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.

HATIM TILAWON.)

From the place...
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. CROOKE, C.I.E.

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PREFACE

THERESE 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 Govind 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 commented 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 Rājatarangini, 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
c Convenience and conservative attachment to the classical medium
of Kashmir scholarship made me prefer the use of Sanskrit
conversation with my Pandit 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. Pandit Gōvind Kaul, though a close
personal friend of Pandit 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 unbiased 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 Srinagar, 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 Ṛṣaṭavāngi 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 Lahara tract of old Kāshmir) and of folklore texts. Ḥātim Tilswōnī 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 Pandit 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 Hātīm’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 dainties, to retain him for over six weeks. Owing to the pressure of my work on Kalhana’s Chronicle it was impossible to spare for Hātīm 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 Hātīm’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 Hātīm, 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 Hātīm 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
PREFACE

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 Govind 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 Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmiri spelling current among Šrinagar Pandits 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 Govind Kaul’s labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Pandit Govind 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
As both, and in the peaceful seclusion of my alpine camp. But my big Rajahmundry task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Pandit Gōvīnd 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 Gōvīnd 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 Kāśī 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 Kashimirian form—of Śaradā, 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 Brahmanas 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 Maharāja 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 (circa 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 Maharāja Ranbir Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Maharāja 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 Rāmjīv 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 Rāmjīv did not divert his attention from scholarly interests, and consequently he kept Pandit Gō vind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Pandit Gō vind Kaul was able to acquire a great deal of first-hand knowledge of Kashmir and the neighbouring territories in all their varied aspects.

Pandit Gō vind 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 Purāṇas. 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 Gō vind 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 Ramjiv 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 Maharaja Ranbir 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 Pathusālā, maintained by the Darbār at Srīnagar, 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, directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Srīnagar 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, Rajputana, and Central India," Extra Number of the *Journal Bāmbāy Branch*, R.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 Loh (Lōh in the *Rājast.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."
and commentary of Kallhana'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 Govind 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 Govind 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 Maharajah's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kallhana's *Chronicle of Kashmir*, for which Pandit Govind 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 *Rājatarangini*, 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 Govind 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 Ranbhir 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 Nishet 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 Pandit Sahajabhāṭa. 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 Pandit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras 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 philosophical 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 Rājaśtanīya.

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 Pandit 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 Pandit Rāmjīv Dar. Though for various practical reasons I had but little occasion to use Pandit Gōvind Kaul in that rôle of travelling camp litteratus which made his worthy Chinese epiphany, excellent Chiang Ssū-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'. Pandit 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 præfænum culgus 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 Pándit 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 Pándit 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 Gòvind 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 Gòvind Kaul's methodical help for completing
and editing Pandit Isvara Kaul's great dictionary of Kâshmiri.
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 Kashmirian 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 Gòvind
Kaul, like another Kâlhana,1 loved to expatiate 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 Kashmir, 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 jauvan.

Pandit Gòvind Kaul left behind a widow, who, after years of
pious devotion to his memory, has since followed him, and
a young son, Pandit Nilakanth 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 Gōvind 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 51, 1917.
INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmir, by Hātim Tilawōñ, 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 Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgari character, not phonetically, but spelling the words in the manner customary among Kashmir Paṇḍits of Śrinagar. While there are necessarily considerable differences in the representation of Hātim'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 Hātim's dictation Gōvinda Kaula added an interlinear, 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 Rāwis 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, Hātim's language was not the literary language of Kāshmirī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmirī Paṇḍits, 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 Pañḍit Kādā 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
Paṇḍit'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,
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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 Gòvinda 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 Gòvinda 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 Mahmúd of Ghazni with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmán 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 Yusuf and Zulaikhá, told by Wuháb Khán² (No. vi). The

¹ In regard to this point we may compare Nöldeke's words in a review of Prym & Seeb's account of the Dialect of Tur 'Abdul (ZDMG. xxxi. 223): "Die allgemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens weder besonders deutlich, wie verschieden oft ein und dieselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird; ein ausführlicher Niederschlag aus dem Volksmund bestätigtes Resultat, durch welches allein schon das jetzige so beliebte Dogma der 'unbedingten Wirkung der Lautgesetze' als eine gegebene Ueberreibung erweisen 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 Yusuf Zulaikhá, of Mahmúd Gání, published by K. P. 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 Subbān. 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 Hālim'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. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultan Mahmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rašīd, is described as wandering through the city in the disguise of a Faqīr in search of information. The tale, in fact, is possibly
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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 "Nūr al-Dīn 'Ali and the Damsel Anis al-Jalīs", where the Caliph becomes partner of Karīm, the fisherman.

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the Panchaṭantra, 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 Wazīr, who practices it upon him at the first opportunity. The king is forced to enter and re-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 Wazīr, 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 Wazīr."

The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, 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 ff.
2 Ibid., i. 356 ff.
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 Kinnara 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 Somādēva, “The Story of the Wife of Saśīn,” 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 Simhākṣa, 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 Enchanted 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

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4 Cambridge translation, v, 234.
5 *Kathā-Sāti-Sūgara*, 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 Vidhyādharas, marries her by the Gāndharva 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 Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yasāh Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalantar's Tale", and "Juhnār the Seaborn and her Son, King Badr Bāsim 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 Rāni, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, 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

5 W. A. Clunston, The Book of Sindibad, 300 ff.
7 C. Swynnerton, Indian Nights Entertainment, 167 ff.
8 Burton, op. cit., ii, 199 f.
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-Bakāwali", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwali, cuts his finger and rubs salt into the wound.

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. This episode assumes various forms. In Sōmadēva’s "Story of Saktimati, " 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 Qāzi’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.

VI. THE STORY OF YUSUF AND ZULAIKHĀ

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

1 W. A. Clouston, A Group of Eastern Romances and Stories, 318.
3 Kathā-Sūtra-Śagara, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the Bahūr Dānāk, Nov. vii, pt. iv of Bazālallo, Novelle; H. H. Wilson, Essays, i, 224; and Miss R. H. Busk, Sogdian from the Far East, 320.
4 Burton, op. cit., xi, 384.
"Yūsuf and Zulaikha" by Abū-Rahmān Jāmī; "Khusrau and Shirin" by Nizāmī d-Dīn, who was the author also of "Majmūn and Laila". In the Qur'ān Zulaikha is wife of Qīṣṭar 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 Rājpūt traditions. The Nagasās and Khariās 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 Sōmadēva: "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 xxvii, 23-5.  
2 Genesis xii.  
4 Ritual and Belief, 1914, 39 ff.  
6 Annals of Rajasthan, Calcutta reprint, 1884, i, 315; ii, 282, 384.  
7 Russell, op. cit., iv, 258; iii, 445.  
9 Journal Royal Asiatic Society, xlv, 410.  
10 Kālā-Suri-Sāgura, 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". 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 lute. Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".

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". 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". "Often procrastination serves to avert an inauspicious measure," says Śomadēva.

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1 Burton, op. cit., vii, 16 f.; cf. xi, 267.
2 Knowles, op. cit., 166, 423.
3 Burton, op. cit., ix, 54.
4 Kathā-Sarit-Sāgara, 1, 279.
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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 Kuna, 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 Takṣaśila and had Kuna 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 Sārangdharā, 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-Subeli, 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 f.; quoting Orient and Occident, iii, 177.
3 Cf. J. Jamrett’s edition (Calcutta, 1880), 402-5; Eastwick’s translation (Hertford, 1894), 413-16; Wollaston’s translation (London, 1904), 320-2.
4 Lal Bihari Day, Folk-sites of Bengal, ed. 1912, pp. 43, 141, 146.
that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"¹; and he quotes the following parallel from Baluchistan:² "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 whereon 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.
earliest version appearing in Pausanias. 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. In the *Pancatantra* and *Hitopadesa* it is a mongoose which attacks the snake, and in *Kalila and Dimna* a wasp. Sōmadēva tells it in the form of the “Story of the Brāhman and the Mongoose”.

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 Drūg District, four miles from Bālod. A similar story is told of the temple of Kukurra Math in Māndī.” A similar tale has been localized at Rōhisā in Kāthūawār. When his master learned how badly he had treated the faithful animal, “he wept bitterly and caused the Chitrāsār 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.” The tale has migrated as far west as Ireland and as far east as China.

X. THE TALE OF RĀJA VIKRAMĀDIṬYA

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, 359. 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 CaiTeug the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 501). 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-Ságara, ii, 90 f.


7 Bombay Gazetteer, vii, 641.

of Tobit, 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. 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.

XII. THE TALE OF THE AKHÜN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India, of which the following is a copy: "There was a Thākur 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 Thākur 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 Thākur 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.' Straightway, the omen-bird passed her hand

1 Chaps. vi-viii.
3 Folk-tales, ix, 226.
4 Vol. ix, pt. 1, 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 lākā 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.1

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 "Maʿarūf the Cobbler and his wife Fātimah", Maʿarūf, when called on to examine a jewel, squeezes it between his thumb

1 G. Macalister, Specimens of the Dialects spoken in the State of Jaipūr, Allahabad, 1898.
2 J. A. MacCulloch, The Childhood of Fiction, 223 ff., and other references in the Index.
and forefinger, and shows that it is "only a bitstock of mineral worth a thousand dinars. "Why dost thou style it a jewel?"" Again, in the "Tale of the King who kenned 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 rondeur, 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". Lastly, in the "Story of Three Sharpers", 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.

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 Krishna when he takes the garments of the Gopis 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. Again, we have the incident of the ruby emitting a brilliant light, a lieu commun in Eastern and Western folk-tales. In one of Somadēva's stories, "The Brave King Vikramāditya," the King Hemaprabha gives his daughter, Ratnaprabha, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires". 6

1 Burton, op. cit., viii, 16.
2 Ibid., ix, 139.
3 Ibid., x, 364.
5 Katha-Sarti-Silpāra, i, 327.
and in another tale, "Sridatta and Mrgânakâvati," we have a magic ring which countersacts 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 Orec, 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 Bâdshâh, 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 Anteia, 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 forbare, 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 Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

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\(^1\) I. Ulit., i, 61.
\(^3\) Swynnerton, op. cit., 335.
\(^4\) Lâl Bibhari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.
\(^5\) *Iliad*, vi, 155-ff., tr. A. Lang, W. Leafl, 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 Somadeva'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. In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rāksaśī, telling her to kill the lad, but a faqir reads it and tears it up. In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, 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. In the Bengal story of "The Boy whom Seven Mothers suckled", the Rāksaśī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter. We have the same incident in "Brave Hiralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes. Similar to this is the action of the Sultan in the story of "Ahmed the Orphan." In Arabic folklore such letters are so common that they are known as "the letters of Mutalammīs," one of the intended victims of the trick.

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

1 Katha-Sārit-Sūrya, i, 27 f.; cf. the tale of Parītyāgāsīna (ibid., i, 353).
2 Knawles, op. cit., 48.
3 Temple-Steel, Widespread 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 Sōmadēva’s tales Marubhūti 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. Köhler 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. Köhler, No. 36 in Coelho’s ‘Contos Portuguezes’, in which tale pearls drop from the heroine’s mouth.”

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 Kashmir 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’ān.

In the tale of “Vinitamati who became a Holy Man”, in Sōmadēva’s Collection, the Yakṣa gives the hero a ring which averts all calamities: known as āṭī, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;
the "Letter of Death" tale in the Bhakta-māla,\(^1\) in which Dhruṭabuddhi gives a letter to Candrabhāsa, 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 Candrabhāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maids the daughter of Dhruṭabuddhi. "By chance she saw Candrabhāsa 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 (visā) 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 Visāyā. Ink made she with the collyrium of her eyes, and after the word visā, poison, added she but one little syllable ẏa, so that visā became visāyā." So Visāyā was married to Candrabhāsa, and the plot laid by the vile Dhruṭabuddhi 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."\(^3\)

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\(^1\) 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, 40 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 Kūvāra the great self-moving car, called Puspaka. We met with flying chariots and similar magical vehicles in the tales of Sūnārā. 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 Gōvinda 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 Kāshmirī Pāṇḍits, 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 Gōvinda Kaula, each time that a word containing one of these sounds occurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word pūda, manifest, is written पंड in ii, 1, and पंद in iii, 8; kara, he made, is written करन in iv, 6, but करन in vii, 4, although he writes करन in the very next line; ṛś, he was, is written चास in ii, 4, but चास 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 Kusku-Sarit-Sūgara, i, 259, 392; ii, 258, 353.
5 Burton, op. cit., x, 249, 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 Iśvara Kaula, and was used by
him in his Kāśmirakabālāmyāta, 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 Kāshmirī
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 Iśvara 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 Iśvara 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 Iśvara Kaula's
system of spelling by the aid of the following table and
appended instructions:

| अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ए ē, ऐ āi, ओ ó, औ ō, औन un. |
| क ka, क्ष kṣa, ग ga, ग्न gn. |
| च ca, क्च cca, ज ja, झ jī. |
| श sa, स्त sṭa, झ ja. |
| ठ tha, ठ्य tha, ड da, ढ dā, ण na. |
| त ta, ठ tha, ड da, ण na. |
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 छ and ज are each used only as a member of a conjunct consonant before a letter of its own class, as in झ न्द्र, झ न्त्र, झ न्द्र, झ न्ह्र, झ न्ह्र. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the r, more especially because, in the Persian character, छ, ज, and न are all represented by چ.
3. After the letters अ, ए, and ओ, the letter a is always pronounced ə. Hence, I have transliterated them अ, ऊ, and ऊ respectively. For ः I use ऊ instead of ə; as in Kāshmirī the sound of this letter is the same as that of the Persian چ. The letter not only represents a Persian چ, 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 फ़ू, not फ़ू, a flower, because there is a ः in the Sanskrit युवम.
4. Attention may be called to the affricative letters ष, ष, ष, and ष. The letter ष is the aspirate of श, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".
5. The short vowels ə (except in the cases of ऊ, ऊ, and ऊ) and ो are represented by ऋ and ऋ respectively. They never commence a syllable. In other words, when ऋ and ऋ follow a consonant they are pronounced ə and ो respectively. Thus ऋ is कः, not कः, and ऋ is कः, not कः. Some Kāshmirīs, especially Hindīs, always sound ə and ो as if there were a half-pronounced y before them, so that in their mouths कः sounds as कः and ऋ as कः. The vowel ə is generally sounded like the e 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 *aprasāda*, vowels are represented and sounded as follows:

* written as in *kāk*, and sounded like a very short a.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sound</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>kāk*</td>
<td>something between a and o.</td>
</tr>
<tr>
<td>o</td>
<td>oku*</td>
<td>the first o in &quot;promote&quot;.</td>
</tr>
<tr>
<td>u</td>
<td>uk*</td>
<td>a German u.</td>
</tr>
<tr>
<td>i</td>
<td>ūk*</td>
<td>prolonged German o.</td>
</tr>
<tr>
<td>e</td>
<td>ēk*</td>
<td>as written in the Roman character.</td>
</tr>
<tr>
<td>a</td>
<td>ak*</td>
<td>as written in the Roman character.</td>
</tr>
<tr>
<td>ñ</td>
<td>k̊ẙuk*</td>
<td>like ñ.</td>
</tr>
<tr>
<td>ñ</td>
<td>k̊ẙok*</td>
<td>something like <em>ō</em>.</td>
</tr>
<tr>
<td>e</td>
<td>k̊ēk*</td>
<td>nearly the same as ū.</td>
</tr>
<tr>
<td>o</td>
<td>k̊ōk*</td>
<td>like an ordinary ɔ.</td>
</tr>
<tr>
<td>u</td>
<td>k̊u*</td>
<td>nearly the same as a.</td>
</tr>
<tr>
<td>i</td>
<td>k̊i*</td>
<td>nearly the same as a.</td>
</tr>
<tr>
<td>a</td>
<td>k̊a*</td>
<td>(for <em>k̊ak</em>), sounded like the ow in &quot;awful&quot;.</td>
</tr>
<tr>
<td>u</td>
<td>ku*</td>
<td>sounded something like a much prolonged German a, approaching a long i.</td>
</tr>
</tbody>
</table>
INTRODUCTION

As explained in the Kashmiri Manual, the sounds of ə and ǎ are not affected by i-ṃātra, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as Ṣṇāsiddha in the Nāgari character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātūm, 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 ə to my ə, provided that this was always done, that ə was never altered to any other letter, and that no other of his letters was also altered to ə.

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 ʃ, and which in Nāgari is written Ṭ, is written ş by Sir Aurel Stein and ʃ by me. I have throughout altered his ʃs to ʃ and ʃ to ʃh. Similarly, the sound represented by the Persian ḷ is written ẓ by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to ẓh, although the sound is not heard in Srinagar Kāshmiri or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmiri is a pure bi-labial, and not a denti-labial. Its sound is neither that of r or that of ə, but something between both, sometimes, especially before palatal vowels, tending towards a r-sound, and sometimes, especially before a and before labial vowels, tending towards a ə-sound. In my system I use both r and ə 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 ɔ, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his ɔ's unchanged throughout.
Possibly his \( i \) and \( u \) 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 Srinagar Kāshmiri, with which alone I am familiar. Hātim has sounds, such as the \( a \) in "cancelled" (Sir Aurel's \( a \), my \( å \)), which so far as I am aware occurs only rarely in Srinagar Kāshmiri, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindu pronunciation of krākha, a noise, but not in the plural kraka. Again, on the other hand, Srinagar Kāshmiri has two short \( o \)'s—one, the first \( o \) in the English word "promote", which I represent by \( o \), and the other the \( o \) in "hot", which I represent by \( å \). Sir Aurel Stein's system knows only the latter of these, which he represents by \( o \). 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 Srinagar Kāshmiri known to me. These are the \( a \) in "America", the \( å \) in "father", the \( ai \) in "aisle", the \( e \) in "met", the \( e \) like the \( a \) in "vale", the \( å \) in "open", the \( u \) in "put", the \( å \) in "rule", the \( å \) in the German "Kürze", and the peculiar Kāshmiri \( å \), 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 \( e \) in "met" by \( å \), while I use \( e \). 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 ā, 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 ā, although many Pāndits, in certain words, sound it almost like the o in "note";1 and I represent it by ə. 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 ā, and which I represent by ə. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as pōdā, and which means "manifest", was sounded by Ḥātim as pāda in ii, 1, and as pāda in iii, 8. At other times it was sounded as ə, here following the example of the Pāndits to which I have just alluded. Thus my māj, a mother, is Ḥātim’s māj in viii, 3, but māj 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 Pāndits, 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 Ḥātim’s pronunciation.

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

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

a as in "America".

ā a very short a, but quite audible.

ā as in "large".

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

The so-called mātā-vowels are, as in my system, represented by small letters above the line. Thus a, i, u. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrinagar Kāshmirī, this is true of a and i, but to my ear a final u is hardly audible, if audible at all. Pandīts 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 a 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 a 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 bāgyakā (iii, 9) and votāmot (vii, 29). The inaudibility of this letter is well illustrated by...
words such as my amyuk, which becomes in Hātim's mouth amvak or amyuk in iii, 4, and amvak in xii, 17; and my dop, which is represented not only by dop (ii, 4; xi, 12), but also by dop (v, 9; viii, 1, 13; etc.), dup (xi, 2, 14; xii, 4), and even dup (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 u-mātrā is very rarely audible.

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

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

The Kashmiri of these tales, as recorded by Pandit Gōvinda Kaula, is practically the same as that described by Pandit Īśvara Kaula in his Kashmiri grammar entitled the Kāśmirā-śabdāmṛta, and by the present writer in his Essays on Kāśmirī Grammar and in his Kāśmirī 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 Kāśmirī. 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 ṛaṭun, to cause to seize, which is not in Īśvara Kaula's very full Dhātupātha. It is the causal of the verb raṭun, which is of frequent occurrence. The other is the word gwāśh, instead of gāsh, 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 naṇu.

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 a after sh becomes ə, so that we get both shāh and shēh (in shāhmār or shēhmār, a python) and pātashāh and pātashēh. In the second word it will be observed that, as is frequent in borrowed words, the Paścāti Prakrit rule of hardening the sonant ŋ to t is followed. On the other hand, Sir Aurel Stein always writes the word pādshāh or pādshah with a d. 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; maṇār, 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 a. In Kāshmiri, when the vowel of a monosyllable is a followed by an aspirated surd consonant, the a takes the sound of the a in the English word "hat" (Essays, p. 6). Gōvinda Kaula attempts to represent this sound in the word
krakh, outcry, by ś, and writes krēk. Possibly this represents a real variation of pronunciation. In villages ś followed by i-mātrā is often pronounced i. G.K. has reproduced this in one instance in the word panāv (iv, 7), which he here writes panin, and which Sir Aurel Stein represents by pan'ēn. Another instance of village pronunciation recorded by G.K. is the substitution of a for u in tahananāvun for tahananāvun, to cause to cast (x, 13).

In the Kāshmiri of Īśvara Kaula the sound represented by ś is changed to ū before i-mātrā, i, or y. Thus from kōd, imprisonment, we have kūdī, a prisoner, with a dative singular kūdis. G.K. never indicates this last change. Thus he writes kōdī, kūdis; sūty or sūtin for sūty or sūtin, with; pōntsyyun for pōntsyyun, 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 khārūn, to mount; wālun or wārūn, 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 laḍun, to pursue; kūrā or kūdū, a daughter; môr or modū, the body; thērūkani or thēdūkani, backwards; tshādun or tshārūn, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples môr and modū 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 Hâtim's mouth.

The pronunciation of the Persian letter \( \mathfrak{z} \) in borrowed words varies. Sometimes we have \( \mathfrak{z} \) as \( \mathfrak{kakaz} \), paper, and sometimes \( \mathfrak{d} \) as in \( \mathfrak{kakad} \), paper, and \( \mathfrak{gudarun} \), to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. \( \mathfrak{batha} \) for \( \mathfrak{ba} \), words (xii, 25), and \( \mathfrak{thotha} \) for \( \mathfrak{thth} \), beloved (vii, 4). There are no other instances of such aspiration or dissipation, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of \( \mathfrak{w} \) in the word \( \mathfrak{gwash} \) for \( \mathfrak{yash} \), already mentioned. It is probably connected with the Sanskrit \( \mathfrak{kasa} \).

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 \( \mathfrak{ah} \), as in \( \mathfrak{kalah} \), a time. Musalmāns drop the \( \mathfrak{h} \) and write \( \mathfrak{kala} \). 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 \( \mathfrak{ah} \), \( \mathfrak{a} \). This is, however, rather a matter of spelling than one of pronunciation, as the \( \mathfrak{k} \) of \( \mathfrak{ah} \) is \( \mathfrak{k} \)-\( \mathfrak{mukhtafi} \).

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

According to the rule laid down by I.K. the suffix \( \mathfrak{nu} \) 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 \( \mathfrak{sapharu} \), of a journey. More directly contrary to the rule is the phrase \( \mathfrak{ish\'kunan} \) 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 \( \mathfrak{au} \), and of the second and third declensions in \( \mathfrak{yau} \). G.K. very often writes these \( \mathfrak{au} \) and \( \mathfrak{iv} \)
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 Kāshmirī the diphthong āu is at the present day pronounced exactly like o, and is, in fact, a superfluous letter. But in the plural agent the u of āu is almost consonantal. Perhaps w would represent its sound better than u, but āw could not represent the sound of the āu. Sir Aurel Stein generally writes this diphthong āu, and this is probably the best way of representing the sound. In Kāshmirī the sound of भ 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 -āu by G.K.: asmānāv, dōyan, khabardārv, malakāv, navāv, nazār-bāzāv, phakirāv, pīrāv, sāvat, sōrāv, tsōrāv, yimāv, zuvnāv. These all belong to the first or fourth declension. For the third declension we have mōdarīv, zanīv. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, yimōv for what I.K. would write as yimāv, and this probably represents the pronunciation as nearly as the Nāgari character (खिमेङ्ज) 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 āu 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 pētha "from on", but in x, 3 and x, 10 pētha 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 yūh (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 yūh are not mentioned by I.K. There are a number of emphatic forms, viz. yihōy, yihuy, yuhuy, yōhay, yuhay (all masc.); yihay
(fem.); and various inanimate emphatic forms such as yiy, yiy, and yi. None of these are mentioned by I.K.

The defective pronoun nōth, nōmis, appears under the form nēmis for the animate dative singular (v, 9; xii, 15). The other forms used (nōm, nōman, nōmae) all have ə. The relative pronoun has its nom. sing. fem. yēsa instead of I.K.'s yōssa. Similarly the interrogative pronoun has its nom. sing. fem. kusa instead of kōssa. Its inanimate dative singular is the regular form kath, with a colloquial form kathō (xi, 11).

The indefinite pronoun kēh, anything, is pronounced kēh by Musalmaṇs, and this is followed by Hālim. Similarly we have the Musalmaṇ kentshāh for kentshāh, anything. There is a nom. plur. masc. kēh 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 ə, so that a masculine form appears under a feminine guise. These are chēyē for chuyē, if there is to thee (ix, 6), and chēy for chuy, he is verily (xii, 6). In one case əst, they were, is changed to əst, 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-ə, 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 gatslu, go thou (xi, 11). To this also must be referred the forms khyu(h) (x, 5) and khyō (x, 12), eat thou. These represent the modern kēh and an older *khēhu. The 2nd person plural imperative of trāwan, to let go, is trōvūv. In x, 5 we have a variant trōvyuv. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrimagar dialect makes the 1st person singular end in hō (e.g. karahō) and the 3rd person singular in hē (karīhē). Musalmaṇs shorten these final syllables to ha and hē respectively. G.K.'s transcription generally, but not always, follows the Musalmaṇ idiom. Thus,
while we have karahó (viii, 11), we have also wuchaha (viii, 10), I should have seen; māraka-th (ii, 11), I should kill thee; wuchaha-n (ii, 5), I would see it. So, for the 3rd person, we have tsárihē (vi, 14), he might pick out; and shádíhē (xii, 5), she would have been beautiful. The final h in the last is há-č mukhtafī.

In the past tenses we have, for the first past, the irregular pūrun, he put on (clothes), from pàirun. For the second past and other pasts in ēv there is a strong tendency to weaken the ēv by the substitution of a short vowel. Thus gudārīv (v, 9), it happened, for guzaryōv; ēav (iii, 1), he went, for ēav; khēv (ii, 2), eaten, for khyaev; pēv (viii, 9), he fell, for pyaev. Similarly, for the plural, we have khēy (x, 2), they were eaten, for khyaey; niy (v, 9), they were taken, for niy. In hārēyēkh (x, 5), for hārēyēkh, it (fem.) remained over and above for them, the omission of the first y is merely a matter of spelling, as a long ś 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 gāmotā; mimotā (ii, 4, etc.), dead, for mūmotā; pēmotā (viii, 9), fallen, for pyēmotā.

In the extremely village style of story xi we find the suffix of the kā 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 Pahārī language spoken immediately to the south-east. The examples are thōvēt, stationed, and nyōvēt, dispatched (both nom. plur. masc.) (xi, 6), for thōvē-māt and nyōvē-māt respectively.

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

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have mōkalāvahun (x, 1) for mōkalāwūn (mōkalāwaw + n), we shall complete it. The suffix wa of the 2nd person plural very often drops the final a, as in khēyēv for khēyēwa, it (fem.) was eaten by you (x, 12); kārēmaw for kārēmawa, 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 wramnava for wana-va, I will say to you (x, 1, 2), and wamnëowa for wamnëwa, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for wramnëo (wanawa) is wamnëva.

Instead of karukh, make thou them, we have (xii, 13) karukhukh.

Before discussing the details of Hätim'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 amisây—which is amis, to him, combined with the emphatic suffix y, to which â-mâtâ has been added as a junction-vowel—is invariably divided before the s, so that we get amis sûy, amis sûy, or some such form. So anëhas, they brought (anëkh) to him (as), is written aîye has; the corrupt Arabic aslâmâlaikum, may the peace be upon you, is written aîlî malakum; bögërêmay, I divided (bögêrem) verily (ay), is written bög e rémai; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in boksë for bök hasû, I, Sir; bêbindary for bêbi andarây, within the breastcloth; and chëtal for chëh 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 Hätim, who, of course, knew nothing of Kâshmiri grammar, pronounced the words. To him amisây was two words—ami and sây—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 pātushāh, 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 Brāhman 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-mātra in an unaccented syllable. Thus we have both bē bāhā and bēbēhā, priceless, and mahātā kān and mahālakhān, for G.K.'s mahalakhān, the harem of a palace. Much more common is the interchange of a and e, as in bāgās and bāgās, G.K. bāgās, to a garden; datīla and datīla, G.K. datīlā, a story; ār and ār, G.K. ār, in; saudāgār and saudāgār, G.K. -gar, a merchant; zanānā and zanānā, G.K. zanānā, a woman; and many others. Very similarly we have the interchange of a or e with a-mātra, as in jāngvār and jāṅgīvār, G.K. jānāwār, a bird; khabār and khabār, G.K. khabār, news; kāvandās, kāvandās, kāvandās, kāvandās, kāvandās, G.K. khāwandas, khāwandas, to a husband; kalamas and kālamas, G.K. kalamas, to a skirt; and māravādān and māravādān, to executioners.

The sounds a and e seem to be absolutely convertible. Thus we have adā, ada, ade, and ade for G.K.'s ada, then; āne for G.K.'s ōna, a mirror; chā and che for G.K.'s chē, she is; chās and chēs for G.K.'s chēs, I (fem.) am; dakhē nāvān for G.K.'s dakhēnāvān, leaning upon; gudā, gudā, gudā, and gudā for G.K.'s gūḍā, at first; hāsū and hāsū for G.K.'s hāsa, Sir; hāvānam (G.K. hāwānam), they will show to me, and tāvā nam (G.K. vālānam), they will cause me to descend, both in the same line; hazrat, hazrat, hazrat, hazrat, hazrat, and hazrat, all for G.K.'s hazrat-ī, a certain title; jāye and jāye, G.K. jāyē, in a place, in two consecutive lines, also jāi and jāi; kata, katha,
and kathē, G.K. katha, words; 1st persons singular future, such as purg, I shall recite; but behe, I shall sit, karē, I shall do; kalē, kala, and kule, G.K. kula, a head; kartā and karte, G.K. karta, please do; māravatālum, māravatelan, māravatātan, mārev-visālum, mārevatulan, etc., G.K. mārevatulan, to executioners; peṭa, petetē, etc., G.K. peṭha, from on; yelē, yelū, and yele, G.K. yēla, from restraint; and hundreds of others.

When a precedes it it is usually written α, as in raśīt, G.K. raśith, having seized. Sometimes it is written α, as in amē or anē, G.K. āmē, by him. It becomes α in lāvē, G.K. luri, at the side, and in one instances we have o, in māris or modis, to a body. The change of α to o, but without a following i, occurs in doh, dōha, dohē, dohē, or doho, G.K. dōha, on a day.

Other less common changes are the following. We have in one case α lengthened to ā, in ḥāberdārau, by the watchmen (elsewhere ḥa-). Cf. lāvē above. We have unaccented a-mātrā becoming i-mātrā in āsēnas or āsēnas, G.K. āsānas, for being. In the word tülāri, for G.K. tölāri, by a bee, a-mātrā appears as α.

In standard Kāshmiri, after sh, α is pronounced as ē, and I have in such a case transliterated it by that letter. Thus the Persian shahēr, a city, is in my transliteration of G.K.’s text shown as shēhar. As a rule Hātim preserves the α, but there are also several instances of the change to ē. Thus—

My transliteration of G.K. Sir Aurâl Stein’s transcription of Hātim.
shēh, six, she,
shēhaba, from a city, shahera and shehera,
shēharāh, a city, shehra,
shērīkh, a partner, sherik,

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

A final short α is sometimes dropped, as in gar, garē, and
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. calān, an invoice; lāl and lāṭ, G.K. lāl, a ruby; māṭa, G.K. māṭ, property. We have also ā added in dopūsa, G.K. dopus, said to him, and chūka, G.K. chukk, thou art.

In the standard dialect, when ā is followed by ∠-mātrā it becomes ā. Sir Aurel Stein usually represents this sound by a. A good example is the feminine genitive postposition which G.K. writes sūnz⁴, and which Sir Aurel usually writes sunz. Occasionally he represents it by u. Thus we have also sunz; āsus, G.K. ās⁴s, she was to him. For G.K.'s thūd⁴ or thūr⁴, on the back, we have tāl, tor, tār, and tūr. The syllable "y is represented by uy, ūy, and uī. Thus G.K.'s tamis⁴y, to him verily, becomes tam⁴ suy or tam⁴ sūy, while timan⁴y, to them verily, becomes timan⁴nā. Another example of the representation of ā by u is G.K.'s wūdha⁷, she descended, which becomes wūd (iii, 2), and the same word also represents G.K.'s wōdha⁷, she went up (iii, 1, 3).

The letter ā or ōh, when final and representing the indefinite article, is usually shortened to a or a, as in doha, G.K. dōhā, a day; dāliṭa and dāliṇā, G.K. dāliṭāh, a story; zālā and zālā, G.K. zālāh, a net. Similarly, although there is no suffix of the indefinite article, shōra ga and shōraga, G.K. shōra-ĝaḥ, an outcry. 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 ∠-mātrā, by i-mātrā, or by ī it becomes ā, and this same ā also usually represents the pronunciation of the diphthong ai. Sir Aurel Stein sometimes represents this ā by a, which according to his phonetic system represents approximately the same sound. Thus—
KASHMIRI STORIES AND SONGS

G.K.                                Hātim.
bōy†, brothers,                       bāy,
dōdālāy, suffering,                   dādānā ladai,
dān†, a pomegranate,                 dān,
dār†, holding,                        dār,
gṓ́̄́nas, he caused me to waste away, gṓ́̄́nas,
khūris, for a khār weight,            khūris,
kōtyāh, how many?                     kōtyā,
mṓj†, a mother,                      māj, mōj,

and others.

For original aī we have—
pōda, manifest,                      pōda, pāda,
gōb, hidden,                        gāb,
kōd, imprisonment,                  kād,
gōr, different,                     gṓ́̄́ri, gār.

About equally often this a is represented by ā, corresponding to my o, and therefore sounded something like the aw in “awful”. Thus—

ālis, to a nest,                      ālis,
ār†, a shoemaker’s awl,              ār,
āzīz, poor,                         āzīz,
āsūs, separation,                   āshnāv, āsh nāv,
bohbash†, chirping,                bohbash,
gum-rōyi, losing one’s way,         gumrā yiy,
dāshnāv, relations,                as if for āshnāv,

and others. For original aī we have—
ona, a mirror,                      āne, āna,
pōda, manifest,                     pāda, pāda,
and others.

Very often this o is represented by a simple a, as in—

bōdāhāl, a prison,                   bāndāhāl,
dasān†, verily burning,              dasān,
gōs, they went for him,              gās,
juṭōyi, separation,                zhudāi,
INTRODUCTION

G.K.

kōshir, Kāshmiris,
žōlith, having burnt,
and others. For original ḥ we have—

gōr, different,
khārāth, alms,
sālas, for an excursion,
and others.

The word myōn, mine (fem.), appears in various forms, viz. mēn, myē, myēn, myēn, and myēn, in all of which the ā is represented by ē; whereas for the corresponding cyōn, thy (fem.), we have chān, chvān, and chān.

We have seen that G.K. usually represents ā by ē, as in kōdī for kūdī, sōtī for sūtī. Sir Aurel Stein writes for these words kūtī, kātī, and kūdī, and sūtī, sūtī, etc., respectively.

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

G.K.

ākhun, a teacher,
ōtī, a nest,
ōsī, he was,
ōy, he came to thee,
bōwun, he explained,
and many others. It will be seen from the above that ā, ă, and ŏ are also used to represent this sound. So, for kḥātānī, to the lady, we have khātānī and khātānī; for lōyun, he struck, lōyun and lāyun; for sūrūy, all, sūrūy, sūrūy, sūrī, and sūru; for bōwī, manifested, bōy. There are many other similar examples, and from the above it will be seen that G.K.’s o and ē are represented indiscriminately by ā, ē, and ē.

The vowel ē is, we have seen, interchangeable with ā. It is also liable to be shortened to e-mātra when final, as in bāye, bāyē, or even bātī, for G.K.’s bāyē, to a wife.

We have already noticed that in Kāshmirī o after sh becomes ę (i.e. Sir Aurel Stein’s e). In one instance Hātim
has ə for this ɛ, G.K.'s škēlch, hesitation, being represented by shuk or shok.

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

<table>
<thead>
<tr>
<th>G.K.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bīth̄, seated (m. pl.)</td>
<td>brēth̄, bēth̄v, and bāth̄</td>
</tr>
<tr>
<td>grīst̄-bāy, a farmer's wife</td>
<td>grīst bāy,</td>
</tr>
<tr>
<td>phērith, having returned,</td>
<td>phērith, phērith, or phērith, or phērith,</td>
</tr>
</tbody>
</table>

and others. It will be observed that, in the case of bāt̄, ɨ has become ə. Similarly, G.K.'s rīnz̄, balls, is represented by rīnz, rēz̄, or rīn̄z̄; and his trēsh, thirst, by trēsh or trēs̄. Owing to the confusion of ə and ɛ and of ɨ and ɛ (Stein's ɛ), we sometimes have ə for ɨ. Thus G.K.'s grīst̄-bāȳ, to a farmer's wife, becomes grīst̄ bāye, grīst̄ā bāye, or grīst̄ bāye. Similarly, G.K.'s dāpt̄zīhēk̄h, thou must say to them, is represented by dāb̄zi hēk or dāb̄z̄a hēk; G.K.'s wūst̄zi, you should descend, by vāz̄za; and yīth, to this, by yēt, yath, yat, and yat.

As regards u, we occasionally observe hesitation as to quantity. Thus G.K.'s dop̄nas̄, he said to him, is represented by both dop̄n̄as and dop̄nas; and his yūsuph, Joseph, by yūsūf, yūsūf, and yūsūf.

Just as in the case of ɛ and ɨ, so ordinary Kāshmirīs are unable to distinguish between o and u. There are numerous examples of this in Hātim's language. A few will suffice here—

<table>
<thead>
<tr>
<th>G.K.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bōrun, he filled</td>
<td>bōrun and būrən,</td>
</tr>
<tr>
<td>kōdu, he brought out</td>
<td>kōdun, kudun,</td>
</tr>
<tr>
<td>kōtvālən, by the policeman</td>
<td>kōtvālən, kōtvālən,</td>
</tr>
<tr>
<td>noft̄, a pitcher</td>
<td>nut,</td>
</tr>
<tr>
<td>byūth̄u, he sat</td>
<td>byūth, byūth,</td>
</tr>
<tr>
<td>pōrən, he put on</td>
<td>pōrən, pūrən.</td>
</tr>
</tbody>
</table>

The Persian khūbsūrat̄, beautiful, becomes khōbsūrəth̄ in G.K., for which Hātim has khōb sūrət and khōb sūrət.

Once or twice we find u interchanged with other vowels. Thus we have ək̄e for shuk̄, he is, and (once each) chiy or chiv.
for čhün, he is verily. The imperative čhün, cast thou, is represented by čōn, but elsewhere the u of this word is preserved. After y, u or o has a tendency to become ū, as in dvituk, dyituk, drūtuk, or drūthuk, for dyutukh, they gave; hūtun or hyūtun, for hyotun, he began.

An initial ū in Kāshmiri is always pronounced wū. This is not usually the case with an initial ŏ, but G.K.'s ǒra, thence, is represented not only by ōra and similar forms, but also by ṣōda.

It is well known that ē and ō are usually pronounced in Kāshmiri with a short y before them. Thus wē, vē. 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.
kēkh, thou wilt eat;    kēyk.
kēdvān, eating,        kēyavān, khyevān, krayān,
kēth, in,              kēvāth, khyath, kyet, kyet.
pētho, from,           pēta, pyēte, pēth, pētho.

It will be observed that yu is sometimes used instead of ō. Other similar cases are—
kētha, how?              kēyat, kēto, kēta, kēita, khyatha
khōni, on the haunch,   kumav,
nēza, railing,           nēza,
zēni, he will conquer,   zēnī, zēnī.

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 Hātim'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 gūcāsh or gāš, light, which Sir Aurel writes elsewhere as gāsh (five times).

But Hātim'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 dis-aspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshan*, to go, is always written *gatsen*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or dispiration is more capricious.

In the Kashmiri of Īśvara Kaula and other Hindus 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>kruk</em></td>
<td><em>krakh</em></td>
</tr>
<tr>
<td><em>thap</em></td>
<td><em>thaph</em></td>
</tr>
<tr>
<td><em>rat</em></td>
<td><em>rath</em></td>
</tr>
<tr>
<td><em>nat</em></td>
<td><em>nath</em></td>
</tr>
<tr>
<td><em>kāṭ</em></td>
<td><em>kāṭh</em></td>
</tr>
</tbody>
</table>

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Ḥātim 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 Ḥātim’s dispiration:—

For the letter *b* we may take the Arabic borrowed word *subhān*, at dawn, for which Ḥ. has *suban*; but how
inconsistent he is in this is shown by the following cognate forms: subh for subuh; subhanas for subhanas; 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 chuh, he is) is generally retained. But, in one instance (i, 13), cuiy is written for chuy, he is indeed. Another similar case is that of the verb wuchan, to see. In this the ch is usually retained; but we have mucun (ii, 5) for wuchahan, vacuk (ii, 4) for wuchukh, and vacun (ii, 8) for wuchun.

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

Initial.—While the borrowed Persian word khūb, well, always preserves its aspiration, khūb, a dream, becomes kūb and kāv; khābar, news, is spelt kābar, etc., in the first five stories, and khābar, etc., afterwards; and Khōdā, God, becomes Kudā, etc., in i–vi, and Khudā, etc., afterwards. Similarly—

khālat-šūhī, a royal robe, becomes kulṭi shāhī.
khām, unripe, kūm and kām.
khumār, languishment, kumār.
khān, N.P., khān (ii,1) and kān (ii,12).
khōni, on the haunch, kūnā.
khaw, an ass, khar (iii) and kur (v).
khōran, to the feet, kūrān.
khash, a cut, kush.

The verb khasūn, to ascend, retains the aspirate, except in forms derived from the past participle khotu, in which the aspiration sometimes persists and is sometimes lost, giving forms such as khotu, khut, and kut; khat and katy; katis; khat and kats.

khōta, than, becomes khotə, khotə, and kutə.
khotūna, a lady, kotūna (v) and khātūn (x, xii).
kharīt, secretly, kartīt.
kharīwand, a husband, kavand (i–viii) and khavand (x–xii).
The verb *khyon*\(^a\), 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 dissapirates in this word.

*Khuznath* or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the dissapiration occurs whether the \(kh\) represents the Indian aspirate or whether it represents a Persian \(K\). 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 dissapirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of dissipation, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of dissipation occur also in the later stories.

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

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* 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 *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphtus*, for the belly, which H. pronounced *naptus* (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 *mashhūr*, celebrated, which H. (xi, 3) pronounced *maushūr*.

Initial *th* occurs in the following: in *thud* (*thod*\(^a\)), erect, it is preserved. For *thūr*\(^a\), a shrub, we have *tār*, and for *thīr*\(^a\) or *thūd*\(^a\), on the back, we have *tad*, *tār*, and *tār*; *thūn*\(^a\), butter,
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 thāwum and tāwum, and, for thāvitou, tāvitou.

Medial th occurs in the following: atha, a hand, becomes both atha, etc., and at, etc., the aspirated forms occurring most frequently in the later tales; beth, a face, is always but; so, for atha, the woodworm, ater, for katha, stories, katha, etc., and kah; nēth, a wedding, nēth (xii) and nētar (viii); pathar, downward, pathar and patar, etc.; weth, descended, eut and euth, and similarly in derived forms; and similarly wōth, ascended, also becomes eut or euth. Other examples are vathārith for wathārith, having spread out, but this verb fluctuates as regards the aspirate in other forms; wōthu, arose to him, becomes vōthu, etc., or vutus; and wōthith, having arisen, vuthit and vuitit. Sāthā, a moment, becomes sāthu or sātā.

For final th the pronoun ath generally becomes at, except that we have both at and ath in xii. Conjunctive participles, such as wōthith just cited, almost always end in t, the th-termination being frequent only in xii; the postposition kēth, in, becomes ket, etc., except in xii, where we have kēvath, 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 tahrān.

There are more examples of medial th, such as bontha, in front, which always has the dental t, as in bonth, etc.; byūth, seated, and its derivatives also generally disaspirate the th, except in xii, which also retains the aspiration. Kuith, a room, also disaspirates except once in x, 7, where we have the dative kuithis, while in x, 8 we have kutis and kūtis; the ablative postposition pēthu occurs in several forms, pēta, pīte, pētha, pēth, and pēthu, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of pōsh or pōšin, like,
for which we have pāth, etc., and pālth, etc., and pāthin and pāthin. The common word sēthā, very, much, appears as selō, etc., and seštā, etc., it being noted that both forms occur in xii; tōlth or tōthā, beloved, is always tōl, and zīthā, long (m.pl.), becomes zīthā.

Initial th is always disaspirated by H. Thus the word ṭhunun, to throw, is always ṭunun, and so for all others.

As for medial th, in the verb gathun, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun kēnbāh, something, which appears under many forms, in none of which does an aspirated th appear. Similarly, we have māga and māve for māši, on the shoulder; vāsēna for vāshi-hana, a little; vūs for vūshā, she went up, and also for wūshā, 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 cēshma, an eye (i, 3), which appears as cēshmā. Thus we have—

<table>
<thead>
<tr>
<th>G.K.</th>
<th>H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>cēnda, a pocket,</td>
<td>chanda,</td>
</tr>
<tr>
<td>cithā, a letter,</td>
<td>chit.</td>
</tr>
<tr>
<td>bacē, young ones,</td>
<td>bache.</td>
</tr>
<tr>
<td>bacāwūnā, to be released (fem.),</td>
<td>bachāv toute.</td>
</tr>
<tr>
<td>nayistānūcā, of the canebrake,</td>
<td>nayis tān nāch.</td>
</tr>
<tr>
<td>rocēn, she took them (fem.),</td>
<td>rachen.</td>
</tr>
<tr>
<td>zacē, rags,</td>
<td>zache.</td>
</tr>
</tbody>
</table>

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

Examples of the aspiration of k are:—

<table>
<thead>
<tr>
<th>G.K.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kūrā, a daughter,</td>
<td>kūd, khūd.</td>
</tr>
<tr>
<td>kōmbakas, for help,</td>
<td>khumbā khas.</td>
</tr>
<tr>
<td>kētha, how?</td>
<td>kvēta, kvētha.</td>
</tr>
<tr>
<td>kēnbāh, something,</td>
<td>kyē tsā, etc., or khē tsā.</td>
</tr>
<tr>
<td>kāsun, to shave (xii),</td>
<td>khāsun.</td>
</tr>
<tr>
<td>kōtrā, a son (xii),</td>
<td>khat.</td>
</tr>
</tbody>
</table>
For the aspiration of \( p \), we have \( \text{put, puth, phot, or phut} \), for \( \text{pot} \), back again. Shina has \( \text{phot} \) for this word.

For the aspiration of initial \( t \), we have \( \text{tal or thal}, \) for \( \text{tal} \), below; \( \text{tot, tut, or thuth}, \) for \( \text{tot} \), thither; and \( \text{thay} \) for \( \text{tav} \), exhaustion.

Medial \( t \) is also sometimes aspirated. The termination \( \text{ta} \) of the polite imperative often becomes \( \text{tha} \), etc., as in \( \text{karta or kar the}, \) for \( \text{karta} \), please to do; \( \text{runtha} \) for \( \text{bhunta} \), please to throw. So also the termination \( \text{mot} \) of the perfect participle becomes \( \text{mut} \) in \( \text{on mut}, \) for \( \text{on mot} \), brought; \( \text{vot\*mut} \) or \( \text{vot\*mut}, \) for \( \text{vot\*mot} \), arrived. The \( t \) in \( \text{dyut} \) given, is aspirated in \( \text{dyut} \) or \( \text{dyuth} \), for \( \text{dyut} \); \( \text{ adr\*uk} \) or \( \text{adr\*uhuk}, \) for \( \text{dyutukh} \), they gave; \( \text{dithin}, \) for \( \text{ditin} \), he gave them. Similarly—

\text{G.K.}

\text{kyut\*}, for, \text{kh\*ut, k\*ut, kyun, khyuth, kyuth.}

\text{rat\*na}, a jewel (in composition), \text{rotun\*}, rothuna, rothuna.

\text{s\*tu}, at a moment, \text{s\*tu}, s\*thu.

\text{s\*ty}, with, \text{s\*ti, s\*th, s\*th\*}, etc.

\text{tot\*}, thither, \text{tot, tut, thuth.}

\text{w\*ot\*}, arrived, \text{vot\*, etc., or v\*ot.}

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 Kashi\*miri, 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 \( \text{du\*takh} \) or \( \text{du\*takh}, \) cutting in two; \( \text{dal} \) or \( \text{d\*al}, \) a leaf; and \( \text{w\*t\*kun}, \) to arise, as compared with the Hindi \( \text{ut\*k\*na} \). But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kashi\*miri poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the \text{R\*am\*vat\*ara\*av\*ita}, the proper name \text{Vindrav\*ith, Indrajita}, rhymes with \( \text{d\*ith\*}, \) seen, in verse 699, and with \( \text{b\*ith\*}, \) seated, in verse 872.
In the village Kâshmiri of Hâtîm, 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 Hâtîm used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hâtîm 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 झक, 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>Hâtîm</th>
</tr>
</thead>
<tbody>
<tr>
<td>$t$ for $t$</td>
<td></td>
</tr>
<tr>
<td>गैटिजः, skilful (f. sg.)</td>
<td>गैटिजः</td>
</tr>
<tr>
<td>गैटिल्, skilful (m. pl.)</td>
<td>गैटिल्</td>
</tr>
<tr>
<td>हातिस, to the throat,</td>
<td>हातिस</td>
</tr>
<tr>
<td>कातिथ, secretly,</td>
<td>कातिथ</td>
</tr>
<tr>
<td>नूट, a jar,</td>
<td>नूट</td>
</tr>
<tr>
<td>फूतुन, to be broken,</td>
<td>फूतु</td>
</tr>
<tr>
<td>फूतुआ</td>
<td>फूतु</td>
</tr>
<tr>
<td>फूतुरुन, to break,</td>
<td>फूतुरुहस</td>
</tr>
<tr>
<td>फूतुरुक्ष</td>
<td>फूतुरुक्ष</td>
</tr>
<tr>
<td>but फूतुरुण</td>
<td>फूतुरूण</td>
</tr>
<tr>
<td>रातुन, to seize,</td>
<td>रात्त</td>
</tr>
<tr>
<td>रातिः</td>
<td>रात ः</td>
</tr>
<tr>
<td>Literary Dialect.</td>
<td>Hātim.</td>
</tr>
<tr>
<td>------------------</td>
<td>--------</td>
</tr>
<tr>
<td>rōf&quot;</td>
<td>rōt, rut.</td>
</tr>
<tr>
<td>rūf&quot;</td>
<td>rāt.</td>
</tr>
<tr>
<td>rōf&quot;mot&quot;</td>
<td>rōtmut.</td>
</tr>
<tr>
<td>but (causal) rōf&quot;mot&quot;</td>
<td>rōtmot.</td>
</tr>
<tr>
<td>rōfun</td>
<td>rōtun, rutun.</td>
</tr>
<tr>
<td>rūf&quot;nakkh</td>
<td>rūtnaak.</td>
</tr>
<tr>
<td>rātith</td>
<td>rātit, rātit.</td>
</tr>
<tr>
<td>rōf&quot;wa</td>
<td>rūt.</td>
</tr>
<tr>
<td>tahāl¹, servants,</td>
<td>tahāl¹, tahāl¹, tahālº.</td>
</tr>
<tr>
<td>trot&quot;a, a necklace,</td>
<td>trotis.</td>
</tr>
<tr>
<td>but tratís (sg. dat.)</td>
<td>tāchāl.</td>
</tr>
<tr>
<td>bātahāl, a school,</td>
<td>bāt.</td>
</tr>
<tr>
<td>bātun, to ent.</td>
<td>bāten¹.</td>
</tr>
<tr>
<td>bātun²</td>
<td>bātun.</td>
</tr>
<tr>
<td>bātun³</td>
<td>bātun³.</td>
</tr>
<tr>
<td>bātānmas</td>
<td>bātanas.</td>
</tr>
<tr>
<td>but bātanasas</td>
<td>bātanasaz.</td>
</tr>
<tr>
<td>bātith</td>
<td>bātith.</td>
</tr>
</tbody>
</table>

th or t for th.

āth, eight.

bēhun, to sit down.

bōth¹

byāth²

byāthhus

bōnta, before.

but bōntb

dēshun, to see.

dyāth³

dyāthum

dyāth"may

dyāth"mot⁴

dyāthuth
<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hâtim</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kuṭh</em>², a room.</td>
<td><em>kuṭi</em></td>
</tr>
<tr>
<td><em>kuṭhi</em></td>
<td><em>kuṭi</em></td>
</tr>
<tr>
<td><em>kuṭha</em></td>
<td><em>kuṭis, kuṭis, kuṭis</em></td>
</tr>
<tr>
<td><em>kuṭhis</em></td>
<td><em>myūt</em></td>
</tr>
<tr>
<td><em>myūth</em>², sweet;</td>
<td><em>pēt, pēt, pyet, pyet, pēth</em></td>
</tr>
<tr>
<td><em>pēth, on</em></td>
<td><em>pēta, pyete, pēth, pētha, pēthu</em></td>
</tr>
<tr>
<td><em>pēthu</em>, from on,</td>
<td><em>pāthi, pāthi, pāthi</em></td>
</tr>
<tr>
<td><em>pōth³, like</em></td>
<td><em>pātho, pātho, pātho, pāty</em></td>
</tr>
<tr>
<td><em>pōthîn, like,</em></td>
<td><em>pāthîn, pāthin</em></td>
</tr>
<tr>
<td><em>ratun, to seize.</em></td>
<td><em>rat</em></td>
</tr>
<tr>
<td><em>rath</em></td>
<td><em>rat</em></td>
</tr>
<tr>
<td><em>rāṭha</em></td>
<td><em>rath</em></td>
</tr>
<tr>
<td><em>sēṭhāḥ, very,</em></td>
<td><em>sēṭā, sēṭā, sēṭhā, sēṭhā, sēṭhā</em></td>
</tr>
<tr>
<td><em>ṭhaharān, stopping,</em></td>
<td><em>ṭhaherān</em></td>
</tr>
<tr>
<td><em>d</em> for <em>d.</em></td>
<td></td>
</tr>
<tr>
<td><em>dakhanāwān, leaning on,</em></td>
<td><em>dakhe nāvān</em></td>
</tr>
<tr>
<td><em>dākas, for a stage,</em></td>
<td><em>dākas</em></td>
</tr>
<tr>
<td><em>dēshun, to see.</em></td>
<td><em>dēshān</em></td>
</tr>
<tr>
<td><em>dēshun</em></td>
<td><em>dēshun</em></td>
</tr>
<tr>
<td><em>dēshith</em></td>
<td><em>dēchit</em></td>
</tr>
<tr>
<td><em>gandun, to tie.</em></td>
<td></td>
</tr>
<tr>
<td><em>gand</em></td>
<td><em>gand</em></td>
</tr>
<tr>
<td><em>gand³</em></td>
<td><em>gand³, gand³</em></td>
</tr>
<tr>
<td><em>gandhūnmat³</em></td>
<td><em>gandhūnmat³</em></td>
</tr>
<tr>
<td><em>gandūn</em></td>
<td><em>gandūn</em></td>
</tr>
<tr>
<td><em>gandūn</em>³nas</td>
<td><em>gandūn</em>³nas</td>
</tr>
<tr>
<td><em>gandūth</em></td>
<td><em>gandūth</em></td>
</tr>
<tr>
<td><em>gandūzēs</em></td>
<td><em>gandūzēs</em></td>
</tr>
</tbody>
</table>
This last change occurs only when $\hat{d}$ is initial or protected by a preceding $n$. A medial $\hat{d}$ is interchangeable with a dental $r$. See below.

B. Cerebrals where we should expect dentals—

<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭ for $t$.</td>
<td></td>
</tr>
<tr>
<td><em>bata</em>, boiled rice,</td>
<td><em>bata</em>, <em>bâta</em>, <em>bâtta</em>.</td>
</tr>
<tr>
<td><em>mē ti</em>, me also,</td>
<td><em>mēti</em>, <em>mât</em>.</td>
</tr>
<tr>
<td><em>rata</em> na, a jewel (in composition)</td>
<td><em>rathuna</em>, <em>rathunā</em>, <em>rāthuna</em>, <em>rotunu</em>, <em>rotunā</em>, etc.</td>
</tr>
<tr>
<td><em>tati</em>, there,</td>
<td><em>taṭi</em>, <em>taṭi</em>, <em>taṭi</em>, <em>tati</em>, <em>tāṭi</em>.</td>
</tr>
<tr>
<td><em>yēlā</em> e, where,</td>
<td><em>ye taṭi</em>.</td>
</tr>
<tr>
<td>th for $th$.</td>
<td></td>
</tr>
<tr>
<td><em>bātha</em>, words,</td>
<td><em>bāthā</em>.</td>
</tr>
<tr>
<td><em>hēth</em>, having taken,</td>
<td><em>hēt</em>, <em>hēt</em>, <em>hēt</em>, <em>hēth</em>, <em>hēth</em>.</td>
</tr>
</tbody>
</table>

Compare *rothuna* and *rothunā*, for *rata* na, a jewel, above.

<table>
<thead>
<tr>
<th>$\hat{d}$ for $d$.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>adēla</em>, from justice,</td>
<td><em>adāl</em>.</td>
</tr>
<tr>
<td><em>mūdā</em>, he died,</td>
<td><em>mēd</em>, <em>mūd</em>.</td>
</tr>
</tbody>
</table>

In Kāshmirī the letter $r$ is a dental letter, not a cerebral as in the Indian Madhyadhāsa. We see this in the frequent interchange with a dental $l$, as in Hātim's *mōl* or *mōr*, for literary *mōlā*, father. The same is the case in the North-Western languages, Sindhi and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial $\hat{d}$ and medial $r$. Thus we have—

A. $\hat{d}$ where we should expect $r$—

<table>
<thead>
<tr>
<th>Literary.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ārata</em>, thence,</td>
<td><em>ār, etc., vōḍa, and evendāda</em>.</td>
</tr>
<tr>
<td><em>garun</em> (G.K. <em>gaḍun</em>), to make,</td>
<td><em>garān</em>.</td>
</tr>
<tr>
<td><em>garān</em></td>
<td><em>gaḍun</em>.</td>
</tr>
<tr>
<td><em>korā</em> a bracelet,</td>
<td><em>kūr, kūr, kūrā, kūd</em>.</td>
</tr>
<tr>
<td><em>kūrā</em> (G.K. also <em>kūḍā</em>), a daughter,</td>
<td><em>kūd, khūd, kūr</em>.</td>
</tr>
<tr>
<td>Kashmiri Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>kōr̲e</td>
<td>lār̲n (G.K., also lād̲un), to pursue.</td>
</tr>
<tr>
<td>kōri</td>
<td>lār̲n, lād̲ān.</td>
</tr>
<tr>
<td>kūr̲</td>
<td>lād̲om̲ut.</td>
</tr>
<tr>
<td>lāryōmoṭ</td>
<td>lār̲yōu, lād̲yau.</td>
</tr>
<tr>
<td>lāryāv</td>
<td>lād̲eyes.</td>
</tr>
<tr>
<td>lār̲yēyēs</td>
<td>mōr̲, mōd̲.</td>
</tr>
<tr>
<td>mōr̲, he was killed.</td>
<td></td>
</tr>
<tr>
<td>parun, to read, recite.</td>
<td></td>
</tr>
<tr>
<td>poruk̲h</td>
<td>pād̲uk.</td>
</tr>
<tr>
<td>parān</td>
<td>pār̲ān, pād̲ān.</td>
</tr>
<tr>
<td>porun</td>
<td>pād̲un.</td>
</tr>
<tr>
<td>thar (G.K. also thād̲), the back.</td>
<td></td>
</tr>
<tr>
<td>thār̲, thān̲</td>
<td>tār̲, tōr̲, tūr̲, tād̲.</td>
</tr>
<tr>
<td>tōra, thence,</td>
<td></td>
</tr>
<tr>
<td>B. r where we should expect d—</td>
<td></td>
</tr>
<tr>
<td>Ḥātim.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Literary</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kād̲un (G.K. also karun), to extract.</td>
<td>kād̲un.</td>
</tr>
<tr>
<td>kūd̲</td>
<td>kār̲un.</td>
</tr>
<tr>
<td>kūd̲̲</td>
<td>kur̲.</td>
</tr>
<tr>
<td>kūd̲i̲k̲h</td>
<td>kār̲ik, karik, kārik.</td>
</tr>
<tr>
<td>kūd̲uk̲h</td>
<td>kur̲uk.</td>
</tr>
<tr>
<td>kūd̲̲̲k̲h</td>
<td>kūd̲uk.</td>
</tr>
<tr>
<td>kād̲ān</td>
<td>kār̲ān.</td>
</tr>
<tr>
<td>kād̲ān̲</td>
<td>kād̲ān, kār̲ān.</td>
</tr>
<tr>
<td>kād̲ōn</td>
<td>kōr̲ōn̲.</td>
</tr>
<tr>
<td>kād̲un</td>
<td>kār̲un.</td>
</tr>
<tr>
<td>kād̲un̲</td>
<td>kād̲un, kād̲un, kōr̲un, kūr̲un.</td>
</tr>
<tr>
<td>kūd̲̲̲n̲</td>
<td>kād̲in.</td>
</tr>
<tr>
<td>kūd̲̲̲̲n̲as</td>
<td>kar̲in̲as, kar̲anas.</td>
</tr>
<tr>
<td>kūd̲̲̲̲̲n̲as</td>
<td>kar̲it, kar̲ith.</td>
</tr>
<tr>
<td>kūd̲ith</td>
<td>kār̲it, kar̲ith.</td>
</tr>
</tbody>
</table>
INTRODUCTION

*tshādun* (G.K. also *tshārun*), to search.

*tšādān*

tšāran.

*tšādār*

tšāru.

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 *z*. The examples are—

G.K.

Hātim.

dāptsihēzh, thou shouldst have said to them,

dāptsihēzh, thou shouldst say to them,

but dāptzēm, thou shouldst say to me,

wāstzi, thou shouldst descend,

but wāstsi-na, thou shouldst not descend,

pēs, they fell on him,

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

G.K.

Hātim.

tab, fever,

rasad, assembly,

mōv lāg, do not fix,

khazmath, service,

khizmath, service,

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.

Hātim.

*yun*, to come,

*yūn*, k*yūn*.

*yuthuy*, as verily,

*yūthuy*, k*yūthuy*.

(2) *kh* becomes *k* in—

shēkhēsū, a certain person,

shahēsū.
Possibly *shakhda* is a slip of the pen, for elsewhere Hätim has *shakhda*, *shakhda*, and so on.

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

G.K.  
*boçe*, loaves,  
*bopor*<sup>4</sup>, in four directions,

Hätim.  
*suchè*, *su cho*, *tsuchè*,  
*so p'ri*, *so p'ri*<sup>4</sup>.

It becomes *z* in—

*pants*<sup>5</sup>, five,  

*pánd*, *pánz*.

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

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

(4) *uy* and *ūy* are interchangeable, as in Hätim's *kanye-phul* and *kanye-phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hätim usually preserves a Persian *j*, while G.K. has *ph* instead. Thus, Hätim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hätim has both *fikēr* and *phikēr*.

(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 *u* is frequent, as in *gai* for *gay*, they went; *gau* or *gay* for *gau*, he went; *mātryu* for *māriwa*, (he who) may kill; *balun* for *baliv*, fleecy; *dimun* for *dimav*, we shall give; and many others.

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

(9) H. uses initial *v* for *b* in *Vikarmājīt-* for G.K.'s *Bikarmājīt-*; Vikramāditya. Cf. *kāb* or *kāv*, for *khāb*, a dream.
Introduction

(10) Three miscellaneous words are—

G.K.  Ḩātim.

bakhšāyish, a present,  bakhšāyish, bakhšāyish.

jalōva, glory,  jalōva.

but jēlōy, even glory,  yalu vai.

sakōth, hard,  sak, sakāth.

The processes of declension and conjugation employed by Ḩātim 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 Iśvara Kaula, makes the dative singular of nouns of the first declension end in as, as in bāgas, to a garden. Ḩātim sometimes has the termination as, and sometimes as. 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, I. Similarly, in the genitive of the same declension, H. has sunasaund (v. 3) and sunasaund (v. 4), both for G.K.'s sōna-saund, of gold (m. pl.). In these genitives, also, H. sometimes drops the final a of the stem, as in sunar sauz, for G.K.'s sōna-ra-sauz, of the goldsmith (fem. sing.) (v. 1); pādshāh saund, for G.K.'s pādshāh-a-saund, of the king (vi, 11). There is a curious example of a feminine noun declined as if it were masculine in kūdī-sāth (possibly a slip for kūdī sāth), for G.K.'s kūrī-sāth, with the girl (v. 10); and in xii, 15, we have the masculine form kuṃiy, used instead of the feminine kuṃiy, only one. Instances like rīnz, rīnz, and ōnte, for rīnz, halls; sōri, sōri, sōrui, and sōruy for sōruy, all; ze, ze, and ze, for ze, 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 myōn, my (m. pl. masc.), we have mēn, myē, and mven, and for the fem. sing, myōn we have mēny, myē, mven, myen, and mveny. For bēh, thou, we have su, bu, be, bi, and
The proximate demonstrative pronoun yiḥ, this, and the relative yiḥ, what, appear under the forms yi and yū, and the emphatic forms yiḥuy, etc., appear under quite a number of variant spellings. The relative m. sg. nom. yus appears as yis, yus, and yūs, and its fem. yesa as yesa (x, 1) and yusi (x, 6). In viii, 1, for yiḥūn, of these (fem. sg. nom.), we have yiḥas.

As for the remote demonstrative pronoun, its emphatic fem. sg. nom. say or sāy, she verily, appears as saī, sāi, say, and sāy. The indefinite pronoun kēḥ, 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 chun, he is, we have che (v. 4); for chuy, he is verily, chi, chi, chiv, chiy, and ciuy (sic); for chuā, is he?, chā; for chēḥ, she is, chu, che, chu; for chēy, she is to thee, che and chay; for chiwa, ye are, chu; for chiway, if ye are, chu vai and chu vai; and for chih, they are, che, chi, chu, and chya.

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:

G.K.  
shōlān, burning.  
Hātim.  
shōlān. This form of the present participle is old, and nowadays appears only in poetry and dialects.

yih-nā, wilt thou not come, yihna.
dīs, give to her, dīs.
kadōn, we shall pass over it, karonv.
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 metres. After examining portions from a number of these compositions as recited by professional cyat-gar, 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 Śrī-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 Sūltām Maḥmūd 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 Mahmud 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 Mahmud Ghaznavi’s story with its seven accented syllables instead of the regular six is an illustration.

The list 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 Hatim’s metrical system, the stress-accents in the Mahmud Ghaznavi story have been indicated by appropriate marks.
SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION
Shāhanshāh Sūltānī Ṣāḥibādī Gāznavī
dī karān pāne mulken pāravi
fakir lāgit āsā phērān vānārvān
miyānī āhā dai āsī mā kah nūtāvān
jāye ākis āsā kārān dvēyā kār
ādal tamī sāndī sātā āsak cēshma sēr
jāya ākis vucunā hāṇa ākh allīn
mūhimma sāitin ās gūmmūt suv zālīn
mūhimma sāitin ās tāvān āh tāvōsh
mūhimma sāitin ṭasnā rūdēmut kāhti hōsh
yōrā zālā ās lāyān gāta sān
törā zālas āsus na kyā khasān
dōpusā shāhān kārme sāitin bājāvāt
lāy zālā yādī Allā dūlas rāt
lāyun zālā tērā khutas gādā hāt
pādśāhās bōnt kun suy āsu hīt
gādā hātas badal dyutānas mohrā dyār
lālā nīgin mālā muhtāvāntā bār
rāt bārit pādśāhān dyutus nād
sūy chukā myōn sherīk nā murād
mūhim kāsēvūn ḥekāmatī Pārvārdigār
ṭāp shuḥul sārde garm nōu bahār
vāna yēy zan bānde mānzūr zāsnūy
kāts hekāmatī mūhim tagī kāsīnūy
ātī andar cyū vustādā vanān zār
jumāla ālam bānde Ahmād vūmedvār
I. MAHMUD OF GHAZNI AND THE FISHERMAN

Sultan Mahmud 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.

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 proceeded) 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 gāu shehri Īrān tatī ās pādshāh tām’sūy chu nāv Bahādur Khān. tāmī ās kurmut bāg zanānan kyut tat ās nāvat gārzānas tātē bāgas manz gāu pāda fakīrā nazar bāzau kār nazar kābardārau niy kābar āmis pādshāhās dopuk fakīra bāu bāgas manz bōzūn pādshāhān hyūtun sāīt vazīr gai tat bāgas manz vučun aʿti fakīr

2. lache nāu chiy har vaṭī bīnā ī
bōz vuphā dā’rī ankā ī
hā fakīrō yōr kōr sākhu ī
kātī kēchuk kātye pētā ākhu ī
fakīr dāpān
kurme sālā tuhund khyāu me kya ī
bōz vupha dā’rī anka ī

3. pādshāhās bōntē kanī pōshē tūr atī tal momut bulbula yeli yimau āmis fakīrās khashim kur tilī pyan fakīr patar vasit momut bulbul gau thud vutit pādshāhās hōvun yi virīd gau nērit phirit beye āu bulbul mōd beye fakīr gau beye zinda hyūtun nērun yimchis karun zāra pār dapān chis
hā fakīrā khismat kare ī
dudē harik khashīhō bare ī
khāsē pulān macāma kyek nā ī
bōz vupha dā’rī anka ī

4. yus virīd fakīrās ās suy bāvun āmis pādshāhās āmī pādshāhān bōu vazīrās
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.

"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 pílásos 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 ʻamáq. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.
HATIM'S SONGS AND STORIES

5. pādshāh karān zār̲e pār vazīrās ām̲e bāpat bo vučeĥān tōt̲e kyāt āsihe shūbān ām̲e božus nā vazīrān kyō dāpān vustād āmis ās dilās manz dagāi. vuṇ̲e bāu pādshāh āmis tōt̲e manz panun muḍ sūnun trāvīt tōu vut thud chu phērān vazīrān kār kōm tāv at pādshāh̲e sandīs modīs manz yī ās āmis dar dīl.

pyau pitarun pādshahās pānās
bōr ludun vazīrās nā dānās
āsus dagāye zāgān dād kha
bož vupha dā'īrī anka

6. tōt̲e chu havāye asmān vazīr chu pādshahās sandīs maṛīs manz vut thud.
khut gurīs khalīkān manz gau
 dopu nak vazīr muḍ gurī pyētē vasiṭ pyau
kabar dārāu niy̲e sāy kabāra
bož vupha dā'īrī anka
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, further, 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. अमिवाजिरान येल कर कोम बालु पाड़शाहा साँदिस मारस मान्ज तुज्यू० अतस क्येट शामशेखर जत पानानिस मारस कोरन रेजा जत लश्करा दोपुन नेमौर तिरान दाज़ बेये बंदूक बाज़ युस मार्यु तोता तामिस बारियान बाकेअयिश अमूर्तोताय येल० बोज़ ता सुल गाव तास फाकरास निश्युस तत्स बागस मान्ज अस तमिदोहो।

हुकुम द्युटनाय तिरान दाज़न जे ताइव्यां भ्यानेन नाज़निया तोता मारानिस द्युटनाक गरो वा बोज़ द्युप्ला दारी अन्किया।

8. युस असल अस पाड़शाह सु चु तोतास मान्ज फाकरास निजन सु तोता कासी मॉर ना दोहो अकी द्रायू यि पाड़शाह सालस शिकारास वो जाये अकिस अु वंकुम सुना सांज मिंग० मार अमिव सुय करुक लार अनिजक लश्कर० मान्ज दोपुन अमिद पाड़शाहान यस कान० यि सालू तास दिमाउ गर्दान।

9. दोपान वुस्ताद अमिद मिंग० अूर तुज वुज पाड़-


शाहासांडी कला प्येत भीन येव पालिज लारिस पता युसु तोता अस फाकर अस साहिब० अगा दोपुन अमिद तोतास यस मान्ज यि पाड़शाह अस दोपुनास गाठ० सा नेर अज़ लाबक पाण नु मुड़ यिम चे अमिद मिंग० मारी पता लारान नाख० रोज़न चेक न।

10. दोपान वुस्ताद अू अस मोमुत हापुत पाड़शाह बालु अमिद हापतास मान्ज लःर्यान युस यि पाड़शाह०सुंड मुड़ अस यि ट्रावुन अू।

शोद बोजुन तोतान लःर्यान लु दाद० दरी मान्ज हो प्रांर्यान लु मुड़ लोबुन कार० तोस मारहाबा लु बोज़ द्युप्ला दारी अन्किया।

HATIM’S SONGS AND STORIES
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 gunmen. 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.

1 A few words are here missing in Sir Aurel Stein's text.
11. توت پر ان دیپشنی یاسکو لیا ویزیر خس واسو ایبو توت بحبات ایما کوی پادشاه اصل یاسکو کوی هر قریب دوپن ییمان لیکان مایریون دیپسیا هپیل لیهشاس بندیک پهلویستیزیا زانگ انک رایت پادشاهی نیش دوپنیاس پادشاهیان نیک تام داغیا بی میخافت نا یکه کاره با لیک دیپنام هپیل خس ویزیر چه چیف پانن میغ گولمیت ویما ثابات چس هپیل ویزیر بوها با میرات.

12. دیپن وسطاد انک زیون زالک هپیل.

| حات وانسی گاو کام یا ژهادای | 
| آنا بادزهورکاناس پیدودای | 
| کار وناب کار آلله آلله | 
| بوژ ورپ داری انکا |
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,1 cry "Allāh, Allāh!"
Hark ye, loyalty is monstrous rare.

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

1. Saudágar gau sódahas ga’rī āsus zanānā sāy gaye mushtük fákıraṣ akis vāryahas kālas doh1 aki ānu saudágar gar panun māl het pādshahas gay2 kabar saudágar vōt pādshāh drāṣ sālas rāt kyut vōt saudágarṇa sund chu at1 vud2nye pahar chu gomut rāś hund yi saudágar bāi vus vodye pyet ḥveten bata trōm pādshāh chu vuchān tūrī pāṭīn saudāgar bāi drāye bro-bro pādshāh chu pakān pata pata vāt1 maidānās akis manz at1 ās fákir nārshān zālīt kāris am1 salām bata thōnas bōnt2 kan1 dopunas k’e āmi tul sōt3 lāyyn āmis saudāgar bāye dop4nas tūr5 kyāzi āyak dop5nas a’m1 phirīt az āsum āmut panun kāvand tam1 gōm tēr k’e tam vuṇy bata dop5nas am1 fákiran bo k’eṣmaṣy na gudā’ny dim ānit āmis saudāgarāsund kal1 ad2 k’eṣmai bata pādshāh ās vuchān yi k’eṇta yimau doyau kāta ka’rī ti bōz pādshahan sāruy.

2. dapān vustād drāye saudāgar bāi vās panun gar1 khaṣ hyūr pādshāh chu bunt1 kan1 sōt āmis saudāgarās kale vus ḥvet rumāli k’et che pakān bro-bro pādshāh chu pata pata vāṣ āmis fákiraṣ nish tulun sōt3 lāyyn āmis saudāgar bāy6 dop6nas tā sapɔ zak nā āmis pananis kāvandasunz vuṇy sap6dak6 mēny.

3. pādshāh drāṇ vōt panun gar7 trāvuṇ arām gāsh phul vus krāk dopān che saudāgar vatsau panun gar4 suy mōr tūrāu vās aṭu vād saudāgar bāi dapān che pādshahās kāvand āyām suy mōrham tūrāu pādshāhās che kabar yi saudāgar kam1 mōr
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 saūdāgār kāmī mār kā'īsi chu na khasān zīmā.

4. dāpān vūstād kūrūk yī saūdāgār zālūk ātūy dūrān pādshāh bāyī sā'īrī chu vuchān āya amīsānū kulāi yī che kārān gat dāpān che bōtīsā zālā pān āye hīsān vut bānēny ūrās mānīz pādshāh gōs kārānas tāp dāpān chūs pādshāh yey tā ti kīya? tēy tā yī kīya dopunās mērā trān yītīs bo zālā pān dopunās nāgās ākīs pēt chāi mēn dōdī bānyē sāi vanē 'mīyūk mā'īnyē trāvūn yīle zōl āmī pān panānīs kāvandās sāit gāyē khalās pagī dūrān pādshāh vōt āt nāgās pēt vuchīn ātī zānānā āmī sāy zānānā chu dāpān pādshāh tēy tā yī kīya yey tā ti kīya dopūnas āmī zānānā āthī dūhī dāpāi bo 'mīyūk jāvāb.

5. dāpān vūstād āth dōh gai pātī kun pādshāhās pyāu yād lā'īduy pādshāh tāt nāgās pēt vuchīn sā zānānā dopūnas vānum tāmī kat'ehund mā'īni dopunās gās ān tāvūl bēyī nut ānun tāvūl tā nut dopūnas vāsīyat nāgās mānīz nut būn phīrit dopūnas bēyī ānun tāvūl kānā rātūt thāvūs nātīs pēt kālī dopūnas lāyūs shamsēri hān'ī hund.

6. dāpān lā'īyīnas samshērī hān'ī hund āmī sātē gāsān pādshāh gāb hāngātī manga gāb.

7. dāpān vūstād yi che vātān bāgās ākīs mānīz ātī chu vuchān pālāng pā'īrit ātī pēt pādshāh trāvūn arām ātī āśā pā'īyē yīmī vūy nyu tūlit pādshāh tānūk ākīs jāye mānīz 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 janətəc hıjäyə atı lägimatı namsı pədəşəhı chı mushtək atı taməsəhs kın.

8. dapan gəyə yıma pətəms pənəs əmis dișək kunz dopənas yet kutıs təhə kələp vut atı andar sən andar atı vuxun gur zın kərət ko'dun nəbar tap kərət nəbar yel kırun chu vudınye tap kərət dopənas khas yemis gurııı khotı əmis guris yi chu vuxun satau zeminau tələ təvəv asmanau pəeti yi kəsə Kudə səbən pədə kurmut tı vux pədəşəhan tət sətə thı gau mushtək gös pədə Shətən dopənas kya chu kux vuxun dopənas pədəşəhan yi keı əsə Kudə səbən pədə kır tı chu vuxun dopənas Shətənan phərit əml kuta həvəı bo yı chay mənı kunz yat kutıs təhə kələp vut atı andar sən pədəşəhı andar vuxən atı khar gəndit dopənas karun nəbar khas əml səy yı keı əsə Kudə səbən pədə kır tamı pəeth kənı vuxək beye kyə kut pədəşəhı əmis kharas.

9. dapan vustəd barəbər vatan nitəvun panun gar kut hyur phərit vut vuxun atı na khar pədəşəhas așu armən tamı bəgukı voh kəreta pəthı vətı tıt dapan gau atı nəgas pəeth dopun tamis zənəna məvantes yey tə tı kya əvey tə yi kya dopənas əmi zənəna anun panun nəechu beye an nut beye an shəmsər dopənas vasyat nəgas manz vəlun panun nəechu pəvun pathar thəyus nətis pəeth kəl kale kənas kəra nas thap əml pədəşəhan təhu jın shəmsər ləye əmis nəechııı kəris əml zənəna thap at shəmsər dopənas yih gau tı tı gau yi tə gək mushtək bəgas bənəye mənı gəyə mushtək fakiras.
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 they 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."
NATI\TS SONGS AND STORIES

IV.—LÁLA MAL'KUN UNMUT GÍAVUN

Dapán chu:—
Daye zár vanúa Kudāye bōz tam tāi:
samsār bāzi gār

hazrāt² Ādam guđe ludªnam tāy:
malıkau kur hai taiyār

phurtas Yībēlis tāt³ kurª nam tāi:
samsār bāzi gār

hazrāt¹ Nu chi vūlādī Ādam tāi:
phirit gās kuphār

ah tām¹ kur nay¹ sar'gau ālam tāi:
samsār bāzi gār

hazrāt¹ Īsā k'ē chu na kam tāi:
Sāhibªsund tōt yār

sun as'mānān prēth tām¹ sabak dopu nam tāi:
samsār bāzi gār

hazrāt¹ Musāi trāvuy kādam tāi:
Sāhibªsund kare didār

Koh'ē Tūrā prēthā tām¹ kathe ka'ri nam tāi:
samsār bāzi gār

hazrāt¹ Ibrāhīm k'ē chu na kam tāi:
puṭālin kurun nakār

tām¹ kur dīn¹ Mahamad mahkam tāi:
samsār bāzi gār

marit kāb'ra yēli vāle nam tāi:
pān'en bāi kya yār

tāt⁴ Lālā Mal'kas kya hāvªnam tāi:
samsār bāzi gār
IV. A SONG OF LÀL 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 forbade 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, Lâl Malik, but that this world is a deluder.
V. SUNERASÜNÖZ KAT

1. Vustād dapān Shehra ak chu āsmut tat1 chu sunar suy ās batas bahan hatan hund zyuṭ yūhay ās garān vast pādshahah sanzī kōdye kit1 tot ās gāsān sunar sanz zānānā hret ak1 doho dopus am1 pādshāh kōd2e sōzun gate panun kāvand doho aki drāu sunar sunāsanz vāj3 hret pādshāh sanzī kōd4i kit am1 pasand karsa na dop5nas yat chi vaḍ āy put phirīt vōt panun gār6 pyau bimār.

2. āmis ās pādshāhāsanzi kōd7 hund aṣhik gomut pādshāh kōd8i ās gomut āmis sunarsund aṣhik dod9māji kun vanān pādshāh kūd:
   - zargar nichuva pūr kumār
   - dēshīt log10 mai dod11māj muthaī amār
   dod11māj ches vanān phirīt:
   - mai kar kūdye shūri bāshe
   - lagak ashhānye vāle vāshe
   - āre kane dīthai kūd9 kane dālli
   - ār mā lag12ham vu bālli

3. sunar chu bimār āmis chu āskun tap āmis sunarsanız kulai che gāṭi j āmis tug bōzun āmisund dōd dapān ches ta hech lāyin rīnz beye gar sunasand1 ānz ze.

4. dapān vustād gar1 am1 sunasandī rīnz ze drān atas hret hisān rīnz lāyān che apā1r āta yipā1r lāyān kaṇyev1 ta shastrev1 vōt ot pādshāhāsanzi dā1rī tal lāyin at1 sunasand1 rīnz ze pādshahāsanzi kōd2e halamas manz āmi hāvus āre phirīt tād kān1 āna beye trāvun dā1rī kān1 āb beye trāvun pōshe gund beye trāvun kih beye tujen shast2ro 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'utun at\textsuperscript{1} dâ'ri händis dásas kash am\textsuperscript{1} sunar vuch äu phirit vöt panun gar\textsuperscript{a} dop\textsuperscript{s}nas paneñye zanâna dop\textsuperscript{s}nas kyâho karut am\textsuperscript{1} vununas phirit rënz hai lây\textsuperscript{m}as tim hai gâs hal\textsuperscript{2} mas manz tòre hai haunam phirit tor kan\textsuperscript{1} âne beye hai trâunam dâ'ri kan\textsuperscript{1} âb beye trau nam pôshe gund beye trâunam kih beye dyutun shir\textsuperscript{r}avi salaya sâ'th dâsas pash dop\textsuperscript{a} nas am\textsuperscript{1} phirit târ kan\textsuperscript{1} hau hâunai âna kustâny âsmut chus vupar âb hau trâu nai âb dava kan\textsuperscript{1} gâse atsun pôshe gund trâunai bâgas manz salaya sâ'th hâunai anun gâse pahre våv tat chiy polâdev\textsuperscript{7} nâza tim gâsan taten\textsuperscript{1} kih trâunai ches vâlân kangañ\textsuperscript{7}.

5. dapân vustâd drâu ye sunar shâman bâ'g\textsuperscript{1} sâvat bâgas manz vuchun at\textsuperscript{1} palang kut at\textsuperscript{1} palangas p\textsuperscript{r}eth shikasta sâ'th p\textsuperscript{r}eyes nindâr ayes yi pâdshâh kûd shânda ches karân khur khurachas karân shând yi k\textsuperscript{r}e hushâr gâs nâ yutâny gâsh lug phulen\textsuperscript{1} pâdshâh kûd taj gar\textsuperscript{a} panun patkun gâu hushâr sunar yivân chu yit\textsuperscript{1} panun gar\textsuperscript{2} vanân ches panen kulai k\textsuperscript{r}âho karut yîchus dapân phirit sanai k\textsuperscript{r}ë ayem dopunas am\textsuperscript{1} zanâna talau yûr\textsuperscript{1} hund vulâ gau vuchus ami. paneñ\textsuperscript{r}e zanâna vuchus chandas vuchàn at\textsuperscript{1} rënz ze sunâsand\textsuperscript{1} timai yim tam\textsuperscript{1} doho lâyânas hâle\textsuperscript{m}as manz dop\textsuperscript{s}nas sa chai âmus su chuk nà gomut hushâr vo beye yeli gatas kâl\^chen telí dapai bo sabak.

6. dapân vustâd nam da tulin\textsuperscript{a} asthan händ\textsuperscript{1} akis âs nas dyutmut sun kash dop\textsuperscript{s}nas mör thas am\textsuperscript{1} dop\textsuperscript{s}nas phirit m\textsuperscript{a}l mâji che sa tuñye mut nàyid
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
sabakas vu yeli gabak teli dimai davāhan am1 dyutēnas marbevāngan rabeštēna beye nuna rabe hēna dopēnas beye yeli tat palaŋgās preth khasak teli yeiyiy nindar yi dava rasa han gand1 zyes ada preyiyy nindar shahij drān at1 yi sunar dava rātē han hīsun sāth vōt at bāgas manz kut at palaŋgās preth chu prārān tēr tāny yi kuni yivān ches na hīsanat yiny nindar atas chus dōd at chu karit tap dopun vuñy āyina yeśana ha bo dā'tis dava shahij karaha nindar yūthuy at dā'tis tūnun dava tithuy pyōs vālīnī1 ve chu lalavān thud vuthit.

7. dapān vustād āyiye pādshāh sānza kūd āmis mut sārūy dōd karun āmis sāθth yi karun guś pēyak nindar yutāny gūsh lug pholen1 kuṭvāl chu vasān apār kan1 āgaye. vuchun at1 pādshāhasanat kūd beye sunar rātē am1 koṭvālān niñy rātīt karīn havālā trālin karīk kād at1 ās pakān vat1 akha ami suy dopuk yīma kādyau doyau sahasa dizi krēk sunar ata pretha dabzik pādshahas kar pyau kungāvrē kabar cha lot santēsa kīnna hot santanas.

pādshahas kar pyau kungāvrē1
pakān dil gōm tātē tārē1
vir het vātun gōtī sullī gārē1
natatas pādshāh tātē mārē1

bōz sunārśanat zānanā drāye bāzar hīsan tūche lazān kraņjē drāye hret.

shen kād kānān su cho bāge remā1
satyaṃis atsaya Bār Kōdāyu hāy1
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."1

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 goldsmith's 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 bāg-īren yima suche dopunak kāvand chum bīmār at'kyā dop ham pīrau fakirau suche gaśan bāg-ranye satan kādkhānen yi kātēa dapun chu ti dapēzim yōrā at'vunuy ārā nēravun kātēa dapēzim na me gaśe shak dop-nak beye mā chu kādī yeti dop has yimau pat'āmi paharā ani motī kuṭvālen ze kādī tim che patkun vās yiman nish dopun amī panānis kāvandās vony kātēa pātī mokli yeti pādhāh kūḍ tagē mokalāvaṇy yi pādhāh kūḍ dopnās amī phirīt ti yeli tagēhān ade kyāzi lagaha kād.

9. dapān vustād kūḍun nāla panun poshāk tūnun pādhāh kōdē pādhāh kōdē hund kūḍun tūnun pānes kārānd disānas vutamakī drāye nebar pādhāh kūḍ gaye panun gar kuṭvālen d'ut rapaṭ pādhahās dopnās pādhāh kūḍ beye ās sunār bāgas manz timai kyā karim kād pādhāh drāu ādālat pēth anik yim rātik kūḍī ze vuchuk yim bās ze sunār sanzi kulayē gandī guli ze pādhahās dopnās pādhahām as'kya āsī gamatī sālas tōre kyā āī tā vātī yat chānīs sheharās manz gau tōr adā tāj chānīs bāgas manz atī vuch palang khatī atī pēth kur arām āre āu chōn kuṭvāl amī kya niy rātīt karīn kād vut kuṭvāl dopun pādhahās pādhahām chān kūḍ kārnam kāsam vigāya nāge pēthā dapān yus atī apuz kāsam kārehe su vutehenā tatī thud su ās tatī marān dop amī sunār sanzi zanāna amī sunāras tagīye yi pādhāh kūḍ bachāvīnī dopnās
8. And my Master said:

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicants 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 Vīgīnā 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 Vīgīnā or Vīgīs 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 Vīgīnā Nāg is a Nāg, or snake, sacred to her.
hāvtam vat dopānas ak trāu sārūy poshāk kuraṇ ṁun kruṇ beye mat sūr lāg gosōny yelī ut vātēnāvan āmis pādshāh kūḍे chōn gāte gatun āmis pādshāh kūḍे gāte karin⁵ tap dāmānas dopun gātes mā ditta gūde khārāt sa kya hājvi adā kasam chōnūy mokrāṭit dāpi yāhad⁰ vigūnya nāge nāmis māṭis sīva kya kārum nā kāsi dāmānas tap.

vigūnya nāgas vabāyas srānas |
kuva³ zānā mat⁴ ma ludnam ra ⁵ |
mat⁶ tap lāyinam doīli dāmānas |
kuṭevāl gānas gudēryau kya ⁶ |
sā'ri yār⁷ goi pānas pānas |
kuṭevāl gānas gudēryau kya ⁷ |

10. pādshāh kūḍ gaye gar kuṭevāl dr'utuk phahi sunārsandi bāt zo che gar¹ panān¹ yi gau sunār bimār kurnas yahoi āshkun tap yi ās sunārsanż zānāna gātij gudūn mohera hathas akis rush yi gundun panānis kāvandas pānā lōgun sānnyās āmis pāran gupāl⁸ vātānāvun pādshāha sund gara dopun āmis pādshahas yi chām bāy kākin⁰ yi chai tē havālā mye chiy gatun bāysis nish su chum gōmus (sic) sōdahās yi chai myē gupāl⁰ havālā yu tāṅy aś¹ yimōy yi chai pāk yi thāivzin panān’e kūdis sā’th āye phīrit pānen gar² kē kāla gau āu yi sunār beye gar² punun.

11. dapān vustād lōgun sōdāgār am¹ zanāna vāṭ¹ at¹ pādshaha sandis sheharas manz lōg ami beye sānyās kāvand thāvun dēras pr’ēth saudāgār lāgit
Said she, "In the first place, pull off all your clothes, and put wooden patterns 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 gáye pácásháhíś gundás dává dim gupál
díván ačhán dú dápán chés dim gupál².

práráṇ doh gau me bálnē;
sáñyás ámut gupálē

yí chus dápán pácásháh phírit.

sáñyás² maulák jande lólo;
kótúna ak dimái dánda lólō

sáñyás chus dápán chus phírit.

sáñyás chusái bē vástu lólo;
dánd himái dukhtarē khás lólō

12. dápán vustád mohra hátas gudun rush gundun
paněnye küḍē karáñ haválâ sáñyásás.

tánñáñ tánnáñ tāññá nái;
yim kár che karáñ zánñání

niyántñ kárañ haválê pánání kávandas döp²nás bu
zán tā yí zán.
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 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 yār-ste bōzak nā

2. Sālas yihna  polāũ k̡eeknā
   Yitam gah begā  yār-ste bōzak nā

3. Sat kut̡i larichim  chān-ne ū larichim
   Beh tam sātha  yār-ste bōzak nā

4. Puṭal khānas  ḇi'yun ḇi'yun pānas
   Kurnak parda  yār-ste bōzak nā

5. Ati kya thāvut  asi kōna hāvut

6. Kūdā gau suy  mane paneñye kās duy
   Shōlan chu shāmā yār-ste bōzak nā

7. Kūdā chu kunuy  jaḻ-va dit drāũ nunnuy
   Kanye manz chā mudā  yār-ste bōzak nā

8. Hazrat Yūsuf tul pat-ste láḏeeyes Zalīkhā

9. Nālas tap kārit  nyūn hā ba kārit
   Gai pēshe pādshāh  yār-ste bōzak nā
VI. THE STORY OF YūSUF 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 shouldest 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 temptst 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 Dvī, duality, is a technical term of Kashmiri Saiva monotheism, and is here borrowed by Musalman theology.
10. Aziza Misar ās pādshāh āmis ās zīd Hazret Yūsūf sund.

Yūsūf kād khān kahchus na bōzān |
Mukli az Kūdā yārē bōzak nā ।

11. Yeli Yūsūf lug kād atī ās prāny kād timau dyūt kāb akis kurun tābir tīmā'ī pādshāh mōd pādshahān beyis kurun tābir tā sa pādādak pādshāh sund pēshkār mātī hasa pāvīzi yād.

Kā'dyān kāv dyūt tābir drāk myūt |
Moklai parda yārē bōzak nā ।


Azizā Misar kābēnish ābtar gau bedār |
Vut shōrā ga yārē bōzak nā ।

13. Kamā'ūk vut shōragā ?

Malan bāban piran fakīran |
Banina hakīma yārē bōzak nā ।

14. Kamā'ūk hakīm atī kābus yus mānīe sārihe yus amī Azizā Misren kāb ās dyūtmut dopnās gūlāmān kābuk tābir zāne Hazret Yūsūf.

Kābuk tābir Yūsūfas chun vāphīr |
Dāden chīy dāvā yārē bōzak nā ।

15. Unuk Hazret Yūsūf dopnās pādshahān me dyūt kāb atī vanum tābir dopnās Yūsūfan kya dyūṭhut dopnās pādshahān ak dyūṭhum hukā nag
10. Aziz-ı Misır was the King, and he had enmity against Yusuf. Yusuf 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 Yusuf 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 1 for them. On the morrow they were released from jail. Wilt thou not hear, O beloved?

12. King Aziz-ı Misır saw a dream. Aziz-ı Misır 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 Aziz-ı Misır. His servant said to him, "The holy Yusuf knoweth how to interpret a dream."

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

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

1 Literally, "sweet."
sat yivān barte'n nāgān satan chayān beye dyūthum kām sat hīl vuchun pukhtan satan helen ning-lān beye vuchun lāgar gāu sat yivān mast satan gāvun ning-lān amī kuy vanum tābir dop-nās Yusūfan drāg vuthi.

16. Dapān vustād Yusūfan moklau tābir vanit pādshahās gāu asar lajis boche dop-nak diyyūm bata amī vaktā pādshah krayān ās nā amī asrā sā'th dop-nak jal aṅyūm dapān gai tā ānuk bata yi kyōn dop-nak bey aṅyūm aṅye has dēgā voksvit ānhas tā kyōn taslikā ās nā dapān atī bo che sā'thi gau mārit dapān pagā dis vavirau vurdi pagā vasu sā'ṛē िदगाह yas host namī pāz behe nyeche suy sapādī pādshāh dapān votī िदगाह ān host namrāu Yusūfas pāz ān brūthūs nyeche banāu Yusūf pādshāh.

Yala vai hāvun hostu mange nāvun t Yūsūf pādshāh yāṛē bōzak nā
d

17. Tārīf-i Yūsūf par Wahab Kārā khūb t Gāb parān lā illsah yāṛē 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 be 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. Banā yas dōd tas chu pānās tinanān
   Naye hund dōd nay che pānai tī vanān

2. Nai che dapān Bār Sāhib chi kunuy
   Dīyā tā sakhīe nishi pānai chi būnuy

3. Nāi che dapān Bār Sāhib munā zāt
   Pāne suy kun chi mushtāk dōkhtārāt

4. Hamud gatyu tas Khudāyās kun parān
   Pādā kurun tōt Muḥammad mēzmān

5. Bār Sāhiban sāth dīnās sāmān
   Tor yār chas sāth sāth shōbān

6. Nūrā tamāsandi pāda kurun Ādam
   Ādamās sāth pāda kurun īdam

7. Nai che dapān lodun Ādam bē navā
   Ās mashiyāt lārī tala drāyas Havā

8. Nai che dāpān kya zabar ās suy sāth
   Yamā sāthai pādā kārun zur yāt

9. Nai che dāpān hāl myō nuy bōz tūy
   Dāidīrā ladāi chrūtā sātā rōzā tūy

10. Nai che dapān pat vanan āsus pin hām
    Shākā burgau sāthī āsus shōbān

11. Nai che dapān thud me āsum bāla pān
    Sune kanānuy grāye dūran ches divān

12. Gaī mā gumārā yiī tā tamā kuy gōm bādal
    Pyōmā guṭlā lāni būr vātit azal
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, 'Uthmân, 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 \(s\)\(dam\), and comes curiously in a Musalmân poem.
13. Nai che dapān sakhme gōm au suy kosūr
   Nazārī tamī sanzi sāthī sāpānum tokā sur

14. Nai che dapān sakhi hūt mak chumā divān
   Phalā bīūn bīūn chale māzas chum tulān

15. Māde me āsum hadā pānas ches karān
   Bālā pānas vāle nai kāts chum karān

16. Gayā zhudā sai zhudāi chai vanān
   Ās vadān al vida ās suy karān

17. Tatī vālit vatī vatī tam chum divān
   Vāle vunuy turke chānās chumā kānān

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

19. Nai che dapān litēri sāth yeli gājūnas
   Atar peyem yeli char kas khājūnas

20. Dalīl :
    Yeli charkas kāts āmis turke chānās nishi āmis
    prevān panen ham nishin yād yimēnūy kun che
    vanān kāūta tā kya vane.
    Nai che dapān ham nishin mēnī rōdī katē
    Vānī bo dimā hak tūrī mā rōdī ad vatē

21. Ham nishinān sir panunuy bāva ha
    Sinā mutērit dōd panunuy hāvā ha

22. Nai che dapān kya banvām kūt ches rivān
    Daḍe panane nālā pharyād ches divān
13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befell 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 wearieth me with the long, long road. And when he is come down, he sell eth 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 ṭेरका-चाढा is a carpenter who works on his own account in his own workshop, and who is not a village servant.
23. Nai che dapān nāla dim e ha mār e kan
Banānā rust e nau kah ti rōzān mardā zan

24. Dapān vustād kya vanāhe yiman ham nishān
yiman vanāhe yiy:
Naram kār kār baram pānas chum karān
Vāre vuch tōm māz kōta chum harān

25. Vade nā bo zade pānas tā'ri nam
Khām pāsan zītā atā kātā da'ri nam

26. Dapān vustad vu yelī khām pāsan āyi kānān
vuchus prīvān panun nayis tān yād at nayis tānās
kun che vanān krēta kya vane:
Nai che dapān nayis tānuk chum tamā
Gar ze pānāne tān yām arzo samā

27. Nai che dapān nayis tān myān kyah chu jān
Zāne kyah tat māne bōzit gā'ri zān

28. Nai che dapān nayis tān myān kyah zabār
Zāne kyah tat māne bōzit bē khabār

29. Nai che dapān nayis tān nach yas che zān
Zāna suyyus āsī vot'mut Lā Makān

30. Nai che dapān kyah che vun'muta masnavī
Zāne suyyas āsī prīmaš ashkā chī

31. Nai che dapān mudur mas kā'tya chāvān
Sudār balāi nāye Subhān chiy vanān
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 o'er 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 Omnipresent."

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 Sūdarbal doth Subhān sing the tale of the reed-flute."
VIII. PĀD SHĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho atī zūnā dabi pṛēṭh atī ās pṛēṭh kani āl janāvāran hund yim āsī prat doho yihās bōlbāsh bōzān yim āsī pādshahī sand setā khush gāsān doho aki ās na bōlbāsh kṛē gāsān dop amī pādshāh bāye pādshahās az kōne che gāsān bōlbāsh dāpān vuchuk atī ālis atī manz bache ze momutī vālik bun setā pūr yiman pādshahās sandyan don bāṣān anik vazīr gātīly gātīly. Dophak noman vuch tūy kya chu gomut vuch hak yiman rotemut kund hatis dānā vazīrān akī dopa nak yi che yiman panēnī māj momutī amī naran kurmutī bṛēk vurudz amī chu nak dyutmut āmpa kane dyutemut kund ami chi yim momutī pādshāh vanān pādshāh bāye buy marai tā karzāna kunī pādshāh bai vanān pādshahās buy marai tā karzāna kunī kur yimau driy kasm pāne vāny yi kya ze kuruk driy kasm dopuk asī che gabar ze timān kya kāṛē vur māj yā mōl yīy.

2. kye kāla gau pādshāh bai moye pādshāh kunī karān chu na ti kya zi pāne vānī āsuk doyau bāṣau driy kasm kurmut vāryā kāla gau āy vazīr dopuk pādshahās pādshahām nētar gabe karun vāryā kāl bōzān chuk na kur has zōr vazīrāu kurun nētar.

3. yim pādshāh zāde ze ās timī ās paḍān sabak doh akī kar yimau pāne vāny bāṛṇyau doyau muslahat māji gāsāu salām hēt barēk trāmī lālau nīgīnau gai hēt salāmi māje trāmī rutēnāk 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 pādshāhāh zāde ze sabakas yim che doha doha ithai pāthin karān doha aki gau amis pādshāhāh bāye khātīr yiman vurā n̂ecĥa vin hund yiman dopun tuh thā'vyu mā sa̲ṭ̲h̲1 sa̲l̲ā yimau dop̂'has t̲a̲ chak mōj aś1 chi gabār b̲a̲ t̲a̲ aś1 vät1 na gai pānāś sabakas āu pādshāhāh panun maĥaḷakhān pādshāhāh bāye trop̂'nas kut dop̂'nas bar kyā'z1 kurut band yi ches dapān pādshāhāh bai bu chāṣa ch̔ān7 kulai k̵in na ch̔ānyen necĥe vin hunz pādshāhāh chus dapān ti kya gau dop̂'nas tim ām lekan guḍā dim ti hānza vālinje ze ada mut̂ra̲i bar.

4. dyutun hukum vazīrān tim āś1 sabak parān sāṭ̲h̲āl dop̂'nak māre vāṭ̲l̲ān kārūk havaīa timai mārenak dapān vōt vazir yiman pādshāhāzādān nīshāṇ setā gōs yin sāf dop̂'nak vasyu bun sāṭ̲h̲āl7 dop̂'nak sāl̂'u yemi shaĥrā t̲im̂7 sāl̂ vazīrān kār kōm dopun māre vāṭ̲l̲ān mā'ryūk hōnī ze kārīk yiman vālinje ze lazak tā'kis gai b̂êt pādshāhāh bai dop̂'has aŋyaī noma pādshāhāh zādān hānza vālinje ze thāu darvāza tā rat thāvnak darvāza rachen yimā vālinje ze dop̂'has yimā chāi pādshāhāh zādān don hānza byūt atī pādshāhī karna.

5. yim bāi bārān ze vāt1 biyās pādshahās akis nīsh dop̂'nak pādshahān tuh chu sĥaḥzādā me yīvān bōẑīne tuh vān1 tōv tuh k̂êtā pāt̵7 chu yōr lāĝ'mat1 kya sabab chu yimau dop̂'has yi panun guḍêrūn dop̂'nak bīhu m̂'eṇish nōk̂ri dapān bētĥy hazūrī naukar amis ās pādshahās prān7 gulām ze yim zī ti gai bōr būn zanen kārin zima rābas bōr 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 this kingdom.

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
6. dapān gūlām chu vudānye nazar ches padshahā sandin don bāsēn kun yimā vuy syud log vasānī shahmār tālē va kane. gūlām chu vuchān yeli yi shahmār log vātāne amis padshāh bāye handīs badanās nāziq āū lārān gūlām lāyin shamsheēr amis shah māras hani hani karinas tukrā tūnun palangās thal shamsheērlī handīs tēgas vulun phamb log amis padshāh bāye handīs badanās vutherāni dopun amis āsī shahmārī sund zehar lādōmut ami mōjūb ās yi vutherān padshāh gau bēdur vuchun gūlām āmut nāziq shamsheēr hīet naīyi āmīsund pahar mukālyau āu duya āmis gūlāmāsund pahar āu nāziq dopānas padshahān āi gūlām yus akha āgas pēth bēvōphāī kā‘re tas kya vātī karun yi vuthus gūlām phīrit padshahān tas gēbī kale tātun beye bastā vālānī padshahām bo vanāī dalīlā bā thāv tam tat kan.

7. dopā nas gūlāmān su ās padshahā ak suy gau dohā aki sālaš shīkāras kunuy zun sāth āsus pāz vōt jāya akiī lajis trās banān ches nā kuni vuchun jāye akiī ābā sreha hyu atī dyutun barshā sāth dobshāna kunur bagāla manzā pyālā lodun at pyālās āb hūtun chun ās pāz sūnunās trā‘vit beye borun yi ābā pyālā hūtun ch‘un ās beye yi pāz sūnunās trā‘vit doye latī sūnunās trā‘vit padshahās khut zahār treyīmī latī burun dachīnā atha chu at pyālās tap kā‘rīt khāvur atha thāvun nebār yūthu hūtun chun t‘uthu āu pāz sūnunās trā‘vit dīthas amī 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 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
pañdšahān rutun latun thal hitānas pakā ze kari'inas tān yi yelī mōrun patē pūrūs atātē vuny trēsh chayen na gau vuch1 ne at ābas āsi na kunā āgūr pakān chu pādshāh vōt jai akis vuchun at1 shah māra ak shungit am1 suy nērān ās1 kān1 lāl yi āb ās zahār yi chus vanān āmis pādshāhās har ga kyēy su pādshāh sa trēsh chāye hē su marīhē vun'āi sargēh kari hē su pādshāh tas pāzūs mā mārihe pādshāhām sāy che dalīl sargī gatē kariṇy.

8. mukṣīlyau āmisund pahar tē āu treyīmī sund pahar ze gai pānās bēthē1 pādshāh chu bēdār dāpān chu āmis treyimis pahērā vālis dāpān chus āi gulām yus akha āgas pēth dagāi kāri'ī ras kya vātē karun dopānas phirīt am1 gulāman su gatē pādshāhām sang sār karun pādshāhām sargī gatē kariṇy bu vanāī dalīlā tā thāvum pādshāhām kan.

9. dāpān chus su ās sōdāgārē ak su sōdāgar ās setā bakhtāvār tām1 siy pyau muhīm tām1 siy ās hūn byāk sōdāgārā ās dopānas yi hūn mā kānēhān dopānas kānān dopānas kara mul kuraṇās mul rupīa hat nyū sōdāgārān yi hūn dṛāu sōdā hēt vōt jāye akis lajīs rāt rātēli pētē sūr nyū has yī māl hūn chu vuchān am1 kūr1 nā kē ti sadān phul ghāsh sōdāgār gau bēdār vuchun tā māl nā kuni dāpān chu yat kya gōm āu yī hūn am1 kār nas tap pushākas chus lamān hūn dṛāu bro-bro pata-pata chus sōdāgār vāte nō vun maidānas akis manz vuchun at1 sūrau thāu mut am1 sund māl parze āu vun ānum panun māl yī āsūs tā tī bēyē ās yimāu sūrau beyēn sōdāgārān hund nyumūt tītī ānum vātēnāvun pānānas dērās gau setā khusī 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 thee a story. Lend thou me, sire, thine ear."

9. Said the third guardman:—

"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 merchanting, 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 saundāgāraś tōg̃nā ḍamis hūnis mul karun
tamis ḍaṣ pyūmut muhim tami mukhe toges na.

10. dapān vustād ḍamis hūnis kurun mul rupiāś
dāṇ ḍat lichin chit yi hāy tīn̄an ḍamis hūnis nāl
dop̃nas tā gāś pānānīs kāvāndās nishin yi chit
hīet gau hūn vōt nazdīk ḍamis sōdāgāraś sōdāgārān
vuch parze nā vun yi hūn dopun panenēn bātēn
dop̃nak hūn āu phīrit āmī kurī k̄ā tān̄y tahsīr āmī
tunūk kā̄rit balkī chus chālānaś nāl sōdāgār gau
phīkri dopun vun kya kare rupia hat gōm kharj
kōdun bandūk lāỹnas tā mārun yēl mārun tā ādā
phūrūs gōs nazdīk bo vuch̃ ha āmī kya kākād
chu nālī yohāy kūrānas nālā mub̃rūn tā vuchun
aṭī lyūkhmut rupiāś pānīs āṭ hādī phūrūs setā
pāḍshahām sāy che dalīl sargī gāše karīn̄ hargā
hay su sōdāgār gūdēn̄ī vuch̃he āmīs hūnis kyā
chu nāl su hūn ma mārihe gau āmīsund pahār.

11. āu tūrīmis gulāmāsānza dalīl tūrīmis gulāmaś
evānān pāḍshah āi gulām yūs akha āgāś p̃rēth bē
vuphāī kā̄rī tās kya vātī karun dop̃nas gūlāman
pāḍshahām tās gātī sar tāsu sheherā manza dūr
kāḍun pāḍshahām bu vanai dalīla tā tāvum kan
dopān chus gulām su ās pāḍshahā ak āmīs suy ās
nechīv za tīmānāi moye panenī mōj pāḍshahān kār
vurūdz zānānā sa gāye pāḍshāh zādān don vur̃moj
pāḍshāh zādā za āsī sabākas tōrā āy āmīs vurū mājī
niyak salām lālaṛ nīgīnāu trām thāvuk āmīs bōntī
ekān̄ yim gai beye sabākas dohā dohā che karān
pāḍshāh bāye daj panenī rāy kya dajīs bo karāhā
yiman pāḍshāh zādān sāṭh gūna dohā aki vunun
yiman pāḍshāhzādān don me sāṭh kār̃u gūna
THE TALE OF A KING

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 sān† mōj ḍreta asi vāt1 na pādshāh zādā gai sabakas pādshāh au darbār murkhas kā'rit vōt mahalā kān pādshāh bāyā trupñas darvāza darvāza ches na thāvān dop'nas yi kyāzi vūsus pādshah bāy dop'nas bu chāsa ch'ān1 kulai kīnā chān'en nechevin hānz dopunas pādshāhan ti kya gau dop'nas tim ām l'ekān pādshāh chus dāpān vun7 kya chu saλā pādshāh bāy ches dāpān me gāte tā hanzā vālinja zā timā kh'ema bo adā kya thāvai darvāza pādshāhan dyut hukm vazīrās dop'nas yim shahzādā zā dik marāvātālan at1 yiman kārān vālinja zā gau vazīr vōt tāthāl yet1 yim shahzādā zā ās yiman kun kārān nazar setā gās yim pādshah zādā zā khush dilas pyōs insāf dop'nak tāl'yu yami shāh'ra dūr tāl7.

12. dāpān vūstād mārevātalān dyut hukām vazīrān mār'ūk hūn zā mārāvātalau mār'7 hūn zā kā'rik yiman vālinja zā lazāk tākis manz gai ḍreta pādshāh bāye thāu darvāza pādshah chu kārān pādshāhi tāt1.

13. shahzādā zā āy tālān biyis pādshāhās nīsh pādshāhan rāt7 yim gūlām gūdeṇyuk pahār āu amis bādis hīhis shahzhādās chu shamā dāzān pād'شاهā sand1 zā bās che palangas p'eṯh arāmas yimanīy s'ud vāsān chu shahmār yī gūlām chu kādan shamshēr āmis shahmērās chu kārān tukrā āmis pādshah bāye handis t'ēgas valān pamb āmis pādshah bāye handis badānas ās vuthērān yī zahār āmis shahmērā sund dopun āmis mā āsim shahmērā sund zahār ās vuthērān7 tā pādshah 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 pādshāhan yi ām mārāni pādshāham sāy che
dalīl haṛgākēy su pādshāh sarē ka'rihe panēnēn
nechevin pēṭh mā diyehe hukm māṛvāṭālan tuhī
māṛvūk adā gai tīm hūnā za mārā pādshāham agar
bāvar karak na su pādshāh ās sōnūy mōr yi
pādshāh gāk tā yi kya che shamshēr atī kya chiy
palangas thal shāhmār gānī ka'rit.

14. setā gāk pādshah khush ak bōy thāvun vazīr
byāk bōy banāvun pādshāh.
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 BAYE HANZ TA MÁSH TULARI-HANZ KAT

1. Dapân vustâd yi grêst bây às tajmâts kami bâpat kârdâran mukâ daman âsus kurmut zulf ami bâpat che tajmâts vâts vanas âkis manz otuy vâtus mâch tular amis âyi zabân dapân che amis grêstâ baye òa kyâzi chak tajmâts dopunâs grêstâ baye m'e chu gamut zulf ami dopunâs phêrit mâch tulari m'e ti chu gamut zulf bo ches vadän òa thâûtam kan vanân mâch tular grêst bâye kun.

yi tâi vesî paran p'îmôs karôs zârâpâr !
budai che sai mâch tular vanuk jânâvâr !

2. kohâ kohây yûra ânyâm âsus ayât bâr !
balai p'iïyen hápat gânas vanân bâny nam lâr !

3. pôtvun tasânâden âlnâsh kurun sâhibô âyna âr !
budai che sai mâch tular vanuk jânâvâr !

4. dapân amis grêstâ baye yi mâch tular dopunâs yi hâl kur nam vanâ manza hápatau van' tajès vâtâs grêstâ garâs dopâmâm kare rahat vuch tà van' yka kârim yi grêst thân tà kàn bu kya vanai.

thanyâ matit kûthâ thûnâm môtény chem bând'hâl !
bâgenâ às grêst garâs sai m'e gayem gâl !

5. drâtîs sâ'tîn kashâ yelî têt'nâm kâ'tya kâtis mår !
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 speakest 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 over 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 ami mäch tulari vanit panun dād vu 
che dapān amis grēstā bāye chiyai kyē gamut sati 
van vanān che vo vanān grēstā bāy dapān ches bōz 
mē kya zulm chu gamut.

    azal chāvun chu samsāras chetal wasānī jāī 
budai chesai grēstā bāy yōr nai rōzanī āy

7. sōntā yeli mutāsā'īthī grēsten dīlāsā dinā hai āyī 
mudrī'au kathau yērā bārāk zālās valena āyī

8. harde vīzē dard motuk lāyine tim hai āyī 
budai chesai grēstā bāy yōr nai rōzanī āyī

9. yim phal vavim māje zemīni tim hai papit āyī 
sumbrīt sā'īrit kalās ka'rim hata budī khāris drāyī

10. chakla chakla mukadam tā paṭvārī tōlāni tim 
hai āyī 
budai chesai grēstā bāy yōr nai rōzanī āyī

11. āzīz tā miskīn kāī t'a visyāī halam dār dār āyī 
halam dītēmak mebar bari suy chu muklan pāyī

12. kalama sā'ītin savāb likhan yitēnai lagik grāyī 
budai chesai grēstā bāy yōr nai rōzanī āyī
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 kharvars \(^1\) 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 kharvar weighs about a hundredweight and a half.
X. RĀJA VIKARMĀJITEÑY KAT

1. dapān vustād mahānyīt bōr āśi pakān vatā āk broho maidān ātā maidānās yeli hṛūtuk pakun lagā vaneni pānevāy talau vanātō dalīlā yim maidān karōṇy pata kanā āk byāk shahśā amīs dopuk śā vantā dalīlā yi maidān mukālāvā hun āmī dopānak phērit bohśāvanemo' dalil dalil hasā vanemau kathe pānē āsēn kathen gāse nam dinī rupias pānē hat yimau dōpe has phērit bōr hat dimoi bōr zanā pānēum hat gāi panennu vansee kathe pānē dōpe nak.

dyār hase chu safreras;
yār hase chu na āsēnas;
āsh'naāv hasā chu āsēnas;
gaye tre kathe beye ze kathe hasā chēau
sā zānānā chēauvna paneñy;
yesa nā āsī pānes sāth;
beye hasā
yus rātās bēdār rōzi;
suy hasā za'nī rāje Vikarmājiteñy kūr

vañye nak yimā kathe pānē yim chus dapān van sā dalil yi chuk dapān me hasā vañye mōv kathe pānē milēvuk ladāi yim chus dapān rupias bōr hat nūt dalil kēv vañyit na ma'dān chu vañye pakenai amīs lāyuk yimau tōrau zā'nyanu āmī dōpe nak pakyn sa yetī kis pādshahas nīsh 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 ḍalī, which like the Hindi bāṛ means not only "story" but also "statement" and "thing". The four thought they were buying fire stories, but the fifth was only selling five statements. I translate bāṛ by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate ḍalī by "story". Its meaning is not indefinite.
2. dapán vustād vāti paddahānas nish dīrut pheryād torau zajnayu dopahas paddahām yim shakhān khwāiy asi rupīas tōr hat dopun vañmē kathe pānats paddahān dop āmis shakhēs vānīśa kya vunthak yi votus phērit paddahām bo vanai kathe pānats rupīas pānats hat gāse nam din ādā vanai bo kathe pānats paddahān ka'īrī rupīas pānats hat dithin āmis shakhēs yim ka'īrī yim band pāne ka'īrī kāma āmī paddahān paddahāhihund poshāk trāvun gadoi yiye hund poshāk pōrun beye gandin lālēsat gandin maše drāu yima kathe pānats sar kārīn.

3. dapān vustād guḍēnī drāu bēnīe haṇdīs shahēras kun gur chus khasun vōtī yelī nā'āzik at bēnīe haṇdīs shahēras lazun shechī āmis bēnīe me kyā chu prēmut mohim bo kya yimāha tōrī āmi lazānas bēnīe phut phērit shechī me kya rõzan pāmā vērīvis manz phut phērit lazānas beye shechī me yelī nā bani tōrī yūn tōtī gavēm ladun napēs kveēsā lade hamai tat gāse gandr karun preṭhā gavēs mohar kareṇī pĀnēy āmi kā bēnīe kāmā lodun pĀnēyē kyenzi batā hana yā ḍut yā shūh preṭhā kārīnas pānēy mohar korun revānā āmis bāyis tāmī yelī vuch bēnīe hāṇz mohar rotun ātī thāvun dābāvīt.

4. drāu yārisānzī vāti yelī vōt nā'āzik sōzun āmis mahānyu yār hāṣa āy pādshāhī chesna so hāṣa chiy mohim zad yāraṇ āli ābhāz dīsīn ānī hā vājī nīsh dāpān chus hā vājī katvī gōham yōr pādā pakān chī dūnvaī. āmis ās mīskīnī hund poshāk nālī dāpān chus yār yī kāltī shāhī dīttā mēyī mi yōn
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
poshâk ṭunthâ ta yi âsena báoña yi chu amis miskini hund poshâk yi âs báoña kalîti shâhî kami mukhâ mahabat sâth gau vâtî yârâsund garâ yâran kürenas ziîfat lâyêkâ pâdshâh sapûyes ottânî zâ kathâ sar.

5. drâuf vuûy zânâna handis shahêras kun vût at sheharas and kun atâ âs bud zânâna byût amisândi gâri dopun amis buje zânâna ditam drôt bu ana yamis guris khât gâsa drâuf gâsa anani vuchun atâ gâsa maidânâ atâ chu lônân yi âs rakh pâdshahasunz âs làdân tahâly nyûk râtit panânis mêjeras nîsh koruk kâd rât âye amis chu gâsân pâda zânâna ak amis mêjeras ziîfat hût yi chu bihit palangas p'eth ziîfat thâmînas bûntâ kanâ atâ vatâ khyêni donâ vai hana hêrêyek yi dyutuk amis kâdis kurhas âlau hatô kâ'dyau yi khuyau sâ'îny bêthân kâ'd rut khîyan atâ chu panânî jáye behit yimau doyau kâr tamis kuri at palangas phut tar koruk âlau amis kâdis âs vuch ta yat palangas phut tar tima tagi amâ dopûnak phîrit âny tagîmna hamsai ch'um ch'ân dophas vula vût ot amis zânâna parza nâu panun khaîvand amâ âs parza nâu mus brûnt yeli yi battâhan dintâ has yi zânâna che dâpân amis mêjeras vuûy kya karau yi chu myûn khaîvand yi gâse mûrun râtas rât hukm drûtun màravât'alan dopûnak niyûn yi kâ'd gâse mûrun vêlinje gâtîyes yûrî amuâ nyûk yi kâ'd shahêras nebar amâ dyutênak savâl m'ê tràv'toh yela bo châlaha atâ but Khudâyâs kun karâha zâra pâr tràvûk yela vuchan âbâ hânâ cholun atih atâ 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 sābas kun korun zārā pār ata pṛēth yim tapā asis gandemātyā matā yimān dopun māravātān lān hatā sā me travyā yelā nom chu lał sat tōr chu tohi tūn zanēn tre chu meēn tohi nish.

6. otañy ka'rin tōr kathe sare pāntim kath gayas mashit āu vōt panen garā beye vanān chu timān pānsēn zanēn vanyu sa kya vanāu tohi pānta kathe yī votus phot phērit pādshāḥam kathe kathe ka'rit sare dop'nak pādshāḥan tōr kathe yimān dophas ḫusā īsā dop'nak pādshāḥan.

āsī nav ch'ā pāzi pā̄thāī āsīnas;

yār chu na āsīnas īti puzuy

zānāna sā chēna paneṛī īyasīna pānas sā'th che īti puzuy

dyār che bakār safaṛas īti puzuy

yimā tōr kathe karimān sar vuńy vanūm pānti nam kath dop'nas āmī shakhtān phut phēritrup'īya hat gā'ī nem dyun dyutanās pādshāḥan dop'nas.

yūs rātas bēdār rozi

suy zvānī rāje Vikarmājīteṇy kūr

7. pādshāḥan kār kām lāgun fakir gau vōt rāja Vikarmājītun gāra nazār bāzan kār nazār khabār dārau niye khabār amīs rājas dop'has rāja sāba fakirā ak gomut pādā yohoi dāpān bu zvēnān rājasunz kūr rāja vanān chuk phut phērit az tāñy kā'īna rāja zādā gamātī atē māre vun gau yī fakir hāvalāg Khudā adā yā laśā yā māri gā'ī khā'īyūn kuthīs manz yāṭī yī rājasunz kūr ās palang travhās shērit khut fakir palangas pṛēth amīs khātūnī dīsan zvēr
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 up
upon it, and gave the lady a push. He conversed with her, and
ka'rin āmis sā'th kathe kathe ka'rit kārun kam at pōshākas korun shakal insān hish pāne drāṅ dūr pāhan byūt nazāri shāmā chu dāzān āmis khātūnī hāndī shik'ēmā manzā drāṅ āzhda ṭāu at pōshākas manz yat yi āmi fakīrān yīnsān h'ē kurmut ās yīy chu dōnān ṭāpē h'ēvān atē yēlīnā insān ās beye ṭāu yi āzhda āmis khātūnī shikmas manz āmi fakīrān kār sārgī balāi che āmis khātūnī hāndī shikmas manz nebar k'ē che nā āu fakīr vōt beye at pālangas nīshi khātūnī dīsan zēr kathe ka'rin āmis sā'th at pōshākas korun beye insān h'ē gau beye fakīr byūt āūrī pāhan. shāmā chu dāzān āthas k'ēt kādīn shamshēr āmis khātūnī hāndī shikma manzā log nārīnī yi āzhda log at pōshākas manz atānī tujen shamshēr chu āmis āzhdaḥās katērān mōrun ka'rinās gānīye tūnūn ātē pālangas tal khut pāne at pālangas p'ēth shamshēr dīsan shānd tā shung.

8. rāt gaye āda subu log yīnī rājā Vikārmājītān dop māṛvāṭēlan gaṭ'ē yī fakīr āsi momut yohoi vālyūn az tānī kā'ītya rājā zādā gāmatē mārā tā yī ti āsi momut kā'tē at kutīs manz vuchūk fakīr vārē kārē zindāi nazār bāzau kār nazār khabār dārāu niye khabār rājās dop hās rājā sā fakīr chu zindāi rājā sāb khut pāne at kutīs manz karān chu mubārāk āmis fakīras dāpān chus fakīrā sā vante kētā pā'tē bāchōk dāpān chus fakīr bēdār rōzānā sā'th rājā sā kār nazār pālangas tal rājān kār nazār vuchūn pālangas tal bālyā ak trau muṭ fakīrān mā'īrīt dāpān chus fakīr āmis rājās zābān kyāh che kārmūt rājā chus dāpān puz chus Khudā chus kunuy fakīr
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.
chus dapān yi hasā chay at¹ panēnī kūr mā disā panun nishānā dīsanās vāj āmis fakīrās fakīrāsānz vāj rāt ami¹ rājān.

9. drāṣ̄ fakīr vōt panun shahar fakīri hund zhāmā sunun kā'rit pādshāhī hund pōshāk purun dyūtun hukum lashkā'ri nēru sā mē sā'īth.

10. dapān vustād guḍēnī gau at beṃye hāndis shahāras yi pādshah ti ās bājā tārān āmi suy pādshahās anyin beṃye panīnī thāunās bōnt² kā'ni sa tami dohuch ziāfat yat tami beṃye mohār āsūs p'ētha kārmūh dapān chus yi chā'ī mohūr chānīy dop²nas phērit myēnīyī che dapān chus yi pādshah buy kya gās tami dohuk miskin pāz pā'īyī chu āshnāu āsūnas.

11. hitān āmis pādshahās ti lashkar dyūtun kadam yārāsund kun vōt yārās nīsh yārān kar ziāfat yīman don pādshahīyān kī. rāt kādūk at² suban drāy.

12. dyūtun kadam at h‘ahara sandis shahāras kun anān nād dit āmis pādshahās dapān chus anuk sa tāhāl² timau chū ch‘ānīye rakhē manza būr ruṭmut su kāti chuk thāumut anik tāhāl¹ dop hak yus tohi būr ruṭu rakhī manza su kāti chū thāumut yīmanu vun pādshahām asi chū kūrmut havāle panenis afsaras mējāras anuk mējār dop has noman tāhālyau kuruy havālā būr su kāti thāvut yi chuk dapān mē dyūṭ na tāhāl chus kārān gavā pādshahām asi kur tākhīt āmis havālā dop²nak āmī pādshahan yus tami doho fakīr lāgīt ās suy chuk dapān anyūk māraṇātal sōr tīm vanān pānai ānik tīm dapān
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 Rájá 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 cloathed 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 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 ōmānat tas fakīrāsund.

su diyu yūr7 yimau māravātalau kar kām kādīk

yim lāl sat thāvik pādshahāṣ bōnt6 kani satau mānṇā
tulīn tor kārīnāk havāla dopnāk yim kam1 āsyu

dṛitamaty dopnās fakīran ak1 tam1 kami bāpāt su

ās dyūtmut yem1 mējāran mārāṇā bāpāt dāpān chu

pādshāh āṁis mējāras kun me chuk na parzenāvān

buy kya gōs su fakīr yus kād āśtan kurnīt gūdēn

āyī sa khāṭūn ziāfāt h'et kheyāu yēk jā hēr7 au ē'nt

curu me ālau dopūm volo kādīyau yi khēr au sōn tūt

tam1 pātā ās bo rōt mē khyāu tam1 pāta kuru murde

mēzā'ry phutu palangas tār kuru me ālau sa ma

zānāk yat palangas vāt kā'rit me dopnā man āny

zānēnā ham sāye chum chān palangas dyūt7 mau

vāt kā'rit am1 pānēnē zānānā parzanāvās dopnānī

bē yū chu myōn khāvānd yi chu āmut fakīr lāgīt

yī gāse rātas rāt mārūn Kur thas havāla nūn noman

mārēvatēlān yīman ān ār myōn yīman trān has

yēle yīman ditīm lāl sat tōr ditīm ūn zānēn trē

thāyamāk āmānāt yā77 kya chyum tim lāl trē tōr

chim dṛūtmat noman ūn zānēn ye'ty kya chūy

tim ti kōlnās zimā tāhsēr.

13. dāpān vūstād dyūtūn hukum pānēnē ye

lashkā'ri kōdūn yi mējar ti pānēnē zānānā ti

khanēvān kōh ūn nānāvēn donēvāi at khūdās kar

nāvīnī kānyē kan at1 chu lekhān sāhibē kitāb

shrāk sārp makhri zān bēvōphā1

14. drān at1 phīrīt yi pādshāh vōt at1 rājā

Vikarmājitūn gārā divān che rājās khabār pādshāh

chu āmut pānēnēn bāsān rājā chu dāpān sā chā
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,
fakīrāsunz pādshahāsunz che ne pādshāh chus dapān
buy gōs su fakīr me nish chu chōn nishānā re
nishī chu myōn nishānā dapān chus rājā tam1 dohuch
fakīrī kya gaye azīch pādshāhī kyah gaye dapān
chus pādshāh me āsā hetāmaśa kathe pānā timai āsus sar karān tam1 āsum lāgu mut fakīr rājan
kar kām ditinas sāth paneñy bāt drāṇ vōt panenis
shehāras manz chu karān rāj.—vu salāma vu ıkrama.
"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 məe dyöt mai tih gas tə bozān
Yārkand anōn zēnān

guđen̄y dup malkān̄ye kus ka'ri yohoi kār
Fōrsat chu zōrāvār
rāje be Yārkand bāj̣ gas tārān
Yārkand anōn zēnān

Landāna p'eṭha Yārkand yimau kur tai
maushūr hā topōr gai

guđen̄y Sonə marga chāvān posha mādān
Yārkandə

hukəma mahərāj Buṭṭanīs brō drāu
Balti tūm age jāo
piche jāo Kashmir nāle chālān
Yārkandə

rasat sai topōr karhāi tarfan

guda lug Marāj pargān
tim vadān ās¹ kot lag¹ gār zān
Yārkandə

timan Buṭṭa garān Kāshir¹ thāvik
Buṭṭa bāy broh nəvīk

gur bāṭ¹ dākas zamba che gāsa sārān
Yārkandə
XI. THE SONG OF FORSYTH SÄHIB WHEN HE WENT TO CONQUER YÄRKAND.

The Mission of Sir Douglas Forsyth across the Hindûkush to Kashgar took place in 1873–4. It passed through Kashmir, where people were collected to serve in the camp. Sabîr, 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 Yärkand.

1. What I have seen, to that attend and thou shalt hear. "Yärkand 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 Yärkand as its king, and from it levy thou tribute. Yärkand will we conquer for ourselves."

3. They who wielded the sceptre of authority from London unto Yärkand became famous over all the world. First halted they in Sônamarg1 to enjoy the delight of the flower-meads. "Yärkand will we conquer for ourselves."

4. Ahead went the order of the Maharaj of Kashmir to Tibet.2 "Ye Baltis, advance ye and then hasten ye to Kashmir bringing passports with ye. Yärkand will we conquer for ourselves."

5. The order for their assembling issued forth on all sides, and at first the people were collected in Marâz.3 Lamenting were they and crying "Poor ignorant souls, whither are we come?" "Yärkand will we conquer for ourselves."

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

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1. A celebrated upland in the Sindh Valley of Kashmir, famous for the beauty of its wild flowers.
2. i.e. Little Tibet or Baltistân. 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—Marâz and Kamrâz—of the Valley of Kashmir. Marâz is the southern part of the valley, on both sides of the River Vêth above Srinagar.
ba rai khumba khas zanānān che sumbrān
zūnte gāse vartāvān
aja āse pyāvāla kyē āse dujān
Yārkand°
7
gur⁴ mangā nāv'hai kukār gāman
chuh karun yimnā zānam
hari hari karān āsi timān pakēnāvān
Yārkand°
8
kala kan¹ dumbij ches latī kan⁵ lākam
gāsā raz kanyek māh kam
gāsā gāndi tā zache zin pā'rit soirā sāmān
Yārkand°
9
rasat kā'rtān an'hai nān gār
mat¹ chuk pan paneñy kār
g'aja kā'rik krālan gudēny leja sārān
Yārkand°
10
krāje dup⁶ khāvandas nā dānā krālan
kathu kit kōnda vālan
kām hau che pakēvāny āmi gātu trāvān
Yārkand°
11
gūr dop⁷ gūr bāye donovai nērau
gau kīs āy shērau
vūdre prēth bē' gāsu lāu gau gāsan lārān
Yārkand°
12
kun'ya k'et dudā nut vāri bē'et bā'ri drāu
lōkan chu safaran thāu
tākit dudā gūr jantuk bāgvān
Yārkand°
13
7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbirth, and others were heavy with child. "Yarkand 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 "hār'hār," as they urged them along. "Yarkand 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. "Yarkand 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. "Yarkand 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)." "Yarkand 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." "Yarkand 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. "Yarkand will we conquer for ourselves."

1 "Tchk" is the click made to encourage a horse, "hār'hār" 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 _kālidā_ 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 _gānd_ is the term used for the Turkestan pack-saddle, which consists of two straw-filled pommels joined in front (Stein).
vātāl1 dup vātīja bunāi sēra za
chim mangān dāle muy tā ka
bārastā ār hūt mēti hai pakānāvān
Yārkand6
(vātij vanān phērit)
phērit dabız hēk vātal gānau
dabzi hēk așnau zānau
dapəmah vātaj k7ē nai chum bōzān
Yārkand6
shumār bōz hai tālfađārān
mangēlaj ahengārān
vōdē p8ēth yīran hūt shrānz dakhe nāvān
Yārkand6
kārāu ditti bārāu yingar kat1 tārāu
vān kat1 jān shērāu
hāl kya kur hāl nāl gārā nāvān
Yārkand6
khush kya gōsāi amōb gau jān
pata nyūk nāyid chān
bātā daje at1 hūt pata chuk lārān
Yārkand6
muslā hat karān tim9 āsā pānevāny
kusuy kā'ri nāyiz tā chān9
kata van7 kā'rit hai karau guzrān
Yārkand6
Sābir tilavān̄ye tāmat yūtuy van
yāmat khabar bōzan
tāny9 ān sāhib bā sō'ri sāmān
Yārkand6
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." "Yārkand 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." "Yārkand 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. "Yārkand 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. "Yārkand 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 "Yārkand 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." "Yārkand will we conquer for ourselves."

20. Sāhir Oilman3 only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkand 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 Kāshmiri 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 (Stein).

3 The name of the poet.
XII. AKHUNASANZ DALIL

1. Tam1 sùy às nechiv tòr tim2 nai prùsun bo buď3 às tuh1 vañyu kyah kàr kàr'ù ak1 dopus bo kare yimàmat bëy dopus bo para bàng bëy dopus bo para váz lokat hi törim dopus bo kare tûr doha ak banyään gau pàdshahas tûri vòt yeli pàdshahas sund gara rûd vudanye tâny nerân tòrâ vazir beye pàdshahasanz kûr yi vuchuk at1 vudanye dop'nak toh1 kam chu yimaù dop has ëu kus chuk dop'nak bu chus tûr yimaù dop'has âs1 ti che tûr ka'rîk gur1 zà sapud savâr ak yi âkhnun beye yi pàdshàh kûr dop'nas vazîran nêryû toh1 nasiyat hasà karai ak kat yinà sà pàdshàh kôd'î sà'th kat kuni karak bo hasà yimaù patà tà toh1 nêryû.

2. yim chu pakàn pàdshàh kôr'î che nà khabar yi chu nà mèe sà'th âkhnun zàdà tas cha khabar yi chu vazîr gàsh lug phuleni vat7 gur'au p'rethâ bun gaye yi pàdshàh kûr kul'ê akis p'reth atà but chulun vuchun at kul e manz lâl yi lâl tulun àyi b'ët àmis âkhnun zâdas nish tas che khabar yi chu vazîr vazîr kye âs na yùt gàsh chu pholàn tyût chu yi lâl gah trâvàn parça này am1 pàdshàh kôr'ê vazîr nà lâl tuluk sà'th vât1 shahras akis manz at1 vuchuk pàr'ehna at1 manz b'ëth1.

3. yi chu yivân âmis pàdshahas nîsh am1 sheharakis dapân chus bo behe naukar yi chus dapân kya naukri karak dapân chus bo kare gur'ên hànz kismat yim che yímai kathe karân sakhî hà ak ân lâl pharôsh âmis pàdshahas kanâni lâl chis
XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,¹ 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.
zha yi vot' sayist yi chus dapán padshaham ak lāl chu beba'ha byēk chu khut at manz chu kyum dapán chus padshah tī kyata pāth' āy āe bozana dapán chus yi phērit padshaham tākit chus manz kyum phuṭa rūn hargā kyum drās na adā yi padshahas khush ka'ri ti gāvem karun har gā kyum drās telā gāvem bakhshāyish diṇy.

4. dapān vustād phut'ruk yī lāl am' manza druṣ kyum am' sāthā ṭun has sayist nāu nāhit lāl shināk pyās nāu gau yī lāl shināk panun gara doha doha chu kaḍān rātās bihān chu panānī ga'ri dohas yīvān chu lāl pasand karānī amis padshahasund nāyid gābān chu mast khāsānī amis lāl shinākasa tāt' chu vuchān amisunz yī zanānā yī ās khāb sūrāt setā ān yī nāyid vazīras mast khās'nas dop'nas aī vazīra zanāna che amis lāl shinākas yī shuybehe vazīrāsandi ga'ri amis karte kyēta nukhta dop'nas adā kya yī vazīr gau amis padshahā sanzī kōd'ē dop'nas tā dop padshahas m'ēgāse yis lāl shinākan guḍēnī yī lāl pasand kur tāt' hyū byāk lāl āsun dup padshahā sanzī kōd'ī panānīs mā'lyis mē gāse lālas hū'ū bē bahā lāl āsun ān lāl shināk dop'nas padshahan disā lāl ānit tat lālas hyū ān vōdā lāl shināk vōt' paneṇye zanāna nīsh byūt top' ka'rīth yī chās dapān zanāna tī kyā zi chuk phikri gamut dop'nas phērit am' lāl shinākan padshah chum lāl mangān bēbahā su ka'ti ānā dop'nas am' zanāna gās dop padshahas rītas kyut dim kharj bo dimāi lāl ānit padshahan dyutus kharj rītasumb yī ānun panun gara chu biḥit khyavān nu chu gābān padshahas nu chu gābān
the young Akhūn, 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
beye kun rit gau āda divān ches yī su lāl yus tamī kulīye manzā tu jān gau ḥāt pādshahas karhs nas salām lāl thān nas bōntā kani.

5. ḍrāu phērit lāl shināk vōt panun gara rātha kaḍun paneni ga'ri subhas āu nāyid mast khasani amis lāl shinākas mast mukālān nas khasit tā drāu nāyid pānas vōtī beye amīs vazīras nīsh dopun vazīras kyē tā kartā amis lāl shinākas amīs che zānānā khōb surat sā shūybihe vazīrāsandi ga'ri vazīr āu beye amīs pādshahā sānzi kōrre dopnas tā mang pādshahās lālan hund tṛut dop amī pādshahā sānzi koḍre panānis mālis me gāṣī āsun lālan hund tṛut lāl shināk āu pādshahās nīsh karnas salām pādshah chus dapān lāl hasā gāṣnai āsanī sethā trātis sumb āu lāl shināk vōt panun gara yi chās dapān zānānā luṭī pāṭhī kyā zi chuk bihith yi chus dapān phērith pādshah chum mangān az lālan hund tṛut su kāti anā bo dopnas amī zānānā kē chānā phikir gāṣ pādshahās gāṣī hūn tren ritan kyut kharj dyutinās pādshahan kharj āu panun gara ḥāt.

6. yi chu khīyevān tā chāvān yuttāny yim tre rīt gai vu chās dapān yi zānānā amīs lāl shinākas dapān ches ye taṭī mē tami kulīye manzā lāl tu jāu tami kulīye gāṣī khasun hūr pahan taṭī chiy nāg taṭī nāgas gāṣī andas kun dob khanun taṭī dobās manz bih zi kātith tath nāgas pēth yinai guđēny she zaṅre sān karānī tīman kyē kārī zīna pata yiıyī tīman shen zanyen hunz zīth sā vasiy tat nāgas sān karānī poshāk trāviy kārīth
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.
Bāṭhis pṛeth chōn gābe gatun būrī pāthī gābe ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yīman pata āyi sātimīr zañīn trōv amī poshāk kārīth bāṭhis pṛeth pāne vūs nāgās manz āu yī lāl shināk būrī pāthī āu tā tulun yī amī sund poshāk gau tā byūth ath dobas manz amī kur srān kā bāṭhis pṛeth vuchun atī na poshāk diṣun krēkh dapan che dyau chuka yinsān chuka tas khudāyesun chi khasam yīm pāḍa kuruk mē mā kar siras phāsh yī tā gahīy ti dimai āmi kūrus ālu amī dobī manza dopīnas dim vādai Khudā yī bo mangai ti gābem bōzun atī pṛeth dyutīnas vādai Khudā dyutīnas poshāk poshāk būn amī nālī dopīnas kyāh chum hukum dopīnas amī lāl shinākān te gābe hūn mē sāthī pakān chu lāl shināk broh broh yī che pakān pata pata.

8. dapan vustād āmis chu nāv lāl māl pāri vātī amīs lāl shinākāsund gar.

9. dapan vustād yā amīs kathēn harān lāl yā chīs āshīs harān lāl doho sath sath rāth gaye āda subu āu lāl sath tuṭī lāl shinākān gau hṛeth pādshahīs karīnas salām lāl sath thān naś bōntā kāni pādshah gau sethā khuah.

10. lāl shinākān hūṭus rukhsat vōt pannu garā patai vōtus yī nāyid amī khōsus mast mast khāsit drāu vōt yī nāyid vazīrās nīsh āmis ti khōsun mast dapan chus hā vazīrī amīs lāl shinākās gāmus az pāḍa bēk zānānu sa che sethā khōbūrat tamīs guđe nyēchī handī khotā sethā khōbūrat kēbā kartā
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 Lālmāl, 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. Pr thee do somewhat to him. One of the wives
امیس لال شیناکاس اکه چه لاسکی وزیر بروک چه متو خیاط دوانس پوم ہاس بے یہان پادشاه کودی گاؤ ی وی وزیر داپان چو امیس پادشاه کودی ہا مالیر متو گاہے اسون رٹونا کود گاہے پادشاه کود پانہن مالیر داپان چو متو گاہے اسون رٹونا کود پاگا ای لال شیناک داپان چو پادشاه اسنا رٹونا کود.

11. دراچ لال شیناک پرتنپن گارا داپان چو یمین زانانان دون پادشاه چوم منگان رٹونا کود سو کاٹی اننا بار پھیریپنین لال مال پالی دوانس گاہ پادشاه حاس منگ ترین کروت کھاری دیوناپن پادشاهیان ایو خیفی پنپان گارا دوہا دوہا چو کادن تر خیفی گائی ادا لیکھان چه لال مال پالی چکاک داپان چو امیس لال شیناکاس گاہ تاث نماگ پریمی مانزنا بار اندیاپن تنالیا جاٹی مانج گاہا یی کاکاد تریوںن تودا نسی اثو تاٹی مانج اسی کود تاٹی کاہری خیپن پان بائی مانز والی زینا۔

12. گاہ خیفی چکاک پرتن پرتن نماگ پریمی تریوںن یی کاکاد اث نماگ منگ خیفی خیفین پا تریوںن یو اتاکی اریا اریا اورا منگ رٹونا کود دیتوںن اثو خیپن انج می ای پنپا ترین پنپی گارا رات گاہی ادا صوبانیا گان پادشاهیا کارن سالم چایدیا فاٹ نس بونتا ناکی پادشاه گوس سیتھا کھوش۔

13. خیفی خیفیم خیفیم خیفیم خیفیم خیفیم خوکس چکاک لال شیناکان ای پنپان گارا ای بے یہان نایید کھاسیا ماست امیس لال شیناکاس ماست خاپسیا دراچ پرتن امیس وزیریا نیش بے یہان چوپنپن ییو وزیریا امیس لال شیناکاس چوک نا تا واتان کونکاپن امیس کارتاک یو یسیا گاہی یو وزیر امیس
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 kōdṛi dapān chus tā chak pādshah khūḍ tā gatiye āsun akoy kud pādshahas gase mangun byāk gaye yi pādshah kūḍ dopun panānis mālīs mṛe gase āsun byāk kud āu beye lal shināk karun salām dapān chus pādshah byāk kud gase āsun.

14. āu lāl shināk vōt panun garā dapān chu yiman zānānān don az ehum pādshah mangān byāk rotunā kud dīvān ches lāl māl pa'ri panešy vāj dapān ches gāse tath nāgas pṛēth ta'ītī nāgas a'kith kun chiy pal buḍ ta'ītī hān myēn vāj su pal vu'ūthī thud tā'ītī chāi vath tā'mī vu'tī vāz'zā bun ta'ītī chāi mṛēn vis sāy dīyī rutunā kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath palas vāj pal vuth thud vuth tā'ītī vu'tī bun bun vuchin khāṭūṇā akh ku'niy zāny a'mi dop'nas ka'ītī āsuk a'īmī dop'nas lāl māl pa'riye dopuy rutunā kur a'mis khāṭūnī pyau yād ta'mīsānzūy māj ās sā yas rutunā ka'ris sā'ītī huś gayau nē'rith tas che akay nur tas chu dōd panānis ālās rāy kār a'mi khāṭūnī yānī mṛēnī mōj va'ītī nṛēmis manoshas kheye yi ās sethā khōbsurat a'mis gau shōk ālās bo kare a'mis sā'ītī nēthēr vo'ōy yeli māje hund par tavē pyau ath jāye gau buṇyūl a'mis dyūtun shāp kūr'ناس kanye phul thāvun chandās vāśus māj uth dop'nas āhātā kūḍ'ī mṛē che yivān māntā buy yi chās nā hṛēvān zīmā kṛē a'īmī yeli zōr kūrnās dop'nas chu manōsh ta' dim gūḍā vādāi Khudā bo kya karās nā kye vādāi Khudā dyūt'ناس a'īm kūr chandā manza kaṇye phul shāp tul'nas 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 Lâlmâl 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, "Lâlmâl 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
dop^nas yi chu myõn ha'khi Khudai bo ãasan yõhõi tãrán yõhõi ludnâm mã'ji Khudâyen yi ches dapân môj zab'r gau bãyên don lad kãkad a'mi suy a'thî dop^nas mä'jîy lekh tûy l'ûkh a'mi kãkad dyûtun a'mis lâl shinâkas a'thi a'mi kur^nas âlau khâtûnî dop^nas yi an kãkad yûry vuch a'mi khâtûnî ath l'ûkhmut a'misânzi mã'ji chu voi mëen gab'r yi gase vât^ vunuy mûrun a'mis ûs a'mi sâthã panun dôd pyâmût yâd su hâb'ûk yi kãkad tûn^nas sa'tîth a'mi khâtûnî panun l'ûkh^nas kãkad ath manz l'ûkh^nas chu vai myê bây tuhund gase jaled yün m're kyâ chu yeñyi vâl.

16. l'ûkhunûs kãkadãs zâbâny kur^nas na'siyat dop^nas tut yeli vâtak kar^ hak salâm salâm pâlîth diz'ek kãkad tim anânai khyen ûsam ru karâ ti chõn khyun gam^na badal dyût^nas sâthî asî karâ dop^nas yi khyêzi ta'ti tihund tân^zi behindârî trâ'vîth panun khyêzi ta'mi pata dap^nai tim kash na hâna kareyî tat khyuth dyût^nas shastêro panje dop^nas tim chi dyavêzâth timan yiye tâsîli shastêrvî panje sâthî.

17. d'raû a'ti na'siyat yad hêt vôth thuth karûn timan salâm dyût^nak yi kãkad a'mis d'rûtuk khyen ûsam'ru karê a'm'uk tulân chu bus ûnân behindâr trâ'vîth panun chu kadân ti chu khyavân a'mi pata dop^has yimau khash^na hênâ kar a'mî kur yi tû'ri pât'hî shastêro panje chuk a'mi sâthî divân zilla yimau l'ûkhas javâb at kãkadãs l'ûkhas asî ch'ênâ fursath hazrâtî sulaimân chu divân nûd halê bismilla ka'rû yeñyîvîl.
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. বাত ধূ নাক য়ি কাকদ কাকদ পাদুক কার্যক অমিস সাথী যেনয় বুঝে য়ি কাষ্টুন দাপান অমিস কাহুন্দস পানানিস যেত রোজ কঃ কিনা দুঃনঃ মান্ঝ গাষ্ক বুঝ তা তা বুগা অমি দপ নাস দুন্য হাস মান্ঝ গাষ্ক দপ নাস অমি কাষ্টুনি চুন্য যেল নেরাই মুখন মোঝ দাপি ল্য়ি চু মাঙ্গ চুন্ন গাষ্ক মাঙ্গ চুন দপ নাস দিন দাপানুক মুষ্টা বুঝে মাটু নোঝাসন না চুন্য যেল যিম সাহরান দোপ অমি মাজ মাঙ্গ রাল সম দোপ নাস বি দিন দাপানুক মুষ্টা দাপু য়ি চু চু নাউ তু স্প্রান্দ্রান্ত তাত অমি চু নাল পানঁ গারা গার পাস্ত তিথ কারুন তায়ার রোঝুনাঙ কুঁ গৌ হঙ্গেঘ পাদশাহাস য়ি লাল শীনাক।

19. নায়দান বোঝ লাল শীনাক ঵োঝ গাষ্ক চুস নায়দ গার মাস্ট কাশেনি অমি চুহু চু ত্রিয়ুম কাষ্টুনা দ্রান্ত অমি নায়দ পুঠ পেঝর তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু তু।
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 wuhsa 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. 
dapān vustād āu lāl shināk pādshahās kārūn salām pādshāh chus dapān az tānī yī mē'ē vunmāi ti bōzūth tē'ē az gāse mē'ēs mā'īlisunz khabār anēnī su cha janatas manz kīnā dōzakas drāu lāl shināk vōt panun gārā dapān chu ā'tī yiman zānānān tren az chum dapān pādshāh mē'ēs mā'īs sunz khabār anēnī bo kya kare ath su che khabār kā'tīs vā'īrī gamūtī tas mōmsīs yī vūsās kḥātūn yī hoi yī yasa rothunā kārī ās kārān sā ās pā'īrī ba Khūdā ā'īmi dopānas khē'ī chā nā fikēr gās hās kharēj beye dāpus pādshahās chōnī gāse zūn sombārun mā'dānas manz zūn gāse sombārun bē shumār.

21. sombārāu pādshahān zūn bēshūmār ā'tī pēreh khūṭ yi lāl shināk yī muslīhan vata'īrīth ā'tī pēreth byōth pāne ā'mis dopun pādshahās sā kya gāsiy anun mā'īsund nishānā yī vothūs pādshāh dopānas akh gāsiy anun janē tukh mē'ēva beye gāsiy anun mē'ēnis mā'īsandi daskatā kḥath dopun yiman diyu yath zinīs nār so pā'īrī.

22. 
dapān vustād yiman yeli ath zinīs nār dyuth yīvān chu nā kunī bōzēnā yī lāl shināk lāl shinākān dyuth ath musālās kas'm dopānas mē'ē gāse vātūn panun garē kah lagimnā dēshun dapān tuvī yā'mī lāl shinākān āch mutērīn tā vōt'umuth gārā panun ā'mī khā tūnī kar kāma habjōshī kārūn mē'ēva janē tukh dān taiyār beye likhun kḥath ath kārūn ā'mis pādshahāsandi mā'īsund daskath beye mohur ā'tī manz likhun pādshahās chōnī gāsā mē'ē nish vātūn vazīr hē'ēth beye nāyīd hē'ēth tithāi pā'īthī yīthā
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

The *kafī-jexh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.
pə'ith lāl shināk məe nish vōt kakād kārun hāvāla ḥāmits lāl shinākas bēye dyūth'nas athas khyāth yī dān.

23. ṣṭāny gai tōr dō yī nār gāmut šētə path rōdəmut sûr yī lāl shināk drāq longūth ka'ṛī th sula vōth ath sûrəs manz dīvān chu duleṇy nazər bāzau ka'ṛ1 nazər khābārdārau niye khāber dopə'has pādshahām ḥāmi sûrə manzā gāsān che sus2 rārāi yī ma ās1 lāl shināk āmut yīm che yīmai kātha kāran nazər chak ākun āu vōdā lāl shināk athas khvāth hvēth dān beyes athas khvāth hvēth kḥath kā'rin pādshahās salām dān thāunās bōnt3 ka'ni kḥath thāunās bōnt3 ka'ni yī kḥath mut̢r̢un pādun ath ḫūkhmut bo ḫā chus jān5 tas manz chōn6 gāsā vātun yūr7 vazīr hvēth bēye nāyīd hvēth jald6.

24. pādshāh chu kārān fikра məe dapyau yī lāl shināk gā'li yī āu mālīsānζ məe khābar hvēth dāpaŋ pādshāh ḥāmis lāl shinākas bu khvāthā pə'ith vāte tat jāntas manz dopə'nas lāl shinākan yūth zv̢ūn m̢e kyūth sōmbərāvūth tīth1 tre gāsun sombrəvâ'n1 jald vātak jān5 tas manz somb2 rau pādshahan zv̢ūn bēshumār ət1 p̢ēth karanāvun vatr̢un ət1 p̢ēth khūth pāne bēye vazīr bēye nāyīd dv̢ūthuk zīnas nār bo pə'ir1.

25. dāpān vustād dud yī pādshāh bēye vazīr bēye nāyīd trin5 vai gāl1 vōt ath lāl shinākas nish su vazīr yus vazīr pādshāh kūr hvēth ās salān tā sams kuxkh akhun khūth sūy vōt ḥāmis lāl shinākasund gara pāne vā'n1 kārīkh kathe bātha vōnus ḥāmis 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 disciners
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 Ækhûn.
Together held they mutual converse, and the Lapidary told him
of his journey, and of all the villainy that the Vizier and the barber
shinâkan yi panun safar yüs a'mî nâyidan tâ vazîran a'mîs âs pêsh on muth dop'nas paneñy khâtûn nînsâ pânas yesa yi lâl mîl pâ'tî âs tas d'rîthun rukhsath yesa yi pata aûyên z'ênîth sî thâvun pânas.

26. dapân vustâd su vazîr byîth pâ'dashâhî karîni lâl shinâk byîth vazîri karîni.—aslâ malaîkum vâlai kum salâm.
had done unto him. Said he to him, “Take, sir, thine own lady to thyself.” But as for Lālīnāl 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 a'mī nāyidan tā vazīran a'mīs ās pēsh on muth dopnas paneñy khātūn ninsa pānas yesa yi lāl māl pa'īr ās tas d'rūthun rukhsath yesa yi paṭa anīyen zēnith sa thāvun pānas.

26. dapān vustād su vazīr byōth pād-e-shāhī kar'ni lāl shināk byōth vazīri kar'ni.—aslā malaikum valai 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 KANDA
With interlinear translation into English

I

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

2. Phakir  lōgith  āsī  wāna-wān
Faqīr  having-taking-the-  he-was wandering  from-shop-to-shop
appearance-of
"myāni-ah-day  āsi  ma  kāh  nōtuwān."
"(In-)my-time  may-  I-wonder-  anyone  feeble."
there-be  if

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

4. Jayē-akis  wuchun  hānzāh  akh  alīl
(In-)place-a-certain  was-seen-by  a-certain  one  wretched
him  fisherman
muhima-sōtin  āsī  gamot"  suy  zalīl.
poverty-by  was  gone  he-verily  brought-low.

5. Muhima-sōtin  trāwān  āh  ta  wōsh,
Poverty-by  (he-)was emitting  sighs  and  groans,
muhima-sōtin  tas  na  rūd"mot"  kāh-ti  hōsh.
poverty-by  to-him not  remained  any-even  sense.
6. Yöra záläh ĺsū lâyán gāṭa sān
Whence a-certain-net (he-)was casting skill with
töra zálas ĺsūs-na kēh khasān.
thenence to-the-net was-for-him-not anything rising.

7. Dopus shēhan "kar mē sōtin bōjī-bāṭh
It-was-said-by-the-king,
"lāy záläh, yād-i-Alāh dilas rāth."
"cast a-single-net, memory-of-God to-the-heart seize."

8. Lōyun záläh töra khotā tas gāḍa-hath
Was-cast-a-single-net thence arose for-him fish-a-hundred
pāṭashēhas bōṅṭh-kun āv suy hēth.
the-king before came he-verily having-taken(-them).

9. Gāḍa-hatas badal dyutānas mōhara-dyār
For-the-fish-in-exchange was-given-by-coin-wealth hundred
lāl nīgīn māl mōktay wūṭha-bār.
rubies jewels property pearl-a-verily camel-loads.

10. Rāṭh barith pāṭashēhan dyutās nād
Night having-passed by-the-king was-given-a-summons to-him
"sāy chukh myōnā shērikh nāmūrād.
"thou-verily art my sharer without-hope.

11. "Muhim kāsawunā hēkmat-i-Parwardigār,
"Poverty expeller (is-)the-skill-of-Providence,
"tāph shēhulā sarda garam nowā bāḥār.
"sunshine cold coolness warmth new spring.

1 Nāmūrād is the word given by Hātim. A version of the poem current in Śrinagar has hā-murād, with hope. In Kāshmīr, nā-murād means "without-hope or expectation". 
12. "Wanayēy, 'zan banda mōnzur zāsanuy'
   'kāṣa-hēkmūta mūhim tagiy kāsunuy.'"
   'by-how-much-skill poverty will-be-possible-for-thee to-be-expelled-verily.'"

13. Āthī-āndar chuy wustādāh wanān zār;
   This-verily-in is-verily a-certain-teacher saying prayer,
   "jumala ālam banda Ahmad wumēdwār."
   "(on-Him-from-whom-is-)the-entire world the-slave Ḍ Ahmad (is-) hopeful."

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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 bē āsunuy,'
"I-would-say- 'this know, slave, accepted by-it-is-to-be,' to-thee which is intelligible.
I.—TŌTA-SÜNŽU

KATH
PARROT-OF-THE-STORY

1. Dāpān wūstād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yīrān. Tat
Country one went (i.e. is), the-country-of-Īrān. There
ōs pātashēhāh; tamisāy chuh nāv
there-was a-certain-king; to-him-verily is the-name
Bahādūr Khān. Tam ī̄ oś korāmot bāg
Bahādūr Khān. By-him was made a-garden
zanānan-kyut. Tath oś-na wath görzānas.
women-for. For-it was-not a-path for-a-stranger.
Tath bāgās-manz gav pōda phakirāh.
That garden-in went (i.e. became) manifest a-certain-faqr.
Nazar-bāzav kūr nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers
niyē khabar amis-pātashēhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them.
"phakirāh tāv bāgās-manz." Būzun
"a-certain-faqr entered the-garden-in." Was-heard-by-him
pātashēhan, hyotun söty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.
Gay tath-bāgās-manz, wuchun ati phakir.
They-went that-garden-in, was-seen-by-him there the-faqr.

2. Lachē-nōw chuy har-wati bīnāh.

2. He-who-has-a-hundred is-verily on-every-path seeing.
Böz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.
"Hā Phakirō, yōr kōr tākhō?
"Ho Faqīr-O, here where didst-thou-enter-O?

"Katikō chuukh? Kati-pētha ākhō?"
"Of-where art-thou? Where-from didst-thou-come-O?"

Phakir dapān,—
The-faqīr (is) saying,—

"Kor mē sōlah, Tuhond mē kyāh?"
"Was-by- a-stroll. Your was-by- what?"

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

3. Pātashēhas bōntha-kani pōshē-thūr. To-the-king front-towards (was) a-flower-shrub.

Athī-tal mumot a-bulbulāh. Yēlī
It-very-below (was) dead a-certain-nightingale. When

yimau amis-phakirās khashēm kor, tēlī pēv by-them to-that-faqīr wrath was-made, then fell

phakir pathar wasith, mumot a-bulbul the-faqīr downwards having-tumbled, the-dead nightingale

gav thod wōthith. Pātashēhas hōwun
became erect having-arisen. To-the-king was-shown-by-him

yih virīd. Gav nīrith; phīrith this magic-power. He-went having-emerged; having-returned

biyē āv, bulbul mūd biyē, phakir again he-came, the-nightingale died again, the-faqīr

gav biyē zinda. Hyotun nōrun, 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  Faqīr-O,  service  will-I-do-to-thee,

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

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

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

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

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

bōwā  wazīras.
it was-confided.  to-the-vizier.

Korā  tarbyēth  pātashēhan  wazīras,
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  sōlas  shikāras  yēg-jāh.
They went  for-excursion  for-hunting  together.

Bōz,  wōphādōrī  ankāh.
Hear,  loyalty  (is)  a-rara-avis.
Töta mumot⁴ wuchukh dar biyābān,
A-parrot dead was-seen-by-them in the-forest,

"Hā wazīrō, āsihē shūbān.
"Ho Vizier-O, it-would-have-been beautiful.

"Zuv amis-manz thāvtan sāthāh."
"(Thy-) soul this-one-in place-please-it for-a-certain-time."

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

Dop⁴ wazīran,
It-was-said by-the-vizier,

"Pātashēham, yūk⁴-kōl⁴ mumot⁴,
"King-my, for-a-long-time (it-is-) dead,

"Phakh chus yiwān, khabar
"Stink is-from-it coming, news (i.e. who knows?)

kar chuh gamot⁴.
when it-is gone (dead).

"Chusna thaharān; wanta-sa kara kyāh."
"I-am-not waiting (i.e. able to say-please-sir I-shall-do what."

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

5. Pātashēh karān zāra-pāra wazīras
The king (is) making entreaties to-the-vizier ami-bāpath.

"Bōh wuchahān töta kyuth⁴
this-for.
"I would-see-it the-parrot how

āsihē shūbān." Am¹ būz⁴nas-na
it-would-be beautiful." By-this-one was-heard-by-him-for-
him-not

wazīran kêh.
by-the-vizier anything.
Dapān wustād,—
(Is) saying the-teacher,—

**Amis ḍos** dilas-manz dagāy. Wuṁ ūāv
To-him was the-heart-in disloyalty. Now entered

pātashēh amis-tōtas-manz, panun** moḍ** thunun-
the-king this-parrot-in, his-own body was-dashed-
trōvith.

Tōta wōth** thod**, chuh
down-by-him. The-parrot arose erect, it-is

phērān. Waziran kūr** köm**, ūāv
moving-round. By-the-vizier was-done a-deed, he-entered

ath-pātashēha-sandis-madis-manz. Yīy ḍos** 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,

**Bōr** 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. Wōth** thod**.
is the-king-of-body-in. He-arose erect,

khoth** guris lashkari-manz gav.
mounted to-the-horse the-army-in went.
Dopnakh, "mūd" wazir, guri-pētha
It-was-said-by-him-to-them, "died the vizier, horse-from
wasith-pēv."
having-tumbled-he-fell."

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

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

7. Āmī-wazīrān yēli kūrā komā, sāv
By-that-vizier when was-done the-dead, he-entered
pātashēha-sandis-maquis-manzi, tuji'n athas-kēth
the-king-of-body-in, was-raised-by-him the-hand-in
shēmshēr, ath-pananis-maquis 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
bandūkbaż. Yus māriwa tōta, tamis
gunners. Who will-kill-of-you a-parrot, to-him

bāniv bakhācōyish. Āmī-tōtan yēli
there-will-become a-present." By-that-parrot when
buža, ta sola. Gav tas phakiras-
it-was-heard, then he-fled. He-went that fakir-
niśhe, yus tath-bāgas-manzi ōsa tami-dōha.
near, who that-garden-in was (on-) that-day.

Hukum dyutuny tirandāzan,
Order was-given-by-him-verbly to-the-archers,

"Kau thāv'tav myānēn-nāzan."
"Ear place-ye-please to-my-blandishments."
Tōta māranas dyutênakh photuwāh.
The-parrot for-killing was-given-by-him-to-them a-certain-decision.

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

8. Yus as'īl ēs" pātashāh, suh chuh	
Who real was king, he is

tōtas-manz phakīras-nishin. Suh tōta kāısı
the-parrot-in the-fakir-near. That parrot by-any-one

mōr"-na. Dōha-aki drāv yih pātashēh
was-killed-not. On-day-one issued this king

sōlas shikāras. Wōt" jāyē-akis. Ati
for-excursion for-hunting. He-arrived at-place-one. There

wuch"n miṅē-mūr". Amis"y kūr"kh
was-seen-by-him a-hind. To-this-one-verily was-made-by-them

lār, Ün"kh lashkari-manz. Dop"nakh
pursuit, She-was-brought-by-them the-army-in. It-was-said-by-him-to-thom

āmī- pātashēhan, "yēs-kān" yih tālīv,
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-miṅē-mari tuj" wōth, pātashēha-sandi-
By-this-hind was-raised a-leap, the-king-of-
kala-pēth" ḫuṇ"n wōth, ṭūj". Lōris
head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her
pata. Yus suh tota õs, yih õs phakirâs-

after. Who that parrot was, he was the-fakir-

nishê. Phakir õs söhib-é-âghâ. Dopun

near. The-fakir was a master-intelligent. It was said by-

him

amis-tôtas, yês-manz yih pâtashéh õs,
to-this-parrot, whom-in this king was,

dopnas, "gash, sa, nér. Az labakh

it was said by-

him to him,

panun mod." Yim chih amis-miñê-marê-pata

thine own body." Who are this hind after

lârân, nakha rôzân chêkhna.

running near remaining she is to them not.

10. Dâpân wustâd,—

(Is) saying the teacher,—

Ati õs mumot hâputh. Pâtashâh sâv

Here was a dead bear. The king entered

amis-hâpatas-manz. Lâryâv. Yus yih

that bear in. He ran. Which this

pâtashâha-sond mor õs yih trôwun

king of body was this was abandoned

by him

atiy.

there verily.

Shod buzun totân. Lâryâv.

News was heard by him by the parrot. He ran.

Kuli-dadari-manz-hau prâryâv.

Tree hole in he waited.
Morā lobun. Kārtōs marhabāh.
The-body was-taken-by-him. Make-please-ye-for-him a-wish-of-good-luck.

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

11. Tōta pēv atiy pathar. Yih tāv
The-parrot fell there-verily down. He entered

pātashāh pananis maris-manz. Yus yūh wazīr
the-king. his-own body-in. Who this vizier

ōsā, suh chuh hāpatas-manz. Pātashāh asāl
was, he is the-bear-in. The-king real

yus ōsā, suh khotā guris-pēth. Dopun
who was, he mounted horse-upon. It-was-said-by-him

yiman lōkan, "mōryūn hāputh." Loyāhas
to-these people, "kill-ye-him the-bear." Fired-by-them-at-him

bandūkh, phūṭrāhas zang. Onukh
a-gun, was-broken-by-them-for-him the-leg. He-was-brought-by-them

raṭīth pātashāhas-nish. Dopānas pātashāhan,
having-seized the-king-near. It-was-said-by-him by-the-king,

" tē kūrdham dagāy. Bōh mārahath-na,
" by-thee was-done-by-thee-to-me disloyalty. I should-kill-thee-not,

kyāh karahō? Lōkh dapanam, "hāputh
what should-I-do? People will-say-to-me, 'a-bear

chūs wazīr'. Tsē chuy panunā
is-to-him vizier.' By-thee is-by-thee thine-own
mor
body
destroyed.

Wumāh
thāwath.

Tsāh
Now-not
I-may-keep-thy.

Thou

hāputh
a-bear
vizier.

wazir.
Bōh,
hasa,
mārath."

"Thou
will-kill-thy."'

12. Dapān wustād,—
(1s) saying the-teacher,—

Onukh
There-was-brought-by-them
zyun
firewood.

Zōlukh
He-was-burnt-by-them
hāputh.

Hath
A-hundred (years) in-age, went, less or more,

wāṣi
gav,

kam yā
jyāday,

Áv
Came
to-Bahādur-Khān

Bāḥādur-Khānas
the-messenger (of Death).

pyāday.

Kar,
Wahab-Khāra,
"Alāh, Alāh."

Make,
Wahb-the-blacksmith-O,
"Allāh, Allāh."

Bōz,
wōphādōrī
Hear,
loyalty
 ankāh.

(is) a-rara-avis.
III.—SÖDÄGARA-SÜNZÜ KATH

MERCHANT-OF STORY

1. Södägär gay södähas. Gari ösüs
A-merchant went for-trade. At-home was-to-him

zanāna. Say gayē mushtākh phakīras-
the-wife. She-verily went enamoured
(i.e. was)

akis wārayāhas-kālas. Dōha-aki āv södägär
one for-a-long-time On-day-one came the-merchant

gara panunā māl hēth. Pātashēhas
house his-own goods having-brought. To-the-king

gayē khabar "södāgar wōtā." Pātashāh
went news "the-merchant arrived." The-king

drāv sōlas rāth-kyutā, wōtā
issued-forth for-an-excursion night-by, he-arrived

södāgara-sondā. Chuh atiy wōdaāñe,
(at) the-merchant's (house). He-is there-verily standing,
pahar chuh gamotā rōsā-hondā, yih södāgar-
a-watch is gone the-night-of, this merchant's-

bāy wōshā, wōdi-pēth hēnān bata-trōmā.
wife arose, crown-of-head-on was-taken-

Pātashāh chuh wuchān tūri-pōthin.
The-king is watching theft-like (i.e. secretly).

Södāgar-bāy drāyē brūh-brūh, pātashāh
The-merchant's-wife went-forth in-front-in-front, the-king

chuh pakān pata-pata. Wōtā mödānās-
is walking after-after. They-arrived a-plain-
akis-manz. Aṭi ós₃ phakīr nāra-han
one-in. There was the-mendicant fire-a-small

zōlith. Kūr₄s ami salām, bata
having-kindled. Was-made-to-him by-her a-bow, cooked-rice

thow₄nas bōnṭha-kani, dop₄nas, “khēh.”
was-placed-by-her-for-him front-in, it-was-said-by-her-“eat.” to-him,

Am₄ tul₄ thōta, lōyun amis-sōdāgar-bāyē,
By-him was-raised a-stick, it-was-to-that-to-the-merchant's-struck-by-him wife,
dop₄nas “bir₄ kyāzi āyēkh?” Dop₄nas
it-was-said-by-him-to-him "late why didst-thou-come?" It-was-said-by-her-to-him
ami phīrith, “az ōsum āmot₃ panun₃
by-her in-answer, "to-day was-to-me come my-own
khāwand, tāmiy gōm tēr, khētam
husband, by-that-verily went-for-me delay, eat-for-me
wuṇ bata.” Dop₄nas am₄-phakīran,
now the-cooked-rice.” It-was-said-by-him-to-her by-this-mendicant,

“bōh khēmāy-na. Gōdaṅ dim anīth
"I will-eat-for-thee-not. First give-to-me having-brought
amis-sōdāgāra-sond₄ kala. Ada khēmāy
this-merchant-of head. Then I-will-eat-for-thee
bata.” Pātashāh ós₄ wuchān, yih-kēntshāh
cooked-rice.” The-king was watching, whatever
yīmav-dōyav katha karē, tīh buz₃
by-these-two words were-made, that was-heard
pātashēhan sōrūy.
by-the-king all.
2. Dapān wustād,—
(Iṣ) saying the-teacher,—

Drāyē sodāgār-bāy, wōša panunα
Went-forth the-merchant's-wife, she-arrived her-own
gara, khūša hyorα. Pātashāh chuh bōna-
house, she-mounted above. The-king is below-
kani. Ami totα amis-sodāgaras kala,
in. By-her was-cut for-that-merchant the-head,
wūthα ĕthī 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. Wōtsa amis-phakiras-nish. Tulun
after. She-arrived that-mendicant-near. Was-raised-by-him

thōta, lōyun amis-sodāgar-bāyē. Dopīnas,
the-stick, it-was-struck- to-that-the-merchant's It-was-said-
by-him wife.
"t$h sapūzakh-na amis-pananis-khāwanda-
" thou becamest-not (the wife) this-thine-own-husband-
sünza, wūn sapadakha myōnα ?"
of, now will-thou-become mine?"

3. Pātashāh drāv, wōtsa panunα gara.
The-king went-forth, arrived his-own house.

Trōwn arām. Gāsh phōlα, wōshα
Was-released- repose (i.e. he took repose).
by-him Dawn burst-forth, there-

krēkh. Dapān chih, "sodāgar wāsbāv
an-outcry. Saying they-are, "the-merchant arrived
panun° gara, suy mór° tūrav."
his-own house, he-verily was-killed by-thieves."

Wōts° otuy sōdāgar-bāy, dapān chēh
Arrived there-verily the-merchant’s-wife, saying she-is
pātashēhas, "khāwand āyām, suy
to-the-king, " the-husband came-to-me, he-verily
mōr°ham tūrav." Pātashāhas chēh khabar,
was-killed-by-thieves." To-the-king is information,

"yih sōdāgar kām° mōr°?" Tshārān
"this merchant by-whom was-killed?" Seeking
chih pay, sōdāgar kām° mōr°,
they-are a-clue, the-merchant by-whom was-killed,
kaisi chuna khasān zīma,
to-anyone is-not rising responsibility.

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

Kōdūkh yih sōdāgar, zōlukh.
Was-brought-forth-by-them

Otuy drāv pātashāh biyē sōriy chuh
There-verily went-forth the-king and-also all is

wuchān. Āyē ām°-sūn[z° kolay, yih chēh
seeing, She-came him-of she is
karān gath. Dapān chēh, "bōti
doing the-suttee-procedure. Saying she-is, "I-also

zāla pān." Āyē, hēb°n
will-burn (my) body." She-came, was-begun-by-her

wōt-hūnūn° nāras-manz. Pātashāh gōs,
a-leap-to-be-taken the-fire-in. The-king went-to-her
kūṛnas thaph.
das-made-by-
him-to-her

Dapān chus pātashāh,
hand-grasping, Saying is-to-her the-king,

"yiy, ta tih kyāh?
this-if, then that what?
kyāh?" Dop̣nas, "mē trāv yēla.
what?" It-was-said-by-
her-to-him,

Bōh zāla pān." Dop̣nas, "nāgas-akīs-
I will-burn (my) body." It-was-said-
by-her-to-him,
pēth chēy myọ̄ṇa dōda-bēnē. Say waniy
on is-verily my milk-sister. She-verily will-tell-
to-thee

amyuḳ mānē." Trōṿn yēla,
of-this the-meaning." She-was-let-go-
from-restraint, by-him

zōḷ ami pān pananis-khāwandas-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).

wōṭ ath-nāgas-pēth. Wucḥn ati
he-arrived that-spring-upon. Was-seen-by-him there

zanānāh, amiṣy 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?
kyāh?" Dop̣nas ami zanānī,
then that what?" Was-said-by-
her-to-him by-that woman,
"oṭhi-dōh1
dapay
bōh
amyuk2
jēwāb."
"after-eight-days
I-will-tell-
to-thee

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

ōṭh
dōh
gay,

Eight
days
went,

path-kun

afterwards

pātashēhas

to-the-king

pēv
yād.

Ladyāv

fell
memory.

pātashāh

the-king

that-spring-

pēth.

Wuchān

sōh
zanāna,
dopūnas,

upon.
Was-seen-by-him

that
to-her,

woman,

"wanum
tami-kathī-hond3
māné."
"tell-to-me
that-word-of
meaning."

"gath,
an
shāwul
biyē
noṭu."
"go,
bring
a-goat
and-also
a-jar.

Onun

Was-brought-
by-him

shāwul
ta
noṭu.

Dopūnas,
"was
yith-
a-goat
and
a-jar.

Was-said-by-
her-to-him,

dopūnas,
"descend
this-
nāgas-manz,

noṭu
shun-phirith."

Dopūnas

spring-in,
the-jar

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.”

Dopūnas,
"lāyus
place-of-it
the-jar-upon
the-head.”

shēṃshēri-hūnz4
sūndã,

a-sword-of
strike-
stroke.”
6. Dapān,—
   (Is) saying (the-teacher),—

   Löyānas  shēmshēri-hūnz  tūnd  Ami-
   Was-struck-by-  the-sword-of  blow.  At-that-
   sāta  gashān  pātashāh  göb
   moment  (is) becoming  the-king  invisible

   hanga-ta-manga.
   unexpectedly.

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

   Yih  chuh  wātān  bāgas-akis-manż.
   He (i.e. the king)  is  arriving  garden-one-in.

   Ati  chuh  wuchān  palang  pōrith.
   There  he-is  seeing  a-bed  prepared.

   Athî-pēth  khot  pātashāh  trōwn
   It-verily-upon  mounted  the-king  was-released-by-him

   arām.  Ati  āsa  par’yē.  Yimavāy
   repose.  There  were  fairies  By-them-verily

   nēv  tulith  pātashāh  Tsōnukh
   was-conducted  having-raised  the-king  He-was-caused-to-
   (him)  enter-by-them

   akis-jāyē-manż.
   a-place-in.

   Sapod  bēdār.  Wuchān
   He-became  awake.  Seeing

   chuh  jēnatačē  jāyē.  Ati  lōg-imātī
   he-is  heaven-of  place.  There  were-being-carried-on

   nagma.  Pātashāh  chuh  mushtākh
   dance-of-women.  The-king  is  enamoured

   athî-tamāshēs-kun.
this-very-spectacle-towards.
8. Dapán,—
(Is) saying (the-teacher),—

Gaye yima par'yē pānas. Amis
Went these fairies for-themselves (i.e. To-him
away on their own business).

dih"kh kunz. Dop"has, "yith kuṭhis
was-given-by them It-was-said-by-
to-this to-room

thāv kuluph. Wōth, ašh andar,"
apply (i.e. open) the-lock. Arise, enter within,"

Tsāv andar. Ati wuchun gur"r
He-entered within. There was-seen-by-him a-horse

zin karith. Koḍun nébar thaph
saddle having-made. It-was-brought-
outside hand-grasping

karith. Nēbar yēli koḍun, chuh
having-done. Outside when it-was-brought-
forth-by-him, he-is

wōdaṇē thaph karith. Dop"has,
standing-still hand-grasping having-done. It-was-said-by-

"khas yimis-guris." Khot"u amis-guris.
"mount to-this-to-horse." He-mounted to-that-to-horse.

Yih chuh wuchān, satav-zamānav-tāl₁
He (i.e. the king) is seeing, the-seven-worlds-below

ti nawav-asmānav-pēth₁ ti, yih-kēntbāh
both the-nine-heavens-above also, whatever

Khōdā-Sōban pōda kor"mot"u tih wuch"n
by-God-the-Master created (was) made that was-seen

pātasheban. Tath"-sōty gav mushtākh.
by-the-king. That-verily-with he-became entranced.
Gōs  pōda  Shētān.  Dopunās,  "kyāh
Became-to-him  visible  Satan.  It-was-said-by-him  (Satan)-to-him,
chukh  wuchān?"  Dopunās  pātashēhan,
art-thou  seeing?  It-was-said-by-him-to-him
"yih-kēṅshāh  Khōdā-Sōban  pōda  kōra,
"what-ever  by-God-the-Master  created  was-made,
tih  chus  wuchān."  Dopunās  Shētānān
that  I-am  seeing."  It-was-said-by-him-to-him
phīrith,  "ami-khōta  hāway  bōh.  Yih
in-reply,  "that-than  (more)  will-show-to-thee
chēy  myōnā  kunz.  Yith-kuthis  thāv
is-verily  my  key.  To-this-room  apply
kuluph.  Wōth,  aṭh  andar."  Tsāv
the-lock.  Arise,  enter  within."  Entered
pātashāh  andar.  Wuchun  ati  khar
the-king  within.  Was-seen-by-him  there  an-ass
gandith.  Dopunās,  "kaṭun  nēbar,  khas
bound.  It-was-said-by-him  (Satan)-to-him,  bring-it-outside,
amiṣy.  Yih-kēṅshāh  Khōdā-Sōban  pōda
to-that-very-one.  What-ever  by-God-the-Master  created
koru,  tami-pēṭhi-kani  wuchakh  biyē
cor,  that-in-addition-to  thou-shalt-see  more
something."  Mounted  the-king  to-that-ass.
9. Dapăn wustād,—
(Ia) saying the-teacher,—

Barābar wātanówun panun² gara.
At-once he-was-caused-to-arrive-
by-him (the-ass)

Khot³ hyor². Phirith woth². Wuchun
He-ascended up. Returning he-descended. Was-seen-
by-him

ati na khar. Pātashēhas āv armān
there not the-king came longing
tami-bāguk⁵. Wōh kētha-pōṭi¹ wāṭi ?
of-that-garden. Now how will-he-arrive (there)?
Tot⁵, dapān, gav athi-nāgas-pēṭh.
From-there, (they-are-)saying, he-went that-very-spring-on.

Dopun tamis-zanāni, "mē wanta
It-was-said-by-him to-that-to-woman, "to-me please-tell

yiŷ, ta tih kyāḥ? tiy, ta yih
this-if, then that what? that-if, then this

kyāḥ ?" Dop⁴nas ami zanāni, "anun
what?" It-was-said-by-
her-to-him

panun² nēcyuv², biye an not², biye
thine-own son, also bring a-jar, also

an shēmshēr." Dop⁴nas, "was yīth-
bring a-sword." It-was-said-by-
her-to-him,

nāgas-manz, wālun panun² nēcyuv²,
spring-in, bring-down-him thine-own son,
pāwun pathar, thāwus nāṭis-pēṭh
down, place-of-him the-jar-upon
kala." Kanas kūrūnas thaph ām
the-head." To-his-ear was-done-by-
hand-grasping by-that

pātashēhan, tujūn shēmšēr, lāyi
by-king, was-raised-by-him the-sword, he-will-strike

amis-nēcivis, kūrūs ami-zānānī thaph
to-that-to-son, was-made-by-him by-that-by-
hand-grasping woman

ath-shēmshēri. Dopūnas, "yiyy, gav
"this-verily, became

tih; tiy, gav yih. Tsāh gōkh
that; that-verily, became this. Thou becamest

(i.e. is)

mushtākh bāgas; bēnē myōnī gayē
enamoured for-the-garden; the-sister mine became

mushtākh phakīras."
enamoured for-the-mendicant."
IV.—LÁLA-MALIKUNU WONUMOTU GÉWUN
LÁL-MALLIK-OF SPOKEN SONG

1. Dapán-chuh,—
Saying-he-is,—

Dayē, zār wān‘may, Khódāyē,
O-God, petitions are-said-by-me-to-
Thee,
bōztam tay,
please-to-hear-me . . . .
Samsār bōzgār,
The-world (is) a-deceiver.

2. Hazrat-i-Ádam gōda lod‘nam tay,
Saint Adam first was-sent-by-Him-
for-me

Malakav kor‘hay tāyār,
By-angels he-was-made-by-
complete-
them-verily

Phor‘a taś Yīblīs, tātī kor‘nam1
Was-a-plunderer for-him Satan, from-there he-was-expelled-
(i.e. ruined)

by-him-for-me

Samsār bōzgār.
The-world (is) a-deceiver.

3. Hazrat-i-Nōh chuy wōlād-i-Ádam tay,
Saint Noah is-verily a-descendant-of-Adam . . . .

Phīrith gös kuphār.
Having-become-hostile

went-for-him the-infidels.

1 Hātim pronounces this word kūphār, but Srinagar pandita kūphār or kōd‘nam.
Äh támi korunay, sàri gav álam
A-sigh by-him was-made flooded (in went the-universe
by-him-verily, his tears)

tay,

Samsår bözgār.
The-world (is) a-deceiver.

4. Hazrat-i-Yisāh kēh chuna kam tay,
Saint Jesus anything is-not less ...

Söhiba-sond ū tōth yār.
The-Master-of beloved friend.

Tsōn asmānān-pēth tāmi sabakh dopunam
Four heavens-upon by-Him lecture was-said-by-Him-for-me.

tay,

Samsår bözgār.
The-world (is) a-deceiver.

5. Hazrat-i-Musāy trōwuy kadam tay,
Saint by-Moses was-put-forth verily

Söhiba-sond ū kara didār.
The-Master-of I-will-do seeing.

Kōh-i-Tōra-pēthā tāmi kathā karēnam
Mount-of-Sinai-from-on by-him words were-made-by-him-for-me

tay,

Samsår 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.

Tamə korə din-i-Mahmad mahkam tay,
    By-him was-made the-faith-of- established
    Muhammad

Samsār bözʿgār.
    The-world (is) a-deceiver.

7. Marith kabari yēli wālanam tay,
    Having-died in-the-grave when they-will-cause-
    to-me

Panin böy¹ kyāh yār.
    My-own brethren or friends.

Tati Lāla-Malikas kyāh háwanam tay,
    There to-Lāl-Mallik what will-they-show-
    to-me

Samsār bözʿgār.
    The-world (is) a-deceiver.
V.—SÓNARA-SÜNŽū KATH
THE-GOLDSMITH-OF STORY

1. Dapān wustād,—
(Is) saying the teacher,—

Shēharā akh chuh-ōsāmotū. Tātī chuh
A-city one has-been. There is
sōnar. Suy ōsū tātās bahan-hatan-hondū
goldsmith. He-verily was (of-) pupil twelve-hundred-of
zyuṭū. Yuhuy ōsū-gaṭān wasth
the-superior. He was-making articles
pātashēha-sanzē-kōrē-kitī.
the-king’s-daughter-for.
Totū ōsū-gaṭhān was-going
sōnara-sünzū zanāna hēth. Aki-dōha
the-goldsmith-of wife carrying (them). On-one-day
dopus ami-pātashāh-kōri, “sōzūnū gaṭhi
it-was-said-to-her by-that-king’s-daughter, “is-to-be-sent
panunū khawand.” Dōha-aki drāv
thine-own husband.” On-day-one went-forth
sōnar, sōna-sünzū wōjū hēth,
the-goldsmith, gold-of having-taken,
pātashāha-sanzē-kōrē-kitū.
king’s-daughter-for.
Ami pasand
Dopānas, By-her approval
kūrūsna. Dopānas, “yith chēy
was-made-for-it-not. It-was-said-by- is-verily
wad.” Āv potū phīrith. Wūtū
crookedness.” He-came (home) back returning. He-arrived
panun
his-own

Pēv
house. He-fell

bēmār.
sick.

2. Amis ōsus pātashāha-sanzē-kōrē-hond
To-him was-to-him the-king's-daughter-of

āshēkh
gōmot
love

Pātashāh-kōrē
to-the-king's-daughter

ōsē-gōmot
was-become

amis-sōnara-sond this-goldsmith-of

Dōda-mājē-kun
The-foster-mother-to

wanān
(is) saying

pātashāh-kūr
the-king's-daughter—

nāy
amār."
O1 desire."

Dōda-mōj
The-foster-mother

chēs-wanān
is-to-her-saying

phīrīth,—
answering,—

"May
kar,
make,
shurī-bāshē.

ōrā-kani
"In-that-
direction

ditay,
give-veryly,
direction

ōrā
mā
not

lagaham
in-blameworthiness."

(may-st-thou-find-
thyself-not

wōbāli."
3. Sōnar chuh bēmār. Amis chuh
The-goldsmith is sick. To-him is

āshēkunā tab. Amis-sōnara-sūnzō-kölāy chēh
love-of fever. Thai-goldsmith's-wife is

gātējā. Amis togā bōzun āmē-sondu
clever. To-her it-was-possible to-understand him-of

dōdū. Dapān chēs, "tēh hēch lāyānī
the-pain. Saying she-is-to-him, "thou learn to-be-thrown

rinzī, biyē gar sōna-sāndī rinzī zēh.''
balls, also make gold-of balls two.''

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

Gārī āmī sōna-sāndī rinzī zēh.
Were-made by-him gold-of balls two.

Drāv aṭhas-kēth hēth rinzī. Lāyān-
He-went-forth the-hand-in taking balls. Throwing-he-

chuh aporī ta yipōrī kaṅivī
is in-that-direction and in-this-direction stone-of

ra shētrāvī. Wōtā otā pāṭasahā-sanzē-
and iron-of (balls). He-arrived there the-king's-

dārē-tal. Löyin ati sōna-sāndī rinzī
window-under. Were-thrown-from-there gold-of balls

zih pāṭasahā-sanzi-kōri-halamas-manz. Ami
two the-king's-daughter's-lap-cloth-into. By-her

hōwus ōra phirīth thūdā-kani ōna,
was-shown-to-him there-from turning backwards (a) mirror,
biyē  trówun  dāri-kān  āb,  biyē
again  was-cast-by-her  the-window-through  water,  again

trówun  pōshē-gōnd  biyē  trówun
was-cast-by-her  (a) flower-bunch,  again  was-cast-by-her

kīh,  biyē  tujūn  shēstrūv  salay,
hair,  again  was-lifted-up-by-her  a-made-of-iron  spike,
dyutun  ath-dārē-handis-dāsas  khash.  Ām
was-given-by-her  to-that-window’s-sill  a-cut.  By-that

sōnar  wuch  āv  phīrith,
goldsmith  they-were-seen,  he-came  (home) returning,
wōt  panun  gara.  Dopnas  panañē-zanānī.
he-arrived  his-own  house.  It-was-told-by-him-to-her
dopnas,  "kē-hō  koruth?"  Ām
It-was-said-by-her-to-him,  "what-Sir  was-done-by-thee?"  By-him

wonnas  phīrith,  "rīnz  hay  lōyāmas.
it-was-said-by-him-to-her  answering,  "the-balls.  O  were-thrown-by-me-to-her.

Tim  hay  gōs  halamas-manz.  Tōra  hay
They  O  went-for-her  the-lap-cloth-into.  Therefrom  O

hōwnam  phīrith  thūd-kani  ōna,  biyē
was-shown-by-her-to-me  turning-herself  backwards  (a) mirror,  again

hay  trōwnam  dāri-kān  āb,  biyē
O  was-cast-by-her-to-me  the-window-through  water,  again

1 Sōnar is here the case of the agent; the more usual form would be sōnara.
trów²nam pöshé-gönd², biyé trów²nam
was-cast-by-her-to-me (a) flower-bunch, again was-cast-by-her-to-me

kīh, biyé dyutun shēstravi-salayi-söty
hair, again was-given-by-her a-made-of-iron-spine-with

dāsas khash." Dop⁵nas ami phirith,
to-the-(window) a-cut." It-was-said-by-her-to-him
sill

"thūr²-kani hav hōw⁵nay ōna, kus-tān
"backwards O was-shown-by-her-to-thee (a) mirror, somebody

ōs⁴mot⁴-chus wōpar; āb hav trów⁵nay,
was-(there)-for-her other; water O was-cast-by-her-to-thee

āb-dawa-kaun gāthi āsun⁶; pōshē-gönd⁵
water-drain-by-means-of it-is-proper to-enter; flower-bunch

trów⁵nay, bāgas-manz gāthi āsun;
was-cast-by-her-to-thee, the-garden-in it-is-proper to-enter;

salayi-söty hōw⁵nay, anun⁶ 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 gāthan tātān¹; kīh trów⁵nay,
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,—
Tim Tale of tub aoldisli

Wuchun ati palang, there a-bed,
Was-seen-by-him

Shikasta-söty His-weakness-owing-to

Ath-palangas-peth. that-very-bed-upon.

Ayés yih pätashäh-küd, this king's-daughter.

Wuchun ati palang. Was-seen-by-him there a-bed,

V. The Tale of the Goldsmith 189

Dräv yih sönar shäman-bög; he-entered
Went-off this goldsmith at-evening-about,

Ath-bägas-manz. that-garden-in.

Khot nämp-r. She-came-to-him there-fell-to-him
he-mounted that-very-bed-upon.

"Shända khör, khöra
"From-the-pillow the-foot, from-the-foot

Yeh këh hushyär
she-is-for-him-making the-pillow.' He at-all awake

Gös-na phölanî. became-for-her-not.
became In-the-meatime dawn began to-flower.

Patashäh-kür path-kun The-king's-daughter Afterwards
The-king's-daughter fled her-own house,

Gav path-kun sönar. Yiwän-chuh yiti
became awake the-goldsmith. Coming-he-is from-here

Panün a gará. Wanän-chës panün a kölay,
his-own house. Saying-she-is-to-him his-own wife,

"kë-hö phirith, Koruth?" Yih chus-dapän
"what-Sir was-done-by-thee?" He is-to-her-saying

"sa ami-by-that-
"she was-said-by-her-to-him

Dop nás bitcher come,"

Gav. He-went.

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"sa amby-that-
"she was-said-by-her-to-him

Panün a gará. Wanän-chës panün a kölay,
his-own house. Saying-she-is-to-him his-own wife,

"kë-hö phirith, Koruth?" Yih chus-dapän
"what-Sir was-done-by-thee?" He is-to-her-saying

"sa amby-that-
"she was-said-by-her-to-him

Panün a gará. Wanän-chës panün a kölay,
his-own house. Saying-she-is-to-him his-own wife,

"kë-hö phirith, Koruth?" Yih chus-dapän
"what-Sir was-done-by-thee?" He is-to-her-saying

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his-own house. Saying-she-is-to-him his-own wife,

"kë-hö phirith, Koruth?" Yih chus-dapän
"what-Sir was-done-by-thee?" He is-to-her-saying

"sa amby-that-
"she was-said-by-her-to-him

Panün a gará. Wanän-chës panün a kölay,
his-own house. Saying-she-is-to-him his-own wife,
Wuchus... ami-panaṇī-ziṇāṇī eṇḍas. Wuchin
Was-looked-for-him by-this-his-own-woman to-the-pocket. Were-seen-by-her
ati rinži zhung sōna-sānd, timay yim
there the-balls two gold-of, those-very which

Wuń, yēli biyē gāṭhakh
awake. Now, when again thou-shalt-go

kālācēn, tēli dapay bōh sabakh;-
at-eventide, then I-will-say-to-thee I a-lesson;-

6. Dapān wustād,—
(īs) saying the-teacher,—

Nam dāh tulīnas athan-hānd, akis
Nails ten were-raised-by-him for-him the-hands-of, to-one

ōsīnas dyutīmotu sōn u khash. Dopūnas,
was-by-him-to-it given a-deep cut. It-was-said-by-him-to-him

"mōrūthas."
"killed (i.e. wounded)-by-thee-am-I;"

"mōli māji chēsna thunūmūtu nōyid
"by-father by-mother I-am-not put barber's

Nathās... lañānas halamas-manza. Dopūnas,
on-that-day had-been-thrown lap-cloth-in. It-was-said-by-her-to-him,
"sa chēy āmūtsu, sūh chukhna gōmotu
"she is-to-thee come, thou art-not become

hushyār. Wuń, yēli biyē gāṭhakh
awake. Now, when again thou-shalt-go

kālācēn, tēli dapay bōh sabakh;-
at-eventide, then I-will-say-to-thee I a-lesson;—
dimay dawāhan." Ami dyuntānas
I-will-give-to-thee a-little-medicine." By-her was-given-by-
her-to-him
marba-wāgan rashī-hanā, biyē nuna rashī-
of-red-pepper a-very-little, also of-salt a-very-
hanā. Dopānas, "biyē yēli tath-palangas-
little. It-was-said-by-
her-to-him, "again when that-bed-
pēth khasakh, tēli yiyyiy, nēndār.
on thou-will-mount, then will-come-to-thee, sleep.
Yih dawāḥ rashī-han gānd'zēs, ada
This medicine a-little-amount (thou) must-bind-it, then
yiyyiy nēndār shēh'jū." Drāv ati
will-come-to-thee sleep cool." Went-forth from-them
sōnar, dawāḥ rashī-han hēsān
the-goldsmith, the-medicine a-little-amount was-taken-by-
him
sōty, wōta ath-bāgas-manz, khotā ath-
with, he-arrived that-garden-in, he-mounted that-
palangas-pēth, chuḥ prārān tēr tān.
bed-on, he-is waiting long-time during,
yiḥ kunī yiwwān-chēs-na. Hēsānas
she at-all coming-is-to-him-not. There-began-for-him
yiṃā nēndār, athas chūs dōdā, ath
to-come sleep, to-the-hand is-for-him pain, to-it
chuḥ karīth thaph. Dopun, "wuū
he-is having-made holding. It-was-said-
by-him,
āyē-na, yith shunahō bōh dōdis
she-came-not, (if) to-this I-had-applied I to-the-pain
dawāh, shēhājī karahō nēndēr." Yuthuy
the-medicine, (then) cool I-should-have-made

ath-dōdis shunun 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)

thodă wōthith.
upright having-arisen.

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

Āyē yih pātāshāha-sūnzā 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 karunā goṭhā. Pēyēkh nēndēr.
what to-be-done was-proper. There-fell-to-them sleep.

Yutn-tān gāsh logā phōlani. Kuṭswāl
Here-up-to (by-this-time) dawn began to-flower. The-chief-of-police

chuh wasān apōrī-kiṅ āgayi. Wuchun
is coming-down on-that-side-from for-inspection. Was-seen-by-him

ati pātāshāha-sūnzā kūrā biyē sōnar.
there the-king's daughter and the-goldsmith.

Rāṭī amī-kuṭswālan, nīn raṭith,
They-were-arrested by-that-chief-of-police, having-arrested,
kārin hawāla trālēn, kārikh
they-were-made-by-him in-custody to-the-constables they-were-made-by-them
kōd.  Aṭi  ās  pakān  wati
imprisoned,  There  there-was  going  on-the-road

akhāh.  Amiṣṭy  dopukh  yimav-kōdyau-
a-certain-one.  To-him-verily  it-was-said-

dōyav,  ṭhāh,  hasa,  dizi  krēkh
two,  "thou,  Sir,  must-give  an-outcry

sōnar-aṭa-pētha,  Dāp̣zēkh,  'pāṭaṣeḥaś
the-goldsmiths'-market-
from.

khar  pēv  kōng-wāri.  Khabar  chyā
ass  fell  in-the-saffron-field.  News  is-there?  (there-

loṭ  bāṭānasa  kina  hoṭ̣  bāṭānas.
tail  will-they-cut-

Pāṭaṣeḥaś  khar  pēv  kōng-wāri,
The-king's  ass  fell  in-the-saffron-field.
Pakān  dil  gōm  tāṭ  tārē.
Going  the-heart  became-to-me  there  confused.

Vir  hēth  wātuṇ  goṭ  sōlī-gārē.
Fine-
money  having-
taken  to-arrive  was-proper  at-dawn-

Nata  tas  pāṭaṣaḥ  tati  mārē."’
Otherwise  him  the-king  there  will-kill.’’

Būẓ  ami-sōna-ra-saṇzi-zanāni.  Drāyē
Was-heard  by-that-goldsmith's-wife.  She-want-forth

bāzar,  hēṭan  tōcē,  lazan  kranjē,
(to) the-market,  were-bought-
by-her  loaves,  were-placed  to-a-basket,

(by)
drāye hēth.
she-went-forth having-taken (them).

" Shēn-kōd-khānān tōcē bōgīrēmāy.
" 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."

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

Bōgīrēn yima-tōcē. Dōpānakh, "khōwand
Were-divided- these-loaves. It-was-said-by-
by-her her-to-them,

chum bēmār. Āth1 kyāh dōpāham
is-to-me sick. Therefore verily It-was-said-by-them-
to-me

pirav phakīrav, 'tōcē gathān bōgīrańē
by-saints (and) by-faqrīs, 'loaves are-proper to-be-divided

satan-kōd-khānān. Yih-kēnthāh dāpun chuwa,
to-seven-prisons.' Whatever to-be-said is-by-you,

tih dāpīzēm yōra atawunuy. Ōra
that you-must-say- from-here even-as-I-enter. From-there

tō-mē

nērawunē kēh dāpīzēm-na, mē gathī
as-I-go-forth anything you-must-say-to-
to-me will-occur me-not,

shēkh." Dōpānakh biyē, "mā chūh
anxiety." It-was-said-by-her-
to-them also, "I-wonder-if there-is

kāh kōdi yītī?" Dōpāhas yīmāv,
any prisoner here?" It-was-said-by-them-
to-her
"patimi-pahara ån'mät kut'swālan z'h
"at-the-last-watch (were) brought by-the-chief-of-two
police
kōd'. Tim chih path-kun." Wōn
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-pōthi mōkali yiti pātashāh-
"now how will-escape from-here the-king's-
kūr"? Tagiyē mōkalāwūn" yih pātashāh-
daughter? Is-she-possible-to-be-released this king's-
kūr"? Dop'nas ám" phīrith, "tih
daughter?" It-was-said-to-her-by-him
yēli tagihēm, ada kyāzi lagahō
when (if) it-had-been-known-then why should-I-have-
how-for-me,
kōd?" imprisonment?"

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

Koḍun nāla panun" pōshākh, thunun
Was-taken-off-from-her-own garment, it-was-put-
by-her
pātashāh-kōrē; pātashāh-kōrē-honda koḍun,
to-the-king's-daughter; the-king's-daughter-of was-taken-off-
sthunun pānas. Krūndā dib'nas
was-put-on-by-her to-herself. The-basket was GIVEN-by-her-
to-her
wōtamukh¹, drāyē nēbar pātashāh-kūr², upside-down, issued forth the-king’s-daughter.
gayē panun⁴ gara. Kuṭ³wālan dyut⁴ she-went her-own house. By-the-chief-of- police
rapaṭ pātashēhas. Dopⁿas, “pātashāh-kūr” report to-the-king. It-was-said-by- the-king’s-daughter (was)
bıyē ʹōs⁴ sōnār bāgas-manz. Timāy and was a-goldsmith the-garden-in. They-verify
kỳā kārim kōd⁵ Pātashāh drāv of-course were-made- (in) prison.” The-king went-forth
adalūs³-pēth. Ḫānikh yim-rātāk¹-kōd¹ z⁴h. the-court-of- justice-on. Were-brought-by- these-of-the-night- prisoners
Wuchikh yim bōt⁶ z⁴h. Sōnara-sanzi- Were-seen- these husband-and- two. By-the-goldsmith’s- by-them two wife
kōlayi gānḍ⁴ gul⁴ z⁴h pātashēhas. wife were-fastened- the-fore-arms two to-the-king.

Dopⁿas, “pātashēham, ṣāy kyāh It-was-said-by-her- my-king, we of-a-truth to-him.
ōṣ¹ gamāt¹ sālas. Tōra kyāh were gone to-a-marriage-feast. From-there of-a-truth
āy ta wōṭ¹ yith-cyōnis-shēharas-manz. (we) came and arrived this-thy-city-in.
Gav tēr. Ada tāy cyōnis-bāgas-manz. It-became late. Then (we) entered thy-garden-in.
Ati wuch\(^a\) palang, khāt\(^i\) ath-pēth, TUB TALE OF THE GOLDSMITH 147
There was-seen a-bed, (we) mounted it-upon,
kor\(^a\) arām, āra āv cyōn\(^a\) kuṭ\(^a\)wāl. was-made repose, from-there came thy chief-of-police.
Amīy kyāh niy raṭith kārin By-him- of-a-truth were-taken having-arrested (we) were-made-by-him
Verily kōd,\(\) Wōth\(^a\) kuṭ\(^a\)wāl, dopun (in) imprisonment.\(\) Arose the-chief-of-police, it-was-said-by-him
pātashēhas, “pātashēham, cyōn\(^a\) kūr\(^a\) to-the-king, “my-king, thy daughter
karinam kasam Vīg\(^n\)āh nāga-pētha. let-her-make-for-me oath the-Vīg\(^n\)āh Nāg-from-on.
Dapān, ‘yus ati apoz\(^a\) kasam karihē, (People are) saying, ‘he-who there untrus oath might-have-made,
suh wōthihē-na tāt\(^i\) thod\(^a\), suh ōs\(^a\) he would-have-arisen-not there upright, he was
tatīy marān.’\(\) Dop\(^a\) ami-sōnara-sanzi- there-verily dying.’\(\) It-was-said by-that-goldsmith’s-
zanāni amis-sōnaras, “tagiyē yih pātashāh- wife to-that-goldsmith, “is-also-possible- this king’s-
for-thee kūr\(^a\) bacāwūn\(^a\)?” Dop\(^a\)nas, “hāvtam daughter to-be-caused-to- escape ?” It-was-said-by-him-to-her, “show-please-to-me
wath.” Dop\(^a\)nas, “akh, trāv sōruy a-way.” It-was-said-by-her-to-him, “(for) one (thing), put-off all
pōshākh, khōran shun khrāv, biyē (thy) garments, to-the-feet put-on clogs, and
math sūr, lāg gusōn\(^a\). Yēli ot\(^a\) rub ashes, appear-like a-mendicant-monk. When there
wātanāwan amis-pātashāh-kōrē, cyōn\(^a\) they-shall-cause-to-arrive this-king’s-daughter, for-thee

gathī gathun, amis-pātashāh-kōrē karūn
it-is-proper to-go, to-this-king’s-daughter to-be-made

gathī thaph dāmānas, dapun gathēs,
is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

‘mē dita gōḍa khōrāth.’ Sā kyāh
‘to-me give-please first alms.’ She of-course

hāvi ada kasam, cyōnu y mōkh
will-show then the-oath, thing-only face

raṭith dapi, ‘hā hāz! Vigīnāh-nāga,
having-seized she-will-say, ‘O holy O-Vigīnāh-Nāg,
nēmis-matis siwāḥ kyāh kūrīm-na kōsi
to-this-mad-one except certainly was-made-to by-anyone
me-not

dāmānas thaph.’’
to-the-skirt seizing.’’

Vigīnāh nāgas wūthīy srānas.
To-the-Vigīnāh Nāg she-descended-very for-bathing.

“Kuwa zāna maṭī māh loḍīnam rāh?
“How do-I- on-the I-wonder- was-loaded- the-fault?

Māṭ thaph löyīnam dōli-dāmānas.”
By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-of-(my) garment.”

Kuṭ̱wāl-gānas gudariv kyāh?
To-the-chief-of-police-the-pimp happened what?

Sōriy yār gay pānas pānas.
All friends went voluntarily voluntarily.

Kuṭ̱wāl-gānas gudariv kyāh?
To-the-chief-of-police-the-pimp happened what?

10. Pātashāh-kūrī gayē gara, kuṭ̱wāl
The-king’s-daughter went home, the-chief-of-police
dyutukh phahi, sônara-sând bôs
was-given-on-the-empalement-stake, the-goldsmith-of the-husband-and-wife

dh chih gari-panani. Sônar gav
two are in-the-house-their-own. The-goldsmith became
bêmâr. Yihôy korânas ãshônun tab.
ill. This verily was-made-by-him-for-the-love the-fever.

Yih ös sônara-sünz zanâna gâtä jä.
This was the-goldsmith-of wife clever.

Godun mohara-hatas-akis rosh. Yih
Was-made-by-her (of) mohars-a-hundred-one a-necklace. This
gondun pananis-khâwandas. Pâna
was-tied-by-her to-her-own-husband. She-herself
lûgun saniyâs. Amis pöron
was-made-to-appear-like-by-her an-ascetic. As-for-him she (he)-was-dressed-by-her
gôpöl. Watanöw pâtashâha-sond
(as) a-dancing-girl, She (he)-was-caused-to-arrive-by-her

gara Dopun amis-pâtashôhas, "yih
at-the-house. It-was-said-by-her to-that-king, "this (girl)
chêm böy-kâkân, yih chêy sê
is-to-me elder-brother's-wife, she is-to-thee to-thee
hawâla. Mê chuy gashun böyis-nish.
a-deposit. To-me is-verily to-be-gone to-the-brother-near.

Suh chum gamot sôdâhas. Yih
He is-for-me gone for-merchanting. This (girl)
chêy myöö gôpöl hawâla, yotân
is-to-thee my dancing-girl a-deposit, until
11. Dapān wustād,—
(Is) saying the-teacher,—

Lōgu  sōdāgār  ami  zanānī.
He-was-made-to-appear-like-by-her

Wōt1  ath-pātashēha-sandis-shēharas-manz.
They-arrived

Lōgu  ami  biyē  saniyās.
He (she)-was-made-to-appear-like

Khāwand  thōwun  dēras-pēth  sōdāgār
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.

Gondunās  dāwāh,  "dim  gōpōlī."
Was-bound-by-her-to-him

Dīwān  chuh  achēn  dāh.  Dapān
Giving  he-is  to-the-eyes  smoke.

chēs,  "dim  gōpōlī.
she-is-to-him,  "give-to-me the-dancing-girl.
F. THE TALE OF THE GOLDSMITH

Prārān  dōh  gav  mē  bālē.
Waiting  the-day  went  for-me  for(-my)-girl.

Saniyās  āmotā  gōpālē."
The-ascetic  (is)  come  for-the-dancing-girl."

Yih  chus  dapān  pātashāh  phirith,—
This  is-to-him  saying  the-king  answering,—

"Saniyāsū,  mōv  lāg  jēnda,  luh-luh.
"O-ascetic,  do-not  fix  the-flag (of your claim),

Khōtūnā  akh  dimay  danda,  luh-luh."
A-certain-lady  a  I-will-give-to-thee  in-exchange,  luh-luh."

Saniyās  dapān  chus  phirith,—
The-ascetic  saying  is-to-him  answering,—

"Saniyās  chusay  bēwāsta,  luh-luh.
"An-ascetic  I-am-verify  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. Dapan wustād,—
(Is) saying the-teacher,—

Mōhara-hatas  godun  roshā,  gondun
Of-mohars-a-hundred  n-necklace,  it-was-tied-by-him

panānē  kōḍē.  Kūrān  hawāla  amis
to-his-own  daughter.  She-was-made-by-him  to-the-charge  to-this

saniyāsas.
to-ascetic.
Tānana  tan*nana  tanānay.
Tānana  tananana  tanānay.

Yim  kār  chēh  karān  zanānay.
Thee actions are doing women-only.

Niyēn  ta  kūrn  hawāla  pananis-
Was-taken- and was-made- to-the- to-her-own-
by-her  by-her  charge
khāwandas.  Dopnas,
husband.  It-was-said-by-her-
to-him,

yih  zān."
(thou) this-woman know."
VI. YŪSŪP-H-ZALĪKHĀ KATH.
YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bözakh-nā?
   King-Yūsuf Zulaikha, Friend, wilt-thou-not-hear?

2. Zalīkhā cheh wanan,—
   Zulaikha is saying,—
   "Sālas yikh-nā? pōlāv khēkh-nā?"
   "To-the-feast wilt-thou-not-come? pulāo wilt-thou-not-eat?"
   Yītam gāh bēgāh; yāra,
   Come-thou-in-season out-of-season; Friend,
   bözakh-nā?
   wilt-thou-not-hear?

3. Sath kuṭhī larē chim, cyānē-lōhlari chim.
   Seven rooms in-the-house are-to-me, for-thy-longing they-are-to-me.
   Bēhtam sāthā; yāra, bözakh-nā?"
   Sit-please-for-me a-moment; Friend, wilt-thou-not-hear?"

4. Patal-khānas byon v byon pānas
   Of-the-idol-house separately separately of-her-own-acord
   Kor-nakh parda; "yāra, bözakh-nā?"
   Was-made-by-her-a-veil; "Friend, wilt-thou-not-hear?"
5. "Ati kyā thówuth, asē-kun
   "Here what was-placed-by-thee, us-before
   hówuth?"
   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.

Kañe-manz chyā môdā? yāra?"'
  Stone-in ta-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph bolā. Pata lädyēyēs
   Saint Yūsuf fled. After ran-to-him

Zalikhā.
Zulaikhā.

Yūsūph talān, Zalikhā lārān.
  Yūsuf fleeing, Zulaikhā running.

Dop"nas, "yī pazya? yāra?"
  It-was-said-by-her-to-him, indeed
  this-is-it-proper? Friend, etc.?"
9. Nālas thaph karith, nyūn
To-the-neck seizing having-done, he-was-taken-by-her
hātshā kārith.
an-accusation having-made.
Gay pēsh-ē-pātashāh. Yāra?  
They-went before-of-the-king. Friend, etc.?  

10. Azīz-i-Misar ōs pātashāh. Amis  
Aziz-i-Misar was the-king. To-him  
ōs zid Hazrat-i Yūsūpha-sond.  
was hatred Saint Yūsuf-of.  
Yūsūph kōd-khān, kāh chus-na bozān.
Yūsuf (in) the-prison, anyone is-to-him- not  
Mūkali az-Khōdā. Yāra?  
He-will-be-released from-God. Friend, etc.?  

11. Yēli Yūsūph log kōd, ati  
When Yūsuf became imprisoned, there  
ōs prōn kēh. Timau dyūth  
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." Mūr pātashāhan.
will-kill-certainly the-king." He-was-killed by-the-king.  
Biyis korun tōbīr. "Tsāh  
To-another was-made-by-him interpretation. "Thou
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The king Aziz-i-Misar (is) seeing a-dream.

Aziz-i-Misar khaba-nishē abtar,
Aziz-i-Misar the-dream-from terrified,

Gav bēdār, wōthā shōra-gāh. Yārā?
Became awake, there-arose an- outcry. Friend, etc.?

13. Kamyuk wōthā shōra-gāh?
Of-what arose the- outcry?

Malan, bāban, pīran, phakīran,
Of-priests, of-calendars, of-saints, of-mendicants,

Bani-nā hakimā? Yārā?
Will-there-not-be a-single-wise-man? Friend, etc.?

14. Kamyuk hakim, ath-khābas yus
Of-what wise-man, to-this-dream he-who
mānē the-meaning sārīhē, might-bring out, yus which yūsūm-aziz-i-misaran by-this-aziz-i-misar

khāb dream ḍūthu mot? seen? Dō♣nas it-was-said-to-him
gōlāman, "khābuk" tōbir zānī by-the-servant, "of-the-dream the-interpretation will-know

Hazrat-i Yūsūph. Saint Yūsuf.

Khābuk" tōbir Yūsūphas chuh wōphir. Of-dream interpretation to-Yūsuf is plentiful.

Dādēn chuy dawā. Yāra? " Of-pains he-is-verily the-remedy. Friend, etc.?"

15. Onukh Hazrat-i Yūsūph. Dō♣nas Was-brought- by-them Saint Yūsuf. It-was-said-by- him-to-him

pātashēhan, "mē ḍūthu khāb. Ath" by-the-king, "by-me was-seen a-dream. For-it- verily

wanum tōbir." Dō♣nas Yūsūphan, say-to-me the-interpretation." It-was-said-by- him-to-him by-Yūsuf.

"kyār ḍūṭhuthu?" Dō♣nas pātashēhan, "what was-seen-by-thee?" It-was-said-by- him-to-him by-the-king,

"akh ḍūṭhum, hōkhī nāg sath" One dry springs seven

baritēn nāgān satān cēwān. Biyē full springs seven (were) drinking. Again
dyūthum, khām sath hēl wuchim
was-seen-by-me, unripe seven ears-of-corn were-seen-by-me
pōkhtan satan hēlēn ningalān. Biyē
ripe seven ears (were) swallowing, Again
wuchēm lāgar gövā sath yiwān,
were-seen-by-me lean cows seven (were) coming,
mastan satan gövān ningalān. Amyuk
plump seven cows (were) swallowing. Of-it
wanum töbir. Dopunās Yūsūphan,
tell-to-me the-interpretation. It-was-said-by-him-to-him
"drāg wōthī."
"a-famine will-arise."

16. Dapān wustād,—
(In) saying the teacher,—

Yūsūphan mōkalōwā töbir wanith,
By-Yūsuf was-finished the-interpretation having-spoken,
pātashēhas gav asar. Lūjās bōchē.
to-the-king happened a-result: There-was-joined-to-him

Dopunākh, "diyūm bata." Ami-wakta
It-was-said-by-him-to-them, "give-ye-to-me food." At-that-time

pātashāh khēwān ösāna. Ami-asara-sōty
the-king eating was-not. That-result-owing-to

Dopunākh, "jēl anyūm." Dapān,
it-was-said-by-him-to-them, "quickly bring-ye-to-me." (People are) saying,
gay ta onukh bata. Yih khyōn.
they-went and was-brought-
by-them

Dop'nakh, "biye anyūm." Añēhas
It-was-said-by-him-
again bring-ye-to-me. Were-brought-by-
to-them, them-to-him,
dēga wōkavith. Ona has ta
cauldrons having-drawn-forth. It-was-brought-by-
and them-to-him
khyōn, tasali kēh ās-na.
it-was-eaten-
satisfaction any came-to-him-
by-him, not.

Dapān, (People are) saying,

ath'-bōchi-sōtiy gav marith. Dapān,
that-very-hunger-owing-
he-went having-died.
to-only

Pagāh dib wazirau wurdī, "pagāh
to-morrow
next-day was-given by-the-Viziers command,

"pagāh

wasīv sōriy yīdākāh. Yēs hosta
descend-ye all (to) the-'Idgāb. To-whom the-elephant

nami, pōz bēhi nēchi, suy
will-bow, the-hawk will-sit (on) the-thumb-
ring,

 politically sit

Yūsūph pātashāh. Yūsuf king.

Dapān, wāth1
shall-become king." (People are) saying, they-descended

Yūsūph pātashāh. Yūsuf king.

Yūsūph pātashāh.
Yūsuf king.
Jalōy hōwun, host manganōwun,
Glory was-shown-by-him, the-elephant was-sent-for-by-him,

Yūsūph pātashāh; yārā, bōzakh-nā?
Yūsuf king; Friend, wilt-thou-not-hear?

17. Tōriph-ē-Yūsūph, par, Wahab-Khāra,
The-praise-of-Yūsuf, recite, Wahb-the-blacksmith-O,

khūb.
thoroughly.

Gatḥ parān "lāyīlā"; yārā, bōzakh-nā?
Go reciting "the-creed"; Friend, wilt-thou-not-hear?
VII.—NAYÉ-HÜNZŪ KATH

1. Bani yēs dōdū, tas chuh
   Will-happen to-whom pain, to-him is
pānas tīy nanān,
   to-himself it-very verily being-manifest.

   Nayē-hondū dōdū nay chēh pānay
   The-reed-flute-of pain the-reed-flute is herself
   tīy wanān.
   that-verily telling.

2. Nay chēh dapan, "Bār-sōhib
   The-flute is saying, "The-Almighty
chuy kunuy.
   is-verily one-only.

   Dayī ta takhi-nishē pānas chuy
   God-only and anger-from of His-own will
   byonuy."
   distinct."

   The-flute is saying, "The-Almighty pure.

   Pānasūy-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-yē that-God-towards reciting,
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5. Bār-sōhiban söty ditin sämān.  
By-the-Almighty with (him) were-given-by-Him appliances.

By-the-glory Him-of created was-made-by-Him Adam.

By-the-glory Him-of created was-made-by-Him Adam.

7. Nay chēh dapān, "lōdun Ādām bēnawāh.  
The-flute is saying, "was-sent-forth-Adam by-him destitute.

8. Nay chēh dapān, "kyāh zabar ösī mashiyēth lari-tala drāyēs  
The-flute is saying, "how excellent

ōsī suy sāth.  
was that-very moment.

Yēmi-sātay pōda kūrān zuryāth."  
At-what-time-verily created was-made-by-Him (the world with ite) offspring."
9. Nay chēh dapān, "hāl myōnuy
The-flute is saying, "condition my-verily
būz'tav.
hear-please-ye.

Dōd'laday chiv, ta sāthā rūz'tav." Pained-if ye-be, then a-moment wait-please-ye.

10. Nay chēh dapān, "path wanān
The-flute is saying, "behind the-woods
ōs"s pinhān.
I-was concealed.

Shākha-bargau sōty ōs"s shūbān."
Branch-leaves with I-was beautiful."

11. Nay chēh dapān, "thod" mē
The-flute is saying, "upright to-me
ōsum bāla-pān.
was-to-me the-youthful-body.

Sōna-kananay grāyē duran chēs
Of-the-golden-ears-verily wavings to-the-ear-pendants I-am
diwān.
giving.

12. Gayēmay gum-rōyi, ta tamyukuy
There-happened-going-as-tray, and of-it-verily
gōm badal.
there-happened-to-me exchange.
Pyōm me guṭ'ā lōn't-sūr wōtith
There-fell-to-me a-woodcutter a-late-thief having-arrived
azal."
doom."

13. Nay chēh dapān, "sak*th me
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, "sakhi-hot a
The-flute is saying, "rage-siruck
makh chum diwān.
an-axe he-is-to-me giving.

Phala byon² byon² chēla māzas
Splinters separate separate pieces (of my) flesh
chum tulān.
he-is-of-me raising.

15. Mad me ôsum, had pānas
Pride to-me was-to-me, the-limit (of) myself
chēs karān."
I-am making."

Bāla-pānas wālanay kösª chum
(Of my) youthful-body humiliation how-much he-is-to-me
karān.
making.
16. Gayê judâh, sôy judöiyi chêy
She-went apart (from that-very separation she-is-verily
wanân.
telling.
ÖsÎ wadân, alvidâh öeîy karân.
She-was lamenting, last-farewell was-she-verily making.

17. "Tati wôlíth wati wati
"From-there having-brought- on-the-road on-the-road
tam chum diwân.
weariness he-is-to-me giving.
Wâlawunuy tôrka-chânas chum
Immediately-on-bringing- to-a-private-carpenter he-is-me
kânânu,"
selling.

18. Nay chêh dapân, "lari phir1
The-flute is saying, "on-the-side turning
phir1 chum wuchân.
turning he-is-me inspecting.
Dûri rûz1 rûz1 tôri-dab sakîth
At-a-distance remaining remaining adze-blows severe
chum diwân."
he-is-to-me giving."

19. Nay chêh dapân, "litri-sôty yéli
The-flute is saying, "a-saw-with when
gojînas,
was-caused-to-melt-by-him-1,
20. Yēli carkas khūs\(^a\) amis-törka-
When to-the-lathe she-mounted that-private-
chānas-nishē, amis pēwān panān\(^i\) hamnishīn
 carpenter-near, to-her (are) falling her-own companions
yād. Yiman\(^a\)y-kun chēh wanān kēnsāh.
(in) memory. Them-only-to she-is saying something.
Ta kyāḥ wani?
And what will-she-say?
Nay chēh dāpān, "hamnishīn myōn\(^i\)
The-flute is saying, "companions my
rūd\(^i\) kati?
remained where?
Wān\(^i\) bōh dimahakh, tūr\(^i\) mā
Messages I would-have-given-
to-them, there-verily if
rūd\(^i\) aḍa-wati?
they-remained on-midway?

21. Hāmnīshīnān sīr panunuy bāwahō;
To-the-companions secret my-own-verily
Sīna mūsarīth dōd\(^a\) panunuy hāwahō." my-own-verily I-would-explain;
 Bosom having-opened pain I-would-show."

22. Nay chēh dāpān, "kyāḥ banyōm?
The-flute is saying, "what happened-
to-me?
kūt\(^a\) chēs riwān?
how-much am-I lamenting?
Dādi-panani nāla phār>yād chēs diwān."
By-the-pain-my-
own 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-rosto nau kāh ti rōzan
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 yiy.
To-these she-would-have-said this-verily.

Narm kār kār bar\textsuperscript{m} pānas
Smooth making making auger-(hole)s to-the-body
chum karān;
he-is-to-me making;

Wāra wuchtōm, māz kōtāh chum
Thoroughly inspect-please-
the-flesh how-much is-to-me
ye-me,
harān.
dropping.
25. Wadanā bōh, zadē pānas
   Shall-I-not-weep I, holes to-(my) body
tōrīnam,
   are-caused-to-pass-over-by-him-to-me,
Khām-pōsan zīthā atha kūtā dōrīnam.
   For-cheap-piece long arms how-many are-place-by-him-on-me.

26. Dapān wustād,—
   (Is) saying the-teacher,—
Wōn yēli khām-pōsan āyē-kānana, wōn
   Now when for-cheap-piece she-was-sold, now
chus pēwān panunā nayistān yād.
   is-to-her falling her-own cane-brake (in) memory.
Athī nayistānas-kun chēh wanān
   To-this-very cane-brake-to she-is saying
kēntshāh. Kyāh wani?
   something. What will-she-say?
Nay chēh dapān, "nayistānakā chhum
   The-flute is saying, "of-the-cane-brake is-to-me
tamāh.
   longing.
Garza-panani tshājyām arz-ō-samā."
   For-the-purpose-of-my-own was-searched-by-me earth-and-heaven."

27. Nay chēh dapān, "nayistān myōn"
   The-flute is saying, "the-cane-brake my
kyāh chuh jān;
   how it-is good;
Zâni kyâh tath mânê bûzith
Will-know ? of-that the-meaning having-heard
gör-zân ?"
an-ignorant-person ?"

28. Nay chêh dapân, "nayistân myôn"
The-flute is 'saying, "the-canebrake my
kyâh zabar;
how excellent:
Zâni kyâh tath mânê bûzith
Will-know ? of-that the-meaning having-heard
bê-khabar ?"
an-untaught-person ?"

29. Nay chêh dapân, "nayistânüc"a
The-flute is saying, "of-the-canebrake
yês chêh zân;
to-whom is knowledge;
Zâni suy yus âsi wôt"mot a
Will-know he-only who will-be arrived
lâ-makân."
at-Him-Who-has-no-
abode-(i.e God)."

30. Nay chêh dapân, "kyâh chêh
The-flute is saying, "what is
wûn"mût a masnavî?
said the-rhymed-poem ?
Zâni suy yês âsi pêmût a
Will-know he-alone to-whom will-be fallen
âshêka chih."
(of) love a-particle."
31. Nay chēh dapān, "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.—PĀTASHĒHA-SŪNZŪ KATH

KING-OF STORY

1. Pātashāhā ōsā. Dapān wustād,—
   A-certain-king was. (Is saying the-teacher,—
   Suy pātashāh ōsā nērān prath-dōha
   That-very king was going-out every-day
   ath1-zūnādābī-pēth. Ath1 ōsā pētha-kani
   that-very-roof-bungalow-on. Of-it-verily was the-top-on
   ōl2 jānāwārān-hōndū. Yīm ōs1
   the-nest birds-of. They (king and queen) were
   prath-dōha yihūnz2 bōlbōsh2 bōzān. Yīm
   every-day of-these the-chirping hearing. They
   ōs1 pātashāhā-sāndī bōs2 zāḥ sēthāh
   were the-king-of husband-and- two very-much
   khōsh gathān. Dōha-aki bōlbōsh2 atī
   pleased becoming. On-a-day-one the-chirping there
   ōsāna kēh gathān. Dōpa ami-pātashāh-bāyi
   was-not any occurring. It-was-said by-that-queen
   pātashēhas, "az kōna chēh gathān
   to-the-king, "to-day why-not is occurring
   bōlbōsh2?" Dapān wuchukh ath ēlis.
   chirping?" Saying it-was-seen-by- to-that nest.
   Ath1-manz bācē zāḥ mumāṭī. Wōlikh
   It-verily-in young-ones two (were) They-were-brought-
   down-by-them
down. Much regret-occurred to-these-king's-two-
dōn-bāsān. Ánīkh were-summoned-
husband-and-wife. viziers skillful
by-them

Dopḥakh, "nōman wuchṭav, kyāh
It-was-said-by-them-to-
them; please-look-ye, what

chuh gamotā?" Wuchḥakh. Yīman
is happened?" They-were-seen-by-
their.

rōṭṭomotā konḍa haṭis. Dānāḥ-wazīran-ākā
caused-to-stick a-thorn to-the-throat. By-a-wise-vizier-one

dopnakh, "yih chēh yīman panūnā
it-was-said-by-him-
to-them,

mōjā mumūṭā. Āmī-naran kūrūmbā byēkh
mother dead. By-this-male (bird) (was) made a-second

wūrūzā, Amī chunakh dyutṭomotā
second-wife. By-her is-by-her-to-them given

āmpa-kani konḍa. Amīy chih yīm
mouth-to-mouth feeding-during a-thorn. By-this-verily are they

mumāṭā." Pātashāh wanān pātashāh-bāyē,
dead." The-king (is) saying to-the-queen,

"bōy maray, thē kārīzi-na kuni."
"I-if shall-die-if, thou must-make-not at-all (a second
marriage)."

Pātashāh-bāy wanān pātashāhas, "bōy
The-queen (is) saying to-the-king,

maray, thē kārīzi-na kuni." Korā
shall-die-if, thou must-make-not at-all (a second
marriage)." Was-made
yimau driy kasam pānawōn. Yih kyāzi
by-them a-vow oath mutually. This why

korukh driy kasam? 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 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 bābau
because mutually was-by-them by-the-two husband-
and-wife

driy kasam 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, nēth"r gābhi karun."
"my-king, marriage-arrangement is-proper
to-be-done."

Wārayāh kāl kēh bózān chukhna.
A-very-long space-of-
time anything hearing he-is-to-them-not."
Kornhas zor wazirau. Korun
Was-made-by-them-
to-him
nethyr.
marrige-arrangement.

3. Yim patashah-zada zeh os Tim
These princes (king's sons) two were. They
os paran sabakh. Doha-aki kur
were reading lesson(s). On-day-one was-made
yimau-panawon-baranayau-doyau maslahath, "maje
by-these-mutually-brothers-two consultation, "to-the-
mother

gathav salam he eth. Buri aki trom
we-will-go a-complimentary- Was-filled-by-
gift taking." a-copper-

lalau niginau. Gay he th
with-rubies with-jewels. They-went having-taken (it)

salami majje. Trom ruit nakhar
for-a-complimentary- The-copper-
present was-accepted-by-

wuchunah kor nakhar. Gay yim
a-certain-look was-made-by-her-to-them. They-went these

patashah-zada zeh sabakas. Yim chih
princes two to-their-lesson. These are

doha doha yithay-pothin karan. Doha aki
each-day each-day in-this-very-manner passing. On-day-one

gav amis-patashah-baye khotor yiman-
there-occurred to-this-queen carnal-desire these-

woraneciven-hond. Yiman dopun, "toh
stepsons-of. To-them it-was-said-by-her, "ye
thöviv mē-sōty salāh." Yimau dophas,
keep-ye me-with consultation." By-them it-was-said-by-
" thē chēkh möjä, āsī chiy gabar.
" thou art mother, we are-to-thee sons.
Tsē ta ašē wāti-na." Gay pānas
For-thee and for-us it-will-not-be-
suitable." They-went of-their-own-
 accord
sabakas. Kālacēn āv pātashāh pānunā
to-the-lesson. In-the-evening came the-king (to) his-own
 mahalakhān. Pātashāh-bāyi tropnas
private-apartments. By-the-queen was-shut-by-her-to-him
kuthā. Dopnas, " bar kyāzi koruth
the-room. It-was-said-by-" the-door why is-made-by-
him-to-her,
band ?" Yih chēs dapān pātashāh-bāy,
shut ?" She is-to-him saying the-queen,
" bōh chēsa cyōnā kōlay, kina cyānēn-
" I am-I of-thee the-wife, or thy-
nēcivēn-hūnzā ?" Pātashāh chus dāpān,
sons-of ?" The-king is-to-her saying,
" tīh kyāh gav ?" Dopnas, " tim
" that what happened ?" It-was-said-by-her-
to-him,
ām lēkan. Gōda dim tihanza
 came-to-me for-(using-)indecent-
 language.
wōlinjē zāh, ada mubāray bar.
hearts two, then I-will-open-to-thee the-door.
4. Dapān,— dyutun hukum wazīran.
(Folk are) was-given the-order to-the-viziers.
saying,— by-him
Tim ös¹ parān sabakh ṭaṭahāl. They were reading lessons (in) the-school.

Dopunakh, "mārawātalan karyūkh It-was-said-by-him- to-them, "to-the-executioners make-ye-them

hawāla. Timay māranakh." Dapān,— in-custody. They-verily will-kill-them." (Folk are) saying,—
wōt² wazir yiman-pātashāhzādan-nishin. arrived the-vizier to-these-princes-near.

Sēthāh gōs yīnsāph. Dopunakh, "wasiv Very-much occurred- compassion. It-was-said-by- to-him him-to-them, "come-ye- down

bōn ṭaṭahāla." Dopunakh, "saliv yimi down from-the-school." It-was-said-by- "flee-ye from-this him-to-them,

shēhara." Tim tāl¹ wazirān kūr³ city." They fled, by-the-vizier was-done

kōm³. Dopun mārawātalan, "mōryūkh a-deed. It-was-said-by- to-the-executioners, "kill-ye-for- him

hūn¹ zəh." Mōrikh hūn¹ zəh, kādīkh dogs two." Were-killed- dogs two, were-extracted- by-them

yiman wōlinjē zəh, lazakh tökis, of-them the-hearts two, they-were-put-by- to-a-tray, them

gay hēth pātashāḥ-bāyē. Dopunhas, they-went taking (them) to-the-queen. It-was-said-by-them- to-her,

"añey nōma pātashāhzādan-hanza " are-brought-to-thee these the-princes-of
wölünje zʰh. Thāv darwāza ta raṭḥ."
hearts two. Open the-door and take-hold-of (them)."

Thōwⁿakh darwāza, račēn yima wölünje
Was-open-by-her-for-them the-door, were-seized-by-her these hearts

zʰh. Dopʰhas, "yima chēy pātashāhzādan-
two. It-was-said-by-them-to-her, these are-for-thee the-princes-
dōn-hanza." Byūthⁿ at¹ pātashōli
two-of." (The king) sat (i.a. remained) sovereignty there

karani.
for-doing,

5. Yim böy¹-bārān¹ zʰh wōt¹ biyis-
These brothers-brothers two arrived another-
pātashēhas-akis-nish. Dopⁿakh pātashēhan,
king-one-near. It-was-said-by-him-to-them

"tōh¹ chiwa shāhzāda mē yiwān-bōzana.
"ye are princes by-me being-thought.
Tōh¹ wāntav tōh¹ kētha-pōth¹ chiwa
Ye please-tell ye in-what-manner are

yōr lágmāt¹. Kyāh sabab chūwa ?
here arrived. What reason is-to-you ?

Timau dopʰhas yih panunⁿ gudarun.
By-them it-was-said-by-them-to-him this their-own happening.

Dopⁿakh, "bēhiv mē-nish nōkari."
It-was-said-by-him-to-them, "sī-ye me-near in-service."
Dapän,— bith₁ huzūrī-nōkar. Amis ös₁
(Folk are) saying,— they-sat (as) personal-
servants.
pātashēhas prōn₁ gōlām zʰh. Yim zʰh
to-the-king old servants two. These two

Also sat, They-became four. To-the-four-
ti bith₁, gay tōr. Tsōn-zanēn kārin
persons were-made-by-him
also sat, They-became four. To-the-four-

Dapän,— pātashēha-sandyau-
(Folk are) saying,— by-the-king's-
dōyau-bātāu trōwukh arām.
two-husband-and-wife was-made-by-them
rest.

6. Dapän,— gōlām chuh wōdañē,
(Folk are) saying,— the-servant is standing (by),
nazar chēs pātashēha-sandēn-dōn-bātan-kun.
sight is-of-him the-king-of-two-husband-and-wife-towards.

Yimav⁴y-syod⁴ log⁴ wasani shēhmār
Them-very-in-front began to-descend a-great-snake
tālawa-kani. Gōlām chuh wuchān. Yēli
the-ceiling-from. The-servant is watching. When

yiḥ shēhmār log⁴ wātani amis-pātashāh-
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,
lōyⁿ shēmshēr amis-shēhmāras, hāni
was-struck-by- a-sword to-this-great-snake, in-fragment
him
VIII. THE TALE OF A KING

hani in-fragment kár'nas were-made-by-him- of-it
ţuk-ra, 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" cotton-wool. He-began amis-pātashāha-bāyē-handis-to-this-king's-wife's-

badanas the-body wōtharani. Dopun, "amis to-wipe. It-was-said-by-him, "to-this-one

āsi will-be shēhmārā-sond" zahar laden'tōmot". 1 the-great-snake-of poison brought_into-contract-with.

Amiy mōjub ās" yih wōtharān. Pātashāh For-this-very reason was he wiping. The-king

gav became bēdār. Wuchun gōlām āmot" was-seen-by-him the-servant come.

nīzikh near shēṃshēr hēth nūn". Āmi-sond" sword having-taken bare. This-one-of

pahar the-watch mōkalyāv, āv dōyimis-gōlāma-sond" was-finished, there-came the-second-servant-of

pahar. Āv nīzikh. Dop"nas pātashēhan, the-watch. He-came near. It-was-said-by-by-the-king, him-to-him

"āy gōlām, yus-akhāh āgas-pēth bē-wōphōyi "ho servant, whoever the-master-on infidelity

kari, tas kyiāh wāti karun"? " Yih may-do, to-him what will-be-proper to-be-done? " This

wōthus gōlām phīrith, "pātashēham, arose-for-him slave answering, "my-king,

1 So Hātim. Gōvind Kaul writes lāryōmot".
HATIM'S SONGS AND STORIES

7. Dop'nas gólāman,— "suh pātashēhā
It was said by the servant,— "that a certain king
him to him.

akh ōsū. Suy gav dōha-aki sōlas
one was. He verily went on day one for excursion

shikāras kunuy zonū. Sōty ōsus pōz,
for hunting only one person. With was to him a falcon,

wōtū jāyē-akis, lūjūs trēsh. Banān
he arrived at a place one was felt to him thirst. Becoming

chēsna kuni. Wuchun jāyē-akis
is for him (alleviation anywhere. Was seen by in a place one
him

āba-srēhā hyuhū. Athī dyutun bār'shi-
water moisture a little. At it verily was given by his spear
him

sōty dōba-hanā. Koḍun bagala-manza
with a hole small. Was withdrawn by his armpit from in
him

pyāla. Lodun ath-pyālas āb. Hyotun
a cup. Was filled by to that cup water. He began

cyonū. Ās pōz, sūnūnas-trōvith.
to drink. Come to him the falcon, (the cup) was dashed down
by it for him.
VM. TSE
TALE OF A KING

Biyé borun yih āba-pyāla, hyotun
Again was-filled-by-him this water-cup, he-began

cyon\^a. Ās biyé yih pōz,
to-drink. Came-to-him again this falcon,

ṭhun\^nas-trōvith. Dōyi-laṭi ṭhun\^nas-trōvith.
(it) was-dashed-down-by- On-two-occasion(s) it was-dashed-down-
it-for-him. by-it-for-him.

Pātashēhas khot\^a zahar. Trēyimi-laṭi
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. right

thaph-kārith; khôwur\^a atha thōwun
having-held; the-left hand was-placed-by-him

nēbar. Yuthuy hyotun cyon\^a, tyuthuy
outside. Even-as he-began to-drink, even-so

āv pōz, ṭhun\^nas-trōvith. Dīs\^u ām\^i
came the-falcon, it-was-dashed-down-by- Was-given-
it-for-him. by-him
to-it

thaph, roṭun latan-tal, hēsanōs pakha
seizing, was-held-by- the-feet-below, were-taken-by- the-wings
him the-limbs. It him-of-it

z\^h, kāḍ\^nas tān. Yih yēli mōrun,
two, were-torn-off-by- the-limbs. It when was-killed-by-
him

pata phyūrus ataty. Wōn trēš
afterwards regret-was-felt- in-that-very- Now (water to allay)
to-him place. thirst

cēyēṇna. Gav wuchani 'ath-ābas
was-drunk-by-him-not. He-went to-see to-this-water
äsinä kuni ägur?' Pakän chuh
will-there-not- source? Going is
be.
pätašăh, wôtä jäyé-akis. Wuchun
the-king, he-arrived at-a-place-one. Was-seen-by-him
ati shēhmără shönghith, amisäy nĕrān
there a-certain-great-snake asleep, to-it-verily issuing
ösă-kani lāl. Yih āb őśä zahar."
the-mouth-from spittle. This water was poison."
Yih chus wanān gōlām amis pätašăhēhas,
This is-to-him saying the-servant to-this to-king,
"hargā-kiy suh pätašăh sa trēšh
"if that king that (water-to-allay) thirst
cēyihē, suh marihē. Wūnäy saragī
had-drank, he would-have-died. Now-verily investigation (if)
karihē, suh pätašăh tas-pōzas mărihē-na.
he-had-made, that king to-that-falcon would-not-have-killed.
Pätašăhem, say chēh dalīl. Saragī
My-king, that-verily is the-story. Investigation
gāshi karińä." is-proper to-be-made."

8. Mōkalyāv ām'I-sondä pahar. ti. Āv
Was-finished this-one-of the-watch also. Came
trēyumä pahar. Z'h gay pānas bīthā.
the-third watch. The-two became at-their-own-seat.
Pätašăh chuh bēdār. Dapan chuh
The-king is awake. Saying he-is
amis-tréyimis-paharawölis. Dapán chus, "ay

to-this-third-watchman. Saying he-is-to-him, "ho
gölám, yus-akhāh āgas-pēth dagāy

servant, whoever to-the-master-on faithlessness

kari, tas kyāh wāti karuna?"

may-do, to-him what will-be-proper to-be-done ?"

Dopun as phirith āmī-gölāman, "suh

It-was-said-by-him-to-him answering by-that-servant, "he

Dopun as phirith āmī-gölāman, "suh

It-was-said-by-him-to-him answering by-that-servant, "he

gathī sangsār karuna. Bāki, pātashēham,

is-proper stoning-to-death to-be-done. But, my-king,

sarāgī gathī karūnā. Bōh wanay

investigation is-proper to-be-made. I will-tell-to-thee

dalilā. Tsāh thāwum, pātashēham, kan."
a-certain-story. Thou place-for-me, my-king, ear."

9. Dapān chus, "suh ōsā sōdāgārā

Saying he-is-to-him, "that was a-certain-merchant

akh. Suy ōsā sēthāh baktāwār. Tamis

one. He-верily was very prosperous. To-him

pēv muhim. Tamisāy ōsā hūnā. Byākh

tell poverty. To-him-верily was a-dog. Another

sōdāgārā ōsā. Dopun as, "yih hūnā

a-certain-merchant was. It-was-said-by-him-to-him,

mā kānahan? Dopun as, "kānan.

I-wonder-if wilt-thou-sell-it? It-was-said-by-him-to-him,
Dopnas, 'karus möl.' Koronas
It-was-said-by-him. make-of-it a-price.' Was-made-by-him-of-it
möl ropaye-hath. Dyutnas möl,
the-price a-rupee-hundred. Was-given-by-him-to-the-price, him
nyuv sōdāgāran yih hūn'a. Drāv
was-taken by-the-merchant this dog. He-went-forth
sōdā hēth, wōt' jāyē-akis. Lūjī's
merchandize taking, he-arrived at-place-one. Came-on-for-him
rāth. Bātali bās būr, nyūhas
night. By-night entered-for-him thieves, was-taken-by-them-of-him
yih māl. Hūn'a chuh wūchān, ām]',
this property. The-dog is seeing, by-him
kor'a-na kēh-ti sadāh. Phōl'a 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. Dapān chuh, 'yih kyāh
not at-all. Saying he-is, 'to-this what
gōm?' Āv yih hūn'a, Ām' kūr'nas
happened-to-me? Came this dog. By-it was-made-by-him-of-him
pōshākas thaph. Chus lāmān. Hūn'a
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. Wātanówun mödānas-akis-manz.
the-merchant. He-was-caused-to-arrive-by-him to-a-plain-to-one-in.
Wuchun ati tūrau thowûmotû asondû māl. Parzanôwun. Onun panunû māl, property. It-was-recognized. Was-brought-
by-him. by-him.
yih ôsus ta tih, biyê ôsû yimau-
what was-of-him both that, also there-was by-these-
tūrau biyên-sōdāgāran-hondû nyûmotû, ti-ti
thieves other-merchants-of taken, that-also
onun, wātanôwun pananis-dèras. Gav
was-brought- to-his-own-lodging. He-became
by-him, it-was-caused-
to-arrive-by-him
sēthāh khōsh. Dopun, tamis sōdāgāras
very happy. It-was-said-by-
togû-na amis hūnis mōl karun.
to-this dog a-price to-make.
knowledge-how-was-
not
Tamis ôsû pêmotû 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
pāns hare. Līchûn cîthl. Yihuy
five hundred. Was-written-
by-him
shuñûn amis-hūnis nōlû. Dopûnas,
was-put-by-him to-that-dog on-the-neck. It-was-said-by-him-
to-it,
the gath pananis-khāwandas-nishin yih
thou go to-thine-own-master-near this
cith hēth. Gav hūn\(^a\), wōt\(^a\) nazdikh
document having-taken. Went the-dog, arrived near

yih hūn\(^a\). Dopun pananēn bāsan.
this dog. It-was-said-by-him to-his-own family-members.

Dop\(^a\)nakh, hūn\(^a\) āv phīrith. Ām\(^i\)
It-was-said-by-him-to-
the-dog came returning. By-it

ekran kyāh-tān takhsīr. Amiy
was-done some-or-other fault. For-this-very (reason)

shunukh-kadith. Bal'ki chus calān
it-has-been-driven-out-
by-them. Moreover there-is-to-
it a-letter-of-
dispatch

nōl\(^1\). Sōdāgār gav phikiri. 'Wnū
on-the-neck.' The-merchant became in-anxiety. 'Now

kyāh kara? Rōpayē-hath gōm khar\(^c\).'
what shall-I-do? The-rupee-hundred went-for-me expended.'

Koḍun bandūkh, lōya\(^a\)nas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

mōrun. Yēli mōrun ta ada
it-was-killed-by-him. When it-was-killed, then afterwards

phyūrus. Gōs nizikh. 'Bōh wuchaha
grief-came-to-him. He-went-
to-it near. 'I would-see

amis kyāh kākaz chuh nōl\(^1\).'] Yihuy
to-it what paper is on-the-neck.' This-verily
VIII. THE TALE OF A KING

kođnas nala ta muborun, ta
was-taken-off-by. from-the-neck and it-was-opened-by-him, and
him-of-it

wuchun ath lyukh^mot^ rōpayēs pānś
was-seen-by. on-it (was) written (of-)rupee five
him hath. Ada phyūrus sēthāh. Pātashēham, hundred. Then grief-came-to- exceeding. My-king,
him

say chēh dalil. Saragi gathī karūn^a.
that-verily is the-story. Investigation is-proper to-be-made.

Hargāh-ay suh sōdāgār gōdanaiy wuchihē
If that merchant at-the-very-first- had-seen
even

amis-hūnis kyāh chuh nōl^, suh hūn^a
to-that-dog what is on-the-neck, that dog

mā mārihē." Gav ām^1-sond^a pahar.
not he-would-have-killed." Went him-of the-watch.

11. Āv tūrimis-zān^1-sond^a pahar. Tūrimis-
Came the-fourt-er-person-of watch. The-fourth-
gōlāma-sūnz^a dalil. Tūrimis-gōlāmas wanān
servant-of story. To-the-fourth-servant (is) saying

pātashāh, "ay gōlām, yus-akhāh āgas-pēṭh
the-king, "ho servant, whoever the-master-on

bēwōphōyi kari, tas kyāh wāti karūn^a?" 
infidelity may-do, to-him what will-be- to-be-done?"

Dop^nas gōlāman, "pātashēham, tas
It-was-said-by-him- by-the-servant, "my-king, to-him
to-him
gathisarbatun,shēharamanzadür
is-proper the-head to-be-cut-off, the-city-from-in distant

kađun, Pātashēham, bōh wanay
(he-is) to-be-expelled. My-king, I will-tell-to-thee

dalīlā, thāwum kan." Dapān
a-certain-story, thou place-for-me the-ear." Saying

chus gōlām. "suh ḍastātashēhā
is-to-him the-servant. "that was a-certain-king

akh. Amis oṣi nēciv zhi Timaniy
one. To-him were sons two. To-them-verily

moyē panūn möj, Pātashēhan kūr
died their-own mother. By-the-king was-made

wōrūz zanāna. Sa gayē pātashāhzādan
second-wife woman. She became to-the-princes

dōn wōramūj. Yim oṣ pātashāhzāda
to-the-two stepmother. These were princes

zhi sabakas. Tōra āy, amis-wōramajē
the-two at-a-lesson. Thence they-came, to-this-stepmother

niyēkh salām, lālau nīginau
was-taken-by-them a-complimentary gift, (filled) with- jewels ruhias

trūm, Thōvkh amis bōntha-kani.
a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyē sabakas. Dōḥā dōḥā
These went again to-the-lesson. Each-day each-day

chih kadān. Pātashāh-bāyē wuz
they-are (thus) passing. To-the-queen was-aroused

panūn rāy. Kyāh wuzs? 'Bōh
her-own intention. What was-aroused-in-her? 'I
karahö yiman-pätashähzädansöty gönäh.' would-have-done these-princes-with sin.'

Döha-aki wonun yiman-pätashähzädandön, On-a-day-one it-was-said-by-her to-these-princes-two,

'më-söty kariv gönäh.' Yimav dopahas, 'me-with do-ye sin.' By-them was-said-by-them-to-her,

'th chëkh söñä möjä; se ta asë(with) art our mother; for-thee and for-us

wäti-na,' Pätashähzäadagay 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.

Wöt³ mahalakhän. Pätashäh-bäyi By-the-queen

He-arrived at-the-private-apartments.

tropnas darwäaza. Darwäza chës-na was-shut-by-her-for-him the-door. The-door she-is-for-him-not

thäwän. Dopnas, 'yih kyäzi?' Wösh³s opening. It-was-said-by-him-to-her, 'this why?' She-rose (in-reply)-to-him

pätashäh-bäy. Dopnas, 'böh chësa the-queen. It-was-said-by-her-to-him, 'I am-I

cyöna kölay, kina cyänën-nécivënhünz³? of-thee the-wife, or thy-sons-of?

dopnas pätashëhan, 'tih kyäh It-was-said-by-him-to-her by-the-king, 'that what

gav?' Dopnas, 'tim äm happened? It-was-said-by-her-to-him, 'they came-to-me
lēkan.'
for(-using)-indecent-
language.'

'wuñ kyāh chuh salāh ?' Pātashāh-bāy
now what is (your) advice?' The-queen

chēs dāpān, 'mē gathī tihanza
is-to-him saying, 'for-me is-necessary their

wōlinjē ̀z̲h. Tīma khēma bōh, Ada-kyāh
hearts two. Them I-will-eat I. Then-of-course

thāway darwāza.' Pātashēhan dyut₁
I-will-open-for-thee the-door.' By-the-king was-given

hukum wazīras. Dopānas, 'yim
an-order to-the-vizier. It-was-said-by-him-to-him, 'these

shāhzāda ̀z̲h dikh mārawātalān athī.
princes two give-them of-the-executioners in-the-hand.

Yīman kaḍan wōlinjē ̀z̲h.' Gav
Of-them they-will-extract the-hearts two.' Went

wazīr. Wōt₁ sāṭahāl, yēṭi yim
the-vizier. He-arrived at-the-school, where these

shāhzāda ̀z̲h ṭōl. Yīman-kun kūrān
princes two were. Them-towards was-made-by-him

nazārah. Sēṭhāh gōs yim pātashāhzāda
a-single-glance. Exceedingly became to-him these princes

̀z̲h khōsh. Dilas pyōs yinsāph.
two pleasing. To-the-heart fell-of-him compassion.

Dopānakh, 'ṭalīv yimi-shēhara dūr.'
It-was-said-by-him-to-them, 'flee-ye from-this-city far.'

Tsāl.'" They-fled."
12. Dapān wustād,—

(Is) saying the-teacher,—

"Mārawātālan dyutā hukum wazīran,
"To-the-executioner was-given an-order by-the-vizier,
'moryūkh hūnī zāh. Mārawātālan mōrī
dogs two. By-the-executioner were-killed
hūnī zāh, kādikh yīman wōlinjē
dogs two, were-extracted-by-them of-them the-hearts
zāh, lazakh tōkis-manz, gay hēth
two, they-were-placed- a-tray-in, they-went taking
by-them

pātashāh-bāyē. Pātashāh-bāyi thōwā darwāza.
to-the-queen. By-the-queen was-opened the-door.

Pātashāh chuh karān pātashōhī tātī.
The-king is doing ruling there.

13. Shāhzāda zāh āy salān biyis

The-princes two came fleeing to-another

pātashēhas nish. Pātashēhan rātī yim

king near. By-the-king were-taken they

gōlām. Gōdānyukā pahār āv amis-

(as) servants. The-first watch came to-this-

badīs-hīhis-shāhzādas. Shēmāh chuh dazān.

the-elder-the-prince. A-lamp-flame is burning.

Pātashāha-sāndī zāh bōsī chīh palangas-
The-king two husband-and-

pēth arāmas. Yīmanīy syōdī 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 āsā wōtharān yih zahar amis-
body he-was wiping-off this poison that-
shēhmāra-sondā. Dopun, 'amis mā
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if
āsim shēhmāra-sondā zahar. Āsā
there-will-be-on-my the-great-snake-of poisoned. He-was
poison (queen)
wōtharān ta pātashāh gav bēdār.
wiping and the-king became awake.

Dopā pātashēhan, 'yih ām mārani.'
It-was-said by-the-king, 'he came-to-me for-killing.'
Pātashēham, say chēh dalil. Hargāh-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 mārawātalān,
sons-on not would-he-
the-order to-the-executioners,
have-given
'tōh' mōryūkh.' Ada gay tim hūnā
'ye kill-ye-them.' Afterwards went those dogs
zāh māra. Pātashēham, agar bāwar
two to-death. My-king, if believing
karakh-na, suh pātashāh ōsⅡ sônuy
thou-wilt-not-make, that king was our-very

móⅡ. Yih pātashāh gōkh tēh. YitⅢ-kyāh
father. This king art thou. Here-on-the-
one-hand

chēh shēmshēr, ātⅢ-kyāh chuy palangas-tal
is the-sword, there-on-the is-of-thee the-bed-below
other-hand

shēhmār gañe karith."
the-great-snake pieces having-made."

Exceedingly became-with the-king pleased.

Akh bōyⅡ thōwun wazir, byākh bōyⅡ
One brother was-appointed visier, the-other brother
by-him

banōwun pātashāh.
was-made-by-him a-king.
IX.—GRİST*-BAYE-HÜNZÜ TA MACHER-TALARÉ.
FARMER'S-WIFE-OF AND HONEY-BEE-

HÜNZÜ KATH
OF STORY

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

Yih grist*-bāy ős üşü müştü. Kami-
This farmer's-wife had fled. For-what-
bāpath ? Kārdāran ta mukadaman ősus
reason? By-the-overseer and by-the-village-
headman had-been-to-

kor”mot zulm. Amiy-bāpath chēh őşü müstü.
done tyranny. For-this-very-
she-is fled.

Wōšu wanás-akis-manz. Otuy wōs’s
She-arrived forest-one-in. There-verily arrived-to-her

māch-ta’lri. Amis āyē zabān. Dapān
a-honey-bee. To-it came speech. Saying

chēh amis-grist*-bāyē, “s”h kyāzi chēkh
she-is to-this-farmer's-wife, “thou why art

büj* müştü ?” Dop”nas grist*-bāyi, “mē
fled? ” Was-said-by-her-to-

chuh gömot zulm.” Ami dop”nas
is happened tyranny.” By-that was-said-by-it-
to-her

phirith māch-ta’lri, “mē-ti chuh gömot
answering by-the-bee, “to-me-also is

zulm. Bōh chēs wadān, s’h thāvtam
tyranny. I am lamenting. thou please-place-for-
me
IX. FARMER'S WIFE AND HONEY-BEE

kan.'" Wanān māch-ṭālārū grist-ḥāyi kun.
the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vēśi, paran pēmōs,
"Come, friend, at-feet we-will-fall-of-Him,
karōs zārapār.
we-will-make-to-Him ejaculations.

Buday chēsāy māch-ṭālārū, wanuk
I-verily am-Thy honey-bee, of-the-forest
jānāwār.
a-winged-creature.

2. Kōha-kōhai vyūrāh aṅām, ōsās
From-every-mountain flower-nectar was-brought-by-me,
ayālbār.
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanān
Calamity may-fall to-the-bear-pimp, to-the-forests
teōnā nam lār.
was-brought-in-running-away by-him-to-me

3. Pōtēn tasandēn ʿōl-nāsh korun;
To-the-young-ones of-it nest-destruction was-made-by-him:
Sōhibō, āy-nā ār?
O-God, did-there-not-there-pity?
O-come-to-thee...
Buday chēsay māch-tālārā, wanukā
I-verily am-thy honey-bee, of-the-forest

dānakāwārī.
a-winged-creature.

4. Dapān amis gristī-bāyē yih
(Is) saying to-this farmer’s-wife this
māch-tālārā, “yih hāl korānam
honey-bee, “this condition was-made-by-him-for-me

wana-manza hāpatan. Wuñ ṣajyēyēs,
the-forest-from-in by-the-bear. Now I-fled,

wūthūs gristī-garas, dapyām, ‘kara
I-descended to-a-farmer’s-house, it-was-said-by-
me (long ago),

rahath.” Wuchta wuñ kyāh karēm
eease. 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?

Thūnā matith kuthāh thōwānam,
Fresh-butter having-rubbed a-room was-placed-by-him-

mōtiūnā chēm bōdī-ḥāl.
of-death it-is-to-me a-prison.

Bāgān-āyēs gristī-garas, say mē
It-was-my-fate (in) the-farmer’s-house, that-verbatim to-me

gayēm gāl.
became-to-me shame.
5. Dräti-sötin kāsh¹ yēli bāṭ'nam,  
A-sickle-with the-honeycombs when were-cut-by-him-of-me,

kötyāḥ khāṭis mār.  
how-many arose-for-him (guilt of) murders.

Buday chēsay māch-taʾlār², wanuk³  
I-verify am-Thy honey-bee, of-the-forest

jānāwār."  
a-winged-creature."

6. Mōkolōw⁴ ami-māch-taʾlāri wanith  
Was-finished by-this-honey-bee having-spoken

panun⁴ dōd⁵. Wuṅ chēh dapān amis-  
her-own pain. Now she-is saying to-this-

grist'-bāyē, "chēyēy kēh gōmot⁵, bā-ti  
farmer’s-wife, "if-there-is-anything happened, thou-also

wan." Wanān chēh wuṅ grist'-bāy.  
speak." Saying is now the-farmer’s-wife.

Dapān chēs, "Bōz, mē kyāh zulm  
Saying she-is-to-it, "hear, to-me what tyranny

chuh gōmot⁵,"  
is happened."  

Azal chāwun chuh samsāras, chēh  
Fate to-be-experienced is in-the-world, there-is

tal wasūni⁴ jāy.  
below to-be-descended a-place.

Buday chēsay grist'-bāy, yōr nay  
I-verify am-Thy farmer’s-wife, here not-verify

rōzani āy.  
to-abide we-are-come.
7. Sōta yēli mōtasūt\(^1\) grēsten dilāsa

In-spring when the-accountants to-farmers soothing

dini hay āy,
to-give Of came,

Mōdaryīv-kathau yēḏāh būr\(^6\)kh, zālas

With-sweet-words a-belly was-filled-by-them, in-a-net

walana-āy.
we-were-surrounded.

8. Har\(^4\)-da-vizi dard mūth\(^6\)kh, lāyēni

In-autumn-time the-affection was-forgotten- for-beating

by-them,

tim-hay āy.
they-verily came.

Buday chēsay grist\(^1\)-bāy, yōr nay

I-verily am-Thy farmer's-wife, here not-verily

rōzani āy.
to-abide we-came.

9. Yim phal wāwim mājē-zamini,

What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy,
they-verily ripened came,

Sōmb\(^x\)rith sōrith khalas kārim,

Having-collected having-piled on-the-threshing-floor they-were-made-by-me,

hatabōd\(^1\)-khōris drāy.
to-hundreds-of-kharwār-weight they-emerged.
10. Cakla-cakla mukadam ta pathwor
In-each-village- the-village-head- and the-village-
circuit man accountant
tolani tim-hay ay,
to-weigh they-verily came,

Buday chesay grist-bay, yor nay
1-verily am-Thy farmer's-wife, here not-verily
rozani ay.
to-abide we-came,

11. Oziz ta miskin kotyah, visiy,
The-poor and penniless how-many, O-friend,
halam dor-dor ay,
the-lap-cloth holding-out came,

Halam dit'makh me bari, suy
The-skirts were-given-by-
me-to-them
chuh mokalan pay.
is for-salvation a-means.

12. Kalama sotin sawab likhan,
A-pen with the-reward-of-good-
actions they-will-
yith-nay lagekh gray,
so-that-not will-happen-to-them shaking.

Buday chesay grist-bay, yor nay
1-verily am-Thy farmer's-wife, here not-verily
rozani ay.
to-abide we-came.
X.—RĀJE BIKARAMĀJETŪNU KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written rājē, instead of the more familiar rāja or rāza. This spelling is followed in the transcription.)

1. Dapān wustād,—

(Is) saying the-teacher,—

Mahaniv1 tōr os1 pakān watī.

Men four going by-road.

Ākh brūha mōdān. Ath1 mōdānas

There-came-to-them in-front a-plain. (On) this plain

yēli hyotukh pakun. lag1 wanani

when they-began to-go, they-began to-say

pānawūn, "talau, wāntav dalilā, yih

mutually, "ho, tell-ye story-a, this

mōdān kadon." Pata-kani ākh byākh

plain we-will-pass-over-it." Afterwards there-came-to-them other

shēkhsā. Amis dopukh, "ṣaḥ wanna

person-a. To-him it-was-said-by-them, thou tell-please

dalilā, yih mōdān mōkālāwahun." Ām1

story-a, this plain we-will-complete-it." By-him

dop"nakk phīrith, "bōh, hasa,

it-was-said-by-him-to-them in-answer, "I, sirs,

wanamōwa dalil. Dalil, hasa, wanamōwa

will-tell-to-you a-story. Story, sirs, I-will-tell-to-you

katha pānt. Pāntan-kathan gathanam

tales five. For-five-tales they-will-be-proper-to-me
X. THE TALE OF RAJA VIKRAMADITYA

-din1 rōpayēs pānts hath." Yimōv
to-be-given of-rupee five hundred." By-them

dop^has phirith, "tōr hath dimōy
it-was-said-by- in-answer, "four hundred we-will-give-
to-him

† tōr zān†. Pōntyumzath gay panunuy,
four persons. The-fifth hundred became thine-own-

only.

Wan-sa katha pānts." Dop^nahkh.—
Tell-sir the-tales five." It-was-said-by-him-to-them.—

"Dyār, hasa, chih sapharas.
"Monies, sirs, are for-a-journey.

Yār, hasa, chuh na-āsanas.
A-friend, sirs, is for-non-existence (of wealth).

Āsh^nāv, hasa, chuh āsanas.
A-near-

relation,

Gayē trih katha. Biyē zʰ katha, hasa,
Want three tales. The-other two stories, sirs,

chēwa,—
are-for-you,—

Sa zanāna chēwana panuňa,
That woman is-for-you-not your-own.

yēsa na āsi pānas-sōty.
who not will- oneself-with.

Biyē, hasa,—
Also, sirs,—

Yus rātas bēdār rōzi,
He-who by-night awake will-remain,
suy, hasa, zëni Räjë-Bikarmäjëtünä
he-only, sirs, will-win King-Vikramäditya's
künä, daughter.

Wañënakh yima katha pânts. Yim
Were-said-by-him-to-them

chis dapän, "wan-sa dalil." Yih
are-to-him saying, "tell-sir a-story." He

chukh dapän, "më, hasa, wañëmòwa
is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pânts." Miluë̄kh laðöȳ,
tales five. Was-joined-in-by-them fighting.

Chis dapän, "roëpayës tör hath
They are-to-him saying, "of-rupee four hundred

nith; dalil këh wënë́th-na; mödän
were-taken-by-thee; story any was-told-by-thee-not;

chuh wunë́ pakanay." Amis löyukh
is still not-having-been-walked. To-him it-was-beaten

yimav-töray-zanëv. Am¹ dopänakh,
by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakkiv-sa yitikis-pëtashëhas-nish. Yih
walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."
he will-say, that we-will-do."

2. Dapän wustäd,—
(Is) saying the-teacher,—
They arrived near the king.  It was said by him that it was told to him how the king had been eaten by the four persons.  The king said, "I will tell you something!"  He arose and tied up his band.  Then I will tell you to those proper to me.  I will tell you to this person.  These were done by him.
3. Dapān wustād.—
(Isa) saying the-teacher,—

Gōdāniy drāv bēnē-handis-shēharas-kun.
At-the-very-first he-went-forth his-sister's-city-towards.

Gur a chus khasun a. Wōt a yēli
A-horse is-for-him to-be-mounted. He-arrived when

nizīkh ath-bēnē-handis-shēharas lūz a
near to-that-sister's-city was-sent-by-him

shēch l amis-bēnē, "mē kyāh chuh
a-message to-that-sister, "to-me verily is

pēmot a muhim. Bōh kyāh yimahō
fallen poverty. I of-course should-come

tūr l." Ami lūz a nas bēnī pot a
there-even." By-that was-sent-by-her-to-him back-again

phīrith shēch l, "mē kyāh rōzan
in-answer a-message, "to-me of-course will-remain

pāma wūr l vis-manz." Pot a phīrith
reproaches my-father-in-law's-house-in." Back-again in-answer
lüz₃nas biyē shēch₁, "mé yēli na
was-sent-by- him-to-her
again message, "to-me when not

bani tōr yun₃, tō-ti gāshēm ladun₃
will-be- there to-come, nevertheless it-is-proper- to-be-
possible

naphōras kēntshāh. Ladaham-ay, tath
for-the-belly something. Thou-wilt-send- to-that

gāshi gand karun₃, pēthā gāshēs
it-is-proper a-knot is-to-be-made, upon (it) it-is-proper-
it-for-it

mōhar karūñ₃ paniūn₃. " Ami kūr₃
the-seal to-be-made thine-own." By-that was-done

bēni kōm₃āh. Lodun panaṇē-kēnzenē
by-the-sister deed-a. Was-sent-by-her (in) her-own-dish-cup

bata-hanā, yā thyot₃ yā shōbēh,
(a-little-boiled-rice, (not caring whether impure or purity,
it was) either (leavings)

Pēthā kūr₃nas paniūn₃ mōhar, korun
Upon (it) was-made-by- her-own seal, was-made
by-her

rawāna amis-bōyis. Tām₁ yēli wuch₃
dispatching to-that-brother. By-him when was-seen

bēnē-hūnz₄ mōhar, roṭun, ātiy
the-sister-of the-seal, was-taken- in-that-
by-him, very-place

thōwun-dabōvith.
was-buried-by-him.
4. Drāv yāra-sanzi-wati. Yēli wōta
He-went-forth on-a-friend’s-the-road. When he-arrived
nizikh sūzun amis mahanyuva, "yār, "thy"
near was-sent-by-him to-him a-man (saying), friend,

hasa, āy Pātashōhī chēsna. Suh,
sir, is-come-to-thee. Royalty is-to-him-not. He,

hasa, chuy muhimzad." Yāran yēli
sir, is-very struck-by-adversity." By-the-friend when

būzā, drāv, wōta amis-yāras-nish.
it-was-heard, he-went-forth, he-arrived that-friend-near,

Dapān chus, "hā yāra, kati gōham
Saying be-is-to-him, "O friend-O, whence didst-thou-
yōr pōda?" Pakān chih dōnaway.
here manifest?" Going they-are both.

Amis ōsā miskini-hondā pōshākh nōlā.
To-that-one was poverty-of garment on-the-neck.

Dapān chus, "yāra, yih khalṭ-e-shōhī
Saying he-is-to-him, "friend, this robe-of-royalty
dita mē. Yih myōnā pōshākh
please-give to-me. This my garment

thunta tēh." Yih ās-na-bōzana, " yih
please-put-on thou." This was-not-considered-
chuh amis miskini-hondā pōshākh ";
is to-that-one beggary-of garment ";
yih ās-bōzana khalṭ-e-shōhī; kami-mōkha?
this was-considered a-robe-of-royalty; on-what-account?
Mahabata-söty. Gav. Wöt¹ yāra-sond¹
Affection-through. He-went. They-arrived the-friend-of
harma. Yāran kūrnas ziyanphath
house. By-the-friend was-made-by- a-feast
him-for-him
läyik-ë-pātashāh. Sapanēs ot¹-tān zh
worthy-of-a-king. There-happened- two
to-him

katha sara.
statements in-investigation.

Wöt² ath-shēharas and-kun. Ati
He-arrived of-that-city the-outskirt-towards. There
ös² buq² zanānā. Byuth² am¹-sandi-gari.
was an-old woman-a-certain. He-stayed in-her-house.
Dopun amis-bujē-zanānī, "ditam dröt¹.
It-was-said- to-that-old-woman, "please-give- a-sickle.
by-him to-me
Bōh ana yimis-guris-kyut² gāsa." Drāv
I will-bring this-horse-for grass." He-went-forth
gāsa anani. Wuchun ati gāsa-mödānā,
grass to-bring. Was-seen- there grass-plain-a-certain,
by-him
ath¹ chuh lōnān. Yih ös² rakh
to-it-verily he-is reaping. This was the-private-
field
pātashēha-sünz². Ös¹ lārān tahal¹.
the-king-of. Were running-up the-grooms.
Nyūkh    raṭith    pananis-mējēras-nish.
He-was-taken-
by-them     having-seized     their-own-master-of-the-
horse-near.

Korukh    kōd.    Rāth    āyē.    Amīs
He-was-made-
by-them     imprisoned.     Night     came.     To-him

chēh    gathān    pōda    zanānā    akh,
is     becoming     manifest     woman-a     one,

amīs-mējēras    ziyāphathā    hēth.    Yih
to-that-master-of-the-
horse     dish-of-food-a     having-brought.     He

chuh    bihith    cārpaṭyī-pētḥ.    Ziyāphath
is     seated     a-bedstead-on.
The-dish-of-food

thūvānas    bōṇṭha-kani.    Athā    wāṭhā
was-placed-by-her-
for-him     front-in.     To-it-verily     they-descended

khēnī    dōnaway.    Hanā    hārēyēkha.    Yih
to-eat     both.     A-little     remained-over-for-
them.

dyutukh    amīs-kōdīs.    Korāhas    ālav,
was-given-by-them     to-this-prisoner.     Was-made-by-them-
to-him

"hatō    kōdyau,    yih    khyuh    sōnā
"ho     prisoner-O,     this     eat     our

bhēṭh-han."    Ködā    rotā,    khyōn.    Ātiy
waste-food-
a-little."     By-the-prisoner     it-was-taken,     it-was-eaten-
by-him.     There-

chuh    panaṅē    jāyē    bihith.    Yimav-dōyav
he-is     in-his-own     in-place     seated.     By-these-two

kūrā    tamaskhuri;    ath-palangas    phūṭā
was-made     jesting:     to-that-bedstead     was-broken
tur. Korukh alav amis-kodis, "thou the-toron. Was-made-by-them a-call to-that-prisoner, "thou
wuchta, yith-palangas phust tur, see please-see, to-this-bedstead is-broken the-toron, to-thee
ma tagiy, Am1 dopnak, "yes, I-wonder-if it-will-within- By-him it-was-said-to- thy-power." them,
tagem-naa? Hamsaye chim chahn. will-it-not-be-within- Neighbours are-to-me my-power? carpenters.
Dophas, "wola, Wot ot. Ami- It-was-said-by-them- "come." He-arrived to-them, there. By-that-
zanani parzanow panun khawand. woman he-was-recognized (as) her-own husband.
Am1 os-parzanov mute bronth, yeli yih By-him she-had-been-recognized before, when this
bata-han dishas. Yih zanana cheh food-a-little was-given-by-them-to- This woman is
him.
dapun amis-mejeras, "wun kyah karav? saying to-this-master-of-the- "now what shall-we-do? horse,
Yih chuh myon khawand. Yih gatki This is my husband. He is-proper
marrun ratas-rath. Hukum dyutun to-be-killed this-very-night." An-order was-given-by-him
marawatalan. Dopnak, "niyun yih to-the-executioners. It-was-said-by-him-to- this
kōdḥ, gashti mārunḥ; wōlinj ṣa gasḥēs
prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yūr ṣ anūnḥ, " Nyūkh yih kōdḥ
here-even to-be-brought." Was-taken-by-them this prisoner

shēharas-nēbar. Ām ṣ dyutun akh sawāl,
the-city-outside. By-him was-given-by-him-to-them a-petition,

"mē trōvṭav yēla, bōh chalahō atha
"me please-to-let-me-from-restraint, I would-the-hands loosen wash

buthḥ, ḵōḏāyēs-kun karahō zārapār." face, God-towards I-would-make ejaculation.

Trōwukh yēla. Wuchān āba-hanā, He-was-let-loose-from-restraint. Was-seen-by-them water-a-little,

cholun atiy atha buthḥ, ḵōḏā-Sōbās-
was-washed-there-indeed the-hands face, God-the-Lord-

dualun karun zārapār. Atha pyōs towards was-made-by-him ejaculation. The-hand fell-of-him

yēman-lālan-satan-pēṭh, yim tati ʾōsīs these-rubies-seven-on, which there were-of-him

gāndṭmāṭ ṭaḥṣī. Yīman dopun mārawātalān-
tied on-the-arm. To-these it-was-said-to-executioners-by-him

ṭōn, " hata-sa, mē trōvylv 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
sōn zanēn. Trih chiwa myōn1 tōhē-
four persons. Three are-for-you mine you-
nish."" with.""

6. Ot"-tān karēn tōr katha sara.
There-up-to were-made-by-
him
Pōnśim2 kath gayēs mashith. Āv,
The-fifth statement went-for-him forgotten. He-came,
wōt3 panun4 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
wānēwa tōhē pāntā katha." Yih
were-said-by-you by-you five statements." He
wōthus pot5 phirith,
aroise-to-him back-again in-answer;
"Pātashēham, kata katha karēth sara?"
"My-king, statements were-
Dop"nakh pātashēhan, "tōr katha."
It-was-said-by-him-to-
them by-the-king, "four statements."
Yimav dop"has, "kusa kusa?"
By-them it-was-said-by-them-to-him, "which which?"
Dop"nakh pātashēhan,
It-was-said-by-him-to-them by-the-king,
"Āshēnāv chih pāz1-pōth1 āsanas.
"Relations are really-truly for-existence (of
wealth)."
Yār chuh na-āsanas. Ti-ti pozuy.
A-friend is for-non-existence That-also true-verily.
(of wealth).

Zanāna sa chēna pānūṇa, yēṣa na
Woman that is-not one's-own, who not
pānas-sōty chēh. Ti-ti pozuy.
one-self-with is. That-also true-verily.

Dyār chih bakār sapharas. Ti-ti pozuy.
Monies are useful for-a-journey. That-also true-verily.

pozuy.

Yima bōr katha karēmav
These four statements were-made-by-me-for-you

sara. Wun wanyūm pōṃśim kath."
tested. Now tell-ye-me the-fifth statement."

Dopunās ām shēkhban pot phirith,
It-was-said-by- by-this by-person back-again in-answer,
him-to-him

" rōpayē hath gatshēm dyun." Dyutunās
" rupees hundred are-proper- Was-given-by-
to-me him-to-him

pātashēhan. Dopunās,—
by-the-king. It-was-said-by-him-to-him,—

" Yūs rātas bedār rōzi,
" He-who by-night awake will-remain,
suy zēni Rājē-Bikarmājētūnā kūrā."
he-only will-win King-Vikramāditya's daughter."

7. Pātashēhan kūrā kömā. Lōgun
By-the-king was-done a-deed. Was-imitated-

by-him
phakir. Gav, wôtª Râjê-Bikarmâjêtunª
a-faqîr. He-went, he-arrived King-Vikramâditya's
gara. Nazarbâzav kûrª nazar,
house. By-the-watchers was-done watching,
khabardâra d niyê khabar amis-râjês.
by-the-newsman was-brought news to-this-king.

Dopªdhas, "râjê-sôba, phakirâ akh
It-was-said-by-them-to-
him, "King-Sir, faqîr-a one
gamotª pôda. Yihuy dâpân, 'bôh
(is) become manifest. He-verily (is) saying, 'I
zênan râjê-sûnza kûrª," Râjê wanân
will-win-her the-king's daughter." The-king saying
chukh potª phîrîth, "az-tân kötyâh
is-to-them back-again in-answer, "today-up-to how-many
(gamâtª râjê-zâda ati mära! Wu'n gav
(gone princes here to-death) Now is-gone
yih phakir hawâla-y-Khôdâ, ada yâ
this faqîr (in) the-care-of-God, then either
lasî yâ mari. Gâtshîv, kâlîyûn
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-
kuþhis-manz. " Yêti yih râjê-sûnza kûrª
the-room-in. " Where this king's daughter
ösª, palang trôwªdhas shîrîth. Khothª
was, a-bed was-put-by-them- having-made-
ready.
yih phakir palangas-pêtî. Amis-khôtûní
this faqîr the-bed-on. To-this-lady
HATIM’S SONGS AND STORIES

dish^n zir^n. Kare^n amis-soty katha.
was-given-by- a-push. Were-made-by- her-with speeches.
him him

Katha karith kür^n köm^n. Ath-põshäkas
Speeches having-made was-done-by- a-deed. (Of) that-garment him

kür^n shëkal yinsân-hish^n. Päna
was-made-by-him a-form a-human-being-like. He-himself

dräv dür-pahan, byuth^n nazari. Shëmäh
went-forth distance-a- he-sat in-watch. A-lamp-flame little,

chuh dazän. Amis-khötûni-handi-shikama-manza
is burning. This-lady’s-belly-from-in

dräv aj^däh. Tsäv ath-põshäkas-manz,
issued a-python. It-entered that-garment-in,

yeth yih am^phakiran yinsân-hyuh^n
which this by-this-faqir a-human-being-like

kor^mot^n ös^n. Yih chuh dnâän, tsáp^n
made was. This he-is shaking, bites

hëwän. Ati yëli na yinsân ös^n,
(he is) taking. Here when not human-being it-was,

biyë sâv yih aj^däh khötûni-shikamas-
again entered this python (of)-the-lady’s-belly-

manz. Âm^phakiran kür^n sarâqî. Balây
in. By-this-faqir was-done testing. The-evil-spirit

chëh amis-khötûni-handi-shikamas-manz. Nëbar
is this-lady’s-belly-in.

këh chëna. Áv phakir, wôt^n biyë
any is-not. Came the-faqir, he-arrived again
ath-palangas-nishē. Khôtūni dibān zīrā, that-bed-near. To-the-lady was-given-by- a-push, him
katha karēn amis-sōty. Ath-pōshākas speeches were-made-by-him her-with. To-that-garment
korun biyē yinsān-hyuhā, gav biyē it-was-made-by- again a-human-being-like, went again
him
phakir, byūthā dūri-pahān. Shēmāh chuh the-faqr, he-sat at-a-distance-a little.

Amis-khôtūni-handi-shikama-manza logā nērani This-lady’s-the-belly-from-in began to-issue
yih ajādāh. Logā ath-pōshākas-manz abani. this python. It-began this-garment-in to-anter.

Tujān shēmshēr, chuh amis-ajśādāhas
Was-raised-by-
the-sword, he-is to-this-boa-constrictor
him
katarān, mōrun, karēnas ganē, cutting-to-pieces, it-is-killed-by- were-made-by-him- lumps, him, of-it

shunun ath-palangas-tal. Khotā pānā it-was-put-by-him that-bed-under. He-mounted himself
palangas-pēth, shēmshēr dibān shānd, the-bed-upon, the-sword was-put-by-him (under) the-

ta shōngā. and he-went-to-sleep.
6. Rāth gayē ādā, subuh loga yini.
The-night went (to) completion,
Ām-i-Rājē-Bikarmājētan dopā mārawātālān,
By-this-King-Vikramādītya it-was-said to-the-executioners,
"gāthiv. 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
rājēzādu gamāṭ āsī māra, ta yi-tī
princess (are) gone to-death, and this-one-also
will-be dead.” They-ascended this-room-in.
Wuchukh phakīr wāra-kāra zinday.
Was-seen-by-them the-faqir safe-sound living-verily.
Nazarabāzav kūrā nazar, khabardārav
By-the-watchers was-done watching, by-the-newsmen
niyē khabar rājēs. Dopaḥas,
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
khotā pāna kūthis-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, teḥ wanta kētha-pōthā bacyōkh.”
"faqir-0, 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

kiir nazar. Wuchun palangas-tal
was-done looking. Was-seen-by-him the-bed-under

balāyā akh. Trōv mūt phakīran mōrīth.
evil-spirit-a one. (It-was) put by-the-faqr having-killed.

Dapān chuh phakir amis-rājēs, " zabān
Saying is the-faqr to-this-king, " promise

kyāh chēy kūr mūt? " Rājē chus
what is-by-thee made? " The-king is-to-him

dapān, " poz chuh, Khōdāy chuh
saying, " true is, God-verily is

kunuy. Phakir chus dapān, " yih, one-_only, " The-faqr is-to-him saying, " this,

hāsa, chēy āt panūn kūr. Mē
Sir, is-to-thee here-verily thine-own daughter. To-me

di-sa panun nishāna. Disnas wōj
give-Sir thine-own token," Was-given-by-him a-ring to-him

amis-phakīras. Phakīra-sūnz wōj rūt
amī-rājēn.
to-this-faqr. The-faqr’s ring was-taken

by-this-king.

Went-forth the-faqr, he-arrived his-own city.

Phakīriyē-hond jāma shunun-kādith.
Faqirhood-of coat was-doffed-by-him.
The text is a verse from "Hatim's Songs and Stories." It is written in a poetic form and describes a scene involving a royal command and a response from a beggar. The verse is in the Arabic language.

**Verse 10: Dapān wustād,**
(Is) saying the teacher,

**Godāniy gav ath-bēnē-handis-shēharas. Yih**
At-the-very-first he-went to-that-sister's-city. This

**pātashāh-ti ēsā bāj tārān amisāy-pātashēhas.**
king-also was tribute paying to-this-very-king.

**Ünān bēnē panūnā, thūvēnas bōnṭha-kani**
Was-brought-the-sister his-own, was-placed-in-front by-him-to-her

**sā tami-dōhūc ziyāphath, yēth tami-**
that of-that-day present-of-food, to-which

**bēnī mōhar ēsā pētha kūrēmūnā.**
sister seal was-for-it made.

**Dapān chus, “yih chyā mōhar cyōnā?”**
Saying he-is-to-her, "this is seal thing?"

**Dopēnas phirith, “myōnāy 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-dōhukā miskin. Pāzī-pōthī chuh āshnāv**
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. Wōtā

was-put-by-him footprint 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

āt1, subāhan drāy.

there, at-dawn they-went-forth.


Was-put-footstep that-the-father-in-law’s-the-city-towards.

by-him

Anān chuh nād dīth amis-pātashēhas.

Bringing he-is call having-given to-this-king.

Dapān chus, “anukh-sa ṭahāl1. Timav

Saying he-is-to-him, “bring-them-Sir the-grooms. By-them

chuh cyānē-rakhi-manza būr roṭāmotā. Suh

is thy-private-field-from-in a-thief seized. He

kati chukh thōwāmotu? Ānikh ṭahāl1,

where is-by-them put?" Were-brought-by-them the-grooms.

dopāhakh, “yus tōhē būr roṭāwa

it-was-said-by-them-to-them, "what by-you thief was-seized-by-you

rakhi-manza, suh kati chuwa

the-private-field-from-in, he where is-by-you
thōw"motu? Yimav won, "pātashēham, put?" By-them it-was-said, "my-king.

asē chuh kor"motu hawāla pananis-
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop"has,
officer-the-master-of- the-horse. Was-brought-
by-them the-horse. Was-said-by-

"nōmaav tahalyav koruy hawāla tūr,
"by-these grooms was-made- in-custody a-thief,
to-thee

suh kati thōwuth?" Yih chukh dapān,
he where was-put-by-thee?" He is-to-them saying,

"mē dyūth"-na." Tahāl chis karān
"by-me he-was-seen-not." The-grooms are-to-him making

gawōy, "pātashēham, asē kor" tāhkhīth
witnessing, "my-king, by-us was-made certain.

amis hawāla." Dop"nakh âmī-"pātashēhan,
to-him in-custody." Was-said-by-

him-to-them

yus tami-dōha phakir lōgīth ṭōs, he-who on-that-day faqīr having-made-himself- was,
to-resemble

suy chukh dapān, "anyūkh mārawātal
he-verily is-to-them saying, "bring-ye-them the-executioners

bōr. Tim wanan pānay." Ânikh tim.
four. They will-say themselves-

verily."

Dapān chukh yih pātashāh, "tōhē-nīsh
Saying is-to-them this king, "you-near
the king is a deposit-in-trust of that faqir, that

give-ye here-verily. By these executioners was-done

a-deed. Were-produced by them

pātashēhas to-the king bōntha-kani. in front Satav-manza The seven from-in

tulin tōr, were lifted by him four, were made by him to them

"yim kām" these by whom oṣiwa ditmāt ?" were-to you

"phakīran-āk." "by-faqir one." "Tam" kami on what

"Suh oṣa" "He was dyut"mot\ü given yim\ë-mējēran by this master of the horse

mārana-bāpath." Saying is pātashēh the king

amis-mējēras-kun, "mē chukhnā parzanāwān ? this master of the horse to, " me art thou not recognizing ?

Bōy kyāh gōs suh phakīr yus I certainly am that faqir who

kōd oṣi than kor"mot\ü. Gōdān āyē imprisoned was by the he made. At first came

sa khōtūna ziyāphath hēth. Khēyēv that lady a dish of food taking. Was eaten
in-one-place. Remained-
over waste-food. Was-made-
by-you to-me
ālavo; dopʰ-wam, wōla kōdyau, yih
a-call; it-was-said-by-
you-to-me, 'coine prisoner-0, this
khyō sōnʰ ʰ-hyoːɭ, Tami-pata ās bōh.
eat our waste-food.' That-after came I.
Roːtʰ mē ta khyauv. Tami-pata
Was-taken by-me and was-eaten. That-after
kūrʰwa mūrdamăzɔɭ. Phūtʰwa palangas
was-made- laughing-joking. Was-broken-
by-you of-the-bedstead
tūrʰ. Korʷwa mē ālavo, 'tʰ-h 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 dopumʰ-wa, 'ān, zānu-ną? Hamsāyē
By-me it-was-said-by-
me-to-you, 'yes, shall-I-not-
chum chān.' Palangas dyutumʰ-wa
is-to-me a-carpenter.' To-the-bedstead was-given-by-
Parasanowus. was-for-you
wāth karith. Ami-panaːni-zanāni parzanowus.
joining having-made. By-this-my-own-wife I-was-recognized.
Dopʰ-nay ʰ-ʃe, 'yūh chuh myonʰ
It-was-said-by-
her-to-thee this is my
khāwand. Yih chuh āmottʰ phakīr
husband. He is come a-faqīr
lögith. Yih gathhi rātas-rāth mārunu.'

having-made-himself-to-resemble.

Korāthas hawāla nōman-mārawātalan.

Was-made-by-thee-I in-charge to-these-executioners.

Yiman āv ār myōnā. Yimav trōwātas

To-them came pity of-me. By-them was-let-by-them-I

yēla. Yiman ditim lāl sath. Tsōr

from-restraint. To-them were-given-rubies seven. Four

ditim tōn-zanēn, trih thōv'mātī amānāth.

were-given-to-four-persons, three placed as-deposit.

Yit'-kyāh chim tim lāl trih, sōr

Here-in-fact are-to-me those rubies three, four

chim dit'mātī nōman-tōn-zanēn. Yit'-kyāh

are-by-me given to-these-four-persons. Here-in-fact

chiy tim ti.'" Khōlūnas zima

are-verily those also." Was-caused-to-mount-by-him-on-him the-responsibility

takhsīr.

(for) the-crime.

13. Dāpān wustād,—

(Is) saying the-teacher,—

Dyutun hukum panañi-lashkari. Koḍun

Was-given-the-order to-his-own-army. Was-dragged-out-by-him

yih mējēr ti, yih panūnā zanāna

this master-of-the-horse both, this his-own wife
Khananôwun, khôd, thananôvin
and, was-caused-to-be-dug-by-him

both (into) that-pit, was-caused-to-be-lapidation, done-by-him

Aïty chuh likhān sōhib-i-kitāb,—
Here-verify is writing a-master-of-books,—

"Shrâkh, sarâph, makh*r-i-zan,
"A-knife, a-serpent, coquetry-of-a-woman,
be-wōphâ."
treachorous."

Went-forth from-returning this king.

Wôt" ot" Râjê-Bikarmâjêtun" gara.
He-arrived there King-Vikramâditya's house.

Dîwân chih râjes khabar, "pâtashâh
Giving they-are to-the-king news, "a-king

chuh āmot" pananēn-bâsan." Râjê chukh
is come for-his-own-people-of

he-khabar, that-pit, was-caused-to-be-lapidation, done-by-him

Went-forth this king.

Dîwân chih rîjes khabar, "pâtashâh
Giving they-are to-the-king news, "a-king

chuh āmot" pananēn-bâsan." Râjê chukh
is come for-his-own-people-of

he-khabar, that-pit, was-caused-to-be-lapidation, done-by-him
myōnā nishāna.” Dapān chus rājē, my token.” Saying is-to-him the-king.

“tami-dōhūc phakīrī kyāh gayē? azicā
“of-that-day faqīrhood why was? of-today

pātashōhi kyāh gayē?” Dapān chus
royalty why became?” Saying is-to-him

pātashāh, “mē āsa hēsamāta katha
the-king, “by-me were taken statements

pānts mōlī. Timay ōsus sara karān.
five at-a-price. Them-verily I-was tested making.

Tamiy ōsum lōgūmot phakīr.” Rājēn
Therefore was-by- me taken-the a-faqīr.” By-the-king

kūrā kōmā. Ditīnas sōty panānī
was-done a-deed. Were-given-by- in-company his-own

bōsā. Drāv, wótā pananis-shēharas-
people-of-the- house (i.e. wife).

manz. Chuh karān rājy. Wa-salām,
in. He-is doing ruling. And-the-peace,

wa-yikrām. and-respect.
XI.—PHÖRSAṬ SÖHIBUN" SHĀR YELI
XL.—FORSYTH SĀHIB-OF POEM WHEN
YÄRKAND ZĒNANI GAV
YÄRKAND TO-CONQUER HE-WENT

Yiy mē dhūṭha may, tī gatha

What- by-me was-seen-by me verily, that- please-go- verily thou

bozān.

bearing.

Yārkand anōn zēnān. 1
Yārkand we-shall-bring-it conquering. 1

Gōdañ dop" Mal'kāni, "kus kari
First was-said by-the Queen, "who will-do

yuhay kār?
this-very work?

Phōrsaṭ chuh zōrāwār.
Forsyth is powerful.

Rājē, bēh Yārkand, bāj gath
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 kor"
London-from (up to) Yārkand by-whom was-done
tay.
authority.
Mashhûr, hâ, tûpûr\textsuperscript{a} gay.
Celebrated, Ha, on-all-sides they-became.

Gûdân Sûnamargi châwân pûshê-mûdân.
First at-Sûnamarg (they-were) (the-odours-of) the-enjoying

Yârkand anôn zênân.
Yârkand we-shall-bring-it conquering.

Hukm-i-Mâhrâj Bûtânis brûh drâv,
The-order-of-the-Mahârâja to-Tibet in-advance issued,

"Bâlti. tum âgê jâv.
"O-Baltis, you ahead go-ye.

Pîchê jâwû Kashmir nàlê câlân,\textsuperscript{1}
Afterwards go-ye to-Kashmir with a-certificate-of-dispatch.

Yârkand anôn zênân.
Yârkand we-shall-bring-it conquering.

Rasad say tûpûr\textsuperscript{a} kûr\textsuperscript{a}hay tarâphan.
Assembling that-on-all-very sides was-made-by-them-for-you directions.

Gûdâ log\textsuperscript{a} Marâz-i-Pargan.
At-first was-reached Marâz-of-the-Pargana.

Tim wâdân ûsî, "kot\textsuperscript{a} lâg\textsuperscript{1} gör-zân?"
They lamenting were, "where (are we) ignorant-arrived ones?"

Yârkand anôn zênân.
Yârkand we-shall-bring-it conquering.

Timan Bûtâ-garan Kûshir\textsuperscript{1} thôvîk\textsuperscript{1},
In-those Tibetan-houses Kashmiris (were) stationed,

\textsuperscript{1} This speech of the Mahârâja of Kashmir is meant to be in Hindî.
\textsuperscript{q}
Bōṭa-böy\(^1\)  brūh  nyöv\(^1\)k\(^1\).
The-Tibetan-brothers in-advance (were) dispatched.

Gur\(^1\)  bīth\(^1\)  ḍākas,  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

sōmb⋆rān,
collecting,

Zyun\(^a\)  ta  gāsa ,  wartāwān.
Firewood and grass distributing.

Ajē  āsa  pyāwal,  kēh āsa  dujān.
Half (i.e. some) were fresh-from-childhood,
some were pregnant.

Yārkand  anōn  zēnān.  7
Yārkand we-shall-bring-it conquering.  7

Gur\(^1\)  manganōv\(^1\)hay  kōkar-gāman,
Horses were-demanded-by-them (in)-fowl-villages,

"Chuh"  karun\(^a\)  yim  na  zānan.
"Tohk" (is) to-be-made who not know (how to make the sound).

"Hār\(^1\) hār\(^1\)"  karān  őş\(^1\)  timan
"Hār\(^1\) hār\(^1\)"  making they-were them

pakanāwān.
causing-to-go.
XI. THE SONG OF FORSYTH SAHIB

Yārkand anūn zēnān.
Yārkand we-shall-bring-it conquering.

Kala kān¹ dōmbij² chēs, latī
Head in-the-direction crupper is-to-it, tail

kān¹ lākam,
in-the-direction bridle,

Gāsa-raza kānēkh mahkam.
A-grass-rope the-rear-binding-rope¹
(was)

Gāsa-gând¹ ta zacē-zīn pūrīth sōrūy
Grass-packsaddles² and rag-saddles having-saddled

sāmān,
appliance.

Yārkand anūn zēnān.
Yārkand we-shall-bring-it conquering.

Kasad kārthān ān¹hay nān-gār,
Proportionate-division having-made were-brought-by-them

Maṭī chikh panān¹-panān¹ kār.
On-the-shoulder are-to-each-his-own works.

Gējē karēkh krālan gōḍān lōjē
Bundles-of-grass were-made-for-the-potters at-first cooking-pots

sārān.
conveying-and-piling.

¹ Kānēkh is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).
² gānḍi is the term used for the Turkestan packsaddle, which consists of two straw-filled pomimela joined in front (Stein).
Yärkand  anön  zênän.  10
Yärkand  we-shall-bring-it  conquering.  10

Krâji  dop^n  khâwandas,  "nâdâna
By-the-potter’s- wife  it-was-  to-the-husband,  "foolish
   said

krâlau,
   potter-O,

Kathô-kit¹  kôndí  wâlav ?
What-for (pots)  into-the-  shall-we-bring-
   potter’s-oven  down?

Köm²,  hav,  chëh  pakawûn²,  öm³
The-business,  O,  is  one-that-
   marches,  (things)

Gâshu  trâwân."  go  leaving-behind."

Yärkand  anön  zênän.  11
Yärkand  we-shall-bring-it  conquering.  11

Gür¹  dop^n  gür¹-bâyê,  "dônaway
By-the-  it-was-said  to-the-cowherd’s-
   cowherd  wife,

nërav,
   let-us-go-forth,

Göv²-kit²  jây  shërav.
Cow-for  a-place  we-will-arrange.

Wôdi  pêth  hëh  gâsa-lôw²,  göv²
The-head  on  carry  a-grass-handful,  the-cows

Gâshan  lârân."  will-go  running."
Yärkand anôn zênân. 12
Yärkand we-shall-bring-it conquering. 12

Khöni kēth dōda-nota wārē hēth
The-haunch on a-milk-pail earthen-pots taking
bāri drāv.
in-a-load he-went-forth.

Lōkan chuh sapharun tāv.
To-the-people is of-the-journey exhaustion.
Tāhkhith dōda-gūr Jēnatuk bāgwān.
of-a-certainty the-milk-herd of-Paradise is the-garden-watcher.

Yärkand anôn zênân. 13
Yärkand we-shall-bring-it conquering. 13

Wätāl dop wātje, "bō-nay sara zāh.
By-the- it-was-to-the-Mihtar's said wife,
Mihtar zāh.
said ever.

Chim mangān dālomuy ta kāh.
They-are-from me asking leather-only and cobbler's-lace.

Tso'rath ta ēr hēth, mē-ti,
Leather-cutter and awl having-taken, me-also,

hay, "pakanāwān.
O, (they are) causing-to-go."

Yärkand anôn zênân. 14
Yärkand we-shall-bring-it conquering. 14

"Phūrith dāp'zihēkh, wātāl-gānau,
"In-answer you-should-have-said-to them,
Mihtar-pimp-0,
Dāp'zihēkh, 'āsī nau zānāv.'
You should have said to them,
"Dāpyāmakh, wātājī, kēh nay"
"It was said (long ago) by me to them, anything not"
chim bōzān."
they are to me listening."
Yārkand anōn zēnān. 15
Yārkand we shall bring it conquering. 15
Shumār buzā, hay, tōyiphdārān.
Counting was heard, O, of the artisans.
Mang lūjī ahan-gārān.
A request was made for iron workers.
Wōdi pēth yīran hēth shranz
The head on the anvil having taken the tongs
dākhanāwān.
leaning upon.
Yārkand anōn zēnān. 16
Yārkand we shall bring it conquering. 16
Khārav ditā bārav, "yēngar kati"
By the blacksmiths were grumblings, "charcoals from where
khārav ?
shall we search for?
Wān kati jān shērav ?"
A shop where good shall we arrange ?"
Hāl kyāh korāhakh, nāl
Arrangement somehow was made by horse shoes
garanāwān.
getting made.
Yärkand  anön  zênän.  17
Yärkand  we-shall-bring-it conquering.  17

Khôsh  kyäh  gösay,  amôb  gav
Pleased  certainly  I-became-verily,  very  it-became

jân.
good.

Pata  nyûkh  nöyd  ta  chân.
Afterwards  was-taken-by-them  barber  and  carpenter.

Bata-düj  athi  hêth  pata  chikh
Food-kerchief  in-the-hand  taking  after  are-to-them

lârân.
running.

Yärkand  anön  zênän.  18
Yärkand  we-shall-bring-it conquering.  18

Maşlahath  karân  tima  âsa  pânawôn.
Consultation  making  they  (fem.)  were  amongst-themselves.

"Kusuy  kari  nâyêz  ta  chöön  ?
"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."
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The Tale of the Akhun

1. Religious teacher — a certain

âlciv' thir. Timâny' puyushun, "bôh

sons four. To-them verily it-was-asked

budyôs, tôh1 waniv kyâh kariv."

am-grown-old, ye say-ye what ye-will-do."

Ák1 dopus, "bôh kara yimâmath."

By-one it-was-said- to-him, "I will-do leading-prayers-

Biy1 dopus, "bôh para bâg."

By-the- second it-was-said- to-him, "I will-recite the-call-

Biy1 dopus, "bôh para wâz."

By-another it-was-said- to-him, "I will-recite sermons."

Lökâ-hih1 sûrim1 dopus, "bôh kara

By-the-youngest by-the fourth it-was-said- to-him, "I will-do

sûra." Dôhâ akh banyâv, gav

thieving. Day-a-certain one happened, he-went

pâtashehas sûri. Wôt' yêli pâtasheha-sondu

to-the-king for thieving. He- arrived when the-king's

gara, rûd' wôdatâ, tân nérân tôra

house, (while) he- standing, in-the remained (was)-coming- forth from-

meantime forth there
wazir the-vizier
biyé and-also
pātashēha-sūnzā the-king's
daurā. daughter. Yih
He

wuchukh ati was-seen-
was-seen-
by-them there standing. Dopānakāh, "tōhī
"you

kam who chīwa? " Yimāu dopāhas, "tāh
are? " By-them it-was-said-by-
them-to-them,
thou

kus who chukh? " Dopānakāh, "bōh
art? " It-was-said-by-
him-to-them,
chus

sūr. a-thief. Yimāu dopāhas, "āsī-tī
"we-also
chih

sūr. those-thieves. Kādikh gurī horses
"two. Sapodā
He-became

sawār mounted akh one yih biyē yih
akh

pātashāh-kūrā. Dopānas waziran, "nīriv
king's-daughter. It-was-said-by-
him-to-him

tōhī. Nasiyēth, hasa, karay akh
Instruction, Sir, I-will-make-to-these
one

kath, yina-sa pātashāh-kōrē sōty kath
word, that-not-Sir the-king's-daughter with conversation

kuni karakh, Bōh, hasa, yimawā
in-any- respect I, Sir, will-come-
make.
to-you

pata, tōhī nīriv." after, and ye go-ye-forth."
2. Yim chih pakān. Patashāh-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 log\(\text{a}\) phōlani.
is the-vizier." Dawn began to-break.

Wāth\(\text{b}\) guryau pēṭha bōn. Gayē yih
They- the-horses from down. She-went this
descended

pātashāh-kūr\(\text{d}\) kōli akīs pēṭ, atha
king's-daughter to-a-stream one on, hands

buth\(\text{b}\) cholun. Wuchun ath-kōli-manz
face was-washed- by-her. Was-seen- that-stream-in

lāl. Yih lāl tulun, āyē hēth amis
a-ruby. This ruby was-taken- taking (it) that
up-by-her, came

ōkhun-zādas nish. Tas chēh khabar,
teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kēh os\(\text{a}\)na.
"this is the-vizier." The-vizier anyone he-was-not.

Yūt\(\text{a}\) gwāsh chuh phōlān, tyūt\(\text{a}\) chuh
As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanōw\(\text{a}\) āmi
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, wöt shēharas akis manz. Ati
with, they- to-city to-one in. There
(them), arrived

wuch kh pāri-hanā. Ath manz bith.
was-seen-by-them a-small-hut. It-verily in they-sat.

3. Yih chuh yiwan amis atikis
3. He is coming to-that of-that-place

pātashēhas nish ami shēharakis. Dapān
king near of-that city. Saying

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-hünz
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

zh. Yih wōth sûyisth. 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
THE TALE OF THE AKHUN

kyom\(a\)." Dapān chus pātashāh, "tīh a-worm." Saying is-to-him the-king, "that kēthā-pōth\(1\) ōy tē bözana?" Dapān in-what-manner came-to-thee to-thee into- (forming passive) knowledge?" Saying chus yih phirith, "pātashēham, he-is-to-him he in-reply, "my-king, tākhkith chus manz kyom\(a\). Phuṭ\(e\)ryūn. certainly there-is-to-it inside a-worm. Break-ye-it. Hārgāh kyom\(a\) drās-na, ada yih If a-worm issued-from-it-not, then what pātashēhas khōsh kari, tīh gāthēm to-the-king pleased will-make, that it-is-proper-to-me karun\(a\). Hārgāh kyom\(a\) drās, tēli to-be-done. If a-worm issued-from-it, then gāthēm bakhēcōyish diū\(a\)." is-proper-to-me a-present to-be-given,"

4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phuṭ\(r\)ukh yih lāl. Ami manza drāv Was-broken-by-them this ruby. From-it from-in issued kyom\(a\). Ami sāta ṭhun\(a\)has "sōyisth"-nāv a-worm. At-that time was-cast-by- "groom"-name them-to-him nahīth, "lāl-shēnākh" pyōs nāv. having-cancelled, "lapidary" foll-to-him name. Gav yih lāl-shēnākh panun\(a\) gara. Went this lapidary his-own house.
Dōhā dohā chuh kaďān. Rātas
Day-ā day-ā 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-sond̄ā 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-sūnzā yih zanāna. Yih āsā
seeing him-of this woman. She was
khōbsūrath sēthāh. Āv yih nōyid, \nbeautiful very. Came this barber,
wazirās mast kōsānas. Dopānas, of-the-vizier the-hair was-shaved-by-

Dopānas, "ada-kyāh." Yih wazīr gav
It-was-said-by-him-to-him, "certainly." This vizier went

"ay wazīra, zanānā chēh amis
O vizier, woman-a is to-this
lāl-shēnākas. Yih shūbihēh wazīra-sandi
lapidary: She would-have-been-becoming

wazīra-sandi of-the-vizier

gari. Amis karta kēntshāh nōktāh." in-the-house: To-him please-make some fault-a."

Dopānas, "b̄h
It-was-said-by-him-to-him, "thou

āmis pātashēha-sanzē kōrē, dopānas, to-that king-of daughter, it-was-said-by-

dōhā dohā chuh kaďān. Rātas
Day-ā day-ā 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
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Dopānas, "ada-kyāh." Yih wazīr gav
It-was-said-by-him-to-him, "certainly." This vizier went

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O vizier, woman-a is to-this
lāl-shēnākas. Yih shūbihēh wazīra-sandi
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lāl-shēnākas. Yih shūbihēh wazīra-sandi
lapidary: She would-have-been-becoming

wazīra-sandi of-the-vizier

gari. Amis karta kēntshāh nōktāh." in-the-house: To-him please-make some fault-a."

Dopānas, "b̄h
It-was-said-by-him-to-him, "thou

āmis pātashēha-sanzē kōrē, dopānas, to-that king-of daughter, it-was-said-by-
daph pātashēhas, 'mē gashi yus
say to-the-king, to-me is-necessary what
lāl-shēnākan godāniy lāl pasand korain,
by-the-lapidary at-the-very-first ruby approved was-made,
tath hat verily like another ruby to-be."

Dop pātashēha-sanzi kōri pananis
Was-said by-the-king’s daughter to-her-own
mōlis, "mē gashi lālas-hyuh bēbahā
father, "to-me is-necessary the-ruby-like a-priceless
lāl āsun."
" Áv lāl-shēnākh. Dop nas
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 hyuh."
" Áv ōra lāl-shēnākh, wōta
ruby like." Came thence the-lapidary, he-arrived
panānē zanāni nish. Byūthā thōpa
to-him-own woman near. He-sat silence
karith. Yih chēs dapān zanāna, "thath
making. This is-to-him saying woman, "thou
kyāzi chukh phikiri gōmotu?
why art in-anxiety become?" Dop nas
phīrith am lāl-shēnākan, "pātashāh
in-answer by-this lapidary, "the-king
chum lāl mangān bēbahā. Suh kati
is-from-me a-ruby demanding priceless. That from-where
ana?"  Dop"nas ami zanāni, "gath, shall-I-bring?"  It-was-said-by- by-that her-to-him
say to-the-king, 'rētas kyut" dim
khar"j, bōh dimay lāl anith.'" expenses, I will-give-to-thee a-ruby having-brought.'"
Paṭashēhan dyutus khar"j rētas sumb".
By-the-king was-given- expenses for-a-month adequate.
to-him
Yih onun panun" gara. Chuh bihitth
This was-brought- his-own house. He-is seated
by-him
khēwān. Nu chuh gathān pātashēhas, eating. Not-at-all he-is going to-the-king,
 nu chuh gathān biyē-kun. Rōth not-at-all he-is going other-where. The-month
gav ādā. Diwān chēs yih suh went completion. Giving is-to-him she that
lāl, yus tami kōli manza tujyan. ruby, which from- that stream from-in was-taken-up-
lāl the-ruby thōw"nas bōntha-kani. the-placed-by-him-of him in-front.
Gav hēth pātashēhas, kūr"nas salām, He-went taking (it) to-the-king, was-made-by-
thē-kashi. a-bow, him-to-him
5. Drāv phirith lāl-shēnākh, wōt" 5. Went-forth back-again the-lapidary, he-arrived
panun" gara. Rāthāh kūd"n panani his-own house. Night-a was-passed-by-him in-his-own
gari. Subhas āv nōyid mast kāsani
house. In-the-morning came the-barber hair to-shave
amis lāl-shēnākas. Mast mōkalōwānas
of-that lapidary. Hair was-completed-by-
him-for-him

kōsith, ta drāv nōyid pānas.
having-shaved, and went-forth the-barber of-his-own-accord.

Wōt biyē amis wazīras-nish. Dōpun
He-arrived again to-that vizier-near. It-was-said-
by-him

wazīras, "kēnthāh karta amis
to-the-vizier, "something please-to-do to-that
lāl-shēnākas. Amīs chēh zanāna khōbsūrath
lapidary. To-him is the-woman beautiful

sēthāh. Sōh shūbihēh wazīra-sandi
very. She would-have-been-becoming of-the-vizier

ghari." Wazir āv biyē amis
in-the-house." The-vizier came again to-that

pātashēha-sanzē kōrē. Dōpānas,
king's daughter. It-was-said-by-
him-to-her,

mang pātashēhas lālan-hondā
Demand to-the-king rubies-of

Dōpā ami pātashēha-sanzi kōrī
It-was-said by-that king's daughter

pananis mölis, "mē gatbhiy āsunā
to-her-own father, "to-me is-necessary-
from-thee

lālan-hondā troṭā." Lāl-shēnākh āv
rubies-of a-necklace." The-lapidary came


pātashēhas nish. Kūrūnas salām. Pātashēh
   to-the-king near. Was-made-by-him
   The-king

chus dapān, "lāl, hasa, gathanay
   is-to-him saying, "rubies, sir, are-required-from-thèse

āsān1 sēthāh traṭis sumb1." Āv
   to-be many for-a-necklace adequate." Came

lāl-shēnākh, wôt6 panun6 gara. Yih
   the-lapidary, he-arrived his-own house. She
   She

chēs dapān zanāna lōt-pōth6, "kyāzi
   is-to-him saying woman gently, "why

chukh bihith ?" Yuh chus dapān
   art-thou seated ?" He is-to-her saying

phīrith, "pātashēh chum mangān az
   in-reply, "the-king is-from-me demanding today

lālan-hond6 troṭ6. Suh kati ana
   rubies-of a-necklace. That whence will-I-bring

bōh ?" Dopun6s ami zanāni, "kēh
   I ?" It-was-said-by- her-to-him by-that woman, "any

chēna phikir6. Gāsh, pātashēhas gathī
   is-not anxiety. Go, of (i.e. from)-the-king
   it-is-necessary

hyon6 trēn rētan-kyut6 khar6j,"
   to-take for-three months-for expenses."

Dyutun6 pātashēhan khar6j, ta āv
   Was-given-by-him-to-him by-the-king expenses, and he-came

panun6 gara hēth.
   his-own house taking (the money).
6. Yih chuuh khēwān ta cēwān.
6. He is eating and drinking.

Yot'ā-tān yim trih rēth gay, wuñ
As-soon-as these three months went, now

chēs dapān yih zanāna amis
she-is-to-him saying this woman to-that

lāl-shēnākas. Dapān chēs, "yētāt' mē"
lapidary. Saying she-is-to-him, "where by-me

manza lāl tujyāv, tamiy
from-that stream from-in the-ruby was-taken- along-that-up,

kōli kōli gathshi khasun'a hyor's-pahān.
along- along- it-is-necessary to-ascend up-stream-a-little.

Tati chēy nāg. Tathi nāgas gathshi
There is-verily a-spring. To-that-verily spring is-necessary

andas-kun dōb khanun'a. Tathi
the-end-at a-pit to-be-dug. To-that-very

dōbas-manz bēh'zi khaṭīth. Tath
pit-in you-must-sit having-concealed-yourself.

nāgas-pēth yinay gōdaṇīy shēh zānē
spring-on will-come- at-the-very- six females

srān karani. Timan kēh kār'zi-na.
bathing to-do. To-them anything you-must-do-not.

Pata yiyyi timan shēn zañēn
Afterwards will-come- of-those six females
144. Hiirijrs soxos and stories

1. Pôshâkh trâviy kadîth bathis
to-do. Garment she-will-leave- having- to-the-bank
before-thee taken-off

2. Cyôn gâthi gâshun
on. For-thee it-is-necessary to-be-gone

3. tûri-pôth gâthi tih pôshâkh tulun
thieving-like is-necessary that garment to-be-taken- up
(i.e. secretly),

4. 7. Âyê shêh zañê. Kor
came six females. Was-done timau

5. srân. Timan kêh wonun-na. Yiman
bathing. To-them anything was-said-by-him-not. To-them

6. pata âyê satimâ zuû, trôw ami
after came a-seventh female, was-left by-her

7. pôshâkh kadîth bathis-pôth, pâna
the-garment having-taken-off the-bank-on, she-herself

8. wûthâ nágas-manz, Yih lâl-shënâkh av
descended the-spring-in. This lapidary came

9. tûri-pôth. Áv ta tulun yih
secretly. He-came and was-taken-up-by-him this

10. âmî-sondâ pôshâkh, gav ta byûth
her-of the-garment, he-went and sat

11. ath dôbas-manz, Ami kor
 to-that pit-in. By-her was-done srân.

12. Khûtâ bathis pêth. Wuchun ati
She-ascended to-the-bank on. Was-seen-by-her there
nā pōshākh.  
not the-garment.

Dīsən krēkh.  
Was-given-by-her a-cry.

Dapān  
Saying

chēh, "dēv chukha? yinsān chukha?  
she-is, "demon art-thou? human-being art-thou?

ṭas Khōdāyē-sondə chuy kasam yēmə  
of-that God-of is-to-thee an-oath by-whom

pōda korukh.  
created thou-was-made. For-me do-not make

siṇa phāsh.  
of-my-secret disgracing. What to-thee is-necessary-

dīmay."  
I-will-give-to-thee." By-him was-made-to-her a-call from-that

dōba-manza. Dopənas, "dīm wāda-y-Khōdā,  
pit-from-in. It-was-said-by: "give-to-me the-promise-of-God,

yih bōh mangay, tih gathēm bōzunə,"  
what I shall-demand- that will-be-certainly- to-be-

Ath  
That-verily upon was-given-by-

Dyutənas pōshākh.  
Was-given-by- her-to-him

Pōshākh təhonə  
The-garment was-put-on

ami nōli.  
by-her on-the-neck. It-was-said-by-

Dopənas, "kyāh chum  
her-to-him, "what is-to-me

hukum?" Dopənas  
the-order?" It-was-said-by-

ām  
by-that

lāl-shēnākan,  
lapidary,
"tē gathiy 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. Dapān wustād,—
(Is) saying the-teacher,—

Amis chuh nāv Lālmāl Pārī.
To-her is name Lālmāl Fairy.

Wōt1 amis lāl-shēnāka-sond2 gara.
They-arrived to-that lapidary's house.

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

Ya amis kathān chih harān lāl,
Either for-her of-the-words are dropping rubies,
yā chis őśūś harān lāl dōha
or they-are- to-her of-the- dropping rubies each-
sath sath. Rāth gayē ādā. Subuh
day
seven seven. Night went to-completion. Morning
āv. Lāl sath tul1 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- a-bow.
(them)
Lāl sath thāv1nas bōntha-kani.
Rubies seven were-placed-by- in-front.

Pātashāh gav sēthāh khōsh.
The-king became very-much pleased.

1 So Gōvind Kaul. Stein's transcript has qāhā, "for a tear."
XII. THE TALE OF THE AKHUN

10. Lāl-shēnākan
   By-the-lapidary
   was-taken-from-him
   leave-to-depart.

Wōt sa
   He-arrived
   gara.
   Patay
   wōtus
   house.
   Afterwards-
   arrived-
to-him
   Hyotus
   his-own

yih nōyid.
   this
   Barber.
   By-him
   wazīras-
   Barber
   the-vizier-
   nōyid

kōsus
   was-shaved-
   the-hair.
   Hair
   mast.

Mast

kōsith
   having-
   shaved
   forth,

nish.
   Amis ti
   was-shaved-
   forth
   mast.
   Dāpān
neart.
   For-him also
   the-hair.
   Saying

chus.
   "hā
   he-is-to-him,
   "O
   Vizier,
   to-that
   lapidary

wazīra,
   another
   a-certain-woman.
   Sa

amis
   lāl-shēnākas

byākh
   Sa

gamūt sa
   today
   manifest
   is
   become
   az
   pōda
   today
   mani fest
   (is)
   become
   another
   a-certain-woman.
   She

chēh
   sēthāh
   very
   khoāsrath.
   Tamis

sēthāh
   more
   beautiful.
   Of-that

ghōdaṇīcē-handi
   first-one

khōta
   than

sēthāh
   more

kōbsūrath.

Kēntshāh
   karta
   something
   please-to-do
   to-do
   to-that
   lapidary.
   Akh

chēh
   lōyik-i-wazīr,
   worthy-of-the-vizier,
   the-other
   is
   for-me

bēkh
   chēh
   me

chēh
   me

ōyikh."
   Dop suh
   worthy."

"pyōm,
   "it-is-fallen-
   to-me,
   sir,
   again

hāsa,
   biyē

wanun
   pātashēh-kōrē."
   to-speak
   to-the-king's-daughter.

Gav
   yih
   wazīr.

Went
   this
   vizier.
Dapān chūh amis pātashēh-korē, "sē h
Saying he-is to-that king's-daughter, "thou
māng mōlis, 'mē gashī āsun
demand to (-your)-father, "to-me is-necessary to-be
rātān-korā." Gayē pātashēh-kūrā pananis
a-jewel-bracelet," Went the-king's-daughter to-her-own
mōlis. Dapān chēs, "mē gashī āsun
father. Saying she-is-to-him, "to-me is-necessary
āsun rātān-korā." Pagāh āv lāl-shēnākh.
to-be a-jewel-bracelet." Next-day came the-lapidary.
Dapān chus pātashēh, "an, sa, rātān-korā." Sayıng is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. Drāv lāl-shēnākh, wōṭā panunā
gara. Dapān chūh yiman zānānan dōn,
house. Saying he-is to-these women two,
"pātashēh chum mangān rātān-korā.
"the-king is-from-me demanding a-jewel-bracelet.
Suh kati ana bōh?" Phīrīth wōṭhās
That from- shall-I- I?" In-answer arose-to-him
Lālmaḷ Pari. Dopānas, "gash, pātashēhas
Lālmaḷ Fairy. It-was-said-by- her-to-him,
mang trēṇ rētān-kyutā kharājī. Dyutānas
demand for-three months-for expenses." Was-given-by him-to-him
pātashēhan. Āv hēth panunā gara.
by-the-king. He-came taking (them) his-own house.
Dōhā dōhā chuh kaḍān. Trih réth
Day-a day-a he-is passing. Three months
gay ādā. Likhān chēh Lālmāl Pari
gay went to-completion. Writing is Lālmāl Fairy
dā day'll went to OompIeUoR.

kākad. Dapān chēh amis lāl-shēnākas,
Saying she-is to-that lapidary,

"gath tath nāgas pēth, yēmi-manza
"go to-that spring on, which-from-in

bōh ün"thas. Tath' manz gathī yih
I was-brought-by-thee-I. It-verify-in is-necessary this

kākad trāwun", Tora khasiy atha.
paper to-be-thrown. Therefrom will-arise-to-thee a-hand.

Tath' manz āsiy kor", Tathī kār'zi
It-verify-on will-be-for-thee To-that you-must-

thaph. Pāna manz wās'zi-na."
seizing. You-yourself within you-must-not-descend."

12. Gav hēth yih kākad. Wōt"
He-went taking this paper. He-arrived

ath nāgas-pēth. Trōwun yih kākad
to-that spring-on. Was-thrown-by-him this paper

ath nāgas-manz. Yuthuy yih kākad
to-that spring-in. As-verify this paper

trōwun, tyuthuy khot" óra atha.
was-thrown-by-him. so-verify there-rose from-there a-hand.

Athī athas-manz rat"na-kor", Dīb"n
To-that-very hand-on a-jewel-bracelet. Was-given-by-him
ath thaph. Ami thapī sótiy āv
to-it seizing. By-that grasp by-means of-only
amis hōb u nīrīth. Hōb u hēth ti,
of-it the-forearm coming-forth. The-forearm taking both,
kor u hēth ti, āv pānas, wōt u
the-bracelet taking and, he-came for-himself he-arrived
(both) (i.e. without opposition),
panun u gara. Rāth gayē ādā.
his-own house. The-night want to-completion.
Sub ḫanās gav pātashēhas.
At-dawn he-went to-the-king.
Kūr u gān
Was-made-by-him
Bāhī an
in-front.
salām. Kār li-han thūv u nas bōntha-kani.
a-bow. The-bracelet was-put-by-him-of-him
Pātashēh gōs sēthāh khōsh.
The-king became-to-him very-much pleased.

13. Hyotus rukhsath lāl-shēnākan, āv
Was-taken leave-to-
from-him depart
panun u gara. Āv biyē yih nōyid,
his-own house. Came again this barber,
kōsun mast amis lāl-shēnākas. Mast
was-shaved-the-hair for-this lapidary, Hair
kōsith drāv, wōt u amis wazīras-nish.
having-shaved he-went-he-arrived to-that vizier-near,
Biyē chus dapān, "Wazīra, amis
Again he-is-to-him saying, "Vizier-O, to-that
lāl-shēnākās lapidary
chukhna thou-art-not
thou wātān getting-at

kuni-kani. Amis karta kēnōbāh." Gav
in-any-way. To-him please-to-do something." Went

yih wazir amis pātashēh-kōré. Dapān
this vizier to-that king’s-daughter.

chus, "tāh chēkh pātashēh-kūrā. Tse
he-is-to-her, " thou art the-king’s-daughter. To-thee

Gāshiyē āsunā okuy kor? Pātashēhās
is-proper-for-thee to-be one-only = bracelet? To-the-king

Gāshī mangunā byākh." Gayē yih
is-necessary to-be-demanded another." Went this

Pātashēh-kūrā. Dopun pananisā mōlis,
king’s-daughter. It-was-said-by-her to-her-own father,

"mē Gāshī āsunā byākh korā." Āv
"for-me is-necessary to-be another bracelet." Came

biyē lāl-shēnākāh. Kūrān salām. Dapān
again the-lapidary. Was-made-by-him a-bow. Saying

chus pātashēh, "byākh korā gāshiy
is-to-him the-king, "another bracelet is-necessary-

āsunā." to-be.

14. Āv lāl-shēnākāh, wōtu panunā
Came the-lapidary, he-arrived his-own

gara. Dapān chuh yiman zanānan dōn,
house. Saying he-is to-these women two,

"Az chum pātashēh mangān byākh
"today is-from-me the-king demanding another
254 HATIM'S SONGS AND STORIES [15-

ratśna-korā." Diwān chēs Lālmāl Pari
ejewel-bracelet." Giving is-to-him Lālmāl Fairy
panūnā wōjē. Dapān chēs, "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 myōnā
is-verily a-rock great. To-it-verily show my
wōjē. 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
bōn. Tati chēy myōnā vēs. Say
beneath. There is-verily my crony. She-verily
diyiy ruṭśna-korā." will-give-to-thee a-jewel-bracelet."

15. Drāv yih lāl-shēnākh. Wōtā
Went-forth this lapidary. He-arrived
tath jāyē. Hōwun tath palas wōjē.
to-that place. Was-shown-
by-him 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,
kūnāy zuńā. Ami dopānas, "kati
a-single woman. By-her it-was-said-by-
er-to-him, "whence
"Osuukh?" Amī dopnas, "Lālmāl Parīyī wast-thou?" By-him it-was-said by-him-to-her, dopuy is.asked.from.thee raṭna-kor. Amīs khōṭūnī a-jewel-bracelet. To-this lady pyauv yād. Tāmī-sūnzā möjā ṭāsā sa, fell remembrance. Her mother was she, yēs raṭna-karis-sōty ēhoā gayāv of.whom the-jewel-bracelet.with the-forearm went nirith. Tas chēh ēkāy nūrā. Tas going.away. Of.her is one-only arm. Of.her chūh dōdā pananīs dīlas. Rayā kūrā is pain to-her-own heart. Consideration was.made ami khōṭūnī, "yān myōnā möjā by-that lady, "as-soon-as my mother wātī, nēmis manōshēs khēyi." Yih will.arrive, (to.)this man she.will.eat." He ēsā sēthāh khōbsūrath. Amīs gav was very beautiful. To-her became shēk dīlas, "bōh kara amis-sōty anxiety to-the.heart, "I will.make this-one.with nēthēr." Wūn yēli mājē-hondā partawa marriage." Now when the-mother.of sound.of.approach pyauv, ath jayē gav buṇūlā. Amīs fell. to-that place there.became an.earthquake. To.him dyutun shāph. Korēnas kaṇī-pholā, was.given.by.her a.charm.word. Was.made.by.her.of.him
thòwun cëndas. Wöb''s möj'' ot''.
it-was-put-
by-her

Dop''nas, "hatay,
köriy, më chëh
It-was-said-by-
her-to-her,

yiwän mösä-böy." Yih chësna hëwän-zima
coming man-stink." She is-to-her-not admitting

këh. Ami yëli zör kor''nas,
anything. By-her when force was-made-by-her-to-her,
dop''nas, "chuh manösh. Ts^h dim
it-was-said-by-her-
" there-is a-man. Thou give-to-me
to-her,

göda wëda-y-Khödä böh kyäh karas-na
at-first a-promise-of-God 'I verily will-do-to-him-not

këh.'' Wëda-y-Khödä dyut''nas. Ami
anything.'' Promise-of-God was-given-by-her-
By-her
to-her.

kod'' cënda-manza kañi-pholi'', shäph
was-brought-
the-pocket-from-in the-pebble, the-charm
forth

Tul''nas, manösh yuthuy ös'', ta
was-raised-by-her-
a-man as (+before)-exactly he-was, and
from-him,

tyuthuy rüd''. Dop''nas, "yih chuh
so-exactly he-remained. It-was-said-by-her-
"this is
to-her,

myôn'' hakh-i-Khödäy. Böh ös''san
my duty-of-God (i.e. husband as
I was-him
sacred to me as God).

yihuy shädän. Yihuy lod''nam,
this-very-one seeking. He-verbatim was-sent-by-Him-to-

me,
mājiy, Khōdāyēn." Yih chēs dāpān
O-mother, by-God." This is-to-her saying
mōjā, "zarab gav. Bāyēn dōn lad
the-mother, "excellent it-is. To-brothers two send
kākad amis' y athi." Dōpanās,
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-
Dōpanās, her,
"mājiy, likh sāy." Lyukhā
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 kor' nas ālav khōtūni.
in-the-hand. By-that was-made-by-
yōrūt. her-to-him summons
Athiy lyukhāmotā
ōrūt. It-was-inspected by-that lady, (In)-to-it (was) written
ām' sanzi māji, "chiway myōn āv garbar,
by-her mother, "ye-are-if my sons,
yih gathī wātawunuy mārunā,"
this-person is-necessary immediately-on-
yōrūt. arrival to-be-killed,"
Amis oś' amī sātā panunā dōdā
To-her was at-that time her-own pain
pēmotā yād suh hatyukā. Yih
fallen (in) memory (viz.) that of-the-forearm,
yōrūt. (pain)
kākad bhun' nas-šaṭīth amī khōtūni.
paper was-torn-to-pieces-by-her-for-him by-that
kōtūni. lady.
Panun\textsuperscript{a} lyukh\textsuperscript{a}nas kākad. Ath manz

Her-own was-written-by-her- for-him

lyukh\textsuperscript{a}nas, \textquotedblright chiway myōn\textsuperscript{i} böy\textsuperscript{i}, tuhond\textsuperscript{u}
was-written-by- her-on-it,

\textquotedblright ye-are-if my brothers, of-you

gatšī jēl\textsuperscript{a}d yun\textsuperscript{u}, mē kyāh chuh

is-necessary quickly the-coming, for-me verily is

yēnēwōl\textsuperscript{u}," a-marriage-festival."

16. Lyukh\textsuperscript{a}nas kākadās, zabōn\textsuperscript{u}
Was-written-by- to-(on)-the-paper, by-word-of-
her-on-it mouth

kūr\textsuperscript{a}nas nas'yēth. Dop\textsuperscript{u}nas, \textquotedblright tot\textsuperscript{u} yēli
was-made-by- It-was-said-by-
er-to-him her-to-him,

wātakh, karahakh salām. Salām pōliith
thou-wilt- a-bow. The-bow having-
arrive, them fulfilled

dizikh kākad. Tim ananay khēn
thou-must-give- They will-bring-
to-them to-theo

samruw\textsuperscript{a} kara. Tih cyōn\textsuperscript{a} khyon\textsuperscript{a}
leathern pease. That thy eating

\textquotedblright gatši-na." Badal dyut\textsuperscript{a}nas sōty as\textsuperscript{l}
is-not-proper." Instead were-given-by-

\textquotedblright kara. Dop\textsuperscript{u}nas, \textquotedblright yih khēzi tati.
pease. It-was-said-by- this you-must-eat there.

her-to-him,
Tihond-a thâni-zì bêbi-andar-á-y trôvith,
Their (pease) you-must-let-fall your-breast-pocket-within having-let-go,

panun-a khézi. Tami pata dapanay
your-own you-must-eat. From-that after they-will-say-to-thee

tim, "kashêna-hanâ karûn-á." Tath-kyut-a
they, "scratching-a-little is-to-be-done." That-for

dyut-nas shêstruw-a panja. Dop-nas, "tim
claw. It-was-said-by-

chih déwa-zâth. Timan yiyi tasali
are (of) demon-race. To-them will-come a-pleasant-feeling

shêstravi panja-sôtiy,"' from-the-of-iron claw-by-means-of-only;"

17. Drâv ati nás-yêth yâd héth.
He-went-forth from the-instruction (in) memory taking.

Wôt-a tot-a, kûr-n timan salâm,
He-arrived there, was-made-by-him to-them a-bow.

Dyut-nakh yih kâkad. Amis dyutukh
Was-given-by-him-to-them this paper. To-him was-given-by-them

khên ñamruw-a kara. Amyûk-a tulân
food leathern pease. Of-it raising

chuh bus-a, ñhanân chuh bêbi-andar
he-is a-hand-mouthful, let-fall he-is his-breast-pocket-within
trōvith. Panuna chuh kadān ti chuh
having- His-own he-is taking- and is
let-go.

khēwān. Amī pata dopə̓ has yīmau,
eating. From-that after it-was-said-by-
"kashēna-hanā kār." Ṭēmī kodə yīh
"scratching-a-little do." By-him was-brought-forth this

"scatching-a-little do." By-him was-brought-forth this

tūri-pōth shēstruwa panja, chuh
secretly of-iron claw, he-is-to-them

ami-sōty diwān z*lā-z*lā. Yīmau lyukhus
from-this-by- giving a-scraping- By-them was-written-
means-of a-scraping. to-it

jēwāb aθ kākadas. Lyukhus "asē
an-answer to-that paper. It-was-written-
to-it, "to-us

chēna phursath. Ḥazrat-i-Sulaymān chuh
is-not leisure. His-Highness-Solomon is

diwān nād. Ḥala! bismillāh, kāriy
giving summons. Be-quick! in-the-name-of-God, make-ye

yēnēwōla. the-marriage-festival."

18. Wōtə otə, hōwə-nakh yīh kākād.
He-arrived there, was-shown-by-
this paper.

Kākād porukh, korukh amis-sōty
The-paper was-read-by-them, was-made-by-them
him-with

yēnēwōla. Wuñ chēh yīh khōtūnā
a-marriage-festival. Now is this lady
XII. THE TALE OF THE AKHUN

Dapān amis khāwandas pananis, "yit 1 hēr-own, "here
saying to-that husband in wilt-thou-go?

Rōzakha, kina dun'yāhas manz gatshakh?
wilt-thou- remain, or to-the-world in wilt-thou-go?

Bōh chēs te tōb'yāh." Āmī dopnas,
I am to-thee an-humble- servant." By-him it-was-said-by-

"dun'yāhas-manz gatshav." Dopnas ami
"the-world-in we-shall-go." It-was-said-by-

Khōtūni, "wūn yēli nērav myōnā
lady, "now when we-shall-go-forth my

Mōjā dapiy', 'kēnthāh mangum.' Cyōnā
mother will-say- to-thee, 'something ask-for-from-

Gatshēs mangunā watharanukā musla.
is-proper- to-be-demanded of-a-spreading-out the-skin.
from-her (i.e. for a mat)

Biye kēh māŋ'zēs-na.'" Wūn yēli
Other anything you-must-demand-

Yim sakharyēy, dopukh ami māji, 
they made-ready-to- by-that mother.
set-out, it-was-said-

e "mangunā kēnthāh." Dopnas, "dim
"is-to-be-demanded something." It-was-said-by-

Watharanukā musla. Tath chuh nāv
of-spreading-out the-skin. To-it is the-name
(i.e. for a mat)
'wusha-prang.'"  "Drav ati, wot' panun'
'the-flying-couch.'"  "He-went- from- they- their-own
forth there, arrived
gara. Gara wot'ith korun tayar
house. The-house having- was-made- ready.
rat'na-kor'. Gav het' fatastehas yih
a-jewel-bracelet. Went taking (it) to-the-king this
lal-shenakh.
lapidary.

19. Noidan buz', "lal-shenakh wot'.
By-the- it-was- "the-lapidary (has) arrived."
barber heard,

Gath'an chus noid gara mast
going is-for-him the-barber hair

kasan. At' wuchan chuh treyim'
to-shave. Here-verily seeing the-third

khotuna. Drav ati noid pot'
lady. Went-forth from-there back-again

phith. Wot' waziras-nish. Dapan chuh
returning. He-arrived the-vizier-near. Saying he-is

amis waziras, "ha wazira, amis
to-that vizier, "O Vizier-O, to-that

lal-shenakas cheh az treyim' khotuna,
lapidary is to-day a-third lady,
yiman don-handi-khota khobsurath. Sa
these two-than beautiful. She
cheh luyik-i-patastah, akh cheh
is worthy-of-the-king, one is
lolyik-i-wazir, byakh cheh me lolyikh.
worthy-of-the-vizier, another is of me worthy.

Amis lal-shenakas karta kentshah.
To-that lapidary please-do something.

Dapan chus wazir, "az wana boh
Saying is-to-him the-vizier, "to-day I will-speak I

patashenas. Suy patashah kari amis
to-the-king. That-very king will-do to-him

kentshah woredath. Suh mari, zanana
some occurrence (i.e. device). He will-die, the-women

treh nimav as." Dop waqiran
three we-shall-take we." It was-said by-the-vizier

patashenas, "patashaham, amis lal-shenakas
my-king, to-that lapidary

cheh zanana treh, titha cheh
are women three, such (women) are-not

patashohi-manz. Patashaham, tamis
the-kingdom-in, My-king, to-that

lal-shenakas rathtta kentshah nookhta.
lapidary please-seize some point (i.e. fault).

Suh goth galun. Tima zanana treh
He was-proper to-be-destroyed. Those women three

karuhukh dokhil-i-mahala-khana." Patashahan
make-thou- entered-of-the-private-apartments-
them of-the-palace."

kur phikirah. Dopun, "mangahas
was-made a-thinking. It was-said-by-him, " (If) thou-will-
demand-from-him
këntbäh eiz, tih chuh anân soruy.
any thing, that he is bringing all-even.

Wun' dapas böh, 'myönis möl-sünz' a
Now: I will-say-to-him I, 'my father-of

khabar gashì anün', suh chwà
news is-proper to-be-brought, he is-he?

jënatas kìna dözakas.'
in-heaven or 'in-hell.'

20. Dapān wustād,-
(Is) saying the-teacher,-

Av lâl-shënakkh, pâtashéhas, kür'n
Came the-lapidary, to-the-king, was-made-by-him

salâm. Pâtashâh chus dapān, "az-tâ'n
a-bow. The-king is-to-him saying, "today-up-to

yih më won'may, tih büzuth be.
what by-me was-said-by-me- that was-heard-by-thee.

cy-'h wa Pâšin-kâ ن م

Az gashì myönis möl-sünz' khabar
Today is-proper my father-of news

anün', suh chwà jënatas-manz kìna
to-be-brought, he is-he? heaven-in or

dözakas.' Drâv lâl-shënakkh, wôt' panun'
Went-forth the-lapidary, he-arrived his-own

hâll-{ín}).' gara. Dapān chuh ât' yiman zanânân
house. Saying he-is there to-these women

trën, "az chum dapān pâtashâh,
three, "today is-to-me saying the-king,
'myönis möl-sünz khabar anün.' Böh
'kyäh kara? Ath söh chyä khabar,
what shall-do? Of-that that is-there? news,
kötyäh warihy gamät tas mumatis?''
how-many years (are) gone to-him dead?''
Yih wöshs khötuna, Yihai yih,
This arose (in-reply)-to-him lady. She-verily (was) she,
yësa rat*na-kär ös karän. Sa ös
who jewel-bracelets was making. She was
pari bā-Khödä, Ami dopnas, "këntshäh
a-fairy (who-obeyad- ) By-her it-was-said-by-
God, any her-to-him,
chëna phikir. Gatb, hës kharj,
is-not anxiety. Go, take-from-him expenses,
hiyë dapus pathashëhas, 'cyön gashi
also say-to-him to-the-king, 'of-thee
is-proper firewood
zyun somb*run; mödänas-manz zyun
firewood to-be-collected; the-plain-in firewood

gatbhi somb*run bë-shumär. 
is-proper to-be-collected countless.'

21. Somb*rov pathashëhan zyun
Was-collected by-the-king firewood
bë-shumär. Ath-pëth khot yih läl-shënäkh
countless. It-on mounted this lapidary
yih musla-han watharith. Ath*pëth
this the piece-of-skin spreading-out. It-verily-on
byūthə pāna. Amīs dopun pātashēhās, sat he-himself. To-him was-said-by-him to-the-king, "sē kyāh gāthiy anunə mēl' sondə "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 gāthiy anunə it-was-said-by- one is-proper-for- him-to-him thee
cjēnatukə mēwa, biyē gāthiy anunə of-heaven a-fruit, second is-proper-for- ember
myōnis möl'-sandī daskhata khath,' my father of with-signature a-letter," Dopun yiman, "diyiv yith zinis nār It-was-said- to-them, "give-ye to-this firewood fire by-him

sōpōri." on-the-four-sides."

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

Yiman yēli ath zinis nār dyutə, By-them when to-this firewood fire was-given,
yiwān chuna kuni bözana yih coming is-not at-all in-possibility-of- this 
(passive) seeing (passive)

lāl-shēnakh. Lāl-shēnākan dyutə ath lapidary. By-the-lapidary was-given to-that
muslas
leather

dopnas
It-was-said-by-
him-to-it.

wätun
panun
my-own
gara.

Käß
kashem-na

泰安
am
läl-shenäkan

to-be-seen.

achë
Musaren,
the-eyes.

They-were-opened-
by-him

deshun;
Tuvyèyè
Were-closed
by-that

lapidary

to-be-seen.

panun.
Ami
his-own.

By-that

lady

was-done

an-act.

Hab-jüshi
korun
Of-the-seven-
metals

was-made-
by-her

tayär,
biyè
prepared,

also

was-written-by-her

a-letter

to-it

korun
amis
was-made-
by-her

patsashëha-sandis

that

king's

mool-sond

father-of

daskhath,
biyè
signature,

also

seal.

lyukhun
patsashëhas,

"cyön"

ghashi

was-written-by-her

to-the-king,

"of-thee

it-is-proper

më-nish
wätun,
wazir

hëth,

biyè

to-arrive,

vizer

having-taken,

also

nöyid
hëth,
tithay
poth,
yëthay

the-barber

having-
in-that-very-
taken,

kind-of

manner,

kind-of
pōth\(^1\) lāl-shēnākh mē-nish wōt\(^2\)." Kākad
manner the-lapidary me-near arrived." The-paper
korun hawāla amis lāl-shēnākas, biyē
was-made-by-her in-charge to-that lapidary, also
dyut\(^3\)nas athas-kēth yih dōn\(^4\).
was-given-by-her-to-him the-hand-in this pomegranate.

23. Ōtāny gay tōr dōh. Yih nār
There-verily went four days. This fire
gōmot\(^5\) thēta, path rūd\(^6\)mot\(^7\) sūr.
(was) become extinguished, behind (was) remained ash.
Yih lāl-shēnākh drāv langūt\(^1\) karith.
This lapidary came-forth langūti having-made (i.e. having-put-on).

Suli wōth\(^8\), ath sūras-manz diwān
At-dawn he-arose, that ash-in giving
chuh dulān\(^1\). Nazarbāzav kūr\(^8\) nazar,
he-is rollings. By-the-inspectors was-made inspection,
khabardārav niyē khabar. Dop\(^9\)has,
by-the-informers was-brought information. It-was-said-by-

"pātashēham, ami sūra-manza gathān chēh
"my-king; that ash-from-in going is
susarāray. Yih mā āsi lāl-shēnākh
a-rustling. This, I-wonder-if will-be the-lapidary
āmot\(^1\) ?" 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-šēnākh, athas-kēth hēth dtōn², the-lapidary, the-hand-in taking the-pomegranate, dtōn², Kūrān
biyīs athas-kēth hēth khath, the-other hand-in taking the-letter. Was-made by-him
pātashēhas salām, thōwānas to-the-king a-bow, the-pomegranate was-placed-by-him-of-him
bōnṭha-kani, khath thōwānas bōnṭha-kani. in-front, the-letter was-placed-by-him-of-him in-front.

Yih khath musorun, porun. Ath This letter was-opened-it was-read-by-him, (In-) it
lyukhāmot¹, "bōh, kyā, chus jēnasas-manz. (was) written, "I, of-a-surety, am heaven-in.
Cyōn¹ gashi wātun¹ yūr¹, wazir Of-thee is-proper to-arrive here-even, the-visier
hēth, biyē nōyid hēth, jēləd." taking, also the-barber taking, quickly."

24. Pātashāh chuh karān phikirāh, The-king is making a-thinking,
"mē dapyāv, 'yih lāl-šēnākh gali.' "by-me it-was-long-ago-said, "this lapidary will-be-
destroyed."
Yih äv mol⁰sūnz¹ mē khabar hēth." He came the-father-of to-me news taking."
Dapān pātashāh amis lāl-šēnākas, (Is) saying the-king to-that lapidary,
"bōh kētha-pōṭh¹ wāta tath jēnasas-manz?" "I how shall-arrive to-that heaven-in?"
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HATIM'S SONGS AND STORIES

Dop"nas lāl-shēnākan, "ynth" zyun" it-was-said-by- him-to-him by-the-lapidary, " as firewood

mē-kyut" sōmb"rōwuth, tithiy trēh me-for was-collected-by-thee, so-even three (times)

gāthān sōmb"rāwān"; jēl"d wātakh are-proper to-be-collected; quickly thou-wilt-arrive

jēnatas-manz." Sōmb"rōw" pātashēhan zyun" heaven-in." Was-collected by-the-king firewood

bē-shumār. Ath"pēth karanówun watharun" countless. It-verily-on was-caused-to- be-made a-mat,

ath"pēth khot" pāna biyē wazīr biyē it-verily-on he-mounted himself also the-vizier. also

nōyid. Dyutukh zinis nār ṭopūr" the-barber. Was-given- to-the fire on-the- four-sides.

25. Dapān wustād,—
(He) saying the-teacher,—

Dod" yih pātashāh, biyē wazīr, was-burnt-up this king, also the-vizier.

biyē 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-kūr" hōth ōs" ṭalān, ta the-king's-daughter taking was fleeing, and

samokhuukh òkhun-koṭ" suy wōt" was-met-by-them the-religious- teacher's-son, be-verily arrived
amis lāl-shēnāka-sondā

to-that lapidary's

gara. Pamawōn

karēkh katha-bātha. Wonus āmā

were-made-by-them conversations. It-was-said-

lāl-shēnākan yih panunā saphar,

lapidary this his-own travelling (i.e. experiences

yūs āmā nōyidan ta wazīran amis

which by-that barber and by-the-vizier to-him

ōsā pēsh on"motā. Dopānas, "panūnā

was in-front brought. It-was-said-by-"thine-own

khōtūna nīn-sa pānas." Yēsa yih

lady take-her-sir for thyself." Who this

Lālmāl Parī ēsā, tās dyutun rukhsath.

Lālmāl Fairy was, to-her was-given-

Yēsa yih pāta ùnān zīnith, sa

Who this afterwards was-brought-

thōwun pānas.

was-kept-by-him for-him-self.

Who this afterwards was-brought-

26. Dapān wustād,—

(Is) saying the-teacher,—

Suh wazir byūthā pātashōhi karani.

That vizier sat sovereignty to-do.

Lāl-shēnākh byūthā wazīrī 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 kän, kän', kani, kina, kän, kun, kun', 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 ñ follows n, and ē 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, ē, interrog. suff.; gatihiyé, is it proper? xii, 13; sopadakha, wilt thou become? iii, 2; tagiyé, will it be possible for thee? v, 8, 9; çatanaa, will they cut off for him? v, 7. ā, interrog. suff.; chvā, is he? xii, 21. ā, suff. of indef. art., see āh.

ē, ī, ī, izāfat; dukhtar-ē-khāsa, (your) own daughter, v, 11; khal-t-ē-sholā, robe of royalty, x, 4 (bis); lōyk-ē-pātashāh, worthy of a king, x, 4; pēsh-ē-pātashāh, before the king, vi, 9; sōhib-ē-agāh, master intelligent, ii, 9; shēhar-ē-Yirān, the country of Persia, ii, 1; tōrōph-ē-Yūsūph, praise of Yūsuf, vi, 17; Azīs-i-Misar, N.P., vi, 10, 2 (bis), 4; dōkhil-i-mahalakhānā, brought into the harem, xii, 19; dīn-i-Mahmud, the faith of Muhammed, iv, 6; khākh-i-Khōdāy, duty due to God, xii, 15; hukm-i-Māhrāj, order of the Mahārāja, xi, 4; hēkmat-i-Parwardigār, the power of Providence, i, 11; kōh-i-Tōrā, Mount Sinai, iv, 5; lōyk-i,
worthy of, xii, 10, 19 (bis); mākhš-ir-izan, coquetry of a woman, x, 13; sōhīb-š-kūṭ, a master of books, x, 13; sōlād-i-Adam, a descendant of Adam, iv, 3; yād-i-Ālāh, memory of God, i, 7; dwā-yī-khōr, a prayer for welfare, i, 3; hawā-yī-asmān, the air of heaven, ii, 6; hawāla-y-Khōdā, in the care of God, x, 7; wādā-y-Khōdā, an oath by God, xii, 7 (bis), 15 (bis); irregular use, hāzrat-i-Adam, and so on, iv, 2, etc.; hāzrat-i-Sulaymān, his highness Solomon, xii, 17; hāzrat-i-Yūsūph, etc., his highness Yūsuf, etc., vi, 8, etc.; Shāh-i-Yūsūph, id., vi, 1; Sultān-i-Mahmūd-i-Gaznavī, Sultān Mahmūd of Ghazni, i, 1; Marāz-i-Pargan, the Pargana of Marāz, xi, 5.

t, interj.; vēṣī, O female friend, ix, 1; cf. 'yik.

vā, and; āra e samā, earth and heaven, viii, 26.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); -dawā-kaṇ, (enter) through the water-drain, v, 4; āba-hand, f. a little water, x, 5; -pyāla, water-cup, vii, 7; -srēhā, water-moisture, vii, 7; ābas, to the water, viii, 7.

abtar, terrified, vi, 12.

āch, f. an eye; pl. nom. ṭuvēgyē achel, the eyes were closed, xii, 22; dat. achen, dīvān chuk achen dēh, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

nd, in ṇaṇ-waṭi, midway, vii, 20.

nd, 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; -kyāh, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — gatshum, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

od, half; f. pl. ajē, half, i.e. some, xi, 7.

ndal, m. justice; ndalā sōṭi, by means of justice, i, 3.

ndalath, f. a court of justice; ndalātās-pēth, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. ādamas-sōṭi, together with A., 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.
āgāh, sōhīb-ē-āgāh, an intelligent master, ii, 9.
agār, if, viii, 13.
āgur, m. source (of a stream), viii, 7.
āgary, f. information; āgayi, for inspection, v, 7.
āh 1, ā, suff. of indefinite art.; dōhā dōhā, each day, every day, viii, 3; ālilā, a story, viii, 6, 8, 11; x, 1 (bis); hākimā, a single wise man, vi, 13; bāshā, 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; pātashāhā, a certain king, viii, 1; sōdāgārā, a merchant, viii, 9; shēhmārā, a python, viii, 7; shēharā, a city, v, 1; shēkhā, a person, x, 1; āba-srēhā, a water moisture, a trickle of water, viii, 7; sāthā, (sit, wait) a moment, vi, 3; vii, 9; thūānā, a (piece of) fresh butter, ix, 4; zīrā zīrā, 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, viii, 6, 8, 11; ankāh, a rare avis, ii, 2, etc., see ankā; hānzāh, a boatman, i, 4; kōndāh, a deed, x, 2, 3; kuthāh, a room, ix, 4; kōtyāh, how many a! ix, 5, 11; xii, 29; markabāh, a wish of good luck, ii, 10; nēcyūvāh, a son, v, 2; nazārāh, a glance, viii, 11; phakirāh, a faqīr, ii, 1 (bis); photawāh, a decree, ii, 7; pātashēhā, 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; tōbīyāh, an humble servant (fem.), xii, 18; wuchūnāh, a look, viii, 3; wārayāh kālāh, a long time (elapsed), viii, 2; nārayāh kāl, for a long time, viii, 2; wustādāh, a teacher, i, 13; vyārāh, a little nectar, ix, 2; āsāh, a belly, ix, 7; zālāh, a net, i, 6, 7, 8; zanānāh, a woman, iii, 4.

Followed by akh, ākhānā akh, a certain religious teacher, xii, i; bōlāyā akh, an evil thing, x, 3; dōhā akh, one day, xii, 1; hānzāh akh, a certain fisherman, i, 4; dānāh wazīran āk, by a certain wise vizier, viii, 1; hētānā akh, a certain lady, v, 11; xii, 15; phakirā akh, a certain faqīr, x, 7;
pātashēhā akh, a certain king, viii, 7, 11; sōdāgārā akh, a certain merchant, viii, 9; shēharā akh, a certain city, v, 1; shēkhtsāh akh, a certain person, xii, 3; znānā akh, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. āh, i, 5.

ōkād, m. lifetime, time; abl. sg. with emph. y, akēday, i, 2.

Ahmad, m. N.P., Ahmad.

ahan-gūr, m. a blacksmith; pl. dat. ahan-gūrān, m.c. for -gūrān, xi, 16.

ajēdāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. ajēdāhas (in sense of acc.), x, 7.

okā, one, a, a certain; with emph. y, masc. okuy, one only, xii, 13; fem. ākāy, one only, xii, 15; ag. sg. masc. subst. ākā, by one (sc. son); adj. phakīran ākā, by a certain faqīr, x, 12; dānāk wāzīran ākā, by a certain wise Visier, vii, 1; sg. abl. masc. aki dōha, on a certain day, one day, v, 1; dōha aki, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. aki, v, 6; vi, 11; adj. būgas aki manz, in a certain garden, iii, 7; mōhara hatas aki roshū, a necklace of one hundred mohars, v, 10; mōdānas aki manz, in a certain plain, iii, 1; viii, 9; nāgas aki pēth, on a certain spring, iii, 4; phakīras aki, for a certain faqīr, iii, 1; pātashēhās aki nish, (arrived) near a certain king, viii, 5; shēharas aki manz, (arrived) at a certain city, xii, 2; wūnas aki manz, in a certain forest, ix, 1; fem. aki jāyē manz, into a certain place, iii, 7; jāyē aki, in (at) a certain place, ii, 8; viii, 7 (ter), 9; jāyē aki . . . . jāyē aki, in one place . . . . in another place, i, 3, 4; kāli aki 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 òkhunā akh, a certain religious teacher, xii, 1; balāyā akh, an evil thing, x, 8; dōhā akh, one day, xii, 1; hānzhā akh, a certain fisherman, i, 4; khōtūnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqīr, x, 7; pātashēhā akh, a certain king, viii, 7, 11; sōgādārā 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 *ā* or *āh* 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* . . . *bigē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāḥ*, a certain person, v, 1; *yus akhāḥ*, whoever, viii, 6, 8, 11.

*ākh*, *ākhā*, see *yun*.

*ākhun*, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ākhunā akh*, a certain religious teacher, xii, 1; *ākhun-kut*L, the son of a r.t., xii, 25; *-zāda*, id., xii, 2; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

*akkūth*, on one side; *nāgas akkūth 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.

*ādūl*, wretched, miserable, poverty-stricken, i, 4.

*ālām*, m. the world, the universe, i, 13; iv, 3.

*āl'-nūṣh*, m. destruction of house and home, ix, 3.

*ālāv*, m. a call, a cry; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

*alvidāh* (= *al-widā*l), m. — *karun*, to make a last farewell, vii, 16. *ām*, etc., see *yun*.

*āmā*, raw, uncooked; masc. pl. nom., *āmā*, xi, 11.

*āmōb*, very, excessively, xi, 18.

*āmānāth*, m., a deposit in trust, x, 12; — *thāsxun*, to place as a deposit, to put in deposit, x, 12.

*āmpa*, f. pl., the feeding of one bird by another, beak to beak; *-kun*, by means of this method of feeding, viii, 1.

*āmūr*, m. desire, longing, v, 2.

*āmot*, *āmūt*, see *yun*.

*ōna*, *āinā*, m. a mirror, v, 4 (ter).
un, sign of gen., generally used with persons, but used with qash'kh (qash'kun), love, v, 2, 3, 10.

and, m., end, extremity; andas-kun, at the end, at the extremity, xii, 6; wdb shēharas 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; andar, id., xii, 16.

ankā (= 'anqā), m. a phoenix, a rare 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 zānith (xii, 25) or anun zānān (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; anidh dyun, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, anani, x, v; fut. pass. part. with gatishun, anun, v, 4; anun, xii, 21 (ter); fem. anūn, 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, on, fem. uša; m. sg. with suff. 3 sg. ag. onun, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. onuh, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. onuhas, vi, 16; m. pl. with suff. 3 pl. ag. anikhh, v, 9; viii, 1; x, 12 (bis); anīhay (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. ušuhas, xii, 11; with suff. 3 sg. ag. ušan, x, 10; xii, 25; with suff. 3 pl. ag. ušsh, ii, 8; f. pl. with suff. 2 sg. dat. ušēy, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. ušēhas, vi, 16; perf. part. onmot; m. pl. anmāt, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 os onmot, xii, 25; 2 past part. anāv, 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. anôn, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. ananay, xii, 16.

impve. sg. 2, an, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. anun, iii, 5, 9; with suff. 3 pl. acc. anyûkh, x, 12; 2 pl. with suff. 1 sg. dat. anyûm, vi, 16 (bis); with suff. 3 pl. acc. anyûkh, x, 12.

aûn, yes, x, 5, 12.
apôrû, in that direction, v, 4; -kinû, from on that side, v, 7. Cf. yipôrû.
apôrû, m. an officer; sg. dat. apsaras, x, 12.
apozû, untrue, v, 9.
ôrû, m. pity; ây-nû ôrû, did not pity come to thee? ix, 3; yiman âv âr myûnû, pity for me came to them, x, 12.
ôrû, there; ôra, 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 yôra), v, 8; ôra-kani, in that direction, v, 2. Cf. wûda.
ôrû, f. a shoemaker’s awl, xi, 14.
araû, m. repose; — karun, to repose, v, 9; — trâwun, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. arama, at rest, sleeping, viii, 13.
arâûû, m. longing; — âv, longing came, iii, 9.
ara-sû-samû f. (= ara sû samû) earth and heaven, vii, 26.
as, see yunû.
as, m. the mouth; ûsa-kani (issuing) from the mouth, viii, 7; chis ôsûs harân (rubies) are dropping from her mouth, xii, 9.
ashûû, m. love, v, 2 (bis); ashûka chûû, a particle of love, vii, 30; sg. gen. ashûkunû (not ashûkukûnû), v, 3, 10; do. f. dat. ashûkañê, v, 2.
ashûnâû, m. a near relation, x, 1, 6, 10.
asûl, real, ii, 8, 11; xii, 16.
asalamaikum (= as-salâm ʿalaikum), the peace be upon you, xii, 26.
asmân, m. heaven, ii, 6; pl. dat. asmânûn pêthû, on the heavens, iv, 4; pl. abl. asmânûne pêthû, above the heavens, iii, 8.
àsun, conj. 2, to be, to exist (as a verb subat.), 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 ġas, the faqir had, ii, 4; amis ġas, he had, ii, 5; vi, 10; x, 4; ġas amis, he had, ii, 5; ġas amās, he had (a wife), iii, 1; ġasum, I had, vii, 11, 15; ġas, he had, viii, 7, 9; ġbūs ġasīnā, has not the water? vii, 7; ġamis ġas, he had, vii, 9; amis ġas, he had (sons), viii, 11; ġamisūj ġas, he had (sons), xii, 1.

inf. ġason, xii, 4; sg. dat. ġasonas, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. ġason, xii, 10 (bis); ġason, xii, 4 (bis), 5, 13 (ter); with emph. y, ġasonuy, i, 12 (v.l.); pl. ġason, xii, 5.

past sg. masc. ġas, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (pātashāh-kūr biyē ġas naments lagā, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); ġasona, he was not, xii, 2; ġasonum, I had, vii, 1, 11, 15; ġas, he had, vii, 7, 9; kātī ġasukh, whence wast thou? where have you come from? xii, 15.

Forming impf. ġas gudān, he used to make, v, 1; ġas korān, he was making, i, 1; ġas lāyān, he was casting (a net), i, 6; ġas marān, he was dying, v, 9; ġas nērān, he used to go out, vii, 1; ġas phērān, he was wandering, i, 2; ġas pokān, he was going along, v, 7; ġas tārān, he was paying (tribute), x, 10; ġas tārān, he was emitting, i, 5; ġas balān, he was abscending, xii, 25; ġas uchān, he was watching, iii, 1; ġas wōtharān, he was wiping, vii, 6, 13; khēvān ġasona, he used not to eat, vi, 16; ġas karān, I was making, x, 14; ġasona khasān, was not rising for him, i, 6; ġas zāgān, (disloyalty) was waking in him, ii, 5.

Forming plup. ġas onəmot, had been brought, xii, 25; ġas dyāhəmot, had been seen, vi, 14; ġas dyutəmot, had been given, x, 12; ġas gamət, he had become, i, 4; ġas gomot, had been fallen, v, 2; ġas korəmot, had been made, ii, 1 (bis); korəmot ġas, had been made, x, 7; ġas nyumot, had been taken, vii, 9; ġas pəmot, had fallen, viii, 9; xii,
15: *ōsukh kor-nōtā*, had been made by them, vii, 2; *ōsum āmotā*, (to-day) he came to me, iii, 1; *phakīr āsom lōq-nōtā*, I dressed as a faqīr, x, 14; *ōsōnas dyut-nōtā* khāsh, she gave a cut (to one of) his (nails), v, 6; *ōsūs gōnōtā*, (love) befel him, v, 2; *ōsūs kor-nōtā*, had been done to her, ix, 1; *ōsūthn kor-nōtā*, he was made by thee, x, 12.

Forming plup. with conj. part. *ōs* zūlīth, he had kindled, iii, 1; *ōs* lōgīth, he had dressed himself as (a faqīr), x, 12.

m. pl. *ōs*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ōs* būzān, they were listening to, vii, 1; *ōs* gatshān, they were becoming, they used to be, vii, 1; *ōs* karān, they were making, i, 3; karān *ōs*, they were making, xi, 8; *ōs* lārān, they were running, x, v; *ōs* pakān, they were walking, x, 1; *ōs* parān, they were reading, viii, 3, 4; wulān *ōs* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōs* gomātā', v, 9; *ōsis gānd'mātā', they had been tied (on) his (arm), x, 5; *ōs'wa dīl'mātā', they had been given to you, x, 12.

l. sg. *ōs*, she was, etc., v, 10; vii, 7; x, 5 (biā), 7; xii, 4, 15, 20, 25; *ōsōna, it (f.) was not, ii, 1; *ōs's, I was, vii, 10; I became, ix, 2; *ōs's, he had (a wife), iii, 1.

Forming impf. *ōs* gatshān, she used to go, v, 1; *ōs* karān, she used to make, xii, 20; *ōs* wulān, she was lamenting, vii, 16; *ōsōna gatshān*, (chirping f.) was not occurring, vii, 1; *ōs's shūbān*, I (f.) was beautiful, vii, 10; *ōs'san shūdān*, I was seeking for him, xii, 15; *ōs'y karān*, she verily was making, vii, 16.

Forming plup. *ōs* parzanōē'īmūtā', she had been recognized, x, 5; *ōs'ōsīmūtā', she had absconded, ix, 1; *ōs's kūrīmūtā', (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7; xi, 7 (biā); *āsaka, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa kéšāmuta*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi, he (etc.) will be*, x, 1; *āsīnā, will there not be?* i, 2; *ābas āsīnā, has not the water?* vii, 7; *āsim (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 pēmund⁵, (on whom a particle of love) will have fallen; vii, 30; āsi wōt"mot⁵, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, āsihē shūbān, it would be excellent, ii, 4, 5.

perf. m. sg. 3, chuk ās"mot⁴, has been, i.e. was, v, 1; ās"mot⁴ chus, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; asara-sōdy, owing to the result, vi, 16.

āt⁴, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; yit'-kyāh . . . āt'-kyāh, here, on the one hand . . . there on the other hand, viii, 13; ātīy, in that very place, x, 3, 5.

āti, 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; ātīy, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. utyuk⁴, 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 tāññ, up to there, by that time, x, 4, 6; otuy, there verily, iii, 4; ix, 1. [atth], this, that (near, or within sight).

subst. an. m. sg. ag. ām⁴, 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 nōl⁴), what is on his neck (?), ii, 11; x, 1, 1 (amis lōyukh, they beat him, bhāvē pravōgā), 4 (ter), 5, 12; xii, 4, 5, 10 (amis kōsun mast, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; amis⁴y to this one verily, ii, 8; v, 7; vii, 7 (amis⁴y āsa-koni, from its (an.) mouth); xii, 15 (amis⁴y atthi, by the hand of this very one); sg. m. gen. ām⁴-sonḍ⁴, v, 3; viii, 6, 8, 10; ām⁴-
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atha

atha, m. a market; sg. abl. atā-pēthā, v, 7.

atha, m. a hand, forearm, vii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (zāthā athā dārān, to stretch out the arms); x, 5 (bis); xii, 2; sg. abl. athī, viii, 11 (atha dyun, to make over to so
and so), xi, 18; xii, 15 (bis); pl. gen. athan-handi, v, 6; sg. dat. athas, v, 6; athas-kēth, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— dyut<sup>a</sup>, put into the hand), 23; athas-manz, (a bracelet) on the hand, xii, 12.
dih, eight, iii, 5; ṧhī dōh<sup>a</sup>, after eight days, iii, 4.
ath<sup>r</sup><sup>a</sup>, i, a wool-worm; a wood-worm, vii, 19.
ānīny, there verily, xii, 33.
atay, in that very place, viii, 7.
atun, to enter (manz, into).
impve. sg. 2, ath, iii, 8 (bis); inf. and fut. part. pass.
atun, v, 4 (bis) (with gathun 1); log<sup>a</sup> atsari, began to enter, x, 7; n. ag. atsawumuy, even as I enter, v, 8; fut. sg. 1, atsayō, I will enter, O ! v, 7.
past m. sg. 2, tsikhō, didst thou enter, O ! ii, 2; 3 tōv, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, tōy, v, 9; tōs, they entered for him, viii, 9.
āy, see yun<sup>a</sup>.
ay 1, if; yiy, if this, iii, 4 (bis), 9; tig, if that, iii, 4 (bis), 9; dōdlād-ay, if (ye are) pained, vii, 9; hargāh-ay, if (he had done), viii, 10; hargāh ki-y, if (he had done), viii, 7, 13; lādāh-ay, if thou wilt send to me, x, 3; chūcay, if ye are, xii, 15.
ay 2, O ! kūriy<i>n</i> (addressed by a nurse to a princess), O daughter ! v, 2; ay wāṣira (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<sup>a</sup>.
'iyiy, in viṣ'iyiy, O friend (ōṣ, fem.), ix, 11. Cf. 4 and (in v, 2)
<kūriy<i>n</i>.</ay, see yun<sup>a</sup>.
āyēkh, see yun<sup>a</sup>.
ayālbār, possessed of a large family, ix, 2.
āyān, āyēm, āy-nā, āyēs, see yun<sup>a</sup>.
az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis);
az tēn, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. āzīc<sup>a</sup>, x, 14.
az 2, from; az Khōdā, from God, vi, 10.
azal, m. fate, doom, vii, 12; ix, 6.
ōzī, poor; m. pl. nom. ōzī, ix, 11.
VOCABULARY

bagal.

Azīz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. -misaran, vi, 14.

bā; pari bā-Khādā, a fairy who obeys God, xii, 20; āv bā-sūrūn-
sāmān, he came with all (bis) paraphernalia, xi, 20.

bē, bē, prefix of privation; bē-bakhā, priceless, xii, 3, 4 (bis); bē- shumār, countless, xii, 20, 1, 4; bē-khabar, untaught, ignorant, vii, 23; bē-vāphā, treacherous, x, 13; bē-vāphōyī, treachery, infidelity, viii, 6, 11; bē-wāsta, without worldly ties, v, 11.

bāba, m. a holy man, a Calandar; bāban (among) Calandars, vi, 13.

bēb, f. the breast-pocket; sg. dat. bēbī undar (xii, 17) or bēbī-andarīy (xii, 16), in the breast pocket.

bacē, m. the young of any animal; pl. nom. bacē, viii, 1.

bōchē, f. hunger; — lūjās, he became hungry, vi, 16; bōchī-sōtīy, merely owing to hunger, vi, 16.

bacun; 2 past, baeyōkh, thou escapedst, x, 8.

bacāwun, to save; inf. fem. tāqiīy bacāiūyā, do you know how to save her? v, 9.

bōdī, m. a prisoner; bōdī-hāl, f. a prison, ix, 4.

bōdīā; bałā-bōdī, hundreds, ix, 9.

bōdīā, great, xii, 14; bačis-hīhīs, to the elder (prince), viii, 13.

bōdīā, old; bōdīā zanānā, an old woman, x, 5; bōjī zanānī, 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, vii, 6 (bis), 13.

budun, to be old; 2 p. m. sg. 1 buddūs, I am grown old, xii, 1.

bēdār, awake, iii, 7; viii, 8; — gatsheen, 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 bāginā, longing for the garden, iii, 9; dat. mushtākuh būgas, enamoured of the garden, iii, 9; būgas-manz, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

bāg, m. the Musalmān call to prayer; — parun, to cry the call to prayer, xii, 1.

bōgī, in shāhīn-bōgī, at about evening, v, 5.

bēgāh; gāh bēgāh, in and out of season, vi, 2.

bagal, m.; bagala-manza, from under his armpit, vii, 7.
bāgān¹; bāgān¹ āyēs, it was my fate, ix, 4.
bōg²run; fut. pass. part. f. pl. bōg²rauḥ, (loaves) must be divided, v, 8; 1 p. f. pl. bōg²rēn, she divided (the loaves), v, 8; 2 p. f. sg. bōg²rēn-ay, I divided it (f.). O! v, 7.
bāgwān, 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; xii, 1, 4, 11, 19, 23; bō-nay, I (shall) not, xi, 14 (poet.);
bō i, I also, iii, 4; bōy, if I, viii, 1 (bis); I verily, x, 10, 2, 4; būday, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.
asē, as, to us, etc., viii, 1, 3, 11; x, 2, 12 (bis); xii, 17; asē-kun āwungh, thou showedst before us, vi, 5; āsē, we, v, 9, 10; vii, 3; xi, 15; xii, 19; āsē-ti, we also, xii, 1.
mē, 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; viii, 5; ix, 11; x, 1, 12 (ter), 14; xi, 1;
xii, 6, 20, 4; mē-kyuṭa, xii, 24; mē lōyikk, fit for me, xii, 10 (bis); mē nīsk, near me, viii, 5; xii, 22 (bis); mē nīshē, near me, in my possession, x, 14; mē dūm, I had, vii, 15; mē sūlin, (share) with me, i, 7; mē sōty, together with me, viii, 3, 11; x, 9; xii, 2, 7; mē-ti, to me also, ix, 1; me also, vi, 11; xi, 14.
bah, card., twelve; trātas bahān-hatān-hontu zyuth, the master of twelve hundred pupils, v, 1.
Bāḥ⁻dūr Khān, m. N.P., Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.
bēḥun, 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, viii, 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; byuthu nazari, he sat watching; nōkar bēḥun, to sit down as a servant, take service, xii, 3.
conj. part. in sense of past part. bīhith, seated, x, 5 (bis); xii, 4, 5; fut. sg. 1, bēha, xii, 3; 3, bēhi, vi, 16; impve, sg. 2.
bēh, xi, 2; pl. 2, bēhav, vii, 5; pol. impv. sg. 2, bēhtam, sit please for me, sit to please me, vi, 3; fut. impv. bēh'xi, you must sit, xii, 6; pres. masc. sg. 3, bēhān chūj, xii, 4; past masc. sg. 3, byūth⁴, vii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); byūthāus, sat (on) his (thumb-ring), vi, 16; m. pl. 3, biṭh⁴, vii, 5 (bis); 8; x, 6; xii, 2.

bāhār, m. the season of spring, i, 11.

bāj, m. tribute; — tārun, to collect tribute, x, 10; xi, 2.

bōj⁴, m. in bōj-bāth, sharing, partnership, i, 7.

bākī, conj. but.

bēkh, see byākh.

bakh⁴cōyish, f. a present, a gift, ii, 7; xii, 3.

bākūr, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. bikarmājētan, x, 8; gen. m. — jēlun⁴, x, 7, 14; f. — jēlūn⁴, x, 1, 6.

baktāwār, 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. bāle, m. e. for bāli, v, 11.

bāl, m. speech; bōl-bōsh⁴, the chirping of birds, vii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. bulbulāh, ii, 3.

bāl'ki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān; voc. pl. baltī, 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.

bēnār, adj. sick, ill, v, 1, 3; — gathun, to become sick, v, 10; — pyon⁴, to fall ill, v, 1.

bōn, adv. down, below, xii, 15; — wasun, to descend, viii, 4; xii, 2, 14, 15; bōna-kami, below, down below, iii, 2.

band, adj. shut, tied up; bar band karan, to shut the door, vii, 3; kārīn 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.
bandūkh, m. a gun, viii, 10; — láyun, to fire a gun, ii, 11; cf. viii, 10.

bīnāh, 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 banan-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 "), banē, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. banān chēs-na, viii, 7; II past, banyōn, vi, 16; with suff. 1 pers. sg. dat. banyōm, vii, 22; III past, banyān, xii, 1.

bōnth ; bōnthu-kun, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); pūtāshēnas bōnth-kun, (laid) before the king, i, 8; cf. brōnth.

bēnauvāh, adj. destitute, vii, 7.

banavun, to make; I. past with suff. 3 pers. sg. ag. banavun, viii, 14.

bēnē, f. a sister, iii, 9; x, 3, 10; sg. ag. bēnī, x, 3 (bis), 10; gen. bēnē-hondā, x, 3 (ter), 10; dōda-bēnē, a milk-sister, a foster sister, iii, 4.

buṅūlā, m. an earthquake, xii, 15 (gav, took place).

bāpatth, postpos. for; mārana bāpatth, he was made over for killing, i.e. to be killed, x, 12; ami bāpatth, for this reason, on this account, ii, 5; amiya bāpatth, for this very reason, ix, 1; kuni bāpatth, 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 Khodāyō, O Great God! v, 7; Bār-Sōhī, the Almighty, vii, 2, 3, 5.

bār (2); m. a load; wūnta-bār (pl. nom.), camel loads, i, 9.

bōrā, m. a load, ii, 5; sg. abl. hēth bōrā, taking in a load, xi, 13.

barōbar, 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. patu pata, s.v.
pata; ākā brāh, there came to them in front, there appeared
before them, x, 1.

bar+m, m. an auger, a drill (poet. for barma); bar+m pānas chum
karāñ, he is making auger-holes in my body, vii, 24.

bārāñ, m. pl. a pair of uterine brothers, viii, 5; ag. bārāṇau,
viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; rāth barūñ², to pass
the night, i, 10.

freq. part. bār² bārī (for bār¹ bār¹, m.c.), ix, 11; conj.
part. barth, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat.
baray, ii, 3; past masc. sg. with suff. 3 sg. ag. borun, viii,
7 (bis); fem. sg. with suff. 3 pl. ag. bār²kā, viii, 3; ix, 7.
brānt, adv. of time, before, previously, x, 5; cf. bōnt,vi, 10.

barish, f. a spear; sg. abl. barishi sōtī, (dug) with his spear,
vii, 7.

barut², adj. full; pl. dat. (for acc.) baritēn, vi, 15.

bārav, m. pl. grumbling; — din¹, to grumble, xi, 17.

barōyē, 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.

bus², m. a gobbet or mouthful of food put into the mouth at one
time, xii, 17.

bāshē, f. babbling of a child; shur¹-bāshē, infantile talk, v, 2.

bē-shēmār, adj. countless, xii, 20, 1, 4.

bismillā, interj., bi’smiglia, in the name of God! xii, 17.

basta, f. the skin; — wālīn², to flay, viii, 6.

bāta, 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;
-trōm², a copper dish holding cooked rice, iii, 1.

bāth, m. bōj¹-bāth, 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).

bēth⁴, see bēhun.
bôts, m. a Tibetan, esp. an inhabitant of Baltistan; -bôs, m. pl. Tibetan brothers, xi, 6; -gara, in Tibetan houses, xi, 6.

botha, m. the bank of a river; bathis-pêth, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

butha, m. the face, x, 5 (bis); xii, 2.

bodun, Tibet, esp. Baltistan or Little Tibet, or Ladakh; sg. dat. bodunis, xi, 4.

bôts, 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); sônara-sândî bôts zîh, the goldsmith and his wife, v, 10; pûtasâha-sândî (zîh) bôts, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. bôts, v, 9, 10; viii, 1, 13; x, 14; pl. dat. bôtsan, viii, 1, 6, 13; x, 14; ag. bôtsau, viii, 2, 5.

bâvon, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. bâvon, ii, 4; with suff. 3 sg. ag. bâvon, ii, 4; past cond. sg. 1, bâvonhô, vii, 21.

bê-uôphâ, adj. treacherous, x, 13.

bê-uôphôfji, f. infidelity, viii, 6, 11.

bâicar, m. belief, faith; — karun, to believe, vii, 13.

bê-wâsta, adj. without worldly ties, v, 11.

bây, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, gûrî-bây, a cowherd’s wife, xi, 12; grîstî-bây, a farmer’s wife, ix, 1, 4, 6, 8, 10, 12; pûtasâh-bây, a king’s wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; sôdôgar-bây, a merchant’s wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; vii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. bâyê, iii, 1, 2; vii, 1, 3, 4, 11, 12; ix, 1, 4, 6; x, 12; gen. bâyê-hundî, viii, 6, 13; ag. bâyi, viii, 1, 3, 11, 2; ix, 1; grîstî-bâyi (tor -bâyi-kun), (saying) to the farmer’s wife, ix, 1.

bâyi (properly abl. of bây, 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); bâyi kêh, something more (iii, 8); anything else (xii, 18); bâyi kun, anywhere else, xii, 4.
VOCABULARY

án, conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; akh..., biyē, in the first place..., in the second place, both..., and, v, 9; vi, 15; xii, 21; to... biyē, both..., and, viii, 9.

bōy, f. a smell, scent, stink, xii, 15.

bōy*, m. a brother, viii, 14 (bis); sing. dat. bōyis, v, 10; x, 3; pl. nom. bōy, iv, 7; xi, 6; xii, 15; dat. bāyēn, xii, 15; bōy-bārān, uterine brothers, vii, 5; bōy-kākañ, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, byékākh, or bēkh, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more";
sing. nom. byākh, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); byékākh, viii, 1 (fem.); bēkh, xii, 3, 10 (fem.); sg. dat. bōyis, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. bīy, xii, 1 (bis); fem. pl. nom. biyē, x, 1; m. pl. dat. bīyēn, viii, 9.
The sing. abl. of this word biyē or biy is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. biyē.

byōn*, adj. separate, apart. byōn* byon*, adv. separately, each apart, vi, 1; vii, 14; byunuy. He alone is apart from all things, or discrete (of God), vii, 2.

bōzun, 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.; viii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xii, 1, 15; to obey, heed, xii, 20; ašumār būz*, 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. bōzun, abl. (forming pass.) bōzana, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. gathēm bōzun*, you must hear me, xii, 7; conj. part. būzāth, vii, 27, 8; impve. sg. 2, būz, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. bōztam, please to hear me; pl. 2, būzātāv, please hear ye, vii, 9; fut. sg. 2 neg. interrogr. bōzakk-nā,
wilt thou not hear? vi, 1 ff.; plur. 3, bözan, xi, 20; pres. part. bözan, hearing, gatsh bözan, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. chus-na bözan, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. bōzān chukh-na, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. chim bözan, they are listening to me, xi, 5; imperf. m. pl. 3, oṣt bōzān, viii, 1; past m. sg. būzān, 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. būz- nos-na, he did not listen to him, ii, 5; f. sg. būzā, xi, 16.

bōzār, m. a deceiver, cheat, iv, 1, etc.

chih, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. hār, hārō.

chuh 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. chūs, I am, xii, 1, 23; fem. chēs, xii, 18; ii 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. chēh, she is, v, 3; vii, 30; viii, 7, 10, 3; x, 6, 7, 4; xii, 11; xii, 10, 9; 1 pl. masc. chih, we are, xii, 1; 2 pl. m. chiv, (if) ye be, vii, 9 (poet.); chiva, 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 (kōrē 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 chēy, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. chēyēy, ix, 6.

Conditional. 2 pl. masc. chiiway, if ye are, xii, 15.

Used in possessive phrases (*tamis,* etc.) *chuh nāv,* (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab,* he has fever, v, 3; *lākan chuh tān,* the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd,* she has pain, xii, 15; *mē-nishē chuh nishāna,* I have a token, x, 14; *te nishē chuh nishāna,* x, 14; *pātashēhas chēh khabar,* the king has news, iii, 3; so *tas chēh khabar,* xii, 2, she has news, she believes; similarly chēh in xii, 4, 5 (he has a wife), 15 (*tas chēh ĕk̡ā-y-nūr,* she has only one arm), 19; *amis chēh zanāna térē,* he has three wives, xii, 19; *asē chih gabar zēh,* we have two sons, viii, 1; neg. *asē chēna phursath,* we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum,* v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā,* it is my god); vii, 26 (*chum tāmāh,* I have longing); x, 12 (I have); xii, 7, *kūh chum hukum,* (what order (have you) for me); fem. *chēm,* v, 10 (*chēm bōī-kākāū,* she is my sister-in-law); ix, 4 (*mōūnī chēm bōāl-kīūl,* it is to me a prison-house of death); 3 pl. masc., vi, 3 (sath kūthī lārī chim,* there are seven rooms in my house); vi, 3 (*cyānē lōhtārī chim,* they are (to fulfil) my longing for you); x, 5 (*hamaēyē chim,* I have neighbours).

2nd pers. sing., 1 fem. chēsāy, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy,* is of thee, viii, 13; *Khōdāyē-sondē* *chuy kasam,* the oath of God is to thee, I adjure thee by God, xii, 7; fem. chēy, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*vath,* fem.) for thee); conditional, chēyēy, if there be to thee, ix, 6. N.B.—This last is masculine although feminine in form. Cf. chēy in xii, 6. 1 pl. masc. *chiy* (āsī* 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 (*athās chus dōd,* his hand is sore);
viit, 9 (pata chus, he is behind him); viii, 10 (chus cālān nāl, he has a letter of dispatch on his neck); xii, 3 (chus manz, there is in it); fem. chēs, viii, 6 (nazar chēs bātan-kān, he looks towards the husband and wife); x, 9 (kula-kān dōmbiā chēs, the crupper is close to its head); neg. pātashōhī chēsna, he has no royal state, x, 4; 3 pl. masc. lāl chis zāh, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. kūh sabab chuwa, what reason have you? viii, 5; fem. neg. chēwana paṇīnā, she is not your own, x, 1; 3 plur. masc. tsār chuwa tōhē, trīh chuwa myōn tōhē-nīsh, four are for you, and three are mine in your charge, x, 5; fem. chēwa, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. chēkkh, nazar chēkk ṣ-kum, their look is (directed) thither, xii, 23; 3 pl. masc. chikh kār, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. chus vuchān, I see, iii, 8; fem. chēs divān, I give, vii, 22; chēs karān, I make, vii, 15; chēs rivān, I lament, vii, 22; chēs vadān, I lament, ix, 1; chēs vālān, I cause to descend, v, 4.

sg. 2 masc. chukh vuchān, thou seest, iii, 8.

sg. 3 masc. anān chuk, he brings, x, 12; chuk anān, xii, 19; bēhān chuk, he sits down, xii, 4; chuk cēvān, he drinks, xii, 6; dāpān chuk, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; divān chuk, he gives, v, 11; xii, 23; chuk divān, xii, 17; chuk dazān, is burning, vii, 13; x, 7; gāthān chuk, he goes, xii, 4; chuk gathān, xii, 4; chuk kādān, he abstracts, he passes time, vii, 13; xii, 4, 11, 17; chuk khēwān, he eats, xii, 6, 17; chuk karān, he does, makes, vii, 12, 13; x, 8, 14; xii, 24; chuk katarān, he cuts, x, 7; chuk laγān, he is being attached, vii, 5; chuk lākhān, he writes, x, 13; chuk laλāvān, he caresses, v, 6; chuk lōnān, he reaps, x, 5; chuk lāγān, he throws, v, 4; chuk nanān, it is manifest, vii, 1; gwhāk chuk phōlān, dawn is breaking, xii, 2; chuk phērān, it moves about, ii, 5; chuk pokān, he goes forward, iii, 1; pokān chuk, viii, 7; xii, 7; chuk prārān, he is waiting, v, 6; chuk shōlān, is flaming, vi, 6;
chuh tulān, he is raising, xii, 17; chuh gāh trānān, is emitting light, xii, 2; chuh bhūnān, 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; wānān chuh, he says, x, 6; chuh wāsān, he is coming down, v, 7; wāsān chuh, viii, 13; chuh wātān, he arrives, iii, 7; chuh yīwān, he comes, xii, 3; yīwān chuh, v, 5; xii, 4.

sg. 3 fem. chēh dāpān, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; dāpān 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 wānān, she says, vi, 2; vii, 1, 20, 6; wānān chēh, ix, 6; chēh yīwān, she comes, xii, 15.

pl. 2 masc. chīva yīwān bōzana, you appear to be, viii, 5.

pl. 3 masc. dāpān chīh, they say, iii, 3 (people say); divān chīh, they give, x, 14; chīh kārān, (rubies) are dropping, xii, 9; chīh kūlān, they pass the time, viii, 11; chīh kārān, they do, make, viii, 3; xii, 3, 23; chīh lārān, they run, ii, 9; chīh pakān, they go forward, xii, 2; pakān chīh, x, 4; chīh śāmbīrān, they collect, xi, 7; chīh sārān, they collect, xi, 6; chīh bāhārān, 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. chukhna wūān, thou art not reaching, xii, 13; 3 masc. chuna kārān, he does not make, viii, 2; yīwān chīna bōzana, he cannot be seen, xii, 22.

neg. interrog. chukhnā parzanāwān, dost thou not recognize, x, 12.

emph. sg. 3 masc. chuy dāpān, he verily says, iii, 4; chuy wānān, he verily says, i, 13; vii, 31; fem. chēy wānān, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. chum dāpān, 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 kārān, 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. chīm bōzan, they listen to me, xi, 15; chīm mangān, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. chus dāpān, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dāpān 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, viii, 9; chus pēwān, falls to her, vii, 26; chus wanān, he says to him, viii, 7; chus yinān, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. pata chikh lārān, they are running after them, xi, 18.

neg. bōzan chukhna, he is not listening to them, viii, 2; fem. neg. rōzan chēkhna, she is not remaining for them, ii, 9.

(2) With emph. pres. part. chuh dazōn̲̄, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. chēsna chu̲nhmū̲š̲̄, I have not been set (to learn), v, 6; sg. 2 masc. chuh gōmot̲̄, thou hast gone, xii, 4; neg. chukhna gōmot̲̄, thou didst not become, v, 5; fem. chēkh tsūj̲mū̲š̲̄, thou hast fled, ix, 1.

sing. 3 masc. chuh āmot̲̄, he has come, x, 12, 4; chuh ādot̲̄, he has been, v, 1; chuh gamot̲̄, has gone, etc.; ii, 4; iii, 1; viii, 1; chuh gōmot̲̄, ix, 1, 6; chuh kōr̲̄mot̲̄, he has been made, x, 12; chuh pēmot̲̄, it has beenfallen, x, 3; chuh rot̲̄mot̲̄, he has been arrested, x, 12; fem. chēh mūn̲̄št̲̄, she is dead, viii, 1; chēh tsūj̲mū̲š̲̄, shehas fled, ix, 1; chēh wū̲n̲̄mū̲š̲̄, it (fem.) has been said, vii, 30.

plur. 2 masc. chiwa lāg̲m̲āt̲̄, ye have arrived, viii, 5.

plur. 3 masc. chīh mūn̲̄št̲̄, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. chum gamot̲̄, he has gone for me (datīna commodi), v, 10; pl. 3 masc. chīm dīt̲̄māt̲̄, I have given them, x, 12.

2nd person sg.; sg. 3 masc. chuy gōl̲̄mot̲̄, thou hast destroyed, ii, 11; fem. chēy āmū̲št̲̄, she has come to thee, v, 5; chēy kūr̲̄mū̲̄št̲̄, 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-tān ḍas*"mot* chus wōpar, somebody else was with her, v, 4.
2nd pers. pl.; sg. 3 masc. chuva thōw*"mot*, you have deposited, x, 12.
3rd pers. pl.; sg. 3 masc. chukh thōw*"mot*, they have deposited, x, 12.

(4) With future passive participle; sg. 3 masc. chuh chāwun, (one’s fated lot) must be experienced, ix, 6; fem. chēh wasūn*, it is to be descended (a place, fem.), ix, 6; emph. chuy gatshun, (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 bikith, thou art seated, xii, 5; sg. 3 masc. chukh bikith, he is seated, x, 5; xii, 4; chukh karīth thaph, 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.
chālun, to wash; past sg. m. with suff. 3rd pers. sg. ag. cholun, x, 5; xii, 2; past cond. sg. 1 chalahō, 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.
chāven, to experience (ix, 6); to enjoy (xi, 3); fut. pass. part. sg. m. chāwun, ix, 6; pres. part. chāwān, xi, 3.
cakla, m. a group of villages, a village circle, ix, 10.
cālān, 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 khałun, to put on to a lathe, vii, 19; carkas khasun, to be put on to a lathe, vii, 20.
cārpaẏ, f. a bedstead; sg. dat. cārpaẏi, x, 5.
cēshma, m. an eye; pl. nom. cēshma, i, 3.
cēthi*, f. a document, viii, 10 (his).
cyon*, to drink; inf. hyotun cyon*, he began to drink, viii, 7 (ter);
cyôn³ pres. part. cêcăn, vi, 15; vii, 31; pres. m. sg. 3, chuń cêcăn, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. trêsh cêyênna, he did not drink water, viii, 7; past cond. sg. 3, trêsh cêyihan, (if) he had drunk water, viii, 7.
cyôn⁴ poss. pron. thy; sg. m. nom. cyôn⁴, v, 9; x, 14; xii, 16, 8; cyôn⁴ gatchi, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. cyônuy, thine verily, v, 9; dat. cyônis, v, 9 (bis); pl. m. dat. cyânên, viii, 3, 11.

fem. sg. nom. cyôn¹, v, 9; vii, 3, 11; x, 10; dat. cyânë, vi, 3; x, 12.
cîc, m. a thing, xii, 19.
dob, m. a fall from a height; tóri-dab, the fall, or blow, of an adze, vii, 18.
dab, f. (in šûna-dab), a covered wooden balcony on the roof of a house; sg. dat. dabi, viii, 1.
dôb, m. a hole, or pit, in the ground, xii, 6; sg. dat. dôbas, xii, 6, 7; sg. abl. dôba, xii, 7; dôba-hanë, a small hole in the ground, viii, 7 (N.B. masc.).
dabûwin, to press, squeeze; dabôvith thâwin, to press into (the ground), to conceal (in the ground), x, 3.
dachyun⁵, adj. right (not left); m. sg. abl. dachini utha, with the right hand, vii, 7.
dôd, m. milk; dôda-benö, f. a milk-sister, a foster sister, iii, 4; dôda-gûr⁶, m. a milk cowherd, a milkman, xi, 13; dôda-har, m. cream of milk, ii, 3; dôda-moj⁷, f. a foster-mother, v, 2 (ter); dôda-not⁸, a milk-pail, xi, 3.
dôd⁹, see dazun.
dôd¹⁰, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. dôdis, v, 6 (bis); abl. dâdi, vii, 22; pl. dat. dâden, vi, 14; tas chüh dôd¹¹ pananis dîlas, she has pain in her heart, xii, 15.
dâdkhâh, m. a petitioner; ōse dağû yâgin dâdkhâh, disloyalty (to the king) was watching in him as a petitioner, ii, 5.
dôdlad, adj. pained, afflicted; with ay, if, suffixed, dôdlad-ay, vii, 9.
dîdîr, adj. seeing; sôhûsa-sonâ kara dîdîr, I will do seeing of the master, I will see the master, iv, 5.
dêy, f. a large metal pot, a cauldron; pl. nom. dêga, vi, 16.
**DOGY, f. disloyalty (cf. dādhhāh), ii, 5 (bis), 11; ānas-pēth dogy kariūn, to show faithlessness to one's master, viii, 8.

dōgh, m. smoke; dīcān chuh uchēn dōgh, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dōgh, a day; dōgh gay, the day passed, v, 11; dōgh ta rāth, night and day (adverbially), vii, 3; with suff. of indef. art. dōhā akh banyār, a certain day came, xii, 1; dōhā dōhā kaḏun, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. dōhas, by day (cf. rāhas, by night), xii, 4; abl. tami 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. dōhik, x, 10; fem. dōhīc, x, 10, 14; pl. nom. dōh gay, days elapsed, iii, 5; xii, 23. Note the adverbial form, dūrā dōh, after eight days, iii, 4.

dūj, f. a square piece of cloth, a napkin, a kerchief; buta-dūj, a kerchief containing food, xi, 18.

dunān, adj. pregnant, xi, 7 (f. pl.).

dakh, m. the post (for letters); sg. dat. dākas, xi, 6.

dōkhil, adj. entered; karuhukh dōkhil-i-mahala-khāna, bring them into your harem, xii, 19.

dakhanāwun, to lean upon (a stick or the like); pres. part. dakhānāwan, xi, 16.

dukhtar, f. a daughter; dukhtar-ḍ-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; dōl dilas, pain in the heart, xii, 5.

dōl, the guas of a garment; in dōli-dāmānas, v, 9, to the skirt of the guas of the garment, i.e. to the skirt of the garment. The sg. abl. dālī has been altered to dōli m.c. See dāmān.

dōli, f. in kana-dōli, closing of the ear, refusal to hear, v, 2.

dalil, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. dalilā, viii, 6, 8, 11; x, 1 (bis).
dālom*, m. leather; with emph. y dālomuy, nothing but leather, xi, 14.

ḍulun*, m. the act of rolling; pl. nom. ḍulun diwān chuk, he is rolling himself, xii, 23.

dilānas, m. soothing, consolation; — ḍyun*, to soothe, ix, 7.

dīmbya, 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); ḍūli-dāmānas thaph lāyūn*, id., v, 9 (see ḍūli*), with the double meaning.

dānāh, adj. wise; dānāh vāziyar, by a wise vizier, viii, 1.

dīn, m. faith, religion; dīn-i-Mahmad, the religion of Muhammad, iv, 6.

dōn*, m. a pomegranate, xii, 22 (bis), 23 (bis).

danf, m. punishment, fine; sg. abl. danda ḍyun*, to give in compensation (for harm, etc., done), v, 11; danda khon*, to take in compensation, v, 11.

dānun, to shake out (clothes), to shake (clothes); pres. 3 m. sg. chuk dānun, x, 7.

dōnmay, card. both, x, 4, 5, 13; xi, 12.

dunyā, m. the world; sg. dat. dunyāhas, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with kun added, as in dapān chuk amis mējēras kun, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. dapun qatthis, you must say to her, v, 9; fut. pass. part. dapun chuka, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. dapān wuchukh, as they said (this), they looked, viii, 1.

impv. sg. 2, dapik, xii, 4; say to him, dapai, xii, 20; fut. dāp'zīm, you must say to me, v, 8; dāp'zīm-na, you must not say to me, v, 8; dāp'zēkh, you must say to them, v, 7; past, dāp'zihēkh, you should have said to them, xi, 15 (bis).

fut. sg. 1, dopay, I will say to thee, iii, 4; v, 5; dapos, I will say to him, xii, 19; 3, dopi, he will say, x, 1; she will say, v, 9; dopiy, she will say to thee, xii, 18; pl. 3, dapānanam,
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; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chay *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; vii, 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; i. 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, *cheh *dapan, viii, 3, 11; xii, 4, 15; *dapan *cheh, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapan chuh, 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; viii, 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, *dopunas, 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, 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).

*dopum*wa, you said; you said to me, dopum*wa, x, 12.

*dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;
they said to me, 

they said to him, 

they said to them, 

3 past, 3 sg. m. 

I said long ago, 

I said long ago to them, 

dar, prep. in; 

dar biyābān, in the forest, 

f. a window; sg. gen. dar-e-handis dāsās, to the sill of the window, 

far from the city, vii, 18; note, drāv dār-pāhān, he went a short way off, 

far from the city, vii, 11. 

distant; dār kašūn, to expel, banish, 

far from the city, vii, 11; abl. dāri rōzūn, to remain at a distance, 

off, x, 7; but byūh dāri-pāhān, he sat at a little distance, 

m. a court (a king’s), vii, 11. 

dard, m. affection, ix, 8. 

drāg, m. a famine, vi, 15. 

dārun, to place, etc.; freq. part. kalam dārī dārī, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, zīhā aṭha dārīnām, long arms are stretched over me, vii, 25. 

drūt, m. a sickle, x, 5; sg. abl. drāṭi-sūṭīn, by means of a sickle, ix, 5. 

drāv, etc., see nērun. 

daraṭa, m. a doorway; — thāwun, to open a door, viii, 4 (bis), 

11 (bis), 2; — tropnās, she shut the door against him, 

viii, 11. 

drāy, etc., see nēran. 

driy, f. a vow; driy kasam karun, to make a vow, viii, 1 (bis), 2. 

dās, m. a window-sill; sg. dat. dāsās, v, 4 (bis). 

dēshun, to see; fut. pass. part. kāh gathēm-na dēshun, no one may see me, xii, 22; conj. part. dīshīth, having seen, v, 2;
pres. part. (for pres. tense), dēšēn, (is) seeing, vi, 12; past m. sg. 3, dyūth*, was seen, vi, 11 (bis), 5; viii, 10; dyūth*-na, was not seen, x, 12; dyūthum, I saw, vi, 15 (bis); dyūth*m-ay, I verily saw, xi, 1; dyūthuth, thou sawest, vi, 15; plup. m. sg. 3, ṭās* dyūth*mot*, (a dream) had been seen.

daskhath, m. a signature; — korun, to make a signature, sign, xii, 21; abl. ath korun māl*-sandì daskhata, she signed it with the father’s signature, xii, 22.

dwā, m. a prayer; dwā-yī-khōr, a prayer for welfare, i, 3.

dawā (vi, 14), dawāh (v, 6 (quarter)), m. a medicine, a remedy; dawā-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.

dāv, m. a channel, drain; abl. āb-dava-kañ, (enter) through the water drain, v, 4.

davāh, see dawā.

dāvāh, m. a claim; — gandun, to make a claim, v, 11.

Day, m. God; dayā, God only, vii, 2; voc. dāyē, O God! iv, 1.

dūy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dūyam*, ord., second; m. sg. dat. dūyimis gulāma-sond*, of the second servant, viii, 6.

dyūn*, to give; to make over a person to another’s charge, viii, 11.

amith dyūn*, to bring and give, xii, 4; dāb dyūn*, to give blows, vii, 18; dyūtan bār’shi-soty dōba-hanā, he made a small hole in the ground with his spear, viii, 7; achēn dēk divān chuh, he is giving smoke in the eyes, he abuses, v, 11; dulān* dīn*, to roll oneself about, xii, 23; dīlāsā dyūn*, to comfort, ix, 7; danaḏa dyūn*, to give in compensation, v, 11; tas gandun dīn*, to behead him, ii, 8; grāyē chēs divān, I am causing to wave, vii, 11; hukum dyūn*, to give an order, x, 5, 9, 13; halam bār* bār* dyūn*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; jalwa dyūn*, (of God) to give forth glory, to become manifest, vi, 7; kadam dyūn*, to set forth (kun = to), x, 11, 2; khāsh dyūn*, to cut, v, 4, 6; krēkāh dīn*, to make an outcry, v, 7; xii, 7; karith dyūn*, to do completely, x, 12; muslas dyūn* kas*m, he pronounced a charm over the skin, xii, 22; makh dyūn*, to hit with an
axe, vii, 14; anun nād dīth, to send for (a person), summon, x, 12; xii, 17; nāla dimahā, I would give cries, vii, 23; nār dyunu, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; phahi dyunu, to impale, v, 10; pharyād dyunu, to lay a complaint, x, 2; phash dyunu, to rub, v, 4; ṛukhsath dyunu, to give leave to depart, xii, 25; ṛapāṭ dyunu, to make a report, v, 9; shēmshēr dīthu shānd, he put the sword under the pillow, x, 7; amis shāph dyunu, to pronounce a charm over him, xii, 15; saucāl dyunu, to present a petition, x, 5; tam chum diwān, he is causing me to be weary, vii, 17; thaph dih, to seize (dat. of obj.), viii, 7; xii, 12; nāday Khōdā dyunu, to swear by God, xii, 7; wurdī dih, to give an order, vi, 16; wōtanukhdyunu, to put on upside down, v, 9; zīrā dih, to give a push, x, 7 (bis).

inf. dyunu; sg. obl. dīni, in order to give, ix, 7; fut. pass. part. m. sg. rōpayē hath gathēm dyunu, you must give me 100 rupees, x, 6; so, m. pl. gathānam dīn, you must give them to me, x, 1; f. sg. gathēm bakh%cōṃsh dih, you must give me a present, xii, 3; conj. part. dīth, vi, 7; x, 12.

impve. sg. 2, dīh; di-sa, give, sir, x, 8; dīm, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; dīs, give to her, xii, 4; dikh, give to them, vii, 11; pl. 2, dīvīc, give ye, x, 12; xii, 21; give ye to me, dīyām, vi, 16; pol. impve. sg. 2, dīta, please give thou, v, 9; x, 4; with emph. y, dītay, v, 2; please give to me, dītum, x, 5; fut. dīzīkth, thou must give to them, xii, 16.

fut. sg. 1, dīma; I shall give to thee, dīmay, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. dīmav, (I say to you) I shall give, ii, 8; 3, dīyi; she will give to thee, dīiyi, xii, 14; pl. 1, dimaw; we shall give to thee, dimoy, x, 1.

pres. m. sg. 3, chūh diwān, he gives, v, 11; xii, 17 (bis), 22; he gives to me, chum diwān, vii, 14, 7, 8; pl. 3, diwān chik, they give, x, 14; f. sg. 1, chēs diwān, I give, vii, 11, 22; 3, chēh diwān; she gives to him, diwān chēs, xii, 4, 14.

past m. sg. dyumu, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, dyutumwu, x, 12; gave to him, dyutus, i, 10; xii, 4; he or she gave, dyutum, v, 4 (bis);
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viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. y, dyutun\textsuperscript{y}, ii, 7; he or she gave to him or her, dyut\textsuperscript{nas}, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, dyut\textsuperscript{nak}, ii, 7; x, 5; xii, 17; dyutukh, they gave, v, 10; x, 5; xii, 17, 24; pl. dit\textsuperscript{t}, they were given, xi, 17; I gave, ditim, x, 12 (bis); I gave to them, dit\textsuperscript{nak}, ix, 11; he or she gave, ditin, vii, 5; x, 2; he gave to him, dit\textsuperscript{nas}, x, 14.

f. sg. dit\textsuperscript{s}, she was given, vi, 16; given to him, dit\textsuperscript{s}s, viii, 7; he gave, dit\textsuperscript{s}n, x, 7 (ter); xii, 7, 12; he or she gave to him or her, dit\textsuperscript{s}nas, v, 9; x, 8; they gave, dit\textsuperscript{s}kh, iii, 8; they gave to him, dit\textsuperscript{s}has, x, 5.

perf. m. sg. Chunakh dyut\textsuperscript{mot}, she has given to them, viii, 1; pl. chim dit\textsuperscript{mat}, I have given, x, 12.

plup. m. sg. os\textsuperscript{w} dyut\textsuperscript{mot}, had been given, x, 12; she had given to him, os\textsuperscript{w}s dyut\textsuperscript{mot}, v, 6; pl. they had been given to you, os\textsuperscript{w}sa dit\textsuperscript{mat}, x, 12.

past cond. sg. i, dimakho, vii, 23; I would have given to them, dimahakh, vii, 20; 3, mā diyihē, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6; mohara-dyār, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. dōzakh (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 dazān′, is verily burning, x, 7; past sg. m. 3, doān, he was burnt up, xii, 25.
gōb, adj. invisible; —gahšun, to become invisible, iii, 6.
gobur, m. dial. for gobur, a son; pl. nom. gabur, viii, 1, 3; xii, 15.
gād, f. a fish; gōda-hath, a hundred fish, i, 8, 9.
gōd\textsuperscript{s}, a bunch or handful of grass or the like; pl. nom. gēj, gēj karānē, to make bundles of grass, hence, met. to crowd together, xi, 10.
gōd, m. a beginning; abl. gōda, first, at first, iv, 2; v, 9; viii, 3; x, 5; xii, 15.
gafun, i.q. garun, q.v.
gōdañ, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. gōdañiy, at the very first, vii, 10; x, 3, 10; xii, 4, 6.
gōdañuk"*, adj. first, the first, vii, 13; with emph. y, gōdañukuy, the very first, vii, 5; f. gen. gōdañicē-handi khōta, (more beautiful) than the first, xii, 10.
gudarun, conj. 3, to happen, occur; inf. gudarun, a happening, occurrence, vii, 5; 2 past m. sg. 3, gudariv, for gudaryōv, v, 9.
gadöyi, f. begging, mendicity, the condition of a beggar; sg. gen. gadöyiyē-hond*, x, 2.
gāh, m. brightness, brilliancy, lustre; — trāwan, 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.
gējē, see gejā.
gōjānas, see gālun.
gūl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.
gult", m. the forearm; gult' gundān', 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. gōlānas, viii, 11; ag. gōlāman, vi, 14; viii, 7, 8, 11; voc. oy gōlām, vii, 6, 8, 11; pl. nom. gōlām, vii, 5, 13.
galun, to be destroyed; fut. pass. part. suh gotsh"galun", he must be destroyed, xii, 10; fut. sg. 3, galī, xii, 24; past. m. pl. 3, galt, xii, 25.
gūlun, to destroy; to cause to waste away; past f. sg. gōj"nas, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. chu\ y gōl"mot", thou hast destroyed, ii, 11.
gām, m. a village; pl. dat. gāman, xi, 8.
gumrōyi, f. going astray; guyēm gumrōyi, I went astray (lit. going astray happened to me), vii, 12.
gumot*, 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,
a wretch of a bear (ix, 2); kut-wal-gān, the wretch of a police-captain (v, 9); wātal-gān, a wretch of a sweeper (xi, 15).

sg. dat. gānas, v, 9 (bis); ix, 2; voc. gānau, xi, 15 (used by a wife to her husband).

gand, m. a knot; tath gand karun, to tie it up (in a parcel), x, 3.

gāndh, m. a posy, bunch; pōshē-gāndh, a posy of flowers, v, 4 (ter).

gondh, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. gāndh, xi, 9.

gandīn, 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; x, 2, 5).

gul gandīn, to stand in a reverent attitude with the arms folded, v, 9; dāwēh gandīn, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) gandīth, iii, 8; impv. fut. gandīthēs, you must tie it, v, 6; past m. sg. gandun, he or she tied, v, 10; dāwēh gondhun, she made a claim to him, v, 11; m. pl. gāndh, were bound, v, 9; gāndhin, he tied them, x, 2; plup. m. pl. osis gāndmāt, he had tied them on it, x, 5.

jōnā, m. sin; — karun, to sin, viii, 11 (bis).

jōn, a piece or gobbet of flesh or the like; pl. nom. jōnē karīth, having cut up, viii, 13; chuh katarān jōnē, he cuts it into lumps, x, 7.

gōpōli, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gōṛ, see āhan-gōṛ and nān-gōṛ.

gara, m. a house; — gathīn, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — bātun, 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; — wātanānum, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — yun, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. gara, ix, 4 (bis); abl. gari, at home, iii, 1; v, 10; xii, 5 (bis); gari bēhon, 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 gāṛh.

gōṛ, in gōṛ-zān, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. gōṛ-zānas, ii, 1.
gūr\textsuperscript{a}, m. a horse, iii, 8; x, 3; sg. dat. gūr{i}-kyūt\textsuperscript{a}, (grass) for the horse, x, 5; gūris khasun, to mount a horse, ii, 11; iii, 8 (bis); gūris vōthun, to mount a horse, ii, 6; abl. gūr{i}-piṭa wasith pyon\textsuperscript{a}, to fall from one's horse, ii, 6; pl. nom. gūr\textsuperscript{i}, horses, xi, 6, 8; xii, 1; gen. gurënt-hūṁ\textsuperscript{a} khaẓmāth, service of horses, groom's work, xii, 3; abl. with\textsuperscript{1} guryau-pēṭha bōn, they dismounted, xii, 2.

gūr\textsuperscript{a}, m. a cowherd; dōda-gūr\textsuperscript{a}, a milk-seller, xi, 13; sg. ag. gūr\textsuperscript{i}, xi, 12; gūr\textsuperscript{i}-bāy, f. a cowherd's wife, xi, 12.

gūr\textsuperscript{a}, f. a space of twenty minutes; any particular moment of time; abl. sōli-gūr\textsuperscript{ī} (m.c. for suli-gari), at dawn time, v, 7.

gardan, f. the neck; tas gardan dīn\textsuperscript{a}, to behead him, ii, 8.

garm, adj. warm; used as subst., warmth, i, 11.

garan or gaq̱un, conj. 1, to make, form, fashion, forge, work metals; impv. sg. 2, gur, v, 3; imperf. m. sg. 3, ōs\textsuperscript{a} gaq̱ān, he used to make, v, 1; past m. sg. gaq̱̣un, he or she made, v, 10, 2; pl. gaq̱\textsuperscript{e}, were made, v, 4.

garanāwān, conj. 1, to get made, to make (with help), prepare; pres. part. garanāwān, xi, 17.

grey, f. shaking; — lugūn\textsuperscript{a}, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. grāyē dīnī, to cause to wave, viii, 11.

gryūst\textsuperscript{a}, m. a farmer, ix, 4; sg. ag. grīst\textsuperscript{i}-bāy, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; grīst\textsuperscript{i}-gara, a farmer's house, ix, 4 (bis); pl. dat. grīstēn, ix, 7.

gur\textsuperscript{a}, m. design, view, purpose; abl. gurza panani, for my own purpose, vii, 26.

gōzān, see gōr.

gāsa, grass, hay, x, 5 (bis); xi, 6, 7; gāsā-gond\textsuperscript{a}, a pack-saddle made of grass, xi, 9; gāsā-lōw\textsuperscript{a}, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; gāsā-mōdān, a grassy mead, a grass-field, x, 5; gāsā-rūz, a hay or straw rope, xi, 9.

gāsh or (viii, 9; xii, 2 (bis)) gūsh, brightness, dawn; — phōlun, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

gusōn\textsuperscript{a}, m. a mendicant monk, v, 9.

gōta, m. skill, cleverness; sg. abl. gōta-sān, with skill, i, 6.
gath, f. in gath, karīnā, (of a widow) to do the satī ceremony, to become satī, iii, 4.

gājī, see gātu.

gātu, adj. skilful, clever; m. pl. nom. gātu, gātō, several skilful (viziers), viii, 1; f. sg. nom. gājī, v, 3, 10.

gūtul, a man who wields a gūtul, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. gūtī, 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 gath, pl. 3 gatshun) or in the past tense (m. sg. 3 gatshun). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. kāh gatshēm-na dēshun, 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, anun, gath, phakaharanā, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, khabar (f.) gath, amūn, you must bring news, xii, 19, 20; gath, atsun, you must enter, v, 4; g. hyon kharī, you must take expenses, xii, 5; dōb g. khamun, you must dig a pit, iii, 6; g. khasun, you must go up, xii, 6; karun, g. ganā, you must tie up, x, 3; nēth g. karun, you must arrange a marriage, vii, 2; suh g. sangsar karīn, lapidation is to be done (to) him, he is to be stoned, vii, 8; surī g. karīn, you must investigate, viii, 7, 8, 10; g. karīn thap, you must seize, v, 9; g. mangun byākh, you must ask for another, xii, 13; yīh g. mārun, you must kill him, x, 5 (bis), 12, 5; sōsun g. sānum, you must send the goldsmith, v, 1; g. pōshākh tulun, you must take up the garment, xii, 6; g. kākad trāwun, you must throw the paper, xii, 11; tas g. kala (sar) satun, you must cut off his head, viii, 6, 11.

With pron. suff. gatshēm bakhcōīsh (f.) diň, you must give
me a present, xii, 3; gatshém bōsun², you must hear me, xii, 7; ṭēpyē-hath gatshém dyun², you must give me a hundred rupees (sing.), x, 6; tīh gatshém karan², you must do that to me, xii, 3; kēntshāh gatshém ladun², you must send me something, x, 3; wōlinj³ gatshēs amūn³, his heart must be brought (here), x, 5; ṭapun³ gatshēs, you must say to her, v, 9; gatshēs mōhar karūn³, you must seal it, x, 3; ṭē kyāh gatshiy anun⁴, what must (I) bring to thee? xii, 21; kor⁵ gatshiy āsun⁶, I want a bracelet from thee, xii, 13.

tōcē (f. pl.) gatshan bōy-raūnë, loaves are to be distributed, you must distribute loaves, v, 8; tīhīy trēh gatshan sōmb-raūn¹, you must collect three times as many, xii, 24; tīm gatshan tātān⁴, they must be cut, v, 4.

With pron. suff. gatshanam dīn¹ ṭēpyēs pānts hath, you must give me five hundred rupees, x, 1, 2; lāl gatshanay āsun⁶, rubies are required to be from thee, I want rubies from thee, xii, 5.

suḥ gatsh⁶ gatun⁷, he was proper to be destroyed, you should have destroyed him, xii, 19; yih karun⁶ gatsh⁶, (that) which was proper to be done, v, 7; wātun⁷ gatsh⁶, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. mē gatshī āsun⁶ (kor⁸), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; mē gatshiy āsun⁶ tōt⁹, I want a necklace from thee, xii, 5; mē gatshī wātun, I must arrive, xii, 22; yih ṭē gatshiy, (that) which thou wantest, xii, 7; gatshiy amun⁸ mēcā (khatū), thou must bring a fruit (a letter), xii, 21; ṭē gatshiyē āsun⁶ okuy kor⁸, oughtest thou to have only one bracelet? xii, 13; ṭē gatshiy yun⁹, thou must come, xii, 7. Note mē gatshī tihanza wōlinjē, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. cyōn⁹ gatshī gatshun⁴, thou must go, v, 9; xii, 6; tīh cyōn⁹ khyon⁹ gatshī-na, thou must not eat that, xii, 16; cyōn⁹ gatshēs mangun⁷ musla, thou must ask her for the skin, xii, 18; cyōn⁹ gatshī zyun⁷ sōmb ruin⁸, thou must collect firewood,
gatshun 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, gəyə kələ akiə péək, 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; viii, 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, 25 (kyəh gəm, what happened to me? viii, 9; kyəh gəv, what is the matter? viii, 11; kyəh gəyə, what was (fem.) it? x, 14; gəyə trəh kətha, 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 (kəddə gəv suy, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (kyəh gəs, of course I am, I am no other than), 2 (id.), 4; xii, 15 (zəbətər gəv, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as ādə gatshun, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; qashloh kə, love to befall a person, v, 2 (bis); bədər kə, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; g. bəmər, to fall sick, v, 10; gay pənas bətə, they sat down at liberty from their turn of duty, viii, 8; gəbəkə, to disappear, iii, 6; g. panunə gəra, to go home, xii, 4; hushyər kə, to become awake, to wake up, v, 5 (bis); khuləs kə, to go free, to be released from this mortal coil, to die, iii, 4; rəpayə kəth gəm kəharə, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; khəsh kə, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; gəs yimə xə khəsh, these two were pleasing to him, he felt affection for them, viii, 11; məra gatshun, to suffer a violent death, viii, 13; x, 7, 8; mushtəxkə, to become entranced, enamoured, iii, 8, 9; g. pəda, 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; sār gatshun, to be drowned, iv, 3; g. thod wōthith, to stand up, ii, 3; tēr gav, it has become late, it is too late, v, 9; nār gomot thēta, the fire had become extinguished, xii, 23; gōs yinsāph, he felt pity, vii, 4; mē-ti chuh gomot zuln, I also have experienced tyranny, ix, 1.

With a present participle, gatshun indicates continuous action, as in gatshita 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 tārāwān, 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 māshith gayēs, he forgot the statement, x, 6; nārith gatšun, to go forth, ii, 3; xii, 15; phirith gatshun, to become hostile, iv, 3.

fut. pass. part. mē chuy gatshun*, it is verily to be gone by me, i.e. I must really go, v, 10; cyōn* gatshī gatshun*, thou must go, v, 9; xii, 6; pres. part. gatshān, see pres. and imperf.; past part. gomot* or gomot*, see perf. and plup.

impre. sg. 2 gatsh, ii, 9; iii, 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. gatshain 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 ōs gatshān, v, 1; neg. ōs na gatshān, vii, 1; m. pl. 3 (two subjects, one masc., the other fem.), ōs 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;
x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. gôm, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. gôs, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. gôs-na, went not for her, v, 5; with suff. 3rd pers. pl. dat. gôkh, he became (pleased) with them, viii, 14; m. pl. 3 gay, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. gôs, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 gayê, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. gayêm, ix, 4; emph. gayêmây, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. kath gayês mashith (see above), x, 6; f. pl. 3 gayê, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 gayâv, xii, 15; f. sg. 3 gayê (for gayêpê), vii, 16; viii, 11.

perf. m. sg. 2 chukh gômotw, xii, 4; neg. chukh-na gômotw, v, 5; 3 gamotw, x, 7; gômotw, xii, 23; chuk gamotw, ii, 4; iii, 1; v, 10; viii, 1; chuk gômotw, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. chêyê (not chuyêy) gômotw, (cf. chêy nôg, xii, 6), ix, 6; pl. 3 gamât, x, 7, 8; xii, 20; f. sg. 3 gamêt, xii, 10.

plup. m. sg. 3 ôsâ gamôt, i, 4; v, 2; with suff. 3rd pers. sg. dat. ôsus gômotw, (love) had befallen him, v, 2; pl. 1 ôs gamât, v, 9.
gâv, f. a cow; sg. dat. gôvâ, xi, 12; pl. nom. gôvâ, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) gôvâw, vi, 15.
gêwun, m. a song, iv (title).
gôsh, see gâsh.
gonôy, f. evidence, testimony; chîs karân gavôy, they give evidence to him, x, 12.

Gasrânî, of or belonging to the town of Ghaznî, i, 1.
guzarân, m. a livelihood; — karun, to make a livelihood, xi, 19.
ha, O! (inferior addressing superior); ha, Wazîr-a, O Vizier, xii, 19. Cf. the next.
ha, O!, ha!; as exclamation, xi, 3; governing voc., with -a;
hā phakir-ə, O Faqir, ii, 3; hā Vignāh nāg-ə, O Vignāh Nāg, v, 9; hā yār-ə, O friend, x, 4; hā Wazir-ə (address by an inferior), O Vizier, xii, 10; with -ə; hā phakir-ə, O Faqir, ii, 2; hā wazir-ə, O Vizier (address by a superior), ii, 4.
hau, pleonastic suff. (poet.), ii, 10.
hā, pleonastic suff. added to kyāh, kēhā, what? (addressed by wife to her husband), v, 4, 5.
hab-jushī, composed of the seven metals (haft-jōsh), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.
hēchun, to learn; impve. sg. 2 hēch lāyan' rīnz', learn to throw balls, v, 3.
had, a limit; had pānas karun, to make a limit for oneself, to consider oneself perfect, vii, 15.
hēhir, a father-in-law; sg. gen. hēhara-sandis shēharas-kun, towards the father-in-law’s city, x, 12.
hakh, m. right, duty; hakh-i Khārāj, duty of God, i.e. (a husband), sacred to me as God, xii, 15.
hōkh, 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-Māhpāj, the order of the Mahārājā, xi, 4; hukum dyun, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.
hēkmāth, f. cleverness, skill, contrivance; hēkmāt-i-Parwardigār, the power of Providence, i, 11; sg. abl. hēkmuts, i, 12.
hāl, m. condition, state, vii, 9; ix, 4; hāl kyāh kōh-hakh, an arrangement of affairs was somehow or other made by them, xi, 17.
hūl, f. a house; bōd-hūl, a prison, ix, 4.
hala, interj. expressing urgency, look sharp! be quick, xii, 17.
halam, m. a skirt, a lap-cloth, apron, ix, 11; halam dārūn, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. halamas, v, 4 (bis), 5.
hamud, m. praise; h. purūn, to recite praises, vii, 4.
hannishīn, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. hannishīnān, vii, 21, 4.
**VOCABULARY**

### hund

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<td>hund, m.</td>
<td>a dog, vii, 9 (sexies), 10 (quarter); sg. dat. húnis, viii, 9, 10 (ter); pl. nom. hún, viii, 4 (bis), 12 (bis).</td>
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**A.** Added to fem. sg. nouns; m. sg. nom. godöyë-hund, of beggary, x, 2; körë-hund, of the daughter, v, 2, 9; kathi-hund, of a word, iii, 5; mäjë-hund, of a mother, xii, 15; miskini-hund, of beggary, x, 4 (bis); nayë-hund, of a reed flute, vii, 1; phakiriyë-hund, of faqirhood, x, 9; pätashöhi-hund, of royalty, x, 2, 9; rëts'-hundu, of nights, iii, 1; dat. bëñë-handis, of the sister, x, 3 (bis), 10; bëyë-handis, of the wife, viii, 6, 13; därë-handis, of the window, v, 4; khùtini-handis, of the lady, x, 7; shëmshëri-handis, of the sword, viii, 13; xanäni-handis, of the wife, x, 5; abl. gòlaniö-handi-khôta, than the first, xii, 10; khùtini-handi, of the lady, x, 7 (bis); fem. sg. nom. bëñë-hünz, of the sister, x, 3; nayë-hünz, of the reed flute, vii, 1; shëmshëri-hünz, of a sword, iii, 5, 6. |

**B.** Added to plural nouns; m. sg. nom. sódägaran-hund, of merchants, viii, 9; wöranécëvën-hund, of step-sons, viii, 3; hutan-hund, of hundreds, v, 1; jänävëran-hund, of birds, vii, 1; lëtan-hund, of rubies, xii, 5 (ter); abl. dön-handi-khôta, than two, xii, 9; pl. nom. athan-hünd, of hands, v, 6; f. sg. nom. guren-hünz, of horses, xii, 3; nécëvën-hünz, of sons, viii, 3, 11; yihünz, of these, viii, 1; pl. nom. dön-
hanza, of two, viii, 4; pāṭashāhūzādan-hanza, of princes, viii, 4; titanza, their, viii, 3.

C. Added to an adverb; yuri-kond, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hānta, m. a boatman; with suff. of indef. art. hāntā, i, 4.

kāpath, m. a bear, ii, 10, 1 (ter), 2; kāpath-gān, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. kāpatas, ii, 10, 1; ag. kāpatan, ix, 4.

hār 1, every; hār-cati, on every path (fem.), ii, 2.

hār 2, m. cream; sg. gen. dōda-harāk4, (cups) of milk-cream, ii, 3.

hār, the cry used in driving a cow, xi, 8. Cf. chūh I.

harud, m. autumn; haruda-vizi, in autumn time, ix, 8.

hargāh, if; hargāh drās-Su, if it do not issue from it, xii, 3 (bis);

hargāh-ay vucihi, if he had seen, viii, 10; hargāh kīy cēyihē, if he had drunk, viii, 7; hargāh kīy karihi, if he had done, viii, 13.

haṛun, to remain over and above; 2 past m. sg. 3, haṛyōv, x, 12;

1. sg. 3, with suff. 3 pers. pl. dat. haṛyēyēkh, x, 5.

harun, to drop; pres. sg. 3 māz chum harān, my flesh ia dropping,

vii, 24; pl. 3 lāl chīh harān, rubies are dropping (from her mouth), xii, 9 (bis).

husa, interj. sir! ii, 11; v, 7; vii, 11; x, 4 (bis), 8; xii, 1 (bis), 10; sirs! x, 1 (passim).

hūsh, m. sense, i, 5.

hushyār, awake; — gatshun, to awake (intrans.), v, 5 (ter).

host, m. an elephant, vi, 16 (ter).

hatā, interj. hata-sa, O sirs! x, 5; hatay, hullo! (a mother speaking to her daughter), xii, 15.

hatā, interj.; hātā kōdyau, ho prisoner! x, 5.

hot, smitten; tsakhi-hot, smitten by rage, full of rage, vii, 14.

hot, m. the throat; — tsatun, to cut the throat, v, 7; sg. dat.

hatīs, viii, 1.

hath, a hundred; gāḍa-hath, a hundred fish, i, 8; hath waisi, a hundred (years) in age, ii, 12; rōpayē-hath, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); rōpayēs pānty hath, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. gāḍa-hatas, for the hundred fish, i, 9; māha-hatas
(akis) rōsh₁, a necklace of one hundred mohars, v, 10, 12; pl. dat. tālas (sic) bāhan hatun-hound², of twelve hundred pupils, v, 1; hata-bōd₁, hundreds, ix, 9; hata-bōd₁-khōr₁, weighing hundreds of kharwārs, ix, 7.

hōts₁, m. the forearm, xii, 12 (bis), 15; sg. gen. hātsyk₁, xii, 15.

hāth, f. an accusation; with suff. of indef. art. hāthā, vi, 9.

hār, interj. O (addressed by a woman to her husband), v, 4; xi, 11.

Cf. hay.

havā, m. air, atmosphere; havā-yi-amān, the air of heaven, ii, 6.


havāla, m. deposit, consignment, charge, v, 10; havāla-y-Khōdā, in the care of God, x, 7; havāla karun, 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; impv. sg. 2 bān, xii, 14; pol. with suff. 1st pers. sg. dat. hāvam, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. hāway, I will show to thee, iii, 8; 3, hārī 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. hōweth, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. hōwun, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. hōwun, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. hōwun, she showed to me, v, 4; ditto, with suff. 3rd pers. pl. dat. hōwun, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. hōwun, showed to him, v, 4; past cond. sg. 1 kāwahā, vii, 21.

hay, 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.

hōyuk₁, adj. like; m. sg. nom. lālas hōyuk₁, like a ruby, xii, 4 (bis); tath₁ hōyuk₁, exactly like that, xii, 4; yinsān hōyuk₁, like a human being, x, 7 (bis); dat. baḍis hīhis, to the elder (prince), viii, 13; zithis hīhis, to the elder (prince), viii, 5; ag. lōkēḥ₁ hīk₁, by the youngest, xii, 1; f. sg. nom. yinsān hīsh₁, like a man, x, 7.
hyotn, an ear (of corn, etc.); pl. nom. hēt, vi, 15; pl. dat. hētēn, vi, 15.

hyon, to take, i, 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, he began to drink, viii, 7 (ter); hyotun nērun, he began to go forth, ii, 3; hyotukh pakun, they began to go, x, 1; hētēn wōth thunūn, she began to leap, iii, 4; hētsēnas yiūg nēndēr, sleep began to come to him, v, 6. The conj. part. hēth, having taken, may often be translated "with", as in vir hēth, with the fine, v, 7; drāv sōdā hēth, he went off with merchandise, viii, 9; wazīr hēth, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; pātashāh-kārā hēth tobalān, running away with the princess, xii, 25.

danūda hyon, to take in compensation, v, 11; khābor hēn, to bring news, xii, 24; mēl hyon, to buy, x, 14; rukhsath hyon, to take leave; depart, xii, 10, 3; tārp hēn, to take bites, to bite, x, 7; yād hyon, to keep in memory, xii, 17; zima hyon, to take responsibility (for), to admit, xii, 15.

hēth gatshun (Hindi lē jānā), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; hēth yun (Hindi lē ānā), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. hyon, xii, 5; conj. part. hēth, 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; impv. sg. 2, hēth, xii, 12; with suff. 3rd pers. abl. hēs, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. hēmāy, I will take from thee, v, 11; pres. m. sg. 3, chuk hēvēn, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēsna hēvēn 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. hētsēn, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. hētsēnas, v, 6; pl. with suff. 3rd pers. pl. ag. hētun, v, 7; ditto, with suff. 3rd pers. sg. gen. hētēnas, viii, 7; perf. part. i. pl. hētamiṣsavā, x, 14.
hyor*, adj. upwards; — khosun, to go upstairs, iii, 2, 9; -pahān khosun, to go a short way up stream, xii, 6.

hūzī, as a title of respect, holy, v, 9.

hazārī nākar m. a personal servant, viii, 5.

hazrat, a title of respect; saint ; hasrat-i-Ādām, Saint Adam, iv, 2; hazrat-i-Nūh, Saint Noah, iv, 3; hasrat-i-Yīsūh, Saint Jesus, iv, 4; hasrat-i-Musāy, Saint Moses, iv, 5; hasrat-i-Yībāhīm, Saint Abraham, iv, 6; hasrat-i-Yūsūph, Saint Joseph, vi, 8, 10, 14, etc.; hazrat-i-Sulaymān, Saint Solomon, xii, 17.

judāh, apart; goyē judāh, she went apart, she became separated, vii, 16.

jūdīyā, fem. separation, vii, 16.

jāh, a place, in goy yēg-jāh, they went together, ii, 4; khāvē yēkh-jāh, (you) ate together, x, 12. Cf. jāy.

jēl, i.q. jēlīd, quickly, vi, 16.

jēlīd or jēl (q.v.), adv. quickly, xii, 15, 23, 4.

jalīya, m. glory; — dyūn*, to give forth glory; — dīth, giving forth glory, in all His glory (of God), vi, 7; with emph. y, jalīyā hōwun, he manifested glory, vi, 16.

jalīyā, see jalīya.

jāma, m. a coat, x, 9.

jumala, m. entirety; jumala ādam, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27; xi, 17, 8.

jēndo, m. a flag; — lāqun, to set up a flag, to insist on a claim, v, 11.

jēnāth, m. heaven; sg. dat. jēnātus (for jēnātus-manz), xii, 19; jēnātus-manz, in heaven, xii, 20, 3, 4; sg. gen. m. jēnātuk*, of heaven, xi, 13; xii, 21, 2; fem. pl. jēnātacē jāyē, places of heaven, iii, 7.

jānāwār, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. jānāwāran-hond*, viii, 1.

jārī, for Hindi jāō, go ye, xi, 4.

jāvē, for Hindi jāō, go ye, xi, 4.

jēvāb, m. an answer, reply, iii, 4; xii, 17.

jāy, f. a place (cf. jāh), ix, 6; xi, 12; sg. dat. panaē jāyē, (seated) in his own place, x, 5; ath jāyē gōv buṇul*, there occurred an
earthquake in that place, xii, 15; wót woth jāyē, he arrived at that place, xii, 15; wót jāyē akit, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; trónu kik jāyē mans, they led him into a certain place, iii, 7; jāyē akit... jāyē akit, in one place... in another place, i, 3, 4; pl. nom. jāyē, iii, 7.

jyāday, more; kam yā jyāday, (a hundred) less or more, ii, 12.

kē, see kyāh, 1.

kabār, i. a grave, a tomb; sg. dat. kabāri icālu, to cause to descend into a grave, to inter, iv, 7.

kōd, m. prison; — karun, 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. -khānān, v, 7, 8.

kādā, see kūsā.

kōdē, m. a prisoner, a person imprisoned, v, 8; sg. dat. kōdis, x, 5 (bis); ag. kōdē, x, 5; voc. kōdyānā, x, 12; hatō kōdyān, x, 5; pl. nom. (and acc.) kōdē, v, 8, 9; ag. kōdyān, v, 7, vi, 11.

kādam, m. a step; — dyunā, to set forth, x, 11, 12; — trāuun, to step forward, iv, 5.

kālun, or (iv, 2; viii, 3) karun, 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; kāudit bānum, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. gatūth kālun, he should be expelled, viii, 11; conj. part. kādīth, viii, 10; x, 9; xii, 6, 7. Impv. sg. 2 with suff. 3rd pers. sg. acc. kālun, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. kālūn, x, 1; pl. 3 kālan, viii, 11; pres. masc. sg. 3 chūh kādān, viii, 13; xii, 4, 11, 17; pl. 3 chīh
kārūn, vii, 3 ; chīk kātān, viii, 11 ; past sg. m. kōdā, xii, 15, 7 ; with suff. 3 pers. sg. ag. kōdun, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. kōr̥nas, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. kōd̕nas, viii, 10 ; with suff. 3rd pers. pl. ag. kōdukt, īii, 4 ; pl. kādā, x, 2 ; with suff. 3rd pers. sg. and 3rd pers. sg. gen. kūd̕nas, viii, 7 ; with suff. 3rd pers. pl. ag. kād̕kh, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. kūd̕un, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. kūd̕kh, x, 11.

kāb, 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 ; kaiti, to anyone, iii, 3 ; by anyone, ii, 8 ; kāsi, by anyone, v, 9 ; kēh, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; vii, 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. kāb kōdā, any prisoner, v, 8 ; kāh-ti, any sense at all, i, 5 ; kēh prōni, some old (prisoners), vi, 11 ; kēh, any (animate thing), vi, 16 ; vi, 1, 7 ; xii, 5 ; some women, xi, 7 ; kēh kālā(h), some little time, v, 10 ; viii, 2 ; kēh-ti, any (sound) at all, viii, 9.

kē-hō, see kyāh 1.

kīh, 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. khābūkā tobar, 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.

khābar, f. information ; news, tidings, xii, 20 ; notice, care, heed, xii, 2 (ter) ; bē-khābar, an untaught person, vii, 28 ; — anūnā, to bring news, xii, 19, 20 (bis) ; (tōa) chēh khābar, 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,
2 (ter): chyā khobar, is there news? hence, (I) don’t know, how am (I) to know? how can (I) know? v, 7; xii, 20; khobar diū, to give news, x, 14; tas khobar gayē, news went to him, information was given to him, iii, 1; khobar hēth yun, to bring news, xii, 24; khobar kar, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — niū, to bring news or information, ii, 16; x, 7, 8; xii, 23; khobarūh, a piece of news, ii, 6.

khobardār, m. an informer; spy, scout, newsman; pl. ag. khobardārav, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōf, a pit; x, 13; sg. dat. khōlas, x, 13.

Khōdā, m. God, vi, 5, 6, 7; x, 7; Khōdāy, verily God, God alone, x, 8; as Khōdā, from God, vi, 10; bā-Khōdā, one who believes in God, a true believer, xii, 20; wāda-y-Khōdā, a promise of God, an oath by God, xii, 7, 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. Khōdāyē-souḍ-chuy kasa, (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).

khōjn̄as, see khālun.

khal, m. a threshing floor; sg. dat. khalas karan, to put (crops) on the threshing floor, ix, 9.

khālu, 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. khōlyn̄un, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. khōjn̄as, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. khōjn̄as, vii, 19.

khul̄as, adj. free; — gathun, to die, iii, 4.

kkalath, m. a robe of honour; khaḷṭ-ë-khōhi, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

kkām, adj. raw, unripe, green, vi, 15; of small value, cheap; kkām pōsa, the pice formerly current in Kashmir, of small
value compared to the British piece worth about a farthing, now becoming current; vii, 25, 6.

khumār, m. intoxication; languor of love, languishment; pūrā-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.

khāna, m. a house, sg. dat. khānas, vi, 4; kōd-khāna, a prison, sg. nom (m.c.) kōd-khān, vi, 10; pl. dat. kōd-khānas, v, 7, 8; mahalā-khāna, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch; sg. dat. khōnī-kēth, (carrying) on the haunch, xi, 13.

khanun, to dig; fut. pass. part. m. sg. gatshi dōb khanunā, you must dig a pit, xii, 6.

khananāwun, to cause to be dug; past m. sg. with suff. 3rd pers. sg. ag. khananōwun, x, 13.

khar, m. an ass; iii, 8, 9; v, 7 (bis); sg. dat. khotā kharas, he mounted the ass, iii, 8.

khār, m. a blacksmith; sg. voc. khāra, ii, 12; vi, 17; pl. ag. khārav, xii, 17; Wahab Khār, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khōr (v, 9) or khor (v, 9), m. the foot; sg. dat. khōran, v, 9; shānda karun khōr, 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.

khōrā, a thing which weighs a khār or khurcār, i.e. an ass's load; sg. dat. hatabōd-khōris dhāty, they turned out (i.e. amounted) to hundreds of khurcārs, ix, 9.

kharāc (viii, 10) or kharāj (xii, 4, etc.), m. expenditure; expenses, money to be spent for any purpose; xii, 4 (bis), 5 (bis), 11, 20; kharāc gōm, expenditure has occurred by me, I have spent, viii, 10.

khōrāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmirīs in winter; nom. (acc.) plur. khrāve, v, 9.
kāśa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; dukhtar-e-kāśa, thine own daughter, v, 11.
kūstä, m. a kind of metal cup; pl. nom. kūstē, ii, 3.
khash, m. a cut; — dyan, to cut, v, 4 (bis), 6.
khōsh, adj. pleased, happy; — gūsheen, to become happy, to become pleased, viii, 1, 9; xii, 9; — gūsay, I became pleased about thee, x, 18; gūs —, he became pleased with him, xii, 12; gūkh, —, he became pleased with them, viii, 14; gūs —, they became pleasing to him, i.e. he loved them, viii, 11; yih pātashēnas — karī, that which will make the king pleased, whatever will please the king, xii, 3.
khāshēm, m. anger, wrath; yīnāu amīs phakīras — kor, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.
khasun (1 p.p. khot or khotā), 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., gurīs or gurīs-pēth), ii, 6, 11; iii, 8 (quarter); to ride (a horse), (gūtē chuś khasun, he has a horse on which to ride), x, 3; cārkās kūṭē, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; kōli kōli khasun, to go up stream, xii, 6; kaisī 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 kāṭis mār, how many murders have risen for him, i.e. of how many murders is he guilty? ix, 5; pātashēnas khotā vahar, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. khasun, x, 3; xii, 5 (gātē khasun, you must go up); impv. 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. īnus-nā khasān, i, 6; 1 past sg. m. 3 khot, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; khotā, ii, 6; x, 7; pl. 1 khat, v, 9 (we, i.e. one m. and one f.)
3 *khōt*, x, 8; with suff. 3rd pers. sg. dat. *khōtis*, ix, 5; f. sg. 3 *khōts*, iii, 2; vii, 20; xii, 7.

*khōta*, postpos. than; *dēn-handi khōta*, (more beautiful) than the two, xii, 19; *goṭānič-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāvay bōh*, iii, 8, I will show thee more than that, the word “more” is not expressed.

*khōta*, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

*khath*, m. a letter, a document, xii, 22, 3 (ter); *mōb-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

*khaṭun*, to conceal; conj. part. *khaṭith*, having concealed (sc. yourself), secretly, xii, 6.

*khōtūna*, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khōtūni*, x, 7 (bis); xii, 15; ag. *khōtūni*, xii, 15 (quater), 8, 22; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady’s belly; *khōtūni-handi shikama-manza*, from in the lady’s belly, x, 7 (bis).

*khōtir*, m. carnal desire, viii, 3.

*khāwand*, 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. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; *khāwandas nishin*, (go) to (your) master, viii, 10; sg. gen. fem. *khāwandha-sūns*, iii, 2.

*khōwer*, adj. left (not right); — *atha*, the left hand, viii, 7.

*khyon*, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. with *khēni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tiḥ cēṁn* khyon* gatshi-na*, you must not eat that, xii, 16; pres. part. *chūḥ biṁth khēvaṁ*, he is seated eating, xii, 4; impv. sg. 2, *kēḥ*, iii, 1; (dial.) khyuh, x, 5; (dial.) khyo, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. *khēlam*, eat for my sake, iii, 1; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *kēma*, viii, 11; with suff. 2nd pers. sg. dat. *kēmay*, I will eat for thy sake, iii, 1; do. with neg. *kēmay-na*, I will not eat for thy sake, iii, 1; 2, with neg. interrog. *kēkh-nā*, wilt thou not eat? ii, 3; vi, 2; 3, *khēyi*, xii, 15.
pres. m. sg. 3 chuk khewān, xii, 6, 17; imperf. m. sg. 3, with neg. khewān be*-na, he used not to eat, vi, 16.

I past m. sg. khyaw, x, 12; khēv, ii, 2; with suff. 3rd pers. sg. ag. khyōn, vi, 16 (bis); x, 5; pl. (dial. for khēy) khēy, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for khēyēva) khēyēva, x, 12.

kharismath (xii, 3) or khimmath (ii, 3), f. service; guren-kūnz kharismath karaeh, 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. kākadas, 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-gām, 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. kēh kālā gav (v, 10) or kēh kālāh gav (vii, 2), some short time passed; wārayāh kālāh gav, a very long time passed, vii, 2; wārayāh kāl, for a very long time, vii, 2; sg. dat. wārayāhas kālas, for (during) a long time, iii, 1.

kāla, the head, iii, 1, 5, 9; kāla taṭun, to behead, iii, 2; vii, 6; abl. kāla-kān¹, in the direction of the head, at the head end (of an animal), xi, 9; kāla-pēth¹ bhunū² with, to leap over (so and so’s) head, ii, 9.

kōl, f. a small river, a stream; sg. dat. kōlī-panz, in the stream, xii, 2; gayē kōlī akis pēth, she went to the bank of a stream, xii, 2; abl. kōli kōli khanun, to go up along the stream, to go up stream, xii, 4; kōlī-panza, from in the stream, xii, 4.

kōl², adj. of or belonging to time; yūbs²-kōl², of or belonging to a long time ago, ii, 4.

kul², m. a tree; abl. kuli-dadari-panz, in the tree-hole, in the hole in the tree, ii, 10.

kālacān, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; kalama sōtin likhun, to write with a pen, ix, 12.
**kuluph**, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

**kūlay**, f. a wife, iii, 4; v, 3, 5; vii, 3, 11; sg. sg. *kūlayi*, v, 9. **kam**, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

**kam**, kām, kāni, see kyāh 1.

**kōm**, f. a thing done, a deed; a business; *kōm architect* *pakawua*, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr architect kōm*, 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. *kūr* (x, 2) or *kūr* (x, 3) *kōmbāh*.

**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.

**kanyuva**, 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 kūr* *nas thāph*, he seized him by the ear, iii, 9; abl. *kana-ōlo dīn* (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*, *kanany*, 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 *kiñ*.

**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; vii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *athī-pēṭha-kani*, on the top of it verily, viii, 1.
(b) direction towards, as in ōra-kani, in that direction, v, 2.
(c) direction from, as in tākava-kani, (down) from the
ceiling, viii, 6; ōsa-kani, issuing from the mouth, viii, 7.
(d) other miscellaneous relations as in thūr²-kani (v, 4) or
thūd³-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; tami-
pēth¹-kani, in addition to that, iii, 8.

Cf. kān¹, kun, kān, and kīṅ.

kīṅ, conj. or. Used to indicate an alternative in an interrogative
sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kūma, 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 ḍ-kun, in
that direction, xii, 23; mustākh kūn, enamoured of, yearning
for, iii, 7; vii, 3; biyē-kūn, (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, 3, (came) before (the king); wōl²
sheharas and-kun, he arrived at the outskirts of the city, x, 5;
andas-kun, at the end, xii, 6.
(d) other meanings, nāgas akīth kūn, on one side of the
spring, xii, 14; asē-kun hōwuth, thou showedst before us, vi, 5;
pāth-kun, afterwards, iii, 5; v, 5; at the back (of a place),
in the rear, v, 8.
(with gen.) yāra-sond³ kūn, (he set out) in the direction of
his friend’s abode, x, 11.

Cf. kān¹, kani, kān, and kīṅ.

kuni, adv. at all, in any respect, v, 6; viii, 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. kiṅ⁴y zūṅ⁶, xii, 15.

kōnda, f. a potter’s kiln; sg. abl. kōndi wālun, to put (unbaked pots)
into a kiln for baking, xi, 11.
konda, m. a thorn, viii, 1 (bis).

kanga, f. a comb; chës wâlân kanga, I am combing (my hair), v, 4.

kông-wôr, f. a saffron-garden or -field; sg. dat. (for loc.), kông-wâri, or (m.c.) kông-wâri, v, 7.

kônun, to sell; inf. abl. âve kônani, he came (in order) to sell, xii, 3; őyê kônana (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. kônan, I will sell it, vii, 9; 2, with same suff. mâ kônakan, I wonder if thou wilt sell it, vii, 9; pres. sg. 3, with suff. lst pers. sg. acc. chum kônân, he is selling me, vii, 17.

kentsâh (vii, 20) or (usually) këntshâh, indef. pron. something, vii, 20; x, 3; xii, 18 (bis); — karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; yih-këntshâh, whatever, iii, 1, 8 (ter); v, 8.

As adj. same, xii, 4, 19 (bis); any, xii, 19.

kên, f. a kind of cup with a foot to it; Musalmaân women eat their rice out of it. Sg. dat. kênê, x, 3.

kun, f. a key, iii, 8 (bis).

kân, postpos. by means of; âb-dawa-kân, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. kâm, kani, kiân, and kun.

kiân (for kên), postpos. in apôr-kiân, from that direction, v, 7.

Cf. kâm, kani, kun, and kân.

kûn, f. a stone; sg. dat. kânê-manz, in a stone, iv, 7; kânê-kûn, punishment of death by stoning, lapidation, x, 13; abl. kânê-phol, a pebble, xii, 15 (bis).

kaññêkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kâshmiri saddle, to secure blankets, etc., xi, 9.

kañnev, adj. made of stone; m. pl. nom. kañiv, v, 4.

kuphâr, m. pl. infidels, non-Muslims (for kuffâr, Ar. pl. of kâfir), iv, 3.

kar, adv. when? ii, 4.

kær, m. an action, a deed, a work, xi, 2; pl. nom. kär, v, 12; xi, 10.

kâra, m. a pea, pease, xii, 16 (ter), 7.

kâra, in wâra-kâra, safe and sound, x, 8.
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kor, adv. where (fi), 2.

kor², m. a bracelet, xii, 11, 2, 3 (ter); rat²a-kor², a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; kür¹-han, f. a little bracelet, xii, 12; sg. dat. rat²a-koris-sôty, xii, 15; pl. nom. rat²a-kar¹, xii, 20.

kör², or (v, 5, 12) kōd², f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; pātashāh-kōr², (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or pātashāh-kōd² (v, 5); or pātashāh-kōr² (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. kōd², v, 12; kōr², xii, 4, 5; pātashāh-kōrē, v, 2, 9 (ter); xii, 2, 10, 13; pātashāh-kōrē, xii, 10; kōrē-kus², for the daughter, v, 1 (bis); kōrē-sôty, with the daughter, v, 10; pātashāh-kōrē-sôty, with the princess, xii, 1; gen. kōrē-hond², v, 2; pātashāh-kōrē-hond², v, 9; ag. kōr², xii, 4, 5; pātashāh-kōr², v, 1; xii, 2; abl. kōrē-halaman manu, in the lap-cloth of the daughter, v, 4; voc. kör², v, 2; kör²yē, v, 2; kōr²y, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindu overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. kārdārum, ix, 1.

kōōj², f. a potter's wife; cf. krāl; sg. ag. krāji, xi, 11.

krēk², f. an outcry; — diñ², to raise an outcry, to cry out, v, 7; xii, 7; — wōthūñ², an outcry to arise, iii, 3.

krāl, m. a potter; cf. kōōj²; sg. ag. krālan, xi, 10; voc. krālu (addressed by a woman to her husband), xi, 11.

karun 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); xii, 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, pāshākus kur²n śekal yinsān hīsh², he made the shape of a man out of his clothes, he
folded them up to look like a man, x, 7 (bis); kānṭ-pholā
kor‘nas, she (uttered a charm and) turned him into a pebble,
xii, 15; to make another marriage, to take a second wife,
(uvūrūm zanāna, or some such words, being understood), viii,
1 (bis), 2; khalas karun, to put (crops) on the threshing floor,
ix, 9; kāriṭ dyunā (= Hindī kar dēnā), 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: ālav karun, to call out (to a person, dat.),
x, 5 (bis), 12 (bis); xii, 7; arām karun, to repose, rest,
sleep, v, 9; bānd k., to tie up, x, 2; dīdār k., to do seeing,
to see (gen. of obj.), iv, 5; dīy kasaṃ k., to swear, to take
an oath, viii, 1; gānē karaṇā, to make into pieces, to cut
flesh into gobbets, x, 7; gath karūnā, (of a widow) to perform
the satī ceremony, to become suttee, iii, 4; gauvīy kariṇā,
to give evidence, x, 12; hācāla 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); kōd karun, to
imprison, v, 7, 9 (bis); x, 5, 12; khōṣh karun, to please,
gratify (dat. of person), xii, 3; khizmāth (ii, 3) or khazmāth
(xii, 3) karun, to do service, to act as a servant; kōmā
carūnā, to do a deed (for the special meaning of this compound, see
kōmā), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; kēnṣhāh
karun, to do something, esp. to do something malicious,
xii, 5, 10, 3, 9 (bis); kashēna-hanā kariṇā, to do a little
scratching, to scratch a person (at his request), xii, 16; kasaṃ
carun, to make oath, to swear, v, 9; viii, 1; kathā karaṇē,
to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse,
x, 7 (ter); xii, 3; langūṭ karūnā, to put on a loin-cloth;
lūr karūnā, to run after, pursue (dat. of obj.), ii, 8; mūhar
kariṇā, to seal (dat. of obj.), x, 3 (bis), 10; mōl karun, to
fix a price, agree to a price, viii, 9 (bis), 10; putalēn karaun
nakār, he prohibited idols, iv, 6; nāshāṭh kariṇā, to give
instructions, xii, 16; nēṭh karaun, to make preparations for
a marriage, to marry (annis nōty, him), viii, 2; xii, 15; nazar
kariṇā, to look, x, 7, 8 (bis); xii, 23; pōda karaun, 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); rājya karun, to do ruling, to rule, x, 14; rauṇa karun, to dispatch, x, 3; maris karun rēsa, he cut the corpse to pieces, ii, 7; salām karūn, 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 karūn, id., viii, 7 (bis), 8, 10; x, 7; sraṅ karun, to bathe, xii, 6 (bis), 7 (bis); thaph karūn, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; tukara karāṇ, to make pieces, to cut to pieces (dat. of obj.), viii, 6; tay karun, to do authority, to exercise sway, xi, 3; tayār karun, to make ready, to make and have ready, to make, xii, 22; tshōpa karith, silently, in silence, xii, 4; wuchunāh karun, to do a seeing, to take a glance at (dat. of obj.), viii, 3; wŏrzā zanāna karūn, to take a second wife, (of a man) to make a second marriage, viii, 11; zulm karun, to exercise tyranny, ix, 1; gurā zin karith, a horse ready saddled, iii, 8; zōr karun, to make force, to show force, to insist, xii, 15; zāra-pār karun, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; ziyāphath karīth, to make a feast, x, 11.

Inf. tami tega-na karun, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, karō, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. karun, it is to be made, it must be made, xi, 8; gatsi karun, viii, 2, 8; x, 3; xii, 3; gotsh karun, v, 7; wāti karun, viii, 6, 8, 11; i. sg. karūn, it is to be done, please do, xii, 16; gatsi karūn, vii, 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; zānakā 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. kārtham, xi, 10; freq. part. kār kār, vii, 24.

Impve. sg. 2 kar, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. ma kar, xii, 7; with suffl. 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. karunam, let her make for me, v, 9; pl. 2 kariv, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. karyukh, make ye them, vii, 4; pol. impv. sg. 2 kata, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. kārtōs, please make ye for him, ii, 10; impv. fut. kārtē, xii, 11; neg. kārṭi-na, vii, 1 (bis); xii, 6.

fut. sg. 1 kura, 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. karus-na, xii, 15; 2 karakh, xii, 1, 3; neg. karakh-na, viii, 13; with suff. 3rd pers. pl. dat. karahahk, thou wilt make to them, xii, 16; 3, kari, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. karēm, ix, 4; pl. 1 karav, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. karōs, ix, 1; 2 kariv, xii, 1; pres. subj. sg. 3 karī, viii, 6, 8, 11.

pres. m. sg. 3 karān, he (is) making, ii, 5; chūh karān, viii, 12, 3; x, 14; xii, 24; karān chūh, x, 8; neg. chūna karān, viii, 2; with suff. 1st pers. sg. gen. or dat. chum karān, vii, 15 (dat.), 24 (gen.); pl. 3 chīh 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, ōsūs karān, x, 14; sg. 3 ōs” karān, i, 1; pl. 3 ōs’ karān, i, 3; karān ōs’, xi, 8; f. sg. 3 ōs” karān, xii, 20; emph. ōs’y karān, vii, 16; pl. 3 āsu 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); vii, 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.
karun 2,

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sg. dat. kor'nas, v, 10; viii, 9; xii, 15 (ter); and with suff.
3rd pers. pl. dat. kor'nak, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. kor'wa, x, 12 (bis).

With suff. 3rd pers. pl. ag. korukh, vii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. kor'hay, iv, 2; and with suff. 3rd pers. sg. dat. kor'has, vii, 2; x, 5; and with suff. 3rd pers. pl. dat. kor'nak, xi, 17.

pl. with suff. 1st pers. sg. ag. karin, v, 9; ix, 9; with suff. 2nd pers. sg. ag. kirth, v, 7; with suff. 3rd pers. sg. ag. karin, v, 7, 9; vii, 5; x, 2; and suff. 3rd pers. sg. gen. kar'nas, vii, 6; and suff. 3rd pers. pl. dat. kar'nak, x, 12.

f. sg. kür², ii, 1, 5, 7; vii, 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. kür²-na, v, 9; with suff. 3rd pers. sg. dat. kür²s, iii, 1, 9; and neg. kür²na, v, 1; ag. kür²n, v, 12 (bis); vii, 8; vii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. kür²nas, iii, 4, 9; vii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. kür²wa, x, 12; with suff. 3rd pers. pl. ag. kür²kh, ii, 8; and suff. 3rd pers. sg. dat. kür²hay, xi, 5.

pl. karè, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) karèn, x, 6; suff. 2nd pers. sg. ag. karèh, x, 6; with suff. 3rd pers. sg. ag. karèn, x, 6, 7 (bis); and suff. 1st pers. sg. dat. karèn, v, 5; and with suff. 3rd pers. sg. gen. karènas, x, 7; with suff. 3rd pers. pl. ag. karèkh, xi, 10; xii, 25.

perf. m.sg. chuh kor'mot², x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. chèy kür²mûs², x, 8.

plup. m. sg. kor'mot², iii, 8; ös² kor'mot², ii, 1; kor'mot² ös², x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. ös² than kor'mot², thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. ösus kor'mot², ix, 1; with suff. 3rd pers., pl. ag. ösuh kor'mot², viii, 2; f. sg. kür²mûs², vii, 1; with suff. 3rd pers. sg. dat. ös²s kür²mûs², x, 10.

cond. past sg. 1, karahö, ii, 11; v, 6; viii, 11; x, 5; 3, karihë, v, 9; vii, 7, 13.

karun 2, see kaftun.
kründ, f. a basket; v., 9; kranj ladun, to put into a basket.
v., 7.
karanāwun, to cause to be made; past m. sg. with suff. 3rd pers.
sg. ag. karanāwun, he caused (a mat) to be made (i.e. spread),
ixii, 24; f. sg. with same suff. as karānāwun, x, 13.

cas, kasi, see keхи.
kus, kusa, kusuy, see kih 1.
kosh*, a honeycomb; pl. nom. kāsh, ix, 5.
Kashmīr (Hindi, not Kāshmir), Kashmīr, xi, 4. The Kāshmirī
word is Kashirā. Cf. koshur*.
kashun, to scratch; inf. abl. kashēna-hun kariini, to do a little
scratching, to scratch (somebody) a little, xii, 16, 7.
koshur*, m. (f. koshir*), an inhabitant of Kashirā, or Kashmir;
pl. nom. koshir, xi, 6.

kasam or (xii, 2, kas*am), m. an oath; a charm, an incantation;
Khādāyē-sond 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; — hāwen, to take an oath, swear by,
v., 9; muslas dyun kas*am, 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) kāsanī, xii, 4, 5, 19; fut. pass.
part. with emph. y, muhim 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 mōkulw*nas
kōsith, he finished shaving him, xii, 5.

impve. sg. 2, kās, vi, 6; past m. sg. with suff. 3rd pers.
sg. ag. ( amis) 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.

kusur, m. a fault; gōm suy kusur, that very fault happened to me,
i.e. that was my bad luck (for some fault of mine), vii, 13.

kāswun*, one who expels, i, 11.

kati, adv. where? (kāt* 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.

kotu, adv. where? xi, 5.

kot^, a son, esp. a clever son; ākhuṇ-kot^, the son of a doctor of divinity, xii, 25.

kūl^, pron. adj. how much? pl. how many? m. sg. nom. kūl^, vii, 22; kōtāk, vii, 24; pl. nom. kūl^, vii, 25; kaityāh, ix, 5, 11; kōtyāh, vii, 31; x, 7, 8; xii, 20; f. sg. nom. kōt^a, vii, 15; ag. kāta, i, 12; pl. nom. katsa, x, 6.

kītāb, f. a book; sōhīb-i-kītāb, 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-karaṇē, to converse, iii, 1; x, 7 (ter); xii, 3; to say (such and such) words, xii, 23; kōri sōty kath kariṇ^a, 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. kuthi-hand^a, 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.

kathā, see kāthā 1

kēth, postpos. governing dat. in, on; aṭhas kēth, in the hand, ii, 7; v, 4; x, 7; xii, 22, 3 (bis); kōṭi-kēth, on the haunch, xi, 13; rumāli kēth, in a kerchief, iii, 2.

kētha, adv.; kētha-pōṭ!, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24.

kōtāh, see kūl^.

kūth^a, m. a room, viii, 3; with suff. of indef. art. kūth^āh, ix, 4; sg dat. kūthis, iii, 8 (bis); x, 7, 8 (bis); pl. nom. kūth^a, vi, 3. 
katikō, adj. of or belonging to where? ii, 2 (poet.). Cf. katā.
katarun, to cut to pieces; pres. m. sg. 3, chuh katarān, x, 7.
kutwāl, m. a chief of police, a kōtwāl, v, 7, 9 (bis), 10; sg. ag.
kutwālan, v, 7, 8, 9; kutwāl-gānas (sg. dat.), to the wretch of a police captain, v, 9 (see gān).
katawaṅ, f. the wages of spinning; — kariṅa, to earn money by spinning, xi, 19.
kaityāh, kōtyāh, see kūtā.
kāsa, kātsa, see kūtā.
kīs, see kyutā.
kōts, see kūtā.
kūva, adv. how? v, 9.
kiy, in hargāh-kiy, if, viii, 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. kāṁ, by whom? iii, 3 (bis); x, 12; pl. nom. kam, who? xii, 1.
subst. inan. kyā, what? vi, 5; kyāh, what? ii, 2, 4, 11; iii, 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.
kyāh-sabab chuva, what is your reason? viii, 5; kyāh-gabhiy 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 gōmot, (hear) what tyranny has happened to me, ix, 6.
an. masc. kus-tāṁ vōpar, some one else, v, 4; inan. kyāh-tāṁ takhsīr, some fault of other, viii, 10.
kyāh 2, adv. why? x, 14 (bis); how? vii, 8, 27, 8.
kyāh 3, an expletive implying interrogation, vii, 27, 8.
kyah 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 kyah, “here, in fact,” or “here, you see,” x, 12 (bis); yit kyah . . . ati kyah, here on the one hand you see . . . there on the other hand you see, viii, 13; ada-kyah, then of course, of course, certainly, viii, 11; xii, 4.

kyah 5, conj., or, iv, 7.
kynom", 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 zananān-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; tēn rētan-kyut" kharj, expenditure for three months, xii, 5; 11; tath-kyut" shēstrau" panja, an iron claw for that, xii, 16; zyun" ml-kyut", firewood for me, xii, 24. With a special adverbial meaning indicating time, rāth-kyut", by night, iii, 1.

m. pl. nom. vaosth pātashēha-sanzē kōrē-kit, articles for the king’s daughter, v, 1; kathō-kit", (pots) for what? xi, 11.

f. sg. nom. wōj" pātashēha-sanzē kōrē-kit, a ring for the king’s daughter, v, 1; ziyāphath pātishōhiyē-kiite a feast for the kingdoms, x, 11; gōe" kitė jāy, a place for the cow, xi, 12.


kyāsi, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; ti-kyāsi, because, viii, 2.

lā, in Lā-makān, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take; fut. sg. 2, labakh, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. lobun, ii, 10.
lāch, m. a hundred thousand, a lākh; lachē-nōw", m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich"n, see likhun.

ladun, 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), v, 7; viii, 4, 12; to fill (a cup with water, ṣaḥlaš ʿāb ladun), viii, 7; to place or impose (a burden), ʿi, 5; maṭi rāḥ 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 kēntshāh, you must send me something, xii, 15; impve. sg. 2, lad, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. ladaham-ay, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. ladun, ʿi, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. ladānum, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. lūzān, x, 3; ditto and with suff. 3rd pers. sg. dat. lūzānas, x, 3 (bis); pl. with 3rd pers. sg. ag. lazān, v, 7; with suff. 3rd pers. pl. ag. lazakh, viii, 12.
lədun 1 and 2, see lārun 1 and 2.

laḏōy̯, 1. fighting; milīṿ ʿāh laḏōy̯, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with); to be felt, experienced, (aṃār 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 lūjā, a demand was made, xi, 16); to occur, happen, become (rāth lagūnā, night to come on, viii, 9); to become liable to, to incur (kōd lagun, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (grāy 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 wōbāli, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (wālawāshi 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 -aši of another verb to form inceptive compounds. Thus, atšani lagun, to begin to enter, x, 7;
nerani l., to begin to issue, x, 7; pholon L., (of the dawn) to begin to break, v, 5, 7; xii, 2; varani l., to begin to say, x, 1; wasani l., to begin to descend, viii, 6; voharan L., to begin to wipe, vii, 6; witiini 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. lāgēk, ix, 12; pres. m. sg. 3, chuhatlāgān, viii, 5.

past m. sg. loga, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. y, logamāy, v, 2; pl. lāg, x, 1; xi, 3; f. sg. lāj, xi, 16; with suff. 3rd pers. sg. dat. lājīs, vi, 16; viii, 7, 9; perf. m. pl. 2, chiset lāgmatā, viii, 5.

cond. past sg. 1, lagahā, v, 3.

lagun, to apply; to fix (jëndu lāgun), to fix a flag, set up a flag, insist on a claim, v, 11; to assume the character of (so and so), make oneself 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 (lāgmatā magma, dances were being carried on, iii, 7).

conj. part. lōgāth, i, 2; v, 11; x, 12 (bis); impve. sg. 2, lág, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. lōgun, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), lōgmatā, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. āsum lōgamūta, x, 14.

lāgar, adj. lean, thin; f. pl. nom. lāgar, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

tōhlūrā, f. longing, eager desire; s. abl. tōhlarī, vi, 3.
lāj, f. a cooking pot; pl. nom. lājē, xi, 10.
lūj, lūjīs, see lagun.

lēkh, f. indecent language, immoral proposals made to a woman; pl. dat. ālēkan, viii, 3, 11.

lōkh, m. pl. people; pl. nom. ii, 11; dat. lōkan, ii, 11; xi, 13. According to the Kaimūrasabdāmipta (II, i, 60), in standard Kāshmirī this word is lēkh, and retains the long ā throughout all its cases.
likhun, to write; impve. sg. 2, likh, xii, 15; fut. pl. 3, likhan, ix, 12; pres. m. sg. 3, chuḥ likhān, x, 13; f. sg. 3, likhān chēh, xii, 11; part. m. sg. lyukh*, xii, 15; with suff. 3rd pers. sg. ag. lyukhn, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. lyukh*nas, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. lyukhn, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. lyukh*nas, xii, 17; f. sg. with suff. 3rd pers. sg. ag. lich*n, viii, 10; perf. (auxiliary omitted) m. sg. lyukh*mot*, vii, 10; xii, 15, 23.

lākom, m. a bridle, xi, 9.

lōkūt*, adj. small; lōkūt" hyuk", the younger of one or more brothers, sg. ag. lōkēy hīh', xii, 1.

lāl, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. tāt lālas hyuk", 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*, xii, 5 (ter); abl. lālu, viii, 3, 11; lāl-phaṇoṣh, 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-sond*, 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.


lalavan, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, chuḥ lalavān, v, 6.

لامِن, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chuḥ lamān, he is pulling him, viii, 9.

lōn*, m. fate; lōn'-tūr, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. Landana-pētha, xi, 3.

lōngūt', 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.
lār, i. running, pursuit; running away, fleeing; — karūn², to pursue, ii, 8; lār bānūn², to pursue, ix, 2.
lūr⁴, i. a house; dat. lārē, vi, 3.
lārun 1 or (iii, 5; vi, 8) lādun 1, to run; pata lārun, to run after, to pursue (ii, 9; vi, 8; xi, 18).
  pres. part. lārūn, vi, 8; vii, 6; xi, 12; pres. m. pl. 3, chīk lārūn, ii, 9; with suff. 3rd pers. pl. dat. chīk lārūn, xi, 18; imperf. m. pl. 3, ōl lārūn, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. tōris, ii, 9; III past m. sg. lāryāe, ii, 10; lādyēv, iii, 5; f. sg. with suff. 3rd pers. sg. dat. lādīyēyēs, vi, 8.
lārun 2 or lādun 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. lāryōmat⁶ (Gōvind Kaul) or lādīyōmat⁶ (Hātim), vii, 6 (aman sahar l., the poison has touched her).
lāshkar, i. an army, x, 11; sg. dat. lāshkāri, ii, 7; x, 9, 13; lāshkar- manz, in the army, ii, 6, 8.
lāsun, to survive (a danger); fut. sg. 3, lāsi, x, 7.
lōt⁴, adj. light, gentle; lōt-pāth⁴, gently, xii, 5.
lot⁴, the tail of an animal, v, 7; abl. lati-kān¹, in the direction of the tail, towards the tail (and not towards the head), xi, 9.
lath, f. a foot; pl. dat. rūtum latau tul, he held it under his feet, i.e. he stood upon it, vii, 7.
lath, i. an occasion, time, turn; sg. dat. dōgi lati, on two occasions, twice, vii, 7; tēyēmi lati, on the third occasion, viii, 7.
lītir², f. a saw; abl. litir-sōty, with (by means of) a saw, vii, 19.
lūw⁸, m. in gāsa-low⁸, a bundle of grass, xi, 12.
luqhu⁸, etc., see lakhun.
lōyikh, adj. fit, worthy; mē lōyikh, worthy of me, xii, 10, 9; lōyik-e-pātashāh, worthy of a king, x, 4; lōyik-i-verāzīr, worthy of a vizier, xii, 10, 19; lōyik-i-pātashāh, worthy of a king, xii, 19.
lāyiḍā, the Musalmān creed, a corruption of the Arabic lā ilāha illa-llāhu, 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 (aman lōyikh, they beat him, bhāvē prayōga); (shēmshēri-hūns⁶ tsūnd⁶ lāyūn⁶, to strike a blow with a sword, iii, 5, 6; thāph dāmānas lāyūn⁶, to strike a
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grasp to a skirt, to seize the skirt, v, 9; bandūkh lāyun, to aim and fire a gun, īi, 11; viii, 10; to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) lāyēnī, ix, 8; fut. pass. part. m. pl. hēch lāyānī rīnī, learn to throw balls, v, 3; impve. 2, lāy, i, 7; with suff. 3rd pers. sg. dat. lāyūs, īi, 5; fut. sg. 3, lāyi, īi, 9; pres. m. sg. 3, lāyān chūh, v, 4; imperf. m. sg. 3, ʿa lāyān, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. lāyun, i, 8; īi, i, 2; ditto and suff. 3rd pers. sg. dat. lāyūnas, viii, 10; with suff. 3rd pers. pl. ag. lāyuḵ, x, 1; ditto and suff. 3rd pers. sg. dat. lāyūnas, īi, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. lāyūnas, v, 4; with suff. 3rd pers. sg. ag. lāyin, v, 4; f. sg. with suff. 3rd pers. sg. ag. lāyūn, vii, 6, ditto and suff. 1st pers. sg. dat. lāyūnam, v, 9; ditto and suff. 3rd pers. sg. dat. lāyūnas, īi, 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, lūzī, 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) mōr, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of m, as a suffix to the verb, mā logaḵom (logaḵ + 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 hargāḵ-ay wuchihē... mā māriḵē, if he had seen... he would not have killed, vii, 10 (but cf. māriḵ-e na, vii, 7); hargāḵ-kīy sara karīḵē... mā diyīhē hukum, if he had investigated... he would not have given the order, vii, 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-e ṭārā, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. māch-e ṭārā, ix, 1, 6.
macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with ghā and spices, and coloured, ii, 3.

mak, m. pride, vii, 15.

mūdā, f. (Ar. mudda'ā), meaning, object, vi, 7.

mūdā, see mor⁴.

mūdā, see marun.

mūdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. gāsa-mūdānā, a certain grass plain, x, 5; sg. dat. mūdānas, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) pūshē-mūdān, the flower-meadows, xi, 3.

mūdur⁴, adj. sweet, vii, 31 (wine); pl. abl. mūdaryir-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; dōkhill-i-mahalakhāna, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; vii, 9 (bis); x, 3; sg. abl. muhim-sōtin, through (i.e. owing to) poverty, i, 4, 5 (bis); muhim-zad, poverty stricken, x, 4.

Mahmud, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmūd, m. N.P. Maḥmūd; — i-Gaznavī, Maḥmūd of Ghaznī, i, 1.

mahanyuva⁴, m. a man, x, 4; pl. nom. mahanyiv, x, 1.

mōhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; mōhar kurūn⁴, to seal, x, 3 (bis), 10; mōhara-dyār, wealth of mohurs, much money, i, 9; mōhar-katās rōsh⁴, a necklace worth a hundred mohurs, v, 10, 12.

mōhrāj, m. (a Hindi word), the Mahārāja of Kashmir, xi, 4.

makhram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

māj⁴, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. mājē, viii, 3 (bis); gen. mājē-hond⁴, xii, 15; ag. mājī,
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v, 6; xii, 15, 8; voc. mâjiy, xii, 15 (bis); mâje-zamîn, mother-earth, ix, 9; wîra-môj, a stepmother, viii, 1.
mâjub, m. a reason; amîy mâjub, for this reason, viii, 6.
mêjêr, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. mêjêras, x, 5 (ter), 12 (bis); ag. mêjêran, x, 12.
mukadam, m. a certain revenue official, the village headman, ix, 10; sg. ag. mukadaman, ix, 1.
makh, m. an axe; makh dyun, to apply, or wield, an axe (dat. of obj.), vii, 14.
môkh, m. the face; môkh mûtun, to seize the face, gaze on the face, v, 9; abl. môkhâ, on account of; tamî môkhâ, on that account, viii, 9; kâmî môkhâ, on what account, x, 4.
makhîra, m. coquetry; makhîra-i-zan, a woman's coquetry, woman's wiles, x, 13.
môkalân, to be completed, finished, vii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; môkalân pây, a device for escape, a way of salvation, ix, 11.
inf. obl. abl. môkalân (poet. for môkalana), ix, 11; fut. sg. 3, môkâli, v, 8; vi, 10; 1 past m. pl. with emph. y, môkâliy, vi, 11; 3 past m. sg. môkalyâ, vii, 6, 8.
môkalâyun, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
unith môkalâyun, to finish speaking, vi, 16; ix, 6; kûtîth m., to finish shaving, xii, 5.
fut. pass. part. l. sg. tagiyê môkalâyun, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. môkalâyun, we shall complete it, x, 1; 1 past m. sg. môkalow, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. môkalow, he finished (shaving) him, xii, 5.
makân, m. a dwelling-place, see lâ.
môkta, m. a pearl; pl. nom. with emph. y, tôktay, pearls verily, i, 9. This word is elsewhere usually spelt tôkhta.
mûl, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
mûla, m. a Musalmân priest, a Mullah; pl. dat. mûlan, vi, 13.
môl, m. the price (of anything), viii, 9; — karun, to fix the price, viii, 9 (bis).
möl*, m. a father, vii, 13; wūra-mōjā yā möl*, a stepmother or (step)father, vii, 1; sg. dat. mólis, xii, 4, 5, 10 (bis), 3; gen. mōl*-sondā, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. möl*, v, 6. Malīk, N.P. See Lālī-Malīk.

malakh, m. an angel; pl. ag. malakūv (for malakūn), iv, 2.

mulkh, m. a country, district; pl. dat. mulkan, i, 1.

māl'kānā, f. a queen, esp. Queen Victoria of England; sg. ag. māl'kānī, xi, 2.

milavun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. milūn-kh ṭadōy⁴, fighting was joined by them, they began to fight among themselves, x, 1.

mumotu*, see marun.

man, f. the mind; sg. abl. manī, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (panānē, for panānī, m. o.) in agreement with it.

mānē, m. meaning, purport, iii, 4, 5; vii, 27, 8; khābas mānē tūrin, to tell the meaning of a dream, vi, 14.

mang, f. a request; — ladiūnā, to make a request, make a demand, xi, 16.

manga, see hanga ta manga.

mangun, to ask for, demand; fut. pass. part. m. sg. manguna, it is to be demanded, you must demand, xii, 18; with gatsi, xii, 13, 8; imp. 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. mang'ēs-na, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. mangey, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. mangaḥas, 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.

manganāvun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. manganāvuṇ, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix ay, gurI manganōēhāy, 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; ath-t., in it verily, viii, 1; xii, 2, 22; bōgas-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; kānē-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; wōr'vis-m., in the father-in-law's house, x, 3; yēs-m., in whom, ii, 9.

on, athus-m., (a bracelet) on the hand (arm), xii, 12; mōdānas-m., on the plain, xii, 20; tokis-m., (jewels) on a tray, viii, 12; tath-t., (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), amis-m., (put) into this (bear), ii, 4; bōgas-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); halamanas-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; kathis-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); tath-t., (throw) into it verily, xii, 11; tōtas-m., (entered) into the parrot, ii, 5; wēnas-m., (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in; ami-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;
mónzūr, approved, accepted, i, 12.
munazāth (= munazzūt), pure (of God), vii, 1.
imē-mūr², 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.
mūr², or (ii, 5, 9) mod², m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. maris, ii, 7; maris-maniz, ii, 6, 7, 11; madis-maniz, ii, 5.
mūr², i. see imē-mūr².
mard, m. a man; mard-san, man or woman, vii, 23.
murdamāzōrī, 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."
murhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. kārtōs 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 (= murakhkhas), dismissed, allowed to depart; — kārun, to dismiss (a court), viii, 11.
marun, irreg. to die; conj. part. marīth, having died, i.e. after death, iv, 7; marīth 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. ḍa mārān, 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, mūd², ii, 3, 6; sg. f, 3, mōyē, viii, 2, 11.
perf. part. m. sg. mumar², dead, ii, 3 (bis), 4 (bis), 10; dat. kōyāh warīhy gamāt² munātis, how many years have

rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); šēkara-m., from in (i.e. from) the city, vii, 11; shikama-m., from in the belly, x, 7 (bis); šūra-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.
passed for him dead, i.e. how many years it is since he died, xii, 20; pl. mumar, viii, 1; perf. m. pl. 3, chih mumar, they have died, viii, 1; fut. perf. āsi murmu, he is probably dead, x, 8 (bis).

cond. past sg. 3, marīhē, viii, 7.

mūrun, to kill; to strike, wound (v, 6).

inf. dat. mūranas, for killing, (a decision) to kill, ii, 7; abl. mūrana-bāpath, (given) for killing, x, 12; āmi mūrani, he came to kill me, viii, 13; fut. pass. part. gatshī mūruna, he must be killed, x, 5 (bis), 12, 5; conj. part. mūrith trūvan (= Hindi mūr dālā), to kill, slay, x, 8.

impv. pl. 2, with suff. 3rd pers. sg. acc. mōryūn, ii, 16; with suff. 3rd pers. pl. acc. or dat. mōryūkh, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. mūrath, ii, 11; 3, mūrē (m.c. for mōri), 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. mūrakh, viii, 4.

past m. sg. mōr, iii, 3 (ter); vi, 11; neg. mōr-na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. mōrthas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. mūrūn, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. mūrthan, they killed him for me (dat. ethicus), iii, 3; pl. mōr, viii, 12; with suff. 3rd pers. pl. sg. mōrikh, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. mūrahath-na; 3, neg. mā mārihē, he would not have killed, viii, 10; mārihē-na, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

mārzawāgūn, m. red pepper; mārzawāgūn ratshi-honā, a little red pepper, a small amount of red pepper, v, 6.

mārzawātal, m. an executioner; pl. nom. (for acc.) mārazwātal, x, 12; dat. mārazwātalan, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. mārazwātalau, viii, 12; x, 12; Cf. wātal.

Marāz, m. N. of the south-east end of the Valley of Kashmir; Marāz-i-pargan, the Pargana, or fiscal division, of Marāž, xi, 5.

māz, m. wine, vii, 31.
Musā, Moses; sg. ag. musāy, iv, 5.
mashhūr, celebrated, renowned, xi, 3.
mashūn, to be forgotten; (with subj. in dat.) to forget; conj.
part. kāth gayēs mashīth, he forgot the statement, x, 6;
past part. m. sg. amis-mōth, he forgot, v, 7; f. sg. 1 with
suff. 3rd pers. pl. dat. mūthākk, (love, fem.) was forgotten to
them, they forgot (love), ix, 8.
mushtākh, enamoured (of), entranced (with), usually governing dat.,
iii, 1, 9 (bis); m. ath: tamāshēs-kun, enamoured of that
spectacle, iii, 7; m. tāth-sāṭy, entranced with that also, iii,
8; pīnasāy-kun mushtākh, (God has) yearnings only for Him-
self; 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.
mashiyēth, l. a wish, vii, 7.
miskīn, m. a beggar, one who is poverty-stricken, x, 10; pl. nom.
miskīn, ix, 11.
miskīnī, f. poverty, beggary; sg. gen. -hōnd, x, 4 (bis).
muslā, m. a piece of skin, xii, 18 (bis); dim. musla-hān, l. a piece of
skin, xii, 21; sg. dat. muslas, xii, 22.
maslahāth, l. consultation; — karānā, to consult together, viii, 3;
xi, 19.
masnavī, l. a rhymed poem, vii, 30.
Mīzar, see Azīz-i-Mīzar.
mast, m. hair; mast kāsun (personal obj. in dat.), to shave, xii, 4
(bis), 5 (bis), 10 (ter), 3 (bis), 9.
masṭh, adj. plump, well-favoured (of cattle). This adjective is
here inflected to agree with a fem. noun in dat. pl., mastaṇ,
vi, 15.
mot, adj. mad, v, 2; subst. m. a mad man; sg. dat. nēmis matis
siwāh, except this madman, v, 9; ag. māt, v, 9.
mot, the space between the shoulders, the upper part of the back,
sg. abl. maṭī, v, 9; xi, 10.
mōth, m. death; Death personified, hence sg. gen. l. mōtīān, (a
prison-house) of Death, ix, 4.
mathūn, to rub; conj. part. māṭhīth, having rubbed (butter on
something), ix, 4; impv. sg. 2, \( \text{math} \), rub (ashes on the body), v, 9.

\( \text{mōtšūtī} \) (for \( \text{mūtšūdī} \)), m. an accountant; pl. nom. \( \text{mōtšūtī} \), ix, 7.

\( \text{matš} \), l. the arm; sg. abl. \( \text{matšhi} \), x, 5.

\( \text{mōtsh} \), m. a contemptuous term used by demons or the like for a man; sg. abl. \( \text{mōtška-bōy} \), l. the smell of a man, xii, 15.

\( \text{mūtsarun} \), to open; — a door (viii, 3); — a letter (viii, 10; xii, 23); — the eyes (xii, 22); \( \text{sīna} \), to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. \( \text{mūtsarīth} \), vii, 21; fut. sg. 1, with suff. 2nd pers. sg. dat. \( \text{mūtsaray} \), viii, 3; past sg. m. with suff. 3rd pers. sg. ag. \( \text{mūtsarun} \), viii, 10; xii, 23; f. pl. with same suff. \( \text{mūtsarēn} \), xii, 22.

\( \text{mēna} \), m. a fruit, xii, 21, 2.

\( \text{mōv} \), poet. for \( \text{mā} \) 1 (v, 11), q.v.

\( \text{may} \), poet. for \( \text{ma} \) (v, 2), q.v.

\( \text{mōyē} \), see \( \text{marun} \).

\( \text{myōn}^{a} \), possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4; xii, 15; with emph. \( \text{y} \), \( \text{myōnuy} \), vii, 9; m. sg. dat. \( \text{myōnīs} \), xii, 19, 20 (bis), 1; abl. \( \text{myāni} \), i, 2; pl. nom. \( \text{myōn}^{a} \), vii, 20; x, 5; xii, 15 (bis); dat. \( \text{myānēn} \), ii, 7; f. sg. nom. \( \text{myōn}^{a} \), iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. \( \text{y} \), \( \text{myōn}^{a} \text{y} \), x, 10.

\( \text{myūth}^{a} \), adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

\( \text{māz} \), m. flesh, vii, 24; sg. dat. \( \text{māzas} \), vii, 14.

\( \text{mīzmān} \), m. a guest, vii, 4.

\( \text{na} \), adv. neg. not. It is not used with the simple or with the polite impv. (see \( \text{ma} \), \( \text{mā} \) 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in \( \text{mōr}^{a-} \text{na} \), did not kill, and if the verb has pronominal suffixes it follows them, as in \( \text{mārahath}^{a-} \text{na} \), I should not have killed thee. Before it the suffix \( \text{h} \) does not become \( \text{h} \), as in \( \text{chukh}^{a-} \text{na} \), not \( \text{chuhana} \), 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. impv., 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 khur, he did not see the ass there, iii, 9; wuchun ta māl na kuni, he saw that there was no property, viii, 9; wuchun ati na pōshākh, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in yēli na bānī, when it is not possible, x, 3; yēsa nu yūnas-sūtī chēh, (the woman) who is not with you, x, 6; yēli na yīnān ōṣ, when it was not a man, x, 7; yim na zānan, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in na-āsanav, for non-existence, x, 1, 6.

With emph. y, it becomes nay 1, as in sa say kēh 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; yēh-nay lājēkh grāy, so that they may not be at all shaken, ix, 12; bō-nay sara zāh, I shall never remember, xi, 14; kēh nay chīm bōzūn, 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? viii, 7; āyē-nā, did them not come? ix, 3; bānī-nā, will there not be? vi, 13; bōzakh-nā, wilt thou not hear? vi, 1, etc.; khēk-nā, wilt thou not eat? ii, 3; vi, 2; chukh-nā parsonāwān, dost thou not recognize? x, 12; tagēm-nā, will it not be within my power? i.e. of course it will be, x, 5; wada-nā, shall I not weep? vii, 25; yēh-nā, wilt thou not come? vi, 2; zāna-nā, shall I not know? x, 12.

nau, i.q. na (poet.); nau kēk-ti, no one at all, vii, 23; nau zānav, we do not know, xi, 15.

nu, adv. neg. in nu chuh gatshān pātashēhas, nu chuh gatshān biyē-kun, he goes neither to the king not does he go anywhere else, xii, 4.
nēbar, adv. outside, iii, 8 (ter); vii, 7; x, 7; postpos. šēharas
nēbar, (he was taken) outside the city, x, 5.

nēchī, see nēthā.

nēcyunā, m. a son, iii, 9 (bis); with suff. of indef. art. zargā-
nēcyuvāh, a goldsmith’s son, v, 2; sg. dat. (for acc.) nēcivis,
iii, 9; pl. nom. nēcvā, vii, 11; xii, 1; dat. nēcivēn-pēth,
on the sons, viii, 13; gen. nēcivēn-hūnā, viii, 3, 11.

nād, m. a call, a summons; nād ḍyunā, 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-manz, (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 kun, on one side of the spring,
xii, 14.

sg. abl. kusam nāga-pēthā, 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. nāgī, vi, 15; dat.
(for acc.) nāgan, vi, 15.

nagma, m. a melody, song; in Kāshmirī, a dance of women; pl.-
nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; sg. nigīnāu, (a tray filled)
with jewels, viii, 3, 11.

Nōk, m. Noah, iv, 3.

nakāth tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nākta (xii, 19) or nōkta (xii, 4), m. a point; hence a particular on
which one can condemn a person; tamis rāṭh-ta kēṃshāh
nākta, seize some point (in) him, bring a charge of some fault
against him, get up something against him, catch him
tripping, xii, 19; so kur-ta kēṃshāh nōktāh (with suff. of indef.
art.), xii, 4.

nakār, m. prohibition; — karam, 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 bēhān4, to sit down as personal servants, to be employed as such, viii, 5.
nōkarī, f. service; kyāh nōkarī karakh, what service wilt thou do? what employment dost thou want? xii, 3; bēhīv me-nish nōkarī, be employed (in) my service, take service with me, viii, 5.

nōkta, see nōktā.
nāl 1, m. a horse-shoe; pl. nom. nāl, xi, 17.
nāl 2, m. the neck; sg. dat. nālas, vi, 9; abl. nālu, v, 9; viii, 10. Cf. nōl.4
nāla, f. pl. cries, lamentation; nom. (acc.) nāla dīnē, to utter cries, to lament, vii; 22, 3.
nālē, postpos. (Hindi), with, xi, 4.
nōlē, adv. on the neck (cf. nāl 2), viii, 10 (ter); — tshunun, to put round the neck, viii, 10; amīs ēs* pōshākh nōlē, he had garments on his neck, i.e. he was wearing garments, x, 4; pōshākh tshunēs ami nōlē, 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.
nōnē, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. y, nonuy, vi, 7; f. sg. nom. nūnē, vii, 6.
nūn, m. salt; sg. abl. nūna-rathṣī-hanā, a little salt, v, 6. (Elsewhere the word is written nūn.)
nēndēr, f. sleep; — karūnā, to sleep, v, 6; — pēnā, sleep to fall, v, 5, 7; — yiina, sleep to come, v, 6 (ter); yiina nēndēr shēkā, 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).
nūn-pār, m. a menial cultivator, xi, 10.
nanun, to become manifest; pres. m. sg. 3, chuḥ nanān, vii, 1.
napht, m. the belly; sg. dat. naphtas, x, 3.
nar, m. a male; (of a bird) a cock, viii, 1; sg. abl. narun, viii, 1.
när, m. fire; zinis nār dyun*, to set fire to the firewood, xii, 21,
2, 4; nār gōmot* thēta, 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.
nūr*, 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; hatabōdi- khōris drāy, they turned
out (i.e. amounted to) hundreds of kharwārs, ix, 9; nūrit
qatishun, to issue forth and be gone (Hindi nikal jānā), ii,
3; xii, 15; nūrit yun*, to come forth (Hindi nikal ānā),
xii, 12.

inf. hyautun nērun, he began to go forth, ii, 3; log* nēranì,
began to issue, x, 7; conj. part. nīrit, ii, 3; xii, 12, 5; pres.
part. nērān, viii, 7; impv. sg. 2, nēr, ii, 9; pl. 1, nērav,
xi, 12; 2, nēriv, ii, 7; xii, 1 (bis); nēriv-na, go ye forth,
sirs, x, 9; indic. fut. pl. 1, nērav, xii, 18; imperf. nērān,
xii, 1; m. sg. 3, ḍe* nērān, viii, 1.

1 past m. sg. 3, ḍrāv, 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, ḍrāyē, iii, 1, 2; v, 7 (bis) (ḍrāyē bāzar,
she went forth to the bazaar), 9; with suff. 3rd pers. sg. dat.
ḍrāyēs, she issued from his (side), vii, 7.
nērōnum*, n. ag. one who goes forth; as adv. as I go forth, v, 8.

nāsh, m. destruction, see ṣl- nāsh, ix, 3.

nish, near, the equivalent of the Hindi pās, and governing the
dative; mé-nish, near me, by me, viii, 5; forming dative
of possession, tē-nish, in thy possession, x, 14; tōhē-nish,
in your possession, x, 5, 12. After a verb of motion, and
governing a noun signifying a person, it means "to". Thus:

\[\text{Example:} \quad \text{He went to the market.} \]
ôkhnun-zâdas nish, (brought it) to the teacher's son, xii, 2; boýis-nish, (go) to the brother, v, 10; lâl-shênâkus-n., (came) to the lapidary, xii, 25; mê-n., (came) to me, xii, 22; mojêras-n., (brought him) to the master of the horse, x, 5; phakiras-n., (came) to the mendicant, iii, 2; pâtashâhas-n., (brought him) to the king, ii, 11; pâtashéjas-n., (came, etc.) to the king, vii, 5, 13; x, 1, 2, 3, 5; wâzîras-n., (came) to the Vizier, xii, 5, 10, 3; yâman-n., (she came) to these (persons), v, 8; yûras-n., (came) to the friend, x, 4, 11; zanîni-n., (came) to the woman, xii, 4. Cf. nishê 1 and nishin.
nishê 1, i.q. nish, q.v.; phakiras-nishê, (he was) near (i.e. with) the mendicant, ii, 9; tûrka-chûnas-nishê, near (i.e. in the house of) the cabinet maker, vii, 20; mê-nishê, in my possession, x, 14; governing dat. of person and following a verb of motion, mê-nishê, (came) to me, xii, 22; phakiras-nishê, came to the mendicant, ii, 7; wâzîras-nishê, (he came) to the vizier, xii, 19; governing inan, nom, palangas-nishê, he came near the bed, x, 7; Cf. nish and nishin.
nishanu, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.
nishin, postpos. governing dat, i.q. nish and nishê 1; phakiras-nishin, (he was) near (i.e. with) the mendicant, ii, 8; kháwandas-nishin, (go) to (your) master, vii, 10; pâtashâh-zâdan-nishin, (came) to the princes, viii, 4. Cf. nish and nishê 1.
nâs'yéth (xii, 16, 7) or nasîyéth, f. admonition, advice (xii, 1), instruction; — kariinä, to advise, give instruction, xii, 16; nasîyéth 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.
noitra, m. a jar, a pitcher, iii, 5 (ter), 9; dôda-noitra, a milk-jar, xi, 13; sg. dat. nâtis-péth, on the jar, iii, 5, 9.
nēth see nōth.

nēth², f. a thumb-ring; sg. abl. nēchi, vi, 16.

nōth or nēth, pronoun defective, said to be used mainly by villagers, as the equivalent of yūh 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 maṭis sivēh, excepting this madman, v, 9; nēmis manōshēs, to this man, xii, 15; m. pl. nom. nōm lāi, these rubies, x, 5; f. pl. nom. nōma wəlinjē, these hearts, viii, 4; dat. nōman mārauātalan, to these executioners, x, 12; nōman zanēn, to these persons, x, 12; ag. nōnav tahalyaw, by these grooms, x, 12.

nēth⁴, m. a marriage-arrangement; — karun, to make a marriage, to marry (so and so, amis sōty, xii, 15), viii, 2 (bis); xii, 15.

nōtumān, adj. feeble, i, 2.

nava, card. nine; pl. abl. nōnaw asmānāv-pēṭhə, 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.

now⁵, adj. new, i, 11.

nōu⁶, see Lachē-nōu⁶, s.v. lach.

nay 1, see na.

nay², f. a reed-flute, vii, passim; gen. m. nayē-hōnd⁶, vii, 1; f. nayē-huńz⁹, vii, 1.

nōyid, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; nōyid-sabakh, a barber-lesson, instruction in barber’s work, v, 6; sg. ag. nōyidān, xii, 19, 25. Cf. nāyēz⁴.

nyun⁸, irreg. to take, v, 12; vi, 9; viii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; raṭith nyun⁸, to arrest, capture (a prisoner), v, 7, 9; x, 5; tulith nyun⁸, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impv. sg. 2, with suff. 3rd pers. sg. acc. nān, xii, 25; pl. 2, with same suff., nīn, x, 5; indic. fut. pl. 1 nīmav, xii, 19.

1 past m. sg. nyēv, viii, 9; nēv, iii, 7; with suff. 3rd
nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. nayistānas-kūn, (saying) to the cane-brake, vii, 26; gen. m. nayistānukī, vii, 26; f. nayistānūtī, vii, 29.

nyāman, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. nyāvān.

In xi, 6, this is given a pleonastic suffix ku, forming nyāvak-k, of which the m. pl. nom. is nyāvāk-

nāyēzā, f. a barber’s wife, xi, 19. Cf. nāyid.

nāz, m. blandishment, coaxing; pl. dat. nāza, 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.

nastīk, postpos. near; sādāgaras-n., (he arrived) near (i.e. came to) the merchant, vii, 10.

nīzīk, adv. near, viii, 6 (bis); x, 4; gās n., he went near it, viii, 10; postpos. governing dat., near, badānas-n., (came) near the body, viii, 6; shēharas-n., (he came) near the city, x, 3.

nazār, f. look, regard, glance; observation, inspection, watching; — chēs bātsan-kūn, his sight is (i.e. eyes are) directed towards the married pair, vii, 6; — chēkh ō-kūn, their eyes were directed thither, xii, 23; nazārāh, a single glance; nazārāh kariīnā, to take one look at a person, vii, 11; nazār karīnā, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. būyān nazārī, he sat for looking, he sat in watch, x, 7; nazārī tām*-sānī sōty, owing to his looking at (me), vii, 13.

nazārbāz, m. a watcher, a watchman, a detective; pl. ag. nazārbāz-e, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindi), adv. afterwards, xi, 4.

pōda, adj. born, created; manifest, manifested; — karūn, 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 dyu'mns, to impale, v, 10.

phaharavāne, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — lä'yun, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. phakīrāh, ii, 1 (bis); phakīrā akh, x, 7; sg. dat. phakīras, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. phakīran, iii, 1; x, 7, 8, 12; gen. phakīra-sundns, x, 12; f. — sūnns, x, 8, 14; voc. phakīra, ii, 3; x, 8; phakīrō, ii, 2; pl. dat. phakīran (for gen.), vi, 13; ag. phakīrav, v, 8.

phakiri, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. phakīriyē-hondns, x, 9.

phikirn, f. thought, consideration, reflection; concern, solicitude, anxiety; kēh chēna phikirn (xii, 5) or kēshāh chēna phikirn (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. phikīrāh karūn, 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.

phal, 2, f. a small piece, a splinter; pl. nom. (for acc.) phala, vii, 14.

pholns, m. a grain, hence any small round object, such as a pearl, etc.; kaññ-pholns, a pebble, xii, 15 (bis).

phōlān, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. phōlani lōgun, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, chuh phōlān, xii, 2; past m. sg. 3, phōlān, iii, 3; viii, 9.

phāmb, m. cotton-wool, viii, 6, 13.

pahān, a dūm. suff. drāv dūr-pahān, he went forth a little distance, x, 7; byuthns dūri-pahān, he sat down at a little distance, x, 7; khasun hyor-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; *rośa-ḥond* pahar, a watch of the night, iii, 1; sg. abl. *patimī 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, *phor* tas *Yīblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, 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); *thūdā-kāni phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. phērith, having returned; with or without *pot*, very common in the meaning "back again", as in *phērith yun*, to come back, return, ii, 3; vii, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phērith nērun* (x, 14) or *phērith pota nērun* (xii, 10), to go forth back again; *phērith unun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phērith dāpun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); vii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phērith unun*, to reply, v, 2, 4; *unun pota phērith*, id., x, 7; *phērith ladun*, to send (a message) in reply, x, 3 (bis); with *wōthun*, to arise, we have *wōthas phērith*, he up and replied to him, vii, 6; x, 2; *wōthas pota phērith*, id., x, 6; *wōthas phērith*, she up and answered him, xii, 11. With *gatshun*, we have *phērith 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, *ōṣa 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. *phir* *phir*, turning (me) round and round, vii, 18; conj. part. *phirith thunun*, to turn upside down, iii, 5.

pharōsh, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.
Phôraṣat, m. N.P., Sir Douglas Forsyth, xi, 2.
phûṣath, f. leisure, freedom from duties, xii, 17.
paharawol, m. a man who keeps a watch, a watchman, sentry; sg. dat. -wolī, viii, 8.
p'ârâyād, m. a lamentation, cry for help or redress, complaint; — dyun, to lay a complaint, cry for redress, vii, 22; x, 2.
pâsh, m. abusive language reflecting on a woman’s chastity; me 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, phūt, iii, 5; with suff. 2nd pers. pl. dat. phūt-wa, x, 12.
phūt, run, to break (trans.); impv. pl. 2 with suff. 3rd pers. sg. acc. phūt-rūn, xii, 3; past m. sg. with suff. 3rd pers. pl. sg. phūt-rukh, xii, 4; ditto and 3rd pers. sg. dat. phūt-r̩has, ii, 11.
photunāh, m. a decree, order, ii, 7. This word has here the suff. of the indef. art. added.
phyūr, etc., see phērun.
pakh, f. a wing; pl. nom. pakha, viii, 7.
pakh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.
pôkha, adj. ripe; as subst. pl. dat. (for acc.) pôkha, vi, 15.
pakun, to walk, to go, to go along; inf. hyotukh pakun, they began to go, x, 1; neg. conj. part. mōdan chih wañë pakana, the plain is still not having been walked, i.e. we have not yet passed over it, x, 1; pres. part. pakahn, going, i.e. as I go, v, 7; impv. pl. 2, pakĉ-va, go ye, sirs, x, 1; pres. m. sg. 3, chih pakahn, iii, 11; pakahn chih, viii, 7; xii, 7; pl. 3, chih pakahn, xii, 2; pakahn chih, x, 4; f. sg. 3, chēh pakahn, iii, 2; xii, 7; imperf. m. sg. 3, ōś pakahn, v, 7; pl. 3, ōśt pakahn, x, 1.
pakanawen, to cause to go, to set on the march (xi, 14); to drive an animal (xi, 8); pres. (aux. omitted) m. pl. 3, pakanawān, xi, 4; imperf. m. pl. 3, ōśt pakanawān, xi, 8.
pakawan, n. ag., f. sg. nom. pakawān, one who marches, xi, 11.
pal, m. a rock, xii, 14 (bis), 15; sg. dat. paks, xii, 15.
pōlādw, adj. made of steel; m. pl. nom. pōlādāv, v, 4.
pālun, to protect; salām pālun, to make a bow, to salute reverently (xii, 16); conj. part. pōlitth, 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 (quarter), 8 (bis), 12 (bis); palangas tūr, 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.

pāam, i. a reproach; pl. nom. mē rōzaṇ 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); bāla-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 Hindi Īp.

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.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. y, pānas y, vii, 3; had pānas chēs karān, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. pāna, x, 2.

gen. pānu, 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 gatshin, 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,
viii, 8: *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

**pālān**, adj. secret, hidden, concealed.

**panja**, a claw, xii, 16, 7; sg. abl. *panja-sōliy*, 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 (quater), 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 (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; vii, 1, 5, 11; x, 5; xii, 18; panun's own, 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; vii, 2, 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's own, xi, 10; panin (m.c. for panān'), iv, 7; dat. pananēn, vii, 10, 3, 4.

f. sg. nom. panānī, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. panānī, v, 4, 10, 2; x, 5; xii, 4; ag. panānī, v, 5; x, 12; abl. panānī, x, 3, 13; panānē (m.c. for panānī), vi, 6.

**pānti**, card. five; *katha pānti* (f. pl. nom.) five statements, x, 1 (several times), 14; pānti katha, x, 6; rōpayēs pānti hath. five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. pāntsān kathan, for five statements, x, 1; pāntsān zanēn, to the five men, x, 6.

**pōnbyum**, ord. fifth, x, 1; f. sg. nom. pōntim, x, 6 (bis).

pānawōn or pānawūn, adv. mutually; pānawōn, viii, 1, 2; xi, 19.
xii, 25; pānawān, x, 1. This word is equivalent to the Hindi āpas-mā.

papun, to ripen; conj. part. pāpith yunə, to become ripe, ix, 9.
par, m. a foot; pl. dat. paran, (we fall) 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. parīyi, xii, 15; pl. nom. parīyē, iii, 7, 8.
pār, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) pāran, vi, 15; ag. pāran, v, 8.
pārṇa, f. a hut; dim. f. sg. nom. pārī-hanā, a hovel, a small hut, xii, 2.
pārṇa, adj. full, in pārṇa-khumār, full of languishment, v, 2.
pārda, m. a veil; with suff. of indef. art. pārādā kor-nakh, she put a veil over them, she hid them under a veil, vi, 4.
pārgan, m. a certain fiscal division, a parish, a "pargana", xi, 5.
pāroha, adj. old, of former times; m. pl. nom. pāroha, 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. pāraṇ gāthun, 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, osa pāraṇ, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. pōrun, xii, 23; with suff. 3rd pers. pl. ag. pōrak, xii, 18.

pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) palan pārīth, 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. pōruna, v, 10; pārīth, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch; vatsa-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. prārān, v, 11; pres. m. sg. 3, chul prārān, v, 6; 2 past m. sg. 3, prāryān, ii, 10.
prath, a distributive preposition, as in prath-dōha, on each day, every day, viii, 1 (bis).
prishun, to ask; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. 
timan'y prishun, he asked them, xii, 1.
parāva, m. the sound of a footstep, a footfall, xii, 15 (pyan, fell).
pūrav, f. following; hence (in Kāshmiri) protection; — kāruh, to protect, i, 1.
Parwardyār, m. the Cherisher, the Provider, Providence, an epithet 
of the Deity, i, 11.
parzandvun, to recognize; pres. m. sg. 2 neg. interrog. chukh-nā 
parzandwun, dost thou not recognize? x, 12; past m. sg. 
parzanów, x, 5; xii, 2; with suff. 1 sg. nom. parzandwus, 
I was recognized, x, 12; with suff. 3rd pers. sg. ag. 
parzanówun, viii, 9, 10; plup. f. sg. 3, ēs' parzanów'mun, x, 5.
pōsa, m. N. of a small copper coin, a piece; khām pōsa, see khām.
pēsh, adv. and prep., in front, before; gay pēsh-ē-pātashāh, they 
went before the king, they were taken into the king's presence, 
vi, 9; amis pēsh anum, to bring before him, to cause him to 
experience (trouble), xii, 25.
pōsh, m. a flower; pōshē-gōnd, a bunch of flowers, a nosegay, 
v, 4 (ter); pōshē-mōdān, a flower-meadow, a field of flowers, 
xi, 3; pōshē-thār, a flower-shrub, ii, 3.
pō shapesh, m. a robe, a garment, v, 9 (bis); x, 2 (bis), 4 (ter), 9; 
xi, 6 (bis), 7 (several times); — trāmun, to put off a garment, 
disrobe oneself; sg. dat. ath pōshākas kūr-after shēkal yinsān-
hyuk or ath pōshākas korun yinsān-hyuk, he made the 
garment into the shape of a man, x, 7; pōshākas-manz, 
(entered) into the garment, x, 7; āmē kūr-nas pōshākas thaph, 
he (the dog) caught hold of his coat, viii, 9.
pēshkār, 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, viii, 7; xi, 18; xii, 6, 25; with 
emph. y. patay, xii, 10; pata-kāni, 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. mīrē-marē pata lārān, running after the hind, ii, 9; yimān pata, after these (women came another), xii, 7.

B. Inanimate ablative. amī pata, after this, viii, 13; xii, 17; tamī pata, after that, x, 12; xii, 16.

C. Governing suffixes. tōris pata, they ran after her, ii, 9; pata lādyēyēs, she ran after him, vi, 8; yimāwa pata, I will come after you, I will follow you, xii, 1; pata chīkh lārān, they are running after them, xi, 18.

potā, backwards, back again; — yunā, to come back, return, v, 1; — phērun, id., xii, 19; — phērith, 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.

pūtā, the young of any animal or insect, esp. a dear child; pl. dat. pūtān, 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 wunan, 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, asmānān pēth, on the heavens, iv, 4; palangas-pēth, (lying) on the bed, viii, 13; tēdī-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; nātis-pēth, (put) upon the jar, iii, 5; cārphōyi-pēth, (sat down) upon the bed, x, 5, so ath-pēth, (sat) on it, xii, 21; ath-pēth, on it verily, xii, 21; zūmādābī-pēth, (going forth) on to the roof-bungalow, viii, 1.
on to (with verbs of mounting, etc.), quris-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); bāthis-pēth, (ascended) on to the bank of the river, xii, 7; ath-pēth, (ascended) on to it (a pyre), xii, 24.
down on to, bāthis-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 adālūtā-pēth, (went) to the court of justice, v, 9; kālī-akis-pēth, (went) to (the bank of) a stream, xii, 2; nāgas-pēth, (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-pēth chēn, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in khāwand thōwan dērās-pēth, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in āgas-pēth (infidelity) to a master, viii, 6, 8, 11; nēcīvēn-pēth, (an order) concerning or against (his) sons, viii, 13.

Forming adv. athī-pēth, thereupon, xii, 7.

pēthā, postpos. governing abl. from on, as in guri-pēthā, (fell) from on (his) horse, fell off his horse, ii, 6; guryau-pēthā, (dis-mounted) from (their) horses, xii, 2; Kōh-i-Tōra-pēthā, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in kuti-pēthā, where from? whence? ii, 2; Landana-pēthā, from London, xi, 3; sōnar-ata-pēthā, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like pēth, as in pēthā kūrānas mōhar, on it she put a seal, x, 3, in which pēthā governs the dat. pron. suff. as. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in kārin kasam nāga pēthā, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pēthā-kāni, on the top of (it = athī), viii, 1.

pēthī, postpos. governing abl., on, above, in various shades of meaning. Thus:

naunav asmānāv pēthī, above the nine heavens, iii, 8.

kala-pēthī, (leaped) over (his) head, ii, 9.

tami-pēthī-kāni, in addition to that, iii, 8.

pōthī or pōthin, 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 pōthī, into the case of the agent. Thus:
Added to an adjective, ļat-ś'avā (ś'avā), gently, xii, 5; pāś-ś'avā (poz'avā), really, truly, x, 6, 10.

Added to an adverb, kēṭā-ś'avā, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; thiťay-ś'avā, in that very manner, exactly so, xii, 23; yēṭhay-ś'avā, in what very manner, exactly as, xii, 22; yēṭhay-ś'avāthin, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from śurā, theft, we have śurī-ś'avā, theft-like, i.e. secretly, xii, 6, 7, 17; so śurī-ś'avāthin, iii, 1.

pāṭhar, adv. on the flat ground; hence, down, in phrases such as pāṭhar wasun, to fall to the ground, ii, 3; pāṭhar pyunā, id., ii, 11; pāvun pāṭhar, to throw down on the ground, iii, 9.

pāṭharā, m. a village accountant, ix, 10.

pūtān, an idol; pl. dat. pūtānān, iv, 6; pūtānh-khāna, an idol house, a temple or room in which idols are worshipped, sg. dat. -khānas, vi, 4.

pēṭarun, to be responsible for the carrying out of any work; pyunā pēṭarun, a load of responsibility to fall on a person, ii, 5.

pāṭaśāh (पातशाह) or pāṭaśēh (पातशेह) 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. pāṭaśāh, 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, vii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); -kūḍā (= kūrdā, 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. pāṭaśāhā, vii, 1.

pāṭaśēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; pāṭaśēh-kūrā, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. pāṭaśēhā akh, vii, 7, 11; pāṭaśēhāh, ii, 1.

sg. dat. pāṭaśēhās, iii, 3; vii, 1.
v, 7 (bis); vii, 1, 2 (bis); xii, 1, 3 (ter); xii, 4 (bis); v, 5, 6, 11; vii, 1, 2, 4, 8; xii, 1, 2, 4, 7, 10, 11.

sg. ag. pātashāhan, ii, 11; vi, 11; viii, 5.

pātashēhan, i, 10; ii, 4, 8; iii, 8, 9 (bis); vii, 6, 11 (ter); 3 (bis); x, 2 (ter); 6 (bis); 7, 12; xii, 4 (bis); 5, 11, 9, 21, 4.

sg. gen. pātashāha-sond*; ii, 10; v, 10; vi, 11; sand* (m. pl.); vii, 1, 13; -sānza, v, 7 (bis); viii, 4, x, 14; -sānze, v, 2, 4; -sānzi, v, 4; xii, 4.

pātashēha-sond*, xii, 1, 4; -sāndis, ii, 5, 6, 7; v, 11; xii, 22; -sandi, ii, 9; -sānden, vii, 1, 6; -sandyau, vii, 5; -sānza, x, 5; xii, 1; -sānze, v, 1 (bis); xii, 4, 5; -sānzi, 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. pātashōhī-mans, xii, 19; gen. hond* pōshakh, a royal robe, x, 2, 9; pl. dat. pātashōhīyēn-kyut*, x, 11.

pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); vii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhēoda, 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. patimi pahara, at the last watch (of the night), v, 8.

pāwun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. pāwun pahar, cause him to fall down, iii, 9; fut. impve. 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; mākalan pāy, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; ūba-pyāla, a water-cup, viii, 7; sg. dat. lodun pyālas ūb, he filled the cup with water, viii, 7; pyāla, chuk thaph karith, 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; bēnār pyon", to fall sick, v, 1; pyon" pētarun, a load of responsibility to fall (on a person, dat.), ii, 5; pyōm uanun, 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; yūd pyon", memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; amīs dōd" ēs" pēmot" yūd, she remembered the pain, xii, 15; chus pēwān nayistān yūd, she remembers the cane-brake, vii, 26.

impv. sg. 3, pēyin, ix, 2; indic. fut. pl. 1, with suff. 3rd pers. sg. dat. pēmošt, 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, pyawate, xii, 15 (bis); péw, 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. pyōst, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. pēyom, vii, 19; with suff. 3rd pers. sg. dat. pēyos, v, 5; with suff. 3rd pers. pl. dat. pēyešt, v, 7.

perf. m. sg. 3, chuh pēmot", x, 3; plup. m. sg. 3, ēs" pēmot", viii, 9; xii, 15; fut. subj. f. sg. 3, āsi pēmot", viii, 30.
pyāwal. adj. (of a woman), fresh from childbirth; f. pl. pyāwał, xii, 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'.
puzun, to be proper = gushun 1, and used in the same way, the future being used in the sense of the present.
rasad

fut. sg. 3, interrog. yi paṣyā, is this proper ? is this right ? vi, 8.

raćēn, see raṭun.

rūḍ, rūḍa, rūḍu, mota, 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.

raḥath (? gender) (= pers. rāhat), rest, repose, ease, tranquillity. kara raḥath, I will make ease, I shall be at ease, ix, 4.

rājē, m. a king (esp. a Hindū 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-sūnā, 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. -bikarmājētan, x, 8; gen. f. -bikarmājētun, x, 6.

rājy, m. ruling (as a king); — karun, to rule, x, 14.

rājēzāda, a prince; pl. nom. rājēzāda, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5; sg. dat. rakhī, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, congē; — dyun* to give a person leave to depart, to dismiss, xii, 25; — kyon*, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel; sg. dat. rumālī-kēth, in a kerchief, iii, 2.

rīn,* see rīnūn*.

rapuṭ, m. a report (the English word); — dyun*, to make a report, v, 9.

rōpay, m. a rupee; rōpayē-hath, a hundred rupees, viii, 9, 10; x, 6; rōpayēs bōr hath, four hundred rupees, x, 1, 2; rōpayēs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5; share, portion, quota, proportionate division, xi, 10; — karūn*, to collect supplies, xi, 5; — kār' than ān' hay nān-gār, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

hatim's songs and stories

rosh, m. a necklace, vi, 10, 12.
rost (f. rūsh), an adjectival suffix signifying “without” ; banana-rost, 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; rātas-rāth, on this very night, x, 5, 12; sg. gen. m. pl. rātāk, of last night, v, 9.

rāth 2. f. night; — āyē, night came, x, 5; — barūn, to pass the night, i, 10; — lagūn, night to come on, vii, 9; — kadūn, 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. rōts-hond, iii, 1.

rāth 3. adv. dōh ta rāth, day and night, i.e. always, continually, vii, 3; rāth-kyut, by night. Cf. rātas.

rēth, m. a month, sg. dat. rētas, pl. nom. rēth, dat. rētan, as in the following: rētas-kyut kharj or rētas kharj, a month’s expenditure, salary for a month, xii, 4; tēn rētan-kyut kharj, salary for three months, xii, 5, 11; rēth gāv ādā, a month went to completion, a month came to an end, xii, 4; trih rēth gāv ādā, three months came to an end, xii, 11; trih rēth gāv, three months passed, xii, 6.

rāthi, adv. by night, vii, 9.

ratn, m. a jewel; ratnā-kor, 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, viii, 3, 4 (bis); x, 3, 5, 8, 12; gōlām ratun, to engage as a servant, vii, 13; latun tal ratun, to hold under the feet, viii, 7; mōkh ratun, to seize (so and so’s) face, to look intently at, v, 9; kēshākh 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. ratith, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2, rath, i, 7; vii, 4; pol. sg. 2, rathta, xii, 19; past sg. m. roth, x, 6, 12; with suff. 3rd pers. sg. ag. rothun, vii, 7; x, 3;
with suff. 2nd pers. pl. ag. rōt"wa, x, 12; pl. rāf", v, 7; viii, 13; f. sg. rūt", x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. rūt'nah, viii, 3; pl. with suff. 3rd pers. sg. ag. rācēn, viii, 4; perf. m. sg. 3g. chuh rōt"mot", x, 12.

rāfan, to cause to be grasped, to cause to stick; perf. part. m. sg. rōt"mot", viii, 1 (of a thorn).

ratš, f., a very small amount of (anything); ratshi-han, v, 6 (bis), or ratši-hanā, v, 6 (bis), id.

rāvas, adv. by night, viii, 5. Cf. rāth, 3.

ravāna, adj. dispatched, sent; — karun, to dispatch, x, 3.

rivun, to lament; pres. f. sg. 1, chēs rivān, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, viii, 11; — karūnA, to consider, think, xii, 15. ryūna", a ball (such as children play with); pl. nom. rīns', 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.

rōsun, 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 rōsun, to remain behind, to remain over and above, to be all that is left, xii, 23; pāna rōsān, reproaches will remain, i.e. (l) shall get a bad name, x, 3.

inf. abl. bēdār rōzana-sūty, 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. rūz' rūz', remaining continually, vii, 18; pres. part. rōzān, vii, 23; perf. part. rūd"mot", i, 5; xii, 23; impv. pol. pl. 2, rūz'ūn, vii, 9; indic. fut. sg. 2 interrog. rōzākha, xii, 18; 3, rōz; x, 1, 6; pl. 3, rōzān, x, 3; pres. f. sg. 3, with suff. 3rd pers. pl. dat. nakha rōzān chekh-na, she does not remain near them, ii, 9; past m. sg. 3, rūd", xii, 1, 15; pl. 3, rūd', vii, 20 (bis).

sa 1, see tih.

sa 2, a vocative suff., equivalent to our "sir" or "sirs". Attached to:—

(a) A noun, rājē-sa, Your Majesty ! x, 8 (bis).
(b) Verbs, an-sa, bring, sir, xii, 10; anukh-sa, bring them,
sōb

HATIM'S SONGS AND STORIES

sir, x, 12; dī-sa, give, sir, x, 8; gatsh-sa, go, sir, ii, 9; nin-sa, take her, sir, xii, 25; nūrī-sa, go forth, sirs, x, 9; pakīs-sa, walk, sirs, x, 1; van-sa, tell, sir, x, 1 (bis), 2; wanta-sa, please tell, sir, ii, 4; wane-sa, say, sirs, x, 6.

(c) A conjunction, yina-sa, that not, sir, xii, 1.

(d) An interjection, hatα-sa, O, sirs, x, 5.

sōb (= sāhib), an honorific suffix; rājē-sōb, His Majesty, x, 8; sg. voc. rājē-sōba, Your Majesty! x, 7; Khōdā-Sōb, God; sg. dat. Khōdā-Sōbas, x, v; ag. Khōdā-Sōban, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuk, m. morning, dawn, x, 8; xii, 9; subhān, adv. in the morning, at dawn, x, 11; subhānas, id., xii, 12; subhās, id., xii, 5.

Subḥān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading; sabakh dāpun, to teach a lesson, iv, 4; v, 5; — parun, to read a lesson, to study, vii, 3, 4; sg. dat. sabakas, viii, 3 (bis), 11; sabakas ḍun, to be at a lesson, to be at school, vii, 11; chēs-na bhuṇa-muṭe nōyid sabakas, I (fem.) was not taught barber’s lesson, I did not learn barber’s work, v, 6.

Sōbir Tilakānā, m. N.P., Sābir, the oil seller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

sōdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. sōdās, iii, 1; v, 10. sōdāgar [iii, 3 (bis), 4] or sōdāgār [iii, 1 (ter), 3; v, 11 (bis)]; vii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. sōdāgārā, vii, 9; sōdāgārā akh, viii, 9; sg. dat. sōdāgaras, iii, 2; sōdāgāras, viii, 9, 10; ag. sōdāgāran, viii, 9, 10; gen. sōdāgāra-sondō, iii, 1; sōdāgāra-sondō, iii, 1; pl. gen. sōdāgāran-hondō, viii, 9.

sōdagār-biy, f. a merchant’s wife, iii, 1 (bis), 2, 3; sg. dat.-biyē, iii, 1, 2.

Sōduralabal, m. N. of a place in Kashmir; with emph. y, Sōduralalay, only in Sōduralabal, vii, 31.
sóh, suh, see th.

shéch, l. a message; — laddun, to send a message, x, 3 (ter).

sóhib, 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, Phórsat sóhibun (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; sóhib-ē āgāh, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; sóhib-i-kitāb, a master of books, a famous author, x, 13; sg. gen. Sóhiba-sond, of God, iv, 4, 5; Phórsat sóhibun (treated as part of a proper name), xi, title; sg. voc. Sóhibó, O God! ix, 3.

Bār-Sóhib, the Almighty, vii, 2, 3; ag. — Sóhiban, 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, to be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. chis shūbān, vii, 5; imperf. f. sg. 1, ārēs shūbān, vii, 10; durative past conditional, āsihē 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, shūbihēk, xii, 3, 10.

shūbah, shēh 1, m. a king; shēhan-shāh, a king of kings, an emperor, i, 1; shāh-i-gūsūph, King Joseph, vi, 1; sg. ag. shēhan, i, 7.

shēh 2, card. six. shēh zañē, six females, xii, 6, 7; pl. dat. shēn kōd-khānam, for six prisons, v, 7; shēn zañēn, for (of) six females, xii, 6.

shōhī, f. royalty; khalē-ē-shōhī, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēhula 1, m. coolness, cold, i, 11.

shēhula 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. yiyiyi nēndēr shēhaj, 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, viii, 7; sg. dat. shēhmāras, viii, 6, 13; gen. shēhmāra-sond, viii, 6, 13 (bis).
shēhar, m. a city, x, 9; a country, ü, 1; shēhar-č-Yirān, the land of Persia, ü, 1; with suff. of indef. art. shēharā, v, 1.
sg. dat. shēharas, (went) to the city, x, 10; nīsīk 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-manza, in the city, v, 11; x, 14; into the city, v, 9; shēharas akis-manza, (arrived) at a certain city, xii, 2; shēharas nebār, (he was taken) outside the city, x, 5.

gen. shēharakis, (to the king) of the city, xii, 3.

abl. shēharas dīr, far from the city, viii, 11; shēharas-manza, from in the city, viii, 11; væli yimi shēkara, flee ye from this city, xii, 11.

shēhzāda, a prince; sg. dat. -zūdas, viii, 13; pl. nom. -zūda, vii, 5, 11 (bis), 3.

shāk, f. a branch; shākha-baryan-sōty, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — gahshun, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkhāt, m. a person, an individual; with suff. of indef. art. shēkhtā, x, 1; shēkhāh akh, xii, 3; sg. dat. shēkhtas, x, 2 (bis); ng. shēkhtan, x, 2, 6.

shēkal, f. a form, shape; pōshakas kūrān shēkal yinsān-hishā, 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.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, shōlān chuh, vi, 6.

shām, m. evening; shāman-hōy, 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 hūs, the counting was
heard, i.e. the roll-call was heard, the roll was called, xi, 16.
Cf. be-shumár.

shēmshērī, f. a sword, viii, 6, 13; x, 7; — kadānā, to draw a sword,
viii, 13; x, 7; — läyānā, to give a blow with a sword, viii, 6;
— tuliānā, to raise a sword (in order to strike), ii, 7; iii, 9
(tel); x, 7; sg. dat. kürš thaph shēmshērī, she seized the
sword, iii, 9; gen. shēmshērī-hundā tēy, the blade of a sword,
viii, 6, 13; shēmshērī-hūnā tūndā, a blow of a sword, a
sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; shānd dyunā, to put (anything) under
one’s pillow, x, 7; khōra 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, shōngā, x, 7. The conj.
part. shōngith, having gone to sleep, is used as an adjective,
meaning “asleep”, viii, 7.

shēnāk, m. one who recognizes, in láł-shēnāk, one who recognizes
rubies, a lapidary. See láł-shēnāk, s.v. láł 1.

shāph, m. a charm, spell, incantation; amir shāph dyutun, she
pronounced a spell over him, xii, 15; shāph tulunās, she took
the spell off him, xii, 15. Cf. kanām.

shār, m. a poem, xi, title.

shūr, m. in shūm-gāh, an outcry, vi, 12, 3.

shūrā, 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.

shērūn, to put in order, to arrange; conj. part. shērith trāwun, to
make ready (for a person), x, 7; fut. pl. 1, shērav, xi, 12, 7.

shranz, ? m. a blacksmith’s tongs, xi, 16.

shēstruvā, adj. made of iron, xii, 16, 7; m. sg. abl. shēstravi, xii, 16;
pl. nom. shēstravā, v, 4; fem. sg. nom. shēstruvā, v, 4; abl.
shēstravi, v, 4.

Shētañ, m. Satan, iii, 8; sg. ag. Shētañan, 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, sakharyy, xii, 18.
sakth, adj. hard, severe, vii, 13, 18.
sul, a feast, vi, 2; a wedding feast, v, 9; sg. dat. sulas, v, 9; vi, 2.
sol, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. solah, ii, 2; sg. dat. sulas, ii, 4, 8; iii, 1; viii, 7.
sul, dawn; sul, at dawn, xii, 23; sol-gar (m.c. for sul-gari), at dawn time, v, 7.
salāh, m. advice, viii, 11; thāvie m-e-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; — pilūn, id., xii, 16; sg. dat. salāmi, viii, 3.
sultan, m. a Sultan; Sultān-i-Mahmūd-i-Gaznavī, Sultan Mahmūd of Ghazni, i, 1.
salay, f. a spike, v, 4; sg. abl. salay-sōty, with, or by means of, a spike, v, 4 (bis).
Sulaymān, m. N.P. Solomon, xii, 17.
samā, m. heaven; az o samā, earth and heaven, vii, 26.
sumb, adj.; adequate (for), sufficient (for); ētas sumb, (money) sufficient for a month, xii, 4; m. pl. nom. ētī trātīs sumb, rubies enough for a necklace, sufficient to make a necklace, xii, 5.
somb-rūn, to collect, bring together, amass; fut. pass. part. m. sg. cyūn o gatshī somb-rūn, you must collect, xii, 21; conj. part. somb-rith, ix, 9; pres. m. pl. 3, chīh somb-rūn, xi, 7.
somb-rāwun, i.q. somb-rūn; fut. pass. part. m. pl. gatshān somb-rāwun, they must be collected, xii, 24; past m. sg. sombarōw, xii, 21, 4; with suff. 2nd pers. sg. ag. somb-rāwuth, xii, 24.
samakhhan, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. somokkukh, xii, 25.
sāmān, m. requisites, materials, appliances, vii, 5; x, 9; pomp and circumstance, xi, 20; sūrūy sāmān, the entire appliance, x, 9; bā-sūrūy-sāmān, with all pomp, xi, 20; pl. nom. sāmān, vii, 5.
samsār, the world, iv, 1, etc.; sg. dat. samsāras, for samsāras-
manz, in the world, ix, 6.
sān, postpos. with; gāta-sān, with skill, skilfully, i, 6.
sīna, m. the bosom, viii, 21.
sōn, m. gold; sg. gen. sōna-sōnd, 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-
kananuy, vii, 11.
sōn, adj. deep; — khash, a deep cut, v, 6.
sōn, possess. pron. our, x, 12; with emph. y, sōnuy, viii, 13;
f. sg. nom. sōn, viii, 11; x, 5.
sōnd, postpos. of gen. Added
A. to masc. sg. animate nouns. gōlāma-sōnd, of the
servant, viii, 6; khōdāyē-sōnd, of God, xii, 7; lāli-shēnāka-
sōnd, of the lapidary, xii, 8, 25; mōl-sōnd, of the father,
xii, 21, 2; phakēra-sōnd, of the faqīr, x, 12; pātashēha-
sōnd, of the king, ii, 10; v, 10; vi, 11; pātashēha-sōnd,
of the king, xii, 1, 4; sōdāgara-sōnd, of the merchant, iii, 1;
sōdāgara-sōnd, id., iii, 1; Sōhiba-sōnd, of the Master (i.e. of
God), iv, 4, 5; shēhnāra-sōnd, of the python, viii, 6, 13;
sōnara-sōnd, of the goldsmith, v, 2; yāra-sōnd, of the friend,
x, 4, 11; Yūsūpha-sōnd, of Joseph, vi, 10; zān-sōnd, of
the person, viii, 11.

hīhara-sandis, of the father-in-law, x, 12; pātashēha-sandis,
of the king, ii, 5, 6, 7; v, 11; xii, 22.
mōli-sandi, of the father, xii, 21; pātashēha-sandi, of the
king, ii, 9; tezira-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; khāvanda-sūns, of
the husband, iii, 2; mōl-sūns, of the father, xii, 19, 20 (ter);
phakēra-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-sanāc, of the king, v. 2, 4; pātashāha-sanāc, of the king, v. 1 (bis); xii, 4, 5.
pātashāha-sanāc, of the king, v. 4; xii, 4; pātashāha-sanāc, of the king, xii, 5; sōnara-sanāc, of the goldsmith, v. 7, 9 (bis); yāra-sanāc, of the friend, x. 4.

B.Used with masc. sg. inan. noun, to indicate the material of which a thing is made. sōna-sändā, made of gold, v. 3, 4 (bis), 5; sōna-sūnsā, id., v. 1.

C. With sg. an. pron. m. or f. āṁ-t-soundā, of him, v. 3; viii, 6, 8, 10; of her, xii, 7.
āṁt-sandi, of her, x, 5; tāṁt-sandi, of him, i. 3; vii, 6.
āṁt-sūnsā, of him, iii, 4; xii, 4; āṁt-sanāc, of her, xii, 15; tāṁt-sūnsā, of her, xii, 15; nuzari tāṁt-sanā-c-sūty, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.
Sōnamarg, f. N. of a marg or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meadows. It is a favourite camping ground for European visitors; sg. dat. Sōnamargī, at Sōnamarg, xi, 3.
sōnar, m. a goldsmith, v. 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. sōnara-s, v. 9; gen. sōnara-sounda, v. 2; sāndā (m. pl. nom.), v. 10; sūnsā (f. sg. nom.), v. 1, 3, 10; tāṁt-sanāc (f. sg. ag.), v. 7, 9 (bis).

sg. ag. irreg. sōnar (for sōnara), v. 4.
sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v. 7.

This word is more usually sonur or sonor.
saniyas, m. a kind of Hindū ascetic, a Sānyāsin, v. 10, 11 (quarter); sg. dat. saniyasās, v. 12; voc. (poet.) saniyāsū, 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. sapadum, there became to me (crushing), he became (crushed), vii, 13; l. sg. 2 with neg. suff. sapūzākh-nu, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.
sapaños 2h katha 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 sapharak") sapharan", xi, 3.

sapaños, see sапadun.

sar, m. the head; sar tsatun, 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 karén bór katha (f. pl.) sara, he tested four statements (x, 6). Similarly sapaños 2h katha sara, two statements became tested for him, i.e. he had two statements tested (x, 4). Cl. sarağı.

sara 2, see saran.

sär¹, an old word, now used in compounds such as sär¹ gathun, to be flooded, to be covered with a flood of water, iv, 3.

sän, adj. satisfied, contented, i, 3.

sir, m. a secret, a mystery, ii, 4; sır bār caravan, to explain a secret, vii, 21; mé ma kar siras pāsh, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sör², adj. all. This word is always used with emph. y; m. sg. nom. sörug, iii, 1; v, 7, 9; xi, 9; xii, 19; bā sörug sāmān, with all pomp, xi, 20; pl. nom. sörig, iii, 4; v, 9; vi, 16.

sür, m. ashes, xii, 23; sür mathan, to rub ashes over one's body (like a Hindū ascetic), v, 9; tōka-sür, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. sūras-mança, in the ashes, xii, 23; abl. sūra-mança, from amid the ashes, xii, 23.

sūda, m. coolness, i, 11.

sarağı, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cl. sara 1.

sēh, m. moisture; with suff. of indef. art. āba-sēhā, a water-moisture, a slight trickle of moisture, viii, 7.

srān, m. bathing; — karun, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. srānas, v, 9.

saran, to remember; fut. sg. 1, sara, xi, 14.

sūrum, to carry goods from one place to another, and there to
collect them, to pile up; conj. part. sōrah, ix, 9; pres. part. sārān, xi, 10; pres. m. pl. 3, chē sārān, xi, 6.

sārāph, m. a serpent, x, 13.
sasurāray, f. a rustling sound, xii, 23.
suti, see tīḥ.
sath, card. seven; (preceding noun) sath kuth, seven rooms, vi, 3; sath hēl, seven ears of corn, vi, 15; (following noun) nāg sath, seven springs, vi, 15; gōvṣath, 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 hōd-khānum, to seven prisons, v, 8; satan hēlēn (for acc.), seven ears of corn, vi, 15; satan gōvṣn (for acc.) seven cows (fem.), vi, 15; nāgar satan (for acc.), seven springs, vi, 15; lālan satan pēth, on the seven rubies, x, 5; abl. satac-mana, from among the seven, x, 12; satac zamānāv tāl, below the seven worlds, iii, 8.
sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. sāthāḥ, during a moment of time, for a short time, ii, 4; sāthāḥ, id., vi, 3; vii, 9.

sg. abl. ami sāta, at that time, iii, 6; xii, 4, 15; with emph. y, yēnī sātay, at what time verily, vii, 8.
sōth, m. the season of spring; sōta, in the spring time, ix, 7.
sēthāḥ, adj. very much; sēthāḥ yinsāph, great pity, vii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in vii, 1, 9 (bis); or following it as in khōbsūrath sēthāḥ, very beautiful, xii, 4, 5; but sēthāḥ khōbsūrath, xii, 10, 5; khōta sēthāḥ khōbsūrath, much more beautiful than, xii, 10. With a verb, sēthāḥ gav khōsh, became much pleased, vii, 11; xii, 9; sā sēthāḥ gōkh khōsh, viii, 14, but gōs sēthāḥ khōsh, xii, 12; sēthāḥ phyur, they regretted extremely, viii, 1; phyurūs sēthāḥ, he regretted extremely, vii, 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, 6; kalamā-sōtin, (write) with a pen, ix, 12; with, by means of, owing to; muhima-sōtin, owing to poverty, i, 4 (bis).
sāty, adv. with, together with; sāty dyun", to give with (a person), to give as a companion, vii, 5; x, 14; xii, 16; sāty hyon", to take (a person) with (one), to take as a companion, ii, 1; v, 6; sāty tulun, to carry along (with one), xii, 2; sāty-sāty, continually in (one's) company, vii, 5.

postpōs. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning; thus,

amīs-sāty, in company with her, v, 7; khāwandas-sāty, (burnt) together with her (dead) husband, iii, 4; kōrē-sāty, (keep her) in (your) daughter's society, v, 10; mē-sāty, 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 sāty bāsus, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., mē-sāty (intrigued) with me, viii, 3; (sin ye) with me, viii, 11; pāṭashāhśādān-sāty, (sin) with the princes, viii, 11.

Together with, simultaneously with; ādamas-sāty, (created) simultaneously with Adam, vii, 6.

Together with, along with; karīs-sāty, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in amīs-sāty, xii, 15, 8.

(conversation) with (so and so), amīs-sāty, x, 7 (bis); kōrē-sāty, xii, 1.

Special meanings are pānas-sāty, with oneself, under one's own control, x, 1, 6; tath-sāty mushtākh, enamoured of that, iii, 8.

B. Governing abl., with, by means of; amīs-sāty, (scratches) with it, xii, 17; bāršī-sāty, (dug) with (his) spear, viii, 7; litri-sāty, (cut) with a saw, vii, 19; bēdār rōcana-sāty (escaped) by keeping awake, x, 8; sulayš-sāty, (scratched) with a spike, v, 4 (bis); with emph. y, pānja-sāty, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16; thapi-sātiy, merely by means of the grasp, xii, 12.

With, by means of, owing to; adēla sāty, (contented) owing to his justice, i, 3; asarū-sāty, owing to the result,
vi. 16; bargu-sóty, owing to the leaves, vii. 10; mahabata-
sóty, owing to affection, x, 4; nazari-sóty, owing to (his)
seeing (me), vii. 13; shikasta-sóty, (fell asleep) owing to
weakness, v. 5; with emph. y, bóchi sótiy, owing only to
hunger, vi. 16.
satyum" or ord. seventh; m. sg. dat. satimis, v. 7; f. sg. nom.
satim", xii. 7.
sauh, m. meed, reward (of good works, of faith, etc.), ix, 12.
siváh, postpos. with the exception of, except, save; némis matis
siváh, with the exception of this madman, v. 9.
sauil, m. asking, questioning; solicitation; a petition, application;
— diyun", to present or make a petition, x, 5.
sawá, adj. mounted, riding (on); sawár saipurun, to mount, ride,
xii. 1.
say, sóy, suy, see thik.
syod", adj. straight; as adv. yimau syod", straight in front of them,
vi. 6, 13.
sóyisth, m. a horse-attendant, a groom, syce, xii. 3, 4.
sózun, to send; futt. pass. part. m. sg. nom. sózun" gatshi ponun"
kháwan, you must send your husband, v. 1; past m. sg.
with suff. 3rd pers. sg. ag. sózun, x. 4.
ta 1, conj. and, i, 5; iii, 5; v. 4, 9, 12; et passim; ta — báyé, both
and, viii. 9.
ta 2, conj. introducing the apodosis of a conditional sentence, as
in yi-y, ta thi kyá? ti-y, ta yih kyá? if this, then (ta) what
(is) that? if that, then (ta) what (is) this? iii, 4. (bis), 9;
so vii, 9; after yéli, when, yéli bùs*, ta tot*, when he heard,
then he fled, ii. 7; yéli mórun, ta ada phiyúrus, when he had
killed (the dog), then afterwards he grieved, viii, 10.
ta 3, illative conjunction, hardly translatable, equivalent to the
Hindú tó. In the following passage translated " verily ", but
this is merely written for want of a better word, viii. 9.
tí, conj. also, vii. 5, 8; x. 10, 1, 2; xii. 10. Often used as an
enclitic, as in ás'-tí, we also, xii. 1; mi-tí, me also, vi. 11;
ix, 1; xi, 14; su-tí, he also, ii. 4; tí-tí, that also, vii. 9;
x, 6 (ter); sá-tí, thou also, ix, 6; yi-tí, this one also, x. 8.
and, xii. 17.
even; kōh-ti, any even, i, 5; anyone even, vii, 23; kōh-ti, any at all, vii, 9.

tī . . . tī, both . . . and, iii, 8; x, 13; xii, 12; tō-ti, nevertheless, x, 3.

tī, see tīh.

tō, in tō-ti, nevertheless, x, 3.

tōb, m. fever, v, 3, 10.

tōb̪, e.g. an humble servant, a subject; with suff. of indef. art. tōb̪yāh, i. (of a woman), xii, 18.

tōb̪ūr, 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, vii, 6, 13.

tāgūn, 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 kēkūn (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, tagī, 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. mūhim tagiy kāsunuy, 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 mākalūcūnā, will she be possible for thee to be released? do you know how to release her? v, 8; tagiyē yih pātashāh-kūr̄ bacēnūnā, can you save this princess? v, 9.

past m. sg. amīs tagn̂ bāzūn dōḍn̂ , to her the pain was possible to be understood, she could understand the pain, v, 3; with suff. 3rd pers. sg. dat. and neg. togus-na (or tamis tagn̡-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, vii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. tīh yēli tagīhēm,
if that had been known how to me, i.e. if I had known how, v, 8.

tih, pron. he, she, it, that.

ANIMATE. SUBST. Masc. sg. nom. suh, ii, 8, 11 (bis); v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as suh pātashēhā akh ēs", that king one was, equivalent to "once upon a time there was a king"; viii, 7; so viii, 9, 11; su-ti, he also, ii, 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, vi, 6; vii, 29, 30; x, 1, 6.

dat. tas, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); tamis, ii, 7; viii, 9 (bis); tamis²y, to him verily, ii, 1; viii, 9; xii, 1.

ag. tām¹, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (tām¹-sond¹), bis; tām¹-sandí, i, 3; vii, 6; -sansí, 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-hay, they verily, ix, 8, 9, 10.

dat. timan, to them, them, viii, 1; xi, 8; xii, 16, 7; timan²y, to them verily, them verily, viii, 11; xii, 1.

ag. timau, by them, vi, 11; timav, x, 12.

gen. tihond², 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; söh, xii, 5; say, she verily, iii, 1, 4; xii, 14.

dat. tas, to her, xii, 2 (bis), 15 (bis), 25.

gen. (tason²), her, tasandén, ix, 3; (tām¹-sond²), tām¹-sünx², 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.

ADV. Masc. sg. nom. sub, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; suy, that very, xii, 19.
VOCABULARY

dat. tas, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20; tamis, to that, viii, 9; xii, 19.
pl. nom. tim, those, viii, 13.
dat. timan, to those, x, 6.
Fem. sg. nom. so, that, x, 1, 6, 12; sōh, iii, 5.
dat. tamis, to that, iii, 9; xii, 10.
ag. tami, by that, x, 10.
pl. nom. tima, 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-kyāzi, because, viii, 2; ti-ti, that also, viii, 9; x, 6 (ter); tiy, that verily, vii, 1 (bis); iii, 9; ḍ, 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†, to that verily, iii, 8; xii, 4, 11 (ter), 4.
ag. taniy, by that verily, iii, 1.
abl. tami pata, after that, x, 12; xii, 16; tami-pēth kani, in addition to that, iii, 8; tami-tāl, below it, xii, 14; taniy, therefore, x, 14.
gen. tamyukuy, of it verily, vii, 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†, to that very, xii, 6 (bis), 14.
abl. tami, from that, etc., ii, 7; v, 5; vii, 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, x, 6.
Fem. sg. nom. so, that, viii, 7 (thirst); x, 10 (dish of food); sōh, xii, 20 (news); say, that very, ii, 6 (news); viii, 7
(story), 10 (id.); ix, 4 (prison); xi, 5 (assembling); sōy, vii, 16 (separation).

dat. tath jāyē, at that place, xii, 15.

abl. tami kōlī manza, from in that stream, xii, 4, 6; tamīy kōlī kōlī, along that very stream, xii, 6; tamīy wātī, by that very road, xii, 14, 5.

gen. tami kathi-hondā, of that story, iii, 5.

tōhē, tōhā, see tōh.

thad or thar, f. the back; sg. obl. thūqā or thūrā 1 (for thrūrā 2, see s.v.); sg. abl. thūqā-kani (v, 4, bis), thūrā-kani (v, 4), (turning herself) backwards (from there).

thodā, adj. erect, upright, standing up, ii, 3; vii, 11; — wōthin, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

thahārūn, to stay in expectation, to await, wait; pres. f. sg. 1, neg. chūna thahārūn, 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.

tākkith (for tāhqīq), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

tāholā, m. a groom, x, 5, 12 (quater).

tihondā, tihanza, see tih.

tuhondā, possessive pron. your, ii, 2; xii, 15. Cf. tēhā.

thūnā, f. fresh butter. With suff. of indef. art. thūnā, ix, 4.

thaph, f. a grasp with the hand; sg. abl. thapi-sōtīy, merely by means of the grasp, xii, 12.

— diānā, to seize, take hold of, thaph ditsās, he seized it, viii, 7; ditsān 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 shēmshēri, he took hold of the sword, iii, 9; kanas kūrānas thaph, he took hold of him by the ear, iii, 9; karūnā gatsh thaph dūmānas, you must seize hold of (her) skirt, v, 9; kūrās-na kōsī dūmānas thaph, no one has seized hold of (my) skirt, v, 9; āmā kūrānas pōshākas thaph, he caught hold of him by his garment, vii, 9; tathā kūrās thaph, you must take hold of it, xii, 11; thaph karith, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); ahas chuh thaph karith, he is
holding (his) hand, v, 6; nālas thāph karith, holding him by
the neck, vi, 9; chuh thāph karith pyālas, he is holding the
cup, vii, 7; — lāyūn³, i.q. — karīn³, v, 9 (poet.).

thār² 1, see thad.

thār² 2, f. a shrub; pōshē-thār³, a flower-shrub, ii, 3.

thōth⁴, adj. beloved, dear, vii, 4; i.q. tōth⁴, q.v.

thōv⁶, see thōvun.

thōvun or thōvun (this verb is the equivalent of the Hindi rakhnā),
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 poet), akh bōy⁴ thōvun
uzir, he appointed one brother Vizier, viii, 14.

amanāth thōvun, to place as a deposit, to give in trust,
x, 12; thōvun dāvērith, to press (into the ground), to hide
in the ground, to bury, x, 3; thōvun dāvēnā, to open a door,
viii, 4 (bis), 11 (bis); 2; thōvun kūlāph, to unlock, iii, 8 (bis);
thōvun kan, to apply the ear, to give ear, attend, pay attention
(to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; thāviv mē-sōtī
salāh, keep an understanding with me, have an intrigue with
me, vii, 3.

perf. part. m. sg. nom. thōvun mot⁴, viii, 9.

impv. sg. 2, thāv, iii, 8 (bis); viii, 4; with suff. 1st pers.
sg. dat. thāvun, viii, 8, 11; with suff. 3rd pers. sg. gen.
thāvus, iii, 5, 9; pl. 2, thēviv, viii, 3; pol. sg. 2, thāvta, ix, 4;
with suff. 1st pers. sg. dat. thāvtam, viii, 6; ix, 1; with suff.
3rd pers. sg. acc. thāvtan, ii, 4; pl. 2, thāvtas, ii, 7; fut. with
suff. 3rd pers. sg. acc. thōvēzēn, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. wumāh
thāvath, I may not now keep thee, ii, 11; with suff. 2nd pers.
sg. dat. thāway dāvēnā, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēs-nā
thāvān, viii, 11.

past masc. sg. thōv⁴, viii, 12; with suff. 2nd pers. sg. ag.
thōvuth, vi, 5; x, 12; with suff. 3rd pers. sg. ag. thōvun,
v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also
with suff. 1st pers. sg. dat. thōvun nam, ix, 4; with same, and
also with suf. 3rd pers. sg. dat. thowˇnas, iii, 1; xii, 4, 23 (bis); with same, and also with suf. 3rd pers. pl. dat. thowˇnakh, viii, 4; 9.

pl. with suf. 3rd pers. sg. ag. and also with suf. 3rd pers. sg. dat. thowˇnas, xii, 9; with suf. 3rd pers. pl. ag. thowˇikh, x, 12; fem. with suf. 3rd pers. sg. ag., thowˇn, xii, 25; with same, and also with suf. 3rd pers. sg. dat. thowˇnas, x, 5, 10; xii, 12; with suf. 3rd pers. pl. ag. thowˇkh, viii, 11.

perf. m. sg. with suf. 2nd pers. pl. ag. chunca thowˇmot, x, 12; with suf. 3rd pers. pl. ag. chukh thowˇmot, x, 12; pl. (without auxiliary) thowˇmāt, x, 12.

Altogether irregular is the peculiar form thowˇk (xi, 6). This is the m. pl. of the past thowˇ, with a pleonastic suffix -k added. So that we get thowˇk, m. pl. nom. thowˇk,

tujˇ, tuj`) etc., see tulun.

tokˇ, m. a tray; sg. dat. tokis, vii, 4; tokis-man, vii, 12.

tokh, m. crushing; sg. abl. toka-sı́r, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsı́r, m. a crime, a fault, vii, 10; x, 12.

tukˇra, m. a piece, fragment; pl. nom. tukˇra karān, to break or cut into pieces, viii, 6; šehmāras chuh karān tukˇra, he cuts the python to pieces, viii, 13.

tī-kyāsı́, see tīh.

tal, adv. below; tal wasun, to descend, ix, 6; postpos. governing dat., below; athˇtal, below it, vi, 3; dārē-tal, under the window, v, 4; latent-tal, under the feet, vii, 7; palangastal, under the bed, viii, 6, 13; x, 7, 8.

tala, postpos. governing abl.; lari-tala, issued from under the side, vii, 7.

tal, postpos. governing abl.; satav zaminav tal, below the seven worlds, iii, 8; tami tal, below it, xii, 14.

talav, interj. O l Hol v, 5 (addressed by a woman to her husband); x, 1 (addressed by men to men).

telˇ, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tolun, to weigh (something); inf. sg. obl. tōlanı́ āy, they came to weigh, ix, 10.
VOCABULARY

**tulun**, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *nāsas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nām tulān*, to cut (another’s) nails, to manicure, v, 6; *shēmhēr tulūnah*, 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 tulūnah*, to leap, ii, 9.

 fut. pass. part. m. sg. *gatshī pōshākh tulun*, you must take up the garment, xii, 6; conj. part. *tulith*, iii, 7; pres. m. sg. 3, *tulān chuk*, 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. *tulūnas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2; pl. *tul*, xii, 9; with suff. 3rd pers. sg. ag. *tulūn*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tulūnas*, v, 6; f. sg. *tuju*, ii, 9; with suff. 3rd pers. sg. ag. *tujuh*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujuān*, xii, 6; with suff. 3rd pers. sg. ag. *tujuān*, xii, 4.

**t̄aṛ, a bee; mach-t̄ār, a honey-bee**, ix, 1, 3, 4, 5; sg. ag. t̄ārei, ix, 1, 6.

**tālav**, m. the ceiling of a room; sg. abl. *tālava-kani*, down from the ceiling, viii, 6.

**tālavōn*, m. an oil-seller, an oilman; sg. voc. *tālavān*, xi, 20.

**tam**, m. weariness (from walking, travelling, etc.); — *dyun*, to cause such weariness, vii, 17.

**tām†, tami, tim, tina, timav**, see *tih*.

**tun**, you (Hindostānī), xi, 4.

**tamāh**, m. longing, longing desire, vii, 26.

**timav**, see *tih*.

**tamis**, see *tih*.

**tamāshē, m. an entertainment, exhibition, sight, show, spectacle**;

sg. dat. *mushākh tamāshē-kun*, enamoured of the spectacle, iii, 7.

**tamaskhūrī, f. jesting, joking**.

**tāmath**, adv. so long (of time); *tāmath, yāmath*, so long . . .

as, xi, 20.

**timav, tamiy, tamīy, timay, timay**, see *tih*. 
tăn, m. a limb of the body; pl. nom. tân, viii, 7.

tanana, tananana, tanāny, meaningless words, introduced into a verse, like our “fol-de-riddle-i-do”, v, 12.

tâān, adv. and postpos. as far as, up to, as in ot^a-tâān, up to there, i.e. by that time, x, 4, 6; az-tâān, up to to-day, until to-day, x, 7, 8; xii, 20; tēr-tâān, up to lateness, i.e. during a long-time, v, 6; yat^a-tâān, up to where, i.e. as soon as, xii, 6; yut^a-tâān, 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-tâān wōpar, someone else, v, 4; kyāh-tâān takhsīr some fault or other, vii, 10.

By itself, tâān is used in the sense of yut^a-tâān, abl., xi, 20; xii, 1.

taph, m. sunshine, i, 11.

tārē, see tōr.

tōr 1, m. Mount Sinai; sg. abl. tōra-pētha, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

tūr 1, adv. there verily, even there, vii, 20; x, 3.

tōr 4, f. delay; sg. abl. tārē (m.c. for tārī), with delay, hence, as adv. confusedly, v, 7.

tūr 1, see tōr 2.

tūr 4, f. an adze; sg. abl. tōrī-dab, the blow of an adze, vii, 18.

tūr 9, 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 trih, card. three; trih, x, 1, 12 (as subst.); trih katha, three statements, x, 1; lāl trih, three rubies, x, 12; trih rēth, three months, xii, 6, 11; zanāna trēh, three women, xii, 19 (ter); tēthiy trēh, three times as much, xii, 24; pl. dat. trēn rētānakut^a khara^j, expenses for three months, xii, 5, 11; gīman zanānan trēn, to these three women, x, 20.

tōrka-chānas, 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.
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trūm', f. a copper dish, or tray, viii, 3 (bis), 11.

trūm², f. i.q. trūm¹, iii, 1.

tārun, to cause to pass over; bāj tārun, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; zodē pānas tāran, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. tārūn, xi, 2; imperf. m. sg. 3, du tārūn, x, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tōr³nam, vii, 25.

ṭirandāz, m. an archer, a bowman; pl. nom. ṭirandās, ii, 7; dat. ṭirandāzan, ii, 7.

ṭēnāṣaṣāy, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. taraphān, in all directions, x, 5.

ṭiriph, m. praise: ṭiriphē- 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. trapun, she shut (the door)—room) against him, vii, 3, 11.

tēsh, f. thirst; — cēn³, to drink thirst, i.e. to drink water to allay thirst, to drink water, vii, 7 (bis); — lagūn³, thirst to be felt, to become thirsty, vii, 7.

trot³, m. a necklace, xii, 5 (ter); sg. dat. lāl trōt³ sumb³, rubies sufficient for a necklace.

trūwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); x, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trūwun āram, to take repose, iii, 3, 7; vii, 5; trūwun kadam, to put forth a step, to step forward, iv, 5; trūwun yēla, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

thaunun trōvith, to let drop, throw down, xii, 16, 7; thaunun trōvith, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trūwun kādith, to take off, doff (clothes), xii, 6; trūwun mōrith, to kill (= Hindi mār dālnā), x, 8; palang trāwun šurith, to make ready a bed, x, 7.

fut. pass. part. gatshi kākūd trūwun³, you must throw the paper, xii, 11; conj. part. trōvith, ii, 5; viii, 7 (bis); xii,
trégum*, HATIM'S SONGS AND STORIES 394

16, 7; pres. part. trācān, xi, 11; perf. part. sg. i. trōvā-
mūs, x, 8.

impv. sg. 2, trāv, iii, 4; v, 9; pl. 2, trōvīv (for trōev),
x, 5; pol. pl. 2, trōvēta, x, 5; fut. sg. 3, with suff. 2nd pers.
sg. dat. trāvīy, xii, 6; pres. m. sg. 3, chūh trāwān, xii, 2;
imperf. m. sg. 3, os* trāwān, i, 5.

past m. sg. trōw*, xii, 7; with emph. y, trōwuy, iv, 5;
with suff. 3rd pers. sg. ag. trōvun, ii, 10; iii, 3, 7; v, 4 (ter);
x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. trōwānam,
v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. trōwānay,
v, 4 (ter); with suff. 3rd pers. pl. ag. trōwēkhu, viii, 5; x, 5;
with ditto, and suff. 3rd pers. sg. dat. trōwānas, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. trōwān, iii, 4.

trégum*, ord. third, viii, 8; m. sg. dat. trégimis, viii, 8.

1. sg. nom. trégim, xii, 19 (bis); abl. trégimis laṭī, on the
third occasion, viii, 7.

tas, tasond*, see tih.

tasē, m. satisfaction; — ās-na, satisfaction did not come to him,
he did not become satisfied, vi, 16.

tāt*, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tati, adv. from there, thence, iv, 2; vii, 17; there, in that place
(for tāt*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. y,
tatiy, there verily, v, 9.

tot, 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.

tot*, adv. there, in that place, v, 1; xii, 7, 16; from there, thence,
iii, 9.

tath, tath*, see tih.

tāth*, adj. beloved, iv, 4; i.q. thāth*, q.v.

tithay, adv.; tithay pōth*, in that very manner, xii, 22. "Cf. tyuth*.

tāv, m. fever caused by starvation; hence, exhaustion generally
as in sapharun* tāv, exhaustion of the journey, exhaustion
from long travel, xi, 13.

tawun, to close (the eyes); 2 past f. pl. tawēyēyē achē, 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 thē.

tōyiphēr, m. an artīzān; pl. dat. -dāran, xi, 16 (for genitive).

luyār, adj. ready, complete; — karun, to make ready, to complete; prepare, iv, 2; xii, 18, 22.

tyūl, adv. so soon; yūl . . . tyūl, as soon as . . . so soon, xii, 2.

tyūḥ, adj. such, of that kind; m. pl. nom. with emph. y, tithy trēh, three times so many, xii, 24; f. pl. nom. tīṭhra, such (women), xii, 19.

tyūḥ (with emph. y, tyūḥy) is often used adverbially to mean “so”, “exactly so”, v, 6; viii, 7; xii, 12, 5. Cf. tithuy. In viii, 7, it means “at that very time.”

tyūḥ is correlative of yūl, and tyūḥy of yūluy.

bē, see bōh.

bōch, 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; bē-tē, thou also, ix, 6; bē-y, thou verily, i, 10; xii, 15.

sg. acc.-dat. bē, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; bē-nishē, in thy possession, x, 14.

ag. bē, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun cyōn is used, q.v.

pl. nom. tōh, viii, 3, 5 (ter), 13; xii, 1 (quater).

acc.-dat. tōhē-niṣhē, in your possession, x, 5, 12.

ag. tōhē, x, 12.

gen. For this, the possessive pronoun tuhōn is used, q.v.

tshādun or tshādun, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. tēsēsan tshādān, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. ag. ag. tshājyām, I searched (earth and heaven), vii, 26. Cf. thārum.

tshājyām, see tshādun.

thānun or thānun (thānun is used only in villages), to cast, throw; to put, place, viii, 6; x, 7; to put on (clothes), v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.), v, 6 (bis); — nōl, to put on the neck, tie on to the neck, viii, 10; to put on (clothes), xii, 7; — sabakas, to put to
a lesson, to teach, v, 6; wōth tshunūn², to throw a leap, to leap, ii, 9; iii, 4; — kāḍith, to drive out, expel, viii, 10; to doff clothes, x, 9; — nāhūth, to cancel, xii, 4; — phirith, to put upside down, iii, 5; — trāvith, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — tsatith, to tear to pieces, xii, 15.

fut. pass. part. f. sg. tshunūn³, iii, 4; perf. part. f. sg. neg. chēsna tshun³-mūts³ 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, 10.

pres. m. sg. 3, tshanān chuh, xii, 17.

past m. sg. tshon⁴, xii, 7; with suff. 3rd pers. sg. ag. tshunu, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. tshun⁵-nas, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. tshunukh, vii, 10; with ditto, and with suff. 3rd pers. sg. dat. tshun⁶-nas, xii, 4; f. sg. with suff. 3rd pers. sg. ag. tshun⁷-n, ii, 9; vii, 10.

past cond. ag. 1, tshunahō, v, 6.

tshanānāwum (village form for tshanānāwum), to cause to be cast; past pl. m. with suff. 3rd pers. sg. ag. tshanānōvin, x, 13.

thōpa, in thōpa karith, having made silence, in silence, xii, 4.

tshārum, a dialectic form of tshādun, q.v., to search for, seek; pres. m. pl. 3, tshārān chih, iii, 3; fut. pl. 1, tshārav, x, 17.

tshēta, adj. extinct; nār gōmo² tshēta, the fire had become extinct, xii, 23.

tshōta, m. a stout stick, a club, iii, 1, 2.

tshāwul, a he-goat, iii, 5 (ter).

tshyo²⁷, m. remains or leavings of food, orcs, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. tshēr²-han, a little waste food, x, 5.

tsi²⁷, etc., see tsalun.

tsakh, fem. rage; sg. abl. tsakhi-hot⁵, m. full of rage, vii, 14; tshakhnīshā, 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, tsalve, vii, 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, ša²-tsalān, xii, 23.

1 past, m. sg. 3, šal², ii, 7; vi, 8; pl. 3, tsal¹, viii, 4, 11;
f. sg. 3, tšaj², ii, 9; v, 5;
2 past, f. sg. 1, tšajyēyēs, I (fem.) fled, ix, 4;
perf. f. sg. 3, chēk tšaj²-mūt², ix, 2; chēkh tšaj²-mūt², ix, 1; pluperf. f. sg. 3, əs⁶ tšaj²-mūt², ix, 1.

tsamrun², adj. made of leather, leathern, xii, 16, 7.

tsōn, see tsōr.

tšanj², f. a blow, a stroke; — lāyūñ², to strike a blow (with a sword), iii, 5, 6.

tšanun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. tšonukh, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. tšun²-nam lār, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of atsun, q.v.

tshp², m. a bite; pl. nom. tšap² hēn², to take bites, to bite repeatedly, x, 7.

tšop²n², adv. on all four directions, on all sides, ii, 3, 5; tšop²r², id., xii, 21, 4.

tśr, m. delay; — gathun, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; tśr-tān², up to lateness, during a long time, v, 6.

tśr³, adv. late, iii, 1.

tśr², card. four, x, 12 (ter); gay tsōr, they became four, viii, 5; following qualified noun, mahani² tśr, four men, x, 5; mārawatāl tsōr, four executioners, x, 12; nēciv² tśr, four sons, xii, 1.

Preceding qualified noun, tsōr dōh, four days, xii, 23; tśr kath, four hundred, x, 1 (bis); tśr kathə (f.), four statements, x, 6 (ter); tśr pahar, four watches, viii, 5; tśr yār, four friends, vii, 5; tśr zān¹, four persons, x, 1 (bis).

pl. dat. mārawatālan tson, to four executioners, x, 5; tson asmān-pēth, on the four heavens, iv, 4; tson zanēn, to the four persons, viii, 5; x, 5 (bis), 12.

ag. tśran zanēc, by four persons, x, 1, 2.

tśr², m. a thief, x, 12 (ter); xii, 1; lōn¹-tśr, a fate-thief, a destroyer of good luck, vii, 12.
pl. nom. tsūr, viii, 9; xii, 1; ag. tsūrāv, iii, 3 (bis); tsūran, viii, 9 (bis).

tsūr², f. theft; — karuва⁴, to do thieving, to be a professional thief, xii, 1; sg. dat. gac tsūrī (for tsūrē), he went to steal, xii, 1; ag. tsūrī-pōtʰ¹, like theft, secretly, xii, 6, 7, 17; tsūrī-pōthin, id., iii, 1.

tsūrā⁴, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. trālēn, v, 7.

tsūran, to pick out, select; past cond. sg. 3, māne tsūrahē (for trūrihē), he who might pick out (i.e. explain) the meaning, vi, 14.

tsūrākh, (f.) f., a leather-cutter (the tool), xi, 14.

tsūryum⁴, ord. fourth; m. sg. dat. tsūrīmis, viii, 11 (ter); ag. tsūrim¹, xii, 1.

tsōt², f. a loaf; pl. nom. sōcē, v, 7 (bis), 8 (bis).

tsōth, m. a pupil; sg. dat. tūtas bāhan hatan-hond⁴, (a leader) of twelve hundred pupils, v, 1.

sātahāl, m. a school, viii, 4, 11; abl. -hāla, viii, 4.

sātun, to cut, to tear. sāfith tāhamun, to tear (a paper) to pieces, xii, 15; sar (or kala) sātun, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. tas gats̪hi kala (or sar) sātun⁴, his head should be cut off, viii, 6, 11; pl. tim gats̪han sātān¹, they must be cut, v, 4; conj. part. sāfith, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. sātanəs, they will cut for him, v, 7; do. interrog. sātanəsə, v, 7; past m. sg. sōf², iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. sāfthum, ix, 5.

sēa, conj. used in the corrupt Arabic phrase, sēa-salām, sēa-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.c. for wōbālĩ), 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 kor⁴nakh, 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.

impv. pol. sg. 2, wuchta, ix, 4; x, 5; pl. 2, wuchtaµ,
VOCABULARY

wōdanē

viii, 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, kyāk chukh wuchān,
what dost thou see? iii, 8; 3, chuh wuchān, iii, 1, 4, 7, 8;
vii, 6, 9; xii, 4; wuchān chuh, iii, 7; xii, 19; with suff. 1st
pers. sg. acc. chum wuchān, vii, 18; imperf. m. sg. 3, òs* wuchān, iii, 1.
past m. sg. wuchān, iii, 8; v, 9; xii, 15; with suff. 3rd pers.
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 ālis wuchukh, they looked at that nest,
viii, 1; pl. wuchān, v, 4; with suff. 1st pers. sg. ag. wuchin,
v, 15; with suff. 3rd pers. sg. ag. wuchin, v, 5; with suff.
3rd pers. pl. ag. wuchikh, v, 9; with ditto, and also suff.
3rd pers. pl. nom. wuchakh, they were seen by them,
viii, 1.

f. sg. wuchān, x, 3; with suff. 3rd pers. sg. ag. wuchān, ii, 8;
iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. wuchān,
xii, 2; pl. with suff. 1st pers. sg. ag. wuchēn, vi, 15.
past cond. sg. 1, wuchaha (for -hō, similarly the next),
I would see, i.e. I should like to see, viii, 10; with suff.
3rd pers. sg. acc. wuchahun, I should like to see it, ii, 5;
3, wuchikh, viii, 10.

wud, f. crookedness, v, 1.

wōda, m. (wō'da), a vow. With ā-fat, wōda-y-Khōda, a vow by
God; wāday-Khōda dyunā, to swear by God, to make a vow
in God's name, xii, 7 (bis), 15 (bis).

wōdd, f. the crown of the head; sg. dat. wōdi-pēth, on the crown of
the head, iii, 1; xii, 12, 6.

wōda, adv. from there, xii, 23. Cf. ēra, s.v. ēr.

wōdun, to lament, to weep; fut. 1, neg. interrog. wōdanē, shall
I not weep? vii, 25; pres. f. sg. 1, chēs wōdān, ix, 1; imperf.
f. sg. 3, òs* wōdān, vii, 16; m. pl. 3, wōdān òs*, xi, 5.

wōdanē, erect, standing up, iii, 1, 8; vii, 6; — rōzun, to remain
standing, to stand, xii, 1; yih wachukh ati wōdaňč, they saw him standing there, xii, 1.

wəday, see wəda.

Vigiňäh, m. N. of a certain forest goddess; Vigiňäh 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 wəľinjē vih, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōh, adv. now, iii, 9; i.q. wōh, q. v.

wōj, 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.

wōkawin, to draw forth, bring out; conj. part. amun wōkawith, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see yun*.

wōlād, m. offspring, issue, progeny; wōlād-i-Adam, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cl. və.

walun, to wrap round anything; tēgus walun phamb, to wrap cotton wool round the blade (of a sword), vii, 6, 13; zālus 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 walun, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. walun, viii, 6.

wālun (causal of wašun), 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; kanga wālun*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. wālun*, viii, 6; conj. part. wōlith, vii, 17; n. ag. m. sg. nom. with emph. y, wālunnum, immediately on bringing down, vii, 17; impv. sg. 2, with suff. 3rd pers. sg. acc. wālun, iii, 9; pl. 2, with same suff. wāličān; indic. fut. pl. 1, wālum, xi, 11; 3, with suff. 1st pers. sg. acc. wālumam, iv, 7; pres. f. sg. 1, čeh wālūn, v, 4; past m. pl. with suff. 3rd pers. pl. ag. wōlikh, viii, 1.
vōlinj", 1. the heart, x, 5; sg. dat. vōlinjē, v, 6; pl. nom. vōlinjē, viii, 3, 4 (ter), 11 (bis), 2.

vōlanay, i. bringing down; humiliation, humbling (a proud person), vii, 15.

vōlawōsh", 1. a kind of net made of hair (vāl), for catching birds or animals; sg. dat. (in sense of loc.) -vōshi (poet. for vōšē), v, 2.

wanēdicār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in wumāh thāuth, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. wana akis-ma, (she arrived) in a certain forest, ix, 1; abl. wana-manza, from in the forest, ix, 4; gen. wānak", ix, 1, 3, 5; pl. dat. wanan, ix, 2; path wanan, 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 waman); wōn" dīn", to give sayings, to send messages, xi, 20.

waman, to say, speak, till; waman phīrīth, to say in reply, to answer, v, 4; waman pōt" phīrīth, id., x, 7.

inf. pēm waman, it fell to me to speak, I shall have to speak, xii, 10; abl. lāg" wamanī, they began to say, x, 1; conj. part. wānīth, vi, 16; mōkālōw", ami wānīth, she finished telling, ix, 6; perf. part. wōn"mot", a thing said, iv, title; f. wān"mūb", vii, 30.

impv. sg. 2, wān, ix, 6; xi, 20; wān-sa, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. waman, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, wānīv, kāyāh karīv, say ye what ye will do, xii, 1; wānī-va-sa, say ye, sira, x, 6; with suff. 1st pers. sg. dat. wānīvān, tell ye me, x, 6; pol. sg. 2, wanta, iii, 9; x, 1, 8; wanta-sa, say please, sir, ii, 4; pl. 2, wānīsav, viii, 5; x, 1.

fut. sg. 1, wana, xii, 19; with suff. 2nd pers. sg. dat. wanaay, I shall (would) say to (tell) thee, i, 12 (v.l.); viii, 6, 8, 11; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. wamanōmān, (a village form), x, 1 (bis), 2; 3, wani, vii, 20, 6;
with suff. 2nd pers. sg. dat. waanâ, iii, 4; pl. 3, waanan, x, 12.

pres. m. sg. 3, (without auxiliary) waanâ, v, 2 (to, kun); viii, 1 (bis), 11; ix, 1; waanâ chuh, x, 6; with emph. y, chuy waanâ, i, 13; vii, 3; with suff. 3rd pers. sg. dat. chus waanâ, viii, 7; with suff. 3rd pers. pl. dat. waanâ chukh, x, 7; f. sg. 3, chêh waanâ, vi, 2; vii, 1, 20, 6; waanâ chêh, ix, 6; with emph. y, chuy waanâ, vii, 16; with suff. 3rd pers. sg. dat. chêh waanâ, v, 2; waanâ chêh, v, 5.

past m. sg. won*, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. won*muy, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. won*thahu, 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*nas, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. won*muy, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. uuñ*th, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. wañenâwa (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. wañenâkhu, x, 1; with suff. 2nd pers. pl. ag. wañenâ, x, 6.

past cond. sg. 3, wañêkh, vii, 24 (bis).

wîn, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. wîkh.
wînu, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1, ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 17 (ter), 9; wînu, now and on, still, still more, x, 1; uuñ*y, i.q. uuñ, vii, 7.

uôphâ, see bè-uôphâ.
uôphãdoí, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.
uôphôyi, see bè-uôphôyi.
uôphir, adj. (m.c. for uôphir), abundant, plentiful; tôbir Yâsíphas chuh uôphir, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.
uôpar, adj. other; kus-tånu uôpar, someone else, v, 4.
uôra, 1, adj. well, safe, in good condition; uârâ-kâra, safe and sound, x, 8.
wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); vir ḥēth, bringing the money (to pay a fine), v, 7.

wūrā 1, f. a kind of small earthen pot; pl. nom. wārē, xi, 13.

wūrā 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. wūrī and (m.c.) wārē, in the (saffron-) field, v, 7.

cīr'd, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wūridāth, ? gend. an occurrence, incident; kārī amīs kēntshāh wūridāth, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

wārihy, m. a year; pl. nom. wārihy, xii, 20.

wōra-mājī, f. a step-mother, viii, 1, 11; sg. dat. -mājē, viii, 11.

wōra-nācyun̄, a step-son; pl. gen. -nācivēn-hondā, viii, 3.

wartāwn, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (chih) wārtāwān, xi, 7.

wārayāh, adj. very much, excessive; wārayāh kāl (viii, 2) or — kālah (viii, 2), or — kālas (iii, 1), for (during) a very long time.

wōryun, m. the house of a man’s father-in-law, the house of a wife’s father; sg. dat. wōriv−mauns, x, 3.

wōruś, f. the second wife of a widower, — kārūn̄, (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.)

cēs, f. a female friend, a female crony, xii, 14; sg. voc. cēsī, ix, 1; wēs̄iy, ix, 11.

wais, 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. ēs̄ trāwān̄ 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.

wāsun, 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
a place), v, 7; wasun bôn, to descend, get down, viii, 4; xii, 14, 5; tal wasun, to go down below, ix, 6; with' guryau pêthâ bôn, they dismounted from the horses, xii, 2; wasith pyon², to fall down, tumble down, ii, 3, 6 (= Hindi gir parnâ).
inf. sg. obl. log² wasani, he began to descend, viii, 6; fut. pass. part. i. sg. chêh tal wasuî³ jây, 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, ix, 6; conj. part. wasith, ii, 3, 6.
impv. pres. sg. 2, was, iii, 5, 9; pl. 2, wasiv, vi, 16; viii, 4; fut. wâs'zi, xii, 14; with neg. wâs'zi-na, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. wasiy, she will descend in thy presence, xii, 6.
pres. m. sg. 3, chuh wasân, v, 7; wasân chuh, viii, 13.
past m. sg. 3, woth³, iii, 9; xii, 15; pl. 3, woth⁴, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, woth⁸, ix, 4; 3, woth³, iii, 2; xii, 7; with emph. y, woth⁸, v, 9.

wüstâd, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase darân wüstâd, "the teacher says," as in ii, 1, 5, 9, 10, 2 et passim; wüstâdîn, a certain teacher, i, 13.

wassth, m. an article, a thing; pl. nom. (for acc.) wassth, v, 1.

vis'giy, see vês.

wath, i. a way, a road, a path, v, 9; xii, 14; tath dsâ{-na wath, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. wati, (going) by or along a road, v, 7; x, 1; xii, 14, 5; drâe yâra-sanzi wati, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; ada-wati, on half the road, half-way, mid-way, vii, 20; harr-wati, on every path, ii, 2; wati wati, along the road, vii, 17.
wêth, m. joining, uniting, junction, repairing something broken; wêth karan, to repair, join broken pieces, x, 12 (bis).
wêth, i. a leap, jump; — tulân³, to leap, ii, 9 (bis); — tshunûn⁴, idl. iii, 4.
wêth³, see wasun.
wêth⁴, see wêthun.
wūth, m. a camel; abl. wūthā-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; phēritth wūthun, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; wūthun thodā, 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, wāthi, vi, 15; with suff. 2nd pers. sg. dat. wōthiy thodā, (the rock) will stand up before thee, xii, 14.
past m. sg. 3, wōthā, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. wōthus, he up and answered him, viii, 6; x, 2, 6; xii, 21.
f. sg. 3, wōshā, iii, 1, 3; with suff. 3rd pers. sg. dat. wōshās, she up and answered him, viii, 11; xii, 11, 20.
cond. past sg. 3, neg. wōthihē-na thodā, he would not have stood up, i.e. he would not have been able to stand up, v, 9.
watharun, to spread out; infinit. sg. gen. watharunukā musla, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. watharith, xii, 21.
watharunā, m. a mat, a carpet, xii, 24.
watharun, to wipe clean; infinit. obl. logā wōtharani, he began to wipe clean, viii, 6; imperf. m. sg. 3, 6sā wōtharān, viii, 6, 13 (bis).
wātāšā, see wātul.
wātul, m. a sweeper, a mihtar; sg. sg. wātalī, xi, 14; voc. (addressed by his wife) wātal-gānau, O pimp of a mihtar, xi, 15; f. wātalā, a mihtar’s wife, sg. dat. wātalē, xi, 14; voc. wātalā, xi, 15. Cf. māra-wātul.
wātambuḥ, adv. upside down, v, 9.
wātun, 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),
circumvent (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 gatshí, see gatshun 1); be to as Gi) wāti-na, is not proper for thee and for us, viii, 3, 11; kyāh wāti 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 wōt" lūlšēnākas-nish, he came to the lapidary, xii, 25; so mē-nish, to me, xii, 22 (bis); wazirās-nish, to the vizier, xii, 5, 10, 3, 9; yāras-nish, to (his) friend, x, 4, 11; zānāni-nish, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in wōtus, he came to him, xii, 10; wōt"s, 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 wōt" panun" shēhar, he arrived at his own city, x, 9; wōt" gara, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 11; xii, 1, 5, etc.; or it may be put in the dative, as in wōt" bātā jāgē, he arrived at that place, xii, 15; or a postposition may be used, as in wōt" shēharas-kun, he arrived at the city, x, 5; or (with manz) chuhi wāti-n bāgus-manz, he arrives in a garden. iii, 7; so janatas-manz, in heaven, xii, 24 (bis); shēharas-manz, in the city, x, 14; xii, 2; wenas-manz, in a forest, ix, 1; or (with pēth) wōt" nāgus pēth, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word shēhar, a city, may be used either by itself or with kun or with manz.

inf. obl. log" wātani, he began to arrive, viii, 6; fut. past part. m. sg. nom. gotsh" wūtun", v, 7; gatshí wūtun", xii, 22 (bis); perf. part. m. sg. nom. wōt"mot", xii, 22; conj. part. wōtih, vii, 12; xii, 18.

fut. sg. 1, wāta, xii, 24; 2, wōtakh, xii, 16, 24; 3, wāti, iii, 9; viii, 6, 8, 11; xii, 15; neg. wāti-na, viii, 3, 11; pres. m. sg. 2 neg. chukh-na wūtān, xii, 13; 3, chukh wūtān, iii, 7.
past m. sg. 3, wōt", ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 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,
wazir

xii, 10; pl. wūth, 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, wūthi, iii, 2 (bis), 3; v, 3; ix, 1; with suff. 3rd
pers. sg. dat. wūthi, ix, 1; xii, 15.

fut. perf. m. sg. 3, ãsí wūthun, vii, 29.
3 past m. sg. 3, wābun, iii, 3.

wālanāwan, to cause to arrive; fut. pl. 3, wālanāwan, v, 9; past
m. sg. with suff. 3rd pers. sg. ag. wālanāwin, iii, 9; vii,
9 (bis); f. sg. with same suff. wālanāwe, v, 10.

wālawun, n. ag. of wālan, one who arrives, with emph. y, as adv.
wālawunnii, immediately on arriving, xii, 15.

wūth, see wālan.
wūthi, see wūthun.
wūthus, see wāwan.

wūtha-pring, m. a flying couch, equivalent to the flying carpet
of English fairy-tales, xii, 18.

wūthi, wūthus, see wālan.
wāwan, to sow; past m. pl. with suff. Ist pers. sg. ag. wāwim,
ix, 9.

evūr, m. flower-nectar; with suff. of indef. art. evūrāh, a little
nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) wāz, xii, 1.

viz, f. a time, a season; abl. hardi-visi, in the autumn season, ix, 8.
wāzun, to awake, be awakened, aroused; past f. sg. 3, wūz, 
iiii, 11; with suff. 3rd pers. sg. dat. wūz, vii, 11. In
both cases of an evil desire.

wazir, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); vii, 
4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 
3, 4, 5 (ter), 6; sg. dat. wāziran, ii, 4 (bis), 5 (bis); viii, 11; 
xii, 4, 5, 5 (nish), 10 (nish), 3 (nish), 9, 9 (nish); ag. wāziran,
ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. wāziran-
sandi gari, in the vizier’s house, xii, 4, 5; voc. ay wāzira
(addressed by a subordinate), xii, 4; wazira (ditto), xii, 13; 
ha wāziran (ditto), xii, 19; hā wāzira (ditto), xii, 10; hā wāzirō
(addressed by a superior), ii, 4; pl. nom. wāzir, vii, 1, 2; 
dat. wāziran, viii, 4; ag. wāzir, vi, 16; viii, 2.
wazīrī, f. the post or office of a vizier, viziership, xii, 26.

y (izāfat), see č, ī, y.

yā, conjunct. or, ī, 12; viii, 1; yā . . . yā, either . . . or, x, 3, 7; xii, 9.

yī (izāfat), see č, ī, y.

yī 2, yī, see yīh 1.

Yīblīs, m. Iblis, Satan, the Devil, iv, 2.

Yībrāhīm, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; yād-i-Allāh, memory of God, i, 7; nāsī'ēth 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 pyonā, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; amra dōdā ḍa' pēmol 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.

yāḏ, f. the belly; with suff. of indef. art. yāḏāh, ix, 7.

yīdām, m. (corruption of the Sanskrit idām), this (world), vii, 6.

yīdēkāh, m. an 'Idghāh, the common outside a town where Musulmāns celebrate the 'Id services (put by an anachronism in Joseph's time), vi, 16 (bis).

yāg-jāh, see yāk-i-jāh.

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. yīḥ, this (referring to a male), xii, 2 (bis), 15; he, ī, 9, 11; iii, 7, 8; v, 5; vii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; yūḥ (for yīḥā), he, xii, 5; yūḥ, this, ī, 9; x, 12; with emph. y, yīhūy, he verily, x, 7; xii, 15; yīḥāy, him verily (nom. form of acc.), x, 8; yūḥūy, x, 1; yīti, this one also, x, 8.

pl. nom. yīm, they (masc.), ī, 3; vii, 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
VOCABULARY

yih 1

gen., of them, viii, 1, 4, 11, 12; with emph. y, yiman&w, to them verily, vii, 20; viii, 13.

ag.-abl. yimau, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; yimaw, v, 8; viii, 11; x, 6, 12; yimaw, x, 1; with emph. y, yimaw&w syo&d", in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) yihæn&", 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, 1 (ter), 15, 20; with emph. y, yihay, she verily, xii, 20.

pl. dat. yiman pato, after them, xii, 7.

ag. with emph. y, yimaw&w, by them verily, iii, 7.

Abl. 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 wazir &s", he who was this vizier, ii, 11.

dat. yimio, to this, iii, 8; x, 5.

ag. yim, by this, x, 2, 12.

pl. nom. yim, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. yiman, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis): x, 5.

ag. yimau, by these, v, 7; viii, 3, 9; yimaw, 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. yima, these, iii, 8.

dat. yiman, 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, yih, this indeed, vi, 8; yihay, this verily, viii, 10 (bis); yiy, this very thing, viii, 1; this verily, ii, 5; yiy, this verily, viii, 24; iii, 9; with conj. oy, if, yiy, 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; vii, 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, yihöy, verily this, v, 10; yuhoy, this very, xi, 2.

dat. yih, 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; yina, 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: yihay (an. m. and inan.), yihay (an. f.), yihöy (inan.), yuhay (an. m.), yöhay (an. m.), yuhay (inan.), yi (inan.), yî (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 thi, 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; vii, 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; viii, 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 *kəyn*<sup>2</sup>, i.e. *kəynuk*<sup>2</sup>, 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, *yeš suh ṭōta ḍō*, *yəh ḍō* phakirās nishē, who he (i.e. he who) was the parrot, he was with the faqr, ii, 9; so *yeš yəh wažīr ḍō*, suh chuh kāparāman, he who was the vizier, he is (now) in the bear, ii, 11; *yeš yəh pətəzshəho sond*<sup>m</sup> mor* ḍō*, yəh trōwun, that which was the body of the king, that he abandoned, ii, 10; *yəša yəh Lāmlāl Pərī ḍō*, tas dyutun rukhsath, she who was the Fairy Lāmlāl, to her he gave leave to depart, xii, 25; *yəša yəh pəta ṭō* n zīmith, sa thēn*<sup>n</sup> 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 tuỳān*, 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 *yəh*. Similarly, *yih pəmun*<sup>n</sup> səphar, *yus nəyidan ḍō* pēsh on*<sup>n</sup>mot*, 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. Mas. 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. *yin*, ii, 9; xi, 8.
HATIM'S SONGS AND STORIES

ag. yimān, 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, yīy, what verily, xi, 1 ;
yih-bēntshāh, 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.
yuḥ, yūḥ, see yih 1.
yūḥūn, see yih 1.
yihay, yihōy, yihuy, yōhay, yūhay, yuhuy, see yih 1.
yikh, see yim 1.
yēkh-jāḥ, adv. in one place, (of two persons) together, x, 12 ; yēg-
-jāḥ, 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 trāwan, 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, yēmī, see yih 2.
yim 1, yima, yimau, yimāy, yimī, see yih 1.
yim 2, see yih 2.
yimahō, see yim 2.
yimānath, 1 gender, the office of a leader of prayers in a mosque;
bōh kara yimānath, I shall act as prayer-leader in a mosque;
I shall adopt the profession of such a leader, xii, 1.
yimān, yimānāy, yimīs, see yih 1.
VOCABULARY

yun*, 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); vii, 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.

dé arman, longing came (to the king), i.e. he felt longing.

iii, 9; bāgān* yun*, to come by (one’s) share, to obtain one’s share allotted by fate, to receive one’s fated portion.

brūha yun*, to come in front, to be seen in front of a person, to come into sight, x, 1; bōy yin*, a smell to come, a smell to be perceived, xii, 15; gara panun* yun*, to come to one’s own house, to go home, v, 10 (bis); xii, 3, 13; lārān yun*, to come running, viii, 6; nēnd* yin*, sleep to come, v, 6 (bis); āv tārimis zām* sānd* pahar, the watch of the fourth man came, i.e. it was now the time for him to go on watch, vii, 11; phakh chus yuvān, a stink comes from it, i.e. it stinks, ii, 4; rūth āyē, night came, x, 5; subuh log* yin*, morning began to come, x, 8; so subuh āv, morning came, xii, 9; tasali 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 yun*, having taken to come, i.e. to bring, to take with one (Hindi lē ānā), iii, 1; viii, 6; xii, 2, 5, 11, 2; nīrith yun*, to come forth, xii, 12; phīrith yun*, to come back, to return, v, 1, 4, 10 (bis).
With the abl. of the infinitive of another verb yun* forms a passive, as in ka`nana yun*, to be sold, vii, 26; sealana yun*, to become wrapped up, ix, 7. The passive of bōzun, to hear, bōzana yun*, 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. mē na bani yun*, to come will not be possible for me, i.e. I shall not be able to come, x, 3; te gachi yun*, thou must come, xii, 7; tuhund* gachi yun*, you must come, xii, 15; abl. subuh log* yini, morning began to come, x, 8; fut. pass. part. f. hēts*nas yin* nēnd*r, sleep began to come to him, v, 6; perf. part. m. sg. āmot*, come (H. āyā huā), viii, 6.

impv. sg. 2 (irreg.) wāla, v, 5; x, 5, 12; pol. sg. 2, yita, with emph. y, yitay, ix, 1; with suff. 1st pers. sg. dat. yitam, please come to me, vi, 2.

fut. sg. 1, yina, with suff. 2nd pers. pl. dat. yinave, I will come to you, xii, 1; 2, with neg. interrog. yikh-nū, wilt thou not come? vi, 2; 3, yiyyi, xii, 16; with suff. 2nd pers. sg. dat. yiyyi, will come to thee, v, 6 (bis); xii, 6; pl. 1, yinav, with suff. 2nd pers. sg. dat. yinoy, we shall come to thee, v, 10; 3, yin, with suff. 2nd pers. sg. dat. yinay, they will come before thee, xii, 6.

pres. m. sg. 3, chuh yivān, xii, 3; yivān chuh, v, 5; xii, 4; neg. yivān chuna, xii, 22; with suff. 3rd pers. sg. abl. chus yivān, is coming from it, ii, 4; pl. 2, chīca yivān, viii, 5; f. sg. 3, chēh yivān, xii, 15; with suff. 3rd pers. sg. dat. and neg. chēs-na yivān, v, 6; imperf. f. pl. 3 (auxiliary omitted) yivān, vi, 15.

1 past m. sg. 1, ās, x, 12; 2 (with vocative suff. 6) ākho, ii, 2; 3, ēs, i, 8; ēs, 3, 12; ēs, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); vii, 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. by, x, 4; xii, 3; irreg. with neg. interrog. āy-nū, did there not come to thee? ix, 3; with suff. 3rd pers.
VOCABULARY

yora 2

sg. dat. ás, viii, 7 (bis); x, 4; with neg. ás-na, vi, 16; x, 4; with suff. 3rd pers. pl. dat. ákh, x, 1 (bis).

pl. 1, áy, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, áy, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. ám, viii, 3, 11.

fem. sg. 1, áyés, ix, 4; 2, áyékñ, iii, 1; 3, áyé, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. áyé-na, v, 6; with neg. interrog, ix, 3; with suff. 1st pers. sg. dat. áyém, v, 5; pl. 3, áyé, xii, 7.

3 past m. sg. 3, áyāv, with suff. 1st pers. sg. dat. áyām, iii, 3.

perf. m. sg. 3, ámot" (without auxiliary), v, 11; chuh ámot", x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. chéy ámot", v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. bënum ámot", iii, 1; fut. perf. m. sg. 3, mā áni ámot", I wonder if he has come, xii, 23.

cond. past sg. 1, yimahō, x, 3.

yëngur, charcoal, pl. nom. yëngur, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; hyuhi, like a human being, x, 7 (bis); fem. -hish", x, 7.

yinsāph, m. compassion, — gōs (viii, 4) or dilas yinsāph pyōs (viii, 11), he felt compassion.

yināy, see yun*.

yāñ, adv. as soon as, xii, 15.

yin*, see yun*.

yēnhēwā, 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.

yipōr¹, adv. in this direction, v, 4. Cf. apōr¹.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. yāras, x, 4, 11; ag. yāran, x, 4 (bis), 11; gen. yāra-sond", x, 4, 11; yāra-sanzi wutī, 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.

yār, 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.
yūr², adv. emph. form of yōr, even here, hither; diyun yūr², give ye (them) even here, produce them. x, 12; viōlin'y gloves, bring his heart here (hither), x, 5; an īākād yūr², bring the paper here (hither), xii, 15; cūūn² gloves, bring the paper here (hither), xii, 23; sg. gen. yūr²-hond² woło, come here! v, 5.

Yārkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.
yāran, f. an anvil, xi, 16.
Yīrān, m. Iran, Persia, ii, 1.
yēs, yēsa, yus, see yīh 2.
Yāsāh, m. Jesus, iv, 4.
Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. yūsūphas, vi, 14, 16; ag. yūsūphan, vi, 15 (bis); gen. yūsūpha-sodi², vi, 10.
yēti, adv. where, in the place which, vii, 11; x, 7.
yīl², adv. here, xii, 18; yīl²-kāh . . . āṭ-kāh, here you see on the one hand . . . there you see on the other hand, viii, 13; yīl²-kāh . . . yīl²-kāh, here you see . . . and here you see, x, 12.
yūi, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. yūityuk², m. sg. dat. yūityikis pūdāshēhas-nišē, to the king of this place, x, 1.
yī-ti, see yīh 1.
yot², adv. where; yot²-tān, up to which place, i.e. until, as soon as, xii, 6. Cf. yotān.
yut², adj. this much, with emph. y, yutuy, xi, 20. This word is usually spelt yūt².
yut², adv. yut²-tān, up to here, i.e. in the meantime, v, 7. Cf. yutān.
yūl², adv. yūl² . . . lyūl², as soon as . . . so soon, xii, 2.
yēth, see yīh 2.
yith, see yīh 1.
yith-nay, conj. so that not, in order that not, ix, 12.
yītha, adv. how, in the manner which; with emph. y, yīthay pōth⁴, in what very manner, exactly as, xii, 2.
yītha, adv. thus, in this manner; with emph. y, yīthay pōthin, in this very manner, viii, 3.
yūθ², adj. and adv. as, of what kind, xii, 24 (correlative lyūθ²);
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

yotän, adv. until, (contraction of yot*-tän, see yot*), v, 10.

yutän, adv. in the meantime, (contraction of yut*-tän, see yut*), v, 5.

yitay, see yun

yétät, adv. where, in the place where, xii, 6;

yutuy, see yut* 1.

yūs*a, adj. much, very, yūs*-köl*, for a long time, ii, 4.

yiwän, see yun

yiy 1, yiy, see yih 1.

yiy 2, see yih 2.

yiyi, yiyig, see yun

zabän, f. tongue, speech, language; — karün*, to say a thing; hence, to promise, x, 8; — dyä*, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. zabän, 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.

zacë, see zü*.

zāda, m. at end of compound, a son; ēkhun-zāda, the son of a religious teacher, xii, 2; sg. dat. ēkhun-zādas, xii, 2; pātashāh-zāda, 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; shāh-zāda, a prince; sg. dat. -zādas, viii, 13; pl. nom. -zāda, viii, 5, 11 (bis), 3.

zod*a, m. a hole; f. züd*a (pl. nom. zodë), a small hole, vii, 25.

zid, m. hatred; amis ōs*a zid Yūsūpha-send*a, he hated Joseph, vi, 10. zāgun, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. ēsūs degūy zāgūn dādkhāh, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z*a*h, card. two, vii, 8, 11; following noun qualified, bace z*a*h, two young ones, vii, 1; bōy*būrān*b z*a*h, two brothers, vii, 5; bōt*z*a*h, the two members of a family, husband and wife, v, 9, 10; vii, 1; gabar z*a*h, two sons, vii, 1; gull* z*a*h, the two
fore-arms, v, 9; gōlām zāh, two servants, viii, 5; gurī zāh, two horses, xii, 1; hūnī zāh, two dogs, vii, 4, 12 (bis), 3; kōdī zāh, two prisoners, v, 9; lāl chis zāh, he has two rubies, xii, 3; nēcīvī zāh, two sons, viii, 11; pātashūh-zāda zāh, two princes, viii, 3 (bis), 11; rīnsī zāh, two balls, v, 3, 4 (bis), 5; shāh-zāda zāh, two princes, viii, 11; sōlinji zāh, two hearts, vii, 3, 4 (ter), 11, 2; yim zāh, these two, viii, 5.

Preceding noun qualified, zāh kōdī, two prisoners, v, 8; zāh kathā, two statements, x, 1, 4.

sg. abl. dōyī laṭī, on two occasions, viii, 7.

pl. dat. dōn, viii, 11; following noun qualified, hāyēn dōn, to the two brothers, xii, 15; pātashūh-zādan dōn, to the two princes, viii, 11; yīman dōn pātashōhiyēn kīsā, for the kingdoms of these two, x, 11; zamānan dōn, to two women, xii, 11, 4; preceding qualified noun, dōn bāsān, to the husband and wife (see bōbī zāh, ab.), viii, 1, 6.

pl. gen. pātashūh-zādan dōn-hanza, of the two princes, vii, 4; yīman dōn-handi-khōta, than these two, xii, 19.

pl. ag. bōrnayau dōyau, by the two brothers, viii, 3; kōdyāu dōyau, by the two princes, v, 7; yīman dōyav, by these two, iii, 1; x, 5; dōyau bāsau, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; na zāh, never, xi, 14.

zahar, m. poison, vii, 6, 7, 13 (bis); pātashēhas khotī zahar, poison rose to the king, i.e. he became enraged, vii, 7.

zālī, m. scratching (with the nails); with suff. of indef. art. zālā-zālā, a continuous scratching, xii, 17.

zālī, m. a net; with suff. of indef. art. zālah lāyun, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. zālas, i, 6; zālas unalana yunī, to be caught in a net, ix, 7.

Zalīkhā, f. N.P. Zulaikhā (the wife of Potiphār, in the story of Joseph), vi, 1, etc.

zāūlū, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — karun, to do tyranny, ix, 1; mē chuk zulm gōmotī, tyranny has been done to me, ix, 1 (bis), 6.

zūlun, to set on fire, to kindle, to burn; conj. part. zūlith, iii, 1; fut. sg. 1, zāla, iii, 4 (bis); past m. sg. zōlī, iii, 4; with suff. 3rd pers. pl. ag. zulukhī, ii, 12; iii, 4.
zima, m. responsibility; zima karun, to make a responsibility; tuñ zamōn karin zima tsor 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 chēs-na hēcān zima kēh, she does not admit anything, xii, 15; zima khālun, to cause a responsibility, to mount; khōlas nas zima takhsir, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; zima khasan responsibility to mount; kaisī chuna khasān zima, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zomā, m. a Yak; pl. nom. zomā, xi, 6.

zamān, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. majē zamāni, in mother earth, ix, 9; pl. abl. satā samāna tāl, below the seven worlds, iii, 8.

zān, f. a woman; mardā-zān, man or woman, vii, 23; mākhur-i-zān, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; gōr-zān, adj. ignorant, vii, 27; xi, 5.

zin, m. a saddle; gur zin karih, a horse ready saddled, iii, 8; pl. nom. secē-zin, rag-saddles, saddles made of rags, xi, 9.

zon*, m. a man, a male person; kumāy zon*, only one person; gav kumāy zon*, he went alone; sg. gen. zīn-t-sond*, viii, 11; pl. nom. zān, x, 1; dat. zānōn, viii, 5; x, 5, 6, 12 (bis); ag. zānēv, x, 1, 2. Cf. zīn*.

zīn, f. moonlight; zūna-dāb, 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. dābi, -pēth, 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.

zanānā, 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. zanānā, x, 5; xii,
4, 10; zanānāh, iii, 4; zanānā ḥkh, x, 5; sg. dat. zanānī, iii, 4, 9; v, 4; x, 5; xii, 4; ag. zanānī, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. zanānī-khádis, x, 5; pl. nom. zanānā, xii, 19 (ter); with emph. y, zanānay, only women, v, 12; dat. zanānān, ii, 1; xi, 7; xii, 11, 4, 20.

zānum, to know; to know how, x, 12; xi, 8, 15; imp. sg. 2, zān, i, 12; bdht zān ta yiḥ 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.) kawā zāna, how do I know, v, 9; with neg. interrog. zāna-nd, do I not know? i.e. of course I know, x, 12; 2, zānakā kārit, thou wilt know how to make, x, 12; 3, zānā, vi, 14; vii, 27, 8, 9, 30; pl. 1, āṣi na zānān, we do not know how (se. to work), xi, 15; 3, yim na zānan, who do not know how (sc. to make a certain sound), xi, 8.

zēnum, to conquer (xi, title); to win (x, 1, 6, 7); zēnān anun, to conquer (a country), xi, 1, 2, etc.; zīnīth anun, to capture (a person), xii, 25; inf. obl. (inf. of purpose) zēnānī, xi, title; conj. part. zīnīth, xii, 25; pres. part. zēnān, xi, 1, 2, etc.; fut. ag. 3, zēnī, x, 1, 6; pl. 3, zēnān, x, 7.

zīnī, see zīnum.

zīnā, f. a female person, a woman, xii, 7, 15; pl. nom. zaḥē, xii, 6, 7; dat. zaḥēn zēthā, the oldest 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; zāra-pār, m. ejaculatory prayers, ix, 1; x, 5 (bis); zāra-pāra, m. entreaty, coaxing request, ii, 3, 5.

zār, m. force; — karun, to use (moral) force, to insist, viii, 2; xii, 15.

zīrī, f. a push, shove, nudge; — diṁī, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; zargar-nēcyveāh, a young goldsmith, v, 2. zāra-pār, zāra-pāra, see zār.

zārāwār, adj. powerful, mighty, x, 2.

zīryāh (for zurīyyat), f. progeny, offspring; hence, the offspring of God, the whole world, viii, 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 be āsunuy.

zung, f. a rag; sg. dat. zacē-zīn, rag-saddles, saddles made of rags,
xi, 9.

zāth, f. a race, tribe, caste; dēca-zāth, of demon race, xii, 16.
zēth'a, see zyuthu.
zēth'i, see zyuthu.

za, m. the soul, ii, 4.

zyuthu, 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. zyāphathā, x, 5.

zyuthu, adj. old, elder, eldest; m. the head or superior of a guild
of artizans, v, 1; m. sg. dat. zithis-hihi, to the elder (of two
brothers) (cf. hyuthu), viii, 5; f. sg. nom. zēth'a, the eldest
(sister), xii, 6.

zyūthu, adj. long; m. pl. nom. zīth' atha dārān'i, 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.

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zānāna (zānāna), x, 5 (2); xii, 4, 10.
zānāng (zānāng), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
zānānu (zānānu), iii, 4.
zānānu (zānānu), v, 12.
zānn (zānn), xi, 8.
zānun (zānun), viii, 5; x, 6, 12 (2).

*ānenā (zāna-nā), x, 12.
*ēn (zēnāni), xi, 1, 2.
*ēnānu (zēnānu), xii, 11.
*ēnānu (zēnānu), ii, 1; xi, 7; xii, 14, 20.
*zīnas (žīnis), xii, 24.
*žīnis (žīnis), xii, 21, 2.
zāny (zūn*), xii, 15.
zūn* (zūn*), xii, 7.
zān* (zān*), xii, 6.
zūnye (zūnye), xii, 7.
zān'nyau (zan'nyo), x, 1, 2.
zān'en (zan'en), x, 5.
zānyen (zan'en), xii, 6.
zār (zār), i, 13; iv, 1.
zār* (zāra), ii, 5.
zār' (zāra), ii, 3.
zār (zār*), x, 7.
zār (zār*), vii, 2; xii, 15.
zārqar (zārqar), v, 2.
zār* pār (zārapār), ix, 1.
zār* pār (zārapār), x, 5 (2).
zārāvār (zārāvār), xi, 2.
zūr yāt (zuryāth), vii, 8.
zūs* ny (sāsany), i, 12.
zāt, see mun* sāt, vii, 3.
zāt (zāth*), vii, 25.
zāth (zāth), xii, 10.
zāth (zēth*), xii, 6.
z'i (z'āh), vii, 5.
z'ān (z'ān), xii, 24 (2).
zūn (zyun*), ii, 12.
zōn (zēnān), x, 7.
zūnte (zyun* tu), x, 7.
zēnith (zēnith), xii, 25.
zēr (zēr*), x, 7.
zyes, see gand* zyes, v, 6.
zyut (zyuth*), v, 1.
*āthis (zēthis), viii, 5.
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.

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KAULA

kētha kʰraṭha, kʰeta, kʰeta, kʰu, kyata.
bôṣtha bônta, bônta.
pēṭha pʰeth, pʰetha, pʰetha, pêta, pyete.
yêtha yītha.
wūtha vanta.
tīṣha tīsa.
pānja pānje, pānje.
agkʰa aštka.
törka turka.
tōka tok².
baḷa bālə, bāla.
aḍaḷa aḍal.
bagala baṭla.
hala hālə.
chēla čhale.
maḥala maḥala.
phala phalə.
tōlahala čōṭhālə.
kala kalə, kale, kala.
okla oklə.
lala lālə.
jumala jumālə.
nāla nālə, nālə.
musla muslə, muslə.
tala tala.
vōla voḷa, vula.
havāla havāla, havāla, havāla, havāle.
yēla yēla, yēla, yēla, yīle.
pyāla pyāla.
zāla zāla.
ma mə.
macāma macāma.
nagma nagma.
khēma kʰema.
muhimma muhimma.

STEIN

cēshma cēshma.
jāma jāma.
shikama shikama, shikma.
kalama kalama.
nāma nāma.
pāma pāma.
tīma tīma, tīma.
yīma yīma, yīma, yīma.
zīma zīma, zīma.
mā na, mā na, ne.
ona ona.
bōna bōna.
nādāna nādāna.
landāna landāna.
tōgə-nə tōgə-nə.
chēna che na, che na,
che na, che ne,
che na, che na,
che na, che na.
chuna chu na, chu na,
wōthihē-na wōtihēna.
khāna khān.
chukhna chuk nə.
kashēna kash na.
nishāna nishāna.
gatshi-nə gatshi-nə.
kana kana, kane.
kina king, kʰin na,
kʰinna.
kōna kōne.
wēlana wēlana.
yēlīna yēlīna.
gatshēm-nə gatshēm-nə.
yin na yin na.
nūna nūna.
banana bananə.
kʰunə kʰunə.
tanana tananə.
tānana tānana.
zanāna zanāna, zanāna.
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Words ending in ai
kōhai  kohāy.  
yihai  yi hoi.  
tagānai  tanā nai.

Words ending in au
borgau  burgau.  
hau  hau.  
kathau  kathau.  
lālau  lālau.  
krālau  krālau.  
talau  talau.  
māravālau  māravātglau, māravātglau.
timau  timau.  
yimau  yimau.  

Cf. yimav.

nau  nau.

Cf. tūrau.

nau  nau.

gānau  gānau.

Cf. tūrau.
KAULA
wazirau, wazirau, vazirau, 
batsau, batsau, 
doyau, doyau, 
kodyau, kodyau, kodyau, 
sandau, sandau, 
baranayau, baranayau, 
guryau, guryau.

STEIN
kranjë, kranjë, 
râjë, râjë, râjë, 
wâitë, wâitë, 
lôyikë, lôyikë, 
më, më, më, më, 
sak'th më, sak'th më.

Wazirau, Wazirau, Wazirau, 
Batsau, Batsau, 
Doyau, Doyau, 
Kodyau, Kodyau, Kodyau, 
Sandau, Sandau, 
Baranayau, Baranayau, 
Guryau, Guryau.

Words ending in ȅ
ȅ a, î, 
sôhâb-ȅ sîhâb, 
bech, beche.

Jênatacë, jênatacë.
stôcë su cho, suche, 
tsuche.
zacë zache.
kôdë kûdë.

Cf. korë.

zudë zade.
achë achë.
bôchë boche.
lachë lache.

lôrîph-ȅ tûrîf-ȅ.
sôrîhë sôrîhe.
ôsâhë ôsâhe.
khâbô-nishë kûbô-nishë.
nishë, nishë, nishi.
pôshë, pôshë.
pôshë, pôshë, pôshë.
tôhë tohi, tohi.
ajë ajë.
bûjë buje.

gëjë gëjë.
lëjë Peja.
môjë møjë, møjë, møjë.

dôlô-môjë dôlô-møjë.

wôrahôjë vûrâ møjë,
wôlinjë âlinjë, âlinjë, 
âlinjë, âlinjë, 
âlinjë.
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Words ending in e

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KAULA

Kaula

suti sät'.
tat' tat', tat'i, tat'ë', tat'.
ti- ti titi.
tó- ti töri.
tó'- ti toti.
switi vañ', vañ', vañ', vañ', vañ'.
switi vañ', vañ', vañ', vañ'.
yeti yat', yet'.
yi- ti yi ti.
yi- yet, yi'.
háyi háyi.
shástravi shást'rei;
shástravi.
báyë biñ', biñ', biñ', biñ'.
grést' báyë grést' báyë.
döyi doye.
ägayë ägayë.
háyë háyë.
salayë salayë.
cáryë palangas.
par'yë pàriye.
dú- dyë do'yë.
harà- yë havàye.
yyë yye.
zë ze.
dizë dizë.
bëh'zi bëh'zi.
khezë khezë.
tshànt'zi tshànt'zi.
sanzi sanzi, sanzi.
palashëhà-sanzi pàlashàsoانzi.
palashëhà-sanzi pàlashàhà sanzi,
pàlashàhà sanzi.
âm' sanzi a'mi'sanzi.
sónara-sanzi sùnàr sanzi,
sùnàrsanzi.
yàra-sanzi yàrisanzi.

STEIN

Todzi rózi.
karëzi ka'ronti.
maràz'ë maràj',
sàs'ëz'ë gèz'ëz'ë.
vëzi vëzi.
pè'ëzi pè'ëzi.
kyàzë kyàzi, kyà ze,
kyà zë, kyà'ëz'ë.
ti-kà'ëzë ti kyà zë.
azö'ë azò'ë, azöq.'

Words ending in ī

vuràdi vuràdi.
sàra'ë sàrgi, sàrgi.
sàrgëh.
shòhi shàhi.
palàshòhi pàdashàhi.
pàdashàhi.
jaśhi jòshì.
hàb-jaśhi hàbjàshì.
tëdàli vë bàli.
dràli dàli.
tasàli tòsàli.
miskini miskini.
vàphàdorpì vàphà dà'ri,
vàphà dà'ri,
vàphà dà'ri.
tamàshkuri tamì kuri.
phakàri fàkàri.
nòkàri nàukàri, nòkà'ëri.
pàri pàri, pàri.
házàri hàzàri.
vàzàri vàzàri.
vèshì vèshì.
tì tìh.
bàli bàli.
màsnavì máşnavì.
gàznavì gàznavì.
pàràvi pàràvi.
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Word ending in ynchronously
kē-hō  kēhō, kyōho.

Words ending in ynchronously
ō o,

- sōhībō  sāhībō
- hō hō
- khōt hā khāsha
- ākhō  āku
- tākhō  tāku
- kathō  kathu
- phakirō  fakirō
- sevārō  vārō
- hatō  hatō
- jāwō  jāo
- khōdāyō  kodāyō
- khyō  khrau
- atsāyō  atsāyo
- arzō arzo

Words ending in ynchronously
lagahō  lagaha
chalahō  chalgha
dimahō  dimhā ha
yimahō  yimahā
yith tshunahō  yetshang ha
karahō  kare ha, karaha
bāvahō  bāvha ha
kāwahō  kāve ha

Words ending in ynchronously
amōb" | amōb |
| samb" | samb |
| rētas samb" | rētasumb |

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Words ending in "a"

| dōhiec⁸ | dokuch. |
| nayidānīuc⁸ | nayiś tān ṅač. |
| azic⁸   | azīch. |
| bud⁸    | bud.  |
| thūg⁸   | tād, tor. |

"Čť. thūr⁸."

| kūg⁸   | kūd.  See also kūr⁸. |

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| gātij⁸ | gātij. |
| tsūj⁸  | tsūj.  |
| wōj⁸   | wōj.   |
| kūm⁸   | kām, kāma, kōm. |
| trōm⁸  | trōm.  |
| satim⁸ | satim. |
| pōntsim⁸ | pōntsim. |
| trāyim⁸ | trāyim. |
| dōn⁸   | dōn.   |
| zābāny⁸ | zābāny. |
| dīn⁸   | dīn.   |
| chān⁸  | chān.  |
| kūn⁸   | kān.   |
| wālūn⁸ | wālūn. |
| nūn⁸   | nān.   |
| anūn⁸  | anūn.  |
| tōmēn⁸ | tōmēn. |
| panūn⁸ | panūn, panūn. |

panēn⁸, panēni⁸, panēni⁸.
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**Words ending in u**
- gatšu gatu
- nu nu

**Word ending in ā**
- saniyāsā sānyāsā

**Words ending in ū**
- āb ūb
- sābāb sābāb
- dāb dāb
- dōb dōb
- gōb gōb
- khāb kāb, kāb
- khūb khūb
- sōhīb sāhīb
- wōhāb wāhāb
- par wāhāb parvāhāb
- mōjūb mōjūb
- phamb phamb, pamb
- sōb sāb
- tab tap
- kitāb kitāb
- jēvāb jāvāb
- savāb savāb

**Word ending in ē**
- kharē khatrē

**Words ending in ê or ĕ**
- had ūd
- khōd khōd
- kōd kād, kād, kād, kēd
- kākūd kākūd, kākūd
- lād lajd

**Words ending in a**
- jēlād jařād
- mahād mahād
- māhād mahād
- muḥād muḥād

**Words ending in ą**
- nād nād
- bānd bānd
- gānd gānd
- shānd shānd
- yārkānd yārkānd
- pasand pasand, pasand
- kāhānd kāhānd, kāhānd

**Words ending in ō**
- dārād dārād
- mūrād mūrād
- vīrdī vīrdī
- rāsād rāsād
- wustād wustād, wustād
- wājīd wājīd
- nāyād nāyād
- phārīyād phārīyād
- mūhimzād mūhim zād, mūhim zād

**Words ending in ū**
- bāg bāg
- bāng bāng
- lāg lāg
- mūc lāg maulāk
- nāg nāg
- palang palang, palang
- pālang pālang
- māng māng
- pān pān

**Words ending in ūng**
- wūtshā-prāng wūtshā-prāng
- wūtshā-prāng wūtshā-prāng
- wūtshā-prāng wūtshā-prāng
KAULa. STEIN

zang zang.
drag drag.
yeg yeg.

Words ending in h

äh ah.
bēh be.
bōh bo, bu.
marhabāh marhaba.
subuṣ subuṣ
hech hech.
wuch wuch.
dāh da.
dōh do, doh.
dūh dú.
judāh zhudā.
aqādāh ashdā.
sadāh sadau.
wustādāh musāda
tulīdāh al vida.
yēdāh yerā.

yāh ga, gā, gah.
yāgāh āgo.
bēgāh begā.
pagāh pagā, pagā.
hargāh har ga, har gā, hargā.
shōra-gāh shōra ga, shōrāgā.

hēh kē, kē.
shūbēhē shuybehe, shūybihe.
chēh sha, che, chu.
chih che, chi, chu, chūa.
chēh chē, chē, chu, chū.

pātashēhāh pādshāh.
khēh kē, kē.
akhēh akha.
dāddkhāh dād kha.

KAULa. STEIN

shēh she.
shēhan-shāh shāhanshāh.
pātashāh pādshāh,
pādshāh,
pādēshāh.
pātashēh pādshāh,
pādshāh,
pādēshāh.
kūthēh kūtha.
rāthāh rātha.
sēthāh sētha,
sēthāh setā, setā, sethā,
sethā.
kēntshāh khyē, khyē tsa,

jāh ja, jā.
akh ak, akh.
akh āk.
kāh ka.
kāh kah.
kēh khyē, kē, kē,
kyā, kyē.
kīh kīh.
bēkēh byēk, byēk.
lābēh labāk.
sabēh sabāk.
dīk dīk.
kādēk kārīk, karīk,

kūdēk kūdāk.
kodukh kuruk.
bondūkh bondūk.
sapadāk sapadāk.
yidēkāh idgāh.
nazādikh nazādik.
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vēth vēth, vēth.
vāth vāth.
vaṅth vāntha.
soṅbāvith sunbāvith.
kuṅrāth kuṅrāth.
phērith phērīth.
phērith phērīth, phērīth.
phērith phērīth.
shārith shārīth.
waṅthārith waṅtārīth.
karīth kaṅrīth.
kārth karit, kaṅrit,
kaṅrit, kaṅrit,
kaṅrīth, kaṅrīth.
koraṅth karat, kurat.
mārith mārīth.
moṅrith moṅrīth.
nīrith nērīth, nērīth.
prath prat.
pōrith pōrīth.
pūrith pūrīth.
sōrith sōrīth.
sūrath sūrīth.
khōbsūrath khōb sūrāt,
khōbsūrāt,
khōb sūrāt,
khōbsūrāt,
khōb-sūrāth.
mutārith mutārīth.
dōth ta vāth dōth tāvāth.
sath sat, sāth.
sāth sāth.
rūkhsāt rūkhsāt,
rūkhsāth.
kūsāth kūsāth, khaṁsāth.
lāl sāth lāl sāth.
phursāth phursāth.
waṅth vāsāth.

KAULA
vasith vasāth.
sōyāth sōījāth.
tāth tāth, tātāth.
kuḥāth kuḥōāth.
raṅth raṅtāth, raṅtāth.
mākāth mākāth.
trāth trātāth.
vaṅthīth vātīth, vātīth.
dābāvith dābāvīth.
wāth wāt, wāth.
wāt wūt, vūt.
hāvāth hāvūt.
trāvāth trāvūt.
vaṅkāṭh vākāṭīth.
sōmbārāvath sōmbārāvīth.
trāvāth trāvīth.
sīvāth sīvūt.

STEIN
vasāth vāsāth.
sōījāth sōyāth.
trātāth tātāth, tāth.
khaṁsāth kuḥāth.
raṅtāth raṅth, raṅth.
mākāth mākāth.
trātāth trāth.
vaṅtīth vātīth, vātīth.
dābāvīth dābāvith.
wātāth wāt, wāth.
wāt vūt, vūt.
hāvūt hāvāth.
trāvūt trāvāth.
vaṅkāṭīth vaṅkāṭh.
sōmbārāvīth sōmbārāvath.
trāvīth trāvāth.
sīvūt sīvāth.
Kaula

shōth
shūth.
shēlkhāb
sakhta.
hūntāk
kētāb.
tūrat
tūrastā.
vēr
wēr.
davāk
davā, davā.
dāvāk
dāvā.
hamāk
hamā.
bēnuwāk
bē navā.
šivāk
šiva.
photurāk
photu va,
nēcyunāk
nichuada.
yēh
ye, yi, yim, yiy.
yūh
yi.
yūh
yi, yū.
tōb'īyāh
tōbya.
khīyāk
khīyāu.
ātī, kyāh
ātī'kyā.
kyāk
k'ya, kya, kyā. Cft. kyā.
dī'kyāk
dī'kyā.
scārayāk
scāraya, scārya.
kōtyāk
kā t'aa, kā't'aa, kā'tya.
āyē
āyē
āgriye.
zēq
za, ze, zē.
zāh
za.
hānznāk
hānza.

Words ending in j

bāj
bā'j, bāja.
kharāj
kharj, kharāj.
māhrāj
muhrahāj.

Words ending in l

bulbul
bulbul.
dīl
dīl.
badal
badal.
gūl
gūl.
ḥāl
ḥāl.
bōd'hāl
bānd'hāl.

Kaula

phal
phal.
bānahāl
bat'hāl, bāt'hāl.
jet
jul.
kāl
kāl.
shēkāl
shakal.
lāl
lāl, lālp, laū.
dūl
dūl.
dalāl
dalāl.
valūl
valūl.
mūl
mūl, mūlū.
māl
māl.
lāmāl
lāl māl.
nāl
nāl.
pal
pal.
yast
asl, asal.
tal
tal, thal.
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talchētal.
putul
putul.
vātal
vātal.
māra'wātal
māra'watul.
tshāwul
tsāwul.
savāl
savāl.
kutwāl
kutvāl, kutwāl.
pyu'wul
pyūwul.
azul
azul, azol,

Words ending in m

ām
ām.
dīm
dīm.
ādam
ādam.
kadam
kadam, kadām.
mukadam
mukadam.
sapodum
sapanum.
yīdām
yīdam.
gīm
gīm.
mangum
mangum.
chēm
cham, chem.
chim
chim, chum.
chūm, chyum
chūm, chumū, chumū.
chum
chum, chumū, chumū.
KAULA
larë chim larëchim.
löhlari chim tö larëchim.
wuchém wuchëm.
wuchim wuchëm.
göham göham.
lagham lagëham.
tagham tag*eham.
pätashëham padšaham, padšëham.
khäm khäm, käm.
muhim mohim, muhim, muhrim.
dop*ham dop ham.
gibrühim iibrähim.
mör*ham mörhäm.
khshallim khashïlim.
dyûhâm dyâhâm.
kür*ham kür tan.
tce kür*thim teker tan.
gatshêm gat*êm.
kam kam.
hakim hakim.
hukum hukam, hukm, hukum.
mahkam mah kam, mahkam.
lâkam làkam.
asiâmalâkum astâ malâkim.
vâlai kum.
âlam âlam.
golâm gulâm.
halam halam.
salâm salâm, salâmq.
zulm zulm.
nâm nam.
nöm nam.
lod*nam lud*nam.
lod*ham lud*ham.
gatshunam gate nam.
KAULA
khētam
kē tam.
haētam
hā tam.
thētam
thā tam, thāv
tam.
yitam
yitm.
hōtam
hō tam.
thāvum
thāvum, tāvum.
dop̣tam
dop̣tīm.
vaum
vaum.
yim
yim.
āyam
āyām.
ēyem
ēyem.
ēyam
ēyām.
gayem
gayem.
tājēyam
tājē jām.
anyum
ānūm.
banyum
bāṇtūm.
ranyum
rāṇtūm.
pỵm
pỵm.
pēyem
pēyem.
dapyūm
dap̣tūm.
dap̣ēm
dap̣ētīm.

Words ending in a
an
an.
būn
būn.
bōban
bōban.
shēban
shēban, shēbān.
sōhan
sōkhān.
lobun
lobun.
sōban
sōban.
būyān
būyā bān.
sēban
sēbān.
kēlačēn
kēlačēn.
rēchen
rēchen.
dōn
dōn.
dādēn
dādēn.
gōdān
gōrān.
gōdun
gōdūn.
tbādān
tbārān.

Ci. thārān.

KAULA
koān
kārn.
koān
kōān kārn.
koān
kōān kārn.
koān
kōān kārn.
koān
kōān kārn.
kūān
kūān, kūān.
lōdūn
lōdūn, lōdūn.
mōdān
mōdān, ma'dān, mādān.
gāndūn
gāndūn.
gōndūn
gōndūn.
sandēn
sandēn.
pātāshēha-sandēn
pātāshēha-sandēn.
tasandēn
tasandēn.
gardān
gardān.
vōdān
vōdān.
nōyīdān
nōyīdān.
zōdān
zōdān.
pātāsahēzādān
pātāsahēzādān.
lāgān
lāgān.
lōgūn
lōgūn, lōgūn.
nēgān
nēgān.
mēgīn
mēgīn.
mānān
mānān.
pārgān
pārgān.
māršāvēgān
māršāvēgān.
zōgān
zōgān.
hān
hān, hān, hēn.
bāhan
bāhan.
bēkān
bēkān.
sūbhān
sūbhān.
sūhan
sūhan.
chān
chān, chān.
achēn
achēn.
lichēn
lichēn.
vuchēn
vuchēn.
Kaula
wuchin  vuchün.
wuch³n  vuchan, vuchin,
vucun.
wuchun  vuch³n, vuchun,
vucun, vucun³.
wuchahan  vucêhan,
shêhan  shâhan,
pâlahâhan  pâdshâhan,
pâlahêhan  pâd³shâhan,
pâdhâhan, pâdshâhan,
pâshâhan, pâdshâhan.
ratshî-han  râqa han,
khân  khân,
khên  khên,
âkhun  âkhun, âkhun,
kôd-khân  kâd khân,
likhan  likhan,
likhân  lekhân,
mahalakhân  mahâla kân,
mâk³lakhân.
lyukhan  likhun,
musla-han  mus³lhan,
k³nahân  kan³kan,
pînhân  pin kâm,
pahân  pahan, pahân,
laraphan  larfân,
yúsûphan  yusûfan,
kâr³-han  kâr³hen,
nâra-han  nâra³han,
shên  shên,
dêshân  dêshân,
nîshân  nîshân, nîshin,
nîshin.
hamnîshin  ham nîshin,
atkan  athan,
bata-han  bâtâhan,
tshêth han  têthân,
katkan  kathân.
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### KAULA - STEIN

| kaunar | sumbrun. |
| dūran | dūran. |
| gudurun | gudurun. |
| töyrudurun | tōyādāran. |
| kārdurun | kārdāran. |
| gurun | gurān. |
| bāgurun | bāgāren. |
| sūdāgurun | sūdāgurān. |
| āhan-gurun | āhangaṛān. |
| kharun | kharān. |
| khorān | khorān. |
| phērān | phērān. |
| thāharān | thāhārān. |
| wūdhurān | wūdhērān. |

| thāhārān | tārān. |
| katarān | kārātān. |
| pētarān | pētarān. |
| mūsārān | mūsārān. |
| jānuvarān | jānuvarān. |
| yārān | yārān. |
| yīrān | yīrān. |
| yīrān | yīrān. |
| guzarān | guzarān. |
| wazīran | wazīrān, wazīrān. |

<p>| sān | sān. |
| āsun | āsun. |
| khasān | khasān. |
| khsān | khsān. |
| yīnsān | yīnsān. |
| pōsan | pōsan. |
|  rośān |  rośān. |
| wāsān | wāsān. |
| tān | tān. |
| dīthin | dīthin. |
| hātan | hātan. |
| pūkhtan | pūkhtan. |
| sēkhtan | sēkhtan. |
| ṣīkhtan | ṣīkhtan. |
| bikarmājītan | bikarmājītan. |
| lātan | lātan. |
| pūṭēn | pūṭēn. |
| hāpātan | hāpātan. |
| rētan | rētan. |
| rōtan | rōtan. |
| bātēn | bātēn. |
| sātan | sātan. |
| sūṭin | sūṭin, sūṭin. |</p>
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**Words ending in ŋ**
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- kangaŋ kangaŋ.
- kāu kan.
- kū̇ kan.
- kākoŋ kākoŋ.
- tān tāny, tāny.
- kus-tān kustāny.
- ot-tān otūtāny, ot'tāny.
- yut-tān yutāny.
- yotān yu tāny.
- yutān yutāny.
- wōn vu, vuny.
- wuũ vu, wu, wun, vun, vony, vun.

**Words ending in ā**
- pānačōn pānē vān ā.
- pāne vān ā.
- pāne vān ā.
- pāne vān ā.
- pāne vān ā.
- kāačān kāa vān ā.
- yān yān ā.

**Words ending in r**
- ār ār.
- bar bar.
- bār bār.
- gābar gābr, gābar.
- khabār khabār, khabār, khabār.
- bē-khabār bē khabār.
- aŋąbār aŋāl bār.
- nēbar nēbar, nēbar.
- bārābār bārābār.
- dārābār dārābār.
- sābār sābār.
- tābār tābār.
- zābar zābar, zābr, zābar.
- dār dār, dōr.
- dūr dūr.
- bēdār bēdār, bēdār.
- dēdār dēdār.
- bāhādār bāhādār.
- andār andār.
- bēbī andār bēhindār.
- nēndēr nēndār.
- gār gār.
- gār gār.
- gār gār, gāvār.
- gār gār, gāvār.
- āgūr āgūr.
- pārwardīgūr pārwardīgūr.
- sōdāgūr sōdāgūr.
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### Words ending in s

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### Words ending in khdas, khdas.

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### Words ending in padşah, padşah.

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### Words ending in khas, khas.

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### Words ending in tégas, tégas.

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### Words ending in döbas, döbas.

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### Words ending in ajªdîhas, ajªdîhas.

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### Words ending in sîdhs, sîdhs, sîdhs.

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### Words ending in gîyis, gîyis.

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### Words ending in gîs, gîs.

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### Words ending in gîgâs, gîgâs.

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### Words ending in nûgâs, nûgâs.

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### Words ending in dîpîs, dîpîs.

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### Words ending in dîpîs, dîpîs.

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### Words ending in khis, khis.

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### Words ending in tûkhas, tûkhas.

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### Words ending in onºhas, onºhas.

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### Words ending in bûn has, bûn has.

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### Words ending in aî, aîauthenticate.

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### Words ending in dopºhas, dopºhas.

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### Words ending in kurhas, kur has.

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manôšhas  manôšhas.
athas  atahas, atas.
bathis  bathis.
kuthis  kuthis, kutis.
unôthas  aunithas.
kori†'has  kur thas.
môr'has  môr thas.
vôthas  vothus, vuthus, votus.
byûthas  bathus.
seïthas  zëithas.
ditâ'has  dibû'has.
gâbâ'has  gabas, gutes, gatyâ'has, gatyês, gatyên.
vôthâ'has  vutbas, vuthas.
vôthâ'has  vuthas.
trône†'has  trôy has, trôchâs.
lôg'has  lôg'has.
nyûthas  nyû has.
dum'â'has  dumy'has, dû'n'has.
vûrâ'â'has  vûryâ'has.
lây's  lajis.
râjês  râjos, râjos.
kûs  kûs.
akis  akis, akis.
kâmûkhas  khumba khas.
sabakas  sabakas, sabaks.
ôkhas  ôkas.
pôshâ'kas  poshâ'kas, pushâ'kas.
mûkhas  mûl'kas.
shênâ'kas  shênâ'kas.
cekas  char kus, charkas.
shên'kas  shên'kas.
shên'kas  shên'kas.
shên'kas  shên'kas.
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**Words ending in t or ŋ**

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**Words ending in v**

- áv | áv, áy. |
- dév | déyau. |
- gav | gau, guy, gau, guy. |
- sár'gav | sár'yau. |
- hóv | háo. |
- bákiv | bīku. |
- khév | khyau. |
- nhóv | nhay. |
- gachóv | gasau. |
- gachóv | gat' su, gat'su. |
- yáv | yao. |
- malakov | mal'kau. |
- pakūv | pak'yu. |
- álv | álau. |
- pólův | poláu, puláu. |
- sbův | sbal au, sbal' u, sbal'u. |
- vólův | völau. |
- dinav | dimau. |
- nimav | n'emau. |
- nómv | nómau. |
- karémv | karímau. |
- timav | timau, yimau. |
- yínáv | yimau. |
- ghmññu | ghum. |
- bonóv | banyau. |
- ůš'hův | õsh'nau, õsh'nův, ůš't'au. |
- as'mánav | as'mánau. |
- zámínau | zémínau. |
- wánuv | wanyu, vanyu. |
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Words ending in *y*
- *ay* uị.
- *āy* āi, āy.
- *āy* ai, ĝi.
- *ōy* āy, āy.
- *bāy* bai, bāi, bāy.
- *bōy* buy.
- *grēst'-bāy* grēst bāy.
- *dōy* duy.
- *buday* budai.
- *akh'oday* akhdai.
- *khōdāy* khudā, khudai.
- *dōd'laday* dōd'ladai.
- *zinday* zindai.
- *wūday* wadai.
- *jiyūday* zhōday.
- *pyūday* pyūday.
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nay nai, nai, nay, naye.

STEIN
nay.

KAULA
nay nai, nai, nay, naye.

STEIN
nay.

KAULA
nay nai, nai, nay, naye.

STEIN
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KAULA
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STEIN
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KAULA
nay nai, nai, nay, naye.
Words ending in ë

az  az.
böz  bör.
bandükbas  bandük bër.
cöz  ciòz.
firandças  firan dûz.
kâkùs  kâkûd.
mâz  mûz.
kunz  kunz.
manz  manz.
shranz  shranz.
pöz  poz.
raz  raz.
vâz  vâz.
özis  özis.
ADDENDA ET CORRIGENDA

PAGE
xxix, last line of text. For "Wahāb", read "Wahb".
110, l 11. Read gör-zānas.
151, l 15. Read dukhtar-ē-khāsa.
271, l 17. For thōwun, read thōv"n.
308, l 25. Read grēstēn.
313, l 5. For "viir, 4, 10, 1", read "viir, 4, 10", and in line 10, for "v, 4.", read "v, 4; viir, 11".
449, col. b, l 19. For kā' tva, read kā' tva.
450, col. b, l 6. For khētam, read khētam.
466, col. b, l 17 from foot. For shākh, read shākha.
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