcity,

May God grant immunity to this  
Tribe.

من  
الختاني و روال زنا جير

From

Circumcision-feasts, and most surely  
from the spittle of adultery c,  
May God grant immunity to this  
Tribe.

من  
عسالب من الطحل من السعلا

From

Perplexed congregations, from the  
complaint in the spleen, and from the  
fiery dragon d,  
May God grant immunity to this  
Tribe.

من  
العلق من هي بن بي معاني  
طايغة ذا بالله

From

Excessive love, and from eHeyubnu  
Beyin, the unknown son of an unknown  
father,

May God grant immunity to this  
Tribe.

من  
الدعصة و الدوس من عرج و الورم  
معاني طايغة ذا بالله

From

fSand hills, and treading out g corn  
with the feet, from lamenefs at birth,  
and inflated skin,

D

May God grant immunity to this  
Tribe.

من  
الخطارة و من النظرة من الخطرات

From

Prohibition and feclusion, from fasci-  
nation, from elevation and depreffion,

May God grant immunity to this  
Tribe.

من  
كلعاة من توافي من طوارق الجبا  
والانسال الطوارق اي لبارق بخير  
اين

From

Cracks and fiffures in the feet, from  
compulfsive meetings in great numbers,



from the spawn of nocturnal travellers,  
and foothfayers, who prophecy good for  
a purpose feasonably,

May God grant immunity to this  
Tribe.

من  
هر اسرة و راكب كوكي اماب الله  
تعلي

From

The prickly and impenetrable coat of  
mail, and from the inconfiderate rider,

May the Most High secure this Tribe.

D 2

## NOTE TO THE LITANY.

Pindar and Horace immortalized the horses of the Greeks and Romans, and others in early times have written treatises on their excellence, and illustrious genealogies. But the Arabians in all ages, and at all times, have shewn themselves to be the greatest lovers of horses; since the chief property and most considerable wealth of the people of the East, particularly the Arabians, consisted in the abundance of these noble and useful animals. The horses of the Arabians indeed were transmitted, and descended as heir-looms from father to son, with complete pedigrees, and genealogical list of Sires, dams, avi, proavi, abavi, and ata-

vi, in a regular and uninterrupted series, down from the first and most noble of all horses, Aawuj, اعوج of whom the descendant was called اعوجى Aawujee, or from وحية waheet, or طرف Terf, famous names, that are all mentioned in a poem of Abu'l ulla, ابو العلاء on the virtues of Prince Saidon and his high-bred racers. During the great care in Arabia and Turkey to preserve unbroken the chain of the ancestors of their horses, the inhabitants seem to have paid too little attention either to those of their own race and extraction, or to those of other nations and countries, mixing and confounding times and persons together in the most barbarous manner, and with the most incorrigible carelessness, and ridiculous stupidity. Thus they make Joseph, the patriarch, to have dug the well

D 3

at Grand Cairo, Job to have presided as chief justice in the law courts of Solomon, and Alexander the Great to have been generalissimo of his armies; whilst the life and actions of the mare of the Emeer of Mount Carmel is detailed with chronological exactness, and the register of the birth of her filly is kept with astronomical precision. See in Harmer, vol. iii. p. 82. an anecdote of this extraordinary animal, that carried his master when pursued three days and three nights without refreshment, and which he valued at five thousand crowns. See also Maillet de la Roque Voyage de la Palestine, c. xi. p. 163. A horse that could perform this feat for one day and one night, without eating or drinking, would not be thought dear by an Arab at seven hundred and sixty pounds, which are five

thousand little crowns. The true test of blood in a horse is not so much speed as bottom or continuance.

#### NOTES.

*a* This curious litany, enumerating the evils to which an Arabian tribe is subject, I discovered in a Manuscript lately brought from Egypt by Captain Ainslie, the whole of which I translated at his request.

*b* There is another term in Arabic for a demoniac, and demoniacal possession, besides *junun*, which is *كحل* *khebl*, from whence our cobalt comes, through the German *kobelt*, and *kobalt*, that signifies the spirit of the mine, or the vapour of the

mineral, and in Milton is called 'The Goblin, or swart Faery of the mine.' Comus, p. 194, ed. Warton, 1791. See Georg. Agricola of these spirits at the end of his Metals, p. 538, Bas. 1611, fol. *Κόβαλος* in Greek means also a demon of Bacchus, see Plutus Aristoph. 279, and Scholiast. and in the Frogs, v. 104. *κόβαλλα* with two lamdas, where the meaning is precisely the same as in our word Caballer, intriguer, worker of evil, contriver of mischief. See Hesychius in *Κόβαλος*. Our word Cabal owes its origin to the initial letters of Clifford, Afhley, Buckingham, Arlington, and Lauderdale, in Charles the Second's time. Cabala comes from the Hebrew. To receive as a pledge, and the Latin Caballus from *καταβάλλω*, to throw down.

c This alludes to a custom the Arabs

have, of spitting in the face of an adulterer.

د سلا Sylā is a hideous and dangerous species of dragon; a genus in zoology belonging to the order of amphibious reptiles. From Sylā come Pfylli, a people so called in the south of Cyreniaca, who are said to have had something about them fatal to serpents. See Herodotus, Pliny, and Lucan, and Hasselquist, who had seen them handle poisonous vipers of the most horrid sort, without the smallest inconvenience, but not always, as it should seem from Ecclesiasticus, xii. 12. من يرحم حاوي تلدعه حيه the Arabic translation of τίς ἐλεήσει ἐπαυιδὸν ὀφιδόδηκλον, Who will pity a charmer bit by a serpent. In the Arabic it is, Who will pity a man who catches serpents, if he be bit.

*e* هَيِي Heyee, according to the Arabians, was a son of Adam who died childless.

*f* The word Das, in the plural daset, means round heaps, or hillocks of sand, accumulated during the prevalence of the hot winds.

*g* Daws beating the ground; treading out corn in a barn with the feet, the work of oxen, horses, or asses.



L I N E S  
 OF  
 DAHHAN AL BAGHDADI,  
 IN ARABIC,  
 OF WHICH MONSIEUR D'HERBELOT HAS  
 GIVEN A FRENCH VERSION, WITHOUT  
 THE ARABIC, AND I ADD AN EN-  
 GLISH ONE, WITH THE  
 ORIGINAL.

NE prenez point l'habitude de railler, ni  
 de bouffonner, car c'est un défaut que  
 l'on ne peut pas supporter.

لا تجعد الهزل دابا فهو منقصد

Don't cut jokes, or make witticisms; for  
 it is a practice by which there is nothing  
 to be got, or a losing game.

ما الجد تعلوبه بين الوري القيم

Au contraire les gens sérieux acquierent  
de la reputation toujours auprès des  
hommes de mérite.

Whereas serioufnefs obtains a well done  
with men of worth.

Ne vous flattez non plus de ce que le  
prince vous sourit, quand vous avez  
dit un bon mot.

ولا يغرنك من ملك تبسه

And don't deceive yourself, becaufe a  
monarch smiles on you.

Car la foudre ne tombe jamais de la nuë  
que dans le tems qu'elle semble rire.

ما تصعب السحاب الا حين تبتسم

Since the cloud does not thunder, unless  
the heat and drought make it smile,  
that is, open or divide it.

بسم in Arabic is, a smile, or smiler,  
by which the lips are divided; thus Plu-  
tarch in his Apothegms, γελῶν καὶ  
σεσηρῶς, 'dividing the lips, and smiling.'  
And in Theocritus,

— — σεσαρῶς  
ὄμμαλι μειδιόωνλι. Id. 7. v. 20.

His eyes laughed, and smiles fat upon his  
lips. In Latin bafium means a kiss, and  
is nearly related to the Arabic besm.  
The Arabic is added from the Additions to  
the edition of D'Herbelot, in 1779, by  
H. A. Schultens, but without any re-  
marks. Date 1782.

Carun, Monf. D'Herbelot tells us, was called Coré by the Mohammedans, and was said to be the Coufin-german of Moses. He owed his great wealth to his knowledge and skill in Chemistry, and is quoted proverbially as a man so exceedingly rich, that forty camels were required to carry his treasure. In Dr. Clark's MSS. of Arabic Aphorisms, which I have translated, this person is mentioned, and it is there said,

A man's courtesy is better than gold.

And in the Persian comment,

A courteous man is better than gold,  
 Knowledge is a sweet perfume to the understanding ;  
 The want of urbanity debases the learned man,  
 Although he be richer than Karoon.

کرچه در زر فزون زقارونست

There is also an epigram in a MS. Buftani Scheikh Sadi, where mention is made of the wealth of Karoon; and it is as follows:

چنین گفت شوریده در عجم  
 بکسری که ای وارث ملک جم  
 اگر ملک برجم بماند و تحت  
 ترا کی مبسر شدی تاج و تحت  
 اگر کنج قارون بچنگ اوری  
 نماند مگر آنچه بنحشی بری

A frantic Persian fool once addressed  
 Kosroes in these words,

O heir of the kingdom of Jem,

Had the government still remained  
in Jem, how could the throne  
and tiara have devolved on thee,  
or how could the joyful tidings  
have reached thee that thou wert  
king.

Although thou should'st hold in thy  
gripe the riches of Karoon, no-  
thing of them will remain but  
what thou freely givest away.

PARTICULARS  
RELATIVE TO THE  
MANNERS AND LANGUAGE  
OF THE  
ARABIANS.

It has often been said by the professors of Arabic, both at home and abroad, and impressed with great force on their hearers by Pococke, Hunt, Ockley, and Schultens, that the study of the Arabic language is the true road to the understanding of the Hebrew; and so certain is this observation, that the learned Oriental world is now convinced no complete knowledge of the Scriptures can be obtained without a familiar acquaintance with the Arabic prose and verse

E

writers, whose works and manner of composition have scarcely a shade of variation from the oldest Jewish Manuscripts of the Bible, in idiom, imagery, diction, and singular style of expression, that whilst you are reading the best authors of Arabia you meet continually with such strong resemblances to what you have left in Hebrew, that you fancy you are still perusing the proverbs of Solomon, or the poetry of Moses, and Isaiah, the son of Amos; just as a French writer, Bonnet, remarks of Pliny's letter to Trajan on the Christians; "It looks as if I had not taken up another author in reading the Acts of the Apostles, but was still perusing the Roman historian of that extraordinary society."

Arabia which is commonly divided into three parts, Petraea, Deferta, Felix,



was formerly in five provinces, and all so well defended from invaders, as never, at any time, to have been under the controul of a foreign power. Of Arabia it may be repeated, what Tacitus has said in verse at the head of his Annals, of imperial Rome;

Urbem Romam a principio Reges habuere,

“Rome at first had kings.”

وكان في اوله ملك في اليمن

And there was at first a king in Arabia Felix. في اوله at its first beginning.

### WORSHIP.

Friday is the day of public worship in Mohammedan countries, when the

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people assemble in the great mosque. The name of the temple, or cathedral, is called Jama جامع, and the day Jumat congregation, because on that day in every week there is a general assembly at appointed hours, during which no work is done, and no shop is open, although there is no interruption of business in the intervals of prayer. The utmost decency of deportment is observed during the hours of Church, and no one walks about, or talks, or smiles, or spits, or makes the smallest noise. Every one is covered, wearing his dulbend, or thulipant, دلبند, upon his head, and touches it only with the tips of his fingers, as if in the act of taking it off. The Mohammedan prayers are from the first section of the 114 of the Koraun, which they call Surat-elfata, or open-

ing chapter ; the word fatyh, a conqueror, means also one who opens a way for himself, Cui fit via vi. In the mosques you may often hear the repetition of La iláha illa alláho, till the person is out of breath, and sometimes till he spits blood by violence of exertion. In the city of Constantinople, there are about fifteen hundred places of worship, in London five hundred and two. In Alexandria there are four gates, bab rasheed, sidra, the sea-gate, and a fourth, which is not opened but on á Friday. Abulfe-da's Egypt, p. 22.

### الهالة بالقبر

The halo about the moon, or circle, is a word which we have borrowed from the Arabic. The people of the East are

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very particular in their attention to the moon, both in its increase and decrease, and the Turks consider the crescent as an auguring hope of the future fulness of their empire, and use it for their military ensign. It is on this account that all their matters of moment are regulated by the state of the moon, and they begin no journey, and fight no battle till the new moon has shown herself, but in so doing, they only continue the superstitious worship probably of the old inhabitants of their capital; since, at the taking of Constantinople they found the walls covered with crescents, left by Severus, who reduced the city of Byzantium to a village. The torch-bearing Diana was formerly worshipped at Byzantium, and her statue set up in commemoration of

the delivery of the place from Philip of Macedon, who besieged it by the light of the moon. Hence you see on the coins of Byzantium, Caput Dianæ, ante quod arcus cum sagitta, pone pharetra. On the reverse, BYZANTIQN Luna crescens cum astro. Æ. 2, 3. Beger. Eckhel. Gefner, tab. xvi. 22. And from the same source came the name of Bosporium from Φωσφόριον, or the light of Hecate Φωσφόρος who saved the place, by discovering the besiegers. See Eustathius ad v. 143. Dionys. Orb. Descript. See on the coins of the Arfacidæ, Arfaces xv. Phrahates iv. a star and crescent behind the head.

## VERSES

OF AN ARABIC POET ON A KING WHO WAS  
PLAYING AT CHESS WITH HIS SLAVE  
WHEN THE ENEMY WAS AT  
HIS GATES.

“ Dum distinet hostem  
Agger murorum, nec inundant fanguine  
foffæ.”                      Æ. xi. v. 381.

اذا غدي ملك باللهو مشتغلا  
فاحكم علي ملكه بالويل و الحرب  
اما قرا الشمس في البيزان هابطه  
وهو برج الهو و الطرب  
اتظن ان ستنفعك خالك اذا آن  
ارتحالك

او ينقذك مالك حين توبقك اعمالك

Judge of the wretchedness of his kingdom,  
involved in the miseries of war, whilst  
he is occupied in the morning in amu-  
sing himself with play and sport.

## NOTE.

باللهو with play. In the Life of Timour it is said, that he was employed, as he was wont, in playing at Chéfs.

كان علي عاديه مشغولا بلعب الشطرنج

At the game of Schatrenj, which is the name of a famous Persian philosopher, and mathematician, the inventor of the diversion, that, from the elephant at its corner, may be considered as a military game, but more particularly so according to the old Chinese board, which had all the appearance of war and contending parties, with its river between the combatants, and its cannon for one of its pieces. This last circumstance seems to point out the priority of Persia to the claim of antiquity in point of invention, unless you suppose China had an earlier

knowledge of the use of gunpowder than the Germans, or that the Chinese could dart fire from iron tubes, or match-locks, berkindeses \*, and kill at a distance, as the Bramins could, whom Alexander was advised not to attack on their hill-fort or mount Caucasus for this reason. It is not uncommon for inventors to call their discoveries after their own name, witness Bechemel, from the French president, and Frangipanè, from one of the Roman house of Frangipani, and Pourani پورانی meat dressed in a peculiar manner after Pouran dokht, the daughter of Khofru Parvis. See *Tarikh Jehan Ara*, p. 65, Sir William Ouseley's edition.

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\* See Philostrat. Vit. Apollonii, lib. 2. c. 33. The wife Indians when invaded did not proceed to battle, but hurled fire, as it were from heaven, upon their enemies. See Themistius, Orat. 27. p. 337.



## TEXT.

Dost thou not observe the sun to be going down in Libra? but to thee this is a sign of joy and festivity.

Dost thou imagine that thy condition will avail thee in the hour of emigration? Or that thy riches shall set thee free, when thy actions condemn thee to death?

يوأنت الصلوات اعلق بقلبك من  
مواقيت الصلاة و مغالات الصدقات  
اثر عندك من ميوالات الصدقات

You have a stronger attachment to a present of rubies, than to the stated hours of prayer; and the high price of patents make more impression on you than the perpetuity of alms.

Muakeet comes from wekt, time; seafon, hour, watch, in English, whilst,

when. The Arabians, as it is well known, have five stated hours of prayer, according to an especial precept of the Mohammedan law, and to which they are called regularly by the mu-ezzin or public crier from the minaret of the mosque. The names of the prayers are, Afcher, Adorh, Affera, Magreb, Alescher.

The first is two hours before day-light, and consists of two prostrations of the body erket, and as many orisons or prayers after each. The second is about noon, containing ten adorations, and five chalamat or secret prayers. The third is after noon, with eight inclinations of the body, and four private ejaculations. The fourth is at sun-set, with five prostrations and three prayers. The fifth and last, is about midnight, with fifteen prostrations, and eight secret addressees to

the Deity. All these must be made in the church with the parish priest, unless in case of illness or other legal impediment, when they may be performed elsewhere.

و صحاف الالوان اشهي اليك من  
 صحايف الاديان و دءابة الاقران انس  
 لك من تلاوة القران تامر بالعرف و  
 تنتهك حباه و تحبي عن النكر

Delicious dishes of various meats are to you more desirous than the pages of the faith, and you would rather play with your companions, than read the Koran, that enjoins justice, (whose boundaries you break down,) and forbids iniquity.

## NOTE.

Sehafet is a dish or a plate, and in the plural, as here, sehaf; between this word and sehaef the plural of sehaefet is a paranomafia, or similitude of sound; and opposition of sense. The Arabian paper is made of cotton, and not as our's is, of skins or linen-rags. The employment or business of transcribing occupies a great number of people, who do nothing else the whole of their day than write, as the ancients used to do, not with quills, but reeds, and upon their knees for a table. They bring their works to sale when they are finished, and expose them in the Bazar. In Constantinople there is a manuscript market, where you may purchase books beautifully written for

one zequin, or one thousand, according to the illustrations and illuminations with which they are accompanied, and the miniatures that adorn them, and the rivers of blue and gold that flow through them, and the histories, and biographies with which they are made up, and inlaid. They have no printers, for a good reason, because no types are so beautiful as their calligraphy, and this they know from actual experience. The difference between fine writing, and the artificial and elaborate conjunction of letters, and printing to a Turk, or a Hindoo, is pretty near the same as in painting and polygraphy with us, or in the stamped imitation of point d'Alençon in soufflet-gauze. The ancients probably understood printing from the specimens to be found in every museum of Roman anti-

quities, in some of which we see two or three lines of names in letters raised from the surface, and retrograde for the purpose of marking pigs or poultry,

Aut pecori fignum, aut numeros impressit acervis,

Virg. Georg. i. v. 263.

or vases, or cups,

‘Nam hæc literata est’ (urna Veneris).

Plaut. Rudens, A. ii. Sc. 5. v. 21.

*καὶ ποτήρια γραμματικὰ* and lettered cups, that had letters stamped upon them. See another fort where the letters were engraved upon them. Lucian ed. 4to. v. 11. p. 333. The reason why, when the art of printing had been discovered by the Romans, it should not be suffered to be used, might have been

the idea with the Romans, as with the Turks, of its ruining the transcribers. If the account in Pliny and Petronius be worthy of credit, and we have no reason to doubt the truth of the relation, Tiberius thought, the ductility of glass, or whatsoever the invention or discovery was, of so much consequence to the real or imaginary value of gold and silver, that he considered the suppression both of it and its author, as absolutely necessary to the salvation of the precious metals. Plin. l. 36. c. 26. Petronius, p. 252. v. 52. ed. 4to.

### TEXT.

And I followed him so close, that I only gave him time to pull off his shoes, and wash his feet, before I broke into

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the place where he was, and I found  
him seated with his scholar,

علي خبز سيد وجددي حنيد  
وقبالتها خاييه بنيد

and before them was a white loaf, a baked  
kid, and a jar of wine.

#### NOTE.

Khuzb semeeds is what the Germans call *das feinste brod, aufferlesen weis, semmel brod*, the finest simnel bread, or cake made of the finest flour. The term semeeds means white, whence the Greeks got *σεμίδαλις* and *σεμιδαλίτης ἄρτος* that they derive from *σμῶ* purge, and *ἄλις*; but here the radical Δ is wanting, which is supplied in the Arabic. From the



low Latin we get Simnel Simnella, and the Germans Semmel.

Judee haneeds a kid roasted or baked. Meat is dressed in the East by being put into a hole in the ground covered with plaster, upon which a fire is made, and all meat so dressed is called by this name, haneeds, or henez.

Khabee-et, hidden, a vase tall and oblong. So called, because it is concealed in the earth, where it is kept sometimes for years. The Arabs bury jars of wine at the birth of their children in Mount Libanus, and other places, till they are grown up, married, and settled in life, when they draw it out, and give it to the bride and bridegroom at the celebration of their wedding-feast. There are allusions to this custom, which was of great antiquity, in the New Testament.

Banished, wine in general. The Mohammedans are forbidden the use of wine at all times, but particularly during Ramadan, or their Lent. Busbequius tells us, in his third letter of his Turkish Legation, p. 255. ed. Elz. L. B. 1633. That he had often enquired the reason of this prohibition, and he was told the following story: It happened, as Mohammed was upon a journey to see a friend, he went to lodge with a host, at whose house a marriage-feast was celebrating, and he was invited to partake of it. The general hilarity and joy of the company struck him forcibly, and he could not but admire their frequent salutes, their mutual embraces, and certain marks of the most unequivocal love, and benevolence; this led him to ask the master of the house, to what all these unusual

appearances were owing; and he told him, Wine is the cause of all this kindness. Then, upon his departure, he left a blessing upon a liquor, which had occasioned so much good will and affection. But on his return to the same house on the morrow he found the scene totally and entirely changed, and in every part of the house signs of the most savage hatred, and contention, and the scattered limbs of the combatants lying on the floor, here a leg, and there an arm, and the whole house stained with blood. Upon which he could not help expressing his astonishment, and enquiring a second time what could have brought on so dreadful a change, and so bloody a catastrophe, the host said, It is wine that has done all this; which at first made them fond, and at last furious, and they destroyed one

another. Then said Mohammed, It shall have my curse, and I will prohibit my disciples from drinking it, for he (God) gave me not drink to make me greedy, and pollute my soul by excess.

Here we may quote the words of Heriri with great propriety, in his Dissertation, p. 68, published by J. Fabricius, 1638, Rostochi,

‘ Nor has he led me to drink, that my greedy soul should stain my reputation.’

Which is in Arabic thus,

(1) لا شرعت بي علي مورد (2)  
يدنس عرضي نفس حريصه

(1) Literally, he has not been a road for me.

(2) Maurid, a watering place, or a road to a place, as in a proverb. The road to reign is the road to ruin, or the road to reign, (has) roads to ruin.

مورید المملک موارد المملک

Maurid almelek muarid alhelek.

The esprits forts, among the Mohammedans; affect to laugh at their prophet, and deride him in plain terms, as Hafez does, in the following passage for his prohibition of wine,

ان تلخ وش که صوفی ام اخبایث خواند  
اشهی لنا و احلی من قبله العزرا

What the wife and pious Sophy considers as bitter, and the mother of wickedness,

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is to me far sweeter, and more desirable than Mecca, and all its precious ornaments.

The word Kiblet means, that part to which people direct their face in prayer, especially Mecca, towards the Caaba or temple, of which city the Mohammedans, wherefoever they are, turn, when about to pray.

See Life of Sir William Jones, p. 49, where there is another version of these lines, which I do not subscribe to. I am aware that kublet means a philtre or a kifs, but then the last words are not translated, العزرا . At page 47 of the same book there are some verses,

'Does memory recall the blissful  
bowers of Solyma,' &c.

introduced with,

' If I rightly remember thus,'

And in Reviczki's original letter, thus,

' Dont le commencement est tel, si je  
m'en souviens.'

P. 412, where the Arabic follows,  
but not of the English, p. 47. So that  
the translator must have quoted one part  
and the Count another. This last is  
beautiful, and deserves to be known.

امن قد کر جيران بذي سلم  
مزجت دمعا جري من مقله بدم

Security is the true chain for the  
union of neighbours in the en-  
dowment of peace; one drop of

the tears of the brave is better  
than the gum that puts the eyes in  
paint.

N. B. The Persian of p. 414 has  
لنجبایث a word that means nothing, for  
which I have restored اخبایث corruption.  
The first word ان means in Persian that,  
and also that which, or what, like our  
pronoun that, including the relative and  
the antecedent. There is also a passage  
in Sir William Jones's Asiatic Poetry, that  
wants explanation, p. 164.

واصبح عربین المكارم اجل ما

Which he translates, *Natus nobilitatis  
præciditur*, and for the purpose of ground-  
ing upon it an interpretation of *chertemî*



in Genesis, where it is said of Moses, He called together all the magicians of Egypt, that is, all the sacred scribes, but according to Sir William all the nobles, from the word **خرطوم** in Arabic, the proboscis or nose as of an elephant. Here the first word is left unexplained in his citation **واصبح** which means the nose of a black red colour, &c. and that we can hardly conceive to have been the sense intended by Hosein el Afadi, in his lamentation over his departed hero; and you may depend upon it, it was not, since the true reading makes the first word end in an ain, and not a hha, and is **واصبح عرينين**

And the fore finger, or finger of nobility is cut off, that is the index, or power of nobility. The magicians said, 'this is the finger of God.' This is God's doing, and inimitable.

لا ملجأ من الله الا اليه

This Arabic sentence is as well known in the East, as that which occurs on all the Cufic coins. There is no God but God; one would think that the Arabs had borrowed this dictum of theirs, 'There is no flying from God, but by flying to God,' from that incomparable Doctor of the Church of Christ, St. Ausin, bishop of Hippo, who thus comments on Psalm 146, 'God is our refuge.' *Nemo fugit ab illo, nisi ad illum, ab ejus severitate ad ejus bonitatem, a Deo irato ad Deum placatum; Quis enim te locus exceperit fugientem, nisi ejus præsentiam invenias?* It is perhaps worth a remark, that the word for refuge in Arabic is *malja*, and in Hebrew and Phœnician *Malt*, whence the name of the Island of *Melita*, to which the Phœnician colonists fled, and the island was a refuge to the

traders of that country. See Diodorus Siculus, in his fourth book, and a Dissertation on an unpublished Phœnician coin in the *Archæologia*, vol. 14. p. 132.

من حيث اتيث وتصيت العجب  
مها رايت

This is the concluding line of Heriri's Discourse, from which I have made a few extracts, and exhibits, as Fabricius remarks, what he calls a beautiful example of the paranomafia, or jingle of similar terminations.

I retired from whence I came, having finished the description of the wonderful things which I had seen.

Min haitho ataito vakefaito el aschaba mimma raaito. This puts one in mind of the judgment of Julian on a book on

Christianity, ἠνέγνων, ἔγνω, κατέγνω·  
I read it, understood it, and condemned  
it. To which Basil answered, ἠνέγνως,  
οὐκ ἄν ἔγνως, εἰ γὰρ ἔγνως, οὐκ ἄν κατέγνως·  
You read, but misunderstood it, for had  
you understood it, you would not have  
condemned it.

اعن وخذ القلاص كشفت حالا

Can you know the condition of ca-  
mels by their motion.

See the Poem of Abu'l Ulla, in Fa-  
bricius, p. 75. The word wekhid means  
the vacillating step of the camel throwing  
out his feet like an ostrich. Busbequius  
describes this animal as bearing great  
burdens, patient of hunger and thirst,  
lying down to be loaded, but soon testi-

fyng by a bray, and refusal to rise, if a pound too much be laid on his back. The camel requires so little attention, that one driver can take care of six; he wants no combing or currying, but is dressed with a broom. Busbek has seen a dozen sitting in a circle and feeding at the same time all together with their heads in the same dish. When provision runs short, they eat thorns and thistles (a), and the more the spines prick their mouths the more greedily they devour them; with all their docility and indispensable utility, they bear no price in comparison of a high bred horse, or fleet mare, which is, in exchange, worth a hundred camels.

(a) سعدان Sadan a prickly plant, of which camels are very fond. Aristotle, and Pliny after him, describe the step or

gait of four footed, and many footed animals to be diagonal, and beginning with the right foot. Κατὰ σκέλος δὲ βαδίζουσιν ὄτελέων, καὶ αἱ κάμηλοι. Τὸ δὲ κατὰ σκέλος ἐστίν, ὅτε οὐ προβαίνει τῷ ἀριστερῷ τὸ δεξιόν, ἀλλ' ἐπακολουθεῖ. Aristot. p. 28. 4to. 1587. p. 480. fol. 1590.

Omnia animalia a dextris partibus incedunt. Leo tantum et camelus pedatim, hoc est ut finister pes non transeat dextrum, sed subsequatur. Riding on a camel is something like sailing in a ship, of which the motion is not روزه, rawzet backwards and forwards, but وخذان from side to side, which in German is waggeln or wakkeln.

الدنيا بالسران

The world is like the vapour Serab, qui cum propius stes, te fugiet magis.

There is mention made in the 34th chapter of the Koran of this vapour, and the unbeliever is compared to it. It occurs also in the Bible, *Isaiah, c. xxxv. v. 7.* and has been explained by almost all travellers and commentators, Shaw and Sale, Hyde and Lowth, but most fully, perhaps, by *Q. Curtius, lib. 4—7. lib. 7. 5.* Serab is that false appearance which in the Eastern countries is often seen in sandy plains about noon resembling a large lake of water in motion, and is caused by the reverberation of the sun beams, or the quivering and undulating motion of the quick successions of vapour, and exhalations extracted by the sun. The Arabic proverb is very just, and possesses a singular beauty, of which, those who have seen the appearance in question, and know the world, can best judge.

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بشارة مثنى الرسول احد الاثني عشر  
 مما كتبه بالهند عبرانيا بالهام روح  
 القدس

The Gospel of Matthew the Apottle,  
 one of the twelve, which he wrote  
 in India in the Hebrew tongue,  
 under the direction of the Holy  
 Spirit.

This is the inscription on the life of  
 St. Matthew in Arabic, published by  
 Kirstenius, M. D. Breslaw, 1608 \*, and  
 there are three ways of interpreting the  
 conclusion of it, to which I add a fourth.

The Gospel which he wrote in the In-  
 dia of the Hebrews.

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\* Vitæ iv Evangelistarum e codice Arabico.



## India Ebræa Kirften.

Which he wrote in India in the Hebrew tongue. John Fabricius of Dantzick.

In Ind, or with the Indi of Phœnicia in the Hebrew tongue.

Kirftenius could not comprehend how St. Matthew could write his Gospel in India of the Hebrews, of which he had never heard ; Fabricius was equally astonished at Kirften's ignorance in construing Ebrania Hebrew, instead of Hebraïce, but knew nothing of any place, or people called Indi in Palestine. Now it appears from Fulgentius, in his Mythologicon, lib. 2do. the inhabitants of Sarepta and Meroe were called Indi, the one in Phœnicia, the boundary of Palestine,

G 2

to the North, and the other in Æthiopia,  
of whose inhabitants Virgil says, speaking  
of the Nile,

‘ *Usque coloratis annis devexus ab Indis.*’

Georg. iv. 293.

The Axumitæ of Ptolemy, and the  
Homeritæ had this name; and Frumentius,  
the apostle of the Former, is styled Apof-  
tolus Indorum. See Sozom. lib. 2. c.  
25. and Socratem, l. 1. c. 15.

## ARABIC PROVERB.

سن بينا هو مكبي الحديد

Give the edge while the iron is hot.

Il faut battre le fer quand il est chaud.

Man muß das eisen schmeiden, weil es  
glüet.

The meaning is, that opportunity, which  
is bald behind, must be seized by the  
forelock, as it is expressed by Opius, in  
Spec. Arab. Joan. Fabric. 4to. p. 102.  
1638.

Die Göttin der Gelegenheit

Ist vorne nur mit haaren,

Im nacken ist sie kahl allzeit,

Drumb laß sie ja nicht fahren.

G 3

Opitius Martin, of Boleslavia, in Bohemia, settled at Dantzick, and was historian and secretary to the king of Poland, an elegant German poet and versifier of the Psalms, and author of German Profody; he passed his life in travelling from one court to another, and died in 1639, a bachelor. See his portrait in Freher's Theatre of Men famous for their erudition. In Plautus's *Mofcellaria* we read, v. 69. A. i. Sc. iii. 'capiundos crines' for arripiendam occasionem, in allusion to the God *Καιρός* fronte capillata, occipitio calvo.

PROVERBIUM.

طيف الخيال

The going about like a ghost in the night, secretly like a spectre.

The ceremony of going seven times round the temple, or kabet, maison carrée, at Mecca, is called teef or teif; whence our word thief or thief, from the Arabic, through the Saxon, signifying, going about clandestinely.

‘ for thieves do foot by night.’

Shakspeare.

Ut jugulent homines furgunt de nocte  
latrones.

Horace.

The temple of Mecca, which is said to have been destroyed very lately, and plundered of all its wealth, was gilded in every part, and covered with cloth of gold, veste holobrezita, that is, cloth of pure entire gold, ὄλος and هبزي.

G 4

ὄβρυζον in Greek obrysum. See Meursii  
Glossar. p. 379. and Sueton. Nero. c,  
44. Here both men and women walked  
bare-footed, praying with fervor, and  
saluting each other as they passed, and  
impressing kisses with the utmost zeal and  
affection on a black stone, hejeru'l eswed,  
which was supposed to have come from  
Paradise, and to have illuminated the  
whole region of Mecca by its splendor,  
but is now grown dull, even to black-  
ness, on account of the sins of men,  
which have been continually encreasing.  
Jacob ben Sidi Aali, an Arabian author  
quoted by Fabricius. Specim. Arab. 110.

ومن صحب الليالي علمته خداع  
الالف و القيل البحالا

Whoever has lived long in the world,  
will have learnt that friendship is

deceitful, and her promises impracticable,

This is a line from Abu'l Ula ; a famous Syrian poet of Muarra, near Damascus, who became blind at four years old, he wrote a poem on the contempt of the world, preserved in the library at Leyden, of which this verse might, with great propriety, have made a part.

The literal translation, which it is worth while to give in order to show the Arabic idiom, is, Whosoever has been the companions of nights, that is of time, will learn from them the fraud of friendship, and the impossibility of performing what it promises.

Wer nun ein wenig in der Welt  
Zum dicken Hauffen sich gefelt,  
Der wird gewar und fihet,

**Dafs Treu und Glauben Schminke sey,  
Weil Meineid Lift, und Heuchelei  
Auf allen Wiesen blühet.**

**Whoe'er in life long days has seen,  
And mix'd with crowds his time has  
pafs'd,  
Will to his sorrow know,  
That faith is gloss'd, and friendship  
paints,  
Whilst fraud and perjury, like faints,  
In native colours glow.**



DESCRIPTION  
OF A  
SWORD AND SHEATH.  
FROM ABU'L ULLA.

محلّى البزء تحسبه تردى نجوم  
الليل و انتعلا الهلالا

You would conceive on seeing this  
sword in its sheath, that it was  
cloathed with the stars of night,  
and shoed with the new moon.

A falchion or scimifar, called in Per-  
sian Shemsheer, studded with stars, and  
curved like a scythe, has its sheath of the  
same shape, which the poet calls its shoe.

Thus the Germans call a glove ein hand-  
schuh. The Persian word is شوم shum,  
which in the Northern languages, and  
the Scots is still shoon. The Arabic  
term for shoed is antaala, from nal a  
shoe. Hence in Persian nalbend, a far-  
rier.

مقيم النصل في طرفي نقيص يكون  
تباين منه اشتكالا

Its temper and point is to my eye dif-  
ferent, and yet alike.

تبين فونه ضحضاج ماء و تبصر فيه  
النار اشتعالا

On its surface the water undulates,  
the fire glows, which, though op-  
posite and contrary, produce one  
and the same effect of brightness.

Water is the term used by jewellers to describe the hue and lustre of diamonds, pearls, and precious stones. In Damascus blades, there is a water-mark in which letters are often variously inscribed. The famous two-edged sword of Ali, which Mohammed said he had from the angel Gabriel was ذوالفقار zu'lfekar. Teegh ateshbar is flaming sword in Persian; teegh usmaneean, the Ottoman sword. Teegh bee derygh, irresistible scimitar. On the blade of the brave Talbot's sword we read, Sum Talbotti pro vincere inimicos meos. John Talbot was great marshal to king Henry VI. of his realm of France, and killed in the battle of Bourdeaux, in 1553, with his son Lord Lisle, and lies buried at Rouen in Normandy. The Duke of Shrewsbury, who died in 1718, was li-

neally descended from him, as is also the present earl. The print of the picture of John Talbot and his sword and history is in the Bodleian library, with a date of M.III<sup>c</sup>XLIII. and in Thevet's *Lives des Hommes Illustres*, 1584, Paris. The crest of the Dallifons or Dalençons, of Kent, is a warrior habited in complete steel, with a battle axe on his shoulder and a sword by his side; motto, *D'accomplir Agincourt*, with two grey hounds in full course.

## NOTES

ON SOME

## ARABIC WORDS IN VATHEK.

Page 207. 'Where breathes the Sanfar of death.' I suspect this word should be the zazah or hurricane of death, written thus, زعزع. Unless Sanfar be Turkish, or Tartaric.

P. 224. The songs of this day were adapted to the occasion of the festival, which was the restoration of the prime minister to his office, Ivon Medave, the Pole of Persia; here is evidently a misprint in the first word, and a mistake in the second; the reading in the manuscript is probably ايران مداوا the restora-

tion of Persia, by the restoration of the prime minister to his place.

P. 226. The Meuzins and their minarets. مؤذنين و منارة Muezzin u minaret. Valid, son of Abdalmalec, as the note informs us, from D'Herbelot, first set up minarets or minaur, and threw down, as appears in an article in this tract, the colossal statue of Shiraheel.

P. 245. And the nocturnal sound, called by the Arabians, azif. Azif is coming suddenly upon you, surprising you.

P. 246. Blue gushing rivulet. The Nile is so called because it is of a blueish colour نيل Nil or Neel.

P. 307. Schebjerag شب چراغ Shub cheragh lamp of night.

P. 254. — upon a stone, called Sakrat or Sekhrat a rock, or huge hewn

stone in Arabic, thus, صخرات or صخره,  
This stone is said to be one vast emerald,  
on which the earth turns, thus in Shak-  
speare, ' If heaven would make me such  
another world of one entire and per-  
fect chrysolite.' Othello, v. 2.

P. 259. Afrit or afreet, in Arabic  
افريت Solomon is said to have conquered  
and tamed one of these imaginary mon-  
sters, in the fabulous ages of the Persians.

P. 274. A magnificent taktrevan.  
تخت روان Tekht rawan is both in Ara-  
bic and Persian a litter or travelling bed,  
called in German ein Schlafwagen, in  
French une Dormeuse.

P. 294. Megnoun and Leileh, read  
مجنون و ليلى Mejnun and Leila,  
whose loves Nezami has sung in a fine  
Persian poem.

H

P. 210. Gulchenrouz, rather Gulchenrouz گلشن روز light of the rose-garden. It is possible by writing gulchenrouz to confound it with gulchanrouz, the light of the chimney in Persian. See the very learned and instructive notes, that accompany this curious Arabian tale.



AN ACCOUNT  
OF A  
COLOSSAL STATUE OF BRONZE,  
WHICH WAS THROWN DOWN IN THE REIGN  
OF WALID THE FIRST, SON OF ABDAL-  
MELEC, KHALIF OF THE RACE OF  
OMMIAH, IN EGYPT,  
FROM ALDAMIRI, THE NATURAL HISTO-  
RIAN, AT THE WORD الحوت. SEE  
SIM. ASSEMANNI'S CATALOGUE  
OF ORIENTAL MANUSCRIPTS  
OF THE NANIAN LIBRA-  
RY, IN PADUA, 1792.  
4TO. P. 414. SQ.  
ET 282. SQ.

كوي الحافظ ابن بكر الخطيب  
البغدادي في كتاب التنقيح و  
البغترق عن اساما بن زيد انه ولي  
خراج مصر الوليد و سليمان ابن عبد

H 2

الهلك بن مروان و هو الذي بني  
 مقياس النيل العتيق الذي بحزرة  
 فسطاط مصر ان صنبا كان بالاسكند  
 ريه يقال له شراجيل علي خشفه عن  
 خشف البحر مستدلا باصبع من اصابع  
 كفه القسطنطينية و كانت قدم ذلك  
 الصنم اطول قامة الرجل فكتب اسامه  
 بن زيد الوليد بن عبد الهلك بقول  
 يا امير الهومنين ان عندنا بالا  
 سكندريه صنبا يقال له شرحيل من  
 نحاس وقد غلت علينا الغلوس فان  
 هاي امير الهومنين يجعله فلوسا  
 فعلنه فان هاي غير ذلك فليكتب انا  
 في امرة فكتب اليه لا تنزله حتي  
 ابعث لك امنا يحضرونه فبعث اليه  
 رجالا امنا حتي انزله عن الخسفه  
 فوجل عينيه يا قوتيان ليس لها قية  
 فضربه فلوسا

## TRANSLATION OF THE ARABIC.

Hafedh Abu Bekr Alkhatib Albagdadi, speaking in his book, called Almottefek Valmofterec, of Afama Ben Zeed, who presided over the tribute of Egypt, under Walid, and Soliman, son of Abdalmalek, son of Merwan, who built the ancient Nilometer (Mokkias) that stood in the island of Fostat, in Egypt, says, that there was in Alexandria, upon a promontory of the sea, a statue of an idol, called Sheraheel, of an immense size, which pointed, with one of its fingers, towards Constantinople; and the foot of this image was the height of a man's stature; wherefore Afama Ben Zeed wrote to Walid Ben Abdal-

H 3

malek in these words, O prince of the faithful, there is now with us in Alexandria an image of brass, called Sherabeel, and we are in want of fulses, or copper-money; and if the prince of the faithful should approve, we might melt the bronze statue and cast copper coin, but if otherwise, we pray the prince of the faithful to write whatsoever shall be his command. Then he (the khalif) wrote to Afama, You are not to remove the statue before I send to you confidential persons, in whose presence it may be done. The khalif then sent those trusty persons, and the statue was thrown down to the ground, and the eyes were discovered to be two precious stones of great price, and they coined small money into fulses.

The capitals of Obelisks of a thousand pounds weight, made of a whitish coloured copper may probably have shared the same fate. Abdollatif tells us, that he saw in Ain Shiems, one of the two famous obelisks, known by the name of Pharaoh's obelisks, upon the ground without its brazen or copper capital; his words are

— — — — —  
 رواية  
 اخذ النحاس من رأسها ثم ان حولها

and I saw also that the brass of the capital had been carried away. P. 108. Histor. Egypt. Compend. ed. White.

The Christians, under Charlemagne, are said to have found in Spain a golden idol, or image of Mohammed as high as a bird can fly. It was framed by Mohammed himself of the purest metal,

H 4

who, by his knowledge in necromancy, had sealed up within it a legion of diabolical spirits; It held in its hand a prodigious club, and the Saracens had a prophetic tradition that this club would fall from the hand of the image in that year when a certain prince should be born in France. Turpin. Hist. de Vit. Caroli Magn. et Rolandi, cap. iv. f. 2. a.

N. B. In the expression فان هاي غير  
If it should please thee but little, or not at all, we have the French word guere answering to the Arabic word غير gheer.

CONJECTURAL CRITICISM  
ON  
VIRGIL.

I am induced to offer a criticism on a passage in Virgil, which I have never seen so explained as to give me satisfaction.

Primus Ego in patriam mecum, modo  
vita supersit,  
Aonio rediens deducam vertice Musas:  
Primus Idumæas referam tibi Mantua  
palmas.

Georgic. iii. v. 10.

I perfectly agree with any one that shall say, in patriam rediens marks the

intention of the poet to return to his native country, whither he proposes to conduct the muses from Aonia, but I can no more subscribe to the notion that, by Idumæas palmas Virgil meant to bring palms from Idume, than I can suppose, with Catrou, that the Roman poet meditated a voyage to the Levant. It is far from my intention, to attempt to prove my point, by shewing how unlikely it was, that Virgil should be acquainted with Syria, Egypt, or Palestine; this is not, in my opinion, the ground on which any thing solid is likely to be established, since it were no very arduous task to demonstrate, that numberless beauties, and sublimities have been transplanted into the soils of Greece and Rome from the sacred gardens of the East. For my own particular part, if I



may be allowed the liberty, after reconsidering the whole of the passage with the splendid and ingenious comment in the notes on the Epistle to Augustus, I would wish to join with those who think Idumæas unfit for its situation, and would endeavour to substitute another epithet in its place, could it be done without offering violence to the trace of the letters, and could it bring out a meaning more agreeable to the general scope of the passage than the present reading. And first, we may observe, that the poet tells us, *Primus ego*, I will be the first, if I survive my return to my native country, to bring the muses from the Aonian Mount; I will also be the first to bring to thee, O Mantua, palms from Idume, and I will erect a temple on the banks of the Mincius; Cæsar shall be the God,

and I, the conqueror, in purple, will exhibit the games on the banks of my native river, for which all Greece shall leave Alpheus, and the shores of Molochus. All this is very intelligible, and without any difficulty, if you except the sudden jump from the heights of Bœotia over the Ægean, and the Mediterranean Seas, to fetch palms for the conquerors at the Mincian games. I am fully aware that the palms of Idume were used by the poets for palms in general, as Silius Italicus, and Martial abundantly testify, lib. viii. v. 456. lib. x. Epigr. 50.—But here the circumstances of the place have induced me, I confess, to look for palms in a more confined sense, the palms of Greece, and the victories of its games: For does not the poet say, “When I shall return to

my native country, I will bring with me the muses from the Aonian mount? and in the same breath does he not go on, "I will (also) bring back (referam) with me Idumæan palms? From whence? If it may be asked—Why from Aonia certainly, whither he was just gone but the instant before. And if we enquire for what purpose, it may be answered for the Mincian games, where Virgil, as conqueror, in honour of Augustus, was to drive his hundred chariots in the presence of all Greece.

On the words "Centum quadrijugos agitabo ad flumina currus." Servius remarks, "Id est, unius diei exhibebo Circenses." This makes it clear for what the palms were designed, which he promises to exhibit to his native Mantua, with the muses, for the first time. And

here we may remark, that in *patriam* cannot mean Italy at large, as in this sense *primus* could neither be true of the muses, or the games. Virgil was not the first epic poet of the Romans; but as he first offered to exhibit the games of Greece to Mantua, so was he the first bard of that country, who promised to celebrate his own victories over the muses of Helicon. But to the point. To say the truth, I consider *Idumæas* as an idle epithet, and of no use but to complete the verse, and puzzle the commentators. We naturally look for something in the adjective which agrees with *palmas*, that shall expressly mark its meaning, and its country; Idumean palms are applicable to a triumphal entry, more than to the hands of the victors in the games: but as the muses

come from Greece, so do the palms in question, and signify the introduction to Mantua of those branches which in the hands of the victors, denote a superior strength in running, leaping, wrestling and so forth; in a word, I think it not at all improbable that Virgil wrote,

Primus ITHONÆAS referam tibi  
Mantua palmas.

Now is this unlikely, on account of the apparent difference of the different letters, THON for DUM, since ITHOME and ITHONE appear anciently to have been confounded together, and it is probable, that from ITHOMEAS or ITHONÆAS, came IDUMÆAS. Whosoever will take the pains to examine the authorities, will be a better judge of the pro-

bability of such changes. Ithone was a town in Bœotia, sacred to Minerva, whose temple stood in a plain before Coronæa, where the Παμβοιώτια were celebrated, hinc illæ palmæ. Callimachus mentions the Ithonian games,

Ἦνθον Ἰτωνιάδος μιν Αθαναίας ἐπ' ἄεθλα.

We learn also from Statius, that Ithone was sacred to Minerva,

Ducit Ithonæos atque Alcumenæa Mi-  
nervæ

Agmina. Theb. vii. 330.

And in another important passage, lib. ii. near the end,

Seu Pandionio — — — v. 721.

Monte venis, five Aonia devertis  
Ithone.

Consult Hesychius, v. *ἰτάνια* Etym. Mag.  
Callim. Cerer. v. 75. Apollon. Rhod. I.  
551. and Holsten ad Stephanum Byzant.

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CARMEN TOGRAI.

P. 17. v. 45. OXON. 1661. 8vo.

هذا جزاء امرء اقرانه بمرجوا  
من قبله فتبني فسحة الاجل

The reward of a man who wishes for  
long life, is to outlive all his friends.

This sentiment was inscribed in the  
form of a curse on an ancient wall,

QVI HOC AMOVERIT  
ULTIMVS SVORVM MORIATVR.

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GENDERS.

Mr. Harris, of Salisbury, who was  
confidered on the authority of Bishop

I

• Lowth, as a great grammarian, till Mr. Tooke arose, has an idea which, it may be safely observed, is perfectly unfounded, and without the shadow of truth. I mean with respect to genders, that he fancied were masculine and feminine according to the nature of things, wherefore Oceanus and Sol were masculine, because they had something in them incompatible with female delicacy, and the earth and the moon feminine, because one brought forth every thing, old mother earth, and the other was called the sister of the sun, and shone by reflected light. To say nothing of the German language, in which the Moon, it is well known, is masculine, Der Mond, and the Sun feminine, Die Sonne, I shall produce a passage from an Arabian poet of great celebrity, not hitherto much



quoted, but very much to the present purpose, and he says, that there is neither glory in the masculine, nor shame in the feminine gender.

ولا التانيث لاسم الشمس عيب  
ولا التذكير فخر الهلال

And to be in the feminine gender is  
no disgrace to the sun,  
Nor of the masculine any honour to  
the moon.

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ARABIC PROVERB.

فاول ناس اول الناس

The first man that forgot was the first  
of men.

Here the words *nas*, man, and anus, women, with *nafim*, in Hebrew, are derived from *nasee*, he forgot. *Abi Teman*, a well known poet, alludes to this etymology, when he says,

لا تنسيا تلك العهد فاذما  
سبيت السانا لازل ناس

Don't forget this precept, since you have got the name of *Ensaun*, from your habit of forgetting.

Thus, Shakspeare, without understanding Hebrew or Arabic, makes *Cleopatra* say,

' O my oblivion is a very *Antony*,  
And I am all forgotten.'

Which is, as if she had said, I had something to say, but my forgetfulness is a very *Antony*, who is oblivion itself in the abstract.

## MODERN WORDS

### DERIVED FROM THE EAST.

باباري Babari, papari, *πέπερι*, pepper. We learn from Athenæus, p. 66. lib. 2. cap. 25. that, *μέλι* is the only word in Greek that ends in I, *πέπερι*, *κόμμι*, and *κοϊφι*, are foreign terms.

باربر Barbar, a bearer of burdens, a day labourer, a beast of burden in Persian, hence probably barbarus.

بال A bale of goods, a box, a misery, or oppression, in Persian, as in Saxon calamity, complaint.

پارول Ferula, in Latin as in Persian, a board, lath, shingle, or chip.

چراغرا A puff, or blast of wind, *پف کردن* to blow out the candle, in Persian.

بالخانة Balakhané, balcony, a gallery on the top of the house, an upper chamber. Persian.

خور Whore. Persian. According to Mr. Tooke's learned and ingenious etymology our word comes from the preterit of huren, to hire, which is indeed, very characteristic of the person—'stat cuius mercabilis ære.' There is, however, another Saxon word that seems to be with still greater probability the original of our term, I mean worian, to wander, or walk the streets. Φοιῖῶς in Greek is meretrix, sine vaga, from whence, that is, from Φοιῖῶν, the Latins have made a word, and the Italians put-tana, to which they have added errante.

انبالس Embalus, a vine. Ἄμπελος in Greek.

الحمير Alhambra, the residence of

the Moorish kings of Granada, has been supposed to have its name from the red material, with which it was built, like the case roffe at Venice, but then the word would have been **الحمر** alhamra, the red, whereas there is a ba in the right term of alhambra, which is resolved thus into two words as I have written it, and means, the care-free, or like the palace of another king, the Sans Souci.

**قر** Kered, card. The worst or coarsest part of the wool.

**كف** Kefé, chaff.—The refuse remaining after the grain is threshed out. Persian.

**لكاش** Lekash, money, cash.  
**مرد زبان** motion of the tongue--speaking. Persian.

**سال بند** Saul-bund, year-knot. The

Chinese and the Peruvians reckon by knots; the Romans drove a nail into the temple of Jupiter, to mark the years, and in Hindoستان the register of the birth of a child is still a knot in a string.

## PERSIAN WORDS

### DESCRIPTIVE OF CHARACTER.

نظر باز Nezzerbaz, an eye-cheat, or juggler.

پای کوب Pai kub, a foot beater, or dancer. Parenj, foot labour, performed by the dancers at the great Persian festival, in October or Aban.

سپر براب افکند Siper berab efkend, he threw away his shield, said of a cow-

ard, as in Latin 'relicta non bene par-  
mula.'

اندر Ender, on, upon, in the place of;  
A step-father, who is in the stead of a  
father.

استاد Ustad, master, sir. استاد یعقوب  
Ustad Jacob. Ustod, in Spanish, is sir,  
supposed to be contracted from vuestra  
merced.

سفره کهن Sefra kush, the bile-killer,  
or breakfast.

پاخسه Pachisé, worn, trampled under  
foot, or a brick of clay, from three to  
five feet long, and broad in proportion.

خرده فروش A feller of bits, a retail-  
dealer.

کوش کردن To make an ear, to listen.  
To make a leg to bow.

## REMARKS AND OBSERVATIONS.

The warriors of the East, in the ninth century, it appears from an anecdote of Yacoub ben Leith, in the *Negaristan* of Ali ben Taifour Buftami, published by Sir William Ouseley, prefer'd the helmet to every head-dress, and the coat of mail to all covering, and the blood of their enemies to the sweetest beverage; witness the verses of Ali, son of Abi Taleb,

شربنا من دم اعدائنا  
وكلنا من جمجمة الكراس

Our drink is the blood of our enemies, and our cups the bowls of their wooden skulls.

This is the Eastern edition of the banquet of the hall of Odin, where the



heroes drank cerevisia out of gold cups, made of the skulls of those they had conquered in war; the same custom still is maintained in our own country, with no other difference but that of the liquor, since the poets of this day boast of their drinking champagne out of the skulls of the bookfellers. See p. 355, de Causis Contemptæ Mortis apud Danos, 4to.

Ask not what was done above,  
For here in halls of joy and love,  
The favour'd bards, profuse of soul,  
Drain the skull and nectar'd bowl.

Matthias Odes from the Norse Tongue,  
p. 5, 1798.

اگر آن ترک شیرازی بدست ارد دل مارا  
بنجال هندویش بخشم سمرقند و بخارا را

If Shiraz' beauteous maid, whose love-  
 ly charms  
 Have seiz'd my soul, would take me  
 to her arms;  
 I'd gladly give for that fair cheek's  
 black mole  
 Of Samarcand, and Bokhara the whole.

This distich has been often translated both on account of its beauty, and singularity, and the jealousy of Timour, who asked Hafiz how he dared undervalue his provinces at that rate, so as to offer to give them away for a dark spot; upon which the poet answered, that what he gave away could not injure Timour. *این که نه داشت نه داد* he who has not, gives not; this reply satisfied Timour, and confounded the accusers of Hafiz. In the literal version of the distich we have this expression, If the

maid of Shiraz would take my heart in (her) hand, or accept my heart, I would present her with Samatcand and Bokhara.

Some words depend upon pronunciation for their meaning, as, انگشت en-kisht, a coal, and انگشت, a finger. شیر theer, milk, and شیر, a lion. Thus, in English, we have providence and providence, and many others.

Persian verses sometimes run into hexameters.

گل در بر و می بر کف و معشوق بگامست

Gul der | ber, u mye | ber kuf | u  
mathuka bekamust.

Flora sinu, bromiusque manu, Cythereaque cordi est,

فکر معقول بفرما گل . بنهار گجاست

Consider well, say, the rose without  
the thorn, where is it? In  
Paradise lost, we read

— — ‘ And without thorn the rose.’

بنہ Bené, a dunghill, a good or bad  
smell.

— — Lucri bonus est odor ex re  
Qualibet.

Juvenal xiv. 203. as Vespasian proved  
to his son, by giving him a gold coin to  
smell when Titus objected to the empe-  
ror's tax on urine and horse-dung, as a  
dirty, stinking imposition.

باروچ Baruché, a carriage for earth  
and clay.

پروار Perwar, a bleacher, a washer-  
woman's beetle, with which they beat

cloaths in France and Scotland, as well as in India.

ششم ارجوان Saffron  
faces and red eyes belong to lovers,  
tinged with the yellow of melancholy,  
and inflamed with weeping. Thus, Ho-  
race, Od. iii. 10. 14.

— 'tinctus viola pallor amantium.'

and Sappho, p. 80. ed. 4to. 1735. Ham-  
burg.

شپاز بنده پرواز The flight of a fet-  
tered falcon. A noble and generous  
man, a brave soldier under command,  
an ardent youth subject to controul, are  
all compared by the Persians to the high  
foaring falcon, that vaults in fetters.  
The most beautiful image of this sort is,  
perhaps, to be found in our own poet,

'The air a charter'd libertine is fill.'

Henry V. A. i. Sc. i.

جبین سا The fa or tribute of the forehead, front obedience. The Orientals, in their prostrations, touch the ground with their foreheads.

کبود کبودی A blue blue, or a deep blue, thus we say, in some counties, (Lincoln, &c.) white as white, and blue as blue.

سلطان عطا گوش و خطا پوش Sultana ata gush u khata push. This is the picture of a good sultana, who inclines the ear, and veils the fault.

بندہ ہی مقدار Most humble servant, or servant without power. A true picture of human nature.

بندہ خانہ My house, or house of your servant.

بازار Bazar, or market-place, بازار  
bring back.

يوسف باست ببازار کنون جلوہ فروش

Our Joseph displays his splendour in  
the market-place at Canaan.

زاهد از گوشه خلوت دل خود را بازار

O hermit, bring back thy heart to the  
cell of retirement.

شوي ديده Shuee deedah, a widow, one  
who has a husband seen, and only seen.  
'Virgilium tantum vidi.'

صد رنج Sad renj, a hundred cares,  
and the game of chefs, which is also  
called Shetrenj, and Shesh rung, or six  
colours, or forts of pieces, and pawns,  
and lastly Shah renj, the royal care, or a  
game for kings.

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## CUFIC COINS.

The Khalif Abdalmalec set up the first mint for the coining of Arabic silver, and copper money with Cufic characters, at the royal residence of the Ommiads, in Damascus, in the seventy-sixth year of the Hegira, answering to the 695th of Christ. We learn this from Macrisius, in his History of the Coins of the Arabians. Some of the earliest of these curious derhems, (drachms) as they are called on the coins, are preserved in the royal cabinet at Stockholm, and have been published by Herr I. Halbenberg, in the year 1800, and others with them, belonging to Baron Charles Ehrenfwerd, ambassador in Spain, from the court of Sweden. Others again, from the year



85, in an interrupted series of a thousand nearly, are in the possession of Mr. Marfden, Secretary of the Admiralty, who, perhaps, should he possess leisure enough, may be induced, some day or other, to give the public a list of their dates.

Of Cufic coins that were struck in the infancy of Arabian coinage, there is, perhaps, no cabinet that has a regular series. At Stockholm is preserved one of the year 79, from the flight of Mohammed. In London are the years, 85, 87, 89, 90, &c. in all five or six before the year one hundred, of which the first only is published in Tychsen's *Introductio ad rem Numariam*, 1794, and by I. Hallenberg at Stockholm, 1800.

A true picture of the acme, and paracme, or the rise, glory, and decline of the vast Mohammedan Empire may be

K 2

collected from its coins, with the beginning, middle, and end of the numerous dynasties, into which it was, in process of time, divided and subdivided. Without the knowledge of its coins, you cannot determine the series of its princes, the year in which each began to reign, the name, or the official dignity of each, the place of his residence, or his principal actions. It may be truly said, that no country has had its history so much stained with blood as the Mohammedan, on account of its coinage. Abdalmalec was the cause of a bloody war between the Arabians and the Christians, by paying his tribute to the Emperor in money, struck at Waset and Damascus. The coins also of Alphonfus the VIIIth, and the Georgians gave ample occasion of war after war, from the inflammatory sen-

tences which were inscribed by both sides on the productions of their minds; and peace was seldom restored, but on condition, that the offending party should be permitted to coin for themselves. The declaration of war, by an inferior state, was generally published on a new drachm highly derogatory of the authority of a Khalif, or sovereign prince.

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**ABULFEDA'S**  
ACCOUNT OF  
**ALEXANDRIA AND ITS PHAROS.**

و من الآثار الغريبة بديار مصر منارة  
اسكندرية وطولها مائة وثمانون ذراعا

The Pharos of Alexandria is one of  
the world's astonishing wonders; its

K 3

height is one hundred and eighty cubits. It was built for the direction of the shipping to Alexandria, which is on a dead flat, without a hill or any rising ground to point out a course for the vessels.

وكان بالبنارة مرآة من الحديد  
الصيني

There was also in the Pharos a mirror made of Chinese iron (*a*) in which the ships from Constantinople, were seen entering the port in the night. In the time of Khalif Walid, son of Abdalmalek (*b*), this mirror was destroyed by the Nazarenes or Christians (*c*). The site of Alexandria is an island of sand, between the Alexandrian

canal and the sea, about the length of half a day's journey (*d*), planted all the way with vines (*e*). The soil is sandy, but not disagreeable. The canal of Alexandria, which comes from the Nile, is remarkably pleasant, running between orchards and gardens, of which Dafar'l Hadad thus speaks,

و عشية اهدت لعينك منظرا  
جا السرور به لقلبك واندا

The evening presents a scene to your eye, that brings sudden joy (*f*) to the heart.

روض لبخضر العدار و جداول  
نقشت عليه يد الشبال مبارحا

Where are gardens in full verdure for those that sail between them, whilst

K 4

the hand of the zephyrs maps (g)  
the surface of the waters.

و النخل كالغيد الحسن تزينا  
و لبس من اثارهن قلايدا

And the palm-trees, clad with pen-  
dant fruit, resemble the bending  
neck of a fair one richly adorned,  
that nods with sleep.

#### NOTES.

(a) Large pieces of this sort of po-  
lished iron are dug up from time to time  
in Italy, such as were in use by the an-  
cients for various purposes. A fragment  
of three hundred pounds weight was of-

ferred, lately, to Lord Northwick, at Naples.

(b) It was in this prince's reign that Sherahel, already mentioned, was thrown down.

(c) Nazarenes, or Christians, **النضاري**

(d) Egypt does not abound in vineyards, and makes no wine of grapes, yet Alexandria gave a name to wine made on the lake of Mareotis, or Marian, according to Strabo, and Antylla in its neighbourhood, and on various spots on the Nile there are vineyards. See Pliny and Strabo and Athenæus, p. 33. D. E.

(e) And its length was *keder nefef merhelet*, better or exceeding half a day's journey.

(f) **وافدا** *wafid*, in one word, means coming, approaching, and **وافدا** *u afid*, in two, it approaches quick, comes

suddenly, that is, joy comes to the heart, and comes quickly, bursts on the eyes.

(g) And the hand of the North wind, or the zephyr, (since the North has the property of the South in this country) draws lines upon the surface, as on a map, that is, curls it unequally in spots, the word jedul, plural jedoual, means an astronomical table, a chart, as well as a river, or a plain, Golius has omitted this sense of the word, because Geuharius, whom he transcribed, had not got it; this is the case with the word insanity, that is left out of Johnson, because it was not in Ainsworth. See Michaelis in Abulfeda, p. 41, and Mason's Supplement to Johnson. *وبداير مصر الواحات* And the Wahat is within the boundaries of Egypt. We learn from Hafius, in his *Regnum Davidicum*, that there were



three Oases, and after him, from D'Anville. That Oasis was in Egypt Josephus informs us, in his Second Book against Apion, who, says he, lied when he said our ancestors were Egyptians, and no wonder, when he, who was born at Oasis, and as it were a primitive Egyptian, pretended to be a Greek, and swore that he was a native of Alexandria. I refer the reader to Michaelis's long and interesting note on this passage of Abulfeda, and to Major Rennell's celebrated work on the Geography of Herodotus, p. 545. and Mr. Brown's Description of the Oases. See Josephus, p. 470. γ. vol. 2. ed. Opt.

و من بلاد مصر دمانهور Damanhur is also in Egypt. At Damanhur, according to Sicard, 'a native of the place, was kept the natrum, which the small lake

afforded, that was thirteen miles from the town. *Memoires de la Compagnie de Jéfus*, t. vii. p. 65. 69. Michaelis thinks Damanhur was Menelaus, and not Hermopolis Parva. Strabo fays, that there were two ΝΙΤΡΙΑΙ natrum-pits, near the city of Menelaus, p. 803. c. ed. Opt. Be that as it may, it was, as Abulfeda tells us, the Ka-ydet, or metropolis of the Ba-heiret, or the natrum-country, and is recorded on the nomes, or coins of Trajan, Hadrian, Antoninus, and Aurelius Cæfar. Michaelis was of opinion, that Damanhur might have been changed by the Greeks into Menelaus, by throwing away the prefix Da, or Θα, and substituting L for R, upon which he consulted Mr. Woide, as the first of Coptic scholars, whose letter he quotes, as a partial confirmation of his conjecture.

Abulfeda tells us, that the ruins of Farama still remain on the shore of the Mediterranean, not far from Catia, (من قطية) where Ibn Haukal reports the tomb of Jalenus (جالينوس) to have been, but Galen is said to have returned to his own country, and to have died at Pergamus; perhaps Ibn Haukal heard, that his monument was Πρὸς Κάϊον near which Pergamus stood. We know from Strabo, that Pompey was buried on Mount Casius. See Lucan. Catia might be mistaken for Caicus, as easily as Pompey the Great for Pompey the Prefect of Alexandria, in the time of Diocletian, which has lately been ascertained by Messrs. Leake, Squire, Dundas, and Desude, who have succeeded in decyphering the inscription on the pillar, called Pompey's Pillar.

بہصر و بوضیر ' In Egypt there is Bu-  
 feer that belongs to Fiuma. There are  
 many places of this name mentioned by  
 Abulfeda, and one by Pliny near the  
 Pyramids, quem vocant Buffrin in quo  
 sunt adfueti scandere illas.' Plin. I. 86.  
 12. We find the nome Busrites, also  
 on a coin of Antoninus, L. H. æ. and  
 another on one of Hadrian, Βουσι L. F.  
 A. Reverse. Ofris standing, holding  
 a stag by the horns, in the king of  
 France's collection: See also Vaillant's  
 AEG. Num. Busris is Ofris with the ar-  
 ticle and augmentative Ⲑα in Coptic and  
 βγ in Greek, the Ofris, or the great  
 Ofris.

And wonderful and stupendous mo-  
 numents are the two pyramids called  
 the Harman, الهرمان the dual of haram.  
 Abulfeda's Egypt, p. 13. edit. Michaelis.

The editor says, he knows not from whence the Arabians got this term for the pyramids, unless from a grandævum fuit, if this derivation be true, then the pyramids mean nothing but the antiques, which may be fairly doubted. Golius supposes pyramids to belong to hermun in Hebrew, a high building, this is as unsatisfactory, and we must look further for the true etymology. Pliny tells us, that obelisks represented the rays of the sun, and had this signification in the Egyptian language, from whence an inference has been drawn by La Croze, who communicated it to Jablonki, that the ancient name for Obelisk with the Egyptians was, Pyramis, since III-PH Pi-re or Pira was a common name for the sun in Egypt, and Mu-e for ray or splendor, which, put together, make Pi-ra mu-e a ray of the sun, just as Pliny has said it was.

The Greeks deriving Pyramis from the genitive Πυρὸς fire, wrote Πυραμῖς, and not Πιραμῖς, or from Πυρὸς grain, named them either from their external figure pyramids, or from their internal content granaries.

البيهنا Behenefa, p. 18. Tab. Abulfeda. The worship of a fish with a pointed or sharp nose, is the reason why a city, at some distance to the West of the Nile, was called Oxyrhynchus. Higher upon the opposite side was the city of Cynopolis. Between the Oxyrhynchites and the Cynopolites there was perpetual war,

Inter finitimos vetus atque antiqua fi-  
multas

Immortale odium, et nunquam fana-  
bile vulnus

Ardet adhuc,

and all this for the shape of their gods  
nosfes.

— — ἀεὶ δριμεῖα χολὰ περὶ ῥῖνι κάθηται.

Theocr. i. 18. Juvenal, 15—35. Plut.  
de Isid. et Osirid. Athenæus, lib.  
7. p. 304.

The Oxyrynchites appear on a nome  
of Hadrian in the year 11. LIA and one  
of Antoninus, ΟΞΥΡΥΓΧΙ ΛΙΗ. a. 18.

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### ASEEUT.

Aseeut is written thus, with an eliph  
in Simeonita's enumeration of vowels and  
consonants, *ورايت اسبوط* and I have  
seen Secut, *ابن في شعر* in a poem,  
L

السعائى of Ibn Effaati in words of fire.  
Abulfeda, p. 20.

Michaelis not seeing the meaning of شعر قوله verba ardentia, glowing terms, or words that burn the paper, (as Rouffseau says, in speaking of his own style.) conceived that شعر had lost its points over the sheen, but as شعر occurs but just before, it is not likely it should be repeated again to the exclusion of a word that characterized the quotation. Sa which Abulfeda used, means, says Michaelis, Aegrimonia, dolor, furor, but this is only its secondary sense, as the primary signification is, burning, flaming. The eliph before Seeut is usually prefixed to foreign words, beginning with a litera Gezmata, that is, with a letter that has no vowel, but is connected with that which precedes it. See Sivyt, in Norden, tab. 83.



## IBN ESSAATI.

لله يوم في سبوت و ليلة عبر الزمان  
بهتله لا يغلط

Gods! O the day and night I spent  
at Siut, were the whole of life  
like this, how smooth would it  
flow?

بتنا بها و البدر في غلوايه و له  
بجنتح الليل فرع اشبط

There I passed the night, and saw the  
full moon rise in youthful splen-  
dour, and at times his silver locks  
streamed through the watery  
clouds.

و الطير يقرا و الغدير صحيفه و الريح  
تكتب و الغمام ينقط

L 2

## NOTES.

The word yghelt is put for yghelz for the sake of rhyming with the other final tas. Ghelwaet means, the vigour of youth, that is, the moon was shining brightly, but her rays, or hair at times in the course of the night was grey, owing to the water in the air, and the moistness of the atmosphere after her rising. This forms the principle beauty of the night to the Arabian poet, as rain is a rare thing in Seeut; Pococke, however, attests that it did rain in the month of February, when he was there. Seeut, or Seeout, was the ancient Lycopolis, and is on the nome of Hadrian, ΑΥΚΟ ΛΙΑ, on the reverse, Serapis standing and holding a stag in one hand, and a spear in

the other. The French found some mummies of men in the catacombs, and a great many of jackals, which the Romans called wolves, and named the town after them.

The last line of these verses contains the same idea that we met with before of the wind drawing lines on the waters, here the poet fancies characters, and imagines words to which the clouds, by reflection, serve for the diacritical points, just as one sees images in marble, and figures in the air.

#### TRANSLATION OF THE LAST LINES.

The birds sang, the lake was still,  
the wind wrote upon the waters,  
and the clouds pointed the letters.



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ERRATUM.

Page 74. for عربين read عرنين

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