



## ANJOMANĀRĀ, FARHANG-E

**ANJOMANĀRĀ, FARHANG-E**, Persian-language dictionary compiled by Reżā-qolī Khan Hedāyat (1215-88/1800-71) known as Lala-bāšī. In the introductory section, written by a Zoroastrian named Mānekjī-pūr Līmjī Hūšang Hātariya Kayānī (known as Darvīš Fānī) the title appears as *Anjomanārā-ye Hūšang*, but the first and last pages are headed *Anjomanārā-ye Nāšerī*, and the author's preface contains a eulogy of Nāšer-al-dīn Shah Qājār. In the preface the author states that he undertook the work because of the unreliability of earlier dictionaries; he names these and other works consulted but nowhere does he mention any system of word ordering or classification, and there are inconsistencies throughout. Twelve "adornments" (*ārāyeš*), or chapters, make up the introductory section: (1) identification of arabicized, indigenous, and miscellaneous words; (2) explanation of certain Persian and Arabic words and their variants; (3) enumeration of certain words incorrectly entered in some earlier dictionaries such as *Borhān-e qāṭe'*; (4) enumeration of erroneous definitions in these works; (5) a study of the Persian language, its evolution, figures of speech, prose and verse usage; (6) enumeration of the letters of the alphabet and determination of correct spelling; (7) enumeration of orthographic changes and rules concerning pronouns; (8) "useful points;" (9) rules for recognizing the infinitive and its characteristics, enumeration of verbal nouns and letters used to form them, conjugation of past and present tenses; (10) technical terms of grammar; (11) description of the verb; (12) description of the noun. The body of the work consists of two parts: the word lists, which are divided into twenty-four "assemblies" (*anjoman*), and a conclusion consisting of two "finishing touches" (*pīrāyeš*) on Persian and



Arabic tropes and metaphors.

The contents of the *Anjomanārā* indicate that Reżā-qolī Khan based his work mainly on the *Farhang-e Rašīdī* (1064/1654), *Borhān-e qāṭeʿ* (1062/1652), and *Farhang-e Jahāngīrī* (1017/1608-09). Not all of the erroneous word forms that he cites appear in the revised printed editions of the earlier dictionaries in question, probably because inaccurate manuscripts of these works were in circulation and in Reżā-qolī Khan's possession. His innovations are basically limited to the insertion of words from the *Dasātīr* (sayings of Mahābād, a fictitious ancient sage) and the citation of verse examples. There are two lithographed editions of the *Farhang-e anjomanārā*. The first is dated 1 Jomādā I 1288/1871, which was forty days after the author's death; apparently during the last months of his life his son 'Alī-qolī Khan Moḵber-al-dawla completed the editing and preparation for the press. The second edition (Tehran, 1340 Š./1961) is in offset copy of the first.

## BIBLIOGRAPHY

---

See also M. 'A. Dā'ī-e Eslām, *Farhang-e Neżām*, Hyderabad (Deccan), 1357/1938.

Dehḵodā, preface, p. 219, and s.v.

*Anjomanārā*. D. N. MacKenzie, "Ḳāmūs," in *EI*<sup>2</sup> IV, pp. 515-27.

Ġ. Mosāḥeb, ed., *Dā'erat al-ma'āref-e Fārsī*, Tehran, 1345 Š./1966, I, p. 261.