



ME'YĀR-E JAMĀLI WA MEFTĀḤ-E ABU ESHĀQI

Me'yār-e Jamāli wa meftāḥ-e Abu Eshāqi ('Jamāl's touchstone and Abu Eshāq's key'), a dictionary of the Persian language (comp. ca. 745/1344), comprising the fourth part (*fann*) of a long treatise on poetics written by Šams-al-Dīn Moḥammad b. Faḵr-al-Dīn Faḵrī Eṣfahānī (Šams-e Faḵrī). Šams-e Faḵrī was a poet, a specialist in poetics, and a lexicographer, the son of a poet, Mawlānā Sa'īd Faḵrī Eṣfahānī. Šams-e Faḵrī is said to have been born in 674/1275-76, and to have died in 749/1348-49 (see *Fehrest-e ketābkāna-ye Āstāna-ye qods-e Rażawī* II, p. 377). His treatise on poetics consists of the following parts: I—Prosody ('arūẓ), II—Rhyme (*qawāfi*), III—Rhetoric (*badāye'-al-šanāye'*), IV—Persian vocabulary (*lōḡat-e Fors*).

The *Me'yār-e Jamāli* was compiled in southern Iran, some time between 733/1332 and 745/1344. The poet dedicated this treatise to his patron Jamāl-al-Dīn Abu Eshāq b. Maḥmud-šāh Enju (743-754/1343-1353), ruler of Fārs and western Iran, whose name is incorporated in the title. Jamāl-al-Dīn was also a patron of Ḥāfeẓ, who dedicated some poems to him.

In the introduction to the *Me'yār*, Šams-e Faḵrī states that in 713/1313 he traveled to Lorestān, where he met local poets and scholars, and that at their request he wrote his first short treatise on poetics, titled *Me'yār-e Noṣratī*, dedicating it to the atabeg Noṣrat-al-Donyā-wa-al-Dīn, who ruled Lorestān between 695/1296 and 730/1330. (Until recently, *Me'yār-e Noṣratī* was known



only from its title; in 1960 Abdurrahman T. Tagirdzhanov identified it in a previously unidentified manuscript on poetics: see Tagirdzhanov).

The dictionary *Me'yār-e Jamālī* is not large: it contains 1,580 entries, while Asadi Ṭusi's *Lōḡat-e fors* (which may have been one of its sources) has 1,658. Šams-e Fakrī glosses mostly archaic and borrowed words. His dictionary is subdivided into twenty-one chapters (*bāb*), following the order of the letters of a slightly abbreviated Perso-Arabic alphabet (words ending in *-b* and *-p*, *-j* and *-č*, *-k* and *-g* are not distinguished, though words ending in *-d* and *-dò*, *-z* and *-ž* are placed in separate chapters). Entries are grouped together according to the final letter of each word, as in Asadi's *Lōḡat-e Fors*: essentially, the *Me'yār-e Jamālī* functions as a dictionary of rare rhymes. Šams-e Fakrī makes no mention of his sources, but *Me'yār-e Jamālī* contains almost the entire vocabulary of *Lōḡat-e fors*. Possibly Šams-e Fakrī also had recourse to the dictionary of the poet Qaṭrān Tabrizi (11th century).

A comparison between the *Me'yār-e Jamālī* and *Lōḡat-e Fors* shows similarities not only in the choice of entries, but also in their definitions. However, *Me'yār-e Jamālī* contains some words not found in *Lōḡat-e Fors*, such as *tanumand* (strong), *katak* (curds), *varsij* (threshold), *tabb-bāda* (feverish trembling), *zaduda* (cleaned, polished), *farsuda* (worn out), *baḡšuda* (bestowed), *pāluda* (strained; a sweet decanted through a strainer). Some thirty entries in the *Me'yār-e Jamālī* are defined as words of common knowledge (*ma'ruf*), while in the *Lōḡat-e Fors* of Asadi Ṭusi such cases are rare. Šams-e Fakrī resorts to citing *qaṣidas* composed by himself, in order to exemplify certain entries as rhyme-words. He justifies this procedure in his introduction to the dictionary by noting that in former treatises lexical citations consisted of separate *bayts*, not rhyming series, leaving the reader guessing as to the proper pronunciation of the word. The *Me'yār-e Jamālī* also contains *bayts* by Ferdowsi, 'Onṣori, Manuĉehri, Farroki, Ma'rufi, and Kamāl-al-Din Esmā'il.

The dictionary of Šams-e Fakrī was used as a source for subsequent lexicographic works, notably the *Toḥfat al-aḥbāb*, *Farhang-e Wafā'i*, *Farhang-e Jahāngiri*, *Majma' al-Fors*, *Farhang-e soruri*, *Farhang-e Rašidi*, *Borhān-e qāṭe'*, and *Farhang-e Jahāngiri*. It was also used in the compilation of Persian-Turkish dictionaries such as the *Šāmel al-lōḡā*, the *Qā'ema* of Ḥalimi, and *Lōḡat-e Ne'mat-Allāh* (see [DICTIONARIES](#) i, p. 390).

Me'yār-e Jamālī is Šams-e Fakrī's best known work. It exists in many manuscript copies, and has been published several times. The Russian Iranist



Carl Salemann (Zaleman) played a significant role in the study of the *Me'yār*: he published the text of the dictionary in 1887, followed in 1888 by his study “Bericht über die Ausgabe des Mi'yār i jamālī,” in which he discusses the place of the *Me'yār* in Persian lexicography and Šams's introduction to the treatise on poetics, of which the dictionary is a part. In 1958 the Persian scholar Šādeq Kiā published a new edition of the *Me'yār-e Jamālī*. Then in 1959 Solomon Baevskii discovered in Leningrad a second manuscript of the *Me'yār*, which had been acquired in 1915 by the library of the Institute of Oriental Studies at the Academy of Sciences in Petrograd, and published a first description of it in the same year. In 1969 Baevskii published further articles in Russian and Persian, announcing that Salemann's text was not the first publication of the *Me'yār-e Jamālī*, but that the dictionary had appeared in a lithograph edition in Persia in 1856-57 (Baevskii, 1969, 1969a). While studying a lithograph edition of the Arabic-Persian dictionary *Kanz al-lōgāt*, at the end of the volume Baevskii had noticed an appendix—an anonymous Persian text without a title—which he identified as the dictionary of Šams-e Faḳrī. Though not a critical edition, this was evidently the first printing of the *Me'yār-e Jamālī*.

The dictionary *Me'yār-e Jamālī* was compiled more than three hundred years after the *Lōgāt-e Fors* of Asadi Ṭusi. Its greatest contribution to Persian lexicography is the preservation and continuation of Asadi's legacy, since the influence of the *Lōgāt-e Fors* on later lexicographers was often mediated through the *Me'yār-e Jamālī*.

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