HATIM'S TALES
TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

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

HATIM TILAWOŇū.
INDIAN TEXTS SERIES

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

BY SIR AUREL STEIN, K.C.I.E.
AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,
VOCABULARY, INDEXES, ETC.
BY SIR GEORGE A. GRIERSON, K.C.I.E.

WITH A NOTE ON THE FOLKLORE OF THE TALES
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PREFACE

These pages have to be written many years after the Kāshmirī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late Pandit 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 Kashmir directly arose from the labours which, during the years 1888–98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kālhaṇa’s Chronicle of the Kings of Kashmir and of my commented translation of it. The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmir scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

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

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kūshmīrī. 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 Kūshmīrī studies were at the start directed mainly towards the publication of the remarkable works by which the late Pandit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kūshmīrī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Pandit grammarians. Pandit Gōvinda Kaul, though a close personal friend of Pandit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.
I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmir tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kashmiri seemed to present in the mouth of the townsfolk of Srinagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kashmiri 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 Rājaṭaraṅgini 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 Kashmir) and of folklore texts. Hātim Tilwōn 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 Kalhana's Chronicle it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

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

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Pandit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmirī spelling current among Śrīnagar Pandits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-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 Pandit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that 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 Rajatarangini task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Pandit Gōvind Kaul’s record of Hātim’s last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

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

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

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

It is the greatness of his own share in the work which makes
me feel particularly grateful to Sir George Grierson for his ready
consent to its dedication to the memory of Pandit 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 Pandit Gōvind Kaul during close on ten years with
my own efforts bearing on the history and antiquities of Kashmir
has always been appreciated by me as a special favour of Fortune,
or—to name the goddess under her own Kashmirian form—of Śrādā, who is the protectress of learning as well as of the alpine
land which claims to be her home; for he seemed to embody in
his person all the best characteristics of that small but important
class among the Brahmans of Kashmir to which the far-off and
secluded mountain territory owes its pre-eminent position in the
history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered
both from the Sanskrit literary products of Kashmir and from
surviving local tradition, which makes me believe that high
scholarly attainments and a special facility of elegant rhetorical
or poetic expression were to be found among the truly learned
in Kashmir more frequently combined than elsewhere in India
with a keen eye for the realities of life, power of humorous
three sons an excellent education, but in accumulating also an
important collection of Sanskrit manuscripts.
His tasks were, no doubt, facilitated by the support he derived
from his close connexion with the remarkably able men who
succeeded Pândit Bîrbal as heads of the Dar family. Pândit
Râjakâk, 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 Drâva. When conditions had become more settled under
the Dogrâ rule he rose high in Mahârâja Gulûb Singh's favour
by greatly developing the shawl industry of Kashmir, then
a monopoly and financial mainstay of the State. Endowed
with a genuine love of knowledge and with that intellectual
adaptability which has distinguished the best brains of Kashmir
through successive historical periods, he had taken care to secure
for his son, Pândit Râmjîv Dar (cire. 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 Pândit Râmjîv Dar that
Pândit Gövind Kaul spent most of his early manhood. The
experience he thus gained of the world of affairs, of rulers and
ruled alike, did much to widen the horizon of his thoughts
and interests beyond that of the traditional student of Śâstras.
Pândit Râmjîv 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 Mahârâja Râphîr Singh to appreciate
his varied mental gifts and activities. It was the cherished aim
of the late Mahârâja to combine the preservation of inherited
systems of Indian thought and knowledge with the development
of his country's economic resources along the lines of modern
Western progress. Having proved his ability as an administrator of Kashmir districts, Pandit Râmâjîv gradually became the Mahârâjâ’s trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Pandit Râmâjîv did not divert his attention from scholarly interests, and consequently he kept Pandit Gòvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Pandit Gòvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmir and the neighbouring territories in all their varied aspects.

Pandit Gòvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father’s direct guidance. In accordance with the traditions of Kashmir learning he had devoted particular efforts to the study of the Alamkâra-śâstra 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-śâstra, and he read widely in the Epics and Purâṇas. 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 Mahârâjâ’s intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindi. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahârâjâ, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Pandit Gòvind Kaul and the late Pandit Sahajabhaṭṭa, who was to become another of my Kashmir assistants, and that
among the works undertaken, but never finished, there was also a Hindi translation of the *Sanskrit Chronicles of Kashmir*.

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

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

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

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

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

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbīr Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmir, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Pandit Sūraj Kaul, then Member of the Kashmir State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Pandit Gōvind Kaul and our common friend the late Pandit 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 Pandit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śastra 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 Rajataraṅgiṇī.

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 Mūhātmyas, later Chronicles, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Paṇḍit Gō vind 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 Gō vind Kaul in that rôle of travelling camp literatus which made his worthy Chinese epiphany, excellent Chiang Sañ-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archaeological questions.

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

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

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmir close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta
Madrassa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the ‘Sea of Sand’ and its ruins far away in the north, I felt anxious to assure to Pandit 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 Pandit Gōvind Kaul’s methodical help for completing and editing Pandit Īśvara Kaul’s great dictionary of Kāshmirī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

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

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

1 Cl. Kalhana’s Rājatarangīṇī, 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 31, 1917.
INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmir, by Hātim Tilawān, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Pandit Govinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Govinda Kaula recorded it in the Nāgari character, not phonetically, but spelling the words in the manner customary among Kashmir Pandits of Śrinagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Govinda 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 Rawis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kashmiri Pandits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kashmiri Pandits, gives what is perhaps the only opportunity in existence
for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

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

In the course of my examination of the papers, I found that Gōvinda Kaula’s transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim’s dictation, and supplied with a Hindi translation by Paṇḍit Kāśi 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. 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 Gővinda 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 Gővinda Kaula’s text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel’s text are also given.

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

1 In regard to this point we may compare Nöldeke’s words in a review of Prym & Sochin’s account of the Dialect of Tīr ‘Abdin (ZDMG. xxxiv, 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 Volksumde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der ‘unbedingten Wirkung der Lautgesetze’ als eine arge Übertreibung erwiesen wird. Man bedenke, dass diese Texte stämmlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind.”

2 It is, of course, quite different from the long Kashmiri Yusuf Zulaikha, of Mahmūd 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 Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAḤMŪD OF GHĀZṆĪ AND THE FISHERMAN

In this story the Sultan Maḥmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashid, is described as wandering through the city in the disguise of a 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," where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Ali and the Damsel Anis al-Jalīs", where the Caliph becomes partner of Karīm, the fisherman.²

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramādiṭya in the Panchatantra, of which numerous variants have been collected by M. E. Cosquin.² 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 Darvēsh and communicates it to his Wazīr, 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 Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

² Ibid., i. 256 ff.
³ Les Mongols, pp. 25-6; cf. C. H. Tawney, Kathā-Sarīl-Sāgara 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. The parrot in the tale under consideration is what has been called "The Life-Index" of the king.

III. THE TALE OF A MERCHANT

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

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4 Cambridge translation, v, 234.
5 *Kāthā-Sārī-Sāgarā,* ii, 97, 116 ff.
the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamanājari, daughter of the king of the Vidhyādharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories. With this may be compared Sōmadēva’s stories: "The King who married his dependent to the Nereid," and "Yasah Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar’s Tale", and "Juhnār the Seaborn and her Son, King Badr Bāsim of Persia".3

V. THE TALE OF THE GOLDSMITH

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

1 W. A. Clouston, The Book of Sindibād, 309 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-Bakâwâli", when the prince, who is determined to keep awake in order that he may not fail to meet Bakâwâli, cuts his finger and rubs salt into the wound.1

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, Der Kluge Vizier, ein Kaschmirischen Volksroman.2 This episode assumes various forms. In Sômâdevâ's "Story of Saktimâti",3 Samudradatta is arrested with another man's wife in the temple of the Yaksa, Manibhadra, and both are placed in confinement. The wife of Samudragupta, Saktimâti, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalâbî, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qâzi'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 ZULAIKHÂ

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

1 W. A. Clouston, A Group of Eastern Romances and Stories, 318.
3 Kathâ-Sârit-Sûkâra, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the Bahârî Dânish, Nov. vii. pt. iv of Bandello, Novelle; H. H. Wilson, Essays, i, 224; and Miss R. H. Bush, Sogdian from the Far East, 320.
4 Burton, op. cit., xi, 384.
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"Yūsuf and Zulaikha" by Abū-Rahmān Jāmī; "Khusrau and Shirin" by Nizāmūd-Dīn, who was the author also of "Majnūn and Laila". In the Qur'ān Zulaikha is wife of Qīṣīfīr, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived. In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmir. In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland. Dr. Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice." Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions. The Nagasīs and Khariūs of the Central Provinces tell similar legends. A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion. In a Nubian story a blackbird decides the choice of a queen by settling on her head. We have a good example in Sōmadēva: "In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king."
VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nûr-al-Din and Miriam, the Girdle Girl". The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the 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". The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazirs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs". "Often procrastination serves to avert an inauspicious measure," says Sûnadëva.

1 Burton, op. cit., vii., 16 f.; cf. xi, 267.
2 Knowles, op. cit., 166, 423.
3 Burton, op. cit., ii, 54.
4 Katha Sarit-Sagara, i, 279.
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The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phaedra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Aśoka'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 Takeśāila 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. The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.

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

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

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

1 W. A. Clearton, The Book of Sindibad, 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 Advices"; and he quotes the following parallel from Baluchistan: "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label wherein was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

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1 Knowles, op. cit., 36 ff.
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earliest version appearing in Pausanias. It appears in the Gesta Romanorum, No. 26 (Hertrage, p. 98). In the Book of Sindibad it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle. In the Pancatantra and Hitopadesa it is a mongoose which attacks the snake, and in Kalilah and Dimna a weasel. Somadeva tells it in the form of the "Story of the Brahman and the Mongoose".

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

X. THE TALE OF RĀJĀ VIKRAMĀDITYA

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

Pausanias, ii, 33, 9, with the note of Sir J. G. Frazer, p. 42. See the references in Clouston, The Book of Sindbad, 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. lvi-lxxii. In the Welsh Fables of Caithrog the Wise the story is given and located at Aberargaw (Iolo MSS., 154, 501). There must, therefore, have apparently been more than one version current in Wales.

Clouston, 56 ff. 2 Book iv, Fab. 13.
3 Kathā-Sarit-Sūgāra, ii, 90 ff.
4 R. V. Russell, Tribes and Caste of the Central Provinces, ii, 189 ff.
5 Bombay Gazetteer, viii, 641.
6 W. C. Barlow, The Dolmens of Ireland, iii, 881 ff.; H. A. Giles, Strange Stories from a Chinese Studio, ii, 261.
of Tobit, in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues. It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.

XII. THE TALE OF THE ĀKHŪN

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

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

3 Folk-lore, ix, 226. 4 Vol. ix, pt. 1, 251.
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.* The frog takes the form of
a barber and overtakes the Thākur. The three then go on.
The snake, out of gratitude for his good meal, also joins the
company as a Brāhman. The four settle in a city, where
the omen-bird gets the Thākur service under the king, on
a salary of a lākh of rupees. The king's barber persuades
the king to set the Thākur three apparently impossible tasks (to
get a snake's jewel, to find a ring thrown into a well, and
to get news of his dead and gone ancestors), all of which the
Thākur performs with the aid of the snake, the frog, and the
omen-bird. To carry out the third task, the omen-bird assumes
the form of the Thākur, and gets the king to make a huge
funeral pyre, on which she sits. It is lighted, and she flies
away in the smoke. She then sends the Thākur to the king
with the news that he has come back from the king's ancestors
and that they are all well, but want a barber. So the king
makes another pyre, and sets his barber on it to go off to his
ancestors. The pyre is lighted, and the barber is, of course,
burned to death, and the king and the Thākur live happy ever
afterwards." The tale belongs to the cycle of Friendly
Animals represented in the West by Perrault's famous version
of "Puss in Boots." In this cycle the performance of
seemingly impossible tasks by the aid of helping animals is
common."

The tasks set in the tale now under consideration deserve
fuller treatment.

The incident of the ruby with a worm inside it appears
in three forms in the "Arabian Nights." In the story of
"Ma'arūf the Cobbler and his wife Fātimah," Ma'arūf, when
called on to examine a jewel, squeezes it between his thumb

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and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. Why dost thou style it a jewel?" Again, in the "Tale of the King who knew the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and lighter in rondere, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage". Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.

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

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1 Burton, op. cit., viii, 16.  
2 Ibid., ix, 139.  
3 Ibid., x, 264.  
5 Kathä-Sarit-Ságara, i, 327.
and in another tale, "Sridatta and Mrgāṅkavati," we have a magic ring which counteracts the effects of poison.

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 Oreo, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh." 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." In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.

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

1 Ibid., i, 61.
2 J. Grimm, Teutonic Mythology, ii, 486.
3 Swynnerton, op. cit., 325.
4 Lal Bibhar Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 303, n.
5 Iliad, vi, 155 ff., trans. A. Lang, W. Leefe, E. Myers. In my paper (Folklore, xix, 156) I have collected several parallels.
them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (De Nugis Curialium, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'. To this some oriental examples may be added. In Somadeva's "Story of Sivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Sivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain. In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rakṣasi, telling her to kill the lad, but a faqir reads it and tears it up. In the Panjab story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife. In the Bengal story of "The Boy whom Seven Mothers suckled", the Rakṣasi queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter. We have the same incident in "Brave Hiralalbasa" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes. Similar to this is the action of the Sultan in the story of "Ahmed the Orphan". In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.

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

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1 Katha-Sarit-Sagar, i, 27 f.; cf. the tale of Parityagasena (ibid., i, 333).
2 Knowles, op. cit., 48.
3 Temple-Steel, Widow's stories, 103.
5 Indian Fairy Tales, 53, 184.
7 Burton, op. cit., xii, 68.
INTRODUCTION

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 "Vinitamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as īṣṭi, 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 Kauthā-Sarit-Sūgama, ii, 173.
the "Letter of Death" tale in the Bhakta-māla, in which Dhṛṣṭabuddhi gives a letter to Candrāhāsa, 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 Candrāhāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. By chance she saw Candrāhāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (visa) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Visayā. Ink made she with the collyrium of her eyes, and after the word visa, poison, added she but one little syllable yā, so that visa became visayā." So Visayā was married to Candrāhāsa, 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.
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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 Kuvāra the great self-moving car, called Puspaka. ³ We met with flying chariots and similar magical vehicles in the tales of Sūmādēva. 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 Kāshmirī 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 pūsā, manifest, is written पेंद in ii, 1, and पांद in iii, 8; karun, he made, is written कड़न in iv, 6, but कड़न in vii, 4, although he writes कड़न in the very next line; अस, he was, is written अस in ii, 4, but अस and अस in ii, 5. It is evident that to reproduce such spelling would render this work of little

¹ Burton, op. cit., i, 147; iii, 415 ff.
³ J. Dowson, Classical Dictionary, 174.
⁴ Kuthā-Sari-Sāgara, i, 259, 392; ii, 258, 333.
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 Kashmiri in the Nagari character
was devised by the late Pandit Isvara Kaula, and was used by
him in his Kasmira Subalambta, or Kashmiri 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 Kashmiri, such as my Essays on Kashmiri
Grammar, my Manual of the Kashmiri Language, and the Kashmiri-
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 Govinda Kaula’s
text I have therefore first copied the latter, spelling the words
according to Isvara 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 Isvara 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 Nagari character according to Isvara Kaula’s
system of spelling by the aid of the following table and
appended instructions:

<table>
<thead>
<tr>
<th>Devanagari</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ a, आ a, इ i, ई i, उ u, ऊ u, ए e, ए e, ओ o, औ ou.</td>
<td></td>
</tr>
<tr>
<td>ख ka, ख kha, ग ga, घ na.</td>
<td></td>
</tr>
<tr>
<td>च ca, छ cha, ज ja, झ jh.</td>
<td></td>
</tr>
<tr>
<td>झ ba, क khā, झ za.</td>
<td></td>
</tr>
<tr>
<td>ट ta, ठ tha, ड da, ढ na.</td>
<td></td>
</tr>
<tr>
<td>त ta, ठ tha, ड da, ढ na.</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION

प धा, क प्हा, छ बा, म मा।
य य्ये, र रा, ल ला, व वा, ता।
श श्ये, ज जा, ह हा।

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

(1) Kāshmirī possesses no sonant aspirates.
(2) The letters ष and स are each used only as a member of a conjunct consonant before a letter of its own class, as in ष न्या, ष न्या, ष न्या, ष न्या, ष न्या. 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, ष, श, and श are all represented by श.
(3) After the letters ष, ष, and ष, the letter ए is always pronounced ए. Hence, I have transliterated them ए, ए, and ए respectively. For ष I use ष instead of ए; as in Kāshmirī the sound of this letter is the same as that of the Persian ष. The letter not only represents a Persian ष, but also the Indian ष and ष, the sound of all three having been conflated into one sound, that of the English ष in "shell". Kāshmirī possesses no cerebral sibilant, although in Kāshmirī MSS. we sometimes find the letter ष. This, however, is only Pandits' affectation, who pretend that they ought to write पोश, not पोश, a flower, because there is a ष in the Sanskrit पुष्प.
(4) Attention may be called to the affricative letters ष सा, ष शा, and ष सा. The letter शा is the aspirate of सा, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".
(5) The short vowels ए (except in the cases of ए, ए, and ए) and ए are represented by ए and ए respectively. They never commence a syllable. In other words, when ए and ए follow a consonant they are pronounced ए and ए respectively. Thus ए is के, not के, and ए is के, not के. Some Kāshmirīs, especially Hindūs, always sound ए and ए as if there were a half-pronounced ए before them, so that in their mouths ए sounds as के and ए as के. The vowel ए is generally sounded like the e in "meet" and the vowel ए like the o in "hot".

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

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

a written as in कृ कृ, and sounded like a very short a.

ā

ō

ū

u

omething between a and o.

ā like a in "promoto".

a German ā.

ō prolonged German ē.

ó

ú

ý

ý as written in the Roman character.

yō as written in the Roman character.

é like é.

ë

ë as written.

ë something like \text{"u}.

é nearly the same as ö.

ë like an ordinary ö.

ë nearly the same as ö.

ë nearly the same as u.

ë (for कृ), sounded like the aw in "awful".

ū ña, sounded something like a much pro-

longed German û, approaching a long i.
As explained in the Kashmiri Manual, the sounds of e and o are not affected by i-mātra, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as apraviśiddha in the Nārāyana character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hätim, 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 o to my o, provided that this was always done, that a 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 ts and in his by ts. The sound which corresponds to that of the Persian ḫ, and which in Nāgari is written ḫ, is written ẓ by Sir Aurel Stein and ṣh by me. I have throughout altered his ts to ṭs and ẓ to ṣh. Similarly, the sound represented by the Persian ḫ is written ẓ by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to ṣh, although the sound is not heard in Srinagar Kashmiri or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kashmiri 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 \( i \) and \( u \) are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

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

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrinagar Kāshmirī, with which alone I am familiar. Hātim has sounds, such as the \( a \) in "cancelled" (Sir Aurel's \( y \), my \( a \)), which so far as I am aware occurs only rarely in Śrinagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindu pronunciation of \( krākh \), a noise, but not in the plural \( krāka \). Again, on the other hand, Śrinagar Kāshmirī 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 \( ò \). 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 Śrinagar Kāshmirī known to me. These are the \( a \) in "America", the \( ò \) in "father", the \( ai \) in "aisle", the \( e \) in "met", the \( e \) like the \( a \) in "vail", the \( ò \) in "open", the \( u \) in "put", the \( ò \) in "rule", the \( ò \) in the German "Kürze", and the peculiar Kāshmirī \( ò \), 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 \( c \), while I use \( ò \). 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 Kāshmirī pronunciation. One example will suffice. There is a modified ō, which Sir Aurel Stein represents by o, and which he says is sounded like the u in “rut” prolonged. In Śrinagar Kāshmirī the sound strikes my ear rather as a prolonged German ő, although many Pāṇḍits, in certain words, sound it almost like the o in “note”; and I represent it by o. 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 ō almost equally often has an altogether different sound—that of the aw in “awful”—which Sir Aurel represents by ā, and which I represent by o. 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 pōda in ii, 1, and as pāda in iii, 8. At other times it was sounded as ō, here following the example of the Pāṇḍits to which I have just alluded. Thus my mōj, a mother, is Hātim’s mōj in viii, 3, but māj in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī Pāṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein’s representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim’s pronunciation.

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

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

<table>
<thead>
<tr>
<th>Sound</th>
<th>Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>as in “America”</td>
</tr>
<tr>
<td>ā</td>
<td>a very short a, but quite audible</td>
</tr>
<tr>
<td>ō</td>
<td>as in “large”</td>
</tr>
</tbody>
</table>

1. e.g. most Pāṇḍits pronounce the word šōm, work, as if it rhymed with “home”.

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A few remarks may be made upon the above.

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

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

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

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

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

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is ṛaṭun, to cause to seize, which is not in Īśvara Kaula’s very full Dhātupātha. It is the causal of the verb ṛaṭun, which is of frequent occurrence. The other is the word gwūsh, instead of gūsh, 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 nov.

In Persian the words shāh and pādshāh, a king, sometimes appear with the a of the final syllable shortened, so that we also find shah and pādshah. The same is the case when these words are borrowed in the language of these tales; though, under the ordinary Kāshmiri rule, a short a after sh becomes i, so that we get both shāh and shēh (in shāhmār or shēhmār, a python) and pātashāh and pātashēh. In the second word it will be observed that, as is frequent in borrowed words, the Paiśāci 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 Kāshmiri of Śrinagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in ṛr which indicate professions (iv, 29), such as rangṛr, a dyer; sōnṛr, a goldsmith; manṛr, a lapidary, and so on. The only noun of this group occurring in the Tales is sōnṛr, a goldsmith, and this G.K. persistently writes sōnar, with a full a. In Kāshmiri, when the vowel of a monosyllable is a followed by an aspirated surd consonant, the a takes the sound of the a in the English word “hat” (Essays, p. 6). Gōvinda Kaula attempts to represent this sound in the word
krākh, outcry, by ḍ, and writes krēkh. Possibly this represents a real variation of pronunciation. In villages a followed by i-mātrā is often pronounced i. G.K. has reproduced this in one instance in the word panāt (iv, 7), which he here writes panīn, and which Sir Aurel Stein represents by panven. Another instance of village pronunciation recorded by G.K. is the substitution of a for u in tahanāνuṇ for tahanāṇuṇ, to cause to cast (x, 13).

In the Kāshmiri 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, a prisoner, with a dative singular kūdis. G.K. never indicates this last change. Thus he writes kōd, kūdis; sōty or sūtin for sūty or sūtin, with; pōntsyum for pāntsyum, fifth.

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

The pronunciation of the Persian letter ژ zāl in borrowed words varies. Sometimes we have z as kākāz, paper, and sometimes d as in kāked, paper, and yudārun, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. bātha for bāta, words (xii, 25), and thōth for tāth, beloved (vii, 4). There are no other instances of such aspiration or dissipation, although Sir Aurel Stein's transcription seems with both. We have a solitary instance of the insertion of w in the word gvošh for yāsh, 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 Isvara 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 ha-े mukhāfā.

The singular agent of the first declension ends in -au, as in tsārān, by a thief. The word sōnar (for sōnār), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is sōnar, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of 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 unā 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 sapārunā, of a journey. More directly contrary to the rule is the phrase uškunā tab, the fever of love, in v, 10, a prose passage.

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

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

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

The defective pronoun \( n\acute{o\tilde{h}} \), \( n\acute{o\tilde{m}}s\), appears under the form \( n\acute{e}m\acute{i} s \) for the animate dative singular (v, 9; xii, 15). The other forms used (\( n\acute{o}m \), \( n\acute{o}man \), \( n\acute{o}mar \)) all have \( \acute{o} \). The relative pronoun has its nom. sing. fem. \( y\acute{o}s\acute{a} \) instead of I.K.'s \( y\acute{o}s\acute{a} \). Similarly the interrogative pronoun has its nom. sing. fem. \( kus\acute{a} \) instead of \( k\acute{o}s\acute{a} \). Its inanimate dative singular is the regular form \( k\acute{a}h \), with a colloquial form \( k\acute{a}th\acute{o} \) (xi, 11).

The indefinite pronoun \( k\acute{e}h \), anything, is pronounced \( k\acute{e}h \) by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān \( k\acute{e}nt\acute{h}\acute{a}h \) for \( k\acute{e}nt\acute{h}\acute{a}h \), anything. There is a nom. plur. masc. \( k\acute{e}h \) which is not given by I.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring \( yu \), \( u \) has been changed to \( \acute{e} \), so that a masculine form appears under a feminine guise. These are \( ch\acute{e}y\acute{e} \) for \( ch\acute{u}y\acute{e} \), if there is to thee (ix, 6), and \( ch\acute{e}y \) for \( ch\acute{u}y \), he is verily (xii, 6). In one case \( \acute{o}\acute{e} \), they were, is changed to \( \acute{o}\acute{e} \), metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus \( k\acute{a}r \), make thou. But if a pronominal suffix is added, \( u \) is inserted as a junction-vowel, as in \( k\acute{a}r\acute{u}-n \), make thou him. The explanation of this is that the 2nd singular imperative originally ended in \( u \) (as in \( *k\acute{a}r\acute{u}n \)), and that this \( u \) has been dropped in the modern language. We have a survival of the old form in \( g\acute{o}\acute{a}sh\acute{u} \), go thou (xi, 11). To this also must be referred the forms \( k\acute{h}\acute{y}\acute{u}\acute{h} (x, 5) \) and \( k\acute{h}\acute{y} \acute{o} (x, 12) \), eat thou. These represent the modern \( k\acute{h}\acute{e}h \) and an older \( *k\acute{h}\acute{e}h\acute{u} \). The 2nd person plural imperative of \( tr\acute{a}w\acute{u}n \), to let go, is \( tr\acute{o}\acute{v}\acute{i}v \). In x, 5 we have a variant \( tr\acute{o}\acute{v}\acute{y}u\acute{u} \). This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrimagar dialect makes the 1st person singular end in \( h\acute{o} \) (e.g. \( k\acute{a}r\acute{a}\acute{h} \)) and the 3rd person singular in \( h\acute{e} \) (\( k\acute{a}rih\acute{e} \)). Musalmāns shorten these final syllables to \( h\acute{a} \) and \( h\acute{e} \) respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,
while we have karahô (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 tsāríhê (vi, 14), he might pick out; and shūbihê (xii, 5), she would have been beautiful. The final ʰ in the last is hā-ʰ muhīma ʰ.

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 ov there is a strong tendency to weaken the ov by the substitution of a short vowel. Thus gudariv (v, 9), it happened, for guzaryôv; gav (iii, 1), he went, for gauv; khev (ii, 2), eaten, for khyaun; pēv (viii, 9), he fell, for pyaun. Similarly, for the plural, we have khēy (x, 2), they were eaten, for khēyê; niy (v, 9), they were taken, for niy. In hārēyēkh (x, 5), for hārēyēkh, it (fem.) remained over and above for them, the omission of the first y is merely a matter of spelling, as a long ê 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 gōmotë; mumotu (ii, 4, etc.), dead, for mūmotë; pēmotu (viii, 9), fallen, for pyōmotë.

In the extremely village style of story xi we find the suffix of the kô genitive, instead of the usual suffix motë, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahãri language spoken immediately to the south-east. The examples are thōvktë, stationed, and nyvōkktë, dispatched (both nom. plur. masc.) (xi, 6), for thōvkt-mäth and nyōvkt-mäth respectively.

There is an irregular form of the conjunctive participle in the same poem. It is kārthan (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 mōkalāvahan (x, 1) for mōkalāwôn (mōkalâwaw + ʰ), we shall complete it. The suffix wa of the 2nd person plural very often drops the final ʰ, as in khēyêv for khēyêwa, it (fem.) was eaten by you (x, 12); kārêmaw for kārêmôwa, they (fem.) were made by me for you
(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjábi singular suffix je. It adds no meaning directly to the verb, but, as it were, adds the idea of “I say to you” to the whole sentence. Thus bani, it will become, bani-v, (I say to you) it will become (ii, 7); dima-v, (I say to you) I will give (ii, 8); tali-v, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are wanamòwa for wana-wa, I will say to you (x, 1, 2), and wañemòwa for wañem^wa, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for wanamòwa (wanawa) is wanöwa.

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

Before discussing the details of Hátim’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*y—which is amis, to him, combined with the emphatic suffix y, to which ù-mātrā has been added as a junction-vowel—is invariably divided before the s, so that we get amªsuy, amªsuy, or some such form. So añaśhas, they brought (añeæk) to him (as), is written añye has; the corrupt Arabic aslamalikum, may the peace be upon you, is written asla malakuum; bögérémay, I divided (bögérém) verily (ay), is written bâge rémai; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in bôhsa for bôh hasa, I, Sir; bebinda*§ for bêbi anda**y, within the breastcloth; and cheta.l for echa.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 Hátim, who, of course, knew nothing of Kāshmiri grammar, pronounced the words. To him amis*y was two words—amî and s*y—and so on for the others. We thus have a valuable illustration of how languages
change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for "king", which Sir Aurel Stein invariably records as pūdēshāh, with a d, while Góvinda Kaula equally invariably records it as pātashāh, with a t. Hátim was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Góvinda Kaula, a Brāhmaṇa 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 bī baha and bēbha, priceless, and mahāl kān and mahālākhān, for G.K.'s mahālākhān, 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; dālīla and dālīla, G.K. dalīla, a story; dār and dār, G.K. dar, in; saundagār and saundagār, G.K. gar, a merchant; sānāna and sānāna, G.K. sānāna, a woman; and many others. Very similarly we have the interchange of a or ā with a-mātrā, as in jānavār and jānēvār, G.K. jānāvār, a bird; khāber, G.K. khabar, news; kāvandas, kāvandas, kāvandas, khāvandas, and khāvandas, G.K. khāvandas, to a husband; halamas and halāmas, G.K. halamas, to a skirt; and mārevātulan and mārevātulan, to executioners.

The sounds ō and ē seem to be absolutely convertible. Thus we have adā, ada, adē, and adē for G.K.'s ada, then; āna and āne for G.K.'s ōna, a mirror; chā and che for G.K.'s chēh, she is; chēs and chēs for G.K.'s chēs, I (fem.) am; dakhē nāvān for G.K.'s dakhānāvān, leaning upon; guḍā, guḍa, guḍa, and guḍa for G.K.'s guḍā, at first; hasā and hase for G.K.'s hasa, Sir; hāvānām (G.K. hāvanām), they will show to me, and vale nam (G.K. wālanām), they will cause me to descend, both in the same line; hāzrat, hāzrat, hāzrat, hāzret, and hāzret, all for G.K.'s hāzrat-i, a certain title; jāye and jāye, G.K. jāyē, in a place, in two consecutive lines, also jai and jay; kāta, katha,
and kathe, G.K. katha, words; 1st persons singular future, such as para, I shall recite; but behe, I shall sit, karv, I shall do; kal, kala, and kule, G.K. kala, a head; kart and karte, G.K. karta, please do; marvatalan, marvatan, marvatalan, marvatalan, marvatalan, marvatalan, marvatalan, G.K. marvatalan, to executioners; peta, pyt, etc., G.K. petha, from on; yile, yelu, and yele, G.K. yelu, from restraint; and hundreds of others.

When a precedes i it is usually written a, as in rafit, G.K. rafith, having seized. Sometimes it is written a, as in am, or amt, G.K. amt, by him. It becomes a in laur, G.K. lari, at the side, and in one instance we have a, in miris or modis, to a body. The change of a to o, but without a following i, occurs in doh, doha, doha, doha, or doho, G.K. dha, on a day.

Other less common changes are the following. We have in one case a lengthened to a, in khadorau, by the watchmen (elsewhere kha-). Cf. lār above. We have unaccented a-matra becoming i-matra in astnas or astnas, G.K. astanas, for being. In the word tulari, for G.K. tūlari, by a bee, a-matra appears as u.

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

<table>
<thead>
<tr>
<th>My transliteration of G.K.</th>
<th>Sir Aurel Stein's transcription of Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sheh, six,</td>
<td>she,</td>
</tr>
<tr>
<td>shehara, from a city,</td>
<td>shahera and shehera,</td>
</tr>
<tr>
<td>shehara, a city,</td>
<td>shehra,</td>
</tr>
<tr>
<td>sherik, a partner,</td>
<td>sherik,</td>
</tr>
</tbody>
</table>

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

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

In standard Kāshmirī 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. *całān*, an invoice; *lāl* and *lālb*, G.K. *lāl*, a ruby; *māl*, G.K. *māl*, property. We have also ā added in *dopus*, G.K. *dopus*, said to him, and *chukā*, G.K. *chulch*, thou art.

In the standard dialect, when ā is followed by ā-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 *sūnzā*, and which Sir Aurel usually writes *sanz*. Occasionally he represents it by u. Thus we have also *sanz*; *āsus*, G.K. *ōsēs*, she was to him. For G.K.'s *thūḍa* or *thūrd*, on the back, we have *tad*, *tor*, *tur*, and *tur*. The syllable *y* is represented by *wy*, *uy*, and *ui*. Thus G.K.'s *tamis*y, to him verily, becomes *tam*y *suy* or *tam*y *suy*, while *timan*y, to them verily, becomes *tim*nai. Another example of the representation of ā by u is G.K.'s *wūbk*a, she descended, which becomes *vub* (iii, 2), and the same word also represents G.K.'s *wōb*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 o, as in *doha*, G.K. *dōha*, a day; *dalīla* and *dalīla*, G.K. *dalīlah*, a story; *zāl* and *zāl*, G.K. *zālah*, 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 ā-mātrā, by i-mātrā, or by it becomes ō, and this same ō also usually represents the pronunciation of the diphthong ai. Sir Aurel Stein sometimes represents this ō by ā, which according to his phonetic system represents approximately the same sound. Thus—
KASHMIRI STORIES AND SONGS

G.K.  
boy
deobladay
dons
دور
gajnas, he caused me to waste away.
khonis, for a khar weight.
kotyak, how many?
maj, a mother.

and others.

For original ai we have—  
poda, manifest,
gob, hidden,
kod, imprisonment,
gor, different,

About equally often this o is represented by a, corresponding to my ã, and therefore sounded something like the aw in "awful". Thus—  
olis, to a nest,
ors, a shoemaker's awl,
öziz, poor,
os, she was to him,
bobosh, chirping,
gumroyt, losing one's way,
ashnav, relations,

and others. For original ai we have—  
ona, a mirror,
poda, manifest,

and others.

Very often this o is represented by a simple ã, as in—  
boodhak, a prison,
dasen, verily burning,
gos, they went for him,
judoyi, separation,
INTRODUCTION

G.K.  
köshir\(^4\), Kāshmiris,  
zōlíth, having burnt,

and others. For original \(ə\) we have—

gōr, different,  
khārāth, alms,  
sōلاs, for an excursion,

and others.

The word myōn\(^3\), mine (fem.), appears in various forms, viz. mēny, myē, m\(\breve{\nu}\)n, myēn, and m\(\breve{\nu}\)ny, in all of which the \(ə\) is represented by \(\varepsilon\); whereas for the corresponding cyōn\(^3\), thy (fem.), we have ch\(\breve{\nu}\)n, ch\(\breve{\nu}\)n\(\breve{\nu}\), and ch\(\breve{\nu}\)n\(\breve{\nu}\).

We have seen that G.K. usually represents \(\ddot{a}\) by \(\ddot{o}\), as in kōd\(^ \ddot{a}\) for kūd\(^ \ddot{a}\), sōt\(^ \ddot{a}\) for sūt\(^ \ddot{a}\). Sir Aurel Stein writes for these words kād\(^ \ddot{a}\), kād\(^ \ddot{a}\), and kūd\(^ \ddot{a}\), and sāt\(^ \ddot{a}\), sāt\(^ \ddot{a}\), etc., respectively.

When \(\ddot{a}\) is followed in G.K.'s dialect by u-mātra it becomes \(\ddot{o}\), and Sir Aurel Stein almost always gives for it his sign \(\ddot{a}\), which represents the same sound. Thus—

G.K.  
ākhun, a teacher,  
ō\(\ddot{a}\)\(^n\), a nest,  
ō\(\ddot{a}\), he was,  
ō\(\ddot{a}\)\(\ddot{y}\), he came to thee,  
bō\(\ddot{u}\)\(\ddot{u}\), he explained,

and many others. It will be seen from the above that \(\ddot{a}\), \(\ddot{o}\), and \(\ddot{e}\) are also used to represent this sound. So, for kōltān\(i\), to the lady, we have khatān\(i\) and khatān\(i\); for lōyun, he struck, lōyun and lāyun; for sōryu, all, sāryu, sāryu, sōr\(\ddot{u}\), and sōr\(\ddot{u}\); for bō\(\ddot{u}\), manifested, bōy. There are many other similar examples, and from the above it will be seen that G.K.'s \(\ddot{o}\) and \(\ddot{e}\) are represented indiscriminately by \(\ddot{a}\), \(\ddot{a}\), and \(\ddot{a}\).

The vowel \(\varepsilon\) is, we have seen, interchangeable with \(\ddot{a}\). It is also liable to be shortened to e-mātra when final, as in bāye, bāy\(\ddot{e}\), or even bāi, for G.K.'s bāy\(\ddot{e}\), to a wife.

We have already noticed that in Kāshmiri \(\ddot{a}\) after s\(\ddot{h}\) becomes \(\ddot{\varepsilon}\) (i.e. Sir Aurel Stein's \(\ddot{e}\)). In one instance Hātim
has ə for this e, G.K.'s shēk, hesitation, being represented by shuk or shōk.

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

G.K. Hātim.
bīth, seated (m. pl.), bēthi, bēthu, and bāt,
grist-bāy, a farmer's wife, grēst bāy,
phērīth, having returned, phērith, phērīth, or phērit, and others. It will be observed that, in the case of bāt, ə has become ā. Similarly, G.K.'s rēnz, balls, is represented by rīnz, rēnz, or rēnz; and his trēsh, thirst, by trēsh or trās. Owing to the confusion of ə and e and of i and e (Stein's e), we sometimes have ə for i. Thus G.K.'s grist-bāye, to a farmer's wife, becomes grēstā bāye, grēstyā bāye, or grēst bāye. Similarly, G.K.'s dāpqāhēkh, thou must say to them, is represented by dābsi bēk or dābsa bēk; G.K.'s wāṣi, you should descend, by vaṣzą; and yith, to this, by yet, yath, yat, and yat.

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

Just as in the case of e and i, so ordinary Kāshmiris 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,
kudun, he brought out, kudun, kudun,
kutwān, by the policeman, kutvān, kutvālen,
not, a pitcher, not, byōth, byūth,
būthu, he sat, pōrun, pūrun.

The Persian khūbśurat, beautiful, becomes khōbšūrath in G.K., for which Hātim has khōb sūrāt and khāb sūrāt.

Once or twice we find u interchanged with other vowels. Thus we have che for chuh, he is; and (once each) chiy or chiv.
for chuy, he is verily. The imperative shun, cast thou, is represented by sūn, but elsewhere the u of this word is preserved. After y, u or o has a tendency to become û, as in dyutuk, dyutuk, dyutuk, or dūthuk, for dyutukh, they gave; kvutun or kyutun, for kyotun, he began.

An initial u in Kāshmiri is always pronounced wu. This is not usually the case with an initial o, but G.K.'s ora, thence, is represented not only by ēra and similar forms, but also by vṛda.

It is well known that ě and ě are usually pronounced in Kāshmiri with a short y before them. Thus vē, vē. This ě is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this ě 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.

khēkh, thou wilt eat,
khēvān, eating,
kēth, in,
pētha, from,

Stein.

kyek,
khyāvān, khyevān, kvāvān,
khvāth, khyath, kyet, kyet,
pēta, pyētē, pēth, pētha.

It will be observed that yu is sometimes used instead of ě.

Other similar cases are—

kētha, how?
khōni, on the haunch,
nēna, railings,
zēni, he will conquer,

kyata, kēta, kēta, kēta, khvatha
kuṇyā,
उण्या,
zaṇi, z̖āṇi.

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmiri possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word ghāsh (viii, 9) for guāsh 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 dis-aspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb 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 Kashmiri of Īśvara Kaula and other Hindus a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

<table>
<thead>
<tr>
<th>Musalmān</th>
<th>Hindī</th>
</tr>
</thead>
<tbody>
<tr>
<td>krāk, outery</td>
<td>krakh</td>
</tr>
<tr>
<td>thap, seizing</td>
<td>thaph</td>
</tr>
<tr>
<td>rat, blood</td>
<td>rath</td>
</tr>
<tr>
<td>nat, palsy</td>
<td>nath</td>
</tr>
<tr>
<td>kāts, glass</td>
<td>kāth</td>
</tr>
</tbody>
</table>

The transcript of these tales by Gövinda Kaula follows the Hindī custom and aspirates final surds. With Hātīm 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 Hindī pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātīm's disaspiration:—

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

We have said that the letter c is almost always aspirated to ch. Similarly, the aspiration of ch (very common in the auxiliary verb chuh, he is) is generally retained. But, in one instance (i, 13), cuy 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 vuexun (ii, 5) for wuchahun, vuexu (ii, 4) for wuchukh, and vuexun (ii, 8) for wuchun.

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

Initial.—While the borrowed Persian word khub, well, always preserves its aspiration, kháb, a dream, becomes káb and kîv; khabar, news, is spelt kâbar, etc., in the first five stories, and khabar, etc., afterwards; and Khôdâ, God, becomes Kûdà, etc., in i–vi, and Kûdâ, etc., afterwards. Similarly—

khalat-khôhî, a royal robe, becomes kalî-i shâhî.
khâm, unripe, khâm and kâm.
khumûr, languishment, kumûr.
khân, N.P., khání (ii, 1) and kân (ii, 12).
khûni, on the haunch, kunûq.
khar, an ass, khar (iii) and kur (v).
khôran, to the feet, kwrân.
khash, a cut, kash.

The verb khasun, to ascend, retains the aspirate, except in forms derived from the past participle khot, in which the aspiration sometimes persists and is sometimes lost, giving forms such as khot, khut, and kut; khat and kyt; katis; khad and kâb.

khôta, than, becomes khotâ, khutâ, and kuta.
khtâna, a lady, kôtâna (v) and khâtûn (x, xii).
khatith, secretly, katith.
khwand, a husband, kavand (i–viii) and khavand (x–xii).
The verb khyon, to eat, as a rule has k in the earlier tales and kh in the later, but this is not universal. Thus we have khyān for khēv, eaten, in ii, 2. Occasionally also the cognate Shina language disaspirates in this word.

Khazmath or khismath, 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 Ch. 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 pokā for pakha, wings; tākhīt (x, 12) and takīt (xi, 13) for tākkhīth, certainly; vutamākī for wotamukhī, upside down.

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

Medial ph occurs in naphtas, 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 masīhr, celebrated, which H. (xi, 3) pronounced masīhr.

Initial th occurs in the following: in thud (thod), erect, it is preserved. For thur, a shrub, we have tur, and for thur or thud, on the back, we have tad, tor, and tor; thūkūa, butter,
preserves the th; but for thaph, grasping, we have thaph, thap, and tap. The common verb thāvum, to place, generally preserves the th, but we have thāvum and tāvum, and, for thāvta, tāvta.

Medial th occurs in the following: atha, a hand, becomes both atha, etc., and ata, etc., the aspirated forms occurring most frequently in the later tales; butha, a face, is always but; so, for atharwa, the woodworm, atar; for katha, stories, katha, etc., and kata; nēthra, a wedding, nēthra (xii) and nētar (viii); pathar, downward, pathar and patar, etc.; votha, descended, vut and vuth, and similarly in derived forms; and similarly wōthih, ascended, also becomes vut or vuth. Other examples are vatharith for watharith, having spread out, but this verb fluctuates as regards the aspirate in other forms; wōthas, arose to him, becomes vothas, etc., or votus; and wōthith, having arisen, vuthit and vuthi. Sāthā, 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 termination being frequent only in xii; the postposition kēth, in, becomes kēt, etc., except in xii, where we have khēth, 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 thaharan, awaiting, for which H. has takarān.

There are more examples of medial th, such as bōntha, in front, which always has the dental t, as in bonta, etc.; byutha, seated, and its derivatives also generally disaspirate the th, except in xii, which also retains the aspiration. Kutha, a room, also disaspirates except once in x, 7, where we have the dative kuthis, while in x, 8 we have kutis and kutis; the ablative postposition pētha occurs in several forms, pēta, pyete, pēthia, pēth, and pētha, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of pōthi or pōthin, like,
for which we have pátt, etc., and páth, etc., and pátin and páthin. The common word sēthā, very, much, appears as sētā, etc., and sēthā, etc., it being noted that both forms occur in xii; tōth, or tōth, beloved, is always tōt, and zīth, long (m.pl.), becomes zīt.

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

As for medial th, in the verb gutshun, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun kēnshā, something, which appears under many forms, in none of which does an aspirated th appear. Similarly, we have maθa and maθe for maθ, on the shoulder; ravshena for raksh-hana, a little; vut for vōth, she went up, and also for wūth, she went down, and others.

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

G.K.  
cēnda, a pocket,  
cītθ, a letter,  
bacē, young ones,  
bacēve, to be released (fem.),  
nayistānve, of the canebrake,  
vacēn, she took them (fem.),  
zacē, rags,  

H.  
chandā.  
chit.  
bache.  
bachāviny.  
nayis lān nach.  
rachen.  
zache.

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

Examples of the aspiration of k are:—

G.K.  
kūr, a daughter,  
kōmbakas, for help,  
kēthā, how?  
kēnshā, something,  
kāsun, to shave (xii),  
kot, a son (xii),  

Hātim.  
kūd, khūd.  
khumbā khas.  
kvēta, kvātha.  
kyē tsu, etc., or khyē tsu.  
kāsun.  
khūth.
INTRODUCTION

For the aspiration of \( p \), we have *put, puth, phot, or phut*, for *potu*, back again. Shinā has *phot* for this word.

For the aspiration of initial \( t \), we have *tal or thal*, for *tul* below; *tot, tut, or thuth*, for *totu*, thither; and *thān* for *tān*, exhaustion.

Medial \( t \) is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *tha*, etc., as in *karta* or *kar the*, for *karta*, please to do; *suntha* for *shunta*, please to throw. So also the termination *motu* of the perfect participle becomes *muth* in *on muth*, for *on* *motu*, brought; *votu* *mut* or *votu* *muth*, for *votu* *motu*, arrived. The *t* in *dyutu*, given, is aspirated in *dyut* or *dyuth*, for *dyutu*; *dratuk* or *dratuhk*, for *dyatukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.          Hatim.
kyutu, for,    khvut, k'ut, kyut, khyuth, kyuth.
ratna, a jewel (in    rotu, rothuna, rothuna.
composition),
sātu, at a moment,  sātu, sātha.
soty, with,         sāti, sāth, sāthu, etc.
totu, thither,      totu, tutu, thuth.
wotu, arrived,      votu, etc., or voth.

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

The Dardic languages as a rule have no cerebral letters. Literary Kāshmirī, 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 *dutukh* or *dutakh*, cutting in two; *dal* or *dal*, a leaf; and *votkun*, to arise, as compared with the Hindi *uthnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmirī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the Rāmdvātāravāriti, the proper name Vindražith, Indrajita, rhymes with *dithu*, seen, in verse 699, and with *biθu*, 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 Hindi or Sanskrit are always dental. The following are examples of this confusion, The list is in no way complete:

A. Dentals where we should expect cerebrals—

<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>t for t.</td>
<td></td>
</tr>
<tr>
<td>gāṭīja, skilful (f. sg.)</td>
<td>gāṭīj.</td>
</tr>
<tr>
<td>gāṭījī, skilful (m. pl.)</td>
<td>gāṭīlī.</td>
</tr>
<tr>
<td>hātīs, to the throat</td>
<td>hātīs.</td>
</tr>
<tr>
<td>khaṭīth, secretly</td>
<td>khaṭīth.</td>
</tr>
<tr>
<td>nōtī, a jar</td>
<td>nūt.</td>
</tr>
<tr>
<td>phūṭun, to be broken</td>
<td>phūṭ.</td>
</tr>
<tr>
<td>phūṭīva</td>
<td>phūṭu.</td>
</tr>
<tr>
<td>phūṭirun, to break</td>
<td>phūṭirhas.</td>
</tr>
<tr>
<td>phūṭirhas</td>
<td>phūṭiruk.</td>
</tr>
<tr>
<td>phūṭirakh</td>
<td>phūṭa r̥ān.</td>
</tr>
<tr>
<td>but phūṭiryan</td>
<td></td>
</tr>
<tr>
<td>rātun, to seize.</td>
<td>rāṭī.</td>
</tr>
<tr>
<td>Literary Dialect.</td>
<td>Hātim.</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>rötₚ</td>
<td>röt, rüt.</td>
</tr>
<tr>
<td>rüfₚ</td>
<td>rüt.</td>
</tr>
<tr>
<td>rötₚmotₚ</td>
<td>rötmut.</td>
</tr>
<tr>
<td>but (causal) rötₚmotₚ</td>
<td>rötmut.</td>
</tr>
<tr>
<td>römun</td>
<td>römun, rütun.</td>
</tr>
<tr>
<td>rütₚnakḥ</td>
<td>rütₚnak.</td>
</tr>
<tr>
<td>rātith</td>
<td>rātit, rāṭit.</td>
</tr>
<tr>
<td>rötₚwa</td>
<td>rüt.</td>
</tr>
<tr>
<td>taḥāl¹, servants,</td>
<td>taḥāl¹, taḥāl¹, taḥā₁⁺</td>
</tr>
<tr>
<td>trōt², a necklace,</td>
<td>trūt.</td>
</tr>
<tr>
<td>but trātis (sg. dat.)</td>
<td>trātis.</td>
</tr>
<tr>
<td>saṭāhāl, a school,</td>
<td>saṭāḥāl.</td>
</tr>
<tr>
<td>saṭun, to cut.</td>
<td></td>
</tr>
<tr>
<td>soṭ</td>
<td>soṭ.</td>
</tr>
<tr>
<td>bāṭān¹</td>
<td>bāṭen¹.</td>
</tr>
<tr>
<td>bāṭun²</td>
<td>bāṭun.</td>
</tr>
<tr>
<td>bāṭₚnam</td>
<td>bāṭₚnam.</td>
</tr>
<tr>
<td>bāṭanās</td>
<td>bāṭanās.</td>
</tr>
<tr>
<td>but bāṭanāsa</td>
<td>bāṭanₚsa.</td>
</tr>
<tr>
<td>bāṭith</td>
<td>bāṭith.</td>
</tr>
</tbody>
</table>

**th or t for th.**

öṭh, eight,

bēḥun, to sit down.

būṭ¹

byūṭv²

byūṭhus

bōnṭha, before,

but bōnṭh

dēshun, to see,

dyūṭhₚ

dyūṭhum

dyūṭₚmay

dyūṭₚmotₚ

dyūṭhₚth
<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hātim</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kuṭh</em>&lt;sup&gt;a&lt;/sup&gt;, a room.</td>
<td><em>kuṭh.</em></td>
</tr>
<tr>
<td><em>kuṭh</em>&lt;sup&gt;b&lt;/sup&gt;</td>
<td><em>kuṭh.</em></td>
</tr>
<tr>
<td><em>kuṭh</em>&lt;sup&gt;c&lt;/sup&gt;</td>
<td><em>kuṭhā.</em></td>
</tr>
<tr>
<td><em>kuṭh&lt;sup&gt;d&lt;/sup&gt;āh</em></td>
<td><em>kuṭhās, kuṭis, kuṭis.</em></td>
</tr>
<tr>
<td>*kuṭh&lt;sup&gt;e&lt;/sup&gt;*is</td>
<td><em>myūḥ.</em></td>
</tr>
<tr>
<td><em>myūḥ&lt;sup&gt;f&lt;/sup&gt;</em>, sweet,</td>
<td><em>pyet, pyet, pyet, pyet, pyet.</em></td>
</tr>
<tr>
<td><em>pēṭh, on,</em></td>
<td><em>pēṭh.</em></td>
</tr>
<tr>
<td><em>pēṭha, from on,</em></td>
<td><em>pēṭa, pyete, pēṭh, pēṭha, pēṭha.</em></td>
</tr>
<tr>
<td><em>pōṭh&lt;sup&gt;g&lt;/sup&gt;</em>, like,</td>
<td><em>pāṭh&lt;sup&gt;h&lt;/sup&gt;, pāṭh&lt;sup&gt;i&lt;/sup&gt;, pāṭh&lt;sup&gt;j&lt;/sup&gt;.</em></td>
</tr>
<tr>
<td><em>pōṭh&lt;sup&gt;h&lt;/sup&gt;in, like,</em></td>
<td><em>pōṭh&lt;sup&gt;i&lt;/sup&gt;, pāṭh&lt;sup&gt;j&lt;/sup&gt;, pāṭh&lt;sup&gt;k&lt;/sup&gt;, pāṭh&lt;sup&gt;l&lt;/sup&gt;.</em></td>
</tr>
<tr>
<td><em>rāṭun, to seize.</em></td>
<td><em>pāṭh&lt;sup&gt;l&lt;/sup&gt;is, pāṭh&lt;sup&gt;m&lt;/sup&gt;, pāṭh&lt;sup&gt;n&lt;/sup&gt;, pāṭh&lt;sup&gt;o&lt;/sup&gt;.</em></td>
</tr>
<tr>
<td><em>rāṭh</em></td>
<td><em>pāṭh&lt;sup&gt;j&lt;/sup&gt;ta.</em></td>
</tr>
<tr>
<td><em>rāṭha</em></td>
<td><em>pāṭh&lt;sup&gt;j&lt;/sup&gt;ta.</em></td>
</tr>
<tr>
<td><em>sēṭhāh, very,</em></td>
<td><em>selā, selā, sēṭhā, sēṭhā.</em></td>
</tr>
<tr>
<td><em>thaharān, stopping,</em></td>
<td><em>tahorān.</em></td>
</tr>
<tr>
<td><em>d for d.</em></td>
<td><em>dākhe nāvān.</em></td>
</tr>
<tr>
<td><em>dakhanāwān, leaning on,</em></td>
<td><em>dākus.</em></td>
</tr>
<tr>
<td><em>dākas, for a stage,</em></td>
<td><em>dēshān.</em></td>
</tr>
<tr>
<td><em>dēshun, to see.</em></td>
<td><em>dēshun.</em></td>
</tr>
<tr>
<td>dēshun&lt;sup&gt;i&lt;/sup&gt;</td>
<td><em>dēshun.</em></td>
</tr>
<tr>
<td>dīshith</td>
<td><em>dēshit.</em></td>
</tr>
<tr>
<td><em>gandun, to tie.</em></td>
<td><em>gand.</em></td>
</tr>
<tr>
<td><em>gand</em></td>
<td><em>gand&lt;sup&gt;ib&lt;/sup&gt;, gand&lt;sup&gt;i&lt;/sup&gt;.</em></td>
</tr>
<tr>
<td><em>gand&lt;sup&gt;j&lt;/sup&gt;mat&lt;sup&gt;k&lt;/sup&gt;</em></td>
<td><em>gand&lt;sup&gt;kb&lt;/sup&gt;maty&lt;sup&gt;l&lt;/sup&gt;.</em></td>
</tr>
<tr>
<td><em>gandin</em></td>
<td><em>gandin.</em></td>
</tr>
<tr>
<td><em>gondun</em></td>
<td><em>gundun.</em></td>
</tr>
<tr>
<td><em>gondun&lt;sup&gt;m&lt;/sup&gt;</em></td>
<td><em>gundun&lt;sup&gt;n&lt;/sup&gt;as.</em></td>
</tr>
<tr>
<td><em>gandith</em></td>
<td><em>gandit.</em></td>
</tr>
<tr>
<td><em>gand&lt;sup&gt;ib&lt;/sup&gt;zēs</em></td>
<td><em>gand&lt;sup&gt;ib&lt;/sup&gt;zyes.</em></td>
</tr>
</tbody>
</table>
This last change occurs only when \( d \) is initial or protected by a preceding \( n \). A medial \( d \) is interchangeable with a dental \( r \). See below.

B. Cerebrals where we should expect dentals—

<table>
<thead>
<tr>
<th>Literary Dialect.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( t ) for ( t ).</td>
<td>( t ) for ( th ).</td>
</tr>
<tr>
<td>( ba\tilde{a} ), boiled rice,</td>
<td>( ba\tilde{a} ), ( ba\tilde{a} ), ( ba\tilde{a} ).</td>
</tr>
<tr>
<td>( me\tilde{t} ), me also,</td>
<td>( me\tilde{t} ), ( ma\tilde{t} ).</td>
</tr>
<tr>
<td>( ra\tilde{v}na ), a jewel (in composition)</td>
<td>( ro\tilde{h}nu\tilde{a} ), ( ro\tilde{h}nu ), ( ro\tilde{h}nu ), etc.</td>
</tr>
<tr>
<td>( ta\tilde{t} ), there,</td>
<td>( ta\tilde{t} ), ( ta\tilde{t} ), ( ta\tilde{t} ), ( ta\tilde{t} ).</td>
</tr>
<tr>
<td>( ye\tilde{t} ), where,</td>
<td>( ye\tilde{t} ).</td>
</tr>
<tr>
<td>( th ) for ( th ).</td>
<td></td>
</tr>
<tr>
<td>( b\tilde{a}\tilde{t}ha ), words,</td>
<td>( b\tilde{a}\tilde{t}ha ).</td>
</tr>
<tr>
<td>( h\tilde{e}\tilde{t}h ), having taken,</td>
<td>( h\tilde{e}\tilde{t}h ), ( \tilde{h}et ), ( \tilde{h}et ), ( \tilde{h}et ), ( \tilde{h}et ).</td>
</tr>
</tbody>
</table>

Compare \( ro\tilde{h}nu \) and \( ro\tilde{h}nu \), for \( ra\tilde{v}na \), a jewel, above.

\( d \) for \( d \).

| \( ad\tilde{a}la \), from justice, | \( ad\tilde{a}l \). |
| \( m\tilde{u}d\tilde{a} \), he died, | \( m\tilde{a}d \), \( m\tilde{a}d \). |

In Kāshmiri the letter \( r \) is a dental letter, not a cerebral as in the Indian Madhyadeśa. We see this in the frequent interchange with a dental \( l \), as in Hātim's \( m\tilde{o}l \) or \( m\tilde{o}r \), for literary \( m\tilde{o}l \), father. The same is the case in the Northwestern languages, Sindhi and Lahinda. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial \( d \) and medial \( r \). Thus we have—

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

<table>
<thead>
<tr>
<th>Literary.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \tilde{o}\tilde{r}a ), thence,</td>
<td>( \tilde{d}r ), etc. ( \tilde{v}\tilde{d}a ), and ( \tilde{e}\tilde{v}\tilde{e}\tilde{nd}\tilde{d}a ).</td>
</tr>
<tr>
<td>( ga\tilde{r}u\tilde{n} ) (G.K. ( ga\tilde{d}u\tilde{n} ), to make.</td>
<td>( ga\tilde{r}u ).</td>
</tr>
<tr>
<td>( ga\tilde{r}u )</td>
<td>( ga\tilde{r}u ).</td>
</tr>
<tr>
<td>( go\tilde{r}u )</td>
<td>( go\tilde{d}u ).</td>
</tr>
<tr>
<td>( ko\tilde{r}u ), a bracelet,</td>
<td>( k\tilde{u}r ), ( k\tilde{u}r ), ( k\tilde{u}r ), ( k\tilde{u}d ).</td>
</tr>
<tr>
<td>( ku\tilde{r}u ) (G.K. also ( ku\tilde{d}u )), a daughter,</td>
<td>( ku\tilde{d} ), ( ku\tilde{d} ), ( ku\tilde{r} ).</td>
</tr>
</tbody>
</table>
KASHMIRI STORIES AND SONGS

Körē kōd¹, kōdre, kōdye, kōdri, kōdye, kōrē, körē, kōrē.
Kōri kōd², kōd³, kōd⁴, kōrē.
Kūr⁴ kōd⁴.
Lārun (G.K., also lādun), to pursue.
Lārān lārān, lādān.
Lāryōmut lāryōmut.
Lāryāv lāryāv, lāryāv.
Lāryēyēs lādēyes.
Mōr⁴, he was killed.
Parun, to read, recite.
Porukh pāduk.
Parān pādān, pādān.
Porun pādun.
Thar (G.K. also thād), the back.
Thūr⁵ tār, tōr, tūr, tād.
Tōra, thence,

B. r where we should expect d——

Hātim.

Kādun (G.K. also kārun), to extract.
Kād¹ kārō, kur.
Kōd¹ kārō, kur.
Kādikh kādikh, kārik, kārik.
Kōdikh kuruk.
Kūd⁴kh kādük.
Kādān kādān.
Kādān kārān.
Kādōn kōron⁵.
Kādun kārun.
Kādun² kādun.
Kōdun kādun, kūdun, kōrun, kūrun.
Kūd⁴n kādūn.
Kūd⁴nas kārōnas.
Kōd⁴nas kūranas.
Kādīth kārīt, kārīth.
THADUN (gk. also thARUN), to search.
THADAN  thARUN.
THADAN   YÉDÁH, a belly.
THADAN   YÉRA.

While Dardic languages show a general tendency to harden sonant consonants, Hâtim 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.                           Hâtim.
dapZIHEKH, thou shouldst have     dabzI hek, dabzI hek.
said to them,
dapZHEKH, thou shouldst say to   dabzik.
them,
but dapZHEM, thou shouldst say to me, dapZEM.
wásZI, thou shouldst descend,      wasZa.
but wásZI-na, thou shouldst not    wasZI na.
descend,
péS, they fell on him,             péS.

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

G.K.                           Hâtim.
tab, fever,                    tap.
rasad, assembly,               rasat.
mov lág, do not fix,           manulák.
khazmath, service,             kismat.
khizmath, service,             kismat.

In this connexion we may again refer to G.K.’s pátasháh H.’s padsháh, a king.

Turning to individual consonants, we note—

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

G.K.                           Hâtim.
yun”, to come,                  yún, hYún.
yuthuy, as verily,              yuthuy, hYuthuy.

(2) kh becomes h in—

shékhsa, a certain person,      shahtsa.
Possibly *shahsa* is a slip of the pen, for elsewhere Hātim has *shakhson*, *shakhstas*, and so on.

(3) The affricative *b* sometimes becomes *z*, as in—

<table>
<thead>
<tr>
<th>G.K.</th>
<th>Hātim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bōcē, loaves,</td>
<td>suche, su cho, tsuche,</td>
</tr>
<tr>
<td>bōpōrd, in four directions,</td>
<td>so pāri, bo pārā.</td>
</tr>
</tbody>
</table>

It becomes *z* in—

pānī, five,       pānds, pānz.

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

With these changes of *b* 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 *fikār* and *phikīr*.

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

(7) Vocalization of the semi-vowels *y* and *u* is frequent, as in *gai* for *gay*, they went; *gau* or *gau* for *gav*, he went; *mātryu* for *māriwa*, (he who) may kill; *sulau* for *tsulīv*, flee *ye*; *dimau* for *dimav*, we shall give; and many others.

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

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

\[ \text{bakh\textasciitilde{g}yish, a present,} \quad \text{bakh\textasciitilde{g}yish, bakh\textasciitilde{g}yish.} \]
\[ \text{jal\textasciitilde{v}a, glory,} \quad \text{jal\textasciitilde{v}a.} \]
\[ \text{but j\textasciitilde{a}\textasciitilde{t}y\textasciitilde{o}, even glory,} \quad \text{y\textasciitilde{v}a v\textasciitilde{a}i.} \]
\[ \text{sak\textasciitilde{t}k, hard,} \quad \text{sak, sak\textasciitilde{h}.} \]

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

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in \( \text{as} \), as in \( \text{bāg\text{ā}s} \), to a garden. Hātim sometimes has the termination \( \text{as} \), and sometimes \( \text{u} \). Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms \( \text{bāg\text{ā}s} \) and \( \text{bāg\text{ā}s} \) both occurring close together in \( \text{ii, 1} \). Similarly, in the genitive of the same declension, H. has \( \text{sūnas\text{ā}nd} \) (v. 3) and \( \text{sūnas\text{ā}nd} \) (v. 4), both for G.K.’s \( \text{s\text{ī}na-s\text{ā}nd} \), of gold (m. pl.). In these genitives, also, H. sometimes drops the final \( \text{a} \) of the stem, as in \( \text{sūn\text{ā}r s\text{a}n\text{z}} \), for G.K.’s \( \text{s\text{ī}na-ra-s\text{ā}n\text{z}} \), of the goldsmith (fem. sing.) (v. 1); \( \text{pād\text{ā}sh\text{ā} s\text{ū}n\text{d}} \), for G.K.’s \( \text{pāta\text{ā}sh\text{ā}ha-s\text{ū}n\text{d}} \), of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in \( \text{kūd\text{ī}s-s\text{ā}th} \) (possibly a slip for \( \text{kūd\text{ī}s s\text{ā}th} \)), for G.K.’s \( \text{kūr\text{ā}s-s\text{ū}l\text{y}} \), with the girl (v. 10): and in \( \text{xii, 15} \), we have the masculine form \( \text{kū\text{ū}n\text{y}} \), used instead of the feminine \( \text{kū\text{ū}n\text{y}} \), only one. Instances like \( \text{rīn\text{z}, r\text{īn\text{z}}, \text{and r\text{ē}n\text{z}, for rīn\text{z}, \text{balls; sō\text{r}v, sō\text{r}vi, sō\text{r}v\text{y}, and sō\text{r}v\text{y} for sō\text{r}v\text{y}, \text{all; z\text{a}, z\text{e}, and z\text{ē} for z\text{ē}h, two, belong rather to phonetics than to declension.} \)

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. Būh, I, is represented by \( \text{bo, bu} \); for \( \text{m\text{ē}n\text{ā}} \), my (m. pl. masc.), we have \( \text{m\text{ē}n\text{ā}}, \text{my\text{ē}}, \text{and m\text{ē}n\text{ā}}, \text{and for the fem. sing, m\text{ē}n\text{ā}} \) we have \( \text{m\text{ē}n\text{ā}}, \text{my\text{ē}}, \text{m\text{ē}n\text{ā}}, \text{my\text{ē}}, \text{and m\text{ē}n\text{ā}} \). For \( \text{b\text{ē}h, thou, we have su, bu, b\text{ē}, b\text{ē}, and} \)
tsu, and for cyōn, thy, chun, chvun, chōn, chōnv, chōny, and chvōn, all with the aspirated ch.

The proximate demonstrative pronoun yīh, this, and the relative yīh, what, appear under the forms yī and yū, and the emphatic forms yīhuy, etc., appear under quite a number of variant spellings. The relative m. sg. nom. yus appears as yis, yus, and yūs, and its fem. yēsa as yesa (x, 1) and yasi (x, 6). In vii, 1, for yīkūnz, of these (fem. sg. nom.), we have yīhas.

As for the remote demonstrative pronoun, its emphatic fem. sg. nom. sōy or sōy, she verily, appears as sai, sā, say, and sāy. The indefinite pronoun kēh, 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 chu, he is, we have che (v. 4); for chuy, he is verily, chi, chī, chiw, chiy, and cu (sic); for chwā, is he?, cha; for chē, she is, cha, che, chu; for chēy, 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 chya.

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

G.K.  
shōlān, burning,  

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

yikh-nā, wilt thou not come,  
dis, give to her,  
kadōn, we shall pass over it,  

yiknā.  
dis.  
kadōnv.
INTRODUCTION

III

ON THE METRES OF HÂTIM’S SONGS

BY SIR AUREL STEIN

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

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

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

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

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

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

WITH

SIR GEORGE GRIERSON'S TRANSLATION
Shāhanshāh Sūltān 1 Māhmūd 1 Gāznavī 1
ās 1  karān  pāne  mulken  pāravi 1
fakir  lāgit  ās 1  phērān  vān  vān 1
myāni  āh  1  dai  āsī  mā  kah  nōt  vān 1
jāye  ākis  ās 1  karān  dvēy  1  kār 1
ādal  tām 1  sandi  sāt  1  āsak  ceshma  sēr 1
jāya  ākis  vucun  hānza  akh  alīl 1
muhimma  sāitin  ās  gommut  sūy  zalīl 1
muhimma  sāitin  ās  trāvān  āh  tavōsh 1
muhimma  sāitin  tasna  rūd  mut  kāhti  hōsh 1
yōrā  zālā  ās  lāyān  gāta  sān 1
tōrā  zālas  āsus  na  kya  khasān 1
dōpusa  shāhan  kārme  sāitin  bāj  vāt 1
lāy  zālā  yādi  Allā  dīlas  rat 1
lāyun  zālā  tōr  1  khutas  gāda  hāt 1
pād  shāhās  bōnt  kun  sūy  āh  hīt 1
gāda  hātas  badal  dyutanās  mohrā  dyār 1
lāl  nīgin  māl  muht  1  vunā  bār 1
rāt  bārit  pād  shāhan  dyutus  nād 1
sūy  chuka  myōn  sherīk  nā  murād 1
muhim  kās  vun  hekamati  Pāvvardigār 1
tāp  shuḥul  sārde  garm  nōu  bahār 1
vāna  yey  zan  bānde  mānzūr  zās  nūy 1
kās  hekamaṭ  muhim  tāgi  kās  nūy 1
āt 1  andar  cūy  vustāda  vanān  zār 1
jumala  ālam  bānde  Āhmad  vūmedvār 1

[The marks of accentuation, acute and grave, indicate the stress-accents on which the metre is based.]
I. MAHMUD OF GHAZNI AND THE FISHERMAN

Sultân Mahmûd of Ghazni, the king of kings, used himself to watch over the protection of his kingdom.

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Dapān ustād shahar ak gau shehri Īrān tat’ as pādshāh tām’sūy chu nāv Bahā’ūr Khān. tām’ ās kurmut bāg zanānan kyut tat ās nā vāt gārzānas tāt’ bāgas manz gau påda fakīra nazar bāzau kār nazar kabardārau nīy kabar āmis pādshāhas dopuk fakīra bāu bāgas manz bözu pādshāhañ hyūtun sāit vazir gai tat bāgas manz vucun a’tī fakīr

2. lache nāu chiy har va’t’ binā 
boz vuphā dā’ri anka ∥
hā fakīrō yör kōr šākhu ∥
kati kōchuk katye petā ākhu ∥
fakīr dapān
kurme sālā tuhund khyān me kya ∥
boz vupha dā’ri anka ∥

3. pādshāhañ bōnt’ kan’ pōsh’ tūr at’ tal momut bulbulula yeli yimau āmis fakīras khashim kur til’ pyau fakīr patar vasit momut bulbul gau thud vuti pādshāhañ hōvun yi vir’ gau nērit phīrit beye āu bulbul mōd beye fakīr gau beye zinda hyūtun nērun yimchis karān zārā pār dāpān chis
hā fakīrā khismat kare’ ∥
dud’ harik khāsihō bare’ ∥
khās’ pulāu macāma kyek nā ∥
boz vupha dā’ri anka ∥

4. yus vir’ fakīras ās suy bāvun āmis pādshāhañ ām’ pādshāhañ böu vazīrās
II. THE TALE OF A PARROT

1. This is what my Master told me:—

There was a certain country, the land of Persia, and it was
ruled by a king named 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 Fāqīr. The discerner then discerned
him, and the newsmen gave the news to the King. Said they,
“A Fāqīr has come into the garden.” The King heard, and took
with him his Vizier. To the garden they went, and there he
saw the Fāqīr.

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

   Hark ye, loyalty is monstrous rare.¹

   “O Fāqīr, how didst thou enter?
   Where dost thou belong? whence art thou come?”

Quoth the Fāqīr:—

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

   “O Fāqīr, let me be thy servant!
   Cups of the cream of milk will I fill for thee.
   Special pilālos and dainties wilt thou not eat!”

   Hark ye, loyalty is monstrous rare.

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

¹ Literally a phoenix, a rara avis, the Arabic ʿasqā. In the original, the
imperative “hark ye” is in the singular; I have put it into the plural, as
more consonant with English idiom.
कर तरा ब्यात पादशहान वजिराः
सुतं महुःरम कुरुनं अतं सिराः
गाई सलस शिकारस येग जा
보호 वुपहा दाईरी अंका

t०ष मोमुत वुचुक दार बियां बान
हा वजिरो असी हे शुबां
जु अमिस मांझ ठांवे तान साठा
보호 वुपहा दाईरी अंका

धोपुः वजिरां पादंशहांम यिस् कोल मोमुत
पहक चुस यिवान काबर कर चु होमुत
चुस ना ताहेरान वांटा सा कारे क्याः
보호 वुपहा दाईरी अंका

5. पादंशह जरां ज़ेर पार वजिरां अमधु बापात बो
वुचुहां तोता क्युत असी हे शुबां अमः बोजस ना
वजिरां क्ये दापां वुस्ताद अमिस अस दिलास मांझ दागाई.
वुनः तां पादंशह अमिस तोतां मांझ पानु मुड
तुनून त्रावित तोता वुट थुघ चु होरां वजिरां कर
कोम साव अत पादंशहस संदिस मोडी मांझ यिस् अस अमिस
दार दिल.

pyau pitarun padshahas panaas
bør ludun vaziras na danas
åsus dagaye zagan däd kha
보호 vupha da'ri anka

6. तोत् चु हवाये अञ्चां वजिर चु पादशहास
संदिस मारिस मांझ वुट थुड.

khut guris khalikan manz gau

dopu nak vazir mud gur pyeṭe vasit pyau
kabar dārau niyे sāy kabara
보호 vupha da'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. əm¹ vazıran yel¹ kar kóm ūŋ pādshaha sandis maris manz tujy²n atas kyet shamsheër at pananis maris korun rēza at lashkara dopun nē²ryu tīran dāz beye bandūk bāz yus mā³ryu tōta tāmis bānyau bakcāyish əm¹ tōtan yel¹ bóz tā bul gau tas fakīras nish yus tat bagas manz ās tam¹ doho.

hukum dyutanay tīran dāzan¹ kan tāivtau myānen nāzan²
tōta māranas dyutanak photu va¹ bóz vupha ḏā'ri anka²

8. yus asal ās pādshāh su chu tōtas manz fakīras nisan su tōta ka'si mōr na doho aki dra'u yī pādshāh sālas shikāras vōt jāye akis at¹ vucum suna sānz ming³ mār əm¹ sûj karuk lār ānyik lashkar⁴ manz dopunak əm¹ pādshahan yas kan¹ yi talau tas dimau gardan.

9. dopān vustād əm¹ ming⁵ māri tuj vūt pādshahasandī kala pyet sīnyen vūt tā'jy lāris pata yus su tōta ās fakir ās sāhib¹ āga dopun āmis tōtas yas manz yī pādshāh ās dopunās gāt¹ sa nēr az labak panun mud yim che āmis ming⁷ māri pata lāran nakh⁸ rozān chek nā.

10. dopān vustād at¹ ās momut hāput pādshāh ūŋ āmis hāpātas manz lā'ryau yus yī pādshāh⁹ sund muḍ ās yi trāvon at¹.

shod bózun tōtan lā'ryau¹ kul¹ dar'ri manz ho prā'ryau²
muḍ lobun kar¹ tōs marhaba¹
bóz vupha ḏā'ri anka²
7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,
"Pay ye heed, I pray, to my coaxing."
He gave an order that the parrot should be killed.
Hark ye, loyalty is monstrous rare.

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

9. And, further, my Master told me:

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

10. Furthermore, my Master told me:

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

The news of the Vizier-King's coming was heard by the parrot.
Thither did he run.

He waited, watching from a tree-hole.
He again entered into his own body; wish ye him all good luck!*
Hark ye, loyalty is monstrous rare.

* A few words are here missing in Sir Aurel Stein's text.
11. tōtā pyau at'i patar yi tä sau pādshāh panānis maris manz yus yi vazīr ās su chu hāpatas manz khut pādshāh asal yus ās su khut guris pyēt dopun yīman lōkan mā'ryūn hāput lōy'has bandūk phut'rhās zang anuk ratīt pādshahas nīsh dopunās pādshahan tīk'r tam dagāy bo mār'hat na kya kare ha lōk dāpanam hāput chus vazīr tye chi'y panun mud gālmut vuma thāvat tā hāput vazīr boha se mārat.

12. dāpān vustād anuk zyūn zāluk hāput.
  
  hat vā'nsi gau kam ya zhāday
  āu Bāh'dūr Kānas pyāday
  kār Vahāb, Kārē Allāh Allāh
  böz vuph dā'ri 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, cry "Allāh, Allāh!"
Hark ye, loyalty is monstrous rare.

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

1. Saudágar gau sódahás ga'ri ásus zanána sáy gaye mushták fákíras akis váryahas kálas doh aki áu saudágar gar panun mál het pädshahas gay kabar saudágar vót pädsháh dráu sálás rát kyut vót saudágará sund chu at vud'anye pahar chu gomut rás hund yi saudágar bái vus vodye pyet h'eten báta tróm pädsháh chu vuchán türí pätin saudágar bái dráye bro-bro pädsháh chu pakän pata pata vät' maidánás akis manz at ás fákir när'han zálit karís am salám báta thóunas bon' kan dopunas k'è ami tul söt' láyun amis saudágar báye dop'nas tür' kyázi áyak dop'nas a'mi phirít az ásum ámut panun kávand tam góm tör k'è tam vuñy báta dop'nas am fákíran bo k'èmáy na guda'ny dim anít amis saudágárasund kale ad k'èmai báta pädsháh ás vuchán yi k'ènta yiman doyau kató ka'ri ti bör pädshahan sáruy.

2. dapan vustád dráye saudágar bái váts panun gar khas hyür pädsháh chu bun kan' am sót amis saudágáras kale vúts h'et rumáli k'et che pakän bro-bro pädsháh chu pata pata váts amis fákíras nish tulun söt' láyun amis saudágar báye dop'nas ta sap'zák na amis pánanis kávandásunz vuñy sap'dak mény.

3. pädsháh dráu vót panun gar trávun arám gásh phul vúts krák dopán che saudágar vátsan panun gar suy mór büran váts atuy saudágar bái dapan che pädshahas kávand áyám suy mórham büran pädsháhas che kabar yi saudágar kam mor
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 Fāqir. 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 kāmī mōr kā'īsi chu nā khasān zīmā.

4. dāpān vustād kuruk yi saudāgar zāluk ātuy drān pādshāh bayī sā'īri chu vuchān āya âmīnsāl kūlāi yi che kārān gat dāpān che bōtīī zālā pān āye hīsān vut bāne'yā nārās manz pādshāh gōs kārēnas tap dāpān chus pādshāh yey tā tī kya? tēy tā yi kya dopunās mē trān yīlē bo zālā pān dopunās nāgas ākis pēt chāi mēōn doē bo bānyē sāi vanē ŋīmīgē trāvun yīle zōl amī pān pānās kāvandas sāt gāyē khalās pagē drān pādshāh vōt at nāgas pēt vuchīn atī zānānā amī sāy zānānā chu dāpān pādshāh tēy tā yi kya yey tā tī kya dopēnas amī zānānā āthī duhē dāpāī bo amēuk jāvāb.

5. dāpān vustād āth dōh gai patē kun pādshāhās pyāu yād lā'dyau pādshāh tat nāgas pēt vuchīn sā zānānā dopēnas vanum tamī katēhund mā'nī dopunās gās an tāvul beyē nut ānūn tāvul tā nut dopēnas vasyat nāgas manz nut sun phirīt dopēnas beyē ānūn tāvul kānā rātit thāvus nātīs pēt kalē dopēnas lāyūs shamsēri hānzh tund.

6. dāpān lā'yinas samshēri hānzh tund amī sāte gāshān pādshāh gāb hangātē manga gāb.

7. dāpān vustād yi che vātān bāgas ākis manz atī chu vuchān palang pā'ītī atī pēt pādshāh trāvun arām atī āsa pā'īyē yimē vuy nyu tulīt pādshāh sānūk ākis jāye manz sapūd bēdār vuchān
the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said:

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

5. Said my Master:

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

6. And my Master said:

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

7. And furthermore my Master told me:

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him
chu janatách jay a tī lägimat' nagma pādshāh chu mushtāk a tī tamāshās kun.

8. dapan gāye yima pā'riye pānas āmis diṣuk kunz dop'hās yet kutis thau kulup vut aś andar sāy andar a tī vuchun gur zin ka'rit koḍun nebar tap ka'rit nebar yeli korun chu vud'nye tap ka'rit dop'hās khas yemis guris khot' āmis guris yi chu vuchān satu zemānau tālti navau asmānau p'eti yi keśā Kudā sābān pāḍā kurmut tī vuch pādshahan tat sāth' gau mushtāk gōs pāḍā Shētān dop'nas kya chuk vuchān dop'nas pādshahan yi keśā Kudā sābān pāḍā kur tī chus vuchān dop'nas Shētānān phīrit ām1 kuta hāvai bo yi chāy mēny kunz yat kutis thau kulup vut aś andar sāu pādshāh andar vuch'n a tī khar gandit dop'nas karun nebar khas ām1 sāy yi keśā Kudā sābān pāḍā kur tām1 p'eth kan1 vuchāk beye kyē kut pādshāh āmis kharas.

9. dapan vustād barābar vatanāvun panun gar kut hyūr phīrit vut vuchun a tī na khar pādshahas āu armān tam1 bāguk' voh k'eta pāt'hy vāt'1 tut dapan gau a tī nāgas p'eth dopun tāmis zānānā mē vante yey tā tī kya t'ey tā tī kya dop'nas ām1 zānānā anun panun n'echu beye an nut beye an shamshēr dop'nas vasyat nāgas manz vālun panun n'echu pāvun pathar thāvus nātis p'eth kale kanas kar'nas thap ām1 pādshahan tūh jīn shamshēr lāye āmis n'echavis kāris ām1 zānānā thap a tī shamshēr1 dop'nas yih gau tī tī gau tī tā gāk mushtāk bāgās beṇye mēny 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'KUN UNMUT GVÁVUN

Dapān chu;—
Daye zār vanəmai Kudāye bōz tam tāi 1
samsār bāzi gār 2
hazrāt1 Ádam guđe ludənam tāy 3
malıkau kur hai tāiyār 4
phurtas Yiblesis tāt1 kurə nam tāi 5
samsār bāzi gār 6
hazrāt1 Nu chi vulādi Ádam tāi 7
phīrit gās kuphār 8
ah tām1 kur nay1 sarəgau ālam tāi 9
samsār bāzi gār 10
hazrāt1 Isā kʰē chu nā kam tāi 11
Sāhibəsund tōt yār 12
kun asəmānān pəreh tām1 sabak dopu nam tāi 13
samsār bāzi gār 14
hazrāt1 Musāi trāvuy kādam tāi 15
Sāhibəsund kāre dīdār 16
Kohə Tūrā pərehə tām1 kathe kaɾi nam tāi 17
samsār bāzi gār 18
hazrāt1 Ibrāhim kʰē chu nā kam tāi 19
puṭalan kurun nakār 20
tām1 kur dīn1 Mahamad mahkam tāi 21
samsār bāzi gār 22
marit kabəra yēli væle nam tāi 23
panən bāi kya yār 24
tāt1 Lāla Mal'kas kya hāvənam tāi 25
samsār bāzi gār 26
IV. A SONG OF LÂL 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, Lâl Malik, but
   that this world is a deluder.
V. SUNERASÜNZ KAT

1. Vustäd dapân Shehra ak chu âsmut tat^1 chu sunar suy âs tatâs bahan hatan hund zyuT yühay âs garân vast pâdshahas sanzi kôdye kit^1 tot âs gatân sunar sanz zanâna h^7et ak^1 doho dopus am^1 pâdshâh kôdy^1 sôzun gâse panun kâvand doho aki drä^1 sunar sunâsanzz vâj^7 h^7et pâdshâh sanzi kôd^1 kis am^1 pasand karus na dop^nânas yat chi vad âu put phîrit vôt panun gar^1 pyau bimâr.

2. âmis âs pâdshâhasanzi kôd^1 hund âshik gomut pâdshâh kôd^1 i âs gomut âmis sunarsund âshik dôd^1mâj^1 kun vanân pâdshâh kûd:-
   zargar nîchuva pûr kumâr |
   dëshit log^nâ mai dôd^1mâj muthai amâr |
   dôd^1mâj ches vanân phîrit:-
   mai kar kûdye shûri bâshe |
   lagak ashkanye vale vâshe |
   âre kane dithai kûd^1 kane dâ^1li |
   âr mâ lag^1ham vu bâ^1li |

3. sunar chu bimâr âmis chu âskun tap âmis sunarsanzz kulai che gâtij âmis tug börûn âmisund dôd dapân ches ta hech lâyin rînz beye gar sunasând^1 rânz ze.

4. dapân vustäd gar^1 am^1 sunâsândi rânz ze drä^1 atas h^7et hitâân rânz lâyân che apâ^1r^1 ta yipâ^1r^1 lâyân kânyev^1 ta shastrev^1 vôt ot pâdshâhasanzi dârî tal lâyin at^1 sunasând^1 rânz ze pâdshâhasanzi kôd^1u halamas manz âmi hâvus âre phîrit tâd kan^1 âna beye tràvun dârî kan^1 âb beye tràvun pôshe gund beye tràvun kih beye tujen shast^1ro 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
smith. He was head of his guild with twelve hundred guilds-
men 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 smith'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 smith.
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 smith lay sick of the fever of love, and his wife was
a clever woman. She understood the cause of his pain, and said
to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master:—

So he made two balls of gold and went out holding (them and
other) balls in his hand. Hither and thither he pitched balls of
stone and balls of iron as he went along, till he came below the
princess's window, and through it he flung into her lap-cloth the
two balls of gold. On this she turned her back towards him and
showed him a mirror. Then she threw some water out of the
window. Then she threw out a posy of flowers, and again a hair.
d'utun at¹ dâri händis dâsas kash am¹ sunar vuch åu phirit vôt panun gara dop^nas panañye zanåña dop^nas kyañho karut am¹ vununas phirit rénz hai láyêmas tim hai gás halâ mas manz töre hai haunam phirit tor kan¹ äne beye hai trâunam dâri kan¹ äb beye trauam pôshe gund beye trâñam kih beye dyutun shît-ravi salaya sâ¹th dâsas pash dop^n nas am¹ phirit têr kan¹ hau häññai änä kustâñy äsmut chus vupar äb hau trâu nai äb dava kan¹ gâste atûn pôshe gund trâñai bâgas manz salaya sâ¹th häññai anun gâse pahre vâv tat chiy polâdevê nêza tim gâsan taten¹ kih trâñai ches vâlân kangañê.

5. dapân vustâd drâu ye sunar shâman bâ'g¹ sâvat bâgas manz vuchun at¹ palang kut at¹ palangas p'êth shikasta sâ¹th p'eyes nindar âyes yi pâdshâh kûd shânda ches karân khur khurachas karân shând yi k'ê hushâr gás ná yutânĩ yâsh lug phulen¹ pâdshâh kûd taj gar³ panun patkun gân hushâr sunar yivân chu yit¹ panun gâr³ vanân ches panen kulai k'âho karut yichus dapân phirit sanai k'ê äyem dopunas am¹ zanânä talau yûr¹ hund vulâ gau vuchus ami panen¹ye zanânä vuchus chandas vuchân at¹ rénz ze sunasand¹ timai yim tam¹ doho lâyânas halâmas manz dop^nas sa chai ämûs su chuk nà gomut hushâr vo beye yeli gâbâk käl'schen teli dapai bo sabak.

6. dapân vustâd nam da tulinas athan händ¹ akis ås nas dyutmut sun kash dop^nas môr thas am¹ dop^nas phirit mä¹ mäji che sa tuñye muš näyid
Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

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

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's
sabakas vu yeli gabak teli dimai davāhan amī
dyutānas marēvēngan ratēhuṇa beye nuna ratē
hūna dopānas beye yeli tat palaṅgas pēth khasak
teli yeyiy nindar yī dava rata ḫan gandī zyes adā
pēyiy nindar shahij drāu atī yī sunar dava raṭē
hān ḫisun sā.th vōt at bāgas manz kut at palaṅgas
pēth chu prārān tēr tāny yī kuni yivān ches na
hīsanas yīny nindar atas chus dōd at chu karit tap
dopun vuūy āyīna yeṣana ha bo dā'dis dava shahij
karṣaḥa nindar yūthuy at dā'dis ḫunun dava tīthuy
pyōs vāliṇī v'e chu lalāvān thud vuthit.

7. dapān vustād āyiye pādshāh sānz kūḍ āmis mut
sāruy dōd karun āmis sā.th yī karun guś pēyak
nindar yutāny gāsh lug pholenī kūtvāl chu vasān
apā'r kanī āgaye. vuchun atī pādshāhasanz kūḍ
beye sunar raṭī āmī kōtvālān niīy raṭīt karin havāla
trālīn karik kād atī ās pakān vati akha āmi sūy
dopuk yīman kādyau doyau šahāsa dīzi krēk sunar
aṭa pēthā dābžik pādshahas kar pyau kungvārī
kabar cha loṭ šatansā k'nīna hot šatanas.
pādshahas kar pyau kungvārī
pakān dil gōm tātī tārē
vir het vātun gōs sulli gārē
natatas pādshāh tātī mārē

bōz sunārsanṣa zānāna drāye bāzar hīsan šuche lazān
krańj drāye ḫeṭ.

shen kād kānān su cho bāge rēmai
satyaṃis atayō 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. dapân vustâd bâgâren yima suche dopunak kâvand chum bimâr at’kyâ dop ham pîrau fakirau suche ga’an bâg’ranye satin kâdkhânêni yi k’êta dapun chu ti dap’zim yora ab’vunuy âra néravun k’ê dap’zim na me gaše shak dop’nak beye mâ chu kâd’ yeti dop has yimau pat’ami pahara ani motî kuṭvâlen ze kâd’ tim che patkun vâs yiman nish dopun amis panânis kâvandas vony k’ita pâ’i’i mokli yeti pâdshâh kûd tag’i mokalâvanya yi pâdshâh kûd dop’nas amî phirirti yeli tag’eham ade kyâzi lagaha kâd.

9. dapân vustâd ku’dun nâla panun poshâk tûnun pâdshâh kôd’ye pâdshâh kôd’ye hund ku’dun tûnun pânes k’rand di’nas vutamak’i drâye nebâr pâdshâh kûd gaye panun gar kuṭvâlen d’ut râpât pâdshahas dop’nas pâdshâh kûd beye âs sunâr bâgas manz timai kyâ karîm kâd pâdshâh draqi adalat p’eth anik yim râtik kûd’i ze vuchuk yim bâs ze sunâr sanzi kulaye gand’i gulu’i ze pâdshahas dop’nas pâdshaham as’kya âs’i gamat’si sâlas tûre kyâ âj tâ vâti’i yat ch’ânis shehâras manz gau têr adä taj ch’ânis bâgas manz at’i vuch palang khat’a at’i p’eth kur arâm ãre âu chôn kuṭvâl am’i kya niy râtit karin kâd vut kuṭvâl dopun pâdshahas pâdshaham ch’ân kûd karnam kasam vîgnyâ nàge p’ethâ dapân yus at’i apuz kasam karehe su vutehena tatt’h thud su âs tat’a marân dop amî sunâr sanzi zânâna amis sunaras tag’iye yi pâdshâh kûd bachâvîny dop’nas
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 Vīgniḥā Nag.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 Vīgniḥā or Vitiṇā is the name of the tutelary goddess of the Kashmir forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A Vīgniḥā Nag is a Nag, or spring, sacred to her.
hāvtam vat dopnas ak trān sārny poshāk kurān sūn krāu beye mat sūr lāg gosony yeli ut vātenāvan āmis pādshāh kūdye chōn gāte gatun āmis pādshāh kūdye gāte karin' tap dāmanas dopun gātes mā dittā gude khārāt sa kya hājvi adā kasam chōnny mokrātīt dāpi yāhāz' vigūnya nāge nāmis māṭis sīva kya karum nā kāsi dāmanas tap.

vigūnya nāgas vaṭāyās srānas:

kuvā zānā mat' ma ludnam ra
mat' tap lāyinam doili dāmanas
kutvāl gānas guderyau kya
sāri yār' goi pānas pānas
kutvāl gānas guderyau kya

10. pādshāh kūd-gaye gar kutvāl drūtuk phahi sunārsandi bāt zo che gar1 pānān' yi gau sunār bimār kurnas yahoi əshkun tap yi ās sunārsanz zānānā gātif gudun hōhira hathas akis rush yi gundun panānis kāvandas pānā lōgun sannyās āmis pārān guṇā1 vātenāvun pādshāhā sund garā dopun āmis pādshahās yi chām bāy kākin' yi chai te havāla mye chiy gatun bāyis nish su chum gōmus (sic) sōdahas yī chai myē guṇāl1 havāla yu tāny as1 yimōy yī chai pāk yī thāivzin panān'e kūdis sāth āye phirīt panen gar2 k'ē kālā gau āu yi sunār beye gar2 punun.

11. dāpān vustād lōgun sōdāgār am1 zanānā vāt1 at1 pādshaha sandis shehāras manz lōg ami beye sānyās kāvand thāvun dēras p'ēth saudāgār lagit
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 Vigiṇāh Nāg, save and except this mad fellow no one hath ever seized my skirt.""

She went down to bathe in the Vigiṇāh Nāg.

"I know not why this charge was brought against me. Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

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

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

"To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.
pañé gaye pādshahis gundnas dāvā dim gupālī
divān achān dū dāpān ches dim gupālī.

prārān doh gau me bālē
sānyās āmut gupālē
yi chus dāpān pādshāh phīrit.

sānyās maulāk jande lolo
kōtūna ak dimai dānda lōlo

sānyās chus dāpān chus phīrit.

sānyās chusai bē vāstū lōlo
dand himai dukhtāre khās lōlo

12. dāpān vustād mohrā hatās gudun rush gundun
pāneñye kūdē karan havāla sānyāsas.

tānnānā tānnāna tanā nai
yim kār che karan zānānai

niyantā karan havālē pānānīs kāvandas dopnas tu
zān tā 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 dinārs, and putting it on his own daughter, made her over to the mendicant ascetic.

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

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

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

1. Shāhī Yūsuf Zulikhā yār\(^7\) bōzak nā

2. Sālas yihna polau k'eknā
   Yitam gah begā yār\(^7\) bōzak nā

3. Sat kuṭ\(^1\) larihīm chāṅe lō larihīm
   Beh tam sāthā yār\(^7\) bōzak nā

4. Puṭal khānas b'yun b'yun pānas
   Kurnak parda yār\(^7\) bōzak nā

5. Aṭ\(^1\) kya thāvut aś\(^1\) kōna hāvut

6. Kūdā gau suy mane pāněnye kās duy
   Shōlan chu shama yār\(^7\) bōzak nā

7. Kūdā chu kunuy jāl\(^3\)va dit drāu nunnuy
   Kanye manz chā muddā yār\(^7\) bōzak nā

8. Hazrat Yūsuf tul pāt\(^2\) lāḍēyes Zalikhā

9. Nālas tap kārit nyūn hā tā kārit
   Gai pēshe pādshāh yār\(^7\) bōzak nā
VI. THE STORY OF YŪSUF AND ZULAIKHĀ

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

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

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

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

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

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

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

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

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

1 Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.
2 When Zulaikhā tempted 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 Dity, duality, is a technical term of Kashmiri Śaiva monotheism, and is here borrowed by Musalmān theology.
10. Aziza Misar aş pādshāh əmis aș zid Hazret Yusūf sund.
   Yusūf kād khan kahchus na bözan
   Mukli az Kūdā yār bözak nā

11. Yeli Yusūf lug kād at aș prāny kād timau dyūt kāb akis kurun tābird timā'ri pādshāh mōd pādshahan beyis kurun tā'bīr ta sapadak pādshāh sund pēshkār maṣ hasa pāvzi yād.
   Kā'dyau kāv dyūt tābird drāk myūt
   Moklai parda yār bözak nā

12. Pādshāh Aziza Misar dēshān kāb.
   Aziza Misar kābənish ābtar gau bedār
   Vut shōrā ga yār bözak nā

13. Kāmūk vut shōragā?
   Malan bāban pīran fakīran
   Banina hakīma yār bözak nā

   Kābuk tābir Yusufas chu vāphīr
   Dāden chiy davā yār bözak nā

15. Unuk Hazret Yusūf dop nas pādshahan me dyūt kāb at vanum tābird dop nas Yusufan kya dyūthut dop nas pādshahan ak dyūthum huk nāg
10. Azīz-ē Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint. But he will be released by the power of God. Wilt thou not hear, O beloved?

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

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

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

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

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

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

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

1 Literally, "sweet."
sat yivän bart'en någan satan ch'avän beye dyûthum
kâm sat hil vuchun pukhtan satan helen ning'lăn
beye vuchun làgar gâu sat yivän mast satan gâvun
ning'lăn am' kuy vanum tâ'bîr dop' nas Yusûfan
drag vuthi.

16. Dapân vustâd Yusûfan moklau tâ'bîr vanit
pâdshahâs gâu asar lajis boche dop'nak diyüm bata
am' vakta pâdshah k'avân âs nâ am' asr'â sâth
dop'nak jal ânyûm dapân gâi tâ anuk bata yi kyôn
dop'nak bey ânyûm ânye has dêqâ vok'svit ânhas
tâ kyôn taslika âs nâ dapân at' bo che sâthi gau
marit dapân pagâ dis vazirau vurdi pagâ vas'ru sâ're
îdgâh yas host nam' pâz behe nyeche suy sapad'
pâdshâh dapân vot' îdgâh ân host nam'au Yusûfas
pâz ân brûthus n'yeche banâu Yûsûf pâdshâh.

Yalâ vai hâvun host" mange nàvun ;
Yûsûf pâdshâh yâr'â bôzak nâ ;

17. Tâ'rif-i Yusûf par Wahab Kârî khûb ;
Gât parân là illah yâr'â bôzak nâ ;
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 'Id-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 'Id-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. Banā yas dōd tas chu pānās tinānān
   Naye hund dōd nay che pānāi ti vanān

2. Nai che dapān Bār Sāhib chi kunuy
   Diya tā tāskhe nishi pānāi chi b'ūnuy

3. Nāi che dapān Bār Sāhib mun2 zāt
   Pāne suy kun chi mushtāk dokhtērāt

4. Hamud gatyu tas Khudāyas kun parān
   Pād3 kurun tōt Muhammad mēzmān

5. Bār Sāhiban sāth dita'nas sāmān
   Tōr yār chās sāth sāth shōbān

6. Nūr4 tam'sandi pāda kurun Ādam
   Ādemas sāth pāda kurun ēdam

7. Nai che dapān lodun Ādam bē navā
   Ās mashiyat lā'r1 tala drāyas Havā

8. Nai che dapān kya zabar ās suy sāth
   Yam1 sāthai pād2 karun zur yāt

9. Nai che dapān hāl myō nuy bōz tūy
   Dād4 ladai chvūtā sātā rōz3 tūy

10. Nai che dapān pat vanan āsus pin ēhām
    Shākē burgau sāthē āsus shōbān

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

12. Gai mā gumrā yiy tā tam1 kuy gōm badal
    Pyōm1 gufrī lá'īní būr vātīt azal
VII. THE TALE OF THE REED-FLUTE

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

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

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

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

5. "The Almighty gave him instruments to be with him. Four friends ⁴ 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."

⁴ Muhammad's four friends were Abi Bakr, 'Umar, 'Uthman, and 'Ali. The last two were his sons-in-law, and the first two his dearest friends.
² The word 'adam is a corruption of the Sanskrit 'adam, and comes curiously in a Musalmān poem.
13. Nai che dapān sakhme gōm au suy kosūr
   Nazēri tāmī sanzi sāthī sapānum tokī sūr

14. Nai che dapān sakhī hut mak chumī divān
   Phalī būn būn chale māzas chum tulān

15. Madī me āsum hadī pānas ches kārān
    Bālī pānas vāle nai kāts chum kārān

16. Gayī zhudā sai zhudāī chai vanān
    Ās vadān al vida ās suy kārān

17. Tatī vālit vatī vatī tam chum divān
    Vāle vunuy turke chānas chumī kānān

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

19. Nai che dapān litīrī sāthī yeli gājānas
    Atar peyem yeli char kas khājīnas

20. Dalil:
    Yeli charkas kāts āmis turke chānas nishi āmis
    prēvān panen ham nishīn yād yimnūy kun che
    vanān kētsa tā kya vane.
    Nai che dapān ham nishīn mēnī rōdī katvē
    Vānī bo dimī hak tūrī mā rōdī ad vatvē

21. Ham nishīnan sīr panunuy bāva ha
    Sinī mutsērit dōd panunuy hāva ha

22. Nai che dapān kya banām kūt ches rivān
    Dāde panāne nālī 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, "Wraithfully 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."  
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 törka-chita is a carpenter who works on his own account in his own workshop, and who is not a village servant.
23. Nai che dapān nālā dimā ha mārēkan
Banānū rustānau kah ti rōzān mardā zān

24. Dapān vustād kya vanāhe yīman ham nishīnān
yīman vanāhe yīy:

Naram kār kār bārām pānas chum karān
Vāre vuch tōm māz kōta chum harān

25. Vade nā bo zade pānas tā'ri nam
Khām pāsān zītī ata kātī dā'ri nam

26. Dapān vustād vu yēli khām pāsān āyī kānānā
vuchus privān panun nāyīs tānī yād atī nāyīs tānās
kun che vanān kēttā kya vane:

Nai che dapān nāyīs tānuk chum tāmā
Gar ze pānāne sānī jām arzo sāmā

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

28. Nai che dapān nāyīs tān myān kyah zabār
Zānē kyah tat māne bōzit bē khabār

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

30. Nai che dapān kyah che vunīmutā masnavī
Zānē suyyas āsī pri'mās ashkā chī

31. Nai che dapān mudur mas kā'īya ch'avān
Sudār 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 Södarbal doth Subban sing the tale of the reed-flute."
VIII. PĀDSHĀH SŪNZ KAT

1. Dāpān vustād suy pādshāh ās nērān prat doho at¹ zūn² dabi pêŕth at¹ ās pêŕth kani āl jānāvārān hund yīm ās¹ prat doho yīhās bōlbāsh bōzān yīm ās¹ pādshah¹ sānd setā khush gāsān doho āk ās na bōlbāsh kê gāsān dop am¹ pādshāh bāye pādshahās az kōne che gāsān bōlbāsh dāpān vuchuk at¹ ālis at¹ manz bache ze momut⁷ vālik bun setā pür⁷ yīman pādshahās sandyan don bāšān anik vazīr gātily gātily. dophak noman vuch tūv kyu che gomut vuch hak yīman rot⁴mut kund hatis dānā vazīrān ak¹ dop⁵ nak yi che yīman panen⁷ māj momut⁴ am⁴ naran kurmut⁵ bêk vurudz am¹ chu nak dyutmut āmpa kane dyut⁴mut kund ami chi yīm momut⁷ pādshāh vanān pādshāh bāye buy marai ta karzana kun¹ pādshāh bai vanān pādshahās buy marai ta karzana kun¹ kur yīman driy kasm pāne vāny yi kya ze kuruk driy kasm dopuk as¹ che gabar ze timan kya kařē vur māj yā mōl yī.

2. kyē kāla gau pādshāh bai moye pādshāh kun¹ karān chu na ti kyē zi pāne vān⁷ āsuk doyau bāšau driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahās pādshahām nêtar gāse karun vārya kāl bōzān chuk na kur has zōr vazīrān kurun nêtar.

3. yīm pādshāh zāde ze ās tim¹ ās pādān sabak doh ak¹ kar yīman pāne vāny bār⁴nīyau doyau muslahāt mājī gāsāu salām hët bār²k trām⁷ lālau nigīnau gai hët salāmī māje trām⁷ rut⁸nak 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
कुर्नक गै यिम पाद्शाह जाडे जे सबकास यिम चे दोहा दोहा इतर पाठिन करान दोहा अकू गौ अमिस पाद्शाह बाये छातिर यिमान वुटा ने च विन हुंड यिमान दोप पुन मु तहा वा यु मा साठी सला यिमान दोप हास ता चक मोज अटा राता अट वाट ना गै पानास सबकास आु पाद्शाह पानुन माहल्कान पाद्शाह बाये त्रोपण सुत दोप नास बर क्याज ती खरु बंड यि चेस दापण पाद्शाह बाई बु चाह च्यान कुल केर्न ना च्यार्यने नेच विन हुंज पाद्शाह च्यस दापण ती क्या गौ दोप नास तिम अम लेकार गुड ती हान्ता वालिजे जे आदा मुसरा बर।

4. द्युटन हुकम वाजिरन तिम अट ज्याक परां ताहाल दोप नाक मेरे वाट लान कारूक धवाला तिमाई मारेनाक दापण वोट वाजिर यिमान पाद्शाहजादे निदान येता गोस यिन साफ दोप नाक वर्यु बुन ताहाल दोप नाक साल येमी शहरा तिम साल वाजिरन कर कं। दोप मेरे वाट लान यार्युक होनी जे कारी किमान वालिजे जे लाजक ताकिस गै वेर पाद्शाह बाई दोप हास अन्याय नोमा पाद्शाह जादा हान्ता वालिजे जे ठाय दारवाजा ता रात ठावनक दारवाजा राचेन यिमा वालिजे जे दोप हास यिम चाई पाद्शाह जादे धन हान्ता ब्यूट अट पाद्शाही कारा।

5. यिम बाई बारान जे वाट बियास पादशाहास अकिस निश दोप नाक पादशाहन तुह चु शेहादा मे यिवान बोज ने तुह वां तो तुह क्रेटा पाउ चु योर लाग माती क्या शाबद चु यिमान दोप हास यि पानून गुड रुन दोप नाक बिहु मेनित्न नोकी दापण बेथ हाजुरी नाउकर अमिस आ पादशाहास प्रान गुलाम जे यिम ज्री ती गै बोर बू झन झन करीन झिमा राहस बोर पाहर
to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith:—

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

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

6. dapān gulām chu vud'nye nazar chesi pādshahā sandin don básen kun yims vuy syud log vasāni shahmār tāl va kane. gulām chu vuchān yeli yi shahmār log vātane āmis pādshāh bāye handis badanās n'ezik āu lārān gulām lāyin shamsēr āmis shah mārās hani hani karinas tukra tūnun palangas thal shamsēr handis t'ēgas vulun phamb log āmis pādshāh bāye handis badanās vuthērānī dopun āmis ās shahmār sund zehar lādēomut āmi mójūb ās yi vuthērān pādshāh gau bēdār vuchun gulām āmut nēzik shamsēr h'et naṇyi ōmsund pahar mukālyau āu duyaēmis gulāmāsund pahar āu n'ezik dop'nuas pādshahān āi gulām yus akha āgas p'ēth bēvophāi ka're tas kya vāt karun yi vuthus gulām phīrit pādshahān tas gāsi kale tātun bēye basta vālānī pādshahām bo vanāi dalila tā thēv tam tāt kan.

7. dop' nas gulāmān su ās pādshāhā ak suy gau dōhā aki sălas shikāras kunuy zūn sāth āsus pāz vōt jāyā akis lajis trās banān chesi nā kuni vuchun jāye akis āb' sreha hyu at dyutun barshā sāth dobsāna kurun bag'la manzą pyāla lodun at pyālās āb h'ūtun chun ās pāz tūnunās trā'vit bēye borun yi āb' pyāla h'ūtun ch'ūn ās bēye yi pāz tūnunās trā'vit doye laf tūnunās trā'vit pādshahās khut zahār treyimi laf burun dach'na atha chu at pyālās tap kārit khāvur atha thāvun nebar yūthuy h'ūtun chun truthuy āu pāz tūnunās trā'vit dithās am' tap
night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me:

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

7. Said the guardsman:

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon
падшахан рутун латан щал хитанас пака ژکа кар'янас тан ю юля морун па'а приус атар' вунь треш чхэйен на гав вуче' не ат абас асі на куна а'гур пака'н чу падшах вот' яй акис вучун ат' шах ма'ра ак шунгит ан' сув неран ас' кан' лал ю ар аб ас заха'р я'н чу'с ван'а'н амин падшахан сан ю ке' кы'е сун'а'й сарг'эх кари аре' на падшах тас па'зу'с ма ма'рихе падшахам са'я' че даліл сарг' жа'е кари'н.'

8. му'къяну аминсунд пахар 'н'е а'н трэй'имі сунд пахар зе гав панас бр'эх т падшах чу бэд'ар дап'ан чу амин трэйимис пахра'ва'ліс дапан' чус а'н' гу'лам яха'кага' прэ'в'е'г' прэ'г'е'г' дага'р'а'н' та'с кла' ват' и'н' карун дosp'на'с ф'рит ан' гу'ламан' сун' га'з'е падшахам' санг сар' карун падшахам' сарг' жа'е кари'н'ы' бу ван'а'й' далила та' щавум падшахам' кан.'

9. дапан' чус сун' ас' содага'р' ан' сун' содагар' ас' сэт'а бактав'ар та'н' сув' пя'у' мух'им та'н' сув' ас' хун' бяк' содага'ра' ас' дос'на'с' ви' хун' ма' кан'хан дос'на'с' ван' дос'на'с' кару'с' мул' кур'анан' мул' рупиа' та'н' ну' содага'ран' ви' хун' дра'у' сода' др'ет' вот' жа'е' акис' лаг'с' ра'т' ра'т' эл' прэ'з' бу' ну' ви' ма'л' хун' чу' вучан' ан' ку'н' ви' кэ' та' садау' фу'л' гэш' содагар' гав' бэд'ар' вучу'н' та' ма'л' на' ку'ни' дап'ан' чу' ват' кла' гом' а'у' ви' хун' ар' нан' тап' пушкак'ас' чус' ламан' хун' дра'у' бро'бра' пат'а'пат'а' чус' содагар' ват' но' вун' ма'д'ан' ан' сан' вучун ат' бу'ран' та'у' мут ар' сунд' ма'л' парз' а'у' вун' ан' нан' пану' ма'л' ви' асус та' ти' бе'е' ас' гиман' бу'ран' бейн' содага'ран' хун' ну' ну' мут тит' ан' ну' ват'нав' вун' панана' сэр'с' гав' сэт'а' куш' дос'пун
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
tamis sandāgārās tōgāna əmis əhunis mul karun tamis ās pyūmut muhim tami mukhe togus nā.

10. dapān vustād əmis əhunis kurun mul ripuias pānāz hāt lichin chit yi āhāy tinān əmis əhunis nāl dopānas tā gaś panānis kāvandas nīshin yi chit həet gau hūn vōt nazdik əmis sōdāgāras sōdāgarān vuch parze nā vun yi hūn dopun panenen bātēn dopānak hūn āu phirīt əmi kurī kəa tāyē tahsīr ami tūnuk ka'rit balki chus chālānā nāl sōdāgār gau phikri dopun vun kya kare ripia hāt gōm kharj kodun bandūk lāyēnas tā mārun yelī mārun tā adā phəurūs gōs nazdik bo vuchē ha əmis kya kākakad chu nāl1 yohāy kuranēs nālā mutrūn tā vuchēn at1 lyūkhum rupiās pānāz hāt adē phēurūs setā pādshahām sāy che dalīl sargī gāse karinī hargā hay su sōdāgār ġūdenī vuchē əmis əhunis kyah chu nāl su hūn ma marihe gau əmisunā pahar.

11. ān tūrīmis gulāmaśānza dalīl tūrīmis gulāmaš vanān pādshah ai gulām yūs akha āgaś prēth bē vuphāi ka'ri tas kya vāt1 karun dopānas gulāmanā pādshahām tas gāti sar ētun shehera manza ēṛ kāduṇ pādshahām bu vanai dalīla tā tāvum kan dopān chus gulām su ās pādshahā ak əmis suy ās nechīv za timānai moye panenī mōj pādshahān kār vurudz zānānā sa gaye pādshāh zādan don vurēmōj pādshāh zādā za āsī sabākas tōrā āy əmis vūra mājī niyak salām lālaṇ nīginānu trām thāvūk āmis bōnte kanī yim gai beye sabākas doha doha che kārān pādshāh bāye daj panenī rāy kya dajis bo karāhā yīman pādshāh zādan sā'th guna doha āki vunūn yīman pādshāhzādan don me sā'th ka'rū guna
merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said:

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

With that the term of his watch expired.

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

And the fourth guardsman said:

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with
yimau duphas tā chak sāṅ'ī mēj tēta asi vātī na pādshāh zādā gai sabākas pādshāh āu darbār murkhas kā'rit vōt mahalā kān pādshāh bāyā trupnās dārvāza dārvāza ches na thāvān dopnas yi kyāzi vūsus pādshah bāy dopnas bu chāsa chvānī kulai kina chān'en nechevin hān dopunas pādshahān ti kya gau dopnas tim ām lēkān pādshāh chus dāpān vunī kya chu salā pādshāh bāy ches dāpān me gāse tā hanzā vālinja zā tīma khvema bo adā kya thāvai dārvāza pādshahān dyut hukm vazirās dopnas yim shahzādā zā dik marāvālīn atī yiman karān vālinja zā gau vazir vōt tāt'hāl yetī yim shahzādā zā ās yiman kun karān nazār setā gās yim pādshah zādā zā khush dilas pyōs insāf dopnak tāl'ū yāmi shahrā dūr tālī.

12. dāpān vustād mārevātalān dyut hukam vazirān mārīk hūn zā mārāvālīn māī rī hūn zā kā'rik yiman vālinja zā lazak tākis manz gai hēt pādshāh bāye thāu dārvāza pādshāh chu karān pādshāhi tātī.

13. shahzādā zā āy tālān biyis pādshahās nish pādshahān rāṭī yim gulām guđēnyuk pahār āu amis bādis hīhis shahzādās chu shamā dazān pādshāhā sandī zā bāb che palangas p'ēth aramas yimāniy s'ūd vasān chu shahmār yī gulām chu kadān shamsēr āmis shahmārās chu karān tukrit āmi pata chu shamsērī handis tēgas valān pamb āmis pādshah bāye handis badānas ās vūtharān yī zahār āmis shahmārā sund dopun āmis mā āsim shahmārā sund zahār ās vūtharānī tā pādshah gau bēdār
me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened!' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled.'

12. And moreover my Master said:—

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

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath
dop pādshāhan yī ām mārānī pādshāham sāy che
dalīl hargākēy su pādshāh sart ka'rihe panenēn
nechevin preṭh mā diyehe hukm mārvātaḷan tuhā
mārvūk adā gai tim hūṇā za māra pādshāham agar
bāvar karak na su pādshāh ās sōnūy mōr yī
pādshāh gāk tā yī kya che shamshēr atī kya chīy
palangas thal shahmār ganī ka'rit.

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

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

1. Dapân vustâd yi grêst bây âs tajmâs kami bâpat kârdâran muka daman âsus kurmut zulm ami bâpat che tajmâs vâs vanas akis manz otuy vâsus mâch tular amis âyi zabân dapân che amis grêstâ bâye tâ kyâzi chak tajmâs dop'nas grêstâ bâye m'ë chu gamut zulm ami dop'nas phérît mâch tulari m'ë ti chu gamut zulm bo ches vadan tâ thâutam kan vanân mâch tular grêst bâye kun.

yi tai vesi paran p'imos karôs zâr'pâr
budai che sai mâch tular vanuk jânâvâr

2. kohâ kohây yûra aûyâm âsus ayâl bâr
balai p'iyen bâpat gânas vanân tâny nam lâr

3. pôtven tasanden âl'nâsh kurun sâhibô âyna âr
budai che sai mâch tular vanuk jânâvâr

4. dapân amis grêstâ bâye yi mâch tular dop'nas yi hâl kur nam vanâ manza hâpâtan van' tajês vâsâs grêstâ garas dop'âm kare rahat vuch tâ vuny kya kairim yi gröst thâû tâ kan bu kya vanâi.
thânyâ matit kuûha thûnum mûteny cheb
bând'hâl
bâgena ayas grêst garas sai m'ë gayem gâl

5. drâtis sâtîn kashâ yeli sët'nâm kâ'tya kâtis mûr
budai che sai mâch tular vanuk jânâvâr
IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master:—

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

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

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

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

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

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

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

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

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

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

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

Lo, I am thy honey-bee, a poor winged creature of the forest.
6. moklau âmî mâch tûlari vanit panun dâd vu che dapân âmis grêstâ bâye chiyai kyê gamut tâti van vanân che vo vanân grêstâ bây dapân ches bôz m'ê kya zulm chu gamut.

azâl châvun chu samsâras chetal vasânî jâî  
budai chesaî grêstâ bây yôr nai rôzanî ây  

7. sôntâ yêli mutsâ'îthî grêst'en dilâsâ dinâ hai ây  
mudr'au kathau yerâ bârak zâlas valenä ây  

8. harde vîzê dard motuk lâyine tim hai ây  
budai chesaî grêstâ bây yôr nai rôzanî ây  

9. yim phal vavim mûje zemîni tim hai papit ây  
sumbrit sâ'rit kalas ka'rim hatâ budî khâris drây  

10. chahlâ chahlâ mukadam tê pa'tâvârî tôlani tim  
hai ây  
budai chesaî grêstâ bây yôr nai rôzanî ây  

11. âzîz tê miskîn kâî t'â visyâî halam dår dår ây  
halam dit'mak mebar bari suy chu muklan pây  

12. kalâmâ sâ'tîn savâb likhan yîtnî lagi grây  
budai chesaî grêstâ bây yôr nai rôzanî ây  
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 mahūyiṅ tōr āśī pakān vatī āk broho maidān atī maidānas yeli hṛūtuk pakun lagī vaneni pānevāy talau vanītō dalilā yim maidān karōnī pata kanī āk byāk shahīsa āmis dopuk sā vantā dalīla yi maidān mukūlavā hun āmī dopānāk phērit bohīsa vanemo' dalil dalil hasā vanēmau kathe pānts pānēn kathen gaste nam dinī rupiās pānts hat yimau dopā has phērit tōr hat dimoi tōr zanī pānbūm hat gai panēnuy vanse kathe pānts dopānāk.

dyār hase chu saṣṭras ।
yār hase chu na āśīnas ॥
āśīnāv hasā chu āśīnas ।
gaye tre kathe beye ze kathe hasā ch'au
sā zanānā ch'auvna paneñ ॥
yesā na āśī pānes sāṭh ॥
beye hasā
yus rāṭas bēdār rōzi ।
suy hasā za'ni rāje Vikarmājiteñy kūr ॥

vānye nak yimā kathe pānts yim chus dapān van sā dalil yi chuk dapān me hasa vānye mōv kathe pānts milvuk ladāi yim chus dapān rupiās tōr hat nūt dalil kē vānyit na ma'dān chu vuṇye pakenai āmis ādyuk yimau tōrau za'nyau āmī dopānak pakyu sa yetī kīs pādhahās nish yisu dapi ti karaunu.
X. THE TALE OF RĀJĀ VIKRAMĀDITYA

1. This is what my Master saith to me:

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

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

That makes three things, and, sirs, there are two others:
Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs:
He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

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

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

2 The whole of the subsequent quarrel depends on the double meaning of the word "bāth", 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 bāth by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate dālit by "story". Its meaning is not indefinite.
2. dapān vustād vāt1 pādshahas nish drūt pheryād tārāu za'nyau dopa'has pādshahām yim shakhtān khvāiy asi rupiās tōr hat dopun vanemo2 kathe pānt pādshahān dop amins shakhtēs vanäsā kya vunthak yi votus phērit pādshahām bo vanai kathe pānt rupiās pānt hat gase nam din7 ada vanai bo kathe pānt pādshahān kārv rupiās pānt hat dithin amins shakhtēs yim kārin yim band pāne kārin kāma am1 pādshahān pādshāhīhund poshāk trāvun gadoi yiye hund poshāk pōrun beye gandin lālsat gandin mat'e drāu yimā kathe pānt sar kar3ni.

3. dapān vustād gudeñy drāu bēnyē handis shah'ras kun gur chus khasun vōt1 yeli na'azik at bēnyē handis shah'ras lazun shech7 amins bēnyē me kya chu prūmut mohim bo kya yimāha tōr1 ami lazānas bēnyē phut phērit shech7 me kya rōzan pāmā vārvis manz phut phērit lazānas beye shech7 me yeli nā bani tōr1 yin tōt'ī gab'em lajun naptās kvēbā lade hamai tat gase gand karun prēthā gabe'es mohar kareñy paneñy ami kar bēnyē kāma lodun paneñye kyenzi bata hana yā b'ut yā shūb prēthā kar3nas paneñy mohar korun revānā amins bāyis tam1 yeli vuch bēnyē hanz mohar rotun aṭi thāvun dābāvit.

4. drāu yārisānzi vat1 yeli vōt na'azik sōzun amins mahṇyu yār hasa āy pādshāhi chesna so hasa chiy mohim zād yārān yeli bōz drāu vōt amins yāras nish dapān chus hā yārā katvī gōham yör pā'da pakān chi dunuvai. amins ās miskīni hund poshāk nāl7 dapān chus yār yi kalsti shāhi dittā m'e yī myōn
2. Saith my Master:—

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

3. Moreover my Master said:—

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

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My
poshāk tūntha ṭa yi āśena bözena yi chu āmis miskīnī hund poshāk yi ās bözena kalīti shāhi kami mukha mahabat sāth gau vāṭū yārāsund gara yārān kūrīnas ziāfat lāyeḵā pādshāh sarpūyēs ottāny za kathā sar.

5. drāū vūny zanāna handīs shahēras kun vōt at shehāras and kun at ās bud zanāna byūt āmisāndī gārī dopun āmis buje zanāna dītam drōt bu ana yamīs gūris khūt gāsa drāū gāsa anānī vuchun at gāsa maidānā atv chu lōnān yi ās rakh pādshahāsūnṣū ās lāḏān tahārū nyūk rāṭīt pānānī mējerās nīsh koruk kād rāt āye āmis chu gāsān pāda zanāna ak āmis mējerās ziāfat hīrēt yi chu bīhit pālangas pēth ziāfat thāunās bōntē kanā atvī khyēnī dona vai hana hīrēyēk yi dyutuk āmis kādīs kurhas ālau hātō kādīyān yi khyān sānī nyē ūṣhan kād rūt khyān at āchu pānānī jāye bēhit yimau doyaū kār tamīs kurī at pālangas phut tār koruk ālau āmis kādīs ṭa vuch ṭa yat pālangas phut āt tīma tagī āmī dopnāk phīrīt āny tagīmāna hamsai chvūm chvān dophās vūla vōt ot āmis zanāna parṣa nāu pānun khāvand āmī ās parṣa nāu mut bōntē yēlī yi bātthān dīsē yēs ṭi zanāna che dāpān āmis mējerās vūny kya karāu yi chu myōn khāvand yi gāse mārun rātas rāt hukm drūtun māravāṭīlān dopnāk niyūn yi kād gāse mārun vālinje gāyēs yūrī ānāvī nyūk yi kād shahēras nebar āmī dyutnāk savāl mē trāvītoh yēlā bo chālāhā atā but Khūḍāyās kun karaḥā zārā pār trāvūk yēlā vuchān ābī hānā chohūn atīh atā but
friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

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

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

6. ot‘tāny ka‘rin tōr kathe sare pāntim kath gayās māshit āu vōt panen garā beye vanān chu timān pānten zanen vanyu sa kya van‘au toh‘ī pānta kathe yi votus phōt phērit pādshāhām kathe kathe ka‘rit sare dop‘nak pādshāhān tōr kathe yimāu dophas kūsa kūsa dop‘nak pādshāhān.

āsi nāv ch‘ā pāz‘ pā‘thē ās‘nas !
yār chu na ās‘nas tīti puzuy !
zanānā sā chena pānen yāsina pānas sā‘th che tīti puzuy !
dyār che bakār saftaras tīti puzuy !

yimā tōr kathe kārimau sar vūn‘y van‘um pānt‘um kath dop‘nas ām‘ shakh‘an phut phērit rup‘ya hat gab‘em dyun dyutanās pādshāhān dop‘nas,
yūs rātas bēdār rōzi !
suy zvāni rāje Vikarmājīteņy kūr !

7. pādshāhān kār kām lāgun fākir gau vōt rājā Vikarmājitan garā nazār bāzan kār nazār khabar dārau niye khabar āmis rājas dop‘has rājā sābā fākirā ak gomut pā‘da yohoi dāpān bu zvēnān rājasānā
kūr rājā vanān chuk phut phērit az tāny kā‘tya rājā zādā gamaṭ‘ at‘e mārē vun gau yī fākir havālāy Khudā āda yā lasā yā mari gabe‘u khal‘yūn kudhis manz yat‘ yī rājāsunz kūr ās palang trāvhas shērit khut fākir palangas pṛēth āmis khātūnī dīsan z‘ēr
found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

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

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

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

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

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramāditya’s palace. The discemers then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā’s daughter I would win,'" And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā’s daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and
ka'rin amis sāth kathe kathe ka'rit karun kam at poshākas korun shakal insān hish pāne draṣ dūr pahan byūt nazri shamā chu dazān amis khātūni handi shikmā manzā draṣ' azhda bāu at poshākas manz yat yi amī fakirān yinsān h'u kurmut ās yiy chu dōnān tāp h'evān at yelina insān ās beye bāu yi azhda amis khātūni shikmas manz āmī fakirān kar sargī balai che āmīs khātūni handis shikmas manz nebar kē che na aū fakir vōt beye at palangas nishī khātūni diśan zēr kathe ka'rin amis sāth at poshākas korun beye insān h'u gau beye fakir byūt dūrī pahan. shamā chu dazān' athas k'et kadin shamshēr amis khātūni handi shikma manzā log nā'rinī yi azhda log at poshākas manz atāni tujen shamshēr chu amis azhdaḥas kat' rān mōrun ka'rinas ganīye ṭunun āt palangas tal khot pāne at palangas p'yēth shamshēr diśan shānd tā shung.

8. rāt gaye āda subu log yīni rāja Vikarmājītan dop mātvātēlan gābcī yi fakir āsi momut yohoi vālyūn az tānī kā' tyā rāja zādā gamatē marā tā yi ti āsi momut kā' ty at kutis manz vuchuk fakir vare kāre zindai nazār bāzau kar nazār khabār dārāu nīye khabār rājas dop has rāja sā fakir chu zindai rāja sāb khot pāne at kutis manz karān chu mūbarāk āmīs fakirās dāpān chūs fakirā sā vante k'ēta pātybachōk dāpān chūs fakir bēdār rozāna sā'th rāja sā kar nazār palangas tal rājan kar nazār vuchun palangas tal balāyā ak trau muṣ fakirān mā'rit dāpān chū fakir āmīs rājas zabān kyāh che kārmūs rāja chūs dāpān pūz chu Khudā chu kunuy fakir
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 faqir satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqir to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

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

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\(^1\) Literally, "belly," but as the python certainly came out via the mouth I use a word more suitable for Western ears when dealing with a lady.
chus dapān yī hasā chāy at' paneñy kūr mā disā panun nishāna diṣānas vāj āmis fākirās fākirāsānīz vāj rāt ānī rājān.

9. drāt fākir vōt panun shahar fākiri hund zhāma tūnun kā'rit pādshāhī hund poshāk pūrun dyūtun hukum lashkā'ri nēru sā mē sā'īth.

10. dapān vūstād gudēñyī gau at beñye hāndis shahōras yī pādshah ti ās bājā tārān āmi sūy pādshahās anyin beñye paniy thā'unās bōntī kā'ni sa tami dohuch zūfāt yat tami beñye mōhar āsus p'ētha kārmīt dāpān chus yī ch'ā mōhur chāny dop°nas phērit myēñīy che dāpān chus yī pādshah buy kya gās tami dohuk miskin paz pā'īy chū āshnāq asēnas.

11. hitan āmis pādshahās ti lashkar dyūtun kadam yārasund kun vōt yāras nish yārān kar zūfāt yīman don pādshahīyān kīs. rāt kaduk at' suban drāy.

12. dyūtun kadam at h'āhara sandis shahēras kun anān nād dit āmis pādshahās dāpān chus anuk sa tāhāl̄ timāu chū ch'ānyē rakh'ē manzā tūr ruṭmut su kāti chuk thā'umut anik tāhāl̄ dop hak yus tohi tūr ruṭi rakhi manza su kāti chū thā'umut yīmāu vun pādshāhām asi chū kārmīt havāle panenīs afsāras mējaras anuk mējar dop has noman tahālyāu kūrūn havālā tūr su kāti thāvūt yī chuk dāpān mē dyūt na tāhāl chus karān ĝavāi pādshāham asi kūr tākhīt āmis havālā dop°nak ānī pādshāhan yus tami doho fākīr lāgit ās sūy chuk dāpān anyūk māvanvātal tōr tim vanān pānai anik tim dāpān
said the faqir to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Raja his ring to the faqir, and took in exchange the faqir's ring from him.

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

10. And my Master said:

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

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

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqir—"bring ye the four executioners. They themselves will say what happened."
chuk yi pädshah tohi nish chu āmānat tas fakīrasund su diyu yūr yīmau māravāṭalau kār kām kā'dik yim lāl sat thāvīk pädshahās bōnt5 kani satau manzą tulīn sōr kā'rināk havaľa dōp6nak yim kām1 āsyu dūtāmaty dōp6has fakīran ak1 tam1 kāmī bāpāt su ās dūt7mut yem1 mējarān māranā bāpāt dāpān chu pädshāh āmis mējaras kun me chuk na parzenāvān buy kya gōs su fakīr yus kā'd āstan kūrmūt gudeny āyi sā khātūn ziāfat h7et kheyaun yek jā h8r7au b8ut kuru me ālau dōpūm volo kā'dyau yi kh9au sōn šut tam1 patā ās bo rōt m9e khyau tam1 patā karu murde māzā'ry phutu palangas tār kuru me ālau sa ma zānāk yat palangas vāt kā'rit me dōp8man āny zānēnā ham sāye chum ch9ān palangas dūt9mau vāt kā'rit am1 pāneu7e zānānā parzanāvūs dōp9nai b9e yū chu myōn khāvand yi chu āmut fakīr lāgit yi gāse rātas rāt mārun kur thas havaľa noman mārevāṭalān yīman āu ār myōn yīmau trān ās āye yīman dītim lāl sat sōr dītim šun zānen tre thāyīmak āmānat ya1t9 kya chyum tīm lāl tre sōr chim dūtmat noman šuan zānen ye6ty kya chūy tīm ti kōlnās zīma taḥsīr.

13. dāpān vūstād dūtun hukum pāneu shinesh kā'ri kodun yi mējar ti pāneu zānēnā ti khanēnāvun khod tānānāvīn don8vāi at khusās kār nāvīnī kānī ye can at1 chu lekhān sāhibī kitāb shūrāk sāp makhri zan bēvophā.

14. drān at1 phīrit yi pädshāh vōt at1 rājā Vikarmājitun gara dīvān che rājas khabar pädshāh chu āmut pāneu6nī bāsān rājā chuk dāpān sa cha.
They brought them, and the King said to them, "Ye have in trust a deposit made by that faqir, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqir." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqir whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me:

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

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

14. Thenceforth went again the King and came again to Rājā Vikramaditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,
fakīrāsunz pādshahāsunz che ne pādshāh chus dapān buy gōs su fakir mē nish chu chōn nishānā bē nishī chu myōn nishānā dapān chus rājā tam1 dohuch fakirī kya gaye azich pādshāhī kyah gaye dapān chus pādshāh me āsā heṭamāsā kathe pānā timai āsus sar karān tam1 āsum lāg2 mut fakir rājan kar kām ditinas sāth pāneṇy bā̂s drāṇ vōt panenis sheh3ras manz chu karān rāj.—vu salāma vu ikrām.
"Of a faqir she is the wife, not of a king." Quoth the King to him,
"Verily, I am no other than that faqir. I have with me thy token,
and thou hast with thee mine." Quoth the Raja to him, "What
meant the faqirhood of those days, and what meaneth the royalty
of to-day?" Said the King to him, "I had bought five things,
and them was I testing, and therefore dressed I myself as a faqir."
Then the Raja did a deed. He gave the King his wife to be with him.
The King went forth and came to his own city, and there he swayed
the sceptre of his rule. This is the end, and may peace and honour
attend ye all.
XI. FORSYTH SĀHIBAN SHĀR YELI
YARKAND ZĒNENI GAU

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

Gudēny dup malkānye kus ka'ri yohoi kār
Fōrsat chu zōrāvār
Rāje be Yārkand bāj gats tārān
Yārkand anōn zēnān

Landāna p'etha Yārkand yimau kur tae
Maushūr hā topong gai
Gudēny Sonā margā chāvān posha mādān
Yārkand

Hukuma mā ḍrāj Buṭṭanis bro drāu
Balti tum age jāo
Piche jāo Kashmir nāle chālān
Yārkand

Rasat saî topong kahrāi tartan
Guda lug Marāj pargan
Tim vadān ās kot lag gār zān
Yārkand

Timān Buṭṭa garan Kāshīr thāvīk
Buṭṭa bāy broh nēvīk
Gur bāṭ dākas zumba che gāsā sārān
Yārkand


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

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

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

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

3. They who wielded the sceptre of authority from London
   unto Yārkand became famous over all the world. First halted they
   in Sōnamarg¹ to enjoy the delight of the flower-meads. "Yārkand
   will we conquer for ourselves."

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

5. The order for their assembling issued forth on all sides, and
   at first the people were collected in Marāz.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 Kāshmiris quartered, and
   the brothers of Tibet were sent forward in advance. Horses were
   stationed for the post, and yaks for collecting and piling grass.
   "Yārkand will we conquer for ourselves."

¹ A celebrated upland in the Sindh Valley of Kashmir, famous for the
   beauty of its wild flowers.
² i.e. Little Tibet or Baltistān. The people of this country are excellent
   carriers. They are represented as being despatched in droves to the
   rendezvous in Kashmir. They are furnished with passports or certificates of
   dispatch.
³ One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmir.
   Marāz is the southern part of the valley, on both sides of the River Vēth above
   Srinagar.
ba rai khumba khas zanānan che sumberān
zūnte gāse vartāvān ।
aja āse pyāvēlā kyē āse dujān
Yārkand° ॥
gur° manga nav'hai kukār gāman
chuh karun yimnā zānan ।
hari hari karān āsi timan pakēnāvān
Yārkand° ॥
kale kān° dumbij ches laṭī kān° lākam
gāsā raz kanyek mah kam ।
gāsā gāndi tā zache zīn pā'rit soirā sāmān
Yārkand° ॥
rasat kaṛtān an'hai nān gār
mat° chuk pan paneṅy kār ।
g'aja kaṛik krālān guḍēṅy lējā sārān
Yārkand° ॥
krāje dup° khāvandas nā dānā krālāu
kathu kit kōnda vālaun ।
kāṃ hau che pakēvaṅy 'āmi gātu trāvān
Yārkand° ॥
gūr dop° gūr bāye donovai nērau
gau kīs jāy shērau ।
vudre preth ḍē gāsu lau gau gāsan lērān
Yārkand° ॥
kun'ā kīt dūḍa nut vāri hīt bā'ri drāu
lōkan chu safarun thuṭ ।
tākit dūḍa gūr janētuk bāgvaṅ
Yārkand° ॥
7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yārkand will we conquer for ourselves."

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

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

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

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

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

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

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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 kāśīkā is the term used for the two straps or ropes attached at the back of a Kashmiri saddle to secure blankets, etc. (Stein).
3 The qandā is the term used for the Turki斯坦 pack-saddle, which consists of two straw-filled pommels joined in front (Stein).
vātāl¹ dup vātūjā bunāi serā za
chim mangān dāle muy tā ka !
śorasta ār hēt mētī hai paknāvān
Yārkand⁰
(vātij vanān phērit)
phērit dabzā hek vātāl gānau
dabzi hek asnāu zānau |
dapnāmak vātaj kē⟩ nai chum bözan
Yārkand⁰
shumār böz hai tāfādāran
mangālaj ahengāran !
vōdē pētī yirān hēt shriṅz dakhe nāvān
Yārkand⁰
kārau ditti bārau yingar kat¹ sērau
vān kat¹ jān shērau !
hāl kya kur hāl gārā nāvān
Yārkand⁰
khush kya gōsai amōb gau jān
pata nyūk nāyīd chān |
batṭa daje at¹ hēt pata chuk lārān
Yārkand⁰
muslā hat karān timē āsā pānevān
kusuy kā'ri nāyīz tā chān ;
katā vanv kā'rit hai karau guzrān
Yārkand⁰
Sābir tilavānīye tämat yūtuy van
yāmat khabār bözan |
tāny° ān sāhib bā sō'ri sāmān
Yārkand⁰
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." "Yârkand will we conquer for ourselves."

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

20. Sâhib Oilman 3 only so much say, so long as they shall pay heed unto the news. At length came the Sâhib with all his retinue, saying, "Yârkand 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 Kâshmiri 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. ĀKHUNASANZ DALĪL

1. Tāmī sūy ās nechiv tōr timī nai prūsun bo buď ās tuḥi vañyu kyah kār ka'rū akī dopus bo kare yimāmat bēy dopus bo para bāng bēy dopus bo para vāz lokat hi tōrīm dopus bo kare tūr doha ak banyān gau pādshahas tūri vōt yeli pādshahā sund gara rūd vudanye tāny nerān tōra vazir beye pādshahāsanz kūr yī vuchuk atī vudānīe dop'nak tohī kam chu yimau dop has ū kus chuk dop'nak bu chus tūr yimau dop'has āsī ti che tūr ka'rīk gūrī zā sapud savār ak yī ākhun beye yī pādshāh kūr dop'nas vazīran nēryū tohī nasiyāt hasā karāi ak kat yīna sā pādshāh kōdī sā'īth kat kuni karāk bo hasā yimau patā tā tohī nēryū.

2. yim chu pakān pādshāh kōrī che nā khabār yī chu nā m'e sā'īth ākhun zādā tas chā khabār yī chu vazir gāsh lug phuleni vatī gūrī au pē'īthā bun gaye yī pādshāh kūr kulīe akīs pē'īth atā but chulun vuchun at kul e manz lāl yī lāl tulun āyī b'ēt āmis ākhun zādas nish tas che khabār yī chu vazir vazir kīy ās na yūt gāsh chu pholān tyūt chu yī lāl gah trāvān parṣa nāy amī pādshāh kōrīe vazir nā lāl tuluk sā'īth vātī shahrās akīs manz atī vuchuk pār'vehna atī manz b'ēthī.

3. yī chu yīvān āmis pādshahās nīsh amī sheharākīs dapān chus bo behe naukar yī chus dapān kya naukri karāk dapān chus bo kare gūrīen hānζ kismat yim che yimai kaṭhe karān sakhīa ak āu lāl pharōsh āmis pādshahās kanānī lāl chis
XII. THE TALE OF THE ĀKHŪN.

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

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

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

1 A Musalmān religious teacher.
zą yi vot¹ säyist yi chus dapān pādshahām ak lāl chu beb⁶hā byēk chu khuṭ at manz chu kyum dapān chus pādshāh ti kyata pāīth⁶ āy te bōzanā dapān chus yi phīrit pādshahām tākit chus manz kyum phuṭa ršūn hargā kyum drās nā adā yi pādshahas khush ka'ri ti gat⁶em karun har gā kyum drās telā gat⁶em bakhshāyish diŋy.

4. dapān vustād phut⁶rūk yi lāl am¹ manza drāuj kyum am¹ sāthā tun has säyist nān nahit lāl shināk pyās nān gau yi lāl shināk panun gara doha doha chu kadān rātas bihiān chu panānī ga'ri dohas yivān chu lāl pasand karani āmis pādshahasund nāyid gāsān chu mast khāsānī āmis lāl shinākas tat¹ chu vuchān āmisunz yi zānānā yi ās khāb sūrat setā āu yi nāyid vazīrās mast khās'nas dop⁶nas ai vazīrā zānāna che āmis lāl shinākas yi shuybehe vazīrasandi ga'ri āmis karte kyēsa nukhta dop⁶nas adā kya yi vazīr gau āmis pādshaha sanzī kōd'ē dop⁶nas sā dap pādshahas m'rēgāše yis lāl shinākan gudeyiyi lāl pasand kur tāt¹ hyu byāk lāl āsun dup pādshaha sanzī kōd'ē panānīs mā'iyis m'rē gāse lālas h'yu bē bāhā lāl āsun āu lāl shināk dop⁶nas pādshahan disā lāl anīt tat lālas hyu āu vōda lāl shināk vōt¹ pāneīye zānānā nish byūt to³ ka'rith yi chās dapān zānānā ti kyā zi chuk phikri gamut dop⁶nas phīrit ām¹ lāl shinākan pādshah chum lāl mangān bēbahā su ka'ti anā dop⁶nas am¹ zānānā gat dop pādshahas rītas kyuṭ dim kharj bo dimai lāl anīt pādshahan dyutus kharj rītasumb yi ānun panun gara chu bihit khyāvān nu chu gāsān pādshahas nu chu gatān
the young Akhün, 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 äda divân ches yi su lāl yus tamī kul'ē manza tu jān gau h'et pādshahas kār'nas salām lāl thān nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha kadun paneni ga'ri subhas āu nāyid mast khāsani amis lāl shinākas mast muk'ānu nas khāsit tā drāu nāyid pānas vōt beye amis vazīras nish dopun vazīras kyē tā kartā amis lāl shinākas amis che zānānā khōb sūrat sā shūybihe vazīrasandi ga'ri vazīr āu beye amis pādshahā sānzi kōr'e dop'nas tā mang pādshahas lālan hund trūt dop amī pādshahā sānzi kōd'ē pananis mā'lis me gāsi h'asun lālan hund trūt lāl shināk āu pādshahas nish kār'nas salām pādshah chhus dāpān lāl hasā gāsh'nai āsamī sēthā trātīs sumb āu lāl shināk vōt panun gara yi chās dāpān zānānā lūtī pātīh kūyā zi chuk bihih yī chhus dāpān phērit pādshah chhum mangān az lālan hund trūt su kā'tī ana bo dop'nas amī zānānā kē chana phikir gāsh pādshahās gāte h'ūn tren ritan kyut kharj dyut'nas pādshahan kharj āu panun gara h'et.

6. yi chu khyevān tā ch'āvān yuttāny yim tre rit gai vu chās dāpān yi zānānā amis lāl shinākas dāpān ches ye tātī mē tami kulye manza lāl tu jāu tami kul'ē kul'ē gāse khasun h'ur pahan tātī chiy nāg tātī nāgas gāse andas kun dob khanun tātī dobās manz bih zi kā'tith tath nāgas p'ēth yinai gudeñy she za'n'ē sān kara'ni timan kyē kār' zīnā pata yi yiyi timan shen zanyen hunz zīth sā vasiy tat nāgas sān kara'ni pōshāk trāviy kār'ith
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.
bāthis pəṭh chòn gase gasun tūrā pāṭhī gase ti poshāk tulun.

7. ñye she zañye kur timau srān timan kyē vunun na yiman pata ñyī satim yam nzān̄ trōv amī poshāk kārīth bāthis pəṭh pāne vus nágas manz ñu yi lāl shināk tūrā pāṭhā ñu tulun yi amī sun dposhāk gau ta byūth ath dobas manz amī kur srān kās bāthis pəṭh vuchun atī na poshāk dīsün kēkh dapan che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pādā kuruk mē mā kar sīras phāsh yī āñ gahiy ti dimai amī kurns ālāu amī dub ṣanā dopnās dim vādai Khudā yī bo mangai ti gabdēm bōzun atī pəṭh dyutnās vādai Khudā dyutnās pposhāk poshāk tun amī nānu dopnās kyah chum hukum dopnās amī lāl shinākan te gase hūn mē sāṭhī pakān chu lāl shināk broh broh yī che pakān pata pata.

8. dapan vustād ñamis chu nāv lāl māl pārī vātī amī lāl shinākaśund gār.

9. dapan vustād ya amīs kathen harān lāl ya chis āshis harān lāl doho satth satth rāth gaye āda subu ān lāl satth tuṛā lāl shinākan gau hōth pādshahnas karānas salām lāl satth thāñ nas bōnta ka’ni pādshah gau setthā khush.

10. lāl shinākan hūṭuṣ rukhsat vōt panun garā patai vōtus yi nāyīd amī khōsus mast mast khāsit drāu vōt yi nāyīd vazīras nīsh amī ti khōsun mast dapan chus hā vazīr amīs lāl shinākas gamūb az pāda bēk zanāna sa che setthā khōbsūrat tamis guđe nyechi handi khotā setthā khōbsūrat kēbā kartā
She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

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

8. Saith my Master:—
Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—
I know not which it was, but either at every word she spake 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
āmis lāl shinākas akh che la'ki vazir brēk che m'e lāyak dop'nas pyōm hasa beye vanun pādshah kōdrī gau yi vazir dapān chu āmis pādshah kōdrī sā mang māllis m'e gāse āsun rutuna kūd gaye pādshah kūd panānis māllis dapān ches m'e gāse āsun rutuna kūd pagā āu lāl shināk dapān chus pādshah anā rutuna kūd.

11. drāu lāl shināk vōt panun gara dapān chu yiman zānānan don pādshah chum mangān rutuna kūd su ka'ti anā bo phērith vusus lāl māl pā'ri dop'nas gās pādshahahs mang tren ritan k'ut kharj dyut'nas pādshahahān āu h'reth panun gara doha doha chu kādan tre r'veth gai āda lekhān che lāl māl pā'ri kākād dapān che āmis lāl shinākas gās tath nāgas p'reth ye'ni manza bo anȳthas tā'ti manz gāsā yi kākād trāvun tōdā khasī atho tā'ti manz āsi kūd tā'ti kā'ri thaph pānā manz vā'sī zina.

12. gau h'reth yi kākād vōt ath nāgas p'reth trāvun yi kākād ath nāgas manz h'ūthuy yi kākād trāvun tyutuy khut ādā atha a'tāv athas manz rutuna kūd ditun ath thaph āmī tha'pi sa'θi āv āmis hos nē'riθ ho h'reth ti kūd h'reth ti āu pānās vōt panun gara rāt gaye āda subahanās gau pādshahahs karun salām ka'd'hen thāu nas bōnta ka'nī pādshah gōs sethā khus.

13. h'rūtus rukhsat lāl shinākan āu panun gara āu beye yi nāyīd khasun mast āmis lāl shinākas mast khā'sith drāu vōt āmis vazirās nīsh beye chus dapān yi yā vazirā āmis lāl shinākas chuk na sā vātān kun'ka'nī āmis kartā kyēsa gau yi vazir āmis
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 jewelledbracelet."

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

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

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's
14. así lal shinak vōt panun gara dapan chu yiman zanānān don az chum padshah mangan byāk rotunā kud divān ches lal māl pa'ri paneñy vāj dapan ches gat tath nāgas pēth tā'ti nāgas a'kith kun chiy pal buḍ tā'ti hān myēn vāj su pal vu'thi thud tā'mi tā'il chai vath tā'mi va'ti važ'za bun tā'ti chai mēēn vis sa'y diyiy rutunā kur.

15. drāu yi lal shinak vōth tath jāye hāvun tath palas vāj pal vuth thud vuth tā'mi va'ti bun bun vuchin khatūnā akh ku'niy zāny a'mi dop'nas ka'ṭi ḍosuk al'mi dop'nas lāl māl pa'riye dopuy rutunā kur a'mis khatūnī pyau yād tā'misānjūy māj ās sa yaš rutunā ka'ris sā'ṭhī huś gayau nē'rith tas che akay nur tas chu dōd panānis dilas rāy kar a'mi khatūnī yāny mēēn mōj vā'ti nēmis manoshas kheyen yi ās sethā khoāsurat a'mis gau shōk dilas bo kār a'mis sā'ṭhī nēthēr vo'ny yeli māje hund par tāvē pyau ath jāye gau bunyūl a'mis dyūtun shāp kūr'nas kanye phul thāvun chandā vāsūs māj uth dop'nas hatai kūd'i mēē che yivān māntā buy yi chas nā hu'evān zima kēē a'mi yeli zōr kurnas dop'nas chu manosh sa dim guā de vādai Khudā bo kya karas nā kyē vādai Khudā dyūt'nas a'mi kur chandā manza kānye phul shāp tul'nas manosh yūthuy ās ta' tūthuy ūd
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 cronny-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
dopnas yi chu myôn ha’khi Khudai bo âsan yûhoi târan yûhoi ludênam mà’ji Khudâyên yi ches dapân möj zabr gau bâyen don lad kâkad a’mi suy a’thi dopnas mà’jîy lekh tûy lûkh a’mi kâkad dyûtun a’mis lâl shinâkas a’thi a’mi kurênas alau khatûni dopnas yi an kâkad yüry vuch a’mi khatûni ath lûkhmut a’misânzi mà’ji chu voi m’ên gabr yi gaste vât êlùnu mûrun a’mis os a’mi sâtha panun död pyamut yâd su hâs’uk yi kâkad tunên sa’thi a’mi khatûni panun lûkhênas kâkad ath manz lûkhânas chu vai myê bây tühund gaste jaled yûn m’ê ke kyâ chu yenyi vál.

16. Lûkhunâs kâkadas zâbány kurenas na’s’iyat dopnas tut yeli vâtak karh hak salâm salâm päilîth diz’ek kâkad tim ananai khyen tam ru kare ti ch’ôn khyun gata’na badal dyûtênas sa’thi asl kare dopnas yi khyêzi ta’ti tihund tânzi bebindâr trâvîth panun khyêzi ta’mi pata dappenai tim kash na hana kareny tat khyuth dyûtênas shast’ro panje dopnas tim chi dyavêzâth timan yiye tas’li shast’rvi panje sâ’thi.

17. d’rû a’ti na’siyat yad h’yet vôth thuth karun timan salâm dyût’nakh yi kâkad a’mis dyûtük khyen tam’ru kare a’mûk tulân chu bus tânän bebindar trâvîth panun chu kadân ti chu khyavan a’mi pata dop’has yimau khash’na h’na kar a’mî kur yi sû’ri pä’thi shast’ro panje chuk a’mi sâ’thi divân zilla yimau lûkhas jayâb at kâkadas lûkhas asi chëna fursath hazrà’thi sulaimân chu divân nûd hal’ bismilla ka’rû yenyivôl.
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. वात घान नाक यि काकड काकड पादक कारुक आमिस सभ्य येण्य वृ चे यि क्षतुन दपन आमिस क्षेष्ठ संपानिस येत् रौज का किना दुःढ़स मान गाथा बु चाः सा ताब्या आमिस दुन्य हास मान गाथार दुपन हास आमिस क्षतुपी वुण्य येल नेराह मिम जोग दाप्ली क्येह ता मांगमु चोणी गाथाम मांगुन वाटरानुक मस्ला बेेये क्येह मान्य्ग्यास्ना ना वुण्य येल यिम सक्हराई दपुक आमी माजे मांगुन क्येह ता दुपन हास दिम वाटरानुक मस्ला ताथू चु नान वुझुप्रांग द्राँ आती वा ती पानुन गारा गारा वाखिथ कारुन ताईयार रोझुना कुर गाउ ह्येथ पाद्धाहस यि लाल शिनाक।

19. नाइदं बोझ लाल शिनाक वोट गाथान चुस नायद गारं मासे नाली आती वुखान चु त्रीयम क्षतुना द्राँ आती नायद पुथ पेढीथ वोट वाजिरास निथ दपान चु आमिस वाजिरा वह वाजिरा आमिस लाल शिनाक चे आं त्रीयम क्षतुना यिमान दोन हांडी क्षुता खोब-सुराथ सा चे लायिक पाद्धाह अखे चे लायिक वाजिर ब्येक चे मेये लायक आमिस लाल शिनाक कार दे क्येह ता दपान चुस वाजिर आज वानो बो पाद्धाहस सुय पाद्धाह खारी आमिस क्येह ता वारे धाठ सु मारी जानाना त्रे मेयमू आर् संधी दुप वाजिरान पाद्धाहस पाद्धाहाम आमिस लाल शिनाक चे जानाना त्रे तिसा चेना पाद्धाही मान्य पाद्धाहाम तामिस लाल शिनाक राथ ता क्येह ता नुक्ता सु गुस्त गालुन तम जानाना त्रे कार्न हुक दक्षिली महाला खान पाद्धाहान कार फिकेरा दपुन मांगा हास क्येहा चिच ती चु आनां सारुय वुण्य दापस बो मेनी मालिसूनः क्षबार गास आनेय सु चा जान तस किना दोजाकाः।
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 \textit{wutsha 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. دپان یستاد ای لال شیناک پادشاهاس کارن سلام پادشاه احص دپان از تانی ی مئی ونمناع تی بوژث وئ از گاشع مئینس مالیسن ز کحابر اینی سو چا یاناکا مانز کینا دوزکاس دراع لال شیناک یوت پانن گارا دپان چو ایتی یمان زانانان ترن از شوپا دپان پادشاه مئینس مالیسون ز کحابر اینی بود کرای کارا ایتی سو که کحابر کاترا وری گاموتی وس مومتبیون یی وشیا خاتونی یی هوی یی یادا روشنا کاری ایس کاران سا اس پری بایا خوددا امی دوسنکس خوی چا نا یکر گاس های درکریبی باید داپس پادشاهاس چوین گاشع زئن سومبرون مالیسندانس مانز زئن گاشع سومبرون بی شومار.

21. سومبرائو پادشاهان زئن بیشومار ایتی پریت کوختی یی لال شیناک یی مولشان واتریت ایتی پریت بیوات پان امیس د옵ن پادشاهاس سا کری گاشهی ائون مالیسندن منشانی یی ووثر دپادشاه دوسنکس اکح گاشهی ائون یانی توکح مئیوا باید گاشهی ائون مئینس مالیسندانی داکشتا خاتدو پانن یمان دیئدی یئث زینیس نار سو پری.

22. دپان یستاد ییمانو یلیدی ایتی زینیس نار دیئدی ییویان چو نا کنی بوژنیا یی لال شیناک لال شینایان دیئدی ایتی مولشاس کاس مئی دوسنکس مئی گاشع واتون پانن گاریکا لاحیمنا دیشون دپان توی یی امی لال شینایان یئچ میئرین تا وشیام موث گارا پانن امی که تیینی کر کامیا حابجشي کارن مئیوا یانی توکح دان تایئر باید لیکحن خاتدو ایتی کارن امیس پادشاهساندیس مالیسندن داکشدا باید مورح ایتی مانز لیکحن پادشاهاس چوین گاشع مئی نیش واتون وئیئر هریت باید نایید هریت تیتائی پریتی ییتیا
20. And saith my Master:—

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

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

22. And moreover saith my Master:—

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

1 The ḫaft-još is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.
23. առայի գալն սոր դո են նար գամուտ տետէ պաթ ռուդէմուտ սուր են լալ շինէկ դրաւ լուգէփ կարիթ սուլա վոթ աթ տյուրս մանզ դիվան չու դուլէնյ նազէր բձաու կար նազէր կհբարդարան նիյե կհաբեր ձօհաս պադշահան գատէն չե սուսէր ռարաի յի մա ըւսւա են շինէկ ամութ յիմ չե յիմայ կաթա կարան նազար չակ օկուն աւ վոդա են շինէկ աթան կհրահ հրես դան բեյես աթան կհրահ հրես կհահ կարին պադշահաս սալան դան թանան բոնտէ կանի կհահ թանան բոնտէ կանի յի կհահ մւէրուն պադէն աթ թբիխբուտ բո կյա չուս յատ բան չոնէր գատս վատէն յուրէ վազիր հրես բեյե նայիդ հրես յալդէ.

24. պադշահ չու կարան ֆիկէրա մէ դափէայ դո լալ շինէկ գալի յի աւ մալիմանց մէ կհաբեր հրես դապէն պադշահ գամէս լալ շինէկաս բո կհրահա պաթէր վատէ տատ գարիս ձօհաս լալ շինէկան յութ փուն մէ կյութ սոմբերավութ թիթէր գատէն սոմբերավանէր յալդէ վատակ գարիս բան սումէ ռաւ պադշահան փուն բեշհւամ այցէր պեթ կարանավուն վատէրուն այցէր պեթ կհւտհ պանէ բեյէ վազիր բեյէ նայիդ դրութխ զինաս նար բո պառ.

25. դապէն վւստէդ դուդ դո պադշահ բեյէ վազիր բեյէ նայիդ տրինէ բան գալի վոթ աթ լալ շինէկաս նիշ սու վազիր յուս վազիր պադշահ կյու հրես աս սալան տա սամէ կախ ակհուն կհւտհ սյու վոթ գամէս լալ շինէկասնդ գարա պանէ վանէ կարիթ կաթե բաթա վոնուս գամէս լալ
with thy Vizier and with thy barber, just in the same manner as
the Lapidary hath come unto me." This paper she made over to
the Lapidary, and in his hand she laid the pomegranate.

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

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

25. And my Master saith:—

Burnt up was the King, burnt up was the Vizier, and burnt up
was the barber. The three became utterly destroyed. And from
his home came to the Lapidary's house that first Vizier, the one who
had been eloping with the princess when he met the young Äkhûn.
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 yūs a′mī nāyidan tā vazīran a′mīs ās pēsh on muth dop′nas paneñy khātūn nīnsa pānas yesa yi lāl māl pā′rī ās tas dūthun rukhsath yesa yi pata aīyēn zēnīth sā thāvun pānas.

26. dapān vustād su vazīr byōth pādshāhī karənī lāl shināk byōth vazīrī karənī.—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.
shanâkan yi panun safar yüs a'mînâyidan tâ vazîran a'mîs âs pêsh on muth dop'nas paneñy khâtûn ninsa pânas yesâ yi lâl mâl pâ'în âs tas d'îthun rukhsath yesa yi pata anyên z'ênith sa thâvun pânas.

26. Dapân vustâd su vazîr byôth pâ'de'shâhi karînî lâl shanâk byôth vazîri karînî.—aslâ malaikum valai kum salâm.
had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lâlmâl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

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

And may the peace be upon you, and on you be peace.
THE TEXT OF THE TALES
AS TRANSCRIBED BY
PANDIT GÔVINDA KAULA

With interlinear translation into English

I

1. Shëhan-shäh Sultän-i-Mahmød-i-Gaznavi
   The-king-of-kings Sultän-of-Mahmûd-of-Ghazni
   ōsū karān pāna mulkan pōravi.
   was making himself (of-his-)lands protection.

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

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

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

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

7. **Dopus** shēhan "kar mē sōtin bōj-bath
   It-was-said- by-the-
   a-single-net, memory-of-God to-the-heart seize.
   make me with sharing
   "lāy zālāh, yād-i-Alāh dilas rath."
   "cast the-king, before came he-very taking(-them).

8. **Lōyun** zālāh tōra khotā tas gāda-hath
   Was-cast- a-single:
   the-king before came he-very taking(-them).
   pātəshēhas bōnθ-kun āv suy hēth.
   thence arose for-him fish-a-
   hundred

9. **Gāda-hatas** badal dyutnas mōhara-dyār
   For-the-fish-
   in-exchange was GIVEN-
   hundred
   lāl nigin māl mōktay wūtha-bār.
   rubies jewels property pearls-very camel-loads.

10. **Rāth** barith pātashēhan dyutus nād
    Night having-passed by-the-king was-given-
    a-summons to-him
    "tēy chukh myōn shērikh nāmərād."
    "thou-very art my sharer without-hope.

11. "**Muhim** kāsawūn" hēkmat-i-Parwardigār,
    "Poverty expeller (is-)the-skill-of-Providence,
    "tāph shēhul" sarda garam now bāhār.
    "sunshine cold coolness warmth new spring.

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1 *Nāmərād* is the word given by Hāsim. A version of the poem-current in Śrīnagar has bā-mərād, with hope. In Kāshmiri, nā-mərād means "without hope or expectation".
12. "Wanayēy, 'zan banda mōnzur zāsanuy'
"'kāsa-hēkmītā'
muhim tagiy kāsunuy.'"
"by-how-much-skill poverty will-be-possible-
for-thee to-be-expelled-
verily.'"

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

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

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

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

Shêhar akh gav, Shêhar-ê-Yîrân. Tât
Country one went (i.e. is), the-country-of-Îrân. There
ôsâ pâtashêhâh; tamisîy chuh nāv
there was a-certain-king; to-him-verily is the-name
Bahâdur Khân. Tâm ôsâ korâmotâ bâg
Bahâdur Khân. By-him was made a-garden
zanânan-kyutâ. Tath ôsâ-na wath gîrzânas.
women-for. For-it was-not a-path for-a-stranger.
Tath bâgas-manz gav pôda phakirâh.
That garden-in went (i.e. became) manifest a-certain-faîrî.
Nazar-bâzav kûrâ nazar. Khabar-dârav
By-the-watchers was-made sight. By-the-informers
niyê khabar amis-pâtashêhâs. Dopukh,
was-brought information to-that-king. It-was-said-by-them,
"phakirâh bâv bâgas-manz." Bûzun
"a-certain-faîrî entered the-garden-in." Was-heard-by-him
pâtashêhan, hyotun sôty wazîr.
by-the-king, was-taken-by-him in-company the-vizier.
Gay tath-bâgas-manz, wuchun ati phakîr.
They-went that-garden-in, was-seen-by-him there the-faîrî.

2. Lachê-nôwâ chuy har-wati bînâh.
2. He-who-has-a-hundred is-verily on-every-path seeing.
thousand-names (i.e. God)
Böz, wôphadôrî ankâh.
Hear, loyalty (is) a-râm-âvis.
“Hā Phakirō, yōr kōr ūabhō?
"Ho Faqr-O, here where didst-thou-enter-O?"

“Katikō chuŋkh? Kati-pētha ābhō?"
"Of-where art-thou? Where-from didst-thou-come-O?"

Phakir dāpān,—
The-faqr (is) saying,—

“Korā mē sōlāh, Tuhondā khēv mē kyāh?"
"Was-by- a-stroll. Your was-by- what?"
made me eaten me

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

To-the-king front-towards (was) a-flower-shrub.

Athā-tal mumotā bulbūla. Yēli
It-verily-below (was) dead a-certain-nightingale. When

yimau amis-phakirās khashēm korā, tēli pēv
by-them to-that-faqr wrath was-made, then fell

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

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

yih virād. Gav nīrīth; phīrīth
this magic-power. He-went having-emerged; having-returned

biyē āv, bulbul mūdā biyē, phakir
again he-came, the-nightingale died again, the-faqr

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

chis,—
they are-to-him,—

"Hā phakīra, khīzmath karay,
"Ho Faqīr-O, service will-I-do-to-thee,

"Dōda-harāk khōs khō baray.
"Milk-cream-of cups 0 will-I-fill-for-thee.

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

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

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

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

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

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

Suti mahram korun ath-sīras.
He also intimately was-made for-this-secret

acquainted by-him

Gay sōlas shikāras yēg-jāh.
They went for-exursion for-hunting together.

Bōz, wōphādōri ankāh.
Hear, loyalty (is) a-rara-avis.
Tóta mumot*, wuchukh dar biyābān,
A-parrot dead was-seen-by-them in the-forest,

"Hā wazíró, 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, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

Dop*, wazīran,
It-was-said by-the-vizier,

"Pātashēham, yūb*-köl* mumot*,
"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 gamot*,
when it-is gone (dead).

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

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

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

"Bōh wuchahān tōta kyuth* this-for,
"I would-see-it the-parrot how
āsihē shūbān." Ām* buz"nas-na
it-would-be beautiful." By-this-one was-heard-by-him-for him-not

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

**Amis ōs** dilas-manz dagāy. Wuñ tāv
To-him was the-heart-in disloyalty. Now entered
pātashēh amis-tōtas-manz, panunā modā thunun-
the-king this-parrot-in, his-own body was-dashed-
trōvith. Tōta wōthā thodā, chuh
down-by-him. The-parrot arose erect, it-is
phērān. Wazīran kūā kōmā, tāv
moving-round. By-the-vizier was-done a-deed, he-entered
ath-pātashēha-sandis-maḍis-manz. Yiy ōsā amis
that-king-of-body-in. This-verily was to-him
dar dil.
in heart.
Pēv pētarun pātashēhas pānas,
(That-load-which) fell to-carry-out to-the-king himself,

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

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

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

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

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

khothā guris lashkari-manz gav.
mounted to-the-horse the-army-in went.
7. Am¹-wazíran yéli kür¹ kom¹, tāv
  By-that-vizier when was-done the-dead, he-entered
pātashēha-sandis-maris-manz, tuj¹n athes-kēth
  the-king-of-body-in, was-raised-by-him the-hand-in
shēmshēr, ath-pananis-maris korun rēza.
  a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "niriv tirandāz biyē
  To-that-army it-was-said-by-him, "go-forth archers also
bandūkbāz. Yus māriwa tōta, tamis
  gunners. Who will-kill-of-you a-parrot, to-him
  baniv bakh¹coyish." Am¹-tōtan yéli
  there-will-become a-present." By-that-parrot when
būz², ta sol¹. Gav tas phakiras-
  it-was-heard, then he-fled. He-went that fakir-
nishē, yus tath-bāgas-manz ōs² tami-dōha.
  near, who that-garden-in was (on-) that-day.

Hukum dyutun¹y tirandāzana,
  Order was-given-by-him-verily to-the-archers,
  "Kau thāv³tav myānēn-nāzana."
  "Ear place-ya-please to-my-blandishments."
Tōta māranas dyutⁿnakăh photonwāh.
The-parrot for-killing was-given-by-
him-to-them a-certain-decision.

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

8. Yus asᵃl ḍoⁿ pātashāh, suh chuh
Who real was king, he is
tōtas-manz phakiras-nishin. Suh tōta kaisi
the-parrot-in the-fakir-near. That parrot by-any-one
mōʳⁿ-na. Dōha-aki drāv yih pātashēh
was-killed-not. On-day-one issued this king
sōlas shikāras. Wōᵗⁿ jāyē-akis. Ati
for-excision for-hunting. He-arrived at-place-one. There
wuchⁿ miṅē-mūʳᵈ. Amisⁿy kūrˡkh
was-seen-by-him a-hind. To-this-one-verily was-made-by-them
lār, Üṅʰkh lashkari-manz. Dopⁿnakh
pursuit, She-was-brought-by-them the-army-in. It-was-said-by-
him-to-them
āmⁿ-pātashēhan, “yēs-kăn¹ yih saliv,
by-this-king, “whom-from-near she may-escape,
tas dimav gardan.”
to-him I-will-give the-neck.”

9. Dapān wustād,—
(Is) saying the-teacher,—
Ami-miṅē-mari tujⁿ wōṭh, pātashēha-sandi-
By-this-hind was-raised a-leap, the-king-of-
kala-pēṭh¹ shuⁿⁿ wōṭh, sūjⁿ. Lōris
head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her
II. THE TALE OF A PARROT

pata. Yus suh tóta õsû, yìuh õsû phákírás-after. Who that parrot was, he was the-fákír-nishé. Phákír õsû sóhib-é-ágah. Dopun near. The-fákír was a-master-intelligent. It-was-said-by-him

amis-tótas, yēs-manz yìh pātashēh õsû, to-this-parrot, whom-in this king was,
dopnas, "gash, sa, nér. Az labakh it-was-said-by-him-to-him, "go, sir, go-forth. To-day wilt-thou-take

panunû modû." Yim chih amis-miñē-marē-pata thine-own body." Who are this-hind-after

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

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

Ati õsû mumotû hāputh. Pātashāh tāv Here was a-dead bear. The-king entered

amis-hāpataš-manz. Lāryāv. Yus yìh that-bear-in. He-ran. Which this

pātashāha-sonda morû õsû yìh trōwun king-of body was this was-abandoned by-him

atiy.
there-verily.

Shodû buzun tótan. Lāryāv. News was-heard-by-him by-the-parrot. He-ran.

Morən lobun. Kárətōs marhabāh.
The-body was-taken-by-him. Make-please-

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

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

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

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

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

yīman lōkan, "mōryūn hāputh." Lōyə has
the-people, "kill-ye-him the-bear." Fired-by-them-

bandūk, phutərəhαs zang. Onukh
a-gun, was-broken-by-them-

ratith pātashāh-nish. Dopənas pātashāhan,
the-king-near. It-was-said-by-

"bē kūrətham dagāy. Bōh mārahath-na,
by-thee was-done-by the-to-me
disloyalty. I should-kill-thee-

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

chus wazīr." Tē chūy chunun
is-to-him vizier. By-thee is-by-the thine-own
mor\(^u\) gōl\(^u\)mot\(^u\). Wumāh thāwath. Ts\(^u\)h
body destroyed. Now-not I-may-keep-thee. Thou
hāputh wazīr. Bōh, hasa, mārath."
a-bear vizier. I, sir, will-kill-thee."

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

Onukh zyun\(^u\). Zōlukh hāputh.
There-was-brought-
by-them firewood. He-was-burnt-
by-them

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

Āv Bāh\(^u\)dūr-Khānas pyāday.
Came to-Bahādur-Khān the-messenger (of Death).

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

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.
III.—SÖDÄGARA-SÜNZŲ KATH

MERCHANT-OF STORY

1. Sōdāgār gav sōdāhas. Gari ösūs
   A-merchant went for-trade. At-home was-to-him

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

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

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

gayē khabar “sōdāgar wōtū.” Pātashāh
   went news “the-merchant arrived.” The-king

drāv solas rāth-kyutū, wōtū
   issued-forth for-an-excursion night-by, he-arrived

sōdāgara-sondū. Chuh atiy wōdañē,
   (at) the-merchant’s (house). He-is there-verily standing,

pahar chuh gamotū rōsū-hondū, yih sōdāgar-
   a-watch is gone the-night-of, this merchant’s-

bāy wōshū, wōdi-pēth hēsūn bata-trōmū.
   wife arose, crown-of-head-on was-taken-by-her a-cooked-rice-copper-dish.

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

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

chuh pakān pata-pata. Wōtū mödānas-
   is walking after-after. They-arrived a-plain—
akis-manz. Aṭi òsā phakir nāra-han
one-in. There was the-mendicant fire-a-small
zōlíth. Kūrā's ami salām, bata
having-kindled. Was-made- by-her a-bow, cooked-rice
to-him
thow̄nas bōntha-kani, dop̄nas, "khēh."
was-placed-by-her- front-in, it-was-said-by-her-
for-him "eat." to-him,
Amī tul flower, lóyun amis-sōdāgar-bāyē,
By-him was-raised a-stick, it-was- to-that-to-the-merchant's
struck-by-him wife,
dop̄nas "sīr kyāzi āyēkh?" Dop̄nas
it-was-said-by- "late why didst-thou-come?" It-was-said-
him-to-her by-her-to-him
ami phīrith, "az ʹısum āmot panūn
by-her in-answer, "to-day was-to-me come my-own
khāwand, tāmiy gōm ēr, khētam
husband, by-that-verily went-for-me delay, eat-for-me
wuū bata. Dop̄nas ṣām-phakīran,
now the-cooked-rice. It-was-said-by-
him-to-her by-this-mendicant,
"bōh khēmay-na. Gōdaî dim anīth
"I will-eat-for-thee-not. First give-to-me having-brought
amis-sōdāgāra-sonda kala. Ada khēmay
this-merchant-of head. Then I-will-eat-for-thee
bata." Pātashāh òsā wuchān, yiḥ-kēntshāh
cooked-rice." The-king was watching, whatever
yimav-dōyav katha karē, tīh būzā
by-these-two words were-made, that was-heard
pātashēhan sōrny,
by-the-king all.
2. Dapān wustād,—
(Is) saying the-teacher,—

Drāyē sōdāgar-bāy, wōṭa panunā
Went-forth the-merchant’s-wife, she-arrived her-own

gara, khūsā hyorā. Pātashāh chuh bōna-
house, she-mounted above. The-king is below-
kani. Ami sotú amis-sōdāgaras kala,
in. By-her was-cut for-that-merchant the-head,
wūṭshā hēth rumāli-kēth. Chēh
she-descended having-taken (it) a-kerchief-in. She-is
pakān brūh-brūh, pātashāh chuh pata-
walking in-front-in-front, the-king is after-
pata. Wōṭa amis-phakiras-nish. Tulun
after. She-arrived that-mendicant-near. Was-raised-by-him

shōta, lōyun amis-sōdāgar-bāyē. Dopānas,
the-stick, it-was-struck- to-that-the-merchant’s It-was-said-
by-him wife. by-him-to-her,

"šh sapūzškh-na amis-pananis-khāwanda-
" thou becamest-not (the wife) this-thine-own-husband-
sūnzā, wūn sapadakha myōnū?
of, now will-thou-become mine?

3. Pātashāh drāv, wōṭa panunā gara.
The-king went-forth, arrived his-own house.

Trōwnun arām. Gāsh phōlā, wōṭhā
Was-released- repose (i.e. he Dawn burst-forth, there-
by-him took repose). arose

krēkh. Dapān chih, "sōdāgar pāsāv
an-outcry. Saying they-are, "the-merchant arrived
III. THE TALE OF A MERCHANT

panun⁴ gara, suy mór⁴ tūrav."
his-own house, be-verily was-killed by-thieves."

Wōs⁴ otuy sōdāgar-bāy, dăpān chēh
Arrived there-verily the-merchant's-wife, saying she-is

pātashēhas, "khāwand āyām, suy
to-the-king, "the-husband came-to-me, be-verily

mór⁴ ham tūrav." Pātashāhas chēh khabar,
was-killed-by-thieves." To-the-king is information,

"yih sōdāgar kām¹ mór⁴ ?" Tshārān
"this merchant by-whom was-killed?" Seeking

chīh pay, sōdāgar kām¹ mór⁴,
they-are a-clue, the-merchant by-whom was-killed,

kaisi chuna khasān zīma.
to-anyone is-not rising responsibility.

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

Kōdūkh yih sōdāgar, zōlukh.
Was-brought-forth-by-them this merchant, he-was-burnt-by-them.

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

wuchān. Āyē ām¹-sūnz⁴ kōlay, yih chēh
seeing. She-came him-of the-wife, she is

karān gath. Dāpān chēh, "bōti
doing the-suttee-procedure. Saying she-is, "I-also

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

wōth-thunūn⁴ nāras-manz. Pātashāh gōs,
a-leap-to-be-taken the-fire-in. The-king went-to-her
kūnās thaph. Dapān chus pātashāh, was-made-by- hand-grasping. Saying is-to-her the-king,

"yiy, ta tih kyāh?" Dopaṇās, "mē trāv yēla. "this-if, then that what? That-if, then this what?" It-was-said-by- her-to-him, "for-me let-go from-restraint.

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

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

zōla amī pān pananis-khāwandas-sōty, was-burnt by-her (her) body her-own-husband-with,
gayē khalās. Pagāh drāv pātashāh, she-went (to) freedom Tomorrow went-forth the-king, (from existence).

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

zanānāh, amisāy zanānī chuy dapān a-certain-woman, to-that-very woman is-verily saying

pātashāh, "tiy, ta yih kyāh?" yiy, the-king, "that-if, then this what? this-if,
ta tih kyāh?" Dopaṇās ami zanānī, then that what?" Was-said-by- her-to-him by-that woman,
"ōthi-dōh̄
dapay
bōh
amyuk̄
jēwāb."
"after-eight-days
I-will-tell-
to-thee
I
of-this
the-answer."

5. Dapān wustād,—
(Is) saying the-teacher,—
Öth
dōh
gay,
path-kun
pātashēhas
Eight
days
went,
afterwards
to-the-king
pātashāh
fall
memory.
Ran
that-spring-
Pēth.
Wuch̄n
sōh
zānāna,
dop̄nas,
upon.
Was-seen-by-him
that
woman,
was-said-by-
him-to-her,
Dop̄nas,
"wanum
tami-kathi-hond̄
mānē."
"tell-to-me
that-word-of
meaning."
Dop̄nas,
"gash, an
shāwul
biyē
not̄u."
"go, bring
a-goat
and-also
a-jar."
Onun
Was-brought-
by-him
Dop̄nas,
"shāwul
ta
notu."
Dop̄nas,
"was
yith-
a-goat
and
a-jar.
Was-said-by-
her-to-him,
"descend
this-
nāgās-manz,
notu
shun-phirith."
Dop̄nas
spring-in,
the-jar
put-having-reversed
(it)."
Was-said-by-
her-to-him
biyē,
"anun
shāwul
kana
ratīth,
also,
"bring-it
the-goat
by-the-ear
having-seized,
thāwus
natis-pēth
kala."
Dop̄nas,
"lāyus
place-of-it
the-jar-upon
the-head."n
Was-said-by-
her-to-him,
"strike-
to-it
shēṃshēri-hünzą
bündzą,"
sword-of
stroke."
6. Dapān,—
(Is) saying (the-teacher),—
Lōy₃nas shēmshēri-hünz₆ tūnd₇, Ami-
Was-struck-by- the-sword-of blow. At-that-
šāta gashān pātashāh göb
moment (is) becoming the-king invisible
hanga-ta-manga.
unexpectedly.

7. Dapān wustād,—
(Is) saying the-teacher,—
Yih chuh wātān bāgas-akis-manz.
He (i.e. the king) is arriving garden-one-in.
Ati chuh wuchān palang pōrith.
There he-is seeing a-bed prepared.
Ath¹-pēṭh khot₆ pātashāh, trōwun
It-verily-upon mounted the-king, was-released-by-him
arām. Ati āsa par⁴yē. Yimav⁴y
repose. There were fairies. By-them-verily
nēv tulith pātashāh. Tsōnukh
was-conducted having-raised the-king. He-was-caused-to-enter-by-them
akis-jāyē-manz. Sapodⁿ bēdār. Wuchān
a-place-in. He-became awake. Seeing
chuh jēnatacē jāyē. Ati lōg⁴māt¹
he-is heaven-of place. There were-being-carried-on
nagma. Pātashāh chuh mushtākh
dances-of- The-king is enamoured
women.
ath¹-tamāshēs-kun.
this-very-spectacle-towards.
8. Dapān,—
(Is) saying (the-teacher),—

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

dīb'kh kunk. Dop'has, "yith kuṭhis
was-given- a-key. It-was-said-by-
by-them them-to-him,

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

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

zin karith. Kođun nēbar thaph
saddle having-made. It-was-brought- outside hand-
forth-by-him grasping

karith. Nēbar yeļi kođun, chuh
having-done. Outside when it-was-brought-
forth-by-him,

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

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

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

ti nawav-asmanav-pēṭh1 ti, yih-kēnštāh
both the-nine-heavens-above also, whatever

Khōdā-Sōban pōda kor"motu tih wuchu
by-God-the-Master created (was) made that was-seen

pātashēhan. Tath'-sōty gav mushtākh.
by-the-king. That-veryly-with he-became entranced.
Gōs, pōda, Shētān. Dopnas, "kyāh
Became-to-him visible Satan. It-was-said-by, "what him (Satan)-to-him,

chukh wuchān?" Dopnas pātashēhan,
art-thou seeing?" It-was-said-by, by-the-king, his-to-him

"yih-kēntshāh Khōdā-Sōban pōda kor, "what-ever by-God-the-Master created was-made,

tih chus wuchān." Dopnas Shētānān
that I-am seeing." It-was-said-by, by-Satan his-to-him

phīrith, "ami-khōta hāway bōh. Yih in-reply, "that-than (more) will-show-to-thee I. This

chēy myōnā kunz. Yith-kuthis thāv is-verily my key. To-this-room apply

kuluph. Wōth, asth andar." Tsāv the-lock. Arise, enter within." Entered

pātashēh andar. Wuchun ati khar the-king within. Was-seen-by-him there an-ass

gandith. Dopnas, "kadun nēbar, khas bound. It-was-said-by, "bring-it- outside, mount
him (Satan)-to-him, forth

amīsāy. Yih-kēntshāh Khōdā-Sōban pōda to-that-very-one. What-ever by-God-the-Master created

kor, tami-pēthī-kani wuchakh biyē was-made, that-in-addition-to thou-shalt-see more

kēh." Khot kor pātashēh amis-kharas.
something." Mounted the-king to-that-ass.
9. Dapan wustād,—
(Is) saying the-teacher,—

Barābar wātanōwun panun u gara.
At-once he-was-caused-to-arrive
by-him (the-ass) his-own house.

Khot u hyor u. Phirth woth u. Wuchun
He-ascended up. Returning he-descended. Was-seen-
by-him

ati na khar. Pātashēhas āv armān
there not the-king came longing

tami-bāguk u. Wōh kētha-pōth i wāti ?
of-that-garden. Now how will-he-arrive (there)?

Tot u, dapan, gav ath-i-nāgas-pēth.
From-there, (they-are-)saying, he-went that-very-spring-on.

Dopun tamis-zanāni, "mē wanta
It-was-said-by-him to-that-to-woman, "to-me please-tell
yiy, ta tih kyāh ? tiy, ta yih
this-if, then that what? that-if, then this

kyāh ?" Dop u nas ami zanāni, "anun
what?" It-was-said-by-
her-to-him by-that by-woman, "bring-him

panun u nēcyuv u, biyē an not u, biyē
thine-own son, also bring a-jar, also

an shēmshēr." Dop u nas, "was yith-
bring a-sword." It-was-said-by-
der-to-him "descend this-

nāgas-manz, wālun panun u nēcyuv u,
spring-in, bring-down-him thine-own son,
thine-own son,
pāwun pathar, thāwus naṭis-pēth
cause-him-to-fall down, place-of-him the-jar-upon
kala." Kanas kūrnas thaph ām
the-head." To-his-eart was-done-by- hand- by-that
him-to-him grasping

pātashêhan, tujn shēmshēr, lāyi
by-king, was-raised-by-him the-sword, he-will-strike

amis-nécivis, kūrs amí-zanáni thaph
to-that-to-son, was-made- by-that-by- hand-grasping
for-him woman

ath-shēmshēri. Dop′nas, "yiy, gav
to-that-to-sword. It-was-said-by- this-verily, became
her-to-him (i.e. is)

tih; tiy, gav yih. Tsʰ h gōkh
that; that-verily, became this. Thou becamest
(i.e. is)

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

mushtākh phakīras."
enamoured for-the-mendicant."
IV.—LALAMALIKUNU WONTUMOTU GEWUN
LAMALLIK-OFSPOKENSONG

1. Dapán-chuh,—
   Saying-he-is,—

   Dayé, zár wάnm'ay, Khódáyé,
   O-God, petitions are-said-by-me-to-
   Thee, O-God,

   böztam tay,
   please-to-hearme

   Samsár böz'gär.
   The-world (is) a-deceiver.

2. Hazrat-i-Adam göda lodūnam tay,
   Saint Adam first was-sent-by-Him-
   for-me

   Malakav korūhay tayár.
   By-angels he-was-made-by-
   them-verily

   Phorū tas Yiblis, tati korūnam
   Was-a-plunderer for-him Satan, from-there he-was-expelled-
   (i.e. ruined)
   by-him-for-me
tay,

   Samsár böz'gär.
   The-world (is) a-deceiver.

3. Hazrat-i-Nöh chuy wölád-i-Adam tay,
   Saint Noah is-verily a-descendant-of-Adam

   Phirith gós kuphrār.
   Having-become-hostile went-for-him the-infidels.

1 Hátim pronounces this word kūrūnam, but Srinagar pandita kufūnam or
kodūnam.
Ah tāmī korānay, sārī gāv ālam
A-sigh by-him was-made- flooded (in went the-universe by-him-verily, his tears)
tay,

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

4. Hazrat-i-Yisāh kēh chuna kam tay,
Saint Jesus anything is-not less
Sōhiba-sondī tōthī yār.
The-Master-of beloved friend.
Tsōn asmānān-pēth tāmī sabakh dopānam
Four heavens-upon by-Him lecture was-said-by-Him-for-me.
tay,

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

5. Hazrat-i-Musāī trōwuy kadam tay,
Saint by-Moses was-put-forth- a-step verily
Sōhiba-sondī kara didār.
The-Master-of I-will-do seeing.
Kōh-i-Tōra-pētha tāmī katha karēnam
Mount-of-Sinai-from-on by-him words were-made-by-him-for-me
tay,

Samsār bözgār.
The-world (is) a-deceiver.
6. Hazrat-i-Yibrāhim kēh chuna kam tay,
   Saint Abraham anything is not less ....

   Putalēn korun nakār.
   (Of-) idols was made by him prohibition.

   Tāmī korā din-i-Mahmad mahkam tay,
   By-him was made the faith of Muḥammad established ....

   Samsār bözīgār.
   The world is a deceiver.

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

   Panin böyī kyāh yār.
   My own brethren or friends.

   Tāti Lāla-Malikas kyāh hāwanam tay,
   There to Lāl-Mallik what will they show to me ....

   Samsār bözīgār.
   The world is a deceiver.
V.—SÓNARA-SÜN⁶⁹ KATH

THE-GOLDSMITH-OF STORY

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

   Shēharā akh chuh-ōs⁵⁸mot⁹. Tāt¹ chuh
   A-city one has-been. There is

   sōnar. Suy ōs⁵⁹ bātas bahan-hatan-hond⁹
goldsmith. He-verily was (of-) pupil twelve-hundred-of

   zyuth⁹. Yuhuy ōs⁵⁹-gādān wasth
   the-superior. He was-making articles

   pātashēha-sanzē-körē-kit¹.
   the-king's-daughter-for.

   Tot¹ ōs⁵⁹-gāshān
   There was-going

   sōnar-sün⁶⁹ zanāna hēth. Aki-dōha
   the-goldsmith-of wife carrying (them). On-one-day

   dopus ami-pātashāh-kōri, "sōzun⁹ gāshi
   it-was-said-to-her by-that-king's-daughter, "is-to-be-
   sent it-is-proper

   panun⁹ khāwand." Dōha-aki drāv
   thine-own husband." On-day-one went-forth

   sōnar, sōna-sün⁶⁹ wōj⁹ hēth,
   the-goldsmith, gold-of having-taken,

   pātashāha-sanzē-körē-kit⁹.
   king's-daughter-for.

   Ami pasand
   By-her approval

   kūr⁶⁹sna. Dop⁶⁹nas, "yith chēy
   was-made-for-it-not. It-was-said-by-
   her-to-him, "to-this is-verily

   wad." Āv pot⁹ phirith. Wôt⁹
   crookedness." He-came (home) back returning. He-arrived
panun⁴ gara, Pēv bēmār.
his-own house. He-fell sick.

2. Amis ōsus pātashāha-sanzé-kōrē-hond⁴
To-him was-to-him the-king's-daughter-of

āsh⁵kh gōmot⁴. Pātashāh-kōrē ōs⁴-gōmot⁴
love become. To-the-king's-daughter was-become

amis-sōnara-sond⁴ āsh⁵kh. Dōda-mājē-kun
this-goldsmith-of love. The-foster-mother-to

wanān pātashāh-kūr⁴,—
(is) saying the-king's-daughter,—

"Zargar-nēcyuvāh pūr⁴-khumār.
"A-goldsmith-son (is) full-of-languishment.

"Dīshith log⁴māy, dōda-māji, mot⁴
"Having-seen-him is-attached-to-me-veryly,
hay amār." O! desire." 

Dōda-mōj⁴ chēs-wanān phīrith,—
The-foster-mother is-to-her-saying answering,—

"May kar, kūryēy, shur⁴-bāshē.
"Do-not make, O-daughter, child-talk.

"Lagakh āsh⁵kānē wālawāshi.
"Thou-wilt-be-caught love-of (in-) the-net.

"Ōra-kani dītay, kūr¹, kana-dōlī.
"In-that-direction give-veryly, daughter, ear-closing.

"Ōra mā lagaham wōbāli."
"(So that) not mayst-thou-find-thyself-not
from-there in-blameworthiness."
3. Sŏnar chuh bēmār. Amis chuh
The-goldsmith is sick. To-him is

āshē'kun tab. Amis-sŏnara-sŭnzā-kōlay chēh
love-of fever. Thai-goldsmith's-wife is

gātājā. Amis togū bözun ām1-sondū
clever. To-her it-was-possible to-understand him-of

dōdū. Dapān chēs, "tôh hēch lāyān1
the-pain. Saying she-is-to-him, "thon learn to-be-thrown

rīnz1, biyē gar sŏna-sānd1 rīnz1 zēh."
balls, also make gold-of balls two."

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

Gār1 ām1 sŏna-sānd1 rīnz1 zēh.
Were-made by-him gold-of balls two.

Drāv athas-kēth hēth rīnz1. Lāyān-
He-went-forth the-hand-in taking balls. Throwing-he-

chuh apōr1 ta yipōr1 kańiv1
is in-that-direction and in-this-direction stone-of

ta shēstrāv1. Wōtā otā pātashāha-sanzē-
and iron-of (balls). He-arrived there the-king's-
dārē-tal. Löyin ati sŏna-sānd1 rīnz1
window-under. Were-thrown-from there gold-of balls

zēh pātashāha-sanzi-kōri-halamas-manz. Ami
two the-king's-daughter's-lap-cloth-into.

hōwus ōra phīrīth thūdā-kāni óna,
was-shown-to him there-from turning-backwards (a) mirror,
biyē trōwun dāri-kānī āb, biyē again was-cast-by-her the-window-through again
trwun pōshē-gōndā, biyē trōwun was-cast-by-her (a) flower-bunch, again was-cast-by-her
kīh, biyē tujān shēstrūvī salay, hair, again was-lifted-up-by-her a-made-of-iron spike,
dyutun ath-dārē-handis-dāsas khash. Āmī was-given-by-her to-that-window’s-sill a-cut. By-that
sōnarī wuchī, āv phīrith, goldsmith they-were-seen, he-came (home) returning,
wōtü panunī gara. Dopnas panañē-zanānī. he-arrived his-own house. It-was-told-by-him-to-him
Dopnas, “kē-hō koruth?” Āmī It-was-said-by-her-to-him, “what-Sir was-done-by-thee?” By-him
wonīnas phīrith, “rīnzī hay löyīmas. it-was-said-by-him-to-her answering, “the-balls O were-thrown-by-me-to-her.
Tim hay gōs halamas-manz. Tōra hay They O went-for-her the-lap-cloth-into. Therefrom O
hōw̄īnam phīrith thūdā-kani āna, biyē was-shown-by-her-to-me turning-herself backwards (a) mirror, again
hay trōw̄īnam dāri-kānī āb, biyē O was-cast-by-her-to-me the-window-through water, again

1 Sōnar is here the case of the agent; the more usual form would be sōnaran.
trówənam pōshē-göndə, biyē trówənam
was-cast-by-her-to-me (a) flower-bunch, again was-cast-by-her-to-me
kīh, biyē dyutun shēstravi-salayi-söty
hair, again was-given-by-her a-made-of-iron-spike-with
dāsas khash." Dopənas ami phirith,
to-the-(window) a-cut." It-was-said-by-her-to-him
sill answering,
"thuřə-kani hav höwənay ōnə, kus-tān
"backwards O was-shown-by-her-to-thee (a) mirror, somebody
ōsəmotə-chus wōpar; āb hav trówənay,
was-(there)-for-her other; water O was-cast-by-her-to-thee
āb-dawa-kaṇ gatshi āsunə; pōshē-göndə
water-drain-by-means-of it-is-proper to-enter; flower-bunch
trówənay, bāgas-manz gatshi āsun;
was-cast-by-her-to-thee, the-garden-in it-is-proper to-enter;
salayi-söty höwənay, anunə gatshi
spike-by it-was-shown-by-her-to-thee, to-be-brought is-proper
phaharawāv, tath chiy pōlādvə nēza,
(a) file, to-it are-verily made-of-steel railings,
tim gathnā saṭān1; kīh trówənay,
they are-proper to-be-cut; hair was-cast-by-her-to-thee,
"chēs wālān kangaṇ."
"I-am causing-to-descend a-comb."
5. Dapān wustād,—
(Is) saying the-teacher,—
Drāv yih sōnar shāman-bōgī, tāv
Went-off this goldsmith at-evening-about, he-entered

ath-bāgas-manz. Wuchun ati palang,
that-garden-in. Was-seen-by-him there a-bed,

khot athi-palangas-pēth. Shikasta-sōty
he-mounted that-very-bed-upon. His-weakness-owing-to

pēyēs nēndr. Ayēs yih pātashāh-kūdē
there-fell-to-him sleep. She-came-to-him this king's-daughter.

"Shānda chēs-karān khōr, khōra
" From-the-pillow she-is-for-him-making the-foot, from-the-foot

chēs-karān shāndā. Yih kēh hushyār
she-is-for-him-making the-pillow. He at-all awake

gōs-na. Yutān gāsh logē phōlani.
became-for-her-not. In-the-meantime dawn began to-flower.

Pātashāh-kūrē sujē panunē gara, path-kūn
The-king's-daughter fled her-own house, afterwards

gav hushyār sōnar. Yiwān-chuh yiti
became awake the-goldsmith. Coming-he-is from-here

panunē gara. Wanān-chēs panunē kōlay,
his-own house. Saying-she-is-to-him his-own wife,

"kē-hō koruth?" Yih chus-dapān phirith,
"what-Sir was-done-by-thee?" He is-to-her-saying answering,

"sa nay kēh āyēm." Dopēnas ami-
"she not-even at-all came-to-me." Was-said-by-her-to-him by-that-

zanānī, "talau yūrī-hondē wōla." Gav.
woman, "O hither come." He-went.
Wuchus ami-panañi-zanñi cëndas. Wuchin
Was-looked-for-him by-this-his-own-woman to-the-pocket. Were-seen-by-her

ati rinzi zëh sòna-sánd, timay yim
there the-balls two gold-of, those-very which

tami-dôha láyänas halamas-manz. Dopnas,
on-that-day had-been-thrown lap-cloth-in. It-was-said-by-
by-him-to-her her-to-him,

"sa chëy āmûbs, sëh chukhnà gómot"
"she is-to-thee come, thou art-not become

hushyâr. Wuñ, yëli biyë gathakh
awake. Now, when again thou-shalt-go

kâlæën, têli dapay bôh sabakh." at-eventide, then I-will-say-to-thee I a-lesson."

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

Nam dah tulnas athan-hánd, akis
Nails ten were-raised-by-her-for-him the-hands-of to-one

ösënas dyutmotu sònu khash. Dopnas,
was-by-her-to-it given a-deep cut. It-was-said-by-
him-to-her

"môrthas." Ami dopnas phirith,
"killed (i.e. wounded)-by-thee-am-I." By-her it-was-said-by-
her-to-him answering,

"môl mëji chësna shuñmûts nöyd
"by-father by-mother I-am-not put barber's

sabakas. Wôn yëli gathakh, têli
to-lesson. Now when thou-wilt-go then
dimay dawāhan." Ami dyutnas
I-will-give-to-thee a-little-medicine." By-her was-given-by-
him-to-him
marba-wاغan rashī-hanā, biyē nuna rashī-
of-red-pepper a-very-little, also of-salt a-very-
hanā. Dopnas, "biyē yēli tath-palangas-
little. It-was-said-by-her-to-him, again when that-bed-
pēth khasakh, tēli yiyiy, nēndr.
on thou-wilt-mount, then will-come-to-thee, sleep.
Yih dawāh rashī-han gāndžēs, ada
This medicine a-little-amount (thou) must-bind-it, then
yiyiy nēndr shēhjū." Drāv ati
will-come-to-thee sleep cool." Went-forth from-there
sōnar, dawāh rashī-han hēsān
the-goldsmith, the-medicine a-little-amount was-taken-by-
him
sōty, wōt ath-bāgas-manz, khot ath-
with, he-arrived that-garden-in, he-mounted that-
palangas-pēth, chuh prārān tēr tān.
bed-on, he-is waiting long-time during,
yih kunī yiwan-chēs-na. Hēsānas
she at-all coming-is-to-him-not. There-began-for-him
yin nēndr, athas chus dōd, ath
to-come sleep, to-the-hand is-for-him pain, to-it
chuh karith thaph. Dopun, "wūn
he-is having-made holding. It-was-said-
by-him, nowindeed
āyē-na, yith shunahō bōh dōdis
she-came-not, (if) to-this I-had-applied I to-the-pain
dawāh, shēhājī karahō nēndēr." Yuthuy the-medicine, (then) cool I-should- have-made
ath-dōdis tshunun dawāh, tyuthuy to-that-pain was-applied-by-him the-medicine, so-verily
pyōs wōlinjē vih, chuh lalawān there-fell-to-him to-the-heart poison, he-is caressing (it)
thodō wōthith. upright having-arisen.

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

Āyē yih pātashāha-sünzā kūrā. Amis Came this king's daughter. To-him
moṭhō sōrūy dōdā. Korun amis-sōty was-forgotten all pain. Was-done-by-him her-with
yih karunā gošō. Pēyēkh nēndēr. what to-be-done was-proper. There-fell-to-them sleep.
Yutā-tān gāsh logō phōlani. Kuṭāwāl Here-up-to (by-this-time) dawn began to-flower. The-chief-of-police
chuh wasān apōri-kiṅ āgayī. Wuchun is coming-down on-that-side from for-inspection. Was-seen-by-him
ati pātashāha-sünzā kūrā biyē sōnar. there the-king's daughter and the-goldsmith.
Rāṭāmē-kuṭāwālan, nīn raṭīth, They-were-arrested by-that-chief of-police, they-were-taken by-him having-arrested
kārin hawāla tśālēn, kārikh they-were-made by-him in-custody to-the-constables they-were-made by-them
kód. Ati ós pakán wati
imprisoned, There there-was going on-the-road

akhāh. Amis'y dopukh yimav-ködyau-
a-certain-one. To-him-verily it-was-said- by-these-prisoners-

dōyav, "b'h, hasa, dizi krēkh
two, "thou, Sir, must-give an-outery

sōnar-aṭa-pētha. Dāp'zēkh, 'pātashēhas
the-goldsmiths'-market- Thou-must-say- for-the-king (the-
from, to-them,

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

lot可怕的 taṭanasa kina hot可怕的 taṭanasa.
tail will-they-cut- or throat they-will-cut-for-

Pātashēhas khar pēv kōng-wārē,
The-king's ass fell in-the-saffron-field.

Pakān dil gōm tāt1 tārē.
Going the-heart became-to-me there confused.

Vir hēth wātun可怕的 goth可怕的 sōli-gārē.
Fine- money having- to-arrive was-proper at-dawn-
taken

Nata tas pātashāh tati mārē."
Otherwise him the-king there will-kill.'"

Būz可怕的 ami-sōnara-sanzi-zenāni. Drāyē
Was-heard by-that-goldsmith's-wife. She-went-forth

bāzar, hēban tōcē, lazān kranjē,
(to) the-market, were-bought- loaves, were-placed to-a-basket,
by-her by-her
drāyē hēth.
she-went-forth having-taken (them).

"Shēn-kōd-khānān tōcē bög̣rēmay.
"For-six-prisons loaves were-divided-by-me-O.

Satimis atayō, bār-Khōdāyō hāy."
To-the seventh I-will-enter-O, Great-God-O alas."

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

Bōg̣rēn yima-tōcē. Dop̣nakh, "khāwand
Were-divided by-her these-loaves. It-was-said-by-her-to-them,
chum bēmār. Āth kyāh dop̣ham
is-to-me sick. Therefore verily It-was-said-by-them-to-me

pirav phakīrav, 'tōcē gāthān bög̣rañē
by-saints (and) by-faquirs, loaves are-proper to-be-divided
satan-kōd-khānān.” Yih-kēnthāh dapun chuwa,
to-seven-prisons.” Whatever to-be-said is-by-you,
tih dāp'zēm yōra atawunuy. Ora
that you-must-say from-here even-as-I-enter. From-there

nērawun kēh dāp'zēm-na, mē gāthi
as-I-go-forth anything you-must-say-to-me will-occur
shēkh.” Dop̣nakh biyē, "mā chuh
anxiety.” It-was-said-by-her also, "I-wonder-if there-is
kāh kōḍ yīti?” Dop̣has yimav,
any prisoner here?” It-was-said-by-them-to-her
"patimi-pahara  án'mát't  kut'swālan  z'āh
"at-the-last-watch  (were) brought  by-the-chief-of-
(of the night)  two
police
köd'  Tim  chih  path-kun."  Wōs'
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,
"wu'n  kētha-pōth'  mōkali  yiti  pātashāh-
"now  how  will-escape  from-here  the-king's-
kū'n?  Tagiyē  mōkalāwūn'  yih  pātashāh-
daughter?  Is-she-possible-
for-thee to-be-released this
king's-
kū'n?"  Dop'nas  ām'  phīrith,  "tih
daughter?"  It-was-said-to-
by-him her-by-him
yēli  tagihēm,  ada  kyāzi  lagahō
when (if)  it-had-been-known-
how-for-me, then  why  should-I-have-
ked"  imprisonment?"

9. Dapān wustād,—
(Is) saying the-teacher,—
Kodun  nāla  panun'a  pōshākh,  ēshunun
Was-taken-off  from-the-
by-her her-own garment,  it-was-put-
neck on-by-her
pātashāh-kōrē;  pātashāh-kōrē-hond'  kodun,
to-the-king's-daughter;  the-king's-daughter-of was-taken-off-
ēshunun  pānas.  Krūnd'  dit'änas
was-put-on-by-her to-herself. The-basket was-given-by-her-
"to-her
wōtamukh¹, drāyē nēbar pātashāh-kūr⁴, upside-down, issued forth the-king's-daughter, 
gayē panun⁴ gara. Kut⁴wālan dyut⁴ she-went her-own house. By-the-chief-of- was-given police 
rapaṭ pātashēhas. Dopⁿas, "pātashāh-kūr⁴" report to-the-king. It-was-said-by- him-to-him, (was) "pātashāh-kūr⁴" biyē ḍ̣̣̄sⁿ sōnar bāgas-manz. Timay and was a-goldsmith the-garden-in. They-verify kyā kārīm kōd." Pātashāh drāv of-course were-made- (in) prison." The-king went-forth by-me 
adālūsⁿ-pēṭh. Ānikh yim-rātāk¹-kōd¹ z⁴h. the-court-of- justice-on. Were-brought-by- these-of-the-night- two. prisoners Wuchikh yim bōṭ⁴ z⁴h. Sōnara-sanzi- Were-seen- these husband-and- two. By-the-goldsmith's- by-them wife kōlayi gānd¹ gul¹ z⁴h pātashēhas. wife were-fastened- the-fore-arms two to-the-king. 

Dopⁿas, "pātashēham, ās¹ kyāh It-was-said-by-her- my-king, we of-a-truth to-him. 
ös¹ gamāt¹ sālas. Tōra kyāh were gone to-a-marriage-feast. From-there of-a-truth 
āy ta wōṭ¹ yith-cyōnis-shēharas-manz. (we) came and arrived this-thy-city-in. 
Gav tēr. Ada sāy cyōnis-bāgas-manz. It-became late. Then (we) entered thy-garden-in.
Ati wuch\(^a\) palang, \(k\)hät\(^i\) ath-péth, There was-seen a-bed, (we) mounted it-upon, kor\(^a\) arám, òra áv cyón\(^a\) kuṭ\(^a\)wál. was-made repose, from-there came thy chief-of-police. Amiy kyāh niy raṭitth kārin By-him- of-a-truth were-taken having-arrested (we) were-made-by-him verily köd.\(^{"}\) Wōth\(^a\) kuṭ\(^a\)wál, dopun (in) imprisonment.\(^{"}\) Arose the-chief-of-police, it-was-said-by-him pātashēhas, "pātashēham, cyón\(^a\) kūr\(^a\) to-the-king, "my-king, thy daughter kārinam kasam Vig\(^i\)nāh nāga-pētha. let-her-make-for-me oath the-Vig\(^i\)nāh Nāg-from-on. Dapān, 'yus ati apoz\(^a\) kasam karīhē, (People are) saying, he-who there untrue oath might-have-made, suh wōthihē-na tāt\(^i\) thod\(^a\), suh ṣe\(^a\) he would-have-arisen-not there upright, he was tatiy marān.\(^{"}\) Dop\(^a\) ami-sōnara-sanzi- there-verily dying.\(^{"}\) It-was-said by-that-goldsmith's- zanānī amis-sōnaras, "tagiyē yih pātashāh- wife to-that-goldsmith, "is-she-possible- this king's- kūr\(^a\) bacāwūn\(^a\) ? \(\) Dop\(^a\) nas, "hāvtam daughter to-be-caused-to- escape ? \(\) It-was-said-by-him-to-her, "show-please-to-me wath.\(^{"}\) Dop\(^a\) nas, "akh, trāv sōrūy a-way.\(^{"}\) It-was-said-by-her-to-him, "(for) one (thing), put-off all pōshākh, khōrān thun khrāv, biyē (thy) garments, to-the-feet put-on clogs, and math sūr, lāg gūsōn\(^a\). Yēli ot\(^a\) rub ashes, appear-like a-mendicant-monk. When there wātanāwan amis-pātashāh-kōrē, cyón\(^a\) they-shall-cause-to-arrive this-king's-daughter, for-thee
"Gathi gathun", amis-pātashāh-kōrē karūn
it-is-proper to-go, to-this-king's-daughter to-be-made

gathi thaph dāmānas, dapan gathēs,
is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mē dita goda khōrāth.' Sa kyāh
'to-me give-please first alms.' She of-course

havī ada kasam, cyōnūy mōkh
will-show then the-oath, thing-only face

ratīth dapi, 'hā haz' Vigānāh-nāga,
having-seized she-will-say, 'O holy O-Vigānāh-Nāg,

nēmis-matis siwāh kyāh kūrm na kōsi
to-this-mad-one except certain was-made-to me-not

dāmānas thaph.'" to-the-skirt seizing."

Vigānāh nāgas wūthīy srānas.
To-the-Vigānāh Nāg she-descended-verily for-bathing.

"Kuwa zāna māti māh lodānam rāh?
"How do-I on-the I-wonder was-loaded the-fault? I know, shoulder how for-me

Māt thaph lōyānam dōli-dāmānas."
By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset of-(my) garment."

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

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

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

10. Pātashāh-kūr gayē gara, kuṭwāl
The-king's-daughter went home, the-chief-of-police

The-king's-daughter went home, the-chief-of-police
dyutukh phahi, sönara-sánd bösu
was-given on-the-empalement stake, the-goldsmith-of the-husband-and-wife
zh chih gari-panani. Sónar gav
two are in-the-house-their-own. The-goldsmith became
bémär. Yihöy korunās ashèkunā tab.
il. This-verily was-made-by of-love the-fever. him-for-her
Yih ösu sönara-sünz zanāna gatjū. This was the-goldsmith-of wife clever.
Gödun mohara-hatas-akis roshu. Yih
Was-made-by-her (of) mohars-a-hundred-one a-necklace. This
gondun pananis-khāwandas. Pāna
was-tied-by-her to-her-own-husband. She-herself
lōgun saniyās. Amis pörn
was-made-to-appear like-by-her an-ascetic. As-for-him she (he)-was
gōpol (as) a-dancing-girl. Wātanōwun pātashāha-sond
Wātanōwun pātashāha-sond the-king-of

Wātanōwun pātashāha-sond

Wātanōwun pātashāha-sond

gara. Dopun amis-pātashēhas, "yih
at-the-house. It-was-said-by-her to-that-king, "this (girl)
chēm böy-1-kākań, yih chēy tē
is-to-me elder-brother's-wife, she is-to-thee
cīh lála. Me chuy gathun böyis-nish.
a-deposit. To-me is-verily to-be-gone to-the-brother near.
Suh chum gamot sōdāhas. Yih
He is-for-me gone for-merchanting. This (girl)
chēy myōnu gōpol hawāla, yotān
is-to-thee my dancing-girl a-deposit, until
ás¹ yimöy. Yih chéy pák, yih
we shall-come-to-thee. She is-verily pure, her
thöv'žen panañë-körë-söty." Āyë phirith
you-must-keep-her thine-own-daughter-with." She-came returning
panun² gara. Kēh kālā gav, āv
(to) her-own house. Some a-time went, came
yih sōnar biyë gara panun².
this goldsmith again (to) home his-own.

11. Dapān wustād,—
(Is) saying the-teacher,—
Lōgun sōdāgār ami zanāni.
He-was-made-to-appear-like by-that woman,
Wōt³ ath-pātashēha-sandis-shēharas-manz.
They-arrived that-king's-city-in.
Lōgu ami biyë saniyās.
He (she)-was-made-to-appear-like by-her again an-ascetic.
Khāwand thōwun dēras-pēth sōdāgār
Her-husband was-placed-by-her a-tent-on a-merchant
lōgith, pāna gayē pātashēhas.
being-made-to-appear-like, she-herself went to-the-king.
Gond²nas dāwāh, "dim gōpòl³.
Was-bound-by-her-to-him a-claim, "give-to-me the-dancing-girl."
Dīwān chuh achēn dḥ. Dapān
Giving he-is to-the-eyes smoke. Saying
chēs, "dim gōpòl³.
she-is-to-him, "give-to-me the-dancing-girl.
Prārān dōh gav mē bālē.
Waiting the-day went for-me for(-my)-girl.

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

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

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

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

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

"Saniyās chusay bēwāsta, luh-luh.
"An-ascetic I-am-verily without-worldly-ties, luh-luh.

Danda hēmay dukhtar-ē-khāsa, luh-luh.""
An-exchange I-will-take-from-thee the-daughter-of-thee-thyself, luh-luh.""

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

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

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

saniyāsas.
to-ascetic.
Tânana tan*nana tanânay.
Tânana tananana tanânay.

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

Niyēn ta kūrū hawāla pananis-
Was-taken- and was-made- to-the- to-her-own-
by-her by-her charge

khāwandas. Dopūnas, "thē h zān, ta
husband. It-was-said-by-her- "thou know, and

yih zān."
(thou) this-woman know."
VI. YÚSÚPH-ZALÍKHĀ KATH.
YÚSÚF-ZULAÍKHĀ STORY.

1. Sháh-i-Yúsúph Zalíkhā, yára, bözakh-nā?
   King-Yúsuf Zulaíkhā, Friend, wilt-thou-not-hear?

2. Zalíkhā chéh wanán,—
   Zulaíkhā is saying,—

   "Sálas yikh-nā? półáv khēkh-nā?
   To-the-feast wilt-thou-not-come? puláo wilt-thou-not-eat?

   Yitam gāh bégāh; yára,
   Come-thou-please-to-me in-season out-of-season; Friend,

   bözakh-nā?
   wilt-thou-not-hear?

3. Sath kuth1 larē chim, cyāñē-
   Seven rooms in-the-house are-to-me, for-thy-

   löhlari chim.
   longing they-are-to-me.

   Béhtam sāthā; yára, bözakh-nā?"
   Sit-please-for-me a-moment; Friend, wilt-thou-not-hear?"

4. Potal-khānas byon2 byon2 pānas
   Of-the-idol-house separately separately of-her-own-accord

   Kor3nakh pardā; "yára, bözakh-nā?"
   Was-made-by-her-veil; "Friend, wilt-thou-not-hear?"
5. “Ati kyā thōwuth, asē-kun
   “Here what was-placed-by-thee, us-before
hōwuth?”
   was-shown-by-thee?”

Dop"nas,
   “chum Khōdā; yāra’?”
It-was-said-by-her-
   “it-is-to-me a-God; Friend, etc.?"
to-him,

6. “Khōdā gav suy, mani-panāñe
   “God is He-alone, from-the-mind-shine-
kās dōy.
   expel the-belief-in-two.
   own
Shōlān chuh shēmāh; yāra’?
Shining is the-lamp-flame; Friend, etc.?

7. Khōdā chuh kunuy, jalwa dith
   God is one-only, glory having-given
drāv nonuy.
   He-issued manifest.
   
Kāné-manz chyā mōdā? yāra’?”
Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph bolā. Pata ládyēyēs
   Saint Yūsuf fled. After ran-to-him
   
Zalikhā.
   Zulaikhā.

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

Dop"nas, “yī pazyā? yāra’?”
It-was-said-by-
   “this- is-it-proper? Friend, etc.?"
her-to-him, indeed
9. Nālas thaph karith, nyūn
To-the-neck seizing having-done, he-was-taken-by-her
hā thawā kārith, an-accusation having-made.
Gay pēsh-ē-pātashāh. Yāra²? They-went before-of-the-king. Friend, etc. ?

10. Azīz-i-Misar ōs¹ pātashāh. Amis Azīz-i-Misar was the-king. Amis
ōs² zid Hazrat-i Yūsuspha-sond², was hatred Saint Yūsus-of.
Yūsusph köd-khān, kāh chus-na bözan. Yūsuf (in) the-prison, anyone is-to-him-listening.
Mūkali az-Khōdā. Yāra²? He-will-be-released from-God, Friend, etc. ?

11. Yēli Yūsusph log¹ köd, ati When Yūsuf became imprisoned, there
ōs¹ prôn¹ kēh¹. Timāu dyūth² were old certain-people. By-them was-seen
a-dream. To-one was-made-by-him interpretation. "Thee will-kill-certainly the-king." He-was-killed by-the-king.
Biyis korun tōbīr. "Tsēh Biyis korun was-made-by-him interpretation. "Thou
sapa'dakh  pātashāha-darkā
wilt-become  the-king-of

Mē-ti,  head-official.

Pēshkār,  Me-also.

hāsa,  pōvliži
Sir,  please-cause-to-fall

yād."  memory."

Kōdyau  khāb
By-the-
dream  was-seen,
prisoners  interpretation

myūthu.

sweet.

Mōkāliy  phardā;
They-were-released-
verily  on-the-morrow;

yāra?
Friend, etc.?

The-king  Aziz-i-Misar  (is)  seeing

a-dream.

Aziz-i-Misar  khāba-nishē  abtar,
Aiziz-i-Misar  the-dream-from

terrified,

Gav  bēdār,  wōthu  shōra-gāh.  Yāra? Became  awake,  there-arose

au-outcry.  Friend, etc.?

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

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

Bani-nā  hakimā?
Will-there-not-be  a-single-wise-man?

Yāra?
Friend, etc.?

14.  Kamyuk  hakim,  ath-khābas  yus
Of-what  wise-man,  to-this-dream

he-who
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| the-
meaning | might-
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| mānē | sārihē, | yus | āmā-
Aziz-
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| dream | was | seen | It-
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| gōlāman, | khābuk | tobir | zānī |
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servant | of-
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dream | the-
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know |
| Hazrat-
i | Yūsūph. | Saint | Yūsuf. |

Khābuk

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| Of-
dream | interpretation | to-
Yūsuf | is | plentiful |

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

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

pātashēhan, | mē | dyūth | khāb | Ath
|------|------|------|------|
| by-
the-
kings | by-
me | was-
seen | a-
dream | For-
it-
verily |

wanum | tobir | Dop
nas | Yūsūphān, |
|------|------|-------|----------|
| say-
to-
me | the-
interpretation | It-
was-
said-
by-
him-
to-
him | by-
Yūsuf, |

"kyāh | dyūthuth? | Dop
nas | pātashēhan, |
|------|------|-------|----------|
| what | was-
seen-
by-
thee? | It-
was-
said-
by-
him-
to-
him | by-
the-
kings, |

"akh | dyūthum, | hōkh | nāg | sath |
|------|------|------|------|-----|
| One | was-
seen-
by-
me, | dry | springs | seven |

baritēn | nāgan | satan | cēwān, | Biyē |
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<td>(were) drinking</td>
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dyůthum, khām sath hēlā wuchim
was-seen-by-me, unripe seven ears-of-corn were-seen-by-me
pōkhtan satan hēlēn ningalān. Biyē
ripe seven ears (were) swallowing, Again
wuchēm lāgar gōvā sath yiwān,
were-seen-by-me lean cows seven (were) coming,
mastan satan gōvān ningalān. Amyukā
plump seven cows (were) swallowing. Of-it
wanum tōbīr. " Dopānas Yūsūphān,
tell-to-me the-interpretation." It-was-said-by-him-to-him
" drāg wōthi."
" a-famine will-arise."

16. Dapān wustād,—
(Is) saying the teacher,—
Yūsūphān mōkalōwā tōbīr wanith,
By-Yūsuf was-finished the-interpretation having-spoken,
pātashēhas gav asar. Lūjās bōchē.
to-the-king happened a-result: There-was-joined-to-him
Dopānakh, " diyūm bata. " Ami-wakta
It-was-said-by-him-to-them, " give-ye-to-me food. " At-that-time
pātashāh khēwān ōsāna. Ami-asara-sōty
the-king eating was-not. That-result-owing-to
dopānakh, " jēl anyūm. " Dapān,
it-was-said-by-him-to-them, " quickly bring-ye-to-me. " (People are)
saying,
gay ta onukh bata, Yih khyôn.
they-went and was-brought-by-them food. This was-eaten-by-him.

Dop^nakh, "biyê anyûm." Anêhas
It-was-said-by-him-to-them, "again bring-ye-to-me." Were-brought-by-them-to-him
déga wôkavith. On^has ta
cauldrons having-drawn-forth. It-was-brought-by-them-to-him
khyôn, tasali kêh âs-na. Dapân,
it-was-eaten-by-him, satisfaction any came-to-him-not.
athê-bôchi-sôtiy gav marith. Dapân,
that-very-hunger-owing-to-only he-went having-died. (People are saying,
pagâh dibâ wazirau wurdî, "pagâh
next-day was-given by-the-Viziers command, "to-morrow
wasiv sôriy yîdîkâh. Yês host
descend-ye all (to) the-Idgâh. To-whom the-elephant
nami, pôz bêhi nêchi, suy
will-bow, the-hawk will-sit (on) the-thumb-ring, he-verily

sapadi pâtashâh." Dapân, wâth
shall-become king." (People are saying, they-descended

yîdîkâh, âv host, namyôv Yusûphas.
to-the-Idgâh, came the-elephant, bowed to-Yusuf.
Pôz âv, byûthús nêchi. Banyôv
The-hawk came, sat-for-him (on) the-thumb-ring.

Yûsûph pâtashâh.
Yûsuf king.
Jalöy hôwun, host manganôwun,
Glory was-shown-by-him, the-elephant was-sent-for-by-him,

Yûsûph pâtashâh; yâra, bûzakh-nâ?
Yûsuf king; Friend, wilt-thou-not-hear?

17. Tûriph-é-Yûsûph, par, Wahab-Khâra,
The-praise-of-Yûsuf, recite, Wahb-the-blacksmith-O,
khûb.
throughfully.

Gatsh parân "läyilâ"; yâra, bûzakh-nâ?
Go reciting "the-creed"; Friend, wilt-thou-not-hear?
VII.—NAYÉ-HÜNZÜ KATH

REED-(FLUTE)-OF TALE

1. Bani yēs dōd⁴, tas chuh
   Will-happen to-whom pain, to-him is
   pānas tiy nanān.
   to-himself it-verbly being-manifest.
   Nayé-hond⁴ dōd⁴ nay chēh pānay
   The-reed-flute-of pain the-reed-flute is herself
   tiy wanān.
   that-verbly telling.

2. Nay chēh dapān, "Bār-sōhib
   The-flute is saying, "The-Almighty
   chuy kunuy.
   is-verbly one-only.
   Day¹ ta takhi-nishē pānas chuy
   God-only and anger-from of-His-own-will is-verbly
   byonuy." distinct."

   The-flute is saying, "The-Almighty pure.
   Pānas⁵-y-kun chuy mushtākh dōh
   Himself-only-towards He-is-verbly yearning day
   ta rāth.
   and night.

4. Hamud gashiv tas-Khōdāyēs-kun parān,
   Praise go-yē that-God-towards reciting,
Pọda korun ṭhọth’a Mahmad mizmān.
Created was-made-by-Him the-Beloved Muḥammad the-Guest.

5. Bār-sōhiban sōty ditin sāmān.
By-the-Almighty with (him) were-given-by-Him appliances.

Tsōr yār chis sōty sōty shūbān.
Four friends are-of-him with glorious.

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

Ādamas-sōty pọda korun yīdam.”
Adam-with created was-made-by-Him this (world).”

7. Nay chēh dapān, “lodun Ādam
The-flute is saying, “was-sent-forth-Adam
bēnawāh,
destitute.

Ōs’il masḥiyyēth lari-tala ḍrāyēs
There-was a-wish, the-side-from-under issued-for-him

Hawāh.”
Eve.”

8. Nay chēh dapān, “kyāh zabar
The-flute is saying, “how excellent
ōs’il suy sāth.
was that-very moment.

Yēmi-sātay pọda kūr’n zuryāth.”
At-what-time-verbatim created was-made-by-Him (the world with its) offspring.”
9. Nay chēh dāpān, "hāl myōnuy
   The-flute is saying, "condition my-verily
   būz'tav.
   hear-please-yo.

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

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

    Shākhā-bargau söty òś"s shūbān."
    Branch-leaves with I-was beautiful."

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

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

12. Gayēmay gum-rōyi, ta tamyukuy
    There-happened-to-me going-asoy, and of-it-verily
    gōm
    there-happened-to-me exchange.

   x
Pyōm mē gut'ilā lōn'-sūr wōtith
There-fell-to-
me a-woodcutter a-fate-thief having-
arrived
azal."
doorn."

13. Nay chēh dapān, "sak*th mē
The-flute is saying, "severe to-me
gōm suy kusūr.
happened-to-me that-very fault.

Nazari-tām*sanzi-sūtē sapodum tōka-sūr."
Seeing-his-owing-to there-became-to-me crushing-to-
powder."

14. Nay chēh dapān, "sakhi-hotā
The-flute is saying, "rage-struck
makh chum diwān.
an-axe he-is-to-me giving.
Phala byon* byon* chēla māzas
Splinters separate separate pieces (of my) flesh
chum tulān.
he-is-of-me raising.

15. Mād mē ōsūm, had pānas
Pride to-me was-to-me, the-limit (of myself
chēs karān."
I-am making."
Bāla-pānas wālanay kös* chum
(Of my) youthful-body humiliation how-much he-is-to-
me
karān.
making.
16. Gayē judāh, sōy judōyi chēy
She-went apart (from) that-very separation she-is-verily
wanān.
telling.

Ösū wadan, alvidāh ösūy karān.
She-was lamenting, last-farewell was-she-verily making.

17. "Tati wōlith wati wati
"From-there having-brought-on-the-road on-the-road
tam chum diwān.
weariness he-is-to-me giving.

Wālawunuy tōrka-chānas chum
Immediately-on-bringing-to-a-private-carpenter he-is-me
kūnān,"
selling."

18. Nay chēh dapān, "lari phir¹
The-flute is saying, "on-the-side turning
phir¹ chum wuchān.
turning he-is-me inspecting.

Dūri rūz¹ rūz¹ tōri-dab sak⁴th
At-a-distance remaining remaining adze-blows severe
chum diwān."
he-is-to-me giving."

19. Nay chēh dapān, "litri-sōty yēli
The-flute is saying, "a-saw-with when
gōjūnas,
was-caused-to-melt-by-him-I,
Athārūd peyēm yēli carkas khōjānas."
A-wool-worm fell-on-me when to-the-lathe was-caused-to-mount-L"

20. Yēli carkas khūtsū amis-törka-
When to-the-lathe she-mounted that-private-
chānas-nishē, amis pēwān panān ē amhishīn
carpenter-near, to-her (are) falling her-own companions
yād. Yimanāy-kun chēh wanān kēntāh.
(in) memory. Them-only-to she-is saying something.
Ta kyāh wani?
And what will-she-say?

Nay chēh dāpān, "hamnishīn myōn ē
The-flute is saying, "companions my
rūdā kati?
remained where?

Wānī bōh dimahakh, tūrā mā
Messages I would-have-given-
to-them, I-wonder-if
rūdā aḍa-wati?
they-remained on-midway?

21. Hamnishīnān sīr panunuy bāwahō;
To-the-companions secret my-own-verily I-would-explain;
Sīna mutsarīth dōdā panunuy hāwahō."
Bosom having-opened pain my-own-verily I-would-show."

22. Nay chēh dāpān, "kyāh banyōm?
The-flute is saying, "what happened-
to-me?
kūtā chēs riwān?
how-much am-I lamenting?
Dādi-panani nāla phāryād chēs diwān."
By-the-pain-my-
own cries calls-for-help I-am giving."

23. Nay chēh dapān, "nāla dimahō
The-flute is saying, "cries I-would-have-

mārakan;
(in) the-assemblies:
Banana-rosta nau kāh ti rōzān
Fated-sorrow-without not anyone even remaining
marda-zan."
man-(or) woman."

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

Kyāh wanihē yiman hamnishīnan?
What would-she-have-
said to-these companions?

Yiman wanihē yiy.
To-these she-would-have-said this-verily.

Narm kār1 kār1 bar6m pānas
Smooth making making auger(-hole)s to-the-body
chum karān;
he-is-to-me making;

Wāra wuch'tōm, māz kōtāh chum
Thoroughly inspect-please-
the-flesh how-much is-to-me ye-me,

harān.
dropping.
25. Wadanā bōh, zadē pānas
   Shall-I-not-weep I, holes to-(my) body
   tōr'nam,
   are-caused-to-pass-
   over-by-him-to-me,

   Khām-pōsan zīth' atha kūt' dōr'nam.
   For-cheap-pice long arms how-many are-place-by-
   him-on-me.

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

   Wōn yēli khām-pōsan āyē-k'onana, wōn
   Now when for-cheap-pice she-was-sold, now
   chus pēwān panun' nayistān yād.
   is-to-her falling her-own cane-brake (in) memory.
   Ath' nayistānas-kun chēh wanān
   To-this-very cane-brake-to she-is saying
   kēntshāh. Kyāh wani?
   something. What will-she-say?

   Nay chēh dapān, "nayistānu' chum
   The-flute is saying, "of-the-canebrake is-to-me
   tamāh.
   longing.
   Garza-panani tshājyām arz-ō-samā.'
   For-the-purpose- was-searched-
   my-own by-me earth-and-heaven."

27. Nay chēh dapān, "nayistān myōn"
   The-flute is saying, "the-canebrake my
   kyāh chuh jān;
   how it-is good;
28. Nay chēh dapaṅ, "nayistān myōn"
   The-flute is saying, "the-canebrake my
   kyāh zabar;
   how excellent;
   Zānī kyāh tath mānē būzīth
   Will-know ? of-that the-meaning having-heard
   bē-khabar?" an-untaught-person?"

29. Nay chēh dapaṅ, "nayistānūc̣a"
   The-flute is saying, "of-the-canebrake
   yēs chēh zān;
   to-whom is knowledge;
   Zānī suy yus āsi wōt̄ motif̄
   Will-know he-only who will-be arrived
   lā-makān."
   at-Him-Who-has-no-
   abode-(i.e God)."

30. Nay chēh dapaṅ, "kyāh chēh
   The-flute is saying, "what is
   wūn̄ mūt̄ masnavi?" said the-rhymed-poem?
   Zānī suy yēs āsi pēmūt̄
   Will-know he-alone to-whom will-be fallen
   āsh̄ka chīh."
   (of) love a-particle."
31. Nay chēh dāpān, "mōduru" mas
   The-flute is saying, "sweet wine

   kötyāh cēwān,
   how-many (are) drinking,

   Sōdurabalay nay Subhān chuy
   In-Sōdarabal-only the-(story-of-the) flute Subhān is:

   wanān."
   saying."
VIII.—PĀTASHĒHA-SŪNZŪ
KING-OF

1. Pātashāhā ōsā. Dapān wustād,—
A-certain-king was. (Is) saying the-teacher,—
Suy pātashāh ōsā nērān prath-dōha
That-very king was going-out every-day
ath₁-zūnaḍabi-pēth. Ath₁ ōsā pētha-kani
that-very-roof-bungalow-on. Of-it-verily was the-top-on
ōlā jānāwāran-hondā. Yim ōsā
the-nest birds-of. They (king and queen) were
prath-dōha yihūnḍā bōlbōshā bōzān. Yim
every-day of-these the-chirping hearing. They
ōsā pātashāha-sāndā bōsā ẓhā sēthāh
were the-king-of husband-and- two very-much
khōsh gathān. Dōha-aki bōlbōshā ati
pleased becoming. On-a-day-one the-chirping there
ōsāna kēh gathān. Dopā ami-pātashāh-bāyī
was-not any occurring. It-was-said by-that-queen
pātashēhas, "az kōna chēh gathān
to-the-king, "to-day why-not is occurring
bōlbōshā ?" Dapān wuchukh ath ōlis.
chirping ?" Saying it-was-seen-by to-that nest.

Ath₁-manz bacē ẓhā mumāṭā. Wōlikh
It-verily-in young-ones two (were) They-were-brought-
down. Much regret-occurred to-these-king's-two-

bōn. Sēthāh phyůrā yiman-pātashēha-sandēn-
down. Much regret-occurred to-these-king's-two-
dōn-bāsān. Ánikh wazīr gāṭāl gāṭāl.
husband-and-wife. Were-summoned- by-them viziers skilful skilful.

Dop'hakh, "nōman wuch'tav, kyāh
It-was-said-by-them-to them, "to-these please-look-ye, what

chuh gamot? Wuch'hakh. Yīman
is happened?" They-were-seen-by to-them. (was)

rōt'mot kōndu haṭīs. Dānāh-wazīran-āk
caused-to-stick a-thorn to-the-throat. By-a-wise-vizier-one

dop'nakh, "yih chēh yīman panūn
it-was-said-by-him- to-them, "this is to-them their-own

mōjā mumūtā. Ām-naran kūrmūtā byēkh
mother dead. By-this-male (bird) (was) made a-second

wōrūzā. Ami chunakh dyut'motā
second-wife. By-her is-by-her-to-them given

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

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

"bōy maray, t'h kār'zi-na kuni."
"I-if shall-die-if, thou must-make-not at-all (a second marriage)."

Pātashāh-bāy wanān pātashāh-has, "bōy
The-queen (is) saying to-the-king, "I-if

maray, t'h kār'zi-na kuni." Korā
shall-die-if, thou must-make-not at-all (a second marriage)."

Was-made
yimau dry kasam pānawōn. Yih kyāzi
by-them a-vow oath mutually. This why

korukh dry kasam? Dopukh, "asē
was-made-by- vow oath? It-was-said-by-
them.

chih gabar zh; timan kyāh kari
are sons two; to-them perhaps will-do

wōramōjā yā mōlā yiy?"
a-step-mother or (step-)father this-very-thing?"

2. Kēh kālāh gav, pātashāh-bāy
Some a-certain-space-of- went, the-queen
time

mōyē. Pātashāh kuni karān chuna,
died. The-king at-all (a second making is-not,
marrige)

ti-kyāzi pānawōn ōsukh dōya bābāu
because mutually was-by-them by-the-two husband-
and-wife

dry kasam kor"motā. Wārayāh kālāh
vow oath made. Very-long a-certain-space-
of-time

gav, āy wazīr. Dopukh pātashēhas,
went; they-came the-viziers. It-was-said-by-
them to-the-king,

"pātashēham, nēthēr gatbi karunā."
"my-king, marriage-arrangement is-proper to-be-done."

Wārayāh kāl kēh bözan chukhna.
A-very-long space-of-time anything hearing he-is-to-them-not.
Korūhas zör wazīrau. Korun
Was-made-by-them-force by-the-viziers. Was-made-by-him

nēth⁴r.
marrage-arrangement.

3. Yim pātashāh-zāda zʰh ṭs⁴. Tim
These princes (king’s sons) two were. They

ṭs⁴ parān sabakh. Dōha-aki kūr⁴
were reading lesson(s). On-day-one was-made

yīmāu-pānawōn-bāranyau-dōyau māslahath, “mājē
by-these-mutually-brothers-two consultation, “to-the-

gathav salām hēth.” Būr⁴kh trōm¹
we-will-go a-complimentary-taking.” Was-filled-by-

lālau nīgīnau. Gay hēth
with-rubies with-jewels. They-went having-taken (it)

salāmi mājē. Trōm¹ ruṭ⁴nakh,
for-a-complimentary-to-the-mother. The-copper-

wunctunāh korⁿakh. Gay yim
a-certain-look was-made-by-her-to-them. They-went these

pātashāh-zāda zʰh sabakas. Yim chīh
princes two to-their-lesson. These are

dōhā dōhā yithay-pōthin karān. Dōha-aki
each-day each-day in-this-very-manner passing. On-day-one

gav amis-pātashāh-bāyē khōtir yiman-
there-occurred to-this-queen carnal-desire these-

wōranēcīvēn-hond⁴. Yiman dopun, “tōh¹
stepsons-of. To-them it-was-said-by-her, “ye
thöviv me-söty saläh." Yimau dop¹has, 
keep-ye me-with consultation." By-them it-was-said-by-them-to-her,

" tʰh chēkh möjä, ās¹ chiy gabar. 
"thou art mother, we are-to-thee sons.

Tšē ta asē wāti-na." Gay pānas
For-thee and for-us it-will-not-be-suitable." They-went of-their-own-accord

sabakas. Kālacēn āv pātashāh pānun" to-the-lesson. In-the-evening came the-king (to) his-own
mahalakhān. Pātashāh-bāyi trop¹nas private-apartments. By-the-queen was-shut-by-her-to-him

kuṭh". Dop¹nas, "bar kyāzi koruth the-room. It-was-said-by-him-to-her, "the-door why is-made-by-thee

band ?" Yih chēs dapān pātashāh-bāyi, shut ?" She is-to-him saying the-queen,

"bōh chēsa cyōn" kōlay, kina cyānēn-
"I am-I of-thee the-wife, or thy-
nēcivēn-hūnzä ?" Pātashāh chus dapān, sons-of ?" The-king is-to-her saying,

"tih kyāh gav ?" Dop¹nas, "tim "that what happened ?" It-was-said-by-her-to-him,

ām lēkan. Gōḍa dim tihanza came-to-me for-(using-)indecent-language. First give-to-me their

wōlinjē zʰh, ada mušaray bar." hearts two, then I-will-open-to-thee the-door:"

4. Dapān,— dyutun hukum wazīran. (Folk are) was-given-the-order to-the-viziers. saying,—
Tim ős parān sabakh ṭāṭahāl.
Their reading lessons (in) the-school.

Dopًاnakh,  "mārawāṭalān karyūkh
It-was-said-by-him-to-them, "to-the-executioners make-ye-them.

hawāla. Timay māranakh." Dāpān,—
in-custody. They-verily will-kill-them." (Folk are) saying,—

wōt" wazīr yiman-pātashāhzādan-nisīn.
arrived the-vizier to-these-princes-near.

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

bōn ṭāṭahālā." Dopًاnakh, "salīv yimi
down from-the-school," It-was-said-by-him "flee-ye from-this

shēhara." Tim tāl1, wazīran kūr4
city." They fled, by-the-vizier was-done

kōm4. Dōpun mārawāṭalān, "mōryūkh
a-deed. It-was-said-by-him to-the-executioners, "kill-ye-for-them

hūn4 zāh." Mōrikh hūn4 zāh, kādīkh
dogs two." Were-killed-dogs two, were-extracted-by-them

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

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

"aŋēy nōma pātashāhzādan-hanza
"are-brought-to-thee these the-princes-of
wölínjë ẓh. Thāv darwāza ta rath."
hearts two. Open the-door and take-hold-of (them)."

Thōw’unakh darwāza, racēn yima wölínjë
two. Was-open-by-her the-door, were-seized- these hearts
for-them by-her

ẓh. Dop’has, “yima chēy pātashāhzādan-
two. It-was-said-by- these are-for-thee the-princes-
them-to-her,
dōn-hanza.” (The king) sat (i.e. remained)
"two-of." (The king) sat sovereignty there

karani.
for-doing,

5. Yim böy’-bārān⁴ ẓh wōt⁴ biyis-
These brothers-brethren two arrived another-
pātashēhas-akis-nish. Dop’unakh pātashēhan,
king-one-near. It-was-said-by-him-to-
them

“tōh⁴ chiwa shāhzāda mē yiwān-bōzana.
"ye are princes by-me being-thought.
Tōh⁴ wān’tav tōh⁴ kētha-pōth⁴ chiwa
Ye please-tell ye in-what-manner are
yōr lāg’māt⁴. Kyāh sabab chuwa ?”
here arrived. What reason is-to-you ?"

Timau dop’has yih panun⁵ gudarun.
By-them this their-own happening.

Dop’unakh, “bēhiv mē-nish nōkāri.”
It-was-said-by-him-
to-them, “sīk-ye me-near in-service.”
Dapán,— bith¹ huzúri-nókar. Amis ös¹ (Folk are) saying,— they-sat (as) personal-servants. To-this were
pátashéhas prón¹ gólám zʰh. Yim zʰh to-the-king old servants two. These two
ti bith¹, gay tōr. Tsōn-zanën kárin also sat, They-became four. To-the-four persons were-made-by-him
zima rātas tōr pahar. Gōdañukuy in-charge by-night four watches. The-first-verily
pahar chuh lagan amis-pátashéhažádas- watch is being-allotted to-this-prince-
zithis-hihis. Dapán,— pátashéha-sandyau- the-elder, (Folk are) saying,— by-the-king's-
dōyau-bātāu trōwukh arām. two-husband-and-wife was-made-by-them rest.

6. Dapán,— gólám chuh wōdanañe, (Folk are) saying,— the-servant is standing (by),
Yimav²y-syod² log² wasani shēhmār Them-verily-in-front began to-descend a-great-snake
tālawa-kani. Gólām chuh wuchān. Yēli the-ceiling-from. The-servant is watching. When
yih shēhmār log² wātani amis-pátashāh- this great-snake began to-arrive to-this-king's-
bāyē-handis-badanās-nizīkh, āv lārān gólām, wife-of-body-near, he-came running the-slave,
 löyⁿ shēmshēr amis-shēhmāras, hāni was-struck-by a-sword to-this-great-snake, in-fragment

him
hani kā̄nas tuk̄ra, thunun
in-fragment were-made-by-him- pieces, was-placed-by-him
of-it

palangas-tal, shēmsēri-handis-tēgas wolun
the-bed-below, the-sword’s-to-the-blade was-wrapped-
phamb. Log a him

cotton-wool. He-began
badanasi wōtharani. Dopun, "amis
the-body to-wipe. It-was-said-by-him, "to-this-one
āsi shēhmāra-sondā nūhar lādyōmotā." 1
will-be the-great-snake-of poison brought-into-contract-
it with.

Amiy mōjub ōs yih wōtharān. Pātashāh
For-this-very reason was he wiping. The-king
gav bēdār. Wuchun gōlām āmotu
became awake. Was-seen-by-him the-servant come-
nizikh shēmsēr hēth nūnā. Āmi̧-sondu
near sword having-taken bare. This-one-of
pahar mōkalyāv, āv dōyimis-gōlāma-sondu
the-watch was-finished, there-came the-second-servant-of
pahar. Āv nizikh. Dopunās pātashēhan,
the-watch. He-came near. It-was-said-by-
him-to-him

"ay gōlām, yus-akhāh āgas-pēth bē-wōphōyī
" ho servant, whoever the-master-on infidelity
kari, tas kyāh wāti karunā? " Yih
may-do, to-him what will-be-proper to-be-done? " This
wōthus gōlām phirith, "pātashēham,
arose-for-him slave answering, "my-king,

1 So Hātim. Gōvind Kaul writes lāryōmotā.
tas gathi kala tatun³, biyê basta
to-him is-proper the-head to-be-cut-off, moreover his-skin
wālūn². Pātashēham, bōh wanay dalilā.
(is) to-be-brought-down. My-king, I will-tell-to-thee a-certain-story.

Ts³h thāvtam tath kan."
Thou place-please-for-me for-that the-ear."

7. Dop°nas gōlāman,— ""suh pātashēhā
It-was-said-by-by-the-servant,— ""that a-certain-king
him-to-him:

akh òs⁴. Suy gav dōha-aki sōlas
one was. He-verily went on-day-one for-excursion

shikāras kunuy zon⁵. Sōty ōsus pōz,
for-hunting only-one person. With was-to-him a-falcon

wōt⁶ jāyē-akis, lūj⁷'s trēsh. Banān
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyē-akis
is-for-him (alleviation anywhere. Was-seen-by-
of thirst) not in-a-place-one him

āba-srēhā hyuh⁸. Ath¹ dyutun bār'shi-
water-moisture a-little. At-it-verily was-given-by-
his-spear-him

sōty dōba-hanā, Koḍun bagala-manza
with a-hole-small. Was-withdrawn-by-
his-armpit-from-in

pyāla. Lodun ath-pyālas āb. Hyotun
a-cup. Was-filled-by-to-that-cup water. He-began

cyon⁹. Ās pōz, thun⁹nas-trōvith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-by-it-for-him.
Biyé borun yih āba-pyāla, hyotun
Again was-filled-by-him this water-cup, he-began

cyonə. Ās biyé yih poź, to-drink. Came-to-him again this falcon,

shunənas-trōvith. Dōyi-latī shunənas-trōvith.
(it) was-dashed-down-by- On-two-occasion(s) it-was-dashed-down-
it-for-him. by-it-for-him.

Pātashēhas khotə zahar. Trēyimi-latī
To-the-king arose poison (i.e. On-the-third-occasion
arose anger).

borun. Dachini atha chuh ath-pyālas
it-was-filled-by- With-the- he-is to-that-cup
him. with-hand right

thaph-karīth; khōwurə atha thōwun
having-held; the-left hand was-placed-by-him

nēbar. Yuthuy hyotun cyonə, tyuthuy
outside. Even-as he-began to-drink, even-so

āv poź, shunənas-trōvith. Dieuam
came the-falcon, it-was-dashed-down-by- Was-given-
it-for-him. by-him

thaph, roṭun latan-tal, hēṣanas pakha
seizing, was-held-by- the-feet-below, were-taken-by-
him the-wings

zəh, kād̡̡nəs tān. Yih yēli mōrun,
two, were-torn-off-by- the-limbs. It when was-killed-by-
him-of-it

pata phyūrus ataty. Wōn trēsh
afterwards regret-was-felt- Now (water to allay)
in-that-very to-him thirst

place.

cēyēnna. Gav wuchani 'ath-ābas
was-drunk-by-him-not. He-went to-see to-this-water
āsinā kuni āgur? Pakān chuh
will-there-not-source? Going is
pātashāh, wōt jāyē-akis. Wuchun
the-king, he-arrived at-a-place-one. Was-seen-by-him
ati shēhmārā shōngith, amis y nērān
there a-certain-great-snake asleep, to-it-verily issuing
ōsa-kani lāl. Yih āb ōs zahar."
the-mouth-from spittle. This water was poison."
Yih chus wanān gōlām amis pātashēhānas,
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
cēyihē, suh marihē. Wūn y saragī
had-drank, he would-have-died. Now-verily investigation (if)
karihē, suh pātashāh tas-pōzas mārihē-na.
he-had-made, that king to-that-falcon would-not-have-killed.
Pātashēham, say chēh dalīl. Saragī
My-king, that-verily is the-story. Investigation
gathi kariiñ." is-proper to-be-made."

8. Mōkalyāv āmī-sondu pahar. ti. Āv
Was-finished this one-of the-watch also. Came
trēyum pahar. Zh gay pānas bith.
the-third watch. The-two became at-their-own-will
Pātashāh chuh bēdār. Dapan chuh
The-king is awake. Saying he-is
amis-tréyimis-paharawolís. Dapán chus, "ay to-this-third-watchman. Saying he-is-to-him, "ho
gölám, yus-akháh ágas-peth dagay servant, whoever to-the-master-on faithlessness
kari, tas kyáh wáti karunu?" may-do, to-him what will-be-proper to-be-done?"

Dopunás phirith ám-gölaman, "suh It-was-said-by-him- answering by-that-servant, "he
to-him

gathí sangsár karunu. Buki, pátashéham, is-proper stoning-to- death to-be-done. But, my-king,
sarágí gathí karúını. Büh wanay investigation is-proper to-be-made. I will-tell-to-thee
dalilá. Tsäh tháwum, pátashéham, kan." a-certain-story. Thou place-for-me, my-king, ear."

9. Dapán chus, "suh ôsu sódágára Saying he-is-to-him, "that was a-certain- merchant
akh. Suy ôsu sëtháh baktáwár. Tamis one. He-very was very prosperous. To-him
pěv muhim. Tamis'y ôsu hún. Byákh fell poverty. To-him-verily was a-dog. Another
sódágára ôsu. Dopunás, 'yih hún a-certain-merchant was. It-was-said-by-him- this dog
to-him,
má kánahan?' Dopunás, 'kánah. I-wonder-if wilt-thou-sell-it? It-was-said-by- 'I-will-sell-it.' him-to-him,
Dopnas, ‘karus möl.’ Kornas
It-was-said-by-him make-of-it a-price. Was-made-by-him-of-it
to-him,
möl rōpayē-hath. Dyutnas möl,
the-price a-rupee-hundred. Was-given-by-him-to the-price,

nyūv sōdāgāran yih hūnā. Drāv
was-taken by-the-merchant this dog. He-went-forth
sōdā hēth, wōtā jāyē-akis. Lūjās
merchandize taking, he-arrived at-place-one. Came-on-for-him
rāth. Rāṭli šās tūr, nyūhas
night. By-night entered-for-him thieves, was-taken-by-them-
of-him

yih māl. Hūnā chuh wuchān, āmā
this property. The-dog is seeing, by-him

korāna kēh-ti sadāh. Phōlā
gwāsh.
was-made-not any-at-all sound-a. Broke the-dawn.

Sōdāgār gab bēdār. Wuchun ta māl
The-merchant became awake. It-was-seen- verily property

na kuni. Dāpān chuh, ‘yīth kyāh
not at-all. Saying he-is, ‘to-this what

gōm?’ Āv yih hūnā. Āmā kūrānas
happened-to- Came this dog. By-it was-made-by-him-of-him
me?

pōshākas thaph. Chus lamān. Hūnā
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. Wāтанōwun mōdānas-akis-manz.
the-merchant. He-was-caused-to-arrive-to-a-plain-to-one-in.

by-him
Wuchun ati tūrau thow'\textsuperscript{a}mot'\textsuperscript{a} asond'\textsuperscript{a}
Was-seen-by-him there by-the-thieves deposited his
māl. Parzanōwun. Onun panun'\textsuperscript{a} māl,
property. It-was-recognized - Was-brought-
by-him. his-own property,
yih ôsus ta tih, biyē ôs'\textsuperscript{a} yimau-
what was-of-him both that, also there-was by-these-
tūrau biyēn-sōdāgāran-hond'\textsuperscript{a} nyūmot'\textsuperscript{a}, ti-ti
thieves other-merchants-of taken, that-also
onun, wātanōwun pananis-đēras. Gav
was-brought-
by-him it-was-caused-to-his-own-lodging. He-became
to-arrive-by-him
sēṭhāh khōsh. Dopun, 'tamis sōdāgāras
very happy. It-was-said-by-
him, to-that
'tog'\textsuperscript{a}-na amis hūnis mōl karun.
knowledge-how-was-
not to-this dog a-price to-make.
Tamis ôs'\textsuperscript{a} pēmot'\textsuperscript{a} muhim, tami-mōkha
To-him was fallen poverty, on-that-account
togus-na.''
knowledge-how-to-him-was-not.''

10. Dapān wuštād,— (Is) saying the-teacher,—

"Amis-hūnis korun mōl rōpayēs
"For-that-dog was-made-by-him price (of) rupee
pānē hath. Lich'\textsuperscript{a}n cith'\textsuperscript{1}. Yihuy
five hundred. Was-written- This-verily
by-him
shuń'\textsuperscript{a}n amis-hūnis nōl'\textsuperscript{1}. Dop'\textsuperscript{a}nas,
was-put-by-him to-that-dog on-the-neck. It-was-said-by-him-
to-it,
thou go to-thine-own-master-near this
document having-taken. Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran dyūth". Parzanówun
to-that-merchant. By-the-merchant he-was- seen: Was-recognized-by-him

yih hūn". Dopun pananēn bāsan.
this dog. It-was-said-by-him to-his-own family-members.

Dop"nakh, hūn" āv phirith. Āmī
It-was-said-by-him-to- them, the-dog came returning. By-it

kor" kyāh-tān takhsir. Amīy
was-done some-or-other fault. For-this-very (reason)

shunukh-kadīth. Bal’ki chus cālān
it-has-been-driven-out- by-them. Moreover there-is-to- it a-letter-of-dispatch

nōl." Sōdāgār gav phikiri. ‘Wū n
on-the-neck.’ The-merchant became in-anxiety. ‘Now

kyāh kara? Rōpayē-hath gōm kharēc.’
what shall-I-do? The-rupee-hundred went-for-me expended.’

Koḍun bandūkh, lōy”nas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and
mōrun. Yēli mōrun ta āda
it-was-killed-by-him. When it-was-killed then afterwards by-him

phyūrus. Gōs nizikh. ‘Bōh wuchaha
grief-came-to-him. He-went -to-it near. ‘I would-see

amis kyāh kākaz chuh nōl’ Yihuy
to-it what paper is on-the-neck.’ This-verily
VIII. THE TALE OF A KING

kold̄nas nāla ta mutsorun, ta
was-taken-off-by- from-the-neck and it-was-opened-by-him, and
him-of-it

wuchun ath lyukh̄mot̄ rōpayēs pānts
was-seen-by-

hath. Ada phyūrus sēthāh. Pātashēham,

say chēh dalil. Saragi gāthi karūn̄.
that-verily is the-story. Investigation is-proper to-be-made.

Hargāh-ay suh sōdāgār gōdaṇīy wuchihē
If that merchant at-the-very-first-
had-seen
even

amis-hūnis kyāh chuh nōl̄, suh hūn̄
to-that-dog what is on-the-neck, that

dog

mā mārihē." Gav āmā̄-sond̄ pahar.
not he-would-have-killed." Went him-of

the-watch.

11. Āv tōrimis-zānā̄-sond̄ pahar. Tōrimis-
Came the-fourth-person-of watch. The-fourth-
gōlāma-sūn̄z̄ dalil. Tōrimis-gōlāmas wanān
servant-of story. To-the-fourth-servant (ia) saying

pātashāh, "ay gōlām, yus-akhāh āgas-pēth
the-king, " ho servant, whoever the-master-on

bēwōphōyī kari, tas kyāh wāti karun̄?"
infidelity may-do, to-him what will-be-

proper

Dopānas gōlāman, "pātashēham, tas
It-was-said-by-him- by-the-servant, " my-king, to-him
to-him
gabhi sar ʦətun⁹, shəhara-manza dur
is-proper the-head to-be-cut-off, the-city-from-in distant
kaḍun⁸. Pātashēham, bōh wanay
(he-is) to-be-expelled. My-king, I will-tell-to-thee
dalilā, ʦʰ thāwum kan." Dapān
a-certain-story, thou place-for-me the-ear." Saying
chus golām. "suh ōs⁶ pātashēhā
is-to-him the-servant. "that was a-certain-king
akh. Amis ōs¹ nēciv¹ zʰ. Timan⁹y
one. To-him were sons two. To-them-verily
mōyē panūn⁹ mōj⁹, Pātashēhan kūr⁴
died their-own mother. By-the-king was-made
wōrūz⁹ zanāna. Sa gayē pātashāhzādan
second-wife woman. She became to-the-princes
dōn wōramōj⁹. Yim ōs¹ pātashāhzāda
to-the-two stepmother. These were princes
z⁹h sabakas. Tōra āy, amis-wōramājē
the-two at-a-lesson. Thence, they-came, to-this-stepmother
niyēkh salām, lālau niginau
was-taken-by-them a-complimentary (filled) with-jewels
trōm¹. Thōv⁹kh amis bōnṭha-kani
a-copper-dish. It-was-placed-by-them to-her in-front.
Yim gay biyē sabakas. Dōhā dōhā
These went again to-the-lesson. Each-day each-day
chih kaḍān. Pātashāh-bāyē wuz⁹
yey (thus) passing. To-the-queen was-roused
panūn⁹ rāy. Kyāh wuz⁹s? 'Bōh
her-own intention. What was-roused-in-her? '1
karahô yiman-pátasháhzádan-söty gônâh.'
would-have-done these-princes-with sin.'

Dôha-aki wonun yiman-pátasháhzádan-dôn,
On-a-day-one it-was-said-by-her to-these-princes-two,

'mê-söty kariv gônâh.' Yimav dop'hânas,
'me-with do-ye sin.' By-them was-said-by-them-
to-her,

'th chêkh söñû möjû; té ta asë
'thou art our mother; for-thee and for-us
wâti-na.' Pâtasháhzâda gay sabakas.

it-will-not-be-suitable.' The-princes went
to-the.lesson.
Pâtasháh áv darbâr murkhas karith.
The-king came the-court dismissed
having-made.

Wôtû mahalakhán. Pâtasháh-bâyi
He-arrived at-the-private-apartments.
By-the-queen

trop'nas darwâza. Darwâza chës-na
was-shut-by-her-for-
the-door. The-door she-is-for-him-
him

thawân. Dop'nas, 'yih kyâzi?' Wôshûs
opening. It-was-said-by-
this why?' She-rose (in-
him-to-her,
reply)-to-him

pâtasháh-bây. Dop'nas, 'bôh chësa
the-queen. It-was-said-by-her-to-him, 'I am-I

cyöñû kôlay, kina cyânên-nécivên-hûnzû?'
of-thee the-wife, or thy-sons-of?

Dop'nas pâtashëhan, 'tih kyâh
It-was-said-by-him-to-
that what
her

gay?' Dop'nas, 'tim âm
happened? It-was-said-by-her-to-him, 'they came-to-me
lēkan.'  Pātashāh  chus  dāpān,
for(-using)-indecent-
language.'  The-king  is-to-her  saying,

'wuń  kyāh  chuh  salāh?'  Pātashāh-bāy
now  what  is  (your) advice?'  The-queen

chēs  dāpān,  'mē  gath bi  thīn anza
is-to-him  saying,  'for-me  is-necessary  their

wōlinje  zāh.  Tima  khēma  bōh,  Ada-kyāh
hearts  two.  Them  I-will-eat  I.  Then-of-course

thāway  darwāza.'  Pātashēhan  dyutu
I-will-open-for-thee  the-door.'  By-the-king  was-given

hukum  wazīras.  Dopunās,  'yim
an-order  to-the-vizier.  It-was-said-by-him-to-him,  'these

shāhzāda  zāh  dikh  mārawātālan  athi.
princes  two  give-them  of-the-executioners  in-the-hand.

Yiman  kādan  wōlinje  zāh.'  Gav
Of-them  they-will-extract  the-hearts  two.'  Want

wazīr.  Wōtu  sātahāl,  yēti  yim
the-vizier.  He-arrived  at-the-school,  where  these

shāhzāda  zāh  ös1.  Yiman-kun  kūrūn
princes  two  were.  Them-towards  was-made-by-him

nazārah.  Sēthāh  gōs  yim  pātashāhzāda
a-single-glance.  Exceedingly  became-these  princes

to-him

zāh  khōsh.  Dilas  pyōs  yinsāph.
two  pleasing.  To-the-heart  fell-of-him  compassion.

Dopunākh,  'tsaliv  yimi-shēhara  dūr.'
It-was-said-by-him-to-them,  'flee-ye  from-this-city  far.'

Tsālu.'"  They-fled.'
12. Dapān wustād,—
(Is) saying the-teacher,—

"Mārawātalān dyutḥ hukum wazīrān,
"To-the-executioners was-given an-order by-the-vizier,

'mōryūkh hūnī zāh, Mārawātalāu mōrī
'kill-ye-them dogs two,' By-the-executioner were-killed

hūnī zāh, kādīkh yīman wōlinjē
dogs two, were-extracted-by-them of-them the-hearts

zāh, lazakh tōkis-manz, gay hēth
two, they-were-placed- a-tray-in, they-went taking
by-them

pātashāh-bāyē. Pātashāh-bāyi thōwa darwāza.
to-the-queen. By-the-queen was-opened the-door.

Pātashāh chuh karān pātashōhī tātī.
The-king is doing ruling there.

13. Shāhzāda zāh āy tālān biyis
The-princes two came fleeing to-another

pātashēhas nish. Pātashēhan rātī yim
king near. By-the-king were-taken they
gōlām. Gōdanyukā pahar āv amis=
(as) servants. The-first watch came to-this-
badīs-hīhīs-shāhzādas. Shēmāh chuh dazān.
the-elder-the-prince. A-lamp-flame is burning.
Pātashāh-sāndī zāh bōsī chih palangas-
The-king two husband-and- the-bed-

pēth arāmas. Yīmanī yī syodī wasān
-on in-rest. To-them-verily in-front descending
chuh shēhmār. Yih gōlām chuh kadān
is a-great-snake. This servant is drawing
shēmṣēr. Amis-shēhmāras chuh karān
a-sword. To-this-great-snake he-is making
ṭukṣra. Ami pata chuh shēmṣēri-handis
pieces. This after he-is to-the-sword's
tēgas walān phamb. Amis-pātashāhbāyē-handis-
blade wrapping cotton-wool. To-this-queen's-
badanas ōsā wōtharān yih zahar amis-
body he-was wiping-off this poison that-
shēhmāra sondā, Dopun, ' amis mā
great-snake-of. It-was-said-by-him, ' on-her I-wonder-if
āsim shēhmāra sondā zahar.' Ōsā
there-will-be-on-my the-great-snake-of poison.' He-was
wōtharān ta pātashāh gav bēdār.
wiping and the-king became awake.
Dopā pātashēhan, 'yih ām mārani.'
It-was-said by-the-king, 'he came-to-me for-killing.'
Pātashēham, say chēh dalil. Hargāh-kiy
My-king, that-verily is the-story. If
suh pātashāh sara karihē, pananēn-
that king testing had-made, to-his-own-
nēcivēn-pēth mā diyihē hukum mārawātalān,
sons-on not would-he- the-order to-the-executioners,
have-given
'tōh' möryūkh.' Ada gay tim hūnā
'ye kill-ye-them.' Afterwards went those dogs
zāh mārā. Pātashēham, agar bāwar
two to-death. My-king, if believing
thou-wilt-not-make, that king was our-verily

father, This king art thou. Here-on-the-

is the-sword, there-on-the- is-of-thee the-bed-below

is-of-thee the-bed-below

the-bed-below

the-bed-below


Exceedingly became-with-

the-king pleased.

One brother was-appointed-

by-him vizier, the-other brother

was-made-by-him a-king.
IX.—GRİST¹-BAYE-HÜNIZÜ TA MACH-TALARE.
FARMER'S-WIFE-OF AND HONEY-BEE-
HÜNIZÜ KATH
OF STORY

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

Yih gristi-baye ösü tüzümüs. Kami-
This farmer's-wife had fled. For-what-
bāpath? Kardāran ta mukadaman ösus
reason? By-the-overseer and by-the-village-
headman had-been-to-
korumot u zulm. Ami-bāpath chēh tüzümü.
done tyranny. For-this-very-
she-is fled.

Wöb u wanass-akis-manz. Otuy wöbůs
She-arrived forest-one-in. There-verily arrived-to-her
māch-talēri. Amis ayē zabān. Dapān
a-honey-bee. To-it came speech. Saying
chēh amis-gristi-baye, "eh kyāzi chēkh
she-is to-this-farmer's-wife, "thou why art
šüzümü?" Dopnass gristi-bayi, "mē
fled?" Was-said-by-her-to-
chuh gomot u zulm." Ami dopnass
is happened tyranny." By-that was-said-by-it-
phirith māch-talēri, "mē-ti chuh gomot
answering by-the-bee, "to-me also is
zulm. Bōh chēs wadan, "ēh thāvtam
tyranny, I am lamenting, thou please-place-for-
me
"Yitay, vēsī, paran pēmōs,
"Come-please friend, at-feet we-will-fall-of-Him,
karōs zārapār.
we-will-make-to-Him ejaculations.

Buday chēsay māch-tālūrū, wanukā
I-verily. am-Thy honey-bee, of-the-forest
jānāwar. a-winged-creature.

2. Kōha-kōhai vyūrāh aṇām, ọsūs
From-every-mountain flower-nectar was-brought-by-me,
ayālbār. possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanān
Calamity may-fall to-the-bear-pimp, to-the-forests
tōnūnam lār.
was-brought-in-by-him-to-me running-away.

3. Pōtēn tasandēn āl-nāsh korun;
To-the-young-ones of-it nest-destruction was-made-by-him:
Sōhibō, āy-nā ār?
O-God, did-there-not-there-pity? come-to-thee
Buday chësay măch-talārū, wanuk
I-verily am-Thy honey-bee, of-the-forest
jănāwār, a-winged-creature.

4. Dapān amis grist'-bāye yih (Is) saying to-this farmer's-wife this
măch-talārū "yih hāl kor'nam
honey-bee, "this condition was-made-by-him-for-me
wana-manza hāpatan. Wuñ șajyēyēs,
the-forest-from-in by-the-bear. Now I-fled,
wūthūs grist'-garas, dapyām, 'kara
I-descended to-a-farmer's-house, it-was-said-by-
me (long ago),
rahath.' Wuchta wuñ kyāh karēm
ease.' See-please now what will-do-to-me
yih gryüstū, thāvta kan. Bōh kyāh
this the-farmer, place-please the-ear, I what
wanay?
shall-say-to-thee?

Thūnūa matith kuthūāh thōwūnam,
Fresh-butter having-rubbed a-room was-placed-by-him-
butter for-me,
mōtuū of-death it-is-to-me a-prison.
Bāgān-āyēs grist'-garas, say me
It-was-my-fate (in) the-farmer's-house, that-verily to-me
gayēm gāl.
became-to-me shame.
5. Drāti-sōtin kāshī yēli bāṭ'nam,
    A-sickle-with the-honeycombs when were-cut-by-him-
    kötyāh khāṭis mār.
    how-many arose-for-him (guilt of) murders.

    Buday chēsay māch-tālūrū, wanukā
    I-verily am-Thy honey-bee, of-the-forest
    jānāwār."
    a-winged-creature."

6. Mōkalōwā amī-māch-tālūri wanith
    Was-finished by-this-honey-bee having-spoken

    panunā dōdū. Wuñ chēh dāpān amīs-
    her-own pain. Now she-is saying to-this-
    grīst'-bāyē, "chēyēy kēh gōmotā, ta-ti
    farmer's-wife, "if-there-is-to- anything happened, thou-also
    wan." Wanān chēh wuñ grīst'-bāy.
    speak." Saying is now the-farmer's-wife.

    Dāpān chēs, "Bōz, mē kyāh zulm
    Saying she-is-to-it, "hear, to-me what tyranny
    chuh gōmotā." is happened."

    Azal chāwun chuh samsāras, chēh
    Fate to-be-experienced is in-the-world, there-is
    tal wasūnā jāy.
    below to-be-descended a-place.

    Buday chēsay grīst'-bāyā, yōr nay
    I-verily am-Thy farmer's-wife, here not-verily
    rōzani āy.
    to-abide we-are-come.
7. Sōta yēli mötasūlū grēstēn dilāsā
dini hay āy,
to-give O I came,

Mōdaryīv-kathau yēdāh būrūkh, zālas
walana-āy.
we-were-surrounded.

8. Harē-da-vizi dard müthākh, lāyēni
tim-hay āy.
they-verily came.

Buday chēsay gristi-bāy, yōr nay
rōzani āy.
to-abide we-came.

9. Yim phal wāwim mājē-zamīnī,
tim-hay papith āy,
they-verily ripened came,

Sōmbē-rith sōrith khalas kārim,
hatabōdī-khōris drāy.
Having-collected having-piled on-the-threshing-floor
they-were-made-by-me,
to-hundreds-of-kharwār-weight they-emerged.
10. Cakla-cakla mukadam ta pathwör¹
    In-each-village-circuit the-village-head-man and the-village-accountant
tölani tim-hay āy,
to-weigh they-verily came,

Buday chēsay gríst¹-bāy, yōr nay
I-verily am-Thy farmer’s-wife, here not-verily
rōzani āy.
to-abide we-came.

11. Özīz ta miskīn kötyāh, vis³-yiy,
The-poor and penniless how-many, O-friend,
halam dōr¹-dōr¹ āy,
the-lap-cloth holding-out came,

Halam dit’makh me bār¹-bārī, suy
The-skirts were-given-by-me-to-them by-me filling, that-verily
chuh mōkalan pāy.
    is for-salvation a-means.

12. Kalama sōtin sawāb likhan,
    A-pen with the-reward-of-good-actions they-will-write,
yith-nay lagēkh grāy.
    so-that-not will-happen-to-them shaking.

Buday chēsay gríst¹-bāy, yōr nay
I-verily am-Thy farmer’s-wife, here not-verily
rōzani āy.
to-abide we-came.
X.—RÄJE BIKARAMÄJETÜNU KATH

(In the original MSS. of this story, the Hindú word for "king" is regularly written räjë, instead of the more familiar räja or râja. This spelling is followed in the transcription.)

1. Dapän wustäd,—
   (Is) saying the-teacher,—

   Mahaniv¹ tör ös¹ pakân wati.
   Men four going by-road.

   Äkh brůha módän. Ath¹ módänas
   There-came-to them in-front a-plain. (On) this plain

   yěli hyotukh pakun, lág¹ wanani
   when they-began to-go, they-began to-say

   pänawuń, "talau, wän¹tav dalilä, yih
   mutually, "ho, tell-ye story-a, this

   módän kaδön." Pata-kani äkh byākh
   plain we-will-pass-over-it afterwards there-came-to-them other

   shēkhsä. Amis dopukh, "tσh wanna
   person-a. To-him it-was-said-by them, thou tell-please

   dalilä, yih módän mōkalāwahun." Ám¹
   story-a, this plain we-will-complete-it" By-him

   dopu₀nakh phirith, "bōh, hasa,
   it-was-said-by-him-to-them in-answer, "I, sirs,

   wanamōwa dalil. Dalil, hasa, wanamōwa
   will-tell-to-you a-story. Story, sirs, I-will-tell-to-you

   katha pānts. Pānt-san-kathan gasthanam
   tales five. For-five-tales they-will-be-proper-to me
Din^1 rōpayēs pānts hath." Yimōv
to-be-given of-rupee five hundred." By-them
dop^u has phirith, "sōr hath dimōy
it-was-said-by-them-to-him in-answer, "four hundred we-will-give-to-thee
tōr zān^4 Pōntyum^a hath gay panunuy,
four persons. The-fifth hundred became thine-own-only.

Wan-sa katha pānts." 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-āsanās.
A-friend, sirs, is for-non-existence (of wealth).

Āsh^nāv, hasa, chuh āśānas.
A-near-relation,

Gayē trih katha. Biyē z^a h katha, hasa,
Want three tales. The-other two stories, sirs,

chēwa,—
are-for-you,—

Sa zanānā chēwana panūn^a,
That woman is-for-you-not your-own,
yēsa na āsi pānas-sōty.
who not will-be oneself-with.

Biyē, hasa,—
Also, sirs,—

Yus rātas bēdār rōzi,
He-who by-night awake will-remain,
suy, hasa, zeni Räjë-Bikarmäjétünä
he-only, sirs, will-win King-Vikramäditya's
kürä." daughter."

Wañënakh yima katha pânts. Yim
Were-said-by-him-to-them these tales five. They
chis dapän, "wan-sa dalil." Yih
are-to-him saying, "tell-sir a-story." He
chukh dapän, "më, hasa, wañêmôwa
is-to-them saying, "by-me, sirs, were-told-by-me-to-you
katha pânts." Millüväkh laðöyä.
tales five." Was-joined-in-by-them fighting.
Yim chis dapän, "rõpayës tsör hath
They are-to-him saying, "of-rupee four hundred
nîth; dalil këh wënëth-na; mödän
were-taken-by-thee; story any was-told-by-thee-not;
chuh wuñë pakanay." Amis löyukh
is still not-having-been-walked."
yimav-törev-zañëv. Ämä dopänakh,
by-these-four-persons. By-him it-was-said-by-him-to-them,
"pakiw-sa yitikis-pätashëhas-nish. Yih
walk-ye-sirs of-here-the-king-near. What
suh dapi, tih karav."
he will-say, that we-will-do."

2. Dapän wustäd,—
(He) saying the-teacher,—
Wōt
They-arrived
pātashēhas-nish.
the-king-near.

Dyut
Was-given
phāryād
a-complaint
bōrav-zanēv.
by-the-four-persons.
Dopāhas,
It-was-said-by-them-to-him,

"pātashēham,
"my-king,
yim1-shēkhsan
by-this-person
khēy
were-eaten

asē
for-us
rōpayēs
of-rupee
tōr
four
hath.
hundred.

Dopun,
It-was-said-by-him,

'wanamōwa
'I-will-tell-you
katha
tales
pānts."

Pātashēhan
By-the-king
dop
it-was-said
amis-shēkhsas,
to-this-person,
"wan-sa
"tell-sir
kyāh
what

wonə-thakh?"'
yih
He
wōthus
arose-to-him

phīrith,
"pātashēham,
in-answer,
"my-king,
boh
wanay
I
will-tell-to-thee
katha

pānts
five.
Rōpayēs
Of-rupee
gatshanas
they-are-proper-to-me
din1
to-be-given

pānts
five.
hath.
Ada
wanay
boh
katha
five
hundred.
Then
I-will-tell-to-thee

pānts."
Pātashēhan
five.
By-the-king
kād1
were-produced
rōpayēs
of-rupee

pānts
five.
hath,
ditin
amis-shēkhsas.
Yim
five
hundred,
they-were-given-by-him
to-this-person.

kārin
were-made-
band,
tied-up,
pāna
by-himself
kūr²n
was-done-by-
kōm⁵āh
deed-a

him
ám-pätashēhan.  Pätashōhi-hondə  pōshākh
by-that-king.  Royalty-of.  garment

trówun,  gadōiyē-hondə  pōshākh  pūrun.
was-put-off-  begging-of  garment  was-put-on-
by-him,  by-him.

Biyē  gāndin  lāl  sath  matēhi,
Also  were-tied-by-him  rubies  seven  on-the-arm,

drāv  yima  katha  pāng  sara  karani.
he-went-forth  these  tales  five  testing  to-make.

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

Gōdāniy  drāv  bēnē-handis-shēharas-kun.
At-the-very-first  he-went-forth  his-sister’s-city-towards.

Gurə  chus  khasunə.  Wōtə  yēli
A-horse  is-for-him  to-be-mounted.  He-arrived  when

nīzīkh  ath-bēnē-handis-shēharas  lūzən
near  to-that-sister’s-city  was-sent-by-him

shēch1  amis-bēnē,  “mē  kyāh  chuh
a-message  to-that-sister,  “to-me  verily  is

pēmotə  muhim.  Bōh  kyāh  yimahō
fallen  poverty.  I  of-course  should-come

tūri.”  Ami  lūzənas  bēnī  potə
there-even.”  By-that  was-sent-by-her-to-him  back-again

phīrith  shēch1,  “mē  kyāh  rōzan
in-answer  a-message,  “to-me  of-course  will-remain

pāma  wōrīvis-manz.”  Potə  phīrith
reproaches  my-father-in-law’s-house-in.”  Back-again  in-answer
lūz̄nas  biyē  shēcḥ,  "mē  yēli  na
was-sent-by-him-to-her  again  message,  "to-me  when  not

bani  tōr  yuṇ̣,  tō-ti  gashēm  laduṇ̣
will-be-there  to-come,  nevertheless  it-is-proper-to-me-tosent

naphtēs  kēnsthāh.  Ladamah-ay,  tath
for-the-belly  something.  Thou-wilt-send-to-me-it,

gāthī  gand  karuṇ,  pētha  gashēs
it-is-proper  a-knot  is-to-be-made,  upon  (it)  it-is-proper-for-it

mōhar  karūṇ  pānūṇ."  Amī  kūṛ
the-seal  to-be-made  thine-own."
By-that  was-done

bēnī  kōmāh.  Lodun  pānanē-kēnzhē
by-the-sister  deed-a.  Was-sent-by-her  (in)  her-own-dish-cup

bata-hanā,  yā  thyoṭ̣  yā  shōsh.
a-little-boiled-rice,  (not  caring  whether  impure  or
it  was)  either  (leavings)

Pētha  kūṛnas  pānūṇ  mōhar,  korun
Upon  (it)  was-made-by-her-for-it  seal,  was-made-by-her

rawāna  amis-bōyis.  Tāṃ  yēli  wucḥ
dispatching  to-that-brother.  By-him  when  was-seen

bēnē-hūnz̄  mōhar,  roṭun,  ātiy
the-sister-of  the-seal,  was-taken-by-him,  in-that-very-place

thōwun-dabōvith.
was-buried-by-him.
He-went-forth on-a-friend's-the-road. When he-arrived

nizikh sūzun amis mahanyuvā, “yār, friend,
near was-sent-to him a-man (saying),

Pātashōhi chēsna. Suh,
Royalty is-to-him-not. He,

hasa, őy. hasa, chuy muhimzad.” Yāran yēli
sir, is-come-to-thee. Royalty is-verify struck-by-adversity." By-the-friend when

būzū, drāv, wōtū amis-yāras-nish.
it-was-heard, he-went-forth, he-arrived that-friend-near.

Dapān chus, “hā yāra, kati gōham
Saying be-is-to-him, “O friend-O, whence didst-thou-become-for-me

yōr pōda?” Pakān chih dōnaway.
here manifest ?" Going they-are both.

Amis ōsū miskini-hondū pōshākh nōlī.
To-that-one was poverty-of garment on-the-neck.

Dapān chus, “yāra, yih khalūt-ē-shōhī
Saying he-is-to-him, “friend, this robe-of-royalty

dita mē. Yih myōnū pōshākh
decessary give to-me. This my garment

shunta tāh." Yih ās-na-bōzana, “yih
please-put-on thou." This was-not-considered-by-him, “this

chuh amis miskini-hondū pōshākh ";
is to-that one beggary-of garment ";

yih ās-bōzana khalūt-ē-shōhī; kami-mōkha?
this was-considered a-robe-of-royalty; on-what-account?
Mahabata-söty. Gav. Wót¹ yāra-sondu²
Affection-through. He-went. They-arrived the-friend-of

gara. Yāran kūr³nas ziyāphath
house. By-the-friend was-made-by-
him-for-him a-feast

löyik-ē-pātashāh. Sapañēs ot⁴-tān z⁴h
worthy-of-a-king. There-happened-
to-him there-up-to two

katha sara.
statements: in-investigation.

He-went-forth now (his) wife’s-city-towards.

Wót² ath-shēharas and-kun. Ati
He-arrived of-that-city the-outskirt-towards. There

ösd³ buḍ³ zanānā. Byūth⁴ āmi¹-sandi-gari.
was an-old woman-a-certain. He-stayed in-her-house.

Dopun amis-bujē-zanāni, "ditam drôt⁵.
It-was-said-
to-that-old-woman, "please-give- a-sickle.
by-him to-me

Bōh ana yimis-guris-kyut¹ gāsa." Drāv
I will-bring this-horse-for grass." He-went-forth

gāsa anani. Wuchun ati gāsa-mōdānā,
grass to-bring. Was-seen-
by-him there grass-plain-a-certain,

ath¹ chuh lōnān. Yih ösd³ rakh
to-it-verily he-is reaping. This was the-private-

pātashēha-sünz⁴. Ös¹ lārān tāhāl¹.
the-king-of. Were running-up the-grooms.
Nyūkh  
He was taken by them

raṭith  
having-seized

pananis-mējēras-nish.  
their own master of the horse near.

Korukh  
He was made by them

köd.  
imprisoned

Rāth  
Night

āye.  
came

Amis  
To him

chēh  
is

gathān  
becoming

pōda  
manifest

zanānā  
woman a

akh,  
one

amis-mējēras  
to that master of the horse

ziyāphathā  
dish of food a

hēth.  
having brought

Yih  
He

chuh  
is

bihith  
seated

cārpaśi-pēth.  
a bedstead on

Ziyāphath  
The dish of food

thūvānas  
was placed by her for him

bōnthā-kani.  
front in

Ath  
To it verily they descended

wāth  
they

khēni  
to eat

dōnaway  
both

Hanā  
A little

hārēyēkh.  
remained over for them

Yih  
This

dyutukh  
given by them

amis-kōdis.  
to this prisoner

Korūhas  
Was made by them to him

ālav,  
a call

"hatō  
this

doṇā  
elbow

kōdyau,  
prisoner O

yih  
this

khyuh  
eat

sōnā  
our

ho  
priest O

bhēth-han."  
By the prisoner

Kōd  
It was taken

roṭ,  
it was eaten

khyōn.  
by him

Ātiy  
There verily

chuh  
seated

panaṇē  
in his own

jāyē  
in place

bihith.  
seated

Yimav-dōyav  
By these two

kūrd  
was made

tamaskhuri;  
esting

ath-palangas  
to that bedstead

phūtā  
was broken
tūrā. Korukh ālav amis-kōdis, "thou the-tenon. Was-made-by-them a-call to-that-prisoner, "thou wuchta, yith-palangas phūṭā tūrā, ñe please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy." Āmī dopnakh, "yes, I-wonder-if it-will-within- By-him it-was-said-to- thy-power." them,
tagēm-nā? Hamsāyē chim chān." will-it-not-be-within Neighbours are-to-me carpenters.

my-power?

Dopnhas, "wōla." Wōtā otā. Ḍāmi-
It-was-said-by-them- "come." He-arrived there. By-that-
to-him,

zanānī parzanōwā panunā khāwand. woman he-was-recognized (as) her-own husband.

Āmī oś-parzanōvāmūṭā brōnth, yēli yih By-him she-had-been-recognized before, when this
bata-han disnhas. Yih zanānā chēh food-a-little was-given-by-them-to- This woman is

him.
dapān amis-mējērās, "wūn kyāh karav? saying to-this-master-of-the- "now what shall-we-do? horse,

Yih chuh myōnā khāwand. Yih gāshi This is my husband. He is-proper

mārunā rātās-rāth." Hukum dyutun to-be-killed this-very-night." An-order was-given-by-him
mārawātālan. Dopnakh, "niyūn yih to-the-executioners. It-was-said-by-him-to- "take-him this

them.
köd¹, gathši märun²; wölín³ gathšés
prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yür¹ anün², " Nyūkh yih köd¹
here-even to-be-brought." Was-taken-by-them this prisoner

shēharas-nēbar. Ám¹ dyut³nakh sawāl,
the-city-outside. By-him was-given-by-him-to-them a-petition,

"mē tröv⁴tav yēla, bōh chalahō atha
" me please-to-let-me-from-restraint, I would-wash the-hands

buth³, Khōdāyēs-kun karihō zārapār."
face, God-towards I-would-make ejaculations,"

Trōwukh yēla. Wuch³n āba-hanā,
He-was-let-loose-from-restraint. Was-seen-by-him water-a-little,

cholun atiy atha buth³, Khōdā-Sōbas-
was-washed-there-indeed the-hands face, God-the-Lord-

kun korun zārapār. Atha pyōs
towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satān-pēth, yim tati āsīs
these-rubies-seven-on, which there were-of-him

gānd⁴māt¹ matši. Yiman dopun mārawātalan-
tied on-the-arm. To-these it-was-said-to-executioner-by-him

tōn, "hata-sa, mē trövyuv yēla. Nōm
four, "O-sirs, me let-ye-me from-restraint. These

chiwa lāl sath. Tsōr chiwa tōhē
are-for-you rubies seven. Four are-for-you for-you
son zanën, Trih chiwa myön¹ töhe-
four persons. Three are-for-you mine you-
nish."
with."

6. Ot²-tañ karën tör katha sara.
There-up-to were-made-by-
him
Pönsim² kath gayës mashith. Áv,
The-fifth statement went-for-him forgotten. He-came,
wöt³ panun⁴ gara. Biyê wanân chuh
he-arrived his-own house. Again saying he-is
timan pântan zanën, "waniv-sa kyâh
to-those five persons, "say-ye-sirs what
wañëwa töhe pânts katha." Yih
were-said-by-you by-you five statements." He
wôthus pot⁵ phirîth,
arose-to-him back-again in-answer,

"Pätashëham, kata katha karêth sara?" "My-king, how statements were-
many made-by-thee
Dop⁶nakh pätashëhan, "töör katha." It-was-said-by-him-to-
by-the-king, four statements.
Yimav dop⁶has, "kusa kusa?" By-them it-was-said-by-them-to-him, "which which ?"
Dop⁶nakh pätashëhan,
It-was-said-by-him-to-them by-the-king,
"Āshënâv chih pâz¹-pôth¹ äsansas.
"Relations are really-truly for-existence (of
wealth)."
Yār chuh na-āsanas. Ti-ti pozuy.
A-friend is for-non-existence That-also true-verily
(of wealth). (is)

Zanāna sa chēna pánuñā, yēsa na
Woman that is-not one’s-own, who not
pānas-sōty chēh. Ti-ti pozuy.
oneself-with is. That-also true-verily.

Dyār chih bakār sapharas. Ti-ti pozuy.
Monies are useful for-a-journey. That-also
true-verily.

Yima tōr katha karēmav
These four statements were-made-by-me-for-you

sara. Wūn wanyūm pōntimā kath.”
tested. Now tell-ye-me the-fifth statement.”

Dopūnas ām by-this shēkhsan pota phirith,
It-was-said-by- by-person back-again in-answer,
him-to-him

“rōpayē hath gathēm dyunā.” Dyutūnas
“rupees hundred are-proper-to-be-given.” Was-given-by-
pātashēhan. Dopūnas— him-to-him—
by-the-king. It-was-said-by-him-to-him—

“Yūs rātas bedār rōzi,
“He-who by-night awake will-remain,
suy zēni Rājē-Bikarmājētūnā kūrā.”
he-only will-win King-Vikramāditya’s daughter.”

7. Pātashēhan kūrā kōmā. Lōgun
By-the-king was-done a-deed. Was-imitated-
was-done by-him
phakir.  Gav, wót\(^a\)  Rājē-Bikarmājētun\(^a\)  
 a-faqir.  He-went, he-arrived  King-Vikramāditya's

gara.  Nazarbāzav  kūr\(^\text{ii}\)  nazar, 
 house.  By-the-watchers  was-done  watching,

khabardārav  niyē  khabar  amis-rājēs. 
 by-the-newsmen  was-brought  news  to-this-king.

Dop\(^a\)has, "rājē-sōba, phakirā  akh 
 It-was-said-by-them-to-him, "King-Sir, faqir-a  one

gamot\(^a\)  pōda.  Yihuy  dapān, 'bōh 
 (is) become  manifest. He-verily (is) saying, 'I

zēnan  rājē-sūnz\(^a\)  kūr\(^\text{ii}\).'"  Rājē  wanān 
 will-win-her  the-king's daughter.'"  The-king  saying

chukh  pot\(^a\)  phīrith, "az-tān kötyāh 
 is-to-them  back-again  in-answer, "today-up-to how-many (are)

gamāt\(^1\)  rājēzāda  ati  māra!  Wuñ  gav 
 gone  princes  here  to-death!  Now  is-gone

yih  phakir  hawāla-y-Khōdā,  ada  yā 
 this  faqir  (in) the-care-of-God, then  either

lasi  yā  mari.  Gaśhiv,  khołyūn 
 he-will-survive or  he-will-die. Go-ye, cause-ye-him-to-mount

kuṭhis-manz."  Yēti  yih  rājē-sūnz\(^a\)  kūr\(^\text{ii}\) 
 the-room-in."  Where  this  king's daughter

ōs\(^a\),  palang  trōw\(^a\)has  shīrith.  Khoth\(^a\) 
 was,  a-bed  was-put-by-them-for-him  having-made-ready.

yih  phakir  palangas-pēth.  Amis-khōtūnī 
 this  faqir  the-bed-on.  To-this-lady
HATIM'S SONGS AND STORIES

dištūn zirū. Karēn amis-sōty katha.
was-given-by-him a-push. Were-made-by-her-with him speeches.

Katha karith kūrūn kōmū. Ath-pōshākas
Speeches having-made was-done-by-a-deed. (Of) that-garment him

kūrūn shēkal yinsān-hishū. Pāna
was-made-by-him a-form a-human-being-like. He-himself

drāv dūr-pahān, byūthū nazari. Shēmāh
went-forth distance-a-little, he-sat in-watch. A-lamp-flame

chuh dazān. Amis-khōtūnī-handis-shikamās-manza
is burning. This-lady’s-belly-from-in

drāv ajādāh. Tsāv ath-pōshākas-manz,
issued a-python. It-entered that-garment-in,

yēth yih āmī-phakīran yinsān-hyuḥū
which this by-this-faqr a-human-being-like

korūmotū òsū. Yih chuh dānān, tāpū
made was. This he-is shaking, bites

hēwān. Ati yēlī na yinsān òsū,
(he is) taking. Here when not human-being it-was,

biyē tāv yih ajādāh khōtūnī-shikamas-
again entered this python (of)-the-lady’s-belly-

manz. Āmī-phakīran kūrū saragī. Balāy
in. By-this-faqr was-done testing. The-evil-spirit

chēh amis-khōtūnī-handis-shikamas-manz. Nēbar
is this-lady’s-belly-in.

kēh chēnā. Āv phakīr, wōtū biyē
any is-not. Came the-faqr, he-arrived again
ath-palangas-nishē. Khôtūni dit^n zir^a, that-bed-near. To-the-lady was-given-by- a-push, him
katha karēn amis-sōty. Ath-pōshākas speeches were-made-by-him her-with. To-that-garment korun biyē yinsān-hyuhum, gav biyē it-was-made-by- again a-human-being-like, went again him
phakīr, byūth u dūri-pahān. Shēmāh chuh the-faqīr, he-sat at-a-distance-a little. A-lamp-flame is
phakīr, byūth u dūri-pahān. Shēmāh chuh the-faqīr, he-sat at-a-distance-a little. A-lamp-flame is
dazōn^i. Athas-kēth kūd^a n shēmshēr. burning-verily. The-hand-in was-drawn-forth-by- a-sword. him
Amis-khôtūni-handi-shikama-manza log^a nērani This-lady’s-the-belly-from-in began to-issue
yih aj^e dāh. Log^a ath-pōshākas-manz atani. this python. It-began this-garment-in to-enter.
Tuj^a n shēmshēr, chuh amis-aj^e dāhas Was-raised-by- the-sword, he-is to-this-boa-constrictor him
katarān, mōrin, karēnas ganē, cutting-to-pieces, it-is-killed-by- were-made-by-him- lumps, him,
katarān, mōrin, karēnas ganē, cutting-to-pieces, it-is-killed-by- were-made-by-him- lumps, him,
tshunun ath-palangas-tal. Khot^a pāna it-was-put-by-him that-bed-under. He-mounted himself
palangas-pēth, shēmshēr dit^n shān, the-bed-upon, the-sword was-put-by-him (under) the- pillow,
ta shōng^u. and he-went-to-sleep.
S. Rāth gayē ādā, subuh loga yini.
The-night went (to) completion,

Āmā-Rājē-Bikarmājētan dopā mārawātalan,
By-this-King-Vikramāditya it-was-said to-the-executioners,

"gatshiv. Yih phakir āsi mumotā."
"go-ye. This faqir will-be dead.

Yōhay wālyūn. Az-tān kötyāh
Him-verily bring-ye-down-him. Today-up-to how-many

rājēzāda gamāṭā māra, ta yi-ti
princess (are) gone to-death, and this-one-also

will-be dead." They-ascended this-room-in

Wuchukh phakir wāra-kāra zinday.
Was-seen-by-them the-faqir safe-sound living-verily.

Nazarabāzav kūrā nazār, khabardārāv
By-the-watchers was-done watching, by-the-newemen

niyē khabar rājēs. Dopā has,
was-brought news to-the-king. It-was-said-by-them-to-him,

" Rājē-sā, phakir chuh zinday."
" King-Sir, the-faqir is living-verily." The-king-Sir

khotā pāna kūthis-manza. Karān chuh
ascended himself the-room-in. Doing he-is

mōbārakh amis-phakirās. Dapān chus,
congratulation to-this-faqir. Saying he-is-to-him,

"phakira, tāh wanta kētha-pōthā bacyōkh."
"faqir-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakir, " bēdār rōzana-sōty.
Saying is-to-him the-faqir, " awake remaining-by,
Rājē-sa, kar nazār palangas-tal. Rājēn
King-Sir, do looking the-bed-under. By-the-king

kūr" nazār. Wuchun palangas-tal
was-done looking. Was-seen-by-him the-bed-under

balāyā akh. Trōv"mūt" phakīran mōrith.
evil-spirit-a one. (It-was) put by-the-faqīr having-
killed.

Dapān chuh phakīr amis-rājēs, "zabān
Saying is the-faqīr to-this-king, "promise

kyāh chēy kūr"mūt"?" Rājē chus
what is-by-thee made?" The-king is-to-him

dapān, "pōz" chuh, Khōdāy chuh
saying, "true is, God-verily is

kunuy." Phakīr chus dapān, "yih,
one-only," The-faqīr is-to-him saying, "this,

hasa, chēy āt" panūn" kūr". Mē
Sir, is-to-thee here-veryli thine-own daughter. To-me

di-sa panun" nishānā." Dīs"nas wōj"
give-Sir thine-own token." Was-given-by-him-a-ring
to-him

amīs-phakīras. Phakīra-sūnz" wōj" rūt"
to-this-faqīr. The-faqīr's ring was-taken

āmī-rajēn.
by-this-king.

Went-forth the-faqīr, he-arrived his-own city.

Phakiriyē-hond" jāma thunun-kadith.
Faqīrhood-of coat was-doffed-by-him.
Pātashōhi-hond⁴, pōshākh puṛun. Dyutun
Royalty-of robe was-put-on-by-him.

hukum lashkari, "nīriv-sa mē sōty."
order to-the-army, "go-ye-forth-sirs me with."

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

Gōdaṇiy gav ath-bēṇē-handis-shēharas. Yih
At-the-very-first he-went to-that-sister's-city. This

pātashāh-ti ēs⁴ bāj tārān amis⁴-y-pātashēhas.
king-also was tribute paying to-this-very-king.

Ūṇān bēṇē panūṁ⁴, thūv⁴-nas bōṇṭha-kani
Was-brought-by-him the-sister his-own, was-placed-in-front by-him-to-her

sa tami-dōhuc⁴ ziyaṇṭath, yēth tami-
that of-that-day present-of-food, to-which by-that-

bēṇī mōhar ēs⁴-s pētha kūr⁴-mūh⁴.
sister seal was-for-it on made.

Dapān chus, "yih chyā mōhar cyōn⁴ ?"
Saying he-is-to-her, "this is seal thine ?"

Dop⁴-nas phīrith, "myōn⁴-y chēh." Dapān
It-was-said-in-answer, "mine-verily it-is." Saying

chus yih pātashāh, "bōy kyāh gōs
is-to-her this king, "I-verily of-a-surety am

tami-dōhuk⁴ miskin. Pāz'-pōṭh¹ chuh āsh⁴-nāv
of-that-day the-beggar. Truly is a-relation

āsanas.
for-existence (of wealth)."

12. Dyutun kadam ath-hihara-sandis-shēharas-kun. Was-put-footstep that-the-father-in-law's-the-city-towards. by-him Anān chuh nād dith amis-pātashēhas. Bringing he-is call having-given to-this-king. Dapān chus, "anukh-sa ṭahālā. Timav Saying he-is-to-him, " bring-them-Sir the-grooms. By-them chuh cyānē-rakhi-manza ṭūr roṭu motu. Suh is thy-private-field-from-in a-thief seized. He kati chukh thōw motu?" Ānikh ṭahālā, where is-by-them put?" Were-brought-by-them by-them dopu āhakh, "yus tōhē ṭūr roṭu wa it-was-said-by-them-to-them, "what by-you thief was-seized-by-you rakhi-manza, suh kati chuwa the-private-field-from-in, he where is-by-you
thōw“mot”? " Yimav won", "pātashēham, put?" By-them it-was-said, "my-king.

asē chuh kor“mot” hawāla pananis-by-us he-is made in-custody to-our-own-

"nōmav tahalyav koruy hawāla tūr, "by-these grooms was-made in-custody a-thief, to-thee

suh kati thōwuth?" Yih chukh dapān, he where was-put-by-thee?" He is-to-them saying,

"mē dyūth“na.” Tahāl’ chis karān "by-me he-was-seen-not." The-grooms are-to-him making

gawoy’, "pātashēham, asē kor” tākhkith witnessing, "my-king, by-us was-made certainly


yus tami-dōha phakir lōgith ōs”, 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

tōr. Tim wanān pānay.” Ānikh tim. four. They will-say themselves-verily.” Were-brought-they, by-them

Dapān chukh yih pātashāh, “tōhē-nish Saying is-to-them this king, "you-near
chuh is
amānath a-deposit-in-trust
tas-phakīra-sondā, of-that-faqīr,
suh that
diyīv give-ye
yūrī." here-verily."
Yimav-mārawātalau By-these-executioners
kurā was-done
kömē. Kādīkh a-deed. Were-produced-
yim lāl sath, these rubies seven,
thōvikh were-put-by-them
pātashēhas to-the-king
bōntha-kani. in-front.
Satav-manza The-seven-from-in
tulin were-lifted-
sōr, four, by-him
kārīnakh were-made-by-
hawāla. him-to-them
Dopnakha, It was-said-by-
were-made-by-
him-to-them,
hawāla. in-charge.
Dopnakha, It was-said-by-
by-him-to-them,
"yim kamī" were-to-
"these by-whom you
ösīwa were-to-you
ditmātī?" given ?
"Dopnakha, Was-said-by-
dopinas, him-to-them,
by-him-to-them,
"Suh He was
"ösū" dyutamotū
"Suh He was given
yimējēran by-this-master-of-
dyutamotū the-horse
bāpath?" account ?
"Dopnakha, Was-said-by-
Dopnakha, him-to-them,
by-him-to-them,
"phakīran-ākī. "By-faqīr-one."
"Tamī kami on-what
bāpath?" account ?
"Dopnakha, Was-said-by-
Dopnakha, him-to-them,
by-him-to-them,
mārana-bāpath. "killing-for."
Dapān Saying is
chuh the-king
pātashēha
amis-mējēras-kun, "mē chukhnā parzanāwān ?
this-master-of-the-horse-to, "mē art-thou-not recognizing ?
Bōy kyāh was
gōs certain
suh that
phakīr who
yus faqīr
kōd imprisoned
ösīthan was-by-thee-he
korīmotā. made. Gōdān at-first
Gōdān came
āyē
sa khōtūna lady
ziyāphath a-dish-of-food
hēth. taking. Khēyēv
that Was-eaten
yēkh-jāh. H̄ryōv следствий. Korwa мě
in-one-place. Remained-over waste-food. Was-made-by-you
ālav; dopwam, wōla ködyan, yih
a-call; it-was-said-by-you-to-me, 'come prisoner-0, this
khyō sōn tshyoṭ. Tami-pata ās bōh.
et our waste-food.' That-after came I.
Rot mě ta khyauv. Tami-pata
Was-taken by-me and was-eaten. That-after
kürwa mrdamāzōr1, Phūtwa palangas
was-made-by-you laughing-joking. Was-broken-
the-tenon. Korwa mě ālav, 'ṣḥ mā
Was-made-to-me a-call, 'thou I-wonder-
ičæ o mā
tuń

zānakh yith-palangas wāth karith?
thou-wilt-know to-this-bedstead joining having-made?
Mē dopumwa, án, zāna-nā? Hamsāyē
By-me it-was-said-by-me-to-you, 'yes, shall-I-not-
chum chān,' Palangas dyutumwa
is-to-me a-carpenter, To-the-bedstead was-given-by-
wāth karith. Ami-panaṇi-zanāni parzanōwus.
joining having-made. By-this-my-own-wife I-was-recognized.
Dopnyay tē, 'yūh chuh myōn
It-was-said-by-her-to-thee 'this is my
khāwand. Yih chuh āmot phakīr
husband. He is come a-faqir
lögith. Yih gathhi rātas-rāth märunā.'
having-made- He is-proper this-very-night to-be-killed.' himself-to-resemble.

Korn̄thas hawāla nōman-mārawātalān. Was-made-by-thee-I in-charge to-these-executioners.

Yiman āv ār myōnā. Yimav trōw̄has To-them came pity of-me. By-them was-let-by-them-I

yēla. Yiman ditim lāl sath. Tśör from-restraint. To-them were-given- rubies seven. Four by-me

ditim tōn-zanēn, trih thōv̄mati amānath. were-given- to-four-persons, three placed as-deposit.

Yit̄-kyāh chim tim lāl trih, tśör Here-in-fact are-to-me those rubies three, four

chim dīv̄mati nōman-tōn-zanēn. Yit̄-kyāh are-by-me given to-these-four-persons. Here-in-fact

chiy tim ti.' Khol̄nas zima are-verily those also.' Was-caused-to-mount-by-him-on-him the-responsibility

takhsir. (for) the-crime.

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


yih mējer ti, yih paniñā zanāna this master-of- both, this his-own wife the-horse
ti. Khananōwun
and. Was-caused-to-be-dug-by-him
khōd, thananōvin
a-pit, were-caused-to-be-cast
dōnaway ath-khōdas, karantān kañē-kūnā.
both (into) that-pit, was-caused-to-be-lapidation
done-by-him
Atiy chuh likhān sōhib-i-kitāb,—
Here-verbly is writing a-master-of-books,—
"Shrākh, sarph, makh*r-i-zan,
"A-knife, a-serpent, coquetry-of-a-woman,
bē-wōphā." treacherous."

14. Drāv ati phīrith yih pātashāh.
Went-forth returning this king.
Wōt at Rājē-Bikarmājētun gara.
He-arrived there King-Vikramāditya's house.
Dīwān chih rājēs khabar, "pātashāh
Giving they-are to-the-king news, "a-king
chuh āmot pananēn-bātan." Rājē chuhk
is come for-his-own-people-of-the-house (i.e. wife)."
dapān, "sa chēh phakīra-sūnzū.
Saying, "she is a-faqir-of.
Pātashāha-sūnzū chēna." Pātashāh chus
A-king-of she-is-not." The-king is-to-him
dapān, "bōy gōs suh phakir. Mē-nishē
Saying, "I-verbly am that faqir. Me-near
chuh cyōn nishāna, tē-nishē chuh
is thy token, thee-near is
myónu nishāna.” Dapān chus rājē, my token.” Saying is-to-him the-king,

“tami-dōhūc phakiri kyāh gayē? azic
“of-that-day faqirhood why was? of-today

pātashōhi kyāh gayē?” Dapān chus
royalty why became?” Saying is-to-him

pātashāh, “mē āsa hēsamāta katha
the-king, “by-me were taken statements
were taken statements

pānts mōlī. Timay ōsus sara karān.
five at-a-price. Them-verily I-was making.

Tamiy āsum lōg“mot phakir.” Rājēn
Therefore was-by- me a-faqr.” By-the-king

kūrū kōmū. Ditnas sōty panānī
was-done a-deed. Were-given-by- in-company his-own

bōsū. Drāv, wōtū pananis-shēharas-
people-of-the house (i.e. wife). He-went- he-arrived his-own-city-

manz. Chuh karān rājy. Wa-salām,
in. He-is doing ruling. And-the-peace,

wa-yikrām.
and-respect.
XI.—PHÖRSAṬ SÖHIBUNġ SHÄR YËLI
XI.—FORSYTH SÄHIB-OF POEM WHEN

YÄRKAND ZÄNÁNI GÄV
YÄRKAND TO-CONQUER HE-WENT

Yîy më ḏyûthu⁵may, tî gathta
What- by-me was-seen-by-me-verily, that- please-go-
verily thou

bōzān.
hearing.

Yärkand anōn zēnān. 1
Yärkand we-shall-bring-it conquering. 1

Gōdañ dop¹ Mālʾkāñi, "kus kari
First was-said by-the-Queen, "who will-do

yuhay kār?
this-very work?

Phörsat chuh zōrāwār.
Forsyth is powerful.

Rājé, bēh Yärkand, bāj gatḥ
do-king, sit-thou (in) Yärkand, tribute go

tārān.
taking.

Yärkand anōn zēnān." 2
Yärkand we-shall-bring-it conquering." 2

Landana-pēṭha Yärkand yimav kor¹
don-on-from (up to) Yärkand by-whom was-done

tay.
authority.
Mashhūr, hā, ṭopōr' gay.
Celebrated, Ha, on-all-sides they-became.

Gōdan Sōnamargi chāwān pōshē-mōdān.
First at-Sonamarg (they-were) (the-odour-of) the-

enjoying flower-meadows.

Yārkand anōn zēnān. 3
Yārkand we-shall-bring-it conquering. 3

Hukm-i-Māhrāj Būtanis brōh drāv,
The-order-of-the-Mahārāja to-Tibet in-advance issued,

"Baltī. tum āgē jāv.
"O-Baltis, you ahead go-yē.

Pichē jāwō Kashmir nāle cālān."
Afterwards go-yē to-Kashmir with a-certificate-
of-dispatch."

Yārkand anōn zēnān. 4
Yārkand we-shall-bring-it conquering. 4

Rasad say ṭopōr' kūrah hay taraphan.
Assembling that-on-all-very was-made-by-
sides them-for-you directions.

Gōda log' Marāz-i-Pargan.
At-first was-reached Marāz-of-the-Pargana.

Tim wādān ōsi, "kot' lāg' gōr-zān ?"
They lamenting were, "where (are we) ignorant-

arrived ones ? "

Yārkand anōn zēnān. 5
Yārkand we-shall-bring-it conquering. 5

Timan Būta-garan Köshir' thōvāk' thōvāk,
In-those Tibetan-houses Kashmiris (were) stationed,

1 This speech of the Mahārāja of Kashmir is meant to be in Hindi.
Bọta-bọy¹ brūh nyŏv'k¹. The-Tibetan-brothers in-advance (were) dispatched.

Gur¹ bith¹ ḏākas, zŏmba chih Horses were-stationed for-the-post, yaks are gāsa sărān. grass conveying-and-piling.

Yārkand anōn zēnān. 6
Yārkand we-shall-bring-it conquering. 6

Barāyē kŏmbakas zanānan chih In-the-way-of for-reinforcement women they-are sŏmb'rān, collecting,

Zyun² ta gāsa wartāwān. Firewood and grass distributing.

Ajē āsa pyāwal, kēh āsa dujān. Half (i.e. some) were fresh-from-childbed,

Yārkand anōn zēnān. 7
Yārkand we-shall-bring-it conquering. 7

Gur¹ manganŏv'hay kŏkār-gāman, Horses were-demanded-by-them (in)-fowl-villages,

"Chuh" karun⁴ yim na zānan.
"Tchh" (is) to-be-made who not know (how to make the sound).

"Hār¹ hār¹" karān ŏs¹ timan "Hār' hār'" making they-were them pakānāwān. causing-to-go.
XI. THE SONG OF FORSYTH SAHIB

Yārkand  anūn  zēnān.  8
Yārkand  we-shall-bring-it  conquering.  8

Kala  kān¹  dōmbij¹  chēs,  laṭi
Head  in-the-direction  crupper  is-to-it,  tail

kān¹  lākam,
in-the-direction  bridle,

Gāsa-raz  kaṅnēkh  mahkam.
A-grass-rope  the-rear-binding-
(was)  rope¹

Gāsa-gānd¹  ta  zacē-zīn  pūrith  sōruy
Grass-packsaddles²  and  rag-saddles  having-
and  saddled  entire

sāmān.
appliance.

Yārkand  anūn  zēnān.  9
Yārkand  we-shall-bring-it  conquering.  9

Kasad  kār¹than  ān¹hay  nān-gār,
Proportionate-
having-
division  made  menial-

Maṭi  chikh  panān¹-panān¹  kār.
On-the-
shoulder  each-his-own  works.

Gējē  karēkh  krālan  gōḍān  lējē
Bundles-of-
grass  were-made-
by-them  for-the-

sārān.
conveying-and-piling.

¹ Kaṅnēkh is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).
² ṭān 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  dopā  khāwandās,  "nādānā
By-the-potter’s-wife  it-was-said  to-the-husband,  "foolish
krālau,
potter-O,

Kathō-kiti
What-for (pots)

kōndi  wālav?
into-the-potter’s-oven  shall-we-bring-down

Kōmā,  hav,  chēh  pakawūnā,  ōmā
The-business,  O,  is  one-that-marches,  uncooked (things)

gāshu  trāwān.”
go  leaving-behind.”

Yārkand  anōn  zēnān.  11
Yārkand  we-shall-bring-it  conquering.  11

Gūrī  dopā  gūrī-bāye,  "dōnaway
By-the-cowherd  it-was-said  to-the-cowherd’s-wife,

nērav,
let-us-go-forth,

Gōvā-kīsā  jāy  shērav.
Cow-for  a-place  we-will-arrange.

Wōdi  pēth  hēh  gāsa-lōwā,  gōvā
The-head  on  carry  a-grass-handful,  the-cows

gāshan  lārān.”
will-go  running.”
Yārkand anōn zēnān. 12
Yārkand we-shall-bring-it conquering. 12
Khōnī kēth dōda-nota wārē hēth
The-haunch on a-milk-pail earthen-pots taking
bāri drāv.
in-a-load he-went-forth.
Lōkan chuh sapharun tāv.
To-the-people is of-the-journey exhaustion.
Tākhkhīth dōda-gūrā Jēnatukā bāgwān.
Of-a-certainty the-milk-herd of-Paradise (is) the-garden-watcher.

Yārkand anōn zēnān. 13
Yārkand we-shall-bring-it conquering. 13
Wātal dop wātajē, "bō-nay sara
By-the- it-was to-the-Mihtar's. "I-not shall remember
Mihtar said wife,
zāh.
ever.
Chim mangān dālomuy ta kāh.
They-are- asking leather-only and cobbler's-lace.
Tsōrash ta örā hēth, mē-ti,
Leather-cutter and awl having-taken, me-also,
hay, pakanāwān." O, (they are) causing-to-go."

Yārkand anōn zēnān. 14
Yārkand we-shall-bring-it conquering. 14
"Phīrith dāp'zihēkh, wātal-gānau,
"In-answer you-should-have said-to-them, Mihtar-pimp-O.
Dāpšihēk, ‘āsī nau zānav.’’
You-should-have-said-to-them,
“Dapīyāmakh, wātājī, kēh nay
"It-was-said (long ago) O-Mihatar’s-anything not
by-me-to-them, wife,
chim bōzān.”
they-are-to-me listening.”

Yārkand anōn zēnān. 15
Yārkand we-shall-bring-it conquering. 15
Shumār buzā, hay, tōyiphdāran.
Counting was-heard, O, of-the-artisans.
Mang lūjī ahan-gārān.
A-request was-made for-iron-workers.
Wōdī pēth yiran hēth 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 di’tī bārav, “yēngar kati
By-the-blacksmiths were-grumblings, “charcoals from-
where
thārav?
shall-we-search-for?

Wān kati jān shērav?”
A-shop where good shall-we-arrange?”
(i.e., smithy)

Hāl kyāh korhakh, nāl
Arrangement somehow-or-other was-made-by- horse-shoes
them-for-them,
garanāwān.
getting-made.
Yārkand anôn zēnān. 17
Yārkand we-shall-bring-it conquering. 17

Khōsh kyāh gōsay, amôb a gav
Pleased certainly I-became-verily, very it-became
jan.
good.

Pata nyūkh nōyid ta chān.
Afterwards was-taken-by-them barber and carpenter.

Bata-diûj a athi hēth pata chikh
Food-kerchief in-the-hand taking after are-to-them
lārān.
running.

Yārkand anôn zēnān. 18
Yārkand we-shall-bring-it conquering. 18

Māslahath karān tima āsa pānawōn.
Consultation making they (fem.) were amongst-themselves.

"Kusuy kari nāyēz a ta chōn a ?
"Who will-do (i.e. the-barber's support) and the-carpenter's wife?

Katawān karith, hay, karav
The-wages-of-spinning having-done, O, we-shall-make

guzarān.

a-livelihood."
Yärkand anön zēnān. 19
Yärkand we-shall-bring-it conquering. 19

Söbir Tīlawānī, tāmath yutuy wan,
O-Ṣābir Oil-seller, so-long this-much say,

Yāmath khabar bözan.
As-long-as the-news they-will-hear.

Tān āv Sōhib bā-sūrūy-sāmān.
At-length came the-Sāhib with-all-pomp.

Yärkand anön zēnān. 20
Yärkand we-will-bring-it conquering. 20
XII.—ÖKHUNA-SÜNŽU


1. Ökhnä akh ôs. Tamis'y ôs

neciv̂ tôr. Timan'y pryuthun, "bôh

sons four. To-them-iverly it-was-asked-

budysos, tôh waniv kyâh kariv."

am-grown-old, ye say-ye what ye-will-do."

Àk dopus, "bôh kara yimâmâth.

By-one it-was-said-to-him, "I will-do

Biy dopus, "bôh para bâg."

By-the-second it-was-said-to-him, "I will-recite

Biy dopus, "bôh para wâz."

By-another it-was-said-to-him, "I will-recite

Löḵ-hih surim dopus, "bôh kara

By-the-youngest by-the-fourth it-was-said-to-him,

sur. Döhâ akh banyâv, gav

theiving. Day-a-certain one happened, he-went

pâtashëhas suri. Wôt yéli pâtashëha-sonda

to-the-king for the-king's arrived

gara, rûd wôdana, tân nérân tôra

house, (while) he-standing, in-the (was)-coming-from.

remained meantime forth there
wazīr
the-visier
and-also
pātashēha-sūnz
the-king's
daughter.
Yih

wuchukh
was-seen-
by-them
ati
there
wōdanē,
standing.
Dop"nakh,
It-was-said-by-
him-to-them,
"tōh"
"you"

kam
who
chiwa?"
are?"
Yimau
By-them
dop"has,
it-was-said-by-
them-to-him,
"tēh"
"thou"

kus
who
chukh?
art?
Dop"nakh,
It-was-said-by-
him-to-them,
"bōh"
"I"
chus
am

sūr.
"a-thief.
Yimau
By-them
dop"has,
it-was-said-by-
them-to-him,
"as'-ti"
"we-also"
chih
are

sūr.
"thieves.
Kādikh
Were-brought-
gurī
horses
zēh.
two.
Sapod"a
He-became

sawār
mounted
akh
one
yih
this
yōkhun,
religious-
biyē
and-the-
yih
other

pātashāh-kūrī.
king's-daughter.
Dop"nas
It-was-said-by-
wazīran,
the-visier,
"niriv
by-him-to-him
"go-forth

tōh1.
Nasiyēth,
Instruction,
hasa,
Sir,
karay
I-will-make-to-thee
akh
one

kath,
yina-sa
that-not-Sir
pātashāh-kōrē
the-king's-daughter
sōty
with
kath
conversation

kuni
karakh.
Bōh,
I,
hasa,
Sir,
yimawa
will-come-
in-any-
to-you
respect
thou-wilt-
make.

pata,
"tōh1
"niriv."
at,e,
and
ye
and
"go-ye-forth."

2. They are going-along. To-the-king's-daughter

chēnā khabar, "yih chuna mē sōty
is not belief, "this is not me with

ōkhun-zāda." Tas chēh khabar, "yih
the-teacher's-son." To-her is belief, "this

chuh wazīr." Gwāsh logā phōlani.
is the-vizier." Dawn began to-break.

Wāthī guryau pētha bōn. Gayē yih
They descended the-horses from down. She-went this

pātashāh-kūrā kōli akis pēth, aṭha
king's-daughter to-a-stream one on, hands

buthā cholun. Wuchun ath-kōli-manz
face was-washed-by-her. Was-seen-by-her that-stream-in

lāl. Yih lāl tulun, āyē hēth amis
a-ruby. This ruby was-taken-up-by-her, came taking (it) that

ōkhun-zādas nish. Tas chēh khabar,
teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kēh ōsāna.
"this is the-vizier." The-vizier everyone he-was-not.

Yūtā gwāsh chuh phōlān, tyūtā chuh
As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanōwā ami
this ruby light giving-forth. He-was-recognized by-that

pātashāh-kōri wazīr na. Lāl tulukh
king's-daughter the-vizier not. The-ruby was-carried-by-them
söty, wȫt shēharas akis manz. Ati
with they- to-city to-one in. There
(Them), arrived
wuch kh pāri-hanā. Ath manz bit̃h.
was-seen-by-them a-small-hut. It-verily in they-sat.

3. Yih chuh yiwan amis atikis
8. He is coming to-that of-that-place
pātashēhas nish ami shēharakis. Dapān
king near of-that city. Saying
chus, "bōh beha nōkar." Yih chus
he-is-to-him, "I will-sit (as) servant." He is-to-him
dapān, "kyāh nōkari karakh?" Dapān
saying, "what service wilt-thou-do?" Saying
chus, "bōh kara gurēn-hünz" horses-of
he-is-to-him, "I will-do
khazmath." Yim chih yimay katha
service." They are these-verily words
karān. Shēkhsāh akh āv lāl-pharōsh
making. Person-a-certain one came ruby-seller
amis pātashēhas kā-nani. Lāl chis
to-this king to-sell. Rubies are-to-him
ẕh. Yih wōth sōyisth. Yih chus
two. This arose groom. He is-to-him
dapān, "pātashēham, akh lāl bēbahā,
saying, "my-king, one ruby (is) priceless,
bēkh chuh khōt. Ath manz chuh
the-other is flawed. To-it in is.
kyom". Dapān chus pātashāh, "tīh a-worm." Saying is-to-him the-king, "that kētha-pōth1 ñy be bōzana?" Dapān in-what-manner came-to-thee to-thee (forming passive) into-knowledge?" Saying chus yih phirith, "pātashēham, he-is-to-him he in-reply, "my-king, tākhkith chus manz kyom". Phutryūn. certainly there-is-to-it inside a-worm. Break-ye-it. Hargāh kyom" drās-na, ada yih If a-worm issued-from-it-not, then what pātashēhas khōsh kari, tīh gathēm to-the-king pleased will-make, that it-is-proper-to-me karun". Hargāh kyom" drās, tēli to-be-done. If a-worm issued-from-it, then gathēm bakhōcyīsh diū." is-proper-to-me a-present to-be-given." 4. Dapān wustād,— 4. (Is) saying the-teacher,— Phutruk kih lāl. Ami manza drāv Was-broken-by-them this ruby. From-it from-in issued kyom". Ami sāta thun" has "sōyisth"-nāv a-worm. At-that time was-cast-by-them-to-him "groom"-name nāhīth, "lāl-shēnākh" pyōs nāv. having-cancelled, "lapidary" fell-to-him name. Gav yih lāl-shēnākh panun" gara. Went this lapidary his-own house.
Dōhā  dōhā  chuh  kadān.  Rātas
Day-a  day-a  he-is  passing.  By-night
bēhān  chuh  panani  gari,  dōhas
sitting-down  he-is  in-his-own  house,  by-day
yiwēn  chuh  lāl  pasand  karani.  Amis
coming  he-is  rubies  approved  for-making.  This
pātashēha- sondu  nōyid  gathān  chuh  mast
king-of  barber  going  is  hair
kāsani  amis  lāl-shēnākas.  Tati  chuh
for-shaving  to-this  lapidary.  There  he-is
wuchān  āmīs-sūnzu  yih  zanānā.  Yih  ōšu
seeing  him-of  this  woman.  She  was
khōbsūrath  sēthāh.  Āv  yih  nōyid,
beautiful  very.  Came  this  barber,
wazirās  mast  kōsūnas.  Dopīnas,
of-the-vizier  the-hair  was-shaved-by-
was-him-of-him,
"ay  wazīra,  zanānā  chēh  amis
"O  vizier,  woman-a  is  to-this
lāl-shēnākas.  Yih  shūbihēh  wazīra-sandi
lapidary.  She  would-have-
been-becoming

Dopīnas,  "ada-kyāh."  Yih  wazīr  gav
It-was-said-by-him-to-him,
"certainly."  This  vizier  went

"thou

amis  pātashēha-sanzē  kōrē,  dopīnas,  "thou

to-that  king-of  daughter,  it-was-said-by-
him-to-her,
daph  pātashēhas,  'mē  gashi  yus
say    to-the-king,  'to-me  is-necessary  what

lāl-shēnākan  godāniy  lāl  pasand  kor
by-the-lapidary  at-the-very-first  ruby  approved  was-made,
tath  hyuh  byākh  lāl  āsun
that-verily  like  another  ruby  to-be.

Dop  pātashēha-sanzi  kōri  pananis
Was-said  by-the-king's  daughter  to-her-own
mōlis,  "mē  gashi  lālas-hyuh  bēbahā
father,  "to-me  is-necessary  the-ruby-like  a-priceless
lāl  āsun."
ruby  to-be."

lālas hyuh."
Came  the-lapidary.  It-was-said-by-

pātashēhan,  "dis  lāl  anith,  tath
by-the-king,  "give-to-her  a-ruby  having-brought,  to-that
lālas hyuh."
Came  thence  the-lapidary,  he-arrived

panānē  zanānī  nish.
woman  near.  Near
Byūth  thōpa
He-sat  silence

karith.  Yih  chēs  dapān  zanānā,  "th
making.  This  is-to-him  saying  woman,  "thou

kyāzi  chukh  phikiri  gōmotu?"
why  art  in-anxiety  become?"

phirith  ām  lāl-shēnākan,  "pātashēh
in-answer  by-this  lapidary,  "the-king

chum  lāl  mangān  bēbahā.  Suh  kati
is-from-me  a-ruby  demanding  priceless.  That  from-where
ana?

Dopnas ami zanāni, "gath, shall-I-bring?" It-was-said-by. by-that woman, "go, her-to-him

daph pātashēhas, 'rētas kyut" dim
say: to-the-king, 'for-a-month for give-to-me

kharaj, bōh dimay lāl anith.'" expenses, I will-give-to-thee a-ruby having-brought.'"

Pātashēhan dyutus kharaj rētas sumba.
By-the-king was-given- expenses for-a- adequate.
to-him

Yih onun panun gara. Chuh bihith
This was-brought- his-own密封
by-him

khēwān. Nu chuh gathān pātashēhas,
eating. Not-at-all he-is going to-the-king,

nu chuh gathān biyē-kun. Rēth
not-at-all he-is going other-where. The-month

gav ādā. Diwān chēs yih suh
went completion. Giving is-to-him she that

lāl, yus tami kōli manza tujyan.
ruby, which from-in stream was-taken-up-
that

Gav hēth pātashēhas, kūrnas salām,
He-went taking (it) to-the-king, was-made-by-
to-him

lāl thōwnas bōntha-kani.
the-ruby was-placed-by-him-of-him in-front.

5. Drāv phirith lāl-shēnākh, wŏt
5. Went-forth back-again the-lapidary, he-arrived

panun gara. Rāthāh kūdn panani
his-own house. Night-a was-passed-by-him in-his-own
gari. Subh as āv nöyid mast käsani
house. In-the-morning came the-barber hair to-shave

amis lāl-shēnākas. Mast mōkalōnas
of-that lapidary. Hair was-completed-by-

kōsith, ta drāv nöyid pānas.
having-shaved, and went-forth the-barber of-his-own-accord.

Wōt biyē amis wazīras-nish. Dopun
He-arrived again to-that vizier-near. It-was-said-

wazīras, "kēnthaḥ karta amis
to-the-vizier, something please-to-do to-that

lāl-shēnākas. Amis chēh zanāna khōbsūrath
lapidary. To-him is the-woman beautiful

sēthāh. Sōh shūbihēh wazīra-sandi
very. She would-have-been-becoming of-the-vizier

gari." Wazīr āv biyē amis
in-the-house." The-vizier came again to-that

pātashēha-sanzē kōrē. Dopun, "tēh
king's daughter. It-was-said-by-

mang pātashēhas lālan-hondä troṭa.
demand to-the-king rubies-of necklace."

Dop ami pātashēha-sanzi kōrī
It-was-said by-that king's daughter

pananis mölīs, "mē gathiy āsun
to-her-own father, "to-me is-necessary-

lālan-hondä troṭa." Lāl-shēnākh āv
rubies-of a-necklace." The-lapidary came
pātashehas nish. Kūr'nas salām. Pātasheh

to-the-king near. Was-made-

by-him

chus dapan, "lāl, hasa, gathamay

is-to-him saying, "rubies, sir,

are-required-

from-thee

āsān1 sēthāh trātis sumb1." Āv

to-be many for-a-necklace adequate." Came

lāl-shēnākh, wōt2 panun3 gara. Yih

the-lapidary, he-arrived his-own

house. She

chēs dapan zanāna lot3-pōth, "kyāzi

is-to-him saying woman gently, "why

chukh bihith?" Yuh chus dapan

ari-thou seated?" He is-to-her

saying

phīrith, "pātasheh chum mangān az

in-reply, "the-king is-from-me demanding today

lālan-hond u trot u Suh kati ana

rubies-of a-necklace. That whence will-I-bring

bōh?" Dopūnas ami zanāni, "kēh

I?" It-was-said-by-

her-to-him by-that woman, "any

chēna phikir̄. Gath, pātashehas gathhi

is-not anxiety. Go, of (i.e. from)-

the-king it-is-

necessary

hyan2 trēn rētan-kyunt u khar̄j." to-take for-three months-for

expenses." Dyutūnas pātashehan khar̄j, ta āv

Was-given-by-

by-the-king expenses, and he-came

panun3 gara hēth.

his-own house taking (the money).
6. Yih chuh khêwân ta cêwân.
   6. He is eating and drinking.

Yotu-tân yim trih réth gay, wuñ
As-soon-as these three months went, now

chês dapân yih zanâna amis
she-is-to-him saying this woman to-that

lâl-shênâkas. Dapân chês, "yêtâtâ më
lapidary. Saying she-is-to-him, "where by-me

tami köli manza lâl tujyâv, tamiy
from-that stream from-in the-ruby was-taken along-that-

köli köli gashî khasunâ hyorâ-pahân.
along along it-is-necessary to-ascend up-stream-a-little.

Tati chêy nâg. Tathâ nâgas gashî
There is-verify a-spring. To-that-verify spring is-necessary

andas-kun dôb khanunâ. Tathâ
the-end-at a-pit to-be-dug. To-that-very

dôbas-manz bêh'zi khaṭith. Tath
pit-in you-must-sit having-concealed-yourself

nâgas-pêth yinay godâniy shêh zañê
spring-on will-come- at-the-very six females

srân karani. Timan kēh kâr'zi-na.
bathing to-do. To-them anything you-must-do-not.

Pata yi yi yi timan shên zañê
Afterwards will-come- of-those six females
zēthā, Sa wasiy tath nāgas srān
the-oldest- sister. She will-descend- to-that spring bathing
before-thee

karani. Pōshākh trāviy kadith bathis
to-do. Garment she-will-leave- having-
before-thee taken-off

tōri-pōth, gathī tīh pōshākh tulun,"
thieving-like is-necessary that garment to-be-taken-
it (i.e. secretly), up."

gathī gathī
it-is-necessary to-be-gone

gathunā

7. Āyē shēh zañē. Korā timan
seven six females. Was-done by-them

srān. Timan kēh wonun-na. Yiman
bathing. To-them anything was-said-by-him-not.

pata āyē satimā zūnā, trōwā ami
after came a-seventh female, was-left by-her

pōshākh kadith bathis-pōth, pānā
the-garment having-taken-off the-bank-on, she-herself

wūthā nāgas-manz. Yīh lāl-shēnākh āv
descended the-spring-in. This lapidary came

ānāsā outdoors. Āv ta bathis pēth, byūthā
and pōshākh, gav ta sat
he-went and

ath dōbas-manz. Ami korā srān.
to-that pit-in. By-her was-done bathing.

Khūtā bathis pēth. Wuchun ati
She-ascended to-the-bank on. Was-seen-by-her there

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na pōšākh. Disûn krēkh. Dapān
not the-garment. Was-given-by-her a-cry. Saying
chēh, "dēv chukha? yinsān chukha?
she-is, "demon art-thou? human-being art-thou?
tas Khōdāyē-sond chuy kasam yēm
of-that God-of is-to-thee an-oath by-whom
pōda korukh. Mē ma kar
created thou-was-made. For-me do-not make
sirās phāsh. Yih tē gathiy, tih
of-my-secret disgracing. What to-thee is-necessary that
to-thee,
dimay." Amī korus ālav ami
I-will-give-to-thee." By-him was-made-to-her a-call from-that
dōba-manza. Dopānas, "dim wāda-y-Khōdā,
pit-from-in. It-was-said-by- the-promise-of-God,
him-to-her,
yih bōh mangay, tih gathēm bōzunū,
what I shall-demand that will-be-certainly to-be heard."
Aṭhī pēth dyutānas wāda-y-Khōdā.
That-verily upon was-given-by- the-promise-of-God.
him-to-him
Dyutānas pōshākh. Pōshākh thōn
Was-given-by- the-garment. The-garment was-put-on
him-to-her
ami nōlī. Dopānas, "kyāh chum
by-her on-the-neck. It-was-said-by- "what is-to-me
hēr-to-him,
hukum?" Dopānas amī lāl-shēnākan,
the-order?" It-was-said-by- by-that lapidary,
him-to-him
“sē gashiy yunā mé-sōty.”
“for-thee it-is-necessary to-come me-with.”

Pakān chuh lāl-shēnākh brūh brūh,
Going-along is the-lapidary in-front in-front,
yih chēh pakān pari pata pata.
this is walking fairy after after.

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

Amis chuh nāv Lālmāl Pari.
To-her is name Lālmāl Fairy.

Wōtī amis lāl-shēnāka-sondā 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 chisōsēūsā harān lāl dōha
or they-are-to-her of-the-mouth dropping rubies each-day

sath sath. Rāth gayē ādā. Subuh
seven seven. Night went to-completion. Morning

āv. Lāl sath tulī lāl-shēnākan.
came. Rubies seven were-taken-up by-the-lapidary.

Gav hēth pātashēhas. Kūrānas salām.
He-went taking to-the-king. Was-made-by-him-to-him a-bow.

Lāl sath thāvīnas bōnthā-kani.
Rubies seven were-placed-by-in-front him-of-him

Pātashāh gav sēthāh khōsh.
The-king became very-much pleased.

1 So Govind Kaul. Stein’s transcript has gāhīs, "for a tear."
10. Lāl-shēnākan
   By-the-lapidary

Wôt² panun³
He-arrived his-own

tyh nōyid. Ám¹ kōsus mast.
this barber. By-him was-shaved-the-hair.

kōsith drāv, wôt² yih nōyid wazīras-
having-shaved he-went-arrived this barber the-vizier-

nīsh. Amis ti kōsun mast. Dāpān
near. For-him also was-shaved-the-hair. Saying

chus. "hā Wazīrə, amis lāl-shēnākas
he-is-to-him, "O Vizier, to-that lapidary

gamūt az pōda byākh zanānā. Sa
(is) become today manifest another a-certain-woman. She

chēh sēthāh khoōsūrath.

is very beautiful. Tamis

gōdaņicē-handi khōta sēthāh khoōsūrath.

first-one than more beautiful.

Kēntshāh karta amis lāl-shēnākas. Akh
Something please-to-do to-that lapidary. One

chēh löyik-i-wazīr, bēkh chēh mē
is worthy-of-the-vizier, the-other is for-me

ōyikh." Dopnas, "pyōm, hasa, biyē
worthy." It-was-said-by-him-to-him, sir, again

wanun pātashēh-kōrē." Gav yih wazīr.
to-speak to-the-king’s-daughter." Went this vizier.
Dapān chuḥ amis pātashēh-korē, "tʰən
Saying he-is to-that king's-daughter,

mang mölis, 'mē gashī āsun
demand to (-your)father, 'to-me is-necessary to-be

raṭʰ-nakorə." Gayē pātashēh-kūṛə pananis
a-jewel-bracelet." Went the-king's-daughter to-her-own

mölis. Dapān chēs, "mē gashī father. Saying she-is-to-him, "to-me is-necessary

āsun raṭʰ-nakorə," Pagāh āv lāl-shēnākh.
to-be a-jewel-bracelet." Next-day came the-lapidary.

Dapān chus pātashēh, "an, sa, raṭʰ-nakorə."
Saying is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. Drāv lāl-shēnākh, wōtə panunə
Went-forth the-lapidary, he-arrived his-own

gara. Dapān chuḥ yiman zanānān dōn,
house. Saying he-is to-these women two,

"pātashēh chum mangān raṭʰ-nakorə.
"the-king is-from-me demanding a-jewel-bracelet.

Suh kati ana bōh?" Phīrith wōshəs
That from- where shall-I- I?" In-answer arose-to- him

Lālmāl Pāri. Dopənas, "gash, pātashēhas
Lālmāl Fairy. It-was-said-by- go, of (i.e. from)-
her-to-him, the-king

mang trēn rētan-kyutə kharəj." Dyutənas
demand for-three months-for expenses." Was-given-by-

pātashēhan. Āv hēth panunə gara.
by-the-king. He-came taking (them) his-own house.
Dōhā dōhā chuh kadān. Trih réth
Day-a day-a he-is passing. Three months

gay ādā. Likhān chēh Lālmāl Parī
went to-completion. Writing is Lālmāl Fairy

kākad. Dapān chēh amis lāl-shēnākas
a-paper. Saying she-is to-that lapidary,

"gath thath nāgas pēth, yēmi-manza
"go to-that spring on, which-from-in

bōh ān"thas. Tath'-manz gathī yih
I was-brought-by-thee-I. It-verily-in is-necessary this

kākad trāwun". Tōra khasiy atha.
paper to-be-thrown. Therefrom will-arise-to-thee a-hand.

Tath'-manz āsiy kor". Tath' kār'zi
It-verily-on will-be-for-thee a-bracelet. To-that-you-must-

thaph. Pāna manz wās'zi-na."
seizing. You-yourself within you-must-not-descend."

12. Gav hēth yih kākad. Wōt"
He-went taking this paper. He-arrived

ath nāgas-pēth. Trōwun yih kākad
to-that spring-on. Was-thrown-by-him this paper

ath nāgas-manz. Yuthuy yih kākad
to-that spring-in, As-verily this paper

trōwun, tyuthuy khot" ōra atha.
was-thrown-by-him, so-verily there-rose from-there a-hand.

Ath' athas-manz rāt'na-kor". Dīb"n
To-that-very hand-on a-jewel-bracelet. Was-given-by-him
Ath thaph. Ami thapi sotiyy av
to-it seizing. By-that grasp by-means- came
of-only

Amis hobu nirith. Hobu hetth ti,
of-it the-forearm coming-forth. The-forearm taking both,

koru hetth ti, av panas, wotu
the-bracelet taking and, he-came for-himself he-arrived.
(home) (i.e. without opposition),

Panunu gara. Rach gaye adah.
his-own house. The-night went to-completion.

Subhanas gav patashahas. Kurun
At-dawn he-went to-the-king. Was-made-by-him

Salam. Karhan thuvnas bontha-kani.
a-bow. The-bracelet was-put-by-

him-of-him

Patashah gos Sethah khoosh.
The-king became-to-him very-much pleased.

13. Hyotus rukhsath laal-shenakan, av
Was-taken- leave-to-
from-him depart

Panunu gara. Ay biye yih noyid.
his-own house. Came again this barber,

Kosun mast amis laal-shenakas. Mast
was-shaved-
the-hair for-this lapidary, Hair

Kosith drav, wotu amis waziras-nish.
having-shaved he-arrived to-that vizier-near.

Biyeh chus dapam, "Wazira, amis
Again be-is-to-him saying, "Vizier-O, to-that
lāl-shēnākas
lapidary
kuni-kani. Amis karta kēnēhāh." Gav
in-any-way. To-him please-to-do something." Went
yih wazir "sāh chēkh pātashēh-kōrē. Dapān
this vizier to-that king’s-daughter. Saying,
chus, "sāh chēkh pātashēh-kōrē. Tsē
he-is-to-her, " thou art the-king’s-daughter. To-thee

gashiyē āsun a okuy koru? Pātashēhas
is-proper-for-thee to-be one-only bracelet? To-the-king

gathi mangun byākh." Gayē yih
is-necessary to-be-demanded another." Went this

pātashēh-kūru. Dopun pananis mōlis,
king’s-daughter. It-was-said-by-her to-her-own father,
"mē gashī āsun byākh koru." Āv
"for-me is-necessary to-be another bracelet." Came
biyē lāl-shēnākh. Kūrn salām. Dapān
again the-lapidary. Was-made-by-him a-bow. Saying
chus pātashēh, "byākh koru gashiy
is-to-him the-king, " another bracelet is-necessary-for-thee

āsunu."
to-be."

14. Āv lāl-shēnākh, wōt pánu
Came the-lapidary, he-arrived his-own

gara. Dapān chuh yiman zanānan dōn,
house. Saying he-is to-these women two,
"Az chum pātashēh mangān byākh
"today is-from-me the-king demanding another
rat²na-kor²."

Diwān chēs Lālmāl Pārī
jewel-bracelet."

Giving is-to-him Lālmāl Fairy

pantuν" wōj⁴.

Dapān chēs, "gāth
her-own ring. Saying she-is-to-him, "go

tath nägas-pēth. Tath¹ nägas akit̪h-kun
to-that spring-on. To-that-very spring on-one-side

chuy pal bo dh. Tath¹ hāv myōn" is-verily a-rock
great. To-it-verily show my

wōj⁴. Suh pal wōthiy thod². Tami
ring. That rock will-rise-for-thee erect. From-it

tāl¹ chēy wath. Tamiy wati wās¹zi
below is-for-thee a-path. By-that-very path you-must-descend

bōn. Tati chēy myōn¹ vēs. Say
beneath. There is-verily my crony. She-verily

diyiy rat²na-kor².

will-give-to-thee a-jewel-bracelet."

15. Drāv yih lāl-shēnākh, Wōt" Went-forth this lapidary. He-arrived

tath jāyē. Höwun tath palas wōj⁴.
to-that place. Was-shown-to-that rock the-ring.

Pal wōth² thod². Woth² tamiy wati
The-rock arose erect. He-descended by-that-very path

bōn. Bōn wuch⁶n khōtūnā akh,
beneath. Beneath was-seen-by-him a-certain-lady one,

kuñ²y zūn". Ami dop⁶nas, "kati
a-single woman. By-her it-was-said-by-
"whence

her-to-him,
ósukh?" Am¹ dop²nas, "Lālmāl Par²yi
wast-thou?" By-him it-was-said-by-
him-to-her,
dopuy rat³na-kor⁴." Amis khōtūni
is-asked-from-thee a-jewel-bracelet." To-this lady
pyauv yād. Tām¹-sünz² môj³ ös⁴ sa,
fell remembrance. Her mother was she,
yēs rat³na-karis-sōty hōs⁵ gayāv
of-whom the-jewel-bracelet-with the-forearm went
nīrith. Tas chēh ük⁶y nūr⁷. Tas
going-away. Of-her is one-only arm. Of-her
chuh dōd⁸ pananis dilas. Rāy kūr⁹
is pain to-her-own heart. Consideration was-made
ami khōtūni, "yān myōn⁴ môj³
by-that lady, "as-soon-as my mother
wāti, nēmis manōshēs khēyi." Yīh
will-arrive, (to-)this man she-will-eat." He
ōs⁸ sēthāh khōbsūrath. Amis gav
was very beautiful. To-her became
shēkh dilas, "bōh kara amis-sōty
anxiety to-the-heart, "I will-make this-one-with
nēth⁹r." Wuń yēli mājē-hond¹ partawā
marriage." Now when the-mother-of sound-of-approach
pyauv, ath jayē gav buñul². Amis
fall, to-that place there-became an-earthquake. To-him
dyutun shāph. Kor³nas kaṇi-phōl³,
was-given-by-her a-charm-word. Was-made-by-
her-of-him a-pebble,
thòwun cèndas. Wòbs"s möj" ot".
it-was-put-
by-her
in-the-
pocket.

Dop"nas, "hatay, kòriy, mè chèh
It-was-said-by-
her-to-her,
"hallo, O-daughter, to-me is

yìwàn mòsa-bòy." Yih chèsnà hèwàn-zíma
coming man-stink." She is-to-her-not admitting

kèh. Ami yèlì zòr kor"nas,
anything. By-her when force was-made-by-her-to-her,
dop"nas, "chuh manòsh. Tòh dim
it-was-said-by-her-
"there-is a-man. Thou give-to-me
to-her,

gòda wàda-y-Khòdà 'bòh kyàh karàs-na
at-first a-promise-of-God 'I verily will-do-to-him-not
kèh.'" Wàda-y-Khòdà dyut"nas. Ami
anything.'" Promise-of-God was-given-by-her-
to-her.

kòd" cènda-manza kàni-phòl", shàph
was-brought-
the-pocket-from-in the-pebble, the-charm
forth

tul"nas, manòsh yuthuy ös", ta
was-raised-by-her-
from-him, a-man as (-before)-exactly he-was, and

tyuthuy rùd". Dop"nas, "yih chuh
so-exactly he-remained. It-was-said-by-her-
"this is
to-her,

myòn" hakh-i-Khòdày. Bòh ös"san
my duty-of-God (i.e. husband as
sacred to me as God).

yihuy shàdàn. Yihuy lod"nam,
this-very-one seeking. He-verily was-sent-by-Him-to-
me,
mājiy, Khōdāyēn." Yih chēs dāpān
O-mother, by-God." This is-to-her saying
mōj#, "zabar gav. Bāyēn dōn lad
the-mother, "excellent it-is. To-brothers two send
kākad amis*y athi." Dop"nas,
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-
her,
"mājiy, likh t*y." Lyukḥu ami,
"O-mother, write thou-verily," Was-written by-her,
kākad dyutun amis lāl-shēnākas
the-paper was GIVEN-by-her to-that lapidary
athi. Ami kor"nas ālav khōtūni.
in-the-hand. By-that was-made-by-
to-that a-call-of-
summons by-the-lady.
Dop"nas, "yih an kākad yūr¹." It-was-said-by-
this bring paper even-hither.
her-to-him,
Wuchu ami khōtūni. Ath lyukh"motu
It-was-inspected by-that lady. (In)-to-it (was) written
ām¹-sanzi māji, "chiway myōn¹ gabar,
by-her mother, "ye-are-if my sons,
yih gathī wātawunuy mārun²," this-person is-necessary immediately-on-
arrival to-be-killed."
Amis ās# ami sāta panunu dōd#
To-her was at-that time her-own pain
pēmotu yād suh ėntukā. Yih
fallen (in) memory (viz.) that of-the-forearm.
(pain)
kākad thun¹nas-taṭith ami khōtūni.
paper was-torn-to-pieces-by-her-for-him by-that lady.
Panun a lyukh u nas kākad. Ath manz.
Her-own was-written-by-her- a-paper. To-that in
for-him

lyukh u nas, "chiway myōn bōy, tuhond u
was-written-by- "ye-are-if my brothers, of-you
her-on-it,

gashi jēlād yun ū, mé kyāh chuh
is-necessary quickly the-coming, for-me verily is

yēnēwōl u," a-marriage-festival u.

16. Lyukh u nas kākadas, zabōn u
Was-written-by- to-(on)-the-paper, by-word-of-
her-on-it mouth

kūr u nas nās'yēth. Dop u nas, "tot yēli
was-made-by- It-was-said-by-
er-to-him her-to-him,

wātakh, karahakh salām. Salām pōliith
thou-wilt- a-bow. The-bow having-
arrive, make-to-them fulfilled

dizikh kākad. Tim ananay khēn
thou-must-give- They will-bring-
to-them to-thee

samruw u kara. Tih cyōn u khyon u
leathern pease. That thy eating

gashi-na." Badal dyut u nas sōty as u l
is-not-proper." Instead were-given-by-

kara. Dop u nas, "yih khēzi tati.
pease. It-was-said-by-
her-to-him, "this you-must-eat there,
Tihondā thān'zi bēbi-andarā'y trōvith,
Their (pease) your-must-let-fall your-breast-pocket-within having-let-go,

panunā khēzi. Tami pata dapanay
your-own you-must-eat. From-that after they-will-say-to-thee

tim, 'kashēna-hanā karūnā.'" Tath-kyutā
they, 'scratching-a-little is-to-be-done.'" That-for

dyutā'nas shēstruwā panja. Dopā'nas, "tim
was-given-by an-of-iron claw. It-was-said-by her-to-him

chih déwa-zāth. Timan yi yi tasali
are (of) demon-race. To-them will-come a-pleasant-feeling

shēstravi panja-sōtiy."
from-the-of-iron claw-by-means-of-only."

17. Drāv ati nās'yēth yād hēth.
He-went-forth from the-instruction (in) memory taking.

Wōtā totā, kūrā'n timan salām,
He-arrived there, was-made-by-him to-them a-bow.

Dyutā'nakāh yih kākad. Amis dyutukh
Was-given-by him-to-them this paper. To-him was-given-by-them

khēn šamruwā kara. Amyukā tulān
food leathern pease. Of-it raising

chuh busā, šhanān chuh bēbi-andar
he-is a-hand-mouthful, he-is his-breast-pocket-within

he-fall
trōvith. Panun⁶ chuh kaðān ti chuh
having- His-own he-is taking- and is
let-go.

khēwān. Ami pata dop⁵̣ has yimau,
eating. From-that after it-was-said-by-
them-to-him

"kashēna-hanā kar." Ām⁴ kod⁵ yih
"scratching-a-little do." By-him was-brought-forth this

tsūri-pōth¹ shēstruw² panja, chukh
secretly. of-iron claw, he-is-to-them

ami-sōty diwān z³lā-z³lā. Yimau lyukhus
from-this-by- giving a-scraping-
means-of a-scraping.

jēwāb ath kākadas. Lyukhus⁴ has, "asē
an-answer to-that paper. It-was-written-
to-it "to-us

chēna 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-yə

yēnēwōl⁶." the-marriage-festival."

18. Wōt⁶ ot⁵, hōw⁵ na kh yih kākad.
He-arrived there, was-shown-by-
this him-to-them

Kākad porukh, korukh amis-sōty
The-paper was-read-by-them, was-made-by-them him-with

yēnēwōl⁶. Wuñ chēh yih khōtūnā
a-marriage-festival. Now is this lady
dapan amis khawandas pananis, "yit1 here
saying to-that husband her-own,
roza kha, kina dun'yahas manz gashakh?
wilt-thou- remain, or to-the-world in wilt-thou-go?
Boh ches te toubiiah. Am1 dopnas,
I am to-thee an-humble-servant.
"dun'yahas-manx gashav." Dopnas ami
"the-world-in we-shall-go." It-was-said-by-
khouti, "wun yeli nerav myoan
lady, "now when we-shall-go-forth
moja dapiy, 'kenthal mangum.' Cyon
mother will-say-to-thee, 'something ask-for-from-
gashes mangun to-be-demanded the-skin.
is-proper-from-her
(watharanuk 'of-a-spreading-out
Biyeh keh mangizes-na. Wuun yeli
Other anything you-must-demand-
from-her-not."
yim sakharyey, dopukh ami maji,
they made-ready-to set-out, it-was-said-
to-them
"mangun " is-to-be-demanded "dim
"kenthal something. It-was-said-by-
dopnas, "give-to-
"dim him-to-her,
(watharanuk 'of-spreading-out the-skin.
(i.e. for a mat)
tath chuh naa.
the-name

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"wusha-prang." Drāv ati, wōt1 panun2
"the-flying-couch." He-went- from- they- their-own
forth there, arrived
gara. Gara wōtith korun tayār
house. The-house having- was-made- ready:
arrived by-her
rat"na-kor". Gav hēth pātashēhas yih
a-jewel-bracelet. Went taking (it) to-the-king this
lāl-shēnākh.
lapidary.

19. Nōyidan buz2, "lāl-shēnākh wōt3,"
By-the- it-was- the-lapidary (has) arrived.
barber heard
Gathān chus nōyid gara mast
going is-for-him the-barber hair
gara mast
kāsani. Āt1 wuchān chuh trēyim4
to-shave. Here-verily seeing he-is the-third
khōtūna. Drāv ati nōyid pot5
lady. Went-forth from-there back-again
the-barber
phīrith. Wōt6 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-shēnākas chēh az trēyim6 khōtūna,
lapidary is to-day a-third lady,
yiman dōn-handi-khōta khōbsūrath. Sa
these two-than beautiful. She
chēh löyik-i-pātashāh, akh chēh
is worthy-of-the-king, one is
chēh
lōyik-i-wazīr, byākh chēh mē lōyikh.
worthy-of-the-vizier, another is of-me worthy.

Amites lāl-shēnākas karta kēnthāh."
To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh
Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis
to-the-king. That-very king will-do to-him

kēnthāh wōridāth. Suh mari, zanāna
some occurrence (i.e. device). He will-die, the-women

trēh nimav ās!" Dopū wazīran
three we-shall-take we." It-was-said by-the-vizier.

pātashēhas, "pātashēham, amis lāl-shēnākas
to-the-king, "my-king, to-that lapidary

chēh zanāna trēh, tīshta chēna
are women three, such (women) are-not

pātashōhi-manz. Pātashēham, tamis
the-kingdom-in, My-king, to-that

lāl-shēnākas raṭhta kēnthāh nōkhta.
lapidary please-seize some point (i.e. fault).

Suh gothū galunū. Tima zanāna trēh
He was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan
make-thou- entered-of-the-private-apartments-
them of-the-palace."

kūr phikirāh. Dopun, "mangahas
was-made a-thinking. It-was-said-by-him, "(If) thou-wilt-
demand-from-him
kènèt-hāh cīz, tīh chuh anān sōrūy.
any thing., that he-is bringing all-even.

Wūn āpūs bōh, 'myōnis mōl-sūnζ'
Now I-will-say-to-him I, 'my father-of

khabar gachhī anūn̄, suh chwā
news is-proper to-be-brought, he is-he?

jēnatas kīna dōzakas.'
in-heaven or in-hell.'

20. Dāpān wūstād,—
(Is) saying the-teacher,—

Āv lāl-shēnakh, pātashēhas, kūr̄n
Came the-lapidary, to-the-king, was-made-by-him

salām. Pātashāh chus dāpān, "az-tān
a-bow. The-king is-to-him saying, "today-up-to

yih mē won̄may, tīh būzuth bē.
what by-me was-said-by-me that was-heard-by-thee.

to-thee,

Az gachhī myōnis mōl-sūnζ khabar
Today is-proper my father-of news

anūn̄, suh chwā jēnatas-manz kīna
to-be-brought, he is-he? heaven-in or

dōzakas." Drāv lāl-shēnakh, wōt̄ panun̄
hall-(in)." Went-forth the-lapidary, he-arrived his-own

gara. Dāpān chuh āt̄ yīman zanānan
house. Saying he-is there to-these women

trēn, "az chum dāpān pātashāh,
three, "today is-to-me saying the-king,
myōnis möl-sūnẓ khabar anūn. Bōh
my father-of news (is) to-be-brought. I
kyāh kara? Ath soh chyā khabar,
what shall-do? Of-that that is-there? news,
kötāh warīhy gamāt tas mumatis?"
how-many years (are) gone to-him dead?"
Yih wōsh"s khōtūna. Yihai yih,
This arose (-in-reply)- lady. She-verily (was) she,
to-him
yēsa raṭna-kārī osū karān. Sa osū
who jewel-bracelets was making. She was
pari bā-Khōdā. Ami dop̣nas, "kēntshāh
a-fairy (who-obeyed-) By-her it-was-said-by-
God. her-to-him,
chēna phikiṛ. Gāth, hēs khaṛj,
is-not anxiety. Go, take-from-him expenses,
biyē dapus pātashēhas, 'cyōṇ
also say-to-him to-the-king, 'of-thee
gashī is-proper
zyuṇ somḅruṇ; mödānas-manz
firewood to-be-collected; the-plain-in
zyuṇ
gashī somḅruṇ
is-proper to-be-collected
zyma bē-shumār. "
21. Somḅrōẉ pātashēhan zyuṇ
Was-collected by-the-king firewood
bē-shumār. Ath-pēth
countless. It-on
khot yih lāl-shēnākh
mounted this lapidary
yih musla-han watharīth. Ath-pēth
this the piece-of-skin spreading-out. It-verily-on
byūthā pāṇa. Amis dopun pātashēhas,
sat he-himself. To-him was-said-by-him to-the-king,
“tē kyāh gathiy anunā mölī-sondā
“to-thee what is-proper-to-thee to-be-brought father-of
nishāna?" Yih wōthūs pātashēh,
token?" This arose (in-reply)-to-him king,
dopnās “akh gathiy anunā
it-was-said-by-
him-to-him "one is-proper-for-
thee to-be-brought
jēnautukā méwa, biyē gathiy anunā
of-heaven a-fruit, second is-proper-for-
thee to-be-brought
myōnis mölī-sandi daskhata khathāt"
my father of with-signature a-letter."
Dopun yiman, “diyiv yith zinis när
It-was-said- to-them, "give-ye to-this firewood fire
by-him
sōpōrīt." on-the-four-sides.

22. Dapan wustād,—
(Is) saying the-teacher,—

Yimau yēlī ath zinis när dyutā,
By-them when to-this firewood fire was-given,
yiwan chuna kuni bözanā yih
coming is-not at-all in-possibility-of-
(passive) seeing (passive)
this
lāl-shēnakh. Lāl-shēnākan dyutā ath
lapidary. By-the-lapidary was-given to-that
muslas kasa'm. Dop'nas, "mē gashi leather a-charm. It-was-said-by- "for-me it-is-proper
him-to-it.

wātun" panun" gara. Kāh gashēm-na to-arrive my-own house. Anyone is-proper-for-me-not
to-be-seen." Were-closed by-that lapidary

dēshun" Tuvyēyē āmi lāl-shēnākan to-be-seen." Were-closed by-that lapidary

achē. Mūbarēn, ta wōt"motu gara the-eyes. They-were-opened- and (he-was) arrived house
by-him

panun". Amī khōtūni kūrū kōmu his-own. By-that lady was-done an-act.

Hab-jūshi korun mēwa jēnatukū dūnū Of-the-seven- metals was-made- a-fruit of-heaven a-pomegranate
metals by-her

tayār, biyē lyukhun khath, ath prepared, also was-written-by-her a-letter, to-it

korun amis pātashēha-sandis mōlī-sondu was-made- that king's father-of by-her

daskhath, biyē mōhar. Athī-manz signature, also seal. It-verily-in

lyukhun pātashēhas, "cyōnu gashi was-written-by-her to-the-king, "of-thee it-is-proper

mē-nish wātunu, wazīr hēth, biyē me-near to-arrive, vizier having-taken, also

nōyid hēth, tithay pothu, yēthay the-barber having- in-that-very- manner, in-what-very-
taken, kind-of kind-of
pōth\(^1\) lāl-shēnākh mē-nish wōt\(^a\)." Kākad
manner the-lapidary me-near arrived." The-paper
korun hawāla amis lāl-shēnākas, biyē
was-made- in-charge to-that lapidary, also
by-her
dyut\(^a\)nas athas-kēth yih dōn\(^a\).
was-given-by-her-to-him the-hand-in this pomegranate.

23. Ōtāny gay tōr dōh. Yih nār
There-verily went four days. This fire
gōmot\(^a\) thēta, path rūd\(^a\)mot\(^a\) sūr.
(was) become extinguished, behind (was) remained ash.
Yih lāl-shēnākh drāv langūt\(^1\) karith.
This lapidary came-forth langūt having-made (i.e. having-put-on).
Suli wōth\(^a\), ath sūras-manz diwān
At-dawn he-arose, that ash-in giving
chuh dulan\(^1\), Nazarbāzav kūr\(^a\) nazar,
he-is rollings. By-the-inspectors was-made inspection,
khabardārav niyē khabar. Dop\(^a\)has,
by-the-informers was-brought information. It-was-said-by-
them-to-him,
"pātashēham, ami sūra-manza gathān chēh
"my-king, that ash-from-in going is
susarāray. Yih mā āsi lāl-shēnākh
a-rustling. This, I-wonder-if will-be the-lapidary
āmot\(^a\) ?" Yim chih yimay katha karān,
come ?" They are these-very words making,
nazar chēkh ō-kun, āv wōda
sight is-to-them in-that-direction, came from-there
lāl-shēnākh, athas-kēth hēth dōn
the-lapidary, the-hand-in taking the-pomegranate,
biyis athas-kēth hēth khath. Kûr
the-other hand-in taking the-letter. Was-made
by-him
pātashēhas salām, dōn thōw
salām, the-pomegranate was-placed-by-
thōw nas
a-bow, him-of-him
bōntha-kani, khath thōw nas bōntha-kani.
in-front, the-letter was-placed-by-
in-front.
him-of-him
Yih khath muṣorun, porun. Ath
This letter was-opened- it-was-read-
by-him, (In-) it

lyukh'mot, "bōh, kyā, chus jēnatas-manz.
(was) written, "I, of-a-surety, am heaven-in.
Cyōn gašhi wātun yūr, wazir
Of-thee is-proper to-arrive here-even, the-visier
hēth, biyē nōyid hēth, jēl'd.
taking, also the-barber taking, quickly."'

24. Pātashāh chuh karān phikirāh,
The-king is making a-thinking,
"mē dapyāv, 'yih lāl-shēnākh gali.'
"by-me it-was-long- this lapidary will-be
ago-said, destroyed.'

Yih āv mōl'sūnz mē khabar hēth.
He came the-father-of to-me news taking.'

Dapān pātashāh amis lāl-shēnākas,
(Is) saying the-king to-that lapidary,
"bōh kētha-pōth wāta tath jēnatas-manz?"
"I how shall-arrive to-that heaven-in?"
Dopnas lāl-shēnākan, "yuth" zyun
It-was-said-by-him-to-him by-the-lapidary, "as firewood

mē-kyut somb rōwuth, tithiy trēh me-for was-collected-by-thee, so-even three (times)

gathan somb rāwān; jelād wātakh are-proper to-be-collected; quickly thou-wilt-arrive

jēnatas-manz." Somb rōw pātashēhan zyun heaven-in." Was-collected by-the-king firewood
bē-shumār. Ath-pēth karanōwun watharun, countless. It-verify-on was-caused-to-be-made a-mat,

ath-pēth khot pāna biyē wazir biyē it-verify-on he-mounted himself also the-vizier also

nōyid. Dyutukh zinis nār tōpōr the-barber. Was-given to-the fire on-the four-sides.

25. Dapān wustād,—
(Le) saying the-teacher,—

Dod yih pātashāh, biyē wazir,
Was-burnt-up this king, also the-vizier,

biyē nōyid, trēnaway gāl. Wōt ot
also the-barber, the-three were-destroyed. Arrived there

lāl-shēnākas-nish suh wazir, yus wazir the-lapidary-near that vizier, which vizier

pātashēh-kūr hēth ōs balān, ta the-king’s-daughter taking was fleeing, and

samokhukh ōkhun-kot, suy wōt the-religious teacher’s-son, he-verify arrived
amīs lāl-shēnāka-s Pond' gara. Pānawōn
to-that lapidary's house. Mutually
karēkh katha-bātha. Wonus ām'
were-made-by- them conversations. It-was-said-by-
them
lāl-shēnākan yih panun' saphar,
lapidary this his-own travelling (i.e. experiences
of his journey),
yus ām' nōyidan ta wazīrān amis
which by-that barber and by-the-vizier to-him
ōs' pēsh on'mot'
was in-front brought.
Dop' nas, "panūn'
It-was-said-by-
thine-own
him-to-him,
khōtūnā nīn-sa pānas." Yēsā yih
lady take-her-air for thyself." Who this
Lālmāl Pāri ās',
Lālmāl Fairy was, to-her was-given-
was-by-him
Lālmāl Pāri ās', tas dyutun rukhsath.
Lālmāl Fairy was, to-her was-given-
by-him
leaveto-depart.
Yēsā yih pata ānūn zīnīth, sa
Who this afterwards was-brought-
she
having-
by-him
Yēsā yih thōwun pānas.
Who this was-kept-by-him for-him-self.
The lapidary

26. Dapān wustād,—
(Is) saying the-teacher,—
Suh wazīr byūṯā pātashōhi karani.
That vizier sat sovereignty to-do.
Lāl-shēnākh byūṯā wazīrī karani.
The-lapidary sat viziership to-do.
Aslāmalaikum, wālaikum salām.
The-peace-be-upon-you, and-upon-you be-peace.
VOCABULARY OF ALL THE WORDS IN GÖVINDA 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 क्‍ will be found in the succession का, कन, कनि, किना, कोना, कुन, कुनि, and कुना. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter अ follows न, and त व follows ।. For purposes of alphabetical order व and व are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

ा, े, interrog. suff.; gatshiye, is it proper? xii, 13; sapadakha, wilt thou become? iii, 2; tagiyë, will it be possible for thee? v, 8, 9; saṭanasa, will they cut off for him! v, 7. ठा, interrog. suff.; chvā, is he? xii, 21.
ा, suff. of indef. art., see ऑ.
े, य, izāfat; dukhtar-े-khāna, (your) own daughter, v, 11; khaliṭ-े-sholi, robe of royalty, x, 4 (bis); lōyik-े-pātashāh, worthy of a king, x, 4; pēsh-े-pātashāh, before the king, vi, 9; sōhib-े-āgāh, master intelligent, ii, 9; shēhar-े-Yirān, the country of Persia, ii, 1; torīph-े-Yūsūph, praise of Yūsuf, vi, 17; Azīs-i-Misar, N.P., vi, 10, 2 (bis), 4; dōkhil-i-mahalakhāna, brought into the harem, xii, 19; dīn-i-Mahmad, the faith of Muḥammad, iv, 6; hakh-i-Khōdāy, duty due to God, xii, 15; hukm-i-Māhrāj, order of the Mahārāja, xi, 4; hēkmāt-i-Parvādigūr, the power of Providence, i, 11; kōh-i-Tōra, Mount Sinai, iv, 5; lōyik-
worthy of, xii, 10, 19 (bis); makhš-r-izan, coquetry of a woman, x, 13; sōhib-i-kitāb, a master of books, x, 13; wōlād-i-Adam, 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; hawālā-y-Khōdā, in the care of God, x, 7; wāda-y-Khōdā, an oath by God, xii, 7 (bis), 15 (bis); irregular use, hazrat-i-Adam, and so on, iv, 2, etc.; hazrat-i-Sulaymān, his highness Solomon, xii, 17; hazrat-i-Yūsūph, etc., his highness Yusuf, etc., vi, 8, etc.; Shāh-i-Yūsūph, id., vi, 1; Sultān-i-Mahmul-i-Gaznavi, Sultan Mahmūd of Ghazni, i, 1; Marāz-i-Pargan, the Pargana of Marāz, xi, 5.

i, interj. ; vēsī, O female friend, ix, 1; cf. 'yih.
ō 1, and; ārz ā samā, earth and heaven, vii, 26.
ō 2, in ā-kun, in that direction, xii, 23.
āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); -dava-kān, (enter) through the water-drain, v, 4; āba-hanā, f. a little water, x, 5; -pyāla, water-cup, vii, 7; -srēhā, water-moisture, vii, 7; ābas, to the water, vii, 7.
abtar, terrified, vi, 12.
āchī, f. an eye; pl. nom. tuvejē achē, the eyes were closed, xii, 22; dat. achēn, divān chuh achēn dēh, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.
ad, in ada-vaṭ, midway, vii, 20.
ada, then, iii, 1; v, 6, 9 (bis); vii, 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; — gathun, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.
ōdīn, half; f. pl. ajē, half, i.e. some, xi, 7.
adal, m. justice; adēla sōty, by means of justice, i, 3.
adālath, f. a court of justice; adālēsē-pēth, (went) to the court of justice, v, 9.
Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. ādamas-sōty, together with A., vii, 6.
āgu, m. a master; sg. dat. āgas-pēth, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindi), ahead, in front, xi, 4.

āgāh, sāhib-e-āgāh, an intelligent master, ii, 9.

agār, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āguy, f. information; āguyi, for inspection, v, 7.

āh 1, ā, suff. of indefinite art.; dōhā dōhā, each day, every day, viii, 3; datālā, a story, vii, 6, 8, 11; x, 1 (bis); hakimā, a single wise man, vi, 13; hāṭshā, an accusation, vi, 9; kēh kālā (v, 10), or kēh kālāh (vii, 2), some short time (elapsed); mōdānā, a plain, x, 5; purdā, a veil, vi, 4; pātashāhā, a certain king, viii, 1; sōdāqārā, a merchant, vii, 9; shēhmārā, a python, viii, 7; shēharā, a city, v, 1; shēkhā, a person, x, 1; ābā-srēhā, a water moisture, a trickle of water, viii, 7; sāthā, (sit, wait) a moment, vi, 3; vii, 9; thūkā, a (piece of) fresh butter, ix, 4; zīlā zīlā, a scratch a scratch, a continuous scratching, xii, 17; zanānā, a woman, x, 5; xii, 4, 10; ziāphathā, a dish of food, x, 5; akhāh, a certain person, v, 7; yus akhāh, whoever, viii, 6, 8, 11; akhāh, a rare avis, ii, 2, etc., see ankāh; hānzhā, a boatman, i, 4; kōmāh, a deed, x, 2, 3; kuthāh, a room, ix, 4; kōtyāh, how many a! ix, 5, 11; xii, 29; marhabāh, a wish of good luck, ii, 10; nēcyavāh, a son, v, 2; nazarāh, a glance, viii, 11; phakīrāh, a faqir, ii, 1 (bis); photavāh, a decree, ii, 7; pātashēhāh, a king, ii, 1; phikīrāh, 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; vārayāh kālāh, a long time (elapsed), viii, 2; wārayāh kāl, for a long time, viii, 2; wustādāh, a teacher, i, 13; vyūrāh, a little nectar, ix, 2; yēdāh, a belly, ix, 7; zālāh, a net, i, 6, 7, 8; zanānāh, a woman, iii, 4.

Followed by akh, akhānā akh, a certain religious teacher, xii, i; bolāyā akh, an evil thing, x, 8; dōhā akh, one day, xii, 1; hānzhā akh, a certain fisherman, i, 4; dānāh wazīran ākī, by a certain wise vizier, viii, 1; khōtānā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqir, x, 7;
pūtashēhā akh, a certain king, viii, 7, 11; sōdāgūrā akh, a certain merchant, viii, 9; shēharā akh, a certain city, v, 1; shēkhbāāh 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.

akad, m. lifetime, time; abl. sg. with emph. y, akad day, i, 2.

Ahmad, m. N.P., Ahmad.

ahan-gūr, m. a blacksmith; pl. dat. ahan-gūrān, m.c. for -gūran, xi, 16.

ajadāāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. ajadāāhas (in sense of acc.), x, 7.

ok, one, a, a certain; with emph. y, masc. okuy, one only, xii, 13; fem. ākūy, one only, xii, 15; ag. sg. masc. subst. āk, by one (sec. son); adj. phakīran āk, by a certain faqīr, x, 12; dānāh wazīran āk, 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. bāgus akis manz, in a certain garden, iii, 7; mōhara hātas akis rosh, a necklace of one hundred mohars, v, 10; mōdānas akis manz, in a certain plain, iii, 1; viii, 9; nāgas akis pēth, on a certain spring, iii, 4; phakīras akis, for a certain faqīr, iii, 1; pūtashēhas akis nih, (arrived) near a certain king, viii, 5; shēharas akis manz, (arrived) at a certain city, xii, 2; wānas akis manz, in a certain forest, ix, 1; fem. akis jāyē manz, into a certain place, iii, 7; jāyē akis, in (at) a certain place, ii, 8; viii, 7 (ter), 9; jāyē akis . . . jāyē akis, in one place . . . in another place, i, 3, 4; kēli 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 bkhunā akh, a certain religious teacher, xii, 1; balāyā akh, an evil thing, x, 8; dōhā akh, one day, xii, 1; hānzaāh akh, a certain fisherman, i, 4; khōtīnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqīr, x, 7; pūtashēhā 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; shēkhbāāh 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 yun².

ākhun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., ākhunā akh, a certain religious teacher, xii, 1; ākhun-kot⁴, the son of a r.t., xii, 25; -zāda, id., xii, 2; sg. dat. -zādas mish, (came) to the r.t.’s son, xii, 2.

akith, on one side; nāgas akith kun, on one side of the spring, xii, 14.

ōl⁴, m. a bird’s nest, viii, 1; sg. dat. ōlis, viii, 1.

Alāh, m. God, i, 7; ii, 12.

ālīi, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

ōl-nūsh, m. destruction of house and home, ix, 3.

ālar, 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 yun².

ōm⁴, raw, uncooked; masc. pl. nom., ōm⁴, xi, 11.

amōb⁴, 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; -kam, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

āmot⁴, āmūt⁴, see yun².

ōna, aina, m. a mirror, v, 4 (ter).
un², sign of gen., generally used with persons, but used with qash’kh (qash’kun³), love, v, 2, 3, 10.

and, m., end, extremity; andas-kun, at the end, at the extremity, xii, 6; wēn² shēharas and-kun, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; andar⁴ y, id., xii, 16.

ankan (= ‘anqā), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. ankāḥ, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11; 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; anun nād dith, having called to bring, to summon, send for, x, 12; pēsh anun, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; anun zinith (xii, 25) or anun zēnān (xii, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; anith dyun², to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, anani, x, v; fut. pass. part. with gatshun, anun, v, 4; anun³, xii, 21 (ter); fem. anūn³, x, 5; xii, 19, 20 (bis); conj. part. anith, iii, 1; xii, 4 (bis).

pres. part., forming pres. anān chuh, x, 12; chuh anān, xii, 19.

1 past part. forming past, on³, fem. ūn³; 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. on³ has, vi, 16; m. pl. with suff. 3 pl. ag. ānīkh, v, 9; viii, 1; x, 12 (bis); ān³ hay (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. ūn³ has, xii, 11; with suff. 3 sg. ag. ūn³ n, x, 10; xii, 25; with suff. 3 pl. ag. ūn³ kh, ii, 8; f. pl. with suff. 2 sg. dat. aňēy, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. aňēhas, vi, 16; perf. part. on³ mot³; m. pl. ān³ māt¹, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 os³ on³ mot³, xii, 25; 2 past part. aňār, forming 2 past, with suff. 1 sg. ag. aňām, 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.

impv. sg. 2, an, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. anun, iii, 5, 9; with suff. 3 pl. acc. anukh, x, 12; 2 pl. with suff. 1 sg. dat. anyūm, vi, 16 (bis); with suff. 3 pl. acc. anyūkh, x, 12.

ān, yes, x, 5, 12.
apōr⁴, in that direction, v, 4; -kun⁴, from on that side, v, 7. Cf. yipōr⁴.
apsar, m. an officer; sg. dat. apsaras, x, 12.
apoz⁵, untrue, v, 9.
ār, m. pity; āy-nā ār, did not pity come to thee? ix, 3; yiman āv ār myōn⁶, pity for me came to them, x, 12.
ōr, there; āra, 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; āra-kanī, in that direction, v, 2. Cf. wōda.
ōr⁴, f. a shoemaker's awl, xi, 14.
arām, m. repose; — karun, to repose, v, 9; — trāwun, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. arānas, at rest, sleeping, viii, 13.
arāmān, m. longing; — āv, longing came, iii, 9.
arz-ō-samā f. (= arz o samā) earth and heaven, vii, 26.
ās, see yun⁸.
ōs, m. the mouth; ēsa-kanī (issuing) from the mouth, viii, 7; chīs ōs⁷ harān (rubies) are dropping from her mouth, xii, 9.
qashk, m. love, v, 2 (bis); qash⁶ka chīh, a particle of love, vii, 30; sg. gen. qash⁶kun⁷ (not qash⁶kuk⁷), v, 3, 10; do. f. dat. qash⁶kaṇḍ, v, 2.
āsh'nār, m. a near relation, x, 1, 6, 10.
as²l, real, ii, 8, 11; xii, 16.
astāmalaikum (= as-salām 'alaikum), the peace be upon you, xii, 26.
asmān, m. heaven, ii, 6; pl. dat. asmānan pēth, on the heavens, iv, 4; pl. abl. asmānāve pēth⁲, 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, phakirās ḍas, the faqir had, ii, 4; amis ḍas, he had, ii, 5; vi, 10; x, 4; ḍas amis, he had, ii, 5; ḍas, he had (a wife), iii, 1; ḍusm, I had, vii, 11, 15; ḍus, he had, vii, 7, 9; ḍusūs ḍasūnā, has not the water? viii, 7; tamis ḍas, he had, viii, 9; amis ḍas, he had (sons), viii, 11; tamis)y ḍas, he had (sons), xii, 1.

inf. āsun, 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); āsun, xii, 4 (bis), 5, 13 (ter); with emph. y, āsunuy, i, 12 (v.l.); pl. āsun, xii, 5.

past sg. masc. ḍas, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (paṭashāh-kūr biyē ḍas sōnar 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); ḍas-na, he was not, xii, 2; ḍusm, I had, vii, 11, 15; ḍus, he had, vii, 7, 9; kati ḍusudd, whence wast thou? where have you come from? xii, 15.

Forming impf. ḍas guḍān, he used to make, v, 1; ḍas karān, he was making, i, 1; ḍas lāgān, he was casting (a net), i, 6; ḍas marān, he was dying, v, 9; ḍas nērān, he used to go out, vii, 1; ḍas phērān, he was wandering, i, 2; ḍas pokān, he was going along, v, 7; ḍas tārān, he was paying (tribute), x, 10; ḍas trāwān, he was emitting, i, 5; ḍas tulān, he was absconding, xii, 25; ḍas vuchān, he was watching, iii, 1; ḍas vōṭharān, he was wiping, vii, 13; khēvān ḍas-na, he used not to eat, vi, 16; ḍus karān, I was making, x, 14; ḍus-na khāsān, was not rising for him, i, 6; ḍus zāgān, (disloyalty) was waking in him, ii, 5.

Forming plup. ḍas onmot, had been brought, xii, 25; ḍas dyūth mot, had been seen, vi, 14; ḍas dyut mot, had been given, x, 12; ḍas gamot, he had become, i, 4; ḍas gōmot, had befallen, v, 2; ḍas kōr mot, had been made, ii, 1 (bis); kōr mot ḍas, had been made, x, 7; ḍas nyōmot, had been taken, vii, 9; ḍas pōmot, had fallen, viii, 9; xii,
15; ḍesukh korīm̲̄ot̲̄, had been made by them, viii, 2; ḍesum d̲̄ān̲̄ot̲̄, (to-day) he came to me, iii, 1; phakir ḍesum l̲̄oḡ̲m̲̄ot̲̄, I dressed as a faqīr, x, 14; ḍes̲̄nas dyut̲̄m̲̄ot̲̄ khasil̲̄, she gave a cut (to one of) his (nails), v, 6; ḍesus ḡ̲om̲̄ot̲̄, (love) befel him, v, 2; ḍesus korīm̲̄ot̲̄, had been done to her, ix, 1; ḍes̲̄than kor̲̄m̲̄ot̲̄, he was made by thee, x, 12.

Forming plup. with conj. part. ḍes̲̄ zōlith, he had kindled, iii, 1; ḍes̲̄ lōḡ̲ith, he had dressed himself as (a faqīr), x, 12.

m. pl. ḍes̲̄, they were, etc., vi, 11; vii, 3, 5, 11 (ter); xii, 1; forming impf. ḍes̲̄ būz̲̄ān̲̄, they were listening to, viii, 1; ḍes̲̄ gat̲̄shān̲̄, they were becoming, they used to be, viii, 1; ḍes̲̄ karān̲̄, they were making, i, 3; karān ḍes̲̄, they were making, xi, 8; ḍes̲̄ lārān̲̄, they were running, x, v; ḍes̲̄ pākān̲̄, they were walking, x, 1; ḍes̲̄ pārān̲̄, they were reading, viii, 3, 4; wadān ḍes̲̄ (m.c.), they were lamenting, xi, 5.

Forming plup. ḍes̲̄ gamāt̲̄, v, 9; ḍes̲̄s gānd̲̄m̲̄at̲̄, they had been tied (on) his (arm), x, 5; ḍes̲̄va dil̲̄m̲̄at̲̄, they had been given to you, x, 12.

f. sg. ḍes̲̄, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; ḍes̲̄na, it (f.) was not, ii, 1; ḍes̲̄s, I was, vii, 10; I became, ix, 2; ḍes̲̄s, he had (a wife), iii, 1.

Forming impf. ḍes̲̄ gat̲̄shān̲̄, she used to go, v, 1; ḍes̲̄ karān̲̄, she used to make, xii, 20; ḍes̲̄ wadān̲̄, she was lamenting, viii, 16; ḍes̲̄na gat̲̄shān̲̄, (chirping f.) was not occurring, viii, 1; ḍes̲̄s shūbān̲̄, I (f.) was beautiful, vii, 10; ḍes̲̄san tshādān̲̄, I was seeking for him, xii, 15; ḍes̲̄y karān̲̄, she verily was making, vii, 16.

Forming plup. ḍes̲̄ parzanōs̲̄mūt̲̄a, she had been recognized, x, 5; ḍes̲̄ tūj̲̄mūt̲̄a, she had absconded, ix, 1; ḍes̲̄s kūr̲̄mūt̲̄a, (a seal, f.) had been made on it, x, 10.

f. pl. ḍes̲̄s, they (f.) were, iii, 7; xi, 7 (bis); ḍesakh, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. karān ḍes̲̄s, they (f.) were making, xi, 19.

Forming plup. ḍes̲̄a hētsamāt̲̄a, they (f.) were taken, x, 14.

fut. sg. 3, ḍisi, he (etc.) will be, x, 1; ḍisin̲̄a, will there not be? i, 2; ḍhās ḍisin̲̄a, has not the water? vii, 7; ḍisim (for
āsēm), there will be (on) my (queen), viii, 13; āsiy, there will be for thee, xii, 11.

Forming fut. perf. mā āsi āmot⁴, I wonder can he have come, xii, 23; āsi lāryōmotel⁴, is probably polluted, viii, 6; āsi mumotel⁴, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, āsi pêmut⁴, (on whom a particle of love) will have fallen; vii, 30; āsi vōt"mot⁴, (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, chūh ḍōṣ"mot⁴, has been, i.e. was, v, 1; ḍōṣ"mot⁴ chus, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; asara-sōdy, owing to the result, vi, 16.

āṭl, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; yēt-kyāh . . . āṭl-kyāh, here, on the one hand . . . there on the other hand, viii, 13; ātiy, in that very place, x, 3, 5.

āti, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; ātiy, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. atyuk⁴, of there; m. sg. dat. atikis pātashēhas nish, (came) to the king of that place.

ōt", there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; ōt" tān, up to there, by that time, x, 4, 6; ōty, there verily, iii, 4; ix, 1.

[āṭḥ], this, that (near, or within sight).

subst. an. m. sg. ag. āml, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; āmiy, by him verily, v, 9; an. m. sg. dat. amis, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (amis kyāh chuh nōl), what is on his neck!; 11; x, 1, 1 (amis lōyukh, they beat him, bhāvē prayōga), 4 (ter); 5, 12; xii, 4, 5, 10 (amis kōsun mast, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; amis"y to this one verily, ii, 8; v, 7; vii, 7 (amis"y ḍəs-qani, from its (an.) mouth); xii, 15 (amis"y athi, by the hand of this very one); sg. m. gen. āml-sond, v, 3; viii, 6, 8, 10; āml-
sünzə, iii, 4 (bis); əsonəndə, 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. əm'ı sondə, xii, 7; əm'ı sandi, x, 5; əm'ı 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; vii, 6; sg. gen. anyukə, iii, 4; vi, 15; xii, 17; sg. dat. ath, v, 6, 9; vii, 10; xii, 3, 12, 15 (bis), 20 (ath khabar, news about that), 21, 22, 23; ath′ (emph. ə), 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. əm'i, 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, 23 (with gen.), 24, 25; (with emph. y), amis'ə, 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, 15 (quater), 18 (bis), 22; sg. dat. amis, ii, 9; iii, 1, 2; v, 9 (for acc.); vii, 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'yə, 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. ə) ath′, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

atha, m. a market; sg. abl. ata-pətha, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (səth′ atha dərən′, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. atəhi, viii, 11 (athə dynənə, 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, put into the hand), 23; athas-manz, (a bracelet) on the hand, xii, 12.

āth, eight, iii, 5; āthi dōh, after eight days, iii, 4.

athar, f. a wool-worm; a wood-worm, vii, 19.

ātāny, there verily, xii, 33.

atāty, in that very place, viii, 7.

atsun, to enter (manz, into).

impv. sg. 2, 18, iii, 8 (bis); inf. and fut. part. pass.

atsun, v, 4 (bis) (with gotshun 1); logatsani, began to enter,

x, 7; n. ag. atsauny, even as I enter, v, 8; fut. sg. 1,

atsayō, I will enter, O! v, 7.

past m. sg. 2, tsakhō, didst thou enter, O! ii, 2; 3 tev, ii,

1, 5 (bis), 7; 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, tāy, v, 9; tās, they entered for him, viii, 9.

āv, see yun.

ay 1, if; iy, if this, iii, 4 (bis), 9; tiy, if that, iii, 4 (bis), 9; dōddlady, 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; chivay, if ye are, xii, 15.

ay 2, O! kūriyay (addressed by a nurse to a princess), O daughter!

v, 2; ay wazira (addressed by an inferior), O vizier! xii, 4.

ay, O! ay gōlām, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, āyē, see yun.

'iy, in viš'iy, O friend (ves, fem.), ix, 11. Cf. i and (in v, 2)

kūr'ey.

āy, see yun.

āyēkh, see yun.

ayālbār, possessed of a large family, ix, 2.

āyān, āyēm, āy-nā, āyēs, see yun.

āz 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis);

āz tēn, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. azicē,

x, 14.

āz 2, from; az Khōdā, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

ōzē, poor; m. pl. nom. ōzē, ix, 11.
bā; pari bā-Khōdā, a fairy who obeys God, xii, 20; āv bā-sbruy-sāmān, he came with all (bis) paraphernalia, x, 20.

bē, bē, prefix of privation; bē-bahā, priceless, xii, 3, 4 (bis); bē-shumār, countless, xii, 20, 1, 4; bē-khabar, untaught, ignorant, vii, 23; bē-wōphā, treacherous, x, 13; bē-wōphōyī, treachery, infidelity, viii, 6, 11; bē-wāsta, without worldly ties, v, 11.

bāba, m. a holy man, a Calandar; bāban (among) Calendars, vi, 13.

bēb, f. the breast-pocket; sg. dat. bēbi andar (xii, 17) or bēbi-andarā' y (xii, 16), in the breast pocket.

bacē, m. the young of any animal; pl. nom. bacē, viii, 1.

bōchē, f. hunger; — lājās, he became hungry, vi, 16; bōchī-sōtiy, merely owing to hunger, vi, 16.

bacūn; 2 past, bacyōkh, thou escapedst, x, 8.

bacūven, to save; inf. fem. tagiyē bacāwūnā, do you know how to save her? v, 9.

bōdlī, m. a prisoner; bōdl-hāl, f. a prison, ix, 4.

bōdī; hāta-bōdī, hundreds, ix, 9.

bōdī, great, xii, 14; buďis-hīhīs, to the elder (prince), viii, 13.

buď, old; buďī zanāna, an old woman, x, 5; bujē 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.

budun, to be old; 2 p. m. sg. 1 buduyūs, I am grown old, xii, 1.

bēdār, awake, iii, 7; viii, 8; — gatshun, to wake (from sleep), vi, 12; viii, 6, 9, 13; — rōzun, to keep awake, x, 1, 6, 8.

būg, m. a garden, ii, 1; sg. gen. armān bāgūkā, longing for the garden, iii, 9; dat. mushtākh būgas, enamoured of the garden, iii, 9; būgas-manza, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

bāgu, m. the Mussalmān call to prayer; — parun, to cry the call to prayer, xii, 1.

bōgī, in shāman-bōgī, at about evening, v, 5.

bēgāh; gāh bēgāh, in and out of season, vi, 2.

bagal, m.; bagala-manza, from under his armpit, viii, 7.
bāgān¹; bāgān¹ āyēs, it was my fate, ix, 4.
bōg²run; fut. pass. part. f. pl. bōg²ra-instance (loaves) must be divided,
v, 8; 1 p. f. pl. bōg²rēn, she divided (the loaves), v, 8; 2 p.
f. sg. bōg²rēn-ay, I divided it (f.), O! v, 7.
bōgwān, m. a garden-watcher, a gardener, xi, 12.
bōh, 1, 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, 10;
xii, 1, 4, 11, 19, 23; bō-nay, I (shall) not, xi, 14 (poet.);
bō hē, I also, iii, 4; bōy, if I, vii, 1 (bis); I verily, x, 10, 2, 4;
buday, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.
aseś, us, to us, etc., vii, 1, 3, 11; x, 2, 12 (bis); xii, 17;
aseś-kun hōwuth, thou showedst before us, vi, 5; āst, we,
v, 9, 10; viii, 3; xi, 15; āst-tē, we also, xii, 1.
mē, me, to me, etc., iii, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3;
vi, 1, 4, 6; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5;
xi, 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;
xxi, 6, 20, 4; mē-kvatu, xii, 24; mē lōyikh, fit for me, xii,
10 (bis); mē nīsh, near me, viii, 5; xii, 22 (bis); mē nīshē,
neat me, in my possession, x, 14; mē ḍaum, I had, vii, 15;
mē sōtin, (share) with me, i, 7; mē sōyē, together with me,
vi, 3, 11; x, 9; xii, 2, 7; mē-tē, to me also, ix, 1; me also,
vi, 11; xi, 14.
bah, card., twelve; tātas bahan-hatun-hondo zyuthn, the master
of twelve hundred pupils, v, 1.
Bāh'dūr Khān, m. N.P., Bahādur Khān, ii, 1; sg. dat. — khānas,
i, 12.
bēhun, to sit down, vi, 3, 16 (bis); x, 7; xii, 4 (bis), 6, 7, 21; to
sit down in a place, take up a position, xi, 2; to be stationed,
posted (at a particular place), xi, 6; to remain, stay (in a
certain place), take up one's abode, 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; byūthn nazari, he sat watching;
nohar bēhun, to sit down as a servant, take service, xii, 3.
conj. part. in sense of past part. bihiθ, seated, x, 5 (bis);
xii, 4, 5; fut. sg. 1, bēha, xii, 3; 3, bēhi, vi, 16; impve. sg. 2,
bēh, xi, 2; pl. 2, bēhiv, vii, 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, byūthu, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); byūthus, sat (on) his (thumb-ring), vi, 10; m. pl. 3, bīthu, vii, 5 (bis), 8; xi, 6; xii, 2.

bahr, m. the season of spring, i, 11.

bāj, m. tribute; — tārun, to collect tribute, x, 10; xi, 2.

bōj, m. in bōj-bath, sharing, partnership, i, 7.

bākī, conj. but.

bēkh, see byākh.

bakhcōyish, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājet, m. N.P., Vikramāditya; sg. ag. bikarmājeṭan, x, 8; gen. m. — jēλuṇa, x, 7, 14; f. — jēλuṇa, x, 1, 6.

baktāwār, prosperous, vii, 9.

bāl, m. a child; bāla-pān, a youthful body, the graceful body of a child, vii, 11; sg. dat. -pānas, vii, 15.

bālī, f. a girl; sg. dat. bāλī, m. e. for bāli, vi, 11.

bēl, m. speech; bēl-bōshu, the chirping of birds, vii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. bulbulāk, ii, 3.

bal'ki, conj. moreover.

Balī, m. a Balti, an inhabitant of Baltistān; voc. pl. balī, 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; — gathun, to become sick, v, 10; — pyonu, to fall ill, v, 1.

bōn, adv. down, below, xii, 15; — vasun, to descend, viii, 4; xii, 2, 14, 15; bōn′kani, below, down below, iii, 2.

band, adj. shut, tied up; bar band karun, to shut the door, viii, 3; kārīn band, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. banda, i, 13.

bandūk-bāz, m. a gunner; pl. nom. bandūk-bāz, ii, 7.
bandūkh, m. a gun, viii, 10; — lāyun, to fire a gun, ii, 11; cf. viii, 10.
bināḥ, m. one who sees, ii, 2.
banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; viii, 22; viii, 7; xii, 1; to become, turn out, vii, 7; to be possible, x, 3; banun, inf., is used to mean “fate”, especially “evil fate”; hence banana-rost⁴, free from fated sorrow, vii, 23.
fut. sg. 3, bani, vi, 13; vii, 1; x, 3; with v added (I say to you, “there will happen”), baniv, ii, 7; pres. sg. f, 3 with suff. 3rd pers. sg. dat. banūn chēs-na, vii, 7; II past, banvōm, vi, 16; with suff. I pers. sg. dat. banyōm, vii, 22; III past, banyvē, xii, 1.
bonth; bontha-kani, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); pātushēhas bonth-kun, (laid) before the king, i, 8; cf. brōnth.
bēnavāḥ, adj. destitute, vii, 7.
banācuṇ, to make; I past with suff. 3 pers. sg. ag. banācuṇ, viii, 14.
bēnē, f.a sister, iii, 9; x, 3, 10; sg. ag. bēni, x, 3 (bis), 10; gen. bēni-hond̄a, x, 3 (fer), 10; dōda-bēnē, a milk-sister, a foster sister, iii, 4.
buṇula⁴, m. an earthquake, xii, 15 (yav, 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, vii, 3.
bār (1); Bār Khodāyō, O Great God! v, 7; Bār-Sōhib, the Almighty, vii, 2, 3, 5.
bār (2); m. a load; wunṭa-bār (pl. nom.), camel loads, i, 9.
bār, m. a load, ii, 5; sg. abl. hēth bāri, taking in a load, xi, 13.
baroobar, adv. at once, iii, 9.
barq, m. a leaf; pl. abl. barqau-sāty, owing to leaves, vii, 10.
brōḥ, 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 brāh, there came to them in front, there appeared before them, x, 1.

bar²m, m. an auger, a drill (poet. for barna); bar²m pānas chun karān, he is making auger(-holes) in my body, vii, 24.

bārān¹, m. pl. a pair of uterine brothers, viii, 5; ag. bāranyau, viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; rāth baruṇa⁵, to pass the night, i, 10.

freq. part. bārî bārī (for bār¹ bār¹, m.c.), ix, 11; conj. part. barith, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. baray, ii, 3; past masc. sg. with suff. 3 sg. ag. borun, vii, 7 (bis); fem. sg. with suff. 3 pl. ag. bārēkh, viii, 3; ix, 7.

brōnth, adv. of time, before, previously, x, 5; cf. bōnth.

barish, i. a spear; sg. abl. barishi sōṭy, (dug) with his spear, vii, 7.

borut⁷, adj. full; pl. dat. (for acc.) baritēn, vi, 15.

bārav, m. pl. grumbling; — din⁷, to grumble, xi, 17.

baroyē, 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.

bus⁷, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child; shur¹-bāshē, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., bi'smi'llāh, in the name of God! xii, 17.

basta, f. the skin; — wālūn⁵, to flay, vii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); -dūj⁷, 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; -trōm⁵, a copper dish holding cooked rice, iii, 1.

bath, m. bōj¹-bath, sharing; — karun, to divide into shares amongst partners, to take one’s own share and give out the other shares, i, 7.

bāth, f. word, speech, language; katha-bātha, nom. pl. conversations, xii, 25 (we should expect -bāta).

bīth¹, see bēhun.
bōta, m. a Tibetan, esp. an inhabitant of Baltistān; -bōyā, m. pl. Tibetan brothers, xi, 6; -garan, in Tibetan houses, xi, 6.

bothsā, m. the bank of a river; bathis-pēthā, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buthā, m. the face, x, 5 (bis); xii, 2.

bōtunā, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. bōtunis, xi, 4.

bōtā, 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-sandā bōtā zāh, the goldsmith and his wife, v, 10; pātashēha-sandā (zāh) bōtā, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. bōtā, v, 9, 10; viii, 1, 13; x, 14; pl. dat. bātsan, viii, 1, 6, 13; x, 14; ag. bātsan, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. bōwe, ii, 4; with suff. 3 sg. ag. bōwun, ii, 4; past cond. sg. 1, bāwahō, vii, 21.

bē-udphā, adj. treacherous, x, 13.

bē-udphōjī, f. infidelity, viii, 6, 11.

bācar, m. belief, faith; — karun, to believe, viii, 13.

bē-ūṣṭā, adj. without worldly ties, v, 11.

bōy, l. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, gūrī-bōyā, a cowherd's wife, xi, 12; grīst-bōyā, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; pātashāh-bōyā, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; sōdāgar-bōyā, a merchant's wife, iii, 1, 2, 3; sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. bāyē, iii, 1, 2; vii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. bāyē-hondā, viii, 6, 13; ag. bāyi, viii, 1, 3, 11, 2; ix, 1; grīst-bāyi (for -bāyē)-kun, (saying) to the farmer's wife, ix, 1.

bīyē (properly abl. of byākh, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; vii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); bīyē kēh, something more (iii, 8); anything else (xii, 18); bīyē kun, anywhere else, xii, 4.
conjugations, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; akh... biyé, in the first place... in the second place, both... and, v, 9; vi, 15; xii, 21; ta... biyé, both... and, viii, 9.

bøy, f. a smell, scent, stink, xii, 15.

bøy*, m. a brother, viii, 14 (bis); sing. dat. bòyis, v, 10; x, 3; pl. nom. bøy', iv, 7; xi, 6; xii, 15; dat. bàyên, xii, 15; bøy'-bàran', uterine brothers, vii, 5; bøy'-kàkaûn, an elder brother's wife, v, 10.

biyàbàn, m. a forest, ii, 4.

biyàkh, byèkh, or bèkh, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. biyàkh, viii, 9, 14; x, 1; xii, 4, 10 (fem.); 3 (ter), 4, 9 (fem.); byèkh, viii, 1 (fem.); bèkh, xii, 3, 10 (fem.); sg. dat. biyis, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. biy', xii, 1 (bis); fem. pl. nom. biyé, x, 1; m. pl. dat. biyên, viii, 9.
The sing. abl. of this word biyé or biyi is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. biyé.

byon*, adj. separate, apart. byon* byon*, adv. separately, each apart, vi, 4; vii, 14; byonuy, He alone is apart from all things, or discrete (of God), vii, 2.

bôsun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; shumâr bûs*, 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. bôsun, abl. (form. pass.) bôsana, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. gatshém bôsun*, you must hear me, xii, 7; conj. part. bûzith, vii, 27, 8; impve. sg. 2, bôz, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suffix 1st pers. sg. acc. bôzum, please to hear me; pl. 2, bûz'tav, please hear ye, vii, 9; fut. sg. 2 neg. interrog. bôzakh-nà,
will thou not hear? vi, 1 fl.; plur. 3, bözan, xi, 20; pres. part. bözan, hearing, gatsh bözan, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. chus-na bözan, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. bözan chukh-na, he is not listening to them, vii, 2; m. pl. 3 with suff. 1 pers. sg. acc. chim bözan, they are listening to me, xi, 5; imperf. m. pl. 3, öst bözan, viii, 1; past m. sg. büz², ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. büzuth, xii, 20; with suff. 3rd pers. sg. ag. büzin, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. büz²nas-na, he did not listen to him, ii, 5; f. sg. büz², xi, 16.

böẓg̣ar, m. a deceiver, cheat, iv, 1, etc.

bazaar, m. a market, a bazaar, v, 7.

chih, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. här¹ här¹.

chuh 2, verb substantive and auxiliary verb.

(a) Verb substant. 1 sg. masc. chus, I am, xii, 1, 23; fem. chês, xii, 18; 2 sg. masc. chukh, thou art, i, 10; ii, 2; xii, 1; fem. chêkh, 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. chêh, 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. chêna, x, 6, 7, 14; xii, 2 (kôrê chêna khabar, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. chêna, xii, 19.

interrog. chêsa, am I (fem.)? vii, 3, 11; chukha, art thou (masc.)? xii, 7; chucâ, is he? xii, 19, 20; chyâ, 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. chêy, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. chiy, v, 4; x, 12; fem. chêy, xii, 4. Possibly, in some of these cases, the final y is not the emphatic particle, but is the suffix.
of the 2nd pers. sg. dat., used as a sort of dativus commodi. Note that chēy, xii, 6, is apparently masc. although fem. in form. The true subject is kōl in the preceding sentence. Cf. chēyēy, ix, 6.

Conditional. 2 pl. masc. chiway, if ye are, xii, 15.

Used in possessive phrases (tamis, etc.) chuh nāc, (his) name is (so and so), ii, 1; xii, 8, 18; amis chuh tab, he has fever, v, 3; lākan chuh tān, the people have exhaustion (i.e. are exhausted), xi, 13; tas chuh dōdā, she has pain, xii, 15; mē-nishē chuh nishāna, I have a token, x, 14; te nishē chuh nishāna, x, 14; pātashēhas chēh khobar, the king has news, iii, 3; so tas chēh khabar, xii, 2, she has news, she believes; similarly chēh in xii, 4, 5 (he has a wife), 15 (tas chēh ūk-ē-y nūrā, she has only one arm), 19; amis chēh zanāna tēh, he has three wives, xii, 19; asē chih gobar zēh, we have two sons, viii, 1; neg. asē chēna phursath, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. chum, v, 8 (my (husband) is (sick)); vi, 5 (chum khōdā, it is my god); vii, 26 (chum tamāh, I have longing); x, 12 (I have); xii, 7, kyāh chum hukum, (what order (have you) for me); fem. chēm, v, 10 (chēm bōy'-kākān, she is my sister-in-law); ix, 4 (mōṭān chēm bād'-hān, it is to me a prison-house of death); 3 pl. masc., vi, 3 (sath kūthā lari chim, there are seven rooms in my house); vi, 3 (cyānē lōhlari chim, they are (to fulfil) my longing for you); x, 5 (hāmāyē chim, I have neighbours).

2nd pers. sing., 1 fem. chēsay, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. chuy, is of thee, viii, 13; Khōdāyē-sondā chuy kasam, the oath of God is to thee, I adjure thee by God, xii, 7; fem. chēy, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (wath, fem.) for thee); conditional, chēyēy, if there be to thee, ix, 6. N.B.—This last is masculine although feminine in form. Cf. chēy in xii, 6. 1 pl. masc. chiy (āsī chiy gobar, we are in the position of sons to thee).

3rd pers. sing., 3 masc. chus, is to him, he has something masculine, ii, 11; v, 6 (athās chus dōdā, his hand is sore);
viii, 9 (pute chus, he is behind him); viii, 10 (chus cālān nol, he has a letter of dispatch on his neck); xii, 3 (chus manz, there is in it); fem. chēs, viii, 6 (nazar chēs bātan-kun, he looks towards the husband and wife); xi, 9 (kula-kan dōmbiy chēs, the crupper is close to its head); neg. pūtashōhil chēsna, he has no royal state, x, 4; 3 pl. masc. lāl chis zēh, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. kyā sabab chuna, what reason have you? viii, 5; fem. neg. chēwāna paniā, she is not your own, x, 1; 3 plur. masc. tsōr chisā tōhē, trīh chisā myōn tōhē-nish, four are for you, and three are mine in your charge, x, 5; fem. chēwā, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. chēkā, nazar chēkh ò-kun, their look is (directed) thither, xii, 23; 3 pl. masc. chikh kūr, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. chus vuchān, I see, iii, 8; fem. chēs divān, I give, vii, 22; chēs kurān, I make, vii, 15; chēs riwān, I lament, vii, 22; chēs wādān, I lament, ix, 1; chēs wālān, I cause to descend, v, 4.

sg. 2 masc. chukh vuchān, thou seest, iii, 8.

sg. 3 masc. anān chuh, he brings, x, 12; chuh anān, xii, 19; bēhān chuh, he sits down, xii, 4; chuh cēwān, he drinks, xii, 6; dōpān chuh, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; divān chuh, he gives, v, 11; xii, 23; chuh divān, xii, 17; chuh dazān, is burning, vii, 13; x, 7; gatshān chuh, he goes, xii, 4; chuh gatshān, xii, 4; chuh kahān, he abstracts, he passes time, vii, 13; xii, 4, 11, 17; chuh khēwān, he eats, xii, 6, 17; chuh kurān, he does, makes, vii, 12, 13; x, 8, 14; xii, 24; chuh katarān, he cuts, x, 7; chuh laqān, he is being attached, vii, 5; chuh lēkān, he writes, x, 13; chuh lalwān, he caresses, v, 6; chuh lōnān, he reaps, x, 5; chuh lāyān, he throws, v, 4; chuh nānān, it is manifest, vii, 1; gauṣh chuh phōlān, dawn is breaking, xii, 2; chuh phērān, 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 tulăn, he is raising, xii, 17; chuh gāh trāvān, is emitting light, xii, 2; chuh chūnān, he is letting fall, xii, 17; chuh wuchhān, he sees, iii, 1, 4, 7, 8; vii, 6, 9; xii, 4; wuchān chuh, iii, 7; xii, 19; chuh wālān, he wraps, viii, 13; wanān chuh, he says, x, 6; chuh wāsān, he is coming down, v, 7; wāsān chuh, vii, 13; chuh wātān, he arrives, iii, 7; chuh yivān, he comes, xii, 3; yivān chuh, v, 5; xii, 4.

sg. 3 fem. chēh dapān, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; dapān chēh, iii, 3, 4; ix, 1; xii, 7, 11; chēh gatshān, she goes, becomes, x, 5; gatshān chēh, xii, 23; chēh karān, she does, iii, 4; ikhān chēh, she writes, xii, 11; chēh pakān, she goes forward, iii, 2; xii, 7; chēh wonān, she says, vi, 2; vii, 1, 20, 6; wanān chēh, ix, 6; chēh yivān, she comes, xii, 15.

pl. 2 masc. chiwa yivān bōzana, you appear to be, viii, 5.
pl. 3 masc. dapān chih, they say, iii, 3 (people say); divān chih, they give, x, 14; chih karān, (rubies) are dropping, xii, 9; chih kudān, they pass the time, viii, 11; chih karān, they do, make, vii, 3; xii, 23; chih lārān, they run, ii, 9; chih pakān, they go forward, xii, 2; pakān chih, x, 4; chih sōmbarān, they collect, xi, 7; chih sārān, they collect, xi, 6; chih tshārān, they seek, iii, 3.

pl. 3 fem. chēh karān, they do, v, 12; chēh gatshān, they occur, viii, 1.

neg. sg. 1 masc. chusna thahērān, I am not standing, ii, 4; 2 masc. chukhna wūtān, thou art not reaching, xii, 13; 3 masc. chuna karān, he does not make, viii, 2; yivān 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. chēy wanān, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. chum dapān, he says to me, xii, 20; chum divān, he gives to me, vii, 14, 7, 8; chum karān, my (flesh) is dropping, vii, 24; chum kānān, he sells me, vii, 17; chum karān, he makes
for me, vii, 15, 24; chum mangān, he is asking from me, xii, 4, 5, 11, 4; māzas chum tulān, he is raising (bits of) my flesh, vii, 14; chum wuchān, he is inspecting me, vii, 18.

pl. 3 masc. chim bōzān, they listen to me, xi, 15; chim mangān, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. chus dapān, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapān chus, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; chus laman, he pulls him, vii, 9; chus pēwān, falls to her, vii, 26; chus warān, he says to him, vii, 7; chus yinān, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. pata chikh lārān, they are running after them, xi, 18.

neg. bōzān chukhna, he is not listening to them, viii, 2; fem. neg. rōzān chēkhnā, 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 chumāĭ-mūtā, I have not been set (to learn), v, 6; sg. 2 masc. chukh gōmotā, thou hast gone, xii, 4; neg. chukhna gōmotā, thou didst not become, v, 5; fem. chēkh tsūiĭ-mūts, thou hast fled, ix, 1.

sing. 3 masc. chuh ʿamotā, he has come, x, 12, 4; chuh ʿis̄-motā, he has been, v, 1; chuh gamotā, has gone, etc., ii, 4; iii, 1; viii, 1; chuh gōmotā, ix, 1, 6; chuh kōr̄-motā, he has been made, x, 12; chuh pēmotā, it has befallen, x, 3; chuh rot̄-motā, he has been arrested, x, 12; fem. chēh munūtā, she is dead, vii, 1; chēh tsūiĭ-mūts, she has fled, ix, 1; chēh wīn̄-mūts, it (fem.) has been said, vii, 30.

plur. 2 masc. chiuva lāḡ-māt, ye have arrived, viii, 5.

plur. 3 masc. chih munūt, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. chum gamotā, he has gone for me (dativus commodi), v, 10; pl. 3 masc. chim dīt̄-māt, I have given them, x, 12.

2nd person sg.; sg. 3 masc. chuy gōl̄-motā, thou hast destroyed, ii, 11; fem. chēy ʿamūts, she has come to thee, v, 5; chēy kūr̄-mūts, thou hast made it (fem.), x, 8.
3rd pers. sg. ag. and pl. dat.; sg. 3 masc. chunakh dyut°mot°, she has given to them, viii, 1.
3rd pers. sg. dat.; sg. 3 masc. kus-tān ḍas°mot° chus wōpar, somebody else was with her, v, 4.
2nd pers. pl.; sg. 3 masc. chuwa thōw°mot°, you have deposited, x, 12.
3rd pers. pl.; sg. 3 masc. chukh thōw°mot°, they have deposited, x, 12.

(4) With future passive participle; sg. 3 masc. chuh chāwun, (one’s fated lot) must be experienced, ix, 6; fem. chēh wasûn°, it is to be descended (a place, fem.), ix, 6; emph. chuy gatshun, (I) must certainly go, v, 10; with suff. 3rd pers. sg. dat. chus khasun, he must mount, x, 3; with suff. 2nd pers. plur. dopun chuwa, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle; sg. 2 masc. chukh 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.
chōη, f. a carpenter’s wife, xi, 19.
chāwun, to experience (ix, 6); to enjoy (xi, 3); fut. pass. part. sg. m. chōwun, ix, 6; pres. part. chāvān, xi, 3.
cakla, m. a group of villages, a village circle, ix, 10.
cūlēn, 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; carkus khasun, to be put on to a lathe, vii, 20.
cārpāy, f. a bedstead; sg. dat. cārpāyηi, x, 5.
cēshma, m. an eye; pl. nom. cēshma, i, 3.
cēth°, f. a document, viii, 10 (bis).
cyon°, to drink; inf. hyotun cyon°, he began to drink, viii, 7 (ter);
pres. part. čēcūn, vi, 15; vii, 31; pres. m. sg. 3, chuh čēcūn, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. trēh čēyēna, he did not drink water, viii, 7; past cond. sg. 3, trēh čēyēhē, (if) he had drunk water, viii, 7.

cyōn, poss. pron. thy; sg. m. nom. cyōn, v, 9; x, 14; xii, 16, 8; cyōn gathē, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. cyōnuy, thine verily, v, 9; dat. cyōnis, v, 9 (bis); pl. m. dat. cyānēn, viii, 3, 11.

cyōn, fem. sg. nom. cyōn, v, 9; vii, 3, 11; x, 10; dat. cyānē, vi, 3; x, 12.

cēc, m. a thing, xii, 19.

dab, m. a fall from a height; tōri-dab, the fall, or blow, of an adze, vii, 18.

dab, f. (in zina-dab), a covered wooden balcony on the roof of a house; sg. dat. dabi, 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-hānē, a small hole in the ground, viii, 7 (N.B. masc.).

dabāwun, to press, squeeze; dabēvith thāwun, to press into (the ground), to conceal (in the ground), x, 3.

dachyun, adj. right (not left); m. sg. abl. dachini atha, with the right hand, viii, 7.

dōd, m. milk; dōda-bēnē, f. a milk-sister, a foster sister, iii, 4; dōda-gūr, m. a milk cowherd, a milkman, xi, 13; dōda-har, m. cream of milk, ii, 3; dōda-mōj, f. a foster-mother, v, 2 (ter); dōda-not, a milk-pail, xi, 3.

dōd, see dazun.

dōd, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. dōdis, v, 6 (bis); abl. dādi, vii, 22; pl. dat. dādēn, vi, 14; tās chuh dōd pananis dīlas, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; osus daqāy zāgān dādkhāh, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dōd'lad, adj. pained, afflicted; with ay, if, suffixed, dōd'lad-ay, vii, 9.

dīdār, adj. seeing; sōhība-sond, 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.
dagūy, f. disloyalty (cf. dādkhāh), ii, 5 (bis), 11; āgū-pēth dagūy kariūn⁴, to show faithlessness to one’s master, viii, 8.

dhūh, m. smoke; dincūn chūh achen dhūh, 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 banyār, a certain day came, xii, 1; dōhā dōhā kudūn, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. dōhas, by day (cf. rātas, by night), xii, 4; abl. tamī dōha, on that day, ii, 7; v, 5; x, 12; dōha, by day, on each day, xii, 9; aki dōha (v, 1) or dōha aki (ii, 8; iii, 1; v, 1; vii, 1, 3 (bis), 7, 11), on a certain day; prath dōha, every day (adv.), vii, 1 (bis); gen. dōhuk⁴, x, 10; fem. dōhuc⁴, x, 10, 14; pl. nom. dōh gav, days elapsed, iii, 5; xii, 23. Note the adverbial form, āthi dōh⁴, after eight days, iii, 4.

dūj⁴, f. a square piece of cloth, a napkin, a kerchief; buta-dūj⁴, a kerchief containing food, xi, 18.

duvān, adj. pregnant, xi, 7 (f. pl.).

dākh, m. the post (for letters); sg. dat. dākas, xi, 6.

dōkhil, adj. entered; karikh kh dōkhl-i-mahalu-khāna, bring them into your harem, xii, 19.

dakhanāwn, to lean upon (a stick or the like); pres. part. dakhanāwīn, 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, vii, 11; dōd⁴ dilas, pain in the heart, xii, 5.

dōl, the gusset of a garment; in dōl-i-dāmānas, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. dālī has been altered to dōlī m.c. See damān.

dōli, f. in kana-dōli, closing of the ear, refusal to hear, v, 2.

dālīl, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. dālīlā, viii, 6, 8, 11; x, 1 (bis).
dālom, m. leather; with emph. y dālomuy, nothing but leather, xi, 14.

dulun, m. the act of rolling; pl. nom. dulăni diwăn chuh, he is rolling himself, xii, 23.

dilasa, m. soothing, consolation; — dyun, to soothe, ix, 7.

dõmbij, f. a crupper, xi, 9.

dāmān, the skirt of a garment; sg. dat. dāmānas thaph karūn, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis); dōli-dāmānas thaph lāyin, id., v, 9 (see dōli), with the double meaning.

dānāh, adj. wise; dānāh wazīran, by a wise vizier, viii, 1.

dìn, m. faith, religion; dīn-i-Muhammad, the religion of Muhammed, iv, 6.

dōn, m. a pomegranate, xii, 22 (bis), 23 (bis).

dand, m. punishment, fine; sg. abl. danda dyun, to give in compensation (for harm, etc., done), v, 11; danda hyon, to take in compensation, v, 11.

dûnun, to shake out (clothes), to shake (clothes); pres. 3 m. sg. chuh dûnun, x, 7.

dōnaway, card. both, x, 4, 5, 13; xi, 12.

duniyā, m. the world; sg. dat. dun'yānas, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with kun added, as in dapūn chuh amis mejéras kun, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. dapun qathis, you must say to her, v, 9; fut. pass. part. dapun chũwam, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. dapūn wuchukh, as they said (this), they looked, viii, 1.

impv. sg. 2, daph, xii, 4; say to him, dapūs, xii, 20; fut. dāp'zēm, you must say to me, v, 8; dāp'zēm-na, you must not say to me, v, 8; dāp'zēkh, you must say to them, v, 7; past, dāp'zihēkh, you should have said to them, xi, 15 (bis).

fut. sg. 1, dapay, I will say to thee, iii, 4; v, 5; dapas, I will say to him, xii, 19; 3, dapis, he will say, x, 1; she will say, v, 9; dapiy, she will say to thee, xii, 18; pl. 3, dapānām,
they will say to me, ii, 11; dapānay, 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; chuh 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; l. she says, chēh dapān, vii, 2, 7, 8; ix, 6; x, 5; dapān chēh, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, chēs dapān, viii, 3, 11; xii, 4, 15; dapān chēs, 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. dopa, 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, dopumwa, x, 12.

dopun, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, dopuy, xii, 15; said to him, dopus, i, 7; v, 1; xii, 1; he said for me, dopunam, iv, 4; she said to thee, dopunay, x, 12; he or she said to him or her, dopunos, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, dopunokh, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dopunwa, you said; you said to me, dopunwa, x, 12.

dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;
they said to me, *dopʰham*, v, 8; they said to him, *dopʰhas*, 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, *dopʰhakh*, vii, 1; x, 12.

3 past, 3 sg. m. *dopyāc*, said long ago, xii, 24; I said long ago, *dopyām*, ix, 4; I said long ago to them, *dopyāmakh*, xi, 15.

dar, prep. in; dar biyābān, in the forest, ii, 4; dar dīl, in the heart, ii, 5.

dēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. dēras, viii, 9; dēras-pēth, in a tent, v, 11.

dōr³, f. a window; sg. gen. dārē-handis dāsas, to the sill of the window, v, 4; abl. dārī-kān¹, (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 kālun, to expel, banish, viii, 11; shēhara dūr, far from the city, viii, 11; abl. dūrī rōzun, to remain at a distance, vii, 18; note, drāv dūr-pahān, he went a short way off, x, 7; but byūḥ⁴ dūrī-pahān, he sat at a little distance, x, 7.

darbār, m. a court (a king's), vii, 11.

dard, m. affection, ix, 8.

drāy, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. halam dōr⁴ dōr⁴, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, zīth⁴ athā dōrnum, long arms are stretched over me, vii, 25.

drōn⁵, m. a sickle, x, 5; sg. abl. drāti-sōtin, by means of a sickle, ix, 5.

drāc, etc., see nērun.

daruṣa, m. a doorway; — thārun, to open a door, viii, 4 (bis), 11 (bis), 2; — tropʰnas, she shut the door against him, viii, 11.

drāy, etc., see nērun.

driv, f. a vow; drij kasam karun, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. dāsas, v, 4 (bis).

dēshun, to see; fut. pass. part. kāḥ gathēm-na dēshun⁵, no one may see me, xii, 22; conj. part. dīshith, having seen, v, 2;
pres. part. (for pres. tense), ḍēshōn, (is) seeing, vi, 12; past m. sg. 3, ḍyūth, was seen, vi, 11 (bis), 5; viii, 10; ḍyūth-na, was not seen, x, 12; ḍyūthum, I saw, vi, 15 (bis); ḍyūth-m-ay, I verily saw, xi, 1; ḍyūthuth, thou sawest, vi, 15; plup. m. sg. 3, ḍs-m ḍyūth-mot, (a dream) had been seen.

daskhath, m. a signature; — korun, to make a signature, sign, xii, 21; abl. ath korun mōl-sandi daskhata, she signed it with the father’s signature, xii, 22.

dūā, m. a prayer; dūā-yi-khor, a prayer for welfare, i, 3.

dauā (vi, 14), dauāh (v, 6 (quater)), m. a medicine, a remedy; dauā-han, f. a little medicine, v, 6.

dēv, a demon, xii, 7; sg. abl. dēva-vāth, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. āb-dawa-kān, (enter) through the water drain, v, 4.

dauāh, see dauā.

dauāh, m. a claim; — gandun, to make a claim, v, 11.

Day, m. God; dag, God only, vii, 2; voc. dāyē, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyim, ord., second; m. sg. dat. dōyimis gulōma-sond, of the second servant, vii, 6.

dyūn, to give; to make over a person to another’s charge, viii, 11.

anīth dyūn, to bring and give, xii, 4; dāb dyūn, to give blows, vii, 18; dyunun bārši-sāy dōba-hanā, he made a small hole in the ground with his spear, viii, 7; achn dākh divān chuh, he is giving smoke in the eyes, he abuses, v, 11; dulān dīn, to roll oneself about, xii, 23; dīlāsa dyūn, to comfort, ix, 7; danda dyūn, to give in compensation, v, 11; tas gardan dīn, to behead him, ii, 8; ḍgrāyē chēs divān, I am causing to wave, vii, 11; hukum dyūn, to give an order, x, 5, 9, 13; halam bār bār dyūn, to fill the lap-skirt (of a beggar), to give alms, ix, 11; jalva dyūn, (of God) to give forth glory, to become manifest, vi, 7; kadom dyūn, to set forth (kun = to), x, 11, 2; khash dyūn, to cut, v, 4, 6; krēkh dīn, to make an outcry, v, 7; xii, 7; karith dyūn, to do completely, x, 12; muslas dyūn kas-m, he pronounced a charm over the skin, xii, 22; makh dyūn, to hit with an
axe, vii, 14; anun nād dīth, to send for (a person), summon, x, 12; xiii, 17; nāla dimahō, I would give cries, vii, 23; nār dyun, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; phāhi dyun, to impale, v, 10; pharyād dyun, to lay a complaint, x, 2; phash dyun, to rub, v, 4; rukhshat dyun, to give leave to depart, xii, 25; rapat dyun, to make a report, v, 9; shemshēr dīsən shānd, he put the sword under the pillow, x, 7; amis šāph dyun, to pronounce a charm over him, xii, 15; savāl dyun, to present a petition, x, 5; tam chun diwān, he is causing me to be weary, vii, 17; thaph dīn, to seize (dat. of obj.), viii, 7; xii, 12; wāday Khōdā dyun, to swear by God, xii, 7; wūrdi dīn, to give an order, vi, 16; wotamukh dyun, to put on upside down, v, 9; zir dīn, to give a push, x, 7 (bis).

inf. dyun; sg. obl. dim, in order to give, ix, 7; fut. pass. part. m. sg. rōpayē hāth gatshēm dyun, you must give me 100 rupees, x, 6; so, m. pl. gatshanam din, you must give them to me, x, 1; f. sg. gatshēm bakhcōyish dīn, you must give me a present, xii, 3; conj. part. dīth, vi, 7; x, 12.

impve. sg. 2, dih; dī-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; dīkh, 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, ditā, 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, diiy, xii, 14; pl. 1, dimav; we shall give to thee, dimoy, x, 1.

pre. 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, chēk diwān; she gives to him, diwān chēs, xii, 4, 14.

past m. sg. dyutun, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, dyutun, 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'y, ii, 7; he or she gave to him or her, dyut{n}as, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, dyut{n}akh, ii, 7; x, 5; xii, 17; dyutukh, they gave, v, 10; x, 5; xii, 17, 24; pl. dit', they were given, xi, 17; I gave, ditim, x, 12 (bis); I gave to them, dit{m}akh, ix, 11; he or she gave, ditin, vii, 5; x, 2; he gave to him, dit'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{n}as, v, 9; x, 8; they gave, dit's'kh, iii, 8; they gave to him, dit's'has, x, 5.

perf. m. sg. chinakh dyut'mot", she has given to them, viii, 1; pl. chim dit'mat', I have given, x, 12.

plup. m. sg. os" dyut'mot", had been given, x, 12; she had given to him, os"nas dyut'mot", v, 6; pl. they had been given to you, os'wa dit'mat', x, 12.

past cond. sg. 1, dimahö, vii, 23; I would have given to them, dimakakh, vii, 20; 3, mä diyihë, he would not have given, viii, 13.

dyär, m. pl. coined money, wealth, x, 1, 6; mōhara-dyär, 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 dazăn, (a lamp) is burning, viii, 13; x, 7; with emph. ', chuh dazën', is verily burning, x, 7; past sg. m. 3, dod', he was burnt up, xii, 25.

gōb, adj. invisible; — gatshun, to become invisible, iii, 6.

gobur, m. dial. for gōbur, a son; pl. nom. gəbar, vii, 1, 3; xii, 15.

gōd, f. a fish; gōda-hath, a hundred fish, i, 8, 9.

gōd', a bunch or handful of grass or the like; pl. nom. gējē; gējē karānē, to make bundles of grass, hence, met. to crowd together, xi, 10.

gōd, m. a beginning; abl. gōda, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gadun, i.q. gərun, q.v.
gôlān, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. gôlāniy, at the very first, viii, 10; x, 3, 10; xii, 4, 6.
gôlānilik, adj. first, the first, viii, 13; with emph. y, gôlānilukuy, the very first, viii, 5; l. gen. gôlānilik-e-handi kûta, (more beautiful) than the first, xii, 10.
gudaruṇ, conj. 3, to happen, occur; inf. gudaruṇ, a happening, occurrence, viii, 5; 2 past m. sg. 3, gudariv, for gudaryôv, v, 9.
gadôyi, f. begging, mendicity, the condition of a beggar; sg. gen. gadôyi-e-honda, x, 2.
gâh, m. brightness, brilliancy, lustre; — trâwun, to emit light, x, 2.
gâh, m. a place, a time, a turn; gâh bégâh, in and out of season, vi, 2; shôra-gâh, a time or opportunity for outcry, a proclamation, vi, 13.
gêjê, see gedî.
gôjînas, see gôlun.
gûl, i. a feeling of shame caused by another’s action, mortification, humiliation, ix, 4.
gûl, m. the forearm; gûl gandân, to stand in a reverent attitude, with the arms folded in front, v, 9.
gôlâm, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. gôlânas, viii, 11; ag. gôlâman, vi, 14; viii, 7, 8, 11; voc. ây gôlâm, vii, 6, 8, 11; pl. nom. gôlâm, viii, 5, 13.
gûlun, to be destroyed; fut. pass. part. suh gotshu gûlun, he must be destroyed, xii, 10; fut. sg. 3, goli, xii, 24; past. m. pl. 3, gûll, xii, 25.
gûlun, to destroy; to cause to waste away; past l. sg. gôjînas, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. chuy gôlîmotu, thou hast destroyed, ii, 11.
gûn, m. a village; pl. dat. gûman, xi, 8.
gumrûyî, f. going astray; gûyem gumrûyî, I went astray (lit. going astray happened to me), vii, 12.
gûmotu, gûmotu, gûmotu, see gatšun.
gûn, m. the keeper of a brothel, a prostitute’s bully; used as a term of contempt after another noun, as in hûpath-gûn,
a wretch of a bear (ix, 2); kut\textsuperscript{*}wāl-gān, the wretch of a police-captain (v, 9); wātal-gān, a wretch of a sweeper (xi, 15). sg. dat. gānas, v, 9 (bis); ix, 2; voc. gānau, xi, 15 (used by a wife to her husband).

gand, m. a knot; tath gand karun, to tie it up (in a parcel), x, 3.
gōnd\textsuperscript{a}, m. a posy, bunch; pōshē-gōnd\textsuperscript{a}, a posy of flowers, v, 4 (ter).
gond\textsuperscript{a}, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. gānd\textsuperscript{i}, xi, 9.

gandun, to tie, to bind, iii, 8 (an ass was tied up); v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5).
gul\textsuperscript{a} gandān\textsuperscript{a}, to stand in a reverent attitude with the arms folded, v, 9; dāwāh gandun, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) gandith, iii, 8; impv. fut. gāndēzās, you must tie it, v, 6; past m. sg. gondun, he or she tied, v, 10, 2; dāwāh gond\textsuperscript{a}nas, she made a claim to him, v, 11; m. pl. gānd\textsuperscript{i}, were bound, v, 9; gāndūn, he tied them, x, 2; plup. m. pl. āsis gānd\textsuperscript{a}mat\textsuperscript{a}, he had tied them on it, x, 5.

gānāh, m. sin; — karun, to sin, viii, 11 (bis).
gūn\textsuperscript{a}, a piece or gobbet of flesh or the like; pl. nom. gānē kārih, having cut up, viii, 13; chuh katarūn gānē, he cuts it into lumps, x, 7.
gōpōl\textsuperscript{a}, 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; — bālun, to run away home, v, 5; — wētun, 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; — wētāwun, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — yun\textsuperscript{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 bēhun, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. garan (for garan-mans), xi, 6.

gārē, see gūr\textsuperscript{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\textsuperscript{a}, m. a horse, iii, 8; x, 3; sg. dat. guris-kyut\textsuperscript{a}, (grass) for the horse, x, 5; guris khasun, to mount a horse, ii, 11; iii, 8 (bis); guris wōthun, to mount a horse, ii, 6; abl. guri-pētha wasith pyon\textsuperscript{a}, to fall from one’s horse, ii, 6; pl. nom. gur\textsuperscript{b}, horses, xi, 6, 8; xii, 1; gen. gurēn-hūn\textsuperscript{b} k hazmath, service of horses, groom’s work, xii, 3; abl. wēth\textsuperscript{a} guryau-pētha bōn, they dismounted, xii, 2.

gūr\textsuperscript{a}, m. a cowherd; dōda-gūr\textsuperscript{a}, a milk-seller, xi, 13; sg. ag. gūr\textsuperscript{b}, xi, 12; gūr\textsuperscript{b}-bāy, f. a cowherd’s wife, xi, 12.

gūr\textsuperscript{b}, f. a space of twenty minutes; any particular moment of time; abl. sōli-gūrē (m.c. for suli-garē), at dawn time, v, 7.
gardan, f. the neck; tas gardan diān\textsuperscript{a}, to behead him, ii, 8.
garm, adj. warm; used as subst., warmth, i, 11.
garan or gaḍun, conj. 1, to make, form, fashion, forge, work metals; imp. sg. 2, garv, v, 3; imperf. m. sg. 3, os\textsuperscript{a} gaḍān, he used to make, v, 1; past m. sg. gaḍūn, he or she made, v, 10, 2; pl. gār\textsuperscript{b}, were made, v, 4.
garanāwun, conj. 1, to get made, to make (with help), prepare; pres. part. garanāwān, xi, 17.
grāy, f. shaking; — lagūn\textsuperscript{a}, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. grāyē diānē, to cause to wave, vii, 11.
grūst\textsuperscript{a}, m. a farmer, ix, 4; sg. ag. grūst\textsuperscript{b}-bāy, a farmer’s wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; grūst\textsuperscript{b}-gara, a farmer’s house, ix, 4 (bis); pl. dat. grūstēn, ix, 7.
gar\textsuperscript{a}-z, m. design, view, purpose; abl. garza panani, for my own purpose, vii, 26.
görzān, see gōr.
gāsa, grass, hay, x, 5 (bis); xi, 6, 7; gāsa-gōnd\textsuperscript{a}, a pack-saddle made of grass, xi, 9; gōsa-lōw\textsuperscript{a}, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; gāsa-mōdān, a grassy mead, a grass-field, x, 5; gāsa-rav, a hay or straw rope, xi, 9.
gōsh or (viii, 9; xii, 2 (bis)) gōsh, brightness, dawn; — phōlun, dawn to break, iii, 3; v, 5, 7; vii, 9; xii, 2.
gusōn\textsuperscript{a}, m. a mendicant monk, v, 9.
gāta, m. skill, cleverness; sg. abl. gāta-sān, with skill, i, 6.
gath, f. in gath karuiä, (of a widow) to do the sati ceremony, to become sati, iii, 4.

gâtâjâ, see gâ tulâ.

gâ tulâ, adj. skilful, clever; m. pl. nom. gâ tulâ gâ tulâ, several skilful (viziers), viii, 1; f. sg. nom. gâ tulâ, v, 3, 10.

gutulâ, a man who wields a gutul, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. gutulâ, 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 goskiâ). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. kâh gatshem-na dêshunâ, 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, anunâ gatshi phaharavâ, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, khabar (f.) gatshi anunâ, you must bring news, xii, 19, 20; gatshi atmunâ, you must enter, v, 4; g. byonâ kharâj, you must take expenses, xii, 5; dob g. khamunâ, you must dig a pit, iii, 6; g. khasunâ, you must go up, xii, 6; karunâ g. gand, you must tie up, x, 3; nethâr g. karunâ, you must arrange a marriage, viii, 2; suh g. sangsâr karuiâ, lapidation is to be done (to) him, he is to be stoned, viii, 8; sargi g. karuiâ, you must investigate, viii, 7, 8, 10; g. karuiâ thaph, you must seize, v, 9; g. mangunâ byâkh, you must ask for another, xii, 13; yih g. marunâ, you must kill him, x, 5 (bis), 12, 5; sêzunâ g. sômur, you must send the goldsmith, v, 1; g. pôshakh tulu, you must take up the garment, xii, 6; g. kâkad trâwunâ, you must throw the paper, xii, 11; tas g. kala (sar) stâunâ, you must cut off his head, viii, 6, 11.

With pron. suff. gatshem bakhâcoh (f.) diñâ, you must give
me a present, xii, 3; *gatshem bōsun*, you must hear me, xii, 7; *rōpayē-hath gatshem dyan*, you must give me a hundred rupees (sing.), x, 6; *tīh gatshem karun*, you must do that to me, xii, 3; *kēntshāh gatshem ladun*, you must send me something, x, 3; *vōlinjā gatshēs amūn*, his heart must be brought (here), x, 5; *dapun gatshēs*, you must say to her, v, 9; *gatshēs mōhar karūn*, you must seal it, x, 3; *tē kyāh gatshiyy amun*, what must (I) bring to thee? xii, 21; *kor gatshiy āsun*, I want a bracelet from thee, xii, 13.

*tōcē (l. pl.) gatshan bōg-rauē*, loaves are to be distributed, you must distribute loaves, v, 8; *tīthiy trēh gatshan somb-ravān*, you must collect three times as many, xii, 24; *tim gatshan tsatān*, they must be cut, v, 4.

With pron. suff. gatshanam dīn rōpayēs pānts hath, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsān*, rubies are required to be from thee, I want rubies from thee, xii, 5.

*suh gatshī gatun*, he was proper to be destroyed, you should have destroyed him, xii, 19; *yīh karun gatshī*, (that) which was proper to be done, v, 7; *vātun gatshī*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshī āsun* (kor), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiyy āsun* trof, I want a necklace from thee, xii, 5; *mē gatshi vātun*, I must arrive, xii, 22; *yīh tē gatshiyy*, (that) which thou wantest, xii, 7; *gatshiyy amun* mēwa (khath), thou must bring a fruit (a letter), xii, 21; *tē gatshiyyē āsun okuy kor*, oughtest thou to have only one bracelet? xii, 13; *tē gatshiyy yun*, thou must come, xii, 7. Note *mē gatshi tihansa vōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn gatshī gatshun*, thou must go, v, 9; xii, 6; *tīh cyōn khyon gatshi-na*, thou must not eat that, xii, 16; *cyōn gatshēs mangun musla*, thou must ask her for the skin, xii, 18; *cyōn gatshī zyun somb-run*, thou must collect firewood,
xii, 20; cyónu ꝑatši nátunu, thou must arrive, xii, 22, 3; tuhondu ꝑatši yonu, you must come, xii, 15.

gatšun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, gayé kóli akín pějk, 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; vii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; vii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (kyáh góm, what happened to me? viii, 9; kyáh gav, what is the matter? viii, 11; kyáh gayé, what was (fem.) it? x, 14; gayé 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 (khóddá gav suy, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (kyáh gós, of course I am, I am no other than), 2 (id.), 4; xii, 15 (sābrār gav, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as áddá gatšun, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; ash’kh g., love to befall a person, v, 2 (bis); bédár g., to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; g. bémár, to fall sick, v, 10; gay pánas bāth, they sat down at liberty from their turn of duty, viii, 8; góō g., to disappear, iii, 6; g. panunu gara, to go home, xii, 4; hushyár g., to become awake, to wake up, v, 5 (bis); khálúu g., to go free, to be released from this mortal coil, to die, iii, 4; rópayé hath góm kharac, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; khósh g., to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; gós yin xh khósh, these two were pleasing to him, he felt affection for them, viii, 11; mára gatšun, to suffer a violent death, viii, 13; x, 7, 8; mushtákh g., to become entranced, enamoured, iii, 8, 9; g. pōda, 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 shêkh, she felt hesitation, xii, 15; sur' gatshun, to be drowned, iv, 3; g. thod* wôkhith, to stand up, ii, 3; bêr gav, it has become late, it is too late, v, 9; nûr gomot* tûlta, the fire had become extinguished, xii, 23; gôs yinsôph, he felt pity, viii, 4; më-ti chuh gomot* zulm, I also have experienced tyranny, ix, 1.

With a present participle, gatshun indicates continuous action, as in gatsha bûzân, keep hearing, listen attentively to the whole, xi, 1; gatshiv parân, recite ye continually, vii, 4; similarly vi, 17; gatsh tûrân, take tribute, and go on doing so perpetually, xi, 2; gatshu tûrân, 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, hêth gatshun, to take away (Hindi lê jânâ), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; marith gatshun (Hindi mar jânâ), to die, vi, 16; kath mashith gayês, he forgot the statement, x, 6; nirith gatshun, to go forth, ii, 3; xii, 15; phirith gatshun, to become hostile, iv, 3.

fut. pass. part. më chuy gatshun*, it is verily to be gone by me, i.e. I must really go, v, 10; cûnym gatsi gatshun*, thou must go, v, 9; xii, 6; pres. part. gatshan, see pres. and imperf.; past part. gamot* or gomot*, see perf. and plup. imper. sg. 2 gatsh, û, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, gatshu, xi, 11; pl. 2 gatsheiv, vii, 4; x, 7, 8; pol. sg. 2 gatsuha, xi, 1.

inf. sg. 2 gatshakh, v, 5, 6; xii, 18; 3 gatsi, v, 8; pl. 1, gatshavan, viii, 3; xii, 18; 3 gatshan, xi, 12.

pres. m. sg. 3 gatshân, iii, 6; chuh gatshân, xii, 4; gatshân chuh, xii, 4; with pron. suff. 3 pers. sg. dat. gatshân chus, he goes (to shave) him, xii, 19; f. sg. 3 chêh gatshân, x, 5; viii, 1; gatshân chêh, xii, 23; imperf. f. sg. 3 os* gatshân, v, 1; neg. ôs*na gatshân, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), ôs* gatshan, viii, 1.

I past m. sg. 1 gôs, x, 10, 2, 4; emphatic, gôsâ, I verily became (pleased), xi, 18; m. sg. 3 gav, viii, 10, 1 (bis), 3;
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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. göm, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. gös, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. gös-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. gös, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 gayē, 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. gayēm, ix, 4; emph. gayēmay, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. kath gayēs mashith (see above), x, 6; f. pl. 3 gayē, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 gayāv, xii, 15; f. sg. 3 gayē (for gayēyē), vii, 16; viii, 11.

perf. m. sg. 2 chukh gömot, xii, 4; neg. chukh-na gömot, v, 5; 3 gamot, x, 7; gömot, xii, 23; chukh gamot, ii, 4; iii, 1; v, 10; viii, 1; chuk gömot, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. chēyē (not chuyēyē) gömot, (cf. chēy nāg, xii, 6), ix, 6; pl. 3 gamât, x, 7, 8; xii, 20; f. sg. 3 gamûts, xii, 10.

plup. m. sg. 3 ös gömot, i, 4; v, 2; with suff. 3rd pers. sg. dat. ösus gömot, (love) had befallen him, v, 2; pl. 1 ös gamât, v, 9.

gēv, f. a cow; sg. dat. göv, xi, 12; pl. nom. göv, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) göv, vi, 15.
gēwun, m. a song, iv (title).
gūš, see gāš.
gōv, f. evidence, testimony; chis karān gōv, they give evidence to him, x, 12.

Gaznawi, of or belonging to the town of Ghazni, i, 1.
guzaṇ, m. a livelihood; — karun, to make a livelihood, xi, 19.
ha, O1 (inferior addressing superior); ha, Wazir-a, O Vizier, xii, 19. Cf. the next.
hā, O1, 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 -ē; hā phakīr-ē, O Faqīr, ii, 2; hā wazīr-ē, O Vizier (address by a superior), ii, 4.

hou, pleonastic suff. (poet.), ii, 10.

hō, pleonastic suff. added to kyāh, kēhō, what? (addressed by wife to her husband), v, 4, 5.

hab-jushī, composed of the seven metals (haft-jūsh), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hēchun, to learn; impve. sg. 2 hēch lāyānī rīnzī, learn to throw balls, v, 3.

had, a limit; had pānas karun, to make a limit for oneself, to consider oneself perfect, vii, 15.

khur, a father-in-law; sg. gen. kihar-sandis shēhari-kun, towards the father-in-law’s city, x, 12.

hakh, m. right, duty; hakh-i Khōdāy, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

hūkā, dry (of a river); pl. nom. hūkhī, vi, 15.

hakīm, m. a wise man, a sage, vi, 14; with suff. of indef. art. hakīm, a single wise man, vi, 14.

hukum, hukum, m. an order, command; kyāh chum hukum, what order have you for me, xii, 7; hukum-i-Māhrāj, the order of the Mahārāja, xi, 4; hukum dyunī, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

lēkmā, f. cleverness, skill, contrivance; lēkmāt-i-Pawarīdgār, the power of Providence, i, 11; sg. abl. lēkmūtā, i, 12.

hāl, m. condition, state, vii, 9; ix, 4; hāl kyāh korāhakh, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house; bōdT-hāl, a prison, ix, 4.

hala, interj. expressing urgency, look sharp! be quick, xii, 17.

hālam, m. a skirt, a lap-cloth, apron, ix, 11; hālam dārun, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. halamas, v, 4 (bis), 5.

hamūd, m. praise; h. purun, to recite praises, vii, 4.

hamnīshīn, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. hamnīshīnān, vii, 21, 4.
hamsūyē, 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; danā-han, a little medicine, v, 6; kārti-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); tvēth-han, a little waste food, x, 5.
hanā, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) ōba-hanā, a little water, x, 5; bata-hanā, a little cooked rice, x, 3 (masc.); dōba-hanā, a small hole or pit, viii, 7 (masc.); kashēna-hanā, a little scratching, a small amount of scratching, xii, 16, 17; pārī-hanā, a small hut, xii, 2; ratshi-hanā, a very little (of something), v, 6.

hāni-hani, in small pieces, in fragments, viii, 6.

kūn⁴, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. hūnis, viii, 9, 10 (ter); pl. nom. hūn⁴, viii, 4 (bis), 13 (bis).

hon⁴, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. godōyē-hon⁴, of beggary, x, 2; kōrē-hon⁴, of the daughter, v, 2, 9; kathi-hon⁴, of a word, iii, 5; mōjē-hon⁴, of a mother, xii, 15; miskeni-hon⁴, of beggary, x, 4 (bis); nayē-hon⁴, of a reed flute, vii, 1; phakiriye-hon⁴, of faqirhood, x, 9; pūtashōhī-hon⁴, of royalty, x, 2, 9; rōtsō-hondu, of night, iii, 1; dat. bēnē-handis, of the sister, x, 3 (bis), 10; bōye-handis, of the wife, viii, 6, 13; dārē-handis, of the window, v, 4; khōtūni-handis, of the lady, x, 7; shēmshēri-handis, of the sword, viii, 13; zanāni-handis, of the wife, x, 5; abl. godańčē-handi-khōta, than the first, xii, 10; khōtūni-handi, of the lady, x, 7 (bis); fem. sg. nom. bēnē-kūn⁴, of the sister, x, 3; nayē-kūn⁴, of the reed flute, vii, 1; shēmshēri-kūn⁴, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. sōdāgāran-hon⁴, of merchants, viii, 9; uōranēcēvēn-hon⁴, of step-sons, viii, 3; hugan-hon⁴, of hundreds, v, 1; jānāvāran-hon⁴, of birds, viii, 1; lālan-hon⁴, of rubies, xii, 5 (ter); abl. dōn-handi-khōta, than two, xii, 9; pl. nom. athan-hand⁴, of hands, v, 6; f. sg. nom. gurēn-kūn⁴, of horses, xii, 3; nēcēvēn-kūn⁴, of sons, viii, 3, 11; yihūn⁴, of these, viii, 1; pl. nom. dōn-
hanza, of two, vii, 4; pātashāhzādan-hanza, of princes, viii, 4; tihanza, their, viii, 3.

C. Added to an adverb; yuri-kond\textsuperscript{n}, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

honz\textsuperscript{a}, m. a boatman; with suff. of indef. art. hängäh, i, 4.

hāpūth, 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 voiti, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. dōda-hārāk\textsuperscript{b}, (cups) of milk-cream, ii, 3.

hār\textsuperscript{c} hār\textsuperscript{c}, the cry used in driving a cow, xi, 8. Cf. chuh 1.

harud, m. autumn; har\textsuperscript{d}a-vizi, in autumn time, ix, 8.

hargāh, if; hargāh drās-nu, if it do not issue from it, xii, 3 (bis);

hargāh-ay vuchihē, if he had seen, vii, 10; hargāh kiy cēyihē, if he had drunk, viii, 7; hargāh kiy karihē, if he had done, viii, 13.

hārun, to remain over and above; 2 past m. sg. 3, hēryōv, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. hēryēkkh, 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).

husa, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

kōsh, m. sense, i, 5.

hushyār, awake; —yatshun, to awake (intrans.), v, 5 (ter).

host\textsuperscript{n}, 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 ködiyau, ho prisoner! x, 5.

hot\textsuperscript{n}, smitten; tsakhi-hot\textsuperscript{n}, smitten by rage, full of rage, vii, 14.

hot\textsuperscript{n}, m. the throat; — taṭun, to cut the throat, v, 7; sg. dat. hatōs, vii, 1.

hath, a hundred; gāda-hath, a hundred fish, i, 8; hath waisi, a hundred (years) in age, ii, 12; rōpayē-hath, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); rōpayēs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. gāda-hatas, for the hundred fish, i, 9; mōhara-hatas
(akis) rosh”, a necklace of one hundred mohars, v, 10, 12; pl. dat. tsaśas (sic) bahan hatan-hond”, of twelve hundred pupils, v, 1; hata-bōd”, hundreds, ix, 9; hatabo’d-khūr”, weighing hundreds of kharwārs, ix, 7.

hōts”, m. the forearm, xii, 12 (bis), 15; sg. gen. hatsyuk”, xii, 15.
hāthā, f. an accusation; with suff. of indef. art. hāṭhā, vi, 9.
hav, interj. O (addressed by a woman to her husband), v, 4; xi, 11.

Cf. hay.

havā, m. air, atmosphere; havā-yi-asūmān, the air of heaven, ii, 6.

havāla, m. deposit, consignment, charge, v, 10; havāla-y-Yhōdā, in the care of God, x, 7; havāla karun, to put in so and so’s (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); xii, 22.

hāwun, to show, make manifest; kasam hāwun, to make oath; swear, v, 9; impv. sg. 2 hāv, vii, 14; pol. with suff. 1st pers. sg. dat. hāvam, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. hāway, I will show to thee, iii, 8; 3, 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. hōwun, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. hōwun, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. hōwunam, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. hōwunay, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. hōwunak, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. hōwus, showed to him, v, 4; past cond. sg. 1 hōwah, 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.

kād, interj., as exclamation, O! v, 7.

hūk”, adj. like; m. sg. nom. lātas hūk”, like a ruby, xii, 4 (bis); tath’ hūk”, exactly like that, xii, 4; yinsān hūk”, like a human being, x, 7 (bis); dat. bādis hīhis, to the elder (prince), viii, 13; zithis hīhis, to the elder (prince), viii, 5; ag. lākāfi hīk”, by the youngest, xii, 1; f. sg. nom. yinsān hīsh”, like a man, x, 7.
hyot¹, an ear (of corn, etc.); pl. nom. hêêt¹, vi, 15; pl. dat. hêêtën, vi, 15.

hyon⁴, 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 eyon⁴, he began to drink, viii, 7 (ter); hyotun nêrun, he began to go forth, ii, 3; hyotukh pakun, they began to go, x, 1; hêts⁴n wôth tshunûn⁴, she began to leap, iii, 4; hêts⁴nas yiû⁴ nênd⁴r, sleep began to come to him, v, 6. The conj. part. hêth, having taken, may often be translated "with", as in vir hêth, with the fine, v, 7; dràv sôda hêth, he went off with merchandise, viii, 9; vazîr hêth, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; pâtashâh-kâr hêth tsalân, running away with the princess, xii, 25.

danûla hyon⁴, to take in compensation, v, 11; khobar hên⁸, to bring news, xii, 24; môl hyon⁴, to buy, x, 14; rukhsath hyon⁴, to take leave; depart, xii, 10, 3; tsây¹ hên¹, to take bites, to bite, x, 7; yûd hyon⁴, to keep in memory, xii, 17; zina hyon⁴, to take responsibility (for), to admit, xii, 15.

hêth gašhun (Hindi lê jânâ), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; hêth yun⁴ (Hindi lê ânâ), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. hyon⁴, xii, 5; conj. part. hêth, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xii, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, hêth, xi, 12; with suff. 3rd pers. abl. hês, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. hêmây, I will take from thee, v, 11; pres. m. sg. 3, chuh hêcân, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chêsna hêcân zima, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. hyoton, 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. hêts⁴n, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. hêts⁴nas, v, 6; pl. with suff. 3rd pers. pl. ag. hêtsun, v, 7; ditto, with suff. 3rd pers. sg. gen. hêbonas, viii, 7; perf. part. f. pl. hêtsamâsa, x, 14.
hyor*, adj. upwards; — khusun, to go upstairs, iii, 2, 9; -pahān khusun, to go a short way up stream, xii, 6.

hūz*, as a title of respect, holy, v, 9.

huzūri nōkar m. a personal servant, viii, 5.

hażrat, a title of respect, saint; hażrat-i-Adam, Saint Adam, iv, 2; hażrat-i-Nūh, Saint Noah, iv, 3; hażrat-i-Yisāh, Saint Jesus, iv, 4; hażrat-i-Muṣāy, Saint Moses, iv, 5; hażrat-i-Yibrāhim, Saint Abraham, iv, 6; hażrat-i-Yūsūf, Saint Joseph, vi, 8, 10, 14, etc.; hażrat-i-Sulaymān, Saint Solomon, xii, 17.

judāh, apart; gayē judāh, she went apart, she became separated, vii, 16.

jūdūya, fem. separation, vii, 16.

jāh, a place, in gay yēg-jāh, they went together, ii, 4; khūyēv yēkh-jāh, (you) ate together, x, 12. Cf. jāy.

jēl, i.q. jēl’d, quickly, vi, 16.

jēl’d or jēl (q.v.), adv. quickly, xii, 15, 23, 4.

jala, m. glory; — dyun*, to give forth glory; — dīth, giving forth glory, in all His glory (of God), vi, 7; with emph. y, jalōy hōwun, he manifested glory, vi, 16.

jalōy, see jaloua.

jāma, m. a coat, x, 9.

jumala, m. entirety; jumala ālam, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27; xi, 17, 8.

jēnda, m. a flag; — lāgūn, to set up a flag, to insist on a claim, v, 11.

jēnath, m. heaven; sg. dat. jēnatas (for jēnatas-manz), xii, 19; jēnatas-manz, in heaven, xii, 20, 3, 4; sg. gen. m. jēnatus*, of heaven, xi, 13; xii, 21, 2; fem. pl. jēnatacē jāyē, places of heaven, iii, 7.

jānawār, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. jānācāran-hond*, viii, 1.

jāv, for Hindi jāo, go ye, xi, 4.

jāvō, for Hindi jāo, go ye, xi, 4.

jēvāb, m. an answer, reply, iii, 4; xii, 17.

jāy, f. a place (cf. jāh), ix, 6; xi, 12; sg. dat. panañē jāyē, (seated) in his own place, x, 5; aṭh jāyē gav buñul*, there occurred an
earthquake in that place, xii, 15; wiktā tath jaye, he arrived at that place, xii, 15; wiktā jaye aksi, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; tōnkāh aksi jaye-mans, they led him into a certain place, iii, 7; jaye aksi . . . jaye aksi, in one place . . . in another place, i, 3, 4; pl. nom. jaye, iii, 7.

jyāday, more; kam yā jyāday, (a hundred) less or more, ii, 12.
kē, see kyāh, 1.
kabur, i. a grave, a tomb; sg. dat. kabari icālun, 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.
kūdā, see kūrā.
kōḍ, m. a prisoner, a person imprisoned, v, 8; sg. dat. kōdis, x, 5 (bis); ag. kōḍi, x, 5; voc. kōdyau, x, 12; hatō kōdyau, x, 5; pl. nom. (and acc.) kōdi, v, 8, 9; ag. kōdyau, v, 7, vi, 11.
kadām, m. a step; — dyunā, to set forth, x, 11, 12; — trāvun, to step forward, iv, 5.
kadūn, 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; kadūth bhunun, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. gatši kadūn, he should be expelled, viii, 11; conj. part. kadūth, viii, 10; x, 9; xii, 6, 7. Impv. sg. 2 with suff. 3rd pers. sg. acc. kadūn, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. kadūn, x, 1; pl. 3 kadūn, viii, 11; pres. masc. sg. 3 chuh kadūn, viii, 13; xii, 4, 11, 17; pl. 3 chih
karān, viii, 3; chīh kōdān, viii, 11; past sg. m. kōd⁴, xii, 15, 7; with suff. 3 pers. sg. ag. kōdūn, iii, 8; v, 9; viii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. kōr'nam, iv, 2; with ditto and suff. 3rd pers. sg. dat. kōd⁴nas, viii, 10; with suff. 3rd pers. pl. ag. kōdūkh, iii, 4; pl. kād¹, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. kād¹nas, viii, 7; with suff. 3rd pers. pl. ag. kād¹kh, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. kūḏ³n, x, 7; xii, 5; with suff. 3rd pers. pl. ag. kūḏ³kh, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kēh, anything, something; m. sg. nom. kāh, anyone, i, 2; vi, 10; xii, 22; kāh-ti, even anyone, vii, 23; kāisi, to anyone, iii, 3; by anyone, i, 8; kōsi, by anyone, v, 9; kēh, anything, i, 6; ii, 5; iv, 4, 6; v, 8; viii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis); biyā kēh, something more, iii, 8; anything else, xii, 8; na kēh, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. kāh kōd¹, any prisoner, v, 8; kāh-ti hōsh, any sense at all, i, 5; kēh⁴ prōn¹, some old (prisoners), vi, 11; kēh, any (inanimate thing), vi, 16; vii, 1; x, 1, 7; xii, 5; some women, xi, 7; kēh kālā(h), some little time, v, 10; viii, 2; kēh-ti, any (sound) at all, viii, 9.

kē-hō, see kyāh 1.

kēh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, kōh, m. a mountain; kōh-i-tōrā, Mount Sinai, iv, 5; kōha-kōhāi, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. khābas, vi, 14; abl. khāba, vi, 12; gen. khābuk⁴ tōbīr, the interpretation of a dream, vi, 14; khāb dēshun, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khāb, adv. well, thoroughly, vi, 10.

khabar, f. information; news, tidings, xi, 20; notice, care, heed, xii, 2 (ter); bē-khabar, an untaught person, vii, 28; — anūn¹, to bring news, xii, 19, 20 (bis); (tsa) chēh khabar, there is information (to him), (he) knows (all about it), iii, 3; there is heed (to him), (he) believes, (he) is under the impression (that), xii,
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 diñā, to give news, x, 14; tas khabar gayē, news went to him, information was given to him, iii, 1; khabar īth yunā, to bring news, xii, 24; khabar kar, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — miñā, to bring news or information, ii, 16; x, 7, 8; xii, 23; khabarāñh, a piece of news, ii, 6.

khabardār, m. an informer, spy, scout, newsman; pl. ag. khabardāras, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōj, a pit; x, 13; sg. dat. khōjas, x, 13.

Khōdā, m. God, vi, 5, 6, 7; x, 7; Khōdāy, verily God, God alone, x, 8; as Khōdā, from God, vi, 10; bē-Khōdā, one who believes in God, a true believer, xii, 20; wāda-y-Khōdā, a promise of God, an oath by God, xii, 7, 15 (bis); hakh-i-Khōdāy, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. Khōdāyēs, vii, 4; x, 5; ag. Khōdāyēn, xii, 15; gen. Khōdāyē-sond-êt-chuy kasam, (I) adjure thee by God, xii, 7; voc. Khōdāyē, O God! iv, 1; bar Khōdāyō, O Great God! v, 7; Khōdā-Sōb, God the Master, God, sg. dat.-sōbas, x, 5; ag.-sōban, iii, 8 (ter).

khōjnas, see khālun.

khal, m. a threshing floor; sg. dat. khalas karon, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of khasun, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; zima khālun, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. khōlyūn, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. khōlás, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. khōjnas, vii, 19.

khalās, adj. free; — gatsun, to die, iii, 4.

khalath, m. a robe of honour; khalat-ê-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 Kashmir, 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; pūrṇa- khumār, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in Bahādur Khān = Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

khāna, m. a house, sg. dat. khānas, vi, 4; kōd-khāna, a prison, sg. nom (m.c.) kōd-khān, vi, 10; pl. dat. kōd-khānan, v, 7, 8; mahāla-khāna, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch; sg. dat. khōni-kēth, (carrying) on the haunch, xi, 13.

khanun, to dig; fut. pass. part. m. sg. gatsi dōb khanun, you must dig a pit, xii, 6.

khananāwun, to cause to be dug; past m. sg. with suff. 3rd pers. sg. ag. khananōwun, x, 13.

khar, m. an ass; iii, 8, 9; v, 7 (bis); sg. dat. khot kharas, he mounted the ass, iii, 8.

khār, m. a blacksmith; sg. voc. khāra, ii, 12; vi, 17; pl. ag. khārāv, 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 khōr, to go from the pillow to the foot of the bed, v, 5; khōra karun shānd, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare; dvā-yi-khōr, a prayer for welfare, a blessing, i, 3.

khōra, a thing which weighs a khar or kharwar, i.e. an ass's load; sg. dat. hatabōd-khōra drāy, they turned out (i.e. amounted) to hundreds of kharwar, ix, 9.

khārē (vi, 10) or kharēj (xii, 4, etc.), m. expenditure; expenses, money to be spent for any purpose; xii, 4 (bis), 5 (bis), 11, 20; kharē yōm, expenditure has occurred by me, I have spent, vii, 10.

khōrāth, m. alms, v, 9.

khāv, m. the clog, patten, or wooden soles worn by Kāshmirīs in winter; nom. (acc.) plur. khāv, v, 9.
khāṣa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; dukhtar-e-khāṣa, thine own daughter, v, 11.
khōs*, m. a kind of metal cup; pl. nom. khōs†, ii, 3.
khash, m. a cut; — dyun*, to cut, v, 4 (bis), 6.
khōsh, 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; yinuq amīs phakīras — kor*, by them to that faqir wrath was made, i.e. they were made angry with the faqir, ii, 3.
khasun (1 p.p. khot* or khot†), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without pēth), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., gurīs or gurīs-pēth), ii, 6, 11; iii, 8 (quater); to ride (a horse), (gur* chus khasun*), he has a horse on which to ride), x, 3; carkas khūts*, 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; kaisi chuna khasān zina, 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; kötyāḥ khātis mār, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; pātashēhas khot* zahar, poison arose to the king, i.e. he became enraged, vii, 7.

Fut. pass. part. sg. m. khasun*, x, 3; xii, 5 (gatsī khasun*, 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. ānus-na khasān, i, 6; 1 past sg. m. 3 khot*, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; khot*, ii, 6; x, 7; pl. 1 khāṭ†, v, 9 (we, i.e. one m. and one f.)
3 khâti, x, 8; with suff. 3rd pers. sg. dat. khâtis, ix, 5; f. sg. 3 khûtsa, iii, 2; vii, 20; xii, 7.

khota, postpos. than; dôn-handi khota, (more beautiful) than the two, xii, 19; goḍânić-handi khota, (more beautiful) than the first (girl), xii, 10. In ami khota hâway bôh, iii, 8, I will show thee more than that, the word "more" is not expressed. khûta, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); mûb-sandi daskhata khath, a letter signed by (my) father, xii, 21.

khatun, to conceal; conj. part. khatûth, having concealed (sc. yourself), secretly, xii, 6.

khôtûna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. khôtûna akh, a certain lady, v, 11; xii, 15; sg. dat. khôtûni, x, 7 (bis); xii, 15; ag. khôtûni, xii, 15 (quater), 8, 22; gen. khôtûni-handis shikamas-manz (x, 7) or khôtûni-shikama-manz (x, 7), in the lady's belly; khôtûni-handi shikama-manza, from in the lady's belly, x, 7 (bis).

khôtir, m. carnal desire, viii, 3.

khâwanda, 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. khâwandas, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; khâwandas nishin, (go) to (your) master, viii, 10; sg. gen. fem. khâwanda-sûnsa, iii, 2.

khâwur, adj. left (not right); — atha, the left hand, viii, 7.

khyan, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. with khêni, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. tih eyûn khyan gayshi-na, you must not eat that, xii, 16; pres. part. chuh bikhîth khêvan, he is seated eating, xii, 4; impv. sg. 2, khêh, iii, 1; (dial.) khyuh, x, 5; (dial.) khyô, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. khêtan, eat for my sake, iii, 1; fut. sg. 2, khêzi, xii, 16 (bis).

fut. sg. 1 khêma, viii, 11; with suff. 2nd pers. sg. dat. khêmay, I will eat for thy sake, iii, 1; do. with neg. khêmay-na, I will not eat for thy sake, iii, 1; 2, with neg. interrog. khêkh-nâ, wilt thou not eat? ii, 3; vi, 2; 3, khêyi, xii, 15.
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pres. m. sg. 3 chuk khewān, xii, 6, 17; imperf. m. sg. 3, with neg. khewān os-na, he used not to eat, vi, 16.

1 past m. sg. khyau, x, 12; khēr, ii, 2; with suff. 3rd pers. sg. ag. khyōn, vi, 16 (bis); x, 5; pl. (dial. for khyēy) khyē, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for khēyēwa) khēyēv, x, 12.

khamzath (xii, 3) or khizmath (ii, 3), f. service; gurēn-hūnā khazmāth karak, I will do service of horses for them, i.e. I will do groom’s work, xii, 3.

kākud, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — likhun, to write a paper, xii, 11; sg. dat. kākudas, xii, 16, 7; cf. kākaz.

kākañ, f. the wife of the eldest son in a Hindū family; bōy-kākañ, an elder brother’s wife, v, 10.

kōkur, m. a fowl; kōkar-gām, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. kākud.

kāl, time; with suff. indef. art. kēh kālā gav (v, 10) or kēh kālāh gav (vii, 2), some short time passed; wārayāh kālāh gav, a very long time passed, 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 tsātun, to behead, iii, 2; viii, 6; abl. kala-kān’, in the direction of the head, at the head end (of an animal), xi, 9; kala-pēθ’ bhumūnā wōth, to leap over (so and so’s) head, ii, 9.

kōl, f. a small river, a stream; sg. dat. kōli-manz, in the stream, xii, 2; gayē kōli akis pēṭh, she went to the bank of a stream, xii, 2; abl. kōli kōli khasun, to go up along the stream, to go up stream, xii, 4; kōli-manz, from in the stream, xii, 4.

kōlu, adj. of or belonging to time; yūts’-kōlu, of or belonging to a long time ago, ii, 4.

kul, m. a tree; abl. kul-dadari-manz, in the tree-hole, in the hole in the tree, ii, 10.

kālucēn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; kalama sōtīn likhun, to write with a pen, ix, 12.
kuliph, 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, kām1, kani, see kyāh 1.

kōm2, f. a thing done, a deed; a business; kōma chēh pakanvūn2, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, kūr2 kōm2, 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. kūr2n (x, 2) or kūr2 (x, 3) kōm2āh.

kōmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. barāyē kōmbakas, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk2, see kyāh 1

kan, m. the ear; — thāwun (ii, 7) or — thāwun (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. kanas kūranas thaph, he seized him by the ear, iii, 9; abl. kana-dōli dīn2 (poet.), to give ear-closing, to refuse to listen, v, 2; kana rutūth, holding (a goat) by the ear, iii, 5; pl. dat. with emph. y, kanany, vii, 11.

kān4, postpos. signifying—
(a) direction, as in kala-kān4, in the direction of the head, at the head end (of an animal), xi, 9; laṭi-kān4, at the tail end, xi, 9.
(b) route, as in dāri-kān4, (cast) out through the window, v, 4 (bis).
(c) direction from, as in yēs-kān4, from whom (it will escape), ii, 8.

Cf. kani, kun, kān, and kiņ.

kani, postpos. signifying—
(a) locality, as in bōna-kani, (he is standing) below, downstairs, iii, 2; bōnthha-kani, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); athari-pētha-kani, on the top of it verily, vii, 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 thūrā-kani (v, 4) or thūḍā-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-pēthā-kani, in addition to that, iii, 8.
Cf. kānī, kun, kānī, and kānī.

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 ő-kun, in that direction, xii, 23; mustākh kun, enamoured of, yearning for, iii, 7; vii, 3; biyē-kun, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.
(c) in, at, bōnth-kun, i, 8, (came) before (the king); wūtā shēharaas and-kun, he arrived at the outskirts of the city, x, 5; andas-kun, at the end, xii, 6.
(d) other meanings, nāgas akīth kun, on one side of the spring, xii, 14; asē-kun hōwth, 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.) yūra-sundā kun, (he set out) in the direction of his friend’s abode, x, 11.
Cf. kānī, kani, kānī, and kīnī.
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.
kunā, num. adj., only one; with emph. y, One only (of God), vi, 7; vii, 2; x, 8; kunuy zonā, only one person, all alone, viii, 7; fem. kūnīy zūnā, xii, 15.
kōndā, i. a potter’s kiln; sg. abl. kōndi wālun, to put (unbaked pots) into a kiln for baking, xi, 11.
kond, m. a thorn, viii, 1 (bis).
kanga, f. a comb; chēs wālān kanga, I am combing (my hair), v, 4.
kōng-wōr, f. a saffron-garden or -field; sg. dat. (for loc.), kōng-wārī, or (m.e.) kōng-wārī, v, 7.
kānun, to sell; inf. abl. āv kānan, he came (in order) to sell, xii, 3;
āyē kānana (pass.), she was sold, vii, 26; fut. sg. 1 with suff.
3rd pers. sg. acc. kānan, I will sell it, viii, 9; 2, with same suff.
mā kānahan, I wonder if thou wilt sell it, vii, 9; pres.
sg. 3, with suff. 1st pers. sg. acc. chum kānān, he is selling me,
vii, 17.

kēntsāh (vii, 20) or (usually) kēntshāh, indef. pron. something,
vii, 20, 6; x, 3; xii, 18 (bis); — karun, to do something,
esp. to do something malicious, xii, 5, 10, 3, 9; yih-kēntshāh,
whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kēnz, f. a kind of cup with a foot to it; Musalmān women eat
their rice out of it. Sg. dat. kēnē, x, 3.
kunz, f. a key, iii, 8 (bis).

kān, postpos. by means of; āb-dawā-kān, (enter) by means of
(i.e. through) the water-drain, v, 4.

Cf. kān, kani, kūn, and kun.

kūn (for kūn), postpos. in apōrt-kiūn, from that direction, v, 7.

Cf. kān, kani, kun, and kān.

kūn, f. a stone; sg. dat. kaňe-manz, in a stone, iv, 7; kaňe-kūn,
punishment of death by stoning, lapidation, x, 13; abl.
kaňi-phol, a pebble, xii, 15 (bis).

kaňēkh, ? gender, the apparatus consisting of two ropes attached
at the back of a Kāshmirī saddle, to secure blankets, etc.,
xi, 9.

kaňuw, adj. made of stone; m. pl. nom. kaňiv, v, 4.

kuphār, m. pl. infidels, non-Muslims (for kuffār, Ar. pl. of kāfīr),
iv, 3.

kar, adv. when ? ii, 4.

kār, m. an action, a deed, a work, xi, 2; pl. nom. kār, v, 12; xi, 10.

kāra, m. a pea, pease, xii, 16 (ter), 7.

kāra, in wāra-kāra, safe and sound, x, 8.
kör, adv. where? ii, 2.
kör², m. a bracelet, xii, 11, 2, 3 (ter); rat²-na-kör², a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; kör²-han, f. a little bracelet, xii, 12; sg. dat. rat²-na-kari-söty, xii, 15; pl. nom. rat²-na-kär², xii, 20.
kür², or (v, 5, 12) küd², f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; pātashāh-kūr², (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or pātashāh-kūd² (v, 5); or pātashēh-kūr² (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. kōdē, v, 12; körē, xii, 4, 5; pātashāh-körē, v, 2, 9 (ter); xii, 2, 10, 13; pātashēh-körē, xii, 10; körē-kyut², for the daughter, v, 1 (bis); kōrē-söty, with the daughter, v, 10; pātashāh-körē-söty, with the princess, xii, 1; gen. körē-hond², v, 2; pātashāh-körē-hond², 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. kür², v, 2; kūryēy, 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.
kröj², f. a potter's wife; cf. krāl; sg. ag. krāji, xi, 11.
krēkh, f. an outcry; — dīn², to raise an outcry, to cry out, v, 7; xii, 7; — wōthuṇ², an outcry to arise, iii, 3.
krāl, m. a potter; cf. krōj²; sg. ag. krālan, xi, 10; voc. krālu (addressed by a woman to her husband), xi, 11.
karun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; 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 kür²n shēkal yinsān hish², he made the shape of a man out of his clothes, he
folded them up to look like a man, x, 7 (bis); kāṇi-pholi korناس, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (vōric зanōna, or some such words, being understood), viii, 1 (bis), 2; khalas karun, to put (crops) on the threshing floor, ix, 9; karīth dyunא (= 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; bond k., to tie up, x, 2; diqārd k., to do seeing, to see (gen. of obj.), iv, 5; divīy kasaṃ k., to swear, to take an oath, viii, 1; gānd karaṅā, to make into pieces, to cut flesh into gobbets, x, 7; gath karūnא, (of a widow) to perform the sāṭi ceremony, to become sūttee, iii, 4; gawōy' karūnא, to give evidence, x, 12; havāla 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); kōl' karun, to imprison, v, 7, 9 (bis); x, 5, 12; kōsh karun, to please, gratify (dat. of person), xii, 3; khizmath (ii, 3) or khasmath (xii, 3) karun, to do service, to act as a servant; kōmא karūnא, to do a deed (for the special meaning of this compound, see kōmא), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; kēnskāh karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); kashēna-hanā karūnא, 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 karaṅē, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; langūf karūnא, to put on a loin-cloth; lār karūnא, to run after, pursue (dat. of obj.), ii, 8; māhar karūnא, 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; naśgēth karūnא, to give instructions, xii, 16; nēthr karun, to make preparations for a marriage, to marry (amis sōty, him), viii, 2; xii, 15; nazar karūnא, to look, x, 7, 8 (bis); xii, 23; pōda karun, to create,
ii, 8 (bis); xii, 7; pārda 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; ravāna karun, to dispatch, x, 3; maris karun rēsa, he cut the corpse to pieces, ii, 7; salām karūnā, 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 karūnā, id., viii, 7 (bis), 8, 10; x, 7; srān karun, to bathe, xii, 6 (bis), 7 (bis); thaph karūnā, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; tukara karūn, 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; tūmāpa karith, silently, in silence, xii, 4; uchunāh karun, to do a seeing, to take a glance at (dat. of obj.), viii, 3; wūru kānanā karūnā, to take a second wife, (of a man) to make a second marriage, viii, 11; zum karun, to exercise tyranny, ix, 1; guṟū zīn karith, a horse ready saddled, iii, 8; zūr 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; ziγāphath karūnā, to make a feast, x, 11.

Inf. tamis togna 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. karunā, it is to be made, it must be made, xi, 8; gatshi karunā, viii, 2, 8; x, 3; xii, 3; gotsh karunā, v, 7; wūtī karunā, viii, 6, 8, 11; f. sg. karūnā, it is to be done, please do, xii, 16; gatshi karūnā, 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. kārthan, xi, 10; freq. part. kār kār, vii, 24.

Imp. sg. 2 kor, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. ma kor, xii, 7; with suffl. 3rd pers. sg. gen. karus, viii, 9;
with suff. 3rd pers. pl. acc. (irreg.) karuhukh, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. karinam, let her make for me, v, 9; pl. 2 kariv, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. karyukh, make ye them, viii, 4; pol. impve. sg. 2 karta, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. kār'tōs, please make ye for him, ii, 10; impve. fut. kār'zi, xii, 11; neg. kār'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. karakhkh, 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, ḏus karān, x, 14; sg. 3 ḏus karān, i, 1; pl. 3 ḏus karān, i, 3; karān ḏus, xi, 8; f. sg. 3 ḏus karān, xii, 20; emph. ḏus karān, vii, 16; pl. 3 ḏas karān, xi, 19.

past m. sg. kor, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. koruy, x, 12; ag. korth, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. kor'ṭhas, x, 12; with do. and suff. 1st pers. sg. dat. kor'ṭham, ii, 11.

With suff. 3rd pers. sg. dat. korus, xii, 7; ag. korun, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); viii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. kor'noy, iv, 3; and with suff. 1st pers. sg. dat. kor'nam, ix, 4; and with suff. 3rd pers.
sg. dat. kor\textsubscript{u}nas, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. kor\textsubscript{u}nak\textsubscript{h}, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. kor\textsubscript{u}wa, x, 12 (bis).

With suff. 3rd pers. pl. ag. kor\textsubscript{u}kh, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. kor\textsubscript{u}hay, iv, 2; and with suff. 3rd pers. sg. dat. kor\textsubscript{u}has, vii, 2; x, 5; and with suff. 3rd pers. pl. dat. kor\textsubscript{u}hakh, xi, 17.

pl. with suff. 1st pers. sg. ag. k\textsubscript{a}rim, v, 9; ix, 9; with suff. 2nd pers. sg. ag. k\textsubscript{a}r\textsubscript{h}ith, v, 7; with suff. 3rd pers. sg. ag. k\textsubscript{a}rin, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. k\textsubscript{\acute{a}}r\textsubscript{\acute{n}}as, viii, 6; and suff. 3rd pers. pl. dat. k\textsubscript{\acute{a}}r\textsubscript{\acute{n}}akh, x, 12.

f. sg. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}, 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. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}m-na, v, 9; with suff. 3rd pers. sg. dat. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}s, iii, 1, 9; and neg. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}na, v, 1; ag. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}n, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}nas, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}w\textsubscript{u}, x, 12; with suff. 3rd pers. pl. ag. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}kh, ii, 8; and suff. 3rd pers. sg. dat. k\textsubscript{\acute{a}}r\textsubscript{\acute{a}}hay, xi, 5.

pl. kar\textsubscript{\acute{e}}, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) kar\textsubscript{\acute{e}}m\textsubscript{a}v, x, 6; suff. 2nd pers. sg. ag. kar\textsubscript{\acute{e}}\textsubscript{\acute{h}}, x, 6; with suff. 3rd pers. sg. ag. kar\textsubscript{\acute{e}}\textsubscript{n}, x, 6, 7 (bis); and suff. 1st pers. sg. dat. kar\textsubscript{\acute{e}}\textsubscript{\acute{n}}am, iv, 5; and with suff. 3rd pers. sg. gen. kar\textsubscript{\acute{e}}\textsubscript{n}as, x, 7; with suff. 3rd pers. pl. ag. kar\textsubscript{\acute{e}}\textsubscript{k}h, xi, 10; xii, 25.

perf. m.sg. ch\textsubscript{\acute{u}}h kor\textsubscript{\acute{m}}ot\textsubscript{u}, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. ch\textsubscript{\acute{e}}y k\textsubscript{\acute{u}}r\textsubscript{\acute{m}}\textsubscript{\breve{u}}ts\textsubscript{u}, x, 8.

plup. m. sg. kor\textsubscript{\acute{m}}ot\textsubscript{u}, iii, 8; ð\textsubscript{\acute{a}} k\textsubscript{\acute{m}}ot\textsubscript{u}, ii, 1; kor\textsubscript{\acute{m}}ot\textsubscript{u} ð\textsubscript{\acute{a}}s\textsubscript{\acute{a}}, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. ð\textsubscript{\acute{a}} than kor\textsubscript{\acute{m}}ot\textsubscript{u}, thou hast made him, x, 12; with suff. 3rd pers. sg. dat. ð\textsubscript{\acute{a}}sus kor\textsubscript{\acute{m}}ot\textsubscript{u}, ix, 1; with suff. 3rd pers., pl. ag. ð\textsubscript{\acute{a}}suk\textsubscript{u}h kor\textsubscript{\acute{m}}ot\textsubscript{u}, vii, 2; f. sg. k\textsubscript{\acute{a}}r\textsubscript{\acute{m}}\textsubscript{\breve{u}}ts\textsubscript{\breve{u}}, vii, 1; with suff. 3rd pers. sg. dat. ð\textsubscript{\acute{a}}s k\textsubscript{\acute{a}}r\textsubscript{\acute{m}}\textsubscript{\breve{u}}ts\textsubscript{\breve{u}}, x, 10.

cond. past sg. 1, karah\textsubscript{\grave{e}}, ii, 11; v, 6; viii, 11; x, 5; 3, kari\textsubscript{\grave{e}}, v, 9; viii, 7, 13.

karun 2, see ka\textsubscript{\dou}n.
kründ⁶, f. a basket, v., 9; kranje ladun, to put into a basket, v., 7.

karanawun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. karanówun, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as karanówun, x, 13.

kaisi, kosi, see keh.

kus, kusa, kusuy, see kyüh 1.

kosh⁶, a honeycomb; pl. nom. kash⁴, ix, 5.

Kashmir (Hindi, not Kāshmirī), Kashmir, xi, 4. The Kāshmirī word is Kashir⁶. Cf. koshur⁶.

kashun, to scratch; inf. abl. kashēna-hana kariu⁶, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kōshyur⁶, m. (f. kōshir⁴), an inhabitant of Kashir⁶, or Kashmir; pl. nom. kōshir⁴, xi, 6.

kasam or (xii, 2, kas⁵m), m. an oath; a charm, an incantation; Khodāyē-sond⁶ 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 dyut⁶ kas⁵m, 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. kōsith, xii, 10, 3; mast mōkulse-nas kōsith, he finished shaving him, xii, 5.

impye. sg. 2, kās, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (amis) kōsun mast, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. mast kōse-nas, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. kōsun mast, shaved him, xii, 10.

kusur, m. a fault; gōm suy kusur, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun⁶, one who expels, i, 11.

kati, adv. where? (kāti of the grammars), vii, 20; x, 12 (ter); xi, 17;
from where? whence? (kati of the grammars), x, 4; xi, 17; xii, 4, 5, 11, 5; kati-pētha, from where? whence? ii, 2.

kotâ, adv. where? xi, 5.

kôtâ, a son, esp. a clever son; thora-kotâ, the son of a doctor of divinity, xii, 25.

kūlâ, pron. adj. how much? pl. how many? m. sg. nom. kūlâ, vii, 22; kōtâh, vii, 24; pl. nom. kūlâ, vii, 25; kātyâh, ix, 5, 11; kōtyāh, vii, 31; x, 7, 8; xii, 20; f. sg. nom. kōtâ, vii, 15; ag. kōta, i, 12; pl. nom. kota, x, 6.

kitâb, f. a book; sūhīb-i-kitâb, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindi būt), 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-bōtha, pl. conversations, xii, 25; katha-karaṇā, to converse, iii, 1; x, 7 (ter); xii, 3; to say (such and such) words, xii, 23; kūri sōty kath kariṇā, 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. kathī-hondâ, 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.

kathâ, see kyâh 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-pōthi, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 24.

kōtâh, see kūlâ.

kuthâ, m. a room, viii, 3; with suff. of indef. art. kuthâh, ix, 4; sg. dat. kuthis, iii, 8 (bis); x, 7, 8 (bis); pl. nom. kuthî, vi, 3.
katīkā, adj. of or belonging to where? ii, 2 (poet.). Cf. katī.
katarun, to cut to pieces; pres. m. sg. 3, chuh katarān, x, 7.
kutwāl, m. a chief of police, a kōt̄wāl, v, 7, 9 (bis), 10; sg. ag. kutwālun, v, 7, 8, 9; kutwāl-gānas (sg. dat.), to the wretch of a police captain, v, 9 (see gān).
katauān, l. the wages of spinning; — kurūān, to earn money by spinning, xi, 19.
kaityāh, kōtyāh, see kūtā.
katsa, kātsa, see kūtā.
kītsa, see kytā.
kōt̄sā, see kūtā.
kuvā, adv. how? v, 9.
kiy, in hargāh-kiy, if, viii, 7, 13. See hargāh.
kyā, see kyāh, 1 and 4.
kyāh 1 or kyā, 1, interrog. pron. who? what?

As subst. an. m. sg. nom. kus, who? xi, 2; xii, 1; kusuy, who verily? xi, 19; ag. kāṁ, by whom? iii, 3 (bis); x, 12; pl. nom. kam, who? xii, 1.

subst. inan. kyā, what? vi, 5; kyāh, what? ii, 2, 4, 11; iii, 4 (quater), 8, 9 (bis); iv, 7; v, 9 (bis); vi, 15; vii, 20, 2, 4, 6, 30; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater); ix, 4 (bis); x, 2, 5, 6, 8; xii, 1, 7, 20.
kēhō, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5; dat. kath; poet. colloquial, kathō-kit (pots) for what? xi, 11; abl. kami-bōpath, for what? why? on what account? ix, 1; x, 12; kami-mōkha, on what account? x, 4; gen. kamyuk, of what? vi, 13, 4.

kyāh sabāb chūva, what is your reason? viii, 5; kyāh gabhiy amun, nishāna, what is to be brought to thee as a token? xii, 21.

adj. l. inan. nom. kusa kusa, which (of several)? x, 6 (bis). mē kyāh zulm chuh gōmot, (hear) what tyranny has happened to me, ix, 6.

an. masc. kus-tān wōpar, some one else, v, 4; inan. kyāh-tān takhsīr, some fault of other, viii, 10.

kyāh 2, adv. why? xi, 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' kyāḥ, "here, in fact," or "here, you see," x, 12 (bis); yit' kyāḥ . . . āt' kyāḥ, here on the one hand you see . . . there on the other hand you see, viii, 13; ada-kyāḥ, then of course, of course, certainly, viii, 11; xii, 4.

kyāḥ 5, conj., or, iv, 7.

kyōma, m. a worm, xii, 3 (ter), 4.

kyutu, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. bāg zanana-kyutu, a garden for the women, ii, 1; guris-kyutu ġūsa, grass for the horse, x, 5; rētas-kyutu kharj, expenditure for a month, xii, 4; trēn rētan-kyutu kharj, expenditure for three months, xii, 5, 11; tath-kyutu shēstruwa'u panja, an iron claw for that, xii, 16; zuunu mē-kyutu, firewood for me, xii, 24. With a special adverbial meaning indicating time, rīth-kyutu, by night, iii, 1.

m. pl. nom. wotsh pātashēha-sanze kōre-kiti, articles for the king's daughter, v, 1; kathō-kiti, (pots) for what? xi, 11.

f. sg. nom. wō̤jī pātashēha-sanze kōre-kitsa, a ring for the king's daughter, v, 1; ziyāphath pātishūśiūn-kitsa, a feast for the kingdoms, x, 11; gōō̤ kitsa jāya, a place for the cow, xi, 12.

kyutha, 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, viii, 29.

labūn, 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-nōw, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lichān, see likhun.

ladūn, to send, iv, 2; vii, 7; x, 3 (many times); xii, 15; to put
lagun, to be joined (to), connected (with); to be felt, experienced, 
(āmar lagun, desire to be felt, v, 2; bōchē lagūn, hunger to 
be felt, vi, 16; trēsh lagūn, thirst to be felt, viii, 7; in all 
these cases the person is put in the dat.); to come into 
existence (mang lij, a demand was made, xi, 16); to occur, 
happen, become (rāth lagūn, 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 
lagūn, shaking to be experienced, to be unsteady, to be 
impermanent, ix, 12, dat. of pers. experiencing); to be 
attached (to), find oneself in a certain condition (lagun wōbāli, 
to find oneself in blameworthiness, to incur guilt, viii, 5); 
to be caught (vēlāvāshi lagun, to be caught in a net, v, 2); 
to arrive at (a place), viii, 5; xi, 5; (conversely), (of a place), 
to be reached, to be arrived at, xi, 5; (of a work) to be allotted 
to so and so), viii, 5; to begin.

In the meaning “to begin”, this verb is used with the 
oblique infinitive in -ni of another verb to form inceptive 
compounds. Thus, atsāni lagun, to begin to enter, x, 7;
nērani l., to begin to issue, x, 7; phōlanī l., (of the dawn) to begin to break, v, 5, 7; xīi, 2; wāsani l., to begin to say, x, 1; wāsani l., to begin to descend, viii, 6; vōtharanī l., to begin to wipe, viii, 6; wētani l., to begin to arrive, viii, 6; yēni l., to begin to come, x, 8. In all these cases, the verb lāgun is in the past tense.

fut. sg. 2, lāgakh, v, 2; with prohibitive neg. repeated as a suff. mā lāgah-a-m, mayst thou not find thyself, v, 2; 3, lāgi, with suff. 3rd pers. pl. dat. lāğēkh, ix, 12; pres. m. sg. 3, chūh lāgān, viii, 5.

past m. sg. lōg⁴, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. y, lōg⁴māy⁴, v, 2; pl. lāy⁴, x, 1; xi, 5; f. sg. lūj⁴, xi, 16; with suff. 3rd pers. sg. dat. lūj⁴s, vi, 16; viii, 7, 9; perf. m. pl. 2, chūna lāy⁴māt⁴, viii, 5.

cond. past sg. 1, lāgahō, v, 8.

lāgun, to apply; to fix (jēnē 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 (lōg⁴māt⁴ nagma, dances were being carried on, iii, 7).

conj. part. lōgīth, i, 2; v, 11; x, 12 (bis); impve. sg. 2, lāg, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. lāgun, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), lōg⁴māt⁴, iii, 7; plur. m. sg. with suff. 1st pers. sg. ag. ʻosum lōg⁴nōt⁴, x, 14.

lūgar, adj. lean, thin; f. pl. nom. lūgar, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).
lōhlūr⁴, f. longing, eager desire; sg. abl. lōhlarī, vi, 3.
lēj⁴, f. a cooking pot; pl. nom. lējē, xi, 10.
lūj⁴, lūj⁴s, see lāgun.
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 Kaśmirāśabdānātra (II, i, 66), in standard Kāshmirī this word is lūkh, and retains the long ū throughout all its cases.
lïkhun, to write; impv. sg. 2, lïkh, xii, 15; fut. pl. 3, lïkhan, ix, 12; pres. m. sg. 3, chuï lïkhân, x, 13; f. sg. 3, lïkhân çëkh, xii, 11; part. m. sg. lyuhk*, xii, 15; with suff. 3rd pers. sg. ag. lyuhkun, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. lyuhk*nas, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. lyuhkus, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. lyuhk*has, xii, 17; f. sg. with suff. 3rd pers. sg. ag. lëch*n, viii, 10; perf. (auxiliary omitted) m. sg. lyuhk*mot*, viii, 10; xii, 15, 23.

lâkam, m. a bridle, x, 9.

lôkut*, adj. small; lôkut* hyuh*, the younger of one or more brothers, sg. ag. lôkët* hîhi, xii, 1.

lâl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. tath lâlas hyuh*, like that ruby, xii, 4 (bis); pl. nom lâl, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. lâlan-pëth, on the rubies, x, 5; gen. lâlan-hond*, xii, 5 (ter); abl. lâluu, viii, 3, 11; lâl-pharôsh, m. a ruby-seller, a jeweller, xii, 3; lâl-shênâkh, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. lâl-shênâkas, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. lâl-shênâka-sond*, xii, 8, 25; ag. -shênâkan, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lâl 2, f. spittle, saliva, viii, 7.

Lâlmël, N.P., f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.


lalavun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, chuï lalavân, v, 6.

lâmun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chuï lamân, he is pulling him, viii, 9.

lön*, m. fate; lön*-tûr, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. Landana-pëtha, xi, 3.

longût*, f. a loin-cloth; — karith, wearing only a loin-cloth, xii, 23.

lönun, to reap; pres. sg. 3, chuï lönân, 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; — karūn², to pursue, ii, 8; lār bānūn², to pursue, ix, 2.

lūr², f. a house; dat. larē, vi, 3.

lārun 1 or (iii, 5; vi, 8) lādan 1, to run; pata lārun, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. lārān, vi, 8; vii, 6; xi, 12; pres. m. pl. 3, chikh lārān, ii, 9; with suffix. 3rd pers. pl. dat. chikh lārān, xi, 18; imperf. m. pl. 3, ēsē lārān, x, 5; I past m. pl. with suffix. 3rd pers. sg. dat. lārīs, ii, 9; III past m. sg. lāryāe, ii, 10; lādyāv, iii, 5; f. sg. with suffix. 3rd pers. sg. dat. lādyēyēs, vi, 8.

lārun 2 or lādan 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. lāryōmot¹ (Govinda Kaul) or lādyōmot¹ (Hātim), vii, 6 (amīs zahar 1, the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. lashkari, ii, 7; x, 9, 13; lashkari-

manz, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, lasī, x, 7.

lōw², adj. light, gentle; lōw-pōth³, gently, xii, 5.

lot², the tail of an animal, v, 7; abl. lati-kān¹, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. roṭun latan tul, he held it under his feet, i.e. he stood upon it, vii, 7.

lath, f. an occasion, time, turn; sg. dat. dōyi laṭi, on two occasions, twice, vii, 7; trēyimi laṭi, on the third occasion, vii, 7.

litara², f. a saw; abl. litri-sōty, with (by means of) a saw, vii, 19.

lowa², m. in gāsa-low², a bundle of grass, xi, 12.

lyukha², etc., see likhan.

lōyikha, adj. fit, worthy; mé lōyikha, worthy of me, xii, 10, 9; lōyik-i-pātashāh, worthy of a king, x, 4; lōyik-i-vażīr, worthy of a vizier, xii, 10, 19; lōyik-i-pātashāh, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic lā 'ilāha illa-ilāhu, there is no god, but the God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (amīs lōyikha, they beat him, bhavē prayōga); (shēmshēri-kūnza tsūnda² lāyun², to strike a blow with a sword, iii, 5, 6; thaph dāmānas lāyun², to strike a
grasp to a skirt, to seize the skirt, v, 9; bandûk̄h lâyûn, 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) lâyêni, ix, 8; fut. pass. part. m. pl. hêch lâyân⁴ rîni⁴, learn to throw balls, v, 3; impve. 2, lây, i, 7; with suff. 3rd pers. sg. dat. lâyûs, iii, 5; fut. sg. 3, lâyi, iii, 9; pres. m. sg. 3, lâyûn chuh, v, 4; imperf. m. sg. 3, ùn lâyûn, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. lâyûn, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. lâyûnas, viii, 10; with suff. 3rd pers. pl. ag. lôyûkh, x, 1; ditto and suff. 3rd pers. sg. dat. lôyûnas, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. lôtûnas, v, 4; with suff. 3rd pers. sg. ag. lôtûn, v, 4; f. sg. with suff. 3rd pers. sg. ag. lôtûn, viii, 6, ditto and suff. 1st pers. sg. dat. lôtûnam, v, 9; ditto and suff. 3rd pers. sg. dat. lôtûnas, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. lâyûnas, he had thrown a long time ago to her, v, 5.

lûn⁴, see ladûn.

ma or (poet. v, 2) may, prohibitive adv., used with impve. ma kar, do not make, xii, 7. Cf. mâ 1.

mâ 1, or (poet. v, 11) mône, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of m, as a suffix to the verb, mâ logaham (logakh+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 hargûh-ay wuchihê ... mâ marihê, if he had seen ... he would not have killed, viii, 10 (but cf. marihê-na, viii, 7); hargûh-kiy sara karihê ... mâ diyihê hukum, if he had investigated, ... he would not have given the order, viii, 13. Cf. ma and na.

mâ 2, or (poet. v, 9) mâh, 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. mê, see bûh.

môbârakh, adj. blessed; — karun, to congratulate, x, 8.

mâch-tîre, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. mâch-tîrî, ix, 1, 6.
macīma, 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. (Ār. muddā'ā), meaning, object, vi, 7.

moḍu, see moru.

mūl, see marun.

mōdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. gāsā-mōdānā, a certain grass plain, x, 5; sg. dat. mōdānas, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) pōshē-mōdān, the flower-meadows, xi, 3.

mōdur, adj. sweet, vii, 31 (wine); pl. abl. mōdaryīv-kathau, with sweet words, ix, 7.

māh, see mā ṣā.

mahabath, m. affection, love; sg. abl. mahabata-sōty, through affection, x, 4.

makkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahāl-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.

muḥim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. muḥima-sōtin, through (i.e. owing to) poverty, i, 4, 5 (bis); muḥim-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.

mahānyīv, m. a man, x, 4; pl. nom. mahānyīv, x, 1.

mōhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; mōhar kurūnā, to seal, x, 3 (bis), 10; mōhara-dyār, wealth of mohurs, much money, i, 9; mōhar-hatas rosh; a necklace worth a hundred mohurs, v, 10, 12.

mōhrāj, m. (a Hindi word), the Mahārāja of Kashmir, xi, 4.

mahram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

mōjī, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. mōjē, viii, 3 (bis); gen. mōjē-hond, xii, 15; ag. mōji,
v, 6; xii, 15, 8; voc. mājīy, xii, 15 (bis); mājē-zamīn, mother-earth, ix, 9; wōra-mōj, a stepmother, viii, 1.
mōjub, m. a reason; amīy mōjub, for this reason, viii, 6.
mējēr, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. mējēras, x, 5 (ter), 12 (bis); ag. mējēran, x, 12.
mukadam, m. a certain revenue official, the village headman, ix, 10; sg. ag. mukadaman, ix, 1.
makh, m. an axe; makh dyun", to apply, or wield, an axe (dat. of obj.), vii, 14.
mōkh, m. the face; mōkh ratun, 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.
makhara, m. coquetry; makhara-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; mōkalun pāy, a device for escape, a way of salvation, ix, 11.
inf. obl. abl. mōkalan (poet. for mōkalana), ix, 11; fut. sg. 3, mōkali, v, 8; vi, 10; 1 past m. pl. with emph. y, mōkalīyvi, vi, 11; 3 past m. sg. mōkalyāv, vii, 6, 8.
mōkalawun, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
vanith mōkalawun, to finish speaking, vi, 16; ix, 6; kōsith m., to finish shaving, xii, 5.
fut. pass. part. f. sg. tagiyē mōkalawūn², do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. mōkalawahun, we shall complete it, x, 1; 1 past m. sg. mōkalōw, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. mōkalōw'as, 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 mūkhta.
mēl, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
māl, m. a Musalmān priest, a Mullah; pl. dat. malan, vi, 13.
mēl, m. the price (of anything), vii, 9; — karun, to fix the price, viii, 9 (bis).
mōl, m. a father, viii, 13; wōra-mōjī yā mōl, a stepmother or (step)father, viii, 1; sg. dat. mōlis, xii, 4, 5, 10 (bis), 3; gen. mōl-sond, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. mōlī, v, 6.
Malik, N.P. See Lāla-Malik.

malakh, m. an angel; pl. ag. malakav (for malakau), iv, 2.
mulk, m. a country, district; pl. dat. mułkan, i, 1.
mālkoń̑, f. a queen, esp. Queen Victoria of England; sg. ag. māł'kāń̑i, xi, 2.

milavun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. milēvākh lādōyī, fighting was joined by them, they began to fight among themselves, x, 1.
mumot, see marun.

man, f. the mind; sg. abl. manī, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (pənañē, for panañī, m.c.) in agreement with it.
mānē, m. meaning, purport, iii, 4, 5; vii, 27, 8; khābas mānē tārin, to tell the meaning of a dream, vi, 14.

mang, f. a request; — lādiñ̑̄, to make a request, make a demand, xi, 16.

manga, see hanga ta manga.
mangun, to ask for, demand; fut. pass. part. m. sg. mangunā, 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. mangun, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. māng'žeś-na, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. mangay, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. mangahas, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. chum mangān, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. chim mangān, they are asking from me, xi, 14.
manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. manganōwun, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix ay, gurī manganō'hay, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) manōshēs, xii, 15.
manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only); into.

in, ath-manz, in it, xii, 3, 15; athi-m., in it verily, viii, 1; xii, 2, 22; bāgas-m., in the garden, iī, 1, 7; chus manz, he is inside it, xii, 3; dōbas-m., in the pit, xii, 6, 7; dadari-m., in the hollow, ii, 10; dilas-m., in the heart, ii, 5; hāpatas-m., in the bear, ii, 11; janatas-m., in heaven, xii, 20, 3; kōli-m., in the stream, xii, 2; kānē-m., in a stone, vi, 7; maris-m., in the body, ii, 6; pātashōhi-m., in the kingdom, xii, 19; sūras-m., in the ashes, xii, 23; tōtas-m., in the parrot, ii, 8; wūrvis-m., in the father-in-law’s house, x, 3; yēs-m., in whom, ii, 9.

on, athas-m., (a bracelet) on the hand (arm), xii, 12; mōdānas-m., on the plain, xii, 20; tōkis-m., (jewels) on a tray, viii, 12; tathī-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); dūn’yāhas-m., (go) into the world, xii, 18 (bis); halamas-m., (throw, etc.) into the lap-skirt, v, 4 (bis), 5; hāpatas-m., (entered) into the bear, ii, 10; janatas-m., (arrive, etc.) into heaven, xii, 24 (bis); jāyē-m., (enter) into a place, iii, 7; kuthis-m., (ascend) into the room, x, 7, 8 (bis); laskari-m., (go, etc.) into the army, ii, 6, 9; mōdānas-m., (arrived) on to a plain, iii, 1; viii, 9; mad(r)is-m., (enter) into a body, ii, 5, 6, 7, 11; nāgas-m., (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; nāras-m., (leap) into the fire, iii, 4; pōshākas-m., (entered) into the garment, x, 7 (bis); shēhara-m., (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; shikamas-m., (entered) into the belly, x, 7 (bis); tathī-m., (throw) into it verily, xii, 11; tōtas-m., (entered) into the parrot, ii, 5; wanuas-m., (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in; ami-manza, from in it, xii, 4; bagala-m., from in (i.e. from under) the armpit, viii, 7; cēnda-m., from in (i.e. out of) the pocket, xii, 15; dōba-m., from in the pit, xii, 7; kōli-m., from in the stream, xii, 4, 6;
rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); shekara-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; satāv-m., from in (i.e. from among) the seven, x, 12; wana-m., from in the forest, ix, 4; yēmi-m., from in which, xii, 11.

mōnzūr, approved, accepted, i, 12.
munazāth (= munazzat), pure (of God), vii, 1.
miš-mūr(a), f. a hind, ii, 8; dat. -marē, ii, 9; sg. -mari, ii, 9.
mār, m. killing, slaughter; māra gathun, to die a violent death, x, 7, 8, 13.
mor(a), or (ū, 5, 9) mod(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; madis-manz, ii, 5.
mūr(a), f. see miš-mūr(a).
mard, m. a man; marda-zan, man or woman, vii, 23.
murdanazārī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian mardum azārī. In that language mardum azār, a tormenter of men, is colloquially used to mean “a lovely woman”. Hence mardum azārī would mean lit. “the conduct of a man with a lovely woman”, i.e. “amorous sport.”
mahabā, interj. welcome! hail! God bless you!; with suff. of indef. art. kārtōs mahabāh, make ye a God bless you for him, wish him good luck, ii, 10.
māraka (= ma'raka), m. an assembly; pl. dat. mārakan, (in) the assemblies, vii, 23.
murkhas (= murakhkhas), dismissed, allowed to depart; — karun, to dismiss (a court), viii, 11.
marun, irreg. to die; conj. part. marith, having died, i.e. after death, iv, 7; marith gathun (= Hindi mar jāna), to die, vi, 16.
  fut. sg. 1, bōy mara-y, if I shall die, viii, 1 (bis); 3, mari, x, 7; xii, 19; imperf. bō 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, mūd(a), ii, 3, 6; sg. f, 3, mōyē, viii, 2, 11.
  perf. part. m. sg. mumot(a), dead, ii, 3 (bis), 4 (bis), 10; dat. kölyāh warīkhy gamāt(a) mumatis, how many years have
passed for him dead, i.e. how many years it is since he died, xii, 20; pl. mumâṭ, viii, 1; perf. m. pl. 3, chiḥ mumâṭ, they have died, viii, 1; fut. perf. ḏsi mumoṭ, he is probably dead, x, 8 (bis).

cond. past sg. 3, marihē, viii, 7.

mârun, 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; ām mārani, he came to kill me, viii, 13; fut. pass. part. gatshi mārun", he must be killed, x, 5 (bis), 12, 5; conj. part. mōrīth trâwan (= Hindi mār dhālnā), to kill, slay, x, 8.
impvé. pl. 2, with suff. 3rd pers. sg. acc. móryūn, ii, 16; with suff. 3rd pers. pl. acc. or dat. móryūkh, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. mārath, ii, 11; 3, mārē (m.c. for mārē), v, 7; with emph. y, māryi, vi, 11; with suff. 2nd pers. pl. gen. yas mārīwa, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. mārunakk, viii, 4.
past m. sg. mōr, iii, 3 (ter); vi, 11; neg. mōṛ-na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. mōṛthas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. mōrun, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. mōṛham, they killed him for me (dat. ethicus), iii, 3; pl. mōṛ, viii, 12; with suff. 3rd pers. pl. sg. mōrīkh, viii, 4.
cond. past 1, with suff. 2nd pers. sg. ag. and neg. mārahath-na; 3, neg. mā marihē, 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-wāgun, m. red pepper; martsa-wāgan ratshi-hanā, a little red pepper, a small amount of red pepper, v, 6.
māṛ-wātal, 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. wātal.
Marāz, m. N. of the south-east end of the Valley of Kaahmīr; Marāz-i-pargan, the Pargana, or fiscal division, of Marāz, xi, 5.
mas, m. wine, vii, 31.
Musa, Moses; sg. ag. musāy, iv, 5.
mashhūr, celebrated, renowned, xi, 3.
mashun, to be forgotten; (with subj. in dat.) to forget; conj. part. kath gayēs mashith, he forgot the statement, x, 6; past part. m. sg. amis-moth*, he forgot, v, 7; f. sg. 1 with suff. 3rd pers. pl. dat. mūthākh, (love, fem.) was forgotten to them, they forgot (love), ix, 8.
mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis); m. ath' tamāshēs-kun, enamoured of that spectacle, iii, 7; m. tath'-sāty, entranced with that also, iii, 8; pīnas*y-kun mushtākh, (God has) yearnings only for Himself; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3; mushtākh gathun, to become entranced, etc., iii, 1, 7, 8.
mashiyēth, f. a wish, viii, 7.
miskīn, m. a beggar, one who is poverty-stricken, x, 10; pl. nom. miskīn, ix, 11.
miskīnī, f. poverty, beggary; sg. gen. -hond*a, x, 4 (bis).
musla, m. a piece of skin, xii, 18 (bis); dim. musla-hun, f. a piece of skin, xii, 21; sg. dat. muslas, xii, 22.
maslahath, f. consultation; — karūn*a, to consult together, viii, 3; xi, 19.
masnawi, 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., mastaan, vi, 15.
mot*a, adj. mad, v, 2; subst. m. a mad man; sg. dat. nēmis matis siwāh, except this madman, v, 9; ag. māt*, v, 9.
mot*a, 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. mōtūn*a, (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.

mōtasūṭi (for mutasaddhi), m. an accountant; pl. nom. mōtasūṭi', ix, 7.

matsh, f. the arm; sg. abl. matshi, x, 5.

mōsh, m. a contemptuous term used by demons or the like for a man; sg. abl. mōshā-bōy, f. the smell of a man, xii, 15.

mutsarun, to open; — a door (viii, 3); — a letter (viii, 10; xii, 23); — the eyes (xii, 22); sīna —, to open the bosom, to declare one’s inmost thoughts and sorrows (vii, 21).

conj. part. mutsarīth, vii, 21; fut. sg. 1, with suff. 2nd pers. sg. dat. mutsarray, viii, 3; past sg. m. with suff. 3rd pers. sg. ag. mutsarum, viii, 10; xii, 23; f. pl. with same suff. mutsārēn, xii, 22.

mēva, m. a fruit, xii, 21, 2.

mōv, poet. for mā (v, 11), q.v.

may, poet. for ma (v, 2), q.v.

mōyē, see marun.

myōn*, possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4; xii, 15; with emph. y, myōnyu, vii, 9; m. sg. dat. myōnis, xii, 19, 20 (bis), 1; abl. myōni, i, 2; pl. nom. myōn*, vii, 20; x, 5; xii, 15 (bis); dat. myānēn, ii, 7; f. sg. nom. myōn*, iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. y, myōnyu, x, 10.

myūth*, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24; sg. dat. māzas, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see ma, mā 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in mōr*-na, did not kill, and if the verb has pronominal suffixes it follows them, as in mārahatth-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. impv., we have dārp'zēm-na, you must not say to me, vii, 8; kūr'zi-na, you must not make, viii, 1; xii, 6; wās'zi-na, you must not descend, xii, 11; māng'zēs-na, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in na rūd'mot', there was not remaining, i, 5; vuchun atri na khar, he did not see the ass there, iii, 9; vuchun ta māl na kuni, he saw that there was no property, viii, 9; vuchun atri na pāshākh, 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; yēsa nu pānas-sāty chēh, (the woman) who is not with you, x, 6; yēli na yinsān ʾān, 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-āsanar, for non-existence, x, 1, 6.

With emph. y, it becomes nay 1, as in sa nay kēh ʾayēm, she did not come at all to me, v, 5; yōr nay rōzani ʾay, we did not come here to stay, ix, 6, 8, 10, 2; yīk.nay lāqēkh grāy, so that they may not be at all shaken, ix, 12; bō-nay sara zāh, I shall never remember, xi, 14; kēh nay chīm bōzān, they do not listen to me at all, xi, 15. This word should not be confused with nay 2, q.v.

nā, negative interrogative suffix in āsi-nā, will there not be? vii, 7; āyē-nā, did there not come? ix, 3; bani-nā, will there not be? vi, 13; bōzakh-nā, wilt thou not hear? vi, 1, etc.; kēk-h-nā, wilt thou not eat? ii, 3; vi, 2; chukh-nā parzanāwān, dost thou not recognize? x, 12; tagēm-nā, will it not be within my power? i.e. of course it will be, x, 5; wada-nā, shall I not weep? vii, 25; yīk-h-nā, wilt thou not come? vi, 2; zāna-nā, shall I not know? x, 12.

nau, i.q. na (poet.); nau kēh-ṭi, no one at all, vii, 23; nau zānār, we do not know, xi, 15.

nu, adv. neg. in nu cẖuh gatshān pātushēhas, nu cẖuh gatshān biyē-kun, he goes neither to the king nor does he go anywhere else, xii, 4.
nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. shēharas
nēbar, (he was taken) outside the city, x, 5.

nēchi, see nēth².

nēciv⁵, m. a son, iii, 9 (bis); with suff. of indef. art. zargar-
nēcuwāh, a goldsmith's son, v, 2; sg. dat. (for acc.) nēcivis,
iii, 9; pl. nom. nēciv¹, viii, 11; xii, 1; dat. nēcivēn-pēth,
on the sons, viii, 13; gen. nēcivēn-hūnza, viii, 3, 11.

nād, m. a call, a summons; nād dyun⁴, to summon, i, 10; x, 12;
xii, 17.

nādān, m. a fool; sg. dat. nādānas, ii, 5; voc. nādāna, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it
issues from a mountain side), xii, 6; sg. dat. nāgas, v, 9;
xii, 6; nāgas-manz, (descended, etc.) into the spring, iii, 5, 9;
xii, 7, 12; nāgas-pēth, (went, etc.) up to, or on to the bank of,
a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis),
11, 2, 4; nāgas akith kun, on one side of the spring,
xii, 14.

sg. abl. kusam nāga-pētha, an oath from by the stream,
an oath made on the bank of the spring, calling the spring
to witness, v, 9; voc. nāga, v, 9; pl. nom. nāg, vi, 15; dat.
(for acc.) nāgān, vi, 15.

nagmā, m. a melody, song; in Kāshmirī, a dance of women; pl.
nom., id., iii, 7.

nīgīn, m. a jewel; pl. nom. id., i, 9; sg. nīgīnau, (a tray filled)
with jewels, viii, 3, 11.

Nōk, m. Noah, iv, 3.

nūth 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 ratha kēntshāh
nākhta, seize some point (in) him, bring a charge of some fault
against him, get up something against him, catch him
tripping, xii, 19; so kūr-ta kēntshāh nōktāh (with suff. of indef.
art.), xii, 4.

nakār, m. prohibition; — karmu, to prohibit (dat. of obj. pro-
hibited), iv, 6.

nōkar, m. a servant; nōkar bēhung, to sit down as a servant, to take
service, xii, 3; pl. nom. huzūrī-nokar bēhānṭ, to sit down as personal servants, to be employed as such, viii, 5.
nokari, f. service; kyāh nokari karakh, what service wilt thou do? what employment dost thou want? xii, 3; bēhīv mē-nish nokari, be employed (in) my service, take service with me, viii, 5.
nokta, see nokhta.
nāl 1, m. a horse-shoe; pl. nom. nāl, xi, 17.
nāl 2, m. the neck; sg. dat. nālas, vi, 9; abl. nālu, v, 9; viii, 10. Cf. nṓlṭ.
nāla, f. pl. cries, lamentation; nom. (acc.) nāla diṅe, to utter cries, to lament, vii, 22, 3.
nāli, postpos. (Hindi), with, xi, 4.
nṓlṭ, adv. on the neck (cf. nāl 2), viii, 10 (ter); — tshunun, to put round the neck, vii, 10; amis ŏsā pōshāk nṓlṭ, he had garments on his neck, i.e. he was wearing garments, x, 4; pōshāk tshonṭ amī nṓlṭ, she put the garment on her neck, i.e. she dressed herself, xii, 7.
nam, a nail (of the finger or toe); pl. nom. nam, v, 6.
namun, to bow; fut. sg. 3, namī, vi, 16; 2 past m. sg. 3, namyōv, vi, 16.
nēmis, see nṓth.
nāmurād, adj. unsuccessful; in Kāshmirī, without hope, without expectation, i, 10.
nō̄uṭ, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. y, nonuy, vi, 7; f. sg. nom. nūn, vii, 6.
nun, m. salt; sg. abl. nuna-ratba-hanā, a little salt, v, 6. (Elsewhere the word is written nūn.)
nēndrw, f. sleep; — karūn, to sleep, v, 6; — pēn, sleep to fall, v, 5, 7; — yūn, sleep to come, v, 6 (ter); yiyug nēndrw shēhāj, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).
ningalun, to swallow; pres. part. ningalān, vi, 15 (bis).
nān-gār, m. a menial cultivator, xi, 10.
namun, to become manifest; pres. m. sg. 3, 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.
när, m. fire; zinis nār dyun⁴, to set fire to the firewood, xii, 21, 2, 4; nār gōmot⁴ chēta, the fire (had) become extinguished, xii, 23; sg. dat. nāras-manz, (leap) into the fire, iii, 4; abl. nāra-han zōlīth, having kindled a little fire, iii, 1.
nūr, m. light, brilliancy, glory; sg. abl. nūra, vii, 6.
nūra⁴, f. the arm (from shoulder to wrist), xii, 15.
narm, adj. smooth, vii, 24.
nērōn, 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; hatabōd⁹-khōris drāy, they turned out (i.e. amounted to) hundreds of kharwāre, ix, 9; nīrīth gatshun, to issue forth and be gone (Hindi nikal jāna), ii, 3; xii, 15; nīrīth yun⁴, to come forth (Hindi nikal ānā), xii, 12.

inf. hyotun nērōn, he began to go forth, ii, 3; log⁴ nērānī, began to issue, x, 7; conj. part. nīrīth, ii, 3; xii, 12, 5; pres. part. nērān, viii, 7; impv. sg. 2, nēr, ii, 9; pl. 1, nērav, xi, 12; 2, nīriv, ii, 7; xii, 1 (bis); nīrīv-sa, go ye forth, sirs, x, 9; indic. fut. pl. 1, nērav, xii, 18; imperf. nērān, xii, 1; m. sg. 3, būnā 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, drāyē, iii, 1, 2; v, 7 (bis) (drāyē bāzar, she went forth to the bazaar), 9; with suff. 3rd pers. sg. dat. drāyēs, she issued from his (side), vii, 7.

nēranun⁴, n. ag. one who goes forth; as adv. as I go forth, v, 8.
nūsh, m. destruction, see ölü⁴-nūsh, ix, 3.
nīsh, near, the equivalent of the Hindi pās, and governing the dative; mé-nīsh, near me, by me, vii, 5; forming datives of possession, teé-nīsh, in thy possession, x, 14; töhē-nīsh, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus:
ékhun-zādas nish, (brought it) to the teacher's son, xii, 2; böyis-nish, (go) to the brother, v, 10; lāl-shēnākas-n., (came) to the lapidary, xii, 25; mē-n., (came) to me, xii, 22; mejēras-n., (brought him) to the master of the horse, x, 5; phakiras-n., (came) to the mendicant, iii, 2; pātashāhas-n., (brought him) to the king, ii, 11; pātashēhas-n., (came, etc.) to the king, vii, 5, 13; x, 1, 2, 3, 5; wazīras-n., (came) to the Vizier, xii, 5, 10, 3; yīman-n., (she came) to these (persons), v, 8; yāras-n., (came) to the friend, x, 4, 11; zanēni-n., (came) to the woman, xii, 4. Cf. nishē 1 and nishin.

nishē 1, i.q. nish, q.v.; phakiras-nishē, (he was) near (i.e. with) the mendicant, ii, 9; törka-chānas-nishē, near (i.e. in the house of) the cabinet maker, vii, 20; mē-nishē, in my possession, x, 14; governing dat. of person and following a verb of motion, mē-nishē, (came) to me, xii, 22; phakiras-nishē, came to the mendicant, ii, 7; 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. (= Hindi pās-sē), from near, from; khāba-nishē abtur, terrified from (i.e. at) the dream, vi, 12; bakhī-nishē byonu, distinct from (i.e. absolutely without) anger, vii, 2.

nishāna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nishin, postpos. governing dat, i.q. nish and nishē 1; phakiras-nishin, (he was) near (i.e. with) the mendicant, ii, 8; khāwandas-nishin, (go) to (your) master, viii, 10; pātashāhas-zādan-nishin, (came) to the princes, viii, 4. Cf. nish and nishē 1.

nāsīyēth (xii, 16, 7) or nasīyēth, f. admonition, advice (xii, 1), instruction; — kariṭa, to advise, give instruction, xii, 16; nāsīyēth 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.

nōf, m. a jar, a pitcher, iii, 5 (ter), 9; dōda-nōf, a milk-jar, xi, 13; sg. dat. natis-pēth, on the jar, iii, 5, 9.
nēth see nōth.

nēthā, f. a thumb-ring; sg. abl. nēchi, vi, 16.

nōth or nēth, pronoun defective, said to be used mainly by villagers, as the equivalent of yēh 1, this. It has no nominative, and nēth is the inan. sg. dat. In declension it runs parallel to ath, q.v.

As a substantive we have m. pl. dat. (for acc.) nōman, (look at) these, viii, 1.

As adjective we have m. sg. dat. nēmis matis sivēh, excepting this madman, v, 9; nēmis manōshēs, to this man, xii, 15; m. pl. nom. nōm lāl, these rubies, x, 5; f. pl. nom. nōma vošingē, these hearts, viii, 4; dat. nōman māravātalān, to these executioners, x, 12; nōman zanēn, to these persons, x, 12; ag. nōman pahalyav, by these grooms, x, 12.

nēthār, m. a marriage-arrangement; — karun, to make a marriage, to marry (so and so, amis sōty, xii, 15), viii, 2 (bis); xii, 15.

nōtunān, adj. feeble, i, 2.

nav, card. nine; pl. abl. navav asmānāv-pēthā, above the nine heavens, i, 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.

nowā, adj. new, i, 11.

nowā, see Lachē-nōwā, s.v. lach.

nay 1, see na.

nyunu, f. a reed-flute, vii, passim; gen. m. nayē-hondā, vii, 1; f. nayē-húnzā, vii, 1.

nogid, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; nāyid-sabakh, a barber-lesson, instruction in barber’s work, v, 6; sg. ag. nāyidan, xii, 19, 25. Cf. nāyēzā.

nyunā, irreg. to take, v, 12; vi, 9; vii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; ratīth nyunā, to arrest, capture (a prisoner), v, 7, 9; x, 5; tūlīth nyunā, 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. nīn, xii, 25; pl. 2, with same suff., nigān, x, 5; indic. fut. pl. 1 nīnūvū, xii, 19.

1 past m. sg. nyūv, viii, 9; nēv, iii, 7; with suff. 3rd
pers. sg. ag. nyûn, vi, 9; with suff. 3rd pers. pl. ag. nyûkh, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. nyûhas, viii, 9; pl. niy, v, 9; with suff. 2nd pers. sg. ag. nîkh, x, 1; with suff. 3rd pers. sg. ag. nîn, v, 7.

f. sg. niyē, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. nyên, v, 12; with suff. 3rd pers. pl. ag. niyēkh, viii, 11.

plup. m. sg. òs” nyûmot”, viii, 9.

nayîstân, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. nayîstân-as-kun, (saying) to the cane-brake, vii, 26; gen. m. nayîstânuk”, vii, 26; f. nayîstânîc”, vii, 29.

nyûwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. nyûw”. In xi, 6, this is given a pleonastic suffix ku, forming nyûw”-k”, of which the m. pl. nom. is nyûw”-k”.

nâyêz”, f. a barber’s wife, xi, 19. Cf. nôypad.

nâź, m. blandishment, coaxing; pl. dat. nâzan, ii, 7 (applied by a man to soldiers).

nêza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. nêza, v, 4.

nâzdîkh, postpos. near; sôdâqâras-n., (he arrived) near (i.e. came to) the merchant, viii, 10.

nîzîkh, adv. near, viii, 6 (bis); x, 4; gôs n., he went near it, viii, 10; postpos. governing dat., near, bâdanas-n., (came) near the body, viii, 6; shêharas-n., (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — chês bâtsan-kun, his sight is (i.e. eyes are) directed towards the married pair, vii, 6; — chêkh ò-kun, their eyes were directed thither, xii, 23; nazarâh, a single glance; nazarâh karîn”, to take one look at a person, viii, 11; nazar karîn”, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. hyût” nazarî, he sat for looking, he sat in watch, x, 7; nazarî tâm’-sanci sôtî, owing to his looking at (me), vii, 13.

nazarbâz, m. a watcher, a watchman, a detective; pl. ag. nazarbâzav, ii, 1; x, 7, 8; xii, 23.

pîchê (Hindi), adv. afterwards, xi, 4.

pôda, adj. born, created; manifest, manifested; — karûn, to
create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — gathun, 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", to impale, v, 10.

phaharane"e, m. a file, a rasp, v, 4.

phak, m. an evil smell, a stink, ii, 4.

phakir, m. a religious mendicant, a faqir, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — lagun, to dress oneself as a faqir, pretend to be a faqir, x, 12; with suff. of indef. art. phakirāh, i, 1 (bis); phakirā akh, x, 7; sg. dat. phakirās, i, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. phakiran, iii, 1; x, 7, 8, 12; gen. phakirā-sond", x, 12; f. — sūnz", x, 8, 14; voc. phakirā, ii, 3; x, 8; phakirō, ii, 2; pl. dat. phakiran (for gen.), vi, 13; ag. phakiror, v, 8.

phakiri, f. the condition or state of a religious mendicant, faqir-hood, x, 14; sg. gen. phakiri-yē-hond", x, 9.

phikir", f. thought, consideration, reflection; concern, solicitude, anxiety; kēh chēna phikir" (xii, 5) or kēshāh chēna phikir" (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. phikirāh karūn", to do a thinking, to consider, reflect, xii, 19, 24; phikiri gathun, 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", m. a grain, hence any small round object, such as a pearl, etc.; karī-phol", a pebble, xii, 15 (bis).

phōlun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. phōlani logun, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, chūh phōlān, xii, 2; past m. sg. 3, phōl", iii, 3; viii, 9.

phamb, m. cotton-wool, vii, 6, 13.

paḥān, a dim. suff. drāve dār-paḥān, he went forth a little distance, x, 7; byūth" dūr-paḥān, he sat down at a little distance, x, 7; khasun hyor"-paḥān, 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; rôkha-kond 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 tas Yibis, 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); thud-kam phērun, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. phērith, having returned; with or without pot, very common in the meaning "back again"; as in phērith yun, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so phērith nērun (x, 14) or phērith pot nērun (xi, 19), to go forth back again; phērith wunan, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, phērith dayun, 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 phērith wunan, to reply, v, 2, 4; wanun pot phērith, id., x, 7; phērith ladun, to send (a message) in reply, x, 3 (bis); with wōthun, to arise, we have wōthus phērith, he up and replied to him, viii, 6; x, 2; wōthus pot phērith, id., x, 6; wōthas phērith, she up and answered him, xii, 11. With gatshun, we have phērith gatshun, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, chuh phērān, ii, 5; imperf. m. sg. 3, ās phērān, i, 2.

past m. sg. 3, phyūr, viii, 1; with suff. 3rd pers, sg. dat. phyūrus, viii, 7, 10 (bis).

phērun, to turn something round; freq. part. phir phir, turning (me) round and round, vū, 18; conj. part. phērith thumun, to turn upside down, iii, 5.

pharosh, m. a seller; lāl-pharosh, a ruby-seller, a jeweller, xii, 3.
Phòrsaṭ, m. N.P., Sir Douglas Forsyth, xi, 2.

phursath, f. leisure, freedom from duties, xii, 17.

paharavól", m. a man who keeps a watch, a watchman, sentry; sg. dat. -vól's, viii, 8.

p'úr'jád, m. a lamentation, cry for help or redress, complaint; —dyun", to lay a complaint, cry for redress, vii, 22; x, 2.

phášh, m. abusive language reflecting on a woman's chastity; mē ma kar síras phášh, do not accuse my secret (parts) of unchastity, do not disgrace me by letting me remain naked, xii, 7.

phatun, to be broken; past f. sg. 3, phūti", iii, 5; with suff. 2nd pers. pl. dat. phūti"va, x, 12.

phūr"run, to break (trans.); impv. pl. 2 with suff. 3rd pers. sg. acc. phūr"ruyn, xii, 3; past m. sg. with suff. 3rd pers. pl. ag. phūr"rukh, xii, 4; ditto and 3rd pers. sg. dat. phūr"ru'has, ii, 11.

photuwarh, m. a decree, order, ii, 7. This word has here the suff. of the indef. art. added.

phyûr", etc., see phêrun.

pakh, f. a wing; pl. nom. pakhha, viii, 7.

pākha, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pókkha, adj. ripe; as subst. pl. dat. (for acc.) pókkhat, vi, 15.

pakun, to walk, to go, to go along; inf. hyotukh pakun, they began to go, x, 1; neg. conj. part. mōdān chuh wuñe pakunay, 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, 17; impv. pl. 2, pakie-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, ās" pakān, v, 7; pl. 3, ās" pakān, x, 1.

pakānawën, to cause to go, to set on the march (xi, 14); to drive an animal (xi, 8); pres. (aux. omitted) m. pl. 3, pakānāwān, xi, 4; imperf. m. pl. 3, ās" pakānāwān, xi, 8.

pakawun", n. ag. f. sg. nom. pakawun", one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15; sg. dat. palas, xii, 15.

pōladuw", adj. made of steel; m. pl. nom. pōladuv", v, 4.
pālun, to protect;  *salām pālun*¹, to make a bow, to salute reverently (xii, 16); conj. part. pōlīth, 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 tūr², 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; vii, 3, 8; x, 12. This word is equivalent to the Hindi 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, pānas²y, 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. pānum³, 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 gathun, 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 yun⁴, to set out home, xii, 12; so gay pānas bīth⁵, 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.

*pīnḥān*, adj. secret, hidden, concealed.

*pānja*, a claw, xii, 16, 7; sg. abl. *pānja-sōtiy*, only by using the claw, xii, 16.

*panun*<sup>a</sup>, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindi *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xi, 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; viii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indet.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun*<sup>a</sup> *panun*<sup>a</sup>, each his own, xi, 10.

m. sg. nom. *panun*<sup>a</sup>, 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. *pananī*, vii, 20; x, 14; *pananī* *pananī*<sup>f</sup> *pananī*, xi, 10; *panin* (m.c. for *pananī*), iv, 7; dat. *pananen*, viii, 10, 3, 4.

f. sg. nom. *panunāt*, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *pananē*, v, 4, 10, 2; x, 5; xii, 4; ag. *pananī*, v, 5; x, 12; abl. *pananī*, x, 3, 13; *pananē* (m.c. for *pananī*), vi, 6.

*pānats*, card. five; *katha pānats* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānats katha*, x, 6; *rōpayēs pānats hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēn*, to the five men, x, 6.

*pōntyum*<sup>a</sup>, ord. fifth, x, 1; f. sg. nom. *pōntim*<sup>a</sup>, x, 6 (bis).

*pānawōn* or *pānawōn*, adv. mutually; *pānawōn*, viii, 1, 2; xi, 19;
xii, 25; pānawīn, x, 1. This word is equivalent to the Hindi āpas-mā.

papun, to ripen; conj. part. papth yun, to become ripe, ix, 9.
par, m. a foot; pl. dat. paran, (we fall) at (his) feet, ix, 1.
pāra, see zāra-pāra, s.v. zār.
parī, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. par'yi, xii, 15; pl. nom. par'ye, iii, 7, 8.
par, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) piran, vi, 13; ag. pirav, v, 8.
pōrī, f. a hut; dim. f. sg. nom. pārī-hanā, a hovel, a small hut, xii, 2.
pūru, adj. full, in pūr-khumār, full of languishment, v, 2.
pardā, m. a veil; with suff. of indef. art. pardā kor 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.
prōn, adj. old, of former times; m. pl. nom. prōn, vi, 11; viii, 5.
pārun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. parān gathun, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impv. sg. 2, par, vi, 17; indic. fut. sg. 1, pāra, xii, 1 (bis); imperf. m. pl. 3, ōs'parān, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. pōrun, 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 pōrī, a bed prepared, iii, 7.
pōrun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. pārun, x, 2, 9; f. sg. with same suff. pōrīn, v, 10; pōrīth, having put on (a saddle to a horse), xi, 9.
prang, m. a bed, a couch; vutshi-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, chuk prārān, v, 6; 2 past m. sg. 3, prāryāv, ii, 10.
prath, a distributive preposition, as in prath-dōha, on each day, every day, viii, 1 (bis).
prishun, to ask; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. tīman4y pryszun, he asked them, xii, 1.

parava, m. the sound of a footstep, a footfall, xii, 15 (pyauw, fell).
pira, t. following; hence (in Kāshmirī) protection; — karūn4, to protect, i, 1.

Parwardigūr, 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. parzanōw4, x, 5; xii, 2; with suff. 1 sg. nom. parzanōwun, I was recognized, x, 12; with suff. 3rd pers. sg. ag. parzanōwun, viii, 9, 10; plup. t. sg. 3, ős4 parzanōv4mūs4, x, 5.

pōsa, m. N. of a small copper coin, a pice; khām pōsa, see khām. pl. dat. pōsan, vii, 25, 26.

pēsh, adv. and prep., in front, before; gay pēsh-ē-pātashāh, they went before the king, they were taken into the king's presence, vi, 9; amis pēsh anun, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower; pōshē-gōnd4, a bunch of flowers, a nosegay, v, 4 (ter); pōshē-mōdān, a flower-meadow, a field of flowers, xi, 3; pōshē-thūr4, 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); — trūwun, to put off a garment, disrobe oneself; sg. dat. ath pōshākas kūr4n shēkal yinsān-hyuh4 or ath pōshākas korun yinsān-hyuh4, he made the garment into the shape of a man, x, 7; pōshākas-manc, (entered) into the garment, x, 7; ām4 kūr4nos 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. miče-maré 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; yimāwa pata, I will come after you, I will follow you, xii, 1; pata chikh lārān, they are running after them, xi, 18.

pot, backwards, back again; — yun, to come back, return, v, 1; — pherun, id., xii, 19; — phirith, 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. pōṭēn, ix, 3 (young ones of a bee).

path, adv. behind; path rōzun, to remain behind, remain over and above, xii, 23; path-kun, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. path wunan, at the back of the forests, deep in the forest, vii, 10.

pēth, postpos. governing dat., on, upon, in various shades of meaning. Thus:—
on, upon, asman pēth, on the heavens, iv, 4; pālangas pēth, (lying) on the bed, viii, 13; uḍi pēth, (carry) on the crown of the head, iii, 1; xi, 12, 6.
on to, upon, ṭalan pēth, (the hand fell) upon the rubies, x, 5; natīs pēth, (put) upon the jar, iii, 5; cāṛpāyi pēth, (sat down) upon the bed, x, 5, so ath pēth, (sat) on it, xii, 21; ath pēth, on it verily, xii, 21; zunadabi pēth, (going forth) on to the roof-bungalow, vii, 1.
on to (with verbs of mounting, etc.), quris pēth, (mounted) the horse, ii, 11; ath pēth, (got up) on to it (a bed), iii, 7; so pālangas pēth, (got up) on to the bed, v, 5, 6 (bis), 9 (ath); x, 7 (bis); bathis pēth, (ascended) on to the bank of the river, xii, 7; ath pēth, (ascended) on to it (a pyre), xii, 24.
down on to, bathis pēth, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of "to" after
a verb of motion. Thus adālutek-pēth, (went) to the court of justice, v, 9; kōl-akis-pēth, (went) to (the bank of) a stream, xii, 2; nāgas-pēth, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, nāgas-pēth cēh, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in khāvand thōwun dēras-pēth, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in āgas-pēth (infidelity) to a master, viii, 6, 8, 11; nācivān-pēth, (an order) concerning or against (his) sons, viii, 13.

Forming adv. athē-pēth, thereupon, xii, 7.

Pētha, postpos. governing abl. from on, as in guri-pētha, (fell) from on (his) horse, fell off his horse, ii, 6; guryau-pētha, (dismounted) from (their) horses, xii, 2; Kōh-i-Tōra-pēthā, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in kati-pētha, where from? whence? ii, 2; Landana-pētha, from London, xi, 3; sōnar-ata-pētha, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like pēth, as in pētha kūrānas mōhar, on it she put a seal, x, 3, in which pētha governs the dat. pron. suff. as. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in karin kasam nāga pētha, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

Pētha-kāni, on the top of (it = athē), viii, 1.

Pēthē, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānāv pēthē, above the nine heavens, iii, 8.

kala-pēthē, (leaped) over (his) head, ii, 9.

tami-pēthē-kāni, in addition to that, iii, 8.

Pōthē or Pōthin, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put before pōthē, into the case of the agent. Thus:—
Added to an adjective, lat'-pōth (lūf⁴), gently, xii, 5; pāc⁴-pōth (poc⁴), really, truly, x, 6, 10.

Added to an adverb, kētha-pōth⁴, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; tīthay-pōth⁴, in that very manner, exactly so, xii, 23; yēthay-pōth⁴, in what very manner, exactly as, xii, 22; yīthay-pōthin, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from tvūr⁴, theft, we have tvūri-pōth⁴, the like, i.e. secretly, xii, 6, 7, 17; so tvūri-pōthin, iii, 1.

pāthar, adv. on the flat ground; hence, down, in phrases such as pāthar wasun, to fall to the ground, ii, 3; pāthar pyon⁴, id., ii, 11; pāven pāthar, to throw down on the ground, iii, 9.

pathwōr⁴, m. a village accountant, ix, 10.

poto⁴, an idol; pl. dat. putilēn, 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; pyon⁴, pētarun, a load of responsibility to fall on a person, ii, 5.

pātashāh (pātashaḥ) or pātashēh (pātashēḥ) a king. This word is given with either of these spellings almost at random in the stories as written in the nāgari 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, vii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); -kūl⁴ (= -kūr⁴, bel.), v, 5; -kūr⁴, 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. pātashāhō, viii, 1.

pātashēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; pātashēh-kūr⁴, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. pātashēhā ḍkh, viii, 7, 11; pātashēhāh, ii, 1.

sg. dat. pātashēhas, iii, 3; viii, 1.
pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. pātashāhan, ii, 11; vi, 11; viii, 5.

pātashēhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. pātashāha-sonda, ii, 10; v, 10; vi, 11; sandī (m. pl.), viii, 1, 13; -sūnī, v, 7 (bis); viii, 1, x, 14; -sanzē, v, 2, 4; -sanzī, v, 4; xii, 4.

pātashēha-sonda, xii, 1, 4; -sandis, ii, 5, 6, 7; v, 11; xii, 22; -sandī, ii, 9; -sandēn, viii, 1, 6; -sandyau, viii, 5; -sūnī, x, 5; xii, 1; -sanzē, v, 1 (bis); xii, 4, 5; -sanzī, xii, 5.

pātashūhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — karūnī, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. pātashūhī- manz, xii, 19; gen. -hondī pūshāk, a royal robe, x, 2, 9; pl. dat. pātashūhiyēn-kyutī, x, 11.

pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhāda, m. a king’s son, a prince; sg. dat. -zādas, viii, 5; pl. nom. -zāda, viii, 3 (bis), 11 (ter); dat. -zādan, viii, 4, 11 (bis); gen. -zādan-hondī, viii, 4.

patumī, adj. last, final; m. sg. abl. patimi pahara, at the last watch (of the night), v, 8.

pāvun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. pāvum pahar, cause him to fall down, iii, 9; fut. impve. mē pōr-zī yūd, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pāy, m. a clue (for discovering a thief, etc.), iii, 3.

pūy, m. a means; mōkalan pūy, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyūla, m. a cup, viii, 7; āba-pyūla, a water-cup, viii, 7; sg. dat. lodīn pyūlas āb, he filled the cup with water, viii, 7; pyūlas chūk thaph karīth, he holds the cup, viii, 7.
pyon⁷, 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 pyon⁷, to fall down (= Hindi gir parnā), ii, 3, 6; pyon⁷ pathar, to fall to the ground, to fall down, ii, 11; bēmār pyon⁷, to fall sick, v, 1; pyon⁷ pētarun, a load of responsibility to fall (on a person, dat.), ii, 5; pyōm ucanun, 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 pyon⁷, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; amis dōd⁵ ēs⁵ pēmot⁵ yād, she remembered the pain, xii, 15; chus pēwān nagistān yād, she remembers the cane-brake, vii, 26.

impue. sg. 3, pēyin, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. pēmōs, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus pēwān, vii, 26; m. pl. 3, pēwān, vii, 20.

past m. sg. 3, pyawu, xii, 15 (bis); pēv, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. pyōm, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. pyōs, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. pēyōm, vii, 19; with suff. 3rd pers. sg. dat. pēyēs, v, 5; with suff. 3rd pers. pl. dat. pēyēkh, v, 7.

perf. m. sg. 3, chūh pēmot⁵, x, 3; plup. m. sg. 3, ēs⁵ pēmot⁵, viii, 9; xii, 15; fut. subj. f. sg. 3, āsī pēmūt⁵, 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, vii, 7.

poz⁴, adj. true, x, 8; with emph. y, as adv. pozuy, x, 6 (ter); m. sg. ag. pāz⁵-pōth⁴, really, truly, x, 6, 10; see pōth⁴.

puzun, to be proper = gathun 1, and used in the same way, the future being used in the sense of the present.
fut. sg. 3, interrog. yê pažyê, is this proper? is this right?
vi, 8.

račēn, see raţun.

růd, rûð, rûð“mol”, see rôzun.

râh, m. a fault; mati râh ladun, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

raţath (m gender) (= pers. raţat), rest, repose, ease, tranquillity.

kara raţath, I will make ease, I shall be at ease, ix, 4.

râjë, m. a king (esp. a Hindû king) (the usual form of this word is râza, but in these stories it only occurs in Nos. x and xi, and, there, under the form râjë), x, 7, 8, 14 (ter); sg. dat. râjës, x, 7, 8 (bis), 14; ag. râjën, x, 8 (bis), 14; gen. râjë-sûnsa, the king's (daughter), x, 7 (bis); voc. râjë, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. râjë-sa, Your Majesty! x, 8 (bis); râjë-sôb (nom. sg.), His Majesty, x, 8; voc. râjë-sôba, Your Majesty! x, 7; râjë-bikarmâjëth, King Vikramâditya, ag. -bikarmâjëtan, x, 8; gen. f. -bikarmâjëtiunsa, x, 6.

râjy, m. ruling (as a king); — karun, to rule, x, 14.

râjëzâda, a prince; pl. nom. râjëzâda, xi, 7.

râkh, 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; — dyunsa, to give a person leave to depart, to dismiss, xii, 25; — hyonsa, to take leave to depart, to take leave, xii, 10, 3.

rumâl, f. a handkerchief, kerchief, towel; sg. dat. rumâli-këth, in a kerchief, iii, 2.

rûnz, see ryûnsa.

rapat, m. a report (the English word); — dyunsa, to make a report, v, 9.

rûpây, m. a rupee; rûpây-hath, a hundred rupees, viii, 9, 10; x, 6; rûpâyês tör hath, four hundred rupees, x, 1, 2; rûpâyês pânts 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; — kurûn, to collect supplies, xi, 5; — kâr’tthan ân’hay nân-gâr, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.
rosh" m. a necklace, v, 10, 12.
rost" (f. rūsh"), an adjectival suffix signifying "without"; bananarost", without what is fated, (no one) escapes from what is fated, vii, 23.
rāth 1, m. night; sg. dat. rātas, by night, x, 1, 6; xii, 4; rātas-
rāth, on this very night, x, 5, 12; sg. gen. m. pl. rātāk", of last night, v, 9.
rāth 2, f. night; — ōyē, night came, x, 5; — barūn", to pass the night, i, 10; — lagūn", night to come on, viii, 9; — kadūn", to pass the night, x, 11; xii, 5; — gae ādā, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art, rāhāh, xii, 5; sg. gen. rō̱tʰ-esthesia, iii, 1.
rāth 3, adv. dōh ta rāth, day and night, i.e. always, continually, vii, 3; rāth-kyut", by night. Cf. rātas.
rēth, m. a month, sg. dat. rētas, pl. nom. rēth, dat. rētan, as in the following: rētas-kyut" khar"j or rētas khar"j, a month's expenditure, salary for a month, xii, 4; trēn rētan-kyut" khar"j, salary for three months, xii, 5, 11; rēth gav ādā, a month went to completion, a month came to an end, xii, 4; trēn rēth gav ādā, three months came to an end, xii, 11; trēn rēth gav, three months passed, xii, 6.
rēth', adv. by night, viii, 9.
rat"n, m. a jewel; rat"na-kor", a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.
ratun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; golām ratun, to engage as a servant, viii, 13; lataν tal ratun, to hold under the feet, viii, 7; mōk̡h ratun, to seize (so and so's) face, to look intently at, v, 9; kē̱̱tāh nō̱k̡hta ratun, to find some fault with (dat.), to get up some charge against, xii, 19; yād ratun, to seize the memory, to keep on the memory, i, 7.

conj. part. ratith, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2. rath, i, 7; viii, 4; pol. sg. 2. rathta, xii, 19; past sg. m. roī", x, 5, 12; with suff. 3rd pers. sg. ag. rotun, viii, 7; x, 3;
with suff. 2nd pers. pl. ag. rotwa, x, 12; pl. rāṭ, v, 7; viii, 13; f. sg. rūṭ, x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. rūṭ nakth, viii, 3; pl. with suff. 3rd pers. sg. ag. račēn, viii, 4; perf. m. sg. 3, chuń rotmot, x, 12.

rāṭun, to cause to be grasped, to cause to stick; perf. part. m. sg. rōt' mot, viii, 1 (of a thorn).

ratḥ, f., a very small amount of (anything); ratḥi-han, v, 6 (bis), or ratshi-hanā, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. rā̇th, 3.

raveṇa, adj. dispatched, sent; — karun, to dispatch, x, 3.

rivun, to lament; pres. f. sg. 1, chēs rivān, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, viii, 11; — karīn, to consider, think, xii, 15.

rī̇ṇzā, a ball (such as children play with); pl. nom. rī̀ṇz, 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.

rō̇zuṇ, 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 rō̇zuṇ, to remain behind, to remain over and above, to be all that is left, xii, 23; pāma rō̇zan, reproaches will remain, i.e. (l) shall get a bad name, x, 3.

inf. abl. bēdār rō̇can-sāt, by means of remaining awake, x, 8; forming inf. of purpose, rō̇can āy, came in order to stay, x, 6, 8, 10, 2; freq. part. rūz rūz, remaining continually, vii, 18; pres. part. rō̇zān, vii, 23; perf. part. rūṭ' mot, i, 5; xii, 23; impv. pol. pl. 2, rūztaun, vii, 9; indic. fut. sg. 2 interrog. rō̇zakha, xii, 18; 3, rō̇zi, x, 1, 6; pl. 3, rō̇zān, x, 3; pres. f. sg. 3, with suff. 3rd pers. pl. dat. nakha rō̇zān chēkh-na, she does not remain near them, ii, 9; past m. sg. 3, rūd, xii, 1, 15; pl. 3, rūdā, vii, 20 (bis).

sa 1, see tih.

sa 2, a vocative suff., equivalent to our "sir" or "sirs". Attached to:

(a) A noun, rājē-sa, Your Majesty! x, 8 (bis).

(b) Verbs, an-sa, bring, sir, xii, 10; anukh-sa, bring them,
sīr, x, 12; dī-sā, give, sir, x, 8; gāth-sā, go, sir, ii, 9; nin-sā, take her, sir, xii, 25; nūriv-sā, go forth, sirs, x, 9; pākiv-sā, walk, sirs, x, 1; van-sā, tell, sir, x, 1 (bis), 2; wānta-sā, please tell, sir, ii, 4; wāniv-sā, say, sirs, x, 6.

(c) A conjunction, yīna-sā, that not, sir, xii, 1.

(d) An interjection, hata-sā, 0, sirs, x, 5.

sōb (= sāhib), an honorific suffix; rājē-sōb, His Majesty, x, 8; sg. voc. rājē-sōba, Your Majesty! x, 7; Khōdā-Sōb, God; sg. dat. Khōdā-Sōbas, x, v; ag. Khōdā-Sōban, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuk, m. morning, dawn, x, 8; xī, 9; subchān, adv. in the morning, at dawn, x, 11; subchānas, id., xii, 12; subchas, id., xii, 5.

Subhān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading; sabakh dāpun, to teach a lesson, iv, 4; v, 5; — parun, to read a lesson, to study, viii, 3, 4; sg. dat. sabakas, viii, 3 (bis), 11; sabakas aṣun, to be at a lesson, to be at school, viii, 11; chēs-na bhuṅ-mūtsa nōyid subakas, I (fem.) was not taught a barber’s lesson, I did not learn barber’s work, v, 6.

Sōbīr Tilavānā, m. N.P., Sābir, the oil seller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

sōdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. 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. sōdāgāra, viii, 9; sōdāgāra akh, viii, 9; sg. dat. sōdāgaras, iii, 2; sōdāgāras, viii, 9, 10; ag. sōdāgaran, viii, 9, 10; gen. sōdāgāra-sond, iii, 1; sōdāgāra-sond, iii, 1; pl. gen. sōdāgāra-hon, viii, 9.

sōdāgar-bāy, f. a merchant’s wife, iii, 1 (bis), 2, 3; sg. dat. bāye, iii, 1, 2.

Sōdurabal, m. N. of a place in Kashmir; with emph. y, Sōdurabalay, only in Sōdurabal, vii, 31.
sōh, suh, see tih.

shēch¹, f. a message; — ladiūn⁶, to send a message, x, 3 (ter).

sōhib, m. a possessor, owner, lord, great man; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth); a title of courtesy added to the name of a European gentleman, Phōrsat sōhibun⁷ (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; sōhib-ē āgāh, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; sōhib-i-kītāb, a master of books, a famous author, x, 13; sg. gen. Sōhibasond⁸, of God, iv, 4, 5; Phōrsat sōhibun⁷ (treated as part of a proper name), xi, title; sg. voc. Sōhibō, O God! ix, 3.

Bār-Sōhib, the Almighty, vii, 2, 3; ag. — Sōhiban, 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, ōēs 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, shūbihē, xii, 4, 5.

shod⁹, m. news, intelligence, ii, 10.

shāh, shēh 1, m. a king; shēhan-shāh, a king of kings, an emperor, i, 1; shāh-i-yūṣūph, King Joseph, vi, 1; sg. ag. shēhan, i, 7.

shēh 2, card. six. shēh zaēn, six females, xii, 6, 7; pl. dat. shēn kōd-khānan, for six prisons, v, 7; shēn zaēn, for (of) six females, xii, 6.

shōhī, f. royalty; khalṣ-t-ē-shōhī, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēhul⁷ 1, m. coolness, cold, i, 11.

shēhul⁷ 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. yiyyiy nōndēr shēhul⁷, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shēhmār, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. shēhmārā, viii, 7; sg. dat. shēhmāras, viii, 6, 13; gen. shēhmāra-sond⁷, viii, 6, 13 (bis).
shēhar, m. a city, x, 9; a country, ii, 1; shēhar-ż-Yirān, the land of Persia, ii, 1; with suff. of indef. art. shēharā, v, 1.

sg. dat. shēharas, (went) to the city, x, 10; nīsākh shēharas, (arrived) near the city, x, 3; shēharas and-kun, (arrived) at the outskirts of the city, x, 5; shēharas-kun, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; shēharas-manz, in the city, v, 11; x, 14; into the city, v, 9; shēharas aquis-manz, (arrived) at a certain city, xii, 2; shēharas nēbar, (he was taken) outside the city, x, 5.

gen. shēharakis, (to the king) of the city, xii, 3.

abl. shēhara dār, far from the city, viii, 11; shēharas-manza, from in the city, viii, 11; tvāliv yimi shēhara, flee ye from this city, xii, 11.

shāhzāda, a prince; sg. dat. -zādas, viii, 13; pl. nom. -zāda, viii, 5, 11 (bis), 3.

shākh, f. a branch; shākha-bargau-sāty, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — gātshun, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkhēs, m. a person, an individual; with suff. of indef. art. shēkhēsā, x, 1; shēkhēsakh, xii, 3; sg. dat. shēkhēsas, x, 2 (bis); ag. shēkhēsan, x, 2, 6.

shēkal, f. a form, shape; pēshākas kūrēn shēkal yinsān-hishē, 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).

shikūr, m. hunting, sport, the chase; sg. dat. shikūras, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. shikasta-sāty, 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-bēyū, at about evening, at eventide, v, 5.

shēnāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumūr, f. counting, enumeration; shumūr-būsā, the counting was
heard, i.e. the roll-call was heard, the roll was called, xi, 16. Cf. bē-shumār.

shēmşēr, f. a sword, viii, 6, 13; x, 7; — kadaḫ, to draw a sword, viii, 13; x, 7; — layuḫ, to give a blow with a sword, viii, 6; — tuluḫ, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. kur’s thaph shēmšēri, she seized the sword, iii, 9; gen. shēmšēri-honu tēy, the blade of a sword, viii, 6, 13; shēmšēri-hunu tūn, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; shānd dyunu, to put (anything) under one’s pillow, x, 7; khōra chēs karān shānd, she goes from the foot of the bed to the pillow, v, 5; sg. abl. shānda, v, 5.

shōngun, to go to sleep; past m. sg. 3, shōngu, x, 7. The conj. part. shōngith, having gone to sleep, is used as an adjective, meaning “asleep”, vii, 7.

shēnākh, m. one who recognizes, in lāl-shēnākh, one who recognizes rubies, a lapidary. See lāl-shēnākh, s.v. lāl 1.

shāph, m. a charm, spell, incantation; amīš shāph dyaṭu, she pronounced a spell over him, xii, 15; shāph tul-nas, she took the spell off him, xii, 15. Cf. kasūm.

shār, m. a poem, xi, title.

shēr, m. in shēra-gū, an outery, vi, 12, 3.

shuru, m. an infant, a child; shur-bāšē, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērīkh, m. a sharer, partner, i, 10.

shērūn, to put in order, to arrange; conj. part. shērīth trāwum, to make ready (for a person), x, 7; fut. pl. 1, shērav, xi, 12, 7.

shrānu, f. a blacksmith's tongs, xi, 16.

shēstrūru, adj. made of iron, xii, 16, 7; m. sg. abl. shēstravi, xii, 16; pl. nom. shēstrāvi, v, 4; fem. sg. nom. shēstruvu, v, 4; abl. shēstravu, v, 4.

Shēṭān, m. Satan, iii, 8; sg. ag. Shēṭānan, iii, 8.

shōth, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, sakharēy, xii, 18.
sākūth, adj. hard, severe, vii, 13, 18.
sīl, 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; vii, 7.
sul, dawn; sul, at dawn, xii, 23; sōli-gārē (m.c. for sulī-gar), at dawn time, v, 7.
salāh, m. advice, viii, 11; thāvī me-sōty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.
salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — karūn, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — pālīn, id., xii, 16; sg. dat. salāmi, viii, 3.
sultan, m. a Sultan; Sultān-i-Mahmūd-i-Gaznavī, Sultān Mahmūd of Ghazni, i, 1.
salay, f. a spike, v, 4; sg. abl. salayi-sōty, with, or by means of, a spike, v, 4 (bis).
Sulaymān, m. N.P. Solomon, xii, 17.
sama, m. heaven; az o sama, earth and heaven, vii, 26.
sumbu, adj.; adequate (for), sufficient (for); rētas sumbu, (money) sufficient for a month, xii, 4; m. pl. nom. lāl trūṭis sumba, rubies enough for a necklace, sufficient to make a necklace, xii, 5.
sombu-run, to collect, bring together, amass; fut. pass. part. m. sg. cyon gatshī sombū-runu, you must collect, xii, 21; conj. part. sombrith, ix, 9; pres. m. pl. 3, chīt sombūrān, xi, 7.
sombu-rāwun, i.q. sombū-run; fut. pass. part. m. pl. gatshān sombū-rāwān, they must be collected, xii, 24; past m. sg. sombarowu, xii, 21, 4; with suff. 2nd pers. sg. ag. sombūrwath, 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; sūryā sāmān, the entire appliance, xi, 9; bā-sūrya-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; gālu-sān, with skill, skilfully, i, 6.
sīna, m. the bosom, vii, 21.
sōn, m. gold; sg. gen. sōna-sond, made of gold; m. pl. nom.
sōna-sānd, v, 3, 4 (bis), 5; f. sg. sōna-sūn, v, 1; sōna-
kananay, vii, 11.
sōn, adj. deep; — khash, a deep cut, v, 6.
sōn, possess. pron. our, x, 12; with emph. y, sōnuy, viii, 13;
f. sg. nom. sōn, viii, 1; x, 5.
sond, postpos. of gen. Added

A. to masc. sg. animate nouns. göłąma-sond, of the
servant, viii, 6; khōdāyē-sond, of God, xii, 7; lāl-shēnāka-
sond, of the lapidary, xii, 8, 25; mōl-sond, of the father,
xii, 21, 2; phakīra-sond, of the faqir, x, 12; pātashēha-
sond, of the king, ii, 10; v, 10; vii, 11; pātashēha-sond,
of the king, xii, 1, 4; sōdāgara-sond, of the merchant, iii, 1;
sōdāgara-sond, id., iii, 1; Sōhiba-sond, of the Master (i.e. of
God), iv, 4, 5; shēhmūra-sond, of the python, viii, 6, 13;
sōnara-sond, of the goldsmith, v, 2; yāra-sond, of the friend,
x, 4, 11; Yūsūpha-sond, of Joseph, vi, 10; zān-żond, of
the person, viii, 11.

hihara-sondis, of the father-in-law, x, 12; pātashēha-sondis,
of the king, ii, 5, 6, 7; v, 11; xii, 22.
mōl-sondi, of the father, xii, 21; pātashēha-sondi, of the
king, ii, 9; wazīra-sondi, of the vizier, xii, 4, 5.
pātashēha-sānd, of the king, viii, 1, 13; sōnara-sānd, of
the goldsmith, v, 10.

pātashēha-sandēn, of the king, viii, 1, 6.
pātashēha-sandyau, of the king, viii, 5.
göłąma-sūn, of the servant, vii, 11; khāvanda-sūn, of the
husband, iii, 2; mōl-sūn, of the father, xii, 19, 20 (ter);
phakīra-sūn, of the faqir, x, 8, 14; pātashēha-
sūn, of the king, v, 7 (bis); viii, 1; x, 14; pātashēha-
sūn, of the king, x, 5; xii, 1; rējë-sūn, of the king, x,
7 (bis); sōnara-sūn, of the goldsmith, v, 1, 3, 10.
pātashāha-sanzē, of the king, v, 2, 4; pātashāha-sanzē, of the king, v, 1 (bis); xii, 4, 5.
pātashāha-sanzī, of the king, v, 4; xii, 4; pātashāha-sanzī, of the king, xii, 5; sōnara-sanzī, 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. sōna-sandrī, made of gold, v, 3, 4 (bis), 5; sōna-sūnū, id., v, 1.

C. With sg. an. pron. m. or f. āmī-sonī, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.
āmī-sanḍī, of her, x, 5; tāmī-sanḍī, of him, i, 3; vii, 6.
āmī-sūnū, of him, iii, 4; xii, 4; āmī-sanzi, of her, xii, 15; tāmī-sūnū, of her, xii, 15; navari tāmī-sanzi-sōty, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.
Sōnarmang, f. N. of a marg or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. Sōnarmangī, at Sōnarmang, xi, 3.
sōnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. sōnara, v, 9; gen. sōnara-sonī, v, 2; -sandrī (m. pl. nom.), v, 10; sūnū (f. sg. nom.), v, 1, 3, 10; -sanzi (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. sōnar (for sōnaran), v, 4.
sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually sonur or sonur.
saniyās, m. a kind of Hindū ascetic, a Sanīyāsin, v, 10, 11 (quater); sg. dat. sanīyāsas, v, 12; voc. (poet.) sanīyāsū, v, 11.
sapadun, sapanun, to become.
fut. sg. 2, sapadakh, vi, 11; interrog. sapadakha, iii, 2; 3, sapadi, vi, 16; past m. sg. 3, sapadī, iii, 7; sapadī savār, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. sapadun, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. sapūr-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 sapađun.
sar, m. the head; sar taṭun, 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. saragi.
sara 2, see sarun.
sār¹, an old word, now used in compounds such as sār¹ gathun, to be flooded, to be covered with a flood of water, iv, 3.
sēr, adj. satisfied, contented, i, 3.
sir, m. a secret, a mystery, ii, 4; sir 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.
sōr², adj. all. This word is always used with emph. y; m. sg. nom. sōru, iii, 1; v, 7, 9; xi, 9; xii, 19; bā sōru sāmān, with all pomp, xi, 20; pl. nom. sōry, iii, 4; v, 9; vi, 16.
sūr, m. ashes, xii, 23; sūr mathun, to rub ashes over one's body (like a Hindū ascetic), v, 9; tōka-sūr, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
   sg. dat. sūras-manc, in the ashes, xii, 23; abl. sūra-manca, from amid the ashes, xii, 23.
sarda, m. coolness, i, 11.
saragi, 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.
sārūn, to carry goods from one place to another, and there to
collect them, to pile up; conj. part. sōthi, ix, 9; pres. part. sārān, xi, 10; pres. m. pl. 3, chih sārān, xi, 6.
sartph, m. a serpent, x, 13.
susurāray, f. a rustling sound, xii, 23.
suti, see tih.
sath, card. seven; (preceding noun) sath kuth, seven rooms, vi, 3; sath hēl, seven ears of corn, vi, 15; (following noun) nāg sath, seven springs, vi, 15; gōv 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 gōvān (for acc.) seven cows (fem.), vi, 15; nāgan satan (for acc.), seven springs, vi, 15; lālān satan pēth, on the seven rubies, x, 5; abl. satav-manca, from among the seven, x, 12; satav zamīnāv tāl, below the seven worlds, i, 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, yēmi sātay, at what time verily, vii, 8.
sōth, m. the season of spring; sōta, in the spring time, ix, 7.
sēthāh, adj. very much; sēthāh 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 sēthāh, very beautiful, xii, 4, 5; but sēthāh khōbsūrath, xii, 10, 5; khōta sēthāh khōbsūrath, much more beautiful than, xii, 10. With a verb, sēthāh gav khōsh, became much pleased, viii, 11; xii, 9; so sēthāh gōkh khōsh, viii, 14, but gōs sēthāh khōsh, xii, 12; sēthāh phyūr, they regretted extremely, viii, 1; phyūrus sēthāh, he regretted extremely, vii, 10.
sōtin, postpos. i.q. sûty, q.v. governing dat.; mē-sōtin, (share) with me, i, 7.
Governin abl., with, by means of; drāti-sōtin, (out) 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", to give with (a person), to give as a companion, vii, 5; x, 14; xii, 16; sōty hyon", to take (a person) with (one), to take as a companion, ii, 1; v, 6; sōty tulum, to carry along (with one), xii, 2; sōty-šōty, 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-šōty, in company with her, v, 7; khāvandas-šōty, (burnt) together with her (dead) husband, iii, 4; kārē-šōty, (keep her) in (your) daughter's society, v, 10; mē-šōty, in company with me, in my company, xii, 2; (come) with me, xii, 7; (go) with me, x, 9. We have it governing a pronoun suffix in the dat. in sōty ḍusus, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., mē-šōty (intrigue) with me, viii, 3; (sin ye) with me, viii, 11; pātushāhaṇaśōty, (sin) with the princes, viii, 11.

Together with, simultaneously with; ādamas-šōty, (created) simultaneously with Adam, vii, 6.

Together with, along with; karis-šōty, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in amis-šōty, xii, 15, 8.
(conversation) with (so and so), amis-šōty, x, 7 (bis); kārē-šōty, xii, 1.

Special meanings are pānas-šōty, with oneself, under one's own control, x, 1, 6; tath-šōty mushtāk, enamoured of that, iii, 8.

B. Governing abl., with, by means of; amis-šōty, (scratches) with it, xii, 17; bāṛāši-šōty, (dug) with (his) spear, viii, 7; litri-šōty, (cut) with a saw, vii, 19; bēdār rōcana-šōty (escaped) by keeping awake, x, 8; salayi-šōty, (scratched) with a spike, v, 4 (bis); with emph. y, pānja-śōty, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16; thapi-śōty, merely by means of the grasp, xii, 12.

With, by means of, owing to; adva sōty, (contented) owing to his justice, i, 3; asura-šōty, owing to the result,
vi, 16; bargau-söty, owing to the leaves, vii, 10; mahubata-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, böchi sötiy, owing only to hunger, vi, 16.

satyum", ord. seventh; m. sg. dat. satimis, v, 7; f. sg. nom. satim", xii, 7.

savūb, m. meed, reward (of good works, of faith, etc.), ix, 12.

sivāh, postpos. with the exception of, except, save; nēmis matis sivāh, with the exception of this madman, v, 9.

savūl, m. asking, questioning; solicitation; a petition, application; — dyun", to present or make a petition, x, 5.

savār, adj. mounted, riding (on); savār sapadun, to mount, ride, xii, 1.

say, sōy, suy, see tih.

syod", adj. straight; as adv. yimau syod", straight in front of them, viii, 6, 13.

sōyīst, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. sōzun" gatshī panun" khāascand, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. sōzun, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; et passim; ta — bōyē, both ... and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in yi-y, ta tih kyāh? ti-y, ta yih kyāh? if this, then (ta) what (is) that? if that, then (ta) what (is) this? iii, 4 (bis), 9; so vii, 9; after yēlī, when, yēlī būretch, ta tsol", when he heard, then he fled, ii, 7; yēlī 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 Hindi 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 āstīti, we also, xii, 1; mē-ti, me also, vi, 11; ix, 1; xi, 14; su-ti, he also, ii, 4; tī-ti, that also, viii, 9; x, 6 (ter); tā-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; kēh-ti, any at all, viii, 9.

ti ... ti, both ... and, iii, 8; x, 13; xii, 12; tō-ti, nevertheless, x, 3.

ti, see tih.

tō, in tō-ti, nevertheless, x, 3.

tob, m. fever, v, 3, 10.

tōbī, e.g. an humble servant, a subject; with suff. of indef. art.
tōb'yāh, f. (of a woman), xii, 18.

tōbir, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6; — karun, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword); sg. dat. tēgas, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while hēkun (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following:—

fut. sg. 3, tagi, it will be possible; with suff. 1st pers. sg. dat. and interrog. neg. tagēm-nā, will it not be possible for me? i.e. of course I can, of course I know how, x, 5; with suff. 2nd pers. sg. dat. muhim tagiy kāsumuy, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15; bē mā tagiy, I wonder if (mā) it will be possible for thee, I wonder if you know how (to make it right), x, 5; with the same suffix and the interrogative suffix tagiyē mākalūwiā, will she be possible for thee to be released? do you know how to release her? v, 8; tagiyē yih pātushāh-kūr bācēwūnā, can you save this princess? v, 9.

past. m. sg. amis togu bāsūn dōdū, to her the pain was possible to be understood, she could understand the pain, v, 3; with suff. 3rd pers. sg. dat. and neg. toqūs-na (or tamis toqū-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 yēli tagihēm,
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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; vii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as **suh patsashêhâ akh ûes**, that king one was, equivalent to "once upon a time there was a king", viii, 7; so vii, 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); **tamins**, ii, 7; viii, 9 (bis); **tamins**y, to him verily, ii, 1; viii, 9; xii, 1.

ag. **tâm**y, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (**tâm-sond**y), his; **tâm-sandi**, i, 3; viii, 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; **timan**y, to them verily, them verily, vii, 11; xii, 1.

ag. **timau**, by them, vi, 11; **timav**, x, 12.

gen. **tihond**y, 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; **sôh**, xii, 5; **say**, she verily, iii, 1, 4; xii, 14.

dat. **tas**, to her, xii, 2 (bis), 15 (bis), 25.

gen. (**tasond**y), her, **tasandên**, ix, 3; (**tâm**y, **tam**y, **sûns**y), 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. tās, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20; tāmis, to that, viii, 9; xii, 19.
pl. nom. tīm, those, viii, 13.
dat. tīman, to those, x, 6.

Fem. sg. nom. sā, that, x, 1, 6, 12; sōh, iii, 5.
dat. tāmis, to that, iii, 9; xii, 10.
ag. tāmi, by that, x, 10.
pl. nom. tīma, those, xii, 19.

INANIMATE. Subst. (m. or f.), sg. nom. tīh, 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; ṣ, that verily, xi, 1; tīg, (for tīh + 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; tathā, to that verily, iii, 8; xii, 4, 11 (ter), 4.
ag. tāmyi, by that verily, iii, 1.
abl. tami pata, after that, x, 12; xii, 16; tami-pēthā kani, in addition to that, iii, 8; tami-tālā, below it, xii, 14; tāmyi, therefore, x, 14.
gen. tāmyukj, 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. tīh pōshākh, that garment, xii, 6. Other examples are:

Masc. sg. nom. sūh, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain); sūy, 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; tathā, 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. tīm, those, x, 12 (bis); timay, those very, v, 5.
dat. tīman, to those, xi, 6.

Fem. sg. nom. sā, that, vii, 7 (thirst); x, 10 (dish of food); sōh, xii, 20 (news); sūy, that very, ii, 6 (news); viii, 7
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(Story), 10 (id.), 3 (id.); ix, 4 (prison); xi, 5 (assembling); sōy, vii, 16 (separation).

dat. tath jāye, 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 kuthi-hond, of that story, iii, 5.

tóh, tó, see tōh.

thod or thar, f. the back; sg. obl. thud or thur 1 (for thur 2, see s.v.); sg. abl. thud-kani (v, 4, bis), thur-kani (v, 4), (turning herself) backwards (from there).

thod, adj. erect, upright, standing up, ii, 3; vii, 11; — wōthun, 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 thaharun, 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.

takhith (for tabqīq), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

tahol, m. a groom, x, 5, 12 (quater).

tihond, tihenza, see tih.

tuhond, possessive pron. your, ii, 2; xii, 15. Cf. tōh.

thūn, f. fresh butter. With suff. of indef. art. thūnū, ix, 4.

thaph, f. a grasp with the hand; sg. abl. thapi-sōtiy, merely by means of the grasp, xii, 12.

— dīn, to seize, take hold of, thaph dīn-s, he seized it, viii, 7; dīn-ath thaph, he seized it, he grasped it, xii, 12; — kūn, to take hold of; kūr-nas thaph, he took hold of her, iii, 4; kūr thaph shēnshēri, he took hold of the sword, iii, 9; kanas kūr-nas thaph, he took hold of him by the ear, iii, 9; kūn gaisi thaph dāmānas, you must seize hold of (her) skirt, v, 9; kūr-nas kōsi dāmānas thaph, no one has seized hold of (my) skirt, v, 9; amin kūr-nas pāshākas thaph, he caught hold of him by his garment, viii, 9; tath kārthi thaph, you must take hold of it, xii, 11; thaph kārth, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); atras chūh thaph kārth, 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.; — lāyūnā, i.q. — kariūnā, v., 9 (poet.).

thūrā, see thad.

thūra, f. a shrub; pōshē-thūra, a flower-shrub, ii, 3.

thōthā, adj. beloved, dear, vii, 4.; i.q. tōthā, q.v.

thōvā, see thavun.

thavun or thāvun (this verb is the equivalent of the Hindi rakhnā), to place, put, deposit, ii, 4.; iii, 1, 5, 9.; v, 11.; vi, 5.; vii, 7, 9, 11.; ix, 4.; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23.; to keep, ii, 11.; v, 10.; xii, 25.; to station (a person in a certain place), xi, 6.; to appoint (a person to a post), akh bōya thōwun wazir, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12.; thōwun dābūvith, to press (into the ground), to hide in the ground, to bury, x, 3.; thāwun darvāza, to open a door, viii, 4 (bis), 11 (bis), 2.; thāwun kuluph, to unlock, iii, 8 (bis); thōwun kan, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7.; vii, 6, 8, 11.; ix, 1, 4.; thāvīv mē-sōty salāh, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. thōwāmotu, viii, 9.

imper. sg. 2, thōvā, iii, 8 (bis); vii, 4.; with suff. 1st pers. sg. dat. thōwum, vii, 8, 11.; with suff. 3rd pers. sg. gen. thāvus, 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. thāvta, ii, 4.; pl. 2, thāvta, ii, 7.; fut. with suff. 3rd pers. sg. acc. thōvēn, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. wumāh thāvath, I may not now keep thee, ii, 11.; with suff. 2nd pers. sg. dat. thāway darvāza, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēs-na thāwān, viii, 11.

past masc. sg. thōwu, viii, 12.; with suff. 2nd pers. sg. ag. thōwath, vi, 5.; x, 12.; with suff. 3rd pers. sg. ag. thōwum, v, 11.; viii, 7, 14.; x, 3.; xii, 15.; with same, and also with suff. 1st pers. sg. dat. thōwunam, ix, 4.; with same, and
also with suff. 3rd pers. sg. dat. thōw³nas, iii, 1; xii, 4, 23 (bis); with same, and also with suff. 3rd pers. pl. dat. thōw³nakh, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. thōv³nas, xii, 9; with suff. 3rd pers. pl. ag. thōvikh, x, 12.

fem. with suff. 3rd pers. sg. ag., thōv³n, xii, 25; with same, and also with suff. 3rd pers.

sg. dat. thōv³nas, x, 5, 10; xii, 12; with suff. 3rd pers. pl. ag. thōv³kh, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. chunea thōw³mot³, x, 12; with suff. 3rd pers. pl. ag. chukh thōw³mot³, x, 12;
pl. (without auxiliary) thōv³māti, x, 12.

Altogether irregular is the peculiar form thōv⁴-k¹ (xi, 6). This is the m. pl. of the past thōw³, with a pleonastic suffix -k⁵ added. So that we get thōw³-k⁵, m. pl. nom. thōv⁴-k¹.

tuj³, tujyāve, etc., see tulun.

tōk³, m. a tray; sg. dat. tōkis, viii, 4; tōkis-manz, viii, 12.

tōkh, m. crushing; sg. abl. tōka-sūr, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsēr, m. a crime, a fault, viii, 10; x, 12.

tuk³-ra, m. a piece, fragment; pl. nom. tuk³-ra karān¹, to break or cut into pieces, vii, 6; shēhmāras chuh karān tuk³-ra, he cuts the python to pieces, viii, 13.

ti-kyāzi, see tik.

tal, adv. below; tal wasun, to descend, ix, 6; postpos. governing dat., below; ath¹-tal, below it verily, ii, 3; dāre-tal, under the window, v, 4; latan-tal, under the feet, viii, 7; palangastal, under the bed, viii, 6, 13; x, 7, 8.

tala, postpos. governing abl.; lari-tala, issued from under the side, vii, 7.

tāl³, postpos. governing abl.; satav zamīnav tāl³, below the seven worlds, iii, 8; tami tāl³, below it, xii, 14.

talan, interj. O! Ho! v, 5 (addressed by a woman to her husband);
x, 1 (addressed by men to men).

tēlī, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tōlun, to weigh (something); inf. sg. obl. tōlanī āy, they came to weigh, ix, 10.
tulun, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; mānas chum tulān, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; nam tulān', to cut (another's) nails, to manicure, v, 6; shēmshēr tulūn, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; shāph tulun, to raise (i.e. undo) a charm, xii, 15; tulun sōty, to carry along with one, xii, 2; wōth tulūn, to leap, ii, 9.

fut. pass. part. m. sg. gatshi pōshākh tulun, you must take up the garment, xii, 6; conj. part. tulith, iii, 7; pres. m. sg. 3, tulān chuh, xii, 17; with suff. 1st pers. sg. gen. chum tulān, vii, 14; 1 past m. sg. tul, iii, 1; with suff. 3rd pers. sg. ag. tulun, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. tulān, xii, 15; with suff. 3rd pers. pl. ag. tulakh, xii, 2; pl. tul, xii, 9; with suff. 3rd pers. sg. ag. tulun, x, 12; with ditto, and with suff. 3rd pers. sg. gen. tulān, v, 6; f. sg. tuj, ii, 9; with suff. 3rd pers. sg. ag. tuj, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. tujāv, xii, 6; with suff. 3rd pers. sg. ag. tujān, xii, 4.

tiārā, f. a bee; mách-tiārā, a honey-bee, ix, 1, 3, 4, 5; sg. ag. tiārā, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. tālava-kani, down from the ceiling, viii, 6.

tilavān, m. an oil-seller, an oilman; sg. voc. tilavāni, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — dyun, to cause such weariness, vii, 17.

tām, tami, tim, tina, tima, timau, see tih.

tum, you (Hindostāni), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see tih.

tamis, see tih.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. mushtākh tamāshē-kun, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tāmath, adv. so long (of time); tāmāth ... yāmath, so long .... as, xi, 20.

timav, tamiy, tāmiy, tima, timay, timay, see tih.
tān, m. a limb of the body; pl. nom. tān, viii, 7.
tānana, tānēnāna, tanānay, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.
tān, adv. and postpos. as far as, up to, as in ol-tān, up to there, i.e. by that time, x, 4, 6; az-tān, up to to-day, until to-day, x, 7, 8; xii, 20; tēr-tān, up to lateness, i.e. during a long time, v, 6; yut-tān, up to where, i.e. as soon as, xii, 6; yutv-tān, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in kus-tān vōpar, someone else, v, 4; kyāh-tān takhsīr some fault or other, viii, 10.

By itself, tān is used in the sense of yutv-tān, abl., xi, 20; xii, 1.

tāph, m. sunshine, i, 11.
tārē, see tōrū.
tōr 1, m. Mount Sinai; sg. abl. tōra-pētha, from on Mount Sinai, iv, 5.
tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

tūrū, adv. there verily, even there, viii, 20; x, 3.
tōrū, i. delay; sg. abl. tārē (m.c. for tōri), with delay, hence, as adv. confusedly, v, 7.

tūrē, see tōr 2.

tūrū, i. an adze; sg. abl. tōri-dab, the blow of an adze, vii, 18.
tūrū, i. a tenon (in carpentry). x, 5, 12.

tarbyēth, i. instruction, tuition, ii, 4, where the word is treated as m. It is usually i.

trēh or trih, card. three; trih, x, 1, 12 (as subst.); trih katha, three statements, x, 1; liā trih, three rubies, x, 12; trih rēh, three months, xii, 6, 11; zanāna trēh, three women, xii, 19 (ter); tithiy trēh, three times as much, xii, 24; pl. dat. trēn rētan-kyuś kharī, expenses for three months, xii, 5, 11; yīman zanānan trēn, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. -chānas, vii, 17, 20.
tröm¹, f. a copper dish, or tray, viii, 3 (bis), 11.
tröm², f. i.q. tröm¹, 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; imperfect. m. sg. 3, ḍēa tārān, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tōra nam, vii, 25.

tirandāz, m. an archer, a bowman; pl. nom. tirandāz, ii, 7; dat. tirandāzan, ii, 7.

trēna way, 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. tropu nas, she shut (the door—room) against him, viii, 3, 11.

tēsh, f. thirst; — cēn⁴, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — lagū⁵, thirst to be felt, to become thirsty, viii, 7.

trot⁶, m. a necklace, xii, 5 (ter); sg. dat. lāl trātis sumb⁵, 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.

ṭhanun trōvith, to let drop, throw down, xii, 16, 7; ṭhanun trōvith, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kadith, to take off, doff (clothes), xii, 6; trāwun mōrith, to kill (= Hindi mār dālnā), x, 8; palang trāwun shīrith, to make ready a bed, x, 7.

fut. pass. part. gatshi kākād trāwun⁶, you must throw the paper, xii, 11; conj. part. trōvith, ii, 5; viii, 7 (bis); xii,
16, 7; pres. part. trāwūn, xi, 11; perf. part. sg. f. trōvā-mūthā, x, 8.

impv. sg. 2, trōv, iii, 4; v, 9; pl. 2, trōvūv (for trōvēv), x, 5; pol. pl. 2, trōvētar, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. trāviy, xii, 6; pres. m. sg. 3, chuh trāwūn, xii, 2; imperf. m. sg. 3, bē trāwān, i, 5.

past m. sg. trōvān, xii, 7; with emph. y, trōwēy, iv, 5; with suff. 3rd pers. sg. ag. trōwun, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. trōwān-nam, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. trōwānay, v, 4 (ter); with suff. 3rd pers. pl. ag. trōwukh, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. trōwān-has, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. trōvān, iii, 4.

trēyunā, ord. third, viii, 8; m. sg. dat. trēyunās, viii, 8.

f. sg. nom. trēyunā, xii, 19 (bis); abl. trēyunā latī, on the third occasion, viii, 7.

tas, tasondā, see tik.

tasāli, m. satisfaction; —ās-na, satisfaction did not come to him, he did not become satisfied, vi, 16.

tātī, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tāti, adv. from there, thence, iv, 2; vii, 17; there, in that place (for tātī), 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.

tōtnā, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, tathā, see tik.

tōthā, adj. beloved, iv, 4; i.q. thōthā, q.v.

tithay, adv.; tithay pōthā, in that very manner, xii, 22. Cf. tyūthā.

tāvī, m. fever caused by starvation; hence, exhaustion generally as in sapharunā tāvī, exhaustion of the journey, exhaustion from long travel, xi, 13.

tuweun, to close (the eyes); 2 past f. pl. tuweyēyē 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.
tōyiphaat, m. an artizan; pl. dat. -dara, xi, 16 (for genitive).
tavār, adj. ready, complete; — karōn, to make ready, to complete, prepare, iv, 2; xii, 18, 22.
tyōt, adv. so soon; yōt ... tyōt, as soon as ... so soon, xii, 2.
tyuth, adj. such, of that kind; m. pl. nom. with emph. y, tithy
trēh, three times so many, xii, 24; f. pl. nom. tirsha, such
(women), xii, 19.
tyuth (with emph. y, tyuthy) 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 is correlative of yuth, and tyuthy of yuthy.

tē, see tōh.
tōtec, see tēty.

tēty, 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; tē-tē, thou also,
ix, 6; tēty, thou verily, i, 10; xii, 15.
sg. acc.-dat. tē, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii,
3, 7 (bis), 13, 8, 21; tē-nishē, in thy possession, x, 14.
ag. tē, i, 12 (v.l.); ii, 11 (bis); xii, 20.
gen. For this, the possessive pronoun cyōn is used, q.v.
pl. nom. tōh, viii, 3, 5 (ter), 13; xii, 1 (quater).
acc.-dat. tōh-e-nish, in your possession, x, 5, 12.
ag. tōhē, x, 12.

Gen. For this, the possessive pronoun tūhōn is used, q.v.
thādun or thādun, to seek for, search for; imperf. f. sg. 1, with
suff. 3rd pers. sg. acc. os-san thādān, I (fem.) was seeking for
him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. thājyām,
I searched (earth and heaven), vii, 26. Cf. thārun.
thājyām, see thādun.
thānum or thānum (thānum is used only in villages), to cast,
throw; to put, place, viii, 6; x, 7; to put on (clothes),
v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.),
v, 6 (bis); — nōl, to put on the neck, tie on to the neck,
vi, 10; to put on (clothes), xii, 7; — sābakas, to put to
a lesson, to teach, v, 6; with tshunüa, to throw a leap, to leap, ii, 9; iii, 4; — kə̀ṭiəth, to drive out, expel, viii, 10; to doff clothes, x, 9; — nə̀həth, to cancel, xii, 4; — phə̀riəth, to put upside down, iii, 5; — trə̀wəth, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — tsə̀tiəth, to tear to pieces, xii, 15.

fut. pass. part. f. sg. tshunüa, iii, 4; perf. part. f. sg. neg. chə̀sna tshunə̀muə̀ta, sabakas, I have not been taught, v, 6.

imprv. sg. 2, tshun, iii, 5; v, 9; pol. sg. 2, tshun-tu, x, 4; fut. tshə̀nə̌zi, xii, 16.

pres. m. sg. 3, tshanə̌n chuh, xii, 17.

past m. sg. thou, 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. tshunə̀nas, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. tshunukh, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. tshunə̀nas, xii, 4; f. sg. with suff. 3rd pers. sg. ag. tshunə̀n, ii, 9; viii, 10.

past cond. ag. 1, tshunə̌kə̌, v, 6.

tshanə̌vun (village form for tshanə̌vun), to cause to be cast; past pl. m. with suff. 3rd pers. sg. ag. tshanə̌və̌n, x, 13.

thə̀pa, in thə̀pa karith, having made silence, in silence, xii, 4.

tshə̀run, a dialectic form of tshə̀də̌n, q.v., to search for, seek; pres. m. pl. 3, tshə̀rə̌n chih, iii, 3; fut. pl. 1, tshə̀rə̌v, xi, 17.

tshə̀ta, adj. extinct; nə̀r gə̀moə̌t tshə̀ta, the fire had become extinct, xii, 23.

tshə̀ta, m. a stout stick, a club, iii, 1, 2.

tshə̀və̌l, a he-goat, iii, 5 (ter).

tshə̀to, m. remains or leavings of food, orts. refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. tshə̀to-hə̌n, a little waste food, x, 5.

tuiə̌, etc., see tsalun.

tsaə̌kə̌, fem. rage; sg. abl. tsaihə̌-hotə̌, m. full of rage, vii, 14; tsaihə̌niskə̌, 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. tsalə̌n, vi, 8; viii, 13; imprv. pl. 2, tsalə̌v, 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, ṣ̌tṣlan, xii, 25.

1 past, m. sg. 3, tšol, ii, 7; vi, 8; pl. 3, tšol, vii, 4, 11; f. sg. 3, tšul, ii, 9; v, 5.

2 past, f. sg. 1, tšajyēs, I (fem.) fled, ix, 4.

perf. f. sg. 3, čēh tšul, ix, 1; 2, čēh tšul, ix, 1; pluperf. f. sg. 3, č̣ṣ̌ tšul, ix, 1.

tsamun, adj. made of leather, leathern, xii, 16, 7.

tson, see tson.

tsūnd, f. a blow, a stroke; — lājūn, to strike a blow (with a sword), iii, 5, 6.

tson, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. tsonkīh, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. tson nam lār, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of tson, q.v.

top, m. a bite; pl. nom. tšap hēm, to take bites, to bite repeatedly, x, 7.

tšorpor, adv. on all four directions, on all sides, ii, 3, 5; tšopor, idl., xii, 21, 4.

tšr, m. delay; — gatshun, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; tšr-tūn, up to lateness, during a long time, v, 6.

tšr, adv. late, iii, 1.

tšr, card. four, x, 12 (ter); gat tšr, they became four, viii, 5; following qualified noun, mahariv tśr, four men, x, 5; māravātal tśr, four executioners, x, 12; nēciv tśr, four sons, xii, 1.

Preceding qualified noun, tśr dōh, four days, xii, 23; tśr-kath, four hundred, x, 1 (bis); tśr-katha (1.), four statements, x, 6 (ter); tśr-pahar, four watches, viii, 5; tśr-yār, four friends, viii, 5; tśr-šān, four persons, x, 1 (bis).

pl. dat. māravātal bōn, to four executioners, x, 5; bōn asman-nēth, on the four heavens, iv, 4; bōn zānē, to the four persons, viii, 5; x, 5 (bis), 12.

ag. tšrav zānē, by four persons, x, 1, 2.

tšr, m. a thief, x, 12 (ter); xii, 1; lōn-tšr, a fate-thief, a destroyer of good luck, viii, 12.
pl. nom. tūr, viii, 9; xii, 1; ag. tūrav, iii, 3 (bis); tūrav, viii, 9 (bis).
tūr, f. theft; — karūn, to do thieving, to be a professional thief, xii, 1; sg. dat. gav tūri (for tārē), he went to steal, xii, 1; ag. tūri-pōth, like theft, secretly, xii, 6, 7, 17; tūri-pōthin, id., iii, 1.
tröl, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. trālēn, v, 7.
tūrān, to pick out, select; past cond. sg. 3, mānē tūrihē (for tārihē), he who might pick out (i.e. explain) the meaning, vi, 14.
tūrāsh, (!) f., a leather-cutter (the tool), xi, 14.
tūrjum, ord. fourth; m. sg. dat. tūrimis, viii, 11 (ter); ag. tūrim, xii, 1.
tōt, f. a loaf; pl. nom. tōce, v, 7 (bis), 8 (bis).
tōth, m. a pupil; sg. dat. tōtas bāhan hātan-hond, (a leader) of twelve hundred pupils, v, 1.
tōtaḥāl, m. a school, viii, 4, 11; abl. -hāla, viii, 4.
tūtau, to cut, to tear. tāthīth tāman, to tear (a paper) to pieces, xii, 15; sar (or kala) tātau, to behead, iii, 2; viii, 6, 11.
   fut. pass. part. m. sg. tās gatši kala (or sar) tātau, his head should be cut off, viii, 6, 11; pl. tim gatshan tātaň, they must be cut, v, 4; conj. part. tāthīth, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. tātanās, they will cut for him, v, 7; do. interrog. tātanasa, v, 7; past m. sg. tof, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tāthnam, ix, 5.
wa, conj. used in the corrupt Arabic phrase, wa-salām, wa-yikrūm, and the peace, and the respect, a polite ending to a story, equivalent to “may peace and respect be upon the hearers”, x, 14.
wōbāl, f. a guilty condition, blameworthiness; sg. dat. wōbāli (m.e. for wōbālī), v, 2.
wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.
   inf. nom. with suff. of indef. art. wuchunāh kor nak, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, wuchani, in order to see, viii, 7.
   impve. pol. sg. 2, wuchta, ix, 4; x, 5; pl. 2, wuchta\n
vii, 1; with suff. 1st pers. sg. acc. wuch'tôm, please inspect me,
vii, 24; indic. fut. sg. 2, wuchakh, iii, 8.

pres. m. sg. 1, chus wuchân, iii, 8; 2, kyāh chukh wuchân,
what dost thou see? iii, 8; 3, chuh wuchân, iii, 1, 4, 7, 8;
viii, 6; 9; xii, 4; wuchân chuh, iii, 7; xii, 19; with suff. 1st
pers. sg. acc. chum wuchân, vii, 18; imperf. m. sg. 3, ōs^8
wuchân, iii, 1.
past m. sg. wuch^a, iii, 8; v, 9; xii, 15; with suff. 3rd pers.
sg. gen. wuchus chêndas, (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. sg. wuchukh, ii, 4;
x, 8; xii, 1; ath ôlis wuchukh, they looked at that nest,
viii, 1; pl. wuch^a, 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. sg. ag. wuchikh, v, 9; with ditto, and also suff.
3rd pers. pl. nom. wuch'akh, they were seen by them,
viii, 1.

f. sg. wuch^a, x, 3; with suff. 3rd pers. sg. ag. wuch^a'n, ii, 8;
iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. wuch^a'kh,
xii, 2; pl. with suff. 1st pers. sg. ag. wuchôm, vi, 15.
past cond. sg. 1, wuchaha (for -ho, 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, wuchihê, viii, 10.

wad, f. crookedness, v, 1.

wâda, m. (wa'da), a vow. With izâfat, wâda-y-Khôda, a vow by
God; wâday-Khôda dyun^a, to swear by God, to make a vow
in God's name, xii, 7 (bis), 15 (bis).

wôd, f. the crown of the head; sg. dat. wôdi-pêth, on the crown of
the head, iii, 1; xi, 12, 6.

wôda, adv. from there, xii, 23. Cf. óra, s.v. ör.

wadun, to lament, to weep; fut. 1, neg. interrog. wadanâ, shall
I not weep? vii, 25; pres. f. sg. 1, chës wadân, ix, 1; imperf.
f. sg. 3, ōs^8 wadân, vii, 16; m. pl. 3, wadân ōs^, xi, 5.

wûdanaê, erect, standing up, iii, 1, 8; viii, 6; — rözun, to remain
standing, to stand, xii, 1; yih vurchukh ati wōdaññe, they saw him standing there, xii, 1.

wōday, see wōda.

Vigínāh, m. N. of a certain forest goddess; Vigínāh Nāg, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmán 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; pyós 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. wōh, q.v.

wiij, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. ani wakta, at that time, vi, 16.

wōkavun, to draw forth, bring out; conj. part. anun wōkavith, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see yunw.

wōlād, m. offspring; issue, progeny; wōlād-i-Ādam, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. we.

walun, to wrap round anything; tēgas walun phamb, to wrap cotton wool round the blade (of a sword), viii, 6, 13; zālas wālun, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. wālana yunw, ix, 7; pres. m. sg. 3, chuk wālān, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. wālun, viii, 6.

wālun (causal of wosun), to cause to descend, to bring down, iii, 9; viii, 17 (bis); x, 8; xi, 11; bōn wālun, id., viii, 1; basta wālūn8, 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; kangān wālūn8, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. wālūn8, viii, 6; conj. part. wōlith, vii, 17; n. ag. m. sg. nom. with emph. y, wālawuny, immediately on bringing down, vii, 17; impv. sg. 2, with suff. 3rd pers. sg. acc. wālun, iii, 9; pl. 2, with same suff. wālyiun; indicative pl. 1, wālun, 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. wōlith, vii, 1.
völínjë, I, the heart, x, 5; sg. dat. völínjë, v, 6; pl. nom. völínjë, viii, 3, 4 (ter), 11 (bis), 2.

völänay, I, bringing down; humiliation, humbling (a proud person), vii, 15.

völawōshi', I, a kind of net made of hair (vōl), for catching birds or animals; sg. dat. (in sense of loc.) -wōshi (poet. for wāshi), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in wumāh tāwath, 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. wanakä', ix, 1, 3, 5; pl. dat. wanana, 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. wānana-wān, from shop to shop, i, 2.

won', m. a thing said (properly past part. of wanun); wān', dīn', to give sayings, to send messages, xi, 20.

wanun, to say, speak, till; wanun phirith, to say in reply, to answer, v, 4; wanun potu' phirith, id., x, 7.

inf. pyōm wonun, it fell to me to speak, I shall have to speak, xii, 10; abl. lāg' wanani, they began to say, x, 1; conj. part. wanith, vi, 16; mōkālōw' ami wanith, she finished telling, ix, 6; perf. part. won' motu', a thing said, iv, title; f. wūn'mūb' a, vii, 30.

impv. sg. 2, wan, ix, 6; xi, 20; wan-sa, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. wanum, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, waniv, kyāh kariv, say ye what ye will do, xii, 1; waniv-sa, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. wanyūm, tell ye me, x, 6; pol. sg. 2, wanta, iii, 9; x, 1, 8; wanta-sa, say please, sir, ii, 4; pl. 2, wāntlav, viii, 5; x, 1.

fut. sg. 1, wana, xii, 19; with suff. 2nd pers. sg. dat. wanyay, 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. wanyōwe, (a village form), x, 1 (bis); 2, 3, wani, vii, 20, 6;
with suff. 2nd pers. sg. dat. wanicy, iiii, 4; pl. 3, wanan, x, 12.

pres. m. sg. 3, (without auxiliary) wanän, v, 2 (to, kun); viii, 1 (bis), 11; ix, 1; wanän chuh, x, 6; with emph. y, chuy wanän, i, 13; viii, 3; with suff. 3rd pers. sg. dat. chus wanän, viii, 7; with suff. 3rd pers. pl. dat. wanän chukh, x, 7; f. sg. 3, chëh wanän, vi, 2; vii, 1, 20, 6; wanän chëh, ix, 6; with emph. y, chëh wanän, vii, 16; with suff. 3rd pers. sg. dat. chëh wanän, v, 2; wanän chës, v, 5.

past m. sg. won*", x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. won*may, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. won*thakh, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. wonus, said to him, xii, 25; with suff. 3rd pers. sg. ag. wonan, he said, viii, 11; neg. wonun-na, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. wononas, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. won*may, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. wüñ*th, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. wänemöve (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. wänënakh, x, 1; with suff. 2nd pers. pl. ag. wänëva, x, 6.

past cond. sg. 3, wanühë, vii, 24 (bis).

wən, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. vəəh.

wən, even now, now indeed, now, immediately, ii, 5; iiii, 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; wənë, now and on, still, still more, x, 1; wən*y, i.q. wən, viii, 7.

wəphə, see bə-wəphə.

wəphədərə, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wəphəyə, see bə-wəphəyə.

wəphir, adj. (m.c. for wəphir), abundant, plentiful; təbir Yəsūphas chuh wəphir, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wəpar, adj. other; kus-tən wəpar, someone else, v, 4.

wərä 1, adj. well, safe, in good condition; wərä-kəra, safe and sound, x, 8.
vāra 2, adv. well, thoroughly, properly, vii, 24.
vir, ? gend., a fine (in money); vir hēth, bringing the money (to pay a fine), v, 7.
wōrdā 1, f. a kind of small earthen pot; pl. nom. vārē, xi, 13.
wōrdā 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. vārī and (m.c.) vārē, in the (saffron-) field, v, 7.
vir’d, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.
wōridāth, ? gend. an occurrence, incident; kari amis kēntshāh wōridāth, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.
warīhy, m. a year; pl. nom. warīhy, xii, 20.
wōra-mōjā, f. a step-mother, viii, 1, 11; sg. dat. -mōjē, viii, 11.
woora-nēcyuva, a step-son; pl. gen. -nēcivēn-hondā, 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 — kālah (viii, 2), or — kālas (iii, 1), for (during) a very long time.
wōryuvā, m. the house of a man’s father-in-law, the house of a wife’s father; sg. dat. wōrinis-munz, x, 3.
wōrūzā, f. the second wife of a widower, — karūnā, (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.)
čēs, f. a female friend, a female crony, xii, 14; sg. voc. čēṣi, ix, 1; viš’yi, ix, 11.
waits, f. the age (of a person); sg. dat. hath waisi 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. ḍō trāwān āh ta wōsh, he was emitting sighs and groans, i, 5. This word is more usually written wōsh. It is here probably altered to wōsh for the sake of rhyme.
wasun, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon
a place), v, 7; wasun bon, to descend, get down, viii, 4; xii, 14, 5; tal wasun, to go down below, ix, 6; wuth guryau pitha bon, they dismounted from the horses, xii, 2; wasith pyon, to fall down, tumble down, ii, 3, 6 (= Hindi gir parna).

inf. sg. obl. log wasam, he began to descend, viii, 6; fut. pass. part. f. sg. chēh tal wasūn 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, wasī, vi, 16; viii, 4; fut. wasīzi, xii, 14; with neg. wasīzī-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, iii, 9; xii, 15; pl. 3, wuth, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, wūth, ix, 4; 3, wūth, iii, 2; xii, 7; with emph. y, wūthy, v, 9.

wūstād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase dāpān wūstād, “the teacher says,” as in ii, 1, 5, 9, 10, 2; et passim; wūstādāh, a certain teacher, i, 13.

wāst, m. an article, a thing; pl. nom. (for acc.) wāstī, v, 1.

visyīy, see vēs.

wath, f. a way, a road, a path, v, 9; xii, 14; tath os-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; dāpe yāra-saṇzi wati, he went forth by the road of his friend, i.e. he took the road to his friend’s house, x, 4; ada-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.

wāth, m. joining, uniting, junction, repairing something broken; wāth karan, to repair, join broken pieces, x, 12 (bis).

wōth, f. a leap, jump; — tulīn, to leap, ii, 9 (bis); — tsuniṇ, idl. iii, 4.

wōth, see wasun.

wōth, see wōthun.
wūth, m. a camel; abl. wūtha-bār, m. pl. camel-loads, i, 9.

wūthun, to arise, rise, ii, 3; iii, 1, 8 (bis); v, 6, 9; vi, 12, 3; xii, 3, 23; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outery); vi, 15 (a famine); (with dat. of person), to rise in reply to a person, to up and answer, viii, 11; xii, 20; phārith wūthun, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; wūthun thod, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

 conj. part. wōthith, ii, 3; v, 6; impv. sg. 2, wōth, iii, 8 (bis); indic. fut. sg. 3, wōthi, vi, 15; with suff. 2nd pers. sg. dat. wōthy thod, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, wōth, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. wōthus, he up and answered him, viii, 6; x, 2, 6; xii, 21.

f. sg. 3, wōsh, iii, 1, 3; with suff. 3rd pers. sg. dat. wōshs, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. wōthihē-na thod, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

watharun, to spread out; inf. sg. gen. watharumuk musla, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. watharith, xii, 21.

watharum, m. a mat, a carpet, xii, 24.

wētharun, to wipe clean; inf. obl. log wētharani, he began to wipe clean, viii, 6; imperf. m. sg. 3, ős wētharān, viii, 6, 13 (bis).

wārj, see wātul.

wētal, m. a sweeper, a mihtr; sg. ag. wētal, xi, 14; voc. (addressed by his wife) wētal-gānau, O pimp of a mihtr, xi, 15; f. wētalj, a mihtr's wife, sg. dat. wēlēj, xi, 14; voc. wēlji, xi, 15. Cf. māra-wētal.

wētanukh, adv. upside down, v, 9.

wētun, to arrive, come to, come up to, reach, ii, 8; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9; v, 1, 4 (bis), 6, 7, 8, 9, 11; vii, 12, 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 *gatshī, see gatshun 1); *te ta asē wātī-na, is not proper for thee and for us, viii, 3, 11; kyāh wātī karan", 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 *wōtī lālshēnākas-nīsh, he came to the lapidary, xii, 25; so mē-nīsh, to me, xii, 22 (bis); vazīras-nīsh, to the vizier, xii, 5, 10, 3, 9; yāras-nīsh, to (his) friend, x, 4, 11; zanāni-nīsh, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wōtus, he came to him, xii, 10; *wōtīs, 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 *wōtī panunī shēhar, he arrived at his own city, x, 9; *wōtī gāra, 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 *wōtī tath jāgyē, he arrived at that place, xii, 15; or a postposition may be used, as in *wōtī shēharas-kun, he arrived at the city, x, 5; or (with manz) chuh wātān bāgas-manz, he arrives in a garden, iii, 7; so janaṭas-manz, in heaven, xii, 24 (bis); shēharas-manz, in the city, x, 14; xii, 2; wanas-manz, in a forest, ix, 1; or (with pē⊥h) wōtī nágas pē⊥h, 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. logī wātāni, he began to arrive, viii, 6; fut. past part. m. sg. nom. gatshī wātunī, v, 7; gatshī wātunī, xii, 22 (bis); perf. part. m. sg. nom. wōtī-moilū, xii, 22; conj. part. wōtīth, vii, 12; xii, 18.

fut. sg. 1, wātā, xii, 24; 2, wātakī, xii, 16, 24; 3, wāthī, iii, 9; viii, 6, 8, 11; xii, 15; neg. wātī-na, viii, 3, 11; pres. m. sg. 2 neg. chuhk-na wētān, xii, 13; 3, chuh wētān, iii, 7.

past m. sg. 3, wōtī, 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,
vazir

xii. 10; pl. wot'iii, i, 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, wôt'iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. wôt'ix, ix, 1; xii, 15.

fut. perf. m. sg. 3, āsi wôt'mot', vii, 29.

3 past m. sg. 3, wābāv, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, wātanāwan, v, 9; past m. sg. with suff. 3rd pers. sg. ag. wātanāwun, iii, 9; viii, 9 (bis); f. sg. with same suff. wātanāwun, v, 10.

wātawun', n. ag. of wātun, one who arrives, with emph. y, as adv. wātawunnuy, immediately on arriving, xii, 15.

wôt', see wātun.

wôt'ii, see wōthum.

wôt'h, see wāsin.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wôt'ii, wātsāv, see wātun.

wāsītun, to sow; past m. pl. with suff. 1st pers. sg. ag. wāwim, ix, 9.

vyūr', m. flower-nectar; with suff. of indef. art. vyūr'āh, 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, wuz', viii, 11; with suff. 3rd pers. sg. dat. wuz'iii, viii, 11. In both cases of an evil desire.

wazir, 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. wazir'us, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (nish), 10 (nish), 3 (nish), 9, 9 (nish); ag. waziran, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. wazira- sandi garī, 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. waziran, viii, 4; ag. waziranu, vi, 16; viii, 2.
warzī, f. the post or office of a vizier, viziership, xii, 26.
y (izāfat), see ẓ, ı, ỵ.
yū, conjunct. or, ii, 12; viii, 1; ỵā ... ỵā, either ... or, x, 3, 7; xii, 9.
yī 1 (izāfat), see ẓ, ı, ỵ.
yī 2, yī, see yīh 1.
Yīblīs, m. Iblis, Satan, the Devil, iv, 2.
Yībrāhim, Abraham (the Patriarch), iv, 6.
yād, m. memory, remembrance; yād-i-Allāh, memory of God, i, 7; nāsṭyēṯ yād hēṯ, 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 pyōn, memory to fall, remembrance to come (so and so), iii, 5; vii, 20; xii, 15; amūs dōḏ, osu pēmōt yād, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; chūs pēvān nāyistān yād, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.
yōḏ, i. the belly; with suff. of indef. art. yōḏāh, ix, 7.
yīdam, m. (corruption of the Sanskrit idam), this (world), vii, 6.
ｙīḏkāh, m. an ʿIdgāh, the common outside a town where Musulmans celebrate the ʿId services (put by an anachronism in Joseph's time), vi, 16 (bis).
ｙīḏg-jāh, see yēkh-jāh.
yīh 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See nāth or nēṯ.

ANIMATE. Subst. Masc. sg. nom. yīh, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; vii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; yūḥ (for yīh), he, xii, 5; yūḥ, this, į, 9; x, 12; with emph. y, yihuy, he verily, x, 7; xii, 15; yōḥay, him verily (nom. form of acc.), x, 8; yūhuy, x, 1; yi-ti, this one also, x, 8.

pl. nom. yim, they (masc.), ii, 3; vii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. yīmān, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of
gen., of them, viii, 1, 4, 11, 12; with emph. y, yiman\textsuperscript{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; gimöv, x, 1;
with emph. y, yimav\textsuperscript{y} syod\textsuperscript{a}, in front of them verily, viii, 6
(m. and f.).

gen. (f. nom.) yihänz\textsuperscript{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, yiham, she verily, xii, 20.

pl. dat. yimau pata, after them, xii, 7.

ag. with emph. y, yimav\textsuperscript{y}, by them verily, iii, 7.

Ant. Masc. sg. nom. yih, this, ii, 8, 9; iii, 3, 4; v, 5,
10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5,
7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis),
5 (bis), 8, 21 (ter), 2, 4, 5, and others; yih, in yus yihih wazir ös\textsuperscript{a},
he who was this vizier, ii, 11.

dat. yimis, to this, iii, 8; x, 5.

ag. yim\textsuperscript{a}, by this, x, 2, 12.

pl. nom. yimin, 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, yi,
this indeed, vi, 8; yihiy, this verily, viii, 10 (bis); yi\textsuperscript{y},
this very thing, viii, 1; this verily, ii, 5; yi\textsuperscript{y}, this verily,
vii, 24; iii, 9; with conj. oy, if, yi\textsuperscript{y}, 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, **yihöy**, verily this, v, 10; **yuhoy**, 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.), **yihöy** (inan.), **yuhuy** (an. m.), **yöhay** (an. m.), **yihay** (inan.), **yiy** (inan.), **yiy** (inan.), **yi** (inan.).

**yih** 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun **th**, 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 **atth**, 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*, 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 sūh tōtā os*, yīh os* phakīras nīshē, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so yus yīh wāzīr os*, sūh chūh kāpatas-manz, he who was the vizier, he is (now) in the bear, ii, 11; yus yīh pātashāha-sond* mor* os*, yīh trōwen, that which was the body of the king, that he abandoned, ii, 10; yēsa yīh Lālmāl Pārī os*, tas dyutān rukheath, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; yēsa yīh pātā um* nşimeth, sa thōve*n 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, sūh lāl, yus tujyān, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form yus, because the antecedent correlative, sūh, is an adjective. The inanimate substantival form would be yīh. Similarly, yīh panun* saphar, yus nōyidan os* pēsh on*mot*, this (yīh) 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. yēś, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. yēṃˈ, xii, 7.

pl. nom. yīm, ii, 9; xi, 8.
ag. yimav, xi, 3.
Fem. sg. nom. yēsa, x, 6; xii, 20, 5.
dat. yēs, xii, 15.
Adj. Masc. sg. nom. yus, ii, 9, 11; x, 12; xii, 25.
Fem. sg. nom. yēsa, x, 1; xii, 25.
INANIMATE. Subst. sg. nom. yih, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. y, yiy, what verily, xi, 1; yih-bēntshāh, whatever, iii, 1, 8 (ter); v, 8.
dat. yēth, x, 7, 10.
abl. yēmi, xii, 11.
pl. nom. (masc.) yim, v, 5; x, 5.
Adj. sg. nom. yus, ii, 4, 10; vi, 14; xii, 4, 25.
abl. yēmi sātay, at what time verily, vii, 8.
pl. nom. (masc.) yim, ix, 9.

yuh, yih, see yih 1.
yihūn, see yih 1.
yihay, yihōy, yihuy, yēhay, yuhay, yuhuy, see yih 1.
yikh, see yun.
yēkh-jāh, adv. in one place, (of two persons) together, x, 12; yēg-jāh, id., ii, 4.
yikrām, in wa-salām wa-yikrām, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.
yēl, m. pulling (with the arms), restraint; abl. yēla trāwun, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.
yēli, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; viii, 19 (ter), 26; vii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22. In v, 8, “when” is used in the sense of “if.”
yēm', yēmi, see yih 2.
yim, yima, yimau, yim', yimi, see yih 1.
yim 2, see yih 2.
yimahō, see yun.
yimāmath, f gender, the office of a leader of prayers in a mosque, bōh kara yimāmath, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.
yiman, yiman's, yimis, see yih 1.
yāmath, adv. as long as; tāmath ... yāmath, so long ... as, xi, 20.
yinav 1, yimōv, yinav\(^y\), see yih 1.
yinav 2, see yih 2.
yinava, see yun\(^v\).
yimay, see yih 1.
yimōy, see yun\(^v\).

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.

yinī, see yun\(^v\).

yun\(^v\), 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 armañā, longing came (to the king), i.e. he felt longing, iii, 9; bāgān\(^v\) yun\(^v\), to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; bhrāha yun\(^v\), to come in front, to be seen in front of a person, to come into sight, x, 1; bōy yin\(^v\), a smell to come, a smell to be perceived, xii, 15; gara panun\(^v\) yun\(^v\), to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; lārān yun\(^v\), to come running, viii, 6; nēnd\(^v\)r yin\(^v\), sleep to come, v, 6 (bis); āv teśrimis zān\(^v\)-sond\(^v\) 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 yicān, a stink comes from it, i.e. it stinks, ii, 4; rāth āyē, night came, x, 5; subuh log\(^v\) yinī, morning began to come, x, 8; so subuh āv, morning came, xii, 9; tasallī ēs-na, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; āyē zabān, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have hēth yun\(^v\), having taken to come, i.e. to bring, to take with one (Hindi le ānā), iii, 1; viii, 6; xii, 2, 5, 11, 2; nirith yun\(^v\), to come forth, xii, 12; phirith yun\(^v\), to come back, to return, v, 1, 4, 10 (bis).
With the abl. of the infinitive of another verb yun, forms a passive, as in kūnana yun, to be sold, vii, 26; sādā yun, to become wrapped up, ix, 7. The passive of bōzun, to hear, bōzana yun, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. mē na bani yun, to come will not be possible for me, i.e. I shall not be able to come, x, 3; tē gatshi yun, thou must come, xii, 7; tuhond tē gatshi yun, you must come, xii, 15; abl. subhā log yini, morning began to come, x, 8; fut. pass. part. f. hēb- na yin rīn, sleep began to come to him, v, 6; perf. part. m. sg. āmot, come (H. āyā huā), vii, 6.

impv. 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. yima nina, I will come to you, xii, 1; 2, with neg. interrog. yik 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, yinam, with suff. 2nd pers. sg. dat. yinoy, we shall come to thee, v, 10; 3, yin, with suff. 2nd pers. sg. dat. yinay, they will come before thee, xii, 6.

pres. m. sg. 3, chuḥ yinān, xii, 3; yinān chuḥ, v, 5; xii, 4; neg. yinān chuna, xii, 22; with suff. 3rd pers. sg. abl. chu yinān, is coming from it, i, 4; pl. 2, chīca yinān, viii, 5; f. sg. 3, chēḥ yinān, xii, 15; with suff. 3rd pers. sg. dat. and neg. chē Na yinān, v, 6; imperf. f. pl. 3 (auxiliary omitted) yinān, vi, 15.

1 past m. sg. 1, ās, x, 12; 2 (with vocative suff. 6) ākā, ii, 2; 3, āv, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); vii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. ām, viii, 13; with suff. 2nd pers. sg. dat. āy, 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, vii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. ām, viii, 3, 11.

fem. sg. 1, āyēs, ix, 1; 2, āyēk, iii, 1; 3, āyē, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. āyē-na, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. āyēm, v, 5; pl. 3, āyē, xii, 7.

3 past. m. sg. 3, āyāv, with suff. 1st pers. sg. dat. āyām, iii, 3.

perf. m. sg. 3, ānotā (without auxiliary), v, 11; chuh ānotā, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. chēy āmotā, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. bohum āmotā, iii, 1; fut. perf. m. sg. 3, mā āsi āmotā, I wonder if he has come, xii, 23.

cond. past sg. 1, yimahō, x, 3.

yēngur, charcoal, pl. nom. yēngar, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; -hyuh* like a human being, x, 7 (bis); fem. -hish*, x, 7.

yinsāph, m. compassion, — gōs (viii, 4) or dīlos yinsāph pyōs (viii, 11), he felt compassion.

yinay, see yun*.

yān, adv. as soon as, xii, 15.

yin* see yun*.

yēhēwol*, 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*, adv. in this direction, v, 4. Cf. apōr*.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. yāras, x, 4, 11; sg. yāran, x, 4 (bis), 11; gen. yāra-sond* x, 4, 11; yāra-sanzu watī, 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.
yūr, adv. emph. form of yōr, even here, hither; diiyiv yūr, give ye (them) even here, produce them. x, 12; wo lintu gathēs yūr, anūn, bring his heart here (hither), x, 5; an kākad yūr, bring the paper here (hither), xii, 15; cyōn gathēs reātun yūr, you must come here (hither), xii, 23; sg. gen. yūr-hondu wōla, come here! v, 5.

Yārkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yūran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

eyā, yēṣa, yus, see yih 2.

Yīśā, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. yūsūphas, vi, 14, 16; ag. yūsūphan, vi, 15 (bis); gen. yūsūpha-sondu, vi, 10.

eyēt, adv. where, in the place which, viii, 11; x, 7.

yēt, adv. here, xii, 18; yēt-kyāh . . . āt-kyāh, here you see on the one hand . . . there you see on the other hand, viii, 13; yēt-kyāh . . . yēt-kyāh, here you see . . . and here you see, x, 12.

yēt, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. yītyuk, m. sg. dat. yītyik pāashēhas-nīshē, to the king of this place, x, 1.

yitī, see yih 1.

yot, adv. where; yot-tān, up to which place, i.e. until, as soon as, xii, 6. Cf. yotān.

yutt, 1, adj. this much, with emph. y, yutuy, xi, 20. This word is usually spelt yūt.

yut, 2, adv. yut-tān, up to here, i.e. in the meantime, v, 7. Cf. yutān.

yutu, adv. yutu . . . tuytu, 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 pōth, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. y, yithay pōthin, in this very manner, viii, 3.

yitha, adj. and adv. as, of what kind, xii, 24 (correlative tyuth);
with emph. y. yuthuy, as verily, even as, exactly as (correl. tyuthuy), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. tyuthuy).

yīlam, see yun⁶.

yotān, adv. until. (contraction of yot⁴-tān, see yot⁴), v, 10.

yutān, adv. in the meantime, (contraction of yut⁴-tān, see yut⁴), v, 5.

yitay, see yun⁶.

yētat', adv. where, in the place where, xii, 6.

yutuy, see yut⁶ 1.

yīts⁴, adj. much, very, yūs⁴-kōl⁴, for a long time, ii, 4.

yiśwān, see yun⁶.

yiś 1, yīy, see yīh 1.

yīw 2, see yīh 2.

yiyyi, yiyyi, see yun⁶.

zabān, f. tongue, speech, language; — karūn⁴, to say a thing; hence, to promise, x, 8; — āyē, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. zabān⁴, by word of mouth, xii, 16.

zabar, adj. superior, excellent, vii, 8, 28; — gav, it became excellent, as an interj. all right! xii, 15.

zaccē, see zūl⁶.

zāda, m. at end of compound, a son; ḍkhun-zāda, the son of a religious teacher, xii, 2; sg. dat. ḍkhun-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-hond⁴, viii, 4; shāh-zāda, a prince; sg. dat. -zādos, viii, 13; pl. nom. -zāda, viii, 5, 11 (bis), 3.

zod⁴, m. a hole; f. zūd⁴ (pl. nom. zodē), a small hole, vii, 25.

zid, m. hatred; amis ṯa zid Yūsūpha-sond⁴, 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. ḍusus dogāy zāgān dādkhāh, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z⁷h, card. two, vii, 8, 11; following noun qualified, bacē z⁷h, two young ones, vii, 1; bōy¹-bārān¹ z⁷h, two brothers, viii, 5; bōs⁴ z⁷h, the two members of a family, husband and wife, v, 9, 10; vii, 1; gabar z⁷h, two sons, vii, 1; gūl⁴ z⁷h, the two
fore-arms, v, 9; gōłām z̄h, two servants, viii, 5; gurz̄h, two horses, xii, 1; hūn z̄h, two dogs, viii, 4, 12 (bis), 3; kōdī z̄h, two prisoners, v, 9; lāl chis z̄h, he has two rubies, xii, 3; nēcīt z̄h, two sons, viii, 11; pātashāh-zāda z̄h, two princes, viii, 3 (bis), 11; rīntī z̄h, two balls, v, 3, 4 (bis), 5; shāh-zāda z̄h, two princes, viii, 11; wālinjē z̄h, two hearts, viii, 3, 4 (ter), 11, 2; yim z̄h, these two, viii, 5.

Preceding noun qualified, z̄h kōdī, two prisoners, v, 8; z̄h kathā, two statements, x, 1, 4.

sg. abl. dōī latī, on two occasions, viii, 7.

pl. dat. dōn, viii, 11; following noun qualified, bāyēn dōn, to the two brothers, xii, 15; pātashāh-zādan dōn, to the two princes, viii, 11; yīman dōn pātashōhīyēn kīsā, for the kingdoms of these two, x, 11; zāmāna dōn, to two women, xii, 11, 4; preceding qualified noun, dōn bātōn, to the husband and wife (see bōs z̄h, ab.), viii, 1, 6.

pl. gen. pātashāh-zūdan dōn-hansā, of the two princes, viii, 4; yīman dōn-handī-khōta, than these two, xii, 19.

pl. sg. bārānyāu dōyāu, by the two brothers, viii, 3; kōdīyāu dōyāu, by the two prisoners, v, 7; yīman dōyāu, by these two, iii, 1; x, 5; dōyāu bātōn, 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); pātashēhās khōn zahar, poison rose to the king, i.e. he became enraged, viii, 7.

z̄l, m. scratching (with the nails); with suff. of indef. art. z̄lā-z̄lā, a continuous scratching, xii, 17.

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 wālāna yunā, to be caught in a net, ix, 7.

Zalīkhā, f. N.P. Zulaikhā (the wife of Potipher, in the story of Joseph), vi, 1, etc.

zālīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — karūn, to do tyranny, ix, 1; mē chūh zulm gōmotā, tyranny has been done to me, ix, 1 (bis), 6.

zālūn, to set on fire, to kindle, to burn; conj. part. zālith, iii, 1; fut. sg. 1, zāla, iii, 4 (bis); past m. sg. zōlā, iii, 4; with suff. 3rd pers. pl. ag. zōlukh, ii, 12; iii, 4.
zima, m. responsibility; zima karun, to make a responsibility; tson zanên karin zima tsor pahar, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, vi, 5; zima hyon*, to take responsibility, i.e. to confess, admit, yih chës-na hëcân zima këh, she does not admit anything, xii, 15; zima khâlun, to cause a responsibility, to mount; khôl*nas zima takhsîr, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; zima khasun responsibility to mount; kaisi chuna khasan zima, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zomba, m. a Yak; pl. nom. zomba, xi, 6.

zamîn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. maje-zamîni, in mother earth, ix, 9; pl. abl. satâz zamînâv talı, below the seven worlds, iii, 8.

zan, f. a woman; marda-zan, man or woman, vii, 23; makh*r-i-zan, the coquetry of a woman, x, 13.

zân, f. knowledge, understanding, vii, 29; gür-zân, adj. ignorant, vii, 27; xi, 5.

zîn, m. a saddle; gur*zîn karith, a horse ready saddled, iii, 8; pl. nom. zace-zîn, rag-saddles, saddles made of rags, xi, 9.

zon*, m. a man, a male person; kunuy zon*, only one person; gow kunuy zon*, he went alone; sg. gen. zân* sondu*, vii, 11; pl. nom. zân*, x, 1; dat. zanên, vii, 5; x, 5, 6, 12 (bis); ag. zanév, x, 1, 2. Cf. zûn*.

zûn, f. moonlight; zûna-dab, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. -dabi, -peth, on the roof-bungalow, vii, 1.

zinda, adj. living, alive, ii, 3; with emph. y, zinday, x, 8 (bis).

zang, f. the leg, ii, 11.

zanâna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. zanâna, x, 5; xii,
4, 10; zanāmāh, 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; impv. sg. 2, zān, i, 12; 6ah zān to 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-ná, do I not know? i.e. of course I know, x, 12; 2, zānakāh karith, thou wilt know how to make, x, 12; 3, zānī, vi, 14; vī, 27, 8, 9, 30; pl. 1, as na zānāv, 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.; zinith anun, to capture (a person), xii, 25; inf. obl. (inf. of purpose) zēnani, xi, title; conj. part. zinith, xii, 25; pres. part. zēnān, xi, 1, 2, etc.; fut. ag. 3, zēni, x, 1, 6; pl. 3, zēnān, x, 7.

zinis, see zyun.

ziūn, f. a female person, a woman, xii, 7, 15; pl. nom. zañči, xii, 6, 7; dat. zañčen zēth, the eldest of the females, xii, 6. Cf. zon, 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.

zir, f. a push, shove, nudge; — diin, to push, etc., x, 7 (bis).
zargar, m. a goldsmith; zargar-nécyuvāh, a young goldsmith, v, 2.

zārāwār, adj. powerful, mighty, xi, 2.
zūrgāth (for zurriyāt), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hátim in i, 12, but the meaning of which
is unknown to him; he gives it as part of the traditional text, a variant reading is be āsuny.

*zūṭa*, f. a rag; sg. dat. zacē-zīn, rag-saddles, saddles made of rags, xi, 9.

*zāth*, f. a race, tribe, caste; dēva-zāth, of demon race, XII, 16.

*zēthā*, see zyuthā.

*zīthī*, see zyuthā.

*zuv*, m. the soul, ii, 4.

*zyunā*, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. zinīs, xii, 21, 2, 4.

*zīyāphath*, 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. zīyāphathā, x, 5.

*zyutha*, adj. old, elder, eldest; m. the head or superior of a guild of artisans, v, 1; m. sg. dat. zisīhis-hīhis, to the elder (of two brothers) (cf. hyukā), viii, 5; f. sg. nom. zēthā, the eldest (sister), xii, 6.

*zyuthā*, adj. long; m. pl. nom. zīthī atha dārānā, to stretch out the arms, vii, 25.
APPENDIX I
INDEX OF WORDS IN SIR AUREL STEIN'S TEXT,
SHOWING THE CORRESPONDING WORDS IN GOVINDA
KAULA'S TEXT

Figures between marks of parenthesis indicate the number of
times, when there are more than one, that a word occurs
in the passage to which reference is made. The word
"caret" indicates that the word referred to does not occur
in Govinda Kaula's text. The order of words is the same
as that employed in the Vocabulary.

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ä (ry), viii, 6, 8.
ā (ry), v, 9.
au (caret), vii, 13.
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ad (ada), iii, 1.
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zāna (zāni), viii, 29.
zānau (zānau), xi, 15.
zāne (zāni), vi, 14; vii, 27, 8; 30.
za'mi (zāmi), x, 1.
za'ma, see kā'r' zīma, xii, 6.
zīma, see qā'r' zāma, xii, 11.
zīn (zīn), iii, 8; xi, 9.
zīn (zīn), vii, 7.
zīn (zīn), xii, 20 (2), 1.
zinda (zinda), ii, 3.
zinda (zinda), x, 8 (2).
zūn (zūn), dabi (zūnadabi), viii, 1.
zang (zang), ii, 11.
zānak (zānak), x, 12.
zāna (zānah), iii, 1; xii, 19.
zāna (zānah), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).
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zāna (zāna), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
zāna (zānah), iii, 4.
zāna (zānah), v, 12.
zāna (zānah), xi, 8.
zāna (zānah), viii, 5; x, 6; 12 (2).
APPENDIX II

INDEX OF WORDS IN GÖVINDA KAULA'S TEXT, ARRANGED IN THE ORDER OF FINAL LETTERS, SHOWING THE CORRESPONDING WORDS IN SIR AUREL STEIN'S TEXT.

KAULA        STEIN

Words ending in a

āba  ābyə.
dōba  dōbyə.
zōmba  zumbə.
sōba  səbyə.
ada  adə, ada, ade, adə.
ada  adə.
dōda  dudə, duda, doda.
gūda  gədə, gəda, guḍa, guđə, guda, guđə.
banda  bandə.
cēnda  chanda.
danda  dandə, danda.
shānda  shändə.
jēnda  jande.
zinda  zinda.
pōda  pəda, pədə, pəda, pəda.

harəda  hardə.
mardə  mardə.
sarda  sarədə.
vōda  vədə.
ząda  zəda, zəde.
shāhzāda  shəhzəda, shəhzəda.
pātashāhzāda  pədəshəh zəda, pədəshəh zəda.
rājēzāda  rəjə zəda.

KAULA        STEIN

dōga  dəgyə.
nāga  nəge.
hangta-manga  ha.
ha  behe.
dōha  do, do, do, do, do.

wuchaha  vuchə ha.
pātashāha  pədəshəhə, pədəshəhə, pədəshəhə.

pātashēha  pədəshəhə, pədəshəhə, pədəshəhə.

kōha  kəhə.
sapadakha  sapədəkə.
chukha  chuka.
shākha  shəkə.
mōkha  mukə, mukə.
nakha  nakhə.
pakha  paka.
rōzakha  rəz kə.

yūsūpha  yūsəf.
bruha  broho.
atha  athə, athə, atə.
būtha  bəθə.
katha  kəθə, kəθə, kəθə.
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Words ending in ā
| bā | bā |
| āda | āda |
| kūdā | kūdā, kūdā |
|  | khudā. |
| bā-khōdā | bā-khudā. |
| mōdā | mudā. |
| pardā | pardā. |
KAULA STEIN

vakirau vakirau, vasirau.
batsau bātsau.
doyau doyau.
kodyau kādyyau, kādyyau.
sandau sandau.
bāranu bārənyau.
guryau gurəau.

Words ending in e
e a, i.
sohib-e səhɪbə.
bacɛ bache.
jenatačec janatačəch.
tšōc su cho, suche, tšuche.
zace zache.
kody kūdəc.
Cf. kərə.
zade zade.
aché ach.
bőché boche.
lache lache.
tōrɪph-ɛ tərɪ|i.
tərɪhə tərɪhe.
bāshe bāshe.
khaβa-nişhe kəhəniʃh.
nişhe niʃh, niʃhi.
pesch-e peshə.
pōshə poṣha, pōshə.
tōhə tohi, tohəi.
ajə ajə.
buje buje.
gejə gəjə.
lejə leja.
majə məjə, məjə, məjə.
doda-majə dədəməjə.
uramajə vurg məjə.
wəlinjə wəlinjə, wəlinjə, wəlinjə, wəlinjə.

KAULA STEIN

kranjə kraɲʒə.
rəjə rəjə, rəjə.
valajə valajə.
ləhik-ə ləhikə.
mə mə, mə, mə, mə.
sahə mə sahə.
pyumə pyumə.
kərə kərə.
kərə mə kərəmə.
bənə bənə, bənə.
wədañə vuənə, vuðənə, vuðənə, vuðənə.
gañə gañə, gañə.
kanə kanə, kanə.
qashkañə askənə.
məñə mənə, mənə, mənə, mənə.
pənə pənə, pənə, pənə, pənə.
boŋrañə boŋranə.
vañə vañə.
cyañə chantə, chənəyə.
zañə zənə, zañə.
qarə qarə.
shəhar-ə shəhərə.
kəɾə kəɾə.
kəɾə kəɾə, kəɾə, kəɾə, kəɾə.
məɾə məɾə.
məɾə məɾə, məɾə.
vaɾə vaɾə.
asə aṣə, aṣə.
khalət-ə kəltə.
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**Words ending in ẹ**
- age
- piche

**Words ending in é**
- ẹge
- uché
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<td>shēstrāv¹  shastrevoʻ.</td>
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<td>big¹  bey.</td>
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<td>bōy¹  bā, bāy.</td>
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Words ending in i:

| q, i |       |
|       | zūnadabi  zūn² dabi. |
|       | sōhīb-i  sāhibi. |
|       | dādi  dāde. |
|       | wōlād-i  wulādi. |
|       | mahmōd-i  māhmūd. |
|       | handi  handi, handi. |
|       | dōn-handi  don handi. |
|       | gōdānicε-handi  gude nyechi handi. |
|       | kōndi  kōnda. |
|       | sandi  sandi, sandi. |
|       | pātashēha-sandi  pādshahasandi. |
|       | mōl-sandi  mōl² sandi. |
|       | ām-sandi  ām² sandi. |
|       | tām-sandi  tām² sandi. |
|       | vāzīra-sandi  vāzīrasandi. |
|       | sapadi  sapad². |
|       | wōdi  wōd'e, wūd'e, wōdye. |
|       | yād-i  yādi. |
|       | sōnamargi  sōn² marga. |
|       | behe. |
|       | boche. |
|       | nēchi  nēche, nyche. |
|       | phahi  phahi. |
KAULA
khôtâni
sultân-i
atsani
vâtanî
vani
yini
lâyêni
myâni
zânî
zênî
rûzâni
bêni
kañi
mâl'kañi
panânî
tilawânî
dapi
thopî
bârî
kabari
dârî
dâlî
adarî
gari
guri
makhrî
shêmeshêri
kari
kûri
phikiri
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KAULA      STEIN
suti       suti,
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ti-ti       ti-ti,
to-ti       to-ti,
to-ti       to-ti,
va-ti       va-ti, va-ti, va-ti,
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vi-ti       vi-ti,
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havaii       havaii,
shashtra      shashtra,
shashtra      shashtra,
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grest-ba-yi    grest ba-yi,
grest-ba-yi    grest ba-yi,
dogyi       dogyi,
a-gai       a-gai,
ka-yi       ka-yi,
lai       lai,
salaiy       salaiy,
carpaiy       carpaiy,
pa-xi       pa-xi,
devaiy       devaiy,
ha-vaiy       ha-vaiy,
vi-yi       vi-yi,
zi       ze,
dizi       dizi,
bekzi       bekzi,
Khaks       Khaks,
shanaiz       shanaiz,
sanai       sanai,
palashasanzh       palashasanzh,
palashasanzh       palashasanzh,
arm-zangi       arm-zangi,
sonar-sanzi       sonar-sanzi,
yara-sanzi       yara-sanzi.

KAULA      STEIN
ruizi       ruizi,
kari       kari,
marazi       marazi,
vasi       vas,
vashi       vas,
pauri       pauri,
kyazi       kyazi, kyazi,
kyazi       kyazi,
ti-kauzi    ti-kauzi,
aiizai       aiizai,
aiizai       aiizai.

Words ending in i
uori       uori,
sarmi       sarmi,
sarmi       sarmi,
shahi       shahi,
palashahi       palashahi,
palashahi       palashahi,
joshi       joshi,
habjoshi       habjoshi,
vaali       vaali,
dali       dali,
taso       taso,
mesini       mesini,
uophdari       uophdari,
uophdari       uophdari,
uophdari       uophdari.

Tamaskhuri       tamaskhuri,
phakuri       phakuri,
nokuri       nokuri, nokuri,
pari       pari, pari,
hazuri       hazuri,
vasiri       vasiri,
vesi       vesi,
ti       ti,
balti       balti,
masnavi       masnavi,
gaznavi       gaznavi,
pauri       pauri.
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Word ending in /octet 
| kê-hô      | k'ahô, kyôho. |

Words ending in /octet

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Words ending in /octet

| lagahô      |lagaha.        |
| chalâhô     |chalaha.       |
| dimahô      |dimâ ha.       |
| yimahô      |yimaha.        |
| yith tshunahô |yetânaha.     |
| karahô      |kare ha, karaha. |
| bëvahô      |bëva ha.       |
| hëvahô      |hëvë ha.       |

Words ending in *

| amôb       |amôb.          |
| sümôb       |sümôb.         |
| rêtas sümôb |ritasümôb.     |

Kaula          | Stein          |
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Words ending in ⁸:
- dōhüe⁸: dohuch.
- nayidänüce⁸: nayie tän nach.
- azic⁸: azich.
- bud⁹: bud.
- thüd⁸: tąd, tor.

Cl. thür⁹.
- kūd⁹: kūd. See also kür⁹.

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Words ending in m
- ām ām.
- dim dim.
- ādam ādam.
- kadām kadām, kadām.
- mkadām mkadām.
- sapa'dum sapa'num.
- yīdam yīdam.
- gōm gōm.
- mangu'm mangu'm.
- chēm chēm, chem.
- chīm chīm, chum.
- chī'um, chyum
- chum chum, chum.', 'chum"
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hälam  hëtam.
thälam  thay tam, thëv tam.
yitam  yitam.
böstam  bö tam.
thävim  thëvum, tävum.
dap⁶vam  dap⁶um.
wävim  vaum.
yim  yim.
äyäm  äyäm.
äyäm  äyem.
äyäm  äyüm.
gayêm  gayem.
tshäjyäm  tsan³ jäm.
anyüm  anyüm.
banyüm  ban⁶än.
wanyüm  wan⁶üm.
pëyüm  pyem.
dapjyüm  dap⁶äm.
dap⁶zem  dap⁶zim.

Words ending in n

an  an.
bun  bun.
shäban  shäban, shëban.
sëhaban  sëhaban.
löbun  löbun.
söban  söban.
buhabän  buyä bën.
zbëän  zëban.
kulachen  külenchen.
racën  rachen.
dën  don.
ädëän  ädden.
gadän  gadän.
godun  godun.
tshädän  tshëran.

Cf. thëran.

KAULA  STEIN

kadän  këran.
kadän  kadän  këran.
kadän  këran³.
kadän  karun.
kodun  kodun, këdun, korun, kurun.
kadän  kadän, këdun.
lödun  lödun, lödun.
mödän  mödän, ma'dän, maidän.
gändän  gëndän.
gonden  gëndän.
sandän  sandän, sandyän.
päshëha-sändän  pëdshahun sandyän.
tasandän  tasändän.
gardan  gardan.
vaðän  vaðän.
nögydän  nögydän, nö'yan.
zädan  zädan.
päshëhžädan  pëdshäh zädan, pëdshähžädan.
lögän  lögän.
lögun  lögun, lögun.
nägan  nägan.
nögin  nögin.
mägän  màgän.
pargän  pargän.
märsävgän  märsëvëgan.
zägän  zägän.
han  han, hän, hen.
bahän  bahän.
bëhan  bëhan.
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- ābas ābas.
- dōbas dōbas.
- kāhaus kāhaus.
- sōbas sōbas.
- dis dis.
- badis badis.
- dōdis dōdis.
- kōdās kōdās.
- kākadas kākadas.
- madis madis.
- andas andas.
- cēndas cēndas.
- ḫāndis ḫāndis.
- sandis sandis, sandis.
- pātashēha-sandis pādshāhīsandis.
- khāwandas khāwandas;
  - kāwandas;
  - kāwandas;
  - kāwandas;
  - kāwandas;
  - kāwandas.
- zādas zādas, zādas.
- shāhzādas shahzādas.
- pātashāhzādas pādshāh zādas.
- gōs gōs, gōs.
- gōs gōs, gōs, gās.
- āgas āgas.
- bāgas bāgas, bāggs.
- nāgas nāgas, nāgas.

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Words ending in t or t

mast mast.
rapθt rapθt.
phόrsat fόrsat.

Words ending in v
āv āv, āy.
δέv dyau.
gav gau, gau, gau, gau.
sάrgav sάrgau.
hav hau.
hβυ hυu.
bέhυ bίku.
khθv khyau.
thθv thθu.
gasthav gasau.
gasthθv gastθu, gastu.
jάv jάo.
mαlαkαv mαl'kau.
pαkιv pakiu.
άlαv άlau.
pόlαv polαv, pulαv.
 salarié bαlαv, bαl'v, tβl'v.
wάlαv wάlau.
διmαv διmαu.
nιmαv nιmαu.
nόmαv nόmαu.
kαrέmαv kαrιmαu.
tιmαv tιmαu, yιmαu.
yιmαv yιmαu.

Cl. yιmαu.

yιnιv yιnιu.
nιv nιu, nιv.
nέv ηνυu.
bαniθo bαnιuau.
άsh'νιv άsh'νιu, άsh'νιv, άsh'νιv, nιv.
asмιnav asмιnαu.
zamιnav zemιnαu.
wanιv vaνιu, vaνιu.
KAULA
sanév  zo'nyau.
zânau  zânau.
pév  pâyau.
bârau bârau.
dräu drây.
gudârâu gud'ryau.
khabardâruu  kabar dârau,
khabardâruu,  kabar dârau,
khabardâruu.
kârâu kârau.
shêruv shêrau.
bhârau bûrau.
khâruv krây.
karau karau.
kâruv ka'r'yu.
phakirâu  fakirau.
nerau nerâu.
nirûv nérû, nérû, nérû,
nérû, nérû, nérû.
pîrau pîrau.
trâu trây.
tûrau  tûrau, tûrau.
tûrau tûrau.
Cl. tûrau.
vâsu  vas'yu, vasyu.
tâu thâu.
vûc'hâau  vüch  tüy.
wân'tau  van'tô, van'tôi, tông.
satu  satau.
tû  tsau, tâiv.
wâbôu  vâtâu.
thâv'tau  têiv'tau.
trôv'tau  trêiv'tôh.
bûc'hav  bêc  tüy.
rûc'hav  rôc  tüy.
thôv'âu  thê'ryu.
nauv  nauvau.
phâhârâvâu  pahre  vîv.
dâyuv  diyu, diyu.
dôyov  doyau.

STEIN
ladyâu  lô'd'nyau.
gayâu  gayâu.
khâyau  khâyau.
khêgyâu  khêyau.
tùjau  tu  jôy.
tahâlyau  tahâlyau.
môkâlyâu  mûk'lyau.
namyôu  nam'nyau.
nyû  nyû.
bânyau  bânyôu.
bânyôu  bânyôu.
pîyau  pîyau.
dêpîyau  dêpîyau.
môdârîyu  mûd'rau.
hêryôu  hêr'ryau.
lâryôu  lâ'ryau.
prâryôu  prâ'ryau.
trôgyôu  trâgyôu.
zu  zu.
bâzau  bâzau,
nazârâzau  nazôr  bâzau,
nazâr  bâzau.

Words ending in y
ay  ai.
ây  âî, ây.
ay  âî, ây.
ôy  ây, ây.
bûy  bai, bî, bûy.
bôy  buy.
grêstôbûy  grêstô  bûy.
dôy  duy.
buday  budai.
âhôdây  âhôdâi.
kho'dây  khûdà, khûdai.
dô'dôlâdôy  dô'dû  ludai.
zinday  zindai.
ôdôdây  ôdôdôi.
ôydôdôy  ôydôdôy.
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KAULA  STEIN
amis⁴y  am⁴ voy, am⁴ voy,
    am⁴ say,  am⁴ voy,
    am⁴ voy,  am voy,
    a⁶ voy,  a⁶ voy.
tamis⁵y  tam⁵ voy,  tam⁵ voy.
pānas⁶y  pāne voy.
vasy  vasoy.
tay  tai, lāi, tāy.
ty  ti, lî, tēy.
aty  at, atih.
āty  āt, ātih.
oty  otuy, otuy.
dity  dithai.
haty  hatai.
māty  muthy.
patay  patai.
sātai  sāthai.
sōty  sōt, sāth, sāth,
    sāth⁴, sāth⁵,  sēt.
sōty  sāth⁴, sāthi,  sāthi.
taty  tat.
ataty  atat.
ytay  yō tai.
yutay  yōtuy.
ty  tōuy.
bāy  bāi.
hāway  hāvai.
chūway  chu vaj, chu vai.
thausion  thāvai.
yimav⁶y  yim⁶ voy.
ADDENDA ET CORRIGENDA

PAGE
xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read gör-zānas.

151, l. 15. Read dukhtar-ē-khāsa.

271, l. 17. For thōwnu, read thōvān.

308, l. 25. Read greštēn.

313, l. 5. For "vīi, 4, 10, 1", read "vīī, 4, 10", and in line 10, for "v, 4.", read "v, 4; vīi, 11".

449, col. b, l. 19. For kāt ṭvā, read kāṭ ṭvā.

450, col. b, l. 6. For khētām, read khētām.

466, col. b, l. 17 from foot. For shākh, read shākha.