HATIM'S TALES
From a photograph by Sir Aurel Stein.

HĀTIM TILAWÔN.
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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TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES
DEDICATED
IN SINCERE AFFECTION AND GRATITUDE.
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PREFACE

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

My interest in the language and folklore of Kashmir directly arose from the labours which, during the years 1888–98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhana's Chronicle of the Kings of Kashmir and of my commentated translation of it. 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

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

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

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my Rājatarāṅgīṇī 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 Laharu 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 Paṇḍit 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 Hátim’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 Hátim 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 Hátim’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 Hátim, 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 Hátim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic
PREFACE

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

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

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gövind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gövind 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 Rājataranginī task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

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

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

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

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

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmir and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmir more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous
observation, and distinct interest in the practical affairs of the country. Kalhana himself, the author of the Rāja-tarāṅgiṇī, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features. In Pañdit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmir and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.

Pañdit Gōvind Kaul was born in 1846 as the eldest son of Pañdit Balabhadrā Kaul (1819–96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrinagar. Pañdit Balabhadrā's own father, Pañdit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afgān rule in Kashmir. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Maharāja Ranjīt Singh's conquest in 1819 established Sikh dominion over Kashmir. Pañdit Birbal Dar, his patron, had held an influential administrative position already under the Afgān régime. But he incurred the suspicion of 'Aṣīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmir to the Panjāb. Of the adventurous escape which he made with

1 Cf. the sketch I have given of the information to be gathered from the Rājata rāṅgiṇī about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

2 For the account here presented I have been able to utilize a series of notes which Pañdit Gōvind Kaul's son, Pañdit Nlakaṇṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Pañdit Gōvind Kaul has proved useful.
his young son Paṇḍit Rājakāk, in mid-winter 1818–19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Ranjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmir in the power of the great Sikh ruler.1

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājakāk, held during the period of Sikh rule in Kashmir (1819–46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmir. But the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmir at the close of the First Sikh War, in 1846, led to the loss of the family’s Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra’s resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,2 Paṇḍit Balabhadra succeeded not only in giving his

1 Paṇḍit Bīrbal is said to have been personally present at the fight on the Divāsar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh’s generals, and to have decided the issue by pointing out Jāhar Khān, Aṭīm Khān’s brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor’s camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

2 During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrīnagar.
three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

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

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

Paññit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmir learning he had devoted particular efforts to the study of the Alāṅkāra-śāstra and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in Vyākaraṇa, Nyāya and the Śaiva-śāstra, and he read widely in the Epics and Purāṇas. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the “Translation Department”, to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindī. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paññit Gōvind Kaul and the late Paññit 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 Paññit Rāmjīv Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārājā Rañbīr Singh’s death in 1886 and the first of the reign of his son and successor were for Kashmir a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pūthaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paññit 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 Paññit 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 Paññit Gōvind Kaul’s special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

\[1\] Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kashmir, Raipurra, 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 Paññit Gōvind Kaul’s shrewd identification of the old local name of Leh (Loḥ in the Bājat.), 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, Paññit Gövind 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 Paññit Gövind Kaul’s lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892–3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārājā’s private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana’s *Chronicle of Kashmir*, for which Paññit Gövind 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 *Rājatarāṅgini*, 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 Paññit Gövind 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 Raṇbir 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 Paṇḍit 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 Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sahajabhaṭa. 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 Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the Rājatarangini

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

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

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

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmir throughout its historical past. Their instinctive application by Paññit Gövind 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 Paññit Gövind 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
Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paññit Gövind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paññit Gövind Kaul's methodical help for completing and editing Paññit 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 Paññit Gövind Kaul, like another Kalhaṇa,¹ loved to expatriate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kāshmir, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this janman.

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

¹ Cl. Kalhaṇa's Rājataraṅgini, 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 Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

Aurel Stein.

23, Merton Street,
Oxford.
September 21, 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 Tilawōn, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgarī character, not phonetically, but spelling the words in the manner customary among Kashmir Paṇḍits of Śrinagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

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

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

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

The method employed by me in editing the text is as follows: Sir Aurel Stein’s phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula’s text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit’s system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim’s pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein’s phonetic transcript has necessarily no fixed system of spelling any particular word,
each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions. 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 Gövinda 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 Gövinda 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 Mahmud of Ghazni with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmân 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 Zulaikhâ, told by Wahâb Khâr (No. vi). The

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

2 It is, of course, quite different from the long Kâshmiri Yusuf Zulaikhâ, of Mahmûd Gâmi, 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 Subḥān. 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. MAḤMUḤ OF GHAZNĪ AND THE FISHERMAN

In this story the Sulṭān Maḥmūd, famous for his series of raids in Northern India, like the Khalifah Harūn-al-Rashid, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly
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 ‘Alī and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karim, the fisherman.  

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the Panca-tantra, of which numerous variants have been collected by M. E. Cosquin. Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see The History of the Forty Vezirs, translated by Mr. E. J. W. Gibb, in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and 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, 356 ff.
4 London, 1886, p. 313.
carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner’s body. He revived amidst general rejoicings. The parrot in the tale under consideration is what has been called “The Life-Index” of the king.

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the Linguistic Survey of India. In the Játaaka 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 Sámadeva, “The Story of the Wife of Śaśin,” the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, “The Story of the Wife of King Śimhākṣa, and the Wives of his Principal Courtiers,” the ladies fall in love with the hump-backed, the blind, and the lame. The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from “The Arabian Nights”, “The Tale of the Ensorcelled Prince.” Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. “Uncover this basin,” he says in a grumbling tone, “and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

1 Panjáb Notes and Queries, iii, 166. On the question generally, see W. Crooke, Popular Religion and Folklore of Northern India, 2nd ed., i, 231 ff.
2 Sir R. Temple and Mrs. F. A. Steel, Widenawke Stories, ed. 1884, 404.
4 Cambridge translation, v, 234.
5 Kathā-Sarit-Súgama, ii, 97, 116 ff.
the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjari, daughter of the king of the Vidhyādharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.\(^1\) With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśah Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Juhnär the Seaborne and her Son, King Badr Bāsim of Persia".\(^2\)

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident—the Language of Signs. In the tale of "The Prince and the Vizier's Son",\(^3\) the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rānī, 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 "Azīz and Azīzah",\(^4\) in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

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\(^1\) W. A. Clouston, *The Book of Sindibad*, 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-Bakāwali", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwali, cuts his finger and rubs salt into the wound.\footnote{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.\footnote{2} This episode assumes various forms. In Sūmadēva's "Story of Saktimati," Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Mañibhadra, and both are placed in confinement. The wife of Samudragupta, Saktimati, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabi, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzi's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.\footnote{4}

VI. THE STORY OF YUSUF AND ZULAIKHA

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

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\footnote{1}{W. A. Clouston, A Group of Eastern Romances and Stories, 318.}
\footnote{2}{Zeitschrift des Vereins für Volkskunde, Berlin, 1908, pp. 169 ff., 379 ff.}
\footnote{3}{Kathā-Sarit-Sāgara, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the Bahār Dānish, Nov. vii, pt. iv of Bandello, Novelle; H. H. Wilson, Essays, i, 224; and Miss R. H. Busk, Sagas from the Far East, 320.}
\footnote{4}{Burton, op. cit., xi, 384.}
“Yūsuf and Zulaikha” by Abū’r-Raḥmān Jāmī; “Khusrau and Shirin” by Nizāmu’d-Din, who was the author also of “Majnūn and Laila”. In the Qur’ān¹ Zulaikha is wife of Qīṭfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.² In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmir.³ In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.⁴ Dr. Hartland adds: “I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice.”⁵ Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.⁶ The Nagasiās and Khariās of the Central Provinces tell similar legends.⁷ A legend from the French colony of Senegal–Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.⁸ In a Nubian story a blackbird decides the choice of a queen by settling on her head.⁹ We have a good example in Sōmadēva: “In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king.”¹⁰

¹ Surāh xii, 23-5.
² Genesis xli.
⁴ *Ritual and Belief*, 1914, 30 ff.
⁶ *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.
⁷ Russell, op. cit., iv, 258; iii, 445.
⁹ Journal Royal Asiatic Society, xlii, 410.
¹⁰ *Kathā-Sarit-Sāgara*, ii, 102.
VII. THE TALE OF THE REED-FLUTE

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

VIII. THE TALE OF A KING

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

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

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

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

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

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

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

In Western folklore the tale assumes various forms, the

1 Knowles, op. cit., 36 ff.
earliest version appearing in Pausanias. It appears in the *Geôta Romanorum*, No. 26 (Heritage, p. 98). In the *Book of Sindibâd* 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 *Hitopadeśa* it is a mongoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sômâdēva tells it in the form of the "Story of the Brâhman and the Mongoose".

The account of the shrine erected to the faithful dog in Baluchistân already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjârâ who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Mandhî. And in this temple is the image of a dog. This temple is in the Drûg District, four miles from Bâlòd. A similar story is told of the temple of Kukurra Math in Mandlâ." A similar tale has been localized at Rôhisâ in Kâthiâwâr. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrâsar 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 RÂJÂ VIKRAMÂDITYA**

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the *Book of Sindibâd*, 236–41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxviii–lxxii. In the Welsh *Fables of Caww the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

1 Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibâd*, 236–41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxviii–lxxii. In the Welsh *Fables of Caww the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

2 Clouston, 56 f.

3 Book iv, Fab. 13.

4 Book iv, Fab. 12.

5 *Kathā-Sarit-Sāgara*, ii, 90 f.


7 *Bombay Gazetteer*, viii, 641.

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

XII. THE TALE OF THE ĀKHŪN

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

Back came the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'\(^5\) Straightway, the omen-bird passed her hand

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\(^1\) Chaps. vi–viii.  
\(^2\) Lal Behari Day, op. cit., 96.  
\(^3\) Folk-lore, ix, 226.  
\(^4\) Vol. ix, pt. i, 351.  
\(^5\) Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.
over the wound, and it healed as it was before. Then they
got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract.
The entire story, a long one, will be found on pp. 82 ff. of
Mr. Macalister's Specimens.¹ The frog takes the form of
a barber and overtakes the Thākur. The three then go on.
The snake, out of gratitude for his good meal, also joins the
company as a Brāhman. The four settle in a city, where
the omen-bird gets the 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.²

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

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

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

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

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1 Burton, op. cit., viii, 16.
2 Ibid., ix, 139.
3 Ibid., x, 364.
5 Kathā-Sarit-Sūgara, i, 327.
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."  

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared. Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the 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.  

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

1 Ibid., ii, 453.  
2 Knowles, op. cit., 23.  
3 Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.  
4 Kathā-Sarit-Sāgara, ii, 173.
and in another tale, "Śridatta and Mrgāṅkavati," we have a magic ring which counteracts the effects of poison.¹

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

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

¹ Ibid., i, 61.
² J. Grimm, Teutonic Mythology, ii, 486.
³ Swynnerton, op. cit., 335.
⁴ Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.
⁵ Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (Folklore, xix, 156) I have collected several parallels.
them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (De Nugis Curialium, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'.' To this some oriental examples may be added. In Sômãdeva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain. In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasī, telling her to kill the lad, but a faqir reads it and tears it up. In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife. In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter. We have the same incident in "Brave Hiralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes. Similar to this is the action of the Sultān 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

1 Kathā-Sarit-Sāgara, i, 27 f.; cf. the tale of Parityāgasēna (ibid., i, 353).
2 Knowles, op. cit., 48.
3 Temple-Steel, Wideawake Stories, 103.
5 Indian Fairy Tales, 53, 184.
7 Burton, op. cit., xii, 68.
the "Letter of Death" tale in the Bhakta-māla, in which Dhṛṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (viṣa) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsels's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word viṣa, poison, added she but one little syllable yā, so that viṣa became viṣayā." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhṛṣṭabuddhi came to naught.

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

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

¹ See his article, "Gleanings from the Bhakta-māla": JRAS. April, 1910, p. 295.
² The Childhood of Fiction, 432 ff.
³ Science of Fairy Tales, 40 ff.
A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".\(^1\) In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.\(^2\)

Brahmā, in the Hindu mythology, gives Kuvera the great self-moving car, called Puṣpaka.\(^3\) We met with flying chariots and similar magical vehicles in the tales of Sūmadēva.\(^4\) 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 Kāshmiri Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word pōda, manifest, is written पंद in ii, 1, and पाद in iii, 8; korun, he made, is written कर्न in iv, 6, but कृष्ण in vii, 4, although he writes कृष्ण in the very next line; ṇs, he was, is written चास in ii, 4, but चास and चास in ii, 5. It is evident that to reproduce such spelling would render this work of little

\(^1\) Burton, op. cit., i, 147; iii, 415 ff.
\(^3\) J. Dowson, Classical Dictionary, 174.
\(^4\) Kathā-Sarit-Sāgara, i, 259, 392; ii, 258, 553.
\(^5\) Burton, op. cit., x, 249, who gives parallels.
use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

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

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

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

| ः a, औ ə, ऍ i, ऍ i, ऋ u, अ ʊ, ए ɛ, इ ai, ओ o, औ ɔ, ऋ au. |
|---|---|
| क ka, क hka, ग gu, घ na. |
| च ca, छ cha, ज ja, झ ɲɛ. |
| ढ tsa, ञ tsha, छ za. |
| ट ta, ठ tha, ड da, ण na. |
| ं ta, ढ tha, ढ da, ण na. |
pa, pha, ba, ma.
yē, ra, la, va, wa.
šē, sa, ha.

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

1. Kāshmirī possesses no sonant aspirates.

2. The letters ṭ and ṣ are each used only as a member of a conjunct consonant before a letter of its own class, as in ṭkṣa, ṭkhva, ṭaṅga, ṭnta, ṭnta, ṭnda. 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, ṭ, ṣ, and ṭ are all represented by ˁ.

3. After the letters ṭ, ṭ, and ṣ, the letter a is always pronounced ḍ. Hence, I have transliterated them ṭē, yē, and shē respectively. For ṣ I use shē instead of ūē; as in Kāshmirī the sound of this letter is the same as that of the Persian ˁ. The letter not only represents a Persian ˁ, but also the Indian ṣ and .Assertions, the sound of all three having been conflated into one sound, that of the English ˁ in “shell.” Kāshmirī possesses no cerebral sibilant, although in Kāshmirī MSS. we sometimes find the letter ᵅ. This, however, is only Panḍits’ affectation, who pretend that they ought to write प्रेष, not प्रेष, a flower, because there is a ṭ in the Śanskrit पुष्पम.

4. Attention may be called to the affricative letters ṭ ṭa, ṭaḥa, and ṭ za. The letter ṭaḥa is the aspirate of ṭa, i.e. it is pronounced as in “cat’s head” and not as in “cat-shark”.

5. The short vowels ē (except in the cases of ūē, yē, and shē) and ō are represented by y and v respectively. They never commence a syllable. In other words, when y and v follow a consonant they are pronounced ē and ō respectively. Thus kā is kē, not kyē, and ẁ is kō, not kwa. Some Kāshmirīs, especially Hindūs, always sound ē and ē as if there were a half-pronounced y before them, so that in their mouths kā sounds as kyē and ẁ as kōē. The vowel ē is generally sounded like the e in “met” and the vowel ō 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 i can never end a syllable.

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

- a written as in कृ kək, and sounded like a very short a.
- ə written as in कृ kək, and sounded like a very short a.
- o written as in कृ kək, and sounded like o.
- u written as in कृ kək, and sounded like u.
- a written as in कृ akək, something between a and o.
- ā written as in कृ əkək, something between a and o.
- o written as in कृ okə, the first o in “promote”.
- u written as in कृ ukə, a German ü.
- ō written as in कृ ōkə, prolonged German ō.
- ə written as in कृ əkə, prolonged German o.
- yu written as in कृ kyukə, as written in the Roman character.
- yū written as in कृ kyukə, as written in the Roman character.
- e written as in कृ kək, like ē.
- e written as in कृ kək, like ē.
- yo written as in कृ kyokə, something like yū.
- ë written as in कृ kək, nearly the same as o.
- ō written as in कृ kək, nearly the same as o.
- o written as in कृ kək, nearly the same as o.
- ū written as in कृ kək, (for कृ), sounded like the aw in "awful".
- ु written as in कृ ku, sounded something like a much pro-
  - longed German ü, approaching a long i.
As explained in the Kāshmirī Manual, the sounds of ē and ō are not affected by i-mātrā, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as aprasiddha in the Nāgarī character.

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

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 ṭs and in his by ts. The sound which corresponds to that of the Persian ḵ, and which in Nāgarī is written ḫ, is written ṣ by Sir Aurel Stein and ṣḥ by me. I have throughout altered his ṭs to ṭs and ṣ to ṣḥ. Similarly, the sound represented by the Persian Ḷ is written ṭ by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to ṭ, although the sound is not heard in Srinagar Kāshmirī or, consequently, found in Gövinda Kaula’s transcript.

The labial semi-vowel in Kāshmirī is a pure bi-labial, and not a dento-labial. Its sound is neither that of ē or that of ō, but something between both, sometimes, especially before palatal vowels, tending towards a ē-sound, and sometimes, especially before a and before labial vowels, tending towards a ō-sound. In my system I use both ē and ō 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 ē, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his ē’s unchanged throughout.
Possibly his ĭ and ū 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 con-
sonants is concerned, the systems of transcription employed in
the printed version of Sir Aurel Stein’s copy of Hâtim’s text
and in my copy of Govinda 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 altera-
tions 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 Hâtim is not the same as that used in
the Srinagar Kashmiri, with which alone I am familiar. Hâtim
has sounds, such as the ā in “cancelled” (Sir Aurel’s ā, my ā),
which so far as I am aware occurs only rarely in Srinagar
Kashmiri, and then only in monosyllables ending in an
aspirated surd—e.g. in the Hindū pronunciation of krākh,
a noise, but not in the plural kraka. Again, on the other
hand, Srinagar Kashmiri 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 Ȝ. 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 Hâtim’s text gives the following results:

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

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

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

a as in “America”.

a a very short a, but quite audible.

ā as in “large”.

1 e.g. most Paṇḍits pronounce the word kōms, work, as if it rhymed with “home”.
q. as in "cancelled".
\(a\) a very short \(a\), having the quality of the \(u\) in "hut".
\(\dot{a}\) has the sound of the \(u\) in "hut", but long.
\(\ddot{a}\) as the \(aw\) in "awful".
\(ai\) as in "aisle".
\(\dddot{a}\) practically equal to the diphthong \(au\), like the \(ou\) in "sound", but sometimes heard as \(\ddot{a}\) with a semiliquid \(v\).
\(e\) as in "met".
\(ê\) as the \(a\) in "vale".
\(i\) as in "pin".
\(\imath\) a very short \(i\), but quite audible.
\(i\) as the \(i\) in "pique".
\(o\) as in "hot".
\(ö\) as the \(o\) in "open".
\(u\) as in "put".
\(\ddot{u}\) a very short \(u\), but quite audible.
\(\dddot{u}\) as the \(u\) in "rule".
\(ü\) as in German "Kürze", Hungarian "üres".
\(\dddot{u}\) a peculiar long vowel difficult to pronounce. See Kāshmirī Manual, p. 17 (e).

A few remarks may be made upon the above.

The so-called mātrā-vowels are, as in my system, represented by small letters above the line. Thus \(â\), \(i\), \(u\). Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrinagar Kāshmirī, this is true of \(a\) and \(ï\), but to my ear a final \(u\) 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 \(u\) is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in \(u\) in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are bāguk\(u\) (iii, 9) and vot\(u\)mot (vii, 29). The inaudibility of this letter is well illustrated by
words such as my amuukə, which becomes in Hātim’s mouth anuuk or amyuk in iii, 4, and amuuk in xii, 17; and my dopu, which is represented not only by dopu (ii, 4; xi, 12), but also by dop (v, 9; viii, 1, 13; etc.), dup (xi, 2, 14; xii, 4), and even dupa (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that u-mātrā is very rarely audible.

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

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

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

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

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

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

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in ār which indicate professions (iv, 99), such as rangār, a dyer; sōnār, a goldsmith; manār, a lapidary, and so on. The only noun of this group occurring in the Tales is sōnār, a goldsmith, and this G.K. persistently writes sōnar, with a full ā. In Kāshmirī, when the vowel of a monosyllable is ā followed by an aspirated surd consonant, the ā takes the sound of the ā in the English word “hat” (Essays, p. 6). Gōvinda Kaula attempts to represent this sound in the word
krakh, outcry, by e, and writes krēkh. Possibly this represents a real variation of pronunciation. In villages ä followed by i-mātrā is often pronounced i. G.K. has reproduced this in one instance in the word panin (iv, 7), which he here writes panin, 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 tshanannawun for tshunanāwun, to cause to cast (x, 13).

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

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

The pronunciation of the Persian letter ẓ zāl in borrowed words varies. Sometimes we have ẓ as kākaz, paper, and sometimes d as in kākad, paper, and gudurarun, to happen.

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

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

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

According to the rule laid down by I.K. the suffix unu of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have sapharunu, of a journey. More directly contrary to the rule is the phrase ashkun 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 Nāgāri character. Elsewhere in Kāshmiri the diphthong _au_ is at the present day pronounced exactly like _o_, and is, in fact, a superfluous letter. But in the plural agent the _u_ of _au_ is almost consonantal. Perhaps _w_ would represent its sound better than _u_, but _aw_ could not represent the sound of the _au_. Sir Aurel Stein generally writes this diphthong _au_, and this is probably the best way of representing the sound. In Kāshmiri the sound of _v_ 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.: _asvānadv, dōyav, khabardārav, malakav, nāwav, nazarbāzav, phakirav, pīrav, sātav, tsvārav, tsūrav, yimav, zaminav_. These all belong to the first or fourth declension. For the third declension we have _mōdariv, zaniv_. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, _yimōv_ for what I.K. would write as _yimav_, and this probably represents the pronunciation as nearly as the Nāgāri character (विसोव) 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 _sūty_ and _sūtin_ for _sūty_ and _sūtīn_. The word _pēth_ means "on", and _pētha_ "from on", but in x, 3 and x, 10 _pētha_ is exceptionally employed with the meaning of _pēth_.

As regards pronouns, the proximate demonstrative pronoun _yih_, this, has a masculine form in the nominative singular, _yuh_ (xii, 5) or _yūh_ (ii, 9, 11; x, 12). In xii, 5 _yuh_, as masculine, is opposed to _yih_ as feminine. _Yih_, of course, is also used in the masculine. These masculine forms _yuh_ and _yūh_ are not mentioned by I.K. There are a number of emphatic forms, viz. _yihōy_, _yihuy_, _yuhuy_, _yōhay_, _yuhay_ (all masc.); _yihay_
(fem.); and various inanimate emphatic forms such as yiy, yiy, and yi. None of these are mentioned by I.K.

The defective pronoun nôth, nômis, appears under the form nêmis for the animate dative singular (v, 9; xii, 15). The other forms used (nôm, nôman, nônav) all have ô. The relative pronoun has its nom. sing. fem. yeša instead of I.K.'s yössa. Similarly the interrogative pronoun has its nom. sing. fem. kusa instead of kössa. Its inanimate dative singular is the regular form kath, with a colloquial form kathô (xi, 11).

The indefinite pronoun kôh, anything, is pronounced kêh by Musalmân, and this is followed by Hátim. Similarly we have the Musalmân këntshäh for këntshäh, anything. There is a nom. plur. masc. kêh which is not given by I.K.

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

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

In the past conditional the Hindû Śrînagar dialect makes the 1st person singular end in hö (e.g. karahö) and the 3rd person singular in hê (karihê). Musalmâns shorten these final syllables to ha and hê respectively. G.K.'s transcription generally, but not always, follows the Musalmân idiom. Thus,
while we have karahō (viii, 11), we have also wuchaha (viii, 10), I should have seen; māraha-th (ií, 11), I should kill thee; wuchaha-n (ii, 5), I would see it. So, for the 3rd person, we have tsāřiřē (vi, 14), he might pick out; and šūbihēh (xii, 5), she would have been beautiful. The final h in the last is hā-ē mukhtařē.

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

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

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

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

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have mōkalāwahun (x, 1) for mōkalāwōn (mōkalāwaw + n), we shall complete it. The suffix wa of the 2nd person plural very often drops the final a, as in khēywēv for khēywēwa, it (fem.) was eaten by you (x, 12); karēmaw for karēmāwa, they (fem.) were made by me for you
This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjábi singular suffix ĵé. 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); dina-v, (I say to you) I will give (ii, 8); tsaši-v, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are wanamówa for wana-wa, I will say to you (x, 1, 2), and waňěmówa for waňěmwa, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for wanamówa (wanawa) is wanowa.

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

Before discussing the details of Hātim's pronuciation 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 amisìy—which is amis, to him, combined with the emphatic suffix y, to which ĵ-mátra has been added as a junction-vowel—is invariably divided before the s, so that we get amis sūy, amis sūy, or some such form. So anēhas, they brought (anēkh) to him (as), is written aňye has; the corrupt Arabic aslāma-laikum, may the peace be upon you, is written aslā malai-kum; böreremay, I divided (börerem) verily (ay), is written böreremi; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in bohásā for bōh hasa, I, Sir; bèbindā for bèbi andarāy, within the breastcloth; and cētal for cēh tal, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kashmiri grammar, pronounced the words. To him amisìy was two words—amis and sìy—and so on for the others. We thus have a valuable illustration of how languages
change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

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

Turning to the vowel a, we find that it is occasionally interchanged with a-mātrā in an unaccented syllable. Thus we have both bē bahā and bēbrahā, priceless, and mahalū kān and mahalakāhān, for G.K.’s mahalakāhān, the harem of a palace. Much more common is the interchange of a and a, as in bāgās and bāgās, G.K. bāgās, to a garden; dālā and dālīa, G.K. dālīā, a story; dār and dār, G.K. dār, in; saudāgar and saudāgar, G.K. -gār, a merchant; zānāna and zānānā, G.K. zānānā, a woman; and many others. Very similarly we have the interchange of a or a with a-mātrā, as in jānāvār and jānvār, G.K. jānāwār, a bird; khābar and khābr, G.K. khābar, news; kāvandās, kāvandās, kāvandās, khāvandās, and khāvandās, G.K. kāwandās, to a husband; hālamās and hālamās, G.K. hālamās, to a skirt; and māremātalan and māremātalan, to executioners.

The sounds a and e seem to be absolutely convertible. Thus we have adē, ada, adē, and ade for G.K.’s ada, then; āna and āne for G.K.’s āna, a mirror; chā and che for G.K.’s chē, she is; chas and ches for G.K.’s chēs, I (fem.) am; dakhē navān for G.K.’s dakhānāvān, leaning upon; gudā, gudā, guda, and guđe for G.K.’s gūḍa, at first; hasa and hase for G.K.’s hasa, Sir; hāvānam (G.K. hāvanām), they will show to me, and vālānam (G.K. vālanām), they will cause me to descend, both in the same line; hazrat, hazrat, hazrāt, hazrēt, hazret, and hazreti, all for G.K.’s hazrat-i, a certain title; jāya and jāye, G.K. jāyē, in a place, in two consecutive lines, also jai and jaye; kāta, katha,
and kathe, G.K. katha, words; 1st persons singular future, such as pura, I shall recite; but behe, I shall sit; kare, I shall do; kale, kalam, and kale, G.K. kala, a head; kartp and karra, G.K. karta, please do; märavatlan, máravatelan, máravatlan, máravatlan, máravatalan, etc., G.K. máravatalan, to executioners; peta, pyeše, etc., G.K. pëtha, from on; yila, yel, and yele, G.K. yela, from restraint; and hundreds of others.

When a precedes i it is usually written a, as in ratit, G.K. raqit, having seized. Sometimes it is written ai, as in amai or a'mi, G.K. amāi, by him. It becomes ai in lāyi, G.K. lari, at the side, and in one instance we have o, in maqris or modis, to a body. The change of a to o, but without a following i, occurs in doh, doha, doha, doha, or doha, G.K. doha, on a day.

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

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

My transliteration of G.K.
shēh, six,
shēhara, from a city,
shēharā, a city,
shērīk, a partner,

Sir Aurel Stein’s transcription of Hātim.
she,
shakara and shehera,
shēha,
shēri,

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; shakmāras, G.K. shēhmāras, to the python.

A final short a is sometimes dropped, as in gar, garā, and
gara, G.K. gara, a house; doha, doha, etc., G.K. dōha, on a day; sar, sara, sare, and sər, 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. cālān, an invoice; lāl and lāla, G.K. lāl, a ruby; māla, G.K. māl, property. We have also a added in dopusa, G.K. dopus, said to him, and chukh, G.K. chukh, thou art.

In the standard dialect, when a 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 sünz̄a, and which Sir Aurel usually writes sonz̄. Occasionally he represents it by u. Thus we have also sunz; āsus, G.K. òs̄s, she was to him. For G.K.’s thūḍ̄a or thūrd̄a, on the back, we have təd̄, tor, tər, and tūr. The syllable òy is represented by uy, āy, and aī. Thus G.K.’s tamis̄y, to him verily, becomes təm̄suy or təm̄səȳ, while timan̄y, to them verily, becomes timənai. Another example of the representation of ā by u is G.K.’s wūb̄u, she descended, which becomes vuts (iii, 2), and the same word also represents G.K.’s wūsh̄u, she went up (iii, 1, 3).

The letter ā or āh, when final and representing the indefinite article, is usually shortened to a or a, as in doha, G.K. dōhā, a day; dalīla and dalīla, G.K. dalīlāh, a story; zulq and zulq, G.K. zālāh, a net. Similarly, although there is no suffix of the indefinite article, shūr̄ ga and shūrgā, G.K. shūra-gāh, an outery. Often, however, as, for instance, in some of the above examples, the long ā is retained.

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

böȳ, brothers,
dōd̄lad̄ay, suffering,
dōn̄, a pomegranate,
dōr̄, holding,
gōj̄nas, he caused me to waste away,
khōris, for a khār weight,
kōtyāh, how many?
mōj̄, a mother,

Hātim.

bāȳ,
dād̄e ladai,
dān,
dār,
gāj̄nas,
khāris,
kaṭva,
māj, mōj,

and others.

For original aï we have—
pōda, manifest,
gōb, hidden,
kōd, imprisonment,
gō, different,

pāda, pāda,
gāb,
kād,
gāri, gār.

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

ōlis, to a nest,
ōr̄, a shoemaker's awl,
ōzīz, poor,
ōs̄as, she was to him,
bōlōbōsh̄, chirping,
gun-rōyī, losing one's way,
āshēnāv, relations,

ālis,
ār,
āzīz,
āsus,
bōlbāsh,
gumērā yīy,
āshnāv, āshēnāv,
as if for ēnāv,

and others. For original aï we have—
ōna, a mirror,
pōda, manifest,

āne, ānā,
pāda, pāda,

and others.

Very often this ē is represented by a simple ā, as in—
bōd̄hāl, a prison,
dazōn̄, verily burning,
gōs, they went for him,
judōyī, separation,

bānd̄hāl,
dazān̄,
gās,
zhudāi,
INTRODUCTION

G.K.  
köshirī, Kāshmirīs,  
zōlith, having burnt,  
and others. For original ai we have—  
gör, different,  
khōrāth, alms,  
sōlās, for an excursion,
and others.

The word myōnā, mine (fem.), appears in various forms, viz. mēny, myē, mvyēn, myēn, and mvyēny, in all of which the ō is represented by ē; whereas for the corresponding cyōnā, thy (fem.), we have chān, chvānī, and chvānv.

We have seen that G.K. usually represents ū by ō, as in kōdī for kūdī, sūty for sūty. Sir Aurel Stein writes for these words kādū, kādvī, and kūdī, and sāīt, sādvī, etc., respectively.

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

G.K.  
ōkhun, a teacher,  
ōbu, a nest,  
ōsu, he was,  
ōy, he came to thee,  
bōwun, he explained,
and many others. It will be seen from the above that ā, ā, and ō are also used to represent this sound. So, for khōtūnī, to the lady, we have khātūnī and khātūnī; for lōyun, he struck, lāyun and lāyun; for sōrūy, all, sārūy, sārūy, sōrvī, and soirā; for bōwu, manifested, bōyu. There are many other similar examples, and from the above it will be seen that G.K.'s ō and ō are represented indiscriminately by ā, ā, and ā.

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

We have already noticed that in Kāshmirī a after sh becomes ē (i.e. Sir Aurel Stein's e). In one instance Hātim
has Č for this Ă, G.K.'s shēch, hesitation, being represented by shak or shōk.

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

G.K. Hātim.

bēthi, seated (m. pl.), 
_grist'-bāy, a farmer’s wife, 
phērith, having returned, 

bēthī, bēthu, and bāṭi, 
grēst bāy, 
phērith, phē‘rith, or phērit, 

and others. It will be observed that, in the case of bāṭ, ī has become ā. Similarly, G.K.’s rēnz, balls, is represented by rēnz, rēnz, or rānz; and his trēsh, thirst, by trēsh or trās. 

Owing to the confusion of ā and e and of ī and ē (Stein’s ē), we sometimes have ā for i. Thus G.K.’s grist‘-bāyē, to a farmer’s wife, becomes grēstā bāye, grēstā bāye, or grēst bāye. Similarly, G.K.’s dāptzīhēkh, thou must say to them, is represented by dabzi hek or dabzā hek; G.K.’s wāṣī, you should descend, by vāṣza; and yith, to this, by yet, yath, yat, and yat.

As regards u, we occasionally observe hesitation as to quantity. Thus G.K.’s dop‘nas, he said to him, is represented by both dop‘nas and dopunās; and his yūsūph, Joseph, by yūsuf, yusāf, and yūsūf.

Just as in the case of ē and ī, 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, 
_koḍun, he brought out, 
kutvālan, by the policeman, 
nōtu, a pitcher, 
byūthu, he sat, 
purun, he put on, 

borun and burun, 
kotvālan, kutvālen, 
nut, 
byōth, byūth, 
pōrun, purun.

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

Once or twice we find u interchanged with other vowels. Thus we have če for chuh, he is; and (once each) chiyy or chiw.
for chuy, he is verily. The imperative thun, cast thou, is represented by ṭūn, but elsewhere the u of this word is preserved. After y, u or o has a tendency to become ū, as in dvutuk, dyutuk, dvātuk, or dvāthuk, for dyutukh, they gave; hvūtun or hyūtun, for hyotun, he began.

An initial u in Kāshmirī is always pronounced vu. This is not usually the case with an initial ṥ, but G.K.'s ṏra, thence, is represented not only by ṁra and similar forms, but also by vṛda.

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

G.K.  
khēk, thou wilt eat,  
khēvān, eating,  
kēth, in,  
pēthā, from,  
Stein.  
kyek,  
khyavān, khyevān, kvavān,  
kvath, khyath, kvet, kyet,  
pēta, pyete, pvēth, pvētha.

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

kētha, how?  
khōni, on the haunch,  
nēza, railings,  
zēni, he will conquer,  
kyata, kveta, kveta, kvita, kvatha  
kunvā,  
nvāzā,  
zañi, zañi.

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

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

<table>
<thead>
<tr>
<th>Musalmān</th>
<th>Hindū</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>krak</em>, outcry</td>
<td><em>krakh</em></td>
</tr>
<tr>
<td><em>thap</em>, seizing</td>
<td><em>thaph</em></td>
</tr>
<tr>
<td><em>rat</em>, blood</td>
<td><em>rath</em></td>
</tr>
<tr>
<td><em>nāṭ</em>, palsy</td>
<td><em>nāṭh</em></td>
</tr>
<tr>
<td><em>kāṭs</em>, glass</td>
<td><em>kāṭsh</em></td>
</tr>
</tbody>
</table>

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

The following are examples of Hātim’s disaspiration:—

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

We have said that the letter c is almost always aspirated to ch. Similarly, the aspiration of ch (very common in the auxiliary verb chuh, he is) is generally retained. But, in one instance (i, 13), 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 vučhan (ii, 5) for wuchahan, vučuk (ii, 4) for wuchukh, and vučun (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 khūb, well, always preserves its aspiration, khāb, a dream, becomes kāb and kāv; khabar, news, is spelt kabar, etc., in the first five stories, and khabar, etc., afterwards; and Khōdā, God, becomes Kudā, etc., in i–vi, and Khudā, etc., afterwards. Similarly—

khalat-č-shōhi, a royal robe, becomes kalāti shāhi.
khām, unripe, " khām and kām.
khumār, languishment, " kumār.
khān, N.P., " khān (ii,1) and kān (ii,12).
khōni, on the haunch, " kunya.
khar, an ass, " khar (iii) and kar (v).
khōran, to the feet, " kurān.
khash, a cut, " kash.

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

khōta, than, becomes khotā, khuta, and kutā.
khotūna, a lady, " kōtūna (v) and khātūn (x, xii).
kaṭith, secretly, " kaṭith.
kāwand, a husband, " kāvand (i–viii) and khāvand (x–xii).
The verb khьyon™, to eat, as a rule has k in the earlier tales and kh in the later, but this is not universal. Thus we have khьyw for khьёв, eaten, in ii, 2. Occasionally also the cognate Shinё language disaspirates in this word.

Khazmath or khьizmath, service, becomes khьismat (ii, 3) and kьismat (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 Ç. 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 pакп for pakha, wings; tёkhит (x, 12) and tёkit (xi, 13) for tёkkhит, certainly; vутамал for wотamukh, upside down.

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

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

Medial ph occurs in naphтsas, for the belly, which H. pronounced naptтsas (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 mashhйr, celebrated, which H. (xi, 3) pronounced mavnshйr.

Initial th occurs in the following: in thudd (thoder™), erect, it is preserved. For thьr™, a shrub, we have тйг, and for thьr™ or thudd™, on the back, we have тад, таг, and tor; тьn™, butter,
preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thawum*, to place, generally preserves the *th*, but we have *thavum* and *tavum*, and, for *thav*taw, *tāivtav*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *athya*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buthu*, a face, is always *but*; so, for *athar*, the woodworm, *atar*; for *katha*, stories, *katha*, etc., and *kata*; *nēthar*, a wedding, *nēthar* (xii) and *nētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *wothu*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wothu*, ascended, also becomes *vut* or *vuth*. Other examples are *vathar* for *wathar*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wothu*, arose to him, becomes *votus*, etc., or *votus*; and *wothith*, having arisen, *vuthit* and *vutit*. *Ṣāthah*, a moment, becomes *sāthu* or *sāta*.

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

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

There are more examples of medial *th*, such as *bōnthu*, in front, which always has the dental *t*, as in *bōntu*, etc.; *byūthu*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuthu*, 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*, *pyēte*, *pēthu*, *pēṭh*, and *pēṭha*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōthi* or *pōthin*, like,
for which we have pāthi, etc., and pāthi, etc., and pātin and pāthin. The common word sēthāh, very, much, appears as setā, etc., and setā, etc., it being noted that both forms occur in xii; tōthu or thōthu, beloved, is always tōt, and zīth, long (m.pl.), becomes zīth.

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

As for medial th, in the verb gatshun, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun kēntshāh, something, which appears under many forms, in none of which does an aspirated th appear.

Similarly, we have matsu and matsē for matshi, on the shoulder; ratschēna for ratshi-hanā, a little; vuts for wōthu, she went up, and also for wūthu, 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,  
ciš, a letter,  
bacē, young ones,  
bacāwūnā, to be released (fem.),  
nayistānūcā, of the canebrake,  
račēn, she took them (fem.),  
zacē, rags,  

H.  
chanda.  
chit.  
bache.  
bachāvina.  
nayis tān nāch.  
rachen.  
zache.

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

Examples of the aspiration of k are:—

G.K.  
kū̄rā, a daughter,  
kōmbakas, for help,  
kētha, how?  
kēntshāh, something,  
kāsun, to shave (xii),  
kōtā, a son (xii),  

Hātim.  
kūd, kūd.  
khumba khas.  
kvēta, kvathā.  
kyē tā, etc., or khyē tā.  
khasun.  
kuth.
INTRODUCTION

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

For the aspiration of initial \(t\), we have \(tal\) or \(thal\), for \(tal\) below; \(tot\), \(tut\), or \(thuth\), for \(tot\), thither; and \(thən\) for \(təv\), 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 \(mot\) of the perfect participle becomes \(muth\) in \(on\ muth\), for \(on\mot\), brought; \(vot\mut\) or \(vot\muth\), for \(vot\mot\), arrived. The \(t\) in \(dyut\), given, is aspirated in \(dyut\) or \(dyuth\), for \(dyut\); \(dvətuk\) or \(dvəthuk\), for \(dyutuk\), they gave; \(dəthin\), for \(dətin\), he gave them. Similarly—

G.K.

\(k\,yut\), for, \(k\,vut\), \(k\,yut\), \(k\,hyuth\), \(kyuth\).

\(rat\), a jewel (in composition), \(rotn\), \(rothuna\), \(rothuna\).  

\(səta\), at a moment, \(sət\), \(sətha\).

\(səty\), with, \(sət\), \(səth\), \(səthv\), etc.

\(tət\), thither, \(tət\), \(tut\), \(thuth\).  

\(vət\), arrived, \(vət\), etc., or \(vəth\).

Hātim.

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 \(dvətakh\) or \(dvətakh\), cutting in two; \(dal\) or \(dəl\), a leaf; and \(vəθən\), to arise, as compared with the Hindi \(uθnə\). 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 Rāmāvatārācarita, the proper name \(Vindrzith\), Indrajita, rhymes with \(dəθ\), seen, in verse 699, and with \(bθ\), 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 ḍāk, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindī or Sanskrit are always dental. The following are examples of this confusion, The list is in no way complete:

A. Dentals where we should expect cerebrals—

<table>
<thead>
<tr>
<th>Literary Dialect.</th>
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<tbody>
<tr>
<td>ṭ for ṭ.</td>
<td>gāṭj.</td>
</tr>
<tr>
<td>gāṭja, skilful (f. sg.),</td>
<td>gāṭily.</td>
</tr>
<tr>
<td>gāṭha, skilful (m. pl.),</td>
<td>hatis.</td>
</tr>
<tr>
<td>ḍaṭis, to the throat,</td>
<td>kōṭith.</td>
</tr>
<tr>
<td>ḍaṭith, secretly,</td>
<td>nut.</td>
</tr>
<tr>
<td>ṭu, a jar,</td>
<td></td>
</tr>
<tr>
<td>ḍaṭu, to be broken.</td>
<td>phut.</td>
</tr>
<tr>
<td>ḍaṭwa</td>
<td>phutu.</td>
</tr>
<tr>
<td>ḍaṭu, to break,</td>
<td>phutr̥r̥as.</td>
</tr>
<tr>
<td>ḍaṭra, to break,</td>
<td>phutr̥r̥uk.</td>
</tr>
<tr>
<td>ḍaṭary̥n</td>
<td>phuṭa r̥uṇ.</td>
</tr>
<tr>
<td>ṭu, to seize.</td>
<td>ṭu.</td>
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<td>phutr̥r̥uk.</td>
</tr>
<tr>
<td>ḍaṭary̥n</td>
<td>phuṭa r̥uṇ.</td>
</tr>
<tr>
<td>ṭu, to seize.</td>
<td>ṭu.</td>
</tr>
</tbody>
</table>
INTRODUCTION

Literary Dialect.

rōt
rūt
rof"mot
but (causal) rōt"mot
rōtun
rūt"nahk
rātith
rof"wa

 tähāl, servants,
trot, a necklace,
but tratis (sg. dat.)
tātahāl, a school,
tātun, to cut.

tots
tsātān
tsātun
tsātnam
tsātanas
but tsātanasa
tsātith

th or t for ṭh.

ōth, eight,
bēhun, to sit down.

bīth
byūth

byūthus
bōntha, before,
but bōnth

dēshun, to see.

dyūth
dyūthum
dyūth"may
dyūth"mot
dyūthuth

Hātim.

rōt, rut.
rat.
rūtmut.
rof"mut.
rof"tun, rutun.
rūt"nahk.
rātīt, rātīt.
rutu.
tāhāl, tāhāl, tāhāl

trūt.
tratis.
tātahāl.

tots.
tsāten
tsātun.
tsētnam.
tsātanas.
tsētanasa.
tsātith.

āth.

bāṭ, bēlḥ, bēth
byūt, byūt, byōth, byōth,
byūth.

bōnthus.
bōnta, bōnta, bontā.
bōnt.

dyūt, dyūt.
dyūthum.
dyōt mai.
dyūtmut.
dyūthuth.
<table>
<thead>
<tr>
<th>Literary Dialect</th>
<th>Hātim</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>kuthu</strong>, a room</td>
<td><strong>kuti</strong>.</td>
</tr>
<tr>
<td><strong>kuthi</strong></td>
<td><strong>kut</strong>.</td>
</tr>
<tr>
<td><strong>kutha</strong></td>
<td><strong>kuthā</strong>.</td>
</tr>
<tr>
<td><strong>kuthis</strong>, <strong>kutis</strong>, <strong>kutis</strong></td>
<td><strong>myāt</strong>.</td>
</tr>
<tr>
<td><strong>myāth</strong>, sweet</td>
<td><strong>pēt</strong>, <strong>pēt</strong>, <strong>pyet</strong>, <strong>pyet</strong>, <strong>pēth</strong>.</td>
</tr>
<tr>
<td><strong>pēth</strong>, on</td>
<td><strong>pēta</strong>, <strong>pyete</strong>, <strong>pēth</strong>, <strong>pētha</strong>, <strong>pētha</strong>.</td>
</tr>
<tr>
<td><strong>pēthha</strong>, from on</td>
<td><strong>pāṭhi</strong>, <strong>pāṭhi</strong>, <strong>pāṭhi</strong>.</td>
</tr>
<tr>
<td><strong>pāṭhin</strong>, like</td>
<td><strong>pāṭhin</strong>, <strong>pāṭhin</strong>, <strong>pāṭiv</strong>.</td>
</tr>
<tr>
<td><strong>pāṭhī</strong>, <strong>pāṭhī</strong>, <strong>pāṭhī</strong>, <strong>pāṭhī</strong>, <strong>pāṭy</strong></td>
<td><strong>pāṭy</strong>.</td>
</tr>
<tr>
<td><strong>pāṭhin</strong>, <strong>pāṭhin</strong>.</td>
<td><strong>rat</strong>.</td>
</tr>
<tr>
<td><strong>ratun</strong>, to seize</td>
<td><strong>rath ta</strong>.</td>
</tr>
<tr>
<td><strong>rath</strong></td>
<td><strong>setā</strong>, <strong>setā</strong>, <strong>sethā</strong>, <strong>sethā</strong>.</td>
</tr>
<tr>
<td><strong>rathta</strong></td>
<td><strong>takarān</strong>.</td>
</tr>
<tr>
<td><strong>seṭhāh</strong>, very,</td>
<td><strong>dakhe nāvān</strong>.</td>
</tr>
<tr>
<td><strong>thaharān</strong>, stopping,</td>
<td><strong>dākas</strong>.</td>
</tr>
<tr>
<td><strong>d for d</strong>.</td>
<td><strong>dēshān</strong>.</td>
</tr>
<tr>
<td><strong>dakhanāvān</strong>, leaning on,</td>
<td><strong>dēshun</strong>.</td>
</tr>
<tr>
<td><strong>dákas</strong>, for a stage,</td>
<td><strong>dēshith</strong>.</td>
</tr>
<tr>
<td><strong>dēshun</strong>, to see.</td>
<td><strong>gand.</strong></td>
</tr>
<tr>
<td><strong>dēshān</strong></td>
<td><strong>gandī</strong>, <strong>gandi</strong>.</td>
</tr>
<tr>
<td><strong>dēshun</strong></td>
<td><strong>gandīmaty</strong>.</td>
</tr>
<tr>
<td><strong>dēshith</strong></td>
<td><strong>gandin</strong>.</td>
</tr>
<tr>
<td><strong>gandun</strong>, to tie.</td>
<td><strong>gundun</strong>.</td>
</tr>
<tr>
<td><strong>gand</strong></td>
<td><strong>gundin</strong>.</td>
</tr>
<tr>
<td><strong>gandī</strong></td>
<td><strong>gandith</strong>.</td>
</tr>
<tr>
<td><strong>gandīmat</strong></td>
<td><strong>gandith</strong>.</td>
</tr>
<tr>
<td><strong>gandīn</strong></td>
<td><strong>gandī</strong> zyes.</td>
</tr>
<tr>
<td><strong>gondun</strong></td>
<td><strong>gandī</strong>.</td>
</tr>
<tr>
<td><strong>gondun</strong></td>
<td><strong>gandī</strong>.</td>
</tr>
<tr>
<td><strong>gondin</strong></td>
<td><strong>gandī</strong>.</td>
</tr>
<tr>
<td><strong>gondin</strong></td>
<td><strong>gandī</strong>.</td>
</tr>
<tr>
<td><strong>gondun</strong></td>
<td><strong>gandī</strong>.</td>
</tr>
</tbody>
</table>
INTRODUCTION

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>( bata^{2}, bata, bāṭṭa. )</td>
</tr>
<tr>
<td>( mē ti ), me also,</td>
<td>( muṭi, muṭî. )</td>
</tr>
<tr>
<td>( rāt̪a\text{na} ), a jewel (in composition)</td>
<td>( rothun̪a, rothun̪a, )</td>
</tr>
<tr>
<td>( tati ), there,</td>
<td>( rotun̪a, rotun̪a, etc. )</td>
</tr>
<tr>
<td>( yeṭi\text{t}i ), where,</td>
<td>( tat̪i, tat̪i, taṭ̪i, tat̪v. )</td>
</tr>
<tr>
<td>( th ) for ( th ).</td>
<td>( ye t̪aṭ̪i. )</td>
</tr>
<tr>
<td>( bāṭha ), words,</td>
<td>( bāṭha. )</td>
</tr>
<tr>
<td>( hēṭh ), having taken,</td>
<td>( het, hit, hvet, hveth, hveth. )</td>
</tr>
</tbody>
</table>

Compare \( rothun̪a \) and \( rothun̪a \), for \( rāt̪a\text{na} \), a jewel, above.

<table>
<thead>
<tr>
<th>( d ) for ( d ).</th>
<th>( aḍa\text{l}a ), from justice,</th>
</tr>
</thead>
<tbody>
<tr>
<td>( mūd\text{n} ), he died,</td>
<td>( aḍaḷ. )</td>
</tr>
<tr>
<td>( mūd, mūd. )</td>
<td>( mōd, mūd. )</td>
</tr>
</tbody>
</table>

In Kāshmirī the letter \( r \) is a dental letter, not a cerebral as in the Indian Mādhyadēśā. We see this in the frequent interchange with a dental \( l \), as in Hātim’s \( mōl \) or \( mōr \), for literary \( mōl\text{n} \), father. The same is the case in the North-Western languages, Sindhi and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim’s dialect, between medial \( d \) 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>( ōra ), thence,</td>
<td>( ār, etc., ṭōḍa, andevenāda. )</td>
</tr>
<tr>
<td>( garun ) (G.K. ( gāḍun )), to make.</td>
<td>( garān. )</td>
</tr>
<tr>
<td>( gorun )</td>
<td>( guḍun. )</td>
</tr>
<tr>
<td>( kor\text{n} ), a bracelet, ( kūr\text{n} ) (G.K. also ( kūḍ\text{u} )), a daughter,</td>
<td>( kūḍ, khūḍ, kūr. )</td>
</tr>
</tbody>
</table>
KASHMIRI STORIES AND SONGS

körė
kōri
kūr
lärun (G.K., also lādźun), to pursue.
lārān
lāryōmotū
lāryāv
lāryēyēs
mōrū, he was killed,
parun, to read, recite.
porukh
parān
porun
thar (G.K. also thad), the back.
thūrī
tōra, thence,

B. ř where we should expect d—

Literary.

kaďun (G.K. also karun), to extract.
kaďī
kaďū
kaďikh
kaďukh
kaďeďkh
kaďān
kaďān
kaďōn
kaďun
kaďunū
kaďun
kaďūn
kaďūnū

Hātīm.

kaďēn
kaďēnas
kaďēnas
kaďith
kaďēn
kaďēnas
kaďēn
kaďēnas
kaďith
kaďēn
kaďēnas
kaďēn
kaďēnas
kaďith
tšaḏun (G.K. also tšārun), to search.

G.K.    Hātim.
dāp'zihēkh, thou shouldst have said to them, dabzā hek, dabzi hek.
dāp'zēkh, thou shouldst say to them, dabzik.

Hātim.

but dāp'zēm, thou shouldst say to me, dap'ezim.
wās'zi, thou shouldst descend, vaiz'a.
wās'zi-na, thou shouldst not descend, vaiz't zina

pēs, they fell on him, p'ez.

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

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

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

Turning to individual consonants, we note—

(1) We have prosthesis of ʰ before ʸ in—

G.K.    Hātim.
yunʷ, to come, yūn, hvūn.
yuthuy, as verily, yūthuy, hvūthuy.

(2) ʰk becomes ʰ in—

G.K.    Hātim.
shēkhtsā, a certain person, shahtša.
Possibly *shaktsa* is a slip of the pen, for elsewhere Hātim has *shakitsan, shakitsas,* and so on.

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

*G.K.*  
*tōcē,* loaves,  
tōpōrã, in four directions,

*Hātim.*  
suchē, su cho, tuchē.  
sō pā̄ri, tso pā̄rã.

It becomes *z* in—

pānts, five,  
pānts, pānz.

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

With these changes of *t* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tulār,* a bee, with the *māsh-tulārī* 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 *kānye phul,* a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *ʃ,* while G.K. has *ph* instead. Thus, Hātim *fakīr,* G.K. *phakīr,* a mendicant. For *thought* Hātim has both *fikr* and *phikir.*

(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 *samsēr.*

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

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

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

G.K.  
*bakh瞪köyish*, a present,  
*jalwa*, glory,  
*but jēlōy*, even glory,  
*sakh*, hard,  

Hātim.  
*bakcāyish*, *bakhshāyish*.  
*jalwā*.  
*yala vai*.  
*sak, sakh*.  

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

In the declension of nouns, Gōvinda Kaula, like Íśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *as*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgas* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasāndi* (v. 3) and *sunasāndi* (v. 4), both for G.K.’s *sōna-sāndi*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sānz*, for G.K.’s *sōnara-sānz*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.’s *pātashāha-sond*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūḍis-sāth* (possibly a slip for *kūḍi sāth*), for G.K.’s *kōrē-sūty*, with the girl (v. 10); and in xii, 15, we have the masculine form *kuṭniy*, used instead of the feminine *kuṭniy*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnz*, balls; *soiru*, *sōri*, *sāruy*, and *sāruy* for *sōruy*, all; *za*, *ze*, and *zī*, for *zāh*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. Bōh. I, is represented by *bo*, *bu*; for *myōn*, my (m. pl. masc.), we have *mēnu*, *myē*, and *mēn*, and for the fem. sing. *myōn* we have *mēny*, *myē*, *mēn*, *myēn*, and *mēny*. For *boh*, thou, we have *su*, *sa*, *si*, and
tšu, and for cyõn̄u, thy, chin, chvun, chōn, chōny, and chv̄ōn, all with the aspirated ch.

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

As for the remote demonstrative pronoun, its emphatic fem. sg. nom. saw or sōy, she verily, appears as sai, sāi, sāv, 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 chuh, he is, we have che (v. 4); for chuy, he is verily, chi, chì, chiy, and ciy (sic); for chwā, is he ? cha; for chēh, she is, chā, 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 chvā.

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, yihna.  
dis, give to her, disa.  
kađōn, we shall pass over it, karōnv.
INTRODUCTION

III

ON THE METRES OF HĀTIM'S SONGS

BY SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional cyat-går, 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 páda. 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 Śāstrī, of the Śrī-Pratāp College, Srinagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of 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 Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

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

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

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

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

Shāhānshāh Sūltānī Mahmūdī Gāznavi
āsū karān pāne mūlken pāravi
fākir lágit āsū phēran vānāvān
myāni āhādī āsi má kah nōtāvān
jāye ākis āsā kārān dvēyā kār
ādal tamī sandī sātī āsak cēshmā sēr
jāyā ākis vucunē hānīn ākh aliī
mūhimma sāitīn ās gōmmut sūy zālīl
mūhimma sāitīn ās trāvān āh tavōsh
mūhimma sāitīn tāsā rūdīmut kahti hōsh
yorā zālā ās lāyān gātā sān
tōra zālas āsus nā kyā khasān
dōpusā shāhan kārme sāitīn bājivāt
lāy zālā yādī Ālla dīlas rāt
lāyun zālā tōrā khūtas gādā hāt
pādīshāhīs bōnt kun sūy āu hīt
gādā hātas bādal dyūtānās mōhrā dyār
lālē nīgīn mālē muhtēy vunto bār
rāt bārit pādīshāhan dyutus nād
sūy chūkā myōn sherīk nā murād
mūhim kāsūvun hēkāmāti Pārvardigār
tāp shūhul sārde gārm nōu bahār
vānā yēy zan bānde mānẓūr zāsēnuy
kāsē hēkāmaš mūhim tagī kāsēnuy
ātā āndar cīy vūstādā vānān zār
jūmālā ālam bānde Āhmad vūmedvār
I. MAḤMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Maḥmūd of Ghazni, the king of kings, used himself to watch over the protection of his kingdom.

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Dapān ustād shahar ak gāu shehri Īrān tatī ās pādshāh tāṃ'īy chu nāv Bahādūr Khān. tāmī ās kurmut bāg zānānān kyut tat ās nā vat gārzānas tātī bāgas manz gāu pāda fākīra nazār bāzau kār nazār kābadārau niy kābar āmīs pādshāhās dopuk fākīra sāu bāgas manz bōzun pādshāhān hyūtūn sāīt vazīr gai tat bāgas manz vucun aṭī fākīr

2. lache nāu chiy har vaṭī bīnā
   bōz vuphā dā'īrī ankā
   hā fākīrō yōr kōr tākhu
   katī kōchuk katye peṭā ākhu

fākīr dapān
   kūrmē sāla tūnhund khyāu me kya
   bōz vuphā dā'īrī ankā

3. pādshāhās bōntī kānī pōshī tūr atī tal momut
   būlī būlī yelī yimau āmīs fākīrās khāshim kur tīlī
   pyau fākīr patar vasit momut būlī gau thūd vūtīt
   pādshāhās hōvun yī virīd gau nērit phīrit bēye āu
   būlī mōd bēye fākīr gau bēye zīndā hyūtūn nērun
   yimchīs kārān zārā pār dapān chis
   hā fākīrā khīsmāt kāre
   dūdī harīk khāsīhō bare
   khāsī pulāu macāmā kyek nā
   bōz vuphā dā'īrī ankā

4. yus virīd fākīrās ās suy bāvun āmīs pādshāhās
   āmī pādshāhān bōu vazīrās
II. THE TALE OF A PARROT

1. This is what my Master told me:—

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

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

Hark ye, loyalty is monstrous rare.¹

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

Quoth the Faqīr:—
I came but for a stroll. What of yours have I eaten?"
Hark ye, loyalty is monstrous rare.

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

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

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

¹ Literally a phoenix, a rara avis, the Arabic ānqā. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.
kār taṛa byat pādshahān vazīrās
suti mahāram kurun atī sīrās
gai sālas shikārās yeg ja
bōz vupha dā'īri anka

tōtu momut vucuk dār biyā bān
ḥā vazīro āsi he shubān
zu āmīs manz thāvūtan sātha
bōz vupha dā'īri anka

dopū vazīrān pādshahām yīsā kōl momut
phak chus yīvān kābar kār chu gomut
chus nā tahārān vantā sā kāre kyā
bōz vupha dā'īri anka

5. pādshāh kārān zārā pār vazīrās āmi bāpat bo
vucehan tōtā kyut āsīhe shūbān āmi bhūs nā
vazīrān kyē dāpān vustād āmīs ās ādīs manz dāgāi
vunī sāū pādshāh āmīs tōtās manz panun muḍ
ṭunun trāvit tōtu vut thud chu phērān gazārān kār
kōm tāv at pādshāhā sāndis mūḍis manz yī ās āmīs
dar dil

pyau pitarun pādshahās pānās
bōr lūdun vazīrās nā dānās
āsūs dāgāye zāgān dād kha
bōz vupha dā'īri anka

6. tōtu chu havāye asmān vazīr chu pādshahās
sāndis māris manz vut thud

khut guris khalākan manz gau

dopū nak vazīr mūḍ gurī pyeṭe vasit pyau
kābar dārau niyā sāy kābara
bōz vupha dā'īri 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. امی وازیران یلو کار کوم تاک پادشاهان صندی ماری مانز تجیدن atas یکه شمشیر ات پانویس ماری کورن رهنا ات درشهکارا دوپن نیریا تیران داز بیه بندیک باز یوس ماریا تاک تامیس بانیاو باکچایش امی توتان یلوی بوز تا ییدا گاو تاس فکیراس نیش یوسیه تات باغاس مانز اس تامی دوهو.

هکوم دیوتانای تیران دازان
کان تاییتالو میانین نازان
تاک مارناس دیوتاناک پوتو ва
بوز ووپها داری انکا

8. یوس اسال اس پادشاهان سو چو توتان مانز فکیراس نیسان سو تاک کاسی مور نا دوهو اکی دراکی پی الی پادشاهان سالاس شیکاراپا ویت یاوه اکیس اتی یوکوم سونا سانز مینگ مار امی سیی کارک لار اینیک درشهکاری مانز دوپنک امی پادشاهان یاس کانی یی سالادو تس دیموگاردان.

9. دوپان ووستاد امی مینگی ماری تجید پادشاهانسندی کالا پیت تینی ملی یوت تاجی لاریس پاتا یوس سو تاک اس فکیر اس سهیبی اگا دوپن امیس توتاس یاس مانزی پادشاهان تس دوپنکس گاتی سا نیر از لابک پانون مود ییمچ ایمیس مینگی ماری پاتا لاران ناکهبا روژان تشک نا.

10. دوپان ووستاد اتی اس موموت هایپوت پادشاه تاک امیس هاپاتاس مانز لایراو یوسی پادشاهسند مود اسی یی ترویوین اتی

شود بوزون توتان لایراو
کولی دادیضی مانزی یو پراپرایا
مود لوبن کاری تاسی مارهبا
بوز ووپها داری انکا
7. When this Vizier had done the deed, and when he had entered into the King’s body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, “Go forth, ye archers, and ye 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,¹ and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, “Go forth, your Majesty, to-day wilt thou regain thine own body.” Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

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

The news of the Vizier-King’s coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

¹ A few words are here missing in Sir Aurel Stein’s text.
11. tōta pyau ati patār yi tāu pādshāh panānis māris manz yus yi vazīr ās su chu hāpātas manz khut pādshāh asal yus ās su khut guris pyet dopun yiman lōkan mā'ryūn hāput lōyāhas bandūk phutehrhas zang ānuk rātit pādshahās nish dopunās pādshahan tikār tam dagāy bo mārāhat nā kya kare ha lōk dapanam hāput chus vazīr tye chiv panun muḍ gālmut vuma thāvat tā hāput vazīr boha se mārat.

12. dapan vustād ānuk zūn zāluk hāput.

hat vā'nsi gau kam ya zhāday !
ān Bahādūr Kānas pyāday !
kar Vahab Kāre Allah Allah !
bōz 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. SAUDÂGARASÜNZN KAT

1. Saudâgar gau sôdahâs ga'ri âsus zanânâ sây gaye mushtâk fakirâs aksis vâryahâs kâlas dohâ aki âu saudâgar gar panun mâl het pâdshahâs gayâ kabar saudâgar vôt pâdshâh drâu sâlas rât kyut vôt saudâgarâ sund chu ati vudânye pahar chu gomut râs hund yi saudâgar bâi vuts vodye pyet h'eten bata trôm pâdshâh chu vuchân tûri pâtin saudâgar bâi drâye bro-bro pâdshâh chu pakân pata pata vâti maidânâs aksis manz ati âs fakir nárshân zâlit kâris âmi salâm bata thûnâs bûnta kanî dopunâs k'ë ani tul tôtâ lâyun âmis saudâgar bâye dop'unâs tîry kyâzi ãyak dop'unâs â'mi phirît az âsum âmut panun kävand tami göm têr k'ë tam vûny bata dop'unâs âmi fakirân bo k'ëmây na guda'ny dim ânit âmis saudâgarasund kalâ adâ k'ëmai bata pâdshâh âs vuchân yi k'ënta yimau doyau kata ka'ri ti bûz pâdshâhan sâruy.

2. dapân vustâd drâye saudâgar bâi vâts panun garâ khâs hûr pâdshâh chu bunâ kanî âmi tôt âmis saudâgarâs kale vûs h'et rumâli k'et che pakân bro-bro pâdshâh chu pata pata vâts âmis fakirâs nish tulun tôtâ lâyun âmis saudâgar bâyê dop'unâs tâ sap'dak na âmis panânis kävandasunz vûny sap'dakâ mënî.

3. pâdshâh drâu vôt panun garâ trûvun arâm gâsh phul vûs krâk dopân che saudâgar vâsau panun garâ suy mûr tûrau vâts âtuy saudâgar bâi dapân che pâdshahâs kävand âyâm suy mûrham tûrau pâdshâhs che kabar yi saudâgar kamî mûr
III. THE TALE OF A MERCHANT

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

2. Furthermore, my Master told me:—

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

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

4. dapān vustād kuruk yi saudāgar zāluk ātuy drāu pādshāh bāyī sā'ri chu vuchān āya āmīsanān kulai yi che karān gat dapān che bōtī zālā pān āye hitān vut sāneūy nāraō manz pādshāh gōs kārīnas tap dapān chus pādshāh yey tā ti kya? tēy tā yi kya dopūnas mē trāu yīlā bo zālā pān dopūnas nāgas ākis pēt chāi mēn dōdā bānyē sāi vanē āmyuk mā'nye trāvun yile zōl āmī pān pānānīs kāvandās sāi gāyē khalās pāgā drāu pādshāh vōt āt nāgas pēt vuchin ātī zānānā āmī say zānānā chu dapān pādshāh tēy tā yi kya yey tā ti kya dopūnas āmī zānānā ātī duhī āmāñīk jāvāb.

5. dapān vustād ātī dōh gai ākī kun pādshāhas pyau yād lā'īdyau pādshāh tat nāgās pēt vuchin sā zānānā dopūnas vanum tāmī kāt'ēhund mā'ni dopūnas gās an sāvul bēye nut ānun sāvul tā nut dopūnas vasyāt nāgās manz nut sūn phīrit dopūnas bēye ānun sāvul kānā rātit thāvus nātīs pēt kālī dopūnas lāyus shamsēri hānz tūnd.

6. dapān lā'īynas samshēri hānz tūnd āmī sātī gāsān pādshāh gāb hangātī manga gāb.

7. dapān vustād yi che vātān bāgās ākīs manz ātī chu vuchān palān gālītt ātī pēt pādshāh trāvun arām ātī āsa pā'īrīye yīnī vuy nyu tulūt pādshāh sānuk akīs 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
8. dapān gaya yima pā'riye pānas āmis disuk kunz dop'has yet kutis thāu kulup vut ās andar tāu andar āt vuchun gur zīn ka'rit kođun nebar tap ka'rit nebar yeli korun chu vudēnye tap ka'rit dop'has khas yemis guris khot āmis guris yi chu vuchān satau zemīnau tālīti navau asmānau p'eti yi kēsā Kudā sābān pāda kurmut ti vuch pādshahan tat sā'īth gau mushtāk gōs pāda Shētān dop'naś kya chuk vuchān dop'naś pādshahan yi keņ'śā Kudā sābān pāda kur ti chus vuchān dop'naś Shētānān phīrit āmī kutā hāvai bo yi chāy mēny kunz yat kutis thāu kulup vut ās andar tāu pādshāh andar vuchān āt khar gandīt dop'naś karun nebar khas āmī say yi keņ'sā Kudā sābān pāda kur tāmi p'ēth kanī vuchān beye kyē kut pādshāh āmis kharas.

9. dapān vustād barābār vataṇāvun panun gar kut hyūr phīrit vut vuchun āt na khar pādshahās āu arman tamī bāgukv voh k'ēta pā'īthv vātve tut dapān gau āt nāgas p'ēth dopun tamīs zānānā m'ē vante yey tā ti kya t'ēy tā yi kya dop'naś āmi zānānā anun panun nēchū beye an nut beye an shamshēr dop'naś vasyat nāgas manz vālun panun nēchū pāvun pathar thāvus nātīs p'ēth kale kanas kar'naś thap āmī pādshahan tuh jin shamshēr lāye āmis nēchūvis karīs āmī zānānā thap at shamshēri dop'naś yih gau ti ti gau yi tā gāk mushtāk bāgas beņye mēny gaye mushtāk fakīras.
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 GYAVUN

Dapān chu:—
Daye zār van"mai Kudāye bōz tam tāi
samsār bāzi ġār

hazrāt¹ Ádam guđe lǔদ nam tāy
mal'kau kur hai taiyār

phurtas Yib’lis taṭ¹ kur² nam tāi
samsār bāzi ġār

hazrāt¹ Nu chi vulādi Ádam tāi
phīrit ġās kūphār

ah taṁ¹ kur nay¹ sār'gau ālam tāi
samsār bāzi ġār

hazrāt¹ Īsā kṛē chu nā kam tāi
Sāhīb'sund tōt yār

sūn as'mān'an p'ēṭh taṁ¹ sabak dopu nam tāi
samsār bāzi ġār

hazrāt¹ Musāi trāvuy kadam tāi
Sāhīb'sund kare ġīdār

Koh'ē Tūrā p'ēṭhā taṁ¹ kathe ka'ri nam tāi
samsār bāzi ġār

hazrāt¹ Ibrāhīm kṛē chu nā kam tāi
pūṭalīn kurun nakār

taṁ¹ kur dīn¹ Mahamad mahkam tāi
samsār bāzi ġār

marit kab'rā yēli vāle nam tāi
pan'en bāi kya yār

tat² Lāla Mal'kas kya ġāv'nam tāi
samsār bāzi ġār
IV. A SONG OF LĀL MALIK

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

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

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

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

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

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

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

1. Vustád dapán Shehra ak chu âsmut tat' chu sunar suy âs šatas bahan hatan hund zyuţ yühay âs garân vast pâdshahâs sanzi kôdye kit' tot âs gasân sunar sanz zânâna h'et ak' doho dopus am' pâdshâh kôd'ye sözun gaše panun kâvand doho aki drâu sunar sunasanz váj' h'et pâdshâh sanzi kôd'yi kit' am' pasand karus nâ dop'nas yat chi vâd â' put phîrit vôt panun gar' pyau bimár.

2. âmis âs pâdshâhasanzi kôd' hunâd âshik gomut pâdshâh kôd'î âs gomut âmis ñunarsund âshik dod'mâj' kun vanân pâdshâh kûd':—
   zargar nichuva pûr kumâr |
   dêshît log'mai dod'mâj muthai amâr |
   dod'mâj ches vanân phîrit:—
   mai kar kûdye shûri bâshe | lagak ashkanye vále vâshe |
   â're kane dithai kûd' kane dâ'li |
   âr mâ lag'ham vu bâ'li |

3. sunar chu bimâr âmis chu âskun tap âmis sunârsanz kulai che gâtij âmis tug bözun âmisund dôd dapân ches ta hech läyin rînz beye gar sunasandi rânz ze.

4. dapân vustád gar' am' sunasandi rânz ze drâu atas k'et hitân rânz läyân che âpâ'r i ta yipâ'r i läyân kaňyev' ta shâstrev' vôt ot pâdshâhasanzi dâ'ri tal läyin at' sunasandi rînz ze pâdshahasanzı kôd'ye halamas manz ami hävus âre phîrit tâd kan' äna beye tràvun dâ'ri kan' âb beye tràvun pôshe gund beye tràvun kih beye tujen shast'ro salai
V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith:—

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

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

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

But the foster-mother replied:—

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

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

4. Saith my Master:—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.
d"utun at¹ dā'ri ḥandis dāsas kash am¹ sunar vuch āu phīrit vōt panun gara dop"nas panaṇye zanāna dop"nas kyaho karut am¹ vununas phīrit rēnz hai lāyēmas tim hai gās halā mas manz tōre hai haunam phīrit tor kan¹ āne beye hai trāunam dā'ri kan¹ āb beye traunam pōshe gund beye trāunam kih beye dyutun shitēravi salaya sā'ith dāsas pash dop" nas am¹ phīrit tar kan¹ hau hāunai āna kustāny āsmut chus vupar āb hau trāu nai āb dava kan¹ gāte atsun pōshe gund trāunai bāgas manz salaya sā'ith hāunai anun gāte pahre vāv tat chiy polādev⁸ nāza tim gāsan saten¹ kih trāunai ches vālān kanga⁹.

5. dapān vustād drāu ye sunar shāman ba'g¹ šavat bāgas manz vuchun at¹ palang kut at¹ palangas preeṯh shikasta sā'ith preyes nindar āyes yi pādshāh kūd shānda ches karān khur khurachas karān shānd yi k'ē hushār gās nā yutāny gāsh lug phulen¹ pādshāh kūd taj gar³ panun patkun gāu hushār sunar yivān chu yit¹ panun gar³ vanān ches panen kulai k'ahō karut yichus dapān phīrit sānai k'ē āyem dopunas am¹ zanāna tala yür¹ hund vula gau vuchus ami panaṇye zanāna vuchus chandās vuchān at¹ rēnz ze sunasand¹ timai yim tam¹ doho lāyānas halēmas manz dop"nas sa chai āmut su chuk nā gomut hushār vo beye yeli gāsan kālēchen teli dapai bo sabak.

6. dapān vustād nam da tulinas athan ḥand¹ akis ās nas dyutmut sun kash dop"nas mōr thas am¹ dop"nas phīrit māl māji che sa tūnye mut nāyid
Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

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

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's
sabakas vu yeli gatak teli dimai davañan am\textsuperscript{i} dyut\textsuperscript{e}nas mardev\textsuperscript{a}na beye nuna rase h\textsuperscript{n}a dop\textsuperscript{u}nas beye yeli tat palaṅgas p\textsuperscript{e}th khasak teli yeiyi nindar yi dava rata han gandi yyes ada p\textsuperscript{eyiy} nindar shahij drau at\textsuperscript{i} yi sunar dava rata han hitun sa\textsuperscript{t}h vôt at bāgas manz kut at palaṅgas p\textsuperscript{e}th chu prārān tēr tāny yi kuni yīvān ches na hitanas yiny nindar atas chus dōd at chu karit tap dopun vuñy āyina yeŝañha ba bo dā\textsuperscript{id}is dava shahij karāha nindar yūthuy at dā\textsuperscript{id}is šunun dava tithuy pyōs wāliṅji vēe chu lalavān thud vuthit.

7. dapān vustād āyīye pāḍshāh sānṣ kūḍ āmis mut sārūy dōd karun āmis sā\textsuperscript{t}h yi karun guś p\textsuperscript{eyak} nindar yutāny gāsh lug pholen\textsuperscript{i} kutil chu vasān apā\textsuperscript{r} kan\textsuperscript{i} āgaye. vuchun at\textsuperscript{i} pāḍshāhasaṅṣ kūḍ beye sunar rāt\textsuperscript{i} am\textsuperscript{i} kōtyālān nīny rātīt karin havālā trālin kārik kād at\textsuperscript{i} ās pakān vat\textsuperscript{i} akha āmi sūy dopuk yimau kādyau doyau sahasa dizi kēk sunar ata p\textsuperscript{e}thā dābzik pāḍshahas kar pyau kung\textsuperscript{vär}i kabar cha loṭ taṭan\textsuperscript{n}sa kvinna hot taṭanas.

pāḍshahas kar pyau kung\textsuperscript{vär}vē\
pakān dil gōm tāt\textsuperscript{i} tārē\
vir het vātun gōs sulli gār\textsuperscript{vē}\
natatas pāḍshāh tati mārē\

bōz sunārsanṣa zanāna drāye bāzar hitan ūuche lazan kranj\textsuperscript{e} drāye hvet.

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

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

7. And my Master went on to say:—

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

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

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

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

1 She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.
8. دپان وضعبد باگ‌رن یماع سوهچ دپوناک کاوند چوم بیمار اتیکیا دپ هام پیراو فکیراو سوهچ گاسان باگ‌رانیه ساتان کاکنه‌نین یی کوهسا دپون چو ای دپزیم یویا اتی‌وینعی ارا نیراون کوه دپزیم نا مه گاته شاک دپوناک بیه ماه چو کاهی یتی دپ هاس ییمئو پات‌امی پاهارا اینی موی کوتفاون یز کاهی یتم چه پاکون وات ییمان نیش دپون امیس پاناکیس کاکنداس یونی کیتا پایی یتی مولی یتی پادشاه کوی یتی مکالاوایی یی پادشاه کوی دپ‌ناس امی فیریت یی یلی یتی‌هیام اده یکی زی لاغاه کاه.

9. دپان وضع کودون نالا پاپیون بوشک یلونن پادشاه کوی یتی پادشاه کوی یتی هوند کودون یلونن پاپین کی‌راند دیساناس واتامک‌ی درایه نبآر پادشاه کوی یتی گیه پاپیون گار کوتفاون دیرت راپات پادشاهی دپ‌ناس پادشاه کوی یتی بیه اس سونار باگا مانز تیمای کی‌اکی کاریم کاه پادشاه دراک ادالیت پی‌تی‌ه ایکی ییم راتیک کاهی یتی یزم وچوک ییم باسی یی سونار سانژی کولیه گاندی گلی یی پادشاه‌هاس دپ‌ناس پادشاه‌هیام اسکییا اسی گماتی‌ی سالاس توری کیا ای‌کاپ‌کیتی یچات نچیتسه شهاراس مانزی گان تیر آدی باسی‌کیتی کیان باگا مانزی یتی‌یوچ پالانگ کهاتی یتی پی‌تی‌ه کر آرام‌کا اع کهون کوتفاون امی‌کیا نیش راتیک کارین کاه دیرت کوتوفاون دپون پادشاه‌هاس پادشاه‌هیام کیان کوی کارنام کاسام وچی‌نیا نومیدی پی‌تی‌ه ایکی دپان یوسی یتی آپز کاسام کاره‌کی سی وچی‌هنئیا تئی‌کیثد سی اس تئی‌کیتی ماران دپ امی سونار سانژی زانان‌یا امیس سناراس تئی‌ییه‌یی پادشاه کوی باچا‌یوی‌یی دپ‌ناس
8. And my Master said:—

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

9. Said my Master:—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the Vigiñāh Nāg.1 People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

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

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1 Vigiñāh or Vigiñā is the name of the tutelary goddess of the Kāshmir forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A Vigiñāh Nāg is a Nāg, or spring, sacred to her.
hāvtam vat dop^nas ak träų sārūy poshāk kuran tūn krāų beye mat sūr lāg gosōny yeli ut vāt^nāvan āmis pādshāh kūd^e chōn gāse gatun āmis pādshāh kūd^e gāse karin^ tap dāmānas dopun gāses ma dittā guđe khārāt sa kya hā'^i adā kasam chōnuy mokrātīt dāpi yāhaz^i vigūya nāge nāmis mātis siva kya kārum na kāsi dāmānas tap.

vigūya nāgas vaśāyas srānas □
ku^e zānā ma^i ma ludnam ra □
mat^ tap lāyinam doili dāmānas □
kut^vāl gānas gud^ryau kya □
sā'^i yā'^e goi pānas pānas □
kut^vāl gānas gud^ryau kya □

10. pādshāh kūd gaye gar kut^vāl d'utuk phahi sunārsandi bāts ze che gar^i pana^i yi gau sunār bimār kurnas ya'hoi āshkun tap yi ās sunārsantz zānānā gātij guđun moh^ra hathas akis rush yi gundun pana^i kāvandas pāna lōgun sānnyās āmis pāra^n gupāl^i vātanāvun pādshāhā sund gara dopun āmis pādshahas yi cham bāy kākin^ yi chai te havāla mye chiy gatun bāyis nish su chum gömus (sic) sōdahas yi chai myē gupāl^i havāla yu tāny as^i yimōy yi chai pāk yi thāivzin pana^e kūdīs sā^th āye phīrit panen gar^ k^e kāla gau aū yi sunār beye gar^ punun.

11. dapān vustād lōgun sōdāgār am^i zānānā vāt^i at^i pādshaha sandis sheharas manz lōg am^i beye sānnyās kāvand thāvun dēras p'eth saudāgār lāgit
Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vīgniāh Nāg, save and except this mad fellow no one hath ever seized my skirt."  

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

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

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

1 "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.
pāne gaye pādshahis gundānas dāvā dim gupālī
divān achān āṇu dapān ches dim gupālī.

prārān doh gau me bālve
sānyās āmut gupālve

yi chus dapān pādshāh phīrit.

sānyāsā maulāk jande lolo
kōtūna ak dimai dandā lōlō

sānyās chus dapān chus phīrit.

sānyās chusai bē vāstu lōlō
dand himai dukhtārē khās lōlō

12. dapān vustād mohāra hatās guḍun rush gundun
paneṣye kūḍā karān havāla sānyāsas.

tānnāna tannana tanā nai
yim kār che karān zanānai

niyanta karān havāle panānis kāvandas dopānas 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. Shāhi Yūsuf Zalikhā yārē bōzak nā ||

2. Sālas yihna polā'ū k̪e knā ||
   Yitam gah begā yārē bōzak nā ||

3. Sat kuṭi larichim chānē lō larichim ||
   Beh tam sātha yārē bōzak nā ||

4. Puṭal khānas b'i yun b'i yun pānas ||
   Kurnak parda yārē bōzak nā ||

5. Ati kya thāvut aśi kōna hāvut ||

6. Kūdā gau suy mane paneṇye kās duly ||
   Shōlan chu shamā yārē bōzak nā ||

7. Kūdā chu kunuy jalā'va dit drā'ū nunnuy ||
   Kanye manz chā mudā yārē bōzak nā ||

8. Hazrat Yūsuf tul patē lādēyes Zalīkhā ||

9. Nālas tap karit nyūn hā tā karit ||
   Gai pēshe pādshāh yārē bōzak nā ||
VI. THE STORY OF YŪSUF AND ZULAIKHĀ ¹

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

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

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

4. One by one she herself in the idol-house
Covereth (each idol) with a veil.² Wilt thou not hear, O beloved?

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

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

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

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

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

¹ Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.
² When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.
³ Dōy, duality, is a technical term of Kāshmiri Śaiva monotheism, and is here borrowed by Musalmān theology.
10. Aziza Misar às pädshäh amis às zid Hazreti Yusuf's sund.

Yusuf käd khânh kahchus na bözan
Mukli az Kûdâ yâr's bözik nâ

11. Yeli Yusuf lug käd at às prâny käd timau dyüt kâb akis kurun tâbir timari pädshäh mûd pädshahan beyis kurun tâbir ta sapadak pädshäh sund pêshkâr mât' hasa pâ'vzi yâd.

Kâ'dyau kâv dyüt tâbir drâk myût
Moklai parda yâr's bözik nâ

12. Pädshäh Aziza Misar dêshân kâb.

Aziza Misar kâb'nish abtar gau bedar
Vut shóra ga yâr's bözek nâ

13. Kamûk vut shóragâ?

Malan bûban piran fakîran
Banina hakima yâr's bözek nâ


Kâbuk tâbir Yusufas chu vâphîr
Dâden chiy davâ yâr's bözek nâ

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

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

The prisoners saw a dream. The interpretation turned out true\(^1\) 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 yivān bart' en nāgan satan ch' avān beye dū thum kām sat hil vuchun pukhtan satan helen ning' lān beye vuchun lāgar gāu sat yivān mast satan gāvun ning' lān amī kuy vanum tā bīr dop' nas Yusūfan drāg vuthi.

16. Dapān vustād Yusūfan moklau tā bīr vanit pādshahās gāu asar lajis boche dop' nak diyām bata amī vaktā pādshah k' avān ās nā amī asrā sā' th dop' nak jal ānyūm dapān gai tā ānuk bata yī kyōn dop' nak bey ānyūm ānye has dēgā vok' vit ānhas tā kyōn taslika ās nā dapān atī bo che sā' thi gau marit dapān pagā diē vazirau vurdi pagā vas'ū sā' rē īdgāh yas host namī pāz behe nyeche suy sapādī pādshāh dapān votī īdgāh āu host nam' au Yusūfas pāz āu būthus nēche banāu Yusūf pādshāh.

Yalā vai āhvun hostū maṅge nāvun!
Yusūf pādshāh yārā bōzak nā.

17. Tā' rif-ī Yusūf par Wahab Kārā khūb!
Gaṭ parān lā illāh yārā bōzak nā.
up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this.” And Yūsuf said unto him, “A famine will arise.”

16. And my Master said:—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, “Give me food,” although that was not his time for eating. Through the power of the famine he cried to them, “Speedily bring ye it to me.” And people say that they hastened forth and brought him food. He ate it, and cried, “Bring ye more!” They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, “Let all ye citizens descend to-morrow to the ʿĪd-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 ʿĪd-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 pānas tīnānān
   Naye hund dōd nay che pānai tī vanān

2. Nai che dapān Bār Sāhib chi kunuy
   Diya ta sakhre nishi pānai chi būnuy

3. Nai che dapān Bār Sāhib munē zāt
   Pāne suy kun chi mushtāk dokhtērāt

4. Hamud gāsyu tas Khudāyās kun parān
   Pāde kurun tōt Muhammad mēzēmān

5. Bār Sāhiban sāth ditēnas sāmān
   Tōr yār chās sāth sāth shōbān

6. Nūrē tāmēsandī pāda kurun Ādam
   Ādamas sāth pāda kurun idam

7. Nai che dapān lodun Ādam bē navā
   Ās mashīyat lārē tala drāyas Havā

8. Nai che dapān kya zabar ās suy sāth
   Yamē sāthai pāde kurun zur yāt

9. Nai che dapān hāl myō nuy böz tuy
   Dādē ladai chūtē sātē rōzē tuy

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

11. Nai che dapān thud me āsum bālā pān
    Sune kananuy grāye dūran ches divān

12. Gai mā gumērā yiy tā tamē kuy gōm badal
    Pyōmē guṭlē lāni 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 are illustrious as his companions.

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

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."

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1 Muhammad’s four friends were Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī. The last two were his sons-in-law, and the first two his dearest friends.

2 The word yidām is a corruption of the Sanskrit idām, and comes curiously in a Mūsālām poem.
13. Nai che dapān sakhme gōm au suy kōsūr
   Naz̄ri tam̄ sanzi sā̄th̄ saṇṭum tok̄sūr

14. Nai che dapān tākh̄ hut mak chum̄ chivān
   Phal̄ b̄ūn b̄ūn chale māzas chum kul̄ān

15. Mad̄ me āsum had̄ pānas ches karān
   Bāl̄ pānas vāle nai kās chum karān

16. Gaȳ zhudā sai zhudāi chai vānān
   Ās vādān al ās suy karān

17. Tat̄ vālīt vāṭi vāṭi tam chum divān
   Vāle vunuy turke chvānas chum̄ kanān

18. Nai che dapān lā̄r̄ phir̄ phir̄ chum vuchān
   Dūrī rōz̄ rōz tōrī dab sak chum divān

19. Nai che dapān lit̄rī sā̄th̄ yeli gāj̄nas
   Atār peyem yeli char kas khāj̄nas

20. Dalīl:
   Yeli charkas kās āmis turke chvānas nishi āmis
   prēvān panen ham nishīn yād yimnūn yun che
   vanān kṣēta ta kya vane.
   Nai che dapān ham nishīn mēn rōd̄ kat̄ē
   Vān̄ bo dim̄ hak tūrī mā rōd̄ āḍ vat̄ē

21. Ham nishīnān sīr panunuy bāvā ha
    Sīn̄ mut̄rit dōd panunuy hāv̄ ha

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

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

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

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

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

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

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

20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say? Quoth the reed-flute, "Where stayed my friends and companions? Messages would I send them. Would that I knew if they stayed half way.

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

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

¹ A törka-chân is a carpenter who works on his own account in his own workshop, and who is not a village servant.
23. Nai che dapān nāḷa dimā ha mārēkan
   Bāṇāṇa rustānau kah ti rōzān marda zan

24. Dapān vustād kya vanāhe yiman ham nishīnan
   yiman vanāhe yiy:
   
   Nārām kār kār bārām pāṇas chum karān
   Vāre vuch tōm māz kōta chum harān

25. Vade nā bo zade pāṇas tā'īrī nam
   Khāṃ pāśān zīti atā kātī dā'īrī nam

26. Dapān vustād vu yeli khām pāśān āyī kānāṇa
   vuchus pāvān panun nayīs tānī yād atī nayīs tānās
   kun che vānān kγēsā kya vane:
   
   Nai che dapān nāyīs tānuk chum tamā
   Gar ze panānē tānī jām arzo samā

27. Nai che dapān nāyīs tān myām kyāh chu jān
   Zānē kyāh tat māne bōzīt gā'īrī zān

28. Nai che dapān nāyīs tān myām kyāh zabār
   Zānē kyāh tat māne bōzīt bē khabār

29. Nai che dapān nāyīs tān nāch yas che zān
   Zānā suyyus āsī votēmut Ľā Makān

30. Nai che dapān kyāh che vunēmutī masnāvī
   Zānē suyyas āsī p'imatī ashkā chi

31. Nai che dapān mudur mas kā'tya ch'avān
   Sudār balāi nāye Subhān chiy vanān
23. Quoth the reed-flute, "In the assemblies cries would I give forth.
No man or woman ever liveth free from his fated sorrow."

24. And my Master saith:—
What would she have said to her friends and companions?
To them verily would she have said this:—
"He planed me and he made me smooth, and with an auger bored he my body.
Prithee, behold me well. How much of my flesh is dropping from me!"

25. "Shall I not weep? Holes hath he made all o'er my body.
For a petty farthing how often hath he stretched his arms upon me."

26. Moreover my Master saith:—
When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say?

Quoth the reed-flute, "Yearning have I for my canebrake,
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake!
Can one who knoweth it not, understand its meaning, if he hear thereof?"

28. Quoth the reed-flute, "How excellent is my canebrake!
Can an ignorant man understand its meaning, if he hear thereof?"

29. Quoth the reed-flute, "He only will have knowledge of my canebrake
Who hath arrived at the true knowledge of God the Omnipresent."

30. Quoth the reed-flute, "What hath been said in these verses?
Only he will understand on whom hath fallen a particle of love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,
But only on Sōdarbal doth Subhān sing the tale of the reed-flute."
VIII. PĀDŠĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho atī zūnā dabi prēṭh atī ās prēṭh kani āl janavārān hund yim āsī prat doho yihās bōlbāsh bōzān yim āsī pādshāhī sand setā khush gatasān doho aki ās na bōlbāsh kvē gatasān dop amī pādshāh bāye pādshahas az kōne che gatasān bōlbāsh dapān vuchuk atī ālis atī manz bache ze momutv vālik bun setā prūr yiman pādshahas sandyan don bātsān anik vazīr gātily gātily. dophak noman vuch tūy kya chu gomut vuch hak yiman rotēmut kund hatis dānā vazīrān akī dopu nak yi che yiman panen maj momuts amī naran kurmut bēk vurudz amī chu nak dyutmut āmpa kane dyutēmut kund amī chi yim momutv pādshāh vanān pādshāh bāye buy marai ṭa karīzāna kunī pādshāh bai vanān pādshahas buy marai ṭa karīzāna kunī kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk asī che gabār ze timan kya ka'rē vur maj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kunī karān chu na ti kyā zi pāne vānē āsuk doyau bātsau driy kasm kurmut väryā kāla gau āy vazīr dopuk pādshahas pādshaham nētar gaste karun värya kāl bōzān chuk na kur has zēr vazīrau kurun nētar.

3. yim pādshāh zāde ze ās timī ās padān sabak doh akī kar yimau pāne vāny bārēnyau doyau muslahat majī gatasau salām hēt bārēk trāmē lālau niginau gai hēt salāmī majē trāmē rutēnak vuchuna
VIII. THE TALE OF A KING

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

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

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off
kurnak gai yim pādshāh zāde ze sabakas yim che
do ha doha ithai päthin karān doha aki gau amis
pādshāh bāye khātir yiman vurā n̄ech̄a vin hund
yiman dopun tuh thā'vyu mā sā'ithi salā yimau
dop̄nas ta chak mōj as'i chi gabor ta ta as'ī vātī na
gai pānās sabakas āu pādshāh panun mahālakhān
pādshah bāye trop̄nas kut dop̄nas bar kya'żi kurut
band yi ches dapān pādshāh bai bu chasā ch̄ān̄y
kulai k̄'in na ch̄ānyen nech̄a vin hunz pādshāh chus
dapān ti kya gau dop̄nas tim ām lekan gū dew dim
ti hānza vālinje ze adā mut̄rəi bar.

4. dyutun hukum vazîrān tim āsī sabak parān
štāshāl dop̄nak māre vāt̄lan karūk havāla timai
mārenak dapān vōt vazir yiman pādshāhzādān
nishān setā gōs yin sāf dop̄nak vasyu bun štāshāl̄
dop̄nak šal̄ yemi shah̄rā tim̄ šal̄ vazîrān kar
kōm dopun māre vāt̄lan māryūk hōni ze karik
yiman vālinje ze lazak tā'kis gai h̄et pādshāh bai
dop̄has anyai noma pādshāh zādān hānza vālinje
ze thāu darvāza tā rat thāvnak darvāza rachen
yimā vālinje ze dop̄has yim̄ chai pādshāh zādān
don hānza byūt at'i pādshāhī karna.

5. yim bāi bārań ze vātī biyās pādshahās akis
nish dop̄nak pādshahān tuh chu sh̄ahzādā me yivān
boźne tuh vanī tōv tuh k̄'etā pā'īv chu yōr laḡmati
kya sabab chu yimau dop̄has yi panun gud̄run
dop̄nak bihu m̄enish nōk̄ri dapān bētḣ hazūri
naukar amis ās pādshahās prān̄ gulām ze yim zī
ti gai tōr sun zanen karīn zima rātās tōr pahār
to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith:—

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

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the
6. dopān gulām chu vudānye nazar ches pādshahā sandin don bātsen kun yimā vuy syud log vasānī shahmār tālā va kane. gulām chu vuchān yeli yi shahmār log vātāne amis pādshāh bāye handīs badānas nēzik āu ārān gūlām lāyin shamshēr āmis shah mārās hani hani karinas tukrā tūnūn palangas thal shamshērī handīs tēgas vulun phamb log āmis pādshāh bāye handīs badānas vūtherānī dopun āmis āśī shahmārā sund zehar lādīomut āmi mōjūb ās yi vūtherān pādshāh gau bēdār vuchun gūlām āmūt nēzik shamshēr hīēt nānī āmīsīnd pahar mukēlyau āu duvāmis gūlāmāsūnd pahar āu nēzik dopānas pādshahan āi gulām yus akha āgās pēēth bēvophāī ka'ēre tas kya vātī karun yi vuthus gūlām phīrit pādshahan tas gāsī kale tātun bēye bāstā vālāny pādshahām bo vanāl dalīlā ta thāv tam tat kān.

7. dopā nas gūlāmān su ās pādshahā ak suy gau doha āki sālās shikārās kunuy zun sāth āsus pāz vōt jāyā akis lajīs trās banān ches nā kuni vuchun jāye akis ābe sreha hyu atī dyutun barsha sāth dobshāna kurun baglā manzā pālā lodun at pālās āb hīētun chun ās pāz tūnūnas trāīvit bēye borun yi ābe pālā hīētun chīun ās bēye yi pāz tūnūnas trāīvit doye latī tūnūnas trāīvit pādshahās khut zahār treyīmi latī burun dachnā athā chu at pālās tap kā'rit khāvur athā thāvun nebār yūthūy hīētun chun tēuthūy āu pāz tūnūnas trāīvit dītās amī tap
night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me:—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python’s poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithhee, 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
Padshahān rutun latan thal hisanas pakā ze karīnas tān yi yeli mōrun patē pyūrus atātē vunē trēsh chayen na gau vuchī ne at ābas āsi na kunā āgur pakān chu padshāh vōtī jai akis vuchun aṭī shah māra ak shungit amī suy nērān āsā kānī lāl yi āb ās zahar yi chus vanān amis padshahās har ga kyēy su padshāh sa trēsh chāye hē su marihē vunīaī sargēh kari hē su padshāh tas pāzus mā mārihe padshahām sāy che dalīl sargī gaste kariṇī.

8. Mukēlyau āmisund pahar tē āu treyimi sund pahar ze gai pānas bēthī padshāh chu bēdār dapanān chu āmis treyimis pahārā vālis dapan chus āi gulām yus akha āgās pēthī dagāl kāriī tas kya vātē karun dopūnas phirīt amī gulāman su gaste padshahām sang sār karun padshahām sargī gaste kariṇī bu vanāī dalīlā ta thāvum padshahām kan.

9. Dapān chus su ās sōdāgārī ak su sōdāgar ās setā bakhtāvār tāmī suy pyau mūrim tāmī suy ās hūn byāk sōdāgārā ās dopūnas yi hūn mā kānāhān dopūnas kānan dopūnas kārus mul kuranās mul rupīa hat nyū sōdāgāran yi hūn drān sōdā hēt vōt jāye akis lajīs rāt rātēlı pēz tūr nyū has yi māl hūn chu vuchān amī kūrī nā kē ti sādau phul ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni dapan chū yat kya gōm āu yi hūn amī kār nas tap pushākas chus lāmān hūn drāu bro-bro patā-patā chūs sōdāgar vāte nō vun maīdānas akis manz vuchun aṭī tūrāu thāu mut amī sund māl parze āu vun ānun panun māl yi āsūs tā ti bēye ās yimau tūrāu bēyen sōdāgāran hund nyumut tītī ānun vātēnāvun pānānas dērās gau setā khusī dopun
and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell 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 merchating, 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 saudāgārasing tōgānā amis hunis mul karun tamis ās pyūmut muhim tami mukhe togus nā.

10. dapan vustād amis hunis kurun mul rupiās pānzhāt lichin chit yi āhī tinan amis hunis nāl dopnās tā gātī panānis kāvandas nishin yi chit āset gau hun vōt nazdik amis sōdāgārasing sōdāgarān vuch parze nā vun yi hun dopun panenēn bātsen dopnāk hun āu phīrit āmī kurī krā tāny tahsīr ami tāsunuk ka'rit balki chus chālāna nāl sōdāgar gau phikri dopun vun kya kare rupiā hat gōm kharj kōdun bandūk lāyānas tā mārun yeli mārun tā adā phūrūras gōs nazdik bo vuchē ha amis kya kākād chu nālī yohāy kuraṇas nāla mutārun tā vuchun aṭī lyūkhmut rupiās pānzhāt hat adī phūrūras setā pādshahāṃnā sāy che dalīl sargī gāte karinī hargā hay su sōdāgar guḍenī vuchē he amis hunis kyah chu nāl su hun ma marihe gau amisund pahār.

11. āū tūrimīs guliāmāsānti dalīl tūrimīs guliāmās vanān pādshah āi guliām yūs akha āgas pṛēth bē vuphāi ka'ri tas kya vāti karun dopnās guliāmān pādshahāṃnā tas gāti sar šautun shehera manza dūr kādhun pādshahāṃnā bu vanāi dalīlā tā tāvum kan Dopān chus guliām su ās pādshahā ak amis suy ās nechivā za tīmanai moeyā panenī mōj pādshahān kār vurudz zānāna sa gaiye pādshāh zādān don vūrmōj pādshāh zādā za āsī sabākas tōrā āy amis vura māji nīyak salām lālaug nigināu tām thāvuk amis bōnta kanī yim gai beye sabākas doha doha che karān pādshāh bāye dāj ānēnī rāy kya dajis bo karāha yiman pādshāh zādān sāth guna doha āki vunun yiman pādshāhzhādān don me sāth ka'ru 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 sānu mōj ṭveta asi vātī na pādshāh zāda gai sabākas pādshāh āu dārbār murkhas kārit vōt mahalā kān pādshāh bāyā trupnas darvāza darvāza ches na thāvān dopnas yi kyāzi vūtus pādshah bāy dopnas bu chāṣa chānī kulai kina chānīn nechevin hānẓ dopunas pādshahan ti kya gau dopnas tim ām lyekan pādshāh chus dāpān vun kya chu salā pādshāh bāy ches dāpān me gate tā hanzā valinjā zā timā khēma bo adā kya thāvai darvāza pādshahan dyut hukm vazīras dopnas yim shahzāda zā dik maravātālan atī yiman karān valinjā zā gau vazīr vōt tātīhāl yetī yim shahzāda zā ās yiman kun karān nazār setā gās yim pādshah zāda zā khush dilas pyōs insāf dopnak tālū yami shahēra dūr tālī.

12. dāpān vustād mārevātalān dyut hukām vazīrān mārvūk hun zā māravātalāu mārvū hun zā kārik yiman valinjā zā lazak tātīs manz gai ḫēt pādshāh bāye thāu darvāza pādshah chu karān pādshāhi tātī.

13. shahzāda zā āy tālān biyis pādshahās nīsh pādshahan ṭvē yim gūlām guḍēṇyuṅ pahār āu āmīs bādīs hīhis shahzāḍās chu shāmā dāzān pādshāhā sandī zā bātī che palāngas ḫēth ārāmas yimāniy sūd vāsān chu shahmār yī gūlām chu kādān shamsheēr āmīs shahmārās chu karān tukrā āmī pata chu shamsheērī ḫandīs ṭēgas valān pamb āmīs pādshah bāye ḫandīs bādānās ās vuthērān yī zahār āmīs shahmārā sund dopun āmīs mā āsīm shahmārā sund zahār ās vuthērānī 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 pādshāhān yi ām mārāni pādshāhām saī che
dalīl harāgāk'ēy su pādshāh sarā ka'rihe panen'īn
nechevin pēth mà diyehe hukm mārāvātālan tuh' mārūk adā gai tim hūnā zā mārā pādshāhām agar
bāvar karak na su pādshāh ās sōnuy mōr yi
pādshāh gāk tā yī kya che shamshēr atī kya chīy
pālangas thal shāhmār gān'ī 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 tâjamaât kami bâpat kârdâran mukâ daman âsus kurmut zulm ami bâpat che tâjamaât vâs vanas akis manz otyuy vâsus mâch tulâr amis âyi zabân dapân che amis grêstâ bâyê tâ kyâzî chak tâjamaât dopûnas grêstâ bâyê m'ê chu gamut zulm ami dopûnas phérit mâch tulâri m'ê ti chu gamut zulm bo ches vadân tâ thâutam kan vanân mâch tulâr grêst bâyê kun.

yi tai vesi paran prîmos karôs zârâpâr !
budâi che sai mâch tulâr vanuk jânâvâr !

2. kohâ kohây yûra anyâm âsus ayâl bâr !
balai prîyen hâpat gânas vanân tâny nam lâr !

3. pôtven tasânâden âl'nâsh kurun sâhibô âyna âr !
budâi che sai mâch tulâr vanuk jânâvâr !

4. dapân amis grêstâ bâyê yi mâch tulâr dopûnas yi hâl kur nam vanâ manza hâpatan vuñ̄ tajès vâsas grêstâ garas dapûam kare rahat vuch tâ vuny kya kairim yi grost thâut tâ kan bu kya vanai.

thanyâ matit kutha thâunam môteny chem
bând'hâl !
bâgenâ âyas grêst garas sâi m'ê gayem gâl !

5. drâtis sâ'tin kashâ yeli têt'nam kâ'lya kâtis mâr !
budâi che sai mâch tulâr 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 ḷami māch tulāri vanit panun dād vu che dapān ḷamis grēstō bāye chiyai kyē gamut ści tī van vanān che vo vanān grēstō bāy dapān ches bōz mē kya zulm chu gamut.

   azāl chāvun chu samsāras chetala vasānī jāī
   budai chesai grēstō bāy yōr nai rōzanī āy

7. sōntā yeli mutē sāīthī grēstīen dīlāsā dinā hai āy
   mudrēau kathau yerā bārāk zālās valenā āy

8. harde vīzē dard motuk lāyine tim hai āy
   budai chesai grēstō bāy yōr nai rōzanī āy

9. yim phal vavim māje zemīn tim hai papit āy
   sumbrit sārīt kalās ka’rim hata budī khāris drāy

10. chaklā chaklā mukadam tā pāṭēvārī tōlāni tim hai āy
   budai chesai grēstō bāy yōr nai rōzanī āy

11. āzīz tā miskīn kāī t‘a visyāī halam dār dār āy
    halam dītēmak mebar bari suy chu muklan pāy

12. kalāmā sāītīn savāb likhān yitēnai lagik grāy
    budai chesai grēstō bāy yōr nai rōzanī āy
6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

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

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

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

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

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

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

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

I collected and piled them on the threshing-floor, hundreds of kharwârs 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 kharwâr weighs about a hundredweight and a half.
X. RĀJA VIKARMĀJITEÑY KAT

1. dapān vustain mahīyi tōr āsi pakān vati ak broho maidān āti maidānas yeli hūtuk pakun lāg vanenī pānevānī talau vanī tō dalila yim maidān karōn pata kan ak byāk shahsa āmis dopuk tā vanta dalila yim maidān muklāvā hun āmī dopānāk phērit bohīsā vanemō dalil dalil hasa vanemau kathe pānt pānten kathen gate nam dinīrupias pānt hat yimau dopā has phērit tōr hat dimoi tōr zanī pāntōum hat gai panenuy vanse kathe pānt dopānāk.

dyār hase chu safras
yār hase chu na āšēnas
āshīnāv hasā chu āsēnas

gaye tre kathe beye ze kathe hasa ch'au
sā zānānā ch'auvna pānēny
yesa na āsi pānes sāth
beye hasa

yus rātaś bēdār rōzi
suy hasa za'ni rāje Vikarmājiteñy kür

vaṇye nak yimā kathe pānt yim chus dapān van sa dalil yi chuk dapān me hasa vaṇye mōv kathe pānt milvuk laḍāi yim chus dapān rupias tōr hat nīt dalil k'e vaṇyit na maidān chu vuṇye pakenai āmis lāyuk yimau tōrau zā'nyau āmī dopā nak pakyu sa yeti kis pādshahās nīsh yisu dapi ti karau.
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 kath, 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 kath by "thing," as the nearest English word with a similar indefinite meaning. On the other hand I translate dālīl by "story." Its meaning is not indefinite.
2. dapān vustād vātī pādshahas nish dvut pheryād tārau zā'nyau dopā'has pādshahām yim shakhtān khāiy asi rupias tār hat dopun vanemō'ka the pāṅts pādshahan dop āmis shakhtās van'śa kya vunthak yī votus phērit pādshahām bo vanai kathē pāṅts rupias pāṅts hat gase nam din'ā da vańai bo kathē pāṅts pādshahan kā'rīy rupias pāṅts hat dīthin āmis shakhtās yim kā'rin yim band pāne kā'rin kāma āmī pādshahan pādshāhīhund poshāk trāvun gadoi yiye hund poshāk pōrun beye gandin lāl'sat gandin maṭe drāu yima' ka the pāṅts sar kar'ni.

3. dapān vustād guḍeṇy drāu beṇye hāndis shahāras kun gur chus khasun vōṭī yeli n'qazik at beṇye hāndis shahāras lazūn shechī āmis beṇye me kyā chu pṛūmut mohim bo kya yimāha tōrī āmī lazānas beṇye phut phērit shechī me kya rōzan pāmā vār'vis manz phut phērit lazānas beye shechī me yeli nā bani tōrī yun tōtī gāṭem ladun naptās kṛēsā lade hamāi tat gase gand karun prēthā gaṭes mohar karēny paneṇy āmī kār beṇye kāma lodun paneṇye kynzi batā hana yā bṛūt yā shūts prēthā karēnas paneṇy mohar korun revāṇa āmis bāyis tamī yeli vuch beṇye hānz mohar rotun atī thāvun daṅbāvit.

4. drāu yārisānzi vātī yeli vōt n'qazik sozęn āmīs mahēyu yār hasā āy pādshāhi chesna so hasā chiy mohim zad yāran yeli bör drāu vōt āmīs yāraś nish dapān chus hā yāra kātī gōhām yōr pāda pakān chi dunuvai. āmis ās miskīni hund poshāk nālī dapān chus yār yi kalīti 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
پوشک تنثا تا ی اسناء بوزنا ی چو امیس میسکینی هند پوشک ی اس بوزنا کلی شاهی کمی مکحا مهابت شت غو وی‌ی یاراسبند گارا یاران کرنس ژیفات لایکا پدشیاه سپنیهس اوتانی زا کاتها سار.

5. دراغ ونی ژنانا ژندیش شاهراس کن وط ات شهاراس اند چو اتی اس بوذ ژنانا بیوت میسیندی گای‌تری دولپن امیس بوها ژنانا دیتم دروت بع انیا یامیس گوریس که‌یوت گاسا دراغ گاسا انانی ووچون اتی گاسا میادانا یتی چو لنان یی اس رکه پدشهاشونز اس لدیان تاهالی نی‌یک راچیت پانانی میژریا نیش کورک کاد رات ایه امیس چو گاسان پایدا ژنانا اک امیس میژریا ژیفات هیت یی چو بیهیت پالانگاس پی‌یتر ژیفات ثانیانس بونت یکان اتی واتی کهینی دونی‌ی هی‌رهیک یی یی‌یوتک امیس کادیس کورسیس الالا هاتی کادی‌یدا یی که‌ینی آتی‌چو پانانی یایه بیهیت یی‌الیو دیاون کار تمیس کورک ات پالانگا فوک ات کورک الالا امیس کاد‌یس تا ووچ تا یاس پالانگا فوک ات تیما تاگی امی‌ی دول‌انک فیریت اینی تاگیما هامسی اتیم کراپن دول‌اپان وولیا وط ات امیس ژنانا پارزا ناوا پانون خه‌یاند امی‌ی اس پارزا ناوا موت برانت یا چو بیتکه‌الان دیب‌ی‌یه‌ی یی‌ی اس ژنانا چه داپاک امیس میژریا ونی یکا کارا یی چو می‌یون خه‌یاند یی گاسه مارن راکت رات هکم دروتون ماراوت‌الان دول‌انک نیی‌ین یی کاد گاسه مارن واینیچا گاسیس یوری‌ی انانی‌ی نی‌ییک یی کاد شاهراس نواهار امی‌ی یی‌یوت‌انک سالی می‌تروت‌توه‌ی یلا بو چالاها ات‌ا چو وی‌دی‌ایاپس کن کاراها زارا پار تراوک یلا ووچان اب‌ی‌هنا کلون اتیح ات‌ا چو
friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

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

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

6. otānī yā kā'īn tōr kathe sare pānīm kath gayas mashit āu vōt panen garā beye vanān chu timān pānēn zanēn vanyu sa kya vanēau tohī pānē kathe yī votus phot phērit pādshāhām kathe kathe ka'ītī sare dopēnak pādshāhān tōr kathe yimau dophas kūsa kūsa dopēnak pādshāhān.

āsi nāv chē'ā pāzī pā'īthē āsīnas
yār chu na āsīnas titi puzuy
zanēnā sa chēnā pānēṇ yāsīna pānas sā'īth che
titi puzuy

dyār che bakār savāras titi puzuy

yimā tōr kathe karimau sar vuṁy vanēum pānēum kath dopēnas amē shakhētīn phut phērit rupīya hat gāṣ'em dyun dyūtēnas pādshāhān dopēnas.

yūs rātās bēdār rōzi
suy zvāni rāje Vikarmājitēnā kūr

7. pādshāhān kār kām lāgun fakīr gau vōt rāja Vikarmājītun garā nazār bāzau kār nazār khabār dārāu niye khabār āmis rājas dopēhas rāja sābā fakīrā ak gomut pā'īda yohoi dāpān bu zēnan rājasānīn kūr rāja vanān chuk phut phērit az tānī kā'ītya rāja zāda gāmatē atē māre vun gau yi fakīr havāla y
Khudā adā yā lasā yā mari gāṣ'ū khā'īyūn kuthis manz yāt yī rājasunz kūr ās palang trāvyas shērit khut fakīr palangas pēth āmis khatūnī dīsān zēr
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 faqir. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqir, 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 faqir 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 faqir climbed up upon it, and gave the lady a push. He conversed with her, and
کارین امیس سیث کاته کارت کارن کام ات پوشکاس کورن شاکال انسان هش پان دراع دیر پانن بیوت نازیری شامه چو دژان امیس خاتونی هندی شیکما مانژ دراع ازحدا ثانی ات پوشکاس مانژ یات یی امی فکیران یینسان هؤو کرمات اس یی چو دنن ثانی هؤوس ان اس بیه ثانی یی ازحدا امیس خاتونی شیکما مانژ امی فکیران کار سرگی بالای چه امیس خاتونی هندیش شیکما مانژ نبئر کیثیه چی نا انی فکیر ووت بیه ات پالانگس نیشی خاتونی دیج ان زر کاته کارین امیس سیث ات پوشکاس کورن بیه انسان هؤو گاو بیه فکیر بیوت دیری پانه هشما چو دژان اثاس کیت کادین شامسره امیس خاتونی هندی شیکما مانژ لگ نادرینی یی ازحدا لگ ات پوشکاس مانژ اثلی تیرن شامسره چو امیس ازحداهاش کارتان مورن کارینا گانیه تنن اتی پالانگس تل حوث پانه ات پالانگس پیتی شامسره دیج ان شاهد تا شنج.

8. رات گایه ادا ساب لگ ینی راجا ویکرمیتان دوپ ماریواطلان گاوو یی فکیر اسی موموت یوهوی والیون از تا‌یی کارتیا راجا زادا گاماوت مرا تا یی تی اسی موموت کارتیی ات کوتی مانژ ویچوک فکیر ویر کاره زیندی نازنر باز او کار نازنر یکهر داران نیه یکهر راجاس دوپ هاس راجا سا فکیر چو زیدنی راجا ساب کحل پانه ات کوتی مانژ کران چو موبارک امیس فکیراس دابان چوس فکیرا یه وانتی کیریا پایی باتوک دابان چوس فکیر یتیار روزنانه سیث راجا سا کار نازنر پالانگس تل راجان کار نازنر ویچوک پالانگس تل بالایا اک تراو موت فکیران ماریت دابان چو فکیر امیس راجاس زبان کیاه چه یکمرع راجا چو دابان پوز چو خودا چو کونوی فکیر
when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady’s mouth.\(^1\) It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady’s mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady’s mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

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

\(^1\) Literally, “belly,” but as the python certainly came out viā the mouth I use a word more suitable for Western ears when dealing with a lady.
chus dapan yi hasä chay at¹ paneñy kür ma disa
panun nishāna dītānas vāj ami fakīras fakīrāsanž
vāj rāt am¹ rājan.

9. drā¹ fakīr vōt panun shahar fakīri hund
zhāma tunun kā'rit pādshāhi hund poshāk purun
dūtun hukum lashkā'ri nēru sa m'e sā'ith.

10. dapan vustād guḍēñī gau at beñye handis
shahāras yi pādshah ti ās bāja tārān amī suy
pādshahās anyin beñye paniñy thāunās bōnta ka'ni
sa tami dohuch ziāfat yat tami beñye mohār ās us
pretha karmuts dapan chus yi ch'ā mohur chāny
dop'nas phērit myēñiy che dapan chus yi pādshah
buy kya gās tami dohuk miskīn paz pā'īty chu
āshnāu ās'nas.

11. hīsan amīs pādshahās ti lashkar dūtun
kadam yārasund kun vōt yāras nish yārañ kār
ziāfat yiman don pādshahiyan kīs. rāt kā'duk at'v
suban drāy.

12. dūtun kadam at h'āhāra sāndis shahāras
kun anān nād dit amīs pādshahās dapan chus anuk
sa taḥāly timau chu ch'ānye rakh'e manza tur
ruṭmut su kati chuk thāumut anik taḥal¹ dop hak
yus tohi tur rutu rakhi manza su kati chu thāumut
yimau vun pādshahām asi chu kurmut havāle panenis
afṣāras mējāras anuk mējar dop has nomau taḥālyau
kuruy havāla tur su kati thāvut yī chuk dapan
m'e dūt na taḥal chus kārān gavāi pādshahām asi
kur tākhit amīs havāla dop'nak am¹ pādshahan yus
tami doho fakīr lāgit ās suy chuk dapan anyük
mārañātal tōr tim vanān pānai anik tim dapan
said the faqir to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqir, and took in exchange the faqir's ring from him.

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

10. And my Master said:—

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

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

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqir—"bring ye the four executioners. They themselves will say what happened."
chuk yi pâdshâh tohi nish chu âmânât tas fâkîrâsund su diyu yûr7 yimau mârâvâtulau kâr kâm kâ'dîk yim lâl sat thâvîk pâdshahâs ñönt9 kani satau manzâ tulin tör kâ'rinak hâvâlâ dop'ûnak yim kâm1 âsyu d'îtâmâtîy dop'ûhas fâkîran ak1 tâm1 kami bâpât su âs dyûtumut yemî mçejaran mærâna bâpât dapân chu pâdshâh âmis mçejaras kun me chuk na parzenâvân buy kya gôs su fâkîr yus kû'd östan kurmut guðenî âyi sâ khatûn ziäfat h'ret kheyau yek já hû'au tût kuru me âlau dopûm volo kû'dyau yi kû'au sôn tu' tam1 pata âs bo rôt m'ê kheyau tam1 pata kuru murde mazâ'ry phutu palangas ta' kurû me âlau sâ ma zânak yat palangas vât kâ'rit me dop'ûmau âny zânênâ ham sâye chum chi'ân palangas dyût'ûmau vât kâ'rit amî pâne'ên'ye zânâna parzanâvus dop'ûnai tû' yê chu myûn khävand yi chu âmut fâkîr lâgit yi gâse râtas rât mårûn kur thas hâvâlâ noman mûrevâtul yiman âu är myûn yimau trâu has yele yiman ditim lâl sat tör ditim sún zanen tre thâymak âmânât ya't7 kya chyum tim lâl tre tör chim d'ûtmat noman súan zanen ye'ty kya chûy tim ti kûlnas zîma tahnîr.

13. dapân vustâd dyûtun hukum pâne'nîe lashkâ'ri kû'dun yi mêjar ti pâne'nî yânâna ti khanenâvun khôd sânânâvin don'îvai at khudas kar nâvi'nî kânîe kan atâ chu lekhân sâhibi kitâb shrâk sarp makhri zan bêvophâ !

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

13. And moreover my Master told me:—

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

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

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,
fakīrāsunz pādshahāsunz che ne pādshāh chus dāpān buy gōs su fakīr mēre nish chu chōn nishānā tēre nishi chu myōn nishānā dāpān chus rājā tamī dohuch fakīrī kya gaye azīch pādshāhī kyah gaye dāpān chus pādshāh me āsa hesāmatā kathe pānts timai āsus sar karān tamī āsum lágu mut fakīr rājan kar kām ditinas sāth panēny bāts drāṇ vōt panenis shehēras manz chu karān rāj.—vu salāmā 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 Rājā to him, "What meant the faqirhood of those days, and what meaneth the royalty of to-day?" Said the King to him, "I had bought five things, and them was I testing, and therefore dressed I myself as a faqir." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.
XI. FORSYTH SĀHIBAN SHĀR YELI
YARKAND ZĒNENI GAU

Ye m̩e dyōt mai tih gāt tã bozān
Yārkand anōn zēnān

Gu̲dênÝ dup malkānye kus ka'ri yohoi kār
Fōrsat chu zōrāvār
Rāje be Yārkand bāj̩ gāt tārān
Yārkand anōn zēnān

Landāna preṭha Yārkand yimau kur tāi
maushūr hā tōpor gai
Gu̲dênÝ Son̩ margā chāvān posha mādān
Yārkand

Huk̩uma maharāj Buṭṭanis bō drāu
Balti tum age jāo
Piche jāo Kashmir nāle chālān
Yārkand

Rasat saī tōpor kārhai tarfān
Gu̲da lug Marāj pargan
Tim vadān ās̩ koṭ lag̩ gār zān
Yārkand

Timan Buṭṭa garān Kāshir̩ thāvīk
Buṭṭa bāy broh n̩āvīk
Gur bāṭ̩ dākas zumbā che gās̩ 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. Sabir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.

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

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

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

4. Ahead went the order of the Mahārāj of Kashmir to Tibet.² “Ye Baltīs, 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 Kāshmīris 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 zanānān che sumberān
zānte gāse varuān 1
aja āse pâyāla kyē āse dujān
Yārkand 2
7
guri manga nāv hai kukār gāman
chuh karun yimnā zānan 1
hari hari karān āsi timan paksānāvān
Yārkand 3
8
calā kanā dumbij ches lati kanārā lākam
gāsā raz kanyek mah kam 1
gāsā gāndi tā zache zīn pārit soira sāmān
Yārkand 4
9
rasat kārtān anvhai nān ġār
matā chuk pan paneṛi kār 1
grai kārīk kralān guḍēṇy lējā sārān
Yārkand 5
10
krāje dupā khāvandas nā dānā krālau
kathu kit kōnda vālau 1
kām hau che paksānāy āmi gatu trāvān
Yārkand 6
11
gūr dopā gūr bāye donovai nērāu
gau kitā jāy shērāu 1
vudre prēth hē gāsu laū gau gāṣān lārān
Yārkand 7
12
kunā kye dūdā nut vāri hēt bārī drāu
lōkan chu safarun thāu 1
tākit dūdā gūr janstuk bāgvān
Yārkand 8
13
7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbirth, and others were heavy with child. "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 "hārī hārī,"¹ as they urged them along. "Yārkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-stra\-ps.² All the appliances that they had were pack-saddles³ of straw and saddles made of rags. "Yārkand will we conquer for ourselves."

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

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

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

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

¹ "Tchek" is the click made to encourage a horse, "hārī hārī" 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 kūnčēkh is the term used for the two straps or ropes attached at the back of a Kāshmiri saddle to secure blankets, etc. (Stein).
³ The ĕnṭōli is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).
vātal¹ dup vātūja bunai serā za
chim mangān dāle muy tā ka
ṭōraštā ār hvet mveti hai pakənāvān
Yārkand° ॥

(vātij vanān phērit)
phērit dabzā hek vātāl gānau
dabzī hek əsənau zānau
dapəmək vātaj kē nai chum bōzn
Yārkand° ॥

shumār bōz hai tāfādārān
mangəlaj ahəngārān
vōdēm pəṭh yiran hvet shrānz dakhe nāvān
Yārkand° ॥

kārau ditti bārau yingar kat¹ tārau
vān kat¹ jān shērau
hāl kya kur hak nāl garā nāvān
Yārkand° ॥

khush kya gōsai amōb gau jān
patā nyūk nəyid chān
baṭṭa daje at¹ hvet pate chuk lārān
Yārkand° ॥

muslā hat karān timə əsə pānevāny
kusuy kərī nəyiz tā chān³
kata ən³ kərīt hai karau guzrān
Yārkand° ॥

Sābir tilavānye tāmat yūtuy van
yāmat khabar bōzan
tāny³ aū sāhib bā sōrī sāmnān
Yārkand° ॥
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." "Yàrkand 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." "Yàrkand 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. "Yàrkand 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. "Yàrkand 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. "Yàrkand 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." "Yàrkand will we conquer for ourselves."

20. Şâbir Oilman only so much say, so long as they shall pay heed unto the news. At length came the Sàhib with all his retinue, saying, "Yàrkand 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 Kàshmiri 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. ĀKHUNASĀNZ DALĪL

1. Tāmī sūy ās nechiv tōr timā nai prūsun bo buḍī ās tuhī vañyu kyah kār ka'rifū akī dopūs bo kare yimāmat bēy dopūs bo parā bāng bēy dopūs bo parā vāz lokat hi tōrīm dopūs bo kare tūr doha ak banyāv gau pādshahas tu̲rī vōt yeli pādshahā-sund garā rūd vudanye tāńy nerān tōrā vazīr beye pādshahāsānz kūr yī vuchuk atī vudańye dopānak tohī kam chu yimau dop has tu kus chuk dopānak bu chus tūr yimau dopāhas āsī ti che tūr ka'rik gurī zā sapud savār ak yī ākhun beye yī pādshāh kūr dopānas vazīran nēryū tohī nasīyat hasā karai ak kat yinā sā pādshāh kōdī sā'īth kat kuni karak bo hasā yimau patā tā tohī nēryū.

2. yim chu pakān pādshāh kōrī che nā khabār yī chu nā mērē sā'īth ākhun zādā tas chā khabār yī chu vazīr gāsh lug phuleni vatī gurvāu p'ēthā bun gaye yī pādshāh kūr kul'ē akiš p'ēth atā but chulun vuchun at kul e manz lāl yī lāl tulun āyī h'ēt āmis ākhun zādas nish tas che khabār yī chu vazīr vazīr kyē ās na yūt gāsh chu pholān tyūt chu yī lāl gah trāvān parzā nān amī pādshāh kōrīe vazīr nā lāl tuluk sā'īth vātī shahras akiš manz atī vuchuk pārvēhna atī manz b'ēthī.

3. yī chu yīvān āmis pādshahās nish amī sheharākīs dapān chus bo behe naukar yī chus dapān kya naukri karak dapān chus bo kare gurvēn hānź kismat yim che yimai kathe karān sakhtā ak āu lāl pharōsh āmis pādshahās kanānī lāl chis
XII. THE TALE OF THE ĀKHŪN.

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

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

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

¹ A Musalmān religious teacher.
zā yi vot¹ säyist yi chus dapān pādshahām ak lāl chu bēb²hā byēk chu khuṭ at manz chu kyuṃ dapān chus pādshāh ti kyāta pāṭh² āy te bōzānā dapān chus yi phīrit pādshahām tākit chus manz kyuṃ phutā rvūn hargā kyuṃ drās nā adā yi pādshahās khush ka'ri ti gat²em karun har gā kyuṃ drās telā gat²em bakhshāyish diñy.

4. dapān vustād phut²rük yi lāl am¹ manzā drāu kyuṃ am¹ sāthā tun has säyist nāu nāhit lāl shināk pyās nāu gau yi lāl shināk panun gara doha doha chu kaḍān rātas bīhān chu panāni ga'ri doha yivān chu lāl pasand karani āmis pādshahāsund nāyid gatān chu mast khāsāni āmis lāl shinākas tat¹ chu vuchān āmisunz yi zānānā yi ās khāb surat setā āu yi nāyid vazīrās mast khās²nas dopⁿas ai vazīrā zānānā che āmis lāl shinākas yi shuybehe vazīrāsandi ga'ri āmis karte kyēśa nukhta dopⁿas adā kya yi vazīr gau āmis pādshahā sanzi kōḍye dopⁿas ta dop pādshahās m²egaše yis lāl shinākan guḍeṇyi lāl pasand kur tat¹ hyu byāk lāl āsun dup pādshahā sanzi kōḍyi panānis mālyis m⁵e gaste lālas h'rū bē bahā lāl āsun āu lāl shināk dopⁿas pādshahān disā lāl ŋit tāt lālas hyu āu vōḍā lāl shināk vōt¹ panēnye zānānā nish byūt tōp² ka'ritch yi chas dapān zānānā ti kyā zi chuk phikri gamut dopⁿas phērit am¹ lāl shinākan pādshah chum lāl mangān bēbahā su ka'ti anā dopⁿas am¹ zānānā gās dop pādshahās rītas kyuṭ dim kharj bo dimai lāl ŋit pādshahān dyutus kharj rītasumb yi ānun panun gara chu bihit khyavān nu chu gatān pādshahās nu chu gatān
the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master:—
They broke the ruby into pieces, and sure enough a worm issued forth from it; and from that time they gave him the title of "Royal Lapidary" instead of that of "Groom". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King’s barber came one day to shave him, and there he saw the princess, who passed as the Lapidary’s wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King’s Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not?" and went off to the King’s daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it?" Said she, "Go thou and say to the King, ‘If thou wilt give me a month’s expenses, I will bring thee the ruby.’" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to
beye kun rit gau āda divān ches yi su lāl yus tami kulre manzā tu jān gau h'et pādshahas karēnas salām lāl thāṣu nas bōntā kani.

5. drāṅ phērit lāl shināk vōt panun garā rātha kāḍun paneni ga'ri subhas āu nāyid mast khāsāni amis lāl shinākas mast mukēlāu nas khāsit tā drāṅ nāyid pānas vōt beye āmis vazīras nish dopun vazīras kyē tā kartā āmis lāl shinākas āmis che ṣaṅāna khōb sūrat ṣa shuṭybihe vazīrasāndi ga'ri vazīr āu beye āmis pādshahas sānzi kōrē dopun lāl hasā ṣaṅānā bīnā āsanē sethā trāṭis sumb āu lāl shināk vōt panun garā yi chas dapān ṣaṅāna lūṭi paṭhī kyā zi chuk bihith yi chus dapān phērit pādshah chum mangān az lālan hund truṭ su kaṭi anā bo dopun lāl ṣaṅānā kē chanā phikir gat pādshahas gatē h'un tren rītan kyut kharj dyutun pādshahas kharj āu panun garā h'et.

6. yi chu khyevān tā ch'āvān yuttāny yim tre rit gai vu chas dapān yi ṣaṅāna āmis lāl shinākas dapān ches ye tāṭi mē tami kulye manzā lāl tu jāṅ tami kulre kulre gatē khasun h'ur pahan taṭi chiy nāg taṭi nāgas gatē andas kun dob khanun taṭe dobas manz bih zi kaṭīth tath nāgas p'eth yinai guḍēny she za'nē sāṅ karā'ni tīman kyē kā'ī zinā patā yiyiy tīman shen zanyen hunz zīth ṣa vasīṭy tat nāgas sāṅ karā'ni poshāk trāvyi kā'īrith
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?" Replyed 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.
bā'ṭhis pṛ'eth chōn gāse gaśun tū'ṛi pā'ṭhī gāse ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman pata āyį satimv za'nv trōv amī poshāk ka'ṛith bā'ṭhis pṛ'eth pāne vūs nāgās manz āu yi lāl shināk tu'ṛī pā'ṭhī āu tā tulun yi ā'mi sund poshāk gau tā byūṭh ath dobas manz amī kur srān kāt bā'ṭhis pṛ'eth vuchun atī na poshāk diṣun krēkh dapaṇ che dyau chukā yinsān chukā tas khudāyesund chi khasam yim pā'ḍā kuruk m'e mā kar sīras phāsh yi ta gatiy ti dimai āmī kurus ālau amī dobē manzā dop'īnas dim vādai Khudā yi bo mangai ti gābēm bōzun atī pṛ'eth dyut'īnas vādai Khudā dyut'īnas poshāk poshāk tūn amī nā'īl dop'īnas kyah chum hukum dop'īnas amī lāl shinākan te gāte hūn m'e sā'ṭhī pakān chu lāl shināk broh broh yi che pakān pata pata.

8. dapaṇ vustād āmīs chu nāv lāl māl pā'ṛi vā'tī āmīs lāl shinākasund gar.

9. dapaṇ vustād yā ā'mīs kathen harān lāl yā chis āshis harān lāl doho sath sath rāth gaye āda subu āu lāl sath tu'īlī lāl shinākan gau h'ṛeth pādshahas kār'īnas salām lāl sath thā'ū nas bōntā ka'ni pādshah gau sethā khush.

10. lāl shinākan h'ūtus rukhsat vōt panun garā patai vōtus yi nāyīd āmī khōsus mast mast khāṣit drāū vōt yi nāyīd vazīras nīsh āmī ti khōsun mast dapaṇ chus hā vazīrā āmī lāl shinākas gamus az pā'ḍā b'ēk zanānā sa che sethā khōbsūrat tāmīs guđe nyechi handi khotā sethā khōbsūrat k'ēbā 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 whatsoe'er I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

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

9. And moreover saith my Master:—

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

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives
11. drāu lāl shināk vōt panun gara dapān chu yiman ẓanānan don pādshah chum mangān rutunā kūd su kā'ti anā bo phērīth vutūs lāl māl pā'ri dop'nas gās pādshahas mang tren ritan k'ut khārj dyut'nas pādshahan āu ṭēth panun gara doha doha chu kaḍān tre ṭēth gai āda lekhān che lāl māl pā'ri kākād dapān che ā'mis lāl shinākās gās tath nāgas ṭēth ye'īmi manza bo anīthas tā'tī manz gāsā yī kākād trāvun tōḍa khasī atho tā'tī manz āsi kūd tā'tī kā'rsī thaph pānā manz vā'sī zīnā.

12. gau ṭēth yī kākād vōt ath nāgas ṭēth trāvun yī kākād ath nāgas manz hūthuy yī kākād trāvun tyutuy khut āda athā a'ty athas manz rutunā kūd diṣun ath thaph āmī tha'pi sā'ṭhi āv ā'mis hōs nē'rīth hōs ṭēth ti kūd ṭēth ti āu pānās vōt panun gara rāt gaye āda subahanas gau pādshahas karun salām ka'd'hēn thā'u nas bōnta ka'ni pādshāh gōs seṭhā khush.

13. hūtus rukhsat lāl shinākān āu panun gara āu beye yi nāyīd khasun mast ā'mis lāl shinākās mast kā'sīth drāu vōt ā'mis vazīras nish beye chus dapān yīy vazīrā ā'mis lāl shinākās chuk nā tā vātān kun'kā'nī ā'mis kartā kyēṣa gau yī vazīr ā'mis
is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

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

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

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's
pādshah kōḍī dapān chus tā chak pādshah khūḍ tā gatiye āsun akoy kuḍ pādshahās gāte mangun byāk gaye yi pādshah kuḍ dopun panānis mā'lis mōe gāte āsun byāk kuḍ āu beye lāl shināk karun salām dapān chus pādshah byāk kuḍ gāte āsun.

14. āu lāl shināk vōt panun gārā dapān chu yiman zanānān don az chum pādshah mangān byāk rotunē kuḍ divān ches lāl māl pā'ri paneňy vāj dapān ches gās tath nāgas pē'ṭh ta'ṭi nāgas a'kith kun chiy pal buḍ ta'ṭi hāu myēn vāj su pal vu'ṭhi thud tā'mi tā'ṭi chai vath tā'mi va'ṭi vāz'za bun ta'ṭi chai mōēn vis sāy diyiy rutunā kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath palas vāj pal vuth thud vuth tā'mi va'ṭi bun bun vuchin khāṭūnā akh ku'nīy zāny a'mi dopunēs ka'ti ōsuk a'mi dopunēs lāl māl pā'riye dopuy rutunā kur a'mis khāṭūnī pyau yād tā'misānțūy māj ās sā yas rutunā ka'ris sā'ṭhī hūs gayau nē'rīth tas che akāy nur tas chu dōd panānis dilas rāy kar a'mi khāṭūnī yānī mōēn mōj vā'ṭi nē'mis manoshas kheyeye yi ās sethā khōbursur a'mis gau shōk dilas bo kare a'mis sā'ṭhī nēth'r voṇy yeli māje hund par tava pyau ath jāye gau buṇyūl a'mis dyūtun shāp kūrēnas kanye phul thāvun chandās vāsus māj uth dopunēs hātai kūḍī mōe che yivān māntā buy yi chās nā hē'vān zīma kē a'mi yeli zōr kurnas dopunēs chu manōsh tā dim guḍē vādai Khudā bo kya karās nā kyē vādai Khudā dyūtunēs a'mi kur chandā manzā kaṇye phul shāp tulunēs manōsh yūthuy ās tē tūthuy rūd
daughter, and quoth he, "Thou art a King's daughter, shouldest thou have but one bracelet? Yet another shouldest thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

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

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lâlmâl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he
dop'nas yi chu myön ha'khi Khudai bo âsan yûhoi târân yûhoi lûdenam mä'ji Khudâyên yi ches dapân möj zab'ër gau bâyen don laq kâkad a'mi suy a'thi dop'nas mä'jiy lekh bûy l'ûkh a'mi kâkad dyütun a'mis lâl shinâkas a' thi a'mi kur'nas âlau khâtûni dop'nas yi an kâkad yûry vuch a'mi khâtûni ath l'ûkhmut a'misanzi mä'ji chu voi m'ên gab'ër yi gâse vât? vunuy mårûn a'mis ôs a'mi sâtha panun dôd pyamut yâd su hat'ûk yi kâkad sôn'nas sâ'îthi a'mi khâtûni panun l'ûkh'ënas kâkad ath manz l'ûkh'ënas chu vai myê bây tuhund gâse jal'd yûn m'ë kyâ chu yeñyi vál.

16. l'ûkhunâs kâkadás zabâñy kur'nas na'siyat dop'nas tut yeli vâtak karë hat salâm salâm pâlîth diz'ek kâkad tim anânai khyen sâm ru kare ti chêôn khyun gâs'ûn badal dyüt'ûnas sâ'îthi asl kare dop'nas yi khyêzi ta'ti tihund sân'zi behindâ'î trâ'îvith panun khyêzi ta'mi pata dap'ënal tim kash nà hana kareñy tat khyuth dyüt'ûnas shast'ëro panjë dop'nas tim chi dyav'zâtthî timan yiye tas'ëli shast'ërvâ panje sâ'îthi.

17. drau a'ti na'siyat yàd h'êt vôth thuth karûn timan salâm dyüt'ûnâk yi kâkad a'mis dyütuk khyen sâm'ru kare a'm'uk tulân chu bus sênân behindêr trâ'îvith panun chu kadân ti chu khyavân a'mi pata dop'has yimau khash'nà hênâ kar a'mî kur yi së'ri pâ'îtthi shast'ëro pânje chuak a'mi sâ'îtthi divân zilla zilla yimau l'ûkhas jâvâb at kâkadás l'ûkhas asi chênà fursath hazrâ'tî sulaimân chu divân nàd hal'ë bismilla ka'r'û yeñyivôl.
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. পাঠ অথ হাজ নাক যি কাকে কাকে পাঙ্ক কার্কুক অ'মিস সাইথ যেয়ি'বল বু চে যি খাতুন দাপান অ'মিস খাভেন্দাস পানানিস যে রো কা কিনা দু'নি'হাস মান্ন গাছাক বু চাস তাত ব্র্যা অ'মি' দোপ'নাস দুন্ন'হাস মান্ন গাছাউ দোপ'নাস অ'মি খাতুনি বুন্য যেলি নেরাউ মৈখন মোঝ দাপলি' যেখে তা মাঙ্গুন চোন্য গাতো মান্ন দার্ঠানুক মস্তা বেয়ে যেখে মান'গজ্জাস না বুন্য যেলি যিম সাহক্র অফু দোপক অ'মি মাজে মাঙ্গুন যেখে তা দোপ'নাস দিম দার্তানুক মস্তলা তথাত চু নাই বুলে'প্রাঙ্গ দ্রাু অ'তি বাং পানুন গারা গারা বাংতিথ কার্কুন তাইয়ার রোথুনা কুর গাউ হেথ পাদ্ধাহাস যি লাল শিনাক।

19. নায়দন বোল লাল শিনাক বোল গাসান চুস নায়দ গার মাস'নী অ'তি পুচাঁন চু ত্রীয়ম খাতুনা দ্রাু অ'তি নায়দ পুথ পে'রিথ বোল পাজিরাস নিশ দাপান চু অ'মিস পাজিরাস হা পাজিরা অ'মিস লাল শিনাকস চে আ ত্রীয়ম খাতুনা যীমান দন হ্যাঁড খুতাখুতাখুতা কো বিরাল্স তা বেলি লায়িকী পাদ্ধাহ খাঙ্ক চে লায়িকী পাজির বেক চে মেলায়াক অ'মিস লাল শিনাকস কার দ্রু যেখে তা দাপান চুস পাজি আ বানে বো পাদ্ধাহাস সু যি পাদ্ধাহ খামি অ'মিস খন্তি যে সলি রাই দাই সু মান'রি যানানা নেমাউঁ অসী দোপ পাজিরান পাদ্ধাহাস পাদ্ধাহাম অ'মিস লাল শিনাকস চে যানানা ন্তো তাত'চেনা পাদ্ধাহী মান্ন পাদ্ধাহাম তা'মিস লাল শিনাকস রথ তা হেথ তা নুক্তাস সু গুশ গালুন টিনে যানানা ন্তো কার হুক দাখ্লিমা খান পাদ্ধাহান কার ফিকোরা দোপুন মাংসাস হা পাজিরা চিজ চু এ আন সারুয বুন্য দাপাস বো মেনীস মালিসুনজ খাবা গাসে অনেনু সু চা জানে তা কিনা দোজাস।
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 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. dapān vustād āṛ lāl shināk pādshahas kārun salām pādshāh chūs dapān az tāṁy yi m'e vunmai ti bozuth e'ye az gaše mē'nis mā'llisunz khabār anēny su cha jananats manz kina dōzakas drāḷ lāl shināk vōt panun garā dapān chu a'ti yiman zānānān tren az chum dapān pādshāh mē'nis mā'lli sunz khabār anēny bo kya kare ath su che khabār kā't'vā na'ri gamūt'v tas momētis yi vūtās khatūn yi hoi yi yasa rothunā ka'ri' āś karān sā āś pā'ri ba Khudā a'mi dop'nas khē cha nā fik'r gās ās kharāj beye dapus pādshahas chōn'v gāse zūn somb'erun mā'llānas manz zūn gāse somb'erun bē shumār.

21. somb'erau pādshahan zūn bēshumār ā'li p'ṛēth khūṭ yi lāl shināk yi muslīhan vata'ṛith ā'li p'ṛēth byōth pāne a'mis dopun pādshahas tā kya gatīy anun mā'llisund nishānā ya vothuṣ pādshah dop'nas akh gatīy anun ja'n tukh m'eva beye gatīy anun m'e'nis mā'llisandī daskata khat th dopun yiman diyu yath zinis nār so pā'ri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu nā kuni bozēnā yi lāl shināk lāl shinākan dyuth ath muslīkas kās'm dop'nas m'e gāse vātun panun garā kah lagimnā dēshun dapān tuv'yo a'mi lāl shinākan āch musbērin tā vōt'muth garā panun a'mi khā tūnī kāra kāma habjōshī kārun m'eva jα'n tukh dān taiyār beye likhun khat th ath kārun a'mis pādshah'sandis mā'llisund daskath beye mohur ā'li manz likhun pādshahas chōn'v gāsa m'e nish vātun vazīr h'ṛēth beye nāyid h'ṛēth tithai pā'lı yithā
20. And saith my Master:

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

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

22. And moreover saith my Master:

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

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1 The ḫafīr jōsh is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.
pāthṛ lāl shināk m'e nish vōt kakād ḍarun havālā a'mis lāl shinākas beye dyūth'inas athas khyāth yi dān.

23. ātānḥ gai sōr do yi nār gāmut sēta path rōd'āmut sūr yi lāl shināk dāṛu longū'īth kā'ṛith sulā voth ath sūras manz divān chu duleṅy naz'r bāzau kā'ṛi naz'r khābārdārāu niye khab'r dop'has pādshahām a'mi sūra manzā gatsān che sus'ā rārai yi ma āis lāl shināk āmut yim che yimai kathā karān nazār chak ōkun āu vōdā lāl shināk athas khvāth h'ēth dān beyes athas khvāth h'ēth kathā kā'ṛīn pādshahās salām dān thāunās bōntē ka'ni kathā thāunās bōntē ka'ni yi kathā mut'run pādūn ath l'ūkhmut bo kyā chus janā tas manz chōn'ī gasta vātun yūr'ī vazīr h'ēth beye nāyid h'ēth jalēd.

24. pādshāh chu karān ēk'ra m'e dāpyau yi lāl shināk ga'li yi āu mālisānζ m'e khabār h'ēth dāpān pādshah a'mis lāl shinākas bu khvāθā pāthṛ vāte tat jan'as manz dop'nas lāl shinākan yūth z'ūn m'e kyūth sombrāvūth tīth tre gatsun sombrāvā'nī jalēd vātak janā tas manz sombē rau pādshahan z'ūn bēshumār a'ī pēth karanāvun vatr'run a'ī pēth khūth pāne beye vazīr beye nāyid d'ūthuk zinas nār ğer pā'īn.

25. dāpān vustād dud yi pādshah beye vazīr beye nāyid trinā vai ga'li vōt ath lāl shinākas nish su vazīr yus vazīr pādshah kūr h'ēth ās talān tā samē kūkh ākhun khūth suy vōt a'mis lāl shinākasund garā pane vā'nī kā'rikh katham bāthā vonus a'mī lāl
with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me.” This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

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

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

25. And my Master saith:—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary’s house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber
shinākan yi panun safar yūs a'mīnayīdāntāvazīran a'mīsāspēsh on muth dopūnas paneṣykhāṭūnninsāpānāsyesāyi lālmālpā'rīāstasdīrūthunrukhsathyesāyipatāaūyēnzvēnīthsāthāvunpānās.

26. dāpānvustādsuvāzīrbīyōthpādēshāhīkarāni
lālshinākbīyōthvazīrīkarāni.—aslāmalaikumvālai
kumsalām.
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.
THE TEXT OF THE TALES
AS TRANSCRIBED BY
PANDEIT GOVINDA KAULA
With interlinear translation into English

I

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

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

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

4. Jāyē-akis wuchun hānzāh akh alīl
   (In-)place-a-certain was-seen-by a-certain one wretched
   him fisherman
   muhima-sōtīn ösā gamotu suy zalīl.
   poverty-by was gone he-verily brought-low.

5. Muhima-sōtīn ösā trāwān āh ta wōsh,
   Poverty-by (he-)was emitting sighs and groans,
   muhima-sōtīn tas na rūdumotu kāh-tī hōsh.
   poverty-by to-him not remained any-even sense.
6. Yōra zālāh ḍosū lāyān gāṭa sān
Whence a-certain-net (he-)was casting skill with
 tōra zālas ḍosus-na kēh khasān.
thence to-the-net was-for-him-not anything rising.

7. Dopus shēhan "kar mē sōtin böj-bāth
It-was-said- by-the- "make me with sharing
to-him  king,
"lāy zālāh, yād-i-Ālāh dilas rāṭh."
"cast a-single-net, memory-of-God to-the-heart seize."

8. Lōyun zālāh tōra khotā tas gāḍā-hath
Was-cast- a-single- thence arose for-him fish-a-
by-him net hundred
pātashēhas bōnth-kun āv suy hēth.
the-king before came he-verily having-
taken(-them).

9. Gāḍā-hatas badal dyutānas mōhara-dyār
For-the-fish- in-exchange was-given-by coin-wealth
hundred him-to-him
lāl nigīn māl mōktay wūṭha-bār.
rubies jewels property pearls-verily camel-loads.

10. Rāṭh barith pātashēhan dyutus nād
Night having-passed by-the-king was-given- a-summons to-him
"sēy chukh myōnā shērikh nāmurād."
"thou-verily. art my sharer without-hope.

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

¹ Nāmurād is the word given by Hātim. A version of the poem current in Śrinagar has bā-murād, with hope. In Kāshmiri, nā-murād means "without hope or expectation".
12. "Wanayêy, 'zan banda mônzûr zásanuy\(^1\)
    "'kâsa-hëkmûb\(^6\) muhim tagiy kâsunuy.'"
    "by-how-much-skill poverty will-be-possible-for-thee to-be-expelled-verily.'"

13. Áth\(^1\)-andar chuy wustâdhân wanân zâr,
    This-verily-in is-verily a-certain-teacher saying prayer,
    "jumala ālam banda Ahmad wumêdwâr.'"
    "(on-Him-from-whom-is-)the-entire world the-slave Ahmad (is-) hopeful.'"

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\(^1\) The meaning of the line is unknown. Hátim gives it as what he has learnt by tradition. As regard zásanuy, informants in Šrinagar tell me that it is not a Kâshmiri word. Hátim says that it is an "old" word which is unintelligible to him. The Šrinagar version is:——

"Wanay, 'yiy zân, banda, mônzûr tê âsunuy,'
"I-would-say 'this know, slave, accepted by-it-is-to-be,'
    to-thee which is intelligible.
II.—TÖTA-SÜNZÜ KATH
PARROT-OF THE-STORY

1. Dapān wüstād,—
1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yīrān. Tātī
country one went (i.e. is), the-country-of-Īrān. There
ôsā pātashēhāh; tamisāy chuh nāv
there-was a-certain-king; to-him-verily is the-name
Bahādūr Khān. Tāmī ôsā korāmotā bāg
Bahādur Khān. By-him was made a-garden
zanānan-kyutā. Tath ôsā-na wath görzānas.
women-for. For-it was-not a-path for-a-stranger.

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

Nazar-bāzav kūrā nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers
niyē khabar amis-pātashēhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them,

"phakīrāh tāv bāgas-manz.” Būzun
"a-certain-faqrī entered the-garden-in.” Was-heard-by-him

pātashēhan, hyotun sōty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.

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

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

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.
"Hā Phakirō, yōr kōr tākhō?
"Ho Faqir-O, here where didst-thou-enter-O?

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

Phakir dapān,—
The-faqr (is) saying,—

"Korū mē sōlāh. Tuhondū khēv mē kyāh?"
"Was-by a-stroll. Your was-by what?"

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

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

Athī-tal mumotū bulbulāh. Yēli
It-verily-below (was) dead a-certain-nightingale. When

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

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

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

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

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

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

chis,—
they-are-to-him,—

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

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

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

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

4. Yus vird phakīras òs, suy
What magic-power to-the-faqīr was, that-verily

bōwun amis-pātashēhas. Ām-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-acquainted was-made-by him for-this-secret.

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

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.
Tōta mumot\textsuperscript{a} wuchukh dar biyābān,
A-parrot dead was-seen-by-them in the-forest,

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

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

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

Dop\textsuperscript{a} wazīran,
It-was-said by-the-vizier,

"Pātashēham, yūts\textsuperscript{a}-kōl\textsuperscript{a} mumot\textsuperscript{a},
"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\textsuperscript{a}.
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 wuchahan tōta kyuth\textsuperscript{a}
this-for. "I would-see-it the-parrot how
āsihē shūbān." Ām\textsuperscript{i} búz\textsuperscript{a}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 ős u dilas-manz dagāy. Wuñ tāv
To-him was the-heart-in disloyalty. Now entered

pātashēh amis-tōtas-manz, panun u mod u thunun-
the-king this-parrot-in, his-own body was-dashed-

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

phērān. Wazīran kūr u kōm u, tāv
moving-round. By-the-vizier was-done a-deed, he-entered

ath-pātashēha-sandis-madis-manz. Yiy ős u amis
that-king-of-body-in. This-verily was to-him

dar dil.
in heart.

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

Bōr u lodun wazirās nādānas.
(That-) load was-laid-by-him to-the-vizier the-fool.

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

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

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

chuh pātashēha-sandis-maris-manz. Wōth u thod u,
is the-king-of-body-in. He-arose erect,

khoth u guris lashkari-manz gav.
mounted to-the-horse the-army-in went.
II. THE TALE OF A PARROT

Dopnakh, "mūd" wazir, guri-pētha
It-was-said-by-him-to-them, "died the vizier, horse-from
wasith-pēv."
having-tumbled-he-fell."

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

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

7. Āmī-wazīran yēli kūrū komū, tāv
By-that-vizier when was-done the-deed, he-entered
pātashēha-sandis-maris-manz, tujin aθhas-kēth
the-king-of-body-in, was-raised-by-him the-hand-in
shēmshēr, ath-pananis-maris korun rēza.
a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "nīriv tīrandaž biye
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 bhakhācōyish. "Āmī-tōtan yēli
there-will-become a-present." By-that-parrot when
būzū, ta tōlū. Gav tas phakirās-
it-was-heard, then he-fled. He-went that fakir-

nishē, yus tath-bāgas-manz ōsu tami-dōha.
near, who that-garden-in was (on-) that-day.

Hukum dyutunūy tīrandažan,
Order was-given-by-him-verily to-the-archers,
"Kan thāvītav myānēn-nāzan."
"Ear place-ye-please to-my-blandishments."
Tōta māranas dyutunakh photuwāh.
The-parrot for-killing was-given-by a-certain-decision.
Bōz wophādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

8. Yus asl osu pātashāh, suh chuh
Who real was king, he is
tōtas-manz phakirās-nishin. Suh tōta kaisi
the-parrot-in the-fakir-near. That parrot by-any-one
mōru-na. Dōha-aki drāv yih pātashēh
was-killed-not. On-day-one issued this king
sōlas shikāras. Wōtu jāyē-akis. Ati
for-excursion for-hunting. He-arrived at-place-one. There
wuchun miñē-mūrd. Amisuy kūrakh
was-seen-by-him a-hind. To-this-one-verily was-made-by-them
lār, Ünhkh lashkari-manz. Dopunakh
pursuit, She-was-brought-by-them the-army-in. It-was-said-by-
him-to-them
āmi-pātashēhan, "yēs-kān" yih tsaliv,
by-this-king, "whom-from-near she may-escape,
tas dimav gardan."
to-him I-will-give the-neck."

9. Dapān wustād,—
(Is) saying the-teacher,—
Ami-miñē-mari tuj wōth, pātashēha-sandi-
By-this-hind was-raised a-leap, the-king-of-
kala-pēth shuān wōth, sūjū. Lōris
head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her
II. THE TALE OF A PARROT

pata. Yus suh tota os"a, yuh os"a phakirash-
after. Who that parrot was, he was the-fakir-
nished. Phakir os"a sohib-e-agah. Dopun
near. The-fakir was a-master-intelligent. It-was-said-by-
him

amis-totas, yeh-manz yih patasheh os"a,
to-this-parrot, whom-in this king was,
dop"nas, "gatsh, sa, ngr. Az labakh
it-was-said-by-
"go, sir, go-forth. To-day wilt-thou-take
him-to-him,

panun" mod." Yim chih amis-mine-mar-e-pata
thine-own body." Who are this-hind-after

laran, nakha rozan chekhna.
running, near remaining she-is-to-them-not.

10. Dapan wustad,—
(Is) saying the-teacher,—

Ati os"a mumot"a haputh. Patashah tay
Here was a-dead bear. The-king entered

amis-hapatua-manz. Larayah. Yus yih
that-bear-in. He-ran. Which this

patashahah-sond"a mor"a os"a yih trovun
king-of body was this was-abandoned
by-him

atiy.
there-verily.

Shod"a buzun totan. Larayah.
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau praryah.
Tree-hole-in he-waited.
Moru
The-body was-taken-by-him. Kár'tös marhabáh.
Make-please-eye-for-him a-wish-of-good-luck.
Bóz, wóphádórí ankáh.
Hear, loyalty (is) a-rara-avis.

11. Tóta pěv atiy pathar. Yih t̪áv
The-parrot fell there-verily down. He entered
pátašáh pananis maris-manz. Yus yů̀h wazír
the-king. his-own body-in. Who this vizier
óšu, suh chuh hápatas-manz. Pátašáh asál
was, he is the-bear-in. The-king real
yus óšu, suh khotu guris-pěth. Dopun
who was, he mounted horse-upon. It-was-said-by-him
yiman lókan, "móryün háputh." Lóyũhas
to-these people, "kill-ye-him the-bear." Fired-by-them-at-him
bandúkh, phútũ has zang. Onukh
a-gun, was-broken-by-them-for-him the-leg. He-was-brought-by-them
raṭíth pátašáhas-nish. Dopũnas pátásháhan,
having-seized the-king-near. It-was-said-by-him-to-him
" t̪ě kürũtham dagáy. Bóh márañáth-na,
" by-thee was-done-by-thee-to-me disloyalty. I should-kill-thee-not,
kyāh karahö? Lókh dapanam, 'háputh
what should-I-do? People will-say-to-me, 'a-bear
chus wazír.' T̪ě chuy panunu
is-to-him vizier.' By-thee is-by-thee thine-own
mor\(^a\) gôl\(^a\)mot\(^a\). Wumâh thâwath. Ts\(^a\)h
body destroyed. Now-not I-may-keep-thee. Thou
hâputh wazîr. Bôh, hasa, mârath.”
a-bear vizier. I, sir, will-kill-thee.”

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

Onukh zyun\(^a\). Zôlukh hâputh.
There-was-brought-
by-them

Hath waïsi gav, kam yâ jyaïday,
A-hundred (years) in-age, went, less or more,

Âv Bah\(^a\)dûr-Khânas pyâday.
Came to-Bahâdur-Khân the-messenger (of Death).

Kar, Wahab-Khâra, “Alâh, Alâh.”

Bôz, wôphândöri ankâh.
Hear, loyalty (is) a-rara-avis.
III.—SÔDÄGARA-SÜNＺÛ KATH

MERCHANT-OF STORY

1. Sôdâgâr gav sódâhas. Gari ösûs
A-merchant went for-trade. At-home was-to-him

zanâna. Say gayê mushtâkh phakîras-
the-wife. She-verily went enamoured for-mendicant-
(i.e. was)

akis wârayâhas-kâlas. Dôha-aki āv sódâgâr
one for-a-long-time On-day-one came the-merchant

gara panunû mûl hêth. Pâtashêhas
house his-own goods having-brought. To-the-king

gayê khabar "sôdâgar wôtû." Pâtashâh
went news "the-merchant arrived." The-king

drâv sólas râth-kyutû, wôtû
issued-forth for-an-excursion night-by, he-arrived

sôdâgara-sondû. Chuh atiy wôdañe,
(at) the-merchant’s (house). He-is there-verily standing,
pahar chuh gamotû rôsû-hondû, yih sôdâgar-
a-watch is gone the-night-of, this merchant’s-
bây wôshû, wôdi-pêth hêthûn bata-trömu.
wife arose, crown-of-head-on was-taken-
by-her a-cooked-rice-
copper-dish.

Pâtashâh chuh wuchân sûri-pôthin.
The-king is watching theft-like (i.e. secretly).

Sôdâgar-bây drâyê brûh-brûh, pâtashâh
The-merchant’s-wife went-forth in-front-in-front, the-king

chuh pakân pata-pata. Wôtî mödânas-
is walking after-after. They-arrived a-plain-
akis-manz.  Ati òs" phakir nāra-han
one-in.  There was the-mendicant fire-a-small
zōlith.  Kūr"s ami salām, bata
having-kindled.  Was-made-by-her a-bow, cooked-rice
to-him
thow"nas bōnthka-kani, dop"nas, "khēh."
was-placed-by-her front-in, it-was-said-by-her "eat."
for-him
Ami" tul" thōta, lōyun amis-sōdāgar-bāyē,
By-him was-raised a-stick, it-was-to-that-to-the-merchant’s
struck-by-him wife,
dop"nas "ti" kyāzi āyēkh?" Dop"nas
it-was-said-by- "late why didst-thou-come?" It-was-said-
him-to-her by-her to-him
ami phirith, "az āsum āmot" panun"
by-her in-answer, "to-day was-to-me come my-own
khāwand, tāmiy gōm tēr, khētam
husband, by-that- verily went-for-me delay, eat-for-me
wuñ bata." Dop"nas āmi-phakīran,
now the-cooked-rice." It-was-said-by-
him-to-her by-this- mendicant,
"bōh khēmay-na. Gōdañ dim anith
"I will-eat-for-thee-not. First give-to-me having-brought
amis-sōdāgarā-sond" kala. Ada khēmay
this-merchant-of head. Then I-will-eat-for-thee
bata." Pātashāh òs" wuchān, yih-kēntbāh
cooked-rice." The-king was watching, whatever
yimav-dōyav katha karē, tih buz"n
by-these-two words were-made, that was-heard
pātashēhan sōrUY.
by-the-king all.
2. Dapân wustâd,—
(Is) saying the-teacher,—

Drâyê sôdâgar-bây, wôsâ panunâ
Went-forth the-merchant’s-wife, she-arrived her-own

gara, khûbâ ‘hyorâ. Pâtashâh chuh bôna-
house, she-mounted above. The-king is below-

kani. Ami toûtâ amis-sôdâgaras kala,
in. By-her was-cut for-that-merchant the-head,

wûsthâ hêth rumâli-kêth. Chêh
she-descended having-taken (it) a-kerchief-in. She-is

pakân brûh-brûh, pâtashâh chuh pata-
walking in-front-in-front, the-king is after-

pata. Wôsâ amis-phakîras-nish. Tulun
after. She-arrived that-mendicant-near. Was-raised-by-him

thôta, lôyun amis-sôdâgar-bâyê. Dopânas,
the-stick, it-was-struck- to-that-the-merchant’s It-was-said-
by-him wife. by-him-to-her,

“tâh sapûzâkh-na amis-pananis-khâwanda-
“ thou becamest-not (the wife) this-thine-own-husband-
sûnzâ, wûn sapadakha myônâ ? ”
of, now will-thou-become mine ? ”

3. Pâtashâh drâv, wôtâ panunâ gara.
The-king went-forth, arrived his-own house.

Trówun arâm. Gâsh phûlâ, wôshâ
Was-released- repose (i.e. he Dawn burst-forth, there-
by-him took repose). arose

krêkh. Dapân chih, “ sôdâgar wâtsâv
an-outcry. Saying they-are, “ the-merchant arrived
panunā gara, suy mōrā tūrav.
his-own house, he-verbly was-killed by-thieves.

Wōṭā otuy sodāgar-bāy, dāpān chēh
Arrived there-verbly the-merchant’s-wife, saying she-is
pātashēhas, "khāwand āyām, suy
to-the-king, "the-husband came-to-me, he-verbly
mōrā ham tūrav." Pātashāhas chēh khabar,
was-killed-by them-for-me by-thieves." To-the-king is information,

"yih sodāgar kāmī mōrā?" Tshārān
"this merchant by-whom was-killed?" Seeking
chih pay, sodāgar kāmī mōrā,
they-are a-clue, the-merchant by-whom was-killed,
kaisi chuna khasān zima.
to-anyone is-not rising responsibility.

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

Koṇukh yih sodāgar, zōlukh.
Was-brought-forth-by them

Otuy drāv pātashāh biyē sóriy chuh
There-verbly went-forth the-king and-also all is
wuchān. Āyē amī-sūnā kōlay, yih chēh
seeing. She-came him-of the-wife, she is
karān gath. Dāpān chēh, "bōti
doing the-suṭtee-procedure. Saying she-is, "I-also
zāla pān." Āyē, ḥēṣān
will-burn (my) body." She-came, was-begun-by her
wōṭ-thunūnā nāras-manz. Pātashāh gōs,
a-leap-to-be-taken the-fire-in. The-king went-to-her
kūrnas thaph. Dapān chus pāṭashāḥ, was-made-by- him-to-her hand-grasping. Saying is-to-her the-king,

"yiy, ta tih kyāḥ? Tiy, ta yih " this-if, then that what? That-if, then this kyāḥ? " Dopnas, " mē trav yēla.

what? " It-was-said-by- her-to-him, " for-me let-go from-restraint.

Bōh zāla pān." Dopnas, " nāgas-akis-
I will-burn (my) body," It-was-said- by-her-to-him, " spring-one-

pēth chey myōnī dōda-bēnē. Say waniy on is-verily my milk-sister. She-verily will-tell- to-thee

amyuk Sau mānē. Sau Trōvān yēla,
of-this the-meaning." She-was-let-go- by-him from-restraint,

zōl Sau ami pān pananis-khāwandas-sōty, was-burnt by-her (her) body her-own-husband-with,

gayē khalās. Pagāh drāv pāṭashāḥ, she-went (to) freedom Tomorrow went-forth the-king,
(from existence).

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

zānānāh, amisīy zanāni chuy dapān a-certain-woman, to-that-very woman is-verily saying

pāṭashāḥ, " tiiy, ta yih kyāḥ? yiy, the-king, " that-if, then this what? this-if,

ta tih kyāḥ? " Dopnas ami zanāni,
then that what? " Was-said-by- her-to-him by-that woman,
"öthi-döh" 
dapay 
boh 
amyuk" 
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

pēv yād. 
Laḍyāv 
pātashāh 
fell memory. Ran the-king

tath-nāgas- 
fell

pēth. 
Wuchān 
sōh 
zānāna, 
upon. Was-seen-by-him that woman, dopunās, 
dopunās, 
that-spring-

"wanum tami-kathi-hondā 
mānē." "Tell-to-me that-word-of meaning." Dopunās, 
Was-said-by-her-to-him,

"gash, an thāwul biyē 
"go, bring a-goat and-also a-jar." 
ghul biyē notū." 
Onun 
Was-brought-by-him

thāwul ta 
a-goat and a-jar. Dopunās, "was yith-

nāgas-manz, notū 
spring-in, the-jar put-having-reversed (it)." Dopunās 
Was-said-by-her-to-him

biyē, "anun thāwul kana 
also, "bring-it the-goat by-the-ear having-seized,

thāwus naṭis-pēth kala." Dopunās, "lāyus 
place-of-it the-jar-upon the-head." Was-said-by-her-to-him, 
strike-to-it

shēmshēri-hünzā 
 a-sword-of 
 tūndū." 
stroke."
6. Dapān,—
(Is) saying (the-teacher),—
Lōy"nas shēmshēri-hūnzī tūndū. Ami-
Was-struck-by-the-sword-of-blow. At-that-
sāta gatshān pātashāh göb
moment (is) becoming the-king invisible
hangā-ta-manga.
unexpectedly.

7. Dapān wustād,—
(Is) saying the-teacher,—
Yih chuh wātān bāgas-akīs-manz.
He (i.e. the king) is arriving garden-one-in.
Ati chuh wūchān palang pōrith.
There he-is seeing a-bed prepared.
Athī-pēth khotā pātashāh, trōwun
It-verily-upon mounted the-king, was-released-by-him
arām. Ati āsa parīyē. Yimavūy
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-ja'yē-manz. Sapōdū bēdār. Wuchān
a-place-in. He-became awake. Seeing
chuh jēnatacē jāyē. Ati lōg'mātī
he-is heaven-of place. There were-being-carried-on
nagmas. Pātashāh chuh mushtākh
dances-of-the-king is enamoured
women.
athī-tamāshēs-kun.
this-very-spectacle-towards.
8. Dapān,—
(Is) saying (the-teacher),—

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

dīskh kunz. Dopu has, "yith kuṭhis
was-given- a-key. It-was-said-by-
by-them them-to-him,
thāv kuluph. Wōth, ašh andar."
apply (i.e. open) the-lock. Arise, enter
within."

Tsāv andar. Ati wuchun gur
He-entered within. There was-seen-by-him a-horse
zin karith. Koḍun nēbar thaph
saddle having-made. It-was-brought- outside hand-
forth by-him grasping

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

wōdañē thaph karith. Dopu has,
standing-still hand-grasping 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-zamānav-tāl
He (i.e. the king) is seeing, the-seven-worlds-below

ti nawav-asmānav-pēth ti, yih-kēnṭhāh
both the-nine-heavens-above also, what-ever

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

pātashēhan. Tathī-sōty gav mushtākh.
by-the-king. That-verily-with he-became entranced.
Gös pōda Shētān. Dopūnas, "kyāh
Became-to-him visible Satan. It-was-said-by-
what him (Satan)-to-him,

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

"yih-kēntshāh Khōdā-Sōban pōda koru,
"what-ever by-God-the-Master created was-made,
tih chus wuchān." Dopūnas Shētānan
that I-am seeing." It-was-said-by-
by-Satan him-to-him

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

chéy myōnu kunz. Yith-kuthis thāv
is-verily my key. To-this-room apply

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

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

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

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

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

kēh." Khotu pātashāh amis-kharas.
something." Mounted the-king to-that-ass.
9. **Dapān wustād,—**
   (Is) saying the-teacher,—

   **Barābar wātanówun panunʷ gara.**
   At-once he-was-caused-to-arrive- his-own house.

   **Khotʷ hyorʷ. Phīrith wothʷ. Wuchun**
   He-ascended up. Returning he-descended. Was-seen-by-him

   **ati na khar. Pātashehas āv armān**
   there not the-ass. To-the-king came longing

   **tami-bāgukʷ. Wōh kētha-pōth¹ wāti?**
   of-that-garden. Now how will-he-arrive (there)?

   **Totʷ, dapān, gav ath¹-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?” Dopʷnas ami zanāni, “anun**
   what?” It-was-said-by-her-to-him

   **panunʷ nēcyuvious, biyē an notʷ, biyē**
   thine-own son, also bring a-jar, also

   **an shēmshēr.” Dopʷnas, “was yith-**
   bring a-sword.” It-was-said-by-her-to-him,

   **nāgas-manz, wālun panunʷ nēcyuvious,**
   spring-in, bring-down-him thine-own son,

   **nāpas-manz, wālun panunʷ nēcyuvious,**
   spring-in, bring-down-him thine-own son,

   **pāwun pathar, thāwus naṭis-pēth**
   cause-him-to-fall down, place-of-him the-jar-upon
kala." Kanas kürūnas thaph āmī
the-head." To-his-ear was-done-by-
hand-grasping by-that

pātashēhan, tujān shēmshēr, lāyi
by-king, was-raised-by-him the-sword, he-will-strike

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

ath-shēmshēri. Dopesnas, "yiy, gav
to-that-to-sword. It-was-said-by-
her-to-him,

thih; tiy, gav yih. Tsāh gökh
that; that-verily, became this. Thou becamest

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

mushtākh phakiāras." enamoured for-the-mendicant."
IV. —LÁLA-MALIKUN\textsuperscript{U} WON'UMOTU GÉWUN
LÁL-MALLIK-OF SPOKEN SONG

1. Dapān-chuh,—
Saying-he-is,—

Dayē, zăr wān'may, Khōdāyē, O-God,
O-God, petitions are-said-by-me-to-Thee,
bōztam tay, please-to-hear-me ..., Samsār böż'gār.
The-world (is) a-deceiver.

2. Hazrat-i-Ādam gōda lod'nam tay,
Saint Adam first was-sent-by-Him-for-me ...
Malakav kor'hay tayār.
By-angels he-was-made-by-them-verily complete.
Phor\textsuperscript{a} tas Yiblīs, tati kor'snam\textsuperscript{1}
Was-a-plunderer for-him Satan, from-there he-was-expelled-by-him-for-me
tay, ...
Samsār böż'gār.
The-world (is) a-deceiver.

3. Hazrat-i-Nōh chuy wōlād-i-Ādam tay,
Saint Noah is-verily a-descendant-of-Adam ..., Phīrith gōs kuphār.
Having-become-hostile went-for-him the-infidels.

\textsuperscript{1} Hātim pronounces this word kur'snam, but Śrinagar pandits kuf'snam or kof'snam.
Āh tāmī korūnay, sārī gav ālam
A-sigh by-him was-made- flooded (in) went the-universe
by-him- verily, his tears

tay,

...,

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

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

Sōhiba-sondū tōthū yār.
The-Master-of beloved friend.

Tsūn asmānān-pēth tāmī sabakh dopūnam
Four heavens-upon by-Him lecture was-said-by-
by-Him-for-me.

tay,

...,

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

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

Sōhiba-sondū kara didār.
The-Master-of I-will-do seeing.

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

tay,

...,

Samsār bözīgār.
The-world (is) a-deceiver.
6. Hazrat-i-Yibrāhim kēh chuna kam tay,
   Saint Abraham anything is-not less ...
   Putālēn korun nakār.
   (Of-) idols was-made-by-him prohibition.
   Tāmī koru din-i-Mahmad mahkam tay,
   By-him was-made the-faith-of-Muhammad established ...
   Samsār bözīgār.
   The-world (is) a-deceiver.

7. Marith kabari yēli wālanam tay,
   Having-died in-the-grave when they-will-cause-
   Panīn böyi kyāh yār.
   My-own brethren or friends.
   Tātī Lāla-Malikas kyāh hāwanam tay,
   There to-Lāl-Mallik what will-they-show-
   Samsār bözīgār.
   The-world (is) a-deceiver.
V.—SÓNARA-SÜNÖZū KATH
THE-GOLDSMITH-OF STORY

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

Shēharā akh chuh-ōs"motū. Tātī chuh
A-city one has-been. There is

sōnår. Suy ősū tātas bahan-hatan-hondū
goldsmith. He-verily was (of-) pupil twelve-hundred-of

zyuṭhū. Yuhuy ősū-gaḍān wasth
the-superior. He was-making articles

pātashēha-sanzē-kōrē-kitī.
the-king's-daughter-for.

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

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

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

sōnår, sōna-sünzū wōjū
the-goldsmith, gold-of ring having-taken,

pātashāha-sanzē-kōrē-kīsū.
king's-daughter-for.

kūrūsna. Dopūnas, "yith chēy
was-made-for-it-not. It-was-said-by-her-to-him, is-verily

waḍ." Áv potū phīrith. Wōtū
crookedness." He-came (home) back returning. He-arrived
panun\u201au gara. Pēv bēmār.
his-own house. He-fell sick.

2. Amis ōsus pātashāha-sanzē-kōrē-hond\u201au
   To-him was-to-him the-king's-daughter-of

āshēkh gōmot\u201au. Pātashāh-kōrē ōs\u201au-gōmot\u201au
   love become. To-the-king's-daughter was-become

amis-sōnara-sond\u201au āshēkh. Dōda-mājē-kun
   this-goldsmith-of love. The-foster-mother-to

wanān pātashāh-kūr\u201au,—
(is) saying the-king's-daughter,—

"Zargar-nēcyuvāh pūr\u201au-khumār.
   "A-goldsmith-son (is) full-of-languishment.

"Dīshith logmāy, dōda-māji, mot\u201au
   "Having-seen-him is-attached-to-me-verily, O-foster-mother, mad

    hay amār."
    O! desire."

Dōda-mōj\u201au chēs-wanān phīrith,—
The-foster-mother is-to-her-saying answering,—

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

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

"Ōra-kani ditay, kūrī, kana-dōli.
"In-that-direction give-verily, daughter, ear-closing.

"Ōra mā lagaham wōbālī."
"(So that) not mayst-thou-find-from-there in-blameworthiness."

\u201au
3. Sônar chuh bêmär. Amis chuh
   The-goldsmith is sick. To-him is
   ásh⁴kun⁴ tab. Amis-sônara-sünž⁵-köl ay chēh
   love-of fever. That-goldsmith's-wife is
gāt⁶j⁴. Amis tog⁴ bözun ám¹-sond⁴
clever. To-her it-was-possible to-understand him-of
dód⁸. Dapān chés, "tʰ h hēch läyán¹
the-pain. Saying she-is-to-"thou learn to-be-thrown
   rínz¹, biyē gar sôn a-sând¹ rínz¹ zʰh."
   balls, also make gold-of balls two."

4. Dapān wustād,—
   (Is) saying the-teacher,—
   Gār¹ ám¹ sôna-sând¹ rínz¹ zʰh.
   Were-made by-him gold-of balls two.
   Drāv athas-kēth hēth rínz¹. Lāyān-
   He-went-forth the-hand-in taking balls. Throwing-he-
   chuh apö r¹ ta yipör¹ kañiv¹
   is in-that-direction and in-this-direction stone-of
   ta shēstrāv¹. Wôt⁸ ot⁸ pātashāha-sanzę-
   and iron-of (balls). He-arrived there the-king's-
   dārē-tal. Löyın ati sôna-sând¹ rínz¹
   window-under. Were-thrown-from-there gold-of balls
   zʰh pātashāha-sanzi-kōri-halamas-manz. Ami
   two the-king's-daughter's-lap-cloth-into.
   hōwus ōra phīrith thūd⁸-kani öṇa,
   was-shown-to-him turning backwards (a) mirror,
biyē tròwun dāri-kānī āb, biyē
again was-cast-by-her the-window-through

tròwun pōshē-gōndō, biyē tròwun
was-cast-by-her (a) flower-bunch, again was-cast-by-her

kīh, biyē tujīn 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

sōnar1 wuchī, āv phirith,
goldsmith they-were-seen, he-came (home) returning,

wōṭī panunī gara. Dopūnas panañē-zanāñī.
he-arrived his-own house. It-was-told-
by-him-to-her

to-his-own-wife.

Dopūnas, "kē-hō koruth?" Āmī
It-was-said-by-her-
to-him,

"what-Sir was-done-by-thee?" By-him

wonūnas phirith, "rinzī 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 āv
They O went-for-her the-lap-cloth-

Therefrom O

hōwūnam phirith thūdū-kānī ōna, biyē
was-shown-by-
her-to-me

turning-herself backwards (a) mirror, again

hay trówūnam 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 sōnarun.
trów"nam pōshē-gōndu, biyē trów"nam
was-cast-by-her-to-me (a) flower-bunch, again was-cast-by-her-to-me

kih, biyē dyutun shēstravi-salayi-sōty
hair, again was-given-by-her a-made-of-iron-spike-with

dāsas khash." Dop"nas ami phīrith,
to-the-(window) a-cut." It-was-said-by-her-to-him answering,
sill

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

ōs"motu-chus wōpar; āb hav trów"nay,
was-(there)-for-her other; water O was-cast-by-her-to-thee

āb-dawa-kañ gathī atunu; pōshē-gōndu
water-drain-by-means-of it-is-proper to-enter; flower-bunch

trów"nay, bāgas-manz gathī atun;
was-cast-by-her-to-thee, the-garden-in it-is-proper to-enter;

salayi-sōty hōw"nay, anunu gathī
spike-by it-was-shown-by-her-to-thee, to-be-brought is-proper

phaharawāv, tath chiy pōlādāvī nēza,
(a) file, to-it are-verily made-of-steel railings,

tim gathan teṭānī; kīh trów"nay,
they are-proper to-be-cut; hair was-cast-by-her-to-thee,

"chēs wālān kangān." "I-am causing-to-descend a-comb."

5. Dapān wustād,—
(Is) saying the-teacher,—
V. THE TALE OF THE GOLDSMITH

Drāv yih sōnar shāman-bōg, tāv
Went-off this goldsmith at-evening-about, he-entered

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

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

pēyēs nēnd'ē. Āyēs yih pātashāh-kūḍā.
there-fell-to-him sleep. She-came-to-him this king's-daughter.

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

chēs-karān shānd.' Yih kēh hushyār
she-is-for-him-making the-pillow." He at-all awake
gōs-na. Yutān gāsh logā phōlanī.
became-for-her-not. In-the-meantime dawn began to-flower.

Pātashāh-kūrā tūjā panunā gara, path-kun
The-king's-daughter fled her-own house, afterwards
gav hushyār sōnar. Yiwān-chuh yiti
became awake the-goldsmith. Coming-he-is from-here

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

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

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

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

ati rínz¹ zäh sóna-sând¹, timay yim
there the-balls two gold-of, those-very which

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

"sa chéy āmût³, t¹h chukhna gómot³
"she is-to-thee come, thou art-not become

hushyáır. Wuñ, yéli biyé gashakh
awake. Now, when again thou-shalt-go

kálacën, téli dapay böh sabakh." at-eventide, then I-will-say-to-thee I a-lesson."

6. Dapán wustád,—
(Is) saying the-teacher,—

Nam dah tul³nas athen-hánd¹, akis
Nails ten were-raised-by-her-for-him the-hands-of, to-one

ösⁿas dyutⁿmot² sön³ khash. Dopⁿas,
was-by-her-to-it given a-deep cut. It-was-said-by-him-to-her,

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

"möl¹ māji chēsna shuñ³mút³ nøyid
"by-father by-mother I-am-not put barber's

sabakas. Wöñ yéli gashakh, téli
to-lesson. Now when thou-wilt-go, then
dimay dawāhan." Ami dyut\textsuperscript{3}nas  
I-will-give-to-thee a-little-medicine." By-her was-given-by-her-to-him

martā-wāgan rathī-hanā, biyē nuna rathī- 
of-red-pepper a-very-little, also of-salt a-very-
hanā. Dop\textsuperscript{3}nas, "biyē yēli tath-palangas-
little. It-was-said-by-her-to-him, "again when that-bed-
pēth khasakh, tēli yiyiy, nēnd\textsuperscript{r}.  
on thou-wilt-mount, then will-come-to-thee, sleep.

Yih dawāh rathī-han gānd\textsuperscript{3}zēs, ada  
This medicine a-little-amount (thou) must-bind-it, then

yiyiy nēnd\textsuperscript{r} shēh\textsuperscript{jā}.” Drāv ati  
will-come-to-thee sleep cool." Went-forth from-there

sōnar, dawāh rathī-han hēs\textsuperscript{u}n  
the-goldsmith, the-medicine a-little-amount was-taken-by-him

sōty, wōt\textsuperscript{a} ath-bāgas-manz, khot\textsuperscript{u} 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 kuni yiwān-chēs-na. Hēs\textsuperscript{u}nas  
she at-all coming-is-to-him-not. There-began-for-him

yīn\textsuperscript{a} nēnd\textsuperscript{r}, athas chus dōd\textsuperscript{a}, ath  
to-come sleep, to-the-hand is-for-him pain, to-it

chuh karith thaph. Dopun, "wuñ  
he-is having-made holding. It-was-said-by-him, "now-indeed

āyē-na, yith thunahō bōh dōdis  
she-came-not, (if) to-this I-had-applied I to-the-pain
dawāḥ, shēh"jū karahō nēnd"r." Yuthuy
the-medicine, (then) cool I-should-have-made
sleep." As-verily
ath-dōdis thunun dawāḥ, tyuthuy
to-that-pain was-applied-by-him the-medicine, so-verily
pyōs wōlinjē vih, chuh lalawān
there-fell-to-him to-the-heart poison, he-is caressing (it)
thod" wōthith.
upright having-arisen.

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

Āyē yih pātashāha-sūnzā kūrā. Amis
Came this king's daughter. To-him
moth" sōruy dōd". Korun amis-sōty
was-forgotten all pain. Was-done-by-him her-with
yih karun" goṭh". Peyēkh nēnd"r.
what to-be-done was-proper. There-fell-to-them sleep.
Yut"-tān gāsh log" phōlani. Kuṭ"wāl
Here-up-to (by-this-time)
dawn began to-flower. The-chief-of-
police
chuh wasān apōrī-kiṅ āgayi. Wuchun
is coming-down on-that-side-from
was-seen-by-him
ati pātashāha-sūnzā kūrā biyē sōnar.
there the-king's daughter and the-goldsmith.
Rāṭī āmī-kuṭ"wālan, nin raṭīth,
They-were-arrested by-that-chief-
of-police, they-were-taken-
having-arrested,
kārīn hawāla trālēn, kārikh
they-were-made-
in-custody to-the-constables they-were-made-
by-him by-them
kód.  Ati  ösu  pakán  wati
imprisoned.  There  there-was  going  on-the-road

akhāh.  Amisuy  dopukh  yimav-ködyau-
a-certain-one.  To-him-verily  it-was-said-
by-them

döyav,  "sìh,  hasa,  dizi  krēkh
two,  "thou,  Sir,  must-give  an-outcry

sōnar-aṭa-pētha.  Dāp'zēkh,  'pātashēhas
the-goldsmiths'-market-
from.

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

lotu  tāṭanasa  kina  hoṭu  tāṭanasa.
tail  will-they-cut-
for-him?  or  throat  they-will-cut-for-
him.

Pātashēhas  khar  pěv  kōng-wāre.
The-king's  ass  fell  in-the-saffron-field.

Pakán  dil  gōm  tāṭ  tārē.
Going  the-heart  became-to-me  there  confused.

Vir  hēth  wātunu  goṭhu  sōli-gārē.
Fine-
money  having-
to-arrive  was-proper  at-dawn-
time.

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

Būzu  ami-sōnara-sanzi-zanāni.  Drāyē
Was-heard  by-that-goldsmith's-wife.  She-went-forth

bāzar,  hēsān  tsōcē,  lazān  kranjē,
(to)  the-market,  were-bought-
by-her  loaves,  were-placed  to-a-basket,
by-her
wōtamukh, drāyē nēbar pātashāh-kūr, upside-down, issued forth the-king’s-daughter,
gayē panun gara. Kuṭwālan dyut she-went her-own house. By-the-chief-of-
was-given police 
rapaṭ pātashēhas. Dopnas, “pātashāh-kūr report to-the-king. It-was-said-by-
“the-king’s-daughter (was)
biyē Ṽs sōnar bāgas-manz. Timāy and was a-goldsmith the-garden-in. They-verily
kyā kārim kōd.” Pātashāh drāv of-course were-made- (in) prison.” The-king went-forth
by-me 
adālūṭ-pēṭh. Ānikh yim-rātāk-rōd zāh. the-court-of- Were-brought-by-
these-of-the-night- justice-on. them prisoners
Wuchikh yim bōṭā zāh. Sōnara-sanzi-
Were-seen- these husband-and-
by-them two. By-the-goldsmith’s-
kōlayi gāndī gulī zāh pātashēhas. wife were-fastened- the-fore-arms two to-the-king.

Dopnas, “pātashēham, ās kyāh It-was-said-by-her-
“my-king, we to-him, of-a-truth
ōs gamāt sālas. Tōra kyāh were gone to-a-marriage-feast. From-there of-a-truth
āy ta wōt1 yith-cyōnis-shēharas-manz. (we) came and arrived this-thy-city-in.
Gav ṃr. Ada tāy cyōnis-bāgas-manz. It-became late. Then (we) entered thy-garden-in.
Ati wuchu palang, khátath-péth,
There was-seen a-bed, (we) mounted it-upon,
koró arám, óra áv cyónkuţ-wál.
was-made repose, from-there came thy chief-of-police.
Amiy kyáh niy rațith kárín
By-him of-a-truth were-taken having-arrested (we) were-made
verily by-him
kód." Wóthkuţ-wál, dopun
(in) imprisonment." Arose the-chief-of-police, it-was-said-by-him
pátashéhas, pátashéham, cyónkúr
to-the-king, my-king, thy daughter
karinam kasam Vig'nah nág-pétha.
let-her-make-for-me oath the-Vig'nah Nág-from-on.
Dapán, 'yus ati apozkasam karihí,
(People are) saying, 'he-who there untrue oath might-have-made,
suh wóthihé-na tátthodá, suh ósá
he would-have-arisen-not there upright, he was
the-king's.
tatiy marán.'" Dopami-sónara-sanzi-
there-verily dying." It-was-said by-that-goldsmith's-
zanáni amis-sónaras, tagiyé yih pátasháh-
wife to-that-goldsmith, is-she-possible this king's-
kúrú bacawüńú?
daughter to-be-caused-to-escape ?
Dopunás, hávtam
It-was-said-by him-to-her, "show-please-to-me
wath." Dopunás, akh, tráv sóruy
a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all
póshákh, khóran shun khráv, biyé
(thy) garments, to-the-feet put-on clogs, and
math sur, làg gusóná. Yélí otá
rub ashes, appear-like a-mendicant-monk. When there
wátanáwan amis-pátasháh-kóře, cyóná
they-shall-cause-to-arrive this-king's-daughter, for-thee
HATIM'S SONGS AND STORIES

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Gaṭhis Gaṭhun, amis-pātashāh-kōrē karūnā
it-is-proper to-go, to-this-king's-daughter to-be-made

Gaṭhi thaph dāmānas, dapunā gathēs,
is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mē dita gōḍa khōrāṭh.' Sa kyāḥ
'to-me give-please first alms.' She of-course

Hāvi ada kasam, cyōnuy mōkh
will-show then the-oath, thine-only face

Raṭith dapi, 'hā ház Vīggaṇāh-nāga,
having-seized she-will-say, 'O holy O-Vīggaṇāh-Nāg,

Nēmis-matis siwāḥ kyāḥ kūr̥maṇa kōsi
to-this-mad-one except certainly was-made-to-me-not

dāmānas thaph.'

To-the-skirt seizing.'

Vīggaṇāh nāgas wūṭḥy srānās.
To-the-Vīggaṇāh Nāg she-descended-verily for-bathing.

"Kuwa zāna maṭi māh lōḍnam rāh?
"How do-I-on-the-I-wonder-was-loaded-the-fault?

Māṭi thaph löyaṇam dōli-dāmānas.
By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-of-(my) garment."

Kuṭawal-gānas gudariv kyāḥ?
To-the-chief-of-police-the-pimp happened what?

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

Kuṭawal-gānas gudariv kyāḥ?
To-the-chief-of-police-the-pimp happened what?

10. Pātashāh-kūr̥a gayē gara, kuṭawal
The-king's-daughter went home, the-chief-of-police
dyutukh phahi, sōnara-sând böts
was-given-by-them on-the-empalement-stake, the-goldsmith-of the-husband-and-wife
zòh chih gari-panani. Sōnar gav
two are in-the-house-their-own. The-goldsmith became
bēmār. Yihòy korūnas ḥshēkun tab.
ill. This-verily was-made-by-him-for-her of-love the-fever.
Yih òsū sōnara-sünzū zanāna gātjū. This was the-goldsmith-of wife clever.
Goḍun mōhara-hatas-akis roshū. Yih
Was-made-by-her (of) mohars-a-hundred-one a-necklace. This
gonḍun pananis-khāwandas. Pāna
was-tied-by-her to-her-own-husband. She-herself
lōgun saniyās. Amis pōrsū
was-made-to-appear-like-by-her an-ascetic. As-for-him she (he)-was-dressed-by-her
gōpōlī. Wātanōwūn pātashāha-sondu
(as) a-dancing-girl. She (he)-was-caused-to-arrive-by-her

gara. Dopun amis-pātashēhas, "yih
at-the-house. It-was-said-by-her to-that-king, "this (girl)
chēm böyī-kākañ, yih chēy tē
is-to-me elder-brother’s-wife, she is-to-thee to-thee
hawāla. Mē chuy gathunū böyis-nish.
a-deposit. To-me is-verily to-be-gone to-the-brother-near.
Suh chum gamotū sōdāhas. Yih
He is-for-me gone for-merchanting. This (girl)
chēy myōnū gōpōlī hawāla, yotān
is-to-thee my dancing-girl a-deposit, until
yimóy. Yih chéy pák, yih
we shall-come-to-thee. She is-verily pure, her

thóv'zén panañë-körë-soty." Äyë phírith
you-must-keep-her thine-own-daughter-with." She-came returning

panuní gara. Këh kål gav, âv
to her-own house. Some a-time went, came

yih sónar biyë gara panuní.
this goldsmith again (to) home his-own.

11. Dapán wustád,—
(Is) saying the-teacher,—

Lôgun sódágër ami zanání.
He-was-made-to-appear-like-by-her a-merchant by-that woman.

Wótí ath-pátašëha-sandis-shëharas-manz.
They-arrived that-king's-city-in.

Lôgu ami biyë saniyãs.
He (she)-was-made-to-appear-like by-her again an-ascetic.

Khâwand thówun dëras-pëth sódágër
Her-husband was-placed-by-her a-tent-on a-merchant

löôth, pàna gayë pátašëhas.
being-made-to-appear-like she-herself went to-the-king.

Gondënas dâwâh, "dim gëpöli."
Was-bound-by-her-to-him a-claim, "give-to-me the-dancing-girl."

Diwân chuh achën däh. Dapán
Giving he-is to-the-eyes smoke. Saying

chës, "dim gëpöli.
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 āmotu gōpālē.
The-ascetic (is) come for-the-dancing-girl.

Yih chus dapān pātashāh phīrith,—
This is-to-her saying the-king answering,—

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

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

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

"Saniyās chusay bēwāsta, luh-luh.
"An-ascetic I-am-verily without-worldly-ties, luh-luh.

Danda hēmay dukhtar-e-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 goḍun roshu, gondūn
Of-mohars-a-hundred was-made-by-him a-necklace, it-was-tied-by-him

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

saniyāsas.
to-ascetic.
Tanana tananana tananay.
Yim kār chēh karān zanānay.
Niyēn ta kūrān hawāla pananis-
khāwandas. Dop̄nas, "ts'h zän, ta
husband. It-was-said-by-her-
yih zän."
(thou) this-woman know."
VI. Yūsūph-Zalīkhā KATH.
Yūsūf-Zulaiḥā STORY.

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

2. Zalīkhā chēh wānān,—
Zulaiḥā is saying,—

"Sālas yikh-nā?
pōlāv khēkh-nā?
To-the-feast wilt-thou-not-come?
pulāo wilt-thou-not-eat?

Yitam gāh bēgāh;
yāra,
Come-thou-in-season out-of-season; Friend,
please-to-me

bōzakh-nā?
wilt-thou-not-hear?

3. Sath kuṭhī larē chim, cyānē-
Seven rooms in-the-house are-to-me, for-thy-longing
löhlari chim.
they-are-to-me.

Bēhtam sāthā; yāra, bōzakh-nā?"
Sit-please-for-me a-moment; Friend, wilt-thou-not-hear?"

4. Putal-khānas byonī byonī pānas
Of-the-idol-house separately separately of-her-own-accord

Korīnakh pardā; "yāra, bōzakh-nā?"
Was-made-by-her-for-them a-veil; "Friend, wilt-thou-not-hear?"
5. "Ati kyā thówuth, asē-kun
   "Here what was-placed-by-thee, us-before

hówuth?"
   was-shown-by-thee?"

Dopunás, "chum Khōdā; yāra?"
It-was-said-by-her-to-him, "it-is-to-me a-God; Friend, etc.?"

6. "Khōdā gav suy, mani-panañe
   "God is He-alone, from-the-mind-thine-own

kās dōy.
   expel the-belief-in-two.

Shōlān chuh shēmāh; yāra?" Shining is the-lamp-flame; Friend, etc.?

7. Khōdā chuh kunuy, jalwa dith
   God is one-only, glory having-given

drāv nonuy.
   He-issued manifest.

Kañē-manz chyā mōdā? yāra?" Stone-in is there meaning? Friend, etc.?"

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

Zalīkhā.
Zulaikhā.

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

Dopunás, "yī pazyā? yāra?" It-was-said-by-her-to-him, "this-is-it-proper? Friend, etc.?"
9. Nālas thaph karith, nyūn
   To-the-neck seizing having-done, he-was-taken-by-her

hāshā kārith.
an-accusation having-made.

Gay pēsh-ē-pātashāh. Yāra°?
They-went before-of-the-king. Friend, etc.?°?

10. Azīz-i-Misar ōsā pātashāh. Amis
    Azīz-i-Misar was the-king. To-him

ōsā zid Hazrat-i Yūsūpha-sondā.
was hatred Saint Yūsuf-of.

Yūsūph köd-khān, kāh chus-na bōzān.
Yūsuf (in) the-prison, anyone is-to-him-listening.
   not

Mōkali az-Khōdā. Yāra°?
He-will-be-released from-God. Friend, etc.?°?

11. Yēli Yūsūph logā köd, ati
   When Yūsuf became imprisoned, there

ōsi prōni kēhi. Timau dyūthā
were old certain-people. By-them was-seen

khāb. Akis korun tōbīr. "Tsē
a-dream. To-one was-made-by-him interpretation. "Thee

māriy pātashāh." Mōrā pātashāhan.
will-kill-certainly the-king." He-was-killed by-the-king.

Biyis korun tōbīr. "Tsāh
To-another was-made-by-him interpretation. "Thou
sapadakh pātashāha-sondā pēshkār. Mē-ti,
wilt-become the-king-of head-official. Me-also

hasa, pōv'zi yād." Sir, please-cause-to-fall memory."

Kōdyau khāb dyūṭhā, tōbir drākh
By-the-prisoners dream was-seen, interpretation issued-for-them

myūṭhā.
sweet.

Mōkāliy phardā; yāra'? They-were-released-verily on-the-morrow; Friend, etc. ?

The-king Azīz-i-Misar (is) seeing a-dream.

Azīz-i-Misar khāba-nishē abtar,
Azīz-i-Misar the-dream-from terrified,

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

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

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

Bani-nā hakīmā? Yāra'? Will-there-not-be a-single-wise-man ? Friend, etc. ?

14. Kamyukā hakīm, ath-khābas yus
Of-what wise-man, to-this-dream he-who
māne  tārihe,  yus  āmi-Azīz-i-Misaran
the-meaning  might-bring-out,  which  by-this-Azīz-i-Misar
khāb  ōsu  dyūth"motu?  Dopunās
dream  was  seen?  It-was-said-to-him
gōlāman,  "khābuku  tōbir  zāni
by-the-servant,  "of-the-dream  the-interpretation  will-know
Hazrat-i  Yūsūph.
Saint  Yūsuf.

Khābuku  tōbir  Yūsūphas  chuh  wōphīr.
Of-dream  interpretation  to-Yūsuf  is  plentiful.

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

15.  Onukh  Hazrat-i  Yūsūph.  Dopunās
Was-brought-by-them  Saint  Yūsuf.  It-was-said-by-him-to-him
pātashēhan,  "mē  dyūthu  khāb.  Ath
by-the-king,  "by-me  was-seen  a-dream.  For-it-verily
wanum  tōbir."  Dopunās  Yūsūphan,
say-to-me  the-interpretation."  It-was-said-by-him-to-him
"  kyāh  dyūthuthu?  "  Dopunās  pātashēhan,
"  what  was-seen-by-thee?  "  It-was-said-by-him-to-him
"  akh  dyūthum,  hōkh  nāg  sath
"  One  was-seen-by-me,  dry  springs  seven
baritēn  nāgan  satan  cēwān.  Biyē
full  springs  seven  (were)  drinking.  Again
dyūthum, khām sath hēlī wuchim
was-seen-by-me, unripe seven ears-of-corn were-seen-by-me
pökhtan 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. Amyukū
plump seven cows (were) swallowing. Of-it
wanum tōbir." Dopınas Yūsūphan,
tell-to-me the-interpretation." It-was-said-by-
"drāg wōthi." him-to-him
"a-famine will-arise."

16. Dapān wustād,—
(Is) saying the teacher,—
Yūsūphan mökalowā tōbir wanith,
By-Yūsuf was-finished the-interpretation having-
pātashēhas gav asar. Lūjūs bōche.
to-the-king happened a-result. There-was-joined-
Dopınakh, "diyūm bata." Ami-wakta
to-them, "give-ye-to-me food." At-that-time
pātashāh khēwān ōsīna. Ami-asara-sōty
the-king eating was-not. That-result-owing-to
dopınakh, "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.

Dopênakh, "biyê anyûm." Añêhas
It was-said by-him to them, "again bring ye to me." Were brought by them to him

dêga wôkavith. Onhâs 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.

athî-bôchi-sôtîy gâv marith. Dapân,
that very hunger owing to only he went having died.

pagâh ditû wazîrau wurdi, "pagâh Dapân,
next day was given by the Viziers command, "to-morrow saying,

wasîv sôriy yîdîkâh. Yês hostû
descend ye all (to) the Ñdâgh. To whom the elephant

nami, pôz bêhi nêchi, suy
will bow, the hawk will sit (on) the thumb ring

sapadi pâtashâh. Dapân, wâthî
shall become king. (People are) saying, they descended

yîdîkâh, âv hostû, namyôv Yûsûphas.
to the Ñdâgh, came the elephant bowed to Yûsuf

Pôz âv, byûthshu nêchi. Banyôv
The hawk came, sat for him (on) the thumb ring.

Yûsûph pâtashâh.
Yûsuf king.
Jalóy hówun, host manganôwun,
Glory was-shown-by-him, the-elephant was-sent-for-by-him,

Yúsúph pätashāh; yāra, bōzakh-nă?
Yūsuf king; Friend, wilt-thou-not-hear?

17. Törīph-ē-Yúsūph, par, Wahab-Khăra,
The-praise-of-Yūsuf, recite, Wahb-the-blacksmith-O,
khūb.
thoroughly.

Gāth parān "láyilā"; yāra, bōzakh-nă?
Go reciting "the-creed"; Friend, wilt-thou-not-hear?
VII.—NAYÉ-HÜNZÜ KATH
REED-(FLUTE)-OF TALE

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

   Nayē-hond dōd nay chēh pānay
   The-reed-flute-of pain the-reed-flute is herself
   tiy wanān.
   that-verily telling.

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

   Day¹ ta takhi-nishē pānas chuy
   God-only and anger-from of-His-own-will is-verily
   byonuy."
   distinct."

   The-flute is saying, "The-Almighty pure.
   Pānas-y-kun chuy mushtākh dōh
   Himself-only-towards He-is-verily yearning day
   ta rāth.
   and night.

4. Hamud gashiv tas-Khōdāyēs-kun parān,
   Praise go-ye that-God-towards reciting,
Pōda korun ṭhōth⁴ Mahmad mizmān.
Created the-Beloved Muḥammad the-Guest.

5. Bār-sōhiba sōty ditin sāmān.
By-the-Almighty with (him) were-given-by-
Him appliances.

Tsūr yār chis sōty sōty shūbān.
Four friends are-of-him with with glorious.

6. Nūra tām⁵-sandi pōda korun Ādām.
By-the- Him-of created was-made-
Him glory by-Him Adam.

Ādamas-sōty pōda korun yīdam.”
Adam-with created was-made-by-Him this (world).”

7. Nay chēh dāpān, “lōdun Ādam
The-flute is saying, “was-sent-forth-
Adam by-him
bēnawāh.
destitute.

Ōs⁵ mashīyēth lari-tala drāyēs
There-was a-wish, the-side-from-
der-under issued-for-
him

Hawāh.”
Eve.”

8. Nay chēh dāpān, “kyāh zabar
The-flute is saying, “how excellent
ōs⁵ suy sāth.
was that-very moment.

Yēmi-sātay pōda kūr⁴n zuryāth.”
At-what-time-verily created was-made-
by-Him (the world with its) offspring.”
9. Nay chēh dāpān, "hāl myōnuy
The-flute is saying, "condition my-verily
būzītav.
hear-please-ye.

Dōdīladay chiv, ta sāthā rūzītav."
Pained-if ye-be, then a-moment wait-please-
ye."

10. Nay chēh dāpān, "path wanan
The-flute is saying, "behind the-woods
ōsūs pinhān.
I-was concealed.

Shākha-bargau sōty ēsūs shūbān."
Branch-leaves with I-was beautiful."
Pyōm mē guṭlā lōn’-sūr wōtith
There-fell-to-
me a-woodcutter a-fate-thief having-
arrived
azal.”
doom.”

13. Nay chēh dāpān, “sak’th mē
The-flute is saying, “severe to-me
gōm suy kusūr.
happened-to-me that-very fault.

Nazari-tāmİ-sanzi-sōty sapodum tōka-sūr.”
Seeing-his-owing-to there-became-to-me crushing-to-
powder.”

The-flute is saying, “rage-struck
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. Mad mē ósum, had pānas
Pride to-me was-to-me, the-limit (of) myself
chēs karān.”
I-am making.”

Bāla-pānas wālanay kōṭā chum
(Of my) youthful-body humiliation how-much he-is-to-
me
karān.
making.
16. Gayē judāh, sŏy judōyī chēy
   She-went apart (from) that-very separation she-is- 
   the forest), verily
wanān.
   telling.
   Ös vòng, alvidāh Ös y karān.
   She-was lamenting, last-farewell was-she-verily making.
17. "Tati wōlíth wati wati
   "From-there having-brought- on-the-road on-the-road
   (me) down
   tam chum diwān.
   weariness he-is-to-me giving.
   Wālawunuy tōrka-chānas chum
   Immediately-on-bringing- to-a-private-carpenter he-is-me
   (me) down (from the forest)
   knān."
   selling."
18. Nay chēh dapān, "lari phir
   The-flute is saying, "on-the-side turning
   phir chum wuchān.
   turning he-is-me inspecting.
   Dūri rūz rūz tōrī-dab sakāth
   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
   göjānas,
   was-caused-to-melt-by-him-I,
Athūrū pĕyēm yēli carkas khōjānas.”
A-wool-worm fell-on-me when to-the-lathe was-caused-to-
mount-I.”

20. Yēli carkas khūṭū amis-törka-
When to-the-lathe she-mounted that-private-
chānas-nishē, amis pēwān panānī hamnīshīn
 carpenter-near, to-her (are) falling her-own companions
yād. Yīmanīy-kun chēh wanān kēntāh.
 (in) memory. Them-only-to she-is saying something.
Ta kyāh wani?
And what will-she-say?

Nay chēh dapān, “hamnīshīn myōnī
The-flute is saying, “companions my
 rūdī kati?
remained where?
Wānī bōh dimāhakh, tūrī mā
Messages I would-have-given-
to-them, I-wonder-
 rūdī aḍā-wati?
they-remained on-midway?

21. Hamnīshīnān sir panunuy bāwahō;
To-the-companions secret my-own-
 verily
 Sīna mūṣarīth dōdā panunuy hāwahō.”
 Bosom having-opened pain my-own-verily I-would-show.”

22. Nay chēh dapān, “kyāh banyōm?
The-flute is saying, “what happened-
to-me?
kūṭū 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 dāpān, "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
manda-zan."
man-(or) woman."

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

Kyāh wanihē yiman hamnishīnan?
What would-she-have-
said to-these companions?

Yiman wanihē yīy.
To-these she-would-have-said this-verily.

Narm kār1 kār1 barśm pānas
Smooth making making auger(-hole)s to-the-body
chum karān;
he-is-to-me making;

Wāra wuchṭōm, 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

tōrinam,
   are-caused-to-pass-
   over-by-him-to-me,

Khām-pōsan zīthī atha kūtī dōrinam.
   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-kānana, wōn
   Now when for-cheap-pice she-was-sold, now

chus pēwān panunā nayistān yād.
   is-to-her falling her-own cane-brake (in) memory.

Athī nayistānas-kun chēh wanān
   To-this-very cane-brake-to she-is saying

kēnshāh. Kyāh wani?
   something. What will-she-say?

Nay chēh dapān, "nayistānukā chum
   The-flute is saying, "of-the-canebrake is-to-me

tamāh.
   longing.

Garza-panani thājyām arzō-samā."
   For-the-purpose-
   my-own was-searched-
   by-me earth-and-heaven."

27. Nay chēh dapān, "nayistān myōn"
   The-flute is saying, "the-canebrake my

kyāh chuh jān;
   how it-is good;
Zāni kyāh tath mānē buzīth
Will-know ? of-that the-meaning having-heard
gōr-zān?"
an-ignorant-person?"

28. Nay chēh dāpān, "nayistān myōn" The-flute is saying, "the-canebrake my kyāh zabar;
how excellent;
Zāni kyāh tath mānē buzīth Will-know ? of-that the-meaning having-heard bē-khabar?"
an-untaught-person?"

29. Nay chēh dāpān, "nayistānūcā The-flute is saying, "of-the-canebrake yēs chēh zān;
to-whom is knowledge;
Zāni suy yus āsi wōtūmotā lä-makān."
at-Him-Who-has-no-
abode-(i.e God)."

30. Nay chēh dāpān, "kyāh chēh The-flute is saying, "what is wūnūmūsta masnavi? said the-rhymed-poem?
Zāni suy yēs āsi pēmūsta Will-know he-alone to-whom will-be fallen āshka chīh."
(of) love a-particle."
31. Nay chēh dapān, "mōdur" mas
The-flute is saying, "sweet wine

kötyāh cēwān,
how-many (are) drinking,

Sōdurabalay nay Subhān chuy
In-Sōdarabal-only the-(story-of-the) flute Subhān is

wanān."
saying."
VIII.—Pātashēha-Sünzû KATH
KING-OF STORY

1. Pātashāhā òṣu. Dāpān wustād,—
A-certain-king was. (Is) saying the-teacher,—
Suy pātashāh òṣu nērān prath-dōha
That-very king was going-out every-day
athi-zūnadabi-pēth. Athi òṣu pētha-kani
that-very-roof-bungalow-on. Of-it-verily was the-top-on
òlu jānāwaran-hondu. Yim òsu
the-nest birds-of. They (king and queen) were
prath-dōha yihünzā bölbōshā bōzān. Yim
every-day of-these the-chirping hearing. They
òsu pātashāha-sāndi bōtsu zāh sēthāh
were the-king-of husband-and-wife two very-much
khōsh gathān. Dōha-aki bölbōshā ati
pleased becoming. On-a-day-one the-chirping there
òsu na kēh gathān. Dopu ami-pātashāh-bāyi
was-not any occurring. It-was-said by-that-queen
pātashēhas, "az kōna chēh gathān
to-the-king, "to-day why-not is occurring
bōlbōshā?" Dāpān wuchukh ath òlis.
chirping?" Saying it-was-seen-by- them
to-that nest.

Athi-manz bacē zāh mumāt1. Wōlikh
It-verily-in young-ones two (were) They-were-brought-
bon. Sēthāh phyūrā yiman-pātashēha-sandēn-
down. Much regret-occurred to-these-king's-two-
dôn-bâtsan. Ánîkh wazîr gâṭâli gâṭâli.
husband-and-wife. Were-summoned-
by-them viziers skilful skilful.

Dopâhakh, "nôman wuchîtav, kyâh
It-was-said-by-them-to-
them, "to-these please-look-ye, what

chuh gamotu?" Wuchîhakh. Yiman
is happened?" They-were-seen-by-
them. To-them (was)

rôtâmotu kondu hâtis. Dânâh-wazîran-âkî
caused-to-stick a-thorn to-the-throat. By-a-wise-vizier-one

dopânakh, "yîh chêh yiman panüûâ
it-was-said-by-him-
to-them, "this is to-them their-own

mûjû mumûtsû. Âmî-naran kûrûmûtsû byêkh
mother dead. By-this-male (bird) (was) made a-second

wûrûzû. Amî chunakh dyutûmotu
second-wife. By-her is-by-her-to-them given

âmpa-kani kondû. Ami chih yim
mouth-to-mouth-
feeding-during a-thorn. By-this-verily are they

mumâtî." Pâtashâh wanân pâtashâh-bâyê,
dead." The-king (is) saying to-the-queen,

"bôy maray, tâh kârîzi-na kuni."
"I-if shall-die-if, thou must-make-not at-all (a second marriage)."

Pâtashâh-bây wanân pâtashâhas,
The-queen (is) saying to-the-king,

"bôy maray, tâh kârîzi-na kuni."
was-made shall-die-if, thou must-make-not at-all (a second marriage)."
yimau driy kasam pānawōn. Yih kyāzi
by-them a-vow oath mutually. This why
korukh driy kasam? Dopukh, "asē
was-made-by- them vow oath? It-was-said-by-
chih gabar zōh; timan kyāh kari
are sons two; to-them perhaps will-do
wōramōjī yā mōlā yiy?"
a-step-mother or (step-)father this-very-thing?"

2. Kēh kālāh gav, pātashāh-bāy
Some a-certain-space-of-
time went, the-queen
mōyē. Pātashāh kuni karān chuna,
died. The-king at-all (a second
marriage) making is-not,
ti-kyāzi pānawōn ḍōuh dōyau bāsau
because mutually was-by-them by-the-two husband-
and-wife

driy kasam kor"mot". Wārayāh kālāh
vow oath made. Very-long a-certain-space-
of-time
gav, āy wazīr. Dopukh pātashēhas,
went, they-came the-viziers. It-was-said-by-
them to-the-king,
"pātashēham, nēthēr gathīi karun.""
"my-king, marriage-arrangement is-proper to-be-done."

Wārayāh kāl kēh bōzān chukhna.
A-very-long space-of-
time anything hearing he-is-to-them-not.
Korünhas zör wazirau. Korun
Was-made-by-them-
to-him
nethrer.
marrriage-arrangement.

3. Yim pātashāh-zāda zāh ösī. Tim
These princes (king’s sons) two were. They
ösī parān sabakh. Đōha-aki kūrū
were reading lesson(s). On-day-one was-made
yimau-pānawōn-bāranyau-dōyau māslahath, “māje
by-these-mutually-brothers-two consultation, “to-the-
mother
gabhav salām hēth.” Būrūkh trōmī
we-will-go a-complimentary-taking.” Was-filled-by-
gift a-copper-
lālau niginau. Gay hēth
dish
with-rubies with-jewels. They-went having-taken (it)
salāmi māje. Trōmī rūtūnakh,
for-a-complimentary-to-the-mother. The-copper-
present dish her-from-them,
wuchunāh korünakh. Gay yim
a-certain-look was-made-by-her-to-them. They-went these
pātashāh-zāda zāh sabakas. Yim chīh
princes two to-their-lesson. These are
dōhā dōhā yithay-pōthin karān. Đōha-aki
each-day each-day in-this-very-manner passing. On-day-one
gav amis-pātashāh-bāyē khōtir yīman-
there-occurred to-this-queen carnal-desire these-
wōranēcivēn-hondu. Yīman dopun, “tōhī
stepsons-of. To-them it-was-said-by-her, “ye
thöviv më-soty saläh." Yimau dopınhas, keep-ye me-with consultation." By-them it-was-said-by-them-to-her, " täh chëkh möjü, ñsl chiy gabar. " thou art mother, we are-to-thee sons. Tsë ta asë wätï-na." Gay pänas For-thee and for-us it-will-not-be-suitable." They-went of-their-own-accord sabakas. Kälacën ñv pätashäh pänün to-the-lesson. In-the-evening came the-king (to) his-own mahalakhän. Pätashäh-bäyi tropınas private-apartments. By-the-queen was-shut-by-her-to-him kuthüs. Dopınas, "bar kyäzi koruth the-room. It-was-said-by-him-to-her, "the-door why is-made-by-thee band?" Yih chës dapän pätashäh-bäy, shut?" She is-to-him saying the-queen, "böh chësa cyönä kölay, kina cyänën- "I am-I of-thee the-wife, or thy- nécivën-hünzä?" Pätashäh chus dapän, sons-of?" The-king is-to-her saying, "tih kyäh gav?" Dopınas, "tim "that what happened?" It-was-said-by-her-to-him, äm lëkan. Gôda dim tihanza came-to-me for-(using:)-indecent-language. First give-to-me their wölînjë zhä, ada mûbaray bar." hearts two, then I-will-open-to-thee the-door." 4. Dapän,— dyutun hukum wazîrân. (Folk are) was-given-the-order to-the-viziers. saying,— by-him
Tim ös¹ parān sabakh tātahāl.
They were reading lessons (in) the-school.

Dopⁿnakh,
It-was-said-by-him-to-them,

"mārawātalan karyūkḥ
"to-the-executioners make-ye-them

hawāla. Timay māranakh." Dapān,—
in-custody. They-verily will-kill-them." (Folk are) saying,—

wōt³ wazīr yiman-pātashāhzaḍaⁿ-nishin.
arrived the-vizier to-these-princes-near.

Sēthāh gōs yinsāph. Dopⁿnakh, "wasiv
Very-much occurred-to-him compassion. It-was-said-by-him-to-them,

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

shēhara." Tim tāl¹, wazīran kūrù
city." They fled, by-the-vizier was-done

köm⁴. Dopun mārawātalan, "mōryūkḥ
a-deed. It-was-said-by-him to-the-executioners, "kill-ye-for-them

hūn¹ zₐh." Mōrikh hūn¹ zₐh, kāḍikh
dogs two." Were-killed-by-them dogs two, were-extracted-by-them

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

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

"aṅey nōma pātashāhzāḍaⁿ-hanza
"are-brought-to-thee these the-princes-of
wölinjé z*h. Thāv darwāza ta rath."
hands two. Open the-door and take-hold-of
for-them

Thōw*nakh darwāza, racēn yima wölinjé
Was-open-by-her- the-door, were-seized-
for-them by-her

z*h. Dop*has, "yima chēy pātashāzhādan-
two. It-was-said-by-
for-them to-her,

dōn-hanza." Byūṭhā åtī pātashōhī
two-of." (The king) sat (i.e. remained) sovereignty
for-doing.

there

5. Yim böy*bārānī z*h wōtī biyis-
These brothers-brethren two arrived another-
pātashēhas-akis-nish. Dop*nakh pātashēhan,
king-one-near. It-was-said-by-him-to-
them

"tōhī chiwa shāhzāda mē yiwān-bōzana.
" ye are princes by-me being-thought.

Tōhī wān’tav tōhī kētha-pōthī chiwa
Ye please-tell ye in-what-manner are

yōr lāg*mātī. Kyāh sabab chuwa ?"
here arrived. What reason is-to-you ?"

Timau dop*has yih panunā gudarun.
By-them this their-own happening.

Dop*nakh, "bēhiv mē-nish nōkārī."
It-was-said-by-him-
to-them,

" sit-ye me-near in-service."

for-them to-her,
Dapān,— biθi huzuri-nokar. Amis osi
(Folk are) saying,— they-sat (as) personal-
servants.
pātashēhas prōni golām z^h. Yim z^h
to-the-king old servants two. These two
ti biθi, gay tōr. Tson-zanēn kārīn
also sat, They-became four. To-the-four-
persons were-made-by-him
zīma rātas tōr pahar. Gōdañukuy
in-charge by-night four watches. The-first-verily
pahar chuh lagān amis-pātashāhzhādas-
watch is being-allotted to-this-prince-
zīthis-hīhis. Dapān,— pātashēha-sandyau-
the-elder. (Folk are) saying,— by-the-king’s-
dōyau-bāsau trōwukh arām.
two-husband-and-wife was-made-by-them rest.

6. Dapān,— golām chuh wōdañē,
(Folk are) saying,— the-servant is standing (by),
nazar chēs pātashēha-sandēn-dōn-bāsan-kun.
sight is-of-him the-king-of-two-husband-and-wife-towards.
Yimaṿy-syoḍu log̣u wasani shēhmār
Them-verily-in-front began to-descend a-great-snake
tālawa-kani. Golām chuh wuchān. Yēli
the-ceiling-from. The-servant is watching. When
yih shēhmār log̣u wātani amis-pātashāh-
this great-snake began to-arrive to-this-king’s-
bāyē-handis-badanās-nizikh, āv lārān golām,
wife-of-body-near, he-came running the-slave,
lōỵn shēmshēr amis-shēhmāras, hani
was-struck-by-a-sword to-this-great-snake, in-fragment
hani kár′nas ŭuk′ra, thunun
in-fragment were-made-by-him pieces, was-placed-by-him
of-it
palangas-tal, shēmshēri-handis-tēgas wolun
the-bed-below, the-sword’s-to-the-blade was-wrapped-
phamb. Log(u
cotton-wool. He-began
to-this-king’s-wife’s-
badanas wōtharani. Dopun, "amis
the-body to-wipe. It-was-said-by-him, "to-this-one
āsi shēhmāra-sondu zahar lādyomot(u.
will-be the-great-snake-of poison brought-into-contract-
with.

Amiy möjub ōs(u yih wōtharān. Pātashāh
For-this-very reason was he wiping. The-king

gav bēdār. Wuchun golām āmot(u
became awake. Was-seen-by-him the-servant come

nīzīkh shēmshēr hēth nūn(u. Ām(i)sondu
near sword having-taken bare. This-one-of

pahar mōkalyāw, āv dōyimis-golāma-sondu
the-watch was-finished, there-came the-second-servant-of

pahar. Āv nīzīkh. Dop(u)nas pātashēhan,
the-watch. He-came near. It-was-said-by-
by-the-king, him-to-him

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

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

wōthus golām phīrith, "pātashēham,
aroise-for-him slave answering,
"my-king,

1 So Hátim. Gōvind Kaul writes lāryomot(u.
tas gathì kala saṭun⁴, biyē basta
to-him is-proper the-head to-be-cut-off, moreover his-skin
wālūŋ⁵. Pātashēham, bōh wanay dalīlā.
(is) to-be-brought-down. My-king, I will-tell-to-the a-certain-story.

Ts⁷h thāvtam tath kan.”
Thou place-please-for-me for-that the-ear.”

7. Dop⁴nas gōlāman,— “suh pātashēhā
It-was-said-by- by-the-servant,— “that a-certain-king
him-to-him

akh ōs⁹. Suy gav dōha-aki sōlas
one was. He-verily went on-day-one for-excursion

shikāras kunuy zon⁵. Sōty ēsus pōz,
for-hunting only-one person. With was-to-him a-falcon,
wōt⁹ jāyē-akis, lūj⁴s trēsh. Banān
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyē-akis
is-for-him (alleviation anywhere. Was-seen-by-in-a-place-one
of thirst)-not

āba-srēhā hyuh⁹. Ath¹ dyutun bār¹shi-
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-him

pyāla. Lodun ath-pyālas āb. Hyotun
a-cup. Was-filled-by-him to-that-cup water. He-began

cyon⁹. Ās pōz, thun⁷nas-trōvith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-by-it-for-him.
VIII. THE TALE OF A KING

Biyêborun yih āba-pyāla, hyotun
Again was-filled-by-him this water-cup, he-began
cyonu. Ās biyê yih pöz,
to-drink. Came-to-him again this falcon,
(it) was-dashed-down-by it-for-him.
Pātashēhas khotu zahar. Treyimi-latî
To-the-king arose poison (i.e. On-the-third-occasion
tagger).
boran. Dachini atha chuh ath-pyālas
it-was-filled-by with-hand he-is to-that-cup
him. With-the-right
thaph-karih; khowuru atha thōwun
having-held; the-left hand was-placed-by-him
nēbar. Yuthuy hyotun cyonu, tyuthuy
outside. Even-as he-began to-drink, even-so
āv pöz, thunu-nas-trōvith. Dituāns ānī
came the-falcon, it-was-dashed-down-by Was-given-
it-for-him. to-it
thaph, rotun latan-tal, hē tànas pakha
seizing, was-held-by the-feet-below, were-taken-by
him the-wings
z̄h, kādnas 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 in-that-very- Now (water to allay)
to-him place. thirst
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- somewhere source?' Going is
be
pātashāh, wôtə jāyē-akis. Wuchun
the-king, he-arrived at-a-place-one. Was-seen-by-him
ati shēhmārā shōngith, amīsūy nērān
there a-certain-great-snake asleep, to-it-verbily issuing
ösa-kani lāl. Yih āb osu zhahar.”
the-mouth-from spittle. This water was poison.”
Yih chus wanān gōlām amis pātashēhas,
This is-to-him saying the-servant to-this to-king,
“ hargāh-kiy suh pātashāh sa tresh
“ if that king that (water-to-allay)
thirst
cēyihē, suh marihē. Wūnūy 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
gāthi karūnū.”
is-proper to-be-made.”

8. Mōkalyāv ām₁-sondu pahar ti. Āv
Was-finished this-one-of the-watch also. Came
trēyum pahar. Zāh gay pānas bīth₁.
the-third watch. The-two became at-their-own-
will
Pātashāh chuh bēdār. Dapan chuh
The-king is awake. Saying he-is
amis-tr̄yimis-paharawōlis. Dapān chus, "ñay
  to-this-third-watchman. Saying he-is-to-him, "ho
gōlām, yus-akhāh āgas-pēth dagāy
  servant, whoever to-the-master-on faithlessness
kari, tas kyāh wāti karunu?"
  may-do, to-him what will-be-proper to-be-done?"
Dopunās phirith āmī-gōlāman, "suh
  It-was-said-by-him- answering by-that-servant, "he
to-him
gatshi sangsār karunu. Bāki, pātashēham,
  is-proper stoning-to be-done. But, my-king,
to-death
saragī gatshi karūnī. Bōh wanay
  investigation is-proper to-be-made. I will-tell-to-thee
dalīlā. Tsāh thāwum, pātashēham, kan."
  a-certain-story. Thou place-for-me, my-king, ear."

9. Dapān chus, "suh ̄osu ̄sūdāgarā
  Saying he-is-to-him, "that was a-certain-
  merchant
akh. Suy ̄osu ̄seṭhāh baktāwār. Tamis
  one. He-verily was very prosperous. To-him
pēv muhim. Tamisīy ̄osu ̄hūnū. Byākh
  fell poverty. To-him-verily was a-dog. Another
sūdāgarā ̄osu. Dopunās, 'yih hūnū
  a-certain-merchant was. It-was-said-by-him-
  to-him,
  'this dog
mā kānahan? Dopunās, 'kānān.
  I-wonder-if will-thou-sell-it? It-was-said-by-
  him-to-him,
  'I-will-sell-it.'
Dopnas, 'karus möl.' Kornas
It-was-said-by-him to-him, 'make-of-it a-price.' Was-made-by-him-of-it
möl ropayê-hath. Dyutnas möl,
the-price a-rupee-hundred. Was-given-by-him-to-him
nyuv sôdâgaran yih hûná. Drâv
was-taken by-the-merchant this dog. He-went-forth
sôdâ hêth, wôtú jâyê-akis. Lûjûs
merchandise taking, he-arrived at-place-one. Came-on-for-him
râth. Râli tás tûr, nyûhas
night. By-night entered-for-him thieves, was-taken-by-them-of-him
yih mäl. Hûná chuh wuchân, ámi
this property. The-dog is seeing, by-him
korûna kêh-ti sadâh. Phôlû gwâsh.
was-made-not any-at-all sound-a. Broke the-dawn.
Sôdâgar gav bêdâr. Wuchun ta mäl
The-merchant became awake. It-was-seen-verily property by-him
na kuni. Dapân chuh, 'yith kyâh
not at-all. Saying he-is, 'to-this what
gôm?' Áv yih hûná. Ámi kûrûnas
happened-to-me? Came this dog. By-it was-made-by-him-of-him
pôshakas thaph. Chus lamân. Hûná
to-the-coat seizing. He-is-to-him pulling. The-dog
drâv brûh brûh, pata pata chus
went-forth in-front in-front, behind behind is-of-him
sôdâgar. Wûtanôwun mûdânas-akis-manz.
the-merchant. He-was-caused-to-arrive by-him

VIII. THE TALE OF A KING

Wuchun ati tūrāu thow"motu asondu māł. Parzanōwun. Onun panun" māl, property. It-was-recognized by-him. Was-brought his-own property, by-him

yih ôsus ta tih, biyē ôs" yimaun-what was-of-him both that, also there-was by-these-
thieves biyēn-sōdāgāran-hondu nyūmotu, ti-ti other-merchants-of taken, that-also

onun, wātanōwun pananis-đēras. Gav was-brought to-his-own-lodging. He-became by-him, it-was-caused to-arrive-by-him

sēthāh khōshh. Dopun, 'tamis sōdāgāras very happy. It-was-said-by to-that merchant

hūnis togu"na amis to-this dog mōl a-price karun. to-make.

hūnis Tūmis ôsu" pemotu muhim, tami-mōkha To-him was fallen poverty, on-that-account

togus-na.'" knowledge-how-to-him-was-not.'"

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

"Amis-hūnis korun mōl rōpayēs
"For-that-dog was-made-by-him price (of) rupee

pāns" hath. Lichān cithi. Yihuy five hundred. Was-written by-him a-document. This-verily

trūns" amis-hūnis nōli. Dopu"nas, was-put-by-him to-that-dog on-the-neck. It-was-said-by-him to-it,
‘ts’h  gath  pananis-khāwandas-nishin  yih
\hspace{1cm} \text{thou go to-thine-own-master-near this}

cīth\i  hēth’.  Gav  hūn\a,  wōt\a  nazdīkh
\hspace{1cm} \text{document having-taken. Went the-dog, arrived near}

amis-sōdāgāras.  Sōdāgāran  dyūth\a.  Parzanōwun
\hspace{1cm} \text{to-that-merchant. By-the-merchant he-was-seen. Was-recognized-by-him}

yih  hūn\a.  Dopun  pananēn  bāsan.
\hspace{1cm} \text{this dog. It-was-said-by-him to-his-own family-members.}

Dop\a nakh,  ‘hūn\a  āv  phīrith.  Ām\i
\hspace{1cm} \text{It-was-said-by-him-to-them, the-dog came returning. By-it}

kor\a  kyāh-tān  takhsir.  Amiy
\hspace{1cm} \text{was-done some-or-other fault. For-this-very (reason)}

śhunukh-kaḍith.  Bal\i  ĵi  chus  cālān
\hspace{1cm} \text{it-has-been-driven-out-by-them. Moreover there-is-to-it a-letter-of-dispatch}

nōl\i’.  Sōdāgār  gav  phikiri.  ‘Wūn
\hspace{1cm} \text{on-the-neck. The-merchant became in-anxiety. Now}

kyāh  kara?  Rōpayē-hath  gōm  khar\c.
\hspace{1cm} \text{what shall-I-do? The-rupee-hundred went-for-me expended.}

Kōdun  bandūkh,  lōy\a  nas,  ta
\hspace{1cm} \text{Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and}

mōrun.  Yēli  mōrun  ta  ada
\hspace{1cm} \text{it-was-killed-by-him. When it-was-killed-then afterwards by-him}

phyūrus.  Gōs  nīzikh.  ‘Bōh  wuchaha
\hspace{1cm} \text{grief-came-to-him. He-went-to-it near. ‘I would-see}

amis  kyāh  kākaz  chuh  nōl\i’.  Yihuy\i
\hspace{1cm} \text{to-it what paper is on-the-neck. This-verily}
v. THE TALE OF A KING

koḍuṇas nāla ta muśorun, ta
was-taken-off-by- from-the-neck and it-was-opened-by-him, and
him-of-it

wuchun ath lyukẖ̱mota rōpayēs pāntē
was-seen-by- on-it (was) written (of-)rupee five
him

hath. Ada phyūrus sēṭhāh. Pāṭashēham,
hundred. Then grief-came-to- exceedingly. My-king,
him

say chēh dalil. Saragī gathī karūnā.
that-veryly is the-story. Investigation is-proper to-be-made.

Hargāh-ay suh sōdāgār gōdaṇiyi wuchihē
If that merchant at-the-very-first- had-seen
even

amis-hūnis kyāh chuh nōlī, suh hūnā
to-that-dog what is on-the-neck, that dog

mā mārhē." Gav āmī-sonḍā pahar.
not he-would-have-killed." Went him-of the-watch.

11. Āv tsūrimis-zān-sonḍā pahar. Tsūrimis-
Came the-fourth-person-of watch. The-fourth-
gōlāma-sūnī dalil. Tsūrimis-gōlāmas wānān
servant-of story. To-the-fourth-servant (is) saying

pāṭashāh, "ay gōlām, yuś-akhāh āgas-pēth
the-king, " ho servant, whoever the-master-on

bēwōphōyi kari, tas kyāh wāti karunā?
ininfidelity may-do, to-him what will-be-
proper

Dopuṇas gōlāman, "pāṭashēham, tas
It-was-said-by-him- by-the-servant, " my-king, to-him

to-him
gatshì sar ṭaṭunù, shēhara-manza dür
is-proper the-head to-be-cut-off, the-city-from-in distant

kàdhùnù. Pâtashëham, böh wanay
(he-is) to-be-expelled. My-king, I will-tell-to-thee

dalīlā, thëh thàwum kan.” Dàpàn
a-certain-story, thou place-for-me the-ear.” Saying

chus gōlām. “suh òsù pâtashëhā
is-to-him the-servant. “that was a-certain-king

akh. Amis òsì nēcivì zàh. Timânùy
one. To-him were sons two. To-them-verily

mōyē panùnù mōjù. Pâtashëhan kùrù
died their-own mother. By-the-king was-made

wōrūzù zanānà. Sa gayē pâtashāhzādan
second-wife woman. She became to-the-princes

dōn wōramōjù. Yim òsì pâtashāhzāda
to-the-two stepmother. These were princes

zàh sabakas. Tōra āy, amis-wōramajē
the-two at-a-lesson. Thence they-came, to-this-stepmother

niyēkh salām, lālau nigīnau
was-taken-by-them a-complimentary- (filled) with-
rubies

trōmì. Thōvùkh amis bōntha-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 kādān. Pâtashāh-bāyē wuzù
they-are (thus) passing. To-the-queen was-aroused

panùnù rāy. Kyāh wuzùs? ‘Böh
her-own intention. What was-aroused-in-her? ‘I

wuzùs? ‘Böh
karaḥō yiman-pātashāhzādan-sōty gōnāh.'
would-have-done these-princes-with sin.'

Dōha-aki wonun yiman-pātashāhzādan-dōn,
On-a-day-one it-was-said-by-her to-these-princes-two,
‘mē-sōty kariv gōnāh.’ Yimāv dopūhas,
‘me-with do-ye sin.’ By-them was-said-by-them-
to-her,

‘tāh chēkh sōnā möjā; tē ta asē
‘thou art our mother; for-thee and for-us
wāti-na.’ Pātashāhzāda gay sabakas.
it-will-not-be-suitable.’ The-princes went to-the-lesson.

Pātashāh āv darbār murkhas karith.
The-king came the-court dismissed having-made.

Wōtā mahalakhān. Pātashāh-bāyi
He-arrived at-the-private-apartments. By-the-queen

tropūnas darwāza. Darwāza chēs-na
was-shut-by-her-for-him the-door. The-door she-is-for-him-
not

thāwān. Dopūnas, ‘yih kyāzi?’ Wōshūs
opening. It-was-said-by-him-to-her, ‘this why?’ She-rose (in-
reply)-to-him

pātashāh-bāy. Dopūnas, ‘bōh chēsā
the-queen. It-was-said-by-her-to-him, ‘I am-I

cyōnā kōlay, kina cyānēn-nēcīvēn-hūnzu?’
of-thee the-wife, or thy-sons-of?

Dopūnas pātashēhan, ‘tih kyāh
It-was-said-by-him-to-her by-the-king, ‘that what

gav?’ Dopūnas, ‘tim ām
happened? It-was-said-by-her-to-him, ‘they came-to-me
lékan.' Pātashāh chus dapān,
for(-using)-indecent-
language.' The-king is-to-her saying,

'wuñ kyāh chuh salāh?' Pātashāh-bāy
now what is (your) advice?' The-queen
chēs dapān, 'mē gatshi tihanza
is-to-him saying, 'for-me is-necessary their
wōlinjē ẕh. Tima khēma bōh. Ada-kyāh
hearts two. Them I-will-eat I. Then-of-course
thāway darwāza.' Pātashēhan dyut
I-will-open-for-thee the-door.' By-the-king was-given
hukum wazīras. Dop̱nas, 'yim
an-order to-the-vizier. It-was-said-by-him-to-him, 'these
shāhzāda ẕh dikh mārawātalan athi.
princes two give-them of-the-executioners in-the-hand.
Yiman kādan wōlinjē ẕh.' Gav
Of-them they-will-extract the-hearts two.' Went
wazīr. Wōṯ tātahāl, yēti yim
the-vizier. He-arrived at-the-school, where these
shāhzāda ẕh ās ās. Yiman-kun kūṟn
princes two were. Them-towards was-made-by-him

nazārah. Sēthāh gūs yim pātashhāzāda
a-single-glance. Exceedingly became-these princes

ẕh khōsh. Dilas pyōs yinsāph.
two pleasing. To-the-heart fell-of-him compassion.

Dop̱nak, 'saliv yimi-shēhara dūr.'
It-was-said-by-him-to-them,

Tsālī.' They-fled."
12. Ḍapān āvyād, —
(Is) saying the-teacher, —

"Mārawātalān ḍyūṭū hukum wāzīrān,
"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-by-them a-tray-in, they-went taking

pātashāh-bāyē. Pātashāh-bāyi thōwū darwāza.
to-the-queen. By-the-queen was-opened the-door.

Pātashāh chuh karān pātashōhī tātī.
The-king is doing ruling there.

13. Shāhzādā zāh āy ṭalān biyīs
The-princes two came fleeing to-another

pātashēhas nish. Pātashēhan rātī yīm
king near. By-the-king were-taken they

gōlām. Gōdanyukū pahar āv amis-
(as) servants. The-first watch came to-this-

badīsh-hīsh-shāhzādās. Shēmāh chuh dazān.
the-elder-the-prince. A-lamp-flame is burning.

Pātashāhā-sāndī zāh bōtū chīh palangās-
The-king two husband-and-wife the-bed-

pēth arāmas. Yīmanīy syōdū wasān
-on in-rest. To-them-verily in-front descending
chuh shēhmār. Yih gōlām chuh kaḍān
is a-great-snake. This servant is drawing

shēmshēr. Amis-shēhmāras chuh karān
a-sword. To-this-great-snake he-is making

ṭukara. Ami pata chuh shēmshēri-handis
pieces. This after he-is to-the-sword’s

tēgas wālān phamb. Amis-pātashāhbaẏē-handis-
blade wrapping cotton-wool. To-this-queen’s-

badanās òsā wōtharān yih zahar amis-
body he-was wiping-off this poison that-

shēhmāra-sondu. Dopun, ‘amis mā
great-snake-of. It-was-said-by-him, ‘on-her I-wonder-if

āsim shēhmāra-sondu zahar.’ Òsā
there-will-be-on-my the-great-snake-of poison.’ He-was

(woman) (queen)

wōtharān ta pātashāh gav bēdār.
wiping and the-king became awake.

Dopu 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 karihé, 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,

‘tōh möryūkh.’ Ada gay tim hūnī
‘ye kill-ye-them.’ Afterwards went those dogs

ẓh māra. Pātashēham, agar bāwar
two to-death. My-king, if believing
karakh-na, suh pātashāh ḍsū sonuy
thou-wilt-not-make, that king was our-verily
mōlū. Yih pātashāh gōkh sāh. Yītī-kyāh
father. This king art thou. Here-on-the-
one-hand
chēh shēmsher, ātī-kyāh chuy palangas-tal
is the-sword, there-on-the is-of-thee the-bed-below
other-hand
shēhmār gaṅē karith,"
the-great-snake pieces having-made,"

Exceedingly became-with the-king pleased.

Akh bōyū thōwun wazīr, byākh bōyū
One brother was-appointed- vizier, the-other brother
by-him

banōwun pātashāh.
was-made-by-him a-king.
IX.—GRİST‘-BAYE-HÜNZÜ TA MÂCH-TAŁARÊ-
     FARMER’S-WIFE-OF AND HONEY-BEE-

HÜNZÜ KATH
     OF STORY

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

Yih grist‘-bāy ősü tūj‘mūsü. Kami-
This farmer’s-wife had fled. For-what-

bāpath?  Kārdāran ta mukadaman ősus
reason? By-the-overseer and by-the-village-
headman had-been-to-her

done tyranny. For-this-very-

Wōsû wanas-akis-manz. Otuy wōsûs
She-arrived forest-one-in. There-verily arrived-to-her

mâch-tałürü Amis āyē zabān. Dapān
a-honey-bee. To-it came speech. Saying

chēh amis-grist‘-bāyē “ṭāh kyāzi chēkh
she-is to-this-farmer’s-wife, “thou why art

tūj‘mūsü?" Dop‘nas grist‘-bāyi, “mē
fled?" Was-said-by-her-to- it

chuh gōmotu zulm." Ami dop‘nas
is happened tyranny." By-that was-said-by-it-

to-her

phirith māch-taľari, “mē-ti chuh gōmotu
answering by-the-bee, “to-me-also is

zulm. Bōh chēs wādān, ṭāh thāvta
tyranny. I am lamenting, thou please-place-for-

to-me
kan." Wanān māch-tālūrā gristī-bāyi kun.
the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vēsī, paran pēmōs,
"Come- friend, at-feet we-will-fall-of-Him,
please,
karōs zārapār.
we-will-make- ejaculations.
to-Him

Buday chēsay māch-tālūrā, wanukā
I-verily am-Thy honey-bee, of-the-forest
jānāwār.
a-winged-creature.

2. Kōha-kōhai vyūrāāh aṇām, ösūs
From-every- flower-nectar was-brought-
mountain by-me,
ayaibār.
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanān
Calamity may-fall to-the-bear-pimp, to-the-forests
tōṇānam lār.
was-brought-in-
by-him-to-me running-away.

3. Pōṭēn tasandēn ölī-nāsh korun;
To-the-young-
ones of-it nest-destruction was-made-
Sōhibō, āy-nā ār?
O-God, did-there-not-there- by-him;
pity?
come-to-thee
Buday chēsay māch-tālārū, wanukū
I-verily am-Thy honey-bee, of-the-forest
jānāwār.”
a-winged-creature.”

4. Dapān amis grīst'-bāyē yih
(Is) saying to-this farmer's-wife this
māch-tālārū, “yih hāl korūnam
honey-bee, “this condition was-made-by-him-for-me
wana-manza hāpatan. Wuñ tejayēyēs,
the-forest-from-in by-the-bear. Now I-fled,
wūthās grīst'-garas, dapyām, ‘kara
I-descended to-a-farmer's-house, it-was-said-by-
me (long ago), ‘I-will-make
rahath.' Wuchta wūñ kyāh karēm
ease.' See-please now what will-do-to-me
yih gryūstū, thāvta kan. Bōh kyāh
this the-farmer, place-please the-ear. I what
wanay?
shall-say-to-thee?

Thūnā mathith kūthāh thōwūnam,
Fresh-having-rubbed a-room was-placed-by-him-
butter for-me,
mōtūnū chēm bōdhāl.
of-death it-is-to-me a-prison.
Bāgān'-āyēs grīst'-garas, say mé
It-was-my-fate (in) the-farmer's-house, that-verily to-me
gayēm gāl.
became-to me shame.
5. Drāti-sōtin kāshī yēli ṭātīnam,
  A-sickle-with the-honeycombs when were-cut-by-him-of-me,

kötyāh khātis mār.
how-many arose-for-him (guilt of) murders.

Buday chēsay māch-tślērū, wanukū
  I-verily am-Thy honey-bee, of-the-forest

jānāwār.”
  a-winged-creature.”

6. Mōkalōwū ami-māch-tśléri wanith
  Was-finished by-this-honey-bee having-spoken

panunū dōdū. Wūn chēh dāpān amis-
  her-own pain. Now she-is saying to-this-

gristī-bāyē, “chēyēy kēh gōmotū, tś-ti
  farmer’s-wife, ”if-there-is-to- anything happened, thou-also
  thee

wan.” Wanān chēh wūn gristī-bāy.
  speak.” Saying is now the-farmer’s-wife.

Dāpān chēs, “Bōz, mē kyāh zulm
  Saying she-is-to-it, ”hear, to-me what tyranny

chuh gōmotū.”
  happened.”

Azal chāwun chuh samsāras, chēh
  Fate to-be-experienced is in-the-world, there-is

tal wasūnū jāy.
  below to-be-descended a-place.

Buday chēsay gristī-bāyē, yōr nay
  I-verily am-Thy farmer’s-wife, here not-verily

rōzāni āy.
  to-abide we-are-come.
7. Sōta yēlī mōtasūṭ grēstēn dilāsa
dini hay āy,
to-give O! came,

Mōdaryiv-kathau yēdāh būrīkh, zālas
With-sweet-words a-belly was-filled-by-them, in-a-net
walana-āy.
we-were-surrounded.

8. Harda-vizi dard múthīkh, läyēni
tim-hay āy.
they-verily came.

Buday chēsay grīstī-bāy, yōr nay
I-verily am-Thy farmer's-wife, here not-verily
rōzani āy.
to-abide we-came.

9. Yim phal wāwim mājē-zamīnī,
What fruits were-sown-by-me in-mother-earth,
tim-hay papith āy,
they-verily ripened came,

Sōmbārīth sōrīth khalas kārīm,
Having-collected having-piled on-the-threshing-floor they-were-made-by-me,
hatabōdī- khōris drāy.
to-hundreds-of-kharwār-weight they-emerged.
10. Cakla-cakla mukadam ta paṭhwör¹
tōlani tim-hay āy,
to-weigh they-verily came,

Buday chēsay grīst¹-bāy, yōr nay
I-verily am-Thy farmer's-wife, here not-verily
rōzani āy.
to-abide we-came.

11. Özīz ta miskīn kötyāh, vis¹yi⁴y,
halam dōr¹-dōr¹ āy,
the-lap-cloth holding-out came,

Halam dit¹'makh mē bār¹-bār¹, suy
The-skirts were-given-by-me to-them
chuh mōkalan pāy.
is for-salvation a-means.

12. Kalama sōtin sawāb likhan,
A-pen with the-reward-of-good-actions
yith-nay lagēkh grāy.
so-that-not will-happen-to-them shaking.

Buday chēsay grīst¹-bāy, yōr nay
I-verily am-Thy farmer's-wife, here not-verily
rōzani āy.
to-abide we-came.
X.—RĀJĒ BIKARAMĀJĒTŪṆŪ KATH

(In the original MSS. of this story, the Hindū word for “king” is regularly written rājē, instead of the more familiar rāja or rāsa. This spelling is followed in the transcription.)

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

Mahanivīr, bōr āsīr pakān wati.
Men four were going by-road.

Ākh brūha mödān. Athī mödānas
There-came-to-them in-front a-plain. (On) this plain

yēli hyotukh pakun, lāgī wanani
when they-began to-go, they-began to-say

pānawūn, “talau, wāntav dalīlā, yih
mutually, “ho, tell-ye story-a, this

mödān kaṭōn.” Pata-kani ākh byākh
plain we-will-pass-over-it. Afterwards there-came-to-them other

shēkhtā. Amis dopukh, “tēh wanta
person-a. To-him it-was-said-by-them, thou tell-please

dalīlā, yih mödān mōkālāwahun.” Àmī
story-a, this plain we-will-complete-it.” By-him

dopuṇakh phīrith, “bōh, hasa,
it-was-said-by-him-to-them in-answer, “I, sirs,

wanamōwa dalil. Dalil, hasa, wanamōwa
will-tell-to-you a-story. Story, sirs, I-will-tell-to-you

katha pānts. Pānts-an-kathan gathanam
tales five. For-five-tales they-will-be-proper-to-me
din¹ rōpayēs pāns hath." Yimōv
to-be-given of-rupee five hundred." By-them
doph¹has phīrith, "tōr hath dimōy
it-was-said-by-them-to-him in-answer, "four hundred we-will-give-to-thee

tōr zān¹. Pōnṣyum² hath gay panunuy.
four persons. The-fifth hundred became thine-own-only.

Wan-sa katha pāns." Dop²nakh.—
Tell-sir the-tales five." It-was-said-by-him-to-them.—

" Dyār, hasa, chih sapharas.
" Monies, sirs, are for-a-journey.

Yār, hasa, chuh na-āsanas.
A-friend, sirs, is for-non-existence (of wealth).

Āshēnāv, hasa, chuh āsanas.
A-near-relation, sirs, is for-existence (of wealth).

Gayē trih katha. Biyē zʰ katha, hasa,
Went three tales. The-other two stories, sirs,

chēwa,—
are-for-you,—

Sa zanāna chēwana panūn²,
That woman is-for-you-not your-own,
yēsa na āsi pānas-sōty.
who not will-oneself-with.

Biyē, hasa,—
Also, sirs,—

Yus rātas bēdār rōzi,
He-who by-night awake will-remain,
4. Drāv yāra-sanzi-wati. Yēli wōtna
He-went-forth on-a-friend’s-the-road. When he-arrived

niṣikh sūzun amis mahanyuvā, "yār, near was-sent-to-him a-man (saying), "(thy)
friend,

hasa, āy. Pātashōhī chēsna. Suh,
sir, is-come-to-thee. Royalty is-to-him-not. He,

hasa, chuy muhimzad." Yāran yēli
sir, is-verily struck-by-adversity." By-the-friend when

būzn, drāv, wōtna amis-yāras-nish.
it-was-heard, he-went-forth, he-arrived that-friend-near.

Dapān chus, "hā yāra, kati gōham
Saying he-is-to-him, "O friend-O, whence didst-thou-

yōr pōda?" Pakān chih dönaway.
here manifest?" Going they-are both.

Amis ōsa miskīnī-hondū pōshākh nōlī.
To-that-one was poverty-of garment on-the-neck.

Dapān chus, "yāra, yih khalta-t-ē-shōhī
Saying he-is-to-him, "friend, this robe-of-royalty

dita mē. Yih myōnū pōshākh
please-give to-me. This my garment

shunta tāh." Yih ās-na-bōzana, "yih
please-put-on thou." This was-not-considered-by-him,

chuh amis miskīnī-hondu pōshākh ;
is to-that-one beggary-of garment ;

yih ās-bōzana khalta-t-ē-shōhī ; kami-mōkha?
this was-considered a-robe-of-royalty ; on-what-account?
Mahabata-söty.  Gav.  Wöt¹  yāra-sonda²
Affection-through.  He-went.  They-arrived  the-friend-of

gara.  Yāran  kūrũnas  ziyāphath
house.  By-the-friend  was-made-by-him-for-him

lōyik-ē-pātashāh.  Sapañës  otũ-tān  z²h
worthy-of-a-king.  There-happened-there-up-to  two
to-him

katha  sara.
statements  in-investigation.

He-went-forth  now  (his)  wife's-city-towards.

Wöt¹  ath-shēharas  and-kun.  Ati
He-arrived  of-that-city  the-outskirt-towards.  There

ōs²  buḏ²  zanānã.  Byũth²  ām²-sandi-gari.
wed-an-old  woman-a-certain.  He-stayed  in-her-house.

Dopun  amis-bujē-zanāni,  "ditam  drōt².
It-was-said-to-that-old-woman,  "please-give-a-sickle.
by-him
to-me

Bōh  ana  yimis-guris-kyut³  gāsa."  Drāv
I  will-bring  this-horse-for-glass."  He-went-forth

gāsa  anani.  Wuchun  ati  gāsa-mōdānã,
grass  to-bring.  Was-seen-there  grass/plain-a-certain,

ath¹  chuh  lōnān.  Yih  ōs³  rakh
to-it-verily  he-is  reaping.  This  was  the-private-field

pātashēha-sünzã.  Ōs¹  lārān  ūhāl¹.
the-king-of.  Were  running-up  the-grooms.
suy, hasa, zéni Rājē-Bikarmājētūnā
he-only, sirs, will-win King-Vikramāditiya's
kūrā.
daughter.

Wañēnakhy yima katha pānte. Yim
Were-said-by-him-to-

them

chis dapān, "wan-sa dalil." Yih
are-to-him saying, "tell-sir a-story." He

chukh dapān, "mē, hasa, wañēmōwa
is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānte." Milūvākh lafoyī.
tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "röpayēs tōr hath
They are-to-him saying, "of-rupee four hundred

nīth; dalil kēh wūnā-th-na; mödān
were-taken-by-thee; story any was-told-by-

thee-not;

chuh wuñē pakanay." Amis lōyukh
is still not-having-been-

walked."
yimav-tōrav-zanēv. Āmī dopnakh,
by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih
walk-ye-sirs of-here-the-king-near.

suh dapi, tih karav."
he will-say, that we-will-do."

2. Dapān wustād,—
(Is) saying the-teacher,—
Wōt
They-arrived

pātashēhas-nish.
the-king-near.

Dyut²
Was-given

phā́ryād	a-complaint
tōrav-zanēv.
by-the-four-persons.

Dop̥has,
It-was-said-by-them-to-him,

"pātashēham,
"my-king,
yim¹-shēkhtan
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

pānts.'"'

Pātashēhan
By-the-king

"wan-sa
'tell-sir'
katha

kyāh
what

won"thakh?"
was-told-by-thee-to-them?"

Yih
He
wōthus
arose-to-him

phīrith,
"pātashēham,
in-answer,
"my-king,
boh
wanay
I
will-tell-to-thee
tales

katha

pānts.
five.
Rōpayēs
Of-rupee
gashanam
they-are-proper-to-me
din¹
to-be-given

pānts
five
hath.
Ada
wanay
bōh
katha
five
hundred.
Then
I-will-tell-to-thee
the-tales

pānts."
Pātashēhan
By-the-king
kāḍ¹
were-produced
rōpayēs
of-rupee

pānts
five."'katha

ditin
amis-shēkhtas.
Yim
five
hundred,
they-were-given-
by-him
to-this-person.
These

kārin
were-made-
band,
tied-up,
pāna
by-him
kūrâ'n
was-done-by-
kömâāh
deed-a
by-him
āmi-pātashēhan. Pātashōhī-hondu pōshākh
by-that-king. Royalty-of garment
trōwun, gadōyiye-hondu pōshākh pūrun.
was-put-off- beggary-of garment was-put-on-
by-him,
Biyē gāndin lāl sath māthi,
Also were-tied-by-him rubies seven on-the-arm,
drāv yima katha pānts 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.

Guru chus khasunu. Wōtu yēli
A-horse is-for-him to-be-mounted. He-arrived when
nīzikh ath-bēnē-handis-shēharas lūzn
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
pēmoto mhīm. Bōh kyāh yimahō
fallen poverty. I of-course should-come

"tūr." "Ami lūznas bēni potu
there-even." By-that was-sent-by-
shēch1 "mē kyāh rōzan
a-message, "to-me of-course will-remain
phīrith in-answer pāma wūrivis-manz.
phīrith in-answer my-father-in-law’s
reproaches house-in."

Potu Back-again
lüzūnas biyē shēchī, "mē yēli na
was-sent-by-
again message, "to-me when not
him-to-her

bani tōr yunū, tō-ti gashēm ladunū
will-be-
there to-come, nevertheless it-is-proper-
to-me to-be-
possible
sent

naphtas kēnstāh. Ladam-ay, tath
for-the-belly something. Thou-wilt-send-
to-me-if, to-that

gashi gand karunū, pēṭha gashēs
it-is-proper a-knot is-to-be-made, upon (it) it-is-proper-
for-it

mōhar karūnū panūnū." Amī kūrū
the-seal to-be-made thine-own." By-that
the-seal was-done

bēnī kōmāh. Lodun panañē-kēnzē
by-the-sister deed-a. Was-sent-by-her (in) her-own-dish-cup

bata-hanā, yā thyōtū yā shōth.
a-little-boiled-rice, (not caring whether impure or purity.
it was) either (leavings)

Pēṭha kūrūnas panūnū mōhar, korun
Upon (it) was-made-by-
her-for-it
her-own seal, was-made
by-her

rawāna amis-boyis. Tāmī yēli wuchū
dispatching to-that-brother. By-him when
was-seen

bēnē-hünzū mōhar, roṭun, ātiy
the-sister-of the-seal, was-taken-
by-him, in-that-
very-place

thōwun-dabövith.
was-buried-by-him.
4. Drāv yāra-sanzi-wati. Yēli wôt u
He-went-forth on-a-friend’s-the-road. When he-arrived

nīzikh sūzun amis mahanyuv a, "yār, near was-sent- to-him a-man (saying), "(thy)
by-him friend,

hasa, óy. Pātashōhī chēsna. Suh,
sir, is-come-to-thee. Royalty is-to-him-not. He,

hasa, chuy muhimzad. Yāran yēli sir, is-verily struck-by-adversity." By-the-friend when
it-was-heard, he-went-forth, he-arrived that-friend-near.

būz u, drāv, wôt u amis-yāras-nish.

Dapān chus, "hā yāra, kati gōham Saying he-is-to- him, "O friend-O, whence didst-thou-
yōr pōda?" Pakān chih dōnaway. become-for-me
here manifest?" Going they-are both.

Amis ós a miskīnī-hond u pōshākh nōl i. To-that-one was poverty-of garment on-the-neck.

Dapān chus, "yāra, yih khalīt-e-shōhī Saying he-is-to-him, "friend, this robe-of-royalty

dita mē. Yih myōn u pōshākh please-give to-me. This my garment

shunta t s h. " Yih ās-na-bōzana, " yih please-put-on thou." This was-not-considered-

chuh amis miskīnī-hond u pōshākh "; is to-that-one beggary-of garment ";

yih ās-bōzana khalīt-e-shōhī; kami-mōkha?
this was-considered a-robe-of-royalty; on-what-account?
Mahabata-söty. Gav. Wōt¹ yāra sond³
Affection-through. He-went. They-arrived the-friend-of

gara. Yāran kür²nas ziyāphath
house. By-the-friend was-made-by-a-feast
him-for-him

lōyik-ē-pātashāh. Sapañes ot³-tān z³h
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.

Wōt³ ath-shēharas and-kun. Ati
He-arrived of-that-city the-outskirt-towards. There

ōs³ buď³ zanānā. Byūth³ āmi-sandi-gari.
was an-old woman-a-certain. He-stayed in-her-house.

Dopun amis-bujē-zanāni, "ditam drōt³.
It-was-said -to-that-old-woman, "please-give- a-sickle.
by-him to-me

Bōh ana yimis-guris-kyut³ gāsa." Drāv
I will-bring this-horse-for grass." He-went-forth

gāsa anani. Wuchun ati gāsa-mōdānā,
grass to-bring. Was-seen- there grass-plain-a-certain,
by-him

ath¹ chuh lōnān. Yih ōs³ rakh
to-it-very- he-is reaping. This was the-private-
to-it-verily field

pātashēha-sünz³. Ōs¹ lārān ṭahāl¹.
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

kōd.

imprisoned.

Rāth

Night

āyē.

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

cārpāyi-pēth.

a-bedstead-on.

Ziyāphath

The-dish-of-food

thūvānas

was-placed-by-her-for-him

bōntha-kani.

front-in.

Athī

To-it-verily

wāthī

they-descended

khēni

to-eat

dōnaway.

both.

Hanā

A-little

hārēyēkh.

remained-over-for-them.

Yih

This

dyutukh

was-given-by-them

amis-kōdis.

to-this-prisoner.

Korūhas

Was-made-by-them-to-him

ālav,

a-call,

" hatō

kōdyau,

yih

khyuh

sōnā

h

prisoner-O,

this

eat

our

thēṭh-han."

Kōdī

rotā,

khyōn.

Atiy

waste-food-a-little."

By-the-prisoner

it-was-taken,

it-was-eaten-by-him.

There-verily

chuh

he-is

pananē

in-his-own

jāyē

in-place

bihith.

seated.

Yimav-dōyav

By-these-two

kürā

was-made

tamaskhuri;

jesting;

ath-palangas

to-that-bedstead

phūtā

was-broken
tūrī. Korukh ālav amis-kōdis, "tāh
the-tenon. Was-made-by-them a-call to-that-prisoner, "thou

wuchta, yith-palangas phūṭī tūrī, tē
please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy." Āmī dopūnakh, "ān,
I-wonder-if it-will-within- By-him it-was-said-to-
thy-power." "yes, them,

tagēm-nā ? Hamsāyē chim chān." Neighbours are-to-me carpenters.

will-it-not-be-within-
my-power ?

Dopūhas, "wōla." Wōtū otū. Āmi-
It-was-said-by-them-
"come." He-arrived there. By-that-
to-him,

zanāni parzanōwū panunū khāwand.
woman he-was-recognized (as) her-own husband.

Āmī āsū-parzanōvīmūsū brōnth, yēli yih
By-him she-had-been-recognized before, when this

bata-han disūhas. Yih zanāna chēh
food-a-little was-given-by-them-to-
him. This woman is

dapān amis-mējēras, "wuū kyāh karav?
saying to-this-master-of-the-
now what shall-we-do?
horse,

Yih chuh myōnū khāwand. Yih gāshi
This is my husband. He is-proper

mārunū rātas-rāth." Hukum dyutun
to-be-killed this-very-night." An-order was-given-by-him

mārawātalān. Dopūnakh, "niyūn yih
to-the-executioners. It-was-said-by-him-to-
them, "take-him this
kōdī, gāshi mārunī; wōlinjī gathēs
prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yūrī anūnī." Nyūkh yih kōdī
here-even to-be-brought." Was-taken-by-them this prisoner

sheharas-nēbar. Āmī dyutūnakh sawāl,
the-city-outside. By-him was-given-by-him-to-them a-petition,

"mē trōvtav yēla, bōh chalahō atha
"me please-to-let-me-from-restraint, I would-wash the-hands loose

buthu, Khōdāyēs-kun karahō zārapār."
face, God-towards I-would-make ejaculations."

Trōwukh yēla. Wuchūn āba-hanā,
He-was-let-loose-from-restraint. Was-seen-by-them water-a-little,

cholun atiy atha buthu. Khōdā-Sōbas-
was-washed-the-hands thereindeed face. God-the-Lord-

kun korun zārapār. Atha pyōs
towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satan-pēth, yim tati ōsis
these-rubies-seven-on, which there were-of-him

gāndīmātī maṭi. Yiman dopun mārawātalantied on-the-arm. To-these it-was-said-to-executioners-by-him

tōn, "hata-sa, mē trōvyuv 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
6. Otu-tāṅ karēṅ tōr kathā sara.
There-up-to were-made-by-four statements tested.

Pōntimā kath gayēs mashith. Āv,
The-fifth statement went-for-him forgotten. He-came,
wōtā panunā gara. Biyē wanān chuh
he-arrived his-own house. Again saying he-is
timā pāntan zānēn, "waniv-sa kyāṅ
to-those five persons, "say-ye-sirs what
waṅēwa tōhē pāntē kathā." Yih
were-said-by-you by-you five statements." He
wōthuḥ potā phīrith,
aroise-to-him back-again in-answer,

"Pātashēham, kāsa kathā karēth sara?"
"My-king, how-statements were-many made-by-thee

Dopnakh pātashēhan, "sōr kathā."
It-was-said-by-him-to-them by-the-king, "four statements."

Yimav dophas, "kusa kusa?"
By-them it-was-said-by-them-to-him, "which which ?"

Dopnakh pātashēhan,
It-was-said-by-him-to-them by-the-king,

"Āshēnāv chih pāz-pōthī āsanas.
"Relations are really-truly for-existence (of wealth)."
Yār chuh na-āsanas. Ti-ti pozuy.
A-friend is for-non-existence That also true-verily.
(of wealth).

Zanāna sa chēna panūnā, 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 sōr katha karēmav
These four statements were made by me for you.
sara. Wuñ wanyūm pōntīmā kath.”
tested. Now tell ye me the fifth statement.”

Dopūnas āmī shēkhsan potū phīrith,
It was said by him to him by person back again in answer,

“rōpaye hath gathēm dyunā.” Dyutūnas
“rupees hundred are proper to me was given by him to him
pātashēhan. Dopūnas—
by the king. It was said by him to him—

“Yus 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 komā Lōgun
By the king was done a deed. Was imitated by him
phakīr. Gab, wōtā Rājē-Bikarmājētunā
a-faqīr. He-went, he-arrived King-Vikramāditya’s
gara. Nazarbāzav kūrā nazar,
house. By-the-watchers was-done watching,
khabardārav niyē khabar amis-rājēs.
by-the-newsman was-brought news to-this-king.

Dopahas, "rājē-sōba, phakīrā akh
It-was-said-by-them-to- "King-Sir, faqīr-a one
him, " "
gamotā pōda. Yihuy dāpān, 'bōh
(is) become manifest. He-verily (is) saying, 'I
ā bēhāg pēsā"
ī bēhāg pēsā"
zēnān rājē-sūnzhī kūrā, "" Rājē wanān
will-win-her the-king’s daughter.’ ’’ The-king saying
chakh potā phīrith, “az-tān kötyāh
is-to-them back-again in-answer, “today-up-to how-many
(gamāti rājēzāda ati māra! Wuṅ gav
gone princes here to-death! Now is-gone
yih phakīr hawāla-y-Khōdā, ada yā
this faqīr (in) the-care-of-God, then either
lasi yā mari. Gathiv, khōlyūn
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-
kuṭhis-manz.” Yēti yih rājē-sūnzhī kūrā
the-room-in.” Where this king’s daughter
öṣā, palang trōwahas shīrith. Khothā
was, a-bed was-put-by-them-for-him having-made-ready.
yih phakīr palangas-pēth. Amis-khoṭūnī
this faqīr the-bed-on. To-this-lady
dīnīn zīnī. Karēn amis-söty kathā.
was-given-by- a-push. Were-made-by- her-with speeches.
him

Katha karith kūnīn kōmī. Ath-pōshākas
Speeches having-made was-done-by- a-deed. (Of) that-garment
him

kūnīn shēkal yinsān-hishī. Pāna
was-made-by-him a-form a-human-being-like. He-himself

drāv dūr-pahān, byūṭā nazari. Shēmāh
went-forth distance-a- he-sat in-watch. A-lamp-flame
little,

chuh dāzan. Amis-khōtūnī-handi-shikama-manza
is burning. This-lady’s-belly-from-in

drāv ajīdāh. Tsāv ath-pōshākas-manz,
issued a-python. It-entered that-garment-in,

yēth yih āmi-phakīran yinsān-hyuhū
which this by-this-faqir a-human-being-like

korīmotū ôsū. Yih chuh dānān, tāpī
made was. This he-is shaking, bites

hēwān. Ati yēli na yinsān ôsū,
(he is) taking. Here when not human-being it-was,

biyē tsāv yih ajīdāh khōtūnī-shikamas-
again entered this python (of)-the-lady’s-belly-

manz. Āmi-phakīran kūnī saragi. Balāy
in. By-this-faqir was-done testing. The-evil-

spirit

chēh amis-khōtūnī-handis-shikamas-manz. Nēbar
is this-lady’s-belly-in.

kēh chēna. Āv phakir, wōtū biyē
any is-not. Came the-faqir, he-arrived again
ath-palangas-nishē. Khôtūni diśūn zīrū, that-bed-near. To-the-lady was-given-by- him
katha karēn amis-sōty. Ath-pōshākas speeches were-made-by-him her-with. To-that-garment
korun biyē yinsān-hyuwū, gav biyē it-was-made-by- again a-human-being-like, went again
him
phakīr, byūthū dūri-pahān. Shēmāh chuh the-faqrīr, he-sat at-a-distance-a- little. A-lamp-flame is
dazōnī. Athas-kēth kūdūn shēmshēr. burning-verily. The-hand-in was-drawn-forth-by- a-sword. him
Amis-khôtūni-handi-shikama-manza logū nērani This-lady’s-the-belly-from-in began to-issue
yih ajādāh. Logū ath-pōshākas-manz ātānī. this python. It-began this-garment-in to-enter.
Tujūn shēmshēr, chuh amis-ajādāhās Was-raised-by- the-sword, he-is to-this-boa-constrictor him
katarān, mōrun, karēnas gañē, cutting-to-pieces, it-is-killed-by- were-made-by-him- lumps, him, of-it
shunun ath-palangas-tal. Khotū pāna it-was-put-by-him that-bed-under. He-mounted himself
palangas-pēth, shēmshēr diśūn shānd, the-bed-upon, the-sword was-put-by-him (under) the- pillow,
ta shōngū. and he-went-to-sleep.
8. Rath gayē ādā, subuh logu yini.
The-night went (to) completion,

Ām-Rajē-Bikarmājētan dop mārawātalān,
By-this King Vikramāditya it-was-said to-the-executioners,

"gatāviv. Yih phakir āsi mumot."
"go-ye. This faqir will-be dead.

Yōhay wālyūn. Az-tān kötyāh
Him-verify bring-ye-down-him. Today-up-to how-many

rājēzāda gamāta māra, ta yi-ti
princes (are) gone to-death, and this-one-also

āsi mumot." Khātī ath-kūthīs-manz.
will-be dead." They-ascended this-room-in.

Wuchukh phakir wāra-kāra zinday.
Was-seen-by-them the-faqir safe-sound living-verily.

Nazarabāzav kūr nazar, khabardārav
By-the-watchers was-done watching, by-the-newsman

niyē khabar rājēs. Dopu has,
was-brought news to-the-king. It-was-said-by-them-to-him,

"Rajē-sa, phakir chuh zinday." Rajē-sōb
"King-Sir, the-faqir is living-verily." The-king-Sir

khot pāna kuṭhis-manz. Karān chuh
ascended himself the-room-in. Doing he-is

mōbarakah amis-phakīras. Dapān chus,
congratulation to-this-faqir. Saying he-is-to-him,

"phakīra, tēh wanta kētha-pōth bacyōkh."
"faqir-O thou tell-please in-what-manner thou-escapedst."

Dapān chus phakir, "bēdār rōzana-sōty.
Saying is-to-him the-faqir, "awake remaining-by.
Rājē-sa, kar nazār palangas-taI. Rājēn
King-Sir, do looking the-bed-under. By-the-king
kūrā nazār. Wuchun palangas-tal
was-done looking. Was-seen-by-him the-bed-under
balāyā akh. Trōvēmūts phakīrān 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 kūrēmūts?" 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 ātī panūnī kūrā. Mē
Sir, is-to-thee here-verily thine-own daughter. To-me
di-sa panunī nishāna." Diśnas wōjā
give-Sir thine-own token." Was-given-by-him-
to-him
amīs-phakīrās. Phakīra-sūnzī wōjā rūṭā
to-this-faqīr. The-faqīr's ring was-taken
āmī-rājēn.
by-this-king.

Went-forth the-faqīr, he-arrived his-own city.
Phakīriyē-hondā jāma thunun-kadithā.
Faqīr-hood-of coat was-doffed-by-him.
Pātashōhī-hondu pōshākh pūrun. Dyutun
Royalty-of robe was-put-on-by-him.

hukum lashkari, "nīriv-sa mē sōty."
order to-the-army, "go-ye-forth-sirs me with."

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

Gōdaṇi y gav ath-bēṇē-handis-shēharas. Yih
At-the-very-first he-went to-that-sister's-city. This

pātashāh-ti îs bāj tārān amisūy-pātashēhas.
king-also was tribute paying to-this-very-king.

Ūnūn bēṇē panūnū, thūvūnas bōnṭha-kani
Was-brought-the-sister his-own, was-placed-in-front
by-him by-him-to-her

sa tami-dōhucū ziyāphath, yēth tami-
that of-that-day present-of-food, to-which by-that-
bēṇī mōhar îsūs pētha kūrūmūkū.
sister seal was-for-it on made.

Dapān chus, "yih chyā mōhar cyōūnū?"
Saying he-is-to-her, "this is thine?"

Dopūnas phīrith, "myōūy 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

volunteer" miskin. Pāẕ-pōṭhī chuh āshēnāv
of-that-day the-beggar. Truly is a-relation
āsanas."

for-existence (of wealth)."
11. Hēśān amis-pātashēhas-ti lashkar, Wōtā
Was-taken-by-him of-that-king-also the-army, He-arrived
dyutun kadam yāra-sondā kun. kūrā ziyāphath
was-put-by-him footstep the-friend-of direction a-feast
yāras-nish. Yāran kūrā ziyāphath
the-friend-near. By-the-friend was-made a-feast
yiman-dōn pātashōhiyēn-kīā. Rāth kūḍākh
these-two kingdoms-for. Night was-passed-by-them
ātī, subāhan drāy.
there at-dawn they-went-forth.

Was-put-footstep that-the-father-in-law’s-the-city-towards. by-him
Anān chuh nād dith amis-pātashēhas.
Bringing he-is call having-given to-this-king.
Dapān chus, "anukh-sa ṭahālī. Timav
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them
chuh cyānē-rakhi-manza tsūr roṭūmotū. Suh
is thy-private-field-from-in a-thief seized. He
kati chukh thōwūmotū?" Ānikh ṭahālī,
where is-by-them put?" Were-brought-the-grooms, by-them
dopūhakh, "yus töhē tsūr roṭūwa
it-was-said-by-them-to-them, "what by-you thief was-seized-by-you
rakhi-manza, suh kati chuwa
the-private-field-from-in, he where is-by-you
thōw"motu?" Yimav wonu, "pātashēham, put?" By-them it-was-said, "my-king,
asē chuh kor"motu hawāla pananis-
by-us he-is made in-custody to-our-own-
apsaras-mējēras." Onukh mējēr. Dop"has,
officer-the-master-of-
the-horse." Was-brought-
by-them the-master-of-
the-horse. Was-said-by-
them-to-him,
"nōmav tahalyav koruy hawāla tūr,
"by-these grooms was-made-
to-thee in-custody a-thief,
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

gawōyī, "pātashēham, asē koru tāhkhitth
witnessing, "my-king, by-us was-made certainly
amis hawāla." Dop"nakh ām-ī-pātashēhan,
to-him in-custody." Was-said-by-
him-to-them

yus tami-dōha phakir lōgith ūsā,
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

sōr. Tim wanān pānay." Ānikh tim.
four. They will-say themselves-
verily." Were-brought-
by-them

Dapān chukh yih pātashāh, "tōhē-nish
Saying is-to-them this king, "you-near
chuh amāṇath tas-phakīra-sondū, suh
is a-deposit-in-trust of-that-faqir, that
diyiv yūrī." Yimav-mārawātalau kūrī
give-ye here-verily." By-these-executioners was-done
kömā. Kādikh yim lāl sath, thövikh
a-deed. Were-produced-by-them these rubies seven, were-put-by-them
pātashēhas bōnthā-kani. Satav-manza
 to-the-king in-front. The-seven-from-in
tulin tōr, kārṇakh hawāla. Dopūnakh,
were-lifted-by-him were-made-by-him-to-them It was-said-by-him-to-them,
"yim kāmi" ösīwa dit'mātī?" Dopūhas,
"these by-whom were-to-given?" Was-said-by-them-to-him,
"phakīran-ākī." "Tāmī kami bāpath?"
"by-faqir-one." "By-him on-what account?"
"Suh ōsū" dyutūmotū yimī-ṃējēran
"He was given by-this-master-of-the-horse
mārana-bāpath." Dapān chuh pātashāh
killing-for." Saying is the-king
amis-mējēras-kun, "mē chukhnā parzanāwān?
this-master-of-the-horse-to, "me art-thou-not recognizing?
Bōy kyāh gōs suh phakīr yus
I-veryl certainly am that faqir who
kōd ōsūthan korūmotū. Gōdān āyē
imprisoned was-by-thee-he made. At-first came
sa khōtūna ziyāphath hēth. Kheyēv
that lady a-dish-of-food taking. Was-eaten
yěkh-jāh. Həryōv istrytə. Koruwa mē
in-one-place. Remained- waste-food. Was-made- to-me
over
ālav; dopuwa, wōla ködyau, yih
a-call; it-was-said-by- 'come prisoner-O, this
you-to-me,
khyō sōnə shytə.' Tami-pata ās bōh.
eat our waste-food.' That-after came I.
Roțə mē ta khyauv. Tami-pata
Was-taken by-me and was-eaten. That-after
kęrwa murdamāzōr. Phuțuwa palangas
was-made- laughing-joking. Was-broken-
by-you for-you
tırə. Koruwa mē ālav, ‘təh mā
the-tenon. Was-made- to-me a-call, ‘thou I-wonder-
by-you if
zānakh yith-palangas wāth karith?'
thou-wilt-know to-this-bedstead joining having-made?'
Mē dopumwa, ‘ān, zāna-nā? Hamsāyē
By-me it-was-said-by- 'yes, shall-I-not-
me-to-you, know?'
chum chān.' Palangas dyutumwa
is-to-me a-carpenter.' To-the-bedstead was-given-by-
me-for-you
wāth karith. Ami-panaṇi-zanāni parzanōwus.
joining having-made. By-this-my-own-wife I-was-recognized.
Dopunay tē, ‘yīh chuh myōnə
It-was-said-by-
her-to-thee
khāwand. Yih chuh āmotə phakir
husband. He is come a-faqir
lögith. Yih gäshi rātas-rāth mārunu.
 having-made- He is-proper this-very-night to-be-killed.
himself-to-resemble.

Koru̧thas hawāla nōman-mārawātalān.
Was-made-by-thee-I in-charge to-these-executioners.

Yiman āv ār myōnū. Yimav tròwũhas
To-them came pity of-me. By-them was-let-by-them-I

yēla. Yiman ditim lāl sath. Tsor
from-restraint. To-them were-given- rubies seven. Four
by-me

ditim tōn-zanēn, trih thōv'^māt i amānath.
were-given- to-four-persons, three placed as-deposit.
by-me

Yit'kyāh chim tim lāl trih, tsor
Here-in-fact are-to-me those rubies three, four

chim dit'māt i nōman-tōn-zanēn. Yit'-kyāh
are-by-me given to-these-four-persons.

chīy tim ti." Khōlũnas zima
are-veryly those also." Was-caused-to-mount-
the responsibility
by-him-on-him

13. Dapān wūstād,—
(Is) saying the-teacher,—

Dyutun hukum panañi-lashkari. Koñun
Was-given-
the-order to-his-own-army. Was-dragged-out-by-him
by-him

yih mējēr ti, yih panūn̄a zanāna
this master-of- both, this his-own wife
the-horse
yēkh-jāh.  
Hāryōv   僖yoṭu.  
in-one-place. Remained- 
over    waste-food. 
Was-made-
by-you 
älav;  
dop'u-wam,  
a-call;  
it-was-said-by- 
you-to-me, 
'wōla  
ködyau,  
this 
khyō  
sōn

thyoṭu.'  
eat our waste-food.' 
That-after came I. 
Roṭu  
Was-taken by-me and 
was-eaten. 
Tami-pata  
That-after 
kūr'wa  
murdamāzōr'.  
was-made-
you 
laughing-joking. 
Waste Broken-
for-you 
tūr'.  
Kor'wa mē 
the-tenon. 
Was-made-
you 
a-call, 'thou I-wonder-
if 
zānakh  
yith-palangas  
thou-wilt-know 
to-this-bedstead 
joining having-made? 
Mē  
dopum'wa,  
By-me it-was-said-by-
me-to-you, 
'ān,  
zānā-nā?  
yes, shall-I-not-
know? 
Hamsāyē  
A-neighbour 
chum  
chān.'  
is-to-me a-carpenter.' 
Palangas  
To-the-bedstead 
was-given-by-
me-for-you 
wāth  
karīth.  
joining having-made. 
By-this-my-own-wife I-was-recognized. 
Dop'ū-nay  
It-was-said-by- 
her-to-thee 
šē,  
'tēu  
this is 
my 
khāwand.  
Yih  
husband.  
He is 
come  
ãmotu  
phakīr  
chuh  
myōn'  
chuh  
parzanōwus.  
I-was-recognized.
lōgith. Yih gathī rātas-rāth mārunu.
having-made- He is-proper this-very-night to-be-killed.
himself-to-resemble.

Korūthas hawāla nōman-mārayatālan.
Was-made-by-thee-I in-charge to-these-executioners.

Yimān āv ār myōnā. Yimay trōwūhas
To-them came pity of-me. By-them was-let-by-them-I

yēla. Yimān ditim lāl sath. Tsūr
from-restraint. To-them were-given rubies seven. Four

ditim tōn-zanēn, trih thōvīmatī amānath.
were-given-to-four-persons, three placed as-deposit.

Yitī-kyāīh chim tim lāl trih, sūr
Here-in-fact are-to-me those rubies three, four

chim ditīmatī nōman-tōn-zanēn. Yitī-kyāīh
are-by-me given to-these-four-persons.

chīy tim ti.” Khōlūnas zīma
are-verily those also.” Was-caused-to-mount-

( for ) the-crime.

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

Dyutun hukum panañi-lashkari. Koḏun
Was-given-by-him the-order to-his-own-army. Was-dragged-

yīh mējēr ti, yīh panūnā zanāna
this master-of-the-horse both, this his-own wife
ti. Khananôwun khôd, thananôvin
and. Was-caused-to-be-dug-a-pit, were-caused-to-be-cast
by-him
dônaway ath-khôdâs, karanôvûn kañê-kûnû.
both (into) that-pit, was-caused-to-be-
done-by-him
lapidation.

Atiy chuh likhân sôhib-i-kitâb,—
Here-verily is writing a-master-of-books,—

"Shrâkh,
sarâph,
"A-knife,
a-serpent,

mâkhâr-i-zan,
coquetry-of-a-woman,

bê-wôphâ."
treachorous."

Went-from returning this king.
there

Wôtû otû Râjë-Bikarmâjëtunû gara.
He-arrived there King-Vikramâditya’s house.

Dîwân chih râjës khabar, "pâtashâh
Giving they-are to-the-king news, "a-king
chuh âmotû pânanën-bâtan." Râjë chukh
is come for-his-own-people-of
the-house (i.e. wife)."

dapân, "sa chëh phakîra-sûnzû.
saying, "she is a-faqir-of.

Pâtashâha-sûnzû chêna." Pâtashâh chus
A-king-of she-is-not." The-king is-to-him
dapân, "bôy gös suh phakîr. Më-nishê
saying, "I-verily am that faqîr. Me-near
chuh cyônû nishâna, tê-nishê chuh
is thy token, thee-near is
myōn nishāna." Dapān chus rājē, my token." Saying is-to-him the-king,
"tami-dōhūc phakīrī kyāh gayē? azic " of-that-day faqīrhood why was? of-today
pātashōhi kyāh gayē?" Dapān chus royalty why became? Saying is-to-him
pātashāh, "mē āsa hētamata katha the-king, "by-me were taken statements
pānts mōli. Timay ōsus sara karān. five at-a-price. Them-verily I-was tested making.
Tamiy ōsum lōg mot phakir." Rājēn Therefore was-by- me taken-the- semblance-of By-the-king
kūr köm. Dit'nas sōty panān people-done a-deed. Were-given-by- in-company his-own
was-done a-deed. Were-given-by- in-company his-own
bōts. Drāv, wōt 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 SÖHIBUNʼ SHĀR YELI
XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV
YĀRKAND TO-CONQUER HE-WENT

Yiy mē dyūthəməy, tī gāshta
What- by-me was-seen-by-me-verily, that- please-go-verily thou
bōzān.
hearing.

Yārkand anōn zēnān. 1
Yārkand we-shall-bring-it conquering. 1

Gōdan dopu Mālʼkānī, “kus kari
First was-said by-the-Queen, “who will-do
yuhay kār ?
this-very work ?

Phōrsaṭ chuh zōrāwār.
Forsyth is powerful.

Rājē, bēh Yārkand, bāj gāsht
O-king, sit-thou (in) Yārkand, tribute go
tārān.
taking.

Yārkand anōn zēnān.” 2
Yārkand we-shall-bring-it conquering.” 2

Landana-pēṭha Yārkand yimav koru
London-from (up to) Yārkand by-whom was-done
tay.
authority.
Mashhūr, hā, tōpōr\ u gay.
Celebrated, Ha, on-all-sides they-became.

Gōḍān Sōnamargi chāwān pōshē-mōdān.
First at-Sonamarg (they-were) (the-odours-of) the-enjoying flower-meadows.

Yārkand anōn zēnān.  3
Yārkand we-shall-bring-it conquering.  3

Hukm-i-Māhrāj Bōṭānis brōh drāv,
The-order-of-the-Mahārāja to-Tibet in-advance issued,

" Bāltī, tum āgē jāv.
" O-Bāltīs, you ahead go-yē.

Pīchē jāwō Kashmir nālē cālān.\"\(^1\)
Afterwards go-yē to-Kashmir with a-certificate-of-dispatch.\"

Yārkand anōn zēnān.  4
Yārkand we-shall-bring-it conquering.  4

Rasad say tōpōr\ u kūr\ u hay taraphan.
Assembling that-on-all-very sides was-made-by-them-for-you directions.

Gōḍā log\ u Marāz-i-Pargan.
At-first was-reached Marāz-of-the-Pargana.

Tim wadān ōśī, " kot\ u lāg\ u gör-zān? "
They lamenting were, " where (are we) ignorant-ones? "

Yārkand anōn zēnān.  5
Yārkand we-shall-bring-it conquering.  5

Timan Bōṭa-garan Köshir\ i thōv\ i k\ i,
In-those Tibetan-houses Kāshmirīs (were) stationed,

\(^1\) This speech of the Mahārāja of Kashmir is meant to be in Hindi.
Bōta-böy
The-Tibetan-brothers
in-advance (were)
dispatched.

Gur
Horses were-stationed for-the-post, yaks are
gāsa
grass conveying-and-piling.

Yārkand
we-shall-bring-it conquering.

Barāyē
In-the-way-of for-reinforcement women they-are
sōmba-rān,
collecting,

Zyun
Firewood and grass distributing.

Ajē
Half (i.e. some)
āsa
were fresh-from-childbed,

kēh āsa
dsome were pregnant.

Yārkand
we-shall-bring-it conquering.

Gur
Horses were demanded-by-them
manganŏvhay
(k)ōkar-gāman,

“Chuh”
to-be-made
karun
(by-those)
yim
who (how to make the sound).

“Hār”
“Hār”
karān
making
ös
they-were

pakanāwān.
causing-to-go.
Yārkand anōn zēnān. 8
Yārkand we-shall-bring-it conquering. 8

Kala kāni dōmbijū chēs, laṭī
Head in-the-direction crupper is-to-it, tail

kāni lākam,
in-the-direction bridle,

Gāsa-raz kaññēkh mahkam.
A-grass-rope the-rear-binding- (was)
rope

Gāsa-gāndī ta zacē-zīn pūrith sōryu
Grass-packsaddles and rag-saddles having- saddled
entire

sāmān.
appliance.

Yārkand anōn zēnān. 9
Yārkand we-shall-bring-it conquering. 9

Rasad kārdhan anhay nān-gār,
Proportionate- having- were-brought-by menial-
division made them cultivators,

Maṭi chikh panānī-pānānī kār.
On-the-are-to-each-his-own works.
shoulder them

Gējē karēkh krālan gōdaṃ lējē
Bundles-of- for-the-at-first cooking-
grass potters pots

sārān.
conveying-and-piling.

1 Kaññēkh is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).
2 gāndī is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).
Yärkand anôn zênân. 10
Yärkand we-shall-bring-it conquering. 10

Kräji dopu khâwandas, "nâdâna krâlau, potter-O,
köndi wâlav? it-was-to-the-husband, "foolish
krâlau,
potter-O,
Kathô-kit What-for (pots)
köndi into-the-potter's-oven wâlav?
Kömâ O, is shall-we-bring-
the-business, one-that-
chêh marches, (things)
pakawûnâ, uncooked
omi

gâshu trâwân." go leaving-behind."

Yärkand anôn zênân. 11
Yärkand we-shall-bring-it conquering. 11

Gûr dopu gûr-bâyê, "dônaway nêrav,
By-the-cowherd it-was-said to-the-cowherd's-
woman,
nêrav,
let-us-go-forth,

Gôv-kîs jây shérav.
Cow-for a-place we-will-arrange.

Wôdi pêth hêh gâsa-lôwâ, gôv
The-head on carry a-grass-handful, the-cows

gâshan lârân." will-go running."
Yärkand anōn zēnān. 12
Yärkand we-shall-bring-it conquering. 12

Khōni 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-gūr Jēnatuk bāgwān.
Of-a-certainty the-milk-herd of-Paradise (is) the-garden watcher.

Yärkand anōn zēnān. 13
Yärkand we-shall-bring-it conquering. 18

Wātal dop wātajē, "bō-nay sara
By-the it-was- to-the-Mihtar's- "I-not shall
Mihtar said wife,
zāh.
ever.

Chim mangān dālomuy ta kāh.
They-are- asking leather-only and cobbler's lace.

Tsōrash ta ērd hēth, mē-ti,
Leather-cutter and awl having-taken, me-also,
hay, pakanāwān." O,
"they are) causing-to-go."

Yärkand anōn zēnān. 14
Yärkand we-shall-bring-it conquering. 14

"Phirith dāp'zihēkh, wātal-gānau,
"In-answer you-should-have said-to-them,
Mihtar-pimp-O,
Dāp'zīhēkh, ‘āsī nau zānāv.’"
You-should-have said-to-them,
" Dāpyāmakh, wātējī, kēh nay
" It-was-said (long ago) O-Mihtar’s- any-thing 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 būza, hay, tōyipḥāran.
Counting was-heard, O, of-the-artisans.
Mang lūjā ahan-gārān.
A-request was-made for-iron-workers.
Woṭi pēṭh yīran 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 ditī bārav, “yēngar kati
By-the- blacksmiths were- grumblings, “charcoals from-
  given
shārav ?
  shall-we-search-for ?

Wān kati jān shērav ?”
A-shop where good shall-we-arrange ?”
(i.e. smithy)

Hāl kyāh korhakh, nāl
Arrangement somehow- was-made-by- horse-shoes
  or-other them-for-them,
garanāwān.
  getting-made.
Yārkand anōn zēnān.  
Yārkand we-shall-bring-it conquering.  

Khōsh kyāh gōsay, amōbə gav  
Pleased certainly I-became-verily, very it-became jān.  
good.  

Pata nyūkh nōyid ta chān.  
Afterwards was-taken-by-them barber and carpenter.  

Bata-dūjə athi hēth pata chikh  
Food-kerchief in-the-hand taking after are-to-them lārān.  
running.  

Yārkand anōn zēnān.  
Yārkand we-shall-bring-it conquering.  

Māslahath karān tima āsa pānawōn.  
Consultation making they (fem.) were amongst-themselves.  

"Kusuy kari nāyēzə ta chōnə?"  
"Who will-do (i.e. the-barber’s-support) and the-carpenter’s-wife?"  

Katawañ karith, hay, karav  
The-wages-of-spinning having-done, O, we-shall-make 
guzarān."  
a-livelihood."
Yārkand anōn zēnān. 19
Yārkand we-shall-bring-it conquering. 19

Sōbir Tilawānī, tāmath yutuy wan,
O-Ṣābir Oilseller, so-long this-much say,

Yāmath khabar bözan.
As-long-as the-news they-will-hear.

Taṅ āv Sōhib bā-sōruy-sāmān.
At-length came the-Sāhib with-all-pomp.

Yārkand anōn zēnān. 20
Yārkand we-will-bring-it conquering. 20
XII.—ÔK'HUNA-SUNZÛ  DALÎL.
XII.—RELI G IOU S-TEACHER-OF  THE-STORY.

1. Ôkhunâ  akh  ôsû.  Tamisûy  ôsî
1. Religious-teacher- a-certain  one  was.  To-him-verily  were

nêcîvî  tôr.  Timânûy  pryûthun,  "bôh  "I
sons  four.  To-them-verily  it-was-asked- by-him,

budyôs,  tôhî  wanîv  kyâh  kariv."
am-grown-old,  ye  say-ye  what  ye-will-do."

Ákî  dopus,  "bôh  kara  yîmâmîth."
By-one  it-was-said-to-him,  "I  will-do  leading-prayers-in-a-mosque."

Biyî  dopus,  "bôh  para  bâg."
By-the-second  it-was-said-to-him,  "I  will-recite  the-call-to-prayers."

Biyî  dopus,  "bôh  para  wâz."
By-another  it-was-said-to-him,  "I  will-recite  sermons."

Lôkûtî-hîhî  tôrîmî  dopus,  "bôh  kara
By-the-youngest  by-the-fourth  it-was-said-to-him,  "I  will-do

 tôrû."  Dôhâ  akh  banyâv,  gav
thieving;"  Day-a-certain  one  happened,  he-went

pâtashëhas  tôrî.  Wûtû  yëli  pâtashëha-sondu
to-the-king  for-thieving.  He-arrived  when  the-king's

gara,  rûdû  wôdanañê,  tân  nêrân  tôra
house,  (while)  he-remained  standing,  in-the- (was)-coming- forth  from-

meantime  there
wazîr  biyê  pâtashêha-sînzâ  kûrî.  Yih
the-vizier  and-also  the-king's  daughter.  He

wuchukh  ati  wôdanaê.  Dôp'ônakh,  "tôhî
was-seen-by-them  there  standing.  It-was-said-by-

kam  chiwa?"  Yimau  dop'has,  "âsî-ti  chih
who  are?"  By-them  it-was-said-by-

kus  chukh?"  Dôp'ônakh,  "bôh  chus
who  art?"  It-was-said-by-

sûr."  Yimau  dop'has,  "asî-ti  chih
a-thief."  By-them  it-was-said-by-

sûr."  Kâdîkh  gurî  z'h.  Sapodê
thieves."  Were-brought-out-by-them  horses  two.  He-became

sawâr  akh  yih  ôkhun,  biyê  yih
mounted  one  this  religious-

pâtashâh-kûrî.  Dôp'ônas  wazîran,  "nîriv
king's-daughter.  It-was-said-by-

tôhî.  Nasiyêth,  hasa,  karay  akh
ye.  Instruction,  Sir,  I-will-make-to-thee  one

kath,  yina-sa  pâtashâh-kôrê  sôty  kath
word,  that-not-Sir  the-king's-daughter  with  conversation

kuni  karakh.  Bôh,  hasa,  yimawâ
in-any-respect  thou-wilt-
make.  I,  Sir,  will-come-to-you

pata,  ta  tôhî  nîriv."
after,  and  ye  go-ye-forth."
2. Yim chih pakān. Pātashāh-kōrē
2. They are going-along. To-the-king’s-daughter
chēna khabar, “yih chuna mē sōty
is not belief, “this is not me with
ōkhun-zāda.” Tas chēh khabar, “yih
the-teacher’s-son.” To-her is belief, “this
chuh wazīr.” Gwāsh logu phōlani.
is the-vizier.” Dawn began to-break.
Wath1 guryau pēṭha bōn. Gayē yih
They-the-horses from down. She-went this
descended
pātashāh-kūrā kōli akis pēṭh, atha
king’s-daughter to-a-stream one on, hands
butha chulun. Wuchun ath-kōli-manz
face was-washed-by-her. Was-seen-by-her
lāl. Yih lāl tulun, āyē hēth amis
a-ruby. This ruby was-taken-up-by-her, taking (it) that

ōkhun-zādas nish. Tas chēh khabar,
teacher’s-son near. To-her is belief,
“yih chuh wazīr.” Wazīr kēh osana.
“this is the-vizier.” The-vizier anyone he-was-not.
Yūt2 gwāsh chuh phōlān, tyūt2 chuh
As-soon-as dawn is breaking, so-soon is
yih lāl gāh trāwān. Parzanōw 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, wöti shēharas akis manz. Ati
with they- to-city to-one in. There
(them), arrived
wuch'kh pāri-hanā. Ath i manz bīth i.
was-seen-by-them a-small-hut. It-verily in they-sat.

3. Yih chuh yiwān amis. atikis
3. He is coming to-that of-that-place

pātashēhas nish ami shēharakis. Dapān
king near of-that city. Saying

chus, "bōh bēha nōkar." Yih chus
he-is-to-him, "I will-sit (as) servant." He is-to-him

dapān, "kyāh nōkarī karakh?" Dapān
saying, "what service wilt-thou-do?" Saying

chus, "bōh kara gūrēn-hūnz a
he-is-to-him, "I' will-do horses-of

khazmath." Yim chih yimay katha
service." They are these-verily words

karān. Shēkhetāh akh āv lāl-pharōsh
making. Person-a-certain one came ruby-seller

amis pātashēhas kānani. Lāl chis
to-this king to-sell. Rubies are-to-him

z a h. Yih wōth a sōyīsth. 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 a. Ath manz chuh
the-other is flawed. To-it in is
kyom". Dapān chus pātashāh, "tih a-worm." Saying is-to-him the-king, "that
kētha-pōthi őy tē bōzana?" Dapān in-what-manner came-to-thee to-thee into (forming passive) knowledge? Saying

chus yih phirith, "pātashēham, he-is-to-him he in-reply, "my-king,
tākhkith chus manz kyom". Phutṣryūn. 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, tih gashēm 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

gashēm bakhscōyish dii". is-proper-to-me a-present to-be-given."

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

Phutṣruckh yih 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

nahith, "lāl-shēnākh" pyōs nāv. having-canceled, "lapidary" fell-to-him name.

Gav yih lāl-shēnākh panun" gara. Went this lapidary his-own house.
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<td>woman.</td>
<td>She</td>
</tr>
<tr>
<td>khōbsūrath</td>
<td>sēthāh.</td>
<td>Āv</td>
<td>yih</td>
<td>nōyid,</td>
</tr>
<tr>
<td>beautiful</td>
<td>very.</td>
<td>Came</td>
<td>this</td>
<td>barber,</td>
</tr>
<tr>
<td>wazirās</td>
<td>mast</td>
<td>kōsⁿnas.</td>
<td>Dopⁿnas,</td>
<td>It-was-said-by-him-to-him,</td>
</tr>
<tr>
<td>of-the-vizier</td>
<td>the-hair</td>
<td>was-shaved-by-him-of-him.</td>
<td>Dopⁿnas,</td>
<td>It-was-said-by-him-to-him,</td>
</tr>
</tbody>
</table>

"ay wazīra, | zanānā | chēh | amis |
"O vizier, | woman-a | is | to-this |

lāl-shēnākas. | Yīh | shūbihēh | wazīra-sandī |
| lapidary. | She | would-have-been-becoming | of-the-vizier |

gari. Amis karta kēntshāh nōktāh.” | in-the-house. To-him please-make some | fault-a.” |

Dopⁿnas, | “ada-kyāh.” | Yīh | wazīr | gav |
| It-was-said-by-him-to-him, | "certainly." | This vizier went |

amis pātashēha-sanżē kōrē. dopⁿnas, "th⁡h | to-that | king-of | daughter, | it-was-said-by-him-to-her, | "thou |
daph pātashēhas, 'mē gashi yus
say to-the-king, to-me is-necessary what
lāl-shēnākan gōdaṇiy 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."" Āv lāl-shēnākh. Dop"nas
ruby to-be." Came the-lapidary. It-was-said-by-him-to-him

pātashēhan, "dis lāl anith, tath
by-the-king, "give-to-her a-ruby having-brought, to-that
lālas hyuh."" Āv ōra lāl-shēnākh, wôt"
ruby like." Came thence the-lapidary, he-arrived

panañē zanāni nish. Byūth" thōpā
to-his-own woman near. He-sat silence

karith. Yih chēs dapān zanāna, "tah
making. This is-to-him saying woman, "thou

kyāzi chukh phikiri gōmot"?
why art in-anxiety become?"

Dop"nas
It-was-said-by-him-to-her

phīrith āmī 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?" Dopunas ami zanāni, "gatsh, shall-I-bring?" It-was-said-by by-that woman, "go, her-to-him
daph pātashēhas, 'rētas kyutu 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 sumbu. By-the-king was-given-expenses for-a-month adequate.
Yih onun panunu gara. Chuh bihith This was-brought-by-him his-own house. He-is seated
khēwān. Nu chuh gatshān pātashēhas, eating. Not-at-all he-is going to-the-king,
nu chuh gatshān 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 tujyān.
ruby, which from-stream from-in was-taken-up-by-her.
Gav hēth pātashēhas, kūrīnas salām,
He-went taking (it) to-the-king, was-made-by- him-to-him
lāl thōwnas bōntha-kani.
the-ruby was-placed-by-him-of-him in-front.
5. Drāv phirith lāl-shēnākh, wōtu
5. Went-forth back-again the-lapidary, he-arrived
panunu gara. Rāthāh küdun panani his-own house. Night-a was-passed-by-him in-his-own
gari. Subhās āv nōyid mast kāsani
house. In-the-morning came the-barber hair to-shave
amis lāl-shēnākas. Mast mōkalōw'nas
of-that lapidary. Hair was-completed-by-him for-him
kōsith, ta drāv nōyid pānas.
having-shaved and went-forth the-barber of-his-own-accord.
Wōtũ biyē amis wazīras-nish. Dopun
He-arrived again to-that vizier-near. It-was-said-by-him
wazīras, "kēnshāh karta amis
to-the-vizier, "something please-to-do to-that
lāl-shēnākas. Amīs chēh zanāna khōbsūrath
lapidary. To-him is the-woman beautiful
sēthāh. Sōh shūbihēh wazīra-sandi
very. She would-have-been-becoming of-the-vizier
very. She would-have-been-becoming of-the-vizier
gari." Wazīr āv biyē amis
in-the-house." The-vizier came again to-that
pātashēha-sanžē kōrē. Dopūnas, "tēh
king's daughter. It-was-said-by-him to-him
mang pātashēhas lālan-hondũ troṭũ.
 Demand to-the-king rubies-of necklace." Dopũ
Dopũ ami pātashēha-sanzi kōri
It-was-said by-that king's daughter
pananis mōlis, "mē gashiy āsunũ
to-her-own father, "to-me is-necessary-from-thee to-be
lālan-hondũ troṭũ." Lāl-shēnākh āv
rubies-of a-necklace." The-lapidary came
pātashēhas nish. Kūrūnas salām. Pātashēh
to-the-king near. Was-made-
by-him a-bow. The-king

chus dapān, "lāl, hasa, gathhanay
is-to-him saying, "rubies, sir,
are-required-
from-thee

āsānī seṭhāh trātis sumbī." Āv
to-be many for-a-necklace adequate." Came

lāl-shēnākh, wōta panunā gara. Yih
the-lapidary, he-arrived his-own
house. She

chēs dapān zanāna lotī-pōthī, "kyāzi
is-to-him saying woman gently, "why

chukh bihith ?" Yuh chus dapān
art-thou seated ?" He is-to-her
saying

phīrith, "pātashēh chum mangān az
in-reply, "the-king is-from-me demanding today

lālan-hondā trota. 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 phikirā. Gath, pātashēhas gathī
is-not anxiety. Go, of (i.e. from)-
the-king

hyonā tren rētan-kyutā kharāj." expenses.
to-take for-three months-for

Dyutānas pātashēhan kharāj, ta āv
Was-given-by-
him-to-him by-the-king expenses, and he-came

panunā gara hēth.
his-own house taking (the money).
6. Yih chuh khēwān ta cēwān.
   6. He is eating and drinking.

Yot̑a-tān yim trih rēth gay, wuñ
As-soon-as these three months went, now

chēs dapān yih zanāna amis
she-is-to-him saying this woman to-that

lāl-shēnākas. Dapān chēs, "yētāt̑i" mē
lapidary. Saying she-is-to-him, "where by-me

tami kōli manza lāl tujyāv, tamiy
from-that stream from-in the-ruby was-taken-along-that-up, very

kōli kōli gashī khasun̑a hyoȓ-pahān.
along-along it-is-necessary to-ascent up-stream-a-little.

Tati chēy nāg. Tathī nāgas gashī
There is-verily a-spring. To-that-verily spring is-necessary

andas-kun dōb khanun̑a. Tathī
the-end-at a-pit to-be-dug. To-that-verily

do bars-manz bēh̑zi khaṭīth. Tath
pit-in you-must-sit having-concealed-yourself. To-that

nāgas-pēth yinay gōdāniy shēh zañē
spring-on will-come-at-the-very-six females

srān karani. Timan kēh kāȓzi-na.
bathing to-do. To-them anything you-must-do-not.

Pata yiyiy timan shēn zañēn
Afterwards will-come-of-those six females
zēṭhü. Sa wasiy tath nāgas srān
the-eldest- sister. She will-flecend- to-that spring bathing
before-thee

karani. Pōshākh trāviy kadith bathis
Garment she-will-leave- to-the-bank
having- before-thee taken-off
to-the-bank

pēth. Cyōna gathi gashunü
on. For-thee it-is-necessary to-be-gone
gathi

tūri-pōthü, gashti tih pōshākh tulunü.
thieoving-like is-necessary that garment to-be-taken-
i.e. secretly, up."

7. Āyē shēh zañē. Korü
7. Came six females. Was-done timau
srān. Timan kēh wonun-na. Yiman
bathing. To-them anything was-said-by-him-not.
to-them

pata āyē satimü zūnü, trōwü ami
after came a-seventh female, by-her

pōshākh kadith bathis-pēth, pāna
the-garment having-taken-off she-herself
the-bank-on,

wūthü nāgas-manz. Yih lāl-shēnākh āv
descended the-spring-in. This came

šūri-pōthü, Āv ta tulun yih
secretly. He-came and this

āmi-sondu pōshākh, gav ta byūthü
her-of the-garment, he-went sat

ath dōbas-manz. Ami korü srān.
to-that pit-in. By-her was-done bathing.

Khūşü bathis pēth. Wuchun ati
She-ascended to-the-bank on. Was-seen-by-her there
na pôshâkh. Ditân krêkh. Dapân
not the-garment. Was-given-by-her a-cry. Saying
chêh, "dêv chukha? yinsân chukha?
she-is, "demon art-thou? human-being art-thou?
tas Khôdâyê-sondu chuy kasam yêmî
of-that God-of is-to-thee an-oath by-whom
pôda korukh. Mè ma kar
created thou-was-made. For-me do-not make
sîras phâsh. Yih tê gâshiy, tih
of-my-secret disgracing. What to-thee is-necessary-to-thee,
dimay." Âmî korus âlav ami
I-will-give-to-thee." By-him was-made-to-her a-call from-that
dôba-manza. Dopânas, "dim wâda-y-Khôdâ,
pit-from-in. It-was-said-by-him-to-her, "give-to-me the-promise-of-God,
yih bôh mangay, tih gâshêm bözunî."
what I shall-demand-that will-be-certainly-to-be-heard.
Athî pêth dyutînas wâda-y-Khôdâ.
That-verily upon was-given-by-her-to-him the-promise-of-God.
Dyutînas pôshâkh. Pôshâkh thônî
Was-given-by-him-to-her the-garment. The-garment was-put-on
ami nöllî. Dopânas, "kyâh chum
by-her on-the-neck. It-was-said-by-her-to-him, "what is-to-me
hukum?" Dopânas âmi lâl-shênâkan,
the-order?" It-was-said-by-him-to-her lapidary,
"tell gathiy yun" me-sôtý."
"for-thee it-is-necessary to-come me-with."
Pakân chuh lâl-shênákhh brûh brûh,
Going-along is the-lapidary in-front in-front,
yih chêh pakân pari pata pata.
this is walking fairy after after.

8. Dapān wustâd,—
(Is) saying the-teacher,—
Amis chuh nāv Lâlmâl Pârî.
To-her is name Lâlmâl Fairy.
Wôtî amis lâl-shênâka-sondu gara.
They-arrived to-that lapidary’s house.

9. Dapān wustâd,—
(Is) saying the-teacher,—
Yā amis kathan chih harân lâl,
Either for-her of-the-words are dropping rubies,
yā chis òśūsî harân lâl dōhâ
or they-are-of the-mouth dropping rubies each-day
sath sath. Râth gayê ãdā. Subuh
seven seven. Night went to-completion. Morning
âv. Lâl sath tulî lâl-shênâkan.
came. Rubies seven were-taken-up by-the-lapidary.
Gav hêth pātashêhas. Kûrûnas salâm.
He-went taking (them) to-the-king. Was-made-by-a-bow.
Lâl sath thâvînas bôntha-kani.
Rubies seven were-placed-by-him-of-him in-front.
Pātashâh gav sêthâh khôsh.
The-king became very-much pleased.

1 So Gòvind Kaul. Stein’s transcript has ûsh̄is, “for a tear.”
10. Lâl-shēnâkan
By-the-lapidary
hyotus
was-taken-from-him
rukhsath.
leave-to-depart.

Wôt²
He-arrived
panun¹
his-own
gara.
house.
Patay
Afterwards-
verily
wôtus
arrived-
to-him

yih
this
nôyid.
Am¹
kôsus
was-shaved-
for-him
mast.
the-hair.
Hair

kôsith
having-
hair
drâv,
he-went-
forth,
wôt²
arrived
yih
this
nôyid
wazîras-
the-vizier-
nish.
Amis
ti
kôsun
was-shaved-
for-him
near.
For-him also
mast.
the-hair.
Saying

chus,
"hâ
Wazîra,
amis
lâl-shēnâkas
he-is-to-him,
"O
Vizier,
to-that
lapidary
gamûts¹
(is) become
az
today
pôda
manifest
byâkh
another
zânânâ.
She
Sa

chêh
is
sêthâh
very
khôbsûrath.
beautiful.
Tamis
Of-that

gôdanaice-handi
first-one
khôta
than
sêthâh
more
khôbsûrath.
beautiful.

Kêntshâh
Something
karta
please-to-do
amis
lâl-shênâkas.
Akh
to-that
lapidary.

chêh
is
loyik-i-wazîr,
worthy-of-the-vizier,
bêkh
the-other
chêh
is
mê
for-me

öyikh."
It was said by-
dopûnas,
"pyôm,
worthy."
"it-is-fallen-
hasa,
to-him,
sir,
to-me,
biyê
again

wanun
pâtashêh-kôrê."
to-speak
Gav
yih
wazîr.
to-the-king’s-daughter."
Went
this
vizier.
Dapān chuh amis pātashēh-korē, "teh" thou
Saying he-is to-that king's-daughter, "thou"
mang mōlis, 'mē gashi āsun
demand to (-your)-father, 'to-me is-necessary to-be
rātśa-na-korū." Gayē pātashēh-kūrū pananis
a-jewel-bracelet." Went the-king's-daughter to-her-own
mōlis. Dapān chēs, "mē gashi
father. Saying she-is-to-him, "to-me is-necessary
āsun rātśa-na-korū." Pagāh āv lāl-shēnākh.
to-be a-jewel-bracelet." Next-day came the-lapidary.
Dapān chus pātashēh, "an, sa, rātśa-na-korū."
Saying is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. Drāv lāl-shēnākh, wōtū panunū
Went-forth the-lapidary, he-arrived his-own
gara. Dapān chuh yiman zanānan dōn,
house. Saying he-is to-these women two,
"pātashēh chum mangān rātśa-na-korū,
"the-king is-from-me demanding a-jewel-bracelet.
Suh kāti ana bōh?" Phīrīth wōthūs
That from- shall-I-I?" In-answer arose-to-
where bring him
Lālmāl Parī. Dopūnas, "gath, pātashēhas
Lālmāl Fairy. It-was-said-by-the-king,
her-to-him,
mang trēn rētan-kyutū kharajū Dyutūnas
demand for-three months-for expenses." Was-given-by-
him-to-him
pātashēhan. Āv hēth panunū gara.
by-the-king. He-came taking (them) his-own house.
Dōhā dōhā chuh kadān. Trih rēth
Day-a day-a he-is passing. Three months

gay ādā. Likhān chēh Lālmāl Pārī
gay went to-completion. Writing is Lālmāl Fairy

kākad. Dapān chēh amis lāl-shēnākas,
Kayak a-paper. Saying she-is to-that lapidary,

"gath" tath nāgas pēth, yēmi-manza
"go to-that spring on, which-from-in

bōh ūnṭhas. Tathī-manz gathī yih
I was-brought-by-thee-I. It-verbatim is-necessary this

kākad trāwunā. Tōra khasiy atha.
paper to-be-thrown. Therefrom will-arise-to-thee a-hand.

Tathī-manz āsiy korā. Tathī kārī zi
It-verbatim will-be-before-thee a-bracelet. To-that-you-must-

thaph. Pāna manz wāsī-īna."
seizing. You-yourself within you-must-not-descend."

12. Gav hēth yih kākad. Wōtā
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-manza. Yuthuy yih kākad
to-that spring-in. As-verbatim this paper

trōwun, tyuthuy khotā ēra atha.
was-thrown-by-him, so-verbatim there-rose from-there a-hand.

Athī athas-manza ṛatāna-korā. Diṣān
To-that-very hand-on a-jewel-bracelet. Was-given-by-him
ath thaph. Ami thapi sōtiy āv
to-it seizing. By-that grasp by-means-of-only came

amis hotu nîrith. Hotu hēth ti,
of-it the-forearm coming-forth. The-forearm taking both,

koru hēth ti, āv pānas, wōt u
the-bracelet taking and, he-came for-himself he-arrived (home) (i.e. without opposition),

panunu gara. Rāth gayē ādā.
his-own house. The-night went to-completion.

Sub hanas gav pātashēhas. Kūr u n
At-dawn he-went to-the-king. Was-made-by-him

salām. Kāri han thūv ū nas bōnta-kani.
a-bow. The-bracelet was-put-by-him-of-him in-front.

Pātashēh gōs sēthāh khōsh.
The-king became-to-him very-much pleased.

13. Hyotus rukhsath lāl-shēnākan, āv
Was-taken-from-him leave-to-depart by-the-lapidary, he-came

panunu gara. Āv biyē yih nōyid,
his-own house. Came again this barber,

kōsun mast amis lāl-shēnākas. Mast
was-shaved-by-him the-hair for-this lapidary. Hair

kōsith drāv, wōtu amis wazīras-nish.
having-shaved he-went-forth, he-arrived to-that vizier-near.

Biyē chus dapān, "Wazīra, amis
Again he-is-to-him saying, "Vizier-O, to-that
lāl-shēnākas  chukhna  tāh  wātān
lapidary  thou-art-not  thou  getting-at

kuni-kani.  Amis  karta  kēntshāh.”  Gav
in-any-way.  To-him  please-to-do  something.”  Went

yih  wazīr  amis  pātashēh-kōrē.  Dapān
this  vizier  to-that  king’s-daughter.

chas,  “tāh  chēkkh  pātashēh-kūrī.  Tsē
he-is-to-her,  “thou  art  the-king’s-daughter.  To-thee

gashiyyē  āsunu  okuy  koru?  Pātashēhas
is-proper-for-thee  to-be  one-only  bracelet?  To-the-king

gashi  mangunu  byākh.”  Gayē  yih
is-necessary  to-be-demanded  another.”  Went  this

pātashēh-kūrī.  Dopun  pananis  mōlis,
king’s-daughter.  It-was-said-by-her  to-her-own  father,

“mē  gashi  āsunu  byākh  koru.”  Āv
“for-me  is-necessary  to-be  another  bracelet.”  Came

biyē  lāl-shēnākh.  Kūrīn  salām.  Dapān
again  the-lapidary.  Was-made-by-him  a-bow.  Saying

chas  pātashēh,  “byākh  koru  gashiyy
is-to-him  the-king,  “another  bracelet  is-necessary-

āsunu.”
to-be.”

14.  Āv  lāl-shēnākh,  wōtu  panunu
Came  the-lapidary,  he-arrived  his-own

gara.  Dapān  chuh  yīman  zanānan  dōn,
house.  Saying  he-is  to-these  women  two,

“Az  chum  pātashēh  mangān  byākh
“today  is-from-me  the-king  demanding  another
râtana-kor." Diwan chës Lâlmâl Parî
jewel-bracelet." Giving is-to-him Lâlmâl Fairy
panûnû wöjû. Dapân chës, ñ"gatsh
her-own ring. Saying she-is-to-him, "go
Tath nágas-pêtth. Tath¹ nágas akîth-kun
to-that spring-on. To-that-very spring on-one-side
chuy pal bodû. Tath¹ hâv myöûû
is-verily a-rock great. To-it-verily show my
wöjû. Suh pal wîthiy thodû. Tami
ring. That rock will-rise-for-thee erect. From-it
tâlî chëy wath. Tamiy wati wâsizî
below is-for-thee a-path. By-that-very you-must-descend
bôn. Tati chëy myöûû vës. Say
beneath. There is-verily my crony. She-verily
bônyî râtana-kor." will-give-to-thee
diyîy a-jewel-bracelet."

15. Drâv yih lâl-shënakh. Wôtû
Went-forth this lapidary. He-arrived
tath jâyê. Hôwun tath palas wöjû
place. Was-shown-to-that rock the-ring.
Pal wôthû thodû. Wothû tamîy wati
The-rock arose erect. He-descended by-that-very path
bôn. Bôn wuchîn khôtûnâ akh,
beneath. Beneath was-seen-by-him a-certain-lady one,
kûnûy zuûû. Ami dopûnas, "kati
a-single woman. By-her it-was-said-by-
whence her-to-him,
ôsukh?" Ámi dopu nas, "Lâlmâl Par'yî warthou?" By-him it-was-said by-him-to-her, dopuy ratu na-koru." Amis khôtûnî is-asked-from-thee a-jewelbracelet." To-this lady pyauv yâd. Tâm-sünzâ möjâ osu sa, fell remembrance. Her mother was she, yês ratu na-karis-söty hotsâ gayâv of-whom the-jewelbracelet-with the-forearm went nîrith. Tas chêh ükuy nuru. Tas going-away. Of-her is one-only arm. Of-her chuh dôtu pananis dilas. Ray kûru is pain to-her-own heart. Consideration was-made ami khôtûni, "yân myûnu möjâ by-that lady, "as-soon-as my mother wâti, nêmis manûshës khëyi." Yih will-arrive, (to-)this man she-will-eat." He ôsu sëthâh khoûbsûrath. Amis gav was very beautiful. To-her became shékhu dilas, "bôh kara amis-söty anxiety to-the-heart, "I will-make this-one-with nêthër." Wuû yëli májë-hondâ partawa marriage." Now when the-mother-of sound-of-approach pyauv, ath jayë gav bunu lu. Amis fell, to-that place there became an-earthquake. To-him dyutun shûph. Koru nas kani-phonu, was-given-by-her a-charmword. Was-made-by-her-of-him a-pebble,
thōwun cēndas. Wōsūs möjū otū. it-was-put-by-her in-the-pocket. Arrived-to-her the-mother there.

Dopūnas, "hatay, kōriy, mē chēh It-was-said-by-her-to-her, "hullo, O-daughter, to-me is

yiwān mōsā-bōy." Yih chēsna hēwān-zima coming man-stink." She is-to-her-not admitting

kēh. Ami yēli zōr korūnas, anything. By-her when force was-made-by-her-to-her,
dopūnas, "chuh manōsh. Tsāh dim it-was-said-by-her-" there-is a-man. Thou give-to-me to-her,

gōda wāda-y-Khōdā 'bōh kyāh karas-na at-first a-promise-of-God 'I verily will-do-to-him-not
kēh.'" Wāda-y-Khōdā dyutūnas. Ami anything.'" Promise-of-God was-given-by-her-to-her.

kōdū cēnda-manza kāni-pholū, shāph was-brought-forth the-pocket-from-in the-pebble, the-charm

tulūnas, manōsh yuthuy ōsū, ta was-raised-by-her-from-him a-man as (-before)-exactly he-was, and

tyuthuy rūdū. Dopūnas, "yih chuh so-exactly he-remained. It-was-said-by-her-to-her, "this is

myōnū hakh-i-Khōdāy. Bōh ēsīsan my duty-of-God (i.e. husband as was-him sacred to me as God).

yihuy thādān. Yihuy lodūnam, this-very-one seeking. He-verily was-sent-by-Him-to-

me,
mājiy, Khōdāyēn." Yih chës dapān
O-mother, by-God." This is-to-her saying
mōjā, "zabar gav. Bāyēn dön lad
the-mother, "excellent it-is. To-brothers two send
kākad amis"y athi." Dopunās,
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-
her,
"mājiy, likh ts"y." Lyukhā 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 kornās ālav khōtūni.
in-the-hand. By-that was-made-by-
her-to-him a-call-of
summons by-the-lady.
Dopunās, "yih an kākad yūrī."
"this bring paper even-hither."
Wuchā ami khōtūni. Ath lyukhnāmotā
It-was-inspected by-that lady. (In)-to-it (was) written
āmī-sanzi māji, "chiway myōnī gabar,
by-her mother, "ye-are-if my sons,
yih gashi wātawunuy mārunā."
this-person is-necessary immediately-on-
arrival to-be-killed."
Amis òsā ami sāta panunā dōdā
To-her was at-that time her-own pain
pēmotā yād suh hātyukā. Yih
fallen (in) memory (viz.) that of-the-forearm. (pain)
This
kākad shunānas-taṭith ami khōtūni.
paper was-torn-to-pieces-by-her-for-him by-that lady.
Panunu lyukhnas kākad. Ath manz
Her-own was-written-by-her a-paper. To-that in
for-him
lyukhnas, "chiway myōn böy, tuhondu
was-written-by- "ye-are-if my brothers, of-you
her-on-it,
gathī jēla'd yunu, mē kyāh chuh
is-necessary quickly the-coming, for-me verily is
yeṇēwōl." a-marriage-festival."

16. Lyukhnas kākadas, zabōnu
Was-written-by to-(on)-the-paper, by-word-of
her-on-it
kürnas nās'yēth. Dopunus, "totu yēli
was-made-by It-was-said-by
her-to-him her-to-him,
wātakหม  karahakh salām. Salām pōlith
thou-wilt- thou-wilt-make a-bow. The-bow having-
arrive, to-them fulfilled

dizikh kākad. Tim ananay khōn
thou-must-give- They will-bring- food
to-them to-thee
tamruwu kara. Tih cyōnu khyonu
leathern pease. That thy eating

kākad. Dopunus, "yih khēzi tāti
It-was-said-by this you-must-eat
her-to-him, there.
Tihondu  thán'zi  bēbi-andaruy  trövith,
Their (pease)    you-must-    your-breast-pocket-   having-
    let-fall    within    let-go,

panunu  khēzi.  Tami  pata  dapanay
your-own  you-must-  From-that  after  they-will-say-
    eat.      From-that  after  they-will-say-

tim, 'khashēna-hanā  karūnū.'"  Tath-kyutu
they, 'scratching-a-little  is-to-be-done.'"  That-for

dyutun  shēstruwu  panja.  Dopun,  "tim
was-given-by-    an-of-iron    claw.    It-was-said-by-
her-to-him

chih  dēwa-zāth.  Timan  yiyi  tasali
are (of) demon-race.  To-them  will-come  a-pleasant-

shēstravi  panja-sōtiy."  from-the-of-iron  claw-by-means-of-only."

17. Drāv  ati  nās'ýēth  yād  hēth.
He-went- here  from the-instruction  (in) memory  taking.

Wōtu  totu,  kūrūn  timan  salām.
He-arrived  there,  was-made-by-him  to-them  a-bow.

Dyutunakh  yih  kākad.  Amis  dyutukh
Was-given-by- this  paper.  To-him  was-given-
him-to-them

khēn  samruwu  kara.  Amyuku  tulān
food  leathern  pease.  Of-it  raising

chuh  busu,  shanān  chuh  bēbi-andar
he-is  a-hand-  letting-it-  he-is  his-breast-pocket-
mouthful,  fall  within  s
trövith. Panunu chuh kadān ti chuh
having- His-own he-is taking- and chuh
let-go. 
is
khēwān. Ami pata dopuhas yimau,
eating. From-that after it-was-said-by-
yimau, by-them, them-to-him
"kashēna-hanā kar." Ámi kodu yih
"scratching-a-little do." By-him was-brought-forth this
shēstruw panja, chukh
shēstruw of-iron claw, he-is-to-them
sūri-pōthi secretly
secretly
ami-sōty diwān zālā-zālā.
from-this-by-
giving means-of a-scraping-

Himau lyukhus
By-them was-written-

jēwāb ath kākadas. Lyukhus, “asē
an-answer to-that paper. It-was-written-
to-it“ to-us

chēna phursath.
is-not leisure.

Hazrat-i-Sulaymān chuh
His-Highness-Solomon is

diwān nād. Hala! bismillā, kariv

giving summons. Be-quick! in-the-name-of-God, make-ye

yēnēwōl a.
the-marriage-festival.

18. Wot otu, howunakhi yih kākad.
He-arrived there, was-shown-by-
his-to-them

tu kākad porukh, korukh amis-sōty
The-paper was-read-by-them, was-made-by-them

yēnēwōl a. Wuń chēh yih khōtūnā
a-marriage-festival. Now is this lady
dāpān amis khāwandās pananis, "yit" saying to-that husband her-own, "here
rōzakha, kina duniyāhās manz gatshakh? wilt-thou- or to-the-world in wilt-thou-go?
reman,
Bōh chēs tē tōbīyāh." Ámī dopnas, I am to-thee an-humble-servant." By-him it-was-said-by-him-to-her,
"duniyāhās-manz gatshav." Dopnas ami the-world-in we-shall-go. It-was-said-by-her-to-him
"the-world-in
khōtūni, "wuñ yēli nērv myōn" lady, "now when we-shall-go-forth my
mōjū dapiy, 'kēnthāh mangum.' " Cyōnū mother will-say-to-thee, something ask-for-from-me. Of-thee
"kēnthāh mangum" watharanukū "musla. is-proper-from-her to-be-demanded the-skin.
(wi.e. for a mat)
Biyē kēh māngizēs-na." Wuñ yēli Other anything you-must-demand-from-her-not. Now when
yim sakhargaēy, dopukh ami māji, they made-ready-to-set-out, it-was-said-by-them mother,
"mangun" kēnthāh." Dopnas, "dim "is-to-be-demanded something." It-was-said-by-him-to-her, "give-to-me
watharanukū musla. Tath chuh nāv of-spreading-out the-skin. To-it is the-name
(i.e. for a mat)
'wusha-prang.' Drāv ati, wōtı, panun
'the-flying-couch.' He-went- from- they- their-own
forth there, arrived

gara. Gara wōtıth korun tayär
house. The-house having- was-made- ready
arrived by-her

rāṭ-na-kor. Gav hēth pātashēhas yih
a-jewel-bracelet. Went taking (it) to-the-king this

lāl-shēnākh.
lapidary.

19. Nōyidan baz, "lāl-shēnākh wōtı." By-the-

būz, "the-lapidary (has) arrived."


Gāsthān chus nōyid gara mast
going is-for-him the-barber (to) the-house hair

kāsani. Āt wuchān chuh trēyim

to-shave. Here-verily seeing he-is the-third

khōtuña. Drāv ati nōyid pot
lady. Went-forth from-there the-barber back-again

phirith. Wōtı wazīras-nish. Dapān chuh
returning. He-arrived the-vizier-near. Saying he-is

amis wazīras, "ha wazīra,
to-that vizier, "O Vizier-O,

lāl-shēnākas chēh az trēyim khōtuña,
lapidary is to-day a-third lady,

yiman dön-handi-khōta khōbsūrath. Sa
these two-than beautiful. She

chēh löyik-i-pātashāh, akh chēh
is worthy-of-the-king, one is
löyik-i-wazîr, byâkh chêh mê löyikh.
worthy-of-the-vizier, another is of-me worthy.

Amis lâl-shênâkas karta kêntshâh."
To-that lapidary please-do something."

Dapân chus wazîr, "az wana bôh
Saying is-to-him the-vizier, "to-day I-will-speak I

pâtashêhas. Suy pâtashâh kari amis
to-the-king. That-very king will-do to-him

kêntshâh wûridâth. Suh mari, zanâna
some occurrence (i.e. device). He will-die, the-women

trêh nimav âsî." Dopâ wazîran
three we-shall-take we." It-was-said by-the-vizier

pâtashêhas, "pâtashêm, amis lâl-shênâkas
to-the-king, "my-king, to-that lapidary

chêh zanâna trêh, tîtha chêna
are women three, such (women) are-not

pâtashôhi-manz. Pâtashêham, tamis
the-kingdom-in. My-king, to-that

lâl-shênâkas raitha kêntshâh nôkhta.
lapidary please-seize some point (i.e. fault).

Suh gothâ galunâ. Tima zanâna trêh
He was-proper to-be-destroyed. Those women three

karuhukh dökhl-i-mahala-khâna." Pâtashêhan
make-thou-them entered-of-the-private-apartments-
of-the-palace."

kûrâ phikirâh. Dopun, "mangahas
was-made a-thinking. It-was-said-by-him,
"(If) thou-wilt-demand-from-him
këntshâh ciz, tih chuh anân sôruy.
any thing, that he-is bringing all-even.

Wuñ dapas bôh, 'myönis möl¹-sünzû
Now I-will-say-to-him I, 'my father-of

khabar gatshi anûnû, suh chwâ
news is-proper to-be-brought, he is-he?

jênatas kina dözakas.' "
in-heaven or in-hell.' "

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

Âv lâl-shënakh, pâtashëhas, kûrûn
Came the-lapidary, to-the-king, was-made-by-him

salâm. Pâtashâh chus dapân, "az-tân
a-bow. The-king is-to-him saying, "today-up-to

yih më wonûmay, tih bûzuth té.
what by-me was-said-by-me-
that was-heard-by-thee,

to-thee,

Az gatshi myönis möl¹-sünzû khabar
Today is-proper my father-of news

anûnû, suh chwâ jênatas-manz kina
to-be-brought, he is-he? heaven-in or

dözakas." Drâv lâl-shënâkâh, wôtû panûnû
hell-(in)." Went-forth the-lapidary, he-arrived his-own

gara. Dapân chuh âtî yiman zanânânan
house. Saying he-is there to-these women

trên, "az chum dapân pâtashâh,
three, "today is-to-me saying the-king,
myōnis möl-sünzā khabar anūnā.' Bōh
'my father-of news (is) to-be-brought.' I
kyāh kara? Ath sōh chyā khabar,
what shall-do? Of-that that is-there? news,
kōtyāh warihy gamātī tas mumatis?''
how-many years (are) gone to-him dead?''
Yih wōtshās khōtūna. Yihai yih,
This arose (-in-reply)- lady. She-verily (was) she,
to-him
yēsa rātsha-kārī āsā karān. Sa āsā
who jewel-bracelets was making. She was
parī bā-Khōdā. Ami dopu nas, "kēṁshāh
a-fairy (who-obeyed-) By-her it-was-said-by-
God. her-to-him,
chēna phikirā. Gāsh, hēs kharṣāj,
is-not anxiety. Go, take-from-him expenses,
biyē dapus pātashēhas, 'cyōnā gāshi
also say-to-him to-the-king, 'of-thee is-proper
zyunā sōmb̄runā; mōdānas-manz zyunā
firewood to-be-collected; the-plain-in firewood
gāshi sōmb̄runā bē-shumār. "
is-proper to-be-collected countless.' "
zyunā sōmb̄rōwā pātashēhan zyunā
Was-collected by-the-king firewood
bē-shumār. Ath-pēṭh khotā yih lāl-shēnākh
countless. It-on mounted this lapidary
yih musla-han watharīth. Ath-i-pēṭh
this the piece-of-skin spreading-out. It-verily-on
byūthā pāna. Amis dopun pātashēhas,
sat he-himself. To-him was-said-by-him to-the-king,
"tē kyāh gathiy anunā mouldānā
"to-thee what is-proper-to-thee to-be-brought father-of
nishāna?" Yih wōthus pātashēh,
token?" This arose (in-reply)-to-him king,
dopuñas "akh gathiy anunā
it-was-said-by-
him-to-him "one is-proper-for-
thee
jēnatukā mēwa, biyē gathiy anunā
of-heaven a-fruit, second is-proper-for-
thee
myōnis mouldi-sandi daskhata khath."
my father of with-signature a-letter."

Dopun yiman, "diyiv yith zinis nār
It-was-said-
by-him to-them, "give-ye to-this firewood fire

tōpōT."
on-the-four-sides."

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

Yimau yēli ath zinis nār dyutu,
By-them when to-this firewood fire was-given,
yiwin chuna kuni bōzana yih
coming is-not at-all in-possibility-of-
(passive) seeing (passive)
lāl-shēnak. Lāl-shēnakā dyutu
lapidary. By-the-lapidary was-given to-that
ath
muslas kas"m. Dop"nas, "mē gathši leather a-charm. It-was-said-by.

him-to-it.
wātun" panun" gara. Kāh gathšem-na to-arrive my-own house. Anyone is-proper-for-me-not
dēshun".” Tuvyēyē ām1 lāl-shēnākan to-be-seen.” Were-closed by-that lapidary

achē. Mutarēn, ta wōt"motu gara the-eyes. They-were-opened- by-him and (he-was) arrived house

panunu. Ami khōtūni kūrā kōmā. his-own. By-that lady was-done an-act.

Hab-jūshi korun mēwa jēnatuku dōnā Of-the-seven- 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 möl1-sondā was-made- that king’s father-of by-her
daskhath, biyē mōhar. Ath1-manz signature, also seal. It-verily-in

lyukhun pātashēhas, "cyôn" gathši was-written-by-her to-the-king, "of-thee it-is-proper

mē-nish wātun", wazir hēth, biyē me-near to-arrive, vizier having-taken, also

nōyid hēth, tithay pōth1, yēthay the-barber having-
taken, in-that-very- manner, in-what-very-

kind-of kind-of
pōth\(^1\) lāl-shēnākh mē-nish wōt\(^u\).” 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\(^u\)nas athas-kēth yih dön\(^u\).
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\(^u\) shēta, path rūd\(^u\)mot\(^u\) sûr.
(was) become extinguished, behind (was) remained ash.
Yih lāl-shēnākh drāv langūt\(^i\) karith.
This lapidary came-forth langūt having-made (i.e.
having-put-on).
Suli wōth\(^u\), ath sūras-manz diwān
At-dawn he-arose, that ash-in giving
chuh ḍulān\(^i\). Nazarbāzav kūr\(^a\) nazar,
he-is rollings. By-the-inspectors was-made inspection,
khabardārav niyē khabar. Dop\(^u\)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\(^u\)?” 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 dönā, the-lapidary, the-hand-in taking the-pomegranate,

biyis athas-kēth hēth khath. Kūrn the-other hand-in taking the-letter. Was-made by-him

pātashēhas salām, dönā thōwānas to-the-king a-bow, the-pomegranate was-placed-by-him-of-him

bōntha-kani, khath thōwānas bōntha-kani. in-front, the-letter was-placed-by-him-of-him in-front.

Yih khath musorun, porun. Ath This letter was-opened-it was-read- (In-) it

by-him, by-him,

lyukh"mot", "bōh, kyā, chus jēnatas-manz. (was) written, "I, of-a-surety, am heaven-in.

Cyōnā gašhi wātunā yūrī, wazīr Of-thee is-proper to-arrive here-even, the-vizier

hēth, biyē nōyid hēth, jēlād.” taking, also the-barber taking, quickly.”

24. Pātashāh chuh karān phikirāh, The-king is making a-thinking,

"mē dapyāv, ‘yih lāl-shēnākh gali.’ "by-me it-was-long-ago-said, ‘this lapidary will-be-

destroyed.’

Yih āv mōl-sūnzā 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-pōthi wāta tath jēnatas-manz?” “I how shall-arrive to-that heaven-in?”
Dopunas lāl-shēnākan, "yutha" zyunā
It-was-said-by-him-to-him by-the-lapidary, "as firewood

mē-kyutā sombārōwuth, tithiy trēh
me-for was-collected-by-thee, so-even three (times)

gaşhan sombārāwānī; jēlād wātakh
are-proper to-be-collected; quickly thou-wilt-arrive

jēnatas-manz." Sombārōwā sombārōwānī;
heaven-in." Was-collected by-the-king firewood

bē-shumār. Athā-pēth karanōwun watharunā,
countless. It-verily-on was-caused-to-be-made a-mat,

athā-pēth khotā pāna biyē wazir biyē
it-verily-on he-mounted himself also the-vizier also

nōyid. Dyutukh zinis nār tōpōri.
the-barber. Was-given-to-the-fire on-the-four-sides.

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

Dodā yih pātashāh, biyē wazir,
Was-burnt-up this king, also the-vizier,

biyē nōyid, trēnaway gāli. Wōtā otā
also the-barber, the-three were-destroyed. Arrived there

lāl-shēnākas-nish suh wazir, yus wazir
the-lapidary-near that vizier, which vizier

pātashēh-kūrā hēth ėsā tālān, ta
the-king's-daughter taking was fleeing, and

samokhukh ōkhun-kōtā, suy wōtā
was-met-by-them the-religious-teacher's-son, he-veryly arrived
amis lāl-shēnāka-sondu gara. Pānawōn
  to-that lapidary's house. Mutually
karēkh katha-bātha. Wonus ām
were-made-by- them It-was-said- by that
to-them conversations. to-him
lāl-shēnākan yih panunu saphar,
  lapidary this his-own
  travelling (i.e. experiences
  of his journey),
yus ām nōyidan ta wazīran amis
  which by-that barber and by-the-vizier to-him
ôs on"motu. Dop"nas, "panūn
  was in-front brought. It-was-said-by-
  thine-own him-to-him,
khōtūna nin-sa pānas." Yēsa yih
  lady take-her-sir for thyself." Who this
Lālmāl Pari ôs, tas dyutun rukhsath.
  Fairy was, to-her was-given-
  leave-to-depart. by-him
Lālmāl yēsa yih pata ünūn zānith, sa
  Fairy was, to-her was-given-
  having she
  by-him
Yēsa yih thōwun pānas.
  Who this was-kept-by-him for-him-self.
  afterwards was-brought-
  by-him
  conquered,

26. Dapān wustād,—
  (Is) saying the-teacher,—
Suh wazir byūṭha pātashōhi karani.
  That vizier sat sovereignty to-do.
Lāl-shēnākh byūṭha waziri 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 kn will be found in the succession kan, kân¹, kani, kina, kôna, kun, kuni, and kun². All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

a, ē, interrog. suff.; gatshiyê, is it proper? xii, 13; sapadakha, wilt thou become? iii, 2; tagiyê, will it be possible for thee? v, 8, 9; tsañanañ, will they cut off for him? v, 7. ā, interrog. suff.; chwâ, is he? xii, 21. ā, suff. of indef. art., see āh.
ē, ĩ, y, izâfat; dukhtar-ê-khâsa, (your) own daughter, v, 11; khalêt-ê-shôhî, robe of royalty, x, 4 (bis); löyik-ê-pâtashâh, worthy of a king, x, 4; pêsh-ê-pâtashâh, before the king, vi, 9; söhib-ê-âgâh, master intelligent, ii, 9; shêhar-ê-Yîrân, the country of Persia, ii, 1; tûrubh-ê-Yûsûph, praise of Yûsuf, vi, 17; Azîz-i-Misar, N.P., vi, 10, 2 (bis), 4; dökhil-i-mahalakhâna, brought into the harem, xii, 19; dîn-i-Mahmâd, the faith of Muhammâd, iv, 6; hakh-i-Khôdây, duty due to God, xii, 15; hukm-i-Mâhrâj, order of the Mâhrâj, xi, 4; hêkmat-i-Parwardîgâr, the power of Providence, i, 11; kôh-i-Tôra, Mount Sinai, iv, 5; löyik-i,
worthy of, xii, 10, 19 (bis); makhər-i-zan, coquetry of a woman, x, 13; səhib-i-kitāb, a master of books, x, 13; wələd-i-Adam, a descendant of Adam, iv, 3; yəd-i-Allāh, memory of God, i, 7; dwə-yi-khōr, a prayer for welfare, i, 3; hawə-yi-əsmən, the air of heaven, ii, 6; hawəla-y-Khōdā, in the care of God, x, 7; wəda-y-Khōdā, an oath by God, xii, 7 (bis), 15 (bis); irregular use, həzrat-i-Ada, and so on, iv, 2, etc.; həzrat-i-Sulaymān, his highness Solomon, xii, 17; həzrat-i-Yūsūf, etc., his highness Yūsuf, etc., vi, 8, etc.; Shāh-i-Yūsūf, id., vi, 1; Sultān-i-Mahmūd-i-Gaznavi, Sultān Maḥmūd of Ghaznī, i, 1; Marāz-i-Pargan, the Pargana of Marāz, xi, 5.

ī, interj.; vēsī, O female friend, ix, 1; cf. iyyih.

ō, 1, and; arz ō samā, earth and heaven, vii, 26.

ō, 2, in ō-kun, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); -dawa-kān, (enter) through the water-drain, v, 4; āba-hanā, f. a little water, x, 5; -pyāla, water-cup, vii, 7; -srēhā, water-moisture, viii, 7; ābas, to the water, viii, 7.

abtar, terrified, vi, 12.

āch, f. an eye; pl. nom. āvyēye ach, the eyes were closed, xii, 22; dat. achen, āwine chuh achen dəh, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

ad, in ada-wati, midway, vii, 20.

ada, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, vi, 8; -kyäh, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — gatšun, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

ōdə, half; f. pl. aje, half, i.e. some, xi, 7.

adal, m. justice; adəla səty, by means of justice, i, 3.

adələth, f. a court of justice; adələtsə-pəth, (went) to the court of justice, v, 9.

Ada, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. ada-amas-səty, together with A., viii, 6.
āga, m. a master; sg. dat. āgas-pēth, (infidelity) to a master, viii, 6, 8, 11.
āgē (Hindi), ahead, in front, xi, 4.
āgāh, sōhib-e-āgāh, an intelligent master, ii, 9.
āgar, if, viii, 13.
āgur, m. source (of a stream), viii, 7.
āgay, f. information; āgayi, for inspection, v, 7.
āh 1, ā, suff. of indefinite art.; dōhā dōhā, each day, every day, viii, 3; dalīlā, a story, viii, 6, 8, 11; x, 1 (bis); hakīmā, a single wise man, vi, 13; hātshā, an accusation, vi, 9; kēh kālā (v, 10), or kēh kālāh (vii, 2), some short time (elapsed); mōdānā, a plain, x, 5; pardā, a veil, vi, 4; pātashāhā, a certain king, vii, 1; sōdāgārā, a merchant, viii, 9; shēhmārā, a python, viii, 7; shēharā, a city, v, 1; shēkhtsā, a person, x, 1; āba-srēhā, a water moisture, a trickle of water, viii, 7; sāthā, (sit, wait) a moment, vi, 3; vii, 9; thūnā, a (piece of) fresh butter, ix, 4; zōlā zōlā, a scratch a scratch, a continuous scratching, xii, 17; zanānā, a woman, x, 5; xii, 4, 10; ziyāphathā, a dish of food, x, 5; akhāh, a certain person, v, 7; yus akhāh, whoever, vii, 6, 8, 11; ankāh, a rare avis, ii, 2, etc., see ankā; hānzāh, a boatman, i, 4; kōmāh, a deed, x, 2, 3; kuthāh, a room, ix, 4; kōtyāh, how many a! ix, 5, 11; xii, 29; marhabāh, a wish of good luck, ii, 10; nēcyuvāh, a son, v, 2; nazārāh, a glance, viii, 11; phakīrāh, a faqir, ii, 1 (bis); photavāh, a decree, ii, 7; pātashēhāh, a king, ii, 1; phikirāh, a thought, xii, 19, 24; rāthāh, a night, xii, 5; sadāh, a sound, viii, 9; sōlāh, an excursion, ii, 2; sāthāh, for a short time, ii, 4; tōbīyāh, an humble servant (fem.), xii, 18; wuchunāh, a look, viii, 3; wārayāh kālāh, a long time (elapsed), viii, 2; wārayāh kāl, for a long time, viii, 2; wustādāh, a teacher, i, 13; 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, ōkhūnā akh, a certain religious teacher, xii, i; balāyā akh, an evil thing, x, 8; dōhā akh, one day, xii, 1; hānzhāh akh, a certain fisherman, i, 4; dānāh wāzīrān ākā, by a certain wise vizier, viii, 1; khōtūnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqir, x, 7;
pātashēhā akh, a certain king, viii, 7, 11; sōdāgārā akh, a certain merchant, viii, 9; shēharā akh, a certain city, v, 1; shēkhtsāh akh, a certain person, xii, 3; zanānā akh, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. āh, i, 5.
ahd, m. lifetime, time; abl. sg. with emph. y, ahday, i, 2.
Ahmad, m. N.P., Ahmad.
ahan-gār, m. a blacksmith; pl. dat. ahan-gāran, m.c. for -gāran, xi, 16.
ajdāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. ajdāhas (in sense of acc.), x, 7.
ok, one, a, a certain; with emph. y, masc. okuy, one only, xii, 13; fem. ūkay, one only, xii, 15; ag. sg. masc. subst. āk, by one (sc. son); adj. phakīras āk, by a certain faqir, x, 12; dānāh vazīran 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. bāgas akis manz, in a certain garden, iii, 7; mōhara hatas akis rosh, a necklace of one hundred mohars, v, 10; mōdānas akis manz, in a certain plain, iii, 1; viii, 9; nāgas akis pēth, on a certain spring, iii, 4; phakīras akis, for a certain faqir, iii, 1; pātashēhas akis nish, (arrived) near a certain king, viii, 5; shēharas akis manz, (arrived) at a certain city, xii, 2; wanas akis manz, in a certain forest, ix, 1; fem. akis jāyē manz, into a certain place, iii, 7; jāyē akis, in (at) a certain place, ii, 8; viii, 7 (ter), 9; jāyē akis . . . jāyē akis, in one place . . . in another place, i, 3, 4; kōli akis pēth, (went) to the bank of a certain stream, xii, 2.
ak, 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 akh, a certain religious teacher, xii, 1; balāyā akh, an evil thing, x, 8; dōhā akh, one day, xii, 1; hānẓāh akh, a certain fisherman, i, 4; khōtūnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqir, x, 7; pātashēhā akh, a certain king, viii, 7, 11; sōgādārā akh, a certain merchant, viii, 9; shēhar akh, a certain city, ii, 1; shēharā akh, a certain city, v, 1; shēkhtsāh akh, a certain
person, xii, 3; zanānā akh, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix ā or āh of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. akh kath, one word, xii, 1. So also when opposed to “other” in the following: akh . . . bēkh (or byākh), the one . . . the other, viii, 14; xii, 3, 10, 19; akh . . . biyē, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, akhāh, a certain person, v, 1; yus akhāh, whoever, viii, 6, 8, 11.

ākh, ākhō, see yun*. ēkhnun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., ēkhnunā akh, a certain religious teacher, xii, 1; ēkhnun-kot*, the son of a r.t., xii, 25; -zāda, id., xii, 2; sg. dat. -zādas nish, (came) to the r.t.’s son, xii, 2.

akith, on one side; nāgas akith kun, on one side of the spring, xii, 14.

ōl*, m. a bird’s nest, viii, 1; sg. dat. ōlis, viii, 1. Alāh, m. God, i, 7; ii, 12.
alāl, wretched, miserable, poverty-stricken, i, 4.
ālam, m. the world, the universe, i, 13; iv, 3.
ōl'-nāsh, m. destruction of house and home, ix, 3.
alav, m. a call, a cry; —karun, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.
alvidāh (= al-widā‘), m. — karun, to make a last farewell, vii, 16. ām, etc., see yun*.
ōm*, raw, uncooked; masc. pl. nom., ēm*, xi, 11.
amōb*, very, excessively, xi, 18.
amānath, m., a deposit in trust, x, 12; —thāwun, to place as a deposit, to put in deposit, x, 12.
āmpa, f. pl., the feeding of one bird by another, beak to beak; —kani, by means of this method of feeding, viii, 1.
amār, m. desire, longing, v, 2.
āmot*, āmūb*, see yun*.
ōna, aina, m. a mirror, v, 4 (ter).
un”, sign of gen., generally used with persons, but used with qasṭ’kh (qasṭ’kun”), love, v, 2, 3, 10.

and, m., end, extremity; andas-kun, at the end, at the extremity, xii, 6; wūt” šēharas and-kun, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; andar”y, id., xii, 16.

ankā (= ‘anqā), m. a phenix, a rara avis, something very rare; with suff. of indef. art. ankāh, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; vii, 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 zīnith (xii, 25) or anun zēnān (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; anith dyun”, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, anani, x, v; fut. pass. part. with gatshun 1, anun, v, 4; anun”, xii, 21 (ter); fem. anūn”, x, 5; xii, 19, 20 (bis); conj. part. anith, xii, 1; xii, 4 (bis).

pres. part., forming pres. anān chuh, x, 12; chuh anān, xii, 19.

1 past part. forming past, on”, fem. ūn”; m. sg. with suff. 3 sg. ag. onun, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. onukk, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. on’unas, vi, 16; m. pl. with suff. 3 pl. ag. ānkh, v, 9; viii, 1; x, 12 (bis); ān’hay (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. ūn’thas, xii, 11; with suff. 3 sg. ag. ūn”, x, 10; xii, 25; with suff. 3 pl. ag. ūn’kh, ii, 8; f. pl. with suff. 2 sg. dat. anēy, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. anēhas, vi, 16; perf. part. on’mot”; m. pl. ān’mat’, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 os” on’mot”, xii, 25; 2 past part. anāv, forming 2 past, with suff. 1 sg. ag. aṅām, ix, 2.

fut. sg. 1 ana, x, 5; interrog. ana, xii, 4, 5, 11; pl. 1,
with suff. 3 sg. acc. anôn, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. ananay, xii, 16.

impve. sg. 2, an, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. anun, iii, 5, 9; with suff. 3 pl. acc. anukh, x, 12;
2 pl. with suff. 1 sg. dat. anyûm, vi, 16 (bis); with suff. 3 pl. acc. anyûkh, x, 12.

ān, yes, x, 5, 12.
apôr¹, in that direction, v, 4; -kin⁴, from on that side, v, 7. Cf.
yipôr⁴.

apsar, m. an officer; sg. dat. apsaras, x, 12.

apoz⁴, untrue, v, 9.
ār, m. pity; āy-nā ār, did not pity come to thee? ix, 3; yiman āv ār myôn⁴, pity for me came to them, x, 12.
ōr, there; ōra, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to “from some unnamed place”, v, 9; from there, thereupon, then (opposed to yôra), v, 8; ōra-kani, in that direction, v, 2. Cf. wôda.

ōr⁴, f. a shoemaker’s awl, xi, 14.
arâm, m. repose; — karun, to repose, v, 9; — trawun, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. arâmas, at rest, sleeping, viii, 13.
arman, m. longing; — āv, longing came, iii, 9.
arz-ô-samâ f. (= arz o samâ) earth and heaven, vii, 26.
as, see yun⁴.
os, m. the mouth; òsa-kani (issuing) from the mouth, viii, 7; chis ös⁴s harân (rubies) are dropping from her mouth, xii, 9.
qshkh, m. love, v, 2 (bis); qsh⁴ka chih, a particle of love, vii, 30; sg. gen. qsh⁴kun⁴ (not qsh⁴kuk⁴), v, 3, 10; do. f. dat. qsh⁴kañê, v, 2.

qsh⁴nâv, m. a near relation, x, 1, 6, 10.
asl, real, ii, 8, 11; xii, 16.
aslamalaikum (= as-salâm ‘alaikum), the peace be upon you, xii, 26.
asman, m. heaven, ii, 6; pl. dat. asmânânan pêth, on the heavens, iv, 4; pl. abl. asmânânav pêth⁴, above the heavens, iii, 8.
asun, 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;
ii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, phakiras osu, the faqir had, ii, 4; amis osu, he had, ii, 5; vi, 10; x, 4; osu amis, he had, ii, 5; osus, he had (a wife), iii, 1; osun, I had, vii, 11, 15; osus, he had, vii, 7, 9; ábas ásiná, has not the water? vii, 7; tamis osu, he had, viii, 9; amis osu, he had (sons), viii, 11; tamis ay osu, he had (sons), xii, 1.

inf. ásunu, xii, 4; sg. dat. ásanu, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. ásun, xii, 10 (bis); ásunu, xii, 4 (bis), 5, 13 (ter); with emph. y, ásunuy, i, 12 (v.l.); pl. ásanu, xii, 5.

past sg. masc. osu, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (pátašāh-kür biyê osu sônar bagas-manz, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; vii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); osu-na, he was not, xii, 2; osum, I had, vii, 11, 15; osus, he had, viii, 7, 9; kati osukh, whence wast thou? where have you come from? xii, 15.

Forming impf. osu gadan, he used to make, v, 1; osu karān, he was making, i, 1; osu láyān, he was casting (a net), i, 6; osu marān, he was dying, v, 9; osu nērān, he used to go out, vii, 1; osu phērān, he was wandering, i, 2; osu pakān, he was going along, v, 7; osu tārān, he was paying (tribute), x, 10; osu trāwān, he was emitting, i, 5; osu tsalān, he was absconding, xii, 25; osu wuchān, he was watching, iii, 1; osu wotharān, he was wiping, vii, 6, 13; khwān osu-na, he used not to eat, vi, 16; osus karān, I was making, x, 14; osus-na khasān, was not rising for him, i, 6; osus zāgān, (disloyalty) was waking in him, ii, 5.

Forming plup. osu on motu, had been brought, xii, 25; osu dyut motu, had been seen, vi, 14; osu dyut motu, had been given, x, 12; osu gamotu, he had become, i, 4; osu gomotu, had befallen, v, 2; osu kor motu, had been made, ii, 1 (bis); kor motu osu, had been made, x, 7; osu nyumotu, had been taken, vii, 9; osu pēmotu, had fallen, viii, 9; xii,
15; ḏsūkh kor*motu*, had been made by them, viii, 2; ḏsūm āmotu*, (to-day) he came to me, iii, 1; phakīr ḏsūm ḻog*motu*, I dressed as a faqīr, x, 14; ḏs*nas dyut*motu* kẖas̱h, she gave a cut (to one of) his (nails), v, 6; ḏsus gōmotu*, (love) befel him, v, 2; ḏsus kor*motu*, had been done to her, ix, 1; ḏs*than kor*motu*, he was made by thee, x, 12.

Forming plup. with conj. part. ḏs* zōlīth, he had kindled, iii, 1; ḏs* lōgīth, he had dressed himself as (a faqīr), x, 12.

m. pl. ḏs*t, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. ḏs*t bōzān, they were listening to, viii, 1; ḏs*t gatshān, they were becoming, they used to be, viii, 1; ḏs*t karān, they were making, i, 3; karān ḏs*t, they were making, xi, 8; ḏs*t lārūn, they were running, x, v; ḏs*t pakān, they were walking, x, 1; ḏs*t parān, they were reading, viii, 3, 4; wadān ḏsō (m.c.), they were lamenting, xi, 5.

Forming plup. ḏs*t gamāt*u, v, 9; ḏs*t gānd*māt*u, they had been tied (on) his (arm), x, 5; ḏs*t wa di*t*māt*u, they had been given to you, x, 12.

f. sg. ḏs*a, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; ḏs*a na, it (f.) was not, ii, 1; ḏs*a, I was, vii, 10; I became, ix, 2; ḏs*a, he had (a wife), iii, 1.

Forming impf. ḏs*a gatshān, she used to go, v, 1; ḏs*a karān, she used to make, xii, 20; ḏs*a wadān, she was lamenting, viii, 16; ḏs*a na gatshān, (chirping f.) was not occurring, vii, 1; ḏs*a shūbān, I (f.) was beautiful, vii, 10; ḏs*a san tshādān, I was seeking for him, xii, 15; ḏs*a y karān, she verily was making, vii, 16.

Forming plup. ḏs*a parzanōv*mūts*a, she had been recognized, x, 5; ḏs*a tṣāj*mūts*a, she had absconded, ix, 1; ḏs*a sūr*mūts*a, (a seal, f.) had been made on it, x, 10.

f. pl. ḏsa, they (f.) were, iii, 7; xi, 7 (bis); ṣakkh, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. karān ḏsa, they (f.) were making, xi, 19.

Forming plup. ḏsa kētsamatsa, they (f.) were taken, x, 14.

fut. sg. 3, ḏsi, he (etc.) will be, x, 1; ḏsinā, will there not be? i, 2; ābas ḏsinā, has not the water? vii, 7; ḏsim (for
āsēm), there will be (on) my (queen), viii, 13; āsiy, there will be for thee, xii, 11.

Forming fut. perf. mā āsi āmotu, I wonder can he have come, xii, 23; āsi läryōmotu, is probably polluted, viii, 6; āsi mumotu, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, āsi pēmiitu, (on whom a particle of love) will have fallen; vii, 30; āsi vōt"motu, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, āsiḥē shūbān, it would be excellent, ii, 4, 5.

perf. m. sg. 3, chuh ēs"motu, has been, i.e. was, v, 1; ēs"motu chus, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; asara-sōty, owing to the result, vi, 16.

āṭi, here, there (near), vii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; yit"kyāh . . . āṭi"kyāh, here, on the one hand . . . there on the other hand, viii, 13; ātiy, in that very place, x, 3, 5.

āṭi, 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. atyuku, of there; m. sg. dat. atikis pātashēhas nish, (came) to the king of that place.

ōtu, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; oṭu tāān, up to there, by that time, x, 4, 6; oṭuy, there verily, iii, 4; ix, 1.

[ath], this, that (near, or within sight).

subst. an. m. sg. ag. āmī, 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 nōlt), what is on his neck ?), 11; x, 1, 1 (amis lōyukk, they beat him, bḥāvē 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; amisāy to this one verily, ii, 8; v, 7; viii, 7 (amisāy ősa-kani, from its (an.) mouth); xii, 15 (amisāy athi, by the hand of this very one); sg. m. gen. āmī-sondu, v, 3; viii, 6, 8, 10; āmī-
sünzə, iii, 4 (bis); asondə, 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. âm-sondə, xii, 7; âm-sandi, x, 5; âm-sanzi, xii, 15.

subst. inan. sg. abl. ami, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); amiy (for this very reason, etc.), vii, 1, 10; ix, 1; viii, 6; sg. gen. amyukə, iii, 4; vi, 15; xii, 17; sg. dat. ath, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (ath khabar, news about that), 21, 22, 23; ath ə (emph. ı), i, 13; ii, 3; iii, 7; vi, 15; vii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. âm, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. amis, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. y), amisəy, iii, 8; x, 10; f. ag. ami, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. amis, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. y), amisəy, 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. ı) ath ı, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

ath, m. a market; sg. abl. ata-pētha, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (zithə atha dārən, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. athi, viii, 11 (athi dyunə, 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 (— dyut², put into the hand), 23; athas-manz, (a bracelet) on the hand, xii, 12.

ōth, eight, iii, 5; ōthi dōh₁, after eight days, iii, 4.
ath³rub, f. a wool-worm; a wood-worm, vii, 19.
ōtāny, there verily, xii, 33.
ataty, in that very place, viii, 7.
atsun, to enter (manz, into).

impve. sg. 2, absh, iii, 8 (bis); inf. and fut. part. pass.
atsun, v, 4 (bis) (with gatshun 1); log⁴ atsani, began to enter, x, 7; n. ag. atsawunuy, even as I enter, v, 8; fut. sg. 1, atsayō, I will enter, O! v, 7.
past m. sg. 2, tsākho, didst thou enter, O! ii, 2; 3 tsāv, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, tsāy, v, 9; tsās, they entered for him, viii, 9.
āv, see yun⁴.
ay 1, if; yi, if this, iii, 4 (bis), 9; tiy, if that, iii, 4 (bis), 9; dōd'lad-ay, if (ye are) pained, vii, 9; hargāh-ay, if (he had done), viii, 10; hargāh ki-y, if (he had done), viii, 7, 13; ladaham-ay, if thou wilt send to me, x, 3; chiway, if ye are, xii, 15.
ay 2, O! kuriyay (addressed by a nurse to a princess), O daughter! v, 2; ay wažīra (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 yun⁴.
'yi, in viss'yi, O friend (vēs, fem.), ix, 11. Cf. ə and (in v, 2) kūr'ēy.
ōy, see yun⁴.
āyēkh, see yun⁴.
ayālbār, possessed of a large family, ix, 2.
āyām, āyēm, āy-nā, āyēs, see yun⁴.
az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis);
az tān, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. azic⁶,
x, 14.
az 2, from; az Khōdā, from God, vi, 10.
azal, m. fate, doom, vii, 12; ix, 6.
ōzīs, poor; m. pl. nom. ōzīs, ix, 11.
Aźiz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. -misaran, vi, 14.

bā; pari bā-Khōdā, a fairy who obeys God, xii, 20; āv bā-sōruy-sāmān, he came with all (his) paraphernalia, xi, 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, 28; 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) Calandars, vi, 13.

bēb, f. the breast-pocket; sg. dat. bēbi andar (xii, 17) or bēbi-andarāy (xii, 16), in the breast pocket.

bacē, m. the young of any animal; pl. nom. bacē, viii, 1.

bōchē, f. hunger; — lūjū's, he became hungry, vi, 16; bōchi-sōtiy, merely owing to hunger, vi, 16.

bacun; 2 past, bacyōkh, thou escapedst, x, 8.

bacāwun, to save; inf. fem. tagiyē bacāwūnā, do you know how to save her? v, 9.

bōdā, m. a prisoner; bōdā-hāl, f. a prison, ix, 4.

bōdū; hata-bōdā, hundreds, ix, 9.

bōdu, great, xii, 14; baďis-hihiš, to the elder (prince), viii, 13.

buďū, old; buďū 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.

buďun, to be old; 2 p. m. sg. 1 buďūs, I am grown old, xii, 1.

bēdār, awake, vii, 7; viii, 8; — gatshun, to wake (from sleep), vi, 12; vii, 6, 9, 13; — rōzun, to keep awake, x, 1, 6, 8.

bāg, m. a garden, ii, 1; sg. gen. armān bāgukū, longing for the garden, iii, 9; dat. mushtāk bāgas, enamoured of the garden, iii, 9; bāgas-manz, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

bāg, m. the Musalmān call to prayer; — parun, to cry the call to prayer, xii, 1.

bōgā, in shāman-bōgā, 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.
bāgān; bāgān  āyēs, it was my fate, ix, 4.

bōgʳaṇ; fut. pass. part. f. pl. bōgʳaṇė, (loaves) must be divided, v, 8; 1 p. f. pl. bōgʳaṇ, she divided (the loaves), v, 8; 2 p. f. sg. bōgʳaṇ-ay, I divided it (f.), O! v, 7.

bāqvin, m. a garden-watcher, a gardener, xi, 13.

bōh, I, ii, 5, 11 (bis); iii, 1, 4 (bis), 8; v, 5, 6; vii, 20, 5; viii, 3, 6, 8, 10, 11 (quater); ix, 1, 4; x, 1, 2 (bis), 3, 5 (bis), 7, 12; xii, 1, 4, 11, 19, 23; bō-nay, I (shall) not, xi, 14 (poet.); bō-ti, I also, iii, 4; bōy, if I, viii, 1 (bis); I verily, x, 10, 2, 4; buday, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asē, us, to us, etc., vii, 1, 3, 11; x, 2, 12 (bis); xii, 17; asē-kun hōwuth, thou showedst before us, vi, 5; āst, we, v, 9, 10; viii, 3; xi, 15; xii, 19; āst-ti, we also, xii, 1.

mē, me, to me, etc., iii, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3; vii, 11; ix, 1, 4, 6; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis); by me, ii, 2 (bis); vi, 15; viii, 5; ix, 11; x, 1, 12 (ter), 14; xi, 1; xii, 6, 20, 4; mē-kyutʰ, xii, 24; mē ēyik, fit for me, xii, 10 (bis); mē nish, near me, viii, 5; xii, 22 (bis); mē nishē, near me, in my possession, x, 14; mē ēsum, I had, vii, 15; mē sōtin, (share) with me, i, 7; mē sōty, together with me, viii, 3, 11; x, 9; xii, 2, 7; mē-ti, to me also, ix, 1; me also, vi, 11; xi, 14.

bah, card., twelve; tsātas bahan-hatan-hondʰu zyuthʰu, the master of twelve hundred pupils, v, 1.

Bahādur Khān, m. N.P., Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

bēhun, to sit down, vi, 3, 16 (bis); x, 7; xii, 4 (bis), 6, 7, 21; to sit down in a place, take up a position, xi, 2; to be stationed, posted (at a particular place), xi, 6; to remain, stay (in a certain place), take up one's abode, 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; byūthʰu nazari, he sat watching; nōkar bēhun, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. bīhith, seated, x, 5 (bis); xii, 4, 5; fut. sg. 1, bēha, xii, 3; 3, bēhi, vi, 16; impve. sg. 2
bēh, xi, 2; pl. 2, 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, vii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); byūthuṣ, sat (on) his (thumb-ring), vi, 16; m. pl. 3, bīth, vii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.
bāj, m. tribute; — tārun, to collect tribute, x, 10; xi, 2.
bōj, m. in bōj-bāth, sharing, partnership, i, 7.
bāki, conj. but.
bēkha, see bīkha.
bakhācōyish, f. a present, a gift, ii, 7; xii, 3.
bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. bikarmājētaṇ, x, 8; gen. m. — jētun, x, 7, 14; f. — jētūn, x, 1, 6.
baktāwār, prosperous, viii, 9.
bāl, m. a child; bāla-pān, a youthful body, the graceful body of a child, vii, 11; sg. dat. -pānas, vii, 15.
bāl, f. a girl; sg. dat. bāle, m.c. for bāli, v, 11.
bōl, m. speech; bōl-bōsh, the chirping of birds, vii, 1 (ter).
bubbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. bubbulāh, ii, 3.

bāl'ki, conj. moreover.

Balī, m. a Balti, an inhabitant of Baltistān; voc. pl. baltī, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. balāyā akh, an evil spirit, x, 8; balāy pēyin, may calamity fall on him, ix, 2.

bēmār, adj. sick, ill, v, 1, 3; — gatshun, to become sick, v, 10; — pyon, to fall ill, v, 1.
bōn, adv. down, below, xii, 15; — wase, to descend, viii, 4; xii, 2, 14, 15; bōna-kani, below, down below, iii, 2.

band, adj. shut, tied up; bar band karun, to shut the door, vii, 3; kārin band, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. banda, i, 13.

bandūk-bāz, m. a gunner; pl. nom. bandūk-bāz, ii, 7.
bandukh, m. a gun, viii, 10; — layun, to fire a gun, ii, 11; cf. viii, 10.

binah, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; banun, inf., is used to mean "fate", especially "evil fate", hence banana-rost, free from fated sorrow, vii, 23.

fut. sg. 3, bani, vi, 13; vii, 1; x, 3; with v added (I say to you, "there will happen"), baniv, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. banan ches-na, viii, 7; II past, banyov, vi, 16; with suff. 1 pers. sg. dat. banyom, vii, 22; III past, banyou, xii, 1.

bonth; bontha-kani, in front (governing dat.), ii, 3; iii, 1; vii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); patashhas bonth-kun, (laid) before the king, i, 8; cf. bronth.

benawah, adj. destitute, vii, 7.

banawun, to make; I past with suff. 3 pers. sg. ag. banhowun, viii, 14.

beni, f. a sister, iii, 9; x, 3, 10; sg. ag. benti, x, 3 (bis), 10; gen. beni-hona, x, 3 (ter), 10; doda-beni, a milk-sister, a foster sister, iii, 4.

bunul, m. an earthquake, xii, 15 (gav, took place).

bapath, postpos. for; marana bapath, he was made over for killing, i.e. to be killed, x, 12; amri bapath, for this reason, on this account, ii, 5; amiy bapath, for this very reason, ix, 1; kami bapath, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — band karun, to lock the door, viii, 3; — mutsarun, to open the door, viii, 3.

bar (1); Bar Khodayi, O Great God! v, 7; Bar-Sohib, the Almighty, vii, 2, 3, 5.

bar (2); m. a load; wunta-bar (pl. nom.), camel loads, i, 9.

bora, m. a load, ii, 5; sg. abl. heth bari, taking in a load, xi, 13.

barabar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. bargau-soty, owing to leaves, vii, 10.

brak, adv. (an order) in advance, beforehand, xi, 4.

brakah, adv. in advance, in front, beforehand, xi, 6; bruk bruk,
VOCABULARY

*bith*¹

(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata* *pata*, s.v. *pata*; ākh brūh, there came to them in front, there appeared before them, x, 1.

*bar²m*, m. an auger, a drill (poet. for *barma*); *bar²m* pānas chum karān, he is making auger(-holes) in my body, vii, 24.

*bārān⁴*, 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 barūn⁴, to pass the night, i, 10.

freq. part. bār⁴ bārī (for bār⁴ 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, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. bār¹kh, viii, 3; ix, 7.

brōnth, adv. of time, before, previously, x, 5; cf. bōnth.

barish, f. a spear; sg. abl. barishī sōty, (dug) with his spear, viii, 7.

borut⁴, adj. full; pl. dat. (for acc.) baritēn, vi, 15.

bārav, m. pl. grumbling; — din⁴, to grumble, xi, 17.

barayē, prep. for the sake of; on account of; for the purpose of; by way of; — kōmbakas, by way of reinforcement, in order to give help, xi, 7.

bus⁴, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child; shur¹-bāshē, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismilā, interj., bi’smi’llāh, in the name of God! xii, 17.

basta, f. the skin; — wālūn⁴, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); -dūj⁴, 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; -trōm⁴, 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).

bith¹, see bēhun.
bōta, m. a Tibetan, esp. an inhabitant of Baltistan; -böy¹, m. pl. Tibetan brothers, xi, 6; -garan, in Tibetan houses, xi, 6.

both², m. the bank of a river; bathis-pēth, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buth³, m. the face, x, 5 (bis); xii, 2.

bōtan⁴, Tibet, esp. Baltistan or Little Tibet, or Ladakh; sg. dat. bōtanis, xi, 4.

bōts⁵, 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-sānd¹ bōts⁵ zōh, the goldsmith and his wife, v, 10; pātashēha-sānd¹ (zōh) bōts⁵, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. bōts⁵, v, 9, 10; viii, 1, 13; x, 14; pl. dat. bātsan, viii, 1, 6, 13; x, 14; ag. bātsau, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. bōwun², ii, 4; with suff. 3 sg. ag. bōwun, ii, 4; past cond. sg. 1, bāwahó, vii, 21.

bē-wōphā, adj. treacherous, x, 13.

bē-wōphoyi, f. infidelity, viii, 6, 11.

bāwar, m. belief, faith; — karun, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bāy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, gūr¹-bāy, a cowherd’s wife, xi, 12; grīst¹-bāy, a farmer’s wife, ix, 1, 4, 6, 8, 10, 12; pātashāh-bāy, a king’s wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; sōdāgar-bāy, a merchant’s wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. bāyē, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. bāyē-honda³, viii, 6, 13; ag. bāyi, viii, 1, 3, 11, 2; ix, 1; grīst¹-bāyi (for -bāyē)-kun, (saying) to the farmer’s wife, ix, 1.

biyê (properly abl. of byākh, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); biyê kēh, something more (iii, 8), anything else (xii, 18); biyê kun, anywhere else, xii, 4.
VOCABULARY

bözun

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; akh...biyê, in the first place...in the second place, both...and, v, 9; vi, 15; xii, 21; ta...biyê, both...and, viii, 9.

bôy, f. a smell, scent, stink, xii, 15.

bôy*, m. a brother, viii, 14 (bis); sing. dat. bôyis, v, 10; x, 3; pl. nom. bôy', iv, 7; xi, 6; xii, 15; dat. bôyên, xii, 15; bôy'-bûrûn', uterine brothers, viii, 5; bôy'-kâkañ, an elder brother's wife, v, 10.

biyâbân, m. a forest, ii, 4.

byâkh, byék, or bék, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. byâkh, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); byék, viii, 1 (fem.); bék, xii, 3, 10 (fem.); sg. dat. byêis, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. biy', xii, 1 (bis); fem. pl. nom. biyê, x, 1; m. pl. dat. biyên, viii, 9. The sing. abl. of this word biyê or biyi is used as an adv. meaning "again", "once more", "also", and as a conjunctive meaning "moreover", "and". See s.v. biyê.

byon*, adj. separate, apart. byon* byon*, adv. separately, each apart, vi, 4; vii, 14; byunuy, He alone is apart from all things, or discrete (of God), vii, 2.

bözun, 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; shumûr bûzâ, 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. bözun, abl. (forming pass.) bözana, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. gatshêm bözun*, you must hear me, xii, 7; conj. part. bûzîth, vii, 27, 8; impve. sg. 2, bûz, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. bûzam, please to hear me; pl. 2, bûz'tav, please hear ye, vii, 9; fut. sg. 2 neg. interrog. bûzakh-nâ,
wilt thou not hear? vi, 1 ff.; plur. 3, bōzan, xi, 20; pres. part. bōzān, hearing, gatsh bōzān, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. chus-na bōzān, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. bōzān chukh-na, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. chim bōzān, they are listening to me, xi, 5; imperf. m. pl. 3, āsē bōzān, viii, 1; past m. sg. būz, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. būzuth, xii, 20; with suff. 3rd pers. sg. ag. būzun, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. būzuna, he did not listen to him, ii, 5; f. sg. būz, xi, 16.

bōz'gār, m. a deceiver, cheat, iv, 1, etc.
bāzar, m. a market, a bazaar, v, 7.
chīh, f. a particle, a very small amount of anything, vii, 30.
chuh 1, the cry used in urging on a horse, xi, 8. Cf. hār hār'.
chuh 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. chus, I am, xii, 1, 23; fem. chēs, xii, 18; 2 sg. masc. chukh, thou art, i, 10; ii, 2; xii, 1; fem. chēkh, viii, 3, 11; xii, 13; sg. 3 masc. chuh, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; viii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. chēh, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. chīh, we are, xii, 1; 2 pl. m. chiv, (if) ye be, vii, 9 (poet.); chiwa, ye are, xii, 1; 3 pl. m. chīh, they are, v, 8, 10, 3; x, 1, 6; xii, 16.
neg. 3 sg. masc. chuna, he is not, iii, 3; iv, 4, 6; xii, 2; fem. chēna, x, 6, 7, 14; xii, 2 (kōrē chēna khabar, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. chēna, xii, 19.
interrog. chēsa, am I (fem.)? viii, 3, 11; chukha, art thou (masc.)? xii, 7; chučā, is he? xii, 19, 20; chyā, is she? v, 7; vi, 7; x, 10; xii, 20.
emph. chusay, I (masc.) am verily, v, 11; 3 sg. masc. chuy, is verily, ii, 2; iv, 3; vi, 14; viii, 2, 3; x, 4; xii, 14; fem. chēy, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. chiy, v, 4; x, 12; fem. chēy, viii, 4. Possibly, in some of these cases, the final y is not the emphatic particle, but is the suffix
of the 2nd pers. sg. dat., used as a sort of datívus commodí. Note that čhēy, xii, 6, is apparently masc. although fem. in form. The true subject is kōl in the preceding sentence. Cf. čhēyēy, ix, 6.

Conditional. 2 pl. masc. chivay, if ye are, xii, 15.

Used in possessive phrases (tamis, etc.). chuh nāv, (his) name is (so and so), ii, 1; xii, 8, 18; amis chuh tab, he has fever, v, 3; lākan chuh tāv, the people have exhaustion (i.e. are exhausted), xi, 13; tas chuh dob, she has pain, xii, 15; mē-nishē chuh nishānā, I have a token, x, 14; tē nishē chuh nishānā, x, 14; pātashēhas chēh khabar, the king has news, iii, 3; so tas chēh khabar, xii, 2, she has news, she believes; similarly chēh in xii, 4, 5 (he has a wife), 15 (tas chēh Ļkay nur, she has only one arm), 19; amis chēh zanānā treh, he has three wives, xii, 19; asē chih gabar zāh, we have two sons, viii, 1; neg. asē čhēna phursath, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. chum, v, 8 (my husband is (sick)); vi, 5 (chum kōda, it is my god); xii, 26 (chum tamāh, I have longing); x, 12 (I have); xii, 7, keāh chum hukum, (what order (have you) for me); fem. čhem, v, 10 (čhem bōy-kākañ, she is my sister-in-law); ix, 4 (mōtīn čhem bōd-hāl, it is to me a prison-house of death); 3 pl. masc., vi, 3 (sath kuth lari chim, there are seven rooms in my house); vi, 3 (cyānā lōhīlari chim, they are (to fulfill) my longing for you); x, 5 (hamsāyē chim, I have neighbours).

2nd pers. sing., 1 fem. čhēsāy, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. chuiy, is of thee, vii, 13; Khōdāyē-sond chuiy kasam, the oath of God is to thee, I adjure thee by God, xii, 7; fem. čhēy, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (wath, fem.) for thee); conditional, čhēyēy, if there be to thee, ix, 6. N.B.—This last is masculine although feminine in form. Cf. čhēy in xii, 6. 1 pl. masc. chiy (ās chiy gabar, we are in the position of sons to thee).

3rd pers. sing., 3 masc. chus, is to him, he has something masculine, ii, 11; v, 6 (athas chus dob, his hand is sore);
vi, 9 (pata chus, he is behind him); vii, 10 (chus cālān nōl, he has a letter of dispatch on his neck); xii, 3 (chus manz, there is in it); fem. chēs, vii, 6 (nazar chēs bātsan-kun, he looks towards the husband and wife); xi, 9 (kala-kān dōmāj chēs, the crupper is close to its head); neg. pātashōhī chēsna, he has no royal state, x, 4; 3 pl. masc. lāl chis zāh, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. kyāh sabab chuwa, what reason have you? vii, 5; fem. neg. chēwana paniūn, she is not your own, x, 1; 3 plur. masc. tsōr chiwa tōhē, trih chiwa 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. chhēkh, nazār chēkh ē-kun, their look is (directed) thither, xii, 23; 3 pl. masc. chikh kār, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. chus wuchān, I see, iii, 8; fem. chēs divān, I give, vii, 22; chēs karān, I make, vii, 15; chēs rivān, I lament, vii, 22; chēs wadān, I lament, ix, 1; chēs vālān, I cause to descend, v, 4.

sg. 2 masc. chukh wuchān, thou seest, iii, 8.

sg. 3 masc. anān chuh, he brings, x, 12; chuh anān, xii, 19; bēhān chuh, he sits down, xii, 4; chuh cēwān, he drinks, xii, 6; dopān chuh, he says, iv, 1; vii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; divān chuh, he gives, v, 11; xii, 23; chuh divān, xii, 17; chuh dāsān, is burning, viii, 13; x, 7; gatshān chuh, he goes, xii, 4; chuh gatshān, xii, 4; chuh kadān, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; chuh khēwān, he eats, xii, 6, 17; chuh karān, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; chuh katarān, he cuts, x, 7; chuh lagān, he is being attached, viii, 5; chuh lēkhān, he writes, x, 13; chuh lalawān, he caresses, v, 6; chuh lōnān, he reaps, x, 5; chuh lāyān, he throws, v, 4; chuh nanān, it is manifest, vii, 1; gwaśh chuh phōlān, dawn is breaking, xii, 2; chuh phērān, it moves about, ii, 5; chuh pakān, he goes forward, iii, 1; pakān chuh, vii, 7; xii, 7; chuh prārān, he is waiting, v, 6; chuh shōlān, is flaming, vi, 6;
chuh tulān, he is raising, xii, 17; chuh gāh trāvān, is emitting light, xii, 2; chuh tshunān, he is letting fall, xii, 17; chuh wuchhān, he sees, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; wuchhān chuh, iii, 7; xii, 19; chuh walān, he wraps, viii, 13; wanān chuh, he says, x, 6; chuh wasān, he is coming down, v, 7; wasān chuh, viii, 13; chuh wātān, he arrives, iii, 7; chuh yiwān, he comes, xii, 3; yiwān chuh, v, 5; xii, 4.

sg. 3 fem. 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; likhān chēh, she writes, xii, 11; chēh pakān, she goes forward, iii, 2; xii, 7; chēh wanān, she says, vi, 2; vii, 1, 20, 6; wanān chēh, ix, 6; chēh yiwān, she comes, xii, 15.

pl. 2 masc. chīvā yiwān bōzana, you appear to be, viii, 5.

pl. 3 masc. dapān chih, they say, iii, 3 (people say); diwān chih, they give, x, 14; chih harān, (rubies) are dropping, xii, 9; chih kādn, they pass the time, viii, 11; chih karān, they do, make, viii, 3; xii, 3, 23; chih lārān, they run, ii, 9; chih pakān, they go forward, xii, 2; pakān chih, x, 4; chih sombrān, they collect, xi, 7; chih sārān, they collect, xi, 6; chih thārān, they seek, iii, 3.

pl. 3 fem. chēh karān, they do, v, 12; chēh gatshān, they occur, viii, 1.

neg. sg. 1 masc. chuhsa tshaksečān, I am not standing, ii, 4; 2 masc. chuhsna wātān, thou art not reaching, xii, 13; 3 masc. chuha karān, he does not make, viii, 2; yiwān chuha bōzana, he cannot be seen, xii, 22.

neg. interrog. chuhsna parzanāwān, dost thou not recognize, x, 12.

emph. sg. 3 masc. chuhs dāpān, he verily says, iii, 4; chuhs wanān, he verily says, i, 13; vii, 31; fem. chëy wanān, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. chuha dāpān, he says to me, xii, 20; chuha diwān, he gives to me, vii, 14, 7, 8; chuha harān, my (flesh) is dropping, vii, 24; chuha kānān, he sells me, vii, 17; chuha karān, he makes...
for me, vii, 15, 24; chum mangān, he is asking from me, xii, 4, 5, 11, 4; māzas chum tulān, he is raising (bits of) my flesh, vii, 14; chum wuchān, he is inspecting me, vii, 18.

pl. 3 masc. chim bōzān, they listen to me, xi, 15; chim mangān, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. chus dapān, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapān chus, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; chus lamān, he pulls him, vii, 9; chus pēwān, falls to her, vii, 26; chus wanān, he says to him, viii, 7; chus yiwān, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. pata chikh lārān, they are running after them, xi, 18.

neg. bōzān chukkna, he is not listening to them, viii, 2; fem. neg. rōzān chēkhna, she is not remaining for them, ii, 9.

(2) With emph. pres. part. chuh dazōn, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. chēsna tshuānāmūtsā, 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 tšuānāmūtsā, thou hast fled, ix, 1.

sing. 3 masc. chuh āmotā, he has come, x, 12, 4; chuh āmotā, he has been, v, 1; chuh gamotā, has gone, etc., ii, 4; iii, 1; viii, 1; chuh gōmotā, ix, 1, 6; chuh kor̃motā, he has been made, x, 12; chuh pēmotā, it has befallen, x, 3; chuh rot̃motā, he has been arrested, x, 12; fem. chēh mumūtā, she is dead, vii, 1; chēh tšuānāmūtsā, she has fled, ix, 1; chēh wūnāmūtā, it (fem.) has been said, vii, 30.

plur. 2 masc. chiva lāg'mātā, ye have arrived, viii, 5.

plur. 3 masc. chih mumātā, 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 dit'mātā, I have given them, x, 12.

2nd person sg.; sg. 3 masc. chuy gōmātā, thou hast destroyed, ii, 11; fem. chēy āmūtsā, she has come to thee, v, 5; chēy kūr̃mūtsā, 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 òs"mot" chus wōpar, somebody else was with her, v, 4.
2nd pers. pl.; sg. 3 masc. chuwa thòw"mot", you have deposited, x, 12.
3rd pers. pl.; sg. 3 masc. chukh thòw"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 wasūn³, it is to be descended (a place, fem.), ix, 6; emph. chuy gatshun, (I) must certainly go, v, 10; with suff. 3rd pers. sg. dat. chus khasun, he must mount, x, 3; with suff. 2nd pers. plur. dapun chuwa, (whatever) is to be said by you, v, 8.
(5) With conjunctive participle; sg. 2 masc. chukh bihith, thou art seated, xii, 5; sg. 3 masc. chuh bihith, he is seated, x, 5; xii, 4; chuh karith thaph, he is holding (it), v, 6; viii, 7.
(6) With negative conjunctive participle; chuh pakanay, it is not yet walked over, x, 1.
chēl, f. a piece, fragment; pl. nom. chēla, vii, 14.
chalun, to wash; past sg. m. with suff. 3rd pers. sg. ag. cholun, x, 5; xii, 2; past cond. sg. 1 chalahō, x, 5.
chān, m. a carpenter, x, 12; xi, 18; sg. dat. chānas, vii, 17, 20; pl. nom. chān, x, 5.
chōn³, f. a carpenter's wife, xi, 19.
chāwun, to experience (ix, 6); to enjoy (xi, 3); fut. pass. part. sg. m. chāwun, ix, 6; pres. part. chāwān, xi, 3.
cakla, m. a group of villages, a village circle, ix, 10.
cālān, m. a letter of dispatch, an invoice, viii, 10; xi, 4.
cēnda, m. a pocket; sg. dat. cēdas, v, 5; xii, 15; abl. cēnda, xii, 15.
carkh, m. a lathe; sg. dat. carkas khalun, to put on to a lathe, vii, 19; carkas khasun, to be put on to a lathe, vii, 20.
cārpāy, f. a bedstead; sg. dat. cārpāyi, x, 5.
cēshma, m. an eye; pl. nom. cēshma, i, 3.
cith³, f. a document, viii, 10 (bis).
cyon⁴, to drink; inf. hyotun cyon⁴, he began to drink, viii, 7 (ter);
cyónu

pres. part. cēwān, vi, 15; vii, 31; pres. m. sg. 3, chuh cēwān, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. trēsh cēyēnna, he did not drink water, viii, 7; past cond. sg. 3, trēsh cēyihē, (if) he had drunk water, viii, 7.

cyónu, poss. pron. thy; sg. m. nom. cyónu, v, 9; x, 14; xii, 16, 8; cyónu qatshi, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. cyonuy, thine verily, v, 9; dat. cyonis, v, 9 (bis); pl. m. dat. cyānēn, viii, 3, 11.

fem. sg. nom. cyōnā, v, 9; viii, 3, 11; x, 10; dat. cyānē, vi, 3; x, 12.

cūz, 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 zūna-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-hanā, a small hole in the ground, vii, 7 (N.B. masc.).

dabāwun, to press, squeeze; dabōvitth thāwun, to press into (the ground), to conceal (in the ground), x, 3.

dachyunu, 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-mōjū, f. a foster mother, v, 2 (ter); dōda-nojū, a milk-pail, xi, 3.

dōdu, see dazun.

dōdu, 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; tas chuh dōdu pananis dīlas, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; òsus dagāy 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.

dūdār, adj. seeing; sōhiba-sondu kara dūdār, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron; pl. nom. dēga, vi, 16.
dagāy, f. disloyalty (cf. dādkhāk), ii, 5 (bis), 11; āgas-pēth dagāy kariṇā, to show faithlessness to one’s master, viii, 8.

dh, m. smoke; divān chuh achen dh, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dōh, a day; dōh gav, the day passed, v, 11; dōh ta rāth, night and day (adverbially), vii, 3; with suff. of indef. art. dōhā akh banyāv, a certain day came, xii, 1; dōhā dōhā kaḍun, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. dōhas, by day (cf. rātas, by night), xii, 4; abl. tami dōha, on that day, ii, 7; v, 5; x, 12; dōha, by day, on each day, xii, 9; aki dōha (v, 1) or dōha aki (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; prath dōha, every day (adv.), viii, 1 (bis); gen. dōhukā, x, 10; fem. dōhucā, x, 10, 14; pl. nom. dōh gav, days elapsed, iii, 5; xii, 23. Note the adverbial form, ēthi dōhā, after eight days, iii, 4.

dūjā, f. a square piece of cloth, a napkin, a kerchief; bata-dūjā, a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

dākh, m. the post (for letters); sg. dat. dākas, xi, 6.

dōkhāl, adj. entered; karuhukh dōkhil-i-mahala-khānā, bring them into your harem, xii, 19.

dakhanāwān, to lean upon (a stick or the like); pres. part. dakhanāwān, xi, 16.

dukhtar, f. a daughter; dukhtar-ē-khāsā, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7; dar dil, in the heart, ii, 5; sg. dat. dīlas, i, 7; ii, 5; xii, 15; dīlas pyōs yinsāph, his heart was filled with pity, viii, 11; dōlā dilas, pain in the heart, xii, 5.

dōlā, the gusset of a garment; in dōlā-dāmnās, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. dāli has been altered to dōli m.e. See dāmnā.

dōli, f. in kana-dōli, closing of the ear, refusal to hear, v, 2.

dalil, f. a story, tale, narrative, vii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. dalilā, viii, 6, 8, 11; x, 1 (bis).
dālom, m. leather; with emph. y dālomuy, nothing but leather, xi, 14.
dulun, m. the act of rolling; pl. nom. dulun divān chuh, he is rolling himself, xii, 23.
dilāsa, m. soothing, consolation; — dyun, to soothe, ix, 7.
dōmbij, 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); dōlī-dāmānas thaph láyūn, id., v, 9 (see dōlī), with the double meaning.
dānāh, adj. wise; dānāh wazīran, by a wise vizier, viii, 1.
dīn, m. faith, religion; dīn-i-Mahmad, the religion of Muḥammad, iv, 6.
dōn, 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.
dānun, to shake out (clothes), to shake (clothes); pres. 3 m. sg. chuh dānān, x, 7.
dōnaway, card. both, x, 4, 5, 13; xi, 12.
duniyā, m. the world; sg. dat. duniyāhas, xii, 18 (bis).
dapun, to say (the person addressed is usually put in the dat., sometimes with kun added, as in dapān chuh amis mējēras kun, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. dapun gatthis, you must say to her, v, 9; fut. pass. part. dapun chuva, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. dapān wuchukh, as they said (this), they looked, viii, 1.

impv. sg. 2, daph, xii, 4; say to him, dapus, xii, 20; fut. ḍap'zēm, you must say to me, v, 8; ḍap'zēm-na, you must not say to me, v, 8; ḍap'zēkh, you must say to them, v, 7; past, ḍap'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, dapi, he will say, x, 1; she will say, v, 9; dapiy, she will say to thee, xii, 18; pl. 3, dapānam,
they will say to me, ii, 11; dapanay, they will say to thee, xii, 16.

pres. (often used as historical pres.), dapan (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, dapan chuh, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; chuy dapan, he says verily, iii, 4; dapan chum, he says to me, xii, 20; he says to him or her, chus dapan, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapan chus, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, chukh dapan, x, 1, 12 (ter), 4; f. she says, chēh dapan, vii, 2, 7, 8; ix, 6; x, 5; dapan chēh, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, chēs dapan, viii, 3, 11; xii, 4, 15; dapan chēs, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, dapan chih, they say, i.e. people say, iii, 3; they say to him, chis dapan, x, 1 (bis); dapan chis, ii, 3.

past sg. 3 m. dopu, 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, dopunas, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 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, dopunak, 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).

dopumwa, you said; you said to me, dopumwa, 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. dapyāṃ, said long ago, xii, 24; I said long ago, dapyāṃ, ix, 4; I said long ago to them, dapyāmakha, xi, 15.

dar, prep. in; dar bīyābān, 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. dērās, viii, 9; dērās-pēth, in a tent, v, 11.

dūrā, f. a window; sg. gen. dārē-handis dāsas, to the sill of the window, v, 4; abl. dāri-kān, (thrown) through the window, v, 4 (bis); dat. dārē-tal, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. dūran, vii, 11.

dūr 2, distant; dūr kāḍun, to expel, banish, viii, 11; shēhara dūr, far from the city, viii, 11; abl. dūri rōzun, to remain at a distance, vii, 18; note, drāv dūr-pahān, he went a short way off, x, 7; but byūthā dūri-pahān, he sat at a little distance, x, 7.

darbār, m. a court (a king's), vii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dūrun, to place, etc.; freq. part. hālam dūrā dūrā, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, zīthā atsa dūrānam, long arms are stretched over me, vii, 25.

drōtā, m. a sickle, x, 5; sg. abl. dṛāṭi-sōtin, by means of a sickle, ix, 5.

drāv, etc., see nērun.

darwāza, m. a doorway; — thāwun, to open a door, viii, 4 (bis), 11 (bis), 2; — tropʰnas, she shut the door against him, viii, 11.

drāy, etc., see nērun.

driy, f. a vow; driy kasam karun, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. dāsas, v, 4 (bis).

dēshun, to see; fut. pass. part. kāh gatāh-em-na dēshun, no one may see me, xii, 22; conj. part. dīshīth, having seen, v, 2;
pres. part. (for pres. tense), dēshān, (is) seeing, vi, 12; past m. sg. 3, dyūth", was seen, vi, 11 (bis), 5; viii, 10; dyūth"-na, was not seen, x, 12; dyūthum, I saw, vi, 15 (bis); dyūth"-m-ay, I verily saw, xi, 1; dyūthuth, thou sawest, vi, 15; plup. m. sg. 3, ōs" dyūth"-mot", (a dream) had been seen.
daskhath, m. a signature; — karun, to make a signature, sign, xii, 21; abl. ath korūn mōl'-sandī daskhata, she signed it with the father's signature, xii, 22.
dwā, m. a prayer; dwā-yi-khōr, a prayer for welfare, i, 3.
dawā (vi, 14), dawāh (v, 6 (quater)), m. a medicine, a remedy; dawā-han, f. a little medicine, v, 6.
dēv, a demon, xii, 7; sg. abl. dēva-zāth, the demon-race, the tribe of demons, xii, 16.
dav, m. a channel, drain; abl. āb-dava-kañ, (enter) through the water drain, v, 4.
dawāh, see dawā.
dāwāh, m. a claim; — gandun, to make a claim, v, 11.
Day, m. God; dayi, God only, vii, 2; voc. dāyē, O God! iv, 1.
dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.
dōyun", ord., second; m. sg. dat. dōyimis gulāma-sond", of the second servant, viii, 6.
dyun", to give; to make over a person to another's charge, viii, 11.
anith dyun", to bring and give, xii, 4; dab dyun", to give blows, vii, 18; dyutun bār'shi-sōty dōba-hanā, he made a small hole in the ground with his spear, vii, 7; achēn d'hi diwān chuh, he is giving smoke in the eyes, he abuses, v, 11; dulān' din', to roll oneself about, xii, 23; dilāṣa dyun", to comfort, ix, 7; danda dyun", to give in compensation, v, 11; tas gardan diñā, to behead him, ii, 8; grāyē chēs diwān, I am causing to wave, vii, 11; hukum dyun", to give an order, x, 5, 9, 13; halam bāri bāri dyun", to fill the lap-skirt (of a beggar), to give alms, ix, 11; jālwa dyun", (of God) to give forth glory, to become manifest, vi, 7; kadam dyun", to set forth (kur = to), x, 11, 2; khash dyun", to cut, v, 4, 6; krēkh diñā, to make an outcry, v, 7; xii, 7; karith dyun", to do completely, x, 12; muslas dyut" kas'aym, he pronounced a charm over the skin, xii, 22; makh dyun", to hit with an
axe, vii, 14; anun nād dīth, to send for (a person), summon, x, 12; xii, 17; nāla dimāhō, I would give cries, vii, 23; nār dyun⁴, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; phahi dyun⁴, to impale, v, 10; pharyād dyun⁴, to lay a complaint, x, 2; phash dyun⁴, to rub, v, 4; rukhsath dyun⁴, to give leave to depart, xii, 25; rapat dyun⁴, to make a report, v, 9; shēmnēr dib⁴n shānd, he put the sword under the pillow, x, 7; amis sēph dyun⁴, to pronounce a charm over him, xii, 15; sawāl dyun⁴, to present a petition, x, 5; tam chum diwān, he is causing me to be weary, vii, 17; thaph diñ⁴, to seize (dat. of obj.), viii, 7; xii, 12; wāday Khōdā dyun⁴, to swear by God, xii, 7; wurdī diñ⁴, to give an order, vi, 16; wōtamukh⁴ dyun⁴, to put on upside down, v, 9; zīr⁴ diñ⁴, to give a push, x, 7 (bis).

inf. dyun⁴; sg. obl. dini, in order to give, ix, 7; fut. pass. part. m. sg. rōpayē hath gatshēm dyun⁴, you must give me 100 rupees, x, 6; so, m. pl. gatshanam din¹, you must give them to me, x, 1; f. sg. gatshēm bakh⁴cōjish diñ⁴, you must give me a present, xii, 3; conj. part. dith, vi, 7; x, 12.

impe. sg. 2, dih; di-sa, give, sir, x, 8; dim, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; dis, give to her, xii, 4; diikh, give to them, viii, 11; pl. 2, diiyēv, give ye, x, 12; xii, 21; give ye to me, dyūm, vi, 16; pol. impe. sg. 2, dīta, please give thou, v, 9; x, 4; with emph. y, dītay, v, 2; please give to me, dītam, x, 5; fut. dizikh, thou must give to them, xii, 16.

fut. sg. 1, dīma; I shall give to thee, dimay, v, 8, 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, diiyī, xii, 14; pl. 1, dimaw; we shall give to thee, dimōy, x, 1.

pres. m. sg. 3, chuh diwān, he gives, v, 11; xii, 17 (bis), 22; he gives to me, chum diwān, vii, 14, 7, 8; pl. 3, diwān chih, they give, x, 14; f. sg. 1, chēs diwān, I give, vii, 11, 22; 3, chēh diwān; she gives to him, diwān chēs, xii, 14.

past m. sg. dyut⁴, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, dyutum⁴wa, x, 12; gave to him, dyutus, i, 10; xii, 4; he or she gave, dyutun, v, 4 (bis);
viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. y, dyutun⁸y, ii, 7; he or she gave to him or her, dyutⁿas, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, dyutⁿakh, ii, 7; x, 5; xii, 17; dyutukh, they gave, v, 10; x, 5; xii, 17, 24; pl. dit¹; they were given, xi, 17; I gave, ditim, x, 12 (bis); I gave to them, ditⁿakh, ix, 11; he or she gave, ditin, vii, 5; x, 2; he gave to him, ditⁿas, x, 14.

f. sg. dit⁹, she was given, vi, 16; given to him, dit⁹s, viii, 7; he gave, dit⁹n, x, 7 (ter); xii, 7, 12; he or she gave to him or her, dit⁹nas, v, 9; x, 8; they gave, dit⁹kh, iii, 8; they gave to him, dit⁹has, x, 5.

perf. m. sg. chunakh dyutⁿmot⁸, she has given to them, viii, 1; pl. chim ditⁿmat⁹, I have given, x, 12.

plup. m. sg. əs⁶ dyutⁿmot⁸, had been given, x, 12; she had given to him, əs⁶nas dyutⁿmot⁸, v, 6; pl. they had been given to you, əs⁶wa ditⁿmat⁹, x, 12.

past cond. sg. 1, dimahö, vii, 23; I would have given to them, dimahakh, vii, 20; 3, mā diyīhē, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6; mōhara-dyār, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. dōzakhas (for dōzakhas-manz), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, chuh dazān, (a lamp) is burning, viii, 13; x, 7; with emph. ' chuh dazōn¹, is verily burning, x, 7; past sg. m. 3, dod³, he was burnt up, xii, 25.
gōb, adj. invisible; — gatshun, to become invisible, iii, 6.
gobur, m. dial. for gōbur, a son; pl. nom. gabar, viii, 1, 3; xii, 15.

gād, f. a fish; gāda-hath, a hundred fish, i, 8, 9.
gōd³, a bunch or handful of grass or the like; pl. nom. gēje; gēje 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. garun, q.v.
gōdāñ, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. gōdāñiy, at the very first, viii, 10; x, 3, 10; xii, 4, 6.
gōdāñukü, adj. first, the first, viii, 13; with emph. y, gōdāñukuy, the very first, viii, 5; f. gen. gōdāñicé-handi khōta, (more beautiful) than the first, xii, 10.
gudarun, conj. 3, to happen, occur; inf. gudarun, a happening, occurrence, viii, 5; 2 past m. sg. 3, gudariv, for gudaryōv, v, 9.
gadōyi, f. begging, mendicity, the condition of a beggar; sg. gen. gadōyi-yé-hondü, x, 2.
gāh, m. brightness, brilliancy, lustre; — trāwun, to emit light, x, 2.
gāh, m. a place, a time, a turn; gāh bēgāh, in and out of season, vi, 2; shōra-gāh, a time or opportunity for outcry, a proclamation, vi, 13.
gējē, see gējē.
gōjü-nas, see gālun.
gāl, f. a feeling of shame caused by another’s action, mortification, humiliation, ix, 4.
gulü, m. the forearm; gulü gandān, to stand in a reverent attitude, with the arms folded in front, v, 9.
gōlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. gōlāmas, viii, 11; ag. gōlāman, vi, 14; viii, 7, 8, 11; voc. ay gōlām, viii, 6, 8, 11; pl. nom. gōlām, viii, 5, 13.
galun, to be destroyed; fut. pass. part. suh gotshü galunü, he must be destroyed, xii, 10; fut. sg. 3, gali, xii, 24; past. m. pl. 3, gāli, xii, 25.
galun, to destroy; to cause to waste away; past f. sg. gōjü-nas, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. chuy gōlümotü, thou hast destroyed, ii, 11.
gām, m. a village; pl. dat. gāman, xi, 8.
gumrōjī, f. going astray; gayēm gumrīyī, I went astray (lit. going astray happened to me), vii, 12.
gomotü, gōmotü, gōmotü, see gatskuṇ.
gān, m. the keeper of a brothel, a prostitute’s bully; used as a term of contempt after another noun, as in hāpath-gān,
a wretch of a bear (ix, 2); kuť-wâl-gân, the wretch of a police-captain (v, 9); wâtal-gân, a wretch of a sweeper (xi, 15). sg. dat. gânas, v, 9 (bis); ix, 2; voc. gânau, xi, 15 (used by a wife to her husband).

gänd, m. a knot; tath gänd karun, to tie it up (in a parcel), x, 3.
gondu, m. a posy, bunch; pôshē-gondu, a posy of flowers, v, 4 (ter). gondu, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. gänd, 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' gandun', to stand in a reverent attitude with the arms folded, v, 9; dâwâh gandun, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) gandith, iii, 8; impve. fut. gänd'zès, you must tie it, v, 6; past m. sg. gondun, he or she tied, v, 10, 2; dâwâh gondun'sas, she made a claim to him, v, 11; m. pl. gänd, were bound, v, 9; gándin, he tied them, x, 2; plup. m. pl. ösis gänd'mât, he had tied them on it, x, 5.

gônâh, m. sin; — karun, to sin, viii, 11 (bis).
gûn, a piece or gobbet of flesh or the like; pl. nom. gânē karih, having cut up, viii, 13; chuḥ katarân gânē, he cuts it into lumps, x, 7.

gopîl, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).
gûr, see āhan-gûr and nân-gûr.

gara, m. a house; — gatshun, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — tsalun, to run away home, v, 5; — wâtun, 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; — wâtanâwen, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — yun, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. garas, ix, 4 (bis); abl. gari, at home, iii, 1; v, 10; xii, 5 (bis); gari bêhun, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. garan (for garan-manz), xi, 6.

gûre, see gûru.

gûr, in gûr-zân, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. gûr-zânas, ii, 1.
gūr\textsuperscript{m}, m. a horse, iii, 8; x, 3; sg. dat. guris-kyut\textsuperscript{m}, (grass) for the horse, x, 5; guris khasun, to mount a horse, ii, 11; iii, 8 (bis); guris wōthin, to mount a horse, ii, 6; abl. guri-pēthawasithpyon\textsuperscript{m}, to fall from one’s horse, ii, 6; pl. nom. gur\textsuperscript{i}, horses, xi, 6, 8; xii, 1; gen. gurēn-hūnz\textsuperscript{a}khazmath, service of horses, groom’s work, xii, 3; abl. wāth\textsuperscript{a}guryau-pēthabōn, they dismounted, xii, 2.

gūr\textsuperscript{m}, m. a cowherd; dōda-gūr\textsuperscript{m}, a milk-seller, xi, 13; sg. ag. gūr\textsuperscript{i}, xi, 12; gūr\textsuperscript{i}-bāy, f. a cowherd’s wife, xi, 12.

gūr\textsuperscript{a}, f. a space of twenty minutes; any particular moment of time; abl. sōli-gārē (m.c. for sulī-gāri), at dawn time, v, 7.
gardan, f. the neck; tas gardan diṅ\textsuperscript{a}, to behead him, ii, 8.
garm, adj. warm; used as subst., warmth, i, 11.
garun or gdōn, conj. 1, to make, form, fashion, forge, work metals; impre. sg. 2, gar, v, 3; imperf. m. sg. 3, ḍōs\textsuperscript{a} gdōn, he used to make, v, 1; past m. sg. godun, he or she made, v, 10, 2; pl. gār\textsuperscript{i}, were made, v, 4.
garanawun, conj. 1, to get made, to make (with help), prepare; pres. part. garanāwān, xi, 17.
grāy, f. shaking; — laqūn\textsuperscript{a}, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. grāyē diṅē, to cause to wave, vii, 11.

gryōst\textsuperscript{a}, m. a farmer, ix, 4; sg. ag. grīst\textsuperscript{i}-bāy, a farmer’s wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; grīst\textsuperscript{i}-gara, a farmer’s house, ix, 4 (bis); pl. dat. grīstēn, ix, 7.
gar\textsuperscript{a}z, m. design, view, purpose; abl. garza panani, for my own purpose, vii, 26.
gōrzān, see gōr.
gāsa, grass, hay, x, 5 (bis); xi, 6, 7; gāsa-gond\textsuperscript{a}, a pack-saddle made of grass, xi, 9; gāsa-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-raz, a hay or straw rope, xi, 9.
gāsh or (viii, 9; xii, 2 (bis)) guśāsh, brightness, dawn; — phōlun, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.
gusōn\textsuperscript{a}, m. a mendicant monk, v, 9.
gūta, m. skill, cleverness; sg. abl. gūta-sān, with skill, i, 6.
gath, f. in gath kariūn, (of a widow) to do the sati ceremony, to become satī, iii, 4.
gātaj, see gātul.

gatu, adj. skilful, clever; m. pl. nom. gātil gātil, several skilful (viziers), viii, 1; f. sg. nom. gātā, v, 3, 10.
gutul, a man who wields a gutil, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. gutlā, 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 gatshu). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. kāh gatshēm-na dišhu, no one may see me, xiii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, anun gatshi phaharawāv, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, khābar (f.) gatshī anūn, you must bring news, xii, 19, 20; gatshi atsun, you must enter, v, 4; g. hyon kharj, you must take expenses, xii, 5; dōb g. khanun, you must dig a pit, iii, 6; g. khasun, you must go up, xii, 6; karun g. gand, you must tie up, x, 3; nēth g. karun, you must arrange a marriage, viii, 2; suh g. sangsār kariūn, lapidation is to be done (to) him, he is to be stoned, viii, 8; sargi g. kariūn, you must investigate, viii, 7, 8, 10; g. kariūn thaph, you must seize, v, 9; g. mangun byākh, you must ask for another, xii, 13; yih g. mārun, you must kill him, x, 5 (bis), 12, 5; sōzun g. sōnur, you must send the goldsmith, v, 1; g. pōshākh tulun, you must take up the garment, xii, 6; g. kākad trāwun, you must throw the paper, xii, 11; tas g. kala (sar) tṣatun, you must cut off his head, viii, 6, 11.

With pron. suff. gatshēm bakhōcōish (f.) diņ, you must give
me a present, xii, 3; *gatshem bôzun*, you must hear me, xii, 7; *rõpayê-hath gatshem dyun*, you must give me a hundred rupees (sing.), x, 6; *tih gatshem karun*, you must do that to me, xii, 3; *kentshâh gatshem ladun*, you must send me something, x, 3; *wölinjê gatshës anûn*, his heart must be brought (here), x, 5; *dapun* gatshës, you must say to her, v, 9; *gatshës mîhar karûn*, you must seal it, x, 3; *tâe kyên gatshiy anun*, what must (I) bring to thee? xii, 21; *kor* gatshiy äsun, I want a bracelet from thee, xii, 13.

*tëcê* (f. pl.) gatshan bögarañê, loaves are to be distributed, you must distribute loaves, v, 8; *tîhilîy trêh gatshan sômbrâvân*, you must collect three times as many, xii, 24; *tîm gatshan tsâtân*, they must be cut, v, 4.

With pron. suff. *gatshanam din rõpayês pûnts hath*, you must give me five hundred rupees, x, 1, 2; *lât gatshanay äsin*, rubies are required to be from thee, I want rubies from thee, xii, 5.

*suh gosht* galun, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun gosht*, (that) which was proper to be done, v, 7; *wûtun gosht*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *më gatshî äsun* (kor), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *më gatshiy äsun* tro, I want a necklace from thee, xii, 5; *më gatshi wûtun*, I must arrive, xii, 22; *yih têe gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun mëva (khalî)*, thou must bring a fruit (a letter), xii, 21; *têe gatshiyê äsun* okûy kor, oughtest thou to have only one bracelet? xii, 13; *têe gatshiy yun*, thou must come, xii, 7. Note *më gatshi tihanza wölinjê*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyôn gatshi gatsun*, thou must go, v, 9; xii, 6; *tîh cyôn khyon* gatshi-na, thou must not eat that, xii, 16; *cyôn gatshës mangun musla*, thou must ask her for the skin, xii, 18; *cyôn gatshi zyun* sômbrun, thou must collect firewood,
xii, 20; cyôn∗ gatshi wātun∗, thou must arrive, xii, 22, 3; tuhond∗ gatshi yun∗, you must come, xii, 15.

gatsun 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, gaye ē kōli akiy pēth, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (kyāh gōm, what happened to me? viii, 9; kyāh gav, what is the matter? viii, 11; kyāh gaye, what was (fem.) it? x, 14; gaye 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 (khōdā gav suy, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (kyāh gōs, of course I am, I am no other than), 2 (id.), 4; xii, 15 (zahyar gav, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as ādā gatsun, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; āsh’kh g., love to befall a person, v, 2 (bis); bēdār g., to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; g. bēmār, to fall sick, v, 10; gay pānas bith, they sat down at liberty from their turn of duty, viii, 8; gōd g., to disappear, iii, 6; g. pānu∗ gara, to go home, xii, 4; hushyār g., to become awake, to wake up, v, 5 (bis); khalās g., to go free, to be released from this mortal coil, to die, iii, 4; rōpayē hath gōm kha*e, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; khōsh g., to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; gōs yi:n zh khōsh, these two were pleasing to him, he felt affection for them, viii, 11; māra gatsun, to suffer a violent death, viii, 13; x, 7, 8; mushtākh 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 shekh, she felt hesitation, xii, 15; särat gatshun, to be drowned, iv, 3; g. thodw vēthith, to stand up, ii, 3; tēr gav, it has become late, it is too late, v, 9; nār gōmotw tshēta, the fire had become extinguished, xii, 23; gōs yinsāph, he felt pity, viii, 4; mē-ti chuh gōmotw zulm, I also have experienced tyranny, ix, 1.

With a present participle, gatshun indicates continuous action, as in gatsha bōzān, keep hearing, listen attentively to the whole, xi, 1; gatsiv parān, recite ye continually, vii, 4; similarly vi, 17; gatsh tārān, take tribute, and go on doing so perpetually, xi, 2; gatshu trāvān, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, hēth gatshun, to take away (Hindi lē jānā), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; marith gatshun (Hindi mar jānā), to die, vi, 16; kath mashith gayēs, he forgot the statement, x, 6; nērīth gatshun, to go forth, ii, 3; xii, 15; phirith gatshun, to become hostile, iv, 3.

fut. pass. part. mē chuy gatshunw, it is verily to be gone by me, i.e. I must really go, v, 10; cyōnw gatshī gatshunw, thou must go, v, 9; xii, 6; pres. part. gatshān, see pres. and imperf.; past part. gamotw or gōmotw, see perf. and plup.

impve. sg. 2 gatsh, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, gatshu, xi, 11; pl. 2 gatshiv, vii, 4; x, 7, 8; pol. sg. 2 gatshya, xi, 1.

fut. sg. 2 gatshakh, v, 5, 6; xii, 18; 3 gatsi, v, 8; pl. 1, gatshav, viii, 3; xii, 18; 3 gatshan, xi, 12.

pres. m. sg. 3 gatshān, iii, 6; chuh gatshān, xii, 4; gatshān chuh, xii, 4; with pron. suff. 3 pers. sg. dat. gatshān chus, he goes (to shave) him, xii, 19; f. sg. 3 chēh gatshān, x, 5; viii, 1; gatshān chēh, xii, 23; imperf. f. sg. 3 ōśa gatshān, v, 1; neg. ōśa na gatshān, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), ōś gatshān, viii, 1.

I past m. sg. 1 gōs, x, 10, 2, 4; emphatic, gōsay, I verily became (pleased), xi, 18; m. sg. 3 gav, viii, 10, 1 (bis), 3;
x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. 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. gökh, 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 gayê, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. gayêm, ix, 4; emph. gayêmây, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. kath gayês mashîth (see above), x, 6; f. pl. 3 gayê, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 gayâv, xii, 15; i. sg. 3 gayê (for gayêyê), vii, 16; viii, 11.

perf. m. sg. 2 chuêk gömotu, xii, 4; neg. chuêk-na gömotu, v, 5; 3 gamotu, x, 7; gömotu, xii, 23; chuê gamotu, ii, 4; iii, 1; v, 10; viii, 1; chuê gömotu, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. cheyêy (not chuyêy) gömotu, (cf. chêy nêg, xii, 6), ix, 6; pl. 3 gamât, x, 7, 8; xii, 20; f. sg. 3 gamât, xii, 10.

plup. m. sg. 3 ösö gamotu, i, 4; v, 2; with suff. 3rd pers. sg. dat. ösö gûmotu, (love) had befallen him, v, 2; pl. 1 ösö gamât, v, 9.

gav, f. a cow; sg. dat. gôv, xi, 12; pl. nom. gôv, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) gôv, vi, 15.

giwun, m. a song, iv (title).
giwaş, see giwaş.
gavůy', f. evidence, testimony; chis karân gavůy', they give evidence to him, x, 12.

Gaznavi, of or belonging to the town of Ghaznî, i, 1.
guzarân, m. a livelihood; — karun, to make a livelihood, xi, 19.
ha, O! (inferior addressing superior); ha, Wazir-a, O Vizier, xii, 19. Cf. the next.

hâ, O!, ha!; as exclamation, xi, 3; governing voc., with -a;
hā phakir-a, O Faqir, ii, 3; hā Vigiñāh nāg-a, O Vigiñāh Nāg, v, 9; hā yār-a, O friend, x, 4; hā Wazir-a (address by an inferior), O Vizier, xii, 10; with -ō; hā phakir-ō, O Faqir, ii, 2; hā wazir-ō, O Vizier (address by a superior), ii, 4.

hau, pleonastic suff. (poet.), ii, 10.

hō, pleonastic suff. added to kyāh, kēhō, what? (addressed by wife to her husband), v, 4, 5.

hab-jushā, composed of the seven metals (haft-jōsh), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hecun, to learn; impv. sg. 2 hech lāyān rīnz, learn to throw balls, v, 3.

had, a limit; had pānas karun, to make a limit for oneself, to consider oneself perfect, vii, 15.

hīhur, a father-in-law; sg. gen. hīhara-sandis shēharas-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.

hōkhā, dry (of a river); pl. nom. hōkhī, vi, 15.

hakīm, m. a wise man, a sage, vi, 14; with suff. of indef. art. hakīmā, a single wise man, vi, 14.

hukum, hukm, m. an order, command; kyāh chum hukum, what order have you for me, xii, 7; hukm-i-Māhrāj, the order of the Mahārāja, xi, 4; hukum dyunā, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

hēkmāth, f. cleverness, skill, contrivance; hēkmāt-i-Parwardigār, the power of Providence, i, 11; sg. abl. hēkmūtā, i, 12.

hāl, m. condition, state, vii, 9; ix, 4; hāl kyāh koro-hakh, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house; bōd-hāl, a prison, ix, 4.

hala, interj. expressing urgency, look sharp! be quick, xii, 17.

halam, m. a skirt, a lap-cloth, apron, ix, 11; halam dārun, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. halamas, v, 4 (bis), 5.

hamud, m. praise; h. parun, to recite praises, vii, 4.

hamnishīn, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. hambishīnan, vii, 21, 4.
hamsāyē, m. a neighbour, x, 12; pl. nom., id., x, 5.
han, dim. suff. f. bata-han, a little cooked rice, a little food, x, 5; dawā-han, a little medicine, v, 6; kār-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); tshēth-han, a little waste food, x, 5.
hanā, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) āba-hanā, a little water, x, 5; bata-hanā, a little cooked rice, x, 3 (masc.); dōba-hanā, a small hole or pit, viii, 7 (masc.); kashēna-hanā, a little scratching, a small amount of scratching, xii, 16, 17; pāri-hanā, a small hut, xii, 2; ratshi-hanā, a very little (of something), v, 6.
hanī-hani, in small pieces, in fragments, viii, 6.
hūn[a], m. a dog, viii, 9 (sexies), 10 (quater); eg. dat. hūnis, viii, 9, 10 (ter); pl. nom. hūn[i], viii, 4 (bis), 12 (bis).
hond[a], postpos. of gen.
A. Added to fem. sg. nouns; m. sg. nom. gadōyīyē-hond[a], of beggary, x, 2; kōrē-hond[a], of the daughter, v, 2, 9; kāthī-hond[a], of a word, iii, 5; mājē-hond[a], of a mother, xii, 15; miskīnī-hond[a], of beggary, x, 4 (bis); nayē-hond[a], of a reed flute, vii, 1; phakīrīyē-hond[a], of faqirhood, x, 9; pātashōhī-hond[a], of royalty, x, 2, 9; rōts[a]-hondu, of night, iii, 1; dat. bēnē-handis, of the sister, x, 3 (bis), 10; bāyē-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-handidis, of the wife, x, 5; abl. gōdānīcē-handi-khōta, than the first, xii, 10; khōtūni-handi, of the lady, x, 7 (bis); fem. sg. nom. bēnē-hūn[a], of the sister, x, 3; nayē-hūn[z][a], of the reed flute, vii, 1; shēmshēri-hūn[z][a], of a sword, iii, 5, 6.
B. Added to plural nouns; m. sg. nom. sōdāgāran-hond[a], of merchants, viii, 9; wōranēcivēn-hond[a], of step-sons, viii, 3; hatan-hond[a], of hundreds, v, 1; jānāvāran-hond[a], of birds, viii, 1; lālan-hond[a], of rubies, xii, 5 (ter); abl. dōn-handi-khōta, than two, xii, 9; pl. nom. athan-hāndā, of hands, v, 6; f. sg. nom. gūrēn-hūn[z][a], of horses, xii, 3; nēcivēn-hūn[z][a], of sons, viii, 3, 11; yihūn[z][a], of these, viii, 1; pl. nom. dōn-
hanza, of two, viii, 4; pātashāhzādan-hanza, of princes, viii, 4; tihanza, their, viii, 3.

C. Added to an adverb; yuri-hondu, hither, v, 5.

hānga to manga, adv. unexpectedly, iii, 6.

hōnz, m. a boatman; with suff. of indef. art. hānzāh, i, 4.

hāputh, 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 vati, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. dōda-hārāk, (cups) of milk-cream, ii, 3.

hār, hār, the cry used in driving a cow, xi, 8. Cf. chuh 1.

harud, m. autumn; haruda-vizi, in autumn time, ix, 8.

hargāh, if; hargāh drās-na, if it do not issue from it, xii, 3 (bis); hargāh-ay vuchihē, if he had seen, viii, 10; hargāh kiy cēvihē, 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, hāryōv, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. hāryēkh, x, 5.

harun, to drop; pres. sg. 3 māz chum harān, my flesh is dropping, vii, 24; pl. 3 lāl chih harān, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake; — gatshun, to awake (intrans.), v, 5 (ter).

host, m. an elephant, vi, 16 (ter).

hata, interj.; hata-sa, O sirs! x, 5; hatay, hullo! (a mother speaking to her daughter), xii, 15.

hatō, interj.; hatō kōdyau, ho prisoner! x, 5.

hot, smitten; tsakhi-hot, smitten by rage, full of rage, vii, 14.

hot, m. the throat; — baṭun, to cut the throat, v, 7; sg. dat. haṭis, viii, 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-hatos, for the hundred fish, i, 9; mōhara-hatos
(akis) rosh"a, a necklace of one hundred mohars, v, 10, 12; pl. dat. tātās (sic) bāhan hatan-hond", of twelve hundred pupils, v, 1; hata-bōd", hundreds, ix, 9; hatabōd'-'khōr", weighing hundreds of khārwārs, ix, 7.

hōts", m. the forearm, xii, 12 (bis), 15; sg. gen. hatsyuk", xii, 15. hāth, f. an accusation; with suff. of indef. art. hātshā, vi, 9.

hāv, interj. O (addressed by a woman to her husband), v, 4; xi, 11.

Cf. hay.

hāwā, m. air, atmosphere; hāwā-ya-asmān, the air of heaven, ii, 6. hāwāh, f. Eve, vii, 7.

hāwāla, m. deposit, consignment, charge, v, 10; hāwāla-y-Khōdā, in the care of God, x, 7; hāwāla 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; kasaṃ hāwun, to make oath, swear, v, 9; imp. sg. 2 hāv, xii, 14; pol. with suff. 1st pers. sg. dat. hāvtaṃ, 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. hāvanam, they will show to me, iv, 7; 1 past m. sg. with suff. 2nd pers. sg. ag. hōwuth, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. hōwun, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. hōw*nam, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. hōw*nay, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. hōw*nakh, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. hōwus, showed to him, v, 4; past cond. sg. 1 hāwahā, vii, 21.

hay, interj. O! (addressed by a man to his wife), v, 4 (passim); xi, 14, 6, 9; (addressed by woman to woman), v, 2; ix, 7, 9.

hāy, interj., as exclamation, O! v, 7.

hyuh", adj. like; m. sg. nom. lālas hyuh", like a ruby, xii, 4 (bis); tath' hyuh", exactly like that, xii, 4; yinsān hyuh", like a human being, x, 7 (bis); dat. bādis hīhis, to the elder (prince), viii, 13; zithīs hīhis, to the elder (prince), viii, 5; ag. lōk'ī' hīh', by the youngest, xii, 1; f. sg. nom. yinsān hish", like a man, x, 7.
hyol", an ear (of corn, etc.); pl. nom. hēl', vi, 15; pl. dat. hēlēn, vi, 15.

hyon", to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, hyotun cyon", he began to drink, viii, 7 (ter); hyotun nērūn, he began to go forth, ii, 3; hyotukh pakun, they began to go, x, 1; hēs"n wōth tsuniūn", she began to leap, iii, 4; hēs"nas yīn" nēndar, sleep began to come to him, v, 6. The conj. part. hēth, having taken, may often be translated "with", as in vir hēth, with the fine, v, 7; drāv sōdā hēth, he went off with merchandise, viii, 9; wazir hēth, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; pātashā-kūr" hēth tsalān, running away with the princess, xii, 25.

danda hyon", to take in compensation, v, 11; khabar hēn", to bring news, xii, 24; mōl' hyon", to buy, x, 14; rukhsath hyon", to take leave, depart, xii, 10, 3; tsāp" hēn', to take bites, to bite, x, 7; yād hyon", to keep in memory, xii, 17; zima hyon", to take responsibility (for), to admit, xii, 15.

hēth gats̱un (Hindi lē jānā), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; hēth yun" (Hindi lē ānā), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. hyon", xii, 5; conj. part. hēth, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, hēh, xii, 12; with suff. 3rd pers. abl. hēs, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. hēmay, I will take from thee, v, 11; pres. m. sg. 3, chuh hēvān, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēsna hēvān zima, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. hyotun, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. hyotus, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. hyotukh, x, 1; f. sg. with suff. 3rd pers. sg. ag. hēs"n, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. hēs"nas, v, 6; pl. with suff. 3rd pers. pl. ag. hēsan, v, 7; ditto, with suff. 3rd pers. sg. gen. hēsanas, vii, 7; perf. part. f. pl. hēsamatsa, x, 14.
**VOCABULARY**

**jāy**

*hyor*\(^a\)*, adj. upwards; — *khasun*, to go upstairs, iii, 2, 9; *-pahān khasun*, to go a short way up stream, xii, 6.*

*hāz’, as a title of respect, holy, v, 9.*

*huzūrī nōkar*, m. a personal servant, viii, 5.*

*hasrat*, a title of respect, saint; *hasrat-i-Adam*, Saint Adam, iv, 2; *hasrat-i-Nōh*, Saint Noah, iv, 3; *hasrat-i-Yisāh*, Saint Jesus, iv, 4; *hasrat-i-Musāy*, Saint Moses, iv, 5; *hasrat-i-Yibrāhim*, Saint Abraham, iv, 6; *hasrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc.; *hasrat-i-Sulaymān*, Saint Solomon, xii, 17.*

*judāh*, apart; *gayē judāh*, she went apart, she became separated, vii, 16.*

*judōyī*, fem. separation, vii, 16.*

*jāh*, a place, in *gay yēg-jāh*, they went together, ii, 4; *khēyēv 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.*

*jalva*, m. glory; — *dyun*\(^a\), 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 jalva.*

*jāma*, m. a coat, x, 9.*

*jumala*, m. entirety; *jumala ūlam*, (He who is the source of) the whole world, God, i, 13.*

*jān*, adj. good, vii, 27; xii, 17, 8.*

*jēnda*, m. a flag; — *lāgun*, to set up a flag, to insist on a claim, v, 11.*

*jēnath*, m. heaven; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19; *jēnatas-manz*, in heaven, xii, 20, 3, 4; sg. gen. m. *jēnatak*, of heaven, xi, 13; xii, 21, 2; fem. pl. *jēnatacē jāyē*, places of heaven, iii, 7.*

*jānāwār*, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. *jānāwāran-hond*, viii, 1.*

*jāo*, for Hindi *jāō*, go ye, xi, 4.*

*jāwō*, for Hindi *jāō*, go ye, xi, 4.*

*jēwāb*, m. an answer, reply, iii, 4; xii, 17.*

*jāy*, f. a place (cf. *jāh*), ix, 6; xi, 12; sg. dat. *panānē jāyē*, (seated) in his own place, x, 5; *ath jāyē gav buṇul*, there occurred an
earthquake in that place, xii, 15; wōṭ u tath jāyē, he arrived at that place, xiiii, 15; wōṭ u jāyē akis, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; tsōnukh akis jāyē-manz, they led him into a certain place, iii, 7; jāyē akis . . . jāyē akis, in one place . . . in another place, i, 3, 4; pl. nom. jāyē, iii, 7.

jyāday, more; kam yā jyāday, (a hundred) less or more, ii, 12.

kē, see kyāh, 1.

kabar, f. a grave, a tomb; sg. dat. kabari wālun, to cause to descend into a grave, to inter, iv, 7.

kōd, m. prison; — karun, to imprison, v, 7, 9 (bis); x, 5, 12; — lagun, to become imprisoned, v, 8; vi, 11; kōd-khān (not -khāna), a prison, v, 8; pl. dat. -khānan, v, 7, 8.

kūdā, see kūrā.

kōdī, m. a prisoner, a person imprisoned, v, 8; sg. dat. kōdis, x, 5 (bis); ag. kōdī, x, 5; voc. kōdyau, x, 12; hatō kōdyau, x, 5; pl. nom. (and acc.) kōdī, v, 8, 9; ag. kōdyau, v, 7, vi, 11.

kadam, m. a step; — dyūnū, to set forth, x, 11, 12; — trāwun, to step forward, iv, 5.

kadun, 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; kadith tshunun, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. gatsi kadun, he should be expelled, viii, 11; conj. part. kadīth, viii, 10; x, 9; xii, 6, 7. Impv. sg. 2 with suff. 3rd pers. sg. acc. kadun, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. kadōn, x, 1; pl. 3 kadun, viii, 11; pres. masc. sg. 3 chuh kadān, viii, 13; xii, 4, 11, 17; pl. 3 chiḥ
kārān, viii, 3; chih kādān, viii, 11; past sg. m. kōdš, xii, 15, 7; with suff. 3 pers. sg. ag. kōdun, iii, 8; v, 9; vii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. kōršaš, iv, 2; with ditto and suff. 3rd pers. sg. dat. kōdšaš, viii, 10; with suff. 3rd pers. pl. ag. kōdšaš, iii, 4; pl. kādš, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. kādšaš, viii, 7; with suff. 3rd pers. pl. ag. kādšaš, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. kūdšaš, x, 7; xii, 5; with suff. 3rd pers. pl. ag. kūdšaš, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cloggers use thread, xi, 14.

kēh, anything, something; m. sg. nom. kēh, anyone, i, 2; vi, 10; xii, 22; kēh-ti, even anyone, vii, 23; kašši, to anyone, iii, 3; by anyone, ii, 8; kōši, by anyone, v, 9; kēh, anything, i, 6; ii, 5; iv, 4, 6; v, 8; vii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis); biyēk kēh, something more, iii, 8; anything else, xii, 8; na kēh, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. kēh kōdš, any prisoner, v, 8; kēh-ti hōš, any sense at all, i, 5; kēhš prōnš, some old (prisoners), vi, 11; kēh, any (inanimate thing), vi, 16; vii, 1; x, 1, 7; xii, 5; some women, xi, 7; kēh kālā(h), some little time, v, 10; vii, 2; kēh-ti, any (sound) at all, vii, 9.

kē-hō, see kyāh 1.

kēh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, kōh, m. a mountain; kōh-i-tōra, Mount Sinai, iv, 5; kōha-kōhai, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. khābas, vi, 14; abl. khāba, vi, 12; gen. khābšaš, tōdš, the interpretation of a dream, vi, 14; khāb dēshun, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khūb, adv. well, thoroughly, vi, 10.

khabar, f. information; news, tidings, xi, 20; notice, care, heed, xii, 2 (ter); bē-khabar, an untaught person, vii, 28; — anuššd, to bring news, xii, 19, 20 (bis); (tas) chēh khabar, there is information (to him), (he) knows (all about it), iii, 3; there is heed (to him), (he) believes, (he) is under the impression (that), xii,
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 din*², to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun*³, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niṇ⁴*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

*khabardār*, m. an informer, spy, scout, newsman; pl. ag. *khabardārav*, ii, 1, 6; x, 7, 8; xii, 23.

*khosārath*, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

*khōl*, a pit; x, 13; sg. dat. *khōlas*, x, 13.

_Khōdā_, m. God, vi, 5, 6, 7; x, 7; *Khōdāy*, verily God, God alone, x, 8; *az Khōdā*, from God, vi, 10; *bā-Khōdā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khōdā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khōdāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōdāyēs*, vii, 4; x, 5; ag. *Khōdāyēn*, xii, 15; gen. *Khōdāyē-sond°-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).

_khōj°nas_, see _khālun_.

*khal*, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

_khālun_, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impve. pl. 2, with suff. 3rd pers. sg. acc. *kholyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl°nas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj°nas*, vii, 19.

_khalās*, adj. free; — *gatshun*, to die, iii, 4.

*khalath*, m. a robe of honour; *khal°t-e-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
value compared to the British pice worth about a farthing, now becoming current; vii, 25, 6.

khumār, m. intoxication; languor of love, languishment; pūra-khumār, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in Bahādūr Khān = Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

khānā, 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; mahalā-khāna, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch; sg. dat. khōni-kēth, (carrying) on the haunch, xi, 13.

khanun, to dig; fut. pass. part. m. sg. gatshi dōb khanun, you must dig a pit, xii, 6.

khananāwun, to cause to be dug; past m. sg. with suff. 3rd pers. sg. ag. 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. khārav, xi, 17; Wahab Khār, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khōr (v, 5) or khōr (v, 9), m. the foot; sg. dat. khōran, v, 9; shānda karun khōr, to go from the pillow to the foot of the bed, v, 5; khōra karun shānda, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare; dvā-yi-khōr, a prayer for welfare, a blessing, i, 3.

khōr, a thing which weighs a khār or kharwār, i.e. an ass’s load; sg. dat. hatabōd-khōris drāy, they turned out (i.e. amounted) to hundreds of kharwārs, ix, 9.

khar c (viii, 10) or khar c j (xii, 4, etc.), m. expenditure; expenses, money to be spent for any purpose; xii, 4 (bis), 5 (bis), 11, 20; khar c gōm, expenditure has occurred by me, I have spent, viii, 10.

khōrāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmīris in winter; nom. (acc.) plur. khrāv, v, 9.
khasa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; dukhtar-ē-khasa, thine own daughter, v, 11.
khos, m. a kind of metal cup; pl. nom. khos, ii, 3.
khash, m. a cut; — dyun, to cut, v, 4 (bis), 6.
khorsh, adj. pleased, happy; — gatshun, to become happy, to become pleased, viii, 1, 9; xii, 9; — gosay, I became pleased about thee, xi, 18; gos —, he became pleased with him, xii, 12; gokh, —, he became pleased with them, viii, 14; gos —, they became pleasing to him, i.e. he loved them, viii, 11; yih pātashēhas — kari, that which will make the king pleased, whatever will please the king, xii, 3.

khashēm, m. anger, wrath; yimau amis phakiras — khor, 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 khotu), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without pēth), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., guris or guris-pēth), ii, 6, 11; iii, 8 (quater); to ride (a horse), (gur u chus khasun, he has a horse on which to ride), x, 3; carkas khit, she mounted on to the lathe, she was fixed on the lathe (for being turned), viii, 20; koli kōli khasun, to go up stream, xii, 6; kaisi chuna khasān zima, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; koyāh khit mār, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; pātashēhas khotu zahar, poison arose to the king, i.e. he became enraged, vii, 7.

Fut. pass. part. sg. m. khasunu, x, 3; xii, 5 (gatshi 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. ōsus-na khasān, i, 6; 1 past sg. m. 3 khotu, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; khotu, ii, 6; x, 7; pl. 1 khat, v, 9 (we, i.e. one m. and one f.)
3 khát, x, 8; with suff. 3rd pers. sg. dat. khátis, ix, 5; f. sg. 3 khüts, iii, 2; vii, 20; xii, 7.
khōta, postpos. than; dōn-handi khōta, (more beautiful) than the two, xii, 19; gōdañic-e-handi khōta, (more beautiful) than the first (girl), xii, 10. In ami khōta hāway bōh, iii, 8, I will show thee more than that, the word “more” is not expressed.
khōt, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.
kḥath, m. a letter, a document, xii, 22, 3 (ter); mōl-sandi daskhata kḥath, a letter signed by (my) father, xii, 21.
khāṭun, to conceal; conj. part. khaṭīth, having concealed (sc. yourself), secretly, xii, 6.
kḥotūna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. kḥotūnā akh, a certain lady, v, 11; xii, 15; sg. dat. kḥotūni, x, 7 (bis); xii, 15; ag. kḥotūni, xii, 15 (quater), 8, 22; gen. kḥotūni-handis shikamas-manz (x, 7) or kḥotūni-shikamas-manz (x, 7), in the lady’s belly; kḥotūni-handi shikama-manza, from in the lady’s belly, x, 7 (bis).
khōtir, m. carnal desire, viii, 3.
kḥāwand, 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. kḥāwandas, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; kḥāwandas nishin, (go) to (your) master, viii, 10; sg. gen. fem. kḥāwand-a-sūnz, iii, 2.
kḥōneur, adj. left (not right); — atha, the left hand, viii, 7.
khyon, to eat; to consume unlawfully, misappropriate, x, 2.
inf. obl. wāth' khēni, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. tīh cyōn' khyon' gatshi-na, you must not eat that, xii, 16; pres. part. chuh bihit khevān, he is seated eating, xii, 4; impve. sg. 2, khēh, iii, 1; (dial.) khuyh, x, 5; (dial.) khō, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. khētam, eat for my sake, iii, 1; fut. sg. 2, khēzi, xii, 16 (bis).
   fut. sg. 1 khēma, viii, 11; with suff. 2nd pers. sg. dat. khēmay, I will eat for thy sake, iii, 1; do. with neg. khēmay-na, I will not eat for thy sake, iii, 1; 2, with neg. interrog. khēkh-nā, wilt thou not eat? ii, 3; vi, 2; 3, khēyi, xii, 15.
pres. m. sg. 3 chuḥ khēwān, xii, 6, 17; imperf. m. sg. 3, with neg. khēwān bə"-na, he used not to eat, vi, 16.
1 past m. sg. khyaw, x, 12; khēv, ii, 2; with suff. 3rd pers. sg. ag. khyōn, vi, 16 (bis); x, 5; pl. (dial. for khyēy) khēy, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for khēyēwa) khēyēv, x, 12.
khazmath (xii, 3) or khizmath (ii, 3), f. service; gurēn-kūn" khazmath karakh, I will do service of horses for them, i.e. I will do groom’s work, xii, 3.
kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — likhum, to write a paper, xii, 11; sg. dat. kākadas, xii, 16, 7; cf. kākaz.
kākañ, f. the wife of the eldest son in a Hindū family; böy'-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, vii, 10. Cf. kākad.
kāl, time; with suff. indef. art. kēh kālā gav (v, 10) or kēh kālāh gav (viii, 2), some short time passed; wārayēh kālāh gav, a very long time passed, viii, 2; wārayēh kāl, for a very long time, viii, 2; sg. dat. wārayēhas kālas, for (during) a long time, iii, 1.
kāla, the head, iii, 1, 5, 9; kala tsaṭun, 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-pēth" tshunūn" wōth, to leap over (so and so’s) head, ii, 9.
kōl, f. a small river, a stream; sg. dat. kōli-manz, in the stream, xii, 2; gayē kōli akis pēth, she went to the bank of a stream, xii, 2; abl. kōli kōli khasun, to go up along the stream, to go up stream, xii, 4; kōli-manza, from in the stream, xii, 4.
kōl"u, adj. of or belonging to time; yūb"-kōl"u, of or belonging to a long time ago, ii, 4.
kül"u, m. a tree; abl. kuli-dadari-manz, in the tree-hole, in the hole in the tree, ii, 10.
kālacēn, adv. in the evening, at eventide, v, 5; viii, 3.
kālam, m. a pen; kalama sōtin likhum, to write with a pen, ix, 12.
kuluph, m. a lock. — thāwun, to open a lock, to unlock a door, iii, 8 (bis).
kōlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. kōlayi, v, 9.
kam 1, adj. less, deficient, iv, 4, 6; kamyū jyūday, less or more, more or less, ii, 12.
kam 2, käni, kami, see kyāh 1.
kōm, f. a thing done, a deed; a business; kōm chēh pakawūn, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, kūr kōm, he, she, or they, did a deed, is equivalent to the English, “what do you think he, she, or they did,” “what did he do but,” ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. kūr n (x, 2) or kūr (x, 3) kōmāh.
kōmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. barāyē kōmbakas, in order to help, by way of help, as a reinforcement, xi, 7.
kamyuk, see kyāh 1
kan, m. the ear; — thawun (ii, 7) or — thāwun (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. kanas kūr nas thaph, he seized him by the ear, iii, 9; abl. kana-dōli diī (poet.), to give ear-closing, to refuse to listen, v, 2; kana raṭīth, holding (a goat) by the ear, iii, 5; pl. dat. with emph. y, kanaṇay, vii, 11.
kān, postpos. signifying—
(a) direction, as in kala-kān, in the direction of the head, at the head end (of an animal), xi, 9; laṭi-kān, at the tail end, xi, 9.
(b) route, as in dāri-kān, (cast) out through the window, v, 4 (bis).
(c) direction from, as in yēs-kān, from whom (it will escape), ii, 8.
Cf. kani, kun, kān, and kiṇ.
kani, postpos. signifying—
(a) locality, as in bōna-kani, (he is standing) below, downstairs, iii, 2; bōntha-kani, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); ath-pēṭha-kani, on the top of it verily, viii, 1.
(b) direction towards, as in ōra-kani, in that direction, v, 2.
(c) direction from, as in tālawa-kani, (down) from the ceiling, viii, 6; ōsa-kani, issuing from the mouth, viii, 7.
(d) other miscellaneous relations as in thūr'ā-kani (v, 4) or thūd'ā-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-pēth'i-kani, in addition to that, iii, 8.

Cf. kān¹, kun, kān, and ki'n.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

köna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly ō-kun, in that direction, xii, 23; mustākh kun, enamoured of, yearning for, iii, 7; vii, 3; biyē-kun, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, bōnt'h-kun, i, 8, (came) before (the king); wot'u shēharas and-kun, he arrived at the outskirts of the city, x, 5; andas-kun, at the end, xii, 6.

(d) other meanings, nāgas akith kun, on one side of the spring, xii, 14; asē-kun 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.) yāra-sond'u kun, (he set out) in the direction of his friend's abode, x, 11.

Cf. kān¹, kani, kān, and ki'n.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; kuni-kani, in any way, xii, 13.

kun*, num. adj., only one; with emph. y, One only (of God), vi, 7; vii, 2; x, 8; kunuy zon*, only one person, all alone, viii, 7; fem. kīnū'y zūn*, xii, 15.

könda, f. a potter's kiln; sg. abl. köndi wālun, to put (unbaked pots) into a kiln for baking, xi, 11.
**VOCABULARY**

**kāra**

konḍa, m. a thorn, viii, 1 (bis).

kanga, f. a comb; chēs wālān kanga, I am combing (my hair), v, 4.

kōṅg-woṅā, f. a saffron-garden or -field; sg. dat. (for loc.), kōṅg-vaṅ, or (m.c.) kōṅg-vaṅ, v, 7.

kānun, to sell; inf. abl. āv kānani, 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, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. chum kānān, he is selling me, vii, 17.

kēṅsāh (vii, 20) or (usually) kēṅshāh, 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-kēṅshāh, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kēṅzā, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. kēṅzē, x, 3.

kunz, f. a key, iii, 8 (bis).

kāṁ, postpos. by means of; āb-dāwā-kāṁ, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. kāṅ, kāṇi, kīṅ, and kun.

kīṅ (for kīṅā), postpos. in apōr-kīṅ, from that direction, v, 7.

Cf. kāṅ, kāṇi, kun, and kāṅ.

kūṅā, f. a stone; sg. dat. kaṅē-manz, in a stone, iv, 7; kaṅē-kūṅā, punishment of death by stoning, lapidation, x, 13; abl. kaṅi-pholā, a pebble, xii, 15 (bis).

kaṅnékh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmirī saddle, to secure blankets, etc., xi, 9.

kāṇuwā, adj. made of stone; m. pl. nom. kaṇivā, v, 4.

kuphār, m. pl. infidels, non-Muslims (for kuffār, Ar. pl. of kāfīr), iv, 3.

kar, adv. when ? ii, 4.

kāṛ, m. an action, a deed, a work, xi, 2; pl. nom. kāṛ, v, 12; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in wāra-kāra, safe and sound, x, 8.
kör, adv. where? ii, 2.
korâ, m. a bracelet, xii, 11, 2, 3 (ter); ratâna-korâ, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; kârâ-han, f. a little bracelet, xii, 12; sg. dat. ratâna-karâsöty, xii, 15; pl. nom. ratâna-kárâ, xii, 20.

kûrâ, or (v, 5, 12) kûdâ, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; pâtâshâh-kûrâ, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or pâtâshâh-kûdâ (v, 5); or pâtâshêh-kûrâ (xii, 10, 3 (bis), 25), a king’s daughter, a princess; sg. dat. kôdê, v, 12; kôrê, xii, 4, 5; pâtâshâh-kôrê, v, 2, 9 (ter); xii, 2, 10, 13; pâtâshêh-kôrê, xii, 10; kôrê-kyutâ, for the daughter, v, 1 (bis); kôrê-söty, with the daughter, v, 10; pâtâshâh-kôrê-söty, with the princess, xii, 1; gen. kôrê-hondâ, v, 2; pâtâshâh-kôrê-hondâ, v, 9; ag. kôri, xii, 4, 5; pâtâshâh-kôri, v, 1; xii, 2; abl. kôri-halâmas manz, in the cloak of the daughter, v, 4; voc. kûrâ, v, 2; kûrêyê, v, 2; kôriy, xii, 15 (all addressed by an elder woman to a younger woman).

kârdâr, m. the Hindû overseer of a village, a government official whose duty it is to collect the Mahârâja’s share of the grain; sg. ag. kârdâran, ix, 1.
krøjâ, f. a potter’s wife; cf. krâl; sg. ag. krâji, xi, 11.
krêkh, f. an outcry; — dînâ, to raise an outcry, to cry out, v, 7; xii, 7; — uôthiûnâ, an outcry to arise, iii, 3.
krâl, m. a potter; cf. krøjâ; sg. ag. krâlan, xi, 10; voc. krâlau (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, pôshâkus kûrân shêkal yinsân hishâ, he made the shape of a man out of his clothes, he
folded them up to look like a man, x, 7 (bis); kānte-phol u kor u nas, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (wōrūz u zanāna, or some such words, being understood), viii, 1 (bis), 2; khalas karun, to put (crops) on the threshing floor, ix, 9; karith dyun u (= Hindi 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: ālāv karun, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; arām karun, to repose, rest, sleep, v, 9; band k., to tie up, x, 2; didār k., to do seeing, to see (gen. of obj.), iv, 5; dūriy kasam k., to swear, to take an oath, viii, 1; gañe karañē, to make into pieces, to cut flesh into gobbets, x, 7; gath kariūn u, (of a widow) to perform the sati ceremony, to become suttee, iii, 4; gawōyē kariūn u, 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); kōd karun, to imprison, v, 7, 9 (bis); x, 5, 12; khōsh karun, to please, gratify (dat. of person), xii, 3; khizmath (ii, 3) or khazmath (xii, 3) karun, to do service, to act as a servant; kōm u kariūn u, to do a deed (for the special meaning of this compound, see kōm u), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; kēntshāh karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); kashēna-hanā kariūn u, to do a little scratching, to scratch a person (at his request), xii, 16; kasam karun, to make oath, to swear, v, 9; viii, 1; kātha karañē, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; langūtē kariūn u, to put on a loin-cloth; lār karūn u, to run after, pursue (dat. of obj.), ii, 8; mōhar kariūn u, to seal (dat. of obj.), x, 3 (bis), 10; mōl karun, to fix a price, agree to a price, viii, 9 (bis), 10; putalēn karun nakār, he prohibited idols, iv, 6; nāsīyēth kariūn u, to give instructions, xii, 16; nēthu r karun, to make preparations for a marriage, to marry (amis sōty, him), viii, 2; xii, 15; nazar kariūn u, to look, x, 7, 8 (bis); xii, 23; pōda karun, to create,
iii, 8 (bis); xii, 7; pardū 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; rauvāna karun, to dispatch, x, 3; maris karun rēza, 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 karāṅ, to make pieces, to cut to pieces (dat. of obj.), viii, 6; tay karun, to do authority, to exercise sway, xi, 3; tayār karun, to make ready, to make and have ready, to make, xii, 22; tshōpa karith, silently, in silence, xii, 4; wuchunā karun, to do a seeing, to take a glance at (dat. of obj.), viii, 3; wūrūzā zanāna karūnā, to take a second wife, (of a man) to make a second marriage, viii, 11; zulm karun, to exercise tyranny, ix, 1; gurā zīn karith, a horse ready saddled, iii, 8; zōr karun, to make force, to show force, to insist, xii, 15; zāra-pār karun, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; ziyāphath karūnā, to make a feast, x, 11.

inf. tamis tog̣̃-na karun, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, karāni, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. karunu, it is to be made, it must be made, xi, 8; gatshi karunu, viii, 2, 8; x, 3; xii, 3; gotshu karunu, v, 7; wāti karunu, 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; zānakha 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. kārī kārī, vii, 24.

impre. sg. 2 kar, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. ma kar, xii, 7; with suff. 3rd pers. sg. gen. karus, viii, 9;
with suff. 3rd pers. pl. acc. (irreg.) karuhukh, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. karinam, let her make for me, v, 9; pl. 2 kariv, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. karyük, make ye them, viii, 4; pol. impve. sg. 2 karta, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. kär'tōs, please make ye for him, ii, 10; impve. fut. kär'zi, xii, 11; neg. kär'zi-na, viii, 1 (bis); xii, 6.

fut. sg. 1 kara, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. karay, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. karas-na, xii, 15; 2 karakh, xii, 1, 3; neg. karakh-na, viii, 13; with suff. 3rd pers. pl. dat. karahakh, thou wilt make to them, xii, 16; 3, kari, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. karēm, ix, 4; pl. 1 karav, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. karōs, ix, 1; 2 kariv, xii, 1; pres. subj. sg. 3 kari, viii, 6, 8, 11.

pres. m. sg. 3 karān, he (is) making, ii, 5; chu'h karān, viii, 12, 3; x, 14; xii, 24; karān chu'h, 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, ősus karān, x, 14; sg. 3 ős" karān, i, 1; pl. 3 ős' karān, i, 3; karān ős', xi, 8; f. sg. 3 ős" karān, xii, 20; emph. ős"y karān, vii, 16; pl. 3 āsa karān, xi, 19.

past m. sg. kor", ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. koruy, x, 12; ag. koruth, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. kor"thas, x, 12; with do. and suff. 1st pers. sg. dat. kor"tham, ii, 11.

With suff. 3rd pers. sg. dat. korus, xii, 7; ag. korun, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. kor"nay, iv, 3; and with suff. 1st pers. sg. dat. kor"nam, ix, 4; and with suff. 3rd pers.
sg. dat. korānas, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. korānakh, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. korāwa, x, 12 (bis).

With suff. 3rd pers. pl. ag. korukh, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. korāhay, iv, 2; and with suff. 3rd pers. sg. dat. korāhas, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. korāhakh, xi, 17.

pl. with suff. 1st pers. sg. ag. kārim, v, 9; ix, 9; with suff. 2nd pers. sg. ag. kārith, v, 7; with suff. 3rd pers. sg. ag. kārin, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. kārīnas, viii, 6; and suff. 3rd pers. pl. dat. kārīnakh, x, 12.

f. sg. kūrā, 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. kūrām-na, v, 9; with suff. 3rd pers. sg. dat. kūrās, iii, 1, 9; and neg. kūrāsna, v, 1; ag. kūrān, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. kūrānas, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. kūrāwa, x, 12; with suff. 3rd pers. pl. ag. kūrākh, ii, 8; and suff. 3rd pers. sg. dat. kūrāhay, xi, 5.

pl. karē, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) karēmav, x, 6; suff. 2nd pers. sg. ag. karēth, x, 6; with suff. 3rd pers. sg. ag. karēn, x, 6, 7 (bis); and suff. 1st pers. sg. dat. karēnam, iv, 5; and with suff. 3rd pers. sg. gen. karēnas, x, 7; with suff. 3rd pers. pl. ag. karēkh, xi, 10; xii, 25.

perf. m.sg. chuĥ korāmotā, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. chuĥ kūrāmutsā, x, 8.

plup. m. sg. korāmotā, iii, 8; ēs ē korāmotā, ii, 1; korāmot ēsā, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. ēs ē than korāmotā, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. ēsus korāmotā, ix, 1; with suff. 3rd pers., pl. ag. ēsusukh korāmotā, viii, 2; f. sg. kūrāmutsā, viii, 1; with suff. 3rd pers. sg. dat. ēsus kūrāmutsā, x, 10.

cond. past sg. 1, karahō, ii, 11; v, 6; viii, 11; x, 5; 3, karihē, v, 9; viii, 7, 13.

karun 2, see kadun.
krundā, f. a basket, v, 9; kranje ladun, to put into a basket, v, 7.
karanāwun, to cause to be made; past m. sg. with suff. 3rd pers.
sg. ag. karanōveun, he caused (a mat) to be made (i.e. spread),
xii, 24; f. sg. with same suff. as karanōvān, x, 13.
akisi, kisi, see kēh.
kus, kusa, kusuy, see kyāh 1.
koshu, a honeycomb; pl. nom. kāshī, ix, 5.
Kashmir (Hindi, not Kāshmirī), Kashmir, xi, 4. The Kāshmirī
word is Kashirā. Cf. Köshyuru.
kashun, to scratch; inf. abl. kashēna-hanā karīnā, to do a little
scratching, to scratch (somebody) a little, xii, 16, 7.
köshyuru, m. (f. köshiru), an inhabitant of Kashiru, or Kashmir;
pl. nom. köshīru, xi, 6.
kasam or (xii, 2, kasam), m. an oath; a charm, an incantation;
Khōdāyē-sondu chuy kasam, there is an oath to thee of God,
I adjure thee by God, xii, 7; — karun, to take an oath, to
swear, v, 9 (bis); driy kasam karun, to take an oath, to
swear, viii, 1 (bis), 2; — hāwun, to take an oath, swear by,
v, 9; muslas dyutu kasam, 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) kūsamī, xii, 4, 5, 19; fut. pass.
part. with emph. y, muhim tagiy kūsunuy, poverty will be
able to be expelled for thee, thou wilt know how to expel
poverty, i, 12; conj. part. kūsith, xii, 10, 3; mast mūkalowu nas
kūsith, he finished shaving him, xii, 5.
imph. sg. 2, kūs, vi, 6; past m. sg. with suff. 3rd pers.
sg. ag. (amis) kūsun mast, he shaved him, xii, 10, 3; with
ditto, and suff. 3rd pers. sg. dat. mast kūsu nas, he shaved
him, xii, 4; with suff. 3rd pers. sg. dat. kūsus mast, shaved
him, xii, 10.
kusūr, m. a fault; gōm suy kusūr, that very fault happened to me,
i.e. that was my bad luck (for some fault of mine), vii, 13.
kāsawunu, one who expels, i, 11.
kati, adv. where? (kātī of the grammars), vii, 20; x, 12 (ter); xi, 17;
from whence? (kati of the grammars), x, 4; xi, 17; xii, 4, 5, 11, 5; kati-pētha, from whence? whence? ii, 2.
kotu, adv. where? xi, 5.
kotu, a son, esp. a clever son; ḍkhun-kotu, the son of a doctor of divinity, xii, 25.
kūtu, pron. adj. how much? pl. how many? m. sg. nom. kūtu, vii, 22; kōṭāh, vii, 24; pl. nom. kūtī, vii, 25; kaityāh, ix, 5, 11; kōtyāh, vii, 31; x, 7, 8; xii, 20; f. sg. nom. kōbī, vii, 15; ag. kāṭa, i, 12; pl. nom. katsa, x, 6.
kitāb, f. a book; sōhib-i-kitāb, a master of books, a celebrated writer, x, 13.
kath, f. (this word is the equivalent of the Hindī bāṭ), a word, an uttered word, ix, 7; xii, 9; a word, a statement, iv, 5; x, 4, 6 (many times), 14; a matter, circumstance, affair, iii, 5; xii, 1; a story, tale, narrative, v (title); vii, 1; viii, 1; x, 1 (many times), 2 (many times); katha-bātha, pl. conversations, xii, 25; katha-karaṇė, to converse, iii, 1; x, 7 (ter); xii, 3; to say (such and such) words, xii, 23; kōrī sōty kath karūnā, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word kath, one person of the company means "a statement", the others mean "a tale".
sg. nom. kath, v, 1; vii, 1; viii, 1; x, 6 (bis); xii, 1 (bis); gen. kathi-bonda, iii, 5; pl. nom. katha, iii, 1; iv, 5; x, 1 (many times); 2 (many times), 4, 6 (many times), 7 (ter), 14; xii, 3, 23, 5; dat. kathan, x, 1; xii, 9; abl. kathan, ix, 7.
kathō, see kyāh 1
kēth, postpos. governing dat. in, on; athas kēth, in the hand, ii, 7; v, 4; x, 7; xii, 22, 3 (bis); khōni-kēth, on the haunch, xi, 13; rumāli kēth, in a kerchief, iii, 2.
kētha, adv.; kētha-pōthi, how? in what manner? iii, 9; v, 8; vii, 5; x, 8; xii, 3, 24.
kōṭāh, see kūtu.
kuthu, m. a room, viii, 3; with suff. of indef. art. kuthu-bāh, ix, 4; sg. dat. kuthis, iii, 8 (bis); x, 7, 8 (bis); pl. nom. kuthi, vi, 3.
katikô, adj. of or belonging to where? ii, 2 (poet.). Cf. kati.
katarun, to cut to pieces; pres. m. sg. 3, chuh katarân, x, 7.
kuṭwâl, m. a chief of police, a kôtwâl, v, 7, 9 (bis), 10; sg. ag. kuṭwâlan, v, 7, 8, 9; kuṭwâl-gânas (sg. dat.), to the wretch of a police captain, v, 9 (see gân).
katawâñ, f. the wages of spinning; — karûñ, to earn money by spinning, xi, 19.
kaityâh, kötyâh, see kût.
katsa, kâtsa, see kût.
kitâ, see kyut.
kîts, see kût.
kuwâ, adv. how? v, 9.
kiy, in hargâh-kiy, if, viii, 7, 13. See hargâh.
kyâ, see kyâh, 1 and 4.
kyâh 1 or kyâ 1, interrog. pron. who? what?

As subst. an. m. sg. nom. kus, who? xi, 2; xii, 1; kusuy, who verily? xi, 19; ag. kâm, by whom? iii, 3 (bis); x, 12; pl. nom. kam, who? xii, 1.

subst. inan. kyâ, what? vi, 5; kyâh, 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.

kê-hô, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5; dat. kath; poet. colloquial, kathô-kit (pots) for what? xi, 11; abl. kami-bâpath, for what? why? on what account? ix, 1; x, 12; kami-môkha, on what account? x, 4; gen. kamyuk, of what? vi, 13, 4.

kyâh sabab chuwa, what is your reason? viii, 5; kyâh gatshiy annu nishâna, what is to be brought to thee as a token? xii, 21.

adj. f. inan. nom. kusa kusa, which (of several)? x, 6 (bis).
mê kyâh zulm chuh gômôt, (hear) what tyranny has happened to me, ix, 6.

an. masc. kus-tâñ wôpar, some one else, v, 4; inan. kyâh-tâñ taksîr, some fault of other, viii, 10.

kyâh 2, adv. why? x, 14 (bis); how? vii, 8, 27, 8.
kyâh 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 kıyāh, "here, in fact," or "here, you see," x, 12 (bis); yit kıyāh . . . atā kıyāh, here on the one hand you see . . . there on the other hand you see, viii, 13; ada-kıyāh, then of course, of course, certainly, viii, 11; xii, 4.

kıyāh 5, conj., or, iv, 7.

kyom*, m. a worm, xii, 3 (ter), 4.

kyut*, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. bāg zanan-an-kyut*, a garden for the women, ii, 1; quris-kyut* gāsa, grass for the horse, x, 5; rētas-kyut* kharj, expenditure for a month, xii, 4; tēn rētan-kyut* kharj, expenditure for three months, xii, 5, 11; tath-kyut* shēstrow* panja, an iron claw for that, xii, 16; syun* mē-kyut*, firewood for me, xii, 24. With a special adverbal meaning indicating time, rāth-kyut*, by night, iii, 1.

m. pl. nom. vasth pātashēha-sanzē kōrē-kiti, articles for the king's daughter, v, 1; kathō-kiti, (pots) for what? xi, 11.

i. sg. nom. wōj* pātashāha-sanzē kōrē-kitsa, a ring for the king's daughter, v, 1; ziyāphath pātishōhiyēn-kitsa, a feast for the kingdoms, x, 11; gōv* kitsa jāy, a place for the cow, xi, 12.


kyāzi, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; ti-kyāzi, because, viii, 2.

lā, in Lā-makān, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take; fut. sg. 2, labakh, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. lobun, ii, 10.

lach, m. a hundred thousand, a lākh; lachē-nōw*, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich*an, see likhun.

ladun, to send, iv, 2; vii, 7; x, 3 (many times); xii, 15; to put
or place (into or on a receptacle, such as a basket or tray), v, 7; viii, 4, 12; to fill (a cup with water, pyālas āh ladun), viii, 7; to place or impose (a burden), ii, 5; maṭi rāḥ ladun, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. gatshēm ladunā kēntshāh, you must send me something, xii, 15; impve. sg. 2, lad, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. ladaham-ay, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. lodun, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. lodunānam, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. lūzān, x, 3; ditto and with suff. 3rd pers. sg. dat. lūzānas, x, 3 (bis); pl. with 3rd pers. sg. ag. lazān, v, 7; with suff. 3rd pers. pl. ag. lazākāh, viii, 4, 12.

lādun 1 and 2, see lārūn 1 and 2.

lādōyī, f. fighting; milūvākh lādōyī, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with); to be felt, experienced, (amār lagun, desire to be felt, v, 2; bōchē lagūnā, hunger to be felt, vi, 16; trēsh lagūnā, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (mang liūjā, a demand was made, xi, 16); to occur, happen, become (rāṭh lagūnā, night to come on, vii, 9); to become liable to, to incur (kōd lagun, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (grāy lagūnā, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (lagun wōbāli, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (wālāwāshi 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;
nérani l., to begin to issue, x, 7; phólani l., (of the dawn) to begin to break, v, 5, 7; xii, 2; wanani l., to begin to say, x, 1; wasani l., to begin to descend, viii, 6; wótharani l., to begin to wipe, viii, 6; wátani l., to begin to arrive, viii, 6; yini l., to begin to come, x, 8. In all these cases, the verb lagun is in the past tense.

fut. sg. 2, lagakû, v, 2; with prohibitive neg. repeated as a suff. mā lagah-a-m, mayst thou not find thyself, v, 2; 3, lagi, with suff. 3rd pers. pl. dat. lagēkh, ix, 12; pres. m. sg. 3, chuḥ lagān, viii, 5.

past m. sg. logu, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. y, logumyu, v, 2; pl. lág, x, 1; xi, 5; f. sg. lujā, xi, 16; with suff. 3rd pers. sg. dat. lujās, vi, 16; viii, 7, 9; perf. m. pl. 2, chiwa lāgmāt; viii, 5.

cond. past sg. 1, lagahō, v, 8.

lagun, to apply; to fix (jënda 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 (lāgmāt nagma, dances were being carried on, iii, 7).

conj. part. lōgith, i, 2; v, 11; x, 12 (bis); impv. sg. 2, lágum, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. lāgun, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), lāgmāt, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. òsum lōgmotu, x, 14.

lāgar, adj. lean, thin; f. pl. nom. lāgar, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhlūra, f. longing, eager desire; sg. abl. lōhlari, vi, 3.

lēji, f. a cooking pot; pl. nom. lējē, xi, 10.

lujā, lujas, see lagun.

lēkh, f. indecent language, immoral proposals made to a woman; pl. dat. lēkan, viii, 3, 11.

lōkh, m. pl. people; pl. nom. ii, 11; dat. lōkan, ii, 11; xi, 13.

According to the Kaśmīraśabdāmṛta (II, i, 66), in standard Kāśmīrī this word is lūkh, and retains the long ū throughout all its cases.
likhun, to write; impv. sg. 2, likh, xii, 15; fut. pl. 3, likhan, ix, 12; pres. m. sg. 3, chuh likhān, x, 13; f. sg. 3, likhān chēh, xii, 11; part. m. sg. lyukha, xii, 15; with suff. 3rd pers. sg. ag. lyukhun, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. lyukhana, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. lyukhus, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. lyukhah, xii, 17; f. sg. with suff. 3rd pers. sg. ag. lichān, viii, 10; perf. (auxiliary omitted) m. sg. lyukhmot, viii, 10; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lōkut, adj. small; lōkut hyuh, the younger of one or more brothers, sg. ag. lōkūt hih, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. tath lālas hyuh, like that ruby, xii, 4 (bis); pl. nom lāl, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. lālan-pēth, on the rubies, x, 5; gen. lālan-hond, xii, 5 (ter); abl. lālau, viii, 3, 11; lāl-pharōsh, m. a ruby-seller, a jeweller, xii, 3; lāl-shēnākh, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. lāl-shēnākhas, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. lāl-shēnākha-sond, xii, 8, 25; ag. shēnākan, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.


lalawun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, chuh lalavān, v, 6.

lamun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus lamān, he is pulling him, viii, 9.

lōn, m. fate; lōn-tūr, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. Landana-pētha, xi, 3.

langūt, f. a loin-cloth; — karith, wearing only a loin-cloth, xii, 23.
lōnun, to reap; pres. sg. 3, chuh lōnān, x, 5.
lar, f. the side (of the body); sg. abl. lari, vii, 18; lari-tala, from under the side (of Eve’s birth from Adam), vii, 7.
lär, f. running, pursuit; running away, fleeing; — karün[a], to pursue, ii, 8; lär tāniän[a], to pursue, ix, 2.
lär[a], f. a house; dat. lærê, vi, 3.
lärün 1 or (iii, 5; vi, 8) lāḍun 1, to run; pata lārún, to run after, to pursue (ii, 9; vi, 8; xi, 18).
   pres. part. lārān, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, chih lārān, ii, 9; with suff. 3rd pers. pl. dat. chikh lārān, xi, 18; imperfect. m. pl. 3, öst lārān, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. lōris, ii, 9; III past m. sg. lāryāv, ii, 10; lādyāv, iii, 5; f. sg. with suff. 3rd pers. sg. dat. lādyēyēs, vi, 8.
lārūn 2 or lāḍun 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. lāryōmot[a] (Gövind Kaul) or lādyōmot[a] (Hātim), viii, 6 (amis zahar l., the poison has touched her).
lashkar, f. an army, x, 11; sg. dat. lashkari, ii, 7; x, 9, 13; lashkaraman, in the army, ii, 6, 8.
lasun, to survive (a danger); fut. sg. 3, lasi, x, 7.
lōtv[a], adj. light, gentle; lōt[a]-pōth[i], gently, xii, 5.
lōtv[a], the tail of an animal, v, 7; abl. lāṭi-kān[t], in the direction of the tail, towards the tail (and not towards the head), xi, 9.
lath, f. a foot; pl. dat. rōtun lā產tāl, he held it under his feet, i.e. he stood upon it, viii, 7.
lath, f. an occasion, time, turn; sg. dat. dōyi laṭi, on two occasions, twice, viii, 7; trēyimi laṭi, on the third occasion, viii, 7.
litv[a], f. a saw; abl. litri-sōty, with (by means of) a saw, vii, 19.
lōtv[a], m. in gāsa-lōtv[a], a bundle of grass, xi, 12.
lyukh[a], etc., see likhun.
lōyıkha, adj. fit, worthy; mē lōyıkha, worthy of me, xii, 10, 9; lōyık-e-pātashāh, worthy of a king, x, 4; lōyık-i-wazīr, worthy of a vizier, xii, 10, 19; lōyık-i-pātashāh, worthy of a king, xii, 19.
lāyīlā, the Musalmān creed, a corruption of the Arabic lā ilāha illa-llāhu, there is no god, but the God, vi, 17.
lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (amis lōyukh, they beat him, bhāvē prayoga); (shēmshēri-hūnz[a] tsūnd[a] lāyūn[a], to strike a blow with a sword, iii, 5, 6; thaph dāmānas-lāyūn[a], to strike a
grasp to a skirt, to seize the skirt, v, 9; bandākh lāyun, to aim and fire a gun, ii, 11; viii, 10; to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) lāyēni, ix, 8; fut. pass. part. m. pl. hēch lāyānī rīnsī, learn to throw balls, v, 3; impve. 2, lāy, i, 7; with suff. 3rd pers. sg. dat. lāyus, iii, 5; fut. sg. 3, lāyi, iii, 9; pres. m. sg. 3, lāyān chuh, v, 4; imperf. m. sg. 3, òsū lāyān, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. lōyun, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. lōyina, viii, 10; with suff. 3rd pers. pl. ag. lōyukh, x, 1; ditto and suff. 3rd pers. sg. dat. lōyınas, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. lōyınas, v, 4; with suff. 3rd pers. sg. ag. lōyın, v, 4; f. sg. with suff. 3rd pers. sg. ag. lōyın, viii, 6, ditto and suff. 1st pers. sg. dat. lōyınas, v, 9; ditto and suff. 3rd pers. sg. dat. lōyınas, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. lāyānas, he had thrown a long time ago to her, v, 5.

lūzī, see ladun.

ma or (poet. v, 2) may, prohibitive adv., used with impve. ma kar, do not make, xii, 7. Cf. mā 1.

mā 1, or (poet. v, 11) mōc, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of m, as a suffix to the verb, mā laga ham (lagakh + a + m, in which the a is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in hargāh-ay wuchihē . . . mā mārihē, if he had seen . . . he would not have killed, viii, 10 (but cf. mārihē-na, viii, 7); hargāh-kiy sara karihē . . . mā diiyihē hukum, if he had investigated, . . . he would not have given the order, viii, 13. Cf. ma and na.

mā 2, or (poet. v, 9) māh, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mē, see bōh.

mōbārakh, adj. blessed; — karun, to congratulate, x, 8.

māch-talārī, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. māch-telārī, ix, 1, 6.
macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with gхи and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mōdā, f. (Ar. muḍḍāʾ), meaning, object, vi, 7.

moḍu, see moru.

mōḍu, see marun.

mōdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. gāsa-mōdānā, a certain grass plain, x, 5; sg. dat. mōdānas, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) pōshē-mōdān, the flower-meadows, xi, 3.

mōduru, adj. sweet, vii, 31 (wine); pl. abl. mōdaryiv kathau, with sweet words, ix, 7.

māh, see mā 2.

mahabath, m. affection, love; sg. abl. mahabata-sōty, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) -khāna, m. the private apartments of a palace, the harem, viii, 3, 11; dōkhil-i-mahalakhāna, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. muhima-sötin, through (i.e. owing to) poverty, i, 4, 5 (bis); muhimzad, 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.

mahanivyu, m. a man, x, 4; pl. nom. mahanivy, x, 1.

mōhār, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; mōhar karūna, to seal, x, 3 (bis), 10; mōhara-dyār, wealth of mohurs, much money, i, 9; mōhar-hatās roshu, a necklace worth a hundred mohurs, v, 10, 12.

māhrāj, m. (a Hindi word), the Mahārāja of Kashmīr, xi, 4.

maharāma, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

mōj, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. mōjē, viii, 3 (bis); gen. mōjē-hondu, xii, 15; ag. mōjī,
v, 6; xii, 15, 8; voc. mājīy, xii, 15 (bis); mājē-zamīn, mother-earth, ix, 9; wōra-mōjā, 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. mukadamān, ix, 1.
makh, m. an axe; makhdīyun, 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.
makhra, m. coquetry; makhr-i-zan, a woman’s coquetry, woman’s wires, 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.
in. obl. abl. mōkal (poet. for mōkalana), ix, 11; fut. sg. 3, mōkali, v, 8; vi, 10; 1 past m. pl. with emph. y, mōkāliy, vi, 11; 3 past m. sg. mōkalyāv, viii, 6, 8.
mōkalūn, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
vanith mōkalūn, to finish speaking, vi, 16; ix, 6; kōsīth m., to finish shaving, xii, 5.
fut. pass. part. f. sg. tagīyē mōkalūvīnā, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. mōkalūkahun, we shall complete it, x, 1; 1 past m. sg. mōkalovā, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. mōkalovānas, he finished (shaving) him, xii, 5.
makān, m. a dwelling-place, see lā.
mōkta, m. a pearl; pl. nom. with emph. y, mōktay, pearls verily, i, 9. This word is elsewhere usually spelt mōkhta.
māl, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
mala, m. a Musalmān priest, a Mullah; pl. dat. malan, vi, 13
mōl, m. the price (of anything), viii, 9; — karun, to fix the price, viii, 9 (bis).
mól", m. a father, viii, 13; wōra-mój" yā mól", 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. mōl', v, 6.
Malikh, N.P. See Lāla-Malikh.
malakh, m. an angel; pl. ag. malakav (for malakau), iv, 2.
mulkh, m. a country, district; pl. dat. mulkan, i, 1.
māl'kōn", f. a queen, esp. Queen Victoria of England; sg. ag. māl'kānī, xi, 2.
mīlavan, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. mīlīv"kh ladōy", fighting was joined by them, they began to fight among themselves, x, 1.
mumot", see marun.
man, f. the mind; sg. abl. mani, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (panānē, for 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; — ladūn", to make a request, make a demand, xi, 16.
manga, see hanga ta manga.
mangun, to ask for, demand; fut. pass. part. m. sg. mangun", it is to be demanded, you must demand, xii, 18; with gatshi, xii, 13, 8; impv. sg. 2, mang, xii, 5, 10, 1; with suff. 1st pers. sg. dat. mangun, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. māng'zēs-na, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. mangay, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. mangahas, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. chum mangān, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. chim mangān, they are asking from me, xi, 14.
manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. manganōwun, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix ay, gur' manganōv'hay, they actually sent for horses, xi, 8.
mānōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) mānōshēs, 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, vii, 1; xii, 2, 22; bāgās-m., in the garden, i, 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; kanē-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; wōr̥vis-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; mōḍānas-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; bāgās-m., (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); dūnīyāhas-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; mōḍānas-m., (arrived) on to a plain, iii, 1; viii, 9; moḍ(r)is-m., (enter) into a body, ii, 5, 6, 7, 11; nāgas-m., (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; nāras-m., (leap) into the fire, iii, 4; pōshākas-m., (entered) into the garment, x, 7 (bis); shēharas-m., (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; shikamas-m., (entered) into the belly, x, 7 (bis); tathī-m., (throw) into it verily, xii, 11; tōtas-m., (entered) into the parrot, ii, 5; wānas-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); šēḵara-m., from in (i.e. from) the city, viii, 11; shikama-m., from in the belly, x, 7 (bis); sūra-m., from in the ashes, xii, 23; satav-m., from in (i.e. from among) the seven, x, 12; ṿana-m., from in the forest, ix, 4; yēmi-m., from in which, xii, 11.
mönzûr, approved, accepted, i, 12.
munazāth (= munazzat), pure (of God), vii, 1.
miššē-mūrâ, f. a hind, ii, 8; dat. -marē, ii, 9; ag. -mari, ii, 9.
mār, m. killing, slaughter; māra gatshun, to die a violent death, x, 7, 8, 13.
morâ, or (ii, 5, 9) moḏâ, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. maris, ii, 7; maris-manz, ii, 6, 7, 11; madîs-manz, ii, 5.
mūrâ, f. see miššē-mūrâ.
mard, m. a man; marda-zam, man or woman, vii, 23.
murdamūzôrâ, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian mardum āzârî. In that language mardum āzâr, a tormenter of men, is colloquially used to mean “a lovely woman”. Hence mardum āzârî would mean lit. “the conduct of a man with a lovely woman”, i.e. “amorous sport.”
marhabâ, interj. welcome! hail! God bless you!; with suff. of indef. art. kârtōs marhabâh, make ye a God bless you for him, wish him good luck, ii, 10.
māraka (= ma’reka), 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. marîth, having died, i.e. after death, iv, 7; marith gatshun (= Hindi mar jâna), to die, vi, 16.
fut. sg. 1, bōy mara-y, if I shall die, vii, 1 (bis); 3, mari, x, 7; xii, 19; imperf. ḍesâ marân, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.
past sg. m. 3, mûdâ, ii, 3, 6; sg. f. 3, mōye, viii, 2, 11.
perf. part. m. sg. mumotâ, dead, ii, 3 (bis), 4 (bis), 10; dat. kîtyâh varihy gamât mumatis, how many years have
passed for him dead, i.e. how many years it is since he died, xii, 20; pl. mumát, viii, 1; perf. m. pl. 3, chih mumát, they have died, viii, 1; fut. perf. āsi mumot, he is probably dead, x, 8 (bis).

cond. past sg. 3, marihē, viii, 7.
mārunt, 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. gatshī mārun, he must be killed, x, 5 (bis), 12, 5; conj. part. mōrith trāwun (= Hindi mār gālnā), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. mōryūn, ii, 16; with suff. 3rd pers. pl. acc. or dat. mōryūkh, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. mārath, ii, 11; 3, mārē (m.c. for māri), v, 7; with emph. y, mārīy, vi, 11; with 2nd pers. pl. gen. yus māriwa, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. māranak, viii, 4.

past m. sg. mōr, iii, 3 (ter); vi, 11; neg. mōr-na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. mōrthas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. mōrun, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. mōrham, they killed him for me (dat. ethicus), iii, 3; pl. mōr, viii, 12; with suff. 3rd pers. pl. sg. mōrikh, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. 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-vāgun, m. red pepper; martsa-vāgan ratshi-hanā, a little red pepper, a small amount of red pepper, v, 6.
mārz-vātul, m. an executioner; pl. nom. (for acc.) māravātal, x, 12; dat. māravātalan, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. māravātalau, viii, 12; x, 12; Cf. vātul.

Marūz, M. N. of the south-east end of the Valley of Kashmir; Marūz-i-pargan, the Pargana, or fiscal division, of Marūz, xi, 5.

mas, m. wine, vii, 31.
Musā, Moses; sg. ag. musāy, iv, 5.
mashhūr, celebrated, renowned, xi, 3.
mashun, to be forgotten; (with subj. in dat.) to forget; conj. part. kath gayēs mashith, he forgot the statement, x, 6; past part. m. sg. amis moth', he forgot, v, 7; f. sg. 1 with suff. 3rd pers. pl. dat. müth'kh, (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' sōty, entranced with that also, iii, 8; pānas'y-y-kun mushtākh, (God has) yearnings only for Himself; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3; mushtākh gatshun, to become entranced, etc., iii, 1, 7, 8.
mashīyēth, f. a wish, vii, 7.
miskin, m. a beggar, one who is poverty-stricken, x, 10; pl. nom. miskin, ix, 11.
miskinī, f. poverty, beggary; sg. gen. -hond'u, x, 4 (bis).
musla, m. a piece of skin, xii, 18 (bis); dim. musla-han, f. a piece of skin, xii, 21; sg. dat. muslas, xii, 22.
māslāhath, f. consultation; — karūnu, to consult together, viii, 3; xi, 19.
masnavē, 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.
masth, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., mastan, vi, 15.
om'u, adj. mad, v, 2; subst. m. a mad man; sg. dat. nēmis matis suvāh, except this madman, v, 9; ag. màti, v, 9.
om'u, the space between the shoulders, the upper part of the back, sg. abl. màti, v, 9; xi, 10.
mōth, m. death; Death personified, hence sg. gen. f. mōtūn'u, (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.

mōtasūṭī (for mutasaddī), m. an accountant; pl. nom. mōtasūṭī, ix, 7.

matsh, f. the arm; sg. abl. matshi, x, 5.

mōsōh, m. a contemptuous term used by demons or the like for a man; sg. abl. mōsha-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. mutsaray, viii, 3; past sg. m. with suff. 3rd pers. sg. ag. mutsarun, viii, 10; xii, 23; f. pl. with same suff. mutsarēn, xii, 22.

mēwa, m. a fruit, xii, 21, 2.

mōvu, poet. for mā 1 (v, 11), q.v.

may, poet. for ma (v, 2), q.v.

mōye, see marun.

myōn", possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4; xii, 15; with emph. y, myōnuy, vii, 9; m. sg. dat. myōnis, xii, 19, 20 (bis), 1; abl. myāni, i, 2; pl. nom. myōnī, vii, 20; x, 5; xii, 15 (bis); dat. myānēn, ii, 7; f. sg. nom. myōnā, iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. y, myōny, x, 10.

myūth", adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24; sg. dat. māzas, vii, 14.

mīzmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see ma, mā 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in mōr"-na, did not kill, and if the verb has pronominal suffixes it follows them, as in mārahath-na, I should not have killed thee. Before it the suffix kh does not become h, as in chukh-na, not chuhana, thou art not. It is used in this way, suffixed to a verb in i, 6; ii, 1, 4, 8, 9, 11; iii, 1, 2, 3; iv, 4, 6; v, 6 (ter), 9 (bis); vi, 10, 6 (bis); viii,
nā, negative interrogative suffix in āsi-nā, will there not be? viii, 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.; khēkh-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; yikh-nā, wilt thou not come? vi, 2; zāna-nā, shall I not know? x, 12.

nau, i.q. na (poet.); nau kēh-ti, no one at all, vii, 23; nau zānav, we do not know, xi, 15.

nu, adv. neg. in nu chuh gatshān pātashēhas, nu chuh gatshān biyē-kun, he goes neither to the king not does he go anywhere else, xii, 4.
nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. shēharas nēbar, (he was taken) outside the city, x, 5.
nēchī, see nēthā.

nēcuyuv, m. a son, iii, 9 (bis); with suff. of indef. art. zargar-nēcuyuvāh, a goldsmith’s son, v, 2; sg. dat. (for acc.) nēcivis, iii, 9; pl. nom. nēcivī, viii, 11; xii, 1; dat. nēcivēn-pēth, on the sons, viii, 13; gen. nēcivēn-hūnzā, viii, 3, 11.

nād, m. a call, a summons; nād dyunā, 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. kasam nāga-pētha, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. nāga, v, 9; pl. nom. nāg, vi, 15; dat. (for acc.) nāgan, vi, 15.

nagma, m. a melody, song; in Kāshmirī, a dance of women; pl. nom., id., iii, 7.

nigān, m. a jewel; pl. nom. id., i, 9; ag. nigānau, (a tray filled) with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahith tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nōkhtā (xii, 19) or nōkta (xii, 4), m. a point; hence a particular on which one can condemn a person; tamis rath-ta kēntshāh nōkhtā, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so kar-ta kēntshāh nōktā (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; — karun, to prohibit (dat. of obj. prohibited), iv, 6.

nōkar, m. a servant; nōkar bēhun, to sit down as a servant, to take
service, xii, 3; pl. nom. huzūrī-nokar bèhānī, 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; bèhiv mē-nish nokari, be employed (in) my service, take service with me, viii, 5.

nokta, see nokhta.

nāl 1, m. a horse-shoe; pl. nom. nāl, xi, 17.
nāl 2, m. the neck; sg. dat. nālas, vi, 9; abl. nāla, v, 9; viii, 10.
Cf. nōlī.
nāla, f. pl. cries, lamentation; nom. (acc.) nāla diñē, to utter cries, to lament, vii, 22, 3.
nālē, postpos. (Hindi), with, xi, 4.
nōlī, adv. on the neck (cf. nāl 2), viii, 10 (ter); — tshunun, to put round the neck, viii, 10; amisōs pōshākh nōlī, he had garments on his neck, i.e. he was wearing garments, x, 4; pōshākh tshonu ami nōlī, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. nam, v, 6.
namun, to bow; fut. sg. 3, nami, vi, 16; 2 past m. sg. 3, namyōv, vi, 16.
nemis, see nthōth.
nāmurād, adj. unsuccessful; in Kāshmirī, without hope, without expectation, i, 10.
nonī, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. y, nomuy, vi, 7; f. sg. nom. nūnī, viii, 6.
nun, m. salt; sg. abl. nuna-ratshī-ḥanā, a little salt, v, 6. (Elsewhere the word is written nūn.)
nēndōr, f. sleep; — karūnī, to sleep, v, 6; — pēnī, sleep to fall, v, 5, 7; — yīnī, sleep to come, v, 6 (ter); yiyyī nēndōr shēhūjī, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis):
ningalun, to swallow; pres. part. ningalān, vi, 15 (bis).
nān-gār, m. a menial cultivator, xi, 10.
nanun, to become manifest; pres. m. sg. 3, chuḥ nanān, vii, 1.
naphets, m. the belly; sg. dat. naphtvas, x, 3.
nar, m. a male; (of a bird) a cock, viii, 1; sg. abl. naran, viii, 1.
nār, m. fire; zinis nār dyun₄, to set fire to the firewood, xii, 21, 4; nār gomot₄ tṣēṭa, the fire (had) become extinguished, xii, 23; sg. dat. nāras-manz, (leap) into the fire, iii, 4; abl. nāra-han zōlith, having kindled a little fire, iii, 1.
nūr, m. light, brilliancy, glory; sg. abl. nūra, vii, 6.
nūr₄, f. the arm (from shoulder to wrist), xii, 15.
narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge; to issue, turn out, happen (as the result of something), vi, 11; to be issued (of an order), xi, 4; ḥatabōd₄-ṭhoris drāy, they turned out (i.e. amounted to) hundreds of kharvārs, ix, 9; nērith gathun, to issue forth and be gone (Hindi nikal jānā), ii, 3; xii, 15; nērith yun₄, to come forth (Hindi nikal ānā), xii, 12.

inf. hyotun nērun, he began to go forth, ii, 3; log₄ nērani, began to issue, x, 7; conj. part. nērith, ii, 3; xii, 12, 5; pres. part. nērān, viii, 7; impve. sg. 2, nēr, ii, 9; pl. 1, nērāv, xi, 12; 2, nēriv, ii, 7; xii, 1 (bis); nēriv-sa, go ye forth, sirs, x, 9; indic. fut. pl. 1, nērāv, xii, 18; imperfect. nērān, xii, 1; m. sg. 3, ọs₄ 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.

nēravun₄, n. ag. one who goes forth; as adv. as I go forth, v, 8.
nāsh, m. destruction, the equivalent of the Hindi pās, and governing the dative; me-nish, near me, by me, viii, 5; forming datives of possession, tē-nish, in thy possession, x, 14; tōhē-nish, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus:
ôkhun-zâdas nish, (brought it) to the teacher's son, xii, 2; bôyis-nish, (go) to the brother, v, 10; lâl-shênâkas-n., (came) to the lapidary, xii, 25; mē-n., (came) to me, xii, 22; mējâras-n., (brought him) to the master of the horse, x, 5; phakîras-n., (came) to the mendicant, iii, 2; pâtashâhas-n., (brought him) to the king, ii, 11; pâtashêhas-n., (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; wazîras-n., (came) to the Vizier, xii, 5, 10, 3; yiman-n., (she came) to these (persons), v, 8; yâras-n., (came) to the friend, x, 4, 11; zanâni-n., (came) to the woman, xii, 4. Cf. nishê 1 and nishin.

nîshê 1, i.q. nish, q.v.; phakîras-nîshê, (he was) near (i.e. with) the mendicant, ii, 9; tîrka-chânas-nishê, near (i.e. in the house of) the cabinet maker, vii, 20; mē-nîshê, in my possession, x, 14; governing dat. of person and following a verb of motion, mē-nîshê, (came) to me, xii, 22; phakîras-nîshê, came to the mendicant, ii, 7; wazîras-nîshê, (he came) to the vizier, xii, 19; governing inan. noun, palangas-nîshê, he came near the bed, x, 7; Cf. nish and nishin.

nîshâna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nîshin, postpos. governing dat, i.q. nish and nishê 1; phakîras-nîshin, (he was) near (i.e. with) the mendicant, ii, 8; kâhânas-nîshin, (go) to (your) master, viii, 10; pâtashâs-zâdan-nîshin, (came) to the princes, viii, 4. Cf. nish and nishê 1.

nâsîyêth (xii, 16, 7) or nasîyêth, f. admonition, advice (xii, 1), instruction; — karûnâ, to advise, give instruction, xii, 16; nasîyêth 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.

noțu, m. a jar, a pitcher, iii, 5 (ter), 9; dôda-noțu, a milk-jar, xi, 13; sg. dat. nâtis-pêth, on the jar, iii, 5, 9.
nēth see nōth.

nētha, 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 yih 1, this. It has no nominative, and nēth is the inan. sg. dat. In declension it runs parallel to ath, q.v.

As a substantive we have m. pl. dat. (for acc.) nōman, (look at) these, viii, 1.

As adjective we have m. sg. dat. nēmis matis sivāh, excepting this madman, v, 9; nēmis manōshē, to this man, xii, 15; m. pl. nom. nōm lāl, these rubies, x, 5; f. pl. nom. nōma wōlinjē, these hearts, viii, 4; dat. nōman māravātal, to these executioners, x, 12; nōman zanēn, to these persons, x, 12; ag. nōman tāhalyav, by these grooms, x, 12.

nēthar, m. a marriage-arrangement; — karun, to make a marriage, to marry (so and so, amis sōty, xii, 15), viii, 2 (bis); xii, 15.
nōtuwān, adj. feeble, i, 2.

nav, card. nine; pl. abl. nāwāv asmānāv-pēth, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1; xii, 4 (bis); amis chuh nāv, her name is, xii, 8; tath chuh nāv, its name is, xii, 18.
nōw, adj. new, i, 11.

nōw, see Lachē-nōw, s.v. lach.

nay 1, see na.

nay 2, f. a reed-flute, vii, passim; gen. m. nayē-hond, vii, 1; f. nayē-hūn, vii, 1.

nōgīd, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; nōgīd-sabakh, a barber-lesson, instruction in barber’s work, v, 6; sg. ag. nōgidan, xii, 19, 25. Cf. nāyēz, nūn, irreg. to take, v, 12; vi, 9; viii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; ratīth nūn, to arrest, capture (a prisoner), v, 7, 9; x, 5; tulīth nūn, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

imp. sg. 2, with suff. 3rd pers. sg. acc. nin, xii, 19; pl. 2, with same suff., niyyūn, x, 5; indic. fut. pl. 1 nimav, xii, 19.

1 past m. sg. nyūv, vii, 9; nēv, iii, 7; with suff. 3rd
nayistân, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. nayistânas-kun, (saying) to the cane-brake, vii, 26; gen. m. nayistânukî, vii, 26; f. nayistânûc, vii, 29. nyâwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. nyôwû. In xi, 6, this is given a pleonastic suffix ku, forming nyôwû-kû, of which the m. pl. nom. is nyôwû-ki.

nâyêzî, f. a barber's wife, xi, 19. Cf. nôyîd.

nâz, m. blandishment, coaxing; pl. dat. nâzan, ii, 7 (applied by a man to soldiers).

néza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. nêza, v, 4.

nazîkh, postpos. near; sôdãqûras-n, (he arrived) near (i.e. came to) the merchant, viii, 10.

nîzikh, adv. near, viii, 6 (bis); x, 4; göw nû, he went near it, viii, 10; postpos. governing dat., near, badanâs-nû, (came) near the body, viii, 6; shêharas-nû, (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — chêsh bâtas-kun, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — chêkh ò-kun, their eyes were directed thither, xii, 23; nazarâh, a single glance; nazarâh kariûnî, to take one look at a person, viii, 11; nazar kariûnî, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. byûthû nazari, he sat for looking, he sat in watch, x, 7; nazari taml-sanzi sôyî, owing to his looking at (me), vii, 13.

nazârbâz, m. a watcher, a watchman, a detective; pl. ag. nazârbâzîn, 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; — gatshun, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in phahi dyunə, to impale, v, 10.

phaharavāv, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — lā'gūn, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. phakīrāh, ii, 1 (bis); phakīrā akh, x, 7; sg. dat. phakīras, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. phakīran, iii, 1; x, 7, 8, 12; gen. phakīra-sondə, x, 12; f. — sīnə, x, 8, 14; voc. phakīra, ii, 3; x, 8; phakīrō, ii, 2; pl. dat. phakīran (for gen.), vi, 13; ag. phakīrav, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīrhoood, x, 14; sg. gen. phakīriyē-hondə, x, 9.

phikirə, f. thought, consideration, reflection; concern, solicitude, anxiety; kēh chēna phikirə (xii, 5) or kētshāh chēna phikirə (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. phikirāh karūnə, to do a thinking, to consider, reflect, xii, 19, 24; phikiri gatshun, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal 1, m. a fruit; pl. nom. phal, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) phala, vii, 14.

pholə, m. a grain, hence any small round object, such as a pearl, etc.; kañi-pholə, 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, chuh phōlān, xii, 2; past m. sg. 3, phōlə, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pahān, a dim. suff. drāv dūr-pahān, he went forth a little distance, x, 7; byūthə dūri-pahān, he sat down at a little distance, x, 7; khasun hyorə-pahān, to go a little distance up-stream, xii, 6.
pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; ḫōšt-hōndu pahar, a watch of the night, iii, 1; sg. abl. patīmī 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, pharw tas Yīblūs, 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); thūdā-kani phērun, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. phirith, having returned; with or without potu, very common in the meaning "back again", as in phirith yunu, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so phirith nērun (x, 14) or phirith potu nērun (xii, 19), to go forth back again; phirith wasun, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, phirith dapun, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so phirith wanun, to reply, v, 2, 4; wanun potu phirith, id., x, 7; phirith ladun, to send (a message) in reply, x, 3 (bis); with wūthun, to arise, we have wūthus phirith, he up and replied to him, viii, 6; x, 2; wūthus potu phirith, id., x, 6; wōthūš phirith, she up and answered him, xii, 11. With gathun, we have phirith gathun, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, chuh phērān, ii, 5; imperf. m. sg. 3, ḫōšt phērān, i, 2.

past m. sg. 3, phyrūr, viii, 1; with suff. 3rd pers. sg. dat. phyrūrus, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. phirī phirī, turning (me) round and round, vii, 18; conj. part. phirith tsunun, to turn upside down, iii, 5.

pharōsh, m. a seller; lāl-pharōsh, a ruby-seller, a jeweller, xii, 3.
Phörsat, m. N.P., Sir Douglas Forsyth, xi, 2.
phursath, f. leisure, freedom from duties, xii, 17.
paharawolṭu, m. a man who keeps a watch, a watchman, sentry;
sg. dat. -wölis, viii, 8.
phär'yād, m. a lamentation, cry for help or redress, complaint;
— dyunu, to lay a complaint, cry for redress, vii, 22; x, 2.
phāsh, m. abusive language reflecting on a woman's chastity;
mē ma kar sīras phāsh, do not accuse my secret (parts) of
unchastity, do not disgrace me by letting me remain naked,
xii, 7.
phaṭun, to be broken; past f. sg. 3, phūṭa, iii, 5; with suff.
2nd pers. pl. dat. phūṭua, x, 12.
phūṭrun, to break (trans.); impve. pl. 2 with suff. 3rd pers. sg.
acc. phūṭryūn, xii, 3; past m. sg. with suff. 3rd pers. pl.
ag. phuyrukh, xii, 4; ditto and 3rd pers. sg. dat. phuyruhas,
ii, 11.
phuṭuvaḥ, m. a decree, order, ii, 7. This word has here the suff.
of the indef. art. added.
phyūru, etc., see phērun.
pak, f. a wing; pl. nom. pakha, viii, 7.
pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.
pōkh, adj. ripe; as subst. pl. dat. (for acc.) pōkhta, vi, 15.
pakun, to walk, to go, to go along; inf. hyotukh pakun, they began
to go, x, 1; neg. conj. part. mōdān chuh wuñē pakanay, the
plain is still not having been walked, i.e. we have not yet
passed over it, x, 1; pres. part. pakān, going, i.e. as I go,
v, 7; impve. pl. 2, pakiv-sa, go ye, sirs, x, 1; pres. m. sg. 3,
chuh pakān, iii, 11; pakān chuh, viii, 7; xii, 7; pl. 3, chih
pakān, xii, 2; pakān chih, x, 4; f. sg. 3, chēh pakān, iii, 2;
xii, 7; imperf. m. sg. 3, ṥuṣu pakān, v, 7; pl. 3, ṣuṣ pakān,
x, 1.
pakānāwun, 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, ṣuṣ pakānāwān, xi, 8.
pakawunu, n. ag., f. sg. nom. pakawuṣu, one who marches, xi, 11.
pal, m. a rock, xii, 14 (bis), 15; sg. dat. palas, xii, 15.
pōlāduw, adj. made of steel; m. pl. nom. pōlādāv, v, 4.
pālun, to protect; salām pālūnā, to make a bow, to salute reverently (xii, 16); conj. part. pōlith, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. palangas, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); palangas türā, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. pōlāv, ii, 3.

pām, f. a reproach; pl. nom. mē rōzan pāma, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter); bāla-pān, a youthful body, a youthful condition, vii, 11, 5; sg. dat. pānas, vii, 24, 5.

pāna, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the 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, pānasīy, 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. panunā, q.v., s.v.

The dat. pānas is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in pānas gatshun, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; pānas nērun, to go forth on one's own business, xii, 5; pānas yunā, to set out home, xii, 12; so gāy pānas bithā, they sat down free from duty, they rested after finishing their turn of duty,
viiii, 8; gay pānas pānas, they went away each on his own business, or each to his own home, v, 9.

pīkān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. panja-sōtyi, only by using the claw, xii, 16.

panun⁹ poss. adj. reflex. (usually considered as the genitive of pāna) own, the equivalent of the Hindi apnā. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; vii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quarter), 5 (quarter), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; vii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one’s own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; vii, 1, 5, 11; x, 5; xii, 18; panun⁹ panun⁹ each his own, xi, 10.

m. sg. nom. panun⁹, 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. pananīs, 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. panān⁴, vii, 20; x, 14; panān⁴ panān⁴, xi, 10; panin (m.c. for panān⁴), iv, 7; dat. pananēn, vii, 10, 3, 4.

f. sg. nom. panūn⁹, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. panānē, v, 4, 10, 2; x, 5; xii, 4; ag. panani, v, 5; x, 12; abl. panani, x, 3, 13; pananē (m.c. for panani), vi, 6.

pānts, card. five; katha pānts (f. pl. nom.) five statements, x, 1 (several times), 14; pānts katha, x, 6; rāpayēs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. pāntsan kathan, for five statements, x, 1; pāntsan zanēn, to the five men, x, 6.

pōntsēm⁹, ord. fifth, x, 1; f. sg. nom. pōntsēm⁹, x, 6 (bis).

pānawōn or pānawōn, adv. mutually; pānawōn, viii, 1, 2; xi, 19;
xii, 25; pānawūn, x, 1. This word is equivalent to the Hindi āpas-mē.

papun, to ripen; conj. part. papith yun"a, 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. parīyē, xii, 15; pl. nom. parīyē, iii, 7, 8.
pūr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) pūran, vi, 13; ag. pūrav, v, 8.
pōrā, f. a hut; dim. f. sg. nom. pōri-hanā, a hovel, a small hut, xii, 2.
pūrā, adj. full, in pūrā-khumār, full of languishment, v, 2.
parda, m. a veil; with suff. of indef. art. parda kor"nak, she put a veil over them, she hid them under a veil, vi, 4.
pargar, 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.
parun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vii, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. parān gatshun, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impve. sg. 2, par, vi, 17; indic. fut. sg. 1, para, xii, 1 (bis); imperf. m. pl. 3, ōst parān, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. porun, xii, 23; with suff. 3rd pers. pl. ag. porukh, xii, 18.
pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) palang pōrith, a bed prepared, iii, 7.
pōrūn, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. pōrūn, x, 2, 9; f. sg. with same suff. pōrūn, v, 10; pūrith, having put on (a saddle to a horse), xi, 9.
prang, m. a bed, a couch; wutsha-prang, a flying couch, = the magic carpet of our fairy tales, xii, 18.
prārun, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. prārūn, v, 11; pres. m. sg. 3, chuh prārūn, v, 6; 2 past m. sg. 3, prāryē, ii, 10.
prath, a distributive preposition, as in prath-dōha, on each day, every day, viii, 1 (bis).
pritshun, to ask; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. timan'y pryutshun, he asked them, xii, 1.
partawa, m. the sound of a footstep, a footfall, xii, 15 (pyauv, fell).
pōravi, f. following; hence (in Kāshmīrī) protection; — karūni, to protect, i, 1.
Parwardīgār, 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. parzanōw, x, 5; xii, 2; with suff. 1 sg. nom. parzanōwus, I was recognized, x, 12; with suff. 3rd pers. sg. ag. parzanōwun, viii, 9, 10; plup. f. sg. 3, ōsā parzanōwāmūtsa, 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-e-pātašāh, they went before the king, they were taken into the king's presence, vi, 9; amis pēsh anun, to bring before him, to cause him to experience (trouble), xii, 25.
pōsh, m. a flower; pōsh-gōndu, a bunch of flowers, a nosegay, v, 4 (ter); pōsh-mōdān, a flower-meadow, a field of flowers, xi, 3; pōshē-thūr, a flower-shrub, ii, 3.
pōshākh, m. a robe, a garment, v, 9 (bis); x, 2 (bis), 4 (ter), 9; xii, 6 (bis), 7 (several times); — trāwun, to put off a garment, disrobe oneself; sg. dat. ath pōshākās kūrūn shēkāl yinsān-huhyu or ath pōshākas korun yinsān-huhyu, he made the garment into the shape of a man, x, 7; pōshākas-manz, (entered) into the garment, x, 7; āmā kūrūnas 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. miñe-mare 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 lādyēyēś, she ran after him, vi, 8; yimāva pata, I will come after you, I will follow you, xii, 1; pata chikh lārān, they are running after them, xi, 18.

potu, backwards, back again; — yunu, to come back, return, v, 1; — 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.

pūt, the young of any animal or insect, esp. a dear child; pl. dat. pōtēn, ix, 3 (young ones of a bee).

path, adv. behind; path rōzen, 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 wanān, at the back of the forests, deep in the forest, xii, 10.

pēth, postpos. governing dat., on, upon, in various shades of meaning. Thus:

on, upon, asmānan pēth, on the heavens, iv, 4; palangas-pēth, (lying) on the bed, viii, 13; wūdi-pēth, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, lālan-pēth, (the hand fell) upon the rubies, x, 5; natis-pēth, (put) upon the jar, iii, 5; cārpāyē-pēth, (sat down) upon the bed, x, 5, so ath-pēth, (sat) on it, xii, 21; ath'-pēth, on it verily, xii, 21; zūnādabi-pēth, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), guris-pēth, (mounted) the horse, ii, 11; ath'-pēth, (got up) on to it (a bed), iii, 7; so palangas pēth, (got up) on to the bed, v, 5, 6 (bis), 9 (ath); x, 7 (bis); bathis-pēth, (ascended) on to the bank of the river, xii, 7; ath'-pēth, (ascended) on to it (a pyre), xii, 24.

down on to, bathis-pēth, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of “to” after
a verb of motion. Thus adālūtsā-pēth, (went) to the court of justice, v, 9; kōli-akīs-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 chēh, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in khāwand thōwun dēras-pēth, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in ḍgas-pēth (infidelity) to a master, viii, 6, 8, 11; nēcīvēn-pēth, (an order) concerning or against (his) sons, viii, 13.

Forming adv. athʿ-pēth, thereupon, xii, 7.

pētha, postpos. governing abl. from on, as in gurī-pētha, (fell) from on (his) horse, fell off his horse, ii, 6; guryau-pētha, (dismounted) from (their) horses, xii, 2; Kōh-i-Tōra-pētha, (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-aṭa-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 karīn kivasam nāga pētha, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pētha-kani, on the top of (it = athʿ), viii, 1.

pēthʿ, postpos. governing abl., on, above, in various shades of meaning. Thus:

nauv� asmānav pēthʿ, above the nine heavens, iii, 8.
kala-pēthʿ, (leaped) over (his) head, ii, 9.
tami-pēthʿ-kani, in addition to that, iii, 8.

pōthʿ 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 pōthʿ, into the case of the agent. Thus:
Added to an adjective, lōc-pōthṭ (lōṭṭu), gently, xii, 5; pāzḥ-pōthṭ (pōzū), really, truly, x, 6, 10.

Added to an adverb, kētha-pōthṭ, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; tithay-pōthṭ, in that very manner, exactly so, xii, 23; yēthay-pōthṭ, in what very manner, exactly as, xii, 22; yithay-pōthṭhīn, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from tsūṛu, theft, we have tsūri-pōthṭ, theft-like, i.e. secretly, xii, 6, 7, 17; so tsūri-pōthṭhīn, iii, 1.

pathar, adv. on the flat ground; hence, down, in phrases such as pathar wasun, to fall to the ground, ii, 3; pathar pyonu, id., ii, 11; pāwun pathar, to throw down on the ground, iii, 9.

pathwōrī, m. a village accountant, ix, 10.

putolā, an idol; pl. dat. putalēn, iv, 6; putal-kāṇa, an idol house, a temple or room in which idols are worshipped, sg. dat. -kāṇas, vi, 4.

pēturun, to be responsible for the carrying out of any work; pyonu pēturun, a load of responsibility to fall on a person, ii, 5.

pātashāḥ (पातशाह) or pātashēḥ (पातशेḥ) a king. This word is given with either of these spellings almost at random in the stories as written in the nāgarī character. I have followed them in this.

sg. nom. pātashāḥ, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; -bāy, a king’s wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); -kūḍā (= -kūrā, bel.), v, 5; -kūrā, a king’s daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. pātashāhā, viii, 1.

pātashēḥ, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; pātashēḥ-kūrā, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. pātashēhā akh, viii, 7, 11; pātashēhāḥ, ii, 1.

sg. dat. pātashāhas, iii, 3; viii, 1.
pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. pātashēhan, i, 11; vi, 11; vii, 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-sonḍa, ii, 10; v, 10; vi, 11; sāndī (m. pl.), viii, 1, 13; -sūnza, v, 7 (bis); viii, 1; x, 14; -sanzē, v, 2, 4; -sanzī, v, 4; xii, 4.

pātashēha-sonḍa, xii, 1, 4; -sandīs, ii, 5, 6, 7; v, 11; xii, 22; -sandī, ii, 9; -sandēn, viii, 1, 6; -sandīyau, viii, 5; -sūnzī, x, 5; xii, 1; -sanzē, v, 1 (bis); xii, 4, 5; -sanzī, xii, 5.

pātashōhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — kariņa, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. pātashōhi-manz, xii, 19; gen. -honda pōshākh, a royal robe, x, 2, 9; pl. dat. pātashōhiyēn-kyuṭa, 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.

pātashākhāda, m. a king’s son, a prince; sg. dat. -zādas, viii, 5; pl. nom. -zāda, viii, 3 (bis), 11 (ter); dat. -zādan, viii, 4 (bis), 11 (bis); gen. -zādan-honda, viii, 4.

patyum, adj. last, final; m. sg. abl. patimi pahara, at the last watch (of the night), v, 8.

pāvun, to cause to fall; impv. sg. 2, with suff. 3rd pers. sg. acc. pāvun pāthar, cause him to fall down, iii, 9; fut. impv. mē pōv’zi yād, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pau, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; mōkalan pāy, a means of salvation, ix, 11.

pāday, m. a messenger; the messenger of death, x, 12.

pāyā, m. a cup, viii, 7; āba-pāyā, a water-cup, viii, 7; sg. dat. lodun pāyās āb, he filled the cup with water, viii, 7; pāyās chuk thaph kārit, he holds the cup, viii, 7.
pyon⁴, 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 pyon⁴, to fall down (= Hindi gir parnā), ii, 3, 6; pyon⁴ pathar, to fall to the ground, to fall down, ii, 11; bēmār pyon⁴, to fall sick, v, 1; pyon⁴ pētarun, a load of responsibility to fall (on a person, dat.), ii, 5; pyōm wanun, it is fallen to me to speak, I shall have to speak, xii, 10; pyōs nāc, a name fell to him, he was named (so and so), xii, 4; yād pyon⁴, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; amis dōd⁴ ēs⁴ pēmot⁴ yād, she remembered the pain, xii, 15; chus pēwān nayistān yād, she remembers the cane-brake, vii, 26.

impve. sg. 3, pēyin, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. pēmōs, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus pēwān, vii, 26; m. pl. 3, pēwān, vii, 20.

past m. sg. 3, pyauw, xii, 15 (bis); pēv, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. pyōm, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. pyōs, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. pēyēm, vii, 19; with suff. 3rd pers. sg. dat. pēyēs, v, 5; with suff. 3rd pers. pl. dat. pēyēkh, v, 7.

perf. m. sg. 3, chuh pēmot⁴, x, 3; plup. m. sg. 3, ēs⁴ pēmot⁴, viii, 9; xii, 15; fut. subj. f. sg. 3, āsī pēmūts⁴, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth; f. pl. pyāwal, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) pōzas, viii, 7.

poz⁶, adj. true, x, 8; with emph. y, as adv. pozuy, x, 6 (ter); m. sg. ag. pāz'-pōṭh⁴, really, truly, x, 6, 10; see pōṭh⁴.

pazun, to be proper = gatshun 1, and used in the same way, the future being used in the sense of the present.
fut. sg. 3, interrog. yī pazyā, is this proper? is this right?
vi, 8.

racēn, see rafun.
rūdī, rūdu, rūdumotu, see rōzun.

rāh, m. a fault; mati rāh ladun, to impose a fault on (so and so’s)
shoulder, to charge a person with a crime, v, 9.

rahath (♀ gender) (= pers. rāhat), rest, repose, ease, tranquillity.
kara rahath, I will make ease, I shall be at ease, ix, 4.

rājē, m. a king (esp. a Hindū king) (the usual form of this word is
rāza, but in these stories it only occurs in Nos. x and xi,
and, there, under the form rājē), x, 7, 8, 14 (ter); sg. dat.
rājēs, x, 7, 8 (bis), 14; ag. rājēn, x, 8 (bis), 14; gen. rājē-
sünzā, the king’s (daughter), x, 7 (bis); voc. rājē, xi, 2
(addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. rājē-sa, Your Majesty! x, 8
(bis); rājē-sōb (nom. sg.), His Majesty, x, 8; voc. rājē-sōba,
Your Majesty! x, 7; rājē-bikarmājēth, King Vikramāditya,
ag. -bikarmājētan, x, 8; gen. f. -bikarmājētuunā, x, 6.

rājy, m. ruling (as a king); — karun, to rule, x, 14.

rājēsāda, a prince; pl. nom. rājēsāda, xi, 7.

rakh, f. a plain kept for the pasturage of the king’s cattle, x, 5;
sg. dat. rakhi, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, congé; — dyunā,
to give a person leave to depart, to dismiss, xii, 25; — hyonā,
to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel; sg. dat. rumāli-kēth,
in a kerchief, iii, 2.

rīnā, see ryūnāu.

rapāt, m. a report (the English word); — dyunā, to make a report,
v, 9.

rōpay, m. a rupee; rōpayē-hath, a hundred rupees, viii, 9, 10;
x, 6; rōpayēs tōr hath, four hundred rupees, x, 1, 2; rōpayēs
pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5; share, portion,
quota, proportionate division, xi, 10; — kariūnā, to collect
supplies, xi, 5; — kārthan án’hay nān-gār, 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. rütsh), an adjectival suffix signifying “without”; banana-rost, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. rātas, by night, x, 1, 6; xii, 4; rātas-rāth, on this very night, x, 5, 12; sg. gen. m. pl. rātāk, of last night, v, 9.

rāth 2, f. night; — āyē, night came, x, 5; — bariūn, to pass the night, i, 10; — lagūn, night to come on, viii, 9; — kadiūn, to pass the night, x, 11; xii, 5; — gayē ādā, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. rāthāh, xii, 5; sg. gen. rōts-hond, iii, 1.

rāth 3, adv. dōh ta rāth, day and night, i.e. always, continually, vii, 3; rāth-kyut, by night. Cf. rātasas.

rēth, m. a month, sg. dat. rētas, pl. nom. rēth, dat. rētan, as in the following: rētas-kyut kharaj or rētas kharaj, a month’s expenditure, salary for a month, xii, 4; trēn rētan-kyut kharaj, salary for three months, xii, 5, 11; rēth gav ādā, a month went to completion, a month came to an end, xii, 4; trih rēth gav ādā, three months came to an end, xii, 11; trih rēth gay, three months passed, xii, 6.

rāt-lī, adv. by night, viii, 9.

ratn, m. a jewel; ratna-kor, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

ratun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; gōlām ratun, to engage as a servant, viii, 13; latun tal ratun, to hold under the feet, viii, 7; mōkh ratun, to seize (so and so’s) face, to look intently at, v, 9; kētshāh nōkhta ratun, to find some fault with (dat.), to get up some charge against, xii, 19; yād ratun, to seize the memory, to keep on the memory, i, 7.

conj. part. ratith, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2, rath, i, 7; viii, 4; pol. sg. 2, rathta, xii, 19; past sg. m. rōt, x, 5, 12; with suff. 3rd pers. sg. ag. rotun, viii, 7; x, 3;
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with suff. 2nd pers. pl. ag. rot'wa, x, 12; pl. rāt, v, 7; viii, 13; f. sg. rūt, x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. rūt'nakh, viii, 3; pl. with suff. 3rd pers. sg. ag. racēn, viii, 4; perf. m. sg. 3, chuh rot"mot", x, 12.

rāṭun, to cause to be grasped, to cause to stick; perf. part. m. sg. rōt"mot", viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything); ratshi-han, v, 6 (bis), or ratshi-hanā, v, 6 (bis), id.

rāṭas, adv. by night, viii, 5. Cf. rāth, 3.

rawāna, adj. dispatched, sent; — karun, to dispatch, x, 3.

rivun, to lament; pres. f. sg. 1, chēs rīwān, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, viii, 11; — kāriṇa, to consider, think, xii, 15.

ryūnz, a ball (such as children play with); pl. nom. rīnzi, v, 3 (bis), 4 (several times), 5.

raz, f. a rope; gāṣa-raz, a grass rope, xi, 9.

rēza, m. a piece, a fragment; — karun, to cut to fragments.

rōzun, to remain, continue, i, 5; ii, 9; vii, 18, 20 (bis), 3; x, 1, 6, 8; xii, 1, 15, 8; to wait a while, to wait, vii, 9; to abide, continue in one place, ix, 6, 8, 10, 2; path rōzun, to remain behind, to remain over and above, to be all that is left, xii, 23; pāna rōzan, reproaches will remain, i.e. (1) shall get a bad name, x, 3.

inf. abl. bēdār rōzana-sāty, by means of remaining awake, x, 8; forming inf. of purpose, rōzani āy, came in order to stay, x, 6, 8, 10, 2; freq. part. rūzā rūzā, remaining continually, vii, 18; pres. part. rōzān, vii, 23; perf. part. rūd"mot", i, 5; xii, 23; impv. pol. pl. 2, rūzāv, vii, 9; indic. fut. sg. 2 interrog. rōzakha, xii, 18; 3, rōzi, x, 1, 6; pl. 3, rōzan, x, 3; pres. f. sg. 3, with suff. 3rd pers. pl. dat. nakha rōzān chēkh-na, she does not remain near them, ii, 9; past m. sg. 3, rūdā, xii, 1, 15; pl. 3, rūdl, 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,
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sir, x, 12; di-sa, give, sir, x, 8; gatsh-sa, go, sir, ii, 9; nin-sa, take her, sir, xii, 25; nīriv-sa, go forth, sirs, x, 9; pākiv-sa, walk, sirs, x, 1; wān-sa, tell, sir, x, 1 (bis), 2; wānta-sa, please tell, sir, ii, 4; wāniv-sa, say, sirs, x, 6.

(c) A conjunction, yina-sa, that not, sir, xii, 1.
(d) An interjection, hata-sa, O, sirs, x, 5.

sōb (= 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.
subu̍h, m. morning, dawn, x, 8; xii, 9; subu̍han, adv. in the morning, at dawn, x, 11; subu̍hanas, id., xii, 12; subu̍has, id.,

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 dapun, to teach a
lesson, iv, 4; v, 5; — parun, to read a lesson, to study,
viii, 3, 4; sg. dat. sabakas, viii, 3 (bis), 11; sabakas āsun,
to be at a lesson, to be at school, viii, 11; chēs-na tshū̂n̪-
mûts̪ nōyid sabakas, I (fem.) was not taught a barber’s lesson,
I did not learn barber’s work, v, 6.
Sobir Tilavonu, m. N.P., Sābir, the oilseller, N. of the author of the
11th story in this collection, — How Forsyth Sāhib went to
conquer Yārkand.
sadāh, m. a sound, viii, 9.
sōdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining,
acting as a merchant, iii, 1; v, 10; sg. dat. sōdāhas, iii, 1; v, 10.
sōdāgar [iii, 3 (bis), 4] or sōdāgār [iii, 1 (ter), 3; v, 11 (bis); viii,
9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art.
sōdāgāra, viii, 9; sōdāgāra akh, viii, 9; sg. dat. sōdāgaras,
iii, 2; sōdāgāras, viii, 9, 10; ag. sōdāgāran, viii, 9, 10;
gen. sōdāgāra sondu, iii, 1; sōdāgāra sondu, iii, 1; pl. gen.
sōdāgāran-hondu, viii, 9.

sōdāgar-bāy, f. a merchant’s wife, iii, 1 (bis), 2, 3; sg. dat.
bāye, iii, 1, 2.

Śodurabal, m. N. of a place in Kashmir; with emph. y, Śodurabalay,
only in Śodurabal, vii, 31.
sōh, suh, see tih.

shēch⁴, f. a message; — ladūn⁸, 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 sōhibun⁹ (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. Sōhibasond⁹, of God, iv, 4, 5; Phōrsat sōhibun⁹ (treated as part of a proper name), xi, title; sg. voc. Sōhibō, O God! ix, 3.

Būr-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, ोष s shūbān, vii, 10; durative past conditional, āsihē shūbān, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4; (I would see) how beautiful it was, ii, 5; past cond. sg. 3, shūbīhēh, xii, 4, 5.

shod⁹, m. news, intelligence, ii, 10.

shāh, shē 1, m. a king; shēhan-shāh, a king of kings, an emperor, i, 1; shāh-i-yūsūp, King Joseph, vi, 1; sg. ag. shēhan, i, 7.

shēk 2, card. six. shēh zañē, six females, xii, 6, 7; pl. dat. shēn kūd-khānan, for six prisons, v, 7; shēn zañēn, for (of) six females, xii, 6.

shōhī, f. royalty; khal-i-shōhī, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēkul⁹ 1, m. coolness, cold, i, 11.

shēkul⁹ 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. yiyy nēndr shēkāj, 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-sond⁹, viii, 6, 13 (bis).
shēhar, m. a city, x, 9; a country, ii, 1; shēhar-ē-Yirān, the land of Persia, ii, 1; with suff. of indef. art. shēharā, v, 1.

sg. dat. shēharas, (went) to the city, x, 10; nīzīkh 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 akis-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 dūr, far from the city, viii, 11; shēhara-manza, from in the city, viii, 11; tsaliv 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-sōty, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — gatshun, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkhāts, m. a person, an individual; with suff. of indef. art. shēkhās, x, 1; shēkhās akh, xii, 3; sg. dat. shēkhātas, x, 2 (bis); ag. shēkhātan, x, 2, 6.

shēkal, f. a form, shape; pōshākas kūrān shēkal yinsān-hishā, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. shikamas-manz, (entered) into (her) belly, x, 7 (bis); abl. shikama-manza, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. shikāras, ii, 4, 8; vii, 7.

shikast, m. weakness, sickness; sg. abl. shikasta-sōty, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, shōlān chuh, vi, 6.

shām, m. evening; shāman-bōght, at about evening, at eventide, v, 5.

shēmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; shumār būzā, the counting was
heard, i.e. the roll-call was heard, the roll was called, xi, 16. Cf. bē-shumār.

šēmshēr, f. a sword, viii, 6, 13; x, 7; — kaḍūn², to draw a sword, viii, 13; x, 7; — láyūn², to give a blow with a sword, viii, 6; — tulūn², to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. kūr²s thaph šēmshērī, she seized the sword, iii, 9; gen. šēmshērī-hond² tēg, the blade of a sword, viii, 6, 13; šēmshērī-hūnz² tsūnd², a blow of a sword, a sword-cut, iii, 5, 6.

šānd, m. a bed-pillow; šānd dyun², to put (anything) under one's pillow, x, 7; khōra chēs karān šānd, she goes from the foot of the bed to the pillow, v, 5; sg. abl. šānda, v, 5.

šōngun, to go to sleep; past m. sg. 3, šōng², x, 7. The conj. part. šōngith, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

šēnākh, m. one who recognizes, in lāl-shēnākh, one who recognizes rubies, a lapidary. See lāl-shēnākh, s.v. lāl 1.

shāph², m. a charm, spell, incantation; amis shāph dyutun², she pronounced a spell over him, xii, 15; shāph tul²nas², she took the spell off him, xii, 15. Cf. kas²m.

shār, m. a poem, xi, title.

shōr, m. in shōra-gāh, an outcry, vi, 12, 3.

shur², m. an infant, a child; shur²-bāshē, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērikh, m. a sharer, partner, i, 10.

šērun², to put in order, to arrange; conj. part. shīrith trāwun, to make ready (for a person), x, 7; fut. pl. 1, shē rav², xi, 12, 7.

shrān, ? m. a blacksmith's tongs, xi, 16.

šēstravë², adj. made of iron, xii, 16, 7; m. sg. abl. šēstravi, xii, 16; pl. nom. šēstravi², v, 4; fem. sg. nom. šēstravë², v, 4; abl. šēstravi, v, 4.

শাতান, m. Satan, iii, 8; sg. ag. Shētānan, iii, 8.

shōtsh, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, sakharyēy, xii, 18.
sakth, adj. hard, severe, vii, 13, 18.
sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. sālas, v, 9; vi, 2.
sōl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. sōlāh, ii, 2; sg. dat. sōlas, ii, 4, 8; iii, 1; viii, 7.
sul, dawn; sulī, at dawn, xii, 23; sōlī-gārē (m.c. for sulī-gari), at dawn time, v, 7.
salāh, m. advice, viii, 11; thāviv mē-sōty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.
salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — karūn, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — pālūn, id., xii, 16; sg. dat. salāmi, viii, 3.
sultān, m. a Sultan; Sultān-i-Mahmōd-i-Gaznavī, Sultān Mahmūd of Ghazni, i, 1.
salay, f. a spike, v, 4; sg. abl. salayi-sōty, with, or by means of, a spike, v, 4 (bis).
Sulaymān, m. N.P. Solomon, xii, 17.
samā, m. heaven; arz o samā, earth and heaven, vii, 26.
sumb, adj.; adequate (for), sufficient (for); rūtas sumb, (money) sufficient for a month, xii, 4; m. pl. nom. lāl traṭis sumb, rubies enough for a necklace, sufficient to make a necklace, xii, 5.
sōmb run, to collect, bring together, amass; fut. pass. part. m. sg. cyōn, you must collect, xii, 21; conj. part. sōmb rith, ix, 9; pres. m. pl. 3, chīk sōmb rān, xi, 7.
sōmb rūvun, i.q. sōmb run; fut. pass. part. m. pl. gatshan sōmb rūvun, they must be collected, xii, 24; past m. sg. sōmb rūwun, xii, 21, 4; with suff. 2nd pers. sg. ag. sōmb rūwuth, 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; sōrūy sāmān, the entire appliance, xi, 9; bā-sōrūy-sāmān, with all pomp, xi, 20; pl. nom. sāmān, vii, 5.
samsār, the world, iv, 1, etc.; sg. dat. samsāras, for samsāras-
manz, in the world, ix, 6.
sān, postpos. with; gāta-sān, with skill, skilfully, i, 6.
sīna, m. the bosom, vii, 21.
sōn, m. gold; sg. gen. sōna-sondā, made of gold; m. pl. nom.
sōna-sāndī, v, 3, 4 (bis), 5; f. sg. sōna-sūnzā, v, 1; sōna-kan,
an ear adorned with golden ears; pl. dat. with emph. y, sōna-
kananay, vii, 11.
sōnā, adj. deep; — khash, a deep cut, v, 6.
sōnā, possess. pron. our, x, 12; with emph. y, sōnuy, viii, 13;
f. sg. nom. sōnā, viii, 11; x, 5.
sondā, postpos. of gen. Added
A. to masc. sg. animate nouns. gōlāma-sondā, of the
servant, viii, 6; khōdāyī-sondā, of God, xii, 7; lāl-shēnāka-
sondā, of the lapidary, xii, 8, 25; mōl-sondā, of the father,
xii, 21, 2; phakīra-sondā, of the faqīr, x, 12; pātashāha-
sondā, of the king, ii, 10; v, 10; vi, 11; pātashēha-sondā,
of the king, xii, 1, 4; sōdāgara-sondā, of the merchant, iii, 1;
sōdāgāra-sondā, id., iii, 1; Sōhiba-sondā, of the Master (i.e. of
God), iv, 4, 5; shēhmāra-sondā, of the python, viii, 6, 13;
sōnara-sondā, of the goldsmith, v, 2; yāra-sondā, of the friend,
x, 4, 11; Yūsūpha-sondā, of Joseph, vi, 10; zānī-sondā,
of the person, viii, 11.
hihara-sandis, of the father-in-law, x, 12; pātashēha-sandis,
of the king, ii, 5, 6, 7; v, 11; xii, 22.
mōl-sandi, of the father, xii, 21; pātashēha-sandi, of the
king, ii, 9; wazīra-sandi, of the vizier, xii, 4, 5.
pātashāha-sāndī, of the king, viii, 1, 13; sōnara-sāndī, of
the goldsmith, v, 10.
pātashēha-sandēn, of the king, viii, 1, 6.
pātashēha-sandyau, of the king, viii, 5.
gōlāma-sūnzā, of the servant, viii, 11; khāwanda-sūnzā,
of the husband, iii, 2; mōl-sūnzā, of the father, xii, 19,
20 (ter); phakīra-sūnzā, of the faqīr, x, 8, 14; pātashēha-
sūnzā, of the king, v, 7 (bis); viii, 1; x, 14; pātashēha-
sūnzā, of the king, x, 5; xii, 1; rūjē-sūnzā, of the king, x,
7 (bis); sōnara-sūnzā, of the goldsmith, v, 1, 3, 10.
pātashāha-sanzē, of the king, v, 2, 4; pātushēha-sanzē, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzī, of the king, v, 4; xii, 4; pātashēha-sanzī, of the king, xii, 5; sōnara-sanzī, of the goldsmith, v, 7, 9 (bis); yāra-sanzī, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. sōna-sāndī, made of gold, v, 3, 4 (bis), 5; sōna-sūnzī, id., v, 1.

C. With sg. an. pron. m. or f. āmī-sondū, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

āmī-sandī, of her, x, 5; tāmī-sandī, of him, i, 3; vii, 6.

āmī-sūnzū, of him, iii, 4; xii, 4; āmī-sanzī, of her, xii, 15; tāmī-sūnzū, of her, xii, 15; nazari tāmī-sanzī-sōty, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sōnamarg, f. N. of a marq 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. Sōnamargī, at Sōnamarg, xi, 3.

sōnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. sōnaras, v, 9; gen. sōnara-sondū, v, 2; -sāndū (m. pl. nom.), v, 10; -sūnzū (f. sg. nom.), v, 1, 3, 10; -sanzī (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. sōnar (for sōnar), v, 4.

sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually sonur or sonār.

saniyās, m. a kind of Hindū ascetic, a Saṃnyāsin, v, 10, 11 (quater); sg. dat. saniyāsas, v, 12; voc. (poet.) saniyāsu, v, 11.

sapadūn, sapanun, to become.

fut. sg. 2, sapadakhu, vi, 11; interrog. sapadakha, iii, 2; 3, sapadī, vi, 16; past m. sg. 3, sapodū, iii, 7; sapodū sawār, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. sapodum, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. sapūzīkh-nu, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.
sapañës 2ⁿ 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.
sapañës, see sapadun.
sar, m. the head; sar tsatun, to behead, viii, 11.
sara 1, m. investigation, testing, x, 4; sara karun, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in karén tsör katha (f. pl.) sara, he tested four statements (x, 6). Similarly sapañës 2ⁿ katha sara, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. saragi.
sara 2, see sarun.
sár¹, an old word, now used in compounds such as sár¹ gats hun, to be flooded, to be covered with a flood of water, iv, 3.
sör, adj. satisfied, contented, i, 3.
sir, m. a secret, a mystery, ii, 4; sır bawun, to explain a secret, vii, 21; më ma kar sìras phāsh, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.
sör², adj. all. This word is always used with emph. y; m. sg. nom. söruy, iii, 1; v, 7, 9; xi, 9; xii, 19; bā söruy sâmān, with all pomp, xi, 20; pl. nom. soriy, iii, 4; v, 9; vi, 16.
sür, m. ashes, xii, 23; sür mathun, to rub ashes over one's body (like a Hindū ascetic), v, 9; tōka-sür, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
sg. dat. sūras-manz, in the ashes, xii, 23; abl. sūra-manza, 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, vii, 7.
srūn, m. bathing; — karun, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. srūnas, v, 9.
sarun, to remember; fut. sg. 1, sara, xi, 14.
sārun, to carry goods from one place to another, and there to
collect them, to pile up; conj. part. sörith, ix, 9; pres. part. sārān, xi, 10; pres. m. pl. 3, chih sārān, xi, 6.

saraśph, 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; gōvā 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 hēlān (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-manza, from among the seven, x, 12; satav zaminav tāl, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. sāthāḥ, during a moment of time, for a short time, ii, 4; sātha, 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 phyūra, they regretted extremely, viii, 1; phyūrus sēthāh, he regretted extremely, viii, 10.

sōtin, postpos. i.q. sōty, q.v. governing dat.; mē-sōtin, (share) with me, i, 7.

Governing abl., with, by means of; drūti-sōtin, (cut) with a sickle, ix, 5; kalama-sōtin, (write) with a pen, ix, 12; with, by means of, owing to; muhima-sōtin, owing to poverty, i, 4 (bis).
sōty, adv. with, together with; sōty dyun², to give with (a person),
to give as a companion, vii, 5; x, 14; xii, 16; sōty hyon³, to
take (a person) with (one), to take as a companion, ii, 1;
v, 6; sōty tulun, to carry along (with one), xii, 2; sōty-sōty,
continually in (one's) company, vii, 5.
postpos. governing dat. and abl.
A. Governing dat. with, together with, in various shades
of meaning; thus,
amis-sōty, in company with her, v, 7; khāwandas-sōty,
(burnt) together with her (dead) husband, iii, 4; kōrē-sōty,
(keep her) in (your) daughter's society, v, 10; mē-sōty, in
company with me, in my company, xii, 2; (come) with me,
xii, 7; (go) with me, x, 9. We have it governing a pronominal
suffix in the dat. in sōty ḍus, (a falcon) was with him,
vi, 7.
With, in the sense of consultation with, etc., mē-sōty
(intrigue) with me, vii, 3; (sin ye) with me, vii, 11;
pātashāhizādan-sōty, (sin) with the princes, vii, 11.
Together with, simultaneously with; ādamas-sōty, (created)
simultaneously with Adam, vii, 6.
Together with, along with; karis-sōty, (the arm was pulled
off) together with the bracelet, xii, 15.
(a marriage) with (so and so) in amis-sōty, xii, 15, 8.
(conversation) with (so and so), amis-sōty, x, 7 (bis); kōrē-
sōty, xii, 1.
Special meanings are pānas-sōty, with oneself, under one's
own control, x, 1, 6; tath-sōty mushtāk, enamoured of that,
iii, 8.
B. Governing abl., with, by means of; ami-sōty, (scratches)
with it, xii, 17; bārši-sōty, (dug) with (his) spear, vii, 7;
litri-sōty, (cut) with a saw, vii, 19; bēdār rōzana-sōty (escaped)
by keeping awake, x, 8; salayi-sōty, (scratched) with a spike,
v, 4 (bis); with emph. y, panja-sōtiy, (a pleasant feeling arose)
merely owing to (the application of) the (iron) claw, xii, 16;
thapi-sōtiy, merely by means of the grasp, xii, 12.
With, by means of, owing to; ad³la sōty, (contented)
owing to his justice, i, 3; asara-sōty, owing to the result,
vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y, böchi sötiy*, owing only to hunger, vi, 16.

*satyum*³, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim*³, xii, 7.

*savâb*, m. meed, reward (of good works, of faith, etc.), ix, 12.

*siwâh*, postpos. with the exception of, except, save; *nêmis matis siwâh*, with the exception of this madman, v, 9.

*savâl*, m. asking, questioning; solicitation; a petition, application; *— dyun*³, to present or make a petition, x, 5.

*savâr*, adj. mounted, riding (on); *savâr sapadun*, to mount, ride, xii, 1.

*say, sôy, suy, see tih*.

*syod*³, adj. straight; as adv. *yimau syod*³, straight in front of them, viii, 6, 13.

*sôyîsth*, m. a horse-attendant, a groom, syce, xii, 3, 4.

*sôzun*, to send; fut. pass. part. m. sg. nom. *sôzun*³ *gatshi panun*³ *khâwând*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sûzun*, x, 4.

*ta* 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyê*, both . . . and, viii, 9.

*ta* 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyâh? ti-y, ta yiîh kyâh?* if this, then *(ta)* what (is) that? if that, then *(ta)* what (is) this? iii, 4 (bis), 9; so vii, 9; after *yêli*, when, *yêli búz*³, *ta tsol*³, when he heard, then he fled, ii, 7; *yêli mörun, ta ada phyûrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

*ta* 3, illative conjunction, hardly translatable, equivalent to the Hindi *tô*. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

*tî*, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ás-tî*, we also, xii, 1; *mê-tî*, me also, vi, 11; ix, 1; xi, 14; *su-tî*, he also, ii, 4; *ti-tî*, that also, viii, 9; x, 6 (ter); *tô-tî*, thou also, ix, 6; *yi-tî*, this one also, x, 8. and, xii, 17.
even; kēh-ti, any even, i, 5; anyone even, vii, 23; kēh-ti, any at all, viii, 9.

tī . . . ti, both . . . and, iii, 8; x, 13; xīi, 12; tō-ti, nevertheless, x, 3.

ti, see tih.

tō, in tō-ti, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

tōbī, c.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. muhīm tagiy kāsunuy, poverty
would have been known how to be verily expelled for thee,
thou wouldst have been able to expel poverty, i, 15; tē mā
tagiy, I wonder if (mā) it will be possible for thee, I wonder
if you know how (to make it right), x, 5; with the same suffix
and the interrogative suffix tagiyē mōkalāwūnā, will she be
possible for thee to be released? do you know how to release
her? v, 8; tagiyē yih pātashāh-kūrā bacāwūnā, can you save
this princess? v, 9.

past m. sg. amis togū bōzun dōdâ, to her the pain was
possible to be understood, she could understand the pain,
v, 3; with suff. 3rd pers. sg. dat. and neg. toqus-na (or tamis
tog-nā) mōl karun, to fix a price was not known how to him,
i.e. he did not know how to fix a price, he could not fix a
fair price, vii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. tīh yēlī tagihēm,
if that had been known how to me, i.e. if I had known how, v, 8.

tih, pron. he, she, it, that.

**ANIMATE. SUBST.** Masc. sg. nom. suh, ii, 8, 11 (bis); v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as suh pūlashēhā akh ḍe'a, that king one was, equivalent to "once upon a time there was a king", viii, 7; so viii, 9, 11; su-ti, he also, ii, 4; suy, he verily, i, 4, 8; iii, 3 (bis); v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone, vi, 6; vii, 29, 30; x, 1, 6.

dat. tas, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); tamis, ii, 7; viii, 9 (bis); tamis'yu, to him verily, ii, 1; vii, 9; xii, 1.

ag. tām'i, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (tām' sond'u), his; tām'i-sandi, i, 3; vii, 6; -sanzi, vii, 13.

pl. nom. tim, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11; x, 12 (bis); xi, 5; xii, 16 (ter); timay, they verily, v, 9; viii, 4; tim-hay, they verily, ix, 8, 9, 10.

dat. timan, to them, them, viii, 1; xi, 8; xii, 16, 7; timan'y, to them verily, them verily, vii, 11; xii, 1.

ag. timau, by them, vi, 11; timav, x, 12.

gen. tihond'u, their, xii, 16; tihanza, viii, 3, 11.

**FEM.** sg. nom. sa, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; sōh, xii, 5; say, she verily, iii, 1, 4; xii, 14.

dat. tas, to her, xii, 2 (bis), 15 (bis), 25.

gen. (tasond'u), her, tasandën, ix, 3; (tām'i- sond'u), tām'i-sünz'u, xii, 15.

pl. nom. tīma, they, them (acc.) (fem.), viii, 11; xi, 9; timay, them verily (fem.), x, 14.

dat. timan, to them (fem.), xii, 6 (bis), 7.

ag. timau, by them (fem.), xii, 7.

**ADJ.** Masc. sg. nom. suh, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; suy, that very, xii, 19.
dat. *tas*, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20;
*tamis*, to that, viii, 9; xii, 19.
dat. *timan*, to those, x, 6.
Fem. sg. nom. *sa*, that, x, 1, 6, 12; sōh, iii, 5.
dat. *tamis*, to that, iii, 9; xii, 10.
ag. *tami*, by that, x, 10.
pl. nom. *tima*, those, xii, 19.

INANIMATE. Subst. (m. or f.). sg. nom. *tīḥ*, 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-kyāsī, because, viii, 2; ti-ti, that also, viii, 9; x, 6 (ter); tiy, that verily, vii, 1 (bis); iii, 9; ti, that verily, xi, 1; tiy, (for tiḥ + ay), if that, iii, 4 (bis), 9.
dat. *tath*, for that, for it, ii, 1; v, 4; vii, 27, 8; viii, 6; x, 8; xii, 16, 8; *tāth*š, to that verily, iii, 8; xii, 4, 11 (ter), 4.
ag. *tāmiy*, by that verily, iii, 1.
abl. *tami pata*, after that, x, 12; xii, 16; *tami-pāth*š, kani, in addition to that, iii, 8; *tami-tāl*š, below it, xii, 14; *tamiy*, therefore, x, 14.

gen. *tāmyukuy*, 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. *tīḥ pōshākh*, that garment, xii, 6. Other examples are:—

Masc. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain); *suy*, that very, ii, 4 (magic power, correlative); vii, 8 (time), 13 (fault); ix, 11 (action).
dat. *tath*, to that, etc., ii, 1 (bis), 7; iii, 5; v, 6; xii, 4, 6 (bis), 11, 4, 5, 24; *tāth*š, to that very, xii, 6 (bis), 14.
abl. *tami*, from that, etc., ii, 7; v, 5; viii, 9; x, 12; agreeing with inan. gen. masc. iii, 9; x, 10 (bis), 4.
pl. nom. *tim*, those, x, 12 (bis); *timay*, those very, v, 5.
dat. *timan*, to those, xi, 6.

Fem. sg. nom. *sa*, that, viii, 7 (thirst); x, 10 (dish of food); sōh, xii, 20 (news); *say*, that very, ii, 6 (news); viii, 7


(story), 10 (id.), 3 (id.); ix, 4 (prison); xi, 5 (assembling); sōy, vii, 16 (separation).

dat. tath jāyē, at that place, xii, 15.

abl. tami kōlī manza, from in that stream, xii, 4, 6; tamiy kōlī kōlī, along that very stream, xii, 6; tamiy wati, by that very road, xii, 14, 5.

gen. tami kathī-hondu, of that story, iii, 5.

tōhē, tōhō, see tōh.

thad or thar, f. the back; sg. obl. thūdū or thūrū 1 (for thūrū 2, see s.v.); sg. abl. thūdū-kani (v, 4, bis), thūrū-kani (v, 4), (turning herself) backwards (from there).

thodū, adj. erect, upright, standing up, ii, 3; vii, 11; — wōthun, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

thaharan, to stay in expectation, to await, wait; pres. f. sg. 1, neg. chus-na thaharan, 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.

tāhhikhīth (for tāhqīq), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

taholū, m. a groom, x, 5, 12 (quater).

tihondū, tihaanza, see tih.

tuhondū, possessive pron. your, ii, 2; xii, 15. Cf. tēh.

thūnū, f. fresh butter. With suff. of indef. art. thūnūra, ix, 4.

thaph, f. a grasp with the hand; sg. abl. thapi-sōtiy, merely by means of the grasp, xii, 12.

— diūnū, to seize, take hold of; thaph dīsūs, he seized it, viii, 7; dīsūn ath thaph, he seized it, he grasped it, xii, 12; — kariūnū, to take hold of; kūrnās thaph, he took hold of her, iii, 4; kūrnūs thaph shēṃshērī, he took hold of the sword, iii, 9; kanaus kūrnās thaph, he took hold of him by the ear, iii, 9; kariūnū gatshi thaph dāmānas, you must seize hold of (her) skirt, v, 9; kūrnūs-nā kōsi dāmānas thaph, no one has seized hold of (my) skirt, v, 9; āmū kūrnās pōshākus thaph, he caught hold of him by his garment, viii, 9; tathī kārtīzi thaph, you must take hold of it, xii, 11; thaph kariūth, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); athas chūh thaph kariūth, he is
holding (his) hand, v, 6; nälas thaph karith, holding him by the neck, vi, 9; chuh thaph karith pyālas, he is holding the cup, vii, 7; — läyiṅ, i.q. — karūṅ, v, 9 (poet.).

thür² 1, see thadh.

thür² 2, f. a shrub; poše-thür², a flower-shrub, ii, 3.

thōth², adj. beloved, dear, vii, 4; i.q. tōth², q.v.

thōv'k⁴, see thawun.

thawun or thāwun (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 bōy² thōwun wažir, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12; thōwun dabōvith, 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); thāwun kan, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; thāviv mē-sōty salāh, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. thow'mot", viii, 9.

impve. sg. 2, thāe, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. thāwun, viii, 8, 11; with suff. 3rd pers. sg. gen. thāwus, iii, 5, 9; pl. 2, thōvī, viii, 3; pol. sg. 2, thāvta, ix, 4; with suff. 1st pers. sg. dat. thāvtam, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. thāvtan, ii, 4; pl. 2, thāv'tav, ii, 7; fut. with suff. 3rd pers. sg. acc. thōv'zēn, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. wumāh thāvcathe, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. thāvay darvāza, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chēs-na thāwān, viii, 11.

past masc. sg. thōw", viii, 12; with suff. 2nd pers. sg. ag. thowuth, vi, 5; x, 12; with suff. 3rd pers. sg. ag. thōwun, v, 11; vii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. thow'nam, ix, 4; with same, and
also with suff. 3rd pers. sg. dat. thów⁷nas, iii, 1; xii, 4, 23 (bis); with same, and also with suff. 3rd pers. pl. dat. thów⁷nakh, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. thów⁷nas, xii, 9; with suff. 3rd pers. pl. ag. thóv⁷kh, x, 12.

fem. with suff. 3rd pers. sg. ag., thóv⁷n, xii, 25; with same, and also with suff. 3rd pers.

sg. dat. thów⁷nas, x, 5, 10; xii, 12; with suff. 3rd pers. pl. ag. thóv⁷kh, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. chuva thów⁷mot⁷, x, 12; with suff. 3rd pers. pl. ag. chukh thów⁷mot⁷, x, 12; pl. (without auxiliary) thóv⁷mat⁷, x, 12.

Altogether irregular is the peculiar form thów⁷-k⁴ (xi, 6). This is the m. pl. of the past thów⁷u, with a pleonastic suffix -k⁴ added. So that we get thów⁷u-k⁴, m. pl. nom. thóv⁷-k⁴.

tuí⁷u, tujyav, etc., see tulun.

 tôk⁷u, m. a tray; sg. dat. tôkíš, vii, 4; tôkíš-manz, vii, 12.

tôkíš, m. crushing; sg. abl. tôkíš-suš, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

taksíš, m. a crime, a fault, viii, 10; x, 12.

tıkra, m. a piece, fragment; pl. nom. tıkra karáni, to break or cut into pieces, vii, 6; shéhmáras chuh karáni tıkra, he cuts the python to pieces, viii, 13.

ti-kýäši, see tih.

tal, adv. below; tal wasun, to descend, ix, 6; postpos. governing dat., below; ath-tal, below it verily, ii, 3; dárë-tal, under the window, v, 4; latan-tal, under the feet, viii, 7; palangas-tal, under the bed, viii, 6, 13; x, 7, 8.

lala, postpos. governing abl.; lari-tala, issued from under the side, vii, 7.

lál, postpos. governing abl.; satav zaminav lál, below the seven worlds, iii, 8; tami lál, below it, xii, 14.

talaw, interj. O! Ho! v, 5 (addressed by a woman to her husband); x, 1 (addressed by men to men).

tělì, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tólun, to weigh (something); inf. sg. obl. tólani ay, they came to weigh, ix, 10.
tu\(\text{u}\)un, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; m\(\text{a}\)zas chum tu\(\text{u}\)\(\text{u}\)n, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; nam tu\(\text{u}\)\(\text{u}\)n\(^1\), to cut (another's) nails, to manicure, v, 6; sh\(\text{e}\)msh\(\text{e}\)r tu\(\text{u}\)\(\text{u}\)\(\text{u}\)\(\text{u}\)\(\text{h}\), to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; sh\(\text{a}\)ph tu\(\text{u}\)un, to raise (i.e. undo) a charm, xii, 15; tu\(\text{u}\)un s\(\text{o}\)\(\text{t}\)y, to carry along with one, xii, 2; w\(\text{o}\)\(\text{t}\)h tu\(\text{u}\)\(\text{u}\)\(\text{u}\)\(\text{a}\), to leap, ii, 9.

fut. pass. part. m. sg. gat\(\text{h}\)i p\(\text{o}\)sh\(\text{a}\)kh tu\(\text{u}\)\(\text{u}\)n\(^4\), you must take up the garment, xii, 6; conj. part. tul\(\text{i}\)th, iii, 7; pres. m. sg. 3, tul\(\text{a}\)n chuh, xii, 17; with suff. 1st pers. sg. gen. chum tu\(\text{u}\)\(\text{u}\)n, vii, 14; 1 past m. sg. tul\(\text{a}\), iii, 1; with suff. 3rd pers. sg. ag. tu\(\text{u}\)\(\text{u}\)n, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. tu\(\text{u}\)\(\text{u}\)nas, xii, 15; with suff. 3rd pers. pl. ag. tu\(\text{u}\)\(\text{u}\)kh, xii, 2; pl. tul\(\text{a}\), xii, 9; with suff. 3rd pers. sg. ag. tu\(\text{u}\)\(\text{u}\)n, x, 12; with ditto, and with suff. 3rd pers. sg. gen. tu\(\text{u}\)\(\text{u}\)nas, v, 6; f. sg. tuj\(\text{a}\), ii, 9; with suff. 3rd pers. sg. ag. tuj\(\text{a}\)\(\text{n}\), ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. tuj\(\text{a}\)\(\text{h}\), xii, 6; with suff. 3rd pers. sg. ag. tuj\(\text{a}\)\(\text{h}\)\(\text{a}\), xii, 4.

t\(\text{a}\)l\(\text{a}\)r\(\text{a}\), f. a bee; m\(\text{a}\)ch-t\(\text{a}\)l\(\text{a}\)r\(\text{a}\), a honey-bee, ix, 1, 3, 4, 5; sg. ag. -t\(\text{a}\)l\(\text{a}\)ri, ix, 1, 6.

t\(\text{a}\)l\(\text{a}\)v, m. the ceiling of a room; sg. abl. t\(\text{a}\)l\(\text{a}\)va-kani, down from the ceiling, viii, 6.

t\(\text{a}\)l\(\text{a}\)v\(\text{a}\)\(\text{n}\), m. an oil-seller, an oilman; sg. voc. til\(\text{a}\)v\(\text{a}\)\(\text{h}\), xi, 20.
	tam, m. weariness (from walking, travelling, etc.); — dyun\(^{2}\), to cause such weariness, vii, 17.

t\(\text{a}\)m\(\text{t}\), tami, tim, tina, timau, see tih.

tum, you (Hind\(\text{o}\)st\(\text{a}\)n\(\text{i}\)), xi, 4.

tam\(\text{h}\), m. longing, longing desire, vii, 26.

tim\(\text{a}\)n, see tih.

tamis, see tih.

tam\(\text{a}\)sh\(\text{e}\), m. an entertainment, exhibition, sight, show, spectacle; sg. dat. musht\(\text{a}\)kh tam\(\text{a}\)sh\(\text{e}\)s-kun, enamoured of the spectacle, iii, 7.

tamaskh\(\text{u}\)ri, f. jesting, joking.

tam\(\text{a}\)math, adv. so long (of time); t\(\text{a}\)math . . . y\(\text{a}\)math, so long . . .
as, xi, 20.

tim\(\text{a}\)v, tamiy, t\(\text{a}\)miy, timay, tim\(\text{a}\)y, see tih.
tān, m. a limb of the body; pl. nom. tān, viii, 7.
tānana, tanənana, 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 otu-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; bēr-tān, up to lateness, i.e. during a long time, v, 6; yotu-tān, up to where, i.e. as soon as, xii, 6; yutu-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 wōpar, someone else, v, 4; kyāh-tān takhšīr some fault or other, viii, 10.

By itself, tān is used in the sense of yutu-tān, abl., xi, 20; xii, 1.

tāph, m. sunshine, i, 11.
tārē, see tōrā.
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.

tūrī, adv. there verily, even there, vii, 20; x, 3.
tūru, f. delay; sg. abl. tūrē (m.c. for tārī), with delay, hence, as adv. confusedly, v, 7.
tūrī, see tōr 2.
tūru, f. an adze; sg. abl. tōri-dāb, the blow of an adze, vii, 18.
tūru, f. a tenon (in carpentry), x, 5, 12.

tarbyēth, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trēh or trih, card. three; trih, x, 1, 12 (as subst.); trih katha, three statements, x, 1; lāl trih, three rubies, x, 12; trih rēth, three months, xii, 6, 11; zanāna trih, three women, xii, 19 (ter.); tithiy trēh, three times as much, xii, 24; pl. dat. tren rētan-kypur kharīj, expenses for three months, xii, 5, 11; yiman zanānan tren, 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.
tröm⁴, f. a copper dish, or tray, viii, 3 (bis), 11.

tröm⁵, f. i.q. tröm⁴, iii, 1.

tărun, to cause to pass over; bāj tărun, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; zadē pānas tărāñe, to cause holes to pass over a person’s body, to bore holes in it, vii, 25; pres. part. tărān, xi, 2; imperf. m. sg. 3, ūsā tărān, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tōrānam, vii, 25.

ṭirandāz, m. an archer, a bowman; pl. nom. ḍirandāz, ii, 7; dat. ḍirandāzan, ii, 7.

ṭrēnavay, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. taraphan, in all directions, xi, 5.

ṭorīph, m. praise: ṭorīph-ē Yāsūph, 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. tropnas, she shut (the door,—room) against him, viii, 3, 11.

ṭrēsh, f. thirst; — cēn⁵, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — lagūn⁵, thirst to be felt, to become thirsty, viii, 7.

troṣ⁰, m. a necklace, xii, 5 (ter); sg. dat. lāl traṭis sumb⁴, 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.

ṭshanun trōvith, to let drop, throw down, xii, 16, 7; trāwun trōvith, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kādith, to take off, doff (clothes), xii, 6; trāwun mōrith, to kill (= Hindi mār dālnā), x, 8; palang trāwun shērith, to make ready a bed, x, 7.

fut. pass. part. gatshi kākad trāwun⁴, you must throw the paper, xii, 11; conj. part. trōvith, ii, 5; viii, 7 (bis); xii,
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16, 7; pres. part. trāwān, xi, 11; perf. part. sg. f. trōv\textsuperscript{a}mīt\textsuperscript{a}, x, 8.

impe. sg. 2, trāv, iii, 4; v, 9; pl. 2, trōvyuv (for trōvie),
x, 5; pol. pl. 2, trōvārav, x, 5; fut. sg. 3, with suff. 2nd pers.
sg. dat. trāviy, xii, 6; pres. m. sg. 3, chuh trāwān, xii, 2;
imperf. m. sg. 3, os\textsuperscript{a} trāwān, i, 5.

past m. sg. trō\textsuperscript{a}, xii, 7; with emph. y, trōwyuy, 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. trōw\textsuperscript{a}nam,
v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. trōw\textsuperscript{a}ray,
v, 4 (ter); with suff. 3rd pers. pl. ag. trōwākh, viii, 5; x, 5;
with ditto, and suff. 3rd pers. sg. dat. trōw\textsuperscript{a}has, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. trō\textsuperscript{a}, iii, 4.

tręyum\textsuperscript{a}, ord. third, viii, 8; m. sg. dat. tręyimis, viii, 8.

f. sg. nom. tręyim\textsuperscript{a}, xii, 19 (bis); abl. tręyimi laṭi, on the
third occasion, viii, 7.

tas, tasond\textsuperscript{a}, see tih.

tasāli, m. satisfaction; — ās-na, satisfaction did not come to him,
he did not become satisfied, vi, 16.

tāt\textsuperscript{i}, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tati, adv. from there, thence, iv, 2; vii, 17; there, in that place
(for tāt\textsuperscript{i}), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. y,
tatiy, there verily, v, 9.

tōla, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. totas,
i, 9; tōtas-manz, ii, 5, 8; ag. tōtan, ii, 7, 10.

tot\textsuperscript{a}, adv. there, in that place, v, 1; xii, 7, 16; from there, thence,
iii, 9.

tath, tath\textsuperscript{i}, see tih.

tōt\textsuperscript{a}, adj. beloved, iv, 4; i.q. thōt\textsuperscript{a}, q.v.

tithay, adv.; tilhay pōth\textsuperscript{i}, in that very manner, xii, 22. Cf. tyuth\textsuperscript{a}.

tāe, m. fever caused by starvation; hence, exhaustion generally
as in savharun\textsuperscript{a} tāe, exhaustion of the journey, exhaustion
from long travel, xii, 13.

tuvun, to close (the eyes); 2 past f. pl. tuyēyē ačē, 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.
tīy, that verily; if that; see tīh.
tōyiphdār, m. an artizan; pl. dat. -dāran, xi, 16 (for genitive).
tayār, adj. ready, complete; — karun, to make ready, to complete, prepare, iv, 2; xii, 18, 22.
tyūt", adv. so soon; yūt"...tyūt", as soon as...so soon, xii, 2.
tyuth", adj. such, of that kind; m. pl. nom. with emph. y, tithiy trēh, three times so many, xii, 24; f. pl. nom. titsha, such (women), xii, 19.

*ttyuth" (with emph. y, tyuthuy) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf. tithay.

In viii, 7, it means "at that very time".

*ttyuth" is correlative of yuth", and tyuthuy of yuthuy.

tē, see təh.

tōcē, see tōtū.

təh, 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, 4, 5, 8, 12; xii, 1, 4 (bis), 5, 10, 3 (bis), 5; tə-ti, thou also, ix, 6; təy, 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. tōhē-nish, in your possession, x, 5, 12.

ag. tōhē, x, 12.

gen. For this, the possessive pronoun tuhond" is used, q.v.

tshādun or tshādun, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. ṣān tshādān, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. tshājyām, I searched (earth and heaven), vii, 26. Cf. tshārun.

tshājyām, see tshādun.

tshanun or tshanun (tshanun is used only in villages), to cast, throw; to put, place, viii, 6; x, 7; to put on (clothes), v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.), v, 6 (bis); — nōl', to put on the neck, tie on to the neck, viii, 10; to put on (clothes), xii, 7; — sabakas, to put to
a lesson, to teach, vi, 6; with tshunũŋw, to throw a leap, to
leap, ii, 9; iii, 4; — kadith, to drive out, expel, viii, 10;
to doff clothes, x, 9; — nahith, to cancel, xii, 4; — phirith,
to put upside down, iii, 5; — trōvith, to let drop, throw down,
xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis);
— ṭuṭith, to tear to pieces, xii, 15.

fur. past. part. f. sg. tshunũŋw, iii, 4; perf. part. f. sg. neg.
chesna tshuũĎumūtsabakas, I have not been taught, v, 6.

impre. sg. 2, tshun, iii, 5; v, 9; pol. sg. 2, tshun-ṭa, x, 4;
fur. tshānźi, xii, 16.

pres. m. sg. 3, tshanān chuh, xii, 17.
past m. sg. tshonw, xii, 7; with suff. 3rd pers. sg. ag.
tshunun, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and
with suff. 3rd pers. sg. dat. tshunũnas, viii, 7 (bis); xii, 15;
with suff. 3rd pers. pl. ag. tshunukh, viii, 10; with ditto, and
with suff. 3rd pers. sg. dat. tshunũhas, xii, 4; f. sg. with
suff. 3rd pers. sg. ag. tshuũŋn, ii, 9; viii, 10.
past cond. sg. 1, tshunahō, v, 6.

tshanānawn (village form for tshunanāwun), to cause to be cast;
past pl. m. with suff. 3rd pers. sg. ag. tshanānōwin, x, 13.
tshōpa, in tshōpa karith, having made silence, in silence, xii, 4.
tshārun, a dialectic form of tshādun, q.v., to search for, seek;
pres. m. pl. 3, tshāran chih, iii, 3; fut. pl. 1, tshārav, xi, 17.
tshēta, adj. extinct; nār gōmotu tshēta, the fire had become extinct,
xii, 23.
tshōta, m. a stout stick, a club, iii, 1, 2.
tshāwul, a he-goat, iii, 5 (ter).
tshyota, m. remains or leavings of food, orts, refuse, offal; hence,
food which, as such, is considered to be defiled, x, 3, 12 (bis);
fem. tshēta-ṭ-han, a little waste food, x, 5.
tsiŋg, etc., see tsalun.
tsaḥ, fem. rage; sg. abl. tsahi-hotn, m. full of rage, vii, 14; tsakhi-
nishē, 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. tsaḷān, vi, 8; viii, 13; impve. pl. 2, tsaliv, viii,
4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.
tsaliv, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, "o" tsalān, xii, 25.

1 past, m. sg. 3, tūl"a, ii, 7; vi, 8; pl. 3, tūl", viii, 4, 11; f. sg. 3, tūj"a, ii, 9; v, 5.

2 past, f. sg. 1, tajjēyēs, I (fem.) fled, ix, 4.

perf. f. sg. 3, cēh tūj"mūtös, ix, 1; 2, cēkh tūj"mūtös, ix, 1; plur perf. f. sg. 3, "o" tūj"mūtös, ix, 1.

tsamruwa, adj. made of leather, leathern, xii, 16, 7.

tōn, see tōr.

tūnd", f. a blow, a stroke; — láyūn, to strike a blow (with a sword), iii, 5, 6.

tānun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. tōnukh, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. tōn"nam lār, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of atsun, q.v.

tōp", m. a bite; pl. nom. tāp" hēn, to take bites, to bite repeatedly, x, 7.

tōpōr", adv. on all four directions, on all sides, ii, 3, 5; tōpōt", id., xii, 21, 4.

tōr, m. delay; — gatshun, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; tōr-tān, up to lateness, during a long time, v, 6.

tōr", adv. late, iii, 1.

tōr, card. four, x, 12 (ter); gāy tōr, they became four, viii, 5; following qualified noun, mahānīt tōr, four men, x, 5; māravātal tōr, four executioners, x, 12; nēcīt tōr, four sons, xii, 1.

Preceding qualified noun, tōr dōh, four days, xii, 23; tōr hath, four hundred, x, 1 (bis); tōr katha (f.), four statements, x, 6 (ter); tōr pahar, four watches, viii, 5; tōr yār, four friends, vii, 5; tōr zān", four persons, x, 1 (bis).

pl. dat. māravātalan tōn, to four executioners, x, 5; tōn asmānan-pēth, on the four heavens, iv, 4; tōn zānēn, to the four persons, viii, 5; x, 5 (bis), 12.

ag. tōrav zānē, by four persons, x, 1, 2.

tōr, m. a thief, x, 12 (ter): xii, 1; lōn"-tōr, a fate-thief, a destroyer of good luck, vii, 12.
pl. nom. ṭūr, viii, 9; xii, 1; ag. ṭūrav, iii, 3 (bis); ṭūrav, viii, 9 (bis).

ţūrā, f. theft; — karianā, to do thieving, to be a professional thief, xii, 1; sg. dat. gav tūri (for ṭūre), he went to steal, xii, 1; ag. tūri-pōthi, like theft, secretly, xii, 6, 7, 17; tūri-pōthin, id., iii, 1.

ţrōlā, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. trālēn, v, 7.

ţūrun, to pick out, select; past cond. sg. 3, mānē tūrihē (for tūrihē), he who might pick out (i.e. explain) the meaning, vi, 14.

ţūratsh, (?) f., a leather-cutter (the tool), xi, 14.

ţūryumā, ord. fourth; m. sg. dat. ātēm, viii, 11 (ter); ag. tūrim, xii, 1.

ţōtā, f. a loaf; pl. nom. tōcē, v, 7 (bis), 8 (bis).

ţatē, m. a pupil; sg. dat. ātēs bāhan hatan-hondā, (a leader) of twelve hundred pupils, v, 1.

ţatāhāl, m. a school, viii, 4, 11; abl. -hala, viii, 4.

ţatun, to cut, to tear. ātēth tshanun, to tear (a paper) to pieces, xii, 15; sar (or kala) ātun, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. tās ātshī kala (or sar) tātunā, his head should be cut off, viii, 6, 11; pl. tim ātshān ātān; they must be cut, v, 4; conj. part. ātēth, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. ātēnas, they will cut for him, v, 7; do. interrog. ātēnasa, v, 7; past m. sg. tōtā, xii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. ātēnām, ix, 5.

wa, conj. used in the corrupt Arabic phrase, wa-salām, wa-yikrām, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

wōbāl, f. a guilty condition, blameworthiness; sg. dat. wōbali (m.c. for wōbāli), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. wuchunāh koraṅkakh, 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, wuchtā, x, 4; x, 5; pl. 2, wuchtâv,
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, kyāḥ 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, ōs² wuchân, iii, 1.

past m. sg. wuch², 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. ag. wuchukh, ii, 4; x, 8; xii, 1; ath ošis wuchukh, they looked at that nest, vii, 1; pl. wuch⁴, v, 4; with suff. 1st pers. sg. ag. wuchim, vi, 15; with suff. 3rd pers. sg. ag. wuchin, v, 5; with suff. 3rd pers. pl. ag. wuchikh, v, 9; with ditto, and also suff. 3rd pers. pl. nom. wuch'hakh, they were seen by them, vii, 1.

f. sg. wuch⁴, x, 3; with suff. 3rd pers. sg. ag. wuch⁴n, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. wuch⁴kh, xii, 2; pl. with suff. 1st pers. sg. ag. wuchém, vi, 15.

past cond. sg. 1, wuchaha (for -hō, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. wuchahan, I should like to see it, ii, 5; 3, wuchihē, viii, 10.

wad, f. crookedness, v, 1.

wāda, m. (wa'da), a vow. With izāfat, wāda-y-Khōda, a vow by God; wāday-Khōda dyan⁴, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wōd, f. the crown of the head; sg. dat. wōdi-pēth, on the crown of the head, iii, 1; xi, 12, 6.

wōda, adv. from there, xii, 23. Cf. īra, s.v. īr.

wadun, to lament, to weep; fut. 1, neg. interrog. wadanā, shall I not weep? vii, 25; pres. f. sg. 1, chēs wadān, ix, 1; imperf. f. sg. 3, ōs² wadān, vii, 16; m. pl. 3, wadān ōs⁴, xi, 5.

wōdañē, erect, standing up, iii, 1, 8; viii, 6; — rōzun, to remain
standing, to stand, xii, 1; yih wuchukh ati wōdañē, they saw him standing there, xii, 1.

wāday, see wāda.

Vigiñāh, m. N. of a certain forest goddess; Vigiñāh Nāg, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. Wahab-Khār, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. Wahab-Khāra, ii, 12; vi, 17.

vih, m. poison; pyōs wōlinjē vih, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōh, adv. now, iii, 9; i.q. wōn, q.v.

wōj, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. ami wakta, at that time, vi, 16.

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 yun.

wōlād, m. offspring, issue, progeny; wōlād-i-Adam, a descendant of Adam, iv, 3.

waλākum (borrowed from Arabic), and on you, xii, 26. Cf. wa.

walun, to wrap round anything; tēgas walun phamb, to wrap cotton wool round the blade (of a sword), viii, 6, 13; zālas walun, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. walana yun, ix, 7; pres. m. sg. 3, chuh walān, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. wōlun, viii, 6.

wālun ( causal of wāsun), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; bōn wālun, id., viii, 1; basta wāliñ̄, 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; kangañ̄ wāliñ̄, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. wāliñ̄, viii, 6; conj. part. wōlith, vii, 17; n. ag. m. sg. nom. with emph. y, wālunumuy, immediately on bringing down, vii, 17; impre. sg. 2, with suff. 3rd pers. sg. acc. wālun, iii, 9; pl. 2, with same suff. wālyūn; indic. fut. pl. 1, wālav, xi, 11; 3, with suff. 1st pers. sg. acc. wālānam, iv, 7; pres. f. sg. 1, chēs wālān, v, 4; past m. pl. with suff. 3rd pers. pl. ag. wōlīkh, viii, 1.
vōlinjā, f. the heart, x, 5; sg. dat. vōlinjē, v, 6; pl. nom. vōlinjē, viii, 3, 4 (ter), 11 (bis), 2.

vālanay, f. bringing down; humiliation, humbling (a proud person), vii, 15.

vālawōshē, f. a kind of net made of hair (wāl), for catching birds or animals; sg. dat. (in sense of loc.) wāshi (poet. for wāshē), v, 2.

wumēdwar, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in wumāh thāwath, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. wasakis-manz, (she arrived) in a certain forest, ix, 1; abl. wana-manza, from in the forest, ix, 4; gen. wanukū, ix, 1, 3, 5; pl. dat. wan, ix, 2; path wan, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith’s shop, xi, 17; abl. wāna-wān, from shop to shop, i, 2.

wōnū, m. a thing said (properly past part. of wanun); wānī dinī, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till; wanun phīrith, to say in reply, to answer, v, 4; wanun potī phīrith, id., x, 7.

inf. pyōm wanun, it fell to me to speak, I shall have to speak, xii, 10; abl. lāgī wanani, they began to say, x, 1; conj. part. wanith, vi, 16; mokalōvī amī wanith, she finished telling, ix, 6; perf. part. wonū motū, a thing said, iv, title; f. wiūmulī, vii, 30.

impve. sg. 2, wan, ix, 6; xi, 20; wan-sa, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. wanun, 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, iiii, 9; x, 1, 8; wanta-sa, say please, sir, ii, 4; pl. 2, wāntav, viii, 5; x, 1.

fut. sg. 1, wana, xii, 19; with suff. 2nd pers. sg. dat. wanay, I shall (would) say to (tell) thee, i, 12 (v.l.); viii, 6, 8, 11; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. wanamōwa, (a village form), x, 1 (bis), 2; 3, wani, vii, 20, 6;
with suff. 2nd pers. sg. dat. waniy, iii, 4; pl. 3, wanan, x, 12.

pres. m. sg. 3, (without auxiliary) wanan, v, 2 (to, kun); viii, 1 (bis), 11; ix, 1; wanan chuh, x, 6; with emph. y, chuy wanan, i, 13; vii, 3; with suff. 3rd pers. sg. dat. chus wanan, viii, 7; with suff. 3rd pers. pl. dat. wanan chukh, x, 7; f. sg. 3, chēh wanan, vi, 2; vii, 1, 20, 6; wanan chēh, ix, 6; with emph. y, chēy wanan, vii, 16; with suff. 3rd pers. sg. dat. chēs wanan, v, 2; wanan chēs, v, 5.

past m. sg. won, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. won may, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. won thakh, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. wonus, said to him, xii, 25; with suff. 3rd pers. sg. ag. wonun, he said, vii, 11; neg. wonun-na, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. won nas, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. wān may, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. wiūth, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. wānemōva (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. wānēnakh, x, 1; with suff. 2nd pers. pl. ag. wānēva, x, 6.

past cond. sg. 3, wanihē, vii, 24 (bis).

wōn, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. wōh.

wuū, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; wunē, now and on, still, still more, x, 1; wiūy, i.q. wiū, vii, 7.

wophā, see bē-wophā.

wophādōri, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wophōyi, see bē-wophōyi.

wophir, adj. (m.c. for wophir), abundant, plentiful; tōbir Yāsūphas chuh wophir, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wōpar, adj. other; hus-tān wōpar, someone else, v, 4.

wāra, 1, adj. well, safe, in good condition; wāra-kāra, 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.

wör'a 1, f. a kind of small earthen pot; pl. nom. wārē, xi, 13.
wör'a 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. wāri and (m.c.) wārē, in the (saffron-) field, v, 7.

vir'd, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.
wörī'dāth, ?gend. an occurrence, incident; kari amis kēntshāh wörī'dāth, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. warihy, xii, 20.
wör'a-mōj'a, f. a step-mother, viii, 1, 11; sg. dat. -māj'e, viii, 11.
wör'a-nēcyu've, a step-son; pl. gen. -nēcivēn-hond'a, viii, 3.
wartawun, to deal out (to), distribute, apportion, dispense; pres. pl. 3, (chīh) wartawān, xi, 7.

wārayāh, adj. very much, excessive; wārayāh kāl (viii, 2) or — kālah (vii, 2), or — kālas (iii, 1), for (during) a very long time.
wör'yuv'a, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. wörivis-manz, x, 3.
wörūz'a, f. the second wife of a widower, — kariūn'a, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)
vēs, f. a female friend, a female crony, xii, 14; sg. voc. vēst'i, ix, 1; vist'yiy, ix, 11.

wais, 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. ōst'a 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 bōn, to descend, get down, viii, 4; xii, 14, 5; tal wasun, to go down below, ix, 6; wāthʿ guryan pēṭha bōn, they dismounted from the horses, xii, 2; wasith pyonʷ, to fall down, tumble down, ii, 3, 6 (= Hindi gir parnā). inf. sg. obl. logʷ wasani, he began to descend, viii, 6; fut. pass. part. f. sg. chēh tal wasūnʷ jāy, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. wasith, ii, 3, 6.

impve. pres. sg. 2, was, iii, 5, 9; pl. 2, wasiv, vi, 16; viii, 4; fut. wāsʿzi, xii, 14; with neg. wāsʿzi-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, wothʷ, iii, 9; xii, 15; pl. 3, wāthʾ, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, wūtšʷs, ix, 4; 3, wūtšʷ, iii, 2; xii, 7; with emph. y, wūtšʷy, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase dāpān wustād, “the teacher says,” as in ii, 1, 5, 9, 10, 2, et passim; wustādāh, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) wasth, v, 1.

visʿyiy, see vēs.

woth, f. a way, a road, a path, v, 9; xii, 14; tath öšʷ-na wath, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. wati, (going) by or along a road, v, 7; x, 1; xii, 14, 5; drāv yāra-sanzi wati, he went forth by the road of his friend, i.e. he took the road to his friend’s house, x, 4; 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 karun, to repair, join broken pieces, x, 12 (bis).

wōth, f. a leap, jump; — tulūnʷ, to leap, ii, 9 (bis); — tshunūnʷ, id. iii, 4.

wothʷ, see wasun.

wōthʷ, see wōthun.
wūth, m. a camel; abl. wūtha-bār, m. pl. camel-loads, i, 9.

wōthun, to arise, rise, ii, 3; iii, 1, 8 (bis); v, 6, 9; vi, 12, 3; xii, 3, 23; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry); vi, 15 (a famine); (with dat. of person), to rise in reply to a person, to up and answer, viii, 11; xii, 20; phīrith wōthun, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; wōthun thod₃u, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. wōthith, ii, 3; v, 6; impve. sg. 2, wōth, iii, 8 (bis); indic. fut. sg. 3, wōthi, vi, 15; with suff. 2nd pers. sg. dat. wōthiy thod₃u, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, wōth₄u, 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, wōsh₃u, iii, 1, 3; with suff. 3rd pers. sg. dat. wōsh₄u₃u, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. wōthihē-na thod₃u, 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. watharunuk₄u musla, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. watharith, xii, 21.

watharun₄u, m. a mat, a carpet, xii, 24.

wātharun, to wipe clean; inf. obl. log₄u vōtharani, he began to wipe clean, viii, 6; imperff. m. sg. 3, ōs₄u wōtharān, viii, 6, 13 (bis).

wāṭa₄j₃u, see wāṭul.

wāṭul, m. a sweeper, a mihtar; sg. ag. wāṭāl₄i, xi, 14; voc. (addressed by his wife) wātal-gānau, O pimp of a mihtar, xi, 15; f. wāṭa₄j₄u, a mihtar’s wife, sg. dat. wāṭa₄jē, xi, 14; voc. wāṭa₄j₄i, xi, 15. Cf. māra-wāṭul.

wōtamukhi₄i, adv. upside down, v, 9.

wāṭun, to arrive, come to, come up to, reach, ii, 8; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9; v, 1, 4 (bis), 6, 7, 8, 9, 11; vii, 12, 29; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis); ix, 1 (bis); x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis); to arrive at (a person, dat.), get at (him),
circumvent (him), xii, 13; to be suitable, to be proper, to be convenable (in this sense, the fut. is used in the sense of the present, like gatshi, see gatshun 1); tse ta ase vati-na, is not proper for thee and for us, viii, 3, 11; kyah vati karunw, 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 wotw lalshenakas-nish, he came to the lapidary, xii, 25; so mē-nish, to me, xii, 22 (bis); waziras-nish, to the vizier, xii, 5, 10, 3, 9; yaras-nish, to (his) friend, x, 4, 11; zanānī-nish, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in wotus, he came to him, xii, 10; wotws, 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 wotw panunw shēhar, he arrived at his own city, x, 9; wotw gara, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in wotw tath jāyē, he arrived at that place, xii, 15; or a postposition may be used, as in wotw shēharas-kun, he arrived at the city, x, 5; or (with manz) chuh vātān bāgas-mantz, he arrives in a garden, iii, 7; so janatas-manz, in heaven, xii, 24 (bis); shēharas-manz, in the city, x, 14; xii, 2; wanamas-manz, in a forest, ix, 1; or (with pēth) wotw nāgas pēth, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word shēhar, a city, may be used either by itself or with kun or with manz.

Inf. obl. logw wātani, he began to arrive, viii, 6; fut. past part. m. sg. nom. gotshw wātunw, v, 7; gatsh wātunw, xii, 22 (bis); perf. part. m. sg. nom. wotw motw, xii, 22; conj. part. wōtith, vii, 12; xii, 18.

Fut. sg. 1, wāta, xii, 24; 2, wātakh, xii, 16, 24; 3, wāti, iii, 9; viii, 6, 8, 11; xii, 15; neg. wāti-na, viii, 3, 11; pres. m. sg. 2 neg. chukh-na wātān, xii, 13; 3, chuh vātān, iii, 7.

Past m. sg. 3, wotw, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. wōtus,
wazir, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quarter), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. waziras, 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 gari, in the vizier's house, xii, 4, 5; voc. ay wazira (addressed by a subordinate), xii, 4; wazira (ditto), xii, 13; ha wazira (ditto), xii, 19; hā wazira (ditto), xii, 10; hā wazirō (addressed by a superior), ii, 4; pl. nom. wazir, vii, 1, 2; dat. waziran, viii, 4; ag. wazirau, vi, 16; viii, 2.
waziri, f. the post or office of a vizier, viziership, xii, 26.
y (izafat), see ë, i, y.
yā, conjunct. or, ii, 12; viii, 1; yā...yā, either...or, x, 3, 7; xii, 9.
yi 1 (izafat), see ë, i, y.
yi 2, yī, see yih 1.
Yīblīṣ, m. Iblīs, Satan, the Devil, iv, 2.
Yībrāhim, Abraham (the Patriarch), iv, 6.
yād, m. memory, remembrance; yād-i-Alāh, memory of God, i, 7; nās'īth yād ħeth, keeping the advice in mind, xii, 17; yād pāwn, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; yād pyon, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; amīs dōda əsə pēmot yād, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; chus pēvān nayistān yād, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.
yēḏ, f. the belly; with suff. of indef. art. yēḏāh, ix, 7.
yīdam, m. (corruption of the Sanskrit idam), this (world), vii, 6.
yīd'kāh, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).
yēg-jāh, see yēkẖ-jāh.
yih 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See nōth or nēth.

ANIMATE. Subst. Masc. sg. nom. yih, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; yuh (for yih), he, xii, 5; yīh, this, ii, 9; x, 12; with emph. y, yihuy, he verily, x, 7; xii, 15; yōhay, him verily (nom. form of acc.), x, 8; yuhuy, x, 1; yīti, this one also, x, 8.

pl. nom. yim, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.
dat. yiman, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of
gen., of them, viii, 1, 4, 11, 12; with emph. y, yiman<sup>a</sup>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; yim<sup>ω</sup>v, x, 1; with emph. y, yimav<sup>b</sup>y syod<sup>a</sup>, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) yihünz<sup>a</sup>, of these (birds, masc.), viii, 1.

Fem. sg. nom. yih, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. y, yihay, she verily, xii, 20.

pl. dat. yiman pata, after them, xii, 7.

ag. with emph. y, yimav<sup>b</sup>y, by them verily, iii, 7.

Adj. Masc. sg. nom. yih, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; yih, in yus yih wazīr os<sup>a</sup>, he who was this vizier, ii, 11.

dat. yimis, to this, iii, 8; x, 5.

ag. yim<sup>i</sup>, by this, x, 2, 12.

pl. nom. yim, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. yiman, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. yimau, by these, v, 7; viii, 3, 9; yimav, iii, 1; x, 1, 5; x, 12 (bis).

Fem. sg. nom. yih, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. yima, these, iii, 8.

dat. yiman, to these, xii, 11, 4, 9, 20.

INANIMATE. Subst. Masc. sg. nom. yih, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, vii, 7; with emph. y, yī, this indeed, vi, 8; yihuy, this verily, viii, 10 (bis); yiy, this very thing, viii, 1; this verily, ii, 5; yiy, this verily, vii, 24; iii, 9; with conj. ay, if, yiy, if this, iii, 4 (bis), 9.

dat. yith, to this, v, 1, 6; viii, 9; xii, 21.
pl. nom. yim, these (referring to masc. inan. things), x, 2, 12; yima (referring to fem. inan. things), viii, 4.

Adj. sg. nom. yih, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. y, yihōy, verily this, v, 10; yuhay, this very, xi, 2.
dat. yith, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.
abl. yimi, from this, viii, 4, 11.
pl. nom. yim, these (masc. things), v, 12; x, 12; xii, 6; yima, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. y, yimay (fem.), these very, xii, 3, 23.
dat. ymin, to these, x, 5.

It will be observed that when emph. y is added to yih, the word takes several varying forms. As occurring in these tales they are as follows: yihuy (an. m. and inan.), yihay (an. f.), yihōy (inan.), yuhuy (an. m.), yōhay (an. m.), yuhay (inan.), yiy (inan.), yī (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun tiḥ, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of yih 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun ath, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.
In vi, 14, the antecedent is the genitive of the interrogative pronoun kyāh, i.e. kamyuk\textsuperscript{a}, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, yus suh tōta ḍs\textsuperscript{u}, yih ḍs\textsuperscript{u} phakīras nishē, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so yus yih waṣīr ḍs\textsuperscript{u}, suh chuh hāpatismanz, he who was the vizier, he is (now) in the bear, ii, 11; yus yih pātashāha-sond\textsuperscript{a} mor\textsuperscript{u} ḍs\textsuperscript{u}, yih trokun, that which was the body of the king, that he abandoned, ii, 10; yēsa yih Lālmāl Parī ḍs\textsuperscript{a}, tas dyutun rukhsath, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; yēsa yih pata ūn\textsuperscript{a} zīnīth, sa thōv\textsuperscript{a}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, suh lāl, yus tuṭjān̄, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form yus, because the antecedent correlative, suh, is an adjective. The inanimate substantival form would be yih. Similarly, yih panun\textsuperscript{a} saphar, yus nōyidan ḍs\textsuperscript{u} pēsh on\textsuperscript{a}mot\textsuperscript{u}, this (yih) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. Masc. sg. nom. yus, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); yus-akhāh, whoever, viii, 6, 8, 11.

dat. yēs, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. yēm\textsuperscript{t}, xii, 7.

pl. nom. yim, ii, 9; xi, 8.
ag. yimav, xi, 3.
Fem. sg. nom. yēsa, x, 6; xii, 20, 5.
dat. yēs, xii, 15.
Adj. Masc. sg. nom. yus, ii, 9, 11; x, 12; xii, 25.
Fem. sg. nom. yēsa, x, 1; xii, 25.
INANIMATE. Subst. sg. nom. yih, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. y, yi, what verily, xi, 1; yih-kēntshāh, 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, yūh, see yih 1.
yihünzā, see yih 1.
yihay, yihōy, yihuy, yōhay, yuhay, yuhuy, see yih 1.
yikh, see yunw.
yēkh-jāh, adv. in one place, (of two persons) together, x, 12; yēg-jāh, id., ii, 4.
yikrām, in wa-salām wa-yikrām, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.
yēl, m. pulling (with the arms), restraint; abl. yēla trāwun, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.
yēli, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; vii, 19 (ter), 26; viii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22.
In v, 8, "when" is used in the sense of "if".

yēmi, yēmi, see yih 2.
yim 1, yima, yimau, yimā, yimi, see yih 1.
yim 2, see yih 2.
yimahō, see yunw.
yimāmath, ? 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, yimanāy, yimis, see yih 1.
yāmath, adv. as long as, tāmath . . . yāmath, so long . . . as, xi, 20.
yimav 1, yimōv, yimavāy, see yih 1.
yimav 2, see yih 2.
yimawa, see yunw.
yimay, see yih 1.
yimōy, see yunw.
yina, conj. that not. karay akh kath, yina-sa kath karakh, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing.—do not converse, xii, 1.
yini, see yunw.
yunw, 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 (quarter), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9; bāgān yunw, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; brūha yunw, to come in front, to be seen in front of a person, to come into sight, x, 1; bōy yiñā, a smell to come, a smell to be perceived, xii, 15; gara panun w yunw, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; lārān yunw, to come running, viii, 6; nēndr yiñā, sleep to come, v, 6 (bis); āv tsūrīmis zānī-sondā 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 yivān, a stink comes from it, i.e. it stinks, ii, 4; rāth āyē, night came, x, 5; subuh log w yini, morning began to come, x, 8; so subuh āv, morning came, xii, 9; tasalī ās-na, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; āyē zabān, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have kēth yunw, having taken to come, i.e. to bring, to take with one (Hindī lē ānā), iii, 1; viii, 6; xii, 2, 5, 11, 2; nīrith yunw, to come forth, xii, 12; phīrith yunw, 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 *knana yun*, to be sold, vii, 26; *walana yun*, to become wrapped up, ix, 7. The passive of *bözun*, to hear, *bözanana 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* gatshi *yun*, you must come, xii, 15; abl. *subuh log* yini, morning began to come, x, 8; fut. pass. part. f. *hēs* nas yīn* nēnd*er, sleep began to come to him, v, 6; perf. part. m. sg. *āmot*, come (H. *āyā huā*), viii, 6.

impve. sg. 2 (irreg.) *vēla*, v, 5; x, 5, 12; pol. sg. 2, *yita*, with emph. y, *yitay*, ix, 1; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyyi*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3; *yiwān chuh*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus* yiwān, is coming from it, ii, 4; pl. 2, *chīca yiwān*, viii, 5; f. sg. 3, *chēh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chēna yiwān*, v, 6; imperfect f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. ô) *ākhō*, ii, 2; 3, *āv*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *by*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.
VOCABULARY

yōra 2

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, 4; 2, āyēkh, 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, āmotu (without auxiliary), v, 11; chuḥ āmotu, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. chēy āmūtsu, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. āsum āmotu, iii, 1; fut. perf. m. sg. 3, mā āsi āmotu, 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; -hyuhu, like a human being, x, 7 (bis); fem. -hishu, x, 7.

yinsāph, m. compassion, — gōs (viii, 4) or dilas yinsāph pyōs (viii, 11), he felt compassion.

yinay, see yunu.

yān, adv. as soon as, xii, 15.

yīnu, see yunu.

yēnēvōlu, 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.

yipōri, adv. in this direction, v, 4. Cf. apōri.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. yāras, x, 4, 11; ag. yāran, x, 4 (bis), 11; gen. yāra-sondu, x, 4, 11; yāra-sanzi wati, on the friend’s road, on the road to (his) friend, x, 4; voc. yāra, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. yār, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; vii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with tōra as correlative), i, 6.
yūr¹, adv. emph. form of yōr, even here, hither; diyiv yūr¹, give ye (them) even here, produce them. x, 12; wōlinj³ gatshēs yūr¹ anūn³, bring his heart here (hither), x, 5; an kākād yūr¹, bring the paper here (hither), xii, 15; cyón³ gatshì wātun³ yūr¹, you must come here (hither), xii, 23; sg. gen. yūr¹-hont³ wōla, come here! v, 5.

Yārkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yēs, yēsa, yus, see yih 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūf, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. yūsūphas, vi, 14, 16; ag. yūsūphan, vi, 15 (bis); gen. yūsūpha-sond³, vi, 10.

yēt³, adv. where, in the place which, viii, 11; x, 7.

yít³, adv. here, xii, 18; yít³-kyāh . . . àt³-kyāh, here you see on the one hand . . . there you see on the other hand, viii, 13; yít³-kyāh . . . yít³-kyāh, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. yituy³, m. sg. dat. yitikiis pātashēhas-nishē, to the king of this place, x, 1.

yī-ti, see yih 1.

yot³, adv. where; yot³-tān, up to which place, i.e. until, as soon as, xii, 6. Cf. yotān.

yut³ 1, adj. this much, with emph. y, yutuy, xi, 20. This word is usually spelt yūt³.

yut³ 2, adv. yut³-tān, up to here, i.e. in the meantime, v, 7. Cf. yutān.

yūt³, adv. yūt³ . . . tyūt³, 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 pōth³, 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.

yuth³, adj. and adv. as, of what kind, xii, 24 (correlative tyuth³);
with emph. y, yuthuy, as verily, even as, exactly as (correl. tyuthuy), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. tyuthuy).

yitam, see yun".

yotān, adv. until, (contraction of yot"-tān, see yot"), v, 10.

yutān, adv. in the meantime, (contraction of yut"-tān, see yut"), v, 5.

yitay, see yun".

yētāt, adv. where, in the place where, xii, 6.

yutuy, see yut" 1.

yūts, adj. much, very, yūts-köl, for a long time, ii, 4.

yīwan, see yun".

yiy 1, yi'y, see yih 1.

yiy 2, see yih 2.

yi'y, yi'yiy, see yun".

zabān, f. tongue, speech, language; — kariūn, 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. zabōn, by word of mouth, xii, 16.

zabur, adj. superior, excellent, vii, 8, 28; — gav, it became excellent, as an interj. all right! xii, 15.

zacē, see zūtā.

zāda, m. at end of compound, a son; ōkhun-zāda, the son of a religious teacher, xii, 2; sg. dat. ōkhun-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. -ziadan-hond, viii, 4; shāh-zāda, a prince; sg. dat. -zādas, viii, 13; pl. nom. -zāda, viii, 5, 11 (bis), 3.

zod, m. a hole; f. zu'd (pl. nom. zodē), a small hole, vii, 25.

zid, m. hatred; amis ēs zid Yūsūpha-sond, he hated Joseph, vi, 10.

zāgun, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. ēsūs daqāy zāgān dādkhāh, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z³h, card. two, viii, 8, 11; following noun qualified, bacē z³h, two young ones, viii, 1; bōy-bārān tæh, two brothers, viii, 5; bōs z³h, the two members of a family, husband and wife, v, 9, 10; viii, 1; gabar z³h, two sons, viii, 1; gūl tæh, the two
fore-arms, v, 9; gölâm zəh, two servants, viii, 5; gurì zəh, two horses, xii, 1; hünì zəh, two dogs, viii, 4, 12 (bis), 3; kòdì zəh, two prisoners, v, 9; lāl chis zəh, he has two rubies, xii, 3; nècìvì zəh, two sons, viii, 11; pātashāh-zāda zəh, two princes, viii, 3 (bis), 11; rīnzì zəh, two balls, v, 3, 4 (bis), 5; shāh-zāda zəh, two princes, viii, 11; wölìnji zəh, two hearts, viii, 3, 4 (ter), 11, 2; yım zəh, these two, viii, 5.

Preceding noun qualified, zəh kòdì, two prisoners, v, 8; zəh katha, two statements, x, 1, 4.

sg. abl. dōyi lati, on two occasions, viii, 7.

pl. dat. dōn, viii, 11; following noun qualified, bāyēn dōn, to the two brothers, xii, 15; pātashāh-zādan dōn, to the two princes, viii, 11; yīmān dōn pātashōhiyēn kītsa, for the kingdoms of these two, x, 11; zanānan dōn, to two women, xii, 11, 4; preceding qualified noun, dōn bātsan, to the husband and wife (see bōtsa zəh, ab.), viii, 1, 6.

pl. gen. pātashāh-zādan dōn-hanza, of the two princes, viii, 4; yīmān dōn-handi-khōta, than these two, xii, 19.

pl. ag. bāranyau dōyau, by the two brothers, viii, 3; kōdyau dōyau, by the two prisoners, v, 7; yīnāv dōyau, by these two, iii, 1; x, 5; dōyau bātsau, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; na zāh, never, xi, 14.

zahar, m. poison, vii, 6, 7, 13 (bis); pātashēhas khot zahar, poison rose to the king, i.e., he became enraged, viii, 7.

zol, m. scratching (with the nails); with suff. of indef. art. zolā-zolā, a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. zālāh lāyun, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. zālas, i, 6; zālas walana yun, to be caught in a net, ix, 7.

Zālīkhā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zalīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — karun, to do tyranny, ix, 1; mē chuh zulm gōmot, tyranny has been done to me, ix, 1 (bis), 6.

zulun, to set on fire, to kindle, to burn; conj. part. zūlīth, iii, 1; fut. sg. 1, zala, iii, 4 (bis); past m. sg. zola, iii, 4; with suff. 3rd pers. pl. ag. zolukh, ii, 12; iii, 4.
zima, m. responsibility; zima karun, to make a responsibility; 
tsön zanën kärin zima tsör pahar, four watches were made 
a responsibility to the four men, i.e. each was put in charge 
of a watch, viii, 5; zima hyon*, to take responsibility, i.e. 
to confess, admit, yih chës-na hëwän zima këh, she does not 
admit anything, xii, 15; zima khabalun, to cause a responsibility, 
to mount; khöl*nas zima takhšir, 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 
khasän 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.

zamìn, f. earth, land, ix, 9; the world, land, as opposed to the sky, 
iii, 8; sg. dat. májë-zamìn, in mother earth, ix, 9; pl. abl. 
satav zamìnav tál*, below the seven worlds, iii, 8.

zan, f. a woman; marda-zan, man or woman, vii, 23; makhär-i-zan, 
the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; gör-zān, adj. ignorant, 
vii, 27; xi, 5.

zīn, m. a saddle; gur* zīn karith, a horse ready saddled, iii, 8; 
pl. nom. zacë-zīn, rag-saddles, saddles made of rags, xi, 9.

zon*, m. a man, a male person; kunuy zon*, only one person; 
gav kunuy zon*, he went alone; sg. gen. zān*sond*, viii, 11; 
pl. nom. zān*, x, 1; dat. zanën, viii, 5; x, 5, 6, 12 (bis); ag. 
zanē, x, 1, 2. Cf. zuñ*.

zūn, f. moonlight; zūna-dab, f. a kind of roof-bungalow, or small 
errection on the roof of a house, in which people sit to enjoy 
the moonlight; sg. dat. -dabi, -pëth, on the roof-bungalow, 
viii, 1.

zinda, adj. living, alive, ii, 3; with emph. y, zinday, x, 8 (bis).

zang, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; 
viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several 
times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 
4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 
4 (bis), 5 (bis), 6; with suff. of indef. art. zanānā, x, 5; xii,
zânun, to know; to know how, x, 12; xi, 8, 15; impve. sg. 2, zân, i, 12; šâh zân ta yih zân, (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 zâna, how do I know, v, 9; with neg. interrog. zâna-nâ, do I not know? i.e. of course I know, x, 12; 2, zânakh karith, thou wilt know how to make, x, 12; 3, zâni, vi, 14; vii, 27, 8, 9, 30; pl. 1, âs î na zânâv, we do not know how (sc. to work), xi, 15; 3, yim na zânân, who do not know how (sc. to make a certain sound), xi, 8.

zênun, to conquer (xi, title); to win (x, 1, 6, 7); zênân anun, to conquer (a country), xi, 1, 2, etc.; zîniwîth anun, to capture (a person), xii, 25; inf. obl. (inf. of purpose) zênaîni, xi, title; conj. part. zîniwîth, xii, 25; pres. part. zênân, xi, 1, 2, etc.; fut. sg. 3, zêni, x, 1, 6; pl. 3, zênan, x, 7.

zinis, see zyun*.

zûn*, f. a female person, a woman, xii, 7, 15; pl. nom. zanë, xii, 6, 7; dat. zanën zëth*, the eldest of the females, xii, 6. Cf. zon*, of which this is the fem.

zâr, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. zâr, iv, 1; zâra-pâr, m. ejaculatory prayers, ix, 1; x, 5 (bis); zâra-pâra, m. entreaty, coaxing request, ii, 3, 5.

zôr, m. force; — karun, to use (moral) force, to insist, viii, 2; xii, 15.

zûn*, f. a push, shove, nudge; — diûn*, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; zargar-nêcyuvâh, a young goldsmith, v, 2; zâra-pâr, zâra-pâra, see zâr.

zôrûwâr, adj. powerful, mighty, xi, 2.

zuryîth (for zurriyât), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zâsanuy, 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 te āsunuy.
zūṭa, f. a rag; sg. dat. zacē-zīn, rag-saddles, saddles made of rags,
xi, 9.
zāth, f. a race, tribe, caste; dēwa-zāth, of demon race, xii, 16.
zētha, see zyuthu.
zīth, see zyūthu.
zuw, m. the soul, ii, 4.
zyunu, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. zinis,
xii, 21, 2, 4.
ziyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought
as a present, a present of dainty food, x, 5 (bis), 10; with
suff. of indef. art. ziyāphathā, x, 5.
zyuthu, adj. old, elder, eldest; m. the head or superior of a guild
of artizans, v, 1; m. sg. dat. zithis-hihi, to the elder (of two
brothers) (cf. hyuhu), viii, 5; f. sg. nom. zēṭhā, the eldest
(sister), xii, 6.
zyūthu, adj. long; m. pl. nom. zīth atha dārānī, to stretch out the
arms, vii, 25.
APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GÖVINDA 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 Gövinda Kaula's text. The order of words is the same as that employed in the Vocabulary.

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q (i), xi, 4.
ai (ay), x, 3; xii, 4.
ai (ay), viii, 11.
ai (ay), viii, 6, 8.
āi (āi), v, 9.
au (caret), vii, 13.
āy (āy), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.
i (ê), vi, 17; x, 4 (2).
i (i), x, 13; xii, 10, 5, 7, 9 (3).
o (ò), vii, 26.
āb (ab), v, 4 (4); viii, 7 (2).
āb (āba), viii, 7 (2); x, 5.
ibrāhim (yibrāhim), iv, 6.
ābas (ābas), viii, 7.
ābtar (abtar), vi, 12.
ach (achê), xii, 22.
achan (achên), v, 11.
ad (ada), vii, 20.
ad (ada), vii, 10.
ad (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4.
ad (ada), iii, 1.
ad (ada), vi, 8.
āda (ādâ), x, 8; xii, 4, 9, 11, 2.
āda (ōra), xii, 12.
āḍgāh (yūḍkāh), vi, 16 (2).
ādālat (adālūtṣ), v, 9.
ad (aḍla), i, 3.
ādam (ādam), iv, 2, 3; vii, 6, 7.
admas (ādamas), vii, 6.
ādam (yīdam), vii, 6.
afsāras (apsaros), x, 12.
āge (āgē), xi, 4.
āgā (āgāh), ii, 9.
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āgūr (āgur), vii, 7.
āgūs (āgas), viii, 6, 8, 11.
āgaye (āgayi), v, 7.
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ak (âki), vii, 1; x, 12; xii, 1.
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ak (akh), i, 4; xii, 10, 5, 9, 21.
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akhun (akhûn), xii, 1, 2 (2).
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âkun (â-kûn), xii, 23.
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âkoy (âkoy), xii, 13.
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âlau, xii, 7, 15.
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âlah (âlah), ii, 12 (2).
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amî (âmî), v, 4 (2); vi, 14; viii, 7, 9 (2).
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amî (âmî), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.
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amî (âmî), xii, 18, 22, 3.
amî suy (âmî-sondî), xii, 7.
âmî (âmî), xi, 11.
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# APPENDIX II

INDEX OF WORDS IN GÖVINDA KAULA'S TEXT, ARRANGED IN THE ORDER OF FINAL LETTERS, SHOWING THE CORRESPONDING WORDS IN SIR AUREL STEIN'S TEXT.

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ₜières these notes, the author of this work suggests the existence of an index of words in Gōvinda Kaula's text, arranged in the order of final letters, with corresponding words in Sir Aurel Stein's text. The table lists words ending in a, along with their equivalents in Stein's work, providing a valuable resource for scholars and students interested in the study of ancient Indian languages and literature.
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bōta  būta.
mahabata  mahabat.
dita  dipta.
gāta  gāta.
hāta  hāta.
uχt̩a  vucht a.
khōta  kuta, khota, khutə.
nōkhta  nukhta.
daskhata  daskatə.
rahta  rath tə.
tshēta  tseta.
tshōta  tsōta.
gatshta  gais tə.
vaka  vakta.
shunta  sunthə.
wanta  vantə, vante.
nyēn tə  niyanta.
zyūnə  zȳnte.
pata  pata, pata.
pata-pata  pata-pata.
karta  kartə, karte, kar the.
sāta  sāta, sātha.
sōta  sōntə.
basta  bastə.
shikasta  shikasta.
bōvāsta  bē vāstu.
tōta  tōta, tōta, tōtə, tōtu.
tē ta  tēta.
chiv ta  chivta.
thāta  thāty tə.
wāta  wāte.
katsa  kase.
kōta  kōta.
mōtsa  māntsə.
hētsamatsa  hētsamatsə.
wa  vu.

STEIN
dava  dava.
chēva  chēva.
chivə  chivə.
chuvə  chu.
kuva  kuva.
jałə  jāla va.
tālava  tālə va.
mēva  mēva.
wanaṃova  wanemau,
vanemənə,
vanemənə.
vañēnəva  vañye mov.
dopuməwa  dopəməu.
dyutuməwa  dyūtuməu.
yima  yimau.
wañēva  vanəu.
kor`wa  kur, kurə.
ki̯r̡wa  kərə.
māriwa  məryu.
ōsəwa  āsyu.
phū̯təwa  phutu.
rofəwa  ruti.
partawa  par tavə.
nūzə  nūzə.
hanza  hanzə, hanzə, hanzə.
tihanza  tə hanzə,
ti hanzə.
manza  manə.
reza  reza.
garza  gar ze.
darvāza  darvāza, darvāza.

Words ending in ā
bā  bā.
ādā  āda.
khōdā  kūdə, kūdə,
khudə.
bābā  bā-khudə.
modā  mudā.
pardā  parda.
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Words ending in ē:
- g, i.
- sāhib-ē sāhibē.
- bācē bache.
- jēnatacē janatāch.
- tsōcē su chō, suche, tsuche.
- zacē zache.
- kōdē kūdē.
  - Cf. kōrē.
- zādē zade.
- achē agh.
- bōchē boche.
- lacē lache.
- tōrīph-ē tōrīf-i.
- tsārīhē tsārihe.
- bāshē bāshe.
- khāba-nishē kāb'nishh.
- nishē nish, nishi.
- pēshē pēshe.
- pōshē posha, pōshē, pōshe.
- tōhē tohi, tohi.
- ajē ajā.
- bujē buje.
- gējē gējā.
- lejē lejā.
- mājē māje, mājī, mājī.
- dōda-mājē dodh'mājī.
- vōramājē vura mājī.
- wöljnē wālinja, wālinje, wālinja, wālinje, wālinjī.

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  - Cf. kōdē.
| marē | mari. |
| mānē-mārē | mānī-mārī. |
| wārē | wārī. |
| asē | asī, asi. |
| khalētē | kalēti. |
### KAULA
- tsē
- aye
- bāyē
- pātashāh-bāyē
- gūr-bāyē
- grīst-bāyē
- dayē
- khōdāyē
- gayē
- tagīyē
- gashtīyē
- jāyē
- mōyē
- nayē
- nīyē
- rōpayē
- rāyē
- bārāyē
- drāyē
- phakrīyē
- hamsāyē
- gādōyīyē
- tūwyē
- kēnżē
- pātashāh-sanzē
- pātashēh-sanzē

### STEIN
- tsə, tse, tse, tse.
- aye, äye, äyı,
- ayı.
- bai, bai, bai, baye.
- bay¹, bey, beye.
- pādshah bāye.
- gūr bāye.
- grīst bāye.
- daye.
- kudāye.
- gaye, gaye, gaye.
- tagye, tagye.
- gatsiyē.
- jaye.
- moye.
- naye.
- nīyē, nīyē, niye.
- rupia, rup′ya.
- rai.
- ba rai.
- draye.
- graye.
- fakrī.
- pāryē, pāryē.
- hamsai, ham.
- gadoi yie.
- tūwyē.
- kyenzi.
- sanzi, sanzi.
- pādshahsanzi.
- pādshahq sanzi,
- pādshaha sanzi,
- pādshahas sanzi.

### Words ending in ı
- sumbı
- bōdı
- hata-bōdı
- kādı
- kōdı, kādı, kūdı.
- gāndı
- hāndı
- sāndı
- sōna-sāndı
- sōnara-sāndı
- rūdı
- bōgı
- lágı
- shēchı
- wuchı
- dōhı

### Words ending in ē
- äge
- pīché

### Words ending in e
- wuchihē
- vuchhehe.
- vanihē
- karihe, karie, karıhe,
- kari h'e.
- marihē
- marihe, mārihe.
- āsihe
- āsihe, āsihe.
- ch'ahe h'e.
- diyihē
- diyec.
- bāle
- bāle.
- nāle
- nāle.
- gūpāle
- gūpāle.
- pānēye
- pānēye.
- gārē
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- mārē
- mārē.
- tārē
- tārē.
- dukhtar-e
- dukhterē.
- kōng-wārē
- kūngvārē.
- gayē
- gayē.
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| kārʰ | kār, kār
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<td>yūr', yū'r, yū'r', yūry.</td>
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murdaṃāzōr' | murde māzā'ry.    |
| āś'      | āś', āś', āś', āś'.|
| oś'      | āś', āś', āś', āś'.|
| qōt'     | aṭ', aṭi, aṭi.    |
| dīt'     | ditti.            |

| langūt' | longū'th.         |
| khāt'   | khaṭ', khaṭ'.     |
| kit'    | kit, kit'.        |
| kūt'    | kūṭ'.             |
| lōkō'   | lokat.            |
| lōt'    | lut'.             |
| māt'    | mat'.             |

| gānd'māt' | gand'mat'         |
| gamāt'  | gamat', gamat', gamut'. |

| lāq'māt' | lāq'mat'.         |
| lōq'māt' | lāq'mat'.         |
| mūmat'  | momut'.           |
| ān'māt' | ani moṭ'.         |
| dīt'māt' | dū'atmat', dūtamaty'. |

| thōv'māt' | thōv'mat'.       |
| rōt'    | raṭ', raṭ'.      |
| mōtasūt' | mut'sāth'.       |
| tāt'    | tat', tat'.      |
| yētāt'  | ye taṭ'.         |
| wōt'    | vāṭ', vāṭ', vāṭ', vāṭ', vāṭ'. |
| yēt'    | yēṭ', yēṭ', yēṭ', yēṭ'. |
| nēciv'  | nechiv.          |

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<td>rōz, rōz'.</td>
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Words ending in i

<p>| i       | g, i.               |
| zūnādabi | zūnē dabi.         |
| sōhib-i  | sāhibi.            |
| dādi     | dāde.              |
| vōlād-i  | vūlādi.            |
| mahmōd-i | mahmūd'.           |
| handi    | handi, handi.      |
| dūn-handi | don handi.    |
| gūda nīch-handi | gude nyechi handi. |
| kōndi   | kōnda.            |
| sandi    | sandi, sandi.     |
| pātashēha-sandi | pādshahasandi. |
| mōl-sandi | mōl'sandi.  |
| ām-sandi | ām'sandi.         |
| tām-sandi | tām'sandi. |
| vāzīra-sandi | vāzīrasandi. |
| sapad'  | sapad'.           |
| vēd-e  | vēd'e, vud'e, vōde. |
| yōd-i  | yōd.              |
| sōnāmargī | sōnēmargā. |
| bēhi    | behe.             |
| bōchi   | bo che.           |
| nēch-i  | nēche, nyeche.    |
| phahi   | phahi.            |</p>
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KAULA
suti  suti
tat  tāti, tātī, tātī', tāt".
ti-ti  titi.
tō-ti  tōtī.
tō-ti  tōtī.
wati  watī, wa'tī, wa'tī, wa'te.
wātī  watī, wa'tī, wa'te.
yēti  yētī, yētī.
yēti  yētī, yētī.
hāvī  hāvī.
shēstravī  shast'ravī,
shēstravī.
bāyī  bāya, bāye.
grīst-bāyī  grēst bāye,
grīst bāye.
dōyī  doye.
āgāyī  āgāye.
khēyī  kheye.
lāyī  lāye.
salayī  salaye.
cārpanyī  palangas.
pāryī  pāryī.
dvāyī  dvā'yī.
havāyī  havāye.
yīyī  yiye.
zi  ze.
dīzi  dīzi.
bē'hīzi  bihzī.
khēzī  khēzī.
tshān'tzi  tshān'tzī.
sanzi  sanzi, sanzi.
pātashāha-sanzi  pādshahasaṇzi.
pātashēha-sanzi  pādshaha sanzi.
ām't-sanzi  a'missanzi.
sōnara-sanzi  sunar sanzi,
sunarsanža.
yāra-sanzi  yārisanzi.

KAULA
rōzi  rōzi.
kār'zi  kār'zi.
mārāz-i  mārāj.
vās'zi  vāz'zā.
vīzī  vīzē.
pōv'zi  pōv'zi.
kyāzi  kyāzi, kyā ze,
kyā zi, kyā'tzī.
ti-kyūzi  ti kyū zi.
az'ī  azīza, azīza.

Words ending in ē
wurdī  vurdī.
saragī  sargī, sargī,
sargēh.
shōhī  shāhī.
pātashōhī  pādshāhī,
pādshāhī,
pādshāhī.

jūshī  jūshī.
hab-jūshī  habjūshī.
wōbhī  vū bhī.
dōlī  dālī.
tasāli  taślī.
miskīnī  miskīnī.
wōphaūdōrī  vupha dā'ri,
vupha dā'ri,
vupha dā'ri.

tamashkūrī  tamis kūrī.
phakūrī  fakūrī.
nokārī  nōkārī, nōkā'ri.
parī  parī, parī.
huzūrī  hazūrī.
vazūrī  vazūrī.
vēsī  vesī.
țī  tih.
baltī  baltī.
masnāvī  masnāvī.
gaznāvī  gaznāvī.
pōrāvī  pārāvī.
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Word ending in ō
kē-hō kāho, kyāho.

Words ending in ō
ō o.
sōhibō sāhibō.
hō hō.
khōsī hō khāsīhō.
ākō āku.
tākō tākuh.
khāthō kathu.
phakirō fakirō.
vazirō vazio.
hatō hatō.
jāwō jāo.
khōdāyō kodāyu.
khyō khvau.
atsayō atsayo.
arsō arso.

Words ending in ō
lagahō lagaha.
chalahō chalgha.
dimahō dim ha.
yimahō yimha.
yith tshunahō yetšana ha.
karahō kare ha, karha.
bāvahō bāvā ha.
hāvahō hāvā ha.

Words ending in ū
amōbū amōbū.
sumbū sumbū.
rētasumbū rītasumbū.
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Words ending in ᵁ:
- dōhucᵃ  | dohuch. |
- naqistānicᵃ | naŋis tān nach. |
- azicᵃ  | azich. |
- budᵃ   | bud.     |
- thiďᵃ  | tād, tor. |
  - Cf. thūrᵃ. |
- kūdᵃ   | kūd. See also kūʳᵃ. |

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Words ending in u
- gatsu gatsu.
- nu nu.

Word ending in ū
- saniyāsū saniyāsū.

Words ending in b
- āb āb.
- sabab sabab.
- dab dab.
- dōb dob.
- gōb gōb.
- khāb kāb, kāv.
- khūb khūb.
- sāhib sāhib.
- vahab vahab.
- par vahab parvahab.
- mōjūb mōjūb.
- phamb phamb, pamb.
- sōb sōb.
- tab tap.
- kitāb kitāb.
- jēvāb jāvāb.
- savāb savāb.

Word ending in c
- khar-kā kharj.

Words ending in d or ḍ
- had hadād.
- khōd khod.
- kōd kād, kād, kāḍ, kāḍād.
- kākād kākād, kākād.
- lad ladād.

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Words ending in g
- bāg bāg.
- bāng bāng.
- lāg lāg.
- mōv lāg maulāk.
- nāg nāg.
- palang palang, palang, palang.
- mang mang.
- prang prang.
- wutsha-prang vutsa-prang.
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Words ending in *h*:
- áh  ah.
- běh  be.
- bòh  bo, bu.
- marhabáh marhaba.
- subuh  subu.
- hěch  hech.
- wuch  vuch.
- däh  da.
- dòh  do, doh.
- dũh  dú.
- judáh  zhudá.
- ajũdáh  aţhda.
- sadáh  sadu.
- wustuááh  ustáda.
- alvidáh  al viđa.
- yědáh  yerá.
- gáh  ga, gá, gah.
- ágáh  ága.
- běgáh  begá.
- pagáh  pag̑, pagá.
- hargáh  har ga, har gā, hargá.
- shōra-gáh  shōra ga, shōragā.
- hěh  k̑ē.
- sh̑úbihéh  sh̑úbyhe, sh̑úbyhe.
- chěh  sha, che, chu.
- chíh  che, chi, chu, ch̑a.
- chíh  chí.
- chúh  che, chu, chu.
- pátashéháh  pādsháh.
- k̑ěh  k̑ē.
- akháh  akha.
- dědk̑áh  dād k̑a.
- shēh  she.
- sh̑ěh  sh̑āhansh̑āh.
- pādsháh  pādsháh, pād̑sháh.
- pād̑sháh  pād̑sháh.
- k̑ūth̑a  k̑uṭha.
- ȓāth̑a  ȓaṭha.
- sāth̑a  sāṭha.
- sěth̑a  setā, setā, sethā, sethā.
- k̑ěnt̑sh̑a  k̑vē, k̑vē t̑a, k̑vē, k̑vē t̑a, k̑vē, k̑vē t̑a, k̑vē, k̑vē t̑a, kyē, kyē.
- jāh  ja, jā.
- akh  ak, akh.
- ākh  āk.
- kāh  ka.
- k̑āh  k̑ah.
- k̑ēh  kyē, k̑vē, k̑vē, kyē, kyē.
- k̑āh  k̑āh.
- běk̑h  b̑vēk̑, b̑yēk.
- labākh  labak.
- sabākh  sabāk.
- d̑āk̑h  d̑āk.
- k̑ād̑ikh  k̑aṭd̑ikh, kārīk.
- k̑ūd̑ikh  k̑aḍuk.
- kodukh  kuruk.
- bandākh  bandūk.
- sapadākh  sapadāk.
- yād̑k̑āh  yāgāh.
- nazādīkh  nazādīk.
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  yih suh  yisū.
  nāsh  nāš.
  nish  nish.
  öl'-nāsh  āl' nāš.
  manōsh  manōš.
  mē-nish  me' nish.
  pēsh  pēš.
  pharōsh  pharōš.
  trēsh  trēš, trēšh.
  wōsh  vōš.
  guāsh  ghāsh, gāsh.
  ta uōsh  tavōšh.
  yīsāh  ṭāsā.
  bakkōyish  bakkāyish, bakkhāyish.
  ath  at, at', at, at', q't, ath.
  òth  áth.
  tih  ti.
  bōj'-bath  bōj'vat.
  dith  dit.
  kādith  kā'rit, kā'rit, kā'rith.
  gandith  gandit.
  wōridāth  va' r' dāth.
  gath  gat.
  lōgit  lāgit.
  shōngith  shungit.
  hath  hat, hat.
  hēth  hēt, hit, hītān, hēt, hēth, hēth.
  bikith  behit, bīhit, bīhith.
  khath  khath.
  tākhāth  tākhāt, tākāt.
  daskhath  daskath.
  mōslahath  musla hat, muslahat.
  nahīth  nāhit.
  ziyāphath  zīāfūt.

STEIN
  rāhath  rāhath.
  mārahath  mārhāth.
  dēshīth  dēshīt.
  māshīth  māshīt.
  matīth  matīt.
  wūthīth  wūthīt, vūthīt.
  ḏyūthūth  ḏyūthūt.
  kath  kat, kath.
  kēth  kēt, kyet, khēth, khāth, khyath.
  akith  a'kith.
  kōtāh  kōta.
  nōkāth  nukhta.
  sakāth  sakāth.
  pōlith  pōlith.
  tūlith  tūlith.
  vōlith  vōlith.
  zōlith  zālith.
  mat  mat.
  yīmāmath  yīmāmat.
  tāmath  tāmat.
  yāmath  yāmat.
  khaZmath  khaZmat.
  khīZmath  khīZmat.
  nīth  nīth.
  anīth  anīt.
  bōnth  bōnt.
  amānath  amānat.
  brōnth  brōnt.
  vanīth  vanīt.
  zīnīth  zīnīth.
  wūnth  wānyīth.
  path  pat, path.
  pēth  pēt, pēt, pyet, pyet, pēth, pēth.
  bāpath  bāpat.
  hāpath  hāpat.
  hāputh  hāput.
  papith  papit.
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Words ending in m
- ām ām.
- dim dim.
- ādām ādām.
- kadam kadam, kadaṃ.
- mukadam mukadam.
- sapodum sapoṇum.
- yidam ādam.
- gōm gōm.
- mangum mangum.
- chēm chām, chem.
- chin chīm, chum,
  - chūm, chyum
- chum chum, chum, chum, chum
KAULA  STEIN
larë chim  larichim.
löhlarì chim  lö larichim.
wuchëm  vuchun.
wuchim  vuchun.
göham  göham.
lagaham  laghìham.
taghëm  tagèham.
pëtashëham  pëdshaham,
pëdshaham,
pëdshahàn.
kham  khâm, kâm.
muhim  mohim, mûhim,
muhim.
dopìham  dop ham.
yibrâhim  iibrâhim.
mörìham  mörham.
khàshëm  khashim.
dûthum  dyûthum.
kùrìham  kùr tam.
të kùrìham  tsikìr tám.
gatsëm  gatsëm.
kam  kam.
hakim  hakim.
hukum  hukam, hukm,
hukum.
mahkam  mahkam,
mahkam.
làkam  làkam.
aslâmalaikum  aslâ malaiyum.
vàlaikum  vâlaik um.
àlam  àlam.
gölâm  gulâm.
halâm  halam.
salâm  salâm, salâmq.
zuilm  zuilm.
nam  nam.
nöm  nom.
loùnam  luùnam,
luùnam,
luùnam.
gatshànam  gatse nam.

KAULA  STEIN
vàlànam  vàle nam.
töñìnam  töny nam.
dapànam  dapànam.
dopìnam  dopì nam.
dörìnam  dàrì nam.
harênam  ka'ri nam.
karìnam  kàrnam.
kòrnàm  kûr nam,
kùrnàm.
tòrìnam  tà'ri nam.
tsàtìnam  tset'nam.
wànàm  vànum.
àvànàm  vànum.
hàwanàm  hàwìnam.
hòwìnam  haunam.
thòwìnam  thàùnam.
tròwìnam  tràunam,
tràùnam,
lòùnam  làyìnam.
ànàm  ànyàm.
àram  àràm.
barìm  bàrìm.
garam  gàrm.
mahìram  màhìram.
kàrim  kàrir.
kàrim  kàrim, ka'rim.
àkiìm  kàriùm.
àkàìm  àkràìm.
nàram  nàram.
kàsìm  kàsìm.
àsìm  àsìm.
àsùm  àsùm.
tàm  tàm.
tim, tim', timì.
tum  tum.
ditàm  ditàm.
ditàm  ditàm.
dèhàm  beh tàm.
wuch'tòm  vuch tòm.
KAULA

KHETAM

hāvām

thāvām

yitam

bōzām

thāvum

dōp⁴wam

vāvim

yim

āyām

āyēm

dīyūm

gayēm

tshājyām

anūm

banyōm

wanyūm

pyōm

pēyēm

dapēyam

dap'ēzm

Words ending in n

ān

bōn

bābān

shūbān

sōhībān

lobūn

sōbān

bīyābān

zabān

kālacēn

racēn

dōn

dādēn

gadān

godūn

tshādān

Cf. tshārān.

KAULA

SAHAT

kādān

kādēn

kādūn

kūrēn

lōdūn

mōdān

pātashēha-sandēn

tasandēn

gardān

wādān

nōyidan

zādan

pātashāhāzādan

lagān

lōgūn

nāgān

nēgin

māngān

martsawāgān

zāgān

bāhān

bēhān

subhān

subēhān

chān

achēn

lichēn

wuchān

KAULA

STEIN

kādān

kādēn

kādūn

kūrēn

lōdūn

mōdān

pātashēha-sandēn

tasandēn

gardān

wādān

nōyidan

zādan

pātashāhāzādan

lagān

lōgūn

nāgān

nēgin

māngān

martsawāgān

zāgān

bāhān

bēhān

subhān

subēhān

chān

achēn

lichēn

wuchān
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pântsan
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bôvun
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bôgwân
hêvân
hôvun
chûvân
chavun
khêwân
thûvân
thôvun
lalavân

STEIN

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chavun.
khyôvân, khyevân, k'ôvân.
tha vân.
thôvun.
lalavân.

KAULA

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dakhanôwân
pakânôwân
khananôwun
shananôvân
garanôwân
karanôwun
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parzanôwân
parzanôvun
pawun
pêvân
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trawân
trôvun
trôvun
nôtôwân
wartawân
yivân
bâyên
bâyên
beyen
ceyên
khôdâyên
pâtashôhîyên
khyôn
tûyân
lâyân
lôyîn
lôyîn
lôyûn
khôlyân
wâlyân

STEIN

banâwun.
maîge nâwun.
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khyân, kyon.
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kholûn.
vâlyûn.
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nyûn  nyûn.
niyûn  niyûn.
pêyin  pêyin.
môryûn  mûryûn.
phûryûn  phûta  rûn.
  zan  zan.
  zân  zân.
  zîn  zîn.
bôzan  bôzan.
bôzân  bôzân, bôzân.
bôzun  bôzun.
bûzun  bôzun.
dasân  dasân.
tirandâzan  tîran  dâzan.
lazan  lazan.
lûzûn  lazun.
nâzan  nâzan.
rôzan  rôzan.
rôzân  rôzan.
sûzun  sôzun.
thîv'zên  thâivilîn.

Words ending in û
ân  âny.
gûdûn  gu'dûn, gu'den, gu'deñy.
kûn  kûn.
kûn  kûn.
kûkûn  kûkûn.
tân  tân, tân.
kûst-tân  kûstîn.
ot-tân  ot-tân, o'tûtîn.
yot-tân  yuttûn.
yût-tân  yuttûn.
yotûn  yûtûn.
yûtûn  yûtûn.
wûn  wûn, wûn.
  wûn  wûn.

KAULA  STEIN
pânawûn  pûn, pûn,
pânè vûn, pûn,
pânè vûn, pûn,
pânëvûn, pûn,
pânëvûn, pûn,
pânëvûn.
katawûn  katà vûn,
yûn  yûn.

Words ending in r
år  âr.
bar  bar.
bûr  bûr.
gabar  gabër, gabar.
khabar  khabar, khabër,
khabar.

bê-khabar  bê khabar.
ayâlbûr  ayâl bûr.
nebûr  nebar, nebar.
barâbûr  barabar.

darâr  darâr.
sûbir  sâbir.
tôbir  tôbir.

zabar  zabar, zabër,
  zabar.
dar  dar, dar.
dûr  dûr.
bûdûr  bûdûr, bûdûr.

bûhûr  bûhûr, bûhûr.

andar  andar.
bêbi  andar  bebin, bebin.
nûndûr  nûndûr.
gar  gar.
gûr  gûr.
gûr  gûr, gûr.
agar  agar.
ûgûr  ûgûr.
parvardûgûr  parvardûgûr.

sûdûgar  saudûgar.
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vāzīr
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vuchūs.
khōra chēs
khurachās.
wuchūs
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Words ending in v:
- āv  āv, āy.
- dēv  dāyau.
- gav  gau, gay, gāu, gāu.
- sār'gau  sār'gau.
- hav  hau.
- hāv  hāy.
- bēhiv  bīhu.
- khēv  khyāu.
- thāv  thāy.
- gatshav  gatsau.
- gatshiv  gats'vau, gatsyu.
- jāv  jāo.
- malakav  mal'kau.
- pakiv  pakyu.
- ālēv  ālau.
- pōlāv  polāy, pulāy.
- tsalīv  tsalau, tsal'vau.
- wālav  wālau.
- dinav  dimau.
- nimav  nīmau.
- nōmav  nomau.
- karēmv  karimau.
- timav  timau, yimau.
- yimav  yimau.
- yimōv  yimau.
- nāv  nāy, nāv.
- nēv  nyu.
- baniv  baṇīyau.
- āsh'nāv  āsh'nāy, āsh'nāv, ās't nāv.
- asmānāv  asmānau.
- zamānāv  zemānau.
- waniv  vānyu, vānyu.
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Cf. tsūrau.

| wasiv         | was'u, wasyu. |
| tāv           | thāyu.       |
| vuch'tav      | vuch tuy.    |
| wän'tav       | wän't, wän' tøy. |
| satav         | satau.       |
| tsāv          | tsāy, tsāv.  |
| wātsāv        | wātsau.      |
| thāv'tav      | thāv'tau.    |
| trōv'tav      | trōv'toh.    |
| būz'tav       | būz tuy.     |
| rūz'tav       | rūz tuy.     |
| thōniv        | thōniv.      |
| nauvav        | nauvau.      |
| phahara'avāv  | phare vāv.   |
| diiyiv        | diyu, diyu.  |
| dōyav         | doyau.       |

<table>
<thead>
<tr>
<th>Kaula</th>
<th>Stein</th>
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<td>nazār bāzau,</td>
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</table>

Words ending in y

<p>| ayy           | aï, äy.       |
| ayy           | aï, ai, aï.   |
| òy            | òy, òy.       |
| bāy           | bai, bāi, bāy.|
| bōy           | būy.          |
| grēst'-bāy    | grēst bāy,    |
|               | grēst' bāy.   |
| dōy           | duy.          |
| buday         | budai.        |
| ahōday        | ahō'ai.       |
| khōday        | khudā, khudai.|
| dōd'laday     | dō'd'ladai.   |
| zinday        | zindai.       |
| vāday         | vādai.        |
| jyāday         | zhāday.       |
| pyāday         | pyādai.       |</p>
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<td>chi vai, chu voi.</td>
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ADDENDA ET CORRIGENDA

PAGE
xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read gör-zānas.

151, l. 15. Read dukhtar-ē-khāsa.

271, l. 17. For thōwun, read thōvān.

308, l. 25. Read grēstēn.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For kāʾ t̪̄a, read kāʾ t̪̄a.

450, col. b, l. 6. For khētam, read khētam.

466, col. b, l. 17 from foot. For shākh, read shākha.