HATIM'S TALES
TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

IN SINCERE AFFECTION AND GRATITUDE.
From a photograph by SIR Aurel Stein.

HĀTIM TILAWOṆU.
12068

INDIAN TEXTS SERIES

HATIM'S TALES
KASHMIRI STORIES AND SONGS
RECORDED WITH THE ASSISTANCE OF
PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,
VOCABULARY, INDEXES, ETC.

BY SIR GEORGE A. GRIERSON, K.C.I.E.

WITH A NOTE ON THE FOLKLORE OF THE TALES
BY W. CROOKES, C.I.E.

LONDON
JOHN MURRAY, ALBEMARLE STREET, W.
PUBLISHED FOR THE GOVERNMENT OF INDIA
1923
## CONTENTS

**Preface** .......  ix  
**Introduction** .......  xxxvi  
On the Folklore in the Stories .......  xxx  
1. Maḥmūd of Ghaznī and the Fisherman .......  xxx  
2. The Tale of a Parrot .......  xxxi  
3. The Tale of a Merchant .......  xxxii  
5. The Tale of the Goldsmith .......  xxxiii  
6. The Story of Yūsuf and Zulaikhā .......  xxxiv  
7. The Tale of the Reed-Flute .......  xxxvi  
8. The Tale of a King .......  xxxvi  
10. The Tale of Rājā Vikramāditya .......  xxxix  
12. The Tale of the Ākhūn .......  xl  
On the Language used in the Tales .......  xlvii  
On the Metres of Hātim's Songs .......  lxxxv  

**Sir Aurel Stein's Transcription, with Translation**  
1. Maḥmūd of Ghaznī and the Fisherman .......  2  
2. The Tale of a Parrot .......  4  
3. The Tale of a Merchant .......  12  
4. A Song of Lāl Malik .......  18  
5. The Tale of the Goldsmith .......  20  
6. The Story of Yūsuf and Zulaikhā .......  32  
7. The Tale of the Reed-Flute .......  38  
8. The Tale of a King .......  44  
9. The Tale of the Farmer's Wife and the Honey-Bee .......  58  
10. The Tale of Rājā Vikramāditya .......  62  
11. The Song of Forsyth Sāhib, when he went to conquer Yārīkand .......  78  
12. The Tale of the Ākhūn .......  84
<table>
<thead>
<tr>
<th>The Text of the Tales as Transcribed by Pandit Govinda Kaula</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mahmud of Ghazni and the Fisherman</td>
<td>107</td>
</tr>
<tr>
<td>2. The Tale of a Parrot</td>
<td>110</td>
</tr>
<tr>
<td>3. The Tale of a Merchant</td>
<td>120</td>
</tr>
<tr>
<td>4. A Song of Lal Malik</td>
<td>131</td>
</tr>
<tr>
<td>5. The Tale of the Goldsmith</td>
<td>134</td>
</tr>
<tr>
<td>6. The Story of Yusuf and Zulaikha</td>
<td>133</td>
</tr>
<tr>
<td>7. The Tale of the Reed-Flute</td>
<td>161</td>
</tr>
<tr>
<td>8. The Tale of a King</td>
<td>171</td>
</tr>
<tr>
<td>9. The Tale of the Farmer's Wife and the Honey-Bee</td>
<td>194</td>
</tr>
<tr>
<td>10. The Tale of Raja Vikramaditya</td>
<td>200</td>
</tr>
<tr>
<td>11. The Song of Forsyth Sahib, when he want to conquer Yarkand</td>
<td>226</td>
</tr>
<tr>
<td>12. The Tale of the Akhun</td>
<td>235</td>
</tr>
</tbody>
</table>

Vocabulary: 273

Appendix I. Index of Words in Sir Aurel Stein's Text: 423

Appendix II. Index in Order of Final Letters: 485

Addenda et Corrigenda: 527
PREFACE

These pages have to be written many years after the Kashmiri texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late Pandit Gōvindo Kaul, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmir directly arose from the labours which, during the years 1888–98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhana’s Chronicle of the Kings of Kashmir and of my commentated translation of it.¹ The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmir scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

¹ See Kalhana’s Rājatarangini, or Chronicle of the Kings of Kashmir, edited by M. A. Stein, Bombay, 1892, fol.; Kalhana’s Rājataranginī, a Chronicle of the Kings of Kashmir, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.
of any serious study of Kāshmirī. But during the eight summer
vacations which I was privileged to devote in Kashmir to my
cherished labours, and particularly during those between 1891 and
1894, which I spent mostly on archaeological tours elucidating the
historical topography of the country and tracing its ancient
remains, I had opportunities for acquiring some colloquial
familiarity with the language. I should probably have been
able to make more systematic use of these opportunities had not
convenience and conservative attachment to the classical medium
of Kashmir scholarship made me prefer the use of Sanskrit
conversation with my Pāndit friends and assistants at Śrīnagar
and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert
linguistic researches concerning Kāshmirī. They were, for the
first time, to demonstrate the full interest of the tongue and the
true character of its relationship on the one hand to the Indo-
Aryan vernaculars and on the other to the language group,
called by him “Dardic” or “Piśāca”, the separate existence of
which, within the Aryan branch, he has the merit of having
clearly established. His Kāshmirī studies were at the start
directed mainly towards the publication of the remarkable works
by which the late Pandit Īśvara Kaul had endeavoured to fix
the phonetic, grammatical, and lexicographical standards for
what he conceived to be the literary form of Kāshmirī. There
was every prospect that these standards, through the exhaustive
labours bestowed by Sir George Grierson upon their record and
interpretation, would establish themselves for a language which
so far had remained free from the systematizing influence of
Pandit grammarians. Pândit Gōvīnd Kaul, though a close
personal friend of Pândit Īśvara Kaul, and fully appreciative of
his scholarly zeal and ingenuity, was inclined to doubt at times
the thoroughgoing regularity in the application of all the
phonetic distinctions, inflectional rules, etc., laid down by this
Kashmirian epiphany of Pāṇini.
I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmir tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmirī seemed to present in the mouth of the townsfolk of Šrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmirī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my Rājataśāṅgī labours in the alpine seclusion of my cherished mountain camp, Mohand-Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important Lahārī tract of old Kāshmirī) and of folklore texts. Hātim Tīlswṑn had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Pāndit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His répertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of
speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate donsours, to retain him for over six weeks. Owing to the pressure of my work on Kalhana's Chronicle it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic
recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Pandit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgari characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmiri spelling current among Šrīnagar Pādīts would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-forward version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Pandit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Pandit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Pandit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to
us both, and in the peaceful seclusion of my alpine camp. But my big Rajatavaśī task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Pandit Gōvind Kaul’s record of Hātim’s last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Pandit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Pandit Kāśi Rām, to take down from Hātim’s dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmir labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmir, found a safe place of deposit in the Indian Institute’s Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along; and realizing,
how much more difficult this task was than the original collection
of the materials, I feel deep gratification at the fact that a
kindly Fate has allowed him to complete it amidst all his great
labours. In view of all the progress which Indian linguistic
research for more than a generation past owes to Sir George
Grierson's exceptional qualifications and powers of critical work,
it would be presumption on my part to appraise how much of
the value which may be claimed for this publication is derived
solely from the wide range and precision of the scholarly
knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes
me feel particularly grateful to Sir George Grierson for his ready
consent to its dedication to the memory of Pandit Gövind Kaul.
It affords me an appropriate opportunity for recording some
data about the life of a cherished friend and helpmate whose
memory deserves to be honoured for the nobility of his character
quite as much as for his scholarly gifts and labours. The
association of Pandit Gövind Kaul during close on ten years with
my own efforts bearing on the history and antiquities of Kashmir
has always been appreciated by me as a special favour of Fortune,
or—to name the goddess under her own Kashmirian form—of
Śāradā, who is the protectress of learning as well as of the alpine
land which claims to be her home; for he seemed to embody in
his person all the best characteristics of that small but important
class among the Brahmans of Kashmir to which the far-off and
secluded mountain territory owes its pre-eminent position in the
history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered
both from the Sanskrit literary products of Kashmir and from
surviving local tradition, which makes me believe that high
scholarly attainments and a special facility of elegant rhetorical
or poetic expression were to be found among the truly learned
in Kashmir more frequently combined than elsewhere in India
with a keen eye for the realities of life, power of humorous
three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Pandit Birbal as heads of the Dar family. Pandit Rājakāk, the latter's son (1805–66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmir, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmir through successive historical periods, he had taken care to secure for his son, Pandit Rāmjīv Dar (circ. 1850–83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Pandit Rāmjīv Dar that Pandit Gövind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Pandit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbhir Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern
Western progress. Having proved his ability as an administrator of Kashmir districts, Pandit Ramjiv gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Pandit Ramjiv did not divert his attention from scholarly interests, and consequently he kept Pandit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Pandit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmir and the neighbouring territories in all their varied aspects.

Pandit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmir learning he had devoted particular efforts to the study of the Alankāra-śāstra and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in Vyākaraṇa, Nyāya and the Śaiva-śāstra, and he read widely in the Epics and Purānas. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindi. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Pandit Gōvind Kaul and the late Pandit Sahajabhaṭṭa, who was to become another of my Kashmir assistants, and that
among the works undertaken, but never finished, there was also a Hindi translation of the *Sanskrit Chronicles of Kashmir*.

In 1883 Pandit Rāmjiy Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Rāmbir Singh’s death in 1886 and the first of the reign of his son and successor were for Kashmir a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pūthaśālā, maintained by the Darbār at Śrinagar, on scant pay—and that often in arrears—Pandit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmir in search of Sanskrit MSS. The very commendatory mention which Professor Bühler’s report made of Pandit Gōvind Kaul’s attainments and of the help he had rendered,2 directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrinagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Pandit Gōvind Kaul’s special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

1 Cl. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kashmir, Raputana, and Central India," Extra Number of the *Journal Bombay Branch, B.A.S., 1877*, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Pandit Gōvind Kaul’s shrewd identification of the old local name of Leh (Loḥ in the Rājat.), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."
and commentary of Kalhana’s *Chronicle of Kashmir*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archaeological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Pandit Gōvind Kaul, with his revered father’s full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Pandit Gōvind Kaul’s lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892–3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārājā’s private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana’s *Chronicle of Kashmir*, for which Pandit Gōvind Kaul’s multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commented translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmir.1

Nor need I give here details regarding the large share taken by Pandit Gōvind Kaul in another important if not equally

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbir Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmir, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Pandit Sūraj Kaul, then Member of the Kashmir State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Pandit Gōvind Kaul and our common friend the late Pāṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.¹

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Pāṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śastraś and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the Rājatarangini.¹

text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as Māhātmyas, later Chronicles, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmjiv Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp literatus which made his worthy Chinese epiphany, excellent Chiang Saú-yeh, so invaluable to me during my Central-Asian explorations of 1906–8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archaeological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul’s personality seemed to embody in a particularly clear fashion some of the most characteristic and
puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrunk from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the profanum vulgus might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmir throughout its historical past. Their instinctive application by Pandit Góvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmir. Whenever Pandit Góvind Kaul was by my side, whether in the alpine peace of my beloved Kashmir mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmir close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta
Madrassa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Pandit Gövind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Pandit Gövind Kaul's methodical help for completing and editing Pandit Iśvara Kaul's great dictionary of Kāshmiri. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kāshmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Pandit Gövind Kaul, like another Kalhana, loved to expatriate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kāshmir, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this jaunmūn.

Pandit Gövind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Pandit Nilakaṇṭ Kaul, who, while prevented by

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmir before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmir has remained unchanged, and so also my gratitude for the great boon it had given me in Pandit Gövind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,
Oxford.
September 31, 1917.
INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Môhand Marg, in Kashmir, by Hâtîm Tilawôn, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Pandit Govinda Kaula, and were read again by Sir Aurel with Hâtîm in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Govinda Kaula recorded it in the Nâgâri character, not phonetically, but spelling the words in the manner customary among Kashmir Pandits of Srinagar. While there are necessarily considerable differences in the representation of Hâtîm’s words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hâtîm’s dictation Govinda Kaula added an interlineal, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Râwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hâtîm’s language was not the literary language of Kashmiri Pandits, but was in a village dialect, and Sir Aurel Stein’s phonetic record of the patois, placed alongside of the standard spelling of Kashmiri Pandits, gives what is perhaps the only opportunity in existence
for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmir in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwis, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindi translation by Panḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Panḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,
INTRODUCTION

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions. Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultan Mahmūd of Ghazni with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmir by Sir Douglas Forsyth's mission to Yarkand in 1873–4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār (No. vi). The

1 In regard to this point we may compare Nöldeke's words in a review of Prym & Soehn's account of the Dialect of Tūr 'Abdin (ZDMG. xxxv, 221):
"Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebteste Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Ubertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

2 It is, of course, quite different from the long Kashmiri Fīsuf Zulaikhā, of Mahmūd Gāni, published by K. F. Burkhard in ZDMG. xlix, liii.
second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

I

ON THE FOLKLORE IN THE STORIES

By Mr. W. CROOKE

This collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAḤMUḌ OF GHĀZNI AND THE FISHERMAN

In this story the Sultan Maḥmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashid, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly
INTRODUCTION
a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad," where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nûr al-Dîn ‘Ali and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karîm, the fisherman.  
II. THE TALE OF A PARROT
Sir G. Grierson compares with the tale the well-known story of Vikramâditya in the Pancatantra, of which numerous variants have been collected by M. E. Cosquin. Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see The History of the Forty Vezirs, translated by Mr. E. J. W. Gibb, in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazir, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazir." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjâb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

\[1\] Sir B. Burton, The Book of a Thousand Nights and a Night, ed. 1893, vi, 296 f.

\[2\] Ibid., i, 336 ff.


\[4\] London, 1886, p. 313.
carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings. The parrot in the tale under consideration is what has been called "The Life-Index" of the king.

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the Linguistic Survey of India. In the Jātaka, the Queen Kinnarā falls in love with "a loathsome, misshapen cripple." The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Sašin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Sīmhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame. The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince." Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

1 Panjab Notes and Queries, iii, 166. On the question generally, see W. Crooke, Popular Religion and Folklore of Northern India, 2nd ed., i, 291 ff.
2 Sir R. Temple and Mrs F. A. Steel, Wideooske Stories, ed. 1884, 494.
4 Cambridge translation, v, 234.
5 Kathī-Sarīt-Sāgara, ii, 97, 116 ff.
the slop-pot, where thou shalt find some leavings of beer
which thou mayest drink."

The tale then diverges into the common motif of the
love of a mortal for fairies, who live in a world of their
own to which there is access by a spring, the moral being
that the merchant is no better than his erring wife. In the
story of "The Queen of the Fairies", the hero in this way
finds Ratnamañjari, daughter of the king of the Vidhya-
dharas, marries her by the Gandharva rite, and loses her in
consequence of the violation of a taboo, a common incident
in this cycle of stories. With this may be compared
Somadéva's stories: "The King who married his dependent
to the Nereid," and "Yaśah Ketu, the Vidhiyádhari Wife,
and his Faithful Minister"; and in "The Arabian Nights",
"The Second Kalandar's Tale", and "Juhnár the Seaborn
and her Son, King Badr Bäsim of Persia".

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the
Language of Signs. In the tale of "The Prince and the
Vizier's Son", the princess "pointed to her breast, then to
her head, and, lastly, she laid her hand upon a vessel which
stood beside her". This is interpreted to mean: When she
put her hand on her forehead she showed that she was
Cashma Ráni, or "Eye Queen"; when she touched her
breast, "my heart shall be thine"; when she touched the
bowl, "my home is Lötä, or the bowl." The closest analogy
to the present tale will, however, be found in the tale in
"The Arabian Nights" of "'Aziz and 'Azizah"; in which,
like the wife in this story, the love-lorn cousin of the
contemptible hero interprets for her husband the signs of
her rival. In the present tale, when the hero goes to the
assignation and falls asleep while he is waiting for the girl, he

1 W. A. Clouston, The Book of Sindbád, 309 ff.
2 Katha-Sarit-Ságara, ii, 207, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton,
op. cit.; i, 106 ff.; vi, 54 ff.
3 C. Swynnerton, Indian Nights Entertainment, 167 ff.
4 Burton, op. cit., ii, 196 ff.
is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakawali", when the prince, who is determined to keep awake in order that he may not fail to meet Bakawali, cuts his finger and rubs salt into the wound.¹

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmirischen Volksroman.*² This episode assumes various forms. In Sōmadēva’s “Story of Saktimati”³, Samudradatta is arrested with another man’s wife in the temple of the Yakṣa Manibhadra, and both are placed in confinement. The wife of Samudragupta, Saktimati, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of “Mohammad the Shalabi, and his Minister, and his Wife” in "The Arabian Nights", in which Mohammad takes the Qazi’s daughter to a place outside the city, where they are caught and imprisoned. Mohammad’s wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.⁴

VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar’s wife, one of the cycles of great oriental love stories, represented by

³ Kathā-Sārita-Śāpura, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānīš*, Nov. viii. pt. iv. of Bandello, *Novell*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Soups from the Far East*, 320.
⁴ Burton, op. cit., xi, 384.
"Yūsuf and Zulaikha" by Abūr-Rahmān Jāmi; "Khusrau and Shirin" by Nizāmu’d-Dīn, who was the author also of "Majnūn and Laila". In the Quran Zulaikha is wife of Qīṭfīr, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived. In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmir. In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland. Dr. Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice." Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Ṣājput traditions. The Nagasīs and Kharīs of the Central Provinces tell similar legends. A legend from the French colony of Senegal–Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion. In a Nubian story a blackbird decides the choice of a queen by settling on her head. We have a good example in Śomādeva: "In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king."

1 Surah xii, 23-5.
2 Genesis xlii.
4 Ritual and Belief, 1914, 39 ff.
6 Annals of Rajasthān, Calcutta reprint, 1884, i, 315; ii, 282, 384.
7 Russell, op. cit., iv, 268; iii, 445.
8 De Zeltner, Contes du Sènegal et du Niger, Paris, 1913, p. 36.
9 Journal Royal Asiatic Society, xliv, 410.
10 Kaikhā-Sarō-Sāmara, ii, 102.
VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nūr-al-Dīn and Miriam, the Girdle Girl".1 "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".2 The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazirs", "Haste in killing is a vile thing, for 'tis a grave matter; the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".3 "Often procrastination serves to avert an inauspicious measure," says Sūmādēva.4

1 Burton, op. cit., vii, 16 f.; cf. xi, 267.
2 Knowles, op. cit., 466, 423.
3 Burton, op. cit., 52, 54.
4 Kathā-Sarit-Sīgara, 1, 279.
The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phaedra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asoka's queen for Kunala, son of her co-queen, Padmavati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takeasila and had Kunala blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death. The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the Anwār-i-Suheli, the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

---

1 W. A. Clouston, The Book of Sindbad, Intro., xxix 1.; quoting Orient and Occident, iii, 177.
2 Ibid., xxx i.; quoting H. H. Wilson, Catalogue of the MacKenzie Manuscripts.
3 vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.
4 Lal Bihari Day, Folk-tales of Bengal, ed. 1912, pp. 43, 141, 146.
that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"; and he quotes the following parallel from Baluchistan: "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label wherein was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

1 Knowles, op. cit., 36 ff.
INTRODUCTION

earliest version appearing in Pausanias.¹ It appears in the Gesta Romanorum, No. 26 (Heritage, p. 98). In the Book of Sindibad it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.² In the Pancatantra³ and Hitopadeśa⁴ it is a mongoose which attacks the snake, and in Kulilah and Dimna a weasel. Sūmadēva tells it in the form of the "Story of the Brähman and the Mongoose".⁵

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Mandhī. And in this temple is the image of a dog. This temple is in the Drāg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Math in Mandă."⁶ A similar tale has been localized at Rōhisā in Kāthiāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."⁷ The tale has migrated as far west as Ireland and as far east as China.⁸

X. THE TALE OF BĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

¹ Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, The Book of Sindibad, 236-41, 329, 339. But there is a much fuller account in Clouston, Popular Tales and Fictions, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in The Seven Sages of Rome, edited by K. Campbell, New York, 1907, pp. lxviii-lxxxii. In the Welsh Fables of Catwg the Wise the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

² Clouston, 56 f.
³ Book v, Fab. 2.
⁴ Book iv, Fab. 13.
⁵ Kathā-Sarit-Sūgna, ii, 90 f.
⁶ R. V. Russell, Tribes and Castes of the Central Provinces, ii, 189 f.
⁷ Bombay Gazetteer, viii, 641.
⁸ W. C. Barlow, The Dolmens of Ireland, iii, 581 f.; H. A. Giles, Strange Stories from a Chinese Studio, ii, 261.
of Tobit,\(^1\) in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.\(^2\) It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.\(^3\)

**XII. THE TALE OF THE ĀKHŪN**

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,\(^4\) of which the following is a copy: "There was a Thâkur who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thâkur came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thâkur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'\(^6\) Straightway, the omen-bird passed her hand

---

\(^{1}\) *Chaps.* vi-viii.

\(^{2}\) *Lal Behari Day,* op. cit., 96.

\(^{3}\) *Folk-lore,* ix, 226.

\(^{4}\) *Vol.* ix, pt. i, 351.

\(^{5}\) Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.
INTRODUCTION

over the wound, and it healed as it was before. Then they
got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract.
The entire story, a long one, will be found on pp. 82 ff. of
Mr. Macalister's Specimens. The frog takes the form of
a barber and overtakes the Thākur. The three then go on.
The snake, out of gratitude for his good meal, also joins the
company as a Brāhman. The four settle in a city, where
the omen-bird gets the Thākur service under the king, on
a salary of a lākh of rupees. The king's barber persuades
the king to set the Thākur three apparently impossible tasks (to
get a snake's jewel, to find a ring thrown into a well, and
to get news of his dead and gone ancestors), all of which the
Thākur performs with the aid of the snake, the frog, and the
omen-bird. To carry out the third task, the omen-bird assumes
the form of the Thākur, and gets the king to make a huge
funeral pyre, on which she sits. It is lighted, and she flies
away in the smoke. She then sends the Thākur to the king
with the news that he has come back from the king's ancestors
and that they are all well, but want a barber. So the king
makes another pyre, and sets his barber on it to go off to his
ancestors. The pyre is lighted, and the barber is, of course,
burned to death, and the king and the Thākur live happy ever
afterwards."
The tale belongs to the cycle of Friendly Animals represented in the West by Perrault's famous version
of "Puss in Boots". In this cycle the performance of
seemingly impossible tasks by the aid of helping animals is
common.

The tasks set in the tale now under consideration deserve
fuller treatment.
The incident of the ruby with a worm inside it appears
in three forms in the "Arabian Nights". In the story of
"Māʾarūf the Cobbler and his wife Fāṭimah," Māʾarūf, when
called on to examine a jewel, squeezes it between his thumb

1 G. Macalister, Specimens of the Dialecct spoken in the State of Jeypore,
Allahabad, 1898.
2 J. A. MacCulloch, The Childhood of Fiction, 225 ff., and other references
in the Index.
and forefinger, and shows that it is "only a bit of mineral worth a thousand dinars. ‘Why dost thou style it a jewel?’"1 Again, in the "Tale of the King who knew the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in roundure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".2 Lastly, in the "Story of Three Sharers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight’s word to have been veridical." The king smashes the gem with his mace and finds a worm within it.3

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛṣṇa when he takes the garments of the Gopīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.4

Again, we have the incident of the ruby emitting a brilliant light, a lieu commun in Eastern and Western folk-tales. In one of Sūmādeva’s stories, "The Brave King Vikramāditya," the King Hēma-prabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".5

---

1 Burton, op. cit., viii, 16.
2 Ibid., ix, 139.
3 Ibid., x, 304.
5 Kāthā-Sarit-Sūgāra, i, 327.
and in another tale, "Srîdatta and Mrgâṅkavatî," we have a magic ring which counteracts the effects of poison.\(^1\)

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".\(^2\) The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjâb story, the tale of "Lâl Râdshâh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."\(^3\) In a Bengal story the Râkṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.\(^4\)

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version: \(^5\) "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Antea, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Antea's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

---

\(^1\) Ibid., i, 61.
\(^3\) Swynnerton, op. cit., 335.
\(^4\) Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.
\(^5\) Iliad, vi, 155 ff., trans. A. Lang, W. Leef, E. Myers. In my paper *Folklore*, xix, 156 I have collected several parallels.
them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (De Nugis Curialium, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'. To this some oriental examples may be added. In Sōmadēva’s "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.¹ In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rāksasī, telling her to kill the lad, but a faqīr reads it and tears it up.² In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherds, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero’s wife.³ In the Bengal story of "The Boy whom Seven Mothers suckled", the Rāksasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.⁴ We have the same incident in "Brave Hirālābbāsā" and in "The Demon and the King’s Son" in the collection of Miss Maive Stokes.⁵ Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".⁶ In Arabic folklore such letters are so common that they are known as “the letters of Mutalammis", one of the intended victims of the trick.⁷

Sir G. Grierson reminds me that there is a good version of

¹ Kathā Sarit-Sāgara, i, 27 f.; cf. the tale of Parītyāgasa (ibid., i, 353).
² Knowles, op. cit., 48.
³ Temple-Steel, Widowsake Stories, 103.
⁵ Indian Fairy Tales, 53, 184.
⁷ Burton, op. cit., xii, 68.
At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sômâdēva's tales Marubhûti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it. Dr. Kohler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Kohler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."¹

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmiri tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared. Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinni, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinni fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'an.²

In the tale of "Vinitamati who became a Holy Man", in Sômâdēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as ūti, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;³

¹ Ibid., ii, 453.
² Knowles, op. cit., 23.
³ Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.
⁴ Kauthā-Narita-Sūkṣma, ii, 173.
the "Letter of Death" tale in the Bhakta-māla, in which Dhrṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhrṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (visa) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Visayā. Ink made she with the collyrium of her eyes, and after the word visa, poison, added she but one little syllable yā, so that visa became visayā." So Visayā was married to Candrahāsa, and the plot laid by the vile Dhrṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales." ²

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents." ³

¹ See his article, "Gleanings from the Bhakta-māla"; JRAS, April, 1910, p. 295.
² The Childhood of Fiction, 432 ff.
³ Science of Fairy Tales, 49 ff.
A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights". In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.

Brahmā, in the Hindu mythology, gives Kûrva the great self-moving car, called Puspaka. We met with flying chariots and similar magical vehicles in the tales of Sûmadîva. The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".

W. Crooke.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gòvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kûshâri Pândits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gòvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word pûdra, manifest, is written पूढ़ in ii, 1, and पूढ़ in iii, 8; karun, he made, is written करन in iv, 6, but कृष्ण in vii, 4, although he writes कृष्ण in the very next line; òs, he was, is written चास in ii, 4, but चाय and चास in ii, 5. It is evident that to reproduce such spelling would render this work of little

1 Burton, op. cit., i, 147; iii, 415 ff.
3 J. Dowson, Classical Dictionary, 174.
4 Kuthâ-Sûtri-Sûgarâ, i, 259, 392; ii, 258, 553.
5 Burton, op. cit., x, 240, who gives parallels.
use to any person not perfectly familiar with the language, and
would greatly complicate the preparation of any index or
vocabulary.

A uniform system of spelling Kāshmirī in the Nāgārī character
was devised by the late Paṇḍit Īśvara Kaula, and was used by
him in his Kāśmirakāśikā, or Kāshmirī Grammar in the
Sanskrit language, which has been published by the Asiatic
Society of Bengal. Although not perfect, this system has the
merit of being an attempt to represent each sound in the
language by one character, and by one character only. With
a few minor alterations, it has been followed by me in
various works on Kāshmirī, such as my Essays on Kāśmirī
Grammar, my Manual of the Kāshmirī Language, and the Kāshmirī–
English Dictionary in course of publication by the Asiatic
Society of Bengal, and it is now, I believe, generally accepted by
European scholars.

In preparing the transliterated version of Gōvinda Kaula’s
text I have therefore first copied the latter, spelling the words
according to Īśvara Kaula’s system, and have then rigidly
transliterated that into the Roman character. It must be clearly
understood that this process has in no way altered the real text
in any way. If Īśvara Kaula were to read out the text written
according to his system, and if Govinda Kaula were to read out
what he himself had written, the resultant sounds would in every
case be identical. The change has been one of spelling, and of
nothing else; in other words, it has been merely a change from
unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically
converted into the Nāgārī character according to Īśvara Kaula’s
system of spelling by the aid of the following table and
appendix instructions:—

<table>
<thead>
<tr>
<th>Kāšmirī</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ  a</td>
<td>अ a</td>
</tr>
<tr>
<td>आ  a</td>
<td>आ a</td>
</tr>
<tr>
<td>इ  i</td>
<td>इ i</td>
</tr>
<tr>
<td>ई  i</td>
<td>ई i</td>
</tr>
<tr>
<td>उ  u</td>
<td>उ u</td>
</tr>
<tr>
<td>ऊ  u</td>
<td>ऊ u</td>
</tr>
<tr>
<td>ऋ  rl</td>
<td>ऋ rl</td>
</tr>
<tr>
<td>ए  e</td>
<td>ए e</td>
</tr>
<tr>
<td>ऐ  ei</td>
<td>ऐ ei</td>
</tr>
<tr>
<td>ओ  o</td>
<td>ओ o</td>
</tr>
<tr>
<td>औ  au</td>
<td>औ au</td>
</tr>
<tr>
<td>ka, kha, ga, na.</td>
<td>ka, kha, ga, na.</td>
</tr>
<tr>
<td>ca, chu, ja, rā.</td>
<td>ca, chu, ja, rā.</td>
</tr>
<tr>
<td>sa, lha, za.</td>
<td>sa, lha, za.</td>
</tr>
<tr>
<td>ta, tha, da, na.</td>
<td>ta, tha, da, na.</td>
</tr>
<tr>
<td>t̄ ta, ṭ tha, ḍ da, ḍ na.</td>
<td>t̄ ta, ṭ tha, ḍ da, ḍ na.</td>
</tr>
</tbody>
</table>
It will be observed that the above agrees with the ordinary system of transliterating Nāgari, with the following exceptions:

(1) Kāshmirī possesses no sonant aspirates.

(2) The letters  and  are each used only as a member of a conjunct consonant before a letter of its own class, as in  nka,  nkha,  nga,  nta,  nthā,  nda. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the n, more especially because, in the Persian character,  and  are all represented by ।

(3) After the letters  and  the letter  is always pronounced ।. Hence, I have transliterated them  nē,  yē, and  she respectively. For । I use  she instead of ।; as in Kāshmirī the sound of this letter is the same as that of the Persian ।. The letter not only represents a Persian ।, but also the Indian  and ।, the sound of all three having been conflated into one sound, that of the English sh in "shell". Kāshmirī possesses no cerebral sibilant, although in Kāshmirī MSS. we sometimes find the letter ।. This, however, is only Pandits' affectation, who pretend that they ought to write पोश, not पोश, a flower, because there is a । in the Sanskrit पुष्प.

(4) Attention may be called to the affricative letters । qa, । tha, and । za. The letter । tha is the aspirate of ।za, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels । except in the cases of । u, । wee, and । she) and  । are represented by । and । respectively. They never commence a syllable. In other words, when । and । follow a consonant they are pronounced । and । respectively. Thus । ka is । kē, not । kyē, and । ka is । kō, not । kun. Some Kāshmirīs, especially Hindūs, always sound । and । as if there were a half-pronounced । y before them, so that in their mouths । ka sounds as । kyē and । as । kōē. The vowel । is generally sounded like the । in "met" and the vowel । like the । o in "hot".

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's Essays and Manual.
The vowels * and ' can never end a syllable.

The various modified, or apranāddha, vowels are represented and sounded as follows:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Roman</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>kāk</td>
<td>sounded like a very short a.</td>
</tr>
<tr>
<td>o</td>
<td>kāk</td>
<td>sounded like a in the first o in &quot;promote&quot;.</td>
</tr>
<tr>
<td>å</td>
<td>kāk</td>
<td>a German a.</td>
</tr>
<tr>
<td>ö</td>
<td>kāk</td>
<td>prolonged German o.</td>
</tr>
</tbody>
</table>
| ì     | kāk   | sounded like ö.
| ü     | kāk   | as written in the Roman character. |
| ýü    | kāk   | as written in the Roman character. |
| å     | kāk   | sounded like å. |
| ë     | kāk   | as written. |
| ýe    | kāk   | something like ü. |
| ö     | kāk   | nearly the same as o. |
| ô     | kāk   | like an ordinary å. |
| û     | kāk   | nearly the same as ù. |
| å     | kāk   | sounded something like a much prolonged German a, approaching a long i. |

ku, sounded something like a much prolonged German a, approaching a long i.
As explained in the *Kashmiri Manual*, the sounds of ś and ṣ are not affected by i-mātrā, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as aprāsidhā in the Nāgari character.

As regards Sir Aurel Stein’s system of presenting the sounds uttered by Hātīm, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his ṣ to my ṡ, provided that this was always done, that ṣ was never altered to any other letter, and that no other of his letters was also altered to ṡ.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English ts is represented in my system by ts and in his by ṭs. The sound which corresponds to that of the Persian چ, and which in Nāgari is written ҉, is written ṡ by Sir Aurel Stein and ṡh by me. I have throughout altered his ts to ṭs and ṡ to ṡh. Similarly, the sound represented by the Persian ژ is written ẃ by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to ẃḥ, although the sound is not heard in Srinagar Kāshmirī or, consequently, found in Gōvinda Kaula’s transcript.

The labial semi-vowel in Kāshmirī is a pure bi-labial, and not a denti-labial. Its sound is neither that of ɛ or that of ɛ, but something between both, sometimes, especially before palatal vowels, tending towards a ɛ-sound, and sometimes, especially before ə and before labial vowels, tending towards a ɛ-sound. In my system I use both ɛ and ɛ for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by ɛ, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his ɛ’s unchanged throughout.
Possibly his ā and ē are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein’s copy of Hātim’s text and in my copy of Gōvinda Kaula’s text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task: The range of vowel-sounds used by Hātim is not the same as that used in the Śrinagar Kāshmiri, with which alone I am familiar. Hātim has sounds, such as the ā in “cancelled” (Sir Aurel’s ā, my ō), which so far as I am aware occurs only rarely in Śrinagar Kāshmiri, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindī pronunciation of krākh, a noise, but not in the plural kraka. Again, on the other hand, Śrinagar Kāshmiri has two short ō’s—one, the first ō in the English word “promote”, which I represent by o, and the other the ō in “hot”, which I represent by ō. Sir Aurel Stein’s system knows only the latter of these, which he represents by ō. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim’s text gives the following results:

On the one hand, some of Hātim’s sounds have their exact equivalent in the Śrinagar Kāshmiri known to me. These are the ā in “America”, the ō in “father”, the ai in “aisle”, the ē in “met”, the ē like the ā in “valæ”, the ō in “open”, the ū in “put”, the ō in “rule”, the ō in the German “Kürze”, and the peculiar Kāshmiri ō, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the ē in “met” by ē, while I use ū. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle
in Kāshmiri pronunciation. One example will suffice. There is a modified ā, which Sir Aurel Stein represents by ą, and which he says is sounded like the u in "rut" prolonged. In Srinagar Kāshmiri the sound strikes my ear rather as a prolonged German ơ, although many Pāṇḍits, in certain words, sound it almost like the o in "note"; and I represent it by ơ. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified ā almost equally often has an altogether different sound—that of the aw in "awful"—which Sir Aurel represents by ąd, and which I represent by ō. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as ṭōḍ, and which means "manifest", was sounded by Hātim as ṭōḍa in ii, 1, and as ṭōḍa in iii, 8. At other times it was sounded as ō, here following the example of the Pāṇḍits to which I have just alluded. Thus my mōj, a mother, is Hātim's mōj in viii, 3, but mōj in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgari spelling of Kāshmiri Pāṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim:

**List of Vowel-sounds, as used by Sir Aurel Stein in his Transcription**

a as in "America".

a a very short a, but quite audible.

ā as in "large".

e.g. most Pāṇḍits pronounce the word *kum*, work, as if it rhymed with "home".
A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus *, *, *. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Šrinagar Kāshmirī, this is true of *, * and *, but to my ear a final * is hardly audible, if audible at all. Pandits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein’s experience. It is evident that what is meant by his statement that * is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in * in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāyuk* (iii, 9) and *vot* (vii, 29). The inaudibility of this letter is well illustrated by
words such as my \( \text{\textit{am\text{\textsuperscript{\texttimes}uk}}}, \) which becomes in Hātim's mouth \( \text{\textit{am\text{\textsuperscript{\texttimes}uk}} or \text{\textit{am\text{\textsuperscript{\texttimes}uk}} in iii, 4, and \text{\textit{am\text{\textsuperscript{\texttimes}uk}} in xii, 17}}; \) and my \( \text{\textit{dop}}^\text{\textsuperscript{\texttimes}}, \) which is represented not only by \( \text{\textit{dop}}^\text{\textsuperscript{\texttimes}} \) (ii, 4; xi, 12), but also by \( \text{\textit{dop}} \) (v, 9; viii, 1, 13; etc.), \( \text{\textit{dup}} \) (xi, 2, 14; xii, 4), and even \( \text{\textit{dup}}^\text{\textsuperscript{\texttimes}} \) (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that \( \text{\textit{u-m\text{\textsuperscript{\texttimes}tr\text{\textsuperscript{\texttimes}}}}} \) is very rarely audible.

Regarding the sound represented by \( \text{\textit{a\text{\textsuperscript{\texttimes}v}}} \), Sir Aurel Stein says that it is practically a diphthong \( \text{\textit{au}}, \) like the \( \text{\textit{ou}} \) in "sound", but is sometimes heard as \( \text{\textit{a}} \) with a semi-liquid \( \text{\textit{v}} \). As it struck me that possibly this \( \text{\textit{u}} \) might be the equivalent of my \( \text{\textit{w}} \), I referred the point to Sir Aurel, and he wrote as follows in reply:

"As regards \( \text{\textit{gau}} \), I am now certain that I do not mean \( \text{\textit{w}} \) by the special \( \text{\textit{u}} \), but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long \( \text{\textit{a}} \) [in \( \text{\textit{a\text{\textsuperscript{\texttimes}v}}} \)] quite clear of the \( \text{\textit{u}} \). This is all I wish to indicate by the marks I employed. It may be the semi-vowel \( \text{\textit{v}}, \) but, in that case, it is exceedingly liquid." It will be observed that, as in \( \text{\textit{gau}} \) above quoted, the \( \text{\textit{u}} \) does not necessarily follow a long \( \text{\textit{a}} \)." Sir Aurel also occasionally writes an \( \text{\textit{i}}, \) to which the same remarks apply.

The Kāshmirī of these tales, as recorded by Pandit Gōvinda Kaula, is practically the same as that described by Pandit Iśvara Kaula in his Kāshmirī grammar entitled the Kāsmīra-śabdāmṛtā,\(^1\) and by the present writer in his Essays on Kāsmīrī Grammar and in his Kāshmirī Manual. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrinagar, and hence by purists banned from literary Kāshmirī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

\(^1\) Published by the Asiatic Society of Bengal in the Bibliotheca Indica.
others are additional forms allowed in Śrinagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is rāṭun, to cause to seize, which is not in Īśvara Kaula’s very full Dhātupātha. It is the causal of the verb rāṭaṇ, which is of frequent occurrence. The other is the word gwāśh, instead of gāśh, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard na, not; but nu occurs once, and a poetical equivalent is now.

In Persian the words shāh and pādshāh, a king, sometimes appear with the ā of the final syllable shortened, so that we also find shah and pādshah. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmiri rule, a short ā after sh becomes ē, so that we get both shāh and seēk (in shāhmār or shēhmār, a python) and pātashāh and pātashēk. In the second word it will be observed that, as is frequent in borrowed words, the Pāṇḍāci Prakrit rule of hardening the sonant ā to ā is followed. On the other hand, Sir Aurel Stein always writes the word pādshāh or pādshah with a ā. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmiri of Śrinagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in ār which indicate professions (iv, 99), such as rangār, a dyer; sōnār, a goldsmith; mānār, a lapidary, and so on. The only noun of this group occurring in the Tales is sōnār, a goldsmith, and this G.K. persistently writes sōnar, with a full ā. In Kāshmiri, when the vowel of a monosyllable is ā followed by an aspirated surd consonant, the ā takes the sound of the ā in the English word “hat” (Essays, p. 6). Gōvinda Kaula attempts to represent this sound in the word
INTRODUCTION

krakh, outcry, by ē, and writes krēkh. Possibly this represents a real variation of pronunciation. In villages a followed by ֶ-mātrā is often pronounced i. G.K. has reproduced this in one instance in the word paṇāw (iv, 7), which he here writes paṇin, and which Sir Aurel Stein represents by paṇ'ēn. Another instance of village pronunciation recorded by G.K. is the substitution of o for u in tahananāwun for tahananāwun, to cause to cast (x, 13).

In the Kāshmiri of Īśvara Kaula the sound represented by o is changed to ũ before ֶ-mātrā, i, or y. Thus from kōd, imprisonment, we have kūd, a prisoner, with a dative singular kūdis. G.K. never indicates this last change. Thus he writes kōd, kūdis; sōty or sūtin for sūty or sūtin, with; pōntsyum* for pāntsyum*, fifth.

As regards consonants we may first note that in the villages the letters d and r are frequently interchanged. This r is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like khālun or khārun, to mount; wālun or wārun, to bring down, in which r is in standard Kāshmiri interchangeable with a dental l. We thus find that in the villages there is free interchange between a cerebral d and a dental r, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of d and r in several instances, such as lārun or laqun, to pursue; kūr* or kūd*, a daughter; mor* or mod*, the body; thūr*-kani or thūd*-kani, backwards; tshāqun or tshārun, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples mor* and mod* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has d Sir Aurel often has r, and
vice versa. This illustrates how nearly akin these two letters were as they issued from Hátim's mouth.

The pronunciation of the Persian letter ژ ژال in borrowed words varies. Sometimes we have z as kākas, paper, and sometimes d as in kākad, paper, and gudorun, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. bātha for bāta, words (xii, 25), and ḥōth for ṭōth, beloved (vii, 4). There are no other instances of such aspiration or dissipation, although Sir Aurel's transcription seems with both. We have a solitary instance of the insertion of w in the word gwāsh for yāsh, already mentioned. It is probably connected with the Sanskrit kāṣa.

In the declension of nouns there are a few examples of departure from the rules laid down by Íśvara Kaula. According to him the suffix of the indefinite article is āh, as in kālah, a time. Musalmāns drop the h and write kāla. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article āh, ā. This is, however, rather a matter of spelling than one of pronunciation, as the h of āh is ha-e mukhtaft.

The singular agent of the first declension ends in -an, as in āsāran, by a thief. The word sōnar (for sōnar), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is sōnar, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gövinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hátim.

According to the rule laid down by I.K. the suffix un of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have sapharun, of a journey. More directly contrary to the rule is the phrase ashākun tab, the fever of love, in v, 10, a prose passage.

According to I.K. the plural agent of the first and fourth declensions ends in -au, and of the second and third declensions in -yau. G.K. very often writes these -av and -iv
respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgari character. Elsewhere in Kāshmiri the diphthong 'au is at the present day pronounced exactly like o, and is, in fact, a superfluous letter. But in the plural agent the u of au is almost consonantal. Perhaps w would represent its sound better than u, but aw could not represent the sound of the au. Sir Aurel Stein generally writes this diphthong au, and this is probably the best way of representing the sound. In Kāshmiri the sound of व is something between a labial (not a dento-labial) v and a labial w, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it v and sometimes w, a confessedly inaccurate, if convenient, method. The following are examples of the use of -au by G.K.: asmanav, dovan, khabardarav, malakav, navav, nazarbav, phakirav, pı rave, satav, teorav, teurav, yimav, zanimav. These all belong to the first or fourth declension. For the third declension we have mōdariv, zaniv. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, yimov for what I.K. would write as yi mav, and this probably represents the pronunciation as nearly as the Nāgari character (विनोक) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with au and yau.

The postpositions used are those commonly employed. Reference has already been made to the use of sōty and sōtin for sūty and sūtin. The word pēth means "on", and pēthā "from on", but in x, 3 and x, 10 pēthā is exceptionally employed with the meaning of pēth.

As regards pronouns, the proximate demonstrative pronoun yih, this, has a masculine form in the nominative-singular, yuh (xii, 5) or yuh (ii, 9, 11; x, 12). In xii, 5 yuh, as masculine, is opposed to yih as feminine. Yih, of course, is also used in the masculine. These masculine forms yuh and yuh are not mentioned by I.K. There are a number of emphatic forms, viz. yihāy, yihāy, yuhāy, yōhāy, yuhāy (all masc.); yihāy
(fem.); and various inanimate emphatic forms such as yiy, yiy, and yi. None of these are mentioned by I.K.

The defective pronoun nóth, nómis, appears under the form némis for the animate dative singular (v, 9; xii, 15). The other forms used (nóm, nóman, nóman) all have ò. The relative pronoun has its nom. sing. fem. yòsa instead of I.K.'s yòssa. Similarly the interrogative pronoun has its nom. sing. fem. kusa instead of kòssa. Its inanimate dative singular is the regular form kath, with a colloquial form kathó (xi, 11).

The indefinite pronoun kèh, anything, is pronounced kèh by Musalmans, and this is followed by Hātim. Similarly we have the Musalman kèntshàh for kèntshàh, anything. There is a nom. plur. masc. kèh' which is not given by I.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring y, u has been changed to ò, so that a masculine form appears under a feminine guise. These are chêyêy for chuyêy, if there is to thee (ix, 6), and chêy for chuy, he is verily (xii, 6). In one case óst, they were, is changed to òst, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus kar, make thou. But if a pronominal suffix is added, u is inserted as a junction-vowel, as in karu-n, make thou him. The explanation of this is that the 2nd singular imperative originally ended in u (as in *karu), and that this u has been dropped in the modern language. We have a survival of the old form in gatshu, go thou (xi, 11). To this also must be referred the forms khyû (x, 5) and khyû (x, 12), eat thou. These represent the modern kèh and an older *khèhu. The 2nd person plural imperative of tràwun, to let go, is tròviv. In x, 5 we have a variant tròviv. This is hardly more than a variation of spelling.

In the past conditional the Hindû Śrimgar dialect makes the 1st person singular end in hò (e.g. karahò) and the 3rd person singular in hè (karihè). Musalmans shorten these final syllables to ha and hè respectively. G.K.’s transcription generally, but not always, follows the Musalmān idiom. Thus,
INTRODUCTION

while we have karahō (viii, 11), we have also wuchaha (vii, 10), I should have seen; máraha-th (ii, 11), I should kill thee; wuchaha-n (ii, 5), I would see it. So, for the 3rd person, we have tsārihē (vi, 14), he might pick out; and shābihēk (xii, 5), she would have been beautiful. The final h in the last is hā-e mukhtāfī.

In the past tenses we have, for the first past, the irregular pārun, he put on (clothes), from pāirun. For the second past and other pasts in ōv there is a strong tendency to weaken the ōv by the substitution of a short vowel. Thus gudāriv (v, 9), it happened, for guzaryōv; gav (iii, 1), he went, for gauv; khēv (ii, 2), eaten, for khyauv; pēv (viii, 9), he fell, for pyauv. Similarly, for the plural, we have khēy (x, 2), they were eaten, for khyēy; niy (v, 9), they were taken, for nīy. In hāreyēkē (x, 5), for hāreyyēkē, it (fem.) remained over and above for them, the omission of the first y is merely a matter of spelling, as a long ē is commonly pronounced as if a y preceded it.

There is a similar shortening in the perfect participle, as in gamotā (viii, 1, etc.), gone, for gomotāe; mumotā (ii, 4, etc.), dead, for mūmotā; pēmotā (viii, 9), fallen, for pyōmotā.

In the extremely village style of story xi we find the suffix of the kē genitive, instead of the usual suffix motā, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahāri language spoken immediately to the south-east. The examples are thēōke, stationed, and nyōvakē, dispatched (both nom. plur. masc.) (xi, 6), for thēmēkē and nyōvakē respectively.

There is an irregular form of the conjunctive participle in the same poem. It is kārithan (xi, 10), having made, in place of the standard kārith.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have mōkalāwahun (x, 1) for mōkalāwōn (mōkalāwaw + n), we shall complete it. The suffix wā of the 2nd person plural very often drops the final a, as in khēyēv for khēyēva, it (fem.) was eaten by you (x, 12); kāremaw for kāremāwa, they (fem.) were made by me for you.
(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjabi singular suffix je. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus bani, it will become, bani-v, (I say to you) it will become (ii, 7); dima-v, (I say to you) I will give (ii, 8); tsali-v, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are wanamowa for wana-wa, I will say to you (x, 1, 2), and wamekmowa for wamekmwa, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for wanamowa (wanawa) is wanoaw.

Instead of karukh, make thou them, we have (xii, 19) karuhukh.

Before discussing the details of Hātīm’s pronunciation as illustrated by Sir Aurel Stein’s transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word amisy— which is amis, to him, combined with the emphatic suffix y, to which mātrā has been added as a junction-vowel— is invariably divided before the s, so that we get amysuy, amisuy, or some such form. So anēhash, they brought (anēkh) to him (as), is written ayye has; the corrupt Arabic aslāmalikum, may the peace be upon you, is written aslā malakum; bögrēmey, I divided (bögrēm) verily (ay), is written bąge remat; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in bōhsa for bōh hasa, I, Sir; bēbindaw for bēbi andaw, within the breastcloth; and chētal for chēh tal, she is below. In reproducing Sir Aurel Stein’s text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātīm, who, of course, knew nothing of Kashmiri grammar, pronounced the words. To him amisy was two words—ami and s'y—and so on for the others. We thus have a valuable illustration of how languages
change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as pādshāh, with a d, while Gōvinda Kaula equally invariably records it as pātashāh, with a t. Hātim was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhmaṇ affected by no Musalmān prejudices, wrote the word as it is pronounced in Srinagar, with the typical Piśāca change of d to t.

Turning to the vowel a, we find that it is occasionally interchanged with a-mātrā in an unaccented syllable. Thus we have both bē bahā and bēbēhā, priceless, and maha bahā, and maha bākān, for G.K.'s mahalākān, the harem of a palace. Much more common is the interchange of a and e, as in bāgas and bāgās, G.K. bagās, to a garden; dalīla and dalīla, G.K. dalīla, a story; dar and dār, G.K. dār, in; saudāgar and saudāgar, G.K. -gar, a merchant; zanāma and zanāma, G.K. zanāma, a woman; and many others. Very similarly we have the interchange of a or e with g-mātrā, as in jānqvār and jānqvār, G.K. jānāvwār, a bird; khabār and khabār, G.K. khabār, news; kāvandās, kāvandās, kāvandās, kāvandādas, and khāvandādas, G.K. khāvandās, to a husband; halāmas and halāmas, G.K. halāmas, to a skirt; and mārvātālan and mārvātālan, to executioners.

The sounds o and e seem to be absolutely convertible. Thus we have adā, adā, adā, and adē for G.K.'s ada, then; āna and āne for G.K.'s āna, a mirror; chā and che for G.K.'s chē, she is; chās and ches for G.K.'s chēs, I (fem.) am; dakhā nāvān for G.K.'s dakhānāwān, leaning upon; gudā, gudā, gudā, and gude for G.K.'s gōda, at first; hāsī and hase for G.K.'s hase, Sir; hāvēnam (G.K. hāvanam), they will show to me, and vālē nam (G.K. vālānam), they will cause me to descend, both in the same line; házrat, házrat, házrat, házrat, házret, and házret, all for G.K.'s házrat-i, a certain title; jāye and jāye, G.K. jāyē, in a place, in two consecutive lines, also jai and jāy; kāta, katha,
and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kave*, I shall do; *kala*, *kala*, and *kale*, G.K. *kala*, a head; *karta* and *karte*, G.K. *karta*, please do; *mara va tlan*, *mara va telan*, *mara va tilan*, *mara va tlan*, *mara va tilan*, etc., G.K. *mara va tlan*, to executioners; *pete*, *pete*, etc., G.K. *pētha*, from on; *yela*, *yelu*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *rahit*, G.K. *rahit*, having seized. Sometimes it is written *at*, as in *amit* or *amit*, G.K. *amit*, by him. It becomes *at* in *lātr*, G.K. *lari*, at the side, and in one instance we have *o*, in *moris* or *modis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *dohā*, *dohś*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardāran*, by the watchmen (elsewhere *kha*-). Cf. *lātr* above. We have unaccented *a*-mātrā becoming *i*-mātrā in *āsna* or *āsna*, G.K. *āsna*, for being. In the word *tulāri*, for G.K. *tulāri*, by a bee, *a*-mātrā appears as *u*.

In standard Kāshmirī, after *sh*, *a* is pronounced as *e*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shehar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.                        Sir Aurel Stein's transcription of Hātim.

*shēh*, six,                                        *she*,
*shēhara*, from a city,                              *shahera* and *shehera*,
*shēharāḥ*, a city,                                   *shehra*,
*shērik*, a partner,                                   *shērik*;

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shahon* for G.K. *shēhan*, to the six; *shahmāras*, G.K. *shēhmāras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *garāś*, and
gara; G.K. gara, a house; doha, doha, etc., G.K. dōha, on a day; sar, sura, sar, and sur, G.K. sara, investigation.

In standard Kāshmirī a borrowed word ending in a consonant preceded by a long ā often adds a final short ā. Thus jahāz, a ship, becomes jahāza; nishān, a sign, becomes nishāna, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final ā. These are chālāna, G.K. cālān, an invoice; lāl and lālā, G.K. lāl, a ruby; mālā, G.K. māl, property. We have also ā added in dopasa, G.K. dopus, said to him, and chukā, G.K. chukh, thou art.

In the standard dialect, when ā is followed by ā-mātra it becomes ā. Sir Aurel Stein usually represents this sound by ə. A good example is the feminine genitive postposition which G.K. writes sūnzə, and which Sir Aurel usually writes sunz. Occasionally he represents it by u. Thus we have also sunz; āsus, G.K. āsəs, she was to him. For G.K.’s thūdə or thūrə, on the back, we have tūd, tūr, and tūr. The syllable "y is represented by wy, ūy, and ūi. Thus G.K.’s tamis'y, to him verily, becomes tamisuy or tamisuy, while timan'y, to them verily, becomes timanai. Another example of the representation of ā by ə is G.K.’s wūshə, she descended, which becomes vūš (iii, 2), and the same word also represents G.K.’s wūshə, she went up (iii, 1, 3).

The letter ā or ə, when final and representing the indefinite article, is usually shortened to ə or ə, as in doha, G.K. dōha, a day; dalīla and dalīlā, G.K. dalīlāh, a story; zāla and zālā, G.K. zālāh, a net. Similarly, although there is no suffix of the indefinite article, shōra ga and shōraga, G.K. shōra-gā, an outery. Often, however, as, for instance, in some of the above examples, the long ā is retained.

When ā is followed in G.K.’s dialect by ā-mātra, by i-mātra, or by ū it becomes ū, and this same ū also usually represents the pronunciation of the diphthong ai. Sir Aurel Stein sometimes represents this ū by ā, which according to his phonetic system represents approximately the same sound. Thus—
KASHMIRI STORIES AND SONGS

G. K.                                Hātim.
bōy, brothers,                      bōy,
dāōd̲l̲a̲d̲a̲y̲, suffering,            dāōd̲l̲a̲d̲a̲y̲, 
dō̌n̲, a pomegranate,               dān,
dār̲, holding,                       dār,
gō̌j̲a̲n̲a̲s̲, he caused me to waste away, gō̌j̲a̲n̲a̲s̲,
khōrīs, for a khār weight,          khōrīs,
kōṭyāh, how many?                   kār̲a̲,
mōj̲, a mother,                      mōj, mōj,
and others.

For original ai we have—
pōd̲a̲, manifest,                    pōd̲a̲, pād̲a̲,
gōb, hidden,                        gāb,
kōd̲, imprisonment,                  kād,
gōr, different,                     gōr̲i, gār.

About equally often this o is represented by ō, corresponding to my ō, and therefore sounded something like the au in "awful". Thus—

ōlis, to a nest,                     őlis,
ōr̲a, a shoemaker's awl,            őr,
ōzīz, poor,                         őzīz,
ōs̲a̲s̲, she was to him,              ős̲a̲s̲,
boḷbōs̲h̲a, chirping,                boḷbōs̲h̲,
gum-royt, losing one's way,         gum̲r̲a̲ yiy,
āsh̲n̲a̲v̲, relations,                as̲š̲n̲a̲v̲, őš̲n̲a̲v̲,

and others. For original ai we have—
ona, a mirror,                      őne, őna,
pōd̲a̲, manifest,                    pād̲a̲, pād̲a̲,

and others.

Very often this o is represented by a simple a, as in—
bōd̲h̲āl̲, a prison,                 bānd̲h̲āl̲,
dasōn̲a, verily burning,            dasān̲a,
gōs̲, they went for him,             gās,
judōyi, separation,                zhudāśi,
INTRODUCTION

G.K.  
kəshirə, Kāshmiris,  
zōlith, having burnt,
and others. For original ā we have—

gār, different,  
khorāth, alms,
sōlās, for an excursion,  
and others.

The word myōnə, mine (fem.), appears in various forms, viz. mēn, myč, mven, myēn, and mveňy, in all of which the ō is represented by e; whereas for the corresponding cyōnə, thy (fem.), we have chvān, chvānə, and chvānə.

We have seen that G.K. usually represents ā by ō, as in kōd for kūd, sōty for sūty. Sir Aurel Stein writes for these words kād, kādə, and kūdə, and sāt, sātə, etc., respectively.

When ā is followed in G.K.'s dialect by u-mātrā it becomes ď, and Sir Aurel Stein almost always gives for it his sign ď, which represents the same sound. Thus—

G.K.  
ākhun, a teacher,  
ōnə, a nest,  
ōsə, he was,  
ōy, he came to thee,  
bōwun, he explained,  

Hātim.  
ākhun, ākhun,  
āl,  
ās, āsə, ās, os,  
dy, dy,  
bāvan,  

and many others. It will be seen from the above that ā, ď, and ə are also used to represent this sound. So, for khorānī, to the lady, we have khātānī and khātānī; for lōyun, he struck, lōyun and lāyun; for sōrūy, all, sārūy, sārūy, sōrī, and sōrū; for bōwə, manifested, bōy. There are many other similar examples, and from the above it will be seen that G.K.'s ə and ď are represented indiscriminately by ə, ď, and ā.

The vowel ē is, we have seen, interchangeable with a. It is also liable to be shortened to e-mātrā when final, as in bāye, bāyə, or even bai, for G.K.'s bāye, to a wife.

We have already noticed that in Kāshmiri a after sh becomes ē (i.e. Sir Aurel Stein's ē). In one instance Hātim
has ə for this ɛ, G.K.'s shêlch, hesitation, being represented by shuk or shôk.

It is well known that the average Kâshmîrî is unable to distinguish between the letters e and i, whether long or short. In this way Hâtîm gives ɛ instead of G.K.'s i in the following—

G. K.  
biθi, seated (m. pl.),  
grist-i-bây, a farmer's wife,  
phêrith, having returned,

Hâtîm.  
buθi, bethu, and bâthi,  
grést bây,  
phêrith, phêrith, or phêrit,  
and others. It will be observed that, in the case of bâthi, i has become ə. Similarly, G.K.'s rînzi, balls, is represented by rînz, rûnz, or rûnz; and his trêsh, thirst, by trêsh or trâs. Owing to the confusion of a and e and of i and ɛ (Stein's e), we sometimes have a for i. Thus G.K.'s grist-i-bâyê, to a farmer's wife, becomes grêsta bâye, grêsta bâye, or grêst bâye. Similarly, G.K.'s dâpziêkh, thou must say to them, is represented by dabsi hêk or dabeza hêk; G.K.'s wâsci, you should descend, by vaqsa; and yîth, to this, by yet, yath, yat, and yat.

As regards u, we occasionally observe hesitation as to quantity. Thus G.K.'s dopenas, he said to him, is represented by both dopenás and dopunás; and his yûsuph, Joseph, by yûsuft, yûsuft, and yûsuf.

Just as in the case of e and i, so ordinary Kâshmîrîs are unable to distinguish between o and u. There are numerous examples of this in Hâtîm's language. A few will suffice here—

G. K.  
borun, he filled,  
kodun, he brought out,  
kutwañan, by the policeman,  
notu, a pitcher,  
pûrun, he put on,

Hâtîm.  
borun and bujûn,  
kodun, kudun,  
kotwañan, kutwañan,  
mut,  
pûrun, pûrun.

The Persian kʰûbsûrat, beautiful, becomes kʰobsûrath in G.K., for which Hâtîm has kʰob sûrat and kʰob sûrat.

Once or twice we find u interchanged with other vowels. Thus we have che for chuh, he is; and (once each) chiy or chir.
for chuy, he is verily. The imperative shun, cast thou, is represented by sān, but elsewhere the u of this word is preserved. After y, u or o has a tendency to become ū, as in dvātuk, dyātuk, dvāthuk, or dvāthuk, for dyātukh, they gave; kvātun or kyātun, for kyotun, he began.

An initial ū in Kāshmiri is always pronounced wu. This is not usually the case with an initial ṝ, but G.K.'s ṝra, thence, is represented not only by ṝra and similar forms, but also by ṝda.

It is well known that ē and ē are usually pronounced in Kāshmiri with a short y before them. Thus ṝ, ṝ. This y is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this y either as a small letter above the line or as a full y. Examples will be found on every page of his text. A few are given here—

G.K.  Stein.

khēkh, thou wilt eat,  kyek,
khaṇān, eating,  khyān, khyevān, khavān,  
kēth, in,  kvāth, khyāth, kvet, kyet, 
pētha, from,  pēta, pyēt, pēth, pētha.

It will be observed that y is sometimes used instead of ē. Other similar cases are—

kēta, how?  kyata, kveta, kveita, khyatha 
khaṇi, on the haunch,  kunya, 
nēta, railings,  nāya,  
zēni, he will conquer,  za'ni, zeyāni.

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmiri possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Ḥātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word ghāsh (viii, 9), for gwaš or gāš, light, which Sir Aurel writes elsewhere as gāš (five times).

But Ḥātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are
written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatšen*, to go, is always written *gatšen*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kashmiri of Īsvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

<table>
<thead>
<tr>
<th>Musalmān</th>
<th>Hindū</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>krāc</em>, outcry,</td>
<td><em>krākh</em></td>
</tr>
<tr>
<td><em>thap</em>, seizing,</td>
<td><em>thaph</em></td>
</tr>
<tr>
<td><em>rat</em>, blood,</td>
<td><em>rath</em></td>
</tr>
<tr>
<td><em>nath</em>, palsy,</td>
<td><em>nath</em></td>
</tr>
<tr>
<td><em>kāts</em>, glass,</td>
<td><em>kātsh</em></td>
</tr>
</tbody>
</table>

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration:

For the letter *b* we may take the Arabic borrowed word *subāhan*, at dawn, for which H. has *suban*; but how
inconsistent he is in this is shown by the following cognate forms: subu for subuh; subahanas for subahanas; and subhas for subhas.

We have said that the letter c is almost always aspirated to ch. Similarly, the aspiration of ch (very common in the auxiliary verb chuhy, he is) is generally retained. But, in one instance (i, 13), cuuy is written for chuhy, he is indeed. Another similar case is that of the verb wuchun, to see. In this the ch is usually retained; but we have wuchhan (ii, 5) for wuchahan, wucuk (ii, 4) for wuchukh, and wucun (ii, 8) for wuchun.

Of more frequent occurrence is the aspirate kh, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word khub, well, always preserves its aspiration, khub, a dream, becomes kub and kav; khabar, news, is spelt kobar, etc., in the first five stories, and khabar, etc., afterwards; and Khoda, God, becomes Kudá, etc., in i–vi, and Khudá, etc., afterwards. Similarly—

khalat–shahi, a royal robe, becomes kalti shahi.
kham, unripe, khám, and kám.
khumar, languishment, kumar.
khan, N.P., khan (ii,1) and kan (ii,12).
khoni, on the haunch, kunya.
khar, an ass, khar (iii) and kur (v).
khoran, to the feet, kurna.
khash, a cut, kash.

The verb khasun, to ascend, retains the aspirate, except in forms derived from the past participle hot, in which the aspiration sometimes persists and is sometimes lost, giving forms such as hot, kut, and kut; hot and ko, kais; khas and kas.

Khota, than, becomes kota, kuta, and kota.
Khoota, a lady, kotha (v) and khatün (x, xii).
Khathih, secretly, kothith.
Khavan, a husband, kavand (i–viii) and khavand (x–xii).
The verb khyon, to eat, as a rule has k in the earlier tales and kh in the later, but this is not universal. Thus we have khyān for khēv, eaten, in ii, 2. Occasionally also the cognate Shina language disaspirates in this word.

Khowmat or khowmat, service, becomes khowmat (ii, 3) and kismat (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the kh represents the Indian aspirate or whether it represents a Persian ķ. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial kh is not so common, but we can quote poka for pakha, wings; tākht (x, 12) and tākit (xi, 13) for tākHzth, certainly; vutamak for vottamuk, upside down.

Final kh occurs in akh, one, which is represented both by ak and qkh in all parts of the tales, though akh occurs only in i, 4, and four times in xii. For phakh, a stink, we have only phak.

Initial ph is preserved in the phak just quoted. For phamb, cotton wool, we have phamb and pamb, both in viii. For phardā, on the morrow, we have pardā; while the verb phērun, to regret, loses its aspiration twice and preserves it once in viii.

Medial ph occurs in naphbus, for the belly, which H. pronounced naphbas (x, 3).

Final ph occurs in the word thaph, grasping. It appears under the forms thaph, thap, and tap.

Although not strictly an aspirate, we may here quote the shh in the borrowed Arabic word mashhur, celebrated, which H. (xi, 3) pronounced masuḫur.

Initial th occurs in the following: in thud (thod), erect, it is preserved. For thūr, a shrub, we have tūr, and for thūṛ or thūḍ, on the back, we have tād, tār, and tor; thūṃḍ, butter,
INTRODUCTION

preserves the th; but for thaph, grasping, we have thaph, thap, and tap. The common verb thāwun, to place, generally preserves the th, but we have thāvum and tāvum, and, for thāvitau, tāvitau.

Medial th occurs in the following: atha, a hand, becomes both atha, etc., and ata, etc., the aspirated forms occurring most frequently in the later tales; butha, a face, is always but; so, for athrūma, the woodworm, atar; for katha, stories, katha, etc., and kata; nētār, a wedding, nētār (xii) and nētār (viii); pathar, downward, pathar and patar, etc.; wotha, descended, vat and vath, and similarly in derived forms; and similarly wotha, ascended, also becomes vat or vath. Other examples are rathrith for watharith, having spread out, but this verb fluctuates as regards the aspirate in other forms: wōthus, arose to him, becomes wothus, etc., or votus; and wōthith, having arisen, vithit and vithit. Sāthāh, a moment, becomes sātha or sāta.

For final th the pronoun ath generally becomes at, except that we have both at and ath in xii. Conjunctive participles, such as wōtith just cited, almost always end in t, the termination being frequent only in xii; the postposition kēt, in, becomes kvet, etc., except in xii, where we have kvūth, etc., with exceptional aspiration of the k. The distributive particle prath always becomes prat. Pronominal datives, such as tath, kath, etc., follow ath in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial th the only real example is thaharān, awaiting, for which H. has tahārān.

There are more examples of medial th, such as bōntha, in front, which always has the dental t, as in bōnta, etc.; byāthu, seated, and its derivatives also generally disaspirate the th, except in xii, which also retains the aspiration. Kutha, a room, also disaspirates except once in x, 7, where we have the dative kuthā, while in x, 8 we have kutis and kūsis; the ablative postposition pētha occurs in several forms, peta, pyete, pētha, pētha, and pātha, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of pōthu or pōthin, like,
for which we have pāṭhī, etc., and pāṭhā, etc., and pāṭin and pāṭhin. The common word sēṭhā, very, much, appears as sēṭā, etc., and sēṭhā, etc., it being noted that both forms occur in xii; tōṭhā or tōṭhā, beloved, is always tōṭ, and zēṭhā, long (m.pl.), becomes zēṭhā.

Initial ṭh is always disaspirated by H. Thus the word tšunun, to throw, is always tšunun, and so for all others.

As for medial ṭh, in the verb gatshun, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun kēṅṭhā, something, which appears under many forms, in none of which does an aspirated ṭh appear. Similarly, we have maṭa and maṭe for maṭhi, on the shoulder; ratshena for ratsh-hana, a little; vute for wūṭhā, she went up, and also for wūṭhā, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every c is aspirated by H. The solitary exception is the word cēšma, an eye (i, 3), which appears as cēšma. Thus we have—

G.K.  
čēnda, a pocket,  
ciṭhā, a letter,  
bacē, young ones,  
bacūtā, to be released (fem.),  
naṅistānūcē, of the canebrake,  
raṭcēn, she took them (fem.),  
zacē, rags,

H.  
chandā.  
chit.  
bache.  
bachāvīny.  
nayis lān nācch.  
rachēn.  
zache.

Reference has already been made to the aspiration of g in gāśh, for gāśh, light.

Examples of the aspiration of k are:—

G.K.  
kīrā, a daughter,  
kōmbakas, for help,  
kātā, how?  
kēṅṭhā, something,  
kāsun, to shave (xii),  
kotā, a son (xii),

Hātim.  
kūd, khūd.  
khumba khas.  
kvēta, khvātha.  
kyē tsa, etc., or khvē tsa.  
khāsun.  
khuth.
For the aspiration of p, we have put, puth, phot, or phut, for potu, back again. Shinā has phot for this word.

For the aspiration of initial t, we have tal or thal, for tat below; tot, tut, or thuth, for totu, thither; and thay for táv, exhaustion.

Medial t is also sometimes aspirated. The termination ta of the polite imperative often becomes tha, etc., as in kartha or karte, for kartha, please to do; suntha for shanta, please to throw. So also the termination motu of the perfect participle becomes muth in on muth, for onmotu, brought; votumut or votmunth, for votumotu, arrived. The t in dyutu, given, is aspirated in dyut or dyuth, for dyutu; dūtuk or dūthuk, for dyutukh, they gave; ditin, for ditin, he gave them. Similarly—

G.K. 
Hatin.

kyutu, for, 
khut, kut, kyut, kyuth, kyuth.

ratu, a jewel (in 
composition), 
rotu, rothu, rothu.

sata, at a moment, 
sat, sathu, etc.
sat, satth, satthu, etc.

saty, with, 
 tot, tut, thuth.

totu, thither, 
votu, arrived, 
vot, etc., or voth.

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmiri, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in duṭakh or duṭakh, cutting in two; dal or dal, a leaf; and wotkun, to arise, as compared with the Hindi uṁhā. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmiri poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the Rāmāvatārāvartha, the proper name Vindrazith, Indrajita, rhymes with dūthu, seen, in verse 699, and with bithu, seated, in verse 872.
In the village Kāshmiri of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as dāk, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hātim</th>
</tr>
</thead>
<tbody>
<tr>
<td>t for ū</td>
<td>gātō, skilful (f. sg.), gātij.</td>
</tr>
<tr>
<td>gātōl, skilful (m. pl.), gātily.</td>
<td></td>
</tr>
<tr>
<td>hatis, to the throat, hatis.</td>
<td></td>
</tr>
<tr>
<td>khatith, secretly, khatith.</td>
<td></td>
</tr>
<tr>
<td>notu, a jar, nut.</td>
<td></td>
</tr>
<tr>
<td>phutun, to be broken, phut.</td>
<td></td>
</tr>
<tr>
<td>phutūwa</td>
<td></td>
</tr>
<tr>
<td>phuturun, to break, phuturhas.</td>
<td></td>
</tr>
<tr>
<td>phuturukh</td>
<td></td>
</tr>
<tr>
<td>phuturyān, but phuturyān.</td>
<td></td>
</tr>
<tr>
<td>ratun, to seize, rot̊i.</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION

Literary Dialect.

rōt
rūf
rōt"mot
but (causal) rōt"mot
rōtun
rūf"nakh
ratith
rōt"wa

(tāhāl, servants,
trōt, a necklace,
but trātis (sg. dat.)

sātāhāl, a school,

sātun, to cut.

sōt
sātān
sātun
sāt"nam
sātanas

but sātanasā

sātith

th or t for th.

āth, eight,
bēthun, to sit down.
bith
byūth

byūthkus

bōntha, before,

but bōnθ

dēshun, to see,
dyūth

dyūθhum
dyūth"may
dyūth"mot
dyūθuth
<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hätim</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kuṭh&quot;</em>; a room.</td>
<td><em>kuṭi</em>.</td>
</tr>
<tr>
<td><em>kuṭh</em>¹</td>
<td><em>kuṭ</em></td>
</tr>
<tr>
<td><em>kuṭh&quot;</em></td>
<td><em>kuṭhā</em>.</td>
</tr>
<tr>
<td><em>kuṭhis</em></td>
<td><em>kuṭhis, kutis, kuṭis</em>.</td>
</tr>
<tr>
<td><em>myūth&quot;</em>; sweet.</td>
<td><em>myūt</em>.</td>
</tr>
<tr>
<td><em>pēth</em>, on.</td>
<td><em>pēth</em>, <em>pēt</em>, <em>pyet</em>, <em>pyet</em>, <em>pēth</em>.</td>
</tr>
<tr>
<td><em>pētha</em>, from on.</td>
<td><em>pēta</em>, <em>pyete</em>, <em>pēth</em>, <em>pētha</em>, <em>pētha</em>.</td>
</tr>
<tr>
<td><em>pōṭī</em>, like.</td>
<td><em>pōṭī</em>, *pōṭh&quot;, <em>pōṭh</em>.</td>
</tr>
<tr>
<td><em>ratun</em>, to seize.</td>
<td><em>rat</em>.</td>
</tr>
<tr>
<td><em>rath</em></td>
<td><em>rath ta</em>.</td>
</tr>
<tr>
<td><em>rāṭha</em></td>
<td><em>selā</em>, <em>setā</em>, <em>sethā</em>, <em>sethā</em>.</td>
</tr>
<tr>
<td>*sēṭhā&quot;, very.</td>
<td><em>tahērān</em>.</td>
</tr>
</tbody>
</table>
| *thaharān*, stopping. | |}

*d* for *d*.

| dakhanāwān*, leaning on, | dakhe nāvān. |
| dākas, for a stage, | dākas. |
| dēshun*, to see. | dēshān. |
| dēshun* | dēshun. |
| dēshūth | dēshit. |
| gandun*, to tie. | |}

| gand | gand. |
| gānd¹ | gānd¹, gāndi. |
| gānd"māt" | gānd"mati". |
| gāndin | gāndin. |
| gondun | gondun. |
| gondun* | gondun*. |
| gondūn* | gondūn*. |
| gandīth | gandīt. |
| gāndī"zēs | gānd"zes. |
INTRODUCTION

This last change occurs only when _blend_ is initial or protected by a preceding \( n \). A medial \( \delta \) is interchangeable with a dental \( r \). See below.

B. Cerebrals where we should expect dentals—

<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hátim</th>
</tr>
</thead>
<tbody>
<tr>
<td>( t ) for ( t )</td>
<td>( b\delta ), ( b\delta ), ( b\delta ).</td>
</tr>
<tr>
<td>( m\delta ), me also,</td>
<td>( m\delta ), ( m\delta ).</td>
</tr>
<tr>
<td>( r\delta ), a jewel (in composition)</td>
<td>( r\delta ), ( r\delta ), ( r\delta ).</td>
</tr>
<tr>
<td>( t\delta ), there,</td>
<td>( t\delta ), ( t\delta ), ( t\delta ), ( t\delta ).</td>
</tr>
<tr>
<td>( y\delta ), where,</td>
<td>( y\delta ).</td>
</tr>
<tr>
<td>( th ) for ( th ),</td>
<td>( b\delta ).</td>
</tr>
<tr>
<td>( b\delta ), words,</td>
<td>( h\delta ), ( h\delta ), ( h\delta ), ( h\delta ).</td>
</tr>
<tr>
<td>( h\delta ), having taken,</td>
<td>( h\delta ), ( h\delta ), ( h\delta ), ( h\delta ).</td>
</tr>
</tbody>
</table>

Compare \( r\delta \) and \( r\delta \), for \( r\delta \), a jewel, above.

A. \( d \) where we should expect \( r \)  

<table>
<thead>
<tr>
<th>Literary</th>
<th>Hátim, ( \delta ), etc., ( v\delta ), and ( e\delta ).</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \delta ) for ( d )</td>
<td>( a\delta ), from justice,</td>
</tr>
<tr>
<td>( m\delta ), he died,</td>
<td>( m\delta ), ( m\delta ).</td>
</tr>
</tbody>
</table>

In Kášmiri the letter \( r \) is a dental letter, not a cerebral as in the Indian Madhyádésa. We see this in the frequent interchange with a dental \( l \), as in Hátim's \( m\delta \) or \( m\delta \), for literary \( m\delta \), father. The same is the case in the North-Western languages, Sindhi and Lahindá. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hátim's dialect, between medial \( \delta \) and medial \( r \). Thus we have—

<table>
<thead>
<tr>
<th>Literary</th>
<th>Hátim</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \delta ) where we should expect ( r )</td>
<td>( \delta ), ( \delta ), ( \delta ).</td>
</tr>
<tr>
<td>( g\delta ), to make.</td>
<td>( g\delta ), ( g\delta ).</td>
</tr>
<tr>
<td>( k\delta ), a bracelet,</td>
<td>( k\delta ), ( k\delta ), ( k\delta ).</td>
</tr>
<tr>
<td>( k\delta ), (G.K. also ( k\delta )), a daughter,</td>
<td>( k\delta ), ( k\delta ), ( k\delta ).</td>
</tr>
</tbody>
</table>
KASHMIRI STORIES AND SONGS

| kōrē | kōd¹, kōdve, kōdye, kōdvi, kōdve, kōrē, kōrē. |
| kōri | kōdve, kōdve, kōdvi, kōrē. |
| kūr³ | kād³. |

lahun (G.K., also lādun), to pursue.

| lārān | lārān, lādān. |
| lāryōmot⁴ | lādżomut. |
| lāryāv | lādyāv, lādyāv. |
| lāryēyēs | lādyēys. |

mōr⁵, he was killed.

| parun, to read, recite. | paďuk. |
| porukh | paďān, paďān. |
| parān | paďun. |

thar (G.K. also thād), the back.

| thār⁶ | tār, tōr, tūr, tād. |
| tōra, thence, | tōr², tōrə, tōrə, tōdē. |

B. ṛ where we should expect ḍ—

Hātim.

| ḍadun (G.K. also karun), to extract. | kātr⁷. |
| ḍad¹ | kār. |
| ḍadve | kārık, karik, kārık. |
| ḍadve | kūr. |
| ḍadikh | kārık. |
| ḍadukh | ḍaduk. |
| ḍad⟩kh | kārən. |
| ḍadan | kārən. |
| ḍadān | kārən. |
| ḍadōn | kārōn⁸. |
| ḍadun | kār. |
| ḍadun² | kār. |
| ḍadun | kārən, kār. |
| ḍadun | kārən, kārən. |
| ḍadun | kārən. |
| ḍadun | kārən, kūrun, kūrun, kūrun. |
| ḍadun | kūrun. |
| ḍadun | kādın. |
| ḍad⟩nas | kārınas, kārınas. |
| ḍad⟩nas | kār. |
| ḍad⟩ith | kārıt, kārıt. |


**INTRODUCTION**

bšādun (G.K. also bšārun), to search.
bšādān
bšādān
bšārān
bšārān.
yēdāh, a belly.
yērā.

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by z. In the one exception, it is s that is softened to ŋ. The examples are—

**G.K.**

dāpšīhēk, thou shouldst have said to them,
dāpšēk, thou shouldst say to them,
but dāpšēm, thou shouldst say to me,
wāšzi, thou shouldst descend,
but wāšži-na, thou shouldst not descend,
pēs, they fell on him,

**Hātim.**
dabzū ēk, dabzi ēk.
dabzik,
dabzēm,
vāszg,
vāšzēng
pvēs.

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

**G.K.**
tab, fever,
rasād, assembly,
mūv lāg, do not fix,
khazmath, service,
khizmath, service,

**Hātim.**
tap,
rasāt,
mūnlāk,
kismat,
kismat.

In this connexion we may again refer to G.K.'s pātashāh H.'s pādshāh, a king.

Turning to individual consonants, we note—

(1) We have prothesis of k before y in—

**G.K.**
yunʔa, to come,
yun, kʔun.
yuthuy, as verily,
yuthuy, kʔuthuy.

**Hātim.**

(2) kh becomes k in—
shēkhsā, a certain person, shahsa.
Possibly *shahsa* is a slip of the pen, for elsewhere Hātim has *shakhšan*, *shakhšas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

<table>
<thead>
<tr>
<th>G.K.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>tsōcē</em>, loaves,</td>
<td><em>sūcē</em>, <em>su cho, tsuche.</em></td>
</tr>
<tr>
<td><em>tsōpōrā</em>, in four directions,</td>
<td><em>so pā'tri, so pā'tri.</em></td>
</tr>
</tbody>
</table>

It becomes *z* in—

| Pāūs, five,            | Pāns, pānz.             |

The representation of G.K.'s *adālat-pōth*, in court, by *adālat-pōth*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tular*, a bee, with the *māsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāmā* for *jāmā*, a coat.

(4) *ny* and *nj* are interchangeable, as in Hātim's *kanē-phul* and *kanē-phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fikār* and *phikīr*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gau* for *gav*, he went; *māryu* for *māriwa*, (he who) may kill; *balou* for *baliv*, flee; *dimuv* for *dimav*, we shall give; and many others.

(8) An example of metathesis is *bōrasta* for *bōrash*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmajit*—for G.K.'s *Bikarmajit*—Vikramāditya. Cf. *kāb* or *kāv*, for *khāb*, a dream.
Three miscellaneous words are—

**G.K.**

bakhkṣāyish, a present,
jalva, glory,
but jēlōy, even glory,
sakṣāth, hard,

**Hātim.**

bakkṣāyish, bakhkṣāyish,
jalvā,
yalv vai,
sak, sakā.

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in as, as in bāgas, to a garden. Hātim sometimes has the termination as, and sometimes us. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms bāgas and bāgas both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has suṇasandī (v. 3) and suṇasandī (v. 4), both for G.K.'s sōna-sandī, of gold (m. pl.). In these genitives, also, H. sometimes drops the final a of the stem, as in suṇar sanā, for G.K.'s sōnara-sanā, of the goldsmith (fem. sing.) (v. 1); pādshāh sand, for G.K.'s pātushāha-sandā, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in kūḍis-sāth (possibly a slip for kūḍī sāth), for G.K.'s kūṛṣ-sāty, with the girl (v. 10); and in xii, 15, we have the masculine form kuniy, used instead of the feminine kunāy, only one. Instances like rīnz, rānz, and rēnz, for rīnzi, balls; sōvā, sōrī, sōrūy, and sōrūy for sōrūy, all; za, ze, and zē, for zēh, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. Bōh, I, is represented by bo, bu; for myōnī, my (m. pl. masc.), we have mēnī, myē; and mēnī, and for the fem. sing, myōnī we have mēny, myē, mēnī, myēn, and mēnīy. For tēh, thou, we have su, su, sy, si, and
\textit{e}nu, and for \textit{cyön}, \textit{thy}, \textit{chun}, \textit{chvn}, \textit{chön}, \textit{chönv}, \textit{chony}, and \textit{chvön}, all with the aspirated \textit{ch}.

The proximate demonstrative pronoun \textit{yih}, this, and the relative \textit{yih}, what, appear under the forms \textit{yi} and \textit{yû}, and the emphatic forms \textit{yihuy}, etc., appear under quite a number of variant spellings. The relative m. sg. nom. \textit{yus} appears as \textit{yis}, \textit{yus}, and \textit{yûs}, and its fem. \textit{yësa} as \textit{yesa} (x, 1) and \textit{yasi} (x, 6). In viii, 1, for \textit{yihunz}, of these (fem. sg. nom.), we have \textit{yihas}.

As for the remote demonstrative pronoun, its emphatic fem. sg. nom. \textit{søy} or \textit{sôy}, she verily, appears as \textit{sai}, \textit{sai}, \textit{søy}, and \textit{søy}.

The indefinite pronoun \textit{kêh}, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For \textit{chuh}, he is, we have \textit{che} (v. 4); for \textit{chuy}, he is verily, \textit{chi}, \textit{chi}, \textit{chiv}, \textit{chiv}, and \textit{cy} (sic); for \textit{chwa}, is he?, \textit{cha}; for \textit{chêh}, she is, \textit{cha}, \textit{che}, \textit{chu}; for \textit{chêy}, she is to thee, \textit{che} and \textit{chay}; for \textit{chiwa}, ye are, \textit{chu}; for \textit{chiway}, if ye are, \textit{chu voi} and \textit{chu vai}; and for \textit{chih}, they are, \textit{che}, \textit{chi}, \textit{chu}, and \textit{chwa}.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

\textbf{G.K.} \\
\textit{sholän}, burning, \\
\textbf{Hātim.} \\
\textit{sholán}. This form of the present participle is old, and nowadays appears only in poetry and dialects.

\begin{align*}
\textit{yikhnà}, \text{wilt thou not come,} & \quad \textit{yihna}.
\textit{dis}, \text{give to her,} & \quad \textit{dis}. \\
\textit{kàdön}, \text{we shall pass over it;} & \quad \textit{karonv}.
\end{align*}
INTRODUCTION

III

ON THE METRES OF HĀTIM'S SONGS

BY SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional cyat-gar4, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or pāda. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityānanda Śastri, of the Śri-Pratāp College, Srinagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Mahmūd Ghaznavi, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (ghazal), some of his own composition, which used to be favourite numbers in his répertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but
permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Mahmūd Ghaznavi’s story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through “poetical license”, i.e. whenever the rustic poet’s skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Mahmūd Ghaznavi’s story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim’s metrical system, the stress-accents in the Mahmūd Ghaznavi story have been indicated by appropriate marks.
SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION
Shahanshah Sultan\(^1\) Mahmud\(^1\) Gaznavi\(^1\)

\(\text{as}^a\) kar\(\text{n}\) pane mulken paravi \(^1\)
\(\text{vakir lagit as}^a\) pher\(\text{an}\) van\(\text{v}^a\)van \(^1\)
\(\text{myani ah}^a\)dai asi ma kah not\(\text{v}^a\)van \(^2\)
\(\text{jaye akis as}^i\) kar\(\text{n}\) dv\(\text{y}^a\) k\(\text{ar}\) \(^1\)
\(\text{adal tam}^i\) sandi sat\(\text{y}\) asak ceshma ser \(^3\)
\(\text{jaya akis vucun}^a\) hanz\(\text{a}\) akh alil \(^1\)
\(\text{muhimma saitin as gommut suy zalil} \(^4\)
\(\text{muhimma saitin as trav\(\text{an}\) ah tav\(\text{o}\)sh} \(^5\)
\(\text{muhimma saitin tasna r\(\text{ud}^a\)mut kahti h\(\text{o}\)sh} \(^5\)
\(\text{yor\(\text{a}\) zal\(\text{a}\) as lay\(\text{an}\) gata san} \(^1\)
\(\text{tor\(\text{a}\) zal\(\text{as}\) asus na kya khasan} \(^6\)
\(\text{dupusa shahan karme saitin baj\(\text{v}^a\)vat} \(^1\)
\(\text{lay zal\(\text{a}\) yadi Alla dilas rat} \(^7\)
\(\text{layun zal\(\text{a}\) tor\(\text{a}\) khutas gada hat} \(^7\)
\(\text{pad\(\text{shah\(\text{as}\) bon\(\text{t}\) kun suy au hit} \(^8\)
\(\text{gada hat\(\text{as}\) badal dyutan\(\text{as}\) mohra dyar} \(^8\)
\(\text{lala}^a\) nig\(\text{in}^a\) mal\(\text{a}\) muht\(\text{a}\) vunta b\(\text{ar} \(^9\)
\(\text{rat barit pad\(\text{shah\(\text{an}\) dyutus nad} \(^10\)
\(\text{suy chuka myon sherik na mur\(\text{a}\)d} \(^10\)
\(\text{muhim kas\(\text{v}^a\)un hekamati Parvardigar} \(^1\)
\(\text{tap shuhul sarde garm nou bahar} \(^11\)
\(\text{vana yey zan bande manzur zas\(\text{nu}^a\)y} \(^12\)
\(\text{kata\(\text{h}\) hekama\(\text{t}\) muhim tagi kas\(\text{n}^a\)uy} \(^12\)
\(\text{qt\(\text{a}\) andar cu\(\text{y}\) vustada van\(\text{an}\) z\(\text{ar}\) \(^1\)
\(\text{jumala alam bande Ahmad vumedvar} \(^13\)
I. MAHMÜD OF GHAZNI AND THE FISHERMAN

Sultân Mahmûd of Ghazni, the king of kings, used himself to watch over the protection of his kingdom. Disguised as a Faqir, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress. In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice. In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him. Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads. ¹

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?''"

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Ahmad, is (on Him from whom proceedeth) all the universe."

¹ The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.
II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gau shehri Īrān tat' as pādshāh tam'suy chu nāv Bahādur Khān. tam' as kurmut bāg zanānan kyut tat ās nā vat gārzānas tāt' bāgas manz gau pāda fakīra nazar bāzau kār nazar kabardārau niy kabar āmis pādshāhās dopuk fakīra bāu bāgas manz bōzun pādshāhān hyūtun sāit vazir gai tat bāgas manz vucun a'tī fakīr

2. lache nāu chiy har vāt' bīnā
   bōz vuphā dā'īrī ankā
   hā fakīrō yōr kōr šākhu
   kati kōchuk katye petā ākhu

fakīr dapān
   kurme sālā tuhund khyān me kya
   bōz vupha dā'īrī anka

3. pādshāhās bōnt' kan' pōsh' tūr at' tal momut bulbulā yeli yimau āmis fakīrās khashim kur til' pyau fakīr patar vasit momut bulbul gau thud vūtīt pādshāhās hōvun yi vir'd gau nērit phīrit beye āu bulbul mōd beye fakīr gau beye zinda hyūtun nērun yimchis karān zārā pār dapān chis
   hā fakīrā khismat kare
   dud' harik khasihō bare
   khās' pulān macāma kyek nā
   bōz vupha dā'īrī anka

4. yus vir'd fakīrās ās suy bāvun āmis pādshāhās ām' pādshāhān bōu vazirās
II. THE TALE OF A PARROT

1. This is what my Master told me:—

There was a certain country, the land of Persia, and it was ruled by a king named Bahádúr Khán. He had made a garden for his womenfolk, into which no stranger was allowed to enter; but once there came into it a Faqír. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqír has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqír.

2. The Almighty, who hath a hundred thousand names, watcheth over every path,

Hark ye, loyalty is monstrous rare.¹

"O Faqír, how didst thou enter?
Where dost thou belong? whence art thou come?"

Quoth the Faqír:—

I came but for a stroll. What of yours have I eaten?"

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqír, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqír again became alive. He began to depart, but they entreated him, saying:—

"O Faqír, let me be thy servant!
Cups of the cream of milk will I fill for thee.
Special pilâos and dainties wilt thou not eat!"

Hark ye, loyalty is monstrous rare.

4. So the Faqír confided the secret of his magic power to the King, and the King confided it to his Vizier.

¹ Literally a phoenix, a rare bird, the Arabic 'asqā. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.
کر ٹارا ہیت پادشاہان وظیرہا ہیت
سوتی مہرام کورن اتی سیرہا ہ
گائ سالاس شیکاراگے یہ جیا ہ
بوز یوپھا دایر انکا ہ

tوتہ موموٹ ووچک دار بیا بان ہ
ہا وازیروں اسی حیہ شوہہ ہن ہ
زیامیس مانژ ثویبتان ساہا ہ
بوز یوپھا دایر انکا ہ

dوپہ وازیروں پادشاہام یہیں کول موموٹ ہ
پھاک چوں یویں کوکر کار چوں گوموٹ ہ
چوں نا تھاہریں وانتہا سا کاری کے ہ
بوز یوپھا دایر انکا ہ

5. پادشاہ کرہن زاہر پار وظیرہا امہ بہات بو
ووچان کورن توتہ کیوٹ اسیہ شوہہ امہ بوزوس نا
وظیرہا کیے داپن ووستاڈ امیاس اس دیلاس مانژ داگاہی
وونہ جان پادشاہ امیس توات مانژ پاونن مود
ہونن 트اویٹ توتہ ووٹ ثوڈ چوں فہرین وظیرہا کار
کوم ساہ ہی پادشاہاہ ساندیس موڈیس مانژ ییہا اس امیس
dار دیل
پیاو پیترن پادشاہاہ پاناہ ہ
بور لودون وظیراا نیا داناہ ہ
اسوس داگاۓ یاگان داد خہا ہ
بوز یوپھا دایر انکا ہ

6. توتہ چوں ہاویے یاسمان وظیر چوں پادشاہاہ
ساندیس ماریس مانژ ووٹ ثوڈ
کھنت گوڑس کھالکان مانژ گاہ ہ
دوبنوک وظیر موڈ گوڑ پیٹے واسیت پیاو ہ
کوکر داراں نیہ ساہ یہ کاہرہا ہ
بوز یوپھا دایر انکا ہ
The King gave instructions to the Vizier,
And he thus became proficient in the secret.
They went out hunting together.
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.
"O Vizier, how beautiful this must have been.
Put thou, I beseech thee, thy life into it for but a moment."
Hark ye, loyalty is monstrous rare.

Said the Vizier:—
"My King, for long hath it been dead.
A stink cometh from it; who knoweth when it died?
Stay here I cannot; Sir, what am I to do?"
Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.
"Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.
And, farther, my Master told me:—
In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed: he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,
That became laid upon the foolish Vizier.
Treachery was watching in him like a petitioner.
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.
He mounted the (King's) horse and went into the army.
He said to them:—
"The Vizier fell from his horse and is dead."
That was the news that the newsman brought.
Hark ye, loyalty is monstrous rare.
7. امی وزیران یلی کار کم تاس پادشاهان سندس مارس دوستان آتاش یاکت شامشیر ات پانانیم مارس کورن رها ات لشکر اوتیا دوپن نیریو تیران داز بیه بندوک بای یوس متریو توتا تساییی بنکی یشی امی توتان یلی بوز تا سیل گاو تسیکیکری نیش یوس تات باغات مانز اس تامی دوهو.

هکوم دیوتانای تیران دازان
کان تایتوان میان نیزان
توتا ماراناس دیوتانک پوتا و
بوز فیپه داری انکا

8. یوس اسال اس پادشاه سع شهو توتان مانز سایکریس
نیسان سو توتا کالی مور نا دوهو اکی دران یی پادشاه
سالم شیکاراس یوت یدی اکی اتی یوکوم سنان سانژ
میر امی سیج کارک لار اینیک لشکری مانز
دوبنک امی پادشاهان یاس کانی یی سلواو تس دیماو
گاردن.

9. دوبن فستاد امی میری یوک فیت پاد-
شاهانسندی کالای پیتینی یوک فیتیج لاری پاتا
یوس سو توتا اس سایکر اس ساپی اگا دوبن امی توتاس
یاس مانز یی پادشاه اس دوبنکس گابی سا نیر از
لابک پنون موح یمچ اسیم میری پاتا
لردن ناکی راژن چکن.

10. دوبن فستاد اتی اس موومت هابات پادشاه
تسای امی سایکنست مانز لیریاو یوس یی پادشاهیسوند
مود اس یی تروون اتی.

شود بوزن توتان لیریاو
کولی دادری مانز هو پرایاو
مود لوبن کاری توس مرها با
بوز فیپه داری انکا
7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunners. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,
"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.
Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir, and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.
Thither did he run.
He waited, watching from a tree-hole.
He again entered into his own body; wish ye him all good luck!
Hark ye, loyalty is monstrous rare.

A few words are here missing in Sir Aurel Stein's text.
11. tōtā pyau ati patař yi täu pādshāh panānis māris manz yus yi vazīr ās su chu hāpatas manz khut pādśāh asal yus ās su khut gūris pyeṭ dopun yīman lōkan mā'ryūn hāput lōyśhas bāndūk phut&rhas zang anuk ratīt pādshahas nīsh dopunās pādshahan tikr tam dagāy bo mār̥hat na kya kare ha lōk dāpanām hāput chus vazīr tye chi panun muḍ gālmāt vuma thāvat tā hāput vazīr boha se mārat.

12. dāpān vustād anuk zyūn zāluk hāput.

hat vā'nsi gau kam ya zhāday |
āu Bāh'dūr Kānas pyāday |
kār Vahab Kāre Allāh Allāh |
bōz vuph dārī anka |
11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said:—
They brought firewood, and they burnt the Vizier to ashes.
   A hundred years passed, less or more,
   And then came the messenger of Death to Bahādur Khān.
O Wahh, the blacksmith, cry "Allāh, Allāh!"
Hark ye, loyalty is monstrous rare.

¹ The name of the author of the story.
III. SAUDÄGARASÜNZ KAT

1. Saudägar gau sôdahâs ga'ri ãsûs zanânæ sây gaye mushtâk fakîrâs akis vâryahâs kâlas dohâ aki aû saudägar gar panun mâl het pâdshahâs gayâ kabar saudägar vût pâdshâh drâû sâlas rât kyiut vût saudâgara sund chu at¹ vudənîye pahar chu gomut râs hund yî saudâgar bai vûs vodye pyet hventen bata tröm pâdshâh chu vuchân tûri pâtin saudâgar bai drâye bro-bro pâdshâh chu pakân pata pata vât¹ maidânæs akis manz at¹ aû fakir náršhân zâlit karis âm¹ salâm bata thûnas bönt² kan¹ dopunâs kê' amî tul sôt³ ûayun amis saudâgar bâye dopnas tîr⁷ kyazı ayak dopnas âm¹ phîrit az âsûm âmut panun kâvand tám¹ gûm têr kê' tam vuûy bata dopnas am¹ fakîran bo kêmây na gûdînîy dim ânit amis saudâgarasund kal² ad³ kêmâyî bata pâdshâh âs vuchân yî kêmây yîman doyau kata ka'ri ti boz pâdshahan sâruy.

2. dapân vustâd drâye saudâgar bai vûs panun gar² khat hyûr pâdshâh chu bun³ kan¹ am¹ sôt⁴ amis saudâgaras kale vûs hêt rumâli kêt che pakân bro-bro pâdshâh chu pata pata vûs amis fakîrâs nish tulun sôt⁴ ûayun amis saudâgar bâye dopnas ta sapråzak na amis panânîs kâvandasunz vuûy sapdak⁵ mêny.

3. pâdshâh drâû vût panun gar² trâyun arâm gâsh phul vûs krâk dopân che saudâgar vâtsân panun gar² suy mûr tûrau vûs atûy saudâgar bai dapân che pâdshahâs kâvand âyâm suy mûrhâm tûrau pâdshâhâs che kabar yî saudâgar kam¹ mûr
III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqir. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she: “Eat!” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me:—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say: “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while
tārān che pai saudāgār kāmī mār kā'īsi chu nā khasān zīmā.

4. dapān vustād kuruk yi saudāgār zāluk astūy drān pādshāh bāyī sā'īri chu vuchān āya ōmisānī kulai yi che karān gat dapān che botīnā zālā pān āye hiśān vut bāneīy nārās manz pādshāh gōs karēnas tap dapān chus pādshāh yey ta ti kya? təey ta yi kya dopunās mē'ē trāu yilī bo zālā pān dopunās nāgās ākis pēt chāi mē'ēn dōdī bānīye sāi vanē āmyuk mā'īnye trāvun yile zōl amī pān panānīs kāvandas sāit gayā khalās pāgī drān pādshāh vōt at nāgās pēt vuchīn ātī zānānā amī sāy zānānā chu dapān pādshāh təey ta yi kya yey ta ti kya dopūnas amī zānānā āthī dūhī dapālī bo āmūk ājāvāb.

5. dapān vustād āth doh gai pātī kun pādshāhās pyau yād lādīyau pādshāh tat nāgās pēt vuchin sā zānānā dopūnas vanum tāmī katēhund mā'īni dopunās gās an tāvul bēye nut ānun tāvul tā nut dopūnas vasyat nāgās manz nut tūn phīrit dopūnas bēye ānun tāvul kānā rātīt thāvus nātis pēt kālī dopūnas lāyus shamsēri hānz tūnd.

6. dapān lā'īyīnas samshēri hānz tūnd amī sātē gāsān pādshāh gāb hangatī manga gāb.

7. dapān vustād yi che vātān bāgās ākis manz atī chu vuchān palang pā'īrit atī pēt pādshāh trāvun arām atī āsā pā'īryī yīntī vuy nyu tulit pādshāh sānūk ākis jāye manz sapūd bēdār vuchān
the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said:

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying: "I also will burn my body." She came and prepared to leap into the flames; but the King went near unto her, and caught her by the hand. He said unto her, "If this, then why that? If that, then why this?" Said she to him, "Let me go free, I will burn my body." Again said she to him, "By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, "If that, then why this? If this, then why that?" The woman made reply, "After eight days will I give to thee the answer."

5. Said my Master:

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, "Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, "Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, "Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, "Strike thou it a blow with the sword."

6. And my Master said:

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me:

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him
chu janətəch jāyə at¹ lägimət⁷ nagma pədshəh chu mushtək at¹ taməshəs kən.

8. dapən gəyə yima pəriyə pənəs amis dituk kunz dop⁸has yet kutis thəq kulup vut at¹ anədə słəq anədə at¹ vuchun gur zin kərit kədun nebar tap kərit nebar yeli korun chu vədənə ye tap kərit dop⁸has khas yemis guris khot⁴ amis guris yi chu vuchən sətəu zemənəu təltəi navu assumənəu pəeti yi kəzə Kudə səbən pədə kurmut ti vuch pədshəhən tat səeth⁷ gau mushtək gös pədə Shətən dop⁹nas kəya chuk vuchən dop⁹nas pədshəhən yi keəzə Kudə səbən pədə kur ti chus vuchən dop⁹nas Shətənən phirkit am¹ kutə həvəi bo yi chəy məny kunz yat kutis thəq kulup vut at¹ anədə słə pədshəh anədə vuchən at¹ khar gəndət dop⁹nas karun nebar khas am¹ səy yi keəzə Kudə səbən pədə kur tam¹ pəəth kan¹ vuchək beye kəyə kut pədshəh amis kəharas.

9. dapən vusṭəd bəɾəbər vatanəvun panun gar kut hyür phirkit vut vuchun at¹ na khar pədshəhas anə armən tam¹ bəğuk⁴ voh kəəta pəəth⁷ vət⁷⁷ tut dapən gau at¹ nəgas pəəth dopun tamis zənənə məe vante yey tə ti kəya təey tə yi kəya dop⁹nas amis zənənə anun panun nəechu beye an nuṭ beye an shamsər dop⁹nas vəṣyaṭ nəgas manz vəlun panun nəechu pəvun pathar thəvəs nətis pəəth kəle kanas kar⁹nas thap am¹ pədshəhən təh jin shamsər ləye amis nəechəvis karis am¹ zənənə thap at shamsər¹ dop⁹nas yih gau ti ti gau yi tə gək mushtək bəgas bənyə məny gəye mushtək fəkiras.
a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master:—

Departed these fairies and left him all alone, but before they went gave them him a key. Said they to him, "Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, "Mount this horse." He mounted it, and, lo! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan; and Satan asked him saying, "What is it thou dost see?" Quoth the King, "Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, "More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, "Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master:—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee, 'If that, then why this? If this, then why that?'" And that woman said unto him, "Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, "Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, "This it is that is that; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman."
IV. — LÁLA MAL'KUN UNMUT G'AVUN

Dapān chu:
Daye zār van'a mai Kudāye bóz tam tāi
samsār bāzi gār

hazrāt' Ādam gu'de lud'nam tāy
mal'kau kur hai taiyār
phurtas Yīb'lis tat' kur'nam tāi
samsār bāzi gār

hazrāt' Nu chi vulādi Ādam tāi
phirit gās kuphār
ah tām' kur nay'sar'gau ālam tāi
samsār bāzi gār

hazrāt' Īsā k'ē chu nā kam tāi
Sāhib'sund tot yār
sun as'mānān pyēth tām' sabak dopu nam tāi
samsār bāzi gār

hazrāt' Musāi trāvuy kadam tāi
Sāhib'sund kare didār
Koh'e Tūrā pyēthā tām' kathe ka'ri nam tāi
samsār bāzi gār

hazrāt' Ibrāhim k'ē chu nā kam tāi
puṣalin kurun nakār
tām' kur din' Mahamad mahkam tāi
samsār bāzi gār

marit kab'ra yeli wāle nam tāi
pan'en bāi kya yār

tat' Lālā Mal'kas kya hāv'nam tāi
samsār bāzi gār
IV. A SONG OF LĀL MALIK

1. He saith:—

O God, supplication make I unto thee. Ah! hear Thou me! For this world is a deluder.

2. First sent He the holy Adam; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, "I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muhammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.
V. SUNERASÜNŽ KAT

1. Vustād dapān Shehra ak chu āsmut tat¹ chu sunar suy ās ṭatas bahan hatan hund zyuṭ yūhāy ās garān vast pādshahās sanzī kōdyē kit¹ tot ās gatān sunar sanz zanānā hṛet ak¹ doho dopus am¹ pādshāh kōḍṛë sōzun gāse panun kāvand doho aki drāṇ sunar sunāsanz vāj⁷ hṛet pādshāh sanzī kōḍṛī kiś am¹ pasand karus na dop⁹nas yat chi vaṭ āu put phīrit vōṭ panun gar⁷ pyau bimār.

2. āmis ās pādshāhasanzi kōḍ¹ hund āshik gomut pādshāh kōḍṛī ās gomut āmis sunarsund āshik dod⁴māj¹ kun vanān pādshāh kūḍː—
   zargar nichuva pūr kumār |
   ċēshit log⁴mai dod⁴māj muthai amār ≥
   dod⁴māj ches vanān phīritː—
   mai kar kūdyē shūrī bāshe |
   lagak ashkanye vále vāshe ≥
   ā⁶re kane dithai kūḍ¹ kane dā’li |
   ār mā lag⁵ham vu bā’li ≥

3. sunar chu bimār āmis chu āskun tap āmis sunarsanz kulai che gātij āmis tug bözun āmisund dōd dapān ches ta hech láyin rīnz beye gar sunasand¹ rānz ze.

4. dapān vustād gar¹ am¹ sunasandi rānz ze drāṇ atas hṛet hitān rānz láyān che apā’r¹ ta yipā’r¹ láyān kaṇyev¹ ta shastrev¹ vōṭ ot pādshāhasanzi dā’rī tal láyin at¹ sunasand¹ rēnz ze pādshahasanzi kōḍṛ⁹ halamas manz ami hāvus āre phīrit tad kaṇ¹ āna beye trāvun dā’rī kan¹ āb beye trāvun pōshe gund beye trāvun kih beye tujen shast⁹ro salai
V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith:—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King’s daughter, and these his wife would take to her. One day the princess told the goldsmith’s wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. “It is crooked,” said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother:—

“Full of sweet languishment is that son of a goldsmith.
I have seen him, O nurse, and mad is my longing for him.”

But the foster-mother replied:—

“Utter not, O daughter, childish talk,
Or thou wilt be caught within the net of love.
Close thine ear, O daughter, to such words,
Or else thou wilt find thyself a mark for blame.”

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, “Practise thou pitching balls, and make two balls of gold.”

4. Saith my Master:—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess’s window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.
d不同类型 ati dāri handi dāsas kash am太阳 sujar vuch
āu phīrit vōt panun gara dopu nas paneēye zānānā
dopu nas kyaho karut am太阳 vununas phīrit rēnzhai
lāyēmas tim hāi gās halē mas manz tōre hāi haunam
phīrit tor kan太阳 āne bēye hāi trāunam dāri kan太阳 āb
bēye trāunam pōsēhe gund bēye trāunam kih bēye
dyutun shīrāvī salayā sāth dāsas pash dopu nas
ami phīrit tār kan太阳 hāu hāunai āna kustānā āsmut
chus vupar āb hāu trāu nai āb dava kan太阳 gāte
atun pōsēhe gund trāunai bāgas manz salayā sāth
hāunai anun gāte pahre vāv tat chiy polādev
nāza tim gāsan sāten太阳 kih trāunai ches vālān
kāngān太阳.

5. dapān vustād drāu ye sunar shāman bāg太阳
sāvat bāgas manz vuchun at太阳 palang kut at太阳
palangas pērēth shikasta sāth pēyeē sun nar āyes
yī pādhīhā kūḍ shānda ches karān khor khurachas
karān shānd yī kēē hushār gās nā yutānā gāsh
lūg phulen太阳 pādshāh kūḍ tāj gar太阳 panun patkun gāu
hushār sunar yīvān chu yīt太阳 panun gar太阳 vanān ches
panen kulai kēē hāo karut yīhūs dapān phīrit sānai
kēē āyēm dopu nas am太阳 zānānā tulau yūr太阳 hund vūla
gau vuchus amī paneēye zānānā vuchus chāndas
vuchān at太阳 rēnz ze sunaīsand太阳 tīmai yīm tam太阳 doho
lāyānas hālēmas manz dopu nas sa chai āmut su
chuk nā gomut hushār vo bēye yēli gāsak kālēchen
teli dapai bo sabak.

6. dapān vustād nam da tulinas athan hand太阳 akis
ās nas dyutmut sun kash dopu nas mōr thas am太阳
dopu nas phīrit māl māji che sa tuīye mūt nāyid
Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, “Well, dear, what did you do!” Said he to her, “I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto.” Replied she, “When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks.”

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, “What, dear, did you do?” Says he in reply, “She never came to me.” Says she to him, “Come here, my dear.” He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess’s lap-cloth. Says she to him, “She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do.”

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, “You’ve been and killed me!” But she replied, “I was never taught barber’s
hatim's songs and stories

sabakas vu yeli gabak telī dimai davāhan amī
dyutīnas marīsvāngan ratēhīna beye nuna ratē
hīna dopīnas beye yeli tat palaṅgas pēth khasak
teli yeyiy nindār yi dava raśa han gandī zyes adā
pēyiy nindār shahij drān ati yi sunār dava raśa
han hisun sāth vōt at bāgas manz kut at palaṅgas
pēth chu prārān sōr ānī yī kūnī yīvān ches na
hisanas yīnī nindār atas chus dōd at chu karit tap
dopun vuṇy āyinā yeśanā ha bo dādis dava shahij
karāha nindār yūthuy at dādis sunun dava tithuy
pyōs vālīnī vē chu lalāvān thud vuthit.

7. dapan vustād āyīye pādshāh sanz kūd āmis mut
sārūy dōd karun āmis sāth yi karun gūs pēyak
nindār yutāny gāsh lug pholenī kuṭvāl chu vasān
apār kanī āgaye. vuchun atī pādshāhasan sanz kūd
beye sunār rātī amī koṭvāla nīnī rātīt karin havāla
trālīn karīk kād atī ās pakān vatī akha amī suy
dopuk yīman kādyau doyau tāhāsa dīzī krēk sunār
aṭa pēthā dābhik pādshahas kar pyau kungvārī
cabar cha lōt tātānī kīna hot tātanās.

pādshahas kar pyau kungvārī
pakān dīl gōm tātī tārē
vir hēt vātun gōs sullī gārī
natatas pādshāh tātī mārē

bōz sunārsanānā ṣānānā drāye bāzar hisan tuchē lazān
kraṅjī drāye hret.

shen kūd kānān su cho bāge rēmai
satyamīs atayō Bār Kodāyu hēy
work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."  

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say:—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,
And as I went there, my heart became all full of anxiety.
Thou must come at dawn with money to pay the fine,
Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying:

"In six prisons have I distributed loaves.
Now, O God, would I enter a seventh."

1 She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.
8. dapān vustād bāgśe ren yima suche dopunak kāvand chum bimār at'kyā dop ham pirau fakirau sucbe ghatan bāgśranye satan kādkhānen yi k'ēša dapun chu ti dapśzim yora at'svunuy āra nēravun k'ē dapśzim na me gase shak dopśnak beye mā chu kā'ldi yeti dop has yimau patśami paharā ani motś kuṭvālen ze kā'ldi tim che patkun vāše yimā nish dopun amis panānis kāvandās vony k'ita pāṭi mokli yeti pādshāh kūḍ tag'se mokalāvaṇy yi pādshāh kūḍ dopśnas amś phirīt ti yeli tag'seham ade kyāzi lagaha kād.

9. dapān vustād kuḍun nāla panun poshāk śunun pādshāh kōḍ'e pādshāh kōḍ'e hund kuḍun śunun pānes k'rand dīśanas vutamak1 drāye nebar pādshāh kūḍ gaye panun gar kuṭvālen d'ūt rapāṭ pādshahās dopśnas pādshāh kūḍ beye āś sunār bāgas manz timai kya karim kād pādshāh dṛāḍ ādālat p'ēth anik yim rātik kūḍī ze vuchuk yim bāś ze sunār sanzi kulāye gandī gulī ze pādshahās dopśnas pādshahām as'kya āś gamatī sālas tōre kyā āj tā vāṭī yat chvānis shehāras manz gau sēr adā tāj chvānis bāgas manz atī vuch palang khatī atī p'ēth kur arām āre āu chōn kuṭvāl amī kya niy rāṭīt karin kād vut kuṭvāl dopun pādshahās pādshahām chvān kūḍ karnam kasam vigūya nāge p'ēthā dapān yus atī apuz kasam karehe su vutehenā tatī thud su āś tatī marān dop amī sunār sanzi zānāna amis sunāras tagśye yi pādshāh kūḍ bachāviny dopśnas
8. And my Master said:—

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicsants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free? Have you any plan for releasing her?" Said he, "If I had any plan, would I now be in prison?"

9. Said my Master:—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the Vighnāh Nāg. People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess?" Said he to her, "Please tell me how?"

1 Vighnāh or Vighā is the name of the tutelary goddess of the Kāshmir forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A Vighnāh Nāg is a Nāg, or serpent, sacred to her.
हावतम वत दोपऱ्यास अक त्राूँ सूरी नोशध कुरूँ सुन क्राशो बले मूट लाग गोसोन्य येळ उत वत्तनावन अमिस पादशाह कुद्ये चोळ गाथुन अमिस पादशाह कुद्ये गाथे कारिंग तप दामानस दोपुन गाथे मा दिलगुदे खराट सा क्या हाजिवा आश बूस चौन्य मोक्रातिद दपी याहावऱ्या नागे नमिस मातिस सिवा क्या कैरूँ नाकाशी दामानस तप।

विख्याना नागा वासायास श्रानास।
कुबऱ्या जना अतिंमा लुडन रान।
मात्रत तप लायिनम दोली दामानस।
कुबऱ्या वाल गान्या गुडऱ्यावू क्या।
साण यारऱ्या गोि पानस पानस।
कुबऱ्या वाल गान्या गुडऱ्यावू क्या।

10. पादशाह कुद्ये गाये गर कुबऱ्याव दुतुक भाही सुनारसंडी बातऱ्या चे गाथ या पानाऱ्या या गाउँ सुनार बिनार कुन्या याहो अशकुन तप या आस सुनारसंडी जनाणा गतीज गुडण मोहरा हाथास अकी रुश या गुडण पानाएस क्वांदास पाणा लोगून सण्यास अमिस पारण गुपणाप्रऱ्या वत्तनावुन पादशाहा सुन गारा दोपुन अमिस पादशाहास यि चाम बाय काकिन्या यि चाई ते हवाला न्ये चिय गाथुन बायिस निष्क सु हुम्स उरा सोदाहा यि चाई म्ये गुपणाप्रऱ्या हवाला यु ताण्य आश चिमोय यि चाई पाक यि ठायीज ब्यानाप्रऱ्या कुदिस साइठ आये फिरित पानन गारऱ्या क्या काला गाउ गूँ यि सुनार बेये गारऱ्या पुनुन।

11. दपाण वुस्ताडऱ्या लोगून सोदागऱ्या अमि जनाणा वाप्रऱ्या घ पादशाहा सांडी सेहारास मान्यऱ्या लोग अमि बेये सण्यास क्वांददा ठादुन देरा प्रेथ साउदागऱ्या लागित
Said she, "In the first place, pull off all your clothes, and put wooden patters on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt." 1

She went down to bathe in the Vigiñāh Nāg.
"I know not why this charge was brought against me,
Only this mad one hath caught the skirt of my garment."
Then what happened to the vile chief constable?
All the folk took their several ways to their homes.
Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith’s wife was very clever. She made a necklace worth a hundred dinārs and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King’s palace. Said she to the King, "Here is my brother’s wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—
The goldsmith’s wife dresses her husband up as a merchant, and arrives as if from a journey at the King’s city. She herself is again made up as the mendicant ascetic. She leaves the pretended

1 "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.
pañé gaye pādshahis gund′nas dāvā dim gupāl
divān achān dū dapān ches dim gupāl.

prārān doh gau me bālē
sānyās āmut gupālē

yī chus dapān pādshāh phirit.

sānyās maulāk jande lolo
kōṭūna ak dimai danda lolo

sānyās chus dapān chus phirit.

sānyās chusai bē vástu lolo
dand himai dukhtarē khās lolo

12. dapān vustād moh′ra hatas guṇun rush guṇūn
paneṅye kūḍe karaṅ havāla sānyāsas.

tānnāna tānnāna tanā nai
yim kār che karaṅ zānānai

niyanta karaṅ havāle panānis kāvandas dop′nas tu
zān tā yī zān.
merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl";—

"Longing have I been for my girl as the days went by.
The mendicant has come for his dancing girl."

And the King replies to her;—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers;—

"An ascetic I am without worldly ties, tol-lol-lay.
In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master;—

He made a necklace worth a hundred dinārs, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,
It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn." ¹

¹ i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.
VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulīkhā yārē bōzak nā

2. Sālas yihna polāu kēknā
   Yitam gah begā yārē bōzak nā

3. Sat kūṭī larichim chān'ē lō larichim
   Beh tam sātha yārē bōzak nā

4. Puṭal khānas bīyun bīyun pānas
   Kurnak parda yārē bōzak nā

5. Atī kya thāvut asī kōna hāvut

6. Kūdā gau suy mane panenye kās duy
   Shōlan chu shamā yārē bōzak nā

7. Kūdā chu kunny jalēva dit drāū nunnuy
   Kanye manz chā mudā yārē bōzak nā

8. Hazrat Yūsuf tūl patē lādēyes Zalīkhā

9. Nālas tap karīt nyūn hā tā karīt
   Gai pēshe pādshāh yārē bōzak nā
VI. THE STORY OF YÚSUF AND ZULAIKHĀ

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā?

2. (Zulaikhā) "To the feast wilt thou not come? Dainty meats wilt thou not eat?
In season or out of season, come thou to me. Wilt thou not hear, O beloved?

3. "Seven rooms have I in the palace; in my longing for thee have I prepared them.
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved?"

4. One by one she herself in the idol-house
Covereth (each idol) with a veil. Wilt thou not hear, O beloved?

5. (Yūsuf) "On what hast thou put a veil? What hast thou displayed to us?"
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved?"

6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.
He is burning bright as a lamp. Wilt thou not hear, O beloved?

7. "There is but one God, who hath manifested Himself in glory.
What purpose can there be in a stone? Wilt thou not hear, O beloved?"

8. The holy Yūsuf fled, and after him ran Zulaikhā.
Yūsuf fleeing, Zulaikhā pursuing.
Cried she, "Is it thus that thou shouldst act? Wilt thou not hear, O beloved?"

9. She caught him by the neck. She made an accusation against him.
They went before the King. Wilt thou not hear, O beloved?

---

1 Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.
2 When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.
3 Dōy, duality, is a technical term of Kashmiri Saiva monotheism, and is here borrowed by Musalmān theology.
10. Aziza Misar âs pâdshâh âmis âs zid Hazreti Yusûf sund.
   Yusûf kâd khân kahchus na bözân;
   Mukli az Kûdâ yârâ bözak nâ.

11. Yeli Yusûf lug kâd atî âs prâny kâd timan
    dyût kâb akis kurun tâ'îrî pâdshâh mûd
    pâdshahan beyis kurun tâ'îrî ta sapadak pâdshâh
    sund pëshkâr mâtî hasa pâlvzi yâd.
    Kâ'dyau kâv dyût tâ'îrî drâk myût;
    Moklai parde yârâ bözak nâ.

    Aziza Misar kâbënish âbtar gau bedâr;
    Vût shôrâ ga yârâ bözak nâ.

13. Kam'ük vut shôragâ?
    Malan bâban piran fakîran;
    Banina hakîma yârâ bözak nâ.

14. Kam'ük hakim atî kâbus yus mânye sârihe
    yus amî Aziza Misren kâb âs dyûtmut dop'nas
    gulâman kâbuk tâ'îrî zâne Hazreti Yusûf.
    Kâbuk tâ'îrî Yûsufas chu vâphîr;
    Dâden chiy davâ yârâ bözak nâ.

15. Unuk Hazret Yusûf dop'nas pâdshahan me
    dyût kâb atî vanum tâ'îrî dop'nas Yusûfan kya
    dyûthut dop'nas pâdshahan ak dyûthum hukî nág
10. Azīz-ē Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint. But he will be released by the power of God. Wilt thou not hear, O beloved?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King’s chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true for them. On the morrow they were released from jail. Wilt thou not hear, O beloved?

12. King Azīz-ē Misr saw a dream. Azīz-ē Misr became terrified by the dream. He awoke, and there was made proclamation. Wilt thou not hear, O beloved?

13. What was the purport of the proclamation?
Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man? Wilt thou not hear, O beloved?

14. Of what science was a learned man required? One who could interpret this dream that had been seen by Azīz-ē Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams. Verily he is the remedy of all pains. Wilt thou not hear, O beloved?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see?" Replied the King, "In the first place saw I seven dry water-springs drinking

1 Literally, "sweet."
sat yivän bart'en nägan satan ch'avän be ye dyuthum käm sat hil vuchun pukhtan satan helen ning^län be ye vuchun lägar gäu sat yivän mast satan gävun ning^län am¹ kuy vanum tābir dop'nas Yusūfan drag vuthi.

16. Dapän vustäd Yusūfan moklau tābir vanit pādshahəs gäu asar lajis boche dop'nak diyüm bata am¹ vakta pādshah k'avän äs nə am¹ asr² sā' th dop'nak jal aňyüm dapän gai tə anuk bata yi kyōn dop'nak bey aňyüm aňye has dēgā vok'vit änhas tə kyōn taslika äs nə dapän at¹ bo che sā' thi gau marit dapän pagä dits vazirau vurdi pagä vas'u sā' re ĭdgäh yas host nam¹ pāz behe nyeche suy sapəd¹ pādshäh dapän vot¹ ĭdgäh änu host nam⁰u Yusūfas pāz änu brūthus nyeche banāu Yusūf pādshäh.

Yala vai hāvun host⁰ mange nāvun ;
Yusūf pādshāh yār² bōzak nā ;

17. Ta'rīf-i Yusūf par Wahab Kārə khūb ;
Gat parān lā ʾillāh yār² bōzak nā ;
up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this.” And Yūsuf said unto him, “A famine will arise.”

16. And my Master said:—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, “Give me food,” although that was not his time for eating. Through the power of the famine he cried to them, “Speedily bring ye it to me.” And people say that they hastened forth and brought him food. He ate it, and cried, “Bring ye more!” They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, “Let all ye citizens descend to-morrow to the ‘Īd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the ‘Īd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf. Ever as thou goest recite the creed. Wilt thou not hear, O beloved?
VII. NAYE HANZ KAT

1. Banq yas dôd tas chu pânq sînan\nNaye hund dôd nay che pânai tî vanân\n
2. Nai che dâpân Bâr Sâhib chi kunuy\ndi\a ta\k h\e nishi pânai chi b\̥ünuy\n
3. Nâi che dâpân Bâr Sâhib mun\x unins\nPan\e syu kun chi mushtâk dokht\̦ rât\n
4. Hamud gâsyu tas Khudâyas kun parân\nPâd\e kurun tôt Muhammad möz\e mân\n
5. Bâr Sâhiban sâ\th dit\̣ nas sâmân\nTo\r yâr châs sâ\th sâ\th shobâ\n
6. Nûr\x tam\̣ sandi pâda kurun Ādam\nAd\̣ mas sâ\th pâda kurun idam\n
7. Nai che dâpân lodun Ādam bê na\v\nAs mashiyat lâ\'r tala drâyas Havâ\n
8. Nai che dâpân kya zabar âs suy sâ\th\nYam\x sâthai pâd\e karun zur yât\n
9. Nai che dâpân hâl myô nuy bör tuy\nDâ\d\x ladai ch\̧ u\a sâ\a rö\x tuy\n
10. Nai che dâpân pat vanan âsus pin hâm\nShâk\e burgau sâ\th\x âsus shobâ\n
11. Nai che dâpân thud me âsum bâl\a pân\nSune kana\nuy grâye düran ches divân\n
12. Gai mâ gum\̽ râ yiy tê tam\x kuy gôm badal\nPyôm\x gu\̽ lâ lâ\nînî sûr vâtit azal\n
VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.
   The reed-flute herself is telling the reed-flute's woe.

2. Quoth the reed-flute, "The Almighty is one and only one. God alone is of His own will devoid of wrath."

3. Quoth the reed-flute, "Pure is the Almighty; (As He alone is free from imperfection) only towards Himself can he yearn day and night.

4. "Ever go ye giving forth praise to that God, In that He created Muhammad, the Beloved Guest.

5. "The Almighty gave him instruments to be with him. Four friends ¹ are illustrious as his companions.

6. "By His glory He created Adam, And with Adam was created this world." ²

7. Quoth the reed-flute, "Adam was sent forth into the world all alone, And at his wish Eve issued from his side."

8. Quoth the reed-flute, "How excellent was that moment, In which the world with all its offspring was created!"

9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe. If ye suffer pain, remain, I pray, a moment by me."

10. Quoth the reed-flute, "At the back of the forest was I hidden, Beautiful with my branches and my leaves."

11. Quoth the reed-flute, "Upright was my youthful form, As (in the breeze) I waved the pendants of my golden ears.

12. "I went astray, and thus happened that change of my estate. A woodcutter chanced upon me, a doom, a thief of my destiny."

¹ Muhammad's four friends were 'Abd Bakr, 'Umar, 'Uthmān, and 'Ali. The last two were his sons-in-law, and the first two his dearest friends.
² The word *sidam* is a corruption of the Sanskrit *sidam*, and comes curiously in a Musalmān poem.
13. Nai che dapān sakhme gōm au suy kosūr 
   Nazērī tamī sanzi sāţhī sāpanum tokā sūr 

14. Nai che dapān tākhī hut mak chumā divān 
   Phalā bûn bûn chale māzas chum tulān 

15. Madē me āsum hadē pānas ches karān 
   Bālē pānas vāle nai kāts chum karān 

16. Gayē zhudā sai zhudāī chai vanān 
   Ās vadān al vida ās suy karān 

17. Tatī vālit vatī vatī tam chum divān 
   Vāle vunuy turke cḥaṇās chumē kānān 

18. Nai che dapān lārī phīrī phīrī chum vuchān 
   Dūrī rōzī rōz tōrī dab sak chum divān 

19. Nai che dapān litērī sāţh yeli gājēnas 
   Atār peyem yeli char kas khājēnas 

20. Dalīl:—
   Yeli charkas kāts āmisc turke cḥaṇās nishi āmisc 
   p̣e\vēn panen ham nishin yād yim\n\nuy kun che 
   vanān kē\bāna tā kya vane.
   Nai che dapān ham nishin mēn\vtī rōdī kāt\ve 
   Vānē bo dimē hak tūri mā rōdī a\d vat\ve 

21. Ham nishīnān sīr panunuy bāvā ha 
    Sinā mut\ris dōd panunuy hāvē ha 

22. Nai che dapān kya ban\vēm kūt ches rivān 
    Dādē panāne nālē pharyād ches divān
13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me. At once on his seeing me, I became crushed to dust."

14. Quoth the reed-flute, "Wrathfully he striketh me blows with his axe, Bits of my flesh in splinters is he raising.

15. "I had been full of pride, I had looked upon myself as the limit (of beauty), And how much humiliation doth he cast upon my fair young form!"

16. Far from the forest was she sundered, and of that sundering she tells. Lamenting was she, as she made her last farewell.

17. "Down from the mountain forest he bringeth me, and wearieith me with the long, long road. And when he is come down, he selleth me to a carpenter."

18. Quoth the reed-flute, "He turneth me round and round sideways and inspecteth me. He standeth apart and giveth me terrible blows with an axe."

19. Quoth the reed-flute, "When he melted my flesh with a saw, When he set me on his lathe, 'twas as though a wood-worm had attacked me."

20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say?

Quoth the reed-flute, "Where stayed my friends and companions? Messages would I send them. Would that I knew if they stayed half way.

21. "I would tell my secret to my friends and neighbours, I would open my bosom, and display my grief."

22. Quoth the reed-flute, "What hath befallen me! How much do I lament! In my woe, I pour forth cries and calls for help."

\* A *ürka-chän* is a carpenter who works on his own account in his own workshop, and who is not a village servant.
23. Nai che dapān nālā dimā ha mārīkan:
Banānā rustīnau kah ti rōzān mardā zan.

24. Dapān vustād kya vanāhe yiman ham nishīn
yiman vanāhe yiy:

Nāram kār kār bāram pānas chum karān;
Vāre vuch tōm māz kōta chum harān.

25. Vade nā bo zade pānas tāri nam:
Khām pāsān zītī ata kātī dāri nam ā.

26. Dapān vustad vu yelī khām pāsān āyī kānā
vuchus prīvān panun nāyīs tānī yād atī
nāyīs tānās kun che vanān kēsā kya vane:

Nai che dapān nāyīs tānūk chum tamā;
Gar ze panāne tānī jām arzo samā ā.

27. Nai che dapān nāyīs tān myān kyah chu jān ā
Zāne kyah tat māne bōzīt gāri zān ā.

28. Nai che dapān nāyīs tān myān kyah zābār ā
Zāne kyah tat māne bōzīt bē khābār ā.

29. Nai che dapān nāyīs tān nach yas che zān ā
Zānā suyyūs āsī votīmut Lā Makān ā.

30. Nai che dapān kyah che vunīmut masnavī ā
Zāne suyyas āsī prīmās ashkā chī ā.

31. Nai che dapān mudur mas kā'īya chāvān ā
Sudār balāi nāye Subhān chiy vanān ā.
23. Quoth the reed-flute, "In the assemblies cries would I give forth.
No man or woman ever liveth free from his fated sorrow."
24. And my Master saith:—
What would she have said to her friends and companions? To them verily would she have said this:—
"He planed me and he made me smooth, and with an auger bored he my body.
Prithee, behold me well. How much of my flesh is dropping from me!
25. "Shall I not weep? Holes hath he made all over my body. For a petty farthing how often hath he stretched his arms upon me."
26. Moreover my Master saith:—
When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say?
Quoth the reed-flute, "Yearning have I for my canebrake, For this purpose searched I earth and heaven."
27. Quoth the reed-flute, "How fair is my canebrake! Can one who knoweth it not, understand its meaning, if he hear thereof?"
28. Quoth the reed-flute, "How excellent is my canebrake! Can an ignorant man understand its meaning, if he hear thereof?"
29. Quoth the reed-flute, "He only will have knowledge of my canebrake
Who hath arrived at the true knowledge of God the Omnypresent."
30. Quoth the reed-flute, "What hath been said in these verses? Only he will understand on whom hath fallen a particle of love."
31. Quoth the reed-flute, "Many are they who drink sweet wine, But only on Sōdarbal doth Subhān sing the tale of the reed-flute."
VIII. Pâdshâh Sûnz Kat

1. Dapân vustâd suy pâdshâh âs nèrân prat doho at¹ zûn² dabi p'êth at¹ âs p'êth kani âl janaârân hund yim âs¹ prat doho yihas bölbâsh bözan yim âs¹ pâdshâh² sand setâ khush gatsân doho aki âs na bölbâsh k'ê gatsân dop am¹ pâdshâh bâye pâdshahas az kûne che gatsân bölbâsh dapân vuchuk at¹ âlis at¹ manz bache ze momut⁷ vælik bun setâ p'ûr yiman pâdshahas sandyan don bâsan anik vazîr gâtily gâtily, dophak noman vuch tûv khu cha gomut vuch hak yiman rotemut kund hatis dânâ vazirân ak¹ dop¹ nak yi che yiman panen⁷ mäj momuts am¹ naran kurmut b'êk vurudz am¹ chu nak dyutmut âmpa kane dyutemut kund ami chi yim momut⁷ pâdshâh vanân pâdshâh bâye buy marai ta kar'zana kun¹ pâdshâh bai vanân pâdshahas buy marai sa kar'zana kun¹ kur yimau drij kasm päne väny yi kyä ze kuruk drij kasm dopuk as¹ che gabar ze timan kya ka'rê vur mäj yâ möl yiý.

2. kyê kâla gau pâdshâh bai moye pâdshâh kun¹ karân chu na ti kyä zi päne vän⁷ âsuk doyau bâsau drij kasm kurmut vârya kâla gau ay vazir dopuk pâdshahas pâdshaham n'êtar gaste karun vârya kâl bözan chuk na kur has zor vazirau kurun n'êtar.

3. yim pâdshâh zâde ze âs tim¹ âs padân sabak doh ak¹ kar yimau päne väny bâr'nyau doyau muslahat mäji gatsau salâm h'eto bar'êk trâm⁷ lalau niginau gai h'eto salâmi mäje trâm⁷ rut² nak vuchuna
VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If I die, thou must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off
kurnak gai yim pādshāh zāde ze sabakas yim che
dohā dohā ithai pāthin karān dohā aki gau amis
pādshāh bāye khātir yiman vura nēchē vin hund
yiman dopun tuh thā'vyu mā sā'ēthā salā yimau
dop'has tā chak möj asī chi gabār tā ta asī vātī na
gai pānās sabakas āu pādshāh panun mahēlakhān
pādshāh bāye trop'nas kut dop'nas bar kyā'īkī kurut
band yi ches dapān pādshāh bai bu chāsā chā'ānē
kulai k'īn na chā'ānyen nechēvin hunz pādshāh chus
dapān ti kya gau dop'nas tim ām lekan gudē dim
ti hānza vālinje ze adā mutēraī bar.

4. dyutun hukum vazīrān tim āsī sabak parān
sātēhāl dop'nak māre vātīlan karūk havāla timai
mārenak dapān vōt vazir yiman pādshāhzādan
nishān setā gōs yin sāf dop'nak vasyu bun sātēhālē
dop'nak tālē yēmī shahērā timē tālē vazīrān kar
kōm dopun māre vātīlan mā'ryūk hōnī ze karīk
yiman vālinje ze lazak tā'kis gai bēt pādshāh bai
dop'has ānyai noma pādshāh zādan hānza vālinje
ze thāy darvāza tā rat thāvnak darvāza rachen
yīmā vālinje ze dop'has yimē chai pādshāh zādan
don hānza byū't atī pādshāhī karna.

5. yim bāī bāran ze vātī biyās pādshahās akis
nish dop'nak pādshahan tuh chu shēhzāda me yivān
bōzēne tuh vānī tōy tuh kētā pātē chu yōr ḍag'matī
kya sabab chu yimau dop'has yī panun gudērun
dop'nak bhū mēnēsh nōkēri dapān bēthē hazūrī
naukar amis ās pādshahās prānē gulām ze yim zī
ti gai tōr tūn zanen kārin zīma rāsas tōr pahār
to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith:—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the
gud nyukuy pahar chu lagân amis pâdshâh zâdas z'ithis hihis dapân pâdshâha sandyaau doyaau bâsâu trâvuk arâm.

6. dapân gulâm chu vud'nye nazar ches pâdshâha sandin don bâsen kun yim' vuy syud log vasâni shahmâr tâl' va kane. gulâm chu vuchân yeli yi shahmâr log vâtâne amis pâdshâh bâye handis badanas n'ezik âu lâran gulâm lâyin shamsâr âmis shah mâras hani hani karinas tukra tûnun palangas thal shamsâr' handis t'egas vulun phamb log amis pâdshâh bâye handis badanas vutherâni dopun amis âs' shahmâr' sund zehar lâd'omut ami mûjûb âs yi vutherâin pâdshâh gau bédar vuchun gulâm âmut n'ezik shamsâr h'et naâyi âm'sund pahar muk'lyau âu duyâmis gulâm'sund pahar âu n'ezik dop'nas pâdshahan ai gulâm yus akha âgas p'eth bèvophâi ka're tas kya vâl' karun yi vuthus gulâm phîrit pâdshahan tas gabi kale tûtun beye basta vâl'âny pâdshaham bo vanâî dalîla ta' thêv tam tat kan.

7. dop'nas gulâmân su âs pâdshaha ak suy gau dohâ aki sâlas shikâras kunuy zun sâth âsus pâz vôt jâya akis lajis trâs banân ches nê kuni vuchun jâye akis âb' sreha hyu at' dyutun barsha sâth dob'shâna kurun bag'la manza pûlal lodun at pûlal âb hûtun chun âs pâz tûnunas trâ'vit beye borun yi âb' pûlal hûtun ch'un âs beye yi pâz tûnunas trâ'vit doye lat' tûnunas trâ'vit pâdshahâs khot zâhar treyimi lat' burun dach'na atha chu at pûlal tap k'rit khâvur atha thêvun nebar yûthu hûtun chun thuthuy âu pâz tûnunas trâ'vit dîthas am' tap
night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me:

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen. "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman:

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon
pēdshahān rutun latan thal hitanās paka ze karēnas tān yi yeli mōrun pata pūrus atāt vuny trēsh chayen na gau vuch ne at ābas āsi na kunā āgur pakān chu pēdshāh vōt jai akis vuchun at shah māra ak shungit am suy nērān ās kan lāl yi āb ās zahār yi chus vanān amis pēdshahās har ga kyēy su pēdshāh sa trēsh chayē hē su marīhē vun'ài sārgēh kari hē su pēdshāh tas pāzus mā marīhe pēdshaham sāy che dalil sārgē gatē kariyā.

8. muk'lyau amisund pahar tēe ān treyimi sund pahar ze gai pānas bēth pēdshāh chu bēdār dāpan chu amis treyimis paharā vālis dāpan chus āi gulām yus akha āgas pēth dagāi ka'ri tas kya vātē karun dop'nas phīrit am gulāman su gatē pēdshaham sāng sār karun pēdshaham sārgī gatē kariyā bu vanāi dalīla ṭā thāvum pēdshaham kan.

9. dāpan chus su ās sōdāgār ak su sōdāgar ās setā bakhtāvār tam suy pyau muh'im tam suy ās hūn byāk sōdāgāra ās dop'nas yi hūn mā kān'han dop'nas kānan dop'nas karus mul kūranās mul rupia hat nyū sōdāgāran yi hūn drāy sōdā hēt vōt jāye akis lajis rāt rātel pēz sūr nyū has yi māl hūn chu vuchān am kur nā kē ti sadāu phul ghash sōdāgar gau bēdār vuchun tā māl nā kuni dāpan chu yat kya gōm āu yi hūn am kar nas tap pushākas chus lamān hūn drāy bro-bro pata-pata chus sōdāgār vāte nō vun maidānas akis manz vuchun at tūran thāu mut am sund māl parzē āu vun anun panun māl yi āsus tā ti bēyē ās yīman tūrāu beyen sōdāgāran hund nyumut titi anun vātenāvun pānanās dērās gau setā khush dopun
and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous.” And, added the guard to His Majesty, “If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding.”

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, “O guard, what should be done to him who showeth faithlessness to his lord!” Said he in answer, “He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear.”

9. Said the third guardsman:—

“There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. ‘What is the price!’ and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchandising, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, ‘That
tamis sandágâras tōg"nā āmis hūnis mul karun tamis ās pyûmut muhim tami mukhe toguś na.

10. dapān vustād āmis hūnis kurun mul rupiās pānz hat lichin chit yi hāy tīn⁵an āmis hūnis nāl dopⁿas tā gas panańis kāvandās nishin yi chit hvet gau hūn vōt nazdîk āmis sōdāgāras sōdāgarān vuch parze nā vun yi hūn dopun panenen bāseek dopⁿak hūn āu phīrit ām⁴ kur⁵ k'ā tāny tahsir āmī tunuk ka'rit balki chus chālānā nāl sōdāgār gau phikri dopun vun kya kare rupia hat gōm kharj kōdun bandūk lāyⁿas tā mārun yeli mārun tā adā ph'ūrus gōs nazdīk bo vuch⁷ ha āmis kya kākād chu nāl¹ yohāy kūrānas nāla mutbrun tā vuchun at¹ lyūkhum rupiās pānz hat ad² ph'ūrus setā pādshahām sāy che dalil sargī gasē karīn⁷ hargā hay su sōdāgār guđen⁷i vuch⁸he āmis hūnis kyah chu nāl su hūn ma marihe gau āmisund pahar.

11. āu tūrimis gulāmāsānza dalil tūrimis gulāmās vanān pādshah ai gulām yūs akha āgas prēth bē vupphāï ka'ri tās kya vāt¹ karun dopⁿas gulāman pādshahām tas gāsi sar tāsun shehera manza dūr kādun pādshahām bu vanai dalīla bā tāvum kan dopān chus gulām su ās pādshaha ak āmis suy ās nechiv za tīmānai moye panen¹ mōj pādshahan kār vurudz žanānā sa gaye pādshāh zādan don vur⁴mōj pādshāh zāda za ās⁴ sabākas tōrā āy āmis vurā māj¹ niyak salām lālan nīgināu trām thāvuk āmis bōnt⁴ kan¹ yim gai beye sabākas doha doha che karān pādshah bāye daj panen⁴ rāy kya daįs bo karāha yiman pādshah zādan sā'nth guna doha aki vunun yiman pādshahzādan don me sā'nth ka'r⁵u guna
merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said:—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said:—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with
yimau duphas tā chak sāñrā mōj ḍvēta asi vātī na pāḍshāh zāḍa gai sabākas pāḍshāh āu darbār murkhas kā-gradient vōt mahalā kān pāḍshāh bāyā ṭrupnas dārvaṇā dārvaṇā ches na thāvān dopnas yī kyāzi vōthus pāḍshah bāy dopnas bu chāsā chānī kulai kīnā chānān nechevin hānz dopunas pāḍshahan ti kya gau dopnas tim ām ḍegōn pāḍshāh chus dāpān vūn yī kya chu salā pāḍshāh bāy ches dāpān me gāte tā hānzā vālinjā zā tīṇa khēma bo adā kya thāvai dārvaṇā pāḍshahan dyut hukm vazīrās dopnas yīm shahāḍā zā dīk māraṁātālān aṭī yīmān kārān vālinjā zā gau vazir vōt tātīḥāl yetī yīm shahāḍā zā ās yīmān kun kārān nāzar setā gās yīm pāḍshāh zāḍa zā khush dilas pīōs insāf dopnak tālīn yāmī shahāra dūr tālī.

12. dāpān vustād māreṇātālān dyut hukam vazīrān māṛūk hūn zā māraṁātālau māṛū kūn zā kā-gradient yīmān vālinjā zā lazāk tākīs manz gai hīṭ pāḍshāh bāye thāu dārvaṇā pāḍshah chu kārān pāḍshāhi tāṭī.

13. shahāḍā zā āy tālān biyīs pāḍshahās nīsh pāḍshahan rāṭī yīm gulām guḍēṇyuk pahāṛ āu āmīs bādis hīśīs shahāḍās chu shāmā dāzān pāḍshāha sandī zā bās che pālāngas p̣ēṭh aramās yīmāniy sūd vāsān chu shāhmār yī gulām chu kādaṇ shamsīr āmīs shāhmāṛaṇs chu kārān tukṛa āmī patā chu shamsīrī handīs ṭēgas vālān pamb āmīs pāḍshāh bāye handīs bādaṇas ās vuthārān yī zahār āmīs shāhmāṛa sund dopun āmīs mā āsim shāhmāṛa sund zahār ās vuthārānī tā pāḍshah gau bēdār
me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, ' What meaneth this? ' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons? ' Said the King, 'What is it that hath happened? ' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled.

12. And moreover my Master said:—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath
dop pādshahān yi ām mārani pādshahām sāy che
dalīl harāgāk̄ey su pādshāh sarā kaʿrihe panen̄en
nechevin preṭh mā diyehe hukm mār̄vātālān tuhā
mārvāk adā gāi tim hūnā zā mārā pādshahām agar
bāvar karaq na su pādshāh ās sönuy mōr yi
pādshāh gāk sat yī kya che shamshēr atī kya chiy
palangas thal shahmār ganī kaʿrit.

14. setā gāk pādshah khush ak bōy thāvun vazīr
byāk boy banāvun pādshah.
come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces.

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.
IX. GRÊST BÂYE HANZ TA MÂSH TULARI-HANZ KAT

1. Dapân vustâd yi grêst bây âs tajamaâs kami bâpat kârdâran muka daman âsus kurmut zulm ami bâpat che tajmaâs vâs vanas aâis manz otuy vâbâs mâch tular amis âyi zabân dapân che amis grêstâ bâye bâ kyâzi chak tajmaâs dopânas grêstâ bâye m'e chu gamut zulm ami dopânas phêrit mâch tulari m'e ti chu gamut zulm bo ches vadân bâ thâutam kan vanân mâch tular grêst bâye kun.

yi tai vener paran primos karos zârâpar
budai che sai mâch tular vanuk jânâvâr

2. kohâ kohây yûra aûyâm âsus ayâl bâr
balai priyen bâpat gânas vanân bâny nam lâr

3. pôven tasâden al'nâsh kurun sâhibô âyna är
budai che sai mâch tular vanuk jânâvâr

4. dapân amis grêstâ bâye yi mâch tular dopânas yi hâl kur nam vana manza häpâtan vun' tajès vabâs grêstâ garas dop'âm kare rahat vuch tâ vuny kya kairim yi grost thân ta kan bu kya vanai.

thanyâ matit kutha thânum môtènî chem bând'hâl
bâgen' âyas grêst garas sâi m'e gayem gal

5. drâtis sâ'tîn kashâ yeli set'nam kâ'tya kâtis
mâr
budai che sai mâch tular vanuk jânâvâr
IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master:—

Here was a farmer's wife who had fled from her home. And why had she done this? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife:—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

3. He utterly destroyed my little ones. O God, why came there no pity to Thee?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.
6. moklau âmâ mác'h tûlûri vanit panun dâd vu che dapân âmîs grêstâ bâye chîyai kyê gamut sa'ti van vanân che vo vanân grêstâ bây dapân ches bôz m'ê kya zûlm chu gamut.

Azâl chûvun chu samsâras chetal vasânî jâî i
budai chesay grêstâ bây yôr nai rôzanî ây i

7. sónta yeli mut'sâthî grêstên dilása ñinâ hai ây i
mudra'au kathau yerâ barak zâlâs valenâ ây i

8. harde vize dard motuk lâyine tim hai ây i
budai chesay grêstî bây yôr nai rôzanî ây i

9. yim phal vavim mâje zemînî tim hai papit ây i
sumbrit sâ'rit kalâs ka'rim hata budî'khâris drây i

10. chakla chakla mukadam tâ pâtvâri tûlînî tim hai ây i
budai chesay grêstî bây yôr nai rôzanî ây i

11. áziz tâ miskin kâî t'â visyâi halâm dôr dôr ây i
halâm dit'emak mebar bari suy chu muklan pây i

12. kalama sâ'tin savâb likhan yit'sâi lagik grây i
budai chesay grêstâ bây yôr nai rôzanî ây i
6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife: and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of kharuvars¹ in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

¹ A kharuvar weighs about a hundredweight and a half.
X. RĀJA VIKARMĀJITEṆY KAT

1. dapān vustād mahāyiū tōr āś pakān vatā āk broho maiddān atā maiddānas yeli hṛūtuk pakun lāgvaneni pānevāy talau vanitō dalila yim maiddān karōny pata kanā āk byāk shahśa āmis dopuk sā vanta dalila yi maiddān mukālāvā hun amā dopānak phērit bohśa vanemo' dalil dalil hasā vanemau kathe pānts pāntēn kathen gaste nam dinā rupias pānts hat yimau dopā has phērit tōr hat dimoi tōr zanā pāntēmūm hat gai panenuy vanse kathe pānts dopānak.

dyār hase chu sañras ;
   yār hase chu na āsīnas ;
 āshānāv hasā chu āsīnas ;
gaye tre kathe beye ze kathe hasā ch'au
   sā zanānā ch'yauvna paneņy ;
     yesā nā āsi pānes sā'th ;
beye hasā
   yus rātas bēdār rōzi ;
suy hasā za'ni rāje Vikarmājiteņy kū ;

vañye nak yimā kathe pānts yim chus dapān van sā dalil yi chuk dapān me hasā vañye mōv kathe pānts mil'vuk ladāi yim chus dapān rupias tōr hat nyit dalil k'ē vañyit na ma'dān chu vuñye pakenai āmis lāyuk yimau tōrau za'nyau amā dopā nak pakyn sa yeti kis pādshahas nish yisu dāpi ti karan.
X. THE TALE OF RĀJĀ VIKRAMĀDITYA

1. This is what my Master saith to me:

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things, but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them:

"Money, sirs, is for a journey.
A friend, sirs, is for when there is no money.
A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others:

Thou canst only call thy wife thine own so long as she be with thee.
And, again, sirs:

He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

1 The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

2 The whole of the subsequent quarrel depends on the double meaning of the word bahā, which like the Hindi bah means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate bahā by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate dāli by "story". Its meaning is not indefinite.
2. dapān vustād vātī pādshahās nīsh drut pheyād toru zā'nyau dopūhas pādshahām yim shakhtān khvāiy asi rupīas tōr hat dopun vanemō kathe pānī pādshahān dop āmīs shakhtās vanūsa kya vunthak yī votus phērit pādshahām bo vanai kathe pānī rupīas pānī hat gāse nam din̄ ada vanai bo kathe pānī pādshahān kā'rv rupīas pānī hat dithin āmīs shakhtās yim kā'rin yim band pāne kā'rin kāma āmī pādshahān pādshāhīhund poshāk tārvun gadoi yiye hund poshāk pōrun beye gandin lāl̄sat gandin mābei drāṇ yimā kathe pānī sar karūnī.

3. dapān vustād gudeyō drāṇ bēnye handīs shahīras kun gur chus khasun vōtī yēli nāzīk at bēnye handīs shahīras lazun shechī āmīs bēnye me kya chu prūmut mohim bo kya yimāhā tōrī āmī lazānas bēnye phut phērit shechī me kya rōzan pāma vārvīs manz phut phērit lazānas beye shechī me yēli nā bani tōrī yūn tōtī gabeem ladun naptōs kā'ētā lade hamai tat gāse gand karun prēthā gabees mohar kareyī pāneīy āmī kar bēnye kāma lodun pāneīy kyenzi bata hana yā ē'ut yā shūt prēthā karūnas pāneīy mohar korun revānā āmīs bāyīs tāmī yēli vuch bēnye hānz mohar rotun ātī thāvun dābāvīt.

4. drāṇ yārisānzi vātī yēli vōtī nāzīk sōzūn āmīs mahīnī yār hasā āy pādshāhī chesnā so hasā chiy mohim zad yāran yēli boz drāṇ vōt āmīs yārās nisī dapan chus hā yārā kā'vī gōham yōr pāda pakān chi dunuvai. āmīs ās miskīnī hund poshāk nālī dapan chus yār yī kālītī shāhī dīttā mēye yī myōn
2. Saith my Master:—

They went to the King and the four laid their complaint before him. “This fellow,” said they, “hath cheated us to the tune of four hundred rupees, for he promised to tell us five things.” The King asked him, “What was it that thou saidst to them?” And he up and replied, “Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee.” So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said:—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, “I am fallen into poverty; so what else could I do but come to thee.” And this was the word which she sent back, “Verily, I shall be put to shame in my father-in-law’s house (if thou come to me).” Again he sent her these words in answer, “If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it.” So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister’s seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, “My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty.” And when his friend heard this he went forth and came to his friend, and cried, “Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?” So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, “My
poshāk ṭunṭha ṭa yi āṣenā bözenā yi chu āmis miskīnī hund poshāk yi ās bözenā kalīti shāhī kami mukhā mahabat sāṭh gau vāṭ yāṛasund gara yāraṇ kūrenā zīāfat ēyēkā pādshāh ṣapēṃyes ottany zā kathā sar.

5. drā∪ vuṇy zanānā handis shahēras kun vōt at sheharas and kun at1 ās būd zanānā byūt āmisāṃdī ga1ī dopun āmis buje zanānā ditam drōt bu anā yamis gurīs khūt gāṣa drā∪ gāṣa anani vuchun at1 gāṣa maidānā at1 chu lōṇān yi ās rakh pādshahasunz ās lādān tāḥalī nyūk rāṭīt pānānīs mējeras nīsh koruk kād rāt āye āmis chu gāṣān pādī zanānā ak āmis mējeras zīāfat hēṛīt yi chu bhīhit pālangas pēth zīāfat thāmās bōnte kān1 at1 vat1 khyenī don1 vai hana hēṛēyek yi dyutuk āmis kādīs kurhas ālau hatō kādīyau yi khyau sāny ṭēthan kādī rūt khyān at1 chu pānānī jāye bhēhit yimau doyau kar tamis kuri at pālangas phut tār koruk ālau āmis kādīs tā vuch tā yāt pālangas phut tār tīma taṇi āmī dopunak phīrit āny tagimna hamsai cḥūm cḥān dōphas vula vōt ot āmis zanānā parza nāu pānun khāvand amī ās paṇza nāu mutb brōnt yeli yī battāhan déihas yī zanānī che dāpān āmis mējeras vuṇy kya karau yī chu myōn khāvand yī gāse mārun rātas rāt hukm dṛīṭun māravāṭīlān dopunak niyūn yī kādī gāse mārun vālinje gātyēs yūṛī ānaṇĪ nyūk yī kādī shahēras nebar amī dyutunak sabāl mē trāvētoh yēla bo chālaha atā but Khudāyas kun karaha zāra pār trāvuk yēla vuchan ābe hāṇā chohun atāh atā but
friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof.” For he looked upon the King’s garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend’s house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, “Ho, thou prisoner, eat thou these scraps and orts of ours.” The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, “Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it.” He answered, “Yea, why should I not have wit therefor? My neighbours are carpenters.” Said they, “Come hither.” So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, “What now are we to do? This is my husband, he must be killed this very night of nights.” So the Master of the Horse gave his command to the executioners, “Take ye away this prisoner. He must be slain. Bring ye us back his heart.” So they led him forth outside the city, and to them made he a petition, “Let me free,” quoth he, “that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he
Khudā săbas kun korun zārā pār ata prōs yiman lālan satān pṛēth yim tat' āsis gandmaṭy' matā yiman dopun māravatēlan tūn hata sā mē'ē trāvyu yelā nom chu lāl sat tōr chu toh'ī tūn zan'ēn tre chu mē'ēn tohi nish.

6. ot'ētāny kārīn tōr kathe sare pāntim kath gayas mashit āu vōt panen garā beye vanān chu timān pānten zanen vanyu sā kya van'au toh'ī pānē kathe yī vōtus phot phērit pādshāham kate kathe ka'īrit sare dop'ēnak pādshāhan tōr kathe yīmāu dophas kusa kusa dop'ēnak pādshāhan.

āsī nāv ch'ā pāzī pāthē āsi nas;
yār chu na āsi nas tīti puzuy;
zanānā sā chenā pānēny yāsīna pānas sāth che tīti puzuy;
dyār che bakār safar alī tīti puzuy;
yīmā tōr kathe kārimāu sar vu'īnān van'ēm pānēm kath dop'ēnas āmī shakhēn phut phērit rup'īya hat gā'ēm dyun dyutanēs pādshāhan dop'ēnas.
yūs rātās bēdār rōzi;
suy zvāni rāje Vikarmājitēny kūr;

7. pādshāhan kār kām lāgun fakir gau vōt rājā Vikarmājitun garā nazar bāzun kār nazar khabār ďārāu niye khabār āmis rājas dop'ēnas rājā sāba fakirā ak gomut pā'dā yohoi dāpān bu zvēnān rājasān z kūr rājā vanān chuk phut phērit az tāyā kā'tya rājā zadā gamāṭē a't'ē māre vun gau yī fakir havałāy Khudā ādā yā lasā yā mari gē'ē khā'īlyūn kuṭhis manz yātī yī rājasān z kūr ās palang trāvhas shērit khut fakir palangas pṛēth āmis khātūnī disān z'ēr
found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:

"True is it—a near relation is for when there is money.
True also is it—a friend is for when there is no money.
True also is it—thou canst only call thy wife thine own so long as she be with thee.
True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:

"He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramāditya’s palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win.'" And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā’s daughter, a bed was ready spread. The faqīr climbed upon it, and gave the lady a push. He conversed with her, and
کارین امیس ساتھ کاتھے کارن کارن کام ات پوشکاس کورن شاکال انسان حیش پانے دراح دیر پاہان بیعت نازری شامہ چو دازان امیس کہتینی ہندی شیکما منزا دراح اذہا باؤ ات پوشکاس منزا یات یی امی فکیران یینسین هیو کرموت اس یی چو دائن باؤ هیو ایون ات ییلینا انسان اس بیے باؤ یی اذہا امیس کہتینی شیکما منزا امی فکیران کار سارگی بالائی چو امیس کہتینی ہندی شیکما منزا نہار کے چو نا ای فیکر یوت بیے ات پالنگاس نیشی کہتینی دیسیزن زر کاتھے کارن امیس ساتھ ات پوشکاس کورن بیے انسان هیو گاو بیے فیکر بیعت دیری پاہان شامہ چو دازان اتہس کےت کادین شامشر امیس کہتینی ہندی شیکما منزا لگ نازرینی یی اذہا یک یت پوشکاس منزا اتینی تیجن شامشر چو امیس اذہاہس کارن میرون کارنیس گانیے کونن ات پالنگاس تال کبوت پانے ات پالنگاس پرین شامشر دیسیزن شنڈ یا شنگ۔

8. رات گایے ادا سبہ ییینی راجا ویکارمیجان دوپ مارسیتل انا یی فیکر اسی مومٹ یودی یولین از ہانی کاٹیا راجا زادہ گامات مارنا یا یی یی اسی مومٹ کاٹی ات کوئیز مانز وچوک کرکیر ورے ہائی کہبار راجاس دوپ ہاس راجا ہے فیکر چو زیندی راجا سبہ کبوت پانے ات کوئیز مانز کارن اچو میوبار کمی فکیرن داپن پاہس فکیرنا شا وانسے کےتہ پایی کہبار داپن پاہس فکیر بیدار رومنہ ساتھ راجا سا ہار نازر پالنگاس تال راجان ہار نازر وچوک پالنگاس تال بالیاک اک تراو میں فکیرن میں راجا داپن پاہس فکیر کمی راجا پاہس داپن پاہس چو خھدما چو کونی فکیر
when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady’s mouth. It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady’s mouth. In this way did the faqir satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqir to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady’s mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramaditya, “Go ye. This faqir is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!” They went up into the chamber, and saw the faqir alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, “Your Majesty, that faqir is of truth alive.” His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, “O faqir, tell me, prithee, how thou didst escape.” Quoth the faqir, “By remaining awake. Your Majesty, cast thou a glance below the bed.” The Rājā looked, and there saw he the calamity as the faqir had thrust it after he had killed it. Said the faqir to the Rājā, “What was the promise made by thee?” And quoth the Rājā, “True it is. There is no God but the one God.” Then

[1 Literally, “belly,” but as the python certainly came out via the mouth I use a word more suitable for Western ears when dealing with a lady.]
9. دراغ فکیر یوت پانون شاهار فکیری هند زهانما تونون کاُریت پادشاهی هند پورنک پوردوتون هکوم لاشکاری نرمو سا مَئِ săth.

10. داپان ووستاد گودنی گاو یت بَنِیه هاندیش شاهاراس یی پادشاه تی آس بَجا تاران امی سیو پادشاهاس اینی بَنِیه پانینی ثاُنناس بُونِتِ کاُنی سا تامی دوووک آیتات یت تامی بَنِیه مهار آسِس پَرِتها کرسٖ داپان چیس یی چسَا مهور قَنی دوپوُنیس پَرِیت مَیِنییی یچ داپان چیس یی پادشاه بُی گیا گیس تامی دوووک مِسکین پَز پَیی چی یششانِ آسَنیس.

11. هیبان امیس پادشاهاس تی لاشکار دیوتون کادام یاراسُند کون یوت ییارس نیش یاریاَن کار آیتات ییمان دون پادشاهیان کیس. رت کادِک تیْ یوووک دَراَی.

12. دیوتون کادام تی هَرَهارا سنِدیش شاهاراَس کون انَان نَدِئ دیت امیس پادشاهاس داپان چیس انَک سا تاَلییف تیِ اوو چیسَاَییه راکَهَیِ مانزا بِرَ رِتْمِت سا کاتی چک تاَعمرت اَئیک تاَلیی دَپَ هاکِ یوس طوی بِرُ رُتَ رَکَیِ مانزا سا کاتی چک تاَعمرت ییِ اوو یوووک پادشاهام یسی چک کرَمیت یوووک لَهِیَه پانِیس ایفساراَس مِیِجرِ اَئیک مِیِجرِ دَپَ یسی نومان تاَلیِوُن کوریِی هاِوالا بِر سا کاتی تاَمِت یی چک داپان مَئِ دیوتِ نا تاَلیی چیس کارَن یِیووک پادشاهام یسی کورِ تَکْهیت امیس هاِوالا دوپوِنیک اَئیک پادشاهام یسی تامی دوووک فکیرِ لِیگیِ یس سیو چک داپان اَئیک مَغِیِ کَرِنِت تیِوووک پَناَی اَئیک تیِوووک داپان
said the faqir to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqir, and took in exchange the faqir's ring from him.

9. Then departed the faqir and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said:

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqir—"Bring ye the four executioners. They themselves will say what happened."
chuk yi pādshah tohi nish chu āmānat tas fakīrasund su diyu yūrā yimau māravātalau kar kām kādik yim lāl sat thāvik pādshahās bōntā kani satau manza tulin sōr kārínak hāvālā dopānak yim kāmā āsyu dṛītamaty dopāhās fakīran akā tāmā kami bāpat su ās dṛūtmut yemā mējarān mārānā bāpat dāpān chu pādshāh āmis mējaras kun me chuk na parzenāvān buy kya gōs su fakīr yus kād ōstan kurmut gudeny āyi sa kḥāṭūn ziāfat hēt khēyau yek jā hērāu ṃēt kuru me ālau dopūm volo kādíyau yi khērāu sōn tūt tamā pātā ās bo rōt mē khyau tamā pātā karu murde māzāisy phutu palangās tār kuru me ālau tā ma zānāk yat palangas vāt kārīt me dopāman āny zānēnā ham sāye chum chān palangas dṛūtmau vāt kārīt amā paneṅe zānānā parzanāvus dopnāi ṃē yū chu myōn kḥāvand yi chu āmut fakīr lāgit yi gābe rātas rāt mārūn kur thas hāvālā noman mārevātalān yiman āū ār myōn yimau trān has yele yiman ditim lāl sat sōr ditim tūn zanēn tē thāymak āmānat yātā yā kya chyum tīm lāl tē sōr chim dṛūtmat noman tūn zanēn ye tē kya chūy tīm ti kōlnās zīmā tahsīr.

13. dāpān vustād dṛūtun hukum paneṅye lāshkārī koḍun yi mējar tī paneṅy zānānā tī khanenāvun khod tānānāvīn donā vai at khudās kar nāviṅy kāṅye kan at tī chu lekhān sāhibī kitāb shrāk sarp makhri zan bēvophā.

14. drān at tī phirīt yi pādshāh vōt at tī rājā Vikarmājītun garā dīvān che rājas khabar pādshāh chu āmut paneneṅy bāsān rājā chuk dāpān sa cha.
They brought them, and the King said to them, “Ye have in trust a deposit made by that faqir, give ye it here and now.” Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, “Who gave you these?” Quoth they, “A certain faqir.” “And for what purpose?” “This Master of the Horse had made him over to us to be slain.” Then said the King to the Master of the Horse, “Dost thou not recognize me! It is I who am that faqir whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, ‘Come, thou prisoner, eat thou these scraps and orts of ours.’ So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, ‘Haply, dost thou know how to mend this bed?’ and I replied to you, ‘Yea, why should I not know? My neighbours are carpenters.’ I mended for you the bed, and my wife saw that it was I. Said she to thee, ‘This is my husband, he must be killed this very night of nights.’ Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see.” And in this way was his guilt proved against him.

13. And moreover my Master told me:

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written:

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramāditya’s palace. Then gave they the news to the Rājā, “A king hath come and asketh for his wife.” Then said the Rājā,
fakîrasunz pâdshahasunz che ne pâdshâh chus dapâm buy gös su fakîr m'yè nish chu ch'rôn nishânâ ò'te nishi chu myôn nishânâ dapân chus râja tam³ dohuch fakîri kya gaye azich pâdshâhi kyah gaye dapân chus pâdshâh me âsa hetâmaša kathe pânta timai âsus sar karân tam¹ âsum lâg² mut fakîr râjan kar kâm ditinas sâ'th paneñy bâš drâu vôt panenis shehûras manz chu karân râj.—vu salâmâ vu ikrâm.
"Of a faqir she is the wife, not of a king." Quoth the King to him, "Verily, I am no other than that faqir. I have with me thy token, and thou hast with thee mine." Quoth the Rājā to him, "What meant the faqirhood of those days, and what meaneth the royalty of to-day?" Said the King to him, "I had bought five things, and them was I testing, and therefore dressed I myself as a faqir." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.
XI. FORSYTH SĀHIBAN SHĀR YELI
YARKAND ZĒNENI GAU

Yi m'e dyôt mai tih gats ta' bozān
Yārkand anōn zēnān

1
gudēny dup malkānēy kus ka'ri yohoi kār
Fōrsat chu zōrāvār
rāje be Yārkand bājē gat tārān
Yārkand anōn zēnān

2
Landānā p'ētha Yārkand yimau kur tai
maushūr ha' topōr gai

3
gudēny Sonē margā chāvān posha mādān
Yārkand

huk'ma mah'rāj Buṭṭanīs brō drāu
Balti tum age jāo
pīche jāo Kashmir nāle chālān
Yārkand

4
rasat sai topōr karhai tarfan
guda lug Marāj pargan
tim vadān ās kot lag gār zān
Yārkand

timan Buṭṭa garañ Kāshīr thāvīk
Buṭṭa bāy bīho nāvīk

5
gur bātī dākas zumba che gāsa sārān
Yārkand

6
XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873–4. It passed through Kashmir, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impression of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.

1. What I have seen, to that attend and thou shalt hear, "Yārkand will we conquer for ourselves."

2. First, said the Queen of England, "Who can do this work? A mighty man is Forsyth." To him she gave the order, "Seat thyself upon the throne of Yārkand as its king, and from it levy thou tribute. Yārkand will we conquer for ourselves."

3. They who wielded the sceptre of authority from London unto Yārkand became famous over all the world. First halted they in Sōnamarg to enjoy the delight of the flower-meads. "Yārkand will we conquer for ourselves."

4. Ahead went the order of the Mahārāj of Kashmir to Tibet. "Ye Baltis, advance ye and then hasten ye to Kashmir bringing passports with ye. Yārkand will we conquer for ourselves."

5. The order for their assembling issued forth on all sides, and at first the people were collected in Marāz. Lamenting were they and crying "Poor ignorant souls, whither are we come?" "Yārkand will we conquer for ourselves."

6. In houses of these Tibetans were Kāshmirīs quartered, and the brothers of Tibet were sent forward in advance. Horses were stationed for the post, and yaks for collecting and piling grass. "Yārkand will we conquer for ourselves."

1 A celebrated upland in the Sindh Valley of Kashmir, famous for the beauty of its wild flowers.
2 i.e. Little Tibet or Baltistan. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmir. They are furnished with passports or certificates of dispatch.
3 One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmir. Marāz is the southern part of the valley, on both sides of the River Vēth above Srinagar.
ba rai khumba khas zānānan che sumbərān
z'̤ūnte gāse vartāvān

aja āse pyāvəla kyō āse dujān
Yārkand°

gur⁴ manga nāvhi kūkār gāman
chuh karun yimnā zānan

hari hari karān āsi timan pakənāvān
Yārkand°

kal⁶ kən¹ dumbij ches laṭi kən⁵ lākam
gāsə raz kanyek mah kam

gāsə gandī tə zache zìn pā'rit soirə sāmān
Yārkand°

rasat kā'ṛtan an'hai nān gər
mat¹ chuk pan paneŋy kār

gə'ja kə'ɾik krālan guḍəŋy lə'əjə sərān
Yārkand°

krāje dup⁶ khāvandas nā dānā krālau
kathu kit kōndə vālau

kām hau che pakəvən̪y a'əmi gatsu travān
Yārkand°

gur dop⁵ gur bāye donovai nērau
gau kịs jay shērau

vudre preth h'e gāsu lāu gau gāsan lārān
Yārkand°

kun⁷a kət duda nut yəri h'ət bā'ri drāu
lōkan chu safarun thāu

tākit duda gur jantuk bāγvān
Yārkand°
7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yārkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hāṛ hāṛ", as they urged them along. "Yārkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps. All the appliances that they had were pack-saddles of straw and saddles made of rags. "Yārkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yārkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yārkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yārkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yārkand will we conquer for ourselves."

1 "Tchk" is the click made to encourage a horse, "hāṛ hāṛ" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

2 The kāṭākā is the term used for the two straps or ropes attached at the back of a Kashmiri saddle to secure blankets, etc. (Stein).

3 The gāndā is the term used for the Turkistan pack-saddle, which consists of two straw-filled pommels joined in front (Stein).
vātal¹ dup vātija bunai sera za
chim mangān dāle muy tā ka!
borasta ār hāret māeti hai paknāvān
Yārkand⁹ 14
(vātij vanān phērit)
phērit dabzą hek vātal gānau
dabzi hek ās'nau zānau!
dapāmāk vātaj kē nai chum bözan
Yārkand⁹ 15
shumār böz hai tāfēdārān
mangēlaj ahengārān!
vodē pēth yiran hāret shrānz dakhe nāvān
Yārkand⁹ 16
kārau ditti bārau yinggar kat¹ tārau
vān kat¹ jān shērau!
hāl kya kur hak nāl garā nāvān
Yārkand⁹ 17
khush kya gōsai amōb gau jān
pata nyūk nāyid chān!
batṭa dajē at¹ hāret pata chuk lārān
Yārkand⁹ 18
muslā hat karān tīm⁶ āsā pānevāny
kusuy kā'ri nāyiz tā chān⁷!
katā van⁷ kā'rit hai karau guzrān
Yārkand⁹ 19
Sābir tilavānye tämat yūtuy van
yāmat khabār bözan!
tāny⁸ ān sāhib bā sō'ri sāmān
Yārkand⁹ 20
14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yärkand will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper! Thou shouldst have said, 'I know not how to use them.'" "I did, my sweeperess, say that to them, but they heard me not at all." "Yärkand will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yärkand will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yärkand will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.2 "Yärkand will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yärkand will we conquer for ourselves."

20. Şahir Oilman 3 only so much say, so long as they shall pay heed unto the news. At length came the Şahib with all his retinue, saying, "Yärkand will we conquer for ourselves."

---

1 This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

2 A thoroughly Kasehmiri sentiment, quite in keeping with the village's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stem).

3 The name of the poet.
XII. ĀKHUNASANZ DALĪL

1. Tüm¹ sūy ās nechiv tör tim² nai prūsun bo buḍ¹ ās tuhind vaṇyu kyah kār ka'r'nu ak¹ dopus bo kare yimāmat bēy dopus bo para bāng bēy dopus bo para vāz lokat hi tōrim dopus bo kare tūr doha ak banyān gau pāḍshahās tūrī vōt yeli pāḍshahā sund gara rūd vudanye tāñy nerān tōrā vazir beye pāḍshahāsanz kūr yi vuchuk at¹ vudañye dop¹nak toh¹ kam chu yimau dop has tu kus chuk dop¹nak bu chus tūr yimau dop¹nhas ās¹ ti che tūr ka'rik gur¹ za sapud savār ak yi ākhun beye yi pāḍshāh kūr dop¹nās vazirān nēryē toh¹ nasiyat hasā karai ak kat yinā sā pāḍshāh kōd'i sā'ṭh kat kuni karak bo hasā yimau patā tā toh¹ nēr⁵ū.

2. yim chu pakān pāḍshāh kōrī che nā khabār yi chu nā mē sā'ṭh ākhun zādā tas chā khabār yi chu vazir gāsh lug phuleni vat⁸ gur⁹au p'vethā bun gaye yi pāḍshāh kūr kul¹e akis p'veth atā but chulun vuchun at kul e manz lāl yi lāl tulun āyī b'et āmis ākhun zādas nish tas che khabār yi chu vazir vazir kye ās na yūt gāsh chu pholān tyūt chu yi lāl gah tramān parzā nāy am¹ pāḍshāh kōr⁹e vazir nā lāl tuluk sā'ṭh vāt¹ shahras akis manz at¹ vuchuk pār⁵ehna at¹ manz b'ēth¹.

3. yi chu yivān āmis pāḍshahās nish am¹ sheharākis dāpān chus bo behe naukar yi chus dāpān kya naukri karak dāpān chus bo kare gur⁰en hanz kismat yim che yimai kathe karān sakhta ak ān lāl pharōsh āmis pāḍshahās kanānī lāl chis
XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn, who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

1 A Musalmān religious teacher.
zą yi vot¹ säyist yi chus dapān pādshahām ak lāl chu bēba²hā byēk chu khūṭ at manz chu kyun dapān chus pādshāh ti kyata pāi³th⁴ āy te bozana dapān chus yi phīrit pādshahām tākit chus manz kyun phutा r⁵ūn hargā kyun drās nā adā yi pādshahas khush ka'ri ti gāb⁶em karun har gā kyun drās telā gāb⁶em bakhshāyish diīny.

4. dapān vustād phut⁵rub yi lāl am¹ manza drāy kyun am¹ sāthā bun has säyist nānu nāhit lāl shināk pyās nāu gau yi lāl shināk panun garā doha doha chu kadān rātas bihān chu panāni ga'ri dohas yivān chu lāl pasand karani āmis pādshahasund nāyid gāsān chu mast khasāni āmis lāl shinākās tat¹ chu vuchān āmisunz yi zanānā yi ās khāb sūrat setā āu yi nāyid vazīras mast khasānas dop⁶nas ai vazīra zanāna che āmis lāl shinākās yi shuybehe vazīrasandi ga'ri āmis karte kyēsa nukhta dop⁶nas adā kya yi vazīr gau āmis pādshāha sanzi kōd're dop⁶nas tā dop pādshahas mēgaste yis lāl shinākan guđenyi lāl pasand kur tat¹ hyu byāk lāl āsun dup pādshāha sanzi kōd'i panānis mā'lyis mē gaste lālas h⁷u bē bahā lāl āsun āu lāl shināk dop⁶nas pādshahan disa lāl ānit tat lālas hyu āu vōdā lāl shināk vōt¹ pānēnje zanāna nish byūt top² ka'riith yi chas dapān zanāna ti kyā zi chuk phikri gamut dop⁶nas phērit am¹ lāl shinākan pādshah chum lāl mangān bēbahā su ka'ti ana dop⁶nas am¹ zanāna gās dop pādshahas rītas kyun dim kharj bo dimai lāl ānit pādshahan dyutus kharj rītasumb yi ānun panun garā chu bihit khyavān nu chu gāsān pādshahas nu chu gāsān
the young Akhûn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master:—

They broke the ruby into pieces, and sure enough a worm issued forth from it; and from that time they gave him the title of "Royal Lapidary" instead of that of "Groom". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King’s barber came one day to shave him, and there he saw the princess, who passed as the Lapidary’s wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King’s Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not?" and went off to the King’s daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious!" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it?" Said she, "Go thou and say to the King, ‘If thou wilt give me a month’s expenses, I will bring thee the ruby.’" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to
بی‌یه کون ریت گاو آدا دیوان چه یی سی لال یوس تامی‌کوله مانزا چو جان گاو هی‌کت پادشاهه‌کارن‌ناس سلام لال ثانی‌با بونتا کانی.

5. دراوش پریت لال شیناک شیت پانون گارا راثا کادن پانئی‌گای‌رئی صباسی‌اون‌یاید ماست کھاسانی امیس لال شیناک‌لاس ماست مکلاوی‌نیس کھسیت تا دراوش‌یاید پاناس شیت‌بی‌یه امیس وزیرنایس نیش دوپن وزیرس نیش کیه‌تا کارتا امیس لال شیناک‌لاس امیس چو ژانانیا کھوب سیرت سا شیویبه وزیراساندی‌گای‌رئی وزیری‌اون بیه‌ایمیس پادشاهه‌سانی‌کوره‌دوبن‌ناس تا مانگ پادشاهه‌لالان هند تروت دوبن‌یامی‌پادشاهه‌سانی‌کودی‌پانئی‌مائلی‌می‌گاوش‌اون‌لالان هند تروت لال شیناک‌اون پادشاهه‌نایس کارناس سلام پادشاه خوس دوبن‌لای لاسا گاشه‌نای اسانی‌سی‌سی‌دیت عرضی‌یان‌لالان هند تروت سی کا‌تی‌اناث‌بو دوبن‌ناسی‌یامی‌ژانانیا کرکی‌چانی‌گاوش‌پادشاهه‌گاشه‌هی‌ئون رتن ریتی‌کیوت‌کارج‌دوبن‌یان‌پادشاهه‌کارج‌اون پانون گارا‌هی‌کت.

6. یی‌چو کهیویان‌تا‌چواویان‌یوتین‌یی‌یم‌بریت‌گای‌یی‌چو‌داپن‌ی‌یی‌ژانانیا‌امیس‌لال‌شیناک‌دوبن‌چه‌یی‌تاکی‌می‌بامی‌کولی‌لای‌تا‌جوان‌تاکی‌کولی‌گاشه‌کھاسی‌هی‌ئور‌پاها‌تاکی‌چایی‌نگ‌تاکی‌نگاس‌گاشه‌انداش‌کمون‌دوب‌کرمان‌تاکی‌دوباس‌مانز‌بی‌چو‌کاکتی‌ثاث‌نگاس‌پری‌ست‌یینائی‌جودنی‌شی‌ژاونی‌سی‌مانژ‌کاراچنی‌تیمان‌کیه‌کاکی‌زنی‌پاتا‌یییی‌تیمان‌شین‌زینی‌هونزی‌زیث‌سی‌واسی‌تات‌نگاس‌سی‌مانژ‌کاراچنی‌پوشک‌تری‌یی‌کاکی‌ریث
court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.
bâ’this pêth chôn gâse gasons bû’î pâ’thî gâse ti poshâk tulun.

7. âye she za’anye kur timau srân timan kyê vunun na yiman pata ayî sàtim’za’n’ trôv am’ poshâk ka’rîth bâ’this pêth pânè vu’s nàgàs manz ãu yi lâl shiniêk sù’î pâ’thî ãu tâ tulun yi a’mi sund poshâk gau ta byûth ath dobas manz am’ kur srân kâs bâ’this pêth vuchun at’ na poshâk di’sun krêkh dapàn che dyau chuka yinsân chuka tas khudâyesund chi khasam yi’m pâ’da kuruk m’e ma kar siras phâsh yi tâ gâtiy ti dimai ami kurus âlau am’ dob’ manza dop’nas dim vâdai Khûda yi bo mangai ti gab’em bôzun at’ pêth dyut’nas vâdai Khûda dyut’nas poshâk poshâk sun am’ na’ll dop’nas kya’ chum hukum dop’nas am’ lâl shi’na’k te gâse hû’n m’e sâ’thî pakân chu lâl shi’na’k broh broh yi che pakân pata pata.

8. dapàn vustâd âmis chu náv lâl mál pâ’ri vâ’t’ amis lâl shi’na’kasund gar.

9. dapàn vustâd ya a’mis kathen harân lâl ya chis așhis harân lâl doho sath sath râth gaye āda subu ân lâl sath tu’d lâl shi’na’k gau hêth pâdshahas kar’nas salâm lâl sath thá’ nas bönta ka’ni pâdshah gau sethâ khush.

10. lâl shi’na’k hû’tus rukhsat vôt panun garâ patai vôtus yi náyid am’ kho’usus mast mast khâsit drâu vôt yi náyid vazîras nish âmis ti kho’usun mast dapàn chus hû vazîr’âmis lâl shi’na’kas gamut az pâ’da b’êk zanânà sa che sethâ kho’bsurat tâmis gude nyech’i handi khotà sethâ kho’bsurat k’êbà kartà
She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoever I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lâlmâl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives
अमिस लळ शिनाकास अख चे लळ्यि वजऱ चे मे लळयक दोप्यास प्योळ हास बेये वानु पादशाह कोळी गाव यि वजऱ दापण चु अमिस पादशाह कोळी सा माळिस मे गासे असून रुतुळा कुळ गाये पादशाह कुळ पणानिस माळिस दापण चेस मे गासे असून रुतुळा कुळ पागळ्याच लळ शिनाक दापण चुश पादशाह अना रुतुळा कुळ.

11. द्रां लळ शिनाक वळ पानु गारा दापण चु यिमान झांनान दन पादशाह चूम माळण रुतुळा कुळ सु कती अना बो प्लेथ वुसस लळ मळ पारि दोप्यास गास पादशाहा माळ त्रेन रितन ह्यूट क्षर्ज द्युट्यास पादशाहाण अु ह्यूथ पानु गारा दोहा दोहा चु खा० तेय स्रेथ गाण आ० लेखाण चे लळ मळ पारि कळाक दापण चे अमिस लळ शिनाकास गास ताथ नागास प्रेथ ये० मिन माण्यास तै० अन्यास तातू माण्य गास यि कळाक त्रावुळ तौळा क्षाल अथो तातू माण्य अ० कुळ तातू काऱ्री थाप पानू माण्य वाळू विना।

12. गाव ह्यूथ यि कळाक वळ अथ नागास प्रेथ त्रावुळ यि कळाक अथ नागास माण्य ह्यूभून्य यि कळाक त्रावुळ तयुत्यु क्षुर अदा अथा अटू अथास माण्य रुतुळा कुळ दितून अथ थाप अं० थापू सा० थी अ० अमिस होस ने० रिथ होस ह्यूथ ति कुळ ह्यूथ ति अु पानास वळ पानु गारा रात गाये आदा सुभाण्यास गाव पादशाहा कारण सालाम काऱ्डी ही थायू ना बूंतू कांनी पादशाह गोस सेथा क्षुर्ष।

13. ह्यूटुस रुक्सात लळ शिनाकां अु पानु गाराअु बेये यि नाय० खळसून मास अमिस लळ शिनाकास मास क्षालित द्रां वळ अमिस वजळूस निश बेये चुश दापण यिय वजळू अमिस लळ शिनाकास चुक ना सा वतान कुनकालू अमिस कर्ता क्यळास गाव यि वजळू अमिस
is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lâlmâl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lâlmâl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's
pādshah kōḍri dāpān chus tā chak pādshah khūḍ tā gābīye āsun akoy kūḍ pādshahās gāse mangān byāk gaye yi pādshah kūḍ dopun pāṅanis mālīs mē gāse āsun byāk kūḍ āu beye lāl shināk karun salām dāpān chus pādshah byāk kūḍ gāse āsun.

14. āu lāl shināk vōṭ panun gāra dāpān chu yiman zānānan don az chum pādshah mangān byāk rotunā kūḍ divān ches lāl māl pā’ri pānēny vāj dāpān ches gās tath nāgas pṛēth tāṭi nāgas a’kīth kun chiy pal buḍ tāṭi hān myēn vāj su pal vṛtthī thud tā’mi tā’lī chai vath tā’mī vātī vāz’zā bun tā’ti chai mēn vis sāy diiyī rutunā kur.

15. drāṇ yi lāl shināk vōṭ thath jāye hāvun tath palas vāj pal vṛtth thud vṛtth tā’mi vātī bun bun vuchin khātūnā akh ku’niy zāny a’mi dopānas kā’ti āṅuk a’mī dopānas lāl māl pā’riye dopuy rutunā kur a’mis khātūnī pyan yād ta’misānzūy māj ās sā yas rutunā kā’ris sā’thī hūsgayau nē’rith tas che akay nur tas chu dōd pāṅanis dīlās rāy kār a’mi khātūnī yāṅy mṛēny mōj vāṭī nēmis manoshās kheye yi ās sethā khōbsurat a’mis gau shōk dīlās bo kare a’mis sā’thī nēthēr vōny yeli māje hund par tāvē pyau ath jāye gau būnyēl a’mis dyūtun shāp kūṛnās kanye phul thāvun chanda vāsūs māj uth dopānas hatai kūḍī mē che yīvān māntā buy yi chas nā hēvēn zīmā kṛṭi a’mī yeli zōr kurna dopānas chu manōsh tā dim gūḍā vādai Khudā bo kya karas nā kyē vādai Khudā dyūṭnās a’mī kur chanda manzā kaṅye phul shāp tulānās manōsh yūthuy ās tā tūthuy rūd
daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he
dop̣nas yi chu myōn ha'khi Khudai bo āsan yūhoi tārān yūhoi lūḍnam mā'ji Khudāyen yi ches dāpān mōj zaḅr gau bāyen don lad kākād a'mi suy a'ṭ̣ḥ dop̣nas mā'jiy lekh tūy lūkh a'mi kākād dyūtun a'mis lāl shinākas a'ṭ̣hi a'mi kuṛnas ālau kẖātūnī dop̣nas yi an kākād yūry vuch a'mi kẖātūnī ath lūkhmut a'misānzi mā'ji chu voi mēn gabor yi gašē vāṭ vunuy mārun a'mis ās a'mi sāthā panun dōd pyamut yād su ha'f̣uk yi kākād tūṇnas sāṭ̣ith a'mi kẖātūnī panun lūkḥnas kākād ath manz lūkḥnas chu vai myē bāy tuhund gašē jaleḏ yūn mē'ē kyā chu yēnyi vāl.

16. Lūkhuṇas kākādas zābānī kuṛnas na'siyat dop̣nas tūt yeli vātak kara hak salām salām pālith dīẓek kākād tim anānai khyen sam ru kare ti chōn khyun gaṣ̌na badal dyūṭnas sāṭ̣ith āsl kare dop̣nas yi khyēzi taṭ̣i tihund sānẓi-behindāṛ trāvīth panun khyēzi ta'mi pata dāp̣nai tim kash na hāna kareṇy tat khyuth dyūṭnas shasti̊ro panje dop̣nas tim chi dyavāẓāth timan yiye tāṣli shasṭrovi panje sāṭ̣thī.

17. drāu a'ṭ̣i na'siyat yād h'yet vōth thuth karūn timan salām dyūṭnak yi kākād a'mis dīṭ̣uk khyen sam̱ru kare a'm̱uk tulān chu bus sānān behind trāvīth panun chu kadaṇ ti chu khyavān a'mi pata dop̣nas yimau khasḥna hānā kar a'mi kur yi tū'ri pāṭ̣hī shasṭro panje chuk a'mi sāṭ̣thī divān zilla yimau lūkḥas jayāb at kākādas lūkḥhas asi chēnā fursath hāźrāṭ̣ sulaimān chu divān nād haḷ bismilla ka'ṛu yēnyi vōl.
had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."
18. vät thâu nak yi kàkad kàkad pàdûk karùk a'mis sàth1 yeñyi'völ vù che yi khâtûn dapän a'mis khàv'endas pànanis yeti ròz kà kïna du'n'has manz gàsak bu chàs tà tâbyà a'mi dop'nas duny'has manz gàsau dop'nas a'mi khâtûni vuñy yeli nèrau myën mòj àp'ly khyê tà mangum chôny gàsas mangun vat'ranuk muslà beye khyê mà'n'gàzàs na vuñy yeli yim sakhr'ài dopük a'mi maje mangun khyê tà dop'nas dim vat'ranuk muslà tath chu nàu vu'prang dràun a'ti vàti panun gara gara vàltith karun tayàr ro'thuna kur gau br'eth pàdshahas yi làl shinàk.

19. này'dan bòz làl shinàk vót gàsàn chus nàyid gàr2 mast kàs'èni a'ti vuchàn chu triyim khâtûnà dràun a'ti nàyid puth phe'richti vót vazîras nish dapàn chu a'mis vazîras ha vazîra a'mis làl shinàkas che az triyim khâtûnà yiman don håndi khûta khôb-sûrath sà che láyiki pàdshàh akh che láyiki vazîr bëk che m'e láyak a'mis làl shinàkas kar the khyê tà dapàn chus vazîr az vane bo pàdshahas suy pàdshàh kà'ri a'mis khyê tà vàry dàth su mà'ri zànàna tre n'emau a's1 dop vazîran pàdshahas pàdshàhàm a'mis làl shinàkas che zànàna tre tìsà chena pàdshàhì manz pàdshàhàm ta'mis làl shinàkas rath tà khyê tà nûkta su guts galun timà zànàna tre kar3 huk dâkh'li mahâla khàn pàdshahan kar fìk'ra dopun mangà has khyêta chiz tì chu anàn sàruy vuñy dapàs bo m'ènis màlisunz hhabar gâse anèny su cha jan4 tas kïna dòzakas.
18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the wūṭha prang, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."
20. dapán vustād āu lāl shināk pādshāhas karun salām pādshāh chus dapān az tāny yi më evunmai ti bözuth ṭë az gate mēnîs mālîsunz khabar anēny su cha janatas manz kina dōzakas drāş lāl shināk vōt panun gara dapān chu a'ṭi yiman zanānān tren az chum dapān pādshāh mēnîs mālî suņz khabar anēny bo kya kare ath su che khabar kāṭrā vārī gamut'v tas momētis yi vūsas khātūn yi hoi yi yasa rothuna kār'i ās karān sā ās pārī ba Khudā a'mi dop'nas kh'ē cha na fik'ar gat'as khar'j beye dapus pādshāhas chōn' gate zūn somb'run mā'dānas manz zūn gate somb'run bē shumār.

21. somb'rau pādshāhan zūn bēshumār a'ṭi pērēth khut' yi lāl shināk yi muslīhan vata'rīth ṭë pērēth byōth pāne a'mis dopun pādshāhas sā kya gati'y anun mālîsund nishāna yi vothus pādshah dop'nas akh gati'y anun jān' tukh mē'eva beye gati'y anun mēnîs mālîsandi daskata khath dopun yiman diyu yath zinis nār so pārī.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu nā kuni bözenā yi lāl shināk lāl shinākan dyuth ath muslīlas kās'm dop'nas mē evate vātun panun gar' kah lagimnå dēshun dapān tuv'y a'mi lāl shinākan ačch mutērīn ṭa vōt'muth gara panun a'mi khā tūnī kar kāma habjōši karun mē'eva jān' tukh dān taiyār beye likhun khath ath karun a'mis pādshāhsandis mālîsund daskath beye mohur a'ṭi manz likhun pādshāhas chōn' gata mê nish vātun vazir h'ēth beye nāyid h'ēth tithāi pāṭhī yithā
20. And saith my Master:

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count; and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master:

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

1 The kaft-josh is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.
pāṭhā lāl shināk māre nish vōt kakād karun havālā aṁśi lāl shinākas beye dyūthūnas athas khyāth yī dān.

23. etānī gai sōr do yī nār gamut seṭā path rōdāmut sūr yī lāl shināk drāṣ longūṛ thī kāṛīth sulā vōth ath sūras manzā divān chu duleṇī nazīr bāzaū kāṛī nazīr khābārdārau niye khabār dopānas pāḍshahām aṁī sūrā manzā gāṣān che susā rāraī yī ma āśī lāl shināk āmut yīm che yīmāi kathā karān nazār chak ōkun āu vōdā lāl shināk athas khṛath ḫrēth dān beyes athas khṛath ḫrēth khatth kāṛīn pāḍshahās sālam dān thāṃnas bōntē kāṇī khatth thāṃnas bōntē kāṇī yī khatth mutērun pāḍīn ath būkhmut bo kāya chus janē tas manz chōnē gāṣā vāṭun yūrē vazīr ḫrēth beye nāyīd ḫrēth jālēd.

24. pāḍshāh chu karān fikēra māre dapyau yī lāl shināk gaḷī yī āu mālīṣānānī māre khabār ḫrēth dāpān pāḍshah aṁīs lāl shinākas bu khṛathā pāṭhā vāte tat janētas manz dopānas lāl shinākan yūth zūn māre kyuṭh sombērāvuth thī thī gāṣān sombērāva'nī jāle d vāṭak janē tas manz sombē rau pāḍshahan zūn bēshumār āṭī ḫrēth karanāvun vāṭerrun āṭī ḫrēth khuṭh pāne beye vazīr beye nāyīd dīyūthuk zīnas nār bo pāṛī.

25. dāpān vūṭād dud yī pāḍshah beye vazīr beye nāyīd trīnē vai gaḷī vōt ath lāl shinākas nīsh su vazīr yus vazīr pāḍshah kūr ḫrēth ās sālān ta samē kuhkākhuṭh sūy vōt aṁīs lāl shinākasund gara pāne vānī kāṛīkī kathē bāṭhā vonus aṁī lāl
with thy Vizier and with thy barber, just in the same manner as
the Lapidary hath come unto me." This paper she made over to
the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became
extinct, leaving naught but ashes. The Lapidary went forth wearing
only his loin-cloth, and rolled himself in these ashes. The discerners
then discerned, and the newsmen brought the news. Cried they,
"Your Majesty, there cometh a sound as of rustling from the
ashes. Can it be that the Lapidary is returned?" And while they
were yet speaking these words and gazing towards the pyre, there
came forth from it the Lapidary, in the one hand holding a pome-
granate, and in the other the letter. Having made his bow to the
King, he laid the pomegranate and the letter before him. The King
opened the letter and read it, and this was its contents, "I, of a
truth, am in heaven. Thou must come hither speedily, with thy
Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this
Lapidary would come to destruction, and, lo, he hath come to me
with news from my father." Quoth he to the Lapidary, "How can
I convey myself to that abode of bliss?" Replied the Lapidary,
"Thou must gather together three times so much firewood as thou
didst gather for me, and then speedily wilt thou arrive in heaven."
The King gathered together fuel beyond count. Upon it he made
them spread a mat, and upon it he ascended and sat, himself with
the Vizier and the barber. They set the pyre alight on all four
sides.

25. And my Master saith:—

Burnt up was the King, burnt up was the Vizier, and burnt up
was the barber. The three became utterly destroyed. And from
his home came to the Lapidary's house that first Vizier, the one who
had been eloping with the princess when he met the young Ākhūn.
Together held they mutual converse, and the Lapidary told him
of his journey, and of all the villainy that the Vizier and the barber
shinākan yī panun safar yūs a'mīn nāyidan tā vazīran a'mīs ās pēsh on muth dopnas paneỹy khātūn ninsa pānas yesa yī lāl māl pārī ās tas drūthun rukhsath yesa yī pata ańyēn zēñith sā thāvun pānas.

26. dapān vustād su vazīr byōth pādshāhī karṇi lāl shināk byōth vazīrī karṇi.—aslā malaikum vālai kum salām.
had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lānlāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.
shinākan yi panun safar yūs ʿamīn nāyidan tā vazīran ʿamīnās āsh pēsh on muth dopnās paneṅy khātūn ninsā pānas yesa yi lāl māl ḫārī ās tas ḫūthun rukhsath yesa yi pata anyēn zēnīth sā thāvun pānas.

26. dapān vustād su vazīr byōth ṭādēshāhī karēni lāl shināk byōth vazīr karēni.—aslā malaikum vālai kum salām.
had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lâlmâl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—
The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.
And may the peace be upon you, and on you be peace.
THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GOVINDA KAULA

With interlinear translation into English

I

1. Shēhan-shāh Sultān-i-Mahmōd-i-Gaznavī
   The-king-of-kings Sultān-of-Mahmūd-of-Ghazni
   ōsā karān pāna mulkan pōravi.
   was making himself (of-his-)lands protection.

2. Phakir lōgith ōsā phērān wāna-wān
   Faqir having-taking-the appearance-of he-was wandering from-shop-to-shop
   "myāni-ah̄day āsi mā kāh nōtuwān."
   "(In-)my-time may- I-wonder- anyone feeble."
   there-be if

3. Jāyē-akis ōsī karān dwā-yi-khōr
   (In-)place-a-certain they-were making prayer-of-welfare
   ad̄la-tām-i-sandi-sōty āsakh cēshma sēr.
   justice-his-by were-of-them the-eyes satisfied.

4. Jāyē-akis wuchun hānzāh akh alīl
   (In-)place-a-certain was-seen-by a-certain one wretched
   him fisherman
   muhima-sōtin ōsū gamotū suy zalīl.
   poverty-by was gone he-veryly brought-low.

5. Muhima-sōtin ōsū trāwān āh ta wōsh,
   Poverty-by (he-)was emitting sighs and groans,
   muhima-sōtin tas na rūd̄motū kāh-ti hōsh.
   poverty-by to-him not remained any-even sense.
6. **Yöra** zālāh ḍosu lāyān gāṭa sān
   Whence a-certain-net (he-)was casting skill with
   tōra zālas Ṽus-na kēh khasān.
   thence to-the-net was-for-him-not anything rising.

7. **Dopus** shēhan "kar mē sōtin bōj-bath
   It-was-said- by-the-
   "lāy zālāh, yād-i-Alāh dilas rath."
   "cast a-single-net, memory-of-God to-the-heart seize."

8. **Lōyun** zālāh tōra khotu tas gāḍa-hath
   Was-cast- a-single- thence arose for-him fish-a-
   net
   pātashēhas bōnth-kun āv suy hēth.
   the-king before came be-verily having-
   taken(-them).

9. **Gāḍa-hatas** badal dyutu nas mōhara-dyār
   For-the-fish- in-exchange was-given-by-
   hundred
   lāl nigīn māl mōktay wūṭha-bār.
   rubies jewels property pearls-verily camel-loads.

10. **Rāth** barith pātashēhan dyutus nād
    Night having-passed by-the-king was-given- a-summons to-him
    "s'y chukh myōn u shērikh nāmūrād.1"
    "thou-verily art my sharer without-hope.

11. "**Muhim kāsawunu** hékmat-i-Parwardigār,
    "Poverty expeller (is-)the-skill-of-Providence,
    "tāph shēhulu sarda garam nowu bāhār.
    "sunshine cold coolness warmth new spring.

1 *Nāmurād is the word given by Hásim. A version of the poem-current in Šrinagar has bā-murād, with hope. In Kāshmirī, nā-murād means "without hope or expectation".*
12. "Wanayēy, 'zan banda mōnzur zāsanuy."
"kāsarāhēkmūta mūhim tagiy kāsunuy."
"by-how-much-skill poverty will-be-possible for-thee to-be-expelled verily."

13. Āthi-andar chuy wustādāh wanān zār, This-verily-in is-verily a-certain-teacher saying prayer, "jumala ālam banda Ahmad wumēdwar."
"(on-Him-from- world the-slave Ahmad (is-) hopeful."

---

1 The meaning of the line is unknown. Hātim gives it as what he has learnt by tradition. As regard zāsanuy, informants in Srinagar tell me that it is not a Kāshmirī word. Hātim says that it is an "old" word which is unintelligible to him. The Srinagar version is:

"Wanay, 'yiy zān, banda, mōnzur tē āsunuy,"
"I-would-say- 'this know, slave, accepted by- it-is-to-be, to-thee which is intelligible."
II.—TÔTA-SÜNZÛ KATH
PARROT-OF THE-STORY

1. Dapăn wustād,—
1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yirān. Tat
Country one went (i.e. is), the-country-of-Īrān. There
ôs pātashēhāh; tamisāy chuh nāv
there-was a-certain-king; to-him-verily is the-name
Bāhādūr Khān. Tām ôs kor mot bāg
Bahādur Khān. By-him was made a-garden
zanānan-kyut. Tath ôs-na wath gūrznānas.
women-for. For-it was-not a-path for-a-stranger.
Tath bāgas-manz gav pōda phakīrāh.
That garden-in went (i.e. became) manifest a-certain-faqīr.
Nazar-bāzav kūr nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers
niyē khabar amis-pātashēhās. Dopukh,
was-brought information to-that-king. It-was-said-by-them.

"phakīrāh ṭāv bāgas-manz."
"a-certain-faqīr entered the-garden-in."
Būzûn
Was-heard-by-him.
pātashēhan, hyotun sōty wazîr.
by-the-king, was-taken-by-him in-company the-vizier.
Gay tath-bāgas-manz, wuchun ati phakīr.
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachē-nów chuy har-wati bīnāh.
2. He-who-has-a-hundred is-verily on-every-path seeing.
thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rām-nvis.
"Ha Phakirê, yôr kôr bâkhô?
"Ho Faqir-O, here where didst-thou-enter-O?

"Katikô chukh? Kati-pêthâ âkhô?"
"Of-where art-thou? Where-from didst-thou-come-O?"

Phakir dapân,—
The-faqr (is) saying,—

"Korâ mê sôlâh, Tuhondâ khêv mê kyâh?"
"Was-by- a-stroll. Your was-by- what?"

Bôz, wôphâdôri ankâh.
Hear, loyalty (is) a-rara-avis.

3. Pâtashêhas bôntha-kani pôshê-thûrâ.
To-the-king front-towards (was) a-flower-shrub.

Athâ-tal mumotâ bulbulâh. Yêli
It-very-below (was) dead a-certain-nightingale. When

yimau amis-phakûras khashêm korâ, têli pêv
by-them to-that-faqr wrath was-made, then fell

phakir pathar wasith, mumotâ bulbul
the-faqr downwards having-tumbled, the-dead nightingale

gav thodâ wôthith. Pâtashêhas hôwun
became erect having-arisen. To-the-king was-shown-by-him

yih virâd. Gav nîrith; phîrith
this magic-power. He-went having-emerged; having-returned

biyê âv, bulbul mùdâ biyê, phakir
again he-came, the-nightingale died again, the-faqr

hay biyê zinda. Hyotun nêrun, yim
became again alive. It-was-begun-by-him to-go-forth, they
chis karān zāra-pāra. Dapān
are-to-him making entreaties. Saying

chis,—
they are-to-him,—

"Hā phakīra, khizmath karay,
"Ho Ḥaqīr-O, service will-I-do-to-thee,

"Dōda-harāk khōs hō baray.
"Milk-cream-of cups O will-I-fill-for-thee.

"Khāsa pōlav macāma khēkh-na?"
"Special pilaos (and) macāmas wilt-thou-not-eat?"

Böz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

4. Yus vir'd phakīras ōs, suy
What magic-power to-the-faqīr was, that-verily

bōwun amis-pātashēhas. Āmī-pātashēhan
was-confided-by-him to-that-king. By-that-king

bōw wāzīras.
it-was-confided. to-the-vizier.

Kor tarbyēth pātashēhan wāzīras,
Was-made instruction by-the-king to-the-vizier,

Suti mahram korun ath-sīras.
He-also intimately-acquainted was-made-by-him for-this-secret,

Gay sūlas shikāras yēg-jāh.
They-went for-excursion for-hunting together.

Böz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.
II. THE TALE OF A PARROT

Töta mumot" wuchukh dar biyābān,
A-parrot dead was-seen-by-them in the-forest,
"Hā wazirō, āsihē shūbān.
"Ho Vizier-O, it-would-have-been beautiful.
"Zuv amis-manż thāvtan sāthāh."
"(Thy-) soul this-one-in place-please-it for-a-certain-time."
Bōz, wōpǎdōri ankāh.
Hear, loyalty (is) a-rara-avis.

Dop" wazirān,
It-was-said by-the-vizier,
"Pātashēham, yūk"-kōl" mumot",
"King-my, for-a-long-time (it-is-) dead,
"Phakh chus yiwān, khabar
"Stink is-from-it coming news (i.e. who knows?)
kār chuh gamot".
when it-is gone (dead).

"Chusna thaharān; wanta-sā kara kyāh."
"I-am-not waiting (i.e. able to stay here);
Bōz, wōpādōri ankāh.
Hear, loyalty (is) a-rara-avis.

5. Pātashēh karān zārā-pāra wazīras
The king (is) making entreaties to-the-vizier ami-bāpath. "Bōh wuchahan töta kyuthū
this-for. "I would-see-it the-parrot how
āsihē shūbān." Āmī buz"nas-na
it-would-be beautiful." By-this-one was-heard-by-him-for-
him-not

wazirān kēh.
by-the-vizier anything.
Dapān wuṣtād,—
(Is) saying the-teacher,—

Amis ōsā dilas-manz dagāy. Wuṅ tāv
To-him was the-heart-in disloyalty. Now entered

pātashēh amis-tōtas-manz, panunā modā thunun-
the-king this-parrot-in, his-own body was-dashed-

trōvith. Tōta wōthā thodā, chuh
down-by-him. The-parrot arose erect, it-is

phērān. Wazīran kūrā kōmā, tāv
moving-round. By-the-vizier was-done a-deed, he-entered

ath-pātashēha-sandis-madis-manz. Yiy ōsā amis
that-king-of-body-in. This-verily was to-him
dar dil.
in heart.

Pēv pētarun pātashēhas pānas,
(That-load-which) fell to-carry-out to-the-king himself,

Būrā lodun wazīras nādānas.
(That-) load was-laid-by-him to-the-vizier the-fool.

Ōsus dagāy zāgān dādkhāh.
There-was-to-him disloyalty watching a-petitioner.

Bōz, wōphādōri, ankāh.
Hear, loyalty (is) a-rara-avis.

6. Tōta chuh hawā-yi-asmān, wazīr
The-parrot is (in) the-air-of-heaven, the-vizier

chuh pātashēha-sandis-maris-manz. Wōthā thodā.
is the-king-of-body-in. He-arose erect,

khothā guris lashkari-manz gav.
mounted to-the-horse the-army-in went.
Dopnasnakh, "müd" wazir, guri-pětha
It-was-said-by-him-to-them, "died" the vizier, horse-from
wasith-pěv."
having-tumbled-he-fell."

Khabardarav niyē say khabarāh.
By-the-informers was-brought that-very one-piece-of-news.

Bōz, wophādōri ankāh.
Hear, loyalty (is) a-rara-avis.

7. Ām1-wazīran yēli kūrā kömā, tāv
By-that-vizier when was-done the-dead, he-entered
pātashēha-sandis-maris-manz, tujān athes-kēth
the-king-of-body-in, was-raised-by-him the-hand-in
shēmshēr, ath-pananis-maris korun rēza.
a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "nīriv tirandāz biyē
To-that-army it-was-said-by-him, "go-forth archers also
bandūkbāz. Yus māriwa tōta, tamis
gunners. Who will-kill-of-you a-parrot, to-him
baniv bakhūcōyish. "Āmī-tōtan yēli
there-will-become a-present." By-that-parrot when
būzā, ta τsolā. Gav tas phakiras-
it-was-heard, then he-fled. He-went that fakir-
nishē, yus tath-bāgas-manz ósā tami-dōha.
near, who that-garden-in was (on-) that-day.

Hukum dyutunēy tirandāzan,
Order was-given-by-him-verily to-the-archers,
"Kau thāvētav myānēn-nāzan."
"Ear place-yē-please to-my-blandishments."
Tōta māranas dyutⁿ nakha photuwaḥ. The-parrot for-killing was-given-by him-to-them a-certain-decision.

Bōz woṭhādōri ankāḥ. Hear, loyalty (is) a-rara-avis.

8. Yus as¹l ôsⁿ pātashāh, suh chuh Who real was king, he is tota manz phākira-nishin. Suh tota kaiṣi the-parrot-in the-fakir-near. That parrot by-any-one

mōrⁿ-na. Dōha-aki drāv yih pātashēh was-killed-not. On-day-one issued this king sōlas shikāras. Wōṭⁿ jāyē-akis. Ati for-excision for-hunting. He-arrived at-place-one. There wuchⁿ minē-mūrⁿ. Amisⁿ y kūrⁿ-kh was-seen-by-him a-hind. To-this-one-verily was-made-by-them lār, Ünⁿ-kh lashkari-manz. Dopⁿ nakha pursuit, She-was-brought-by-them the-army-in. It-was-said-by him-to-them am²-pātashēhan, "yēs-kān¹ yih saliv, by-this-king, "whom-from-near she may-escape, tas dimav gardan." to-him I-will-give the-neck."

9. Dapān wustād,— (Is) saying the-teacher,—

Ami minē-mari tujⁿ wōth, pātashēha-sandi-
By-this-hind was-raised a-leap, the-king-of kala-pēth¹ thuⁿ-n wōth, tūjⁿ. Lōris head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her
pata. Yus suh tota osu, yih osu phakiras-
after. Who that parrot was, he was the-fakir-
nishë. Phakir osu sohib-ë-agah. Dopun
near. The-fakir was a-master-intelligent. It was-said-by-
him
amis-totas, yës-manz yih patashëh osu,
to-this-parrot, whom-in this king was,
dopnas, "gash, sa, nér. Az labakh
it-was-said-by-
him-to-him, "go, sir, go-forth. To-day wilt-thou-take
panun modu. Yim chih amis-miñe-mare-pata
thine-own body. Who are this-hind-after
laran, nakha rozan chekhna,
running, near remaining she-is-to-them-not.

10. Dapân wustâd,—
(Is) saying the-teacher,—

Ati osu mumot háputh. Patashâh sav
Here was a-dead bear. The-king entered

amis-hâpatas-manz. Lâryâv. Yus yih
that-bear-in.

patashâha-sondu mor osu yih trowun
king-of body was this was-abandoned

atiy.
there-verily.

Shod buzun tôtan. Lâryâv.
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prâryâv.
Tree-hole-in he-waited.
Mor° lobun. Kár'tös marhabāh.
The-body was-taken-by-him. Make-please-ye-for-him a-wish-of-good-luck.

Bôz, wôphâdôrî ankâh.
Hear, loyalty (is) a-rara-avis.

11. Tôta pêv atiy pathar. Yih tâv
The-parrot fell there-verily down. He entered

pâtashâh pananis maris-manz. Yus yûh wazîr
the-king. his-own body-in. Who this vizier

ôs°, suh chuh hâpatas-manz. Pâtashâh as°l
was, he is the-bear-in. The-king real

yus ôs°, suh khot° guris-pêth. Dopun
who was, he mounted horse-upon. It-was-said-by-him

yiman lôkan, "mûryûn hâputh." Lôy°'has
to-these people, "kill-ye-him the-bear." Fired-by-them-at-him

bandûkh, phut°'r̄'has zang. Onukh
a-gun, was-broken-by-them-for-him the-leg. He-was-brought-by-them

rațîth pâtashâhâs-nish. Dop°'nas pâtashâhân,
having-seized the-king-near. It-was-said-by-him-to-him by-the-king,

"bē kûr°'tham dagāy. Bûh mârahath-na,
"by-thee was-done-by-thee-to-me disloyalty. I should-kill-thee-not,

kyâh karahö? Lôkh dapanam, 'hâputh
what should-I-do? People will-say-to-me, 'a-bear

chus wazîr.' Tsê chuy panun°
is-to-him vizier.' By-thee is-by-thee thine-own
mor thou destroyed. Wumah now not thawath. Ts may-keep-thee. Thou
haphuth wazir. Boh, hasa, mahrath."
a-bear vizier. I, sir, will-kill-thee.

12. Dapan wustad,—
(Ia) saying the-teacher,—

Onukh zyun. Zolukh haphuth.
There-was-brought firewood. He-was-burnt
by-them by-them the-bear.

Hath waisi gav, kam yajjaday,
A-hundred (years) in-age, went, less or more,

Av Bahadur-Khanas pyaday.
Came to-Bahadur-Khan the-messenger (of Death).

Kar, Wahab-Khara, "Alah, Alah."
Make, Wahb-the-blacksmith-O, "Allah, Allah."

Boz, wophadori ankah.
Hear, loyalty (is) a-rara-avis.
III.—SODAGARA-SUNZÜ KATH
MERCHANT-OF STORY

1. Sodagar gav sodahas. Gari ösüs
A-merchant went for-trade. At-home was-to-him
zanana. Say gayé mushtākh phakiras-
the-wife. She-verbily went enamoured for-mendicant-
(i.e. was)
akis wārayahas-kālas. Dōha-aki āv sodagar
one for-a-long-time On-day-one came the-merchant
gara panunû māl hēth. Pātashēhas
house his-own goods having-brought. To-the-king
gayē khabar “sodagar wōtû.” Pātashāh
went news “the-merchant arrived.” The-king
drāv sōlas rāth-kyutû, wōtû
issued-forth for-an-exursion night-by, he-arrived
sodagarasondû. Chuh atiy wōdanē,
(at) the-merchant’s (house). He-is there-verbily standing,
pahar chuh gamotû rōsû-hondû, yih sōdagar-
a-watch is gone the-night-of, this merchant’s-
bāya wōshû, wōdi-pēth hēsûn bata-trōmû.
wife arose, crown-of-head-on was-taken-
by-her a-cooked-rice-
copper-dish.
Pātashāh chuh wuchān tūri-pōthin.
The-king is watching theft-like (i.e. secretly).
Sodagar-bāya drāyē brūh-brūh, pātashāh
The-merchant’s-wife went-forth in-front-in-front, the-king
cuh pakān pata-pata. Wōtû mödānas-
is walking after-after. They-arrived a-plain-
akis-manz. Ati ôsā phakir nära-han
one-in. There was the-mendicant fire-a-small

zölith. Kürās ami salām, bata
having-kindled. Was-made-by-her a-bow, cooked-rice
to-him

thowānas bōnthā-kani, dopānas, "khēh."
was-placed-by-her-front-in, it-was-said-by-her-"eat."
for-him to-him,

Amī tulā thōta, lōyun amis-sōdāgar-bāyē,
By-him was-raised a-stick, it-was-to-that-to-the-merchant's
struck-by-him wife,

dopānas "tīrī kyāzi āyēkh?" Dopānas
it-was-said-by-him-to-her "late why didst-thou-come?" It-was-said-by-her-to-him

ami phīrith, "az ōsum āmotā panunā
by-her in-answer, "to-day was-to-me come my-own

khāwand, tāmiy gōm ēr, khētam
husband, by-that-verily went-for-me delay, eat-for-me

wuñ bata." Dopānas āmī-phakīran,
now the-cooked-rice." It-was-said-by-him-to-her

"bōh khēmay-na. Gōdañ dim anith
"I will-eat-for-thee-not. First give-to-me having-brought

amis-sōdāgāra-sondā kala. Ada khēmay
this-merchant-of head. Then I-will-eat-for-thee

bata." Pātashāh ôsā wuchān, yih-kēntshāh
cooked-rice." The-king was watching, whatever

yimav-dōyav katha karē, tih būzā
by-these-two words were-made, that was-heard

pātashēhan sōrny,
by-the-king all.
2. Dapān wustād,—
(Is) saying the-teacher,—

Drāyē sōdāgar-bāy, wōtsī panunā
gara, khūsū hyorū. Pātashāh chuh bōna-

kani. Amī toṭū amis-sōdāgaras kala,
in. By-her was-cut for-that-merchant the-head,

wūshū hēth rumāli-kēth. Chēh
she-descended having-taken (it) a-kerchief-in. She-is

pakān brūh-brūh, pātashāh chuh pata-
walking in-front-in-front, the-king is after-

pata. Wōtsī amis-phakiras-nish. Tulun
after. She-arrived that-mendicant-near. Was-raised-by-him

sthōta, löyun amis-sōdāgar-bāyē. Dopīnas,
the-stick, it-was-struck- to-that-the-merchant’s It-was-said-
by-him wife. by-him-to-her,

"tāh sapūzūkh-na amis-pananis-khāwandā-
"thou becamest-not (the wife) this-thine-own-husband-
sūnzū, wūñ sapadakha myōnū "?
of, now will-thou-become mine ?"

3. Pātashāh drāv, wōtsī panunā gara.
The-king went-forth, arrived his-own house.

Trōwun arām. Gāsh phōlū, wōθī
Was-released- repose (i.e. he Dawn burst-forth, there-
by-him took repose). arose

krēkh. Dapān chih, "sōdāgar wāsāv
an-outcry. Saying they-are, "the-merchant arrived
panun⁴ gara, suy môr⁵ tûrav." his-own house, he-verily was-killed by-thieves."

Wôs⁴ otuy sôdâgar-bây, dapân chêh
Arrived there-verily the-merchant's-wife, saying she-is
pâtashêhas, "khâwand âyâm, suy to-the-king, "the-husband came-to-me, he-verily
môr⁴ham tûrav." Pâtashâhas chêh khabar, was-killed-by-thieves." To-the-king is information,
them-for-me "yih sôdâgar kâm¹ môr⁵?" Tshârân "this merchant by-whom was-killed?"
chêh pay, sôdâgar kâm¹ môr⁵,
they-are a-clue, the-merchant by-whom was-killed,
kaisi chuna khasân zima.
to-anyone is-not rising responsibility.

4. Dapân wustâd,—
(Is) saying the-teacher,—

Kôdukh yih sôdâgar, zôlukh. Was-brought-forth-by-them
this merchant, he-was-burnt-by-them.

Otuy drâv pâtashâh biyê sôriy chuh There-verily went-forth the-king and-also all is
wuchân. Ayê âm¹-sûnza kôlay, yih chêh seeing. She-came him-of the-wife, she is
karân gath. Dapân chêh, "bôti doing the-suttee-procedure. Saying she-is, "I-also
zâla pân." Ayê, hêsa'n will-burn (my) body." She-came, was-begun-by-her
wôth-thunûn⁴ nàras-manz. Pâtashâh gôs, a-leap-to-be-taken the-fire-in. The-king went-to-her
kūr̥nas thaph. Dapān chus pātashāh,
was-made-by-
hand-grasping. Saying is-to-her the-king,
him-to-her

"yiy, ta tih kyāh?" Tiy, ta yih
"this-if, then that what?" That-if, then this

kyāh?" Dop̄nas, "mē trāv yēla.
what?" It-was-said-by-
"for-me let-go from-restraint.
her-to-him,

Bōh zāla pān." Dop̄nas, "nāgas-akī-
I will-burn (my) body." It-was-said-
"spring-one-
by-her-to-him,

pēth chēy myō̱̣nā dōda-bēnē. Say waniy
on is-verily my milk-sister. She-verily will-tell-

amyuk" mānē." Trōṿ̣n yēla,
of-this the-meaning." She-was-let-go-
from-restraint,

by-him

zōl̄ ami pān pananis-khāwandās-sōty,
was-burnt by-her (her) body her-own-husband-with,

gayē khalās. Pagāh drāv pātashāh,
she-went (to) freedom Tomorrow went-forth the-king,
(from existence).

wōt̄ ath-nāgas-pēth. Wuch̄n ati
he-arrived that-spring-upon. Was-seen-by-him there

zanānāh, amis̄y zanānī chuy dapān
a-certain-woman, to-that-very woman is-verily saying

pātashāh, "tiy, ta yih kyāh?" yiy,
the-king, "that-if, then this what?" this-if,

"ta tih kyāh?" Dop̄nas ami zanānī,
then that what?" Was-said-by-
by-that woman,
him-to-him
"ōthi-dōh¹ dagay bōh amyuk¹ āewāb." "after-eight-days I-will-tell-to-thee I of-this the-answer."

5. Dapān wustād,— (Is) saying the-teacher,—

Öth dōh gay, path-kun pātashēhas Eight days went, afterwards to-the-king

pēv yād. Lādyāv pātashāh tath-nāgas- fall memory. Ran the-king that-spring-

pēth. Wuchān sōh zanāna, dop¹nas, upon. Was-seen-by-him that woman, was-said-by-him-to-her,

"wanum tamī-kathi-hond¹ mānē." Dop¹nas, "tell-to-me that-word-of meaning." Was-said-by-her-to-him,

"gash, an shāwul biyē noṭ¹." Onun "go, bring a-goat and-also a-jar." Was-brought-by-him

shāwul ta noṭ¹. Dop¹nas, "was yith- a-goat and a-jar. Was-said-by-her-to-him, "descend this-

nāgas-manz, noṭ¹ shun-phirth." Dop¹nas spring-in, the-jar put-having-reversed (it)." Was-said-by-her-to-him

biyē, "anun shāwul kana raṭith, also, "bring-it the-goat by-the-ear having-seized,

thāwus natis-pēth kala." Dop¹nas, "lāyus place-of-it the-jar-upon the-head." Was-said-by-her-to-him, "strike-to-it

shēmshēri-hūnz¹ tūnd¹," a-sword-of stroke."
6. Dāpān,—
(Is) saying (the-teacher),—

Lōy̬nas shēmshēri-hūnz̬ tūnd̬ Ami-
Was-struck-by him-to-it the-sword-of blow At-that-
sāta gūshān pātashāh göb
moment (is) becoming the-king invisible
hangā-ta-manga.
unexpectedly.

7. Dāpān wustād,—
(Is) saying (the-teacher),—

Yih chuh wātān bāgas-akis-manz.
He (i.e. the king) is arriving garden-one-in.

Atī chuh wuchān palang pārīth.
There be-is seeing a-bed prepared,

Ath̬-pēth khot̬ pātashāh trōwun
It-verily-upon mounted the-king was-released-by-him

arām. Ati āsa par̬yē.
repose. There were fairies By-them-verily

nēv tulith pātashāh. Tsōnukh
was-conducted having-raised the-king He-was-caused-to-enter-by-them

akis-jāyē-manz. Sapod̬ bēdār. Wuchān
a-place-in. He-became awake Seeing

chuh jēnatacē jāyē. Atī lōg̬-māt̬
he-is heaven-of place. There were-being-carried-on

nagma. Pātashāh chuh mushtākh
dances-of women. The-king is enamoured

ath̬-tamāshēs-kun.
this-very-spectacle-towards.
8. Dapän,—
(Is) saying (the-teacher),—

Gayē yima par'ye pānas. Amis
Went these fairies for-themselves (i.e. To-him
away on their own business).

dib"kh kunz. Dop"has, "yith kuthis
was-given-by-them a-key. It-was-said-by-
them-to-him, "to-this to-room

thāv kuluph. Wōth, aśh andar;"
apply (i.e. open) the-lock. Arise, enter within;"

Tsāv andar. Ati wuchun gur
He-entered within. There was-seen-by-him a-horse

zin karith. Ködun nébar thaph
saddle having-made. It-was-brought-forth-by-him outside hand-grasping

karith. Nēbar yēli kođun, chuh
having-done. Outside when it-was-brought-forth-by-him, he-is

wōdanaē thaph karith. Dop"has,
standing-still hand-grasping having-done. It-was-said-by-
them-to-him,

"khas yimis-guris." Khotu amis-guris.
"mount to-this-to-horse." He-mounted to-that-to-horse.

Yih chuh wuchān, satav-zamānāv-tāl
He (i.e. the king) is seeing, the-seven-worlds-below

ti nawav-asmānāv-pēth ti, yih-kēnshāh
both the-nine-heavens-above also, what-ever

Khōdā-Soban pōda kor"mot" tih wuch
by-God-the-Master created (was) made that was-seen

pātashēhan. Tathī-sōty gav mushtākh.
by-the-king. That-verily-with he-became entranced.
Gōs pōda Shētān. Dop'nas, "kyāh
Became-to-him visible Satan. It-was-said-by- what him (Satan)-to-him,
chukh wuchān?" Dop'nas pātashēhan,
art-thou seeing?" It-was-said-by- by-the-king, him-to-him
"yih-kēntshāh Khōdā-Sōban pōda kor", "what-ever by-God-the-Master created was-made,
tih chus wuchān." Dop'nas Shētānan
that I-am seeing." It-was-said-by- by-Satan him-to-him
phīrith, "ami-khōta hāway bōh. Yih in-reply, "that-than (more) will-show- This to-thee
chēy myōnā kunz. Yith-kuthis thāv is-verily my key. To-this-room apply
kuluph. Wōth, ath andar." Tsāv the-lock. Arise, enter within." Entered
pātashēh andar. Wuchun ati khar the-king within. Was-seen-by-him there an-ass
gandith. Dop'nas, "kađun nēbar, khas bound. It-was-said-by- outside, mount him (Satan)-to-him,
amis'y. Yih-kēntshāh Khōdā-Sōban pōda to-that-very-one. What-ever by-God-the-Master created kor", tami-pēth'i-kani wuchakh biyē was-made, that-in-addition-to thou-shalt-see. more kēh." Khot' pātashēh amis-kharas. something." Mounted the-king to-that-ass.
9. Dapān wustād.—
(I) saying the-teacher,—

Barābar wātanōwun panun² gara. At-once he-was-caused-to-arrive-
by-him (the-ass)

Khot² hyor³. Phirith woth⁵. Wuchun
He-ascended up. Returning he-descended. Was-seen-
by-him

ati na khar. Pātashēhas āv armān
there not the-king came longing

tami-bāguk⁷. Wōh kētha-pōṭh¹ wāti ?
of-that-garden. Now how will-he-arrive (there) ?

Tot⁸, dapān, gav ath¹-nāgas-pēṭh.
From-there, (they-are-)saying, he-went that-very-spring-on.

Dopun tamis-zanāni, “mē wanna
It-was-said-by-him to-that-to-woman, “to-me please-tell

yiy, ta tih kyāh? tiy, ta yih
this-if, then that what? that-if, then this

kyāh ?” Dop⁹nas ami zanāni, “anun
what?” It-was-said-by-
her-to-him by-that by-woman, “bring-him

panun² nēcyuv², biyē an not³, biyē
thine-own son, also bring a-jar, also

an shēmshēr.” Dop⁹nas, “was yith-
bring a-sword.” It-was-said-by-
her-to-him “descend this-
nāgas-manz, wālun panun² nēcyuv²,
spring-in, bring-down-him thine-own son,

pāwun pathar, thāwus natis-pēṭh
cause-him-to-fall down, place-of-him the-jar-upon
kala." Kanas kürūnas thaph āmī
the-head." To-his-ear was-done-by-hand by-that
him-to-him grasping

pātashēhan, tujn shēmshēr, lāyi
by-king, was-raised-by-him the-sword, he-will-strike

amis-nēcivis, kūrs amis-zanāni thaph
to-that-to-son, was-made-by-that-by-hand-grasping
for-him woman

ath-shēmshēri. Dopūnas, "yiy, gav
to-that-to-sword. It-was-said-by- this-very, became
her-to-him, (i.e. is)

tih; tiy, gav yih. Tsēh gōkh
that; that-very, became this. Thou becamest
(i.e. is)

mushtākh bāgas; bēnēnī myūnī gayē
enamoured for-the-garden; the-sister mine became

mushtākh phakīras;" enamoured for-the-mendicant;"
IV.—LÁLA-MALIKUN* WONUMOT* GÉWUN
LÁL-MALLIK-OF SPOKEN SONG

1. Dapán-chuh,—
   Saying-he-is,—
   Dayé, zár wán'may, Khódáyé,
   O-God, petitions are-said-by-me-to-
   Thee, O-God,
   böztam tay,
   please-to-hear-me . . .
   Samsár böz'gâr.
   The-world (is) a-deceiver.

2. Hazrat-i-Ádam göda lódinam tay,
   Saint Adam first was-sent-by-Him-
   for-me . . .
   Malakav korshay tayâr,
   By-angels he-was-made-by-
   them-verily complete.
   Phor* tas Yiblis, tati koršam 1
   Was-a-plunderer for-him Satan, from-there he-was-expelled-
   (i.e. ruined) by-him-for-me
   tay,
   . . .
   Samsár böz'gâr.
   The-world (is) a-deceiver.

3. Hazrat-i-Nóh chuy wólád-i-Ádam tay,
   Saint Noah is-verbly a-descendant-of-Adam . . .
   Phírith gòs kuphâr.
   Having-become-hostile went-for-him the-infidels.

1 Hátim pronounces this word kúfšam, but Srinagar pandita kúfšam or kódšam.
Āh tāmā korānay, sāri gav ālam
A-sigh by-him was-made flooded (in went the-universe
by-him-verily, his tears)
tay,

... Samsār bözgār.
The-world (is) a-deceiver.

4. Hazrat-i-Yisāh kēh chuna kam tay,
Saint Jesus anything is-not less ...

Sōhiba-sondā tōthā yār.
The-Master-of beloved friend.

Tsōn asmānān-pēth tāmī sabakh dopānam
Four heavens-upon by-Him lecture was-said-by-
for-me.
tay,
...

... Samsār bözgār.
The-world (is) a-deceiver.

5. Hazrat-i-Musāy tròwuy kadam tay,
Saint by-Moses was-put-forth-a-step verily ...

Sōhiba-sondā kara didār.
The-Master-of I-will-do seeing.

Kōh-i-Tōra-pēthā tāmī katha karēnam
Mount-of-Sinai-from-on by-him words were-made-by-
for-me.tay,
...

... Samsār bözgār.
The-world (is) a-deceiver.
6. Hazrat-i-Yibrāhīm kēh chuna kam tay,
   Saint Abraham anything is-not less
   Patalēn korun nakār.
   (Of-) idols was-made-by-him prohibition.

Tāmī korū din-i-Mahmād mahkam tay,
   By-him was-made the-faith-of Muḥammad established

Samsār bö zgār.
   The-world (is) a-deceiver.

7. Marīth kabari yēli wālanam tay,
   Having-died in-the-grave when they-will-cause-
   Panīn bö yī kyāh yār.
   My-own brethren or friends.

Tātī Lālā-Malikās kyāh hāwanam tay,
   There to-Lāl-Mallik what will-they-show-

Samsār bö zgār.
   The-world (is) a-deceiver.
V.—SÓNARA-SÜNzung KATH
THE-GOLDSMITH-OF STORY

1. Dapān wustād,—
(Isa) saying the teacher,—

Shēharā akh chuh-ōs"mot". Tāṭī chuh
A-city one has-been. There is

sōnar. Suy ōs" tāṭas bahan-hatan-hondo"
goldsmith. He-verily was (of-) pupil twelve-hundred-of

zyuth". Yuhuy ōs"-gādān wasth
the-superior. He was-making articles

pātashēha-sanzē-kōrē-kitī.
the-king's-daughter-for.

sōnara-sünzung
the-goldsmith-of

sōnar, sōna-sünzung
the-goldsmith, gold-of

pātashēha-sanzē-kōrē-kitī.
the-king's-daughter-for.

kūr"sna.
was-made-for.

wad." beheadedness.
He-came (home) back

Dop"nas, "yith chēy
It-was-said-by-to-this is-verily

Āv pot" phirīth. Wōt"
He-came (home) back returning. He-arrived
panunā gara. Pēv bēmār.
his-own house. He-fell sick.

2. Amis ōsus pātashāha-sanzé-kōrē-hondā
To-him was-to-him the-king’s-daughter-of

āshēkh gōmotā. Pātashāh-kōrē ōsā-gōmotā
love become. To-the-king’s-daughter was-become

amis-sōnara sondā āshēkh. Dōda-mājē-kun
this-goldsmith-of love. The-foster-mother-to

wanān pātashāh-kūrā,—
(is) saying the-king’s-daughter,—

"Zargar-nēcyuvāh pūrā-khumār.
"A-goldsmith-son (is) full-of-langnishment.

"Dīshith logmāy, dōda-māji, motā
"Having-seen-him is-attached-to me-verily, O-foster-mother, mad

hay amār." O! desire.""}

Dōda-mōjā chēs-wanān phērith,—
The-foster-mother is-to-her-saying answering,—

"May kar, kūryēy, shurī-bāshē.
"Do-not make, O-daughter, child-talk.

"Lagakh āshēkañe wālawāshi.
"Thou-will-be-caught love-of (in-) the-net.

"Ōra-kani ditay, kūrī, kana-dōlī.
"In-that-direction give-verily, daughter, ear-closing.

"Ōra mā lagaham wōbāli."
"(So that) not mayest-thou-find-thyself-not in-blameworthiness."
3. Sōnar chuh bēmār. Amis chuh
   The-goldsmith is sick. To-him is

āshēkunā tab. Amis-sōnara-sūnā-kōlay chēh
   love-of fever. That-goldsmith's-wife is

gāṭājā. Amis togū bōzun ām1-sondū
   clever. To-her it-was-possible to-understand him-of

dōdū. Dāpān chēs, "ts̪h héch láyān1
   the-pain. Saying she-is-to-him, "thon learn to-be-thrown

rīnzu, biyē gar sōnā-sānd1 rīnzu z̪h." balls, also make gold-of balls two."

4. Dāpān wustād,—
   (Is) saying the-teacher,—

Gār1 ām1 sōnā-sānd1 rīnzu z̪h.
   Were-made by-him gold-of balls two.

Drāv athas-kēth hēth rīnzu. Lāyān-
   He-went-forth the-hand-in taking balls. Throwing-he-

chuh apōr1 ta yipōr1 kaṇiv1
   is in-that-direction and in-this-direction stone-of

ta shēstrāv1. Wōt2 otu pātashāha-sanzē-
   and iron-of (balls). He-arrived there the-king's-

dārē-tal. Lōyin ati sōnā-sānd1 rīnzu
   window-under. Were-thrown from-there gold-of balls

z̪h pātashāha-sanzi-kōri-halamas-manz. Ami
   two the-king's-daughter's-lap-cloth-into.

hōwus ōra phirītth thūdā-kāni ōna,
   was-shown-to-him there-from turning-backwards (a) mirror,
bìyè tròwun dàrì-kànu ̀̂ àb, bìyè
again was-cast-by-her the-window through

tròwun pòshè-gòndu, bìyè tròwun
was-cast-by-her (a) flower-bunch, again was-cast-by-her

kìh, bìyè tujń shèstruvu salay,
hair, again was-lifted-up-by-her a-made-of-iron spike,

dyutun ath-dàrè-handis-dàsas khash. Ám1
was-given-by her to-that-window's-sill a-out. By-that

sònàr wuchi, áv phìrith,
goldsmith they-were-seen, he-came (home) returning,

wòtù pansù gara. Dòpù nas panàñè-zanàni.
he-arrived his-own house. It-was-told by-him-to-her to-his-own-wife.

Dòpù nas, "kè-hò koruth?" Ám1
It-was-said-by-her to-him, "what-Sir was-done-by-thee?" By-him

wonù nas phìrith, "rìnzì hay lòyìmas.
it-was-said-by-him to-her answering, "the-balls O were-thrown-by me-to-her.

Tim hay gòs halamas-manza. Tôra hay
They O went-for-her the-lap-cloth Therefrom O

hòwù nam phìrith thùdù-kànì onà, bìyè
was-shown-by turning-herself backwards (a) mirror, again

hay tròwù nam dàrì-kànu ̀̂ àb, bìyè
O was-cast-by-her the-window-through water, again

1 Sònàr is here the case of the agent; the more usual form would be sònàran.
trówⁿam  pōshē-gōndⁿ
was-cast-by-her-
to-me  (a) flower-bunch, again

kih, biyē  dyutun  shēstravi-salayi-sōty
hair, again  was-given-by-her  a-made-of-iron-spike-with

dāsas  khash."  Dopⁿas  ami  phīrith,
to-the-(window)  a-cut."  It-was-said-by-
sill  her-to-him  answering,

"thūrⁿ-kani  hav  hōwⁿay  ōna,  kus-tān
"backwards  O  was-shown-by-
was-(there)-for-her  her-to-thee  other;  water  O  was-cast-by-her-

āb-dawa-kān  gāthi  āsunⁿ;  pōshē-gōndⁿ
water-drain-by-
was-cast-by-her-to-thee  it-is-proper  to-enter;  flower-bunch
means-of

trowⁿay,  bāgas-manz  gāthi  āsun;
was-cast-by-her-to-thee,  the-garden-in  it-is-proper  to-enter;

salayi-sōty  hōwⁿay,  anunⁿ  gāthi
spike-by  it-was-shown-by-her-
to-thee,  to-be-brought  is-proper

phaharawāv,  tath  chiy  pōlādāv¹  nēza,
(a) file,  to-it  are-verily  made-of-steel  railings;

tim  gāthān  saṭān¹;  kih  trówⁿay,
they  are-proper  to-be-cut;  hair  was-cast-by-her-
to-thee,

"chēs  wālān  kangaṅ.
"I-am  causing-to-descend  a-comb."

5. Dapān wustād,—
(Is) saying the-teacher,—
Drāv yih sōnar shāman-bōg, tāv
Went-off this goldsmith at-evening-about, he-entered

ath-bāgas-manz. Wuchun ati palang,
that-garden-in. Was-seen-by-him there a-bed,

khot athi-palangas-pēth. Shikasta-sōty
he-mounted that-very-bed-upon. His-weakness-owing-to

pēyēs nēndr. Ayēs yih pātashāh-kūd.
there-fell-to-him sleep. She-came-to-him this king’s-daughter.

"Shānda chēs-karān khōr, khōra
" From-the-pillow she-is-for-him-making the-feet, from-the-foot

" chēs-karān shānd." Yih kēh hushyār
she-is-for-him-making the-pillow." He at-all awake

became-for-her-not. In-the-meatime dawn began to-flower.

Pātashāh-kūrā tūj panunā gara, path-kun
The-king’s-daughter fled her-own house, afterwards

gav hushyār sōnar. Yiwān-chuh yiti
became awake the-goldsmith. Coming-he-is from-here

panunā gara. Wanān-chēs panūnā kōlay,
his-own house. Saying-she-is-to-him his-own wife,

" kē-hō koruth?" Yih chus-dapān phirith,
" what-Sir was-done-by-thee?" He is-to-her-saying answering,

" sa nay kēh āyēm." Dopnas ami-
" she not-even at-all came-to-me." Was-said-by-her-to-him by-that-

zanāni, " talau yūr-hondā wōla." Gav.
woman, " O hither come." He-went.
Wuchus ami-panañi-zanñi cëndas. Wuchin
Was-looked-for-him by-this-his-own-woman to-the-pocket. Were-seen-by-her
ati rinz\(^1\) z\(^{th}\) sőna-sänd\(^1\), timay yim
there the-balls two gold-of, those-very which


tami-döha lāyānas halamas-manz. Dop^nas,
on-that-day had-been-thrown-by-him-to-her lap-cloth-in. It-was-said-by-her-to-him,
"sa chëy āmūts\(^a\), b\(^{th}\) chukhna gōmot\(^u\)
"she is-to-thee come, thou art-not become

hushyār. Wuñ, yēli biyē gāshakh
awake. Now, when again thou-shalt-go

kālacak, tēli dapay bōh sabakh." at-eventide, then I-will-say-to-thee I a-lesson."

6. Dapān wustād,—
(Is) saying the-teacher,—

Nails dah tul\(^{nas}\) athan-hánd\(^1\), akis
Nails ten were-raised-by-her-for-him the-hands-of, to-one

ōs\(^{nas}\) dyut\(^{mot}\) sōn\(^\,\) khash. Dop\(^{nas}\),
was-by-her-to-it given a-deep cut. It-was-said-by-him-to-her,

"mōr\(^{thas}\)." Ami dop\(^{nas}\) phirith,
"killed (i.e. wounded)-by-thee-am-I." By-her it-was-said-by-her-to-him answering,

"mōl\(^1\) māji chēsna thun\(^{mūt}\) nōyid
"by-father by-mother I-am-not put barber's

sabakas. Wōñ yēli gāshakh, tēli
to-lesson. Now when thou-wilt-go, then
dimay dawāhan." Ami dyut̓nas
I-will-give-to-thee a-little-medicine." By-her was-given-by-
her-to-him

marba-wāgan rašhi-hanā, biyē nuna rašhi-
of-red-pepper a-very-little, also of-salt a-very-

hanā. Dop̓nas, "biyē yēli tath-palangas-
little. It-was-said-by-again when that-bed-
er-to-him,
Péth khasakh, téli yiyyiy, nēnd̓er.
on thou-wilt-mount, then will-come-to-thee, sleep.

Yih dawāh rašhi-han gānd̓zēs, ada
This medicine a-little-amount (thou) must-bind-it, then

yiyyiy nēnd̓er shēh̓jū." Drāv ati
will-come-to-thee sleep cool." Went-forth from-there

sonar, dawāh rašhi-han hēs̓n
the-goldsmith, the-medicine a-little-amount was-taken-by-
him

sōty, wōt̓ ath-bāgas-manz, khot̓ ath-
with, he-arrived that-garden-in, he-mounted that-
palangas-péth, chuh prārān sēr tān.
bed-on, he-is waiting long-time during,

yih kunī yiwwān-chēs-na. Hēs̓nas
she at-all coming-is-to-him-not. There-began-for-him

yin̓ nēnd̓er, athes chus dōd̓, ath
to-come sleep, to-the-hand is-for-him pain, to-it

chuh karith thaph. Dopun, "wuū
he-is having-made holding. It-was-said-
now-indeed by-him,

āyē-na, yith shunahō bōh dōdis
she-came-not, (if) to-this I-had-applied I to-the-pain
dawāh, shēhāji karahō nēndr. Yuthuy
the-medicine, (then) cool I-should have-made
the-sleep. As-verily

ath-dōdis tshunun dawāh, tyuthuy
to-that-pain was-applied-by-him the-medicine, so-verily

pyōs wōlinjē vih, chuh lalawān
there-fell-to-him to-the-heart poison, he-is caressing (it)

thod wōthith.
upright having-arisen.

7. Dapān wustād,—
(Is) saying the-teacher.—

Āyē yih pātashāha-sünzā kūrā Amis
Came this king’s daughter. To-him

moṭhā sōruy dōdā. Korun amis-sōty
was-forgotten all pain. Was-done-by-him her-with

yih kurnā gothā. Pēyēkh nēndr.
what to-be-done was-proper. There-fell-to-them sleep.

Yutā-tān gāsh logā phōlani. Kuṭāwāl
Here-up-to (by this-time) dawn began to-flower. The-chief-of-

police

chuh wasān apōr-kiṅ āgāyī. Wuchun
is coming-down on-that-side from Was-seen-by-him

ati pātashāha-sünzā kūrā biyē sōnar.
there the-king’s daughter and the-goldsmith.

Rāṭām-kiṭāwālan, nīn raṭith,
They-were-arrested by-that-chief they-were-taken
of-police, having-arrested,

kārin hawāla tsrālēn, kārikh
they-were-made by-him in-custody to-the-constables they-were-made
by-them
köd.  Ati  ös  pakân  wati
imprisoned,  There  there-was  going  on-the-road

akhāh.  Amis'y  dopukh  yimav-ködyau-
a-certain-one.  To-him-verily  it-was-said-
by-them

dōyav,  "tah,  hasa,  dizi  krēkh
two,  "thou,  Sir,  must-give  an-outcry

sōnar-aṭa-pētha.  Dāp'zēkh,  'pātashēhas
the-goldsmiths'-market-
from

khar  pēv  kōng-wāri.  Khabar  chyā
ass  fell  in-the-saffron-field.  News  is-there?  (there-
is-not)

lot  taṭanasa  kina  hoṭ  taṭanas.
tail  will-they-cut-
for-him?
or  throat  they-will-cut-for-
him.

Pātashēhas  khar  pēv  kōng-wārē,
The-king's  ass  fell  in-the-saffron-field.

Pakân  dil  gōm  tāt  tārē.
Going  the-heart  became-to-me  there  confused.

Vir  hēth  wātun  gosh  sōli-gārē.
Fine-
money  having-
taken  to-arrive  was-proper  at-dawn-
time.

Nata  tas  pātashāh  tati  mārē.'"
Otherwise  him  the-king  there  will-kill.'"

Būz  ami-sōnara-sanzi-zanāni.  Drāye
Was-heard  by-that-goldsmith's-wife.  She-want-forth

bāzar,  hēban  tocē,  lazān  kranjē,
(to) the-market,  were-bought-
loaves,  were-placed  to-a-basket,
by-her  by-her
drāyē hēth.
she-went-forth having-taken (them).

" Shēn-kōd-khānan tōcē bōgērēmay.
" For-six-prisons loaves were-divided-by-me-O.

Satimis atayō, bār-Khōdāyō hāy."
To-the-
seventh
I-will-enter-O, Great-God-O alas."
patimi-pahara  án'mát\i  kut'wālan  z'h
"at-the-last-watch  (were) brought  by-the-chief-of-
(of the night)  two  police
köd?  Tim  chih  path-kun."  Wöś^n
prisoners.  They  are  at-the-back."  She-arrived
yiman-nish.  Dopun  amis-pananis-khāwandas,
these-near.  It-was-said-by-her  to-that-her-own-to-husband,
"wuñ  kētha-pōth\i  mōkali  yiti  pātashāh-
"now  how  will-escape  from-here  the-king's-
kūr\a?  Tagiyē  mōkalāwūn\a  yih  pātashāh-
daughter?  Is-she-possible-
for-thee  to-be-released  this  king's-
kūr\a?"  Dop'nas  ām\i  phīrith,  "tih
daughter?"  It-was-said-to-
her-by-him
yēli  tagihēm,  ada  kyāzi  lagahō
when (if)  it-had-been-known-
how-for-me,  then  why  should-I-have-
resembled (in)
köd?"  imprisonment?"

9.  Dapān wustād,—
(Ia) saying the-teacher,—
Koḏun  nāla  panun\u  pōshākh,  thunun
Was-taken-off-  from-the-
by-her  her-own  garment,  it-was-put-
neck  on-by-her
pātashāh-kōrē;  pātashāh-kōrē-hond\u  koḏun,
to-the-king's-daughter;  the-king's-daughter-of  was-taken-off-
koḏun,  by-her.
thunun  pānas.  Krūnā  dit\u'nas
was-put-on-by-her  to-herself.  The-basket  was-given-by-her-

wotamukh, upside-down, nēbar pātashāh-kūr, the-king's-daughter, drāyē, issued forth gayē panun gara. Kutwālan dyut she-went her-own house. By-the-chief-of-police rapat pātashēhas. Dopnas, "pātashāh-kūr report to-the-king: It-was-said-by-him-to-him, (was) biyē òs sōnar bāgas-manz. Timay and was a-goldsmith the-garden-in. They-verily kya kārim köd." Pātashāh drāv of-course were-made-by-me (in) prison." The-king went-forth adālūs-pēth. Ānikh yim-rātāk-kōd zēh. the-court-of-justice-on. Were-brought-by-them these-of-the-night-prisoners Wuchikh yim bōtī zēh. Sōnara-sanzi- Were-seen-by-them these husband-and-wife two. By-the-goldsmith's-kōlayi gāndī gulī zēh pātashēhas. wife were-fastened-the-fore-arms together two to-the-king. Dopnas, "pātashēham, ask kyāh It-was-said-by-her-to-him, "my-king, we of-a-truth ös gamātī sālas. Tōra kyāh were gone to-a-marriage-feast. From-there of-a-truth āy ta wōt yith-cyōnis-shēharas-manz. (we) came and arrived this-thy-city-in. Gav teér. Ada tāy cyōnis-bāgas-manz. It-became late. Then (we) entered thy-garden-in.
Ati wuchä palang, khäti ath-péth,
There was-seen a-bed, (we) mounted it-upon,
korä aräm, ōra äv cyönä kutstå-wäl.
was-made repose, from-there came thy chief-of-police.
Amiy kyäh niy raṭith kärin
By-him- of-a-truth were-taken having-arrested (we) were-made-by-him

köd." Wöstä kutstå-wäl, dopun
(in) imprisonment." Arose the-chief-of-police, it-was-said-by-him
pätashëhas, "pätashëham, cyönä kürä
to-the-king, "my-king, thy daughter
karinam kasam Vigänäh nāga-pëtha.
let-her-make-for-me oath the-Vigänäh Nag-from-on.

Dapän, 'yus ati apozä kasam karihë,
(People are) saying, 'he-who there untrue oath might-have-made,
suh wöthihih-na tät thodä, suh ôsä
he would-have-arisen-not there upright, he was

tatiy marän." Dopä ami-sönara-sanzi-
there-verily dying." It-was-said by-that-goldsmith's-
zanäni amis-sönaras, "tagiyë yih pätashä-
wife to-that-goldsmith, "is-she-possible-this king's-
kürä bacäwünä? Dopä nas, "hävtam
daughter to-be-caused-to-
escape?" It-was-said-by-him-to-her,

wath." Dopä nas, "akh, träv sörury
a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all
pöshäkh, khörän shun khräv, biyë
(thy) garments, to-the-feet put-on clogs, and

math sûr, läg gusönä. Yëli otä
rub ashes, appear-like a-mendicant-monk. When there

wätanänwan amis-pätashäh-köre, cyönä
they-shall-cause-to-arrive this-king's-daughter, for-thee
gathi gatshun⁴, amis-pātashāh-kōrē karūn⁴
it-is-proper to-go, to-this-king’s-daughter to-be-made
gathi thaph dāmānas, dapun⁴ gathēs, is-proper seizing to-the-skirt, to-say it-is-proper-to-her,
’mē dita gōda khōrāth.’ Sa kyāh
’to-me give-please first alms.’ She of-course
hāvi ada kasam, cyōnuv mōkh
will-show then the-oath, thine-only face
raṭith dapi, ‘hā häz⁴ Vīg⁵nāh-nāga, having-seized she-will-say, ‘O holy O-Vīg⁵nāh-Nāg,
nēmis-mātis siwāh kyāh kūr⁵m-na kōsi to-this-mad-one except certainly was-made-to-by-anyone
me-not
dāmānas thaph.’” to-the-skirt seizing.”
Vīg⁵nāh nāgas wūsth⁴y srānas.
To-the-Vīg⁵nāh Nāg she-descended-verily for-bathing.

“Kuwa zāna māti māh lod⁵nam rāh?
“How do-I- on-the- I-wonder- was-loaded- the-fault?
know, shoulder how for-me
Māt⁴ thaph löy⁵nam dōli-dāmānas.”
By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-
of-(my) garment.”

Kuṭ⁴wāl-gānas gudariv kyāh ?
To-the-chief-of-police-the-pimp happened what ?
Sōriy yār gay pānas pānas.
All friends went voluntarily voluntarily.

Kuṭ⁴wāl-gānas gudariv kyāh ?
To-the-chief-of-police-the-pimp happened what ?

10. Pātashāh-kūr⁴ gayē gara, kuṭ⁴wāl
The-king’s-daughter went home, the-chief-of-
police
dyutukh phahi, sōnara-sând böšu
was-given-by-them on-the-empalement-stake, the-goldsmith-of the-husband-and-wife
zäh chih gari-panani. Sōnar gav
two are in-the-house-their-own. The-goldsmith became
bēmār. Yihöy korunashēkun tab.
ill. This-verily was-made-by-him-for-her of-love the-fever.

Yih ös sōnara-sūnz zanāna gātījū.
This was the-goldsmith-of wife clever.

Godun mōhara-hatas-akis roshan Yih
Was-made-by-her (of) mohars-a-hundred-one a-necklace. This
gondu n pananis-khāwandas Pāna
was-tied-by-her to-her-own-husband. She-herself

lōgun saniyās Amis pörūn
was-made-to-appear-like-by-her an-ascetic. As-for-him she (he)-was-dressed-by-her

göpol l. Wātānōwūn pātashāha-sondu
(aa) a-dancing-girl. She (he)-was-caused-to-arrive-by-her

gara. Dopun amis-pātashēhas, "yih amis-pātashēhas, "yih
at-the-house. It-was-said-by-her to-that-king, "this (girl)
chēm böyā-kākān, yih chēy tē
is-to-me elder-brother's-wife, she is-to-thee to-thee

hawāla. Mē chuy gashun böyis-nish.
a-deposit. To-me is-verily to-be-gone to-the-brother-near.

Suh chum gamot sōdāhas. Yih
He is-for-me gone for-merchanting. This (girl)

chēy myōn göpol hawāla, yotān
is-to-thee my dancing-girl a-deposit, until
ás¹ yimóy. Yih chéy pák, yih
we shall-come-to thee. She is-verily pure, her

thöv'zén panañé-kórë-sóty." Āyē phirith
you-must-keep- her thine-own-daughter-with." She-came returning

panun² gara. Kēh kālā gav, āv
(to) her-own house. Some a-time went, came

yih sónar biyē gara panun².
this goldsmith again (to) home his-own.

11. Dapān wustād,—
(Is) saying the-teacher,—

Lógun sódāgār ami zanāni.
He-was-made-to-appear-like-by-her a-merchant by-that woman.

Wōt³ ath-pātashēha-sandis-shēharas-manz.
They-arrived that-king's-city-in.

Lógu ami biyē saniyās.
He (she)-was-made-to- appear-like by-her again an-ascetic.

Khāwānd thōwun dēras-pēth sódāgār
Her-husband was-placed-by-her a-tent-on a-merchant

lōgith, pāna gayē pātashēhas.
being-made-to-appear-like, she-herself went to-the-king.

Gond²nas dāwāh, "dim gōpōl¹.
Was-bound-by- her-to-him a-claim, "give-to-me the-dancing-girl."

Dīwān chuh achēn dʰāh. Dapān
Giving he-is to-the-eyes smoke. Saying

chēs, "dim gōpōl¹.
she-is-to-him. "give-to-me the-dancing-girl.
Prārān  dōh  gav  mē  bālē.
Waiting  the-day  went  for-me  for(-my)-girl.

Saniyās  āmot"  gōpālē,"
The-ascetic  (is)  come  for-the-dancing-girl,"

Yih  chus  dapān  pātashāh  phīrith,—
This  is-to-her  saying  the-king  answering,—

"Saniyāsū,  mōv  lāg  jēnda,  luh-luh.
"O-ascetic,  do-not  fix  the-flag  (of
your-claim),  luh-luh.

Khōtūnā  akh  dimay  danda,  luh-luh,"
A-certain-lady  a  I-will-give-to-thee  in-exchange,  luh-luh,"

Saniyās  dapān  chus  phīrith,—
The-ascetic  saying  is-to-him  answering,—

"Saniyās  chusay  bēwāsta,  luh-luh.
"An-ascetic  I-am-verily  without-worldly-ties,  luh-luh.

Danda  hēmay  dukhtar-ē-khāsa,  luh-luh,"
An-exchange  I-will-take-from-thee  the-daughter-of-
thee-thyself,  luh-luh,"

12.  Dapān  wustād,—
(Is)  saying  the-teacher,—

Mōhara-hatas  godun  rosh",  gondun
Of-mohars-a-
               was-made-by-him  a-necklace,  it-was-tied-
hundred
                 by-him

panañē  kōdē.  Kūrēn  hawāla  amis
to-his-own  daughter.  She-was-made-
to-the-charge
         by-him

saniyāsas.
     to-ascetic.
Tānana tan*nana tanānay.
Tānana tananana tanānay.
Yim kār chēh karān zanānay.
These actions are doing women-only.

Niyēn ta kūr*n hawāla pananis-
Was-taken- and was-made- to-the- to-her-own-
by-her by-her charge

khāwandas. Dop*nas, "tēh zān, ta
husband. It-was-said-by-her- "thou know, and
 to-him,

yih zān."
(thou) this-woman know."
VI. YÜSÜPH-ZALĪKHĀ KATH.
YÜSUF-ZULAİKHĀ STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bözkakh-nā?
   King-Yūsuf Zulaikhā, Friend, wilt-thou-not-hear?

2. Zalīkhā chēh wânān,—
   Zulaikhā is saying,—

   "Sālas yikh-nā? pōlav khēkh-nā?
   "To-the-feast wilt-thou-not-come? pulāo wilt-thou-not-eat?

   Yitam gāh bēgāh; yāra,
   Come-thou-in-season out-of-season; Friend,

   bözkakh-nā?
   wilt-thou-not-hear?

3. Sath kuṭh: larē chim, cyānē-
   Seven rooms in-the-house are-to-me, for-thy-

   lōhlari chim.
   longing they-are-to-me.

   Bēhtam sāthā; yāra, bözkakh-nā?"
   Sit-please-for-me a-moment; Friend, wilt-thou-not-hear?"

4. Putal-khānas byon" byon" pānas
   Of-the-idol-house separately separately of-her-own-accord

   Kor"nakh pardā; "yāra, bözkakh-nā?"
   Was-made-by-her-for-them a-veil; "Friend, wilt-thou-not-hear?"
5. "Ati kyā thōwuth, asē-kun
   "Here what was-placed-by-thee, us-before
   hōwuth?"
   was-shown-by-thee?"

Dop"nas,
   "chum Khōdā; yāra?"
   It-was-said-by-her-to-him, "it-is-to-me a-God; Friend, etc.?"

6. "Khōdā gav suy, mani-panañe
   "God is He-alone, from-the-mind-thine-own
   kās dōy.
   expel the-belief-in-two.

   Shōlān chuh shēmāh; yāra?
   Shining is the-lamp-flame; Friend, etc.?

7. Khōdā chuh kunuy, jalwa dith
   God is one-only, glory having-given
   drāv nonuy.
   He-issued manifest.

   Kañē-manz chyā mōdā? yāra?"
   Stone-in is-their meaning? Friend, etc.?

8. Hazrat-i Yūsūph bolä. Pata lādyēyēs
   Saint Yūsuf fled. After ran-to-him
   Zalikhā.
   Zulaikhā.

   Yūsūph tālān, Zalikhā lārān.
   Yūsuf fleeing, Zulaikhā running.

Dop"nas, "yī pazyā? yāra?"
   It-was-said-by-her-to-him, "this-is-it-proper? Friend, etc.?"
9. Nālas thaph karith, nyūn
  To-the-neck seizing having-done, he-was-taken-by-her
hāthā kārith,
an-accusation having-made.
Gay pēsh-ē-pātashāh. Yāra²?
  They-went before-of-the-king. Friend, etc. ?

10. Azīz-i-Misar āsā pātashāh. Amis
     Azīz-i-Misar was the-king. To-him
āsā zīd Hazrat-i Yūsūpha-sondā.
  was hatred Saint Yūsuf-of.
Yūsūph kōd-khān, kāh chus-na bözan.
  Yūsuf (in) the-prison, anyone is-to-him-not
Mōkali az-Khōdā. Yāra²?
  He-will-be-released from-God. Friend, etc. ?

11. Yēli Yūsūph logā kōd, ati
    When Yūsuf became imprisoned, there
āsā prōnā kēhā. Timau dyūthā
  were old certain-people. By-them was-seen
khāb. Akis korun tōbīr. "Tsē
  a-dream. To-one was-made-by-him interpretation. "Thee
māriy pātashāh." Mōrā pātashāhan.
  will-kill-certainly the-king." He-was-killed by-the-king.
Biyis korun tōbīr. "Tsēh
  To-another was-made-by-him interpretation. "Thou
māne  sārihe,  yus  ām-1-Aziz-i-Misaran
the-meaning  might-bring-
out,  which  by-this-Aziz-i-Misar

khāb  òs-a  dyūth-mot-a  ?  Dop-nas
dream  was  seen  ?  It-was-said-to-him

gōlāman,  "khābuk-a  tōbīr  zānī
by-the-servant,  "of-the-dream  the-interpretation  will-know

Hazrat-i  Yūsūph.
Saint  Yāsuf.

Khābuk-a  tōbīr  Yūsūphas  chuh  wōphīr.
Of-dream  interpretation  to-Yāsuf  is  plentiful.

Dādēn  chuy  dawā.  Yāra*?
Of-pains  he-is-verily  the-remedy.  Friend,  etc.?"

15. Onukh  Hazrat-i  Yūsūph.  Dop-nas
Was-brought-
by-them  Saint  Yūsuf.  It-was-said-by-
him-to-him

pātashēhan,  "mē  dyūth-a  khāb.  Ath-
by-the-king,  "by-me  was-seen  a-dream.  For-it-

wanum  tōbīr."  Dop-nas  Yūsūphan,
say-to-me  the-interpretation."  It-was-said-by-
him-to-him

"kyāh  dyūthuth  ?"  Dop-nas  pātashēhan,
"what  was-seen-by-thee  ?"  It-was-said-by-

"akh  dyūthum,  hōkh  nāg  sath
"One  was-seen-by-me,  dry  springs  seven

baritēn  nāgan  satan  cēwān.
full  springs  seven  (were) drinking.

Biyē  Again
dyuthum, kham sath hel1 wuchim
was-seen-by-me, unripe seven ears-of-corn were-seen-by-me

pokhtan satan helen ningalan. Biye
ripe seven ears (were) swallowing. Again

wuchem lagar gova sath yiwan,
were-seen-by-me lean cows seven (were) coming,

mastan satan govan ningalan. Amyuk
plump seven cows (were) swallowing. Of-it

wanum tobir." Dop nas Yusuphan,
tell-to-me the-interpretation." It-was-said-by-him-to-him by-Yusuf,

"drag wothi."
"a-famine will-arise."

16. Dapan wustad,—
(In) saying the teacher,—

Yusuphan mokalow1 tobir wanith,
By-Yusuf was-finished the-interpretation having-spoken,

patashelas gav asar. Lujs boch.
to-the-king happened a-result: There-was-joined-to-him hunger.

Dopnak, "diyum bata." Ami-wakta
It-was-said-by-him-to-them, "give-ye-to-me food." At-that-time

patashah kewana osna. Ami-asara-soty
the-king eating was-not. That-result-owing-to

dopnak, "jel anyum." Dapan,
it-was-said-by-him-to-them, "quickly bring-ye-to-me." (People are) saying,
gay ta onukh bata. Yih khyôn.
they-went and was-brought-by-them food. This was-eaten-by-him.

Dopnakh, "biyê anyûm." Añëhas
It-was-said-by-him to-them, "again bring-yetome." Were-brought-by-them-to-him

déga wôkavith. Onshas ta
cauldrons having-drawn-forth. It-was-brought-by-them-to-him

khyôn, tasali kêh âs-na. Dapân,
it-was-eaten-by-him satisfaction any came-to-him-not. (People are saying,

athibochi-sôtîy gav maríth. Dapân,
that-very-hunger-owing-to-only he-went having-died. (People are saying,

pagâh dib wazirau würdî, "pagâh
next-day was-given by-the-Viziers command, "to-morrow

wasiv sôriy yîdîkâh. Yës host
descend-ye all (to) the-'Idgâh. To-whom the-elephant

nami, pöz bëhi nêchi, suy
will-bow, the-hawk will-sit (on) the-thumb-ring, he-verily

sapadi pâtashâh." Dapân, wâth
shall-become king." (People are saying, they-descended

yîdîkâh, âv host, namyôv Yûsûphas.
to-the-'Idgâh, came the-elephant, bowed to-Yûsuf.

Pöz âv, byûthus nêchi. Banyôv
The-hawk came, sat-for-him (on) the-thumb-ring. Became

Yûsûph pâtashâh.
Yûsuf king.
Jalöy hówun, host manganówun,
Glory was-shown-by-him, the-elephant was-sent-for-by-him,

Yūsūph pātashāh; yāra, bōzakh-nā?
Yāsuf king; Friend, wilt-thou-not-hear?

17. Tūriph-ē-Yūsūph, par, Wahab-Khāra,
The-praise-of-Yāsuf, recite, Wahb-the-blacksmith-O,
khub.

thoroughly.

Gatsh parān “lāyilā”; yāra, bōzakh-nā?
Go reciting “the-creed”; Friend, wilt-thou-not-hear?
VII. THE TALE OF THE REED-FLUTE

VII.—NAYÉ-HÜNŽū KATH

REED(-FLUTE)-OF TALE

1. Bani yēs dōdā, tas chuh
   Will-happen to-whom pain, to-him is

   pānas tiy nanān.
   to-himself it-verily being-manifest.

   Nayē-hondu dōdā nay chēh pānay
   The-reed-flute-of pain the-reed-flute is herself

   tiy wanān.
   that-verily telling.

2. Nay chēh dāpān, "Bār-sōhib
   The-flute is saying, "The-Almighty

   chuy kunuy.
   is-verily one-only.

   Dayī ta sakhi-nishē pānas chuy byonuy."  
   God-only and anger-from of-His-own-will is-verily 
   distinct."  

   The-flute is saying, "The-Almighty pure.

   Pānasū-y-kun chuy mushtākh dōh
   Himself-only-towards He-is-verily yearning day

   ta rāth.
   and night.

4. Hamud gashiv tas-Khōdāyēs-kun parān,
   Praise go-ye that-God-towards reciting,
Pōda korun ḍhōthu Mahmad mizmān.
Created was-made-the Beloved Muḥammad the-Guest.

5. Bār-sōhiban sóty ditin sāmān.
By-the-Almighty with (him) were-given-by-Him appliances.

Tsōr yār chis sóty sóty shūbān.
Four friends are-of-him with with glorious.

By-the-glory Him-of created was-made-by-Him Adam.

Ādamas-sōty pōda korun yīdam.
Adam-with created was-made-by-Him this (world).

7. Nay chēh dāpān, "lodun Ādam
The-flute is saying, "was-sent-forth-Adam by-him
bēnawāh.
destitute.

Ōsū mashīyēth lari-tala drāyēs
There-was a-wish, the-side-from-under issued-for-him

Hawāh."”
Eve."”

8. Nay chēh dāpān, "kyāh zabar
The-flute is saying, "how excellent
ōsū suy sāth.
was that-very moment.

Yēmi-sātay pōda kūrān zurīyāth.”
At-what-time-verily created was-made-by-Him (the world with its) offspring.”
9. Nay chēh dāpān, "hāl myōnuy
   The-flute is saying, "condition my-verily
   būz'tav.
   hear-please-ye.

Dōd'iladay chiv, ta sāthā rūz'tav."
   Pained-if ye-be, then a-moment wait-please-ye."

10. Nay chēh dāpān, "path wanan
    The-flute is saying, "behind the-woods
    ös's pinhān.
    I-was concealed.

Shākha-bargau sōty ös's shūbān."
   Branch-leaves with I-was beautiful."

11. Nay chēh dāpān, "thod" mē
    The-flute is saying, "upright to-me
    ōsum bāla-pān.
    was-to-me the-youthful-body.

Sōna-kananay grāyē dūran chēs
   Of-the-golden-ears-verbatim
   diwān.
   giving.

12. Gayēmāy gum-rōyi, ta tamyukuy
    There-happened-to-me going-astray, and of-it-verily
    gōm badal.
    there-happened-to-me exchange.
Pyōm mē guṭ'lä lōn'-sūr wōtith
There-fell-to-me a-woodcutter a-fate-thief having-arrived
azal."
doom."

13. Nay chēh dapān, "sak*th mē
The-flute is saying, "severe to-me
gōm suy kusūr.
happened-to-me that-very fault.

Nazari-tām*sanzi-sōty sapodum tōka-sūr."
Seeing-his-owing-to there-became-to-me crushing-to-powder."

14. Nay chēh dapān, "sakhī-hotu
The-flute is saying, "rage-struck
makh chhum diwān.
an-axe he-is-to-me giving.

Phala byon² byon² chēla māzas
Splinters separate separate pieces (of my) flesh
chhum tulān.
he-is-of-me raising.

15. Mad mē ôsum, had pānas
Pride to-me was-to-me, the-limit (of) myself
chēs karān."
I-am making."

Bāla-pānas wālanay köṣu chhum
(Of my) youthful-body humiliation how-much he-is-to-me
karān.
making.
16. Gayē judāh, sōy judōyi chēy
She-went apart (from) that-very separation she-is-
the forest, verily
wanān.
telling.

Ös" wadān, alvidāh ös"y karān.
She was lamenting, last-farewell was she-verily making.

17. "Tati wōlith wati wati
"From-there having-brought,- on-the-road on-the-road
(tame) down
chum diwān.
weariness he-is-to-me giving.

Wālawunuy tōrka-chānas chum
Immediately-on-bringing- to-a-private-carpenter he-is-me
(me) down (from the forest)
k*nān,"
selling."

18. Nay chēh dapān, "lari phir¹
The-flute is saying; "on-the-side turning
phir¹ chum wuchān.
turning he-is-me inspecting.

Dūri rūz¹ rūz¹ tōrī-dab sak¹th
At-a-distance remaining remaining adze-blow severe
chum diwān."
he-is-to-me giving."

19. Nay chēh dapān, "litri-sōty yēli
The flute is saying, "a-saw-with when
gōj¹nas,
was-caused-to-melt-by-him- I,
Athr'd pëyém yëli carkas khôj'nas."  
A-wool-worm fell-on-me when to-the-lathe was-caused-to-mount-I."

20. Yëli carkas khûs' amis-tôrka-  
When to-the-lathe she-mounted that-private-
chânas-nishë, amis pêwân panân' hamnishin  
carpenter-near, to-her (are) falling her-own companions
yâd. Yiman's-y-kun chëh wanân këntsâh.  
(in) memory. Them-only-to she-is saying something.
Ta kyâh wani?  
And what will-she-say?

Nay chëh dapân, "hamnishin myön'  
The-flute is saying, "companions my
rüd' kati?  
remained where?

Wân' bôh dimahakh, tûr' mâ  
Messages I would-have-given-to-them, there-if
rüd' ada-wati?  
they-remained on-midway?

21. Hamnishînan sir panunuy bâwahö;  
To-the-companions secret my-own-verily I-would-explain;
Sîna mûsarîth dôd'a panunuy hâwahö."  
Bosom having-opened pain my-own-verily I-would-show."

22. Nay chëh dapân, "kyâh banyôm?  
The-flute is saying, "what happened-to-me?
kût'a chës riwân?  
how-much am-I lamenting?
Dādi-panani nāla phār'yād chēs diwān."
By-the-pain-my-
cries calls-for-help I-am giving."

23. Nay chēh dapān, "nāla dimahō
The-flute is saying, "cries I-would-have-
given
mārakan;
(in) the-assemblies:

Banana-rosta nau kāh ti rōzān
Fated-sorrow-without not anyone even remaining

marda-zan."
man-(or) woman."

24. Dapān wustād,—
(Is) saying the-teacher,—

Kyāh wanihē yiman hamnishīnan?
What would-she-have-
said
to-these companions?

Yiman wanihē yiī.
To-these she-would-have-said this-verily.

Narm kār1 kār1 baršm pānas
Smooth making making auger(-hole)s to-the-body

chum karān;
he-is-to-me making;

Wāra wuch'tōm, māz kōtāh chum
Thoroughly inspect-please- the-flesh how-much is-to-me

harān.
dropping.
25. Wadanā bōh, zadē pānas
   Shall-I-not-weep I, holes to-(my) body
tōrānam,
   are-caused-to-pass-
over-by-him-to-me,

   Khām-pōsan zīthā athā kūtā dōrānam.
   For-cheap-pice long arms how-many are-place-by-
him-on-me.

26. Dapān wustād,—
   (Is) saying the-teacher,—

   Wōn yēli khām-pōsan āyē-k*nana, wōn
   Now when for-cheap-pice she-was-sold, now
   chus pēwān panunā nayistān yād.
   is-to-her falling her-own cane-brake (in) memory.
   Athā nayistānas-kun chēh wanān
   To-this-very cane-brake-to she-is saying
   kēnštāh. Kyāh wani?
   something. What will-she-say?

   Nay chēh dapān, “nayistānukā chhum
   The-flute is saying, “of-the-canebrake is-to-me
   tamāh.
   longing.

   Garza-panani tshājyām arzō-samā.”
   For-the-purpose-
my-own was-searched-
by-me earth-and-heaven.”

27. Nay chēh dapān, “nayistān myōn
   The-flute is saying, “the-canebrake my
   kyāh chuh jān;
   how it-is good:
VII. THE TALE OF THE REED-FLUTE 169

Zâni kyâh tath mânê buzîth
Will-know of-that the-meaning having-heard
gôr-zân?" an-ignorant-person?"

28. Nay chêh dapân, "nayîstân myôn" The-flute is saying, "the-canebrake my
tyâh zabar;
how excellent;
Zâni kyâh tath mânê buzîth Will-know of-that the-meaning having-heard)bê-khabar?" an-untaught-person?"

29. Nay chêh dapân, "nayîstânûc" The-flute is saying, "of-the-canebrake
yês chêh zân;
to-whom is knowledge;
Zâni suy yus âsi wôt"motâ lâ-makân." at-Him-Who-haâ-no-
abode-(i.e God)."

30. Nay chêh dapân, "kyâh chêh The-flute is saying, "what is
wûn"mûb" masnâvî? said the-rhymed-poem?
Zâni suy yês âsi pêmûb" ašhîka chîh." (of) love a-particle."
31. Nay chēh dāpān, "mōdur" mas
The-flute is saying, "sweet wine
kötyāh cēwān,
how-many (are) drinking,
Sōdurabalay nay Subhān chuy
In-Sōdarabal-only the-(story-of-the) flute Subhān is
wanān."
saying."
VIII.—PĀTASHEHA-SŪNZū  KATH
KING-OF  STORY

1. Pātashāhā  ṵosu.  Dapān  wustād,—
   A-certain-king  was.  (Is) saying  the-teacher,—

Suy  pātashāh  ṵosu  nērān  prath-dōha
That-very  king  was  going-out  every-day

ath₁-zūnaḏabi-pēth.
that-very-roof-bungalow-on.

āth₁  ṵosu  pētha-kani
Of-it-verily  was  the-top-on

ōl₉  jānāwāran-hondu.
the-nest  birds-of:

Yim  ṵos₁
They (king and queen)  were

prath-dōha  yihūnz₉  bōlbōsh₉  bōzān.  Yim
every-day  of-these  the-chirping  hearing.

They

ōs₁  pātashāha-sānd₁  bōs₉  zḥ  sēthāh
were  the-king-of  husband-and-
wife  two  very-much

khōsh  gāthān.  Dōha-aki  bōlbōsh₉  ati
pleased  becoming.  On-a-day-one  the-chirping  there

ōs₉na  kēh  gāthān.  Dop₉  ami-pātashāh-bāyi
was-not  any  occurring.  It-was-said  by-that-queen

pātashēhas,  "az  kōna  chēh  gāthān
"to-the-king,  "to-day  why-not  is  occurring

bōlbōsh₉?"  Dapān  wuchukh  ath  ŏlis.
chirping?"  Saying  it-was-seen-by-
    them  to-that  nest.

Ath₁-manz  bacē  zḥ  mumāṭ₁.  Wōlikh
It-verily-in  young-ones  two  (were)  They-were-brought-
   down-by-them
dead.

bōn.  Sēthāh  phyūr₉  yiman-pātashēha-sandēn-
down.  Much  regret-occurred  to-these-king’s-two-
dôn-bâšan. Anikh wazîr gâṭî́ gâṭî́.
by-them

Dop̱’hakh, “nôman wuchî́tav, kyâh
It-was-said-by-them-to-
to-these please-look-ye, what
them,

chuh gamoṯu? Wuchî́hakh. Yiman
is happened? They-were-seen-by-
They-to-them (was)

rôṯ’moṯ konû haṭîś. Dânâh-wazîran-âḵ
caused-to-stick a-thorn to-the-throat. By-a-wise-vizier-one

dop̱’nakû, “yih chêh yiman panûṉ́
it-was-said-by-him-
this is to-them their-own
to-them,

mûj̱â mumûts̱. Amî́-naran kûṟ’mûts̱ byêḵ
mother dead, By-this-male (bird) (was) made a-second

wûrûẕ Ami chunakh dyuṯ’moṯ
second-wife. By-her is-by-her-to-them given

âmpa-kani konden. Amîy chih yim
mouth-to-mouth feeding-during a-thorn. By-this-verily are they

mumâṯ.” Pâtašâh wanân pâtašâh-bâye, dead.” The-king (is) saying to-the-queen,

“bîy maray, ts̱’h käṟ’zi-na kuni.”
“I-if shall-die-if, thou must-make-not at-all (a second
marriage).”

Pâtašâh-bây wanân pâtašâhas, “bîy
The-queen (is) saying to-the-king,

maray, ts̱’h käṟ’zi-na kuni.” Koṟ
shall-die-if, thou must-make-not at-all (a second
marriage).” Was-made
yimau dry kasmam pānawōn. Yih kyāzi
by-them a-vow oath mutually. This why
korukh dry kasmam? Dopukh, "asē
was-made-by- vow oath? It-was-said-by-
them.

chih gabar z′h; timan kyāh kari
are sons two; to-them perhaps will-do
wōramōj yā mōl yiy?" a-step-mother or (step-)father this-very-thing?"

2. Kēh kālāh gav, pātashāh-bāy
Some a-certain-space-of-
time went, the-queen
mōyē. Pātashāh kuni karān chuna,
died. The-king at-all (a second making is-not,
marrige)
ti-kyāzi pānawōn ōsukh dōyau bābāu
because mutually was-by-them by-the-two husband-
and-wife
dry kasmam kor′mot. Wārayāh kālāh
vow oath made. Very-long a-certain-space-
of-time

gav, āy wazīr. Dopukh pātashēhas,
went, they-came the-viziers. It-was-said-by-
them to-the-king,

"pātashēham, nēthēr gatshi karun." "my-king, marriage-arrangement is-proper to-be-done."

Wārayāh kāl kēh bözān chukhna.
A-very-long space-of-
time anything hearing be-is-to-them-not.
Korun has zör wazirau. Korun
Was-made-by-them force by-the-viziers. Was-made-by-
to-him

nêth*r.
marrige-arrangement.

3. Yim pâtashâh-zâda zâh ös¹ Tim
These princes (king's sons) two were. They

ö s¹ parân sabakh. Dôha-aki kûr²
were reading lesson(s). On-day-one was-made

yimau-panawôn-bârananyau-dôyau màslahath, "mâjë
by-these-mutually-brothers-two consultation, "to-the-

gathav salâm héth." Bûr³kh tröm¹
we-will-go a-complimentary- taking." Was-filled-by-
gift them a-copper-

lalau nigînau. Gay héth
with-rubies with-jewels. They-went having-taken (it)

salâmî mäjë. Tröm¹ ruût⁴nakh,
for-a-complimentary- to-the-mother. The-copper-
present dish was-accepted-by-

wanchunâh kor⁵nakh. Gay yim
a-certain-look was-made-by-her-to-them. They-went these

pâtashâh-zâda zâh sabakas. Yim chîh
princes two to-their-lesson. These are

dôhâ dôhâ yithay-pôthin karân. Dôha-aki
each-day each-day in-this-very-manner passing. On-day-one

gav amis-pâtashâh-bâyë khôtir yiman-
there-occurred to-this-queen carnal-desire these-

wôranêcîvên-hond¹. Yiman dopun, "tôh¹
stepsons-of. To-them it-was-said-by-her, "ye
thöviv mě-söty saläh." Yimau dopʰ has,
keep-yə me-with consultation." By-them it-was-said-by-
" thəh chekən möjə, as⁴ chiy gabar.
thou art mother, we are-to-thee sons.
" Təə ta asə wətina." Gay pənas
For-thee and for-us it-will-not-be-
suitable." They-went of-their-own-
account
sabakas. Kalacën āv pətəsəhāh pənunə
to-the-lesson. In-the-evening came the-king (to) his-own
mahalakhən. Pətəsəh-bəyi tropənas
private-apartments. By-the-queen was-shut-by-her-to-him
kuθə. Dopənas, "bar kyəzi koruth
the-room. It-was-said-by-
thee-him-to-her,
band ?" Yih chəs dəpən pətəsəh-bəy,
shut ?" She is-to-him saying,
" bəh chəsa cyənə kəlay, kina cyənən-
" I am-I of-thee the-wife, or
nəcivən-hənəzə ?" Pətəsəh həs The-king
sons-of ?" chus is-to-her
dəpən, saying,
" tih kyəh gəv ?" Dopənas, "tim
" that what happened ?" It-was-said-by-her-
to-him,
äm lékan. Gəda dim tihanza
came-to-me for-(using-)indecent-
language.
wəlinjə zəh, ada maʃəray bar."
hearts two, then I-will-open-to-thee the-door."
4. Dəpən,— dyutun hukum wəziɾan.
(Folk are) was-given the-order to-the-viziers.
Tim ös\(^1\) parän sabakh sātahāl.
They were reading lessons (in) the-school.

Dop\(^n\)nak\(h\), "mārawātalan karyūkh
It-was-said-by-him-to-them, "to-the-executioners make-ye-them

hawāla. Timay māranakh." Dapān,—
in-custody. They-very will-kill-them." (Folk are) saying,—

wōt\(^n\) wazir yiman-pātashāhzādan-nīshin.
arrived the-vizier to-these-princes-near.

Sēthāh gōs yǐnsāph. Dop\(^n\)nak\(h\), "wasiv
Very-much occurred-compassion. It-was-said-by-
to-him him-to-them, "come-ye-down

bōn tātahāla." Dop\(^n\)nak\(h\), "saliv yīmi
down from-the-school." It-was-said-by-
"flee-ye from-this him-to-them,

shēhara." Tim tāl\(^1\), wazīran kūr\(^a\)
city." They fled, by-the-vizier was-done

kōm\(^a\). Dopun mārawātalan, "mōryūkh
a-deed. It-was-said-by-
him to-the-executioners, "kill-ye-for-

hūn\(^1\) z\(h\)." Mōrikh hūn\(^1\) z\(h\), kādīkh
dogs two." Were-killed-dogs two, were-extracted-
by-them by-them

yiman wōlinjē z\(h\), lazakh tōkis,
of-them the-hearts two, they-were-put-by-
their to-a-tray, them

gay hēth pātashāh-bāyē. Dop\(^n\)has,
they-went taking (them) to-the-queen. It-was-said-by-them-
to-her,

"aŋey nōma pātashāhzādan-hanza
"are-brought-to-thee these the-princes-of
wöljinje zəh. Thāv darwaza ta rath."
hearts two. Open the-door and take-hold-of (them)."

Thōw'nakh darwaza, racēn yima wöljinje
Was-open-by-her-for-them the-door, were-seized-by-her these hearts

zəh. Dop'has, "yima chēy pātashāhzādan-
two. It-was-said-by-them-to-her, "these are-for-thee the-princess-
dōn-hanza." Byūthə aṭi pātashōhi
two-of." (The king) sat (i.e. remained) sovereignty there
karani.
for-doing.

5. Yim böy1-bārān1 zəh wōt1 biyis-
These brethren two arrived another-
pātashēhas-akis-nish. Dop'nakh pātashēhan,
knight-one-near. It-was-said-by-him-to-
them

"tōh1 chiwa shāhzāda mē yiwān-bōzana.
"ye are princes by-me being-thought.
Tōh1 wān'tav tōh1 kētha-pōth1 chiwa
Ye please-tell ye in-what-manner are
yōr lāg'māt1. Kyāh sabab chuwa ?
here arrived. What reason is-to-you ?
Timau dop'has yih panunə godaran.
By-them it-was-said-by-them-to-him this their-own happening.

Dop'nakh, "bēhiv mē-nish nōkari."
It-was-said-by-him-to-them, "sit-yə me-near in-service."
Dapān,— bīth₁ huzūri-nōkar. Amis ös₁
(Folk are) saying,— they-sat (as) personal-
servants.
pātashēhas prōn₁ gōlām z₄h. Yīm z₄h
to-the-king old servants two. These two
(ti bīth₁, gay tōr. Tsōn-zanēn kārin
also sat, They-became four. To-the-four- persons
were-made-by-him
zīma rātās tōr pahar. Gōdañukuy
in-charge by-night four watches. The-first-verily
pahar chuh lagan amis-pātashēhāzādas-
watch is being-allotted to-this-prince-
zīthis-hīhis. Dapān,— pātashēha-sandyau-
the-elder. (Folk are) saying,— by-the-king's-
dōyau-bātasau trōwukh arām.
two-husband-and-wife was-made-by-them rest.

6. Dapān,— gōlām chuh wōdañē,
(Folk are) saying,— the-servant is standing (by),
nazar chēs pātashēha-sandēn-dōn-bātān-kun.
sight is-of-him the-king-of-two-husband-and-wife-towards.

Yīmav₆y-syodⁿ logⁿ wasani shēhmār
Them-verily-in-front began to-descent a-great-snake
tālawa-kani. Gōlām chuh wuchān. Yēli
the-ceiling-from. The-servant is watching. When
yih shēhmār logⁿ wātani amis-pātashēh-
this great-snake began to-arrive to-this-king's-
bāyē-handis-badanās-nizīkh, āv lārān gōlām,
wife-of-body-near, he-came running the-slave,
löyn shēmshēr amis-shēhmāras, hāni
was-struck-by-a-sword to-this-great-snake, in-fragment
VIII. THE TALE OF A KING

hani in-fragment kārṇas were-made-by-him-of-it ūk̑ra, pieces, thunun was-placed-by-him

palangas-tal, the-bed-below, shēmshēri-handis-tēgas the-sword's-to-the-blade wolun was-wrapped-by-him

phamb. Log" amis-pātashāha-bāyē-handis-to-this-king's-wife's-
cotton-wool. He-began Dompun, "amis to-this-one

badanas the-body ū wōtharani. It-was-said-by-him, "to-this-one

to-wipe. ládyōmotu."1 zahar brought-into-contact-with.

āsi shēhmāra-sondu will-be the-great-snake-of poison

zhāhar lādyōmotu."1 brought-into-contract-with.

Amiy mōjub ōs" yih wōtharān. Pātashāh For-this-very reason was he wiping. The-king

gav bēdār. Wuchun gōlān āmotu" became awake. Was-seen-by-him the-servant come

became: awake. Was-seen-by-him the-servant come

nizikh shēmshēr hēth nūnū. Āmī-sondu near sword having-taken bare. This-one-of

nīzīkh sheṃshēr hēth niūn. Āmī-sondu near sword having-taken bare. This-one-of

pahar mōkalyāv, āv dōyimis-gōlāma-sondu the-watch was-finished, there-came the-second-servant-of

pahar. Āv nīzīkh. Dopūnas pātashēhan, the-watch. He-came near. It-was-said-by-him the-king, pātāshēhan, by-the-king, his-to-him

"āy gōlām, yus-akhāh āgas-pēth bē-wōphōyi "ay gōlām, yus-akhāh āgas-pēth bē-wōphōyi

" ho servant, whoever the-master-on infidelity

kari, tas kyāh wātī karunu? " yih may-do, to-him what will-be-proper to-be-done? " This

wōthus gōlām phūrith, "pātashēham, arose-for-him slave answering, "my-king,

pātashēham, "my-king,

7. Dopnas gółaman,— "suh pātashēhā
It-was-said-by-
by-the-servant,— "that a-certain-king
him-to-him:
akh òs. Suy gav dōha-aki sōlas
one was. He-verily went on-day-one for-excursion
shikāras kunuy zon. Sōty ôsus pōz,
for-hunting only-one person. With was-to-him a-falcon,
wōt jāyē-akis, lūjā's trēsh. Banān
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming
chēsna kuni. Wuchun jāyē-akis
is-for-him (alleviation of thirst) not anywhere. Was-seen-by-
in-a-place-one him
āba-srēhā hyuh. Ath dyutun bār'shi-
water-moisture a-little. At-it-verily was-given-by-
his-spear-him
sōty dōba-hanā, Kodun bagala-manza
with a-hole-small. Was-withdrawn-by-
his-armpit-from-in
pyāla. Lodun ath-pyālas āb. Hyotun
a-cup. Was-filled-by-
water. He-began
pyon. Ās pōz, thun nas-trōvith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-
by-it-for-him.
Biyë borun yih āba-pyāla, hyotun
Again was-filled-by-him this water-cup, he-began

cyonu. Ās biyë yih pōz,
to-drink. Came-to-him again this falcon,

shunu nas-trōvith. Dōyi-laṭī shunu nas-trōvith.
(it) was-dashed-down-by- On-two-occasion(s) it-was-dashed-down- it-for-him.
it-for-him.
Pātashēhas khotu zahar. Trēyimi-laṭī
To-the-king arose poison (i.e. On-the-third-occasion anger).

borun. Dachini atha chuh ath-pyālas
it-was-filled-by- With-the- he-is to-that-cup him.

with-hand

thaph-karīth; khōwuru atha thōwun
having-held; the-left hand was-placed-by-him

nēbar. Yuthuy hyotun cyonu, tyuthuy
outside. Even-as he-began to-drink, even-so

āv pōz, shunu nas-trōvith. Diēsu ām
came the-falcon, it-was-dashed-down-by- Was-given- by-him
it-for-him.

dīth

thaph, rotun latan-tal, hēsanas pakha
seizing, was-held-by- the-feet-below, were-taken-by- the-wings him-of-it

zhu, kāḍnas tān. Yih yeļi mōrun,
two, were-torn-off-by- the-limbs. It when was-killed-by-
him-of-it

pata phyūrus ataty. Wōn trēsh
afterwards regret-was-felt- Now (water to allay) to-thirst to-him in-that-very-
place.

cēyēnna. Gav wuchani ath-ābas
was-drunk-by-him-not. He-went to-see 'to-this-water
āsinā kuni āgur?' Pakān chuh
will-there-not-be somewhere source?' Going is
pātashāh, wōtā jāyē-akis. Wuchun
the-king, he-arrived at-a-place-one. Was-seen-by-him
ati shēhmārā shōngith, amisāy nērān
there a-certain-great-snake asleep, to-it-verily issuing
ōsa-kani lāl. Yih āb ēsā zahar."
the-mouth-from spittle. This water was poison."
Yih chus wanān gōlām amis pātashēhas,
This is-to-him saying the-servant to-this to-king,
"hargāh-kiy suh pātashāh sa tresh
"if that king that (water-to-allay) thirst
cēyihe, suh marihe. Wūnāy saragī
had-drunk, he would-have-died. Now-verily investigation (if)
karihe, suh pātashāh tas-pōzas mārihe-na.
he-had-made, that king to-that-falcon would-not-have-killed.
Pātashēham, say chēh dalīl. Saragī
My-king, that-verily is the-story. Investigation
gašhi karūnā." is-proper to-be-made."

8. Mōkalyāv āmā-sondā pahar. ti. Āv
Was-finished this-one-of the-watch also. Came
trēyumā pahar. Zēh gay pānas bitānā.
the-third watch. The-two became at-their-own-will seated.
Pātashāh chuh bēdār. Dapan chuh
The-king is awake. Saying he-is
amis-tréyimis-paharawólis. Dapán chus, "ay to-this-third-watchman. Saying he-is-to-him, "ho
gölám, yus-akhāh ágas-péth dagáy servant, whoever to-the-master-on faithlessness
kari, tas kyāh wāti karunā?" may-do, to-him what will-be-proper to-be-done?"
Dopúnas phirith ámi-gölāman, "suh It-was-said-by-him- answering by-that-servant, "he to-him
gathīi sangsār karunā. Bāki, pātashēham, is-proper stoning-to- But, my-king,
to-be-done. karūnā. Bōh wanay
saraqī gathīi karūnā. Bōh wanay investigation is-proper to-be-made. I will-tell-to-thee
dalilā. Tsah thāwum, pātashēham, kan." a-certain-story. Thou place-for-me, my-king, ear."

9. Dapán chus, "suh ōsā sōdāgārā
Saying he-is-to-him, "that was a-certain-merchant
akh. Suy ōsā sēthāh baktāwār. Tamis
one. He-verily was very prosperous. To-him
pēv muhim. Tamis"y ōsā hūnā. Byākh fell poverty. To-him-verily was a-dog. Another
sōdāgārā ōsā. Dopúnas, 'yih hūnā a-certain-merchant was. It-was-said-by-him- this dog
to-him,
mā kānahan?' Dopúnas, 'kānan.' I-wonder-if wilt-thou-sell-it? It-was-said-by- I-will-sell-it.
Dopnas, 'karus möl.' Kornas
Is-was-said-by-him 'make-of-it a-price.' Was-made-by-him-of-it
to-him,
möl röpayë-hath. Dyutnas möl,
the-price a-rupee-hundred. Was-given-by-him-to
him
nyuv sōdāgāran yih hūnা. Drāv
was-taken by-the-merchant this dog. He-went-forth
sōdā hēth, wōtа, jāyē-akis. Lūjа's
merchandize taking, he-arrived at-place-one. Came-on-for-him
rāth. Rātāli bās tūr, nyūhas
night. By-night entered-for-him thieves, was-taken-by-them
of-him
yih māl. Hūnа chuh wuchān, āmа
this property. The-dog is seeing, by-him
korа-na kēh-ti sadāh. Phōla gwāsh.
was-made-not any-at-all sound-a. Broke the-dawn.
Sōdāgār gav bēdār. Wuchun ta māl
The-merchant became awake. It-was-seen-verily property
na kuni. Dāpān chuh, 'yih kyāh
not at-all. Saying he-is, 'to-this what
gōm?' Āv yih hūnа. Āmа kūrаnas
happened-to-me? Came this dog. By-it was-made-by-him-of-him
pōshākas thaph. Chus lāmān. Hūnа
to-the-coat seizing. He-is-to-him pulling. The-dog
drāv brūh brūh, pata pata chus
went-forth in-front in-front, behind behind is-of-him
sōdāgār. Wātanōwun mödānas-akis-manz.
the-merchant. He-was-caused-to-arrive-by-him
to-a-plain-to-one-in.
VIII. THE TALE OF A KING

Wuchun ati sūrau thow"mot" asondə
Was-seen-by-him there by-the-thieves deposited his
māl. Farzanōwun. Onun panunə māl,
property. It-was-recognized- Was-brought-
by-him. by-him.
yih ősus ta tih, biyē ősə yimau-
what was-of-him both that, also there-was
by-these-
sūrau biyēn-sōdāgāran-hondə nyūmotə, ti-ti
thieves other-merchants-of taken, that-also
onun, wātanōwun pananis-đēras. Gav
was-brought- it-was-caused-
by-him, to-his-own-lodging. He-became
to-arrive-by-him

sēṭhāh khōsh. Dopun, 'tamis sōdāgāras
very happy. It-was-said-by-
him, 'to-that merchant
togə-na amis hūnis mōl karun.
knowledge-how-was-
ot to-this dog a-price to-make.

Tamis ősə pēmotə muhim, tami-mōkha
To-him was fallen poverty, on-that-account
togus-na.''
knowledge-how-to-him-was-not.''

10. Dapān wustād,—
(Is) saying the-teacher,—

"'Amis-hūnis korun mōl rōpayēs
"For-that-dog was-made-by-him price (of) rupee
pānte hath. Lichən cithə. Yihuy
five hundred. Was-written-
by-him a-document. This-verily

ṣhuṇən amis-hūnis nōlə. Dopənas,
was-put-by-him to-that-dog on-the-neck. It-was-said-by-him-
to-it,
\textit{HATIM'S SONGS AND STORIES}

\textit{təh} gath pananis-khāwandas-nishin yih
\textit{thou} go to-thine-own-master-near this
cith hēth. Gav hü̂n\textsuperscript{a}, wōt\textsuperscript{a} nazdikh
document having-taken. Went the-dog arrived near
\textit{amis-sōdāgāras. Sōdāgāran dyūth\textsuperscript{a}. Parzanōwun}
to-that-merchant. By-the-merchant he-was seen. Was-recognized by-him
\textit{yih hü̂n\textsuperscript{a}. Dopun pananēn bāsan.}
this dog. It-was-said-by-him to-his-own family-members.
\textit{Dop\textsuperscript{a}nak\textsuperscript{h}, \textit{hūn\textsuperscript{a} āv phirīth. Am\textsuperscript{i}}}
It-was-said-by-him-to them. the-dog came returning. By-it
\textit{kor\textsuperscript{a} kyāh-tān takhsir. Amiy}
was-done some-or-other fault. For-this-very (reason)
\textit{shunukh-kadīth. Bal\textsuperscript{a}ki chus càlàn}
it-has-been-driven-out by-them. Moreover there-is-to it a-letter-of dispatch
\textit{nōl\textsuperscript{1}. Sōdāgār gav phikiri. \textit{Wūn}}
on-the-neck. The-merchant became in-anxiety. Now
\textit{kyāh kara? Rōpayē-hath gōm kharac\textsuperscript{c}.}
what shall-I-do? The-rupee-hundred went-for-me expended.
\textit{Koðun bandūkh, lōy\textsuperscript{a}nas, ta}
Was-taken-out-by-him a-gun, was-aimed-by-him-at it and
\textit{mōrun. Yēli mōrun ta ada}
it-was-killed-by-him. When it-was-killed then afterwards by-him
\textit{phyūrus. Gōs nīzīkh. \textit{Bōh wuchaha}}
grief-came-to-him. He-went to-it near. 'I would-see
\textit{amis kyāh kākaz chuh nōl\textsuperscript{1}. Yihuy}
to-it what paper is on-the-neck. This-verily
VIII. THE TALE OF A KING

11. Āv tūrimis-zān¹-sondu pahar. Tūrimis-
gōlāma-sūnzu dalil. Tūrimis-gōlāmas wannān
servant-of story. To-the-fourth-servant (ia) saying
pātashāh, "ay gōlām, yus-akhāh āgas-pēth
the-king, " ho servant, whoever the-master-on
bēwōphōyī kari, tas kyāh wāti karun?"
ininfidelity may-do, to-him what will-be-
Dopnas gōlāman, "pātashēham, tas
It-was-said-by-him- by-the-servant, " my-king, to-him
gabhi sar batun, shēhara-manza dur
is-proper the-head to-be-cut-off, the-city-from-in distant
kadun, Pātashēham, bōh wanay
(he-is) to-be-expelled. My-king, I will-tell-to-thee
dalilā, tāh thāwum kan." Dāpān
a-certain-story, thou place-for-me the-ear." Saying
chhus golām. "suh ās pātashēhā
is-to-him the-servant. "that was a-certain-king
akh. Amīs ās nēciv1 zāh. Timan'y
one. To-him were sons two. To-them-verify
moyū panūnā mojā. Pātashēhan kūrā
died their-own mother. By-the-king was-made
wōrūzā zanāna. Sa gayē pātashāhzādan
second-wife woman. She became to-the-princes
dōn wōramojā. Yīm ās pātashāhzāda
to-the-two stepmother. These were princes
zāh sabakas. Tōra āy, amis-wōramāje
the-two at-a-lesson. Thence they-came, to-this-stepmother
niyēkh salām, lālau niginau
was-taken-by-them a-complimentary. (filled) with-jewels
tromā. Thōvākh amis bōntha-kani.
a-copper-dish. It-was-placed-by-them to-her in-front.
Yīm gay biyē sabakas. Dōhā dōhā
These went again to-the-lesson. Each-day each-day
chih kadān. Pātashāh-bāyē wuzā
they-are (thus) passing. To-the-queen was-roused
panūnā rāy. Kyāh wuzās? 'Bōh
her-own intention. What was-roused-in-her? 'I.
karahö yiman-patashähzädan-söty gönäh. would-have-done these-princes-with sin.

Döha-aki wonun yiman-patashähzädan-dön, On-a-day-one it-was-said-by-her to-these-princes-two,

me-söty kariv gönäh. Yimav dop¹has,

me-with do-ye sin. By-them was-said-by-them-to-her,

'ah chëkh söö möj; të ta asë
thou art our mother; for-thee and for-us

wätî-na.' Pätashähzäda gay sabakas,

it-will-not-be-suitable.' The-princes went to-the-lesson.

Pätashäh av darbär murkhas karith.
The-king came the-court dismissed having-made.

Wöl¹ mahalakhän. Pätashäh-bäyi
He-arrived at-the-private-apartments. By-the-queen

tropⁿas darwäza. Darwäza chës-na
was-shut-by-her-for-him the-door. The-door she-is-for-him-not

thāwän. Dopⁿas, 'yih kyäzi?' Wöl²'s
opening. It-was-said-by-him-to-her, She-rose (in-reply)-to-him

pätashäh-bäy. Dopⁿas, böh chësa
the-queen. It-was-said-by-her-to-him, I am-I

cyöö kölay, kina cyänën-nëcivën-hünz?'
of-thee the-wife, or thy-sons-of?

Dopⁿas pätashëhan, tih kyäh
It-was-said-by-him-to-her that what

gav?' Dopⁿas, tim äm
happened? It-was-said-by-her-to-him, they came-to-me
lēkan.'  Pātashāh chus  dāpān,
for(-sing)-indecent-
language.'  The-king  is-to-him  saying,

'wuñ  kyāh  chuh  salāh?'  Pātashāh-bāy
'now  what  is  (your)  advice?'  The-queen
chēs  dāpān,
'saying,'  'mē  gāshī  tihanza
is-to-him  saying,  'for-me  is-necessary  their
wölìnje  zāh.  Tima  khēma  bōh.  Ada-kyāh
hearts  two.  Them  I-will-eat  I.  Then-of-course

thāway  darwāza.'  Pātashēhan  dyutā
I-will-open-for-thee  the-door.'  By-the-king  was-given
hukum  wažīras.
'an-order  to-the-vizier.  It-was-said-by-him-to-him,  'these
shāhzāda  zāh  dikh  mārawātālan  athi.
princes  two  give-them  of-the-executioners  in-the-hand.

Yiman  kađan  wölìnje  zāh.'  Gav
Of-them  they-will-extract  the-hearts  two.'  Want

wazīr.  Wōtā
the-vizier.  He-arrived  at-the-school,  where  these

shāhzāda  zāh  ośl.  Yiman-kun  kūrān
princes  two  were.  Them-towards  was-made-by-him

nazārāh.  Sēthāh  gōs  yim  pātashāhzāda
a-single-glance.  Exceedingly  became-these  princes

zāh  khōşh.  Dilas  pyōs  yinsāph.
two  pleasing.  To-the-heart  fell-of-him  compassion.

Dopānakh,
'It-was-said-by-him-to-them,'
'talīv  yimi-shēhara  dūr.'
'flee-ye  from-this-city  far.'

Tsālī.'
'They-fled.'
12. Dapān wustād,—
(Is) saying the-teacher,—

"Mārawātalān dyut" hukum wazīrān,
"To-the-executioners was-given an-order by-the-vizier,
'mōryūkh hūn' zuh. Mārawātalau mōr
'kill-ye-them dogs two.' By-the-executioner were-killed
hūn zuh, kādīkh yīman wōlinjē
dogs two, were-extracted-by-them of-them the-hearts
zuh, lazakh tōkis-manz, gay hēth
two, they-were-placed- a-tray-in, they-went taking
by-them
pātashāh-bāyē. Pātashāh-bāyi thowu darwāza.
to-the-queen. By-the-queen was-opened the-door.
Pātashāh chuh karān pātashōhī tāt
The-king is doing ruling there.

13. Shāhzāda zuh āy tālān biyis
The-princes two came fleeing to-another
pātashēhas nish. Pātashēhan ráṭ yim
king near. By-the-king were-taken they
gōlām. Godanyuku pahar āv amis-
(as) servanta. The-first watch came to-this-
badis-hihih-shāhzādās. Shēmāh chuh dazān.
the-elder-the-prince. A-lamp-flame is burning.
Pātashāha-sānd zuh bōs chih palangā-
The-king two husband-and- the-bed-
pēth arāmas. Yīman'y syodu wasān
-on in-rest. To-them-verily in-front descending
chuh shēhmār. Yih gōlām chuh kadān
is a-great-snake. This servant is drawing
shēmshēr. Amis-shēhmāras chuh karān
a-sword. To-this-great-snake he-is making
ṭuk∗ra. Ami pata chuh shēmshēri-handis
pieces. This after he-is to-the-sword's
 tēgas walān phamb. Amis-pātashāhbāyē-handis-
blade wrapping cotton-wool. To-this-queen's-
badanas ōs∗ wōtharan yih zahar amis-
body he-was wiping-off this poison that-
shēhmāra-sond∗. Dopun, 'amis mā
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if
āsim shēhmāra-sond∗ zahar.' Ōs∗
there-will-be-on-my the-great-snake-of poison.' He-was
wōtharan ta pātashāh gav bēdār.
wiping and the-king became awake.
Dop∗ pātashēhan, 'yih ām mārani.'
It-was-said by-the-king, 'he came-to-me for-killing.'
Pātashēham, say chēh dalil. Hargāḥ-kiy
My-king, that-verily is the-story. If
suh pātashāh sara karihē, pananēn-
that king testing had-made, to-his-own-
nēcivēn-pēth mā diyihē hukum mārawātalan,
sons-on not would-he- the-order to-the-executioners,
have-given
'tōh1 möryūkh.' Ada gay tim hūn1
'ye kill-ye-them.' Afterwards went those dogs
z∗h māra. Pātashēham, agar bāwar
two to-death. My-king, if believing
karakh-na, suh pātashāh ōsə sōnuy
thou-wilt-not-make, that king was our-verily
mölə. Yih pātashāh gōkh ēsh. Yit¹-kyāh
father, This king art thou. Here-on-the-
chēh shēmshēr, āt¹-kyāh chuy palangas-tal
is the-sword, there-on-the- is-of-thee the-bed-below
shēhmār gańē karith."
the-great-snake pieces having-made."

Exceedingly became-with- the-king pleased.

Akh bōyə thōwun wazir, byākh bōyə
One brother was-appointed- vizier, the-other brother
banōwun pātashāh.
was-made-by-him a-king.
IX.—GRISTuggested. BAYE. HUNZU. TA MACH. TALARE. 
FARMER’S-WIFE-OF AND HONEY-BEE-TRADERS, 
HUNZU KATH 
OF STORY

1. Dapan wustad,—
(In) saying the-teacher,—

Yih gristuggested. baye oso tujimub. Kami- 
This farmer’s-wife had fled. For-what-
bapath? Kardaran ta mukadaman osus 
reason? By-the-overseer and by-the-village- 
headman had-been-to- 
her 
koromot zulm. Amiy-bapath cheh tujimub. 
done tyranny. For-this-very- 
reason she is fled. 

Wos wanasaakismanz. Otuy wos. 
She-arrived forest-one-in. There-verily arrived-to-her 
mach-talari. Amis ayeh zaban. Dapan 
a-honey-bee. To-it came speech. Saying 
cheh amisgristuggested. baye, teh kyazi chekh 
she is to-this-farmer’s-wife, thou why art 
tujimub? Dopnas gristuggested. bai, me 
fled?” Was-said-by-her-to- 
it by-the-farmer’s- 
wife, to-me 
chuh gomot zulm.” Ami dopnas 
is happened tyranny.” By-that was-said-by-it- 
to-her 
phirith mach-talri, me ti chuh gomot 
answering by-the-bee, to-me-also is happened 
zulm. Boh ches wadan, teh thavtam 
tyranny. I am lamenting, thou please-place-for- 
me
"Yitay, vēsī, paran pēmōs,
"Come, friend, at-feet we-will-fall-of-Him,
karōs zārapār.
we-will-make-to-Him ejaculations.

Buday chēsay māch-tʰ₁rʰ, wanukᵃ
I-verify. am-Thy honey-bee, of-the-forest
jānāwār.
a-winged-creature.

2. Kōha-kōhai vyūrⁿāh aṅām,  odense
From-every-mountain flower-nectar was-brought-by-me,
ayālbār.
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanana
Calamity may-fall to-the-bear-pimp, to-the-forests
teṅⁿam lār.
was-brought-in-running-away by-him-to-me

3. Pōtēn tasandēn ōlⁿāsh korun;
To-the-young-ones of-it nest-destruction was-made-by-him;
Sōhibō, āy-nā ār?
O-God, did-there-not-there-pity come-to-thee
Buday        chēsay       māch-tēlārā,       wanukā
I-verily     am-Thy      honey-bee,      of-the-forest
jānāwār."  a-winged-creature."

4. Dapān       amis        gristī-bāyē        yih
(Is) saying    to-this     farmer's-wife     this
māch-tēlārā,  "yih"       hāl           korānam
honey-bee,    "this"      condition      was-made-by-him-for-me
wana-manza    häpatan.    Wūn           sajyeysēs,
the-forest-from-in by-the-bear. Now  I-fled,
wūthās        gristī-garas,  dapyam,      'kara
I-descended   to-a-farmer's-house, it-was-said-by-me (long ago), 'I-will-make
rahath.'      Wuchta       wūn          kyāh        karēm
ease.'        See-please   now           what        will-do-to-me
yih           gryūstā       thāvta        kan.        Bōh        kyāh
this          the-farmer,   place-please the-ear.  I  what
wanay?
shall-say-to-thee?

Thūnāā       mathith      kuthāāh       thōwānam,
Fresh-
butter
mōtuūā     chēm       bōdī-hāl.
of-death  it-is-to-me  a-prison.
Bāgānī-āyēs  gristī-garas,   say  mē
It-was-my-fate (in) the-farmer's-house, that-verbly to-me
gayēm        gāl.
became-to-me shame.
5. Drāti-sōtin kāshī yēli bāṭnam,
   A-sickle-with the-honeycombs when were-cut-by-him-
   of-me,
kōtyāh khātis mār.
how-many arose-for-him (guilt of) murders.

Buday chēsay māch-tālū, wanukū
I-verily am-Thy honey-bee, of-the-forest
jānāwār."
a-winged-creature."

6. Mōkalōwū ami-māch-tālūri wanith
   Was-finished by-this-honey-bee having-spoken
panunū dōdū. Wuñ chēh dāpān amis-
   her-own pain. Now she-is saying to-this-
gristī-bāyē, "chéyēy kēh gōmotū, tā-ti
farmer’s-wife, "if-there-is-to-
   anything happened, thou-also
   the thee
wan." Wanān chēh wuñ gristī-bāy.
   speak." Saying is now the-farmer’s-wife.
Dāpān chēs, "Bōz, mē kyāh zulm
   Saying she-is-to-it, "hear, to-me what
chuh gōmotū."
   happened."
7. Sōta yēli mötasūt grēstēn dilāsa
dini hay āy, to-give O! came,

Mōdaryiv-kathau yēdāh būrūkh, zālas
walana-āy.
with-sweet-words a-belly was-filled-by-them, in-a-net
we-were-surrounded.

8. Har*da-vizi dard müthūkh, lāyēni
tim-hay āy.
they-verily came.

Buday chēsāy gristī-bāy, yōr nay
rōzani āy.
to-abide we-came.

9. Yim phal wāwim mājē-zamini,
tim-hay papith āy,
they-verily ripened came,

Sōmb*rit rith sērith khalas kārim,
having-collected having-piled on-the-threshing-
weight they-were-
hatabōdī-khōris drāy.
to-hundreds-of-kharwār- they-emerged.

HATIM'S SONGS AND STORIES
10. Cakla-cakla mukadam ta pathwör¹
In-each-village- the-village-head- and the-village-
circuit man accountant
tölanı tim-hay hö ay,
to-weigh they-verily came,
Buday chësay grist¹-bày, yór nay
I-verily am-Thy farmer's-wife, here not-verily
rözani hö ay.
to-abide we-came.

11. Öziz ta miskın kötyäh, vis¹yiy,
The-poor and penniless how-many, O-friend,
halam dër¹-dër¹ hö ay,
the-lap-cloth holding-out came,
Halam dit'makh mē bär¹-barî, suy
The-skirts were-given-by-
me-to-them filling, that-verily
chuh mökalan pày.
is for-salvation a-means.

12. Kalama sötin sawàb likhan,
A-pen with the-reward-of-good-
actions they-will-
yith-nay lagêkh grây.
so-that-not will-happen-to-them shaking.
Buday chësay grist¹-bày, yór nay
I-verily am-Thy farmer's-wife, here not-verily
rözani hö ay.
to-abide we-came.
X.—Rājē BIKARAMĀJETŪṆṆ KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written rājē, instead of the more familiar rāja or rāsa. This spelling is followed in the transcription.)

1. Dapān wustād,—
(Is) saying the-teacher,—

Mahanivā ākē śör āsī pakān watī.
Men four were going by-road.

Ākh brūha mōdān. Āthī mōdānas
There-came-to- them in-front a-plain. (On) this plain

yēli hyotukh pakun. lāgī wanani
when they-began to-go, they-began to-say

pānawūn, "talau, wāntav dalilā, yih
mutually, " ho, tell-ye story-a, this

mōdān kaōūn." Pata-kani ākh byākh
plain we-will-pass-over- it." Afterwards there-came-to-them other

shēkhtā. Amis dopukh, "tēh wanta
person-a. To-him it-was-said-by-them, thou tell-please

dalilā, yih mōdān mōkalāwahun." Āmī
dalilā, this plain we-will-complete-it." By-him

story-a, this plain we-will-complete-it." By-him

wαnαmōwa dalil. Dalil, hasa, wanamōwa
will-tell-to-you a-story. Story, sirs, I-will-tell-to-you

katha pānts. Pāntan-kathan gathānam
tales five. For-five-tales they-will-be-proper-to-

me
"Dyār, hasa, chih sapharas.
"Monies, sirs, are for-a-journey.

Yār, hasa, chuh na-āsanas.
A-friend, sirs, is for-non-existence (of wealth).

Āshēnāv, hasa, chuh āsanas.
A-near-relation, sirs, is for-existence (of wealth).

Gayē trih katha. Biyē zāh katha, hasa,
Went three tales. The-other two stories, sirs,

chēwa,—
are-for-you,—

Sa zanāna chēwana panūnā,
That woman is-for-you-not your-own,

yēsa na āsi pānas-söty.
who not will oneself-with.

Biyē, hasa,—
Also, sirs,—

Yus rātas bēdār rōzi,
He-who by-night awake will-remain,
suy, hasa, zeni Rajé-Bikarmajétuń̄
he-only, sirs, will-win King-Vikramāditya's
kūrā," daughter."

Wañēnakh yima katha pānts. Yim
Were-said-by-him-to-
tales these tales five. They

chis dapān, "wan-sa dalīl." Yih
are-to-him saying, "tell-sir a-story." He

chukh dapān, "mē, hasa, wañēmōwa
is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānts." Milūvākh lađōyī.
tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath
They are-to-him saying, "of-rupee four hundred

nith; dalīl kēh wūnīth-na; mōdān
were-taken-by-thee; story any was-told-by-
thee-not;

chuh wuñē pakanay." Amis ľoyukh
is still not-having-been-
walked."
yimav-tōrav-zanēv. Āmī
dopūnakh,
by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih
walk-ye-sirs of-here-the-king-near.

suh dapi, tih karav."
he will-say, that we-will-do."

2. Dapān wustād,—
(Is) saying the-teacher,—
Wōt
They-arrived
pātashēhas-nish.
the-king-near.
Dyut
Was-given

phār'yād.
a-complaint
bōrav-zanēv.
by-the-four-persons.
Dop'has,
It-was-said-by-them-to-him,

"pātashēham,
"my-king,
yim'1-shēkhtsan
by-this-person
khēy
were-eaten

asē
for-us
rōpayēs
of-rupee
thora
four
hundred.
Dopun,
It-was-said-by-him,

'wanamōwa
'I-will-tell-you
katha
tales
pānts.'"
five.'"
Pātashēhan
By-the-king

dop
it-was-said
amis-shēkhtas,
to-this-person,
"wan-sa
tell-sir
kyāh
what

won"thakh?"
was-told-by-thee-to-them?"
Yih
He
wōthus
arose-to-him

phīrith,
"pātashēham,
in-answer,
"my-king,
bōh
I
wanay
will-tell-to-thee
katha
tales

pānts.
Rōpayēs
five.
Of-rupee
gatshanam
they-are-proper-to-me
din'1
to-be-given

pānts
hath.
Ada
wanay
five
hundred.
Then
bōh
katha
the-tales

pānts.
Pātashēhan
kād'1
five.'
By-the-king
were-produced
of-rupee

pānts
hath,
ditin
amis-shēkhtas.
five
hundred,
yam-she-khtas.
to-this-person.
Yim
These

kārin
were-made-
band,
tied-up,
by-him
pāna
by-himself
kūr'1n
was-done-by-
köm'āh
deed-a
him
āml-pātashēhan. Pātashōhi-honda pōshākh
by-that-king. Royalty-of garment
trōwun, gadōyiŷé-honda pōshākh pūrun,
was-put-off- beggary-of garment was-put-on-
by-him, beggary-of by-him,
Biyē gāndin lāl sath mašhi,
Also were-tied-by-him rubies seven on-the-arm,
drāv yima katha pānē sara karani.
he-went-forth these tales five testing to-make.

3. Dapān wustād,—
(Is) saying the-teacher,—
Gōdāniy drāv bēnē-handis-shēharas-kun.
At-the-very- first he-went- his-sister’s-city-towards.
forth
Gurā chus khasunā. Wōtā yēli
A-horse is-for-him to-be-mounted. He-arrived when
nīzikh ath-bēnē-handis-shēharas lūzn n
near to-that-sister’s-city was-sent-by-him
shēch1 amis-bēnē, “mē kyāh chuh
a-message to-that-sister, “to-me verily is
pēmot2 muhim. Bōh kyāh yimahō
fallen poverty. I of-course should-come
tur1. Ami lūznas bēnī pot
there-even. By-that was-sent-by- back-again
her-to-him sister
phīrīth shēch1, “mē kyāh rōzan
in-answer a-message, “to-me of-course will-remain
pāma wōr̥vis-manz.” Pot phīrīth
reproaches my-father-in-law’s Back-again in-answer
house-in.”
lüz̨nas biyē shēcẖ, "mē yēli na
was-sent-by- again message, "to-me when not
him-to-her
bani tōr yunu, tō-ti gashēm ladunu
will-be- there to-come, nevertheless it-is-proper-
possible to-me to-be-sent
naphtēs kēnthāh. Ladaham-ay, tath
for-the-belly something. Thou-wilt-send-
to-the-belly to-me-it,
gathī gand karunu, pētha gathēs
it-is-proper a-knot is-to-be-made, upon (it) it-is-proper-
karūnā shēnā. Ami kūrā
the-seal to-be-made thine-own. " By-that was-done
mōhar kānu pānuń ā. Ami kūrū
the-seal to-be-made thine-own. " By-that was-done
beñi kōmāh. Lodun panaṅe-kēněe
by-the-sister deed-a. Was-sent-by-her (in) her-own-dish-cup
bata-hanā, yā shyōtū yā shōsh.
a-little-boiled-rice, (not caring whether impure or purity.
it was) either (leavings)
Pētha kūrūnas pānuńā mōhar, korun
Upon (it) was-made-by- her-own seal, was-made
karīnas pānuńā mōhar, korun
bēñe-hūnzu mōhar, rotun, ātiy
the-sister-of the-seal, was-taken-
by-him, in-that-
rawāna amis-bōyis. Ťamī yēli wuchū
dispatching to-that-brother. By-him when was-seen
bēñe-hūnzu mōhar, rotun, ātiy
the-sister-of the-seal, was-taken-
by-him, in-that-
thowun-dabōvith.
was-buried-by-him.
4. Drāv yāra-sanzi-wati. Yēli wōtu
He-went-forth on-a-friend’s-the-road. When he-arrived

nizikh sūzun amis mahanyuvu, "yār,
near was-sent- to-him a-man (saying), "thy
by-him friend,

hasa, į, Pātashōhi chēsna. Suh,
sir, is-come-to-thee. Royalty is-to-him-not. He,

hasa, chuy muhimzad." Yāran yēli
sir, is-verily struck-by-adversity." By-the-friend when

būzu, drāv, wōtu amis-yāras-nish.
it-was-heard, he-went-forth, he-arrived that-friend-near.

Dapān chus, "hā yāra, kati gōham
Saying be-is-to- O friend-O, whence didst-thou-
him, become-for-me

yōr pōda?" Pakān chih dōnaway.
here manifest?" Going they-are both.

Amis ōs miskini-hond pōshākh nōl.
To-that-one was poverty-of garment on-the-neck.

Dapān chus, "yāra, yih khal+t-ē-shōhi
Saying he-is-to-him, "friend, this robe-of-royalty

dita me. Yih myōnu pōshākh
please-give to-me. This my garment

shunta tēh." Yih ās-na-bōzana, "yih
please-put-on thou." This was-not-considered- this

chuh amis miskini-hond pōshākh ";
is to-that-one beggary-of garment ";

yih ās-bōzana khal+t-ē-shōhi; kami-mōkha?
this was-considered a-robe-of-royalty; on-what-account?
   He-went-forth now (his) wife's-city-towards.
   Wōt¹ ath-shēharas and-kun.      Ati
   He-arrived of-that-city the-outskirt-towards. There
   ös² buḍ² zanānā.        Byūth² ām¹-sandi-gari.
   was an-old woman-a-certain. He-stayed in-her-house.

   Dopun amis-bujē-zanāni, "ditam drōt².
   It-was-said-to that-old-woman, "please-give-to me a-sickle.
   Bōh ana yimis-guris-kyut³ gāsa." Drāv
   I will-bring this-horse-for grass." He-went-forth

   gāsa anani. Wuchun ati gāsa-mōdānā,
   grass to-bring. Was-seen-by him there grass-plain-a-certain,

   ath¹ chuh lōnān. Yih ös² rakh
   to-it-verify he-is reaping. This was the-private-field

   pātashēha-sūnz⁶. Ös¹ lārān ṭahāl¹.
   the-king-of. Were running-up the-grooms.
Nyūkh
He-was-taken-by-them

raṭīth
having-seized

pananis-mējēras-nish.
their-own-master-of-the-horse-near.

Korukh
He-was-made-by-them

kōd.
imprisoned,

Rāth
Night

āyē.
came.

Amis
To-him

chēh
is

gatshān
becoming

pōda
manifest

zananā
woman-a

akh,
one,

amis-mējēras
to-that-master-of-the-horse

ziyāphathā
dish-of-food-a

hēth.
having-brought.

Yih
He

chuh
is

bihith
seated

cārpaṭy-pēṭh.
a-bedstead-on.

Ziyāphath
The-dish-of-food

thūv纳斯
was-placed-by-her-for-him

bōnṭha-kani.
front-in.

Ath
To-it-verbally

wāṭh
they-descended

khēni
to-eat

dōnaway.
both.

Hanā
A-little

hōreyēkh.
remained-over-for-them.

Yih
This

dyutukh
was-given-by-them

amis-kōdis.
to-this-prisoner.

Kor纳斯
Was-made-by-them-to-him

ālav,
a-call,

“hatō
“ho

kōdyau,
prisoner-O,

yih
this

khyuh
eat

sōnā
our

khēth-han.”
By-the-prisoner

Kōd
it-was-taken

rot
it-was-eaten-by-him.

khyōn.
There-verily

Ātiy

chuh
he-is

pananē
in-his-own

jāyē
in-place

bihith.
seated.

Yimav-dōyav
By-these-two

kūr
was-made
	tamaskhuri;
jesting;

ath-palangas
to-that-bedstead

phūṭ
was-broken
tûrā. Korukh ālav amis-kôdis, "tēh the-tenon. Was-made-by-them a-call to-that-prisoner, "thou
wuchta, yith-palangas phūṭā. tûrā, sé please-see, to-this-bedstead is-broken the-tenon, to-thee
mā tagiy." Āmī dopnakh, "ān, I-wonder-if it-will-within- By-him it-was-said-to- thy-power." them,
tagēm-nā? Hamsāyē chim chān," will-it-not-be-within- Neighbours are-to-me my-power? carpenters."
Dopn̄has, "wōla." Wōtā otā. Ami- It-was-said-by-them- He-arrived there. By-that- to-him,
zanānī parzanôwā panunā khāwand. woman he-was-recognized (as) her-own husband.
Āmī ōs̄-parzanôv̄mûs̄ brōnth, yēli yih By-him she-had-been-recognized before, when this
bata-han dīs̄has. Yih zanānā chēh food-a-little was-given-by-them-to- This woman is
him.
dapān amis-mējēras, "wuṅ kyāh karav? saying to-this-master-of-the- "now what shall-we-do? horse,
Yih chuh myōnā khāwand. Yih gashī This is my husband. He is-proper
mārunā rātas-rāth." Hukum dyutun to-be-killed this-very-night." An-order was-given-by-him
mārawātalān. Dopnakh, "niyūn yih to-the-executioners. It-was-said-by-him-to- "take-him this them,"
köd¹, gathhi märun⁵; wölinj⁶ gathês
prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him
yür¹ anün⁶," Nyûkh yih köd¹
here-seven to-be-brought." Was-taken-by-them this prisoner
shēharas-nēbar. Âm¹ dyutⁿakh sawāl,
the-city-outside. By-him was-given-by-him-to-them a-petition,
"mē trövᵗav yēla, bōh chalahō atha
"me please-to-let-me-from-restraint, I would-wash the-hands
buth⁵, Khôdāyēs-kun karahō zārapār."
face, God-towards I-would-make ejaculations,"
Trōwukh yēla. Wuch⁶n āba-hanā,
He-was-let-loose-from-restraint. Was-seen-by-him water-a-little,
cholun atiy atha buth⁵, Khôdā-Sōbas-
was-washed-there-indeed the-hands face. God-the-Lord-
kun korun zārapār. Atha pyōs
towards was-made-by-him ejaculation. The-hand fell-of-him
yiman-lālan-satan-pēth, yim tati ösis
these-rubies-seven-on, which there were-of-him
gāndmith¹ māthi. Yiman dopun mārawātalānu-
tied on-the-arm. To-these it-was-said-to-executioners-by-him
tōn, "hata-sa, mē trövyuv yēla. Nōm
four, "O-sirs, me let-ye-me from-restraint. These
chiwa lāl sath. Tsōr chiwa tēhē
are-for-you rubies seven. Four are-for-you for-you
6. Ot\textsuperscript{u}-tān karēn tōr katha sara.  
There-up-to were-made-by him

Pōntsī	extsuperscript{ī} kath gayēs mashith. Āv,  
The-fifth statement went-for-him forgotten. He-came,

wōt	extsuperscript{a} panun	extsuperscript{a} gara. Biyē wanān chuh  
he-arrived his-own house. Again saying he-is

timan pāntan zanēn, "waniv-sa kyāh  
 to-those five persons, "say-ye-sirs what

wañēwa tōhē pāntē katha." Yīh  
were-said-by-you by-you five statements." He

wōthus pot	extsuperscript{a} phirith,  
arose-to-him back-again in-answer,

"Pātashēham, kāta katha karēth sara?"  
"My-king, how statements were tested?"

Dop\textsuperscript{nakh} pātashēhan, "tōr katha."  
It-was-said-by-him-to them by-the-king, "four statements."

Yimav dop\textsuperscript{u}has, "kusa kusa?"  
By-them it-was-said-by-them-to-him, "which which?"

Dop\textsuperscript{nakh} pātashēhan,  
It-was-said-by-him-to-them by-the-king,

"Āshēnāv chih pāz\textsuperscript{ī}-pōth\textsuperscript{ī} āsanas.  
"Relations are really-truly for-existence (of wealth). 

f
Yar chuh na-āsanas. Ti-ti pozuy.
A-friend is for-non-existence That-also true-verbly.
(of wealth).

Zanāna sa chēna panūnā, yēsa na
Woman that is-not one’s-own, who not
pānas-sōty chēh. Ti-ti pozuy.
onself-with is. That-also true-verbly.

Dyar chih bakār sapharas. Ti-ti pozuy.
Monies are useful for-a-journey. That-also
true-verbly.

Yima tōr katha karēmav
These four statements were-made-by-me-for-you

sara. Wuṁ wanyūm pōntām kath."
tested. Now tell-ye-me the-fifth statement."

Dopānas āmā shēkhtān potā phirith,
It-was-said-by- by-this by-person back-again in-answer,
him-to-him

" rōpayē hath gathēm dyunā." Dyutānas
" rupees hundred are-proper- Was-given-by-
to-me him-to-him

pātashēhan. Dopānas,—
by-the-king. It-was-said-by-him-to-him,—

" Yus rātas bedār rōzi,
" He-who by-night awake will-remain,
suy zēni Rajē-Bikarmājētūnā kūrā.
he-only will-win King-Vikramāditya’s daughter.

7. Pātashēhan kūrā komā Lōgun
By-the-king was-done a-deed. Was-imitated-

by-him
phakir. Gav, wôt¹ Rājē-Bikarmājētun¹ a-faqir. He-went, he-arrived King-Vikramāditya's
gara. Nazarbāzav kūr¹ nazar, house. By-the-watchers was-done watching,
khabardārav niyē khabar amis-rājēs. by-the-newsmen was-brought news to-this-king.

Dop¹has, "rājē-sōba, phakirā akh
It-was-said-by-them-to-him, "King-Sir, faqir-a one
gamot¹ pōda. Yihuy dapān, 'bōh
(is) become manifest. He-verily (is) saying, 'I
zēnan rājē-sūnzt² kūrt², " Rājē wanān
will-win-her the-king's daughter." The-king saying
chukh pot² phirith, "az-tān kötyāh
is-to-them back-again in-answer, " today-up-to how-many (are)
gamāt¹ rājēzāda ati māra! Wuñ gav
gone princes here to-death! Now is-gone
yih phakir hawāla-y-Khōdā, ada yā
this faqir (in) the-care-of-God, then either
lasi yā mari. Gashiv, khōlyūn
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-mount
kuṭhis-manz." Yēti yih rājē-sūnzt² kūrt²
the-room-in." Where this king's daughter
ös², palang trōw¹has shirith. Khoth⁰
was, a-bed was-put-by-them- having-made-ready.
yih phakir palangas-pēth. Amis-khōtūnī
this faqir the-bed-on. To-this-lady
dis₂ⁿ zir₂. Karēn amis-sōty katha. was-given-by- a-push. Were-made-by- her-with him speeches.

Kathā karith kūr₃ⁿ kom₃. Ath-pōshākas Speeches having-made was-done-by- a-deed. (Of) that-garment him

kūr₃ⁿ shēkal yinsān-hish₃. Pāna was-made-by-him a-form a-human-being-like. He-himself

drāv dūr-pahān, byūth₄ nazari. Shēmāḥ went-forth distance-a- he-sat in-watch. A-lamp-flame little,

chuh dazān. Amis-khōtūni-handi-shikama-manza is burning. This-lady’s-belly-from-in

drāv aj₃dāh. Tsāv ath-pōshākas-manz, issued a-python. It-entered that-garment-in,

yēth yih ām₃-phakīran yinsān-hyuh₄ which this by-this-faqṭr a-human-being-like

kor₄mot₄ ōs₄. Yih chuh d₃nān, tsāp₄ made was. This he-is shaking, bites

hēwān. Ati yēli na yinsān ōs₄, (he is) taking. Here when not human-being it-was,

biyē sāv yih aj₃dāh khōtūni-shikamas-again entered this python (of) the-lady’s-belly-

manz. Ām₃-phakīran kūr₃ saragi. Balāy in. By-this-faqṭr was-done The-evil-testing spirit

chēh amis-khōtūni-handis-shikamas-manz. Nēbar chēh is this-lady’s-belly-in. External

kēh chēnā. Āv phakīr, wōt₄ any is-not. Came the-faqṭr, he-arrived biyē again
Ath-palangas-nişhe. Khôtûni dit$n zîr$n, that-bed-near. To-the-lady was-given-by- a-push, him

katha karên amis-söty. Ath-pôshâkas speeches were-made-by-him her-with. To-that-garment

korun biyê yinsân-hyuh$n, gav biyê it-was-made-by- again a-human-being-like, went again him

phakîr, byûth$n dûri-pahân. Shêmâh chuh the-faqîr, he-sat at-a-distance-a- A-lamp-flame is little.

dazôn$. Athas-kêth kûd$n shêmshêr. burning-verbose. The-hand-in was-drawn-forth-by- a-sword. him

Amis-khotûni-handi-shikama-manza log$n nêrani This-lady’s-the-belly-from-in began to-issue

yih aj$dâh. Log$n ath-pôshâkas-manz atani. this python. It-began this-garment-in to-enter.

Tuj$n shêmshêr, chuh amis-aj$dâhas Was-raised-by- the-sword, he-is to-this-boa-constrictor him

katarân, môrun, karênas ganê, cutting-to-pieces, it-is-killed-by- were-made-by-him- lumps, him, of-it

shunun ath-palangas-tal. Khot$n pâna it-was-put-by-him that-bed-under. He-mounted himself

palangas-pêth, shêmshêr dit$n shând, the-bed-upon, the-sword was-put-by-him (under) the- pillow,
ta shông$n. and he-went-to-sleep.
8. Rāth gayē ādā, subuh loga yini.
The-night went (to) completion, morning began to-come.

Ām-Rājē-Bikarmājētan dop mārawātalan,
By-this King-Vikramāditya it-was-said to-the-executioners,

"gathiv. Yih phakīr āsi mumotā." 
"go-ye. This faqir will-be dead.

Yōhay wālyūn. Az-tān kötyāh
Him-verily bring-ye-down-him. Today-up-to how-many

rājēzāda gamāt māra, ta yi-ti
princess (are) gone to-death, and this-one-also

āsi mumotā." Khāt ath-kuthis-manz.
will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
Was-seen-by-them the-faqir safe-sound living-verily.

Nazarabāzav kūr nazār, khabardārav
By-the-watchers was-done watching, by-the-newsmen

niyē khabar rājēs. Dopā has,
was-brought news to-the-king. It-was-said-by-them-to-him,

"Rājē-sā, phakīr chuh zinday." Rājē-sōb
"King-Sir, the-faqir is living-verily." The-king-Sir

khot pāna kuthis-manz. Karān chuh
ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,
congratulation to-this-faqir. Saying he-is-to-him,

"phakīra, tēh wanta kētha-pōth bacyōkh." 
"faqir-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bēdār rōzana-sōty.
Saying is-to-him the-faqir, "awake remaining-by,
Rājē-sa, kar nazar palangas-tal." Rājēn
King-Sir, do looking the-bed-under." By-the-king

kūrā nazar. Wuchun palangas-tal
was-done looking. Was-seen-by-him the-bed-under

balāyā akh. Tröv-mūts phakīran mōrith.
evil-spirit-a one. (It-was) put by-the-faqīr having-killed.

Dapān chuh phakīr amis-rājēs, "zabān
Saying is the-faqīr to-this-king, "promise

kyāh chēy kūr-mūts?" Rājē chus
what is-by-thee made?" The-king is-to-him

dapān, "poz chuh, Khōdāy chuh
saying, "true is, God-verily is

kunuy." Phakīr chus dapān, "yih, "this,
one-only," The-faqīr is-to-him saying,

hāsa, chēy āt panūn kūr. Mē
Sir, is-to-thee here-verily thine-own daughter. To-me

di-sa panun nishāna." Dis-nas wōjā
give-Sir thine-own token." Was-given-by-him- a-ring
to-him

amis-phakīras. Phakīra-sūnz wōj rūtā
to-this-faqīr. The-faqīr’s ring was-taken

āmī-rājēn.
by-this-king.

Went-forth the-faqīr, he-arrived his-own city.

Phakīriyē-hond jāma thunun-kaḍīth.
Faqīrhood-of coat was-doffed-by-him.
Pātashōhi-hondu pōshākh pūrun. Dyutun
Royalty-of robe was-put-on-by-him.

hukum lashkari, "nīriv-sa mē sōty."
order to-the-army, "go-ye-forth-sirs me with."

10. Dapān wustād,—
(Is) saying the-teacher,—

Gōdaṇiy gav ath-bēṇē-handis-shēharas. Yih
At-the-very-first he-went to-that-sister’s-city. This

pātashāh-ti ḍsē bāj tārān amisē-y-pātashēhas.
king-also was tribute paying to-this-very-king.

Ūṇūn bēṇē panūnū, thūvēnas bōnṭha-kani
Was-brought-by-him the-sister his-own, was-placed-in-front
by-him-to-her

sa tami-dōhūcū ziyāphath, yēṭh tami-
that of-that-day present-of-food, to-which by-that-

bēṇi mōhar ṣōsē pēṭha kūrī-mūsū.
sister seal was-for-it on made.

Dapān chus, "yih chyā mōhar cyōnū?"
Saying he-is-to-her, "this is seal thine?"

Dopūnas phīrith, "myōnūy chēh." Dapān
It-was-said-in-answer, "mine-verily it-is." Saying

chus yih pātashāh, "bōy kyāh gōs
is-to-her this king, "I-verily of-a-surety am

tami-dōhukū miskin. Pāzī-pōṭhī chuh āshīnāv
of-that-day the-beggar. Truly is a-relation

āsanas.
for-existence (of wealth)."
11. Hēsān amis-pātashēhas-ti lashkar, 
   was-taken-by-him of-that-king-also the-army,
dyutun kadam yāra-sondu kun. Wōtu 
   was-put-by-him footstep the-friend-of direction. He-arrived
yāras-nish. Yāran kūrā ziyāphath 
   the-friend-near. By-the-friend was-made a-feast
yiman-dōn pātashōhiyēn-kīsā. Rāth kūḍākh 
   these-two kingdoms-for. Night was-passed-by-them
ātī, subhan drāy. 
   there, at-dawn they-went-forth.

   by-him
   Anān chuh nād dīth amis-pātashēhas. 
   Bringing he-is call having-given to-this-king.
Dapān chus, "anukh-sa tāhālī. Timav 
   Saying he-is-to-him, "bring-them-Sir the-grooms. By-them
chuh cyāna-rakhī-manza tūr roṭumotu. Suh 
   is thy-private-field-from-in a-thief seized. He
kati chukh thōwumotu?" Ánikh tāhālī, 
   where is-by-them put?" Were-brought-by-them the-grooms.
dopūhakh, "yus tōhē tūr roṭuwa 
   it-was-said-by-them-to-them, "what by-you thief was-seized-by-you
rakhī-manza, suh kati chūwa 
   the-private-field-from-in, he where is-by-you
thōw"mot"?" Yimav won", "pātashēham, put?" By-them it-was-said, "my-king.

asē chuh kor"mot" hawāla pananis-
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop"has,
officer-the-master-of- the-master-of-
the-horse." Was-brought- by-them the-horse.

"nōmav tāhalyav koryu hawāla sūr,
"by-these grooms was-made-
in-custody a-thief

too kati thōwuth?" Yih chukh dappān,
he where was-put-by-thee?" He is-to-them saying,

"mē dyūth"-na." Tāhāl chis karān
"by-me he-was-seen-not." The-grooms are-to-him making

Gawōy', "pātashēham, asē kor" tākhkīth
witnessing, "my-king, by-us was-made certainly

amis hawāla." Dop"nakh āmī- pātashēhan,
to-him in-custody." Was-said-by-

him-to-them

Yus tami-dōha phakir lōgith ōs", he-who on-that-day faqir having-made-himself-

was, to-resemble

Suy chukh dappān, "anyūkh mērawātal
he-verily is-to-them saying, "bring-ye-them the-executioners

bōr. Tim wanan pānay." Ḍnīkh tim.
four. They will-say themselves-

verily." Were-brought- they, by-them

Dappān chukh yih pātashāh, "tōhē-nish
Saying is-to-them this king, "you-near
chuh amānath tas-phākira-sondu, suh
is a-deposit-in-trust of-that-faqir, that
diyiv yūrī." Yimav-mārawātalau kūra
give-ye here-verily." By-these-executioners was-done
köma. Kādikh yim lāl sath, thövikkh
a-deed. Were-produced- these rubies seven, were-put-
by-them by-them
pātashēhas bōntha-kani. Satav-manza
to-the-king in-front. The-seven-from-in
tulin sōr, kār'nakha hawāla. Dop'nakha,
were-lifted- four, were-made-by- It was-said-by-
by-him him-to-them, him-to-them,
"yim kām" ös'wa dit'matī? Dop'has,
"these by-whom were-to- Was-said-by-
you given?" them-to-him,
"phakir-an-āk." "Tāmī kami bāpath?"
"by-faqir-one." "By-him on-what account?"
"Suh ösā" dyun'motā yimī-mējēran
"He was given by-this-master-of-
the-horse
mārana-bāpath." Dapān chuh pātashāh
killing-for." Saying is the-king
amis-mējēras-kun, "mē chukhnā parzanāwan?
this-master-of-the-horse-to, "me art-thou-not recognizing?
Bōy kyāh gōs suh phākīr yus
I-verily certainly am that faqir who
kōd ös"than kor"motā. Gödañ āyē
imprisoned was-by-thee-he made. At-first came
sa khōtūna ziyāphath hēth. Khēyēv
that lady a-dish-of-food taking. Was-eaten
yēkh-jāh. Hār'īyav thyoṭu. Koruwa mē'
in-one-place. Remained-
over waste-food. Was-made-
by-you to-me
ālav; dopwam, wōla ködyau, yih
a-call; it-was-said-by-
you-to-me, 'come prisoner-O, this
khyō sōnu thyoṭu.' Tami-pata ās bōh.
eat our waste-food.' That-after came I.
Rotu mē ta khyauv. Tami-pata
Was-taken by-me and was-eaten. That-after
kūrwa murdamażor, Phūtwa palangas
was-made-
by-you laughing-joking. Was-broken-
for-you
ťūr. Koruwa mē ālav, 'sēh mā
the-tenon. Was-made- to-me a-call, thou I-wonder-
by-you if
zānakh yith-palangas wāth karith?'
thou-wilt-know to-this-bedstead joining having-made ?'
Mē dopumwa, 'ān, zāna-nā? Hamsāyē
By-me it-was-said-by-
me-to-you, 'yes, shall-I-not-
know?' A-neighbour
chum chān.' Palangas dyutumwa
is-to-me a-carpenter,' To-the-bedstead was-given-by-
me-for-you
wāth karith. Ami-pānañi-zanānī parzanōwus.
joining having-made. By-this-my-own-wife I-was-recognized.
Dopnay tē, 'yuḥ chuh myōn'
It-was-said-by-
her-to-thee this is my
khāwand. Yih chuh āmotu phakīṛ
husband. He is come a-faqir
lögith. Yih gatḥi rātās-rāth mārūnù.'
having-made-himself-to-resemble.

Korⁿ-thas hawāla nōman-mārawātalan.
Was-made-by-thee-I in-charge to-these-executioners.

Yiman āv ār myōnù. Yimav trōwⁿ-has
To-them came pity of-me. By-them was-let-by-them-I

yēla. Yiman ditim lāl sath. Ṭsōr
from-restraint To-them were-given-rubies seven. Four

ditim tōn-zanēn, trih thōvⁿ-mātⁿ amānath.
were-given-by-me to-four-persons, three placed as-deposit.

Yitⁿ-kyāh chim tim lāl trih, tōr
Here-in-fact are-to-me those rubies three, four

chim ditmātⁿ nōman-tōn-zanēn. Yitⁿ-kyāh
are-by-me given to-these-four-persons.

chīy tim tī.'" Khōlⁿ-nas zīma
are-very those also.' Was-caused-to-mount-by-him-on-him

takhsīr.
(for) the-crime.

13. Dapān wustād,—
(Is) saying the-teacher,—

Dyutun hukum panaṇī-lashkari. Koḍun
Was-given-the-order to-his-own-army.

yih mējēr tī, yih panūnⁿ zanāṇa
this master-of-the-horse both, this his-own wife
ti. Khananôwun khôd, thananôvin
and. Was-caused-to-be-dug-
by-him

dônaway ath-khôdas, karanôvûn kanê-kûnû.
both (into) that-pit, was-caused-to-be-
lapidation.
done-by-him

Atiy chuh likhân sôhib-i-kitâb,—
Here-verbatim is writing a-master-of-books,—

"Shrâkh,
"A-knife,
bê-wôphâ."
sarûph, makh*r-r-izan,
a-serpent, coquetry-of-a-woman,
treacherous."

Went-from returning this king.

Wôt mâ ot Râjë-Bikarmâjêtun gara.
He-arrived there King-Vikramâditya's house.

Dîwan chih râjës khabar, "pâtashâh
Giving they-are to-the-king news, "a-king
chuh ãmotû pananên-bâtan." Râjë chukh
is come for-his-own-people-of
the-house (i.e. wife)."

dapân, "sa chêh phâkîra-sûnûû.
saying, "she is a-faqir-of.

Pâtashâha-sûnûû chëna." Pâtashâh chus
A-king-of she-is-not. The-king
is-to-him

dapân, "bôy gûs suh phâkîr. Mê-nîshê
saying, "I-verbatim am that
faqir. Me-near

chuh cyônû nishâna, bê-nîshê chuh
is thy token, thee-near
is
myönn" nishänâ." Dapân chus räjé, my token." Saying is-to-him the-king, "tami-döhüć" phakirî kyäh gayē? azic" "of-that-day faqîrhood why was? of-today pätaśöhi kyäh gayē?" Dapân chus royalty why became?" Saying is-to-him pätaśah, "mē āsa hēsamaśa katha the-king, "by-me were taken statements pänts möl'. Timay õsus sara karān. five at-a-price. Them-verily I-was tested making, Tamîy ōsum lôg"mot" phakir." Râjēn Therefore was-by- me taken-the- a-fâqîr." By-the-king semblance-of kür" köm". Dîtnas sôty panânj was-done a-deed. Were-given-by- in-company his-own him-to-him böš". Drāv, wôt" pananis-šēharas- people-of-the- He-went- his-own-city- house (i.e. wife). forth, manz. Chuh karān râjey. Wa-salâm, in. He-is doing ruling. And-the-peace, wa-yikrām. and-respect.
Yiyy me ḍyuṭhₜₐ⁵may, tī gāthta
What- by-me was-seen-by-me-verily, that- please-go-verily thou

bözān.
hearing.

Yārkand anōn zēnān. 1
Yārkand we-shall-bring-it conquering. 1

Gōdaⁿ dop³ Māl'kānī, "kus kari
First was-said by-the-Queen, "who will-do

yuhay kār? this-very work?

Phōrsat chuh zōrāwār.
Forsyth is powerful.

Rājē, bēh Yārkand, bāj gāsh
O-king, sit-thou (in) Yārkand, tribute go

tārān.
taking.

Yārkand anōn zēnān. 2
Yārkand we-shall-bring-it conquering." 2

Landana-pēṭha Yārkand yimav kor⁵
London-from (up to) Yārkand by-whom was-done

tay.
authority.
Mashhûr, hâ, tûpôr\textsuperscript{a} gay.
Celebrated, Ha, on-all-sides they-became.

Gôdân Sûnamargi châwân pôshê-môdân.
First at-Sûnamarg (they-were) (the-odours-of) the-
enjoying flower-meadows.

Yûrkand anûn zênân. 3
Yûrkand we-shall-bring-it conquering. 3

Hukm-i-Mâhrâj Bûtanis brûh drâv,
The-order-of-the-Mahârâja to-Tibet in-advance issued,

"Baltî. tum âgé jâv.
"O-Baltis, you ahead go-ye.

Pichê jêwî Kashmir nûlê cûlân."\textsuperscript{1}
Afterwards go-ye to-Kashmir with a-certificate-
of-dispatch.

Yûrkand anûn zênân. 4
Yûrkand we-shall-bring-it conquering. 4

Rasad say tûpôr\textsuperscript{a} kûrûhay tarâphan.
Assembling that-
very on-all-
was-made-by-
sides them-for-you directions.

Gôdô log\textsuperscript{a} Marâz-i-Pargan.
At-first was-reached Marâz-of-the-Pargana.

Tim wadân ûsî, "kotû lûg\textsuperscript{i} gör-zân?"
They lamenting were, "where (are we) ignorant-
arrived ones?"

Yûrkand anûn zênân. 5
Yûrkand we-shall-bring-it conquering. 5

Timan Bûta-garan Köshîr\textsuperscript{i} thôvîk\textsuperscript{i},
In-those Tibetan-houses Kashmiris (were) stationed,

\textsuperscript{1} This speech of the Mahârâja of Kashmir is meant to be in Hindi.
Bōta-bōy¹  brūh  nyōv¹k¹.
The-Tibetan-brothers  in-advance (were)  dispatched.

Gur¹  bīth¹  dākas,  zōmba  chih
Horses  were-stationed  for-the-post,  yaks.  are

gāsa  sarān.
grass  conveying-and-piling.

Yārkand  anōn  zēnān.  6
Yārkand  we-shall-bring-it  conquering.  6

Barāyē  kömbakas  zanānan  chih
In-the-way-of  for-reinforcement  women  they-are
sōmb¹rān,
collecting,

Zyun²  ta  gāsa  ,  wartāwān.
Firewood  and  grass  distributing,

Aje  āsa  pyāwal,  kēh  āsa  dujān.
Half (i.e. some)  were  fresh-from-childbed,

Yārkand  anōn  zēnān.  7
Yārkand  we-shall-bring-it  conquering.  7

Gur¹  manganōv¹hay  kōkar-gāman,
Horses  were-demanded-by-them  (in)-fowl-villages,

"Chuh"  karun²  yim  na  zānan.
"Tchk" (is)  to-be-made  who  not  know (how to make the sound).

"Hār¹ hār¹"  karān  ös¹  timan
"Hār¹ hār¹"  making  they-were  them

pakanāwān.
causing-to-go.
Yārkand  anōn  zēnān.  
Yārkand  we-shall-bring-it conquering.  

Kala  kān¹  dōmbij²  chēs,  lāti
Head  in-the-direction crupper  is-to-it,  tail

kān¹  lākam,
in-the-direction bridle,

Gāsa-raz  kaṇṇēkh  mahkam.
A-grass-rope  the-rear-binding- rope¹
(was)

Gāsa-gānd¹  ta  zacē-zīn  pūrith  sōruy
Grass-packsaddles²  and  rag-saddles  having-
saddled

sāmān. appliance.

Yārkand  anōn  zēnān.  
Yārkand  we-shall-bring-it conquering.  

Rasad  kār¹ than  án¹hay  nān-gār,
Proportionate-
(division having-
made  were-brought-
by-them)

Maṭi  chikh  panān¹-panān¹  kār.
On-the-are-to-
shoulder  each-his-own  works.

Gējē  karēkh  krālan  gōdaṅ  lējē
Bundles-of-
grass  were-made-
by-them  for-the-
potters  at-first  cooking-
pots

sārān.
conveying-and-piling.

¹ Kaṇṇēkh is the term used for the two ropes attached at the back of a Kashmiri saddle, to secure blankets, etc. (Stein).
² gānd is the term used for the Turkestan packsaddle, which consists of two straw-filled pomimels joined in front (Stein).
| Yarkand | anon     | zenan. | 10 |
| Yarkand | we-shall-bring-it | conquering. | 10 |

| Kraji | dopa | khawandas, "nadaana | foolish |
| Kraji | it-was-said | to-the-husband, |

| Kralau, potter-O, |

| Katho-kit' | kondi | walav? |
| Katho-kit' | into-the-potter's-oven | shall-we-bring-down? |

| Konu, hav, cheh pakawun', om' |
| The-business, O, is one-that-marches, uncooked (things) |

| Gashu | trawan." |
| Gashu | go leaving-behind." |

| Yarkand | anon | zenan. | 11 |
| Yarkand | we-shall-bring-it | conquering. | 11 |

| Gur' | dopa | gur'-baye, "donaway "both |
| Gur' | it-was-said | to-the-cowherd's-wife, |

| Ne rav, let-us-go-forth, |

| Govu'-kib' | jay | sherav. |
| Govu'-kib' | a-place | we-will-arrange. |

| Wodi | peth | heh | gasa-low', gov' |
| Wodi | The-head | on | carry a-grass-handful, the-cows |

| Gathan | laran." |
| Gathan | will-go | running." |
Yārkand anōn zēnān. 12
Yārkand we-shall-bring-it conquering. 12

Khōni kēth dōda-notʷ wārē hēth
The-haunch on a-milk-pail earthen-pots taking
bāri drāv.
in-a-load he-went-forth.

Lōkan chuh sapharunʷ tāv.
To-the-people is of-the-journey exhaustion.

Tāhkhitth dōda-gūrʷ Jēnatukʷ bāgwan.
Of-a-certainty the-milk-herd of-Paradise (is) the-garden-watcher.

Yārkand anōn zēnān. 13
Yārkand we-shall-bring-it conquering. 13

Wātāl¹ dopʷ wātʷjē, "bō-nay sara
By-the- it-was to-the-Mihtar's. "I-not shall remember
Mihtar said wife,
zāh.
ever.

Chim mangān dālomuy ta kāh.
They-are from-me asking leather-only and cobbler's-lace.

Tsōrāth ta örʷ hēth, mē-ti,
Leather-cutter and awl having-taken, me-also,
hay, pakanāwān."
O, (they are) causing-to-go."

Yārkand anōn zēnān. 14
Yārkand we-shall-bring-it conquering. 14

" Phīrith dāpˀzīhēkh, wātal-gānau,
" In-answer you-should-have- Mihtar-pimp-O,
said-to-them,
Dap'zihekh, "As' nau zanav,'"
You-should-have-said-to-them,
"Dapvamakh, wats'ji, keh nay
"It-was-said (long ago) O-Mihtar's-anything not
by-me-to-them, wife,
chim bozan." they-are-to-me listening."

Yarkand anon zenan. 15
Yarkand we-shall-bring-it conquering. 15

Shumur buz', hay, toyiphdaran.
Counting was-heard, O, of-the-artisans.

Mang luj'a ahan-garan.
A-request was-made for-iron-workers.

Wodi peth yiran heth shranz
The-head on the-anvil having-taken the-tongs

Dakhanawaan.
leaning-upon.

Yarkand anon zenan. 16
Yarkand we-shall-bring-it conquering. 16

Khara v dit' barav, "yengar kati
By-the-blacksmiths were-grumblings, "charcoals from-

sharav? shall-we-search-for?

Wan kati jan sharav?"
A-shop where good shall-we-arrange?"
(i.e. smithy)

Hal kyah kor'hakh, nal
Arrangement somehow-or-other was-made-by-horse-shoes

Garanawaan.
getting-made.
Yärkand anön zênän. 17
Yärkand we-shall-bring-it conquering. 17

Khôsh kyâh gôsay, amôḅa gav
Pleased certainly I-became-verily, very it-became

jân.
good.

Pata nyûkh nôyid ta chân.
Afterwards was-taken-by-them barber and carpenter.

Bata-duj̣a athi hêth pata chikh
Food-kerchief in-the-hand taking after are-to-them

lårân.
running.

Yärkand anön zênän. 18
Yärkand we-shall-bring-it conquering. 18

Máslahath karân tima âsa pânawöñ.
Consultation making they (fem.) were amongst-themselves.

"Kusuy kari nâyêẓa ta chôṇ̃a?"
"Who will-do (i.e. the-barber's- support) and the-carpenter's- wife?"

Katawañ karith, hay, karav
The-wages-of-spinning having-done, O, we-shall-make

guzarân."
a-livelihood."
Yārkand anūn zēnān. 19
Yārkand we-shall-bring-it conquering. 19

Sōbir Tilawānī, tāmath yutuy wan,
O-Ṣabir Oilseller, so-long this-much say,

Yāmath khabar bozan.
As-long-as the-news they-will-hear.

Ṭān āv Sōhib bā-sūrūy-sāmān.
At-length came the-Sāhib with-all-pomp.

Yārkand anūn zēnān. 20
Yārkand we-will-bring-it conquering. 20
XII.—OKHUNA-SÜNZU

DALIL.

XII.—RELIGIOUS-TEACHER-OF THE STORY.

1. Ökhunā akh ôsû. Tamisûy ôsû
1. Religious-teacher-a-certain one was. To-him-verbly were

nēciv sons Tīmanûy pryutshun, "bōh
four. To-them-verly it-was-asked-by-him, "I

budīyōs, toh1 waniv kyāh kariv."
am-grown-old, ye say-ye what ye-will-do."

Āk1 dopus, "bōh kara yimāmath."
By-one it-was-said-to-him, "I will-do leading-prayers-in-a-mosque."

Biy1 dopus, "bōh para bāg."
By-the-second it-was-said-to-him, "I will-recite the-call-to-prayers."

Biy1 dopus, "bōh para wāz."
By-another it-was-said-to-him, "I will-recite sermons."

Lōk4-hih1 šūrīm1 dopus, "bōh kara
By-the-youngest by-the-fourth it-was-said-to-him, "I will-do

šūr2, thieving." Dōhā akh banyāv, gav
Day-a-certain one happened, he-went

pātashēhas šūri. Wōt4 yēli pātashēha-sondu
to-the-king for-thieving. He-arrived when the-king's

gara, rūd4 wōdañë, tāñ nērān tōra
house, (while) he-remained standing, in-the-meatime (was-coming) forth from-there
wazīr biyē pātashēha-sūnzā kūrā. Yih
the-visier and-also the-king's daughter. He

wuchukh ati wōdanaē. Dopnakh, "tōh1
was-seen-by-them there standing. It-was-said-by-

kam chiwa?" Yimau dopnhas, "sth
who are?" By-them it-was-said-by-

kus chukh?" Dopnakh, "bōh
who art?" It-was-said-by-

āsur." Yimau dopnhas, "ās-ti
s-thief." By-them it-was-said-by-

āsur." Kādikh gur1 zāh. Sapoda
thieves." Were-brought-

sawār akh yih ōkhun, biyē yih
mounted one this religious-

pātashāh-kūrā. Dopinas waziran, "niriv
king's-daughter. It-was-said-by-

tōh1. Nasiyēth, hasa, karay akh
ye. Instruction, Sir, I-will-make-to-thee one

kath, yina-sa pātashāh-kōrē söty kath
word, that-not-Sir the-king's-daughter with conversation

kuni karakh. Bōh, hasa, yimawa
in-any- thou-wilt-make. I, Sir, will-come-

pata, ta tōh1 niriv." after, and ye go-ye-forth."
2. *Yim chih pakān.* Pātashāh-kōrē

2. They are going-along. To-the-king's-daughter

chēna khabar, "yih chuna mē sōty is-not belief, "this is-not me with

ōkhun-zāda." Tas chēh khabar, "yih the-teacher's-son." To-her is belief, "this

chuh wazīr." Gwāsh loga phōlani. is the-vizier. Dawn began to-break.

Wāthi guryau pētha bōn. Gayē yih They-the-horses from down. She-went this
descended

pātashāh-kūrā kōli akis pēth, atha king's-daughter to-a-stream one on, hands

butha cholun. Wuchun ath-kōli-manz face was-washed-by-her. Was-seen-by-her that-stream-in

lāl. Yih lāl tulun, āyē hēth amis a-ruby. This ruby was-taken-up-by-her, taking (it) that

ōkhun-zādas nish. Tas chēh khabar, teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kēh ōsē na. "this is the-vizier." The-vizier anyone he-was-not.

Yūtā gwāsh chuh phōlān, tyūtā chuh As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanōwā ami this ruby light giving-forth. He-was-recognized by-that

pātashāh-kōri wazīr na. Lāl tulukh king's-daughter the-vizier not. The-ruby was-carried-by-them
söty, wöt¹ shēharas akis manz. Ati
with they- to-city to-one in. There
(them), arrived

wuch⁵kh pāri-hanā. Ath¹ manz bīth¹.
was-seen-by-them a-small-hut. It-verily in they-sat.

3. Yih chuh yiwan amis atikis
8. He is coming to-that of-that-place

pātashēhas nish ami shēharakis. Dapān
king near of-that city.

chus, "bōh bēha nōkar." Yih chus
he-is-to-him, "I will-sit (as) servant." He is-to-him

dapān, "kyāh nōkāri karakh?" Dapān
saying, "what service wilt-thou-do?" Saying

chus, "bōh kara gurēn-hünz⁹
he-is-to-him, "I will-do horses-of
khazmath." Yim chih yimay katha
service." They are these-verily words

karān. Shēkhsāh akh āv lāl-pharōsh
making. Person-a-certain one came ruby-seller

amis pātashēhas kā-nani. Lāl chis
to-this king to-sell. Rubies are-to-him

z⁹h. Yih wōth² sōyisth. Yih chus
two. This arose groom. He is-to-him

dapān, "pātashēham, akh lāl bēbahā,
saying, "my-king, one ruby (is) priceless,
bēkh chuh khōt". Ath manz chuh
the-other is flawed. To-it in is.
kyomā." Dapān chus pātashāh, "tīh
a-worm." Saying is-to-him the-king, "that
kētha-pōthī ēy ṭē bōzana?" Dapān
in-what-manner came-to-thee to-thee
(forming passive) into-knowledge?"

chus yih phirith, "pātashēham,
he-is-to-him he in-reply, "my-king,
tākhkhīth chus manz kyomā. Phuṭrīyūn.
certainly there-is-to-it inside a-worm. Break-ye-it.

Hargāh kyomā drās-na, ada yih
If a-worm issued-from-it-not, then
pātashēhas khōsh kari, tīh gathēm
to-the-king pleased will-make, that it-is-proper-to-me
karunā. Hargāh kyomā drās, tēli
to-be-done, If a-worm issued-from-it, then
gathēm bakhācōyish diā,"
is-proper-to-me a-present to-be-given,"

4. Dapān wustād,—
4. (Is) saying the-teacher,—

Phuṭrūkh yih lāl. Ami manza drāv
Was-broken-by-them this ruby, From-it issued
kyomā. Ami sāta thunās "soyisth"-nāv
a-worm. At-that time was-cast-by-
them-to-him "groom"-name

nābīth, "lāl-shēnākh" pyōs nāv.
having-canceled, "lapidary" fell-to-him name.
Gav yih lāl-shēnākh panunā gara.
Went this lapidary his-own house.
Dōhā dōhā chuh kādān. Rātas
Day-a day-a he-is passing. By-night
bēhān chuh panani gari, dōhas
sitting-down he-is in-his-own house, by-day
yiwān chuh lāl pasand karani. Amis
coming he-is rubies approved for-making. This
pātashēha-sonde nōyid gathān chuh mast
king-of barber going is hair
kāsani amis lāl-shēnākas. Tati chuh
for-shaving to-this lapidary, There he-is
wuchān āmī-sūn zi yih zanānā. Yih ās
seeing him-of this woman. She was
khōbsūrath sēthāh. Āvyih nōyid, barber,
beautiful very. Came this
wazirās mast kōsānas. Dopānas,
of-the-vizier the-hair was-shaved-by him-to-him,
"ay wazīra, zanānā chēh amis
"O vizier, woman-a is to-this
lāl-shēnākas. Yih shūbihēh wazīra-sandi
lapidary, She would-have been-becoming of-the-vizier
gari. Amis karta kēntshāh nōktāh." in-the-house. To-him please-make some fault-a."
Dopānas, "ada-kyāh." Yih wazīr gav
It-was-said-by him-to-him, "certainly." This vizier wanted
amis pātashēha-sanzē kōrē, dopānas, "tēh
to-that king-of daughter, it-was-said-by him-to-her, "thou
daph say pātashēhas, 'mē say to-the-king. to-me is-necessary yus what
lāl-shēnākan by-the-lapidary gōdaṇiy at-the-very-first lāl ruby pasand approved korā, was-made,
tath1 that-verily hyuhu like byākh another lāl ruby āsunā' that-to-be. '" Dopā by-the-lapidary pātashēha-sanzi kōri to-the-king's daughter pananis to-her-own mōlis, "mē father, " to-me is-necessary āsunā" lālas-hyu hu the-ruby-like bēbahā a-priceless lāl ruby āsunā' Āv lāl-shēnākh. Dopānas ruby to-be. ' Came the-lapidary. It was-said-by him-to-him pātashēhan, "dis lāl anith, tath by-the-king, " give-to-her a-ruby having-brought, to-that lālas hyuhā Āv ōra lāl-shēnākh, wōt" ruby like. Came thence the-lapidary, he-arrived
panānē zanānī nish. Byūṭu thōpā to-his-own woman near, He-sat silence karith. Yih chēs dapan zanānī, "tāh making. This is-to-him saying woman, "thou kyāzi chukh phikiri gōmotu?" Dopānas why art in-anxiety become? It was-said-by him-to-her phīrith amā lāl-shēnākan, "pātashēh by-this in-answer lapidary, the-king chum lāl mangān bēbahā. Suh kati is-from-me a-ruby demanding priceless. That from-where
ana?" Dopⁿas ami zanāni, "gath, shall-I-bring?" It-was-said-by- her-to-him woman, "go, daph pātashēhas, 'rētas kyutⁿ dim say: to-the-king, 'for-a-month for give-to-me expenses, I will-give-to-thee a-ruby having-brought.'" kharⁿj, bōh dimay lāl anith.'"

Pātashēhan dyntus kharⁿj rētas sumbⁿ.
By-the-king was-given- expenses for-a- adequate.

Yih onun panunⁿ gara. Chuh bihith
This was-brought- his-own house. He-is sealed
by-him

khēwān. Nu chuh gathān pātashēhas,
eating. Not-at-all he-is going to-the-king,

nu chuh gathān biyē-kun. Rēth
not-at-all he-is going other-where. The-month
gav ãdā. Diwan chēs yih suh
went completion. Giving is-to-him she that

lāl, yus tami kōli manza tujyān.
ruby, which from-that stream was-taken-upby-her.

Gav hēth pātashēhas, kūrⁿ nas salām,
He-went taking (it) to-the-king, was-made-by- a-bow,

lāl thōwⁿ nas bōntha-kani.
the-ruby was-placed-by-him-of-him in-front.

5. Drāv phirith lāl-shēnākh, wōtⁿ
5. Went-forth back-again the-lapidary, he-arrived

panunⁿ gara. Rāthāh kūdⁿ panani
his-own house. Night-a was-passed-by-him in-his-own
gari. Subas av nöyid mast kásani
house. In-the-morning came the-barber hair to-shave

amis läl-shênäkas. Mast mökalówänas
of-that lapidary. Hair was-completed-by-

kösith, ta dräv nöyid pänas.
having-shaved, and went-forth the-barber of-his-own-accord.

Wöt biye amis waziras-nish. Dopun
He-arrived again to-that vizier-near. It-was-said-

waziras, "kënthaßh karta amis
to-the-vizier, "something please-to-do to-that

läl-shênäkas. Amis chëh zanäna khöbsürath
lapidary. To-him is the-woman beautiful

sëthäh. Söh shëbëhëh wazira-sandi
very. She would-have-been-becoming of-the-vizier

gari." Wazir av biye amis
in-the-house." The-vizier came again to-that

pätashëha-sanzë körë. Dopänas, "s'ßh
king's daughter. It-was-said-by-

Dopë amí pätashëha-sanzi körë
It-was-said by-that king's daughter

pananis mölës, "më gëshiy
to-her-own father, "to-me is-necessary-

läl-an-hondë troßë." Läl-shënäkh av
rubies-of a-necklace." The-lapidary came
pātashēhas nish. Kūr

 to-the-king near. Was-made-

 Kūr

 Kūr

 by-him

 Pātashēh

 The-king

 chus dāpān, "lāl, hasa, gathanay

 is-to-him saying, "rubies, sir, are-required-

 is-to-him saying, "rubies, sir, are-required-

 from-thes

 āsān1 sēthāh trātis sumb1."

to-be many for-a-necklace adequate."

 Āv

 Came

 lāl-shēnākh, wōt2

 the-lapidary, be-arrived his-own

 panun2 gara. Yih

 the-lapidary, be-arrived his-own

 house. She

 chēs dāpān zanāna lōt1-pōth1, "kyāzi

 is-to-him saying woman gently, "why

 "chēs dāpān zanāna lōt1-pōth1, "kyāzi

 is-to-him saying woman gently, "why

 chukh bihith ?" Yuh chus dāpān

 art-thou seated ?" He is-to-her saying

 phīrith, "pātashēh chum mangān az

 in-reply, "the-king is-from-me demanding today

 lālan-hond3 trot3. Suh kati ana

 rubies-of a-necklace. That whence will-I-bring

 bōh ?" D opinas ami zanāni, "kēh

 I ?" It-was-said-by-

 her-to-him by-that woman, "any

 bōh ?" D opinas ami zanāni, "kēh

 I ?" It-was-said-by-

 her-to-him by-that woman, "any

 chēna phikir2. Gath, pātashēhas gathhi

 is-not anxiety. Go, of (i.e. from)-

 the-king it-is-

 necessary

 hyon2 trēn rētan-kyunt2 kharāj, ta āv

 to-take for-three months-for expenses, and he-came

 Dyut3nās pātashēhan kharāj, ta āv

 Was-given-by-

 him-to-him by-the-king expenses, and he-came

 panun2 gara hēth.

 his-own house taking (the money).
6. Yih chuh khēwān ta cēwān.
6. He is eating and drinking.

Yotū-tān yim trih réth gay, wuň
As-soon-as these three months went, now

chēs dāpān yih zanāna amis
she-is-to-him saying this woman to-that

lāl-shēnākas. Dāpān chēs, "yētāt" me
lapidary. Saying she-is-to-him, "where by-me

tami kōli manza lāl tujyāv, tamiy
from-that stream from-in the-ruby was-taken-along-that-up,

kōli kōli gathsi khasunu hyoru-pahān.
along-along-stream it-is-necessary to-ascend up-stream-a-little.

Tati chēy nāg. Tathī nāgas gathsi
There is-very a-spring. To-that-very spring is-necessary

andas-kun dōb khanunā.
the-end-at a-pit to-be-dug.

Tathī Tath
To-that-to

dōbas-manz bēhīzi khatith.
pit-in you-must-sit having-concealed-yourself.

Tath
To-that

nāgas-pēth yinay gōdaṇiṇy shēh zaņē
spring-on will-come-at-the-very-six females

srān karani. Timan kēh kārīzī-na.
bathing to-do. To-them anything you-must-do-not.

Pata yi yi timan shēn zaņēn
Afterwards will-come-of-those six females
zēth, the-eldest-
sister.
karani. to-do.
pēth. on.
āyēh, thieving-like (i.e. secretly),
sūrī-pōth,  
gāthī

tūrī-pōth,  
pāsā

tā, pēth.
āmī-
sōm,  
ath

Sa wasiy tath nāgas srān
the-eldest-
sister.

Pōshākh  trāviy kadīth bathis
Garment she-will-leave- 
before-thee taken-off

Cyōn, For-thee

Gaithi it-is-necessary

Gaithun to-be-gone

Gāthī is-necessary

tih pōshākh tulun, "
that garment to-be-taken-up,"

Āyē shēh zañē. Kor

Timan kēh wonun-na.
Bathing. To-them anything was-said-by-him-not.

Pata āyē satim, Zuīn, trōw, ami
after came a-seventh female, was-left by-her

Pōshākh kadīth bathis-pēth, pānā
the-garment having-taken-off the-bank-on, she-herself

Wūtī nāgas-manz. Yīh lāl-shēnākh āv
descended the-spring-in. This lapidary came

tūrī-pōth, Āv ta tulun yīh
secretly. He-came and was-taken-up-by-him this

Amī-sōm,  
Pōshākh,  
Pēth.

Ath dōbas-manz. Amī kor, srān.
to-that pit-in. By-her was-done bathing.

Khuš bathis pēth. Wuchun ati
She-ascended to-the-bank on. Was-seen-by-her there
XII. THE TALE OF THE AKHUN

na pôshâkh. Dîsân krêkh. Dapân
not the-garment. Was-given-by-her a-cry. Saying

chêh, "dêv chukha? yinsân chukha?"
she-is, "demon art-thou? human-being art-thou?"

tas Khôdâyê-sondâ chuy kasam yêmî
of-that God-of is-to-thee an-oath by-whom

pôda korukh. Mê ma kar
created thou-was-made. For-me do-not make

sîras phâsh. Yih tê gatshiy, tih
of-my-secret disgracing. What to-thee is-necessary- that
to-thee,

dimay." Âmî korus álav ami
I-will-give-to-thee." By-him was-made-to-her a-call from-that

dôba-manza. Dopînas, "dim wâda-y-Khôdâ,
pit-from-in. It-was-said-by: "give-to-me the-promise-of-God, him-to-her,

yih bôh mangay, tih gatshêm bôzuî,"
what I shall-demand- that will-be-certainly- to-be-
of-thee, heard;"

Athî pêth dyutînas wâda-y-Khôdâ.
That-verily upon was-given-by- the-promise-of-God.
her-to-him

Dyutînas pôshâkh. Pôshâkh thônî
Was-given-by- The-garment. The-garment was-put-on
him-to-her

ami nôlî. Dopînas, "kyâh chum
by-her on-the-neck. It-was-said-by- what is-to-me
her-to-him,

hukum?" Dopînas âmî lîl-shênâkan,
the-order?" It-was-said-by- lapidary,
by-that
"tē gəshiy yun" mé-sōty."
"for-thee it-is-necessary to-come me-with."
Pakān chuh lāl-shēnākh brūh brūh,
Going-along is the-lapidary in-front in-front,
yih chēh pakān pari pata pata.
this is walking fairy after after.

8. Dāpān wūstād,—
(Is) saying the-teacher,—

Amīs chuh nāv Lālmāl Pārī.
To-her is name Lālmāl Fairy.

Wōtī amīs lāl-shēnāka-sondgārā.
They-arrived to-that lapidary’s house.

9. Dāpān wūstād,—
(Is) saying the-teacher,—

Ya amīs kathān chih harān lāl,
Either for-her of-the-words are dropping rubies,

Ya chīs əsūs hārān lāl dōha
or they-are-to-her dropping rubies each-day

sath sath. Rāth gayē ādā. Subuh
seven seven. Night went to-completion. Morning

āv. Lāl sath tulī lāl-shēnākan.
came. Rubies seven were-taken-up by-the-lapidary.

Gav hēth pātashēhas. Kūrānas salām.
He-went taking to-the-king. Was-made-by-him-to-him

Lāl sath thāvīnas bōnthā-kani.
Rubies seven were-placed-by-him-of-him in-front.

Pātashāh gav sēthāh khōsh.
The-king became very-much pleased.

1 So Govind Kaul. Stein’s transcript has qāhās, "for a tear."
10. Läl-shênakan
   By-the-lapidary

   Wôt₉²
   He-arrived

   yih nöyid. Ám¹
   this barber. By-him

   kösith drāv, wôt₉²
   having-shaved he-went-forth,

   nish. Amis ti kôsus
   near. For-him also was-shaved-for-him

   chus. "hā Wazïra, amis läl-shênäkas
   he-is-to-him, "O Vizier, to-that lapidary

   gamûth₉³ az pôda byākh zanānā.
   (is) become today manifest another a-certain-woman. She

   chëh sethâh khoësûrath.
   is very beautiful.

   gôdañicē-handi khoṭa sethâh khoësûrath.
   first-one than more beautiful.

   Këntsâh karta amis läl-shênäkas. Akh
   Something please-to-do to-that lapidary. One

   chëh löyik-i-wazïr, bëkh chëh më
   is worthy-of-the-vizier, the-other is for-me

   öyikh." Dopₙas, "pyöm, hasa, biyë
   worthy." It-was-said-by-him-to-him, "it-is-fallen-to-me, again

   wanun pätashëh-kôrë." Gav yih wazïr.
   to-speak to-the-king’s-daughter." Went this vizier.
HATIM'S SONGS AND STORIES

Dapān chuh amis pātashēh-korē, "tēh
Saying he-is to-that king’s-daughter, "thou
mang mōlis, 'mē gashī āsun
demand to (-your) -father, 'to-me is-necessary to-be
rāt'na-kor animation Gayē pātashēh-kūrā pananis
a-jewel-bracelet." Went the-king’s-daughter to-her-own
mōlis. Dapān chēs, "mē gashī
father. Saying she-is-to-him, "to-me is-necessary
āsun rāt'na-kor animation Pagāh āv lāl-shēnākh.
to-be a-jewel-bracelet." Next-day came the-lapidary.
Dapān chus pātashēh, "an, sa, rāt'na-kor animation
Saying is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. Drāv lāl-shēnākh, wōt animation panun animation
Went-forth the-lapidary, he-arrived his-own

gara. Dapān chuh yiman zanānan dōn,
house. Saying he-is to-these women two,
"pātashēh chum mangān rāt'na-kor animation
"the-king is-from-me demanding a-jewel-bracelet.
Suh kati ana bōh?" Phīrith wōsh animation
That from- where I?" In-answer arose-to:
Lālmāl Pārī. Dop animation gash, pātashēh animation
Lālmāl Fairy. It-was-said-by- go, of (i.e. from) -the-king
mang trēn rētan-kyut animation khar animation Dyut animation
demand for-three months-for Was-given-by: expenses." him-to-him
pātashēhan. Āv hēth panun animation gara.
by-the-king. He-came taking (them) his-own house.
Dōhā  dōhā  chuh  kadān.  Trih  réth
Day-a  day-a  he-is  passing.  Three  months

gay  ādā.  Likhān  chēh  Lālmlāl  Pārī
going  to-completion.  Writing  is  Lālmlāl  Fairy

kākād.  Dapān  chēh  amis  lāl-shēnākas,
a-paper.  Saying  she-is  to-that  lapidary.

"gatth  tath  nāgas  pēth,  yēmi-manza
"go  to-that  spring  on,  which-from-in

bōh  un"thas.  Tath"-manz  gathī  yih
I  was-brought-by-thee-I.  It-verily-in  is-necessary  this

kākād  trāwun".  Tōra  khasiy  atha.
paper  to-be-thrown.  Therefrom  will-arise-to-thee  a-hand.

Tath"-manz  āsiy  kor".  Tath"  kār'zi
It-verily-on  will-be-for-thee  a-bracelet.  To-that-verily  you-must-do

thaph.  Pāna  manz  wās'zi-na."
seizing.  You-yourself  within  you-must-not-descend."

12.  Gav  hēth  yih  kākād.  Wōt"n
He-went  taking  this  paper.  He-arrived

ath  nāgas-pēth.  Trōwun  yih  kākād
to-that  spring-on.  Was-thrown-by-him  this  paper

ath  nāgas-manz.  Yuthuy  yih  kākād
to-that  spring-in.  As-verily  this  paper

trōwun,  tyuthuy  khot"n  öra  atha.
was-thrown-by-him,  so-verily  there-rose  from-there  a-hand.

Ath"  athas-manz  rat"na-kor".  Dīb"n
To-that-very  hand-on  a-jewel-bracelet.  Was-given-by-him
ath thaph. Ami thapi sōtiy āv
to-it seizing. By-that grasp by-means-of-only came

amis hobu nīrith. Hobu hēth ti,
of-it the-forearm coming-forth. The-forearm taking both,
koru hēth ti, āv pānas, wōtu
the-bracelet taking and, he-came for-himself he-arrived (homo) (i.e. without opposition),

panunu gara. Rāth gayē ādā.
his-own house. The-night went to-completion.

Subhanas gav pātashēhas. Kūrūn
At-dawn he-went to-the-king. Was-made-by-him

a-bow. The-bracelet was-put-by-him-of-him in-front.

Pātashēh gōs sēthāh khōsh.
The-king became-to-him very-much pleased.

13. Hyotus rukhsath lāl-shēnākan, āv
Was-taken-from-him leave-to-depart by-the-lapidary, he-came

panunu gara. Āv biyē yih nōyid,
his-own house. Came again this barber,

kōsun mast amis lāl-shēnākas. Mast
was-shaved-by-him the-hair for-this lapidary, Hair

kōsith drāv, wōtu amis wazirās-nish.
having-shaved he-went-he-arrived to-that vizier-near.

Biyē chus dapān, "Wazīra, amis
Again be-is-to-him saying, "Vizier-O, to-that
lāl-shēnākās chukhna ṭāh wātān
lapidary thou-art-not thou getting-at

kuni-kani. Amis karta kēnēbāh." Gav
in-any-way. To-him please-to-do something." Went

yih wazir amis pātashēh-kōrē. Dapān
this vizier to-that king's-daughter.

chus, "ṭāh chēkh pātashēh-kūrā. Ṭsē
tes-he is-to-her, " thou art the-king's-daughter. To-thee

agshiyē āsunō okuy korū? Pātashēhās
is-proper-for-thee to-be one-only bracelet? To-the-king

agshi mangunō byākh." Gayē yih
is-necessary to-be-demanded another." Went this

pātashēh-kūrū. Dopūn pananis mölis,
king's-daughter. It-was-said-by-her to-her-own father,

"mē agšī āsunō byākh korū." Āv
"for-me is-necessary to-be another bracelet." Came

biyē lāl-shēnākh. Kūrūn salām. Dapān
again the-lapidary. Was-made-by-him a-bow. Saying

chus pātashēh, "byākh korū gatiy
is-to-him the-king, " another bracelet is-necessary-

āsunū." to-be.

14. Āv lāl-shēnākh, wōtū panunū
Came the-lapidary, he-arrived his-own

gara. Dapān chuh yiman zanānān dōn,
house. Saying he-is to-these women two,

"Az chūm pātashēh mangān byākh
" today is-from-me the-king demanding another
ratśna-korṇu."

Diwān chēś Lālmāl Pari
jewel-bracelet."
Giving is-to-him Lālmāl Fairy

panūn ā wōjā. Dapān chēś, "gath
her-own ring. Saying she-is-to-him, "go

tath nāgas-pēth. Tathī nāgas akith-kun
to-that spring-on. To-that-very spring on-one-side

chuy pal bodā. Tathī hāv myōn ā
is-verily a-rock great. To-it-verily show my

wōjā. Suh pal wōthiy thodā. Tami
ring. That rock will-rise-for-thee erect. From-it

tālī chēy wath. Tamiy wati wāsīzi
below is-for-thee a-path. By-that-very path you-must-descend

bōn. Tati chēy myōn ā vēs. Say
beneath. There is-verily my crony. She-verily

diyīy ratśna-korṇu."
will-give-to-thee a-jewel-bracelet."

15. Drāv yih lāl-shēnākh, Wōtā
Went-forth this lapidary. He-arrived

tath jāyē. Hōwun tath palas wōjā.
to-that place. Was-shown-to-that rock the-ring.

Pal wōthā thodā. Wōthā tamiy wati
The-rock arose erect. He-descended by-that-very path

bōn. Bōn wuchān khōtūnā akh,
beneath. Beneath was-seen-by-him a-certain-lady one,

kuṅyā zūnā. Ami dopānas, "kati
a-single woman. By-her it-was-said-by-her-to-him, "whence
ōsukh?” Amū dopunās, “Lālmāl Par’yi wast-thou?” By-him it-was-said-by- him-to-her,
dopuy is-asked-from-thee rat‘na-kor”.” Amis khōtūni
rat‘na-kor”.” Amis khōtūni
is-a-jewel-bracelet.” To-this lady
pyauv yād. Tām‘-sünzā mōjā ṧa-sa,
fell remembrance. Her mother was she,
yēs hota gayāv
of-whom the-jewel-bracelet-with went
the-forearm nīrīth. Tas chēh ūk‘y nūr‘a. Tas going-away. Of-her is one-only arm. Of-her
chuh dōdu pananis dilas. Rāy kūr‘a
is pain to-her-own heart. Consideration was-made
ami khōtūni, “yān myōn‘a mojā
by-that lady, “as-soon-as my mother
wātī, nēmis manōshēs khēyi.” Yih will-arrive, (to-)this man she-will-eat.” He
ōs‘a sēthāh khōbsūrath. Amis gav was very beautiful. To-her became
shēkh dilas, “bōh kara amis-sōty anxiety to-the-heart, “I will-make this-one-with
nēth‘r.” Wuṅ yēli mājē-hond‘a partawa marriage.” Now when the-mother-of sound-of-approach
pyauv, ath jayē gav buṅul‘a. Amis fell, to-that place there-became an-earthquake. To-him
dyutun shāph. Kor‘nas kaṇi-phol‘a,
was-given-by-her a-charm-word. Was-made-by- her-of-him a-pebble,
thòwun  cëndas.  Wõb₄s  möj₄  ot₄.
               it-was-put-
               by-her  in-the-
               pocket.  Arrived-
               to-her  the-mother
               there.

Dop₅nas,  "hatay,  kõriy,  mè  chëh
It-was-said-by-
her-to-her,
"hullo,  O-daughter,  to-me
is.

ywàn  mõsa-bôy."  Yih  chësna  hëwän-zima
coming  man-stink."  She  is-to-her-not
admitting

këh.  Ami  yèli  zôr  kor₅nas,
anything.  By-her  when  force  was-made-by-her-to-her,
dop₅nas,  "chuh  manõsh.  Ts₄h  dim
it-was-said-by-her-
"there-is  a-man.  Thou  give-to-me
to-her,

gôda  wâda-y-Khôdâ  'bõh  kyâh  karas-na
at-first  a-promise-of-God  'I  verily  will-do-to-him-not
këh."  Wâda-y-Khôdâ  dyut₅nas.  Ami
anything."  Promise-of-God  was-given-by-her-
By-her  to-her.

do₄  cënda-manza  kâni-phol₄,  shâph
was-brought-
forth  the-pocket-from-in  the-pebble,  the-charm

 tul₅nas,  manõsh  yuthuy  ãs₄,  ta
was-raised-by-her-
a-man  as  (-before)-exactly  he-was,  and
from-him,
tyuthuy  rûd₄.  Dop₅nas,  "yih  chuh
so-exactly  he-remained.  It-was-said-by-her-
"this  is
to-her,

myôn₄  hakhi-Khôdây.  Bõh  ãs₄san
my  duty-of-God  (i.e.  husband  as
served  to  me  as  God).

yihuy  shâdân.  Yihuy  lod₅nam,
this-very-one  seeking.  He-verily  was-sent-by-Him-to-
me.
mājiy, Khōdāyēn." Yih chēs dāpān
O-mother, by-God." This is-to-her saying
mōj̣, "zabar gav. Bāyēn dön lad
the-mother, "excellent it-is. To-brothers two send
kākad amiṣy athi." Dop̣nas,
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-
her,
"mājiy, likh ṭy." Lyukḥ ami,
"O-mother, write thou-verily," Was-written by-her,
kākad dyutun amis lāl-shēnākas
the-paper was-given-by-her to-that lapidary
athi. Ami koṛnas ālav khōtūni.
in-the-hand. By-that was-made-by- her-to-him a-call-of-
Dop̣nas, "yih an kākad yūṛ!" by-the-lady.
"this bring paper even-hither."
It-was-said-by-
her-to-him,
Wucḥ ami khōtūni. Ath lyukḥmoṭ
It-was-inspected by-that lady. (In)-to-it (was) written
āṃ-sanzi māji, "chīway myōṇ gabar,
by-her mother, "ye-are-if my sons,
yih gathī wātawunuy māruṇ,
this-person is-necessary immediately-on-
arrival to-be-killed."
Amis ōṣ ami sāta panuṇ dōḍ
To-her was at-that time her-own pain
pēmoṭ yād suh hatyuḳ. Yih
fallen (in) memory (viz.) that of-the-forearm.
(pain) This
kākad thuṇnas-tātith amis khōtūni.
paper was-torn-to-pieces-by-her-for-him by-that lady.
Panun a  lyukh a nas  kākad.  Ath  manz.
Her-own  was-written-by-her-  a-paper.  To-that  in
for-him 
lyukh a nas,  "chiway  myön i  böy i,  tuhond a"
was-written-by-  "ye-are-if  my  brothers,  of-you
her-on-it, 
gāshi  jēl d  yun n  mē  kyāh  chuh
is-necessary  quickly  the-coming,  for-me  verily  is
yēnēwōl a."  a-marriage-festival."

16.  Lyukh a nas  kākadās,  zabōn a
Was-written-by-  to-(on)-the-paper,  by-word-of-
her-on-it  mouth
kūr a nas  nas’yēth.
instruction.
was-made-by-
her-to-him
Dop a nas,  "tot a  yēli
It-was-said-by-  "there  when
her-to-him,
wātakh,  karahakh  salām.  Salām  pōlīth
thou-wilt-
arrive,  thou-wilt-make-
athe-paper.
like-to-them
dizikh  kākad.  Tim  ananay  khēn
thou-must-give-
the-paper.  They  will-bring-
to-thee
samruw a  kara.  Tih  cyön a  khyon a
leathern  pease.  That  thy  eating
Gāshi-na."  Badal  dyut a nas  sōty  as l
is-not-proper."  Instead  were-given-by-
her-to-him
kara.  Dop a nas,  "yih  khēzi  tāti.
poise.  It-was-said-by-
her-to-him,  "this  you-must-eat  there.
XI. THE TALE OF THE AKHUN.

Tihond a thān'zi bēbi-endar y trovith,
Their (pease) you-must- your-breast-pocket- having-
let-fall within let-go,
panun a KHÉZI TAMI PATA DAPANAY
your-own you-must- From that after they-will-say-
TATH-KYUT "TATH-KYUT" to-thee
they, 'scatching-a-little is-to-be-done,'" That-for
tim, "kashēna-hanā karūn a," " TIM
they, " Is-to-be-done.""
Dop a nas, "TIM
was-given-by- an-of-iron claw. It-was-said-by-
her-to-him claw her-to-him,
shēstruva SHÉSTRUWA PANJA. DOP NAS, "TIM
panja. claw. It-was-said-by-
chih déwa-zath. Timan yi yi tasali
are (of) demon-race. To-them will-come a-pleasant-
demon-feeling
shēstravi PANJA-SÖTIY,"
from-the-of-iron claw-by-means-of-only,"
17. Drāv ati nās'yēth yād hēth,
He-went- forth from- the-instruction (in) memory taking.
there
WÖT a tot a KUR a timan salām,
He-arrived there, was-made-by-him to-them a-bow.
Dyut a nakha YIH KĀKA D. AMIS Dyutukh
Was-given-by- this paper. To-him was-given-
him-to-them by-them
khēn samrua a kara. Amyuk a tulān
food leathern paper. Of-it raising
chuh bus a, shanān chuh bēbi-endar
he-is a-hand- he-is his-breast-pocket-
mouthful, letting-it- within
fall
troëvith. Panunu chuh kađan ti chuh
having- His-own he-is taking- and is
let-go.

khëwân. Ami pata dop^has yimau,
eating. From-that after it-was-said-by-
"kashëna-hanâ kar." Âm^ kod^ yih
"scratching-a-little do." By-him was-brought-forth this
karâ. 

shëstruwa panja, chukh
secretly. of-iron claw, he-is-to-them

ami-sötë diwân zëlâ-zëlâ. Yimau lyukhus
from-this-by- giving a-scraping- By-them was-written-
means-of a-scraping. to-it

jëwâb ath kâkadas. Lyukh^has, "asë
an-answer to-that paper. It-was-written-
"to-us by-them-on-it,

chëna phursath. Hazrat-i-Sulaymân chuh
is-not leisure. His-Highness-Solomon is

diwân nâm. Hala! bismilla. kariv
giving summons. Be-quick! in-the-name-of-God, make-ye

yëñëwööl."
the-marriage-festival."

18. Wôt^ ot^, hów^nakh yih kâkad.
He-arrived there, was-shown-by-
this paper. him-to-them

Kâkad porukh, korukh amis-sötë
The-paper was-read-by-them, was-made-by-them
him-with

yëñëwööl. Wuñ chëh yih khôtûnâ
a-marriage-festival. Now is this lady
dapān amis khāwandās pananis, "yit"  
saying to-that husband her-own, "here
rōzakha, kina dun'yāhas manz gatshakh?  
wilt-thou- or to-the-world in wilt-thou-go?
remain,
Bōh chēs tē tōb'yāh." Ám1 dopnās,  
I am to-thee an-humble- By-him it-was-said-by-
serverant." him-to-her,
"dun'yāhas-manz gathav." Dopnās ami  
the-world-in we-shall-go." It-was-said-by-
by-that her-to-him
khōtūni, "wūn yēli nērav myōn"  
lady, "now when we-shall-go-forth my
" nērav myōn"

mōjā dapiy, 'kēnthāh mangum.' Cyōnā  
mother will-say- someone Of-thee
to-thee,
' something ask-for-from-
gatshēs mangunw watharanukw musla.  
is-proper- to-be-demanded the-skin.
from-her of-a-spreading-out (i.e. for a mat)
Biye kēh māng'zēs-na." Wuūn yēli  
Other anything you-must-demand- Now when
from-her-not."

yīm sakharīyēy, dopukh ami mājī,  
they made-ready-to- it-was-said-
set-out, to-them by-that

"mangun" kēnthāh." Dopnās, "dim  
"is-to-be-demanded something." It-was-said-by-
"give-to-
watharanukw musla. Tath chuh nāv  
of-spreading-out the-skin. To-it is the-name
(i.e. for a mat)
"wusha-prang."
"the-flying-couch."

Drāv    ati,   wōt
he went forth there arrived

Gara.   Gara   wōtīth   korun   tayār
house.  the-house having was made ready

gara.    Gara    wōtīth   korun   tayār
house.  The-house having was made ready

rat"na-kor".   Gav   hēth   pātashēhas   yīh
a-jewel-bracelet. Went taking (it) to the king this

lāl-shēnākh.
lapidary.

by the barber it was the lapidary (has) arrived

Gathān    chus   nōyid   gara
going is for him the barber the house

gara.    Gara    wōtīth   korun   tayār
house.  The-house having was made ready

kāsani.  Ātī
to shave. Here verily

khotūna.  Drāv   ati   nōyid   pot
lady.    Went forth from there the barber back again

phīrith.  Wōtū
returning. He arrived the vizier near

amis    wazīras   "ha
wazīra,   ə   amis
amis    wazīras   "ha
wazīra,   ə   amis

lāl-shēnākas   chēh   az   trēyimū
lapidary    is    to day    a third

yīman    dōn-handi-khōta
these   two than

chēh    lōyik-pātashāh,
worthy of the king,
lōyik-i-wazīr, byākh chēh mē lōyikh.
worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shēnākas karta kēnṭshāh."
To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh
Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis
to-the-king. That-very king will-do to-him

kēnṭshāh wōridāth. Suh mari, zanāna
some occurrence (i.e. device). He will-die, the-women

trēh nimav āš." Dop′ waζīran
three we-shall-take we." It-was-said by-the-vizier

pātashēhas, "pātashēham, amis lāl-shēnākas
 to-the-king, " my-king, to-that lapidary

chēh zanāna trēh, tīṣha chēna
are women three, such (women) are-not

pātashōḥi-manz. Pātashēham, tamis
the-kingdom-in. My-king, to-that

lāl-shēnākas raṭhta kēnṭshāh nōkhta.
lapidary please-seize some point (i.e. fault).

Suh gotsh′ galun′. Tima zanāna trēh
Ha was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan
make-thou- entered-of-the-private-apartments-
them of-the-palace."

kūr′ phikirāh. Dopun, "mangahas
was-made a-thinking. It-was-said-by-him, " (If) thou-wilt-
demand-from-him
këntëhâh ciz, tih chuh anân sôrûy.
any thing, that he-is bringing all-even.
Wûn dapas bôh, 'myönis mol'-sûnžû
Now I-will-say-to-him I, my father-of
khabar gashî anûnû, suh chwâ
news is-proper to-be-brought, he is-he?
jënatas kîna dôzakas.'"
in-heaven or in-hell.'"

20. Dapân wustâd,—
(Is) saying the-teacher,—

Àv lâl-shênakh, pâtashês, kûrûn
Came the-lapidary, to-the-king, was-made-by-him
salâm. Pâtashâh chus dapân, "az-tân
a-bow. The-king is-to-him saying, "today-up-to
yih më wonûmay, tih búzûth së.
what by-me was-said-by-me- that was-heard-by-thee.

Az gashî myönis mol'-sûnžû khabar
Today is-proper my father-of news
anûnû, suh chwâ jënatas-manz kîna
to-be-brought, he is-he? heaven-in or
dôzakas.'" Drâv lâl-shênakh, wôtû panûnû
dôzakas." Went-forth the-lapidary, he-arrived his-own
hall-(in)."

gara. Dapân chuh âtl yiman zânânân
house. Saying he-is there to-these women

trênn, "'az chum dôpân pâtashâh,
three, "today is-to-me saying the-king,
'myōnīs mōlī-śūnzā khabar anūnā.' Bōh
' my father-of news (is) to-be-brought.' I
kyāh kara? Ath sōh chyā khabar,
' what shall-do? Of-that that is-there? news,
kōtyāh warihy gamātī tas mumatis?'
how-many years (are) gone to-him dead?''

Yih wōshūs khōtūna. Yihai yih,
This arose (-in-reply)- lady. She-verily (was) she,
to-him

yēṣa ratnā-kārī oṣū karān. Sa oṣū
who jewel-bracelets was making. She was
parī bā-ḫōdā. Ami dopūnas, "kēntshāh any
a-fairy (who-obeyed-) By-her it-was-said-by-
God. her-to-him,

chēnā phikirū. Gātbh, hēs kharaj,
is-not anxiety. Go, take-from-him expenses,
bīyē dāpus pātashēhas, 'cyōnū gāshi
also say-to-him to-the-king, 'of-these is-proper
zyūnū sōmb̄runū; mōdānas-manz gzyūnū
firewood to-be-collected; the-plain-in firewood
gābhī sōmb̄runū bē-shumār. "
is-proper to-be-collected countless,'"

21. Sōmb̄rōwū pātashēhan zyūnū
Was-collected by-the-king firewood
bē-shumār. Ath-pēth khotū yih lāl-shēnākh
countless. It-on mounted this lapidary
yih musla-han watharīth. Athī-pēth
this the-piece-of-skin spreading-out. It-verily-on
byúth" pāna. Amis dopun pātashēhas, sat he-himself. To-him was-said-by-him to-the-king,
" tē kyāh gathiy anun" möl'-sond" to-thee what is-proper-to-thee to-be-brought father-of
nīshāna ?" Yih wōthus pātashēh, token ?" This arose (in-reply)-to-him king,
dop"nas "akh gathiy anun" it-was-said-by him-to-him "one is-proper-for thee to-be-brought jēnatuk" mēwa, biyē gathiy anun" of-heaven a-fruit, second is-proper-for thee to-be-brought
myōnis möl'-sandi daskhata khath." my father of with-signature a-letter."
Dopun yiman, "diyiv yith zinis nār It-was-said-by-him to-them, "give-ye to-this firewood fire to-be-brought

sōpōr." on-the-four-sides."

22. Dapān wustād,—
(Is) saying the-teacher,—

Yimau yēli ath zinis nār dyut", By-them when to-this firewood fire was-given,
yiwan chuna kuni bözana yih coming is-not at-all in-possibility-of seeing (passive) this
(lapidary)
lāl-shēnak. Lāl-shēnākan dyut" ath lapidary. By-the-lapidary was-given to-that
XII. THE TALE OF THE AKHUN

muslas kasəm. leather a-charm. Dopənas, "mē gathī it-was-said-by-him-to-it.

wātunə panunə gara. Kāh gathēm-na to-arrive my-own house. Anyone is-proper-for-me-not
dēshunə." "Tuvyēyē ām1 lāl-shēnākan to-be-seen." Were-closed by-that lapidary

achē. Mūsarēn, ta wōtəmotə gara the-eyes. They-were-opened-and (he-was) arrived house

panunə. Ami khōtūnī kūrə kōmə. his-own. By-that lady was-done an-act.

Hab-jūshi korun mēwa jēnatukə dönə Of-the-seven-metals was-made-a-fruit of-heaven a-pomegranate

tayār, biyē lyukhun kḥath, ath prepared, also was-written-by-her a-letter, to-it

korun amis pātashēha-sandis mōl1-sondə was-made-by-her that king's father-of

daskhath, biyē móhar. Ath1-manz signature, also seal. It-verily-in

lyukhun pātashēhas, "cyōnə gathī was-written-by-her to-the-king, "of-thee it-is-proper

mē-nish wātunə, wazīr hēth, biyē me-near to-arrive, vizier having-taken, also

nōyid hēth, tithay pōth1, yēthay the-barber having-taken, in-that-very-kind-of manner, in-what-very-kind-of
pōthī læl-shēnākh mē-nish wōtā." Kākad
manner the-lapidary me-near arrived." The-paper
korun hawāla amis læl-shēnākas, biyē
was-made-in charge to-that lapidary, also
dyutānas athes-kēth yih dönā.
was-given-by-her-to-him the-hand-in this pomegranate.

23. Ītāny gay tōr dönā. Yih nār
There-verily went four days. This fire
gōmotā bhēta, path rūdāmotā sûr.
(was) become extinguished, behind (was) remained ash.
Yih læl-shēnākh drāv langūṭā karīth.
This lapidary came-forth langūṭ having-made (i.e.
having-put-on).

Suli wōthā, ath sūras-manza diwān
At-dawn he-arose, that ash-in giving
chuh dulanā. Nazarbāzav kūrā nazar,
he-is rollings. By-the-inspectors was-made inspection,
khabarārāv niyē khabar. Dopāhas,
by-the-informers was-brought information. It-was-said-by-
them-to-him,
"pātashēham, ami sūra-manza gathān chēh
"my-king, that ash-from-in going is
susarāray. Yih mā āsi læl-shēnākh
a-rustling. This, I-wonder-if will-be the-lapidary
āmotā?" Yim chih yimay katha karān,
come?" They are these-very words making,
nazar chēkh ō-kun, āv wōda
sight is-to-them in-that-direction, came from-there
lāl-shēnākh, athas-kēth hēth dön⁴,  
the-lapidary, the-hand-in taking the-pomegranate,  
don⁴,
biyis athas-kēth hēth khath. Kūr⁴n  
the-other hand-in taking the-letter. Was-made by-him

pātashēhas salām, dön⁴ thṓw⁵nas  
to-the-king a-bow, the-pomegranate was-placed-by-him-of-him

bōnṭha-kani, khath thṓw⁵nas bōnṭha-kani.  
in-front, the-letter was-placed-by-him-of-him in-front.

Yih khath mūṣorun, porun. Ath  
This letter was-opened by-him, it-was-read-by-him. (In-) it

lyukh⁴mot⁴, "bōh, kyā, chus jēnatas-manz.  
(was) written, "I, of-a-surety, am heaven-in.

Cyōn⁴ gāshi wātun⁴ yūr⁴, wazīr  
Of-thee is-proper to-arrive here-even, the-visier

hēth, biyē nōyid hēth, jēl⁵d."  
taking, also the-barber taking, quickly."

24. Pātashāh chuh karān phikirāh,  
The-king is making a-thinking,

"mē dapyāv, 'yih lāl-shēnākh gali.'  
"by-me it-was-long ago-said, this lapidary will-be destroyed.

Yih āv mōl⁴-sūnz⁴ mē ḫabar hēth."  
He came the-father-of to-me news taking."

Dapān pātashāh amis lāl-shēnākas,  
(Is) saying the-king to-that lapidary,

"bōh kēthā-pōth⁴ wāta tath jēnatas-manz?"  
"I how shall-arrive to-that heaven-in?"
Dopnas lāl-shēnākan, "yuth" zyun
It-was-said-by-him-to-him by-the-lapidary, as firewood

mē-kyut saṃbārōwuth, tithiy trēh
me-for was-collected-by-thee, so-even three (times)

gaṭhan saṃbārāwān; jēlād wētaḵh
are-proper to-be-collected; quickly thou-wilt-arrive

jēnas-ťas-manz." Sōmbārōw pātashēhan zyun
heaven-in." Was-collected by-the-king firewood

bē-shumār. Athī-pēṭh karanowun watharun,
countless. It-verily-on was-caused-to-be-made a-mat,

athī-pēṭh khotā pāna biye wazīr biye
it-verily-on he-mounted himself also the-vizier also

nōyid. Dyutukh zinis nār ṭopīr
the-barber. Was-given-to-the-fire on-the-four-sides.

Was-burnt-up this king, also the-vizier,

biye nōyid, trēnaway gāl. Wōt ot
also the-barber, the-three were-destroyed. Arrived there

lāl-shēnākas-nish suh wazīr, yus wazīr
the-lapidary-near that vizier, which vizier

pātashēh-kūrā hōth ēsā talān, ta
the-king’s-daughter taking was fleeing, and

samokhukh ōkhun-koṭtā, suy wōt
was-met-by-them the-religious-teacher’s-son, be-verily arrived
amis lāl-shēnāka-sondā gara. Pānawōn

to-that lapidary's house. Mutually

karēkh katha-bātha. Wonus āmī
did-by-them conversations. It-was-said-

lāl-shēnākan yih panunā saphar,
lapidary this his-own travelling (i.e. experiences

yus āmī nōyidan ta wazirān amis
which by-that barber and by-the-vizier to-him

ōsā pēsh on"motū. Dop"nas, "panūnā
was in-front brought. It-was-said-by-

khōtūnā nin-sā pānas." Yēsa yih
lady take-her-sir for thyself." Who this

Lālmāl Pārī āmī, tas dyutun rukhsath.
Lālmāl Fairy was, to-her was-given-

Yēsa yih pata ūnīn zīnīth, sa
Who this afterwards was-brought

thōwun pānas.
was-kept-by-him for-him-self.

26. Dāpān wustād,—
(Is) saying the-teacher,—

Suh wazir byūthu pātashōhi karani.
That vizier sat sovereignty to-do.

Lāl-shēnākh byūthu wazirī karani.
The-lapidary sat viziership to-do.

Aslāmalaikum, wālaikum salām.
The-peace-be-upon-you, and-upon-you be-peace.
VOCABULARY OF ALL THE WORDS IN GÔVINDA KAULA'S TEXT

[Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kān, kani, kina, kōna, kun, kuni, and kun. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ū follows n, and ṭ follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

a, ḍ, interrog. suff.; gatšiyye, is it proper? xii, 13; sapadakha, wilt thou become? iii, 2; tagiyye, will it be possible for thee? v, 8, 9; sañanaa, will they cut off for him? v, 7.
ā, interrog. suff.; chuña, is he? xii, 21.
ā, suff. of indef. art., see āh.
ē, ī, y, izāfat; dukhtar-ē-khāsa, (your) own daughter, v, 11; khalat-ē-shōliā, robe of royalty, x, 4 (bis); lōyik-ē-pātashāh, worthy of a king, x, 4; pēsh-ē-pātashāh, before the king, vi, 9; sōhib-ē-aqāh, master intelligent, ii, 9; shēhar-ē-Yīrān, the country of Persia, ii, 1; tōriph-ē-Yūsūph, praise of Yūsuf, vi, 17; Azīs-i-Misar, N.P., vi, 10, 2 (bis), 4; dokhil-ī-mahalakhāna, brought into the harem, xii, 19; din-i-Mahmad, the faith of Muḥammad, iv, 6; hākh-i-Khōdāy, duty due to God, xii, 15; hukm-i-Māhrāj, order of the Mahārāja, xi, 4; hēkmat-i-Pargeedār, the power of Providence, i, 11; kōh-i-Tōra, Mount Sinai, iv, 5; lōyik-i,
worthy of, xii, 10, 19 (bis); makhra-minus, coquetry of a woman, x, 13; sôhib-i-kiāb, a master of books, x, 13; wâd-i-Adam, a descendant of Adam, iv, 3; yâd-i-Allâh, memory of God, i, 7; dwâ-yi-khôr, a prayer for welfare, i, 3; hava-yi-asmân, the air of heaven, ii, 6; hâvâla-y-Khôdâ, in the care of God, x, 7; wâda-y-Khôdâ, an oath by God, xii, 7 (bis), 15 (bis); irregular use, hazrat-i-Adam, and so on, iv, 2, etc.; hazrat-i-Sulaymân, his highness Solomon, xii, 17; hazrat-i-Yûsûph, etc., his highness Yûsuf, etc., vi, 8, etc.; Shâh-i-Yûsûph, id., vi, 1; Sultan-i-Mahmûd-i-Gaznavi, Sultan Mahmûd of Ghuzni, i, 1; Marâz-i-Pargan, the Pargana of Marâz, xi, 5.

î, interj.; vêsî, O female friend, ix, 1; cf. 'iyîh.
ô 1, and; arz ô samâ, earth and heaven, vii, 26.
ô 2, in ô-kun, in that direction, xii, 23.
âb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); -duwa-kañ, (enter) through the water-drain, v, 4; âba-hanâ, f. a little water, x, 5; -pyâla, water-cup, vii, 7; -srêhâ, water-moisture, vii, 7; âbas, to the water, vii, 7.
abtar, terrified, vi, 12.
âchâ, f. an eye; pl. nom. tuvâyeyâ achê, the eyes were closed, xii, 22; dat. achên, divân chuh achên ðêh, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.
âtî, in âdâ-unâti, midway, vii, 20.
ad, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; -kyêh, then of course, of course, certainly, viii, 11; xii, 4.
âdâ, m. completion; - gatshun, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.
âdâ, half; f. pl. ajê, half, i.e. some, xi, 7.
adâl, m. justice; âdâla sôtî, by means of justice, i, 3.
adâlath, f. a court of justice; âdâlêatsô-peth, (went) to the court of justice, v, 9.
Adam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. âdâmas-sôtî, together with Â., vii, 6.
āgu, m. a master; sg. dat. āgas-pēth, (infidelity) to a master, viii, 6, 8, 11.
āgē (Hindi), ahead, in front, xi, 4.
āghā, sāhib-e-āghā, an intelligent master, ii, 9.
āgor, if, viii, 13.
āgur, m. source (of a stream), viii, 7.
āguy, f. information; āguyi, for inspection, v, 7.
āh 1, ā, sufl. of indefinite art.; dōhā dōhā, each day, every day, viii, 3; datilā, a story, vii, 6, 8, 11; x, 1 (bis); hakimā, a single wise man, vi, 13; hāshā, an accusation, vi, 9; kēh kālā (v, 10), or kēh kālāh (viii, 2), some short time (elapsed); mōdānā, a plain, x, 5; purdā, a veil, vi, 4; pātoshāhā, a certain king, viii, 1; sōdāgārā, a merchant, vii, 9; shēhmārā, a python, vii, 7; shēharā, a city, v, 1; shēkhā, a person, x, 1; āba-srēhā, a water moisture, a trickle of water, vii, 7; sāhā, (sit, wait) a moment, vi, 3; vii, 9; thūnā, a (piece of) fresh butter, ix, 4; za' lā za'lā, a scratch a scratch, a continuous scratching, xii, 17; zanānā, a woman, x, 5; xii, 4, 10; ziyāphathā, a dish of food, x, 5; akhāh, a certain person, v, 7; yus akhāh, whoever, vii, 6, 8, 11; ankāh, a rara avis, ii, 2, etc., see ankā; hānzāh, a boatman, i, 4; kōmāh, a deed, x, 2, 3; kuthāh, a room, ix, 4; kōtyāh, how many a! ix, 5, 11; xii, 29; marhabāh, a wish of good luck, ii, 10; nēcyuvāh, a son, v, 2; nazārāh, a glance, viii, 11; phakirāh, a faqir, ii, 1 (bis); photoswāh, a decree, ii, 7; pātoshēhā, a king, ii, 1; phikirāh, a thought, xii, 19, 24; rāthāh, a night, xii, 5; sadāh, a sound, viii, 9; sōlāh, an excursion, ii, 2; sāthāh, for a short time, ii, 4; tōb'yāh, an humble servant (fem.), xii, 18; wuchunāh, a look, vii, 3; wārayāh kālāh, a long time (elapsed), viii, 2; wārayāh kīl, for a long time, viii, 2; wustādāh, a teacher, i, 13; vyūrāh, a little nectar, ix, 2; yēdāh, a belly, ix, 7; zālāh, a net, i, 6, 7, 8; zanānāh, a woman, iii, 4.

Followed by akḥ, ākhanā akḥ, a certain religious teacher, xii, i; bolāyā akḥ, an evil thing, x, 8; dōhā akḥ, one day, xii, 1; hānzāh akḥ, a certain fisherman, i, 4; dānāw wazīran aḳ, by a certain wise vizier, viii, 1; khōtūnā akḥ, a certain lady, v, 11; xii, 15; phakirā akḥ, a certain faqir, x, 7;
pātashēhā akh, a certain king, viii, 7, 11; sōdāgārā akh, a certain merchant, viii, 9; shēharā akh, a certain city, v, 1; shēkhtbāh akh, a certain person, xii, 3; zanānā akh, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. āh, i, 5.

ahd, m. lifetime, time; abl. sg. with emph. y, ahiday, i, 2.

Ahmad, m. N.P., Ahmad.

ahan-gūr, m. a blacksmith; pl. dat. ahan-gūrān, m. c. for -gūrān, xi, 16.

ajdāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. ajdāhas (in sense of acc.), x, 7.

ok, one, a, a certain; with emph. y, masc. okuy, one only, xii, 13; fem. oky, one only, xii, 15; ag. sg. masc. subst. ok, by one (sc. son); adj. phakīran āk, by a certain faqir, x, 12; dānāh ważīran āk, by a certain wise Vizier, viii, 1; sg. abl. masc. akī dōha, on a certain day, one day, v, 1; dōha akī, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. akis, v, 6; vi, 11; adj. bāgas akis manz, in a certain garden, iii, 7; mōhara hatas akis rosh, a necklace of one hundred mohars, v, 10; mōdānas akis manz, in a certain plain, iii, 1; viii, 9; nāgas akis pēth, on a certain spring, iii, 4; phakīras akis, for a certain faqir, iii, 1; pātashēhās akis niah, (arrived) near a certain king, viii, 5; shēharas akis manz, (arrived) at a certain city, xii, 2; wānas akis manz, in a certain forest, ix, 1; fem. akis jāyē manz, into a certain place, iii, 7; jāyē akis, in (at) a certain place, ii, 8; viii, 7 (ter), 9; jāyē akis . . . jāyē akis, in one place . . . in another place, i, 3, 4; kāli akis pēth, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in bkhūnā akh, a certain religious teacher, xii, 1; balāyā akh, an evil thing, x, 8; dōhā akh, one day, xii, 1; hānzāh akh, a certain fisherman, i, 4; khōtūnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqir, x, 7; pātashēhā akh, a certain king, viii, 7, 11; wōdādārā akh, a certain merchant, viii, 9; shēhar akh, a certain city, ii, 1; shēharā akh, a certain city, v, 1; shēkhtsāh akh, a certain
person, xii, 3; zanānā akh, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix ḥ or ḥḥ of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. akh kath, one word, xii, 1. So also when opposed to “other” in the following: akh... bēkh (or byākh), the one... the other, vii, 14; xii, 3, 10, 19; akh... biyē, in the first place... in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, akhāh, a certain person, v, 1; yus akhāh, whoever, viii, 6, 8, 11.

ākh, ākhō, see yun*.

ākhuṇ, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., ākhuṇā akh, a certain religious teacher, xii, 1; ākhuṇ-kot, the son of a r.t., xii, 25; -rāda, id., xii, 2; sg. dat. ṭādās nish, (came) to the r.t.’s son, xii, 2.

ākith, on one side; nāgas akith kun, on one side of the spring, xii, 14.

āl*, m. a bird’s nest, viii, 1; sg. dat. ālis, viii, 1.

Ālāh, m. God, i, 7; ii, 12.

ādīl, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

ōl-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry; — karun, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

ālvidāh (= al-widā‘), m. — karun, to make a last farewell, vii, 16. ām, etc., see yun*.

ōm*, raw, uncooked; masc. pl. nom., ōm, xi, 11.

amōb*, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12; — thāwen, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak; -kani, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

āmot*, āmūṭa, see yun*.

ōna, aina, m. a mirror, v, 4 (ter).
un², sign of gen., generally used with persons, but used with BASH'kh (BASH'ken²), love, v, 2, 3, 10.

and, m., end, extremity; ANDAS-kun, at the end, at the extremity, xii, 6; WÓ² shéharas and-kun, he arrived at the outskirts of the city.

ANDAR, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; ANDAR²y, id., xii, 16.

ANKā (=-‘anqā), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. ANKāh, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

ANUN, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; ANUN nād dīth, having called to bring, to summon, send for, x, 12; pēsh anun, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; anun ūnim (xii, 25) or anun zēnān (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; ūnim dyun², to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, ANANI, x, v; fut. pass. part. with gatshun 1, ANUN, v, 4; ANUN², xii, 21 (ter); fem. ANUN²a, x, 5; xii, 19, 20 (bis); conj. part. ANITH, iii, 1; xii, 4 (bis).

pres. part., forming pres. ANĀN CHUH, x, 12; CHUH ANĀN, xii, 19.

1 past part. forming past, ON², fem. UI²; m. sg. with suff. 3 sg. ag. ONUN, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. ONUKH, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. ON²HAS, vi, 16; m. pl. with suff. 3 pl. ag. ÛNikh, v, 9; viii, 1; x, 12 (bis); ĪNHAY (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. ÛN²HAS, xii, 11; with suff. 3 sg. ag. ÛN²N, x, 10; xii, 25; with suff. 3 pl. ag. ÛN²KH, ii, 8; f. pl. with suff. 2 sg. dat. ANÇEHY, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. AN²HEHAS, vi, 16; perf. part. ON²MOTH²; m. pl. ĪNMĀT², v, 8 (for plup.); m. sg. forming plup. m. sg. 3 ĪS ON²MOTH², xii, 25; 2 past part. ANĀR, forming 2 past, with suff. 1 sg. ag. ANĀM, ix, 2.

fut. sg. 1 ANA, x, 5; interrog. ANA, xii, 4, 5, 11; pl. 1,
with suff. 3 sg. acc. anон, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. ananay, xii, 16.

impv. sg. 2, an, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. anun, iii, 5, 9; with suff. 3 pl. acc. anukh, x, 12; 2 pl. with suff. 1 sg. dat. anyum, vi, 16 (bis); with suff. 3 pl. acc. anyukh, x, 12.

ān, yes, x, 5, 12.
apor⁴, in that direction, v, 4; -kin⁴, from on that side, v, 7. Cf. yipor⁴.

apsor, m. an officer; sg. dat. apsaras, x, 12.
apoz⁵, untrue, v, 9.
ār, m. pity; āy-nā ār, did not pity come to thee? ix, 3; yīman āv ār myōn⁶, pity for me came to them, x, 12.
ōr, there; ōra, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to yōra), v, 8; ōra-kanī, in that direction, v, 2. Cf. wōda.
ōr⁶, f. a shoemaker's awl, xi, 14.
arām, m. repose; — karun, to repose, v, 9; — trāwun, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. arānas, at rest, sleeping, viii, 13.
arunān, m. long; — āv, long; iii, 9.
ars-o-samā f. (= arz o samā) earth and heaven, vii, 26.
ās, see yun⁷.
ōs, m. the mouth; ōsa-kanī (issuing) from the mouth, viii, 7; chis ōs"s harān (rubies) are dropping from her mouth, xii, 9.
qashkh, m. love, v, 2 (bis); qash'ka chih, a particle of love, vii, 30; sg. gen. qash'kun (not qash'kuk), v, 3, 10; do. f. dat. qash'kānč, v, 2.
āsh'nāv, m. a near relation, x, 1, 6, 10.
as⁷, real, ii, 8, 11; xii, 16.
astamalaikum (= as-salām 'alaikum), the peace be upon you, xii, 26.
asman, m. heaven, ii, 6; pl. dat. asmānan pēth, on the heavens, iv, 4; pl. abl. asmānave pēth¹, above the heavens, iii, 8.
āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;
viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, phakiras ḍsa, the faqir had, ii, 4; amis ḍsa, he had, ii, 5; vi, 10; x, 4; ḍsa amis, he had, ii, 5; ḍsa, he had (a wife), iii, 1; ḍsum, I had, vii, 11, 15; ḍsus, he had, vii, 7, 9; ḍbus ḍsinā, has not the water? viii, 7; tamis ḍsa, he had, vii, 9; amis ḍst, he had (sons), viii, 11; tamisṭ ḍst, he had (sons), xii, 1.

inf. ḍsun, xii, 4; sg. dat. ḍsanas, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. ḍsun, xii, 10 (bis); ḍsun, xii, 4 (bis), 5, 13 (ter); with emph. y, ḍsunuy, i, 12 (v.l.); pl. ḍsan, xii, 5.

past sg. masc. ḍst, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (pātashāh-kūr biye ḍst sōnar bagas-manz, the princess and also the goldsmith were in the garden); vii, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); ḍst-na, he was not, xii, 2; ḍsum, I had, vii, 11, 15; ḍsus, he had, vii, 7, 9; kati ḍsus, whence wast thou, where have you come from? xii, 15.

Forming impf. ḍst guḍān, he used to make, v, 1; ḍst karān, he was making, i, 1; ḍst lāyān, he was casting (a net), i, 6; ḍst marān, he was dying, v, 9; ḍst nērān, he used to go out, vii, 1; ḍst phērān, he was wandering, i, 2; ḍst pokān, he was going along, v, 7; ḍst tārān, he was paying (tribute), x, 10; ḍst trāvān, he was emitting, i, 5; ḍst t civilian, he was ascending, xii, 25; ḍst vuchān, he was watching, iii, 1; ḍst vōtharān, he was wiping, vii, 6, 13; khēvān ḍst-na, he used not to eat, vi, 16; ḍsus karān, I was making, x, 14; ḍsus-na khasān, was not rising for him, i, 6; ḍsus zāgān, (disloyalty) was waking in him; ii, 5.

Forming plup. ḍst onmot, had been brought, xii, 25; ḍst dyūthmot, had been seen, vi, 14; ḍst dyutmot, had been given, x, 12; ḍst gamot, he had become, i, 4; ḍst gōmot, had been made, v, 2; ḍst kor mot, had been made, ii, 1 (bis); kor mot ḍst, had been made, x, 7; ḍst nyūmot, had been taken, vii, 9; ḍst pēmot, had fallen, vii, 9; xii,
15; ösukh kor*mot*, had been made by them, viii, 2; ösun åmot*, (to-day) he came to me, iii, 1; phakir ösun lög*mot*, I dressed as a faqir, x, 14; ös'nas dyut*mot* khash, she gave a cut (to one of) his (nails), v, 6; ös'us gömot*, (love) befel him, v, 2; ös'us kor*mot*, had been done to her, ix, 1; ös'than kor*mot*, he was made by thee, x, 12.

Forming plup. with conj. part. ösun zölith, he had kindled, iii, 1; ösun lögith, he had dressed himself as (a faqir), x, 12.

m. pl. ös*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. ös* bösän, they were listening to, vii, 1; ös* gatshän, they were becoming, they used to be, vii, 1; ös* karän, they were making, i, 3; karän ös*, they were making, xi, 8; ös* lärän, they were running, x, v; ös* pän, they were walking, x, 1; ös* parän, they were reading, vii, 3, 4; wadän ös* (m.c.), they were lamenting, xi, 5.

Forming plup. ös* gamät*, v, 9; ösis gând'mät*, they had been tied (on) his (arm), x, 5; ös'wa dit'mät*, they had been given to you, x, 12.

I. sg. ös*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; ös*na, it (f.) was not, ii, 1; ös*s, I was, vii, 10; I became, ix, 2; ös*s, he had (a wife), iii, 1.

Forming impf. ös*a gatshän, she used to go, v, 1; ös*a karän, she used to make, xii, 20; ös*a wadän, she was lamenting, vii, 16; ös*na gatshän, (chirping f.) was not occurring, vii, 1; ös*sa shëbän, I (f.) was beautiful, vii, 10; ös*san shëbën, I was seeking for him, xii, 15; ös*ya karän, she verily was making, vii, 16.

Forming plup. ös*a parzanöe*mütö*, she had been recognized, x, 5; ös*a tuij*mütö*, she had ascended, ix, 1; ös*a sëür*mütö*, (a seal, f.) had been made on it, x, 10.

f. pl. äsa, they (f.) were, iii, 7; xi, 7 (bis); äsakh, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. karän äsa, they (f.) were making, xi, 19.

Forming plup. äsa hëtsamatsa, they (f.) were taken, x, 14. fut. sg. 3, ävi, he (etc.) will be, x, 1; äsinä, will there not be? i, 2; äbas äsinä, has not the water? viii, 7; äsim (for
āsēm), there will be (on) my (queen); viii, 13; āsiy, there will be for thee; xii, 11.

Forming fut. perf. mā āsi āmot⁴, I wonder can he have come, xii, 23; āsi lāryōmot⁴, is probably polluted, viii, 6; āsi mumot⁴, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, āsi pēmūb⁴, (on whom a particle of love) will have fallen; vii, 30; āsi wōt⁴ mot⁴, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, āsike shūbān, it would be excellent, ii, 4, 5.

perf. m. sg. 3, chuh ōs⁴ mot⁴, has been, i.e. was, v, 1; ōs⁴ mot⁴ chus, (someone) was (near) her; v, 4.

asar, m. a result, vi, 16; asara sōy, owing to the result, vi, 16.

ātl, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; yit⁴-kyāh . . . ātl-kyāh, here, on the one hand . . . there on the other hand, viii, 13; ātiy, in that very place, x, 3, 5.

ātī, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; ātiy, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. atyūk⁴, of there; m. sg. dat. atikis pātashēhas nish, (came) to the king of that place.

ot⁴, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; ot⁴ tān, up to there, by that time, x, 4, 6; otuy, there verily, iii, 4; ix, 1.

[āthi], this, that (near, or within sight).

subst. an. m. sg. ag. āmti, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis); 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; āmiy, by him verily, v, 9; an. m. sg. dat. amis, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (amis kyāh chuh nō!), what is on his neck!); 11; x, 1, 1 (amis lōyukh, they beat him, bhāvē prayāga, 4 (ter), 5, 12; xii, 4, 5, 10 (amis kōsūn mast, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; amis⁴ y to this one verily, ii, 8; v, 7; vii, 7 (amis⁴ y ōsa-kani, from its (an.) mouth); xii, 15 (amis⁴ y atī, by the hand of this very one); sg. m. gen. āmti sond⁴, v, 3; viii, 6, 8, 10; āmti-
atha, m. a market; sg. abl. aṭa-pētha, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (aṭhā atha dārāṇī, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. athi, viii, 11 (athī dyum, to make over to so
and so), xi, 18; xii, 15 (bis); pl. gen. aθan-handi, v, 6; sg. dat. aθas, v, 6; aθas-kēth, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— dhyut, put into the hand), 23; aθas-manz, (a bracelet) on the hand, xii, 12.

aθh, eight, iii, 5; aθhi dōh, after eight days, iii, 4.
aθre, i, a wool-worm; a wood-worm, vii, 19.

aθnī, there verily, xii, 33.

aθaty, in that very place, viii, 7.

aθsun, to enter (manz, into).

impve. sg. 2, aθh, iii, 8 (bis); inf. and fut. part. pass. aθsun, v, 4 (bis) (with gatshun 1); log aθsani, began to enter, x, 7; n. ag. aθsawunuy, even as I enter, v, 8; fut. sg. 1, aθsayā, I will enter, O! v, 7.

past m. sg. 2, tsākhō, didst thou enter, O! ii, 2; 3 tsāv, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, tāy, v, 9; tās, they entered for him, viii, 9.

ār, see yun.

ay 1, if; yiy, if this, iii, 4 (bis), 9; tiy, if that, iii, 4 (bis), 9; dōd'lad-ay, if (ye are) painted, vii, 9; hargāh-ay, if (he had done), viii, 10; hargāh ki-y, if (he had done), viii, 7, 13; ladaham-ay, if thou wilt send to me, x, 3; chiswāy, if ye are, xii, 15.

ay 2, O! kūriyay (addressed by a nurse to a princess), O daughter! v, 2; ay wasīra (addressed by an inferior), O vizier! xii, 4.

ay, O! ay gōlām, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, āyē, see yun.

'tiy, in vis'tiy, O friend (vēs, fem.), ix, 11. Cf. t and (in v, 2) kūryēy.

āy, see yun.

āyēkh, see yun.

ayālbār, possessed of a large family, ix, 2.

āyām, āyēm, āy-nā, āyēs, see yun.

az 1, to-day, ii, 9; iii, 1; vii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); az tān, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. azīe.

az 2, from; az Khōdā, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

ōzē, poor; m. pl. nom. ōzē, ix, 11.
Aziz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. -misaran, vi, 14.

bā; pari bā-Khodā, a fairy who obeys God, xii, 20; āve bā-sīrūy-sāmān, he came with all (bis) paraphernalia, x, 20.

bē, bē, prefix of privation; bē-bahā, priceless, xii, 3, 4 (bis); bē-shumār, countless, xii, 20, 1, 4; bē-khabur, untaught, ignorant, vii, 23; bē-wōphā, treacherous, x, 13; bē-wōphōyī, treachery, infidelity, viii, 6, 11; bē-wāsta, without worldly ties, v, 11.

bāna, m. a holy man, a Calandar; bāban (among) Calandars, vi, 13.

bēh, f. the breast-pocket; sg. dat. bēbi andar (xii, 17) or bēbi-andarāy (xii, 16), in the breast pocket.

bace, m. the young of any animal; pl. nom. bacē, viii, 1.

bōchē, f. hunger; — lūj's, he became hungry, vi, 16; bōchi-sōtēy, merely owing to hunger, vi, 16.

bacun; 2 past, baeyōkh, thou escapedst, x, 8.

bacāuun, to save; inf. fem. taqiye bacāuunā, do you know how to save her? v, 9.

bōdl, m. a prisoner; bōdl-hāl, f. a prison, ix, 4.

bōdā; hala-bōdā, hundreds, ix, 9.

boī, great, xii, 14; ba'dīs-hīhīs, to the elder (prince), viii, 13.

boī, old; buďī zānāna, an old woman, x, 5; bujē zānāni, to the old woman, x, 5.

badal, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.

badan, m. the body; sg. dat. badanas, viii, 6 (bis), 13.

budun, to be old; 2 p. m. sg. 1 budyōs, I am grown old, xii, 1.

bēdār, awake, iii, 7; viii, 8; — gatshun, to wake (from sleep), vi, 12; viii, 6, 9, 13; — rōzun, to keep awake, x, 1, 6, 8.

būg, m. a garden, ii, 1; sg. gen. armān bāgūkā, longing for the garden, iii, 9; dat. mushtākh bāgas, enamoured of the garden, iii, 9; bāgas-manz, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

būg, m. the Musalmān call to prayer; — parun, to cry the call to prayer, xii, 1.

būgī, in shāman-būgī, at about evening, v, 5.

bēgūh; gāh bēgūh, in and out of season, vi, 2.

bagal, m.; bagala-manzā, from under his armpit, viii, 7.
bāgān
1; bāgān
āyēs, it was my fate, ix, 4.

bōg
run; fut. pass. part. f. pl. bōg
rašt, (loaves) must be divided,
v, 8; 1 p. f. pl. bōg
rēn, she divided (the loaves), v, 8; 2 p.
f. sg. bōg
rēn-ay, I divided it (f.), O! v, 7.

bōgwān, m. a garden-watcher, a gardener, xi, 13.

bōh, i, ii, 5, 11 (bis); iii, 1, 4 (bis), 8; v, 5, 6; vii, 20, 5; viii, 3, 6, 8, 10, 11 (quarter); ix, 1, 4; x, 1, 2 (bis), 3, 5 (bis), 7, 12; xi, 1, 4, 11, 19, 23; bō-nay, I (shall) not, xi, 14 (poet.);

bō hī, I also, iii, 4; bōy, if I, vii, 1 (bis); I verily, x, 10, 2, 4; 
buday, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asē, us, to us, etc., vii, 1, 3, 11; x, 2, 12 (bis); xii, 17;
asē-kun hōwuth, thou showedst before us, vi, 5; ást
we, v, 9, 10; vii, 3; xi, 15; xii, 19; ást-ti, we also, xii, 1.

mé, me, to me, etc., iii, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3; viii, 11; ix, 1, 4, 6; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis); by me, ii, 2 (bis); vi, 15; vii, 5; ix, 1, 12 (ter), 14; xi, 1, 

xii, 6, 20, 4; mé-kyuñ, xii, 24; mé lōyikh, fit for me, xii, 10 (bis); mé nishk, near me, vii, 5; xii, 22 (bis); mé nishē, near me, in my possession, x, 14; mé ıksum, I had, vii, 15; mé sōtin, (share) with me, i, 7; mé sōty, together with me, vii, 3, 11; x, 9; xii, 2, 7; mé-ti, to me also, ix, 1; me also, vi, 11; xi, 14.

bah, card., twelve; tsētas bahan-hatan-houndu zyūthu, the master of twelve hundred pupils, v, 1.

Bāh
dūr Khān, m. N.P., Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

bēhun, to sit down, vi, 3, 16 (bis); x, 7; xii, 4 (bis), 6, 7, 21; to sit down in a place, take up a position, xi, 2; to be stationed, posted (at a particular place), xi, 6; to remain, stay (in a certain place), take up one's abode, vii, 4; x, 5; xii, 2, 4; to sit down at a work, set to work, xii, 26 (bis); to be employed (in a certain business), viii, 5 (ter); to sit down (after finishing a work), to rest, viii, 8; byūthu nazari, he sat watching; nōkar bēhun, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. bhīth, seated, x, 5 (bis); xii, 4, 5; fut. sg. 1, bēha, xii, 3; 3, bēhi, vi, 16; impve. sg. 2;
bēk, xi, 2; pl. 2, bēkiv, vii, 5; pol. impve. sg. 2, bētām, sit please for me, sit to please me, vi, 3; fut. impve. bēk'zi, you must sit, xii, 6; pres. masc. sg. 3, bēkān chūh, xii, 4; past masc. sg. 3, byūthu, vii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); byūṭhus, sat (on) his (thumb-ring), vi, 16; m. pl. 3, bēk'ī, vii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute; — tārun, to collect tribute, x, 10; xi, 2.

bōj, m. in bōj-bath, sharing, partnership, i, 7.

bākī, conj. but.

bēkh, see bākākh.

bakh'cōyish, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. bikarmājētan, x, 8; gen. m. — jētun, x, 7, 14; f. — jētūn, x, 1, 6.

bakāvār, prosperous, vii, 9.

bāl, m. a child; bālā-pān, a youthful body, the graceful body of a child, vii, 11; sg. dat. -pānas, vii, 15.

bāl, f. a girl; sg. dat. bālē, m.c. for bāli, v, 11.

bēl, m. speech; bēl-bōsh, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. bulbulāk, ii, 3.

bal'ki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān; voc. pl. balṭī, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil-(ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. balāyā akh, an evil spirit, x, 8; balāy pēyin, may calamity fall on him, ix, 2.

bēmār, adj. sick, ill, v, 1, 3; — gatshun, to become sick, v, 10; — pyon, to fall ill, v, 1.

bōn, adv. down, below, xii, 15; — vasun, to descend, viii, 4; xii, 2, 14, 15; bōna-kani, below, down below, iii, 2.

band, adj. shut, tied up; bar band karun, to shut the door, vii, 3; kārin band, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. banda, i, 13.

bandūk-bāz, m. a gunner; pl. nom. bandūk-bāz, ii, 7.
bandúkh, m. a gun, viii, 10; — láyun, to fire a gun, ii, 11; cf. viii, 10.

bínāh, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; banun, inf., is used to mean "fate", especially "evil fate", hence banana-rost, free from fated sorrow, vii, 23.

fut. sg. 3, bani, vi, 13; vii, 1; x, 3; with v added (I say to you, "there will happen"), baniv, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. banān chēs-na, vii, 7; II past, banyōu, vi, 16; with suff. 1 pers. sg. dat. banyōm, vii, 22; III past, banyāv, xii, 1.

bōnth; bōntha-kani, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); pātushēhās bōnth-kun, (laid) before the king, i, 8; cf. brōnth.

bēnauvāh, adj. destitute, vii, 7.

banācuun, to make; I past with suff. 3 pers. sg. ag. banācuun, viii, 14.

bēnī, f. a sister, iii, 9; x, 3, 10; sg. ag. bēni, x, 3 (bis), 10; gen. bēnī-hond, x, 3 (ter), 10; dōda-bēnē, a milk-sister, a foster sister, iii, 4.

buulūh, m. an earthquake, xii, 15 (gav, took place).

bāpath, postpos. for; mārana bāpath, he was made over for killing, i.e. to be killed, x, 12; ami bāpath, for this reason, on this account, ii, 5; amīy bāpath, for this very reason, ix, 1; kami bāpath, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — band karun, to lock the door, viii, 3; — musarun, to open the door, viii, 3.

bār (1); Bār Khōdōyō, O Great God! v, 7; Bār-Sōhīb, the Almighty, vii, 2, 3, 5.

bār (2); m. a load; wūnța-bār (pl. nom.), camel loads, i, 9.

bōr, m. a load, ii, 5; sg. abl. hēth bārī, taking in a load, xi, 13.

barūbar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. bargau-sāty, owing to leaves, vii, 10.

brōh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; brūh brūh,
(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata* *pata*, s.v. *pata*; ākh brūh, there came to them in front, there appeared before them, x, 1.

*bar²m*, m. an auger, a drill (poet. for *bara*); *bar²m pānas chum karān*, he is making auger-holes in my body, vii, 24.

*bārān¹*, m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

*barun*, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; rāth *barūn²*, to pass the night, i, 10.

freq. part. bār¹ bārī (for bār² bār¹, m.c.), ix, 11; conj. part. *barith*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, vii, 7 (bis); fem. sg. with suff. 3 pl. ag. bār³kh, viii, 3; ix, 7.

brōnth, adv. of time, before, previously, x, 5; cf. *bōnth*.

*barish*, f. a spear; sg. abl. *barishi sōty*, (dug) with his spear, vii, 7.

*borut⁴*, adj. full; pl. dat. (for acc.) *baritēn*, vi, 15.

*bārav*, m. pl. grumbling; — *din⁴*, to grumble, xi, 17.

*baraỹē*, prep. for the sake of; on account of; for the purpose of; by way of; — kōmbakas, by way of reinforcement, in order to give help, xi, 7.

*bus⁴*, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child; shur³-bāshē, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., bi'smi'llāh, in the name of God! xii, 17.

*basta*, f. the skin; — *waḷūn⁴*, to flay, viii, 6.

*bata*, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); -dūj³, f. a cloth holding a quantity of boiled rice, xi, 18; -han, a little boiled rice, x, 5; -hanā, usually f., but m. in x, 3; -trām⁴, a copper dish holding cooked rice, iii, 1.

*bath*, m. bōj¹-bath, sharing; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

*bāth*, f. word, speech, language; katha-bātha, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

*bīth⁴*, see *bēhun*. 
bôta, m. a Tibetan, esp. an inhabitant of Baltistân; -böyā, m. pl. Tibetan brothers, xi, 6; -garan, in Tibetan houses, xi, 6.

bôthā, m. the bank of a river; bathis-pēth, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

bôthu, m. the face, x, 5 (bis); xii, 2.

bôtuñu, Tibet, esp. Baltistân or Little Tibet, or Ladakh; sg. dat. bôtuñis, xi, 4.

bôsā, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); sōnara-sând bôsā ẓh, the goldsmith and his wife, v, 10; pātashēha-sänd (ẓh) bôsā, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. bôsā, v, 9, 10; viii, 1, 13; x, 14; pl. dat. bōtsān, viii, 1, 6, 13; x, 14; ag. bātsau, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. bōwā, ii, 4; with suff. 3 sg. ag. bōwun, ii, 4; past cond. sg. 1, bāwah, vii, 21.

bē-uophā, adj. treacherous, x, 13.

bē-uophōjī, f. infidelity, viii, 6, 11.

bācar, m. belief, faith; — karun, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bōy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, gūrī-bōy, a cowherd’s wife, xi, 12; grīstī-bōy, a farmer’s wife, ix, 1, 4, 6, 8, 10, 12; pātashāk-bōy, a king’s wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; sōdāigar-bōy, a merchant’s wife, iii, 1, 2, 3.

sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. bāyē, iii, 1, 2; vii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. bāyē-hondā, viii, 6, 13; ag. bāyi, viii, 1, 3, 11, 2; ix, 1; grīstī-bāyi (tor -bāye)-kun, (saying) to the farmer’s wife, ix, 1.

bīyē (properly abl. of byakh, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); bīyē kēh, something more (iii, 8), anything else (xii, 18); bīyē kun, anywhere else, xii, 4.
conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; akh . . . biyê, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; ta . . . biyê, both . . . and, viii, 9.

bôy, f. a smell, scent, stink, xii, 15.

bôy", m. a brother, viii, 14 (bis); sing. dat. bôyis, v, 10; x, 3; pl. nom. bôy¹, iv, 7; x, 6; xii, 15; dat. bûyên, xii, 15; bôy¹-bûrân¹, uterine brothers, vii, 5; bôy¹-kâkañ, an elder brother’s wife, v, 10.

biyâbân, m. a forest, ii, 4.

byâkh, byêkh, or bêkh, pron. adj. another, the other, one more, hence often, “a second,” in the sense of “one more”; sing. nom. byâkh, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); byêkh, viii, 1 (fem.); bêkh, xii, 3, 10 (fem.); sg. dat. biyis, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. biy¹, xii, 1 (bis); fem. pl. nom. biyê, x, 1; m. pl. dat. biyên, viii, 9. The sing. abl. of this word biyê or biyi is used as an adv. meaning “again”, “once more”, “also”, and as a conjunction meaning “moreover”, “and”. See s.v. biyê.

byon", adj. separate, apart. byon", byon", adv. separately, each apart, vi, 4; vii, 14; byunuy, He alone is apart from all things, or discrete (of God), vii, 2.

bôzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; shumâr bûz", the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means “to be visible” (xii, 22), or “to be considered (as such and such)”, “to seem” (viii, 5; x, 4 (bis)), or “to be known or recognized (as such and such)”, xii, 3.

inf. bôzun, abl. (forming pass.) bôzana, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. gathêm bôzun", you must hear me, xii, 7; conj. part. bûzîth, vii, 27, 8; impve. sg. 2, bôz, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. bôzam, please to hear me; pl. 2, bûzîtav, please hear ye, vii, 9; fut. sg. 2 neg. interrog. bôzakh-nô,
wilt thou not hear? vi, 1 f.; plur. 3, bőzän, xi, 20; pres. part. bőzän, hearing, gatsh bőzän, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. chus-na bőzän, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. bőzän chukh-na, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. chin bőzän, they are listening to me, xi, 5; imperf. m. pl. 3, āst bőzän, viii, 1; past m. sg. būzīn, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. būzuth, xii, 20; with suff. 3rd pers. sg. ag. būzun, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. būzīn-ūs-na, he did not listen to him, ii, 5; f. sg. būzīn, xi, 16.

bőz-gār, m. a deceiver, cheat, iv, 1, etc.
bāzār, m. a market, a bazaar, v, 7.
cīh, f. a particle, a very small amount of anything, vii, 30.
chuh 1, the cry used in urging on a horse, xi, 8. Cf. hārī ĕhārī.
chuh 2, verb substantive and auxiliary verb.

(a) Verb subet. 1 sg. masc. chus, I am, xii, 1, 23; fem. chēs, xii, 18; 2 sg. masc. chukh, thou art, i, 10; ii, 2; xii, 1; fem. chēkh, viii, 3, 11; xii, 13; sg. 3 masc. chuh, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5; 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. chē, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. chih, we are, xii, 1; 2 pl. m. chiv, (if) ye be, v, 2; 11 (poct.); chivwa, ye are, xii, 1; 3 pl. m. chih, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. chuna, he is not, iii, 3; iv, 4, 6; xii, 2; fem. chēna, x, 6, 7, 14; xii, 2 (kūrē chēna khabar, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. chēna, xii, 19.

interrog. chēsa, am I (fem.)? viii, 3, 11; chukha, art thou (masc.)? xii, 7; chua, is he? xii, 19, 20; chyā, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. chusay, I (masc.) am verily, v, 11; 3 sg. masc. chuy, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. chēy, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. chiy, v, 4; x, 12; fem. chēy, viii, 4. Possibly, in some of these cases, the final y is not the emphatic particle, but is the suffix
of the 2nd pers. sg. dat., used as a sort of dativus commodi. Note that chêy, xii, 6, is apparently masc. although fem. in form. The true subject is kôl in the preceding sentence. Cf. chêyêy, ix, 6.

Conditional. 2 pl. masc. chîrây, if ye are, xii, 15.

Used in possessive phrases (tamîs, etc.) chuh nûv, (his) name is (so and so), ii, 1; xii, 8, 18; amîs chuh tab, he has fever, v, 3; lûkân chuh tân, the people have exhaustion (i.e. are exhausted), xi, 13; tas chuh dûdû, she has pain, xii, 15; mî-nishê chuh nishâna, I have a token, x, 14; ûc nishê chuh nishâna, x, 14; pûtashtâs chêh khabar, the king has news, iii, 3; so tas chêh khabar, xii, 2, she has news, she believes; similarly chêh in xii, 4, 5 (he has a wife), 15 (tas chêh ûkû-y nûrû, she has only one arm), 19; amîs chêh zanâna trêh, he has three wives, xii, 19; ase chih gabar zêh, we have two sons, viii, 1; neg. ase chêna phursath, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. chum, v, 8 (my (husband) is (sick)); vi, 5 (chum khûdû, it is my god); vii, 26 (chum tamâh, I have longing); x, 12 (I have); xii, 7, kyûh chum hûkûm, (what order (have you) for me); fem. chêm, v, 10 (chêm bûy-kâkân, she is my sister-in-law); ix, 4 (mûtuûn chêm bûdû-kîlû, it is to me a prison-house of death); 3 pl. masc., vi, 3 (sath kuthî lari chim, there are seven rooms in my house); vi, 3 (cyûnê lôhârnî chim, they are (to fulfil) my longing for you); x, 5 (hamsâyê chim, I have neighbours).

2nd pers. sing., 1 fem. chêsay, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. chuy, is of thee, viii, 13; Khôdâyê-sondûn chuy kâsam, the oath of God is to thee, I adjure thee by God, xii, 7; fem. chêy, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (wath, fem.) for thee); conditional, chêyêy, if there be to thee, ix, 6. N.B.—This last is masculine although feminine in form. Cf. chêy in xii, 6. 1 pl. masc. chîy (âsî chiy gabar, we are in the position of sons to thee).

3rd pers. sing., 3 masc. chus, is to him, he has something masculine, ii, 11; v, 6 (âthas chus dûdû, his hand is sore);
viii, 9 (pata chus, he is behind him); viii, 10 (chus cālān nōl4, he has a letter of dispatch on his neck); xii, 3 (chus manz, there is in it); fem. chēs, vii, 6 (nazar chēs bāban-kun, he looks towards the husband and wife); xi, 9 (kula-kān' dōmbijā chēs, the crupper is close to its head); neg. pātashōhī chēsna, he has no royal state, x, 4; 3 pl. masc. lāl chēs zē'h, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. kāb sabab chuwa, what reason have you? viii, 5; fem. neg. chēwana pāniū4, she is not your own, x, 1; 3 plur. masc. trōr chiuva tōhē, trīh chiuva myōn1 tōhē-nish, four are for you, and three are mine in your charge, x, 5; fem. chēwva, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. chēkk, nazar chēkk o-kun, their look is (directed) thither, xii, 23; 3 pl. masc. chikk kār, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. I masc. chus wuchān, I see, iii, 8; fem. chēs divān, I give, vii, 22; chēs kurān, I make, vii, 15; chēs riwān, I lament, vii, 22; chēs wadān, I lament, ix, 1; chēs wālān, I cause to descend, v, 4.

sg. 2 masc. chukh wuchān, thou seest, iii, 8.

sg. 3 masc. anān chuh, he brings, x, 12; chuh anān, xii, 19; bēhān chuh, he sits down, xii, 4; chuh cēwān, he drinks, xii, 6; dopān chuh, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; divān chuh, he gives, v, 11; xii, 23; chuh divān, xii, 17; chuh dāzān, is burning, viii, 13; x, 7; gatbān chuh, he goes, xii, 4; chuh gatshān, xii, 4; chuh kadān, he abstracts; he passes time, viii, 13; xii, 4, 11, 17; chuh kēwān, he eats, xii, 6, 17; chuh kurān, he does, makes, vii, 12, 13; x, 8, 14; xii, 24; chuh katarān, he cuts, x, 7; chuh lağān, he is being attached, viii, 5; chuh lēkhān, he writes, x, 13; chuh lōlavān, he caresses, v, 6; chuh lōnān, he reaps, x, 5; chuh lōyān, he throws, v, 4; chuh nanān, it is manifest, vii, 1; qeṣāsh chuh phoḷān, dawn is breaking, xii, 2; chuh phērān, it moves about, ii, 5; chuh pakān, he goes forward, iii, 1; pakān chuh, vii, 7; xii, 7; chuh prārān, he is waiting, v, 6; chuh shōlān, is flaming, vi, 6;
chuh tulān, he is raising, xii, 17; chuh gāh trāwān, is emitting light, xii, 2; chuh shunān, he is letting fall, xii, 17; chuh wuchhān, he sees, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; wuchān chuh, iii, 7; xii, 19; chuh wālān, he wraps, viii, 13; wunān chuh, he says, x, 6; chuh wasān, he is coming down, v, 7; wassān chuh, viii, 13; chuh wātān, he arrives, iii, 7; chuh yiwān, he comes, xii, 3; yiwān chuh, v, 5; xii, 4.

sg. 3 fem. chēh dapān, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; dapān chēh, iii, 3, 4; ix, 1; xii, 7, 11; chēh gathān, she goes, becomes, x, 5; gathān chēh, xii, 23; chēh karān, she does, iii, 4; likhān chēh, she writes, xii, 11; chēh pakān, she goes forward, iii, 2; xii, 7; chēh wunān, she says, vi, 2; vii, 1, 20, 6; wunān chēh, ix, 6; chēh yiwān, she comes, xii, 15.

pl. 2 masc. chiwa yiwān bōzana, you appear to be, viii, 5.
pl. 3 masc. dapān chih, they say, iii, 3 (people say); diwān chih, they give, x, 14; chih harān, (rubies) are dropping, xii, 9; chih kudān, they pass the time, viii, 11; chih karān, they do, make, viii, 3; xii, 3, 23; chih lārān, they run, ii, 9; chih pakān, they go forward, xii, 2; pakān chih, x, 4; chih sōmdrān, they collect, xi, 7; chih sārān, they collect, xii, 6; chih thārān, they seek, iii, 3.

pl. 3 fem. chēh karān, they do, v, 12; chēh gathān, they occur, viii, 1.

neg. sg. 1 masc. chusna thahārān, I am not standing, ii, 4; 2 masc. chukhnā wālān, thou art not reaching, xii, 13; 3 masc. chuna karān, he does not make, viii, 2; yiwān chuna bōzana, he cannot be seen, xii, 22.

neg. interrog. chukhnā parzanāwān, dost thou not recognize, x, 12.

emph. sg. 3 masc. chuy dapān, he verily says, iii, 4; chuy wunān, he verily says, i, 13; vii, 31; fem. chey wunān, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. chum dapān, he says to me, xii, 20; chum diwān, he gives to me, vii, 14, 7, 8; chum harān, my (flesh) is dropping, vii, 24; chum kānān, he sells me, vii, 17; chum karān, he makes
for me, vii, 15, 24; chum mangān, he is asking from me, xii, 4, 5, 11, 4; māzas chum tulān, he is raising (bits of) my flesh, vii, 14; chum wuchān, he is inspecting me, vii, 18.

pl. 3 masc. chim bōzān, they listen to me, xi, 15; chim mangān, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. chus dapān, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapān chus, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; chus lamān, he pulls him, vii, 9; chus pēwān, falls to her, vii, 26; chus wānān, he says to him, vii, 7; chus yiwān, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. pata chikh lārān, they are running after them, xi, 18.

neg. bōzān chukhna, he is not listening to them, viii, 2; fem. neg. rōzān chēkkna, she is not remaining for them, ii, 9.

(2) With emph. pres. part. chuh dazōn⁴, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. chēsna chuh₃mūts⁶, I have not been set (to learn), v, 6; sg. 2 masc. chukh gōmot⁶, thou hast gone, xii, 4; neg. chukhna gōmot⁶, thou didst not become, v, 5; fem. chēkh tsūj₆mūts⁶, thou hast fled, ix, 1.

sing. 3 masc. chuh āmot⁶, he has come, x, 12, 4; chuh ḍa₃mot⁶, he has been, v, 1; chuh gamot⁶, has gone, etc., ii, 4; iii, 1; vii, 1; chuh gōmot⁶, ix, 1, 6; chuh kor₃mot⁶, he has been made, x, 12; chuh pēmot⁶, it has befallen, x, 3; chuh ro₃mot⁶, he has been arrested, x, 12; fem. chēh mumāt⁶, she is dead, vii, 1; chēh tsūj₆mūts⁶, she has fled, ix, 1; chēh wē₃mūts⁶, it (fem.) has been said, vii, 30.

plur. 2 masc. chiva lāgᵐāt⁴, ye have arrived, viii, 5.

plur. 3 masc. chih mumāt⁴, they are dead, vii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. chum gamot⁶, he has gone for me (datīva commodi), v, 10; pl. 3 masc. chim dītᵐāt⁴, I have given them, x, 12.

2nd person sg.; sg. 3 masc. chuy gō₃mot⁶, thou hast destroyed, ii, 11; fem. chēy āmūts⁶, she has come to thee, v, 5; chēy kūr₆mūts⁶, thou hast made it (fem.), x, 8.
3rd pers. sg. ag. and pl. dat.; sg. 3 masc. chunakh dyut'mot", she has given to them, viii, 1.
3rd pers. sg. dat.; sg. 3 masc. kus-tən ðas'mot" chus wəpar, somebody else was with her, v, 4.
2nd pers. pl.; sg. 3 masc. chuwa thəw'mot", you have deposited, x, 12.
3rd pers. pl.; sg. 3 masc. chukh thəw'mot", they have deposited, x, 12.

(4) With future passive participle; sg. 3 masc. chuh chəwun, (one's fated lot) must be experienced, ix, 6; fem. chëh wasən, it is to be descended (a place, fem.), ix, 6; emph. chuq gətχun, (I) must certainly go, v, 10; with suff. 3rd pers. sg. dat. chus khasun, he must mount, x, 3; with suff. 2nd pers. plur. dopun chuwa, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle; sg. 2 masc. chukh bihith, thou art seated, xii, 5; sg. 3 masc. chuh bihith, he is seated, x, 5; xii, 4; chuh karith thəph, he is holding (it), v, 6; viii, 7.

(6) With negative conjunctive participle; chuh pakanay, it is not yet walked over, x, 1.

chēl, f. a piece, fragment; pl. nom. chēla, vii, 14.
chalun, to wash; past sg. m. with suff. 3rd pers. sg. ag. cholun, x, 5; xii, 2; past cond. sg. 1 chalāhō, x, 5.
chān, m. a carpenter, x, 12; xi, 18; sg. dat. chānas, vii, 17, 20; pl. nom. chān, x, 5.
chōn, f. a carpenter's wife, xi, 19.
chāveun, to experience (ix, 6); to enjoy (xi, 3); fut. pass. part. sg. m. chāwun, ix, 6; pres. part. chāwān, xi, 3.
cakda, m. a group of villages, a village circle, ix, 10.
cālən, m. a letter of dispatch, an invoice, viii, 10; xi, 4.
cēnda, m. a pocket; sg. dat. cēndas, v, 5; xii, 15; abl. cēnda, xii, 15.
carkh, m. a lathe; sg. dat. carkas khālun, to put on to a lathe, vii, 19; carkas khasun, to be put on to a lathe, vii, 20.
cārpāy, f. a bedstead; sg. dat. cārpāyi, x, 5.
cēshma, m. an eye; pl. nom. cēshma, i, 3.
cith, f. a document, viii, 10 (bis).
cyon, to drink; inf. hyoton cyon, he began to drink, viii, 7 (ter).
pres. part. çeícän, vi, 15; vii, 31; pres. m. sg. 3, chuk çeícän, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. trësh cëyënna, he did not drink water, viii, 7; past. cond. sg. 3, trësh cëyihë, (if) he had drunk water, viii, 7.

cyôn⁴, poss. pron. thy; sg. m. nom. cyôn⁴, v, 9; x, 14; xii, 16, 8; cyôn⁴ gëthi, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. cyônuy, thine verily, v, 9; dat. cyônis, v, 9 (bis); pl. m. dat. cyânën, viii, 3, 11.

fem. sg. nom. cyën⁵, v, 9; vii, 3, 11; x, 10; dat. cyänë, vi, 3; x, 12.

cëz, m. a thing, xii, 19.

dab, m. a fall from a height; tóri-dab, the fall, or blow, of an adze, vii, 18.

dab, f. (in zëna-dab), a covered wooden balcony on the roof of a house; sg. dat. dabi, viii, 1.

dob, m. a hole, or pit, in the ground, xii, 6; sg. dat. dobas, xii, 6, 7; sg. abl. dob, xii, 7; dob-hunë, a small hole in the ground, viii, 7 (N.B. masc.).

dabwun, to press, squeeze; dabëwëth thëwun, to press into (the ground), to conceal (in the ground), x, 3.

dachyun⁴, adj. right (not left); m. sg. abl. dachinì atha, with the right hand, viii, 7.

dod, m. milk; doda-bënië, f. a milk-sister, a foster sister, iii, 4; doda-gür⁴, m. a milk cowherd, a milkman, xi, 13; doda-har, m. cream of milk, ii, 3; doda-moj⁴, f. a foster-mother, v, 2 (ter); doda-nوت⁴, a milk-pail, xi, 3.

dod⁴, see daun.

dod⁴, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. dòdis, v, 6 (bis); abl. dàdi, vii, 22; pl. dat. dàdin, vi, 14; tas chu hód⁴ pananis òilas, she has pain in her heart, xii, 15.

dädkhah, m. a petitioner; ôsus dagày zágàn dädkhah, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dôd¹lad, adj. pained, afflicted; with ay, i, suffixed, dôd¹lad-ay, vii, 9.

didär, adj. seeing; sôhëba-sondu kara didär, I will do seeing of the master, I will see the master, iv, 5.

dëg, f. a large metal pot, a cauldron; pl. nom. dëga, vi, 16.
dāqāy, f. disloyalty (cf. dādkhāh), ii, 5 (bis), 11; āgas-pēth dāqāy kariūn⁴, to show faithlessness to one's master, viii, 8.

dā'h, m. smoke; disūn chūh achēn dā'h, he puts smoke in (her) eyes, he abuses her, v, 11.

dāh, card., ten, v, 6.

dōh, a day; dōh gav, the day passed, v, 11; dōh ta rāth, night and day (adverbially), vii, 3; with suff. of indef. art. dōhā akh banyāv, a certain day came, xii, 1; dōhā dōhā kāḍun, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. dōhas, by day (cf. rātas, by night), xii, 4; abl. tamī dōha, on that day, ii, 7; v, 5; x, 12; dōha, by day, on each day, xii, 9; aki dōha (v, 1) or dōha aki (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; prath dōha, every day (adv.), vii, 1 (bis); gen. dōhuk⁴, x, 10; fem. dōhuc⁴, x, 10, 14; pl. nom. dōh gav, days elapsed, iii, 5; xii, 23. Note the adverbial form, oṭhi dōh, after eight days, iii, 4.

dūj⁴, f. a square piece of cloth, a napkin, a kerchief; bata-dūj⁴, a kerchief containing food, xi, 18.

duvān, adj. pregnant, xi, 7 (f. pl.).

dūkh, m. the post (for letters); sg. dat. dākus, xi, 6.

dūkhil, adj. entered; karūhuk dūkhil-i-mahala-khāna, bring them into your harem, xii, 19.

dakhanāvun, to lean upon (a stick or the like); pres. part. dakhanāvun, xi, 16.

dukhtar, f. a daughter; dukhtar-ē-khāsa, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7; dar dil, in the heart, ii, 5; sg. dat. dilas, i, 7; ii, 5; xii, 15; dilas pyōs yinsāph, his heart was filled with pity, viii, 11; dōdu dilas, pain in the heart, xii, 5.

dōl, the gusset of a garment; in dōl-dāmānas, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. dōli has been altered to dōli m.c.

See dāmān.

dōli, f. in kana-dōli, closing of the ear, refusal to hear, v, 2.

dalīl, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. dalīlā, viii, 6, 8, 11; x, 1 (bis).
dālotm* m. leather; with emph. y dālo muy, nothing but leather, xi, 14.
dulun* m. the act of rolling; pl. nom. dulān* dīwān chūh, he is rolling himself, xii, 23.
dilāa, m. soothing, consolation; — dyun*, to soothe, ix, 7.
dōmbiy*, f. a crupper, xi, 9.
dāmān, the skirt of a garment; sg. dat. dāmānas thaph karūn* to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis); dōli-dāmānas thaph lāyiūn*, id., v, 9 (see dōli!), with the double meaning.
dānāh, adj. wise; dānāh wazīran, by a wise vizier, viii, 1.
dīn, m. faith, religion; dīn-i Muhmad, the religion of Muhammad, iv, 6.
dōn*, m. a pomegranate, xii, 22 (bis), 23 (bis).
dand, m. punishment, fine; sg. abl. dandā dyun*, to give in compensation (for harm, etc., done), v, 11; dandā hyon*, to take in compensation, v, 11.
dānum, to shake out (clothes), to shake (clothes); pres. 3. m. sg. chūh dānum, x, 7.
dōnaway, card. both, x, 4, 5, 13; xi, 12.
duniyā, m. the world; sg. dat. duniyāhas, xii, 18 (bis).
dapun, to say (the person addressed is usually put in the dat., sometimes with kun added, as in dapūn chūhu amīs mējērās kun, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. dapun gathis, you must say to her, v, 9; fut. pass. part. dapun chuwa, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. dapūn wuchukh, as they said (this), they looked, viii, 1.

impvse. sg. 2, daph, xii, 4; say to him, dapūs, xii, 20; fut. dāp‘zēn, you must say to me, v, 8; dāp‘zēn-na, you must not say to me, v, 8; dāp‘zēkh, you must say to them, v, 7; past, dāp‘zihēkhu, you should have said to them, xi, 15 (bis). fut. sg. 1, dapāy, I will say to thee, iii, 4; v, 5; dapās, I will say to him, xii, 19; 3, dapā, he will say, x, 1; she will say, v, 9; dapiy, she will say to thee, xii, 18; pl. 3, dapanom,
they will say to me, ii, 11; dapanay, they will say to thee, xii, 16.

pres. (often used as historical pres.), dapan (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, dapan chuh, he says, iv, 1; vii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; chuy dapan, he says verily, iii, 4; dapan chum, he says to me, xii, 20; he says to him or her, chus dapan, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapan chus, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, chukh dapan, x, 1, 12 (ter), 4; fl. she says, cheh dapan, vii, 2, 7, 8; ix, 6; x, 5; dapan cheh, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, ches dapan, viii, 3, 11; xii, 4, 15; dapan ches, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, dapan chih, they say, i.e. people say, iii, 3; they say to him, chis dapan, x, 1 (bis); dapan chis, ii, 3.

past sg. 3 m. dop*, said, ii, 4; v, 9; vii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

dopum, I said; I said to you, dopum*wa, x, 12.

dopun, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, dopuy, xii, 15; said to him, dopus, i, 7; v, 1; xii, 1; he said for me, dopunam, iv, 4; she said to thee, dopunay, x, 12; he or she said to him or her, dopunos, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis); 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, dopunokh, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dopun*wa, you said; you said to me, dopunam, x, 12.

dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;
they said to me, dopʰəham, v, 8; they said to him, dopʰəhas, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, dopʰəhakh, vii, 1; x, 12.

3 past, 3 sg. m. dopʰəw, said long ago, xii, 24; I said long ago, dopʰəm, ix, 4; I said long ago to them, dopʰəmakh, xi, 15.

dar, prep. in; dar biواجب, in the forest, ii, 4; dar dil, in the heart, ii, 5.

dërə, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. dërəs, viii, 9; dërə-peth, in a tent, v, 11.

dör², f. a window; sg. gen. dërə-handis dəsəs, to the sill of the window, v, 4; abl. dəri-kən³, (thrown) through the window, v, 4 (bis); dat. dərə-tal, under the window, v, 4.

dür 1, an ear-pendant; pl. dat. dürən, vii, 11.

dür 2, distant; dür kuḷun, to expel, banish, vii, 11; shēhara dür, far from the city, vii, 11; abl. dūri rəzun, to remain at a distance, vii, 18; note, drāv dūr-pahān, he went a short way off, x, 7; but byāthi dūri-pahān, he sat at a little distance, x, 7.

darbär, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

darən, to place, etc.; freq. part. halam dör¹ dör¹, holding out the laploth, i.e. begging for alms, ix, 11; past masc. pl. 3, rīth⁴ atha dör⁴nam, long arms are stretched over me, vii, 25.

drōt⁵, m. a sickle, x, 5; sg. abl. drāti-sōlin, by means of a sickle, ix, 5.

drāv, etc., see nērun.

dorvōza, m. a doorway; — thāwun, to open a door, viii, 4 (bis), 11 (bis), 2; — tropʰnas, she shut the door against him, viii, 11.

drāy, etc., see nērun.

driy, f. a vow; driy kasam karun, to make a vow, viii, 1 (bis), 2.

dōs, m. a window-sill; sg. dat. dōsəs, v, 4 (bis).

dēshun, to see; fut. pass. part. kāh gatəm-na dēshun⁴, no one may see me, xii, 22; conj. part. dīshith, having seen, v, 2;
pres. part. (for pres. tense), děshān, (is) seeing, vi, 12; past m. sg. 3, dyūth⁴, was seen, vi, 11 (bis), 5; viii, 10; dyūth⁴-na, was not seen, x, 12; dyūthum, I saw, vi, 15 (bis); dyūth⁴-m-ay, I verily saw, xi, 1; dyūthuḥ, thou sawest, vi, 15; plup. m. sg. 3, ḍens⁴ dyūth⁴-mot⁴, (a dream) had been seen.

daskhath, m. a signature; — korun, to make a signature, sign, xii, 21; abl. ath korun mōl-sandhi daskhata, she signed it with the father's signature, xii, 22.

dwā, m. a prayer; dwā-yi-khār, a prayer for welfare, i, 3.

davā (vi, 14), davāh (v, 6 (quater)), m. a medicine, a remedy; davā-han, f. a little medicine, v, 6.

dēv, a demon, xii, 7; sg. abl. dēva-rāth, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. āb-dava-kān, (enter) through the water drain, v, 4.

davāh, see davā.

dāvāh, m. a claim; — gandun, to make a claim, v, 11.

Day, m. God; day⁴, God only, vii, 2; voc. ḍaγe, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyum⁴, ord., second; m. sg. dat. dōyimus guāma-sond⁴, of the second servant, vii, 9.

dyun⁴, to give; to make over a person to another's charge, viii, 11.

anith dyun⁴, to bring and give, xii, 4; dāb dyun⁴, to give blows, vii, 18; dyutan bārshi-sāty dōba-hanā, he made a small hole in the ground with his spear, viii, 7; achiēn dīk hīwān chuh, he is giving smoke in the eyes, he abuses, v, 11; dulān⁴ dīn⁴, to roll oneself about, xii, 23; dīlāna dyun⁴, to comfort, ix, 7; danda dyun⁴, to give in compensation, v, 11; tas gardan dīn⁴, to behead him, ii, 8; grāyē chēs dīvān, I am causing to wave, vii, 11; hukum dyun⁴, to give an order, x, 5, 9, 13; hulam bār⁴ bār⁴ dyun⁴, to fill the lap-skirt (of a beggar), to give alms, ix, 11; jalwa dyun⁴, (of God) to give forth glory, to become manifest, vi, 7; kadam dyun⁴, to set forth (kun = to), x, 11, 2; khash dyun⁴, to cut, v, 4, 6; krēk dīn⁴, to make an outcry, v, 7; xii, 7; karith dyun⁴, to do completely, x, 12; muslas dyun⁴ kas⁴m, he pronounced a charm over the skin, xii, 22; makh dyun⁴, to hit with an
axe, vii, 14; anun nād dith, to send for (a person), summon, x, 12; xii, 17; nāla dimahō, I would give cries, vii, 23; nār dyun⁷, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; phahi dyun⁷, to impale, v, 10; pharyṭād dyun⁷, to lay a complaint, x, 2; phash dyun⁷, to rub, v, 4; rukhsath dyun⁷, to give leave to depart, xii, 25; rāpat dyun⁷, to make a report, v, 9; shēmshēr dīv⁴n shānd, he put the sword under the pillow, x, 7; amis sāph dyun⁷, to pronounce a charm over him, xii, 15; sawāl dyun⁷, to present a petition, x, 5; tam chum dīvān, he is causing me to be weary, vii, 17; thaph dīn⁴, to seize (dat. of obj.), vii, 7; xii, 12; wādāy Khōdā dyun⁷, to swear by God, xii, 7; werūlī dīn⁴, to give an order, vi, 16; wōtānukh⁵ dyun⁷, to put on upside down, v, 9; zīr dīn⁴, to give a push, x, 7 (bis).

Inf. dyun⁷; sg. obl. dīm, in order to give, ix, 7; fut. pass. part. m. sg. rōpayē hath gatshēm dyun⁷, you must give me 100 rupees, x, 6; so, m. pl. gatshanam dīn⁴, you must give them to me, x, 1; f. sg. gatshēm bahācōnīsh dīn⁴, you must give me a present, xii, 3; conj. part. dith, vi, 7; x, 12.

Impve. sg. 2, dih; di-sa, give, sir, x, 8; dim, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; dis, give to her, xii, 4; dikh, give to them, viii, 11; pl. 2, dyīv, give ye, x, 12; xii, 21; give ye to me, dyūm, vi, 16; pol. impve. sg. 2, dita, please give thou, v, 9; x, 4; with emph. y, ditay, v, 2; please give to me, ditam, x, 5; fut. dīzikh, thou must give to them, xii, 16.

Fut. sg. 1, dīma; I shall give to thee, dimay, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. dimay, (I say to you) I shall give, ii, 8; 3, diyi; she will give to thee, diiyig, xii, 14; pl. 1, dimay; we shall give to thee, dimāy, x, 1.

Pres. m. sg. 3, chuh dīvān, he gives, v, 11; xii, 17 (bis), 22; he gives to me, chum dīvān, vii, 14, 7, 8; pl. 3, dīvān chih, they give, x, 14; f. sg. 1, chēs dīvān, I give, vii, 11, 22; 3, chēk dīvān; she gives to him, dīvān chēs, xii, 4, 14.

Past. m. sg. dyta⁷, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, dyutum⁴wa, x, 12; gave to him, dyutus, i, 10; xii, 4; he or she gave, dyutum, v, 4 (bis);
VOCABULARY

gadun

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. y, dyutun²y, ii, 7; he or she gave to him or her, dyutⁿas, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, dyutⁿakh, ii, 7; x, 5; xii, 17; dyutukh, they gave, v, 10; x, 5; xii, 17, 24; pl. dit¹, they were given, xi, 17; I gave, ditim, x, 12 (bis); I gave to them, dit'makh, ix, 11; he or she gave, ditin, vii, 5; x, 2; he gave to him, ditⁿas, x, 14.

f. sg. dit², she was given, vi, 16; given to him, dit³s, viii, 7; he gave, dit³n, x, 7 (ter); xii, 7, 12; he or she gave to him or her, dit³nas, v, 9; x, 8; they gave, dit³kh, iii, 8; they gave to him, dit³has, x, 5.

perf. m. sg. chunakh dyut³mot⁴, she has given to them, viii, 1; pl. chim dit³mat⁵, I have given, x, 12.

plup. m. sg. ös⁶ dyut³mot⁷, had been given, x, 12; she had given to him, ös⁷nas dyut³mot⁷, v, 6; pl. they had been given to you, ös⁷wa dit³mat⁵, x, 12.

past cond. sg. i, dimahō, vii, 23; I would have given to them, dimahakh, vii, 20; 3, mā diyīhē, he would not have given, viii, 13.

dyūr, m. pl. coined money, wealth, x, 1, 6; mōhara-dyūr, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. dōzakhas (for dōzakhas-manz), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, chuh dazān, (a lamp) is burning, viii, 13; x, 7; with emph. ' chuh dazōn¹, is verily burning, x, 7; past sg. m. 3, dod⁶, he was burnt up, xii, 25.

gōb, adj. invisible; — gabshun, to become invisible, iii, 6.

gobur, m. dial. for gōbur, a son; pl. nom. gābar, viii, 1, 3; xii, 15.

gād, f. a fish; gāḍa-hath, a hundred fish, i, 8, 9.

gōḍ², a bunch or handful of grass or the like; pl. nom. gēḍ; gēḍ karaṇē, to make bundles of grass, hence, met. to crowd together, xi, 10.

gōḍ, m. a beginning; abl. gōḍa, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gadun, i.q. garun, q.v.
g̣ōdañ, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. g̣ōdañiy, at the very first, viii, 10; x, 3, 10; xii, 4, 6.
g̣ōdañukiy, adj. first, the first, viii, 13; with emph. y, g̣ōdañukuy, the very first, viii, 5; f. gen. g̣ōdañice-handi khōta, (more beautiful) than the first, xii, 10.
gudarun, conj. 3, to happen, occur; inf. gudarun, a happening, occurrence, viii, 5; 2 past m. sg. 3, gudariv, for gudaryōn, v, 9.
gadōyi, f. begging, mendicity, the condition of a beggar; sg. gen. gadōyihe-hand, x, 2.
gāh, m. brightness, brilliancy, lustre; — trāwun, to emit light, x, 2.
gāh, m. a place, a time, a turn; gāh bēgāh, in and out of season, vi, 2; shōra-gāh, a time or opportunity for outcry, a proclamation, vi, 13.
gēje, see gēdā.
gōj̣anas, see gālun.
gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.
gul, m. the forearm; gull gandān, to stand in a reverent attitude, with the arms folded in front, v, 9.
gōlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. gōlāmas, viii, 11; ag. gōlāman, vi, 14; viii, 7, 8, 11; voc. oy gōlām, viii, 6, 8, 11; pl. nom. gōlām, viii, 5, 13.
galun, to be destroyed; fut. pass. part. suh gotsh galun, he must be destroyed, xii, 10; fut. sg. 3, guli, xii, 24; past. m. pl. 3, gull, xii, 25.
galun, to destroy; to cause to waste away; past f. sg. gōj̣anas, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. chuy gōl "mot, thou hast destroyed, ii, 11.
gām, m. a village; pl. dat. gāman, xi, 8.
gumrōyi, f. going astray; gayēm gumrōyi, I went astray (lit. going astray happened to me), viii, 12.
gamot, gōmot, gōmot, see gatshun.
gān, m. the keeper of a brothel, a prostitute's bully; used as a term of contempt after another noun, as in hāpath-gān,
gānd, m. a knot; tath gānd karun, to tie it up (in a parcel), x, 3.
gōnd⁶, m. a posy, bunch; pōskē-gōnd⁰, a posy of flowers, v, 4 (ter).
gōnd⁷, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. gānd⁴, xi, 9.

gandun, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5).
gul⁴ gandān⁴, to stand in a reverent attitude with the arms folded, v, 9; dāwēh gandun, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) gandith, iii, 8; impve. fut. gānd⁴zēs, you must tie it, v, 6; past m. sg. gundun, he or she tied, v, 10, 2; dāwēh gond⁴nas, she made a claim to him, v, 11; m. pl. gānd⁹, were bound, v, 9; gāndin, he tied them, x, 2; plup. m. pl. āsīs gānd⁴mat¹, he had tied them on it, x, 5.

gōnāh, m. sin; — karun, to sin, viii, 11 (bis).

gūn⁴, a piece or gobbet of flesh or the like; pl. nom. gānē karith, having cut up, viii, 13; chuh kataraun gaṇē, he cuts it into lumps, x, 7.

gōpōl⁴, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see āhan-gār and nān-gār.

gara, m. a house; — gatshun, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — telun, to run away home, v, 5; — wātun, to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4; x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5; — wātanawun, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — yun⁴, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. garas, ix, 4 (bis); abl. gari, at home, iii, 1; v, 10; xii, 5 (bis); gari bēhun, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. garan (for garan-manz), xi, 6.

gārē, see gūn⁴.

gōr, in gōr-zān, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. gōr-zānas, ii, 1.
gur¹, m. a horse, iii, 8; x, 3; sg. dat. guris-kyut², (grass) for the horse, x, 5; guris khasun¹, to mount a horse, ii, 11; iii, 8 (bis); guris ṭōthun¹, to mount a horse, ii, 6; abl. guri-pēša waisith pyon¹, to fall from one's horse, ii, 6; pl. nom. gur³, horses, xi, 6, 8; xii, 1; gen. gurēn-hēun² khazmath, service of horses, groom's work; xii, 3; abl. wath¹ guryau-pēša bōn, they dismounted; xii, 2.

gūr², m. a cowherd; dōda-gūr², a milk-seller, xi, 13; sg. ag. gūr¹, xi, 12; gūr³-bāy, f. a cowherd's wife, xi, 12.

gūr³, f. a space of twenty minutes; any particular moment of time; abl. sōli-gūrē (m.c. for suli-garī), at dawn time, v, 7.

gardan, f. the neck; tas gardan diň¹, to behead him, ii, 8.

garm, adj. warm; used as subst., warmth, i, 11.

garan or gaďūn, conj. 1, to make, form, fashion, forge, work metals; impve. sg. 2, gar, v, 3; imperf. m. sg. 3, bō gaďān, he used to make, v, 1; past m. sg. goďūn, he or she made, v, 10, 2; pl. găr¹ were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare; pres. part. garanāwān, xi, 17.

grāy, f. shaking; — lagūn³, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. grāyē diňē, to cause to wave, vii, 11.

gryst², m. a farmer, ix, 4; sg. ag. gryst³-bāy, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; gryst³-gara, a farmer's house, ix, 4 (bis); pl. dat. grystēn, ix, 7.

gur²-z, m. design, view, purpose; abl. garza panani, for my own purpose, vii, 26.

gōrzān, see gōr.

gāsa, grass, hay, x, 5 (bis); xi, 6, 7; gāsa-gond⁲, a pack-saddle made of grass, xi, 9; gāsa-lōv³, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; gāsa-mōdān, a grassy mead, a grass-field, x, 5; gāsa-rav, a hay or straw rope, xi, 9.

gāsh or (viii, 9; xii, 2 (bis)) gēsēsh, brightness, dawn; — phōlun, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

gusōn², m. a mendicant monk, v, 9.

gāta, m. skill, cleverness; sg. abl. gāta-sān, with skill, i, 6.
gath, f. in gath karūnā, (of a widow) to do the sati ceremony, to become sati, iii, 4.
gāṭājū, see gāṭulā.

gāṭulā, adj. skillful, clever; m. pl. nom. gāṭulī, gāṭulī, several skilful (viziers), viii, 1; f. sg. nom. gāṭājū, v, 3, 10.
gāṭulā, a man who wields a gāṭul, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. gāṭulā, a certain woodcutter, vii, 12.
gatshun 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 gatsī, pl. 3 gatsiha) or in the past tense (m. sg. 3 gotsi). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. kāh gatshem-na dēshunā, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, amunā gatsi phaharavē, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, khabar (f.) gatsi amunā, you must bring news, xii, 19, 20; gatsi atsunā, you must enter, v, 4; g. hyonā kharājī, you must take expenses, xii, 5; dōb g. khamunā, you must dig a pit, iii, 6; g. khasunā, you must go up, xii, 6; karunā g. gand, you must tie up, x, 3; nēthā g. karunā, you must arrange a marriage, viii, 2; suh g. sungsār karūnā, lapidation is to be done (to) him, he is to be stoned, viii, 8; surī g. karūnā, you must investigate, viii, 7, 8, 10; g. karūnā thaph, you must seize, v, 9; g. mungunā byākhī, you must ask for another, xii, 13; yīh g. mārunā, you must kill him, x, 5 (bis), 12, 5; sōsunā g. sōnur, you must send the goldsmith, v, 1; g. pōshākh tulunā, you must take up the garment, xii, 6; g. kākād trāwunā, you must throw the paper, xii, 11; tas g. kala (sar) satunā, you must cut off his head, viii, 6, 11.

With pron. suff. gatshem bakhōcōish (f.) diīnā, you must give
me a present, xii, 3; *gatshëm bòsun*¹, you must hear me, xii, 7; *ròpayë-hath gatshëm dyun*¹, you must give me a hundred rupees (sing.), x, 6; *tih gatshëm karun*¹, you must do that to me, xii, 3; *këntshâh gatshëm ladun*¹, you must send me something, x, 3; *wòlinjë gatshiës anûn*², his heart must be brought (here), x, 5; *dapun*⁷ gatshës; you must say to her, v, 9; *gatshës mòhar karûn*², you must seal it, x, 3; *të kûâh gatshiy anun*¹, what must (I) bring to thee? xii, 21; *kor*⁸ gatshiy òsun*¹, I want a bracelet from thee, xii, 13.

*tôçë* (L. pl.) *gatshan bôyrañë*, loaves are to be distributed, you must distribute loaves, v, 8; *tihiy trêh gatshan sômbrâwan¹*, you must collect three times as many, xii, 24; *tim gatshan sôtan¹*, they must be cut, v, 4.

With pron. suff. *gatshanam dìn*¹ *ròpayës pànts hath*, you must give me five hundred rupees, x, 1, 2; *lûl gatshanay òsan¹*, rubies are required to be from thee, I want rubies from thee, xii, 5.

**suh gosõ kor**, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun*⁷ *gatsh*, (that) which was proper to be done, v, 7; *wûtan*⁸ *gòsh*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *më gatshî òsun*¹ *(kor*¹*), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *me gatshiy òsun*¹ *trot*¹*, I want a necklace from thee, xii, 5; *më gatshî wûtan*, I must arrive, xii, 22; *yih tê gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun*¹ *mëha* (khâth), thou must bring a fruit (a letter), xii, 21; *tê gatshiyë òsun*¹ *okuy kor*¹*, oughtest thou to have only one bracelet? xii, 13; *tê gatshiy yun*¹*, thou must come, xii, 7. Note *më gatshî tihança wòlinjë*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyòn*⁸ *gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyòn*⁸ *kyòn*⁸ *gatshi-na*, thou must not eat that, xii, 16; *cyòn*⁸ *gatshës mangun*¹ *musa*, thou must ask her for the skin, xii, 18; *cyòn*⁸ *gatshî zyun*¹ *sômbrun*¹*, thou must collect firewood,
xii, 20; cyöö" gatši wätun", thou must arrive, xii, 22, 3; tuhound" gatši yon", you must come, xii, 15.

gatšun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2); cf. however, gayé kól akir pëth, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; vii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (kyäh góm, what happened to me? vii, 9; kyäh gav, what is the matter? vii, 11; kyäh gayé, what was (fem.) it? x, 14; gayé trih kitha, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (khódá gav suy, God is He alone, i.e. God is one, there is no duality about Him); vii, 13; x, 1, 10 (kyäh gós, of course I am, I am no other than), 2 (id.), 4; xii, 15 (zábr gav, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as ádá gatšun, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; gatškth g., love to befall a person, v, 2 (bis); bédár g., to become awake, awake, wake up, vi, 12; vii, 6, 9, 13; g. bëmár, to fall sick, v, 10; gay pánas bëth", they sat down at liberty from their turn of duty, viii, 8; gób g., to disappear, iii, 6; g. pánun" gara, to go home, xii, 4; hushyár g., to become awake, to wake up, v, 5 (bis); khalús g., to go free, to be released from this mortal coil, to die, iii, 4; rópayé hath góm kharöö, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; khós g., to become pleased, happy, viii, 1, 9, 14; x, 18; xii, 9, 12; gós yin zëh khós, these two were pleasing to him, he felt affection for them, viii, 11; māra gatšun, to suffer a violent death, viii, 13; x, 7, 8; mushtákth g., to become entranced, enamoured, iii, 8, 9; g. pôda, to become manifest, appear, become visible, turn up, ü, 1; iii, 8; x,
4, 5, 7; xii, 10; phikiri g., to go into anxiety, to become anxious, viii, 10; xii, 4; amis gav shēkh, she felt hesitation, xii, 15; sūr gatshun, to be drowned, iv, 3; g. thod wōkhīth, to stand up, ii, 3; bēr gav, it has become late, it is too late, v, 9; nūr gōmot thēṭa, the fire had become extinguished, xii, 23; gōs yinsāph, he felt pity, vii, 4; mē-ti chuh gōmot zulm, I also have experienced tyranny, ix, 1.

With a present participle, gatshun indicates continuous action, as in gatsha bōzān, keep hearing, listen attentively to the whole, xi, 1; gatshiv parān, recite ye continually, vii, 4; similarly vi, 17; gatsh tārān, take tribute, and go on doing so perpetually, xi, 2; gatshu trācān, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, hēth gatshun, to take away (Hindi lē jānā), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; marith gatshun (Hindi mar jānā), to die, vi, 16; kath mashīth gayēs, he forgot the statement, x, 6; nīrith gatshun, to go forth, ii, 3; xii, 15; phīrīth gatshun, to become hostile, iv, 3.

fut. pass. part. mē chuy gatshunâ, it is verily to be gone by me, i.e. I must really go, v, 10; cyôn gatshi gatshunâ, thou must go, v, 9; xii, 6; pres. part. gatshān, see pres. and imperf.; past part. gomotâ or gomotâ, see perf. and plup.

impre. sg. 2 gatsh, ii, 9; iiii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, gatshu, xi, 11; pl. 2 gatshiv, vii, 4; x, 7, 8; pol. sg. 2 gatshita, xi, 1.

int. sg. 2 gatshakh, v, 5, 6; xii, 18; 3 gatshi, v, 8; pl. 1, gatshav, viii, 3; xii, 18; 3 gatshan, xi, 12.

pres. m. sg. 3 gatshān, iii, 6; chuh gatshān, xii, 4; gatshān chuh, xii, 4; with pron. suff. 3 pers. sg. dat. gatshān chus, he goes (to shave) him, xii, 19; f. sg. 3 chēh gatshān, x, 5; viii, 1; gatshān chēh, xii, 23; imperf. f. sg. 3 ōs̪ gatshān, v, 1; neg. ōsīna gatshān, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), ōs̪ gatshān, viii, 1.

I past m. sg. 1 gōs, x, 10, 2, 4; emphatic, gōsay, I verily became (pleased), xi, 18; m. sg. 3 gav, viii, 10, 1 (bis), 3;
hā, O!; ha!; as exclamation, xi, 3; governing voc., with -a;

Gaznāvī, of or belonging to the town of Ghaznī, i, 1.
guzarān, m. a livelihood; — kārān, to make a livelihood, xi, 19.
ha, O! (inferior addressing superior); ha, Wazīr-a, O Vizier, xii.

Cf. the next.

Gaznāvī, of or belonging to the town of Ghaznī, i, 1.
guzarān, m. a livelihood; — kārān, to make a livelihood, xi, 19.
hā phakīr-ā, O Faqīr, ii, 3; hā Vigiṇāh nāg-ā, O Vigiṇāh Nāg, v, 9; hā yār-ā, O friend, x, 4; hā Wazīr-ā (address by an inferior), O Vizier, xii, 10; with -ā; hā phakīr-ā, O Faqīr, ii, 2; hā wazīr-ā, O Vizier (address by a superior), ii, 4.

hau, pleonastic suff. (poet.), ii, 10.

hō, pleonastic suff. added to kyāh, kēhō, what? (addressed by wife to her husband), v, 4, 5.

hāb-jushī, composed of the seven metals (haft-jōsh), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hēchn, to learn; impve. sg. 2 hēch lāyānī rīnzī, learn to throw balls, v, 3.

had, a limit; had pānas karun, to make a limit for oneself, to consider oneself perfect, vii, 15.

kihur, a father-in-law; sg. gen. kihar-sandis shēharas-kun, towards the father-in-law’s city, x, 12.

hakh, m. right, duty; hakh-i Khūdāy, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

hōkhā, dry (of a river); pl. nom. hōkhā, vi, 15.

hakīm, m. a wise man, a sage, vi, 14; with suff. of indef. art. hakīmā, a single wise man, vi, 14.

hukum, hukm, m. an order, command; kyāh chum hukum, what order have you for me, xii, 7; hukm-i Māhrāj, the order of the Mahārāja, xi, 4; hukum dyunā, to give an order, i, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

hēkmāt, f. cleverness, skill, contrivance; hēkmāt-i Parvāndīgār, the power of Providence, i, 11; sg. abl. hēkmātā, i, 12.

hāl, m. condition, state, vii, 9; ix, 4; hāl kyāh kor-hakh, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house; bōd-hāl, a prison, ix, 4.

ha-la, interj. expressing urgency, look sharp! be quick, xii, 17.

hālam, m. a skirt, a lap-cloth, apron, ix, 11; hālam dārūn, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. halamas, v, 4 (bis), 5.

hamud, m. praise; h. parun, to recite praises, vii, 4.

hamnīshīn, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. hamnīshīnan, vii, 21, 4.
hamsuye, m. a neighbour, x, 12; pl. nom., id., x, 5.
han, dim. suff. f. bata-han, a little cooked rice, a little food, x, 5; danah, a little medicine, v, 6; kari, a small bracelet, xii, 12; muska-han, a piece of skin, xii, 21; nara-han, a small fire, iii, 1; ratsh-i-han, a very little (of something), v, 6 (bis); teheth, a little waste food, x, 5.
han, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) abahana, a little water, x, 5; bata-hana, a little cooked rice, x, 3 (masc.); dobha-hana, a small hole or pit, viii, 7 (masc.); kashena-hana, a little scratching, a small amount of scratching, xii, 16, 17; pari-hana, a small hut, xii, 2; ratshi-hana, a very little (of something), v, 6.
han-ha, in small pieces, in fragments, viii, 6.
hun, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. hunis, viii, 9, 10 (ter); pl. nom. hun, viii, 4 (bis), 12 (bis).
hond, postpos. of gen.
A. Added to fem. sg. nouns; m. sg. nom. godiyye-hond, of beggary, x, 2; kore-hond, of the daughter, v, 2, 9; kathi-hond, of a word, iii, 5; maye-hond, of a mother, xii, 15; miskini-hond, of beggary, x, 4 (bis); nayehond, of a reed flute, vii, 1; phakiriyyehond, of faqirhood, x, 9; patashohi-hond, of royalty, x, 2, 9; rot-hondu, of night, iii, 1; dat. bene-handis, of the sister, x, 3 (bis), 10; bayehandis, of the wife, viii, 6, 13; dare-handis, of the window, v, 4; hoti-handis, of the lady, x, 7; shemsheri-handis, of the sword, viii, 13; zanani-handis, of the wife, x, 5; abl. golanuc-handi-hota, than the first, xii, 10; hoti, of the lady, x, 7 (bis); fem. sg. nom. bene-hunz, of the sister, x, 3; nayehunz, of the reed flute, vii, 1; shemsheri-hunz, of a sword, iii, 5, 6.
B. Added to plural nouns; m. sg. nom. sodagaran-hond, of merchants, viii, 9; worancivin-hond, of step-sons, viii, 3; hutan-hond, of hundreds, v, 1; januvaran-hond, of birds, viii, 1; lalan-hond, of rubies, xii, 5 (ter); abl. don-handikhota, than two, xii, 9; pl. nom. athan-handl, of hands, v, 6; f. sg. nom. gurehunz, of horses, xii, 3; nemicivin-hunz, of sons, viii, 3, 11; yihunz, of these, viii, 1; pl. nom. don-
hanza, of two, viii, 4; pathshahzad-an-hanza, of princes, viii, 4; ti-hanza, their, viii, 3.

C. Added to an adverb; Yuri-kond, hither, v, 5.

Hanga ta manga, adv. unexpectedly, iii, 6.

Honz, m. a boatman; with suff. of indef. art. Hanz, i, 4.

Hapath, m. a bear, ii, 10, 1 (ter), 2; hapath-gan, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. hapatas, ii, 10, 1; sg. hapatan, ix, 4.

Har 1, every; Har wati, on every path (fem.), ii, 2.

Har 2, m. cream; sg. gen. do-da-harak, (cups) of milk-cream, ii, 3.

Har, har, the cry used in driving a cow, xi, 8. Cf. Chuh. 1.

Harud, m. autumn; Har-da-vizi, in autumn time, ix, 8.

Hargah, it; Hargah dras-na, if it do not issue from it, xii, 3 (bis).

Hargah-ay wuchih, if he had seen, viii, 10; Hargah ki yegih, if he had drunk, viii, 7; Hargah ki yarih, if he had done, viii, 13.

Harun, to remain over and above; 2 past m. sg. 3, haryov, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. haryoykh, x, 5.

Harun, to drop; pres. sg. 3, maz chuham harun, my flesh is dropping, vii, 24; pl. 3, laa chih harun, rubies are dropping (from her mouth), xii, 9 (bis).

Husa, interj. Sir! i, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

Hush, m. sense, i, 5.

Hushyar, awake; - gatshun, to awake (intrans.), v, 5 (ter).

Host, m. an elephant, vi, 16 (ter).

Hata, interj.; Hata-sa, O sirs! x, 5; Hatay, hullo! (a mother speaking to her daughter), xii, 15.

Hat, interj.; Hat-koyu, ho prisoner! x, 5.

Hot, smitten; Tsakhi-hot, smitten by rage, full of rage, vii, 14.

Hot, m. the throat; - Satun, to cut the throat, v, 7; sg. dat. hatis, viii, 1.

Hath, a hundred; Gerard-hath, a hundred fish, i, 8; Hath watsi, a hundred (years) in age, ii, 12; Rapay-hath, a hundred rupees, viii, 9, 10 (with verb in sg.), x, 6 (ditto); Rapayes pants hath, five hundred rupees, viii, 10 (bis), x, 1, etc.; sg. dat. Gerard-hatas, for the hundred fish, i, 9; Mohara-hatas
(akhis) rosh"a, a necklace of one hundred mohars, v, 10, 12; pl. dat. tālas (sic) bāhan hatan-hond"a, of twelve hundred pupils, v, 1; hatā-bōd"a, hundreds, ix, 9; hatabōd"-khōr"a, weighing hundreds of kharwārs, ix, 7.

hōts"a, m. the forearm, xii, 12 (bis), 15; sg. gen. hatsyuk"a, xii, 15. hātsh, f. an accusation; with suff. of indef. art. hātshā, vi, 9.

hāv, interj. O (addressed by a woman to her husband), v, 4; xi, 11.

Cf. hāy.

havo, m. air, atmosphere; havā-yi-asmān, the air of heaven, ii, 6.


havāla, m. deposit, consignment, charge, v, 10; havāla-y-Khodā, in the care of God, x, 7; havāla karan, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); xii, 22.

hāwun, to show, make manifest; kasam hāwun, to make oath, swear, v, 9; impve. sg. 2 hāv, xii, 14; pol. with suff. 1st pers. sg. dat. hāvatam, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. hāway, I will show to thee, iii, 8; 3, hāvi v, 9; pl. 3, with suff. 1st pers. sg. dat. hāwanam, they will show to me, iv, 7; 1 past m. sg. with suff. 2nd pers. sg. ag. hōwuth, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. hōwun, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. hōw"nam, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. hōw"nay, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. hōw"nah, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. hōwus, showed to him, v, 4; past cond. sg. 1 hōwahō, vii, 21.

hāy, interj. O! (addressed by a man to his wife), v, 4 (passim); xi, 14, 6, 9; (addressed by woman to woman), v, 2; ix, 7, 9.

hāy, interj., as exclamation, O! v, 7.

hyuh"a, adj. like; m. sg. nom. lālas hyuh"a, like a ruby, xii, 4 (bis); tath' hyuh"a, exactly like that, xii, 4; yinsān hyuh"a, like a human being, x, 7 (bis); dat. bađis hihis, to the elder (prince), viii, 13; zithis hihis, to the elder (prince), viii, 5; ag. lōk-ei hihī, by the youngest, xii, 1; f. sg. nom. yinsān hihī, like a man, x, 7.
*hyol*<sup>n</sup>, an ear (of corn, etc.); pl. nom. ḥēṭ<sup>l</sup>, vi, 15; pl. dat. ḥēṭēn, vi, 15.

*hyon*<sup>n</sup>, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon*<sup>n</sup>, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; ḥēṭ<sup>n</sup> wōṭh tshunūn<sup>n</sup>, she began to leap, iii, 4; ḥēṭ<sup>n</sup>nas yīn<sup>n</sup> nēnd<sup>r</sup>, sleep began to come to him, v, 6. The conj. part. ḥēṭh, having taken, may often be translated "with", as in *vir hēṭh*, with the fine, v, 7; drāv sōdā hēṭh, he went off with merchandise, viii, 9; waṭzir hēṭh, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; pālashāh-kārā hēṭh tsōlān, running away with the princess, xii, 25.

*danūla hyon*<sup>n</sup>, to take in compensation, v, 11; khabar hēn<sup>n</sup>, to bring news, xii, 24; mōl<sup>l</sup> hyon<sup>n</sup>, to buy, x, 14; rukhsath hyon<sup>n</sup>, to take leave, depart, xii, 10, 3; tārī hēn<sup>l</sup>, to take bites, to bite, x, 7; yād hyon<sup>n</sup>, to keep in memory, xii, 17; zima hyon<sup>n</sup>, to take responsibility (for), to admit, xii, 15.

ḥēṭh ġatshun (Hindi lē jānā), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; ḥēṭh yun<sup>n</sup> (Hindi lē ānā), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon*<sup>n</sup>, xii, 5; conj. part. ḥēṭh, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9; 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, hēṭh, xi, 12; with suff. 3rd pers. abl. ḥēs, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. hēmay, I will take from thee, v, 11; pres. m. sg. 3, chuk hēcān, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēsna hēcān zima, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. ḥēṭ<sup>n</sup>nas, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. ḥēṭ<sup>n</sup>nas, v, 6; pl. with suff. 3rd pers. pl. ag. ḥēṭun, v, 7; ditto, with suff. 3rd pers. sg. gen. ḥēṭanas, viii, 7; perf. part. f. pl. hēṭamās,o, x, 14.
hyor*, adj. upwards; — khasun, to go upstairs, iii, 2, 9; —pahān khasun, to go a short way up stream, xii, 6.

hūz*, as a title of respect, holy, v, 9.

huzūrī nākor m. a personal servant, viii, 5.

hazrath, a title of respect, saint; hazrat-i-Adam, Saint Adam, iv, 2; hazrat-i-Nōh, Saint Noah, iv, 3; hazrat-i-Yisāh, Saint Jesus, iv, 4; hazrat-i-Musāy, Saint Moses, iv, 5; hazrat-i-Yibrāhim, Saint Abraham, iv, 6; hazrat-i-Yūsūph, Saint Joseph, vi, 8, 10, 14, etc.; hazrat-i-Sulaymān, Saint Solomon, xii, 17.

judāh, apart; gayē judāh, she went apart, she became separated, vii, 16.

judūyī, fem. separation, vii, 16.

jāh, a place, in gay yēg-jāh, they went together, ii, 4; khāyēv yēkh-jāh, (you) ate together, x, 12. Cf jāy.

jēl, i.q. jēl’d, quickly, vi, 16.

jēl’d or jēl (q.v.), adv. quickly, xii, 15, 23, 4.

jālīva, m. glory; — dyun*, to give forth glory; — dīth, giving forth glory, in all His glory (of God), vi, 7; with emph. y, jālōy hōwun, he manifested glory, vi, 16.

jālōy, see jālīva.

jāma, m. a coat, x, 9.

jumala, m. entirety; jumala ālam, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27; xi, 17, 8.

jēnda, m. a flag; — lāgun, to set up a flag, to insist on a claim, v, 11.

jēnath, m. heaven; sg. dat. jēnatas (for jēnatas-manz), xii, 19; jēnatas-manz, in heaven, xii, 20, 3, 4; sg. gen. m. jēnātuk*, of heaven, xi, 13; xii, 21, 2; fem. pl. jēnātəcē jāyə, places of heaven, iii, 7.

jānāvār, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. jānāvār-ənəd*, viii, 1.

jāv, for Hindi jāv, go ye, xi, 4.

jāvō, for Hindi jāv, go ye, xi, 4.

jēwāb, m. an answer, reply, iii, 4; xii, 17.

jāy, f. a place (cf. jāh), ix, 6; xi, 12; sg. dat. pānānē jāyə, (seated) in his own place, x, 5; ath jāyə gav buñul*, there occurred an
earthquake in that place, xii, 15: \( \text{wōt}^\text{e} \) tath \( \text{jāyē} \), he arrived at that place. xiii, 15: \( \text{wōt}^\text{e} \) jāyē akis, he arrived at a certain place, ii, 8; vii, 7 (ter), 9; tōnuh akis jāyē-manz, they led him into a certain place, iii, 7; jāyē akis ..., jāyē akis, in one place ..., in another place, i, 3, 4; pl. nom. jāyē, iii, 7.

\( \text{jyāday} \), more; kam yā \( \text{jyāday} \), (a hundred) less or more, ii, 12.

\( \text{kē} \), see kyāh, 1.

kabār, i. a grave, a tomb; sg. dat. kabari icālun, to cause to descend into a grave, to inter, iv, 7.

kōd, m. prison; — karon, to imprison, v, 7, 9 (bis); x, 5, 12; — lagun, to become imprisoned, v, 8; vi, 11; kōd-khān (not -khāna), a prison, v, 8; pl. dat. -khānan, v, 7, 8.

\( \text{kūd}^\text{a} \), see kūr\text{a}.

kōd, m. a prisoner, a person imprisoned, v, 8; sg. dat. kōdis, x, 5 (bis); ag. kōd, x, 5; voc. kōdyau, x, 12; hatō kōdyau, x, 5; pl. nom. (and acc.) kōd, v, 8, 9; ag. kōdyau, v, 7, vi, 11.

kadām, m. a step; — dyun\text{a}, to set forth, x, 11, 12; — trācun, to step forward, iv, 5.

kadun, or (iv, 2; vii, 3) karon, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; kadith bhunun, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. gasti kadun, he should be expelled, viii, 11; conj. part. kadith, viii, 10; x, 9; xii, 6, 7. Impv. sg. 2 with suff. 3rd pers. sg. acc. kadun, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. kadūn, x, 1; pl. 3 kadun, viii, 11; pres. masc. sg. 3 chuh kadān, viii, 13; xii, 4, 11, 17; pl. 3 chih
karān, viii, 3; chih kodān, viii, 11; past sg. m. kodā, xii, 15, 7; with suff. 3 pers. sg. ag. kodun, iii, 8; v, 9; viii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. korun, iv, 2; with ditto and suff. 3rd pers. sg. dat. kodnas, viii, 10; with suff. 3rd pers. pl. ag. kodukh, iii, 4; pl. kādā, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. kādānas, viii, 7; with suff. 3rd pers. pl. ag. kādikh, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. kūdānu, x, 7; xii, 5; with suff. 3rd pers. pl. ag. kūdākh, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kēh, anything, something; m. sg. nom. kāh, anyone, i, 2; vi, 10; xii, 22; kāh-ti, even anyone, vii, 23; kaisi, to anyone, iii, 3; by anyone, ii, 8; kōsi, by anyone, v, 9; kēh, anything, i, 6; ii, 5; iv, 6, v, 8; viii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis); biyē kēh, something more, iii, 8; anything else, xii, 8; na kēh, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. kāh kodā, any prisoner, v, 8; kāh-ti kōsh, any sense at all, i, 5; kēh prōnā, some old (prisoners), vi, 11; kēh, any (inanimate thing), vi, 16; vii, 1; x, 1, 7; xii, 5; some women, xi, 7; kēh kālā(h), some little time, v, 10; vii, 2; kēh-ti, any (sound) at all, vii, 9.

kē-hō, see kyāh 1.

kēh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, kōh, m. a mountain; kōh-i-tōra, Mount Sinai, iv, 5; kōha-kōhai, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. khābas, vi, 14; abl. khāba, vi, 12; gen. khābukā tōbār, the interpretation of a dream, vi, 14; khāb dēshun, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khāb, adv. well, thoroughly, vi, 10.

khabar, f. information; news, tidings, xi, 20; notice, care, heed, xii, 2 (ter); be-khabar, an untaught person, vii, 28; — anūnā, to bring news, xii, 19, 20 (bis); (tas) chēh khabar, there is information (to him), (he) knows (all about it), iii, 3; there is heed (to him), (he) believes, (he) is under the impression (that), xii,
khabardār, HATIM’S SONGS AND STORIES

2 (ter); chyā khabar, is there news? hence, (I) don’t know, how am (I) to know? how can (I) know? v, 7; xii, 20; khabar dinā, to give news, x, 14; tas khabar gayē, news went to him, information was given to him, iii, 1; khabar kēth yunā, to bring news, xii, 24; khabar kar, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — niinā, to bring news or information, ii, 10; x, 7, 8; xii, 23; khabarīn, a piece of news, ii, 6.

khabardār, m. an informer, spy, scout, newsman; pl. ag. khabardārav, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōj, a pit; x, 13; sg. dat. khōjas, x, 13.

Khōdā, m. God, vi, 5, 6, 7; x, 7; Khōdāy, verily God, God alone, x, 8; az Khōdā, from God, vi, 10; bā-Khōdā, one who believes in God, a true believer, xii, 20; vāda-y-Khōdā, a promise of God, an oath by God, xii, 15 (bis); hakh-i-Khōdāy, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. Khōdāyēs, vii, 4; x, 5; ag. Khōdāyēn, xii, 15; gen. Khōdāyīe-sandarū-chuy kasam, (I) adjure thee by God, xii, 7; voc. Khōdāyē, O God! iv, 1; bar Khōdāyō, O Great God! v, 7; Khōdā-Sōb, God the Master, God, sg. dat.-sōbas, x, 5; ag.-sōban, iii, 8 (ter).

khōjnas, see khālun.

khal, m. a threshing floor; sg. dat. khalas karun, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of khasun, to cause to mount, to take (upstairs); x, 7; to fix (on to a lathe), vii, 19; zima khālun, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. khōlyun, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. khōlnas, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. khōlnas, vii, 19.

khalas, adj. free; — gathun, to die, iii, 4.

khalath, m. a robe of honour; khalat-e-shōhī, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; small value, cheap; khām pōsa, the pice formerly current in Kashmir, of small
value compared to the British pice worth about a farthing, now becoming current; vii, 25, 6.

khumār, m. intoxication; languor of love, languishment; pūra-khumār, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in Bahādur Khān = Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

khānas, m. a house, sg. dat. khānas, vi, 4; kōd-khāna, a prison, sg. nom (m.c.) kōd-khān, vi, 10; pl. dat. kōd-khānan, v, 7, 8; mahāla-khāna, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch; sg. dat. khōni-kēth, (carrying) on the haunch, xi, 13.

khanun, to dig; fut. pass. part. m. sg. gatshi dōb khanun, you must dig a pit, xii, 6.

khananāwun, to cause to be dug; past m. sg. with suff. 3rd pers. sg. ag. khananāwun, x, 13.

khar, m. an ass; iii, 8, 9; v, 7 (bis); sg. dat. khot kharas, he mounted the ass, iii, 8.

khār, m. a blacksmith; sg. voc. khāra, ii, 12; vi, 17; pl. ag. khāraw, xi, 17; Wahab Khār, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khör (v, 5) or khōr (v, 9), m. the foot; sg. dat. khōran, v, 9; shānda karun khör, to go from the pillow to the foot of the bed, v, 5; khōra karun shānd, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare; dvā-yi-khōr, a prayer for welfare, a blessing, i, 3.

khōr, a thing which weighs a khār or kharuār, i.e. an ass’s load; sg. dat. hatalī-khōris drāy, they turned out (i.e. amounted) to hundreds of kharuārs, ix, 9.

khar (viii, 10) or khar (xii, 4, etc.), m. expenditure; expenses, money to be spent for any purpose; xii, 4 (bis), 5 (bis), 11, 20; khar gōm, expenditure has occurred by me, I have spent, viii, 10.

khrāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmirīs in winter; nom. (acc.) plur. khrāv, v, 9.
khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; dukhtar-e-khāsa, thine own daughter, v, 11.
kōhā, m. a kind of metal cup; pl. nom. kōhā, ii, 3.
khash, m. a cut; — dyunā, to cut, v, 4 (bis), 6.
kōsh, adj. pleased, happy; — gatshun, to become happy, to become pleased, viii, 1, 9; xii, 9; — gōsay, I became pleased about thee, xi, 18; gōs —, he became pleased with him, xii, 12; gōkh, —, he became pleased with them, viii, 14; gōs —, they became pleasing to him, i.e. he loved them, viii, 11; yih pātashēhās — kāri, that which will make the king pleased, whatever will please the king, xii, 3.
khashēm, m. anger, wrath; yimau amis phakiras — korā, by them to that faqir wrath was made, i.e. they were made angry with the faqir, ii, 3.
khasūn (1 p.p. khotā or khotwā), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without pēth), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., guris or guris-pēth), ii, 6, 11; iii, 8 (quater); to ride (a horse), (gurā chus khassunā, he has a horse on which to ride), x, 3; curkas khūbs, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; kōli kōli khasūn, to go up stream, xii, 6; kāisi chuna khasān zima, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; kōtyāh khātīs mār, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; pātashēhās khotā zahar, poison arose to the king, i.e. he became enraged, viii, 7.
Fut. pass. part. sg. m. khasunā, x, 3; xii, 5 (gati khasunā, you must go up); impve. sg. 2 khas, iii, 8 (bis); fut. sg. 2 khasakh, v, 6; 3 with suff. 2nd pers. sg. dat. khasiy, xii, 11 (there will arise before you); pres. m. sg. 3 neg. chuna khasān, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. būna-ka khasān, i, 6; 1 past sg. m. 3 khotā, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; khotwā, ii, 6; x, 7; pl. 1 khatā, v, 9 (we, i.e. one m. and one f.)
3 khati, x, 8; with suff. 3rd pers. sg. dat. khatis, ix, 5; f. sg. 3 khit, iii, 2; vii, 20; xii, 7.

khop, postpos. than; den-handi khopa, (more beautiful) than the two, xii, 19; goda-inci-handi khopa, (more beautiful) than the first (girl), xii, 10. In ami khopa haway boh, iii, 8, I will show thee more than that, the word "more" is not expressed.

khot, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); moh-sandi dakhata khath, a letter signed by (my) father, xii, 21.

khatun, to conceal; conj. part. khatith, having concealed (sc. yourself), secretly, xii, 6.

khotuna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. kotun akh, a certain lady, v, 11; xii, 15; sg. dat. khotuni, x, 7 (bis); xii, 15; ag. khotini, xii, 15 (quater), 8, 22; gen. kotun-handis shikas-manz (x, 7) or kotuni-shikas-manz (x, 7), in the lady's belly; kotuni-handi shikas-manz, from in the lady's belly, x, 7 (bis).

khotor, m. carnal desire, viii, 3.

khawand, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. khawandas, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; khawandas nishin, (go) to (your) master, viii, 10; sg. gen. fem. khawanda-sins, iii, 2.

khauur, adj. left (not right); — atha, the left hand, viii, 7.

khyon, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. with kheni, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. tih cyon khyon guthi-na, you must not eat that, xii, 16; pres. part. chu hith khewan, he is seated eating, xii, 4; impve. sg. 2, kheh, iii, 1; (dial.) khyuh, x, 5; (dial.) khyo, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. khetam, eat for my sake, iii, 1; fut. sg. 2, khezi, xii, 16 (bis).

fut. sg. 1 kheha, viii, 11; with suff. 2nd pers. sg. dat. khehmay, I will eat for thy sake, iii, 1; do. with neg. khehmay-na, I will not eat for thy sake, iii, 1; 2, with neg. interrog. khekh-nah, wilt thou not eat? ii, 3; vi, 2, 3, kheyi, xii, 15.
khazmath  HATIM'S SONGS AND STORIES 326

pres. m. sg. 3 chuk khēwān, xii, 6, 17; imperf. m. sg. 3, with neg. khēwān 6e*-na, he used not to eat, vi, 16.

1 past m. sg. khyauw, x, 12; khēv, ii, 2; with suff. 3rd pers. sg. ag. khyōn, vi, 16 (bis); x, 5; pl. (dial. for khēvēy) khyēy, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for khēvēwa) khēvēw, x, 12.

khazmath (xii, 3) or khizmath (ii, 3), f. service; guren-hünz khazmath karakh, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākud, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — likhun, to write a paper, xii, 11; sg. dat. kākudas, xii, 16, 7; cf. kākaz.

kākañ, f. the wife of the eldest son in a Hindū family; bōy*-kākañ, an elder brother's wife, v, 10.

kōkur, m. a fowl; kōkar-gūm, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. kākud.

kōl, time; with suff. indef. art. kē̄ kālā gav (v, 10) or kē̄ kālāh gav (viii, 2), some short time passed; wārayāh kālāh gav, a very long time passed, viii, 2; wārayāh kōl, for a very long time, viii, 2; sg. dat. wārayāhas kūlas, for (during) a long time, iii, 1.

kāla, the head, iii, 1, 5, 9; kāla tsatun, to behead, iii, 2; viii, 6; abl. kāla-kūn, in the direction of the head, at the head end (of an animal), xi, 9; kāla-pēth bhunūn wōth, to leap over (so and so's) head, ii, 9.

kōl, f. a small river, a stream; sg. dat. kōli-manz, in the stream, xii, 2; gayē kōli akis pēth, she went to the bank of a stream, xii, 2; abl. kōli kōli khasun, to go up along the stream, to go up stream, xii, 4; kōli-manza, from in the stream, xii, 4.

kōl*, adj. of or belonging to time; gūs*-kōl*, of or belonging to a long time ago, ii, 4.

kūla*, m. a tree; abl. kūli-dadari-manz, in the tree-hole, in the hole in the tree, ii, 10.

kālačēn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; kälama sōtin likhun, to write with a pen, ix, 12.
kalumph, m. a lock. — thāwun, to open a lock, to unlock a door, iii, 8 (bis).

kōlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. kōlayi, v, 9. kam 1, adj. less, deficient, iv, 4, 6; kamyā jyāday, less or more, more or less, ii, 12.

kam 2, kām, kāmi, see kyāh 1.

kōma, f. a thing done, a deed; a business, kōma chēh pakawūn, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, kūrā kōma, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. kūrān (x, 2) or kūr (x, 3) kōmaūḥ.

kōmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. barāyē kōmbakas, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk, see kyāh 1

kan, m. the ear; — thāwun (ii, 7) or — thāwun (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. kanas kūrānas thaph, he seized him by the ear, iii, 9; abl. kana-dōli dii'n (poet.), to give ear-closing, to refuse to listen, v, 2; kana ratūth, holding (a goat) by the ear, iii, 5; pl. dat. with emph. y, kananay, vii, 11.

kān, postpos. signifying—
(a) direction, as in kala-kān, in the direction of the head, at the head end (of an animal), xi, 9; lati-kān, at the tail end, xi, 9.
(b) route, as in dāri-kān, (cast) out through the window, v, 4 (bis).
(c) direction from, as in yēs-kān, from whom (it will escape), ii, 8.

Cf. kani, kun, kān, and kiṅ.

kani, postpos. signifying—
(a) locality, as in bōna-kani, (he is standing) below, downstairs, iii, 2; bōntha-kani, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); athī-pētha-kani, on the top of it verily, vii, 1.
(b) direction towards, as in ēra-kani, in that direction, v, 2.
(c) direction from, as in tālaus-kani, (down) from the ceiling, viii, 6; ēsa-kani, issuing from the mouth, viii, 7.
(d) other miscellaneous relations as in thūr-a-kani (v, 4) or thūd-a-kani (v, 4 bis), (turning) backwards (from there);
pata-kani, afterwards, x, 1; kuni-kani, in any way, xii, 13;
āmpa-kani, by means of beak-to-beak feeding, viii, 1; tamipēth-a-kani, in addition to that, iii, 8.

Cf. kānî, kun, kān, and kīn.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly ṣ-kun, in that direction, xii, 23; mustākh kun, enamoured of, yearning for, iii, 7; vii, 3; biyē-kun, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, bōnth-kun, i, 8, (came) before (the king); wōta shēharas and-kun, he arrived at the outskirts of the city, x, 5; andas-kun, at the end, xii, 6.

(d) other meanings, nāgas akith kun, on one side of the spring, xii, 14; asē-kun hōwath, thou showedst before us, vi, 5; path-kun, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) yāra-souta kun, (he set out) in the direction of his friend's abode, x, 11.

Cf. kānî, kani, kān, and kīn.

kuni, adv. at all, in any respect, v, 6; vii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; kuni-kani, in any way, xii, 13.

kun*, num. adj., only one; with emph. y, One only (of God), vi, 7; vii, 2; x, 8; kunuy zon*, only one person, all alone, viii, 7; fem. kiūn* y ziūn*, xii, 15.

kōnda, l. a potter's kiln; sg. abl. kōndi wālun, to put (unbaked pots) into a kiln for baking, xi, 11.
kōṃḍa, m. a thorn, viii, 1 (bis).
kāṃgaṇi, f. a comb; chēś vālān kāṃgaṇi, I am combing (my hair), v, 4.
kōṅg-wōrd, f. a saffron-garden or -field; sg. dat. (for loc.), kōṅg-wārī, or (m.c.) kōṅg-wārī, v, 7.
k幢nun, to sell; inf. abl. āve k幢nani, he came (in order) to sell, xii, 3; āye k幢nana (pass.), she was sold, vii, 26; fut. sg. 1 with suf. 3rd pers. sg. acc. k幢nan, I will sell it, viii, 9; 2, with same suf. mā k幢nahān, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suf. 1st pers. sg. acc. chum k幢nān, he is selling me, vii, 17.
kēṇtāh (vii, 20) or (usually) kēntshāh, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; yih-kēntshāh, whatever, iii, 1, 8 (ter); v, 8.
As adj. some, xii, 4, 19 (bis); any, xii, 19.
kēnd, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. kēnd, x, 3.
kunz, f. a key, iii, 8 (bis).
kāṇi, postpos. by means of; āb-dawa-kāṇi, (enter) by means of (i.e. through) the water-drain, v, 4.
Cf. kānt, kani, kīṇ, and kun.
kiṇ (for kinn), postpos. in apūrt-kiṇ, from that direction, v, 7.
Cf. kānt, kani, kun, and kāṇ.
kiṇ, f. a stone; sg. dat. kaṇē-manz, in a stone, iv, 7; kaṇē-kiṇ, punishment of death by stoning, lapidation, x, 13; abl. kaṇi-phol, a pebble, xii, 15 (bis).
kaṇēkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc., xi, 9.
kaṇaṃ, adj. made of stone; m. pl. nom. kaṇīv, v, 4.
kuphār, m. pl. infidels, non-Muslims (for kuffār, Ar. pl. of kafir), iv, 3.
kār, adv. when? ii, 4.
kār, m. an action, a deed, a work, xi, 2; pl. nom. kār, v, 12; xi, 10.
kāra, m. a pea, pease, xii, 16 (ter), 7.
kāra, in wāra-kāra, safe and sound, x, 8.
kör, adv. where i ii, 2.
kor"a, m. a bracelet, xii, 11, 2, 3 (ter); rat"na-kor"a, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; kär"-han, f. a little bracelet, xii, 12; sg. dat. rat"na-koris-söty, xii, 15; pl. nom. rat"na-kär"i, xii, 20.
kür"a, or (v, 5, 12) küt"a, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; pātashāh-kür"a, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or pātashāh-kāū"a (v, 5); or pātashēh-kür"a (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. kōlē, v, 12; körē, xii, 4, 5; pātashāh-kōrē, v, 2, 9 (ter); xii, 2, 10, 13; pātashēh-kōrē, xii, 10; kōrē-kyut"a, for the daughter, v, 1 (bis); kōrē-söty, with the daughter, v, 10; pātashāh-kōrē-söty, with the princess, xii, 1; gen. kōrē-hond", v, 2; pātashāh-kōrē-hond", v, 9; sg. kōrī, xii, 4, 5; pātashāh-kōrī, v, 1; xii, 2; abl. kōrī-halama manz, in the lap-cloth of the daughter, v, 4; voc. kūr"i, v, 2; kūr"iyē, v, 2; kōri, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Māhārāja's share of the grain; sg. ag. kārdāran, ix, 1.
krōj"a, f. a potter's wife; cf. krāl; sg. ag. krāji, xi, 11.
krēkh, f. an outcry; — diū, to raise an outcry, to cry out, v, 7; xii, 7; — wōthūn"a, an outcry to arise, iii, 3.
krāl, m. a potter; cf. krōj"a; sg. ag. krālān, xi, 10; voc. krālān (addressed by a woman to her husband), xi, 11.
kārun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; vii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, pūshākus kūr"a shēkat yinsān hish"a, he made the shape of a man out of his clothes, he
folded them up to look like a man, x, 7 (bis); k:],phol, kor*nas, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (v[oruc, ]zanâna, or some such words, being understood), viii, 1 (bis), 2; khâlas karun, to put (crops) on the threshing floor, ix, 9; karith dyun* (= Hindî kar dênh), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: âlav karun, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; arâm karun, to repose, rest, sleep, v, 9; bond k, to tie up, x, 2; didâr k, to do seeing, to see (gen. of obj.), iv, 5; drij kasam k, to swear, to take an oath, vii, 1; gaâk karaânh, to make into pieces, to cut flesh into gobbets, x, 7; gath karunâ, (of a widow) to perform the satî ceremony, to become sattee, iii, 4; gavôy karunâ, to give evidence, x, 12; havâla karun, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); kô’d karun, to imprison, v, 7, 9 (bis); x, 5, 12; khôsh karun, to please, gratify (dat. of person), xii, 3; khizmath (ii, 3) or khazmath (xii, 3) karun, to do service, to act as a servant; kômâ karunâ, to do a deed (for the special meaning of this compound, see kômâ), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; kënskåh karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); kashêna-hanâ karunâ, to do a little scratching, to scratch a person (at his request), xii, 16; kasam karun, to make oath, to swear, v, 9; viii, 1; kathâ karaanê, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; langûf karunâ, to put on a loin-cloth; lâr karunâ, to run after, pursue (dat. of obj.), ii, 8; mûhâr karunâ, to seal (dat. of obj.), x, 3 (bis), 10; mûl karun, to fix a price, agree to a price, viii, 9 (bis), 10; putalên korun nakâr, he prohibited idols, iv, 6; nâs’yêth karunâ, to give instructions, xii, 16; nêth-karun, to make preparations for a marriage, to marry (amis tôth, him), viii, 2; xii, 15; nazâr karunâ, to look, x, 7, 8 (bis); xii, 23; pôda karun, to create,
iii, 8 (bis); xii, 7; parda karun, to veil, cover with a veil (dat. of obj.), vi, 4; pasand karun, to approve (acc. of obj.), v, 1; xii, 4 (bis); raji karun, to do ruling, to rule, x, 14; rauvana karun, to dispatch, x, 3; maris karun reza, he cut the corpse to pieces, ii, 7; salam karuni, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; sara karun, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; saragi karuni, id., viii, 7 (bis), 8, 10; x, 7; srin karun, to bathe, xii, 6 (bis), 7 (bis); thaph karuni, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; tuvara karun, to make pieces, to cut to pieces (dat. of obj.), viii, 6; tay karun, to do authority, to exercise sway, xi, 3; taykar karun, to make ready, to make and have ready, to make, xii, 22; thopa karith, silently, in silence, xii, 4; wuchunah karun, to do a seeing, to take a glance at (dat. of obj.), viii, 3; woruz zanana karuni, to take a second wife, (of a man) to make a second marriage, viii, 11; zulm karun, to exercise tyranny, ix, 1; gur zin karith, a horse ready saddled, iii, 8; zork karun, to make force, to show force, to insist, xii, 15; zara-pur karun, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; ziyapathi karuni, to make a feast, x, 11.

inf. tamis tog-na karun, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, karuni, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. karuni, it is to be made, it must be made, xi, 8; gatshi karuni, viii, 2, 8; x, 3; xii, 3; gotsh karuni, v, 7; ahti karuni, viii, 6, 8, 11; f. sg. karuni, it is to be done, please do, xii, 16; gatshi karuni, v, 9; vii, 7, 8, 10; x, 3; conj. part. karith, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; zanakh karith, thou wilt know how to make, x, 12; in adjectival sense, zin karith, (a horse) ready saddled, iii, 8; chuh karith thaph, he holds, v, 6; viii, 7; irreg. conj. part. karithan, xi, 10; freq. part. kar kar, vii, 24.

impve. sg. 2 kar, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. ma kar, xii, 7; with suff. 3rd pers. sg. gen. karus, viii, 9;
with suff. 3rd pers. pl. acc. (irreg.) karuhukh, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. karam, let her make for me, v, 9; pl. 2 kariv, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. karuykh, make ye them, viii, 4; pol. impve. sg. 2 karta, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. kurtos, please make ye for him, ii, 10; impve. fut. kurtzi, xii, 11; neg. kurtzi-na, viii, 1 (bis); xii, 6.

fut. sg. 1 kara, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. karay, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. karan-na, xii, 15; 2 karakh, xii, 1, 3; neg. karan-na, viii, 13; with suff. 3rd pers. pl. dat. karakah, thou wilt make to them, xii, 16; 3, kari, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. karém, ix, 4; pl. 1 karay, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. karos, ix, 1; 2 kariv, xii, 1; pres. subj. sg. 3 kari, viii, 6, 8, 11.

pres. m. sg. 3 karān, he (is) making, ii, 5; chuh karān, viii, 12, 3; x, 14; xii, 24; karān chuh, x, 8; neg. chuma karān, viii, 2; with suff. 1st pers. sg. gen. or dat. chum karān, viii, 15 (dat.), 24 (gen.); pl. 3 chih karān, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. chis karān, ii, 3; x, 12; f. sg. 1, chēs karān, vii, 15; 3 chēh karān, iii, 4; with suff. 3rd pers. sg. dat. chēs karān, v, 5 (bis); pl. 3 chēh karān, v, 12.

imperf. m. sg. 1, 2sus karān, x, 14; sg. 3 2sakarān, i, 1; pl. 3 2skarān, i, 3; karān 2s, xi, 8; f. sg. 3 2skarān, xii, 20; emph. 2ska karān, vii, 16; pl. 3 2sa karān, xi, 19.

past m. sg. kor*, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. koruy, x, 12; ag. koruth, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. kor*thas, x, 12; with do. and suff. 1st pers. sg. dat. kor*tham, ii, 11.

With suff. 3rd pers. sg. dat. korus, xii, 7; ag. korun, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); viii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. kor*nay, iv, 3; and with suff. 1st pers. sg. dat. kor*nam, ix, 4; and with suff. 3rd pers.
sg. dat. kör³nas, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. kör³nak, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. kör³wa, x, 12 (bis).

With suff. 3rd pers. pl. ag. kör³ukh, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. kör³hay, iv, 2; and with suff. 3rd pers. sg. dat. kör³has, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. kör³hakh, xi, 17.

pl. with suff. 1st pers. sg. ag. kär³in, v, 9; ix, 9; with suff. 2nd pers. sg. ag. kär³ith, v, 7; with suff. 3rd pers. sg. ag. kär³in, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. kär³nas, viii, 6; and suff. 3rd pers. pl. dat. kär³nak, x, 12.

f. sg. kür³, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. kür³m-na, v, 9; with suff. 3rd pers. sg. dat. kür³s, iii, 1, 9; and neg. kür³na, v, 1; ag. kür³n, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. kür³nas, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. kür³wa, x, 12; with suff. 3rd pers. pl. ag. kür³kh, ii, 8; and suff. 3rd pers. sg. dat. kür³hay, xi, 5.

pl. karë, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) karëm-a, x, 6; suff. 2nd pers. sg. ag. karëth, x, 6; with suff. 3rd pers. sg. ag. karën, x, 6, 7 (bis); and suff. 1st pers. sg. dat. karënum, iv, 5; and with suff. 3rd pers. sg. gen. karënas, x, 7; with suff. 3rd pers. pl. ag. karëkh, xi, 10; xii, 25.

perf. m.sg. chuh kör³mot³, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. chëy kür³mûts³, x, 8.

plup. m. sg. kör³mot³, iii, 8; õs³ kör³mot³, ii, 1; kör³mot³ õs³, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. õs³ than kör³mot³, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. õsus kör³mot³, ix, 1; with suff. 3rd pers. pl. ag. õsukh kör³mot³, viii, 2; f. sg. kür³mûts³, viii, 1; with suff. 3rd pers. sg. dat. õs³s kür³mûts³, x, 10.

cond. past sg. 1, karahò, ii, 11; v, 6; viii, 11; x, 5; 3, karîkê, v, 9; viii, 7, 13.

karun 2, see kadun.
kründü, f. a basket, v, 9; kranjē ladun, to put into a basket, v, 7.
karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. karanōwun, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as karanōwun, x, 13.

kaiti, kōsi, see kēh.
kus, kusa, kusuy, see kyah 1.
kosh*, a honeycomb; pl. nom. kāsh⁴, ix, 5.
Kashmir (Hindi, not Kāshmir), Kashmir, xi, 4. The Kāshmiri word is Kashir⁴. Cf. kōshyur⁸.
kashun, to scratch; inf. abl. kashēna-hanā kariūn⁸, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.
kōshyur⁸, m. (f. kōshir⁴), an inhabitant of Kashir⁴, or Kashmir; pl. nom. kōshir⁴, xi, 6.
kasam or (xii, 2, kasem), m. an oath; a charm, an incantation; Khōdāyē-sondu chuy kasam, there is an oath to thee of God, I adjure thee by God, xii, 7; — karun, to take an oath, to swear, v, 9 (bis); driy kasam karun, to take an oath, to swear, viii, 1 (bis), 2; — hāwun, to take an oath, swear by, v, 9; muslas dyut kasem, he uttered a charm over the skin (cf. shāph), xii, 22.
kāsun, to expel, i, 12; vi, 6; to shave (hair); mast kāsun, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.
inf. obl. (inf. of purpose) kāsani, xii, 4, 5, 19; fut. pass. part. with emph. y, mūhm tagiy kāsunuy, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. kōsith, xii, 10, 3; mast mōkulōw*nas kōsith, he finished shaving him, xii, 5.

impv. sg. 2, kās, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (amos) kōsun mast, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. mast kōs*nas, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. kōsus mast, shaved him, xii, 10.

kusūr, m. a fault; gōm suy kusūr, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsamun⁵, one who expels, i, 11.
kāti, adv. where? (kāti of the grammars), vii, 20; x, 12 (ter); xi, 17;
from where? whence? (kati of the grammars), x, 4; xi, 17; xii, 4, 5, 11, 5; kati-pētha, from where? whence? ii, 2.

kot*, adv. where? xi, 5.

kot*, a son, esp. a clever son; òkhun-kot*, the son of a doctor of divinity, xii, 25.

kūt*, pron. adj. how much? pl. how many? m. sg. nom. kūt*, vii, 22; kūtah, vii, 24; pl. nom. kūt, vii, 25; kaityah, ix, 5, 11; kōtyah, vii, 31; x, 7, 8; xii, 20; f. sg. nom. kōth*, vii, 15; ag. kōtha, i, 12; pl. nom. kathā, x, 6.

kitāb, f. a book; sūhū-ī-kitāb, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindi bāt), a word, an uttered word, ix, 7; xii, 9; a word, a statement, iv, 5; x, 4, 6 (many times), 14; a matter, circumstance, affair, iii, 5; xii, 1; a story, tale, narrative, v (title); vii, 1; viii, 1; x, 1 (many times), 2 (many times); katha-bātha, pl. conversations, xii, 25; katha-karañč, to converse, iii, 1; x, 7 (ter); xii, 3; to say (such and such) words, xii, 23; kōri sōty kath kāruñha, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word kath, one person of the company means "a statement", the others mean "a tale".

sg. nom. kath, v, 1; vii, 1; viii, 1; x, 6 (bis); xii, 1 (bis); gen. kath-ḥanda, iii, 5; pl. nom. katha, iii, 1; iv, 5; x, 1 (many times); 2 (many times), 4, 6 (many times), 7 (ter), 14; xii, 3, 23, 5; dat. kathan, x, 1; xii, 9; abl. kathan, ix, 7.

kathō, see kyāh 1

kēth, postpos. governing dat. in, on; athas kēth, in the hand, ii, 7; v, 4; x, 7; xii, 22, 3 (bis); khōni-kēth, on the haunch, xi, 13; rumāli kēth, in a kerchief, iii, 2.

kētha, adv.; kētha-pōth, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 24.

kōtāh, see kūta*.

kuth*, m. a room, viii, 3; with suff. of indef. art. kuthāh, ix, 4; sg dat. kuthis, iii, 8 (bis); x, 7, 8 (bis); pl. nom. kuth, vi, 3.
katikō, adj. of or belonging to where? ii, 2 (poet.). Cf. kati

katarun, to cut to pieces; pres. m. sg. 3, chuh katarān, x, 7.

kapțwāl, m. a chief of police, a kötwaļ, v, 7, 9 (bis), 10; sg. ag.

kapțwālun, v, 7, 8, 9; kapț-wal-gānas (sg. dat.), to the wretch

of a police captain, v, 9 (see gān).

衔anga, f. the wages of spinning; — karīā, to earn money by

spinning, xi, 19.

kaityāh, kötyāh, see kutā.

kutsa, kātsa, see kutā.

kītā, see kyutā.

kōtsā, see kutā.

kuwa, adv. how? v, 9.

kiy, in hargāh-kiy, if, vii, 7, 13. See hargāh.

kyā, see kyāh, 1 and 4.

kyāh 1 or kyā, 1, interrog. pron. who? what?

As subst. an. m. sg. nom. kus, who? xi, 2; xii, 1; kusuy,

who verily? xi, 19; ag. kām, by whom? iini, 3 (bis); x, 12;

pl. nom. kam, who? xii, 1.

subst. inan. kyā, what? vi, 5; kyāh, what? ii, 2, 4, 11;

iiii, 4 (quater), 8, 9 (bis); iv, 7; v, 9 (bis); vi, 15; vii,

20, 2, 4, 6, 30; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater);

ix, 4 (bis); x, 2, 5, 6, 8; xii, 1, 7, 20.

kē-hō, what, sir (colloquial, addressed by a woman to her

husband), v, 4, 5; dat. kath; poet. colloquial, kath-kutā

(pots) for what? xi, 11; abl. kami-bāpath, for what? why?

on what account? ix, 1; x, 12; kami-mōkha, on what

account? x, 4; gen. kamyukā, of what? vi, 13, 4.

kyāh sabab chuwa, what is your reason? vii, 5; kyāh

gatshiy anunā. nishāna, what is to be brought to thee as a

token? xii, 21.

adj. f. inan. nom. kusa kusa, which (of several)? x, 6 (bis).

mē kyāh zulm chuh gōmotā, (hear) what tyranny has happened

to me, ix, 6.

an. masc. kus-tān wēpar, some one else, v, 4; inan. kyāh-tān

takhsār, some fault of other, vii, 10.

kyāh 2, adv. why? x, 14 (bis); how? vii, 8, 27, 8.

kyāh 3, an expletive implying interrogation, vii, 27, 8.
\( kyāh \) 4 or \( kyā \) 2 (v, 9; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English “why!”, “of course,” “certainly,” “verily,” “you see,” or something of the sort; v, 8, 9 (many times); viii, 1; ix, 10; x, 3 (ter), 12; xi, 18; xii, 15 (bis), 23; \( yit \) \( kyāh \), “here, in fact,” or “here, you see,” x, 12 (bis); \( yit \) \( kyāh \) . . . \( at \) \( kyāh \), here on the one hand you see . . . there on the other hand you see, viii, 13; \( ada-kyāh \), then of course, of course, certainly, viii, 11; xii, 4.

\( kyāh \) 5, conj., or, iv, 7.

\( kyom \), m. a worm, xii, 3 (ter), 4.

\( kyut \), postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. \( bāg \) \( zanana-kyut \), a garden for the women, ii, 1; \( guris-kyut \) \( gūsa \), grass for the horse, x, 5; \( rētas-kyut \) \( kharj \), expenditure for a month, xii, 4; \( trēn-rētas-kyut \) \( kharj \), expenditure for three months, xii, 5, 11; \( tath-kyut \) \( shēstrāw \) \( pañja \), an iron claw for that, xii, 16; \( zyun \) \( mē-kyut \), firewood for me, xii, 24. With a special adverbial meaning indicating time, \( rūth-kyut \), by night, iii, 1.

m. pl. nom. \( waṣṣ̄ hūṭ̄ pāṭashē-a-sanzē kōrē-kits \), articles for the king’s daughter, v, 1; \( kathō-kits \), (pots) for what? xi, 11.

f. sg. nom. \( woj̄ a \) \( pāṭasheha-sanzē kōrē-kits \), a ring for the king’s daughter, v, 1; \( ziyāphath \) \( pāṭasheha-sanzē-kits \), a feast for the kingdoms, x, 11; \( gōo \) \( kits \) \( jāy \), a place for the cow, xi, 12.

\( kyut \), adv. how? iii, 5.

\( kyāzi \), adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; \( ti-kyāzi \), because, viii, 2.

\( lā \), in \( Lā-makān \), without a dwelling-place, an epithet of the Deity, vii, 29.

\( labun \), to take; fut. sg. 2, \( labuk \), ii, 9; past m. sg. with suff. 3rd pers. sg. ag. \( lobun \), ii, 10.

\( lach \), m. a hundred thousand, a \( lākh \); \( lachē-nōw \), m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

\( lich \), see \( likhun \).

\( lādun \), to send, iv, 2; vii, 7; x, 3 (many times); xii, 15; to put
or place (into or on a receptacle, such as a basket or tray), vii, 7; viii, 4, 12; to fill (a cup with water), pyūlasāb ladun, viii, 7; to place or impose (a burden), ii, 5; mati rāh ladun, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. gathēm ladunā kēntshāhā, you must send me something, xii, 15; impv. sg. 2, lad, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. ladaham—aay, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. ladun, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. lodānam, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. lūznān, x, 3; ditto and with suff. 3rd pers. sg. dat. lūznānas, x, 3 (bis); pl. with 3rd pers. sg. ag. lazān, v, 7; with suff. 3rd pers. pl. ag. lazakh, viii, 4, 12.

Lādun 1 and 2, see lārun 1 and 2.

Ladōyī, i. fighting; mlīwākhi ladōyī, fighting was joined by them, i.e. they began to quarrel, x, 1.

Lagūn, to be joined (to), connected (with); to be felt, experienced, (amār lagun, desire to be felt, v, 2; bōchē lagūnā, hunger to be felt, vi, 16; trēsh lagūnā, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (mang lijā, a demand was made, xi, 16); to occur, happen, become (rāth lagūnā, night to come on, vii, 9); to become liable to, to incur (kōd lagun, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (γrāy lagūnā, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (lagun vôbāli, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (vālawnāshi lagun, to be caught in a net, v, 2); to arrive at (a place), viii, 5; xi, 5; (conversely), (of a place), to be reached, to be arrived at, xi, 5; (of a work) to be allotted (to so and so), viii, 5; to begin.

In the meaning “to begin”, this verb is used with the oblique infinitive in -ni of another verb to form inceptive compounds. Thus, atsāni lagun, to begin to enter, x, 7;
lāgun

nērani l., to begin to issue, x, 7; phōlani l., (of the dawn) to begin to break, v, 5, 7; xii, 2; wānani l., to begin to say, x, 1; wāsani l., to begin to descend, viii, 6; vōtharani l., to begin to wipe, viii, 6; wātanī l., to begin to arrive, viii, 6; yini l., to begin to come, x, 8. In all these cases, the verb lagun is in the past tense.

fut. sg. 2, lagakh, v, 2; with prohibitive neg. repeated as a suff. mā lagah-a-m, mayst thou not find thyself, v, 2; 3, lagi, with suff. 3rd pers. pl. dat. lagēkh, ix, 12; pres. m. sg. 3, chuhi lagān, viii, 5.

past m. sg. log mutating, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. y, log mutating, v, 2; pl. lāg, x, 1; xi, 5; f. sg. luj mutating, xi, 16; with suff. 3rd pers. sg. dat. luj mutating, vi, 16; viii, 7, 9; perf. m. pl. 2, chaun lāg mutating, viii, 5.

cond. past sg. 1, lagahā, v, 8.

lāgun, to apply; to fix (jendā lagun), to fix a flag, set up a flag, insist on a claim, v, 11; to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (lag mutating magma, dances were being carried on, i, 7).

conj. part. lūghīth, i, 2; v, 11; x, 12 (bis); impv. sg. 2, lāg, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. lāgun, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), lag mutating, i, 7; plur. m. sg. with suff. 1st pers. ag. òsum lōg mutating, x, 14.

lūgar, adj. lean, thin; f. pl. nom. lūgar, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhūr, f. longing, eager desire; sg. abl. lōhūrī, vi, 3.

lēj, f. a cooking pot; pl. nom. lējē, xi, 10.

luj, lūj, see lagun.

lēkh, f. indecent language, immoral proposals made to a woman; pl. dat. lēkan, viii, 3, 11.

lōkh, m. pl. people; pl. nom. li, 11; dat. lōkan, li, 11; xi, 13. According to the Kaśmīraśabdānṛta (II, i, 66), in standard Kāshmīrī this word is lūkh, and retains the long ā throughout all its cases.
likhun, to write; impv. sg. 2, likh, xii, 15; fut. pl. 3, likhan; ix, 12; pres. m. sg. 3, chuḥ likhān, x, 13; f. sg. 3, likhān cēh, xii, 11; part. m. sg. lyukh^n, xii, 15; with suff. 3rd pers. sg. ag. lyukhun, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. lyukh^nhas, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. lyukhus, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. lyukh^nhas, xii, 17; f. sg. with suff. 3rd pers. sg. ag. tich^n, vii, 10; perf. (auxiliary omitted) m. sg. lyukh'mot^n, viii, 10; xii, 15, 23.

lākam, m. a bridle, i, 9.

lōkūṭ^n, adj. small; lōkūṭ^n hyuk^n, the younger of one or more brothers, sg. ag. lōkūṭ^n hih^n, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. tath lālas hyuk^n, like that ruby, xii, 4 (bis); pl. nom lāl, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. lālan-pēth, on the rubies, x, 5; gen. lālan-hond^n, xii, 5 (ter); abl. lālau, viii, 3, 11; lāl-pharoṣh, m. a ruby-seller, a jeweller, xii, 3; lāl-shēnākh, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. lāl-shēnākas, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. lāl-shēnāka-sōnd^n, xii, 8, 25; ag. -shēnākan, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.


lalavun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, chuḥ lalavān, v, 6.

lamun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus lamān, he is pulling him, viii, 9.

lōn^n, m. fate; lōn^-tsūr, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. Landana-pētho, xii, 3.

langūṭ^n, f. a loin-cloth; — karith, wearing only a loin-cloth, xii, 23.

lōnun, to reap; pres. sg. 3, chuḥ lōnān, x, 5.

lar, f. the side (of the body); sg. abl. lari, vii, 18; lari-tala, from under the side (of Eve's birth from Adam), vii, 7.
lär, f. running, pursuit; running away, fleeing; — karūn⁸, to pursue, ii, 8; lär-bät hü⁷, to pursue, ix, 2.

lür⁶, f. a house; dat. larē, vi, 3.

lärūn 1 or (iii, 5; vi, 8) lādan 1, to run; pata lärūn, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. lārān, vi, 8; vii, 6; xi, 12; pres. m. pl. 3, chih lārān, ii, 9; with suffix. 3rd pers. pl. dat. chikk lārān, xi, 18; imperf. m. pl. 3, ēs lārān, x, 5; 1 past m. pl. with suffix. 3rd pers. sg. dat. lōris, ii, 9; III past m. sg. lāryāv, ii, 10; lādyāv, iii, 5; f. sg. with suffix. 3rd pers. sg. dat. lādyēyēs, vi, 8.

lärūn 2 or lādan 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. lāryōmot⁹ (Gōvind Kaul) or lādyōmot⁹ (Hātim), vii, 6 (amis zahar l., the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. lashkari, ii, 7; x, 9, 13; lashkari-manz, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, lasī, x, 7.

lōv⁸, adj. light, gentle; lōv-ē-pōth⁴, gently, xii, 5.

lot⁹, the tail of an animal, v, 7; abl. lati-kānt, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, i. a foot; pl. dat. rotum latan tul, he held it under his feet, i.e. he stood upon it, vii, 7.

lath, i. an occasion, time, turn; sg. dat. dōyi lati, on two occasions, twice, vii, 7; trēyimi lati, on the third occasion, vii, 7.

litār⁸, f. a saw; abl. litri-sōty, with (by means of) a saw, vii, 19.

lōv⁹, m. in gāsa-lōw⁹, a bundle of grass, xi, 12.

lyukh⁹, etc., see likhan.

lōyikh, adj. fit, worthy; mē lōyikh, worthy of me, xii, 10, 9; lōyik-ē-pūlashāh, worthy of a king, x, 4; lōyik-i-wazīr, worthy of a vizier, xii, 10, 19; lōyik-i-pūlashāh, worthy of a king, xii, 19.

lāyīlā, the Musalmān creed, a corruption of the Arabic lā-illāha illa-ilāhu, there is no god, but the God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (amis lōyikh, they beat him, bhāvē prayōgā); (shēmsēri-hīnz⁹ tsūnd⁹ lāyuń⁹, to strike a blow with a sword, iii, 5, 6; thēph dāmēnas lāyuń⁹, to strike a
grasp to a skirt, to seize the skirt, v, 9; bandakh lāyun, to aim and fire a gun, ii, 11; viii, 10; to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) lāyēni, ix, 8; fut. pass. part. m. pl. hēch lāyānī rīnsī, learn to throw balls, v, 3; impve. 2, lāy, i, 7; with suff. 3rd pers. sg. dat. lāyus, iii, 5; fut. sg. 3, lāyī, iii, 9; pres. m. sg. 3, lāyān chuh, v, 4; imperf. m. sg. 3, ṣa² lāyān, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. lāyun, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. lōyānas, viii, 10; with suff. 3rd pers. pl. ag. lāyukh, x, 1; ditto and suff. 3rd pers. sg. dat. lōyānas, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. lōyānas, v, 4; with suff. 3rd pers. sg. ag. lōyn, v, 4; f. sg. with suff. 3rd pers. sg. ag. lōyān, viii, 6, ditto and suff. 1st pers. sg. dat. lōyānam, v, 9; ditto and suff. 3rd pers. sg. dat. lōyānas, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. lāyānas, he had thrown a long time ago to her, v, 5, lūz, see ladun.

ma or (poet. v, 2) may, prohibitive adv., used with impve. ma kar, do not make, xii, 7. Cf. mā 1.

mā-1, or (poet. v, 11) mōv, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of m, as a suffix to the verb, mā logaham (logahk+a+m, in which the a is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in hargāh-ay wuchihe... mā mārihe, if he had seen... he would not have killed, viii, 10 (but cf. mārihe-na, viii, 7); hargāh-kiy sara karikh, ... mā diyihē hukum, if he had investigated,... he would not have given the order, viii, 13. Cf. ma and na.

mā-2, or (poet. v, 9) māh, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23. mē, see bōh.

mōbārakh, adj. blessed; — karun, to congratulate, x, 8.
māch-il'rī, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. māch-il'rī, ix, 1, 6.
macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with gāhī and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mōdā, f. (Ar. mudda‘ā), meaning, object, vi, 7.

modū, see mora.

mūd, see marun.

mōdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. ḡaṣa-mōdānā, a certain grass plain, x, 5; sg. dat. mōdānas, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) pōshē-mōdān, the flower-meadows, xi, 3.

mōdur, adj. sweet, vii, 31. (wine); pl. abl. mōdaryiv-kathau, with sweet words, ix, 7.

māh, see mā 2.

mahabath, m. affection, love; sg. abl. mahabata-sōty, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) -khāna, m. the private apartments of a palace, the harem, viii, 3, 11; dōkhil-i-mahalakhāna, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. mūhima-sōtin, through (i.e. owing to) poverty, i, 4, 5 (bis); mūhim-zad, poverty stricken, x, 4.

Mahmad, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmūd, m. N.P. Mahmūd; — i-Gaznavi, Mahmūd of Ghazni, i, 1.

mahanyiv, m. a man, x, 4; pl. nom. mahaniel, x, 1.

mōhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; mōhar kurīnā, to seal, x, 3 (bis), 10; mōhara-dyār, wealth of mohurs, much money, i, 9; mōhar-hutus rosh, a necklace worth a hundred mohurs, v, 10, 12.

māhrūy, m. (a Hindi word), the Mahārāja of Kashmir, xi, 4.

mahram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

māji, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. māji, viii, 3 (bis); gen. mājī-hond, xii, 15; ag. mājī,
VOCABULARY

möl

v, 6; xii, 15, 8; voc. mājīy, xii, 15 (bis); mājē-zamīn, mother-earth, ix, 9; wōra-mōjā, a stepmother, viii, 1.
mūjub, m. a reason; amīy mūjub, for this reason, viii, 6.
mējēr, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. mējēras, x, 5 (ter), 12 (bis); ag. mējēran, x, 12.
mukadam, m. a certain revenue official, the village headman, ix, 10; sg. ag. mukadamman, ix, 1.
makh, m. an axe; makh dyunan, to apply, or wield, an axe (dat. of obj.), vii, 14.
mōkh, m. the face; mōkh rātun, to seize the face, gaze on the face, v, 9; abl. mōkha, on account of; tami mōkha, on that account, viii, 9; kami mōkha, on what account, x, 4.
makhāra, m. coquetry; makha-r-i-zan, a woman’s coquetry, woman’s wires, x, 13.
mōkalan, to be completed, finished, vii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; mōkalan pāy, a device for escape, a way of salvation, ix, 11.
inf. obl. abl. mōkalan (poet. for mōkalana), ix, 11; fut. sg. 3, mōkali, v, 8; vi, 10; 1 past m. pl. with emph. y, mōkāliyi, vi, 11; 3 past m. sg. mōkalyāe, vii, 6, 8.
mōkalāwun, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
wanith mōkalāwun, to finish speaking, vi, 16; ix, 6; kōsīth m., to finish shaving, xii, 5.
frt. pass. part. f. sg. tagiyyē mōkalāwūnī, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. mōkalāwāhun, we shall complete it, x, 1; 1 past m. sg. mōkalōn, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. mōkalōnās, he finished (shaving) him, xii, 5.
makān, m. a dwelling-place, see lā.
mōkta, m. a pearl; pl. nom. with emph. y, mōktay, pearls verily, i, 9. This word is elsewhere usually spelt mōkhta.
mūl, m. goods, property, i, 9; iii, 1; viii, 9 (quarter).
mala, m. a Musalmān priest, a Mullah; pl. dat. malan, vi, 13.
möl, m. the price (of anything), viii, 9; — karun, to fix the price, viii, 9 (bis).
mōl, m. a father, viii, 13; wōra-mōj yā mōl, a stepmother or (step)father, vii, 1; sg. dat. mōlis, xii, 4, 5, 10 (bis), 3; gen. mōl' sond, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. mōl', v, 6. Malikh, N. P. See Lāla-Malikh.

malakh, m. an angel; pl. ag. malakav (for malakau), iv, 2.

mulkh, m. a country, district; pl. dat. mulkan, i, 1.

māl'kūn, f. a queen, esp. Queen Victoria of England; sg. ag. māl'kūni, xi, 2.

milavum, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. milūn' kh ladōy', fighting was joined by them, they began to fight among themselves, x, 1.

mumot, see marun.

man, f. the mind; sg. abl. mani, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (panānē, for panañi, m.o.) in agreement with it.

mānē, m. meaning, purport, iii, 4, 5; vii, 27, 8; khābas mānē tārin, to tell the meaning of a dream, vi, 14.

mang, f. a request; — ladūn, to make a request, make a demand, xi, 16.

manga, see hanga ta manga.

mangun, to ask for, demand; fut. pass. part. m. sg. mangun, it is to be demanded, you must demand, xii, 18; with gatsi, xii, 13, 8; impve. sg. 2, mang, xii, 5, 10, 1; with suff. 1st pers. sg. dat. mangun, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. māng'zēs-na, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. mangay, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. mangahas, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. chum mangān, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. chim mangān, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. manganōwun, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix ay, gur' manganō'hay, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) manōshēs, xii, 15.
manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only) into.

in, ath-manz, in it, xii, 3, 15; athi-m., in it verily, viii, 1; xii, 2, 22; bāgas-m., in the garden, ii, 1, 7; chus manz, he is inside it, xii, 3; dōbas-m., in the pit, xii, 6, 7; dadari-m., in the hollow, ii, 10; dilas-m., in the heart, ii, 5; hāpatas-m., in the bear, ii, 11; janatas-m., in heaven, xii, 20, 3; kōli-m., in the stream, xii, 2; kaṅe-m., in a stone, vi, 7; maris-m., in the body, ii, 6; pātashōhi-m., in the kingdom, xii, 19; sūras-m., in the ashes, xii, 23; tōtas-m., in the parrot, ii, 8; wōrvis-m., in the father-in-law’s house, x, 3; yēs-m., in whom, ii, 9.

on; athas-m., (a bracelet) on the hand (arm), xii, 12; mōdānas-m., on the plain, xii, 20; tōkis-m., (jewels) on a tray, viii, 12; tath-i-m., (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), amis-m., (put) into this (bear), ii, 4; bāgas-m., (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); dun’yāhas-m., (go) into the world, xii, 18 (bis); halamas-m., (throw, etc.) into the lap-skirt, v, 4 (bis), 5; hāpatas-m., (entered) into the bear, ii, 10; janatas-m., (arrive, etc.) into heaven, xii, 24 (bis); jāyē-m., (enter) into a place, iii, 7; kuthis-m., (ascend) into the room, x, 7, 8 (bis); laskari-m., (go, etc.) into the army, ii, 6, 9; mōdānas-m., (arrived) on to a plain, iii, 1; viii, 9; mad(r)is-m., (enter) into a body, ii, 5, 6, 7, 11; nāgas-m., (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; nāras-m., (leap) into the fire, iii, 4; pōshākas-m., (entered) into the garment, x, 7 (bis); shēharas-m., (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; shikamas-m., (entered) into the belly, x, 7 (bis); tathi-m., (throw) into it verily, xii, 11; tōtas-m., (entered) into the parrot, ii, 5; wanas-m., (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in; amī-manza, from in it, xii, 4; bagala-m., from in (i.e. from under) the armpit, viii, 7; cēnda-m., from in (i.e. out of) the pocket, xii, 15; dōba-m., from in the pit, xii, 7; kōli-m., from in the stream, xii, 4, 6;
rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); shēkara-m., from in (i.e. from) the city, viii, 11; shikama-m., from in the belly, x, 7 (bis); sūra-m., from in the ashes, xii, 23; satav-m., from in (i.e. from among) the seven, x, 12; wana-m., from in the forest, ix, 4; yēmi-m., from in which, xii, 11.

mōnzūr, approved, accepted, i, 12.
munazāth (= munazzut), pure (of God), vii, 1.
miṅē-mūr, f. a hind, ii, 8; dat. -marē, ii, 9; ag. -mari, ii, 9.
mār, m. killing, slaughter; māra gatshun, to die a violent death, x, 7, 8, 13.
mor, or (ii, 5, 9) mod, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. maris, ii, 7; maris-manz, ii, 6, 7, 11; madīs-manz, ii, 5.
mūr, l. see miṅē-mūr.
mard, m. a man; marda-zan, man or woman, vii, 23.
murdamāzārī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian mardum āzārī. In that language mardum āzār, a tormenter of men, is colloquially used to mean "a lovely woman". Hence mardum āzārī would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."
marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. kārīsos marhabāh, make ye a God bless you for him, wish him good luck, ii, 10.
māraka (= ma'raka), m. an assembly; pl. dat. mārakan, (in) the assemblies, vii, 23.
murkhas (= murakkhas), dismissed, allowed to depart; — karun, to dismiss (a court), viii, 11.
marun, irreg. to die; conj. part. marith, having died, i.e. after death, iv, 7; marith gatshun (= Hindi mar jāna), to die, vi, 16.
 fut. sg. 1, bōy mara-y, if I shall die, viii, 1 (bis); 3, mari, x, 7; xii, 19; imperf. āsā marān, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.
past sg. m. 3, mūd, ii, 3, 6; sg. f. 3, mōyē, viii, 2, 11.
perf. part. m. sg. mumot, dead, ii, 3 (bis), 4 (bis), 10; dat. kōlyāh harihy gamāti mumatis, how many years have
passed for him dead, i.e. how many years it is since he died, xii, 20; pl. mumarāt, viii, 1; perf. m. pl. 3, chih mumarāt, they have died, viii, 1; fut. perf. āsi mumotu, he is probably dead, x, 8 (bis).

cond. past sg. 3, marihē, viii, 7.

mārūn, to kill; to strike, wound (v, 6).

inf. dat. māranas, for killing, (a decision) to kill, ni, 7; abl. māran-bāpath, (given) for killing, x, 12; ām mārani, he came to kill me, viii, 13; fut. pass. part. gatshi mārūn, he must be killed, x, 5 (bis), 12, 5; conj. part. mōrih trāven (= Hindi mūr dālā), to kill, slay, x, 8.

impv. pl. 2, with suff. 3rd pers. sg. acc. moryūn, ni, 16; with suff. 3rd pers. pl. acc. or dat. moryūk, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. mārathi, ii, 11, 3; mārē (m.c. for mārī), v, 7; with emph. y, māriy, vi, 11; with suff. 2nd pers. pl. gen. yus māriwa, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. māranakk, viii, 4.

past m. sg. mōru, iii, 3 (ter); vi, 11; neg. mōru-na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. mōrūnas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. mōrun, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. mōrunham, they killed him for me (dat. ethicus), iii, 3; pl. mōrti, viii, 12; with suff. 3rd pers. pl. sg. mōrikh, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. mārathu-na; 3, neg. mā marihē, he would not have killed, viii, 10; marihē-na, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

matsa-wōgu, m. red pepper; matsa-wōgu ratshi-hanā, a little red pepper, a small amount of red pepper, v, 6.

mārā-wātal, m. an executioner; pl. nom. (for acc.) mārawātal, x, 12; dat. mārawātalā, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. mārawātalau, viii, 12; x, 12; Cf. wātal.

Marāz, m. N. of the south-east end of the Valley of Kaishmir; Marāz-i-pargan, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.
Musā, Moses; sg. ag. musāy, iv, 5.
mashhūr, celebrated, renowned, xi, 3.
mashun, to be forgotten; (with subj. in dat.) to forget; conj. part. kath gayēs mashith, he forgot the statement, x, 6; past part. m. sg. amis-moth*₁, he forgot, v, 7; f. sg. 1 with suff. 3rd pers. pl. dat. mūth*₂kh, (love, fem.) was forgotten to them, they forgot (love), ix, 8.
mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis); m. ath² tamāshēs-kun, enamoured of that spectacle, iii, 7; m. tath²-sāty, entranced with that also, iii, 8; pīnas³-y-kun mushtākh, (God has) yearnings only for Himself; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3; mushtākh gatshun, to become entranced, etc., iii, 1, 7, 8.
mashīyēth, f. a wish, vii, 7.
miskīn, m. a beggar, one who is poverty-stricken, x, 10; pl. nom. miskīn, ix, 11.
miskīni, f. poverty, beggary; sg. gen. -hond*₁, x, 4 (bis).
musla, m. a piece of skin, xii, 18 (bis); dim. musla-hun, f. a piece of skin, xii, 21; sg. dat. muslas, xii, 22.
maslahath, f. consultation; — kariūn*, to consult together, viii, 3; xi, 19.
masnavi, f. a rhymed poem, vii, 30.
Misor, see Azīz-i-Misor.
mast, m. hair; mast kāsun (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.
mas*₂th, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., mastan, vi, 15.
mot*₁, adj. mad, v, 2; subst. m. a mad man; sg. dat. nēmis matis sitwāh, except this madman, v, 9; ag. māṭ*, v, 9.
mot*₂, the space between the shoulders, the upper part of the back, sg. abl. maṭi, v, 9; xi, 10.
mōth, m. death; Death personified, hence sg. gen. f. mōtiūn*₂, (a prison-house) of Death, ix, 4.
mathun, to rub; conj. part. mathith, having rubbed (butter on
something), ix, 4; impve. sg. 2, math, rub (ashes on the body),
v, 9.

mōtasūtī (for mutasaddi), m. an accountant; pl. nom. mōtasūtī,
ix, 7.

matshā, f. the arm; sg. abl. matshi, x, 5.

mōtsha, m. a contemptuous term used by demons or the like for a
man; sg. abl. mōtsha-bōy, f. the smell of a man, xii, 15.

mutsarun, to open; — a door (viii, 3); — a letter (viii, 10; xii,
23); — the eyes (xii, 22); sīna —, to open the bosom, to
declare one's immost thoughts and sorrows (vii, 21).

conj. part. mutsarīth, vii, 21; fut. sg. 1, with suff. 2nd
pers. sg. dat. mutsaray, viii, 3; past sg. m. with suff. 3rd
pers. sg. ag. mutsaran, viii, 10; xii, 23; f. pl. with same
suff. mutsarēn, xii, 22.

mēva, m. a fruit, xii, 21, 2.

mōv, poet. for mā 1 (v, 11), q.v.

may, poet. for ma (v, 2), q.v.

mōyē, see marun.

myōn, possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4;
xii, 15; with emph. y, myōny, vii, 9; m. sg. dat. myōnis,
xii, 19, 20 (bis), 1; abl. myāni, i, 2; pl. nom. myōnī, vii, 20;
x, 5; xii, 15 (bis); dat. myānēn, ii, 7; f. sg. nom. myōnā,
iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. y, myōnāy,
x, 10.

myōth, adj. sweet, pleasant, vi, 11 (of the interpretation of a
dream).

māz, m. flesh, vii, 24; sg. dat. māzas, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the
polite impve. (see ma, mā 1), but is used as a prohibitive
with the fut. imperative. In a direct statement it is usually
suffixed to the verb, as in mōr-na, did not kill, and if the
verb has pronominal suffixes it follows them, as in mārahath-na,
I should not have killed thee. Before it the suffix kh does not
become h, as in chukh-na, not chuhana, thou art not. It is
used in this way, suffixed to a verb in i, 6; ii, 1, 4, 8, 9, 11;
iii, 1, 2, 3; iv, 4, 6; v, 6 (ter), 9 (bis); vi, 10, 6 (bis); viii,
1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have dāp'zēm-na, you must not say to me, v, 8; kār'zi-na, you must not make, viii, 1; xii, 6; wās'zi-na, you must not descend, xii, 11; māng'zēs-na, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in na rūd'mot', there was not remaining, i, 5; wuchun ati na khar, he did not see the ass there, iii, 9; wuchun ta nāl na kuni, he saw that there was no property, viii, 9; wuchun ati na pūshākh, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in yēli na bāni, when it is not possible, x, 3; yēsa nu pānas-sōty chēh, (the woman) who is not with you, x, 6; yēli na yinsān īs", when it was not a man, x, 7; yin na zēnan, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in na-āsānas, for non-existence, x, 1, 6.

With emph. y, it becomes nay 1, as in sa nay kēk āyēm, she did not come at all to me, v, 5; yōr nay rōzāni āy, we did not come here to stay, ix, 6, 8, 10, 2; yīkh. nay tāgēkh grāy, so that they may not be at all shaken, ix, 12; bō-nay sāra zāh, I shall never remember, xi, 14; kēk nay chīm bōzān, they do not listen to me at all, xi, 15. This word should not be confused with nay 2, q.v.

nā, negative interrogative suffix in āsi-nā, will there not be? vii, 7; āye-nā, did there not come? ix, 3; bāni-nā, will there not be? vi, 1; bozakh-nā, wilt thou not hear? vi, 1, etc.; kēk-nā, wilt thou not eat? ii, 3; vi, 2; chukh-nā parzanāwān, dost thou not recognize? x, 12; tagēm-nā, will it not be within my power? i.e. of course it will be, x, 5; wūla-nā, shall I not weep? vii, 25; yīkh-nā, wilt thou not come? vi, 2; zāna-nā, shall I not know? x, 12.

nau, i.q. na (poet.); nau kēkh-ti, no one at all, vii, 23; nau zānav, we do not know, xi, 15.

nu, adv. neg. in nu chūh gatshān pūtusēhās, nu chūh gatshān biyē-kun, he goes neither to the king nor does he go anywhere else, xii, 4.
nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. shēharas
nēbar, (he was taken) outside the city, x, 5.
nēchi, see nēth.

nēcyuās, m. a son, iii, 9 (bis); with suff. of indef. art. zargar-
nēcyuās, a goldsmith's son, v, 2; sg. dat. (for acc.) nēcivis,
iii, 9; pl. nom. nēciv, viii, 11; xi, 1; dat. nēcivēn-pēth,
on the sons, viii, 13; gen. nēcivēn-hūnz, viii, 3, 11.
nād, m. a call, a summons; nād dyun, to summon, i, 10; x, 12;
xii, 17.
nādān, m. a fool; sg. dat. nādānas, ii, 5; voc. nādāna, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it
issues from a mountain side), xii, 6; sg. dat. nāgas, v, 9;
xii, 6; nāgas-monā, (descended, etc.) into the spring, iii, 5, 9;
xii, 7, 12; nāgas-pēth, (went, etc.) up to, or on to the bank of,
a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis),
11, 2, 4; nāgas akīth kūn, on one side of the spring,
xii, 14.

sg. abl. kūsam nāga-pētha, an oath from by the stream,
an oath made on the bank of the spring, calling the spring
to witness, v, 9; voc. nāga, v, 9; pl. nom. nāg, vi, 15; dat.
(for acc.) nāgan, vi, 15.

nagma, m. a melody, song; in Kāshmiri, a dance of women; pl.
nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. nigīnāu, (a tray filled)
with jewels, viii, 3, 11.

Nōk, m. Noah, iv, 3.
nahīth tshunun, to cancel, make void, xii, 4.
nakha, adv. near, ii, 9.

nōkta (xii, 19) or nōkta (xii, 4), m. a point; hence a particular on
which one can condemn a person; tōmis rāth-ta kēntshāh
nōkta, seize some point (in) him, bring a charge of some fault
against him, get up something against him, catch him
tripping, xii, 19; so kūr-ta kēntshāh nōktāh (with suff. of indef.
art.), xii, 4.

nakār, m. prohibition; — karu, to prohibit (dat. of obj. pro-
hibited), iv, 6.

nōkar, m. a servant; nōkar bēhun, to sit down as a servant, to take
service, xii, 3; pl. nom. huzūrī-nokar bēhānī, to sit down as personal servants, to be employed as such, viii, 5.

nokari, f. service; kyāh nokari karakh, what service wilt thou do? what employment dost thou want? xii, 3; bēhīv mē-nish nokari, be employed (in) my service, take service with me, viii, 5.

nokta, see nokhta.

nāl 1, m. a horse-shoe; pl. nom. nāl, xi, 17.

nāl 2, m. the neck; sg. dat. nālas, vi, 9; abl. nāla, v, 9; viii, 10.

Cl. nōlī.

nāla, f. pl. cries, lamentation; nom. (acc.) nāla dīnič, to utter cries, to lament, vii, 22, 3.

nālī, postpos. (Hindi), with, xi, 4.

nōlī, adv. on the neck (cf. nāl 2), viii, 10 (ter); — tshunun, to put round the neck, viii, 10; amis ēs pōshākh nōlī, he had garments on his neck, i.e. he was wearing garments, x, 4; pōshākh tshonī amī nōlī, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. nam, v, 6.

namun, to bow; fut. sg. 3, namī, vi, 16; 2 past. m. sg. 3, namyōv, vi, 16.

nēmis, see nōth.

nāmurād, adj. unsuccessful; in Kāshmirī, without hope, without expectation, i, 10.

nunī, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. y, nonuy, vi, 7; f. sg. nom. nūnī, vii, 6.

nun, m. salt; sg. abl. nuna-rathī-hanā, a little salt, v, 6. (Elsewhere the word is written nūn.)

nēndīr, f. sleep; — karūnī, to sleep, v, 6; — pēnī, sleep to fall, v, 5, 7; — yūnī, sleep to come, v, 6 (ter); yiyin nēndīr shēhījī, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means “cool sleep will come to thee”, and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow; pres. part. ningalān, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

namun, to become manifest; pres. m. sg. 3, chuł nanān, vii, 1.
naphts, m. the belly; sg. dat. naphtsas, x, 3.
nar, m. a male; (of a bird) a cock, viii, 1; sg. abl. naran, viii, 1.
när, m. fire; zinis nār ḏyun², to set fire to the firewood, xii, 21, 2, 4; nār gūmot⁵ bhēta, the fire (had) become extinguished, xii, 23; sg. dat. nāras-manz, (leap) into the fire, iii, 4; abl. nāra-han zōlith, having kindled a little fire, iii, 1.
nūr, m. light, brilliancy, glory; sg. abl. nūra, vii, 6.
nūra, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.
nērun, irreg. to go forth, come forth, issue, emerge; to issue, turn out, happen (as the result of something), vi, 11; to be issued (of an order), xi, 4; katabōd¹-khōris drāy, they turned out (i.e. amounted to) hundreds of kharwārs, ix, 9; nīrith gatshun, to issue forth and be gone (Hindi nikal jānā), ii, 3; xii, 15; nīrith yun⁵, to come forth (Hindi nikal ānā), xii, 12.

inf. hyotun nērun, he began to go forth, ii, 3; log⁵ nēranii, began to issue, x, 7; conj. part. nīrith, ii, 3; xii, 12, 5; pres. part. nērān, viii, 7; impve. sg. 2, nēr, ii, 9; pl. 1, nērav, xi, 12; 2, nērev, ii, 7; xii, 1, (bis); nērev-su, go ye forth, sirs, x, 9; indic. fut. pl. 1, nērav, xii, 18; imperf. nērān, xii, 1; m. sg. 3, be⁵ nērān, viii, 1.
1 past m. sg. 3, drāv, ii, 8; iii, 1, 3, 4 (bis); v, 1, 4, 5, 6, 9; vi, 7, 11; viii, 9 (bis); x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis); xi, 4, 13; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3; with suff. 3rd pers. sg. dat. drās, issued from it, xii, 3; drās-na, did not issue from it, if it does not) issue from it, xii, 3; pl. 3, drāy, ix, 9; x, 11; f. sg. 3, drāye, iii, 1, 2; v, 7 (bis) (drāye bāzar, she went forth to the bazaar), 9; with suff. 3rd pers. sg. dat. drāyeš, she issued from his (side), vii, 7.
nēranun⁵, n. ag. one who goes forth; as adv. as I go forth, v, 8.
nāsh, m. destruction, see ʾēl-nāsh, ix, 3.

nīsh, near, the equivalent of the Hindi pās, and governing the dative; mē-nīsh, near me, by me, viii, 5; forming datives of possession, tē-nīsh, in thy possession, x, 14; lōhē-nīsh, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus:
ôkhun-zādas nish, (brought it) to the teacher's son, xii, 2; böris-nish, (go) to the brother, v, 10; lāl-shēnākas-n., (came) to the lapidary, xii, 25; mē-n., (came) to me, xii, 22; mējēras-n., (brought him) to the master of the horse, x, 5; phakiras-n., (came) to the mendicant, iii, 2; pātashhāhas-n., (brought him) to the king, ii, 11; pātashēhas-n., (came, etc.) to the king, vii, 5, 13; x, 1, 2, 3, 5; wāzīras-n., (came) to the Vizier, xii, 5, 10, 3; yīman-n., (she came) to these (persons), v, 8; yāras-n., (came) to the friend, x, 4, 11; kānāni-n., (came) to the woman, xii, 4. Cf. nishē 1 and nishin.

nishē 1, i.q. nish, q.v.; phakiras-nishē, (he was) near (i.e. with) the mendicant, ii, 9; törka-chānas-nishē, near (i.e. in the house of) the cabinet maker, vii, 20; mē-nishē, in my possession, x, 14; governing dat. of person and following a verb of motion, mē-nishē, (came) to me, xii, 22; phakiras-nishē, came to the mendicant, ii, 7; wāzīras-nishē, (he came) to the vizier, xii, 19; governing inan. noun, palangas-nishē, he came near the bed, x, 7; Cf. nish and nishin.

nishē 2, postpos. governing abl. (= Hindi pās-se), from near, from; khāba-nishē abtur, terrified from (i.e. at) the dream, vi, 12; tākhi-nishē byonuy, distinct from (i.e. absolutely without) anger, vii, 2.

nishāna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nishin, postpos. governing dat. i.q. nish and nishē 1; phakiras-nishin, (he was) near (i.e. with) the mendicant, ii, 8; khāwanidas-nishin, (go) to (your) master, viii, 10; pātashhāh-zādan-nishin, (came) to the princes, viii, 4. Cf. nish and nishē 1.

nāsiyēth (xii, 16, 7) or nasiyēth, f. admonition, advice (xii, 1), instruction; — kariūn, to advise, give instruction, xii, 16; nasiyēth karay akh kath, I will give thee one piece of instruction (xii, 1).

nata, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.

nota, m. a jar, a pitcher, iii, 5 (ter), 9; dōda-nota, a milk-jar, xi, 13; sg. dat. natis-pēth, on the jar, iii, 5, 9.
nēth see nōth.

nēth<sup>2</sup>, f. a thumb-ring; sg. abl. nëchii, vii, 16.

nōth or nēth, pronoun defective, said to be used mainly by villagers, as the equivalent of yih 1, this. It has no nominative, and nēth is the inan. sg. dat. In declension it runs parallel to ath, q.v.

As a substantive we have m. pl. dat. (for acc.) nōman, (look at) these, viii, 1.

As adjective we have m. sg. dat. nēmis matis sivāh, excepting this madman, v, 9; nēmis manōshēs, to this man, xii, 15; m. pl. nom. nōmēn, these rubies, x, 5; f. pl. nom. nōmēn vērīnē, these hearts, viii, 4; dat. nōman mārawātalan, to these executioners, x, 12; nōman zanēn, to these persons, x, 12; ag. nōman tōhālyav, by these grooms, x, 12.

nēth<r>, m. a marriage-arrangement; — karun, to make a marriage, to marry (so and so, amis sōty, xii, 15), viii, 2 (bis); xii, 15.

nōtuwān, adj. feeble, i, 2.

nav, card. nine; pl. abl. nawav asmānav-pēth<sup>4</sup>, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1; xii, 4 (bis); amis chuh nāv, her name is, xii, 8; tath chuh nāv, its name is, xii, 18.

now<sup>a</sup>, adj. new, i, 11.

now<sup>b</sup>, see Lachē-now<sup>a</sup>, s.v. lach.

nay 1, see na.

nay<sup>2</sup>, f. a reed-flute, vii, passim; gen. m. nayē-hondu<sup>a</sup>, vii, 1; f. nayē-hunīz<sup>a</sup>, vii, 1.

nōyid, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; nōyīd-sabakh, a barber-lesson, instruction in barber’s work, v, 6; sg. ag. nōyidan, xii, 19, 25. Cf. nāyēz<sup>a</sup>.

nyun<sup>a</sup>, irreg. to take, v, 12; vi, 9; vii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; ratith nyun<sup>a</sup>, to arrest, capture (a prisoner), v, 7, 9; x, 5; tulith nyun<sup>a</sup>, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. nin, xii, 25; pl. 2, with same suff., nyūn, x, 5; indic. fut. pl. 1 nīnav, xii, 19.

1 past m. sg. nyūve, viii, 9; nēve, iii, 7; with suff. 3rd
pers. sg. ag. nyūn, vi, 9; with suff. 3rd pers. pl. ag. nyūkh, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. nyūhas, viii, 9; pl. niy, v, 9; with suff. 2nd pers. sg. ag. nīkh, x, 1; with suff. 3rd pers. sg. ag. nīn, v, 7.

f. sg. niyē, ii, 1; 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. niyēn, v, 12; with suff. 3rd pers. pl. ag. niyēkh, viii, 11.

plup. m. sg. òšu nyūmotu, viii, 9.

nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. nayistānas-kun, (saying) to the cane-brake, vii, 26; gen. m. nayistānuk, vii, 26; f. nayistānūc, vii, 29.

nyāvun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. nyūw. In xi, 6, this is given a pleonastic suffix ku, forming nyūw-k, of which the m. pl. nom. is nyūv-k.

nāyēz, f. a barber’s wife, xi, 19. Cf. nōjd.

nār, m. blandishment, coaxing; pl. dat. nāzan, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. nēza, v, 4.

nāzdīkh, postpos. near; sādāgaras-n., (he arrived) near (i.e. came to) the merchant, vii, 10.

nīzik, adv. near, viii, 6 (bis); x, 4; gōs a., he went near it, viii, 10; postpos. governing dat., near, badanas-n., (came) near the body, viii, 6; shēkaras-n., (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — chēs bātsan-kun, his sight is (i.e. eyes are) directed towards the married pair, vii, 6; — chēkh b-kun, their eyes were directed thither, xii, 23; nazarāh, a single glance; nazarāh kāriūn, to take one look at a person, vii, 11; nazar kāriūn, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. byūthu nazari, he sat for looking, he sat in watch, x, 7; nazarī tām’sanci sōty, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. nazarbāzav, ii, 1; x, 7, 8; xii, 23.

pēchk (Hindi), adv. afterwards, xi, 4.

pōda, adj. born, created; manifest, manifested; — karun, to
create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7.

— *gatshun*,
to become manifest, to become visible, to come into sight,
ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

*pagāh*, adv. to-morrow, iii, 4; vi, 16; on the following day, next
day, vi, 16; xii, 10.

*phahi* in *phahi dyun²*, to impale, v, 10.

*phaharwēṅ*, m. a file, a rasp, v, 4.

*phakh*, m. an evil smell, a stink, ii, 4.

*phakir*, m. a religious mendicant, a faqir, i, 2; ii, 1, 2, 3 (bis), 9;
iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis);
— *lāgün*, to dress oneself as a faqir, pretend to be a faqir,
x, 12; with suff. of indef. art. *phakirāḥ*, ii, 1 (bis); *phakirā ḍkh*, x, 7; sg. dat. *phakiras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakirān*, iii, 1; x, 7, 8, 12; gen. *phakirā-sond²*,
x, 12; f. — *sūn²*, x, 8, 14; voc. *phakira*, ii, 3; x, 8; *phakirō*, ii, 2; pl. dat. *phakirān* (for gen.), vi, 13; ag. *phakirāv*, v, 8.

*phakirī*, f. the condition or state of a religious mendicant, faqir-
hood, x, 14; sg. gen. *phakirīyē-hond²*, x, 9.

*phikir²*, f. thought, consideration, reflection; concern, solicitude,
anxiety; *kēḥ chēna* *phikir²* (xii, 5) or *kēshāḥ chēna* *phikir²* (xii, 20), there is no anxiety, there is no reason to be anxious;
with suff. of indef. art. *phikirāḥ kurīn²*, to do a thinking, to
consider, reflect, xii, 19, 24; *phikirī gatshun*, to go into
anxiety, to become anxious, viii, 10; xii, 4.

*phal*, m. a fruit; pl. nom. *phal*, ix, 9.

*phol²*, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

*phol³*, m. a grain, hence any small round object, such as a pearl,
etc.; *kaṅī-phol³*, a pebble, xii, 15 (bis).

*phölun*, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9;
xii, 2 (bis); inf. obl. *phōlam logun*, to begin to break, v, 5, 7;
xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3,
*phōl³*, iii, 3; viii, 9.

*phamb*, m. cotton-wool, viii, 6, 13.

*pahān*, a dim. suff. *drāv dūr-pahān*, he went forth a little distance,
x, 7; *byūth³ dūrī-pahān*, he sat down at a little distance,
x, 7; *khasun hyor³-pahān*, to go a little distance up-stream,
xii, 6.
pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; rōbā-hondā pahar, a watch of the night, iii, 1; sg. abl. patimi pahara, at the last watch (of the night), v, 8; pl. nom. pahar, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, phorā tas Yiblis, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērūn, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, vii, 1, 7, 10 (bis), (all with dat. of subject); thūē-kani phērūn, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. phīrith, having returned; with or without potā, very common in the meaning "back again", as in phīrith yunā, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 4, 1; so phīrith nērun (x, 14) or phīrith potā nērun (xii, 16), to go forth back again; phīrith wāsun, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, phīrith dāpun, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so phīrith wāsun, to reply, v, 2, 4; wāsun potā phīrith, id., x, 7; phīrith ladun, to send (a message) in reply, x, 3 (bis); with wōthun, to arise, we have wōthus phīrith, he up and replied to him, viii, 6; x, 2; wōthus potā phīrith, id., x, 6; wōthās phīrith, she up and answered him, xii, 11.

With gatshun, we have phīrith gatshun, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, chuh phērān, ii, 5; imperf. m. sg. 3, ōsā phērān, i, 2.

past m. sg. 3, phyūrā, viii, 1; with suff. 3rd pers, sg. dat. phyūrus, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. phirā phirā, turning (me) round and round, vū, 18; conj. part. phirith tsheun, to turn upside down, iii, 5.

pharōsh, m. a seller; lāl-pharōsh, a ruby-seller, a jeweller, xii, 3.
Phôrsat, m. N.P., Sir Douglas Forsyth, xi, 2.
phûresath, f. leisure, freedom from duties, xii, 17.
paharavöll, m. a man who keeps a watch, a watchman, sentry; sg. dat. -völss, viii, 8.
pû'ûr'yâd, m. a lamentation, cry for help or redress, complaint; — dyun, to lay a complaint, cry for redress, vii, 22; x, 2.
phâsh, m. abusive language reflecting on a woman's chastity; më ma kar sîras phâsh, do not accuse my secret (parts) of unchastity, do not disgrace me by letting me remain naked, xii, 7.
phatun, to be broken; past f. sg. 3, phütö, iii, 5; with suff. 2nd pers. pl. dat. phütöva, x, 12.
phutörun, to break (trans.); impv. pl. 2 with suff. 3rd pers. sg. acc. phutöryûn, xii, 3; past m. sg. with suff. 3rd pers. pl. sg. phutöruk, xii, 4; ditto and 3rd pers. sg. dat. phutöhas, ii, 11.
photuwâh, m. a decree, order, ii, 7. This word has here the suff. of the indef. art. added.

phyûra, etc., see phërun.
pakh, f. a wing; pl. nom. pakha, viii, 7.
pâkh, adj. pure, spotless, undefiled, virginial (of a woman), v, 10.
pôkhta, adj. ripe; as subst. pl. dat. (for acc.) pôkhtan, vi, 15.
pakun, to walk, to go, to go along; inf. hyotukh pakun, they began to go, x, 1; neg. conj. part. mödän chuh wuñë pakunay, the plain is still not having been walked, i.e. we have not yet passed over it, x, 1; pres. part. pakân, going, i.e. as I go, v, 7; impv. pl. 2, pakie-ua, go ye, sirs, x, 1; pres. m. sg. 3, chuh pakân, iii, 11; pakân chuh, viii, 7; xii, 7; pl. 3, chih pakân, xii, 2; pakân chih, x, 4; f. sg. 3, chëh pakân, iii, 2; xii, 7; imperf. m. sg. 3, òstö pakân, v, 7; pl. 3, òst pakân, x, 1.
pakanâwân, to cause to go, to set on the march (xi, 14); to drive an animal (xi, 8); pres. (aux. omitted) m. pl. 3, pakanâwân, xi, 4; imperf. m. pl. 3, òst pakanâwân, xi, 8.
pakawun, n. ag., f. sg. nom. pakawun, one who marches, xi, 11.
pal, m. a rock, xii, 14 (bis), 15; sg. dat. palas, xii, 15.
pôlâdun, adj. made of steel; m. pl. nom. pôlâdâv, v, 4.
pālun, to protect; salām pālūn, to make a bow, to salute reverently (xii, 16); conj. part. pōlith, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. palangas, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater); 8 (bis), 12 (bis); palangas tūra, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. pōlāv, ii, 3.

pām, f. a reproach; pl. nom. mē rozan pāma, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter); būla-pān, a youthful body, a youthful condition, vii, 11, 5; sg. dat. pānas, vii, 24, 5.

pāna, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindī āp.

sg. nom. pāna, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. y, sg. nom. pānay, vii, 1; pl. nom. pānay, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.); v, 1, 6; xii, 5, 12, 25 (bis); with emph. y, pānas y, vii, 3; had pānas chēs kārān, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. pāna, x, 2.

gen. pānuma, q.v., s.v.

The dat. pānas is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in pānas gāt̄hun, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; pānas nērun, to go forth on one's own business, xii, 5; pānas yun, to set out home, xii, 12: so gay pānas bith, they sat down free from duty, they rested after finishing their turn of duty,
VOCABULARY

pānas pānas, they went away each on his own business, or each to his own home, v, 9.

pīnhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. panja-sātiy, only by using the claw, xii, 16.

panun', poss. adj. reflex. (usually considered as the genitive of pāna) own, the equivalent of the Hindi apnā. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quarter), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indefl.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; panun', each his own, xi, 10.

m. sg. nom. panun', ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. y. panunuy, x, 1; dat. pananis, ii, 7; iii, 2, 4; v, 8; 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. panani, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. panān', vii, 20; x, 14; panān' panāni, x, 10; panin (m. c. for panān), iv, 7; dat. pananēn, vii, 10, 3, 4.

f. sg. nom. panun', v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. pananē, v, 4, 10, 2; x, 5; xii, 4; ag. panañ, v, 5; x, 12; abl. panañi, x, 3, 13; panañ (m. c. for panañi), vi, 6.

pānts, card. five; katha pānts (f. pl. nom.) five statements, x, 1 (several times), 14; pānts katha, x, 6; rōpayēs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. pāntsan kathan, for five statements, x, 1; pāntsan zanēn, to the five men, x, 6.

pontsum', ord. fifth, x, 1; f. sg. nom. pontrim', x, 6 (bis).

pānawōn or pānawūn, adv. mutually; pānawōn, vii, 1, 2; xi, 19;
xii, 25; pānawīn, x, 1. This word is equivalent to the Hindi āpavān.

papot, to ripen; conj. part. papih yun, to become ripe, ix, 9.
par, m. a foot; pl. dat. paran, (we fell) at (his) feet, ix, 1.
pāra, see zāra-pāra, s.v. zār.
parī, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. parīya, xii, 15;
pl. nom. parīye, iii, 7, 8.
pār, m. a saint, a spiritual guide or father, the head of a religious
order; pl. dat. (for gen.) pirān, vi, 13; ag. pirāv, v, 8.
pōra, f. a hut; dim. f. sg. nom. pōri-hanā, a hovel, a small hut,
xii, 2.
pōra, adj. full, in pōra-khumār, full of languishment, v, 2.
pārā, m. a veil; with suff. of indef. art. pārā korañakh, she put
a veil over them, she hid them under a veil, vi, 4.
pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.
prōna, adj. old, of former times; m. pl. nom. prōn, vi, 11; viii, 5.
pārun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite
(a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1.
(bis).

pres. part. parān gashtun, to go reciting, i.e. to recite
continually, vi, 17; vii, 4; impv. sg. 2, par, vi, 17; indic.
fut. sg. 1, para, xii, 1 (bis); imperf. m. pl. 3, ọs para, 
vi, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. pōrun, xii,
23; with suff. 3rd pers. pl. ag. pōrūkh, xii, 18.
pārun, to prepare, make ready (a bed); conj. part. (in sense of 
past part.) paling pōrth, a bed prepared, iii, 7.
pōrun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10;
past m. sg. with suff. 3rd pers. sg. pōrun, x, 2, 9; f. sg. with
same suff. pōrun, v, 10; pōrith, having put on (a saddle to
a horse), xi, 9.
prang, m. a bed, a couch; watsa-prang, a flying couch, = the magic
carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11; to watch (for an
opportunity), ii, 10; pres. part. prārun, v, 11; pres. m. sg. 3,
chuk prārun, v, 6; 2 past m. sg. 3, prāryāv, ii, 10.
prath, a distributive preposition, as in prath-dōho, on each day,
every day, vii, 1 (bis).
prishun, to ask; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. timan'y pryushun, he asked them, xii, 1.

parawa, m. the sound of a footstep, a footfall, xii, 15 (pyaun, fell).

póra, f. following; hence (in Kāshmirī) protection; — karūn, to protect, i, 1.

Parwardigūr, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwine, to recognize; pres. m. sg. 2 neg. interrog. chukh-nā parzanāwine, dost thou not recognize! x, 12; past m. sg. parzanāwine, x, 5; xii, 2; with suff. 1 sg. nom. parzanāwine, I was recognized, x, 12; with suff. 3rd pers. sg. ag. parzanāwine, viii, 9, 10; plup. f. sg. 3, osa parzanāwine, x, 5.

pósa, m. N. of a small copper coin, a pice; kham pósa, see kham, pl. dat. pósan, vii, 25, 26.

pēsh, adv. and prep., in front before; gay pēsh-e-patašah, they went before the king, they were taken into the king’s presence, vi, 9; amis pēsh anun, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower; pōsh-e-gōnd, a bunch of flowers, a nosegay, v, 4 (ter); pōsh-e-modan, a flower-meadow, a field of flowers, xi, 3; pōsh-thur, a flower-shrub, ii, 3.

pōshakh, m. a robe, a garment, v, 9 (bis); x, 2 (bis), 4 (ter), 9; xii, 6 (bis), 7 (several times); — trāwine, to put off a garment, disrobe oneself; sg. dat. ath pōshakhas kurun shēhal yinsañ-hyuñ or ath pōshakhas korun yinsañ-hyuñ, he made the garment into the shape of a man, x, 7; pōshakhas-manv, (entered) into the garment, x, 7; am kurun pōshakhas thabh, he (the dog) caught hold of his coat, viii, 9.

pēshkūr, m. a certain high official; in vi, 11, a chief clerk.

pasand, adj. approved; — karun, to approve of, v, 1; xii, 4 (bis).

pata, adv. after, afterwards, vii, 7; xi, 18; xii, 6, 25; with emph. y, patay, xii, 10; pata-kani, afterwards, x, 1; with verbs of motion, pata pata, (to go along) after, to follow, iii, 1, 2; viii, 9, xii, 7. Cf. brūh brūh, s.v. brūh.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus:
A. Animate dative. miṅe-marē pata lārān, running after the hind, ii, 9; yiman pata, after these (women came another), xii, 7.

B. Inanimate ablative. ami pata, after this, viii, 13; xii, 17; tami pata, after that, x, 12; xii, 16.

C. Governing suffixes. lōris pata, they ran after her, ii, 9; pata lādyēyes, she ran after him, vi, 8; yimawa pata, I will come after you, I will follow you, xii, 1; pata chikh lārān, they are running after them, xi, 18.

pōtē, backwards, back again; — yunē, to come back, return, v, 1; — phērun, id., xii, 19; — phirīth, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

pūrē, the young of any animal or insect, esp. a dear child; pl. dat. pōtēn, ix, 3 (young ones of a bee).

path, adv. behind; path rōzun, to remain behind, remain over and above, xii, 23; path-kun, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. path wanan, at the back of the forests, deep in the forest, vii, 10.

pēth, postpos. governing dat., on, upon, in various shades of meaning. Thus —

on, upon, asmānan pēth, on the heavens, iv, 4; palangas-pēth, (lying) on the bed, viii, 13; wōdi-pēth, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, lālan-pēth, (the hand fell) upon the rubies, x, 5; natis-pēth, (put) upon the jar, iii, 5; cārpōyi-pēth, (sat down) upon the bed, x, 5, so ath-pēth, (sat) on it, xii, 21; ath-pēth, on it verily, xii, 21; zūnaḍābi-pēth, (going forth) on to the roof-bungalow, vii, 1.

on to (with verbs of mounting, etc.), guris-pēth, (mounted) the horse, ii, 11; ath-pēth, (got up) on to it (a bed), iii, 7; so palangas pēth, (got up) on to the bed, v, 5, 6 (bis), 9 (ath); x, 7 (bis); bathis-pēth, (ascended) on to the bank of the river, xii, 7; ath-pēth, (ascended) on to it (a pyre), xii, 24.

down on to, bathis-pēth, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of "to" after
a verb of motion. Thus adālūṭa⁻⁴⁻pēṭh, (went) to the court of justice, v, 9; kōli-akis-pēṭh, (went) to (the bank of) a stream, xii, 2; nāgas-pēṭh, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4. on, close by, nāgas-pēṭh chēṅ, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in khāwan dhūwun ḍeras-pēṭh, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in āgas-pēṭh (infidelity) to a master, viii, 6, 8, 11; nēcivēn-pēṭh, (an order) concerning or against (his) sons, viii, 13. Forming adv. ath⁻¹⁻pēṭh, thereupon, xii, 7.

pēṭha, postpos. governing abl. from on, as in guri-pēṭha, (fell) from on (his) horse, fell off his horse, ii, 6; guryau-pēṭha, (dis-mounted) from (their) horses, xii, 3; Koh-i-Tōra-pēṭha, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in kuti-pēṭha, where from? whence? ii, 2; Landana-pēṭha, from London, xi, 3; sōmar-ata-pēṭha, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like pēṭh, as in pēṭha kūrānas mōhar, on it she put a seal, x, 3, in which pēṭha governs the dat. pron. suff. as. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in karin kasam nāga pēṭha, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pēṭha-kani, on the top of (it = ath⁻¹), viii, 1.

pēṭh⁻¹, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nagev asmaṇav pēṭh⁻¹, above the nine heavens, iii, 8.

kala-pēṭh⁻¹, (leaped) over (his) head, ii, 9.

tami-pēṭh⁻¹-kani, in addition to that, iii, 8.

pōṭh⁻¹ or pōṭhin, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put before pōṭh⁻¹, into the case of the agent. Thus:—
Added to an adjective, lat'-pōthā (lūtā), gently, xii, 5; pāz'-pōthā (pozā), really, truly, x, 6, 10.

Added to an adverb, kētha-pōthā, how? in what manner? iii, 9; v, 8; vii, 5; x, 8; xii, 3, 24; tithay-pōthā, in that very manner, exactly so, xii, 23; yēthay-pōthā, in what very manner, exactly as, xii, 22; yithay-pōthin, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from tvūrā, theft, we have tvūri-pōthā, thief-like, i.e. secretly, xii, 6, 7, 17; so tvūri-pōthin, iii, 1.

pathar, adv. on the flat ground; hence, down, in phrases such as pathar wāsun, to fall to the ground, ii, 3; pathar pyonā, id., ii, 11; pāivun pathar, to throw down on the ground, iii, 9.

pathwōrā, m. a village accountant, ix, 10.

putolā, an idol; pl. dat. putalēn, iv, 6; putal-khāna, an idol house, a temple or room in which idols are worshipped, sg. dat. -khānas, vi, 4.

pētarun, to be responsible for the carrying out of any work; pyonā, pētarun, a load of responsibility to fall on a person, ii, 5.

pātashāh (पाताशह) or pātashēh (पाताशह) a king. This word is given with either of these spellings almost at random in the stories as written in the nāgarī character. I have followed them in this.

sg. nom. pātashāh, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; -bāy, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); -kūdā (= kūrā, bel.), v, 5; -kūrā, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. pātashāhā, vii, 1.

pātashēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; pātashēh-kūrā, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. pātashēhā akh, viii, 7, 11; pātashēhāh, ii, 1.

sg. dat. pātashēhas, iii, 3; viii, 1.
pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3. sg. ag. pātashēhan, ii, 11; vi, 11; viii, 5.
pātashēhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4. sg. gen. pātashēha-sond, ii, 10; v, 10; vi, 11; sand (m. pl.), viii, 1, 13; -sūṇ, v, 7 (bis); viii, 1; x, 14; -san, v, 2, 4; -sāṇi, v, 4; xii, 4.
pātashēha-sond, xii, 1, 4; -sandis, ii, 5, 6, 7; v, 11; xii, 22; -sandī, ii, 9; -sandēn, vii, 1, 6; -sandēva, viii, 5; -sūṇx, x, 5; xii, 1; -sāṇē, v, 1 (bis); xii, 4, 5; -sāṇi, xii, 5.
pātashōhī, i. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — karūn, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. pātashōhīmans, xii, 19; gen. -hond pāshāk, a royal robe, x, 2; 9; pl. dat. pātashōhiyēn-kyut, x, 11.
pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.
pātashāhōda, m. a king’s son, a prince; sg. dat. -zādas, viii, 5; pl. nom. -zāda, viii, 3 (bis), 11 (ter); dat. -zādan, viii, 4 (bis), 11 (bis); gen. -zādan-hond, viii, 4.
patyum, adj. last, final; m. sg. abl. patīmi pahara, at the last watch (of the night), v, 8.
pawun, to cause to fall; impv. sg. 2, with suff. 3rd pers. sg. acc. pawun pahar, cause him to fall down, iii, 9; fut. impv. mē pōrzi yād, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.
pāy, m. a clue (for discovering a thief, etc.), iii, 3.
pāy, m. a means; mokalan pāy, a means of salvation, ix, 11.
pyāday, m. a messenger; the messenger of death, x, 12.
pyāla, m. a cup, viii, 7; āba-pyāla, a water-cup, viii, 7; sg. dat. lodun pyālas āb, he filled the cup with water, viii, 7; pyālas chuk thaph karīth, he holds the cup, viii, 7.
pyon
, to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

wasith pyon
, to fall down (=Hindi gir parnā), ii, 3, 6; pyon
 pathar, to fall to the ground, to fall down, ii, 11; bēmār pyon
, to fall sick, v, 1; pyon
 pētarun, a load of responsibility to fall (on a person, dat.), ii, 5; pyōm wānun, it is fallen to me to speak, I shall have to speak, xii, 10; pyōs nāv, a name fell to him, he was named (so and so), xii, 4; yād pyon
, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; amis dōd
 ēs
 pēmot
 yād, she remembered the pain, xii, 15; chus pēwān nayistān yād, she remembers the cane-brake, vii, 26.

impve. sg. 3, pēyin, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. pēmōs, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus pēwān, vii, 26; m. pl. 3, pēwān, vii, 20.

past m. sg. 3, pyawu, xii, 15 (bis); pēv, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. pyōm, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. pyōs, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. pēyōm, vii, 19; with suff. 3rd pers. sg. dat. pēyēs, v, 5; with suff. 3rd pers. pl. dat. pēyēkh, v, 7.

perf. m. sg. 3, chuṭ pēmot
, x, 3; plup. m. sg. 3, ēs
 pēmot
, viii, 9; xii, 15; fut. subj. f. sg. 3, āsī pēmuṭa
, vii, 30.

pyāval, adj. (of a woman), fresh from childbirth; f. pl. pyāval, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) pōzas, viii, 7.

pōz
, adj. true, x, 8; with emph. y, as adv. pōzuy, x, 6 (ter); m. sg. ag. pāz
 pōth
, really, truly, x, 6, 10; see pōth
.

pūzun, to be proper = gathun 1, and used in the same way, the future being used in the sense of the present.
fut. sg. 3, interrog. yī ṭaṭya, is this proper? is this right?
vi, 8.

račān, see raṭun.

rūḍ, rūḍa, rūḍa-mon, see rōzun.

rāḥ, m. a fault; muti rāḥ ladun, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahāth (♀ gender) (= pers. rāḥat), rest, repose, ease, tranquillity.

kara rahāth, I will make ease, I shall be at ease, ix, 4.

rājē, m. a king (esp. a Hindī king) (the usual form of this word is rāza, but in these stories it only occurs in Nos. x and xi, and, there, under the form rājē), x, 7, 8, 14 (ter); sg. dat. rājēs, x, 7, 8 (bis), 14; ag. rājēn, x, 8 (bis), 14; gen. rājē-sūnsa, the king's (daughter), x, 7 (bis); voc. rājē, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. rājē-sa, Your Majesty! x, 8 (bis); rājē-sōb (nom. sg.), His Majesty, x, 8; voc. rājē-sōba, Your Majesty! x, 7; rājē-bikarmājēth, King Vikramāditya, ag. -bikarmājētaṇ, x, 8; gen. f. -bikarmājētuṇa, x, 6.

rājya, m. ruling (as a king); - karun, to rule, x, 14.

rājēzāda, a prince; pl. nom. rājēzāda, xi, 7.

rakhi, f. a plain kept for the pasturage of the king's cattle, x, 5; sg. dat. rakhi, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, congé; – dyun, to give a person leave to depart, to dismiss, xii, 25; – hyon, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel; sg. dat. rumāli-kēth, in a kerchief, iii, 2.

rīṇī, see ryünī.

rapat, m. a report (the English word); – dyun, to make a report, v, 9.

rōpay, m. a rupee; rōpay-hath, a hundred rupees, viii, 9, 10; x, 6; rōpayés bōr hath, four hundred rupees, x, 1, 2; rōpayés pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis).

rasad, i. assembling of provisions, etc., xi, 5; share, portion, quota, proportionate division, xi, 10; – karūn, to collect supplies, xi, 5; – kār'than an'hay nān-gār, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.
rosh\(^n\), m. a necklace, v, 10, 12.

rost\(^n\) (f. rūsh\(^n\)), an adjectival suffix signifying "without"; banana-rost\(^n\), without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. rātas, by night, x, 1, 6; xii, 4; rātasa-rāth, on this very night, x, 5, 12; sg. gen. m. pl. rātāk\(^b\), of last night, v, 9.

rāth 2, f. night; — āyē, night came, x, 5; — barūn\(^a\), to pass the night, i, 10; — lāqūn\(^a\), night to come on, vii, 9; — kaḍūn\(^a\), to pass the night, x, 11; xii, 5; — gāyē ādā, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art, rāthāh, xii, 5; sg. gen. rōtē\(^a\)-hond\(^e\), iii, 1.

rāth 3, adv. dōh ta rāth, day and night, i.e. always, continually, vii, 3; rāth-kyut\(^n\), by night. Cf. rātasa.

rēth, m. a month, sg. dat. rētas, pl. nom. rēth, dat. rētan, as in the following: rētas-kyut\(^n\) khar\(^j\) or rētas khar\(^j\), a month's expenditure, salary for a month, xii, 4; tēn rētan-kyut\(^n\) khar\(^j\), salary for three months, xii, 5, 11; rēth gav ādā, a month went to completion, a month came to an end, xii, 4; trih rēth gav ādā, three months came to an end, xii, 11; trih rēth gav, three months passed, xii, 6.

rēthō, adv. by night, vii, 9.

ratn\(^n\), m. a jewel; ratn\(^a\)-kor\(^n\), a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

ratun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, vii, 3, 4 (bis); x, 3, 5, 8, 12; gōlām ratun, to engage as a servant, viii, 13; ratun tal ratun, to hold under the feet, viii, 7; mōkh ratun, to seize (so and so's) face, to look intently at, v, 9; kēchāb nōkhta ratun, to find some fault with (dat.), to get up some charge against, xii, 19; yād ratun, to seize the memory, to keep on the memory, i, 7.

conj. part. rāthīh, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impve. sg. 2. rath, i, 7; vii, 4; pol. sg. 2. rathta, xii, 19; past sg. m. roṭ\(^n\), x, 5, 12; with suff. 3rd pers. sg. ag. roṭun, viii, 7; x, 3;
with suff. 2nd pers. pl. ag. rotʿwa, x, 12; pl. rāfʿ, v, 7; viii, 13; f. sg. rūṭ, x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. rūṭ nakḥ, viii, 3; pl. with suff. 3rd pers. sg. ag. račēn, viii, 4; perf. m. sg. 3, chuk rotʿmotʿ, x, 12.

rāṭun, to cause to be grasped, to cause to stick; perf. part. m. sg. rāṭmotʿ, viii, 1 (of a thorn).

ratḥ, f., a very small amount of (anything); ratḥi-han, v, 6 (bis), or ratḥi-hanā, v, 6 (bis), id.

rāṭas, adv. by night, viii, 5. Cf. rāth, 3.

ravaṇa, adj. dispatched, sent; — karun, to dispatch, x, 3.

rīvun, to lament; pres. f. sg. 1, chēs rīvān, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, vii, 11; — karīn, to consider, think, xii, 15.

ryūnz, a ball (such as children play with); pl. nom. rīnz, v, 3 (bis), 4 (several times), 5.

raz, f. a rope; gāsa-raz, a grass rope, xi, 9.

rēza, m. a piece, a fragment; — karun, to cut to fragments.

rōzen, to remain, continue, i, 5; ii, 9; vii, 18, 20 (bis), 3; x, 1, 6, 8; xii, 1, 15, 8; to wait a while, to wait, vii, 9; to abide, continue in one place, ix, 6, 8, 10, 2; path rōzen, to remain behind, to remain over and above, to be all that is left, xii, 23; pāma rōzan, reproaches will remain, i.e. (l) shall get a bad name, x, 3.

inf. abl. bēdār rōzana-sōty, by means of remaining awake, x, 8; forming inf. of purpose, rōzani āy, came in order to stay, x, 6, 8, 10, 2; freq. part. rūṣ rūṣ, remaining continually, vii, 18; pres. part. rōzān, vii, 23; perf. part. rūḍmotʿ, i, 5; xii, 23; impv. pol. pl. 2, rūḍtav, vii, 9; indic. fut. sg. 2 interrog. rōzakha, xii, 18; 3, rōzi, x, 1, 6; pl. 3, rōzan, x, 3; pres. f. sg. 3, with suff. 3rd pers. pl. dat. nakha rōzan chēkh-na, she does not remain near them, ii, 9; past m. sg. 3, rūḍ, xii, 1, 15; pl. 3, rūḍt, vii, 20 (bis).

sa 1, see tīh.

sa 2, a vocative suff., equivalent to our “sir” or “sirs”.

Attached to:—

(a) A noun, rāj̪ē-sa, Your Majesty! x, 8 (bis).
(b) Verbs, an-sa, bring, sir, xii, 10; anukh-sa, bring them,
sōb, m. a sound, viii, 9.

sōdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. sōdāhas, iii, 1; v, 10.

sōdāgar [iii, 3 (bis), 4] or sōdāgār [iii, 1 (ter), 3; v, 11 (bis)]; viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. sōdāgarā, viii, 9; sōdāgārā akh, viii, 9; sg. dat. sōdāgaras, iii, 2; sōdāgāras, viii, 9, 10; ag. sōdāgaran, viii, 9, 10; gen. sōdāgara-sond", iii, 1; sōdāgāra-sond", iii, 1; pl. gen. sōdāgara-rā-rānd", viii, 9.

sōdāgar-bāy, f. a merchant’s wife, iii, 1 (bis), 2, 3; sg. dat. -bāyē, iii, 1, 2.

Sōdurabal, m. N. of a place in Kashmir; with emph. y, Sōdurabalay, only in Sōdurabal, vii, 31.
sōh, suh, see thē.

shēch¹, f. a message; — ladoš², to send a message, x, 3 (ter).

sōhib, m. a possessor, owner, lord, great man; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth); a title of courtesy added to the name of a European gentleman, Phōrsat sōhibun³ (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; sōhib-ē āgāh, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; sōhib-i-kūbāb, a master of books, a famous author, x, 13; sg. gen. Sōhiba-
sond⁴, of God, iv, 4, 5; Phōrsat sōhibun³ (treated as part of a proper name), xi, title; sg. voc. Sōhibō, O God! ix, 3.

Bār-Sōhib, the Almighty, vii, 2, 3; ag. — Sōhibān, vii, 5.

shūbun, to shine; to be beautiful, ii, 4, 5; vii, 10; to be beautiful, to be glorious, vii, 5; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. chis shūbān, vii, 5; imperfect. f. sg. 1, ōšē shūbān, vii, 10; durative past conditional, āshēh shūbān, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4; (I would see) how beautiful it was, ii, 5; past cond. sg. 3, shūbihēh, xii, 4, 5.

shod⁴, m. news, intelligence, ii, 10.

shāh, shēh 1, m. a king; shēhan-shāh, a king of kings, an emperor, i, 1; shāh-i-yūsūph, King Joseph, vi, 1; sg. ag. shēhan, i, 7.

shēh 2, card. six. shēh zañē, six females, xii, 6, 7; pl. dat. shēn kōd-khānan, for six prisons, v, 7; shēn zañēn, for (of) six females, xii, 6.

shōhī, f. royalty; khalq-ē-shōhī, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēhul⁴ 1, m. coolness, cold, i, 11.

shēhul⁴ 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. yiyyī niyndar shēhul⁴, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shēhmār, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. shēhmārā, vii, 7; sg. dat. shēhmāras, viii, 6, 13; gen. shēhmāra-sond⁴, vii, 6, 13 (bis),
shēhar, m. a city, x, 9; a country, ii, 1; shēhar-ē-Yirān, the land of Persia, ii, 1; with suff. of indef. art. shēharā, v, 1.

sg. dat. shēharas, (went) to the city, x, 10; nīsēkh shēharas, (arrived) near the city, x, 3; shēharas and-kun, (arrived) at the outskirts of the city, x, 5; shēharas-kun, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; shēharas-manūz, in the city, v, 11; x, 14; into the city, v, 9; shēharas akīs-manūz, (arrived) at a certain city, xii, 2; shēharas nēbar, (he was taken) outside the city, x, 5.

gen. shēhariākis, (to the king) of the city, xii, 3.

abl. shēharā dīr, far from the city, viii, 11; shēharas-manūz, from in the city, viii, 11; tvaliv yimi shēhara, flee ye from this city, xii, 11.

shāhzāda, a prince; sg. dat. -zūdus, viii, 13; pl. nom. -zūda, viii, 5, 11 (bis), 3.

shākh, f. a branch; shākha-bargau-sōty, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — gatshun, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkhēs, m. a person, an individual; with suff. of indef. art. shēkhsā, x, 1; shēkhsāh akh, xii, 3; sg. dat. shēkhēsas, x, 2 (bis); ag. shēkhēsan, x, 2, 6.

shēkal, f. a form, shape; pēshēkas kūrūn shēkal yinsān-hishū, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. shikamas-manza, (entered) into (her) belly, x, 7 (bis); abl. shikama-manza, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. shikāras, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. shikasta-sōty, owing to (his) weak condition, v, 5.

shōlūn, to shine, flame (of a lamp); pres. sg. m, sg. 3, shōlūn chuh, vi, 6.

shām, m. evening; shāman-bōyā, at about evening, at eventide, v, 5.

shēmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; shumār-būzā, the counting was
heard, i.e. the roll-call was heard, the roll was called, xi, 16. Cf. bé-shumár.

shēmshēr, f. a sword, viii, 6, 13; x, 7; — kaḏēn, to draw a sword, viii, 13; x, 7; — lāyēn, to give a blow with a sword, viii, 6; — tulēn, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. kūr's thapth shēmshēri, she seized the sword, iii, 9; gen. shēmshērí-hōndē tēy, the blade of a sword, viii, 6, 13; shēmshērí-hünē tēnē, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; shānd dyun, to put (anything) under one’s pillow, x, 7; khōrā chēs karān shānd, she goes from the foot of the bed to the pillow, v, 5; sg. abl. shānda, v, 5.

shōngun, to go to sleep; past m. sg. 3, shōng, x, 7. The conj. part. shōngith, having gone to sleep, is used as an adjective, meaning “asleep”, viii, 7.

shēnākh, m. one who recognizes, in lāl-shēnākh, one who recognizes rubies, a lapidary. See lāl-shēnākh, s.v. lāl 1.

shāph, m. a charm, spell, incantation; amis shāph dyutun, she pronounced a spell over him, xii, 15; shāph tulun, she took the spell off him, xii, 15. Cf. kas'm.

shār, m. a poem, xi, title.

shōr, m. in shōr-gūh, an outcry, vi, 12, 3.

shūr, m. an infant, a child; shūr-♭bāshē, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērikh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. shērith trāwun, to make ready (for a person), x, 7; fut. pl. 1, shēraw, xi, 12, 7.

shrān, f. a blacksmith’s tongs, xi, 16.

shēstrūv, adj. made of iron, xii, 16, 7; m. sg. abl. shēstravi, xii, 16; pl. nom. shēstravi, v, 4; fem. sg. nom. shēstruv, v, 4; abl. shēstravi, v, 4.

Shētan, m. Satan, iii, 8; sg. ag. Shētān, iii, 8.

shōth, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, sakharyēy, xii, 18.
sakth, adj. hard, severe, vii, 13, 18.
sūl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. sālas, v, 9; vi, 2.
sūl, m. a stroll, ramble, walk; taking the air, excursion, with suff. of indef. of art. sūlāh, ii, 2; sg. dat. sōlas, ii, 4, 8; iii, 1; viii, 7.
sul*, dawn; sul, at dawn, xii, 23; sōli-gārē (m.c. for sulī-gārī), at dawn time, v, 7.
salāh, m. advice, viii, 11; thāvie mē-sōty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.
salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — karūn*, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — pāliñ*, id., xii, 16; sg. dat. salāmi, viii, 3.
sultān, m. a Sultan; Sultān-i-Mahmūd-i-Gaznavī, Sultān Mahmūd of Ghazni, i, 1.
salay, f. a spike, v, 4; sg. abl. salayi-sōty, with, or by means of, a spike, v, 4 (bis).
Sulaymān, m. N.P. Solomon, xii, 17.
samā, m. heaven; arz o samā, earth and heaven, vii, 26.
sumb*, adj.; adequate (for), sufficient (for); rētas sumb*, (money) sufficient for a month, xii, 4; m. pl. nom. lāl trātis sumb*; rubies enough for a necklace, sufficient to make a necklace, xii, 5.
sōmb*run, to collect, bring together; amass; fut. pass. part. m. sg. cyōn* gatsi sōmb*run*, you must collect, xii, 21; conj. part. sōmb*rith, ix, 9; pres. m. pl. 3, chīh sōmb*rān*, xi, 7.
sōmb*rāwun, i.q. sōmb*run; fut. pass. part. m. pl. gatsi\n sōmb*rāwun*, they must be collected, xii, 24; past m. sg.
 sōmbarbw*, xii, 21, 4; with suff. 2nd pers. sg. ag. sōmb*ra\nwuth, xii, 24.
samakhun, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. samakhukk, xii, 25.
sāmān, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; sōruy sāmān, the entire appliance, xi, 9; bā-sōruy-sāmān, with all pomp, xi, 20; pl. nom. sāmān, vii, 5.
samsār, the world, iv, 1, etc.; sg. dat. samsāras, for samsāras-
mans, in the world, ix, 6.
sān, postpos. with; gāta-sān, with skill, skilfully, i, 6.
sīna, m. the bosom, vii, 21.
sūn, m. gold; sg. gen. sōna-sond, made of gold; m. pl. nom.
sōna-sānd, v, 3, 4 (bis), 5; f. sg. sōna-sūns, v, 1; sōna-kan,
an ear adorned with golden ears; pl. dat. with emph. y, sōna-
kananyu, vii, 11.
sūn, adj. deep; — khash, a deep cut, v, 6.
sūn, possess. pron. our, x, 12; with emph. y, sūnuy, viii, 13;
f. sg. nom. sūn, viii, 11; x, 5.
sond, postpos. of gen. Added
A. to masc. sg. animate nouns. gōlāma-sond, of the
servant, vii, 6; khōdāyē-sond, of God, xii, 7; lāl-shēnāka-
sond, of the lapidary, xii, 8, 25; mōl-sond, of the father,
xii, 21, 2; phakīra-sond, of the faqīr, x, 12; pātashēla-
sond, of the king, ii, 10; v, 10; vi, 11; pātashēha-sond,
of the king, xii, 1, 4; sōdāgara-sond, of the merchant, iii, 1;
sōdāgara-sond, id., iii, 1; Sōhiba-sond, of the Master (i.e. of
God), iv, 4, 5; shēhmūra-sond, of the python, viii, 6, 13;
sōnara-sond, of the goldsmith, v, 2; yāra-sond, of the friend,
x, 4, 11; Yūsūpha-sond, of Joseph, vi, 10; zān-sond, of
the person, vii, 11.
hihara-sondis, of the father-in-law, x, 12; pātashēha-sondis,
of the king, ii, 5, 6, 7; v, 11; xii, 22.
mōl-sondi, of the father, xii, 21; pātashēha-sandi, of the
king, ii, 9; wazīra-sandi, of the vizier, xii, 4, 5.
pātashēha-sānd, of the king, viii, 1, 13; sōnara-sānd, of
the goldsmith, v, 10.
pātashēha-sandēn, of the king, viii, 1, 6.
pātashēha-sandyau, of the king, viii, 5.
gōlāma-sūns, of the servant, viii, 11; khāwanda-sūns, of
the husband, iii, 2; mōl-sūns, of the father, xii, 19,
20 (ter); phakīra-sūns, of the faqīr, x, 8, 14; pātashēha-
sūns, of the king, v, 7 (bis); viii, 1; x, 14; pātashēha-
sūns, of the king, x, 5; xii, 1; rājē-sūns, of the king, x,
7 (bis); sōnara-sūns, of the goldsmith, v, 1, 3, 10.
pātashāha-sanzē, of the king, v, 2, 4; pātashēha-sanzē, of the king, v, 1 (bis); xii, 4, 5.
pātashāha-sanzī, of the king, v, 4; xii, 4; pātashēha-sanzī, of the king, xii, 5; sōnara-sanzi, of the goldsmith, v, 7, 9 (bis); yāra-sanzī, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. sōna-sāndī, made of gold, v, 3, 4 (bis), 5; sōna-sūnzā, id., v, 1.

C. With sg. an. pron. m. or f. amī-sondā, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.
amī-sandi, of her, x, 5; tāmī-sandi, of him, i, 3; vii, 6.
amī-sūnzā, of him, iii, 4; xii, 4; amī-sanzi, of her, xii, 15; tāmī-sūnzā, of her, xii, 15; nazari tāmī-sanzi-sōty, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.
Sōnāmarg, f. N. of a marg or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. Sōnāmargī, at Sōnāmarg, xi, 3.
sōnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. sōnara, v, 9; gen. sōnara-sondā, v, 2; -sāndī (m. pl. nom.), v, 10; -sūnzā (f. sg. nom.), v, 1, 3, 10; -sanzi (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. sōnar (for sōnaran), v, 4.
sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually sonur or sonur.
sanīyās, m. a kind of Hindū ascetic, a Sanīnyāsin, v, 10, 11 (quater); sg. dat. sanīyāsas, v, 12; voc. (poet.) sanīyāsū, v, 11.
sapadun, sapanun, to become.

fut. sg. 2, sapadakh, vi, 11; interrog. sapadakha, iii, 2; 3, sapadi, vi, 16; past m. sg. 3, sapodā, iii, 7; sapodā sawār, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. sapodum, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. sapūzākh-na, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.
sapañēs 2h kathā sara, two statements became tested for him, i.e. he had two statements tested, x, 4.

saphar, m. travelling, a journey, xii, 25; sg. dat. sapharas, x, 1, 6 (bis); gen. (poet. for sapharuk") sapharun", xi, 3.

sapañēs, see sapadun.

sara, m. the head; sara tātun, to behead; viii, 11.

sara 1, m. investigation, testing, x, 4; sara karun, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in kāren tār kathā (f. pl.) sara, he tested four statements (x, 6). Similarly sapañēs 2h kathā sara, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. saragī.

sara 2, see sarun.

sārī, an old word, now used in compounds such as sārī gathun, to be flooded, to be covered with a flood of water, iv, 3.

sār, adj. satisfied, contented, i, 3.

sīr, m. a secret, a mystery, ii, 4; sīr bārūn, to explain a secret, vii, 21; mē ma kar sīras phāsh, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sōrīn, adj. all. This word is always used with emph. y; m. sg. nom. sōrūy, iii, 1; v, 7, 9; xi, 9; xii, 19; bā sōrūy sāmān, with all pomp, xi, 20; pl. nom. sōry, iii, 4; v, 9; vi, 16.

sūr, m. ashes, xii, 23; sūr mathun, to rub ashes over one's body (like a Hindū ascetic), v, 9; tōka-sūr, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. sūras-manc, in the ashes, xii, 23; abl. sūra-manta, from amid the ashes, xii, 23.

sardha, m. coolness, i, 11.

saragī, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. sara 1.

srēh, m. moisture; with suff. of indef. art. āba-srēhā, a water-moisture, a slight trickle of moisture, vii, 7.

srān, m. bathing; — karun, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. srānas, v, 9.

sarun, to remember; fut. sg. 1, sara, xi, 14.

sārun, to carry goods from one place to another, and there to
collect them, to pile up; conj. part. sōth, ix, 9; pres. part.
sārān, xi, 10; pres. m. pl. 3, chīh sārān, xi, 6.
saraph, m. a serpent, x, 13.
susurūray, f. a rustling sound, xii, 23.
suti, see tīh.

sath, card. seven; (preceding noun) sath kuth4, seven rooms, vi, 3; sath hēl2, seven ears of corn, vi, 15; (following noun) nāg sath, seven springs, vi, 15; gōv4 sath, seven cows, vi, 15 (fem.); lāl sath, seven rubies, x, 2, 5, 12 (bis); dōha lāl sath sath, seven rubies each day, xii, 9.

pl. dat. satan kōd-khānan, to seven prisons, v, 8; satan hēlēn (for acc.), seven ears of corn, vi, 15; satan gōv4n (for acc.) seven cows (fem.), vi, 15; nāgun satan (for acc.), seven springs, vi, 15; lālan satan pēth, on the seven rubies, x, 5; abl. satan-manza, from among the seven, x, 12; satan zamīnāv tāl4, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. sāthāh, during a moment of time, for a short time, ii, 4; sāthā, id., vi, 3; vii, 9.

sg. abl. amī sāta, at that time, iii, 6; xii, 4, 15; with emph. y. yēmi sūtay, at what time verily, viii, 8.

sōth, m. the season of spring; sōta, in the spring time, ix, 7.

sēthāh, adj. very much; sēthāh yīnsāph, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis); or following it as in khōbsūrath sēthāh, very beautiful, xii, 4, 5; but sēthāh khōbsūrath, xii, 10, 5; kōtā sēthāh khōbsūrath, much more beautiful than, xii, 10. With a verb, sēthāh gav khōsh, became much pleased, viii, 11; xii, 9; sō sēthāh gōkh khōsh, viii, 14, but gōs sēthāh khōsh, xii, 12; sēthāh phyūra4, they regretted extremely, viii, 1; phyūrus sēthāh, he regretted extremely, viii, 10.

sōtin, postpos. i.q. sōty, q.v. governing dat.; mē-sōtin, (share) with me, i, 7.

Governing abl., with, by means of; drāti-sōtin, (cut) with a sickle, ix, 5; kalama-sōtin, (write) with a pen, ix, 12; with, by means of, owing to; muhima-sōtin, owing to poverty, i, 4 (bis).
söty, adv. with, together with; *söty dyun*", to give with (a person), to give as a companion, vii, 5; x, 14; xii, 16; *söty hyen*", to take (a person) with (one), to take as a companion, ii, 1; v, 6; *söty tulun*, to carry along (with one), xii, 2; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning; thus,

*amis-söty*, in company with her, v, 7; *khāvandas-söty*, (burnt) together with her (dead) husband, iii, 4; *kōrē-söty*, (keep her) in (your) daughter's society, v, 10; *mē-söty*, in company with me, in my company, xii, 2; (come) with me, xii, 7; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty sūs*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mē-söty* (intrigue) with me, viii, 3; (sin ye) with me, vii, 11; *pātākhādan-söty*, (sin) with the princes, viii, 11.

Together with, simultaneously with; *ādamas-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis); *kōrē-söty*, xii, 1.

Special meanings are *pānās-söty*, with oneself, under one's own control, x, 1, 6; *rāh-söty mushtākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of; *amis-söty*, (scratches) with it, xii, 17; *bāršē-söty*, (dug) with (his) spear, viii, 7; *litrī-söty*, (cut) with a saw, vii, 19; *bēdār rōcana-söty* (escaped) by keeping awake, x, 8; *salayi-söty*, (scratched) with a spike, v, 4 (bis); with emph. y, *panja-söty*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16; *thapi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to; *adōla sōty*, (contented) owing to his justice, i, 3; *asara-söty*, owing to the result,
vi, 16; bargau-sóty, owing to the leaves, vii, 10; mahubata-sóty, owing to affection, x, 4; nazari-sóty, owing to (his) seeing (me), viii, 13; shikasta-sóty, (fell asleep) owing to weakness, v, 5; with emph. y, bóchi sóty, owing only to hunger, vi, 16.

satyum", ord. seventh; m. sg. dat. satimis, v, 7; f. sg. nom. satim", xii, 7.

savāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

sirāh, postpos. with the exception of, except, save; nēmis matis sirāh, with the exception of this madman, v, 9.

savāl, m. asking, questioning; solicitation; a petition, application; — dyun", to present or make a petition, x, 5.

savār, adj. mounted, riding (on); savār sapadun, to mount, ride, xii, 1.

say, sōy, suy, see tih.

syod", adj. straight; as adv. yimau syod", straight in front of them, viii, 6, 13.

sōyīsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. sōzun" gatsi panun" khāncand, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. sūzun, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; et passim; ta — bēyē, both and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in yi-y, ta tih kyāh? ti-y, ta yih kyāh? if this, then (ta) what (is) that? if that, then (ta) what (is) this? iii, 4 (bis), 9; so vii, 9; after yēlī, when, yēlī būr*, ta bol", when he heard, then he fled, ii, 7; yēlī mōrun, ta ada phyrus, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindi tō. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

tī, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in ās-tī, we also, xii, 1; mē-tī, me also, vi, 11; ix, 1; xi, 14; su-tī, he also, ii, 4; ti-tī, that also, viii, 9; x, 6 (ter); es-tī, thou also, ix, 6; yi-tī, this one also, x, 8. and, xii, 17.
even; kēh-ši, any even, i, 5; anyone even, vii, 23; kēh-ši, any at all, viii, 9.

ti . . . ti, both . . . and, iii, 8; x, 13; xii, 12; tō-ti, nevertheless, x, 3.

tī, see tīh.

tō, in tō-ti, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

tōb', e.g. an humble servant, a subject; with suff. of indef. art.

tōb'yāh, f. (of a woman), xii, 18.

tōb'ir, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6;
     — karun, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword); sg. dat. tēgas, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-
     impersonal passive, to make potential compounds. It is
generally used to indicate mental possibility, while hēkun
(which does not occur in these tales) indicates physical
possibility. Its use with the infinitive or future passive
participle will be clear from the following:

     fut. sg. 3, tagi, it will be possible; with suff. 1st pers.
     sg. dat. and interrog. neg. tagēm-nā, will it not be possible
     for me? i.e. of course I can, of course I know how, x, 5;
     with suff. 2nd pers. sg. dat. muhim tagiy kāsūny, poverty
     would have been known how to be verily expelled for thee,
thou wouldst have been able to expel poverty, i, 15; tē mā
     tagiy, I wonder if (mā) it will be possible for thee, I wonder
     if you know how (to make it right), x, 5; with the same suffix
     and the interrogative suffix tagiyē mōkalūwūnā, will she be
     possible for thee to be released? do you know how to release
     her? v, 8; tagiyē yih pāūahāh-kūrū batāwūnā, can you save
     this princess? v, 9.

     past. m. sg. amis togū bāsūn dōtū, to her the pain was
     possible to be understood, she could understand the pain,
v, 3; with suff. 3rd pers. sg. dat. and neg. togū-na (or tamis
     togū-na) mōl karun, to fix a price was not known how to him,
i.e. he did not know how to fix a price, he could not fix a
     fair price, viii, 9 (bis).

     cond. past sg. 3, with suff. 1st pers. sg. dat. tīh yēli tagihēm,
if that had been known how to me, i.e. if I had known how, v, 8.

*tih*, pron. he, she, it, that.

<table>
<thead>
<tr>
<th>ANIMATE</th>
<th>SUBST.</th>
<th>Masc. sg. nom.</th>
<th>suh</th>
<th>ii, 8, 11 (bis)</th>
<th>v, 9 (bis), 10</th>
<th>viii, 7, 8</th>
<th>x, 1, 4, 12 (quater)</th>
<th>xii, 5, 19 (ter), 20</th>
</tr>
</thead>
</table>
| Used idiomatically in introducing the hero of a story, as *suh pætæshēhā akh ōs*, that king one was, equivalent to "once upon a time there was a king", viii, 7; so viii, 9, 11; *su-ti*, he also, ū, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis); v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone, vi, 6; vii, 29, 30; x, 1, 6.

| dat. | to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); *tamin*, ii, 7; viii, 9 (bis); *tamin*², y, to him verily, ii, 1; viii, 9; xii, 1.
| ag. | *tamin¹* by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

| gen. | *(tamin*-sond*)², his; *tamin*-sandī, i, 3; vii, 6; -sandī, vii, 13.

| pl. nom. | tim, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11; x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9; viii, 4; *tim-ay*, they verily, ix, 8, 9, 10.
| dat. | timan, to them, them, viii, 1; xi, 8; xii, 16, 7; timan*, y, to them verily, them verily, viii, 11; xii, 1.
| ag. | timau, by them, vi, 11; timav, x, 12.

| gen. | *tihon*, their, xii, 16; *tihanza*, viii, 3, 11.
| Fem. | sg. nom. | sa, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4; xii, 14.
| dat. | tas, to her, xii, 2 (bis), 15 (bis), 25.
| gen. | *(tason*)², her, *tasandēn*, ix, 3; *(tamin*-sond)², *tamin*-sandī, xii, 15.

| pl. nom. | tima, they, them (acc.) (fem.), viii, 11; xi, 9; timay, them verily (fem.), x, 14.
| dat. | timan, to them (fem.), xii, 6 (bis), 7.
| ag. | timau, by them (fem.), xii, 7.

| Adj. | Masc. sg. nom. | suh, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very, xii, 19. |
dat. *tas*, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20; *tamis*, to that, viii, 9; xii, 19.
dat. *timan*, to those, x, 6.
Fem. sg. nom. *sa*, that, x, 1, 6, 12; *sōh*, iii, 5.
dat. *tamis*, to that, iii, 9; xii, 10.
ag. *tami*, by that, x, 10.
pl. nom. *timə*, those, xii, 19.

INANIMATE. Subst. (m. or f.), sg. nom. *tih*, that, iii, 4 (bis), 9; viii, 3, 9, 11; x, 1; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis); v, 8 (bis); xii, 7, 20; *ti-kūn*, because, viii, 2; *ti-ti*, that also, viii, 9; x, 6 (ter); *tiy*, that verily, vii, 1 (bis); iii, 9; *t*, that verily, xi, 1; *tiy*, (for *tih* + *ay*), if that, iii, 4 (bis), 9.
dat. *tath*, for that, for it, ii, 1; v, 4; vii, 27, 8; viii, 6; x, 3; xii, 16, 8; *tath*¹, to that verily, iii, 8; xii, 4, 11 (ter), 4.
ag. *tamiy*, by that verily, iii, 1.
abl. *tami pata*, after that, x, 12; xii, 16; *tami-pēth*¹ kani, in addition to that, iii, 8; *tami-tāl*¹, below it, xii, 14; *tamiy*, therefore, x, 14.
gen. *tamyukay*, of it verily, viii, 12.

Adj. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tih pōshākh*, that garment, xii, 6. Other examples are:

Masc. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain); *suy*, that very, ii, 4 (magic power, correlative); vii, 8 (time), 13 (fault); ix, 11 (action).
dat. *tath*, to that, etc., ii, 1 (bis), 7; iii, 5; v, 6; xii, 4, 6 (bis), 11, 4, 5, 24; *tath*¹, to that very, xii, 6 (bis), 14.
abl. *tam*, from that, etc., ii, 7; v, 5; viii, 9; x, 12; agreeing with inan. gen. masc. iii, 9; x, 10 (bis), 4.
pl. nom. *tim*, those, x, 12 (bis); *timay*, those very, v, 5.
dat. *timan*, to those, xi, 6.

Fem. sg. nom. *sa*, that, vii, 7 (thirst); x, 10 (dish of food); *sōh*, xii, 20 (news); *suy*, that very, ii, 6 (news); viii, 7.


(story), 10 (id.), 3 (id.); ix, 4 (prison); xi, 5 (assembling);
söy, vii, 16 (separation).

dat. tath jāyē, at that place, xii, 15.

abl. tami köli manza, from in that stream, xii, 4, 6; tamiy köli köli, along that very stream, xii, 6; tamiy wati, by that very road, xii, 14, 5.

gen. tami kuthi-handa, of that story, iii, 5.


tōhē, tōhā, see tōh.

thod or thar, f. the back; sg. obl. thudā or thurdā (for thurdā 2, see s.v.); sg. abl. thudā-kani (v, 4, bis), thurdā-kani (v, 4), (turning herself) backwards (from there).

thodā, adj. erect, upright, standing up, ii, 3; vii, 11; — wōthun, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

thāharun, to stay in expectation, to await, wait; pres. f. sg. 1, neg. chus-na thāharūn, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

thakkih (for tabqīq), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

taholā, m. a groom, x, 5, 12 (quater).

tihonds, tihanza, see tih.

thunā, f. fresh butter. With suff. of indef. art. thunā, ix, 4.

thaph, f. a grasp with the hand; sg. abl. thapi-sōtiy, merely by means of the grasp, xii, 12.

— dīnā, to seize, take hold of, thaph dīnās, he seized it, viii, 7; dīnān ath thaph, he seized it, he grasped it, xii, 12;
— karūnā, to take hold of; kūrānas thaph, he took hold of her, iii, 4; kūrās thaph shēnshērī, he took hold of the sword, iii, 9; kana kūrānas thaph, he took hold of him by the ear, iii, 9; karūnā gati thaph dāmānas, you must seize hold of (her) skirt, v, 9; kūrās-na kōsi dāmānas thaph, no one has seized hold of (my) skirt, v, 9; āmā kūrānas pōsānās thaph, he caught hold of him by his garment, vii, 9; tathā kārīzī thaph, you must take hold of it, xii, 11; thaph karīth, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); athas chūh thaph karīth, he is
holding (his) hand, v, 6; nālas thaph kariṣth, holding him by
the neck, vi, 9; chuh thaph kariṣth pyālas, he is holding the
cup, vii, 7; — lāyūn, i.q. — kariṣth, v, 9 (poet.).
thūra 1, see thad.
thūra 2, f. a shrub; pōshē-thūra, a flower-shrub, ii, 3.
thōth, adj. beloved, dear, vii, 4; i.q. tōth, q.v.
thōvka, see thawun.

thawun or thāwun (this verb is the equivalent of the Hindi rakhṇā),
to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; vii,
7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23;
to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain
place), xi, 6; to appoint (a person to a post), akh bōya thōwun
wazīr, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust,
x, 12; thōwun dāvōvith, to press (into the ground), to hide
in the ground, to bury, x, 3; thōwun darvāza, to open a door,
vii, 4 (bis), 11 (bis), 2; thōwun kuluph, to unlock, iii, 8 (bis);
thōwun kan, to apply the ear, to give ear, attend, pay attention
(to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; thāvīv mē-sōty
salāh, keep an understanding with me, have an intrigue with
me, viii, 3.

perf. part. m. sg. nom. thōwōmot, viii, 9.
impv. sg. 2, thāc, ili, 8 (bis); viii, 4; with suff. 1st pers.
sg. dat. thāwun, viii, 8, 11; with suff. 3rd pers. sg. gen.
thāwus, ili, 5, 9; pl. 2, thōnv, viii, 3; pol. sg. 2, thāvita, ix, 4;
with suff. 1st pers. sg. dat. thātvam, viii, 6; ix, 1; with suff.
3rd pers. sg. acc. thātvam, ii, 4; pl. 2, thātvam, ii, 7; fut. with
suff. 3rd pers. sg. acc. thōv'zēn, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. vumāh
thāvath, I may not now keep thee, ii, 11; with suff. 2nd pers.
sg. dat. thāway darvāza, I will open for thee the door, viii, 11.
pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēs-na
thāwān, viii, 11.
past masc. sg. thōw, vii, 12; with suff. 2nd pers. sg. ag.
thōwuth, vi, 5; x, 12; with suff. 3rd pers. sg. ag. thōwun,
v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also
with suff. 1st pers. sg. dat. thōwōnam, ix, 4; with same, and
also with suff. 3rd pers. sg. dat. thōwānas, iii, 1; xii, 4, 23 (bis); with same, and also with suff. 3rd pers. pl. dat. thōwānakh, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. thāvānas, xii, 9; with suff. 3rd pers. pl. ag. thōvikh, x, 12.

fem. with suff. 3rd pers. sg. ag., thōvān, xii, 25; with same, and also with suff. 3rd pers. sg. dat. thōvānas, x, 5, 10; xii, 12; with suff. 3rd pers. pl. ag. thōvākh, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. chuca thōwāmotā, x, 12; with suff. 3rd pers. pl. ag. chukh thōwāmotā, x, 12; pl. (without auxiliary) thōvāmati, x, 12.

Altogether irregular is the peculiar form thōvā-kā (xi, 6). This is the m. pl. of the past thōwā, with a pleonastic suffix -kā added. So that we get thōwā-kā, m. pl. nom. thōvā-kā.

tuʃā, tuʃyəv, etc., see tulun.

tōkā, m. a tray; sg. dat. tōkis, viii, 4; tōkis-manz, viii, 12.

tōkh, m. crushing; sg. abl. tōka-sūr, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

tukhsər, m. a crime, a fault, viii, 10; x, 12.

ṭukra, m. a piece, fragment; pl. nom. ṭukra karān, to break or cut into pieces, viii, 6; shēhmāras chuh karān ṭukra, he cuts the python to pieces, viii, 13.

ti-kyāzi, see tīh.

tal, adv. below; tal wasun, to descend, ix, 6; postpos. governing dat., below; ath-tal, below it verily, ii, 3; dārē-tal, under the window, v, 4; latan-tal, under the feet, viii, 7; paluŋas-tal, under the bed, viii, 6, 13; x, 7, 8.

tala, postpos. governing abl.; lar-i-tala, issued from under the side, vii, 7.

talāt, postpos. governing abl.; satav zaminav talāt, below the seven worlds, iii, 8; tamī talāt, below it, xii, 14.

talau, interj. O ! Ho ! v, 5 (addressed by a woman to her husband); x, 1 (addressed by men to men).

tēli, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tōlu, to weigh (something); inf. sg. obl. tōlanī āy, they came to weigh, ix, 10.
tulun, to raise, take up, lift up; iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; māzas chum tulān, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; nam tulān, to cut (another's) nails, to manicure, v, 6; shēmshēr tulūn, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; shāph tulun, to raise (i.e. undo) a charm, xii, 15; tulun sōty, to carry along with one, xii, 2; vōth tulūn, to leap, ii, 9.

fut. pass. part. m. sg. gatshi pōshākh tulun, you must take up the garment, xii, 6; conj. part. tulith, iii, 7; pres. m. sg. 3, tulān chuh, xii, 17; with suff. 1st pers. sg. gen. chum tulān, vii, 14; 1 past m. sg. tul, iii, 1; with suff. 3rd pers. sg. ag. tulun, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. tulnas, xii, 15; with suff. 3rd pers. pl. ag. tuluhk, xii, 2; pl. tul, xii, 9; with suff. 3rd pers. sg. ag. tulīn, x, 12; with ditto, and with suff. 3rd pers. sg. gen. tulnas, v, 6; f. sg. tuj, ii, 9; with suff. 3rd pers. sg. ag. tujn, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. tujyāv, xii, 6; with suff. 3rd pers. sg. ag. tujyān, xii, 4.

telēm, f. a bee; māch-telēm, a honey-bee, ix, 1, 3, 4, 5; sg. ag. telēri, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. tālava-kani, down from the ceiling, viii, 6.

tilavōn, m. an oil-seller, an oilman; sg. voc. tilavāni, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — dyun, to cause such weariness, vii, 17.

tām, tami, tim, tīma, timuu, see tih.

tum, you (Hindīstāni), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see tih.

tamis, see tih.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. mushtākh tamāshē-kun, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tīmath, adv. so long (of time); tīmath ... yāmath, so long ...

as, xi, 20.

timav, tamiy, tāmiy, timay, timay, see tih.
tān, m. a limb of the body; pl. nom. tān, viii, 7.

tānanā, tanunāna, tanānay, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

tān, adv. and postpos. as far as, up to, as in ota-tān, up to there, i.e. by that time, x, 4, 6; az-tān, up to to-day, until to-day, x, 7, 8; xii, 20; tēr-tān, up to lateness, i.e. during a long time, v, 6; yut-tān, up to where, i.e. as soon as, xii, 6; yut-tān, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in kus-tān wēpar, someone else, v, 4; kyāh-tān takhsīr some fault or other, vii, 10.

By itself, tān is used in the sense of yut-tān, abl., xi, 20; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see tōra.

tōr 1, m. Mount Sinai; sg. abl. tōr-pēkha, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

Tōra, adv. therefrom, thence, i, 6, 8; v, 4, 9; vii, 11; xii, 1, 11.

tūr, adv. there verily, even there, vii, 20; x, 3.

Tōra, f. delay; sg. abl. tārē (m.c. for tāri), with delay, hence, as adv. confusedly, v, 7.

tūr, see tōr 2.

Tōr, f. an adze; sg. abl. tōri-dub, the blow of an adze, vii, 18.

Tūr, f. a tenon (in carpentry). x, 5, 12.

Tarbyēth, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

Trēh or trīh, card. three; trīh, x, 1, 12 (as subst.); trīh katha, three statements, x, 1; lāl trīh, three rubies, x, 12; trīh rēth, three months, xii, 6, 11; zanāna trēh, three women, xii, 19 (ter); tithiy trēh, three times as much, xii, 24; pl. dat. trēn rēt-kūtō kharaj, expenses for three months, xii, 5, 11; yīman zanānan trēn, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. -chānas, vii, 17, 20.
trōm\(^t\), f. a copper dish, or tray, viii, 3 (bis), 11.
trōm\(^a\), f. i.q. trōm\(^t\), iii, 1.

tārun, to cause to pass over; bāj tārun, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; zadē pānas tāraṇē, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. tārān, xi, 2; imperf. m. sg. 3, ̄be\(^a\) tārān, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tōr\(^n\)am, vii, 25.

tārandāz, m. an archer, a bowman; pl. nom. tārandāz, ii, 7; dat. tārandāzan, ii, 7.

trēnavay, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. taraphan, in all directions, xi, 5.

tōripph, m. praise; tōripph̄-Yūsūph, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. trop\(^n\)as, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — cēn\(^a\), to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — lagū\(^a\), thirst to be felt, to become thirsty, viii, 7.

trof\(^n\), m. a necklace, xii, 5 (ter); sg. dat. lāl trāṭis sum\(^b\), rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun āram, to take repose, iii, 3, 7; viii, 5; trāwun kadam, to put forth a step, to step forward, iv, 5; trāwun yēla, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tsanun trōvith, to let drop, throw down, xii, 16, 7; tsanun trōvith, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kaḍith, to take off, doff (clothes), xii, 6; trāwun mōrith, to kill (= Hindi mār dālnā), x, 8; palang trāwun šīrith, to make ready a bed, x, 7.

fut. pass. part. gats̄hi kākud trāwun\(^n\), you must throw the paper, xii, 11; conj. part. trōvith, ii, 5; viii, 7 (bis); xii,
16, 7; pres. part. trāwān, xi, 11; perf. part. sg. f. trōvān-
mūkhān, x, 8.

impv. sg. 2, trōv, iii, 4; v, 9; pl. 2, trōwyuc (for trōvic), x, 5; pol. pl. 2, trōvātar, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. trāvīy, xii, 6; pres. m. sg. 3, chuh trāwān, xii, 2; imperf. m. sg. 3, bē trāwān, i, 5.

past m. sg. trōnān, xii, 7; with emph. y, trōwyu, iv, 5; with suff. 3rd pers. sg. ag. trōwun, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. trōnānam, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. trōnānay, v, 4 (ter); with suff. 3rd pers. pl. ag. trōwuk, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. trōnāhas, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. trōnun, iii, 4.

trēyumā, ord. third, viii, 8; m. sg. dat. trēyumis, viii, 8.

1. sg. nom. trēymā, xii, 19 (bis); abl. trēyimi lati, on the third occasion, viii, 7.

tas, tasondān, see tih.
tasālī, m. satisfaction; — ās-na, satisfaction did not come to him, he did not become satisfied, vi, 16.
tātā, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.
tātā, adv. from there, thence, iv, 2; vii, 17; there, in that place (for tātā), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. y, tātīy, there verily, v, 9.
tēta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. totas, ii, 9; totas-mans, ii, 5, 8; ag. tōtan, ii, 7, 10.
tētā, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.
tath, tathī, see tih.
tathā, adj. beloved, iv, 4; i.q. thōthā, q.v.
tithay, adv.; tithay pōthi, in that very manner, xii, 22. Cf. tyuthā.
tāv, m. fever caused by starvation; hence, exhaustion generally as in sapharunā tāv, exhaustion of the journey, exhaustion from long travel, xi, 13.
tuweun, to close (the eyes); 2 past f. pl. tuvevēyē ache, he closed his eyes, xii, 22.
tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.
tay 2, m. authority; — karun, to rule, xi, 3.
tiy, that verily; if that; see tiū.

tōyiphēr, m. an artizan; pl. dat. -dāran, xi, 16 (for genitive).

tayēr, adj. ready, complete; — karun, to make ready, to complete, prepare, iv, 2; xii, 18, 22.

tyūt̄a, adv. so soon; yūt̄a ... tyūt̄a, as soon as ... so soon, xii, 2.

tyuth̄a, adj. such, of that kind; m. pl. nom. with emph. y, tithiy

trēḥ, three times so many, xii, 24; f. pl. nom. tīsha, such (women), xii, 19.

tyuth̄a (with emph. y, tyuthuy) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf.
tithay. In viii, 7, it means "at that very time".

tyuth̄a is correlative of yuth̄a, and tyuthuy of yuthuy.

tē, see tōh.

bōcē, see bōh.

bōh, thou, ii, 11; iii, 2 (fem.), 9; v, 3, 5, 7, 12; vi, 11; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3; ix, 1 (bis); x, 1, 4, 5, 8, 12; xii, 1, 4 (bis), 5, 10, 3 (bis), 5; bō-i, thou also, ix, 6; bō-y, thou verily, i, 10; xii, 15.

g. acc.-dat. bō, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; bō-nishē, in thy possession, x, 14.

ag. bē, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun cyōna is used, q.v.

pl. nom. tōh, viii, 3, 5 (ter), 13; xii, 1 (quater).

acc.-dat. tōhē-nish, in your possession, x, 5, 12.

ag. tōhē, x, 12.

gen. For this, the possessive pronoun tuhōnda is used, q.v.

thōdun or thōdun, to seek for, search for; imperf. f. sg. 1, with

suff. 3rd pers. sg. acc. āsēsan thōdān, I (fem.) was seeking for

him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. thōdyām,

I searched (earth and heaven), vii, 26. Cf. thārun.

thōdyām, see thōdun.

thōnun or thānun (thōnun is used only in villages), to cast,

throw; to put, place, vii, 6; x, 7; to put on (clothes),
v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.),
v, 6 (bis); — nōl̄, to put on the neck, tie on to the neck,

viii, 10; to put on (clothes), xii, 7; — sabakis, to put to
a lesson, to teach, v, 6; with tshunũn⁸, to throw a leap, to leap, ii, 9; iii, 4; — kādiḥ, to drive out, expel, viii, 10; to doff clothes, x, 9; — naḥūh, to cancel, xii, 4; — phirūth, to put upside down, iii, 5; — tšōvīth, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — tsatīth, to tear to pieces, xii, 15.

fut. pass. part. f. sg. tshunũn⁴, iii, 4; perf. part. f. sg. neg. chēṣna tshuⁿ⁸-muṭs⁴ sabakas, I have not been taught, v, 6.

impv. sg. 2, tshun, iii, 5; v, 9; pol. sg. 2, tshun-ta, x, 4; fut. tshān'zi, xii, 16.

pres. m. sg. 3, tshanān chuḥ, xii, 17.

past m. sg. tshon⁹, xii, 7; with suff. 3rd pers. sg. ag. tshunun, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. tshunũnas, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. tshunukh, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. tshunũnas, xii, 4; f. sg. with suff. 3rd pers. sg. ag. tshuⁿ⁸, ii, 9; viii, 10.

past cond. ag. 1, tshunahō, v, 6.

tshanānũvn (village form for tshanānũvn), to cause to be cast; past pl. m. with suff. 3rd pers. sg. ag. tshanānṵvin, x, 13.
tšoḥa, in tšoḥa karith, having made silence, in silence, xii, 4.
tshārũn, a dialectic form of tšādun, q.v., to search for, seek; pres. m. pl. 3, tshārān chih, iii, 3; fut. pl. 1, tshārav, xi, 17.
tshēta, adj. extinct; nār gōmot⁵ tshēta, the fire had become extinct, xii, 23.

tshēta, m. a stout stick, a club, iii, 1, 2.
tshāvul, a he-goat, iii, 5 (ter).
tshyot⁹, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis).
fem. tshēr⁸-han, a little waste food, x, 5.
tsuij⁸, etc., see tsalun.
tsakh, fem. rage; sg. abl. tsakhi-hot⁹, m. full of rage, vii, 14; tsakhi-nišče, from anger, vii, 2.

tsalun, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. tsalān, vi, 8; viii, 13; impv. pl. 2, tsalin, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.
tsaliv, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, ōs²a. tsalān, xii, 25.
1 past, m. sg. 3, tsol², ii, 7; vi, 8; pl. 3, tsal³, viii, 4, 11;
f. sg. 3, tsūj³, ii, 9; v, 5.
2 past, f. sg. 1, tsajyējēs, I (fem.) fled, ix, 4.
perf. f. sg. 3, cēh tsūj³-mūt³, ix, 1; 2, cēkh tsūj³-mūt³;
ix, 1; pluperf. f. sg. 3, ōs³ tsūj³-mūt³, ix, 1.
tsamrun³, adj. made of leather, leathern, xii, 16, 7.
tōn, see tsōr.
tōn³, f. a blow, a stroke; — lāyūn³, to strike a blow (with a sword),
iii, 5, 6.
tōnun, to cause to enter; to bring in; past m. sg. with suff. 3rd
pers. pl. ag. tōnumkh, iii, 7; f. with suff. 3rd pers. sg. ag. and
1st pers. sg. tōn³-nam lār, he caused pursuit to enter for me,
i.e. he caused me to run away, ix, 2. Causal of atsun, q.v.
tōp³, m. a bite; pl. nom. tsāp³ hēn³, to take bites, to bite repeatedly,
x, 7.
tsōpōr³, adv. on all four directions, on all sides, ii, 3, 5; tōpōr³,
id., xii, 21, 4.
tsēr, m. delay; — gatshun, delay to occur (to a person), to be
delayed, to be late, iii, 1; v, 9; tēr-tōn, up to lateness,
during a long time, v, 6.
tsīr³, adv. late, iii, 1.
tsōr, card. four, x, 12 (ter); gāy tsōr, they became four, viii, 5;
following qualified noun, mahaniv³ tsōr, four men, x, 5;
mārāvātal tōr, four executioners, x, 12; nēcov³ tōr, four
sons, xii, 1.
Preceding qualified noun, tōr dōh, four days, xii, 23;
tōr kath, four hundred, x, 1 (bis); tōr katha, I., four state-
ments, x, 6 (ter); tōr pahar, four watches, viii, 5; tōr yār,
four friends, vii, 5; tōr zān³, four persons, x, 1 (bis).
pl. dat. mārāvātal tōn, to four executioners, x, 5; tōn
asmān-pēth, on the four heavens, iv, 4; tōn zanēn, to
the four persons, viii, 5; x, 5 (bis), 12.
ag. tōrav zanēvē, by four persons, x, 1, 2.
tōr, m. a thief, x, 12 (ter); xii, 1; lōn³-tōr, a fate-thief, a destroyer
of good luck, vii, 12.
pl. nom. tsür, viii, 9; xii, 1; ag. tůrav, iii, 3 (bis); tůrav, viii, 9 (bis).

tsūr, f. theft; — karūn, to do thieving, to be a professional thief, xii, 1; sg. dat. gav tůrī (for tůrē), he went to steal, xii, 1; ag. tůrī-poth, like theft, secretly, xii, 6, 7, 17; tůrī-pothin, id., iii, 1.

tarīl, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. tarīlen, v, 7.

tūrun, to pick out, select; past cond. sg. 3, mānē tūrīhē (for tūrīhē), he who might pick out (i.e. explain) the meaning, vi, 14.

tūratḥ, (t) f., a leather-cutter (the tool), xi, 14.

tūryum, ord. fourth; m. sg. dat. tūrimis, viii, 11 (ter); ag. tūrim, xii, 1.

ṭōṭ, f. a loaf; pl. nom. tōṭē, v, 7 (bis), 8 (bis).

ṭōth, m. a pupil; sg. dat. tūṭas bīhan-hatan-hond, (a leader) of twelve hundred pupils, v, 1.

ṭōtahāl, m. a school, viii, 4, 11; abl. -hala, viii, 4.

ṭōtun, to cut, to tear. ṭatīth ṭhamun, to tear (a paper) to pieces, xii, 15; sar (or kala) ṭatun, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. ṭas gaṭshi kala (or sar) ṭatun, his head should be cut off, viii, 6, 11; pl. tim gaṭshan ṭatān, they must be cut, v, 4; conj. part. ṭatith, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. ṭatanas, they will cut for him, v, 7; do. interrog. ṭatanasa, v, 7; past m. sg. ṭos, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. ṭaṭnam, ix, 5.

ṣa, conj. used in the corrupt Arabic phrase, ṣa-salām, ṣa-yikrām, and the peace, and the respect, a polite ending to a story, equivalent to “may peace and respect be upon the hearers”, x, 14.

wōbāl, f. a guilty condition, blameworthiness; sg. dat. wōbāli (m.e. for wōbāli), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. wuchunāh kor nak, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, wuchani, in order to see, viii, 7.

impve. pol. sg. 2, wuchu, ix, 4; x, 5; pl. 2, wuchlav,
wōdanaē

vii, 1; with suff. 1st pers. sg. acc. wuch'tōm, please inspect me,
vii, 24; indic. fut. sg. 2, wuchakh, iii, 8.

pres. m. sg. 1, chus wuchān, iii, 8; 2, kyāh chukh wuchān,
what dost thou see? iii, 8; 3, chuh wuchān, iii, 1, 4, 7, 8;
iii, 6, 9; xii, 4; wuchān chuh, iii, 7; xii, 19; with suff. 1st
pers. sg. acc. chum wuchān, vii, 18; imperf. m. sg. 3, ōs²
wuchān, iii, 1.

past m. sg. wuchⁿ, iii, 8; v, 9; xii, 15; with suff. 3rd pers.
sg. gen. wuchus chēndas, (she) looked into his pocket, v, 5;
with suff. 3rd pers. sg. ag. wuchun, i, 4; ii, 1; iii, 8 (bis), 9;
v, 5, 7; (with two singular grammatical subjects—one fem.,
the other, the nearer, masc.) viii, 6, 7 (bis), 9 (bis), 10;
x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. wuchukh, ii, 4;
x, 8; xii, 1; ath ēlis wuchukh, they looked at that nest;
vii, 1; pl. wuchʰ, v, 4; with suff. 1st pers. sg. ag. wuchim,
vii, 15; with suff. 3rd pers. sg. ag. wuchin, v, 5; with suff.
3rd pers. pl. ag. wuchkh, v, 9; with ditto, and also suff.
3rd pers. pl. nom. wuchʰakh, they were seen by them,
vii, 1.

1, sg. wuchʰ, x, 3; with suff. 3rd pers. sg. ag. wuchʰn, ii, 8;
iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. wuchʰkh,
xii, 2; pl. with suff. 1st pers. sg. ag. wuchēm, vi, 15.

past cond. sg. 1, wuchha (for -hō, similarly the next),
i would see, i.e. I should like to see, vii, 10; with suff.
3rd pers. sg. acc. wuchahan, I should like to see it, ii, 5;
3, wuchihē, vii, 10.

wad, f. crookedness, v, 1.

wāda, m. (wa’dā), a vow. With izāfat, wāda-y-Khōda, a vow by
God; wāday-Khōda dyunʰ, to swear by God, to make a vow
in God's name, xii, 7 (bis), 15 (bis).

wōd, f. the crown of the head; sg. dat. wōdi-pēth, on the crown of
the head, iii, 1; xi, 12, 6.

wōda, adv. from there, xii, 23. Cf. ēra, s.v. ēr.

wadun, to lament, to weep; fut. 1, neg. interrog. wadanaē, shall
I not weep? vii, 25; pres. f. sg. 1, chēs wadān, ix, 1; imperf.
f. sg. 3, ōs² wadān, vii, 16; m. pl. 3, wadān ōst, xi, 5.

wōdanaē, erect, standing up, iii, 1, 8; vii, 6; — rōzun, to remain
standing, to stand, xii, 1; yih wuchukh ati wūdañ̄è, they saw him standing there, xii, 1.

wūday, see wūda.

Vigīṇāh, m. N. of a certain forest goddess; Vigīṇāh Nāg, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. Wahab-Khār, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. Wahab-Khāra, ii, 12; vi, 17.

vih, m. poison; pyōs wōlinjē vih, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

vōh, adv. now, iii, 9; i.q. wōh, q.v.

vōj, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. ami wakta, at that time, vi, 16.

wōkawun, to draw forth, bring out; conj. part. anun wōkavith, to draw out (e.g. from a store-room) and bring, vi, 16.

vōla, see yun*.

vōlād, m. offspring, issue, progeny; vōlād-i-Ādam, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. wa.

walun, to wrap round anything; tēgas walun phamb, to wrap cotton wool round the blade (of a sword), viii, 6, 13; zālas walun, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. walana yun*, ix, 7; pres. m. sg. 3, chuk walān, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. wolun, viii, 6.

wālun (causal of wawan), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; bōn wālun, id., viii, 1; basta wālun*, to bring the skin down, to flay a person alive, viii, 6; kabari wālun, to cause to descend into a tomb, to bury (a dead man), iv, 7; kangañ wālun*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. i. sg. wālun*, viii, 6; conj. part. wōlith, vii, 17; n. ag. m. sg. nom. with emph. y, wālavanuy, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. wālun, iii, 9; pl. 2, with same suff. wālyīñ; indic. fut. pl. 1, wālaw, xi, 11; 3, with suff. 1st pers. sg. acc. wālanam, iv, 7; pres. i. sg. 1, chēs wālān, v, 4; past m. pl. with suff. 3rd pers. pl. ag. wōlīkh, viii, 1.
wōlinjë, f. the heart, x, 5; sg. dat. wōlinjë, v, 6; pl. nom. wōlinjë, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down; humiliation, humbling (a proud person), vii, 15.

wālawōshē, f. a kind of net made of hair (wāl), for catching birds or animals; sg. dat. (in sense of loc.) -wōshi (poet. for wāshē), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in wumāh thāwath, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. wanis akis-manz, (she arrived) in a certain forest, ix, 1; abl. wanis-manza, from in the forest, ix, 4; gen. wanuk, ix, 1, 3, 5; pl. dat. wan, ix, 2; path wan, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17; abl. wāna-wān, from shop to shop, i, 2.

wōn, m. a thing said (properly past part. of wanun); wān̂ dūn̂ t, to give savings, to send messages, xi, 20.

wanun, to say, speak, till; wanun phērith, to say in reply, to answer, v, 4; wanun potn phērith, id., x, 7.

inf. pjąm wanun, it fell to me to speak, I shall have to speak, xii, 10; abl. lāg wanani, they began to say, x, 1; conj. part. wanihu, vi, 16; mōkalow ami wanihu, she finished telling, ix, 6; perf. part. wōn̂ motn, a thing said, iv, title; f. wūn̂ mūn̂ , vii, 30.

impv. sg. 2, wan, ix, 6; xi, 20; wan-sa, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. wanum, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, waniv, kyāh kariv, say ye what ye will do, xii, 1; waniv-sa, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. wanum, tell ye me, x, 6; pol. sg. 2, wanta, iii, 9; x, 1, 8; wanta-sa, say please, sir, ii, 4; pl. 2, wāntav, viii, 5; x, 1.

fut. sg. 1, wata, xii, 19; with suff. 2nd pers. sg. dat. wanay, I shall (would) say to (tell) thee, i, 12 (v.l.); vii, 6, 8, 11; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. wanamōna, (a village form), x, 1 (bis), 2; 3, wani, vii, 20, 6;
with suff. 2nd pers. sg. dat. waniy, iii, 4; pl. 3, wanan, x, 12.

pres. m. sg. 3, (without auxiliary) wani, v, 2 (to, kun); viii, 1 (bis), 11; ix, 1; wani n chuh, x, 6; with emph. y, chuy wani, i, 13; vii, 3; with suff. 3rd pers. sg. dat. chus wani, viii, 7; with suff. 3rd pers. pl. dat. wani n chuh, x, 7; f. sg. 3, cheh wani, vi, 2; vii, 1, 20, 6; wani n cheh, ix, 6; with emph. y, chey wani, vii, 16; with suff. 3rd pers. sg. dat. cheh wani, v, 2; wani n cheh, v, 5.

past m. sg. won*, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. won*may, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. won*thakh, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. wonus, said to him, xii, 25; with suff. 3rd pers. sg. ag. wonun, he said, vii, 11; neg. wonun-na, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. won*mas, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. van*may, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. wuinyth, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. wani mota (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. wani nakh, x, 1; with suff. 2nd pers. pl. ag. wani na, x, 6.

past cond. sg. 3, wanihe, vii, 24 (bis).

wōn, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. wōh.

wuñ, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; vii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 5, 15, 8 (ter), 9; wuñ, now and on, still, still more, x, 1; wuñ*y, i.e. wuñ, vii, 7.

wophā, see bē-wophā.

wophādori, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wophoyi, see bē-wophoyi.

wophir, adj. (m.c. for wophir), abundant, plentiful; tōbir Yāsūpas chuk wophir, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wāpar, adj. other; kus-tān wāpar, someone else, v, 4.

waṛa, 1, adj. well, safe, in good condition; waṛa-kara, safe and sound, x, 8.
wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); vir hēth, bringing the money (to pay a fine), v, 7.

wōrdh 1, f. a kind of small earthen pot; pl. nom. wārē, xi, 13.

wōr 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. wārī and (m.c.) wārē, in the (saffron-) field, v, 7.

vir'd, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wōridāth, ? gend. an occurrence, incident; kāri amis kēntshāh wōridāth, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warīhy, m. a year; pl. nom. warīhy, xii, 20.

wōrā-mōjā, f. a step-mother, viii, 1, 11; sg. dat. -mājē, viii, 11.

wōrā-nēcywē, a step-son; pl. gen. -nēcīven-hondō, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (chih) wartāwān, xi, 7.

wārayāh, adj. very much, excessive; wārayāh kāl (viii, 2) or — kālāh (viii, 2), or — kālas (iii, 1), for (during) a very long time.

wōryuve, m. the house of a man’s father-in-law, the house of a woman’s father; sg. dat. wōrinis-manz, x, 3.

wōrūz, f. the second wife of a widower, — karūn, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

vēs, f. a female friend, a female crony, xii, 14; sg. voc. eēsē, ix, 1; visīyī, ix, 11.

waís, f. the age (of a person); sg. dat. hath waīsi gav, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

wōsh, m. a sigh, a groan; pl. nom. ḍa trāwān ah ta wōsh, he was emitting sighs and groans, i, 5. This word is more usually written wōsh. It is here probably altered to wōsh for the sake of rhyme.

wasun, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon
\text{wustād} \quad \textit{HATIM'S SONGS AND STORIES} \quad 404

a place), \text{v}, 7; \text{wasun bōn}, to descend, get down, \text{viii}, 4; \text{xii}, 14, 5; \text{tal wasun}, to go down below, \text{ix}, 6; \text{wāth' guryau pēṭha bōn}, they dismounted from the horses, \text{xii}, 2; \text{wasith pyon}{\text{a}}, to fall down, tumble down, \text{ii}, 3, 6 (= \text{Hindi} \text{ gir parnā}).

inf. sg. obl. log\text{"} wasam, he began to descend, \text{viii}, 6; fut. pass. part. f. sg. chēh \text{tal wasiān}{\text{a}} jāy, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, \text{ix}, 6; conj. part. \text{wasith}, \text{ii}, 3, 6.

impv. pres. sg. 2, \text{was}, \text{iii}, 5, 9; pl. 2, \text{wasī}, \text{vi}, 16; \text{viii}, 4; fut. wāsīzi, \text{xii}, 14; with neg. wāsīzi-na, \text{xii}, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. wasiy, she will descend in thy presence, \text{xii}, 6.

pres. m. sg. 3, chuh wasān, \text{v}, 7; \text{wasān chuh}, \text{viii}, 13.

past m. sg. 3, woth{\text{a}}, \text{iii}, 9; \text{xii}, 15; pl. 3, woth{\text{b}}, \text{vi}, 16; x, 5 (m. and f. subject); \text{xii}, 3 (m. and f. subject); f. sg. 1, wūtsh{\text{a}}, \text{ix}, 4; 3, wūtsh{\text{b}}, \text{iii}, 2; \text{xii}, 7; with emph. y, wūtsh{\text{y}}, \text{v}, 9.

\text{wustād}, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase \text{dāpān wustād, "the teacher says," as in ii, 1, 5, 9, 10, 2; et passim}; \text{wustādāh}, a certain teacher, i, 13.

\text{wasth}, m. an article, a thing; pl. nom. (for acc.) \text{wasth}, \text{v}, 1.

\text{vīṣṭiṣṭy}, see \text{vēs}.

\text{wath}, f. a way, a road, a path, \text{v}, 9; \text{xii}, 14; tath ős{\text{a}}-na wath, there was no path into it, i.e. no one was allowed to enter it, \text{ii}, 1; sg. abl. wati, (going) by or along a road, \text{v}, 7; x, 1; \text{xii}, 14, 5; dṛś yāra-saṇzi wati, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; aḍa-wati, on half the road, half-way, \text{vii}, 20; har-wati, on every path, \text{ii}, 2; wati wati, along the road, \text{vii}, 17.

\text{wāth}, m. joining, uniting, junction, repairing something broken; wāth karn, to repair, join broken pieces, x, 12 (bis).

\text{wōṭh}, f. a leap, jump; — tāliṅ{\text{a}}, to leap, \text{ii}, 9 (bis); — ışhinūṅ{\text{a}}, id. \text{iii}, 4.

\text{wōṭh}{\text{a}}, see \text{wasun}.

\text{wōṭh}{\text{b}}, see \text{wōṭhun}.
wūth, m. a camel; abl. wūtha-bār, m. pl. camel-loads, i, 9.

wūthun, to arise, rise, ii, 3; iii, 1, 8 (bis); v, 6, 9; vi, 12, 3; xii, 3, 23; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry); vi, 15 (a famine); (with dat. of person), to rise in reply to a person, to up and answer, viii, 11; xii, 20; phārith wūthun, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; wūthun thod*; to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. wōthith, ii, 3; v, 6; impv. sg. 2, wōth, iii, 8 (bis); indic. fut. sg. 3, wōthi, vi, 15; with suff. 2nd pers. sg. dat. wōthiy thod*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, wōth*, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. wōthus, he up and answered him, vii, 6; x, 2, 6; xii, 21.

f. sg. 3, wōthi*, iii, 1, 3; with suff. 3rd pers. sg. dat. wōthi*s, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. wōthitē-na thod*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

watharun, to spread out; inf. sg. gen. watharunuk* musla, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. watharith, xii, 21.

watharun*, m. a mat, a carpet, xii, 24.

wētharun, to wipe clean; inf. obl. log*wētharāni, he began to wipe clean, viii, 6; imperf. m. sg. 3, ðs*wētharān, vii, 6, 13 (bis).

wā*ji*, see wātul.

wātul, m. a sweeper, a mihitar; sg. ag. wātal*, xi, 14; voc. (addressed by his wife) wātal-gānau, O pimp of a mihitar, xi, 15; f. wātā*; a mihitar’s wife, sg. dat. wātējē, xi, 14; voc. wārēj*, xi, 15. Cf. māra-wātul.

wētamukh*, adv. upside down, v, 9.

wētun, to arrive, come to, come up to, reach, ii, 8; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9; v, 1, 4 (bis), 6, 7, 8, 9, 11; vii, 12, 20; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis); ix, 1 (bis); x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quarter), 3, 4 (bis), 5 (bis); to arrive at (a person, dat.), get at (him),
circuitvent (him), xii, 13; to be suitable, to be proper, to be
convenable (in this sense, the fut. is used in the sense of the
present, like _gatsh_, see _gatshun_ 1); _tē ta ašē wātī-na_, is not
proper for thee and for us, viii, 3, 11; _kyāh wātī karun_,
what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is
usually put in the dative governed by _nish_, as in _wōt₄
lālshēnākas-nish_, he came to the lapidary, xii, 25; so
_mē-nish_, to me, xii, 22 (bis); _wazīras-nish_, to the vizier,
xii, 5, 10, 3, 9; _yāras-nish_, to (his) friend, x, 4, 11; _zhānini-
nish_, to the woman, xii, 4. Or it may be indicated by a
pronominal suffix, as in _wōtus_, he came to him, xii, 10;
_wōt₄s_, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nom.
form of the acc. as in _wōt₄ panun₄ sēhar_, he arrived at his
own city, x, 9; _wōt₄ gara_, he reached the house, iii, 3; v, 1,
4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative,
as in _wōt₄ tath jāgē_, he arrived at that place, xii, 15; or a
postposition may be used, as in _wōt₄ sēharas-kun_, he arrived
at the city, x, 5; or (with _manz_) _chūh wātān būgas-manz_, he
arrives in a garden, iii, 7; so _janatus-manz_, in heaven, xii,
24 (bis); _sēharas-manz_, in the city, x, 14; xii, 2; _wanas-
manz_, in a forest, ix, 1; or (with _pēth_) _wōt₄ nāgas pēth_, he
arrived at the spring, iii, 4; xii, 12. It will be observed that
the word _sēhar_, a city, may be used either by itself or with
_kun_ or with _manz_

inf. obl. _log₄ wātāni_, he began to arrive, viii, 6; fut. past
part. m. sg. nom. _gatsh₄ wātun₄_, v, 7; _gatsh₄ wātun₄_, xii, 22
(bis); perf. part. m. sg. nom. _wōt₄ mot₄_, xii, 22; conj. part.
_wōtīth_, vii, 12; xii, 18.

fut. sg. 1, _wāta_, xii, 24; 2, _wētakhh_, xii, 16, 24; 3, _wēti_, iii,
9; viii, 6, 8, 11; xii, 15; neg. _wāti-na_, viii, 3, 11; pres.
m. sg. 2 neg. _chūh-na wātān_, xii, 13; 3, _chūh wātān_, iii, 7.
past m. sg. 3, _wōt₄_, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6;
vi, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis),
9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7,
8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. _wōtus_,
wazīr

xii, 10; pl. wōtī, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, wōtī, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. wōtīs, ix, 1; xii, 15.

fut. perf. m. sg. 3, āsi wōtīmotī, vii, 29.

3 past m. sg. 3, wāsāw, iii, 3.

wātanāwan, to cause to arrive; fut. pl. 3, wātanāwan, v, 9; past m. sg. with suff. 3rd pers. sg. ag. wātanāwīn, iii, 9; viii, 9 (bis); f. sg. with same suff. wātanācīn, v, 10.

wātanūn, n. ag. of wātan, one who arrives, with emph. y, as adv. wātanūnū, immediately on arriving, xii, 15.

wōtī, see wātan.

wōthī, see wōthīn.

wūčī, see wūsin.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wōtīs, wāsāw, see wātan.

wūsin, to sow; past m. pl. with suff. 1st pers. sg. ag. wūsin, ix, 9.

vyūrī, m. flower-nectar; with suff. of indef. art. vyūrāh, a little nectar, a drop of nectar, ix, 2.

wāzīr, m. a sermon (Musalmān); pl. nom. (for acc.) wāzīr, xii, 1.

wīz, f. a time, a season; abl. harīda-wīz, in the autumn season, ix, 8.

wūsin, to awake, be awakened, aroused; past f. sg. 3, wūsin, viii, 11; with suff. 3rd pers. sg. dat. wūsin, viii, 11. In both cases of an evil desire.

wazīr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. wazīrus, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (nīsh), 10 (nīsh), 3 (nīsh), 9, 9 (nīsh); ag. wazīrān, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. wazīrān-sandi gari, in the vizier’s house, xii, 4, 5; voc. ay wazīrān (addressed by a subordinate), xii, 4; wazīrān (ditto), xii, 13; ha wazīrān (ditto), xii, 19; hā wazīrān (ditto), xii, 10; hā wazīrō (addressed by a superior), ii, 4; pl. nom. wazīr, viii, 1, 2; dat. wazīran, viii, 4; ag. wazīran, vi, 16; viii, 2.
wazirī, f. the post or office of a vizier, viziership, xii, 26.
y (izāfut), see ē, i, y.
yū, conjunct. or, ii, 12; viii, 1; yā . . . yā, either . . . or, x, 3, 7; xii, 9.
yi 1 (izāfut), see ē, i, y.
yi 2, yī, see yīh 1.
Yīblīs, m. Iblis, Satan, the Devil, iv, 2.
Yūbrāhīm, Abraham (the Patriarch), iv, 6.
yād, m. memory, remembrance; yād-i-ʿAlāh, memory of God, i, 7; nāsʿyēth yād hēth, keeping the advice in mind, xii, 17; yād pāwun, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; yād ṭyɔn, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; amis dōdē ḍs pēmot yād, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; chus pēwān nayistān yād, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.
yēḏ, f. the belly; with suff. of indef. art. yēḏāh, ix, 7.
yādam, m. (corruption of the Sanskrit idam), this (world), vii, 6.
yīdḵāḥ, m. an ʿIdgāh, the common outside a town where Musulmāns celebrate the ʿId services (put by an anachronism in Joseph’s time), vi, 16 (bis).
yēg-jāḥ, see yēkh-jāḥ.
yīh 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See nāth or nēth.

ANIMATE. Subst. Masc. sg. nom. yīh, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; yūh (for yīh), he, xii, 5; yīh, this, ī, 9; x, 12; with emph. y, yīhuy, he verily, x, 7; xii, 15; yōhuy, him verily (nom. form of acc.), x, 8; yūhuy, x, 1; yi-ti, this one also, x, 8.

pl. nom. yīm, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.
dat. yīmān, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of
gen., of them; viii, 1, 4, 11, 12; with emph. y, yimā\n y, to them verily, vii, 20; viii, 13.

ag-abl. yimā\nu, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; yimā\nu, v, 8; viii, 11; x, 6, 12; yimōx, x, 1; with emph. y, yimā\nu y syod\nu, in front of them verily, vii, 6 (m. and f.).

gen. (t. nom.) yihān\n z\n, of these (birds, masc.), viii, 1.

Fem. sg. nom. yih, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. y, yihay, she verily, xii, 20.

pl. dat. yimā\nu y pata, after them, xii, 7.

ag. with emph. y, yimā\nu y, by them verily, iii, 7.

Att. Masc. sg. nom. yih, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; yih, in yus yih wazīr dē\n, he who was this vizier, ii, 11.

dat. yimā\nu, to this, iii, 8; x, 5.

-pl. nom. yimā\nu, by this, x, 2, 12.

yimā\nu, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. yimā\nu, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis): x, 5.

ag. yimā\nu, by these, v, 7; viii, 3, 9; yimā\nu, iii, 1; x, 1, 5; x, 12 (bis).

Fem. sg. nom. yih, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

-pl. nom. yimā\nu, these, iii, 8.

dat. yimā\nu, to these, xii, 11, 4, 9, 20.

INANIMATE. Subst. Masc. sg. nom. yih, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. y, yī, this indeed, vi, 8; yihūx, this verily, viii, 10 (bis); yīg, this very thing, vii, 1; this verily, ii, 5; yīh, this verily, vii, 24; iii, 9; with conj. ay, if, yīg, if this, iii, 4 (bis), 9.

dat. yih, to this, v, 1, 6; viii, 9; xii, 21.
pl. nom. yim, these (referring to masc. inan. things), x, 2, 12; yima (referring to fem. inan. things), viii, 4.

Adj. sg. nom. yih, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5; and others; with emph. y, yihōy, verily this, v, 10; yihoy, this very, xi, 2.

dat. yith, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. yimi, from this, viii, 4, 11.

pl. nom. yim, these (masc. things), v, 12; x, 12; xii, 6; yima, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. y, yimay (fem.), these very, xii, 3, 23.

dat. yiman, to these, x, 5.

It will be observed that when emph. y is added to yih, the word takes several varying forms. As occurring in these tales they are as follows: yihuy (an. m. and inan.), yihay (an. f.), yihōy (inan.), yihuy (an. m.), yōhay (an. m.), yihay (inan.), yi (inan.), yi (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun tih, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; viii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of yih 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun ath, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.
In vi, 14, the antecedent is the genitive of the interrogative pronoun kyāh, i.e. kamyūk, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, yus suh töta ḍēn, yih ḍēn phakīras nīshē, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so yus yih wāsīr ḍēn, suh chūh kāpata-manj, he who was the vizier, he is (now) in the bear, ii, 11; yus yih pānasāha-soudn ḍēn mor ḍēn, yih trōun, that which was the body of the king, that he abandoned, ii, 10; yēsa yih Lālmāl Pārī ḍēn, tas dyutun rakhwath, she who was the Fairy Lālmal, to her he gave leave to depart, xii, 25; yēsa yih pata unnīn ṣīnīth, su thōnīn pānas, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, suh lāl, yus tujān, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form yus, because the antecedent correlative, suh, is an adjective. The inanimate substantival form would be yih. Similarly, yih panūn saphar, yus nōyidān ḍēn pēsh onmot, this (yih) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:

ANIMATE. SUBST. MASC. sg. nom. yus, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); yus-akhāh, whoever, viii, 6, 8, 11.

dat. yēs, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. yēm, xii, 7.
pl. nom. yim, ii, 9; xi, 8.
ag. yimav, xi, 3.

Fem. sg. nom. yēsa, x, 6; xii, 20, 5.

dat. yēs, xii, 15.

Adj. Masc. sg. nom. yus, ii, 9, 11; x, 12; xii, 25.

Fem. sg. nom. yēsa, x, 1; xii, 25.

INANIMATE. Subst. sg. nom. yih, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. y, yiy, what verily, xi, 1; yih-kēnāshāh, whatever, iii, 1, 8 (ter); v, 8.

dat. yēth, x, 7, 10.

abl. yēmi, xii, 11.

pl. nom. (masc.) yim, v, 5; x, 5.

Adj. sg. nom. yus, ii, 4, 10; vi, 14; xii, 4, 25.

abl. yēmi sātay, at what time verily, vii, 8.

pl. nom. (masc.) yim, ix, 9.

yuh, yih, see yih 1.

yihūnā, see yih 1.

yihay, yihōy, yihuy, yēhay, yuhay, yuhuy, see yih 1.

yikh, see yun

yēkh-jāh, adv. in one place, (of two persons) together, x, 12; yēg-jāh, id., ii, 4.

yikrām, in wa-salām wa-yikrām, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yēl, m. pulling (with the arms), restraint; abl. yēla trāwun, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.

yēli, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; vii, 19 (ter), 26; viii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22.

In v, 8, “when” is used in the sense of “if”.

yēm, yēmi, see yih 2.

yim 1, yima, yimau, yim, yimi, see yih 1.

yim 2, see yih 2.

yimahō, see yim

yimāmath, I gender, the office of a leader of prayers in a mosque, bōh kara yimāmath, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

yiman, yimanā, yimis, see yih 1.
yāmath, adv. as long as; tāmath ..., yāmath, so long ..., as; xi, 20.
yimav 1, yimōv, yimav³y, see yih 1.
yimav 2, see yih 2.
yimaw, see yun⁴.
yimay, see yih 1.
yimōy, see yun⁴.
yina, conj. that not. karay akh kath, yina-sa kath karakh, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing.—do not converse, xii, 1.
yini, see yun⁴.
yun⁵, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.
āv armān, longing came (to the king), i.e. he felt longing, iii, 9; bāgān⁴ yun⁵, to come by (one’s) share, to obtain one’s share allotted by fate, to receive one’s fated portion, ix, 4; brūha yun⁵, to come in front, to be seen in front of a person, to come into sight, x, 1; bōy yin⁴, a smell to come, a smell to be perceived, xii, 15; gara ranun⁵ yun⁵, to come to one’s own house, to go home, v, 10 (bis); xii, 5, 13; lārān yun⁵, to come running, viii, 6; nend’r yin⁴, asleep to come, v, 6 (bis); āv tūrimis zām-sond⁵ pahar, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; phakh chus yiicān, a stink comes from it, i.e. it stinks, ii, 4; rāth āyē, night came, x, 5; subuh log⁵ yini, morning began to come, x, 8; so subuh āv, morning came, xii, 9; tasalī ās-na, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; āyē zabān, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have hēth yun⁴, having taken to come, i.e. to bring, to take with one (Hindi lē ānā), iii, 1; viii, 6; xii, 2, 5, 11, 2; nirith yun⁵, to come forth, xii, 12; phirith yun⁵, to come back, to return, v, 1, 4, 10 (bis).
With the abl. of the infinitive of another verb yun<sup>a</sup> forms a passive, as in k"una yun<sup>a</sup>, to be sold, vii, 26; culana yun<sup>a</sup>, to become wrapped up, ix, 7. The passive of bōzun, to hear, bōzana yun<sup>a</sup>, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

Inf. me na bani yun<sup>a</sup>, to come will not be possible for me, i.e. I shall not be able to come, x, 3; tē gatsh<sup>i</sup> yun<sup>a</sup>, thou must come, xii, 7; tuhond<sup>a</sup> gatsh<sup>i</sup> yun<sup>a</sup>, you must come, xii, 15; abl. subuh log<sup>a</sup> yini, morning began to come, x, 8; fut. pass. part. f. hēs<sup>a</sup>nas yin<sup>a</sup> nēnd<sup>e</sup>r, sleep began to come to him, v, 6; perf. part. m. sg. āmot<sup>a</sup>, come (H. āyā huā), vii, 6.

Impv. sg. 2 (irreg.) vēla, v, 5; x, 5, 12; pol. sg. 2, yīta, with emph. y, yītay, ix, 1; with suff. 1st pers. sg. dat. yītam, please come to me, vi, 2.

Fut. sg. 1, yīma, with suff. 2nd pers. pl. dat. yīmauca, I will come to you, xii, 1; 2, with neg. interrog. yikh-nā, wilt thou not come? vi, 2; 3, yīyi, xii, 16; with suff. 2nd pers. sg. dat. yīgyī, will come to thee, v, 6 (bis); xii, 6; pl. 1, yīnav, with suff. 2nd pers. sg. dat. yīnōy, we shall come to thee, v, 10; 3, yin, with suff. 2nd pers. sg. dat. yīnay, they will come before thee, xii, 6.

Pres. m. sg. 3, chuh yiwān, xii, 3; yiwān chuh, v, 5; xii, 4; neg. yiwān chuna, xii, 22; with suff. 3rd pers. sg. abl. chus yiwān, is coming from it, ii, 4; pl. 2, chūca yiwān, viii, 5; f. sg. 3, chēh yiwān, xii, 15; with suff. 3rd pers. sg. dat. and neg. chēs-na yiwān, v, 6; imperf. f. pl. 3 (auxiliary omitted) yiwān, vi, 15.

1 past m. sg. 1, ās, x, 12; 2 (with vocative suff. 6) ākkhō, ii, 2; 3, ās, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. ām, viii, 13; with suff. 2nd pers. sg. dat. ōy, x, 4; xii, 3; irreg. with neg. interrog. āy-nā, did there not come to thee? ix, 3; with suff. 3rd pers.
sg. dat. ăs, viii, 7 (bis); x, 4; with neg. ăs-na, vi, 16; x, 4; with suff. 3rd pers. pl. dat. ăkh, x, 1 (bis).

pl. 1, ăy, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, ăy, vii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. ăm, viii, 3, 11.

fem. sg. 1, ăyęs, ix, 4; 2, ăyękh, iii, 1; 3, ăyę, iii, 4 (bis);
v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. ăyę-na, v, 6; with neg. interrog, ix, 3; with suff. 1st pers. sg. dat. ăyęm, v, 5; pl. 3, ăyę, xii, 7.

3 past: m. sg. 3, ăyąv, with suff. 1st pers. sg. dat. ăyąm, iii, 3.

perf. m. sg. 3, ămoṭu (without auxiliary), v, 11; chūh ămoṭu, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. chęy ămoṭu, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. bōnum ămoṭu, iii, 1; fut. perf. m. sg. 3, mā ăsi ămoṭu, I wonder if he has come, xii, 23.

cond. past sg. 1, yinahō, x, 3.

yēṅgur, charcoal, pl. nom. yēṅgar, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; -hıyh, like a human being, x, 7 (bis); fem. -hısh, x, 7.

yinsāph, m. compassion, — gōs (viii, 4) or didas yinsāph pyōs (viii, 11), he felt compassion.

yinay, see yunu.

yān, adv. as soon as, xii, 15.

yūn, see yunu.

yēṅewōlu, m. the bridegroom’s party in a marriage festival; hence, a marriage festival (from the bride’s point of view), xii, 15; — karun, to hold a marriage festival, xii, 17, 18.

yīpor, adv. in this direction, v, 4. Cf. apōr.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. yāras, x, 4, 11; ag. yāran, x, 4 (bis), 11; gen. yāra-rondu, x, 4, 11; yāra-sanzi wati, on the friend’s road, on the road to (his) friend, x, 4; voc. yāra, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. yār, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with tōru as correlative), i, 6.
yūr, adv. emph. form of yér, even here, hither; diyir yūr, give ye (them) even here, produce them. x, 12; wōlīyā gathēs yūr anāi, bring his heart here (hither), x, 5; an kākād yūr, bring the paper here (hither), xii, 15; cybēn gathēs wēāten yūr, you must come here (hither), xii, 23; sg. gen. yūr-hond vōla, come here ! v, 5.

Yärkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yārān, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yēs, yēsā, yus, see yih 2.

Yēṣāh, m. Jesus, iv, 4.

Yūṣūph, m. Yūṣuf, Joseph, vi, 1, etc.; sg. dat. yūṣūphas, vi, 14, 16; ag. yūṣūphan, vi, 15 (bis); gen. yūṣūpha-sond, vi, 10.

yēti, adv. where, in the place which, viii, 11; x, 7.

yēt, adv. here, xii, 18; yēt-kyāh . . . āt-kyāh, here you see on the one hand . . . there you see on the other hand, viii, 13; yēt-kyāh . . . yēt-kyāh, here you see . . . and here you see, x, 12.

yēti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. yilyuk, m. sg. dat. yītkīs pūṭasēhas-nishē, to the king of this place, x, 1.

yēti, see yih 1.

yot, adv. where; yot-tān, up to which place, i.e. until, as soon as, xii, 6. Cf. yotān.

yut 1, adj. this much, with emph. y, yutuy, xi, 20. This word is usually spelt yūtān.

yut 2, adv. yut-tān, up to here, i.e. in the meantime, v, 7. Cf. yutān.

yūr, adv. yūr . . . tyūr, as soon as . . . so soon, xii, 2.

yēth, see yih 2.

yith, see yih 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yēthā, adv. how, in the manner which; with emph. y, yēthāy pōth, in what very manner, exactly as, xii, 2.

yithā, adv. thus, in this manner; with emph. y, yithāy pōthin, in this very manner, viii, 3.

yutha, adj. and adv. as, of what kind, xii, 24 (correlative tyuth);
with emph. y. yuthuy, as verily, even as, exactly as (correl. tyuthuy), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. tyuthuy).

yitam, see yun\*.

yotən, adv. until, (contraction of yot\*-tən, see yot\*), v, 10.

yutən, adv. in the meantime, (contraction of yut\*-tən, see yut\*), v, 5.

yitay, see yun\*.

yətət, adv. where, in the place where, xii, 6.

yutuy, see yut\* 1.

yits\*, adj. much, very, yūb\*-kəl\*, for a long time, ii, 4.

yuvən, see yun\*.

yiy 1, yiy, see yih 1.

yiy 2, see yih 2.

yiyi, yiyiy, see yun\*.

zabən, f. tongue, speech, language; — karən\*, to say a thing; hence, to promise, x, 8; — aγe, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. zabən\*, by word of mouth, xii, 16.

zab\*r, adj. superior, excellent, vii, 8, 28; — gav, it became excellent, as an interj. all right! xii, 15.

zacə, see zut\*.

zada, m. at end of compound, a son; əkhun-zada, the son of a religious teacher, xii, 2; sg. dat. əkhun-zadas, xii, 2; pətashəzada, a king's son, a prince, sg. dat. -zadas, viii, 5; pl. nom. -zada, viii, 3 (bis), 11 (ter); dat. -zadan, viii, 4 (bis) 11 (bis); gen. -zadan-hond\*, viii, 4; shəh-zada, a prince; sg. dat. -zadas, viii, 13; pl. nom. -zada, viii, 5, 11 (bis), 3.

zod\*, m. a hole; f. zud\* (pl. nom. zodə), a small hole, vii, 25.

zid, m. hatred; amis əs\* zid Yūsəpha-sond\*, he hated Joseph, vi, 10. zəgun, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. ösəs doγəy zəgən dədəkəh, disloyalty, (like) a petitioner, was watching in him, ii, 5.

zh\*, card. two, vii, 8, 11; following noun qualified, bacə zh\*, two young ones, vii, 1; boγi-bərən\* zh\*, two brothers, viii, 5; bət\* zh\*, the two members of a family, husband and wife, v, 9, 10; viii, 1; gabər zh\*, two sons, viii, 1; gəl\* zh\*, the two
fore-arms, v, 9; gōlām z̄h, two servants, viii, 5; gusā z̄h, two horses, xii, 1; hūnā z̄h, two dogs, viii, 4, 12 (bīs), 3; kōdā z̄h, two prisoners, v, 9; lād chis z̄h, he has two rubies, xii, 3; nēciw z̄h, two sons, viii, 11; pūtashāh-zāda z̄h, two princes, viii, 3 (bīs), 11; rīnči z̄h, two balls, v, 3, 4 (bīs), 5; shāh-zāda z̄h, two princes, viii, 11; vešinjē z̄h, two hearts, viii, 3, 4 (t̄er), 11, 2; yīm z̄h, these two, viii, 5.

Preceding noun qualified, z̄h kōdā, two prisoners, v, 8; z̄h katha, two statements, x, 1, 4.

sg. abl. dōyi lati, on two occasions, viii, 7.

pl. dat. dōn, viii, 11; following noun qualified, bāyēn dōn, to the two brothers, xii, 15; pūtashāh-zādan dōn, to the two princes, viii, 11; yīman dōn pūtashāhūyēn kīt̄a, for the kingdoms of these two, x, 11; zanānān dōn, to two women, xii, 11, 4; preceding qualified noun, dōn bātsan, to the husband and wife (see bōs̄a z̄h, ab.), viii, 1, 6.

pl. gen. pūtashāh-zādan dōn-hanza, of the two princes, viii, 4; yīman dōn-handi-khōta, than these two, xii, 19.

pl. ag. bāranjāu dōyau, by the two brothers, viii, 3; kōdyau dōyau, by the two prisoners, v, 7; yīman dōyau, by these two, iii, 1; x, 5; dōyau bātsan, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; na zāh, never, xi, 14.

zahar, m. poison, viii, 6, 7, 13 (bīs); pūtashēhas khot̄a zahar, poison rose to the king, i.e. he became enraged, viii, 7.

z̄l, m. scratching (with the nails); with suff. of indef. art. z̄lā-z̄lā, a continuous scratching, xii, 17.

z̄l, m. a net; with suff. of indef. art. z̄lāh lāyun, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. zālas, i, 6; zālas valana yun̄a, to be caught in a net, ix, 7.

Zalişkā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zalīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — karun, to do tyranny, ix, 1; mē chuk zulm gōmot̄a, tyranny has been done to me, ix, 1 (bīs), 6.

zulun, to set on fire, to kindle, to burn; conj. part. zol̄ith, iii, 1; fut. sg. 1, zula, iii, 4 (bīs); past m. sg. zōla, iii, 4; with suff. 3rd pers. pl. ag. zolukh, ii, 12; iii, 4.
zima, m. responsibility; zima karun, to make a responsibility; tsôn zanên kârin zima tsôr pahar, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; zima hyon*, to take responsibility, i.e. to confess, admit, yih chês-na hêwân zima kêh, she does not admit anything, xii, 15; zima khâlun, to cause a responsibility, to mount; khôl*nas zima takhsîr, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; zima khasun responsibility to mount; kaisî chuna khasân zina, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zômba, m. a Yak; pl. nom. zômba, xi, 6.

zamin, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. mâjê-zamînî, in mother earth, ix, 9; pl. abl. satav zamînîv talî, below the seven worlds, iii, 8.

zan, f. a woman; marda-zan, man or woman, vii, 23; makh*ri-zan, the coquetry of a woman, x, 13.

zân, f. knowledge, understanding, vii, 29; gôr-zân, adj. ignorant, vii, 27; xi, 5.

zin, m. a saddle; gur* zin karîth, a horse ready saddled, iii, 8; pl. nom. Zacê-zin, rag-saddles, saddles made of rags, xi, 9.

zon*, m. a man, a male person; kumuy zon*, only one person; gov kumuy zon*, he went alone; sg. gen. zan*sond*, viii, 11; pl. nom. zân*, x, 1; dat. zanên, viii, 5; x, 5, 6, 12 (bis); ag. zanêv, x, 1, 2. Cf. zûn*.

zûn, f. moonlight; zûna-dah, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. -dabi, -pêth, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. y. zinday, x, 8 (bis).

zang, f. the leg, ii, 11.

zanâna, f. a woman; ii, 1; iii, 4 (ter); 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. zanânâ, x, 5; xii,
4, 10; zānānāh, iii, 4; zānānā akh, x, 5; sg. dat. zānānī, iii, 4, 9; v, 4, x, 5; xii, 4; ag. zānānī, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. zānānī-handis, x, 5; pl. nom. zānānā, xii, 19 (ter); with emph. y, zānānay, only women, v, 12; dat. zānānan, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impve. sg. 2, zān, i, 12; 6āh zān to yīh zān, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) kewa zāna, how do I know, v, 9; with neg. interrog. zāna-nā, do I not know? i.e. of course I know, x, 12; 2, zānahk karīth, thou wilt know how to make, x, 12; 3, zānī, vi, 14; vii, 27, 8, 9, 30; pl. 1, āsī na zānan, we do not know how (sc. to work), xi, 15; 3, yīm na zānan, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); zēnān anun, to conquer (a country), xi, 1, 2, etc.; zīnih anun, to capture (a person), xii, 25; inf. obl. (inf. of purpose) zēnani, xi, title; conj. part. zīnih, xii, 25; pres. part. zēnān, xi, 1, 2, etc.; fut. sg. 3, zēnī, x, 1, 6; pl. 3, zēnān, x, 7.

zīnis, see zyunā.

zīnā, f. a female person, a woman, xii, 7, 15; pl. nom. zañē, xii, 6, 7; dat. zañēn zēthā, the eldest of the females, xii, 6. Cf. zonā, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. zār, iv, 1; zārā-pār, m. ejaculatory prayers, ix, 1; x, 5 (bis); zārā-pāra, m. entreaty, coaxing request, ii, 3, 5.

zār, m. force; — karun, to use (moral) force, to insist, viii, 2; xii, 15.

zīra, f. a push, shove, nudge; — diñā, to push, etc., x, 7 (bis).
zargar, m. a goldsmith; zargar-nēcyvāh, a young goldsmith, v, 2.
zārā-pār, zārā-pāra, see zār.
zārāwār, adj. powerful, mighty, xi, 2.
zARGāh (for zurrīyāt), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hátim in i, 12, but the meaning of which
is unknown to him; he gives it as part of the traditional text, a variant reading is teāsunuy.

zūṭa, f. a rag; sg. dat. zacē-ziṇ, rag-saddles, saddles made of rags, xi, 9.

zāth, f. a race, tribe, caste; dēwa-zāth, of demon race, xii, 16.

zēthu, see zyūṭu.

zyūṭu, see zyūṭu.

zu, m. the soul, ii, 4.

zyūn, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. zinis, xii, 21, 2, 4.

zyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. ziyāphathā, x, 5.

zyūṭu, adj. old, elder, eldest; m. the head or superior of a guild of artizans, v, 1; m. sg. dat. zithis-hīhis, to the elder (of two brothers) (cf. hyūh), viii, 5; f. sg. nom. zēthu, the eldest (sister), xii, 6.

zyūṭu, adj. long; m. pl. nom. zīṭhūatha dārāṇu, to stretch out the arms, vii, 25.
APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN’S TEXT,
SHOWING THE CORRESPONDING WORDS IN GOVINDA KAULA’S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Govinda Kaula’s text. The order of words is the same as that employed in the Vocabulary.

q (ḏ), x, 4.
q (ʾi), xi, 4.
ai (ʾay), x, 3; xii, 4.
ai (ʾay), viii, 11.
ai (ʾay), viii, 6, 8.
ʾaʾi (ʾay), v, 9.
au (caret), vii, 13.
āʾu (ʾaw), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.
i (ʾi), vi, 17; x, 4 (2).
i (ʾi), x, 13; xii, 10, 5, 7, 9 (3).
o (ʾo), vii, 26.
āʾb (ʾab), v, 4 (4); viii, 7 (2).
āʾb (ʾab), viii, 7 (2); x, 5.
ibrāhim (yibrāhim), iv, 6.
ābas (ʿabas), viii, 7.
ābšar (abšar), vi, 12.
āch (achte), xii, 22.
āchān (achteṇ), v, 11.
ad (ada), vii, 20.
ad (ada), vii, 10.
ad (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4.
ad (ada), vii, 1, 1.
ad (ada), v, 8.
ādana (ādana), x, 8; xii, 4, 9, 11, 2.
ādana (ādana), xii, 12.
ādhā (yidkāh), vi, 16 (2).
ādālat (adālāt), v, 9.
ad (adāla), i, 3.
ādam (ādam), iv, 2, 3; viii, 6, 7.
ādāmas (ādamas), viii, 6.
ad (yidām), vii, 6.
asāras (apsaras), x, 12.
āge (āge), x, 4.
āga (āgāh), ii, 9.
agar (agar), viii, 13.
águr (agur), viii, 7.
āgās (āgās), viii, 6, 8, 11.
āgaye (agaye), v, 7.
āh (āh), i, 5; iv, 3.
āh (āh), vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2).
aha (ahā), vii, 7.
akh (akāh), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2).
akh (akāh), vii, 7.
ak (caret), viii, 7.
ak (akāh), v, 1; viii, 3.
ak (akāh), vii, 1; x, 12; xii, 1.
ak (akāh), vii, 1; x, 12; xii, 1.
aki (ak̂i), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.

āk̂ (āk̂), x, 1 (2).

ākĥ (ak̂ĥ), i, 4; xii, 10, 5, 9, 21.

ākha (ak̂hā), v, 7; viii, 6, 8, 11.

ākhu (ak̂hū), ii, 2.

ākhus (ak̂hus), xii, 1, 2 (2).

ākhus (ak̂hus), xii, 25.

ākhus (ak̂hus), xii, 23.

ākr̂ām (yikr̂ām), x, 14.

akis (akīs), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6, 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.

akis (akīs), iii, 4, 7; xii, 2.

āk̂īth (ak̂īth), xii, 14.

āk̂ey (ak̂ey), xii, 15.

āk̂oy (ak̂oy), xii, 13.

āḷau (āḷav), x, 5 (2), 12 (2).

xii, 7, 15.

āḷ (āḷw), viii, 1.

āṭil (āṭil), i, 4.

āṭila (āṭiš), i, 7.

āḷil (āḷīl), ii, 12 (2).

āḷiš, see lā īḷāš, vi, 17.

āḷam (āḷam), i, 13; iv, 3.

āḷnāš (āḷnāš), ix, 3.

ālis (ālis), viii, 1.

aḷ vida (aḷvidāš), vii, 16.

aṃ (aṃi), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).

aṃ (aṃi), v, 4 (2); vi, 14; viii, 7, 9 (2).

aṃ (aṃi), v, 9.

aṃ kuy (aṃyuḳu), vi, 15.

aṃ su̱ṇ (aṣoṇḍ), viii, 9.

aṃ su̱ṇ (aṃiṣūy), viii, 7.

aṃ (aṃi), iii, 9; v, 4, 5, 11; viii, 13; ix, 1; x, 3.

aṃ (aṃi), viii, 1, 6, 10; ix, 1.

aṃ su̱ṇ (aṃiṣūy), v, 7.

aṃ (aṃi), ii, 5, 9; iii, 1, 2, 4 (2), 6, 8, 9; xii, 7, 12.

aṃ (aṃi), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.

aṃ (aṃi), xii, 17, 25.

aṃ (aṃi), xii, 15 (8), 7 (2), 8, 20.

aṃ (aṃi), xii, 15.

aṃ (aṃi), iii, 1.

aṃ (aṃi), xii, 15, 8, 22, 5.

aṃ (aṃi), xii, 18, 22, 3.

aṃ su̱ṇ (aṃiṣūy), xii, 7.

aṃ (aṃi), xi, 11.

aṃ (aṃi), xi, 18.

aṃ (aṃi), viii, 6; ix, 1 (2), 4; xii, 4, 5.

aṃ (aṃi), x, 5.

aṃ (aṃi), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; viii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (1), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).

aṃ (aṃi), viii, 7.

aṃ (aṃi), xii, 15 (3), 7, 8 (2), 9 (3), 25.
INDEX TO SIR AUREL STEIN'S TEXT

qamis (amis), xii, 9, 11, 2, 3 (5), 5 (3), 9 (2), 21, 2 (2), 4, 5.
g dismantle (amis), viii, 6.
g misandhi (amisandhi), x, 5.
g misandhi (amisandhi), v, 3; viii, 8, 10.
g misanz (amisanz), iii, 4.
g misanz (amisanz), xii, 4.
g misanz (amisanz), xii, 15.
g mut (amot), iii, 1; v, 11; viii, 6; x, 12, 4; xii, 23.
g mutu (amite), v, 5.
g am (am), ii, 5.
g amuk (amuk), iii, 4.
g amuk (amuk), iii, 4.
g amuk (amuk), xii, 17.
g an (an), iii, 5, 9 (2); xii, 15.
g ana (an), x, 5; xii, 4, 5, 11.
g anot (amot), v, 8.
g ana (ana), v, 4 (2).
g an (ana), v, 4.
g and (and), x, 5.
g andar (andar), i, 13; iii, 8 (4).
g andas (andas), xii, 6.
g anas (anas), vi, 16.
g an (anka), ii, 2, 3, 3 (3), 5, 6, 7, 10, 2.
g an (anka), ii, 2.
g anik (anikh), v, 9; viii, 1; x, 12.
g anuk (anuk), x, 12.
g anik (anikh), x, 12.
anki (onkh), ii, 11, 2; vi, 16; x, 12.
unuk (onuk), vi, 15.
on muth (onmuth), xii, 25.
anan (anan), x, 12; xii, 19.
ganay (anay), xii, 16.
ganu (anu), x, 5.
anna (annan), xii, 12.
anun (anan), iii, 9.
anun (anan), v, 4; xii, 21, 3 (3).
anun (anan), iii, 5; viii, 9 (2); xii, 4.
anan (anan), x, 5.
ainn (ainn), xii, 19, 20 (2).
asa (asa), xii, 10.
insaf (insaf), viii, 11.
in'an (insan), x, 7 (3).
gin (anik), iii, 1; xii, 4 (2).
gain (ain), vii, 4.
gain (ain), vii, 16.
gan (aun), x, 5, 12.
gany (anany), xi, 10.
gain (ain), ii, 8.
arg (arg), x, 12.
arg (arg), ix, 3; x, 12.
arg (arg), v, 2.
arg (arg), x, 14.
arg (arg), v, 8.
arg (arg), v, 4, 9.
arg (arg), v, 2.
ara (ara), iii, 3, 7; vii, 9; xii, 5.
arman (arman), iii, 9.
arana (aronas), viii, 13.
iran (irani), ii, 1.
arzo (orz), vii, 26.
as (as), vii, 3; viii, 1, 3.
as (as), v, 10; viii, 3.
as (as), viii, 11; x, 2, 12 (2); xii, 17.
as (as), xii, 1.
as (as), vii, 7; x, 4, 12.
as (as), vii, 9.
as (as), xi, 7 (2).
āš (āś), vii, 29, 30; viii, 6.
āš (āśa'), vii, 1, 4; xi, 5.
āsi (āsī), i, 2; viii, 7; x, 1, 8 (2).
āši he (āśīhē), ii, 4.
qengineering (āśi'), xii, 19.
āś (āśi'), xii, 23.
āš (āši'), v, 9; x, 1.
āš (āś), vi, 16; viii, 7.
āš (āśā), ii, 11; viii, 3 (2), 5, 11 (2); x, 5; xii, 1.
āš (āshā), ii, 1; v, 1, 10; vii, 7, 16; viii, 1; ix, 1; x, 5 (3), 7, 8; xii, 4, 15, 20 (2), 5.
āš (āsē), i, 4, 5, 6; ii, 1 (2), 4, 5 (2), 7, 8, 9 (3), 10 (2), 11 (2); iii, 1 (2); v, 1 (2), 2, 7, 9 (2); vi, 10 (2); vii, 8; viii, 1, 2, 6, 7 (2), 9 (5), 11, 3 (3); x, 4, 7 (2), 10, 2 (2); xii, 15 (2), 25 (2).
āš (āsē), v, 2.
ās, see budā ṣās, xii, 1.
ās na (āsānā), xii, 2.
ās na (āsānā), vi, 16.
ās na (āsānā), vi, 16.
ās nas (āsānas), v, 6.
ās suy (āsēy), vii, 16.
ās (ās), xii, 7.
āṣa (āṣa), x, 14; xi, 19.
ās (āṣā), i, 3; viii, 1, 11; xi, 8.
ās (āṣā), xii, 11.
ās nāv (āsēnāv), x, 6.
āša (āṣā), viii, 7.
āša (āṣa'), i, 1, 2.
īsū (īsūh), iv, 4.
ōś (ōśā), xii, 15.
āśīhē (āśiēhē), ii, 5.
ashkg (āshēk), viii, 30.
ashik (āshēk), v, 2 (2).
ashkun (āshēkun), v, 10.
ashkanye (āshēkānē), v, 2.
āsēnāv (āshēnāv), x, 1.
āsēnāv (āshēnāv), x, 10.
āshēnāv (āshēnāv), x, 10.
āshi (āśi), v, 9; x, 1, 8 (2).
āśak (āśakh), ii, 3.
āsuk (āsukh), vii, 2.
ōś (ōśā), xii, 15.
āshkun (āshēkun), v, 3.
āsēkya (āśē kyāh), v, 9.
āšg (āsēl), ii, 8, 11.
āšlā (āsēl), xii, 16.
āslā (āsēl), xii, 26.
āsim (āsīm), viii, 13.
āsum (āsūm), iii, 1; viii, 11, 5; x, 14.
āsmān (āsmān), ii, 6.
āsmānan (āsmānan), iii, 8.
āsmānan (āsmānan), iv, 4.
āsmūt (āsēmūt), v, 1, 4.
āsmūn (āsēmūn), x, 15.
āsmūn (āsēmūn), x, 4.
āsmūn (āsēmūn), xii, 5.
āsmūn (āsēmūn), xii, 10 (2).
āsmūn (āsēmūn), xii, 4 (2), 5, 13 (3).
āsmūn (āsēmūn), xii, 15.
āsmūn (āsēmūn), x, 1 (2), 10.
āsmūn (āsēmūn), x, 6 (2).
āsār (āsēr), vi, 16.
āsēr (āsēr), vi, 16.
āsēs (āsēs), x, 5.
āṣ (ās), i, 6; ii, 5; viii, 7, 9; ix, 1; x, 14.
āṣ (āsē), iii, 1; viii, 10 (2);
ix, 2; x, 10.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
āṣ (āsē), x, 5.
ūstād (wustād), ii, 1.
ōstān (ōstān), x, 12.
ōstān (ōstān), x, 12.
ōstān (ōstān), x, 12.
at, see tāvat, v, 5.
atha (atha), vii, 25; x, 5 (3); xii, 2.
at (ata), v, 7.
atā (ati), ii, 8, 10; iii, 1, 7 (2), 8 (2), 9; v, 4, 5 (2), 6, 7 (2), 9 (2); vi, 5, 11; viii, 7, 9; x, 5 (2), 7, 14; xii, 1, 2, 7.
atā (ati), viii, 4, 13; x, 8.
atā (oti), x, 14.
atā (ath), ii, 4; v, 4, 9, 11, 4; viii, 1, 10.
atā (athā), ii, 3; iii, 7, 9; v, 5; vi, 15, 6; vii, 26; viii, 1 (3), 7; xii, 2, 7.
atā (athy), viii, 14; xi, 18.
atā (athyā), ii, 10, 1; iii, 1; x, 13.
atā (athā), iii, 4.
atā (ata), iii, 4, 7 (2).
atā (ath), x, 7.
atā (athā), i, 13; iii, 7; x, 1, 5.
atā (athyā), x, 3, 5.
atā (athē), xii, 22.
atē (athē), ii, 1; xii, 17, 8, 9.
atē (athē), xii, 19, 20.
atē (ath), xii, 21.
atē (athē), xii, 21, 4 (2).
atē (otē), v, 1; x, 5.
atē (otē), v, 9.
ath (ath), xii, 7, 12 (3), 5 (3), 20, 2 (3), 3 (2).
atha (atha), vii, 7 (2); xii, 12.
atho (atha), xii, 11.
athī (athyā), x, 5.
athā (otē), xii, 18, 25.
athō (otē), iii, 5.
athā (otē), iii, 4.
athā (athē), xii, 15.
athā (athē), xii, 15.
thāi (gyathay), viii, 3.
thāi (otē), xii, 15.
athan (athan), v, 6.
athas (atha), x, 7; xii, 12, 22, 3 (2).
atīkya (athī kiyā), v, 8.
atānya (otānya), xii, 23.
athur (athūr), vii, 19.
atas (atha), ii, 7; v, 4, 6.
at (ath), iii, 8 (2).
atsanī (atsanī), x, 7.
atsum (atsum), v, 4.
atsumunuy (atsumunuy), v, 8.
atsayo (atsayā), v, 7.
ottāny (otṭānī), x, 4.
ottāny (otṭānī), x, 6.
atat (ataty), viii, 7.
atē (ati), x, 7.
atē (atē), x, 11.
atē (athē), x, 5.
outy (otuy), iii, 3, 4.
atē (athē), xii, 12.
outy (otuy), ix, 1.
āve (āve), xii, 12.
āy (āy), viii, 2, 11, 3; ix, 6, 7 (2), 8, 9, 10, 1.
āye (āye), iii, 4.
āye (āye), iii, 4; v, 10; x, 5; xii, 7.
āyi (āye), vii, 26; ix, 1; xii, 2, 7.
āyi (āye), x, 12.
āy (āy), x, 4.
āy (āy), xii, 3.
āyak (āyak), iii, 1.
āyal bār (ayalbar), ix, 2.
āyām (āyam), iii, 3.
āyem (āyem), v, 5.
āyū (āyu), ix, 3.
āyinā (āyina), v, 6.
āyis (āyis), ix, 4.
āyes (āyes), v, 5.
āyise (āyise), v, 7.
az (az), ii, 9; iii, 1; vi, 10; viii, 1; x, 7, 8; xii, 5, 10, 4, 9 (2), 20 (3).
azich (azicā), x, 14.
azhā (ajdhā), x, 7 (3).
avdhānas (ajdhānas), x, 7.
aval (azal), vii, 12.
aval (azal), ix, 6.
avīzā (avīzā), vi, 10, 2 (2), 4.
avīz (avīz), ix, 11.
avā (bā), xi, 20.
ba (bā), vii, 1, 2, 3.
bai (bāy, viii, 4.
bā (bāy), iii, 1 (2), 2, 3.
bā (būy), iv, 7; viii, 5.
bā (beḥ), xi, 2.
bo (bōh), ii, 5, 11; iii, 1, 4 (2), 8; v, 5, 6; vii, 20, 5; viii, 10, 1 (2); ix, 1; x, 2 (2), 3, 5, 12; xii, 1 (6), 3 (2), 4, 5, 7, 11 (2), 5 (3), 9 (20), 20, 3.
bō (bō), ii, 4.
bbi (bō), vii, 3, 8, 11 (2); ix, 4; x, 5, 7; xii, 1, 18, 24.
bēhā (bēhā), xii, 3.
bēhā (bēhā), xii, 4.
bēhā (bēhā), xii, 4.
bāhān (bāhān), viii, 13.
bēhā (bēhā), xii, 17.
bēhā (bēhā andar), xii, 17.
bēhā (bēhā andar), xii, 17.
bēhā (bēhā), xii, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.
bēhā (bēhā), vi, 16.


balui (balūy), ix, 2; x, 7.
bal (balū), vii, 15.
bāla (bāla), vii, 11.
bālti, see vu bālti, v, 2.
bulbul (bulbul), ii, 3 (2).
bulbulu (bulbulūh), ii, 3.
būlōbāsh (būlōbāsh), viii, 1 (3).
balki (bal'ki), viii, 10.
balt (balt), xi, 4.
balāya (balāyla), x, 8.
bālœ (bālē), v, 11.
bimār (bīmār), v, 1, 3, 10.
bimār (bīmār), v, 8.
bān (see biyā bān), ii, 4.
bān (bani), vii, 1.
bānū (bānū), vii, 16.
bān (bān), x, 3.
bīnā (bīnāh), ii, 2.
būn (būn), viii, 1, 4; xii, 2, 14, 5 (2).
būn (būna), iii, 2.
būnai (būnay), xi, 14.
bānd (band), viii, 3; x, 2.
bānde (banda), i, 12, 3.
bāndīhāl (bāndīhāl), ix, 4.
bāndūk (bandūkh), ii, 11; viii, 10.
bāndūk bāz (bandūkbaż), ii, 7.
bāng (bāng), xii, 1.
bānāq (bananā), vii, 23.
bānān (banān), viii, 7.
bānān (bānān), viii, 7.
bānīna (bānīnā), vii, 13.
bōnt (bōnth), i, 8.
bōnt (bōnth), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 12, 23 (2).
bōnta (bōntha), xii, 4, 9.
bē nāva (bēnavāh), vii, 7.
bāndūn (bāndūn), viii, 14.
bānyu (bānyū), ii, 7.
bānyu (bānyū), xii, 1.
bānyu (bēnnē), iii, 4.
beṇye (bēnē), iii, 9; x, 3 (4).
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
beṇye (bēnē), x, 3 (2), 10.
bata (bata), iii, 1 (3); vi, 16 (2);  x, 3.

bāṭi1 (bāth1), xi, 6.

but (buth1), x, 5 (2); xii, 2.

bāṭha (bātha), xii, 25.

bathis (bathis), xii, 6, 7 (2).

bāth1 (bāth1), viii, 5.

hata (hata), x, 18.

hutta (bōta), x, 6 (2).

battahan (bata-han), x, 5.

buttanis (butanis), xi, 4.

but11 (bōti), iii, 4.

bātsan (bātsan), viii, 2, 5.

bāts (bōts), v, 9; viii, 13; x, 14.

bāts (bōts), v, 10.

bātsan (bātsan), x, 14.

bātsan (bātsan), viii, 1.

bātsan (bātsan), viii, 6, 10.

bāva ha (bāvahō), vii, 21.

bēwun (bōwun), ii, 4.

bēwphē (bē-wōphē), x, 13.

bēwphē (bēwphōyī), viii, 6.

bē wēphē (bē-wēphōyī), viii, 11.

bēvar (bēvar), viii, 13.

bē vāstit (bēvāsta), v, 11.

bīy1 (bīy1), iii, 4.

bīy (bīy), viii, 11 (2); ix, 1, 6 (2).

bīy (bīy), viii, 11.

bīy1 (bīy1), iii, 2.

bīye (bīyē), iii, 1; viii, 1, 3, 6 (2), 11, 2, 3; ix, 1, 4, 6; xi, 12.

bīye (bīyē), viii, 1, 3; ix, 1 (2).

bīy (bīy), v, 10; xi, 6; xii, 15.

bēy (bēy), vii, 1 (2).

bōy (bōy), viii, 14.

bōy (bōy), vii, 14.

bōy (bōy), vii, 1 (2); x, 10, 2, 4; xii, 15.

bīyā bān (bīyābān), ii, 4.

bēyīk (bēyēk), viii, 1.

bēyīk (bēyēk), xii, 10, 9.

bēyīk (bēyēk), xii, 10.

byāk (byāk), viii, 9, 14; x, 1; xii, 4, 13 (3), 4.

bēyēk (bēyēk), xii, 3.

bīyēn (bīyēn), xii, 15.

bēyēn (bīyēn), vii, 9.

bīyēn (bīyēn), vi, 4 (2).

beun (beun), vii, 14 (2).

beun (beun), vii, 2.

bēyīs (bēys), v, 10; x, 3.

bēyīs (bēys), xii, 23.

bēyīs (bēys), vi, 11.

bēys (bēys), viii, 5.

bēys (bēys), viii, 13.

byat, see tara byat, ii, 4.

byāt (byāth), x, 7 (2); xii, 4.

byāt (byāth), vii, 4; x, 5.

bēyīth (bēyēth), vii, 8; xii, 2.

byōth (byōth), xii, 26 (2).

byōth (byōth), xii, 21.

byōth (byōth), xii, 7.

bēythus (bēythus), vi, 16.

bēz, see banduk bēz, ii, 7.

bīzaw, see nazar (nazar) bīzaw, ii, 1; x, 7, 8; xii, 23.

bōz (bōz), ii, 2 (2), 3, 4 (3), 5, 6, 7, 10, 2; ix, 6.

bōz (bōz), ii, 7; iii, 1; v, 7; x, 4; xii, 19.

bōz (bōz), vi, 16.

bāzi gār (bōzgār), iv, 1, 2, 3, 4, 5, 6, 7.
dā'ī (dā'ī), v, 6 (2).
dā'ī (dā'ī), vii, 9.
dōg (dōg), ii, 5; vii, 8.
dōk (dōk), vi, 16.
dōg (dōg), ii, 5.
dōg (dōg), ii, 11.
dōh (dōh), iii, 5; vii, 11.
dōh (dōh), vii, 3.
dōh (dōh), vii, 11 (2); xii, 4 (2).
dōh (dōh), vii, 3 (2); xii, 1, 11 (2).
dōh (dōh), viii, 3, 7, 11.
dōh (dōh), iii, 1.
dōh (dōh), ii, 7, 8; vi, 1 (2), 5; vii, 1 (3); x, 12; xii, 9.
dōh (dōh), vii, 3 (2); xii, 1, 11 (2).
dōh (dōh), vii, 3, 7, 11.
dōh (dōh), iii, 1.
dōh (dōh), ii, 7, 8; vi, 1 (2), 5; vii, 1 (3); x, 12; xii, 9.
dōh (dōh), vii, 3 (2); xii, 1, 11 (2).
dōh (dōh), vii, 3, 7, 11.
dōh (dōh), iii, 1.
dōh (dōh), ii, 7, 8; vi, 1 (2), 5; vii, 1 (3); x, 12; xii, 9.
dōh (dōh), vii, 3 (2); xii, 1, 11 (2).
dōh (dōh), vii, 3, 7, 11.
dōh (dōh), iii, 1.
dōh (dōh), ii, 7, 8; vi, 1 (2), 5; vii, 1 (3); x, 12; xii, 9.
dilas (dilas), i, 7; ii, 5; viii, 11; xii, 15 (2).

dilasa (dilasa), ix, 7.
dim (dim), iii, 1; v, 11 (2); viii, 3, 4; xii, 7, 15, 8.
dimai (dimai), v, 6, 11; xii, 4, 7.
dimag (dimag), ii, 8.
din (dimin), x, 1.
dimbij (dimbij), xi, 9.
dimh (dimh), vii, 23.
dimh haks (dimhakhs), viii, 20.

Daman, see mako daman, ix, 1.
damhahas (damahas), v, 9 (3).
danh (danh), viii, 1.
dan, see nê dan, xi, 11.
dan (dan), xii, 22 (2), 3 (2).
din (din), ix, 7.

din (din), x, 1.
din (din), iv, 6.
don (don), viii, 1, 4, 6, 11 (2); x, 11; xii, 11, 4, 5.
danda (danda), v, 11.
danda (danda), v, 11.
donhandi (dohnandi), xii, 19.
donhas (donhayas), xii, 18.
donhas (donhayas), x, 7.
danhas, see nê danhas, ii, 5.
don vai (donaway), x, 5.
donvai (donaway), xii, 12.
donvai (donaway), x, 13.
donvai (donaway), x, 4.
din (din), x, 2.
din (din), xii, 3.
din (dain), xii, 18.
dap (daph), xii, 4 (2).
dapai (dapay), v, 5.
dapai (dapay), iii, 4.
daphi (daphi), x, 1.
daphi (daphi), v, 9.
dap (daph), v, 9; viii, 1, 13; x, 2, 8; xii, 5, 19.
dap (daph), x, 12.
dap (daph), xi, 2, 14; xii, 4.
dap (daph), xii, 11.
daphak (daphakh), x, 12.
daphak (daphakh), viii, 1.
daphak (daphakh), v, 8.
dophas (dophas), x, 5, 6.
dophas (dophas), v, 8; x, 8; xii, 12; xii, 1.
dophas (dophas), iii, 8 (2); viii, 3, 4 (2), 5; x, 1, 2, 7, 12; xii, 1, 17, 23.
dophas (dophas), viii, 11.
dophak (dophakh), ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18.
dopma (dopnum), x, 12.
dopum (dopum), x, 12.
dopum (dopum), xii, 16.
dapam (dapan), ii, 1, 2; iii, 2, 3, 4 (4), 5, 6, 7, 8, 9 (2); iv, 1; v, 1, 3, 4, 5 (2), 6, 7, 8, 9 (2), 11 (4), 2, 6 (5); vii, 2, 3, 7, 8, 9, 10, 1, 3, 4, 8, 9, 20, 2, 3, 4, 6 (2), 7, 8, 9, 30, 1; viii, 1 (2), 3 (2), 4, 5 (2), 6, 8 (2), 9 (2); x, 10, 1, 2; ix, 1 (2), 4, 6 (2); x, 1 (4), 2, 3, 4 (2), 5, 7, 8 (5), 10 (3), 2 (5), 3, 4 (4), 8; xii, 3 (6), 4 (2), 5 (3), 6 (2), 7, 8, 9, 10 (4), 1 (2), 3 (3), 4 (2), 5, 8, 9 (2); 20 (4), 2, 4, 5, 6.
dapam (dapan), xii, 22.
dapam (dapan), ii, 3, 5, 12; viii, 11.
dapam (dapan), ii, 9, 10; iii, 3; viii, 11.
dapun (dapan), v, 8.
dapun (dapan), ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (3); xii, 13, 9, 21 (2).
dāpūn (dāpūn), vii, 10.

dōpūn (dāpūn?), v, 9.

dōp*nāi (dōp*nāy), x, 12.

dōp*nāk (dōp*nāk), viii, 1; x, 1.

dōp*nāk (dōp*nāk), v, 8; vii, 16 (3); viii, 4 (3), 5 (2), 10, 1; x, 1 (2), 5 (2), 6 (2), 12 (2); xi, 1 (2).

dōpu nak (dōp*nāk), ii, 6.

dōpunāk (dōp*nāk), ii, 8; v, 8.

dāpanām (dāpanām), ii, 11.

dōpu nam (dōp*nām), iv, 4.

dōp*nās (dōp*nās), v, 4; vii, 7.

dōp*nās (dōp*nās), iii, 1 (3), 2, 5 (4), 8 (4), 9 (3); v, 1, 4 (2), 5, 6 (3), 8, 9 (4), 12; vi, 5, 8, 14, 5 (4); viii, 3 (2), 6, 8, 9 (3), 10, 1 (5); ix, 1 (2), 4; x, 6 (2), 10; xi, 1, 4 (6), 5 (2), 7 (3), 10, 1, 5 (7), 6 (3), 8 (3), 20, 1, 2, 4, 5.

dōp*nās (dōp*nās), iii, 4.

dōpunās (dōp*nās), iii, 1, 4, 5; v, 5; viii, 11.

dōpunās (dōp*nās), ii, 9, 11; iii, 4.

dōpas (dōpas), xii, 19.

dōpus (dōpus), xii, 20.

dōpus (dōpus), v, 1; xii, 1 (4).

dōpus (dōpus), i, 7.

dāp*y (dāpiy), xii, 18.

dōpyāu (dāpyāu), xii, 24.

dōpyy (dōpyy), xii, 15.

dāp*nām (dāpyām), ix, 4.

dōp*nām (dōp*nām), xi, 15.

dōp*zim (dāp*zém), v, 8 (2).

dār (dār), ii, 5.

dār (dār), ii, 4.

dārāu, see kabār dārāu, ii, 6.

dārāu, see khābār dārāu, x, 7, 8.

dārī, (dārī), v, 4.

dār (dōr*), ix, 11 (2).
INDEX TO SIR AUREL STEIN'S TEXT

gāh

dīzi (dīzi), v, 7.
dōzas (dōzas), xii, 19, 20.
dāzān (dāzān), viii, 13; x, 7.
dāzān (dōzān'), x, 7.
dāzān, see ēran dāzān, ii, 7.
dīzek (dīzēkh), xii, 16.
fakirā (phakirā), x, 7.
fakir (phakir), i, 2; ii, 1, 2, 3 (2), 9; iii, 1; x, 7 (5), 8 (6), 9, 12 (3), 4 (2).
fakirā (phakirāh), ii, 1 (2).
fakir (phakir), ii, 3; x, 8.
fakirā (phakirā), v, 8.
fakirā (phakirīgī), x, 9.
fakirī (phakirī), x, 14.
fakirō (phakirō), ii, 2.
ıkār (phikār), xii, 20.
ıkār (phikār), xii, 19, 24.
fakiran (phakiran), vi, 13; x, 12.
fakiran (phakiran), iii, 1; x, 7 (2), 8.
fakiras (phakiras), iii, 9.
fakiras (phakiras), x, 8.
fakiras (phakiras), ii, 3, 4, 7, 8; iii, 1, 2; x, 8.
fakirsun (phakira-sunā), x, 12.
fakirsun (phakira-sunā), x, 8.
fakirsun (phakira-sunā), x, 14.
forsat (phorsat), xi, 2.
forsath (phorsath), xii, 17.
gā (gāh), vii, 12.
gā, see hār gā, viii, 7.
gā (gāh), vi, 13.
gā, see hār gā, xii, 3.
gāi (gāi), ii, 1, 4; iii, 5; vi, 9, 16; viii, 3 (3), 4, 5, 8, 11 (2), 2, 3; x, 1; xi, 3; xii, 6, 11, 23.
gau (gau), ii, 3 (3), 6, 7, 12; iii, 1, 8, 9 (3); v, 5, 9, 10 (2), 1; vi, 6, 12, 6; viii, 2 (2), 3 (2), 6, 7 (2), 9 (2), 10 (3), 1 (2), 3; x, 4, 7 (3), 10; xi, 18; xii, 1, 4 (4), 7, 9 (2), 10 (2), 2 (2), 3, 5 (3), 8.
gāu (gōn), xi, 12.
gau, see sar'gau, iv, 3.
gay (gav), ii, 1.
gay (gōn), xi, 12.
gāu (gav), v, 5; vi, 16.
gāy (gau), ii, 1.
gāy (gōn), vi, 15.
gōi (gav), v, 9.
gāb (gōb), iii, 6 (2).
gāb (gābar), xii, 15.
gābar (gābar), viii, 1, 3.
gāda (gāda), i, 9.
gāda (gāda), i, 8.
gūd (gōda), vii, 3.
gūd (gōda), xii, 15.
gūd (gōda), x, 5.
gūd (gōda), iv, 2; v, 9.
gudun (gudun), vii, 10, 2.
gūda'ny (gōda'nī), iii, 1.
gūden (gōda'nī), viii, 10.
gūden (gōda'nī), x, 12; xi, 2.
gūden (gōda'nī), xi, 3, 10.
gūden (gōda'nī), x, 3; xii, 6.
gūden (gōda'nī), xii, 4.
gūden (gōda'nī), x, 10.
gūden (gōda'nī), xii, 10.
gūden (gōda'nī), vii, 13.
gūden (gōda'nī), viii, 5.
gud (gūd), vi, 2; xii, 2.
gūham (gūham), x, 4.
gūs (gūs), vii, 9.
gūy (gōy), vii, 19.
gāk (gōk), iii, 9; viii, 13, 4.
gāl (gāl), ix, 4.
gali (gali), xii, 24.
ga"l (gāl), xii, 25.
gul (gul), v, 9.
gulām (golām), viii, 5, 6 (6), 8, 11 (2), 3 (2).
gulāman (golāman), vi, 14; vii, 11.
gulāman (golāman), viii, 7, 8.
gulāmas (golāmas), viii, 11.
gulāmasund (golama-sond), viii, 6.
gulāmasan (golāma-sān), viii, 11.
gālmut (gōl-mot), ii, 11.
galan (galan), xii, 19.
gai ma (gayēnay), vii, 12.
gōm (gōm), iii, 1; v, 7; vii, 12, 3; viii, 9, 10.
gommut (gōmot), i, 4.
gōman (gōman), x, 8.
gumrā yī (gum-rōyī), vii, 12.
gōmus (gōmot), v, 10.
gamāt (gamāt), v, 9.
gamut (gōmot), ix, 1 (2), 6 (2); xii, 4, 23.
gomut (gōmot), ii, 4; iii, 1; viii, 1; x, 7.
gomut (gōmot), v, 2 (2), 5.
gamāt (gamāt), x, 7, 8.
gamut (gamāt), xii, 20.
ghan (ghan), xii, 10.
gānau (gānau), x, 15.
guna (gōnāh), viii, 11 (2).
gand (gand), x, 3.
gand (gand), v, 9.
gandi (gandi), x, 9.
gand (gānd), v, 4 (3).
gand-mātyā (gand-māt), x, 5.
gandin (gandin), x, 2 (2).
gundun (gondun), v, 10, 2.
gand-nas (gand-nas), v, 11.
gandi (gandi), iii, 8.
gandā-yeś (gandā-zēś), v, 6.
gānas (gānas), v, 9; ix, 2.
gānas (gānas), v, 9.
ganvī (gaṇē), viii, 13.
gangē (ganē), x, 7.
gupālī (gōpāl), v, 10 (2), 1 (2).
gupālī (gōpāl), v, 11.
gar (gar), v, 3.
gar (gar), iii, 1, 9; v, 9, 10; xii, 8.
gar (gar), iii, 2, 3 (2); v, 1, 5 (2), 10 (2); xii, 19, 22.
gara (gara), v, 4, 10; x, 4, 6, 7, 14; xii, 1, 4 (2), 5 (3), 10, 1 (2), 2, 3, 4, 8 (2), 20, 2, 5.
gar (gar), v, 4.
gar (gar), v, 10.
gār, see nān gār, xi, 10.
gār (gār), x, 5.
gār, see bāzi gār, iv, 1, 2, 3, 4, 5, 6, 7.
gāri (gari), iii, 1; x, 5; xii, 4 (2), 5 (2).
gāri (gār), vii, 27.
gur (gur), x, 6.
gur (gur), iii, 8; x, 3.
gur (gur), v, 8; xii, 1.
gur (gur), x, 6.
gur (gur), x, 12.
gur (gur), x, 13.
gur bāye (gur-bāye), x, 12.
gardan (gardan), ii, 8.
garam (garam), i, 11.
garan (garan), xi, 6.
garan (garān), v, 1.
gara nāvān (garanāvān), xi, 17.
garas (garas), ix, 4 (2).
guris (guris), ii, 6, 11; iii, 8 (2); x, 5.
grost (gryūst), ix, 4.
grēst bāy (grēst-bāy), ix, 1.
grēst bāye (grēst-bāy), ix, 1.
grēst bāy (grēst-bāy), ix, 6 (2).
grēst bāye (grēst-bāy), ix, 1.
gréstʰ bāye (gréstʰ-bāye), ix, 6.
gréstʰ bāye (gréstʰ-bāye), ix, 1, 4.
gréstʰ garās (gréstʰ-garās), ix, 4.
gréstʰ garās (gréstʰ-garās), ix, 4.
gréstʰ en (gréstʰ-en), ix, 7.
gār⁶(e) (gār⁶(e)), v, 7.
grāy (grāy), ix, 12.
grāye (grāye), vii, 11.
gur²au (gur²au), xii, 2.
gur²en-hanz (gur²en-hanz), xii, 3.
gar ze (garza), vii, 26.
garzānas (gōrzānas), ii, 1.
gās (gōs), iv, 3.
gāsa (gāsa), x, 5 (3) ; xi, 6, 9 (2).
gāse (gāsa), xi, 7.
gāsu (gāsa), xi, 12.
gās (gōs), viii, 11.
gās (gōs), v, 4.
gās (gōs), v, 5 ; x, 10.
gōs (gōs), iii, 4, 8 ; viii, 4, 10 ; x, 12, 4 ; xii, 12.
gōsai (gōsai), xi, 18.
gāsh (gāsh), iii, 3 ; v, 5, 7.
gāsh (gōs)h, xii, 2 (2).
gosōny (gosōn⁹), v, 9.
gat (gath), iii, 4.
gāta (gāta), i, 6.
gāti⁹j (gāti⁹j⁷), v, 3, 10.
gut³l (gut³l), vii, 12.
gātīly (gāt³l⁷), vii, 1 (2).
gāts (gats), iii, 5 ; vi, 17 ; viii, 10 ; xi, 2 ; xii, 4, 5, 11 (2), 4, 20.
gatsa (gatshi), xii, 11, 22, 3.
gatsau (gatshau), viii, 3 ; xii, 18.
gatse (gatshi), v, 1, 4 (2), 8, 9 (2) ; viii, 2, 8, 10, 1 ; x, 3, 5 (2), 12 ; xii, 4 (2), 5, 6 (4), 10 (2), 3 (2), 5 (2), 9, 20 (3), 2.
gatse (gatshi⁷j), xii, 7, 13.
gatē (gath), viii, 7, 8.
gats¹ (gath), vii, 9.
gats¹ (gatshi), vii, 6, 11.
gatsu (gatshu), xi, 11.
gōts (gatsh⁹), v, 7.
guts (gatsh⁹), v, 7 ; xii, 19.
gatsak (gatshak⁷), v, 5, 6 ; xii, 18.
gats⁹na (gatshi⁷na), xii, 16.
gats⁹nai (gatshana⁷), xii, 5.
gatsan (gatshan⁷), v, 4, 8 ; xi, 12.
gatsān (gatshān⁷), iii, 6 ; v, 1 ; viii, 1 (3) ; x, 5 ; xii, 4 (3), 19, 23.
gatsun (gatshu⁷n), v, 9, 10 ; xii, 6, 24.
gatse nam (gatshana⁷n), x, 1, 2.
gatšas (gats⁸s), xii, 18.
gatšes (gats⁸s), v, 9.
gatša (gatsh⁷a), xi, 1.
gats⁸ (gatshi⁷), xii, 5.
gats⁹u (gatshu⁷), x, 7, 8.
gats⁹y (gatš⁹y), xii, 7, 21 (3).
gats⁹ye (gats⁹y⁷), xii, 13.
gats⁹y (gatsh⁹y), vii, 4.
gats⁹em (gatš⁹em), x, 3, 6 ; xii, 3 (2), 7.
gats⁹es (gats⁸⁷s), x, 3.
gatšyes (gats⁸⁷s), x, 5.
gavāi (gavi⁷⁷), x, 12.
gāvn (gōv⁹n), vi, 15.
gayau (gayāv), xii, 15.
gay¹ (gay⁷), iii, 1, 4.
gay¹ (gay⁷), vii, 16.
gaye (gay⁷), iii, 1, 9 ; v, 9, 10, 1 ; viii, 11 ; x, 1, 14 (2) ; x, 8 ; xii, 2, 9, 10, 2, 3.
gay¹ (gay⁷), iii, 8.
g¹yja (gēj⁷), xi, 10.
gayem (gayem⁷), ix, 4.
gayas (gay⁷⁴s), x, 6.
gaznavi (gaznavi⁷), i, 1.
guzrân (guzrān⁷), xi, 19.
ha (ha), xii, 19.
ha, see bāva⁷ ha, vii, 21.
ha, see hāv ha, vii, 21.
ha, see dimh ha, vii, 23.
ha, see hare ha, ii, 11.
ha, see vuch hā, viii, 10.
ha, see yetśa na ha, v, 6.
hā (hā), ii, 2, 3, 4; x, 4; xi, 3; xii, 10.
hai (hay), v, 4 (4); ix, 7, 8, 9, 10; xi, 14, 6, 9.
hai, see kur hai, iv, 2.
hāi, see muth hai, v, 2.
hān (hān), v, 4 (2); xi, 11.
hāv (hāv), xii, 14.
he, see āri he, ii, 4.
hi (hī), xii, 1.
ho (hō), ii, 10.
ho, see kāho, v, 5.
ho, see kāho, v, 4.
hoi, see yi ho, xii, 20.
hō (hō), ii, 3.
hālōshā (hāl-jūshā), xii, 22.
hec (hec), v, 3.
had (had), vii, 15.
hīhis (hīhis), viii, 5, 13.
hak, see dimh hak, vii, 20.
hak, see dop hak, x, 12.
hak, see kar hak, xii, 16.
hak, see kur hak, xi, 17.
hak, see vuch hak, vii, 1.
hak, see daz kahek, xi, 15.
hak, see dāba hēk, xi, 15.
huk, see kar huk, xii, 19.
huk (hūk), vi, 15.
hakhi (hakhi), xii, 15.
hakim (hakim), xii, 14.
hakima (hakima), vii, 13.
hukam (hukam), viii, 12.
hukum (hukum), ii, 7; viii, 4; x, 9, 13; xii, 7.
hukim (hukim-i), xi, 4.
hukum (hukum), viii, 11, 3; x, 5.
hekamati (hekmati), i, 11.
hekamati (hekmati), i, 11.
hekamats (hekmati), i, 12.
hal (hāl), xii, 17.
hāl (hāl), vii, 9; ix, 4 (2); xii, 17.
hil (hil), vi, 15.
halam (halam), ix, 11 (2).
hālmas (halamas), v, 4.
hālmas (halamas), v, 5.
halamas (halamas), v, 4.
helen (hēlēn), vi, 15.
ham, see dop ham, v, 8.
hamai, see lade hamai, x, 3.
hām, see pin hām, vii, 10.
himai, (hīmai), vii, 11.
hum (humud), vii, 4.
hām nīshān (hāmniśān), vii, 20 (2).
hām nīshān (hāmniśān), vii, 24.
hām nīshān (hāmniśān), vii, 21.
hamsai (hamsāyē), x, 5.
hām saye (hamsayē), x, 12.
hna (hanā), see pārēkha, xii, 2.
hōna, see rāse hōna, v, 6 (2).
hōnā (hōnā), xii, 17 (2).
han (han), iii, 1; x, 5; xii, 21.
hana (hanā), x, 3, 5.
han (han), x, 5.
han, see rats han, v, 6.
hān, see rats han, v, 6.
hana (hanā), xii, 16.
hānā (hanā), x, 5.
hānā (hanā), viii, 7.
hani (hanī), viii, 6 (2).
hāyān (hōyān), vi, 4 (2).
hen (han), xii, 13.
hōnī (hōnī), viii, 4.
hūn, see mukāva hūn, x, 1.
hūn (hūn), vii, 12 (2).
hūn (hūn), viii, 9 (6), 10 (4).
hūna (hūna), viii, 13.
handi (handi), x, 7.
has, see dits\(^5\) has, x, 5.
has, see kur has, viii, 2.
has, see manga has, xii, 19.
has, see nyt\(^2\) has, viii, 9.
has, see trā' has, x, 12.
has, see bun has, xii, 4.
hasa (hasa), vii, 11.
hasa (hasa), x, 1 (6), 4 (2), 8; xii, 1 (2), 5, 10.
hasa, see ta'hasa, v, 7.
hase (hasa), x, 1 (2).
has (hēs), xii, 20.
hish (hish\(^5\)), x, 7.
hōsh (hōsh), i, 5.
hushār (hushār), v, 5 (3).
höst (höst\(^5\)), vii, 16 (2).
höst\(^a\) (höst\(^5\)), vii, 16.
hat (hath), i, 8; ii, 12; viii, 9, 10 (2); x, 1 (4), 2 (3), 6.
hat, see musla hat, xi, 19.
hat (hath), vii, 10.
hata (hata), x, 5.
hatai (hatai), xii, 15.
hatō (hatō), x, 5.
het (hēth), iii, 1; v, 7.
hit (hēth), i, 8.
hot (höst\(^a\)), v, 7.
hot (höst\(^5\)), vii, 14.
hat budi\(^2\) (hata-bōd\(^2\)), ix, 9.
hatas (hatas), v, 10.
hatan (hatan), v, 1.
hatas (hatas), i, 9; v, 12.
hatis (hatis), vii, 1.
hā tā (hāthā), vi, 9.
hot (hots\(^2\)), xii, 12 (2).
hot (hōst\(^a\)), xii, 15.
hetsamatsa (hētsamatsa), x, 14.
hitsan (hētsan), v, 7.
hitsan (hēts\(^2\)n), x, 11.
hitsan (hēth), v, 4.
hitsan (hēts\(^2\)n), iii, 4.
hitsan (hēts\(^2\)n), v, 6.
hítanas (hētānas), v, 6.
hítanas (hētānas), viii, 7.
hats'uk (hatsuk*), xii, 15.
havā (havāh), vii, 7.
hāvai (hāvai), iii, 8.
hāvī (hāvī), v, 9.
hāv' ha (hāvahō), vii, 21.
havāla (havāla), viii, 4.
havāla (havāla), v, 7, 10 (2), 2 ;  
x, 12 (4), 22.
havālē (havāla), x, 12.
havālē (havāla), v, 12.
havālō* (havālo-y), x, 7.
hāvun (hōvun), vi, 16 ; xii, 15.
hōvun (hōvun), ii, 3.
hāv'nam (hāvanan), iv, 7.
hāvus (hōvus), v, 4.
hāvut (hōvut), vi, 5.
hāvtam (hāhtam), v, 9.
hāvaye (havā-ye), ii, 6.
hē (hēh), xi, 12.
hē, see ch'aye hē, viii, 7.
hē, see kari hē, viii, 7.
hō (hōy*), x, 7 (2) ; xii, 4.
hōy (hōy), v, 7.
hōy, see harqa hōy, viii, 10.
hōy, see yē hōy, viii, 10.
hōy (hōy*), vii, 7 ; xii, 4 (2).
hōhara (hōhara), x, 12.
hō'n (hōn*), xii, 5.
hōyn (yōn*), xii, 7.
hōyur (hōyur*), xii, 6.
hōyr (hōyr*), iii, 2, 9.
hō't (hōth), iii, 2 ; v, 1 (2), 7 ;  
 vii, 3 (2), 4, 6, 9, 10, 2 ; x, 5, 12 ; xi, 13, 4, 6, 8 ; xii, 2, 4, 5, 7.
hō'eth (hōeth), xii, 9, 11, 2, 8 ;  
 22 (2), 3 (4), 4, 5.
hō'eth (hōeth), xii, 12.
hō'uthuy (hōuthuy), xii, 12.
hō'utuk (hōutuk), x, 1.
hō'ten (hōten), iii, 1.
hō'tun (hōtun), viii, 7 (3).
hō'tun (hōtun), ii, 1, 3.
hō'tus (hōtus), xii, 10, 3.
hōvān (hōvān), x, 7 ; xii, 15.
haz, see yāhaz, v, 9.
hazūri (hazūri), viii, 5.
hazrat (hazrat-i), vi, 8.
hazrat* (hazrat-i), iv, 2, 3, 4, 5, 6.
hazrat* (hazrat-i), xii, 17.
hazret (hazrat-i), vi, 15.
hazret* (hazrat-i), vi, 10.
hāzret (hazrat-i), vi, 14.
jā (jāh), ii, 4.
jā (jāh), x, 12.
jāi (jāyē), vii, 7.
jāi (jāy), ix, 6.
jāō (jāō), xi, 4.
jāō (jāọ̄), xi, 4.
jāy, see tu jāy, xii, 6.
jāl (jēl) vi, 16.
jūl'd (jēl'd), xii, 15, 23, 4.
jalvā (jālva), vii, 7.
jām, see bān jām, vii, 26.
jumalā (jumalā), i, 13.
jān (jān), vii, 27 ; xi, 17, 8.
jān, see tu jān, xii, 4.
jin, see tuh jin, iii, 9.
junde (jēnda), v, 11.
janātāch (jēnatach), iii, 7.
janātuk (jēnatak*), xi, 13.
jun* tukh (jēnatak*), xii, 21, 2.
jan∗tas (jēnatas), xii, 24.
jan∗tas (jēnatas), xii, 19, 23, 4.
janatas (jēnatas), xii, 20.
jun∗vār (jēnāwar), ix, 3.
jānvār (jānvār), ix, 1, 5.
janavāran (jānāvāran), viii, 1.
jōshi (jūshī), xii, 22.
javāb (jēvāb), iii, 4 ; xii, 17.
jāy (jāy), xi, 12.
jāyā (jāyē), i, 4 ; viii, 7.
jad" (jâjë), iii, 7.
jây (jâyë), i, 3; ii, 8; iii, 7; vii, 7, 9; x, 5; xii, 15 (2).
ka (kâh), xi, 14.
kâ, see rôz kâ, xii, 18.
kâ, see tâšîka, vi, 16.
kâb (kâh), vi, 11, 2, 4, 5.
Cf. kâr.
kâûkûk (khabûkûk), vi, 14 (2).
kâbûnishûk (khabânishûk), vi, 12.
kâbûrus (khabûrus), iv, 7.
kabarrûk (khabarrûk), ii, 1, 4; iii, 1, 3; v, 7.
kabarrûk (khabarrûk), ii, 6.
kabarrûrûk (khabarrûrûk), ii, 6.
kabarrûrûk (khabarrûrûk), ii, 1.
kâûnisûk (khabûnisûk), vi, 14.
kochûk, see kâtî kochûk, ii, 2.
kâd (kôd), v, 7, 8, 9.
kâd (kôd), v, 7; vi, 11; x, 5.
kâd (kâh), vi, 11.
kâdûk (kôdûk), x, 12.
kâdûk (kôdûk), x, 5 (3).
kâdûk (kôdûk), v, 8 (2).
kâdûk (kôdûk), v, 9.
kâdûk (kôrëk), v, 2.
kâdûk (kôrëk), vii, 8 (3).
kâdûk (kôrëk), xii, 10 (3), 1 (2), 2 (2), 3 (3), 4.
kâdûk (kôrëk), vi, 5, 6, 7, 10.
kâdûk (kôrëk), v, 5.
kâdûk (kôrëk), v, 2, 5, 7 (2), 8 (2), 9 (4), 10; xii, 10, 3.
kâdûk (kôrëk), v, 9.
kâdûk (kôrëk), v, 2.
kâdûk (kâr-ken) (kâr-hen), xii, 12.
kâdûk (kâr-ken), x, 12.
kâdûk (kâr-ken), x, 11.
kâdûk (kâr-ken), vii, 10.
kâdûk (kâr-ken), vii, 10.
kâdûk (kâr-ken), x, 11, 2.
kâdûk (kâr-ken), iv, 5.
kâdûk (kâr-ken), vii, 13; xii, 4, 11, 7.
kâdûk (kâr-ken), x, 7.
kâdûk (kâr-ken), vii, 11.
kâdûk (kâr-ken), xii, 5.
kâdûk (kâr-ken), vii, 8; vii, 10; x, 13.
kâdûk (kâr-ken), v, 9 (2).
kâdûk (kâr-ken), x, 12.
kâdûk (kâr-ken), vii, 11; x, 5, 12.
kâdûk (kâr-ken), v, 7.
kâdûk (kâr-ken), xii, 5.
kâdûk (kâr-ken), v, 4.
kâdûk (kâr-ken), v, 1.
kâdûk (kâr-ken), v, 9 (2); xii, 4.
kâdûk (kâr-ken), v, 1, 2; xii, 1, 10 (2), 3.
kâdûk (kâr-ken), xii, 4.
kâdûk (kâr-ken), x, 1.
kâdûk (kâr-ken), xii, 15.
kâdûk (kâr-ken), xii, 15.
kâdûk (kâr-ken), vii, 23; xii, 22.
kâdûk (kîh), v, 4 (3).
kâdûk (kîh), ix, 2.
kâdûk (kîh), ii, 5.
kâdûk (kîh), vi, 17.
kâdûk (kîh), vii, 28; xii, 19.
kâdûk (kîh), x, 7, 8, 14; x, 20; xii, 2 (3), 20 (2), 4.
kâdûk (kîh), v, 7, 8.
kâdûk (kîh), xii, 29.
kâdûk (kîh), xii, 23.
kâdûk (kîh), xii, 15.
khōb sūrat (khōbeurath), xii, 5.
khōbsūrat (khōbsūrath), xii, 10 (2).
khōb-sūrat (khōbsūrath), xii, 19.
kāhchus na (kāh chus-na), vi, 10.
khoḍ (khōḍ), x, 13.
khuḍā (khōḍā), x, 5, 7; xii, 7 (2), 15 (2), 20.
khuḍā (khōḍāy), x, 8.
khuḍai (khōḍāy), xii, 15.
khuṭ (khuṭa), xii, 13.
khuḍas (khōḍas), x, 13.
khuḍāyen (khōḍāyen), xii, 15.
khuḍāyas (khōḍāyas), vii, 4; x, 5.
khuḍāyesund (khōḍāyesond), xii, 7.
khōj'nas (khōjnas), vii, 19.
khaḷkan (lashkari), ii, 6.
khaḷās (khaḷās), iii, 4.
khaḷ'yun (khālyun), x, 7.
kham (kham), vii, 25, 6.
khuṃba khas (kōṃbākas), xii, 7.
kha'n (khān), ii, 1; vi, 10.
kha'n (khāna), xii, 19.
kha'n, see kāikha'n, v, 8.
khanun (khanun), xii, 6.
khanandwun (khanandōwun), x, 13.
khanās (khanās), vi, 4.
khar (khar), iii, 8, 9.
khar (khar), v, 5.
kharachas (khōra chās), v, 5.
kharj (kharj), xii, 4 (2), 5 (2), 11.
kharj (kharj), vii, 10.
kharj (kharj), xii, 20.
kharas (kharas), iii, 8.
khāris (khāris), ix, 9.
kharāṭ (khōrāṭ), v, 9.
khas (khas), iii, 8 (2).
khas, see khuṃba khas, x, 7.
khasi (khasi), xii, 11.
khas (khās), xii, 11.
khas (khās), ii, 3.
khus (khus), vii, 11, 4; xi, 18; xii, 3, 9, 12.
khus (khus), vii, 9.
khasīkho (khasīkho), ii, 3.
khashim (khashīm), ii, 3.
khashina hānā (khashīna-hanā), xii, 17.
khasak (khasak), v, 6.
khasam (khasam), xii, 7.
khismat (khīsmath), ii, 3.
khasān (khasān), i, 6; iii, 3.
khasun (khasun), x, 3; xii, 6.
khasani (khasani), xii, 4, 5.
khasun (khasun), xii, 13.
khasun (khasun), xii, 10.
khasaivas (khasaivas), xii, 4.
khasus (khasus), xii, 10.
khausit (khausit), xii, 5, 10.
khausith (khausith), xii, 13.
kahti (khāti), i, 5.
khaṭ (khaṭ), v, 9.
khot (khot), xii, 10.
khot (khot), iii, 8.
khot (khot), ii, 11 (2); viii, 7; x, 7, 8; xii, 12.
khuṭ (khuṭ), ii, 6; x, 7.
khuṭ (khuṭ), xii, 21.
khuṭ (khuṭ), xii, 3.
khuṭa (khuṭa), xii, 19.
kath (kath), xii, 21, 2, 3 (3).
khuṭ (khuṭ), xii, 24.
khuṭ (khuṭ), xii, 25.
khuṭa (khuṭa), xii, 19.
khuṭ (khuṭ), xii, 15 (2), 8.
khuṭa (khuṭa), xii, 12; xii, 18, 20, 5.
khuṭa (khuṭa), xii, 15, 9.
khuṭa (khuṭa), x, 7 (3).
khuṭa (khuṭa), x, 7 (3); xii, 15 (2).
khuṭa (khuṭa), xii, 22.
khatir (khotir), viii, 3.
khatas (khot-tos), i, 8.
khat (khot), iii, 2.
khâvand (khâvand), x, 5 (2), 12.
khâvandas (khâvandas), xii, 18.
khâvandas (khâvandas), xi, 11.
khâvar (khâvar), viii, 7.
khâv (khâv), x, 12.
khâv (kentshâh), xii, 20.
kheyau (kheyet), x, 12.
khéj (khêj), xii, 15.
khýau (khyuk), x, 5.
khýau (khýau), x, 12.
khýu (khê), ii, 2.
khý (kél), xii, 18.
khý (kentshâh), xii, 18.
kho’ê (kô-ê), iv, 5.
kho’ê (kôhai), ix, 2.
khêma (khêma), viii, 11.
kheyin (khêin), x, 5.
kheyin (khêin), xii, 16.
kheyin (khêin), x, 5.
khyen (khêin), xii, 16.
khyen (khêin), xii, 16.
khy’ut (khyut), x, 5.
khy’ut (khyut), xii, 23 (2).
khy’ut (khyut), xii, 24.
khyath (kêth), xii, 22.
khyth (khyth), xii, 16.
khy’ut tsa (kêntshâh), xii, 19.
khyêsa (kêntshâh), xii, 19.
khyê tsa (kêntshâh), xii, 18, 9 (2).
khyavan (khêvàn), xii, 4, 17.
khyavan (khêvàn), xii, 6.
khy’at (khy’at), x, 2.
khyézi (khêzi), xii, 16 (2).
kakad (kakad), xii, 22.
kakad (kakad), xii, 11 (2), 2 (3), 5 (5), 6, 7, 8 (2).
kakad (kakaz), viii, 10.
kakadas (kakadas), xii, 16, 7.
kuh, see samkuh, xii, 25.
kâin (kâin), v, 10.
kukar (kukar), xi, 8.
kal (kala), iii, 1, 5; xi, 9.
kala (kala), ii, 9.
kale (kala), iii, 2, 9; viii, 6.
kâl (kâl), vii, 2.
kâla (kâlâ), v, 10.
kâla (kâlâ), viii, 2 (2).
köl (köl), ii, 4.
kulai (kîlay), iii, 4; v, 3; viii, 3, 11.
kul (kîl), ii, 10.
kâlchen (kâlcîn), v, 5.
kalkama (kalâma), ix, 12.
kîn (khîn), x, 12.
kulup (kuluph), iii, 8.
kálas (kálas), ix, 9.
kálitsi (kâl’ê), x, 4 (2).
kul’ê (kôî), xii, 2 (2), 4, 6 (2).
kul’ê (kôî), xii, 6.
kam (kam), ii, 12; iv, 4, 6; xii, 1.
kam, see mah kam, xii, 9.
kam (kami), ix, 1; x, 4, 12.
kâm (khâm), vi, 15.
kâm (kâm), xii, 2, 3.
kâm (kâm), iii, 3 (2); x, 12.
kâm (kâm), x, 7 (2), 12, 4; xii, 11.
kâm (kâm), xii, 22.
kâm (kâm), ii, 5, 7; viii, 4.
kum, see vûlai kum, xii, 26.
kumûr (khumûr), v, 2.
kamûk (kamûk), vi, 13, 4.
kâm (kâm), ii, 7; viii, 6, 8, 11.
kâm (kâm), xi, 1, 4.
kâni (kûn), x, 13.
kan (kana), iii, 5.
kan (kana), v, 2.
kane (kani), v, 2; viii, 1, 6.
kâm (kân), ii, 3; iii, 1, 2, 8; v, 4 (3); viii, 11; x, 1, 5.
kâm (kân), v, 4.
kâm (kân), v, 4 (2).
korun (kodun), iii, 8.
korun (korun), ii, 7; x, 3, 5, 7.
korun (kūr^n), x, 7.
kuren (khōran), v, 9.
kuren (kodon), viii, 7.
kuren (korun), ii, 4; iv, 6; vi, 11, (2); vii, 4, 6, (2); viii, 2, 10; ix, 3.
kʰrənd (krunda), v, 9.
kraŋ⁸ (kranjö), v, 7.
ka'rinak (kūr'nak), x, 12.
kurnak (kor'nak), vi, 4; vii, 3.
karnam (karinam), v, 9.
ka'ri nam (karënäm), iv, 5.
kur nam (kor'nam), ix, 4.
kurse (kor'num), iv, 2.
karsnas (kūr'nas), x, 3.
karanas (kar'nas), viii, 6.
karsnas (kūr'nas), vii, 9.
karsnas (kar'nas), i, 9.
karsnas (kur'nas), xii, 4, 9.
karnas (kur'nas), xii, 4.
karnas (kūr'nas), xii, 5.
ka'rinas (karēnas), x, 7.
kurse (kor'nas), xii, 15.
kurse (kur'nas), xii, 16.
karanas (kor'nas), viii, 9.
karanas (kor'nas), viii, 10.
karanas (kor'nas), v, 10; xii, 15.
kūr'nas (kor'nas), xii, 15.
kūr'nas (kūr'nas), x, 4.
karanāvum (karanōvum), xii, 24.
karnāvīy (karanōvīn), x, 13.
karin⁸ (karūn⁶), v, 9; viii, 10.
korn⁷ (kadōn), x, 1.
kurnay⁷ (kor'nyay), iv, 3.
karen (karēn⁶), x, 3; xii, 16.
karīn (karūn⁶), vii, 7, 8.
karas (karas), xii, 15.
karōs (karōs), ix, 1.
kurus (korus), vii, 9.
karis (kūr'ns), iii, 1, 9.

ka'ris (karis), xii, 15.
kurus (korus), xii, 7.
kurus na (kūr'nsa), v, 1.
kara (karta), xii, 5, 10, 3.
karte (karta), xii, 4.
kari (karith), x, 6.
kari (karith), vi, 9, 2.
kari (karith), v, 4, 5.
ka'ri (ka'dith), viii, 10.
ka'ri (karēth), x, 6.
ka'ri (karith), iii, 8, (2); viii, 13.

ka'ri (ka'dith), x, 9.
ka'ri (karith), iii, 8; vii, 7, 11; x, 12, (2); xi, 19.
kurut (koruth), viii, 3.
kor the (karta), xii, 19.
ka'ri (ka'dith), xii, 6, 7.
ka'ri (karith), xii, 4.
ka'ri (karith), xii, 23.
kur thas (kor'nas), x, 12.
kʰr tân (kūr'ham), ii, 11.
ka'rtan (kär'than), xi, 10.
kʰr tōs (kär'tōs), ii, 10.
kare (karay), ii, 3.
ka'rv (kād⁷), x, 2.
ka'rv (kariv), viii, 11; xii, 1, 17.

kōr'e (kōrī), xii, 2.
kōr'e (kōrē), xii, 5.
kōr'ē (kōrē), xii, 2.
kuruy (koruy), x, 12.
karinas (kād'nas), viii, 7.
ka'rzi (kār'zi), xii, 11.
kār'zana (kār'zi-na), viii, 1, (2).
ka'rv (kor') (kār'zi-na), xii, 6.
kus, see kus, kas, vii, 19.
kās (kās), vi, 6.
kāsi (kōsi), v, 9.
ka'sū (kāsū), vii, 8.
kā'ṣi (kāṣi), iii, 3.
kis, see yetı kis, x, 1.
kathen (kathan), x, 1; xii, 9.
kuthis (kuthis), x, 7.
kati kōchuk (katikō chukh), ii, 2.
kōtūna (khotūnā), v, 11.
kāt-rūn (katarūn), x, 7.
kātis (khātis), ix, 5.
kutis (kuthis), iii, 8 (2); x, 8.
kutis (kuthis), x, 8.
kō'ti tith (khatīth), xii, 6.
kutvāl (kutwāl), v, 7, 9.
kutvāl (kutwāl), v, 9 (3), 10.
kōtvalan (kutwālan), v, 7.
kutvālen (kutwālan), v, 8, 9.
katva (katarwa), xi, 19.
kāt (kati), vii, 20.
kāti (kati), x, 4.
kāt' (khat'), x, 8.
kāt'a (kotyāh), xii, 20.
kāt' (kot) (kotyāh), ix, 11.
kātyā (kati), ii, 2.
kātyā (kotyāh), vii, 31; ix, 5; x, 7, 8.
kāt' (khat'), xii, 5, 11, 5.
kāti (kati), xii, 4.
kāt (khot), xii, 11.
kāt' (khat'), v, 1.
kāt' (khot), x, 5.
kōtā (kōtāh), vii, 24.
kāt (khot), iii, 8, 9; v, 5, 6.
kāt (khot), vii, 3.
kāt (khot), iii, 8.
kāt' (khot'), vi, 3.
kāt' (khot'), vii, 22.
kātāb (khatāb), x, 13.
kath (kath), x, 6 (2).
kathā (kathā), x, 4; xii, 23.
kathā (kathā), iv, 5; x, 1 (6); 2 (4), 6 (5), 7 (3), 14; xii, 3, 25.
kathau (kathau), ix, 7.
kathu (kathā), xii, 11.
kūtha (kuthāh), ix, 4.
kyā (kēh), iv, 4, 6; v, 5, 8, 10;
   viii, 1, 9; x, 7; xi, 15;
   xii, 5, 15.
kyá (kyāh), vi, 5.
kyā (kyāh), ii, 2, 11; iii, 4 (4),
   8, 9 (2); iv, 7 (2); v, 9 (5);
   vi, 15; vii, 8, 20, 2, 4, 6;
   viii, 1 (2), 3, 5, 6, 8, 9, 10 (2);
   1 (5), 3 (2); ix, 4 (2), 6;
   x, 2, 3 (2), 5, 6, 10, 2 (3), 4;
   xi, 17, 8; xii, 3, 4, 15, 20, 1.
kyā, see as'kyā, v, 9.
kyā (kyāh), v, 9; xii, 23.
kyā (kyāh), ii, 1; v, 9; x, 3;
   xii, 15.
kyā, see as'kyā, v, 8.
kyā, see ti kyā zi, viii, 2.
kyā (kēh), i, 6.
kyā (kēh), ii, 5; iii, 8; viii, 2;
   ix, 6; xi, 7; xii, 2, 6, 7, 15.
kuy, see am' kuy, vi, 15.
kuy, see tam' kuy, vii, 12.
dgah (kē-hō), v, 5.
dgah (kē-hō), vii, 27 (2), 8 (2), 30;
   viii, 10; x, 8, 14; xii, 1, 7.
dgah (kē-hō), v, 4.
dgē (kēkē), ii, 3.
dgē (kēkē), vii, 2.
dgē (kēkē), iii, 1.
dgē (kēkē), vii, 3 (4), 4.
dgē (kēkē), iii, 1.
dgē (kēkē), vi, 16 (2).
dgē (kēkē), viii, 3.
dgē (kēkē), vii, 7.
dgē (kēkē), iii, 1.
dgē (kēkē), x, 3.
dgē (kēkē), ii, 2; v, 4; x, 7;
   xi, 13.
dgē (kēh), iii, 9.
dgē (kēh), viii, 5; x, 8.
dgē (kēh), v, 8.

kyut (kyut), xii, 11.
kyut (kyut), xii, 11.
kyut (kyut), ii, 1; iii, 1; xii, 4, 5.
kyut (kyut), ii, 5.
kyut (kyut), iii, 1.
kyut (kyut), xii, 24.
kyut (kyut), vii, 20.
kyut (kyut), vii, 8; x, 3.
kyut (kyut), vii, 26; xii, 10.
kyut (kyut), vii, 4, 13.
kyut (kyut), xii, 5.
kyut (kyut), vii, 16.
kyut (kyut), vii, 13.
kyut (kyut), vii, 7.
kyut (kyut), xii, 1.
kyut (kyut), iii, 1; v, 8; vii, 11; ix, 1.
kyut (kyut), xii, 4, 5.
kyut (kyut), viii, 3.
kyut (kyut), vii, 12.
kyut (kyut), vii, 9.
kyut (kyut), ii, 9.
kyut (kyut), ii, 10.
kyut (kyut), ii, 2.
kyut (kyut), vii, 10.
kyut (kyut), vii, 9.
kyut (kyut), xii, 15.
kyut (kyut), x, 1.
kyut (kyut), x, 3.
kyut (kyut), x, 3.
kyut (kyut), vii, 7; viii, 7; x, 3.
kyut (kyut), ii, 5.
kyut (kyut), v, 9.
kyut (kyut), iv, 2.
kyut (kyut), xii, 15.
kyut (kyut), iii, 5.
kyut (kyut), iii, 5.
INDEX TO SIR AUREL STEIN'S TEXT "lashkā'ri"

läg (läg), v, 9.
läg' (läg'), x, 1.
log (log*), vii, 6 (3); x, 7 (2), 8.
lög (läg*), v, 11.
log (log*), v, 5, 7; vi, 11; xi, 5; xii, 2.
lagaha (lągha), v, 8.
lagham (lągham), v, 2.
lagog (lagakh), v, 2.
lagik (lągëkh), ix, 12.
lög$^n$mi (log$^n$-my), v, 2.
lagimna (gatšēm-na), xii, 22.
lög'maat (ląg'māt'), vii, 5.
lög$^n$ mut (lög$^n$-motn), x, 14.
lög'mimat (ląg'māt'), iii, 7.
lągān (lągān), viii, 5.
lągūn (lągūn), x, 7.
lągūn (lągūn), v, 10, 1.
lągar (lągar), xii, 15.
lągit (lągūk), i, 2; v, 11; x, 12 (2).
laj (ląj*), xi, 16.
lajis (ląj*), vi, 16; vii, 7, 9.
läk, see maulāk, v, 11.
ląk*i (ląyik'-i), xii, 10.
lök (lōkh), ii, 11.
lekh (lih), xii, 15.
lekhān (likhān), x, 13; xii, 11.
likhan (likhan), ix, 12.
likhun (lyuhkun), xii, 22 (2).
ląkam (ląkām), xi, 9.
lekan (lēkan), viii, 3.
lōkan (lēkan), ii, 11; xi, 13.
lokāt (lōkāt), xii, 1.
lāl (lāl), vii, 7; x, 5, 12 (3); xii, 2 (4), 3 (2), 4 (9), 6, 9 (4).
lāl*$^n$ (lāl), i, 9.
lālā (lālā), iv, 7.
lālān (lālān), viii, 3, 11.
lōlo (luh-luh), v, 11.
lōlō (luh-luh), v, 11 (3).
lā illāh (läylāh), vi, 17.
lāl māl (lālmāl), xii, 8, 11 (2), 4, 5, 25.
lālan hund (lālan-hond$^n$), xii, 5 (3).
lāl pharōsh (lāl-pharōsh), xii, 3.
lālan (lālan), x, 5.
lő larichim (lōhlarī chim), vi, 3.
lālas (lālas), xii, 4 (2).
lūl shināk (lūl-shēnāk), xii, 13.
lūl shināk (lūl-shēnāk), xii, 4 (4), 5 (3), 7 (2), 10, 1, 3, 4, 5, etc.
lāl shinākan (lāl-shēnākan), xii, 4 (2), 7, 9, 10, 3, 22 (3), 4, 5.
lūl shinākas (lūl-shēnākas), xii, 4 (2), 5, 6, 10, 1, 3, 5, 9 (5), 22, 4, 5.
lāl shinākasund (lāl-shēnākas$^n$), xii, 8, 25.
lāl$^*$sāt (lāl sath), x, 2.
lalqān (lalqān), v, 6.
lā makān (lā-makān), vii, 29.
lamān (lamān), vii, 9.
lā'ni (loni), vii, 12.
landana (landana), xi, 3.
longū'f (langūf), xii, 23.
lōnān (lonān), x, 5.
lār (lār), ii, 8; ix, 2.
lār$^*$ (lārī), vii, 7, 18.
larichim, see lő larichim, vi, 3.
larichim (larē chim), vi, 3.
lārān (lārān), ii, 9; vi, 8; viii, 6; xi, 12, 8.
lāris (lōris), ii, 9.
lāryānu (lāryānu), ii, 10 (2).
lāsā (lāsī), x, 7.
lashkar (lashkar), x, 11.
lashkara (lashkari), ii, 7.
lashkär$^*$ (lashkari), ii, 8.
lashkā'ri (lashkari), x, 9, 13.
ma, see mat'ima, v, 9.

mā (mā), i, 2; v, 2, 8; vii, 20; viii, 9, 13 (2).
mā (na), vii, 7.
mā (ma), xii, 7.
mā (mē), v, 9; viii, 3; x, 8.
ma, see gai ma, vii, 12.
mai (may), v, 2.

mai, see dyōl mai, xi, 1.

me (mē), i, 7; ii, 2 (2); v, 8, 11; vi, 15; vii, 11, 3, 5; viii, 5, 11 (2); x, 1, 3 (3), 12 (4), 4; xii, 5.

mebar (mē bār), ix, 11.
mūbaraḥ (mūbāraḥ), x, 8.
māčh tulari (mācʰ-tʰʌɾi), ix, 6.
māčh tular (mācʰ-tʰəɾa̱), ix, 1 (3), 3, 4.

māčh tulari (mācʰ-tʰʌɾi), ix, 1.
macāma (macāma), ii, 3.

mad (mad), vii, 15.

mōd (mōd), ii, 3.

mōd (mor), vii, 11.

mūdā (mūdā), vii, 7.

mud (mod), ii, 5, 9.

mul (mor), ii, 10 (2), 1.
mūd (mūd), ii, 6.

mūdān (mūdān), xi, 3.

mūdān (mūdān), x, 1.

mūdān (mūdān), x, 1 (3).
mādāna (mādāna), x, 5.
mādānas (mādānas), vii, 9; x, 1.
mādānas (mādānas), iii, 1.
mādānas (mādānas), xii, 20.
mudur (mudur), vii, 31.
mudraḥ (mudaryīv), ix, 7.
modis (modis), ii, 5.

mahabat (mahabata), x, 4.

mah kan (mahkan), xi, 9.
mahkan (mahkan), iv, 6.

mahāla (mahala), xii, 19.
mahālakhān (mahālakhān), viii, 3.
mahalā kān (mahalakhān), viii, 11.
mohim (mohim), x, 3.
mohim (mohim), i, 11, 2; viii, 9.
maḥamad (maḥmad), iv, 6.
maḥmūd (maḥmūd-i), i, 1.
muhimma (muhima), i, 4, 5 (2).
muḥammad (maḥmad), vii, 4.
mohim zad (muhimzad), x, 4.
maḥīyīnu (mahanīnu), x, 1.
maḥīyu (mahānīnu), x, 4.
mohāra (mohāra), i, 9.
mohāra (mohāra), v, 12.
mohāra (mohāra), x, 3 (3), 10.
mohur (mohar), x, 10; xii, 22.
mahra (mahra), xi, 4.
mahram (mahram), ii, 4.
maḥri (mohri), x, 9.
maḥri (mohri), vii, 9.
māje (mājī), vii, 3; ix, 9.
māje (mājī), xii, 18.
mājī (mājī), v, 2; viii, 11.
mājī (mājī), vii, 3.
mājī (mājī), vi, 6.
mājī (mājī), v, 2.
mājī (mājī), v, 2; vii, 1 (2);
    xii, 15 (2).
māji (mājī), xii, 15.
māji (mājī), xii, 15.
mājī (mājī), vii, 3, 11 (2);
    xii, 15 (2), 8.
māju (māju), vii, 6.
māje hund (mājī-kond), xii, 15.
mējr (mējr), x, 12, 3.
mējar (mējar), x, 12.
mējaras (mējaras), x, 12 (2).
mējaras (mējaras), x, 5 (3).
māji (mājī), xii, 15.
mak (makh), vii, 14.
mukadam (mukadam), ix, 10.
muka daman (mukadaman), ix, 1.
mukha (mokha), x, 4.
mukhe (mokha), vii, 9.
makhri (makhri), x, 13.
moklai (mokalī), vii, 11.
moklai (mokalī), vi, 16; ix, 6.
mokli (mokli), vi, 10.
muklan (mokalān), ix, 11.
muklāy nas (mokalovnas), xii, 5.
muklan (mokalān), ix, 11.
muklāvā hun (mokalawahun), x, 1.
mokalācāny (mokalawun), v, 8.
muklāyau (mokalayv), viii, 6, 8.
makān (makān), vii, 29.
mokrātīt (mokhratīth), v, 9.
māl (māl), iii, 1; vii, 9 (4).
māl, see lāl māl, xii, 8, 11 (2),
    4, 5, 25.
māl (māl), i, 9.
māl (māl), v, 6.
māl (māl), vii, 1.
mul (mul), vii, 9 (3), 10.
mālīkau (malakav), iv, 2.
mālīk (mvelk), v, 11.
malakum, see aslā malakum,
    xii, 26.
mulken (mulkan), i, 1.
malkānye (malkān), xi, 2.
malakas (malakas), iv, 7.
malan (malan), vi, 13.
mālis (mōlis), xii, 5, 10 (2), 3.
mālsandī (mōlsandī), xii, 21.
mālsandī (mōlsandī), xii, 21, 2.
mālsandī (mōlsandī), xii, 24.
mālsandī (mōlsandī), xii, 20.
mālsandī (mōlsandī), xii, 19, 20.
mulvuk (mulvuk), x, 1.
mālyis (mōlis), xii, 4.
momut (momut), ii, 3 (2), 4 (2),
    10; x, 8 (2).
mommatis (mumatis), xii, 20.
monu'ts (mumûts), viii, 1.
monnu'ts (mumûtûs), viii, 1 (2).
mane (mani), vi, 6.
mâne (mânê), vii, 27, 8.
mâni (mânê), iii, 5.
mang (mang), xii, 5, 10, 1.
manga (manga), iii, 6.
mangai (mangoay), xii, 7.
mangâ ha's (mangalahas), xii, 19.
mangâlaj (mang lûjûs), xi, 16.
mangum (mangum), xii, 18.
ming're mar (mûlê-mûrûs), ii, 8.
mangân (mangûn), xi, 14; xii, 4, 5, 11, 4.
mangun (mangunûs), xii, 13, 8 (2).
manga nûv'hâi (manganôv'hay), xi, 8.
ma'ûge nûvun (manganôwun), vi, 10.
ming're marî (mûlê-marî), ii, 9.
ming're marî (mûlê-marî), ii, 9.
mûnis (mûnîs), xii, 20 (2).
mônošh (manôsh), xii, 15 (2).
mônošhas (manôshês), xii, 15.
mûnça (mûnsa), xii, 15.
mûnîye (mûnê), iii, 4.
mûnîye (mûnê), vi, 14.
mûnîs (mûns), vii, 20.
ma'ûnûg'sas (mangûsês), xii, 18.
manz (manz), ii, 1 (3), 4, 5 (3), 6 (2), 7 (2), 8 (2), 9, 10 (2), 1 (2); iii, 1, 4, 5, 7 (2), 9; vi, 4 (3), 5 (2), 6, 9 (3), 11; vii, 7; viii, 1, 9, 12; ix, 1; x, 3, 7 (9), 8 (2), 14; xii, 2 (3), 3 (2), 6, 7 (2), 11 (3), 2 (2), 5, 8 (2), 9, 20 (2), 3 (2), 4 (2).
manza (manza), viii, 7 (2), 11; ix, 4; x, 7 (2), 12 (3);
xii, 4 (2), 6, 7, 11, 5, 23.
mûnzûr (mûnzur), i, 12.
munû zât (munazâth), vii, 3.
mûny (mûnyûs), iii, 2, 8, 9.
mûr (mûr), ix, 5.
mûra (see shah mûra), viii, 7.
mûra (mûra), viii, 13; x, 8.
mûr (mûrûs), ii, 8.
mûrî (maray), viii, 1 (2).
mûrê (mûra), x, 7.
mûrê (mûre), v, 7.
mûri (marî), ii, 9.
mûri (marî), x, 7.
mûri (see ming're marî, ii, 9.
mûrî (marî), xii, 19.
mûrî, see tsimâri, vi, 11.
mûr (mûre), vii, 13.
mûr (mûrûs), ii, 8; iii, 3 (3)
mûrdê (mûrdû), vii, 23.
mûrûd (mûrud), i, 10.
murde mûsâry (mûrdamûsûrûs), x, 12.
mûrga, see sonûs mûrga, xi, 3.
mûrîhe (mûrîhe), viii, 7.
mûrîhe (mûrîhe), vii, 10.
mûrêba (mûrêbûha), iii, 10.
mûrêham (mûrêham), iii, 3.
mûrêhat (mûrêhath), iii, 11.
mûrêhe (mûrîhe), vii, 7.
mûrî (marîzû), xi, 5.
mûrûs (mûrûs), vii, 11.
mûrûkan (mûrûkan), vii, 23.
mûrûn (mûrûn), v, 9.
mûrânq (mûrânqa), x, 12.
mûrani (mûrânî), vii, 13.
mûrun (mûrunûs), x, 5 (2), 12, 5.
mûrun (mûrun), vii, 10 (2).
mûrun (mûrun), viii, 7; x, 7.
mûrenak (mûrênak), viii, 4.
mûrenas (mûrênas), ii, 7.
mûrûs, see shah mûrûs, viii, 6.
mûris (maris), ii, 6, 7 (2), 11.
mûrat (mûratûk), ii, 11.
marit (marith), iv, 7; vi, 16.
mær rit (mörth), x, 8.
mör thes (mörthas), v, 6.
martsevängan (martsevängan), v, 6.
märawälat (märawätalau), viii, 12.
märawätal (märawätal), x, 12.
märawätalau (märawätalau), x, 12.
märawätan (märawätanley), viii, 11.
märwätlan (märwätalane), viii, 13.
märwätlan (märwätalane), x, 8.
märwätlan (märwätalan), x, 5 (2).
märwätalan (märwätalane), x, 12.
märere (märeran), vii, 4.
märere (märere), vii, 12.
märere (märere), vii, 4.
mär (mör), vii, 12.
mär (mör), vii, 7.
märök (mörök), vii, 12, 3.
märök (mörök), vii, 4.
märök (mörök), ii, 11.
mäs (mäs), vii, 31.
mäs, see hal¹ mas, v, 4.
musái (musái), iv, 5.
mash talari (mäch-tärre), Title of ix.
maushur (maushur), xi, 3.
masht (masith), x, 6.
masht (masith), vii, 7.
mushták (mushtàkk), iii, 1, 7, 8, 9 (2); vii, 3.
miskin (miskin), ix, 11; x, 10.
miskin (miskin), x, 4 (2).
musla (musla), xii, 18.
musla (musla), xii, 18.
musla han (musla-han), xii, 21.
muslahat (muslahath), viii, 3.
musla hat (muslahath), xi, 19.
muslas (muslas), xii, 22.
masnavi (masnavi), vii, 30.
masir (masir), vi, 10, 2 (2).
misren (misaran), vi, 14.
mast (masti), xii, 4 (2), 5 (2), 10 (3), 3 (2), 9.
mast (masti), vi, 15.
mat (math), v, 9.
mat (mät), v, 9.
mat (mat), xi, 10.
mat (mät-ti), vii, 11.
mat, see an mat, v, 8.
mut (noth²), v, 7.
mut, see lág mut, x, 14.
mut, see thay mut, viii, 9.
muth, see on muth, xii, 25.
muthai (mut² hay), v, 2.
motuk (muth²kh), ix, 8.
mättma (mati mad), v, 9.
möteny (mötti³), ix, 4.
mätis (mati), v, 9.
mätit (mathitth), ix, 4.
matsa (matshi), x, 5.
muts, see para nav muts, x, 5.
muts, see trau muts, x, 8.
muts, see tru, yu muts, v, 6.
muts²rai (mut²ray), viii, 3.
muts²rin (mut²rën), xii, 22.
muts²run (mut²run), viii, 10; xii, 23.
muts²rit (mut²rit), vii, 21.
muts²th (motas³th), ix, 7.
mats²te (matshi), x, 2.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
möv, see vañye möv, x, 1.
myē (myōn³), v, 10.
myev (móyē), vii, 2, 11.
muy, see dâle muy, xi, 14.
mēqaše (mē gatsi), xii, 4.
mē'èn (myōn'), x, 5; xii, 15.
mē'èn (myōn³), iii, 4; xii, 14.
myāni (myāni), i, 2.
myēn (myōn³), vii, 27, 8.
myēn (myōn³), xii, 14, 8.
myōn (myōn³), i, 10; x, 4, 5, 12 (2), 4, 5.
myānen (myānen³), ii, 7.
mē'ènis (myōnis³), xii, 19.
mē'ènis (myōnis³), xii, 21.
mēnish (mē-nish³), vii, 5.
myō nuy (myōnu'y), vii, 9.
mē'èny (myōn³), xii, 15.
myēn'y (myōn³'y), x, 10.
mē'èti (mē-ti³), xi, 14.
myūl (myūth), vi, 11.
myēva (mēca), xii, 21, 2.
māz (māz), vii, 24.
mēz'mān (mizmān), vii, 4.
māzā'ry, see murde māzā'ry, x, 12.
māzās (māzas), vii, 14.
na (na), ii, 8; iii, 1, 9; v, 6, 8; vi, 10; viii, 1, 2, 3, 7, 11 (2), 3; x, 1 (3), 4, 6 (2), 7, 12; xii, 2, 7 (2), 18.
na (nā 'a), vi, 2, 13; viii, 7; ix, 3; x, 5, 12.
na, see k'ēn na, viii, 3.
nā (na), i, 5, 6; ii, 1, 4, 5, 9, 11; iii, 2, 3; v, 5, 9; vi, 16 (2); viii, 1 (2), 2, 7, 9 (4); x, 1, 3, 4, 6, 7; xi, 8; xii, 2 (3), 3, 5, 6, 11, 3, 5 (2), 6, 7, 9, 20, 2 (2).
nā, see āpina, v, 6.
nā, see chu nā, iv, 4, 6; vii, 2; xii, 2, 22.
nā, see chu nā, iv, 4, 6; vii, 2; xii, 2, 22.
nāg (nāg), vi, 15; xii, 6.
nāge (nāgu), v, 9 (2).
nāgma (nāgma), iii, 7.
nāgan (nāgan), vi, 15.
nigīn (nigīn), i, 9.
nigīnau (nigīnau), vii, 3, 11.
nāgas (nāgas), iii, 9 (2); v, 9;
xii, 6 (3), 11, 2 (2), 4 (2).
nāgas (nāgas), xii, 7.
nakit (nakith), xii, 4.
nak, see chu nak, viii, 1.
nak, see dop nak, viii, 1; x, 1.
nak, see dopu nak, ii, 6.
nak, see hay nak, xii, 18.
nak, see vaiye nak, x, 1.
nakhā (nakhā), ii, 9.
nukhta (nūktāḥ), xii, 4.
nukhta (nūktāḥ), xii, 19.
nakār (nakār), iv, 6.
naukar (nōkār), viii, 5.
naukrī (nōkārī), xii, 3.
nāukar (nōkār), xii, 3.
nōkārī (nōkārī), viii, 5.
nāl (nāl), xi, 17.
nāl (nāl), viii, 10 (3).
nāla (nāla), vii, 22.
āla (nāla), v, 9; vii, 23; vii, 10.
naled (nālēd), xi, 4.
nālē (nālē), viii, 10.
nālas (nālas), vi, 9.
nālō (nālō), x, 4.
nālō (nālō), x, 4.
nālō (nālō), xii, 7.
nam (nam), vi, 6.
nam, see dopu nam, iv, 4.
nam, see dārī nam, viii, 25.
nam, see gāte nam, x, 1, 2.
nam, see kārī nam, iv, 5.
nam, see kur nam, ix, 4.
nam, see kurā nam, iv, 2.
nam, see tārī nam, vii 25
nam, see bāny nam, ix, 2.
nam, see vāle nam, iv, 7.
nam (nam), vi, 16.
no (nom), x, 5.
nom (nom), vii, 4.
nom (nom), x, 12.
noman (nomān), vii, 1; x, 12 (2).
namis (nāminis), v, 9.
namvau (namvōu), vi, 16.
nuna (nuna), v, 6.
nindōr (nindōr), v, 5, 6 (4), 7.
ningolān (ningolān), vi, 15 (2).
nān gār (nān-gār), xi, 10.
nanān (nanān), vii, 1.
nunmūy (nunmūy), vi, 7.
ninsā (ninsa), xii, 25.
nānyī (nūnī), vii, 6.
nīnū (nīnū), vii, 7.
nāpōs (napōsas), x, 3.
nār (nār), xii, 21, 2, 3, 4.
nēr (nēr), ii, 9.
nērau (nērau), xii, 12; xii, 18.
nēru (nēru), x, 9.
nur (nur), xii, 15.
nūr (nūr), vii, 6.
nār (nār), xii, 24.
nār (nār), vii, 1.
nār (nār), xii, 21, 2, 3, 4.
nēran (nēran), vii, 1, 7.
nērun (nērun), ii, 3.
nāras (nāras), iii, 4.
nērī (nērī), ii, 3.
nērīth (nērīth), xii, 12, 5.
nērūn (nērūn), v, 8.
nērū (nērū), xii, 1.
nēryū (nēryū), xii, 1.
nēryū (nēryū), ii, 7.
nas, see dōs nas, v, 6.
nas, see dopu nas, v, 4; vii, 7.
nas, see kār nas, viii, 9.
nas, see mukhātānas, xii, 5.
nas, see thāyy nas, xii, 9.
nas, see thāyy' nas, xii, 12.
nāsh (nāsh), ix, 3.

nāsh (nāsh), ii, 11; iii, 2; v, 8, 10; viii, 5, 13; x, 1, 2, 4, 5 (2), 11, 2; xii, 2, 3, 4, 5 (2), 10, 3, 9, 22 (2), 5.
nāsh (nāsh), ii, 7; x, 14.
nāsh, see kāb'īnāsh, vi, 12.
nāsh, see mənāsh, vii, 5.
nāshī (nāshī), vii, 2, 20; x, 7, 14.
nāshān (nāshān), viii, 4.
nāshānā (nāshānā), x, 8, 14 (2); xii, 21.
nāshīn (nāshīn), viii, 10.
nāshīn (nāshīn), vii, 20 (2).
nāshīnān (nāshīnān), vii, 24.
nāshīnān (nāshīnān), vii, 21.
nīsan (nīsan), ii, 8.
nāsiyāt (nāsiyāth), xii, 1.
nāsiyāt (nāsiyāth), xii, 16.
nāsiyāt (nāsiyāth), xii, 17.
nūt (nūt), iii, 5 (3); xi, 13.

nēth (nēth), xii, 15.
natīs (natīs), iii, 5, 9.
natātās (nata tās), v, 7.
nūvān (nūvān), i, 2.
nāvā, see bē navā, vii, 7.
nāvav (navar), iii, 8.
nāv (nāv), ii, 1; xii, 8.
nāv, see dām nāv, x, 6.
nāv'hai, see mangu nāv'hai, xi, 8.
nāvān, see dakhē nāvān, xi, 16.
nāvān, see gārā nāvān, xi, 17.
nāvun, see māng nāvun, iv, 16.
nāvūn, see jār nāvūn, x, 13.

nū (nū), iii, 7.
nū (nyū), viii, 9.
nay (nay), vii, 1.

nay (nay), see kūr nay, iv, 3.
nay (nay), vii, 1.
nāye (nayē), vii, 31.
ni (ni), v, 9.
ni (ni), ii, 1.

ni (ni), ii, 6.
nīye (nyē), vii, 23.
nīye, see myō nīyē, vii, 9.
nēch, see vurā nēchē vin, vii, 3.
nēche (nēche), vi, 16.
nēche (nēche), iii, 9 (2).
nēche (nēche), vi, 16.
nēche (nēche), see gudē nyechi handi, xii, 10.
nēche (nēche), see gudē nēche (nēche), iii, 9.

nāyid (nōyid), v, 6; xi, 18; xii, 4 (2), 5 (2), 10 (2), 3, 9 (2), 22, 3, 4, 5.
nāyidan (nōyidan), xii, 25.
nōyidan (nōyidan), xii, 19.
nyū has (nyūhas), viii, 9.
nyūk (nyūkh), x, 5 (2); x, 18.
nyāk (nyēk), vii, 11.
nyukuy, see gudd nyukuy, viii, 5.

nēmeru (meru), xii, 19.
nēmer (nēmer), xii, 15.
nymet (nymet), vii, 9.
nūn (nūn), vi, 9.
nūn (nūn), x, 5.
nīyanta (nīyant), v, 12.
nayis tān (nayistān), vii, 27, 8.
nayis tānuk (nayistānuk), vii, 26.
nayis tān nāch (nayistānūc), vii, 29.
nayis tānas (nayistānas), vii, 26.
nayis tān (nayistān), vii, 26.
nūtt (nūtt), x, 1.
nēn (nēn), vii, 2 (2).
nēnik (nēnik), x, 6.
nēnu (nēnu), v, 4.
nayis (nayis), xi, 19.
nēzīk (nēzīk), x, 3, 4.
pādshahan (pātashēhan), ii, 1, 4; viii, 11 (2), 3; x, 6 (3), 7, 12.
pādshahan (pātashēhan), i, 10.
pādshahanas (pātashēhas), iii, 9; v, 7 (2), 9 (2); x, 2; xii, 4 (4), 5 (3), 9, 11, 2, 3, 8, 9, (2), 20 (2), 1, 2.
pādshahanas (pātashēha), ii, 6.
pādshahanas (pātashāhas), ii, 11; viii, 1.
pādshahanas (pātashēhas), ii, 3 (2), 4, 5; iii, 1, 3, 5; v, 9, 10; vi, 16; viii, 1, 2, 5 (2), 7 (2), 13; x, 1, 10, 1, 2 (2); xii, 3 (3), 23.
pādshahisin (pātashēhas), v, 11.
pādshahanas (pātashēhas), xii, 1.
pādshahanas (pātashāhas), iii, 3.
pādshahanas (pātashēhas), ii, 1.
pādshahanas (pātashēhas), i, 8.
pādshah sund (pātashāha-sund), vi, 11.
pādshahanasandi (pātashēha-sandi), ii, 9.
pādshah sund (pātashēha-sund), xii, 1.
pādshahanasund (pātashēha-sund), xii, 4.
pādshāhsund (pātashēha-sund), ii, 10.
pādshahanasandis (pātashēha-sandis), xii, 22.
pādshahanas sandyan (pātashēha-sandēn), viii, 1.
pādshahanasanzi (pātashāha-sanzi), v, 4.
pādshahal sansi (pātashēha-sanzi), xii, 4.
pādshahanasanzi (pātashēha-sanzi), xii, 1.
pādshahal sansi (pātashēha-sanzi), xii, 5.

pādshahan (pātashēhan), ii, 1, 4; viii, 11 (2), 3; x, 6 (3), 7, 12.
pādshahan (pātashēhan), i, 10.
pādshahanas (pātashēhas), iii, 9; v, 7 (2), 9 (2); x, 2; xii, 4 (4), 5 (3), 9, 11, 2, 3, 8, 9, (2), 20 (2), 1, 2.
pādshahanas (pātashēha), ii, 6.
pādshahanas (pātashāhas), ii, 11; viii, 1.
pādshahanas (pātashēhas), ii, 3 (2), 4, 5; iii, 1, 3, 5; v, 9, 10; vi, 16; viii, 1, 2, 5 (2), 7 (2), 13; x, 1, 10, 1, 2 (2); xii, 3 (3), 23.
pādshahisin (pātashēhas), v, 11.
pādshahanas (pātashēhas), xii, 1.
pādshahanas (pātashāhas), iii, 3.
pādshahanas (pātashēhas), ii, 1.
pādshahanas (pātashēhas), i, 8.
pādshah sund (pātashāha-sund), vi, 11.
pādshahanasandi (pātashēha-sandi), ii, 9.
pādshah sund (pātashēha-sund), xii, 1.
pādshahanasund (pātashēha-sund), xii, 4.
pādshāhsund (pātashēha-sund), ii, 10.
pādshahanasandis (pātashēha-sandis), xii, 22.
pādshahanas sandyan (pātashēha-sandēn), viii, 1.
pādshahanasanzi (pātashāha-sanzi), v, 4.
pādshahal sansi (pātashēha-sanzi), xii, 4.
pādshahanasanzi (pātashēha-sanzi), xii, 1.
pādshahal sansi (pātashēha-sanzi), xii, 5.
phirō (phirō), vii, 18 (2).
phahar (phahar), iii, 1 ; viii, 6 (2), 8.
phahar (phahar), viii, 5 (2), 8, 10, 3.
phahara (phahara), v, 8.
phērān (phērān), i, 2; ii, 5.
pharōsh (pharōsh), xii, 3.
phērit (phērit), ix, 1 ; x, 1 (2), 2, 3 (2), 6 (2), 7, 10 ; xi, 15 ; xii, 4, 5.
phērit (caret), xi, 15.
phērit (phērit), iii, 5.
phērit (phērit), ii, 3 ; iii, 1, 8, 9 ; iv, 3 ; v, 1, 2, 4 (5), 5, 6, 8, 10, 1 (2) ; viii, 6, 8, 10 ; x, 14 ; xii, 3.
phērit (caret), x, 5.
phērith (phērith), xii, 5, 11.
phērith (phērith), xii, 19.
phērithus (phērithus), iv, 2.
phērīrī (phērīrī), v, 4.
phērīs (phērīs), viii, 8.
phērītus (phērītus), vii, 22.
phērīyād (phērīyād), x, 2.
phēsh (phēsh), xii, 7.
phot (phot), x, 6.
phot (phot), x, 3 (2), 6, 7.
phot (phot), x, 5 (2).
photu (photu), x, 12.
photu khas (photu khas), ii, 11.
photuruk (photuruk), xii, 4.
photuruk (photuruk), xii, 3.
photu va (photuva), ii, 7.
photurus (photurus), viii, 10 (2).
pak (pak), vii, 7.
pak (pak), v, 10.
pakhta (pakhta), vi, 15.
pakān (pakān), iii, 1, 2 ; v, 7 (2) ; vii, 7 ; x, 1, 4 ; xii, 2, 7 (2).
pakun (pakun), x, 1.
pakun (pakun), x, 1.
pakanai (pakanay), x, 1.
pākānāvān (pakanāvān), xi, 8, 14.
pākāvān (pakanāvān), xi, 11.
pākuyu (pakan), x, 1.
pal (pal), xii, 14 (2), 5.
palāju (palāju), vi, 2.
palāju (palāju), ii, 3.
palāyā (palāyā), v, 4.
palang (palang), v, 9 ; x, 7.
palang (palang), v, 11.
palang (palang), iii, 7.
palangas (cārpīṣ), x, 5.
palangus (palangas), v, 6 ; vii, 6 ; x, 5 (2), 7 (4), 8 (2), 12 (3).
palangas (palangas), v, 5, 6.
palangas (palangas), viii, 13 (2).
palas (palas), xii, 15.
pālīth (pālīth), xii, 16.
pāma (pāma), v, 3.
pamb (phamb), viii, 13.
pān (pān), xii, 10.
pān (pān), iii, 4 (3) ; vii, 11.
pānā (pānā), xii, 11.
pāna (pāna), v, 10.
pānai (pānas), vii, 2.
pānai (pānay), vii, 1 ; x, 12.
pāne (pāna), i, 1 ; v, 11 ; x, 2, 7 (2), 8 ; xii, 7, 21, 4.
pīn kām (pīnān), vii, 10.
pānje (pānja), xii, 16 (2).
pānje (pānja), xii, 17.
pānje (pānja), vii, 22, 6.
pānje (pānja), vii, 20.
pānje (pānja), x, 6.
pānje (pānja), vii, 11.
pānje (pānja), xii, 5.
pānje (pānja), xii, 5.
pānje (pānja), vii, 11.
pānje (pānja), xii, 5.
6; x, 5, 8, 9; xii, 4 (2), 5 (3), 10, 1 (2), 2, 3, 4, 5 (2), 6, 7, 8, 20, 2 (2), 5.
panenen (panaren), viii, 10.
paneneri (panareni), x, 14.
pananas (pananasi), viii, 9.
pananis (pananisi), ii, 7, 11; iii, 2, 4; v, 8, 10, 2; viii, 10; x, 5; xii, 4, 5, 10, 3, 5, 8.
panenis (pananisi), x, 12, 4.
panene (panene), v, 10.
panen (paneni), viii, 1, 11.
panene (paneni), v, 5; x, 12.
paneniy (pananysi), x, 14; xi, 10.
paneniy (pananysi), x, 1, 3 (2), 6, 8, 13; xii, 14, 25.
paneniy (pananie), v, 4, 12; x, 3; xii, 4.
paneniy (pananie), vi, 6.
paneniy (pananie), x, 13.
paneniy (paneniy), x, 10.
paneniy (paneniy), vii, 21 (2).
panen'en (pananen), viii, 13.
panas (panas), v, 9 (2); vi, 4; vii, 24, 5; x, 6; xii, 5, 25.
panas (panas), ii, 5; iii, 8; vii, 1, 15 (2); viii, 3, 8; xii, 12, 25.
panes (panes), v, 9; x, 1.
pene sny (penses), vii, 3.
pants (pantz), x, 1 (5), 2 (6), 6, 14.
pantsim (pentsim), x, 6.
pantsim (pentsim), x, 1, 6.
pantssim (pentsim), x, 1.
pantswim (pontswim), x, 6.
pantswim (pontswim), x, 6.
pantswim (pontswim), x, 6.
pantswim (pontswim), x, 6.
pantswim (pontswim), x, 6.
pan commonly (panawon), xii, 25.
pante van (panawon), viii, 2.
pante van (panawon), vii, 1.
pante van (panawon), xi, 19.
pante van (panawon), x, 1.
pante van (panawon), viii, 3.
panse van (panawon), iv, 7.
panz (panti), viii, 10 (2).
papit (papiti), ix, 9.
par (par), xii, 1 (2).
par (par), ii, 3, 5.
pars (pars), x, 5 (2).
pair (pair), xii, 25.
pair (pair), xii, 8, 11 (2), 4, 20.
pair (pair), see so pair, xii, 24.
pair, see so pair, xii, 21.
pair (pair), vii, 17; vii, 4; viii, 4.
pair (pair), vii, 10.
pair (pair), vi, 13.
pair (pair), x, 2.
pair (pair), x, 9.
pran (pran), xii, 18.
pran (pran), viii, 5.
pran (pran), vi, 11.
pran (pran), vi, 11.
pran (pran), vi, 12.
prat (prath), vii, 1 (2).
pair (pair), iii, 7.
pair (pair), x, 9.
pair (pair), vii, 15.
pair (pair), xii, 1.
pair (pair), i, 1.
pair (pair), xii, 11.
pair (pair), vi, 17.
pair (pair), xii, 15.
pair (pair), iii, 7, 8.
pair (pair), xii, 2.
pair (pair), xii, 2.
pair (pair), x, 5.
pair (pair), x, 5.
parze nā van (parzanōvun), viii, 10.
parze nāu van (parzanōvun), viii, 9.
parzenāvān (parzanāvān), x, 12.
parzenāvāus (parzanōvus), x, 12.
pash (khaus), v, 4.
pēsh (pēsh), xii, 25.
pēshe (pēsh-e), vi, 9.
pōshā (pōshē), xii, 3.
pōshā (pōshē), ii, 3.
pōshē (pōshē), v, 4 (3).
pōshōk (pōshāk), vi, 9 (2) ; x, 2 (2), 4 (3), 9 ; xii, 6 (2), 7 (5).
pushakas (pōshākas), viii, 9 ; x, 7 (4).
pēshkār (pēshkār), vi, 11.
pōsan (pōsan), vii, 26.
pōsan (pōsan), vii, 25.
pasand (pasand), v, 1 ; xii, 4.
pasand (pasand), xii, 4.
pat (path), vii, 10.
pat (pat), vii, 3 ; viii, 8.
pata (pata), ii, 9 (2) ; iii, 1 (2), 2 (2) ; vii, 9 (2), 13 ; x, 1, 12 (2) ; xi, 18 (2) ; xii, 1, 6, 7 (3), 16, 7, 25.
patai (patay), xii, 10.
pēth (pēth), v, 8.
pēta (pētha), ii, 2.
pot (pōt), v, 1.
path (path), xii, 23.
pēth (pēth), xii, 6, 17.
pēth (pēth), xii, 5, 22.
pith (pōth), xii, 19.
pēthin (pēthin), viii, 3.
pathar (pathar), iii, 9.
pēth (pēth), x, 6 ; xii, 3, 7.
pēth (pēth), xii, 9 ; xii, 22, 4.
pākkun (pākkun), v, 5, 8.
pākkun (pākkun), iii, 5.
patal (putal), vi, 4.
patalin (patalin), iv, 6.
pātin (pothin), iii, 1.
pātā-pātā (pata-pata), iii, 1 (2), 2 (2) ; vii, 9 ; xii, 7.
patar (pathar), ii, 3.
patar (pathar), i, 11.
patarun (pētarun), ii, 5.
pātēvār (pāthvār), ix, 10.
pātēv (pōthēv), viii, 5 ; x, 8.
pātēv (pōthēv), x, 10.
pātēvāmī (patimē), v, 8.
pōtēn (pōtēn), ix, 3.
pūvan (pūvan), iii, 9.
pēck (pēc), xii, 11.
pūan (pūan), ii, 3, 5, 6, 11 ; iii, 5 ; v, 1, 7 (2) ; vii, 9.
pūan (pūan), xii, 15 (2).
pūy (pūy), ix, 11.
pūyāday (pūyāday), ii, 12.
pūyāla (pūyāla), viii, 7 (2).
pūyālas (pūyālas), vii, 7 (2).
pūyōm (pūyōm), xii, 10.
pūyōm (pūyōm mē), vii, 12.
pūyēm (pūyēm), vii, 19.
pūmōs (pēmōs), ix, 1.
pūmōFurtherText
p'ëth (pëth), x, 5.
p'ëtha (pëtha), x, 3, 10.
p'ëth (pëth), iii, 9 (2) ; iv, 4 ;
  v, 5, 6 (2), 9 (2), 11 ; viii,
  1, 6, 8, 11, 3 (2) ; x, 5, 7 (2) ;
  xi, 12, 6 ; xii, 2, 6 (2), 7 (3),
  11, 2, 3, 4, 21 (2), 4 (2).
p'ëth (pëtha), viii, 1.
p'ëth (pëth'), iii, 8.
p'ëtha (pëtha), iv, 5 ; v, 7, 9 ;
  x, 3 ; xi, 3 ; xii, 2.
p'yâvâla (pyâval), xi, 7.
p'ëvân (pëvân), vii, 20.
p'ëvân (pëvân), vii, 26.
p'ëyak (pëyêk), v, 7.
p'ëyen (pëyên), ix, 2.
p'ëyes (pëyês), v, 5.
p'ëyri (pëyri), v, 6.
p'ëz (bâs), viii, 9.
p'âz (p'âz), x, 10.
p'âz (p'âz'), x, 6.
p'âz (pöz), vi, 16 (2) ; viii,
  7 (4).
p'âz (pöz'), x, 8.
p'âzus (p'âzas), viii, 7.
p'âzû (p'âzû), vi, 8.
p'âzûy (p'âzûy), x, 6 (3).
ra (râh), v, 9.
rai (râyê), xi, 7.
rau, see somb² rau, xii, 24.
ru, see tam ru, xii, 16.
rachen (racên), vii, 4.
rûd¹ (rûd¹), vii, 20 (2).
rûd² (rûd²), xii, 1, 15.
rûd²mut (rûd²mut²), xii, 23.
rûd³mut (rûd³mut³), i, 5.
râhat (rahath), ix, 4.
rûy (rûyê), x, 14.
rûy (rûyê), x, 7 (3), 8 (5), 14 (3).
rûjë (rûjë), x, 1, 6 ; xi, 2.
rûjan (rûjên), x, 8 (3), 14.
rûjus (rûjês), x, 7, 8, 14.
INDEX TO SIR AUREL STEIN'S TEXT saudāgar

ruṭmut (rot'mot'), x, 12.
riḍan (rötan), xii, 5, 11.
roṭun (roṭun), x, 3.
roṭun² (roṭ²na), xii, 14.
roṭun (roṭun), viii, 7.
roṭun⁰ (roṭ⁰na), xii, 10 (2), 1.
ruṭung (ruṭ⁰na), xii, 10, 2, 4, 5 (2).
ruṭ³nak (ruṭ³nakh), viii, 3.
rāṭas (rāṭas), x, 5, 12.
rāṭas (rāṭas), x, 1, 6; xii, 4.
rāṭas (rāṭas), xii, 4.
rūtasumb (rūtasumb⁰), xii, 4.
rṣṭit (rṣṭith), ii, 11; iii, 5; x, 5.
rṣṭit (rṣṭith), v, 7, 9.
rṣṭit, see mokrati, v, 9.
rṣṭ³ (rṣṭ³), viii, 13.
rāṭs (rāṭs), iii, 1.
rats² han (rāṭhi), v, 6.
ratsa han (rāṭhi-han), v, 6.
rats h²na (rāṭhi-hanā), v, 6.
ratsk²na (rāṭhi-hanā), v, 6.
rāṭṣas (rāṭṣas), viii, 5.
revāṇa (revāna), x, 3.
revān (revān), viii, 22.
rāy (rāy), viii, 11; xii, 15.
r²un, see phuta r²un, xii, 3.
r²eth (rəth), xii, 11.
raz (raz), x, 9.
rēzē (rēza), ii, 7.
rēz (rēz⁰), viii, 18.
rēz (rēz³), vii, 18.
rōzi (rōzi), x, 1, 6.
rōz ka (rōzka), xii, 18.
rōzan (rōzan), x, 3.
rōzan² (rōzan²), x, 8.
rōzāṅ (rōzāṅ), ii, 9; vii, 23.
rōzāṅ² (rōzāṅ²), ix, 6.
rōz tēv (rōz²tēv), vii, 9.
sa (sa), ii, 9; v, 5, 9; viii, 7, 11; x, 1, 2, 10; xii, 10.
sa, see che sa, v, 6.
sa (sa), ii, 4; x, 1 (2), 5, 6 (2), 8 (3), 9, 12 (2), 4; xii, 1, 6, 10, 5, 9, 20, 5 (2).
sa (sōh), iii, 5; xii, 5.
sai (say), xii, 5.
sai (sōy), vii, 16.
sai, see che sai, ix, 1, 3.
sāi (say), iii, 4; ix, 4.
se (sa), x, 1.
se, see boha se, ii, 11.
so (suh), x, 4.
su (suh), ii, 8 (2), 9, 11 (2); v, 9 (2), 10; viii, 7 (4), 8, 9, 10 (2), 1, 3 (2); x, 1, 12 (6), 4; xii, 4 (2), 5, 11, 4, 5, 9 (3), 20, 5, 6.

su (sōh), xii, 20.
su (say), viii, 9.
su (tsʰ), v, 5.
sāba (sōba), x, 7.
sōb (sōb), x, 8.
sūba (subh), x, 8; xii, 9.
sabab (sabab), viii, 5.
subhān (subhān), vii, 31.
subhānas (subhānas), xii, 12.
subhas (subhahas), xii, 5.
subak (sabakh), iv, 4; v, 5; vii, 3, 4.
sabakas (sabakas), v, 6; viii, 3 (2).
sabakas (sabakas), viii, 11 (3).
sābah (sōban), iii, 8 (3).
sūban (subh anus), x, 11.
sabir (sōbir), xi, 20.
sōbās (sōbas), x, 5.
sūche (tsōcē), v, 8 (2).
su cho (tsōcē), v, 7.
sādau (suddāk), viii, 9.
sōdā (sōdā), viii, 9.
saudāga (sōdāgar), iii, 1(2).
sune (sōnā), vii, 11.
sandī (sāndī), vii, 13.
sandī, see sunasandī, v, 3.
sandī, see sunasandī, v, 4, 5.
sandi (sandi), vii, 6; xii, 21.
sandi (sāndī), v, 4.
sandi, see sunasandī, v, 4.
sandi, see sunasandī, v, 10.
sand (sāndī), vii, 1.
sandi (sandi), i, 3; ii, 9; x, 5; xii, 4, 5.
sund (sōndī), ii, 10; iii, 1 (2); v, 10; vi, 10, 1; viii, 6 (3); 8, 9, 10, 3 (2); x, 4, 11, 2; xii, 1, 4, 7 (2), 8, 21, 2, 5.
sund (caret), vii, 8.
sund, see qmysund, v, 3.
sund, see sāhībsund, iv, 4, 5.
sund, see sunarsund, v, 2.
sandin (sāndīn), viii, 6.
sandis (sandis), v, 11.
sandis (sandis), ii, 5, 6, 7; x, 12; xii, 22.
sandyau (sandyau), vii, 5.
sandyau (sāndīn), vii, 1.
sang sār (sangsrār), viii, 8.
sōṅgā margā (sōnāmargi), xi, 3.
sangās (sangās), v, 10.
sung (sōnār), v, 1 (2), 3, 4, 5 (2), 6, 7 (2), 9, 10 (2).
sunras (sōnaras), v, 9.
sunarsandī (sōnara-sāndī), v, 10.
sunarsund (sōnara-sāndī), v, 2.
sung sanzi (sōnara-sanzi), v, 9 (2).
sung sanz (sōnara-sūnza), v, 1.
sunarsanz (sōnara-sūnza), v, 3, 10.
sunarsanz (sōnara-sanzi), v, 7.
sunarsandī (sōnara-sāndī), v, 3.
sunarasandī (sōnara-sāndī), v, 4, 5.
sunagasandī (sōna-sāndī), v, 4.
sunagasanz (sōna-sūnza), v, 1.
sōṅgo (sōngō), ix, 7.
sōnuy (sōnyū), viii, 13.
sanyās (sanyās), v, 11 (4).
sanyās (sanyās), v, 11.
sanyāsas (sanyāsas), v, 12.
sanz (sanzī), xii, 4.
sanz (sanzī), v, 9 (2); vii, 13; xii, 5.
sanz (sūnza), iii, 4; v, 7; viii, 11; x, 7, 8; xii, 1, 24.
sanz (caret), ii, 8.
sanz, see rājasanz, x, 7.
sanz, see sungr sanz v, 1.
sanz, see sunarsanz, v, 3, 10.
sanz, see sunasanz, v, 1.
sanz, see pādhāhasanz, v, 7.
sanz, see sunarsanz, v, 7.
sanz (sanzī), v, 1; xii, 5.
sanz (sanzī), x, 4; xii, 4, 15.
sanz, see pādshāhas sanzi, v, 1.
sanz, see pādshāhasanz, v, 4.
sanz, see pādshāhasanz, v, 2, 4.
sunz (sūnza), iii, 2; x, 5, 7, 14 (2); xii, 4, 19, 20 (2).
sunz, see rājasunz, x, 7.
sunz (sūnza), title of V.
sansūy (sīnza), xii, 15.
sūn (sūn), viii, 11.
sūn (sūn), x, 5.
sapodī (sāpodī), vi, 16.
sapud (sāpodī), iii, 7; xii, 1.
sapdak (sāpadakha), iii, 2.
sapadak (sāpadakha), vi, 11.
sapamum (sāpadum), vii, 13.
sapānyes (sapañes), x, 4.
sa pūri (sōporī), xii, 21.
sapūzok (sapūzokh), iii, 2.
sar (sara), vii, 11.
sar (sara), x, 2, 4, 6, 14.
sar (sara), x, 2, 4, 6, 14.
sārem (sārem), vii, 13.
sār (sār), viii, 8.
sārā (sārā), vii, 16.
sārī (sārī), iii, 4; v, 9.
sēq (sēq), xi, 14.
sēr (sēr), i, 3.
sēr (sēr), vii, 21.
sēr (sēr), vii, 9.
sēr (sēr), xi, 20.
sēr (sēr), vii, 9.
sēr (sēr), vii, 13; xii, 23.
sēr (sēr), xii, 23.
sarce (sard), i, 11.
sargi (sargī), viii, 7.
sargi (sargī), vii, 8, 10; x, 7.
sarggau (sargāu), iv, 3.
sargh (sargh), viii, 7.
sreha (srēha), viii, 7.
srān (srān), xii, 6 (2), 7 (2).
srān (srān), xii, 6, 10.
srānas (srānas), v, 9.
sarp (sarp), x, 13.
siras (siras), xii, 7.
siras (siras), ii, 4.
siras (siras), xii, 23.
sērūt (sērūth), ix, 9.
surāt, see khotpar, xii, 15.
surāt, see khot sūrat, xii, 4; khot sūrat, xii, 5; khotbarsat, xii, 10 (2).
surath, see khot-sūrath, xii, 19.
sārūy (sārūy), iii, 1.
sārūy (sārūy), vi, 7, 9; xii, 19.
susurāra (susurāray), xii, 23.
sat (sath), vi, 3, 15 (3); x, 2, 5, 12 (2).
satan (satan), iii, 8; x, 12.
sat (sath), iii, 6.
sath (sath), vii, 8.
sath (sath), vii, 4.
sath (sath), ii, 4.
sath (sath), xii, 9 (4).
sath (sath), vii, 8.
sath (sath), ii, 3.
sath (sāthāh), ii, 4.
sath (sāthā), xii, 4, 15.
sath (sāthā), xii, 8.
sath (sāthā), v, 4 (2), 5, 6, 7, 10; vi, 16; vii, 5 (3), 6, 19; viii, 7 (2), 11 (2); x, 1, 4, 6, 7 (2), 8, 9, 14; xii, 1, 2 (2).
sath (sāthā), vii, 10, 3; vii, 3; xii, 15 (2), 6, 7, 8.
sath (sāthā), xii, 16.
sath (sāthā), vi, 16.
sath (sāthā), xii, 12.
sath (sāthā), xii, 5, 9, 15.
sath (sāthā), xii, 10 (2), 2.
sath (sāthā), iii, 8; xii, 7.
sath (sāthā), xii, 15 (3).
sath (sāthā), xii, 5.
sath (sāthā), xii, 1.
sath (sāthā), ix, 5, 12.
sath (sāthā), v, 7.
sath (sāthā), iii, 4, 8.
sath (sāthā), xii, 12.
sath (sāthā), xii, 14.
sat, see amṣat, xii, 7, 10.
sat, see amṣat, vii, 13; xii, 14.
sat, see amṣat, vii, 13; xii, 14.
sat, see amṣat, vii, 7, 10.
sat, see amṣat, vii, 7, 10.
sat, see amṣat, vii, 7, 10.
sat, see amṣat, vii, 7, 10.
sat, see amṣat, vii, 7, 10.
suy, see a'mi suy, xii, 15.
suy, see amis suy, viii, 11.
suy, see ñs suy, vii, 16.
suy, see pâne suy, vii, 3.
suy, see ami suy, v, 7.
suy, see a'mi suy, ii, 8.
suy, see tám' suy, vii, 9 (2);
xii, 1.
syud (syod²), viii, 13.
syud (syod²), viii, 6.
syist (söyrith), xii, 3, 4.
syyus (suy yês), vii, 30.
syyus (suy yus), vii, 29.
sözn (söztn), v, 1.
sözn (söztn), x, 4.
s², see doko²-rä, vii, 3.
t (ta), xii, 15.
t, see hangat², iii, 6.
ta (ta), viii, 11.
ta (ta), ii, 7; iii, 4 (4), 5, 9 (2);
v, 4 (2), 9, 12; vi, 16 (2);
vii, 2, 9, 12, 20; viii, 3, 4, 9 (2), 10 (3), 3; ix, 10, 1;
x, 7, 8; xi, 9, 14, 9; xii, 1, 5, 6, 7 (2), 22, 5 (2).
ta, see gabi ta, xi, 1.
to, see niyantə, v, 12.
ta, see rath ta, xii, 19.
ta, see thay ta, ix, 4.
ta, see euch ta, ix, 4; x, 5.
tai (tay), xi, 3.
tai, see yi tai, ix, 1.
tâi (tay), iv, 1, 2, 3 (2), 4 (2), 5 (2), 6 (2), 7 (2).
te (ta), xi, 7.
tî (ti), vii, 23; viii, 5, 9 (2); ix, 1, 6; x, 6, 8, 10, 1, 2, 3 (2);
xi, 14; xii, 1, 10, 2 (2), 7.
tî (tish), iii, 1, 4 (2), 8 (2), 9 (2);
v, 8 (2); vii, 3, 9, 11;
x, 1; xii, 3 (2), 6, 7 (2), 16, 9, 20.
tî (tiy), iii, 9.
t, see tâli, iii, 8.
t, see pêli, iii, 8.
tî, see yi ti, x, 8.
tî (tiy), vii, 1.
t, see mat², vi, 11.
tôbya ( tôbyâh), xii, 18.
tôd (thid²), v, 4.
tôdî ( tôda), xii, 11.
tôfâðâran (tôyphâdâran), xi, 16.
tagi (tagiy), i, 12.
tagi (tagiy), x, 5.
tag (tag²), v, 3.
taghma (tagêm-nâ), x, 5.
tag²nâ (tag²-na), vii, 9.
tagus (tagus), viii, 9.
tag² (tagiy²), v, 8.
tag³ (tagiy³), v, 9.
tag³hâm (tagihâm), v, 8.
thaù (thar), iii, 8 (2); viii, 4.
thaù (thar), xi, 13.
thaù (thôw²), vii, 12.
the, see kar the, xii, 19.
tih (ti), xi, 1.
tôhî ( tôhî), xii, 1 (3).
tôhî ( tôhî), x, 5, 12 (2).
tôhî ( tôhî), viii, 3, 5 (3).
tôhî ( tôhî), xii, 1.
thud (thôd²), ii, 3, 5, 6; v, 6, 9; vii, 11; xii, 14, 5.
thuh jin (tu²n), iii, 9.
thal (tal), viii, 6, 7, 13.
tahal (tahal²), x, 12.
tahal² (tahal²), x, 12.
tahal (tahal²), x, 5, 12.
tahaluyu (tahaluyu), x, 12.
tharîmî (thôw²mot²), x, 12.
tharîmî (thôw²mot²), viii, 9.
tharîmî (thôw²mot²), x, 12.
tam (tamī), ii, 7; iii, 9; v, 5; x, 12 (2), 4; xii, 4.
tam (tamīy), x, 14.
tami (tami), viii, 9; x, 10 (3), 2; xii, 6.
tami (tamiy), xii, 6.
tami (tamiy), iii, 5, 8.
tami (tamiy), i, 3; ii, 1; iv, 3, 4, 5, 6; vii, 13; x, 3, 12.
tami (tamiy), iii, 1.
tami (tamiy), xii, 14.
tami (tami), xii, 16.
tami (tami), xii, 15.
tami (tami), xii, 14.
tim (tim), v, 4 (2), 8; viii, 3, 4, 11, 3; x, 12 (4); xi, 5; xii, 16 (3).
tim (tim), xi, 19; xii, 19.
tima (timā), viii, 11.
timai (timay), x, 14.
timai (timay), v, 5, 9; viii, 4.
timau (timau), vi, 11; xii, 7.
timau (timav), x, 12.
tim (tim), viii, 3.
töm, see vuch töm, vii, 24.
tum (tum), xi, 4.
tim hai (tim-hay), ix, 8, 9.
tim hay (tim-hay), ix, 10.
taim (taim), vii, 12.
timau (timau), vii, 1; xi, 6, 8; xii, 6 (2), 7, 16, 7.
timau (timau), x, 6.
timau (timay), vii, 11.
tamis (tamis), ii, 7; iii, 9; viii, 9 (2); xii, 10.
tamis (tamis), xii, 19.
tamiqshās (tamāshās), iii, 7.
tamiqshās (tamāshās), x, 5.
tamiqshās (tamāshās), vii, 6.
tamiqshās (tamāshās), xii, 15.
tamīsūy (tamīsūy), ii, 1.
INDEX TO SIR AUREL STEIN’S TEXT

trāvyu (trāvyu), x, 5.
trāviy (trāviy), xii, 6.
trāvuy (trāvuy), iv, 5.
traym (traym), xii, 19 (2).
treyim (trāya), vii, 7.
treyim (trāya), vii, 8.
treyims (trāya), vii, 8.
tas (tas), ii, 7, 8; vii, 1, 4; viii, 6 (2), 7, 8, 11 (2); x, 12; xii, 2 (2), 7, 15 (2), 20, 5.
tas, see jan (tas), xii, 19, 23, 4.
tas, see natakas, v, 7.
tas, see phurtas, iv, 2.
tōs, see karītōs, ii, 10.
tasli (tasalā), xii, 16.
tastika (tasalā kēh), vi, 16.
tasna (tas na), i, 5.
tasandien (tassandān), ix, 3.
tat (tath), ii, 1 (2); 7; iii, 5; v, 4, 6; vii, 27, 8; viii, 6; x, 3; xii, 4, 6, 16, 24.
tat (tath), ii, 8.
tat (tati), iv, 2, 7; v, 7; vii, 17; xii, 4.
tat (tāt), ii, 1; v, 1, 9.
tat (tatiy), v, 9.
tat (tātt), v, 7; viii, 12.
tat (tath), xii, 4.
tat (tath), xii, 14 (2).
tat (tath), xii, 6.
tat (tati), xii, 14.
tat (tati), xii, 6.
tat (tath), xii, 11 (3).
tat (tath), xii, 6 (2).
tat (tath), see ya tāt (tāt), xii, 6.
tatt (tatt), vii, 9; x, 6 (3).
tat (tatt), v, 1.
tat (tātt), iv, 4; vii, 4.
tat (tōta), ii, 5, 7 (2), 8, 9, 11.
tat (tōta), ii, 4, 6.
tat (tōta), ii, 5.
tat (tōta), iii, 9; xii, 16.
tath (tath), xii, 6, 11, 4, 5 (2), 8.
tithai (tithay), xii, 22.
tiś (tithiy), xii, 24.
tithiy (tyuthay), v, 6.
tithuy (tyuthay), xii, 15.
tōtan (tōtan), ii, 7.
tōtan (tōtan), ii, 10.
tōtas (tōtas), ii, 8.
tōtas (tōtas), ii, 5, 9.
tēqa (tēsha), xii, 19.
tā (tāt), x, 5.
tā (tath), ii, 1.
tōt (tōti), x, 3.
tā (tath), xii, 6.
tav, see par tav, xii, 15.
tōg, see yas tōg, viii, 5.
tuv, see bhōc tuv, viii, 9.
tuv, see rōc tuv, viii, 9.
tuv, see vadh tuv, viii, 1.
tōvum (tōvum), viii, 11.
tōpōsh (tōpōs), i, 5.
tōvītan (tōvītan), ii, 7.
tuvy (tuvīty), xii, 22.
ṭa, see kāṭa ṭa, ix, 11.
ṭe (ṭi), viii, 8.
ṭi (ṭi), x, 3.
tāy (tay), iv, 2.
tēgas (tēgas), viii, 6, 13.
tāyār (tāyār), iv, 2; xii, 18, 22.
tyūt (tyūt), xii, 2.
tnūtuy (tyuthuy), viii, 7.
tnūtuy (tyuthuy), xii, 12.
tey (tiy), iii, 4 (2), 9.
ṭa (caret), xii, 18.
ṭa, see khyē ṭa, xii, 18, 19 (2).
ṭa, see khē ṭa, xii, 19.
ṭa, see kyō ṭa, xii, 5.
ṭa (ṭa), viii, 3; xii, 7, 13, 8, 21.
ṭa (ṭa), ii; iii, 2, 9; vi, 3; vii, 11; viii, 1 (2), 3, 6, 8, 10, 1 (2), 3; ix, 1 (2); x, 1, 4, 5, 8, 12; xii, 4, 5, 10, 3 (2), 5.
ṭa, see hā ṭa, vi, 9.
ṭai (ṭāiy), v, 9.
ṭāy (ṭāv), ii, 1, 5, 7, 10, 1;
ii, 8 (2); x, 7 (2).
ṭa (ṭa), v, 10; xii, 3, 7.
ṭi (ṭi), xii, 4.
ṭu (ṭu), v, 12; xii, 1.
ṭuche (ṭoche), v, 7.
ṭuhasa (ṭuṭ hasa), v, 7.
ṭaj (ṭuj), v, 5.
ṭajmāṭ (ṭujūt) mūṭ, ix, 1 (2).
ṭajmāṭ (ṭujūt) mūṭ, ix, 1.
ṭajē (ṭujyē), ix, 4.
ṭajju (ṭujju), ii, 9.
ṭaṅk (ṭaṅk), vii, 14.
ṭaṅkhu (ṭaṅkhō), ii, 2.
ṭaṅkā (ṭaṅkā), vii, 2.
ṭakār tan (ṭe kārtham), ii, 11.
ṭal (ṭol), ii, 7; vi, 8.
ṭalau (ṭaliv), ii, 8.
ṭalān (ṭalān), vi, 8; vii, 13;
xii, 25.
ṭaliv (ṭaliv), viii, 11.
ṭalā (ṭalā), viii, 4, 11.
ṭaliv (ṭaliv), viii, 4.
ṭima (ṭe mā), x, 5.
ṭamru (ṭamuru), xii, 17.
ṭam ru (ṭamru), xii, 16.
ṭimārī (ṭe mārī), vi, 11.
ṭun (ṭun), xii, 7.
ṭun (tūn), iv, 4; vii, 5; x, 5 (2), 12.
ṭuan (ṭun), x, 12.
ṭun (ṭun), iii, 5; vi, 9.
ṭun (ṭun), iii, 5, 6.
ṭun (ṭun), vi, 6.
ṭun (ṭun), xii, 14.
ṭun (ṭun), xii, 17.
ṭun (ṭun), xii, 5; vi, 6.
ṭun (ṭun), vii, 6; x, 7, 9.
tsun*nas (tsun*nas), xii, 15.
tsununas (tsununás), viii, 7 (2).
tsununás (tsununás), viii, 7 (2).
tsaranán (tsaranán), x, 13.
tsane (tsan*), iii, 4.
tsanta (tsanta), x, 4.
tsant (tsant), xii, 26.
sat*n (tsat*n), vii, 6.
san* nam (san*nam), ix, 2.
tsran* (tsran*), vii, 10.
syanen (tsyan*), ii, 9.
syanzi (tsyan*zi), xii, 16.
tsoap (tsoap), xii, 4.
top*p (top*p), xii, 24.
top*p (top*p), xii, 3, 12.
top*p (top*p), xii, 2.
tó (tótó), vii, 5 ; viii, 5 (2) ; x, 1 (4), 2, 5, 6 (3), 12 (4) ; xii, 1, 23.
órau (órau), x, 1.
tó (tótó), vii, 12 ; viii, 9 ; x, 12 (3) ; xii, 1 (2).
tó (tótó), xii, 1.
tórau (tórri), vii, 9 (2).
tórau (tórri), xii, 3 (2).
tóri (tóri), xii, 1.
tóri (tóri), xii, 7.
tóri (tóri), xii, 6.
tóri (tóri), xii, 17.
tórihe (tórihe), vi, 14.
tóalin (tóalin), vii, 7.
tórim (tórim*), xii, 1.
tórim* (tórim*), vii, 11 (2).
tóran (tóran), xii, 13.
tóran (tóran), iii, 3.
tóráta (tóráta), xii, 15.
tóri (tóri), xii, 4.
tóri (tóri), xii, 1.
tóri (tóri), ix, 6.
tóri (tóri), xii, 23.

\[t\] (tóttó), iii, 3.
\[t\] (tóttó), iii, 1, 2.
\[t\] (tóttó), xii, 12.
\[t\] (tóttó), xii, 12.
\[t\] (tóttó), xii, 4.
\[t\] (tóttó), xii, 11.
\[t\] (tóttó), xii, 4.
\[t\] (tóttó), xii, 12.
\[t\] (tóttó), xii, 5.
\[t\] (tóttó), xii, 5.
\[t\] (tóttó), xii, 4.
\[t\] (tóttó), xii, 10.

va, see photu va, ii, 7.
va, see til* va, vii, 6.
va, see chu va, xii, 15.
va, see don* va, x, 5.
va, see trin* va, xii, 25.
va, see yel* va, vi, 16.
vo (vo), vii, 5 ; ix, 6.
vo, see chu vo, xii, 15.
vo (vo), x, 14 (2).
vo (vo), vii, 26.
vo (vo), xii, 6.
vo (vo), xii, 18.
vo (vo), vii, 2.
vuch (vyu), vii, 10.
vuch (vyu), xii, 15.
vuch (vyu), vii, 4.
vuch (vyu), iii, 8 ; vi, 9.
vuch (vyu), xii, 3.
vuch* ha (vyuch*ha), vii, 10.
vuchähe (vuchihē), viii, 10.
vuch hak (vuch'haḵ), viii, 1.
vuchak (vuchah), iii, 8.
vuchuk (vuchikh), v, 9.
vuchuk (vuchukh), viii, 1; x, 8; xii, 1.
vuchuk (vuchukh), xii, 2.
vuchän (vuchan), iii, 1 (2), 4, 7 (2), 8 (3); vii, 18; viii, 6, 9; xii, 4, 19.
vuchän (vuchän), v, 5.
vuchän (vuchän), x, 5.
vuchän (vuchän), iii, 4, 5; xii, 15.
vuchän (vuchän), xii, 15.
vuchän (vuchän), vi, 15.
vuchän (vuchän), iii, 8, 9; v, 5, 7; vii, 6, 7 (2), 9 (2), 10; x, 5, 8; xii, 2, 7.
vuchän (vuchän), viii, 3.
vuchän (vuchän), viii, 7.
vuchän (vuchän), ii, 5.
vuchän (vuchän), v, 5 (2).
vuchän (vuchän), vii, 26.
vuch tō (vuchto), ix, 4; x, 5.
vuch tōm (vuch'tōm), vii, 24.
vuch tōm (vuch'tōm), xii, 1.
vuch (vuch), ii, 4.
vuch (vuch), xii, 1.
vuch (vuch), xii, 4.
vuch (vuch), xii, 23.
vuchän (vuchän), vii, 16; ix, 1; x, 5.
vuchän (vuchän), vii, 25.
vuch'nye (vuch'naṁ), iii, 1; viii, 6.
vuch'nye (vuch'naṁ), xii, 1.
vuch'nye (vuch'naṁ), iii, 8.
vuch'nye (vuch'naṁ), xii, 1.
vuch'nye (vuch'naṁ), xii, 1.
vuch'nye (vuch'naṁ), vii, 16.
vuch'nye (vuch'naṁ), xii, 1.
vuch'nye (vuch'naṁ), vii, 16.
vuch'nye (vuch'naṁ), xii, 1.
vuch'nye (vuch'naṁ), vii, 16.
vuch'nye (vuch'naṁ), xii, 1.
vuch'nye (vuch'naṁ), vii, 16.
vāle rāshe (vālāvāśā), v, 2.
vālyun (vālyūn), x, 8.
vunia (vunāh), ii, 11.
vunmedvār (vunmedvār), i, 13.
vun (vun), ix, 6; x, 1; xi, 20.
voun (voun), ix, 4.
vounai (vounay), viii, 11; ix, 4; x, 2 (2).
vounai (vounay), viii, 6, 8.
vounia (vounia), xii, 19.
voun (voun), vii, 20, 6.
voun (voun), iii, 4.
voun (voun), xii, 17.
voun (voun), see pāne voun, xii, 25.
voun, see vunā nēch viia, viii, 3.
voun (voun), vii, 10; x, 7.
voun (voun), x, 12.
voun, see parze nō voun, viii, 10.
voun, see parze nō voun, viii, 9.
voun, see vāle nō voun, viii, 9.
voun (voun), vii, 24 (2).
voun (voun), ix, 1, 3.
voun (voun), xii, 20.
voun (voun) (vounamōca), x, 1.
voun (voun) (vounamōca), x, 2.
voun (voun) (vounamōca), iv, 1.
voun (voun), iii, 5; vi, 15 (2).
voun (voun), x, 1.
voun (voun), vii, 10.
voun (voun), x, 12.
voun (voun), ix, 2.
voun (voun), i, 13; v, 2 (2), 5; vii, 1, 16, 20, 6, 31.
voun, see pāne voun, xii, 18 (2), 9.
voun (voun), iii, 1, 2; v, 6; x, 5 (2), 6; xii, 18 (2), 9.
voun (voun), i, 1.
voun (voun), vii, 16, 20, 6, 31.
voun (voun), vii, 12.
voun (voun), xii, 10.
voun (voun), viii, 11; xii, 7.
voun (voun), viii, 11; xii, 7.
voun (voun), vii, 24 (2).
voun (voun), v, 4.
voun (voun-so), x, 1.
vath (wōth"), xii, 15.
vath (wōth"), xii, 15.
vathi (wōthi), vii, 15.
vathi (wōthi), xii, 14.
vutheną (wōthihe-na), v, 9.
vutharanı (wōtharani), viii, 6.
vutharān (wōtharān), viii, 6, 13.
vutharān* (wōtharān), viii, 13.
vothus (wōthus), xii, 21.
vothus (wōthus), vii, 6.
vuthit (wōthith), v, 6.
vatāj (vōtāj"), xi, 15.
vāti (caret), xi, 15.
vātič (vōtič-e), xi, 14.
vātak (vōtak), xii, 16, 24.
vātul (vōtul), xi, 15.
vātulı (vōtulı), xi, 14.
vātulı (vōtulı), vii, 4.
vātulı (vōtulı), vii, 4.
vutamakı (viṭamakı), v, 9.
vūt"māt (vōt"māt"), vii, 29.
vūt"māt (vōt"māt"), xii, 22.
vūtan (vōtanı), viii, 6.
vūtan (vōtanı), viii, 7; xii, 13.
vūtan (vōtanı), vii, 22 (2), 3.
vūtān (vōtanı), vii, 9, 11.
vūtān (vōtanı), xi, 9.
vūtān (vōtanı), xi, 9.
vūtān (vōtanı), vi, 10, 19, 25.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
vūtan (vōtanı), vii, 22 (2), 3.
HATIM'S SONGS AND STORIES 480

ye (yih), v, 5.
ye, see ángye, v, 7.
yi (yí), vi, 8.
yá (yáh), ii, 3, 8 (2), 9, 10 (2), 1;
ii, 1 (2), 3, 4 (4), 7, 8 (5),
9 (2), v, 5 (2), 6 (3), 7, 8 (2),
9, 10 (7), 11, 2; vi, 16;
vi, 1 (2), 3, 5, 6 (3), 7 (5),
9 (5), 10 (2), 1, 3 (4); ix, 1,
4 (3); x, 1 (2), 2, 4 (5),
5 (10), 6, 7 (5), 8 (2), 10 (3),
2 (5), 3, 4; xii, 1 (3), 2 (6),
3 (6), 4 (10), 5, 6 (2), 7 (5),
10 (5), 1, 2 (3), 3 (3), 5 (8), 6,
7 (2), 8 (3), 20 (3), 1 (3), 2 (2),
3 (4), 4 (2), 5 (4).
yi (yih), xii, 5.
yí (yíh), ii, 11.
yi (yit), vii, 13.
yí (yíj), xi, 1.
yí (yíh), x, 12.
yibú's (yibús), iv, 2.
yichus (yích chus), v, 5.
yíd (yíd), iii, 5; vi, 11; vii, 20,
6; xii, 15 (2), 7.
yídi (yíd-i), i, 7.
yeg (yéj), ii, 4.
yohoi (yohoy), v, 10.
yih (yíj), iii, 9.
yi hoi (yihoi), xii, 20.
yohoi (yohoy), x, 7.
yohoi (yohoy), x, 8.
yohoi (yohay), xi, 2.
yohoi (yishy) xii, 15 (2).
yiha (yích-ná), vi, 2.
yhas (yihunz), vii, 1.
yí hây (yiháy), vii, 10.
yoháy (yiháy), vii, 10.
yiháy (yiháy), v, 1.
yhâz (háy hâz), v, 9.
yf (yékh), x, 12.
yela (yëlá), x, 5 (3).

yele (yëlá), x, 12.
yle (yél), ii, 7 (2).
yle (yél), iii, 3; iii, 8; iv, 7;
v, 5, 6 (2), 8, 9; vi, 11; vii,
19 (2), 20, 6; viii, 6, 7, 10;
ix, 5, 7; x, 1, 3 (3), 4 (2),
5; xii, 1, 15 (2), 6, 8 (2), 22.
yil (yíl), iii, 4.
yile (yíl), iii, 4.
yilina (yílina), x, 7.
yal (yál), vi, 16.
yam (yém), vii, 8.
yámi (yámi), viii, 11.
yem (yém), x, 12.
yemi (yémi), viii, 4.
yém (yém), xii, 11.
yem (yém), x, 1.
yem (yém), xii, 7.
yem (yém), ii, 9; v, 5, 9 (2), 12;
vi, 1 (3), 3 (3), 5 (2), 11 (4),
3; ix, 9; x, 2 (2), 1, 2, 12 (2);
xii, 2, 3, 6, 18, 23.
yem (yém), x, 2.
yem (yém), x, 2.
ye (yém), ii, 8.
yém (yém), vii, 4 (2).
yém (yém), v, 8; x, 1, 2, 6.
yémi (yemay), xii, 3, 23.
yém (yém), x, 12.
yém (yém), ii, 3; vii, 1, 3
(2), 5, 9; xii, 2 (2), 17 (2), 22.
yém (yém), ii, 1; v, 7, 8;
vii, 11; x, 1, 5, 6, 12 (2);
xi, 3.
yém (yém), x, 1.
yém (yém), xii, 1.
yémchis (yém chis), ii, 3.
yémahá (yémahó), x, 3.
yémam (yémam), xii, 1.
yém (yém), xi, 8.
yém (yém), ii, 11; v, 8;
vii, 24 (2); viii, 1 (3), 3 (2),
yāras (yāras), x, 11.
yāras (yāras), x, 4.
yārisund (yāra-sund†), x, 4, 11.
yārisanzi (yāra-sanzi), x, 4.
yūr (yūr†), x, 12; xii, 23.
yūry (yūr†), xii, 15.
yus (yēs), i, 8, 9; vi, 16; vii, 1, 29, 30; xii, 15.
yasa (yēsa), xii, 20.
yesa (yēsa), x, 1; xii, 25 (2).
yes (yēs), xii, 4.
yasu (yih suh), x, 1.
yus (yēs), ii, 4, 7 (2), 8, 9, 10, 1 (2); v, 9; vi, 14 (2); vii, 29; viii, 6, 8; x, 1, 12 (3); xii, 4, 25.
yus (yēs), vii, 11; x, 6; xii, 25.
yūsuf (yūsūph), vi, 1, 8.
yūsuf (yūsūph), vi, 8, 10, 1, 4, 5, 6 (2), 7.
yūsūf² (yūsūpha), vi, 10.
yusūfān (yūsūphān), vi, 15 (2), 6.
yusūfās (yūsūphas), vi, 16.
yusūfas (yūsūphas), vi, 14.
yasina (yēsa na), x, 6.
yat (yēth), x, 7, 10.
yat (yith), iii, 8; v, 1, 9; vii, 9; x, 5, 12.
yat, see vasyat, iii, 9.
yat (yith), iii, 5.
yēt (yēth), iii, 8.
yēt (yēth), vi, 11.
yēt (yēth), xii, 18.
yēti (yēti), v, 8 (2).
yētī (yētī), ix, 1.
yī ti (yi-ti), x, 8.
yīti (yīti), v, 5.
yāt (yāt†), xii, 2.
yath (yith), xii, 21.
yitha (yīthā), xii, 22.
yith (yith*), xii, 24.
yithuy (yithuy), v, 6; viii, 7; xii, 15.
yet kis (yitakis), x, 1.
yitam (yitam), vi, 2.
yith-nai (yith-nay), ix, 12.
yutu (yutu-tu), v, 7.
yutu (yutu), v, 5.
yu tānya (yotān), v, 10.
ye te' (yete'), xii, 6.
yutu (yotu-ta), xii, 6.
yu (yotu), x, 12.
yelty (yelt), x, 12.
yutu (yutu), x, 12.
yutuy (yutuy), xi, 20.
yutu (yute'), ii, 4.
yetvana ha (yith tshunahō), v, 6.
yeón (yreon), ii, 4; v, 5, 6; vi, 15; viii, 5; xii, 3, 4, 15, 22.
yrema (caret), vi, 15.
yi' (yi), ii, 5.
ney (nay), iii, 4 (2), 9.
ney, see vanq ney, i, 12.
ney (ne), x, 7.
ney (nay), vii, 1.
ney (nay), vii, 24.
ney (caret), xii, 13.
ney, see gumthi yeg, vii, 12.
ney (ney), xii, 16.
ney, see gadoi yeye, x, 2.
ney (ney), vi, 6.
ney (ney), xii, 6.
zə (zäh), xi, 14.
zə (zäh), vii, 11 (7), 2 (3), 3 (3); x, 4; xii, 1, 3.
ze (zə), viii, 1.
ze (zə), x, 3, 4 (2), 5, 8, 9 (3), 10; viii, 1, 3 (3), 4 (4), 5 (2), 7, 8; x, 1.
ze, see gar ze, vii, 26.
ze, see kuə ze, viii, 1.
ze, see biə zi, xii, 6.
zi, see kyə zi, xii, 4, 5.
zi, see ti kyə zi, viii, 2.
zu (zue), ii, 4.
zabān (zabān), ix, 1; x, 8.
zabōni (zabōn), xii, 16.
zabor (zabor), vii, 8.
zabor (zabor), xii, 15.
zabor (zabor), vii, 28.
zache (sacē), xi, 9.
zad (zad), x, 4.
zade (zade), vii, 25.
zāda (zāda), viii, 11 (3); xii, 2.
zāda, see pādshāh zāda, viii, 11 (2).
zāda, see rāja zāda, x, 7, 8.
zāde (zāda), viii, 3 (2).
zid (zid), vi, 10.
zādan (zādan), viii, 4 (2), 11 (2).
zādas (zādas), xii, 2.
zādas (zādas), viii, 5.
zı̊afat (ziyaphath), x, 4, 5, 10, 1, 2.
zı̊afat (ziyaphath), x, 5.
zāgān (zāgān), ii, 5.
zhudā (juda), vii, 16.
zhudā (juda), vii, 16.
zhaday (yada), ii, 12.
zhuma (juma), x, 9.
zahir (zahir), vii, 7 (2), 13 (2).
zehar (zahar), vii, 6.
zāl (zāl), iii, 4 (2).
zāl (zāl), i, 7, 8.
zāl (zāl), i, 6.
zāl (zol), iii, 4.
zāluk (zoluk), iii, 4.
zāluk (zoluk), ii, 12.
zulikhā (zulikhā), vi, 8 (2).
zulikhā (zulikhā), vi, 1.
zilla (zilli), xii, 17 (2).
zilil (zilil), i, 4.
zilm (zilm), ix, 1 (3), 6.
zilas (zilas), i, 6.
zālaq (zāλaq), viii, 5.
zhīl (zhīl), xii, 17.
zīmā (zīmā), xii, 15.
źīmā (zīmā), iii, 3; x, 12; xii, 15.
zumbq (zumbq), xii, 15.
źemīnau (źemīnau), iii, 8.
źemīn (źemīn), ix, 9.
zān (zān), ii, 12; vii, 23; x, 13.
zān (zān), xii, 15.
zān (zān), v, 12 (2); vii, 27, 9; xi, 5.
zānā (zānā), v, 9.
zānq (zānq), vii, 29.
zānau (zānau), xii, 15.
zānē (zānē), vi, 14; vii, 27, 8, 30.
zānē (zānē), x, 1.
zīmā, see za'vīn zina, xii, 6.
zīnā, see za'vīn zina, xii, 11.
zān (zān), iii, 8; xi, 9.
zūn (zūn), vii, 7.
zūn (zūn), xii, 20 (2), 1.
zindā (zindā), ii, 3.
zindai (zinday), x, 8 (2).
zūndabi (zūndabī), vi, 7.
zān (zān), ii, 11.
zānak (zānak), x, 12.
zānāna (zānāna), iii, 1; xii, 19.
zānāna (zānāna), iii, 5; v, 1, 10; vii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).
zānān (zānān), x, 5 (2); xii, 4, 10.
zānān (zānān), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
zānāna (zānāna), iii, 4.
zānāna (zānāna), v, 12.
zānan (zānan), xi, 8.
zānan (zānan), viii, 5; x, 6, 12 (2).
zānnenā (zānennā), xii, 13.
zānān (zānān), xii, 1.
zānān (zānān), xii, 11.
zānān (zānān), xii, 1.
zānānn (zānānn), xii, 7.
zānānn (zānānn), xii, 14, 20.
zānas (zānas), xii, 24.
zānas (zānas), xii, 21, 2.
zāny (zāny), xii, 15.
zāny (zāny), xii, 15.
zāny (zāny), xii, 7.
zānē (zānē), xii, 6.
zānye (zānye), xii, 7.
zānye (zānye), xii, 7.
zānye (zānye), xii, 7.
zānye (zānye), xii, 7.
zānye (zānye), xii, 7.
zānē (zānē), xii, 7.
zānē (zānē), xii, 7.
zānē (zānē), xii, 7.
zānē (zānē), xi, 13; iv, 1.
zāra (zāra), ii, 5.
zāra (zāra), ii, 5.
zāra (zāra), ii, 3.
zāra (zāra), x, 7.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
zār (zār), vii, 2; xii, 15.
# APPENDIX II

**INDEX OF WORDS IN GÖVINDA KAULA'S TEXT, ARRANGED IN THE ORDER OF FINAL LETTERS, SHOWING THE CORRESPONDING WORDS IN SIR AUREL STEIN'S TEXT.**

<table>
<thead>
<tr>
<th>KAUZA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Words ending in a</td>
<td></td>
</tr>
<tr>
<td>āba</td>
<td>āhā</td>
</tr>
<tr>
<td>dōba</td>
<td>dōhā</td>
</tr>
<tr>
<td>zōmba</td>
<td>zumbā</td>
</tr>
<tr>
<td>sōba</td>
<td>sābā</td>
</tr>
<tr>
<td>ada</td>
<td>adā, adā, ade, adā</td>
</tr>
<tr>
<td>ada</td>
<td>adā</td>
</tr>
<tr>
<td>dōda</td>
<td>dudā, duda, dōda</td>
</tr>
<tr>
<td>gāda</td>
<td>gāda, gāda</td>
</tr>
<tr>
<td>gōda</td>
<td>gua, guṇa, guṇa, guṇa</td>
</tr>
<tr>
<td>banda</td>
<td>bandā</td>
</tr>
<tr>
<td>cēnda</td>
<td>chanda</td>
</tr>
<tr>
<td>danda</td>
<td>dandā</td>
</tr>
<tr>
<td>shānda</td>
<td>shānda</td>
</tr>
<tr>
<td>jēnda</td>
<td>jande</td>
</tr>
<tr>
<td>zinda</td>
<td>zinda</td>
</tr>
<tr>
<td>pōda</td>
<td>pāda, pādā, pāda, pāda, pāda</td>
</tr>
<tr>
<td>harāda</td>
<td>harāde</td>
</tr>
<tr>
<td>marda</td>
<td>mardā</td>
</tr>
<tr>
<td>sarda</td>
<td>sarde</td>
</tr>
<tr>
<td>vōda</td>
<td>vōda</td>
</tr>
<tr>
<td>zāda</td>
<td>zāda, zāde</td>
</tr>
<tr>
<td>shāhzāda</td>
<td>shāhzāda, shāhzāda</td>
</tr>
<tr>
<td>pātashāhzāda</td>
<td>pādshah zāda, pādshah zāda</td>
</tr>
<tr>
<td>rajēzāda</td>
<td>rājā zāda,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>dēga</td>
<td>dēga</td>
</tr>
<tr>
<td>nāga</td>
<td>nāge</td>
</tr>
<tr>
<td>hanga-to-manga</td>
<td>hangatā manga, ha,</td>
</tr>
<tr>
<td>ha</td>
<td></td>
</tr>
<tr>
<td>bēha</td>
<td>bhe,</td>
</tr>
<tr>
<td>dōha</td>
<td>doh, doha, doh, doh</td>
</tr>
<tr>
<td>vuchaha</td>
<td>vuchā ha,</td>
</tr>
<tr>
<td>pātashāha</td>
<td>pādshāh, pādshāh, pādshāh, pādshāh, pādshāh</td>
</tr>
<tr>
<td>pātashēha</td>
<td>pādshāh,</td>
</tr>
<tr>
<td>sāpadakha</td>
<td>sāpadakā</td>
</tr>
<tr>
<td>chakha</td>
<td>chakā</td>
</tr>
<tr>
<td>shākha</td>
<td>shākā</td>
</tr>
<tr>
<td>mokha</td>
<td>mukha, mukhe</td>
</tr>
<tr>
<td>nakha</td>
<td>nakā</td>
</tr>
<tr>
<td>paša</td>
<td>pašā</td>
</tr>
<tr>
<td>rōzakha</td>
<td>rōz ka,</td>
</tr>
<tr>
<td>yūsūpha</td>
<td>yūsūf,</td>
</tr>
<tr>
<td>brūha</td>
<td>broho,</td>
</tr>
<tr>
<td>atha</td>
<td>athā, atho, ato,</td>
</tr>
<tr>
<td>bātha</td>
<td>bāthā</td>
</tr>
<tr>
<td>katha</td>
<td>kathā, kathē,</td>
</tr>
<tr>
<td>kātā</td>
<td></td>
</tr>
</tbody>
</table>
KAULA
kētha khəthə, k'eta,
k'eta, kəta,
kyata.
bōntha bōntə, bōnta.
pētha p'ethə, p'etha,
p'ethə, p'eta,
pyetə.
yētha yītha,
wūtha vānta.
tītha tīta.
pānja pānje, pānje.
qash'ka ash'ka.
tōrkə turke.
tōka tokə.
bāla bālə, bāla.
adəa aqal.
bagala bagəla.
hala hala.
chēla chale.
mahalə mahala.
phala phalə.
bōta'hala bōtə'hala.
kala kələ, kale, kala.
cəkla chakla.
ṭala ṭala.
ju'mala jumala.
nāla nāla, nāla.
musla muslə, musəla.
tala tala.
vōla volo, vula.
havēla havēla, havēla,
havēla, havēla.
yēla yēla, yele, yilə,
yile.
pyāla pyāla.
zūla zūla.
sa maq.
macama macama.
nagma nagma.
khēma khə'ma.
muhima muhima.

STEIN
cēshma ceshma.
ja'ma čhama.
shikama šikama, šikma.
kālama kalam,
nōma nomə.
pāma pāma.
tima timə, timə.
yima yima, yimə, yima.
zima zima, zimə.
nna ńa, na, na, na,
ana ana.
önə āna, āne.
bōna bunə.
nādāna nā dāna.
lânqana lânqana.
togə-na togə-na.
chēna cha na, che na,
che na, che ne,
chəna, chena,
chena.
chuna chu na, chu na,
wŏthihe-na wutehena.
khāna khān.
chukhna chuk na.
kashēna kash na.
nishāna nishān.
gatshina gats'na.
kanə kanə, kanə.
kina kina, kə'in na,
kina.
kōna kōne.
wōlana valena.
yēli na yelina.
gatshēm-na lagjina.
yin na yimə.
nuna nuna.
banana bananə.
kə'nana kə'nanə.
tə'nana tə'nana.
lēnana lēnana.
zōnana zōnana, zōnana.
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>pāna</td>
<td>pān°, pān, pāne.</td>
</tr>
<tr>
<td>mārana</td>
<td>mārānā.</td>
</tr>
<tr>
<td>bāna</td>
<td>bān, bāna.</td>
</tr>
<tr>
<td>ās-nā</td>
<td>ās°nā.</td>
</tr>
<tr>
<td>sīna</td>
<td>sīn°.</td>
</tr>
<tr>
<td>sōna</td>
<td>sune.</td>
</tr>
<tr>
<td>chēsna</td>
<td>chesna, chas nā, che sa.</td>
</tr>
<tr>
<td>kāh chus-nā</td>
<td>kahchus nā.</td>
</tr>
<tr>
<td>kūr°-sa</td>
<td>kūrus nā.</td>
</tr>
<tr>
<td>tas na</td>
<td>tasna.</td>
</tr>
<tr>
<td>yēsa na</td>
<td>yasin, yasin.</td>
</tr>
<tr>
<td>khōtina</td>
<td>khātīna, khātūn.</td>
</tr>
<tr>
<td>rat°-na</td>
<td>rothung, rothung, roton, roton°, roton°.</td>
</tr>
<tr>
<td>wana</td>
<td>vana, vane.</td>
</tr>
<tr>
<td>chēvena</td>
<td>ch°vena.</td>
</tr>
<tr>
<td>ravaṇā</td>
<td>revāṇa.</td>
</tr>
<tr>
<td>āyē-na</td>
<td>āyina.</td>
</tr>
<tr>
<td>yina</td>
<td>yina.</td>
</tr>
<tr>
<td>sāna</td>
<td>zānā.</td>
</tr>
<tr>
<td>bōzana</td>
<td>bōzāna, bōzāna, bōz°ne.</td>
</tr>
<tr>
<td>kār°-si-nā</td>
<td>kar°zāna, kar°zāna.</td>
</tr>
<tr>
<td>rōzana</td>
<td>rōzāna.</td>
</tr>
<tr>
<td>wās°-zāna</td>
<td>wās°zāna.</td>
</tr>
<tr>
<td>thōpa</td>
<td>thōp°.</td>
</tr>
<tr>
<td>āmpa</td>
<td>āmpa.</td>
</tr>
<tr>
<td>ōra</td>
<td>ōra, ōra, ōra, ōre, ōre, ōre, ōre.</td>
</tr>
<tr>
<td>gara</td>
<td>gar, gar°, gar°.</td>
</tr>
<tr>
<td>sōdāgarā</td>
<td>sōdāgarā.</td>
</tr>
<tr>
<td>hīhara</td>
<td>hīhāra.</td>
</tr>
<tr>
<td>shēhara</td>
<td>shēhrā, shēh°rā, shehara.</td>
</tr>
<tr>
<td>khāra</td>
<td>kāra, kāre.</td>
</tr>
<tr>
<td>mōhara</td>
<td>mohra, moh°ra, moh°ra.</td>
</tr>
<tr>
<td>pahara</td>
<td>pahara.</td>
</tr>
<tr>
<td>kara</td>
<td>kare.</td>
</tr>
<tr>
<td>kāra</td>
<td>kāre.</td>
</tr>
<tr>
<td>phakira</td>
<td>fakīra.</td>
</tr>
<tr>
<td>wāra-kāra</td>
<td>vāre kāre.</td>
</tr>
<tr>
<td>tuk°-ra</td>
<td>tukra.</td>
</tr>
<tr>
<td>māra</td>
<td>māra, māre.</td>
</tr>
<tr>
<td>shēhmāra</td>
<td>shahmār°, shahmāra.</td>
</tr>
<tr>
<td>nūra</td>
<td>nūr°.</td>
</tr>
<tr>
<td>para</td>
<td>para.</td>
</tr>
<tr>
<td>pāra</td>
<td>pār.</td>
</tr>
<tr>
<td>sara</td>
<td>sar, sar°, sare, sara.</td>
</tr>
<tr>
<td>sāra</td>
<td>sūra.</td>
</tr>
<tr>
<td>asara</td>
<td>asar°.</td>
</tr>
<tr>
<td>tōra</td>
<td>töd°, töd°, töra, töre, tūra.</td>
</tr>
<tr>
<td>wāra</td>
<td>wāra.</td>
</tr>
<tr>
<td>yāra</td>
<td>yār°, yār°, yāra.</td>
</tr>
<tr>
<td>yōra</td>
<td>yōra.</td>
</tr>
<tr>
<td>zāra</td>
<td>zār°, zāra.</td>
</tr>
<tr>
<td>wazira</td>
<td>vazir°, vazira.</td>
</tr>
<tr>
<td>sa</td>
<td>sa, sa, se.</td>
</tr>
<tr>
<td>āsa</td>
<td>āsa, āsa, āsa.</td>
</tr>
<tr>
<td>āsa</td>
<td>āsa.</td>
</tr>
<tr>
<td>dī-sa</td>
<td>dīsa.</td>
</tr>
<tr>
<td>gāsa</td>
<td>gāsa, gāse, gāsu.</td>
</tr>
<tr>
<td>hāsa</td>
<td>hāsa, hāsa, hāsa, hāsa.</td>
</tr>
<tr>
<td>chēsa</td>
<td>chasq.</td>
</tr>
<tr>
<td>bōh hāsa</td>
<td>boh°sa, boha se.</td>
</tr>
<tr>
<td>teh hāsa</td>
<td>teh hāsa.</td>
</tr>
<tr>
<td>khāsa</td>
<td>khās, khās°.</td>
</tr>
<tr>
<td>kusu</td>
<td>kusa.</td>
</tr>
<tr>
<td>dilāsa</td>
<td>dilāsa.</td>
</tr>
<tr>
<td>an sa</td>
<td>ansa.</td>
</tr>
<tr>
<td>nin sa</td>
<td>ninsa.</td>
</tr>
<tr>
<td>tatanasa</td>
<td>tatan°sa.</td>
</tr>
<tr>
<td>wun-sa</td>
<td>wans, wans°sa.</td>
</tr>
<tr>
<td>yēsa</td>
<td>yasa, yesq.</td>
</tr>
<tr>
<td>ta</td>
<td>t°, ta, ṭa, ṭe.</td>
</tr>
<tr>
<td>Kaula</td>
<td>Stein</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>aña</td>
<td>aña</td>
</tr>
<tr>
<td>bota</td>
<td>bota</td>
</tr>
<tr>
<td>bota</td>
<td>bota</td>
</tr>
<tr>
<td>mahat</td>
<td>mahat</td>
</tr>
<tr>
<td>dita</td>
<td>dita</td>
</tr>
<tr>
<td>gata</td>
<td>gata</td>
</tr>
<tr>
<td>hata</td>
<td>hata</td>
</tr>
<tr>
<td>mukhat</td>
<td>mukhat</td>
</tr>
<tr>
<td>daskhat</td>
<td>daskhat</td>
</tr>
<tr>
<td>rathta</td>
<td>rathta</td>
</tr>
<tr>
<td>sheta</td>
<td>sheta</td>
</tr>
<tr>
<td>sheta</td>
<td>sheta</td>
</tr>
<tr>
<td>gatsha</td>
<td>gatsha</td>
</tr>
<tr>
<td>wakta</td>
<td>wakta</td>
</tr>
<tr>
<td>shunthta</td>
<td>shunthta</td>
</tr>
<tr>
<td>wanta</td>
<td>wanta</td>
</tr>
<tr>
<td>niyanta</td>
<td>niyanta</td>
</tr>
<tr>
<td>zyuntha</td>
<td>zyuntha</td>
</tr>
<tr>
<td>pata</td>
<td>pata</td>
</tr>
<tr>
<td>pata-pata</td>
<td>pata-pata</td>
</tr>
<tr>
<td>karta</td>
<td>karta</td>
</tr>
<tr>
<td>sàta</td>
<td>sàta</td>
</tr>
<tr>
<td>sotà</td>
<td>sotà</td>
</tr>
<tr>
<td>bastà</td>
<td>bastà</td>
</tr>
<tr>
<td>shikasta</td>
<td>shikasta</td>
</tr>
<tr>
<td>bëvatà</td>
<td>bëvatà</td>
</tr>
<tr>
<td>totà</td>
<td>totà</td>
</tr>
<tr>
<td>totà</td>
<td>totà</td>
</tr>
<tr>
<td>chëtata</td>
<td>chëtata</td>
</tr>
<tr>
<td>thavta</td>
<td>thavta</td>
</tr>
<tr>
<td>vëtë</td>
<td>vëtë</td>
</tr>
<tr>
<td>këta</td>
<td>këta</td>
</tr>
<tr>
<td>këta</td>
<td>këta</td>
</tr>
<tr>
<td>mëta</td>
<td>mëta</td>
</tr>
<tr>
<td>hësamatça</td>
<td>hësamatça</td>
</tr>
</tbody>
</table>

Words ending in á
- hā
- ādā
- khëdā
- bā-khëdā
- mëdā
- pardā
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>phardā</td>
<td>parda</td>
</tr>
<tr>
<td>sōdā</td>
<td>sōdā</td>
</tr>
<tr>
<td>hā</td>
<td>hā</td>
</tr>
<tr>
<td>bēbahā</td>
<td>bē bahā, bēbrahā, bēbahā</td>
</tr>
<tr>
<td>dōhā</td>
<td>dōha</td>
</tr>
<tr>
<td>pātushēhā</td>
<td>pādshahā</td>
</tr>
<tr>
<td>zalīkhā</td>
<td>zalīkha, zulīkha</td>
</tr>
<tr>
<td>bē-vāphā</td>
<td>bēvāphā</td>
</tr>
<tr>
<td>srēhā</td>
<td>srēha</td>
</tr>
<tr>
<td>zīyāphēthā</td>
<td>zīāfat, sāta</td>
</tr>
<tr>
<td>hātshā</td>
<td>hātshā, hātshāt</td>
</tr>
<tr>
<td>kālā</td>
<td>kāla</td>
</tr>
<tr>
<td>dalīlā</td>
<td>dalīla, dalīla</td>
</tr>
<tr>
<td>bismillā</td>
<td>bismilla</td>
</tr>
<tr>
<td>gut'ālā</td>
<td>gut'ālā</td>
</tr>
<tr>
<td>lāyīlā</td>
<td>lā illāh</td>
</tr>
<tr>
<td>mā</td>
<td>ma, mā</td>
</tr>
<tr>
<td>hakīmā</td>
<td>hakīma</td>
</tr>
<tr>
<td>samā</td>
<td>samā</td>
</tr>
<tr>
<td>bē mā</td>
<td>bēma</td>
</tr>
<tr>
<td>nā</td>
<td>nā, nā</td>
</tr>
<tr>
<td>mōdānā</td>
<td>mōdānā, mādānā</td>
</tr>
<tr>
<td>vadanā</td>
<td>vade nā</td>
</tr>
<tr>
<td>hanā</td>
<td>hānā, hanā, hanā</td>
</tr>
<tr>
<td>dōba-hanā</td>
<td>dōba hanā, hānā</td>
</tr>
<tr>
<td>khēkh-nā</td>
<td>khēknā, khēkhna</td>
</tr>
<tr>
<td>yīkh-nā</td>
<td>yīhna</td>
</tr>
<tr>
<td>rātshī-hanā</td>
<td>rātshēnā, rībha</td>
</tr>
<tr>
<td>khashēna-hanā</td>
<td>khashēnā hānā</td>
</tr>
<tr>
<td>pāri-hanā</td>
<td>pārihna</td>
</tr>
<tr>
<td>tagēn-nā</td>
<td>tagēmna</td>
</tr>
<tr>
<td>bānī-nā</td>
<td>bānīna</td>
</tr>
<tr>
<td>zāna-nā</td>
<td>zānēna, zānānā</td>
</tr>
<tr>
<td>zanānā</td>
<td>zanānā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>khōtūnā</td>
<td>khātūnā, kōtūna</td>
</tr>
<tr>
<td>āy-nā</td>
<td>āya, ānya</td>
</tr>
<tr>
<td>thūnā</td>
<td>thanyā, thēnā</td>
</tr>
<tr>
<td>sōdāgarā</td>
<td>sōdāgarā, sōdāgarā</td>
</tr>
<tr>
<td>phakīrā</td>
<td>fakīrā</td>
</tr>
<tr>
<td>shēknārā</td>
<td>shāh māra, shāhna</td>
</tr>
<tr>
<td>dawā</td>
<td>dāvā</td>
</tr>
<tr>
<td>chēwā</td>
<td>cha, chā</td>
</tr>
<tr>
<td>yā</td>
<td>ya, ya, cha, che, chē, chē</td>
</tr>
<tr>
<td>kīyā</td>
<td>kīya, kīyā</td>
</tr>
<tr>
<td>balīyā</td>
<td>balīya</td>
</tr>
<tr>
<td>pasīyā</td>
<td>pasīyā</td>
</tr>
</tbody>
</table>

Words ending in aī
kōhai, kōhāy, yīhai, yī hät, tānānai, tānā nāi

Words ending in aū
bōga, būgu, hō, kātō, kūhā, lālū, lālāu, kōrālū, tālū, tālū
māravātīlāu, māravātālāu, māravātīlāu

timāu, timāu, yīmāu, yīmāu

nāu, nāu, gānāu, gūnāu, nīgānu, nīgānu, āsī, āsī nāu, rōstī, rōstī nāu, tūrāu, tūrāu

Cf. tūrāv.
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>wažirau</td>
<td>kranje</td>
</tr>
<tr>
<td>bātsau</td>
<td>rājē</td>
</tr>
<tr>
<td>dōyau</td>
<td>vāḍa</td>
</tr>
<tr>
<td>kōdyau</td>
<td>lōyē</td>
</tr>
<tr>
<td>sandyu</td>
<td>mē</td>
</tr>
<tr>
<td>bāranyau</td>
<td>sakthē mē</td>
</tr>
<tr>
<td>guryau</td>
<td>sakhme</td>
</tr>
</tbody>
</table>

Words ending in ē
-  ē  ǎ, ĭ.
- tōhibē  sāhibē.
- bōcē  bache.
- jēnatacē  janatach.
- tōcē  su cho, suche, tuche.
- zacē  zache.
- kōdē  kūdē.
-  ī  Cf. kōrē.
- zādē  zade.
- achē  achē.
- bōchē  boche.
- lācē  lache.
- tōrīphē  tōrīphē.
- tārīhē  tārīhe.
- bāsē  bāshe.
- kābā-nīshē  kābē-nishē.
- nīshē  nishē, nishiē.
- pēshē  pōshē.
- pošē  pōshē, pōshe.
- tōhē  tohē, tōhē.
- ajē  ajē.
- bujē  buje.
- gējē  gēajē.
- lējē  Peja.
- mājē  māje, mājiē, mājīē.
- dōda-mājē  dōdē-mājē.
- wōramājē  vura mājē.
- wōlinjē  vālinjē, vālinje, vālinjē, vālinjēī.
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>tse</td>
<td>wuchihē</td>
</tr>
<tr>
<td>te, tse, tse, tse</td>
<td>vuchhe.</td>
</tr>
<tr>
<td>ayē</td>
<td>wanihē</td>
</tr>
<tr>
<td>aya, ayē, ayī, ayī</td>
<td>vanghe.</td>
</tr>
<tr>
<td>ayī</td>
<td>karihē</td>
</tr>
<tr>
<td>āyi</td>
<td>karche, kā'rihe, kāri hē.</td>
</tr>
<tr>
<td>bāyē</td>
<td>marihē</td>
</tr>
<tr>
<td>bai, bāyē, bāye.</td>
<td>marihē, mārihe.</td>
</tr>
<tr>
<td>bīyē</td>
<td>āsihē</td>
</tr>
<tr>
<td>bēy, bēy, bēye.</td>
<td>āsi he, āsihe.</td>
</tr>
<tr>
<td>pātashāhābāyē</td>
<td>ch'aye hē.</td>
</tr>
<tr>
<td>pādshah bāye.</td>
<td>diyēhe.</td>
</tr>
<tr>
<td>gūrī-bāyē</td>
<td>gūrē</td>
</tr>
<tr>
<td>gūr bāye.</td>
<td>bālē, bālē.</td>
</tr>
<tr>
<td>grēstī-bāyē</td>
<td>nāle.</td>
</tr>
<tr>
<td>grēstā bāye.</td>
<td>nāle.</td>
</tr>
<tr>
<td>dayē</td>
<td>gōpālē</td>
</tr>
<tr>
<td>dāye.</td>
<td>gupāle hē.</td>
</tr>
<tr>
<td>khōdāyē</td>
<td>pānānē</td>
</tr>
<tr>
<td>kudāye.</td>
<td>pānēnēye.</td>
</tr>
<tr>
<td>gayē</td>
<td>gārē</td>
</tr>
<tr>
<td>gaye, gaye, gaye.</td>
<td>gārē, mārē.</td>
</tr>
<tr>
<td>tagiyē</td>
<td>mārē</td>
</tr>
<tr>
<td>tag'ē, tag'ye.</td>
<td>tārē, tārē.</td>
</tr>
<tr>
<td>gatsiyē</td>
<td>dukhtarē</td>
</tr>
<tr>
<td>gatiye.</td>
<td>dukhtarē.</td>
</tr>
<tr>
<td>jāyē</td>
<td>kōng-ārdī</td>
</tr>
<tr>
<td>jāi, jā'ja, jāyē, jāye.</td>
<td>kōng'ārē.</td>
</tr>
<tr>
<td>mōyē</td>
<td>gayē</td>
</tr>
<tr>
<td>moye.</td>
<td>gaye.</td>
</tr>
<tr>
<td>nayē</td>
<td>naye.</td>
</tr>
<tr>
<td>nayye.</td>
<td>naye.</td>
</tr>
<tr>
<td>nīyē</td>
<td>nīye, nīye*, nīye.</td>
</tr>
<tr>
<td>nīy, nīye*, nīye.</td>
<td>nīye, nīye.</td>
</tr>
<tr>
<td>rāpāyē</td>
<td>rupā, rup'ya.</td>
</tr>
<tr>
<td>ṛupā, ṛup'ya.</td>
<td>rupā, rup'ya.</td>
</tr>
<tr>
<td>rūgē</td>
<td>rai.</td>
</tr>
<tr>
<td>rāyē</td>
<td>bārāi.</td>
</tr>
<tr>
<td>barāi.</td>
<td>bārāi.</td>
</tr>
<tr>
<td>drāyē</td>
<td>būd.</td>
</tr>
<tr>
<td>drāye.</td>
<td>būd.</td>
</tr>
<tr>
<td>grayē</td>
<td>hata-būd.</td>
</tr>
<tr>
<td>grāye.</td>
<td>hata bud'.</td>
</tr>
<tr>
<td>phakēyē</td>
<td>kār'.</td>
</tr>
<tr>
<td>fakīri.</td>
<td>kār'.</td>
</tr>
<tr>
<td>parīyē</td>
<td>kād.</td>
</tr>
<tr>
<td>pārīye.</td>
<td>kād', kād', kūd.</td>
</tr>
<tr>
<td>hamsāyē</td>
<td>gānd.</td>
</tr>
<tr>
<td>hamsat, ham</td>
<td>gānd', gandí.</td>
</tr>
<tr>
<td>sāye.</td>
<td>kānd.</td>
</tr>
<tr>
<td>sānżē</td>
<td>sānd.</td>
</tr>
<tr>
<td>sānzi, sōnzi.</td>
<td>sand, sandi.</td>
</tr>
<tr>
<td>gādōyīye</td>
<td>sōna-sānd.</td>
</tr>
<tr>
<td>gadoi yiye.</td>
<td>sūnasand'.</td>
</tr>
<tr>
<td>sōna-sānd'.</td>
<td>sūnasandi.</td>
</tr>
<tr>
<td>sūnasand.</td>
<td>sūnasandi.</td>
</tr>
<tr>
<td>tukyēyē</td>
<td>sōnara-sānd.</td>
</tr>
<tr>
<td>tuky.</td>
<td>sūnrasandī.</td>
</tr>
<tr>
<td>kēnzi</td>
<td>rūd.</td>
</tr>
<tr>
<td>kyenzi.</td>
<td>rūd'.</td>
</tr>
<tr>
<td>sanzē</td>
<td>bōg.</td>
</tr>
<tr>
<td>sanzi, sōnzi.</td>
<td>bōg', bōg'.</td>
</tr>
<tr>
<td>pātashāha-sanzē</td>
<td>lāg', lāg'.</td>
</tr>
<tr>
<td>pādshahōsanzē</td>
<td>shehch'.</td>
</tr>
<tr>
<td>pādshahāsanzē</td>
<td>vuch'.</td>
</tr>
<tr>
<td>pādshahā sanzē, pādshahā sanzē, pādshahas</td>
<td>vuch'.</td>
</tr>
<tr>
<td>pādshahas sanzē</td>
<td>vuch'.</td>
</tr>
<tr>
<td>pātashēha-sanzē</td>
<td>dūh'.</td>
</tr>
<tr>
<td>pādshahā sanzē, pādshahā sanzē, pādshahas sanzē</td>
<td>dūh'.</td>
</tr>
<tr>
<td>pādshahas sanzē</td>
<td>hih'.</td>
</tr>
<tr>
<td>Words ending in ê</td>
<td>Words ending in ê</td>
</tr>
<tr>
<td>āge, age.</td>
<td>āge.</td>
</tr>
<tr>
<td>pīchē, pīche.</td>
<td>pīche.</td>
</tr>
<tr>
<td>Kaula</td>
<td>Stein</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>käh</td>
<td>tahl</td>
</tr>
<tr>
<td>höh</td>
<td>tah</td>
</tr>
<tr>
<td>wotamukh</td>
<td>am *; am</td>
</tr>
<tr>
<td>kash</td>
<td>kham</td>
</tr>
<tr>
<td>akh</td>
<td>ak</td>
</tr>
<tr>
<td>tōh</td>
<td>tuh</td>
</tr>
<tr>
<td>bōth</td>
<td>beth</td>
</tr>
<tr>
<td>cīth</td>
<td>chit</td>
</tr>
<tr>
<td>kūth</td>
<td>ku</td>
</tr>
<tr>
<td>pēth</td>
<td>peth</td>
</tr>
<tr>
<td>pōth</td>
<td>path</td>
</tr>
<tr>
<td>tath</td>
<td>tat</td>
</tr>
<tr>
<td>vāth</td>
<td>vat</td>
</tr>
<tr>
<td>sīth</td>
<td>si</td>
</tr>
<tr>
<td>wāt</td>
<td>wadaj</td>
</tr>
<tr>
<td>āk</td>
<td>ak</td>
</tr>
<tr>
<td>harāk</td>
<td>harik</td>
</tr>
<tr>
<td>rātāk</td>
<td>rātik</td>
</tr>
<tr>
<td>tōvīk</td>
<td>tāvik</td>
</tr>
<tr>
<td>nūvīk</td>
<td>nāvik</td>
</tr>
<tr>
<td>gāl</td>
<td>go</td>
</tr>
<tr>
<td>gūl</td>
<td>gul</td>
</tr>
<tr>
<td>hēl</td>
<td>hil</td>
</tr>
<tr>
<td>tāhāl</td>
<td>tahal</td>
</tr>
<tr>
<td>mōl</td>
<td>māl</td>
</tr>
<tr>
<td>nōl</td>
<td>nāl</td>
</tr>
<tr>
<td>gōpōl</td>
<td>gupāl</td>
</tr>
<tr>
<td>tāl</td>
<td>tā</td>
</tr>
<tr>
<td>tūl</td>
<td>tu</td>
</tr>
<tr>
<td>gātōl</td>
<td>gātili</td>
</tr>
<tr>
<td>wātōl</td>
<td>wātāl</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>bàl</td>
<td>taal</td>
</tr>
<tr>
<td>am</td>
<td>am *; am *; am</td>
</tr>
<tr>
<td>om</td>
<td>am</td>
</tr>
<tr>
<td>kām</td>
<td>kām</td>
</tr>
<tr>
<td>trōm</td>
<td>tràm, tràm</td>
</tr>
<tr>
<td>ṭūrīm</td>
<td>tsorim</td>
</tr>
<tr>
<td>lām</td>
<td>tām</td>
</tr>
<tr>
<td>yēm</td>
<td>yim</td>
</tr>
<tr>
<td>yīm</td>
<td>yim</td>
</tr>
<tr>
<td>din</td>
<td>din</td>
</tr>
<tr>
<td>bōgān</td>
<td>bāgen</td>
</tr>
<tr>
<td>hūn</td>
<td>hūn, hūna, hūni</td>
</tr>
<tr>
<td>kān</td>
<td>kān</td>
</tr>
<tr>
<td>lōn</td>
<td>lāni</td>
</tr>
<tr>
<td>dūlān</td>
<td>duley</td>
</tr>
<tr>
<td>panān</td>
<td>pan, panen</td>
</tr>
<tr>
<td>bārán</td>
<td>bāran</td>
</tr>
<tr>
<td>prōn</td>
<td>prāny, prān</td>
</tr>
<tr>
<td>āsān</td>
<td>āsan</td>
</tr>
<tr>
<td>tṣālān</td>
<td>tṣalan</td>
</tr>
<tr>
<td>vān</td>
<td>vān</td>
</tr>
<tr>
<td>sōmb-rāwān</td>
<td>sōmb-rāva'n</td>
</tr>
<tr>
<td>lāyān</td>
<td>lāyin</td>
</tr>
<tr>
<td>mōn</td>
<td>mēn</td>
</tr>
<tr>
<td>sān</td>
<td>zan</td>
</tr>
<tr>
<td>dāzōn</td>
<td>dāzan</td>
</tr>
<tr>
<td>tāp</td>
<td>tsap</td>
</tr>
<tr>
<td>bār</td>
<td>bar, bari</td>
</tr>
<tr>
<td>mē bār</td>
<td>mēbar</td>
</tr>
<tr>
<td>dōr</td>
<td>dār</td>
</tr>
<tr>
<td>gūr</td>
<td>gur</td>
</tr>
<tr>
<td>gūr</td>
<td>gur, gur</td>
</tr>
<tr>
<td>phir</td>
<td>phir</td>
</tr>
<tr>
<td>hār</td>
<td>hari</td>
</tr>
<tr>
<td>shūr</td>
<td>shūri</td>
</tr>
<tr>
<td>kāshīr</td>
<td>kāshir</td>
</tr>
<tr>
<td>kār</td>
<td>kār, kā'</td>
</tr>
</tbody>
</table>

The document appears to be a list of words from the Kaula and Stein languages, with similarities suggesting a lexical connection between the two.
KAULA
kūr  kūd
mōr  mōr
apōr  apōr, apār
tōpōr  so pār, so pār
yōpōr  yipār
tūr  tūr, tūr
būr  būr
pathwōr  pathwār
yūr  yūr, yūr, yūr
yūr
murdāmōzōr  murde māzār
ās  ās, āsa, āsa
ēs  ēs, ēsa, ēsa
at  at, at, at
dīt  dīt
tungē  longāth
khāt  khāt, khāt
kūt  kūt, kūt
kūt  kūt
lōkātū  lokāt
loōt  loōt
mat  mat
gāndmāt  gāndmāt
gamāt  gamāt, gamāt, gamāt
lāgīmāt  lāgīmāt
lōgīmāt  lōgīmāt
mūmāt  mūmāt
ānīmāt  ānīmāt
dītīmāt  dītīmāt, dītīmāty
thōēmāt  thōēmak
rāt  rāt, rāt
mōtārē  mōtārē, mōtārē
tāt  tāt, tāt
yētāt  ye tāt
wēt  wēt, wēt, wēt, wēt
yit  yit, yit, yit, yit
nēcīv  nechīv

KAULA
pōlādāv  pōlādev
māhanīv  māhānyīv
kāśīv  kāśīv
shēstrarv  shastrevv
bīy  bīy
bōy  bōy, bōy
dēy  dēy
ladū  ladū
gaśvōr  gavōr
hā hāz
rūz  rūz, rūz
pāz  pāz, pāz
Words ending in i
q, i
zūnādaby zūnādaby
sāhibi  sāhibi
dāde  dāde
evālādi  evālādi
mahāmūd  mahāmūd
handi  handi, handi
handi  handi, handi
handi
kōndi  kōndi
sandi  sandi, sandi
pātashēha-sandi  pātashēha-sandi
māl-sandi  māl-sandi
ām-sandi  ām-sandi
tam-sandi  tam-sandi
vāzūra-sandi  vāzūra-sandi
sāpūdā  sāpūdā
vōdi  vōdi, vōdi
vočye
yādyi  yādyi
sōnamargā  sōnamargā
bebe  bebe
bōchī  bōchī
nēchī  nēchī, nēchī
phahi  phahi
KAULA
shāh-i
kōh-i
hakāh-i
rakhi
tsakhi
bār' shi
wāla vāshi
āthi
āthi
wōthi
gatsi
mē gatsi
matshi
ratshī
māji
dōda-māji
krāji
akī
bālki
lōyki
dōli
gali
dōkhi
kōli
mōkli
rumāli
soči
suli
tēli
rātli
yēli
ami
kami
hukm-i
salāmi

STEIN
nami
lami
pātami
yemī
yemī
treymī
bani
dini
hane
dachnē
wuchnē
khēnī
kani
kuni-kani
kuni
phōlani
māni
zamēnī
anēni
kānēni
panēni
vanēni
zānēnā
vōtharēni
karēni
mārēni
nērēni
kāsēni
vasēni
KAULA
khūtaṇi  khūtaṇi,  khūtaṇi,  khūtaṇi,  khātuṇi,  khātuṇi.

KAULA
lashkari  lashkara,  lashkar,  lashkar,  lashka'ri,  khal'kun.

sultān-i  sultān.
su'tani  su'ani.
vani  vanī.
yin  yini.
lāyen  lāyine.
myānī  myāni.
zānī  zānā,  zāne.
zōni  zōni,  zōni.
rōzani  rōzan;
beṇi  beṇye.
kaṇi  kaṇye,  kaṇye.
mā'kānī  mākānīye.
pānānī  pāneṣye,
pāneṣye.
tilavānī  tilavānīye.
dāpī  dāpī,  dāpī.
thōpī  thō'pi.
bari  bārī.
kabari  kabāra.
dārī  dā'ri,  dā'ri.
dūrī  dūrī.
dadari  dadārī.
garī  garī,  ga'ri.
gurī  gurī.
makkā'ri  makhri.
shēnshērī  shamsēri,  shamsēri,  samshēri.
kari  ka'ri,  ka'ri,  ka'ri,  ka'ri.
kōri  kōde,  kōde,  kōde,  kōde.
phikiri  phikiri.

STEIN
lāri  lā'ri.
tū'ri  tūlari.
māch-tū'ri  māch-tūlari.
mari  mari,  ma'ri.
miñe-mari  ming'mari.
tōri  tō'ri.
līri  lī'ri.
tūri  tū'ri,  tū'rī.
kòng-uūri  kūng'vārī.
nazari  naz'ri,  naz'ri.
āsi  ā'si,  ā'si,  ā'si.
kaši  ka'si,  ka'si.
kōśi  kōsī.
lasi  lasa,
swēsi  swē'ni.
ti  ti,  tē'ni,  tē'
ati  atī,  atē,  atē,  atē.
būti  būtē.
ākāh  kahtī.
pēthī  pē'ti.
kaṭi  kaṭi,  kaṭi,  kaṭi,  kaṭi.
ka'ti,  ka'te,  ka'te,  ka'te,
ka'ti,  ka'ye.
lāṭi  lā'ṭi,
tāli  tā'li,
mati  matē.
mē'si  mē'si,  mē'ti.
hēkmāt-si  kekmāti.
drāṭi  drāṭi.
hazrat-si  hazrat,  hazrat,
hazrat,  hazrat,
hazret,  hazret.
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>suti, suti.</td>
<td>rōzi, rōzi.</td>
</tr>
<tr>
<td>tatī, tatī, ta'tī, ta'tī, tatī.</td>
<td>kātī, kātī, kātī.</td>
</tr>
<tr>
<td>ti-ti</td>
<td>marāž-i, marāj.</td>
</tr>
<tr>
<td>to-ti</td>
<td>wās'zi, wās'zi.</td>
</tr>
<tr>
<td>to-ti</td>
<td>wīzi, wīzi.</td>
</tr>
<tr>
<td>to-ti</td>
<td>poe'zi, poe'zi.</td>
</tr>
<tr>
<td>reti</td>
<td>ḫāzi, ḫāzi, ḫā zi, ḫā zi.</td>
</tr>
<tr>
<td>reti</td>
<td>ti-ḵāzi, ti-ḵā zi.</td>
</tr>
<tr>
<td>reti</td>
<td>aṣī, aṣī.</td>
</tr>
</tbody>
</table>

- Words ending in ì:

<table>
<thead>
<tr>
<th>Words ending in ì</th>
</tr>
</thead>
<tbody>
<tr>
<td>wurti, wurti.</td>
</tr>
<tr>
<td>sarṣi, sarṣi, sarṣi.</td>
</tr>
<tr>
<td>sarṣāh.</td>
</tr>
<tr>
<td>ḫaṣi, ḫaḥi.</td>
</tr>
<tr>
<td>pāḍ-i, pāḍ-i, pāḍ-i.</td>
</tr>
<tr>
<td>jūshi, jūshi.</td>
</tr>
<tr>
<td>hab-jūshi, hab-jūshi.</td>
</tr>
<tr>
<td>ṭabāli, ṭabāli.</td>
</tr>
<tr>
<td>ḍolī, ḍolī.</td>
</tr>
<tr>
<td>tasāli, tasāli.</td>
</tr>
<tr>
<td>miski, miski.</td>
</tr>
<tr>
<td>wupha dā'ri, wupha dā'ri, wupha dā'ri.</td>
</tr>
</tbody>
</table>

- Words ending in ñ:

<table>
<thead>
<tr>
<th>Words ending in ñ</th>
</tr>
</thead>
<tbody>
<tr>
<td>tamaskhuri, tamis kuri.</td>
</tr>
<tr>
<td>phakāri, fakāri.</td>
</tr>
<tr>
<td>nōkari, nākri, nōkri.</td>
</tr>
<tr>
<td>parī, parī.</td>
</tr>
<tr>
<td>ḥuzūri, ḥuzūri.</td>
</tr>
<tr>
<td>vāzi, vāzi.</td>
</tr>
<tr>
<td>vēsī, vēsī.</td>
</tr>
<tr>
<td>tī, tī.</td>
</tr>
<tr>
<td>balti, balti.</td>
</tr>
<tr>
<td>masnavī, masnavī.</td>
</tr>
<tr>
<td>gaznavī, gaznavī.</td>
</tr>
<tr>
<td>pāravi, pāravi.</td>
</tr>
<tr>
<td>Kaula</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>ya</td>
</tr>
<tr>
<td>judöyö</td>
</tr>
<tr>
<td>wophöyö</td>
</tr>
<tr>
<td>be-wophöyö</td>
</tr>
<tr>
<td>bëwophöyö</td>
</tr>
<tr>
<td>gun-roög</td>
</tr>
</tbody>
</table>

Word ending in ö
kë-hö | k'ëho, kyöho.

Words ending in ö
ö o.
sohiö sëhiö.
hö hö.
khöö hö khëshö.
ëköö ëkö.
tasköö tsëku.
këthö këthu.
phaköörö fakërö.
vaxöö vaxiro.
hatö hato.
jaöö jëö.
khööyö kodëyö.
khöö khëru.
atsööyö atsëyo.
arö ö arzo.

Words ending in ö
lagahö lagaha.
chalahö chalgha.
dëmahö dëpö ha.
yimahö yimaha.
yih tshunahö yetšañö ha.
körahö kare ha, karaha.
bëvahö bëvä ha.
hëvahö hëvä' ha.

Words ending in ö
amöö amöö.
sumböö sumböö.
restas sumböö ritasumböö.

Kaula | Stein |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>boöö</td>
<td>buöö</td>
</tr>
<tr>
<td>dööö</td>
<td>dööö</td>
</tr>
<tr>
<td>dööödöö</td>
<td>dööödöö, dööö</td>
</tr>
<tr>
<td>shoöö</td>
<td>shoöö</td>
</tr>
<tr>
<td>thöö</td>
<td>thöö</td>
</tr>
<tr>
<td>koöö</td>
<td>kur.</td>
</tr>
<tr>
<td>modöö</td>
<td>mud.</td>
</tr>
<tr>
<td>mëöö</td>
<td>mëöö, mëöö</td>
</tr>
<tr>
<td>gëööndöö</td>
<td>gëööndöö</td>
</tr>
<tr>
<td>hëööndöö</td>
<td>hëööndöö</td>
</tr>
<tr>
<td>pëöötashööhi-hëööndöö</td>
<td>pëöötashööhi-hëööndöö</td>
</tr>
<tr>
<td>këööthööi-hëööndöö</td>
<td>këööthööi-hëööndöö</td>
</tr>
<tr>
<td>mëööjë-hëööndöö</td>
<td>mëööjë-hëööndöö</td>
</tr>
<tr>
<td>lëöölan-hëööndöö</td>
<td>lëöölan hëööndöö</td>
</tr>
<tr>
<td>tëöösööndöö</td>
<td>tëöösööndöö</td>
</tr>
<tr>
<td>tëöösööndöö</td>
<td>tëöösööndöö</td>
</tr>
<tr>
<td>këööndöö</td>
<td>këööndöö</td>
</tr>
<tr>
<td>sëöösööndöö</td>
<td>sëöösööndöö</td>
</tr>
<tr>
<td>sëöösööndöö</td>
<td>sëöösööndöö</td>
</tr>
<tr>
<td>pëöötashëööha-sëöösööndöö</td>
<td>pëöötashëööha-sëöösööndöö</td>
</tr>
<tr>
<td>pëöötashëööha-sëöösööndöö</td>
<td>pëöötashëööha-sëöösööndöö</td>
</tr>
<tr>
<td>sëöösööondöö</td>
<td>sëöösööondöö</td>
</tr>
<tr>
<td>mëöölëöö sondöö</td>
<td>mëöölëöö sondöö</td>
</tr>
<tr>
<td>minëöö sondöö</td>
<td>minëöö sondöö</td>
</tr>
<tr>
<td>gëöödööma-sëöösööndöö</td>
<td>gëöödööma-sëöösööndöö</td>
</tr>
<tr>
<td>sëöödöögëööra-sëöösööndöö</td>
<td>sëöödöögëööra-sëöösööndöö</td>
</tr>
<tr>
<td>phëöökëööra-sëöösööndöö</td>
<td>phëöökëööra-sëöösööndöö</td>
</tr>
<tr>
<td>sëöönëööra-sëöösööndöö</td>
<td>sëöönëööra-sëöösööndöö</td>
</tr>
<tr>
<td>yëööra-sëöösööndöö</td>
<td>yëööra-sëöösööndöö</td>
</tr>
<tr>
<td>khëöödëööyö-sëöösööndöö</td>
<td>khëöödëööyö-sëöösööndöö</td>
</tr>
<tr>
<td>saööpodöö</td>
<td>saööpodöö</td>
</tr>
<tr>
<td>rëöödöö</td>
<td>rëöödöö</td>
</tr>
<tr>
<td>syöödöö</td>
<td>syöödöö, sëööud.</td>
</tr>
<tr>
<td>logöö</td>
<td>logöö, lug.</td>
</tr>
<tr>
<td>lëöögöö</td>
<td>lëöögöö</td>
</tr>
<tr>
<td>shëööngöö</td>
<td>shëööngöö</td>
</tr>
<tr>
<td>logöö</td>
<td>logöö</td>
</tr>
<tr>
<td>tugöö</td>
<td>tugöö</td>
</tr>
</tbody>
</table>
### Hatim's Songs and Stories

<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>wuch*</td>
<td>wuch.</td>
</tr>
<tr>
<td>lyukh*</td>
<td>lükk.</td>
</tr>
<tr>
<td>rosh*</td>
<td>rush.</td>
</tr>
<tr>
<td>but*</td>
<td>but.</td>
</tr>
<tr>
<td>khot*</td>
<td>khot.</td>
</tr>
<tr>
<td>thoth*</td>
<td>tot. ⚫ Cf. tôth*, kut.</td>
</tr>
<tr>
<td>moth*</td>
<td>mut.</td>
</tr>
<tr>
<td>tôth*</td>
<td>tot. ⚫ Cf. tôth*, woth.</td>
</tr>
<tr>
<td>woth*</td>
<td>vot*. vot, voth.</td>
</tr>
<tr>
<td>yoth*</td>
<td>yoth.</td>
</tr>
<tr>
<td>byoth*</td>
<td>byoth.</td>
</tr>
<tr>
<td>dyoth*</td>
<td>dyoth.</td>
</tr>
<tr>
<td>kyoth*</td>
<td>kyoth.</td>
</tr>
<tr>
<td>myoth*</td>
<td>myoth.</td>
</tr>
<tr>
<td>zoth*</td>
<td>zoth.</td>
</tr>
<tr>
<td>goz*</td>
<td>goz.</td>
</tr>
<tr>
<td>hyuk*</td>
<td>hyuk.</td>
</tr>
<tr>
<td>khubuk*</td>
<td>khubuk.</td>
</tr>
<tr>
<td>baguk*</td>
<td>baguk.</td>
</tr>
<tr>
<td>dobuk*</td>
<td>dobuk.</td>
</tr>
<tr>
<td>watharamuk*</td>
<td>watharamuk.</td>
</tr>
<tr>
<td>nayistänuk*</td>
<td>nayistänuk.</td>
</tr>
<tr>
<td>vanuk*</td>
<td>vanuk.</td>
</tr>
<tr>
<td>jenatuk*</td>
<td>jan<em>uk, jan</em>tuk, tukh.</td>
</tr>
<tr>
<td>amyuk*</td>
<td>amyuk, amyuk.</td>
</tr>
<tr>
<td>kamyuk*</td>
<td>kamyuk.</td>
</tr>
<tr>
<td>gedanyuk*</td>
<td>gedanyuk.</td>
</tr>
<tr>
<td>hatiyuk*</td>
<td>hatyuk.</td>
</tr>
<tr>
<td>ölt*</td>
<td>ölt.</td>
</tr>
<tr>
<td>phol*</td>
<td>phul.</td>
</tr>
<tr>
<td>phot*</td>
<td>phul.</td>
</tr>
<tr>
<td>shëkul*</td>
<td>shëkul.</td>
</tr>
</tbody>
</table>

### Notes

- * indicates a homophone or near-homophone with another word in the list.
- ** indicates a word that is repeated.
- ⚫ indicates a prefix or suffix that is commonly added or dropped in various dialects.

---

### Additional Notes

- Zöl* | Zöl. |
- Kyom* | Kyom. |
- Törüm* | Törüm. |
- Panti̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇...
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>gryüst⁹</td>
<td>grost.</td>
</tr>
<tr>
<td>tot⁹</td>
<td>thuth, tot, tut.</td>
</tr>
<tr>
<td>tsöl³</td>
<td>tsöl.</td>
</tr>
<tr>
<td>wöl⁹</td>
<td>vö̊t, vö̊l, vö̊l⁴</td>
</tr>
<tr>
<td>vö̊l⁴</td>
<td>vö̊l, vö̊l.</td>
</tr>
<tr>
<td>yül⁹</td>
<td>yül.</td>
</tr>
<tr>
<td>dyut⁹</td>
<td>dyut, dyut, dyuth.</td>
</tr>
<tr>
<td>kyut⁹</td>
<td>kyut, khyuth,</td>
</tr>
<tr>
<td>k⁹yt, kyut,</td>
<td>k⁹yt, kyuth.</td>
</tr>
<tr>
<td>týyut⁹</td>
<td>týut, týut, týut.</td>
</tr>
<tr>
<td>týut⁹</td>
<td>týut.</td>
</tr>
<tr>
<td>hót⁹</td>
<td>hôt, huts.</td>
</tr>
<tr>
<td>bow³</td>
<td>bow.</td>
</tr>
<tr>
<td>thów⁹</td>
<td>thów.</td>
</tr>
<tr>
<td>lóu⁹</td>
<td>lóu.</td>
</tr>
<tr>
<td>Mókalóu³</td>
<td>Mókalóu.</td>
</tr>
<tr>
<td>nów³</td>
<td>nów, nóy.</td>
</tr>
<tr>
<td>parzanóud³</td>
<td>parza náu.</td>
</tr>
<tr>
<td>parzanóud³</td>
<td>parza náu.</td>
</tr>
<tr>
<td>sõmb³r³</td>
<td>sõmb³rau,</td>
</tr>
<tr>
<td>sõmb³r³</td>
<td>sõmb³rau.</td>
</tr>
<tr>
<td>tsamlëru⁹</td>
<td>tsamlëru,</td>
</tr>
<tr>
<td>tsamlëru⁹</td>
<td>tsamlëru.</td>
</tr>
<tr>
<td>trów³</td>
<td>trów.</td>
</tr>
<tr>
<td>shëstruc³</td>
<td>shușṭru.</td>
</tr>
<tr>
<td>nêçqu³</td>
<td>nêçku.</td>
</tr>
<tr>
<td>mahánqu³</td>
<td>mahâñu.</td>
</tr>
<tr>
<td>boy³</td>
<td>boy, bó.</td>
</tr>
<tr>
<td>bör³</td>
<td>bör.</td>
</tr>
<tr>
<td>poz³</td>
<td>poz.</td>
</tr>
<tr>
<td>Aóz³</td>
<td>Aóz.</td>
</tr>
</tbody>
</table>

Words ending in ³:

- döhlëc³: döhlc'h.
- nayidänic³: nayid tän nach.
- asi³: asičh.
- bud³: bud.
- thüd³: tád, tor.
  Cf. thür³.
- künd³: künd. See also kür³.
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>kariu²</td>
<td>karin², karény, kariny.</td>
</tr>
<tr>
<td>són²</td>
<td>sán², sáñey.</td>
</tr>
<tr>
<td>wasu²</td>
<td>wasan²</td>
</tr>
<tr>
<td>bikarmajétu²</td>
<td>bikarmajitey.</td>
</tr>
<tr>
<td>mótu²</td>
<td>möteny.</td>
</tr>
<tr>
<td>bačwini²</td>
<td>bačhiwiny.</td>
</tr>
<tr>
<td>pakañu²</td>
<td>pakwáníy.</td>
</tr>
<tr>
<td>mokalawin²</td>
<td>mokaláwany.</td>
</tr>
<tr>
<td>yin²</td>
<td>ying.</td>
</tr>
<tr>
<td>cyón²</td>
<td>ch'án², ch'ún², ch'ún³.</td>
</tr>
<tr>
<td>chyón²</td>
<td>chány.</td>
</tr>
<tr>
<td>myon²</td>
<td>myé², meny, m’én, myén, m’ény.</td>
</tr>
<tr>
<td>zün²</td>
<td>zany, za’n³.</td>
</tr>
<tr>
<td>òr³</td>
<td>òr.</td>
</tr>
<tr>
<td>thu³</td>
<td>tar, tür.</td>
</tr>
<tr>
<td>at³</td>
<td>āt, āt.</td>
</tr>
<tr>
<td>kür³</td>
<td>kúd, kür, kúd.</td>
</tr>
<tr>
<td>phikir³</td>
<td>fıkir², phikir²</td>
</tr>
<tr>
<td>mäch³</td>
<td>mách tulgar.</td>
</tr>
<tr>
<td>miñ³</td>
<td>mar.</td>
</tr>
<tr>
<td>mën³</td>
<td>ming³ mar.</td>
</tr>
<tr>
<td>nür³</td>
<td>nür.</td>
</tr>
<tr>
<td>tür³</td>
<td>tür.</td>
</tr>
<tr>
<td>bü³</td>
<td>tsür.</td>
</tr>
<tr>
<td>zër³</td>
<td>zër, zër.</td>
</tr>
<tr>
<td>ös³</td>
<td>ós.</td>
</tr>
<tr>
<td>phüt³</td>
<td>phut.</td>
</tr>
<tr>
<td>rült³</td>
<td>rat.</td>
</tr>
<tr>
<td>böti³</td>
<td>báts, báts.</td>
</tr>
<tr>
<td>dèti³</td>
<td>díts.</td>
</tr>
<tr>
<td>khüt³</td>
<td>khats, kats.</td>
</tr>
<tr>
<td>kís³</td>
<td>kís².</td>
</tr>
<tr>
<td>kös³</td>
<td>kís².</td>
</tr>
<tr>
<td>adalits³</td>
<td>adalat.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>ämüts³</td>
<td>änuts³</td>
</tr>
<tr>
<td>gamülts³</td>
<td>gamuts³</td>
</tr>
<tr>
<td>tsúmuts³</td>
<td>tsajmuts³, tsajamuts³</td>
</tr>
<tr>
<td>hëkmut³</td>
<td>hekanuts³</td>
</tr>
<tr>
<td>mümuts³</td>
<td>moomuts³</td>
</tr>
<tr>
<td>tishumuts³</td>
<td>tuñey muts.</td>
</tr>
<tr>
<td>wiñ³muts³</td>
<td>vun³muts³</td>
</tr>
<tr>
<td>pëmüts³</td>
<td>p'ímüts³</td>
</tr>
<tr>
<td>kërmuts³</td>
<td>karmuts³, karmuts³</td>
</tr>
<tr>
<td>parzanöö³muts³</td>
<td>parza náy muts.</td>
</tr>
<tr>
<td>tráu³muts³</td>
<td>traú muts.</td>
</tr>
<tr>
<td>röts³</td>
<td>ráts.</td>
</tr>
<tr>
<td>ıöts³</td>
<td>ıáts.</td>
</tr>
<tr>
<td>yöts³</td>
<td>yúts³</td>
</tr>
<tr>
<td>göö³</td>
<td>gau, gau, gau.</td>
</tr>
<tr>
<td>shëströ³</td>
<td>shustro³</td>
</tr>
<tr>
<td>bëz³</td>
<td>bös.</td>
</tr>
<tr>
<td>hün söz, hunz.</td>
<td></td>
</tr>
<tr>
<td>gurên-hün söz, gurên-hänz.</td>
<td></td>
</tr>
<tr>
<td>yihisz³</td>
<td>yihás.</td>
</tr>
<tr>
<td>sünz³</td>
<td>sünz³, sünz³</td>
</tr>
<tr>
<td>khavandan-sünz³</td>
<td>kávanda-sünz³</td>
</tr>
<tr>
<td>pátasháho-sünz³</td>
<td>pâtasháho-sünz³</td>
</tr>
<tr>
<td>sünz³</td>
<td>pâtasháho-sünz³, pâtasháho-sünz³</td>
</tr>
<tr>
<td>râjë-sünz³</td>
<td>rájësanz³, rájësanz³</td>
</tr>
<tr>
<td>món-sünz³</td>
<td>món-sanz³, mónsanz³</td>
</tr>
<tr>
<td>sünz³</td>
<td>mónsanz³, mónsanz³</td>
</tr>
<tr>
<td>gólama-sünz³</td>
<td>gólama-sünz³</td>
</tr>
<tr>
<td>tóm-sünz³</td>
<td>tómsanz³, tómsanz³</td>
</tr>
<tr>
<td>sóna-sünz³</td>
<td>sóna-sünz³</td>
</tr>
<tr>
<td>phakira-sünz³</td>
<td>phakira-sünz³</td>
</tr>
<tr>
<td>fükira-sünz³, fükira-sünz³</td>
<td></td>
</tr>
</tbody>
</table>

501 INDEX IN ORDER OF FINAL LETTERS phakira-sünz³
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>sōnara-sūnza</td>
<td>sunar sānza,</td>
</tr>
<tr>
<td>wūrūč</td>
<td>vurūk.</td>
</tr>
<tr>
<td>wūz</td>
<td>dāj.</td>
</tr>
<tr>
<td>näyēz</td>
<td>näyiz.</td>
</tr>
</tbody>
</table>

 Words ending in u
- gūthu
- nu

 Word ending in ā
- saniyāsū

 Words ending in b
- aḥ āb.
- sābāb sābāb.
- dāb dāb.
- dōb dōb.
- gōb gāb.
- kūb kāb, kāb.
- sōb sābīb.
- sāhab vāhab.
- pār vāhab pār vāhab.
- mūjūb mūjūb.
- phāmb phāmb, pāmb.
- sōb sāb.
- tab tap.
- kītāb kītāb.
- jēvāb jāvāb.
- savāb savāb.

 Word ending in ē
- kharē kharj.

 Words ending in d or d
- had hadē.
- khōd khōd.
- kōd kād, kād, kād, kād.
- kōd kād, kād, kād.
- lād lād.

 Words ending in g
- bāg bāg.
- bāg bāng.
- lāg lāg.
- mōc lāg maulāk.
- nāg nāg.
- pūlāng pūlāng, pūlāng, pūlāng.
- māng māng.
- pūnāng pūnāng.
- vūtshā-prāng vūtshā-prāng.
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>zang</td>
<td>shēh</td>
</tr>
<tr>
<td>drāg</td>
<td>shēhan-shāh</td>
</tr>
<tr>
<td>yeq</td>
<td>pātashāh</td>
</tr>
<tr>
<td></td>
<td>pādshāh,</td>
</tr>
<tr>
<td>Words ending in k</td>
<td></td>
</tr>
<tr>
<td>āh</td>
<td>pātashēh</td>
</tr>
<tr>
<td>bēh</td>
<td>pādshāh,</td>
</tr>
<tr>
<td>bōh</td>
<td>pādśshāh.</td>
</tr>
<tr>
<td>marhabāh</td>
<td>kuthā.</td>
</tr>
<tr>
<td>subu</td>
<td>rāthāh</td>
</tr>
<tr>
<td>hēch</td>
<td>sāthāh</td>
</tr>
<tr>
<td>wuq</td>
<td>sēthāh</td>
</tr>
<tr>
<td>qāh</td>
<td>setā, setā, sethā,</td>
</tr>
<tr>
<td>dāh</td>
<td>sēthā.</td>
</tr>
<tr>
<td>dōh</td>
<td>kēntshāh</td>
</tr>
<tr>
<td>dū</td>
<td>khyē, khyē sā,</td>
</tr>
<tr>
<td>jūdāh</td>
<td>khyētā, kēnśsa,</td>
</tr>
<tr>
<td>aqēdāh</td>
<td>kēnśā, kēbā,</td>
</tr>
<tr>
<td>sadāh</td>
<td>kēnta, kētā,</td>
</tr>
<tr>
<td>wsūdāh</td>
<td>kētsā, kyē tā,</td>
</tr>
<tr>
<td>alvidāh</td>
<td>kyētā.</td>
</tr>
<tr>
<td>yēdāh</td>
<td>kyā, kyē.</td>
</tr>
<tr>
<td>gāh</td>
<td>jā, jā.</td>
</tr>
<tr>
<td>aqūh</td>
<td>ak, akh.</td>
</tr>
<tr>
<td>bēgāh</td>
<td>akh.</td>
</tr>
<tr>
<td>pagāh</td>
<td>kāh ka.</td>
</tr>
<tr>
<td>hargāh</td>
<td>kāh kāh.</td>
</tr>
<tr>
<td>shōrā-gāh</td>
<td>kēh khyē, kē, kyē,</td>
</tr>
<tr>
<td>shōrāga</td>
<td>kyā, kyē.</td>
</tr>
<tr>
<td>hēh</td>
<td>kēh kēh.</td>
</tr>
<tr>
<td>shūbēh</td>
<td>bēk, byēk.</td>
</tr>
<tr>
<td>shūybehe</td>
<td>labak.</td>
</tr>
<tr>
<td>chēh</td>
<td>labak.</td>
</tr>
<tr>
<td>chēh</td>
<td>sabak.</td>
</tr>
<tr>
<td>chēh</td>
<td>dīk.</td>
</tr>
<tr>
<td>chēh</td>
<td>kādīk kādīk, karik,</td>
</tr>
<tr>
<td>chēh</td>
<td>karik.</td>
</tr>
<tr>
<td>chēh</td>
<td>kūdśkāh koduk.</td>
</tr>
<tr>
<td>chēh</td>
<td>koduk.</td>
</tr>
<tr>
<td>chēh</td>
<td>kuruk.</td>
</tr>
<tr>
<td>chēh</td>
<td>bandūk bandūk.</td>
</tr>
<tr>
<td>chēh</td>
<td>sapadak.</td>
</tr>
<tr>
<td>chēh</td>
<td>yīdśkāh yīdāh.</td>
</tr>
<tr>
<td>chēh</td>
<td>nazāikh nazāikh.</td>
</tr>
</tbody>
</table>
KAULA  STEIN

göḵh  go̱ḵh.
lagahk  leg̱ak.
lag̱eḵh  lag̱ik.
cẖeḵh  cẖak, chek.
chihk  chuk.
chukh  chuk, chuka.
vuchak  vuchak.
vuchik  vuchuk.
vuchukh  vuchuk, vucuk.
vuchikh  vuchuk.
vuch'ahk  vuch hak.
kati̱ḵo chukh  kati kochuk.
kheḵh  khek.
samokhuk  sam̱ḵḵh.
dimahkah  dim̱ḵh.
phahk  phak.
dophahk  dop hak, dophak.
karahahk  kaṟḵh hak.
kor'ahk  kur hak.
karuahk  koṟh hak.
shhekh  shak, shok.
av'ahk  ashik.
pohahk  poshak.
müẖahk  motuk.
voṉthahk  vunthak.
gatkahk  gatsak.
dap̱shihkh  daxah hek, daxi hek.
liḵh  lekh.
lākh  lāk.
tasāi̱ḵh  tasli̱ka.
tuhuk  tu̱ḻuk.
wōlik  wālik.
zuluhk  zāluk, zāluk.
mahkah  mahk.
dit'mahk  dit'mak.
dap̱yamahk  dop̱yamak.
anaḵh  anka, ankā.
āmakh  amk, āmnik.
amuhk  amuk.
onukh  onuk, unuk.

KAULA  STEIN

cho̱nakh  chhu nakh.
shohuk  shōnuk.
shēnakh  shiṉḵh.
domp̱nakh  dop̱nakh, dop̱n, dopu nakh, dopu nakh.
kaṟnakh  kaṟnakh.
kornakh  kur nakh, kur nakh.
māranakh  mūrenakh.
ruṯnakh  ruṯnakh.
dyuṯnakh  dyuṯnakh, dyuṯnakh, dyuṯnakh.
tsoṉk  tōnuk.
hōw̱nakh  hōy nakh.
thōw̱nakh  thōvenakh.
zānakh  zānak.
ūṉk  ūnyik.
ka'něḵk  kanye.
wōnēnakh  wānije nakh.
pākh  pāk.
dop̱uk  dopuk.
ṟuk  rāk.
būṟk  bar, barak.
mōbārakh  mūbarak.
dṟuk  drūk.
shřāk  shřāk.
šērik  shērik.
krēk  křāk, křāk,
karakh  karak.
kārēh  kāriṟk, kāriṟk.
kāṟk  kārik.
korrakh  koruk, koruk, koruk.
kūṟk  kūruk.
porda̱k  po̱ḏuk.
phutẖṟk  phutẖruk.
āsahk  āsak.
ōsukh  ēsak, ēsuk.
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>khasak</td>
<td>salā</td>
</tr>
<tr>
<td>mushtāk</td>
<td>zālā, zālā</td>
</tr>
<tr>
<td>vātak</td>
<td>shēmā, shēmā</td>
</tr>
<tr>
<td>dyutuk</td>
<td>kāma</td>
</tr>
<tr>
<td>hyotuk</td>
<td>tamā</td>
</tr>
<tr>
<td>dīthuk</td>
<td>mati mā</td>
</tr>
<tr>
<td>thōvik</td>
<td>mat‘ma</td>
</tr>
<tr>
<td>thvāk</td>
<td>wunā</td>
</tr>
<tr>
<td>milvāk</td>
<td>nōh</td>
</tr>
<tr>
<td>trōvik</td>
<td>bānā</td>
</tr>
<tr>
<td>yēk</td>
<td>dānā, dānā</td>
</tr>
<tr>
<td>byēk</td>
<td>gūna</td>
</tr>
<tr>
<td>bučōk</td>
<td>wuchunā, vuchuna</td>
</tr>
<tr>
<td>lāyak</td>
<td>zanānā, zanānā</td>
</tr>
<tr>
<td>nyūk</td>
<td>vīg‘nā, vīg‘nā</td>
</tr>
<tr>
<td>niyēk</td>
<td>dāp</td>
</tr>
<tr>
<td>pēyēk</td>
<td>thap, thap, thap</td>
</tr>
<tr>
<td>kavēk</td>
<td>shāp</td>
</tr>
<tr>
<td>kavēk</td>
<td>kulup</td>
</tr>
<tr>
<td>niyēk</td>
<td>sorp</td>
</tr>
<tr>
<td>nyāk</td>
<td>yinsāf, yin sāf</td>
</tr>
<tr>
<td>niyēk</td>
<td>yūsūf, yūnūf</td>
</tr>
<tr>
<td>nyēk</td>
<td>tāp</td>
</tr>
<tr>
<td>nyēk</td>
<td>rāh</td>
</tr>
<tr>
<td>nyēk</td>
<td>brōh</td>
</tr>
<tr>
<td>brēh</td>
<td>brēh</td>
</tr>
<tr>
<td>brēh</td>
<td>khabarā, khabara</td>
</tr>
<tr>
<td>brēh-brūh</td>
<td>shēharā, shehra</td>
</tr>
<tr>
<td>brūh</td>
<td>phakirā, fakirā</td>
</tr>
<tr>
<td>brūh</td>
<td>phākirā, jikarā</td>
</tr>
<tr>
<td>brūh</td>
<td>treh</td>
</tr>
<tr>
<td>brūh</td>
<td>treh</td>
</tr>
<tr>
<td>nyūrā</td>
<td>yūra</td>
</tr>
<tr>
<td>nazarāh</td>
<td>sāh, sā, su.</td>
</tr>
<tr>
<td>sāh</td>
<td>suh, sū, su.</td>
</tr>
<tr>
<td>gūsh</td>
<td>gūsh</td>
</tr>
<tr>
<td>hōsh</td>
<td>hōsh</td>
</tr>
<tr>
<td>khash</td>
<td>khash, pash</td>
</tr>
<tr>
<td>khōsh</td>
<td>khush, khush</td>
</tr>
<tr>
<td>phūsh</td>
<td>phūsh</td>
</tr>
</tbody>
</table>
KAULA

yih suh  yisu.
nāsh  nāsh.
nīsh  nīsh.
ōlīnāsh  ālīnāsh.
manōsh  manōsh.
mēnūsh  mēnīsh.
pēsh  pēsh.
phārosh  phārosh.
trēsh  trēsh, trēsh.
wōsh  wōsh.
gvāsh  gvāsh, gāsh.
tō wōsh  tavōsh.
gisā  isā.
bakhōgish  bakhōgish, bakhōgīsh.
at  at, at, at, at, at, ath.
ōth  ath.
tī  ti.
boji-bath  boji-vat.
dīth  dīl.
kaṭīth  kaṭīt, kaṭīt, kaṭīth.
gandīth  gandīt.
wōridīth  wōridīt.
gath  gat.
lōgīth  lōgīt.
shōngīth  shōngīt.
hāth  hat, hat.
ēth  ēt, ēt, ēt, ēth.
biḥīth  biḥīt, biḥīt, biḥīt.
khāth  khāth.
tākhīth  tākhīt, tākīt.
dāskhāth  dāskhāth.
mūsīlahath  mūsīq̄at, mūsīlahat.
vahīth  vahīt.
sigōphath  sigāf̄at.
<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>rāth</td>
<td>vasith</td>
</tr>
<tr>
<td>rāt, rāth.</td>
<td>vasit.</td>
</tr>
<tr>
<td>rēth</td>
<td>sēyith</td>
</tr>
<tr>
<td>rit, rēth.</td>
<td>sāyist.</td>
</tr>
<tr>
<td>rath</td>
<td>tath</td>
</tr>
<tr>
<td>rat.</td>
<td>tat, tath, tāt.</td>
</tr>
<tr>
<td>bārit</td>
<td>khatith</td>
</tr>
<tr>
<td>barit.</td>
<td>kā’tith.</td>
</tr>
<tr>
<td>sōmb'rith</td>
<td>raith</td>
</tr>
<tr>
<td>sumbrit.</td>
<td>rāit, rāit.</td>
</tr>
<tr>
<td>khōrāth</td>
<td>mōkh raith</td>
</tr>
<tr>
<td>khārāt.</td>
<td>mokraith.</td>
</tr>
<tr>
<td>phirith</td>
<td>saith</td>
</tr>
<tr>
<td>phirit.</td>
<td>sātith.</td>
</tr>
<tr>
<td>phērit, phērit,</td>
<td>wōth</td>
</tr>
<tr>
<td>phērit, phrēth.</td>
<td>vāt, vāt.</td>
</tr>
<tr>
<td>sērith</td>
<td>wēth</td>
</tr>
<tr>
<td>shērīth</td>
<td>vēth</td>
</tr>
<tr>
<td>vatharīth</td>
<td>vēth</td>
</tr>
<tr>
<td>vata’rith.</td>
<td>vēth</td>
</tr>
<tr>
<td>karēth</td>
<td>hōvath</td>
</tr>
<tr>
<td>ka‘rit.</td>
<td>hāvent.</td>
</tr>
<tr>
<td>karēth</td>
<td>thāvath</td>
</tr>
<tr>
<td>karit, karit,</td>
<td>thāvath.</td>
</tr>
<tr>
<td>ka‘rit, ko‘rit,</td>
<td>thāvath.</td>
</tr>
<tr>
<td>ko‘rit, ka‘rit.</td>
<td>thāvath.</td>
</tr>
<tr>
<td>korēth</td>
<td>wēkath</td>
</tr>
<tr>
<td>karut, karut.</td>
<td>vēkath.</td>
</tr>
<tr>
<td>mārith</td>
<td>sōmb’rāvath.</td>
</tr>
<tr>
<td>mārit.</td>
<td>sōmb’rāvath.</td>
</tr>
<tr>
<td>mārath</td>
<td>trōvith</td>
</tr>
<tr>
<td>mārāt.</td>
<td>trōvith, trōvith,</td>
</tr>
<tr>
<td>mōrith</td>
<td>trōvith</td>
</tr>
<tr>
<td>mārit.</td>
<td>trōvith</td>
</tr>
<tr>
<td>nērit, nērith.</td>
<td>tsēv atith</td>
</tr>
<tr>
<td>nērit.</td>
<td>tēvat.</td>
</tr>
<tr>
<td>prath</td>
<td>yēth</td>
</tr>
<tr>
<td>prat.</td>
<td>yat.</td>
</tr>
<tr>
<td>pōrit.</td>
<td>yith</td>
</tr>
<tr>
<td>pūrith</td>
<td>yat, yat, yet,</td>
</tr>
<tr>
<td>pārīt.</td>
<td>yath.</td>
</tr>
<tr>
<td>sorīth</td>
<td>tarbēth</td>
</tr>
<tr>
<td>sārīt.</td>
<td>tāra byat.</td>
</tr>
<tr>
<td>sūrath</td>
<td>mashiēth</td>
</tr>
<tr>
<td>sūrath.</td>
<td>mashiēyat.</td>
</tr>
<tr>
<td>khōbsūrath</td>
<td>zurēth</td>
</tr>
<tr>
<td>khōbsurat,</td>
<td>zur yēt.</td>
</tr>
<tr>
<td>khōb surat,</td>
<td>naśyēth</td>
</tr>
<tr>
<td>khōbsurat,</td>
<td>naśi‘yat.</td>
</tr>
<tr>
<td>khōb-sūrath,</td>
<td>naśi‘yat.</td>
</tr>
<tr>
<td>mutarīth</td>
<td>was yith</td>
</tr>
<tr>
<td>muls’rit.</td>
<td>vasyat, vasyat.</td>
</tr>
<tr>
<td>dōh ta rāth</td>
<td>zāth</td>
</tr>
<tr>
<td>dokhrērāt.</td>
<td>zāth</td>
</tr>
<tr>
<td>sat, sath.</td>
<td>bōzith</td>
</tr>
<tr>
<td>sāth</td>
<td>bōzit.</td>
</tr>
<tr>
<td>rukhsath</td>
<td>būzith</td>
</tr>
<tr>
<td>rukhsat.</td>
<td>būzith</td>
</tr>
<tr>
<td>kōsith</td>
<td>munāzāth</td>
</tr>
<tr>
<td>khasit, khasith.</td>
<td>munāzāth.</td>
</tr>
<tr>
<td>lūl sath</td>
<td>dēva-zāth.</td>
</tr>
<tr>
<td>lāl sāth.</td>
<td>dēva-zāth.</td>
</tr>
<tr>
<td>phursath</td>
<td>&amp;h</td>
</tr>
<tr>
<td>fursath.</td>
<td>su, sa, se, bi,</td>
</tr>
<tr>
<td>wasth</td>
<td>tu.</td>
</tr>
<tr>
<td>vast.</td>
<td>atsh</td>
</tr>
<tr>
<td></td>
<td>gatsh</td>
</tr>
<tr>
<td></td>
<td>gats, gats.</td>
</tr>
<tr>
<td>Kaula</td>
<td>Stein</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>shōtsēh</td>
<td>phāl</td>
</tr>
<tr>
<td>shellkštah</td>
<td>batahāl, bātahāl</td>
</tr>
<tr>
<td>kēntsūh</td>
<td>jēl</td>
</tr>
<tr>
<td>tōrasth</td>
<td>kāl</td>
</tr>
<tr>
<td>vih</td>
<td>shēkal</td>
</tr>
<tr>
<td>vōh</td>
<td>lāl, lāl, lāl</td>
</tr>
<tr>
<td>dāvēh</td>
<td>alīl</td>
</tr>
<tr>
<td>dāvēh</td>
<td>dalīl</td>
</tr>
<tr>
<td>havāh</td>
<td>zālīl</td>
</tr>
<tr>
<td>bēnurāh</td>
<td>māl, māl</td>
</tr>
<tr>
<td>siva</td>
<td>mōl</td>
</tr>
<tr>
<td>photuvāh</td>
<td>lāl māl</td>
</tr>
<tr>
<td>nēzyuvāh</td>
<td>nāl</td>
</tr>
<tr>
<td>yēh</td>
<td>pāl</td>
</tr>
<tr>
<td>yēh, yē</td>
<td>asāl, asāl</td>
</tr>
<tr>
<td>yēh</td>
<td>tal, thal</td>
</tr>
<tr>
<td>tōb'yēh</td>
<td>chētal</td>
</tr>
<tr>
<td>khyu</td>
<td>putāl</td>
</tr>
<tr>
<td>atk'kyāh</td>
<td>vātal</td>
</tr>
<tr>
<td>kyāh</td>
<td>mārayātal</td>
</tr>
<tr>
<td>kyāh, kyā, kyāh, kyāh</td>
<td>mūrayātal, mūrayātal</td>
</tr>
<tr>
<td>às'kyāh</td>
<td>tsāvūl</td>
</tr>
<tr>
<td>scārayāh</td>
<td>savūl</td>
</tr>
<tr>
<td>kōtyāh</td>
<td>kutvāl, kutvāl</td>
</tr>
<tr>
<td>kōtya</td>
<td>pytīvāla, pytāvāla</td>
</tr>
<tr>
<td>āyē yē</td>
<td>asal, asal</td>
</tr>
<tr>
<td>zē'h</td>
<td>azēl, azēl</td>
</tr>
<tr>
<td>zāh</td>
<td></td>
</tr>
<tr>
<td>hānzāh</td>
<td>hānza</td>
</tr>
</tbody>
</table>

Words ending in m
- âm  ām
- dim  dum
- ādam  ādam
- kadam  kadam, kadam
- mukadam  mukadam
- sapudum  sapūnum
- yādam  ādam
- gōm  gōm
- mangum  mangum
- chēm  chēm
- chim  chim, chum
- chūm, chyum
- chum  chum, chum
- chum  chum.
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>lare chim</td>
<td>tarichim.</td>
</tr>
<tr>
<td>lohli chim</td>
<td>lo tarichim.</td>
</tr>
<tr>
<td>wuchem</td>
<td>vuchun.</td>
</tr>
<tr>
<td>wuchim</td>
<td>vuchun.</td>
</tr>
<tr>
<td>gohahm</td>
<td>goham.</td>
</tr>
<tr>
<td>laglahm</td>
<td>lagham.</td>
</tr>
<tr>
<td>taghahm</td>
<td>tag*eham.</td>
</tr>
<tr>
<td>patchahm</td>
<td>patchaham,</td>
</tr>
<tr>
<td>padshaham,</td>
<td>padshaham,</td>
</tr>
<tr>
<td>padshahan.</td>
<td>padshahan.</td>
</tr>
<tr>
<td>kham</td>
<td>kham, kam.</td>
</tr>
<tr>
<td>mohim</td>
<td>mohim, mohim,</td>
</tr>
<tr>
<td>muhim</td>
<td>muhim,</td>
</tr>
<tr>
<td>dopham</td>
<td>dop ham.</td>
</tr>
<tr>
<td>ybrahiim</td>
<td>ybrahim.</td>
</tr>
<tr>
<td>morham</td>
<td>morham.</td>
</tr>
<tr>
<td>khashem</td>
<td>khashim.</td>
</tr>
<tr>
<td>dyuh unin</td>
<td>dyuhun.</td>
</tr>
<tr>
<td>kertam</td>
<td>kertam.</td>
</tr>
<tr>
<td>tsd kaertam</td>
<td>tsed kertam.</td>
</tr>
<tr>
<td>gatshem</td>
<td>gat*em.</td>
</tr>
<tr>
<td>kam</td>
<td>kam.</td>
</tr>
<tr>
<td>hakim</td>
<td>hakim.</td>
</tr>
<tr>
<td>hukum</td>
<td>hukam, hukm,</td>
</tr>
<tr>
<td>mahkam</td>
<td>mah kam,</td>
</tr>
<tr>
<td>lakaham</td>
<td>lakaham.</td>
</tr>
<tr>
<td>alam</td>
<td>alm.</td>
</tr>
<tr>
<td>golam</td>
<td>gulum.</td>
</tr>
<tr>
<td>halam</td>
<td>halam.</td>
</tr>
<tr>
<td>salam</td>
<td>salam, sSalam.</td>
</tr>
<tr>
<td>zulm</td>
<td>zulm.</td>
</tr>
<tr>
<td>nam</td>
<td>nam.</td>
</tr>
<tr>
<td>nom</td>
<td>nom.</td>
</tr>
<tr>
<td>lodnam</td>
<td>lud*nam,</td>
</tr>
<tr>
<td>ludnam,</td>
<td>ludnam.</td>
</tr>
<tr>
<td>gatshaham</td>
<td>gatse nam.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>wulanam</td>
<td>vale nam.</td>
</tr>
<tr>
<td>tsin nam</td>
<td>tsin nam.</td>
</tr>
<tr>
<td>dapanam</td>
<td>dapanam.</td>
</tr>
<tr>
<td>dop nam</td>
<td>dopu nam.</td>
</tr>
<tr>
<td>dor nam</td>
<td>diri nam.</td>
</tr>
<tr>
<td>harana</td>
<td>kari nam.</td>
</tr>
<tr>
<td>karanam</td>
<td>kar nam.</td>
</tr>
<tr>
<td>kor nam</td>
<td>kor nam.</td>
</tr>
<tr>
<td>tor nam</td>
<td>tiri nam.</td>
</tr>
<tr>
<td>sos nam</td>
<td>set nam.</td>
</tr>
<tr>
<td>wumum</td>
<td>wanum.</td>
</tr>
<tr>
<td>huanam</td>
<td>huanam.</td>
</tr>
<tr>
<td>hou nam</td>
<td>huanam.</td>
</tr>
<tr>
<td>thow nam</td>
<td>thuanam.</td>
</tr>
<tr>
<td>trow nam</td>
<td>truanam,</td>
</tr>
<tr>
<td>trogam</td>
<td>truanam.</td>
</tr>
<tr>
<td>log nam</td>
<td>loginam.</td>
</tr>
<tr>
<td>aum</td>
<td>anum.</td>
</tr>
<tr>
<td>aram</td>
<td>arum.</td>
</tr>
<tr>
<td>bar* m</td>
<td>barum.</td>
</tr>
<tr>
<td>garum</td>
<td>garm.</td>
</tr>
<tr>
<td>mah* ram</td>
<td>mah* ram.</td>
</tr>
<tr>
<td>karem</td>
<td>karem.</td>
</tr>
<tr>
<td>karim</td>
<td>karim, karim.</td>
</tr>
<tr>
<td>kirm</td>
<td>karim.</td>
</tr>
<tr>
<td>yirim</td>
<td>yrim.</td>
</tr>
<tr>
<td>narm</td>
<td>narm.</td>
</tr>
<tr>
<td>kasam</td>
<td>kasm, khasam,</td>
</tr>
<tr>
<td>kasam</td>
<td>kasm.</td>
</tr>
<tr>
<td>kas*m</td>
<td>kas*m.</td>
</tr>
<tr>
<td>osim</td>
<td>osim.</td>
</tr>
<tr>
<td>osum</td>
<td>osum.</td>
</tr>
<tr>
<td>tam</td>
<td>tam.</td>
</tr>
<tr>
<td>tim, tim*, tim*</td>
<td>tam.</td>
</tr>
<tr>
<td>tum</td>
<td>tum.</td>
</tr>
<tr>
<td>ditam</td>
<td>ditam.</td>
</tr>
<tr>
<td>ditim</td>
<td>ditim.</td>
</tr>
<tr>
<td>behtam</td>
<td>beh tam.</td>
</tr>
<tr>
<td>wuchtom</td>
<td>wuch tom.</td>
</tr>
<tr>
<td>Kaula</td>
<td>Stein</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>khētam</td>
<td>kē tam.</td>
</tr>
<tr>
<td>hātam</td>
<td>hātam.</td>
</tr>
<tr>
<td>thātam</td>
<td>thāyam, thāv</td>
</tr>
<tr>
<td>yitam</td>
<td>yitam.</td>
</tr>
<tr>
<td>bōtam</td>
<td>bōg tam.</td>
</tr>
<tr>
<td>thūvum</td>
<td>thūvum, tāvum.</td>
</tr>
<tr>
<td>dop*śam</td>
<td>dopūn.</td>
</tr>
<tr>
<td>wāvum</td>
<td>vāvum.</td>
</tr>
<tr>
<td>yīm</td>
<td>yīm.</td>
</tr>
<tr>
<td>āyām</td>
<td>āyām.</td>
</tr>
<tr>
<td>āyēm</td>
<td>āyēm.</td>
</tr>
<tr>
<td>āyūm</td>
<td>āyūm.</td>
</tr>
<tr>
<td>gāyēm</td>
<td>gāyēm.</td>
</tr>
<tr>
<td>tskāyām</td>
<td>tskāyām.</td>
</tr>
<tr>
<td>anγūm</td>
<td>anγūm.</td>
</tr>
<tr>
<td>banyōm</td>
<td>banyōm.</td>
</tr>
<tr>
<td>ṣanyōm</td>
<td>ṣanyōm.</td>
</tr>
<tr>
<td>pyōm</td>
<td>pyōm.</td>
</tr>
<tr>
<td>peyōm</td>
<td>peyōm.</td>
</tr>
<tr>
<td>ṭapγūm</td>
<td>ṭapγūm.</td>
</tr>
<tr>
<td>ṭapγēm</td>
<td>ṭapγēm.</td>
</tr>
</tbody>
</table>

**Words ending in n**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>an</td>
<td>an.</td>
</tr>
<tr>
<td>bōn</td>
<td>bōn.</td>
</tr>
<tr>
<td>bāhan</td>
<td>bāhan.</td>
</tr>
<tr>
<td>shūbān</td>
<td>shūbān, shūbān.</td>
</tr>
<tr>
<td>sōhān</td>
<td>sōkān.</td>
</tr>
<tr>
<td>lobun</td>
<td>lobun.</td>
</tr>
<tr>
<td>sōban</td>
<td>sōban.</td>
</tr>
<tr>
<td>biyābān</td>
<td>biyā bān.</td>
</tr>
<tr>
<td>zābān</td>
<td>zābān.</td>
</tr>
<tr>
<td>kālacēn</td>
<td>kālēchen.</td>
</tr>
<tr>
<td>rōchen</td>
<td>rōchen.</td>
</tr>
<tr>
<td>dōn</td>
<td>dōn.</td>
</tr>
<tr>
<td>dādēn</td>
<td>dādēn.</td>
</tr>
<tr>
<td>godān</td>
<td>godān.</td>
</tr>
<tr>
<td>godun</td>
<td>godun.</td>
</tr>
<tr>
<td>thūdān</td>
<td>thūrān.</td>
</tr>
</tbody>
</table>

*Cf. thārān.*
KAULA  STEIN
wućhin  vuchän.
wuchʰn  vuchan, vuchin, vucun.
wuchun  vuchʰn, vuchun, vucun, vucunʰ.
wuchahän  vučehän.
shëhan  shahan.
pātashāhan  pādshahan.
pātashēhan  pādšahan, pādshahan, pādshahan, pādshahan, pādshahan.
rāthi-han  raśa han.
khān  khān.
khën  khyen.
ākhum  ākhun, ākhun.
kōd-khān  kād khān.
līkhan  likhan.
līkhān  lekhān.
mahalakhān  mahala kān, makʰlakhān.
lyukhan  likhan.
musla-han  muslihan.
kʰnahān  kanʰhan.
pinhān  pin ham.
pahān  pahan, pahan.
taraphan  tarfan.
yūsūphan  yūsfan.
kārʰhan  kārʰhen.
nāra-han  nārʰhan.
shēn  shēn.
dōshān  dōshān.
nishān  nishān, nishín, nishin.
nishín  nishin.
hānnishān  ham nishin.
athan  athan.
bata-han  battāhan.
tōthān  tēthān.
kathān  kathēn.

KAULA  STEIN
pōṭhin  pāṭhin, pāṭin.
kārthan  kārthan.
ōsʰthan  ōstan.
tšun  tshin.
gabhan  gabhan.
gabhan  gabān, gabun.
pryutshan  prītsun.
dawāhan  dawāhan.
mokalāvekahun  muk’lāve hun.
jān  jān.
dujān  dujān.
rājēn  rājēn.
tūn  tūh jīn, tūjen, tūji’n.
kan  kan.
kun  kōn, kun.
ō-kun  ōkun.
path-kun  path kūn, patkun.
lekan  lekan, lekan.
tōkan  tōkan.
mulkan  mulkan.
makān  makān.
lā-makān  lá makān.
shēnākan  shēnākan.
pakān  pakān.
pakun  pakun.
mārakaŋ  mārᵉkan.
miskin  miskin.
chālān  chālāng.
ningulān  ningulān.
heñ  heñ.
cholun  cholun, chulun.
phŏlān  pholān.
sholān  sholān.
mokalan  mokalan.
lālan  lālan.
malan  malan.
krālan  krālan.
trsālēn  trsālēn.
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>tulān</td>
<td>tulān.</td>
</tr>
<tr>
<td>tulīn</td>
<td>tulīn.</td>
</tr>
<tr>
<td>tulūn</td>
<td>tulūn.</td>
</tr>
<tr>
<td>pūtālīn</td>
<td>pūtālīn.</td>
</tr>
<tr>
<td>wātālīn</td>
<td>vātālīn, vātālīn.</td>
</tr>
<tr>
<td>mārāvātālīn</td>
<td>mārāvātālīn, mārāvātālīn, mārāvātālīn, mārāvātālīn, mārāvātālīn, mārāvātālīn.</td>
</tr>
<tr>
<td>bālān</td>
<td>bālān, bālān.</td>
</tr>
<tr>
<td>bālīn</td>
<td>bālīn.</td>
</tr>
<tr>
<td>wālīn</td>
<td>wālīn.</td>
</tr>
<tr>
<td>wālūn</td>
<td>wālūn.</td>
</tr>
<tr>
<td>wālūn</td>
<td>wālūn.</td>
</tr>
<tr>
<td>bālūn</td>
<td>bālūn.</td>
</tr>
<tr>
<td>kūtāvālīn</td>
<td>kūtāvālīn, kūtāvālīn.</td>
</tr>
<tr>
<td>mūkāvālīn</td>
<td>mūkāvālīn.</td>
</tr>
<tr>
<td>gūmān</td>
<td>gūmān.</td>
</tr>
<tr>
<td>sāmān</td>
<td>sāmān.</td>
</tr>
<tr>
<td>lāmān</td>
<td>lāmān.</td>
</tr>
<tr>
<td>gūlāmān</td>
<td>gūlāmān.</td>
</tr>
<tr>
<td>nōman</td>
<td>nōman.</td>
</tr>
<tr>
<td>nārāmān</td>
<td>nārāmān.</td>
</tr>
<tr>
<td>sūmān</td>
<td>sūmān.</td>
</tr>
<tr>
<td>tīmān</td>
<td>tīmān, tīmān.</td>
</tr>
<tr>
<td>yīmān</td>
<td>yīmān, yīmān.</td>
</tr>
<tr>
<td>sūlāmān</td>
<td>sūlāmān.</td>
</tr>
<tr>
<td>mīzāmān</td>
<td>mīzāmān.</td>
</tr>
<tr>
<td>nīn</td>
<td>nīn.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
<tr>
<td>nānān</td>
<td>nānān.</td>
</tr>
</tbody>
</table>
KAULA
somborān  sumborān.
dūran  dūran.
gudarun  gudorun.
tōyophārān  tōyophārān.
kārdārān  kārdārān.
garan  garan.
hāğrēn  hāğrēn.
sōdāgārān  sōdāgārān.
āhan-gārān  akengārān.
harān  harān.
khōrān  khorān.
phērān  pherān.
thaharān  tahērān.
vōtharān  vōtherān.
ūtharān  utharān.

KAULA
pōran  pōran.
pūrun  pūrun, purun.
pārān  pārān.
srān  srān.
sārān  sārān.
misarān  misarān.
trēn  tren.
tārān  tārān.
katarān  katērān.
pēlārān  pilērān.
mūsarēn  musērēn.
mūborūn  musērūn.
jānāvārān  janaavārān.
yūran  yūran.
yirān  yirān.
yirān  irān.
guzarān  guzarān.
wasirān  vazirān, vazīrān.
sān  sān.
āsūn  āsūn.
khasān  khasān.
kosān  khasūn, khōsun.
yinsān  insān, yinsān.
pōsan  pōsan, pāsan.
āsōsan  āsān.
wasān  wasān.
tān  tān.
dāthin  dāthin, ditēnas.
hatān  hatān.
pōkhtān  pokhtān.
shētān  shētān.
bikarmūjētan  bikarmūjētan.
lētan  lētan.
pōtēn  pōtēn.
hāpatān  hāpatān.
rētan  rētan.
rōtan  rōtan, rōtan.
bartēn  bartēn.
satān  satān, satān.
sōtīn  sōtīn, sōtīn.
KAULA
mastan
mástan
grēšēn
grēš'ēn
nayistēn
nayis tān, nayis tān
tētān
tōtān, tōtān
vēltēn
cāltēn
thēvētan
thāvē'ētan
dyutēn
drēṭhēn, drēṭun, drēṭun, dyutēn, dyutēn, dyūtēn,
hēyutēn
hēyūṭēn, hēyūṭēn
bāvōn
bāṭān, bāṭyn, bāṭēn.
dīsēn
dīsān, dīsān, dīsān.
hētsēn
hītsēn, hītsēn, hītsēn, hītān, hītēn.
shēkhtēn
shakhtēn.
pāvōn
pāvēn, pāvēn.
van
van.
vān
vān.
bāvēn
bēvēn, bēvēn.
cēvēn
cēvēn, cēvēn.
nēcēvēn
nēcēvēn, nēcēvēn, nēcēvēn.
wērāvēcēvēn
wērāvēcēvēn, wērāvēcēvēn.
dīvēn
dīvēn.
sēn
sēn.
ghēn
gēvēn, gēvēn.
bāgēn
bāgēn, bāgēn.
hēvēn
hēvēn, hēvēn.
hōwēn
hōvēn, hōvēn.
chēvēn
chāvēn, chāvēn.
chēvēn
chāvēn, chāvēn.
khevēn
khēvēn, khēvēn, khēvēn, khēvēn.
thēvēn
thāvēn.
thōvēn
thōvēn.
lāvēn
lāvēn, lāvēn.
KAULA  STEIN

nyün  nyün.
nyün  nyün.
pêyn  pêyên.
möryün  mëروحën.
phuṯuḏuyn  phuṯa ῦuyn.
zên  zên.
zên  zên.
zin  zin.
bûzên  bûzên.
bûzên  bûzên, bûzân.
bûzun  bûzun.
bûzun  bûzun.
dazân  dazân.
tîrandažun  tîran dâzân.
lazun  lazun.
luzûn  luzûn.
näzun  näzun.
râzun  râzun.
râzun  rôzûn.
süzun  sôzun.
\[ \text{Words ending in r} \]
är  är.
bar  bûr.
bûr  bûr.
gabar  gæbar, gæbar.
khûbar  kabur, khabur,
khûbar  kabur,
bê-khabur  bê khabur,
ayâbûr  ayâl bûr,
nebar  nebar, nebar.
barâbar  barâbar.
darbûr  darbûr.
soâûr  sâûr.
tûbir  tûbir.
zabar  zabur, zabûr,
zabur.
\[ \text{Words ending in û} \]
dar  dar, ûr.
dûr  dûr.
bêdûr  bedûr, bêdûr.
dûdûr  dûdûr.
bahûdûr  baḥûdûr,
bahûdûr.
andar  andûr.
bêbi andûr  behûdûr,
nêndûr  nindûr.
gar  gar.
gûr  gûr.
gûr  gûr, gûrî.
agar  agar.
âgar  âgar.
parvûraḏûr  parvûraḏûr.
sôdûr  suðûr.
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>südāğär</td>
<td>saudāğär,</td>
</tr>
<tr>
<td></td>
<td>südāğär,</td>
</tr>
<tr>
<td></td>
<td>südāğär,</td>
</tr>
<tr>
<td></td>
<td>südāğär,</td>
</tr>
<tr>
<td>lāgar</td>
<td>lāgar,</td>
</tr>
<tr>
<td>nān-gār</td>
<td>nān gār,</td>
</tr>
<tr>
<td>yēngār</td>
<td>yēngār,</td>
</tr>
<tr>
<td>zargār</td>
<td>zargār,</td>
</tr>
<tr>
<td>bōzār</td>
<td>bōzār,</td>
</tr>
<tr>
<td>kāhār</td>
<td>kāhār,</td>
</tr>
<tr>
<td>shēhar</td>
<td>shāhab,</td>
</tr>
<tr>
<td>masākūr</td>
<td>maushūr,</td>
</tr>
<tr>
<td>khar</td>
<td>khar, kār.</td>
</tr>
<tr>
<td>kōr</td>
<td>kōr, kār.</td>
</tr>
<tr>
<td>mōhār</td>
<td>mōhār, mohur.</td>
</tr>
<tr>
<td>pahār</td>
<td>pahār, pahār.</td>
</tr>
<tr>
<td>kūfār</td>
<td>kūfār,</td>
</tr>
<tr>
<td>sēphār</td>
<td>sēfur,</td>
</tr>
<tr>
<td>vēphār</td>
<td>vēfur,</td>
</tr>
<tr>
<td>shēmshēr</td>
<td>shāmshēr,</td>
</tr>
<tr>
<td>nēmēr</td>
<td>nēmīr, nēmēr</td>
</tr>
<tr>
<td>pāthār</td>
<td>pāthār, pātar,</td>
</tr>
<tr>
<td>zahār</td>
<td>zahār, zahār.</td>
</tr>
<tr>
<td>mējār</td>
<td>mējār,</td>
</tr>
<tr>
<td>kēr</td>
<td>kār, kār.</td>
</tr>
<tr>
<td>kōr</td>
<td>kōr, kōr.</td>
</tr>
<tr>
<td>bākār</td>
<td>bākār,</td>
</tr>
<tr>
<td>phēkār</td>
<td>phēkār,</td>
</tr>
<tr>
<td>lāshkar</td>
<td>lāshkar,</td>
</tr>
<tr>
<td>pēshkār</td>
<td>pēshkār,</td>
</tr>
<tr>
<td>kūkār</td>
<td>kūkār,</td>
</tr>
<tr>
<td>nūkār</td>
<td>nūkār, nūkār.</td>
</tr>
<tr>
<td>nōkār</td>
<td>nōkār, nōkār.</td>
</tr>
<tr>
<td>lār</td>
<td>lār,</td>
</tr>
<tr>
<td>mār</td>
<td>mār,</td>
</tr>
<tr>
<td>amār</td>
<td>amār,</td>
</tr>
<tr>
<td>bēmār</td>
<td>bēmār, bīmār.</td>
</tr>
<tr>
<td>KAULA</td>
<td>STEIN</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>hushyār</td>
<td>hushār,</td>
</tr>
<tr>
<td>tayār</td>
<td>tayār,</td>
</tr>
<tr>
<td>zār</td>
<td>zār,</td>
</tr>
<tr>
<td>zōr</td>
<td>zōr,</td>
</tr>
<tr>
<td>bāzār</td>
<td>bāzār,</td>
</tr>
<tr>
<td>nazar</td>
<td>nasār, nazar, nazar,</td>
</tr>
<tr>
<td>mōnzūr</td>
<td>mōnzūr,</td>
</tr>
<tr>
<td>vazīr</td>
<td>vazīr,</td>
</tr>
</tbody>
</table>

Words ending in 日

<table>
<thead>
<tr>
<th>KAULA</th>
<th>STEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>ās</td>
<td>ās, ās,</td>
</tr>
<tr>
<td>ābas</td>
<td>ābas,</td>
</tr>
<tr>
<td>dōbas</td>
<td>dōbas,</td>
</tr>
<tr>
<td>kūbas</td>
<td>kūbas,</td>
</tr>
<tr>
<td>sōbas</td>
<td>sōbas,</td>
</tr>
<tr>
<td>dīs</td>
<td>dīs,</td>
</tr>
<tr>
<td>bādis</td>
<td>bādis,</td>
</tr>
<tr>
<td>dōdis</td>
<td>dōdis,</td>
</tr>
<tr>
<td>khōdas</td>
<td>khōdas,</td>
</tr>
<tr>
<td>kōdis</td>
<td>kōdis,</td>
</tr>
<tr>
<td>kākadas</td>
<td>kākadas,</td>
</tr>
<tr>
<td>maṇdis</td>
<td>maṇdis,</td>
</tr>
<tr>
<td>andas</td>
<td>andas,</td>
</tr>
<tr>
<td>rēndas</td>
<td>rēndas,</td>
</tr>
<tr>
<td>hāndis</td>
<td>hāndis,</td>
</tr>
<tr>
<td>sandis</td>
<td>sandis, sandis,</td>
</tr>
<tr>
<td>pātashēha-sandis</td>
<td>pādshah-sandis,</td>
</tr>
<tr>
<td>kāvandas</td>
<td>kāvandas,</td>
</tr>
<tr>
<td>kāvandas</td>
<td>kāvandas,</td>
</tr>
<tr>
<td>zādas</td>
<td>zādas, zādas,</td>
</tr>
<tr>
<td>shāhzādas</td>
<td>shahzādas,</td>
</tr>
<tr>
<td>pātashēhāzādas</td>
<td>pādshah-zādas,</td>
</tr>
<tr>
<td>gōs</td>
<td>gōs, gōs,</td>
</tr>
<tr>
<td>gōs</td>
<td>gōs, gōs, gās,</td>
</tr>
<tr>
<td>āgūs</td>
<td>āgūs,</td>
</tr>
<tr>
<td>bāgūs</td>
<td>bāgūs, bāgūs,</td>
</tr>
<tr>
<td>nāgūs</td>
<td>nāgūs, nāgūs,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>khas</td>
<td>khas,</td>
</tr>
<tr>
<td>murkhas</td>
<td>murkhas,</td>
</tr>
<tr>
<td>lūkhus</td>
<td>lūkhus,</td>
</tr>
<tr>
<td>on'has</td>
<td>on'has,</td>
</tr>
<tr>
<td>bhum'has</td>
<td>bhum'has,</td>
</tr>
<tr>
<td>aṅgūs</td>
<td>aṅgūs,</td>
</tr>
<tr>
<td>dōp'has</td>
<td>dōp'has, dōphas,</td>
</tr>
<tr>
<td>dūphas</td>
<td>dūphas,</td>
</tr>
<tr>
<td>dōp'has</td>
<td></td>
</tr>
<tr>
<td>yūsūphas</td>
<td>yūsūphas, yūsūphas,</td>
</tr>
<tr>
<td>kor'has</td>
<td>kurhas, kur has,</td>
</tr>
<tr>
<td>KAULA</td>
<td>STEIN</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>phut'r`has</td>
<td>phut'r`has</td>
</tr>
<tr>
<td>tamáshas</td>
<td>tamáshas</td>
</tr>
<tr>
<td>manóšhas</td>
<td>manóšhas</td>
</tr>
<tr>
<td>atás</td>
<td>atás, atas</td>
</tr>
<tr>
<td>báthas</td>
<td>báthas</td>
</tr>
<tr>
<td>kuthás</td>
<td>kuthás, kutís</td>
</tr>
<tr>
<td>kútis</td>
<td></td>
</tr>
<tr>
<td>ányas</td>
<td>ańyas</td>
</tr>
<tr>
<td>kur thás</td>
<td>kur thás</td>
</tr>
<tr>
<td>mór thás</td>
<td>mór thás</td>
</tr>
<tr>
<td>wóthás</td>
<td>wóthás, wuthás</td>
</tr>
<tr>
<td>bóthás</td>
<td>bóthás, bothís</td>
</tr>
<tr>
<td>sithís</td>
<td>sīthís</td>
</tr>
<tr>
<td>dtis</td>
<td>dtís has</td>
</tr>
<tr>
<td>gabášas</td>
<td>gabás, gatás, gatíes, gatíyes.</td>
</tr>
<tr>
<td>wóthás</td>
<td>wóthás, wutás</td>
</tr>
<tr>
<td>wúthás</td>
<td>wúthás, wuthás</td>
</tr>
<tr>
<td>tróthás</td>
<td>tróthás, tróthas</td>
</tr>
<tr>
<td>lóy`has</td>
<td>lóy`has</td>
</tr>
<tr>
<td>múy`has</td>
<td>múy`has</td>
</tr>
<tr>
<td>wúrayáhas</td>
<td>wúrayahas</td>
</tr>
<tr>
<td>lajís</td>
<td>lajís</td>
</tr>
<tr>
<td>rásas, rásas</td>
<td>rásas, rásas</td>
</tr>
<tr>
<td>kás</td>
<td>kás</td>
</tr>
<tr>
<td>kus</td>
<td>kus</td>
</tr>
<tr>
<td>okís</td>
<td>okís, okís</td>
</tr>
<tr>
<td>kónbakas</td>
<td>kódhuma khas.</td>
</tr>
<tr>
<td>sabakas</td>
<td>sabakas, sábakas.</td>
</tr>
<tr>
<td>dákas</td>
<td>dákas</td>
</tr>
<tr>
<td>pósákas</td>
<td>pósákas, pushákas.</td>
</tr>
<tr>
<td>málkas</td>
<td>málkas</td>
</tr>
<tr>
<td>shénákas</td>
<td>shínákas</td>
</tr>
<tr>
<td>cárkas</td>
<td>car kas, chárkas</td>
</tr>
<tr>
<td>shēharákis</td>
<td>shēhárákis</td>
</tr>
<tr>
<td>tó`kis</td>
<td>tó`kis, tókis.</td>
</tr>
<tr>
<td>yétíkis</td>
<td>yétíkis, yètíkis.</td>
</tr>
<tr>
<td>dózakás</td>
<td>dózakás, dozakas.</td>
</tr>
<tr>
<td>álís</td>
<td>álís</td>
</tr>
<tr>
<td>yíúbís</td>
<td>yíúbilis</td>
</tr>
<tr>
<td>dílas</td>
<td>dílas, dílas.</td>
</tr>
<tr>
<td>kálas</td>
<td>kálas</td>
</tr>
<tr>
<td>khalás</td>
<td>khalás</td>
</tr>
<tr>
<td>lálas</td>
<td>lálas, lálas.</td>
</tr>
<tr>
<td>mélís</td>
<td>mélís, mélíyís.</td>
</tr>
<tr>
<td>nálas</td>
<td>nálas</td>
</tr>
<tr>
<td>palás</td>
<td>palás</td>
</tr>
<tr>
<td>pyálas</td>
<td>pyálas</td>
</tr>
<tr>
<td>sálás</td>
<td>sálas</td>
</tr>
<tr>
<td>sólas</td>
<td>sólas, sólas</td>
</tr>
<tr>
<td>múlas</td>
<td>múlas, múlas.</td>
</tr>
<tr>
<td>zálas</td>
<td>zálas, zálas</td>
</tr>
<tr>
<td>máis</td>
<td>máis, máis, amís, amís suy, amís suy, a'mís, a'mís.</td>
</tr>
<tr>
<td>ád'emas</td>
<td>ád'emas</td>
</tr>
<tr>
<td>pí'emos</td>
<td>pí'emos, p'emos.</td>
</tr>
<tr>
<td>shikamas</td>
<td>shikamas</td>
</tr>
<tr>
<td>gótámas</td>
<td>gótámas</td>
</tr>
<tr>
<td>halámas</td>
<td>halámas, hal'omas, halomas.</td>
</tr>
<tr>
<td>nénis</td>
<td>námis, n'enmis.</td>
</tr>
<tr>
<td>arámis</td>
<td>arámis</td>
</tr>
<tr>
<td>türimis</td>
<td>türimis</td>
</tr>
<tr>
<td>tamís</td>
<td>tamú' suy, tamís, ta'mís.</td>
</tr>
<tr>
<td>satímis</td>
<td>satímis, satýamís.</td>
</tr>
<tr>
<td>yamís</td>
<td>yamís, yemís.</td>
</tr>
<tr>
<td>dóyamís</td>
<td>døyamís</td>
</tr>
<tr>
<td>lóy'mas</td>
<td>lóy'mas</td>
</tr>
<tr>
<td>troyimís</td>
<td>troyimís</td>
</tr>
<tr>
<td>bádanás</td>
<td>bádanás, badánas.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
KAULA
naphtus, naphtas.
wöch's, wöchts, wachts.
bäs, bës.
shëkhtus, shëkhtas.
räbus, räbüs.
vis, vis.
nëchvis, nëchvis.
hëbus, hëbüs.
thëbus, thëbüs.
parzunbus, parzunbüs.
wërvis, wërvis.
yës, yës.
yüs, yüs, yüs.
ätës, äyës, äyës.
biyës, biyës, biyës.
bëyës, bëyës.
bëdyës, bëdyës.
khädyës, khädëyas.
gayës, gayës.
lärës, lärës.
sanïyas, sanïyas.
pyës, pyës.
pëyës, pëyës.
rëpayës, rëpayës.
årëgës, årëgës.
làdyëgës, làdyëgës.
bàdyëgës, bàdyëgës.
suyës, súyës.
suyës, súyës.
gänd'ës, gänd' zës.
mangz'ës, mëngz'ës.
mëazës, mëazës.
pëzas, pëzas.
wëzës, dajës.

Words ending in š
KAULA
pënës, pënës, pënës.
STEIN
Words ending in v
ëv, ëv, ëv.
dëv, dëv.
gav, gav, gav, gav, gav.

sär'gav, sär'gav.

hav, hav.
höv, höv.
bëhöv, bëhöv.
këhöv, këhöv.
thëhöv, thëhöv.

gatshaw, gatshaw.
gatšëv, gatšëv.

jëv, jëv.

malakau, mal'kau.
pakëv, pakëv.
älëv, ìlëv.
pòlëv, ëlëv, ëlëv.

talëv, ëlëv, ëlëv.

wëlov, wëlov.
dinav, dinav.
nimav, nimav.
nõënav, nõënav.
kérënav, karënav.
timav, timav, yimav.
yimav, yimav.

Cf. yimav.

yimëv, yimëv.
nëv, nëv, nëv.
nëv, nëv.
banëv, bënyëv.

ash'ëgv, ash'nëv, åsh'nëv, åsh'nëv.

as'mënav, as'mënav.

zamënav, zamënav.

wënav, wënav, wënav, wënav.
KAULA  STEIN
zanduve  za'n'yu.',
zānau  zānau,
pēu  pēu,
bārav  bārav,
hrāv  hārāv,
drāv  dārāv,
gudārul  gud'ryu,
khabardārav  khabar dārav,
        khabardārav,
        khabar dārav,
        khabardārav,
khārav  kārāv,
shērav  shērāv,
thārav  thārāv,
krāv  krāv,
kara  kara,
kārav  kārāv,
phākivu  fakiru,
nērav  nērav,
niru  nēru, nēr'yu,
        neryu, nēr'yu,
pārav  pārāv,
trāv  trāy,
tōrav  tōrāv,
trōrav  tōrāv,
tōrav  tōrāv.
      Cl. tōrāv.
unsiv  unsu,
ūsv  usvu,
thāv  thāv,
evch'tav  evch tug,
wan'tav  wan'to, wan't'uy,
satau  sato,
swēv  swēv,
wētav  wētav,
thāvtav  thāv'to,
trōv'tav  trōv'to,
bōtav  bōtav,
rōz'tav  rōz tug,
thōv  thō'yu,
nawav  nāvav,
phaharavāv  phharē vīv,
dīyav  dīyu, dīyu,
dōyav  dōyav.

KAULA  STEIN
lādyāv  lād'yu',
gayāv  gayu,
khāyav  khāyav,
khe'yu'  khe'yav,
tu'yāv  tu'jāy,
tahā'yu'  tahāyav,
mokālyav  mokāyu,
nyāv  nyu,
ban'yav  ban'yav,
ban'yav  ban'yav,
puyav  puyav,
dāpyāv  dāpyav,
mud'av  mud'au,
hē'ryu'  hé'ryu,
lāryav  lāryav,
prār'yu'  prā'ryav,
trā'yav  trā'yu,
zu  zu,
bāzav  bāzav,
nazābāza  nazār bāzav,
nazār bāzav.

Words ending in y
   ayy  ayr
   ayy  ayy, ayy
   ayy  ayr, ayr
   ayy  ayr, ayr
   bāy  bai, bāy, bāy
   bīy  by, bīy
   grīst-bāy  grīst bāy
   grīst-bāy  grīst bāy
   dūy  duy
   būday  buday
   kōday  kōday
   khūdāy  khudā, khudai
   dūl'dāy  dūl'dāy, dūl'dā
dīzday  dīzday
   sāday  sāday
   jīday  zāday
   sūday  sūday
   pyāday  pyāday
<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
</tr>
</thead>
<tbody>
<tr>
<td>gay</td>
<td>jay</td>
</tr>
<tr>
<td>daqay</td>
<td>maqiy</td>
</tr>
<tr>
<td>mangay</td>
<td>raji</td>
</tr>
<tr>
<td>tagi</td>
<td>kiy</td>
</tr>
<tr>
<td>huy</td>
<td>okuy</td>
</tr>
<tr>
<td>hay</td>
<td>akay</td>
</tr>
<tr>
<td>kiy</td>
<td>harqay</td>
</tr>
<tr>
<td>chey</td>
<td>godnukuy</td>
</tr>
<tr>
<td>chiy</td>
<td>tamkay</td>
</tr>
<tr>
<td>chuy</td>
<td>lary</td>
</tr>
<tr>
<td>waro</td>
<td>balay</td>
</tr>
<tr>
<td>motay</td>
<td>balgai</td>
</tr>
<tr>
<td>titay</td>
<td>sodurabalay</td>
</tr>
<tr>
<td>tithi</td>
<td>jeloq</td>
</tr>
<tr>
<td>wothy</td>
<td>koloq</td>
</tr>
<tr>
<td>yithay</td>
<td>mokloq</td>
</tr>
<tr>
<td>yuthiy</td>
<td>saly</td>
</tr>
<tr>
<td>tyuthiy</td>
<td>hawalaq</td>
</tr>
<tr>
<td>gatshiy</td>
<td>may</td>
</tr>
<tr>
<td>witschay</td>
<td>amiy</td>
</tr>
<tr>
<td>manganorhay</td>
<td>amiy</td>
</tr>
<tr>
<td>yihoy</td>
<td>dimay</td>
</tr>
<tr>
<td>yihuy</td>
<td>dimoq</td>
</tr>
<tr>
<td>yohay</td>
<td>logemay</td>
</tr>
<tr>
<td>yohuy</td>
<td>kemay</td>
</tr>
<tr>
<td>yokay</td>
<td>khemay</td>
</tr>
<tr>
<td>yohoi</td>
<td>dyothmqay</td>
</tr>
<tr>
<td>yohoh,</td>
<td>dalomuy</td>
</tr>
<tr>
<td>yohoy,</td>
<td>waqmay</td>
</tr>
<tr>
<td>yuhuy</td>
<td>womay</td>
</tr>
<tr>
<td>yuhray</td>
<td>bogremay</td>
</tr>
<tr>
<td>yuhray</td>
<td>tami</td>
</tr>
<tr>
<td>tuhray</td>
<td>tamq</td>
</tr>
<tr>
<td>gashiy</td>
<td>tamqmi</td>
</tr>
<tr>
<td>gatqiy</td>
<td>tamqmi</td>
</tr>
<tr>
<td>gatiq</td>
<td>tamqmi</td>
</tr>
<tr>
<td>gatqiy</td>
<td>tamqmi</td>
</tr>
<tr>
<td>qenqay</td>
<td>tamqmi</td>
</tr>
<tr>
<td>gatqiy</td>
<td>tamqmi</td>
</tr>
<tr>
<td>gatqiy</td>
<td>tamqmi</td>
</tr>
<tr>
<td>Kaula</td>
<td>Stein</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>nay, nay,</td>
<td>auyai,</td>
</tr>
<tr>
<td>nai, nai,</td>
<td>gu'dey,</td>
</tr>
<tr>
<td>nay, naye.</td>
<td>gu'deyi,</td>
</tr>
<tr>
<td>niy,</td>
<td>gu'deyi.</td>
</tr>
<tr>
<td>bō-nay</td>
<td>ku'nay.</td>
</tr>
<tr>
<td>burai,</td>
<td></td>
</tr>
<tr>
<td>yith-nay</td>
<td>otāny.</td>
</tr>
<tr>
<td>yit'na,</td>
<td></td>
</tr>
<tr>
<td>got'hanay</td>
<td>wūn'tai.</td>
</tr>
<tr>
<td>got'na,</td>
<td></td>
</tr>
<tr>
<td>kunuy,</td>
<td>myën'y.</td>
</tr>
<tr>
<td>kunuy,</td>
<td>pay,</td>
</tr>
<tr>
<td>pakonay</td>
<td>pāy,</td>
</tr>
<tr>
<td>pakonai,</td>
<td>dlapai,</td>
</tr>
<tr>
<td>vālānay</td>
<td>dlapai,</td>
</tr>
<tr>
<td>vāle nai,</td>
<td></td>
</tr>
<tr>
<td>timān'y</td>
<td></td>
</tr>
<tr>
<td>tim'na,</td>
<td></td>
</tr>
<tr>
<td>tim'naï,</td>
<td></td>
</tr>
<tr>
<td>yimān'y</td>
<td>yim'ny,</td>
</tr>
<tr>
<td>yim'ny,</td>
<td></td>
</tr>
<tr>
<td>ananay</td>
<td></td>
</tr>
<tr>
<td>ananai,</td>
<td></td>
</tr>
<tr>
<td>kananay</td>
<td></td>
</tr>
<tr>
<td>kana'ny,</td>
<td></td>
</tr>
<tr>
<td>namuy</td>
<td></td>
</tr>
<tr>
<td>nunuy,</td>
<td></td>
</tr>
<tr>
<td>panunuy</td>
<td></td>
</tr>
<tr>
<td>panenuy,</td>
<td></td>
</tr>
<tr>
<td>panunuy,</td>
<td></td>
</tr>
<tr>
<td>zalānay</td>
<td></td>
</tr>
<tr>
<td>zalānai,</td>
<td></td>
</tr>
<tr>
<td>pānay</td>
<td></td>
</tr>
<tr>
<td>pānai,</td>
<td></td>
</tr>
<tr>
<td>dapanay</td>
<td></td>
</tr>
<tr>
<td>dōp'naï,</td>
<td></td>
</tr>
<tr>
<td>dōp'naï,</td>
<td></td>
</tr>
<tr>
<td>kōr'nay</td>
<td></td>
</tr>
<tr>
<td>kur nay',</td>
<td></td>
</tr>
<tr>
<td>sa nay</td>
<td></td>
</tr>
<tr>
<td>sānai,</td>
<td></td>
</tr>
<tr>
<td>sōnuy</td>
<td></td>
</tr>
<tr>
<td>sōny,</td>
<td></td>
</tr>
<tr>
<td>kāsunuy</td>
<td></td>
</tr>
<tr>
<td>kāsunuy,</td>
<td></td>
</tr>
<tr>
<td>zāsunuy</td>
<td></td>
</tr>
<tr>
<td>zāsunuy,</td>
<td></td>
</tr>
<tr>
<td>dyutun'y</td>
<td></td>
</tr>
<tr>
<td>dyutanay,</td>
<td></td>
</tr>
<tr>
<td>vanay</td>
<td></td>
</tr>
<tr>
<td>vanai, vanāi,</td>
<td></td>
</tr>
<tr>
<td>waimy</td>
<td></td>
</tr>
<tr>
<td>vanē,</td>
<td></td>
</tr>
<tr>
<td>hōu'nay</td>
<td></td>
</tr>
<tr>
<td>hōunai, hāynai,</td>
<td></td>
</tr>
<tr>
<td>vālununuy</td>
<td></td>
</tr>
<tr>
<td>vāle vunuy,</td>
<td></td>
</tr>
<tr>
<td>trōun'y</td>
<td></td>
</tr>
<tr>
<td>trāy nai,</td>
<td></td>
</tr>
<tr>
<td>trāynai,</td>
<td></td>
</tr>
<tr>
<td>vālununuy</td>
<td>rūt'nu,</td>
</tr>
<tr>
<td>rūt'nu,</td>
<td></td>
</tr>
<tr>
<td>abawnunuy</td>
<td>atvi'nu,</td>
</tr>
<tr>
<td>abawnunuy,</td>
<td></td>
</tr>
<tr>
<td>yinay</td>
<td></td>
</tr>
<tr>
<td>yinai,</td>
<td></td>
</tr>
<tr>
<td>byonuy</td>
<td></td>
</tr>
<tr>
<td>b'ūnuy,</td>
<td></td>
</tr>
<tr>
<td>cyōny,</td>
<td></td>
</tr>
<tr>
<td>chōnuy,</td>
<td></td>
</tr>
<tr>
<td>myōnuy</td>
<td></td>
</tr>
<tr>
<td>myō nuy,</td>
<td></td>
</tr>
<tr>
<td>mūsāy</td>
<td></td>
</tr>
<tr>
<td>mūsāi.</td>
<td></td>
</tr>
<tr>
<td>Kaula</td>
<td>Stein</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>amis[y]</td>
<td>am[s]uy, ami siy,</td>
</tr>
<tr>
<td></td>
<td>am[s]uy,</td>
</tr>
<tr>
<td></td>
<td>am[s]uy,</td>
</tr>
<tr>
<td></td>
<td>am[s]uy,</td>
</tr>
<tr>
<td></td>
<td>ami siy,</td>
</tr>
<tr>
<td></td>
<td>am[s]uy,</td>
</tr>
<tr>
<td></td>
<td>a' mi siy,</td>
</tr>
<tr>
<td>tam[s]y</td>
<td>tam[s]uy,</td>
</tr>
<tr>
<td></td>
<td>tam[s]uy,</td>
</tr>
<tr>
<td>pánas[y]</td>
<td>pánasuy,</td>
</tr>
<tr>
<td>wasyy</td>
<td>wasiy,</td>
</tr>
<tr>
<td></td>
<td>tay, tói, tóy,</td>
</tr>
<tr>
<td>tyiy</td>
<td>ti, ti, tóy,</td>
</tr>
<tr>
<td>atiy</td>
<td>at', atih.</td>
</tr>
<tr>
<td>átíy</td>
<td>at'.</td>
</tr>
<tr>
<td>otuy</td>
<td>otuy, otuy.</td>
</tr>
<tr>
<td>dítay</td>
<td>dítai.</td>
</tr>
<tr>
<td>hatai</td>
<td>hatai.</td>
</tr>
<tr>
<td>mótay</td>
<td>múthu'.</td>
</tr>
<tr>
<td>patay</td>
<td>patai.</td>
</tr>
<tr>
<td>sólaiy</td>
<td>sáthai.</td>
</tr>
<tr>
<td>sóty</td>
<td>sóit, sóth, sóth'.</td>
</tr>
<tr>
<td></td>
<td>sóth', sóth'</td>
</tr>
<tr>
<td></td>
<td>sóth'</td>
</tr>
<tr>
<td>sótiy</td>
<td>sóth', sóth',</td>
</tr>
<tr>
<td></td>
<td>sóth'</td>
</tr>
<tr>
<td>tátiy</td>
<td>tát'.</td>
</tr>
<tr>
<td>atatóy</td>
<td>atató'.</td>
</tr>
<tr>
<td>yítay</td>
<td>yí tái.</td>
</tr>
<tr>
<td>yütuy</td>
<td>yütuy.</td>
</tr>
<tr>
<td>tóy</td>
<td>tóy.</td>
</tr>
<tr>
<td>báy</td>
<td>bái'.</td>
</tr>
<tr>
<td>hóway</td>
<td>hóvay.</td>
</tr>
<tr>
<td>chówai</td>
<td>chu vai, chu vai.</td>
</tr>
<tr>
<td>thówai</td>
<td>thóvai.</td>
</tr>
<tr>
<td>yimans[y]</td>
<td>yim[s]uy,</td>
</tr>
</tbody>
</table>

**Notes:**
- Words ending in `z` are prefixed with `cíz` or `chíz`.
- The table lists words ending in `z` with their English equivalents.
- The table also includes some common words ending with `t` in Zoroastrian vocabulary.
ADDENDA ET CORRIGENDA

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read gōr-zānas.

151, l. 15. Read dukhtar-e-khāsa.

271, l. 17. For thōwun, read thōvān.

308, l. 25. Read grēstēn.

313, l. 5. For "viś, 4, 10, 1", read "viś, 4, 10", and in line 10, for "v, 4,", read "v, 4; viś, 11".

449, col. b, l. 19. For kāt tva, read kāi tva.

450, col. b, l. 6. For khetum, read khetam.

466, col. b, l. 17 from foot. For shākh, read shākha.
Central Archaeological Library,  
NEW DELHI.

Call No. 398.210954422/S.K./Gri.  
Ac. 12068.

Author—Stein, Aurel and others.

Title—Hatim’s tales.

"A book that is shut is but a block"

GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book clean and moving.