



## HAFT QOLZOM

**HAFT QOLZOM** (lit., The seven seas), the title of a Persian dictionary compiled in India in 1229-34 /1813-18 by Abu'l-Moẓaffar Ġāzi-al-Din Ḥaydar (d. 1243/1827), the sultan of Awadh province in the State of Uttar Pradesh, and arranged and prefaced by Mawlawi Qabul-Moḥammad, a secretary and poet in his court. This voluminous work represents no originality except for the extravagant subdivision of its contents. The term *qolzom* is a corruption of Greek Clysma, which referred to an ancient seaport on the Red Sea, or Baḥr al-Qolzom in Arabic. The term has been used in Persian in the sense of “sea,” hence the title of this dictionary (Honigman and Ebied, p. 368; Moʿin, *Farhang-e fārsi*, pp. 2711-712).

The book is arranged in seven parts (*qolzom*), each one divided into several *baḥrs* (sea) that are further subdivided into *čašmas* (spring). The first six parts contain lexicographic materials (words, idiomatic or metaphoric phrases, and, occasionally, whole idiomatic sentences), totaling 22,709 entries (Naqawi, p. 218), and listed according to the first (in *baḥrs*) and final (in *čašmas*) letter of each item. In the case of the initial *t*, *d*, *ṣ*, *z*, and *ž*, the term *nahr* (river) replaces *čašma* and is subdivided into *juys* (rivulet).

This dictionary is based mainly on the *Borhān-e qāteʿ* (q.v.). The last volume is devoted to discussions of the various aspects of Persian language: alphabet, figures of speech, morphology, prosody, rhetoric, etc. The grammatical contents, too, are culled from the similar introduction of the *Borhān-e qāteʿ* (ed. Moʿin's, I, pp. *b-m*), itself adapted and summarized from that of the Enju's *Farhang-e jahāngiri* (I, pp. 13-61, q.v.). The lengthy, detailed part on rhetoric



and prosody is subdivided into sections, all labeled with nautical terminology. For instance, in the first *baḥr*, which discusses alphabet letters in seven sections (*sāḥel*), the fourth section deals with graphically similar letters and how to specify them verbally, the sixth explains the difference between *hamza* (') and *alef*, and the seventh defines each letter with a meaning that is totally absurd (e.g., *ḍ* “fat and slow woman”). Letters/bound morphemes (always confusing the two with each other) are treated in *ma'bars* (passageway), each one discussed under a *zawraq* (boat); for example, the second *zawraq* is about the letter *alef* (*ā*), which also constitutes the vocative morpheme *-ā* (e.g., *šāh-ā* “o king!”) and the eleventh *zawraq*, about *alef/suffix -ā* (e.g., *zib-ā*, *dān-ā*). The second *baḥr* deals with morphology in seven *ābgirs* (pond). The 3rd *baḥr* discusses, in eleven *ruds* (river), poetic forms such as *ḡazal*, *qaṣida*, *robā'i*, and *maṭnawi*. The fourth *baḥr* deals, in three *jahāzes* (vessel) subdivided into *langars* (anchor), with figures of speech (*ṣanāye'-e lafzi*), figures of thought (*ṣanāye'-e ma'nawi*), and compounded figures (*ṣanāye'-e morakkab*, i.e., when two or more of the said figures are used in a diptych or in a verse fragment).

As an indiscriminate transposition of materials from previous works, the *Haft qolzom* necessarily repeats their defects, errors, etc. For instance, it has incorporated the lexical forgeries of the author of the *Dasātir* (q.v.) and the ideograms (*hozvāreš*; q.v.), mistaken by the author of *Borhān-e qāte'* for genuine Persian words (for detailed critical accounts of the errors and fabrications in the latter work, see the prefatory articles by E. Pur-e Dāwud and 'A.-A. Ḥekmat, in *Borhān-e qāte'*, ed. Mo'in, I, pp. lii-lix, lxxxii, cx ff.).

The *Haft qolzom* was first lithographed in three volumes in India in 1237/1821, and then in seven volumes in 1296/1879 with a lengthy table of contents; for subsequent lithographs see Mošār, *Fehrest*, col. 3407; Dabirsiaqi, p. 175).

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