



DICTIONARIES

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- i. *Persian dictionaries.*
- ii. *Arabic-Persian dictionaries.*
- iii. *Bi/Multilingual dictionaries.*
- iv. *Specialized dictionaries.*
- v. *Slang dictionaries.*

i. PERSIAN DICTIONARIES

The history of Persian lexicography can be divided roughly into: 1. early lexicography in Persia; 2. lexicography in India; 3. lexicography in the Ottoman empire; and 4. modern lexicography in Persia. Dictionaries treated in separate articles will not be discussed here.

Early lexicography in Persia (4th-9th/10th-15th cent.). The first Persian dictionary about which some information has come to us is the one compiled by the 5th/11th-century poet Qaṭrān Tabrīzī (but see Ebn al-Nadīm, ed. Flügel, p. 143 on Abu'l-Qāsem Jarrāḥ) which, according to *Lōḡat-e fors* (Dabīrsīāqī, p. 14), was mostly comprised of popular words. According to Moḥammad



Naḳjavānī (intro.p. 8), it had only 300 entries. It is called *Montaqab* by Qara-Ḥeṣārī (Dabīrsīāqī, p. 14). This dictionary was one of the sources of Sorūrī Kāšānī's *Farhang-e Sorūrī* and of Enjū Šīrāzī's *Farhang-e jahāngīrī*. Nothing is known about the *Resāla* or *Farhang* of Abū Ḥafṣ Soḡdī (not to be confused with his namesake, q.v., reported as one of the early Persian poets) mentioned by Sorūrī and Enjū Šīrāzī, which must have been compiled no earlier than the late 11th century as it is not mentioned by Asadī (d. 465/1072) and Naḳjavānī (d. ca. 768/1366).

The first extant Persian dictionary is *Lōḡat-e fors* of the poet Asadī Ṭūsī (q.v.). Entries are arranged according to their final letters and illustrated by examples from poetry. Over ten manuscripts are known to have reached us (see ed., Mojtabā'ī and Šādeqī, pp. 4-16), all of which differ in the number of entries and verses as well as the entry definitions. The author's original copy seems to be represented by the abridged manuscript used by 'Abbās Eqbāl as the basis of his edition (Tehran, 1319 Š./1940). A version compiled by one of Asadī's students was discovered two decades ago in the Punjab library (ed., Mojtabā'ī and Šādeqī). According to its introduction, Asadī had distributed parts of the dictionary without giving anyone a complete version. Later this student collected them, arranged the dictionary, and added supporting verses to illustrate the definitions. This seems to suggest that the dictionary was actually a number of word-lists that Asadī gave his students to complete and to provide with examples found in poetry, which may also explain differences in the title, text, and prefaces found in various manuscripts.

Entries are either defined by their synonyms or explained. Some geographical names, as well as some corrupt words, are also listed in the book. It was used by nearly all subsequent Persian lexicographers, and for some of them it served also as a model (see below).

The second dictionary compiled in Persia is Moḥammad Naḳjavānī's *Šehāḥ al-fors* (2,300 entries, comp. 728/1328), which depends on Asadī's dictionary but is arranged on the model of the Arabic *Šehāḥ al-loḡa* by Jawharī Fārābī (Dehḳodā, intro., p. 187). Entries are arranged first according to their final letters, in chapters called *bāb*, then their initial letters, in sections named *faṣl*. Proficient in both Arabic and Persian, Naḳjavānī was more cautious than subsequent lexicographers in choosing his entries. Corrupt words (e.g., *rāzījaz*, *kāmvažīž*, *vāzanj* for *razījar*, *kāmvariž*, *vāzīj*) are rare, and some verses are attributed to the wrong poet (e.g., 'Onṣorī's distich to Kesā'ī, s.v. *kūdara*). Some proper nouns are also listed (e.g., *Ās*, *Aras*). It was used by Enjū Šīrāzī, Sorūrī, and Wafā'ī.



Next is *Majmū'at al-fors* by Abu'l-'Alā' 'Abd-al-Mo'men Jārūtī, known as Šafī Kaḥḥāl, about whom almost nothing is known. It is mainly based on Asadī's work but also contains words from the *Šāh-nāma* as well as distichs by Sanā'ī, Sūzanī, Anwarī, Kāqānī, and Sa'dī. Since the latest poet mentioned is Sa'dī (d. ca. 690/1291), the book was probably compiled in the late 13th or early 14th century (Nafisī's suggestion of 9th/15th century, *Naẓm o naṭr*, p. 258, is untenable). It contains 1,542 entries including corrupt forms (e.g., *najm*, *karziān*, *laḡn* for *bečam*, *korozmān*, *naḡn*). Many definitions are without example.

Me'yār-e jamālī (comp. 744-45/1343-44) by Šams-e Faḵrī Ešfahānī is a dictionary of 1,580 entries, including corrupt forms, arranged on the model of *Lōḡat-e fors*; all supporting verses are composed by the author. It was used by Wafā'ī, Enjū Šīrāzī, Sorūrī, 'Abd-al-Rašīd Tatavī, and Awbahī.

Persian Lexicography in India. The influence of the Persian language and literature in India and the need for Persian manuals and dictionaries led Indian men of letters to compile dictionaries as early as the end of the 13th century. The first extant dictionary compiled in India is *Farhang-e Qawwās* by Faḵr-al-Dīn Mobārakšāh Qawwās, a poet at the court of 'Alā'-al-Dīn Kaḷjī (695-715/1295-1316), who was still living in the time of the compilation of *Dastūr al-afāzel* (743/1342, q.v.; Dabīrsīāqī, p. 32). This dictionary, arranged thematically, is divided into five chapters (*baḵš*); each chapter is divided into sections (*gūna*) comprised of a number of sub-sections (*bahra*). It set the example for later dictionaries compiled in India and further influenced many of them. Textual evidence (e.g., use of the same examples, repetition of certain errors) shows that Qawwās used *Lōḡat-e fors* as a major source, although he also quotes verses by poets, both Persian and Indian, who lived after Asadī's time.

Baḥr al-fazā'el by Moḥammad b. Qewām Balḵī Kera'ī (comp. 837/1433) is a dictionary divided in two parts which are further divided into twenty-eight and fourteen chapters (*bāb*), respectively. Entries are arranged according to their initial letters in the first part and thematically (names of cities, drugs, nicknames, etc.) in the second part, which is comprised of thirty-six sections (*faṣl*). The author states in his introduction that he used as his source the works of poets (e.g., Rūdakī, 'Onsorī, Neẓāmī, Sa'dī) and the earlier dictionaries *Moqaddemat al-adab* of Maḥmūd Zamaḡšarī, *al-Sāmī fi'l-asāmī* of Abu'l-Faẓl Maydānī, *Seḥāḥ al-fors* of Naḵjavānī, etc.



Šaraf-nāma-ye Monyarī/Ebrāhīmī (comp. 878/1473) by Ebrāhīm Qewām Fārūqī is divided into thirty-one chapters (*bāb*) according to the initial letters of the entrees, and then every *bāb* is divided into sections (*faṣl*) according to the final letters; the rest of the arrangement is alphabetical. The book is dedicated to and named after the author's spiritual mentor Šaraf-al-Dīn Aḥmad Monyarī. In his introduction, the author explains a few grammatical points as well as some Turkish suffixes. The work contains about 11,000 entries illustrated by poems from Ferdowsī to Ḥāfeẓ. The author mentions as his sources Asadī's dictionary, *Adāt al-fożalā'* of Badr-al-Dīn Dhārvā, *Farhang-e zafān-e gūyā* of Badr-al-Dīn Ebrāhīm (q.v.), the anonymous *Lesān al-šo'arā'*, *Mawā'ed al-fawā'ed*, etc. At the end of the 10th/16th century, Mīrzā Ebrāhīm b. Šāh-Ḥosayn Ešfahānī abridged this dictionary and renamed it *Farhang-e Mīrzā Ebrāhīm*. *Šaraf-nāma* is the source of many later dictionaries (e.g., *Madār al-afāzel*, *Farhang-e jahāngīrī*, *Majma' al-fors*, *Farhang-e rašīdī*; see Dabīrān).

Mo'ayyed al-fożalā' (comp. 925/1519) by Moḥammad Lād Dehlavī is arranged first according to the initial and then the final letters of the words. Every letter of the alphabet is divided into three chapters devoted to Arabic loanwords, Persian words, and Turkish elements respectively. The author's main sources were *Šaraf-nāma* and the anonymous *Qonyat al-ṭālebīn*, but he also mentions *Šorāḥ*, *Tāj*, *Lesān al-šo'arā'*, *Adāt al-fożalā'*, *Dastūr al-afāzel* (q.v.), *Zafān-e gūyā*, etc. (Dabīrsiāqī, pp. 72-74).

Madār al-afāzel of Allāhdād Fayzī Serhendī (comp. 1001/1592) is a detailed dictionary comprising 12,000 entries arranged according to the first and then final letters. The author mentions as his sources *Tājayn*, (i.e., *Tāj al-mašāder* of Bayhaqī and *Tāj al-lōga* of Jawharī or the anonymous *Tāj al-asmā'*), *Šorāḥā*, *Mohaddab al-asmā'*, *Qonyat al-fetyān* for Arabic and on *Zafān-egūyā*, *Adāt al-fożalā'*, *Šaraf-nāma-ye Monyarī*, *Mo'ayyed al-fożalā'*, etc. for Persian words. Some definitions are provided with supporting verses (Dabīrsiāqī, pp. 101-02).

Farhang-e rašīdī by 'Abd-al-Rašīd Tatavī (q.v.; comp. 1064/1653), a dictionary of 8-9,000 entries in alphabetical order, is an abridgement of *Farhang-e jahāngīrī* and *Farhang-e Sorūrī*, correcting some of their errors and omitting the corrupt forms as well as Arabic and Turkish words found in them. Mistakes and corrupt forms recorded in *Farhang-e rašīdī* are mentioned by 'Alī Khan Ārzū (q.v.) in his *Serāj al-loḡāt*.

Bahār-e 'Ajam is a dictionary of about 10,000 entries, including a considerable number of idioms and expressions, in alphabetical order, compiled in



1152/1739 by Tīk Čand Bahār. In his introduction the author mentions as his source about 100 *dīvāns* and correspondence collections of the Persian and Indian poets of the Safavid period.

The anonymous *Šams al-loġāt*, compiled by the order of Joseph Barretto in 1219/1805, contains simple words, idioms, expressions, and proverbs in alphabetical order. Examples are at times provided for illustration. The author names in his introduction the earlier 384

dictionaries (e.g., *Madār al-afāzel*, *Farhang-e rašīdī*, *Farhang-e jahānġīrī*) he based his work on; a few more are quoted in the text. It also contains a number of corrupt forms.

Haft qolzom is an extensive dictionary of 27,709 entries compiled by Abu'l-Moẓaffar Ġāzī-al-Dīn Ḥaydar, the king of Awadh, in 1229-30/1813-14 and arranged and edited by Mawlawī Qabūl Moḥammad in seven volumes (*qolzom*). The first six volumes are devoted to Persian words and idioms, arranged according to their first and final letters respectively. The last volume discusses Persian alphabet, morphology, prosody, rhyme, figures of speech, etc. The Persian material is taken mainly from *Borhān-e qāte'* (q.v.). No examples support entry definitions. Like its source, it contains a number of corrupt words.

Ġīāt al-loġāt by Moḥammad Rāmpūrī (comp. 1242/1826) contains approximately 15,000 Persian, Arabic, and Turkish entries arranged alphabetically according to the two initial letters. Determinative and attributive compounds are also recorded, but without mentioning their figurative or metaphorical application. Sources are mentioned for many entries, but no examples are cited.

Before turning to the Ottoman Empire and its contribution to Persian lexicography, we must mention a few dictionaries written in Persia during the period we considered as the Indian period of Persian lexicography. They depend on the same tradition and use earlier dictionaries produced in both Persia and India:

Farhang-e Wafā'ī or *Resāla-ye Ḥosayn Wafā'ī* (comp. 933/1526) by Ḥosayn Wafā'ī is based mainly on *Šehāḥ al-fors*. The author has also used *Me'yār-e jamālī*, the dictionary of Šams-al-Dīn Moḥammad Kašmīrī and some other sources for a limited number of entries. Another dictionary written in the



same period is *Toḥfat al-aḥbāb*, compiled in 936/1529 by the calligrapher Solṭān-ʿAlī Awbahī for Saʿd-al-Dīn Mašhadī, the vizier of Khorasan. It comprises 2,483 entries arranged according to their first and last letters respectively. The entries are almost the same as those recorded by Asadī, plus a number of corrupt forms. The examples are also the same as those quoted by Asadī, besides some verses by later poets (Anwarī, Sūzanī, Sanāʿī, Kamāl-al-Dīn Esmāʿīl, Moʿezzī, etc.). No source is cited by the author (Dabīrsīāqī, pp. 74-78).

A more scholarly and better documented dictionary written a few decades later is *Majmaʿ al-fors* by Sorūrī Kāšānī. Two versions of this dictionary exist. The old version (comp. 1008/1599) is shorter and has an introduction in which Shah ʿAbbās I (q.v.) is praised. The new version is more extensive and seems to have been compiled (1028/1618) after the author had access to *Farhang-e jahāngīrī*, *Šāmel al-loḡa* of Qara-Ḥešārī, and *Toḥfat al-saʿāda* of Maḥmūd b. Žμμīāʿ-al-Dīn Moḥammad. In addition to 10,043 Persian entries, it contains a chapter on metaphorical expressions, the size of which is nearly one-sixth of an identical chapter in *Farhang-e jahāngīrī*. In his introduction, the author mentions as his sources nineteen dictionaries, but thirty-four more dictionaries, some Arabic, are quoted in the text. The author's critical assessment of earlier dictionaries and his careful choice of examples from reliable texts make his work very valuable, even more so than *Farhang-e jahāngīrī* (Dabīrsīāqī, pp. 124-32).

Persian lexicography in the Ottoman empire. Persian lexicography in the Ottoman empire apparently began in the 9th/15th century. Unlike those compiled in India, almost all dictionaries produced in the Ottoman empire are bilingual (Persian-Turkish). The earliest extant dictionary is the anonymous *Oqnūm-e ʿAjam*, containing about 5,000 entries arranged alphabetically according to the initial and final letters. It was used by the author of *Farhang-e Neʿmat-Allāh* (d. 969/1561-62). A manuscript preserved in Bodleian was copied in 898/1492 (Dabīrsīāqī, pp. 261-62).

Loṭf-Allāh b. Yūsuf Ḥalīmī is the author of three bilingual dictionaries, namely *Baḥr al-ḡārāʿeb*, *Šarḥ Baḥr al-ḡārāʿeb* or *Qāʿema*, and *Neṭār al-malek/molūk*, compiled in the Ottoman empire in the 9th/15th century. *Qāʿema* is an expanded version of *Baḥr al-ḡārāʿeb* and contains about 5,500 Persian entries defined with examples chosen from poetry. *Neṭār al-malek* was compiled after *Qāʿema* in 872/1467. It was apparently a source of *Majmaʿ al-fors* (Dabīrsīāqī, pp. 262-66).



Šāmel al-loġa of Ḥasan Qara-Heṣārī, compiled around 900/1495 and dedicated to Sultan Bāyazīd (r. 887-918/1482-1512), is based on *Şehāḥ al-fors*, *Me'yār-e jamālī*, Qaṭrān's dictionary (which he called *Montakab*), and *Qā'ema*. It was one of the sources of *Majma' al-fors*. Other noteworthy Persian-Turkish dictionaries are *Wasīlat-al maqāṣed* by Kaṭīb Rostam Mawlawī (comp. 903/1497); *Toḥfa-ye Šāhedī*, a short dictionary in verse composed in 920/1514 by Ebrāhīm b. Koḍāydede Šāhedī Qūnawī (d. 957/1550); and *Şehāḥ-e 'ajamiya* or *sehāh al-'Ajam* by Moḥammad b. Pīr-'Alī Bergavī (d. 981/1573). The last dictionary was originally a Persian-Arabic lexicon with interlinear Turkish translation; in some manuscripts the Arabic equivalents are omitted. Two reductions exist in manuscript (Dabīrsīāqī, pp. 268-80).

Loġat-e Ne'mat-Allāh (comp. before 947/1540) by Ne'mat-Allāh Aḥmad Rowšanīzāda (d. 969/1561) contains 8-10,000 entries with examples in verse. It has the same arrangement as *Oqnūm-e 'Ajam* and is based on *Qā'ema*, *Wasīlat al-maqāṣed*, *Šāmel al-loġa*, and the two versions of *Şehāḥ-e ajamiya* (ibid., pp. 280-82). Lastly, we should mention *Lesān al-'Ajam* (also called *Nawāl al-fozalā*), a dictionary of nearly 18,000 entries compiled by Ḥasan Šo'ūrī Ḥalabī (d. 1105/1693). It is based in the first place on *Farhang-e jahāngīrī* and *Majma' al-fors*, then on *Šaraf-nāma*, *Şehāḥ al-fors*, *Şehāḥ-e 'Ajam-e kabīr* and *Şehāḥ-e 'Ajam-e ṣaġīr* of Faḵr-al-Dīn Hendūšāh Naḵjavānī, *Me'yār-e jamālī*, *jāme' al-loġāt* of Nīāzī Hejāzī, anonymous *Šarḥ-e al-sāmī fi'l-asāmī*, and earlier Persian-Turkish dictionaries (Dabīrsīāqī, pp. 284-90).

Persian lexicography after 1300 Š./1921. Persian lexicography in this period is influenced to some degree by western methodology, although traditional methods are still predominant in most of dictionaries. The most important dictionaries written in this period are *Farhang-e Nafīsī* by Alī-Akbar Nafīsī Nāzam-al-Aṭṭebā' (5 vols., Tehran, 1938-55), *Farhang-e Neẓām*, by Moḥammad-'Alī Dā'ī-al-Eslām (5 vols., Hyderabad, 1346-58/1926-39, repr. Tehran, 1985), *Loġat-nāma* by Deḥkodā, *Farhang-e farsī* by Moḥammad Mo'īn (6 vols., Tehran, 1963-73), and *Lōġat-nāma-ye fārsī* by a number of scholars (Tehran, 1961-Š./1982-; qq.v.).

See also [ĀNANDRĀJ](#); [ANJOMANĀRA Ú](#); [BORHĀN-e QĀṬE'](#); [FARHANG-e JAHĀNGĪRĪ](#).



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(ALĪ AŠRAF ŠĀDEQĪ)

ii. ARABIC-PERSIAN

From the outset of the Islamic period Persian scholars played an active role in Arabic lexicography. Moḥammad Fīrūzābādī's monolingual dictionary, *Qāmūs*, gave its name as the generic term for a dictionary in Arabic. Bilingual lexicography began during the 11th century soon after Arabic-Persian translation literature and, indeed, New Persian literature in general in Khorasan and Transoxiana. At least sixty bilingual prose dictionaries, and some thirty more in verse (including commentaries on these) were produced in Persia, India, and Turkey up to the later 19th century. They may be classified into five broad types: 1. topical vocabularies, limited to and/or arranged in accordance with particular subjects or a defined corpus, including Koranic and professional glossaries; 2. dictionaries of Arabic action nouns (*mašāder*-type); 3. dictionaries of Arabic nouns, including adjectives and, sometimes, particles (*asāmī*-type); 4. universal dictionaries, not limited to particular topics or parts of speech and arranged in alphabetical or rhyme order; and 5. pedagogical vocabularies in verse (*nešāb*-type). Most classical dictionaries are internally classified, whether according to topic, morphology, or alphabetical order (by initial then subsequent letters, or by final then other letters, i.e., rhyme order); the hierarchy of categories is generally *qesm/ketāb, bāb, faṣl*. Titles, which are often fanciful rhyming or punning phrases or chronograms, do not usually bear translation.

1. Topical. The earliest bilingual dictionary attested is *al-Bolḡa al-motarjem fi'l-lōḡa* (comp. 438/1046-47) by Adīb Kordī Nīšāpūrī (Monzawī, p. 265; ed. M. Mīnovī and F. Ḥarīrčī, Tehran, 1976). It is divided into forty *bābs* listing Arabic words and phrases and Persian glosses under headings such as the names of God, parts of the body, animals, plants, etc. The historian Abu'l-Faẓl Bayhaqī (d. 470/1077, q.v.) is reputed to have compiled a Persian-Arabic vocabulary (ed. Ḥekmat, pp. 384-98) comprising a secretary's list of 370 useful Arabic words and phrases in no special order (Monzawī, p. 267). *Al-Merqāt*, also known as



al-Ṣaḥāʿef (ed. J. Sajjādī, Tehran, 1967), is a Persian-Arabic glossary for beginners in twelve chapters, listing body parts, ailments and medicines, foods and drinks, etc. It is attributed to the poet Adīb Naṭanzī (d. 497/1103, q.v.; Monzawī, p. 272; Storey, pp. 6, 81).

Qāzī Abū ʿAbd-Allāh Ḥosayn Zawzanī (d. 486/1093) produced the first Koran glossary, *Tarjomān-e Qorʾān* (Monzawī, pp. 269-70). The following century saw at least two more, the *Tarājem al-aʿlām* of Abuʿl-Maʿālī Aḥmad Ġaznavī, following the suras in reverse order, and an anonymous imitation of this (Monzawī, p. 284). Two more were produced under the Saljuqs of Anatolia (Rūm) in the latter half of the 12th century by the prolific lexicographer Ḥobayš Teflīsī, the alphabetically-ordered *Jawāmeʿ al-bayān* and the *Wojūh al-Qorʾān* (558/1263), which treated only polysemous words. Post-Mongol examples include the anonymous *Mostakleş* (711/1311-12), arranged in order of suras and with the addition of grammatical notes; the *Tarjomān-e Qorʾān* attributed to Mīr Sayyed Šarīf Jorjānī (d. 816/1413), extending from suras *Māʿeda* to *Nās*

Teflīsī also compiled the [*bayān/lōġāt/tarjomān al-*] *Qawāfi*, a dictionary of Arabic rhyming words (Monzawī, pp. 290-91; Storey, p. 88). In Khorasan Moḥammad Ṭabīb Heravī compiled in 924/1518 a dictionary of Arabic medical terms (perforce including many Greek, Syriac, and Latin loanwords), the *Jawāher al-lōġa*, which he revised and reissued in 938/1532 as *Baḥr al-jawāher* (Tehran, 1288/1871; Monzawī, p. 325). A traditional technical glossary in semi-modern guise can be seen in the *Ketāb kaššāf eṣṭelāḥāt al-fonūn* of Moḥammad Tahānavī (fl. ca. 1745), edited by ʿAbd-al-Ḥaqq et al with an English title page and appendix at Calcutta in 1862 (2 vols.; offset repr. Tehran, 1967). This dictionary defines, in Persian, Arabic and other terms used in the Islamic sciences.

2. *Mašāder*-type. The nonsegmental nature of Arabic morphology presents peculiar problems to lexicographers. Early Arabic topical dictionaries appended after their lists of nouns lists of infinitives (*mašāder*), and this convention evolved into two distinct genres: dictionaries of nouns (*asmāʿ*) and of verbs (*mašāder*). This practice was continued into the early centuries of Arabic-Persian lexicography and considerably elaborated. The first of the latter type, *Ketābal-mašāder* of Zawzanī (ed. T. Bīneš, 2 vols., Mašhad, 1961-66), presupposes a solid knowledge of Arabic, being arranged in order of morphological complexity of the infinitives and the characteristic vowels of conjugated forms (Monzawī, p. 268; Storey, pp. 80-81). The *Tāj al-mašāder* of



Abū Ja‘far Bayhaqī (d. 544/1150; ed. ‘A. Jovaynī, Tehran, 1983) follows essentially the same arrangement, but in strict alphabetical order within the morphological sections; it is, in fact, an unacknowledged expansion of Zawzanī’s work from 5,000 to 10,000 entries (Monzawī, pp. 279-80; Storey, pp. 84-85). Both works, but especially the latter, gained immediate popularity; since Bū Ja‘farak never left home except to visit the mosque, scholars flocked to his house to hear and memorize his dictionary. A 15th-century *Ketāb al-maṣāder* composed in Sīstān by Abū Bakr Bostī shows interesting dialect variants in the glosses, e.g., *al-‘aks: bāškūna kardan* (cf. Persian *vāžgūn*). The principal utility of this type of dictionary lay in the fact that the same Arabic verb can have two or more infinitives. From the perspective of modern scholarship, they illustrate the important process of incorporation of Arabic verbal nouns into Persian by means of auxiliary verbs.

3. *Asāmī*-type. The first of this genre, *al-Sāmī fī’l-asāmī*, compiled in 497/1104 by Abu’l-Faḍl Aḥmad Maydānī Nīšābūrī (d. 518/1124; facs. ed. Tehran, 1966; ed. M. M. Hendawī, Cairo, 1967; note that vol. 2 of Tehran edition was published in 1975), was topically classified into four parts (*qesm*): religion, animals, the celestial, and the terrestrial, and it was further subdivided by *bāb* and *faṣl* (Monzawī, pp. 273-74; Storey, pp. 81-82). It was followed by *al-asmā’ fī’l-asāmī* (Monzawī, p. 275), an expansion of the work by Maydānī’s son Abū Sa‘d Sa‘īd (d. ca. 539/1144); where the father’s book had an introduction in Arabic, the son’s had one in Persian. Two famous and similarly-titled works were composed in the 13th century. The *Mohaḍḍeb al-asmā’* of Qāzī Maḥmūd b. ‘Omar Zanjī (Rabenjanī?) Sanjarī (Sejzī?; ed. M.-Ḥ Moṣṭafawī, Tehran, 1985), an Arab by descent and resident near Samarqand, includes phrases, adjectives, and particles, ordered alphabetically (*ketāb*) and by initial vowel (*bāb*), and glossed succinctly in Persian without supporting citations. It makes systematic use of abbreviations which later became standard, such as *mīm* (*ma’rūf* “known”) to designate a noun so common as not to require definition, and *jīm* (*jam* “plural”). The anonymous *Tahḍīb al-asmā’*, also called *Tāj al-asāmī* (ed. ‘A.-‘A. Ebrāhīmī, Tehran, 1988), is similarly arranged but confined strictly to nouns (Monzawī, pp. 301-03; Storey, pp. 92, 109). The former inspired the *Moṣarrehat al-asma’* of Loṭf-Allāh Ḥalīmī (d. 922/1516), a Persian tutor at the Ottoman court who also compiled several Persian dictionaries. His contemporary Ebrāhīm Šabestārī (d. ca. 916/1510) in western Persia compiled *al-Lōḡa fī tarjamat al-esm* (Monzawī, p. 327). In the waning of the Safavid period Maḥdīqolī Khan Šafā was commissioned by Shah Solṭān Ḥosayn (1105-35/1694-1722) to compile the *Samā’ al-asmā’*. Arranged alphabetically by



final letter, the work has a long introduction acknowledging sources from Zamaḵṣarī to the *Borhān-e qāte'* (q.v.; Monzawī, p. 343).

4. Universal. Adīb Naṭanzī in the late 11th century compiled the elaborate *Dastūr al-lōga* or [*Ketāb al-*] *ḵalāsá*, perhaps for the Saljuqid vizier Ḵvāja Neẓām-al-Molk. The bulk of the 7,000 entries are alphabetically ordered by initial, with glosses sometimes in Arabic instead of Persian; appended are some topical sections on names of months, days, etc. and a verse grammar of Arabic. This work was the first to distinguish by diacritics the letters representing Persian consonants not found in Arabic (Monzawī, pp. 270-72; Storey, p. 81). Maḥmūd Zamaḵṣarī (d. 538/1144), Mo'tazilite polymath of Chorasmia and author of the important Arabic dictionary *Asās al-balāga*, also compiled the Arabic-Persian *Moqad-demat al-adab* (ed. J. G. Wetzstein, Leipzig, 1844-45; ed. M.-K. Emām, 2 vols., Tehran, 1963) for the Ḵvārazmšāh Atsīz Ġarča'ī (q.v.). Unlike the *Asās al-balāga*, which is ordered alphabetically by initial of the root, the *Moqaddema* is a cumbersome hybrid, organized morphologically under nouns, verbs, particles, inflexion of nouns, inflexion of verbs (*qesm*), then partly semantically (synonyms and antonyms) and partly alphabetically by rhyme. One manuscript includes Chorasmian instead of Persian glosses (Haywood, pp. 118-19; Monzawī, pp. 276-77; Storey, pp. 82-84). Also at the court of Atsīz was Rašīd-al-Dīn Vaṭvāt (d. 573/1177-78), to whom is attributed the Arabic-Persian vocabulary known from its opening words as *Ḥamd o ṭanā* (Monzawī, pp. 282-83; Storey, III, pp. 85-87). This, too, arranges the material under parts of speech, but also juxtaposes synonyms and antonyms. The earliest strictly alphabetical bilingual dictionary (albeit by rhyme) is the *Qānūn-e adab* (comp. 545/1150-51; ed. Ġ.-R. Ṭāher, 3 vols., Tehran, 1971-72) of Ḥobayš Teflīsī (Monzawī, pp. 286-89; Storey, III, p. 87), expressly designed to help Persian poets find rhymes and as a thesaurus for men of letters. Appendixes included the measures of *maṣḍars*, plurals, and biographies of Arab poets, poetesses, and notables. Although Teflīsī's lexicographical works still show dialect differences, they mark the coming of age of literary Persian in the northwest of the Persian world, namely Azarbaijan and eastern Anatolia, to which it had spread from Khorasan more than a century before, and the continuing Persianization of the Turkish élite here as formerly in the east (the *Qānūn* inspired a Persian-Turkish glossary of 1190/1776, the *Alsena-ye ṭalāṭa* "trilinguum" of Sa'd-al-Dīn Mostaqīm-zāda).

There seems to have been by this time an increased need for dictionaries of classical Arabic to serve an enlarged body of professionals who generally



functioned in vernacular Persian or Turkish. The anonymous *Jawāme' al-lōgāt* (alphabetic by root initial), written for an atabeg dynast in 641/1243, focused on secretarial vocabulary, and Sadīd-al-Dīn Moḥammad Nasafī's *al-Şaḥīfa [al-'adrā'] al-sadīdiya* of 649/1251 declared in its Arabic preface that it was compiled for the benefit of Turkoman jurists (*faqīhal-Şaḥāhā/Şeḥāhā fī'l-lōgā*, completed at Nīšāpūr around 398/1007 (Haywood, pp. 68-76), was abridged with a Persian translation as *al-Şorāḥ men al-Şaḥāhā* by Abu'l-Faẓl Jamāl-al-Dīn Moḥammad Qaršī at Kāšġar in 681/1282. Keeping the rhyme arrangement and the Koranic and Hadith citations and proverbs, Qaršī dispensed with the verse citations and glossed each of the 40,000 entries with a single Persian word or expression. It proved a continuing success, inspiring numerous editions and commentaries (Calcutta, 1259/1843; Monzawī, pp. 306-10; Storey, pp. 78-80). In 725/1324 appeared the *Taršīḥ al-fazā'el*, an abridgement of Zamaḡsarī's *Moqaddemat al-adab*. The *Şaḥāhā* and other works are acknowledged as sources for the popular *Kanz al-lōgāt* of Moḥammad b. Ma'rūf, written around 870/1465 for Solṭān-Moḥammad, the ruler of Gīlān. Primarily in rhyme order, the *Kanz* still segregates infinitives from other vocabulary; it concentrates on Koran and Hadith vocabulary and includes citations. Conversely, the *Dastūr al-ekwān* (ca. 827/1424; ed. S. Najafī Asad-Allāhī, 2 vols., Tehran, 1970-72) by Qāẓī Khan Badr Dhārvāl (q.v.) is arranged alphabetically by word (not root) initials, and devotes itself chiefly to the Arabic vocabulary of poetry and secular literature in Persian, without citations (Monzawī, p. 316; Storey, pp. 97, 99).

Arabic and Persian lexicography was henceforth practiced increasingly in India, where the rich and comparatively peaceful courts of a cultured Muslim elite attracted both native and immigrant scholars. These efforts bore fruit in the *Montaqab al-lōgāt-e šāh-jahānī* (comp. 1046/1636-37), the first serious and comprehensive prose dictionary for beginners and general readers of Persian. Compiled by 'Abd-al-Rašīd Tattavī (q.v.), author of the *Farhang-e rašīdī*, it is arranged in word-initial alphabetical order. Its rejection of rare vocabulary and ease of use made it immensely popular for centuries (lithographs are still available), and marked the establishment of Persian as the language of culture and administration in north India (Monzawī, pp. 339-40; Storey, pp. 101-02). Meanwhile, the celebrated Arabic *Qāmūs* of Fīrūzābādī (d. 817/1414) had become the subject of translations and commentaries: by 'Abd-al-Raḡmān b. Ḥosayn in 1027/1618, by Mollā Mīrzā Moḥammad b. Ḥosayn Šīrvānī in Isfahan (both called *Tarjamat [wa šarhā] al-Qāmūs*), by Moḥammad b. Moḥammad-Şafī' Qazvīnī in 1117/1705 under the patronage of Shah Solṭān Ḥosayn



(*Tarjomān al-lōgā*), and by Mawlawī Moḥammad Ḥabīb-Allāh Eṣfahānī in Delhi in 1149/1736-37 (*Qābūs*) for the Mughal Moḥammad Shah (Monzawī, pp. 337-38, 344-45; Storey, pp. 96-97). These generally followed the rhyme order of their model. The most complete of them, however, which incorporated the results of other lexicographical classics, used the “modern” alphabetical order by root initial. This was the *Montaha’l-arab fī lōgāt al-‘Arab* of ‘Abd-al-Raḥīm Ṣafīpūrī. Completed in 1241/1825 with the encouragement of British orientalist at Fort William College, Calcutta, it went through several editions and was soon regarded in both India and Persia as the most important Arabic-Persian dictionary available. Despite its many errors, it became a principal resource of subsequent Persian dictionaries such as *Farhang-e Ānandrāj*, *Farhang-e Nafīsī*, and *Lōgāt-nāma-ye Dehḵodā* (Monzawī, p. 347; Storey, p. 104). Arabic dictionaries continued to be translated into the present century, e.g., *al-Monjed* as *Farhang-e Kalīlī* in 1951 (Monzawī, p. 367).

5. *Neṣāb*-type. Versified vocabularies, exploiting the mnemonic value of rhyme and rhythm for rote learning, began with the *Neṣāb al-ṣebyān* of Abū Naṣr Farāhī (d. 640/1242). This work encapsulates 1365 Arabic terms and their Persian equivalents, covering the fields of religion, history, science, and literature in 200 *bayts*, arranged in 38 strophes and using 9 metres. The abundance of manuscripts, printed editions, commentaries, and imitations of the *Neṣāb* attests to its enormous success; it and its congeners were staples of traditional elementary schools throughout the Turco-Persian world. There were at least 24 Arabic-Persian imitations, and the genre was also exploited for learning Turkish, Hindi, English, and French vocabularies well into the 19th century (Monzawī, pp. 292-96, 299-300, 312-15, 321-25, 341, 365; Storey, pp. 88-91, 95, 98, 100, 102, 104-10; Naḳawī, pp. 199-204; Dutt). One ingenious example of this genre, attributed implausibly to the poet Jāmī, is the *Neṣāb-e tajnīs-e alfāzā*, in which the Persian glosses, as homographs of Arabic words, are reglossed in Persian (e.g., *Meṣr šahr o šahr māh o mā’ āb o ḳawf sahm /Sahm tīr o ajneḥa ḳe bāl bāšad bāl jān*), and so on (Monzawī, p. 314). Such curiosities have little value now, except perhaps as indices of their educational and cultural milieu.

(For cited works not given in detail, see “Short References.”) Manuscripts and editions are listed in Storey, III/1 pp. 78-110 (esp. those produced in Persia and India); and in two works of ‘Alī-Naḳī Monzawī: *Farhang-nāmahā-ye ‘arabī ba-fārsī*, Tehran, 1337Š./1958, and an article of the same name and similar content in *Dehḵodā*, Introd., pp. 265-372 (esp. dictionaries produced in Persia and



Turkey); references in the text are to this article. These works miss a number of manuscripts in India and Pakistan (cf. Naqawī, pp. 281-85) and modern editions.

Several critical editions have been issued by the Bonyād-e farhang-e Īrān in recent decades. See also M. Dabīrsiāqī, *Farhanghā-ye fārsī*, Tehran, 1989.

Ḥājeb Kayrāt Dehlavī, *Dastūr al-afāzel*, ed. Naḍīr Aḥmad, Tehran, 1352 Š./1973.

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S.ṛ Kīā, *Vāżahā-ye mo'arrab dar montaha'l-'arab. Vāżahā-ye mo'arrab dar Şorāhá*, 2 vols. in one, Tehran, 1352 Š./1973.

A. Ḳorāsgānī, *Qaṭarāt dar şarḥ-e Neşāb*, Tabrīz, 1387-1967-68.

Monzawī, *Nosḳahā* III, pp. 1941-2046.

Ş. Naqawī, *Farhang-nevīsī-e fārsī dar Hend o Pākestān*, Tehran, 1341 Š./1962.

V. S. Rybalkin, *Arabskaiya leksikograficheskaya tradiciya*, Kiev, 1990.

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(JOHN R. PERRY)



iii. BI/MULTILINGUAL DICTIONARIES

Dictionaries dealing with more than one language can be divided into two general categories of Asian and European. In terms of the number of dictionaries compiled, Asian languages other than Arabic include Turkish (more than 40 titles), Urdu (12 titles), Armenian (8 titles), Pashto (5 titles), Hindi (4 titles), Chinese (3 titles), Japanese (2 titles), and Syriac, Hebrew, Gujarati, and Bengali (1 title each). European languages include English (more than 125 titles), French (63 titles), German (35 titles), Russian (34 titles), Latin and Italian (8 titles each), Spanish (3 titles), and Greek, Esperanto, and Swedish (2 titles each).

The most common type of dictionary is bilingual. Persian is the source language in all Syriac, Bengali, Greek, and Latin dictionaries as well as in most Turkish (80 percent), Urdu (75 percent), Armenian (75 percent), Russian (67 percent), French (50 percent), Hindi (50 percent), and Swedish (50 percent) dictionaries. On the other hand, it is the target language in 75 percent of Pashtu dictionaries, about 67 percent of German, Spanish, and English dictionaries, and in all dictionaries of Gujarati and Esperanto.

History. Excluding Arabic, Turkish was the first language for which a bilingual Persian dictionary was compiled. The oldest such dictionary is the *Şehāh al-ʿAjām* by Faḵr-al-Dīn Hendūšāh b. Sanjar Naḵjavānī (ca. 731/1330; ed. Ġ.-Ḥ Biġdelī, Tehran, 1361 Š./1982). By the 17th century about eleven Persian-Turkish dictionaries had been compiled, the most famous of which is *Lesān al-ʿAjām* (1076/1665) by Ḥasan Šoʿūrī. Also in the 17th century three Persian-Latin dictionaries appeared by C. Ravius (*Specimen Lexici Arabico-Persici-Latini*, Leyden, 1645), Angelo de St. Joseph (*Gazophylacium Linguae Persarum, Triplici Linguarum Clavi Italicae, Gallicae, nec non specialibus praeceptis ejusdem linguae reseratum*, Amsterdam, 1685) and Edmond Casteli (London, 1686). In the 18th century, the first English, Italian, and German dictionaries were published. John Richardson published the first Persian-English dictionary in Oxford in 1777. By the end of that century three other English dictionaries were compiled, two of which were published in India (R. Jones, 1792; Gladwin, 1788). F. M. Meninski provided in his multilingual dictionary (Vienna, 1780) equivalents of Persian words in German, Italian, Latin, Turkish, and Arabic. The number of dictionaries and languages covered (especially European languages) began to increase in the 19th century. Fifteen dictionaries were written for Turkish, most of which were compiled in Ottoman Turkey. The most famous of them is *Lahja-ye ʿOtmānī* (1889) by Aḥmed Rafiq Pasha. Four



other Latin dictionaries (considered to be the last of such dictionaries) were also written in this century, the most significant of which is Ioannis Vullers (*Lexicon Persico-Latinum*, 2 vols and a suppl., Bonn, 1855-67). Close to twenty English dictionaries were written in this century, including the well-known Persian-English dictionary of F. Steingass (1892) and a versified English-Persian dictionary, called *Neṣāb*, by Farhād Mīrzā Moʿtamed-al-Dawla (Tehran, 1296/1879). The first dictionaries of French (15 titles), Russian (4 titles), Hindi (3 titles), Armenian, Greek, Bengali, and German (each 1 title) were also compiled in this century. The French dictionaries of J. B. Nicolas (*Dictionnaire Français-Persan*, 2vols., Paris, 1857-85), Jean Desmaison (*Dictionnaire Persan-Français*, St. Petersburg, 1859-68), and A. B. Kazimirski (*Vocabulaire Français*, Paris, 1883) are more significant than the others. A dictionary by Moḥammad-Ḥasan Khan Ṣanīʿ-al-Dawla (*Dictionnaire des homonymes*, Tehran, 1883) and another one attributed to Nāṣer-al-Dīn Shah (*Dictionnaire manuel Français-Persan*, Tehran, 1878) are also worth mentioning. The only Armenian dictionary of this century was compiled by H. A. Bezjian (Constantinople, 1826). The first Persian-Russian and Hindi-Persian dictionaries were written by Mīrzā ʿAbd-Allāh Ġaffārof (Moscow, 1814) and Ṣāḥeb Fīrūz (Lahore, 1840) respectively.

The majority of bi/multilingual dictionaries were, however, compiled in the 20th century, as were the first dictionaries of Pushtu (5 titles), Chinese and Spanish (3 titles), Japanese, Esperanto, and Swedish (2 titles), and Hebrew, Syriac, and Gujarati (1 title each). In the first quarter of the century nine dictionaries of French, six Russian, four Urdu, four English, two German, and two Turkish were compiled. The most important Russian dictionary of this period was produced by L. N. Demitriy (Mašhad, 1906), while the most noteworthy English work was compiled by Arthur Wollaston (London, 1904). In the second quarter of the century, ten English, ten Russian, seven French, four Turkish, two German, two Pashtu, one Armenian, one Greek, one Hindi, and one Gujarati dictionaries were compiled. The Persian-English (Tehran, 1934) and English-Persian (Tehran, 1941) dictionaries of Solaymān Haīm are the most important English dictionaries published in this period, still considered dependable and widely used. Other noteworthy dictionaries of this period include B.V. Miller's Persian-Russian dictionary (Moscow, 1950), Garegin Giragosian's Persian-Armenian dictionary (Tehran, 1933), Saʿīd Nafīsī's French-Persian dictionary (Tehran, 1930), and Nūr-Allāh Golestānī's French-Persian dictionary (Tehran, 1943). In the third quarter of this century twenty-three dictionaries of English, seventeen German, twelve French, eleven



Russian, seven Turkish, four Urdu, two Pashto, two Italian, and one Hebrew were compiled. Haïm's dictionaries continued to be the most notable English dictionaries followed by those of Anne Lambton (London, 1954), 'Abbās and Manūčehr Āriānpūr (Tehran, 1967), and S.A.J. Reporter (Tehran, 1955, 1973). In other languages, the Persian-German, German-Persian dictionary by Bozorg 'Alawī and H. F. Junker (Leipzig, 1965, Tehran, 1971) and the Persian-French, French-Persian dictionary by Mortazā Mo'allem (Tehran, 1971) should be mentioned. In the last quarter of this century, more than fifty dictionaries of English, five Italian, three Chinese, three Spanish, two Japanese, two Russian, two Armenian, two Esperanto, two Swedish, one Urdu, and one Turkish were compiled, with varying merits. Prior to the 20th century, Persian was more often a source language, while in the 20th century, with the number of dictionaries increasing, Persian has become more and more a target language.

Places of publication. Early Persian-Turkish dictionaries were compiled in Ottoman Turkey. From 731/1330, when *Şehāḥ al-'Ajam* was compiled, to 1967, when Ibrahim Olgun and Cemsit Drahsan published their *Farhang-e fārsī-torkī*, about two-thirds of all Persian-Turkish dictionaries were produced in Turkey. Most Persian-English dictionaries were published in England, particularly in London and Oxford, and in the Indian subcontinent. From 1777, when J. Richardson's Persian-Arabic-English dictionary was published, until 1954, when Ann Lambton's *Persian Vocabulary* came out, seventeen Persian dictionaries were produced in England, of which three were English-Persian and the rest Persian-English. E. Castell's 1686 Hebrew-Syriac-Ethiopic-Arabic-Persian-Latin and S. Veston's 1802 Persian-Arabic-English-French-German-Latin-Greek dictionaries were also published in London. In the subcontinent twenty-one dictionaries (mainly Persian-English) were published between 1877 and 1952. Two Turkish dictionaries by Ebrāhīm b. Nūr Moḥammad (1849) and Šāh Jahān Begom (1886); three Hindi dictionaries by Gladwin (1801), Šāḥeb Fīrūz (1840), and 'Adālat Khan (1890); and ten Urdu dictionaries were also published in the subcontinent. In the United States an English-Persian, Persian-English dictionary was published by J. Accardi in 1977. With the growth of the Iranian diaspora there in the 1980s several English-Persian and Persian-English dictionaries were published.

By 1976 twenty Russian dictionaries had been published in the former USSR, namely in Moscow, Saint Petersburg (Leningrad), Tbilisi, Baku, Yerevan, and Tashkent. One was published in Tabrīz (1917). Also in Moscow and Saint Petersburg three French dictionaries by Desmason (Persian-French), A.



Handjeri (French-Arabic-Persian-Turkish), and Mīrzā Šafī' Goštāsb (Persian-Russian-French) were published. In Baku a Persian-Russian-Azeri dictionary by Mīr Bābāyef was published in 1945, while in Yerevan, Ārām Būdāgīān published his Persian-Armenian dictionary in 1961. Four years later a Pahlavi-Persian-Armenian-Russian-English by G. M. Na'ibandīān was published in Yerevan.

Dictionaries published in Germany and Austria include the Persian-Latin dictionary by Vullers (1855-64), two Persian-French dictionaries by J. T. Zenker (1866-76) and A. Bergè (1912), six German dictionaries from R. Hans (1900) to Wilhelm Eilers (1965), and a Turkish-Arabic-Persian dictionary (1866). Five dictionaries have appeared in Paris, namely a Latin-Persian dictionary (1828) and four French dictionaries by Nicolas (1857), Bergé (1867), Kazimirski (1883), and Gilbert Lazard (1989). Three dictionaries have so far appeared in Italy, namely Desmason's Persian-French dictionary (1908-14) and two Persian-Italian dictionaries by A. Giodiergui and A. Bausani (1978). Other countries where Persian dictionaries have appeared include Japan (two titles in 1976) and China (two titles in 1981 and 1982). All five Pushto-Persian dictionaries produced so far have been published in Afghanistan.

Bi-multilingual dictionaries published in Persia include eighty-four English (mainly English-Persian), fifty-one French (including one by M. H. Šanī'-al-Dawla, Tehran, 1863), twenty-seven German, eight Turkish, five Armenian, five Russian, five Italian, three Spanish (1984-85), two Esperanto (1984), two Swedish (Swedish-Persian, 1988; Persian-Swedish, 1989), one Hebrew-Persian (1966), a Chinese-Persian (1981), an Urdu-Persian (1986), and a multi-language (1933) dictionaries.

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M. Dabīrsīāqī, *Farhanghā-ye fārsī wa farhang-gūnahā*, Tehran, 1368 Š./1989.

M. Raḥmat-Allāhī, *Ketāb-šenāsī-e farhanghā-ye do-zabāna wa čand-zabāna-ye fārsī*, Theran, 1366 Š./1987.

(ḤOSAYN SĀME'Ī)



iv. SPECIALIZED DICTIONARIES

Until the turn of the century, the number and coverage of specialized dictionaries were small and limited. But since then many such dictionaries have appeared, particularly within the last few decades. In these bilingual or multilingual dictionaries equivalents are mostly given in a European language, predominantly in English. Even in the case of monolingual dictionaries, English, French, or German equivalents are often added to the definition.

Before the 20th century. The oldest extant Persian texts that may be considered as dictionaries treat medical or pharmacological subjects. They include *Tanwīr* by Abū Manṣūr Ḥasan Nūḥ Qamarī Boḳārī (4th/10th cent.; ed. M.-K. Emām, Tehran, 1973), in which 321 Persian and Arabic medical terms are defined; the *Ketābal-abnīa 'an ḥaqa'eq al-adwīa* by Abū Manṣūr MowaffaqHeravī (5th/11th cent., q.v.), which describes in alphabetical order various drugs and their virtues (eds. A. Bahmanyār and Ḥ. Maḥbūbī Ardakānī, Tehran, 1967); and a rather free translation of Abū Rayḥān Bīrūnī's *Ṣaydana* by Jalāl-al-Dīn Abū Bakr Kāšānī (7th/13th cent.; ed. M. Sotūda and Ī. Afšār, Tehran, 1979). Then we have *Meftāḥ al-kaẓā'en* (in MS), or its revised version *Ektīārāt-e badī'ī*, by Zayn-al-Dīn 'Alī b. Ḥosayn Aṭṭār (d. 806/1403) and *Jawāher al-loḡa* (comp. 924/1518) and *Baḥr al-jawāher* (comp. 938/1531; Tehran, 1288/1877) by Moḥammad b. Yūsof Ṭabīb Heravī. Heravī's son, Yūsof b. Moḥammad, wrote the Arabic-Persian *Lōḡāt-e yūsofī* as well as a Hendī-Persian dictionary in verse (Dehḳkodā, intro., p. 296). A manuscript of the former exists in Ṣādeq Kīā's collection in the Central Library of Tehran University. Three dictionaries have come down to us from the 11th/17th century, namely *Alfāẓ al-adwīya* by Ḥakīm Nūr-al-Dīn Šīrāzī, compiled in India in 1038/1628 (Lucknow, 1888); *Ṣaḥāḥ al-adwīya* by Ḥosayn b. Zayn-al-'Ābedīn in 1062/1652, a manuscript copy of which is in the Library of Madrasa-ye 'Ālī-e Sepahsālār (now called Šahīd Moṭahharī); and *Toḥfat al-mo'menīn* or *Toḥfa-ye Ḥakīm Mo'men* by Moḥammad Mo'men Ḥosaynī Tonokābonī (several editions). Two important dictionaries were compiled in the 18th century, namely *Maḳzan al-adwīya* by Mīr Moḥammad-Ḥosayn 'Alawī Šīrāzī (many editions) and *Mīzān al-adwīya* by Sa'īd Moḥammad Lakhnāvī, containing 476 Hindi words with their Persian definitions (Kanpur, 1332/1914). Of dictionaries compiled in the 13th/19th century, mention should be made of *Farhang-e naṣīrīya* by Ḥakīm Moḥammad-Naṣīr and a Persian-French-German-Arabic dictionary of Johann Schlimmer (*Terminologie medico-pharmaceutique*, Tehran, 1291/1874, repr. Tehran, 1970).



There are also two dictionaries of legal and religious terms from the 17th century, namely a versified one called *Abwāb al-'olūm* by Darvīš Jāmī and *Entekābiya*, compiled by Mollā Ebrāhīm in India. The Malek Library in Tehran holds a manuscript copy of the latter (Monzawī, *Noskaha* III, pp. 1920, 1961). A French-Russian-Ottoman-Persian dictionary of military terms was reportedly published in Saint Petersburg in 1306/1889 (Raḥmat-Allāhī, no. 627).

The 20th century. In this century specialized dictionaries have appeared at an accelerating pace: 12 dictionaries were published in during 1920-49, 51 during 1950-69, and 249 in the next two decades. Of these 68 percent are Persian-English (or vice versa), 14 percent Persian and a second language, 9 percent multilingual, and 9 percent monolingual (Table 30). Of the total number of dictionaries published during this period, 24 percent deal with technology; 15 percent with applied sciences; 11 percent with medicine, pharmaceuticals, and health; 10 percent with economics, banking, management, and accounting; 8 percent with social sciences, western philosophy, education, political science, and population; 7 percent with modern mathematics and statistics; 6 percent with logic and Islamic philosophy; and the remaining 19 percent with military science, library science, journalism, printing, law, agriculture, linguistics, literature, cinema, music, and sports (Table 31).

Specialized dictionaries continued to appear at a remarkable pace in the 1990s. By the end of 1992, fifty-two such dictionaries had been published, of which thirty are English-Persian, thirteen monolingual, eight multilingual, and one German-Persian. Nine of them deal with technology, seven with social sciences and western philosophy, six with economics and administration, six with applied sciences, five with Islamic culture and religious sciences, and nineteen with other fields.

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M. Dabīrsīāqī, *Farhanghā-ye fārsī wa farhang-gūnahā*, Tehran, 1368 Š./1989.

L.-M. Raḥmat-Allāhī, *Ketāb-šenāsī-e farhangā-ye do-zabāna wa čand-zabāna-ye fārsī*, Tehran, 1366 Š./1987.

A. Yārmohammadī, "Ketāb-nāma-ye farhang-nāmahā-ye mawzū'ī," *Našr-e dāneš* 3/1, 1981, pp. 48-53.

(ḤOSAYN SĀME'Ī)



v. SLANG DICTIONARIES. See SLANG.