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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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HATIM'S TALES

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TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED
IN SINCERE AFFECTION AND GRATITUDE.



From a photograph by Sir Aurel Stein.

HĀTIM TILAWŌÑᵁ.

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PREFACE

THESE pages have to be written many years after the Kāshmīrī 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 PAṆḌIT GŌVIND 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 Kashmīr 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 Kalhaṇa's *Chronicle of the Kings of Kashmir* and of my commentated translation of it.[1] The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archæological 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 *Kalhaṇa's Rājatarangiṇī, or Chronicle of the Kings of Kashmir*, edited by M. A. Stein, Bombay, 1892, fol.; *Kalhaṇa's Rājatarangiṇī, a Chronicle of the Kings of Kaśmīr*, 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 Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmīrī. 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 Kāshmīrī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmīrī. 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 Paṇḍit grammarians. Paṇḍit Gōvind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr 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 Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī 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 *Rājataraṅgiṇī* 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 Kashmīr) and of folklore texts. Hātim Til^{a}wôn^{a} 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 Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhaṇa's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

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

recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Pandit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits 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-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my alpine camp. But my big *Rājataraṅgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit 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 Kashmīr 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 Kashmīr, 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 Paṇḍit Gōvind 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 Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmirian form—of Śāradā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr 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 Kashmīr 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 Kashmīr 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 Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājakāk, the latter's son (1805–66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, 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 Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjīv Dar (*circ.* 1850–83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjīv Dar that Paṇḍit Gōvind 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. Paṇḍit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Raṇbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit 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 Paṇḍit Rāmjīv did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the Alaṁkāra-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 Hindī. 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 Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that

among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmir*.

In 1883 Paṇḍit Rāmjīv Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Raṇbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr 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 Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit 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 Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,[1] 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 Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

[1] Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmir, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loḥ* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

and commentary of Kalhaṇa'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 archæological 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, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892–3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhaṇa's *Chronicle of Kashmir*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājataraṅgiṇī*, published in 1892, and in the Preface to the commentated 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 Kashmīr.[1]

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

[1] Cf. *Kalhaṇa's Rājataraṅgiṇī*, ed. Stein, p. xvii; *Kalhaṇa's Rājataraṅgiṇī*, transl. Stein, i. pp. xvii, xxii sq.

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 Raṇbīr Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇdit Sūraj Kaul, then Member of the Kashmīr 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 Paṇdit Gōvind Kaul and our common friend the late Paṇdit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.[1]

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇdit 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 philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājataraṅgiṇī*

[1] See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmīr*, Bombay, 1894, pp. vi sq., xi.

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 Kashmīr would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmjīv Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Sēū-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 archæological 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 'Mlecchа'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and

puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind 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 Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr 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 Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa 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 Paṇḍit Gōvind 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 Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāshmīrī. 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 Paṇḍit Gōvind Kaul, like another Kalhaṇa,[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 Kashmīr, 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 *janman*.

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

[1] Cf. *Kalhaṇa's Rājatarangiṇī*, transl. Stein, i. Introduction, p. 36.

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 Govind 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 21, 1917.

INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Môhand Marg, in Kashmîr, by Hâtim Tilawôñ°, 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 Paṇḍit Gôvinda Kaula, and were read again by Sir Aurel with Hâtim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gôvinda Kaula recorded it in the Nâgarî character, not phonetically, but spelling the words in the manner customary among Kashmîr Paṇḍits of Śrînagar. While there are necessarily considerable differences in the representation of Hâtim'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 Hâtim's dictation Gôvinda 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 Râwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hâtim's language was not the literary language of Kâshmîrî Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kâshmîrî 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 Kashmīr 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 Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the 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,

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.[1] Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sulṭān Mahmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmīr by Sir Douglas Forsyth's mission to Yarkand in 1873–4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār[2] (No. vi). The

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

[2] It is, of course, quite different from the long Kāshmīrī *Yūsuf Zulaikhā*, of Maḥmūd Gāmī, published by K. F. Burkhard in ZDMG. xlix, liii.

second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

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

I

ON THE FOLKLORE IN THE STORIES

By Mr. W. CROOKE

This collection of folk-tales and ballads from Kashmīr 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.

1. MAḤMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sulṭān Maḥmūd, famous for his series of raids in Northern India, like the Khalīfah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqīr in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"[1] where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nûr al-Dîn 'Alî and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karîm, the fisherman.[2]

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramâditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.[3] 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,[4] in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and 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 Wazir, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazir." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjâb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

[1] Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi. 296 ff.
[2] Ibid., i. 356 ff.
[3] *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathâ-Sarit-Sâgara* of Somadeva, i. 21.
[4] London, 1886, p. 313.

carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.[1] The parrot in the tale under consideration is what has been called "The Life-Index" of the king.[2]

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*.[3] In the *Jātaka*[4] the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," 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 Simhāksa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.[5] The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."[6] Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

[1] *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.
[2] Sir R. Temple and Mrs. F. A. Steel, *Wideawake Stories*, ed. 1884, 404.
[3] Vol. ix, pt. iii ("Bhil Languages and Khandēśī"), pp. 304 ff. (specimen of Lahāṇi from Kangra).
[4] Cambridge translation, v, 234.
[5] *Kathā-Sarit-Sāgara*, ii, 97, 116 ff.
[6] Sir R. Burton, op. cit., i, 66 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 Ratnamañjarī, 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.[1] With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsim of Persia".[2]

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",[3] 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",[4] in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

[1] W. A. Clouston, *The Book of Sindibād*, 309 ff.
[2] *Kathā-Sarit-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.: Burton, op. cit., i, 106 f.; vi, 54 ff.
[3] C. Swynnerton, *Indian Nights Entertainment*, 167 ff.
[4] Burton, op. cit., ii, 196 ff.

is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwalī", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwalī, cuts his finger and rubs salt into the wound.[1]

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

VI. THE STORY OF YUSUF AND ZULAIKHA

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

[1] W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.
[2] *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.
[3] *Kathā-Sarit-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.
[4] Burton, op. cit., xi, 384.

"Yūsuf and Zulaikha" by Abū'r-Rahmān Jāmī; "Khusrau and Shīrīn" by Nizāmu'd-Dīn, who was the author also of "Majnūn and Laila". In the Qur'ān[1] Zulaikha is wife of Qitfīr, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.[2] 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.[3] 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.[4] 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."[5] 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 Rājput traditions.[6] The Nagasiās and Khariās of the Central Provinces tell similar legends.[7] 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.[8] In a Nubian story a blackbird decides the choice of a queen by settling on her head.[9] 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."[10]

[1] Sūrah xii, 23-5.
[2] Genesis xli.
[3] J. H. Knowles, *Folk-tales of Kashmir*, 17, 159, 169 f, 369.
[4] *Ritual and Belief*, 1914, 30 ff.
[5] R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462: quoting D. R. Bhandarkar, Journal Asiatic Society of Bengal, v, p. 167, 1909.
[6] *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.
[7] Russell, op. cit., iv, 258; iii, 445.
[8] De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.
[9] Journal Royal Asiatic Society, xliv, 410.
[10] *Kathā-Sarit-Sāgara*, 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 "'Alī Nūr-al-Dīn and Miriam, the Girdle Girl".[1] "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

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

[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*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra 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 Asōka's queen for Kunāla, son of her co-queen, Padmāvati. 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 Taksaśila and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.[1] The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.[2]

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the Anwār-i-Suheli,[3] 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.[4]

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 Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

[2] Ibid., xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

[3] vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

[4] Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"[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.
[2] *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.[1] It appears in the *Gesta Romanorum*, No. 26 (Herrtage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.[2] In the *Pancatantra*[3] and *Hitopadēśa*[4] it is a mungoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".[5]

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

X. THE TALE OF RĀJĀ VIKRAMĀDITYA

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

[1] Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 *f.* See the references in Clouston, *The Book of Sindibād*, 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 Cattwg the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

[2] Book v, Fab. 2.

[3] Clouston, 56 f.

[4] *Kathā-Sarit-Sāgara*, ii, 90 f.

[5] Book iv, Fab. 13.

[6] R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

[7] *Bombay Gazetteer*, viii, 641.

[8] W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

of Tobit,[1] in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.[2] It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.[3]

XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,[4] of which the following is a copy: "There was a 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.'[5] Straightway, the omen-bird passed her hand

[1] Chaps. vi–viii.
[2] Lal Behari Day, op. cit., 96.
[3] *Folk-lore*, ix, 226.
[4] Vol. ix, pt. i, 351.
[5] Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

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*.[1] 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 Ṭhākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Ṭhākur 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 Ṭhākur, 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 Ṭhākur 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 Ṭhākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perraults' famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.[2]

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

[1] G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

[2] J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

and forefinger, and shows that it is "only a hittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"[1] 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 rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".[2] Lastly, in the "Story of Three 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.[3]

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Krishṇa when he takes the garments of the Gōpīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.[4] Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".[5]

[1] Burton, op. cit., viii, 16.
[2] Ibid., ix, 139.
[3] Ibid., x, 364.
[4] *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānshāh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages (Clouston, *The Book of Sindibād*, 372 ff.).
[5] *Kathā-Sarit-Sāgara*, i, 327.

and in another tale, "Śridatta and Mrgānkavati," we have a magic ring which counteracts the effects of poison.[1]

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".[2] The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."[3] In a Bengal story the Rāksasas 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

[1] Ibid., i, 61.
[2] J. Grimm, *Teutonic Mythology*, ii, 486.
[3] Swynnerton, op. cit., 335.
[4] Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.
[5] Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sōmadēva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.[1] In the Kashmīr story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rāksasī, telling her to kill the lad, but a faqīr reads it and tears it up.[2] In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken 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.[3] In the Bengal story of "The Boy whom Seven Mothers suckled", the Rāksasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.[4] We have the same incident in "Brave Hīralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.[5] Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".[6] In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.[7]

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

[1] *Kathā-Sarit-Sāgara*, i, 27 f.; cf. the tale of Parityāgasēna (ibid., i, 353).
[2] Knowles, op. cit., 48.
[3] Temple-Steel, *Wideawake Stories*, 103.
[4] Lal Bihari Day, op. cit., 116.
[5] *Indian Fairy Tales*, 53, 184.
[6] Clouston, *The Book of Sindibād*, 138.
[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."[1]

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a 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.[2] Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī 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.[3]

In the tale of "Vinītamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *īti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;[4]

[1] Ibid., ii, 453.
[2] Knowles, op. cit., 23.
[3] Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.
[4] *Kathā-Sarit-Sāgara*, ii, 173.

the "Letter of Death" tale in the *Bhakta-māla*,[1] in which Dhṛṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) 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 Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhṛṣṭabuddhi came to naught.

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

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

[1] See his article, "Gleanings from the Bhakta-māla": JRAS. April, 1910, p. 295.
[2] *The Childhood of Fiction*, 432 ff.
[3] *Science of Fairy Tales*, 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".[1] In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.[2]

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puspaka.[3] We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.[4] 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".[5]

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 Kāshmīri Paṇḍits, 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 recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pōda*, manifest, is written पॅद in ii, 1, and पांद in iii, 8; *korun*, he made, is written कऱ्न् in iv, 6, but कुऱ्न् in vii, 4, although he writes कऱ्न् in the very next line; *ás*[a], he was, is written आसु in ii, 4, but आस् and आसु 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.
[2] Lal Bihari Day, op. cit., 130, 116.
[3] J. Dowson, *Classical Dictionary*, 174.
[4] *Kathā-Sarit-Sāgara*, i, 259, 392; ii, 258, 553.
[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 Kāshmīrī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his *Kaśmīraśabdāmṛta*, or Kāshmīrī 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 Kāshmīrī, such as my *Essays on Kāçmīrī Grammar*, my *Manual of the Kāshmīrī Language*, and the Kāshmīrī–English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

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

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

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

क *ka*, ख *kha*, ग *ga*, ङ *ṅa*.

च *ca*, छ *cha*, ज *ja*, ञ *ña*.

श *śa*, ष *ṣha*, ज़ *za*.

ट *ṭa*, ठ *ṭha*, ड *ḍa*, ण *ṇa*.

त *ta*, थ *tha*, द *da*, न *na*.

प *pa*, फ *pha*, ब *ba*, म *ma*.
य *yĕ*, र *ra*, ल *la*, व *va*, *wa*.
श *shĕ*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters ङ and ण are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ्क *nka*, ङ्ख *nkha*, ङ्ग *nga*, ण्ट *nṭa*, ण्ठ *nṭha*, ण्ड *nḍa*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ, ण, and न are all represented by ن.

(3) After the letters ञ, च, and ज, the letter *a* is always pronounced *ĕ*. Hence, I have transliterated them *ñĕ*, *yĕ*, and *shĕ* respectively. For ज I use *shĕ* instead of *jĕ*; as in Kāshmīrī the sound of this letter is the same as that of the Persian ژ. The letter not only represents a Persian ش, but also the Indian ज and ष, the sound of all three having been conflated into one sound, that of the English *sh* in "shell". Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter ष. This, however, is only Pandits' affectation, who pretend that they ought to write पोष्, not पोश, a flower, because there is a ष in the Sānskrit पुष्पम्.

(4) Attention may be called to the affricative letters च *ts*, छ *tsh*, and ज़ *z*. The letter *tsh* is the aspirate of *ts*, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels *ĕ* (except in the cases of *ñĕ*, *yĕ*, and *shĕ*) and *ŏ* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ĕ* and *ŏ* respectively. Thus क्य is *kĕ*, not *kyĕ*, and क्व is *kŏ*, not *kwa*. Some Kāshmīris, especially Hindūs, always sound *ĕ* and *ĕ* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *kʸĕ* and के as *kʸē*. The vowel *ĕ* is generally sounded like the *e* in "met" and the vowel *ŏ* 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*.

कक k^ak.
कि k^i.
कु k^u.
कू $k^ū$.
क्यक $k^ȳk$.

The vowels ^{a} and ^{ȳ} can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

^{a} written as in कक k^ak, and sounded like a very short *a*.
^{ā} ,, काकि $k^ākī$, ,, ,, ,, *ā*.
^{o} ,, कॉकु $k^ōk^u$, ,, ,, ,, *o*.
^{ū} ,, कॉकू $k^ōk^ū$, ,, ,, ,, *ū*.
^{ą} ,, अकक $ąk^ak$, ,, something between *a* and *o*.
^{ā} ,, अकि $ākī$, ,, like a^i in a^ik^i.
^{o} ,, अकु ok^u, ,, ,, the first *o* in "promote".
^{ū} ,, अकू $ūk^ū$, ,, ,, a German *ü*.
^{ō} ,, आकक $ōk^ak$, ,, ,, prolonged German *ö*.
,, ,, आकि $ōk^i$, ,, ,, ,,
,, ,, आकु $ōk^u$, ,, ,, ,,
yu ,, किकु $kyuk^u$, ,, as written in the Roman character.
yū ,, कीकु $kyūk^u$, ,, as written in the Roman character.
^{ȳ} ,, क्यकक $kȳk^ak$, ,, like ^{ȳ}.
^{ȳ} ,, क्यकि $kȳk^i$, ,, ,,
yo ,, क्यकु $kyok^u$, ,, as written.
^{ȳ} ,, क्यकू $kȳk^ū$,, something like $^vū$.
^{ǫ} ,, क्रॉकक $kǭk^ak$, ,, nearly the same as *o*.
^{ō} ,, क्रॉकि $kōk^i$, ,, like an ordinary *ō*.
^{ǫ} ,, क्रॉकु $kǭk^u$, ,, nearly the same as *o*.
^{ō} ,, क्रॉकू $kōk^ū$, ,, nearly the same as *ü*.
^{ô} ,, कोकु $kôk^u$ (for कॉकु), sounded like the *aw* in "awful".
^{ū} ,, कू $kū$, sounded something like a much prolonged German *ü*, approaching a long *i*.

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As explained in the *Kāshmīrī Manual*, the sounds of *ĕ* and *ŏ* are not affected by *i*-mātrā, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

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

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 *ṯs* and in his by *ts*. The sound which corresponds to that of the Persian ش, and which in Nāgarī is written श, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *ts* to *ṯs* and *ṣ* to *sh*. Similarly, the sound represented by the Persian ژ is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srīnagar Kāshmīrī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmīrī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *r* or that of *w*, 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 *w*-sound. In my system I use both *r* and *w* 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 *r*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *r*'s unchanged throughout.

Possibly his *i̯* and *u̯* 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 Śrīnagar Kāshmīrī, with which alone I am familiar. Hātim has sounds, such as the *ɑ* in "cancelled" (Sir Aurel's *ɑ*, my *ă*), which so far as I am aware occurs only rarely in Śrīnagar Kāshmīrī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krākh*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrīnagar Kāshmīrī 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 *ŏ*. 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 Śrīnagar Kāshmīrī known to me. These are the *ɑ* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *é* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmīrī *ū̆*, 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 *e*, while I use *ĕ*. 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 Kāshmīrī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ą̄*, and which he says is sounded like the *u* in "rut" prolonged. In Śrīnagar Kāshmīrī the sound strikes my ear rather as a prolonged German *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in "note",[1] and I represent it by *ō*. 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 *â*, and which I represent by *ā́*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pōda*, and which means "manifest", was sounded by Hātim as *pāda* in ii, 1, and as *pā́da* in iii, 8. At other times it was sounded as *ō*, here following the example of the Paṇḍits to which I have just alluded. Thus my *mōj*ª, a mother, is Hātim's *mōj* in viii, 3, but *mā́j* 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 Nāgarī spelling of Kāshmīrī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim's pronunciation.

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

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS TRANSCRIPTION

a as in "*A*merica".
ª a very short *a*, but quite audible.
ā as in "l*a*rge".

[1] e.g. most Paṇḍits pronounce the word *kōmª*, work, as if it rhymed with "home".

ọ as in "cancelled".
ᵘ a very short ạ, having the quality of the *u* in "hut".
ạ̄ has the sound of the *u* in "hut", but long.
ȧ as the *aw* in "awful".
ai as in "aisle".
au̯ practically equal to the diphthong *au*, like the *ou* in "sound", but sometimes heard as *a* with a semiliquid *v*.
e as in "met".
ē as the *a* in "vale".
i as in "pin".
ʲ a very short *i*, but quite audible.
ī as the *i* in "pique".
o as in "hot".
ō as the *o* in "open".
u as in "put".
ʷ a very short *u*, but quite audible.
ū as the *u* in "rule".
ü as in German "Kürze", Hungarian "üres".
ū̃ a peculiar long vowel difficult to pronounce. See *Kāshmīrī Manual*, p. 17 (e).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus ᵃ, ʲ, ᵘ. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmīrī, this is true of ᵃ and ʲ, but to my ear a final ᵘ is hardly audible, if audible at all. Paṇḍits 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 ᵘ 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 ᵘ 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 *bāguk*ᵘ (iii, 9) and *vot*ᵘ*mot* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk*ᵘ, which becomes in Hātim's mouth *amᵛuk* or *amyuk* in iii, 4, and *aˈmᵛuk* in xii, 17; and my *dop*ᵘ, which is represented not only by *dop*ᵘ (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dupᵘ* (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 *āu̯*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u̯* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply :—

"As regards *gau̯*, I am now certain that I do not mean *w* by the special *u̯*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu̯*] quite clear of the *u̯*. 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 *gau̯* above quoted, the *u̯* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i̯*, to which the same remarks apply.

The Kāshmīri of these tales, as recorded by Paṇḍit Govinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmīri grammar entitled the *Kaśmīra-śabdāmṛta*,[1] and by the present writer in his *Essays on Kāçmīrī Grammar* and in his *Kāshmīrī 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 Śrīnagar, and hence by purists banned from literary Kāshmīri. 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 Śrīnagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *rāṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, 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 *nau*.

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 Kāshmīrī rule, a short *a* after *sh* becomes *ĕ*, so that we get both *shāh* and *shĕh* (in *shāhmār* or *shĕhmār*, a python) and *pātashāh* and *pātashĕh*. In the second word it will be observed that, as is frequent in borrowed words, the Paiśācī Prakrit rule of hardening the sonant *d* 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 Kāshmīrī of Śrīnagar.

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 ^{a}r which indicate professions (iv, 99), such as *rang^{a}r*, a dyer; *sŏn^{a}r*, a goldsmith; *man^{a}r*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sŏn^{a}r*, a goldsmith, and this G.K. persistently writes *sŏnar*, with a full *a*. In Kāshmīrī, 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 *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i*-mātrā is often pronounced *i*. G.K. has reproduced this in one instance in the word *panān*[1] (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan^{v}en*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshananāwun* for *tshunanāwun*, to cause to cast (x, 13).

In the Kāshmīrī of Īśvara Kaula the sound represented by *ō* is changed to *ū* before *i*-mātrā, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūd*[1], a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōd*[t], *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōntsyum*[u] for *pūntsyum*[u], fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmīrī interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmīr 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 *ḍ* and *r* in several instances, such as *lārun* or *lāḍun*, to pursue; *kār*[s] or *kūḍ*[s], a daughter; *mor*[s] or *moḍ*[s], the body; *thār*[s]*-kani* or *thūḍ*[s]*-kani*, backwards; *tshāḍun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor*[s] and *moḍ*[s] 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 *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hātim's mouth.

The pronunciation of the Persian letter ذ *ẕāl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper, and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

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

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

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

According to the rule laid down by I.K. the suffix *unᵘ* 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 *sapharunᵘ*, of a journey. More directly contrary to the rule is the phrase *ąsh²kunᵘ tab*, the fever of love, in v, 10, a prose passage.

According to I.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmirī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au̯*, and this is probably the best way of representing the sound. In Kāshmīrī the sound of व् 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 *-av* by G.K.: *asmānav, dōyav, khabardārav, malakav, nawav, nazarbāzav, phakīrav, pīrav, satav, tsōrav, tsūrav, yimav, zamīnav*. These all belong to the first or fourth declension. For the third declension we have *mādariv, zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yīmōv* for what I.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

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

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 *yĭy*, *yīy*, and *yī*. None of these are mentioned by I.K.

The defective pronoun *năth*, *nŏmis*, appears under the form *nĕmis* for the animate dative singular (v, 9; xii, 15). The other forms used (*nŏm*, *nŏman*, *nŏmav*) all have *ŏ*. The relative pronoun has its nom. sing. fem. *yĕsa* instead of I.K.'s *yŏssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kŏssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kĕh*, anything, is pronounced *kĕh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kĕntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kĕh*^{s} 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 *ĕ*, so that a masculine form appears under a feminine guise. These are *chĕyĕy* for *chuyĕy*, if there is to thee (ix, 6), and *chĕy* for *chuy*, he is verily (xii, 6). In one case *ŏs*^{s}, they were, is changed to *ŏsĭ*, metri gratia.

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

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hĕ* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,

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

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

There is a similar shortening in the perfect participle, as in *gamotᵘ* (viii, 1, etc.), gone, for *gōmotᵘ*; *mumotᵘ* (ii, 4, etc.), dead, for *mūmotᵘ*; *pĕmotᵘ* (viii, 9), fallen, for *pyōmotᵘ*.

In the extremely village style of story xi we find the suffix of the *kᵘ* genitive, instead of the usual suffix *motᵘ*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahāṛī language spoken immediately to the south-east. The examples are *thōvᵘkᵘ*, stationed, and *nyōvᵘkᵘ*, dispatched (both nom. plur. masc.) (xi, 6), for *thōvᵘ-maiᵗ* and *nyōvᵘ-maiᵗ* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kārᵘthan* (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 *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khĕyĕv* for *khĕyĕwa*, it (fem.) was eaten by you (x, 12); *karĕmav* for *karĕmᵃwa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. 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); *ṯsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *waññmōwa* for *waññm^{a}wa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

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

Before discussing the details of Hātim'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 *amis^{a}y*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ü*-mātrā has been added as a junction-vowel—is invariably divided before the *s*, so that we get *am^{i} suy*, *am^{i} sūy*, or some such form. So *aññhas*, they brought (*aññkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *asla malaikum*; *bōg^{a}rēmay*, I divided (*bōg^{a}rēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh^{a}sa* for *bōh hasa*, I, Sir; *bebinda^{i}r^{d}* for *bēbi andar^{a}y*, within the breasteloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmirī grammar, pronounced the words. To him *amis^{a}y* was two words—*ami* and *s^{a}y*—and so on for the others. We thus have a valuable illustration of how languages

change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

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

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb*^{a}*hā*, priceless, and *mahaḷ kān* and *mah*^{a}*ḷakhān*, for G.K.'s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgas*, G.K. *bāgas*, to a garden; *dalīla* and *dalīla*, G.K. *dalīlā*, a story; *dar* and *dar*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāṇ* and *zaṇāṇa*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *ā*-mātrā, as in *jānavār* and *jān*^{a}*vār*, G.K. *jānāwār*, a bird; *khabar* and *khab*^{a}*r*, G.K. *khabar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv*^{a}*ndas*, and *khāvandas*, G.K. *khāwandas*, to a husband; *halamas* and *hal*^{a}*mas*, G.K. *halamas*, to a skirt; and *mārevātalan* and *mārevāt*^{a}*lan*, to executioners.

The sounds *a* and *e* seem to be absolutely convertible. Thus we have *ad*^{a}, *ada*, *ad*^{e}, and *ade* for G.K.'s *ada*, then; *āṇa* and *āṇe* for G.K.'s *ōna*, a mirror; *cha* and *che* for G.K.'s *chĕh*, she is; *chas* and *ches* for G.K.'s *chĕs*, I (fem.) am; *dakhe nāvān* for G.K.'s *dakhanāwān*, leaning upon; *guḍ*^{a}, *guḍ*^{a}, *guḍa*, and *guḍe* for G.K.'s *gŏḍa*, at first; *hasa* and *hase* for G.K.'s *hasa*, Sir; *hav*^{e}*nam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazrat*^{i}, *hazrat*^{ii}, *hazret*, and *hazret*^{i}, all for G.K.'s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyĕ*, in a place, in two consecutive lines, also *jai* and *jāy*^{e}; *kaṭa*, *kaṭha*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *parə*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kal*ª, *kala*, and *kale*, G.K. *kala*, a head; *kartə* and *karte*, G.K. *karta*, please do; *mārªvaṭalan*, *mārªvātelan*, *māravātªlan*, *mārevātªlan*, *mārevāṭalan*, etc., G.K. *maravātalan*, to executioners; *peṭə*, *pyeṭe*, etc., G.K. *pēṭha*, from on; *yilª*, *yelə*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *ə*, as in *rəṭit*, G.K. *raṭith*, having seized. Sometimes it is written *aⁱ*, as in *amⁱ* or *aⁱmⁱ*, G.K. *āmⁱ*, by him. It becomes *əᵘ* in *lāᵘrª*, G.K. *lari*, at the side, and in one instance we have *o*, in *mərɨs* or *modɨs*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *dohə*, *dohª*, or *doho*, G.K. *dōha*, on a day.

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

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

My transliteration of G.K.	Sir Aurel Stein's transcription of Hātim.
shĕh, six,	*she*,
shĕhara, from a city,	*shahªrə* and *shehera*,
shĕharāh, a city,	*shehra*,
shĕrikh, a partner,	*sherīk*,

and others. The number would be increased if we included several words that Hātim pronounced with *ə* (it being remembered that *ə* and *e* are with him interchangeable), as in *shəhan* for G.K. *shĕhan*, to the six; *shəhmāras*, G.K. *shĕhmāras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *garª*, and

gara, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dŏha*, on a day; *sar*, *sar*^{a}, *sare*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmīri a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. 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 *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl*^{a}, G.K. *lāl*, a ruby; *māl*^{a}, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by ū-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 *sānz*^{a}, and which Sir Aurel usually writes *sanz*. Occasionally he represents it by *u*. Thus we have also *sunz*; *āsus*, G.K. *ās*^{a}*s*, she was to him. For G.K.'s *thūḍ*^{a} or *thūr*^{a}, on the back, we have *taḍ*, *tor*, *ṭar*, and *tūr*. The syllable *^{a}y* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tamis*^{a}*y*, to him verily, becomes *ṭam*^{i} *suy* or *ṭam*^{i} *süy*, while *timan*^{a}*y*, to them verily, becomes *tim*^{a}*nai*. Another example of the representation of *ā* by *u* is G.K.'s *wūtsh*^{a}, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wŏtsh*^{a}, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *ə*, as in *doha*, G.K. *dŏhā*, a day; *dalīla* and *dalīlə*, G.K. *dalīlāh*, a story; *zāla* and *zālə*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, 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 ū-mātrā, by i-mātrā, or by *i* it becomes *ō*, and this same *ō* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ō* by *ē*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.	Hâtim.
bōy[1], brothers,	*bạ̄y*,
dōdbladay, suffering,	*dạ̄[i]dᵐ ladai*,
dōn[a], a pomegranate,	*dạ̄n*,
dōr[i], holding,	*dạ̄r*,
gōjᵃnas, he caused me to waste away,	*gạ̄jᵃnas*,
khōris, for a khār weight,	*khạ̄ris*,
kōtyāh, how many?	*kạ̄[i]tᵛa*,
mōj[a], a mother,	*māj*, *mōj*,

and others.

For original *ai* we have—

pōda, manifest,	*pạ̄da*, *pāda*,
gōb, hidden,	*gạ̄b*,
kōd, imprisonment,	*kạ̄d*,
gōr, different,	*gạ̄[i]ri*, *gār*.

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

ôlis, to a nest,	*âlis*,
ôr[a], a shoemaker's awl,	*âr*,
ôzīz, poor,	*âzīz*,
ôsᵃs, she was to him,	*âsus*,
bôlbôsh[a], chirping,	*bôlbâsh*,
gum-rôyī, losing one's way,	*gumᵃrâ yiy*,
âshᵇnāv, relations,	*âshnāu*, *âsh[i] nāv*, as if for *ôsh[i]nāv*,

and others. For original *ai* we have—

ôna, a mirror,	*âne*, *ānạ*,
pôda, manifest,	*pâda*, *pạ̄da*,

and others.

Very often this *ō* is represented by a simple *ā*, as in—

bōd[i]hāl, a prison,	*bānd[i]hāl*,
dazōn[i], verily burning,	*dazān*[i],
gōs, they went for him,	*gās*,
judōyi, separation,	*zhudāī*,

G.K.	Hâtim.
kôshir^{i}, Kâshmîris,	*kâshir*^{i},
zôlith, having burnt,	*zâlit*,

and others. For original *ai* we have—

gôr, different,	*gâr*, *gâ*^{i}*ri*,
khôrâth, alms,	*khârât*,
sôlas, for an excursion,	*sâlas*,

and others.

The word *myôñ*^{s}, mine (fem.), appears in various forms, viz. *mêñy*, *myê*, *m*^{y}*ên*, *myên*, and *m*^{y}*êñy*, in all of which the *ô* is represented by *ê*; whereas for the corresponding *cyôñ*^{s}, thy (fem.), we have *ch*^{i}*ân*, *ch*^{y}*ân*^{i}, and *ch*^{y}*ân*^{y}.

We have seen that G.K. usually represents *ũ* by *ô*, as in *kôd*^{i} for *kũd*^{i}, *sôty* for *sũty*. Sir Aurel Stein writes for these words *kẽ*^{i}*d*, *kẽ*^{i}*d*^{i}, and *kũd*^{i}, and *sẽit*, *sẽt*^{y}, etc., respectively.

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

G.K.	Hâtim.
ôkhun, a teacher,	*ăkhun*, *ākhun*,
ôl^{s}, a nest,	*ăl*,
ôs^{s}, he was,	*ăs*, *ăs*^{s}, *ās*, *ōs*,
ôy, he came to thee,	*ăy*, *āy*,
bôwun, he explained,	*bâvun*,

and many others. It will be seen from the above that *ā*, *ă*, and *ô* are also used to represent this sound. So, for *khôtâni*, to the lady, we have *khâtâni* and *khătâni*; for *lôyun*, he struck, *lâyun* and *lăyun*; for *sôruy*, all, *sâruy*, *săruy*, *sō*^{i}*ri*, and *soirə*; for *bôw*^{s}, manifested, *bōy*. There are many other similar examples, and from the above it will be seen that G.K.'s *ô* and *ô* are represented indiscriminately by *ō*, *ă*, and *ā*.

The vowel *e* is, we have seen, interchangeable with *ə*. It is also liable to be shortened to *e*-mâtrâ when final, as in *bâye*, *bây*^{e}, or even *bâi*, for G.K.'s *bâyĕ*, to a wife.

We have already noticed that in Kâshmîrî *a* after *sh* becomes *ĕ* (i.e. Sir Aurel Stein's *e*). In one instance Hâtim

has ō for this ĕ, G.K.'s *shĕkh*, hesitation, being represented by *shak* or *shōk*.

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

G.K.	Hātim.
bīṭh^{i}, seated (m. pl.),	*bʸēth*^{i}, *bēth*^{ʸ}, and *bāṭ*^{i},
grīst^{i}-*bāy*, a farmer's wife,	*grēst bāy*,
phīrith, having returned,	*phērith*, *phē*^{i}*rith*, or *phīrit*,

and others. It will be observed that, in the case of *bāṭ*^{i}, *ī* has become *ā*. Similarly, G.K.'s *rīnz*^{i}, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ĕ* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīst*^{i}-*bāyĕ*, to a farmer's wife, becomes *grēst*^{a} *bāye*, *grēsta bāye*, or *grēst bāye*. Similarly, G.K.'s *dāp*^{i}*zihĕkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *uis*^{i}*zi*, you should descend, by *vas*^{i}*za*; and *yith*, to this, by *yet*, *yath*, *yat*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop*^{u}*nas*, he said to him, is represented by both *dop*^{u}*nas* and *dopunas*; and his *yūsuph*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

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

G.K.	Hātim.
borun, he filled,	*borun* and *burun*,
kodun, he brought out,	*kodun*, *kudun*,
kuṭ^{u}*wālan*, by the policeman,	*koṭvālan*, *kuṭvālen*,
noṭ^{u}, a pitcher,	*nut*,
byūṭh^{u}, he sat,	*byoṭh*, *byūṭh*,
pārun, he put on,	*pōrun*, *purun*.

The Persian *khūbsūrat*, beautiful, becomes *khōbsūrath* in G.K., for which Hātim has *khōb sūrat* and *khāb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chiy* or *chi*^{ʸ}

for *chuy*, he is verily. The imperative *ṭhun*, cast thou, is represented by *ṭūn*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *dʸutuk*, *dyutuk*, *dʸütuk*, or *dʸüthuk*, for *dyutukh*, they gave; *hʸütun* or *hyütun*, for *hyotun*, he began.

Añ initial *u* in Kāshmīrī is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *ârą* and similar forms, but also by *wāḍą*.

It is well known that *ĕ* and *ē* are usually pronounced in Kāshmīrī with a short *y* before them. Thus *ʸĕ*, *ʸē*. 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.
khĕkh, thou wilt eat,	*kyek*,
khĕwān, eating,	*khyavān*, *khyʸvān*, *kʸavān*,
kĕth, in,	*khʸąth*, *khyąth*, *kʸet*, *kyet*,
pĕṭha, from,	*peṭą*, *pyeṭe*, *pʸeṭh*, *pʸeṭha*.

It will be observed that *yą* is sometimes used instead of *ĕ*. Other similar cases are—

kĕtha, how?	*kyaṭą*, *kʸeta*, *kʸeṭą*, *kʸita*, *khʸatha*
khōni, on the haunch,	*kunʸą*,
nēza, railings,	*nʸāzą*,
zēni, he will conquer,	*zaʲni*, *zʸąni*.

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmīrī 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 *gwāsh* or *gāsh*, 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 disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshun*, to go, is always written *gatsun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

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

Musalmān.	Hindū.
krak, outcry,	*krakh*.
thap, seizing,	*thaph*.
rat, blood,	*rath*.
nat, palsy,	*nath*.
kāts, glass,	*kāth*.

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

The following are examples of Hātim's disaspiration :—

For the letter *b* we may take the Arabic borrowed word *subʰan*, at dawn, for which H. has *suban*; but how

inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*; *subahanas* for *subʰhanas*; and *subhas* for *subʰhas*.

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), *cāy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained; but we have *vucchan* (ii, 5) for *wuchahan*, *vucuk* (ii, 4) for *wuchukh*, and *vucun* (ii, 8) for *wuchun*.

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

Initial.—While the borrowed Persian word *khāb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv*; *khabar*, news, is spelt *kabar*, etc., in the first five stories, and *khabar*, etc., afterwards; and *Khŏdā*, God, becomes *Kudā*, etc., in i–vi, and *Khudā*, etc., afterwards. Similarly—

khalat-ĕ-shōhi, a royal robe,	becomes	*kalʷti shāhi*.
khām, unripe,	„	*khām* and *kām*.
khumār, languishment,	„	*kumār*.
khān, N.P.,	„	*khān* (ii, 1) and *kān* (ii, 12).
khŏni, on the haunch,	„	*kunʷa*.
khar, an ass,	„	*khar* (iii) and *kar* (v).
khŏran, to the feet,	„	*kuran*.
khash, a cut,	„	*kash*.

The verb *khasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khotʷ*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khotʷ*, *khut*, and *kut*; *khatʲ* and *kʲaʲty*; *katis*; *khaś* and *kaś*.

khŏta, than,	becomes	*khoṭa*, *khuṭa*, and *kuṭa*.
khŏtūna, a lady,	„	*kŏtūna* (v) and *khātūn* (x, xii).
khatith, secretly,	„	*kʲatith*.
khāwand, a husband,	„	*kāvand* (i–viii) and *khāvand* (x–xii).

The verb *khyon*^{u}, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyāu* for *khĕv*, eaten, in ii, 2. Occasionally also the cognate Shiṇā language disaspirates in this word.

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

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

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tākhĭth*, certainly; *vutamak*^{s} for *vŏtamukh*^{t}, 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 *phĕrun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphṭsas*, for the belly, which H. pronounced *naptsas* (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*^{u}), erect, it is preserved. For *thūr*^{u}, a shrub, we have *tūr*, and for *thūr*^{u} or *thūḍ*^{u}, on the back, we have *taḍ*, *tar*, and *tor*; *thūñ*^{u}*ā*, 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 *thāvum* and *tāvum*, and, for *thāv'taw*, *tāivtau*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *atha*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth*^{a}, a face, is always *but*; so, for *ath*^{a}*r*^{a}, the woodworm, *atar*; for *katha*, stories, *katha*, etc., and *kata*; *nēth*^{a}*r*, a wedding, *nēth*^{a}*r* (xii) and *n*^{v}*ētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth*^{a}, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth*^{a}, ascended, also becomes *vut* or *vuth*. Other examples are *vata*^{a}*rith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms: *wōthus*, arose to him, becomes *vothus*, etc., or *votus*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sāta*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k*^{v}*et*, etc., except in xii, where we have *khᵛath*, 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 *tah*^{a}*rān*.

There are more examples of medial *th*, such as *bōntha*, in front, which always has the dental *t*, as in *bōnt*^{a}, etc.; *byāth*^{a}, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuth*^{a}, a room, also disaspirates except once in x, 7, where we have the dative *kuthis*, while in x, 8 we have *kutis* and *kufis*; the ablative postposition *pēṭha* occurs in several forms, *peṭa*, *pyeṭe*, *p*^{v}*etha*, *p*^{v}*eṭh*, and *p*^{v}*eṭha*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōṭh*^{i} or *pōṭhin*, like,

for which we have *pā'ṭ*, etc., and *pā'ṭh*, etc., and *pāṭin* and *pāthin*. The common word *sṭhāh*, very, much, appears as *seṭā*, etc., and *seṭhā*, etc., it being noted that both forms occur in xii; *ṭōṭh* or *ṭhōṭh*, beloved, is always *ṭōṭ*, and *zīṭh*, long (m.pl.), becomes *zīṭ*.

Initial *ṭsh* is always disaspirated by H. Thus the word *ṭshunun*, to throw, is always *ṭunun*, and so for all others.

As for medial *ṭsh*, in the verb *gaṭshun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kĕnṭshāh*, something, which appears under many forms, in none of which does an aspirated *ṭsh* appear. Similarly, we have *maṭsa* and *maṭs*^{a}*e* for *maṭshi*, on the shoulder; *ruṭseh*^{a}*na* for *ruṭshi-hanā*, a little; *wuṭs* for *wōṭsh*^{a}, she went up, and also for *wūṭsh*^{a}, 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 *cĕshma*, an eye (i, 3), which appears as *ceshma*. Thus we have—

G.K.	H.
cĕnda, a pocket,	*chanda*.
ciṭh, a letter,	*chit*.
lacĕ, young ones,	*lache*.
lacāwūñ^{a}, to be released (fem.),	*lachāviny*.
nayistānüc^{a}, of the canebrake,	*nayis tān nach*.
racĕn, she took them (fem.),	*rachen*.
zacĕ, rags,	*zache*.

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

Examples of the aspiration of *k* are :—

G.K.	Hātim.
kūr^{a}, a daughter,	*kūḍ*, *khūḍ*.
kŏmbakas, for help,	*khumba khas*.
kĕtha, how ?	*k*^{v}*eta*, *kh*^{v}*aṭha*.
kĕnṭshāh, something,	*kyē ṭsa*, etc., or *khyē ṭsa*.
kāsun, to shave (xii),	*khāsun*.
koṭ^{a}, a son (xii),	*khuṭh*.

For the aspiration of *p*, we have *put*, *puth*, *phot*, or *phut*, for *pot*ª, back again. Shiṇā has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot*ª, thither; and *thāv* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *tha*, etc., as in *karta* or *kar tha*, for *karta*, please to do; *tsuntha* for *tshunta*, please to throw. So also the termination *motª* of the perfect participle becomes *muth* in *on muth*, for *onªmotª*, brought; *votªmut* or *vōtªmuth*, for *wōtªmotª*, arrived. The *t* in *dyutª*, given, is aspirated in *dyut* or *dyuth*, for *dyutª*; *dªātuk* or *dªāthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.	Hātim.
kyutª, for,	*khªut*, *kªut*, *kyut*, *khyuth*, *kyuth*.
ratªna, a jewel (in composition),	*rotunª*, *rothuna*, *roṭhuna*.
sāta, at a moment,	*sātª*, *sātha*.
sōty, with,	*sạ̄it*, *sạ̄ith*, *sạ̄ithᵛ*, etc.
totª, thither,	*tot*, *tut*, *thuth*.
wōtª, arrived,	*vōt*, etc., or *vōth*.

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 Kāshmīrī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *duṭakh* or *duṭakh*, cutting in two; *dal* or *dal*, a leaf; and *wōthun*, to arise, as compared with the Hindī *uṭhnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmīrī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatārucarita*, the proper name *Yindrazīth*, Indrajita, rhymes with *dīṭhª*, seen, in verse 699, and with *bīṭhª*, seated, in verse 872.

In the village Kāshmirī of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *dāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindī 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—

Literary Dialect.	Hātim.
t for *ṭ*.	
gāṭ^{a}j^{a}, skilful (f. sg.),	*gātij*.
gāṭ^{a}l^{i}, skilful (m. pl.),	*gātily*.
haṭis, to the throat,	*hatis*.
khaṭith, secretly,	*kə^{i}tith*.
noṭ^{a}, a jar,	*nut*.
phaṭun, to be broken.	
phūṭ^{a}	*phut*.
phūṭ^{a}ua	*phutu*.
phuṭ^{a}run, to break,	
phuṭ^{a}r^{a}has	*phut^{a}rhas*.
phuṭ^{a}rukh	*phut^{a}ruk*.
but *phuṭ^{a}ryān*	*phuṭə r^{a}ān*.
raṭun, to seize.	
rāṭ^{i}	*raṭ^{i}*.

Literary Dialect.	Hâtim.
*rōṭ*ᵘ	*rōt, rut.*
*rāṭ*ᵘ	*rat.*
roṭᵘmoṭᵘ	*ruṭmut.*
but (causal) *rōṭᵘmoṭᵘ*	*rotᵘmut.*
roṭun	*rotun, rutun.*
rāṭᵘnakh	*rutᵘnak.*
raṭith	*raṭīt, raṭit.*
roṭᵘwa	*rutu.*
ṭahálᵘ, servants,	*ṭaḥal, ṭaḥalᵘ, ṭaḥalᵘ.*
troṭᵘ, a necklace,	*truṭ.*
but *traṭis* (sg. dat.)	*traṭis.*
ṭāṭahál, a school,	*ṭātᵘhāl.*
ṭaṭun, to cut.	
ṭoṭᵘ	*ṭot.*
ṭaṭánᵘ	*ṭatenᵘ.*
ṭaṭunᵘ	*ṭatun.*
ṭāṭᵘnam	*ṭetᵘnam.*
ṭaṭanas	*ṭatanas.*
but *ṭaṭanasa*	*ṭaṭanᵘsa.*
ṭaṭith	*ṭaᵘtith.*
th or *t* for *ṭh*.	
ōṭh, eight,	*āth.*
bĕhun, to sit down.	
*bīṭh*ᵘ	*bāṭᵘ, bethᵘ, bᵘethᵘ.*
*byāṭh*ᵘ	*byāt, byāt, byōth, byōth, byāṭh.*
byāṭhus	*bᵘuthus.*
bōṇṭha, before,	*bōntᵘ, bōntᵘ, bonṭa.*
but *bōṇṭh*	*bōnṭ.*
ḍēshun, to see,	
*ḍyāṭh*ᵘ	*ḍyāt, ḍyāṭ.*
ḍyāṭhum	*ḍyāṭhum.*
ḍyāṭhᵘmay	*ḍyōt mai.*
ḍyāṭhᵘmoṭᵘ	*ḍyātmut.*
ḍyāṭhuth	*ḍyāṭhut.*

Literary Dialect.	Hātim.
kuṭh^{u}, a room.	
kuṭh^{i}	*kuṭi.*
kuṭh^{u}	*kut.*
kuṭh^{u}*āh*	*kuṭhā.*
kuṭhis	*kuṭhis, kutis, kuṭis.*
myāṭh^{u}, sweet,	*myūt.*
pĕṭh, on,	*p*^{u}*et, p*^{u}*eṭ, pyet, pyeṭ, p*^{u}*eṭh.*
pĕṭha, from on,	*peṭa, pyeṭe, p*^{u}*eṭh, p*^{u}*etha, p*^{u}*eṭha.*
pōṭh^{i}, like,	*pāṭ*^{i}*, pāṭ*^{i}*th*^{i}*, pāṭ*^{i}*th*^{i}*, pāṭ*^{i}*th*^{u}*, pāṭ*^{i}*(h*^{u}*, pāṭ*^{i}*t*^{u}*, pāṭ*^{i}*ty.*
pōṭhin, like,	*pāthin, pātin.*
raṭun, to seize.	
raṭh	*rat.*
raṭhta	*rath ta.*
sĕṭhāh, very,	*seṭā, seṭā, seṭhā, seṭhā.*
ṭhaharān, stopping,	*tah*^{a}*rān.*
d for *ḍ*.	
ḍakhanāuvān, leaning on,	*dakhe nāvān.*
ḍākas, for a stage,	*dākas.*
ḍēshun, to see.	
ḍēshān	*dēshān.*
ḍēshun^{u}	*dēshun.*
ḍīshith	*ḍēshit.*
gaṇḍun, to tie.	
gaṇḍ	*gand.*
gàṇḍ^{i}	*gand*^{i}*, gaṇḍi.*
gàṇḍ^{i}*māt*^{i}	*gand*^{a}*maty*^{i}*.*
gàṇḍin	*gandin.*
gonḍun	*gundun.*
gonḍ^{u}*nas*	*gund*^{a}*nas.*
gaṇḍith	*gaṇḍit.*
gàṇḍ^{i}*zĕs*	*gand*^{i} *zyes.*

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.	Hātim.
ṭ for *t*.	
baṭa, boiled rice,	*batᵃ*, *baṭa*, *baṭṭa*.
mĕ ṭi, me also,	*mᵛeṭi*, *maṭᵛ*.
raṭᵃna, a jewel (in composition)	*rothuṇa*, *roṭhuṇa*, *rotunᵃ*, *rutunᵃ*, etc.
taṭi, there,	*taṭᵛ*, *taᵛṭi*, *taᵛṭᵛ*, *taṭᵛ*.
yĕṭàṭᵛ, where,	*ye taᵛṭᵛ*.
ṭh for *th*.	
bāṭha, words,	*bāṭha*.
hĕṭh, having taken,	*het*, *hit*, *hᵛet*, *hᵛeth*, *hᵛeṭh*.

Compare *roṭhuṇa* and *roṭhuṇa*, for *raṭᵃna*, a jewel, above.

ḍ for *d*.

aḍᵃla, from justice,	*aḍal*.
māḍᵃ, he died,	*mōḍ*, *māḍ*.

In Kāshmīrī the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mālᵃ*, father. The same is the case in the North-Western languages, Sindhī and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hātim.
ōra, thence,	*ār*, etc., *vōḍa*, and even *ādḍa*.
garun (G.K. *gaḍun*), to make.	
garān	*garān*.
gorun	*guḍun*.
korᵃ, a bracelet,	*kar*, *kur*, *kurᵃ*, *kuḍ*.
kārᵃ (G.K. also *kāḍᵃ*), a daughter,	*kāḍ*, *khāḍ*, *kār*.

kŏrĕ	*kōḍ*ᵘ*, kōḍ*ᵛ*e, kōdye, kōḍ*ᵛ*i, kūḍ*ᵛ*e, kōr*ᵛ*e, kōr*ᵛ*i.*
kōri	*kōḍ*ᵛ*e, kōḍ*ᵛ*, kōḍ*ᵛ*i, kōr*ᵛ*e.*
*kūr*ᵘ	*kūḍ*ᵘ*.*

lārun (G.K., also *lāḍun*), to pursue.

lārān	*lārān, lāḍān.*
*lāryōmɔt*ᵘ	*lāḍ*ᵛ*ōmut.*
lāryāv	*lāᵘryau, lāᵘḍyau.*
lāryēyĕs	*lāḍēyes.*

*mŏr*ᵘ, he was killed, *mār, mōḍ.*

parun, to read, recite.

porukh	*paḍuk.*
parān	*parān, paḍān.*
porun	*paḍun.*

thar (G.K. also *thaḍ*), the back.

*thūr*ᵘ	*tar, tor, tür, taḍ.*

tōra, thence, *tōr*ᵃ*, tōra, tōre, tōḍ*ᵃ*.*

B. *r* where we should expect *ḍ*—

Literary.	Hātim.
kaḍun (G.K. also *karun*), to extract.	
*kāḍ*ᵘ	*kaᵘr*ᵛ*.*
*koḍ*ᵘ	*kur.*
kāḍikh	*kaᵘḍik, karik, kaᵘrik.*
koḍukh	*kuruk.*
*kūḍ*ᵘ*kh*	*kaḍuk.*
kaḍan	*karan.*
kaḍān	*kaḍān, karān.*
kaḍōn	*korōn*ᵛ*.*
kaḍun	*kaṛun.*
*kaḍun*ᵘ	*kaḍun.*
koḍun	*koḍun, kuḍun, korun, kurun.*
*kūḍ*ᵘ*n*	*kaḍin.*
*kāḍ*ᵘ*nas*	*kar*ᵛ*inas.*
*koḍ*ᵘ*nas*	*kuranas.*
kaḍith	*kaᵘrit, kaᵘrith.*

ṭshāḍun (G.K. also *ṭshārun*), to search.

ṭshāḍān	*ṭsārān.*
ṭshāḍav	*ṭsāravu.*
yĕḍāh, a belly,	*yerā.*

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.
dāp^{i}zihēkh, thou shouldst have said to them,	*dabza hek, dabzi hek.*
dāp^{i}zĕkh, thou shouldst say to them,	*dabzik.*
but *dāp^{i}zĕm*, thou shouldst say to me,	*dap^{a}zim.*
wās^{i}zi, thou shouldst descend,	*vaz^{i}za.*
but *wās^{i}zi-na*, thou shouldst not descend,	*va^{i}s^{i} zina*
pēs, they fell on him,	*p^{v}ez.*

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

G.K.	Hātim.
tab, fever,	*tap.*
rasad, assembly,	*rasat.*
mōv lāg, do not fix,	*maulāk.*
khazmath, service,	*kismat.*
khizmath, service,	*khismat.*

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 *h* before *y* in—

G.K.	Hātim.
yun^{a}, to come,	*yūn, h^{v}ūn.*
yuthuy, as verily,	*yūthuy, h^{v}ūthuy.*

(2) *kh* becomes *h* in—

shĕkhtā, a certain person,	*shahtsa.*

Possibly *shahtsa* is a slip of the pen, for elsewhere Hātim has *shakhtsan*, *shakhtsas*, and so on.

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

G.K.	Hātim.
tsōcē, loaves,	*suche*, *su cho*, *tsuche*.
tsōpōr^{a}, in four directions,	*so pā^{i}ri*, *tso pā^{i}r*^{a}.

It becomes *z* in—

pānts, five,	*pānts*, *pānz*.

The representation of G.K.'s *adālūts*^{a}*-pēth*, in court, by *adālat-p*^{a}*eth*, is probably a slip of the pen.

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

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

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fik*^{a}*r* and *phikir*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *ṣ*, 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 *shĕmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gaų* for *gav*, he went; *mā^{i}ryu* for *māriwa*, (he who) may kill; *talau* for *talīv*, flee ye; *dimau* for *dimav*, we shall give; and many others.

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

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

(10) Three miscellaneous words are—

G.K.	Hātim.
bakhᵃcöyish, a present,	*bakcāyish*, *bakhshāyish*.
jalwa, glory,	*jalᵃva*.
but *jēlöy*, even glory,	*yalo vai*.
sakᵃth, hard,	*sak*, *sakh*.

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

In the declension of nouns, Gōvinda Kaula, like Íśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *us*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgus* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasandⁱ* (v. 3) and *sunasandⁱ* (v. 4), both for G.K.'s *sŏna-sândⁱ*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sanz*, for G.K.'s *sŏnara-sânzᵃ*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pātushāha-sondᵃ*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūḍis-sāⁱth* (possibly a slip for *kūḍi sāⁱth*), for G.K.'s *kŏrē-sûty*, with the girl (v. 10): and in xii, 15, we have the masculine form *kuⁱniy*, used instead of the feminine *kuñᵃy*, only one. Instances like *rinz*, *rẽnz*, and *rēnz*, for *rīnzⁱ*, balls; *soiro*, *sōⁱri*, *sẽruy*, and *sêruy* for *sôruy*, all; *za*, *ze*, and *zᵛi*, for *zᵒh*, 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 *myōnⁱ*, my (m. pl. masc.), we have *mẽnᵛ*, *myē*, and *mᵛēn*, and for the fem. sing. *myōñᵃ* we have *mẽñy*, *myē*, *mᵛēn*, *myēn*, and *mᵛēñy*. For *tᵒh*, thou, we have *su*, *tsa*, *tsi*, *ti*, and

tsu, and for *cyôn*ᵘ, thy, *chun*, *chᵛun*, *chōn*, *chônᵛ*, *chōny*, and *chᵛōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yā*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yis*, *yus*, and *yūs*, and its fem. *yĕsa* as *yesa* (x, 1) and *yasi* (x, 6). In viii, 1, for *yihūnsᵘ*, of these (fem. sg. nom.), we have *yihas*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sĕy*, she verily, appears as *sai*, *sāi*, *say*, and *sāy*. The indefinite pronoun *kĕh*, 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 *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *chiᵛ*, *chiy*, and *cāy* (sic); for *chwā*, is he ?, *cha*; for *chĕh*, she is, *cha*, *che*, *chu*; for *chĕy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chi*, *chu*, and *chᵛa*.

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.	Hâtim.
shōlān, burning,	*shōlan*. This form of the present participle is old, and nowadays appears only in poetry and dialects.
yikh-nā, wilt thou not come,	*yihna*.
dis, give to her,	*disa*.
kadōn, we shall pass over it,	*karōnᵛ*.

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 Kashmīrī poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gār*[1], 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 Hindī metres dependent on quantity. Pandit Nityânanda Śāstrī, of the Śrī-Pratāp College, Srīnagar, a very competent Kashmīrī scholar, to whom I submitted this view, has endorsed it.

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

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Mahmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

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

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

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

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

I

[The marks of accentuation, acute and grave, indicate the stress-accents on which the metre is based.]

Shāhạnshāh Sultān[1] Mahmūd[1] Gaznavī ।
ās[u] karān pāne mulken pāravī ॥ 1
fakīr lagit ās[u] phērān vān[a]vān ।
myāni ah[a]dai āsi mā kah nōt[a]vān ॥ 2
jāye akis ās[i] karān dv[o]y[u] kār ।
ạdạl tạm[i] sạndi sāt[y] āsak ceshmạ sēr ॥ 3
jāyạ akis vucun[a] hānzạ akh alīl ।
muhimma sạitin ās gommut suy zalīl ॥ 4
muhimma sāitin ās trāvān ah tavōsh ।
muhimma sạitin tasnạ rūd[a]mut kahti hōsh ॥ 5
yōrạ zālā ās lāyān gātạ sān ।
tōrạ zālas āsus nạ kyā khasān ॥ 6
dopusạ shạhạn karme sạitin bāj[a]vat ।
lāy zālạ yādi Álla dilas rat ॥ 7
lāyun zālạ tōr[a] khutas gādạ hat ।
pād[i]shāhạs bōnṭ kun suy āṇ hit ॥ 8
gādạ hatạs badal dyutạnạs mohrạ dyār ।
lāl[a] nigīn māl[a] muht[ay] vuntạ bār ॥ 9
rāt barit pād[i]shạhạn dyutus nād ।
suy chukạ myōn sherik nā murād ॥ 10
muhim kās[u]vun hekạmati Parvardigār ।
tāp shuhul sarde garm nōṇ bahār ॥ 11
vanạ yey zan bande mānzūr zās[a]nuy ।
kās[a] hekạmat muhim tagi kās[a]nuy ॥ 12
ạt[i] andar cuy vustādạ vanān zār ।
jumạlạ ālam bande Ahmad vumedvār ॥ 13

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sulṭān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqīr, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

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

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

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

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

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

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

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

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

II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tat[i] ās pādshāh tąm[i]süy chu nāv Bah[a]dūr Khān. tąm[i] ās kurmut bāg ząnānąn kyut tat ās ną vat gārzānas tąt[y] bāgas manz gau pāda fakīra nazar bāzau kąr nazar kabardārau niy kabar ąmis pādshāhąs dopuk fakīra sāu bāgąs manz bōzun pādshąhąn hyütun sāit vazīr gai tat bāgas manz vucun a[i]ti fakīr

2. lache nāu chiy har va[i]t[i] bīnā ।
bōz vuphā dā[i]rī ankā ॥
hā fakīrō yōr kōr sākhu ।
kati kōchuk katye peṭą ākhu ॥

fakīr dąpān

kurme sālą tuhund khyāu me kya ।
bōz vupha dāirī anka ॥

3. pādshahąs bōnt[a] kan[i] pōsh[a] tür at[i] tal momut bulbula yeli yimau ąmis fakīrąs khashim kur til[i] pyau fakīr patar vasit momut bulbul gau thud vutit pādshahąs hōvun yi vir[i]d gau nērit phīrit beye āu bulbul mōd beye fakīr gau beye zindą hyütun nērun yimchis karān zārą pār dapān chis

hā fakīrą khismat kare[y] ।
dud[a] harik khāsihō bare[y] ॥
khās[a] pulāu macāmą kyek nā ।
bōz vupha dāiri anka ॥

4. yus vir[i]d fakīrąs ās suy bāvun ąmis pādshahąs ąm[i] pādshąhąn bōu vazīrąs

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 Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.
Hark ye, loyalty is monstrous rare.[1]
"O Faqīr, how didst thou enter?
Where dost thou belong? whence art thou come?"

Quoth the Faqīr :—

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 Faqīr, 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 Faqīr again became alive. He began to depart, but they entreated him, saying :—

"O Faqīr, let me be thy servant!
Cups of the cream of milk will I fill for thee.
Special *pilaos* and dainties wilt thou not eat?"
Hark ye, loyalty is monstrous rare.

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

[1] Literally a phœnix, a *vara avis*, the Arabic *'anqā*. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.

kar tara byat pādshahan vazīras ।
sut[i] mah[s]ram kurun at[i] sīras ॥
gai sālas shikāras yeg ja ।
bōz vupha dāiri anka ॥

tōt[u] momut vucuk dar biyā bān ।
hā vaziro āsi he shubān ॥
zu amis manz thāv[u]tan sātha ।
bōz vupha dāiri anka ॥

dop[u] vazīran pādshaham yis[s] kōl momut ।
phak chus yivān kabar kar chu gomut. ॥
chus na tah[s]rān vanta sa kare kyā ।
bōz vupha dāiri anka ॥

5. pādshāh karān zār[s] pār vazīras am[i] bāpat bo vucehan tōta kyut āsihe shūbān am[y] bōzus na vazīran kyē dapān vustād amis ās dilas manz dagāi. vun[y] tāu pād[s]shāh amis tōtas manz panun mud sunun trāvit tōtu vut thud chu phērān vazīran kar kōm sāv at pādshāh[s] sandis modis manz yi[y] ās amis dar dil.

pyau pitarun pādshahas pānas ।
bōr ludun vazīras nā dānas ॥
ās dagāye zāgān dād kha ।
bōz vupha dā[i]ri anka ॥

6. tōt[u] chu havāye asmān vazīr chu pādshahas sandis maris manz vut thud.

khut guris khal[s]kan manz gau ।
dopu nak vazīr mūd gur[i] pyete vasit pyau ॥
kabar dārau niy[s] sāy kabara ।
bōz vupha dā[i]ri 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. ạm[i] vazīrạn yel[i] kạr kōm tsāụ pādshaha sạndis mạris manz tujy[e]n atas kyet shamshēr at panạnis mạris korun rēzạ at lashkạrạ dopun nē[i]ryu tīran dāz beye bạndūk bāz yus mā[i]ryu tōtạ tạmis banyau bakcāyish ạm[i] tōtan yel[i] bōz tạ tsul gau tas fakīrạs nish yus tat bāgạs manz ās tam[i] doho.

hukum dyutanay tīrạn dāzạn ।
kan tā[i]vtau myānen nāzan ॥
tōtạ māraṇas dyutạnak photu va ।
bōz vupha dā[i]ri anka ॥

8. yus asạl ās pādshāh su chu tōtas manz fakīrạs nisạn su tōtạ ka[i]sī mōr na doho aki drāụ yi pādshāh sālạs shikāras vōt jāye akis at[i] vucum sunạ sạnz ming[e] mạr ạm[i] süy kạruk lār ạñyik lashkạr[i] manz dopunak ạm[i] pādshahạn yas kạn[i] yi tsalau tas dimau gardan.

9. dopān vustād ạm[i] ming[ye] mạri tuj vuṭ pādshahạsạndi kalạ pyet tsiñyen vuṭ tsạ[i]jy lāris patạ yus su tōtạ ās fakīr ās sāhib[i] āga dopun ạmis tōtas yas manz yi pādshāh ās dopunas gats[i] sa nēr az labak panun muḍ yim che ạmis ming[ye] mạri patạ lārān nakh[s] rōzān chek nạ.

10. dopān vustād at[i] ās momut hāput pādshāh tsāụ ạmis hāpạtas manz lā[i]ryau yus yi pādshāh[s]sund muḍ ās yi trāvun at[i].

shod bōzun tōtạn lā[i]ryau ।
kul[i] dad[s]ri manz ho prā[i]ryau ॥
muḍ lobun kạr[i] tōs marhaba ।
bōz vupha dā[i]ri anka ॥

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 Faqîr, 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 Faqîr; 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 Faqîr,[1] and that Faqîr 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. tōṭa pyau at[i] paṭar yi ṭāṷ pādshāh panạnis maris manz yus yi vazīr ā̆s su chu hāpạtas manz khut pād[a]shāh asạl yus ā̆s su khut guris pyeṭ dopun yiman lōkan mā[i]ryūn hāput lōy[a]has bạndūk phut[a]rhas zang ạnuk rạtit pādshahạs nish dopunạs pādshahạn ṭik[a]r tam dagāy bo mār[a]hat nạ kya kare ha lōk dạpạnam hāput chus vazīr ṭye chi[y] panun muḍ gā̆lmut vuma thāvat ṭạ hāput vazīr boha se mārat.

12. dạpān vustād ạnuk zyün zā̆luk hāput.

hat vā[i]nsi gau kam ya zhāday ।
āṷ Bạh[a]dūr Kānas pyāday ॥
kạr Vahab Kāre Allạh Allạh ।
bōz vuph dā[i]r[i] anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said:—

They brought firewood, and they burnt the Vizier to ashes.
A hundred years passed, less or more,
And then came the messenger of Death to Bahādur Khān.
O Wahb, the blacksmith,[1] cry "Allāh, Allāh!"
Hark ye, loyalty is monstrous rare.

[1] The name of the author of the story.

III. SAUDÁGARASÜNZ KAT

1. Saudāgar gau sōdahas ga[i]ri āsus zanānā sāy gaye mushtāk fakīrās akis vāryahas kālas doh[e] aki āu saudāgar gar panun māl het pādshahas gay[e] kabar saudāgar vōt pādshāh drāu sālas rāt kyut vōt saudāgarā sund chu at[i] vud[s]nye pahar chu gomut rāts hund yi saudāgar bāi vuts vodye pyet h[y]eten batā trōm pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān patā patā vāt[i] maidānas akis manz at[i] ās fakīr nār[s]hān zālit karis ām[i] salām batā thōunas bōnt[s] kan[i] dopunas k[y]e āmi tul tōt[s] lāyun āmis saudāgar bāye dop[u]nas tīr[y] kyāzi āyak dop[u]nas ā[i]m[i] phīrit az āsum āmut panun kāvand tām[i] gōm tēr k[y]e tam vuñy batā dop[u]nas ām[i] fakīrān bo k[y]emāy na guda[i]ny dim anit āmis saudāgārasund kal[s] ad[e] k[y]emai bat[s] pādshāh ās vuchān yi k[y]ēntsa yimau doyau katā ka[i]ri ti bōz pādshahan sāruy.

2. dapān vustād drāye saudāgar bāi vāts panun gar[s] khats hyür pādshāh chu bun[s] kan[i] ām[i] tōt āmis saudāgārās kale vuts h[y]et rumāli k[y]et che pakān bro-bro pādshāh chu patā patā vāts āmis fakīrās nish tulun tōt[s] lāyun āmis saudāgar bāy[e] dop[u]nas tā sap[s]zak nā āmis panānis kāvandasunz vuñy sap[s]dak[s] mēñy.

3. pādshāh drāu vōt panun gar[s] trāvun arām gāsh phul vuts krāk dopān che saudāgar vatsau panun gar[s] suy mōr tūrau vāts ātuy saudāgar bāi dapān che pādshahas kāvand āyām suy mōrham tūrau pādshāhas che kabar yi saudāgar kām[i] 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 Faqīr. 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 saudāgar kam[i] mōr kā[i]si chu na khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bay[i] sā[i]ri chu vuchān āya amisanz kulai yi che karān gat dapān che bot[y]e zāla pān āye hitsan vut tsaneñy nāras manz pādshāh gōs kar[s]nas tap dapān chus pādshah yey ta ti kya? t[y]ey ta yi kya dopunas m[y]e trāu yil[s] bo zāla pān dopunas nāgas akis p[y]et chai m[y]ēn dod[s] banye sāi vanē amyuk mā[i]nye trāvun yile zōl am[i] pān panānis kāvandas sāit gay[e] khalās pag[s] drāu pādshah vōt at nāgas p[y]et vuchin at[i] zanānā am[i] say zanānā chu dapān pādshah t[y]ey ta yi kya yey ta ti kya dop[u]nas am[i] zanānā āth[i] duh[y] dapāi bo am[y]uk javāb.

5. dapān vustād āth doh gai pat[s] kun pādshahas pyau yād lā[i]dyau pādshah tat nāgas p[y]et vuchin sa zanānā dop[u]nas vanum tam[i] kat[y]ehund mā[i]ni dopunas gats an tāvul beye nut anun tāvul ta nut dop[u]nas vasyat nāgas manz nut tsün phirit dop[u]nas beye anun tāvul kana ratit thāvus natis p[y]et kal[s] dop[u]nas lāyus shamsēri hanz tsund.

6. dapān lā[i]yinas samshēri hanz tsund am[i] sāt[s] gatsān pādshāh gāb hangat[s] manga gāb.

7. dapān vustād yi che vātān bāgas akis manz at[i] chu vuchān palang pā[i]rit at[i] p[y]et pādshāh trāvun arām at[i] āsa pa[i]riye yim[s] vuy nyu tulit pādshāh tsānuk akis jāye manz sapud 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 janaṭach jāyᵉ atⁱ lāgimatʸ nagmą pādshāh chu mushtāk atⁱ tamāshąs kun.

8. dapān gąyᵉ yima pąⁱriye pānąs ąmis ditsuk kunz dopᵘhas yet kutis thāų kulup vut ats andar tāų andar atⁱ vuchun gur zīn kaⁱrit koḍun nebąr tap kaⁱrit nebąr yeli korun chu vudᵃñye tap kąⁱrit dopᵘhas khas yemis guris khotᵘ ąmis guris yi chu vuchān satau zemīnau tąⁱlti navau asmānau pʸeti yi kētsā Kudā sābąn pāḍą kurmut ti vuch pādshahąn tat sąⁱthʸ gau mushtāk gōs pāḍą Shētān dopᵘnas kya chuk vuchān dopᵘnas pādshahąn yi keñʸtsā Kudā sābąn pāḍą kur ti chus vuchān dopᵘnas Shētānąn phīrit ąmⁱ kutą hāvai bo yi chāy mēñy kunz yat kutis thāų kulup vut ats andar tsaų pādshāh andar vuchᵘn atⁱ khar gandit dopᵘnas karun nebąr khas ąmⁱ sąy yi kēñʸtsa Kudā sābąn pāḍą kur tąmⁱ pʸeṭh kanⁱ vuchak beye kyē kut pādshah ąmis kharas.

9. dapān vustād barābąr vatąnăvun panun gar kut hyür phīrit vut vuchun atⁱ na khar pādshahas āų armān tamⁱ bāgukᵘ voh kʸeta pāⁱṭhʸ vātʸᵉ tut dapān gau atⁱ nāgas pʸeṭh dopun tąmis ząnāną mʸe vante yey tą ti kya tʸey tą yi kya dopᵘnas ami ząnāną anun panun nʸechu beye an nut beye an shamshēr dopᵘnas vasyat nāgas manz vālun panun nʸechu pāvun pathar thāvus nątis pʸeṭh kale kanas kąrᵃnas thap ąmⁱ pādshahąn tuh jin shamshēr lāye ąmis nʸechᵃvis kąris ąmⁱ ząnāną thap at shamshērⁱ dopᵘnas yih gau ti ti gau yi tsa gāk mushtāk bāgas beñye mēñy gaye mushtāk 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."

IV.—LÁLA MAL[i]KUN UNMUT G[y]AVUN

Dapān chu:—

Daye zār van[s]mai Kudāye bōz tam tāi ।
samsār bāzi gār ॥ 1
hazrat[i] Ādam gude lud[s]nam tāy ।
mal[i]kau kur hai taiyār ॥
phurtas Yib[s]lis tat[i] kur[u] nam tāi ।
samsār bāzi gār ॥ 2
hazrat[i] Nu chi vulādi Ādam tāi ।
phirit gās kuphār ॥
ah tam[i] kur nay[i] sar[i]gau ālam tāi ।
samsār bāzi gār ॥ 3
hazrat[i] Īsā k[y]ē chu na kam tāi ।
Sāhib[s]sund tōt yār ॥
tsun as[s]mānan p[y]eth tam[i] sabak dopu nam tāi ।
samsār bāzi gār ॥ 4
hazrat[i] Musāi trāvuy kadam tāi ।
Sāhib[s]sund kare dīdār ॥
Koh[y]e Tūra p[y]etha tam[i] kathe ka[i]ri nam tāi ।
samsār bāzi gār ॥ 5
hazrat[i] Ibrāhim k[y]ē chu na kam tāi ।
putalin kurun nakār ॥
tam[i] kur dīn[i] Mahamad mahkam tāi ।
samsār bāzi gār ॥ 6
marit kab[s]ra yeli vāle nam tāi ।
pan[y]en bāi kya yār ॥
tat[i] Lāla Mal[i]kas kya hāv[s]nam tāi ।
samsār bāzi gār ॥ 7

IV. A SONG OF LĀL MALIK

1. He saith :—

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

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

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

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

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

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

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

V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tat chu sunar suy ās batas bahan hatan hund zyut yühay ās garān vast pādshahas sanzi kōdye kit tot ās gatsān sunar sanz zanāna hyet ak doho dopus am pādshāh kōdye sōzun gatse panun kāvand doho aki drāu sunar sunasanz vājy hyet pādshāh sanzi kōdyi kits am pasand karus na dopsnas yat chi vad āu put phīrit vōt panun gars pyau bimār.

2. amis ās pādshāhasanzi kōd hund ashik gomut pādshāh kōdyi ās gomut amis sunarsund ashik dodsmāj kun vanān pādshāh kūd:—

zargar nichuva pūr kumār ।
dēshit logsmai dodsmāj muthai amār ॥

dodsmāj ches vanān phīrit:—

mai kar kūdye shüri bāshe ।
lagak ashkanye vāle vāshe ॥
ānre kane dithai kūd kane dāli ।
ār mā lagsham vu bāli ॥

3. sunar chu bimār amis chu askun tap amis sunarsanz kulai che gātij amis tug bōzun amisund dōd dapān ches sa hech lāyin rīnz beye gar sunasand rānz ze.

4. dapān vustād gar am sunasandi rānz ze drāu atas kyet hitsan rānz lāyān che apārt ta yipārt lāyān kanyev ta shastrev vōt ot pādshāhasanzi dāri tal lāyin at sunasand rēnz ze pādshahasanzi kōdye halamas manz ami hāvus āre phīrit tad kan āna beye trāvun dāri kan āb beye trāvun pōshe gund beye trāvun kih beye tujen shastsro 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.

dʸutun atⁱ dāⁱri handis dāsas kash amⁱ sunar vuch āu phīrit vōt panun gara dopᵘnas paneñye zanāna dopᵘnas kyaho karut amⁱ vununas phīrit rēnz hai lāyˢmas tim hai gās halˢ mas manz tōre hai haunam phīrit tor kanⁱ ane beye hai trāunam dāⁱri kanⁱ āb beye traunam pōshe gund beye trāunam kih beye dyutun shītˢravi salaya sāⁱth dāsas pash dopᵘ nas amⁱ phīrit tar kanⁱ hau hāunai āna kustāny asmut chus vupar āb hau trāu nai āb dava kanⁱ gatse atsun pōshe gund trāunai bāgas manz salaya sāⁱth hāunai anun gatse pahre vāv tat chiy polādevʸ nʸāza tim gatsan tsatenⁱ kih trāunai ches vālān kangañʸ.

5. dapān vustād drāu ye sunar shāman bāⁱgⁱ tsāvat bāgas manz vuchun atⁱ palang kut atⁱ palangas pʸeth shikasta sāⁱth pʸeyes nindar āyes yi pādshāh kūd shānda ches karān khur khurachas karān shānd yi kʸe hushār gās na yutāny gāsh lug phulenⁱ pādshāh kūd tsaj garˢ panun patkun gāu hushār sunar yivān chu yitⁱ panun garˢ vanān ches panen kulai kʸaho karut yichus dapān phīrit sanai kʸē āyem dopunas amⁱ zanāna talau yürⁱ hund vula gau vuchus ami paneñʸe zanāna vuchus chandas vuchān atⁱ rēnz ze sunasandⁱ timai yim tamⁱ doho lāyānas halˢmas manz dopᵘnas sa chai āmuts su chuk na gomut hushār vo beye yeli gatsak kālˢchen teli dapai bo sabak.

6. dapān vustād nam da tulinas athan handⁱ akis as nas dyutmut sun kash dopᵘnas mōr thas amⁱ dopᵘnas phīrit maⁱl māji che sa tsuñye muts nāyid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

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

6. And the Master further told me:—

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

sabakas vu yeli gatsak teli dimai davāhan am^{i} dyut^{s}nas martsevāngan ratseh^{s}na beye nuna ratse h^{s}na dop^{u}nas beye yeli tat palaṅgas p^{y}eṭh khasak teli yeyiy nindaṛ yi dava ratsạ haṇ gand^{i} zyes adạ p^{y}eyiy nindaṛ shạhij drāṷ at^{i} yi sunaṛ davā rats^{a} haṇ hitsun sā^{i}th vōt at bāgas manz kut at palaṅgas p^{y}eṭh chu prārān tsēr tāṉy yi kuni yivān ches na hitsanas yiny nindaṛ atas chus dōd at chu karit tap dopun vuṉy āyiṇạ yetsaṇạ ha bo dā^{i}dis davā shạhij karaṛha nindaṛ yüthuy at dā^{i}dis tsunun davā tithuy pyōs vāliñj^{i} v^{y}e chu lalạvān thud vuthit.

7. dapān vustād āyiye pādshāh saṇz kūḍ ạmis mut saruy dōd karun ạmis sā^{i}th yi karun guts p^{y}eyak nindaṛ yutāṉy gāsh lug pholen^{i} kuṭvāl chu vasān apā^{i}r kan^{i} āgạye. vuchun at^{i} pādshāhasaṇz kūḍ beye sunaṛ raṭ^{i} ạm^{i} koṭvāla̱n nīṉy raṭit karin havāla̱ trālin karik kād at^{i} ās pakāṇ vat^{i} akha ami süy dopuk yimau kādyau doyau tsahasạ dizi krēk sunaṛ aṭa p^{y}eṭhạ dạbzik pādshahas kar pyau kung^{s}vār^{i} kabar cha loṭ tsaṭan^{s}sạ k^{y}inna hot tsatanas.

pādshahas kar pyau kung^{s}vār^{y}ē ।
pakān dil gōm ṭạt^{i} tārē ॥
vir het vātun gōts sulli gār^{y}ē ।
natatas pādshāh tat^{i} mārē ॥

bōz sunaṛsaṇzạ zạnāṇạ ḍrāye bāzar hitsan tsuche lazan kraṉj^{e} drāye h^{y}et.

shen kād kānaṇ su cho bāge rēmai ।
satyạmis atsayo Bār Kodāyu hāy ॥

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 goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

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

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

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

[1] She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg²ren yimą suche dopunak kāvand chum bīmār at¹kyā dop ham pīrau fakīrau suche gatsan bāg²ranye satan kādkhānen yi k³ētsa dapun chu ti dap²zim yōrą ats²vunuy ārą nēravun k³ē dap²zim na me gatse shak dop²nak beye mā chu kā¹d¹ yeti dop has yimau pat³ąmi paharą ani mot¹ kuṭvālen ze kā¹d¹ tim che patkun vāts yiman nish dopun ąmis panąnis kāvandąs vony k³ita pā¹ṭ¹ mokli yeti pādshāh kūḍ tag³e mokalāvañy yi pādshāh kūḍ dop²nas ąm¹ phīrit ti yeli tag³ehąm ade kyāzi lagaha kād.

9. dapān vustād kuḍun nālą panun poshāk tsunun pādshāh kōḍ³e pādshāh kōḍ³e hund kuḍun tsunun pānes k²rąnd ditsąnas vutamak¹ drāye nebąr pādshāh kūḍ gaye panun gar kuṭvālen d³ut rapaṭ pādshahąs dop²nas pādshāh kūḍ beye ās sunąr bāgas manz timai kyā karim kād pādshāh drāų ądālat p³eṭh anik yim rātik kūḍ¹ ze vuchuk yim bāts ze sunąr sanzi kuląye gand¹ gul¹ ze pādshahas dop²nas pādshahąm as¹kya ās¹ gamat¹ sālas tōre kyā āį tą vāt¹ yat ch³ānis shehąras manz gau tsēr adą tsāį ch³ānis bāgas manz at¹ vuch palang khat¹ at¹ p³eṭh kur arām āre āų chōn kuṭ²vāl am¹ kya niy rąṭit kąrin kād vut kuṭvāl dopun pādshahas pādshahąm ch¹ān kūḍ kąrnam kasam vigñya nāge p³eṭhą dapān yus at¹ apuz kasam karehe su vuteheną tat¹ thud su ās tat¹ marān dop am¹ sunąr sanzi zą̈nāną ąmis sunąras tag¹ye yi pādshāh kūḍ bachāviny dop²nas

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 Vigiñāh Nāg.[1] 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] Vigiñāh or Vigiñ[ā] 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 Vigiñāh Nāg is a Nāg, or spring, sacred to her.

hāvtam vat dop^{a}nas ak trāṇ sāruy poshāk kuraṇ sün krāṇ beye mat sūr lāg gosōny yeli ut vāt^{a}nāvan ąmis pādshāh kūḍ^{y}e chōn gaṣe gaṣun ąmis pādshāh kūḍ^{y}e gaṣe karin^{y} tap dāmānas dopun gaṣes mą ditta gude khārāt sa kya hāivi adą kasam chōnuy mokraṭit dąpi yāhaz^{i} vigñya nāge nąmis maṭis siva kya kąrüm ną kāsi dāmānas tap.

vigñya nāgas vaṣāyąs srānas ।
kuv^{a} zānąṇ maṭ^{i}ma ludnam ra ॥
mat^{i} tap lāyinam doili dāmānas ।
kuṭ^{a}vāl gānąs gud^{a}ryau kya ॥
sā^{i}ri yār^{a} goi pānas pānas ।
kuṭ^{a}vāl gānas gud^{a}ryau kya ॥

10. pādshāh kūḍ gaye gar kuṭ^{a}vāl d^{y}utuk phahi sunąrsandi bāṣ ze che gar^{i} panąṇ^{i} yi gau sunąr bimār kurnas yąhoi ąshkun tap yi ās sunąrsąnz ząnāną gātij guḍun moh^{a}rą hathas akis rush yi gundun panąnis kāvandas pāną lōgun sąnnyās ąmis pāran gupāl^{i} vāṭąnāvun pādshāhą sund garą dopun ąmis pādshahąs yi chąm bāy kākin^{y} yi chai ṣe havālą mye chiy gaṣun bāyis nish su chum gōmus (*sic*) sōdahas yi chai myē gupāl^{i} havālą yu tāñy as^{i} yimōy yi chai pāk yi thāivzin panąn^{y}e kūḍis sā^{i}th āye phīrit panen gar^{a} k^{y}ē kāla gau āṇ yi sunąr beye gar^{a} punun.

11. dapān vustād lōgun sōdāgār am^{i} ząnāną vāt^{i} at^{i} pādshaha sandis shehąras manz lōg ami beye sąnyās kāvand thāvun ḍēras p^{y}eṭh saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens 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 *dīnārs* 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.

pāne gaye pādshahis gundᵉnas dāvā dim gupālⁱ divān achaṇ dü dapān ches dim gupālⁱ.

prārān doh gau me bālʸē ।
saṇyās āmut gupālʸē ॥

yi chus dapān pādshāh phīrit.

saṇyāsᵉ maulāk jande lolo ।
kōtūna ak dimai daṇḍa lōlō ॥

saṇyās chus dapān chus phīrit.

saṇyās chusai bē vāstu lōlō ।
daṇḍ himai dukhtarē khās lōlō ॥

12. dapān vustād mohᵃra hataṣ guḍun rush gundun paneñye kūḍʸe karaṇ havāla saṇyāsas.

tānnaṇa tannana tanā nai ।
yim kār che karān zaṇānai ॥

niyantą karaṇ havālē panaṇis kāvandas dopⁿnas ṣu zān tą yi zān.

merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl":—

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

And the King replies to her:—

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

But the mendicant answers:—

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

12. And finally said my Master:—

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

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

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

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

VI. SHÂHÎ YÛSUF ZALÎKHÂ

1. Shāhī Yūsuf Zulīkhā yārᵃ bōzak nā ॥

Z. 2. Sālas yihna polāṷ kʸeknā ।
Yitam gah begā yārᵃ bōzak nā ॥

3. Sat kuṭⁱ larichim chānʸe lō larichim ।
Beh tam sātha yārᵃ bōzak nā ॥

4. Puṭal khānas bⁱyun bⁱyun pānas ।
Kurnak parda yārᵃ bōzak nā ॥

Y. 5. Atⁱ kya thāvut asⁱ kōna hāvut ।
Z. Dopᵘnas chum Kūdā yārᵃ bōzak na ॥

Y. 6. Kūdā gau suy mane paneñye kās duy ।
Shōlan chu shamā yārᵃ bōzak nā ॥

7. Kūdā chu kunuy jalᵃva dit drāṷ nunnuy ।
Kanye manz chā mudā yārᵃ bōzak nā ॥

8. Hazrat Yūsuf ṭul patᵃ lāḍēyes Zalīkhā ॥
Z. Yūsūf ṭalān Zalīkhā lārān ।
Dopᵘnas yi pazyā yārᵃ bōzak nā ॥

9. Nālas tap kaṛit nyūn hā ṭā kaṛit ।
Gai pēshe pādshāh yārᵃ bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ[1]

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.[2] 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.[3]
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 tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.
[3] *Dōy*, duality, is a technical term of Kāshmīrī Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Misaṛ ãs pādshāh ąmis ãs zid Hazret[i] Yūsūf[s] sund.

Yūsūf kąd khān kahchus na bōzān ।
Mukli az Kūdā yār[s] bōzak nā ॥

11. Yeli Yūsūf lug kąd at[i] ãs prāñy kąd timau dyūt kāb akis kurun tą[i]bīr simą[i]ri pādshāh mōḍ pādshahąn beyis kurun tą[i]bīr są sapadąk pādshāh sund pēshkār maṭ[i] hasa pą[i]vzi yād.

Ką[i]dyau kāv dyūt tą[i]bīr drāk myūt ।
Moklai parda yār[s] bōzak nā ॥

12. Pādshāh Azīzą Misaṛ dēshān kāb.

Azīzą Misaṛ kāb[s]nish ābtąr gau bedār ।
Vut shōrą ga yār[s] bōzak nā ॥

13. Kam[r]ūk vut shōrągā ?
Malan bāban pīran fakīran ।
Banina hakīma yār[s] bōzak nā ॥

14. Kam[r]ūk hakīm at[i] kābus yus mānye sārihe yus am[i] Azīzą Misren kāb ãs dyūtmut dop[s]nas gulāman kābuk tą[i]bīr zāne Hāzret Yūsūf.

Kābuk tą[i]bīr Yūsufas chu vāphīr ।
Dāden chiy davā yār[s] bōzak nā ॥

15. Unuk Hazret Yūsūf dop[s]nas pādshahąn me ḍyūṭ kāb at[i] vanum tą[i]bīr dop[s]nas Yusūfan kya ḍyūṭhut dop[s]nas pādshahąn ak ḍyūṭhum huk[i] nāg

10. Azīz-é Misr was the King, and he had enmity against Yūsuf.
Yūsuf is in prison, no one heareth his complaint.
But he will be released by the power of God. Wilt thou not hear, O beloved?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."
The prisoners saw a dream. The interpretation turned out true[1] for them.
On the morrow they were released from jail. Wilt thou not hear, O beloved?

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

13. What was the purport of the proclamation?
Among the priests, among the calendars, among the saints, among the mendicants.
Can there not be found one learned man? Wilt thou not hear, O beloved?

14. Of what science was a learned man required? One who could interpret this dream that had been seen by Azīz-é Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."
"Mighty is Yūsuf in interpretation of dreams.
Verily he is the remedy of all pains. Wilt thou not hear, O beloved?"

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

[1] Literally, "sweet."

sat yivān bartʸen nāgan satan chʸavān beye ḍyūṭhum kām sat hil vuchun pukhtan satan helen ningᵃlān beye vuchun lāgar gāṷ sat yivān mast satan gāvun ningᵃlān amⁱ kuy vanum tāⁱbīr dopᵘnas Yusūfan drāg vuthi.

16. Dapān vustād Yusūfan moklau tāⁱbīr vanit pādshahaṣ gāu asar lajis boche dopᵘnak dīyūm bataṭ amⁱ vaktaṭ pādshah kʸavān ās naṭ amⁱ asrᵉ sāⁱth dopᵘnak jal aṇyūm dapān gai taṭ aṇuk bataṭ yi kyõn dopᵘnak bey aṇyūm aṇye has dēgaṭ vokᵉvit aṇhas taṭ kyõn taslīkaṭ ās naṭ dapān atⁱ bo che sāⁱthi gau maṛit dapān pagā ditᵉ vazirau vurdī pagā vasʸu sāⁱrē īdgāh yas host namⁱ pāz behe nyeche suy sapaḍⁱ pādshāh dapān votⁱ īdgāh āṷ host namʸau Yusūfas pāz āṷ bʸūthus nʸeche banāu Yūsūf pādshāh.

Yalaṭ vai hāvun hostᵘ mange nāvun ‖
Yūsūf pādshāh yārᵉ bōzak nā ‖

17. Tāⁱrīf-i Yūsūf par Wahab Kāraṭ khūb ‖
Gaᵉ parān lā illāh yārᵉ bōzak nā ‖

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, " A famine will arise."

16. And my Master said :—

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

Majesty he displayed, he sent for the elephant.
Yūsuf became King. Wilt thou not hear, O beloved ?

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

VII. NAYE HANZ KAT

1. Banạ yas dōd tas chu pānạs tīnanān ।
Naye hund dōd nay che pānai tī vanān ॥

2. Nai che dapān Bār Sāhib chi kunuy ।
Diyạ tạ ṯakh^{y}e nishi pānai chī b^{y}ūnuy ॥

3. Nāi che dapān Bār Sāhib mun^{s} zāt ।
Pāne suy kun chi mushtāk dokht^{s}rāt ॥

4. Hamud gaṯyu tas Khudāyạs kun parān ।
Pād^{s} kurun ṭōṭ Muhammad mēz^{s}mān ॥

5. Bār Sāhiban sā^{i}th dit^{s}nas sāmān ।
Ṯōr yār chạs sā^{i}th sā^{i}th shōbān ॥

6. Nūr^{s} tạm^{i}sandi pāda kurun Ādam ।
Ād^{s}mas sā^{i}th pāda kurun īdam ॥

7. Nai che dapān lodun Ādam bē navā ।
Ās mashīyat lā^{i}r^{i} tala drāyas Havā ॥

8. Nai che dapān kya zabar ās suy sāth ।
Yam^{i} sāthai pād^{s} kạrun zur yāt ॥

9. Nai che dapān hāl myō nuy bōz tuy ।
Dā^{i}d^{y} ladai ch^{y}ūtạ sātạ rōz^{i} tuy ॥

10. Nai che dapān pat vanan āsus pin hām ।
Shāk^{s} burgau sā^{i}th^{i} āsus shōbān ॥

11. Nai che dapān thud me āsum bālạ pān ।
Sune kanạnuy grāye dūran ches divān ॥

12. Gai mạ gum^{s}rā yiy tạ tam^{i} kuy gōm badal ।
Pyōm^{i} guṭ^{i}lā lā^{i}ni ṯūr 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 Muḥammad, 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] Muḥammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.
[2] The word *yīdam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।
Naz^{a}ri tąm^{i} sanzi są̄^{i}th^{i} sąpąnum tok^{a} sūr ॥

14. Nai che dapān sakh^{i} hut mak chum^{a} divān ।
Phal^{a} b^{y}ūn b^{y}ūn chale māzas chum tulān ॥

15. Mad^{a} me ā̆sum had^{a} pānąs ches karān ।
Bāl^{a} pānąs vāle nai kā̆s chum karān ॥

16. Gay^{a} zhudā sai zhudāī chai vanān ।
Ā̆s vadān al vida ā̆s suy karān ॥

17. Tat^{i} vā̆lit vat^{i} vat^{i} tam chum divān ।
Vāle vunuy turke ch^{y}ānąs chum^{a} kąnān ॥

18. Nai che dapān lą̄^{i}r^{i} phīr^{i} phīr^{i} chum vuchān ।
Dūri rōz^{i} rōz tō^{i}ri dab sak chum divān ॥

19. Nai che dapān lit^{a}ri są̄^{i}th yeli gāj^{a}nas ।
Atąr peyem yeli char kas khāj^{i}nas ॥

20. Dalīl :—
Yeli charkas kąs ąmis turke ch^{y}ānąs nishi ąmis p^{y}evān panen ham nishīn yād yim^{a}nuy kun che vanān k^{y}ēsa tą kya vane.
Nai che dapān ham nishīn mēn^{y} rōd^{i} kat^{y}e ।
Vąn^{y} bo dim^{a} hak tūri mā rōd^{i} ad vat^{y}e ॥

21. Ham nishīnąn sīr panunuy bāvą ha ।
Sīn^{a} mut^{a}rit dōd panunuy hāv^{a} ha ॥

22. Nai che dapān kya ban^{y}ām kūt ches rivān ।
Dą̄^{i}de panąne nāl^{a} pharyād ches divān ॥

13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me.
At once on his seeing me, I became crushed to dust."

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

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

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

17. "Down from the mountain forest he bringeth me, and wearieth me with the long, long road.
And when he is come down, he selleth me to a carpenter."[1]

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."

[1] A *tŏrka-chāra* 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[s] ha mār[s]kan ।
Banaṇa rust[s]nau kah ti rōzān mardā zan ॥

24. Dapān vustād kya vanaṇhe yiman ham nishīnan yiman vanaṇhe yiy:—

Naraṃ kar kar baraṃ pānas chum karān ।
Vāre vuch tōm māz kōta chum harān ॥

25. Vade nā bo zade pānas tā[i]ri nam ।
Khām pāsaṇ zī[i] ata kā[i] dā[i]ri nam ॥

26. Dapān vustad vu yeli khām pāsan āyi kaṇanaṇ vuchus p[y]ivān panun nayis tān[y] yād at[i] nayis tānaṇs kun che vanān k[y]ēsa kya vane:—

Nai che dapān nāyis tānuk chum tamā ।
Gar ze panaṇe tān[y] jām arzo samā ॥

27. Nai che dapān nayis tān myān kyah chu jān ।
Zāne kyah tat māne bōzit gā[i]ri zān ॥

28. Nai che dapān nayis tān myān kyah zabar ।
Zāne kyah tat māne bōzit bē khabar ॥

29. Nai che dapān nayis tān nach yas che zān ।
Zāna suyyus ās[i] vot[s]mut Lā Makān ॥

30. Nai che dapān kyah che vun[y]mut masnavī ।
Zāne suyyas ās[i] p[y]imat ashka chī ॥

31. Nai che dapān mudur mas kā[i]tya ch[y]avān ।
Sudar balai 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 Sōdarbal doth Subhān sing the tale of the reed-flute."

VIII. PĀDSHĀH SÜNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho at¹ zün² dabi pʸeṭh at¹ ās pʸeṭh kani āl janavāran hund yim ās¹ prat doho yihas bōlbāsh bōzān yim ās¹ pādshah² sạnd setā khush gatsān doho aki ās na bōlbāsh kʸē gatsān dop am¹ pādshāh bāye pādshahạs az kōne che gatsān bōlbāsh dapān vuchuk at¹ ālis at¹ manz bache ze momutʸ vālik bun setā pʸūr yiman pādshahas sạndyan don bātsạn anik vazīr gātily gātily. dophak noman vuch tuv kya chu gomut vuch hak yiman rot²mut kund hatis dāna vazīran ak¹ dop⁸ nak yi che yiman panenʸ māj momuts ạm¹ narạn kurmuts bʸēk vurudz am¹ chu nak dyutmut āmpa kane dyut²mut kund ami chi yim momutʸ pādshāh vanān pādshāh bāye buy marai tsạ karᵗzạna kun¹ pādshāh bai vanān pādshahạs buy marai tsạ karᵗzạna kun¹ kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk as¹ che gabạr ze timan kya kaᵗrē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kun¹ karān chu na ti kyā zi pāne vānʸ āsuk doyau bātsau driy kasm kurmut vāryạ kāla gau āy vazīr dopuk pādshahạs pādshahạm nʸētar gatse karun vārya kāl bōzān chuk na kur has zōr vazīrau kurun nʸētar.

3. yim pādshāh zāde ze ās tim¹ ās padān sabak doh ak¹ kạr yimau pāne vāny bārᵗnyau doyau muslahat māji gatsau salām hʸet barᵗk trāmʸ lālau nigīnau gai hʸet salāmi māje trāmʸ rutᵗnak vuchuna

VIII. THE TALE OF A KING

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

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

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che doha doha ithai pāthin karān doha aki gau amis pādshāh bāye khātir yiman vura nʸechᵃ vin hund yiman dopun tuh thāⁱvyu ma sāⁱthⁱ salā yimau dopᵘhas ta chak mōj asⁱ chi gabar ta ta asⁱ vātⁱ na gai pānas sabakas āu pādshāh panun mahᵃlakhān pādshah bāye tropᵘnas kut dopᵘnas bar kyāⁱzⁱ kurut band yi ches dapān pādshāh bai bu chasa chʸānʸ kulai kʸin na chʸānyen nechᵃvin hunz pādshāh chus dapān ti kya gau dopᵘnas tim ām lekan gudᵃ dim ti hanza vālinje ze ada mutᵃrai bar.

4. dyutun hukum vazīran tim āsⁱ sabak parān tatᵃhāl dopᵘnak māre vātᵃlan karūk havāla timai mārenak dapān vōt vazīr yiman pādshāhzādan nishan setā gōs yin sāf dopᵘnak vasyu bun tātᵃhālᵃ dopᵘnak talʸu yemi shahᵃra timʸ talʸ vazīran kar kōm dopun māre vātᵃlan māⁱryūk hōni ze karik yiman vāliñje ze lazak tāⁱkis gai hʸet pādshāh bai dopᵘhas añyai noma pādshāh zādan hanza vāliñje ze thāu darvāza ta rat thāvnak darvāza rachen yima vāliñje ze dopᵘhas yimᵃ chai pādshāh zādan don hanza byūt atⁱ pādshāhī karna.

5. yim bāi bāran ze vātⁱ biyas pādshahas akis nish dopᵘnak pādshahan tuh chu shᵃhzāda me yivān bōzᵃne tuh vanⁱ tōy tuh kʸeta pāⁱtʸ chu yōr lagⁱmatⁱ kya sabab chu yimau dopᵘhas yi panun gudᵃrun dopᵘnak bihu mʸenish nōkᵃri dapān bēthʸ hazūri naukar amis ās pādshahas pranʸ gulām ze yim zʸi ti gai tōr tun zanen karin zima rātas tōr pahar

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :—

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

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

guḍ nyukuy pahar chu lagān ṣmis pādshāh zādas z^{y}ithis hihis dapān pād^{s}shahạ sandyau doyau bātsau trāvuk arām.

6. dapān gulām chu vud^{s}nye nazar ches pādshahạ sạndin don bātsen kun yim^{s} vuy syud log vasạni shahmār tāl^{s} va kane. gulām chu vuchān yeli yi shahmār log vātạne amis pādshāh bāye hạndis badanạs n^{y}ēzik āụ lārān gulām lāyin shamshēr ạmis shah māras hani hani karinas tukra tsunun palangas thal shamshēr^{i} hạndis t^{y}ēgas vulun phamb log ạmis pādshāh bāye hạndis badạnas vutherạni dopun ạmis ās^{i} shahmār^{s} sund zehar lāḍ^{y}ōmut ami mōjūb ās yi vutherān pādshāh gau bēdār vuchun gulām āmut nēzīk shamshēr h^{y}et nañyi ạm^{i}sund pahar muk^{s}lyau āụ duyạmis gulāmạsund pahar āụ n^{y}ēzīk dop^{s}nas pādshahạn ại gulām yus akha āgạs p^{y}eṭh bēvophāi ka^{i}re tas kya vāt^{i} karun yi vuthus gulām phīrit pādshahạn tas gatsi kale tsatun beye bastạ vālạñy pādshahạm bo vanāi dalīlạ tạ thāv tam tat kan.

7. dop^{s} nas gulāmạn su ās pādshahạ ak suy gau dohạ aki sālạs shikāras kunuy zun sā^{i}th āsus pāz vōt jāyạ akis lajis trās banān ches nạ kuni vuchun jāye akis āb^{s} sreha hyu at^{i} dyutun barshạ sā^{i}th dob^{s}hạnạ kurun bag^{s}la manzạ pyālạ lodun at pyālạs āb h^{y}ütun chun ās pāz tsununas trā^{i}vit beye borun yi āb^{s} pyālạ h^{y}ütun ch^{y}un ās beye yi pāz tsununạs trā^{i}vit doye lat^{i} tsununạs trā^{i}vit pādshahạs khut zahạr treyimi lat^{i} burun dach^{i}nạ athạ chu at pyālạs tap ka^{i}rit khāvur athạ thāvun nebạr yüthuy h^{y}ütun chun t^{y}uthuy āụ pāz tsununas trā^{i}vit dithas am^{i} tap

night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me :—

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

7. Said the guardsman :—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahạn rutun latan thal hitsạnas pakạ ze kạr'inas tān yi yeli mōrun pat' p'ūrus atạt' vuny trēsh chayen na gau vuch' ne at ābas āsi na kunạ āgur pakān chu pādshāh vōt' jai akis vuchun at' shah māra ak shungit am' suy nērān ās" kạn' lāl yi āb ās zahạr yi chus vanān ạmis pādshahạs har ga kyēy su pādshāh sa trēsh ch'aye h'e su marih'e vun'ai sargēh kari h'e su pādshāh tas pāzus mā mārihe pādshahạm sāy che dalīl sargi gatsē karin'y.

8. muk'lyau ạmisund pahạr t'e āu treyimi sund pahar ze gai pānạs b'ēth' pādshāh chu bēdār dapān chu ạmis treyimis pah'rạ vālis dapān chus ại gulām yus akha āgạs p'eṭh dagāi ka'ri tas kya vāt'e karun dop"nas phīrit ạm' gulāmạn su gatsē pādshahạm sang sār karun pādshahạm sargī gatse karin'y bu vanāi dalīla tạ thāvum pādshahạm kan.

9. dapān chus su ās sōdāgār' ak su sōdāgạr ās setā bakhtāvār tạm' süy pyau muh'im tạm' süy ās hūn byāk sōdāgārạ ās dop"nas yi hūn mā kạn'han dop"nas kạnan dop"nas karus mul kurạnas mul rupia hat nyū sōdāgārạn yi hūn drāu sōdā h'et vōt jāye akis lajis rāt rāt'li p'ēz sūr nyū has yi māl hūn chu vuchān am' kur' nạ k'ē ti sadau phul ghāsh sodāgạr gau bēdār vuchun tạ māl nạ kuni dapān chu yat kya gōm āu yi hūn am' kạr nas tap pushākas chus lamān hūn drāu bro-bro patạ-patạ chus sōdāgār vāte nō vun maidānas akis manz vuchun at' sūrau thāu mut am' sund māl parze āu vun ạnun panun māl yi āsus tạ ti beye ās yimau sūrau beyen sōdāgārạn hund nyumut titi ạnun vāt'nāvun panạnạs ḍērạs gau setā khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

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

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price!' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do 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

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tạmis saudāgāraṣ tōgˢnạ ạmis hūnis mul karun tạmis ẵs pyümut muhim tami mukhe togus nạ.

10. dapān vustād ạmis hūnis kurun mul rupiạs pānz hạt lichin chit yi hāy tinʸan ạmis hūnis nāl dopˢnas tạ gaṭs panạnis kāvạndas nishin yi chit hʸet gau hūn vōt nazdīk ạmis sōdāgāraṣ sōdāgaraṇ vuch parze nẵ vun yi hūn dopun panenen bāṭsen dopˢnak hūn āụ phīrit ạmⁱ kurⁱ kʸạ tāñy tahsīr ami ṭunuk kaⁱrit balki chus chālāṇạ nāl sōdāgār gau phikri dopun vun kya kare rupia hat gōm kharj koḍun bạndūk lāyˢnas tạ mẵrun yeli mẵrun tạ adạ phʸūrus gōs nazdīk bo vuchˢ ha ạmis kya kākad chu nālⁱ yohāy kuṛạnas nālạ muṭˢrun tạ vuchun atⁱ lyükhmut rupias pānz hat adˢ phʸūrus setā pādshahạm sāy che dalīl sargī gaṭse karinʸ hargạ hạy su sōdāgār guḍenʸi vuchˢhe ạmis hūnis kyah chu nāl su hūn ma mạrihe gau ạmisund pahạr.

11. āu ṭūrimis gulāmạsạnz dalīl ṭūrimis gulāmạs vanān pādshah ai gulām yüs akha āgạs pʸeṭh bē vuphāī kaⁱri tas kya vātⁱ karun dopˢnas gulāman pādshạhạm tas gaṭi sar ṭatun shehera manzạ dūr kaḍun pādshạhạm bu vanai dalīla ṭạ tāvum kan dopān chus gulām su ẵs pādshahạ ak ạmis suy ẵs nechiv zạ timạnai moye panenⁱ mōj pādshạhạn kạr vurudz zạnānạ sa gaye pādshāh zādạn don vurˢmōj pādshāh zādạ zạ ẵsⁱ sabạkas tōrạ āy ạmis vurạ mājⁱ niyak salām lālaụ nigīnau trẵm thẵvuk ạmis bōntˢ kanⁱ yim gai beye sabạkas doha doha che karān pādshāh bāye daj panenʸ rāy kya dajis bo karạha yiman pādshāh zādạn sāⁱth guna dohạ aki vunun yimạn pādshāhzādạn don me sāⁱth kaⁱrʸu guna

merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said:—

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

With that the term of his watch expired.

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

And the fourth guardsman said:—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas ṭạ chak sāñʸ mōj ṭʸeta asi vāt¹ na pādshāh zādạ gai sabạkas pādshāh āụ dạrbār murkhas kạ¹rit vōt mahalạ kān pādshāh bāyạ trupˢnas dạrvāzạ dạrvāzạ ches na thāvān dopᵘnas yi kyāzi vuṭus pādshah bāy dopᵘnas bu chạsạ chʸān¹ kulai kinạ chānʸen nechevin hạnz dopunas pādshạhan ti kya gau dopᵘnas tim ām lʸekan pādshāh chus dạpān vunʸ kya chu salā pādshāh bāy ches dạpān me gaṭe tạ hanzạ vālinjạ zạ timạ khʸema bo adạ kya thāvai dạrvāzạ pādshạhạn dyut hukm vazīrạs dopᵘnas yim shahzādạ zạ dik maravātˢlan at¹ yiman karạn vālinjạ zạ gau vazīr vōt ṭātˢhāl yet¹ yim shahzādạ zạ ẚs yiman kun karạn nazar setā gạs yim pādshah zādạ zạ khush dilas pyōs insāf dopᵘnak ṭalʸu yạmi shahˢra dūr ṭạlʸ.

12. dapān vustād mārevātạlan dyut hukạm vazīrạn mārʸūk hūn zạ mārạvātˢlau mā¹rʸ hūn zạ ka¹rik yimạn vālinjạ zạ lazak ṭākis manz gai hʸet pādshāh bāye thāụ dạrvāzạ pādshah chu karān pādshāhi tạt¹.

13. shahzādạ zạ āy ṭalān biyis pādshahạs nish pādshahạn rạ¹ṭʸ yim gulām guḍeñyuk pahạr āụ ạmis bạḍis hihis shahzādạs chu shạmā dazān pādˢshāhạ sand¹ zạ bāṭs che palạngas pʸeṭh arāmas yimạniy sʸud vasān chu shạhmār yi gulām chu kaḍān shamshēr ạmis shạhmārạs chu karān tukrạ ami patạ chu shamshēr¹ hạndis tʸēgas valān pamb ạmis pādshah bāye hạndis badạnas ẚs vutherān yi zahạr ạmis shahmārạ sund dopun ạmis mā āsim shahmārạ sund zahạr ẚs vuthạrānʸ tạ 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 pādshaḥan yi ām mārạni pādshạhạm say che dalīl harˢgākᶻēy su pādˢshāh sarˢ kaⁱrihe panenᶻen nechevin pᶻeṭh mā diyehe hukm mārˢvātạlan tuhᶻ mārᶻūk adạ gai tim hūnạ zạ mārạ pādshạhạm agar bāvar karak na su pādˢshāh ãs sōnuy mōr yi pādshāh gãk sạ yi kya che shamshēr atⁱ kya chiy palạngas thal shạhmār ganᶻi kaⁱrit.

14. setā gãk pādshah khush ak bōy thãvun vazīr byāk boy banãvun pādshah.

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

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

IX. GRĒST BĀYE HANZ TA MĀSH TULARI-HANZ KAT

1. Dapān vustād yi grēst bāy ās tajamat kami bāpat kārdāran muka daman āsus kurmut zulm ami bāpat che tajmat vāt vanas akis manz otuy vātus māch tular amis āyi zabān dapān che amis grēsta bāye ta kyāzi chak tajmat dop"nas grēst' bāye m'e chu gamut zulm ami dop"nas phērit māch tulari m'e ti chu gamut zulm bo ches vadān ta thāutam kan vanān māch tular grēst bāye kun.

yi tai vesī paran p'imōs karōs zār'pār ।
budai che sai māch tular vanuk jānavār ॥

2. koh' kohāy yūra anyām āsus ayāl bār ।
balai p'iyen hāpat gānas vanān tāny nam lār ॥

3. pōt'en tasanden āl'nāsh kurun sāhībō āyna ār ।
budai che sai māch tular vanuk jān'vār ॥

4. dapān amis grēsta bāye yi māch tular dop"nas yi hāl kur nam vana manza hāpatan vun' tajēs vatās grēsta garas dap'ām kare rahat vuch ta vuny kya kairim yi grost thāu ta kan bu kya vanai.

thanyā matit kutha thāunam mōteny chem
bānd'hāl ।
bāgen' āyas grēst garas sāi m'e gayem gāl ॥

5. drātis sā'tin kash' yeli tet'nam kā'tya katis mār ।
budai che sai māch tular vanuk jānavār ॥

IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master:—

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

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

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

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

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

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

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

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

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

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

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

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

6. moklau ạmi māch tulạri vanit panun dắd vu che dapān ạmis grēst^{s} bāye chiyai kyē gạmut sạti van vanān che vo vanān grēst^{s} bāy dapān ches bōz m^{y}e kya zulm chu gạmut.

azạl chāvun chu samsāras chetal vasạn^{i} jāi ।
budai chesai grēst^{s} bāy yōr nai rōzạn^{i} āy ॥

7. sōntạ yeli mut^{s}sạ^{i}th^{i} grēst^{y}en dīlāsạ dinạ hai āy ।
mudr^{y}au kathau yerā bạrạk zālạs valenạ āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।
budai chesai grēst^{s} bāy yōr nai rōzạn^{i} āy ॥

9. yim phal vavim māje zemīni tim hai papit āy ।
sumbrit sā^{i}rit kalạs ka^{i}rim hatạ bud^{i} khāris drāy ॥

10. chaklạ chaklạ mukadam tạ pạt^{s}vār^{i} tōlạni tim hai āy ।
budai chesai grēst^{s} bāy yōr nai rōzạn^{i} āy ॥

11. ắzīz tạ miskīn kāi t^{y}a visyāi halam dār dār āy ।
halam dit^{s}mak mebar bari suy chu muklan pāy ॥

12. kalạma sā^{i}tin savāb likhan yit^{s}nai lagik grāy ।
budai chesai grēst^{s} bāy yōr nai rōzạn^{i} āy ॥

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 *kharwārs*[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 *kharwār* weighs about a hundredweight and a half.

X. RĀJA VIKARMĀJITEÑY KAT

1. dapān vustād mahñyiụ tōr āsˡ pakān vatˡ āk broho maidān aṭˡ maidānas yeli hʸütuk pakun laṇgˡ vaneni pānevāñy talau vanˡtō dalīlạ yim maidān karōnʸ patạ kanˡ āk byāk shahtsa ạmis dopuk sạ vantạ dalīla yi maidān mukˢlāvạ hun ạmˡ dopˢnak phērit bohˢsạ vanemoʸ dalīl dalīl hasạ vanemau kathe pānts pāntsen kathen gatse nam dinˡ rupias pānts hat yimau dopˢ has phērit tōr hat dimoi tōr zanˡ pāntsʸūm hat gai panenuy vanse kathe pānts dopˢnak.

dyār hase chu safˢras ।
yār hase chu na āsˢnas ॥
āshˡnāv hasạ chu āsˢnas ।

gaye tre kathe beye ze kathe hasạ chʸau

sạ zạnānạ chʸauvna paneñy ।
yesạ nạ āsi pānes sạˡth ॥

beye hasạ

yus rātạs bēdār rōzi ।
suy hasạ zaˡni rāje Vikarmājiteñy kūr ॥

vañye nak yimạ kathe pānts yim chus dapān van sạ dalīl yi chuk dapān me hasạ vañye mōv kathe pānts milˢvuk laḍāi yim chus dapān rupias tōr hat nʸit dalīl kʸe vañyit na maˡdān chu vuñye pakenai ạmis lāyuk yimau tōrau zạˡnyau ạmˡ dopˢ nak pakyu sa yeti kis pādshahạs nish yisu dapi ti karau.

X. THE TALE OF RÂJÂ VIKRAMÂDITYA[1]

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,[2] 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 Vikramâditya'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 "Rāja", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rāja" unchanged, and translate "Pādshāh" by "King".

[2] The whole of the subsequent quarrel depends on the double meaning of the word *bath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *bath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalil* by "story". Its meaning is not indefinite.

2. dapān vustād vāt^{i} pādshahas nish d^{y}ut pheryād ṭorau za^{i}nyau dop^{s}has pādshahạm yim shakhṭạn kh^{y}aiy asi rupias ṭōr hat dopun vanemō^{s} kathe pānṭ pādshahạn dop ạmis shakhṭas van^{s}sạ kya vunthak yi votus phērit pādshahạm bo vanai kathe pānṭ rupias pānṭ hat gaṭe nam din^{y} adạ vanai bo kathe pānṭ pādshahạn ka^{i}r^{y} rupias pānṭ hat dithin ạmis shakhṭas yim ka^{i}rin yim band pāne ka^{i}rin kāma ạm^{i} pādshahan pādshāhīhund poshāk trāvun gadoi yiye hund poshāk pōrun beye gandin lāl^{s}sat gandin maṭ^{y}e drāṇ yimạ kathe pānṭ sar kar^{s}ni.

3. dapān vustād guḍeñy drāṇ beñye hạndis shah^{s}ras kun gur chus khasun vōt^{i} yeli n^{y}ạzīk at beñye hạndis shah^{s}ras lazun shech^{y} ạmis beñye me kyā chu p^{y}ümut mohim bo kya yimạha tōr^{i} ạmi lazạnas beñye phut phērit shech^{y} me kya rōzan pāmạ vār^{s}vis manz phut phērit laz^{s}nas beye shech^{y} me yeli nạ bani tōr^{i} yün tōt^{y}i gaṭ^{y}em ladun napṭas k^{y}ēṭsā lade hamai tat gaṭe gand karun p^{y}ethạ gaṭ^{y}es mohạr kareñy paneñy ami kạr beñye kāma lodun paneñye kyenzi batạ hana yā ṭ^{y}uṭ yā shūṭ p^{y}eṭhạ kar^{s}nas paneñy mohạr korun revāṇạ ạmis bāyis tạm^{i} yeli vuch beñye hạnz mohạr rotun ạt^{i} thāvun dạbāvit.

4. drāṇ yārisạnzi vat^{i} yeli vōt n^{y}ạzīk sōzun ạmis mahñyu yār hasạ āy pādshāhī chesna so hasạ chiy mohim zad yāraṇ yeli bōz drāṇ vōt ạmis yāraṣ nish dapān chus hā yārạ kat^{y}i gōhạm yōr pā^{i}dạ pakān chi dunuvai. ạmis ās miskīnī hund poshāk nāl^{y} dapān chus yār yi kal^{s}ti shāhī dittạ m^{y}e yi myōn

2. Saith my Master :—

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

3. Moreover my Master said :—

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

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk tsuntha tsa yi āsʰna bōzʰna yi chu ąmis miskīnī hund poshāk yi ās bōzʰna kalʰti shāhī kami mukha mahabat są̄ʲth gau vā'tʲ yārąsund garą yārąn kürʰnas ziāfat lāyʰka pādshāh sapʰñyes ottāñy zą katha sar.

5. drāų vuñy zą̈nāną handis shahʰras kun vōt at shehąras and kun atʲ ā̃s buḍ zą̈nāną byūt ąmisąndi gaʲri dopun ąmis buje zą̈nāną ditam drōt bu aną yąmis guris khʸut gāsą drāų gāsą anąni vuchun atʲ gāsą maidāną ątʸ chu lōnān yi ā̃s rakh pādshahąsunz ā̃s lāḍān tąhąlʸ nyūk rątit panąnis mējeras nish koruk kā̃d rāt āye ąmis chu gatsān pą̄ʲḍą zą̈nāną ak ąmis mējeras ziāfat hʸet yi chu bihit palangas pʸeth ziāfat thāų̈nas bōntʰ kanʲ ątʲ vatʲ khyeni donʰ vai hana hʰrēyek yi dyutuk ąmis ką̄ʲdis kurhas ālau hatō ką̄ʲdyau yi khyau są̄ʲñy tsethan ką̄ʲd rut khyā̃n ątʲ chu panąni jāye behit yimau doyau kąr tamis kuri at palangas phut tąr kuruk ālau ąmis ką̄ʲdis tsą vuch tą yat palangas phut tąr tsima tągi ąmʲ dopⁿnak phīrit āñy tagimna hamsai chʸum chʸān dophas vulą vōt ot ąmis zą̈nāną parzą nā̃ų panun khāvand ąmʲ ā̃s parzą nā̃ų muts brōnt yeli yi battąhąn ditsʰ has yi zą̈nāną che dapān ąmis mējeras vuñy kya karau yi chu myōn khāvand yi gatse mārun rātas rāt hukm dʸütun mārąvātʰlan dopⁿnak nīyūn yi ką̄ʲd gatse mārun vālinje gatsyes yūrʲ anąnʸ nyūk yi ką̄ʲd shahʰras nebar ąmʲ dyutʰnak savāl mʸe trāvʲtoh yelą bo chąląha atą but Khudāyas kun karąha zārą pār trāvuk yelą vuchąn ābʰ hąnā cholun atih atą 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 zārą pār atą pʸōs yiman lālan satan pʸeṭh yim tatʸ āsis gandᵊmątyⁱ matą yimąn dopun māravātᵊlan tun hatą są mʸe trāvyu yelą nom chu lāl sat tōr chu tohʸi tun zanʸen tre chu mʸēn tohi nish.

6. otᵘtāñy kaⁱrin tōr kathe sare pāntsim kath gayąs mąshit āų vōt panen garą beye vanān chu timąn pāntsen zanen vąnyu są kya vanʸau tohʸi pānts kathe yi votus phot phērit pādshąhąm katse kathe kaⁱrit sare dopᵘnak pādshąhąn tōr kathe yimau dophas kusą kusą dopᵘnak pādshąhąn.

ās^i nāv chʸą pąz^i pā^ithʸ ās^inas ।
yār chu na ās^inas titi puzuy ॥
ząnāną są cheną panen̄y yąsiną pānas sā^ith che titi puzuy ।
dyār che bakār safąras titi puzuy ॥

yimą tōr kathe karimau sar vuñy vąnʸūm pāntsʸum kath dopᵘnas ąm^i shakhtsąn phut phērit rup^iyą hat gatsʸem dyun dyutąnas pādshąhąn dopᵘnas.

yüs rātąs bēdār rōzi ।
suy zʸąni rāje Vikarmājiten̄y kūr ॥

7. pādshąhąn kąr kām lągun fakīr gau vōt rāją Vikarmājitun garą naząr bāzau kąr naząr khabąr dārau niye khabąr ąmis rājas dopᵘhas rāją sābą fakirą ak gomut pā^idą yohoi dapān bu zʸēnan rājąsąnz kūr rāją vanān chuk phut phērit az tāñy kā^ityą rāją zādą gąmatʸ atʸe māre vun gau yi fakīr havālaʸ Khudā adą yā lasą yā mąri gatsʸu khā^ilyūn kuṭhis manz yą^i yi rājąsunz kūr ās palang trāvhas shērit khut fakīr palangas pʸeṭh ąmis khātūni ditsąn zʸēr

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

kạ'rin ạmis sạ'th kathe kathe ka'rit kạrun kắm at poshākas korun shakạl insān hish pāne drāụ dūr pahạn byūt naz'ri shamā chu dazān ạmis khắtūni hạndi shik'mạ manzạ drāụ ạzhda tsāụ at poshākas manz yat yi ạm' fakīrạn yinsān h'yu kurmut ắs yiy chu dōnān tsap' h'yevān at' yelinạ insān ắs beye tsāụ yi ạzhda ạmis khắtūni shikmas manz ạm' fakīrạn kạr sargī balai che ạmis khắtūnī hạndis shikmas manz nebạr k'yē che nạ āụ fakīr vōt beye at palangas nishi khắtūnī ditsan zēr kathe ka'rin ạmis sạ'th at poshākas korun beye insān h'yu gau beye fakīr byūt dūri pahan. shamā chu dazān' athas k'yet kạdin shamshēr ạmis khắtūnī handi shikma manzạ log nạ'rini yi ạzhda log at poshākas manz atsạni tujen shamshēr chu ạmis ạzhdạhas kat'rān mōrun ka'rinas gañye tsunun ạt' palangas tal khut pāne at palangas p'yeth shamshēr ditsan shānd tạ shung.

8. rāt gaye āda subu log yini rājạ Vikarmājitan dop mār'vātelan gats'u yi fakīr āsi momut yohoi vālyūn az tāñy kạ'tya rājạ zādạ gạmat' māra tạ yi ti āsi momut kạ't' at kutis manz vuchuk fakīr vāre kāre zindai nazạr bāzau kạr nazạr khabạr dārau niye khabạr rājas dop has rājạ sạ fakīr chu zindai rājạ sāb khut pāne at kuṭis manz karān chu mubārak ạmis fakīras dapān chus fakīrạ tsạ vante k'yetạ pạ't' bachōk dapān chus fakīr bēdār rōzạnạ sạ'th rājạ sạ kar nazạr palangas tal rājạn kạr nazạr vuchun palangas tal balāyạ ak trau muts fakīrạn mạ'rit dapān chu fakīr ạmis rājạs zabān kyah che kạrmuts rājạ chus dapān puz chu Khudā chu 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.[1] 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 faqīr 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 faqīr 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 Vikramâditya, "Go ye. This faqīr 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 faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr 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 viâ the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasą chąy at[i] panēñy kūr mą disą panun nishāną dit̄sąnas vāj ąmis fakīrąs fakīrąsąnz vāj rąt ąm[i] rājąn.

9. drāų fakīr vōt panun shahar fakīri hund zhāmą t̄sunun ką[i]rit pādshāhī hund poshāk purun dyütun hukum lashką[i]ri nēru są m[y]e są[i]th.

10. dapān vustād guḍēñyī gau at bēñye hąndis shahąras yi pādshah ti ā̆s bāją tārān ąmi suy pādshahąs ąnyin bēñye paniñy thāų̆nas bōnt[s] ka[i]ni sa tami dohuch ziāfat yat tami bēñye mohąr ā̆sus p[y]ethą kąrmut̄s dapān chus yi ch[y]ā mohur chāny dop[o]nas phērit myeñyīy che dapān chus yi pādshah buy kya gā̆s tami dohuk miskīn pąz pą[i]ty chu ā̆shnāų ās[s]nas.

11. hit̄san ąmis pādshahąs ti lashkar dyütun kadam yārąsund kun vōt yāras nish yāran kąr ziāfat yiman don pādshahiyąn kit̄s. rāt kąḍuk ąt[y] suban drąy.

12. dyütun kadam at h[y]ąharą sąndis shah[s]ras kun anān nād dit ąmis pādshahąs dapān chus anuk są tąhąl[y] timau chu ch[y]āñye rakh[y]e manzą t̄sūr ruṭmut su kati chuk thā̆ų̆mut anik tąhąl[i] dop hak yus tohi t̄sūr rutu rakhi manzą su kati chu thāų̆mut yimau vun pādshahąm asi chu kurmut havāle panenis afsąras mējąras ąnuk mējąr dop has nomau tąhąlyau kuruy havālą t̄sūr su kati thā̆vut yi chuk dapān m[y]e ḍyūṭ na tąhąl chus karān gavāi pādshahąm asi kur tākhīt ąmis havālą dop[o]nak ąm[i] pādshąhąn yus tami doho fakīr lāgit ā̆s suy chuk dapān ąnyūk mārąvātal t̄sōr tim vanąn pānai ąnik tim dapān

said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

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

10. And my Master said:—

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

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

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu ạmānat tas fakīrạsund su dīyu yūrʸ yimau māravātạlau kạr kắm kạ¹ḍik yim lāl sat thāvik pādshahạs bōntˢ kani satau manzạ tulin ṫōr kạ¹rinak havālạ dopˢnak yim kạm¹ ắsyu dʸitạmaty dopˢhas fakīran ak¹ tạm¹ kami bāpat su ắs dyütˢmut yem¹ mējạran mārạnạ bāpat dapān chu pādshāh ạmis mējạras kun me chuk na parzenāvān buy kya gōs su fakir yus kā¹d ōstan kurmut gudeny āyī sạ khắtūn ziāfat hʸet kheyau yek jā hˢrʸau ṫʸut kuru me ālau dopūm volo kā¹dyau yi khʸau sōn ṫuṭ tam¹ patạ ās bo rōt mʸe khyau tam¹ patạ kạru murde māzā¹ry phutu palangas tạr kurū me ālau ṫạ ma zānak yat palangas vāṭ kạ¹rit me dopˢman āñy zānenā ham sāye chum chʸān palangas dyütˢmau vāṭ kạ¹rit am¹ paneñʸe zạnānạ parzạnāvus dopˢnai ṫʸe yü chu myōn khāvand yi chu āmut fakīr lāgit yi gaṫe rātas rāt mārun kur thas havālạ noman mārevātˢlan yiman āụ ār myōn yimau trāụ has yele yiman ditim lāl sat ṫōr ditim ṫun zanen tre thāymak amānat yạ¹tʸ kya chyum tim lāl tre ṫōr chim dʸütmat noman ṫuan zanen ye¹ty kya chüy tim ti kōlnas zimạ tahsīr.

13. dapān vustād dyütun hukum paneñye lashkạ¹ri koḍun yi mējạr ti paneñy zạnānạ ti khanenắvun khoḍ ṫạnạnāvin donˢvai at khuḍas kar nāviñy kañye kan at¹ chu lekhān sāhibi kitāb

shrāk sạrp makhri zan bēvophā।

14. drāụ at¹ phīrit yi pādshāh vōt at¹ rājạ Vikarmājitun garạ divān che rājas khabạr pādshāh chu āmut paneneñy bāṫan rājạ chuk dapān sạ chạ

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqīr, 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 faqīr." "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 faqīr 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 Vikramâditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān buy gōs su fakīr mʸe nish chu chʸōn nishānạ ʦʸe nishi chu myōn nishānạ dapān chus rājạ tam[i] dohuch fakīrī kya gaye azich pādshāhī kyah gaye dapān chus pādshāh me āsạ hetsạmatsạ kathe pānts timai āsus sar karān tam[i] āsum lāg[u] mut fakīr rājạn kạr kām ditinas sā[i]th panenʸ bāts drāụ vōt panenis shehʰras manz chu karān rāj.—vu salāmạ vu ikrām.

"Of a faqīr she is the wife, not of a king." Quoth the King to him, "Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine." Quoth the Rājā to him, "What meant the faqīrhood 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 faqīr." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI YARKAND ZĒNENI GAU

Yi m^{y}e dyōt mai tih gats tạ bozān ।
Yārkand anōn zēnān ॥ 1

guḍeny dup malkānye kus ka^{i}ri yohoi kār
Fōrsat chu zōrāvār ।
rāje be Yārkand bāj^{s} gats tārān
Yārkand anōn zēnān ॥ 2

Landạnạ p^{y}eṭhạ Yārkand yimau kur tai
maushūr hā sopōr gai ।
guḍeñy Son^{s} margạ chāvān posha mādān
Yārkand° ॥ 3

huk^{u}mạ mah^{a}rāj Buṭṭạnis brō drāụ
Balti tum age jāo ।
pīche jāo Kashmīr nāle chālān
Yārkand° ॥ 4

rasat sai sopōr kạrhai tarfan
guḍa lug Mạrāj pargan ।
tim vadān ās^{i} koṭ lag^{i} gār zān
Yārkand° ॥ 5

timan Buṭṭa garạn Kāshir^{i} thāvik
Buṭṭạ bāy broh n^{y}āvik ।
gur bāṭ^{i} dākas zumbạ che gāsạ sārān
Yārkand° ॥ 6

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

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

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

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

3. They who wielded the sceptre of authority from London unto Yārkand became famous over all the world. First halted they in Sōnamarg[1] to enjoy the delight of the flower-meads. "Yārkand will we conquer for ourselves."

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.[2] "Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing passports with ye. Yārkand will we conquer for ourselves."

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

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

[1] A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

[2] i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

[3] One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Srīnagar.

ba rai khumba khas zanānan che sumbʰrān
zʸünte gāse vartāvān ।
aja āse pyāvᵉla kyē āse dujān
Yārkandᵉ ॥ 7

gurᵘ mangą nāvᵘhai kukar gāman
chuh karun yimną zānan ।
hąri hąri karān ãsi timan pakᵉnāvān
Yārkandᵉ ॥ 8

kalᵃ kąnᵘ dumbij ches laṭi kąnʸ lākam
gāsą raz kanyek mah kam ।
gāsą gaṇḍi tą zache zīn pāᵘrit soirą sāmān
Yārkandᵉ ॥ 9

rasat kąᵘrtąn ąnʸhai nān gār
matᵘ chuk pan paneñy kār ।
gʸąją kąᵘrik krālan guḍeñy lʸeją sārān
Yārkandᵉ ॥ 10

krāje dupᵉ khāvąndas nā dāną krālau
kathu kit kōndą vālau ।
kãm hau che pakᵉvañy ąᵘmi gatu trāvān
Yārkandᵉ ॥ 11

gūr dopᵘ gūr bāye donovai nērau
gaų kitᵉ jāy shērau ।
vuḍʸe pʸeṭh hʸe gāsu lāų gau gātsan lārān
Yārkandᵉ ॥ 12

kunʸą kʸet duḍą nut vāri hʸet bāᵘri drāų
lōkan chu safarun thāų ।
tākīt duḍą gūr janᵉtuk bāgvān
Yārkandᵉ ॥ 13

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

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hār hār',"[1] as they urged them along. "Yārkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.[2] All the appliances that they had were pack-saddles[3] of straw and saddles made of rags. "Yārkand will we conquer for ourselves."

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

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

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

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

[1] "Tchk" is the click made to encourage a horse, "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 *kaṇḍṛā* is the term used for the two straps or ropes attached at the back of a Kashmīrī saddle to secure blankets, etc. (Stein).

[3] The *gaṇḍ* is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vātaḷ[i] dup vātüja bunai seraṇ za
chim mangān. dāle muy tạ ka ।
sōrastạ ār h[y]et m[y]eti hai pak[s]nāvān
Yārkand[e] ॥ 14

(vātij vanān phērit)
phērit dabzạ hek vātạl gānau
dabzi hek aṣ[i]nau zānau ।
dap[y]āmak vātaj k[y]ē nai chum bōzān
Yārkand[e] ॥ 15

shumār bōz hai tạ[i]fạdāraṇ
mang[s]laj ahengāraṇ ।
vōḍ[y]e p[y]eṭh yiran h[y]et shrānz dakhe nāvān
Yārkand[e] ॥ 16

kārau ditti bārau yingar kat[i] sārau
vān kat[i] jān shērau ।
hāl kya kur hak nāl garạ nāvān
Yārkand[e] ॥ 17

khush kya gōsai amōb gau jān
patạ nyūk nāyid chān ।
baṭṭạ daje at[i] h[y]et pat[e] chuk lārān
Yārkand[e] ॥ 18

muslạ hat karān tim[s] āsạ pānevāñy
kusuy kạ[i]ri nāyiz tạ chān[y] ।
katạ vạn[y] kạ[i]rit hai karau guzrān
Yārkand[e] ॥ 19

Sābir tilavāñye tāmat yütuy van
yāmat khabạr bōzan ।
tāny[e] āṇ sāhib bā sō[i]ri sāmān
Yārkand[e] ॥ 20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkand will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.[1] 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. Ṣābir Oilman[3] 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 Kāshmīrī sentiment, quite in keeping with the villager'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. ĀKHUNASAṆZ DALĪL

1. Tạm[1] süy ãs nechiv tōr tim[s] nai prütsun bo buḍ[i] ãs tuh[i] vañyu kyah kār ka[i]r[y]u ak[i] dopus bo kare yimāmat bēy dopus bo paraṇ bāng bēy dopus bo paraṇ vāz lokat hi torim dopus bo kare tūr doha ak banyāṇ gau pādshạhas tūri vōt yeli pādshahạ sund garạ rūd vudanye tāñy nerān tōraṇ vazīr beye pādshahạsạnz kūr yi vuchuk at[i] vudañye dop[u]nak toh[i] kam chu yimau dop has tu kus chuk dop[u]nak bu chus tūr yimau dop[u]has ạs[i] ti che tūr ka[i]rik gur[i] zạ sapud savār ak yi ākhun beye yi pādshāh kūr dop[u]nas vazīran nēryū toh[i] nasīyat hasạ karai ak kat yinạ sạ pādshāh kōḍ[y]i sã[i]th kat kuni karak bo hasạ yimau patạ tạ toh[i] nēr[y]ū.

2. yim chu pakān pādshāh kōr[y]i che nạ khabạr yi chu nạ m[y]e sã[i]th ākhun zādạ tas chạ khabạr yi chu vazīr gāsh lug phuleni vat[y] gur[y]au p[y]eṭhạ bun gaye yi pādshāh kūr kul[y]e ạkis p[y]eṭh atạ but chulun vuchun at kul e manz lāl yi lāl tulun āyi h[y]et ạmis ākhun zādas nish tas che khabạr yi chu vazīr vazīr kyē ãs na yūt gāsh chu pholān tyūt chu yi lāl gah trāvān parzạ nāṇ am[i] pādshāh kōr[y]e vazīr nạ lāl tuluk sã[i]th vāt[i] shahras akis manz at[i] vuchuk pār[y]ehna at[i] manz b[y]ēth[i].

3. yi chu yivān ạmis pādshahạs nish am[i] sheharạkis dapān chus bo behe naukar yi chus dapān kya naukrī karak dapān chus bo kare gur[y]en hạnz kismat yim che yimai kathe karān sakhtsa ak āṇ lāl pharōsh ạmis pādshahạs kanạni lāl 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.

zą yi vot¹ sāyist yi chus dapān pādshahąm ak lāl chu bēb°hā byēk chu khuṭ at manz chu kyum dapān chus pādshāh ti kyaṭą pā¹th⁷ ā̆y ṯe bōzaną dapān chus yi phīrit pādshahąm tākīt chus manz kyum phuṭą r⁷ūn hargā kyum drās ną adą yi pādshahąs khush ka¹ri ti gaṯ⁷em karun har gā kyum drās telą gaṯ⁷em bakhshāyish dīny.

4. dapān vustād phut°ruk yi lāl am¹ manzą drāų kyum am¹ sāthą ṯun has sāyist nāų nąhit lāl shināk pyās nāų gau yi lāl shināk panun garą doha doha chu kaḍān rāṭąs bihān chu panąni ga¹ri dohas yivān chu lāl pasąnd karąni ąmis pādshahąsund nāyid gaṯān chu mast khāsąni ąmis lāl shināk tat¹ chu vuchān ąmisunz yi ząnāną yi ā̆s khāb sūrat seṭā āų yi nāyid vazīrąs mast khā̆s°nas dop°nas ai vazīrą ząnāną che amis lāl shināk yi shuybehe vazīrąsąndi ga¹ri ąmis karte kyēṯa nukhta dop°nas adą kya yi vazīr gau ąmis pādshahą sanzi kōḍ⁷e dop°nas ṯą dap pādshahas m⁷egaṯe yis lāl shināk gudeñyi lāl pasand kur ṭaṭ¹ hyu byāk lāl āsun dup pādshahą sąnzi kōḍ⁷i panąnis mā¹lyis m⁷e gaṯe lālas h⁷u bē bahā lāl āsun āų lāl shināk dop°nas pādshahan disą lāl ąnit tat lālas hyu āų vōḍą lāl shināk vōt¹ paneñye ząnāną nish byūt ṯop° ka¹rith yi chąs dapān ząnāną ṯi kyā zi chuk phikri gąmut dop°nas phērit ąm¹ lāl shināk pādshah chum lāl mangān bēbahā su ka¹ti aną dop°nas am¹ ząnāną gaṯ dap pādshahas ritas kyut dim kharj bo dimai lāl ąnit pādshąhan dyutus kharj ritasumb yi ąnun panun garą chu bihit khyavān nu chu gaṯān pādshahas nu chu gaṯān

the young Ákhūn, 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 yi su lāl yus tam[i] kul[y]e manzạ tu jān gau h[y]et pādshahas kạr[s]nas salām lāl thāu nas bōntạ kani.

5. drāu phērit lāl shināk vōt panun garạ rātha kạḍun paneni ga[i]ri subhas āu nāyid mast khāsạni amis lāl shināk as mast muk[s]lāu nas khāsit tạ drāu nāyid pānas vōt[i] beye ạmis vazīras nish dopun vazīras kyē ta kartạ ạmis lāl shināk as ạmis che zạnānạ khōb sūrat sạ shūybihe vazīrạsạndi ga[i]ri vazīr āu beye ạmis pādshahạ sạnzi kōr[y]e dop[s]nas ta mang pādshahas lālan hund truṭ dop am[i] pādshahạ sanzi koḍ[y]e panạnis mā[i]lis me gatsi[y] āsun lālan hund truṭ lāl shināk āu pādshahas nish kạrnas salām pādshah chus dapān lāl hasạ gat[s]nai āsạn[i] sethā trạtis sumb āu lāl shināk vōt panun garạ yi chas dapān zạnānạ lu[i]t[i] pā[i]th[i] kyā zi chuk bihith yi chus dapān phērith pādshah chum mangān az lālan hund truṭ su ka[i]ti anạ bo dop[s]nas am[i] zạnānạ k[y]ē chanạ phikir gat pādshahas gate h[y]un tren ritan kyut kharj dyut[s]nas pādshahạn kharj āu panun garạ h[y]et.

6. yi chu khyevān tạ ch[y]avān yuttāñy yim tre rit gai vu chas dapān yi zạnānạ ạmis lāl shināk as dapān ches ye tạ[i]ṭ[i] m[y]e tami kulye manzạ lāl tu jāu tami kul[y]e kul[y]e gate khasun h[y]ur pahan ta[i]ṭ[i] chiy nāg ta[i]ṭ[i] nāgas gate andas kun dob khanun ta[i]ṭ[y] dobas manz bih zi kạ[i]tith tath nāgas p[y]eṭh yinai guḍeñy she za[i]n[y]e srān karạ[i]ni timan kyē kạ[i]r[i] zinạ patạ yiyiy timan shen zanyen hunz ziṭh sạ vasīy tat nāgas srān karạ[i]ni poshāk trāviy ka[i]rith

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.

baiṭhis pʸeṭh chōn gatse gatsun tsūrⁱ pāthⁱ gatse ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman patą āyi sątimʸ zaⁱnʸ trōv amⁱ poshāk kaⁱrith baiṭhis pʸeṭh pāne vuts nāgąs manz āų yi lāl shināk tsuⁱr pāthʸ āų tą tulun yi ąⁱmi sund poshāk gau tą byūṭh ath dobas manz amⁱ kur srān kąts baiṭhis pʸeṭh vuchun atⁱ na poshāk ditsun krēkh dapān che dyau chuką yinsān chuką tas khudāyesund chi khasam yim pāⁱdą kuruk mʸe mą kar sīras phāsh yi tą gatiy ti dimai ąmi kurus ālau ąmⁱ dobˢ manzą dopˢnas dim vādai Khudā yi bo mangai ti gatsʸem bōzun atⁱ pʸeṭh dyutˢnas vādai Khudā dyutˢnas poshāk poshāk tsun amⁱ nāⁱlʸ dopˢnas kyah chum hukum dopˢnas ąmⁱ lāl shināken tse gatse hʸūn mʸe sāⁱthʸ pakān chu lāl shināk broh broh yi che pakān patą patą.

8. dapān vustād ąmis chu nāv lāl māl paⁱri vāⁱtⁱ ąmis lāl shināken̄sund gar.

9. dapān vustād yā ąⁱmis kathen harān lāl yā chis ąshis harān lāl doho sath sath rāth gaye āda subu āų lāl sath tuⁱlʸ lāl shināken gau hʸeth pādshahas kąrˢnas salām lāl sath thāų nas bōntą kaⁱni pādshah gau sethā khush.

10. lāl shināken hʸūtus rukhsat vōt panun garą patai vōtus yi nāyid ąmⁱ khōsus mast mast khāsit drāų vōt yi nāyid vazīras nish ąmis ti khōsun mast dapān chus hā vazīrˢ ąmis lāl shināken̄s gamuts az pāⁱdą bʸēk ząnānąs sa che seṭhā khōbsūrat tąmis guḍe nyechi hąndi khoṭą seṭhā khōbsūrat kʸēsā kartą

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 whatsoe'er 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. Prithee do somewhat to him. One of the wives

ąmis lāl shināk̲as akh che lą̄ʲki vazīr bʸēk che mʸe lāyak dopᵘnas pyōm hasą beye vanun pādshah kōḍʸi gau yi vazīr dapān chu ąmis pādshah kōḍʸi są mang mą̄ʲlis mʸe gat̲e āsun rutuną kuḍ gaye pādshah kūḍ panąnis mą̄ʲlis dapān ches mʸe gat̲e āsun rutunᵃ kuḍ pagā āų lāl shināk dapān chus pādshah ansą rutunᵃ kuḍ.

11. drāų lāl shināk vōt panun garą dapān chu yiman zą̈nānan don pādshah chum mangān rutunᵃ kuḍ su kaʲti aną bo phērith vut̲us lāl māl pą̈ʲri dopᵘnas gat̲s pādshahas mang tren ritan kʸut kharj dyutᵘnas pādshahan āų hʸeth panun garą doha doha chu kaḍān tre rʸeth gai āda lekhān che lāl māl pą̈ʲri kākad dapān che ą̈ʲmis lāl shināk̲as gat̲s tath nāgas pʸeṭh yeʲmi manzą bo añythas tą̈ʲtʲ manz gat̲są yi kākad trāvun tōḍᵃ khasī atho tą̈ʲtʲ manz āsi kuḍ tą̈ʲtʲ kąʲrzi thaph pānᵃ manz vą̈ʲsʲ ziną.

12. gau hʸeth yi kākad vōt ath nāgas pʸeṭh trāvun yi kākad ath nāgas manz hʸüthuy yi kākad trāvun tyutuy khut āḍą athą aʲtʸ athas manz rutuną kuḍ dit̲un ath thaph ąmʲ thaʲpi są̄ʲthī āv ą̈ʲmis hot̲s nēʲrith hot̲s hʸeṭh ti kuḍ hʸeth ti āų pānąs vōt panun garą rāt gaye āda subahanas gau pādshahas karun salām kąʲḍʲhen thāų nas bōntᵃ kaʲni pādshāh gōs seṭhā khush.

13. hʸütus rukhsat lāl shināk̲an āų panun garą āų beye yi nāyid khāsun mast ą̈ʲmis lāl shināk̲as mast khą̄ʲsith drāų vōt ą̈ʲmis vazīras nish beye chus dapān yiy vazīrą ą̈ʲmis lāl shināk̲as chuk ną są vātān kunʲkąʲnʸ ą̈ʲmis kartą kyēt̲a gau yi vazīr ą̈ʲmis

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 Lālmāl, 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 Lālmāl 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 kōḍ'i dapān chus ṣa chak pādshah khūḍ ṣa gaṣiye āsun akoy kuḍ pādshahas gaṣe mangun byāk gaye yi pādshah kūḍ dopun panạnis mā'lis m'e gaṣe āsun byāk kuḍ āụ beye lal shināk kạrun salām dapān chus pādshah byāk kuḍ gaṣe āsun.

14. āụ lāl shināk vōṭ panun garạ dapān chu yiman zạnānạn don az chum pādshah mangān byāk rotun' kuḍ divān ches lāl māl pạ'ri paneñy vāj dapān ches gaṣ tath nāgas p'eṭh ta'ṭ' nāgas ạ'kith kun chiy pal buḍ ta'ṭ' hāụ myēn vāj su pal vu'thī thud tạ'mi tạ'l' chai vath ta'm' va'ti vạz'zạ bun ta'ti chai m'ēn vis sạy diyiy rutunạ kur.

15. drāụ yi lāl shināk vōth tath jāye hăvun tath palas vāj pal vuth thud vuth ta'mi va'ti bun bun vuchin khătūnạ akh ku'niy zạny a'mi dop"nas ka'ti ōsuk ạ'm' dop"nas lāl māl pạ'riye dopuy rutunạ kur a'mis khătūnī pyau yād ta'misạnzüy māj ăs sạ yas rutunạ ka'ris sā'th' huṣ gayau nē'rith tas che akạy nur tas chu dōd panạnis dilas rāy kạr a'mi khātūnī yāñy m'ēñy mōj vā'ṭ' n'emis manoshas kheye yi ăs sethā khōbsurat a'mis gau shōk dilas bo kare ạ'mis sạ'th' nēth"r voñy yeli māje hund par tav" pyau ath jāye gau buñyül ạ'mis dyütun shāp kür"nas kanye phul thāvun chandạs vāṣus māj uth dop"nas hatai kūḍ'i m'e che yivān mānṣạ buy yi chạs nạ h'evān zimạ k'ē a'm' yeli zōr kurnas dop"nas chu manōsh ṣạ dim guḍ" vādai Khudā bo kya karạs nạ kyē vādai Khudā dyüt"nas a'm' kur chandạ manzạ kañye phul shāp tul"nas manōsh yüthuy ăs t" tüthuy rūd

daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

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

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop^{s}nas yi chu myōn ha^{i}khi Khudai bo ā̊san yühoi ṭārān yühoi lud^{s}nam mā^{i}ji Khudāyen yi ches dapān mōj zab^{s}r gau bāyen don laḍ kākad a^{i}mi suy a^{i}th^{i} dop^{s}nas mā^{i}jiy lekh ṭüy l^{y}ükh a^{i}mi kākad dyütun ạ^{i}mis lāl shinākas a^{i}thi a^{i}mi kur^{s}nas ālau khātūnī dop^{s}nas yi an kākad yūry vuch a^{i}mi khātūni ath l^{y}ükhmut a^{i}misạnzi mā^{i}ji chu voi m^{y}ēn gab^{s}r yi gaṭe vāt^{s} vunuy mārun a^{i}mis ōs a^{i}mi sāthạ panun dōd pyạmut yād su haṭ^{y}uk yi kākad ṭun^{s}nas ṭạ^{i}tith a^{i}mi khā̊tūnī panun l^{y}ükh^{s}nas kākad ath manz l^{y}ükh^{s}nas chu vai myė bā̊y tuhund gaṭe jal^{s}d yün m^{y}e kyā chu yeñyi vā̊l.

16. l^{y}ükhunas kākadas zạbāñy kur^{s}nas na^{i}s^{i}yat dop^{s}nas tut yeli vātak kar^{s} hak salām salām pā̊^{i}lith dīz^{y}ek kākad tim anạnai khyen ṭam ru kare ti ch^{y}ōn khyun gaṭ^{s}nạ badal dyüt^{s}nas sā̊^{i}th^{i} asl kare dop^{s}nas yi khyēzi ta^{i}ti tihund ṭan^{s}zi bebindạ^{i}r^{i} trā̊^{i}vith panun khyēzi ta^{i}mi patạ dap^{s}nai tim kash nạ hạna kareñy tat khyuth d^{y}üt^{s}nas shast^{s}ro panje dop^{s}nas tim chi dyav^{s}zāth timan yiye tas^{s}li shast^{s}rvi panje sā̊^{i}thi.

17. drāụ a^{i}ti na^{i}siyat yād h^{y}et vōth thuth karün timan salām dyüt^{s}nak yi kākad a^{i}mis d^{y}ütuk khyen ṭam^{s}ru kare a^{i}m^{y}uk tulān chu bus ṭ^{s}nān bebind^{s}r trā̊^{i}vith panun chu kaḍān ti chu khyavān a^{i}mi patạ dop^{s}has yimau khash^{s}nạ h^{s}nā kar a^{i}m^{i} kur yi ṭū^{i}ri pā̊^{i}th^{i} shast^{s}ro pañje chuk a^{i}mi sā̊^{i}th^{i} divān zilla zilla yimau l^{y}ükhas javāb at kākadas l^{y}ükhas asi ch^{y}enạ fursath hazrạ^{i}t^{i} sulaimān chu divān nād hal^{s} bismilla ka^{i}r^{y}u yeñyivōl.

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. vāt ath hāṇ nak yi kākad kākad paḍuk kaṛuk aⁱmis sāⁱthⁱ yeñyⁱvōl vū che yi khātūn dapān aⁱmis khāvⁿndas panaṇis yetⁱ rōz kaṛ kinaṛ duⁱnⁱhas manz gaṫak bu chaṣ ṫaṛ tāⁱbya aⁱmⁱ dopⁿnas dunyⁱhas manz gaṫau dopⁿnas aⁱmi khātūnī vuñy yeli nērau myēn mōj daⁱpⁱy khyē ṫa mangum chōny gaṫaṣ mangun vatˢranuk muslaṛ beye khyē maⁱnʸgᵉzaṣ na vuñy yeli yim sakhrʸai dopuk aⁱmi māje mangun khyē ṫa dopⁿnas dim vatˢranuk musˢlaṛ tath chu nāṇ vuṫˢprang drāṇ aⁱti vāⁱti panun garaṛ garaṛ vāⁱtith kaṛun taiyār roṭhunaṛ kur gau hʸeth pādshahas yi lāl shināk.

19. nāⁱydan bōz lāl shināk vōt gaṫān chus nāyid garᵉ mast kāsˢni aⁱti vuchān chu triyim khātūnaṛ drāṇ aⁱti nāyid puth pheⁱrith vōt vazīras nish dapān chu aⁱmis vazīras ha vazīraṛ aⁱmis lāl shinākas che az triyim khātūnaṛ yiman don haṇdi khuṭaṛ khōb-sūrath saṛ che lāyiki pādshāh akh che lāyiki vazīr bʸēk che mʸe lāyak aⁱmis lāl shinākas kar the khyē ṫa dapān chus vazīr az vane bo pādshahas suy pādshāh kaⁱri aⁱmis khyē ṫa vaⁱrʸ dāth su maⁱri zaṇāṇaṛ tre nʸemau aⁱsⁱ dop vazīran pādshahas pādshahaṃ aⁱmis lāl shinākas che zaṇāṇaṛ tre tiṫaṛ chenaṛ pādshāhī manz pādshahaṃ taⁱmis lāl shinākas rath taṛ khʸē ṫa nukhtaṛ su guṫ galun timˢ zaṇāṇaṛ tre karᵘ huk dākhⁱli mahalaṛ khān pādshahan kaṛ fikˢra dopun mangaṛ has khyēṫa chīz ti chu anān sāruy vuñy dapas bo mʸēnis māⁱlisunz khabar gaṫe aneñy su cha janˢ tas kinaṛ dōzakas.

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 *wuksha 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 āṇ lāl shināk pādshahas karun salām pādshāh chus dapān az tāñy yi mʸe vunmai ti bōzuth bʸe az gatse mēⁱnis māˌⁱlisunz khabar anēñy su cha janatas manz kina dōzakas drāṇ lāl shināk vōt panun garą dapān chu aⁱti yiman zanānan tren az chum dapān pādshāh mēⁱnis māˌⁱlⁱ sunz khabʸr anēñy bo kya kare ath su che khabar kāˌⁱtʸa vaˌⁱri gamutʸ tas momˢtis yi vutsas khātūn yi hoi yi yasą rothuną kaˌⁱrⁱ ās karān są ās paˌⁱri ba Khudā aⁱmi dopⁿnas khʸē cha na fikˢr gats has kharˢj beye dapus pādshahas chōnʸ gatse zün sombˢrun māˌⁱdānas manz zün gatse sombˢrun bē shumār.

21. sombˢrau pādshahan zün bēshumār aˌⁱtⁱ pʸeth khuṭ yi lāl shināk yi muslˢhan vataˌⁱrith aˌⁱtⁱ pʸeth byōth pāne aⁱmis dopun pādshahas tą kya gatsiy anun māˌⁱlⁱsund nishāną yi vothus pādshah dopⁿnas akh gatsiy anun janˢ tukh mʸeva beye gatsiy anun mʸēⁱnis māˌⁱlⁱsandi daskatą khath dopun yiman diyu yath zinis nār so paˌⁱri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu na kuni bōzˢną yi lāl shināk lāl shināken dyuth ath musˢlas kasˢm dopⁿnas mʸe gatse vātun panun garˢ kah lagimną dēshun dapān tuvⁱy aⁱmⁱ lāl shināken ach mutˢrin ta vōtⁿmuth garą panun aⁱmi khā tūnī kar kāma habjōshī karun mʸeva janˢ tukh dān taiyār beye likhun khath ath karun aⁱmis pādshahˢsandis māˌⁱlⁱsund daskath beye mohur aⁱtⁱ manz likhun pādshahas chōnʸ gatsą mʸe nish vātun vazīr hʸeth beye nāyid hʸeth tithai paˌⁱthⁱ yitha

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[1] she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

[1] The *haft-jôsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pāṭhʸ lāl shināk mʸe nish vōt kakaḍ kaṛun havāla ạimis lāl shināka̲s beye dyüthᵘnas athas khyaṭh yi dān.

23. aṭāñy gai ṭōr do yi nār gaṃut ṭeṭa path rōdᵊmut sūr yi lāl shināk drāu longūṭhⁱ kaⁱrith sula voth ath sūras manz divān chu duleñy nazᵊr bāzau kaⁱrⁱ nazᵊr khābaṛdārau niye khabᵊr dopᵘhas pādshahaṃ aⁱmi sūra manza gaṭsān che susᵊ rārai yi ma āⁱsⁱ lāl shināk āmut yim che yimai katha karān nazaṛ chak ōkun āu vōḍa lāl shināk athas khʸaṭh hʸeth dān beyes athas khʸaṭh hʸeth khath kaⁱrin pādshahaṣ salām dān thāunas bōntᵊ kaⁱni khath thāunas bōntᵊ kaⁱni yi khath muṭᵊrun paḍun ath lʸūkhmut bo kyā chus janᵊ tas manz chōnʸ gaṭsa vātun yūrʸ vazīr hʸeth beye nāyid hʸeth jalᵊd.

24. pādshāh chu karān fikᵊra mʸe dapyau yi lāl shināk gaⁱli yi āu māⁱlisanz mʸe khabaṛ hʸeth dapān pādshah aⁱmis lāl shināka̲s bu khʸaṭha pāⁱṭhʸ vāte tat janᵊtas manz dopᵘnas lāl shināka̲n yūth zʸūn mʸe kyuth sōmbᵊrāvuth tīthⁱ tre gaṭsun sombᵊrāvaⁱnⁱ jalᵊd vātak janᵊ tas manz sombᵊ rau pādshahan zʸūn bēshumār aⁱtⁱ pʸeṭh karanāvun vatᵊrun aⁱtⁱ pʸeṭh khuṭh pāne beye vazīr beye nāyid dʸüthuk zinas nār ṭo pāⁱrⁱ.

25. dapān vustād dud yi pādshah beye vazīr beye nāyid trinᵊ vai gaⁱlⁱ vōt ath lāl shināka̲s nish su vazīr yus vazīr pādshah kūr hʸeth ās ṭalān ta samᵊ kukh ākhun khuṭh suy vōt aⁱmis lāl shināka̲sund gara pane vāⁱnⁱ kaⁱrikh kathe bāṭha vonus aⁱmⁱ lāl

with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

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

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

25. And my Master saith:—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shināKan yi panun safar yüs a^{i}m^{i} nāyidan tạ vazīran a^{i}mis ā̆s pēsh on muth dop^{s}nas paneñy khā̆tūn ninsạ pānạs yesạ yi lāl māl pạ^{i}r^{i} ā̆s tas d^{r}üthun rukhsath yesạ yi patạ añyēn z^{r}ēnith sạ thā̆vun pānas.

26. dapān vustād su vazīr byōth pād^{s}shāhī kar^{s}ni lāl shināk byōth vazīrī kar^{s}ni.—aslā malaikum vālai kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl 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.

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And may the peace be upon you, and on you be peace.

THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GŌVINDA KAULA

With interlinear translation into English

I

1. **Shēhan-shāh** **Sultān-i-Mahmōd-i-Gaznavī**
The-king-of-kings Sultān-of-Maḥmūd-of-Ghaznī

ôs[u] **karān** **pāna** **mulkan** **pöravī.**
was making himself (of-his-)lands protection.

2. **Phakīr** **lögith** **ôs[u]** **phērān** **wāna-wān**
Faqīr having-taking-the-appearance-of he-was wandering from-shop-to-shop

"myāni-ah[s]day **āsi** **mā** **kāh** **nôtuwān."**
"(In-)my-time may-there-be I-wonder-if anyone feeble."

3. **Jāyĕ-akis** **ŏs[i]** **karān** **dwā-yi-khör**
(In-)place-a-certain they-were making prayer-of-welfare

ad[s]la-tàm[i]-sandi-söty **āsakh** **cĕshma** **sēr.**
justice-his-by were-of-them the-eyes satisfied.

4. **Jāyĕ-akis** **wuchun** **hānzāh** **akh** **alīl**
(In-)place-a-certain was-seen-by-him a-certain-fisherman one wretched

muhima-sötin **ôs[u]** **gamot[u]** **suy** **zalīl.**
poverty-by was gone he-verily brought-low.

5. **Muhima-sötin** **ôs[u]** **trāwān** **āh** **ta** **wōsh,**
Poverty-by (he-)was emitting sighs and groans,

muhima-sötin **tas** **na** **rūd[u]mot[u]** **kāh-ti** **hōsh.**
poverty-by to-him not remained any-even sense.

6. **Yōra zālāh ôsᵘ lāyān gāṭa sān**
Whence a-certain-net (he-)was casting skill with

tōra zālas ôsus-na kĕh khasān.
thence to-the-net was-for-him-not anything rising.

7. **Dopus shĕhan "kar mĕ sötin böj[1]-baṭh**
It-was-said-to-him by-the-king, "make me with sharing

"lāy zālāh, yād-i-Ālāh dilas raṭh."
"cast a-single-net, memory-of-God to-the-heart seize."

8. **Lôyun zālāh tōra khotᵘ tas gāḍa-hath**
Was-cast-by-him a-single-net thence arose for-him fish-a-hundred

pātashĕhas bōnṭh-kun āv suy hĕth.
the-king before came he-verily having-taken(-them).

9. **Gāḍa-hatas badal dyutᵘnas mŏhara-dyār**
For-the-fish-hundred in-exchange was-given-by-him-to-him coin-wealth

lāl nigīn māl mŏktay wūṭha-bār.
rubies jewels property pearls-verily camel-loads.

10. **Rāth barith pātashĕhan dyutus nād**
Night having-passed by-the-king was-given-to-him a-summons

"tᵘy chukh myônᵘ shĕrīkh nāmurād.[1]
"thou-verily art my sharer without-hope.

11. **"Muhim kāsawunᵘ hĕkmat-i-Parwardigār,**
"Poverty expeller (is-)the-skill-of-Providence,

"tāph shĕhulᵘ sarda garam nowᵘ bāhār.
"sunshine cold coolness warmth new spring.

[1] *Nāmurād* is the word given by Hātim. A version of the poem current in Śrīnagar has *bā-murād*, with hope. In Kāshmīrī, *nā-murād* means "without hope or expectation".

12. "Wanayĕy, 'zan banda mônzur zāsanuy[1]
"'kāṣa-hĕkmüṭs[2] muhim tagiy kāsunuy.'"
"'by-how-much-skill poverty will-be-possible-for-thee to-be-expelled-verily.'"

13. Aṭh[i]-andar chuy wustādāh wanān zār,
This-verily-in is-verily a-certain-teacher saying prayer,

"jumala ālam banda Ahmad wumĕdwār."
"(on-Him-from-whom-is-)the-entire world the-slave Aḥmad (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 Śrīnagar tell me that it is not a Kāshmīrī word. Hātim says that it is an "old" word which is unintelligible to him. The Śrīnagar version is:—

"Wanay, 'yiy zān, banda, mônzur ṭĕ āsunuy,'
"I-would-say-to-thee 'this know, slave, accepted by-thee it-is-to-be,'

which is intelligible.

II.—TÖTA-SÜNZ^{ü} KATH

PARROT-OF THE-STORY

1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shĕhar akh gav, Shĕhar-ĕ-Yīrān. Tāt^{i}
Country one went (i.e. is), the-country-of-Īrān. There

ôs^{u} pātashĕhāh; tamis^{u}y chuh nāv
there-was a-certain-king; to-him-verily is the-name

Baḥ^{a}dūr Khān. Tām^{i} ôs^{u} kor^{u}mot^{u} bāg
Bahādur Khān. By-him was made a-garden

zanānan-kyut^{u}. Tath ös^{u}-na wath görzānas.
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pöda phakīrāh.
That garden-in went (i.e. became) manifest a-certain-faqīr.

Nazar-bāzav kür^{u} nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers

niyĕ khabar amis-pātashĕhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them,

"phakīrāh ṣāv bāgas-manz." Būzun
"a-certain-faqīr entered the-garden-in." Was-heard-by-him

pātashĕhan, hyotun söty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachĕ-nôw^{u} chuy har-wati bīnāh.
2. He-who-has-a-hundred thousand-names (i.e. God) is-verily on-every-path seeing.

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

"Hā Phakīrō, yōr kōr tsākhō?
"Ho Faqīr-O, here where didst-thou-enter-O?

"Katikō chukh? Kati-pĕṭha ākhō?"
"Of-where art-thou? Where-from didst-thou-come-O?"

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

"Kor[a] mĕ sōlāh. Tuhond[a] khĕv mĕ kyāh?"
"Was-made by-me a-stroll. Your was-eaten by-me what?"

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

3. Pātashĕhas bōnṭha-kani pōshĕ-thür[a].
To-the-king front-towards (was) a-flower-shrub.

Ath[i]-tal mumot[a] bulbulāh. Yĕli
It-verily-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashĕm kor[a], tĕli pĕv
by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot[a] bulbul
the-faqīr downwards having-tumbled, the-dead nightingale

gav thod[a] wŏthith. Pātashēhas hôwun
became erect having-arisen. To-the-king was-shown-by-him

yih vir[i]d. Gav nīrith; phīrith
this magic-power. He-went having-emerged; having-returned

biyĕ āv, bulbul mūd[a] biyĕ, phakīr
again he-came, the-nightingale died again, the-faqīr

gav biyĕ zinda. Hyotun nērun, 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,

"Dŏda-harák[i] **khös[i]** **hō** **baray.**
"Milk-cream-of cups O will-I-fill-for-thee.

"Khāsa **pŏlāv** **macāma** **khĕkh-na?"**
"Special pilaos (and) *macāmas* wilt-thou-not-eat?"

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

4. Yus **vir[i]d** **phakīras** **ôs[u],** **suy**
What magic-power to-the-faqīr was, that-verily

bôwun **amis-pātashĕhas.** **Ȧm[i]-pātashĕhan**
was-confided-by-him to-that-king. By-that-king

bów[u] **wazīras.**
it-was-confided. to-the-vizier.

Kor[u] **tarbyĕth** **pātashĕhan** **wazīras,**
Was-made instruction by-the-king to-the-vizier,

Suti **mah[a]ram** **korun** **ath-sīras.**
He-also intimately-acquainted was-made-by-him for-this-secret,

Gay **sölas** **shikāras** **yĕg-jāh.**
They-went for-excursion for-hunting together.

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

Tōta mumotᵘ 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, wŏphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

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

"Pātashēham, yüṣᵘ-kŏlᵘ mumotᵘ,
"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 gamotᵘ.
when it-is gone (dead).

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

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

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

ami-bāpath. "Bŏh wuchahan tōta kyuthᵘ
this-for. "I would-see-it the-parrot how

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

wazīran kĕh.
by-the-vizier anything.

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

Amis ôs^{u} dilas-manz dagāy. Wuñ sāv
To-him was the-heart-in disloyalty. Now entered

pātashĕh amis-tōtas-manz, panun^{u} moḍ^{u} shunun-
the-king this-parrot-in, his-own body was-dashed-

trövith. Tōta wǫ̈th^{u} thod^{u}, chuh
down-by-him. The-parrot arose erect, it-is

phērān. Wazīran kür^{u} köm^{u}, sāv
moving-round. By-the-vizier was-done a-deed, he-entered

ath-pātashĕha-sandis-maḍis-manz. Yiy ôs^{u} amis
that-king-of-body-in. This-verily was to-him

dar dil.
in heart.

Pĕv pĕtarun pātashĕhas pānas,
(That-load-which) fell to-carry-out to-the-king himself,

Bôr^{u} lodun wazīras nādānas.
(That-) load was-laid-by-him to-the-vizier the-fool.

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

Bōz, wǒphādörī, 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 pātashĕha-sandis-maris-manz. Wǫ̈th^{u} thod^{u},
is the-king-of-body-in. He-arose erect,

khoth^{u} guris lashkari-manz gav.
mounted to-the-horse the-army-in went.

Dop^{u}nakh, "mūd^{u} wazīr, guri-pĕṭha
It-was-said-by-him-to-them, "died the vizier, horse-from

wasith-pĕv."
having-tumbled-he-fell."

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

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

7. Ām^{i}-wazīran yĕli kür^{u} kŏm^{u}, sāv
By-that-vizier when was-done the-deed, he-entered

pātashĕha-sandis-maris-manz, tuj^{u}n athas-kĕth
the-king-of-body-in, was-raised-by-him the-hand-in

shĕmshēr, ath-pananis-maris korun rēza.
a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "nīriv tīrandāz biyĕ
To-that-army it-was-said-by-him, "go-forth archers also

bandūkbāz. Yus māriwa tōta, tamis
gunners. Who will-kill-of-you a-parrot, to-him

baniv bakh^{s}cöyish." Ām^{i}-tōtan yĕli
there-will-become a-present." By-that-parrot when

būz^{u}, ta tsol^{u}. Gav tas phakīras-
it-was-heard, then he-fled. He-went that fakīr-

nishĕ, yus tath-bāgas-manz ôs^{u} tami-dŏha.
near, who that-garden-in was (on-) that-day.

Hukum dyutun^{u}y tīrandāzan,
Order was-given-by-him-verily to-the-archers,

"Kan thâv^{i}tav myānĕn-nāzan."
"Ear place-ye-please to-my-blandishments."

Tōta **māranas** **dyutᵘnakh** **photuwāh.**
The-parrot for-killing was-given-by-him-to-them a-certain-decision.

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

8. Yus **asᵃl** **ôsᵘ** **pātashāh,** **suh** **chuh**
Who real was king, he is

tōtas-manz **phakīras-nishin.** **Suh** **tōta** **kaīsi**
the-parrot-in the-fakīr-near. That parrot by-any-one

môrᵘ-na. **Dōha-aki** **drāv** **yih** **pātashĕh**
was-killed-not. On-day-one issued this king

sŏlas **shikāras.** **Wôtᵘ** **jāyĕ-akis.** **Ati**
for-excursion for-hunting. He-arrived at-place-one. There

wuchᵘn **miñĕ-mürᵘ.** **Amisᵘy** **kürᵘkh**
was-seen-by-him a-hind. To-this-one-verily was-made-by-them

lār, **Ünᵘkh** **lashkari-manz.** **Dopᵘnakh**
pursuit, She-was-brought-by-them the-army-in. It-was-said-by-him-to-them

ămⁱ-pātashĕhan, **" yĕs-kănⁱ** **yih** **tsaliv,**
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-miñĕ-mari **tujᵘ** **wŏṭh,** **pātashĕha-sandi-**
By-this-hind was-raised a-leap, the-king-of-

kala-pĕṭhⁱ **tshuñᵘn** **wŏṭh,** **tsüjᵘ.** **Löris**
head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her

pata. Yus suh tōta ôsᵘ, yüh ôsᵘ phakīras-
after. Who that parrot was, he was the-fakir-

nishĕ. Phakīr ôsᵘ sŏhib-é-āgāh. Dopun
near. The-fakir was a-master-intelligent. It-was-said-by-him

amis-tōtas, yĕs-manz yih pātashĕh ôsᵘ,
to-this-parrot, whom-in this king was,

dopᵘnas, "gaṣh, sa, nēr. Az labakh
it-was-said-by-him-to-him, "go, sir, go-forth. To-day wilt-thou-take

panunᵘ moḍᵘ." Yim chih amis-miñĕ-marĕ-pata
thine-own body." Who are this-hind-after

lārān, nakha rōzān chĕkhna.
running, near remaining she-is-to-them-not.

10. Dāpān wustād,—
(Is) saying the-teacher,—

Ati ôsᵘ mumoṭᵘ hāputh. Pātashāh ṣāv
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih
that-bear-in. He-ran. Which this

pātashāha-sondᵘ morᵘ ôsᵘ yih trôwun
king-of body was this was-abandoned by-him

atiy.
there-verily.

Shodᵘ būzun tōtan. Lāryāv.
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.
Tree-hole-in he-waited.

Mor^{u} **lobun.** **Kár^{i}tōs** **marhabāh.**
The-body was-taken-by-him. Make-please-ye-for-him a-wish-of-good-luck.

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

11. **Tōta** **pĕv** **atiy** **pathar.** **Yih** **tsāv**
The-parrot fell there-verily down. He entered

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

ôs^{u}, **suh** **chuh** **hāpatas-manz.** **Pātashāh** **as^{a}l**
was, he is the-bear-in. The-king real

yus **ôs^{u},** **suh** **khot^{u}** **guris-pĕṭh.** **Dopun**
who was, he mounted horse-upon. It-was-said-by-him

yiman **lōkan,** **"mŏryūn** **hāputh."** **Lôy^{u}has**
to-these people, "kill-ye-him the-bear." Fired-by-them-at-him

bandūkh, **phuṭ^{o}r^{u}has** **zang.** **Onukh**
a-gun, was-broken-by-them-for-him the-leg. He-was-brought-by-them

raṭith **pātashāhas-nish.** **Dop^{u}nas** **pātashāhan,**
having-seized the-king-near. It-was-said-by-him-to-him by-the-king,

"tsĕ **kür^{u}tham** **dagāy.** **Bŏh** **mārahath-na,**
"by-thee was-done-by-thee-to-me disloyalty. I should-kill-thee-not,

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

chus **wazīr.'** **Tsĕ** **chuy** **panun^{u}**
is-to-him vizier.' By-thee is-by-thee thine-own

mor^{u} **gôl^{u}mot^{u}.** **Wumāh** **thāwath.** **Ts^{a}h**
body destroyed. Now-not I-may-keep-thee. Thou

hāputh **wazīr.** **Bŏh,** **hasa,** **mārath."**
a-bear vizier. I, sir, will-kill-thee."

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

Onukh **zyun^{u}.** **Zôlukh** **hāputh.**
There-was-brought-by-them firewood. He-was-burnt-by-them the-bear.

Hath **waīsi** **gav,** **kam** **yā** **jyāday,**
A-hundred (years) in-age, went, less or more,

Āv **Baḥ^{a}dūr-Khānas** **pyāday.**
Came to-Bahādur-Khān the-messenger (of Death).

Kar, **Wahab-Khāra,** **"Alāh,** **Alāh."**
Make, Wahb-the-blacksmith-O, "Allāh, Allāh."

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

III.—SŌDĀGARA-SÜNZ^{u} KATH

MERCHANT-OF STORY

1. **Sōdāgār gav sōdāhas. Gari ŏs^{u}s**
A-merchant went for-trade. At-home was-to-him

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

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

gara panun^{u} māl hĕth. Pātashĕhas
house his-own goods having-brought. To-the-king

gayĕ khabar "sōdāgar wŏt^{u}." Pātashāh
went news "the-merchant arrived." The-king

drāv sŏlas rāth-kyut^{u}, wŏt^{u}
issued-forth for-an-excursion night-by, he-arrived

sōdāgara-sond^{u}. Chuh atiy wŏdañĕ,
(at) the-merchant's (house). He-is there-verily standing,

pahar chuh gamot^{u} rŏs^{u}-hond^{u}, yih sōdāgar-
a-watch is gone the-night-of, this merchant's-

bāy wŏsh^{u}, wŏḍi-pĕṭh hĕs^{u}n bata-trŏm^{u}.
wife arose, crown-of-head-on was-taken-by-her a-cooked-rice-copper-dish.

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

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

chuh pakān pata-pata. Wŏt^{i} mŏdānas-
is walking after-after. They-arrived a-plain-

akis-manz. **Ati** **ôs^{u}** **phakīr** **nāra-han**
one-in. There was the-mendicant fire-a-small

zölith. **Kür^{u}s** **ami** **salām,** **bata**
having-kindled. Was-made-to-him by-her a-bow, cooked-rice

thow^{u}nas **bōnṭha-kani,** **dop^{u}nas,** **"khĕh."**
was-placed-by-her-for-him front-in, it-was-said-by-her-to-him, "eat."

Am^{i} **tul^{u}** **ṧhōṭa,** **lôyun** **amis-sōdāgar-bāyĕ,**
By-him was-raised a-stick, it-was-struck-by-him to-that-to-the-merchant's-wife,

dop^{u}nas **"ṧīr^{i}** **kyāzi** **āyĕkh?"** **Dop^{u}nas**
it-was-said-by-him-to-her "late why didst-thou-come?" It-was-said-by-her-to-him

ami **phīrith,** **"az** **ôsum** **āmot^{u}** **panun^{u}**
by-her in-answer, "to-day was-to-me come my-own

khāwand, **tămiy** **gōm** **ṧēr,** **khētam**
husband, by-that-verily went-for-me delay, eat-for-me

wuñ **bata."** **Dop^{u}nas** **ăm^{i}-phakīran,**
now the-cooked-rice." It-was-said-by-him-to-her by-this-mendicant,

"bŏh **khĕmay-na.** **Gŏḍañ** **dim** **anith**
"I will-eat-for-thee-not. First give-to-me having-brought

amis-sōdāgāra-sond^{u} **kala.** **Ada** **khĕmay**
this-merchant-of head. Then I-will-eat-for-thee

bata." **Pātashāh** **ôs^{u}** **wuchān,** **yih-kĕnṧhāh**
cooked-rice." The-king was watching, whatever

yimav-dŏyav **katha** **karĕ,** **tih** **būz^{u}**
by-these-two words were-made, that was-heard

pātashĕhan **sôruy.**
by-the-king all.

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

Drāyĕ **sōdāgar-bāy,** **wŏtsᵘ** **panunᵘ**
Went-forth the-merchant's-wife, she-arrived her-own

gara, **khütsᵘ** **hyorᵘ.** **Pātashāh** **chuh** **bŏna-**
house, she-mounted above. The-king is below-

kani. **Ami** **ṭoṭᵘ** **amis-sōdāgaras** **kala,**
in. By-her was-cut for-that-merchant the-head,

wütshᵘ **hĕth** **rumāli-kĕth.** **Chĕh**
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. **Wŏtsᵘ** **amis-phakīras-nish.** **Tulun**
after. She-arrived that-mendicant-near. Was-raised-by-him

ṭshōṭa, **lôyun** **amis-sōdāgar-bāyĕ.** **Dopᵘnas,**
the-stick, it-was-struck-by-him to-that-the-merchant's wife. It-was-said-by-him-to-her,

"ṭsᵃh **sapüzᵘkh-na** **amis-pananis-khāwanda-**
" thou becamest-not (the wife) this-thine-own-husband-

sünzᵘ, **wuñ** **sapadakha** **myönᵘ ?"**
of, now will-thou-become mine ?"

3. **Pātashāh** **drāv,** **wôtᵘ** **panunᵘ** **gara.**
The-king went-forth, arrived his-own house.

Trôwun **arām.** **Gāsh** **phṭlᵘ,** **wŏtshᵘ**
Was-released-by-him repose (i.e. he took repose). Dawn burst-forth, there-arose

krēkh. **Dapān** **chih,** **"sōdāgar** **wātsāv**
an-outcry. Saying they-are, " the-merchant arrived

panun[u] **gara,** **suy** **môr[u]** **ṯūrav."**
his-own house, he-verily was-killed by-thieves."

Wŏṯ[u] **otuy** **sōdāgar-bāy,** **dapān** **chĕh**
Arrived there-verily the-merchant's-wife, saying she-is

pātashēhas, **"khāwand** **āyām,** **suy**
to-the-king, "the-husband came-to-me, he-verily

môr[u]ham **ṯūrav."** **Pātashāhas** **chĕh** **khabar,**
was-killed-by-them-for-me by-thieves." To-the-king is information,

"yih **sōdāgar** **kàm[i]** **môr[u]?"** **Ṯshārān**
"this merchant by-whom was-killed?" Seeking

chih **pay,** **sōdāgar** **kàm[i]** **môr[u],**
they-are a-clue, the-merchant by-whom was-killed,

kaīsi **chuna** **khasān** **zima.**
to-anyone is-not rising responsibility.

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

Koḍukh **yih** **sōdāgar,** **zôlukh.**
Was-brought-forth-by-them this merchant, he-was-burnt-by-them.

Otuy **drāv** **pātashāh** **biyĕ** **sŏriy** **chuh**
There-verily went-forth the-king and-also all is

wuchān. **Ayĕ** **àm[i]-sünz[u]** **kŏlay,** **yih** **chĕh**
seeing. She-came him-of the-wife, she is

karān **gath.** **Dapān** **chĕh,** **"bŏti**
doing the-suttee-procedure. Saying she-is, "I-also

zāla **pān."** **Ayĕ,** **hĕṯ[u]n**
will-burn (my) body." She-came, was-begun-by-her

wŏṭh-ṯhunüñ[u] **nāras-manz.** **Pātashāh** **gōs,**
a-leap-to-be-taken the-fire-in. The-king went-to-her

kür^{u}nas	thaph.	Dapān	chus	pātashāh,
was-made-by-him-to-her	hand-grasping.	Saying	is-to-her	the-king,

"yiy,	ta	tih	kyāh?	Tiy,	ta	yih
"this-if,	then	that	what?	That-if,	then	this

kyāh?"	Dop^{u}nas,	"mĕ	trāv	yĕla.
what?"	It-was-said-by-her-to-him,	"for-me	let-go	from-restraint.

Bŏh	zāla	pān."	Dop^{u}nas,	"nāgas-akis-	
I	will-burn	(my) body."	It-was-said-by-her-to-him,	"spring-one-	
pĕṭh	chĕy	myŏñ^{u}	dŏda-bĕñĕ.	Say	waniy
on	is-verily	my	milk-sister.	She-verily	will-tell-to-thee

amyuk^{u}	mānĕ."	Tröv^{u}n	yĕla,
of-this	the-meaning."	She-was-let-go-by-him	from-restraint,

zôl^{u}	ami	pān	pananis-khāwandas-söty,	
was-burnt	by-her	(her) body	her-own-husband-with,	
gayĕ	khalās.	Pagāh	drāv	pātashāh,
she-went	(to) freedom (from existence).	Tomorrow	went-forth	the-king,

wôt^{u}	ath-nāgas-pĕṭh.	Wuch^{u}n	ati	
he-arrived	that-spring-upon.	Was-seen-by-him	there	
zanānāh,	amis^{u}y	zanāni	chuy	dapān
a-certain-woman,	to-that-very	woman	is-verily	saying

pātashāh,	"tiy,	ta	yih	kyāh?	yiy,
the-king,	"that-if,	then	this	what?	this-if,

ta	tih	kyāh?"	Dop^{u}nas	ami	zanāni,
then	that	what?"	Was-said-by-her-to-him	by-that	woman,

"ŏṭhi-dŏh[i]	**dapay**	**bŏh**	**amyuk[u]**	**jĕwāb."**
"after-eight-days	I-will-tell-to-thee	I	of-this	the-answer."

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

Ŏṭh	**dŏh**	**gay,**	**path-kun**	**pātashĕhas**
Eight	days	went,	afterwards	to-the-king

pĕv	**yād.**	**Lāḍyāv**	**pātashāh**	**tath-nāgas-**
fell	memory.	Ran	the-king	that-spring-

pĕṭh.	**Wuch[u]n**	**sŏh**	**zanāna,**	**dop[u]nas,**
upon.	Was-seen-by-him	that	woman,	was-said-by-him-to-her,

"wanum	**tami-kathi-hond[u]**	**mānĕ."**	**Dop[u]nas,**
"tell-to-me	that-word-of	meaning."	Was-said-by-her-to-him,

"gaṣh,	**an**	**ṣhāwul**	**biyĕ**	**noṭ[u].**"	**Onun**
"go,	bring	a-goat	and-also	a-jar."	Was-brought-by-him

ṣhāwul	**ta**	**noṭ[u].**	**Dop[u]nas,**	**"was**	**yith-**
a-goat	and	a-jar.	Was-said-by-her-to-him,	"descend	this-

nāgas-manz,	**noṭ[u]**	**ṣhun-phirith."**
spring-in,	the-jar	put-having-reversed (it)."

Dop[u]nas
Was-said-by-her-to-him

biyĕ,	**"anun**	**ṣhāwul**	**kana**	**raṭith,**
also,	"bring-it	the-goat	by-the-ear	having-seized,

thāwus	**naṭis-pĕṭh**	**kala."**	**Dop[u]nas,**	**"lāyus**
place-of-it	the-jar-upon	the-head."	Was-said-by-her-to-him,	"strike-to-it

shĕmshēri-hünz[u]	**ṣünḍ[u]."**
a-sword-of	stroke."

6. Dapān,—

(Is) saying (the-teacher),—

Löy^{a}nas Was-struck-by-him-to-it **shĕmshēri-hünz^{a}** the-sword-of **sünḍ^{a}.** blow. **Ami-** At-that-

sāta moment **gashān** (is) becoming **pātashāh** the-king **göb** invisible

hanga-ta-manga.

unexpectedly.

7. Dapān wustād,—

(Is) saying the-teacher,—

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

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

Ath^{i}-pĕṭh It-verily-upon **khot^{a}** mounted **pātashāh,** the-king, **trôwun** was-released-by-him

arām. repose. **Ati** There **āsa** were **par^{i}yĕ.** fairies. **Yimav^{a}y** By-them-verily

nĕv was-conducted **tulith** having-raised (him) **pātashāh.** the-king. **Tsônukh** He-was-caused-to-enter-by-them

akis-jāyĕ-manz. a-place-in. **Sapod^{a}** He-became **bĕdār.** awake. **Wuchān** Seeing

chuh he-is **jĕnatacĕ** heaven-of **jāyĕ.** place. **Ati** There **lög^{i}māt^{i}** were-being-carried-on

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

ath^{i}-tamāshĕs-kun.

this-very-spectacle-towards.

8. Dapān,—

(Is) saying (the-teacher),—

Gayĕ	**yima**	**par^{i}yĕ**	**pānas.**	**Amis**
Went	these	fairies	for-themselves (i.e. *away on their own business*).	To-him

diṣ^{u}kh	**kunz.**	**Dop^{u}has,**	**" yith**	**kuṭhis**
was-given-by-them	a-key.	It-was-said-by-them-to-him,	" to-this	to-room

thāv	**kuluph.**	**Wŏth,**	**aṣh**	**andar."**
apply (i.e. open)	the-lock.	Arise,	enter	within."

Tsāv	**andar.**	**Ati**	**wuchun**	**gur^{u}**
He-entered	within.	There	was-seen-by-him	a-horse

zīn	**karith.**	**Koḍun**	**nébar**	**thaph**
saddle	having-made.	It-was-brought-forth-by-him	outside	hand-grasping

karith.	**Nébar**	**yĕli**	**koḍun,**	**chuh**
having-done.	Outside	when	it-was-brought-forth-by-him,	he-is

wŏdañĕ	**thaph**	**karith.**	**Dop^{u}has,**
standing-still	hand-grasping	having-done.	It-was-said-by-them-to-him,

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

Yih	**chuh**	**wuchān,**	**satav-zamīnav-tál^{i}**	
He (i.e. the king)	is	seeing,	the-seven-worlds-below	

ti	**nawav-asmānav-pĕṭh^{i}**	**ti,**	**yih-kĕnṭshāh**	
both	the-nine-heavens-above	also,	what-ever	

Khŏdā-Sŏban	**pŏda**	**kor^{u}mot^{u}**	**tih**	**wuch^{u}**
by-God-the-Master	created	(was) made	that	was-seen

pātashĕhan.	**Tath^{i}-sŏty**	**gav**	**mushtākh.**
by-the-king.	That-verily-with	he-became	entranced.

Gōs	pöda	Shētān.	Dop^{u}nas,	"kyāh
Became-to-him	visible	Satan.	It-was-said-by-him (Satan)-to-him,	"what

chukh	wuchān?"	Dop^{u}nas	pātashēhan,
art-thou	seeing?"	It-was-said-by-him-to-him	by-the-king,

"yih-kĕnṯshāh	Khŏdā-Sŏban	pöda	kor^{u},
"what-ever	by-God-the-Master	created	was-made,

tih	chus	wuchān."	Dop^{u}nas	Shētānan
that	I-am	seeing."	It-was-said-by-him-to-him	by-Satan

phīrith,	"ami-khŏta	hāway	bŏh.	Yih
in-reply,	"that-than	(more) will-show-to-thee	I.	This

chĕy	myŏn^{u}	kunz.	Yith-kuṭhis	thāv
is-verily	my	key.	To-this-room	apply

kuluph.	Wŏth,	aṯsh	andar."	Tsāv
the-lock.	Arise,	enter	within."	Entered

pātashāh	andar.	Wuchun	ati	khar
the-king	within.	Was-seen-by-him	there	an-ass

gaṇḍith.	Dop^{u}nas,	"kaḍun	nĕbar,	khas
bound.	It-was-said-by-him (Satan)-to-him,	"bring-it-forth	outside,	mount

amis^{u}y.	Yih-kĕnṯshāh	Khŏdā-Sŏban	pŏda
to-that-very-one.	What-ever	by-God-the-Master	created

kor^{u},	tami-pĕṭh^{i}-kani	wuchakh	biyĕ
was-made,	that-in-addition-to	thou-shalt-see	more

kĕh."	Khot^{u}	pātashāh	amis-kharas.
something."	Mounted	the-king	to-that-ass.

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

Barābar	**wātanôwun**	**panunᵘ**	**gara.**
At-once	he-was-caused-to-arrive-by-him (the-ass)	his-own	house.

Khotᵘ	**hyorᵘ.**	**Phirith**	**wothᵘ.**	**Wuchun**
He-ascended	up.	Returning	he-descended.	Was-seen-by-him

ati	**na**	**khar.**	**Pātashĕhas**	**āv**	**armān**
there	not	the-ass.	To-the-king	came	longing

tami-bāgukᵘ.	**Wŏh**	**kĕtha-pŏṭhⁱ**	**wāti ?**
of-that-garden.	Now	how	will-he-arrive (there) ?

Totᵘ,	**dapān,**	**gav**	**athⁱ-nāgas-pĕṭh.**
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

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

yiy,	**ta**	**tih**	**kyāh ?**	**tiy,**	**ta**	**yih**
this-if,	then	that	what ?	that-if,	then	this

kyāh ?"	**Dopᵘnas**	**ami**	**zanāni,**	**" anun**
what ?"	It-was-said-by-her-to-him	by-that	by-woman,	" bring-him

panunᵘ	**nĕcyuvᵘ,**	**biyĕ**	**an**	**noṭᵘ,**	**biyĕ**
thine-own	son,	also	bring	a-jar,	also

an	**shĕmshēr."**	**Dopᵘnas,**	**" was**	**yith-**
bring	a-sword."	It-was-said-by-her-to-him,	" descend	this-

nāgas-manz,	**wālun**	**panunᵘ**	**nĕcyuvᵘ,**
spring-in,	bring-down-him	thine-own	son,

pāwun	**pathar,**	**thāwus**	**naṭis-pĕṭh**
cause-him-to-fall	down,	place-of-him	the-jar-upon

kala."	**Kanas**	**kür^{u}nas**	**thaph**	**ám^{i}**
the-head."	To-his-ear	was-done-by-him-to-him	hand-grasping	by-that

pātashĕhan,	**tuj^{u}n**	**shĕmshēr,**	**lāyi**
by-king,	was-raised-by-him	the-sword,	he-will-strike

amis-nĕcivis,	**kür^{u}s**	**ami-zanāni**	**thaph**
to-that-to-son,	was-made-for-him	by-that-by-woman	hand-grasping

ath-shĕmshēri.	**Dop^{u}nas,**	**" yiy,**	**gav**
to-that-to-sword.	It-was-said-by-her-to-him,	" this-verily,	became (i.e. is)

tih;	**tiy,**	**gav**	**yih.**	**Ts^{a}h**	**gōkh**
that;	that-verily,	became (i.e. is)	this.	Thou	becamest

mushtākh	**bāgas;**	**bĕñĕ**	**myön^{u}**	**gayĕ**
enamoured	for-the-garden;	the-sister	mine	became

mushtākh	**phakīras."**
enamoured	for-the-mendicant."

IV.—LÀLA-MALIKUNᵘ WONᵘMOTᵘ GĒWUN

LĀL-MALLIK-OF SPOKEN SONG

1. **Dapān-chuh,—**
Saying-he-is,—

Dayĕ, **zār** **wánⁱmay,** **Khŏdāyĕ,**
O-God, petitions are-said-by-me-to-Thee, O-God,

bōztam **tay,**
please-to-hear-me . . . .

Samsār **bözⁱgār.**
The-world (is) a-deceiver.

2. **Hazrat-i-Ádam** **gōḍa** **lodᵘnam** **tay,**
Saint Adam first was-sent-by-Him-for-me . . . .

Malakav **korᵘhay** **tayār.**
By-angels he-was-made-by-them-verily complete.

Phorᵘ **tas** **Yiblīs,** **tati** **korᵘnam** [1]
Was-a-plunderer (i.e. ruined) for-him Satan, from-there he-was-expelled-by-him-for-me

tay,
. . . .

Samsār **bözⁱgār.**
The-world (is) a-deceiver.

3. **Hazrat-i-Nōh** **chuy** **wŏlād-i-Ādam** **tay,**
Saint Noah is-verily a-descendant-of-Adam . . . .

Phīrith **gŏs** **kuphār.**
Having-become-hostile went-for-him the-infidels.

[1] Hātim pronounces this word *ẖuᵛnam*, but Srīnagar pandits *kuf*ᵛnam* or *koʃᵛnam*.

Āh **tám^{i}** **kor^{u}nay,** **sár^{i}** **gav** **ālam**
A-sigh by-him was-made-by-him-verily, flooded (in his tears) went the-universe

tay,
. . . .

Samsār **böz^{i}gār.**
The-world (is) a-deceiver.

4. **Hazrat-i-Yīsāh** **kĕh** **chuna** **kam** **tay,**
Saint Jesus anything is-not less . . . .

Söhiba-sond^{u} **ṭôṭh^{u}** **yār.**
The-Master-of beloved friend.

Tsŏn **asmānan-pĕṭh** **tám^{i}** **sabakh** **dop^{u}nam**
Four heavens-upon by-Him lecture was-said-by-Him-for-me.

tay,
. . . .

Samsār **böz^{i}gār.**
The-world (is) a-deceiver.

5. **Hazrat-i-Musāy** **trôwuy** **kadam** **tay,**
Saint by-Moses was-put-forth-verily a-step . . . .

Söhiba-sond^{u} **kara** **dīdār.**
The-Master-of I-will-do seeing.

Kōh-i-Tōra-pĕṭha **tám^{i}** **katha** **karĕnam**
Mount-of-Sinai-from-on by-him words were-made-by-him-for-me

tay,
. . . .

Samsār **böz^{i}gār.**
The-world (is) a-deceiver.

6. **Hazrat-i-Yibrāhim** **kĕh** **chuna** **kam** **tay,**
Saint Abraham anything is-not less . . . .

Putalĕn **korun** **nakār.**
(Of-) idols was-made-by-him prohibition.

Tàm[i] **kor**[u] **dīn-i-Mahmad** **mahkam** **tay,**
By-him was-made the-faith-of-Muḥammad established . . . .

Samsār **böz**[i]**gār.**
The-world (is) a-deceiver.

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

Panin **böy**[i] **kyāh** **yār.**
My-own brethren or friends.

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

Samsār **böz**[i]**gār.**
The-world (is) a-deceiver.

V.—SŎNARA-SÜNZ^{ü} KATH

THE-GOLDSMITH-OF STORY

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

Shĕharā	akh	chuh-ôs^{u}mot^{u}.	Tát^{i}	chuh
A-city	one	has-been.	There	is

sŏnar.	Suy	ôs^{u}	ṭāṭas	bahan-hatan-hond^{u}
goldsmith.	He-verily	was	(of-) pupil	twelve-hundred-of

zyuṭh^{u}.	Yuhuy	ôs^{u}-gaḍān	wasth
the-superior.	He	was-making	articles

pātashĕha-sanzĕ-kōrĕ-kit^{i}.	Tot^{u}	ŏs^{u}-gaṭshān
the-king's-daughter-for.	There	was-going

sŏnara-sünz^{ü}	zanāna	hĕth.	Aki-dŏha
the-goldsmith-of	wife	carrying (them).	On-one-day

dopus	ami-pātashāh-kōri,	" sōzun^{u}	gaṭshi
it-was-said-to-her	by-that-king's-daughter,	" is-to-be-sent	it-is-proper

panun^{u}	khāwand."	Dŏha-aki	drāv
thine-own	husband."	On-day-one	went-forth

sŏnar,	sŏna-sünz^{ü}	wŏj^{ü}	hĕth,
the-goldsmith,	gold-of	ring	having-taken,

pātashāha-sanzĕ-kōrĕ-kiṭs^{u}.	Ami	pasand
king's-daughter-for.	By-her	approval

kür^{u}sna.	Dop^{u}nas,	" yith	chĕy
was-made-for-it-not.	It-was-said-by-her-to-him,	" to-this	is-verily

wad."	Âv	pot^{u}	phīrith.	Wôt^{u}
crookedness."	He-came	(home) back	returning.	He-arrived

panun^{u} **gara.** **Pĕv** **bĕmār.**
his-own house. He-fell sick.

2. **Amis** **ôsus** **pātashāha-sanzĕ-kōrĕ-hond^{u}**
To-him was-to-him the-king's-daughter-of

ạsh^{ś}kh **gŏmot^{u}.** **Pātashāh-kōrĕ** **ôs^{u}-gŏmot^{u}**
love become. To-the-king's-daughter was-become

amis-sŏnara-sond^{u} **ạsh^{ś}kh.** **Dŏda-mājĕ-kun**
this-goldsmith-of love. The-foster-mother-to

wanān **pātashāh-kūr^{ü},—**
(is) saying the-king's-daughter,—

"Zargar-nĕcyuvāh **pūr^{u}-khumār.**
"A-goldsmith-son (is) full-of-languishment.

"Ḍishith **log^{u}m^{u}y,** **dŏda-māji,** **mot^{u}**
"Having-seen-him is-attached-to-me-verily, O-foster-mother, mad

hay **amār."**
O! desire."

Dŏda-mŏj^{u} **chĕs-wanān** **phīrith,—**
The-foster-mother is-to-her-saying answering,—

"May **kar,** **kūr^{i}yĕy,** **shur^{i}-bāshĕ.**
"Do-not make, O-daughter, child-talk.

"Lagakh **ạsh^{ś}kanĕ** **wālawāshi.**
"Thou-wilt-be-caught love-of (in-) the-net.

"Ōra-kani **ditay,** **kūr^{i},** **kana-ḍōlī.**
"In-that-direction give-verily, daughter, ear-closing.

"Ōra **mā** **lagaham** **wŏbālī."**
"(So that) from-there not mayst-thou-find-thyself-not in-blameworthiness."

3. Sŏnar chuh bĕmār. Amis chuh
The-goldsmith is sick. To-him is

aṣh^{s}kun^{u} tab. Amis-sŏnara-siinz^{u}-kŏlay chĕh
love-of fever. That-goldsmith's-wife is

gāṭ^{u}j^{u}. Amis tog^{u} bōzun ām^{i}-sond^{u}
clever. To-her it-was-possible to-understand him-of

dôd^{u}. Dapān chĕs, "ts^{a}h hĕch lāyān^{i}
the-pain. Saying she-is-to-him, "thou learn to-be-thrown

rīnz^{i}, biyĕ gar sŏna-sānd^{i} rīnz^{i} z^{a}h."
balls, also make gold-of balls two."

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

Gàr^{i} ām^{i} sŏna-sānd^{i} rīnz^{i} z^{a}h.
Were-made by-him gold-of balls two.

Drāv athas-kĕth hĕth rīnz^{i}. Lāyān-
He-went-forth the-hand-in taking balls. Throwing-he-

chuh apör^{i} ta yipör^{i} kañiv^{i}
is in-that-direction and in-this-direction stone-of

ta shĕstrāv^{i}. Wôt^{u} ot^{u} pātashāha-sanzĕ-
and iron-of (balls). He-arrived there the-king's-

dārĕ-tal. Löyin ati sŏna-sānd^{i} rīnz^{i}
window-under. Were-thrown-by-him from-there gold-of balls

z^{a}h pātashāha-sanzi-kōri-halamas-manz. Ami
two the-king's-daughter's-lap-cloth-into. By-her

hôwus ōra phīrith thüḍ^{u}-kani öna,
was-shown-to-him there-from turning-herself backwards (a) mirror,

biyĕ	trôwun	dāri-kân[i]	āb,	biyĕ
again	was-cast-by-her	the-window-through	water,	again

trôwun	pōshĕ-gǫnd[u],	biyĕ	trôwun
was-cast-by-her	(a) flower-bunch,	again	was-cast-by-her

kīh,	biyĕ	tuj[u]n	shēstrüv[u]	salay,
hair,	again	was-lifted-up-by-her	a-made-of-iron	spike,

dyutun	ath-dārĕ-handis-dāsas	khash.	Ȧm[i]
was-given-by-her	to-that-window's-sill	a-cut.	By-that

sŏnar[1]	wuch[i],	āv	phīrith,
goldsmith	they-were-seen,	he-came	(home) returning,

wôt[u]	panun[u]	gara.	Dop[u]nas	panañĕ-zanāni.
he-arrived	his-own	house.	It-was-told-by-him-to-her	to-his-own-wife.

Dop[u]nas,	"kĕ-hŏ	koruth?"	Ȧm[i]
It-was-said-by-her-to-him,	"what-Sir	was-done-by-thee?"	By-him

won[u]nas	phīrith,	"rīnz[i]	hay	löy[i]mas.
it-was-said-by-him-to-her	answering,	"the-balls	O	were-thrown-by-me-to-her.

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

hôw[u]nam	phīrith	thüḍ[u]-kani	ŏna,	biyĕ
was-shown-by-her-to-me	turning-herself	backwards	(a) mirror,	again

hay	trôw[u]nam	dāri-kân[i]	āb,	biyĕ
O	was-cast-by-her-to-me	the-window-through	water,	again

[1] *Sŏnar* is here the case of the agent; the more usual form would be *sŏnaran*.

trôwᵘnam **pōshĕ-gǫ̈ndᵘ,** **biyĕ** **trôwᵘnam**
was-cast-by-her-to-me (a) flower-bunch, again was-cast-by-her-to-me

kīh, **biyĕ** **dyutun** **shĕstravi-salayi-sötyᵘ**
hair, again was-given-by-her a-made-of-iron-spike-with

dāsas **khash."** **Dopᵘnas** **ami** **phīrith,**
to-the-(window)-sill a-cut." It-was-said-by-her-to-him by-her answering,

"thürᵘ-kani **hav** **hôwᵘnay** **ŏna,** **kus-tāñ**
"backwards O was-shown-by-her-to-thee (a) mirror, somebody

ôsᵘmotᵘ-chus **wŏpar;** **āb** **hav** **trôwᵘnay,**
was-(there)-for-her other; water O was-cast-by-her-to-thee

āb-dawa-kañ **gaṣhi** **aṣunᵘ;** **pōshĕ-gǫ̈ndᵘ**
water-drain-by-means-of it-is-proper to-enter; flower-bunch

trôwᵘnay, **bāgas-manz** **gaṣhi** **aṣun;**
was-cast-by-her-to-thee, the-garden-in it-is-proper to-enter;

salayi-sötyᵘ **hôwᵘnay,** **anunᵘ** **gaṣhi**
spike-by it-was-shown-by-her-to-thee, to-be-brought is-proper

phaharawāv, **tath** **chiy** **pŏlādávⁱ** **nēza,**
(a) file, to-it are-verily made-of-steel railings,

tim **gaṣhan** **ṣaṭánⁱ;** **kīh** **trôwᵘnay,**
they are-proper to-be-cut; hair was-cast-by-her-to-thee,

"chĕs **wālān** **kangañ."**
"I-am causing-to-descend a-comb."

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

Drāv **yih** **sŏnar** **shāman-bŏg^{i},** **tsāv**
Went-off this goldsmith at-evening-about, he-entered

ath-bāgas-manz. **Wuchun** **ati** **palang,**
that-garden-in. Was-seen-by-him there a-bed,

khot^{u} **ath^{i}-palangas-pĕṭh.** **Shikasta-sŏty**
he-mounted that-very-bed-upon. His-weakness-owing-to

pĕyĕs **nĕnd^{a}r.** **Āyĕs** **yih** **pātashāh-kūḍ^{a}.**
there-fell-to-him sleep. She-came-to-him this king's-daughter.

"Shānda **chĕs-karān** **khŏr,** **khŏra**
"From-the-pillow she-is-for-him-making the-feet, from-the-foot

chĕs-karān **shānd."** **Yih** **kĕh** **hushyār**
she-is-for-him-making the-pillow." He at-all awake

gōs-na. **Yutān** **gāsh** **log^{a}** **phŏlani.**
became-for-her-not. In-the-meantime dawn began to-flower.

Pātashāh-kūr^{a} **tsŭj^{a}** **panun^{a}** **gara,** **path-kun**
The-king's-daughter fled her-own house, afterwards

gav **hushyār** **sŏnar.** **Yiwān-chuh** **yiti**
became awake the-goldsmith. Coming-he-is from-here

panun^{a} **gara.** **Wanān-chĕs** **panŭñ^{a}** **kŏlay,**
his-own house. Saying-she-is-to-him his-own wife,

"kĕ-hŏ **koruth?"** **Yih** **chus-dapān** **phīrith,**
"what-Sir was-done-by-thee?" He is-to-her-saying answering.

"sa **nay** **kĕh** **āyĕm."** **Dop^{u}nas** **ami-**
"she not-even at-all came-to-me." Was-said-by-her-to-him by-that-

zanāni, **"talau** **yūr^{i}-hond^{a}** **wŏla."** **Gav.**
woman, "O hither come." He-went.

Wuchus Was-looked-for-him **ami-panañi-zanāni** by-this-his-own-woman **cĕndas.** to-the-pocket. **Wuchin** Were-seen-by-her

ati there **rīnz^{i}** the-balls **z^{a}h** two **sŏna-sând^{i},** gold-of, **timạy** those-very **yim** which

tami-dŏha on-that-day **lāyānas** had-been-thrown-by-him-to-her **halamas-manz.** lap-cloth-in. **Dop^{u}nas,** It-was-said-by-her-to-him,

" sa " she **chĕy** is-to-thee **āmüṣ^{u},** come, **ṣ^{a}h** thou **chukhna** art-not **gŏmot^{u}** become

hushyār. awake. **Wuñ,** Now, **yĕli** when **biyĕ** again **gaṣhakh** thou-shalt-go

kālacĕn, at-eventide, **tĕli** then **dapay** I-will-say-to-thee **bŏh** I **sabakh."** a-lesson."

6. Dapān wustād,—

(Is) saying the-teacher,—

Nam Nails **dah** ten **tul^{i}nas** were-raised-by-her-for-him **athan-hând^{i},** the-hands-of, **akis** to-one

ôs^{u}nas was-by-her-to-it **dyut^{u}mot^{u}** given **sǫn^{u}** a-deep **khash.** cut. **Dop^{u}nas,** It-was-said-by-him-to-her,

" môr^{u}thas." " killed (i.e. wounded)-by-thee-am-I." **Ami** By-her **dop^{u}nas** it-was-said-by-her-to-him **phīrith,** answering,

" mŏl^{i} " by-father **māji** by-mother **chĕsna** I-am-not **ṣhuñ^{u}müṣ^{u}** put **nŏyid** barber's

sabakas. to-lesson. **Wŏñ** Now **yĕli** when **gaṣhakh,** thou-wilt-go, **tĕli** then

dimay **dawāhan."** **Ami** **dyutˢnas**
I-will-give-to-thee a-little-medicine." By-her was-given-by-her-to-him

marʂa-wāgan **raʂhi-hanā,** **biyĕ** **nuna** **raʂhi-**
of-red-pepper a-very-little, also of-salt a-very-

hanā. **Dopˢnas,** **" biyĕ** **yĕli** **tath-palangas-**
little. It-was-said-by-her-to-him, " again when that-bed-

pĕṭh **khasakh,** **tĕli** **yiyiy,** **nĕndˢr.**
on thou-wilt-mount, then will-come-to-thee, sleep.

Yih **dawāh** **raʂhi-han** **gándʲzĕs,** **ada**
This medicine a-little-amount (thou) must-bind-it, then

yiyiy **nĕndˢr** **shĕhᵘjᵘ."** **Drāv** **ati**
will-come-to-thee sleep cool." Went-forth from-there

sŏnar, **dawāh** **raʂhi-han** **hĕʂˢn**
the-goldsmith, the-medicine a-little-amount was-taken-by-him

söty, **wôtᵘ** **ath-bāgas-manz,** **khotᵘ** **ath-**
with, he-arrived that-garden-in, he-mounted that-

palangas-pĕṭh, **chuh** **prārān** **ʂēr** **tān,**
bed-on, he-is waiting long-time during,

yih **kuni** **yiwān-chĕs-na.** **Hĕʂˢnas**
she at-all coming-is-to-him-not. There-began-for-him

yiñᵘ **nĕndˢr,** **athas** **chus** **dôdᵘ,** **ath**
to-come sleep, to-the-hand is-for-him pain, to-it

chuh **karith** **thaph.** **Dopun,** **" wuñ**
he-is having-made holding. It-was-said-by-him, " now-indeed

āyĕ-na, **yith** **ʂhunahö** **bŏh** **dödis**
she-came-not, (if) to-this I-had-applied I to-the-pain

dawāh, **shēh^{a}j^{a}** **karahŏ** **nęnd^{a}r."** **Yuthuy**
the-medicine, (then) cool I-should-have-made sleep." As-verily

ath-dŏdis **shunun** **dawāh,** **tyuthuy**
to-that-pain was-applied-by-him the-medicine, so-verily

pyōs **wŏlinjĕ** **vih,** **chuh** **lalawān**
there-fell-to-him to-the-heart poison, he-is caressing (it)

thod^{a} **wŏthith.**
upright having-arisen.

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

Āyĕ **yih** **pātashāha-sünz^{a}** **kūr^{a}.** **Amis**
Came this king's daughter. To-him

moṭh^{a} **sôruy** **dôd^{a}.** **Korun** **amis-sŏty**
was-forgotten all pain. Was-done-by-him her-with

yih **karun^{a}** **gobh^{a}.** **Pĕyĕkh** **nęnd^{a}r.**
what to-be-done was-proper. There-fell-to-them sleep.

Yut^{a}-tān **gāsh** **log^{a}** **phŏlani.** **Kuṭ^{a}wāl**
Here-up-to (by-this-time) dawn began to-flower. The-chief-of-police

chuh **wasān** **apŏr^{i}-kiñ** **āgayi.** **Wuchun**
is coming-down on-that-side-from for-inspection. Was-seen-by-him

ati **pātashāha-sünz^{a}** **kūr^{a}** **biyĕ** **sŏnar.**
there the-king's daughter and the-goldsmith.

Rāṭ^{i} **ām^{i}-kuṭ^{a}wālan,** **nīn** **raṭith,**
They-were-arrested by-that-chief-of-police, they-were-taken-by-him having-arrested,

kārin **hawāla** **srālĕn,** **kārikh**
they-were-made-by-him in-custody to-the-constables they-were-made-by-them

köd.	**Ati**	**ôs^{u}**	**pakān**	**wati**
imprisoned.	There	there-was	going	on-the-road

akhāh.	**Amis^{u}y**	**dopukh**	**yimav-ködyau-**
a-certain-one.	To-him-verily	it-was-said-by-them	by-these-prisoners-

dŏyav,	**" ṣ^{a}h,**	**hasa,**	**dizi**	**krēkh**
two,	" thou,	Sir,	must-give	an-outcry

sŏnar-aṭa-pĕṭha.	**Dāp^{i}zĕkh,**	**' pātashĕhas**
the-goldsmiths'-market-from.	Thou-must-say-to-them,	' for-the-king (the-king's)

khar	**pĕv**	**kŏng-wāri.**	**Khabar**	**chyā**
ass	fell	in-the-saffron-field.	News	is-there? (there-is-not)

loṭ^{u}	**ṣaṭanasa**	**kina**	**hoṭ^{u}**	**ṣaṭanas.**
tail	will-they-cut-for-him?	or	throat	they-will-cut-for-him.

Pātashĕhas	**khar**	**pĕv**	**kŏng-wārē,**
The-king's	ass	fell	in-the-saffron-field.

Pakān	**dil**	**gōm**	**tāt^{i}**	**tārē.**
Going	the-heart	became-to-me	there	confused.

Vir	**hĕth**	**wātun^{u}**	**goṣh^{u}**	**sōli-gārē.**
Fine-money	having-taken	to-arrive	was-proper	at-dawn-time.

Nata	**tas**	**pātashāh**	**tati**	**mārē.'"**
Otherwise	him	the-king	there	will-kill.'"

Būz^{u}	**ami-sŏnara-sanzi-zanāni.**	**Drāyĕ**
Was-heard	by-that-goldsmith's-wife.	She-went-forth

bāzar,	**hĕṣan**	**ṣŏcĕ,**	**lazan**	**kranjĕ,**
(to) the-market,	were-bought-by-her	loaves,	were-placed by-her	to-a-basket,

drāyĕ **hĕth.**
she-went-forth having-taken (them).

"Shĕn-kŏd-khānan **tsŏcĕ** **bŏg^{a}rēmay.**
"For-six-prisons loaves were-divided-by-me-O.

Satimis **atsayō,** **bār-Khŏdāyō** **hāy."**
To-the-seventh I-will-enter-O, Great-God-O alas."

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

Bŏg^{a}rĕn **yima-tsŏcĕ.** **Dop^{u}nakh,** **"khāwand**
Were-divided-by-her these-loaves. It-was-said-by-her-to-them, "husband

chum **bēmār.** **Ath^{i}** **kyāh** **dop^{u}ham**
is-to-me sick. Therefore verily It-was-said-by-them-to-me

pīrav **phakīrav,** **'tsŏcĕ** **gatshan** **bŏg^{a}rañĕ**
by-saints (and) by-faqīrs, 'loaves are-proper to-be-divided

satan-kŏd-khānan.' **Yih-kĕntshāh** **dapun** **chuwa,**
to-seven-prisons.' Whatever to-be-said is-by-you,

tih **dāp^{i}zĕm** **yōra** **atsawunuy.** **Ōra**
that you-must-say-to-me from-here even-as-I-enter. From-there

nērawun^{u} **kĕh** **dāp^{i}zĕm-na,** **mē** **gatshi**
as-I-go-forth anything you-must-say-to-me-not, to-me will-occur

shĕkh." **Dop^{u}nakh** **biyĕ,** **"mā** **chuh**
anxiety." It-was-said-by-her-to-them also, "I-wonder-if there-is

kāh **kŏd^{i}** **yiti?"** **Dop^{u}has** **yimav,**
any prisoner here?" It-was-said-by-them-to-her by-them,

" patimi-pahara **ân^{i}mât^{i}** **kuṭ^{s}wālan** **z^{s}h**
" at-the-last-watch (of the night) (were) brought by-the-chief-of-police two

kŏd^{i}. **Tim** **chīh** **path-kun."** **Wŏṭ^{u}**
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 **kĕtha-pŏṭh^{i}** **mŏkali** **yiti** **pātashāh-**
" now how will-escape from-here the-king's-

kūr^{u} ? **Tagiyĕ** **mŏkalāwūñ^{u}** **yih** **pātashāh-**
daughter ? Is-she-possible-for-thee to-be-released this king's-

kūr^{u} ?" **Dop^{u}nas** **âm^{i}** **phīrith,** **" tih**
daughter ?" It-was-said-to-her-by-him by-him answering, " that

yĕli **tagihēm,** **ada** **kyāzi** **lagahŏ**
when (if) it-had-been-known-how-for-me, then why should-I-have-remained (in)

kŏd ? "
imprisonment ?"

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

Koḍun **nāla** **panun^{u}** **pŏshākh,** **ṣhunun**
Was-taken-off-by-her from-the-neck her-own garment, it-was-put-on-by-her

pātashāh-kōrĕ ; **pātashāh-kōrĕ-hond^{u}** **koḍun,**
to-the-king's-daughter ; the-king's-daughter-of was-taken-off-by-her,

ṣhunun **pānas.** **Krünḍ^{u}** **diṣ^{u}nas**
was-put-on-by-her to-herself. The-basket was-given-by-her-to-her

wŏtamukh[i],	drāyĕ	nĕbar	pātashāh-kūr[u],
upside-down,	issued	forth	the-king's-daughter,

gayĕ	panun[u]	gara.	Kuṭ[a]wālan	dyut[u]
she-went	her-own	house.	By-the-chief-of-police	was-given

rapaṭ	pātashĕhas.	Dop[u]nas,	"pātashāh-kūr[u]
report	to-the-king.	It-was-said-by-him-to-him,	"the-king's-daughter (was)

biyĕ	ôs[u]	sŏnar	bāgas-manz.	Timaṇy
and	was	a-goldsmith	the-garden-in.	They-verily

kyā	kárim	köd."	Pātashāh	drāv
of-course	were-made-by-me	(in) prison."	The-king	went-forth

adālüt[u]-pĕṭh.	Ánikh	yim-rāták[i]-köd[i]	z[a]h.
the-court-of-justice-on.	Were-brought-by-them	these-of-the-night-prisoners	two.

Wuchikh	yim	böt[u]	z[a]h.	Sŏnara-sanzi-
Were-seen-by-them	these	husband-and-wife	two.	By-the-goldsmith's-

kŏlayi	gánḍ[i]	gul[i]	z[a]h	pātashĕhas.
wife	were-fastened-together	the-fore-arms	two	to-the-king.

Dop[u]nas,	"pātashĕham,	ás[i]	kyāh
It-was-said-by-her-to-him,	"my-king,	we	of-a-truth

ös[i]	gamát[i]	sālas.	Tōra	kyāh
were	gone	to-a-marriage-feast.	From-there	of-a-truth

āy	ta	wöt[i]	yith-cyönis-shĕharas-manz.
(we) came	and	arrived	this-thy-city-in.

Gav	sēr.	Ada	sāy	cyönis-bāgas-manz.
It-became	late.	Then	(we) entered	thy-garden-in.

Ati wuchᵘ palang, khatⁱ ath-pēṭh,
There was-seen a-bed, (we) mounted it-upon,

korᵘ arām, ōra āv cyônᵘ kuṭˢwāl.
was-made repose, from-there came thy chief-of-police.

Amiy kyāh niy raṭith kárin
By-him-verily of-a-truth were-taken having-arrested (we) were-made-by-him

kōd." Wǒthᵘ kuṭˢwāl, dopun
(in) imprisonment." Arose the-chief-of-police, it-was-said-by-him

pātashēhas, "pātashēham, cyōñᵘ kūrᵘ
to-the-king, "my-king, thy daughter

karinam kasam Vigⁱñāh nāga-pēṭha.
let-her-make-for-me oath the-Vig'ñāh Nāg-from-on.

Dapān, 'yus ati apozᵘ kasam karihē,
(People are) saying, 'he-who there untrue oath might-have-made,

suh wǒthihē-na tátⁱ thodᵘ, suh ôsᵘ
he would-have-arisen-not there upright, he was

tatiy marān.'" Dopᵘ ami-sŏnara-sanzi-
there-verily dying.'" It-was-said by-that-goldsmith's-

zanāni amis-sŏnaras, "tagiyĕ yih pātashāh-
wife to-that-goldsmith, "is-she-possible-for-thee this king's-

kūrᵘ bacāwiñᵘ?" Dopᵘnas, "hāvtam
daughter to-be-caused-to-escape?" It-was-said-by-him-to-her, "show-please-to-me

wath." Dopᵘnas, "akh, trāv sôruy
a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all

pŏshākh, khōran shun khrāv, biyĕ
(thy) garments, to-the-feet put-on clogs, and

math sūr, lāg gusôñᵘ. Yĕli otᵘ
rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrĕ, cyônᵘ
they-shall-cause-to-arrive this-king's-daughter, for-thee

gaṭshi **gaṭshunª,** **amis-pātashāh-kōrē** **karüñª**
it-is-proper to-go, to-this-king's-daughter to-be-made

gaṭshi **thaph** **dāmānas,** **dapunª** **gaṭshēs,**
is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mĕ **dita** **gōḍa** **khörāth.'** **Sa** **kyāh**
'to-me give-please first alms.' She of-course

hāvi **ada** **kasam,** **cyônuy** **mökh**
will-show then the-oath, thine-only face

raṭith **dapi,** **'hā** **hāzⁱ** **Vigⁱñāh-nāga,**
having-seized she-will-say, 'O holy O-Vigⁱñāh-Nāg,

nĕmis-matis **siwāh** **kyāh** **kürªm-na** **kōsi**
to-this-mad-one except certainly was-made-to-me-not by-anyone

dāmānas **thaph.'"**
to-the-skirt seizing.'"

Vigⁱñāh **nāgas** **wüṭshªy** **srānas.**
To-the-Vigⁱñāh Nāg she-descended-verily for-bathing.

"Kuwa **zāna** **maṭi** **māh** **lodªnam** **rāh?**
"How do-I-know, on-the-shoulder I-wonder-how was-loaded-for-me the-fault?

Mātⁱ **thaph** **löyªnam** **ḍōli-dāmānas."**
By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-of-(my) garment."

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

Söriy **yār** **gay** **pānas** **pānas.**
All friends went voluntarily voluntarily.

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

10. Pātashāh-kūrª **gayĕ** **gara,** **kuṭˢwāl**
The-king's-daughter went home, the-chief-of-police

dyutukh **phahi,** **sŏnara-sánd^{i}** **böt^{u}**
was-given-by-them — on-the-empalement-stake, — the-goldsmith-of — the-husband-and-wife

z^{a}h **chih** **gari-panani.** **Sŏnar** **gav**
two — are — in-the-house-their-own. — The-goldsmith — became

bĕmār. **Yihōy** **kor^{u}nas** **ąsh^{ĕ}kun^{u}** **tab.**
ill. — This-verily — was-made-by-him-for-her — of-love — the-fever.

Yih **ös^{u}** **sŏnara-sünz^{u}** **zanāna** **gāṭ^{u}j^{u}.**
This — was — the-goldsmith-of — wife — clever.

Goḍun **mŏhara-hatas-akis** **rosh^{u}.** **Yih**
Was-made-by-her — (of) mohars-a-hundred-one — a-necklace. — This

goṇḍun **pananis-khāwandas.** **Pāna**
was-tied-by-her — to-her-own-husband. — She-herself

lôgun **saniyās.** **Amis** **pŏr^{u}n**
was-made-to-appear-like-by-her — an-ascetic. — As-for-him — she (he)-was-dressed-by-her

gŏpŏl^{i}. **Wātanöw^{u}n** **pātashāha-sond^{a}**
(as) a-dancing-girl. — She (he)-was-caused-to-arrive-by-her — the-king-of

gara. **Dopun** **amis-pātashĕhas,** **" yih**
at-the-house. — It-was-said-by-her — to-that-king, — " this (girl)

chĕm **böy^{i}-kākaṉ,** **yih** **chĕy** **tsĕ**
is-to-me — elder-brother's-wife, — she — is-to-thee — to-thee

hawāla. **Mĕ** **chuy** **gatshun^{a}** **böyis-nish.**
a-deposit. — To-me — is-verily — to-be-gone — to-the-brother-near.

Suh **chum** **gamot^{a}** **sōdāhas.** **Yih**
He — is-for-me — gone — for-merchanting. — This (girl)

chĕy **myön^{u}** **gŏpŏl^{i}** **hawāla,** **yotāṉ**
is-to-thee — my — dancing-girl — a-deposit, — until

ás[i] **yimōy.** **Yih** **chĕy** **pākh,** **yih**
we shall-come-to-thee. She is-verily pure, her

thöv[i]**zĕn** **panañĕ-kōrĕ-söty."** **Āyĕ** **phīrith**
you-must-keep-her thine-own-daughter-with." She-came returning

panun[n] **gara.** **Kĕ̄h** **kālā** **gav,** **āv**
(to) her-own house. Some a-time went, came

yih **sŏnar** **biyĕ** **gara** **panun**[n].
this goldsmith again (to) home his-own.

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

Lôgun **sōdāgār** **ami** **zanāni.**
He-was-made-to-appear-like-by-her a-merchant by-that woman.

Wöt[i] **ath-pātashĕha-sandis-shĕharas-manz.**
They-arrived that-king's-city-in.

Lôgu **ami** **biyĕ** **saniyās.**
He (she)-was-made-to-appear-like by-her again an-ascetic.

Khāwand **thôwun** **ḍēras-pĕṭh** **sōdāgār**
Her-husband was-placed-by-her a-tent-on a-merchant

lögith, **pāna** **gayĕ** **pātashĕhas.**
being-made-to-appear-like, she-herself went to-the-king.

Gonḍ[n]**nas** **dāwāh,** **" dim** **gŏpöl**[i]**."**
Was-bound-by-her-to-him a-claim, "give-to-me the-dancing-girl."

Diwān **chuh** **achĕn** **d**[n]**h.** **Dapān**
Giving he-is to-the-eyes smoke. Saying

chĕs, **" dim** **gŏpöl**[i]**.**
she-is-to-him, "give-to-me the-dancing-girl.

Prārān **dŏh** **gav** **mĕ** **bālē.**
Waiting the-day went for-me for(-my)-girl.

Saniyās **āmot^{a}** **gŏpālē."**
The-ascetic (is) come for-the-dancing-girl."

Yih **chus** **dapān** **pātashāh** **phīrith,—**
This is-to-her saying the-king answering,—

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

Khôtūnā **akh** **dimay** **danḍa,** **luh-luh."**
A-certain-lady a I-will-give-to-thee in-exchange, luh-luh."

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

"Saniyās **chusay** **bĕwāsta,** **luh-luh.**
" An-ascetic I-am-verily without-worldly-ties, luh-luh.

Danḍa **hĕmay** **dukhtar-ē-khāsa,** **luh-luh."**
An-exchange I-will-take-from-thee the-daughter-of-thee-thyself, luh-luh."

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

Mŏhara-hatas **goḍun** **rosh^{a},** **gonḍun**
Of-mohars-a-hundred was-made-by-him a-necklace, it-was-tied-by-him

panañĕ **kōḍĕ.** **Kür^{a}n** **hawāla** **amis**
to-his-own daughter. She-was-made-by-him to-the-charge to-this

saniyāsas.
to-ascetic.

Tānana	**tanˢnana**	**tanānay.**
Tānana	tananana	tanānay.

Yim	**kār**	**chĕh**	**karān**	**zanānay.**
These	actions	are	doing	women-only.

Niyĕn	**ta**	**kürˢn**	**hawāla**	**pananis-**
Was-taken-by-her	and	was-made-by-her	to-the-charge	to-her-own-

khāwandas.	**Dopˢnas,**	**"ṯˢh**	**zān,**	**ta**
husband.	It-was-said-by-her-to-him,	"thou	know,	and

yih	**zān."**
(thou) this-woman	know."

VI. YŪSŪPH-ZALĪKHĀ KATH.

YŪSUF-ZULAIKHĀ STORY.

1. **Shāh-i-Yūsūph Zalīkhā, yāra, bōzakh-nā?**
King-Yūsuf Zulaikhā, Friend, wilt-thou-not-hear?

2. **Zalīkhā chĕh wanān,—**
Zulaikhā is saying,—

"Sālas yikh-nā? pŏlāv khĕkh-nā?
"To-the-feast wilt-thou-not-come? *pulāo* wilt-thou-not-eat?

Yitam gāh bĕgāh; yāra,
Come-thou-please-to-me in-season out-of-season; Friend,

bōzakh-nā?
wilt-thou-not-hear?

3. **Sath kuṭh[1] larĕ chim, cyāñĕ-**
Seven rooms in-the-house are-to-me, for-thy-

lōhlari chim.
longing they-are-to-me.

Bĕhtam sāthā; yāra, bōzakh-nā?"
Sit-please-for-me a-moment; Friend, wilt-thou-not-hear?"

4. **Putal-khānas byon[u] byon[u] pānas**
Of-the-idol-house separately separately of-her-own-accord

Kor[u]nakh pardā; "yāra, bōzakh-nā?"
Was-made-by-her-for-them a-veil; "Friend, wilt-thou-not-hear?"

5. "Ati kyā thôwuth, asĕ-kun
"Here what was-placed-by-thee, us-before
hôwuth?"
was-shown-by-thee?"

Dop^{u}nas, "chum Khŏdā; yāra°?"
It-was-said-by-her-to-him, "it-is-to-me a-God; Friend, etc.?"

6. "Khŏdā gav suy, mani-panañē
"God is He-alone, from-the-mind-thine-own
kās dŏy.
expel the-belief-in-two.

Shōlān chuh shĕmāh; yāra°?
Shining is the-lamp-flame; Friend, etc.?

7. Khŏdā chuh kunuy, jalwa dith
God is one-only, glory having-given
drāv nonuy.
He-issued manifest.

Kañĕ-manz chyā mŏdā? yāra°?"
Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph ṭol^{u}. Pata lāḍyēyĕs
Saint Yūsuf fled. After ran-to-him
Zalīkhā.
Zulaikhā.

Yūsūph ṭalān, Zalīkhā lārān.
Yūsuf fleeing, Zulaikhā running.

Dop^{u}nas, "yī pazyā? yāra°?"
It-was-said-by-her-to-him, "this-indeed 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-ĕ-pātashāh.**	**Yāra° ?**
They-went	before-of-the-king.	Friend, etc. ?

10.	**Azīz-i-Misar**	**ôs^{u}**	**pātashāh.**	**Amis**
	Azīz-i-Misar	was	the-king.	To-him

ôs^{u}	**zid**	**Hazrat-i**	**Yūsūpha-sond^{u}.**
was	hatred	Saint	Yūsuf-of.

Yūsūph	**kŏd-khān,**	**kāh**	**chus-na**	**bōzān.**
Yūsuf	(in) the-prison,	anyone	is-to-him-not	listening.

Mŏkali	**az-Khŏdā.**	**Yāra° ?**
He-will-be-released	from-God.	Friend, etc. ?

11.	**Yĕli**	**Yūsūph**	**log^{u}**	**kŏd,**	**ati**
	When	Yūsuf	became	imprisoned,	there

ŏs^{i}	**prŏn^{i}**	**kĕh^{i}.**	**Timau**	**ḍyūṭh^{u}**
were	old	certain-people.	By-them	was-seen

khāb.	**Akis**	**korun**	**tŏbīr.**	**" Tsĕ**
a-dream.	To-one	was-made-by-him	interpretation.	" Thee

māriy	**pātashāh."**	**Môr^{u}**	**pātashāhan.**
will-kill-certainly	the-king."	He-was-killed	by-the-king.

Biyis	**korun**	**tŏbīr.**	**"Ts^{a}h**
To-another	was-made-by-him	interpretation.	" Thou

sapadakh **pātashāha-sondᵘ** **pēshkār.** **Mĕ-ti,**
wilt-become the-king-of head-official. Me-also

hasa, **pövⁱzi** **yād."**
Sir, please-cause-to-fall memory."

Kŏdyau **khāb** **ḍyūṭhᵘ,** **tŏbīr** **drākh**
By-the-prisoners dream was-seen, interpretation issued-for-them

myūṭhᵘ.
sweet.

Mŏkāliy **phardā;** **yāra° ?**
They-were-released-verily on-the-morrow; Friend, etc. ?

12. **Pātashāh** **Azīz-i-Misar** **ḍēshān** **khāb.**
The-king Aziz-i-Misar (is) seeing a-dream.

Azīz-i-Misar **khāba-nishĕ** **abtar,**
Aziz-i-Misar the-dream-from terrified,

Gav **bĕdār,** **wṓthᵘ** **shōra-gāh.** **Yāra° ?**
Became awake, there-arose an-outcry. Friend, etc. ?

13. **Kamyukᵘ** **wṓthᵘ** **shōra-gāh ?**
Of-what arose the-outcry ?

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

Bani-nā **hakīmā ?** **Yāra° ?**
Will-there-not-be a-single-wise-man ? Friend, etc. ?

14. **Kamyukᵘ** **hakīm,** **ath-khābas** **yus**
Of-what wise-man, to-this-dream he-who

mānĕ **sārihĕ,** **yus** **ām^{i}-Azīz-i-Misaran**
the-meaning might-bring-out, which by-this-Aziz-i-Misar

khāb **ôs^{u}** **ḍyūṭh^{u}mot^{u} ?** **Dop^{u}nas**
dream was seen ? It-was-said-to-him

gŏlāman, **" khābuk^{u}** **tŏbīr** **zāni**
by-the-servant, " of-the-dream the-interpretation will-know

Hazrat-i **Yūsūph.**
Saint Yûsuf.

Khābuk^{u} **tŏbīr** **Yūsūphas** **chuh** **wŏphīr.**
Of-dream interpretation to-Yûsuf is plentiful.

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

15. Onukh **Hazrat-i** **Yūsūph.** **Dop^{u}nas**
Was-brought-by-them Saint Yûsuf. It-was-said-by-him-to-him

pātashĕhan, **" mĕ** **ḍyūṭh^{u}** **khāb.** **Ath^{i}**
by-the-king, " by-me was-seen a-dream. For-it-verily

wanum **tŏbīr."** **Dop^{u}nas** **Yūsūphan,**
say-to-me the-interpretation." It-was-said-by-him-to-him by-Yûsuf,

" kyāh **ḍyūṭhuth ?"** **Dop^{u}nas** **pātashĕhan,**
" what was-seen-by-thee ?" It-was-said-by-him-to-him by-the-king,

" akh **ḍyūṭhum,** **hŏkh^{i}** **nāg** **sath**
" One was-seen-by-me, dry springs seven

baritĕn **nāgan** **satan** **cĕwān.** **Biyĕ**
full springs seven (were) drinking. Again

ḍyūṭhum, **khām** **sath** **hĕl**[i] **wuchim**
was-seen-by-me, unripe seven ears-of-corn were-seen-by-me

pŏkhtan **satan** **hĕlĕn** **ningalān.** **Biyĕ**
ripe seven ears (were) swallowing. Again

wuchĕm **lāgar** **gōv**[ū] **sath** **yiwān,**
were-seen-by-me lean cows seven (were) coming,

mastan **satan** **gōv**[ū]**n** **ningalān,** **Amyuk**[u]
plump seven cows (were) swallowing. Of-it

wanum **tŏbīr."** **Dop**[u]**nas** **Yūsūphan,**
tell-to-me the-interpretation." It-was-said-by-him-to-him by-Yūsuf,

" drāg **wŏthi."**
" a-famine will-arise."

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

Yūsūphan **mŏkalôw**[u] **tŏbīr** **wanith,**
By-Yūsuf was-finished the-interpretation having-spoken,

pātashĕhas **gav** **asar.** **Lüj**[ü]**s** **bŏchĕ.**
to-the-king happened a-result. There-was-joined-to-him hunger.

Dop[u]**nakh,** **" diyūm** **bata."** **Ami-wakta**
It-was-said-by-him-to-them, " give-ye-to-me food." At-that-time

pātashāh **khĕwān** **ôs**[u]**na.** **Ami-asara-söty**
the-king eating was-not. That-result-owing-to

dop[u]**nakh,** **" jĕl** **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	food.	This	was-eaten-by-him.

Dop^{u}nakh,	"biyĕ	anyūm."	Aněhas
It-was-said-by-him-to-them,	"again	bring-ye-to-me."	Were-brought-by-them-to-him

dēga	wŏkavith.	On^{u}has	ta
cauldrons	having-drawn-forth.	It-was-brought-by-them-to-him	and

khyōn,	tasalī	kĕh	ās-na.	Dapān,
it-was-eaten-by-him,	satisfaction	any	came-to-him-not.	(People are) saying,

ath^{i}-bŏchi-sŏtiy	gav	marith.	Dapān,
that-very-hunger-owing-to-only	he-went	having-died.	(People are) saying,

pagāh	diṭs^{u}	wazīrau	wurdī,	"pagāh
next-day	was-given	by-the-Viziers	command,	"to-morrow

wasiv	sŏriy	yīd^{i}kāh.	Yĕs	host^{u}
descend-ye	all	(to) the-'Īdgāh.	To-whom	the-elephant

nami,	pŏz	bĕhi	nĕchi,	suy
will-bow,	the-hawk	will-sit	(on) the-thumb-ring,	he-verily

sapadi	pātashāh."	Dapān,	wāth^{i}
shall-become	king."	(People are) saying,	they-descended

yīd^{i}kāh,	āv	host^{u},	namyōv	Yūsūphas.
to-the-'Īdgāh,	came	the-elephant,	bowed	to-Yūsuf.

Pŏz	āv,	byūṭhus	nĕchi.	Banyōv
The-hawk	came,	sat-for-him	(on) the-thumb-ring.	Became

Yūsūph	pātashāh.
Yūsuf	king.

Jalŏy hôwun, host[a] manganôwun,
Glory was-shown-by-him, the-elephant was-sent-for-by-him,

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

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

khūb.
thoroughly.

Gatsh parān "lāyilā"; yāra, bōzakh-nā?
Go reciting "the-creed"; Friend, wilt-thou-not-hear?

VII.—NAYĔ-HÜNZ^{u} KATH

REED(-FLUTE)-OF TALE

1. **Bani** **yĕs** **dôd^{u},** **tas** **chuh**
Will-happen to-whom pain, to-him is

pānas **tiy** **nanān.**
to-himself it-verily being-manifest.

Nayĕ-hond^{u} **dôd^{u}** **nay** **chĕh** **pānay**
The-reed-flute-of pain the-reed-flute is herself

tiy **wanān.**
that-verily telling.

2. **Nay** **chĕh** **dapān,** **"Bār-sŏhib**
The-flute is saying, "The-Almighty

chuy **kunuy.**
is-verily one-only.

Day^{i} **ta** **tsakhi-nishĕ** **pānas** **chuy**
God-only and anger-from of-His-own-will is-verily

byonuy."
distinct."

3. **Nay** **chĕh** **dapān,** **"Bār-sŏhib** **munazāth.**
The-flute is saying, "The-Almighty pure.

Pānas^{u}y-kun **chuy** **mushtākh** **dŏh**
Himself-only-towards He-is-verily yearning day

ta **rāth.**
and night.

4. **Hamud** **gashiv** **tas-Khŏdāyĕs-kun** **parān,**
Praise go-ye that-God-towards reciting,

Pöda **korun** **ṭhôṭhᵘ** **Mahmad** **mizmān.**
Created was-made-by-Him the-Beloved Muḥammad the-Guest.

5. **Bār-söhiban** **söty** **ditin** **sāmān.**
By-the-Almighty with (him) were-given-by-Him appliances.

Tsōr **yār** **chis** **söty** **söty** **shūbān.**
Four friends are-of-him with with glorious.

6. **Nūra** **tămˡ-sandi** **pöda** **korun** **Ādam.**
By-the-glory Him-of created was-made-by-Him Adam.

Ādamas-söty **pöda** **korun** **yīdam."**
Adam-with created was-made-by-Him this (world)."

7. **Nay** **chĕh** **dapān,** **"lodun** **Ādam**
The-flute is saying, "was-sent-forth-by-him Adam

bēnawāh.
destitute.

Ösᵘ **mashīyĕth** **lari-tala** **drāyĕs**
There-was a-wish, the-side-from-under issued-for-him

Hawāh."
Eve."

8. **Nay** **chĕh** **dapān,** **"kyāh** **zabar**
The-flute is saying, "how excellent

ôsᵘ **suy** **sāth.**
was that-very moment.

Yĕmi-sātay **pöda** **kürᵘn** **zuryāth."**
At-what-time-verily created was-made-by-Him (the world with its) offspring."

9. **Nay** **chĕh** **dapān,** **"hāl** **myônuy**
The-flute is saying, "condition my-verily

būz'tav.
hear-please-ye.

Dŏd'laday **chiv,** **ta** **sāthā** **rūz'tav."**
Pained-if ye-be, then s-moment wait-please-ye."

10. **Nay** **chĕh** **dapān,** **"path** **wanan**
The-flute is saying, "behind the-woods

ŏs''s **pinhān.**
I-was concealed.

Shākha-bargau **söty** **ŏs''s** **shūbān."**
Branch-leaves with I-was beautiful."

11. **Nay** **chĕh** **dapān,** **"thod''** **mĕ**
The-flute is saying, "upright to-me

ôsum **bāla-pān.**
was-to-me the-youthful-body.

Sŏna-kananay **grāyĕ** **dūran** **chĕs**
Of-the-golden-ears-verily wavings to-the-ear-pendants I-am

diwān.
giving.

12. **Gayĕmay** **gum-rŏyī,** **ta** **tamyukuy**
There-happened-to-me going-astray, and of-it-verily

gōm **badal.**
there-happened-to-me exchange.

Pyōm **mĕ** **guṭ^{i}lā** **lön^{i}-sūr** **wötith**
There-fell-to-me to-me a-woodcutter a-fate-thief having-arrived

azal."
doom."

13. Nay **chĕh** **dapān,** **"sak^{a}th** **mĕ**
The-flute is saying, "severe to-me

gōm **suy** **kusūr.**
happened-to-me that-very fault.

Nazari-tām^{i}-sanzi-söty **sapodum** **ṭŏka-sūr."**
Seeing-his-owing-to there-became-to-me crushing-to-powder."

14. Nay **chĕh** **dapān,** **"sakhi-hot^{u}**
The-flute is saying, "rage-struck

makh **chum** **diwān.**
an-axe he-is-to-me giving.

Phala **byon^{u}** **byon^{u}** **chĕla** **māzas**
Splinters separate separate pieces (of my) flesh

chum **tulān.**
he-is-of-me raising.

15. Mad **mĕ** **ôsum,** **had** **pānas**
Pride to-me was-to-me, the-limit (of) myself

chĕs **karān."**
I-am making."

Bāla-pānas **wālanay** **kŏs^{ü}** **chum**
(Of my) youthful-body humiliation how-much he-is-to-me

karān.
making.

16. **Gayē** **judāh,** **sŏy** **judöyī** **chĕy**
She-went apart (from the forest), that-very separation she-is-verily

wanān.
telling.

Ös^{u} **wadān,** **alvidāh** **ös^{u}y** **karān.**
She-was lamenting, last-farewell was-she-verily making.

17. **"Tati** **wölith** **wati** **wati**
"From-there having-brought-(me) down on-the-road on-the-road

tam **chum** **diwān.**
weariness he-is-to-me giving.

Wālawunuy **tŏrka-chānas** **chum**
Immediately-on-bringing-(me) down (from the forest) to-a-private-carpenter he-is-me

k^{a}nān."
selling."

18. **Nay** **chĕh** **dapān,** **"lari** **phir^{i}**
The-flute is saying, "on-the-side turning

phir^{i} **chum** **wuchān.**
turning he-is-me inspecting.

Dūri **rūz^{i}** **rūz^{i}** **tōri-dab** **sak^{a}th**
At-a-distance remaining remaining adze-blows severe

chum **diwān."**
he-is-to-me giving."

19. **Nay** **chĕh** **dapān,** **"litri-söty** **yĕli**
The-flute is saying, "a-saw-with when

göj^{u}nas,
was-caused-to-melt-by-him-I,

Aṭh^{u}r^{u} pĕyĕm yĕli carkas khöj^{u}nas."
A-wool-worm fell-on-me when to-the-lathe was-caused-to-mount-I."

20. Yĕli carkas khüṭs^{u} amis-tŏrka-
When to-the-lathe she-mounted that-private-

chānas-nishĕ, amis pĕwān panān^{i} hamnishīn
carpenter-near, to-her (are) falling her-own companions

yād. Yiman^{s}y-kun chĕh wanān kĕnṭsāh.
(in) memory. Them-only-to she-is saying something.

Ta kyāh wani?
And what will-she-say?

Nay chĕh dapān, "hamnishīn myön^{i}
The-flute is saying, "companions my

rūd^{i} kati?
remained where?

Wān^{i} bŏh dimahakh, tūr^{i} mā
Messages I would-have-given-to-them, there-verily I-wonder-if

rūd^{i} aḍa-wati?
they-remained on-midway?

21. Hamnishīnan sīr panunuy bāwahö;
To-the-companions secret my-own-verily I-would-explain;

Sīna muṭsarith dôd^{a} panunuy hāwahö."
Bosom having-opened pain my-own-verily I-would-show."

22. Nay chĕh dapān, "kyāh banyōm?
The-flute is saying, "what happened-to-me?

kūt^{a} chĕs riwān?
how-much am-I lamenting?

Dādi-panani **nāla** **phār^{i}yād** **chĕs** **diwān."**
By-the-pain-my-own cries calls-for-help I-am giving."

23. Nay **chĕh** **dapān,** **"nāla** **dimahŏ**
The-flute is saying, "cries I-would-have-given

mārakan;
(in) the-assemblies:

Banana-rost^{a} **nau** **kāh** **ti** **rōzān**
Fated-sorrow-without not anyone even remaining

marda-zan."
man-(or) woman."

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

Kyāh **wanihē** **yiman** **hamnishīnan?**
What would-she-have-said to-these companions?

Yiman **wanihē** **yīy.**
To-these she-would-have-said this-verily.

Narm **kār^{i}** **kār^{i}** **bar^{a}m** **pānas**
Smooth making making auger(-hole)s to-the-body

chum **karān;**
he-is-to-me making;

Wāra **wuch^{i}tōm,** **māz** **kōtāh** **chum**
Thoroughly inspect-please-ye-me, the-flesh how-much is-to-me

harān.
dropping.

25. **Wadanā** **bŏh,** **zadĕ** **pānas**
Shall-I-not-weep I, holes to-(my) body

tŏr^{i}nam,
are-caused-to-pass-over-by-him-to-me,

Khām-pōsan **zīṭh^{i}** **atha** **kūt^{i}** **dör^{i}nam.**
For-cheap-price long arms how-many are-place-by-him-on-me.

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

Wŏñ **yĕli** **khām-pōsan** **āyĕ-k^{a}nana,** **wŏñ**
Now when for-cheap-price she-was-sold, now

chus **pĕwān** **panun^{u}** **nayistān** **yād.**
is-to-her falling her-own cane-brake (in) memory.

Ath^{i} **nayistānas-kun** **chĕh** **wanān**
To-this-very cane-brake-to she-is saying

kĕnṭshāh. **Kyāh** **wani?**
something. What will-she-say?

Nay **chĕh** **dapān,** **"nayistānuk^{u}** **chum**
The-flute is saying, "of-the-canebrake is-to-me

tamāh.
longing.

Garza-panani **ṭshājyām** **arz-ō-samā."**
For-the-purpose-my-own was-searched-by-me earth-and-heaven."

27. **Nay** **chĕh** **dapān,** **"nayistān** **myôn^{u}**
The-flute is saying, "the-canebrake my

kyāh **chuh** **jān;**
how it-is good;

Zāni kyāh tath mānĕ būzith
Will-know ? of-that the-meaning having-heard
gŏr-zān ?"
an-ignorant-person ?"

28. **Nay chĕh dapān, "nayistān myôn^{a}**
The-flute is saying, "the-canebrake my
kyāh zabar;
how excellent;

Zāni kyāh tath mānĕ būzith
Will-know ? of-that the-meaning having-heard
bē-khabar?"
an-untaught-person ?"

29. **Nay chĕh dapān, "nayistānüc^{a}**
The-flute is saying, "of-the-canebrake
yĕs chĕh zān;
to-whom is knowledge;

Zāni suy yus āsi wôt^{a}mot^{a}
Will-know he-only who will-be arrived
lā-makān."
at-Him-Who-has-no-abode-(i.e God)."

30. **Nay chĕh dapān, "kyāh chĕh**
The-flute is saying, "what is
wün^{a}müt^{a} masnavī?
said the-rhymed-poem ?

Zāni suy yĕs āsi pĕmüt^{a}
Will-know he-alone to-whom will-be fallen
ash^{a}ka chīh."
(of) love a-particle."

31. **Nay** **chĕh** **dapān,** **"mŏdur"** **mas**
The-flute is saying, "sweet wine

kŏtyāh **cĕwān,**
how-many (are) drinking,

Sŏdurabalạy **nay** **Subhān** **chuy**
In-Sŏdarabal-only the-(story-of-the) flute Subḥān is

wanān."
saying."

VIII.—PĀTASHĚHA-SÜNZ^{ū} KATH

KING-OF STORY

1. **Pātashāhā** **ôs^{u}.** **Dapān** **wustād,—**
A-certain-king was. (Is) saying the-teacher,—

Suy **pātashāh** **ôs^{u}** **nērān** **prath-dŏha**
That-very king was going-out every-day

ath^{i}-zūnaḍabi-pĕṭh. **Ath^{i}** **ôs^{u}** **pĕṭha-kani**
that-very-roof-bungalow-on. Of-it-verily was the-top-on

ôl^{u} **jānāwāran-hond^{u}.** **Yim** **ös^{i}**
the-nest birds-of. They (king and queen) were

prath-dŏha **yihünz^{ü}** **bōlbösh^{ü}** **bōzān.** **Yim**
every-day of-these the-chirping hearing. They

ös^{i} **pātashāha-sánd^{i}** **bös^{ü}** **z^{a}h** **sĕṭhāh**
were the-king-of husband-and-wife two very-much

khŏsh **gatshān.** **Dŏha-aki** **bōlbösh^{ü}** **ati**
pleased becoming. On-a-day-one the-chirping there

ös^{u}na **kēh** **gatshān.** **Dop^{u}** **ami-pātashāh-bāyi**
was-not any occurring. It-was-said by-that-queen

pātashĕhas, **" az** **kōna** **chĕh** **gatshān**
to-the-king, "to-day why-not is occurring

bōlbösh^{ü} ?" **Dapān** **wuchukh** **ath** **ölis.**
chirping?" Saying it-was-seen-by-them to-that nest.

Ath^{i}-manz **bacĕ** **z^{a}h** **mumát^{i}.** **Wölikh**
It-verily-in young-ones two (were) dead. They-were-brought-down-by-them

bŏn. **Sĕṭhāh** **phyūr^{u}** **yiman-pātashĕha-sandĕn-**
down. Much regret-occurred to-these-king's-two-

dŏn-bātsan.	**Ȧnikh**	**wazīr**	**gāṭ^{s}l^{l}**	**gāṭ^{s}l^{l}.**
husband-and-wife.	Were-summoned-by-them	viziers	skilful	skilful.

Dop^{u}hakh,	**"nŏman**	**wuch^{i}tav,**	**kyāh**
It-was-said-by-them-to-them,	"to-these	please-look-ye,	what

chuh	**gamot^{u}?"**	**Wuch^{i}hakh.**	**Yiman**
is	happened?"	They-were-seen-by-them.	To-them (was)

rôṭ^{u}mot^{u}	**konḍ^{u}**	**haṭis.**	**Dānāh-wazīran-ȧk^{i}**
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

dop^{u}nakh,	**"yih**	**chĕh**	**yiman**	**panün^{u}**
it-was-said-by-him-to-them,	"this	is	to-them	their-own

möj^{u}	**mumüts^{u}.**	**Ȧm^{i}-naran**	**kür^{u}müts^{u}**	**byēkh**
mother	dead.	By-this-male (bird)	(was) made	a-second

wŏrüz^{u}.	**Ami**	**chunakh**	**dyut^{u}mot^{u}**
second-wife.	By-her	is-by-her-to-them	given

āmpa-kani	**konḍ^{u}.**	**Amiy**	**chih**	**yim**
mouth-to-mouth-feeding-during	a-thorn.	By-this-verily	are	they

mumȧt^{i}."	**Pātashāh**	**wanān**	**pātashāh-bāyĕ,**
dead."	The-king	(is) saying	to-the-queen,

"bŏy	**maray,**	**ts^{s}h**	**kȧr^{i}zi-na**	**kuni."**
"I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage)."

Pātashāh-bāy	**wanān**	**pātashāhas,**	**"bŏy**	
The-queen	(is) saying	to-the-king,	"I-if	
maray,	**ts^{s}h**	**kȧr^{i}zi-na**	**kuni."**	**Kor^{u}**
shall-die-if,	thou	must-make-not	at-all (a second marriage)."	Was-made

yimau	driy	kasam	pānawŏñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam?	Dopukh,	" asĕ
was-made-by-them	vow	oath?	It-was-said-by-them,	" to-us

chih	gabar	z^{a}h;	timan	kyāh	kari
are	sons	two;	to-them	perhaps	will-do

wŏramöj^{a}	yā	môl^{a}	yiy?"
a-step-mother	or	(step-)father	this-very-thing?"

2. Kĕh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of-time	went,	the-queen

mŏyĕ.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	pānawŏñ	ôsukh	dŏyau	bāṡau
because	mutually	was-by-them	by-the-two	husband-and-wife

driy	kasam	kor^{u}mot^{a}.	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space-of-time

gav,	āy	wazīr.	Dopukh	pātashĕhas,
went,	they-came	the-viziers.	It-was-said-by-them	to-the-king,

"pātashĕham,	nēth^{a}r	gaṡhi	karun^{a}."
" my-king,	marriage-arrangement	is-proper	to-be-done."

Wārayāh	kāl	kĕh	bōzān	chukhna.
A-very-long	space-of-time	anything	hearing	he-is-to-them-not.

Kor^{u}has **zōr** **wazīrau.** **Korun**
Was-made-by-them-to-him force by-the-viziers. Was-made-by-him

nēth^{a}r.
marriage-arrangement.

3. Yim **pātashāh-zāda** **z^{a}h** **ös^{i}.** **Tim**
These princes (king's sons) two were. They

ös^{i} **parān** **sabakh.** **Dŏha-aki** **kür^{u}**
were reading lesson(s). On-day-one was-made

yimau-pānawŏn̄-bāranyau-dŏyau **maṣlahath,** **"mājĕ**
by-these-mutually-brothers-two consultation, "to-the-mother

gashav **salām** **hĕth."** **Bür^{u}kh** **tröm^{i}**
we-will-go a-complimentary-gift taking." Was-filled-by-them a-copper-dish

lālau **nigīnau.** **Gay** **hĕth**
with-rubies with-jewels. They-went having-taken (it)

salāmi **mājĕ.** **Tröm^{i}** **rüṭ^{u}nakh,**
for-a-complimentary-present to-the-mother. The-copper-dish was-accepted-by-her-from-them,

wuchunāh **kor^{u}nakh.** **Gay** **yim**
a-certain-look was-made-by-her-to-them. They-went these

pātashāh-zāda **z^{a}h** **sabakas.** **Yim** **chih**
princes two to-their-lesson. These are

dŏhā **dŏhā** **yithay-pŏṭhin** **karān.** **Dŏha-aki**
each-day each-day in-this-very-manner passing. On-day-one

gav **amis-pātashāh-bāyĕ** **khŏtir** **yiman-**
there-occurred to-this-queen carnal-desire these-

wŏranĕcivĕn-hond^{u}. **Yiman** **dopun,** **"tŏh^{i}**
stepsons-of. To-them it-was-said-by-her, "ye

thöviv **mĕ-söty** **salāh."** **Yimau** **dopᵘhas,**
keep-ye me-with consultation." By-them it-was-said-by-them-to-her,

"ṯʰh **chĕkh** **möjᵘ,** **âsⁱ** **chiy** **gabar.**
"thou art mother, we are-to-thee sons.

Tsĕ **ta** **asĕ** **wāti-na."** **Gay** **pānas**
For-thee and for-us it-will-not-be-suitable." They-went of-their-own-accord

sabakas. **Kālacĕn** **āv** **pātashāh** **pānunᵘ**
to-the-lesson. In-the-evening came the-king (to) his-own

mahalakhān. **Pātashāh-bāyi** **tropᵘnas**
private-apartments. By-the-queen was-shut-by-her-to-him

kuṭhᵘ. **Dopᵘnas,** **"bar** **kyāzi** **koruth**
the-room. It-was-said-by-him-to-her, "the-door why is-made-by-thee

band?" **Yih** **chĕs** **dapān** **pātashāh-bāy,**
shut?" She is-to-him saying the-queen,

"bŏh **chĕsa** **cyŏ̄nᵘ** **kŏlay,** **kina** **cyāněn-**
"I am-I of-thee the-wife, or thy-

nĕcivĕn-hünzᵘ?" **Pātashāh** **chus** **dapān,**
sons-of?" The-king is-to-her saying,

"tih **kyāh** **gav?"** **Dopᵘnas,** **"tim**
"that what happened?" It-was-said-by-her-to-him, "they

ām **lĕkan.** **Gŏḍa** **dim** **tihanza**
came-to-me for-(using-)indecent-language. First give-to-me their

wŏlinjĕ **zʰh,** **ada** **mutsaray** **bar."**
hearts two, then I-will-open-to-thee the-door."

4. **Dapān,—** **dyutun** **hukum** **wazīran.**
(Folk are) saying,— was-given-by-him the-order to-the-viziers.

Tim **ös^{i}** **parān** **sabakh** **ṭāṭahāl.**
They were reading lessons (in) the-school.

Dop^{u}nakh, **" 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,—

wôt^{u} **wazīr** **yiman-pātashāhzādan-nishin.**
arrived the-vizier to-these-princes-near.

Sĕṭhāh **gōs** **yinsāph.** **Dop^{u}nakh,** **" wasiv**
Very-much occurred-to-him compassion. It-was-said-by-him-to-them, " come-ye-down

bŏn **ṭāṭahāla."** **Dop^{u}nakh,** **" ṭaliv** **yimi**
down from-the-school." It-was-said-by-him-to-them, " flee-ye from-this

shĕhara." **Tim** **ṭal^{i},** **wazīran** **kūr^{u}**
city." They fled, by-the-vizier was-done

kŏm^{u}. **Dopun** **mārawātalan,** **" möryūkh**
a-deed. It-was-said-by-him to-the-executioners, " kill-ye-for-them

hūn^{i} **z^{a}h."** **Mörikh** **hūn^{i}** **z^{a}h,** **kāḍikh**
dogs two." Were-killed-by-them dogs two, were-extracted-by-them

yiman **wölinjĕ** **z^{a}h,** **lazakh** **ṭŏkis,**
of-them the-hearts two, they-were-put-by-them to-a-tray,

gay **hĕth** **pātashāh-bāyĕ.** **Dop^{u}has,**
they-went taking (them) to-the-queen. It-was-said-by-them-to-her,

" añĕy **nŏma** **pātashāhzādan-hanza**
" are-brought-to-thee these the-princes-of

wŏlinjĕ **z^{a}h.** **Thāv** **darwāza** **ta** **raṭh."**
hearts two. Open the-door and take-hold-of (them)."

Thôw^{u}nakh **darwāza,** **racĕn** **yima** **wŏlinjĕ**
Was-open-by-her-for-them the-door, were-seized-by-her these hearts

z^{a}h. **Dop^{u}has,** **"yima** **chĕy** **pātashāhzādan-**
two. It-was-said-by-them-to-her, "these are-for-thee the-princes-

dŏn-hanza." **Byūṭh^{u}** **ȧt^{i}** **pātashŏhī**
two-of." (The king) sat (i.e. remained) there sovereignty

karani.
for-doing.

5. Yim **böy^{i}-bārȧn^{i}** **z^{a}h** **wŏt^{i}** **biyis-**
These brothers-brethren two arrived another-

pātashĕhas-akis-nish. **Dop^{u}nakh** **pātashĕhan,**
king-one-near. It-was-said-by-him-to-them by-the-king,

"tŏh^{i} **chiwa** **shāhzāda** **mĕ** **yiwān-bōzana.**
"ye are princes by-me being-thought.

Tŏh^{i} **wȧn^{i}tav** **tŏh^{i}** **kĕtha-pŏṭh^{i}** **chiwa**
Ye please-tell ye in-what-manner are

yōr **lȧg^{i}mȧt^{i}.** **Kyāh** **sabab** **chuwa ?"**
here arrived. What reason is-to-you ?"

Timau **dop^{u}has** **yih** **panun^{u}** **gudarun.**
By-them it-was-said-by-them-to-him this their-own happening.

Dop^{u}nakh, **"bĕhiv** **mĕ-nish** **nōkarī."**
It-was-said-by-him-to-them, "sit-ye me-near in-service."

Dapān,— bīṭh[1] huzūrī-nōkar. Amis ōs[1]
(Folk are) saying,— they-sat (as) personal-servants. To-this were

pātashĕhas prōn[1] gōlām z[a]h. Yim z[a]h
to-the-king old servants two. These two

ti bīṭh[1], gay ṯsōr. Tsŏn-zanĕn kărin
also sat, They-became four. To-the-four-persons were-made-by-him

zima rāṯsas ṯsōr pahar. Gŏḍañukuy
in-charge by-night four watches. The-first-verily

pahar chuh lagān amis-pātashāhzādas-
watch is being-allotted to-this-prince-

ziṭhis-hihis. Dapān,— pātashĕha-sandyau-
the-elder. (Folk are) saying,— by-the-king's-

dŏyau-bāṯsau trôwukh arām.
two-husband-and-wife was-made-by-them rest.

6. Dapān,— gōlām chuh wŏdañĕ,
(Folk are) saying,— the-servant is standing (by),

nazar chĕs pātashĕha-sandĕn-dŏn-bāṯsan-kun.
sight is-of-him the-king-of-two-husband-and-wife-towards.

Yimav[u]y-syod[u] log[u] wasani shĕhmār
Them-verily-in-front began to-descend a-great-snake

tālawa-kani. Gŏlām chuh wuchān. Yĕli
the-ceiling-from. The-servant is watching. When

yih shĕhmār log[u] wātani amis-pātashāh-
this great-snake began to-arrive to-this-king's-

bāyĕ-handis-badanas-nīzīkh, āv lārān gōlām,
wife-of-body-near, he-came running the-slave,

löy[u]n shĕmshēr amis-shĕhmāras, hani
was-struck-by-him a-sword to-this-great-snake, in-fragment

hani	**kár^{i}nas**	**ṭuk^{a}ra,**	**shunun**
in-fragment	were-made-by-him-of-it	pieces,	was-placed-by-him

palangas-tal,	**shĕmshēri-handis-tēgas**	**wolun**
the-bed-below,	the-sword's-to-the-blade	was-wrapped-by-him

phamb.	**Log^{u}**	**amis-pātashāha-bāyĕ-handis-**
cotton-wool.	He-began	to-this-king's-wife's-

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

āsi	**shĕhmāra-sond^{u}**	**zahar**	**lādyōmot^{u}."** [1]
will-be	the-great-snake-of	poison	brought-into-contract-with.

Amiy	**mōjub**	**ôs^{u}**	**yih**	**wŏtharān.**	**Pātashāh**
For-this-very	reason	was	he	wiping.	The-king

gav	**bĕdār.**	**Wuchun**	**gŏlām**	**āmot^{u}**
became	awake.	Was-seen-by-him	the-servant	come

nīzīkh	**shĕmshēr**	**hĕth**	**nüñ^{u}.**	**Ȧm^{i}-sond^{u}**
near	sword	having-taken	bare.	This-one-of

pahar	**mŏkalyāv,**	**āv**	**dōyimis-gŏlāma-sond^{u}**
the-watch	was-finished,	there-came	the-second-servant-of

pahar.	**Ȧv**	**nīzīkh.**	**Dop^{u}nas**	**pātashĕhan,**
the-watch.	He-came	near.	It-was-said-by-him-to-him	by-the-king,

"ay	**gŏlām,**	**yus-akhāh**	**āgas-pĕṭh**	**bē-wŏphöyī**
"ho	servant,	whoever	the-master-on	infidelity

kari,	**tas**	**kyāh**	**wāti**	**karun^{u}?"**	**Yih**
may-do,	to-him	what	will-be-proper	to-be-done?"	This

wŏthus	**gŏlām**	**phīrith,**	**"pātashĕham,**
arose-for-him	slave	answering,	"my-king,

[1] So Hātim. Gōvind Kaul writes *lāryōmot^{u}*.

tas to-him **gaṭhi** is-proper **kala** the-head **ṭaṭun^{u},** to-be-cut-off, **biyĕ** moreover **basta** his-skin

wālūñ^{u}. (is) to-be-brought-down. **Pātashĕham,** My-king, **bŏh** I **wanay** will-tell-to-thee **dalīlā.** a-certain-story.

Ts^{a}h Thou **thāvtam** place-please-for-me **tath** for-that **kan."** the-ear."

7. Dop^{u}nas It-was-said-by-him-to-him **gŏlāman,—** by-the-servant,— **"suh** "that **pātashĕhā** a-certain-king

akh one **ôs^{u}.** was. **Suy** He-verily **gav** went **dŏha-aki** on-day-one **sölas** for-excursion

shikāras for-hunting **kunuy** only-one **zon^{u}.** person. **Söty** With **ôsus** was-to-him **pŏz,** a-falcon,

wôt^{u} he-arrived **jāyĕ-akis,** at-a-place-one, **lüj^{u}s** was-felt-to-him **trēsh.** thirst. **Banān** Becoming

chĕsna is-for-him (alleviation of thirst)-not **kuni.** anywhere. **Wuchun** Was-seen-by-him **jāyĕ-akis** in-a-place-one

āba-srĕhā water-moisture **hyuh^{u}.** a-little. **Ath^{i}** At-it-verily **dyutun** was-given-by-him **bàr^{i}shi-** his-spear-

söty with **dŏba-hanā.** a-hole-small. **Koḍun** Was-withdrawn-by-him **bagala-manza** his-armpit-from-in

pyāla. a-cup. **Lodun** Was-filled-by-him **ath-pyālas** to-that-cup **āb.** water. **Hyotun** He-began

cyon^{u}. to-drink. **Ās** Come-to-him **pŏz,** the-falcon, **ṣhun^{u}nas-trövith.** (the-cup) was-dashed-down-by-it-for-him.

Biyĕ **borun** **yih** **āba-pyāla,** **hyotun**
Again was-filled-by-him this water-cup, he-began

cyonᵘ. **Ās** **biyĕ** **yih** **pŏz,**
to-drink. Came-to-him again this falcon,

shunᵘnas-trövith. **Dŏyi-laṭi** **shunᵘnas-trövith.**
(it) was-dashed-down-by-it-for-him. On-two-occasion(s) it-was-dashed-down-by-it-for him.

Pātashĕhas **khotᵘ** **zahar.** **Trĕyimi-laṭi**
To-the-king arose poison (i.e. anger). On-the-third-occasion

borun. **Dachini** **atha** **chuh** **ath-pyālas**
it-was-filled-by-him. With-the-right with-hand he-is to-that-cup

thaph-karith; **khôwurᵘ** **atha** **thôwun**
having-held; the-left hand was-placed-by-him

nĕbar. **Yuthuy** **hyotun** **cyonᵘ,** **tyuthuy**
outside. Even-as he-began to-drink, even-so

āv **pŏz,** **shunᵘnas-trövith.** **Disᵘs** **ámⁱ**
came the-falcon, it-was-dashed-down-by-it-for-him. Was-given-to-it by-him

thaph, **roṭun** **latan-tal,** **hĕshanas** **pakha**
seizing, was-held-by-him the-feet-below, were-taken-by-him-of-it the-wings

zᵃh, **káḍⁱnas** **tān.** **Yih** **yĕli** **môrun,**
two, were-torn-off-by-him-of-it the-limbs. It when was-killed-by-him,

pata **phyūrus** **ataty.** **Wŏñ** **trēsh**
afterwards regret-was-felt-to-him in-that-very-place. Now (water to allay) thirst

cĕyĕnna. **Gav** **wuchani** **'ath-ābas**
was-drunk-by-him-not. He-went to-see 'to-this-water

āsinā	kuni	āgur?'	Pakān	chuh
will-there-not-be	somewhere	source?'	Going	is

pātashāh,	wôtᵘ	jāyĕ-akis.	Wuchun
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	shĕhmārā	shŏngith,	amisᵘy	nērān
there	a-certain-great-snake	asleep,	to-it-verily	issuing

ösa-kani	lāl.	Yih	āb	ôsᵘ	zahar."
the-mouth-from	spittle.	This	water	was	poison."

Yih	chus	wanān	gŏlām	amis	pātashĕhas,
This	is-to-him	saying	the-servant	to-this	to-king,

"hargāh-kiy	suh	pātashāh	sa	trēsh
"if	that	king	that	(water-to-allay) thirst

cĕyihē,	suh	marihē.	Wüñᵘy	saragī
had-drunk,	he	would-have-died.	Now-verily	investigation (if)

karihē,	suh	pātashāh	tas-pözas	mārihē-na.
he-had-made,	that	king	to-that-falcon	would-not-have-killed.

Pātashĕham,	say	chĕh	dalīl.	Saragī	
My-king,	that-verily	is	the-story.	Investigation	
gaṭhi	karüñᵘ."				
is-proper	to-be-made."				

8.	Mŏkalyāv	ámⁱ-sondᵘ	pahar	ti.	Āv
	Was-finished	this-one-of	the-watch	also.	Came

trĕyumᵘ	pahar.	Zʰ	gay	pānas	bīṭhⁱ.
the-third	watch.	The-two	became	at-their-own-will	seated.

Pātashāh	chuh	bĕdār.	Dapan	chuh
The-king	is	awake.	Saying	he-is

amis-tréyimis-paharawölis. ' **Dapān chus, "ạy**
to-this-third-watchman. Saying he-is-to-him, "ho

gŏlām, yus-akhāh āgas-pĕṭh dagāy
servant, whoever to-the-master-on faithlessness

kari, tas kyāh wāti karun^{u}?"
may-do, to-him what will-be-proper to-be-done?"

Dop^{u}nas phīrith ām^{i}-gŏlāman, "suh
It-was-said-by-him-to-him answering by-that-servant, "he

gaṯhi sangsār karun^{u}. Bāki, pātashĕham,
is-proper stoning-to-death to-be-done. But, my-king,

saragī gaṯhi karüñ^{u}. Bŏh wanay
investigation is-proper to-be-made. I will-tell-to-thee

dalīlā. Ts^{a}h thāwum, pātashĕham, kan."
a-certain-story. Thou place-for-me, my-king, ear."

9. Dapān chus, "suh ôs^{u} sŏdāgārā
Saying he-is-to-him, "that was a-certain-merchant

akh. Suy ôs^{u} sĕṭhāh baktāwār. Tamis
one. He-verily was very prosperous. To-him

pĕv muhim. Tamis^{u}y ôs^{u} hūn^{u}. Byākh
fell poverty. To-him-verily was a-dog. Another

sŏdāgārā ôs^{u}. Dop^{u}nas, 'yih hūn^{u}
a-certain-merchant was. It-was-said-by-him-to-him, 'this dog

mā k^{a}nahan?' Dop^{u}nas, 'k^{a}nan.'
I-wonder-if wilt-thou-sell-it?' It-was-said-by-him-to-him, 'I-will-sell-it.'

Dop^{u}nas,	**'karus**	**mŏl.'**	**Kor^{u}nas**
It-was-said-by-him-to-him,	'make-of-it	a-price.'	Was-made-by-him-of-it

mŏl	**rŏpayĕ-hath.**	**Dyut^{u}nas**	**mŏl,**
the-price	a-rupee-hundred.	Was-given-by-him-to-him	the-price,

nyūv	**sōdāgāran**	**yih**	**hūn^{u}.**	**Drāv**
was-taken	by-the-merchant	this	dog.	He-went-forth

sōdā	**hĕth,**	**wôt^{u}**	**jāyĕ-akis.**	**Lüj^{u}s**
merchandize	taking,	he-arrived	at-place-one.	Came-on-for-him

rāth.	**Rāt^{s}li**	**ṣās**	**ṣūr,**	**nyūhas**
night.	By-night	entered-for-him	thieves,	was-taken-by-them-of-him

yih	**māl.**	**Hūn^{u}**	**chuh**	**wuchān,**	**ám^{i}**
this	property.	The-dog	is	seeing,	by-him

kor^{u}-na	**kĕ̄h-ti**	**sadāh.**	**Phṓl^{u}**	**gwāsh.**
was-made-not	any-at-all	sound-a.	Broke	the-dawn.

Sōdāgār	**gav**	**bĕdār.**	**Wuchun**	**ta**	**māl**
The-merchant	became	awake.	It-was-seen-by-him	verily	property

na	**kuni.**	**Dapān**	**chuh,**	**'yith**	**kyāh**
not	at-all.	Saying	he-is,	'to-this	what

gōm?'	**Āv**	**yih**	**hūn^{u}.**	**Ám^{i}**	**kür^{u}nas**
happened-to-me?'	Came	this	dog.	By-it	was-made-by-him-of-him

pŏshākas	**thaph.**	**Chus**	**lamān.**	**Hūn^{u}**	
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.	**Wātanôwun**	**mŏdānas-akis-manz.**
the-merchant.	He-was-caused-to-arrive-by-him	to-a-plain-to-one-in.

Wuchun **ati** **ṭūrau** **thow^{u}mot^{u}** **asond^{u}**
Was-seen-by-him there by-the-thieves deposited his

māl. **Parzanôwun.** **Onun** **panun^{u}** **māl,**
property. It-was-recognized-by-him. Was-brought-by-him his-own property,

yih **ôsus** **ta** **tih,** **biyĕ** **ôs^{u}** **yimau-**
what was-of-him both that, also there-was by-these-

ṭūrau **biyĕn-sōdāgāran-hond^{u}** **nyūmot^{u},** **ti-ti**
thieves other-merchants-of taken, that-also

onun, **wātanôwun** **pananis-ḍēras.** **Gav**
was-brought-by-him, it-was-caused-to-arrive-by-him to-his-own-lodging. He-became

sĕṭhāh **khŏsh.** **Dopun,** **'tamis** **sōdāgāras**
very happy. It-was-said-by-him, 'to-that merchant

tog^{u}-na **amis** **hūnis** **mŏl** **karun.**
knowledge-how-was-not to-this dog a-price to-make.

Tamis **ôs^{u}** **pĕmot^{u}** **muhim,** **tami-mŏkha**
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** **mŏl** **rŏpayĕs**
"For-that-dog was-made-by-him price (of) rupee

pānṭs **hath.** **Lich^{u}n** **ciṭh^{i}.** **Yihuy**
five hundred. Was-written-by-him a-document. This-verily

ṭhuñ^{u}n **amis-hūnis** **nŏl^{i}.** **Dop^{u}nas,**
was-put-by-him to-that-dog on-the-neck. It-was-said-by-him-to-it,

'ṯʰh gaṣh pananis-khāwandas-nishin yih
'thou go to-thine-own-master-near this

ciṭhⁱ hĕth.' Gav hūnᵘ, wôtᵘ nazdīkh
document having-taken.' Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran ḍyūṭhᵘ. Parzanôwun
to-that-merchant. By-the-merchant he-was-seen. Was-recognized-by-him

yih hūnᵘ. Dopun pananĕn bāṭsan.
this dog. It-was-said-by-him to-his-own family-members.

Dopᵘnakh, 'hūnᵘ āv phīrith. Ámⁱ
It-was-said-by-him-to-them, 'the-dog came returning. By-it

korᵘ kyāh-tāñ takhsīr. Amiy
was-done some-or-other fault. For-this-very (reason)

shunukh-kaḍith. Balⁱki chus cālān
it-has-been-driven-out-by-them. Moreover there-is-to-it a-letter-of-dispatch

nölⁱ.' Sōdāgār gav phikiri. 'Wuñ
on-the-neck.' The-merchant became in-anxiety. 'Now

kyāh kara? Rŏpayĕ-hath gōm kharᵃc.'
what shall-I-do? The-rupee-hundred went-for-me expended.'

Koḍun bandūkh, lôyᵘnas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

môrun. Yĕli môrun ta ada
it-was-killed-by-him. When it-was-killed-by-him then afterwards

phyūrus. Gōs nīzīkh. 'Bŏh wuchaha
grief-came-to-him. He-went-to-it near. 'I would-see

amis kyāh kākaz chuh nölⁱ.' Yihuy
to-it what paper is on-the-neck.' This-verily

koḍ^{u}nas **nāla** **ta** **mut͡sorun,** **ta**
was-taken-off-by-him-of-it from-the-neck and it-was-opened-by-him, and

wuchun **ath** **lyukh^{u}mot^{u}** **rŏpayĕs** **pānt͡s**
was-seen-by-him on-it (was) written (of-)rupee five

hath. **Ada** **phyūrus** **sĕṭhāh.** **Pātashĕham,**
hundred. Then grief-came-to-him exceedingly. My-king,

say **chĕh** **dalīl.** **Saragī** **gat͡shi** **karüñ^{u}.**
that-verily is the-story. Investigation is-proper to-be-made.

Hargāh-ay **suh** **sōdāgār** **gŏḍañiy** **wuchihē**
If that merchant at-the-very-first-even had-seen

amis-hūnis **kyāh** **chuh** **nöl^{i},** **suh** **hūn^{u}**
to-that-dog what is on-the-neck, that dog

mā **mārihē."** **Gav** **ām^{i}-sond^{u}** **pahar.**
not he-would-have-killed." Went him-of the-watch.

11. **Āv** **t̤sūrimis-zān^{i}-sond^{u}** **pahar.** **T̤sūrimis-**
Came the-fourth-person-of watch. The-fourth-

gŏlāma-sünz^{u} **dalīl.** **T̤sūrimis-gŏlāmas** **wanān**
servant-of story. To-the-fourth-servant (is) saying

pātashāh, **"ay** **gŏlām,** **yus-akhāh** **āgas-pĕṭh**
the-king, "ho servant, whoever the-master-on

bēwŏphöyī **kari,** **tas** **kyāh** **wāti** **karun^{u}?"**
infidelity may-do, to-him what will-be-proper to-be-done?"

Dop^{u}nas **gŏlāman,** **"pātashĕham,** **tas**
It-was-said-by-him-to-him by-the-servant, "my-king, to-him

gaṭhi **sar** **ṭaṭun^{u},** **shĕhara-manza** **dūr**
is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun^{u}. **Pātashĕham,** **bŏh** **wanay**
(he-is) to-be-expelled. My-king, I will-tell-to-thee

dalīlā, **ṭ^{a}h** **thāwum** **kan."** **Dapān**
a-certain-story, thou place-for-me the-ear." Saying

chus **gŏlām.** **"suh** **ôs^{u}** **pātashĕhā**
is-to-him the-servant. "that was a-certain-king

akh. **Amis** **ös^{i}** **nĕciv^{i}** **z^{a}h.** **Timan^{u}y**
one. To-him were sons two. To-them-verily

mŏyĕ **panüñ^{u}** **möj^{u}.** **Pātashĕhan** **kür^{u}**
died their-own mother. By-the-king was-made

wŏrüz^{u} **zanāna.** **Sa** **gayē** **pātashāhzādan**
second-wife woman. She became to-the-princes

dŏn **wŏramöj^{u}.** **Yim** **ös^{i}** **pātashāhzāda**
to-the-two stepmother. These were princes

z^{a}h **sabakas.** **Tōra** **āy,** **amis-wŏramājĕ**
the-two at-a-lesson. Thence they-came, to-this-stepmother

niyĕkh **salām,** **lālau** **nigīnau**
was-taken-by-them a-complimentary-gift, (filled) with-rubies with-jewels

tröm^{i}. **Thöv^{u}kh** **amis** **bōnṭha-kani.**
a-copper-dish. It-was-placed-by-them to-her in-front.

Yim **gay** **biyĕ** **sabakas.** **Dŏhā** **dŏhā**
These went again to-the-lesson. Each-day each-day

chīh **kaḍān.** **Pātashāh-bāyĕ** **wuz^{u}**
they-are (thus) passing. To-the-queen was-aroused

panüñ^{u} **rāy.** **Kyāh** **wuz^{u}s?** **'Bŏh**
her-own intention. What was-aroused-in-her? 'I

karahŏ yiman-pātashāhzādan-söty gŏnāh.'
would-have-done these-princes-with sin.'

Dŏha-aki wonun yiman-pātashāhzādan-dŏn,
On-a-day-one it-was-said-by-her to-these-princes-two,

'mĕ-söty kariv gŏnāh.' Yimav dop^{u}has,
'me-with do-ye sin.' By-them was-said-by-them-to-her,

'ŝ^{a}h chĕkh sŏn^{u} möj^{u}; ŝĕ ta asĕ
'thou art our mother; for-thee and for-us

wāti-na.' Pātashāhzāda gay sabakas.
it-will-not-be-suitable.' The-princes went to-the-lesson.

Pātashāh āv darbār murkhas karith.
The-king came the-court dismissed having-made.

Wŏt^{u} mahalakhān. Pātashāh-bāyi
He-arrived at-the-private-apartments. By-the-queen

trop^{u}nas darwāza. Darwāza chĕs-na
was-shut-by-her-for-him the-door. The-door she-is-for-him-not

thāwān. Dop^{u}nas, 'yih kyāzi?' Wŏŝh^{u}s
opening. It-was-said-by-him-to-her, 'this why?' She-rose (in-reply)-to-him

pātashāh-bāy. Dop^{u}nas, 'bŏh chĕsa
the-queen. It-was-said-by-her-to-him, 'I am-I

cyŏn^{u} kŏlay, kina cyānĕn-nĕcivĕn-hünz^{u}?'
of-thee the-wife, or thy-sons-of?'

Dop^{u}nas pātashĕhan, 'tih kyāh
It-was-said-by-him-to-her by-the-king, 'that what

gav?' Dop^{u}nas, 'tim ām
happened?' It-was-said-by-her-to-him, 'they came-to-me

lēkan.' **Pātashāh** **chus** **dapān,**
for(-using)-indecent-language.' The-king is-to-her saying,

'wuñ **kyāh** **chuh** **salāh?'** **Pātashāh-bāy**
'now what is (your) advice?' The-queen

chĕs **dapān,** **'mĕ** **gaṯshi** **tihanza**
is-to-him saying, 'for-me is-necessary their

wŏlinjĕ **z^{a}h.** **Tima** **khĕma** **bŏh.** **Ada-kyāh**
hearts two. Them I-will-eat I. Then-of-course

thāway **darwāza.'** **Pātashĕhan** **dyut^{u}**
I-will-open-for-thee the-door.' By-the-king was-given

hukum **wazīras.** **Dop^{u}nas,** **'yim**
an-order to-the-vizier. It-was-said-by-him-to-him, 'these

shāhzāda **z^{a}h** **dikh** **mārawātalan** **athi.**
princes two give-them of-the-executioners in-the-hand.

Yiman **kaḍan** **wŏlinjĕ** **z^{a}h.'** **Gav**
Of-them they-will-extract the-hearts two.' Went

wazīr. **Wŏt^{u}** **ṯāṭahāl,** **yĕti** **yim**
the-vizier. He-arrived at-the-school, where these

shāhzāda **z^{a}h** **ŏs^{l}.** **Yiman-kun** **kür^{u}n**
princes two were. Them-towards was-made-by-him

nazarāh. **Sĕṭhāh** **gös** **yim** **pātashāhzāda**
a-single-glance. Exceedingly became-to-him these princes

z^{a}h **khŏsh.** **Dilas** **pyōs** **yinsāph.**
two pleasing. To-the-heart fell-of-him compassion.

Dop^{u}nakh, **'ṯaliv** **yimi-shĕhara** **dūr.'**
It-was-said-by-him-to-them, 'flee-ye from-this-city far.'

Tsál^{l}."
They-fled."

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

" Mārawātalan **dyut^{u}** **hukum** **wazīran,**
" To-the-executioners was-given an-order by-the-vizier,

'möryūkh **hūn^{i}** **z^{a}h.'** **Mārawātalau** **mör^{i}**
'kill-ye-them dogs two.' By-the-executioner were-killed

hūn^{i} **z^{a}h,** **kȧḍikh** **yiman** **wölinjĕ**
dogs two, were-extracted-by-them of-them the-hearts

z^{a}h, **lazakh** **ṭökis-manz,** **gay** **hĕth**
two, they-were-placed-by-them a-tray-in, they-went taking

pātashāh-bāyĕ. **Pātashāh-bāyi** **thôw^{u}** **darwāza.**
to-the-queen. By-the-queen was-opened the-door.

Pātashāh **chuh** **karān** **pātashŏhī** **tát^{i}.**
The-king is doing ruling there.

13. **Shāhzāda** **z^{a}h** **āy** **talān** **biyis**
The-princes two came fleeing to-another

pātashĕhas **nish.** **Pātashĕhan** **rȧṭ^{i}** **yim**
king near. By-the-king were-taken they

gŏlām. **Gŏḍanyuk^{u}** **pahar** **āv** **amis-**
(as) servants. The-first watch came to-this-

baḍis-hihis-shāhzādas. **Shĕmāh** **chuh** **dazān.**
the-elder-the-prince. A-lamp-flame is burning.

Pātashāha-sánd^{i} **z^{a}h** **böṣ^{u}** **chih** **palangas-**
The-king two husband-and-wife are the-bed-

pĕṭh **arāmas.** **Yiman^{u}y** **syod^{u}** **wasān**
-on in-rest. To-them-verily in-front descending

chuh **shĕhmār.** **Yih** **gŏlām** **chuh** **kaḍān**
is a-great-snake. This servant is drawing

shĕmshēr. **Amis-shĕhmāras** **chuh** **karān**
a-sword. To-this-great-snake he-is making

ṭuk^{a}ra. **Ami** **pata** **chuh** **shĕmshēri-handis**
pieces. This after he-is to-the-sword's

tēgas **walān** **phamb.** **Amis-pātashāhbāyĕ-handis-**
blade wrapping cotton-wool. To-this-queen's-

badanas **ôs^{u}** **wŏtharān** **yih** **zahar** **amis-**
body he-was wiping-off this poison that-

shĕhmāra-sond^{u}. **Dopun,** **'amis** **mā**
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if

āsim **shĕhmāra-sond^{u}** **zahar.'** **Ôs^{u}**
there-will-be-on-my (queen) the-great-snake-of poison.' He-was

wŏtharān **ta** **pātashāh** **gav** **bĕdār.**
wiping and the-king became awake.

Dop^{u} **pātashĕhan,** **'yih** **ām** **mārani.'**
It-was-said by-the-king, 'he came-to-me for-killing.'

Pātashĕham, **say** **chĕh** **dalīl.** **Hargāh-kiy**
My-king, that-verily is the-story. If

suh **pātashāh** **sara** **karihē,** **pananĕn-**
that king testing had-made, to-his-own-

nĕcivĕn-pĕṭh **mā** **diyihē** **hukum** **mārawātalan,**
sons-on not would-he-have-given the-order to-the-executioners,

'tŏh^{i} **mŏryūkh.'** **Ada** **gay** **tim** **hūn^{i}**
'ye kill-ye-them.' Afterwards went those dogs

z^{a}h **māra.** **Pātashĕham,** **agar** **bāwar**
two to-death. My-king, if believing

karakh-na, **suh** **pātashāh** **ôs^{u}** **sônuy**
thou-wilt-not-make, that king was our-verily

môl^{u}. **Yih** **pātashāh** **gōkh** **ts^{u}h.** **Yit^{i}-kyāh**
father. This king art thou. Here-on-the-one-hand

chĕh **shĕmshēr,** **át^{i}-kyāh** **chuy** **palangas-tal**
is the-sword, there-on-the-other-hand is-of-thee the-bed-below

shĕhmār **gañĕ** **karith."**
the-great-snake pieces having-made."

14. **Sĕṭhāh** **gōkh** **pātashāh** **khŏsh.**
Exceedingly became-with-them the-king pleased.

Akh **bôy^{u}** **thôwun** **wazīr,** **byākh** **bôy^{u}**
One brother was-appointed-by-him vizier, the-other brother

banôwun **pātashāh.**
was-made-by-him a-king.

IX.—GRĪST^{I}-BĀYÈ-HÜNZ^{Ü} TA MĀCH-T^{A}L^{A}RÈ-HÜNZ^{Ü} KATH

FARMER'S-WIFE-OF AND HONEY-BEE- OF STORY

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

Yih	**grīst^{i}-bāy**	**ös^{ü}**	**süj^{ü}müs^{ü}.**	**Kami-**
This	farmer's-wife	had	fled.	For-what-
bāpath ?	**Kārdāran**	**ta**	**mukadaman**	**ôsus**
reason ?	By-the-overseer	and	by-the-village-headman	had-been-to-her
kor^{ü}mot^{u}	**zulm.**	**Amiy-bāpath**	**chĕh**	**süj^{ü}müs^{ü}.**
done	tyranny.	For-this-very-reason	she-is	fled.
Wös^{ü}	**wanas-akis-manz.**	**Otuy**	**wös^{ü}s**	
She-arrived	forest-one-in.	There-verily	arrived-to-her	
māch-t^{a}l^{u}r^{u}.	**Amis**	**āyĕ**	**zabān.**	**Dapān**
a-honey-bee.	To-it	came	speech.	Saying
chĕh	**amis-grīst^{i}-bāyĕ,**	**" s^{a}h**	**kyāzi**	**chĕkh**
she-is	to-this-farmer's-wife,	" thou	why	art
süj^{ü}müs^{ü} ?"	**Dop^{u}nas**	**grīst^{i}-bāyi,**	**" mĕ**	
fled ?"	Was-said-by-her-to-it	by-the-farmer's-wife,	" to-me	
chuh	**gŏmot^{u}**	**zulm."**	**Ami**	**dop^{u}nas**
is	happened	tyranny."	By-that	was-said-by-it-to-her
phīrith	**māch-t^{a}l^{a}ri,**	**" mĕ-ti**	**chuh**	**gŏmot^{u}**
answering	by-the-bee,	" to-me-also	is	happened
zulm.	**Bŏh**	**chĕs**	**wadān,**	**s^{a}h**	**thāvtam**
tyranny.	I	am	lamenting,	thou	please-place-for-me

kan." **Wanān** **māch-t^{s}l^{s}r^{u}** **grīst^{i}-bāyi** **kun.**
the-ear." Saying (is) the-bee the-farmer's-wife to.

" Yitay, **vĕsī,** **paran** **pĕmōs,**
" Come-please, friend, at-feet we-will-fall-of-Him,

karōs **zārapār.**
we-will-make-to-Him ejaculations.

Buday **chĕsay** **māch-t^{s}l^{s}r^{u},** **wanuk^{u}**
I-verily am-Thy honey-bee, of-the-forest

jānāwār.
a-winged-creature.

2. **Kŏha-kŏhai** **vyūr^{s}āh** **añām,** **ös^{u}s**
From-every-mountain flower-nectar was-brought-by-me, I-became

ayālbār.
possessed-of-a-large-family.

Balāy **pĕyin** **hāpath-gānas,** **wanan**
Calamity may-fall to-the-bear-pimp, to-the-forests

tŏn^{u}nam **lār.**
was-brought-in-by-him-to-me running-away.

3. **Pōtĕn** **tasandĕn** **öl^{i}-nāsh** **korun;**
To-the-young-ones of-it nest-destruction was-made-by-him;

Söhibō, **āy-nā** **ār?**
O-God, did-there-not-there-come-to-thee pity?

Buday **chĕsay** **mãch-t^{a}l^{u}r^{u},** **wanuk^{u}**
I-verily am-Thy honey-bee, of-the-forest

jānāwār."
a-winged-creature."

4. **Dapān** **amis** **grīst^{i}-bāyĕ** **yih**
(Is) saying to-this farmer's-wife this

mãch-t^{a}l^{u}r^{u}, **"yih** **hāl** **kor^{a}nam**
honey-bee, "this condition was-made-by-him-for-me

wana-manza **hāpatan.** **Wuñ** **ṯajyēyĕs,**
the-forest-from-in by-the-bear. Now I-fled,

wūṯh^{u}s **grīst^{i}-garas,** **dapyām,** **'kara**
I-descended to-a-farmer's-house, it-was-said-by-me (long ago), 'I-will-make

rahath.' **Wuchta** **wuñ** **kyāh** **karĕm**
ease.' See-please now what will-do-to-me

yih **gryūst^{u},** **thāvta** **kan.** **Bŏh** **kyāh**
this the-farmer, place-please the-ear. I what

wanay ?
shall-say-to-thee ?

Thūñ^{u}ā **mathith** **kuṭh^{u}āh** **thôw^{u}nam,**
Fresh-butter having-rubbed a-room was-placed-by-him-for-me,

mōtūñ^{u} **chĕm** **bŏd^{i}-hāl.**
of-death it-is-to-me a-prison.

Bāgān^{i}-āyĕs **grīst^{i}-garas,** **say** **mĕ**
It-was-my-fate (in) the-farmer's-house, that-verily to-me

gayĕm **gāl.**
became-to-me shame.

5. **Drāti-sötin** **kásh^{i}** **yĕli** **ṣáṭ^{i}nam,**
A-sickle-with the-honeycombs when were-cut-by-him-of-me,

kötyāh **khátis** **mār.**
how-many arose-for-him (guilt of) murders.

Buday **chĕsay** **māch-t^{s}l^{u}r^{u},** **wanuk^{u}**
I-verily am-Thy honey-bee, of-the-forest

jānāwār."
a-winged-creature."

6. **Mŏkalôw^{u}** **ami-māch-t^{s}l^{s}ri** **wanith**
Was-finished by-this-honey-bee having-spoken

panun^{u} **dôd^{u}.** **Wuñ** **chĕh** **dapān** **amis-**
her-own pain. Now she-is saying to-this-

grīst^{i}-bāyĕ, **"chĕyĕy** **kĕh** **gŏmot^{u},** **ṭ^{s}-ti**
farmer's-wife, "if-there-is-to-thee anything happened, thou-also

wan." **Wanān** **chĕh** **wuñ** **grīst^{i}-bāy.**
speak." Saying is now the-farmer's-wife.

Dapān **chĕs,** **"Bōz,** **mĕ** **kyāh** **zulm**
Saying she-is-to-it, "bear, to-me what tyranny

chuh **gŏmot^{u}."**
is happened."

Azal **chāwun** **chuh** **samsāras,** **chĕh**
Fate to-be-experienced is in-the-world, there-is

tal **wasün^{u}** **jāy.**
below to-be-descended a-place.

Buday **chĕsay** **grīst^{i}-bāy,** **yōr** **nay**
I-verily am-Thy farmer's-wife, here not-verily

rōzani **āy.**
to-abide we-are-come.

7. **Sōta** **yĕli** **mŏtasūt**[i] **grēstĕn** **dilāsa**
In-spring when the-accountants to-farmers soothing

dini **hay** **āy,**
to-give O! came,

Mŏdaryiv-kathau **yĕḍāh** **bür**[u]**kh,** **zālas**
With-sweet-words a-belly was-filled-by-them, in-a-net

walana-āy.
we-were-surrounded.

8. **Har**[a]**da-vizi** **dard** **müṭh**[u]**kh,** **lāyĕni**
In-autumn-time the-affection was-forgotten-by-them, for-beating

tim-hay **āy.**
they-verily came.

Buday **chĕsay** **grīst**[i]**-bāy,** **yōr** **nay**
I-verily am-Thy farmer's-wife, here not-verily

rōzani **āy.**
to-abide we-came.

9. **Yim** **phal** **wàwim** **mājĕ-zamīni,**
What fruits were-sown-by-me in-mother-earth,

tim-hay **papith** **āy,**
they-verily ripened came,

Sǫmb[a]**rith** **sörith** **khalas** **kárim,**
Having-collected having-piled on-the-threshing-floor they-were-made-by-me,

hatabŏd[i]**-khöris** **drāy.**
to-hundreds-of-kharwār-weight they-emerged.

10. **Cakla-cakla** **mukadam** **ta** **paṭhwör[i]**
In-each-village-circuit the-village-headman and the-village-accountant

tōlani **tim-hay** **āy,**
to-weigh they-verily came,

Buday **chĕsay** **grīst[i]-bāy,** **yōr** **nay**
I-verily am-Thy farmer's-wife, here not-verily

rōzani **āy.**
to-abide we-came.

11. **Özīz** **ta** **miskīn** **kötyāh,** **vis[i]yiy,**
The-poor and penniless how-many, O-friend,

halam **dör[i]-dör[i]** **āy,**
the-lap-cloth holding-out came,

Halam **dit[i]makh** **mĕ** **bâr[i]-bârī,** **suy**
The-skirts were-given-by-me-to-them by-me filling, that-verily

chuh **mŏkalan** **pāy.**
is for-salvation a-means.

12. **Kalama** **sötin** **sawāb** **likhan,**
A-pen with the-reward-of-good-actions they-will-write,

yith-nay **lagĕkh** **grāy.**
so-that-not will-happen-to-them shaking.

Buday **chĕsay** **grīst[i]-bāy,** **yōr** **nay**
I-verily am-Thy farmer's-wife, here not-verily

rŏzani **āy.**
to-abide we-came.

X.—RĀJĖ BIKARAMĀJĖTÜÑ[ü] KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājė*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

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

Mahaniv[i]	**ṯsōr**	**ŏs[i]**	**pakān**	**wati.**
Men	four	were	going	by-road.
Ākh	**brūha**	**mŏdān.**	**Ath[i]**	**mŏdānas**
There-came-to-them	in-front	a-plain.	(On) this	plain
yĕli	**hyotukh**	**pakun,**	**làg[i]**	**wanani**
when	they-began	to-go,	they-began	to-say
pānawiiñ,	**"talau,**	**wān[i]tav**	**dalīlā,**	**yih**
mutually,	"ho,	tell-ye	story-a,	this
mŏdān	**kaḍōn."**	**Pata-kani**	**ākh**	**byākh**
plain	we-will-pass-over-it."	Afterwards	there-came-to-them	other
shĕkhṯsā.	**Amis**	**dopukh,**	**"ṯs[a]h**	**wanta**
person-a.	To-him	it-was-said-by-them,	"thou	tell-please
dalīlā,	**yih**	**mŏdān**	**mŏkalāwahun."**	**Ám[i]**
story-a,	this	plain	we-will-complete-it."	By-him
dop[u]nakh	**phīrith,**	**"bŏh,**	**hasa,**	
it-was-said-by-him-to-them	in-answer,	"I,	sirs,	
wanamōwa	**dalīl.**	**Dalīl,**	**hasa,**	**wanamōwa**
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
katha	**pānṯs.**	**Pānṯsan-kathan**	**gaṯshanam**	
tales	five.	For-five-tales	they-will-be-proper-to-me	

din[i] **rŏpayĕs** **pānṯs** **hath."** **Yimōv**
to-be-given of-rupee five hundred." By-them

dop[u]**has** **phīrith,** **"ṯsōr** **hath** **dimōy**
it-was-said-by-them-to-him in-answer, "four hundred we-will-give-to-thee

ṯsōr **zân**[i]**.** **Pönṯsyum**[a] **hath** **gay** **panunuy.**
four persons. The-fifth hundred became thine-own-only.

Wan-sa **katha** **pānṯs."** **Dop**[u]**nakh.—**
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[ŭ]**nāv,** **hasa,** **chuh** **āsanas.**
A-near-relation, sirs, is for-existence (of wealth).

Gayĕ **trih** **katha.** **Biyĕ** **z**[a]**h** **katha,** **hasa,**
Went three tales. The-other two stories, sirs,

chĕwa,—
are-for-you,—

Sa **zanāna** **chĕwana** **panüñ**[a]**,**
That woman is-for-you-not your-own,

yĕsa **na** **āsi** **pānas-söty.**
who not will-be oneself-with.

Biyĕ, **hasa,—**
Also, sirs,—

Yus **rātas** **bĕdār** **rōzi,**
He-who by-night awake will-remain,

suy, **hasa,** **zēni** **Rājĕ-Bikarmājĕtūn^{u}**
he-only, sirs, will-win King-Vikramâditya's

kūr^{u}."
daughter."

Waněnakh **yima** **katha** **pānṭs.** **Yim**
Were-said-by-him-to-them these tales five. They

chis **dapān,** **"wan-sa** **dalīl."** **Yih**
are-to-him saying, "tell-sir a-story." He

chukh **dapān,** **"mĕ,** **hasa,** **waněmōwa**
is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha **pānṭs."** **Milüv^{u}kh** **laḍöy^{i}.**
tales five." Was-joined-in-by-them fighting.

Yim **chis** **dapān,** **"rŏpayĕs** **tsōr** **hath**
They are-to-him saying, "of-rupee four hundred

nīth; **dalīl** **kēh** **wün^{u}th-na;** **mödān**
were-taken-by-thee; story any was-told-by-thee-not; the-plain

chuh **wuñĕ** **pakanay."** **Amis** **lôyukh**
is still not-having-been-walked." To-him it-was-beaten

yimav-tsōrav-zaněv. **Ȧm^{i}** **dop^{u}nakh,**
by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa **yitikis-pātashĕhas-nish.** **Yih**
walk-ye-sirs of-here-the-king-near. What

suh **dapi,** **tih** **karav."**
he will-say, that we-will-do."

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

Wŏt[i]	**pātashēhas-nish.**	**Dyut[u]**
They-arrived	the-king-near.	Was-given

phār[i]yād	**tsōrav-zanĕv.**	**Dop[u]has,**
a-complaint	by-the-four-persons.	It-was-said-by-them-to-him,

"pātashĕham,	**yim[i]-shĕkhtsan**	**khĕy**
"my-king,	by-this-person	were-eaten

asĕ	**rŏpayĕs**	**tsōr**	**hath.**	**Dopun,**
for-us	of-rupee	four	hundred.	It-was-said-by-him,

'wanamōwa	**katha**	**pānts.'"**
'I-will-tell-you	tales	five.'"

Pātashĕhan	**dop[u]**	**amis-shĕkhtsas,**
By-the-king	it-was-said	to-this-person,

"wan-sa	**kyāh**	**won[u]thakh?"**
"tell-sir	what	was-told-by-thee-to-them?"

Yih	**wŏthus**
He	arose-to-him

phīrith,	**"pātashĕham,**	**bŏh**	**wanay**	**katha**
in-answer,	"my-king,	I	will-tell-to-thee	tales

pānts.	**Rŏpayĕs**	**gatshanam**	**din[i]**
five.	Of-rupee	they-are-proper-to-me	to-be-given

pānts	**hath.**	**Ada**	**wanay**	**bŏh**	**katha**
five	hundred.	Then	I-will-tell-to-thee	I	the-tales

pānts."	**Pātashĕhan**	**kaḍ[i]**
five."	By-the-king	were-produced

rŏpayĕs
of-rupee

pānts	**hath,**	**ditin**	**amis-shĕkhtsas.**	**Yim**
five	hundred,	they-were-given-by-him	to-this-person.	These

kārin	**band,**	**pāna**	**kŭr[u]n**	**kŏm[u]āh**
were-made-by-him	tied-up,	by-himself	was-done-by-him	deed-a

ámⁱ-pātashĕhan. **Pātashŏhī-hondᵘ** **pŏshākh**
by-that-king. Royalty-of garment

trôwun, **gadöyiyĕ-hondᵘ** **pŏshākh** **pūrun.**
was-put-off-by-him, beggary-of garment was-put-on-by-him.

Biyĕ **gaṇḍin** **lāl** **sath** **mashi,**
Also were-tied-by-him rubies seven on-the-arm,

drāv **yima** **katha** **pānṯs** **sara** **karani.**
he-went-forth these tales five testing to-make.

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

Gŏḍaṇiy **drāv** **bĕñĕ-handis-shĕharas-kun.**
At-the-very-first he-went-forth his-sister's-city-towards.

Gurᵘ **chus** **khasunᵘ.** **Wôtᵘ** **yĕli**
A-horse is-for-him to-be-mounted. He-arrived when

nīzīkh **ath-bĕñĕ-handis-shĕharas** **lüzᵘn**
near to-that-sister's-city was-sent-by-him

shĕchⁱ **amis-bĕñĕ,** **"mĕ** **kyāh** **chuh**
a-message to-that-sister, "to-me verily is

pĕmotᵘ **muhim.** **Bŏh** **kyāh** **yimahŏ**
fallen poverty. I of-course should-come

tūrⁱ." **Ami** **lüzᵘnas** **bĕñi** **potᵘ**
there-even." By-that was-sent-by-her-to-him by-the-sister back-again

phīrith **shĕchⁱ,** **"mĕ** **kyāh** **rŏzan**
in-answer a-message, "to-me of-course will-remain

pāma **wörⁱvis-manz."** **Potᵘ** **phīrith**
reproaches my-father-in-law's-house-in." Back-again in-answer

lüz^{a}nas	**biyĕ**	**shĕch^{i},**	**" mĕ**	**yĕli**	**na**
was-sent-by-him-to-her	again	message,	" to-me	when	not

bani	**tōr**	**yun^{a},**	**tō-ti**	**gatshĕm**	**ladun^{a}**
will-be-possible	there	to-come,	nevertheless	it-is-proper-to-me	to-be-sent

naphtsas	**kĕntshāh.**	**Ladaham-ay,**	**tath**
for-the-belly	something.	Thou-wilt-send-to-me-if,	to-that

gatshi	**gaṇḍ**	**karun^{a},**	**pĕṭha**	**gatshĕs**
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-for-it

mŏhar	**karüñ^{a}**	**panüñ^{a}."**	**Ami**	**kür^{a}**
the-seal	to-be-made	thine-own."	By-that	was-done

bĕñi	**kŏm^{a}āh.**	**Lodun**	**panañĕ-kĕnzĕ**
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

bata-hanā,	**yā**	**shyoṭ^{a}**	**yā**	**shōsh.**
a-little-boiled-rice,	(not caring whether it was) either	impure (leavings)	or	purity.

Pĕṭha	**kür^{a}nas**	**panüñ^{a}**	**mŏhar,**	**korun**
Upon (it)	was-made-by-her-for-it	her-own	seal,	was-made by-her

rawāna	**amis-böyis.**	**Tām^{i}**	**yĕli**	**wuch^{a}**
dispatching	to-that-brother.	By-him	when	was-seen

bĕñĕ-hünz^{a}	**mŏhar,**	**roṭun,**	**âtiy**
the-sister-of	the-seal,	was-taken-by-him,	in-that-very-place

thôwun-dabövith.
was-buried-by-him.

4. **Drāv** He-went-forth **yāra-sanzi-wati.** on-a-friend's-the-road. **Yĕli** When **wôtᵘ** he-arrived

nīzīkh near **sūzun** was-sent-by-him **amis** to-him **mahanyuvᵘ,** a-man (saying), **"yār,** "(thy) friend,

hasa, sir, **ôy.** is-come-to-thee. **Pātashŏhī** Royalty **chĕsna.** is-to-him-not. **Suh,** He,

hasa, sir, **chuy** is-verily **muhimzad."** struck-by-adversity." **Yāran** By-the-friend **yĕli** when

būzᵘ, it-was-heard, **drāv,** he-went-forth, **wôtᵘ** he-arrived **amis-yāras-nish.** that-friend-near.

Dapān Saying **chus,** he-is-to-him, **"hā** "O **yāra,** friend-O, **kati** whence **gōham** didst-thou-become-for-me

yŏr here **pŏda?"** manifest?" **Pakān** Going **chih** they-are **dŏnaway.** both.

Amis To-that-one **ôsᵘ** was **miskīnī-hondᵘ** poverty-of **pŏshākh** garment **nŏlʲ.** on-the-neck.

Dapān Saying **chus,** he-is-to-him, **"yāra,** "friend, **yih** this **khalᵃt-ĕ-shŏhī** robe-of-royalty

dita please-give **mĕ.** to-me. **Yih** This **myônᵘ** my **pŏshākh** garment

tshunta please-put-on **tᵃh."** thou." **Yih** This **ās-na-bōzana,** was-not-considered-by-him, **"yih** "this

chuh is **amis** to-that-one **miskīnī-hondᵘ** beggary-of **pŏshākh";** garment";

yih this **ās-bōzana** was-considered **khalᵃt-ĕ-shŏhī;** a-robe-of-royalty; **kami-mŏkha?** on-what-account?

Mahabata-söty. **Gav.** **Wöt^{i}** **yāra-sond^{u}**
Affection-through. He-went. They-arrived the-friend-of

gara. **Yāran** **kür^{u}nas** **ziyāphath**
house. By-the-friend was-made-by-him-for-him a-feast

löyik-ĕ-pātashāh. **Sapañĕs** **ot^{u}-tāñ** **z^{a}h**
worthy-of-a-king. There-happened-to-him there-up-to two

katha **sara.**
statements in-investigation.

5. **Drāv** **wuñ** **zanāni-handis-shĕharas-kun.**
He-went-forth now (his) wife's-city-towards.

Wôt^{u} **ath-shĕharas** **and-kun.** **Ati**
He-arrived of-that-city the-outskirt-towards. There

ös^{u} **buḍ^{u}** **zanānā.** **Byūṭh^{u}** **ām^{i}-sandi-gari.**
was an-old woman-a-certain. He-stayed in-her-house.

Dopun **amis-bujĕ-zanāni,** **" ditam** **drôt^{u}.**
It-was-said-by-him to-that-old-woman, " please-give-to-me a-sickle.

Bŏh **ana** **yimis-guris-kyut^{u}** **gāsa."** **Drāv**
I will-bring this-horse-for grass." He-went-forth

gāsa **anani.** **Wuchun** **ati** **gāsa-mödānā,**
grass to-bring. Was-seen-by-him there grass-plain-a-certain,

ath^{i} **chuh** **lönān.** **Yih** **ös^{u}** **rakh**
to-it-verily he-is reaping. This was the-private-field

pātashĕha-sünz^{u}. **Ös^{i}** **lārān** **ṭahāl^{i}.**
the-king-of. Were running-up the-grooms.

Nyūkh	**raṭith**	**pananis-mējĕras-nish.**
He-was-taken-by-them	having-seized	their-own-master-of-the-horse-near.

Korukh	**köd.**	**Rāth**	**āyĕ.**	**Amis**
He-was-made-by-them	imprisoned.	Night	came.	To-him

chĕh	**gaṡhān**	**pŏda**	**zanānā**	**akh,**
is	becoming	manifest	woman-a	one,

amis-mējĕras	**ziyāphathā**	**hĕth.**	**Yih**
to-that-master-of-the-horse	dish-of-food-a	having-brought.	He

chuh	**bihith**	**cārpāyi-pĕṭh.**	**Ziyāphath**
is	seated	a-bedstead-on.	The-dish-of-food

thüv^{u}nas	**bōnṭha-kanı.**	**Ath^{i}**	**wàth^{i}**
was-placed-by-her-for-him	front-in.	To-it-verily	they-descended

khĕnı	**dŏnaway.**	**Hanā**	**h^{a}rēyĕkh.**	**Yih**
to-eat	both.	A-little	remained-over-for-them.	This

dyutukh	**amis-ködis.**	**Kor^{u}has**	**ālav,**
was-given-by-them	to-this-prisoner.	Was-made-by-them-to-him	a-call,

"hatō	**ködyau,**	**yih**	**khyuh**	**sōñ^{a}**
"ho	prisoner-O,	this	eat	our

ṡhĕṭh-han."	**Köd^{i}**	**roṭ^{u},**	**khyōn.**	**Àtiy**
waste-food-a-little."	By-the-prisoner	it-was-taken,	it-was-eaten-by-him.	There-verily

chuh	**panañĕ**	**jāyĕ**	**bihith.**	**Yimav-dŏyav**
he-is	in-his-own	in-place	seated.	By-these-two

kür^{a}	**tamaskhurī;**	**ath-palangas**	**phüṭ^{a}**
was-made	jesting;	to-that-bedstead	was-broken

tür^{u}.	Korukh	ālav	amis-ködis,	"ṯ^{a}h
the-tenon.	Was-made-by-them	a-call	to-that-prisoner,	"thou

wuchta,	yith-palangas	phüṭ^{u}	tür^{u},	ṯ^{a}ĕ
please-see,	to-this-bedstead	is-broken	the-tenon,	to-thee

mā	tagiy."	Ȧm^{i}	dop^{u}nakh,	"āñ,
I-wonder-if	it-will-within-thy-power."	By-him	it-was-said-to-them,	"yes,

tagĕm-nā ?	Hamsāyĕ	chim	chān."
will-it-not-be-within-my-power ?	Neighbours	are-to-me	carpenters."

Dop^{u}has,	"wŏla."	Wôt^{u}	ot^{u}.	Ami-
It-was-said-by-them-to-him,	"come."	He-arrived	there.	By-that-

zanāni	parzanôw^{u}	panun^{u}	khāwand.
woman	he-was-recognized (as)	her-own	husband.

Ȧm^{i}	ös^{u}-parzanöv^{u}müṯ^{u}	brōnṭh,	yĕli	yih
By-him	she-had-been-recognized	before,	when	this

bata-han	diṯ^{u}has.	Yih	zanāna	chĕh
food-a-little	was-given-by-them-to-him.	This	woman	is

dapān	amis-mējĕras,	"wuñ	kyāh	karav?
saying	to-this-master-of-the-horse,	"now	what	shall-we-do?

Yih	chuh	myôn^{u}	khāwand.	Yih	gaṯhi
This	is	my	husband.	He	is-proper

mārun^{u}	rātas-rāth."	Hukum	dyutun
to-be-killed	this-very-night."	An-order	was-given-by-him

mārawātalan.	Dop^{u}nakh,	"niyūn	yih
to-the-executioners.	It-was-said-by-him-to-them,	"take-him	this

köd[i],	**gaṣhi**	**mārun[u];**	**wölinj[u]**	**gaṣhĕs**
prisoner,	he-is-proper	to-be-killed;	the-heart	is-proper-of-him

yūr[i]	**anüñ[u]."**	**Nyūkh**	**yih**	**köd[i]**
here-even	to-be-brought."	Was-taken-by-them	this	prisoner

shĕharas-nĕbar.	**Ăm[i]**	**dyut[u]nakh**	**sawāl,**
the-city-outside.	By-him	was-given-by-him-to-them	a-petition,

" mĕ	**trövi[i]tav**	**yĕla,**	**bŏh**	**chalahŏ**	**atha**
" me	please-to-let-me-loose	from-restraint,	I	would-wash	the-hands

buth[u],	**Khŏdāyĕs-kun**	**karahŏ**	**zārapār."**
face,	God-towards	I-would-make	ejaculations."

Trôwukh	**yĕla.**	**Wuch[u]n**	**āba-hanā,**
He-was-let-loose-by-them	from-restraint.	Was-seen-by-him	water-a-little,

cholun	**atiy**	**atha**	**buth[u],**	**Khŏdā-Sŏbas-**
was-washed-by-him	there-indeed	the-hands	face,	God-the-Lord-

kun	**korun**	**zārapār.**	**Atha**	**pyŏs**
towards	was-made-by-him	ejaculation.	The-hand	fell-of-him

yiman-lālan-satan-pĕṭh,	**yim**	**tati**	**ösis**
these-rubies-seven-on,	which	there	were-of-him

gaṇḍ[i]māt[i]	**maṣhi.**	**Yiman**	**dopun**	**mārawātalan-**
tied	on-the-arm.	To-these	it-was-said-by-him	to-executioners-

sŏn,	**" hata-sa,**	**mĕ**	**trövyuv**	**yĕla.**	**Nŏm**
four,	" O-sirs,	me	let-ye-me	from-restraint.	These

chiwa	**lāl**	**sath.**	**Tsōr**	**chiwa**	**tŏhĕ**
are-for-you	rubies	seven.	Four	are-for-you	for-you

tsŏn four **zanĕn.** persons. **Trih** Three **chiwa** are-for-you **myön**[i] mine **tŏhĕ-** you-

nish." with."

6. Ot[u]**-tān** There-up-to **karĕn** were-made-by-him **tsōr** four **katha** statements **sara.** tested.

Pönṭsim[u] The-fifth **kath** statement **gayĕs** went-for-him **mashith.** forgotten. **Āv,** He-came,

wôt[u] he-arrived **panun**[u] his-own **gara.** house. **Biyĕ** Again **wanān** saying **chuh** he-is

timan to-those **pānṭsan** five **zanĕn,** persons, **"waniv-sa** "say-ye-sirs **kyāh** what

waṅĕwa were-said-by-you **tŏhĕ** by-you **pānṭs** five **katha."** statements." **Yih** He

wŏthus arose-to-him **pot**[u] back-again **phirith,** in-answer,

"Pātashĕham, "My-king, **katsa** how-many **katha** statements **karĕth** were-made-by-thee **sara?"** tested?"

Dop[u]**nakh** It-was-said-by-him-to-them **pātashĕhan,** by-the-king, **"tsōr** "four **katha."** statements."

Yimav By-them **dop**[u]**has,** it-was-said-by-them-to-him, **"kusa** "which **kusa?"** which?"

Dop[u]**nakh** It-was-said-by-him-to-them **pātashĕhan,** by-the-king,

"Āsh[e]**nāv** "Relations **chih** are **pāz**[i]**-pŏṭh**[i] really-truly **āsanas.** for-existence (of wealth).

Yār **chuh** **na-āsanas.** **Ti-ti** **pozuy.**
A-friend is for-non-existence (of wealth). That-also (is) true-verily.

Zanāna **sa** **chĕna** **paniiñ^{u},** **yĕsa** **na**
Woman that is-not one's-own, who not

pānas-söty **chĕh.** **Ti-ti** **pozuy.**
oneself-with is. That-also true-verily.

Dyār **chih** **bakār** **sapharas.** **Ti-ti**
Monies are useful for-a-journey. That-also

pozuy.
true-verily.

Yima **tsōr** **katha** **karĕmav**
These four statements were-made-by-me-for-you

sara. **Wuñ** **wanyūm** **pönṭsim^{u}** **kath."**
tested. Now tell-ye-me the-fifth statement."

Dop^{u}nas **ám^{i}** **shĕkhṭsan** **pot^{u}** **phīrith,**
It-was-said-by-him-to-him by-this by-person back-again in-answer,

" rŏpayĕ **hath** **gaṭshĕm** **dyun^{u}."** **Dyut^{u}nas**
" rupees hundred are-proper-to-me to-be-given." Was-given-by-him-to-him

pātashĕhan. **Dop^{u}nas,—**
by-the-king. It-was-said-by-him-to-him,—

" Yus **rātas** **bedār** **rōzi,**
" He-who by-night awake will-remain,

suy **zēni** **Rājĕ-Bikarmājĕtüñ^{u}** **kūr^{u}."**
he-only will-win King-Vikramâditya's daughter."

7. Pātashĕhan **kür^{u}** **köm^{u}.** **Lôgun**
By-the-king was-done a-deed. Was-imitated-by-him

phakīr.	**Gav,**	**wôtᵘ**	**Rājĕ-Bikarmājētunᵘ**
a-faqīr.	He-went,	he-arrived	King-Vikramāditya's
gara.	**Nazarbāzav**	**kürᵘ**	**nazar,**
house.	By-the-watchers	was-done	watching,
khabardārav	**niyĕ**	**khabar**	**amis-rājĕs.**
by-the-newsmen	was-brought	news	to-this-king.
Dopᵘhas,	**"rājĕ-söba,**	**phakīrā**	**akh**
It-was-said-by-them-to-him,	"King-Sir,	faqīr-a	one
gamotᵘ	**pöda.**	**Yihuy**	**dapān,**	**'bŏh**
(is) become	manifest.	He-verily	(is) saying,	'I
zēnan	**rājĕ-sünzᵘ**	**kūrᵘ,'"**	**Rājĕ**	**wanān**
will-win-her	the-king's	daughter.'"	The-king	saying
chukh	**potᵘ**	**phīrith,**	**"az-tāñ**	**kötyāh**
is-to-them	back-again	in-answer,	"today-up-to	how-many (are)
gamātⁱ	**rājĕzāda**	**ati**	**māra!**	**Wuñ**	**gav**
gone	princes	here	to-death!	Now	is-gone
yih	**phakīr**	**hawāla-y-Khŏdā,**	**ada**	**yā**
this	faqīr	(in) the-care-of-God,	then	either
lasi	**yā**	**mari.**	**Gaṭshiv,**	**khŏlyūn**
he-will-survive	or	he-will-die.	Go-ye,	cause-ye-him-to-mount
kuṭhis-manz."	**Yĕti**	**yih**	**rājĕ-sünzᵘ**	**kūrᵘ**
the-room-in."	Where	this	king's	daughter
ösᵘ,	**palang**	**trôwᵘhas**	**shīrith.**	**Khothᵘ**
was,	a-bed	was-put-by-them-for-him	having-made-ready.	Ascended
yih	**phakīr**	**palangas-pĕṭh.**	**Amis-khôtūni**
this	faqīr	the-bed-on.	To-this-lady

dits^{u}n	zīr^{u}.	Karĕn	amis-söty	katha.
was-given-by-him	a-push.	Were-made-by-him	her-with	speeches.

Katha	karith	kür^{u}n	köm^{u}.	Ath-pŏshākas
Speeches	having-made	was-done-by-him	a-deed.	(Of) that-garment

kür^{u}n	shĕkal	yinsān-hish^{u}.	Pāna
was-made-by-him	a-form	a-human-being-like.	He-himself

drāv	dūr-pahān,	byūṭh^{u}	nazari.	Shĕmāh
went-forth	distance-a-little,	he-sat	in-watch.	A-lamp-flame

chuh	dazān.	Amis-khôtūni-handi-shikama-manza
is	burning.	This-lady's-belly-from-in

drāv	aj^{a}dāh.	Tsāv	ath-pŏshākas-manz,
issued	a-python.	It-entered	that-garment-in,

yĕth	yih	âm^{i}-phakīran	yinsān-hyuh^{u}
which	this	by-this-faqīr	a-human-being-like

kor^{u}mot^{u}	ôs^{u}.	Yih	chuh	d^{a}nān,	ṭsāp^{i}
made	was.	This	he-is	shaking,	bites

hĕwān.	Ati	yĕli	na	yinsān	ôs^{u},
(he is) taking.	Here	when	not	human-being	it-was,

biyĕ	tsāv	yih	aj^{a}dāh	khôtūni-shikamas-
again	entered	this	python	(of)-the-lady's-belly-

manz.	Âm^{i}-phakīran	kür^{u}	saragī.	Balāy
in.	By-this-faqīr	was-done	testing.	The-evil-spirit

chĕh	amis-khôtūni-handis-shikamas-manz.	Nĕbar
is	this-lady's-belly-in.	External

kĕh	chĕna.	Āv	phakīr,	wôt^{u}	biyĕ
any	is-not.	Came	the-faqīr,	he-arrived	again

ath-palangas-nishĕ.	**Khôtūni**	**diṭs^{u}n**	**zīr^{u},**	
that-bed-near.	To-the-lady	was-given-by-him	a-push,	
katha	**karĕn**	**amis-sŏty.**	**Ath-pŏshākas**	
speeches	were-made-by-him	her-with.	To-that-garment	
korun	**biyĕ**	**yinsān-hyuh^{u},**	**gav**	**biyĕ**
it-was-made-by-him	again	a-human-being-like,	went	again
phakīr,	**byūṭh^{u}**	**dūri-pahān.**	**Shĕmāh**	**chuh**
the-faqīr,	he-sat	at-a-distance-a-little.	A-lamp-flame	is
dazön^{i}.	**Athas-kĕth**	**küḍ^{u}n**	**shĕmshēr.**	
burning-verily.	The-hand-in	was-drawn-forth-by-him	a-sword.	
Amis-khôtūni-handi-shikama-manza			**log^{u}**	**nērani**
This-lady's-the-belly-from-in			began	to-issue
yih	**aj^{a}dāh.**	**Log^{u}**	**ath-pŏshākas-manz**	**asani.**
this	python.	It-began	this-garment-in	to-enter.
Tuj^{u}n	**shĕmshēr,**	**chuh**	**amis-aj^{a}dāhas**	
Was-raised-by-him	the-sword,	he-is	to-this-boa-constrictor	
katarān,	**môrun,**	**karĕnas**	**gañĕ,**	
cutting-to-pieces,	it-is-killed-by-him,	were-made-by-him-of-it	lumps,	
shunun	**ath-palangas-tal.**	**Khot^{u}**	**pāna**	
it-was-put-by-him	that-bed-under.	He-mounted	himself	
palangas-pĕṭh,	**shĕmshēr**	**diṭs^{u}n**	**shānd,**	
the-bed-upon,	the-sword	was-put-by-him	(under) the-pillow,	
ta	**shŏng^{u}.**			
and	he-went-to-sleep.			

8. Rāth gayé ādā, subuh log^{u} yini.
The-night went (to) completion, morning began to-come.

Ám^{i}-Rājĕ-Bikarmājĕtan dop^{u} mārawātalan,
By-this-King-Vikramāditya it-was-said to-the-executioners,

"gashiv. Yih phakīr āsi mumot^{u},
"go-ye. This faqīr will-be dead.

Yŏhay wālyūn. Az-tāñ kŏtyāh
Him-verily bring-ye-down-him. Today-up-to how-many

rājĕzāda gamát^{i} māra, ta yi-ti
princes (are) gone to-death, and this-one-also

āsi mumot^{u}." Khát^{i} ath-kuṭhis-manz.
will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
Was-seen-by-them the-faqīr safe-sound living-verily.

Nazarabāzav kūr^{u} nazar, khabardārav
By-the-watchers was-done watching, by-the-newsmen

niyĕ khabar rājĕs. Dop^{u}has,
was-brought news to-the-king. It-was-said-by-them-to-him,

"Rājĕ-sa, phakīr chuh zinday." Rājĕ-söb
"King-Sir, the-faqīr is living-verily." The-king-Sir

khot^{u} pāna kuṭhis-manz. Karān chuh
ascended himself the-room-in. Doing he-is

mŏbārakh amis-phakīras. Dapān chus,
congratulation to-this-faqīr. Saying he-is-to-him,

"phakīra, t^{s}h wanta kĕtha-pŏṭh^{i} bacyōkh."
"faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bĕdār rōzana-söty.
Saying is-to-him the-faqīr, "awake remaining-by.

Rājĕ-sa, kar nazar palangas-tal." Rājĕn
King-Sir, do looking the-bed-under." By-the-king

kür^{u} nazar. Wuchun palangas-tal
was-done looking. Was-seen-by-him the-bed-under

balāyā akh. Tröv^{u}müt^{u} phakīran mörith.
evil-spirit-a one. (It-was) put by-the-faqīr having-killed.

Dapān chuh phakīr amis-rājĕs, "zabān
Saying is the-faqīr to-this-king, "promise

kyāh chĕy kür^{u}müt^{u}?" Rājĕ chus
what is-by-thee made?" The-king is-to-him

dapān, "poz^{u} chuh, Khŏdāy chuh
saying, "true is, God-verily is

kunuy." Phakīr chus dapān, "yih,
one-only," The-faqīr is-to-him saying, "this,

hasa, chĕy át^{i} panüñ^{u} kūr^{u}. Mĕ
Sir, is-to-thee here-verily thine-own daughter. To-me

di-sa panun^{u} nishāna." Dit^{u}nas wöj^{u}
give-Sir thine-own token." Was-given-by-him-to-him a-ring

amis-phakīras. Phakīra-sünz^{u} wöj^{u} rüṭ^{u}
to-this-faqīr. The-faqīr's ring was-taken

ām^{i}-rājĕn.
by-this-king.

9. Drāv phakīr, wôt^{u} panun^{u} shĕhar.
Went-forth the-faqīr, he-arrived his-own city.

Phakīriyĕ-hond^{u} jāma shunun-kaḍith.
Faqīrhood-of coat was-doffed-by-him.

Pātashöhī-hond^{u} **pöshākh** **pūrun.** **Dyutun**
Royalty-of robe was-put-on-by-him. Was-given-by-him

hukum **lashkari,** **"nīriv-sa** **mĕ** **söty."**
order to-the-army, "go-ye-forth-sirs me with."

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

Gŏḍaṇiy **gav** **ath-bĕṇĕ-handis-shĕharas.** **Yih**
At-the-very-first he-went to-that-sister's-city. This

pātashāh-ti **ôs^{u}** **bāj** **tārān** **amis^{u}y-pātashĕhas.**
king-also was tribute paying to-this-very-king.

Ün^{u}n **bĕṇĕ** **panün^{u},** **thüv^{u}nas** **bōnṭha-kani**
Was-brought-by-him the-sister his-own, was-placed-by-him-to-her in-front

sa **tami-dŏhüc^{u}** **ziyāphath,** **yĕth** **tami-**
that of-that-day present-of-food, to-which by-that-

bĕṇi **mŏhar** **ös^{u}s** **pĕṭha** **kür^{u}müs^{u}.**
sister seal was-for-it on made.

Dapān **chus,** **"yih** **chyā** **mŏhar** **cyön^{u}?"**
Saying he-is-to-her, "this is seal thine?"

Dop^{u}nas **phīrith,** **"myön^{u}y** **chĕh."** **Dapān**
It-was-said-by-her-to-him in-answer, "mine-verily it-is." Saying

chus **yih** **pātashāh,** **"bŏy** **kyāh** **gōs**
is-to-her this king, "I-verily of-a-surety am

tami-dŏhuk^{u} **miskīn.** **Páz^{i}-pŏṭh^{i}** **chuh** **āsh^{u}nāv**
of-that-day the-beggar. Truly is a-relation

āsanas."
for-existence (of wealth)."

11. **Hĕtsᵘn** **amis-pātashĕhas-ti** **lashkar,**
Was-taken-by-him of-that-king-also the-army,

dyutun **kadam** **yāra-sondᵘ** **kun.** **Wôtᵘ**
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. **Yāran** **kürᵘ** **ziyāphath**
the-friend-near. By-the-friend was-made a-feast

yiman-dŏn **pātashŏhiyĕn-kitsᵘ.** **Rāth** **küḍᵘkh**
these-two kingdoms-for. Night was-passed-by-them

átⁱ, **subᵃhan** **drāy.**
there, at-dawn they-went-forth.

12. **Dyutun** **kadam** **ath-hihara-sandis-shĕharas-kun.**
Was-put-by-him footstep that-the-father-in-law's-the-city-towards.

Anān **chuh** **nād** **dith** **amis-pātashĕhas.**
Bringing he-is call having-given to-this-king.

Dapān **chus,** **"anukh-sa** **ṭahálⁱ.** **Timav**
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh **cyāñĕ-rakhi-manza** **tsūr** **roṭᵘmotᵘ.** **Suh**
is thy-private-field-from-in a-thief seized. He

kati **chukh** **thôwᵘmotᵘ?"** **Ánikh** **ṭahálⁱ,**
where is-by-them put?" Were-brought-by-them the-grooms.

dopᵘhakh, **"yus** **tŏhĕ** **tsūr** **roṭᵘwa**
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

thôwᵘmotᵘ?" Yimav wonᵘ, "pātashĕham,
put?" By-them it-was-said, "my-king,

asĕ chuh korᵘmotᵘ hawāla pananis-
by-us he-is made in-custody to-our-own-

apsaras-mējĕras." Onukh mējĕr. Dopᵘhas,
officer-the-master-of- Was-brought- the-master-of- Was-said-by-
the-horse." by-them the-horse. them-to-him,

"nŏmav ṭahalyav koruy hawāla tsūr,
"by-these grooms was-made- in-custody a-thief,
to-thee

suh kati thôwuth?" Yih chukh dapān,
he where was-put-by-thee?" He is-to-them saying,

"mĕ ḍyūṭhᵃ-na." Ṭahālⁱ chis karān
"by-me he-was-seen-not." The-grooms are-to-him making

gawöyⁱ, "pātashĕham, asĕ korᵘ tāhkhīth
witnessing, "my-king, by-us was-made certainly

amis hawāla." Dopᵘnakh ámⁱ-pātashĕhan,
to-him in-custody." Was-said-by- by-this-king,
him-to-them

yus tami-dŏha phakīr lögith ôsᵘ,
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

tsōr. Tim wanan pānay." Ánikh tim.
four. They will-say themselves- Were-brought- they.
verily." by-them

Dapān chukh yih pātashāh, "tŏhĕ-nish
Saying is-to-them this king, "you-near

chuh	**amānath**	**tas-phakīra-sondᵘ,**			**suh**
is	a-deposit-in-trust	of-that-faqīr,			that
diyiv	**yūrⁱ."**	**Yimav-mārawātalau**			**kürᵘ**
give-ye	here-verily."	By-these-executioners			was-done
kömᵘ.	**Kāḍikh**	**yim**	**lāl**	**sath,**	**thövikh**
a-deed.	Were-produced-by-them	these	rubies	seven,	were-put-by-them
pātashēhas	**bōnṭha-kani.**			**Satav-manza**	
to-the-king	in-front.			The-seven-from-in	
tulin	**sōr,**	**kārⁱnakh**	**hawāla.**	**Dopᵘnakh,**	
were-lifted-by-him	four,	were-made-by-him-to-them	in-charge.	It was-said-by-him-to-them,	
"yim	**kāmⁱ**	**ösⁱwa**	**ditⁱmātⁱ?"**	**Dopᵘhas,**	
"these	by-whom	were-to-you	given?"	Was-said-by-them-to-him,	
"phakīran-ākⁱ."		**"Tāmⁱ**	**kami**	**bāpath?"**	
"by-faqīr-one."		"By-him	on-what	account?"	
"Suh	**ôsᵘ**	**dyutᵘmotᵘ**		**yimⁱ-mējĕran**	
"He	was	given		by-this-master-of-the-horse	
mārana-bāpath."	**Dapān**	**chuh**	**pātashāh**		
killing-for."	Saying	is	the-king		
amis-mējĕras-kun,	**"mĕ**	**chukhnā**	**parzanāwān?**		
this-master-of-the-horse-to,	"me	art-thou-not	recognizing?		
Bŏy	**kyāh**	**gōs**	**suh**	**phakīr**	**yus**
I-verily	certainly	am	that	faqīr	who
köd	**ôsᵘthan**	**korᵘmotᵘ.**	**Gŏḍañ**	**āyĕ**	
imprisoned	was-by-thee-he	made.	At-first	came	
sa	**khôtūna**	**ziyāphath**	**hĕth.**	**Khĕyĕv**	
that	lady	a-dish-of-food	taking.	Was-eaten	

yĕkh-jāh.	**H^{a}ryōv**	**shyoṭ^{u}.**	**Kor^{u}wa**	**mĕ**
in-one-place.	Remained-over	waste-food.	Was-made-by-you	to-me

ālav;	**dop^{a}wam,**	**wŏla**	**kŏdyau,**	**yih**
a-call;	it-was-said-by-you-to-me,	'come	prisoner-O,	this

khyō	**sôn^{u}**	**shyoṭ^{u}.'**	**Tami-pata**	**ās**	**bŏh.**
eat	our	waste-food.'	That-after	came	I.

Roṭ^{u}	**mĕ**	**ta**	**khyauv.**	**Tami-pata**
Was-taken	by-me	and	was-eaten.	That-after

kür^{u}wa	**murdamāzŏr^{i},**	**Phüṭ^{u}wa**	**palangas**
was-made-by-you	laughing-joking.	Was-broken-for-you	of-the-bedstead

tür^{u}.	**Kor^{a}wa**	**mĕ**	**ālav,**	**'s^{a}h**	**mā**
the-tenon.	Was-made-by-you	to-me	a-call,	'thou	I-wonder-if

zānakh	**yith-palangas**	**wāṭh**	**karith?'**
thou-wilt-know	to-this-bedstead	joining	having-made?'

Mĕ	**dopum^{a}wa,**	**'ān,**	**zāna-nā?**	**Hamsāyĕ**
By-me	it-was-said-by-me-to-you,	'yes,	shall-I-not-know?	A-neighbour

chum	**chān.'**	**Palangas**	**dyutum^{a}wa**
is-to-me	a-carpenter,'	To-the-bedstead	was-given-by-me-for-you

wāṭh	**karith.**	**Ami-panañi-zanāni**	**parzanôwus.**
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dop^{a}nay	**sĕ,**	**'yüh**	**chuh**	**myôn^{u}**
It-was-said-by-her-to-thee	to-thee,	'this	is	my

khāwand.	**Yih**	**chuh**	**āmot^{u}**	**phakīr**
husband.	He	is	come	a-faqīr

lögith. **Yih** **gatshi** **rātas-rāth** **mārun^{u}.'**
having-made-himself-to-resemble. He is-proper this-very-night to-be-killed.'

Kor^{u}thas **hawāla** **nŏman-mārawātalan.**
Was-made-by-thee-I in-charge to-these-executioners.

Yiman **āv** **ār** **myôn^{u}.** **Yimav** **trôw^{u}has**
To-them came pity of-me. By-them was-let-by-them-I

yĕla. **Yiman** **ditim** **lāl** **sath.** **Ṭsōr**
from-restraint. To-them were-given-by-me rubies seven. Four

ditim **tsŏn-zanĕn,** **trih** **thöv^{i}mät^{i}** **amānath.**
were-given-by-me to-four-persons, three placed as-deposit.

Yit^{i}-kyāh **chim** **tim** **lāl** **trih,** **tsōr**
Here-in-fact are-to-me those rubies three, four

chim **dit^{i}mät^{i}** **nŏman-tsŏn-zanĕn.** **Yit^{i}-kyāh**
are-by-me given to-these-four-persons. Here-in-fact

chiy **tim** **ti."** **Khôl^{u}nas** **zima**
are-verily those also." Was-caused-to-mount-by-him-on-him the-responsibility

takhsīr.
(for) the-crime.

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

Dyutun **hukum** **panañi-lashkari.** **Koḍun**
Was-given-by-him the-order to-his-own-army. Was-dragged-out-by-him

yih **mējĕr** **ti,** **yih** **panüñ^{u}** **zanāna**
this master-of-the-horse both, this his-own wife

ti.	Khananôwun	khŏḍ,	shananövin
and.	Was-caused-to-be-dug-by-him	a-pit,	were-caused-to-be-cast

dŏnaway	ath-khŏḍas,	karanövun	kañĕ-künu.
both	(into) that-pit,	was-caused-to-be-done-by-him	lapidation.

Atiy	chuh	likhān	söhib-i-kitāb,—
Here-verily	is	writing	a-master-of-books,—

"Shrākh,	sarsph,	mạkhsr-i-zan,
"A-knife,	a-serpent,	coquetry-of-a-woman,

bē-wŏphā."
treacherous."

14.	Drāv	ati	phīrith	yih	pātashāh.
	Went-forth	from-there	returning	this	king.

Wôtu	otu	Rājĕ-Bikarmājĕtunu	gara.
He-arrived	there	King-Vikramāditya's	house.

Diwān	chih	rājĕs	khabar,	"pātashāh
Giving	they-are	to-the-king	news,	"a-king

chuh	āmotu	pananĕn-bātsan."	Rājĕ	chukh
is	come	for-his-own-people-of-the-house (i.e. wife)."	The-king	is-to-them

dapān,	"sa	chĕh	phakīra-sünzu.
saying,	"she	is	a-faqīr-of.

Pātashāha-sünzu	chĕna."	Pātashāh	chus
A-king-of	she-is-not."	The-king	is-to-him

dapān,	"bŏy	gōs	suh	phakīr.	Mĕ-nishĕ
saying,	"I-verily	am	that	faqīr.	Me-near

chuh	cyônu	nishāna,	tsĕ-nishĕ	chuh
is	thy	token,	thee-near	is

myôn[u] nishāna." Dapān chus rājĕ,
my token." Saying is-to-him the-king,

"tami-dŏhüc[u] phakīrī kyāh gayĕ? azic[u]
"of-that-day faqīrhood why was? of-today

pātashŏhī kyāh gayĕ?" Dapān chus
royalty why became?" Saying is-to-him

pātashāh, "mĕ āsa hĕtsamatsa katha
the-king, "by-me were taken statements

pānts mŏl[i]. Timay ôsus sara karān.
five at-a-price. Them-verily I-was tested making.

Tamiy ôsum lôg[u]mot[u] phakīr." Rājĕn
Therefore was-by-me taken-the-semblance-of a-faqīr." By-the-king

kür[u] köm[u]. Dit[i]nas söty panàn[i]
was-done a-deed. Were-given-by-him-to-him in-company his-own

böts[u]. Drāv, wôt[u] pananis-shĕharas-
people-of-the-house (i.e. wife). He-went-forth, he-arrived his-own-city-

manz. Chuh karān rājy. Wa-salām,
in. He-is doing ruling. And-the-peace,

wa-yikrām.
and-respect.

XI.—PHŌRSAṬ SÖHIBUNᵘ SHĀR YĔLI
XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV
YĀRKAND TO-CONQUER HE-WENT

Yiy **mĕ** **ḍyūṭhᵃmay,** **tī** **gaṡhta**
What-verily by-me was-seen-by-me-verily, that-verily please-go-thou

bōzān.
hearing.

Yārkand **anōn** **zēnān.** **1**
Yārkand we-shall-bring-it conquering. 1

Gŏḍañ **dopᵃ** **Mālᵘkāñi,** **"kus** **kari**
First was-said by-the-Queen, "who will-do

yuhay **kār?**
this-very work?

Phōrsaṭ **chuh** **zōrāwār.**
Forsyth is powerful.

Rājĕ, **bĕh** **Yārkand,** **bāj** **gaṡh**
O-king, sit-thou (in) Yārkand, tribute go

tārān.
taking.

Yārkand **anōn** **zēnān."** **2**
Yārkand we-shall-bring-it conquering." 2

Landana-pĕṭha **Yārkand** **yimav** **korᵃ**
London-from (up to) Yārkand by-whom was-done

tay.
authority.

Mashhūr, hā, sŏpôr[u] gay.
Celebrated, Ha, on-all-sides they-became.

Gŏḍaṉ Sŏnamargi chāwān pōshĕ-mŏdān.
First at-Sonamarg (they-were) enjoying (the-odours-of) the-flower-meadows.

Yārkand anōn zēnān. 3
Yārkand we-shall-bring-it conquering. 3

Hukm-i-Māhrāj Bŏṭanis brōh drāv,
The-order-of-the-Mahārāja to-Tibet in-advance issued,

"Baltī. tum āgē jāv.
"O-Baltis, you ahead go-ye.

Pīchē jāwō Kashmīr nālē cālān."[1]
Afterwards go-ye to-Kashmir with a-certificate-of-dispatch."

Yārkand anōn zēnān. 4
Yārkand we-shall-bring-it conquering. 4

Rasad say sŏpôr[u] kür[u]hay taraphan.
Assembling that-very on-all-sides was-made-by-them-for-you in-(all) directions.

Gŏḍa log[u] Marāz-i-Pargan.
At-first was-reached Maráz-of-the-Pargana.

Tim wadān ösī, "kot[u] lág[i] gör-zān?"
They lamenting were, "where (are we) arrived ignorant-ones?"

Yārkand anōn zēnān. 5
Yārkand we-shall-bring-it conquering. 5

Timan Bŏṭa-garan Köshir[i] thöv[i]k[i],
In-those Tibetan-houses Kāshmīris (were) stationed,

[1] This speech of the Mahārāja of Kashmīr is meant to be in Hindī.

Bŏṭa-böy[i] **brūh** **nyŏv'k[i].**
The-Tibetan-brothers in-advance (were) dispatched.

Gur[i] **bīṭh[i]** **ḍākas,** **zŏmba** **chih**
Horses were-stationed for-the-post, yaks are

gāsa **sārān.**
grass conveying-and-piling.

Yārkand **anōn** **zēnān.** **6**
Yārkand we-shall-bring-it conquering. 6

Barāyĕ **kŏmbakas** **zanānan** **chih**
In-the-way-of for-reinforcement women they-are

sŏṃb[a]rān,
collecting,

Zyun[u] **ta** **gāsa** **wartāwān.**
Firewood and grass distributing.

Ajĕ **āsa** **pyāwal,** **kĕh** **āsa** **dujān.**
Half (i.e. some) were fresh-from-childbed, some were pregnant.

Yārkand **anōn** **zēnān.** **7**
Yārkand we-shall-bring-it conquering. 7

Gur[i] **manganŏv[i]hay** **kŏkar-gāman,**
Horses were-demanded-by-them (in)-fowl-villages,

"Chuh" **karun[u]** **yim** **na** **zānan.**
"Tchk" (is) to-be-made (by-those) who not know (how to make the sound).

"Hār[i] hār[i]" **karān** **ŏs[i]** **timan**
"Hār[i] hār[i]" making they-were them

pakanāwān.
causing-to-go.

Yārkand anōn zēnān. **8**
Yārkand we-shall-bring-it conquering. 8

Kala kàn[1] dŏmbij[2] chĕs, laṭi
Head in-the-direction crupper is-to-it, tail

kàn[1] lākam,
in-the-direction bridle,

Gāsa-raz kañnĕkh mahkam.
A-grass-rope (was) the-rear-binding-rope[1] strong.

Gāsa-gànḍ[2] ta zacĕ-zīn pūrith sôruy
Grass-packsaddles[2] and rag-saddles having-saddled entire

sāmān.
appliance.

Yārkand anōn zēnān. **9**
Yārkand we-shall-bring-it conquering. 9

Rasad kàr[i]than àn[i]hay nān-gār,
Proportionate-division having-made were-brought-by-them menial-cultivators,

Maṭi chikh panàn[i]-panàn[i] kār.
On-the-shoulder are-to-them each-his-own works.

Gĕjĕ karĕkh krālan gŏḍaṉ lĕjĕ
Bundles-of-grass were-made-by-them for-the-potters at-first cooking-pots

sārān.
conveying-and-piling.

[1] *Kañnĕkh* is the term used for the two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc. (Stein).

[2] *gànḍ* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

Yārkand	**anōn**	**zēnān.**	**10**
Yārkand	we-shall-bring-it	conquering.	10

Krāji	**dop^{a}**	**khāwandas,**	**" nādāna**
By-the-potter's-wife	it-was-said	to-the-husband,	" foolish

krālau,
potter-O,

Kathō-kit^{i}	**kōndi**	**wālav ?**
What-for (pots)	into-the-potter's-oven	shall-we-bring-down ?

Köm^{u},	**hav,**	**chĕh**	**pakawüñ^{u},**	**ŏm^{i}**
The-business,	O,	is	one-that-marches,	uncooked (things)

gaṣhu	**trāwān."**
go	leaving-behind."

Yārkand	**anōn**	**zēnān.**	**11**
Yārkand	we-shall-bring-it	conquering.	11

Gūr^{i}	**dop^{a}**	**gūr^{i}-bāyĕ,**	**" dŏnaway**
By-the-cowherd	it-was-said	to-the-cowherd's-wife,	" both

nērav,
let-us-go-forth,

Gōv^{u}-kiṣ^{u}	**jāy**	**shērav.**
Cow-for	a-place	we-will-arrange.

Wŏḍi	**pĕṭh**	**hĕh**	**gāsa-lôw^{u},**	**gōv^{u}**
The-head	on	carry	a-grass-handful,	the-cows

gaṣhan	**lārān."**
will-go	running."

Yārkand **anōn** **zēnān.** **12**
Yārkand we-shall-bring-it conquering. 12

Khŏni **kĕth** **dŏda-noṭᵘ** **wārĕ** **hĕth**
The-haunch on a-milk-pail earthen-pots taking

bāri **drāv.**
in-a-load he-went-forth.

Lōkan **chuh** **sapharunᵘ** **tāv.**
To-the-people is of-the-journey exhaustion.

Tāhkhīth **dŏda-gūrᵘ** **Jĕnatukᵘ** **bāgwān.**
Of-a-certainty the-milk-herd of-Paradise (is) the-garden-watcher.

Yārkand **anōn** **zēnān.** **13**
Yārkand we-shall-bring-it conquering. 13

Wātálⁱ **dopᵘ** **wātᵃjĕ,** **"bŏ-nay** **sara**
By-the-Mihtar it-was-said to-the-Mihtar's-wife, "I-not shall-remember

zāh.
ever.

Chim **mangān** **dālomuy** **ta** **kāh.**
They-are-from-me asking leather-only and cobbler's-lace.

Tsŏrash **ta** **örᵘ** **hĕth,** **mĕ-ti,**
Leather-cutter and awl having-taken, me-also,

hay, **pakanāwān."**
O, (they are) causing-to-go."

Yārkand **anōn** **zēnān.** **14**
Yārkand we-shall-bring-it conquering. 14

"Phīrith **dápⁱzihĕkh,** **wātal-gānau,**
"In-answer you-should-have-said-to them, Mihtar-pimp-O,

Dáp[i]zihĕkh, 'ás[i] nau zānav.'"
You-should-have-said-to-them, 'we not know (how-to-use-them.'")

"Dapyāmakh, wāt[s]j[i], kēh nay
"It-was-said (long ago) by-me-to-them, O-Mihtar's-wife, any-thing not

chim bōzān."
they-are-to-me listening."

Yārkand anōn zēnān. 15
Yārkand we-shall-bring-it conquering. 15

Shumār būz[u], hay, töyiphdāran.
Counting was-heard, O, of-the-artisans.

Mang lüj[u] ahan-gārān.
A-request was-made for-iron-workers.

Wōḍi pĕṭh yīran hĕth shranz
The-head on the-anvil having-taken the-tongs

ḍakhanāwān.
leaning-upon.

Yārkand anōn zēnān. 16
Yārkand we-shall-bring-it conquering. 16

Khārav dit[i] bārav, "yĕngar kati
By-the-blacksmiths were-given grumblings, "charcoals from-where

shārav?
shall-we-search-for?

Wān kati jān shērav?"
A-shop (i.e. smithy) where good shall-we-arrange?"

Hāl kyāh kor[a]hakh, nāl
Arrangement somehow-or-other was-made-by-them-for-them, horse-shoes

garanāwān.
getting-made.

Yārkand **anōn** **zēnān.** **17**
Yārkand we-shall-bring-it conquering. 17

Khŏsh **kyāh** **gōsay,** **amôb**[a] **gav**
Pleased certainly I-became-verily, very it-became

jān.
good.

Pata **nyūkh** **nöyid** **ta** **chān.**
Afterwards was-taken-by-them barber and carpenter.

Bata-düj[a] **athi** **hĕth** **pata** **chikh**
Food-kerchief in-the-hand taking (others) after are-to-them

lārān.
running.

Yārkand **anōn** **zĕnān.** **18**
Yārkand we-shall-bring-it conquering. 18

Maṣlahath **karān** **tima** **āsa** **pānawōn.**
Consultation making they (fem.) were amongst-themselves.

"Kusuy **kari** **nāyĕz**[a] **ta** **chŏn**[a] **?**
"Who will-do (i.e. support) the-barber's-wife and the-carpenter's-wife?

Katawān **karith,** **hay,** **karav**
The-wages-of-spinning having-done, O, we-shall-make

guzarān."
a-livelihood."

Yārkand anōn zēnān. 19
Yārkand we-shall-bring-it conquering. 19

Sōbir Tilawāñi, tāmath yutuy wan,
O-Ṣābir Oilseller, so-long this-much say,

Yāmath khabar bōzan.
As-long-as the-news they-will-hear.

Tāñ āv Sōhīb bā-sôruy-sāmān.
At-length came the-Ṣāhib with-all-pomp.

Yārkand anōn zēnān. 20
Yārkand we-will-bring-it conquering. 20

XII.—ÔKHUNA-SÜNZ^{u} DALĪL.

XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	**Ôkhunā**	**akh**	**ôs^{u}.**	**Tamis^{u}y**	**ös^{i}**
1.	Religious-teacher-a-certain	one	was.	To-him-verily	were

nĕciv^{i}	**tsōr.**	**Timan^{u}y**	**pryutshun,**	**"bŏh**
sons	four.	To-them-verily	it-was-asked-by-him,	"I

buḍyōs,	**tŏh^{i}**	**waniv**	**kyāh**	**kariv."**
am-grown-old,	ye	say-ye	what	ye-will-do."

Ak^{i}	**dopus,**	**"bŏh**	**kara**	**yimāmath."**
By-one	it-was-said-to-him,	"I	will-do	leading-prayers-in-a-mosque."

Biy^{i}	**dopus,**	**"bŏh**	**para**	**bāg."**
By-the-second	it-was-said-to-him,	"I	will-recite	the-call-to-prayers."

Biy^{i}	**dopus,**	**"bŏh**	**para**	**wāz."**
By-another	it-was-said-to-him,	"I	will-recite	sermons."

Lŏk^{á}ṭ^{i}-hih^{i}	**tsūrim^{i}**	**dopus,**	**"bŏh**	**kara**
By-the-youngest	by-the-fourth	it-was-said-to-him,	"I	will-do

tsūr^{u},"	**Dŏhā**	**akh**	**banyāv,**	**gav**
thieving."	Day-a-certain	one	happened,	he-went

pātashēhas	**tsūri.**	**Wôt^{u}**	**yĕli**	**pātashĕha-sond^{u}**
to-the-king	for-thieving.	He-arrived	when	the-king's

gara,	**rūd^{u}**	**wŏdañĕ,**	**tāñ**	**nērān**	**tōra**
house,	(while) he-remained	standing,	in-the-meantime	(was)-coming-forth	from-there

wazīr biyĕ **pātashĕha-sünz^{a}** **kūr^{a}.** **Yih**
the-vizier and-also the-king's daughter. He

wuchukh **ati** **wŏdañĕ.** **Dop^{u}nakh,** **" tŏh^{i}**
was-seen-by-them there standing. It-was-said-by-him-to-them, " you

kam **chiwa ?"** **Yimau** **dop^{u}has,** **" s^{a}h**
who are ?" By-them it-was-said-by-them-to-him, " thou

kus **chukh ?"** **Dop^{u}nakh,** **" bŏh** **chus**
who art ?" It-was-said-by-him-to-them, " I am

s^{a}ūr." **Yimau** **dop^{u}has,** **" ás^{i}-ti** **chih**
a-thief," By-them it-was-said-by-them-to-him, " we-also are

s^{a}ūr." **Kādikh** **gur^{i}** **z^{a}h.** **Sapod^{u}**
thieves." Were-brought-out-by-them horses two. He-became

sawār **akh** **yih** **ôkhun,** **biyĕ** **yih**
mounted one this religious-teacher, and-the-other this

pātashāh-kūr^{a}. **Dōp^{u}nas** **wazīran,** **" nīriv**
king's-daughter. It-was-said-by-him-to-him by-the-vizier, " go-forth

tŏh^{i}. **Nasīyĕth,** **hasa,** **karay** **akh**
ye. Instruction, Sir, I-will-make-to-thee one

kath, **yina-sa** **pātashāh-kōrĕ** **söty** **kath**
word, that-not-Sir the-king's-daughter with conversation

kuni **karakh.** **Bŏh,** **hasa,** **yimawa**
in-any-respect thou-wilt-make. I, Sir, will-come-to-you

pata, **ta** **tŏh^{i}** **nīriv."**
after, and ye go-ye-forth."

2. Yim chih pakān. Pātashāh-kŏrĕ
2. They are going-along. To-the-king's-daughter

chĕna khabar, "yih chuna mĕ söty
is-not belief, "this is-not me with

ôkhun-zāda." Tas chĕh khabar, "yih
the-teacher's-son." To-her is belief, "this

chuh wazīr." Gwāsh log[u] phŏlani.
is the-vizier." Dawn began to-break.

Wáth[i] guryau pĕṭha bŏn. Gayĕ yih
They-descended the-horses from down. She-went this

pātashāh-kūr[u] kŏli akis pĕṭh, atha
king's-daughter to-a-stream one on, hands

buth[u] cholun. Wuchun ath-kŏli-manz
face was-washed-by-her. Was-seen-by-her that-stream-in

lāl. Yih lāl tulun, āyĕ hĕth amis
a-ruby. This ruby was-taken-up-by-her, she-came taking (it) that

ôkhun-zādas nish. Tas chĕh khabar,
teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kĕ̄h ôs[u]na.
"this is the-vizier." The-vizier anyone he-was-not.

Yūt[u] gwāsh chuh phŏlān, tyūt[u] chuh
As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanôw[u] ami
this ruby light giving-forth. He-was-recognized by-that

pātashāh-kōri wazīr na. Lāl tulukh
king's-daughter the-vizier not. The-ruby was-carried-by-them

söty,	**wöt^{i}**	**shĕharas**	**akis**	**manz.**	**Ati**
with (them),	they-arrived	to-city	to-one	in.	There

wuch^{u}kh	**pāri-hanā.**	**Ath^{i}**	**manz**	**bīṭh^{i}.**
was-seen-by-them	a-small-hut.	It-verily	in	they-sat.

3.	**Yih**	**chuh**	**yiwān**	**amis**	**atikis**
3.	He	is	coming	to-that	of-that-place

pātashĕhas	**nish**	**ami**	**shĕharakis.**	**Dapān**
king	near	of-that	city.	Saying

chus,	**"bŏh**	**bĕha**	**nōkar."**	**Yih**	**chus**
he-is-to-him,	"I	will-sit	(as) servant."	He	is-to-him

dapān,	**"kyāh**	**nōkarī**	**karakh?"**	**Dapān**
saying,	"what	service	wilt-thou-do?"	Saying

chus,	**"bŏh**	**kara**	**gurĕn-hünz^{u}**
he-is-to-him,	"I	will-do	horses-of

khazmath."	**Yim**	**chih**	**yimay**	**katha**
service."	They	are	these-verily	words

karān.	**Shĕkhṭsāh**	**akh**	**āv**	**lāl-pharōsh**
making.	Person-a-certain	one	came	ruby-seller

amis	**pātashĕhas**	**k^{s}nani.**	**Lāl**	**chis**
to-this	king	to-sell.	Rubies	are-to-him

z^{s}h.	**Yih**	**wǫ̈th^{u}**	**söyīsth.**	**Yih**	**chus**
two.	This	arose	groom.	He	is-to-him

dapān,	**"pātashĕham,**	**akh**	**lāl**	**bēbahā,**
saying,	"my-king,	one	ruby	(is) priceless,

bēkh	**chuh**	**khǫ̈ṭ^{u}.**	**Ath**	**manz**	**chuh**
the-other	is	flawed.	To-it	in	is

kyom^{u}." **Dapān** **chus** **pātashāh,** **"tih**
a-worm." Saying is-to-him the-king, "that

kĕtha-pŏṭh^{i} **ôy** **tsĕ** **bōzana?"** **Dapān**
in-what-manner came-to-thee (forming passive) to-thee into-knowledge?" Saying

chus **yih** **phīrith,** **"pātashĕham,**
he-is-to-him he in-reply, "my-king,

tāhkhīth **chus** **manz** **kyom^{u}.** **Phuṭ^{a}ryūn.**
certainly there-is-to-it inside a-worm. Break-ye-it.

Hargāh **kyom^{u}** **drās-na,** **ada** **yih**
If a-worm issued-from-it-not, then what

pātashĕhas **khŏsh** **kari,** **tih** **gatshĕm**
to-the-king pleased will-make, that it-is-proper-to-me

karun^{u}. **Hargāh** **kyom^{u}** **drās,** **tĕli**
to-be-done. If a-worm issued-from-it, then

gatshĕm **bakh^{a}cŏyish** **diñ^{u}."**
is-proper-to-me a-present to-be-given."

4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phuṭ^{o}rukh **yih** **lāl.** **Ami** **manza** **drāv**
Was-broken-by-them this ruby. From-it from-in issued

kyom^{u}. **Ami** **sāta** **tshun^{u}has** **"sŏyīsth"-nāv**
a-worm. At-that time was-cast-by-them-to-him "groom"-name

nahīth, **"lāl-shĕnākh"** **pyōs** **nāv.**
having-cancelled, "lapidary" fell-to-him name.

Gav **yih** **lāl-shĕnākh** **panun^{u}** **gara.**
Went this lapidary his-own house.

Dŏhā **dŏhā** **chuh** **kaḍān.** **Rātas**
Day-a day-a he-is passing. By-night

bĕhān **chuh** **panani** **gari,** **dŏhas**
sitting-down he-is in-his-own house, by-day

yiwān **chuh** **lāl** **pasand** **karani.** **Amis**
coming he-is rubies approved for-making. This

pātashĕha-sondᵘ **nŏyid** **gaṣhān** **chuh** **mast**
king-of barber going is hair

kāsani **amis** **lāl-shĕnākas.** **Tati** **chuh**
for-shaving to-this lapidary. There he-is

wuchān **ămⁱ-sünzᵘ** **yih** **zanāna.** **Yih** **ŏsᵘ**
seeing him-of this woman. She was

khōbsūrath **sĕṭhāh.** **Âv** **yih** **nŏyid,**
beautiful very. Came this barber,

wazirās **mast** **kôsᵘnas.** **Dopᵘnas,**
of-the-vizier the-hair was-shaved-by-him-of-him. It-was-said-by-him-to-him,

"ay **wazīra,** **zanānā** **chĕh** **amis**
"O vizier, woman-a is to-this

lāl-shĕnākas. **Yih** **shūbihĕh** **wazīra-sandi**
lapidary. She would-have-been-becoming of-the-vizier

gari. **Amis** **karta** **kĕntshāh** **nŏktāh."**
in-the-house. To-him please-make some fault-a."

Dopᵘnas, **"ada-kyāh."** **Yih** **wazīr** **gav**
It-was-said-by-him-to-him, "certainly." This vizier went

amis **pātashĕha-sanzĕ** **kŏrĕ.** **dopᵘnas,** **"ṣᵘh**
to-that king-of daughter, it-was-said-by-him-to-her, "thou

daph	**pātashēhas,**	**'mĕ**	**gaṣhi**	**yus**
say	to-the-king,	'to-me	is-necessary	what

lāl-shĕnākan	**gŏḍaṇiy**	**lāl**	**pasand**	**kor^{a},**
by-the-lapidary	at-the-very-first	ruby	approved	was-made,

tath^{i}	**hyuh^{u}**	**byākh**	**lāl**	**āsun^{a}.'"**
that-verily	like	another	ruby	to-be.'"

Dop^{a}	**pātashĕha-sanzi**		**kōri**	**pananis**
Was-said	by-the-king's		daughter	to-her-own

mölis,	**"mē**	**gaṣhi**	**lālas-hyuh^{u}**	**bĕbahā**
father,	"to-me	is-necessary	the-ruby-like	a-priceless

lāl	**āsun^{a}."**	**Āv**	**lāl-shĕnākh.**	**Dop^{a}nas**
ruby	to-be."	Came	the-lapidary.	It-was-said-by-him-to-him

pātashĕhan,	**"dis**	**lāl**	**anith,**	**tath**
by-the-king,	"give-to-her	a-ruby	having-brought,	to-that

lālas hyuh^{u}."	**Āv**	**ōra**	**lāl-shĕnākh,**	**wôt^{u}**
ruby like."	Came	thence	the-lapidary,	he-arrived

panañĕ	**zanāni**	**nish.**	**Byūṭh^{u}**	**ṣhŏpa**
to-his-own	woman	near.	He-sat	silence

karith.	**Yih**	**chĕs**	**dapān**	**zanāna,**
making.	This	is-to-him	saying	"ṣ^{a}h

kyāzi	**chukh**	**phikiri**	**gŏmot^{u}?"**	**Dop^{a}nas**
why	art	in-anxiety	become?"	It-was-said-by-him-to-her

phīrith	**ām^{i}**	**lāl-shĕnākan,**	**"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?"	**Dopˢnas**	**ami**	**zanāni,**	**"gaṣh,**
shall-I-bring?"	It-was-said-by-her-to-him	by-that	woman,	"go,

daph	**pātashĕhas,**	**'rĕtas**	**kyutˢ**	**dim**
say	to-the-king,	'for-a-month	for	give-to-me

kharˢj,	**bŏh**	**dimay**	**lāl**	**anith.'"**
expenses,	I	will-give-to-thee	a-ruby	having-brought.'"

Pātashĕhan	**dyutus**	**kharˢj**	**rĕtas**	**sumbˢ.**
By-the-king	was-given-to-him	expenses	for-a-month	adequate.

Yih	**onun**	**panunˢ**	**gara.**	**Chuh**	**bihith**
This	was-brought-by-him	his-own	house.	He-is	seated

khĕwān.	**Nu**	**chuh**	**gaṣhān**	**pātashĕhas,**
eating.	Not-at-all	he-is	going	to-the-king,

nu	**chuh**	**gaṣhān**	**biyĕ-kun.**	**Rĕth**
not-at-all	he-is	going	other-where.	The-month

gav	**ādā.**	**Diwān**	**chĕs**	**yih**	**suh**
went	completion.	Giving	is-to-him	she	that

lāl,	**yus**	**tami**	**kŏli**	**manza**	**tujyān.**
ruby,	which	from-that	stream	from-in	was-taken-up-by-her.

Gav	**hĕth**	**pātashĕhas,**	**kürˢnas**	**salām,**
He-went	taking (it)	to-the-king,	was-made-by-him-to-him	a-bow,

lāl	**thôwˢnas**	**bōnṭha-kani.**
the-ruby	was-placed-by-him-of-him	in-front.

5. Drāv	**phĭrith**	**lāl-shĕnākh,**	**wôtˢ**
5. Went-forth	back-again	the-lapidary,	he-arrived

panunˢ	**gara.**	**Rāthāh**	**küḍˢn**	**panani**
his-own	house.	Night-a	was-passed-by-him	in-his-own

gari.	**Subᵘhas**	**āv**	**nöyid**	**mast**	**kāsani**
house.	In-the-morning	came	the-barber	hair	to-shave

amis	**lāl-shĕnākas.**	**Mast**	**mŏkalôwᵘnas**
of-that	lapidary.	Hair	was-completed-by-him-for-him

kösith,	**ta**	**drāv**	**nöyid**	**pānas.**
having-shaved,	and	went-forth	the-barber	of-his-own-accord.

Wôtᵘ	**biyĕ**	**amis**	**wazīras-nish.**	**Dopun**
He-arrived	again	to-that	vizier-near.	It-was-said-by-him

wazīras,	**"kĕnṯshāh**	**karta**	**amis**
to-the-vizier,	"something	please-to-do	to-that

lāl-shĕnākas.	**Amis**	**chĕh**	**zanāna**	**khōbsūrath**
lapidary.	To-him	is	the-woman	beautiful

sĕṭhāh.	**Sŏh**	**shūbihĕh**	**wazīra-sandi**
very.	She	would-have-been-becoming	of-the-vizier

gari."	**Wazīr**	**āv**	**biyĕ**	**amis**
in-the-house."	The-vizier	came	again	to-that

pātashĕha-sanzĕ	**kōrĕ.**	**Dopᵘnas,**	**"ṯˢh**
king's	daughter.	It-was-said-by-him-to-her,	"thou

mang	**pātashĕhas**	**lālan-hondᵘ**	**troṭᵘ."**
demand	to-the-king	rubies-of	necklace."

Dopᵘ	**ami**	**pātashĕha-sanzi**	**kōri**
It-was-said	by-that	king's	daughter

pananis	**mŏlis,**	**"mĕ**	**gaṯshiy**	**āsunᵘ**
to-her-own	father,	"to-me	is-necessary-from-thee	to-be

lālan-hondᵘ	**troṭᵘ."**	**Lāl-shĕnākh**	**āv**
rubies-of	a-necklace."	The-lapidary	came

pātashēhas	nish.	Kür^{u}nas	salām.	Pātashēh
to-the-king	near.	Was-made-by-him	a-bow.	The-king

chus	dapān,	"lāl,	hasa,	gashanay
is-to-him	saying,	"rubies,	sir,	are-required-from-thee

āsān^{i}	sēṭhāh	traṭis	sumb^{i}."	Āv
to-be	many	for-a-necklace	adequate."	Came

lāl-shēnākh,	wôt^{u}	panun^{u}	gara.	Yih
the-lapidary,	he-arrived	his-own	house.	She

chēs	dapān	zanāna	lōt^{i}-pōṭh^{i},	"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-hond^{u}	troṭ^{u}.	Suh	kati	ana
rubies-of	a-necklace.	That	whence	will-I-bring

bōh ?"	Dop^{u}nas	ami	zanāni,	"kēh
I ?"	It-was-said-by-her-to-him	by-that	woman,	"any

chēna	phikir^{u}.	Gash,	pātashēhas	gashi
is-not	anxiety.	Go,	of (i.e. from)-the-king	it-is-necessary

hyon^{u}	trēn	rētan-kyut^{u}	khar^{a}j."
to-take	for-three	months-for	expenses."

Dyut^{u}nas	pātashēhan	khar^{a}j,	ta	āv
Was-given-by-him-to-him	by-the-king	expenses,	and	he-came

panun^{u}	gara	hēth.
his-own	house	taking (the money).

6. Yih chuh khĕwān ta cĕwān.
6. He is eating and drinking.

Yot^{u}-tāñ yim trih rĕth gay, wuñ
As-soon-as these three months went, now

chĕs dapān yih zanāna amis
she-is-to-him saying this woman to-that

lāl-shĕnākas. Dapān chĕs, "yĕtát^{i} mĕ
lapidary. Saying she-is-to-him, "where by-me

tami kŏli manza lāl tujyāv, tamiy
from-that stream from-in the-ruby was-taken-up, along-that-very

kŏli kŏli gaṣhi khasun^{u} hyor^{u}-pahān.
along-stream along-stream it-is-necessary to-ascend up-stream-a-little.

Tati chĕy nāg. Tath^{i} nāgas gaṣhi
There is-verily a-spring. To-that-verily spring is-necessary

andas-kun dŏb khanun^{u}. Tath^{i}
the-end-at a-pit to-be-dug. To-that-very

dŏbas-manz bĕh^{i}zi khaṭith. Tath
pit-in you-must-sit having-concealed-yourself. To-that

nāgas-pĕṭh yinay gŏḍaniy shĕh zañĕ
spring-on will-come-before-thee at-the-very-first six females

srān karani. Timan kēh kār^{i}zi-na.
bathing to-do. To-them anything you-must-do-not.

Pata yiyiy timan shĕn zañĕn
Afterwards will-come-before-thee of-those six females

zĕṭh[u].	Sa	wasiy	tath	nāgas	srān
the-eldest-sister.	She	will-descend-before-thee	to-that	spring	bathing

karani.	Pŏshākh	trāviy	kaḍith	baṭhis
to-do.	Garment	she-will-leave-before-thee	having-taken-off	to-the-bank

pĕṭh.	Cyôn[u]	gaṡhi	gaṡhun[u]
on.	For-thee	it-is-necessary	to-be-gone

ṡūri-pŏṭh[i],	gaṡhi	tih	pŏshākh	tulun[u]."
thieving-like (i.e. secretly),	is-necessary	that	garment	to-be-taken-up."

7. Āyĕ	shĕh	zañĕ.	Kor[u]	timau
7. Came	six	females.	Was-done	by-them

srān.	Timan	kĕh	wonun-na.	Yiman
bathing.	To-them	anything	was-said-by-him-not.	To-them

pata	āyĕ	satim[u]	zūn[u],	trôw[u]	ami
after	came	a-seventh	female,	was-left	by-her

pŏshākh	kaḍith	baṭhis-pĕṭh,	pāna
the-garment	having-taken-off	the-bank-on,	she-herself

wüṡh[u]	nāgas-manz.	Yih	lāl-shĕnākh	āv
descended	the-spring-in.	This	lapidary	came

ṡūri-pŏṭh[i].	Āv	ta	tulun	yih
secretly.	He-came	and	was-taken-up-by-him	this

ām[i]-sond[u]	pŏshākh,	gav	ta	byūṭh[u]
her-of	the-garment,	he-went	and	sat

ath	dŏbas-manz.	Ami	kor[u]	srān.
to-that	pit-in.	By-her	was-done	bathing.

Khüṡ[u]	baṭhis	pĕṭh.	Wuchun	ati
She-ascended	to-the-bank	on.	Was-seen-by-her	there

na not **pŏshākh.** the-garment. **Dis^{u}n** Was-given-by-her **krēkh.** a-cry. **Dapān** Saying

chĕh, she-is, **"dĕv** "demon **chukha?** art-thou? **yinsān** human-being **chukha?** art-thou?

tas of-that **Khŏdāyĕ-sond^{u}** God-of **chuy** is-to-thee **kasam** an-oath **yĕm^{i}** by-whom

pŏda created **korukh.** thou-was-made. **Mĕ** For-me **ma** do-not **kar** make

sīras of-my-secret **phāsh.** disgracing. **Yih** What **tsĕ** to-thee **gatshiy,** is-necessary-to-thee, **tih** that

dimay." I-will-give-to-thee." **Ȧm^{i}** By-him **korus** was-made-to-her **ālav** a-call **ami** from-that

dŏba-manza. pit-from-in. **Dop^{u}nas,** It-was-said-by-him-to-her, **"dim** "give-to-me **wāda-y-Khŏdā,** the-promise-of-God,

yih what **bŏh** I **mangay,** shall-demand-of-thee, **tih** that **gatshĕm** will-be-certainly-for-me **bŏzun^{u}."** to-be-heard."

Ath^{i} That-verily **pĕṭh** upon **dyut^{u}nas** was-given-by-her-to-him **wāda-y-Khŏdā.** the-promise-of-God.

Dyut^{u}nas Was-given-by-him-to-her **pŏshākh.** the-garment. **Pŏshākh** The-garment **tshon^{u}** was-put-on

ami by-her **nŏl^{i}.** on-the-neck. **Dop^{u}nas,** It-was-said-by-her-to-him, **"kyāh** "what **chum** is-to-me

hukum?" the-order?" **Dop^{u}nas** It-was-said-by-him-to-her **ȧm^{i}** by-that **lāl-shĕnākan,** lapidary,

"tĕ	gaṭshiy	yun[a]	mĕ-söty."
"for-thee	it-is-necessary	to-come	me-with."
Pakān	**chuh**	**lāl-shĕnākh**	**brūh**	**brūh,**
Going-along	is	the-lapidary	in-front	in-front,
yih	**chĕh**	**pakān**	**parī**	**pata**	**pata.**
this	is	walking	fairy	after	after.

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

Amis	chuh	nāv	Lālmāl	Parī.
To-her	is	name	Lālmāl	Fairy.
Wöt[i]	**amis**	**lāl-shĕnāka-sond**[a]	**gara.**
They-arrived	to-that	lapidary's	house.

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

Yā	amis	kathan	chih	harān	lāl,
Either	for-her	of-the-words	are	dropping	rubies,
yā	**chis**	**ös[ŭ]üs**[i]	**harān**	**lāl**	**dŏha**
or	they-are-to-her	of-the-mouth	dropping	rubies	each-day
sath	**sath.**	**Rāth**	**gayĕ**	**ādā.**	**Subuh**
seven	seven.	Night	went	to-completion.	Morning
āv.	**Lāl**	**sath**	**tul**[i]	**lāl-shĕnākan.**
came.	Rubies	seven	were-taken-up	by-the-lapidary.
Gav	**hĕth**	**pātashĕhas.**	**Kür[ŭ]nas**	**salām.**
He-went	taking (them)	to-the-king.	Was-made-by-him-to-him	a-bow.
Lāl	**sath**	**thāv**[i]**nas**	**bōṇṭha-kani.**
Rubies	seven	were-placed-by-him-of-him	in-front.
Pātashāh	**gav**	**sĕṭhāh**	**khōsh.**
The-king	became	very-much	pleased.

[i] So Govind Kaul. Stein's transcript has *gaśis*, "for a tear."

10. **Lāl-shĕnākan** **hyotus** **rukhsath.**
By-the-lapidary was-taken-from-him leave-to-depart.

Wôtᵘ **panunᵘ** **gara.** **Patay** **wôtus**
He-arrived his-own house. Afterwards-verily arrived-to-him

yih **nöyid.** **Ámᵘ** **kôsus** **mast.** **Mast**
this barber. By-him was-shaved-for-him the-hair. Hair

kösith **drāv,** **wôtᵘ** **yih** **nöyid** **wazīras-**
having-shaved he-went-forth, arrived this barber the-vizier-

nish. **Amis** **ti** **kôsun** **mast.** **Dapān**
near. For-him also was-shaved-for-him the-hair. Saying

chus, **"hā** **Wazīra,** **amis** **lāl-shĕnākas**
he-is-to-him, "O Vizier, to-that lapidary

gamüsᵘ **az** **pöda** **byākh** **zanānā.** **Sa**
(is) become today manifest another a-certain-woman. She

chĕh **sĕṭhāh** **khōbsūrath.** **Tamis**
is very beautiful. Of-that

gŏḍañicĕ-handi **khŏta** **sĕṭhāh** **khōbsūrath.**
first-one than more beautiful.

Kĕntshāh **karta** **amis** **lāl-shĕnākas.** **Akh**
Something please-to-do to-that lapidary. One

chĕh **löyik-i-wazīr,** **bēkh** **chĕh** **mĕ**
is worthy-of-the-vizier, the-other is for-me

öyikh." **Dopᵘnas,** **"pyōm,** **hasa,** **biyĕ**
worthy." It-was-said-by-him-to-him, "it-is-fallen-to-me, sir, again

wanun **pātashĕh-kōrĕ."** **Gav** **yih** **wazīr.**
to-speak to-the-king's-daughter." Went this vizier.

Dapān **chuh** **amis** **pātashĕh-korĕ,** **"ṣ^sh**
Saying he-is to-that king's-daughter, "thou

mang **mölis,** **'mĕ** **gaṣhi** **āsun**
demand to (-your)-father, 'to-me is-necessary to-be

raṭ^sna-kor^u.'" **Gayĕ** **pātashĕh-kūr^u** **pananis**
a-jewel-bracelet.'" Went the-king's-daughter to-her-own

mölis. **Dapān** **chĕs,** **"mĕ** **gaṣhi**
father. Saying she-is-to-him, "to-me is-necessary

āsun **raṭ^sna-kor^u."** **Pagāh** **āv** **lāl-shĕnākh.**
to-be a-jewel-bracelet." Next-day came the-lapidary.

Dapān **chus** **pātashĕh,** **"an,** **sa,** **raṭ^sna-kor^u."**
Saying is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. **Drāv** **lāl-shĕnākh,** **wôt^u** **panun^u**
Went-forth the-lapidary, he-arrived his-own

gara. **Dapān** **chuh** **yiman** **zanānan** **dŏn,**
house. Saying he-is to-these women two,

"pātashĕh **chum** **mangān** **raṭ^sna-kor^u.**
"the-king is-from-me demanding a-jewel-bracelet.

Suh **kati** **ana** **bŏh?"** **Phīrith** **wŏṣh^us**
That from-where shall-I-bring I?" In-answer arose-to-him

Lālmāl **Parī.** **Dop^unas,** **"gaṣh,** **pātashĕhas**
Lālmāl Fairy. It-was-said-by-her-to-him, "go, of (i.e. from)-the-king

mang **trĕn** **rĕtan-kyut^u** **khar^sj."** **Dyut^unas**
demand for-three months-for expenses." Was-given-by-him-to-him

pātashĕhan. **Āv** **hĕth** **panun^u** **gara.**
by-the-king. He-came taking (them) his-own house.

Dŏhā	dŏhā	chuh	kaḍān.	Trih	rĕth
Day-a	day-a	he-is	passing.	Three	months

gay	ādā.	Likhān	chĕh	Lālmāl	Parī
went	to-completion.	Writing	is	Lālmāl	Fairy

kākad.	Dapān	chĕh	amis	lāl-shĕnākas,
a-paper.	Saying	she-is	to-that	lapidary,

"gatsh	tath	nāgas	pĕṭh,	yĕmi-manza
"go	to-that	spring	on,	which-from-in

bŏh	ün[a]thas.	Tath[i]-manz	gatshi	yih
I	was-brought-by-thee-I.	It-verily-in	is-necessary	this

kākad	trāwun[a].	Tōra	khasiy	atha.
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.

Tath[i]-manz	āsiy	kor[a].	Tath[i]	kár[i]zi
It-verily-on	will-be-for-thee	a-bracelet.	To-that-verily	you-must-do

thaph.	Pāna	manz	wás[i]zi-na."
seizing.	You-yourself	within	you-must-not-descend."

12. Gav	hĕth	yih	kākad.	Wŏt[a]
He-went	taking	this	paper.	He-arrived

ath	nāgas-pĕṭh.	Trôwun	yih	kākad
to-that	spring-on.	Was-thrown-by-him	this	paper

ath	nāgas-manz.	Yuthuy	yih	kākad
to-that	spring-in.	As-verily	this	paper

trôwun,	tyuthuy	khot[a]	ōra	atha.
was-thrown-by-him.	so-verily	there-rose	from-there	a-hand.

Ath[i]	athas-manz	raṭ[a]na-kor[a].	Dit[a]n
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him

ath to-it **thaph.** seizing. **Ami** By-that **thapi** grasp **sŏtiy** by-means-of-only **āv** came

amis of-it **hoṣ^{u}** the-forearm **nīrith.** coming-forth. **Hoṣ^{u}** The-forearm **hĕth** taking **ti,** both,

kor^{u} the-bracelet **hĕth** taking **ti,** and, **āv** he-came (home) **pānas,** for-himself **wôt^{u}** he-arrived (i.e. without opposition),

panun^{u} his-own **gara.** house. **Rāth** The-night **gayĕ** went **ādā.** to-completion.

Sub^{a}hanas At-dawn **gav** he-went **pātashĕhas.** to-the-king. **Kür^{u}n** Was-made-by-him

salām. a-bow. **Kar^{i}-han** The-bracelet **thüv^{u}nas** was-put-by-him-of-him **bōnṭha-kani.** in-front.

Pātashĕh The-king **gōs** became-to-him **sĕṭhāh** very-much **khŏsh.** pleased.

13. **Hyotus** Was-taken-from-him **rukhsath** leave-to-depart **lāl-shĕnākan,** by-the-lapidary, **āv** he-came

panun^{u} his-own **gara.** house. **Āv** Came **biyĕ** again **yih** this **nöyid,** barber,

kôsun was-shaved-by-him **mast** the-hair **amis** for-this **lāl-shĕnākas.** lapidary. **Mast** Hair

kösith having-shaved **drāv,** he-went-forth, **wôt^{u}** he-arrived **amis** to-that **wazīras-nish.** vizier-near.

Biyĕ Again **chus** he-is-to-him **dapān,** saying, **"Wazīra,** "Vizier-O, **amis** to-that

lāl-shĕnākas	chukhna	ts^{h}	wātān
lapidary	thou-art-not	thou	getting-at

kuni-kani.	Amis	karta	kĕnt͡shāh."	Gav
in-any-way.	To-him	please-to-do	something."	Went

yih	wazīr	amis	pātashĕh-kōrĕ.	Dapān
this	vizier	to-that	king's-daughter.	Saying

chus,	"ts^{h}	chĕkh	pātashĕh-kūr^{u}.	Tsĕ
he-is-to-her,	"thou	art	the-king's-daughter.	To-thee

gat͡shiyĕ	āsun^{u}	okuy	kor^{u} ?	Pātashĕhas
is-proper-for-thee	to-be	one-only	bracelet ?	To-the-king

gat͡shi	mangun^{u}	byākh."	Gayĕ	yih
is-necessary	to-be-demanded	another."	Went	this

pātashĕh-kūr^{u}.	Dopun	pananis	mölis,	
king's-daughter.	It-was-said-by-her	to-her-own	father,	

"mĕ	gat͡shi	āsun^{u}	byākh	kor^{u}."	Āv
"for-me	is-necessary	to-be	another	bracelet."	Came

biyĕ	lāl-shĕnākh.	Kür^{a}n	salām.	Dapān
again	the-lapidary.	Was-made-by-him	a-bow.	Saying

chus	pātashĕh,	"byākh	kor^{u}	gat͡shiy
is-to-him	the-king,	"another	bracelet	is-necessary-for-thee

āsun^{u}."
to-be."

14.	Āv	lāl-shĕnākh,	wôt^{u}	panun^{u}	
	Came	the-lapidary,	he-arrived	his-own	

gara.	Dapān	chuh	yiman	zanānan	dŏn,	
house.	Saying	he-is	to-these	women	two,	

"Az	chum	pātashĕh	mangān	byākh
"today	is-from-me	the-king	demanding	another

raṭ^{a}na-kor^{u}."	**Diwān**	**chĕs**	**Lālmāl**	**Parī**	
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy	
panüñ^{u}	**wŏj^{u}.**	**Dapān**	**chĕs,**	**"gatsh**	
her-own	ring.	Saying	she-is-to-him,	"go	
tath	**nāgas-pĕṭh.**	**Tath^{i}**	**nāgas**	**akith-kun**	
to-that	spring-on.	To-that-very	spring	on-one-side	
chuy	**pal**	**boḍ^{u}.**	**Tath^{i}**	**hāv**	**myŏñ^{u}**
is-verily	a-rock	great.	To-it-verily	show	my
wŏj^{u}.	**Suh**	**pal**	**wŏthiy**	**thod^{u}.**	**Tami**
ring.	That	rock	will-rise-for-thee	erect.	From-it
tál^{i}	**chĕy**	**wath.**	**Tamiy**	**wati**	**wàs^{i}zi**
below	is-for-thee	a-path.	By-that-very	path	you-must-descend
bŏn.	**Tati**	**chĕy**	**myŏñ^{u}**	**vĕs.**	**Say**
beneath.	There	is-verily	my	crony.	She-verily
diyiy	**raṭ^{a}na-kor^{u}."**				
will-give-to-thee	a-jewel-bracelet."				

15.	**Drāv**	**yih**	**lāl-shĕnākh.**		**Wôt^{u}**	
	Went-forth	this	lapidary.		He-arrived	
tath	**jāyĕ.**	**Hôwun**	**tath**	**palas**	**wŏj^{u}.**	
to-that	place.	Was-shown-by-him	to-that	rock	the-ring.	
Pal	**wṏth^{u}**	**thod^{u}.**	**Woth^{u}**	**tamiy**	**wati**	
The-rock	arose	erect.	He-descended	by-that-very	path	
bŏn.	**Bŏn**	**wuch^{u}n**		**khôtūnā**	**akh,**	
beneath.	Beneath	was-seen-by-him		a-certain-lady	one,	
kuñ^{u}y	**züñ^{u}.**	**Ami**	**dop^{u}nas,**		**"kati**	
a-single	woman.	By-her	it-was-said-by-her-to-him,		"whence	

ôsukh?"	**Ámⁱ**	**dopᵘnas,**	**"Lālmāl**	**Parⁱyi**
wast-thou?"	By-him	it-was-said-by-him-to-her,	"By-Lālmāl	Fairy

dopuy	**raṭᵃna-korᵘ."**	**Amis**	**khôtūni**	
is-asked-from-thee	a-jewel-bracelet."	To-this	lady	

pyauv	**yād.**	**Támⁱ-sünzᵘ**	**möjᵘ**	**ösᵘ**	**sa,**
fell	remembrance.	Her	mother	was	she,

yĕs	**raṭᵃna-karis-söty**	**hoṭsᵘ**	**gayāv**
of-whom	the-jewel-bracelet-with	the-forearm	went

nīrith.	**Tas**	**chĕh**	**ükᵘy**	**nürᵘ.**	**Tas**
going-away.	Of-her	is	one-only	arm.	Of-her

chuh	**dôdᵘ**	**pananis**	**dilas.**	**Rāy**	**kürᵘ**
is	pain	to-her-own	heart.	Consideration	was-made

ami	**khôtūni,**	**"yāñ**	**myönᵘ**	**möjᵘ**
by-that	lady,	"as-soon-as	my	mother

wāti,	**nĕmis**	**manōshĕs**	**khĕyi."**	**Yih**
will-arrive,	(to-)this	man	she-will-eat."	He

ôsᵘ	**sĕṭhāh**	**khōbsūrath.**	**Amis**	**gav**
was	very	beautiful.	To-her	became

shĕkh	**dilas,**	**"bōh**	**kara**	**amis-söty**
anxiety	to-the-heart,	"I	will-make	this-one-with

nēthᵃr."	**Wuñ**	**yĕli**	**mājĕ-hondᵘ**	**partawa**
marriage."	Now	when	the-mother-of	sound-of-approach

pyauv,	**ath**	**jayĕ**	**gav**	**buñulᵘ.**	**Amis**
fell,	to-that	place	there-became	an-earthquake.	To-him

dyutun	**shāph.**	**Korᵘnas**	**kañi-pholᵘ,**
was-given-by-her	a-charm-word.	Was-made-by-her-of-him	a-pebble,

thôwun it-was-put-by-her **cĕndas.** in-the-pocket. **Wŏtˢs** Arrived-to-her **möjᵘ** the-mother **otᵘ.** there.

Dopᵘnas, It-was-said-by-her-to-her, **"hatay,** "hullo, **kōriy,** O-daughter, **mĕ** to-me **chēh** is

yiwān coming **mŏ̄sa-bŏy."** man-stink." **Yih** She **chĕsna** is-to-her-not **hĕwān-zima** admitting

kēh. anything. **Ami** By-her **yĕli** when **zōr** force **korˢnas,** was-made-by-her-to-her,

dopᵘnas, it-was-said-by-her-to-her, **"chuh** "there-is **manōsh.** a-man. **Tsˢh** Thou **dim** give-to-me

gŏḍa at-first **wāda-y-Khŏdā** a-promise-of-God **'bŏh** 'I **kyāh** verily **karas-na** will-do-to-him-not

kĕh.'" anything.' " **Wāda-y-Khŏdā** Promise-of-God **dyutᵘnas.** was-given-by-her-to-her. **Ami** By-her

koḍᵘ was-brought-forth **cĕnda-manza** the-pocket-from-in **kañi-pholᵘ,** the-pebble, **shāph** the-charm

tulᵘnas, was-raised-by-her-from-him, **manōsh** a-man **yuthuy** as (-before)-exactly **ôsᵘ,** he-was, **ta** and

tyuthuy so-exactly **rūdᵘ.** he-remained. **Dopᵘnas,** It-was-said-by-her-to-her, **"yih** "this **chuh** is

myônᵘ my **hakh-i-Khŏdāy.** duty-of-God (i.e. husband as sacred to me as God). **Bŏh** I **ösᵘsan** was-him

yihuy this-very-one **shāḍān.** seeking. **Yihuy** He-verily **lodᵘnam,** was-sent-by-Him-to-me,

mājiy,	**Khŏdāyĕn."**	**Yih**	**chĕs**	**dapān**
O-mother,	by-God."	This	is-to-her	saying
möjˢ,	**"zabar**	**gav.**	**Bāyĕn**	**dŏn**	**lad**
the-mother,	"excellent	it-is.	To-brothers	two	send
kākad	**amisˢy**	**athi."**	**Dopᵘnas,**
a-paper	of-this-very-one	by-the-hand."	It-was-said-by-her-to-her,
"mājiy,	**likh**	**ṣˢy."**	**Lyukhᵘ**	**ami,**
"O-mother,	write	thou-verily,"	Was-written	by-her,
kākad	**dyutun**	**amis**	**lāl-shĕnākas**
the-paper	was-given-by-her	to-that	lapidary
athi.	**Ami**	**korᵘnas**	**ālav**	**khôtūni.**
in-the-hand.	By-that	was-made-by-her-to-him	a-call-of-summons	by-the-lady.
Dopᵘnas,	**"yih**	**an**	**kākad**	**yūrⁱ."**
It-was-said-by-her-to-him,	"this	bring	paper	even-hither."
Wuchᵘ	**ami**	**khôtūni.**	**Ath**	**lyukhᵘmotᵘ**
It-was-inspected	by-that	lady.	(In)-to-it	(was) written
àmⁱ-sanzi	**māji,**	**"chiway**	**myŏnⁱ**	**gabar,**
by-her	mother,	"ye-are-if	my	sons,
yih	**gaṣhi**	**wātawunuy**	**mārunᵘ."**
this-person	is-necessary	immediately-on-arrival	to-be-killed."
Amis	**ôsᵘ**	**ami**	**sāta**	**panunᵘ**	**dôdᵘ**
To-her	was	at-that	time	her-own	pain
pĕmotᵘ	**yād**	**suh**	**haṣyukᵘ.**	**Yih**
fallen	(in) memory	(viz.) that (pain)	of-the-forearm.	This
kākad	**ṣhunᵘnas-ṣaṭith**	**ami**	**khôtūni.**
paper	was-torn-to-pieces-by-her-for-him	by-that	lady.

Panun^{u} **lyukh^{u}nas** **kākad.** **Ath** **manz**
Her-own was-written-by-her-for-him a-paper. To-that in

lyukh^{u}nas, **" chiway** **myön^{i}** **böy^{i},** **tuhond^{u}**
was-written-by-her-on-it, " ye-are-if my brothers, of-you

gaṣhi **jël^{a}d** **yun^{u},** **mĕ** **kyāh** **chuh**
is-necessary quickly the-coming, for-me verily is

yĕñĕwôl^{u}."
a-marriage-festival."

16. **Lyukh^{u}nas** **kākadas,** **zabön^{u}**
Was-written-by-her-on-it to-(on)-the-paper, by-word-of-mouth

kür^{u}nas **nás^{i}yĕth.** **Dop^{u}nas,** **" tot^{u}** **yĕli**
was-made-by-her-to-him instruction. It-was-said-by-her-to-him, " there when

wātakh, **karahakh** **salām.** **Salām** **pölith**
thou-wilt-arrive, thou-wilt-make-to-them a-bow. The-bow having-fulfilled

dizikh **kākad.** **Tim** **ananay** **khĕn**
thou-must-give-to-them the-paper. They will-bring-to-thee food

ṣamruw^{u} **kara.** **Tih** **cyôn^{u}** **khyon^{u}**
leathern pease. That thy eating

gaṣhi-na." **Badal** **dyut^{u}nas** **söty** **as^{a}l**
is-not-proper." Instead were-given-by-her-to-him with (him) real

kara. **Dop^{u}nas,** **" yih** **khĕzi** **tati.**
pease. It-was-said-by-her-to-him, " this you-must-eat there.

Tihondᵘ Their (pease) **shân'zi** you-must-let-fall **bĕbi-andarᵘy** your-breast-pocket-within **trŏvith,** having-let-go,

panunᵘ your-own **khĕzi.** you-must-eat. **Tami** From-that **pata** after **dapanay** they-will-say-to-thee

tim, they, **'kashĕna-hanā** 'scratching-a-little **karüñᵘ.'"** is-to-be-done.'" **Tath-kyutᵘ** That-for

dyutᵘnas was-given-by-her-to-him **shĕstruwᵘ** an-of-iron **panja.** claw. **Dopᵘnas,** It-was-said-by-her-to-him, **"tim** "they

chih are (of) **dĕwa-zāth.** demon-race. **Timan** To-them **yiyi** will-come **tasalī** a-pleasant-feeling

shĕstravi from-the-of-iron **panja-sötiy."** claw-by-means-of-only."

17. Drāv He-went-forth **ati** from-there **nás'yĕth** the-instruction **yād** (in) memory **hĕth,** taking.

Wôtᵘ He-arrived **totᵘ,** there, **kürᵘn** was-made-by-him **timan** to-them **salām,** a-bow.

Dyutᵘnakh Was-given-by-him-to-them **yih** this **kākad.** paper. **Amis** To-him **dyutukh** was-given-by-them

khĕn food **shamruwᵘ** leathern **kara.** pease. **Amyukᵘ** Of-it **tulān** raising

chuh he-is **busᵘ,** a-hand-mouthful, **shanān** letting-it-fall **chuh** he-is **bĕbi-andar** his-breast-pocket-within

trövith. **Panun^{u}** **chuh** **kaḍān** **ti** **chuh**
having-let-go. His-own he-is taking-forth and is

khĕwān. **Ami** **pata** **dop^{u}has** **yimau,**
eating. From-that after it-was-said-by-them-to-him by-them,

"kashĕna-hanā **kar."** **Ām^{i}** **koḍ^{u}** **yih**
"scratching-a-little do." By-him was-brought-forth this

sūri-pöṭh^{i} **shĕstruw^{u}** **panja,** **chukh**
secretly of-iron claw, he-is-to-them

ami-söty **diwān** **z^{a}lā-z^{a}lā.** **Yimau** **lyukhus**
from-this-by-means-of giving a-scraping-a-scraping. By-them was-written-to-it

jĕwāb **ath** **kākadas.** **Lyukh^{u}has,** **"asĕ**
an-answer to-that paper. It-was-written-by-them-on-it, "to-us

chĕna **phursath.** **Hazrat-i-Sulaymān** **chuh**
is-not leisure. His-Highness-Solomon is

diwān **nād.** **Hala!** **bismillā,** **kariv**
giving summons. Be-quick! in-the-name-of-God, make-ye

yĕñĕwôl^{u}."
the-marriage-festival."

18. **Wôt^{u}** **ot^{u},** **hôw^{u}nakh** **yih** **kākad.**
He-arrived there, was-shown-by-him-to-them this paper.

Kākad **porukh,** **korukh** **amis-söty**
The-paper was-read-by-them, was-made-by-them him-with

yĕñĕwôl^{u}. **Wuñ** **chĕh** **yih** **khôtūnā**
a-marriage-festival. Now is this lady

dapān	amis	khāwandas	pananis,	"yit^{i}
saying	to-that	husband	her-own,	"here

rōzakha,	kina	dun^{i}yāhas	manz	gatshakh?
wilt-thou-remain,	or	to-the-world	in	wilt-thou-go?

Bŏh	chĕs	tŭ	töb^{i}yāh."	Ăm^{i}	dop^{u}nas,
I	am	to-thee	an-humble-servant."	By-him	it-was-said-by-him-to-her,

"dun^{i}yāhas-manz	gatshav."	Dop^{u}nas	ami
"the-world-in	we-shall-go."	It-was-said-by-her-to-him	by-that

khôtūni,	"wuñ	yĕli	nērav	myön^{u}
lady,	"now	when	we-shall-go-forth	my

möj^{u}	dapiy,	'kĕntshāh	mangum.'	Cyôn^{u}
mother	will-say-to-thee,	'something	ask-for-from-me.'	Of-thee

gatshĕs	mangun^{u}	watharanuk^{u}	musla.
is-proper-from-her	to-be-demanded	of-a-spreading-out (i.e. for a mat)	the-skin.

Biyĕ	kĕh	mång^{i}zĕs-na."	Wuñ	yĕli
Other	anything	you-must-demand-from-her-not."	Now	when

yim	sakharyēy,	dopukh	ami	māji,
they	made-ready-to-set-out,	it-was-said-to-them	by-that	mother,

"mangun^{u}	kĕntshāh."	Dop^{u}nas,	"dim
"is-to-be-demanded	something."	It-was-said-by-him-to-her,	"give-to-me

watharanuk^{u}	musla.	Tath	chuh	nāv
of-spreading-out (i.e. for a mat)	the-skin.	To-it	is	the-name

'wutsha-prang.'"	Drāv	ati,	wötⁱ	panunᵘ
'the-flying-couch.'"	He-went-forth	from-there,	they-arrived	their-own

gara.	Gara	wötith	korun	tayār
house.	The-house	having-arrived	was-made-by-her	ready

raṭᵃna-korᵘ.	Gav	hĕth	pātashĕhas	yih
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

lāl-shĕnākh.
lapidary.

19. Nöyidan būzᵘ, "lāl-shĕnākh wôtᵘ."
By-the-barber it-was-heard, "the-lapidary (has) arrived."

Gatshān	chus	nöyid	gara	mast
going	is-for-him	the-barber	(to) the-house	hair

kāsani.	Âtⁱ	wuchān	chuh	trĕyimᵘ
to-shave.	Here-verily	seeing	he-is	the-third

khôtūna.	Drāv	ati	nöyid	potᵘ
lady.	Went-forth	from-there	the-barber	back-again

phīrith.	Wôtᵘ	wazīras-nish.	Dapān	chuh
returning.	He-arrived	the-vizier-near.	Saying	he-is

amis	wazīras,	"ha	wazīra,	amis
to-that	vizier,	"O	Vizier-O,	to-that

lāl-shĕnākas	chĕh	az	trĕyimᵘ	khôtūna,
lapidary	is	to-day	a-third	lady,

yiman	dön-handi-khôta	khōbsūrath.	Sa
these	two-than	beautiful.	She

chĕh	löyik-i-pātashāh,	akh	chĕh
is	worthy-of-the-king,	one	is

lōyik-i-wazīr, byākh chĕh mĕ lōyikh.
worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shĕnākas karta kĕntshāh."
To-that lapidary please-do something."

Dapān chus wazīr, "az wana bŏh
Saying is-to-him the-vizier, "to-day I-will-speak I

pātashĕhas. Suy pātashāh kari amis
to-the-king. That-very king will-do to-him

kĕntshāh wŏridāth. Suh mari, zanāna
some occurrence (i.e. device). He will-die, the-women

trĕh nimav ās[i]." Dop[u] wazīran
three we-shall-take we." It-was-said by-the-vizier

pātashĕhas, "pātashĕham, amis lāl-shĕnākas
to-the-king, "my-king, to-that lapidary

chĕh zanāna trĕh, titsha chĕna
are women three, such (women) are-not

pātashŏhī-manz. Pātashĕham, tamis
the-kingdom-in. My-king, to-that

lāl-shĕnākas raṭhta kĕntshāh nŏkhta.
lapidary please-seize some point (i.e. fault).

Suh gotsh[u] galun[u]. Tima zanāna trĕh
He was-proper to-be-destroyed. Those women three

karuhukh dŏkhil-i-mahala-khāna." Pātashĕhan
make-thou-them entered-of-the-private-apartments-of-the-palace." By-the-king

kür[u] phikirāh. Dopun, "mangahas
was-made a-thinking. It-was-said-by-him, "(If) thou-wilt-demand-from-him

kĕntshāh	cīz,	tih	chuh	anān	sôruy.
any	thing,	that	he-is	bringing	all-even.

Wuñ	dapas	bŏh,	'myönis	möl^{i}-sünz^{u}
Now	I-will-say-to-him	I,	'my	father-of

khabar	gatshi	anüñ^{u},	suh	chwā
news	is-proper	to-be-brought,	he	is-he-?

jĕnatas	kina	dōzakas.' "
in-heaven	or	in-hell.' "

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

Āv	lāl-shĕnakh,	pātashĕhas,	kür^{u}n
Came	the-lapidary,	to-the-king,	was-made-by-him

salām.	Pātashāh	chus	dapān,	"az-tāñ
a-bow.	The-king	is-to-him	saying,	"today-up-to

yih	mĕ	won^{u}may,	tih	būzuth	tsĕ.
what	by-me	was-said-by-me-to-thee,	that	was-heard-by-thee	by-thee.

Az	gatshi	myönis	möl^{i}-sünz^{u}	khabar
Today	is-proper	my	father-of	news

anüñ^{u},	suh	chwā	jĕnatas-manz	kina
to-be-brought,	he	is-he-?	heaven-in	or

dōzakas."	Drāv	lāl-shĕnākh,	wôt^{u}	panun^{u}
hell-(in)."	Went-forth	the-lapidary,	he-arrived	his-own

gara.	Dapān	chuh	ät^{i}	yiman	zanānan
house.	Saying	he-is	there	to-these	women

trĕn,	"az	chum	dapān	pātashāh,
three,	"today	is-to-me	saying	the-king,

'myönis **möl^{i}-sünz^{u}** **khabar** **anün^{u}.'** **Böh**
'my father-of news (is) to-be-brought.' I

kyāh **kara?** **Ath** **söh** **chyā** **khabar,**
what shall-do? Of-that that is-there- news,

kötyāh **warihy** **gamāt^{i}** **tas** **mumatis?"**
how-many years (are) gone to-him dead?"

Yih **wŏsh^{u}s** **khôtūna.** **Yihai** **yih,**
This arose (-in-reply)-to-him lady. She-verily (was) she,

yĕsa **rat^{s}na-kār^{i}** **ös^{u}** **karān.** **Sa** **ös^{u}**
who jewel-bracelets was making. She was

parī **bā-Khŏdā.** **Ami** **dop^{u}nas,** **"kĕnshāh**
a-fairy (who-obeyed-)God. By-her it-was-said-by-her-to-him, "any

chĕna **phikir^{u}.** **Gash,** **hĕs** **khar^{a}j,**
is-not anxiety. Go, take-from-him expenses,

biyĕ **dapus** **pātashĕhas,** **'cyôn^{u}** **gashi**
also say-to-him to-the-king, 'of-thee is-proper

zyun^{u} **sǫ̈mb^{a}run^{u};** **mödānas-manz** **zyun^{u}**
firewood to-be-collected; the-plain-in firewood

gashi **sǫ̈mb^{a}run^{u}** **bĕ-shumār."**
is-proper to-be-collected countless.'"

21. **Sǫ̈mb^{a}rôw^{u}** **pātashéhan** **zyun^{u}**
Was-collected by-the-king firewood

bĕ-shumār. **Ath-pĕṭh** **khot^{u}** **yih** **lāl-shĕnākh**
countless. It-on mounted this lapidary

yih **musla-han** **watharith.** **Ath^{i}-pĕṭh**
this the piece-of-skin spreading-out. It-verily-on

byūṭhᵘ **pāna.** **Amis** **dopun** **pātashēhas,**
sat he-himself. To-him was-said-by-him to-the-king,

"tsĕ **kyāh** **gatshiy** **anunᵘ** **möl[i]-sondᵘ**
"to-thee what is-proper-to-thee to-be-brought father-of

nishāna?" **Yih** **wǫthus** **pātashēh,**
token?" This arose (in-reply)-to-him king,

dopᵘnas **"akh** **gatshiy** **anunᵘ**
it-was-said-by-him-to-him "one is-proper-for-thee to-be-brought

jĕnatukᵘ **mĕwa,** **biyĕ** **gatshiy** **anunᵘ**
of-heaven a-fruit, second is-proper-for-thee to-be-brought

myönis **möl[i]-sandi** **daskhata** **khath."**
my father of with-signature a-letter."

Dopun **yiman,** **"diyiv** **yith** **zinis** **nār**
It-was-said-by-him to-them, "give-ye to-this firewood fire

tsŏpör[i]."
on-the-four-sides."

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

Yimau **yĕli** **ath** **zinis** **nār** **dyutᵘ,**
By-them when to-this firewood fire was-given,

yiwān **chuna** **kuni** **bōzana** **yih**
coming (passive) is-not at-all in-possibility-of-seeing (passive) this

lāl-shĕnakh. **Lāl-shĕnākan** **dyutᵘ** **ath**
lapidary. By-the-lapidary was-given to-that

muslas	**kas^{a}m.**	**Dop^{a}nas,**	**"mĕ**	**gaṣhi**
leather	a-charm.	It-was-said-by-him-to-it.	"for-me	it-is-proper

wātun^{a}	**panun^{a}**	**gara.**	**Kāh**	**gaṣhĕm-na**
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

ḍēshun^{a}."	**Ṭuvyēyĕ**	**ám^{i}**	**lāl-shĕnākan**
to-be-seen."	Were-closed	by-that	lapidary

achĕ.	**Muṣarĕn,**	**ta**	**wôt^{a}mot^{a}**	**gara**
the-eyes.	They-were-opened-by-him	and	(he-was) arrived	house

panun^{a}.	**Ami**	**khôtūni**	**kür^{a}**	**köm^{a}.**
his-own.	By-that	lady	was-done	an-act.

Hab-jūshī	**korun**	**mĕwa**	**jĕnatuk^{a}**	**dön^{a}**
Of-the-seven-metals	was-made-by-her	a-fruit	of-heaven	a-pomegranate

tayār,	**biyĕ**	**lyukhun**	**khath,**	**ath**
prepared,	also	was-written-by-her	a-letter,	to-it

korun	**amis**	**pātashĕha-sandis**	**möl^{i}-sond^{a}**
was-made-by-her	that	king's	father-of

daskhath,	**biyĕ**	**mŏhar.**	**Ath^{i}-manz**
signature,	also	seal.	It-verily-in

lyukhun	**pātashĕhas,**	**"cyôn^{a}**	**gaṣhi**
was-written-by-her	to-the-king,	"of-thee	it-is-proper

mĕ-nish	**wātun^{a},**	**wazīr**	**hĕth,**	**biyĕ**
me-near	to-arrive,	vizier	having-taken,	also

nŏyid	**hĕth,**	**tithay**	**pŏṭh^{i},**	**yĕthay**
the-barber	having-taken,	in-that-very-kind-of	manner,	in-what-very-kind-of

pŏṭh[1] lāl-shĕnākh mĕ-nish wôt[u]." Kākad
manner the-lapidary me-near arrived." The-paper

korun hawāla amis lāl-shĕnākas, biyĕ
was-made-by-her in-charge to-that lapidary, also

dyut[u]nas athas-kĕth yih dŏn[u].
was-given-by-her-to-him the-hand-in this pomegranate.

23. Ôtāñy gay ṯōr dôh. Yih nār
There-verily went four days. This fire

gŏmot[u] ṯhĕta, path rūd[u]mot[u] sūr.
(was) become extinguished, behind (was) remained ash.

Yih lāl-shĕnākh drāv langūṭ[1] karith.
This lapidary came-forth langôṭi having-made (i.e. having-put-on).

Suli wŏṭh[u], ath sūras-manz diwān
At-dawn he-arose, that ash-in giving

chuh ḍulân[1]. Nazarbāzav kür[u] nazar,
he-is rollings. By-the-inspectors was-made inspection,

khabardārav niyĕ khabar. Dop[u]has,
by-the-informers was-brought information. It-was-said-by-them-to-him,

"pātashĕham, ami sūra-manza gaṯhān chĕh
"my-king, that ash-from-in going is

susarāray. Yih mā āsi lāl-shĕnākh
a-rustling. This, I-wonder-if will-be the-lapidary

āmot[u]?" Yim chih yimay katha karān,
come?" They are these-very words making,

nazar chĕkh ô-kun, āv wôḍa
sight is-to-them in-that-direction, came from-there

lāl-shĕnākh, **athas-kĕth** **hĕth** **dön^{u},**
the-lapidary, the-hand-in taking the-pomegranate,

biyis **athas-kĕth** **hĕth** **khath.** **Kür^{u}n**
the-other hand-in taking the-letter. Was-made by-him

pātashĕhas **salām,** **dön^{u}** **thôw^{u}nas**
to-the-king a-bow, the-pomegranate was-placed-by-him-of-him

bōnṭha-kani, **khath** **thôw^{u}nas** **bōnṭha-kani.**
in-front, the-letter was-placed-by-him-of-him in-front.

Yih **khath** **mubsorun,** **porun.** **Ath**
This letter was-opened-by-him, it-was-read-by-him. (In-) it

lyukh^{u}mot^{u}, **"bŏh,** **kyā,** **chus** **jĕnatas-manz.**
(was) written, "I, of-a-surety, am heaven-in.

Cyôn^{u} **gabhi** **wātun^{u}** **yūr^{i},** **wazīr**
Of-thee is-proper to-arrive here-even, the-vizier

hĕth, **biyĕ** **nöyid** **hĕth,** **jēl^{a}d."**
taking, also the-barber taking, quickly."

24. **Pātashāh** **chuh** **karān** **phikirāh,**
The-king is making a-thinking,

"mĕ **dapyāv,** **'yih** **lāl-shĕnākh** **gali.'**
"by-me it-was-long-ago-said, 'this lapidary will-be-destroyed.'

Yih **āv** **möl^{i}-sünz^{u}** **mĕ** **khabar** **hĕth."**
He came the-father-of to-me news taking."

Dapān **pātashāh** **amis** **lāl-shĕnākas,**
(Is) saying the-king to-that lapidary,

"bŏh **kĕtha-pŏṭh^{i}** **wāta** **tath** **jĕnatas-manz?"**
"I how shall-arrive to-that heaven-in?"

Dop^{u}nas	lāl-shĕnākan,	"yuth^{u}	zyun^{u}
It-was-said-by-him-to-him	by-the-lapidary,	"as	firewood

mĕ-kyut^{u}	sṓmb^{a}rôwuth,	tithiy	trĕh
me-for	was-collected-by-thee,	so-even	three (times)

gaṯhan	sṓmb^{a}rāwân^{i};	jĕl^{a}d	wātakh
are-proper	to-be-collected;	quickly	thou-wilt-arrive

jĕnatas-manz."	Sṓmb^{a}rôw^{u}	pātashĕhan	zyun^{u}
heaven-in."	Was-collected	by-the-king	firewood

bĕ-shumār.	Ath^{i}-pĕṭh	karanôwun	watharun^{u},
countless.	It-verily-on	was-caused-to-be-made	a-mat,

ath^{i}-pĕṭh	khot^{u}	pāna	biyĕ	wazīr	biyĕ
it-verily-on	he-mounted	himself	also	the-vizier	also

nöyid.	Dyutukh	zinis	nār	ṯöpör^{i},
the-barber.	Was-given-by-them	to-the-firewood	fire	on-the-four-sides.

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

Dod^{u}	yih	pātashāh,	biyĕ	wazīr,
Was-burnt-up	this	king,	also	the-vizier,

biyĕ	nöyid,	trĕnaway	gál^{i}.	Wôt^{u}	ot^{u}
also	the-barber,	the-three	were-destroyed.	Arrived	there

lāl-shĕnākas-nish	suh	wazīr,	yus	wazīr
the-lapidary-near	that	vizier,	which	vizier

pātashĕh-kūr^{u}	hĕth	ôs^{u}	ṯalān,	ta
the-king's-daughter	taking	was	fleeing,	and

samokhukh	ôkhun-koṭ^{u},	suy	wôt^{u}
was-met-by-them	the-religious-teacher's-son,	he-verily	arrived

amis to-that **lāl-shḗnāka-sondᵘ** lapidary's **gara.** house. **Pānawōñ** Mutually

karḗkh were-made-by-them **katha-bātha.** conversations. **Wonus** It-was-said-to-him **ámⁱ** by that

lāl-shḗnākan lapidary **yih** this **panunᵘ** his-own **saphar,** travelling (i.e. experiences of his journey),

yus which **ámⁱ** by-that **nöyidan** barber **ta** and **wazīran** by-the-vizier **amis** to-him

ôsᵘ was **pēsh** in-front **onᵘmotᵘ.** brought. **Dopᵘnas,** It-was-said-by-him-to-him, **"panüñᵘ** "thine-own

khôtūna lady **nin-sa** take-her-sir **pānas."** for thyself." **Yēsa** Who **yih** this

Lālmāl Lālmāl **Parī** Fairy **ösᵘ,** was, **tas** to-her **dyutun** was-given-by-him **rukhsath.** leave-to-depart.

Yēsa Who **yih** this **pata** afterwards **ünᵘn** was-brought-by-him **zīnith,** having-conquered, **sa** she

thôwun was-kept-by-him **pānas.** for-him-self.

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

Suh That **wazīr** vizier **byūṭhᵘ** sat **pātashöhī** sovereignty **karani.** to-do.

Lāl-shḗnākh The-lapidary **byūṭhᵘ** sat **wazīrī** viziership **karani.** to-do.

Aslāmalaikum, The-peace-be-upon-you, **wālaikum** and-upon-you **salām.** be-peace.

VOCABULARY OF ALL THE WORDS IN GÒVINDA KAULA'S TEXT

[*Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants* kn *will be found in the succession* kan, kān', kani, kina, kōna, kun, kuni, *and* kun^{a}. *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 ṭ follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.*]

a, ĕ, interrog. suff.; *gatshiyĕ*, is it proper? xii, 13; *sapadakha*, wilt thou become? iii, 2; *tagiyĕ*, will it be possible for thee? v, 8, 9; *tsaṭanasa*, will they cut off for him? v, 7.

ā, interrog. suff.; *chwā*, is he? xii, 21.

ā, suff. of indef. art., see *āh*.

ĕ, i, y, izāfat; *dukhtar-ĕ-khāsa*, (your) own daughter, v, 11; *khal^{a}t-ĕ-shōhī*, robe of royalty, x, 4 (bis); *lōyik-ĕ-pātashāh*, worthy of a king, x, 4; *pēsh-ĕ-pātashāh*, before the king, vi, 9; *sōhib-ĕ-āgāh*, master intelligent, ii, 9; *shĕhar-ĕ-Yīrān*, the country of Persia, ii, 1; *tōrīph-ĕ-Yūsūph*, praise of Yūsuf, vi, 17; *Azīz-i-Misar*, N.P., vi, 10, 2 (bis), 4; *dākhil-i-mahalakhāna*, brought into the harem, xii, 19; *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6; *hakh-i-Khādāy*, duty due to God, xii, 15; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4; *hĕkmat-i-Parwardigār*, the power of Providence, i, 11; *kōh-i-Tōra*, Mount Sinai, iv, 5; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maḳhᵃr-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *wōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Ālāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khŏdā*, in the care of God, x, 7; *wāda-y-Khŏdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmŏd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *ēsī*, O female friend, ix, 1; cf. *'yih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kaṉ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

abtar, terrified, vi, 12.

*ach*ᵏ, f. an eye; pl. nom. *ṭuvyēyē achĕ*, the eyes were closed, xii, 22; dat. *achĕn*, *diwān chuh achĕn dᵘh*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

aḍ, in *aḍa-wati*, midway, vii, 20.

ada, 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; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

oḍᵘ, half; f. pl. *ajĕ*, half, i.e. some, xi, 7.

adal, m. justice; *adᵘla söty*, by means of justice, i, 3.

adālath, f. a court of justice; *adālūtˢ-pēṭh*, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-söty*, together with A., vii, 6.

āga, m. a master; sg. dat. *āgas-pēṭh*, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, *sāhīb-ē-āgāh*, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information; *āguyi*, for inspection, v, 7.

āh 1, *ā*, suff. of indefinite art.; *dōhā dōhā*, each day, every day, viii, 3; *dalīlā*, a story, viii, 6, 8, 11; x, 1 (bis); *hakīmā*, a single wise man, vi, 13; *hātshā*, an accusation, vi, 9; *kĕh kālā* (v, 10), or *kĕh kālāh* (viii, 2), some short time (elapsed); *mōdānā*, a plain, x, 5; *pardā*, a veil, vi, 4; *pātashāhā*, a certain king, viii, 1; *sōdāgārā*, a merchant, viii, 9; *shĕhmārā*, a python, viii, 7; *shēharā*, a city, v, 1; *shĕkhtsā*, a person, x, 1; *āba-srēhā*, a water moisture, a trickle of water, viii, 7; *sāthā*, (sit, wait) a moment, vi, 3; vii, 9; *thūñ^{a}ā*, a (piece of) fresh butter, ix, 4; *z^{a}lā z^{a}lā*, a scratch a scratch, a continuous scratching, xii, 17; *zanānā*, a woman, x, 5; xii, 4, 10; *ziyāphathā*, a dish of food, x, 5; *akhāh*, a certain person, v, 7; *yus akhāh*, whoever, viii, 6, 8, 11; *ankāh*, a rara avis, ii, 2, etc., see *ankā*; *hānzāh*, a boatman, i, 4; *kōm^{a}āh*, a deed, x, 2, 3; *kuṭh^{a}āh*, a room, ix, 4; *kōtyāh*, how many a! ix, 5, 11; xii, 29; *marhabāh*, a wish of good luck, ii, 10; *nēcyuvāh*, a son, v, 2; *nazarāh*, a glance, viii, 11; *phakīrāh*, a faqīr, ii, 1 (bis); *photawāh*, a decree, ii, 7; *pātashĕhāh*, a king, ii, 1; *phikirāh*, a thought, xii, 19, 24; *rāthāh*, a night, xii, 5; *sadāh*, a sound, viii, 9; *sōlāh*, an excursion, ii, 2; *sāthāh*, for a short time, ii, 4; *tōb'yāh*, an humble servant (fem.), xii, 18; *wuchunāh*, a look, viii, 3; *wārayāh kālāh*, a long time (elapsed), viii, 2; *wārayāh kāl*, for a long time, viii, 2; *wustādāh*, a teacher, i, 13; *vyūr^{a}āh*, a little nectar, ix, 2; *yĕḍāh*, a belly, ix, 7; *zālāh*, a net, i, 6, 7, 8; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ôkhūnā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *dānāh wazīran ākh*, by a certain wise vizier, viii, 1; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā 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; *zanānā akh*, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

ah^{a}d, m. lifetime, time; abl. sg. with emph. *y*, *ah^{a}day*, i, 2.

Ahmad, m. N.P., Aḥmad.

ahan-gār, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gāran*, xi, 16.

aj^{a}dāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj^{a}dāhas* (in sense of acc.), x, 7.

ok^{a}, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ūk^{a}y*, one only, xii, 15; ag. sg. masc. subst. *ák^{i}*, by one (sc. son); adj. *phakīran ák^{i}*, by a certain faqīr, x, 12; *dānāh wazīran ák^{i}*, by a certain wise Vizier, viii, 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. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh^{a}*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kūli akis pēth*, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain 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, viii, 14; xii, 3, 10, 19; *akh . . . biyē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

ākh, *ākhō*, see *yun*ˢ.

ôkhun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ôkhunā akh*, a certain religious teacher, xii, 1; *ôkhun-koṭ*ˢ, 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.

akith, on one side; *nāgas akith kun*, on one side of the spring, xii, 14.

*ôl*ˢ, m. a bird's nest, viii, 1; sg. dat. *ōlis*, viii, 1.

Alāh, m. God, i, 7; ii, 12.

alīl, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

ōlᵘ-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry; —*karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

alvidāh (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

ām, etc., see *yun*ˢ.

*ôm*ˢ, raw, uncooked; masc. pl. nom., *ōm*ᵘ, xi, 11.

*amôb*ˢ, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12; —*thāwun*, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak; *-kani*, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

*āmot*ˢ, *āmüṭ*ˢ, see *yun*ˢ.

ōna, *aina*, m. a mirror, v, 4 (ter).

un^{u}, sign of gen., generally used with persons, but used with *qsh'kh* (*qsh'kun^{u}*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wôt^{u} shêharas 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^{u}y*, id., xii, 16.

ankâ (= *'anqâ*), m. a phœnix, a rara avis, something very rare; with suff. of indef. art. *ankâh*, 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 nâd dith*, having called to bring, to summon, send for, x, 12; *pêsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zînith* (xii, 25) or *anun zênân* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun^{u}*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatshun* 1, *anun*, v, 4; *anun^{u}*, xii, 21 (ter); fem. *anüñ^{u}*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anân chuh*, x, 12; *chuh anân*, xii, 19.

1 past part. forming past, *on^{u}*, fem. *üñ^{u}*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on^{u}has*, vi, 16; m. pl. with suff. 3 pl. ag. *ánikh*, v, 9; viii, 1; x, 12 (bis); *án'hay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *üñ^{u}thas*, xii, 11; with suff. 3 sg. ag. *üñ^{u}n*, x, 10; xii, 25; with suff. 3 pl. ag. *üñ^{u}kh*, ii, 8; f. pl. with suff. 2 sg. dat. *añêy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *añêhas*, vi, 16; perf. part. *on^{u}mot^{u}*; m. pl. *án'mát'*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ôs^{u} on^{u}mot^{u}*, xii, 25; 2 past part. *añâv*, forming 2 past, with suff. 1 sg. ag. *añâm*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,

with suff. 3 sg. acc. *anōn*, 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. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

āñ, yes, x, 5, 12.

apōr^{i}, in that direction, v, 4; *-kin*^{i}, from on that side, v, 7. Cf. *yipōr*^{i}.

apsar, m. an officer; sg. dat. *apsaras*, x, 12.

apoz^{a}, untrue, v, 9.

ār, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myôn*^{a}, pity for me came to them, x, 12.

ōr, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōḍa*.

ōr^{a}, f. a shoemaker's awl, xi, 14.

arām, m. repose; — *karun*, to repose, v, 9; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

armān, m. longing; — *āv*, longing came, iii, 9.

arz-o-samā f. (= *arz o samā*) earth and heaven, vii, 26.

ās, see *yun*^{a}.

ōs, m. the mouth; *ōsa-kani* (issuing) from the mouth, viii, 7; *chis ös*^{a}*s karān* (rubies) are dropping from her mouth, xii, 9.

ąshkh, m. love, v, 2 (bis); *ąsh*^{i}*ka chīh*, a particle of love, vii, 30; sg. gen. *ąsh*^{i}*kun*^{a} (not *ąsh*^{i}*kuk*^{a}), v, 3, 10; do. f. dat. *ąsh*^{i}*kañĕ*, v, 2.

āsh^{i}*nāv*, m. a near relation, x, 1, 6, 10.

as^{a}*l*, real, ii, 8, 11; xii, 16.

aslāmalaikum (= *as-salām 'alaikum*), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6; pl. dat. *asmānan pĕṭh*, on the heavens, iv, 4; pl. abl. *asmānav pĕṭh*^{i}, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ôsᵘ*, the faqīr had, ii, 4; *amis ôsᵘ*, he had, ii, 5; vi, 10; x, 4; *ôsᵘ amis*, he had, ii, 5; *ôsᵘs*, he had (a wife), iii, 1; *ôsum*, I had, vii, 11, 15; *ôsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ôsᵘ*, he had, viii, 9; *amis ôsⁱ*, he had (sons), viii, 11; *tamisᵘy ôsⁱ*, he had (sons), xii, 1.

inf. *āsunᵘ*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsunᵘ*, xii, 4 (bis), 5, 13 (ter); with emph. *y*, *āsunuy*, i, 12 (v.l.); pl. *āsanⁱ*, xii, 5.

past sg. masc. *ôsᵘ*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kārᵘ biyĕ ôsᵘ sŏnar bagas-manz*, 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); *ôsᵘ-na*, he was not, xii, 2; *ôsum*, I had, vii, 11, 15; *ôsus*, he had, viii, 7, 9; *kati ôsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ôsᵘ gaḍān*, he used to make, v, 1; *ôsᵘ karān*, he was making, i, 1; *ôsᵘ lāyān*, he was casting (a net), i, 6; *ôsᵘ marān*, he was dying, v, 9; *ôsᵘ nērān*, he used to go out, viii, 1; *ôsᵘ phērān*, he was wandering, i, 2; *ôsᵘ pakān*, he was going along, v, 7; *ôsᵘ tārān*, he was paying (tribute), x, 10; *ôsᵘ trāwān*, he was emitting, i, 5; *ôsᵘ ṭsalān*, he was absconding, xii, 25; *ôsᵘ wuchān*, he was watching, iii, 1; *ôsᵘ wŏtharān*, he was wiping, viii, 6, 13; *khĕwān ôsᵘ-na*, he used not to eat, vi, 16; *ôsus karān*, I was making, x, 14; *ôsus-na khasān*, was not rising for him, i, 6; *ôsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ôsᵘ onᵘmotᵘ*, had been brought, xii, 25; *ôsᵘ ḍyūṭhᵘmotᵘ*, had been seen, vi, 14; *ôsᵘ dyutᵘmotᵘ*, had been given, x, 12; *ôsᵘ gamotᵘ*, he had become, i, 4; *ôsᵘ gŏmotᵘ*, had befallen, v, 2; *ôsᵘ korᵘmotᵘ*, had been made, ii, 1 (bis); *korᵘmotᵘ ôsᵘ*, had been made, x, 7; *ôsᵘ nyūmotᵘ*, had been taken, viii, 9; *ôsᵘ pĕmotᵘ*, had fallen, viii, 9; xii,

15; *ôsukh kor"mot"*, had been made by them, viii, 2; *ôsum āmot"*, (to-day) he came to me, iii, 1; *phakīr ôsum lôg"mot"*, I dressed as a faqīr, x, 14; *ôs"nas dyut"mot" khash*, she gave a cut (to one of) his (nails), v, 6; *ôsus gŏmot"*, (love) befel him, v, 2; *ôsus kor"mot"*, had been done to her, ix, 1; *ôs"than kor"mot"*, he was made by thee, x, 12.

Forming plup. with conj. part. *ôs" zŏlith*, he had kindled, iii, 1; *ôs" lŏgith*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ās'*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ōs' bāzān*, they were listening to, viii, 1; *ōs' gatshān*, they were becoming, they used to be, viii, 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; *wadān ōs'* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōs' gamāt'*, v, 9; *ōsis gānḍ'māt'*, they had been tied (on) his (arm), x, 5; *ōs'wa dit'māt'*, they had been given to you, x, 12.

f. sg. *ōs"*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; *ōs"na*, 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" wadān*, she was lamenting, vii, 16; *ōs"na gatshān*, (chirping f.) was not occurring, viii, 1; *ōs"s shūbān*, I (f.) was beautiful, vii, 10; *ōs"san tshāḍān*, I was seeking for him, xii, 15; *ōs"y karān*, she verily was making, vii, 16.

Forming plup. *ōs" parzanōv"mūts"*, she had been recognized, x, 5; *ōs" tsūj"mūts"*, she had absconded, ix, 1; *ōs"s kūr"mūts"*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7; xi, 7 (bis); *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hĕtsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi*, he (etc.) will be, x, 1; *āsinā*, will there not be? i, 2; *ābas āsinā*, has not the water? viii, 7; *āsim* (for

āsĕm), there will be (on) my (queen), viii, 13; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmotᵘ*, I wonder can he have come, xii, 23; *āsi lāryōmotᵘ*, is probably polluted, viii, 6; *āsi mumotᵘ*, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pĕmūtsᵘ*, (on whom a particle of love) will have fallen; vii, 30; *āsi wōtᵘmotᵘ*, (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, *chuh ôsᵘmotᵘ*, has been, i.e. was, v, 1; *ôsᵘmotᵘ chus*, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; *asara-sōty*, owing to the result, vi, 16.

atᵘ, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; *yitᵘ-kyāh . . . ātᵘ-kyāh*, here, on the one hand . . . there on the other hand, viii, 13; *ātiy*, in that very place, x, 3, 5.

ati, 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; *atiy*, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. *atyukᵘ*, of there; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

otᵘ, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; *otᵘ tāñ*, up to there, by that time, x, 4, 6; *otuy*, there verily, iii, 4; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ámᵘ*, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; *ámiy*, 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 nōlᵘ*), what is on his neck ?), 11; x, 1, 1 (*amis lôyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12; xii, 4, 5, 10 (*amis kôsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; *amisᵘy* to this one verily, ii, 8; v, 7; viii, 7 (*amisᵘy ōsa-kani*, from its (an.) mouth); xii, 15 (*amisᵘy athi*, by the hand of this very one); sg. m. gen. *ámᵘ-sondᵘ*, v, 3; viii, 6, 8, 10; *ámᵘ-*

sūnz^{a}, iii, 4 (bis); *asond*^{a}, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *ám'-sond*^{a}, xii, 7; *ám'-sandi*, x, 5; *ám'-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk*^{a}, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath'* (emph. '), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ám'*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis*^{a}*y*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis*^{a}*y*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. ') *ath'*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

aṭh, m. a market; sg. abl. *aṭa-pēṭha*, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīṭh' atha dārān'*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun*^{a}, 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*ᵘ, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

ōṭh, eight, iii, 5; *ōṭhi dōh*ᵘ, after eight days, iii, 4.

*ath*ᵘ*r*ᵘ, f. a wool-worm; a wood-worm, vii, 19.

ōtāñy, there verily, xii, 33.

ataty, in that very place, viii, 7.

atsun, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log*ᵘ *atsani*, began to enter, x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1, *atsayō*, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*, v, 9; *tsās*, they entered for him, viii, 9.

āv, see *yun*ᵘ.

ay 1, if; *yiy*, if this, iii, 4 (bis), 9; *tiy*, if that, iii, 4 (bis), 9; *dōd*ʰ*lad-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; *ladaham-ay*, if thou wilt send to me, x, 3; *chiway*, if ye are, xii, 15.

ay 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay wazīra* (addressed by an inferior), O vizier! xii, 4.

ạy, O! *ạy gōlām*, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, *āyĕ*, see *yun*ᵘ.

ʰyiy, in *vis*ʰ*yiy*, O friend (*vĕs*, fem.), ix, 11. Cf. ī and (in v, 2) *kūr*ʰ*yĕy*.

ōy, see *yun*ᵘ.

āyĕkh, see *yun*ᵘ.

ayālbār, possessed of a large family, ix, 2.

āyām, *āyĕm*, *āy-nā*, *āyĕs*, see *yun*ᵘ.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tāñ*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azīc*ᵘ, x, 14.

az 2, from; *az Khōdā*, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

ōzīz, poor; m. pl. nom. *ōzīz*, ix, 11.

Azīz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.

bā; *parī bā-Khōdā*, a fairy who obeys God, xii, 20; *āv bā-sôruy-sāmān*, he came with all (his) paraphernalia, xi, 20.

bĕ, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bē-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 23; *bē-wŏphā*, treacherous, x, 13; *bē-wŏphāyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.

bāba, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.

bĕb, f. the breast-pocket; sg. dat. *bĕbi andar* (xii, 17) or *bĕbi-andar^{a}y* (xii, 16), in the breast pocket.

bacĕ, m. the young of any animal; pl. nom. *bacĕ*, viii, 1.

bŏchĕ, f. hunger; — *lāj^{a}s*, he became hungry, vi, 16; *bŏchi-sōtiy*, merely owing to hunger, vi, 16.

bacun; 2 past, *bacyŏkh*, thou escapedst, x, 8.

bacāwun, to save; inf. fem. *tagiyĕ bacāwāñ^{a}*, do you know how to save her? v, 9.

bŏd^{i}, m. a prisoner; *bŏd^{i}-hāl*, f. a prison, ix, 4.

bŏḍ^{a}; *hata-bŏd^{i}*, hundreds, ix, 9.

bod^{a}, great, xii, 14; *baḍis-hihis*, to the elder (prince), viii, 13.

buḍ^{a}, old; *buḍ^{a} zanāna*, an old woman, x, 5; *buḍē zanāni*, to the old woman, x, 5.

badal, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.

badan, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.

buḍun, to be old; 2 p. m. sg. 1 *buḍyŏs*, I am grown old, xii, 1.

bēdār, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.

bāg, m. a garden, ii, 1; sg. gen. *armān bāguk^{a}*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

bāg, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.

bög^{i}, in *shāman-bög^{i}*, at about evening, v, 5.

bĕgāh; *gāh bĕgāh*, in and out of season, vi, 2.

bagal, m.; *bagala-manza*, from under his armpit, viii, 7.

bāgán' ; *bāgán' āyĕs*, it was my fate, ix, 4.

bŏg^{a}run ; fut. pass. part. f. pl. *bŏg^{a}rañĕ*, (loaves) must be divided, v, 8 ; 1 p. f. pl. *bŏg^{a}rĕn*, she divided (the loaves), v, 8 ; 2 p. f. sg. *bŏg^{a}rĕm-ay*, I divided it (f.), O! v, 7.

bāgwān, m. a garden-watcher, a gardener, xi, 13.

bŏh, I, ii, 5, 11 (bis) ; iii, 1, 4 (bis), 8 ; v, 5, 6 ; vii, 20, 5 ; viii, 3, 6, 8, 10, 11 (quater) ; ix, 1, 4 ; x, 1, 2 (bis), 3, 5 (bis), 7, 12 ; xii, 1, 4, 11, 19, 23 ; *bŏ-nay*, I (shall) not, xi, 14 (poet.) ; *bŏ ti*, I also, iii, 4 ; *bŏy*, if I, viii, 1 (bis) ; I verily, x, 10, 2, 4 ; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asĕ, us, to us, etc., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asĕ-kun hôwuth*, thou showedst before us, vi, 5 ; *ás'*, we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *ás'-ti*, we also, xii, 1.

mĕ, 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 ; *mĕ-kyut^{a}*, xii, 24 ; *mĕ lŏyikh*, fit for me, xii, 10 (bis) ; *mĕ nish*, near me, viii, 5 ; xii, 22 (bis) ; *mĕ nishĕ*, near me, in my possession, x, 14 ; *mĕ ôsum*, I had, vii, 15 ; *mĕ sŏtin*, (share) with me, i, 7 ; *mĕ sŏty*, together with me, viii, 3, 11 ; x, 9 ; xii, 2, 7 ; *mĕ-ti*, to me also, ix, 1 ; me also, vi, 11 ; xi, 14.

bah, card., twelve ; *tsāṭas bahan-hatan-hond^{u} zyuṭh^{u}*, the master of twelve hundred pupils, v, 1.

Baḥ^{a}dūr Khān, m. N.P., Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

bĕhun, 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 ; *byūṭh^{u} nazari*, he sat watching ; *nôkar bĕhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihith*, seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bĕha*, xii, 3 ; 3, *bĕhi*, vi, 16 ; impve. sg. 2,

bēh, xi, 2; pl. 2, *bēhiv*, viii, 5; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3; fut. impve. *bēh'zi*, you must sit, xii, 6; pres. masc. sg. 3, *bēhān chuh*, xii, 4; past masc. sg. 3, *byūṭh*^{u}, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); *byūṭhus*, sat (on) his (thumb-ring), vi, 16; m. pl. 3, *bīṭh'*, viii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute; — *tārun*, to collect tribute, x, 10; xi, 2.

bōj^{u}, m. in *bōj'-baṭh*, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see *byākh*.

bakh^{u}*cōyish*, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. *bikarmājēan*, x, 8; gen. m. — *jētun*^{u}, x, 7, 14; f. — *jētūn*^{a}, x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11; sg. dat. *-pānas*, vii, 15.

bāl, f. a girl; sg. dat. *bālē*, m.c. for *bāli*, v, 11.

bōl, m. speech; *bōl-bōsh*^{a}, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. *bulbulāh*, ii, 3.

bal'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.

bēmār, adj. sick, ill, v, 1, 3; — *gatshun*, to become sick, v, 10; — *pyon*^{u}, to fall ill, v, 1.

bŏn, adv. down, below, xii, 15; — *wasun*, to descend, viii, 4; xii, 2, 14, 15; *bŏna-kani*, below, down below, iii, 2.

band, adj. shut, tied up; *bar band karun*, to shut the door, viii, 3; *kārin band*, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. *banda*, i, 13.

bandūk-bāz, m. a gunner; pl. nom. *bandūk-bāz*, ii, 7.

bandūkh, m. a gun, viii, 10; — *lāyun*, 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 *banana-rost*", free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *banīv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chĕs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

bōnṭh; *bōnṭha-kani*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashĕhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

bēnawāh, adj. destitute, vii, 7.

banāwun, to make; I past with suff. 3 pers. sg. ag. *banāwun*, viii, 14.

bĕñĕ, f. a sister, iii, 9; x, 3, 10; sg. ag. *bĕñi*, x, 3 (bis), 10; gen. *bĕñĕ-hond*", x, 3 (ter), 10; *dŏda-bĕñĕ*, a milk-sister, a foster sister, iii, 4.

buñul", m. an earthquake, xii, 15 (*gav*, took place).

bāpath, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *ami bāpath*, for this reason, on this account, ii, 5; *amiy bāpath*, for this very reason, ix, 1; *kami bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

bār (1); *Bār Khŏdāyō*, O Great God! v, 7; *Bār-Sōhīb*, the Almighty, vii, 2, 3, 5.

bār (2); m. a load; *wūnṭa-bār* (pl. nom.), camel loads, i, 9.

bŏr", m. a load, ii, 5; sg. abl. *hĕth bāri*, taking in a load, xi, 13.

barābar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

brōh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*,

(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata pata*, s.v. *pata*; *ākh brūh*, there came to them in front, there appeared before them, x, 1.

bar²m, m. an auger, a drill (poet. for *barma*); *bar²m pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

bārān', m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; *rāth barüñ²*, to pass the night, i, 10.

freq. part. *bâr' bârī* (for *bâr' bâr'*, m.c.), ix, 11; conj. part. *barith*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. *bür²kh*, viii, 3; ix, 7.

brōnṭh, adv. of time, before, previously, x, 5; cf. *bōnṭh*.

barish, f. a spear; sg. abl. *barishi sōty*, (dug) with his spear, viii, 7.

borut², adj. full; pl. dat. (for acc.) *barítěn*, vi, 15.

bārav, m. pl. grumbling; — *din'*, to grumble, xi, 17.

barāyĕ, 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.

bāshĕ, f. babbling of a child; *shur'-bāshĕ*, infantile talk, v, 2.

bĕ-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., *bi'smi'llāh*, in the name of God! xii, 17.

basta, f. the skin; — *wālüñ²*, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); *-dūj²*, 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; *-trôm²*, a copper dish holding cooked rice, iii, 1.

baṭh, m. *bōj'-baṭh*, 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*).

bīṭh', see *bĕhun*.

bōṭa, m. a Tibetan, esp. an inhabitant of Baltistān; *-bōy*^{a}, m. pl. Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.

boṭh^{a}, m. the bank of a river; *baṭhis-pēṭh*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buth^{a}, m. the face, x, 5 (bis); xii, 2.

bōṭun^{a}, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bōṭanis*, xi, 4.

bōts^{a}, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sōnara-sānd*^{i} *bōts*^{a} *z*^{a}*h*, the goldsmith and his wife, v, 10; *pātashēha-sānd*^{i} (*z*^{a}*h*) *bōts*^{a}, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts*^{a}, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bōw*^{a}, ii, 4; with suff. 3 sg. ag. *bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.

bē-wŏphā, adj. treacherous, x, 13.

bē-wŏphōyī, f. infidelity, viii, 6, 11.

bāwar, m. belief, faith; — *karun*, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bāy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūr*^{i}*-bāy*, a cowherd's wife, xi, 12; *grīst*^{i}*-bāy*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; *pātashāh-bāy*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. *bāyĕ*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. *bāyĕ-hond*^{a}, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grīst*^{i}*-bāyi*(for *-bāyĕ*)*-kun*, (saying) to the farmer's wife, ix, 1.

biyĕ (properly abl. of *byākh*, 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); *biyĕ kĕh*, something more (iii, 8), anything else (xii, 18); *biyĕ kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akh . . . biyĕ*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta . . . biyĕ*, both . . . and, viii, 9.

bōy, f. a smell, scent, stink, xii, 15.

*bôy*ᵘ, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōyᵗ*, iv, 7; xi, 6; xii, 15; dat. *bāyĕn*, xii, 15; *bōyᵗ-bārānᵗ*, uterine brothers, viii, 5; *bōyᵗ-kākañ*, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, *byĕkh*, or *bĕkh*, 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.); *byĕkh*, viii, 1 (fem.); *bĕkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biyᵗ*, xii, 1 (bis); fem. pl. nom. *biyĕ*, x, 1; m. pl. dat. *biyĕn*, viii, 9. The sing. abl. of this word *biyĕ* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyĕ*.

byonᵘ, adj. separate, apart. *byonᵘ byonᵘ*, adv. separately, each apart, vi, 4; 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.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būzᵘ*, 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. *gatshĕm bōzunᵘ*, you must hear me, xii, 7; conj. part. *būzith*, vii, 27, 8; impve. sg. 2, *bōz*, 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, *būzᵗtav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, 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 bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ōs*[t] *bōzān*, viii, 1; past m. sg. *būz*[u], 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*[u]*nas-na*, he did not listen to him, ii, 5; f. sg. *būz*[e], xi, 16.

bōz'gār, m. a deceiver, cheat, iv, 1, etc.

bāzar, m. a market, a bazaar, v, 7.

chīh, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. *hàr*[t] *hàr*[t].

chuh 2, verb substantive and auxiliary verb.

(*a*) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chĕs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chĕkh*, 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. *chĕh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, 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. *chĕna*, x, 6, 7, 14; xii, 2 (*kōrĕ chĕna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chĕna*, xii, 19.

interrog. *chĕsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chuā*, 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. *chĕy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chĕy*, 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 *chĕy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kŏl* in the preceding sentence. Cf. *chĕyĕy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, 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 tāv*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dŏdᵘ*, she has pain, xii, 15; *mĕ-nishĕ chuh nishāna*, I have a token, x, 14; *tŏĕ nishĕ chuh nishāna*, x, 14; *pātashēhas chĕh khabar*, the king has news, iii, 3; so *tas chĕh khabar*, xii, 2, she has news, she believes; similarly *chĕh* in xii, 4, 5 (he has a wife), 15 (*tas chĕh ŭkᵘy nürᵘ*, she has only one arm), 19; *amis chĕh zanāna trĕh*, he has three wives, xii, 19; *asĕ chih gabar zᵘh*, we have two sons, viii, 1; neg. *asĕ 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 khŏdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chĕm*, v, 10 (*chĕm bŏyᵗ-kākaṟ*, she is my sister-in-law); ix, 4 (*mŏtūṟᵘ chĕm bŏdᵗ-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuṭhᵗ lari chim*, there are seven rooms in my house); vi, 3 (*cyāṟĕ lŏhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyĕ chim*, I have neighbours).

2nd pers. sing., 1 fem. *chĕsay*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khŏdāyĕ-sondᵘ chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chĕy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chĕyĕy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chĕy* in xii, 6. 1 pl. masc. *chiy* (*ásᵗ 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 (*athas chus dŏdᵘ*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōl*^{t}, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bātsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kān*^{s} *dŏmbij*^{a} *chēs*, the crupper is close to its head); neg. *pātashōhī chēsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chis* $z^{a}h$, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab chuwa*, what reason have you? viii, 5; fem. neg. *chĕwana panūā*^{a}, she is not your own, x, 1; 3 plur. masc. *tsōr chiwa tōhĕ, trih chiwa myōn*^{i} *tōhĕ-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chĕwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhĕkh, nazar chĕkh ō-kun*, 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 wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs kurān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs wadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chukh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bĕhān chuh*, he sits down, xii, 4; *chuh cĕwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh kaḍān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khĕwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lĕkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phĕrān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;

chuh tulān, he is raising, xii, 17; *chuh gāh trāwān*, is emitting light, xii, 2; *chuh tshunān*, 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 walān*, he wraps, viii, 13; *wunān chuh*, he says, x, 6; *chuh wasān*, he is coming down, v, 7; *wasān chuh*, viii, 13; *chuh wātān*, he arrives, iii, 7; *chuh yiwān*, he comes, xii, 3; *yiwān chuh*, v, 5; xii, 4.

sg. 3 fem. *chĕh dapān*, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; *dapān chĕh*, iii, 3, 4; ix, 1; xii, 7, 11; *chĕh gatshān*, she goes, becomes, x, 5; *gatshān chĕh*, xii, 23; *chĕh karān*, she does, iii, 4; *likhān chĕh*, she writes, xii, 11; *chĕh pakān*, she goes forward, iii, 2; xii, 7; *chĕh wanān*, she says, vi, 2; vii, 1, 20, 6; *wanān chĕh*, ix, 6; *chĕh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say); *diwān chih*, they give, x, 14; *chih harān*, (rubies) are dropping, xii, 9; *chih kaḍān*, they pass the time, viii, 11; *chih karān*, they do, make, viii, 3; xii, 3, 23; *chih lārān*, they run, ii, 9; *chih pakān*, they go forward, xii, 2; *pakān chih*, x, 4; *chih sŏmb^{a}rān*, they collect, xi, 7; *chih sārān*, they collect, xi, 6; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chĕh karān*, they do, v, 12; *chĕh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna ṭhah^{a}rān*, I am not standing, ii, 4; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13; 3 masc. *chuna karān*, he does not make, viii, 2; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4; *chuy wanān*, he verily says, i, 13; vii, 31; fem. *chĕy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. *chum dapān*, he says to me, xii, 20; *chum diwān*, he gives to me, vii, 14, 7, 8; *chum harān*, my (flesh) is dropping, vii, 24; *chum k^{a}nān*, he sells me, vii, 17; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn'*, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuñ"müts"*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot"*, thou hast gone, xii, 4; neg. *chukhna gōmot"*, thou didst not become, v, 5; fem. *chēkh tsüj"müts"*, thou hast fled, ix, 1.

sing. 3 masc. *chuh āmot"*, he has come, x, 12, 4; *chuh ōs"mot"*, he has been, v, 1; *chuh gamot"*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot"*, ix, 1, 6; *chuh kor"mot"*, he has been made, x, 12; *chuh pēmot"*, it has befallen, x, 3; *chuh rot"mot"*, he has been arrested, x, 12; fem. *chēh mumüts"*, she is dead, viii, 1; *chēh tsüj"müts"*, she has fled, ix, 1; *chēh wüñ"müts"*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chiwa lāg'māt'*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumāt'*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot"*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dit'māt'*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl"mot"*, thou hast destroyed, ii, 11; fem. *chēy āmüts"*, she has come to thee, v, 5; *chēy kür"müts"*, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat.; sg. 3 masc. *chunakh dyutᵘmotᵘ*, she has given to them, viii, 1.

3rd pers. sg. dat.; sg. 3 masc. *kus-tāñ âsᵘmotᵘ chus wŏpar*, somebody else was with her, v, 4.

2nd pers. pl.; sg. 3 masc. *chuwa thôwᵘmotᵘ*, you have deposited, x, 12.

3rd pers. pl.; sg. 3 masc. *chukh thôwᵘmotᵘ*, 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 wasūñᵘ*, 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. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle; sg. 2 masc. *chukh bihith*, thou art seated, xii, 5; sg. 3 masc. *chuh bihith*, he is seated, x, 5; xii, 4; *chuh karith 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.

chalun, 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.

chōñᵘ, f. a carpenter's wife, xi, 19.

chāwun, 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 khālun*, to put on to a lathe, vii, 19; *carkas khasun*, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead; sg. dat. *cārpāyi*, x, 5.

cēshma, m. an eye; pl. nom. *cēshma*, i, 3.

ciṭhᵘ, f. a document, viii, 10 (bis).

*cyon*ᵘ, to drink; inf. *hyotun cyon*ᵘ, he began to drink, viii, 7 (ter);

pres. part. *cĕuān*, vi, 15; vii, 31; pres. m. sg. 3, *chuh cĕuān*, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. *trēsh cĕyĕnna*, he did not drink water, viii, 7; past cond. sg. 3, *trēsh cĕyihĕ*, (if) he had drunk water, viii, 7.

*cyôn*ˢ, poss. pron. thy; sg. m. nom. *cyôn*ˢ, v, 9; x, 14; xii, 16, 8; *cyôn*ˢ *gatshi*, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. *cyônuy*, thine verily, v, 9; dat. *cyônis*, v, 9 (bis); pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyôñ*ˢ, v, 9; viii, 3, 11; x, 10; dat. *cyāñĕ*, vi, 3; x, 12.

cīz, m. a thing, xii, 19.

dab, m. a fall from a height; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

ḍab, f. (in *zūna-ḍab*), a covered wooden balcony on the roof of a house; sg. dat. *ḍabi*, viii, 1.

dōb, m. a hole, or pit, in the ground, xii, 6; sg. dat. *dōbas*, xii, 6, 7; sg. abl. *dōba*, xii, 7; *dōba-hanā*, a small hole in the ground, viii, 7 (*N.B.* masc.).

dabāwun, to press, squeeze; *dabŏvith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

*dachyun*ˢ, adj. right (not left); m. sg. abl. *dachini atha*, with the right hand, viii, 7.

dŏd, m. milk; *dŏda-bĕñĕ*, f. a milk-sister, a foster sister, iii, 4; *dŏda-gūr*ˢ, m. a milk cowherd, a milkman, xi, 13; *dŏda-har*, m. cream of milk, ii, 3; *dŏda-mōj*ˢ, f. a foster-mother, v, 2 (ter); *dŏda-noṭ*ˢ, a milk-pail, xi, 3.

*dod*ˢ, see *dazun*.

*dŏd*ˢ, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. *dŏdis*, v, 6 (bis); abl. *dādi*, vii, 22; pl. dat. *dādēn*, vi, 14; *tas chuh dŏd*ˢ *pananis dīlas*, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; *ôsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dŏdᵘlad, adj. pained, afflicted; with *ay*, if, suffixed, *dŏdᵘlad-ay*, vii, 9.

dīdār, adj. seeing; *sŏhība-sond*ˢ *kara dīdār*, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron; pl. nom. *dēga*, vi, 16.

dagāy, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēṭh dagāy karüā*^{a}, to show faithlessness to one's master, viii, 8.

d^{a}*h*, m. smoke; *dimān chuh achēn d*^{a}*h*, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dōh, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyāv*, a certain day came, xii, 1; *dōhā dōhā kaḍun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, 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.), viii, 1 (bis); gen. *dōhuk*^{a}, x, 10; fem. *dōhüe*^{a}, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōṭhi dōh*^{i}, after eight days, iii, 4.

dūj^{a}, f. a square piece of cloth, a napkin, a kerchief; *bata-dūj*^{a}, a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

ḍākh, m. the post (for letters); sg. dat. *ḍākas*, xi, 6.

dōkhil, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

ḍakhanāwun, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.

dukhtar, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7; *dar dil*, in the heart, ii, 5; sg. dat. *dilas*, i, 7; ii, 5; xii, 15; *dilas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd*^{a} *dilas*, pain in the heart, xii, 5.

ḍōl^{i}, the gusset of a garment; in *ḍōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍāli* has been altered to *ḍōli* m.c. See *dāmān*.

ḍōlī, f. in *kana-ḍōlī*, closing of the ear, refusal to hear, v, 2.

dalīl, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalīlā*, viii, 6, 8, 11; x, 1 (bis).

*dālom*ᵘ, m. leather; with emph. *y dālomuy*, nothing but leather, xi, 14.

*ḍulun*ᵘ, m. the act of rolling; pl. nom. *ḍulânᵗ diwān chuh*, he is rolling himself, xii, 23.

dilāsa, m. soothing, consolation; — *dyun*ᵘ, to soothe, ix, 7.

*dombij*ᵘ, f. a crupper, xi, 9.

dāmān, the skirt of a garment; sg. dat. *dāmānas thaph karüñ*ᵘ, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis); *ḍōli-dāmānas thaph lāyüñ*ᵘ, id., v, 9 (see *ḍōl*ᵗ), with the double meaning.

dānāh, adj. wise; *dānāh wazīran*, by a wise vizier, viii, 1.

dīn, m. faith, religion; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

*dōn*ᵘ, m. a pomegranate, xii, 22 (bis), 23 (bis).

dand, m. punishment, fine; sg. abl. *danḍa dyun*ᵘ, to give in compensation (for harm, etc., done), v, 11; *danḍa hyon*ᵘ, to take in compensation, v, 11.

dᵘnun, to shake out (clothes), to shake (clothes); pres. 3 m. sg. *chuh dᵘnān*, x, 7.

dōnaway, card. both, x, 4, 5, 13; xi, 12.

duniyā, m. the world; sg. dat. *dun'yāhas*, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mējčras kun*, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impve. sg. 2, *daph*, xii, 4; say to him, *dapus*, xii, 20; fut. *dàpᵗzĕm*, you must say to me, v, 8; *dàpᵗzĕm-na*, you must not say to me, v, 8; *dàpᵗzĕkh*, you must say to them, v, 7; past, *dàpᵗzihĕkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4; v, 5; *dapas*, I will say to him, xii, 19; 3, *dapi*, he will say, x, 1; she will say, v, 9; *dapiy*, she will say to thee, xii, 18; pl. 3, *dapanam*,

they will say to me, ii, 11; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (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, *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chuy dapān*, he says verily, iii, 4; *dapān chum*, he says to me, xii, 20; he says to him or her, *chus dapān*, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, *chukh dapān*, x, 1, 12 (ter), 4; f. she says, *chĕh dapān*, vii, 2, 7, 8; ix, 6; x, 5; *dapān chĕh*, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, *chĕs dapān*, viii, 3, 11; xii, 4, 15; *dapān chĕs*, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3; they say to him, *chis dapān*, x, 1 (bis); *dapān chis*, ii, 3.

past sg. 3 m. *dop*^{u}, 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*^{u}*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, *dop*^{u}*nam*, iv, 4; she said to thee, *dop*^{u}*nay*, x, 12; he or she said to him or her, *dop*^{u}*nas*, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, *dop*^{u}*nakh*, 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).

dop^{u}*wa*, you said; you said to me, *dop*^{u}*wam*, x, 12.

dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

they said to me, *dop"ham*, v, 8; they said to him, *dop"has*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop"hakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

dar, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dil*, in the heart, ii, 5.

dēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *ḍēras*, viii, 9; *dēras-pēṭh*, in a tent, v, 11.

dōr^{a}, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dāri-kān'*, (thrown) through the window, v, 4 (bis); dat. *dārē-tal*, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

dūr 2, distant; *dūr kaḍun*, to expel, banish, viii, 11; *shēhara dūr*, far from the city, viii, 11; abl. *dūri rōzun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byāṭh" dūri-pahān*, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. *halam dōr' dōr'*, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zīṭh' atha dōr'nam*, long arms are stretched over me, vii, 25.

drōt", m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

drāv, etc., see *nērun*.

darwāza, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop"nas*, she shut the door against him, viii, 11.

drāy, etc., see *nērun*.

driy, f. a vow; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

ḍēshun, to see; fut. pass. part. *kāh gatshēm-na ḍēshun"*, no one may see me, xii, 22; conj. part. *ḍīshith*, having seen, v, 2;

pres. part. (for pres. tense), *dēzhān*, (is) seeing, vi, 12; past m. sg. 3, *dyūṭhᵘ*, was seen, vi, 11 (bis), 5; viii, 10; *dyāṭhᵘ-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūṭhᵘm-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ôsᵘ dyūṭhᵘmotᵘ*, (a dream) had been seen.

daskhath, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōlᵘ-sandi daskhata*, she signed it with the father's signature, xii, 22.

duā, m. a prayer; *duā-yi-khōr*, a prayer for welfare, i, 3.

dawā (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-kan*, f. a little medicine, v, 6.

dĕv, a demon, xii, 7; sg. abl. *dēva-zāth*, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

dawāh, see *dawā*.

dāwāh, m. a claim; — *gandun*, to make a claim, v, 11.

Day, m. God; *dayᵘ*, God only, vii, 2; voc. *dāyĕ*, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyumᵘ, ord., second; m. sg. dat. *dōyimis gulāma-sondᵘ*, of the second servant, viii, 6.

dyunᵘ, to give; to make over a person to another's charge, viii, 11. *anith dyunᵘ*, to bring and give, xii, 4; *dab dyunᵘ*, to give blows, vii, 18; *dyutun bārᵘshi-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achān dᵘh diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulānᵘ dinᵘ*, to roll oneself about, xii, 23; *dilāsa dyunᵘ*, to comfort, ix, 7; *danḍa dyunᵘ*, to give in compensation, v, 11; *tas gardan diñᵘ*, to behead him, ii, 8; *grāyĕ chēs diwān*, I am causing to wave, vii, 11; *hukum dyunᵘ*, to give an order, x, 5, 9, 13; *halam bārᵘ bārᵘ dyunᵘ*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jalwa dyunᵘ*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyunᵘ*, to set forth (*kun* = to), x, 11, 2; *khash dyunᵘ*, to cut, v, 4, 6; *krĕkh diñᵘ*, to make an outcry, v, 7; xii, 7; *karith dyunᵘ*, to do completely, x, 12; *muslas dyutᵘ kasᵘm*, he pronounced a charm over the skin, xii, 22; *makh dyunᵘ*, to hit with an

axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dimahō*, I would give cries, vii, 23; *nār dyun*ᵘ, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun*ᵘ, to impale, v, 10; *pharyād dyun*ᵘ, to lay a complaint, x, 2; *phash dyun*ᵘ, to rub, v, 4; *rukhsath dyun*ᵘ, to give leave to depart, xii, 25; *rapat dyun*ᵘ, to make a report, v, 9; *shēmshēr dits*ᵘ*n shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun*ᵘ, to pronounce a charm over him, xii, 15; *sawāl dyun*ᵘ, to present a petition, x, 5; *tam chum diwān*, he is causing me to be weary, vii, 17; *thaph diñ*ᵘ, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khōdā dyun*ᵘ, to swear by God, xii, 7; *wurdī diñ*ᵘ, to give an order, vi, 16; *wōtamukh' dyun*ᵘ, to put on upside down, v, 9; *zīr*ᵘ *diñ*ᵘ, to give a push, x, 7 (bis).

inf. *dyun*ᵘ; sg. obl. *dini*, in order to give, ix, 7; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun*ᵘ, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam din'*, you must give them to me, x, 1; f. sg. *gatshēm bakhᵃcōyish diñ*ᵘ, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *di-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyiv*, give ye, x, 12; xii, 21; give ye to me, *diyām*, vi, 16; pol. impve. sg. 2, *dita*, please give thou, v, 9; x, 4; with emph. *y*, *ditay*, v, 2; please give to me, *ditam*, x, 5; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8; 3, *diyi*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum diwān*, vii, 14, 7, 8; pl. 3, *diwān chih*, 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. *dyut*ᵘ, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum*ᵃ*wa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutun*, v, 4 (bis);

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun^{u}y*, ii, 7; he or she gave to him or her, *dyut^{u}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^{u}nakh*, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *dit^{i}*, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *dit^{i}makh*, ix, 11; he or she gave, *ditin*, vii, 5; x, 2; he gave to him, *dit^{i}nas*, x, 14.

f. sg. *dit^{s}*, she was given, vi, 16; given to him, *dit^{s}s*, viii, 7; he gave, *dit^{s}n*, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dit^{s}nas*, v, 9; x, 8; they gave, *dit^{s}kh*, iii, 8; they gave to him, *dit^{s}has*, x, 5.

perf. m. sg. *chunakh dyut^{u}mot^{u}*, she has given to them, viii, 1; pl. *chim dit^{i}mât^{i}*, I have given, x, 12.

plup. m. sg. *ôs^{u} dyut^{u}mot^{u}*, had been given, x, 12; she had given to him, *ôs^{u}nas dyut^{u}mot^{u}*, v, 6; pl. they had been given to you, *ôs^{i}wa dit^{i}mât^{i}*, x, 12.

past cond. sg. 1, *dimahō*, 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; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. *dōzakhas* (for *dōzakhas-manz*), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. *ʻ*, *chuh dazōnʻ*, is verily burning, x, 7; past sg. m. 3, *dod^{u}*, he was burnt up, xii, 25.

gōb, adj. invisible; — *gatshun*, to become invisible, iii, 6.

gobur, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

gād, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

gēḍ^{u}, a bunch or handful of grass or the like; pl. nom. *gējē*; *gējē karañē*, to make bundles of grass, hence, met. to crowd together, xi, 10.

gōḍ, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gaḍun, i.q. *garun*, q.v.

gŏḍaṅ, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. *gŏḍaṅiy*, at the very first, viii, 10; x, 3, 10; xii, 4, 6.

gŏḍaṅuk^{u}, adj. first, the first, viii, 13; with emph. *y*, *gŏḍaṅukuy*, the very first, viii, 5; f. gen. *gŏḍaṅicĕ-handi khŏta*, (more beautiful) than the first, xii, 10.

gudarun, conj. 3, to happen, occur; inf. *gudarun*, a happening, occurrence, viii, 5; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

gadöyi, f. begging, mendicity, the condition of a beggar; sg. gen. *gadöyiyĕ-hond*^{u}, x, 2.

gāh, m. brightness, brilliancy, lustre; — *trāwun*, to emit light, x, 2.

gāh, m. a place, a time, a turn; *gāh bĕgāh*, in and out of season, vi, 2; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

gĕjĕ, see *gĕḍ*^{u}.

gōj^{u}*nas*, see *gālun*.

gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

gul^{u}, m. the forearm; *gul*^{i} *ganḍan*^{i}, to stand in a reverent attitude, with the arms folded in front, v, 9.

gōlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. *gōlāmas*, viii, 11; ag. *gōlāman*, vi, 14; viii, 7, 8, 11; voc. *ay gōlām*, viii, 6, 8, 11; pl. nom. *gōlām*, viii, 5, 13.

galun, to be destroyed; fut. pass. part. *suh gotsh*^{u} *galun*^{u}, he must be destroyed, xii, 10; fut. sg. 3, *gali*, xii, 24; past. m. pl. 3, *gāl*^{i}, xii, 25.

gālun, to destroy; to cause to waste away; past f. sg. *gōj*^{u}*nas*, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. *chuy gōl*^{u}*mot*^{u}, thou hast destroyed, ii, 11.

gām, m. a village; pl. dat. *gāman*, xi, 8.

gumrōyī, f. going astray; *gayĕm gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.

gamot^{u}, *gōmot*^{u}, *gōmot*^{u}, 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); *kuṭ^{a}ɪcāl-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).

gaṇḍ, m. a knot; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

gṓṇḍ^{a}, m. a posy, bunch; *pōshĕ-gṓnḍ^{a}*, a posy of flowers, v, 4 (ter).

goṇḍ^{a}, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gâṇḍ^{i}*, xi, 9.

gaṇḍun, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5). *gul^{i} gandân^{i}*, to stand in a reverent attitude with the arms folded, v, 9; *dāwāh gaṇḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *gaṇḍith*, iii, 8; impve. fut. *gâṇḍ^{i}zĕs*, you must tie it, v, 6; past m. sg. *goṇḍun*, he or she tied, v, 10, 2; *dāwāh goṇḍ^{a}nas*, she made a claim to him, v, 11; m. pl. *gâṇḍ^{i}*, were bound, v, 9; *gāṇḍin*, he tied them, x, 2; plup. m. pl. *ōsis gâṇḍ^{i}mât^{i}*, he had tied them on it, x, 5.

gṓnāh, m. sin; — *karun*, to sin, viii, 11 (bis).

gūñ^{a}, a piece or gobbet of flesh or the like; pl. nom. *gañĕ karith*, having cut up, viii, 13; *chuh katarān gañĕ*, he cuts it into lumps, x, 7.

gŏpōl^{i}, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see *āhan-gār* and *nān-gār*.

gara, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — *ṭsalun*, 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; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — *yun^{a}*, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl. *gari*, at home, iii, 1; v, 10; xii, 5 (bis); *gari bĕhun*, 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 *gūr^{a}*.

gōr, in *gōr-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. *gōr-zānas*, ii, 1.

*gur*ᵘ, m. a horse, iii, 8; x, 3; sg. dat. *guris-kyut*ᵘ, (grass) for the horse, x, 5; *guris khasun*, to mount a horse, ii, 11; iii, 8 (bis); *guris wŏthun*, to mount a horse, ii, 6; abl. *guri-pēṭha wasith pyon*ᵘ, to fall from one's horse, ii, 6; pl. nom. *gurᵗ*, horses, xi, 6, 8; xii, 1; gen. *gurĕn-hünzᵘ khazmath*, service of horses, groom's work, xii, 3; abl. *wàthᵗ guryau-pēṭha bŏn*, they dismounted, xii, 2.

*gūr*ᵘ, m. a cowherd; *dŏda-gūr*ᵘ, a milk-seller, xi, 13; sg. ag. *gūrᵗ*, xi, 12; *gūrᵗ-bāy*, f. a cowherd's wife, xi, 12.

*gūr*ᵘ, f. a space of twenty minutes; any particular moment of time; abl. *sŏli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

gardan, f. the neck; *tas gardan diñ*ᵘ, to behead him, ii, 8.

garm, adj. warm; used as subst., warmth, i, 11.

garun or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals; impve. sg. 2, *gar*, v, 3; imperf. m. sg. 3, *ŏs*ᵘ *gaḍān*, he used to make, v, 1; past m. sg. *goḍun*, he or she made, v, 10, 2; pl. *gārᵗ*, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare; pres. part. *garanāwān*, xi, 17.

grāy, f. shaking; — *lagūñ*ᵘ, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. *grāyĕ diñĕ*, to cause to wave, vii, 11.

*gryūst*ᵘ, m. a farmer, ix, 4; sg. ag. *grīstᵗ-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; *grīstᵗ-gara*, a farmer's house, ix, 4 (bis); pl. dat. *grīstĕn*, ix, 7.

garᵃz, m. design, view, purpose; abl. *garza panani*, for my own purpose, vii, 26.

gŏrzān, see *gŏr*.

gāsa, grass, hay, x, 5 (bis); xi, 6, 7; *gāsa-gonḍ*ᵘ, a pack-saddle made of grass, xi, 9; *gāsa-lŏwᵘ*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; *gāsa-mŏdān*, a grassy mead, a grass-field, x, 5; *gāsa-raz*, a hay or straw rope, xi, 9.

gāsh or (viii, 9; xii, 2 (bis)) *gwāsh*, brightness, dawn; — *phŏlun*, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

*gusŏñ*ᵘ, m. a mendicant monk, v, 9.

gāṭa, m. skill, cleverness; sg. abl. *gāṭa-sān*, with skill, i, 6.

gath, f. in *gath karüñ*^{u}, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

gāṭ^{u}*j*^{u}, see *gāṭul*^{u}.

gāṭul^{u}, adj. skilful, clever; m. pl. nom. *gāṭ*^{u}*l*^{i} *gāṭ*^{u}*l*^{i}, several skilful (viziers), viii, 1; f. sg. nom. *gāṭ*^{u}*j*^{u}, v, 3, 10.

gatyul^{u}, a man who wields a *guṭil*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gaṭ*^{i}*lā*, 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 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotsh*^{u}). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshĕm-na ḍĕshun*^{u}, 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, *asun*^{u} *gatshi phaharawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khabar* (f.) *gatshi anüñ*^{u}, you must bring news, xii, 19, 20; *gatshi atsun*^{u}, you must enter, v, 4; *g. hyon*^{u} *khar*^{u}*j*, you must take expenses, xii, 5; *dŏb g. khanun*^{u}, you must dig a pit, iii, 6; *g. khasun*^{u}, you must go up, xii, 6; *karun*^{u} *g. gand*, you must tie up, x, 3; *nĕth*^{u}*r g. karun*^{u}, you must arrange a marriage, viii, 2; *suh g. sangsār karüñ*^{u}, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. karüñ*^{u}, you must investigate, viii, 7, 8, 10; *g. karüñ*^{u} *thaph*, you must seize, v, 9; *g. mangun*^{u} *byākh*, you must ask for another, xii, 13; *yih g. mārun*^{u}, you must kill him, x, 5 (bis), 12, 5; *sōzun*^{u} *g. sŏnur*, you must send the goldsmith, v, 1; *g. pōshākh tulun*^{u}, you must take up the garment, xii, 6; *g. kākad trāwun*^{u}, you must throw the paper, xii, 11; *tas g. kala* (*sar*) *tsaṭun*^{u}, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshĕm bakh*^{u}*cōish* (*f.*) *diñ*^{u}, you must give

me a present, xii, 3; *gatshēm bōzun*ᵘ, you must hear me, xii, 7; *rōpayĕ-hath gatshēm dyun*ᵘ, you must give me a hundred rupees (sing.), x, 6; *tih gatshēm karun*ᵘ, you must do that to me, xii, 3; *kēntshāh gatshēm ladun*ᵘ, you must send me something, x, 3; *wōlinjᵘ gatshēs anūñᵘ*, his heart must be brought (here), x, 5; *dapunᵘ gatshēs*, you must say to her, v, 9; *gatshēs mōharᵘ karūñᵘ*, you must seal it, x, 3; *tsĕ kyāh gatshiy anunᵘ*, what must (I) bring to thee? xii, 21; *korᵘ gatshiy āsunᵘ*, I want a bracelet from thee, xii, 13.

tsōcĕ (f. pl.) *gatshan bōgᵘrañĕ*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēh gatshan sōmbᵘrāwānᵗ*, you must collect three times as many, xii, 24; *tim gatshan tsaṭānᵗ*, they must be cut, v, 4.

With pron. suff. *gatshanam dinᵗ rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsānᵗ*, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotshᵘ galunᵘ, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karunᵘ gotshᵘ*, (that) which was proper to be done, v, 7; *wātunᵘ gotshᵘ*, it was proper to arrive, I should have arrived, v, 7.

(*b*) Personal subject expressed in dative. *mĕ gatshi āsunᵘ* (*korᵘ*), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mĕ gatshiy āsunᵘ troṭᵘ*, I want a necklace from thee, xii, 5; *mĕ gatshi wātun*, I must arrive, xii, 22; *yih tsĕ gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anunᵘ mēwa* (*khath*), thou must bring a fruit (a letter), xii, 21; *tsĕ gatshiyĕ āsunᵘ okuy korᵘ*, oughtest thou to have only one bracelet? xii, 13; *tsĕ gatshiy yunᵘ*, thou must come, xii, 7. Note *mĕ gatshi tihanza wōlinjĕ*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(*c*) Personal subject expressed in genitive. *cyônᵘ gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyônᵘ khyonᵘ gatshi-na*, thou must not eat that, xii, 16; *cyônᵘ gatshēs mangunᵘ musla*, thou must ask her for the skin, xii, 18; *cyônᵘ gatshi zyunᵘ sōmbᵘrunᵘ*, thou must collect firewood,

xii, 20; *cyôn*ⁿ *gatshi wātun*ⁿ, thou must arrive, xii, 22, 3; *tuhond*ⁿ *gatshi gan*ⁿ, you must come, xii, 15.

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, *gayĕ kŏli akis pĕṭh*, 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, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayĕ*, what was (fem.) it? x, 14; *gayĕ trih katha*, 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 (*khŏdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gŏs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*zabⁿr gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ąsh'kh g.*, love to befall a person, v, 2 (bis); *bĕdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bĕmār*, to fall sick, v, 10; *gay pānas bīṭh'*, they sat down at liberty from their turn of duty, viii, 8; *gŏb g.*, to disappear, iii, 6; *g. panun*ⁿ *gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rŏpayĕ hath gōm kharⁿc*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khŏsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gŏs yi:n zⁿh khŏsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtākh g.*, to become entranced, enamoured, iii, 8, 9; *g. pŏda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,

4, 5, 7; xii, 10; *phikiri g.*, to go into anxiety, to become anxious, viii, 10; xii, 4; *amis gav shĕkh*, she felt hesitation, xii, 15; *sár gatshun*, to be drowned, iv, 3; *g. thod*ª *wŏthith*, to stand up, ii, 3; *tĕr gav*, it has become late, it is too late, v, 9; *nár gómot*ª *tshĕta*, the fire had become extinguished, xii, 23; *gós yinsáph*, he felt pity, viii, 4; *mĕ-ti chuh gómot*ª *zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshta bózán*, keep hearing, listen attentively to the whole, xi, 1; *gatshiv parán*, recite ye continually, vii, 4; similarly vi, 17; *gatsh tárán*, take tribute, and go on doing so perpetually, xi, 2; *gatshu trávcán*, 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, *hĕth gatshun*, to take away (Hindī *lē jānā*), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16; *kath mashith gayĕs*, he forgot the statement, x, 6; *nírith gatshun*, to go forth, ii, 3; xii, 15; *phírith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mĕ chuy gatshun*ª, it is verily to be gone by me, i.e. I must really go, v, 10; *cyón*ª *gatshi gatshun*ª, thou must go, v, 9; xii, 6; pres. part. *gatshán*, see pres. and imperf.; past part. *gamot*ª or *gómot*ª, see perf. and plup.

impve. 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 *gatshta*, xi, 1.

fut. 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 *gatshán*, iii, 6; *chuh gatshán*, xii, 4; *gatshán chuh*, xii, 4; with pron. suff. 3 pers. sg. dat. *gatshán chus*, he goes (to shave) him, xii, 19; f. sg. 3 *chĕh gatshán*, x, 5; viii, 1; *gatshán chĕh*, xii, 23; imperf. f. sg. 3 *ós*ª *gatshán*, v, 1; neg. *ós*ª*na gatshán*, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), *ós*ⁱ *gatshán*, viii, 1.

I past m. sg. 1 *gós*, x, 10, 2, 4; emphatic, *gósay*, 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. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, 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. *gōs*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayĕ*, 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. *gayĕm*, ix, 4; emph. *gayĕmạy*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayĕs mashith* (see above), x, 6; f. pl. 3 *gayĕ*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyĕ*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gŏmot*^{u}, xii, 4; neg. *chukh-na gŏmot*^{u}, v, 5; 3 *gamot*^{u}, x, 7; *gŏmot*^{u}, xii, 23; *chuh gamot*^{u}, ii, 4; iii, 1; v, 10; viii, 1; *chuh gŏmot*^{u}, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chĕyĕy* (not *chuyĕy*) *gŏmot*^{u}, (cf. *chĕy nāg*, xii, 6), ix, 6; pl. 3 *gamát*^{i}, x, 7, 8; xii, 20; f. sg. 3 *gamüts*^{u}, xii, 10.

plup. m. sg. 3 *ôs*^{u} *gamot*^{u}, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ôsus gŏmot*^{u}, (love) had befallen him, v, 2; pl. 1 *ôs*^{i} *gamát*^{i}, v, 9.

gāv, f. a cow; sg. dat. *gōv*^{s}, xi, 12; pl. nom. *gōv*^{s}, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv*^{u}*n*, vi, 15.

gĕwun, m. a song, iv (title).

gwāsh, see *gāsh*.

gawōy^{i}, f. evidence, testimony; *chis karān gawōy*^{i}, they give evidence to him, x, 12.

Gaznavī, of or belonging to the town of Ghaznī, i, 1.

guzarān, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); *ha, Wazīr-a*, O Vizier, xii, 19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with *-a*;

hā phakīr-a, O Faqīr, ii, 3; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9; *hā yār-a*, O friend, x, 4; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10; with *-ō*; *hā phakīr-ō*, O Faqīr, ii, 2; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.

hau, pleonastic suff. (poet.), ii, 10.

hō, pleonastic suff. added to *kyāh*, *kĕhō*, 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.

hĕchun, to learn; impve. sg. 2 *hĕch lāyán' 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.

hihur, a father-in-law; sg. gen. *hihara-sandis shĕharas-kun*, towards the father-in-law's city, x, 12.

hakh, m. right, duty; *hakh-i Khŏdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

hṑkh^{u}, dry (of a river); pl. nom. *hōkh'*, vi, 15.

hakīm, m. a wise man, a sage, vi, 14; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.

hukum, *hukm*, m. an order, command; *kyāh chum hukum*, what order have you for me, xii, 7; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4; *hukum dyun*^{u}, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

hĕkmath, f. cleverness, skill, contrivance; *hĕkmat-i-Parwardigār*, the power of Providence, i, 11; sg. abl. *hĕkmüts*^{u}, i, 12.

hāl, m. condition, state, vii, 9; ix, 4; *hāl kyāh kor*^{u}*hakh*, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house; *bŏd'-hāl*, 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 dārun*, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. *halamas*, v, 4 (bis), 5.

hamud, m. praise; *h. parun*, to recite praises, vii, 4.

hamnishīn, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. *hamnishīnan*, vii, 21, 4.

hamsāyĕ, m. a neighbour, x, 12; pl. nom., id., x, 5.

han, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5; *dawā-han*, a little medicine, v, 6; *kārᵘ-han*, a small bracelet, xii, 12; *musla-han*, a piece of skin, xii, 21; *nāra-han*, a small fire, iii, 1; *ratshi-han*, a very little (of something), v, 6 (bis); *tshĕṭh-han*, a little waste food, x, 5.

hanā, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) *āba-hanā*, a little water, x, 5; *bata-hanā*, a little cooked rice, x, 3 (masc.); *dŏba-hanā*, a small hole or pit, viii, 7 (masc.); *kashĕna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17; *pāri-hanā*, a small hut, xii, 2; *ratshi-hanā*, a very little (of something), v, 6.

hani-hani, in small pieces, in fragments, viii, 6.

hūnᵘ, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. *hūnis*, viii, 9, 10 (ter); pl. nom. *hūnᵘ*, viii, 4 (bis), 12 (bis).

hondᵘ, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. *gadöyīyĕ-hondᵘ*, of beggary, x, 2; *kōrĕ-hondᵘ*, of the daughter, v, 2, 9; *kathi-hondᵘ*, of a word, iii, 5; *mājĕ-hondᵘ*, of a mother, xii, 15; *miskīnī-hondᵘ*, of beggary, x, 4 (bis); *nayĕ-hondᵘ*, of a reed flute, vii, 1; *phakīriyĕ-hondᵘ*, of faqīrhood, x, 9; *pātashōhī-hondᵘ*, of royalty, x, 2, 9; *röṭsᵘ-hondu*, of night, iii, 1; dat. *bĕñĕ-handis*, of the sister, x, 3 (bis), 10; *bāyĕ-handis*, of the wife, viii, 6, 13; *dārĕ-handis*, of the window, v, 4; *khūtūni-handis*, of the lady, x, 7; *shĕmshĕri-handis*, of the sword, viii, 13; *zanāni-handis*, of the wife, x, 5; abl. *gŏdañicĕ-handi-khōta*, than the first, xii, 10; *khŭtūni-handi*, of the lady, x, 7 (bis); fem. sg. nom. *bĕñĕ-hūnzᵘ*, of the sister, x, 3; *nayĕ-hūnzᵘ*, of the reed flute, vii, 1; *shĕmshĕri-hūnzᵘ*, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. *sōdāgāran-hondᵘ*, of merchants, viii, 9; *wŏranĕcivĕn-hondᵘ*, of step-sons, viii, 3; *hatan-hondᵘ*, of hundreds, v, 1; *jānāwāran-hondᵘ*, of birds, viii, 1; *lālan-hondᵘ*, of rubies, xii, 5 (ter); abl. *dŏn-handi-khōta*, than two, xii, 9; pl. nom. *athan-hándᵘ*, of hands, v, 6; f. sg. nom. *gurĕn-hūnzᵘ*, of horses, xii, 3; *nĕcirĕn-hūnzᵘ*, of sons, viii, 3, 11; *yihūnzᵘ*, of these, viii, 1; pl. nom. *dŏn-*

hanza, of two, viii, 4; *pātashāhzādan-hanza*, of princes, viii, 4; *tihanza*, their, viii, 3.

C. Added to an adverb; *yuri-hond*^{u}, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hōnz^{a}, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

hāpath, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

har 1, every; *har wati*, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. *dōda-harāk*^{i}, (cups) of milk-cream, ii, 3.

hār^{i} *hār*^{i}, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

harud, m. autumn; *har*^{a}*da-vizi*, in autumn time, ix, 8.

hargāh, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchihē*, if he had seen, viii, 10; *hargāh kiy cēyihē*, if he had drunk, viii, 7; *hargāh kiy karihē*, if he had done, viii, 13.

h^{a}*run*, to remain over and above; 2 past m. sg. 3, *h*^{a}*ryōv*, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. *h*^{a}*ryēyēkh*, x, 5.

harun, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake; — *gatshun*, to awake (intrans.), v, 5 (ter).

host^{u}, m. an elephant, vi, 16 (ter).

hata, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

hatō, interj.; *hatō kōdyau*, ho prisoner! x, 5.

hot^{u}, smitten; *tsakhi-hot*^{u}, smitten by rage, full of rage, vii, 14.

hoṭ^{u}, m. the throat; — *taṭun*, to cut the throat, v, 7; sg. dat. *haṭis*, viii, 1.

hath, a hundred; *gāḍa-hath*, a hundred fish, i, 8; *hath watsi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāḍa-hatas*, for the hundred fish, i, 9; *māhara-hatas*

(*akis*) *roshᵘ*, a necklace of one hundred mohars, v, 10, 12; pl. dat. *tsāṭas* (sic) *bāhan hatan-hondᵘ*, of twelve hundred pupils, v, 1; *hata-bǭdᵘ*, hundreds, ix, 9; *hatabǭdⁱ-khǭrᵘ*, weighing hundreds of kharwārs, ix, 7.

hotsᵘ, m. the forearm, xii, 12 (bis), 15; sg. gen. *hatsyukᵘ*, xii, 15.

hātsh, f. an accusation; with suff. of indef. art. *hātshā*, vi, 9.

hav, interj. O (addressed by a woman to her husband), v, 4; xi, 11. Cf. *hay*.

hawā, m. air, atmosphere; *hawā-yi-asmān*, the air of heaven, ii, 6.

hawāh, f. Eve, vii, 7.

hawāla, m. deposit, consignment, charge, v, 10; *hawāla-y-Khǭdā*, in the care of God, x, 7; *hawāla 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; impve. sg. 2 *hāv*, xii, 14; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8; 3, *hāvi* v, 9; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7; 1 past m. sg. with suff. 2nd pers. sg. ag. *hǭwuth*, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. *hǭwun*, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. *hǭwᵘnam*, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. *hǭwᵘnay*, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. *hǭwᵘnakh*, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. *hǭwus*, showed to him, v, 4; past cond. sg. 1 *hāwahō*, 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.

hyuhᵘ, adj. like; m. sg. nom. *lālas hyuhᵘ*, like a ruby, xii, 4 (bis); *tathⁱ hyuhᵘ*, exactly like that, xii, 4; *yinsān hyuhᵘ*, like a human being, x, 7 (bis); dat. *baḍis hihis*, to the elder (prince), viii, 13; *ziṭhis hihis*, to the elder (prince), viii, 5; ag. *lāk²ⁱ hihⁱ*, by the youngest, xii, 1; f. sg. nom. *yinsān hishᵘ*, like a man, x, 7.

*hyol*ª, an ear (of corn, etc.); pl. nom. *hĕlⁱ*, vi, 15; pl. dat. *hĕlĕn*, vi, 15.

*hyon*ª, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyonª*, he began to drink, viii, 7 (ter); *hyotun nĕrun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hĕtsªn wōth tshunūnª*, she began to leap, iii, 4; *hĕtsªnas yūnª nĕndªr*, sleep began to come to him, v, 6. The conj. part. *hĕth*, having taken, may often be translated "with", as in *vir hĕth*, with the fine, v, 7; *drāv sōdā hĕth*, he went off with merchandize, viii, 9; *wazīr hĕth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūrª hĕth tsalān*, running away with the princess, xii, 25.

dandla hyonª, to take in compensation, v, 11; *khabar hĕnª*, to bring news, xii, 24; *mālⁱ hyonª*, to buy, x, 14; *rukhsath hyonª*, to take leave, depart, xii, 10, 3; *tsapⁱ hĕnⁱ*, to take bites, to bite, x, 7; *yād hyonª*, to keep in memory, xii, 17; *zima hyonª*, to take responsibility (for), to admit, xii, 15.

hĕth gatshun (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hĕth yunª* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyonª*, xii, 5; conj. part. *hĕth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hĕh*, xi, 12; with suff. 3rd pers. abl. *hĕs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hĕmay*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hĕwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chĕsna hĕwān 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. *hĕtsªn*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hĕtsªnas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hĕtsan*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hĕtsanas*, viii, 7; perf. part. f. pl. *hĕtsamatsa*, x, 14.

hyor^{u}, adj. upwards; — *khasun*, to go upstairs, iii, 2, 9; *-pahān khasun*, to go a short way up stream, xii, 6.

hāz^{i}, as a title of respect, holy, v, 9.

huzūrī nōkar m. a personal servant, viii, 5.

hazrath, a title of respect, saint; *hazrat-i-Ādam*, Saint Adam, iv, 2; *hazrat-i-Nōh*, Saint Noah, iv, 3; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4; *hazrat-i-Musāy*, Saint Moses, iv, 5; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc.; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.

judāh, apart; *gayĕ judāh*, she went apart, she became separated, vii, 16.

judōyī, fem. separation, vii, 16.

jāh, a place, in *gay yĕg-jāh*, they went together, ii, 4; *khĕyĕv yĕkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.

jĕl, i.q. *jĕl*^{u}*d*, quickly, vi, 16.

jĕl^{u}*d* or *jĕl* (q.v.), adv. quickly, xii, 15, 23, 4.

jalwa, m. glory; — *dyun*^{u}, to give forth glory; — *dith*, giving forth glory, in all His glory (of God), vi, 7; with emph. *y*, *jalŏy hôwun*, he manifested glory, vi, 16.

jalŏy, see *jalwa*.

jāma, m. a coat, x, 9.

jumala, m. entirety; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27; xi, 17, 8.

jĕnḍa, m. a flag; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

jĕnath, m. heaven; sg. dat. *jĕnatas* (for *jĕnatas-manz*), xii, 19; *jĕnatas-manz*, in heaven, xii, 20, 3, 4; sg. gen. m. *jĕnatuk*^{u}, of heaven, xi, 13; xii, 21, 2; fem. pl. *jĕnatacĕ jāyĕ*, places of heaven, iii, 7.

jānāwār, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. *jānāwāran-hond*^{u}, viii, 1.

jāv, for Hindī *jāō*, go ye, xi, 4.

jāwō, for Hindī *jāō*, go ye, xi, 4.

jĕwāb, m. an answer, reply, iii, 4; xii, 17.

jāy, f. a place (cf. *jāh*), ix, 6; xi, 12; sg. dat. *panañĕ jāyĕ*, (seated) in his own place, x, 5; *ath jāyĕ gav buñul*^{u}, there occurred an

earthquake in that place, xii, 15; *wôt*^{a} *tath jāyĕ*, he arrived at that place, xiii, 15; *wôt*^{a} *jāyĕ akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tsônukh akis jāyĕ-manz*, they led him into a certain place, iii, 7; *jāyĕ akis . . . jāyĕ akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyĕ*, iii, 7.

jyāday, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

kĕ, see *kyāh*, 1.

kabar, f. a grave, a tomb; sg. dat. *kabari wālun*, 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. *-khānan*, v, 7, 8.

kūḍ^{a}, see *kūr*^{a}.

kōd^{i}, m. a prisoner, a person imprisoned, v, 8; sg. dat. *kòdis*, x, 5 (bis); ag. *kōd*^{i}, x, 5; voc. *kōdyau*, x, 12; *hatō kōdyau*, x, 5; pl. nom. (and acc.) *kōd*^{i}, v, 8, 9; ag. *kōdyau*, v, 7, vi, 11.

kadam, m. a step; — *dyun*^{a}, to set forth, x, 11, 12; — *trāwun*, to step forward, iv, 5.

kaḍun, 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; *kaḍith tshunun*, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih*

karān, viii, 3 ; *chih kaḍān*, viii, 11 ; past sg. m. *koḍ*ª, xii, 15, 7 ; with suff. 3 pers. sg. ag. *koḍun*, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. *korªnam*, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. *koḍªnas*, viii, 10 ; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4 ; pl. *kāḍᵘ*, x, 2 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḍᵘnas*, viii, 7 ; with suff. 3rd pers. pl. ag. *kāḍukh*, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. *kūḍªn*, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. *kūḍªkh*, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kĕ̄h, anything, something ; m. sg. nom. *kāh*, anyone, i, 2 ; vi, 10 ; xii, 22 ; *kāh-ti*, even anyone, vii, 23 ; *kaīsi*, to anyone, iii, 3 ; by anyone, ii, 8 ; *kŏ̄si*, by anyone, v, 9 ; *kĕ̄h*, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; viii, 2 ; ix, 6 ; xi, 15 ; xii, 6, 7, 15 (bis) ; *biyē kĕ̄h*, something more, iii, 8 ; anything else, xii, 8 ; *na kĕ̄h*, not at all, ii, 5 ; v, 5 (bis) ; xii, 2.

As adj. *kāh kōdᵘ*, any prisoner, v, 8 ; *kāh-ti hōsh*, any sense at all, i, 5 ; *kĕ̄hᵉ prōnᵘ*, some old (prisoners), vi, 11 ; *kĕ̄h*, any (inanimate thing), vi, 16 ; viii, 1 ; x, 1, 7 ; xii, 5 ; some women, xi, 7 ; *kĕ̄h kālā(h)*, some little time, v, 10 ; viii, 2 ; *kĕ̄h-ti*, any (sound) at all, viii, 9.

kĕ̄-hō, see *kyāh* 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, *kŏ̄h*, 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. *khābukª tŏ̄bīr*, the interpretation of a dream, vi, 14 ; *khāb ḍēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khūb, adv. well, thoroughly, vi, 10.

khabar, f. information ; news, tidings, xi, 20 ; notice, care, heed, xii, 2 (ter) ; *bē-khabar*, an untaught person, vii, 28 ; — *anūnª*, to bring news, xii, 19, 20 (bis) ; (*tas*) *chĕ̄h khabar*, there is information (to him), (he) knows (all about it), iii, 3 ; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ*^{u}, to give news, x, 14; *tas khabar gayĕ*, news went to him, information was given to him, iii, 1; *khabar hēth yun*^{u}, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ*^{u}, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

khabardār, m. an informer, spy, scout, newsman; pl. ag. *khabardārav*, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōḍ, a pit; x, 13; sg. dat. *khōḍas*, x, 13.

Khōdā, m. God, vi, 5, 6, 7; x, 7; *Khōdāy*, verily God, God alone, x, 8; *az Khōdā*, from God, vi, 10; *bā-Khōdā*, one who believes in God, a true believer, xii, 20; *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. *Khōdāyĕs*, vii, 4; x, 5; ag. *Khōdāyĕn*, xii, 15; gen. *Khōdāyĕ-sond*^{u}*-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōdāyĕ*, 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).

khōj^{u}*nas*, see *khālun*.

khal, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impve. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl*^{u}*nas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj*^{u}*nas*, vii, 19.

khalās, adj. free; — *gatshun*, to die, iii, 4.

khalath, m. a robe of honour; *khal*^{u}*t-ĕ-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmīr, of small

valne compared to the British pice worth about a farthing, now becoming current; vii, 25, 6.

khumār, m. intoxication; languor of love, languishment; *pār*ª-*khumār*, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in *Baḥªdūr 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-khānan*, v, 7, 8; *mahala-khāna*, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch; sg. dat. *khōni-kēth*, (carrying) on the haunch, xi, 13.

khanun, to dig; fut. pass. part. m. sg. *gatshi dōb khanunª*, you must dig a pit, xii, 6.

khananāwun, to cause to be dug; past m. sg. with suff. 3rd pers. sg. ag. *khananôwun*, x, 13.

khar, m. an ass; iii, 8, 9; v, 7 (bis); sg. dat. *khotª kharas*, he mounted the ass, iii, 8.

khār, m. a blacksmith; sg. voc. *khāra*, ii, 12; vi, 17; pl. ag. *khārav*, xi, 17; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khōr (v, 5) or *khōr* (v, 9), m. the foot; sg. dat. *khōran*, v, 9; *shānda karun khŏr*, 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; *duā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

khôrª, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load; sg. dat. *hatabŏdˡ-khôris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

kharªc (viii, 10) or *kharªj* (xii, 4, etc.), m. expenditure; expenses, money to be spent for any purpose; xii, 4 (bis), 5 (bis), 11, 20; *kharªc 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 Kāshmīrīs in winter; nom. (acc.) plur. *khrāv*, v, 9.

khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ē-khāsa*, thine own daughter, v, 11.

khâs^{u}, m. a kind of metal cup; pl. nom. *khās*^{i}, ii, 3.

khash, m. a cut; — *dyun*^{u}, to cut, v, 4 (bis), 6.

khāsh, adj. pleased, happy; — *gatshun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh*, —, he became pleased with them, viii, 14; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

khashēm, m. anger, wrath; *yimau amis phakīras* — *kor*^{u}, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

khasun (1 p.p. *khot*^{u} or *khoth*^{u}), 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 *pēṭh*), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., *guris* or *guris-pēṭh*), ii, 6, 11; iii, 8 (quater); to ride (a horse), (*gur*^{u} *chus khasun*^{u}, he has a horse on which to ride), x, 3; *curkas khūts*^{s}, 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; *kaīsi 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 khâtis mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashēhas khot*^{u} *zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *khasun*^{u}, x, 3; xii, 5 (*gatshi khasun*^{u}, you must go up); impve. sg. 2 *khas*, iii, 8 (bis); fut. sg. 2 *khasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *khasiy*, xii, 11 (there will arise before you); pres. m. sg. 3 neg. *chuna khasān*, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ôsus-na khasān*, i, 6; 1 past sg. m. 3 *khot*^{u}, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khoth*^{u}, ii, 6; x, 7; pl. 1 *khât*^{i}, v, 9 (we, i.e. one m. and one f.);

3 *khātᵗ*, x, 8; with suff. 3rd pers. sg. dat. *khâtis*, ix, 5; f. sg. 3 *khūtsᵘ*, iii, 2; vii, 20; xii, 7.

khōta, postpos. than; *dōn-handi khōta*, (more beautiful) than the two, xii, 19; *gōḍañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāway bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

khōṭᵘ, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); *mōlᵗ-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

khaṭun, to conceal; conj. part. *khaṭith*, having concealed (sc. yourself), secretly, xii, 6.

khôtūna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. *khôtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khôtūni*, x, 7 (bis); xii, 15; ag. *khôtūni*, xii, 15 (quater), 8, 22; gen. *khôtūni-handis shikamas-manz* (x, 7) or *khôtūni-shikamas-manz* (x, 7), in the lady's belly; *khôtūni-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. *khāwanda-sūnzᵘ*, iii, 2.

khôwurᵘ, adj. left (not right); — *atha*, the left hand, viii, 7.

khyonᵘ, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāthᵗ khĕni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tih cyônᵘ khyonᵘ gatshi-na*, you must not eat that, xii, 16; pres. part. *chuh bihith khĕwān*, he is seated eating, xii, 4; impve. sg. 2, *khĕh*, iii, 1; (dial.) *khyuh*, x, 5; (dial.) *khyō*, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. *khĕtam*, eat for my sake, iii, 1; fut. sg. 2, *khĕzi*, xii, 16 (bis).

fut. sg. 1 *khĕma*, viii, 11; with suff. 2nd pers. sg. dat. *khĕmay*, I will eat for thy sake, iii, 1; do. with neg. *khĕmay-na*, I will not eat for thy sake, iii, 1; 2, with neg. interrog. *khĕkh-nā*, wilt thou not eat? ii, 3; vi, 2; 3, *khĕyi*, xii, 15.

pres. m. sg. 3 *chuh khĕwān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khĕwān ŏs*^{u}*-na*, he used not to eat, vi, 16.

1 past m. sg. *khyauv*, x, 12; *khĕv*, ii, 2; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis); x, 5; pl. (dial. for *khyēy*) *khĕy*, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khĕyĕwa*) *khĕyĕv*, x, 12.

khazmath (xii, 3) or *khizmath* (ii, 3), f. service; *gurēn-hūnz*^{a} *khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākad, 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; *böy*^{i}*-kākañ*, an elder brother's wife, v, 10.

kākur, 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. *kākad*.

kāl, time; with suff. indef. art. *kĕh kālā gav* (v, 10) or *kĕh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9; *kala tsaṭun*, to behead, iii, 2; viii, 6; abl. *kala-kān*^{i}, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pĕṭh*^{i} *tshunüñ*^{a} *wŏṭh*, to leap over (so and so's) head, ii, 9.

kŏl, f. a small river, a stream; sg. dat. *kŏli-manz*, in the stream, xii, 2; *gayĕ kŏli akis pĕṭh*, she went to the bank of a stream, xii, 2; abl. *kŏli kŏli khasun*, to go up along the stream, to go up stream, xii, 4; *kŏli-manza*, from in the stream, xii, 4.

kŏl^{u}, adj. of or belonging to time; *yüts*^{a}*-kŏl*^{u}, of or belonging to a long time ago, ii, 4.

kul^{u}, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

kālacĕn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; *kalama sŏtin likhun*, to write with a pen, ix, 12.

kuluph, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

kōlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.

kam 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

kam 2, *kâm*^{i}, *kami*, see *kyāh* 1.

kōm^{u}, f. a thing done, a deed; a business; *kōm*^{u} *chĕh pakawūñ*^{u}, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr*^{u} *kōm*^{u}, 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*^{u}*n* (x, 2) or *kūr*^{u} (x, 3) *kōm*^{u}*āh*.

kōmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyĕ kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk^{u}, see *kyāh* 1

kan, m. the ear; — *thawun* (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*^{u}*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-ḍōlī diñ*^{u} (poet.), to give ear-closing, to refuse to listen, v, 2; *kana raṭith*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananay*, vii, 11.

kân^{i}, postpos. signifying—

(*a*) direction, as in *kala-kân*^{i}, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kân*^{i}, at the tail end, xi, 9.

(*b*) route, as in *dāri-kân*^{i}, (cast) out through the window, v, 4 (bis).

(*c*) direction from, as in *yĕs-kân*^{i}, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

kani, postpos. signifying—

(*a*) locality, as in *bŏna-kani*, (he is standing) below, downstairs, iii, 2; *bōnṭha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*^{i}*-pĕṭha-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 *tālawa-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.

(*d*) other miscellaneous relations as in *thūr*^{a}*-kani* (v, 4) or *thūd*^{a}*-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēṭh*^{i}*-kani*, in addition to that, iii, 8.

Cf. *kàn*^{i}, *kun*, *kāñ*, and *kiñ*.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(*a*) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(*b*) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(*c*) in, at, *bōnṭh-kun*, i, 8, (came) before (the king); *wōt*^{a} *shĕharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(*d*) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asĕ-kun hôwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond*^{a} *kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kàn*^{i}, *kani*, *kāñ*, and *kiñ*.

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^{a}, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon*^{a}, only one person, all alone, viii, 7; fem. *küñ*^{a}*y züñ*^{a}, xii, 15.

kōnda, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.

*konḍ*ᵘ, m. a thorn, viii, 1 (bis).

kangaṅ, f. a comb; *chĕs wālān kangaṅ*, I am combing (my hair), v, 4.

*kŏng-wŏr*ᵘ, f. a saffron-garden or -field; sg. dat. (for loc.), *kŏng-wāri*, or (m.c.) *kŏng-wārī*, v, 7.

kᵃnun, to sell; inf. abl. *āv kᵃnani*, he came (in order) to sell, xii, 3; *āyĕ kᵃnana* (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. *kᵃnan*, I will sell it, viii, 9; 2, with same suff. *mā kᵃnahan*, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. *chum kᵃnān*, he is selling me, vii, 17.

kĕntsāh (vii, 20) or (usually) *kĕntshāh*, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; *yih-kĕntshāh*, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kĕnzᵘ, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. *kĕnzĕ*, x, 3.

kunz, f. a key, iii, 8 (bis).

kāṅ, postpos. by means of; *āb-dawa-kāṅ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kān*ᵗ, *kani*, *kiṅ*, and *kun*.

kiṅ (for *kin*ᵗ), postpos. in *apŏrᵗ-kiṅ*, from that direction, v, 7.

Cf. *kān*ᵗ, *kani*, *kun*, and *kāṅ*.

*küṅ*ᵘ, f. a stone; sg. dat. *kañĕ-manz*, in a stone, iv, 7; *kañĕ-küṅ*ᵘ, punishment of death by stoning, lapidation, x, 13; abl. *kañi-phol*ᵘ, a pebble, xii, 15 (bis).

kaññĕkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

kañuwᵘ, adj. made of stone; m. pl. nom. *kañivᵗ*, v, 4.

kuphār, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

kar, adv. when? ii, 4.

kār, m. an action, a deed, a work, xi, 2; pl. nom. *kār*, v, 12; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in *wāra-kāra*, safe and sound, x, 8.

kōr, adv. where ? ii, 2.

kor^{a}, m. a bracelet, xii, 11, 2, 3 (ter); *raṭ*^{a}*na-kor*^{a}, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kar*^{i}*-han*, f. a little bracelet, xii, 12; sg. dat. *raṭ*^{a}*na-karis-söty*, xii, 15; pl. nom. *raṭ*^{a}*na-kar*^{i}, xii, 20.

kūr^{a}, or (v, 5, 12) *kūḍ*^{a}, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr*^{a}, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūḍ*^{a} (v, 5); or *pātashēh-kūr*^{a} (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōḍĕ*, v, 12; *kōrĕ*, xii, 4, 5; *pātashāh-kōrĕ*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashēh-kōrĕ*, xii, 10; *kōrĕ-kyut*^{a}, for the daughter, v, 1 (bis); *kōrĕ-söty*, with the daughter, v, 10; *pātashāh-kōrĕ-söty*, with the princess, xii, 1; gen. *kōrĕ-hond*^{a}, v, 2; *pātashāh-kōrĕ-hond*^{a}, v, 9; sg. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūr*^{i}, v, 2; *kūr*^{i}*yĕy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

krōj^{a}, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

krĕkh, f. an outcry; — *diñ*^{a}, to raise an outcry, to cry out, v, 7; xii, 7; — *wōthūñ*^{a}, an outcry to arise, iii, 3.

krāl, m. a potter; cf. *krōj*^{a}; sg. ag. *krālan*, xi, 10; voc. *krālau* (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; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pōshākus kūr*^{a}*n shĕkal yinsān hish*^{a}, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kâñ*[i]*-phol*[u] *kor*[u]*nas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*uŏrūz*[u] *zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun*[u] (= 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; *band k.*, to tie up, x, 2; *dīdār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañč karañč*, to make into pieces, to cut flesh into gobbets, x, 7; *gath karüñ*[u], (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawōy*[i] *karüñ*[u], to give evidence, x, 12; *hawāla 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); *kŏd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khŏsh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *kōm*[u] *karüñ*[u], to do a deed (for the special meaning of this compound, see *kōm*[u]), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kēntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashēna-hanā karüñ*[u], to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañč*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūṭ karüñ*[u], to put on a loin-cloth; *lār karüñ*[u], to run after, pursue (dat. of obj.), ii, 8; *māhar karüñ*[u], to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nās*[i]*yēth karüñ*[u], to give instructions, xii, 16; *nēth*[r]*r karun*, to make preparations for a marriage, to marry (*amis söty*, him), viii, 2; xii, 15; *nazar karüñ*[u], to look, x, 7, 8 (bis); xii, 23; *pŏda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rājy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karüñ*[6], 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; *saragī karüñ*[6], id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karüñ*[6], to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *ṭukara karán*[4], 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; *wōrüz*[6] *zanāna karüñ*[6], to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur*[4] *zīn 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 karüñ*[6], to make a feast, x, 11.

inf. *tamis tog*[4]*-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun*[4], it is to be made, it must be made, xi, 8; *gatshi karun*[4], viii, 2, 8; x, 3; xii, 3; *gotsh*[4] *karun*[4], v, 7; *wāti karun*[4], viii, 6, 8, 11; f. sg. *karüñ*[6], it is to be done, please do, xii, 16; *gatshi karüñ*[6], v, 9; viii, 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; *zānakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kár*[4]*than*, xi, 10; freq. part. *kár*[4] *kár*[4], vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kâr'tōs*, please make ye for him, ii, 10; impve. fut. *kâr'zi*, xii, 11; neg. *kâr'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kara*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karahakh*, 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 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuna karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ôsus karān*, x, 14; sg. 3 *ôs*^{u} *karān*, i, 1; pl. 3 *ôs*^{i} *karān*, i, 3; *karān ôs*^{i}, xi, 8; f. sg. 3 *ôs*^{a} *karān*, xii, 20; emph. *ôs*^{a}*y karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor*^{u}, 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*^{u}*thas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor*^{u}*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*^{u}*nay*, iv, 3; and with suff. 1st pers. sg. dat. *kor*^{u}*nam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor"nas*, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. *kor"nakh*, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. *kor"wa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 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*, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. *kor"hakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kârim*, v, 9; ix, 9; with suff. 2nd pers. sg. ag. *kârith*, v, 7; with suff. 3rd pers. sg. ag. *kârin*, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. *kâr'nas*, viii, 6; and suff. 3rd pers. pl. dat. *kâr'nakh*, x, 12.

f. sg. *kür"*, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. *kür"m-na*, v, 9; with suff. 3rd pers. sg. dat. *kür"s*, iii, 1, 9; and neg. *kür"sna*, v, 1; ag. *kür"n*, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. *kür"nas*, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. *kür"wa*, x, 12; with suff. 3rd pers. pl. ag. *kür"kh*, ii, 8; and suff. 3rd pers. sg. dat. *kür"hay*, xi, 5.

pl. *karĕ*, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karĕmav*, x, 6; suff. 2nd pers. sg. ag. *karĕth*, x, 6; with suff. 3rd pers. sg. ag. *karĕn*, x, 6, 7 (bis); and suff. 1st pers. sg. dat. *karĕnam*, iv, 5; and with suff. 3rd pers. sg. gen. *karĕnas*, x, 7; with suff. 3rd pers. pl. ag. *karĕkh*, xi, 10; xii, 25.

perf. m. sg. *chuh kor"mot"*, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. *chĕy kür"müts"*, x, 8.

plup. m. sg. *kor"mot"*, iii, 8; *ôs" kor"mot"*, ii, 1; *kor"mot" ôs"*, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ôs"than kor"mot"*, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. *ôsus kor"mot"*, ix, 1; with suff. 3rd pers., pl. ag. *ôsukh kor"mot"*, viii, 2; f. sg. *kür"müts"*, viii, 1; with suff. 3rd pers. sg. dat. *ös"s kür"muts"*, x, 10.

cond. past sg. 1, *karahō*, ii, 11; v, 6; viii, 11; x, 5; 3, *karihē*, v, 9; viii, 7, 13.

karun 2, see *kaḍun*.

kriünd^{u}, f. a basket, v, 9; *kranjĕ ladun*, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanôwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōv*^{u}*n*, x, 13.

kaīsi, *kŏ̄si*, see *kĕh*.

kus, *kusa*, *kusuy*, see *kyāh* 1.

kosh^{u}, a honeycomb; pl. nom. *kāsh*^{i}, ix, 5.

Kashmīr (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kashīr*^{u}. Cf. *kôshyur*^{u}.

kashun, to scratch; inf. abl. *kashĕna-hanā karüñ*^{u}, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kôshyur^{u}, m. (f. *kōshir*^{u}), an inhabitant of Kashīr^{u}, or Kashmīr; pl. nom. *kōshir*^{i}, xi, 6.

kasam or (xii, 2, *kas*^{u}*m*), m. an oath; a charm, an incantation; *Khŏdāyĕ-sond*^{u} *chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut*^{u} *kas*^{u}*m*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kösith*, xii, 10, 3; *mast mŏkalôw*^{u}*nas kösith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kôsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kôs*^{u}*nas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kôsus mast*, shaved him, xii, 10.

kusūr, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^{u}, one who expels, i, 11.

kati, adv. where? (*kăt*^{i} 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-pēṭha*, from where? whence? ii, 2.

*kot*ª, adv. where? xi, 5.

*koṭ*ª, a son, esp. a clever son; *ôkhun-koṭ*ª, the son of a doctor of divinity, xii, 25.

*kūt*ª, pron. adj. how much? pl. how many? m. sg. nom. *kūt*ª, vii, 22; *kōtāh*, vii, 24; pl. nom. *kūt*ⁱ, vii, 25; *kaityāh*, ix, 5, 11; *kōtyāh*, vii, 31; x, 7, 8; xii, 20; f. sg. nom. *kōs*ª, vii, 15; ag. *kātsa*, i, 12; pl. nom. *katsa*, x, 6.

kitāb, f. a book; *sōhīb-i-kitāb*, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindī *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-karañē*, to converse, iii, 1; x, 7 (ter); xii, 3; to say (such and such) words, xii, 23; *kārí sōty kath karüñª*, 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. *kathi-honḍ*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.

kathō, see *kyāh* 1

kēth, postpos. governing dat. in, on; *athas kēth*, in the hand, ii, 7; v, 4; x, 7; xii, 22, 3 (bis); *khōni-kēth*, on the haunch, xi, 13; *rumāli kēth*, in a kerchief, iii, 2.

kētha, adv.; *kētha-pōṭhⁱ*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24.

kōtāh, see *kūt*ª.

*kuṭh*ª, m. a room, viii, 3; with suff. of indef. art. *kuṭh*ª*āh*, ix, 4; sg dat. *kuṭhis*, iii, 8 (bis); x, 7, 8 (bis); pl. nom. *kuṭhⁱ*, vi, 3.

katikō, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.

katarun, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

kuṭ^{a}wāl, m. a chief of police, a *kōtwāl*, v, 7, 9 (bis), 10 ; sg. ag. *kuṭ^{a}wālan*, v, 7, 8, 9 ; *kuṭ^{a}wāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

katawañ, f. the wages of spinning ; — *karüā^{a}*, to earn money by spinning, xi, 19.

kaityāh, *kötyāh*, see *kūt^{a}*.

katsa, *kātsa*, see *kūt^{a}*.

kīts^{a}, see *kyut^{a}*.

kōts^{a}, see *kūt^{a}*.

kuwa, 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. *kām^{t}*, 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.

kē-hō, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kit^{i}* (pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ! on what account ? ix, 1 ; x, 12 ; *kami-mākha*, on what account ? x, 4 ; gen. *kamyuk^{a}*, of what ? vi, 13, 4.

kyāh sabab chuwa, what is your reason ? viii, 5 ; *kyāh gatshiy anun^{a} 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^{a}, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wōpar*, some one else, v, 4 ; inan. *kyāh-tāñ 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.

kyāh 4 or *kyā* 2 (v, 9; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1; ix, 10; x, 3 (ter), 12; xi, 18; xii, 15 (bis), 23; *yit' kyāh*, "here, in fact," or "here, you see," x, 12 (bis); *yit' kyāh . . . āt' kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13; *ada-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

kyāh 5, conj., or, iv, 7.

kyom^{u}, m. a worm, xii, 3 (ter), 4.

kyut^{u}, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. *bāg zananan-kyut*^{u}, a garden for the women, ii, 1; *guris-kyut*^{u} *gāsa*, grass for the horse, x, 5; *rētas-kyut*^{u} *kharj*, expenditure for a month, xii, 4; *trēn rētan-kyut*^{u} *kharj*, expenditure for three months, xii, 5, 11; *tath-kyut*^{u} *shēstruw*^{u} *panja*, an iron claw for that, xii, 16; *zyun*^{u} *mē-kyut*^{u}, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut*^{u}, by night, iii, 1.

m. pl. nom. *wasth pātashēha-sanzē kōrē-kit'*, articles for the king's daughter, v, 1; *kathō-kit'*, (pots) for what? xi, 11.

f. sg. nom. *wōj*^{u} *pātashāha-sanzē kōrē-kits*^{u}, a ring for the king's daughter, v, 1; *ziyāphath pātishāhiyēn-kits*^{u}, a feast for the kingdoms, x, 11; *gōv*^{u} *kits*^{u} *jāy*, a place for the cow, xi, 12.

kyuth^{u}, adv. how? ii, 5.

kyāzi, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; *ti-kyāzi*, because, viii, 2.

lā, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take; fut. sg. 2, *labakh*, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

lach, m. a hundred thousand, a *lākh*; *lachē-nôw*^{u}, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich^{u}*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, *pyālas āb ladun*), viii, 7; to place or impose (a burden), ii, 5; *mati rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gatshĕm ladun*^{u} *kĕntshāh*, 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. *lodun*, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. *lod*^{u}*nam*, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. *lūz*^{u}*n*, x, 3; ditto and with suff. 3rd pers. sg. dat. *lūz*^{u}*nas*, x, 3 (bis); pl. with 3rd pers. sg. ag. *lazan*, v, 7; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

lādun 1 and 2, see *lārun* 1 and 2.

ladōy^{i}, f. fighting; *milūv*^{u}*kh ladōy*^{i}, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with); to be felt, experienced, (*amār lagun*, desire to be felt, v, 2; *bōchĕ lagūñ*^{u}, hunger to be felt, vi, 16; *trēsh lagūñ*^{u}, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (*mang lūj*^{u}, a demand was made, xi, 16); to occur, happen, become (*rāth lagūñ*^{u}, 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 lagūñ*^{u}, 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 wŏbāli*, 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 *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7;

nērani l., to begin to issue, x, 7; *phōlani l.*, (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani l.*, to begin to say, x, 1; *wasani l.*, to begin to descend, viii, 6; *wōtharani l.*, to begin to wipe, viii, 6; *wātani 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. *lagĕkh*, ix, 12; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log*^{a}, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y*, *log*^{a}*m*^{a}*y*, v, 2; pl. *lâg*^{i}, x, 1; xi, 5; f. sg. *lüj*^{a}, xi, 16; with suff. 3rd pers. sg. dat. *lüj*^{a}*s*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chüsa lâg*^{i}*mât*^{i}, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

lāgun, to apply; to fix (*jĕnḍa 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 look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lōg*^{i}*mât*^{i} *nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impve. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lôgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lōg*^{i}*mât*^{i}, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ôsum lōg*^{u}*mot*^{u}, x, 14.

lāgar, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhlūr^{a}, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

lōj^{a}, f. a cooking pot; pl. nom. *lōjē*, xi, 10.

lüj^{a}, *lüj*^{a}*s*, see *lagun*.

lēkh, f. indecent language, immoral proposals made to a woman; pl. dat. *lēkan*, viii, 3, 11.

lōkh, m. pl. people; pl. nom. ii, 11; dat. *lōkan*, ii, 11; xi, 13. According to the Kaśmīraśabdāmṛta (II, i, 66), in standard Kāshmīrī this word is *lūkh*, and retains the long *ū* throughout all its cases.

likhun, to write; impve. sg. 2, *likh*, xii, 15; fut. pl. 3, *likhan*, ix, 12; pres. m. sg. 3, *chuh likhān*, x, 13; f. sg. 3, *likhān chĕh*, xii, 11; part. m. sg. *lyukh*ᵘ, xii, 15; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. *lyukh*ᵘ*nas*, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh*ᵘ*has*, xii, 17; f. sg. with suff. 3rd pers. sg. ag. *lich*ᵘ*n*, viii, 10; perf. (auxiliary omitted) m. sg. *lyukh*ᵘ*mot*ᵘ, viii, 10; xii, 15, 23.

lākam, m. a bridle, xi, 9.

*lōkuṭ*ᵘ, adj. small; *lōkuṭ*ᵘ *hyuh*ᵘ, the younger of one or more brothers, sg. ag. *lōkᵘṭᵘ hĭh'*, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. *tath lālas hyuh*ᵘ, like that ruby, xii, 4 (bis); pl. nom *lāl*, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. *lālan-pēṭh*, on the rubies, x, 5; gen. *lālan-hond*ᵘ, xii, 5 (ter); abl. *lālau*, viii, 3, 11; *lāl-pharōsh*, 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*ᵘ, 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.

Lāla-Malikh, N.P. m.; sg. gen. *Lāla-Malikun*ᵘ, iv, title; dat. *Lāla-Malikas*, iv, 7.

lalawun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, *chuh lalawān*, v, 6.

lamun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

*lōn*ᵘ, m. fate; *lōn'-tūr*, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. *Landana-pēṭha*, xi, 3.

langūṭ', f. a loin-cloth; — *karith*, wearing only a loin-cloth, xii, 23.

lōnun, to reap; pres. sg. 3, *chuh 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, f. running, pursuit; running away, fleeing; — *karüñ*^{s}, to pursue, ii, 8; *lār tsānüñ*^{s}, to pursue, ix, 2.

lür^{s}, f. a house; dat. *larē*, vi, 3.

lārun 1 or (iii, 5; vi, 8) *lāḍun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chih lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ŏs*^{i} *lārān*, x, 5; I past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāv*, ii, 10; *lāḍyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lāḍyēyēs*, vi, 8.

lārun 2 or *lāḍun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot*^{u} (Gōvind Kaul) or *lāḍyōmot*^{u} (Hātim), viii, 6 (*amis zahar l.*, the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

lōt^{u}, adj. light, gentle; *lōt*^{i}*-pōṭh*^{i}, gently, xii, 5.

loṭ^{u}, the tail of an animal, v, 7; abl. *laṭi-kán*^{i}, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

laṭh, f. an occasion, time, turn; sg. dat. *dōyi laṭi*, on two occasions, twice, viii, 7; *trēyimi laṭi*, on the third occasion, viii, 7.

lit^{u}*r*^{u}, f. a saw; abl. *litri-söty*, with (by means of) a saw, vii, 19.

lôw^{u}, m. in *gāsa-lôw*^{u}, a bundle of grass, xi, 12.

lyukh^{u}, etc., see *likhun*.

löyikh, adj. fit, worthy; *mē löyikh*, worthy of me, xii, 10, 9; *löyik-ĕ-pātashāh*, worthy of a king, x, 4; *löyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *löyik-i-pātashāh*, worthy of a king, xii, 19.

lāyilā, 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 (*amis lôyukh*, they beat him, *bhāvē prayōga*); (*shĕmshēri-hānz*^{u} *tsūnḍ*^{u} *lāyüñ*^{u}, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyüñ*^{u}, to strike a

grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyĕnz*, ix, 8; fut. pass. part. m. pl. *hĕch lāyánᵗ rīnzᵗ*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ôsʷ lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lôyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lôyʷnas*, viii, 10; with suff. 3rd pers. pl. ag. *lôyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lôyʷhas*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōyᵗmas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōyʷn*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōyʷnam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōyʷnas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5.

lüzʷ, see *ladun*.

ma or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

mā 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh*+*a*+*m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē . . . mā mārihē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihē-na*, viii, 7); *hargāh-kiy sara karihē . . . mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

mā 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mĕ, see *bŏh*.

mōbārakh, adj. blessed; — *karun*, to congratulate, x, 8.

*māch-tʷlʷr*ʷ, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *māch-tʷlʷri*, ix, 1, 6.

macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mōdā, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

moḍu, see *mor*^{u}.

mūl^{u}, see *marun*.

mōdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōdānā*, a certain grass plain, x, 5; sg. dat. *mōdānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōdān*, the flower-meadows, xi, 3.

mōdur^{u}, adj. sweet, vii, 31 (wine); pl. abl. *mōdaryiv kathau*, with sweet words, ix, 7.

māh, see *mā* 2.

mahabath, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) *-khānu*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhil-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

Mahmad, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmōd, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

mahanyuv^{u}, m. a man, x, 4; pl. nom. *mahaniv*^{i}, x, 1.

mōhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar karūn*^{u}, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatas rosh*^{u}, a necklace worth a hundred mohurs, v, 10, 12.

māhrāj, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

mah^{u}*ram*, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

mōj^{u}, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*^{u}, xii, 15; ag. *māji*,

v, 6; xii, 15, 8; voc. *mājiy*, xii, 15 (bis); *mājē-zamīn*, mother-earth, ix, 9; *wŏra-mōj*ˢ, a stepmother, viii, 1.

mājub, m. a reason; *amiy mōjub*, for this reason, viii, 6.

mējĕr, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējĕras*, x, 5 (ter), 12 (bis); ag. *mējĕran*, x, 12.

mukadam, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.

makh, m. an axe; *makh dyunᵘ*, to apply, or wield, an axe (dat. of obj.), vii, 14.

mōkh, m. the face; *mōkh raṭun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.

maṇkʰra, m. coquetry; *maṇkʰr-i-zan*, a woman's coquetry, woman's wiles, x, 13.

mōkalun, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.

inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. sg. 3, *mōkalī*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkāliy*, vi, 11; 3 past m. sg. *mōkalyāv*, viii, 6, 8.

mōkalāwun, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.

wanith mōkalāwun, to finish speaking, vi, 16; ix, 6; *kösith m.*, to finish shaving, xii, 5.

fut. pass. part. f. sg. *tagiyĕ mōkalāwüñᵘ*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalôwᵘ*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalôwᵘnas*, he finished (shaving) him, xii, 5.

makān, m. a dwelling-place, see *lā*.

mōkta, m. a pearl; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhta*.

māl, m. goods, property, i, 9; iii, 1; viii, 9 (quater).

mala, m. a Musalmān priest, a Mullah; pl. dat. *malan*, vi, 13.

mōl, m. the price (of anything), viii, 9; — *karun*, to fix the price, viii, 9 (bis).

mól[u], m. a father, viii, 13; *wóra-mój*[a] *yā mól*[u], a stepmother or (step)father, viii, 1; sg. dat. *mólis*, xii, 4, 5, 10 (bis), 3; gen. *mól*[i]*-sond*[u], xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mól*[i], v, 6.

Malikh, N.P. See *Lāla-Malikh*.

malakh, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

mulkh, m. a country, district; pl. dat. *mulkan*, i, 1.

mál[i]*kōñ*[a], f. a queen, esp. Queen Victoria of England; sg. ag. *mál*[i]*kāñi*, xi, 2.

milawun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *milāv*[a]*kh laḍōy*[i], fighting was joined by them, they began to fight among themselves, x, 1.

mumo[u], see *marun*.

man, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

mānĕ, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas mānĕ tsārun*, to tell the meaning of a dream, vi, 14.

mang, f. a request; — *ladüñ*[a], to make a request, make a demand, xi, 16.

manga, see *hanga ta manga*.

mangun, to ask for, demand; fut. pass. part. m. sg. *mangun*[u], it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *mâng*[i]*zĕs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganŏwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gur*[i] *manganŏv*[i]*hay*, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshĕs*, 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'-m.*, in it verily, viii, 1; xii, 2, 22; *bāgas-m.*, in the garden, ii, 1, 7; *chus manz*, he is inside it, xii, 3; *dōbas-m.*, in the pit, xii, 6, 7; *dadari-m.*, in the hollow, ii, 10; *dilas-m.*, in the heart, ii, 5; *hāpatas-m.*, in the bear, ii, 11; *janatas-m.*, in heaven, xii, 20, 3; *kŏli-m.*, in the stream, xii, 2; *kañĕ-m.*, in a stone, vi, 7; *maris-m.*, in the body, ii, 6; *pātashōhī-m.*, in the kingdom, xii, 19; *sūras-m.*, in the ashes, xii, 23; *tōtas-m.*, in the parrot, ii, 8; *wŏr'vis-m.*, in the father-in-law's house, x, 3; *yĕs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12; *mōdānas-m.*, on the plain, xii, 20; *tōkis-m.*, (jewels) on a tray, viii, 12; *tath'-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); *dun'yāhas-m.*, (go) into the world, xii, 18 (bis); *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5; *hāpatas-m.*, (entered) into the bear, ii, 10; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis); *jāyĕ-m.*, (enter) into a place, iii, 7; *kuṭhis-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; *maḍ(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); *shĕharas-m.*, (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; *shikamas-m.*, (entered) into the belly, x, 7 (bis); *tath'-m.*, (throw) into it verily, xii, 11; *tōtas-m.*, (entered) into the parrot, ii, 5; *wanas-m.*, (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in; *ami-manza*, from in it, xii, 4; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7; *cĕnda-m.*, from in (i.e. out of) the pocket, xii, 15; *dōba-m.*, from in the pit, xii, 7; *kŏli-m.*, from in the stream, xii, 4, 6;

rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *satav-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yĕmi-m.*, from in which, xii, 11.

mônzūr, approved, accepted, i, 12.

munazāth (= *munazzat*), pure (of God), vii, 1.

miñĕ-mūr^{a}, f. a hind, ii, 8; dat. *-marĕ*, ii, 9; ag. *-mari*, ii, 9.

mār, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

mor^{a}, or (ii, 5, 9) *moḍ*^{a}, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

mūr^{a}, f. see *miñĕ-mūr*^{a}.

mard, m. a man; *marda-zan*, 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."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

mārakn (= *ma'rakn*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

murkhas (= *murakhkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindī *mar jāna*), to die, vi, 16.

fut. sg. 1, *bŏy mara-y*, if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ôs*^{a} *marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd*^{a}, ii, 3, 6; sg. f. 3, *mōyĕ*, viii, 2, 11.

perf. part. m. sg. *mumot*^{a}, dead, ii, 3 (bis), 4 (bis), 10; dat. *kŏtyāh warihy gamāt*^{a} *mumatis*, how many years have

passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumât'*, viii, 1; perf. m. pl. 3, *chih mumât'*, they have died, viii, 1; fut. perf. *âsi mumot"*, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

mārun, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *âm mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshi mārun"*, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrith trāwun* (= Hindī *mār ḍālnā*), to kill, slay, x, 8.

impve. 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. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y*, *māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus mārivu*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *mārmakh*, viii, 4.

past m. sg. *môr"*, iii, 3 (ter); vi, 11; neg. *môr"-na*, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *môr"thas*, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *môrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *môr"ham*, they killed him for me (dat. ethicus), iii, 3; pl. *môr'*, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mārahath-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.

martsa-wâgun, m. red pepper; *martsa-wâgan ratshi-hanā*, a little red pepper, a small amount of red pepper, v, 6.

mārz-wātul, m. an executioner; pl. nom. (for acc.) *mārawātal*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalau*, viii, 12; x, 12; Cf. *wātul*.

Marāz, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.

Musā, Moses; sg. ag. *musāy*, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten; (with subj. in dat.) to forget; conj. part. *kath gayēs mashith*, he forgot the statement, x, 6; past part. m. sg. *amis moṭhᵘ*, he forgot, v, 7; f. sg. 1 with suff. 3rd pers. pl. dat. *müṭhᵘkh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis); *m. athⁱ tamāshēs-kun*, enamoured of that spectacle, iii, 7; *m. tathⁱ-sōty*, entranced with that also, iii, 8; *pīnasᵃy-kun mushtākh*, (God has) yearnings only for Himself; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3; *mushtākh gatshun*, to become entranced, etc., iii, 1, 7, 8.

mashīyēth, f. a wish, vii, 7.

miskīn, m. a beggar, one who is poverty-stricken, x, 10; pl. nom. *miskīn*, ix, 11.

miskīnī, f. poverty, beggary; sg. gen. *-hondᵘ*, x, 4 (bis).

musla, m. a piece of skin, xii, 18 (bis); dim. *musla-han*, f. a piece of skin, xii, 21; sg. dat. *muslas*, xii, 22.

maslahath, f. consultation; — *karūnᵘ*, to consult together, viii, 3; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see Azīz-i-Misar.

mast, m. hair; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

masᵃth, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

motᵘ, adj. mad, v, 2; subst. m. a mad man; sg. dat. *nēmis matis siwāh*, except this madman, v, 9; ag. *mātⁱ*, v, 9.

moṭᵘ, the space between the shoulders, the upper part of the back, sg. abl. *maṭi*, v, 9; xi, 10.

mōth, m. death; Death personified, hence sg. gen. f. *mōtüñᵘ*, (a prison-house) of Death, ix, 4.

mathun, to rub; conj. part. *mathith*, having rubbed (butter on

something), ix, 4; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

mōtasūt^{t} (for *mutaṣaddī*), m. an accountant; pl. nom. *mōtasūt*^{t}, ix, 7.

matsh, f. the arm; sg. abl. *matshi*, x, 5.

mōtsh, m. a contemptuous term used by demons or the like for a man; sg. abl. *mōtsha-bŏy*, f. the smell of a man, xii, 15.

mutsarun, to open; — a door (viii, 3); — a letter (viii, 10; xii, 23); — the eyes (xii, 22); *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10; xii, 23; f. pl. with same suff. *mutsarĕn*, xii, 22.

mĕwa, m. a fruit, xii, 21, 2.

mōv, poet. for *mā* 1 (v, 11), q.v.

may, poet. for *ma* (v, 2), q.v.

mŏyĕ, see *marun*.

myŏn^{a}, possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4; xii, 15; with emph. *y*, *myŏnuy*, vii, 9; m. sg. dat. *myōnis*, xii, 19, 20 (bis), 1; abl. *myāni*, i, 2; pl. nom. *myōn*^{i}, vii, 20; x, 5; xii, 15 (bis); dat. *myānĕn*, ii, 7; f. sg. nom. *myōñ*^{a}, iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. *y*, *myōñ*^{a}*y*, x, 10.

myūṭh^{a}, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24; sg. dat. *māzas*, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mŏr*^{a}*-na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath-na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh-na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6; ii, 1, 4, 8, 9, 11; iii, 1, 2, 3; iv, 4, 6; v, 6 (ter), 9 (bis); vi, 10, 6 (bis); viii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have *dàp'zĕm-na*, you must not say to me, v, 8; *kàr'zi-na*, you must not make, viii, 1; xii, 6; *wàs'zi-na*, you must not descend, xii, 11; *màng'zĕs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd"mot"*, there was not remaining, i, 5; *wuchun ati na khar*, he did not see the ass there, iii, 9; *wuchun ta 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 bani*, when it is not possible, x, 3; *yĕsa nu pānas-sōty chĕh*, (the woman) who is not with you, x, 6; *yēli na yinsān ŏs"*, 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-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kĕh āyĕm*, she did not come at all to me, v, 5; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2; *yith nay lāgĕkh grāy*, so that they may not be at all shaken, ix, 12; *bŏ-nay sara zāh*, I shall never remember, xi, 14; *kĕh nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

nā, negative interrogative suffix in *āsi-nā*, will there not be? viii, 7; *āyĕ-nā*, did there not come? ix, 3; *bani-nā*, will there not be? vi, 13; *bōzakh-nā*, wilt thou not hear? vi, 1, etc.; *khĕkh-nā*, wilt thou not eat? ii, 3; vi, 2; *chukh-nā parzanāwān*, dost thou not recognize? x, 12; *tagĕm-nā*, will it not be within my power? i.e. of course it will be, x, 5; *wala-nā*, shall I not weep? vii, 25; *yikh-nā*, wilt thou not come? vi, 2; *zāna-nā*, shall I not know? x, 12.

nau, i.q. *na* (poet.); *nau kāh-ti*, no one at all, vii, 23; *nau zānav*, we do not know, xi, 15.

nu, adv. neg. in *nu chuh gatshān pātashĕhas, nu chuh gatshāu biyĕ-kun*, he goes neither to the king not does he go anywhere else, xii, 4.

nĕbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shĕharas nĕbar*, (he was taken) outside the city, x, 5.

nĕchi, see *nĕṭh*[a].

nĕcyuv[a], m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nĕcyuvāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nĕcivis*, iii, 9; pl. nom. *nĕciv*[i], viii, 11; xii, 1; dat. *nĕcivĕn-pĕṭh*, on the sons, viii, 13; gen. *nĕcivĕn-hünz*[a], viii, 3, 11.

nād, m. a call, a summons; *nād dyun*[a], 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-pĕṭh*, (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 akith kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pĕṭha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

nagma, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled) with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahīth tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nākhta (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis raṭh-ta kēntshāh nōkhta*, 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 kēntshāh nōktāh* (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; — *karun*, to prohibit (dat. of obj. prohibited), iv, 6.

nōkar, m. a servant; *nōkar bĕhun*, to sit down as a servant, to take

service, xii, 3; pl. nom. *huzūrī-nokar bĕhán*^{i}, 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; *bĕhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

nōkta, see *nōkhta*.

nāl 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

nāl 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nōl*^{i}.

nāla, f. pl. cries, lamentation; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

nōl^{i}, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *tshunun*, to put round the neck, viii, 10; *amis ōs*^{u} *pōshākh nōl*^{i}, he had garments on his neck, i.e. he was wearing garments, x, 4; *pōshākh tshon*^{u} *ami nōl*^{i}, 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, *nami*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

nĕmis, see *nōth*.

nāmurād, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

non^{u}, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nūñ*^{u}, viii, 6.

nun, m. salt; sg. abl. *nuna-ratshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

nĕṇd^{a}*r*, f. sleep; — *karūñ*^{u}, to sleep, v, 6; — *pĕñ*^{u}, sleep to fall, v, 5, 7; — *yiñ*^{u}, sleep to come, v, 6 (ter); *yiyuy nĕṇd*^{a}*r shĕh*^{u}*j*^{u}, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow; pres. part. *ningalān*, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

nanun, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.

naphts, m. the belly; sg. dat. *naphtsas*, x, 3.

nar, m. a male; (of a bird) a cock, viii, 1; sg. abl. *naran*, viii, 1.

nār, m. fire; *zinis nār dyun*ᵘ, to set fire to the firewood, xii, 21, 2, 4; *nār gŏmot*ᵘ *tshēṭa*, the fire (had) become extinguished, xii, 23; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4; abl. *nāra-han zŏlith*, having kindled a little fire, iii, 1.

nūr, m. light, brilliancy, glory; sg. abl. *nūra*, vii, 6.

*nūr*ᵘ, 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; *hatabŏd*ⁱ*-khŏris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3; xii, 15; *nīrith yun*ᵘ, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3; *log*ᵘ *nērani*, began to issue, x, 7; conj. part. *nīrith*, ii, 3; xii, 12, 5; pres. part. *nērān*, viii, 7; impve. sg. 2, *nēr*, ii, 9; pl. 1, *nērav*, xi, 12; 2, *nīriv*, ii, 7; xii, 1 (bis); *nīriv-sa*, go ye forth, sirs, x, 9; indic. fut. pl. 1, *nērav*, xii, 18; imperf. *nērān*, xii, 1; m. sg. 3, *ŏs*ᵘ *nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8; iii, 1, 3, 4 (bis); v, 1, 4, 5, 6, 9; vi, 7, 11; viii, 9 (bis); x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis); xi, 4, 13; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3; pl. 3, *drāy*, ix, 9; x, 11; f. sg. 3, *drāyĕ*, iii, 1, 2; v, 7 (bis) (*drāyĕ bāzar*, she went forth to the bazaar), 9; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

*nēraiwun*ᵘ, n. ag. one who goes forth; as adv. as I go forth, v, 8.

nāsh, m. destruction, see *ŏl*ⁱ*-nāsh*, ix, 3.

nish, near, the equivalent of the Hindī *pās*, and governing the dative; *mĕ-nish*, near me, by me, viii, 5; forming datives of possession, *tsĕ-nish*, in thy possession, x, 14; *tŏhĕ-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus:

ôkhun-zādas nish, (brought it) to the teacher's son, xii, 2; *bōyis-nish*, (go) to the brother, v, 10; *lāl-shēnākas-n.*, (came) to the lapidary, xii, 25; *mē-n.*, (came) to me, xii, 22; *mējēras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*, (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yiman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishē* 1 and *nishin*.

nishē 1, i.q. *nish*, q.v.; *phakīras-nishē*, (he was) near (i.e. with) the mendicant, ii, 9; *tārka-chānas-nishē*, near (i.e. in the house of) the cabinet maker, vii, 20; *mē-nishē*, in my possession, x, 14; governing dat. of person and following a verb of motion, *mē-nishē*, (came) to me, xii, 22; *phakīras-nishē*, came to the mendicant, ii, 7; *wazīras-nishē*, (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishē*, he came near the bed, x, 7; Cf. *nish* and *nishin*.

nishē 2, postpos. governing abl. (= Hindī *pās-sē*), from near, from; *khāba-nishē abṭar*, terrified from (i.e. at) the dream, vi, 12; *takhi-nishē byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.

nishāna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nishin, postpos. governing dat, i.q. *nish* and *nishē* 1; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8; *khāwandas-nishin*, (go) to (your) master, viii, 10; *pātashāh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishē* 1.

nās'yēth (xii, 16, 7) or *nasīyēth*, f. admonition, advice (xii, 1), instruction; — *karūn*ª, to advise, give instruction, xii, 16; *nasīyēth 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.

*noṭ*ª, m. a jar, a pitcher, iii, 5 (ter), 9; *dōda-noṭ*ª, a milk-jar, xi, 13; sg. dat. *naṭis-pēth*, on the jar, iii, 5, 9.

nĕth see *nŏth*.

nĕṭhᵘ, f. a thumb-ring; sg. abl. *nĕchi*, vi, 16.

nŏth or *nĕth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *nĕth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nŏman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nĕmis matis siwăh*, excepting this madman, v, 9; *nĕmis manŏshĕs*, to this man, xii, 15; m. pl. nom. *nŏm lāl*, these rubies, x, 5; f. pl. nom. *nŏma wŏlinjĕ*, these hearts, viii, 4; dat. *nŏman mārawātalan*, to these executioners, x, 12; *nŏman zanĕn*, to these persons, x, 12; ag. *nŏmav ṭahalyav*, by these grooms, x, 12.

nĕthᵃr, m. a marriage-arrangement; — *karun*, to make a marriage, to marry (so and so, *amis sŏty*, xii, 15), viii, 2 (bis); xii, 15.

nŏtuwān, adj. feeble, i, 2.

nav, card. nine; pl. abl. *nawav asmānav-pĕṭhᵘ*, 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.

nowᵘ, adj. new, i, 11.

nôwᵘ, see *Lachĕ-nôwᵘ*, s.v. *lach*.

nay 1, see *na*.

nayᶠ 2, f. a reed-flute, vii, passim; gen. m. *nayĕ-hondᵘ*, vii, 1; f. *nayĕ-hāūzᵘ*, 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. *nōyidan*, xii, 19, 25. Cf. *nāyĕzᵘ*.

nyunᵘ, 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; *ratith nyunᵘ*, to arrest, capture (a prisoner), v, 7, 9; x, 5; *tulith nyunᵘ*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25; pl. 2, with same suff., *niyān*, x, 5; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9; *nĕv*, iii, 7; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *niy*, v, 9; with suff. 2nd pers. sg. ag. *nīth*, x, 1; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyĕ*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyĕn*, v, 12; with suff. 3rd pers. pl. ag. *niyĕkh*, viii, 11.

plup. m. sg. *ôs*^{a} *nyūmot*^{a}, viii, 9.

nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *nayistānuk*^{a}, vii, 26; f. *nayistānüc*^{a}, vii, 29.

nyāwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyôw*^{a}. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyôw*^{a}*-k*^{a}, of which the m. pl. nom. is *nyōv*^{i}*-k*^{i}.

nāyēz^{a}, f. a barber's wife, xi, 19. Cf. *nōyid*.

nāz, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

nazdīkh, postpos. near; *sōdāgaras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

nīzikh, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shĕharas-n.*, (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — *chĕs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chĕkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karüñ*^{a}, to take one look at a person, viii, 11; *nazar karüñ*^{a}, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūth*^{a} *nazari*, he sat for looking, he sat in watch, x, 7; *nazari tām*^{i}*-sanzi sōty*, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindī), adv. afterwards, xi, 4.

pōda, adj. born, created; manifest, manifested; — *karun*, to

create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in *phahi dyun*^{u}, to impale, v, 10.

phaharawāv, 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); — *lāgun*, 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-sond*^{u}, x, 12; f. — *sūnz*^{u}, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyĕ-hond*^{u}, x, 9.

phikir^{a}, f. thought, consideration, reflection; concern, solicitude, anxiety; *kĕh chĕna phikir*^{a} (xii, 5) or *kĕtshāh chĕna phikir*^{a} (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh karüñ*^{a}, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal 1, m. a fruit; pl. nom. *phal*, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

phol^{u}, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*^{u}, a pebble, xii, 15 (bis).

phŏlun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phŏlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phŏlān*, xii, 2; past m. sg. 3, *phŏl*^{u}, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pahān, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūṭh*^{u} *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*^{u}*-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; *rŏŏs*^{u}*-hond*^{u} *pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, *phor*^{u} *tas Yiblīs*, 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, viii, 1, 7, 10 (bis), (all with dat. of subject); *thūḍ*^{u}*-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot*^{u}, very common in the meaning "back again", as in *phīrith yun*^{u}, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot*^{u} *nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot*^{u} *phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wŏthun*, to arise, we have *wŏthus phīrith*, he up and replied to him, viii, 6; x, 2; *wŏthus pot*^{u} *phīrith*, id., x, 6; *wŏtsh*^{u}*s phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ŏs*^{u} *phērān*, i, 2.

past m. sg. 3, *phyūr*^{u}, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. *phir*^{i} *phir*^{i}, turning (me) round and round, vii, 18; conj. part. *phirith tshunun*, to turn upside down, iii, 5.

pharŏsh, m. a seller; *lāl-pharŏsh*, a ruby-seller, a jeweller, xii, 3.

Phōrsaṭ, m. N.P., Sir Douglas Forsyth, xi, 2.

phursath, f. leisure, freedom from duties, xii, 17.

paharawōlᵘ, m. a man who keeps a watch, a watchman, sentry; sg. dat. *-wōlis*, viii, 8.

pʼārʼyād, m. a lamentation, cry for help or redress, complaint; — *dyunᵘ*, to lay a complaint, cry for redress, vii, 22; x, 2.

phāsh, m. abusive language reflecting on a woman's chastity; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, do not disgrace me by letting me remain naked, xii, 7.

phaṭun, to be broken; past f. sg. 3, *phūṭᵘ*, iii, 5; with suff. 2nd pers. pl. dat. *phūṭᵘwa*, x, 12.

phuṭᵘrun, to break (trans.); impve. pl. 2 with suff. 3rd pers. sg. acc. *phuṭᵘryūn*, xii, 3; past m. sg. with suff. 3rd pers. pl. ag. *phuṭᵘrukh*, xii, 4; ditto and 3rd pers. sg. dat. *phuṭʼrᵘhas*, ii, 11.

photuwāh, m. a decree, order, ii, 7. This word has here the suff. of the indef. art. added.

phyūrᵘ, etc., see *phērun*.

pakh, f. a wing; pl. nom. *pakha*, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pōkhta, adj. ripe; as subst. pl. dat. (for acc.) *pōkhtan*, vi, 15.

pakun, to walk, to go, to go along; inf. *hyotukh pakun*, they began to go, x, 1; neg. conj. part. *mōdān chuh wuñē pakanay*, the plain is still not having been walked, i.e. we have not yet passed over it, x, 1; pres. part. *pakān*, going, i.e. as I go, v, 7; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1; pres. m. sg. 3, *chuh pakān*, iii, 11; *pakān chuh*, viii, 7; xii, 7; pl. 3, *chih pakān*, xii, 2; *pakān chih*, x, 4; f. sg. 3, *chēh pakān*, iii, 2; xii, 7; imperf. m. sg. 3, *ōsᵘ pakān*, v, 7; pl. 3, *ōsᵘ pakān*, x, 1.

pakanāwun, to cause to go, to set on the march (xi, 14); to drive an animal (xi, 8); pres. (aux. omitted) m. pl. 3, *pakanāwān*, xi, 4; imperf. m. pl. 3, *ōsᵘ pakanāwān*, xi, 8.

pakawunᵘ, n. ag., f. sg. nom. *pakawūñᵘ*, one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15; sg. dat. *palas*, xii, 15.

pōlāduwᵘ, adj. made of steel; m. pl. nom. *pōlādâvᵘ*, v, 4.

pālun, to protect; *salām pālüñ*^{a}, to make a bow, to salute reverently (xii, 16); conj. part. *pōlith*, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. *palangas*, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); *palangas tür*^{a}, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. *pōlāv*, ii, 3.

pām, f. a reproach; pl. nom. *mē rōzan 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 Hindī *āp*.

sg. nom. *pāna*, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. *y*, sg. nom. *pānay*, vii, 1; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. *y*, *pānas*^{a}*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. *panun*^{a}, 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 gatshun*, 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*^{a}, to set out home, xii, 12; so *gay pānas bīth*^{a}, 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.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

panun^{u}, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindī *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; viii, 1, 5, 11; x, 5; xii, 18; *panun*^{u} *panun*^{u}, each his own, xi, 10.

m. sg. nom. *panun*^{u}, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y*, *panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panân*^{i}, vii, 20; x, 14; *panân*^{i} *panân*^{i}, xi, 10; *panin* (m.c. for *panân*^{i}), iv, 7; dat. *pananĕn*, viii, 10, 3, 4.

f. sg. nom. *panüñ*^{ü}, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañĕ*, v, 4, 10, 2; x, 5; xii, 4; sg. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

pānts, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rŏpayĕs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanĕn*, to the five men, x, 6.

pōntsyum^{u}, ord. fifth, x, 1; f. sg. nom. *pōntsim*^{u}, x, 6 (bis).

pānawōñ or *pānawüñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;

xii, 25; *pānawūñ*, x, 1. This word is equivalent to the Hindī *āpas-mẽ*.

papun, to ripen; conj. part. *papith yun*^{u}, to become ripe, ix, 9.

pər, m. a foot; pl. dat. *parən*, (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. *par*^{i}*yi*, xii, 15; pl. nom. *par*^{i}*yĕ*, iii, 7, 8.

pīr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

pŏr^{a}, f. a hut; dim. f. sg. nom. *pāri-kanā*, a hovel, a small hut, xii, 2.

pūr^{u}, adj. full, in *pūr*^{u}*-khumār*, full of languishment, v, 2.

purda, m. a veil; with suff. of indef. art. *pardā kor*^{u}*nakh*, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.

prôn^{u}, adj. old, of former times; m. pl. nom. *prŏn*^{i}, vi, 11; viii, 5.

purun, 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. *purān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impve. sg. 2, *pur*, vi, 17; indic. fut. sg. 1, *pura*, xii, 1 (bis); imperf. m. pl. 3, *ŏs*^{i} *purān*, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) *palang pārith*, a bed prepared, iii, 7.

pŏrun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pŏr*^{u}*n*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch; *wutsha-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, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

prath, a distributive preposition, as in *prath-dŏho*, on each day, every day, viii, 1 (bis).

pritshun, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan*^{a}*y pryutshun*, he asked them, xii, 1.

partawa, m. the sound of a footstep, a footfall, xii, 15 (*pyauv*, fell).

pōravī, f. following ; hence (in Kāshmīrī) protection ; — *karūn*^{a}, to protect, i, 1.

Parwardigār, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwun, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanów*^{a}, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanówus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanówun*, viii, 9, 10 ; plup. f. sg. 3, *ōs*^{a} *parzanōv*^{a}*mūts*^{a}, x, 5.

pŏsa, m. N. of a small copper coin, a pice ; *khām pŏsa*, see *khām*. pl. dat. *pōsan*, vii, 25, 26.

pēsh, adv. and prep., in front, before ; *gay pēsh-ĕ-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower ; *pōshĕ-gōnd*^{a}, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshĕ-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshĕ-thūr*^{a}, a flower-shrub, ii, 3.

pōshākh, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr*^{a}*n shĕkal yinsān-hyuh*^{a} or *ath pōshākas korun yinsān-hyuh*^{a}, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *ām*^{i} *kūr*^{a}*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-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñē-marē pata lārān*, running after the hind, ii, 9; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13; xii, 17; *tami pata*, after that, x, 12; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9; *pata lādyēyēs*, she ran after him, vi, 8; *yimawa pata*, I will come after you, I will follow you, xii, 1; *pata chikh lārān*, they are running after them, xi, 18.

potᵘ, backwards, back again; — *yunᵘ*, to come back, return, v, 1; — *phērun*, id., xii, 19; — *phīrith*, 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.

pūtᵘ, the young of any animal or insect, esp. a dear child; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

path, adv. behind; *path rōzun*, to remain behind, remain over and above, xii, 23; *path-kun*, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

pēṭh, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *asmānan pēṭh*, on the heavens, iv, 4; *palangas-pēṭh*, (lying) on the bed, viii, 13; *wōḍi-pēṭh*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pēṭh*, (the hand fell) upon the rubies, x, 5; *naṭis-pēṭh*, (put) upon the jar, iii, 5; *cārpāyi-pēṭh*, (sat down) upon the bed, x, 5, so *ath-pēṭh*, (sat) on it, xii, 21; *athᵘ-pēṭh*, on it verily, xii, 21; *zūnaḍabi-pēṭh*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pēṭh*, (mounted) the horse, ii, 11; *athᵘ pēṭh*, (got up) on to it (a bed), iii, 7; so *palangas pēṭh*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*); x, 7 (bis); *baṭhis-pēṭh*, (ascended) on to the bank of the river, xii, 7; *athᵘ-pēṭh*, (ascended) on to it (a pyre), xii, 24.

down on to, *baṭhis-pēṭh*, (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 *adālūts*^{a}*-pēṭh*, (went) to the court of justice, v, 9; *kōli-akis-pēṭh*, (went) to (the bank of) a stream, xii, 2; *nāgas-pēṭh*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pēṭh chēh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thôwun ḍēras-pēṭh*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pēṭh* (infidelity) to a master, viii, 6, 8, 11; *nēcivēn-pēṭh*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath'-pēṭh*, thereupon, xii, 7.

pēṭha, postpos. governing abl. from on, as in *guri-pēṭha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pēṭha*, (dismounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pēṭha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pēṭha*, where from? whence? ii, 2; *Landana-pēṭha*, from London, xi, 3; *sōnar-aṭa-pēṭha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pēṭh*, as in *pēṭha kür*^{a}*nas mōhar*, on it she put a seal, x, 3, in which *pēṭha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pēṭha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pēṭha-kani, on the top of (it = *ath'*), viii, 1.

pēṭh', postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānav pēṭh', above the nine heavens, iii, 8.

kala-pēṭh', (leaped) over (his) head, ii, 9.

tami-pēṭh'-kani, in addition to that, iii, 8.

pōṭh' or *pōṭhin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *pōṭh'*, into the case of the agent. Thus:—

Added to an adjective, *lāṭ'-pōṭh'* (*lōṭ*^{u}), gently, xii, 5; *paz'-pōṭh'* (*poz*^{u}), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōṭh'*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tithay-pōṭh'*, in that very manner, exactly so, xii, 23; *yēthay-pōṭh'*, in what very manner, exactly as, xii, 22; *yithay-pōṭhin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *ṭsūr*^{a}, theft, we have *ṭsūri-pōṭh'*, theft-like, i.e. secretly, xii, 6, 7, 17; so *ṭsūri-pōṭhin*, iii, 1.

pathar, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon*^{u}, id., ii, 11; *pāwun pathar*, to throw down on the ground, iii, 9.

paṭhvōr', m. a village accountant, ix, 10.

putol^{u}, an idol; pl. dat. *putalēn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

pētarun, to be responsible for the carrying out of any work; *pyon*^{u} *pētarun*, a load of responsibility to fall on a person, ii, 5.

pātashāh (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūḍ*^{a} (= *-kūr*^{a}, bel.), v, 5; *-kūr*^{a}, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

pātashēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashēh-kūr*^{a}, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.

pātashĕhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

pātashĕhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond*^{a}, ii, 10; v, 10; vi, 11; *sānd*^{i} (m. pl.), viii, 1, 13; *-sūnz*^{a}, v, 7 (bis); viii, 1; x, 14; *-sanzĕ*, v, 2, 4; *-sanzi*, v, 4; xii, 4.

pātashĕha-sond^{a}, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sandi*, ii, 9; *-sandĕn*, viii, 1, 6; *-sandyau*, viii, 5; *-sūnz*^{a}, x, 5; xii, 1; *-sanzĕ*, v, 1 (bis); xii, 4, 5; *-sanzi*, xii, 5.

pātashöhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *karüñ*^{a}, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *patashöhī-manz*, xii, 19; gen. *-hond*^{a} *pŏshākh*, a royal robe, x, 2, 9; pl. dat. *pātashöhiyĕn-kyut*^{a}, x, 11.

pātashĕham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhzāda, 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*^{a}, viii, 4.

patyum^{a}, 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 pathar*, cause him to fall down, iii, 9; fut. impve. *mĕ pöv*^{i}*zi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; *mökalan pāy*, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuh thaph karith*, he holds the cup, viii, 7.

*pyon*ᵘ, 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*ᵘ, to fall down (= Hindī *gir parnā*), ii, 3, 6; *pyon*ᵘ *pathar*, to fall to the ground, to fall down, ii, 11; *bēmār pyon*ᵘ, to fall sick, v, 1; *pyon*ᵘ *pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4; *yād pyon*ᵘ, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; *amis dôdᵘ ôsᵘ pēmotᵘ yād*, she remembered the pain, xii, 15; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pēyin*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyauv*, xii, 15 (bis); *pēv*, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. *pyōm*, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. *pyōs*, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. *pēyēm*, vii, 19; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmot*ᵘ, x, 3; plup. m. sg. 3, *ôs*ᵘ *pēmot*ᵘ, viii, 9; xii, 15; fut. subj. f. sg. 3, *āsi pēmūs*ᵘ, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth; f. pl. *pyāwal*, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) *pōzas*, viii, 7.

*poz*ᵘ, adj. true, x, 8; with emph. *y*, as adv. *pozuy*, x, 6 (ter); m. sg. ag. *pāz*ᵘ*-pōṭhᵘ*, really, truly, x, 6, 10; see *pōṭhᵘ*.

pazun, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper? is this right? vi, 8.

racčn, see *ratun*.

rūd', *rūd"*, *rūd"mot"*, see *rōzun*.

rāh, m. a fault; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (? gender) (= pers. *rāḥat*), rest, repose, ease, tranquillity. *kara rahath*, I will make ease, I shall be at ease, ix, 4.

rājĕ, 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 *rājĕ*), x, 7, 8, 14 (ter); sg. dat. *rājĕs*, x, 7, 8 (bis), 14; ag. *rājĕn*, x, 8 (bis), 14; gen. *rājĕ-sūnz"*, the king's (daughter), x, 7 (bis); voc. *rājĕ*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājĕ-sa*, Your Majesty! x, 8 (bis); *rājĕ-sŏb* (nom. sg.), His Majesty, x, 8; voc. *rājĕ-sŏba*, Your Majesty! x, 7; *rājĕ-bikarmājēth*, King Vikramāditya, ag. *-bikarmājētan*, x, 8; gen. f. *-bikarmājētüñ"*, 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. *rakhi*, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, *congé*; — *dyun"*, to give a person leave to depart, to dismiss, xii, 25; — *hyon"*, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel; sg. dat. *rumāli-kĕth*, in a kerchief, iii, 2.

rūn:', see *ryūnz"*.

rapaṭ, m. a report (the English word); — *dyun"*, to make a report, v, 9.

rŏpay, m. a rupee; *rŏpayĕ-hath*, a hundred rupees, viii, 9, 10; x, 6; *rŏpayĕs tsŏr hath*, four hundred rupees, x, 1, 2; *rŏpayĕs 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; — *karüñ"*, to collect supplies, xi, 5; — *kar'than ăn'hay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

roshᵘ, m. a necklace, v, 10, 12.

rostᵘ (f. *rūtshᵘ*), an adjectival suffix signifying "without"; *banana-rostᵘ*, 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. *rātâkᵘ*, of last night, v, 9.

rāth 2, f. night; — *āyĕ*, night came, x, 5; — *barüñᵘ*, to pass the night, i, 10; — *lagüñᵘ*, night to come on, viii, 9; — *kaḍüñᵘ*, to pass the night, x, 11; xii, 5; — *gayĕ 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. *rötsᵘ-hondᵘ*, iii, 1.

rāth 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyutᵘ*, by night. Cf. *rātsas*.

rĕth, m. a month, sg. dat. *rĕtas*, pl. nom. *rĕth*, dat. *rĕtan*, as in the following: *rĕtas-kyutᵘ kharᵃj* or *rĕtas kharᵃj*, a month's expenditure, salary for a month, xii, 4; *trĕn rĕtan-kyutᵘ kharᵃj*, salary for three months, xii, 5, 11; *rĕth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rĕth gay ādā*, three months came to an end, xii, 11; *trih rĕth gay*, three months passed, xii, 6.

rātᵃli, adv. by night, viii, 9.

raṭᵃn, m. a jewel; *raṭᵃna-korᵘ*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

raṭun, 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 raṭun*, to engage as a servant, viii, 13; *latan tal raṭun*, to hold under the feet, viii, 7; *mōkh raṭun*, to seize (so and so's) face, to look intently at, v, 9; *kĕtshāh nōkhta raṭun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād raṭun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *raṭith*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impve. sg. 2, *raṭh*, i, 7; viii, 4; pol. sg. 2, *raṭhta*, xii, 19; past sg. m. *roṭᵘ*, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *roṭ"ua*, x, 12; pl. *râṭ'*, v, 7; viii, 13; f. sg. *rūṭ"*, x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt"nakh*, viii, 3; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4; perf. m. sg. 3, *chuh roṭ"mot"*, x, 12.

rāṭun, to cause to be grasped, to cause to stick; perf. part. m. sg. *rōṭ"mot"*, viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything); *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. *rāth*, 3.

ravōāna, adj. dispatched, sent; — *karun*, to dispatch, x, 3.

riwun, to lament; pres. f. sg. 1, *chēs riwān*, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, viii, 11; — *karüā"*, to consider, think, xii, 15.

ryūnz", a ball (such as children play with); pl. nom. *rūnz'*, 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.

rōzun, 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 rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2; freq. part. *rūz' rūz'*, remaining continually, vii, 18; pres. part. *rōzān*, vii, 23; perf. part. *rūd"mot"*, i, 5; xii, 23; impve. pol. pl. 2, *rūz'tav*, vii, 9; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18; 3, *rōzi*, x, 1, 6; pl. 3, *rōzan*, x, 3; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chĕkh-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, *rājĕ-sa*, Your Majesty! x, 8 (bis).

(*b*) Verbs, *an-sa*, bring, sir, xii, 10; *anukh-sa*, bring them,

sir, x, 12; *dī-sa*, give, sir, x, 8; *gatsh-sa*, go, sir, ii, 9; *nin-sa*, take her, sir, xii, 25; *nīriv-sa*, go forth, sirs, x, 9; *pakiv-sa*, walk, sirs, x, 1; *wan-sa*, tell, sir, x, 1 (bis), 2; *wanta-sa*, please tell, sir, ii, 4; *waniv-sa*, say, sirs, x, 6.

(*c*) A conjunction, *yina-sa*, that not, sir, xii, 1.

(*d*) An interjection, *hata-sa*, O, sirs, x, 5.

sōb (= *ṣāḥib*), 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.

subuh, m. morning, dawn, x, 8; xii, 9; *subʰhan*, adv. in the morning, at dawn, x, 11; *subʰhanas*, id., xii, 12; *subʰhas*, id., xii, 5.

Subhān, m. N.P., Subḥān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading; *sabakh dapun*, to teach a lesson, iv, 4; v, 5; — *parun*, to read a lesson, to study, viii, 3, 4; sg. dat. *sabakas*, viii, 3 (bis), 11; *sabakas āsun*, to be at a lesson, to be at school, viii, 11; *chēs-na tshuñᵘ-müṭsᵘ nōyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Sōbir Tilawōñᵘ, m. N.P., Sābir, the oilseller, 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. *sōdāhas*, iii, 1; v, 10.

sōdāgar [iii, 3 (bis), 4] or *sōdāgār* [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. *sōdāgārā*, viii, 9; *sōdāgārā akh*, viii, 9; sg. dat. *sōdāgaras*, iii, 2; *sōdāgāras*, viii, 9, 10; ag. *sōdāgāran*, viii, 9, 10; gen. *sōdāgara-sondᵘ*, iii, 1; *sōdāgāra-sondᵘ*, iii, 1; pl. gen. *sōdāgāran-hondᵘ*, viii, 9.

sōdāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. *-bāyē*, iii, 1, 2.

Sōdurabal, m. N. of a place in Kashmīr; with emph. *y*, *Sōdurabalay*, only in Sōdurabal, vii, 31.

sŏh, suh, see *tih*.

shĕch[1], f. a message; — *ladüñ*[u], to send a message, x, 3 (ter).

sŏhib, 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, *Phŏrsaṭ sŏhibun*[u] (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; *sŏhib-ĕ āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; *sŏhib-i-kitāb*, a master of books, a famous author, x, 13; sg. gen. *Sŏhiba-sond*[u], of God, iv, 4, 5; *Phŏrsaṭ sŏhibun*[u] (treated as part of a proper name), xi, title; sg. voc. *Sŏhibŏ*, O God! ix, 3.

Bār-Sŏhib, the Almighty, vii, 2, 3; ag. — *Sŏhiban*, vii, 5.

shūbun, to shine; to be beautiful, ii, 4, 5; vii, 10; to be beautiful, to be glorious, vii, 5; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5; imperf. f. sg. 1, *ōs*[u]*s 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, *shūbihĕh*, xii, 4, 5.

shod[u], m. news, intelligence, ii, 10.

shāh, shĕh 1, m. a king; *shĕhan-shāh*, a king of kings, an emperor, i, 1; *shāh-i-yūsūph*, King Joseph, vi, 1; sg. ag. *shĕhan*, i, 7.

shĕh 2, card. six. *shĕh zañĕ*, six females, xii, 6, 7; pl. dat. *shĕn kŏd-khānan*, for six prisons, v, 7; *shĕn zañĕn*, for (of) six females, xii, 6.

shōhī, f. royalty; *khal*[u]*t-ĕ-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

shĕhul[u] 1, m. coolness, cold, i, 11.

shĕhul[u] 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. *yiyiy nĕnd*[u]*r shĕh*[u]*j*[ü], 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).

shĕhmār, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. *shĕhmārā*, viii, 7; sg. dat. *shĕhmāras*, viii, 6, 13; gen. *shĕhmāra-sond*[u], viii, 6, 13 (bis).

shĕhar, m. a city, x, 9; a country, ii, 1; *shĕhar-ĕ-Yirān*, the land of Persia, ii, 1; with suff. of indef. art. *shĕharā*, v, 1.

sg. dat. *shĕharas*, (went) to the city, x, 10; *nīzīkh shĕharas*, (arrived) near the city, x, 3; *shĕharas and-kun*, (arrived) at the outskirts of the city, x, 5; *shĕharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; *shĕharas-manz*, in the city, v, 11; x, 14; into the city, v, 9; *shĕharas akis-manz*, (arrived) at a certain city, xii, 2; *shĕharas nĕbar*, (he was taken) outside the city, x, 5.

gen. *shĕharakis*, (to the king) of the city, xii, 3.

abl. *shĕhara dūr*, far from the city, viii, 11; *shĕhara-manza*, from in the city, viii, 11; *tsaliv yimi shĕhara*, flee ye from this city, xiii, 11.

shāhzāda, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

shākh, f. a branch; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

shĕkh, m. anxiety; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shĕkh^{u}ts, m. a person, an individual; with suff. of indef. art. *shĕkhtsā*, x, 1; *shĕkhtsāh akh*, xii, 3; sg. dat. *shĕkhtsas*, x, 2 (bis); ag. *shĕkhtsan*, x, 2, 6.

shĕkal, f. a form, shape; *pāshākas kūr^{u}n shĕkal yinsān-hish^{u}*, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. *shikamas-manz*, (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-bōy^{i}*, at about evening, at eventide, v, 5.

shĕmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; *shumār būz^{u}*, the counting was

heard, i.e. the roll-call was heard, the roll was called, xi, 16. Cf. *bē-shumār*.

shĕmshēr, f. a sword, viii, 6, 13; x, 7; — *kaḍūñ*^{u}, to draw a sword, viii, 13; x, 7; — *lāyūñ*^{u}, to give a blow with a sword, viii, 6; — *tulūñ*^{u}, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr*^{u}*s thaph shĕmshēri*, she seized the sword, iii, 9; gen. *shĕmshēri-hond*^{u} *tēg*, the blade of a sword, viii, 6, 13; *shĕmshēri-hünz*^{u} *ṭsünḍ*^{u}, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; *shānd dyun*^{u}, 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.

shŏngun, to go to sleep; past m. sg. 3, *shŏng*^{u}, x, 7. The conj. part. *shŏngith*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

shĕnākh, m. one who recognizes, in *lāl-shĕnākh*, one who recognizes rubies, a lapidary. See *lāl-shĕnākh*, s.v. *lāl* 1.

shāph, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul*^{u}*nas*, she took the spell off him, xii, 15. Cf. *kas*^{u}*m*.

shār, m. a poem, xi, title.

shŏr, m. in *shŏra-gāh*, an outcry, vi, 12, 3.

shur^{u}, m. an infant, a child; *shur*^{i}*-bāshĕ*, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shĕrīkh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. *shīrith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shĕrav*, xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shĕstruv^{u}, adj. made of iron, xii, 16, 7; m. sg. abl. *shĕstravi*, xii, 16; pl. nom. *shĕstrāv*^{i}, v, 4; fem. sg. nom. *shĕstrūv*^{u}, v, 4; abl. *shĕstravi*, v, 4.

Shĕtān, m. Satan, iii, 8; sg. ag. *Shĕtānan*, iii, 8.

shōtsh, 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, *sakharyĕy*, xii, 18.

sakʰth, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. *sālas*, v, 9; vi, 2.

sōl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. *sōlāh*, ii, 2; sg. dat. *sōlas*, ii, 4, 8; iii, 1; viii, 7.

sulʰ, dawn; *suli*, at dawn, xii, 23; *sōli-gārē* (m.c. for *suli-garī*), at dawn time, v, 7.

salāh, m. advice, viii, 11; *thāviv mĕ-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; — *karūñʰ*, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — *pālūñʰ*, id., xii, 16; sg. dat. *salāmi*, viii, 3.

sultān, m. a Sultan; *Sultān-i-Mahmōd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1.

salay, f. a spike, v, 4; sg. abl. *salayi-sōty*, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven; *arz o samā*, earth and heaven, vii, 26.

sumbʰ, adj.; adequate (for), sufficient (for); *rētas sumbʰ*, (money) sufficient for a month, xii, 4; m. pl. nom. *lāl traṭis sumbʰ*, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sǫ̆mbʰrun, to collect, bring together, amass; fut. pass. part. m. sg. *cyōnʰ gatshi sǫ̆mbʰrunʰ*, you must collect, xii, 21; conj. part. *sǫ̆mbʰrith*, ix, 9; pres. m. pl. 3, *chih sǫ̆mbʰrān*, xi, 7.

sǫ̆mbʰrāwun, i.q. *sǫ̆mbʰrun*; fut. pass. part. m. pl. *gatshan sǫ̆mbʰrāwān*[1], they must be collected, xii, 24; past m. sg. *sǫ̆mbarūwʰ*, xii, 21, 4; with suff. 2nd pers. sg. ag. *sǫ̆mbʰrûwuth*, xii, 24.

samakhun, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. *samokhukh*, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; *sōruy sāmān*, the entire appliance, xi, 9; *bā-sōruy-sāmān*, with all pomp, xi, 20; pl. nom. *sāmān*, vii, 5.

samsār, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

sān, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

sōn, m. gold; sg. gen. *sōna-sondᵘ*, made of gold; m. pl. nom. *sōna-sándᵘ*, v, 3, 4 (bis), 5; f. sg. *sōna-sünzᵘ*, v, 1; *sōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y*, *sōna-kananay*, vii, 11.

sǭnᵘ, adj. deep; — *khash*, a deep cut, v, 6.

sōnᵘ, possess. pron. our, x, 12; with emph. *y*, *sōnuy*, viii, 13; f. sg. nom. *sōñᵘ*, viii, 11; x, 5.

sondᵘ, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sondᵘ*, of the servant, viii, 6; *khōdāyē-sondᵘ*, of God, xii, 7; *lāl-shēnāka-sondᵘ*, of the lapidary, xii, 8, 25; *mōl'-sondᵘ*, of the father, xii, 21, 2; *phakīra-sondᵘ*, of the faqīr, x, 12; *pātashāha-sondᵘ*, of the king, ii, 10; v, 10; vi, 11; *pātashēha-sondᵘ*, of the king, xii, 1, 4; *sōdāgara-sondᵘ*, of the merchant, iii, 1; *sōdāgāra-sondᵘ*, id., iii, 1; *Sōhiba-sondᵘ*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sondᵘ*, of the python, viii, 6, 13; *sōnara-sondᵘ*, of the goldsmith, v, 2; *yāra-sondᵘ*, of the friend, x, 4, 11; *Yūsūpha-sondᵘ*, of Joseph, vi, 10; *zán'-sondᵘ*, of the person, viii, 11.

hihara-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; *patashēha-sandi*, of the king, ii, 9; *wazīra-sandi*, of the vizier, xii, 4, 5.

pātashāha-sándᵘ, of the king, viii, 1, 13; *sōnara-sándᵘ*, of the goldsmith, v, 10.

pātashēha-sandēn, of the king, viii, 1, 6.

pātashēha-sandyau, of the king, viii, 5.

gōlāma-sünzᵘ, of the servant, viii, 11; *khāwanda-sünzᵘ*, of the husband, iii, 2; *mōl'-sünzᵘ*, of the father, xii, 19, 20 (ter); *phakīra-sünzᵘ*, of the faqīr, x, 8, 14; *pātashāha-sünzᵘ*, of the king, v, 7 (bis); viii, 1; x, 14; *pātashēha-sünzᵘ*, of the king, x, 5; xii, 1; *rājē-sünzᵘ*, of the king, x, 7 (bis); *sōnara-sünzᵘ*, of the goldsmith, v, 1, 3, 10.

pātashāha-sanzē, of the king, v, 2, 4; *pātashēha-sanzē*, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sŏnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sŏna-sānd*^{i}, made of gold, v, 3, 4 (bis), 5; *sŏna-sūñz*^{u}, id., v, 1.

C. With sg. an. pron. m. or f. *ām*^{i}*-sond*^{u}, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

ám^{i}*-sandi*, of her, x, 5; *tám*^{i}*-sandi*, of him, i, 3; vii, 6.

ám^{i}*-sūnz*^{u}, of him, iii, 4; xii, 4; *ám*^{i}*-sanzi*, of her, xii, 15; *tám*^{i}*-sūnz*^{u}, of her, xii, 15; *nazari tám*^{i}*-sanzi-sŏty*, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sŏnamarg, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmīr, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sŏnamargi*, at Sŏnamarg, xi, 3.

sŏnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sŏnaras*, v, 9; gen. *sŏnara-sond*^{u}, v, 2; *-sānd*^{i} (m. pl. nom.), v, 10; *-sūnz*^{u} (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sŏnar* (for *sŏnaran*), v, 4.

sŏnar-aṭh, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son*^{u}*r*.

saniyās, m. a kind of Hindū ascetic, a *Sannyāsin*, v, 10, 11 (quater); sg. dat. *saniyāsas*, 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, *sapod*^{u}, iii, 7; *sapod*^{u} *sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapūz*^{u}*kh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

sapañēs z°h 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 *sapharuk°*) *sapharun°*, xi, 3.

sapañēs, see *sapadun*.

sar, m. the head; *sar tsaṭun*, 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 *karēn tōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z°h katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.

sara 2, see *sarun*.

sār[1], an old word, now used in compounds such as *sār*[1] *gatshun*, to be flooded, to be covered with a flood of water, iv, 3.

sēr, adj. satisfied, contented, i, 3.

sīr, m. a secret, a mystery, ii, 4; *sīr bāwun*, to explain a secret, vii, 21; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sôr°, adj. all. This word is always used with emph. *y*; m. sg. nom. *sôruy*, iii, 1; v, 7, 9; xi, 9; xii, 19; *kā sôruy sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 16.

sūr, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *ṭōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manza*, from amid the ashes, xii, 23.

sarda, m. coolness, i, 11.

saragī, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.

srēh, m. moisture; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.

srān, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.

sarun, to remember; fut. sg. 1, *sara*, xi, 14.

sārun, to carry goods from one place to another, and there to

collect them, to pile up; conj. part. *sörith*, ix, 9; pres. part. *sārān*, xi, 10; pres. m. pl. 3, *chih sārān*, xi, 6.

sar^{a}ph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see *tih*.

sath, card. seven; (preceding noun) *sath kuṭh^{i}*, seven rooms, vi, 3; *sath hēl^{i}*, seven ears of corn, vi, 15; (following noun) *nāg sath*, seven springs, vi, 15; *gōv^{a} sath*, seven cows, vi, 15 (fem.); *lāl sath*, seven rubies, x, 2, 5, 12 (bis); *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8; *satan hēlēn* (for acc.), seven ears of corn, vi, 15; *satan gōv^{a}n* (for acc.) seven cows (fem.), vi, 15; *nāgan satan* (for acc.), seven springs, vi, 15; *lālan satan pēṭh*, on the seven rubies, x, 5; abl. *satav-manza*, from among the seven, x, 12; *satav zamīnav tāl^{i}*, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4; *sāthā*, id., vi, 3; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6; xii, 4, 15; with emph. *y, yĕmi sātay*, at what time verily, vii, 8.

sōth, m. the season of spring; *sōta*, in the spring time, ix, 7.

sēṭhāh, adj. very much; *sēṭhāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis); or following it as in *khōbsūrath sēṭhāh*, very beautiful, xii, 4, 5; but *sēṭhāh khōbsūrath*, xii, 10, 5; *khōta sēṭhāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēṭhāh gav khōsh*, became much pleased, viii, 11; xii, 9; so *sēṭhāh gōkh khōsh*, viii, 14, but *gōs sēṭhāh khōsh*, xii, 12; *sēṭhāh phyūr^{u}*, they regretted extremely, viii, 1; *phyūrus sēṭhāh*, he regretted extremely, viii, 10.

sōtin, postpos. i.q. *sōty*, q.v. governing dat.; *mĕ-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of; *drāti-sōtin*, (cut) with a sickle, ix, 5; *kalama-sōtin*, (write) with a pen, ix, 12; with, by means of, owing to; *muhima-sōtin*, owing to poverty, i, 4 (bis).

sōty, adv. with, together with; *sōty dyun*ᵘ, to give with (a person), to give as a companion, vii, 5; x, 14; xii, 16; *sōty hyon*ᵘ, to take (a person) with (one), to take as a companion, ii, 1; v, 6; *sōty tulun*, to carry along (with one), xii, 2; *sōty-sōty*, continually in (one's) company, vii, 5.

postpōs. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning; thus,

amis-sōty, in company with her, v, 7; *khāwandas-sōty*, (burnt) together with her (dead) husband, iii, 4; *kōrĕ-sōty*, (keep her) in (your) daughter's society, v, 10; *mĕ-sōty*, 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 *sōty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mĕ-sōty* (intrigue) with me, viii, 3; (sin ye) with me, viii, 11; *pātashāhzādan-sōty*, (sin) with the princes, viii, 11.

Together with, simultaneously with; *ādamas-sōty*, (created) simultaneously with Adam, vii, 6.

Together with, along with; *karis-sōty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-sōty*, xii, 15, 8.

(conversation) with (so and so), *amis-sōty*, x, 7 (bis); *kōrĕ-sōty*, xii, 1.

Special meanings are *pānas-sōty*, with oneself, under one's own control, x, 1, 6; *tath-sōty mushtākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of; *ami-sōty*, (scratches) with it, xii, 17; *bārᵘshi-sōty*, (dug) with (his) spear, viii, 7; *litri-sōty*, (cut) with a saw, vii, 19; *bĕdār rōzana-sōty* (escaped) by keeping awake, x, 8; *salayi-sōty*, (scratched) with a spike, v, 4 (bis); with emph. *y*, *panja-sōtiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16; *thapi-sōtiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to; *adᵛla sōty*, (contented) owing to his justice, i, 3; *asara-sōty*, owing to the result,

vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *bōchi sötiy*, owing only to hunger, vi, 16.

*satyum*ᵘ, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim*ᵘ, xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

siwāh, postpos. with the exception of, except, save; *nēmis matis siwāh*, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; — *dyun*ᵘ, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

say, *söy*, *suy*, see *tih*.

*syod*ᵘ, adj. straight; as adv. *yimau syod*ᵘ, straight in front of them, viii, 6, 13.

söyīsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sözun, to send; fut. pass. part. m. sg. nom. *sözun*ᵘ *gatshi panun*ᵘ *khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyē*, both . . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh ? ti-y, ta yih kyāh ?* if this, then (*ta*) what (is) that ? if that, then (*ta*) what (is) this ? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būzᵘ, ta tsolᵘ*, when he heard, then he fled, ii, 7; *yēli mōrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindī *tō*. In the following passage translated " verily ", but this is merely written for want of a better word, viii, 9.

ti, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ásʲ-ti*, we also, xii, 1; *mē-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *tsᵘ-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8. and, xii, 17.

even; *kāh-ti*, any even, i, 5; anyone even, vii, 23; *kĕh-ti*, any at all, viii, 9.

ti . . . ti, both . . . and, iii, 8; x, 13; xii, 12; *tō-ti*, nevertheless, x, 3.

tī, see *tih*.

tō, in *tō-ti*, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

tōbʰ, e.g. an humble servant, a subject; with suff. of indef. art. *tōbʰyāh*, f. (of a woman), xii, 18.

tōbīr, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6; — *karun*, to interpret, vi, 11, 16.

tĕg, m. the blade (of a sword); sg. dat. *tĕgas*, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hĕkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following:—

fut. sg. 3, *tagi*, it will be possible; with suff. 1st pers. sg. dat. and interrog. neg. *tagĕm-nā*, will it not be possible for me? i.e. of course I can, of course I know how, x, 5; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15; *tsĕ 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 *tagiyĕ mākalāwüñᵃ*, will she be possible for thee to be released? do you know how to release her? v, 8; *tagiyĕ yih pātashāh-kūrᵘ bacāwüñᵃ*, can you save this princess? v, 9.

past m. sg. *amis togᵘ bōzun dŏdᵘ*, 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 togᵘ-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yĕli tagihĕm*,

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 ôsᵘ*, 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, 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); *tamisᵏy*, to him verily, ii, 1; viii, 9; xii, 1.

ag. *tāmᵗ*, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tāmᵗ-sondᵘ*), his; *tāmᵗ-sandi*, i, 3; vii, 6; *-sanzi*, 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; *timanᵏy*, to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihondᵘ*, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4; xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasondᵘ*), her, *tasandēn*, ix, 3; (*tāmᵗ-sondᵘ*), *tāmᵗ-sūnzᵘ*, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9; *timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very, xii, 19.

dat. *tas*, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20; *tamis*, to that, viii, 9; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *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; *tī*, 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*^{i}, to that verily, iii, 8; xii, 4, 11 (ter), 4.

ag. *tāmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12; xii, 16; *tami-pĕth*^{i} *kani*, in addition to that, iii, 8; *tami-tāl*^{i}, below it, xii, 14; *tamiy*, 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*^{i}, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7; v, 5; viii, 9; x, 12; agreeing with inan. gen. masc. iii, 9; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis); *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst); x, 10 (dish of food); *sōh*, xii, 20 (news); *say*, that very, ii, 6 (news); viii, 7

(story), 10 (id.), 3 (id.); ix. 4 (prison); xi, 5 (assembling); *sōy*, vii, 16 (separation).

dat. *tath jāyĕ*, at that place, xii, 15.

abl. *tami kōli manza*, from in that stream, xii, 4, 6; *tamiy kōli kōli*, along that very stream, xii, 6; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond*^{a}, of that story, iii, 5.

tōhĕ, *tōh*^{i}, see *t*^{a}*h*.

thaḍ or *thar*, f. the back; sg. obl. *thūḍ*^{ā} or *thür*^{ē} 1 (for *thür*^{ē} 2, see s.v.); sg. abl. *thūḍ*^{ā}*-kani* (v, 4, bis), *thür*^{ā}*-kani* (v, 4), (turning herself) backwards (from there).

thod^{a}, adj. erect, upright, standing up, ii, 3; vii, 11; — *wŏthun*, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

thaharun, to stay in expectation, to await, wait; pres. f. sg. 1, neg. *chus-na thaharān*, 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.

tāhkhīth (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

ṭahol^{a}, m. a groom, x, 5, 12 (quater).

tihond^{a}, *tihanza*, see *tih*.

tuhond^{a}, possessive pron. your, ii, 2; xii, 15. Cf. *t*^{a}*h*.

thūñ^{a}, f. fresh butter. With suff. of indef. art. *thūñ*^{a}*ā*, ix, 4.

thaph, f. a grasp with the hand; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *diñ*^{a}, to seize, take hold of, *thaph dits*^{a}*s*, he seized it, viii, 7; *dits*^{a}*n ath thaph*, he seized it, he grasped it, xii, 12; — *karüñ*^{a}, to take hold of; *kür*^{a}*nas thaph*, he took hold of her, iii, 4; *kür*^{a}*s thaph shĕmshēri*, he took hold of the sword, iii, 9; *kanas kür*^{a}*nas thaph*, he took hold of him by the ear, iii, 9; *karüñ*^{a} *gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9; *kür*^{a}*s-na kŏsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9; *ām*^{i} *kür*^{a}*nas pōshākas thaph*, he caught hold of him by his garment, viii, 9; *tath*^{i} *kār*^{i}*zi 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); *athas chuh thaph karith*, he is

holding (his) hand, v, 6; *nālas thaph karith*, holding him by the neck, vi, 9; *chuh thaph karith pyālas*, he is holding the cup, viii, 7; — *lāyüñ*ᵘ, i.q. — *karüñ*ᵘ, v, 9 (poet.).

*thür*ᵘ 1, see *thad*.

*thür*ᵘ 2, f. a shrub; *pōshé-thür*ᵘ, a flower-shrub, ii, 3.

*ṭhôṭh*ᵘ, adj. beloved, dear, vii, 4; i.q. *tôṭh*ᵘ, q.v.

*thöv'k*ᵘ, see *thawun*.

thawun or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; viii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), *akh bôyᵘ thôwun wuzīr*, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12; *thôwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2; *thāwun kuluph*, to unlock, iii, 8 (bis); *thāwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; *thāviv mĕ-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thowᵘmotᵘ*, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9; pl. 2, *thōviv*, 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, *thav'tav*, ii, 7; fut. with suff. 3rd pers. sg. acc. *thōv'zĕn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chĕs-na thāwān*, viii, 11.

past masc. sg. *thôwᵘ*, viii, 12; with suff. 2nd pers. sg. ag. *thôwuth*, vi, 5; x, 12; with suff. 3rd pers. sg. ag. *thôwun*, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. *thôwᵘnam*, ix, 4; with same, and

also with suff. 3rd pers. sg. dat. *thôwªnas*, iii, 1; xii, 4, 23 (bis); with same, and also with suff. 3rd pers. pl. dat. *thôwªnakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thâvⁱnas*, xii, 9; with suff. 3rd pers. pl. ag. *thôvikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thôvªn*, xii, 25; with same, and also with suff. 3rd pers. sg. dat. *thûvªnas*, x, 5, 10; xii, 12; with suff. 3rd pers. pl. ag. *thôvªkh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuwa thôwªmotª*, x, 12; with suff. 3rd pers. pl. ag. *chukh thôwªmotª*, x, 12; pl. (without auxiliary) *thôcⁱmâtⁱ*, x, 12.

Altogether irregular is the peculiar form *thôvⁱ-kⁱ* (xi, 6). This is the m. pl. of the past *thôwª*, with a pleonastic suffix *-kⁱ* added. So that we get *thôwª-kª*, m. pl. nom. *thôvⁱ-kⁱ*.

tujª, *tujyāv*, etc., see *tulun*.

ṭôkª, m. a tray; sg. dat. *ṭôkis*, viii, 4; *ṭôkis-manz*, viii, 12.

ṭôkh, m. crushing; sg. abl. *ṭôka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsīr, m. a crime, a fault, viii, 10; x, 12.

ṭukªra, m. a piece, fragment; pl. nom. *ṭukªra karânⁱ*, to break or cut into pieces, viii, 6; *shĕhmâras chuh karān ṭukªra*, he cuts the python to pieces, viii, 13.

ti-kyāzi, see *tih*.

tal, adv. below; *tal wasun*, to descend, ix, 6; postpos. governing dat., below; *athⁱ-tal*, below it verily, ii, 3; *dārĕ-tal*, under the window, v, 4; *latan-tal*, under the feet, viii, 7; *palangas-tal*, under the bed, viii, 6, 13; x, 7, 8.

tala, postpos. governing abl.; *lari-tala*, issued from under the side, vii, 7.

tâlⁱ, postpos. governing abl.; *satav zaminav tâlⁱ*, below the seven worlds, iii, 8; *tami tâlⁱ*, below it, xii, 14.

talau, interj. O! Ho! v, 5 (addressed by a woman to her husband); x, 1 (addressed by men to men).

tĕli, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tōlun, to weigh (something); inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.

tulun, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nam tulán*^{i}, to cut (another's) nails, to manicure, v, 6; *shēmshēr tulüñ*^{a}, 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 söty*, to carry along with one, xii, 2; *wōth tulüñ*^{a}, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākh tulun*^{a}, you must take up the garment, xii, 6; conj. part. *tulith*, iii, 7; pres. m. sg. 3, *tulān chuh*, xii, 17; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14; 1 past m. sg. *tul*^{a}, iii, 1; with suff. 3rd pers. sg. ag. *tulun*, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. *tul*^{a}*nas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2; pl. *tul*^{i}, xii, 9; with suff. 3rd pers. sg. ag. *tulin*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tul*^{i}*nas*, v, 6; f. sg. *tuj*^{a}, ii, 9; with suff. 3rd pers. sg. ag. *tuj*^{a}*n*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujyāv*, xii, 6; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

t^{a}*l*^{a}*r*^{a}, f. a bee; *mēch-t*^{a}*l*^{a}*r*^{a}, a honey-bee, ix, 1, 3, 4, 5; sg. ag. *-t*^{a}*l*^{a}*ri*, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. *tālawa-kani*, down from the ceiling, viii, 6.

tilawōñ^{a}, m. an oil-seller, an oilman; sg. voc. *tilawāñi*, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — *dyun*^{a}, to cause such weariness, vii, 17.

tàm^{i}, *tami*, *tim*, *tima*, *timau*, see *tih*.

tum, you (Hindōstānī), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see *tih*.

tamis, see *tih*.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tāmath, adv. so long (of time); *tāmath . . . yāmath*, so long . . . as, xi, 20.

timav, *tamiy*, *tāmiy*, *timay*, *timay*, see *tih*.

tān, m. a limb of the body; pl. nom. *tān*, viii, 7.

tānana, tan°nana, tanānay, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

tāñ, adv. and postpos. as far as, up to, as in *ot°-tāñ*, up to there, i.e. by that time, x, 4, 6; *az-tāñ*, up to to-day, until to-day, x, 7, 8; xii, 20; *tsēr-tāñ*, up to lateness, i.e. during a long time, v, 6; *yot°-tāñ*, up to where, i.e. as soon as, xii, 6; *yut°-tāñ*, 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-tāñ wōpar*, someone else, v, 4; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut°-tāñ*, abl., xi, 20; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see *tōr°*.

tār 1, m. Mount Sinai; sg. abl. *tōra-pēṭha*, 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', adv. there verily, even there, vii, 20; x, 3.

tōr°, f. delay; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

tūr', see *tōr* 2.

tūr°, f. an adze; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

tūr°, f. a tenon (in carpentry), x, 5, 12.

tarbyēth, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trēh or *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); *tithiy trēh*, three times as much, xii, 24; pl. dat. *trēn rētan-kyut° khar°j*, expenses for three months, xii, 5, 11; *yiman zanānan trēn*, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. *-chānas*, vii, 17, 20.

trōm[1], f. a copper dish, or tray, viii, 3 (bis), 11.

trōm[2], f. i.q. *trōm*[1], iii, 1.

tārun, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadē pānas tārañē*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ôs*[u] *tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tōr*[i]*nam*, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

trēnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

tōrīph, m. praise: *tōrīph-ē-Yūsūph*, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop*[u]*nas*, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — *cēn*[u], to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagūn*[u], thirst to be felt, to become thirsty, viii, 7.

troṭ[u], m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb*[i], rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yēla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tshanun trōvith, to let drop, throw down, xii, 16, 7; *tshunun trōvith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kaḍith, to take off, doff (clothes), xii, 6; *trāwun mōrith*, to kill (= Hindī *mār ḍālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshi kākad trāwun*[u], you must throw the paper, xii, 11; conj. part. *trōvith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *trōvᵃ-mūtsᵃ*, x, 8.

impve. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trōvyuv* (for *trōviv*), x, 5; pol. pl. 2, *trōvᵘtav*, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6; pres. m. sg. 3, *chuh trāwān*, xii, 2; imperf. m. sg. 3, *ôsᵃ trāwān*, i, 5.

past m. sg. *trôvᵃ*, xii, 7; with emph. *y*, *trôway*, iv, 5; with suff. 3rd pers. sg. ag. *trôwun*, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. *trôwᵃnam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trôwᵃnay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trôwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trôwᵃhas*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *trōvᵃn*, iii, 4.

trēyumᵃ, ord. third, viii, 8; m. sg. dat. *trēyimis*, viii, 8.

f. sg. nom. *trēyimᵃ*, xii, 19 (bis); abl. *trēyimi laṭi*, on the third occasion, viii, 7.

tas, *tasondᵃ*, see *tih*.

tasalī, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

tātᵘ, 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 *tātᵘ*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. *y*, *tatiy*, there verily, v, 9.

tōta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. *totas*, ii, 9; *tōtas-manz*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

totᵃ, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, *tathᵘ*, see *tih*.

ṭôthᵃ, adj. beloved, iv, 4; i.q. *thôthᵃ*, q.v.

tithay, adv.; *tithay pōṭhᵘ*, in that very manner, xii, 22. Cf. *tyuthᵃ*.

tāv, m. fever caused by starvation; hence, exhaustion generally as in *sapharunᵃ tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

ṭuwun, to close (the eyes); 2 past f. pl. *ṭuvyēyē 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 *tih*.

tōyiphdār, m. an artizan; pl. dat. *-dāran*, xi, 16 (for genitive).

tayār, adj. ready, complete; — *karun*, to make ready, to complete, prepare, iv, 2; xii, 18, 22.

tyūt^{u}, adv. so soon; *yūt*^{u} . . . *tyūt*^{u}, as soon as . . . so soon, xii, 2.

tyuth^{u}, adj. such, of that kind; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24; f. pl. nom. *titsha*, such (women), xii, 19.

tyuth^{u} (with emph. *y*, *tyuthuy*) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf. *tithay*. In viii, 7, it means "at that very time".

tyuth^{u} is correlative of *yuth*^{u}, and *tyuthuy* of *yuthuy*.

tsĕ, see *ts*^{a}*h*.

tsŏcĕ, see *tsŏt*^{s}.

ts^{a}*h*, 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; *ts*^{a}*-ti*, thou also, ix, 6; *ts*^{a}*y*, thou verily, i, 10; xii, 15.

sg. acc.-dat. *tsĕ*, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; *tsĕ-nishĕ*, in thy possession, x, 14.

ag. *tsĕ*, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun *cyôn*^{u} is used, q.v.

pl. nom. *tōh*^{i}, viii, 3, 5 (ter), 13; xii, 1 (quater).

acc.-dat. *tōhĕ-nish*, in your possession, x, 5, 12.

ag. *tōhĕ*, x, 12.

gen. For this, the possessive pronoun *tuhond*^{u} is used, q.v.

tshāḍun or *tshāḍun*, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ōs*^{s}*san tshāḍān*, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. *tshḍjyām*, I searched (earth and heaven), vii, 26. Cf. *tshārun*.

tshḍjyām, see *tshāḍun*.

tshanun or *tshunun* (*tshanun* 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*^{l}, 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; *wŏṭh tshunūñ*^{a}, to throw a leap, to leap, ii, 9; iii, 4; — *kaḍith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahīth*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trōvith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *tsaṭith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunūñ*^{a}, iii, 4; perf. part. f. sg. neg. *chēsna tshuñ*^{a}*müts*^{a} *sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-ta*, x, 4; fut. *tshān'zi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshoṇ*^{a}, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun*^{a}*nas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun*^{a}*has*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshuñ*^{a}*n*, ii, 9; viii, 10.

past cond. sg. 1, *tshunahō*, v, 6.

tshananāwun (village form for *tshunanāwun*), to cause to be cast; past pl. m. with suff. 3rd pers. sg. ag. *tshananŏvin*, x, 13.

tshōpa, in *tshōpa karith*, having made silence, in silence, xii, 4.

tshārun, a dialectic form of *tshāḍun*, q.v., to search for, seek; pres. m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

tshēta, adj. extinct; *nār gŏmot*^{a} *tshēta*, the fire had become extinct, xii, 23.

tshōṭa, m. a stout stick, a club, iii, 1, 2.

tshāwul, a he-goat, iii, 5 (ter).

tshyoṭ^{a}, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshĕṭ*^{a}*-han*, a little waste food, x, 5.

tsiij^{a}, etc., see *tsalun*.

tsakh, fem. rage; sg. abl. *tsakhi-hot*^{a}, m. full of rage, vii, 14; *tsakhi-nishĕ*, 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; impve. pl. 2, *tsaliv*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.

tsaliv, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, *ŏs*^{u} *tsalān*, xii, 25.

1 past, m. sg. 3, *tsol*^{u}, ii, 7; vi, 8; pl. 3, *tsāl*^{i}, viii, 4, 11; f. sg. 3, *tsūj*^{u}, ii, 9; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chĕh tsūj*^{u}*mūts*^{u}, ix, 1; 2, *chĕkh tsūj*^{u}*mūts*^{u}, ix, 1; pluperf. f. sg. 3, *ŏs*^{u} *tsūj*^{u}*mūts*^{u}, ix, 1.

tsamruw^{u}, adj. made of leather, leathern, xii, 16, 7.

tsŏn, see *tsōr*.

tsūnḍ^{u}, f. a blow, a stroke; — *lāyūñ*^{u}, to strike a blow (with a sword), iii, 5, 6.

tsānun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. *tsŏnukh*, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ*^{u}*nam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

tsop^{u}, m. a bite; pl. nom. *tsáp*^{i} *hĕn*^{i}, to take bites, to bite repeatedly, x, 7.

tsŏpŏr^{u}, adv. on all four directions, on all sides, ii, 3, 5; *tsŏpŏr*^{i}, id., xii, 21, 4.

tsēr, m. delay; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

tsīr^{i}, adv. late, iii, 1.

tsōr, card. four, x, 12 (ter); *gay tsōr*, they became four, viii, 5; following qualified noun, *mahaniv*^{i} *tsōr*, four men, x, 5; *mārawātal tsōr*, four executioners, x, 12; *nĕcir*^{i} *tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dŏh*, four days, xii, 23; *tsōr kath*, four hundred, x, 1 (bis); *tsōr katha* (f.), four statements, x, 6 (ter); *tsōr pahar*, four watches, viii, 5; *tsōr yār*, four friends, vii, 5; *tsōr zân*^{i}, four persons, x, 1 (bis).

pl. dat. *mārawātalan tsŏn*, to four executioners, x, 5; *tsŏn asmānan-pĕṭh*, on the four heavens, iv, 4; *tsŏn zanĕn*, to the four persons, viii, 5; x, 5 (bis), 12.

ag. *tsōrav zanĕv*, by four persons, x, 1, 2.

tsūr, m. a thief, x, 12 (ter); xii, 1; *lōn*^{i}*-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9; xii, 1; ag. *tsūrav*, iii, 3 (bis); *tsūrau*, viii, 9 (bis).

*tsūr*ª, f. theft; — *karūnī*ª, to do thieving, to be a professional thief, xii, 1; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1; ag. *tsūri-pōṭh*ⁱ, like theft, secretly, xii, 6, 7, 17; *tsūri-pōṭhin*, id., iii, 1.

*tsrôl*ª, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsrālēn*, v, 7.

tsārun, to pick out, select; past cond. sg. 3, *mānē tsārihē* (for *tsārihē*), he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (?) f., a leather-cutter (the tool), xi, 14.

*tsūryum*ª, ord. fourth; m. sg. dat. *tsūrimis*, viii, 11 (ter); ag. *tsūrim*ⁱ, xii, 1.

*tsŏṭ*ª, f. a loaf; pl. nom. *tsŏcē*, v, 7 (bis), 8 (bis).

tsāṭh, m. a pupil; sg. dat. *tsāṭas bāhan hatan-hond*ª, (a leader) of twelve hundred pupils, v, 1.

tsāṭahāl, m. a school, viii, 4, 11; abl. *-hāla*, viii, 4.

tsaṭun, to cut, to tear. *tsaṭith tshanun*, to tear (a paper) to pieces, xii, 15; *sar* (or *kala*) *tsaṭun*, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsaṭun*ª, his head should be cut off, viii, 6, 11; pl. *tim gatshan tsaṭân*ⁱ, they must be cut, v, 4; conj. part. *tsaṭith*, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. *tsaṭanas*, they will cut for him, v, 7; do. interrog. *tsaṭanasa*, v, 7; past m. sg. *tsoṭ*ª, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsāṭⁱnam*, ix, 5.

wa, conj. used in the corrupt Arabic phrase, *wa-salām, wa-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.

wŏbāl, f. a guilty condition, blameworthiness; sg. dat. *wŏbālī* (m.c. for *wŏbāli*), 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 korªnakh*, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, *wuchani*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4; x, 5; pl. 2, *wuchⁱtav*,

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, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ŏs*^{u} *wuchān*, iii, 1.

past m. sg. *wuch*^{u}, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chĕndas*, (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 ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuch'*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 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. *wuch'hakh*, they were seen by them, viii, 1.

f. sg. *wuch*^{u}, x, 3; with suff. 3rd pers. sg. ag. *wuch*^{u}*n*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch*^{u}*kh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchĕm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hŏ*, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchihĕ*, viii, 10.

wad, f. crookedness, v, 1.

wāda, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khŏda*, a vow by God; *wāday-Khŏdā dyun*^{u}, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wŏḍ, f. the crown of the head; sg. dat. *wŏḍi-pēth*, on the crown of the head, iii, 1; xi, 12, 6.

wōda, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

wadun, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chĕs wadān*, ix, 1; imperf. f. sg. 3, *ŏs*^{u} *wadān*, vii, 16; m. pl. 3, *wadūn ŏs'*, xi, 5.

wŏdañĕ, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain

standing, to stand, xii, 1; *yih wuchukh ati wōdañē*, they saw him standing there, xii, 1.

wāday, see *wāda*.

Vigiñāh, m. N. of a certain forest goddess; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. *Wahab-Khāra*, ii, 12; vi, 17.

vih, m. poison; *pyōs wōlinjē vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōh, adv. now, iii, 9; i.q. *wōñ*, q.v.

wōj[a], f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. *ami wakta*, at that time, vi, 16.

wōkawun, to draw forth, bring out; conj. part. *anun wōkavith*, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see *yun*[a].

wōlād, m. offspring, issue, progeny; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

walun, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun*[a], ix, 7; pres. m. sg. 3, *chuh walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

wālun (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bōn wālun*, id., viii, 1; *basta wālūñ*[a], to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālūñ*[a], to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūñ*[a], viii, 6; conj. part. *wōlith*, vii, 17; n. ag. m. sg. nom. with emph. *y*, *wālawunuy*, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wālyūn*; indic. fut. pl. 1, *wālav*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chēs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.

wōlinjᵘ, f. the heart, x, 5; sg. dat. *wōlinjē*, v, 6; pl. nom. *wōlinjē*, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down; humiliation, humbling (a proud person), vii, 15.

wālawōshᵘ, f. a kind of net made of hair (*wāl*), for catching birds or animals; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshē*), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1; abl. *wana-manza*, from in the forest, ix, 4; gen. *wanukᵘ*, 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.

wonᵘ, m. a thing said (properly past part. of *wanun*); *wānᵘ dīnᵘ*, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till; *wanun phīrith*, to say in reply, to answer, v, 4; *wanun potᵘ phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10; abl. *lāgᵘ wanani*, they began to say, x, 1; conj. part. *wanith*, vi, 16; *mākalōwᵘ ami wanith*, she finished telling, ix, 6; perf. part. *wonᵘmotᵘ*, a thing said, iv, title; f. *wūnᵘmūtsᵘ*, vii, 30.

impve. sg. 2, *wan*, ix, 6; xi, 20; *wan-sa*, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, *wanīv*, *kyāh karīv*, say ye what ye will do, xii, 1; *wanīv-sa*, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. *wanyūm*, tell ye me, x, 6; pol. sg. 2, *wanta*, iii, 9; x, 1, 8; *wanta-sa*, say please, sir, ii, 4; pl. 2, *wānᵘtav*, viii, 5; x, 1.

fut. sg. 1, *wana*, xii, 19; with suff. 2nd pers. sg. dat. *wanay*, 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. *wanamōwa*, (a village form), x, 1 (bis), 2; 3, *wani*, vii, 20, 6;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chĕh wanān*, vi, 2; vii, 1, 20, 6; *wanān chĕh*, ix, 6; with emph. *y*, *chĕy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chĕs wanān*, v, 2; *wanān chĕs*, v, 5.

past m. sg. *won*ª, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won*ª*may*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won*ª*thakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won*ª*nas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wan*ⁱ*may*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wāñ*ª*th*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *waññĕmōwa* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *waññĕnakh*, x, 1; with suff. 2nd pers. pl. ag. *waññĕwa*, x, 6.

past cond. sg. 3, *wanihĕ*, vii, 24 (bis).

wōñ, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wŏh*.

wuñ, 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, 8 (ter), 9; *wuñĕ*, now and on, still, still more, x, 1; *wuñ*ª*y*, i.q. *wuñ*, viii, 7.

wŏphā, see *bĕ-wŏphā*.

wŏphādōrī, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wŏphōyī, see *bĕ-wŏphōyī*.

wŏphīr, adj. (m.c. for *wŏphir*), abundant, plentiful; *tōbīr Yūsūphas chuh wŏphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wŏpar, adj. other; *kus-tāñ wŏpar*, someone else, v, 4.

wāra 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.

wōr^{a} 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.

wōr^{a} 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

vir'd, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wōridāth, ? gend. an occurrence, incident; *kuri amis kĕntshāh wōridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. *warihy*, xii, 20.

wŏra-mājᵃ, f. a step-mother, viii, 1, 11; sg. dat. *-mājĕ*, viii, 11.

wŏra-nĕcyuvᵃ, a step-son; pl. gen. *-nĕcivĕn-hondᵃ*, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.

wārayāh, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.

wŏryuvᵃ, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wŏrivis-manz*, x, 3.

wŏrüzᵃ, f. the second wife of a widower, — *karūñᵃ*, (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.)

wĕs, f. a female friend, a female crony, xii, 14; sg. voc. *wĕsī*, ix, 1; *vis'yiy*, ix, 11.

waīs, 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. *ōsᵘ trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wŏsh*. It is here probably altered to *wōsh* for the sake of rhyme.

wasun, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bŏn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāth' guryau pēṭha bŏn*, they dismounted from the horses, xii, 2; *wasith pyon*^{u}, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log*^{u} *wasani*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasūñ*^{s} *jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wās'zi*, xii, 14; with neg. *wās'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 wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth*^{u}, iii, 9; xii, 15; pl. 3, *wāth'*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wūtsh*^{u}*s*, ix, 4; 3, *wūtsh*^{u}, iii, 2; xii, 7; with emph. *y*, *wūtsh*^{u}*y*, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

wis'yiy, see *vĕs*.

wath, f. a way, a road, a path, v, 9; xii, 14; *tath ōs*^{s}*-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; *drāv yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *aḍa-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

wāṭh, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

wŏṭh, f. a leap, jump; — *tuliīā*^{s}, to leap, ii, 9 (bis); — *tshunūñ*^{s}, id. iii, 4.

woth^{u}, see *wasun*.

wŏth^{u}, see *wŏthun*.

wāṭh, m. a camel; abl. *wāṭha-bār*, m. pl. camel-loads, i, 9.

wŏthun, 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; *phīrith wŏthun*, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; *wŏthun thod*^{u}, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. *wŏthith*, ii, 3; v, 6; impve. sg. 2, *wŏth*, iii, 8 (bis); indic. fut. sg. 3, *wŏthi*, vi, 15; with suff. 2nd pers. sg. dat. *wŏthiy thod*^{u}, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wŏṭh*^{u}, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. *wŏṭhus*, he up and answered him, viii, 6; x, 2, 6; xii, 21.

f. sg. 3, *wŏtsh*^{u}, iii, 1, 3; with suff. 3rd pers. sg. dat. *wŏtsh*^{u}*s*, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. *wŏthihĕ-na thod*^{u}, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

watharun, to spread out; inf. sg. gen. *watharunuk*^{u} *musla*, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. *watharith*, xii, 21.

watharun^{u}, m. a mat, a carpet, xii, 24.

wŏtharun, to wipe clean; inf. obl. *log*^{u} *wŏtharani*, he began to wipe clean, viii, 6; imperf. m. sg. 3, *ŏs*^{u} *wŏtharān*, viii, 6, 13 (bis).

wāt^{u}*j*^{u}, see *wātul*.

wātul, m. a sweeper, a mihtar; sg. ag. *wātàl*^{i}, xi, 14; voc. (addressed by his wife) *wātal-gānau*, O pimp of a mihtar, xi, 15; f. *wāt*^{u}*j*^{u}, a mihtar's wife, sg. dat. *wāt*^{u}*jĕ*, xi, 14; voc. *wāt*^{u}*j*^{i}, xi, 15. Cf. *māra-wātul*.

wŏtamukh^{i}, 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, 29; 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 (quater), 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 *gatshi*, see *gatshun* 1); *tsē ta asē wāti-na*, is not proper for thee and for us, viii, 3, 11; *kyāh wāti karun*ᵘ, 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*ᵘ *lālshēnākas-nish*, he came to the lapidary, xii, 25; so *mē-nish*, to me, xii, 22 (bis); *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9; *yāras-nish*, to (his) friend, x, 4, 11; *zanāni-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*ᵘ*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*ᵘ *panun*ᵘ *shēhar*, he arrived at his own city, x, 9; *wōt*ᵘ *gara*, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in *wōt*ᵘ *tath jāyē*, he arrived at that place, xii, 15; or a postposition may be used, as in *wōt*ᵘ *shēharas-kun*, he arrived at the city, x, 5; or (with *manz*) *chuh wātān bāgas-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; *wanas-manz*, in a forest, ix, 1; or (with *pēth*) *wōt*ᵘ *nāgas 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*ᵘ *wātani*, he began to arrive, viii, 6; fut. past part. m. sg. nom. *gotsh*ᵘ *wātun*ᵘ, v, 7; *gatshi wātun*ᵘ, xii, 22 (bis); perf. part. m. sg. nom. *wōt*ᵘ*mot*ᵘ, xii, 22; conj. part. *wōtith*, vii, 12; xii, 18.

fut. sg. 1, *wāta*, xii, 24; 2, *wātakh*, 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 wātān*, xii, 13; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wōt*ᵘ, 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*,

xii, 10; pl. *wōt'*, 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, *wōtsᵘ*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōtsᵘs*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōtᵘmotᵘ*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanôwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanôwᵘn*, v, 10.

wātawunᵘ, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv. *wātawunuy*, immediately on arriving, xii, 15.

wōtsᵘ, see *wātun*.

wǒtshᵘ, see *wǒthun*.

wūtshᵘ, see *wawun*.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wōtsᵘs, *wātsāv*, see *wātun*.

wawan, to sow; past m. pl. with suff. 1st pers. sg. ag. *wâwim*, ix, 9.

vyūrᵘ, m. flower-nectar; with suff. of indef. art. *vyūrᵘāh*, 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. *harda-vizi*, in the autumn season, ix, 8.

wuzun, to awake, be awakened, aroused; past f. sg. 3, *wuzᵘ*, viii, 11; with suff. 3rd pers. sg. dat. *wuzᵘs*, viii, 11. In both cases of an evil desire.

wazīr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazīras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazīran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazīra* (addressed by a subordinate), xii, 4; *wazīra* (ditto), xii, 13; *ha wazīra* (ditto), xii, 19; *hā wazīra* (ditto), xii, 10; *hā wazīrō* (addressed by a superior), ii, 4; pl. nom. *wazīr*, viii, 1, 2; dat. *wazīran*, viii, 4; ag. *wazīrau*, vi, 16; viii, 2.

wazīrī, f. the post or office of a vizier, viziership, xii, 26.

y (*izāfat*), see *ĕ*, *i*, *y*.

yā, conjunct. or, ii, 12; viii, 1; *yā* . . . *yā*, either . . . or, x, 3, 7; xii, 9.

yi 1 (*izāfat*), see *ĕ*, *i*, *y*.

yi 2, *yī*, see *yih* 1.

Yiblīs, m. Iblis, Satan, the Devil, iv, 2.

Yibrāhim, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; *yād-i-Ḷlāh*, memory of God, i, 7; *nās'yĕth yād hĕth*, 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 pyon*ᵘ, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; *amis dôd*ᵘ *ôs*ᵘ *pĕmot*ᵘ *yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; *chus pĕwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yĕḍ, f. the belly; with suff. of indef. art. *yĕḍāh*, ix, 7.

yīdam, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

yid'kāh, m. an *'Īdgāh*, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

yĕg-jāh, see *yĕkh-jāh*.

yih 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See *nāth* or *nĕth*.

ANIMATE. Subst. Masc. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; *yuh* (for *yih*ᵘ), he, xii, 5; *yūh*, this, ii, 9; x, 12; with emph. *y*, *yihuy*, he verily, x, 7; xii, 15; *yŏhay*, him verily (nom. form of acc.), x, 8; *yuhuy*, x, 1; *yi-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of

gen., of them, viii, 1, 4, 11, 12; with emph. *y*, *yiman^{a}y*, to them verily, vii, 20; viii, 13.

ag.-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y*, *yimav^{a}y syod^{u}*, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihūnz^{a}*, of these (birds, masc.), viii, 1.

Fem. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav^{a}y*, by them verily, iii, 7.

Adj. 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; *yūh*, in *yus yūh wazīr ōs^{u}*, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yim^{i}*, 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; *yimav*, 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*, *yī*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yiy*, this very thing, viii, 1; this verily, ii, 5; *yīy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yiy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yihay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(*a*) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(*b*) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(*a*) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; 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; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*ˢ, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ôs*ˢ, *yūh ôs*ˢ *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yūh wazīr ôs*ˢ, *suh chuh hāpatas-manz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sondˢ morˢ ôs*ˢ, *yih trôwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yih Lālmāl Parī ôs*ˢ, *tas dyutun rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yih puta āñˢn zīnith, sa thāvˢn 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 tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih ɹanunˢ saphar, yus nōyidan ôsˢ pēsh onˢmotˢ*, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēmᵗ*, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.
FEM. sg. nom. *yĕsa*, x, 6; xii, 20, 5.
dat. *yĕs*, xii, 15.
ADJ. MASC. sg. nom. *yus*, ii, 9, 11; x, 12; xii, 25.
FEM. sg. nom. *yĕsa*, x, 1; xii, 25.
INANIMATE. SUBST. sg. nom. *yih*, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. *y*, *yiy*, what verily, xi, 1; *yih-kĕntshāh*, whatever, iii, 1, 8 (ter); v, 8.
dat. *yĕth*, x, 7, 10.
abl. *yĕmi*, xii, 11.
pl. nom. (masc.) *yim*, v, 5; x, 5.
ADJ. sg. nom. *yus*, ii, 4, 10; vi, 14; xii, 4, 25.
abl. *yĕni sātay*, at what time verily, vii, 8.
pl. nom. (masc.) *yim*, ix, 9.

yuh, *yüh*, see *yih* 1.

yihūnz^{a}, see *yih* 1.

yihay, *yihōy*, *yihuy*, *yŏhay*, *yuhay*, *yuhuy*, see *yih* 1.

yikh, see *yun*^{v}.

yĕkh-jāh, adv. in one place, (of two persons) together, x, 12; *yĕg-jāh*, id., ii, 4.

yikrām, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yĕl, m. pulling (with the arms), restraint; abl. *yĕla trāwun*, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.

yĕli, 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".

yĕm^{i}, *yĕmi*, see *yih* 2.

yim 1, *yima*, *yimau*, *yim*^{i}, *yimi*, see *yih* 1.

yim 2, see *yih* 2.

yimahō, see *yun*^{u}.

yimāmath, ? gender, the office of a leader of prayers in a mosque, *bŏh kara yimāmath*, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

yiman, *yiman*^{a}*y*, *yimis*, see *yih* 1.

yāmath, adv. as long as, *tāmath . . . yāmath*, so long . . . as, xi, 20.

yimav 1, *yimōv*, *yimavᵘy*, see *yih* 1.

yimav 2, see *yih* 2.

yimawa, see *yunᵘ*.

yimay, see *yih* 1.

yimōy, see *yunᵘ*.

yina, conj. that not. *karay akh kath, yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

yini, see *yunᵘ*.

yunᵘ, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis,) 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9; *bāgan*ᵗ *yunᵘ*, to come by (one's) share, to obtain on 's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yunᵘ*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yiñᵘ*, a smell to come, a smell to be perceived, xii, 15; *gara panunᵘ yunᵘ*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yunᵘ*, to come running, viii, 6; *nēndᵘr yiñᵘ*, sleep to come, v, 6 (bis); *āv tsūrimis zānᵗ-sondᵘ pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yiwān*, a stink comes from it, i.e. it stinks, ii, 4; *rāth āyĕ*, night came, x, 5; *subuh logᵘ yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasalī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyĕ zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yunᵘ*, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1; viii, 6; xii, 2, 5, 11, 2; *nīrith yunᵘ*, to come forth, xii, 12; *phīrith yunᵘ*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun*^{a} forms a passive, as in *k*^{a}*nana yun*^{a}, to be sold, vii, 26; *walana yun*^{a}, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun*^{a}, 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*^{a}, to come will not be possible for me, i.e. I shall not be able to come, x, 3; *tē gatshi yun*^{a}, thou must come, xii, 7; *tuhond*^{a} *gatshi yun*^{a}, you must come, xii, 15; abl. *subuh log*^{a} *yini*, morning began to come, x, 8; fut. pass. part. f. *hēts*^{a}*nas yiñ*^{a} *nēnd*^{a}*r*, sleep began to come to him, v, 6; perf. part. m. sg. *āmot*^{a}, come (H. *āyā huā*), viii, 6.

impve. sg. 2 (irreg.) *wōla*, 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, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, 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 yiwān*, xii, 3; *yiwān chuh*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4; pl. 2, *chiwa yiwān*, viii, 5; f. sg. 3, *chēh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chēs-na yiwān*, v, 6; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

l past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. *ō*) *ākhō*, ii, 2; 3, *āv*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākh*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyĕ*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyĕ-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyĕm*, v, 5; pl. 3, *āyĕ*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmot*[u] (without auxiliary), v, 11; *chuh āmot*[u], x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chĕy āmüts*[u], v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ôsum āmot*[u], iii, 1; fut. perf. m. sg. 3, *mā āsi āmot*[u], I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

yĕngur, charcoal, pl. nom. *yĕngar*, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; *-hyuh*[u], like a human being, x, 7 (bis); fem. *-hish*[u], x, 7.

yinsāph, m. compassion, — *gōs* (viii, 4) or *dilas yinsāph pyōs* (viii, 11), he felt compassion.

yinay, see *yun*[u].

yāñ, adv. as soon as, xii, 15.

yiñ[u], see *yun*[u].

yĕñĕwôl[u], 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.

yipōr[1], adv. in this direction, v, 4. Cf. *apōr*[1].

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*[u], x, 4, 11; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

yūr¹, adv. emph. form of *yōr*, even here, hither; *diyiv yūr¹*, give ye (them) even here, produce them. x, 12; *wōlinj⁸ gatshēs yūr¹ anūñ⁸*, bring his heart here (hither), x, 5; *an kākad yūr¹*, bring the paper here (hither), xii, 15; *cyōn⁸ gatshi wātun⁸ yūr¹*, you must come here (hither), xii, 23; sg. gen. *yūr¹-hond⁸ wōla*, come here! v, 5.

Yārkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yēs, yēsa, yus, see *yih* 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sond⁸*, vi, 10.

yēti, adv. where, in the place which, viii, 11; x, 7.

yit¹, adv. here, xii, 18; *yit¹-kyāh . . . āt¹-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit¹-kyāh . . . yit¹-kyāh*, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk⁸*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot⁸, adv. where; *yot⁸-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

yut⁸ 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt⁸*.

yut⁸ 2, adv. *yut⁸-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

yūt⁸, adv. *yūt⁸ . . . tyūt⁸*, as soon as . . . so soon, xii, 2.

yēth, see *yih* 2.

yith, see *yih* 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yētha, adv. how, in the manner which; with emph. *y*, *yēthay pōṭh¹*, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. *y*, *yithay pōṭhin*, in this very manner, viii, 3.

yuth⁸, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth⁸*);

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*°.

yotāñ, adv. until, (contraction of *yot*°*-tāñ*, see *yot*°), v, 10.

yutāñ, adv. in the meantime, (contraction of *yut*°*-tāñ*, see *yut*°), v, 5.

yitay, see *yun*°.

yĕtăt', adv. where, in the place where, xii, 6.

yuluy, see *yut*° 1.

yüts°, adj. much, very, *yüts*°*-kôl*°, for a long time, ii, 4.

yiwān, see *yun*°.

yiy 1, *yīy*, see *yih* 1.

yiy 2, see *yih* 2.

yiyi, yiyiy, see *yun*°.

zabān, f. tongue, speech, language; — *karūñ*°, to say a thing; hence, to promise, x, 8; — *āyĕ*, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. *zabōñ*°, 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.

zacĕ, see *zūṭ*°.

zāda, m. at end of compound, a son; *ôkhun-zāda*, the son of a religious teacher, xii, 2; sg. dat. *ôkhun-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°, m. a hole; f. *zūd*° (pl. nom. *zodĕ*), a small hole, vii, 25.

zid, m. hatred; *amis ôs*° *zid Yūsūpha-sond*°, 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. *ôsus dagāy zāgān dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z°*h*, card. two, viii, 8, 11; following noun qualified, *bacĕ z*°*h*, two young ones, viii, 1; *bōy*'*-bārān*' *z*°*h*, two brothers, viii, 5; *bōts*° *z*°*h*, the two members of a family, husband and wife, v, 9, 10; viii, 1; *gabar z*°*h*, two sons, viii, 1; *gul*' *z*°*h*, the two

fore-arms, v, 9; *gōlām z°h*, two servants, viii, 5; *gus¹ z°h*, two horses, xii, 1; *hūn¹ z°h*, two dogs, viii, 4, 12 (bis), 3; *kōd¹ z°h*, two prisoners, v, 9; *lāl chis z°h*, he has two rubies, xii, 3; *nēciv¹ z°h*, two sons, viii, 11; *pātashāh-zāda z°h*, two princes, viii, 3 (bis), 11; *rīnz¹ z°h*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z°h*, two princes, viii, 11; *wōlinjĕ z°h*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z°h*, these two, viii, 5.

Preceding noun qualified, *z°h kōd¹*, two prisoners, v, 8; *z°h katha*, two statements, x, 1, 4.

sg. abl. *dōyi laṭi*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyĕn dōn*, to the two brothers, xii, 15; *pātashāh-zādan dōn*, to the two princes, viii, 11; *yiman dŏn pātashōhiyĕn kāṭs°*, for the kingdoms of these two, x, 11; *zanānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōṭs° z°h*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyav*, by the two prisoners, v, 7; *yimav dōyav*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; *na zāh*, never, xi, 14.

zahar, m. poison, viii, 6, 7, 13 (bis); *pātashĕhas khot° zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

z°l, m. scratching (with the nails); with suff. of indef. art. *z°lā-z°lā*, a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun°*, to be caught in a net, ix, 7.

Zaiīkhā, f. N.P. Zulaiḳhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zalīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — *karun*, to do tyranny, ix, 1; *mĕ chuh zulm gŏmot°*, tyranny has been done to me, ix, 1 (bis), 6.

zālun, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl°*, iii, 4; with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.

zima, m. responsibility; *zima karun*, to make a responsibility; *tsŏn zanĕn kàrin zima tsŏr 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*ᵘ, to take responsibility, i.e. to confess, admit, *yih chĕs-na hĕvān zima kĕ̄h*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khôl*ᵘ*nas zima takhsīr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kaīsi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zŏmba, m. a Yak; pl. nom. *zŏmba*, xi, 6.

zamīn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājĕ-zamīnĭ*, in mother earth, ix, 9; pl. abl. *satav zamīnav tālᵘ*, below the seven worlds, iii, 8.

zan, f. a woman; *marda-zan*, man or woman, vii, 23; *maḳhᵘr-i-zan*, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

zīn, m. a saddle; *gur*ᵘ *zīn karith*, a horse ready saddled, iii, 8; pl. nom. *zacĕ-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zon*ᵘ, m. a man, a male person; *kunuy zon*ᵘ, only one person; *gav kunuy zon*ᵘ, he went alone; sg. gen. *zānᵘ-sond*ᵘ, viii, 11; pl. nom. *zānᵘ*, x, 1; dat. *zanĕn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanĕv*, x, 1, 2. Cf. *ziāᵘ*.

zūn, f. moonlight; *zūna-ḍab*, 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. *-ḍabi*, *-pĕṭh*, 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.

zanāna, 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 akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y, zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impve. sg. 2, *zān*, i, 12; *tᵊh zān ta yih 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.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *ás' na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

zinis, see *zyunᵘ*.

zūñᵘ, f. a female person, a woman, xii, 7, 15; pl. nom. *zañĕ*, xii, 6, 7; dat. *zañēn zĕṭhᵘ*, the eldest of the females, xii, 6. Cf. *zonᵘ*, 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.

zōr, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

zīrᵘ, f. a push, shove, nudge; — *diñᵘ*, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; *zargar-nēcyuvāh*, a young goldsmith, v, 2.

zāra-pār, zāra-pāra, see *zār*.

zōrāvār, adj. powerful, mighty, xi, 2.

zuryāth (for *zurrīyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hātim 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 *tsĕ āsunuy*.

zūṭᵏ, f. a rag; sg. dat. *zacĕ-zīn*, rag-saddles, saddles made of rags, xi, 9.

zāth, f. a race, tribe, caste; *dēva-zāth*, of demon race, xii, 16.

zĕṭʰᵘ, *see zyuṭʰᵘ*.

zīṭʰᵗ, see *zyūṭʰᵘ*.

zuv, m. the soul, ii, 4.

zyunᵘ, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. *zinis*, xii, 21, 2, 4.

ziyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. *ziyāphathā*, x, 5.

zyuṭʰᵘ, adj. old, elder, eldest; m. the head or superior of a guild of artizans, v, 1; m. sg. dat. *ziṭʰis-hihis*, to the elder (of two brothers) (cf. *hyuʰᵘ*), viii, 5; f. sg. nom. *zĕṭʰᵘ*, the eldest (sister), xii, 6.

zyūṭʰᵘ, adj. long; m. pl. nom. *zīṭʰᵗ atha dārānᵗ*, 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.

ạ (*ĕ*), x, 4.
ạ (*i*), xi, 4.
ai (*ay*), x, 3; xii, 4.
aï (*ạy*), viii, 11.
ạï (*ạy*), viii, 6, 8.
*ā*i (*āy*), v, 9.
au (caret), vii, 13.
āu (*āv*), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.
i (*ĕ*), vi, 17; x, 4 (2).
i (*i*), x, 13; xii, 10, 5, 7, 9 (3).
o (*ō*), vii, 26.
āb (*āb*), v, 4 (4); viii, 7 (2).
āb^{a} (*āba*), viii, 7 (2); x, 5.
ibrāhim (*yibrāhim*), iv, 6.
ābas (*ābas*), viii, 7.
ābtạr (*abtar*), vi, 12.
ạch (*achĕ*), xii, 22.
achạn (*achĕn*), v, 11.
ad (*ada*), vii, 20.
ad^{a} (*ada*), viii, 10.
adạ (*ada*), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4.
ad^{a} (*ada*), iii, 1.
ade (*ada*), v, 8.
āda (*ādā*), x, 8; xii, 4, 9, 11, 2.
ādạ (*ōra*), xii, 12.
īdgāh (*yīd'kāh*), vi, 16 (2).
ạdālat (*adālats*^{a}), v, 9.
adạl (*ad*^{a}*la*), i, 3.
ādam (*ādam*), iv, 2, 3; vii, 6, 7.
ād^{a}*mas* (*ādamas*), vii, 6.
īdam (*yīdam*), vii, 6.
afsạras (*apsaras*), x, 12.
age (*āgĕ*), xi, 4.
āga (*āgāh*), ii, 9.
agar (*agar*), viii, 13.
āgur (*āgur*), viii, 7.
āgạs (*āgas*), viii, 6, 8, 11.
āgạye (*āgayi*), v, 7.
ah (*āh*), i, 5; iv, 3.
ah^{a}*dai* (*ah*^{a}*day*), i, 2.
ahmạd (*ahmad*), i, 13.
ahengāran (*āhan-gārān*), xi, 16.
ajạ (*ajĕ*), xi, 7.
ak (*akh*), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2).
ak (caret), viii, 7.
ak^{i} (*aki*), v, 1; viii, 3.
ak^{i} (*ák*^{i}), viii, 1; x, 12; xii, 1.

aki (*aki*), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.
āk (*ākh*), x, 1 (2).
akh (*akh*), i, 4; xii, 10, 5, 9, 21.
akha (*akhāh*), v, 7; viii, 6, 8, 11.
ākhu (*ākhō*), ii, 2.
ākhun (*ôkhun*), xii, 1, 2 (2).
ākhun (*ôkhun*), xii, 25.
ōkun (*ō-kun*), xii, 23.
ikrām (*yikrām*), x, 14.
akis (*akis*), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.
ąkis (*akis*), iii, 4, 7; xii, 2.
ą'kith (*akith*), xii, 14.
akąy (*ūk^{a}y*), xii, 15.
akoy (*okuy*), xii, 13.
ālau (*ālav*), x, 5 (2), 12 (2); xii, 7, 15.
âl (*ôl^{u}*), viii, 1.
alīl (*alīl*), i, 4.
ąlla (*ąlāh*), i, 7.
alląh (*ąlāh*), ii, 12 (2).
illāh, see *lā illāh*, vi, 17.
ālam (*ālam*), i, 13; iv, 3.
āl'nāsh (*ōl'-nāsh*), ix, 3.
âlis (*ōlis*), viii, 1.
al vida (*alvidāh*), vii, 16.
am' (*ami*), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).
am' (*ȧm'*), v, 4 (2); vi, 14; viii, 7, 9 (2).
am' (*ȧmiy*), v, 9.
am' kuy (*amyuk^{u}*), vi, 15.
am' sund (*asond^{u}*), viii, 9.
am' suy (*amis^{a}y*), viii, 7.
ami (*ami*), iii, 9; v, 4, 5, 11; viii, 13; ix, 1; x, 3.
ami (*amiy*), viii, 1, 6, 10; ix, 1.
ami sūy (*amis^{a}y*), v, 7.
ąm' (*ami*), ii, 5, 9; iii, 1, 2, 4 (2), 6, 8, 9; xii, 7, 12.
ąm' (*ȧm'*), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.
ąm' sąy (*amis^{a}y*), iii, 4, 8.
ąm' sūy (*amis^{a}y*), ii, 8.
ąmi (*ami*), ix, 6; x, 3.
ąmi suy (*amis^{a}y*), x, 10.
ām (*ām*), viii, 3, 11, 3.
a'm' (*ami*), xii, 15.
a'm' (*ȧm'*), xii, 17, 25.
a'mi (*ami*), xii, 15 (8), 7 (2), 8, 20.
a'mi suy (*amis^{a}y*), xii, 15.
ą'm' (*ami*), iii, 1.
ą'm' (*ȧm'*), xii, 15, 8, 22, 5.
ą'mi (*ami*), xii, 18, 22, 3.
ą'mi sund (*ȧm'-sond^{u}*), xii, 7.
ą̄'mi (*ōm'*), xi, 11.
amōb (*amōb^{a}*), xi, 18.
amānat (*amānath*), x, 12 (2).
âmpa (*āmpa*), viii, 1.
amār (*amār*), v, 2.
amis (*amis*), viii, 6; ix, 1 (2), 4; xii, 4, 5.
ąmis (*ami*), x, 5.
ąmis (*amis*), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; vii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (4), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).
ąmis (caret), x, 7.
ąmis suy (*amis*), viii, 11.
a'mis (*amis*), xii, 15 (3), 7, 8 (2), 9 (3), 25.

ą'mis (*amiz*), xii, 9, 11, 2, 3 (5), 5 (3), 9 (2), 21, 2 (2), 4, 5.
ąm'sund (*ȧm'-sondᵘ*), viii, 6.
ąmisandi (*ȧm'-sandi*), x, 5.
ąmisund (*ȧm'-sondᵘ*), v, 3; viii, 8, 10.
ąmisąnz (*ȧm'-sünzᵘ*), iii, 4.
ąmisunz (*ȧm'-sünzᵘ*), xii, 4.
a'misąnzi (*ȧm'-sanzi*), xii, 15.
āmut (*āmotᵘ*), iii, 1; v, 11; viii, 6; x, 12, 4; xii, 23.
āmuts (*āmütsᵘ*), v, 5.
ąmᵛ (*ȧm'*), ii, 5.
ąmᵛuk (*amyukʰ*), iii, 4.
ąmyuk (*amyukʰ*), iii, 4.
a'mᵛuk (*amyukʰ*), xii, 17.
an (*an*), iii, 5, 9 (2); xii, 15.
ana (*ana*), x, 5; xii, 4, 5, 11.
ani mot' (*ȧn'mȧt'*), v, 8.
āną (*ōna*), v, 4 (2).
ånc (*ōna*), v, 4.
and (*and*), x, 5.
andar (*andar*), i, 13; iii, 8 (4).
andas (*andas*), xii, 6.
ąnhas (*onʰhas*), vi, 16.
anka (*ankāh*), ii, 2, 3, 4 (3), 5, 6, 7, 10, 2.
ankā (*ankāh*), ii, 2.
anik (*ȧnikh*), v, 9; viii, 1; x, 12.
anuk (*anukh*), x, 12.
ąnik (*ȧnikh*), x, 12.
ąnuk (*onukh*), ii, 11, 2; vi, 16; x, 12.
unuk (*onukh*), vi, 15.
on muth (*onʰmotʰ*), xii, 25.
anān (*anān*), x, 12; xii, 19.
ąnąnai (*ananay*), xii, 16.
ąnąni (*anani*), x, 5.
anōn (*anōn*), xi, 1, 2.
anun (*anun*), iii, 9.
anun (*anunʰ*), v, 4; xii, 21 (3).
ąnun (*anun*), iii, 5.
ąnun (*onun*), iii, 5; viii, 9 (2); xii, 4.
anąnᵛ (*anünʰ*), x, 5.
aneñy (*anüñʰ*), xii, 19, 20 (2).
ansą (*an sa*), xii, 10.
insāf (*yinsāph*), viii, 11.
insān (*yinsān*), x, 7 (3).
ąnit (*anith*), iii, 1; xii, 4 (2).
añyai (*añéy*), viii, 4.
añye has (*añēhas*), vi, 16.
āñy (*āñ*), x, 5, 12.
ąnᵛhai (*ȧn'hay*), xi, 10.
ąñyik (*üñʰkh*), ii, 8.
ąnyūk (*anyūkh*), x, 12.
añyām (*añām*), ix, 2.
ąñyūm (*anyūm*), vi, 16 (2).
añyēn (*üñʰn*), xii, 25.
ąnyin (*üñʰn*), x, 10.
añythas (*üñʰthas*), xii, 11.
apą'r (*apör'*), v, 7.
apą'rᵗ (*apör'*), v, 4.
apuz (*apozᵘ*), v, 9.
ār (*ār*), ix, 3; x, 12.
år (*ōra*), v, 2.
år (*örᵘ*), xi, 14.
årą (*ōra*), v, 8.
åre (*ōra*), v, 4, 9.
åʰre (*ōra*), v, 2.
arām (*arām*), iii, 3, 7; v, 9; viii, 5.
armān (*armān*), iii, 9.
arāmas (*arāmas*), viii, 13.
īrān (*yīrān*), ii, 1.
arzo (*arz ō*), vii, 26.
as' (*asē*), vi, 5; viii, 1, 3.
asᵗ (*ȧs'*), v, 10; viii, 3.
asi (*asē*), viii, 11; x, 2, 12 (2); xii, 17.
ąs' (*ȧs'*), xii, 1.
ās (*ās*), viii, 7; x, 4, 12.
ās (*ōsᵘ*), viii, 9.
āse (*āsa*), xi, 7 (2).

ās[1] (*āsi*), vii, 29, 30; viii, 6.
ās[4] (*ās*[4]), viii, 1, 4; xi, 5.
āsi (*āsi*), i, 2; viii, 7; x, 1, 8 (2).
āsi he (*āsihē*), ii, 4.
ạ[4]*s*[4] (*ȧs*[4]), xii, 19.
ā[4]*s*[4] (*āsi*), xii, 23.
ās[4] (*ōs*[4]), v, 9; x, 1.
ȧs (*ās*), vi, 16; viii, 7.
ȧs (*ōs*[4]), vi, 11; viii, 3 (2), 5, 11 (2); x, 5; xii, 1.
ȧs (*ōs*[6]), ii, 1; v, 1, 10; vii, 7, 16; viii, 1; ix, 1; x, 5 (3), 7; xii, 4, 15, 20 (2), 5.
ȧs (*ōs*[u]), i, 4, 5, 6; ii, 1 (2), 4, 5 (2), 7, 8, 9 (3), 10 (2), 11 (2); iii, 1 (2); v, 1 (2), 2, 7, 9 (2); vi, 10 (2), 4; vii, 8; viii, 1 (2), 6, 7 (2), 9 (5), 11, 3 (3); x, 4, 7 (2), 10, 2 (2); xii, 15 (2), 25 (2).
ȧs (*ōsus*), v, 2.
ȧs, see *buḍ*[1] *ȧs*, xii, 1.
ȧs na (*ōs*[u]*na*), xii, 2.
ȧs nạ (*ās-na*), vi, 16.
ȧs nạ (*ōs*[u]*na*), vi, 16.
ȧs nas (*ōs*[u]*nas*), v, 6.
ȧs suy (*ōs*[u]*y*), vii, 16.
ȧsa (*āsa*), iii, 7.
ȧsa (*āsa*), x, 14; xi, 19.
ȧs[4] (*ōs*[4]), i, 3; viii, 1, 11; xi, 8.
ȧsi (*āsiy*), xii, 11.
ȧs[4] *nāv* (*āsh*[4]*nāv*), x, 6.
ȧs[u] (*ōsa*), viii, 7.
ȧs[u] (*ōs*[u]), i, 1, 2.
īsā (*yīsāh*), iv, 4.
ōs (*ōs*[u]), xii, 15.
āsihe (*āsihē*), ii, 5.
ashkạ (*ạsh*[4]*ka*), vii, 30.
ạshik (*ạsh*[4]*kh*), v, 2 (2).
ạshkun (*ạsh*[4]*kun*[u]), v, 10.
ashkanye (*ạsh*[4]*kañē*), v, 2.
āsh[4] *nāv* (*āsh*[4]*nāv*), x, 1.
ȧshnāv (*āsh*[4]*nāv*), x, 10.
ạshis (*ōs*[6]*s*), xii, 9.
āsak (*āsakh*), i, 3.
ȧsuk (*ȯsukh*), viii, 2.
ōsuk (*ȯsukh*), xii, 15.
ạskun (*ạsh*[4]*kun*[u]), v, 3.
as[4]*kya* (*ȧs*[4] *kyāh*), v, 9.
asạl (*as*[a]*l*), ii, 8, 11.
asi (*as*[a]*l*), xii, 16.
aslā malaikum (*aslāmalaikum*), xii, 26.
āsim (*āsim*), viii, 13.
ȧsum (*ȯsum*), iii, 1; vii, 11, 5; x, 14.
asmān (*asmān*), ii, 6.
asmānau (*asmānav*), iii, 8.
as[a]*mānạn* (*asmānan*), iv, 4.
ȧsmut (*ōs*[u]*mot*[u]), v, 1, 4.
ạs[4]*nau* (*ȧs*[4] *nau*), xi, 15.
ās[a]*na* (*ās-na*), x, 4.
āsạn[4] (*āsȧn*[4]), xii, 5.
āsun (*āsun*), xii, 10 (2).
āsun (*āsun*[u]), xii, 4 (2), 5, 13 (3).
ȧsan (*ōs*[a]*san*), xii, 15.
ās[a]*nas* (*āsanas*), x, 1 (2), 10.
ās[4]*nas* (*āsanas*), x, 6 (2).
asar (*asar*), vi, 16.
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ȧsis (*ōsis*), x, 5.
ȧsus (*ȯsus*), i, 6; ii, 5; viii, 7, 9; ix, 1; x, 14.
ȧsus (*ōs*[u]*s*), iii, 1; vii, 10 (2); ix, 2; x, 10.
ustād (*wustād*), ii, 1.
ōstan (*ōs*[u]*than*), x, 12.
ȧsyu (*ōs*[4]*wa*), x, 12.
at (*ath*), ii, 5, 7 (2); iii, 9; v, 6 (4); viii, 7 (3); x, 3, 5 (2), 7 (5), 8, 10, 2, 3; xii, 2, 3, 17.
at (caret), x, 7, 8.

at, see *tsāvat*, v, 5.
aṭa (*atha*), vii, 25; x, 5 (3); xii, 2.
aṭa (*aṭa*), v, 7.
aṭ (*aṭi*), ii, 8, 10; iii, 1, 7 (2), 8 (2), 9; v, 4, 5 (2), 6, 7 (2), 9 (2); vi, 5, 11; viii, 7, 9; x, 5 (2), 7, 14; xii, 1, 2, 7.
aṭ (*ȧṭ*), viii, 4, 13; x, 8.
aṭ (*oṭ*), x, 14.
aṭ (*aṭh*), ii, 4; v, 4, 9, 11, 4; viii, 1, 10.
aṭ (*aṭh*), ii, 3; iii, 7, 9; v, 5; vi, 15, 6; vii, 26; viii, 1 (3), 7; xii, 2, 7.
aṭ (*aṭhi*), viii, 11; xi, 18.
aṭ (*aṭiy*), ii, 10, 1; iii, 1; x, 13.
ạt (*aṭh*), iii, 4.
ạṭ (*aṭi*), iii, 4, 7 (2).
ạṭ (*aṭh*), x, 7.
ạṭ (*aṭh*), i, 13; iii, 7; x, 1, 5.
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ziāfat (*ziyāphathā*), x, 5.
zāgān (*zāgān*), ii, 5.
zhudā (*judāh*), vii, 16.
zhudāī (*judōyī*), vii, 16.
zhāday (*jyāday*), ii, 12.
zhāmą (*jāma*), x, 9.
zahęr (*zahar*), viii, 7 (2), 13 (2).
zehar (*zahar*), viii, 6.
zāḷą (*zāla*), iii, 4 (2).
zāḷą (*zālāh*), i, 7, 8.
zālā (*zālāh*), i, 6.
zōl (*zólᵐ*), iii, 4.
zāluk (*zólukh*), iii, 4.
zāluk (*zólukh*), ii, 12.
zalīkhā (*zalīkhā*), vi, 8 (2).
zulīkhā (*zalīkhā*), vi, 1.
zilą (*zʰlā*), xii, 17 (2).
zalīl (*zalīl*), i, 4.
zulm (*zulm*), ix, 1 (3), 6.
zālas (*zālas*), i, 6.

zālaṣ (*zālas*), ix. 7.
zālit (*zālith*), iii. 1.
zima (*zima*), viii, 5.
zimą (*zima*), iii, 3; x, 12; xii, 15.
zumbą (*zŏmba*), xi, 6.
zemīnau (*zamīnav*), iii, 8.
zemīni (*zamīni*), ix, 9.
zan (*zan*), i, 12; vii, 23; x, 13.
zan^{i} (*zān^{i}*), x, 1.
zān (*zān*), v, 12 (2); vii, 27, 9; xi, 5.
zānąṣ (*zāna*), v, 9.
zānąṣ (*zāni*), vii, 29.
zānau (*zānav*), xi, 15.
zāne (*zāni*), vi, 14; vii, 27, 8, 30.
za^{i}ni (*zēni*), x, 1.
zinąṣ, see *ką^{i}ṣ^{i} zinąṣ*, xii, 6.
zinąṣ, see *vą^{i}ṣ^{i} zinąṣ*, xii, 11.
zīn (*zīn*), iii, 8; xi, 9.
zun (*zon^{u}*), viii, 7.
zūn (*zyun^{u}*), xii, 20 (2), 1.
zindą (*zinda*), ii, 3.
zindai (*zinday*), x, 8 (2).
zün^{u} dabi (*zūnaḍabi*), viii, 1.
zang (*zang*), ii, 11.
zānak (*zānakh*), x, 12.
zanānąṣ (*zanāna*), iii, 1; xii, 19.
zą̄nānąṣ (*zanāna*), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).
zą̄nānąṣ (*zanānā*), x, 5 (2); xii, 4, 10.
zą̄nānąṣ (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
zą̄nānąṣ (*zanānāh*), iii, 4.
zą̄nānai (*zanānay*), v, 12.
zānan (*zānan*), xi, 8.
zanen (*zanĕn*), viii, 5; x, 6, 12 (2).
zānenā (*zāna-nā*), x, 12.
zēnān (*zēnān*), xi, 1, 2.
zą̄nānan (*zanānan*), xii, 11.
zą̄nānąn (*zanānan*), ii, 1; xi, 7; xii, 14, 20.
zinas (*zinis*), xii, 24.
zinis (*zinis*), xii, 21, 2.
zą̄ny (*züñ^{u}*), xii, 15.
za^{i}n^{v} (*züñ^{u}*), xii, 7.
za^{i}n^{v}e (*zañĕ*), xii, 6.
zañye (*zañĕ*), xii, 7.
zą^{i}nyau (*zanĕv*), x, 1, 2.
zan^{v}en (*zanĕn*), x, 5.
zanyen (*zañĕn*), xii, 6.
zār (*zār*), i, 13; iv, 1.
zār^{a} (*zāra*), ii, 5.
zārą (*zāra*), ii, 3.
zār (*zīr^{u}*), x, 7.
zōr (*zōr*), viii, 2; xii, 15.
zargar (*zargar*), v, 2.
zār^{a}pār (*zārapār*), ix, 1.
zārą pār (*zārapār*), x, 5 (2).
zōrāvār (*zōrāwār*), xi, 2.
zur yāt (*zuryāth*), vii, 8.
zās^{v}nuy (*zāsanuy*), i, 12.
zāt, see *mun^{a} zāt*, vii, 3.
zīt^{i} (*zīth^{i}*), vii, 25.
zāth (*zāth*), xii, 16.
ziṭh (*zĕṭh^{u}*), xii, 6.
z^{v}i (*z^{a}h*), viii, 5.
z^{v}ą̄ni (*zēni*), x, 6.
z^{v}ūn (*zyun^{u}*), xii, 24 (2).
zyūn (*zyun^{u}*), ii, 12.
z^{v}ēnan (*zēnan*), x, 7.
z^{v}ünte (*zyun^{u} ta*), xi, 7.
z^{v}ēniṭh (*zīniṭh*), xii, 25.
z^{v}ēr (*zīr^{u}*), x, 7.
zyes, see *gand^{i} zyes*, v, 6.
zyut (*zyuth^{u}*), v, 1.
z^{v}ithis (*ziṭhis*), viii, 5.

APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT, ARRANGED IN THE ORDER OF FINAL LETTERS, SHOWING THE CORRESPONDING WORDS IN SIR AUREL STEIN'S TEXT.

KAULA	STEIN
Words ending in *a*	
āba	*āb°.*
dŏba	*dob°.*
zāmba	*zumbą.*
sōba	*sābą.*
ada	*ad°, adą, ade, ad°.*
aḍa	*aḍ.*
dŏda	*dud°, dudą, dod°.*
gāḍa	*gāḍą, gāḍą.*
gŏḍa	*guḍ°, guḍ°, guḍa, guḍe.*
banda	*bande.*
cĕnda	*chandą.*
danḍa	*danḍ, danḍa.*
shānda	*shāndą.*
jĕnḍa	*jande.*
zinda	*zindą.*
pōda	*pāḍą, pāḍ°, pāḍa, pāḍą, pā'ḍą, pāḍa.*
har°da	*harde.*
marda	*mardą.*
sarḍa	*sarde.*
wōḍa	*vōḍą.*
zāda	*zādą, zāde.*
shāhzāda	*shahzādą, sh°hzādą.*
pātashāhzāda	*pādshah zādą, pādshāh zādą.*
rajĕzāda	*rāją zādą.*
dēga	*dēgą.*
nāga	*nāge.*
hanga-ta-manga	*hangat° mangą.*
ha	*ha.*
bĕha	*beh̆e.*
dōha	*doh, doha, dohą, doh°, doho.*
wuchaha	*vuch° ha.*
pātashāha	*pādshah°, pādshāh, pādshāhą, pād°shāhą.*
pātashēha	*pādshaha, pādshahą, pādshāh°, pād°shahą, pādshahąs.*
kōha	*koh°.*
sapadakha	*sap°dak°.*
chukha	*chuką.*
shākha	*shāk°.*
mākha	*mukhą, mukhe.*
nakha	*nakh°.*
pakha	*paką.*
rōzakha	*rōz ką.*
yūsūpha	*yūsūf°.*
brūha	*broho.*
atha	*athą, atho, atą.*
bātha	*bāthą.*
katha	*kathą, kathe, katą.*

KAULA	STEIN
kĕtha	*kʰᵛgthạ, kʰᵛeta, kʰᵛetạ, kʰᵛita, kyata.*
bōntha	*bōntᵛ, bōntạ.*
pĕṭha	*pᵛeṭh, pᵛethạ, pᵛeṭhạ, peṭạ, pyeṭe.*
yĕtha	*yithạ.*
wāṭha	*vāntạ.*
titsha	*titsạ.*
panja	*panje, pañje.*
aṣhᵍka	*aṣhkạ.*
tŏrka	*turke.*
tōka	*tokᵉ.*
bāla	*bālᵛ, bālạ.*
adᵛla	*aḍạl.*
bagala	*bagᵍlạ.*
hala	*halᵛ.*
chĕla	*chale.*
mahala	*mahalạ.*
phala	*phalᵛ.*
tsāṭahāla	*tsāṭᵛhālᵛ.*
kala	*kalᵛ, kale, kalạ.*
cnkla	*chaklạ.*
ṭāla	*ṭālạ.*
jumala	*jumạlạ.*
nāla	*nālᵛ, nālạ.*
musla	*muslạ, musᵛlạ.*
tala	*tala.*
wŏla	*volo, vulạ.*
hawāla	*havāla, havālạ, havāle, havālē.*
yĕla	*yelạ, yele, yilᵛ, yile.*
pyāla	*pyālạ.*
zāla	*zālạ.*
ma	*mạ.*
macāma	*macāmạ.*
nagma	*nagmạ.*
khēma	*khᵛema.*
muhima	*muhimma.*

KAULA	STEIN
cĕshma	*ceshmạ.*
jāma	*zhāmạ.*
shikama	*shikma, shikᵛmạ.*
kalama	*kalạma.*
nŏma	*nomạ.*
pāma	*pāmạ.*
tima	*timᵛ, timạ.*
yima	*yima, yimᵛ, yimạ*
zima	*zima, zimạ.*
na	*mā, na, nạ, ne.*
ana	*anạ.*
ōna	*ānạ, ane.*
bŏna	*bunᵛ.*
nādāna	*nā dānạ.*
landana	*landanạ.*
togᵘ-na	*tōgᵘnạ.*
chĕna	*chạ nạ, che na, che nạ, che ne, chanạ, chenạ, chᵛenạ.*
chuna	*chu na, chu nạ.*
wŏthihē-na	*vutchenạ.*
khāna	*khān.*
chukhna	*chuk nạ.*
kashĕna	*kash na.*
nishāna	*nishānạ.*
gatshi-na	*gatsᵛnạ.*
kana	*kanạ, kane.*
kina	*kinạ, kᵛin na, kᵛinna.*
kōna	*kōne.*
wālana	*valenạ.*
yĕli na	*yelinạ.*
gatshĕm-na	*lagimnạ.*
yim na	*yimnạ.*
nuna	*nuna.*
banana	*banạnạ.*
kᵘnana	*kạnanạ.*
tanᵘnana	*tannana.*
tānana	*tānnạnạ.*
zanāna	*zanānạ, zạnānạ.*

KAULA	STEIN
pāna	*pān^{a}, pāṇa, pāne.*
mārana	*māraṇa.*
ôs^{u}na	*ôs na.*
ās-na	*ās^{u}ṇa.*
sīna	*sīn^{a}.*
sūna	*sune.*
chĕsna	*chesna, chas ṇa, che sa.*
kʌ̂h chus-na	*kuhchus na.*
kür^{u}sna	*kaṛus ṇa.*
tas na	*tasṇa.*
yĕsa na	*yasiṇa.*
khôtūna	*khātūṇa, khâtūn.*
rʌṭ^{u}na	*roṭhuṇa, roṭhuṇa, roṭuṇa, ruṭun^{a}, ruṭuṇa.*
wana	*vana, vane.*
chĕwana	*ch^{u}auvna.*
rawāna	*revāṇa.*
āyĕ-na	*āyiṇa.*
yina	*yiṇa.*
zāna	*zāṇa.*
bōzana	*bōz^{u}ṇa, bōzaṇa, bōz^{u}ne.*
kàr^{i}zi-na	*kar^{i}zaṇa, kʌ^{i}r^{i} ziṇa.*
rōzana	*rōzaṇa*
wás^{i}zi-na	*vʌ^{i}s^{i} ziṇa*
tshŏpa	*tsop^{a}*
ămpa	*ămpa.*
ôra	*ôḍa, ôr, ôraṇ, âre, â^{u}re, vôḍa.*
gara	*gar, gar^{a}, garṇ.*
sŏdāgara	*saudāgaṛa.*
hihara	*h^{u}aharṇ.*
shĕhara	*shah^{a}ra, shah^{a}ṛa, shehera.*
khāra	*kāraṇ, kāre.*
mŏhara	*mohraṇ, moh^{a}ṛa, moh^{a}ṛa.*
pahara	*paharaṇ.*

KAULA	STEIN
kara	*kare.*
kāra	*kāre.*
phakīra	*fakīraṇ.*
wāra-kāra	*vāre kāre.*
ṭuk^{a}ra	*tukraṇ.*
māra	*māraṇ, māre.*
shĕhmāra	*shahmār^{a}, shahmāraṇ.*
nūra	*nūr^{a}.*
para	*paraṇ.*
pāra	*pār.*
sara	*sar, sar^{a}, sare, seraṇ.*
sūra	*sūraṇ.*
asara	*asr^{a}.*
tōra	*tōḍ^{a}, tōr^{a}, tōraṇ, tōre, tūraṇ.*
wāra	*vāre.*
yāra	*yār, yār^{a}, yāraṇ.*
yōra	*yōraṇ.*
zāra	*zār^{a}, zāraṇ.*
wazīra	*vazīr^{a}, vazīraṇ.*
sa	*sa, saṇ, se.*
āsa	*āse, âsa, âsaṇ.*
ôsa	*âs^{u}.*
di-sa	*disaṇ.*
gāsa	*gāsaṇ, gāse, gāsu.*
hasa	*ha se, h^{a}saṇ, hasa, hasaṇ, hase.*
chĕsa	*chasaṇ.*
bŏh hasa	*boh^{a}saṇ, boha se.*
ts^{a}h hasa	*tsahasaṇ.*
khāsa	*khās, khās^{a}.*
kusa	*kusaṇ.*
dilāsa	*dilāsaṇ.*
an sa	*ansaṇ.*
nin sa	*ninseṇ.*
tsatanasa	*tsatan^{a}saṇ.*
wan-sa	*vanse, van^{a}saṇ.*
yĕsa	*yasaṇ, yesaṇ.*
ta	*t^{a}, ta, taṇ, te.*

KAULA	STEIN
aṭa	aṭa.
baṭa	baṭ^{a}, baṭa, baṭṭa.
bŏṭa	buṭṭa.
mahabaṭa	mahabaṭ.
diṭa	diṭṭa.
gāṭa	gāṭa.
haṭa	haṭa.
wuchṭa	vuch ṭa.
khŏṭa	kuṭa, khoṭa, khuṭa.
nŏkhṭa	nukhṭa.
daskhaṭa	daskuṭa.
raṭhṭa	raṭh ṭa.
tshĕṭa	tseṭa.
tshŏṭa	tsŏṭ^{a}.
gatshṭa	gats ṭa.
waktha	vakṭa.
tshunṭa	tsunṭha.
wanṭa	vanṭa, vante.
niyĕn ṭa	niyanṭa.
zyun^{w} ṭa	z^{v}ünṭe.
paṭa	paṭ^{a}, paṭa.
paṭa-paṭa	paṭa-paṭa
karṭa	karṭa, karṭe, kar ṭhe.
sāṭa	sāṭ^{a}, sāṭha.
sŏṭa	sōnṭa.
basṭa	basṭa.
shikasṭa	shikasṭa.
bĕwāsṭa	bē vāstu.
tŏṭa	tŏṭa, tŏṭa, tŏṭ^{u}, tŏṭu.
tsĕ ṭa	ts^{v}eṭa.
chiv ṭa	ch^{v}ūṭa.
thāvṭa	thāu ṭa.
wāṭa	vāṭe.
kaṭsa	kaṭse.
kāṭsa	kāṭs^{a},
mōṭsa	māṇṭsa.
hĕṭsamaṭsa	heṭsamaṭsa.
wa	vu.

KAULA	STEIN
dawa	dava.
chĕwa	ch^{v}au.
chiwa	chu.
chuwa	chu.
kuwa	kuv^{a}.
jalwa	jal^{a}va.
tālawa	tāl^{a} va.
mĕwa	m^{v}eva.
wanamōwa	vanemau, vanemō^{u}, vanemo^{o}.
waññmōwa	vañye mōv.
dopum^{u}wa	dop^{u}mau.
dyuṭum^{u}wa	dyüṭ^{u}mau.
yimawa	yimau.
waññwa	van^{v}au.
kor^{u}wa	kuru, kurū.
kūr^{o}wa	kaṛu.
māriwa	mā^{i}ryu.
ōs^{i}wa	ā̆syu.
phūṭ^{o}wa	phuṭu.
roṭ^{u}wa	ruṭu.
partawa	par tav^{a}.
nēza	n^{v}ā̆za.
hanza	hanza, haṇza, haṇza.
tihanza	ṭa hanza, ṭi haṇza.
manza	manza.
rēza	rēza.
garza	gar ze.
darvāza	darvāza, daṛvāza.

Words ending in ā

bā	bā.
ādā	āda.
khŏdā	kudā, kūdā, khudā.
bā-khŏdā	bā-khudā.
mŏdā	mudā.
pardā	parda.

KAULA	STEIN
phardā	*parda.*
sōdā	*sōdā.*
hā	*hā.*
bēbahā	*bē bahā, bēbʰhā, bēbahā.*
dōhā	*doha.*
pātashēhā	*pādshahạ.*
zalīkhā	*zalīkhā, zulīkhā.*
bē-wōphā	*bēvophā.*
srēhā	*sreha.*
ziyāphathā	*ziāfat.*
sāthā	*sātha, sāṭạ.*
hātshā	*hā tsā.*
kālā	*kāla.*
dalīlā	*dalīlạ, dalīla, dalīlạ.*
bismillā	*bismilla.*
guṭʻlā	*guṭʻlā.*
lāyilā	*lā illāh.*
zʰlā	*zilla.*
mā	*ma, mā.*
hakīmā	*hakīma.*
samā	*samā.*
tsē mā	*tsima.*
nā	*na, nā.*
mōdānā	*maidānạ.*
vadanā	*vade nā.*
hanā	*hʰnā, hana, hạna, hạnā, hạnạ, hna.*
dōba-hanā	*dobʰhạnạ.*
khēkh-nā	*kʰeknā.*
yikh-nā	*yihna.*
ratshi-hanā	*ratsehʰna, ratse hʰna.*
khashēna-hanā	*khashʰnạ hʰnā.*
pāri-hanā	*pārʰehna.*
tagēm-nā	*tagimna.*
bani-nā	*banina.*
zāna-nā	*zānenā.*
zanānā	*zạnānạ.*

KAULA	STEIN
khōtūnā	*khātūnạ, kōtūna.*
āy-nā	*āyna.*
thūñʰā	*thanyā.*
sōdāgārā	*sōdāgārʰ, sōdāgārạ.*
phakīrā	*fakirạ.*
shēhmārā	*shah māra.*
shēkhtsā	*shahtsa.*
dawā	*davā.*
chwā	*cha.*
yā	*ya, yā.*
chyā	*cha, chā, che, chʰā.*
kyā	*kya, kyā.* Cf. *kyāh.*
balāyā	*balāya.*
pazyā	*pazyā.*

Words ending in *ai*

kōhai	*kohāy.*
yihai	*yi hoi.*
tanānai	*tanā nai.*

Words ending in *au*

bargau	*burgau.*
hau	*ho.*
kathau	*kathau.*
lālau	*lālau.*
krālau	*krālau.*
talau	*talau.*
māravātalau	*māṛavātạlau, māṛavātʰlau.*
timau	*timau.*
yimau	*yimau.* Cf. *yimav.*
nau	*nau.*
gānau	*gānau.*
nigīnau	*nigīnau.*
ds‘ nau	*ạs‘nau.*
rostʰ nau	*rustʰnau.*
tsūrau	*tsūrau.* Cf. *tsūrav.*

KAULA	STEIN
wazīrau	*vaziraṇ, vazīrau.*
bātsau	*bātsau.*
dŏyau	*doyau.*
kōdyau	*kᾱ́dyau, kᾱdyau.*
sandyau	*sandyau.*
bāranyau	*bārⁿnyau.*
guryau	*gurᵛau.*

Words ending in *ĕ*

ĕ	*ą, i.*
sŏhīb-ĕ	*sāhibᵗ.*
bachĕ	*bache.*
jĕnatachĕ	*janaṭach.*
tsŏcĕ	*su cho, suche, tsuche.*
zacĕ	*zache.*
kŏḍĕ	*kūḍᵛe.* Cf. *kŏrĕ.*
zadĕ	*zade.*
achĕ	*ach.*
bŏchĕ	*boche.*
lachĕ	*lache*
tŏrīph-ĕ	*tᾱ́ᵗrīf-i.*
tsārihĕ	*tsārihe.*
bāshĕ	*bāshe.*
khāba-nishĕ	*kābʰnish.*
nishĕ	*nish, nishi.*
pĕsh-ĕ	*pĕshe.*
pŏshĕ	*posha, pōshʰ, pŏshe.*
tŏhĕ	*tohi, tohᵛi.*
ajĕ	*ają.*
bujĕ	*buje.*
gĕjĕ	*gᵛają.*
lĕjĕ	*lᵛeją.*
mājĕ	*māje, mājᵗ, māji.*
dŏda-mājĕ	*dodᵛmājᵗ.*
wŏramājĕ	*vurą mājᵗ.*
wŏlinjĕ	*vālinją, vālinje, vāliñją, vāliñje, vāliñjᵗ.*

KAULA	STEIN
kranjĕ	*kraiñjᵃ.*
rājĕ	*rāją, rāje.*
wātᵃjĕ	*vātūją.*
lŏyik-ĕ	*lāyᵃką.*
mĕ	*mą, me, mᵛe, mye.*
sakᵃth mĕ	*sakhme.*
pyōm mĕ	*pyōmᵗ.*
kar mĕ	*karme.*
korᵐ mĕ	*kurme.*
bĕñĕ	*bąñye, beñye.*
wŏdañĕ	*vudᵃnye, vudanye, vudᵃñye, vudañye.*
gañĕ	*ganᵛi, gañye.*
kañĕ	*kanye, kañye.*
ąshᶠkañĕ	*ashkanye.*
mānĕ	*māne, māᵗni, mānye, māᵗnye.*
panañĕ	*panąni, panąnᵛe, paneñye.*
bōgᵃrañĕ	*bāgᵃranye.*
wuñĕ	*vuñye.*
cyāñĕ	*chānᵛe, chᵛāñye.*
zañĕ	*zaᵗnᵛe, zañye.*
dārĕ	*dᾱ́ᵗri.*
shĕhar-ĕ	*shehri.*
karĕ	*kaᵗri.*
kŏrĕ	*kŏḍᵗ, kūḍis, kŏḍᵛe, kŏḍᵛi, kūḍᵛe, kŏdye, kŏrᵃe, kŏrᵃi.* Cf. *kŏḍĕ.*
marĕ	*mąri.*
miñĕ-marĕ	*mingᵛᵉ mąri.*
wārĕ	*vāri.*
asĕ	*asᵗ, asi*
khalᵃt-ĕ	*kalᵛti.*

KAULA	STEIN
tsē	*tsa, tse, ts^{y}e, tsye.*
āyē	*āya, āye, āyi, āyī.*
bāyē	*bai, bāy^{e}, baye.*
biyē	*bay^{i}, bey, beye.*
pātashāhbāyē	*pādshah bāye.*
gūr'-bāyē	*gūr bāye.*
grīst'-bāyē	*grēst^{i} bāye, grēsta bāye.*
dayē	*daye.*
khōdāyē	*kudāye.*
gayē	*gay^{e}, gaye, gay^{e}.*
tagiyē	*tag^{y}e, tag^{i}ye.*
gatshiyē	*gatsiye.*
jāyē	*jai, jāya, jāy^{e}, jāye.*
mōyē	*moye.*
nayē	*naye,*
niyē	*niy, niy^{e}, niye.*
rōpayē	*rupia, rup^{i}ya.*
rāyē	*rai.*
barāyē	*ba rai.*
drāyē	*drāye.*
grāyē	*grāye.*
phakīriyē	*fakīri.*
par'yē	*pa^{i}riye.*
hamsāyē	*hamsai, ham sāye.*
gadōyiyē	*gadoi yiye.*
tuvyēyē	*tuv^{i}y.*
kēnzē	*kyenzi.*
sanzē	*sanzi, sanzi.*
pātashāha-sanzē	*pādshāhasanzi.*
pātashēha-sanzē	*pādshaha sanzi, pādshaha sanzi, pādshahas sanzi.*

Words ending in ē

āgē	*age.*
pīchē	*piche.*

KAULA	STEIN
wuchihē	*vuch^{i}he.*
wanihē	*vanghe.*
karihē	*karche, ka^{i}rihe, kari h^{y}e.*
marihē	*marih^{y}e.*
mārihē	*marihe, mārihe.*
āsihē	*āsi he, āsihe.*
cēyihē	*ch^{y}aye h^{y}e.*
diyihē	*diyehe.*
bālē	*bāl^{y}ē.*
nālē	*nāle.*
gōpālē	*gupāl^{y}ē.*
panañē	*panenāye.*
gārē	*gār^{y}ē.*
mārē	*mārē.*
tārē	*tārē.*
dukhtar-ē	*dukhtarē.*
kōng-wārē	*kung^{o}wār^{y}ē.*
gayē	*gay^{e}.*

Words ending in '

sumb'	*sumb.*
bōd'	*bud^{i}.*
hata-bōd'	*hata bud^{i}.*
kād'	*ka^{i}r^{y}.*
kōd'	*kā^{i}d, kā^{i}d^{i}, kūd^{i}.*
gānd'	*gand^{i}, gandi.*
hānd'	*hand^{i}.*
sānd'	*sand^{i}, sandi, sand.*
sōna-sānd'	*sunasand^{i}, sunasand^{i}, sunasandi.*
sōnara-sānd'	*sunarsandi.*
rūd'	*rōd^{i}.*
bōg'	*bā^{i}g^{i}.*
lāg'	*lag^{i}, lag^{i}.*
shēch'	*shech^{y}.*
wuch'	*vuch.*
dōh'	*duh^{y}.*
hih'	*hi.*

KAULA	STEIN
kẽh¹	*kẖd.*
hõkh¹	*huk¹.*
wõtamukh¹	*vutamak¹.*
kàsh¹	*kash⁰.*
ath¹	*at¹, ạt¹, a¹t¹, ạ¹t¹, ạtᵛ, a¹tᵛ.*
àth¹	*ạt¹.*
tõh¹	*toh¹, tuh, tuh¹, tuhᵛ.*
bīṭh¹	*bẖth, bᵛẖth¹, bẖṭ¹.*
cìth¹	*chit.*
kuṭh¹	*kuṭ¹.*
pẽth¹	*pᵛẖth, pyet.*
põth¹	*pẖ¹th¹, pẖ¹th¹, pẖ¹ṭ¹, pẖ¹thᵛ, pẖ¹tʰ, pẖ¹tʸ, pẖ¹tᵛ.*
tath¹	*tat, tạt¹, ta¹t¹, tạ¹t¹, ta¹ṭᵛ.*
wàth¹	*vat¹, vot¹, vatᵛ.*
zīṭh¹	*zīṭ¹.*
wāt⁰j¹	*vātaj.*
àk¹	*ak¹.*
harák¹	*harik.*
rātàk¹	*rātik.*
thõvik¹	*thāvik.*
nyõvik¹	*nᵛāvik.*
gàl¹	*gẖ¹l¹.*
gul¹	*gul¹.*
hẽl¹	*hil.*
ṭahàl¹	*tạhạl, tạhạl¹, tạhạlᶻ.*
mõl¹	*mẖ¹l.*
nõl¹	*nāl, nāl¹, nālᵛ, nẖ¹lᵛ.*
gõpõl¹	*gupāl¹.*
tàl¹	*tẖ¹l¹.*
tul¹	*tu¹lᵛ.*
gāṭ¹l¹	*gātily.*
wātàl¹	*vātạl¹.*

KAULA	STEIN
tsàl¹	*tsạlᵛ.*
àm¹	*am¹, ạm¹, a¹m¹, ạ¹m¹, ạmᵛ.*
õm¹	*ẖ¹mi.*
kàm¹	*kạm¹.*
tröm¹	*trẖm, trẖmᵛ.*
tsũrim¹	*tsorim.*
tàm¹	*tạm¹.*
yẽm¹	*yim.*
yim¹	*yim, yem¹.*
din¹	*din¹, dinᵛ.*
bāgàn¹	*bāgen¹.*
hũn¹	*hũn, hũna, hõni.*
kàn¹	*kan¹, kạn¹, kạnᵛ.*
lõn¹	*lẖ¹ni.*
ḍulàn¹	*duleñy.*
panàn¹	*pan, panen, paneñy.*
bārán¹	*bāraṇ.*
prõn¹	*prāñy, prānᵛ.*
āsàn¹	*āsạn¹.*
tsaṭàn¹	*tsaten¹.*
wàn¹	*vạnᵛ.*
sõmbᵛrāwàn¹	*sombᵛrāva¹n¹.*
lāyàn¹	*lāyin.*
myõn¹	*mẽnᵛ, myẽ, mᵛẽn.*
zàn¹	*zan¹.*
ḍazõn¹	*ḍazān¹.*
tsàp¹	*tsạpᵛ.*
bàr¹	*bar, bari.*
mẽ bàr¹	*mebar.*
dõr¹	*dẖr.*
gàr¹	*gar¹.*
gur¹	*gur, gur¹.*
gũr¹	*gũr.*
phir¹	*phĩr¹.*
hàr¹ hàr¹	*hạri hạri.*
shur¹	*shũri.*
kõshir¹	*kāshir¹.*
kàr¹	*kạr, kạ¹r¹.*

KAULA	STEIN
kūr^{t}	kūḍ^{t}.
mōr^{t}	mā^{t}r^{v}.
apōr^{t}	apā^{t}r, apā^{t}r^{t}.
tsōpōr^{t}	so pā^{t}ri, tso pā^{t}r^{t}.
yipōr^{t}	yipā^{t}r^{t}.
tūr^{t}	tōr^{t}, tūri.
tsīr^{t}	tsīr^{v}.
paṭhwōr^{t}	paṭ^{a}vār^{t}.
yūr^{t}	yūr^{t}, yūr^{v}, yūr^{t}, yūry.
murdamāzōr^{t}	murde māzā^{t}ry.
ās^{t}	as^{t}, aṣ^{t}, ạ^{t}s^{t}.
ōs^{t}	ās^{t}, āṣ^{t}, ās, ās^{t}.
ạt^{t}	at^{t}, a^{t}ti, ạt^{v}.
dit^{t}	ditti.
langūt^{t}	longū^{t}th^{t}.
khāt^{t}	khat^{t}, ka^{t}t^{v}.
kit^{t}	kit, kit^{t}.
kūt^{t}	kāt^{t}.
lōk^{-}ṭ^{t}	lokat.
lōt^{t}	lu^{t}t^{t}.
māt^{t}	mat^{t}.
gānḍ^{t}māt^{t}	gand^{v}maty^{t}.
gamāt^{t}	gamat^{t}, gạmạt^{v}, gamut^{v}.
lāg^{t}māt^{t}	lag^{t}mat^{t}.
lōg^{t}māt^{t}	lāgimat^{v}.
mumāt^{t}	momut^{v}.
ān^{t}māt^{t}	ani mot^{t}.
dit^{t}māt^{t}	d^{v}ütmat, d^{v}itạmạty.
thōv^{t}māt^{t}	thāymak.
rāṭ^{t}	raṭ^{t}, ra^{t}ṭ^{v}.
mōtasūt^{t}	mut^{v}sā^{t}th^{t}.
tāt^{t}	tat^{t}, tạt^{t}.
yēlāt^{t}	ye tạ^{t}ṭ^{t}.
vōt^{t}	vāt^{t}, vāṭ^{t}, vât^{t}, vā^{t}t^{t}, vā^{t}ṭ^{t}.
yit^{t}	yi, yet^{t}, yạ^{t}t^{v}, ye^{t}ty.
nēciv^{t}	nechiv.
pōlādāv^{t}	polādev^{v}.
mahaniv^{t}	mahñyiy.
kañiv^{t}	kañyev^{t}.
shēstrāv^{t}	shastrev^{t}.
biy^{t}	bēy.
bōy^{t}	bāi, bāy.
day^{t}	diya.
laḍōy^{t}	laḍāi.
gawōy^{t}	gavāi.
hā hāz^{t}	yāhaz^{t}.
rīnz^{t}	rạnz, rēnz, rīnz.
pāz^{t}	pạz, pạz^{t}.
rūz^{t}	rōz, rōz^{t}.

Words ending in *i*

i	ạ, i.
zūnaḍabi	zün^{v} dabi.
sōhib-i	sāhibi.
dādi	dā^{t}de.
vōlād-i	vulādi.
mahmōd-i	mahmūd^{t}.
handi	handi, hạndi.
dōn-handi	don hạndi.
gōḷañicē-handi	gude nyechi hạndi.
kōndi	kōndạ.
sandi	sandi, sạndi.
pātashēha-sandi	pādshahạsạndi.
mōṭ^{t}-sandi	mā^{t}ṭ^{t}sandi.
ām^{t}-sandi	ạmisạndi.
tām^{t}-sandi	tạm^{t}sandi.
wazīra-sandi	vazīrasạndi.
sapadi	sapạd^{t}.
vōḍi	vōḍ^{v}e, vuḍ^{v}e, voḍye.
yād-i	yādi.
sōnamargi	son^{v}marga.
bēhi	behe.
bōchi	bo che.
nēchi	n^{v}eche, nyeche.
phahi	phahi.

KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh^{v}e.
hakh-i	ha^{i}khi.
rakhi	rakhi, rakh^{v}e.
tsakhi	tsakh^{i}, tsakh^{v}e.
bār^{i}shi	barsha.
wālawāzhi	vāle vāshe.
athi	a^{i}th^{i}, a^{i}thi, at^{i}.
ūṭhi	āth^{i}.
wōthi	vuthi.
gatshi	gatsa, gatse, gatsē, gatsi.
mē gatshi	m^{v}egatse.
matshi	matsa, mats^{a}e.
ratshi	rats^{a} han.
māji	māje, māji, māj, mā^{i}ji.
dōda-māji	doḍ^{a}māj.
krāji	krāje.
aki	ak^{i}, aki.
bal^{i}ki	balki.
lāyik-i	lā^{i}ki, lāyiki.
ḍōli	ḍoili.
gali	ga^{i}li.
dōkhil-i	dākh^{i}li.
kōli	kul^{v}e, kulye.
kuli	kul^{i}.
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
zuli	sula.
tēli	tela, teli, til^{i}.
rāt^{a}li	rāt^{a}li.
yēli	yeli, yel^{i}.
ami	am^{i}, ami, am^{i}, ami, a^{i}m^{i}, a^{i}mi, a^{i}m^{i}, a^{i}mi, amis.
kami	kami.
hukm-i	huk^{a}ma.
salāmi	salāmi.
nami	nam^{i}.
tami	tam^{i}, tami, tam^{i}, ta^{i}mi, ta^{i}mi.
patimi	pat^{a}ami.
yēmi	yam^{i}, ye^{i}mi.
yimi	yami, yemi.
trēyimi	treyimi.
bani	bana, bani.
dini	dina.
dīn-i	dīn^{i}.
hani	hani.
dachini	dach^{i}na.
wuchani	vuch^{i} ne.
khēni	khyeni.
khōni	kun^{v}a.
kani	kane, kan^{i}, kani, kan^{i}, ka^{i}ni, ka^{i}n^{v}.
kuni-kani	kun^{i}ka^{i}n^{v}.
kuni	kuna, kuni, kun^{i}.
phōlani	pholen^{i}, phuleni, phulen^{i}.
tōlani	tōlani.
mani	mane.
zamīni	zemīni.
anani	anani.
k^{a}nani	kanani.
panani	panane, panan^{i}, panani, paneni.
wanani	vaneni.
zanāni	zananā, zanāna
wōtharani	vutherani.
karani	karna, kar^{a}ni, karani, kara^{i}ni.
mārani	mārani.
nērani	nā^{i}rini.
kāsani	kās^{a}ni, khāsani.
wasani	vasani

KAULA	STEIN
khôtūni	khātūni, khātūnī, khâtūni, khā tūnī, khâtūnī.
sultān-i	sultān'.
atsani	atsạni.
vātani	vātạne.
vani	vane.
yini	yini.
lāyēni	lāyine.
myāni	myāni.
zāni	zāna, zāne.
zēni	za'ni, z^{y}ạni.
rōzani	rōzan'.
bēñi	beñye.
kañi	kanye, kañye.
mál'kāñi	malkānye.
panañi	paneñ^{y}e, panеñye.
tilawāñi	tilavāñye.
dapi	dapi, dạpi.
thapi	tha'pi.
bāri	bā'ri.
kabari	kab^{v}rạ.
dāri	dā'ri, dạ'ri.
dūri	dūri.
dadari	dad^{v}ri.
gari	gar', ga'ri.
guri	gur'.
makh^{a}r-i	makhri.
shĕmahēri	shamshēr', shamsēri, samshēri.
kari	ka're, ka'rē, ka'ri, kạ'ri.
kōri	kōd^{ye}, kod^{y}e, kôḍ^{ye}, kōḍ^{y}i, kōr^{y}e.
phikiri	phikri.
lashkari	lashkarạ, lashkar', lashkạ'ri, khal^{a}kan.
lari	lạ'r'.
t^{a}l^{a}ri	tulạri.
mách-t^{a}l^{a}ri	mách-tulari, mách-tulạri, másh-tulạri.
mari	mạri, mạ'ri.
miñē-mari	ming^{ye} mạri.
tōri	tō'ri.
litri	lit^{v}ri.
tsūri	tsūri, tsu'r', tsū'r', tsū'ri.
kŏng-wāri	kuŋg^{v}vār'.
nazari	naz^{v}ri, naz^{v}ri.
āsi	ās', āsi, ā's'.
kaisi	ka'sī, kạ'si.
kōsi	kāsi.
lasi	lasạ.
waisi	vạ'nai.
ti	ti, t^{v}e, t^{v}i.
ati	at', ạt', a'ti, at^{v}e.
bōti	bot^{ye}.
kāh ti	kahti.
pēth' ti	p^{v}eti.
kati	kat', kati, ka'ti, kạ'ti, kat^{v}e, kat^{v}i, katye.
laṭi	laṭ', laṭi.
tāl' ti	tạ'lti.
maṭi	mat'.
mē-ti	maṭ', m^{v}eti.
hēkmat-i	kekạmati.
drāti	drātis.
hazrat-i	hazrat, hazrạt', hazrạ't', hazret, hāzret', hāzret.

KAULA	STEIN
suti	*sut^{i}.*
tati	*tat^{i}, ta^{i}ti, ta^{i}t^{i}, tat^{y}.*
ti-ti	*titi.*
tō-ti	*tōt^{y}i.*
ts^{a}-ti	*tsati.*
vati	*vat^{i}, va^{i}t^{i}, va^{i}ti, vat^{y}e.*
vāti	*vāt^{i}, vā^{i}t^{i}, vāt^{yy}.*
yēti	*yat^{i}, yet^{i}.*
yi-ti	*yi ti.*
yiti	*yetī, yit^{i}.*
hāvi	*hāẋvi.*
shēstravi	*shast^{y}rvi, shīt^{y}rạvi.*
bāyi	*bāyạ, bāye.*
grīst^{i}-bāyi	*grīst bāye, grēst^{y} bāye.*
dŏyi	*doye.*
āgayi	*āgạye.*
khēyi	*kheye.*
lāyi	*lāye.*
salayi	*salạyạ.*
cārpāyi	*palangas.*
par^{i}yi	*pạ^{i}rīye.*
dwō-yi	*dv^{o}y^{u}.*
havā-yi	*havāye.*
yiyi	*yiye.*
zi	*ze.*
dizi	*dīzi.*
bēh^{i}zi	*bih zi.*
khēzi	*khyēzi.*
tshān^{i}zi	*tsạn^{o}zi.*
sanzi	*sanzi, sạnzi.*
pātashāha-sanzi	*pādshahasạnzi.*
pātashĕha-sanzi	*pādshahạ sanzi, pādshahạ sạnzi*
ām^{i}-sanzi	*a^{i}misạnzi.*
sōnara-sanzi	*sunạr sanzi, sunạrsạnzạ.*
yāra-sanzi	*yārisạnzi.*

KAULA	STEIN
rōzi	*rōzi.*
kār^{i}zi	*kạ^{i}rzi.*
marāz-i	*mạrāj.*
wās^{i}zi	*vạz^{i}zạ.*
vizi	*vizē.*
pōv^{i}zi	*pā^{i}vzi.*
kyāzi	*kyāzi, kyā ze, kyā zi, kyā^{i}z^{i}.*
ti-kyāzi	*ti kyā zi.*
azīz-i	*azīza, ạzīzạ.*

Words ending in ī

wurdī	*vurdī.*
saragī	*sargi, sargī, sargēh.*
shōhī	*shāhī.*
pātashōhī	*pādshāhi, pādshāhī, pād^{y}shāhī.*
jūshī	*jŏshī.*
hab-jūshī	*habjŏshī.*
wŏbālī	*vu bā^{i}li.*
ḍōlī	*dā^{i}li.*
tasalī	*tas^{o}li.*
miskīnī	*miskīnī.*
wŏphādōrī	*vuph dā^{i}ri, vupha dā^{i}ri, vuphā dā^{i}rī, vupha dāirī.*
tamaskhurī	*tamis kuri.*
phakīrī	*fakīrī.*
nōkarī	*naukrī, nōk^{o}rī.*
parī	*pạ^{i}r^{i}, pạ^{i}ri.*
huzūrī	*hazūri.*
wazīrī	*vazīrī.*
vēsī	*vesī.*
tī	*tih.*
balī	*balti.*
masnavī	*masnavī.*
gaznavī	*gaznavī.*
pōravī	*pāravī.*

KAULA	STEIN
yī	*yi.*
judōyī	*zhudāī.*
wōphōyī	*vuphāī.*
bē-wōphōyī	*bēvophāī.*
bēwōphōyī	*bē vuphāī.*
gum-rōyī	*gum^{u}rā yiy.*

Word ending in *ō*

kē-hō	*k^{v}ạho, kyạho.*

Words ending in *ō*

ō	*o.*
sōhibō	*sāhībō.*
hō	*hō.*
khōs^{i} hō	*khāsīhō.*
ākhō	*ākhu.*
tsākhō	*tsākhu.*
kathō	*kathu.*
phakīrō	*fakīrō.*
wazīrō	*vaziro.*
hatō	*hatō.*
jāwō	*jāo.*
khōdāyō	*kodāyu.*
khyō	*kh^{y}au.*
atsayō	*atsayo.*
arz ō	*arzo.*

Words ending in *ō*

lagahō	*lagaha.*
chalahō	*chạlạha.*
dimahō	*dim^{i} ha.*
yimahō	*yimạha.*
yith tshunahō	*yetsaṇạ ha.*
karahō	*kare ha, karạha.*
bāwahō	*bāvạ ha.*
hāwahō	*hāv^{e} ha.*

Words ending in *^{u}*

amōb^{u}	*amōb.*
sumb^{u}	*sumb.*
rētas sumb^{u}	*ritasumb.*

KAULA	STEIN
boḍ^{u}	*būḍ.*
doḍ^{u}	*dud.*
dōḍ^{u}	*dȭḍ, dōḍ.*
shoḍ^{u}	*shod.*
thoḍ^{u}	*thud.*
koḍ^{u}	*kur.*
moḍ^{u}	*mud.*
mūḍ^{u}	*mōd, mūḍ.*
gǭnḍ^{u}	*gund.*
honḍ^{u}	*hund.*
pātashōhī-honḍ^{u}	*pādshāhīhund.*
kathi-honḍ^{u}	*kat^{v}ehund.*
mājẽ-honḍ^{u}	*māje hund.*
lālan-honḍ^{u}	*lālan hund.*
tihonḍ^{u}	*tihund.*
tuhonḍ^{u}	*tuhund.*
konḍ^{u}	*kund.*
sonḍ^{u}	*sund.*
asonḍ^{u}	*am^{i} sund.*
sōhība-sonḍ^{u}	*sāhīb^{y}sund.*
pātashāha-sonḍ^{u}	*pādshāh^{e}sund.*
pātashẽha-sonḍ^{u}	*pādshaḥạ sund, pādshaḥạsund.*
shẽnāka-sonḍ^{u}	*shināk̤asund.*
mōl^{i}-sonḍ^{u}	*mā^{i}l^{i}sund.*
ạm^{i}-sonḍ^{u}	*ạm^{i}sund, ạmisund, ạ^{i}mi sund.*
gōlāma-sonḍ^{u}	*gulāmạsund.*
sōdāgāra-sonḍ^{u}	*saudāgārạsund.*
phakīra-sonḍ^{u}	*fakīrạsund.*
sōnara-sonḍ^{u}	*sunạrsund.*
yāra-sonḍ^{u}	*yārạsund.*
khẽdāyō-sonḍ^{u}	*khudāyesund.*
sapoḍ^{u}	*sapud.*
rūḍ^{u}	*rūd.*
syoḍ^{u}	*syud, s^{v}ud.*
log^{u}	*log, lug.*
lōg^{u}	*lōg.*
shǫ̃ng^{u}	*shung.*
tog^{u}	*tug.*

KAULA	STEIN
wuch^{u}	*vuch.*
lyukh^{u}	*l^{v}ükh.*
rosh^{u}	*rush.*
buth^{u}	*but.*
khoth^{u}	*khut.*
ṭhṓṭh^{u}	*ṭōṭ.* Cf. *ṭṓṭh^{u}.*
kuṭh^{u}	*kut.*
moṭh^{u}	*mut.*
ṭṓṭh^{u}	*ṭōṭ.* Cf. *ṭhṓṭh^{u}.*
woth^{u}	*vut, vuth.*
wṓth^{u}	*vot^{i}, vut, voth, vuth.*
yuth^{u}	*yūth.*
byūṭh^{u}	*byūt, byūṭ, byōth, byōṭh, byūṭh.*
ḍyūṭh^{u}	*dyūt, ḍyuṭ, ḍyūṭh^{u}, vuch.*
kyuth^{u}	*kyut.*
myūṭh^{u}	*myūt.*
zyuṭh^{u}	*zyuṭ.*
gotsh^{u}	*gōts, guts.*
hyuh^{u}	*h^{v}u, hyu.*
khābuk^{u}	*kābuk.*
bāguk^{u}	*bāguk^{u}.*
dōhuk^{u}	*dohuk.*
watharanuk^{u}	*vat^{v}ranuk.*
nayistānuk^{u}	*nayis tānuk.*
wanuk^{u}	*vanuk.*
jēnatuk^{u}	*jan^{v}tuk, jan^{v} tukh.*
amyuk^{u}	*am^{i} kuy, ạm^{v}uk, ạmyuk, a^{i}m^{v}uk.*
kamyuk^{u}	*kam^{v}ük.*
gōḍanyuk^{u}	*guḍeñyuk.*
hatsyuk^{u}	*hats^{v}uk.*
ōl^{u}	*ūl.*
phol^{u}	*phul.*
phṓl^{u}	*phul.*
shēhul^{u}	*shuhul.*
kōl^{u}	*kōl.*
mṓl^{u}	*mōl, mōr.*
buñul^{u}	*buñyül.*
tul^{u}	*tul.*
tsol^{u}	*tsul.*
yẽñẽwṓl^{u}	*yeñyi vāl, yeñyivōl, yeñy^{v}vāl.*
zōl^{u}	*zōl.*
kyom^{u}	*kyum.*
trẽyum^{u}	*treyimi.*
pōntsyum^{u}	*pānts^{v}ūm.*
kaḍun^{u}	*kạdun.*
laḍun^{u}	*laḍun.*
mangun^{u}	*mangun.*
hūn^{u}	*hūn.*
dēshun^{u}	*dēshun.*
tshon^{u}	*tsun.*
gatshun^{u}	*gatsun.*
ạsh^{i}kun^{u}	*ạshkun, ạskun.*
galun^{u}	*galun.*
tulun^{u}	*tulun.*
anun^{u}	*anun.*
khanun^{u}	*khanun.*
panun^{u}	*panen, panun.*
dapun^{u}	*dopun.*
sṍmb^{u}run^{u}	*somb^{u}run.*
sapharun^{u}	*safarun.*
watharun^{u}	*vat^{v}run.*
karun^{u}	*karun.*
mārun^{u}	*mārun.*
sṓn^{u}	*sōn.*
sṍn^{u}	*sun.*
āsun^{u}	*āsun.*
khasun^{u}	*khasun.*
bikarmājẽtun^{u}	*vikarmājitun.*
tsatun^{u}	*tsatun.*
wātun^{u}	*vātun.*
atsun^{u}	*atsun.*
won^{u}	*vun.*
nērawun^{u}	*nēravun.*

KAULA	STEIN
trāwun"	*trâvun.*
kāsawun"	*kās"vun.*
yun"	*h"ūn, yūn.*
byon"	*b"ūn, b'yun.*
cyon"	*chun, ch"un.*
cyōn"	*chōn, chōn", chōny, ch"ōn.*
dyun"	*dyun.*
hyon"	*h"un.*
khyon"	*khyun.*
myŏn"	*myân, myŏn.*
zyun"	*zün, z"ün, zyün.*
zon"	*zun.*
bōzun"	*bōzun.*
sōzun"	*sōzun.*
gusōñ"	*gosōny.*
dop"	*dop, dop", dup, dup".*
bôr"	*bōr.*
mŏdur"	*mudur.*
gur"	*gur.*
gūr"	*gūr.*
phor"	*phurtaz.*
kor"	*kud, kar, kur, kur'.*
mor"	*mud.*
môr"	*mōd, mār.*
pūr"	*pūr.*
tsŏpôr"	*tsopôr.*
khôwur"	*khâvur.*
hyor"	*h"ur, hyür.*
phyūr"	*p"ūr.*
ôs"	*ās, âs, âs", ōs.*
bus"	*bus.*
ot"	*at', ot, ut, ath, uth.*
hot"	*hut.*
hoṭ"	*hot.*
khot"	*khot", khut, khuṭ, khuth, kut.*
khōṭ"	*khuṭ.*
koṭ"	*koṭ.*
koṭ"	*khuth.*
kūt"	*kūt.*
loṭ"	*loṭ.*
āmot"	*āmut.*
rūd"mot"	*rōd"mut, rūd"mut.*
gamot"	*gammut, gōmus, gomut.*
gŏmot"	*gamut, gomut.*
lōg"mot"	*lâg" mut.*
dyūth"mot"	*dyūtmut.*
lyukh"mot"	*l"ükhmut, lyükhmut.*
gôl"mot"	*gâlmut.*
mumot"	*momut.*
on"mot"	*on muth.*
pĕmot"	*p"ümut, pyamut, pyümut.*
kor"mot"	*kurmut.*
ôs"mot"	*âsmut.*
roṭ"mot"	*rutmut.*
rôṭ"mot"	*roṭ"mut.*
wôt"mot"	*vot"mut, vōt"muth.*
dyut"mot"	*dyutmut, dyut"mut, dyūt"mut.*
thow"mot"	*thāy mut.*
thôw"mot"	*thâymut, thâymut.*
lāḍyōmot"	*lāḍ"ōmut.*
nyūmot"	*nyumut.*
noṭ"	*nut.*
pot"	*phot, phut, put, puth.*
roṭ"	*rōt, rut.*
drôt"	*drōt.*
troṭ"	*truṭ.*
host"	*host, host".*

KAULA	STEIN
gryūst^{u}	grost.
tot^{u}	thuth, tot, tut.
tsọt^{u}	tsōt.
wȯt^{u}	vȧt, vōt, vōt^{i}, vōṭ, voth.
yūt^{u}	yūt.
dyut^{u}	d^{y}ut, dyut, dyuth.
kyut^{u}	kh^{y}ut, khyuth, k^{y}ut, kyut, kyuth.
tshyọt^{u}	tsuṭ, ts^{y}ut, ts^{y}uṭ.
tyūt^{u}	tyūt.
hots^{u}	hots, huts.
bȯu^{u}	bōṵ.
thȯu^{u}	thȧṵ.
lȯu^{u}	lāu.
mōkalȯu^{u}	moklau.
nȯu^{u}	nȧṵ, nōy.
parzanȯu^{u}	parza nāṵ, parza nȧṵ.
sǭmb^{u}rȯu^{u}	somb^{u}rau, somb^{u} rau.
tsamruu^{u}	tsam ru, tsam^{u}ru.
trȯu^{u}	trōv.
shēstruu^{u}	shast^{u}ro.
nēcyuu^{u}	n^{u}echu.
mahanyuu^{u}	mahūyu.
bȯy^{u}	boy, bōy.
būz^{u}	bōz.
poz^{u}	puz.
apoz^{u}	apuz.

Words ending in ^{ü}

dȯhüc^{ü}	dohuch.
nayistānüc^{ü}	nạyis tān nạch.
azic^{ü}	azich.
bud^{ü}	bud.
thūḍ^{ü}	tạḍ, tor. Cf. thūr^{ü}.
kūḍ^{ü}	kūḍ. See also kūr^{ü}.

KAULA	STEIN
krünḍ^{ü}	k^{u}rạnḍ.
tsünḍ^{ü}	tsunḍ.
wuch^{ü}	vuch.
bōlbōsh^{ü}	bōlbȧsh.
hish^{ü}	hish.
zēṭh^{ü}	ziṭh.
wȯtsh^{ü}	vuts.
wütsh^{ü}	vuts.
dȭmbij^{ü}	dumbij.
dūj^{ü}	daje.
shčh^{ü}j^{ü}	shạhij.
lūj^{ü}	laj.
mang lūj^{ü}	mang^{u}laj.
mōj^{ü}	mȧj, mōj.
dȭda-mōj^{ü}	dod^{u}mȧj.
wȭramōj^{ü}	vur mȧj, vur^{u}mōj.
wōlinj^{ü}	vālinje.
tuj^{ü}	tuj.
gāṭ^{ü}j^{ü}	gātij.
tsüj^{ü}	tsaj, tsa^{i}jy.
wōj^{ü}	vāj, vȧj, vāj^{y}.
kōm^{ü}	kȧm, kȧma, kōm.
trōm^{ü}	trōm.
satim^{ü}	sạtim^{y}.
pōntsim^{ü}	pȧntsim, pạnts^{u}um.
trčyim^{ü}	triyim.
dōn^{ü}	dạn.
zabōñ^{ü}	zạbāñy.
diñ^{ü}	diñy.
chōñ^{ü}	chān^{y}.
kūñ^{ü}	kan.
wālūñ^{ü}	wālañy.
nüñ^{ü}	nañyi.
anlüñ^{ü}	anạn^{y}, aneñy.
tshunüñ^{ü}	tsạneñy.
panüñ^{ü}	panen, panen^{i}, panen^{y}, paneñy, paniñy.

KAULA	STEIN
*karūñ*ᵘ	*karinᵛ, kareñy, kariny.*
*sōñ*ᵘ	*sāñᵛ, sᵃ'ñy.*
*wasūñ*ᵘ	*vasanᵛ.*
*bikarmājētūñ*ᵘ	*vikarmājiteñy.*
*mōtūñ*ᵘ	*mōteny.*
*bacāwūñ*ᵘ	*bachāviny.*
*pakawūñ*ᵘ	*pakᵘvañy.*
*mākalāwūñ*ᵘ	*mokalāvañy.*
*yiñ*ᵘ	*yiny.*
*cyōñ*ᵘ	*chᵗ'ān, chᵛānᵗ, chᵛąnᵛ.*
*chyōñ*ᵘ	*chāny.*
*myōñ*ᵘ	*myē, mēñy, mᵛēn, myēn, mᵛēñy.*
*zūñ*ᵘ	*ząny, zaᵗnᵛ.*
*ōr*ᵘ	*ār.*
*thūr*ᵘ	*tąr, tūr.* Cf. *thūḍ*ᵘ.
ąthᵘrᵘ	*ątąr.*
*kūr*ᵘ	*kūḍ, kūr, khūḍ.* See also *kūḍ*ᵘ.
*kūr*ᵘ	*kąr, kąᵗrᵗ.*
*phikir*ᵘ	*fikᵘr, phikir.*
tᵘlᵘrᵘ	*tuląr.*
māch-tᵘlᵘrᵘ	*māch tuląr.*
*mūr*ᵘ	*mąr.*
*miūē-mūr*ᵘ	*mingᵗ mąr.*
*nūr*ᵘ	*nur.*
*tūr*ᵘ	*tąr.*
*tsūr*ᵘ	*tsūr.*
*zīr*ᵘ	*zēr, zᵛēr.*
*ās*ᵘ	*âs.*
*phūt*ᵘ	*phut.*
*rūt*ᵘ	*rąt.*
*bōts*ᵘ	*bąts, bâts.*
*dits*ᵘ	*dits.*
*khūts*ᵘ	*khats, kąts.*
*kits*ᵘ	*kits.*
*kōts*ᵘ	*kâts.*
*adālūts*ᵘ	*ądālat.*
*āmūts*ᵘ	*āmuts.*
*gamūts*ᵘ	*gamuts.*
*tsūjᵘmūts*ᵘ	*tsajmąts, tsająmąts.*
*hēkmūts*ᵘ	*hekąmats.*
*mumūts*ᵘ	*momuts.*
*tshuñᵘmūts*ᵘ	*tsuñya muts.*
*wūñᵘmūts*ᵘ	*vunᵛmuts.*
*pēmūts*ᵘ	*pᵛimats.*
*kūrᵘmūts*ᵘ	*kąrmuts, kurmuts.*
*parzanōvᵘmūts*ᵘ	*parzą nâų muts.*
*trāvᵘmūts*ᵘ	*trau muts.*
*rōts*ᵘ	*râts.*
*wōts*ᵘ	*vąts, vâts.*
*yūts*ᵘ	*yits*ᵘ.
gōvᵘ	*gau, gaų, gāy.*
shēstrūvᵘ	*shastᵛro.*
būzᵘ	*bōz.*
hūnzᵘ	*hąnz, hunz.*
gurēn-hūnzᵘ	*gurᵛen-hąnz.*
yihūnzᵘ	*yihas.*
sūnzᵘ	*sąnz, sunz, sąnzüy, sünz.*
khāwanda-sūnzᵘ	*kāvandąsunz.*
pātashāha-sūnzᵘ	*pādshāh sąnz, pādshāhasąnz.*
pātashēha-sūnzᵘ	*pādshahasąnz, pādshahąsunz.*
rājē-sūnzᵘ	*rājąsąnz, rājąsunz.*
mōlᵗ-sūnzᵘ	*mąᵗlᵗ-sunz, mąᵗlisąnz, mąᵗlisunz.*
āmᵗ-sūnzᵘ	*ąmisąnz, ąmisunz.*
gōlāma-sūnzᵘ	*gulāmąsąnz.*
tāmᵗ-sūnzᵘ	*taᵗmisąnzüy.*
sōna-sūnzᵘ	*sunąsąnz.*
phakīra-sūnzᵘ	*fakīrąsąnz, fakīrąsunz.*

KAULA	STEIN
sõnara-sũnz[a]	*sunạr sạnz, sunạrsạnz.*
wõrũz[a]	*vurud.*
wuz[a]	*dạj.*
nãyẽz[a]	*nãyiz.*

Words ending in *u*

gatshu	*gatsu.*
nu	*nu.*

Word ending in *ũ*

saniyãsũ	*sạnyãs*[a].

Words ending in *b*

ãb	*ãb.*
sabab	*sabab.*
dạb	*dab.*
dõb	*dob.*
gõb	*gạb.*
khãb	*kãb, kãv.*
khũb	*khũb.*
sõhib	*sãhib.*
wahab	*vahab.*
par wahab	*parvahab.*
mõjub	*mõjũb.*
phamb	*phamb, pamb.*
sõb	*sãb.*
tab	*tap.*
kitãb	*kitãb.*
jẽwãb	*javãb.*
sawãb	*savãb.*

Word ending in *c*

khar[a]*c*	*kharj.*

Words ending in *d* or *ḍ*

had	*had*[a].
khõḍ	*khoḍ.*
kõd	*kãd, kãd, kãd, kạ̃*[i]*d.*
kãkad	*kãkad, kakạd.*
lad	*laḍ.*
jẽl[a]*d*	*jal*[a]*d.*
mad	*mad*[a].
hamud	*hamud.*
ahmad	*ahmạd.*
mahmad	*mahamad, muhammad.*
nãd	*nãd.*
and	*and.*
band	*band.*
ganḍ	*gand.*
shãnd	*shãnd.*
yãrkand	*yãrkand.*
pasand	*pasand, pasạnd*
khãwand	*khãvand, kãvand.*
dard	*dard.*
murãd	*murãd.*
vir[i]*d*	*vir*[i]*d.*
rasad	*rasat.*
wustãd	*ustãd, vustad, vustãd.*
waḍ	*vad.*
yãd	*yãd.*
nõyid	*nãyid.*
phár[i]*yãd*	*pharyãd, pheryãd.*
zad	*zad.*
zid	*zid.*
muhimzad	*mohim zad.*

Words ending in *g*

bãg	*bãg.*
bãg	*bãng.*
lãg	*lãg.*
mõc lãg	*maulãk.*
nãg	*nãg.*
palang	*palang, palạng, palang.*
mang	*mang.*
prang	*prang.*
wutsha-prang	*vuts*[a]*prang.*

KAULA	STEIN
zang	*zang.*
drāg	*drāg.*
yĕg	*yeg.*

Words ending in *h*

āh	*ah.*
bĕh	*be.*
bōh	*bo, bu.*
marhabāh	*marhaba.*
subuh	*subu.*
hĕch	*hech.*
wuch	*wuch.*
dah	*da.*
dōh	*do, doh.*
dᵘh	*dü.*
judāh	*zhudā.*
ajᵃdāh	*azhda.*
sadāh	*sadau.*
wustādāh	*wustāda.*
alvidāh	*al vida.*
yĕḍāh	*yerā.*
gāh	*ga, gā, gah.*
āgāh	*āga.*
bĕgāh	*begā.*
pagāh	*pagᵉ, pagā.*
hargāh	*har ga, har gā, hargā.*
shōra-gāh	*shōra ga, shōragā.*
hĕh	*hᵛe.*
shūbiheh	*shuybeh, shūybihe.*
chĕh	*sha, che, chu.*
chih	*che, chi, chu, chᵛa.*
chīh	*chī.*
chuh	*che, chu, chuh.*
pātashĕhāh	*pādshāh.*
khĕh	*kᵛe.*
akhāh	*akha.*
dādkhāh	*dād kha.*

KAULA	STEIN
shĕh	*she.*
shĕhan-shāh	*shāhanshāh.*
pātashāh	*pādshah, pādshāh, pādᵃshāh.*
pātashĕh	*pādshah, pādshāh, pādᵃshāh.*
kuthʷāh	*kutha.*
rāthāh	*rātha.*
sāthāh	*sātha.*
sĕṭhāh	*setā, seṭā, sethā, seṭhā.*
kĕntshāh	*khᵛē, khʷē tsa, khyē, khyē tsa, khyētsa, kĕñᵛtsa, kĕtsā, kᵛēntsa, kᵛētsa, kᵛĕtsā, kᵛĕtsa, kᵛĕtsā, kyē tsa, kyētsa.*
jāh	*ja, jā.*
akh	*ak, akh.*
ākh	*āk.*
kāh	*ka.*
kăh	*kah.*
kĕh	*khyē, kᵛe, kᵛē, kyā, kyē.*
kīh	*kih.*
bĕkh	*bᵛĕk, byĕk.*
labakh	*labak.*
sabakh	*sabak.*
dikh	*dik.*
kaḍikh	*kaʿḍik, karīk, kaʿrīk.*
küdᵘkh	*kaḍuk.*
koḍukh	*kuruk.*
bandūkh	*baṇdūk.*
sapadakh	*sapaḍak.*
yīdʿkāh	*īdgāh.*
nazdīkh	*nazdīk.*

KAULA	STEIN
gōkh	*gāk.*
lagakh	*lagak.*
lagēkh	*lagik.*
chēkh	*chak, chek.*
chikh	*chuk.*
chukh	*chuk, chuka.*
wuchakh	*vuchak.*
wuchikh	*vuchuk.*
wuchukh	*vuchuk, vucuk.*
wuch^{u}kh	*vuchuk.*
wuch^{i}hakh	*vuch hak.*
katikō chukh	*kati kōchuk.*
khēkh	*kyek.*
samokhukh	*sam^{u} kukh.*
dimahakh	*dim^{a} hak.*
phakh	*phak.*
dop^{u}hakh	*dop hak, dophak.*
karahakh	*kar^{a} hak.*
kor^{u}hakh	*kur hak.*
karuhukh	*kar^{u} huk.*
shēkh	*shak, shōk.*
aṣh^{i}kh	*aṣhik.*
pŏshākh	*poshāk.*
mūth^{u}kh	*motuk.*
won^{u}thakh	*vunthak.*
gatshakh	*gatsak.*
dāp^{i}zihēkh	*dabza hek, dabzi hek.*
likh	*lekh.*
lōkh	*lōk.*
tasalī kāh	*taslīka.*
tulukh	*tuluk.*
wōlikh	*vālik.*
zōlukh	*zāluk, zāluk.*
makh	*mak.*
dit^{i}makh	*dit^{a}mak.*
dapyāmakh	*dap^{a}āmak.*
ankāh	*anka, ankā.*
ānikh	*anik, ṇnik.*
anukh	*anuk.*
onukh	*ṇnuk, unuk.*

KAULA	STEIN
chunakh	*chu nak.*
tshunukh	*tsunuk.*
shĕnākh	*shināk.*
dop^{u}nakh	*dop^{u} nak, dop^{u}nak, dopu nak, dopunak.*
kār^{i}nakh	*kaṛ^{i}rinak.*
kor^{u}nakh	*kurnak.*
māranakh	*mārenak.*
rūt^{u}nakh	*rut^{u}nak.*
dyut^{u}nakh	*dyut^{u}nak, dyutaṇnak, dyūt^{u}nak.*
tsŏnukh	*tsānuk.*
hŏv^{u}nakh	*hāv nak.*
thŏv^{u}nakh	*thāvnak.*
zānakh	*zānak.*
iñ^{u}kh	*aṇyik.*
kañĕkh	*kanyek.*
wañĕnakh	*vañye nak.*
pākh	*pāk.*
dopukh	*dopuk.*
rakh	*rakh.*
bür^{u}kh	*bar^{i}k, baraṇk.*
mŏbārakh	*mubārak.*
drākh	*drāk.*
shrākh	*shrāk.*
shĕrīkh	*sherīk.*
krĕkh	*krāk, krĕk, krēkh.*
karakh	*karak.*
karĕkh	*kaṛ^{i}rik, kaṛ^{i}rikh.*
kārikh	*kaṛik.*
korukh	*kaṛuk, koruk, kuruk.*
kür^{u}kh	*kaṛuk.*
porukh	*paḍuk.*
phuṭ^{u}rukh	*phut^{u}ruk.*
āsakh	*āsak.*
ōsukh	*āsuk, ōsuk.*

KAULA	STEIN
khasakh	khasak.
mushtākh	mushtāk.
vātakh	vātak.
dyutukh	dʰūthuk, dʰutuk, dʰūtuk, dyutuk.
hyotukh	hʰūtuk.
dityᵘkh	dityuk.
thōvikh	thāvik.
thōvᵘkh,	thāvuk.
milāwᵃkh	milʿauk.
trôwukh	trāvuk.
yĕkh	yek.
āyĕkh	āyak.
byākh	bʰēk, byāk.
byĕkh	bʰēk.
bacyōkh	bachōk.
lōyikh	lāyak.
lôyukh	lâyuk.
nyākh	nyāk.
anyākh	ạnyāk.
niyĕkh	niyak.
pĕyĕkh	pʰeyak.
hᵃrēyĕkh	hʰrēyek.
karyākh	kạrāk.
māryākh	mārʰāk, māʿryāk.
bōzakh	bōzak.
dizikh	dīzʰek.
lazakh	lazak.
nīzīkh	nʰạzīk, nʰēzik, nʰēzīk, nazdīk, nēzīk.
dàpʿzĕkh	dạbzik.
sapūzᵘkh	sapʰzạk.
ạlāh	ạlla, allạh.
bulbulāh	bulbula.
luh-luh	lolo, lōlō.
kālāh	kāla.
salāh	salā.
sōlāh	sālạ.
zālāh	zālạ, zālā.
shēmāh	shamā, shạmā.
kōmᵘāh	kāma.
tamāh	tamā.
matı māh	matʿma.
wumāh	vuma.
nōh	nu.
bīnāh	bīnā.
dānāh	dānạ.
gŏnāh	guna
wuchunāh	vuchuna.
zanānāh	zạnānạ.
vigʿūāh	vigūya.
daph	dap.
thaph	tap, thap, thaph.
shāph	shāp.
kuluph	kulup.
sarᵃph	sạrp.
yinsāph	insāf, yin sāf.
yūsūph	yūsūf, yūsuf.
tāph	tāp.
rāh	ra.
brōh	brō.
brūh	broh.
khabarāh	kabara.
brūh-brūh	bro-bro.
shēharāh	shehra.
phakīrāh	fakīra.
phikirāh	fikʰra.
trĕh	tre.
trih	tre.
vyūrᵘāh	yūra.
nazarāh	nazar.
sŏh	sạ, su.
suh	so, su.
gāsh	qāsh.
hōsh	hôsh.
khash	kash, pash.
khŏsh	khush, khush.
phāsh	phāsh.

KAULA	STEIN
yih zuh	*yisu.*
nāsh	*nāsh.*
nish	*nish.*
ōl'-nāsh	*āl'nāsh.*
manōsh	*manōsh.*
mē-nish	*m'enish.*
pēsh	*pēsh.*
pharōsh	*pharōsh.*
trēsh	*trēṣ, trēsh.*
wōsh	*vōsh.*
gwāsh	*ghāsh, gāsh.*
ta wōsh	*tavōsh.*
yīsāh	*īsā.*
bakh'cōyish	*bakcāyish, bakhshāyish.*
ath	*at, at', aṭ, aṭ', aṭ't', ath.*
ōth	*āth.*
tih	*ti.*
bōj'-baṭh	*bāj'vat.*
dith	*dit.*
kaḍith	*ka'rit, ka'rit, ka'rith.*
gaṇḍith	*gaṇḍit.*
wōridāth	*va'r' dāth.*
gath	*gat.*
lōgith	*lāgit.*
zhōngith	*zhungit.*
hath	*hat, hat.*
hēth	*het, hit, hitsaṇ, h'et, h'eth, h'eṭh.*
bihith	*behit, bihit, bihith.*
khath	*khath.*
tāhkhith	*tākhīt, tākīt.*
daskhath	*daskath.*
maslahath	*muslạ hat, muslahat.*
nahīth	*naḥit.*
ziyāphath	*ziāfat.*

KAULA	STEIN
rahath	*rahat.*
mārahath	*mār'hat.*
ḍīshith	*ḍēshit.*
mashith	*maṣhit.*
mathith	*matit.*
wōthith	*vuthit, vutit.*
ḍyūṭhuth	*ḍyūthut.*
kath	*kat, kath.*
kēth	*k'et, kyet, kh'aṭh, khyaṭh.*
akith	*aṭ'kith.*
kōtāh	*kōta.*
nōktāh	*nukhta.*
sak'th	*sak.*
pōlith	*pāṭ'lith.*
tulith	*tulit.*
wōlith	*vālit.*
zōlith	*zālit.*
math	*mat.*
yimāmath	*yimāmat.*
tāmath	*tāmat.*
yāmath	*yāmat.*
khazmath	*kismat.*
khizmath	*khismat.*
nūth	*n'it.*
anith	*anit.*
bōnth	*bōnṭ.*
amānath	*amānat.*
brōnṭh	*brōnt.*
wanith	*vanit.*
zīnith	*z'ēnith.*
wüñ'th	*vañyit.*
path	*pat, path.*
pēṭh	*p'et, p'eṭ, pyet, pyeṭ, p'eth, p'eṭh.*
bāpath	*bāpat.*
hāpath	*hāpat.*
hāputh	*hāput.*
papith	*papit.*

KAULA	STEIN
rāth	*rāt, rāth.*
rēth	*rit, r^{e}eth.*
rath	*rat.*
barith	*barit.*
sǫ̃mb^{e}rith	*sumbrit.*
khōrāth	*khārāt.*
phirith	*phirit.*
phīrith	*phērit, phīrit, phērith, phe^{i}rith.*
shīrith	*shērit.*
watharith	*vata^{i}rith.*
karēth	*ka^{i}rit.*
karith	*karit, kạrit, ka^{i}rit, kạ^{i}rit, ka^{i}rith, kạ^{i}rith.*
korath	*kạrut, kurut.*
marith	*mạrit.*
mārath	*mārat.*
mōrith	*mā^{i}rit.*
nīrith	*nērit, nē^{i}rith.*
prath	*prat.*
pōrith	*pā^{i}rit.*
pūrith	*pā^{i}rit.*
sōrith	*sā^{i}rit.*
sūrath	*sūrat.*
khōbsūrath	*khāb surat, khōbsurat, khōb sūrat, khōbsūrat, khōb-sūrath.*
mutsarith	*muts^{a}rit.*
dōh ta rāth	*dokht^{a}rāt.*
sath	*sat, sath.*
sāth	*sāth.*
rukhsath	*rukhsat, rukhsath.*
kāsith	*khāsit, khā^{i}sith.*
lāl sath	*lāl^{a}sat.*
phursath	*fursath.*
wasth	*vast.*
wasith	*vasit.*
sōyīsth	*sōyist.*
tath	*tat, tath, tạt^{a}.*
khatith	*ka^{i}tith.*
ratith	*ratit, ratit.*
mōkh ratith	*mokratit.*
tsatith	*tsa^{i}tith.*
wōtith	*vātit, vā^{i}tith.*
dabōvith	*dạbāvit.*
wath	*vat, vath.*
wāth	*vāt.*
wōth	*vut.*
wōth	*vut, vut.*
hôwath	*hâvut.*
thāwath	*thāvat.*
thôvuth	*thâvut.*
wākavith	*vok^{a}vit.*
sǫ̃mb^{a}rôwuth	*sōmb^{a}râvuth.*
trōvith	*trâvit, trā^{i}vit, trā^{i}vith, trâ^{i}vith.*
tsāv ath	*tsāvat.*
yēth	*yat.*
yith	*yat, yạt, yet, yath.*
tarbyēth	*tạrạ byat.*
mashīyēth	*mashīyat.*
zuryāth	*zur yāt.*
nasīyēth	*nasīyat.*
nàs^{i}yēth	*na^{i}s^{i}yat, na^{i}siyat.*
was yith	*vasyat, vasyạt.*
zāth	*zāth.*
būzith	*bōzit.*
būzuth	*bōzuth.*
munazāth	*mun^{a} zāt.*
dēva-zāth	*dyav^{a}zāth.*
s^{a}h	*su, tsa, tsạ, tsi, tsu.*
atsh	*ats.*
gatsh	*gats, gats^{i}.*

KAULA	STEIN
shōtsh	*shūts.*
shēkhtsāh	*sakhtsa.*
kēntsāh	*kʷēntsa.*
tsōratsh	*tsōrastạ.*
vih	*vʷẹ.*
wōh	*voh.*
dawāh	*dava, davā.*
dāwāh	*dāvā.*
hawāh	*havā.*
bēnawāh	*bē navā.*
siwāh	*siva.*
photuwāh	*photu va.*
nēchyuwāh	*nichuva.*
yih	*ye, yi, yim, yiy.*
yuh	*yi.*
yūh	*yi, yü.*
tōbʲyāh	*tậʲbya.*
khyuh	*khyau.*
ātʰ kyāh	*atʰkyā.*
kyāh	*kʷạ, kya, kyā, kyah.* Cf. *kyā.*
ās¹ kyāh	*asʲkya.*
wārayāh	*vārya, vāryạ.*
kōtyāh	*kậi tʷa, kậʲtʷa, kậʲtya.*
āyĕ yih	*āyiye.*
zʷh	*zạ, ze, zʷi.*
zāh	*za.*
hānzāh	*hānzạ.*

Words ending in *j*

bāj	*bājʰ, bājạ.*
kharʷj	*kharj, kharʲj.*
māhrāj	*mahʷrāj.*

Words ending in *l*

bulbul	*bulbul.*
dil	*dil.*
badal	*badal.*
gāl	*gāl.*
hāl	*hāl.*
bŏdʲhāl	*bāndʲhāl.*
phal	*phal.*
tsāṭahāl	*tsatʰhāl, tsātʰhāl.*
jēl	*jal.*
kāl	*kāl.*
shēkal	*shakạl.*
lāl	*lāl, lālʰ, lal.*
alīl	*alīl.*
dalīl	*dalīl.*
zalīl	*zalīl.*
māl	*māl, mālʰ.*
mŏl	*mul.*
lālmāl	*lāl māl.*
nāl	*nāl.*
pal	*pal.*
asʰl	*asl, asạl.*
tal	*tal, thal.*
chĕh tal	*chetal.*
putal	*putal.*
wātal	*vātạl.*
mārawātal	*mārạvātal.*
tshāwul	*tsāvul.*
sawāl	*savāl.*
kuṭʰwāl	*kuṭvāl, kuṭʰvāl.*
pyāwal	*pyāvʷlạ.*
azal	*azal, azạl.*

Words ending in *m*

ām	*ām.*
dim	*dim.*
ādam	*ādam.*
kadam	*kadam, kadạm.*
mukadam	*mukadam.*
sapodum	*sapạnum.*
yīdam	*īdam.*
gōm	*gōm.*
mangum	*mangum.*
chĕm	*chạm, chem.*
chim	*chim, chum chʰum, chyum*
chum	*chum, chumʰ, chumʷ.*

KAULA	STEIN
larē chim	larichim.
lōhlari chim	lō larichim.
wuchēm	vuchun.
wuchim	vuchun
gōham	gōḥam.
lagaham	lag^{a}ham.
tagṛhēm	tag^{a}chạm.
pātashēham	pādshahạm, pādshạḥạm, pādshahạn.
khām	khām, kām.
muhim	mohim, muhīm, muh^{a}im.
dop^{a}ham	dop ham.
yibrāhim	ibrāhim.
mōr^{a}ham	mōrham.
khashēm	khashim.
dyūṭhum	dyūṭhum.
kūr^{a}tham	k^{a}r tam.
tsē kūr^{a}tham	tsik^{a}r tam.
gatshēm	gats^{a}em.
kam	kam.
hakīm	hakīm.
hukum	hukạm, hukm, hukum.
mahkam	mah kam, mahkam.
lākam	lākam.
aslāmalaikum	aslā malaikum.
wālaikum	vālai kum.
ālam	ālam.
gōlām	gulām.
halam	halam.
salām	salām, sạlāmạ.
zulm	zulm.
nam	nam.
nōm	nom.
lod^{a}nam	lud^{a}nam, lud^{a}nam, ludnam.
gatshanam	gatse nam.
wālanam	vāle nam.
tsōñ^{a}nam	tsāny nam.
dapunam	dạpạnam.
dop^{a}nam	dopu nam.
dōr^{i}nam	dạ̄^{i}ri nam.
harēnam	ka^{i}ri nam.
karinam	kạrnam.
kor^{a}nam	kur nam, kur^{a} nam.
tōr^{i}nam	tạ̄^{i}ri nam.
tsaṭ^{i}nam	tset^{i}nam.
wanum	vanum.
hāwanam	hāv^{a}nam.
hôw^{a}nam	haunam.
thôw^{a}nam	thāụnam.
trôw^{a}nam	traunam, trāunam, trāụnam.
lōy^{a}nam	lạ̄yinam.
añām	añyām.
arām	arām.
bar^{a}m	baram.
garam	garm.
mah^{a}ram	mah^{a}ram.
karēm	kairim.
kārim	karim, ka^{i}rim
kūr^{a}m	karüm.
yikrām	ikrām.
narm	narạm.
kasam	kasm, khasam, kasam.
kas^{a}m	kas^{a}m.
āsim	āsim.
ôsum	ôsum.
tam	tam.
tim	tim, tim^{i}, tim^{u}.
tum	tum.
ditam	ditam.
ditim	ditīm.
bēhtam	beh tam.
wuch^{i}tōm	vuch tōm.

KAULA	STEIN
khĕtam	*kʰe tam.*
hāvtam	*hāvtam.*
thāvtam	*thāytam, thāv tam.*
yitam	*yitam.*
bōztam	*bōz tam.*
thāvum	*thāvum, tāvum.*
dopʰwam	*dopūm.*
wāwim	*vavim.*
yim	*yim.*
āyām	*āyām.*
āyĕm	*āyem.*
dīyūm	*dīyūm.*
gayĕm	*gayem.*
tshājyām	*tānʸ jām.*
anyūm	*aṇyūm.*
banyōm	*banʸām.*
wanyūm	*vaṇʸūm.*
pyōm	*pyōm.*
pĕyĕm	*peyem.*
dapyām	*dapʸām.*
dāpʻzĕm	*dapʸzim.*

Words ending in *n*

an	*an.*
bŏn	*bun.*
bāban	*bāban.*
shūbān	*shōbān, shūbān.*
sāhiban	*sāhiban.*
lobun	*lobun.*
sōban	*sābaṇ.*
biyābān	*biyā bān.*
zabān	*zabān.*
kālacĕn	*kālʸchen.*
racĕn	*rachen.*
dōn	*don.*
dādĕn	*dāden.*
gaḍān	*garān.*
goḍun	*guḍun.*
tshāḍān	*tārān.*
	Cf. *thārān.*

KAULA	STEIN
kaḍan	*karaṇ.*
kaḍān	*kaḍān karān.*
kaḍōn	*korānʸ.*
kaḍun	*karun.*
koḍun	*koḍun, kuḍun, korun, kuran.*
kūḍᵇn	*kaḍin, kaḍun.*
loḍun	*loḍun, luḍun.*
mōdān	*mādān, maʻdān, maidān.*
gāṇḍin	*gandin.*
goṇḍun	*gundun.*
sandĕn	*saṇdin, sandyan.*
pātashēha-sandĕn	*pādshahas saṇdyan.*
tasandĕn	*tasaṇdeṇ.*
gardan	*gardan.*
wadān	*vadān.*
nōyidan	*nāyidan, naʻydan.*
zādan	*zādaṇ.*
pātashāhzādan	*pādshāh zādaṇ, pādshāhzādaṇ.*
lagān	*lagān.*
lōgun	*lāgun, lōgun.*
nāgun	*nāgan.*
nigīn	*nigīn.*
mangān	*mangān.*
pargan	*pargan.*
martsewāgan	*martsevāngan.*
zāgān	*zāgān.*
han	*han, haṇ, hen.*
bahan	*bahan.*
bĕhān	*bihān.*
subhān	*subhān.*
subʰhan	*suban.*
chān	*chān, chʸān.*
achĕn	*achaṇ.*
lichᵇn	*lichin.*
wuchān	*vuchān.*

KAULA	STEIN
wuchin	*vuchān.*
wuch^{s}n	*vuchaṇ, vuchin, vucun.*
wuchun	*vuch^{u}n, vuchun, vucun, vucun^{u}.*
wuchahan	*vucehan.*
shēhan	*shaḥaṇ.*
pātashāhan	*pādshahaṇ.*
pātashēhan	*pād^{i}shaḥaṇ, pādshahan, pādshaḥan, pādshahaṇ, pādshaḥaṇ.*
ratshi-han	*ratsa haṇ.*
khān	*khān.*
khēn	*khyen.*
ōkhun	*ākhun, ākhun.*
kōd-khān	*kāḍ khān.*
likhan	*likhan.*
likhān	*lekhān.*
mahalakhān	*mahala kān, mah^{a}laḳhān.*
lyukhun	*likhun.*
musla-han	*musl^{a}han.*
k^{a}nahan	*kaṇ^{a}han.*
pinhān	*pin hām.*
pahān	*pahan, pahaṇ.*
taraphan	*tarfan.*
yūsūphan	*yusūfan.*
kār^{i}-han	*kaṛ^{i}hen.*
nāra-han	*nār^{a}haṇ.*
shēn	*shen.*
ḍēshān	*dēshān.*
nishin	*nishaṇ, nishin, nisaṇ.*
nishīn	*nishīn.*
hamnishīn	*ham nishīn.*
athan	*athan.*
bata-han	*batlaḥaṇ.*
tshēth han	*tsethan.*
kathan	*kathen.*
pōthin	*pāthin, pāṭin.*
kār^{i}than	*kaṛ^{i}rtaṇ.*
ōs^{u}than	*ōstan.*
tshun	*tsūn.*
gatshan	*gatsan.*
gatshān	*gatsān, gatsun.*
pryutshun	*prūtsun.*
dawāhan	*davāhan.*
mōkalāwahun	*muk^{a}lāvaṇ hun.*
jān	*jān.*
dujān	*dujān.*
rājēn	*rājaṇ.*
taj^{u}n	*tuh jin, tujen, tujy^{i}n.*
kan	*kan.*
kun	*kōṇa, kun.*
ō-kun	*ōkun.*
path-kun	*pat^{a} kun, patkun.*
lēkan	*lekan, l^{a}ekan.*
lōkan	*lōkan.*
mulkan	*mulken.*
makān	*makān.*
lā-makān	*lā makān.*
shēnākan	*shināken.*
pakān	*pakān.*
pakun	*pakun.*
mārakan	*mār^{a}kun.*
miskīn	*miskīn.*
cālān	*chālān chālāṇa.*
ningalān	*ning^{a}lān.*
hēlēn	*helen.*
cholun	*cholun, chulun.*
phōlān	*pholān.*
shōlān	*shōlan.*
mōkalan	*muklan.*
lālan	*lālaṇ.*
malan	*malan.*
krālan	*krālan.*
tsrālēn	*tsrālin.*

KAULA	STEIN
tulān	tulān.
tulin	tulin.
tulun	tulun.
putalēn	putalin.
wātalan	vāt^{y}lan, vāt^{y}laṇ.
māravātalan	mār^{v}vātalan, mār^{v}vātelan, mārạvāt^{y}lan, māre vāt^{y}lan, māre vāt^{y}laṇ, mārevāt^{y}lan, mārevātạlan.
tsalān	tsalān.
walān	valān.
wālān	vālān.
wālun	vālun.
wolun	vulun.
kuṭ^{v}wālan	koṭvālaṇ, kuṭvālen.
mukadaman	mukạ daman.
gāman	gāman.
shāman	shāman.
lamān	lamān.
gōlāman	gulāman, gulāmaṇ.
nōman	noman.
armān	armān.
asmān	asmān.
sāmān	sāmān.
timan	timan, timaṇ.
yiman	yiman, yimaṇ.
sulaymān	sulaimān.
mizmān	mēz^{v}mān.
nīn	nīñy.
anān	anān.
anōn	anōn.
anun	anun, aṇun.
onun	aṇun.
banān	banān.
d^{h}nān	dānān.
khānan	kānaṇ.

KAULA	STEIN
kōd-khānan	kādkhānen.
nishīnan	nishīnan, nishīnan.
hamnishīnan	ham nishīnan, ham nishīnaṇ.
tshanān	ts^{h}nān.
tshunun	tsunun.
k^{h}nan	kạnan.
k^{h}nān	kạnān.
asmānan	as^{v}mānaṇ.
lōnān	lōnān.
nanān	nanān.
panandēn	panenen, panenēñy, panen^{y}en.
tiy nanān	tinanān.
zamānan	zạnānan, zạnānaṇ.
panin	pan^{y}en.
shētānan	shētānaṇ.
wanan	vanan, vanaṇ, vanān.
wanān	vanān.
wanun	vanun.
wonun	vunun.
cyānēn	chān^{y}en, ch^{y}āñyen.
myānēn	myānen.
zānan	zānan.
zanēn	zanen, zan^{y}en.
zēnan	z^{y}ēnan.
zēnān	zēnān.
ūñ^{0}n	añyēn, ạnyin.
tshuñ^{0}n	tsin^{y}an, tsiñyen.
zañēn	zanyen.
pān	pān.
dapān	dapān, dạpān, dopān.
dapun	dapun.
dopun	dopun.
borun	borun, burun.

KAULA	STEIN
sāmb^{a}rān	*sumb^{a}rān.*
dūran	*dūran.*
gudarun	*gud^{a}run.*
tōyi'phdāran	*tā'faḍāraṇ.*
kārdāran	*kārdāran.*
garan	*garaṇ.*
bōg^{a}rēn	*bāg^{a}ren.*
sōdāgāran	*sōdāgaraṇ, sōdāgāraṇ.*
āhan-gārān	*ahengāraṇ.*
harān	*harān.*
khōran	*kuraṇ.*
phērān	*phērān.*
ṭhaharān	*tah^{a}rān.*
wătharān	*vutherān, vutluṛān^{v}.*
tshārān	*tsārān.* Cf. *tshāḍān.*
mējĕran	*mējaran.*
karān	*karān.*
karĕn	*ka'rin, ka'rin.*
kârin	*kaṛin, ka'rin.*
karun	*karun.*
korun	*kaṛun, korun, kurun.*
kūr^{a}n	*karaṇ, karun, karūn, kaṛaṇ, kaṛun, ka'rin, kaṛin, korun.*
phakīran	*fakīran, fakīraṇ.*
lārān	*lāḍān, lārān.*
marān	*marān.*
mórun	*mārun, mōrun.*
naran	*naraṇ.*
nērān	*nerān, nērān.*
nērun	*nērun.*
paran	*paran.*
parān	*paḍān, parān.*
pīran	*pīran.*
porun	*paḍun.*
pōr^{a}n	*pāraṇ.*
pūrun	*pōrun, purun.*
prārān	*prārān.*
srān	*srān.*
sārān	*sārān.*
misaran	*misran.*
trĕn	*tren.*
tārān	*tārān.*
katarān	*kat^{a}rān.*
pĕtarun	*pitarun.*
mutsarĕn	*muts^{a}rin.*
mutsorun	*muts^{a}run.*
jānāwāran	*janavāran.*
yāran	*yāraṇ.*
yīran	*yiran.*
yīrān	*īrān.*
guzarān	*guzrān.*
wazīran	*vazīran, vazīraṇ.*
sān	*sān.*
āsun	*āsun.*
khasān	*khasān.*
kôsun	*khāsun, khōsun.*
yinsān	*insān, yinsān.*
pōsan	*pāsan, pāsaṇ.*
ōs^{a}san	*âsan.*
wasān	*vasān.*
tān	*tān.*
ditin	*dithin, dit^{a}nas.*
hatan	*hatan.*
pōkhtan	*pukhtan.*
shĕtān	*shētān.*
bikarmājĕtan	*vikarmājitan.*
latan	*latan.*
pīzĕn	*pōt^{v}en.*
hāpatan	*hāpaṭan.*
rĕtan	*ritan.*
rotun	*rotun, rutun.*
baritĕn	*bart^{v}en.*
satan	*satan, sataṇ.*
sōtin	*saṭin, sā'lin, sāṭin.*

KAULA	STEIN
mastan	*mast.*
grēstēn	*grēstᵛen.*
nayistān	*nạyis tān, nạyis tānᵛ.*
tōtan	*tōtun, tōtạn.*
vātān	*vātān.*
thāvtan	*thāvᵛtan.*
dyutun	*dᵛūthun, dᵛutun, dᵛūtun, dyutun, dyūtun.*
hyotun	*hᵛūtun, hyūtun.*
tsōn	*tsun, tsuan.*
bātsan	*bātsan, bātsạn, bātsen.*
dits^{a}n	*ditsan, ditsạn, ditsun.*
hētsan	*hitsan.*
hēts^{a}n	*hitsan, hitsạn, hitsun, hᵛeten.*
shēkhtsan	*shakhtsạn.*
pāntsan	*pāntsen.*
wan	*van.*
wān	*vān.*
bōwun	*bāvun.*
cēwān	*chᵛavān.*
nēcivēn	*nechᵛvin, nechevin.*
wāranēcivēn	*vurạ nᵛechᵃ vin.*
diwān	*divān.*
gōv^{a}n	*gāvun.*
bāgwān	*bāgvān.*
hēwān	*hᵛevān.*
hōwun	*hāvun, hōvun.*
chāwān	*chāvān.*
chāwun	*chāvun.*
khēwān	*khyavān, khyevān, kᵛavān.*
thāwān	*thāvān.*
thōwun	*thāvun.*
lalawān	*laḷavān.*
banōwun	*banāvun.*
manganōwun	*maṅge nāvun.*
dakhanāwān	*dakhe nāvān.*
pakanāwān	*pakᵍnāvān.*
khananōwun	*khanenāvun.*
tshananōvin	*tsạṇạnāvin.*
garanāwān	*garạ nāvān.*
karanōwun	*karandvun.*
karanōv^{a}n	*kar naviñy.*
wātanāwan	*vātᵍnāvan.*
wātanōwun	*vāte nō vun, vātᵍnāvun, vatạnāvun.*
wātanōw^{a}n	*vātạnāvun.*
wāna-wān	*vānᵃvān.*
parzanāwān	*parzenāvān.*
parzanōwun	*parze nā vun, parze nāu vun.*
pāwun	*pāvun.*
pēwān	*pᵛevān, pᵛivān.*
riwān	*rivān.*
trāwān	*trāvān.*
trōwun	*trāvun, trạ̄vun, trāvun.*
trōv^{a}n	*trạ̄vun.*
nōtuwān	*nātᵛvān.*
vartāwān	*vartāvān.*
yivān	*yivān.*
bāyēn	*bāyen.*
biyēn	*beyen.*
cēyēn	*chayen.*
khōdāyēn	*khudāyen.*
pātashōhiyēn	*pādshahiyạn.*
khyōn	*khyān, kyōn.*
tujyān	*tu jān.*
lāyān	*lāyān.*
lōyin	*lāyin.*
lōy^{a}n	*lạ̄yin.*
lōyun	*lạ̄yun, lāyun.*
khālyūn	*khạ̄'lyūn.*
wālyūn	*vālyūn.*

KAULA	STEIN
nyūn	nyūn.
niyūn	nīyūn.
pēyin	pʰiyen.
māryūn	mā'ryūn.
phuṭʰryūn	phuṭạ rʰūn.
zan	zan.
zān	zān.
zīn	zīn.
bōzan	bōzan.
bōzān	bozān, bōzān.
bōzun	bōzun.
būzun	bōzun.
dazān	dazān.
tirandāzan	tīran dāzạn.
lazan	lazan.
lüzʷn	lazun.
nāzan	nāzan.
rōzun	rōzan.
rōzān	rōzān.
sūzun	sōzun.
thōv'zĕn	thạ̄ivzin.

Words ending in ñ

āñ	āñy.
gōḍañ	guḍa'ny, guḍeny, guḍeñy.
kangañ	kangạñʸ.
kañ	kan'.
kiñ	kan'.
kākañ	kākinʸ.
tāñ	tāny', tāñy.
kus-tāñ	kustāny.
ot"-tāñ	ottāñy, ot"tāñy.
yot"-tāñ	yuttāñy.
yut"-tāñ	yutāñy.
yotāñ	yu tāñy.
yutāñ	yutāñy.
wōñ	vu, vuny.
wuñ	vo, vu, vū, vun, vony, vunˣ, vuny, voñy, vuñy.

KAULA	STEIN
pānawōñ	pane vạ̄'n', pāne vānʸ, pāne vāñy, pānevāñy, pane vāny.
pānawüñ	pānevāñy.
katawañ	katạ vạny.
yāñ	yāñy.

Words ending in r

ār	ār.
bar	bar.
bār	bār.
gabar	gabʰr, gabạr.
khabar	kabar, khabʰr, khabar, khabạr.
bē-khabar	bē khabar.
ayālbār	ayāl bār.
nēbar	nebar, nebạr.
barābar	barābạr.
darbār	dạrbār.
sōbir	sābir.
tōbīr	tạ̄'bīr.
zabar	zabar, zabʰr, zabạr.
dar	dar, dạr.
dūr	dūr.
bēdār	bedār, bēdār.
dīdār	dīdār.
baḥʰdūr	baḥʰdūr, baḥʰdūr.
andar	andar.
bēbi andar	bebindʰr, nindạr.
nēndʰr	nindạr.
gar	gar.
gār	gār.
gōr	gār, gạ̄'ri.
agar	agar.
āgur	āgur.
parwardigār	parvardigār.
sŏdāgar	saudāgạr.

KAULA	STEIN
sōdāgār	saudāgar, saudāgār, sōdāgār, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yĕngar	yingar.
zargar	zargar.
bōz'gār	bāzi gār.
har	har.
bahār	bahār.
shĕhar	shahar.
mashhūr	maushūr.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphīr	wāphīr.
shĕmshēr	shamshēr.
nēth^{a}r	nēth^{a}r, w^{a}ētar.
pathar	pathar, patar, patar.
zahar	zahar, zekar.
mējĕr	mējar.
kar	kar, kar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakīr	fakīr.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kukar.
nakār	nakār.
nōkar	naukar, nāūkar.
lār	lār.
mār	mār.
amār	amār.
bĕmār	bimār, bīmār.
khumār	kumār.
shĕhmār	shahmār, shahmār.
shumār	shumār.
bĕ-shumār	bī shumār, bēshumār.
kashmīr	kashmīr.
nār	nār.
nēr	nēr.
sōnar	sunar.
zārapār	zār^{a}pār, zāra pār.
wōpar	vupar.
sar	sar.
asar	asar.
sār	sār.
sēr	sēr.
sīr	sīr.
sūr	sūr.
sangsār	sang sār.
takhsīr	tahsīr.
kusūr	kosūr.
misar	misar.
samsār	samsār.
tōr	tōr^{i}.
abtar	ābbar.
khōtir	khātir.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vir	vir.
bāwar	bāwar.
wumēdwār	vumedvār.
jānāwār	jān^{a}vār, jānavār.
sawār	savār.
baktāwār	bakhtāvār.
zōrāwār	zōrāvār.
yār	yār, yār^{a}.
yōr	yōr.
dyār	dyār.

KAULA	STEIN
hushyār	*hushār.*
tayār	*taiyār.*
zār	*zār.*
zōr	*zōr.*
bāzar	*bāzar.*
nazar	*naz^{a}r, nazar, nazaṛ.*
mônzur	*mânzūr.*
wazīr	*wazīr.*

Words ending in *s*

ās	*ās, ắs.*
ābas	*ābas.*
dōbas	*dobas.*
khābas	*kābas.*
sōbas	*sābaṣ.*
dis	*disạ.*
baḍis	*baḍis.*
dōḍis	*dā^{i}dis.*
khĕḍas	*khuḍas.*
kōḍis	*kā^{i}dis.*
kākaḍas	*kākaḍas.*
maḍis	*moḍis.*
aṇḍas	*aṇḍas.*
cĕṇḍas	*chaṇḍaṣ.*
haṇḍis	*haṇḍis.*
saṇḍis	*saṇḍis, saṇḍis.*
pātashĕha-saṇḍis	*pādshah^{i}saṇḍis.*
khāwaṇḍas	*khāv^{a}ṇḍas, khāvaṇḍas, kāvaṇḍas, kāvaṇḍaṣ, kāvaṇḍas.*
zāḍas	*zāḍas, zāḍaṣ.*
shāhzāḍas	*shahzāḍaṣ.*
pātashāhzāḍas	*pādshāh zāḍaṣ.*
gōs	*gâs, gōs.*
gōs	*gās, gạs, gâs.*
āgas	*āgạs.*
bāgas	*bāgas, bāgạs.*
nāgas	*nāgas, nāgạs.*

KAULA	STEIN
palaṇgas	*palaṇgas, palaṇgas, palaṇgas.*
tēgas	*t^{u}ēgas.*
togus	*togus.*
hĕs	*haṣ.*
sub^{u}has	*subhas.*
chĕs	*chaṣ, ches.*
chis	*chaṣ, chis, chus.*
chus	*chus.*
yih chus	*yichus.*
yim chis	*yimchis.*
wōñ chus	*wuchus.*
khŏra chĕs	*khurachaṣ.*
wuchus	*wuchus.*
dōhas	*dohas.*
aj^{a}dāhas	*aẓhdaḥas.*
sōdāhas	*sōdaḥas, sōdaḥaṣ.*
mangahas	*mangạ has.*
hihis	*hihis.*
lyukh^{u}has	*l^{u}ūkhas.*
pātashāhas	*pādshaḥaṣ, pādshāhaṣ.*
pātashĕhas	*pādshahas, pādshaḥaṣ, pādshāhaṣ, pādshạhas, pādshahis, pād^{i}shāḥaṣ.*
khas	*khas.*
murkhas	*murkhas.*
lyukhus	*l^{u}ūkhas.*
on^{u}has	*aṇhas.*
tshun^{u}has	*tsun has.*
añēhas	*añye has.*
dop^{u}has	*dop has, dophas, duphas, dop^{u}has.*
yūsūphas	*yusūfas, yūsufas.*
kor^{u}has	*kurhas, kur has.*

KAULA	STEIN
phuṭ^{v}r^{v}has	phut^{v}rhas.
tamāshĕs	tamāshas.
manōshĕs	manoshas.
athas	athas, atas.
baṭhis	ba^{i}this.
kuṭhis	kuṭhis, kutis, kuṭis.
ūñ^{v}thas	aūythas.
kor^{v}thas	kur thas.
mōr^{v}thas	mōr thas.
wōthus	vothus, vuthus, votus.
byūthus	b^{v}uthus.
ziṭhis	z^{v}ithis.
dits^{v}has	dits^{v} has.
gatshĕs	gatsas, gatses, gats^{v}es, gatsyes.
wōtsh^{v}s	vutsas, vutsus.
wūtsh^{v}s	vatsās.
trŏw^{v}has	trāy has, trāvhas.
lōy^{v}has	lōy^{v}has.
nyūhas	nyū has.
dun^{i}yāhas	duny^{i}has, du^{i}n^{i}has.
wārayāhas	vāryahas.
lūj^{v}s	lajis.
rājĕs	rājas, rājas.
kās	kās.
kus	kus.
akis	akis, ạkis.
kōmbakas	khumba khas.
sabakas	sabakas, sabạkas.
ḍākas	dākas.
pŏshākas	poshākas, pushākas.
malikas	mal^{i}kas.
shĕnākas	shinākas.
carkas	char kas, charkas.
shĕharakis	sheharạkis.

KAULA	STEIN
ṭōkis	tạ^{i}kis, tạkis.
yitikis	yeti kis.
dōzakas	dōzakas.
ōlis	ālis.
yiblīs	yib^{v}lis.
dūlas	dūlas.
khalas	kalạs.
khalās	khalās.
lālas	lālas.
mōlis	mạ^{i}lis, mạ^{i}lyis.
nālas	nālas.
palas	palas.
pyālas	pyālạs.
sālas	sālas.
sōlas	sālạs, sālạs.
muslas	mus^{v}las.
paharawōlis	pah^{v}rạ vālis.
zālas	zālas, zālạs.
mas	mas.
amis	amis, ạmis, ạmis suy, a^{i}mis, ạ^{i}mis.
ādamas	ād^{v}mas.
pĕmōs	p^{v}imōs.
shikamas	shikmas.
gōlāmas	gulāmạs.
halamas	hal^{v} mas, hal^{v}mas, halamas.
nēmis	nạmis, n^{v}emis.
arāmas	arāmas.
tsūrimis	tsūrimis.
tamis	tạm^{i} suy, tạmis, ta^{i}mis.
satimis	satyạmis.
yimis	yạmis, yemis.
dōyimis	duyạmis.
lōy^{i}mas	lāy^{v}mas.
trēyimis	treyimis.
badanas	badanạs, badạnas.

KAULA	STEIN
kāḍ^{i}nas	kaṛ^{u}inas.
koḍ^{u}nas	kuṛaṇas.
mōdānas	maidānas, maidāṇas, mā^{i}dānas.
nādānas	nā dānas.
gonḍ^{u}nas	gund^{u}nas.
gānas	gānas, gāṇas.
hānis	hānis.
subʰ^{a}hanas	subahanas.
chānas	ch^{u}ānaṣ.
khānas	khānas, kānas.
lyukh^{u}nas	l^{u}ükh^{u}nas, l^{u}ükhunas.
gōj^{u}nas	gāj^{u}nas.
khōj^{u}nas	khāj^{i}nas.
kanas	kanas.
khōl^{u}nas	kōlnas.
tul^{i}nas	tulinas.
tul^{u}nas	tul^{u}nas.
dāmānas	dāmānas.
tshun^{u}nas	tsun^{u}nas, tsununas, tsununaṣ.
pananis	panaṇaṣ, panaṇis, panenis.
von^{u}nas	vununas.
pānas	pānai, pānas, pānaṣ, pānes.
dop^{u}nas	dop^{u} nas, dop^{u}nas, dop^{u}naṣ, dopunas, dopunaṣ.
trop^{u}nas	trop^{u}nas, trup^{u}nas.
karēnas	ka^{i}rinas.
kār^{i}nas	karinas.
kor^{u}nas	kur^{u}nas, kuṛaṇas, kurnas, kür^{u}nas.
kür^{u}nas	kaṛ nas, kar^{u}nas, kaṛ^{u}nas, kaṛ^{u}nas, kaṛ^{u}naṣ, kaṛnas, kur^{i}nas, kür^{u}nas.
māranas	māraṇas.
srānas	srānas.
āsanas	ās^{i}nas, ās^{i}nas.
ôs^{u}nas	ôs nas.
khôs^{u}nas	khôs^{u}nas.
bôṭanis	buṭṭaṇis.
dit^{i}nas	ditinas.
nayistānas	naỵis tānaṣ.
tsoṭanas	tsutanas.
dyut^{u}nas	dyüth^{u}nas, d^{u}ül^{u}nas, dyuṭ^{u}nas, dyuṭanas, dyuṭaṇaṣ, dyut^{u}nas, dyüt^{u}nas.
ditsünas	ditsaṇas.
hĕtsanas	hitsaṇas.
hĕts^{u}nas	hitsanas.
wanas	vanas.
wonus	vonus.
thāv^{i}nas	thāụ nas.
thow^{u}nas	thōụnas.
thôw^{u}nas	thāụnas, thâụ nas.
thüv^{u}nas	thāynas, thâụ nas.
mōkalôw^{u}nas	muk^{u}lâỵ nas.
cyönis	ch^{u}ānis.
lāyānas	lāyānas.
lôy^{u}nas	lâỵ^{u}nas.
lōy^{u}nas	lâ^{i}yinas.

KAULA	STEIN
myōnis	mē^{i}nis, m^{v}ēnis, m^{v}ē^{i}nis.
zinis	zinas, zinis.
bāz^{u}nas	bōzus.
gōrzānas	gārzānas.
lāz^{u}nas	laz^{i}nas, lazạnas.
sapañēs	sap^{y}ñyes.
dapas	dapas.
dapus	dapus.
dopus	dopus, dopusạ.
drās	drās.
ḍēras	ḍēras, ḍērạs.
garas	garạs.
guris	guris.
sōdāgaras	saudāgārạs.
sōdāgāras	saudāgārạs, sōdāgārạs.
grīst^{i}-garas	grēst garạs, grēstạ garạs.
shēharas	shahras, shah^{y}ras, shahạras, sheh^{y}ras, shehạras.
kharas	kharas.
khōris	khārīs.
sapharas	saf^{y}ras, safạras.
mējēras	mējạras, mējeras.
karas	karạs.
karis	ka^{i}ris.
karōs	karōs.
karus	karus.
korus	kurus.
kūr^{u}s	kạris.
phakīras	fakiras, fakīras, fakīrạs.
shikāras	shikārạs.
lōris	lāris.
maris	mạris.

KAULA	STEIN
shēhmāras	shah mārạs, shạhmārạs.
nāras	nārạs.
sōnaras	sunạras.
sīras	sīras, sīrạs.
sūras	sūras.
samsāras	samsāras.
apsaras	afsạrạs.
yāras	yāras, yārạs.
phyūrus	ph^{v}ūrus. p^{v}ūrus.
vazīras	vazīras, vazīrạs.
ôsus	ās, āsus.
ōsis	āsis.
ōs^{u}s	ạshis, āsus.
dāsas	dāsas.
kôsus	khōsus.
saniyāsas	sạnyāsas.
tas	tas.
hatas	hathas, hatạs.
hatis	hatis.
khātis	katis.
matis	mạtis.
mumatis	mom^{y}tis.
naṭis	nạtis.
jēnatas	jan^{y} tas, jan^{y}tas, janatas.
hāpatas	hāpatas.
rātas	rātas, rātạs.
rētas	ritas.
kār^{i}tōs	kạr^{i} tōs.
traṭis	trạtis.
tōtas	tōtas, tōtạs.
khot^{u} tas	khutas.
nata tas	natatas.
tsātas	tsatạs.
wôtus	vōtus.
dyutus	dyutus.
hyotus	h^{v}ütus.
dits^{u}s	dithas.

KAULA	STEIN
naphtsas	*naptsas.*
wötsʷs	*vāṭsus, vātsus.*
tsās	*pʷčz.*
shĕkhtsas	*shakhtsas.*
rātsas	*rātsas.*
vĕs	*vis.*
nĕcivis	*nʷchʷvis.*
hôwus	*hāvus.*
thāwus	*thāvus.*
parzanôwus	*parzṇāvus.*
wörˡvis	*vāṛʳvis.*
yĕs	*yas.*
yus	*yis, yus, yūs.*
āyĕs	*āyas, āyes.*
biyis	*beyes, beyis, biyas.*
böyis	*bāyis.*
budyös	*buḍˡ ās.*
khödāyĕs	*khudāyas.*
gayĕs	*gayas.*
lāyus	*lāyus.*
saniyās	*sannyās, sanyās, sanyās.*
pyös	*pʷös, pyās, pyös.*
pĕyĕs	*pʷeyes.*
röpayĕs	*rupias, rupias.*
drāyĕs	*drāyas.*
lāḍyĕyĕs	*lāḍēyes.*
tsajyĕyĕs	*tsajēs.*
suy yĕs	*suyyas.*
suy yus	*suyyus.*
gänḍˡzĕs	*gandˡ zyes.*
mängˡzĕs	*maˡnʸgʷzas.*
mäzas	*mäzas.*
pözas	*pīzus.*
wuzʷs	*dajis.*

Words ending in *t* or *ṭ*

mast	*mast.*
rapaṭ	*rapaṭ.*
phörsaṭ	*försat.*

Word ending in *ts*

KAULA	STEIN
pānts	*pānts, pānz.*

Words ending in *v*

āv	*āv, āṿ.*
dĕv	*dyau.*
gav	*gau, gaṿ, gāu, gāṿ.*
sārˡgav	*sqrˡgau.*
hav	*hau.*
hāv	*hāṿ.*
bĕhiv	*biku.*
khĕv	*khyāu.*
thāv	*thāṿ.*
gatshav	*gatsau.*
gatshiv	*gatsʷu, gatsyu.*
jāv	*jāo.*
malakav	*malˡkau.*
pakiv	*pakyu.*
ālav	*ālau.*
pōlāv	*polāṿ, pulāṿ.*
tsaliv	*tsalau, tsalʷu, tsaḷʷu.*
wālav	*vālau.*
dimav	*dimau.*
nimav	*nʷemau.*
nŏmav	*nomau.*
karĕmav	*karimau.*
timav	*timau, yimau.*
yimav	*yimau.* Cf. *yimau.*
yimōv	*yimau.*
nāv	*nāṿ, nāv.*
nĕv	*nyu.*
baniv	*bañyau.*
āshˡnāv	*āshnāṿ, āshˡnāv, āsˡ nāv.*
asmānav	*asmānau.*
zamīnav	*zemīnau.*
waniv	*vaṇyu, vañyu.*

KAULA	STEIN
zanĕv	*zą'nyau.*
zānav	*zānau.*
pĕv	*pyau.*
bārav	*bārau.*
drāv	*drāy.*
gudariv	*gud°ryau.*
khabardārav	*kabar dārau, kabardārau, khabar dārau, khābardārau.*
khārav	*kārau.*
shērav	*shērau.*
tshārav	*tsārau.*
khrāv	*krāy.*
karav	*karau.*
kariv	*ka'r°u.*
phakīrav	*fakīrau.*
nērav	*nērau.*
nīriv	*nīru, nēr°ū, nēryū, nē'ryu.*
pīrav	*pīrau.*
trāv	*trāy.*
tsōrav	*tsorau, tsōrau.*
tsūrav	*tsūrau.* Cf. *tsārau.*
wasiv	*vas°u, vasyu.*
tāv	*thāy.*
vuch'tav	*vuch tuy.*
wān'tav	*van'tō, vąn' tōy.*
satav	*satau.*
tsāv	*tsāy, tsāv.*
wātsāv	*vātsau.*
thāv'tav	*thāvtau.*
trōv'tav	*trāv'toh.*
būz'tav	*bōz tuy.*
rūz'tav	*rōz' tuy.*
thōviv	*thą'vyu.*
nawav	*navau.*
phaharawāv	*pahre vāv.*
diyiv	*diyu, dīyu.*
dōyav	*doyau.*

KAULA	STEIN
lāḍyāv	*lą'dyau.*
gayāv	*gayau.*
khyauv	*khyau.*
khĕyĕv	*kheyau.*
tujyāv	*tu jāy.*
ṭahalyav	*ṭahąlyau.*
mŏkalyāv	*muk°lyau.*
namyōv	*nam°au.*
nyūv	*nyū.*
banyāv	*banyāy.*
banyōv	*banāu.*
pyauv	*pyau.*
dapyāv	*dapyau.*
mŏdaryiv	*mudr°au.*
h°ryōv	*h°r°au.*
lāryāv	*lą'ryau.*
prāryāv	*prą'ryau.*
trōvyuv	*trąvyu.*
zuv	*zu.*
bāzav	*bāzau.*
nazarbāzav	*naz°r bāzau, nazar bāzau.*

Words ending in *y*

ay	*ai.*
āy	*āi, āy.*
ąy	*ai, ąi.*
ôy	*ąy, ây.*
bāy	*bai, bāi, bāy.*
bŏy	*buy.*
grīst'-bāy	*grēst bāy, grēst° bāy.*
dŏy	*duy.*
buday	*budai.*
ah°day	*ah°dai.*
khŏdāy	*khudā, khudai.*
dŏd'laday	*dą'd°° ladai.*
zinday	*zindai.*
wāday	*vādai.*
jyāday	*zhāday.*
pyāday	*pyāday.*

KAULA	STEIN
gay	gai, goi.
dagāy	dagāi, dagāye, dagāy.
mangay	mangai.
tagiy	tagi, tagi.
hay	hai.
hāy	hāy.
chĕy	chai, che, chi, chay, chāy, chiy.
chiy	chi, chiy, chūy.
chuy	chi, chī, chu, chi^{v}, chiy, cüy.
hargāh-ay	hargą hay.
khĕy	kh^{v}aiy.
tim-hay	tim hai, tim hay.
ân'hay	an^{v}hai.
kor^{u}hay	kur hai.
kür^{a}hay	karhai.
warihy	vą'ri.
mat^{u} hay	muthai.
tithay	tithai.
tithiy	tīth^{i}.
wŏthiy	vu'thī.
yithay	ithai.
yuthuy	h^{v}üthuy, yūthuy.
tyuthuy	tithuy, tüthuy, t^{v}uthuy, tyutuy.
gatshiy	gatse, gatsi^{v}, gatsiy.
wütsh^{a}y	vatsāyąs.
manganōv'hay	mangą nāv'hai.
yihōy	yąhoi.
yihuy	yohoi, yi hāy, yohāy, yühoi.
yōhay	yohoi.
yuhay	yohoi.
yuhuy	yühay.

KAULA	STEIN
jāy	jāi, jāy.
mājiy	mā'ji, mą'jiy.
rājy	rāj.
kiy	k^{v}ēy, kyēy.
okuy	akoy.
ük^{a}y	akąy.
hargāh-kiy	har^{v}gāk^{v}ēy.
gŏḍañukuy	guḍ nyukuy.
tamyukuy	tam' kuy.
lāy	lāy.
balāy	balai.
baląy	balai.
sŏdurabalay	sudąr balai.
jĕlŏy	yalą vai.
kŏlay	kulai.
mŏkâliy	moklai.
salay	salai.
hawāla-y	havālą^{v}.
may	mai.
amiy	ami.
âmiy	am'.
dimay	dimai.
dimōy	dimoi.
log^{u}m^{a}y	log^{v}mai.
hĕmay	himai.
ladaham-ay	lade hamai.
khĕmay	k^{v}emai, k^{v}emāy.
ḍyūth^{u}may	dyŏt mai.
dālomuy	dāle muy.
wân'may	van^{u}mai.
won^{u}may	vunmai.
bōg^{v}rēmay	bāge rēmai.
tamiy	tam', tami, ta'm', ta'mi.
tâmiy	tąm'.
timay	timai.
timąy	timai.
yimay	yimai.
yimōy	yimōy.
gay'mąy	gai mą.

KAULA	STEIN
nay	*nai, nāi, nay, nāye.*
nīy	*niy.*
bŏ-nay	*bunai.*
yith-nay	*yitᵘnai.*
gatshanay	*gatsᵘnai.*
kunuy	*kunuy.*
pakanay	*pakenai.*
wālanay	*vāle nai.*
timanᵘy	*timᵘ nai, timaṇai.*
yimanᵘy	*yimᵘnuy, yimaṇiy.*
ananay	*anaṇai.*
kananay	*kanaṇuy.*
nonuy	*nunnuy.*
panunuy	*panenuy, panunuy.*
zalānay	*zaṇānai.*
zanānay	*zaṇānai.*
pānay	*pānai.*
dapanay	*dapʰnai.*
dopʰnay	*dopʰnai.*
korʰnay	*kur nayᵗ.*
sa nay	*saṇai.*
sônuy	*sōnuy.*
kāsunuy	*kāsʰnuy.*
zāsanuy	*zāsʰnuy.*
dyutunᵘy	*dyutanay.*
vanay	*vanai, vanāi.*
waniy	*vanē.*
hôwʰnay	*haūṇai, hâynai.*
wālawunuy	*vāle vunuy.*
trôwʰnay	*trâṇ nai, trâynai.*
wātawunuy	*vātʰ vunuy.*
atsawunuy	*atsʰvunuy.*
yinay	*yinai.*
byonuy	*bʰünuy.*
cyônuy	*chōnuy.*
myônuy	*myō nuy.*

KAULA	STEIN
añĕy	*añyai.*
gōḍañiy	*guḍenᵛi, guḍeñy, guḍeñyi, guḍeñyī.*
kuñʰy	*kuᵗniy.*
otāñy	*ạtāñy.*
wuñᵘy	*vunᵛai.*
myōñᵘy	*myeñyīy.*
poy	*pai.*
pāy	*pāy.*
dapoy	*dapai, dapāi.*
dapiy	*daᵗpᵛy.*
dopuy	*dopuy.*
rāy	*rāy.*
baray	*bareʰ.*
drāy	*drāy, drạ̄y.*
driy	*driy.*
bĕbi andarᵘy	*bebindaᵗrᵗ.*
grāy	*grāy.*
karay	*karai, kareʰ.*
koruy	*kuruy.*
kōriy	*kūḍᵛi.*
maray	*marai.*
tsĕ māriy	*tsimāᵗri.*
susarāray	*susʰ rārai.*
sôruy	*sạ̄ruy, sūruy, sōᵗri, soiṛạ.*
sōriy	*sạ̄ᵗrĕ, sạ̄ᵗri.*
mutsaray	*mutsʰrai.*
say	*sạ̄i, sạy, sạ̄y, sai.*
sōy	*sai.*
suy	*su, suy.*
āsiy	*âsi.*
ōsᵘy	*âs suy.*
gōsay	*gōsai.*
khasiy	*khasī.*
chĕsay	*che sai, chesai.*
chusay	*chusai.*
kusuy	*kusuy.*
musāy	*musāi.*

KAULA	STEIN
amis^{a}y	am^{i} suy, ami sūy, ạm^{i} say, ạm^{i} sūy, ạmi suy, a^{i}mi suy.
tamis^{a}y	tạm^{i} sūy, tạm^{i}sūy.
pānas^{a}y	pāne suy.
wasiy	vasīy.
tay	tai, tậi, tậy.
tiy	ti, tī, t^{v}ey.
atiy	at^{i}, atih.
ạtiy	ạt^{i}.
otuy	ạtuy, otuy.
ditay	dithai.
hatay	hatai.
mūktay	muht^{sv}.
patay	patai.
sātay	sāthai.
sōty	sậit, sā^{i}th, sậ^{i}th, sậ^{i}th^{i}, sậ^{i}th^{s}, sật^{v}.
sōtiy	sậ^{i}th^{i}, sậ^{i}thi, sậ^{i}thī.
tatiy	tat^{i}.
ataty	ạtạt^{v}.
yitay	yi tai.
yutuy	yūtuy.
ts^{a}y	tsūy.
tsāy	tsāi̯.
hāway	hāvai.
chiway	chu vai, chu voi.
thāway	thāvai.
yimav^{a}y	yim^{s} vuy.

KAULA	STEIN
dōnaway	don^{a} vai, don^{a}voi, donovai, dunuvai.
trēnaway	trin^{a} vai.
trāviy	tṛāviy.
trôwuy	trâvuy.
yiy	yi, yih, yi^{v}, yey, yiy.
yīy	yiy.
diyiy	diyiy.
chēyēy	chiyai.
vanayēy	vana yey.
sukharyēy	sakhr^{a}ai.
kūr^{i}yēy	kūḍye.
vis^{i}yiy	visyậi.
yiyiy	yeyiy, yiyiy, p^{a}eyiy.
pozuy	pazuy.

Words ending in z

az	az.
bōz	bōz.
bandūkbāz	bạndūk bāz.
cīz	chīz.
firandāz	firan dāz.
kākaz	kākad.
māz	māz.
kunz	kunz.
manz	manz.
shranz	shrānz.
pōz	pậz.
raz	raz.
wāz	vāz.
ōzīz	ázīz.

ADDENDA ET CORRIGENDA

PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read **gŏr-zānas.**

151, l. 15. Read **dukhtar-ĕ-khāsa.**

271, l. 17. For **thôwun,** read **thöv^{u}n.**

308, l. 25. Read *grēstĕn.*

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For *kā^{i} ^{v}a*, read *kāi ^{v}a.*

450, col. b, l. 6. For *khētam*, read *khĕtam.*

466, col. b, l. 17 from foot. For *shākh*, read *shākha.*

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