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TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

IN SINCERE AFFECTION AND GRATITUDE.



From a photograph by Sir Aurel Stein.

HĀTIM TILAWŌNŪ.

12068

INDIAN TEXTS SERIES

HATIM'S TALES

KASHMIRI STORIES AND SONGS

RECORDED WITH THE ASSISTANCE OF
PANDIT GOVIND KAUL

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

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

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

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



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PREFACE

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

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

¹ See *Kalhana's Rājataranginī, or Chronicle of the Kings of Kashmir*, edited by M. A. Stein, Bombay, 1892, fol. : *Kalhana's Rājataranginī, a Chronicle of the Kings of Kashmir*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

of any serious study of Kāshmirī. But during the eight summer vacations which I was privileged to devote in Kashmīr 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 Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning 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 "Piśūca", 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 unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmir tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgi* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmir) and of folklore texts. Hātim Til'wōñ had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Pandit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His repertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of

speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

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

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

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

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

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

us both, and in the peaceful seclusion of my alpine camp. But my big *Rajatarangīnī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvīnd Kaul's record of Hātīm'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 Gōvīnd Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātīm 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 Hātīm'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 Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmir has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmirian form—of Śārādā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmir to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

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

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākāk, 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, Paṇḍit Rāmjiiv Dar (*circa.* 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjiiv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjiiv 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 Ranbir 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, Paṇḍit Rāmji gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmji did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmir and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmir learning he had devoted particular efforts to the study of the *Alaṅkāra-sūtra* 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-sūtra*, and he read widely in the *Epics* and *Purāṇas*. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindi. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmir assistants, and that

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

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

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmir in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Pandit Gōvind Kaul's attainments and of the help he had rendered,¹ directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrinagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Pandit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

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

and commentary of Kalhana's *Chronicle of Kashmir*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archaeological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Pandit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

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

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

¹ Cf. Kalhana's *Rājatarāṅgiṇī*, ed. Stein, p. xvii; Kalhana's *Rājatarāṅgiṇī*, transl. Stein, i, pp. xvii, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbir Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmir, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja 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 Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.¹

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in 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 *Rājatarāṅgi*

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

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

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient 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 Rāmji Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Sañ-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a '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 Pandit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmir. Whenever Pandit Gōvind 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 Pandit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Pandit Gōvind Kaul's methodical help for completing and editing Pandit Īvara Kaul's great dictionary of Kāshmirī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Pandit Gōvind Kaul, like another Kalhana,¹ loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kashmir, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

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

¹ Cf. *Kalhana's Rājataranginī*, 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 Paṇḍit 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 Mohand Marg, in Kashmir, by Hātim Tilawōh^o, 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 Nāgari character, not phonetically, but spelling the words in the manner customary among Kashmir Paṇḍits of Śrinagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an 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 Kāshmiri Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmiri 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 Govinda 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 Pandit Kāśi Rāma.

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

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

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Mahmūd of Ghazni with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmir by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār² (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 'Abdā (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 Zusammenhang, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschritt aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

² It is, of course, quite different from the long Kashmiri *Fānuf Zulaikhā*, of Mahmūd Gāni, published by R. F. Burkhard in ZDMG. xlix, liii.

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

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

I

ON THE FOLKLORE IN THE STORIES

By MR. W. CROOKE

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

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultān Mahmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashid, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"¹ where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anīs al-Jalīs", where the Caliph becomes partner of Karīm, the fisherman.²

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.³ Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,⁴ in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazir, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazir." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

¹ Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi. 296 ff.

² *Ibid.*, i. 356 ff.

³ *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathā-Sarīt-Sāgara* of Somadeva, i. 21.

⁴ London, 1886, p. 313.

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

III. THE TALE OF A MERCHANT

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

¹ *Punjab 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, *Widescale Stories*, ed. 1884, 404.

³ Vol. ix, pt. iii ("Bhil Languages and Khandesh"), pp. 304 ff. (specimen of Lātāni from Kangars).

⁴ Cambridge translation, v, 234.

⁵ *Kathā-Sarīt-Sāgarā*, ii, 97, 116 ff.

⁶ Sir R. Barton, *op. cit.*, i, 66 ff.

the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjarī, daughter of the king of the Vidhyā-dharas, 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 "Yasah Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsim of Persia".²

V. THE TALE OF THE GOLDSMITH

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

¹ W. A. Clouston, *The Book of Sindibād*, 309 ff.

² *Kathā-Sarīt-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, *op. cit.*, i, 106 f.; vi, 54 ff.

³ C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

⁴ Burton, *op. cit.*, ii, 196 ff.

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

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.² This episode assumes various forms. In Sōmadēva's "Story of Śaktimati",³ Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimati, 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.⁴

VI. THE STORY OF YUSUF AND ZULAIKHA

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

¹ W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

² *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

³ *Kathā-Sarīt-Sāgara*, i, 99 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandidello, *Novella*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

⁴ Burton, *op. cit.*, xi, 384.

"Yūsuf and Zulaikha" by Abū'r-Rahmān Jāmī; "Khusrau and Shirin" by Nizāmu'd-Dīn, who was the author also of "Majnūn and Laila". In the Qur'ān¹ Zulaikha is wife of Qittir, 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 Surah xii, 23-5.

² Genesis xli.

³ J. H. Knowles, *Folk-tales of Kashmir*, 17, 159, 169 f., 309.

⁴ *Ritual and Belief*, 1914, 39 ff.

⁵ R. V. Russell, *Tribes and Castes of the Central Provinces*, 1910, iv, 462; quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, x, p. 167, 1909.

⁶ *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

⁷ Russell, *op. cit.*, iv, 258; iii, 445.

⁸ De Zeltner, *Contes du Senegal et du Niger*, Paris, 1913, p. 36.

⁹ *Journal Royal Asiatic Society*, xlv, 410.

¹⁰ *Kathā-Sarīt-Sāgara*, ii, 102.

VII. THE TALE OF THE REED-FLUTE

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

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".² The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven 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 Sômadêva.⁴

¹ Burton, op. cit., vii, 16 f.; cf. xi, 267.

² Knowles, op. cit., 366, 423.

³ Burton, op. cit., ix, 54.

⁴ *Kathā-Sarīt-Sāgara*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takasīla and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.¹ The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.²

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwār-i-Suhelī*,³ the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.⁴

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

¹ W. A. Clouston, *The Book of Sindibad*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

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

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

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

that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"¹; and he quotes the following parallel from Baluchistan:² "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

¹ Knowles, *op. cit.*, 36 ff.

² *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.¹ It appears in the *Gesta Romanorum*, No. 26 (Heritage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.² In the *Pancatantra*³ and *Hitopadeśa*⁴ it is a mongoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sômadêva tells it in the form of the "Story of the Brâhman and the Mongoose".⁵

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 Banjārâ 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 Bâlôd. A similar story is told of the temple of Kukurra Math in Mandlâ."⁶ 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."⁷ The tale has migrated as far west as Ireland and as far east as China.⁸

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

¹ Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxxviii-lxxxii. In the *Welsh Fables of Calleg the Wise* the story is given and located at Abergarwan (Lolo 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 R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

⁵ *Bombay Gazetteer*, viii, 641.

⁶ W. C. Berliase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

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

XII. THE TALE OF THE ĀKHUN

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

¹ *Chaps.* vi-viii.

² Lal Behari Day, *op. cit.*, 96.

³ *Folk-lore*, ix, 226.

⁴ Vol. ix, pt. i, 351.

⁵ Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

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

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.¹ The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the 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 kenne'd 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 Krishna when he takes the garments of the Gôpis 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 Sômadêva's stories, "The Brave King Vikramāditya," the King Hêmaprabha gives his daughter, Ratnaprabhâ, to Naravâhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".⁵

¹ Burton, op. cit., viii, 16.

² Ibid., ix, 139.

³ Ibid., x, 304.

⁴ *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jansbâh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindbad*, 372 ff.).

⁵ *Kathâ-Sarit-Sâgara*, i, 327.

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 law 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 forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to 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., 303, 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 Sômadêva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.¹ In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasi, telling her to kill the lad, but a faqir reads it and tears it up.² In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.³ In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasi queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.⁴ We have the same incident in "Brave Hiralābās" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.⁵ Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".⁶ In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.⁷

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

¹ *Kathā-Sarit-Sāgara*, i, 27 f.; cf. the tale of Parityāgastina (ibid., i, 353).

² Knowles, op. cit., 48.

³ Temple-Steel, *Widow's Stories*, 103.

⁴ Lal Bihari Day, op. cit., 116.

⁵ *Indian Fairy Tales*, 53, 184.

⁶ Clouston, *The Book of Sindbad*, 138.

⁷ Burton, op. cit., xii, 68.

At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubbhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it—Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."¹

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.² Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.³

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

¹ Ibid., ii, 453.

² Knowles, op. cit., 23.

³ Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

⁴ *Kathā-Sarit-Sāgar*, ii, 173.

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

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

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

¹ See his article, "Gleanings from the *Bhakta-māla*"; JRAS. April, 1910, p. 295.

² *The Childhood of Fiction*, 432 ff.

³ *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

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

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puspaka.³ We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.⁴ The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".⁵

W. CROOKE.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among 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 पद in ii, 1, and पाद in iii, 8; *karun*, he made, is written करु in iv, 6, but कुरु in vii, 4, although he writes करु in the very next line; *ās*, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little

¹ Burton, *op. cit.*, i, 147; iii, 415 ff.

² Lal Bihari Day, *op. cit.*, 130, 116.

³ J. Dowson, *Classical Dictionary*, 174.

⁴ *Kathā-Sarīt-Sāgara*, i, 259, 392; ii, 258, 553.

⁵ Burton, *op. cit.*, i, 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 *Kāshmirābhidāmyta*, or Kāshmirī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmirī, such as my *Essays on Kāshmirī Grammar*, my *Manual of the Kāshmirī Language*, and the Kāshmirī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

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

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

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

क ka, ख kha, ग ga, ङ na.

च ca, छ cha, ज ja, ञ ña.

त ta, थ tha, द da.

ड ta, ठ tha, ड da, ण na.

त ta, थ tha, द da, न na.

प *pa*, फ *pha*, ब *ba*, म *ma*.

य *yē*, र *ra*, ल *la*, व *va*, वा.

श *shē*, स *sa*, ह *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 क and ख are each used only as a member of a conjunct consonant before a letter of its own class, as in क *nka*, क्ख *ukha*, क्ख *nga*, छ *nta*, छ *nta*, छ *nda*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, क, ख, and ग are all represented by گ.

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

(4) Attention may be called to the affricative letters ञ *ṣa*, ञ *ṣha*, and ञ *ṣa*. The letter *ṣha* is the aspirate of *ṣa*, 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 *āē*, *yē*, and *shē*) and *ō* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ē* and *ō* respectively. Thus क्य is *kē*, not *kyē*, and क्व is *kō*, not *kun*. Some Kāshmirīs, especially Hindūs, always sound *ē* and *ō* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *k^hyē* and क्व as *k^hō*. 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*.

कक् k^ak ,
 कि k^i ,
 कु k^u ,
 कू $k^ū$,
 कक् k^ak .

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 | कक् | k^ak , and sounded like a very short a . | |
| \hat{a} | " | ककि | k^ak^i , " " " \hat{a} . | |
| o | " | ककु | k^ak^u , " " " o . | |
| \hat{o} | " | ककू | $k^ak^ū$, " " " \hat{o} . | |
| \hat{a} | " | अक्क | ak^ak , " something between a and o . | |
| \hat{a} | " | अकि | ak^i , " like a^i in a^ik^i . | |
| o | " | अकु | ok^u , " " the first o in "promote". | |
| \hat{u} | " | अकू | $ak^ū$, " " a German \hat{u} . | |
| \hat{o} | " | आक्क | ak^ak , " " prolonged German \hat{o} . | |
| " | " | आकि | ak^i , " " " | |
| " | " | आकु | ak^u , " " " | |
| yu | " | किकु | $kyuk^u$, " as written in the Roman character. | |
| $y\hat{u}$ | " | कीकु | $ky\hat{u}k^u$, " as written in the Roman character. | |
| \hat{e} | " | कक्क | $k\hat{e}k^ak$, " like \hat{e} . | |
| \hat{e} | " | ककि | $k\hat{e}k^i$, " " " | |
| yo | " | ककु | $kyok^u$, " as written. | |
| \hat{e} | " | ककू | $k\hat{e}k^ū$, " something like \hat{u} . | |
| \hat{o} | " | कक्क | $k\hat{o}k^ak$, " nearly the same as o . | |
| \hat{o} | " | ककि | $k\hat{o}k^i$, " like an ordinary \hat{o} . | |
| \hat{o} | " | ककु | $k\hat{o}k^u$, " nearly the same as o . | |
| \hat{o} | " | ककू | $k\hat{o}k^ū$, " nearly the same as \hat{u} . | |
| \hat{a} | " | कोकु | $k\hat{o}k^u$ (for काकु), sounded like the aw in "awful". | |
| \hat{u} | " | कू | $k\hat{u}$, sounded something like a much prolonged German \hat{u} , approaching a long i . | |

INTRODUCTION

As explained in the *Kāshmiri Manual*, the sounds of *ṣ* and *ṣ̣* 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 *ḍ* to my *ḍ*, provided that this was always done, that *ḍ̣* was never altered to any other letter, and that no other of his letters was also altered to *ḍ*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian *ش*, and which in Nāgarī is written *ṣ̣*, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ṣ̣* to *sh*. Similarly, the sound represented by the Persian *ژ* is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Śrinagar Kāshmirī or, consequently, found in Gōvinda 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 *r* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *r*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *r* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *r*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *r*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

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

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

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrinagar Kāshmiri known to me. These are the *α* in "America", the *ā* in "father", the *ai* in "aisle", the *ε* in "met", the *ε* like the *α* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ū* in the German "Kürze", and the peculiar Kāshmiri *ā̃*, 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 *ε* in "met" by *e*, while I use *ε̃*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle

in Kāshmirī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ā̄*, 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 *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in "note";¹ and I represent it by *ō*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in "awful"—which Sir Aurel Stein represents by *ā̄*, and which I represent by *ō̄*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pōda*, and which means "manifest", was sounded by Hātim as *pāda* in ii, 1, and as *pā̄da* in iii, 8. At other times it was sounded as *ō̄*, here following the example of the Paṇḍits to which I have just alluded. Thus my *mōj*², a mother, is Hātim's *mōj* in viii, 3, but *mō̄j* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī 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".
ā a very short *a*, but quite audible.
ā̄ as in "large".

¹ e.g. most Paṇḍits pronounce the word *hom*², work, as if it rhymed with "home".

- \bar{o} as in "cancelled".
 \bar{u} a very short \bar{u} , having the quality of the u in "hut".
 \bar{d} has the sound of the u in "hut", but long.
 \bar{a} as the au in "awful".
 \bar{ai} as in "aisle".
 \bar{au} practically equal to the diphthong au , like the ou in "sound", but sometimes heard as \bar{d} with a semiliquid r .
 \bar{e} as in "met".
 $\bar{\epsilon}$ as the a in "vale".
 \bar{i} as in "pin".
 \bar{e} a very short i , but quite audible.
 $\bar{\epsilon}$ as the i in "pique".
 \bar{o} as in "hot".
 $\bar{\bar{o}}$ as the o in "open".
 \bar{u} as in "put".
 \bar{u} a very short u , but quite audible.
 \bar{u} as the u in "rule".
 \bar{u} as in German "Kürze", Hungarian "üres".
 \bar{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 \bar{a} , \bar{e} , \bar{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 \bar{a} and \bar{e} , but to my ear a final \bar{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 \bar{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 \bar{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*^a (iii, 9) and *voṭ^amoṭ* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk*^a, which becomes in Hātim's mouth *am^auk* or *amyuk* in iii, 4, and *a^am^auk* in xii, 17; and my *dop*^a, which is represented not only by *dop^a* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup^a* (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 *āu*] 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 *i*, to which the same remarks apply.

The Kāshmīrī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Śvara Kaula in his Kāshmīrī grammar entitled the *Kāshmīra-kābdāmṛta*,¹ and by the present writer in his *Essays on Kāshmīrī Grammar* and in his *Kāshmīrī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrinagar, and hence by purists banned from literary Kāshmīrī. 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 *raṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

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

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

krakh, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panān'* (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan^{en}*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

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

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

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

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākas*, paper, and sometimes *d* as in *kakad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and (*hōth** for *tōth**, 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 *gicāsh* for *yāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Muslimāns 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 *sōn^{ar}*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hätim.

According to the rule laid down by Ī.K. the suffix *un** of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun**, of a journey. More directly contrary to the rule is the phrase *ash²kun² tab*, the fever of love, in v, 10, a prose passage.

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

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgari character. Elsewhere in Kashmiri the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kashmiri the sound of *व्* is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khabardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakīrav*, *pīrav*, *satav*, *tsōrav*, *tsūrav*, *yimav*, *zamīnav*. 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 Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgari character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *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 Ī.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 *yīy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

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

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēh* which is not given by Ī.K.

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

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

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

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

In the past tenses we have, for the first past, the irregular *pārun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *gauv*; *khēv* (ii, 2), eaten, for *khyauv*; *pēv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khēy* (x, 2), they were eaten, for *khyēy*; *nīy* (v, 9), they were taken, for *nīy*. In *h^aryēkh* (x, 5), for *h^aryēyēkh*, 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 *gamot^a* (viii, 1, etc.), gone, for *gōmot^a*; *mumot^a* (ii, 4, etc.), dead, for *mūmot^a*; *pēmōt^a* (viii, 9), fallen, for *pyēmōt^a*.

In the extremely village style of story xi we find the suffix of the *k^a* genitive, instead of the usual suffix *mot^a*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahlāvi language spoken immediately to the south-east. The examples are *thōv^k*, stationed, and *nyōv^k*, dispatched (both nom. plur. masc.) (xi, 6), for *thōv^a-māt^a* and *nyōv^a-māt^a* respectively.

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

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khēyēv* for *khēyēwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēm^awa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm^awa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wana-wa*) is *wanōwa*.

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

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

Words are frequently wrongly divided. Thus the word *amis^ay*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ū-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *am^t suy*, *am^t sūy*, or some such form. So *añēhas*, they brought (*añēkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bōg^arēmay*, I divided (*bōg^arēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh^asa* for *bōh hasa*, I, Sir; *bebinda^r* for *bēbi andar^ay*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmiri grammar, pronounced the words. To him *amis^ay* was two words—*ami* and *s^ay*—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*. Hātīm 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 Śrinagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb^hhā*, priceless, and *mahala kān* and *mah^hlakhān*, for G.K.’s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgas*, G.K. *bāgas*, to a garden; *dalīla* and *dalīla*, G.K. *dalīla*, a story; *dar* and *dār*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāna* and *zanāna*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *ā*-mātrā, as in *jānavār* and *jān^hvār*, G.K. *jānāvār*, a bird; *khābar* and *khāb^hr*, G.K. *khābar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv^handas*, and *khāvandas*, G.K. *khāvandas*, to a husband; *halamas* and *hal^hmas*, G.K. *halamas*, to a skirt; and *mārevātulan* and *mārvāt^hlan*, to executioners.

The sounds *a* and *ā* seem to be absolutely convertible. Thus we have *ad^h*, *adā*, *ad^h*, and *ade* for G.K.’s *ada*, then; *āna* and *āne* for G.K.’s *ōna*, a mirror; *chā* and *che* for G.K.’s *chēh*, she is; *chās* and *ches* for G.K.’s *chēs*, I (fem.) am; *dakhe nāvān* for G.K.’s *dakhanāvān*, leaning upon; *gud^h*, *gud^h*, *gudā*, and *gude* for G.K.’s *gōda*, at first; *hasā* and *hase* for G.K.’s *hasa*, Sir; *hav^hnam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *vālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazrat^h*, *hazrat^h*, *hazret*, and *hazret^h*, 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 *jāy^h*; *kata*, *kathā*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kala*, *kala*, and *kale*, G.K. *kala*, a head; *karta* and *karte*, G.K. *karta*, please do; *mār^ovātalan*, *mār^ovātalan*, *mār^ovāt^olan*, *mār^ovāt^olan*, *mār^ovātalan*, etc., G.K. *mār^ovātalan*, to executioners; *peṭa*, *pyeṭe*, etc., G.K. *pēṭha*, from on; *yila*, *yela*, and *yela*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *aⁱ*, as in *amⁱ* or *aⁱmⁱ*, G.K. *āmⁱ*, by him. It becomes *āⁱ* in *lāⁱrⁱ*, G.K. *lari*, at the side, and in one instance we have *o*, in *maris* or *modis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *dohā*, *doh^o*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardārau*, by the watchmen (elsewhere *kha*). Cf. *lāⁱrⁱ* above. We have unaccented *a*-mātrā becoming *i*-mātrā in *ās^anas* or *āsⁱnas*, G.K. *āsanas*, for being. In the word *tulāri*, for G.K. *t^ul^orⁱ*, by a bee, *a*-mātrā appears as *u*.

In standard Kashmiri, after *sh*, *a* is pronounced as *ē*, 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 *shēhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *ē*. Thus—

My transliteration of G.K.

shēh, six,
shēhara, from a city,
shēharāh, a city,
shērikh, a partner,

Sir Aurel Stein's transcription
of Hātim.

she,
shuhara and *shehera*,
shehra,
sherik,

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

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

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

In standard Kāshmiri 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. *calān*, an invoice; *lāl* and *lāl^a*, G.K. *lāl*, a ruby; *māl^a*, G.K. *māl*, property. We have also *a* added in *dopus^a*, G.K. *dopus*, said to him, and *chuk^a*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ā*-mātrā it becomes *ū*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sūnz^a*, and which Sir Aurel usually writes *san^z*. Occasionally he represents it by *u*. Thus we have also *sun^z*; *āsus*, G.K. *ōs^as*, she was to him. For G.K.'s *thūd^a* or *thūr^a*, on the back, we have *taḍ*, *tor*, *ṭar*, and *tūr*. The syllable *“y* is represented by *uy*, *ūy*, and *ai*. Thus G.K.'s *tamī^ay*, to him verily, becomes *ṭamⁱ suy* or *ṭamⁱ sūy*, while *ṭiman^ay*, to them verily, becomes *ṭim^anai*. Another example of the representation of *ū* by *u* is G.K.'s *wūsh^a*, she descended, which becomes *vut^s* (iii, 2), and the same word also represents G.K.'s *wūsh^a*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *a*, as in *doha*, G.K. *dōhā*, a day; *dalila* and *dalilā*, G.K. *dalilāh*, a story; *zāla* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

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

G. K.

*bōy*⁴, brothers,
dōḍlāḍay, suffering,
*dōn*⁶, a pomegranate,
*dōr*⁴, holding,
*gōj*⁶*nas*, he caused me to waste away,
khōris, for a khār weight,
kōtyāh, how many?
*mōj*⁶, a mother,

Hātim.

bāy,
dāḍ⁴ lādāi,
dān,
dār,
*gāj*⁶*nas*,
khāris,
kāt⁴ta,
māj, *mōj*,

and others.

For original *ai* we have—

pōḍa, manifest,
gōb, hidden,
kōḍ, imprisonment,
gōr, different,

pāḍa, *pāḍa*,
gāb,
kāḍ,
gā⁴ri, *gār*.

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

ōlis, to a nest,
*ōr*⁶, a shoemaker's awl,
ōziz, poor,
*ōs*⁶, she was to him,
*bōlbōsh*⁶, chirping,
gum-rōyī, losing one's way,
āsh²nāv, relations,

ālis,
ār,
āziz,
āsus,
bōlbāsh,
gum²rā yīy,
āsh²nāv, *āsh⁴ nāv*,
 as if for *ōsh²nāv*,

and others. For original *ai* we have—

ōna, a mirror,
pōḍa, manifest,

āne, *āṇa*,
pāḍa, *pāḍa*,

and others.

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

bōḍ⁴hāl, a prison,
*dazōn*⁴, verily burning,
gōs, they went for him,
judōyī, separation,

bānd⁴hāl,
*dazān*⁴,
gās,
zhudāi,

G.K.
kōshir^s, Kāshmiris,
zōlith, having burnt,

Hātim.
kāshir^t,
zālīt,

and others. For original *ai* we have—

gōr, different,
khōrāth, alms,
sōlas, for an excursion,

gār, *gā'ri*,
khārāt,
sōlas,

and others.

The word *myōñ*^s, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m^{ye}ñ*, *myēñ*, and *m^{ye}ñy*, in all of which the *ō* is represented by *ē*; whereas for the corresponding *cyōñ*^s, thy (fem.), we have *ch^{ye}ñ*, *ch^{ye}ñt*, and *ch^{ye}ñy*.

We have seen that G.K. usually represents *ā* by *ō*, as in *kōd*^t for *kūd*^t, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kā'd*, *kā'd^t*, and *kūd^t*, and *sāit*, *sāit^v*, etc., respectively.

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

G.K.
ōkhun, a teacher,
ōl^u, a nest,
ōs^u, he was,
ōy, he came to thee,
bōwun, he explained,

Hātim.
ākhun, *ākhun*,
āl,
ās, *ās^u*, *ās*, *ōs*,
āy, *āy*,
bāvun,

and many others. It will be seen from the above that *ā̄*, *ā̇*, and *ō* are also used to represent this sound. So, for *khōtūni*, to the lady, we have *khātūni* and *khātūni*; for *lōyun*, he struck, *lāyun* and *lāyun*; for *sōrui*, all, *sāruy*, *sāruy*, *sōri*, and *sōira*; for *bōu*^s, manifested, *bōy*. There are many other similar examples, and from the above it will be seen that G.K.'s *ō* and *ō̄* are represented indiscriminately by *ō̄*, *ā̇*, and *ā̄*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy^t*, or even *bai*, for G.K.'s *bāyē*, to a wife.

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

has *ō* for this *ē*, G.K.'s *shēlch*, hesitation, being represented by *shuk* or *shok*.

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

| G.K. | Hātim. |
|---|---|
| <i>bīthⁱ</i> , seated (m. pl.), | <i>bvēthⁱ</i> , <i>bēth^u</i> , and <i>bāpⁱ</i> , |
| <i>grīstⁱ-bāy</i> , a farmer's wife, | <i>grēst bāy</i> , |
| <i>phērith</i> , having returned, | <i>phērith</i> , <i>phē^rrith</i> , or <i>phirit</i> , |

and others. It will be observed that, in the case of *bāpⁱ*, *ī* has become *ā*. Similarly, G.K.'s *rīnzⁱ*, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ē* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīstⁱ-bāyē*, to a farmer's wife, becomes *grēst^a bāye*, *grēst^a bāye*, or *grēst bāye*. Similarly, G.K.'s *dāpⁱzihēkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *wāstⁱzi*, you should descend, by *vas^tza*; and *yīth*, to this, by *yet*, *yath*, *yat*, and *yat*.

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

Just as in the case of *e* and *i*, so ordinary Kashmiris 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. |
|-------------------------------------|-------------------------------------|
| <i>borun</i> , he filled, | <i>borun</i> and <i>burun</i> , |
| <i>koḍun</i> , he brought out, | <i>koḍun</i> , <i>kudun</i> , |
| <i>koṭwālan</i> , by the policeman, | <i>koṭwālan</i> , <i>kuṭwālen</i> , |
| <i>noṭ^u</i> , a pitcher, | <i>nul</i> , |
| <i>byāth^u</i> , he sat, | <i>byōth</i> , <i>byāth</i> , |
| <i>pārun</i> , he put on, | <i>pōrun</i> , <i>purun</i> . |

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

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chīy* or *chiv*

for *chuy*, he is verily. The imperative *ṭhun*, cast thou, is represented by *ṭān*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ū*, as in *dʷutuk*, *dyutuk*; *dʷātuk*, or *dʷāthuk*, for *dyutukh*, they gave; *hʷātun* or *hyātun*, for *hyotun*, he began.

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

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

| G.K. | Stein. |
|-------------------------------|---|
| <i>khēkh</i> , thou wilt eat, | <i>kyek</i> , |
| <i>khēwān</i> , eating, | <i>khyavān</i> , <i>khyevān</i> , <i>kʷavān</i> , |
| <i>kēth</i> , in, | <i>khʷath</i> , <i>khyath</i> , <i>kʷet</i> , <i>kyet</i> , |
| <i>pēṭha</i> , from, | <i>pēṭa</i> , <i>pyete</i> , <i>pʷeth</i> , <i>pʷetha</i> . |

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

| | |
|--------------------------------|--|
| <i>kētha</i> , how ! | <i>kyata</i> , <i>kʷeta</i> , <i>kʷeta</i> , <i>kʷita</i> , <i>khʷatha</i> |
| <i>khōni</i> , on the haunch, | <i>kunʷa</i> , |
| <i>nēza</i> , railings, | <i>nʷāza</i> , |
| <i>zēni</i> , he will conquer, | <i>zaʷni</i> , <i>zʷāni</i> . |

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 Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are 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 *gashun*, to go, is always written *gashun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

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

| Musalmān. | Hindū. |
|------------------------|----------------|
| <i>krak</i> , outcry, | <i>krakk</i> . |
| <i>thap</i> , seizing. | <i>thaph</i> . |
| <i>rat</i> , blood, | <i>rath</i> . |
| <i>nat</i> , palsy, | <i>nath</i> . |
| <i>kāt</i> , glass, | <i>kāth</i> . |

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 *sub^han*, 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 *sub^hhanas*; and *subhas* for *sub^hhas*.

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

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

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

khalat-š-shōhi, a royal robe, becomes *kalati shāhi*.

kham, unripe, „ *kām* and *kām*.

khumār, languishment, „ *kumār*.

khan, N.P., „ *kān* (ii, 1) and *kān* (ii, 12).

khōni, on the haunch, „ *kun^{ya}*.

khar, an ass, „ *kar* (iii) and *kar* (v).

khōran, to the feet, „ *kuran*.

khash, a cut, „ *kash*.

The verb *khasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khot^h*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot^h*, *khut*, and *kut*; *khat^h* and *ka^{ty}*; *katis*; *kats* and *kab*.

khōta, than, becomes *khotā*, *khutā*, and *kutā*.

khōtāna, a lady, „ *kōtāna* (v) and *khātān* (x, xii).

khātith, secretly, „ *ka^{ty}ith*.

khāvand, a husband, „ *kāvand* (i–viii) and *khāvand* (x–xii).

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

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

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

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tākhkhīt*, certainly; *vutamak*⁴ for *vōtamukh*⁴, upside down.

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

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

Medial *ph* occurs in *naph̄tas*, for the belly, which H. pronounced *naptas* (x, 3).

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

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

Initial *th* occurs in the following: in *thud* (*thod*^u), erect, it is preserved. For *thūr*^u, a shrub, we have *tūr*, and for *thūr*^u or *thūd*^u, on the back, we have *tad*, *tar*, and *tor*; *thūn*^uā, butter,

preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāwum* and *tāwum*, and, for *thāv'taw*, *tāv'taw*.

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

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

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

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt^a*, etc.; *byūth^a*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kūth^a*, a room, also disaspirates except once in x, 7, where we have the dative *kūthis*, while in x, 8 we have *kutis* and *kufis*; the ablative postposition *pētha* occurs in several forms, *pēta*, *pyēte*, *p^aētha*, *p^aēth*, and *p^aētha*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōth^a* or *pōthin*, like,

for which we have *pāṭi*, etc., and *pāṭh*, etc., and *pāṭin* and *pāṭhin*. The common word *sēṭhāh*, very, much, appears as *sēṭā*, etc., and *sēṭhā*, etc., it being noted that both forms occur in xii; *tōṭh*^u or *thōṭh*^u, beloved, is always *tōṭ*, and *zīṭh*ⁱ, long (m.pl.), becomes *zīṭ*.

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

As for medial *ṭh*, in the verb *gaṭhun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēṭṭhāh*, something, which appears under many forms, in none of which does an aspirated *ṭh* appear. Similarly, we have *maṭṭa* and *maṭṭe* for *maṭhi*, on the shoulder; *raṭṭeṭṭa* for *raṭhi-hanā*, a little; *ruṭ* for *wōṭṭh*^a, she went up, and also for *wōṭṭh*^a, she went down, and others.

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

| G.K. | H. |
|---|--------------------------|
| <i>cēṇḍa</i> , a pocket, | <i>chanda</i> . |
| <i>cīṭh</i> ⁱ , a letter, | <i>chit</i> . |
| <i>baṭṭe</i> , young ones, | <i>bachē</i> . |
| <i>baṭṭawāṇ</i> ^a , to be released (fem.), | <i>bachāviny</i> . |
| <i>naṭṭāṇūc</i> ^a , of the canebrake, | <i>naṭṭis tān naṭh</i> . |
| <i>raṭṭen</i> , she took them (fem.), | <i>rachen</i> . |
| <i>zaṭṭe</i> , rags, | <i>zache</i> . |

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

Examples of the aspiration of *k* are :—

| G.K. | Hātim. |
|--|---|
| <i>kūṛ</i> ^a , a daughter, | <i>kūd</i> , <i>khūd</i> . |
| <i>kōmbakas</i> , for help, | <i>khumba khas</i> . |
| <i>kēṭha</i> , how ? | <i>kēṭa</i> , <i>khēṭa</i> . |
| <i>kēṭṭhāh</i> , something, | <i>kēṭṭa</i> , etc., or <i>khēṭṭa</i> . |
| <i>kāsun</i> , to shave (xii), | <i>khāsun</i> . |
| <i>koṭ</i> ^u , a son (xii), | <i>khuth</i> . |

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

For the aspiration of initial *t*, we have *tal* or *thul*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot*^h, thither; and *thāy*, for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā*, etc., as in *karta* or *karthe*, for *karta*, please to do; *ṭuntha* for *ṭhunṭa*, please to throw. So also the termination *mot*^h of the perfect participle becomes *muth* in *on muth*, for *on^hmot^h*, brought; *vōt^hmut* or *vōt^hmuth*, for *vōt^hmot^h*, arrived. The *t* in *dyut^h*, given, is aspirated in *dyut* or *dyuth*, for *dyut^h*; *d^hūtuk* or *d^hūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.

Hatim.

kyut^h, for,*kh^hut*, *k^hut*, *kyut*, *kh^hyuth*, *kyuth*.*rat^hna*, a jewel (in composition).*rotun^h*, *rothunā*, *roṭhunā*.*sāta*, at a moment,*sāt^h*, *sāthā*.*sōty*, with,*sāt^h*, *sō^hth*, *sā^hth^h*, etc.*tot^h*, thither,*tot*, *tut*, *thuth*.*vōt^h*, arrived,*vōt*, etc., or *vōth*.

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

The Dardic languages as a rule have no cerebral letters. Literary Kāshmīrī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍufakh* or *ḍufakh*, cutting in two; *dal* or *ḍal*, a leaf; and *wōthun*, to arise, as compared with the Hindi *uthnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmīrī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrazith*, *Indrajita*, rhymes with *dīth^h*, seen, in verse 699, and with *bīth^h*, seated, in verse 872.

In the village Kāshmīrī 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 Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

| Literary Dialect. | Hātim. |
|---|---|
| <i>t</i> for <i>ṭ</i> | |
| <i>gāṭ^aj^a</i> , skilful (f. sg.). | <i>gāti^j</i> . |
| <i>gāṭ^al^l</i> , skilful (m. pl.). | <i>gātil^y</i> . |
| <i>hatis</i> , to the throat, | <i>hatis</i> . |
| <i>khaṭith</i> , secretly, | <i>kaṭith</i> . |
| <i>noṭ^a</i> , a jar, | <i>nut</i> . |
| <i>phaṭun</i> , to be broken. | |
| <i>phūṭ^a</i> | <i>phut</i> . |
| <i>phūṭ^awa</i> | <i>phutu</i> . |
| <i>phuṭ^arun</i> , to break, | |
| <i>phuṭ^arhas</i> | <i>phut^arhas</i> . |
| <i>phuṭ^aruk</i> | <i>phut^aruk</i> . |
| but <i>phuṭ^aryān</i> | <i>phut^a r^aūn</i> . |
| <i>raṭun</i> , to seize. | |
| <i>rāṭ^a</i> | <i>raṭ^a</i> . |

Literary Dialect.

rōt^u
rūt^u
roṭ^umot^u
 but (causal) *rōṭ^umot^u*
roṭun
rūt^unakh
raṭith
roṭ^uwa
ṭahālⁱ, servants,
troṭ^u, a necklace,
 but *traṭis* (sg. dat.)
ṭāṭahāl, a school,
ṭaṭun, to cut.
ṭoṭ^u
ṭaṭānⁱ
ṭaṭun^u
ṭaṭⁱnam
ṭaṭanas
 but *ṭaṭanasa*
ṭaṭith

th or *t* for *ṭh*.

oṭh, eight,
bēhun, to sit down.

bīthⁱ

byāth^u

byāthus

bōntha, before,

but *bōnth*

dēshun, to see,

dyāth^u

dyāthum

dyāth^umay

dyāth^umot^u

dyāthuth

Hātim.

rōt, *rut*,
rūt,
ruṭmut,
roṭ^umut,
rotun, *rutun*,
rūt^unakh,
raṭit, *raṭit*,
rutu,
ṭahāl, *ṭahālⁱ*, *ṭahāl^u*,
truṭ,
traṭis,
ṭāṭ^uhāl,
ṭot,
ṭatenⁱ,
ṭatun,
ṭetⁱnam,
ṭatanas,
ṭaṭan^usa,
ṭaṭith.

āth.

bāṭⁱ, *beth^u*, *b^uethⁱ*,

byāt, *byāt*, *byōth*, *byōth*,

byāth.

b^uuthus.

bōnt^u, *bōntⁱ*, *bontā*.

bōnt.

dyāt, *dyāt*.

dyāthum.

dyōt mai.

dyātmūt.

dyāthut.

Literary Dialect.

kutlⁿ, a room.

kutlⁱ

kutlⁿ

kutlⁿāh

kutlis

myūthⁿ, sweet,

pēth, on,

pētha, from on,

pōthⁱ, like,

pōthin, like,

raṭun, to seize.

raṭh

raṭhta

sēthāh, very,

ṭhaharān, stopping.

d for *ḍ*.

ḍakhunāvān, leaning on,

ḍakas, for a stage,

dēshun, to see.

dēshān

dēshunⁿ

dēshith

gandun, to tie.

gand

gandⁱ

gandⁿmatⁱ

gandin

gondun

gondⁿnas

gandith

gandⁱzēs

Hatim

kutⁱ.

kut.

kutā.

kutlis, *kutis*, *kutis*.

myūt.

p^{vet}, *p^{vet}*, *pyet*, *pyet*.

p^{eth}.

peta, *pyete*, *p^{eth}*, *p^{etha}*.

p^{etha}.

pōtⁱ, *pōthⁱ*, *pōthⁱ*.

pōthⁿ, *pōthⁿ*, *pōthⁿ*.

pōty.

pāthin, *pātin*.

rat.

rath ta.

setā, *setā*, *sethā*, *sethā*.

taharān.

dakhe nāvān.

dakaz.

dēshān.

dēshun.

dēshit.

gand.

gandⁱ, *gandⁱ*.

gandⁿmatyⁱ.

gandin.

gundun.

gundⁿnas.

gandit.

gandⁱ zyes.

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

B. Cerebrals where we should expect dentals—

| Literary Dialect. | Hātim. |
|---|--|
| <i>t</i> for <i>t</i> . | |
| <i>bata</i> , boiled rice, | <i>bat^a</i> , <i>bata</i> , <i>baṭṭa</i> . |
| <i>mē ti</i> , me also, | <i>m^aeti</i> , <i>maṭ^a</i> . |
| <i>raṭ^ana</i> , a jewel (in composition) | <i>rothuna</i> , <i>roṭhuna</i> , <i>rotun^a</i> , <i>rutun^a</i> , etc. |
| <i>tati</i> , there, | <i>taṭ^a</i> , <i>ta^ati</i> , <i>ta^aṭ^a</i> , <i>taṭ^a</i> . |
| <i>yēṭaṭ^a</i> , where, | <i>ye taṭ^aṭ^a</i> . |
| <i>ṭh</i> for <i>th</i> . | |
| <i>bāṭha</i> , words, | <i>bāṭha</i> . |
| <i>hēṭh</i> , having taken, | <i>het</i> , <i>hit</i> , <i>h^aet</i> , <i>h^aeth</i> , <i>h^aeth</i> . |

Compare *rothuna* and *roṭhuna*, for *raṭ^ana*, a jewel, above.

| | |
|---|---------------------------|
| <i>ḍ</i> for <i>d</i> . | |
| <i>aḍ^ala</i> , from justice, | <i>aḍal</i> . |
| <i>mūḍ^a</i> , he died, | <i>mōḍ</i> , <i>mūḍ</i> . |

In Kāshmiri the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōl^a*, 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 *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

| Literary. | Hātim. |
|---|---|
| <i>ōra</i> , thence, | <i>ār</i> , etc., <i>vōḍa</i> , and even <i>āḍa</i> . |
| <i>garun</i> (G.K. <i>gaḍun</i>), to make. | |
| <i>garān</i> | <i>garān</i> . |
| <i>gorun</i> | <i>guḍun</i> . |
| <i>kor^a</i> , a bracelet, | <i>kar</i> , <i>kur</i> , <i>kur^a</i> , <i>kuḍ</i> . |
| <i>kūr^a</i> (G.K. also <i>kūḍ^a</i>), a daughter, | <i>kūḍ</i> , <i>khūḍ</i> , <i>kūr</i> . |

| | |
|--|--|
| <i>kōrē</i> | <i>kōḍⁱ, kōḍ^{ve}, kōḍye, kōḍ^{vi}, kād^{ve}, kōr^{ve}, kōr^{vi}.</i> |
| <i>kōri</i> | <i>kōḍ^{ve}, kōḍ^{ve}, kōḍ^{vi}, kōr^{ve}.</i> |
| <i>kūrⁱ</i> | <i>kādⁱ.</i> |
| <i>lārun</i> (G.K. also <i>lādun</i>), to pursue. | |
| <i>lārān</i> | <i>lārān, lādān.</i> |
| <i>lāryōmōt^a</i> | <i>lād^{ve}ōmut.</i> |
| <i>lāryāv</i> | <i>lā^{ri}yaū, lāⁱdyau.</i> |
| <i>lāryēyēs</i> | <i>lādēyes.</i> |
| <i>mōr^a</i> , he was killed, | <i>mōr, mōḍ.</i> |
| <i>parun</i> , to read, recite. | |
| <i>porukh</i> | <i>paḍuk.</i> |
| <i>parān</i> | <i>parān, paḍān.</i> |
| <i>porun</i> | <i>paḍun.</i> |
| <i>thar</i> (G.K. also <i>thaḍ</i>), the back. | |
| <i>thār^a</i> | <i>tar, tor, tūr, taḍ.</i> |
| <i>tōra</i> , thence, | <i>tōr^a, tōra, tōre, tōḍ^a.</i> |

B. * where we should expect *d*—

| Literary. | Hätim. |
|---|---|
| <i>kāḍun</i> (G.K. also <i>karun</i>), to extract. | |
| <i>kādⁱ</i> | <i>ka^{ri}.</i> |
| <i>kōḍ^a</i> | <i>kur.</i> |
| <i>kāḍikh</i> | <i>kāḍⁱik, karik, ka^{ri}ik.</i> |
| <i>kōḍukh</i> | <i>kuruk.</i> |
| <i>kūḍ^akh</i> | <i>kāḍuk.</i> |
| <i>kāḍan</i> | <i>karān.</i> |
| <i>kāḍān</i> | <i>kāḍān, karān.</i> |
| <i>kāḍōn</i> | <i>korōn^a.</i> |
| <i>kāḍun</i> | <i>karun.</i> |
| <i>kāḍun^a</i> | <i>kāḍun.</i> |
| <i>kōḍun</i> | <i>kōḍun, kuḍun, korun, kurun.</i> |
| <i>kūḍ^an</i> | <i>kūḍin.</i> |
| <i>kāḍⁱnas</i> | <i>ka^{ri}inas,</i> |
| <i>kōḍ^anas</i> | <i>kuranas.</i> |
| <i>kāḍith</i> | <i>ka^{ri}it, ka^{ri}ith.</i> |

shādun (G.K. also *shārun*), to search.

shādān

shārān.

shādur

shārau.

yēdāh, a belly.

yērā.

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

G.K.

Hātim.

dāp^zzihēkh, thou shouldst have
said to them,

dabza hek, dabzi hek.

dāp^zzikh, thou shouldst say to
them,

dabzik.

but *dāp^zzēm*, thou shouldst say to me,

dap^zzim.

wās^zzi, thou shouldst descend,

vaz^zza.

but *wās^zzi-na*, thou shouldst not
descend,

vā^sz zing

pēs, they fell on him,

p^vēz.

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 lāj, do not fix,

maulāk.

khazmath, service,

kismat.

khizmath, service,

khismat.

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

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.

Hātim.

yun^a, to come,

yūn, h^vūn.

yūthuy, as verily,

yūthuy, h^vūthuy.

(2) *kh* becomes *h* in—

shēkhbā, a certain person,

shahta.

Possibly *shaktsa* is a slip of the pen, for elsewhere Hätim has *shaktsan*, *shakhtas*, and so on.

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

| G.K. | Hätim. |
|---|---|
| <i>tsöcē</i> , loaves, | <i>sucē</i> , <i>su cho</i> , <i>tsucē</i> . |
| <i>tsöpor^d</i> , in four directions, | <i>so pä^ri</i> , <i>so pä^rt</i> . |

It becomes *z* in—

| | |
|----------------------|------------------------------|
| <i>pāntz</i> , five, | <i>pāntz</i> , <i>pānz</i> . |
|----------------------|------------------------------|

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

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hätim's *māch-tulār*, a bee, with the *māsh-tulār* 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 Hätim's *kanye-phul* and *kāñye phul*, a pebble. This is hardly more than a variation of spelling.

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

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

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

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

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

(10) Three miscellaneous words are—

| G.K. | Hātim. |
|--|---|
| <i>bakh^acōyish</i> , a present, | <i>bakcāyish</i> , <i>bakhshāyish</i> . |
| <i>jalwa</i> , glory, | <i>jal^ava</i> . |
| but <i>jēlōy</i> , even glory, | <i>yala vai</i> . |
| <i>sak^ath</i> , hard, | <i>sak</i> , <i>sakh</i> . |

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 Śvara 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 *sunasandⁱ* (v. 3) and *sunasandⁱ* (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 sant*, for G.K.'s *sōnara-sūnz^a*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pātashāha-sond^a*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kādīs-sāⁱth* (possibly a slip for *kādi sāⁱth*), for G.K.'s *kōrē-sūty*, with the girl (v. 10); and in xii, 15, we have the masculine form *ku^aniy*, used instead of the feminine *ku^any*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnzⁱ*, balls; *soira*, *sōⁱri*, *sāⁱruiy*, and *sāⁱruiy* for *sōⁱruiy*, all; *za*, *ze*, and *zēⁱ*, for *zōⁱh*, 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 *myōuⁱ*, my (m. pl. masc.) we have *mēn^a*, *myē*, and *m^aēn*, and for the fem. sing. *myōu^a* we have *mēny*, *myē*, *m^aēn*, *myēn*, and *m^aēny*. For *tō^ah*, thou, we have *su*, *ta*, *ba*, *bi*, and

tsu, and for *cyōn*^v, *thy*, *chun*, *ch^vun*, *chōn*, *chōn^v*, *chōny*, and *ch^vōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yī* 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 *yēsa* (x, 1) and *yāsī* (x, 6). In viii, 1, for *yikūnz*^v, of these (fem. sg. nom.), we have *yihās*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sōy*, she verily, appears as *sai*, *sāi*, *say*, and *sāy*. The indefinite pronoun *kēh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

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

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *chī^v*, *chiy*, and *cūy* (sic); for *chwā*, is he?, *cha*; for *chēh*, she is, *cha*, *che*, *chu*; for *chēy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chī*, *chu*, and *ch^va*.

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,

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

Hātim.

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

yikhna.
disa,
karōn^v.

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-gār*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityānanda Śāstri, of the 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 Mahmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his repertoire, showing more elaborate versification.

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

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

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

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

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

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

I

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

| | |
|---|----|
| Shāhanshāh Sultān ¹ Māhmūd ¹ Gāznavī ¹ | |
| ās ^u karān pāne mūlken pāravī ¹ | 1 |
| fakīr lāgit ās ^u phērān vān ^a vān | |
| myāni āh ^a dai āsi mā kah nōt ^a vān | 2 |
| jāye ākis ās ⁱ karān dv ^o y ^a kār | |
| ādā tām ⁱ sandi sāt ^y āsak ceshmā sér | 3 |
| jāya ākis vūcun ^a hānza ākh alīl | |
| mūhimma sāitin ās gōmmut sūy zālīl | 4 |
| mūhimma sāitin ās trāvān āh tavōsh | |
| mūhimma sāitin tāsna rūd ^a mut kahti hōsh | 5 |
| yōra zālā ās lāyān gāta sār | |
| tōra zālas āsus nā kyā khasān | 6 |
| dōpusā shāhan kārme sāitin bāj ^a vāt | |
| lāy zālā yādi Ālla dīlas rāt | 7 |
| lāyun zālā tōr ^a khūtas gāda hāt | |
| pād ⁱ shāhas bōnt ^a kun sūy āu hīt | 8 |
| gāda hātas bādā dyūtanaś mōhra dyār | |
| lāl ^a nīgīn māl ^a muht ^a y vūntā bār | 9 |
| rāt bārit pād ⁱ shāhan dyūtus nād | |
| sūy chūkā myōn sherīk nā murād | 10 |
| mūhim kās ^a vun hēkamāti Pārvardigār | |
| tāp shūhul sārde gārm nōu bahār | 11 |
| vāna yēy zan bānde mānzūr zās ^a nūy | |
| kās ^a hēkamāt mūhim tāgi kās ^a nūy | 12 |
| āt ⁱ āndar cūy vustāda vānān zār | |
| jūmalā ālam bānde Āhmaḍ vūmedvār | 13 |

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Mahmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

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

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

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

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

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

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

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

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

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

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

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

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

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

II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tatⁱ ās
 pādshāh tamⁱsūy chu nāv Bahādūr Khān. tamⁱ ās
 kurmut bāg zanānan kyut tatⁱ ās nā vat gārzanās
 tatⁱ bāgas manz gau pāda fakīra nazar bāzau kār
 nazar kabardārau niy kabar āmis pādshāhas dopuk
 fakīra tāu bāgas manz bōzun pādshāhan hyūtun
 sāit vazīr gai tat bāgas manz vucun aⁱti fakīr

2. lache nāu chi y har vaⁱti binā ।
 bōz vuphā dāⁱrī ankā ॥
 hā fakīrō yōr kōr tākhu ।
 kati kōchuk katye peṭa ākhu ॥

fakīr dapān

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

3. pādshāhas bōnt^a kanⁱ pōsh^a tür atⁱ tal momut
 bulbula yeli yimau āmis fakīras khashim kur tilⁱ
 pyau fakīr patar vasit momut bulbul gau thud vutit
 pādshāhas hōvun yi virⁱd gau nērit phīrit beye āu
 bulbul mōd beye fakīr gau beye zinda hyūtun nērun
 yimchis karān zārā pār dapān chis

hā fakīra khismat kare^r ।
 dud^a harik khāsihō bare^r ॥
 khās^a pulāu macāma kyek nā ।
 bōz vupha dāⁱrī anka ॥

4. yus virⁱd fakīras ās suy bāvun āmis pādshāhas
 āmⁱ pādshāhan bōu vazīras

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 'anqā. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.

kər tərə byat pādshahān vazīraṣ |
 sut¹ mah^aram kurun at¹ sīraṣ ||
 gai sālaṣ shikāraṣ yeg ja |
 bōz vupha dāiri anka ||

tōt^u momut vucuk dər biyā bān |
 hā vazīro āsi he shubān ||
 zu āmis manz thāv^utan sātha |
 bōz vupha dāiri anka ||

dop^u vazīraṣ pādshahām yiṣ^a kōl momut |
 phak chus yivān kabār kar chu gomut. ||
 chus nā tah^arān vantaṣ sə kare kyā |
 bōz vupha dāiri anka ||

5. pādshāh karān zār^a pār vazīraṣ am¹ bāpat bo
 vucehan tōtə kynt āsihe shūbān am⁷ bōzus nā
 vazīraṣ kyē dāpān vustād āmis ās dilas manz dagāi.
 vun⁷ bāu pād^ashāh āmis tōtəṣ manz panun mud
 būnun trāvit tōtu vut thud chu phērān vazīraṣ kər
 kōm sāv at pādshāh^a sandis moḍis manz yi⁷ ās āmis
 dar dil.

pyau pitarun pādshahāṣ pānaṣ |
 bōr ludun vazīraṣ nā dānaṣ ||
 āsus dagāye zāgān dād kha |
 bōz vupha dāiri anka ||

6. tōt^a chu havāye asmān vazīr chu pādshahāṣ
 sandis mārīs manz vut thud.

khut guris khal^akan manz gau |
 dopu nak vazīr mūd gur¹ pyeṭe vasit pyau ||
 kabār dārau niy^a sāy kabara |
 bōz vupha dāiri 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. amⁱ vazīran yelⁱ kar kōm t̄au pādshaha sandis
maris manz tujyⁿ atas kyet shamshēr at panānis
maris korun rēza at lashkara dopun nēⁱryu tīran
dāz beye bāndūk bāz yus māⁱryu tōtā tamis bānyau
bakeāyish amⁱ tōtan yelⁱ bōz tā bul gau tas fakīras
nish yus tat bāgas manz ās tamⁱ doho.

hukum dyutanay tīran dāzan |
kan tāivtau myānen nāzan |
tōtā mārānas dyutanak photu va |
bōz vupha dāⁱri anka |

8. yus asal ās pādshāh su chu tōtas manz fakīras
nisān su tōtā kaⁱsī mōr na doho aki drāu yī pādshāh
sālās shikāras vōt jāye akis atⁱ vucum suna sanz
ming^o mār amⁱ süy karuk lār ānyik lashkarⁱ manz
dopunak amⁱ pādshahan yas kanⁱ yī balau tas dimau
gardan.

9. dopān vustād amⁱ ming^o mārī tuj vut pād-
shahasāndi kala pyet tīnyen vut tājy lāris pata
yus su tōtā ās fakir ās sāhibⁱ āga dopun amīs tōtās
yas manz yī pādshāh ās dopunās gatⁱ sa nēr az
labak panun muḍ yim che amīs ming^o mārī pata
lārān nakh^o rōzān chek nā.

10. dopān vustād atⁱ ās momut hāput pādshāh
t̄au amīs hāpātas manz lāⁱryau yus yī pādshāh^osund
muḍ ās yī trāvun atⁱ.

shod bōzun tōtan lāⁱryau |
kulⁱ dadⁱri manz ho prāⁱryau |
muḍ lobun karⁱ tōs marhaba |
bōz vupha dāⁱri anka |

7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the 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. tōṭa pyau atⁱ patar yi t̃āu pādshāh panānis
 maṛis manz yus yi vazīr ās su chu hāpaṭas manz
 khut pād^ashāh asal yus ās su khut guris pyeṭ dopun
 yiman lōkan mā^rryūn hāput lōy^ahas bāndūk phut^rhas
 zang anuk raṭit pādshahas nish dopunaṣ pādshahan
 t̃ik^r tam dagāy bo mār^ahat na kya kare ha lōk
 dapaṇam hāput chus vazīr t̃ye chi^r panun muḍ
 gālmūt vuma thāvat t̃a hāput vazīr boha se mārāt.

12. dapaṇ vustād anuk zyūn zāluk hāput.

hat vāⁱnsi gau kam ya zhāday ।

āu Bāh^adūr Kānas pyāday ॥

kṛ Vahab Kāre Allāh Allāh ।

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 Bshâdur Khân.

O Wahb, the blacksmith,¹ cry "Allâh, Allâh!"

Hark ye, loyalty is monstrous rare.

¹ The name of the author of the story.

III. SAUDĀGARASŪNZ KAT

1. Saudāgar gau sōdahās ga'ri āsus zanānā sāy gaye mushtāk fakīras akis vāryahās kālas doh° aki āu sandāgar gar panun māl het pādshahās gay° kabar saudāgar vōt pādshāh drāu sālās rāt kyut vōt saudāgarā sund chu at° vud°nye pahar chu gomut rāt hund yi saudāgar bāi vuṭ voḍye pyet h°eten batā trōm pādshāh chu vuchān ṭūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān patā patā vāt° maidānās akis manz at° ās fakir nār°han zālīt kārīs am° salām batā thōunas bōnt° kan° dopunas k°e ami tul tōt° lāyun amis saudāgar bāye dop°nas sīr° kyāzi āyak dop°nas q°m° phīrit az āsum āmut panun kāvand tam° gōm tēr k°e tam vuñy batā dop°nas am° fakīran bo k°emāy na guda°ny dim anīt amis saudāgarasund kal° ad° k°emai bat° pādshāh ās vuchān yi k°ēnta yiman doyan katā ka'ri ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt panun gar° khat hyūr pādshāh chu bun° kan° am° tōt amis sandāgarās kale vuṭ h°et rumāli k°et che pakān bro-bro pādshāh chu patā patā vāt° amis fakīras nish tulun tōt° lāyun amis saudāgar bāy° dop°nas tē sap°zak nā amis panānis kāvandāsūnz vuñy sap°dak° mēñy.

3. pādshāh drāu vōt panun gar° trāvun arām gāsh phul vuṭ krāk dopān che saudāgar vātāu panun gar° suy mōr tūrau vāt atuy saudāgar bāi dapān che pādshahās kāvand āyām suy mōrham tūrau pādshāhās che kabar yi saudāgar kam° mōr

III. THE TALE OF A MERCHANT

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

2. Furthermore, my Master told me:—

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

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

tārān che pai saudāgar kamⁱ mōr kâⁱsi chu na khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bayⁱ sâⁱri chu vuchān āya amisanz kulai yi che karān gat dapān che bot^o zālā pān āye hiban vut taneñy nāras manz pādshāh gōs kar^onas tap dapān chus pādshah yey tā ti kya? t^oey tā yi kya dopunas m^oe trāu yil^o bo zālā pān dopunas nāgas akis p^oet chai m^oen dod^o bañye sâi vanē amyuk mā^onye trāvun yile zōl amⁱ pān pananis kāvandas sâit gay^o khalās pag^o drāu pādshah vōt at nāgas p^oet vuchin atⁱ zanāna amⁱ say zanāna chu dapān pādshah t^oey tā yi kya yey tā ti kya dop^onas amⁱ zanāna āthⁱ duh^o dapāi bo am^ouk javāb.

5. dapān vustād āth doh gai pat^o kun pādshahas pyau yād lāⁱdyau pādshah tat nāgas p^oet vuchin sa zanāna dop^onas vanum tamⁱ kat^oehund mā^oni dopunas gat an tāvul beye nut anun tāvul tā nut dop^onas vasyat nāgas manz nut būn phirit dop^onas beye anun tāvul kana ratit thāvus nātis p^oet kal^o dop^onas lāyus shamsēri hanz būnd.

6. dapān lāⁱyinas samshēri hanz būnd amⁱ sāt^o gatān pādshāh gāb hangat^o manga gāb.

7. dapān vustād yi che vātān bāgas akis manz atⁱ chu vuchān palang pāⁱrit atⁱ p^oet pādshāh trāvun arām atⁱ āsa pāⁱriye yim^o vuy nyu tulit pādshāh tēnuk akis jāye manz sapud bēdār vuchān

the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

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

5. Said my Master :—

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

6. And my Master said :—

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

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janāṭach jāy^e atⁱ lāgimat^r nagma pādshāh chu mushtāk atⁱ tamāshas kun.

8. dapān gay^e yima paⁱriye pāṇas amis diṭuk kunz dopⁿhas yet kutis thāu kulup vut aṣ andar ṣāu andar atⁱ vuchun gur zīn kaⁱrit koḍun neḅar tap kaⁱrit neḅar yeli korun chu vud^anye tap kaⁱrit dopⁿhas khas yemis guris khot^a amis guris yi chu vuchān satau zemīnau tāⁱlti navau asmānau p^reti yi kēṣā Kudā sāḅan pāḍa kurmut ti vuch pādshahān tat sāⁱth^r gau mushtāk gōs pāḍa Shētān dopⁿnas kya chuk vuchān dopⁿnas pādshahān yi kēṇ^rṣā Kudā sāḅan pāḍa kur ti chus vuchān dopⁿnas Shētān phīrit aṃⁱ kutā hāvai bo yi chāy mēny kunz yat kutis thāu kulup vut aṣ andar ṣāu pādshāh andar vuchⁿ atⁱ khar gandit dopⁿnas karun neḅar khas aṃⁱ say yi kēṇ^rṣā Kudā sāḅan pāḍa kur tamⁱ p^reṭh kanⁱ vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barāḅar vatanāvun panun gar kut hyūr phīrit vut vuchun atⁱ na khar pādshahas āu armān tamⁱ bāguk^a voh k^reta pāⁱth^r vāt^r tut dapān gau atⁱ nāgas p^reṭh dopun tamis zanāṇa m^re vante yey tā ti kya t^rey tā yi kya dopⁿnas ami zanāṇa anun panun n^rechu beye an nut beye an shamshēr dopⁿnas vasyat nāgas manz vālun panun n^rechu pāvun pathar thāvus nātis p^reṭh kale kanas ka^rnas thap aṃⁱ pādshahān tuh jin shamshēr lāye amis n^rech^avis ka^ris aṃⁱ zanāṇa thap at shamshērⁱ dopⁿnas yih gau ti ti gau yi ṣa gāk mushtāk bāgas beṇye mēny gaye mushtāk fakiras.

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

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

9. Furthermore said my Master :—

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

IV.—LĀLA MAL'KUN UNMUT G'AVUN

Dapān chu:—

- Daye zār van^amai Kudāye bōz tam tātī ।
samsār bāzi gār ॥ 1
- hazratī Ādam guḍe lud^anam tātī ।
mal'kan kur hai taiyār ॥
- phurtas Yib^alis tatī kur^a nam tātī ।
samsār bāzi gār ॥ 2
- hazratī Nu chi vulādi Ādam tātī ।
phirit gās kuphār ॥
- ah tamī kur nayī sar'gau ālam tātī ।
samsār bāzi gār ॥ 3
- hazratī Īsā k'ē chu na kam tātī ।
Sāhib^asund tōt yār ॥
- tun as^amānan p'eth tamī sabak dopu nam tātī ।
samsār bāzi gār ॥ 4
- hazratī Musāi trāvuy kaḍam tātī ।
Sāhib^asund kare dīdār ॥
- Koh^e Tūra p'etha tamī kathe ka'ri nam tātī ।
samsār bāzi gār ॥ 5
- hazratī Ibrāhīm k'ē chu na kam tātī ।
puṭalin kurun nakār ॥
- tamī kur dīnī Mahamad mahkam tātī ।
samsār bāzi gār ॥ 6
- marit kab^ara yeli vāle nam tātī ।
pan'en bai kya yār ॥
- tatī Lāla Mal'kas kya hāv^anam tātī ।
samsār bāzi gār ॥ 7

IV. A SONG OF LĀL MALIK

1. He saith :—

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

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

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

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

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

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of 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. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tatⁱ chu
 sunar suy ās batas bahan hatan hund zyut yūhay
 ās garān vast pādshahas sanzi kōdye kitⁱ tot ās
 gatān sunar sanz zanāna h^{et} akⁱ doho dopus amⁱ
 pādshāh kōd^{ye} sōzun gase panun kāvand doho aki
 drāu sunar sunasanz vāj⁷ h^{et} pādshāh sanzi kōd^{ri}
 kis amⁱ pasand karus na dop^{nas} yat chi vaḍ āu put
 phīrit vōt panun gar^a pyau bimār.

2. amis ās pādshāhasanzi kōdⁱ hund ashik gomut
 pādshāh kōd^{ri} ās gomut amis sunarsund ashik
 dod^{māj}ⁱ kun vanān pādshāh kūdⁱ :—

zargar nichuva pūr kumār ।

dēshit log^{mai} dod^{māj} muthai amār ॥

dod^{māj} ches vanān phīrit :—

mai kar kūdye shūri bāshe ।

lagak ashkanye vāle vāshe ॥

ā^{re} kane dithai kūdⁱ kane dā^{li} ।

ār mā lag^{ham} vu bā^{li} ॥

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

4. dapān vustād garⁱ amⁱ sunasandⁱ rānz ze drāu
 atas k^{et} hiban rānz lāyān che apā^rⁱ ṭa yipā^rⁱ
 lāyān kānyevⁱ ṭa shastrevⁱ vōt ot pādshāhasanzi
 dā^{ri} tal lāyin atⁱ sunasandⁱ rēnz ze pādshahasanzi
 kōd^{ye} halamas manz ami hāvus āre phīrit ṭaḍ kanⁱ
 āna beye trāvun dā^{ri} kanⁱ āb beye trāvun pōshe
 gund beye trāvun 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.

dʻutun atⁱ dāⁱri handis dāsas kash amⁱ sunar vuch
 āu phīrit vōt panun gara dop^unas panēnye zanāna
 dop^unas kyāho karut amⁱ vununas phīrit rēnz hai
 lāy²mas tim hai gās hal² mas manz tōre hai haunam
 phīrit tor kanⁱ āne beye hai trāunam dāⁱri kanⁱ āb
 beye traunam pōshe gund beye trāunam kih beye
 dyutun shīt²ravi salaya sāt^h dāsas pash dop^u nas
 amⁱ phīrit tar kanⁱ hau hāunai āna kustāny āsmut
 chus vupar āb hau trāu nai āb dāva kanⁱ gābe
 atun pōshe gund trāunai bāgas manz salaya sāt^h
 hāunai anun gābe pahre vāv tat chiy polādev²
 nāza tim gāban batēnⁱ kih trāunai ches vālān
 kangān².

5. dapān vustād drāu ye sunar shāman bāgⁱ
 bāvat bāgas manz vuchun atⁱ palang kut atⁱ
 palangas p²eth shikasta sāt^h p²eyes nindar āyes
 yi pādshāh kūd shānda ches karān khur khurachas
 karān shānd yi k²e hushār gās nā yutāny gāsh
 lug phulenⁱ pādshāh kūd taj gar² panun patkun gāu
 hushār sunar yivān chu yitⁱ panun gar² vanān ches
 panen kulai k²āho karut yichus dapān phīrit sanai
 k²ē āyem dopunas amⁱ zanāna talau yūrⁱ hund vulā
 gau vuchus ami panēn²e zanāna vuchus chandas
 vuchān atⁱ rēnz ze sunasandⁱ timai yim tamⁱ doho
 lāyānas hal²mas manz dop^unas sa chai āmut su
 chuk nā gomut hushār vo beye yeli gatak kāl²chen
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan hāndⁱ akis
 ās nas dyutmut sun kash dop^unas mōr thas amⁱ
 dop^unas phīrit māⁱl māji che sā tuñye 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 davāhan amⁱ
 dyut^{nas} marbevāngan rāteh^{na} beye nuna rābe
 h^{na} dop^{nas} beye yeli tat palāngas p^{eth} khasak
 teli yeyiy nindār yi dava rāṣa ḥan gandⁱ zyes aḍa
 p^{eyiy} nindār shāhij drāu atⁱ yi sunār davā rāṣa
 ḥan ḥisun sāth vōt at bāgas manz kut at palāngas
 p^{eth} chu prārān tēr tāny yi kuni yivān ches na
 ḥibanas yiny nindār atas chus dōd at chu karit tap
 dopun vuñy āyina yebana ha bo dāⁱdis davā shāhij
 karaḥa nindār yūthuy at dāⁱdis tunun davā tithuy
 pyōs vālinjⁱ v^e chu lalāvān thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūḍ amis mut
 sārny dōd karun amis sāth yi karun guṣ p^{eyak}
 nindār yutāny gāsh lug pholenⁱ kuṭvāl chu vasān
 apār kanⁱ āgaye. vuchun atⁱ pādshāhasanz kūḍ
 beye sunār rāṭⁱ amⁱ koṭvālan nīny rāṭit karin havālā
 trālin karik kād atⁱ ās pakān vatⁱ akha ami sūy
 dopuk yiman kāḍyau doyan ṭahasa dīzi krēk sunār
 aṭa p^{etha} dābzik pādshahas kar pyau kuṅg^{vār}
 kabar cha loṭ ṭaṭan^{sa} k^{inna} hot ṭatanas.

pādshahas kar pyau kuṅg^{vār}ē |
 pakān dil gōm rāṭⁱ tārē |
 vir het vātun gōṣ sulli gār^{vē} |
 natatas pādshāh tatⁱ mārē |

bōz sunāršanṇa zanāna drāye bāzar ḥiban ṭuche lazan
 krañj^o drāye ḥet.

shen kād kānan su cho bāge rēmai |
 satyamis atayo Bār Kodāyu hāy |

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."¹

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

7. And my Master went on to say :—

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

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

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

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

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

8. dapān vustād bāg²ren yimā suche dopunak
 kāvand chum bīmār at¹kyā dop ham pīrau fakīrau
 suche gatan bāg²ranye satan kādkhānen yi k²ēta
 dapun chu ti dap²zim yōrā at²vunuy ārā nēravun
 k²ē dap²zim na me gāte shak dop²nak beye mā
 chu kā¹d¹ yeti dop has yimau pat²ami paharā ani
 mot¹ kuṭvālen ze kā¹d¹ tim che patkun vāt yiman
 nish dopun amis panānis kāvandas vony k²ita
 pā¹t¹ mokli yeti pādshāh kūd tag²e mokalāvañy yi
 pādshāh kūd dop²nas am¹ phīrit ti yeli tag²eham
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nālā panun poshāk tunun
 pādshāh kōḍ²e pādshāh kōḍ²e hund kuḍun tunun
 pānes k²rand diṣanas vutamak¹ drāye nebar pādshāh
 kūd gaye panun gar kuṭvālen d²ut rapaṭ pādshahas
 dop²nas pādshāh kūd beye ās sunār bāgas manz
 timai kyā karim kād pādshāh drāu ādālat p²eth
 anik yim rātik kūd¹ ze vuchuk yim bāt ze sunār
 sanzi kulāye gand¹ gul¹ ze pādshahas dop²nas
 pādshaham as¹kya ās¹ gamat¹ sālas tōre kyā āi tā
 vāt¹ yat ch²ānis sheharas manz gau bēer adā bāi
 ch²ānis bāgas manz at¹ vuch palang khat¹ at¹ p²eth
 kur arām āre āu chōn kuṭvāl am¹ kya niy rātit
 karin kād vut kuṭvāl dopun pādshahas pādshaham
 ch²ān kūd karṇam kasam vigñya nāge p²ethā dapān
 yus at¹ apuz kasam karehe su vutehena tat¹ thud
 su ās tat¹ marān dop am¹ sunār sanzi zaṇānā amis
 sunaras tag²ie yi pādshāh kūd bachāviny dop²nas

8. And my Master said :—

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

9. Said my Master :—

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

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

¹ *Vigñāh* or *Vigñā* is the name of the tutelary goddess of the Kashmir forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A *Vigñāh Nāg* is a *Nāg*, or spring, sacred to her.

hāvtam vat dop^{nas} ak trāṇ sārūy poshāk kuraṇ
 sūn krāṇ beye mat sūr lāg gosōny yeli ut vāt^{nāvan}
 amis pādshāh kūḍ^e chōn gāṭe gāṭun amis pādshāh
 kūḍ^e gāṭe karin⁷ tap dāmānas dopun gāṭes mā
 ditta gude khārāt sa kya hāṇvi aḍa kasam chōnuy
 mokraṭit ḍapi yāhazⁱ vigñya nāge nāmīs mātīs siva
 kya karūm nā kāsī dāmānas tap.

vigñya nāgas vabāyas srānas ।

kuv² zāṇa maṭⁱma ludnam ra ॥

matⁱ tap lāyinam doili dāmānas ।

kuṭ^{vāl} gāṇas gud^{ryau} kya ॥

sāⁱri yār² goi pānas pānas ।

kuṭ^{vāl} gāṇas gud^{ryau} kya ॥

10. pādshāh kūḍ gaye gar kuṭ^{vāl} d^{utuk} phahi
 sunarsandi bās ze che garⁱ panānⁱ yi gau sunar
 bimār kurnas yāhoi aṣhkun tap yi ās sunarsanz
 zanāṇa gātij gudun moh^{ra} hathas akis rush yi
 gundun panānis kāvandas pāṇa lōgun saṇnyās amis
 pāraṇ gupālⁱ vātānāvun pādshāha sund gara dopun
 amis pādshahas yi chām bāy kākin⁷ yi chai te
 havāḷa mye chiy gāṭun bāyīs nish su chum gōmus
 (sic) sōdahas yi chai myē gupālⁱ havāḷa yu tāny asⁱ
 yimōy yi chai pāk yi thāivzin panān^e kūḍīs sāth
 āye phirit panen gar² k^e kāla gau āṇ yi sunar
 beye gar² punun.

11. dapān vustād lōgun sōdāgār amⁱ zanāṇa vātⁱ
 atⁱ pādshaha sandis sheḥaras manz lōg ami beye
 saṇyās 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 Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."¹

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

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

11. And again my Master said:—

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

¹ "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund^anas dāvā dim gupālⁱ
divān achān dū dapān ches dim gupālⁱ.

prārān doh gau me bāl^ē |
sanyās āmut gupāl^ē ||

yi chus dapān pādshāh phīrit.

sanyās^a maulāk jande lolo |
kōtūna ak dimai dandā lōlō ||

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō |
dand himai dukhtarē khās lōlō ||

12. dapān vustād moh^ara hatas gudun rush gundun
paneñye kūḍ^ē karān havāla sanyāsas.

tānṇaṇa tannana tanā nai |
yim kār che karān zaṇānai ||

niyanta karān havālē panānis kāvandas dop^anas 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 *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,

It is only womenfolk who can act this way.

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

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

VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulikhā yār^ə bōzak nā ॥
- Z. 2. Sālas yihna polāu kʷeknā ॥
Yitam gah begā yār^ə bōzak nā ॥
3. Sat kuṭⁱ larichim chānʷe lō larichim ॥
Beh tam sātha yār^ə bōzak nā ॥
4. Puṭal khānas bʷyun bʷyun pānas ॥
Kurnak parda yār^ə bōzak nā ॥
- Y. 5. Atⁱ kya thāvut asⁱ kōna hāvut ॥
- Z. Dop^unas chum Kūdā yār^ə bōzak na ॥
- Y. 6. Kūdā gau suy mane paneñye kās duy ॥
Shōlan chu shamā yār^ə bōzak nā ॥
7. Kūdā chu kunuy jal^əva dit drāu nunnuy ॥
Kanye manz chā mudā yār^ə bōzak nā ॥
8. Hazrat Yūsuf tūl pat^ə lādēyes Zalikhā ॥
- Z. Yūsuf tālān Zalikhā lārān ॥
Dop^unas yi pazyā yār^ə bōzak nā ॥
9. Nālas tap karit nyūn hā tē karit ॥
Gai pēshe pādshāh yār^ə bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ¹

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?
2. (Zulaikhā) "To the feast wilt thou not come ? Dainty meats wilt thou not eat ?
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?
3. "Seven rooms have I in the palace ; in my longing for thee have I prepared them.
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "
4. One by one she herself in the idol-house
Covereth (each idol) with a veil.² Wilt thou not hear, O beloved ?
5. (Yūsuf) "On what hast thou put a veil ? What hast thou displayed to us ? "
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved ? "
6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.³
He is burning bright as a lamp. Wilt thou not hear, O beloved ?
7. "There is but one God, who hath manifested Himself in glory.
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "
8. The holy Yūsuf fled, and after him ran Zulaikhā.
Yūsuf fleeing, Zulaikhā pursuing.
Cried she, "Is it thus that thou shouldst act ? Wilt thou not hear, O beloved ? "
9. She caught him by the neck. She made an accusation against him.
They went before the King. Wilt thou not hear, O beloved ?

¹ Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.² When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.³ *Dōy*, duality, is a technical term of Kālamirī Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Miṣar ās pādshāh amis ās zid Hazretⁱ
Yūsūf^o sund.

Yūsūf kād khān kahchus na bōzān |
Mukli az Kūdā yār^o bōzak nā |

11. Yeli Yūsūf lug kād atⁱ ās prāny kād timau
dyūt kāb akis kurun tāⁱbīr ṣimāⁱri pādshāh mōd
pādshahan beyis kurun tāⁱbīr ṣa sapadaḡ pādshāh
sund pēshkār maṭⁱ hasa pāⁱvzi yād.

Kāⁱdyau kāv dyūt tāⁱbīr drāk myūt |
Moklai parda yār^o bōzak nā |

12. Pādshāh Azīza Miṣar dēshān kāb.

Azīza Miṣar kāb^onish ābtar gau bedār |
Vut shōra ga yār^o bōzak nā |

13. Kam^oūk vut shōragā ?

Malan bāban pīran fakīran |
Banina hakīma yār^o bōzak nā |

14. Kam^oūk hakīm atⁱ kābus yus mānye ṣārihe
yus amⁱ Azīza Miṣren kāb ās dyūtmūt dop^onas
gulāman kābuk tāⁱbīr zāne Hāzret Yūsūf.

Kābuk tāⁱbīr Yūsufas chu vāphīr |
Dāden chiy davā yār^o bōzak nā |

15. Unuk Hazret Yūsūf dop^onas pādshahan me
dyūt kāb atⁱ vanum tāⁱbīr dop^onas Yusūfan kya
dyūthut dop^onas pādshahan ak dyūthum hukⁱ nāḡ

10. Azîz-ê Mîsr was the King, and he had enmity against Yûsuf. Yûsuf 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 Yûsuf 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 true¹ for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azîz-ê Mîsr saw a dream.

Azîz-ê Mîsr 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 Azîz-ê Mîsr. His servant said to him, "The holy Yûsuf knoweth how to interpret a dream."

"Mighty is Yûsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yûsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yûsuf, "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 dyūthum
 kām sat hil vuchun pukhtan satan helen ning^alān
 beye vuchun lāgar gāu sat yivān mast satan gāvun
 ning^alān amⁱ kuy vanum tāⁱbīr dop^anas Yūsūfan
 drāg vuthi.

16. Dapān vustād Yūsūfan moklau tāⁱbīr vanit
 pādshahās gāu asar lajis boche dop^anak diyūm bata
 amⁱ vaktā pādshah k'avān ās nā amⁱ asr^a sāⁱth
 dop^anak jal ānyūm dapān gai tā anuk bata yi kyōn
 dop^anak bey ānyūm ānye has dēga vok^avit anhas
 tā kyōn taslikā ās nā dapān atⁱ bo che sāⁱthi gau
 marit dapān pagā dīs vazirau vurdī pagā vas^au sāⁱrē
 idgāh yas host namⁱ pāz behe nyeche suy sapādⁱ
 pādshāh dapān votⁱ idgāh āu host nam^aau Yūsūfas
 pāz āu b^aūthus n^aēche banāu Yūsūf pādshāh.

Yalā vai hāvun host^a mange nāvun :

Yūsūf pādshāh yār^a bōzak nā ॥

17. Tāⁱrīf-i Yūsūf par Wahab Kārā khūb :

Gas parān lā illāh yār^a 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 'Id-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Id-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

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

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

VII. NAYE HANZ KAT

1. Banā yas dōd tas chu pāṇas tīnanān |
Naye hund dōd nay che pānai tī vanān ||
2. Nai che dapān Bār Sāhib chi kunuy |
Diya tā ṭakh'e nishi pānai chi b'ūnuy ||
3. Nāi che dapān Bār Sāhib mun' zāt |
Pāne suy kun chi mushtāk dokht'rāt ||
4. Hamud gaṣyu tas Khudāyas kun parān |
Pād' kurun tōt Muhammad mēz'mān ||
5. Bār Sāhiban sā'th dīt'nas sāmān |
Tōr yār chas sā'th sā'th shōbān ||
6. Nūr' tam'sandi pāda kurun Ādam |
Ād'mas sā'th pāda kurun idam ||
7. Nai che dapān lodun Ādam bē navā |
Ās mashīyat lā'r' tala drāyas Havā ||
8. Nai che dapān kya zabar ās suy sāth |
Yam' sāthai pād' karun zur yāt ||
9. Nai che dapān hāl myō nuy bōz tuy |
Dā'd' ladaī ch'ūta sāta rōz' tuy ||
10. Nāi che dapān pat vanan āsus pin hām |
Shāk' burgau sā'th' āsus shōbān ||
11. Nāi che dapān thud me āsum bālā pān |
Sune kaṇanuy grāye dūran ches divān ||
12. Gai ma gum'rā yiy tā tam' kuy gōm badal |
Pyōm' guṭ'lā lā'ni tūr 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 friends¹ are illustrious as his companions.
6. "By His glory He created Adam,
And with Adam was created this world."²
7. Quoth the reed-flute, "Adam was sent forth into the world
all alone,
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.
A woodcutter chanced upon me, a doom, a thief of my
destiny."

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

² The word *qadam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।
Naz^{ri} tamⁱ sanzi sâth sapānum tok^a sūr ॥
14. Nai che dapān takhⁱ hut mak chum^a divān ।
Phal^a b^{yūn} b^{yūn} chale māzas chum tulān ॥
15. Mad^a me āsum had^a pāṇas ches karān ।
Bāl^a pāṇas vāle nai kās chum karān ॥
16. Gay^a zhudā sai zhudāi chai vanān ।
Ās vadān al vida ās suy karān ॥
17. Tatⁱ vālit vatⁱ vatⁱ tam chum divān ।
Vāle vunuy turke ch^āāṇas chum^a kaṇān ॥
18. Nai che dapān lāⁱ phīⁱ phīⁱ chum vuchān ।
Dūri rōzⁱ rōz tōⁱri dab sak chum divān ॥
19. Nai che dapān lit^{ri} sâth yeli gāj^anas ।
Atar peyem yeli char kas khājⁱnas ॥
20. Dalil:—
Yeli charkas kaṭ^a amis turke ch^āāṇas nishī amis
p^{ev}ān panen ham nishīn yād yim^anuy kun che
vanān k^ēṭa tā kya vane.
Nai che dapān ham nishīn mēn^r rōdⁱ kat^e ।
Van^r bo dim^a hak tūri mā rōdⁱ aḍ vat^e ॥
21. Ham nishīnan sīr panunuy bāva ha ।
Sīn^a mut^arit dōd panunuy hāv^a ha ॥
22. Nai che dapān kya ban^ām kūt ches rivān ।
Dāⁱde paṇane nāl^a pharyād ches divān ॥

13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me.

At once on his seeing me, I became crushed to dust."

14. Quoth the reed-flute, "Wrathfully he striketh me blows with his axe,

Bits of my flesh in splinters is he raising.

15. "I had been full of pride, I had looked upon myself as the limit (of beauty),

And how much humiliation doth he cast upon my fair young form!"

16. Far from the forest was she sundered, and of that sundering she tells.

Lamenting was she, as she made her last farewell.

17. "Down from the mountain forest he bringeth me, and wearieth me with the long, long road.

And when he is come down, he selleth me to a carpenter."¹

18. Quoth the reed-flute, "He turneth me round and round sideways and inspecteth me.

He standeth apart and giveth me terrible blows with an axe."

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

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

Quoth the reed-flute, "Where stayed my friends and companions?

Messages would I send them. Would that I knew if they stayed half way.

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

22. Quoth the reed-flute, "What hath befallen me! How much do I lament!

In my woe, I pour forth cries and calls for help."

¹ A *tōka-chūn* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nālā dim^s ha mār^skan ।
Banāṇa rust^snau kah ti rōzān mardā zan ॥
24. Dapān vustād kya vanāhe yiman ham nishīnan
yiman vanāhe yiy:—
Naram kar kar barām pānas chum karān ।
Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tāⁱri nam ।
Khām pāsān zītⁱ atā kātⁱ dāⁱri nam ॥
26. Dapān vustād vu yeli khām pāsān āyi kanāṇa
vuchus p^rivān panun nāyis tāt^s yād atⁱ nāyis tāṇas
kun che vanān k^rēṭa kya vane:—
Nai che dapān nāyis tānuk chum tamā ।
Gar ze panāne tāt^s jān arzo samā ॥
27. Nai che dapān nāyis tān myān kyah chu jān ।
Zāne kyah tat māne bōzit gāⁱri zān ॥
28. Nai che dapān nāyis tān myān kyah zabar ।
Zāne kyah tat māne bōzit bē khabar ॥
29. Nai che dapān nāyis tān nāch yas che zān ।
Zāna suyyus āsⁱ vot^smut Lā Makān ॥
30. Nai che dapān kyah che vun^smut masnavī ।
Zāne suyyas āsⁱ p^rimāt ashkā chī ॥
31. Nai che dapān mudur mas kāⁱtya ch^ravān ।
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 Omni-
present."

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 Sôdarbal doth Subhân sing the tale of the reed-
flute."

VIII. PĀDŠĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho atⁱ zūn^a dabi p^reth atⁱ ās p^reth kani āl janavāran hund yim āsⁱ prat doho yihās bōlbāsh bōzān yim āsⁱ pādshah^a sand setā khush gatān doho aki ās na bōlbāsh k^rē gatān dop amⁱ pādshāh bāye pādshahas az kōne che gatān bōlbāsh dapān vuchuk atⁱ ālis atⁱ manz bache ze momut^r vālik bun setā p^rūr yiman pādshahas sandyan don bāsan anik vazīr gātily gātily. dophak noman vuch tuy kya chugomut vuch hak yiman rot^amut kund hatis dānā vazīran akⁱ dop^a nak yi che yiman panen^r māj momut^a amⁱ naran kurmut b^rēk vurudz amⁱ chu nak dyutmut āmpa kane dyut^amut kund ami chi yim momut^r pādshāh vanān pādshāh bāye buy marai tā karⁱzana kunⁱ pādshāh bai vanān pādshahas buy marai tā karⁱzana kunⁱ kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk asⁱ che gabar ze timan kya kaⁱrē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kunⁱ karān chu na ti kyā zi pāne vān^r āsuk doyan bātan driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahas pādshaham n^rētar gāse karun vārya kāl bōzān chuk na kur has zōr vazīran kurun n^rētar.

3. yim pādshāh zāde ze ās timⁱ ās padān sabak doh akⁱ kar yimau pāne vāny bār^anyau doyan muslahat māji gāsau salām h^ret bar^ak trām^r lālau nigīnau gai h^ret salāmi māje trām^r rut^anak vuchuna

VIII. THE TALE OF A KING

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

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

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

kurnak gai yim pādshāh zāde ze sabakas yim che
 doha doha ithai pāthin karān doha aki gau amis
 pādshāh bāye khātir yiman vura n'ech^a vin hund
 yiman dopun tuh thā^avyyu mā sā^athⁱ salā yimau
 dop^ahas ṭa chak mōj asⁱ chi gabar ṭa tā asⁱ vātⁱ na
 gai pānas sabakas āy pādshāh panun mah^alakhan
 pādshah bāye trop^anas kut dop^anas bar kyā^azⁱ kurut
 band yi ches dapān pādshāh bai bu chasā ch^aān^y
 kulai k^ain na ch^aānyen nech^avin hunz pādshāh chus
 dapān ti kya gau dop^anas tim ām lekan guḍ^a dim
 ti hanṇa vālīnje ze ada mut^arai bar.

4. dyutun hukum vazīran tim āsⁱ sabak parān
 ṭat^ahāl dop^anak māre vāt^alan karūk havāla timai
 mārenak dapān vōt vazīr yiman pādshāhzādan
 nishan setā gōs yin sāf dop^anak vasyu bun ṭat^ahāl^a
 dop^anak ṭal^au yemi shah^ara tim^y ṭal^y vazīran kar
 kōm dopun māre vāt^alan mā^aryūk hōni ze karik
 yiman vālīnje ze lazak tā^akis gai h^aet pādshāh bai
 dop^ahas ānyai noma pādshāh zādan hanṇa vālīnje
 ze thāy darvāza tā rat thāv^anak darvāza rachen
 yimā vālīnje ze dop^ahas yim^a chai pādshāh zādan
 don hanṇa byūt atⁱ pādshāhī karna.

5. yim bāi bāran ze vātⁱ biyas pādshahas akis
 nish dop^anak pādshahan tuh chu sh^ahzāda me yivān
 bōz^ane tuh vanⁱ tōy tuh k^aeta pāt^y chu yōr lag^amatⁱ
 kya sabab chu yimau dop^ahas yi panun guḍ^arun
 dop^anak bihu m^aenish nōk^ari dapān bēth^y hazūri
 naukar amis ās pādshahas prān^y gulām ze yim zvi
 ti gai bōr bun zanen karin zima rāṭas bōr pahar

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

4. And my Master saith :—

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

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithce 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

guđ nyukuy pahar chu lagān amis pādshāh zāḍas
z'ithis hihis dapān pādshahā sandyau doyou bātau
trāvuk arām.

6. dapān gulām chu vud^{nye} nazar ches pādshahā
sandin don bāten kun yim^s vuy syud log vasani
shahmār tāl^s va kane. gulām chu vuchān yeli yi
shahmār log vātane amis pādshāh bāye hāndis
badanas n'ēzik āu lārān gulām lāyin shamshēr amis
shah mārās hani hani karinas tukrā tunun palangas
thal shamshēr^l hāndis t'ēgas vulun phamb log amis
pādshāh bāye hāndis badanas vutherāni dopun amis
ās^l shahmār^s sund zehar lād'ōmut ami mōjūb ās yi
vutherān pādshāh gau bēdār vuchun gulām āmut
nēzik shamshēr h'et nañyi am'sund pahar muk^llyau
āu duyāmis gulāmasund pahar āu n'ēzik dop^{nas}
pādshahān ai gulām yus akha āgas p'ēth bēvophāi
ka're tas kya vāt^l karun yi vuthus gulām phirit
pādshahān tas gabi kale tatun beye bastā vālāny
pādshahām bo vanāi dalilā tē thāv tam tat kan.

7. dop^s nas gulāman su ās pādshahā ak suy gau
dohā aki sālās shikāras kunuy zun sāt^h āsus pāz
vōt jāya akis lajis trās banān ches nā kuni vuchun
jāye akis āb^s sreha hyu at^l dyutun barshā sāt^h
dobhānā kurun bag^lla manzā pyālā lodun at pyālās
āb h'ūtun chun ās pāz tununas trā'vit beye borun
yi āb^s pyālā h'ūtun ch'un ās beye yi pāz tununas
trā'vit doye la^l tununas trā'vit pādshahās khut
zahar treyimi la^l burun dach^lnā athā chu at pyālās
tap ka'rit khāvur athā thāvun nebar yūthuy h'ūtun
chun t'uthuy āu pāz tununas trā'vit dithas am^l tap

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

6. Furthermore, my Master tells me :—

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

7. Said the guardsman :—

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

pādshahan rutun latan thal hitanas paka ze kar'inas
 tñ yi yeli mōrun pat^a pūrus atāt^r vuny trēsh
 chayen na gau vuchⁱ ne at ābas āsⁱ na kuna āgur
 pakān chu pādshāh vōtⁱ jai akis vuchun atⁱ shah
 māra ak shungit amⁱ suy nērān ās^u kanⁱ lāl yi āb
 ās zahar yi chus vanān amis pādshahas har ga kyēy
 su pādshāh sa trēsh ch^raye h^re su marih^e vun^rai
 sargēh kari h^re su pādshāh tas pāzus mā mārīhe
 pādshaham sāy che dalīl sargi gatē kariñy.

8. muk^llyau amisund pahar t^re āu treyimi sund
 pahar ze gai pānas b^rēthⁱ pādshāh chu bēdār dapān
 chu amis treyimis pah^ra vālis dapān chus ai gulām
 yus akha āgas p^rēth dagāi ka^ri tas kya vāt^r karun
 dopⁿas phirit amⁱ gulāman su gatē pādshaham sang
 sār karun pādshaham sargi gatē kariñy bu vanāi
 dalila tā thāvum pādshaham kan.

9. dapān chus su ās sōdāgār^a ak su sōdāgar ās
 setā bakhtāvār tamⁱ süy pyau muh^rim tamⁱ süy
 ās hūn byāk sōdāgārā ās dopⁿas yi hūn mā
 kan^ahan dopⁿas kanaan dopⁿas karus mul kurānas
 mul rupia hat nyū sōdāgāran yi hūn drāu sōdā h^ret
 vōt jāye akis lajis rāt rāt^li p^rēz tūr nyū has yi
 māl hūn chu vuchān amⁱ kurⁱ nā k^rē ti sadau phul
 ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni
 dapān chu yat kya gōm āu yi hūn amⁱ kar nas tap
 pushākas chus lamān hūn drāu bro-bro pata-pata
 chus sōdāgar vāte nō vun maidānas akis manz
 vuchun atⁱ tūrau thāu mut amⁱ sund māl parze āu
 vun anun panun māl yi āsus tā ti beye ās yiman
 tūrau beyen sōdāgāran hund nyumut titi anun
 vāt^anāvun panānas dēras gau setā khush dopun

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

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

9. Said the third guardsman:—

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

tamis saudāgāras tōg^{na} amis hūnis mul karun
tamis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād amis hūnis kurun mul rupias
pānz hāt lichin chit yi hāy tīn^{an} amis hūnis nāl
dop^{nas} t̄a gat pananis kāvandas nishin yi chit
h^{et} gau hūn vōt nazdik amis sōdāgāras sōdāgarān
vuch parze nā vun yi hūn dopun panenen bāben
dop^{nak} hūn āu phirit amⁱ kurⁱ k^{ʔa} tāny tahsīr amī
tunuk ka^{rit} balki chus chālānā nāl sōdāgār gau
phikri dopun vun kya kare rupia hat gōm kharj
koḍun bāndūk lāy^{nas} t̄a mārūn yeli mārūn t̄a ada
ph^{urus} gōs nazdik bo vuch^h ha amis kya kākad
chu nālⁱ yohāy kurānas nālā mut^{run} t̄a vuchun
atⁱ lyūkhmut rupias pānz hat ad^h ph^{urus} setā
pādshaham s̄ay che dalīl sargī gatē karin^h harga
h̄ay su sōdāgār guḍenⁱ vuch^hhe amis hūnis kyah
chu nāl su hūn ma m̄arihe gau amisund pahar.

11. āu tūrimis gulāmasanz dalīl tūrimis gulāmas
vanān pādshah ai gulām yūs akha āgas p^{eth} bē
vuphāi ka^{ri} tas kya vātⁱ karun dop^{nas} gulāman
pādshaham tas gatī sar tatun shehera manza dūr
kadun pādshaham bu vanai dalīla t̄a tāvum kan
dopān chus gulām su ās pādshahā ak amis suy ās
nechiv z̄a timānai moye panenⁱ mōj pādshahān k̄ar
vurudz z̄anānā sa gaye pādshāh zādān don vur^{mōj}
pādshāh zādā z̄a āsⁱ sabakas tōrā āy amis vura mājⁱ
niyak salām lālaḥ nigīnau trām thāvuk amis bōnt^h
kanⁱ yim gai beye sabakas doha doha che karān
pādshāh bāye daj panen^h rāy kya dajis bo karāha
yiman pādshāh zādān s̄ath guna doha aki vunun
yiman pādshāhzādān don me s̄ath 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 tə chak sāl' mōj b'eta asi vātⁱ na
 pādshāh zādā gai sabākas pādshāh āu darbār
 murkhas ka'rit vōt mahala kām pādshāh bāya
 trup^{nas} darvāza darvāza ches na thāvān dop^{nas}
 yi kyāzi vubus pādshah bāy dop^{nas} bu chasa
 ch'ānⁱ kulai kinā chān'en nechevin hanz dopunas
 pādshāhan ti kya gau dop^{nas} tim ām l'ekan
 pādshāh chus dapān vun' kya chu salā pādshāh
 bāy ches dapān me gāse tə hanza vālinja za tima
 kh'ema bo ada kya thāvai darvāza pādshāhan
 dyut hukm vazīras dop^{nas} yim shahzādā za dik
 marāvāt^{lan} atⁱ yiman karān vālinja za gau vazīr
 vōt bāt'hāl yetⁱ yim shahzādā za ās yiman kun
 karān nazar setā gās yim pādshah zādā za khush
 dilas pyōs insāf dop^{nak} tal'u yami shah'ra
 dūr tal'.

12. dapān vustād mārevātalan dyut hukam
 vazīran mār'ūk hūn za māravāt^{lau} mā'r' hūn za
 ka'rik yiman vālinja za lazak tākis manz gai h'et
 pādshāh bāye thāu darvāza pādshah chu karān
 pādshāhi tatⁱ.

13. shahzādā za āy talān biyis pādshahas nish
 pādshāhan rā't' yim gulām gudeñyuk pahar āu amis
 bādis hihis shahzādās chu shamā dazān pād'shāhā
 sandⁱ za bās che palangas p'eth arāmas yimāniy
 s'ud vasān chu shahmār yi gulām chu kaḍān
 shamshēr amis shahmāras chu karān tukra ami
 patā chu shamshērⁱ handis t'ēgas valān pamb amis
 pādshah bāye handis badānas ās vutherān yi zahar
 amis shahmāra sund dopun amis mā āsim shahmāra
 sund zahar ās vutharān' tə 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 pādshāḥan yi ām mārāni pādshāḥam say che
 dalil harḡgāk⁷ēy su pād⁷shāh sar⁷ ka¹rihe panen⁷en
 nechevin p⁷etḥ mā diyehe hukm mār⁷vātalan tuh⁷
 mār⁷ūk ada gai tim hūnā zā mārā pādshāḥam agar
 bāvar karak na su pād⁷shāh ās sōnuy mōr yi
 pādshāh gāk ṣa yi kya che shamshēr at¹ kya chiy
 palangas thal shāhmār gan⁷i ka¹rit.

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. GRĒST BĀYE HANZ TA MĀSH TULĀRI- HANZ KAT

1. Dapān vustād yi grēst bāy ās šajmaš kami
bāpat kārđāran muka daman āsus kurmut zulm ami
bāpat che šajmaš vāš vanas akis manz otuy vāšus
māch tulār amis āyi zabān dapān che amis grēsta
bāye ša kyāzi chak šajmaš dop^{nas} grēst^a bāye
m^e chu gaṃut zulm ami dop^{nas} phērit māch
tulāri m^e ti chu gaṃut zulm bo ches vadān ša
thāutam kan vanān māch tulār grēst bāye kun.

yi tai vesī paran p^{rimōs} karōs zār^{pār} |
budai che sai māch tulār vanuk jānāvār ||

2. koh^a kohāy yūra aūyām āsus ayāl bār |
balai p^{riyen} hāpat gānas vanān tāny nam lār ||

3. pōt^{en} tasānden āl^{nāsh} kurun sāhibō āyna ār |
budai che sai māch tulār vanuk jān^{vār} ||

4. dapān amis grēsta bāye yi māch tulār dop^{nas}
yi hāl kur nam vanā manza hāpatan vun^a šajēs
vāšas grēsta garas dap^{ām} kare rahat vuch tā vuny
kya kairim yi grost thāu tā kan bu kya vanai.

thanyā matit kuṭha thāunam mōteny chem
bānd^{hāl} |

bāgenⁱ āyas grēst garas sāi m^e gayem gāl |

5. drātis sā^{tin} kash^a yeli šet^{nam} kā^{tya} kaṭis
mār |

budai che sai māch tulār vanuk jānāvār ||

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 ami mäch tulari vanit panun dād vu
che dapān amis grēst^a bāye chiyai kyē gamut bati
van vanān che vo vanān grēst^a bāy dapān ches bōz
m⁷e kya zulm chu gamut.

azal chāvun chu samsāras chetal vaṣanⁱ jāi |
budai chesai grēst^a bāy yōr nai rōzanⁱ āy ||

7. sōnta yeli mut^asāⁱthⁱ grēst^{en} dilāṣa dina hai āy |
mudr⁷au kathau yerā barak zālās valenā āy ||

8. harde vizē dard motuk lāyine tim hai āy |
budai chesai grēst^a bāy yōr nai rōzanⁱ āy ||

9. yim phal vavim māje zemīni tim hai papit āy |
sumbrit sāⁱrit kalās kaⁱrim hata budⁱ khāris drāy ||

10. chakla chakla mukadam ta paṭ^avārⁱ tōlani tim
hai āy |
budai chesai grēst^a bāy yōr nai rōzanⁱ āy ||

11. āziz ta miskīn kai t⁷a visyāi halam dār dār āy |
halam dit^amak mebar bari suy chu muklan pāy ||

12. kalāma sāⁱtin savāb likhan yit^anai lagik grāy |
budai chesai grēst^a bāy yōr nai rōzanⁱ āy ||

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

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

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

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

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

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

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

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

I collected and piled them on the threshing-floor, hundreds of *kharwārs*¹ in weight.

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

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

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

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

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

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

¹ A *kharwār* weighs about a hundredweight and a half.

X. RĀJA VIKARMĀJITEṆY KAT

1. dapān vustād mahñyiq bōr āsⁱ pakān vatⁱ āk
 broho maidān atⁱ maidānas yeli hñtuk pakun lagⁱ
 vaneni pānevāñy talau van^{tō} dalilā yim maidān
 karōn⁷ patā kanⁱ āk byāk shahṣa amis dopuk ṣa
 vanta dalila yi maidān muk^alāva hun amⁱ dop^anak
 phērit boh^aṣa vanemo⁷ dalil dalil haṣa vanemau
 kathe pānt pāntēn kathen gaṣe nam dinⁱ rupias
 pānt hat yimau dop^a has phērit bōr hat dimoi bōr
 zanⁱ pāntūm hat gai panenuy vanse kathe pānt
 dop^anak.

dyār hase chu saṣras :

yār hase chu na ās^anas :

āshⁱnāv haṣa chu ās^anas :

gaye tre kathe beye ze kathe haṣa ch'au

ṣa zaṇāṇa ch'auvna paneñy :

yesa na āsi pānes sāⁱth :

beye haṣa

yus rāṣas bēdār rōzi :

suy haṣa zaⁱni rāje Vikarmājiteṇy kūr :

vañye nak yima kathe pānt yim chus dapān van
 ṣa dalil yi chuk dapān me haṣa vañye mōv kathe
 pānt mil^avuk laḍāi yim chus dapān rupias bōr hat
 nñit dalil k^e vañyit na maⁱdān chu vuñye pakenai
 amis lāyuk yimau bōrau zaⁱnyau amⁱ dop^a nak pakynu
 sa yeti kis pādshahṣ nish yisu dapi ti karau.

X. THE TALE OF RĀJĀ VIKRAMĀDITYA¹

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,² but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

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

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā 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 *bāt*, 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 *bāt* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dālī* by "story". Its meaning is not indefinite.

2. dapān vustād vātⁱ pādshahas nish d'ut pheryād
 torau zaⁱnyau dop^ahas pādshaham yim shakhtan
 kh^aiy asi rupias tōr hat dopun vanemō^a kathe
 pānt pādshahan dop amis shakhtas van^asa kya
 vunthak yi votus phērit pādshaham bo vanai kathe
 pānt rupias pānt hat gāse nam din^a ada vanai bo
 kathe pānt pādshahan ka^r rupias pānt hat dithin
 amis shakhtas yim ka^rin yim band pāne ka^rin
 kāma amⁱ pādshahan pādshāhihund poshāk trāvun
 gadoi yiye hund poshāk pōrun beye gandin lāl^asat
 gandin mat^e drāu yimā kathe pānt sar kar^ani.

3. dapān vustād guḍēny drāu beṇye handis
 shah^aras kun gur chus khasun vōtⁱ yeli n^azik at
 beṇye handis shah^aras lazun shech^a amis beṇye me
 kyā chu p^rūmut mohim bo kya yimaha tōrⁱ ami
 laḡanas beṇye phut phērit shech^a me kya rōzan
 pāma vā^avis manz phut phērit laḡanas beye shech^a
 me yeli na bani tōrⁱ yūn tōtⁱ gaḡem ladun naptas
 k^rēṭā lade hamai tat gāse gand karun p^retha
 gaḡes mohar kareṇy paneṇy ami kar beṇye kāma
 lodun paneṇye kyenzi batā hana yā t^ruṭ yā shūṭ
 p^retha kar^anas paneṇy mohar korun revāṇa amis
 bāyis tamⁱ yeli vuch beṇye hanz mohar rotun a^ti
 thāvun ḍabāvīt.

4. drāu yārisanzi vatⁱ yeli vōt n^azik sōzun amis
 mahnyu yār hasa āy pādshāhī chesna so hasa chiṇy
 mohim zad yāran yeli bōz drāu vōt amis yāras nish
 dapān chus hā yāra katⁱ gōham yōr pāⁱda pakān
 chí dunuvai. amis ās miskīnī hund poshāk nāl^a
 dapān chus yār yi kal^ati shāhī ditta m^e yi myōn

2. Saith my Master :—

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

3. Moreover my Master said :—

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

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

poshāk tūnthā t̄a yi ās^ana bōz^ana yi chu amis
miskīnī hund poshāk yi ās bōz^ana kal^{ti} shāhī kami
mukhā mahabat s̄āth gau vā^{it} yārasund gara
yāran kūr^{nas} ziāfat lāy^akā pādshāh sap^{nyes}
ottāny za katha sar.

5. drāu vuñy zanāna hāndis shah^{ras} kun vōt
at sheharas and kun atⁱ ās buḍ zanāna byūt
amisandi ga^{ri} dopun amis buje zanāna ditam drōt
bu anā yamis guris kh^{ut} gāsa drāu gāsa anani
vuchun atⁱ gāsa maidāna at^v chu lōnān yi ās rakh
pādshahasunz ās lādān t̄ahab^v nyūk r̄atit panānis
mējeras nish koruk k̄ad rāt āye amis chu gaṣān
pā^{da} zanāna ak amis mējeras ziāfat h^{et} yi chu
bihit palangas p^{eth} ziāfat thāūnas bōnt^a kanⁱ atⁱ
vatⁱ khyeni don^a vai hana h^{re}yek yi dyutuk amis
k̄adis kurhas ālau hatō k̄a^dyau yi khyau s̄ā^{ny}
t̄ethan k̄a^d rut khyān atⁱ chu panāni jāye behit
yimau doyou kar tamis kuri at palangas phut tar
kuruk ālau amis k̄adis t̄a vuch t̄a yat palangas
phut tar t̄ima tagi amⁱ dop^anak phīrit āny tagimna
hamsai ch^{um} ch^{an} dophas vulā vōt ot amis
zanāna parza n̄au panun khāvand amⁱ ās parza n̄au
mut brōnt yeli yi battāhan di^a has yi zanāna che
dapān amis mējeras vuñy kya karau yi chu myōn
khāvand yi gaṣe mārūn rātas rāt hukm d^{ūt}un
māravāt^{lan} dop^anak n̄iyūn yi k̄a^d gaṣe mārūn
vālinje gātyes yūrⁱ anan^v nyūk yi k̄a^d shah^{ras}
nebar amⁱ dyut^anak savāl m^{ye} trāv^{to}h yelā bo
chalaha at̄a but Khudāyas kun karaha zāra pār
trāvuk yelā vuchan āb^a hanā cholun atih at̄a but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

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

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

Khudā sābas kun korun zāra pār ata p'ōs yiman
lālan satan p'ēth yim tat' āsis gand'maty' maba
yiman dopun mārāvāt'lan tun hata sa m'e trāvyu
yela nom chu lāl sat tōr chu toh'i tun zan'en tre
chu m'en tohi nish.

6. ot'tāny ka'rin tōr kathe sare pāntsim kath
gayas mashit āu vōt panen gara beye vanān chu
timan pānten zanen vanyu sa kya van'au toh'i
pānt kathe yi votus phot phērit pādshaham kabe
kathe ka'rit sare dop'nak pādshahan tōr kathe
yimau dophas kusa kusa dop'nak pādshahan.

ās' nāv ch'a paz' pā'th' ās'nas |

yār chu na ās'nas titi puzuy ||

zanāna sa chena paneñy yāsina pānas sā'th che
titi puzuy |

dyār che bakār safaras titi puzuy |

yima tōr kathe karimau sar vuñy van'um pānt'um
kath dop'nas am' shakhān phut phērit rup'ya hat
ga'em dyun dyutanas pādshahan dop'nas.

yūs rātas bēdār rōzi |

suy zvāni rāje Vikarmājiteñy kūr ||

7. pādshahan kar kām lāgun fakir gau vōt rāja
Vikarmājitun gara nazar bāzau kar nazar khabar
dārau niye khabar amis rājas dop'has rāja sāba
fakira ak gomut pā'da yohoi dapān bu z'enān rājasanz
kūr rāja vanān chuk phut phērit az tāny kā'tya
rāja zāda gamat' at'e māre vun gau yi fakir havāla
Khudā ada yā lasa yā mari ga'u khā'lyūn ku'this
manz yat' yi rājasanz kūr ās palang trāvhas shērit
khut fakir palangas p'ēth amis khātūni dītan z'er

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

ka'rin amis sâ'th kathe kathe ka'rit karun kām at
 poshākas korun shakaḷ insān hīsh pāne drāu dūr
 pahan byūt naz'ri shamā chu dazān amis khātūni
 handi shik'ma manza drāu azhda bāu at poshākas
 manz yat yi amⁱ fakīran yinsān h'u kurmut ās yiy
 chu dōnān šap^r h'evān atⁱ yelina insān ās beye bāu
 yi azhda amis khātūni shikmas manz amⁱ fakīran
 kar sargī balai che amis khātūni handis shikmas
 manz nebar k^rē che na āu fakīr vōt beye at palangas
 nishi khātūni dīsan zēr kathe ka'rin amis sâ'th at
 poshākas korun beye insān h'u gau beye fakīr
 byūt dūri pahan shamā chu dazānⁱ athas k^ret kaḍin
 shamshēr amis khātūni handi shikma manza log
 nā'rini yi azhda log at poshākas manz aḥani tujen
 shamshēr chu amis azhdaḥas kat^rān mōrun ka'rinās
 gaṇye tunun atⁱ palangas tal khut pāne at palangas
 p^reth shamshēr dīsan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan
 dop mār^rvātelan gaḥ^ru yi fakīr āsi momut yohoi
 vālyūn az tāny kâ'tya rāja zāda gaṃat^r mārā tā yi
 ti āsi momut ka't^r at kutis manz vuchuk fakīr vāre
 kāre zindai nazar bāzau kar nazar khabar dārau
 niye khabar rājas dop has rāja sa fakīr chu zindai
 rāja sāb khut pāne at kutis manz karān chu mubārak
 amis fakīras dapān chus fakīra ša vante k^retā pā't^r
 bachōk dapān chus fakīr bēdār rōzana sâ'th rāja sa
 kar nazar palangas tal rājan kar nazar vuchun
 palangas tal balāya ak trau muḥ fakīran mā'rit
 dapān chu fakīr amis rājas zabān kyah che karṃut
 rāja chus dapān puz chu Khudā chu kunuy fakīr

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.¹ It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqir satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqir to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

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

¹ Literally, "belly," but as the python certainly came out *via* the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasā chay atⁱ paneñy kūr mā disa
panun nishānā dīḡanas wāj amis fakīras fakīrasanz
wāj rāt amⁱ rājan.

9. drāu fakīr vōt panun shahar fakīri hund
zhāma tunun kaⁱrit pādshāhī hund poshāk purun
dyūtun hukum lashkaⁱri nēru sạ m^ʔe sạⁱth.

10. dapān vustād guḡeñyī gau at beñye ḡandis
shaharas yi pādshah ti ās bāja tārān ami suy
pādshahas anyin beñye paniñy thāunas bōnt^ʔ kaⁱni
sa tami dohuch ziāfat yat tami beñye mohar āsus
p^ʔetha karmut dapān chus yi ch^ʔā mohur chāny
dop^ʔnas phērit myeñyīy che dapān chus yi pādshah
buy kya gās tami dohuk miskin paz pāⁱty chu
āshnāu ās^ʔnas.

11. ḡitan amis pādshahas ti lashkar dyūtun
kadam yārasund kun vōt yāras nish yāran kar
ziāfat yiman don pādshahiyan kiḡ. rāt kaḡuk atⁱ
suban drāy.

12. dyūtun kadam at h^ʔahara sandis shah^ʔras
kun anān nād dit amis pādshahas dapān chus anuk
sạ ṭahāl^ʔ timau chu ch^ʔānye rakh^ʔe manza ṭur
rutmut su kati chuk thāumut anik ṭahālⁱ dop hak
yus tohi ṭur rutu rakhi manza su kati chu thāumut
yimau vun pādshaham asi chu kurmut havāle panenis
afsaras mējaras anuk mējar dop has nomau ṭahalyau
kuruy havāla ṭur su kati thāvut yi chuk dapān
m^ʔe dyūt na ṭahāl chus karān gavāi pādshaham asi
kur tākhīt amis havāla dop^ʔnak amⁱ pādshahan yus
tami doho fakīr lāgit ās suy chuk dapān anyūk
māravātal ṭōr tim vanan pānai anik tim dapān

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

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

10. And my Master said :—

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

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

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

chuk yi pādshah tohi nish chu amānat tas fakīrasund
 su diyu yūr⁷ yimau māravātalau qar kām ka⁴dik
 yim lāl sat thāvik pādshahas bōnt² kani satau manza
 tulin tōr ka¹rinak havāla dop²nak yim kam¹ āsyu
 d⁷itamaty dop²has fakīran ak¹ tam¹ kami bāpat su
 ās dyūt²mut yem¹ mējaran māraṇa bāpat dapān chu
 pādshāh amis mējaras kun me chuk na parzenāvān
 buy kya gōs su fakir yus kā⁴d ōstan kurmut gudeny
 āyī sa khātūn ziāfat h⁷et kheyau yek jā h²r⁷au t⁷ut
 kuru me ālau dopūm volo kā⁴dyau yi kh⁷au sōn t⁷ut
 tam¹ pata ās bo rōt m⁷e khyau tam¹ pata karu murde
 māzā¹ry phutu palangas tar kurū me ālau t⁷a ma
 zānak yat palangas vāt ka¹rit me dop²man āny
 zānenā ham sāye chum ch⁷ān palangas dyūt²mau
 vāt ka¹rit am¹ paneñ⁷e zānāna parzanāvus dop²nai
 t⁷e yū chu myōn khāvand yi chu āmut fakir lāgit
 yi gabe rātas rāt mārūn kur thas havāla noman
 mārevāt²lan yiman āu ār myōn yimau trāu has
 yele yiman ditim lāl sat tōr ditim tūn zanen tre
 thāymak amānat ya¹t⁷ kya chyum tim lāl tre tōr
 chim d⁷ūtmat noman tūan zanen ye¹ty kya chūy
 tim ti kōlnas zima¹ tahsīr.

13. dapān vustād dyūtun hukum paneñye
 lashka¹ri koḍun yi mējar ti paneñy zānāna ti
 kханenāvun khod t⁷anānāvin don²vai at khūdas kar
 nāviñy kañye kan at¹ chu lekhan sāhibi kitāb

shrāk sarp makhri zan bēvophā ;

14. drāu at¹ phirit yi pādshāh vōt at¹ rāja
 Vikarmājītun gara divān che rājas khabar pādshāh
 chu āmut paneneñy bātan rāja chuk dapān sa cha

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

13. And moreover my Master told me:—

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

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

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān
 buy gōs su fakīr m'e nish chu ch'ōn nishānā t'e
 nishi chu myōn nishānā dapān chus rāja tam' dohuch
 fakīrī kya gaye azich pādshāhī kyah gaye dapān
 chus pādshāh me āsa hetāmata kathe pānt timai
 āsus sar karān tam' āsum lāg" mut fakīr rājan
 kar kām ditinas sāt' paneñy bāt drañ vōt panenis
 sheh^{as}ras manz chu karān rāj.—vu salāma vu ikrām.

"Of a faqir she is the wife, not of a king." Quoth the King to him, "Verily, I am no other than that faqir. I have with me thy token, and thou hast with thee mine." Quoth the Rājā to him, "What meant the faqirhood of those days, and what meaneth the royalty of to-day?" Said the King to him, "I had bought five things, and them was I testing, and therefore dressed I myself as a faqir." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI
YARKAND ZĒNENI GAU

Yi m^{re} dyōt mai tih gaṣ ṭa bozān |

Yārkand anōn zēnān ||

1

guḍeny dup malkānye kus ka'ri yohoi kār

Fōrsat chu zōrāvār |

rāje be Yārkand bāj^s gaṣ tārān

Yārkand anōn zēnān ||

2

Landāṇa p^{re}ṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai |

guḍēny Son^s marga chāvān posha mādān

Yārkand° ||

3

huk^{ma} mah^{rāj} Buṭṭanis brō drāu

Balti tum age jāo |

pīche jāo Kashmīr nāle chālān

Yārkand° ||

4

rasat sai ṭopōr karhai tarfan

guda lug Maṛāj pargan |

tim vadān āsⁱ koṭ lagⁱ gār zān

Yārkand° ||

5

timan Buṭṭa garan Kāshirⁱ thāvik

Buṭṭa bāy broh n^{re}āvik |

gur bātⁱ dākas zumba che gāsa sārān

Yārkand° ||

6

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

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sābir, 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-meads. "Yārkand
will we conquer for ourselves."

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

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

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

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

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

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

- ba rai khumba khas zanānan che sumb^orān
 zⁱūnte gāse vartāvān ।
 aja āse pyāv^olā kyē āse dujān
 Yārkand^o ॥ 7
- gurⁱ manga nāvⁱhai kukar gāman
 chuh karun yimnā zānan ।
 hari hari karān āsi timan pak^onāvān
 Yārkand^o ॥ 8
- kal^o kanⁱ dumbij ches laṭi kan^o lākam
 gāsa raz kanyek mah kam ।
 gāsa gaṇḍi tā zache zīn pāⁱrit soira sāmān
 Yārkand^o ॥ 9
- rasat kaⁱrtaṇ an^ohai nān gār
 matⁱ chuk pan paneñy kār ।
 g^oaja kaⁱrik krālan guḍeñy l^oēja sārān
 Yārkand^o ॥ 10
- krāje dup^o khāvandas nā dānā krālau
 kathu kit kōṇḍā vālau ।
 kām hau che pak^ovañy āⁱmi gaṭu trāvān
 Yārkand^o ॥ 11
- gūr dop^u gūr bāye donovai nērau
 gau kiṭ jāy shērau ।
 vuḍre preṭh h^oe gāsu lāu gau gāṭan lārān
 Yārkand^o ॥ 12
- kun^oṇa k^oet dudā nut vāri h^oet bāⁱri drāu
 lōkan chu safarun thāu ।
 tākīt dudā gūr jan^otuk bāgvān
 Yārkand^o ॥ 13

7. Women were collected to help in distributing straw and fire-wood. Some of them were fresh from childbed, and others were heavy with child. "Yärkand 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 "här' här',"¹ as they urged them along. "Yärkand will we conquer for ourselves."

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

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

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

- vāṭaḷ¹ dup vātūḷa bunai sera za
chim mangān. dāle muy ṭa ka |
bōrastā ār h'et m'eti hai pak²nāvān
Yārkand° || 14
- (vātij vanān phērit)
phērit dabṣa hek vāṭaḷ gānau
dabzi hek aṣ¹nau zānau |
dap²āmāk vāṭaj k²ē nai chum bōzān
Yārkand° || 15
- shumār bōz hai ṭā¹ḡadāraṇ
mang²laj ahengāraṇ |
vōḍ²e p²ēṭh yiran h'et shrānz dakhe nāvān
Yārkand° || 16
- kārau ditti bārau yingar kat¹ bārau
vān kat¹ jān shērau |
hāl kya kur hak nāl gara nāvān
Yārkand° || 17
- khush kya gōsai amōb gau jān
paṭa nyūk nāyid chān |
baṭṭa dajē at¹ h'et paṭe chuk lārān
Yārkand° || 18
- musla hat karān tim² āṣa pānevāñy
kusuy ka¹ri nāyiz ṭa chān² |
kaṭa vaṇ² ka¹rit hai karau guzrān
Yārkand° || 19
- Sābir tilavāñye tāmat yūtuy van
yāmat khabar bōzan |
tāny² āṇ sāhib bā sō¹ri sāmān
Yārkand° || 20

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

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.¹ Thou shouldst have said, 'I know not how to use them.' " "I did, my sweeperess, say that to them, but they heard me not at all." "Yärkand will we conquer for ourselves."

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

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

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

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

20. Šābir Oilman³ only so much say, so long as they shall pay heed unto the news. At length came the Šāhib with all his retinue, saying, "Yärkand will we conquer for ourselves."

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

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

³ The name of the poet.

XII. ĀKHUNASANZ DALĪL

1. Tam¹ süy ās nechiv tōr tim² nai prūsun bo
 buđi ās tuhi vānyu kyah kār ka'r³u ak⁴ dopus bo
 kare yimāmat bēy dopus bo para bāng bēy dopus
 bo para vāz lokat hi tōrim dopus bo kare tūr doha
 ak banyāu gau pādshāhas tūri vōt yeli pādshāh
 sund garā rūd vudanye tāny nerān tōrā vazīr beye
 pādshāhasanz kūr yi vuchuk at⁵ vudañye dop⁶nak
 tohi kam chu yimau dop has tu kus chuk dop⁶nak
 bu chus tūr yimau dop⁶has as⁷ ti che tūr ka'rik
 gur⁸ za sapud savār ak yi ākhun beye yi pādshāh
 kūr dop⁶nas vazīran nēryū tohi nasiyat hasa karai
 ak kat yina sa pādshāh kōđi sāt⁹h kat kuni karak
 bo hasa yimau pata ta tohi nēr¹⁰ū.

2. yim chu pakān pādshāh kōr¹¹i che na khabar
 yi chu na m¹²e sāt⁹h ākhun zāda tas cha khabar yi
 chu vazīr gāsh lug phuleni vat¹³ gur¹⁴au p¹⁵etha bun
 gaye yi pādshāh kūr kul¹⁶e akis p¹⁵eth atā but chulun
 vuchun at kul e manz lāl yi lāl tulun āyi b¹⁷et amis
 ākhun zādas nish tas che khabar yi chu vazīr vazīr
 kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah
 trāvān parza nāu am¹⁸ pādshāh kōr¹¹e vazīr na lāl
 tuluk sāt⁹h vāt¹⁹ shahras akis manz at⁵ vuchuk
 pār²⁰ehna at⁵ manz b¹⁷eth¹.

3. yi chu yivān amis pādshāhas nish am¹⁸
 sheharakis dapān chus bo behe naukar yi chus
 dapān kya naukri karak dapān chus bo kare gur²¹en
 hanz kismat yim che yimai kathe karān sakhsa
 ak āu lāl pharōsh amis pādshāhas kanāni 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.

za yi votⁱ sâyist yi chus dapân pādshaham ak lāl
 chu bēb^ahā byēk chu khuṭ at manz chu kyum dapân
 chus pādshāh ti kyata pāⁱth^r āy tē bōzaṇa dapân
 chus yi phirit pādshaham tākīt chus manz kyum
 phuṭa r^yūn hargā kyum drās na ada yi pādshahas
 khush ka^ri ti ga^bem karun har gā kyum drās
 tela ga^bem bakhshāyish dīny.

4. dapân vustād phut^rruk yi lāl amⁱ manza
 drāu kyum amⁱ sātha tun has sâyist nāu nahit lāl
 shināk pyās nāu gau yi lāl shināk panun gara doha
 doha chu kaḍān rātas bihān chu panani ga^ri dohas
 yivān chu lāl pasand karāni amis pādshahasund
 nāyid gaṭān chu mast khāsāni amis lāl shinākas
 tatⁱ chu vuchān amisunz yi zanāna yi ās khāb
 sūrat setā āu yi nāyid vazīras mast khās^anas dop^anas
 ai vazīra zanāna che amis lāl shinākas yi shuybehe
 vazīrasandi ga^ri amis karte kyēṭa nukhta dop^anas
 ada kya yi vazīr gau amis pādshaha sanzi kōḍ^re
 dop^anas ta dap pādshahas m^regate yis lāl shinākan
 gudeñyi lāl pasand kur tatⁱ hyu byāk lāl āsun dup
 pādshaha sanzi kōḍ^ri pananis māⁱlyis m^re gate lālas
 h^ru bē bahā lāl āsun āu lāl shināk dop^anas pādshahan
 diṣa lāl anit tat lālas hyu āu vōḍa lāl shināk vōtⁱ
 paneñye zanāna nish byūt top^a ka^rrith yi chas dapân
 zanāna ti kyā zi chuk phikri gamut dop^anas phērit
 amⁱ lāl shinākan pādshah chum lāl mangān bēbahā
 su ka^rti ana dop^anas amⁱ zanāna gaṭ dap pādshahas
 ritas kyut dim kharj bo dimai lāl anit pādshahan
 dyutus kharj ritasumb yi anun panun gara chu
 bihit khyavān nu chu gaṭān pādshahas nu chu gaṭān

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 yī su lāl yus tam¹
kul'e manṣa tu jān gau h'et pādshahas kar²nas salām
lāl thāu nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha
kaḍun paneni ga'ri subhas āu nāyid mast khāsani
amis lāl shinākas mast muk³lāu nas khāsīt tā drāu
nāyid pānas vōt¹ beye amis vazīras nish dopun
vazīras kyē ta karta amis lāl shinākas amis che
zanāna khōb sūrat sa shūybihe vazīrasandi ga'ri
vazīr āu beye amis pādshaha sanzi kōr'e dop²nas
ta mang pādshahas lālan hund truṭ dop am¹ pādshaha
sanzi koḍ'e pananis mālis me gati² āsun lālan hund
truṭ lāl shināk āu pādshahas nish kar²nas salām
pādshah chus dapān lāl hasa gat²nai āsan¹ sethā
tratis sumb āu lāl shināk vōt panun gara yī chas
dapān zanāna lu¹t¹ pā¹th¹ kyā zi chuk bihith yī chus
dapān phērit pādshah chum mangān az lālan hund
truṭ su ka¹ti anā bo dop²nas am¹ zanāna k²e chana
phikir gat pādshahas gate h'un tren ritan kyut
kharj dyut²nas pādshahan kharj āu panun gara
h'et.

6. yī chu khyevān tā ch'avān yuttāny yim tre
rit gai vu chas dapān yī zanāna amis lāl shinākas
dapān ches ye ta¹t¹ m'e tami kulye manṣa lāl tu
jāu tami kul'e kul'e gate khasun h'ur pahan ta¹t¹
chiy nāg ta¹t¹ nāgas gate andas kun dob khanun
ta¹t¹ dobas manz bih zi ka¹tith tath nāgas p'eth
yinai gudeñy she za¹n'e srān kara¹ni timan kyē
ka¹r¹ zina patā yiyiy timan shen zanyen hunz zith
sa vasiy tat nāgas srān kara¹ni poshāk trāviy ka¹rith

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

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

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

bā'this p'eth chōn gābe gāsun bū'r' pā'th' gābe ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman patā āyi sātīm' za'n' trōv am' poshāk ka'rith bā'this p'eth pāne vuš nāgās manz āy yi lāl shināk bū'r' pā'th' āy tā tulun yi ā'mi sund poshāk gau ta byūth ath dobas manz am' kur srān kaš bā'this p'eth vuchun at' na poshāk dišun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pā'dā kuruk m'e mā kar siras phāsh yi tā gāñy ti dimai āmi kurus ālau ām' dob' manzā dop'nas dim vādai Khudā yi bo mangai ti gā'em bōzun at' p'eth dyut'nas vādai Khudā dyut'nas poshāk poshāk tun am' nā'l' dop'nas kyah chum hukum dop'nas ām' lāl shinākan be gābe h'ūn m'e sā'th' pakān chu lāl shināk broh broh yi che pakān patā patā.

8. dapān vustād āmis chu nāv lāl māl pā'ri vā't' āmis lāl shinākasund gar.

9. dapān vustād yā ā'mis kathan harān lāl yā chis āhis harān lāl doho sath sath rāth gaye āda subu āy lāl sath tu'l' lāl shinākan gau h'eth pādshahas kār'nas salām lāl sath thāy nas bōntā ka'ni pādshah gau sethā khush.

10. lāl shinākan h'ūtus rukhsat vōt panun garā patāi vōtus yi nāyid ām' khōsus mast mast khāsīt drāy vōt yi nāyid vazīras nish āmis ti khōsun mast dapān chus hā vazīr' āmis lāl shinākas gamuṭ az pā'dā b'ēk zānānā sa che sethā khōbsūrat tāmīs guḍe nyechī hāndī khota 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

amis lāl shinākas akh che lā'ki vazīr b'ēk che m'e
lāyak dop^{nas} pyōm hasā beye vanun pādshah kōd'i
gau yi vazīr dapān chu amis pādshah kōd'i ša mang
mā'lis m'e gaše āsun rutunā kud gaye pādshah kūd
panānis mā'lis dapān ches m'e gaše āsun rutunā kud
pagā āu lāl shināk dapān chus pādshah anas rutunā
kud.

11. drāu lāl shināk vōt panun gara dapān chu
yiman zanānan don pādshah chum mangān rutunā
kud su ka'ti anā bo phērith vubus lāl māl pa'ri
dop^{nas} gaše pādshahas mang tren ritan k'ut kharj
dyut^{nas} pādshahan āu h'eth panun gara doha doha
chu kađān tre r'eth gai āda lekhān che lāl māl
pa'ri kākad dapān che a'mis lāl shinākas gaše tath
nāgas p'eth ye'mi manzā bo a'nythas ta'ti manz
gaša yi kākad trāvun tōd' khasi atho ta'ti manz
āsi kud ta'ti ka'rzi thaph pānā manz va'si zinā.

12. gau h'eth yi kākad vōt ath nāgas p'eth
trāvun yi kākad ath nāgas manz h'yūthuy yi kākad
trāvun tyutuy khut āda atha a'ty athas manz rutunā
kud ditun ath thaph am' tha'pi sāt'hi āv a'mis hoš
nē'rith hoš h'eth ti kud h'eth ti āu pānas vōt panun
gara rāt gaye āda subahanas gau pādshahas karun
salām ka'd'hen thāu nas bōnt' ka'ni pādshāh gōs
sethā khush.

13. h'yūtus rukhsat lāl shinākan āu panun gara
āu beye yi nāyid khāsun mast a'mis lāl shinākas
mast khā'sith drāu vōt a'mis vazīras nish beye chus
dapān yiy vazīra a'mis lāl shinākas chuk nā ša
vātān kun'ka'n' a'mis kartā kyēša gau yi vazīr a'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 Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

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

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithae, do thou something to him." The Vizier went to the King's

pādshah kōḍṛi dapān chus ṭa chak pādshah khūd
ṭa gatiye āsun akoy kuḍ pādshahas gabe mangun
byāk gaye yi pādshah kūḍ dopun panānis mā'lis
m'e gabe āsun byāk kuḍ āṇ beye lal shināk karun
salām dapān chus pādshah byāk kuḍ gabe āsun.

14. āṇ lāl shināk vōṭ panun gara dapān chu
yiman zānānan don az chum pādshah mangān byāk
rotun^a kuḍ divān ches lāl māl pa'ri paneñy vāj dapān
ches gaṭ tath nāgas p'eth ta'ti nāgas a'kith kun chiy
pal buḍ ta'ti hāṇ myēn vāj su pal vu'thī thud ta'mi
ta'ti chai vath ta'mi va'ti va'za bun ta'ti chai m'ēn
vis say diyiy rutunā kur.

15. drāṇ yi lāl shināk vōth tath jāye hāvun tath
palas vāj pal vuth thud vuth ta'mi va'ti bun bun
vuchin khātūnā akh ku'niy zany a'mi dop^anas ka'ti
ōsuk a'mi dop^anas lāl māl pa'riye dopuy rutunā kur
a'mis khātūnī pyau yād ta'misanzūy māj ās sạ yas
rutunā ka'ris sạthi huṣ gayau nē'rith tas che akay
nur tas chu dōd panānis dilas rāy kar a'mi khātūnī
yāny m'ēny mōj vā'ti n'emis manoshas kheyē yi ās
sethā khōbsurat a'mis gau shōk dilas bo kare a'mis
sạthi nēthar voñy yeli maje hund par tav^a pyau ath
jāye gau buñyul a'mis dyūtun shāp kūr^anas kanye
phul thāvun chandaṣ vāṣus māj uth dop^anas hatai
kūḍṛi m'e che yivān mānta buy yi chas nạ h'evān
zima k'ē a'mi yeli zōr kurnas dop^anas chu manōsh
ṭa dim guḍ^a vāḍai Khudā bo kya karas nạ kyē
vāḍai Khudā dyūt^anas a'mi kur chandaṣ manza kanye
phul shāp tul^anas manōsh yūthuy ās tạ tūthuy rūd

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

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

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

dop^unas yi chu myōn haⁱkhi Khudai bo āsan yūhoi
 ēārān yūhoi lud^unam māⁱji Khudāyen yi ches dapān
 mōj zab^r gau bāyen don laḍ kākad aⁱmi suy aⁱthⁱ
 dop^unas māⁱjiy lekh tūy l^uk^h aⁱmi kākad dyūtun
 aⁱmis lāl shinākas aⁱthi aⁱmi kur^unas ālau khātūnī
 dop^unas yi an kākad yūry vuch aⁱmi khātūnī ath
 l^uk^hmut aⁱmisānzi māⁱji chu voi m^uēn gab^r yi gāṭe
 vāt^u vunuy mārūn aⁱmis ōs aⁱmi sāthā panun dōd
 pyamut yād su haṭ^uuk yi kākad tun^unas ṭaⁱtith aⁱmi
 khātūnī panun l^uk^hnas kākad ath manz l^uk^hnas
 chu vai myē bāy tuhund gāṭe jal^d yūn m^ue kyā chu
 yeñyi vāl.

16. l^uk^hunas kākadas zabāny kur^unas naⁱsiyat
 dop^unas tut yeli vātak kar^u hak salām salām pāⁱlith
 dīz^uek kākad tim anānai khyen ṭam ru kare ti
 ch^uōn khyun gāṭ^una badal dyūt^unas sāⁱthⁱ asl kare
 dop^unas yi khyēzi taⁱti tihund ṭan^uzi bebinda^r
 trāⁱvith panun khyēzi taⁱmi pata dap^unai tim kash
 na hana kareñy tat khyuth d^ut^unas shast^uro panje
 dop^unas tim chi dyav^uzāth timan yiye tas^uli shast^uri
 panje sāⁱthi.

17. drāu aⁱti naⁱsiyat yād h^uet vōth thuth karūn
 timan salām dyūt^unak yi kākad aⁱmis d^utuk khyen
 ṭam^uru kare aⁱm^uuk tulān chu bus ṭnān bebinda^r
 trāⁱvith panun chu kaḍān ti chu khyavān aⁱmi pata
 dop^uhas yimau khash^una h^unā kar aⁱmⁱ kur yi tū^uri
 pāⁱthⁱ shast^uro pañje chuk aⁱmi sāⁱthⁱ divān zilla
 zilla yimau l^uk^has javāb at kākadas l^uk^has asi
 ch^uenā fursath hazrāⁱtⁱ sulaimān chu divān nād hal^u
 bismilla ka^ru yeñyivōl.

had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

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

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt ath hâu nak yi kākad kākad paḍuk
 karuk a'mis sâ'thⁱ yeñyⁱvōl vū che yi khātūn dapān
 a'mis khāv^{ndas} panānis yetⁱ rōz ka kiṇa duⁿ'has
 manz gaṣak bu ḥaṣ ṭa tāⁱbya a'mⁱ dop^{nas} dunyⁱhas
 manz gaṣau dop^{nas} a'mi khātūnī vuñy yeli nērau
 myēn mōj da^p'y khyē ṭa mangum chōny gaṣas
 mangun vat^{ranuk} muslā beye khyē maⁿ'g^zas na
 vuñy yeli yim sakhr^{ai} dopuk a'mi māje mangun
 khyē ṭa dop^{nas} dim vat^{ranuk} muslā tath chu nāu
 vuṣ^{prang} drāu a'ti vāⁱti panun gara gara vāⁱtith
 karun taiyār roṭhuna kur gau h^eeth pādshahas yi
 lāl shināk.

19. nāydan bōz lāl shināk vōt gaṭān chus
 nāyid gar^{ast} mast kāsⁿⁱ a'ti vuchān chu triyim
 khātūnā drāu a'ti nāyid puth phe^rith vōt vazīras
 nish dapān chu a'mis vazīras ha vazīra a'mis lāl
 shinākas che az triyim khātūnā yiman don ḥandi
 khuṭa khōb-sūrath ṣa che lāyiki pādshāh akh che
 lāyiki vazīr b^{ek} che m^e lāyak a'mis lāl shinākas
 kar the khyē ṭa dapān chus vazīr az vane bo
 pādshahas suy pādshāh ka^ri a'mis khyē ṭa va^r
 dāth su ma^ri zanānā tre n^{emau} a^s'i dop vazīran
 pādshahas pādshaham a'mis lāl shinākas che zanānā
 tre tiṭa chena pādshāhī manz pādshaham taⁱmis lāl
 shinākas rath ṭa kh^e ṭa nukhta su guṭ galun tim^{ast}
 zanānā tre kar^{ast} huk dākhⁱli mahala khān pādshahan
 kar fik^{ra} dopun manga has khyēṭa chiz ti chu anān
 sārui vuñy dapas bo m^{enis} māⁱlisunz khabar gaṭe
 aneñy su cha jan^{ast} tas kiṇa dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *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 āy lāl shināk pādshahas karun
 salām pādshāh ehus dapān az tāny yi m'e vunmai
 ti bōzuth t'e az gāte mē'nis mā'lisunz khabār aneñy
 su cha janatas manz kinā dōzakas drāy lāl shināk
 vōt panun garā dapān chu a'ti yiman zanānan tren
 az chum dapān pādshāh mē'nis mā'li sunz khabār
 aneñy bo kya kare ath su che khabār kā't'a va'ri
 gamut' tas mom'tis yi vutās khātūn yi hoi yi yasa
 rothunā kā'rī ās karān sạ ās pā'ri ba Khudā a'mi
 dop'nas kh'e cha nā fik'r gāte has khar'j beye dapus
 pādshahas chōn' gāte zūn somb'run mā'dānas manz
 zūn gāte somb'run bē shumār.

21. somb'rau pādshahan zūn bēshumār a'ti p'eth
 khut' yi lāl shināk yi musul'han vata'rith a'ti p'eth
 byōth pāne a'mis dopun pādshahas tạ kya gātiy
 anun mā'lisund nishānā yi vothus pādshah dop'nas
 akh gātiy anun jan' tukh m'eva beye gātiy anun
 m'e'nis mā'isandi daskatā khath dopun yiman diyu
 yath zinis nār so pā'ri.

22. dapān vustād yimau yeli ath zinis nār dyuth
 yivān chu nā kuni bōz'nā yi lāl shināk lāl shinākan
 dyuth ath musul'as kas'm dop'nas m'e gāte vātun
 panun gar' kah lagimnā dēshun dapān tuv'y a'mi
 lāl shinākan ach mut'rin tạ vōt'muth garā panun
 a'mi khā tūnī kar kama habjōshi karun m'eva jan'
 tukh dān taiyār beye likhun khath ath karun a'mis
 pādshah'sandis mā'lisund daskath beye mohur a'ti
 manz likhun pādshahas chōn' gāte m'e nish vātun
 vazīr h'eth beye nāyid h'eth tithai pā'th' yitha

20. And saith my Master :—

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

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

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals¹ she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

¹ The *kaft-jesh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pā¹th⁷ lāl shināk m⁷e nish vōt kakāḍ karun havāla
a¹mis lāl shinākas beye dyūth^unas athas khyāth
yi dān.

23. atāny gai tōr do yi nār gamut teta path
rōḍ²mut sūr yi lāl shināk drāu longū¹th¹ ka¹rith
sulā voth ath sūras manz divān chu duleñy naz²r
bāzau ka¹r¹ naz²r khābārdārau niye khab²r dop^uhas
pādshaham a¹mi sūra manza gabān che sus² rārai
yi ma ā¹s¹ lāl shināk āmut yim che yimai katha
karān nazar chak ōkun āu vōḍa lāl shināk athas
kh⁷āth h⁷eth dān beyes athas kh⁷āth h⁷eth khath
ka¹rin pādshahas salām dān thāunas bōnt² ka¹ni
khath thāunas bōnt² ka¹ni yi khath mut²run paḍun
ath l⁷ūkhmut bo kyā chus jan² tas manz chōn⁷ gaba
vātun yūr⁷ vazīr h⁷eth beye nāyid h⁷eth jal²d.

24. pādshāh chu karān fik²ra m⁷e dapyau yi lāl
shināk ga¹li yi āu mā¹lisanz m⁷e khabar h⁷eth dapān
pādshah a¹mis lāl shinākas bu kh⁷ātha pā¹th⁷ vāte
tat jan²tas manz dop^unas lāl shinākan yūth z⁷ūn
m⁷e kyuth sōmb²rāvuth tūth¹ tre gabun sōmb²rāva¹n¹
jal²d vātak jan² tas manz sōmb² rau pādshahan z⁷ūn
bēshumār a¹t¹ p⁷eth karanāvun vat²run a¹t¹ p⁷eth
khuth pāne beye vazīr beye nāyid d⁷ūthuk zinas
nār tō pā¹r¹.

25. dapān vustād dud yi pādshah beye vazīr
beye nāyid trin² vai ga¹li vōt ath lāl shinākas nish
su vazīr yus vazīr pādshah kūr h⁷eth ās talān tā
sam² kukh ākhun khuth suy vōt a¹mis lāl shinākasund
gara pane vā¹n¹ ka¹rikh kathe bātha vonus a¹m¹ 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 Akhūn. 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'mⁱ nāyidan ta vazīran
 a'mis ās pēsh on muth dop^{nas} paneñy khātūn ninsa
 pānas yesa yi lāl māl pa'rⁱ ās tas d'ūthun rukhsath
 yesa yi pata ānyēn z'ēnith sa thāvun pānas.

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

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

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

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

shinākan yi panun safar yūs a¹m¹ nāyidan tā vazīran
 a¹mis ās pēsh on muth dop^unas paneñy khātūn ninsā
 pānas yesā yi lāl māl pā¹r¹ ās tas d^uūthun rukhsath
 yesā yi patā ānyēn z^uēnith sā thāvun pānas.

26. dapān vustād su vazīr byōth pād^ushāhī kar^uni
 lāl shināk byōth vazīrī kar^uni.—aslā malaikum vālai
 kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

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

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

THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GŌVINDA KAULA

With interlinear translation into English

I

1. **Shēhan-shāh** **Sultān-i-Mahmūd-i-Gaznavī**
The-king-of-kings Sultān-of-Mahmūd-of-Ghaznī
ōs^u karān pāna mulkan pōravī.
was making himself (of-his-)lands protection.
2. **Phakīr** **lōgith** **ōs^u** **phērān** **wāna-wān**
Faqīr having-taking-the- he-was wandering from-shop-
appearance-of to-shop
“myāni-ah^aday āsi mā kāh nōtuwān.”
“(In-)my-time may- I-wonder- anyone feeble.”
there-be if
3. **Jāyē-akis** **ōsⁱ** **karān** **dwā-yi-khōr**
(In-)place-a-certain they-were making prayer-of-welfare
ad^ala-tāmⁱ-sandi-sōty **āsakh** **cēshma** **sēr.**
justice-his-by were-of-them the-eyes satisfied.
4. **Jāyē-akis** **wuchun** **hānzāh** **akh** **alil**
(In-)place-a-certain was-seen-by- a-certain- one wretched
him fisherman
muhima-sōtin **ōs^u** **gamot^u** **suy** **zalil.**
poverty-by was gone he-veryly brought-low.
5. **Muhima-sōtin** **ōs^u** **trāwān** **āh** **ta wōsh,**
Poverty-by (he-)was emitting sighs and groans,
muhima-sōtin **tas** **na rūd^umot^u** **kāh-ti hōsh.**
poverty-by to-him not remained any-even sense.

6. Yōra zālāh ōs^u lāyān gāṭa sān
 Whence a-certain-net (he-)was casting skill with
 tōra zālas ōsus-na kēh khasān.
 thence to-the-net was-for-him-not anything rising.
7. Dopus shēhan "kar mē sōtin bōj¹-baṭh
 It-was-said- by-the- "make me with sharing
 to-him king,
 "lāy zālāh, yād-i-Ālāh dilas raṭh."
 "cast a-single-net, memory-of-God to-the-heart seize."
8. Lōyun zālāh tōra khot^u tas gāḍa-hath
 Was-cast- a-single- thence arose for-him fish-a-
 by-him net hundred
 pātashēhas bōṇṭh-kun āv suy hēth.
 the-king before came he-veryly having-
 taken(-them).
9. Gāḍa-hatas badal dyut^unas 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-veryly camel-loads.
10. Rāth barith pātashēhan dyutus nād
 Night having-passed by-the-king was-given- a-summons
 to-him
 "s^y chukh myōn^u shērīkh nāmurād.¹
 "thou-veryly art my sharer without-hope.
11. "Muhim kāsawun^u hēkmat-i-Parwardigār,
 "Poverty expeller (is-)the-skill-of-Providence,
 "tāph shēhul^u sarda garam now^u bāhār.
 "sunshine cold coolness warmth new spring.

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

12. "Wanayëy, 'zan banda mōnzur zāsanuy'
 " 'kāṣa-hēkmūs^a muhim tagiy kāsunuy.'"
 " 'by-how-much-skill poverty will-be-possible- to-be-expelled-
 for-thee verily.'"

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

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

"Wanay, 'yiy zān, banda, mōnzur tē āsunuy,'
 " I-would-say- 'this know, slave, accepted by- it-is-to-be,'
 to-thee thee
 which is intelligible.

II.—TŌTA-SŪNZŪ KATH

PARROT-OF THE-STORY

1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yīrān. Tātⁱ
Country one went (i.e. is), the-country-of-Īrān. There

ōs^a pātashēhāh; tamis^uy chuh nāv
there-was a-certain-king; to-him-verity is the-name

Bah^adūr Khān. Tāmⁱ ōs^a kor^umot^a bāg
Bahādūr Khān. By-him was made a-garden

zanānan-kyut^a. Tath ōs^a-na wath gōrzānas.
women-for. For-it was-not a-path for-a-stranger.

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

Nazar-bāzav kūr^a 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.

"phakīrah bāv bāgas-manz." Būzun
"a-certain-faqr 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-faqr.

2. Lachē-nōw^a chuy har-wati bīnāh.
2. He-who-has-a-hundred is-verity on-every-path seeing.

thousand-names (i.e. God)

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

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

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

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

"Kor^a mē sōlāh, Tuhond^a khēv mē kyāh?"
 "Was-by-a-stroll. Your was-by-what?"
 made me eaten me

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

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

Athⁱ-tal mumot^a bulbulāh. Yēli
 It-verify-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashēm kor^a, tēli pēv
 by-them to-that-faqīr wrath was-made, then fell

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

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

yih virⁱd. Gav nīrith; phīrith
 this magic-power. He-went having-emerged; having-retained

biyē āv, bulbul mūd^a biyē, phakīr
 again he-came, the-nightingale died again, the-faqīr

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, khizmath karay,
"Ho Faqīr-O, service will-I-do-to-thee,

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

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

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

4. Yus vir^d phakīras ôs^u, suy
What magic-power to-the-faqīr was, that-very

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

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

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

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

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

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

Tōta **mumot^u** **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^u **wazīran,**
It-was-said by-the-vizier,

"Pātashēham, **yūs^u-kōl^u** **mumot^u,**
"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^u.**
when it-is gone (dead).

"Chusna **ṭaharān;** **wanta-sa** **kara kyāh."**
"I-am-not waiting (i.e. able to stay here); 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^u**
this-for. "I would-see-it the-parrot how

āsihē **shūbān."** **Āmⁱ** **būz^unas-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 ôs^a dilas-manz dagāy. Wuñ tsāv
 To-him was the-heart-in disloyalty. Now entered
 pātashēh amis-tōtas-manz, panun^a moḍ^a thunun-
 the-king this-parrot-in, his-own body was-dashed-
 trōvith. Tōta wōth^a thod^a, chuh
 down-by-him. The-parrot arose erect, it-is
 phērān. Wazīran kūr^a kōm^a, tsāv
 moving-round. By-the-vizier was-done a-deed, he-entered
 ath-pātashēha-sandis-maḍis-manz. Yiy ôs^a amis
 that-king-of-body-in. This-very was to-him
 dar dil.
 in heart.

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

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

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

Bōz, 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^a thod^a.
 is the-king-of-body-in, He-arose erect,

khoth^a guris lashkari-manz gav.
 mounted to-the-horse the-army-in went.

Dopⁿnakh, "mūdⁿ wazīr, guri-pēṭha
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. **Āmⁱ-wazīran yēli kūrⁿ kōmⁿ, bāv**
By-that-vizier when was-done the-deed, he-entered
pātashēha-sandis-maris-manz, tujⁿ athas-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 tīrandāz biyē
To-that-army it-was-said-by-him, "go-forth archers also

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

baniv bakhⁿcōyish." **Āmⁱ-tōtan yēli**
there-will-become a-present." By-that-parrot when

būzⁿ, ta bōlⁿ. Gav tas phakīras-
it-was-heard, then he-fled. He-went that fakīr-

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

Hukum dyutunⁿy tīrandāzan,
Order was-given-by-him-veryly to-the-archers,

"Kan thāvⁱtav myānēn-nāzan."
"Ear place-ye-please to-my-blandishments."

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

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

| | | | | | |
|---------------|------------------------|-----------------------|------------------|------------|-------------|
| 8. Yus | as^al | ōs^a | pātashāh, | suh | chuh |
| Who | real | was | king, | he | is |

| | | | | |
|-------------------|-------------------------|------------|-------------|--------------|
| tōtas-manz | phakiras-nishin. | Suh | tōta | kāisi |
| the-parrot-in | the-fakir-near. | That | parrot | by-any-one |

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

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

| | | | |
|--------------------------|------------------------------|--------------------------|--------------------------|
| wuch^an | miñē-mūr^a. | Amis^ay | kūr^akh |
| was-seen-by-him | a-hind. | To-this-one-verity | was-made-by-them |

| | | | |
|-------------|-------------------------|-----------------------|----------------------------|
| lār, | Ūñ^akh | lashkari-manz. | Dopⁿnakh |
| pursuit, | She-was-brought-by-them | the-army-in. | It-was-said-by-him-to-them |

| | | | |
|-----------------------------------|-----------------------------|------------|---------------|
| āmⁱ-pātashēhan, | "yēs-kānⁱ | yih | saliv, |
| by-this-king, | "whom-from-near | she | may-escape, |

| | | |
|------------|--------------|-----------------|
| tas | dimav | gardan." |
| to-him | I-will-give | the-neck." |

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

| | | | |
|----------------------|------------------------|--------------|-------------------------|
| Ami-miñē-mari | tuj^a | wōth, | pātashēha-sandi- |
| By-this-hind | was-raised | a-leap, | the-king-of- |

| | | | | |
|------------------------------|--------------------------|--------------|-------------------------|------------------|
| kala-pēthⁱ | thun^an | wōth, | šuj^a. | Lōris |
| head-over | was-thrown-by-her | a-leap, | she-fled. | They-ran-for-her |

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

nishē. Phakīr ôs^u sōhib-ē-āgāh. Dopun
near. The-fakir was a-master-intelligent. It-was-said-by-
him

amis-tōtas, yēs-manz yih pātashēh ôs^u,
to-this-parrot, whom-in this king was,

dop^unas, "gaṭh, sa, nēr. Az labakh
it-was-said-by- "go, sir, go-forth. To-day wilt-thou-take
him-to-him,

panun^u mod^u." Yim chih amis-miñē-marē-pata
thine-own body." Who are this-kind-after

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

10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs^u mumot^u hāputh. Pātashāh tāv
Here was a-dead bear. The-king entered

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

pātashāha-sond^u mor^u ôs^u yih trōwun
king-of body was this was-abandoned
by-him

atiy.
there-verbatimly.

Shod^u būzun tōtan. Lāryāv.
News was-heard-by-him by-the-parrot. He-ran.

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

| | | | |
|------------------------|-------------------|----------------------------|--------------------------|
| Mor^u | lobun. | Kār^ttōs | marhabāh. |
| The-body | was-taken-by-him. | Make-please- ye-for-him | a-wish-of-good- luck. |

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

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

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

| | | | | |
|------------------------|------------|-------------|----------------------|---------------------------------|
| ōs^a, | suh | chuh | hāpatas-manz. | Pātashāh as^al |
| was, | he | is | the-bear-in. | The-king real |

| | | | | | |
|------------|------------------------|------------|-------------------------|--------------------|--------------------|
| yus | ōs^a, | suh | khot^a | guris-pēth. | Dopun |
| who | was, | he | mounted | horse-upon. | It-was-said-by-him |

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

| | | | |
|-----------------|--------------------------------|--------------|----------------------------|
| bandūkh, | phuṭ^rhas | zang. | Onukh |
| a-gun, | was-broken-by-them- for-him | the-leg. | He-was-brought- by-them |

| | | | |
|---------------|-------------------------|-------------------------------|--------------------|
| raṭith | pātashāhas-nish. | Dop^anas | pātashāhan, |
| having-seized | the-king-near. | It-was-said-by- him-to-him | by-the-king, |

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

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

| | | | | |
|-------------|----------------|------------|-------------|--------------------------|
| chus | wazīr.' | Tsē | chuy | panun^u |
| is-to-him | vizier.' | By-thee | is-by-thee | thine-own |

| | | | | |
|------------------------|--|--------------|------------------|-----------------------|
| mor^u | gôl^umot^u. | Wumāh | thāwath. | Ts^h |
| body | destroyed. | Now-not | I-may-keep-thee. | Thou |
| hāputh | wazīr. | Bōh, | hasa, | mārath." |
| a-bear | vizier. | I, | sir, | will-kill-thee." |

12. Dapān wustād,—

(Is) saying the-teacher,—

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

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

| | | |
|-----------|----------------------------------|---------------------------|
| Āv | Bah^udūr-Khānas | pyāday. |
| Came | to-Bahādur-Khān | the-messenger (of Death). |

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

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

III.—SÔDĀGARA-SŪNZ^U KATH

MERCHANT-OF STORY

1. Sôdāgār gav sôdāhas. Gari ōs^us
 A-merchant went for-trade. At-home was-to-him
- zanāna. Say gayē mushtākh phakīras-
 the-wife. She-veryly went enamoured for-mendicant-
 (i.e. was)
- akis wārayāhas-kālas. Dōha-aki āv sôdāgār
 one for-a-long-time On-day-one came the-merchant
- gara panun^u māl hēth. Pātashēhas
 house his-own goods having-brought. To-the-king
- gayē khabar "sôdāgar wôt^u." Pātashāh
 went news "the-merchant arrived." The-king
- drāv sōlas rāth-kyut^u, wôt^u
 issued-forth for-an-excursion night-by, he-arrived
- sôdāgara-sond^u. Chuh atiy wōdānē,
 (at) the-merchant's (house). He-is there-veryly standing,
- pahar chuh gamot^u rōt^u-hond^u, yih sôdāgar-
 a-watch is gone the-night-of, this merchant's-
- bāy wōsh^u, wōdi-pēth hēs^un bata-trōm^u.
 wife arose, crown-of-head-on was-taken- a-cooked-rice-
 by-her copper-dish.
- Pātashāh chuh wuchān būri-pōthin.
 The-king is watching theft-like (i.e. secretly).
- Sôdāgar-bāy drāyē brūh-brūh, pātashāh
 The-merchant's-wife went-forth in-front-in-front, the-king
- chuh pakān pata-pata. Wôt^u mōdānas-
 is walking after-after. They-arrived a-plain-

2. Dapān wustād, —

(Is) saying the-teacher, —

| | | | |
|--------------------------|-------------------------------|-------------------------------|-----------------------------|
| Drāyē | sōdāgar-bāy, | wōt^u | panun^u |
| Went-forth | the-merchant's-wife, | she-arrived | her-own |
| gara, | khūs^u | hyor^u. | Pātashāh |
| house, | she-mounted | above. | The-king |
| | | | chuh |
| | | | is |
| | | | bōna- |
| | | | below |
| kani. | Ami | toṭ^u | amis-sōdāgaras |
| in. | By-her | was-cut | for-that-merchant |
| | | | kala, |
| | | | the-head, |
| wūsh^u | hēth | rumāli-kēth. | Chēh |
| she-descended | having-taken (it) | a-kerchief-in. | She-is |
| pakān | brūh-brūh, | pātashāh | chuh |
| walking | in-front-in-front, | the-king | is |
| | | | pata- |
| | | | after- |
| pata. | Wōt^u | amis-phakīras-nish. | Tulun |
| after. | She-arrived | that-mendicant-near. | Was-raised-by-him |
| ṭhōṭa, | lōyun | amis-sōdāgar-bāyē. | Dop^unas, |
| the-stick, | it-was-struck- | to-that-the-merchant's | It-was-said- |
| | by-him | wife. | by-him-to-her, |
| "ṭ^uh | sapüz^ukh-na | amis-pananis-khāwanda- | |
| "thou | becamest-not (the wife) | this-thine-own-husband- | |
| sūnz^u, | wuñ | sapadakha | myōñ^u ? " |
| of, | now | will-thou-become | mine ? " |

3. Pātashāh drāv, wōt^u panun^u gara.
The-king went-forth, arrived his-own house.

| | | | | |
|---------------|-----------------|-----------|---------------------|-------------------|
| Trōwun | arām. | Gāsh | phōl ^u , | wōsh ^u |
| Was-released- | repose (i.e. he | Dawn | burst-forth, | there- |
| by-him | took repose). | | | arose |
| krēkh. | Dapān | chih, | " sōdāgar | wātāv |
| an-outcry. | Saying | they-are, | " the-merchant | arrived |

panun^a gara, suy mōr^a tūrav.^a
his-own house, he-veryly was-killed by-thieves."

Wōs^a otuy sōdāgar-bāy, dapān chēh
Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, "khāwand āyām, suy
to-the-king, "the-husband came-to-me, he-veryly

mōr^aham tūrav.^a Pātashāhas chēh khabar,
was-killed-by by-thieves." To-the-king is information,
them-for-me

"yih sōdāgar kāmⁱ mōr^a?" Tshārān
"this merchant by-whom was-killed?" Seeking

chih pay, sōdāgar kāmⁱ mōr^a,
they-are a-clue, the-merchant by-whom was-killed,

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

4. Dapān wustād,—

(Is) saying the-teacher,—

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

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

wuchān. Āyē amⁱ-sūnz^a kōlay, yih chēh
seeing. She-came him-of the-wife, she is

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

zāla pān.^a Āyē, hēs^an
will-burn (my) body." She-came, was-begun-by-her

wōth-tshunūn^a nāras-manz. Pātashāh gōs,
a-leap-to-be-taken the-fire-in. The-king went-to-her

kiür^{nas} thaph. Dapān chus pātashāh,
was-made-by- hand-grasping. Saying is-to-her the-king,
him-to-her

“yiy, ta tih kyāh? Tiy, ta yih
“this-if, then that what? That-if, then this

kyāh? ” Dop^{nas}, “mē trāv yēla.
what? ” It-was-said-by- “for-me let-go from-restraint.
her-to-him,

Bōh zāla pān.” Dop^{nas}, “nāgas-akis-
I will-burn (my) body.” It-was-said- “spring-one-
by-her-to-him,

pēth chēy myōn^a dōda-bēnē. Say waniy
on is-verity my milk-sister. She-verity will-tell-
to-thee

amyuk^a mānē.” Trōvⁿ yēla,
of-this the-meaning.” She-was-let-go- from-restraint,
by-him

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

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

wōt^a ath-nāgas-pēth. Wuchⁿ ati
he-arrived that-spring-upon. Was-seen-by-him there

zanānāh, amis^y zanāni chuy dapān
a-certain-woman, to-that-very woman is-verity saying

pātashāh, “tiy, ta yih kyāh? yiy,
the-king, “that-if, then this what? this-if,

ta tih kyāh? ” Dop^{nas} ami zanāni,
then that what? ” Was-said-by- by-that woman,
her-to-him

"ōthi-dōh¹ dapay bōh amyuk^u jēwāb."
 "after-eight-days I-will-tell- I of-this the-answer."
 to-thee

5. Dapān wustād,—

(Is) saying the-teacher,—

| | | | | |
|-----------------------------|------------------------------|---------------------|-----------------------|-----------------------|
| Ōth | dōh | gay, | path-kun | pātashēhas |
| Eight | days | went, | afterwards | to-the-king |
| pēv | yād. | Lādyāv | pātashāh | tath-nāgas- |
| fell | memory. | Ran | the-king | that-spring- |
| pēth. | Wuch ^u n | sōh | zanāna, | dop ^u nas, |
| upon. | Was-seen-by-him | that | woman, | was-said-by- |
| | | | | him-to-her, |
| "wanum | tami-kathi-hond ^u | mānē." | Dop ^u nas, | |
| "tell-to-me | that-word-of | meaning." | Was-said-by- | |
| | | | her-to-him, | |
| "gash, | an | shāwul | biyē | not ^u ." |
| "go, | bring | a-goat | and-also | a-jar." |
| | | | | Onun |
| | | | | Was-brought- |
| | | | | by-him |
| shāwul | ta | not ^u . | Dop ^u nas, | "was |
| a-goat | and | a-jar. | Was-said-by- | "descend |
| | | | her-to-him, | this- |
| nāgas-manz, | not ^u | shun-phirith." | Dop ^u nas | |
| spring-in, | the-jar | put-having-reversed | Was-said-by- | |
| | | (it)." | her-to-him | |
| biyē, | "anun | shāwul | kana | ratith, |
| also, | "bring-it | the-goat | by-the-ear | having-seized, |
| thāwus | natī-pēth | kala." | Dop ^u nas, | "lāyus |
| place-of-it | the-jar-upon | the-head." | Was-said-by- | "strike- |
| | | | her-to-him, | to-it |
| shēmshēri-hūnz ^u | šünd ^u ." | | | |
| a-sword-of | stroke." | | | |

6. Dapān,—

(Is) saying (the-teacher),—

Löy^anas **shēmshēri-hünz^a** **tünd^a.** **Ami-**
 Was-struck-by- the-sword-of blow. At-that-
 him-to-it

sāta **gashān** **pādashāh** **gōb**
 moment (is) becoming the-king invisible
hanga-ta-manga.
 unexpectedly.

7. Dapān wustād,—

(Is) saying the-teacher,—

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

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

Athⁱ-pēth **khot^a** **pādashāh,** **trōwun**
 It-veryly-upon mounted the-king, was-released-by-him

arām. **Ati** **āsa** **pariyē.** **Yimav^ay**
 repose. There were fairies. By-them-veryly

nēv **tulith** **pādashāh.** **Tsónukh**
 was-conducted having-raised the-king. He-was-caused-to-
 (him) enter-by-them

akis-jāyē-manz. **Sapod^a** **bēdār.** **Wuchān**
 a-place-in. He-became awake. Seeing

chuh **jēnatacē** **jāyē.** **Ati** **lōgⁱmātⁱ**
 he-is heaven-of place. There were-being-
 carried-on

nagma. **Pādashāh** **chuh** **mushtākh**
 dances-of- The-king is enamoured
 women.

athⁱ-tamāshēs-kun.
 this-very-spectacle-towards.

8. Dapān,—

(Is) saying (the-teacher),—

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

| | | | | |
|--------------------------|--------------|---------------------------------|--------------|---------------|
| dis^ukh | kunz. | Dop^uhas, | "yith | kuthis |
| was-given- by-them | a-key. | It-was-said-by- them-to-him, | "to-this | to-room |

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

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

| | | | | |
|------------|----------------|---------------------------------|--------------|-------------------|
| zīn | karith. | Koḍun | nēbar | thaph |
| saddle | having-made. | It-was-brought- forth-by-him | outside | hand- grasping |

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

| | | | |
|----------------|---------------|----------------|---------------------------------|
| wōdānē | thaph | karith. | Dop^uhas, |
| standing-still | hand-grasping | having-done. | It-was-said-by- them-to-him, |

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

| | | | |
|--------------------|-------------|----------------|--------------------------------------|
| Yih | chuh | wuchān, | satav-zamīnav-tālⁱ |
| He (i.e. the king) | is | seeing, | the-seven-worlds-below |

| | | | |
|-----------|---------------------------------------|------------|--------------------|
| ti | nawav-asmānav-pēthⁱ | ti, | yih-kēnthāh |
| both | the-nine-heavens-above | also, | what-ever |

| | | | | |
|--------------------|-------------|---------------------------------------|------------|-------------------------|
| Khōdā-Sōban | pōda | kor^umot^u | tiḥ | wuch^u |
| by-God-the-Master | created | (was) made | that | was-seen |

| | | | |
|--------------------|------------------------------|------------|------------------|
| pātashēhan. | Tathⁱ-sōty | gav | mushtākh. |
| by-the-king. | That-very-with | he-became | entranced. |

| | | | | |
|---------------|-------------|----------------|------------------------------------|--------------|
| Gōs | pōda | Shētān. | Dop^unas, | "kyāh |
| Became-to-him | visible | Satan. | It-was-said-by-him (Satan)-to-him, | "what |

| | | | |
|--------------|-------------------|---------------------------|--------------------|
| chukh | wuchān ? " | Dop^unas | pātashēhan, |
| art-thou | seeing ? " | It-was-said-by-him-to-him | by-the-king, |

| | | | |
|---------------------|--------------------|-------------|-------------------------|
| "yih-kēnshāh | Khōdā-Sōban | pōda | kor^u, |
| "what-ever | by-God-the-Master | created | was-made, |

| | | | | |
|------------|-------------|-----------------|---------------------------|-----------------|
| tih | chus | wuchān." | Dop^unas | Shētānan |
| that | I-am | seeing." | It-was-said-by-him-to-him | by-Satan |

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

| | | | | |
|-------------|-------------------------|--------------|--------------------|-------------|
| chēy | myōn^u | kunz. | Yith-kuthis | thāv |
| is-veryly | my | key. | To-this-room | apply |

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

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

| | | | | |
|-----------------|------------------------------------|-----------------|---------------|-------------|
| gandith. | Dop^unas, | "kaḍun | nēbar, | khas |
| bound. | It-was-said-by-him (Satan)-to-him, | "bring-it-forth | outside, | mount |

| | | | |
|---------------------------|--------------------|--------------------|-------------|
| amis^uy. | Yih-kēnshāh | Khōdā-Sōban | pōda |
| to-that-very-one. | What-ever | by-God-the-Master | created |

| | | | |
|-------------------------|-----------------------------------|-----------------|-------------|
| kor^u, | tami-pēthⁱ-kani | wuchakh | biyē |
| was-made, | that-in-addition-to | thou-shalt-see. | more |

| | | | |
|--------------|-------------------------|-----------------|---------------------|
| kēh." | Khot^u | pātashāh | amis-kharas. |
| something." | Mounted | the-king | to-that-ass. |

9. Dapān wustād,—

(Is) saying the-teacher,—

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

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

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

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

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

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

| | | | | | | |
|----------|------|------|-------|----------|------|------|
| yiṃ, | ta | tih | kyāh? | tiṃ, | ta | yih |
| this-if, | then | that | what? | that-if, | then | this |

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

| | | | | | |
|--------------------|-----------------------|------|-------|--------------------|------|
| panun ^u | nēcyuv ^u , | biyē | an | noṭ ^u , | biyē |
| thine-own | son, | also | bring | a-jar, | also |

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

| | | | |
|-------------|----------------|--------------------|-----------------------|
| nāgas-manz, | wālun | panun ^u | nēcyuv ^u , |
| 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 | kür^unas | thaph | âmⁱ |
| the-head." | To-his-ear | was-done-by- him-to-him | hand- grasping | by-that |

| | | | |
|--------------------|-------------------------|------------------|----------------|
| pātashēhan, | tuj^un | shēmshēr, | lāyi |
| by-king, | was-raised-by-him | the-sword, | he-will-strike |

| | | | |
|----------------------|-------------------------|----------------------|---------------|
| amis-nēcivis, | kür^us | ami-zanāni | thaph |
| to-that-to-son, | was-made- for-him | by-that-by- woman | hand-grasping |

| | | | |
|-----------------------|--------------------------------|----------------|---------------------|
| ath-shēmshēri. | Dop^unas, | " yiy, | gav |
| to-that-to-sword. | It-was-said-by- her-to-him, | " this-veryly, | became (i.e. is) |

| | | | | | |
|--------------|--------------|---------------------|-------------|------------------------|-------------|
| tih ; | tiy, | gav | yih. | Ts^uh | gōkh |
| that ; | that-veryly, | became (i.e. is) | this. | Thou | becamest |

| | | | | |
|-----------------|------------------|-------------|-------------------------|-------------|
| mushtākh | bāgas ; | bēnē | myōn^u | gayē |
| enamoured | for-the-garden ; | the-sister | mine | became |

| | |
|-----------------|---------------------|
| mushtākh | phakīras." |
| enamoured | for-the-mendicant." |

IV.—LĀLA-MALIKUN^U WON^UMOT^U GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

1. Dapān-chuh,—

Saying-he-is,—

Dayē,

O-God,

zār

petitions

wān¹may,are-said-by-me-to-
Thee,

Khōdāyē,

O-God,

bōztam

please-to-hear-me

tay,

. . .

Samsār

The-world

bōz¹gār.

(is) a-deceiver.

2. Hazrat-i-Ādam

Saint Adam

gōḍa

first

lod^unamwas-sent-by-Him-
for-me

tay,

. . .

Malakav

By-angels

kor^uhayhe-was-made-by-
them-veryly

tayār.

complete.

Phor^uWas-a-plunderer
(i.e. ruined)

tas

for-him

Yiblis,

Satan,

tati

from-there

kor^unam¹he-was-expelled-
by-him-for-me

tay,

. . .

Samsār

The-world

bōz¹gār.

(is) a-deceiver.

3. Hazrat-i-Nōh

Saint Noah

chuy

is-veryly

wōlād-i-Ādam

a-descendant-of-Adam

tay,

. . .

Phīrith

Having-become-
hostile

gös

went-for-him

kuphār.

the-infidels.

¹ Hātim pronounces this word *kur^unam*, but Śrinagar pandita *kuf^unam* or *koḍ^unam*.

6. Hazrat-i-Yibrāhim kēh chuna kam tay,
Saint Abraham anything is-not less . . .

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

- | | | | | |
|------------------------|------------------------|---------------------------|---------------|-------------|
| Tāmⁱ | korⁿ | dīn-i-Mahmad | mahkam | tay, |
| By-him | was-made | the-faith-of- Muhammad | established | . |

Samsār **böz¹gār.**
The-world (is) a-deceiver.

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

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

- | | | | | |
|-------------|---------------------|-------------|--------------------------|-------------|
| Tati | Lāla-Malikas | kyāh | hāwanam | tay, |
| There | to-Lal-Mallik | what | will-they-show- to-me | . . . |

Samsār **böz¹gār.**
The-world (is) a-deceiver.

V.—SŌNARA-SŪNZ^ū KATH

THE GOLDSMITH-OF STORY

1. Dapān wustād,—

(Is) saying the teacher,—

| | | | | |
|---|--------------------------|---|-------------------------|-------------------------------|
| Shēharā | akh | chuh-ōs ^u mot ^u . | Tāt ⁱ | chuh |
| A-city | one | has-been. | There | is |
| sōnar. | Suy | ōs ^u | bāṭas | bahan-hatan-hond ^u |
| goldsmith. | He-veryly | was | (of-) pupil | twelve-hundred-of |
| zyuth ^u . | Yuhuy | ōs ^u -gadān | | wasth |
| the-superior. | He | was-making | | articles |
| pādashēha-sanzē-kōrē-kit ⁱ . | | Tot ^u | ōs ^u -gashān | |
| the-king's-daughter-for. | | There | was-going | |
| sōnara-sūnz ^ū | zanāna | hēth. | Aki-dōha | |
| the-goldsmith-of | wife | carrying (them). | On-one-day | |
| dopus | ami-pādashāh-kōri, | "sōzun ^u | gashī | |
| it-was-said- | by-that-king's-daughter, | "is-to-be- | it-is-proper | |
| to-her | | sent | | |
| panun ^u | khāwand." | Dōha-aki | drāv | |
| thine-own | husband." | On-day-one | went-forth | |
| sōnar, | sōna-sūnz ^ū | wōj ^ū | hēth, | |
| the-goldsmith, | gold-of | ring | having-taken, | |
| pādashāha-sanzē-kōrē-kit ^u . | | Ami | pasand | |
| king's-daughter-for. | | By-her | approval | |
| kūr ^ū sna. | Dop ^u nas, | "yith | chēy | |
| was-made-for- | It-was-said-by- | "to-this | is-veryly | |
| it-not. | her-to-him, | | | |
| wad." | Av | pot ^u | phīrith. | Wōt ^u |
| crookedness." | He-came | (home) back | returning. | He-arrived |

panun^u gara. Pēv bēmār.
his-own house. He-fell sick.

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

ash^ēkh gōmot^a. Pātashāh-kōrē ôs^a-gōmot^a
love become. To-the-king's-daughter was-become

amis-sōnara-sond^u ash^ēkh. Dōda-mājē-kun
this-goldsmith-of love. The-foster-mother-to

wanān pātashāh-kūr^a,—
(is) saying the-king's-daughter,—

“Zargar-nēcyuvāh pūr^u-khumār.
“A-goldsmith-son (is) full-of-languishment.

“Dishith log^um^ay, dōda-māji, mot^a
“Having- is-attached- O-foster-mother, mad
seen-him to-me-veryly,

hay amār.”
O! desire.”

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

“May kar, kūr^ayēy, shur^a-bāshē.
“Do-not make, O-daughter, child-talk.

“Lagakh ash^ēkañē wālawāshi.
“Thou-wilt- love-of (in-) the-net.
be-caught

“Ōra-kani ditay, kūr^a, kana-dōli.
“In-that- give-veryly, daughter, ear-closing.
direction

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

3. Sónar chuh bēmār. Amis chuh

The-goldsmith is sick. To-him is

ash^akun^a tab. Amis-sónara-sünz^a-kölay chēh

love-of fever. That-goldsmith's-wife is

gāt^aj^a. Amis tog^a bōzun am^l-sond^a

clever. To-her it-was-possible to-understand him-of

dōd^a. Dapān chēs, “t^ah hēch lāyān^l

the-pain. Saying she-is-to- “thou learn to-be-thrown
him,

rīnz^l, biyē gar sōna-sānd^l rīnz^l z^ah.”

balls, also make gold-of balls two.”

4. Dapān wustād,—

(Is) saying the-teacher,—

Gār^l am^l sōna-sānd^l rīnz^l z^ah.

Were-made by-him gold-of balls two.

Drāv athas-kēth hēth rīnz^l. Lāyān-

He-went-forth the-hand-in taking balls. Throwing-he-

chuh apör^l ta yipör^l kañiv^l

is in-that-direction and in-this-direction stone-of

ta shēstrāv^l. Wōt^a ot^a pātashāha-sanzē-

and iron-of (balls). He-arrived there the-king's-

dārē-tal. Löyin ati sōna-sānd^l rīnz^l

window-under. Were-thrown- from-there gold-of balls
by-him

z^ah pātashāha-sanzi-kōri-halamas-manz. Ami

two the-king's-daughter's-lap-cloth-into. By-her

hōwus ōra phīrith thūd^a-kani ōna,

was-shown- there-from turning- backwards (a) mirror,
to-him herself

| | | | | |
|-------------|-----------------|-----------------------------|------------|-------------|
| biyē | trôwun | dāri-kānⁱ | āb, | biyē |
| again | was-cast-by-her | the-window-through | water, | again |

| | | | |
|-----------------|--------------------------------|-------------|-----------------|
| trôwun | pōshē-gōnd^a, | biyē | trôwun |
| was-cast-by-her | (a) flower-lunch, | again | was-cast-by-her |

| | | | | |
|-------------|-------------|-------------------------|-----------------------------|---------------|
| kīh, | biyē | tuj^an | shēstrūv^a | salay, |
| hair, | again | was-lifted-up-by-her | a-made-of-iron | spike, |

| | | | |
|------------------|------------------------------|---------------|-----------------------|
| dyutun | ath-dārē-handis-dāsas | khash. | Āmⁱ |
| was-given-by-her | to-that-window's-sill | a-cut. | By-that |

| | | | |
|--------------------------|--------------------------|-----------|-------------------|
| sōnarⁱ | wuchⁱ, | āv | phīrith, |
| goldsmith | they-were-seen, | he-came | (home) returning, |

| | | | | |
|------------------------|--------------------------|--------------|---------------------------|-----------------------|
| wôt^a | panun^a | gara. | Dop^anas | panañē-zanāni. |
| he-arrived | his-own | house. | It-was-told-by-him-to-her | to-his-own-wife. |

| | | | |
|----------------------------|---------------|----------------------|-----------------------|
| Dop^anas, | "kē-hō | koruth ? " | Āmⁱ |
| It-was-said-by-her-to-him, | "what-Sir | was-done-by-thee ? " | By-him |

| | | | | |
|---------------------------|-----------------|--------------------------|------------|----------------------------|
| won^anas | phīrith, | "rīnzⁱ | hay | lōyⁱmas. |
| it-was-said-by-him-to-her | answering, | "the-balls | O | were-thrown-by-me-to-her. |

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

| | | | | |
|---------------------------|-----------------|------------------------------|-------------|-------------|
| hōw^anam | phīrith | thüd^a-kani | ōna, | biyē |
| was-shown-by-her-to-me | turning-herself | backwards | (a) mirror, | again |

| | | | | |
|------------|----------------------------|-----------------------------|------------|-------------|
| hay | trôw^anam | dāri-kānⁱ | āb, | biyē |
| O | was-cast-by-her-to-me | the-window-through | water, | again |

ⁱ *Sōnar* is here the case of the agent; the more usual form would be *sōnarān*.

| | | | |
|--|--|--|---|
| trôw^anam was-cast-by-her- to-me | pôshê-gönd^a, (a) flower-bunch, | biyê again | trôw^anam was-cast-by-her- to-me |
| kîh, hair, | biyê again | dyutun was-given-by-her | shêstravi-salayi-söty a-made-of-iron-spike-with |
| dâsas to-the-(window) sill | khash." a-cut." | Dop^anas It-was-said-by- her-to-him | ami by-her |
| phîrith, answering, | | | |
| "thür^a-kani "backwards | hav O | hôw^anay was-shown-by- her-to-thee | öna, (a) mirror, |
| | | | kus-tân somebody |
| ôs^amot^a-chus was-(there)-for-her | wöpar; other; | âb water | hav O |
| | | | trôw^anay, was-cast-by-her- to-thee |
| âb-dawa-kan water-drain-by- means-of | gathi it-is-proper | aşun^a; to-enter; | pôshê-gönd^a flower-bunch |
| trôw^anay, was-cast-by-her-to-thee, | bâgas-manz the-garden-in | gathi it-is-proper | aşun; to-enter; |
| salayi-söty spike-by | hôw^anay, it-was-shown-by-her- to-thee, | anun^a to-be-brought | gathi is-proper |
| phaharawāv, (a) file, | tath to-it | chiy are-veryly | pöladāvⁱ made-of-steel |
| | | | nêza, railings, |
| tîm they | gathan are-proper | şaţânⁱ; to-be-cut; | kîh hair |
| | | | trôw^anay, was-cast-by-her- to-thee, |
| "chês "I-am | wālân causing-to-descend | kangan^a." a-comb." | |

5. Dapân wustâd,—

(Is) saying the-teacher,—

| | | | | |
|--|--|---|---|--|
| Drāv Went-off | yih this | sōnar goldsmith | shāman-bōgⁱ, at-evening-about, | tāv he-entered |
| ath-bāgas-manz. that-garden-in. | | Wuchun Was-seen-by-him | ati there | palang, a-bed, |
| khot^a he-mounted | athⁱ-palangas-pēth. that-very-bed-upon. | | Shikasta-sōty His-weakness-owing-to | |
| pēyēs there-fell-to-him | nēnd^ar. sleep. | Āyēs She-came-to-him | yih this | pātashāh-kūd^a. king's-daughter. |
| "Shānda "From-the-pillow | chēs-karān she-is-for-him-making | khōr, the-feet, | khōra from-the-foot | |
| chēs-karān she-is-for-him-making | shānd." the-pillow." | Yih He | kēh at-all | hushyār awake |
| gōs-na. became-for-her-not, | Yutān In-the-meantime | gāsh dawn | log^a began | phōlani. to-flower. |
| Pātashāh-kūr^d The-king's-daughter | tūj^a fled | panun^a her-own | gara, house, | path-kun afterwards |
| gav became | hushyār awake | sōnar. the-goldsmith. | Yiwān-chuh Coming-he-is | yiti from-here |
| panun^a his-own | gara. house. | Wanān-chēs Saying-she-is-to-him | panūn^a his-own | kōlay, wife, |
| "kē-hō "what-Sir | koruth?" was-done-by-thee?" | Yih He | chus-dapān is-to-her-saying | phīrith, answering. |
| "sa "she | nay not-even | kēh at-all | āyēm." came-to-me." | Dop^anas Was-said-by-her-to-him |
| zanāni, woman, | "talau "O | yūrⁱ-hond^a hither | wōla." come." | Gav. He-went. |

Wuchus **ami-panaṇi-zanāni** **cēndas.** **Wuchin**
 Was-looked- by-this-his-own-woman to-the-pocket. Were-seen-
 for-him by-her

ati **rīnzⁱ** **z^ah** **sōna-sāndⁱ,** **timay** **yim**
 there the-balls two gold-of, those-very which

tami-dōha **lāyānas** **halamas-manz.** **Dop^anas,**
 on-that-day had-been-thrown- lap-cloth-in. It-was-said-by-
 by-him-to-her her-to-him,

"sa **chēy** **āmüṣ^a,** **t^ah** **chukhna** **gōmot^a**
 "she is-to-thee come, thou art-not become

hushyār. **Wuñ,** **yēli** **biyē** **gathakh**
 awake. Now, when again thou-shalt-go

kālacēn, **tēli** **dapay** **bōh** **sabakh."**
 at-eventide, then I-will-say-to-thee I a-lesson."

6. Dapān wustād,—

(Is) saying the-teacher,—

Nam **dah** **tulⁱnas** **athan-hāndⁱ,** **akis**
 Nails ten were-raised-by- the-hands-of, to-one
 her-for-him

ōs^anas **dyut^amot^a** **sōn^a** **khash.** **Dop^anas,**
 was-by-her-to-it given a-deep cut. It-was-said-by-
 him-to-her,

"môr^athas." **Ami** **dop^anas** **phīrith,**
 "killed (i.e. wounded)- By-her it-was-said-by- answering,
 by-thee-am-I." her-to-him

"mōlⁱ **māji** **chēsna** **ṭhuñ^amüt^a** **nōyid**
 "by-father by-mother I-am-not put barber's

sabakas. **Wōñ** **yēli** **gathakh,** **tēli**
 to-lesson. Now when thou-wilt-go, then

| | | | |
|-------------------------------------|--|--|---|
| dimay I-will-give-to-thee | dawāhan." a-little-medicine." | Ami By-her | dyut²nas was-given-by-her-to-him |
| marba-wāgan of-red-pepper | rāshi-hanā, a-very-little, | biyē also | nuna rāshi- of-salt a-very- |
| hanā. little. | Dop^anas, It-was-said-by-her-to-him, | "biyē "again | yēli tath-palangas- when that-bed- |
| pēth on | khasakh, thou-wilt-mount, | tēli then | yiyyi, nēnd^ar. will-come-to-thee, sleep. |
| Yih This | dawāh medicine | rāshi-han a-little-amount | gāndⁱzēs, ada (thou) must-bind-it, then |
| yiyyi will-come-to-thee | nēnd^ar sleep | shēh^aj^u." cool." | Drāv ati Went-forth from-there |
| sōnar, the-goldsmith, | dawāh the-medicine | rāshi-han a-little-amount | hēs^an was-taken-by-him |
| sōty, with, | wōt^a he-arrived | ath-bāgas-manz, that-garden-in, | khot^a ath- he-mounted that- |
| palangas-pēth, bed-on, | chuh he-is | prārān waiting | ēr tān. long-time during, |
| yih she | kuni at-all | yiwān-chēs-na. coming-is-to-him-not. | Hēs^anas There-began-for-him |
| yiñ^a to-come | nēnd^ar, sleep, | athas to-the-hand | chus dōd^a, ath is-for-him pain, to-it |
| chuh he-is | karith having-made | thaph. holding. | Dopun, "wuñ It-was-said-by-him, "now-indeed |
| āyē-na, she-came-not, | yith (if) to-this | shunahō I-had-applied | bōh dōdis I to-the-pain |

dawāh, shēh^ājā karahō nēnd^ār." Yuthuy
the-medicine, (then) cool I-should- sleep." As-veryly
have-made

ath-dōdis ṭhunun dawāh, tyuthuy
to-that-pain was-applied-by-him the-medicine, so-veryly

pyōs wōlinjē vih, chuh lalawān
there-fell-to-him to-the-heart poison, he-is caressing (it)

thod^ā wōthith.
upright having-arisen.

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

Āyē yih pātashāha-sūnz^ā kūr^ā. Amis
Came this king's daughter. To-him

moṭh^ā sōruy dōd^ā. Korun amis-sōty
was-forgotten all pain. Was-done-by-him her-with

yih karun^ā goṭh^ā. Pēyēkh nēnd^ār.
what to-be-done was-proper. There-fell-to-them sleep.

Yut^ā-tān gāsh log^ā phōlani. Kuṭ^āwāl
Here-up-to (by- dawn began to-flower. The-chief-of-
this-time) police

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

ati pātashāha-sūnz^ā kūr^ā biyē sōnar.
there the-king's daughter and the-goldsmith.

Rāṭⁱ āmⁱ-kuṭ^ā-wālan, nīn raṭith,
They-were- arrested by-that-chief- they-were-taken- having-
of-police, by-him arrested,

karin hawāla ṭrālēn, karikh
they-were-made- in-custody to-the-constables they-were-made-
by-him by-them

köd. **Ati** **ôś** **pakān** **wati**
imprisoned, There there-was going on-the-road

akhāh. **Amis^uy** **dopukh** **yimav-kōdyau-**
a-certain-one. To-him-verbatim it-was-said- by-these-prisoners-
by-them

dōyav, **"ś^h,** **hasa,** **dizi** **krēkh**
two, "thou, Sir, must-give an-outcry

sōnar-āṭa-pēṭha. **Dāpⁱzēkh,** **'pātashēhas**
the-goldsmiths'-market- Thou-must-say- 'for-the-king (the-
from. to-them, king's)

khar **pēv** **kōng-wāri.** **Khabar** **chyā**
ass fell in-the-saffron-field. News is-there? (there-
is-not)

loṭ^u **ṭaṭanasa** **kina** **hoṭ^u** **ṭaṭanas.**
tail will-they-cut- or throat they-will-cut-for-
for-him?

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

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

Vir **hēth** **wātun^u** **goṣh^u** **sōli-gārē.**
Fine- having- to-arrive was-proper at-dawn-
money taken time.

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

Būz^u **ami-sōnara-sanzi-zanāni.** **Drāyē**
Was-heard by-that-goldsmith's-wife. She-want-forth

bāzar, **hētan** **ṭōcē,** **lazan** **kranjē,**
(to) the-market, were-bought- loaves, were-placed to-a-basket,
by-her by-her

drāyē **hēth.**
she-went-forth having-taken (them).

" Shēn-kōd-khānan šōcē böğ^arēmay.
" For-six-prisons loaves were-divided-by-me-O.

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

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

Böğ^arēn yima-šōcē. Dop^anakh, "khāwand
Were-divided- these-loaves. It-was-said-by- "husband
by-her

chum bēmār. Athⁱ kyāh dop^aham
is-to-me sick. Therefore verily It-was-said-by-them-
to-me

pīrav phakīrav, 'šōcē gaṣhan böğ^arañē
by-saints (and) by-faṣṣrs, 'loaves are-proper to-be-divided

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

tiḥ dāpⁱzēm yōra aṣawunuy. Ōra
that you-must-say- from-here even-as-I-enter. From-there
to-me

nērawun^a kēh dāpⁱzēm-na, mē gaṣhi
as-I-go-forth anything you-must-say-to- to-me will-occur
me-not,

shēkh." **Dop^anakh biyē, "mā chuh**
anxiety." It-was-said-by-her- also, "I-wonder-if there-is
to-them

kāh ködⁱ yiti?" Dop^ahas yimav,
any prisoner here?" It-was-said-by-them- by-them,
to-her

wōtamukhⁱ, drāyē nēbar pātashāh-kūr^a,
upside-down, issued forth the-king's-daughter,

gayē panun^a gara. Kuṭ^awālan dyut^a
she-went her-own house. By-the-chief-of- was-given
police

rapaṭ pātashēhas. Dop^anas, "pātashāh-kūr^a
report to-the-king, It-was-said-by- "the-king's-daughter
him-to-him, (was)

biyē ōs^a sōnar bāgas-manz. Timay
and was a-goldsmith the-garden-in. They-verily

kyā kārīm kōd." Pātashāh drāv
of-course were-made- (in) prison." The-king went-forth
by-me

adālūt^a-pēṭh. Ānikh yim-rātākⁱ-kōdⁱ z^ah.
the-court-of- Were-brought-by- these-of-the-night- two.
justice-on. them prisoners

Wuchikh yim bōṭ^a z^ah. Sōnara-sanzi-
Were-seen- these husband-and- two. By-the-goldsmith's-
by-them wife

kōlayi gāndⁱ gulⁱ z^ah pātashēhas.
wife were-fastened- the-fore-arms two to-the-king.
together

Dop^anas, "pātashēham, āsⁱ kyāh
It-was-said-by-her- "my-king, we of-a-truth
to-him,

ōsⁱ gamātⁱ sālas. Tōra kyāh
were gone to-a-marriage-feast. From-there of-a-truth

āy ta wōtⁱ yith-cyōnis-shēharas-manz.
(we) came and arrived this-thy-city-in.

Gav tēr. Ada tāy cyōnis-bāgas-manz.
It-became late. Then (we) entered thy-garden-in.

Ati wuch^a palang, khātⁱ ath-pēth,
 There was-seen a-bed, (we) mounted it-upon,
 kor^a arām, ōra āv cyōn^a kuṭ^awāl,
 was-made repose, from-there came thy chief-of-police.
 Amiy kyāh niy raṭith kárin
 By-him- of-a-truth were-taken having-arrested (we) were-made-
 verily by-him

kōd." Wōth^a kuṭ^awāl, dopun
 (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him
 pātashēhas, "pātashēham, cyōn^a kūr^a
 to-the-king, "my-king, thy daughter

karinam kasam Vigⁱnāh nāga-pētha.
 let-her-make-for-me oath the-Vigⁱnāh Nāg-from-on.

Dapān, 'yus ati apoz^a kasam karihē,
 (People are) saying, 'he-who there untrue oath might-have-made,
 suh wōthihē-na tátⁱ thod^a, suh ôs^a
 he would-have-arisen-not there upright, he was

tatiy marān.' " Dop^a ami-sōnara-sanzi-
 there-veryly dying.' " It-was-said by-that-goldsmith's-

zanāni amis-sōnaras, "tagiyē yih pātashāh-
 wife to-that-goldsmith, "is-she-possible- this king's-
 for-these

kūr^a bacāwūn^a?" Dop^anas, "hāvtam
 daughter to-be-caused-to- It-was-said-by- "show-please-
 escape?" him-to-her, to-me

wath." Dop^anas, "akh, trāv sōrui
 a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all

pōshākh, khōran ṭhun khrāv, biyē
 (thy) garments, to-the-feet put-on clogs, and

math sūr, lāg gusōn^a. Yēli ot^a
 rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrē, cyōn^a
 they-shall-cause-to-arrive this-king's-daughter, for-thee

gathi **gathun^a**, **amis-pātashāh-kōrē** **karūn^a**
 it-is-proper to-go, to-this-king's-daughter to-be-made

gathi **thaph** **dāmānas**, **dapun^a** **gathēs**,
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mē **dita** **gōḍa** **khōrāth.** **Sa** **kyāh**
 'to-me give-please first alms.' She of-course

hāvi **ada** **kasam**, **cyōnny** **mōkh**
 will-show then the-oath, thine-only face

raṭith **dapi**, **'hā** **hāzⁱ** **Vigⁱnāh-nāga**,
 having-seized she-will-say, 'O holy O-Vigⁱnāh-Nāg,

nēmīs-matis **siwāh** **kyāh** **kūr^am-na** **kōsi**
 to-this-mad-one except certainly was-made-to- by-anyone
 me-not

dāmānas **thaph."**
 to-the-skirt seizing."

Vigⁱnāh **nāgas** **wūsh^ay** **srānas**.
 To-the-Vigⁱnāh Nāg she-descended-veryly for-bathing.

" Kuwa zāna maṭi māh lod^anam rāh ?
 "How do-I- on-the- I-wonder- was-loaded- the-fault?
 know, shoulder how for-me

Mātⁱ **thaph** **lōy^anam** **ḍōli-dāmānas."**
 By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-
 of-(my) garment."

Kuṭ^awāl-gānas **gudariv** **kyāh ?**
 To-the-chief-of-police- happened what?
 the-pimp

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

Kuṭ^awāl-gānas **gudariv** **kyāh ?**
 To-the-chief-of-police-the-pimp happened what?

10. Pātashāh-kūr^a **gayē** **gara**, **kuṭ^awāl**
 The-king's-daughter went home, the-chief-of-
 police

dyutukh phahi, sōnara-sāndⁱ bōs^u
 was-given- on-the-empalement- the-goldsmith-of the-husband-
 by-them stake, and-wife

z^ah chih gari-panani. Sōnar gav
 two are in-the-house-their-own. The-goldsmith became

bēmār. Yihōy kor^unas ašh^okun^a tab.
 ill. This-veryly was-made-by- of-love the-fever.
 him-for-her

Yih ös^u sōnara-sünz^a zanāna gāt^uj^a.
 This was the-goldsmith-of wife clever.

Goḍun mōhara-hatas-akis rosh^a. 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 pör^un
 was-made-to-appear- an-ascetic. As-for-him she (he)-was-
 like-by-her dressed-by-her

göpölⁱ. Watanöw^un pātashāha-sond^a
 (as) a-dancing-girl. She (he)-was-caused- the-king-of
 to-arrive-by-her

gara. Dopun amis-pātashēhas, "yih
 at-the-house. It-was-said-by-her to-that-king, "this (girl)

chēm böyⁱ-kākañ, yih chēy tē
 is-to-me elder-brother's-wife, she is-to-thee to-thee

hawāla. Mē chuy gathun^a böyis-nish.
 a-deposit. To-me is-veryly to-be-gone to-the-brother-
 near.

Suh chum gamot^a sōdāhas. Yih
 He is-for-me gone for-merchanting. This (girl)

chēy myōñ^u göpölⁱ hawāla, yotāñ
 is-to-thee my dancing-girl a-deposit, until

| | | | | | |
|-----------------|----------------|-----|---------|-------|-----|
| ás ⁱ | yimōy. | Yih | chēy | pākh, | yih |
| we | shall-come-to- | She | is-very | pure, | her |
| | thee. | | | | |

| | | | |
|----------------|---------------------------|----------|-----------|
| thōv'zēn | panañē-kōrē-sōty." | Āyē | phīrith |
| you-must-keep- | thine-own-daughter-with." | She-came | returning |
| her | | | |

| | | | | | |
|--------------------|--------|------|--------|-------|------|
| panun ^u | gara. | Kēh | kālā | gav, | āv |
| (to) her-own | house. | Some | a-time | went, | came |

| | | | | |
|------|-----------|-------|-----------|----------------------|
| yih | sōnar | biyē | gara | panun ^u . |
| this | goldsmith | again | (to) home | his-own. |

11. Dapān wustād,—

(In) saying the-teacher,—

| | | | |
|------------------------|------------|---------|---------|
| Lōgun | sōdāgār | ami | zanāni. |
| He-was-made-to-appear- | a-merchant | by-that | woman, |
| like-by-her | | | |

| | |
|------------------|-------------------------------------|
| Wōt ⁱ | ath-pātashēha-sandis-shēharas-manz. |
| They-arrived | that-king's-city-in. |

| | | | |
|-----------------------|--------|-------|-------------|
| Lōgu | ami | biyē | saniyās. |
| He (she)-was-made-to- | by-her | again | an-ascetic, |
| appear-like | | | |

| | | | |
|-------------|-------------------|------------|------------|
| Khāwand | thōwun | dēras-pēth | sōdāgār |
| Her-husband | was-placed-by-her | a-tent-on | a-merchant |

| | | | |
|-----------------------|-------------|------|--------------|
| lōgith, | pāna | gayē | pātashēhas. |
| being-made-to-appear- | she-herself | went | to-the-king. |
| like, | | | |

| | | | |
|-----------------------|----------|-------------|-----------------------|
| Gond ^u nas | dāwāh, | "dim | gōpōl ⁱ ." |
| Was-bound-by- | a-claim, | "give-to-me | the-dancing-girl." |
| her-to-him | | | |

| | | | | |
|--------|-------|-------------|-------------------|--------|
| Diwān | chuh | achēn | d ^u h. | Dapān |
| Giving | he-is | to-the-eyes | smoke, | Saying |

| | | |
|----------------|-------------|----------------------|
| chēs, | "dim | gōpōl ⁱ . |
| she-is-to-him, | "give-to-me | the-dancing-girl. |

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

Saniyās **āmot^a** **gōpālē."**
The-ascetic (is) come for-the-dancing-girl."

Yih **chus** **dapān** **pātashāh** **phīrith,—**
This is-to-hat saying the-king answering,—

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

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

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

"**Saniyās** **chusay** **bēwāsta,** **luh-luh.**
" An-ascetic I-am-veryly without-worldly-ties, luh-luh.

Ḍaṇḍa **hēmay** **dukhtar-ē-khāsa,** **luh-luh."**
An-exchange I-will-take- the-daughter-of- luh-luh."
from-thee thee-thyself,

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

Mōhara-hatas **goḍun** **rosh^a,** **gondun**
Of-mohars-a- was-made-by-him a-necklace, it-was-tied-
hundred by-him

panaṇē **kōḍē.** **Kūr^an** **hawāla** **amīs**
to-his-own daughter. She-was-made- to-the- to-this
by-him charge

saniyāsas.
to-ascetic.

| | | |
|---------------|----------------------------|-----------------|
| Tānana | tanⁿnana | tanānay. |
| Tānana | tananana | tanānasy. |

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

| | | | | |
|--------------|-----------|------------------------|---------------|-----------------|
| Niyēn | ta | kūrⁿ | hawāla | pananis- |
| Was-taken- | and | was-made- | to-the- | to-her-own- |
| by-her | | by-her | charge | |

| | | | | |
|-------------------|----------------------------|-----------------------|-------------|-----------|
| khāwandas. | Dopⁿnas, | "t^h | zān, | ta |
| husband. | It-was-said-by-her- | "thou | know, | and |
| | to-him, | | | |

| | |
|-------------------|--------------|
| yih | zān." |
| (thou) this-woman | know." |

VI. YŪSŪPH-ZALĪKHĀ KATH.

YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalikhā, yāra, bōzakh-nā ?
King-Yūsuf Zulaikhā, Friend, wilt-thou-not-
hear ?

2. Zalikhā chēh wanān,—
Zulaikhā is saying,—

“Sālas yikh-nā ? pōlāv khēkh-nā ?
“To-the-feast wilt-thou-not- pulāv wilt-thou-not-eat ?
come ?

Yitam gāh bēgāh; yāra,
Come-thou- in-season out-of-season; Friend,
please-to-me

bōzakh-nā ?
wilt-thou-not-hear ?

3. Sath kuṭh¹ larē chim, cyānē-
Seven rooms in-the-house are-to-me, for-thy-

lōhlari chim.
longing they-are-to-me.

Bēhtam sāthā; yāra, bōzakh-nā ? ”
Sit-please-for-me a-moment; Friend, wilt-thou-not-
hear ? ”

4. Putal-khānas byon^u byon^u pānas
Of-the-idol-house separately separately of-her-own-
accord

Kor^unakh pardā; “yāra, bōzakh-nā ? ”
Was-made-by-her- a-veil; “Friend, wilt-thou-not-
for-them hear ? ”

5. "Ati kyā thôwuth, asē-kun
 "Here what was-placed-by-thee, us-before

hōwuth?"
 was-shown-by-thee?"

Dop^{nas}, "chum Khōdā; yāra°?"
 It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"
 to-him,

6. "Khōdā gav suy, mani-pananē
 "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.

Kaṇē-manz chyā mōdā? yāra°?"
 Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph bol^a. Pata lādyēyēs
 Saint Yūsuf fled. After ran-to-him

Zalikhā.
 Zulaikhā.

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

Dop^{nas}, "yī pazyā? yāra°?"
 It-was-said-by- "this- is-it-proper? Friend, etc.?"
 her-to-him, indeed

9. Nālas thaph karith, nyūn
To-the-neck seizing having-done, he-was-taken-
by-her

hāshā kārith.
an-accusation having-made.

Gay pēsh-ē-pātashāh. Yāra' ?
They-went before-of-the-king. Friend, etc. ?

10. Azīz-i-Misar ōs^a pātashāh. Amis
Azīz-i-Misar was the-king. To-him

ōs^a zid Hazrat-i Yūsūpha-sond^a.
was hatred Saint Yūsuf-of.

Yūsūph kōd-khān, kāh chus-na bōzān.
Yūsuf (in) the-prison, anyone is-to-him-
not listening.

Mōkali az-Khōdā. Yāra' ?
He-will-be- released from-God. Friend, etc. ?

11. Yēli Yūsūph log^a kōd, ati
When Yūsuf became imprisoned, there

ōsⁱ prōnⁱ kēhⁱ. Timau dyūth^a
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." Mōr^a pātashāhan.
will-kill-certainly the-king." He-was-killed by-the-king.

Biyis korun tōbīr. "Ts^ah
To-another was-made-by-him interpretation. "Thou

| | | | |
|-----------------|-----------------------------------|-----------------|---------------|
| sapadakh | pādashāha-sond^a | pēshkār. | Mē-ti, |
| wilt-become | the-king-of | head-official. | Me-also |

| | | |
|--------------|--------------------------|-------------------------|
| hasa, | pōv^lzi | yād.^a |
| Sir, | please-cause-to-fall | memory." |

| | | | | |
|------------------|-------------|---------------------------|----------------|-----------------|
| Kōdyau | khāb | dyūth^a, | tōbīr | drākh |
| By-the-prisoners | dream | was-seen, | interpretation | issued-for-them |

myūth^a.
sweet.

| | | |
|-------------------------------|----------------|--------------------------|
| Mōkāliy | phardā; | yāra^o? |
| They-were-released- verily | on-the-morrow; | Friend, etc.? |

| | | | |
|---------------------|---------------------|---------------|--------------|
| 12. Pādashāh | Azīz-i-Misar | dēshān | khāb. |
| The-king | Azīz-i-Misar | (is) seeing | a-dream. |

| | | |
|---------------------|--------------------|---------------|
| Azīz-i-Misar | khāba-nishē | abtar, |
| Azīz-i-Misar | the-dream-from | terrified, |

| | | | | |
|------------|---------------|-------------------------|-------------------|--------------------------|
| Gav | bēdār, | wōth^a | shōra-gāh. | Yāra^o? |
| Became | awake, | there-arose | an-outcry. | Friend, etc.? |

| | | |
|-------------------------------|-------------------------|-------------------|
| 13. Kamyuk^a | wōth^a | shōra-gāh? |
| Of-what | arose | the-outcry? |

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

| | | |
|-------------------|--------------------|--------------------------|
| Bani-nā | hakīmā? | Yāra^o? |
| Will-there-not-be | a-single-wise-man? | Friend, etc.? |

| | | | |
|-------------------------------|---------------|-------------------|------------|
| 14. Kamyuk^a | hakīm, | ath-khābas | yus |
| Of-what | wise-man, | to-this-dream | he-who |

| | | | |
|-------------|----------------|------------|--------------------------------------|
| mānē | tārihē, | yus | āmⁱ-Aziz-i-Misaran |
| the-meaning | might-bring- | which | by-this-Aziz-i-Misar |
| | out, | | |

| | | | |
|-------------|-----------|---|---------------------------|
| khāb | ôś | dyūth^umot^a ? | Dop^unas |
| dream | was | seen ? | It-was-said-to-him |

| | | | |
|-----------------|-----------------------------|--------------------|-------------|
| gölāman, | " khābuk^a | töbīr | zāni |
| by-the-servant, | " of-the-dream | the-interpretation | will-know |

| | |
|-----------------|----------------|
| Hazrat-i | Yūsūph. |
| Saint | Yūsuf. |

| | | | | |
|---------------------------|----------------|-----------------|-------------|----------------|
| Khābuk^a | töbīr | Yūsūphas | chuh | wōphīr. |
| Of-dream | interpretation | to-Yūsuf | is | plentiful. |

| | | | |
|--------------|-------------|--------------|----------------------------|
| Dādēn | chuy | dawā. | Yāra^a ?" |
| Of-pains | he-is-very | the-remedy. | Friend, etc. ?" |

| | | | |
|------------------|-----------------|----------------|---------------------------|
| 15. Onukh | Hazrat-i | Yūsūph. | Dop^unas |
| Was-brought- | Saint | Yūsuf. | It-was-said-by- |
| by-them | | | him-to-him |

| | | | | |
|--------------------|-------------|--------------------------|--------------|------------------------|
| pādashēhan, | " mē | dyūth^u | khāb. | Athⁱ |
| by-the-king, | " by-me | was-seen | a-dream. | For-it- |
| | | | | verily |

| | | | |
|--------------|----------------------|---------------------------|------------------|
| wanum | töbīr." | Dop^unas | Yūsūphan, |
| say-to-me | the-interpretation." | It-was-said-by- | by-Yūsuf, |
| | | him-to-him | |

| | | | |
|---------------|---------------------|---------------------------|--------------------|
| " kyāh | dyūthuth ?" | Dop^unas | pādashēhan, |
| " what | was-seen-by-thee ?" | It-was-said-by- | by-the-king, |
| | | him-to-him | |

| | | | | |
|--------------|-----------------|-------------------------|------------|-------------|
| " akh | dyūthum, | hōkhⁱ | nāg | sath |
| " One | was-seen-by-me, | dry | springs | seven |

| | | | | |
|----------------|--------------|--------------|------------------|-------------|
| baritēn | nāgan | satan | cēwān. | Biyē |
| full | springs | seven | (were) drinking. | Again |

| | | | | |
|-----------------|-------------|-------------|------------------------|-----------------|
| dyūṭhum, | khām | sath | hēlⁱ | wuchim |
| was-seen-by-me, | unripe | seven | ears-of-corn | were-seen-by-me |

| | | | | |
|----------------|--------------|--------------|--------------------|-------------|
| pōkhtan | satan | hēlēn | ningalān. | Biyē |
| ripe | seven | ears | (were) swallowing. | Again |

| | | | | |
|-----------------|--------------|------------------------|-------------|----------------|
| wuchēm | lāgar | gōv^a | sath | yiwān, |
| were-seen-by-me | lean | cows | seven | (were) coming, |

| | | | | |
|---------------|--------------|-------------------------|--------------------|--------------------------|
| mastan | satan | gōv^an | ningalān. | Amyuk^a |
| plump | seven | cows | (were) swallowing. | Of-it |

| | | | |
|--------------|----------------------|---------------------------|------------------|
| wanum | tōbīr." | Dop^anas | Yūsūphan, |
| tell-to-me | the-interpretation." | It-was-said-by-him-to-him | by-Yūsuf, |

| | |
|--------------|----------------|
| "drāg | wōthi." |
| "a-famine | will-arise." |

16. Dapān wustād,—

(Is) saying the teacher,—

| | | | |
|-----------------|----------------------------|--------------------|----------------|
| Yūsūphan | mōkalōw^a | tōbīr | wanith, |
| By-Yūsuf | was-finished | the-interpretation | having-spoken, |

| | | | | |
|-------------------|------------|--------------|-------------------------|---------------|
| pātashēhas | gav | asar. | Lūj^s | bōchē. |
| to-the-king | happened | a-result. | There-was-joined-to-him | hunger. |

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

| | | | |
|-----------------|---------------|--------------------------|-----------------------|
| pātashāh | khēwān | ōs^ana. | Ami-asara-sōty |
| the-king | eating | was-not. | That-result-owing-to |

| | | | |
|-----------------------------|-------------|------------------|----------------------|
| dop^anakh, | "jēl | anyūm." | Dapān, |
| it-was-said-by-him-to-them, | "quickly | bring-ye-to-me." | (People are) saying, |

| | | | | | |
|-----------|-----|--------------|-------|------|------------|
| gay | ta | onukh | bata. | Yih | khyōn. |
| they-went | and | was-brought- | food. | This | was-eaten- |
| | | by-them | | | by-him. |

| | | | |
|------------------------|--------|------------------|------------------|
| Dop ⁿ nakh, | "biyē | anyūm." | Añēhas |
| It-was-said-by-him- | "again | bring-ye-to-me." | Were-brought-by- |
| to-them, | | | them-to-him |

| | | | |
|-----------|---------------------|---------------------|-----|
| dēga | wōkavith. | On ⁿ has | ta |
| cauldrons | having-drawn-forth. | It-was-brought-by- | and |
| | | them-to-him | |

| | | | | |
|---------------|--------------|-----|--------------|--------------|
| khyōn, | tasalī | kēh | ās-na. | Dapān, |
| it-was-eaten- | satisfaction | any | came-to-him- | (People are) |
| by-him, | | | not. | saying, |

| | | | |
|-------------------------------|---------|--------------|--------------|
| ath ⁱ -bōchi-sōtiy | gav | marith. | Dapān, |
| that-very-hunger-owing- | he-went | having-died. | (People are) |
| to-only | | | saying, |

| | | | | |
|----------|------------------|----------------|----------|------------|
| pagāh | dit ^a | wazīrau | wurdī, | "pagāh |
| next-day | was-given | by-the-Viziers | command, | "to-morrow |

| | | | | |
|------------|-------|------------------------------|---------|-------------------|
| wasiv | sōriy | yīd ⁱ kāh. | Yēs | host ^a |
| descend-ye | all | (to) the- ⁱ dgāh. | To-whom | the-elephant |

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

| | | | |
|--------------|------------|----------------------|-------------------|
| sapadi | pātashāh." | Dapān, | wāth ⁱ |
| shall-become | king." | (People are) saying, | they-descended |

| | | | | |
|----------------------------|------|---------------------|--------|-----------|
| yīd ⁱ kāh, | āv | host ^a , | namyōv | Yūsūphas. |
| to-the- ⁱ dgāh, | came | the-elephant, | bowed | to-Yūsuf. |

| | | | | |
|----------|-------|-------------|-----------------|--------|
| Pōz | āv, | byūthūs | nēchi. | Banyōv |
| The-hawk | came, | sat-for-him | (on) the-thumb- | Became |
| | | | ring. | |

| | |
|--------|-----------|
| Yūsūph | pātashāh. |
| Yūsuf | king. |

VII.—NAYĒ-HÜNZŪ KATH

REED-(FLUTE)-OF TALE

1. Bani yēs dōd^a, tas chuh
Will-happen to-whom pain, to-him is

pānas tiy nanān.
to-himself it-veryly being-manifest.

Nayĕ-hond^a dōd^a nay chēh pānay
The-reed-flute-of pain the-reed-flute is herself
tiy wanān.
that-veryly telling.

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

Dayⁱ ta sakhi-nishē pānas chuy
God-only and anger-from of-His-own- is-veryly
will
byonuy."
distinct."

3. Nay chēh dapān, "Bār-sōhib munazāth.
The-flute is saying, "The-Almighty pure.

Pānas^a-y-kun chuy mushtākh dōh
Himself-only-towards He-is-veryly yearning day
ta rāth.
and night.

4. Hamud gashiv tas-Khōdāyēs-kun parān,
Praise go-ye that-God-towards reciting,

Pöda korun thôth^u Mahmad mizmân.
 Created was-made- the-Beloved Muḥammad the-Guest.
 by-Him

5. Bār-sōhiban sōty ditin sāmân.
 By-the-Almighty with (him) were-given-by- appliances.
 Him

Tsōr yār chis sōty sōty shūbân.
 Four friends are-of-him with with glorious.

6. Nūra tāmⁱ-sandi pöda korun Ādam.
 By-the- Him-of created was-made- Adam.
 glory by-Him

Ādamas-sōty pöda korun yīdam."
 Adam-with created was-made-by-Him this (world)."

7. Nay chēh dapān, "lodun Ādam
 The-flute is saying, "was-sent-forth- Adam
 by-him

bēnawāh.
 destitute.

Ōs^u mashiyēth lari-tala drāyēs
 There-was a-wish, the-side-from- issued-for-
 under him

Hawāh."
 Eve."

8. Nay chēh dapān, "kyāh zabar
 The-flute is saying, "how excellent

ōs^u suy sāth.
 was that-very moment.

Yēmi-sātay pöda kūr^un zuryāth."
 At-what-time-veryly created was-made- (the world with
 by-Him its) offspring."

9. **Nay chēh dapān, "hāl myōnuy**
 The-flute is saying, "condition my-veryly

būz'tav.

hear-please-ye.

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

10. **Nay chēh dapān, "path wanan**
 The-flute is saying, "behind the-woods

ös's pinhān.
 I-was concealed.

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

11. **Nay chēh dapān, "thod" mē**
 The-flute is saying, "upright to-me

ōsum bāla-pān.
 was-to-me the-youthful-body.

Sōna-kananay grāyē dūran chēs
 Of-the-golden-ears- wavings to-the-ear-pendants I-am
 verily

diwān.
 giving.

12. **Gayēmay gum-rōyi, ta tamyukuy**
 There-happened- going-astray, and of-it-veryly
 to-me

gōm badal.
 there-happened-to-me exchange.

16. **Gayē** **judāh,** **sōy** **judōyī** **chēy**
 She-went apart (from that-very separation she-is-
 the forest), verily

wanān.
 telling.

Ös^u **wadān,** **alvidāh** **ös^uy** **karān.**
 She-was lamenting, last-farewell was-she-veryly making.

17. **"Tati** **wōlith** **wati** **wati**
 "From-there having-brought- on-the-road on-the-road
 (me) down

tam **chum** **diwān.**
 weariness he-is-to-me giving.

Walawunuy **törka-chānas** **chum**
 Immediately-on-bringing- to-a-private-carpenter he-is-me
 (me) down (from the forest)

k^anān."
 selling."

18. **Nay** **chēh** **dapān,** **"lari** **phir^l**
 The-flute is saying, "on-the-side turning

phir^l **chum** **wuchān.**
 turning he-is-me inspecting.

Dūri **rūz^l** **rūz^l** **tōri-dab** **sak^ath**
 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

gōj^unas,
 was-caused-to-melt-by-him-I,

Ath^ur^u pëyëm yëli carkas khöj^unas."
A-wool-worm fell-on-me when to-the-lathe was-caused-to-mount-I."

20. Yëli carkas khüt^u amis-törka-
When to-the-lathe she-mounted that-private-
chānas-nishë, amis pëwān panānⁱ hamnishīn
carpenter-near, to-her (are) falling her-own companions
yād. Yiman^uy-kun chëh wanān kēnsāh.
(in) memory. Them-only-to she-is saying something.

Ta kyāh wani?
And what will-she-say?

Nay chëh dapān, "hamnishīn myōnⁱ
The-flute is saying, "companions my
rūdⁱ kati?
remained where?

Wanⁱ böh dimahakh, tūrⁱ mā
Messages I would-have-given- there- I-wonder-
to-them, verily if
rūdⁱ ada-wati?
they-remained on-midway?

21. Hamnishīnan sīr panunuy bāwahö;
To-the-companions secret my-own- I-would-explain;
verily

Sina musarith dōd^a panunuy hāwahö."
Bosom having-opened pain my-own-veryly I-would-show."

22. Nay chëh dapān, "kyāh banyōm?
The-flute is saying, "what happened-
to-me?

kūt^a chës riwān?
how-much am-I lamenting?

Dādi-panani nāla phār¹yād chēs diwān."
 By-the-pain-my- cries calls-for-help I-am giving."
 own

23. Nay chēh dapān, " nāla dimahō
 The-flute is saying, " cries I-would-have-given

mārakan;
 (in) the-assemblies :

Banana-rost² nau kāh ti rōzān
 Fated-sorrow-without not anyone even remaining

marda-zan."
 man-(or) woman."

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

Kyāh wanihē yiman hamnishīnan ?
 What would-she-have-said to-these companions ?

Yiman wanihē yīy.
 To-these she-would-have-said this-veryly.

Narm kār¹ kār¹ bar²m pānas
 Smooth making making auger(-hole)s to-the-body

chum karān;
 he-is-to-me making;

Wāra wuch¹tōm, māz kōtāh chum
 Thoroughly inspect-please- the-flesh how-much is-to-me
 ye-mé,

harān.
 dropping.

Zāni kyāh tath măně būzith
 Will-know ? of-that the-meaning having-heard
gör-zān ?
 an-ignorant-person ? "

28. **Nay chěh dapān, "nayistān myōn"**
 The-flute is saying, "the-canebrake my
kyāh zabar;
 how excellent;

Zāni kyāh tath măně būzith
 Will-know ? of-that the-meaning having-heard
bē-khabar ?
 an-untaught-person ? "

29. **Nay chěh dapān, "nayistānūc"**
 The-flute is saying, "of-the-canebrake
yěs chěh zān;
 to-whom is knowledge;

Zāni suy yus āsi wōt^amot^a
 Will-know he-only who will-be arrived
lā-makān."
 at-Him-Who-has-no-abode-(i.e. God)."

30. **Nay chěh dapān, "kyāh chěh**
 The-flute is saying, "what is
wūn^amūt^a masnavī?
 said the-rhymed-poem ?

Zāni suy yěs āsi pēmūt^a
 Will-know he-alone to-whom will-be fallen
aš^aka chih."
 (of) love a-particle."

31. **Nay** **chěh** **dapān,** **"mōdur"** **mas**
 The-flute is saying, "sweet wine

kōtyāh **cěwān,**
 how-many (are) drinking,

Sōdurabalay **nay** **Subhān** **chuy**
 In-Sōdarabal-only the-(story-of- Subhān is
 the) flute

wanān."
 saying."

VIII.—PĀTASHĒHA-SŪNZ^ū KATH

KING-OF STORY

| | | | | |
|----------------------------------|-------------------------------|------------------------------|-------------------------|--------------------------------|
| 1. | Pātashāhā | ô ^s . | Dapān | wustād,— |
| | A-certain-king | was. | (Is) saying | the-teacher,— |
| Suy | pātashāh | ô ^s | nērān | prath-dōha |
| That-very | king | was | going-out | every-day |
| ath ⁱ -zūnadabi-pēth. | | Ath ⁱ | ô ^s | pētha-kani |
| that-very-roof-bungalow-on. | | Of-it-verily | was | the-top-on |
| ô ^l | jānāwāran-hond ^a . | | Yim | ô ^s ⁱ |
| the-nest | birds-of. | | They (king and queen) | were |
| prath-dōha | yihūnz ^a | bōlbōsh ^a | bōzān. | Yim |
| every-day | of-these | the-chirping | hearing. | They |
| ô ^s ⁱ | pātashāha-sānd ⁱ | bō ^s ^a | z ^a h | sēthāh |
| were | the-king-of | husband-and-wife | two | very-much |
| khōsh | gathān. | Dōha-aki | bōlbōsh ^a | ati |
| pleased | becoming. | On-a-day-one | the-chirping | there |
| ô ^s ^a na | kēh | gathān. | Dop ^a | 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 |
| bōlbōsh ^a ? " | Dapān | wuchukh | ath | ô ^l s. |
| chirping ? " | Saying | it-was-seen-by-them | to-that | nest. |
| Ath ⁱ -manz | bacē | z ^a h | mumāt ⁱ . | Wōlikh |
| It-verily-in | young-ones | two | (were) dead. | They-were-brought-down-by-them |
| bōn. | Sēthāh | phyūr ^a | yiman-pātashēha-sandēn- | |
| down. | Much | regret-occurred | to-these-king's-two. | |

dōn-bāsan. **Ānikh** **wazīr** **gāt¹!** **gāt¹!**
 husband-and-wife. Were-summoned-
 by-them viziers skilful skilful.

Dop^uhakh, **"nōman** **wuchⁱtav,** **kyāh**
 It-was-said-by-them-to- "to-these please-look-ye, what
 them,

chuh **gamot^a?"** **Wuchⁱhakh.** **Yiman**
 is happened?" They-were-seen-by- To-them (was)
 them.

rōt^umot^u **kond^u** **haṭis.** **Dānāh-wazīran-ākⁱ**
 caused-to-stick a-thorn to-the-throat. By-a-wise-vizier-one

dop^unakh, **"yih** **chēh** **yiman** **panūn^u**
 it-was-said-by-him- "this is to-them their-own
 to-them,

mōj^a **mumūs^a.** **Āmⁱ-naran** **kūr^umūs^a** **byēkh**
 mother dead. By-this-male (bird) (was) made a-second

wörüz^a. **Ami** **chunakh** **dyut^umot^a**
 second-wife. By-her is-by-her-to-them given

āmpa-kani **kond^a.** **Amiy** **chih** **yim**
 mouth-to-mouth- a-thorn. By-this-very are they
 feeding-during

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

"böy **maray,** **t^ah** **kārⁱzi-na** **kuni."**
 "I-if shall-die-if, thou must-make-not at-all (a second
 marriage)."

Pātashāh-bāy **wanān** **pātashāhas,** **"böy**
 The-queen (is) saying to-the-king, "I-if

maray, **t^ah** **kārⁱzi-na** **kuni."** **Kor^a**
 shall-die-if, thou must-make-not at-all (a second
 marriage)."
 Was-made

| | | | | | |
|---------|-------|-------|-----------|------|-------|
| yimau | driy | kasam | pānawōñ. | Yih | kyāzi |
| by-them | a-vow | oath | mutually. | This | why |

| | | | | |
|----------------------|------|---------|--------------------------|---------|
| korukh | driy | kasam ? | Dopukh, | " asě |
| was-made-by- them | vow | oath ? | It-was-said-by- them, | " to-us |

| | | | | | |
|------|-------|-------------------|---------|---------|---------|
| chih | gabar | z ^h h; | timan | kyāh | kari |
| are | sons | two; | to-them | perhaps | will-do |

| | | | |
|----------------------|----|------------------|---------------------|
| wōramōj ^a | yā | mōl ^a | yyi ? " |
| a-step-mother | or | (step-)father | this-very-thing ? " |

| | | | |
|--------|-----------------------------|-------|--------------|
| 2. Kēh | kālāh | gav, | pādashāh-bāy |
| Some | a-certain-space-of- time | went, | the-queen |

| | | | | |
|-------|----------|-------------------------------|--------|---------|
| mōyē. | Pādashāh | kuni | karān | chuna, |
| died. | The-king | at-all (a second marriage) | making | is-not, |

| | | | | |
|----------|----------|-------------|------------|----------------------|
| ti-kyāzi | pānawōñ | ōsukh | dōyan | bāsau |
| because | mutually | was-by-them | by-the-two | husband- and-wife |

| | | | | |
|------|-------|-------------------------------------|-----------|-----------------------------|
| driy | kasam | kor ^a mot ^a . | Wārayāh | kālāh |
| vow | oath | made. | Very-long | a-certain-space- of-time |

| | | | | |
|-------|-----------|--------------|-------------------------|--------------|
| gav, | āy | wazīr. | Dopukh | pādashēhas, |
| went, | they-came | the-viziers. | It-was-said-by- them | to-the-king, |

| | | | |
|--------------|----------------------|-----------|-----------------------|
| "pādashēham, | nēth ^a r | gathi | karun ^a ." |
| " 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. |

| | | | |
|---------------------------|------------|-----------------|--------------|
| Kor^uhas | zōr | wazīrau. | Korun |
| Was-made-by-them- | force | by-the-viziers. | Was-made-by- |
| to-him | | | him |

nēth^r.

marriage-arrangement.

| | | | | |
|--------------------------------------|-----------------------------|-------------------------|-----------------------------|-------------------------|
| 3. Yim | pātashāh-zāda | z^h | ösⁱ. | Tim |
| These | princes (king's sons) | two | were. | They |
| ösⁱ | parān | sabakh. | Dōha-aki | kür^u |
| were | reading | lesson(s). | On-day-one | was-made |
| yimau-pānawōn-bāranyau-dōyau | maṣlahath, | " mājē | | |
| by-these-mutually-brothers-two | consultation, | " to-the-mother | | |
| gaṭhav | salām | hēth." | Bür^ukh | trömⁱ |
| we-will-go | a-complimentary- | taking." | Was-filled-by- | a-copper- |
| | gift | | them | dish |
| lālau | nigīnau. | Gay | hēth | |
| with-rubies | with-jewels. | They-went | having-taken (it) | |
| salāmi | mājē. | Trömⁱ | rüt^unakh, | |
| for-a-complimentary- | to-the-mother. | The-copper- | was-accepted-by- | |
| present | | dish | her-from-them, | |
| wuchunāh | kor^unakh. | Gay | yim | |
| a-certain-look | was-made-by-her-to-them. | They-went | these | |
| pātashāh-zāda | z^h | sabakas. | Yim | chih |
| princes | two | to-their-lesson. | These | are |
| dōhā | dōhā | yithay-pōṭhin | karān. | Dōha-aki |
| each-day | each-day | in-this-very-manner | passing. | On-day-one |
| gav | amis-pātashāh-bāyē | khōtir | yiman- | |
| there-occurred | to-this-queen | carnal-desire | these- | |
| wōranēcivēn-hond^u. | Yiman | dopun, | " tōhⁱ | |
| stepsons-of. | To-them | it-was-said-by-her, | " ye | |

| | | | | |
|------------|-----------------------|--------------|---------------|------------------|
| Tim | ösⁱ | parān | sabakh | ṣāṭahāl. |
| They | were | reading | lessons | (in) the-school. |

| | | |
|-----------------------------|----------------------|----------------|
| Dopⁿnakh, | " mārawāṭalan | karyūkh |
| It-was-said-by-him- | "to-the-executioners | make-ye-them |
| to-them, | | |

| | | | |
|----------------|--------------|-------------------|---------------------|
| hawāla. | Timay | māranakh." | Dapān,— |
| in-custody. | They-verily | will-kill-them." | (Folk are) saying,— |

| | | |
|------------------------|--------------|------------------------------------|
| wōt^a | wazīr | yiman-pāṭashāhzādan-nishin. |
| arrived | the-vizier | to-these-princes-near. |

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

| | | | | |
|------------|-------------------|-----------------------------|---------------|-------------|
| bōn | ṣāṭahāla." | Dopⁿnakh, | "ṣaliv | yimī |
| down | from-the-school." | It-was-said-by- | "flee-ye | from-this |
| | | him-to-them, | | |

| | | | | |
|------------------|------------|-------------------------|----------------|------------------------|
| shēhara." | Tim | ṣālⁱ, | wazīran | kūr^a |
| city." | They | fled, | by-the-vizier | was-done |

| | | | |
|-------------------------|-----------------|----------------------|-----------------|
| kōm^a. | Dopun | mārawāṭalan, | "mōryūkh |
| a-deed. | It-was-said-by- | to-the-executioners, | "kill-ye-for- |
| | him | | them |

| | | | | | |
|------------------------|-------------------------|---------------|------------------------|------------------------|-----------------|
| hūnⁱ | z^ah." | Mōrikh | hūnⁱ | z^ah, | kādikh |
| dogs | two." | Were-killed- | dogs | two, | were-extracted- |
| | | by-them | | | by-them |

| | | | | |
|--------------|----------------|------------------------|-------------------|---------------|
| yiman | wōlinjē | z^ah, | lazakh | ṭōkis, |
| of-them | the-hearts | two, | they-were-put-by- | to-a-tray, |
| | | | them | |

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

| | | |
|----------------------|-------------|----------------------------|
| "ānēy | nōma | pāṭashāhzādan-hanza |
| "are-brought-to-thee | these | the-princes-of |

| | | | | |
|---------------------|-------------------|-----------------------------|---------|-----------------|
| Dapān,— | bīṭh ¹ | huzūrī-nōkar. | Amis | ōs ¹ |
| (Folk are) saying,— | they-sat | (as) personal- servants. | To-this | were |

| | | | | | |
|-------------|-------------------|----------|-------------------|-------|------------------|
| pātashēhas | prōn ⁱ | gōlām | z ^a h. | Yim | z ^a h |
| to-the-king | old | servants | two. | These | two |

| | | | | | |
|------|---------------------|-------------|-------|-------------------|------------|
| ti | bīṭh ¹ , | gay | ṣōr. | <u>Tsōn-zanēn</u> | kārin |
| also | sat, | They-became | four. | To-the-four- | were-made- |
| | | | | persons | by-him |

| | | | | |
|-----------|----------|------|----------|------------------|
| zima | rābas | bōr | pahar. | Gōḍañukuy |
| in-charge | by-night | four | watches. | The-first-verity |

| | | | |
|-------|------|----------------|---------------------|
| pahar | chuh | lagān | amis-pātashābzādas- |
| watch | is | being-allotted | to-this-prince- |

| | | |
|---------------|---------------------|--------------------|
| ziṭhis-hihis. | Dapān,— | pātashēha-sandyau- |
| the-elder. | (Folk are) saying,— | by-the-king's- |

| | | |
|----------------------|------------------|-------|
| dōyau-bātau | trōwukh | arām. |
| two-husband-and-wife | was-made-by-them | rest. |

6. Dapān,— gōlām chuh wōdāñē,
(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. |

| | | | |
|--|------------------|------------|---------------|
| Yimav ^u y-syod ^u | log ^u | wasani | shēhmār |
| Them-verily-in-front | began | to-descend | a-great-snake |

| | | | | |
|-------------------|-------------|------|-----------|------|
| tālawā-kani. | Gōlām | chuh | wuchān. | Yēli |
| the-ceiling-from. | The-servant | is | watching. | When |

| | | | | |
|------|-------------|------------------|-----------|-----------------|
| yih | shēhmār | log ^u | wātani | amis-pātashāh. |
| this | great-snake | began | to-arrive | to-this-king's- |

| | | | |
|-----------------------------|---------|---------|------------|
| bāyē-handis-badanas-nīzikh, | āv | lārān | gōlām, |
| wife-of-body-near, | he-came | running | the-slave, |

| | | | |
|--------------------|----------|----------------------|-------------|
| lōy ⁴ n | shēmshēr | amis-shēhmāras, | hani |
| was-struck-by- | a-sword | to-this-great-snake, | in-fragment |
| him | | | |

tas gathi kala saṭun^u, biyē basta
to-him is-proper the-head to-be-cut-off, moreover his-skin

wālūn^u. Pātashēham, bōh wanay dalilā.
(is) to-be-brought- My-king, I will-tell- a-certain-
down. to-thee story.

Ts^ah thāvtam tath kan."
Thou place-please-for-me for-that the-ear."

7. Dop^unas gölāman,— "suh pātashēhā
It-was-said-by- by-the-servant,— "that a-certain-king
him-to-him

akh ōs^u. Suy gav dōha-aki sōlas
one was. He-veryly went on-day-one for-excursion

shikāras kunuy zon^u. Sōty ōsus pōz,
for-hunting only-one person. With was-to-him a-falcon,

wōt^a jāyē-akis, lūj^us 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 him

āba-srēhā hyuh^u. Athⁱ dyutun bārⁱshi-
water-moisture a-little. At-it-veryly was-given-by- his-spear-
him

sōty dōba-hanā. Koḍun bagala-manza
with a-hole-small. Was-withdrawn-by- his-ear-pit-from-in
him

pyāla. Lodun ath-pyālas āb. Hyotun
a-cup. Was-filled-by- to-that-cup water. He-began
him

cyon^u. Ās pōz, ṣhun^unas-trōvith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-
by-it-for-him.

| | | | | |
|-------------|-------------------|------------|-------------------|---------------|
| Biyě | borun | yih | āba-pyāla, | hyotun |
| Again | was-filled-by-him | this | water-cup, | he-began |

| | | | | |
|--------------------------|-------------|-------------|------------|-------------|
| cyon^u. | Ās | biyě | yih | pöz, |
| to-drink. | Came-to-him | again | this | falcon, |

| | | |
|---|--------------------|---------------------------------------|
| shun^unas-trövith. | Döyi-laṭi | shun^unas-trövith. |
| (it) was-dashed-down-by- it-for-him. | On-two-occasion(s) | it-was-dashed-down- by-it-for him. |

| | | | |
|-------------------|-------------------------|-------------------------|-----------------------|
| Pātashēhas | khot^u | zahar. | Trëyimi-laṭi |
| To-the-king | arose | poison (i.e. anger). | On-the-third-occasion |

| | | | | |
|---------------------------|--------------------|-------------|-------------|-------------------|
| borun. | Dachini | atha | chuh | ath-pyālas |
| it-was-filled-by- him. | With-the- right | with-hand | he-is | to-that-cup |

| | | | |
|----------------------|---------------------------|-------------|-------------------|
| thaph-karith; | khôwur^u | atha | thôwun |
| having-held; | the-left | hand | was-placed-by-him |

| | | | | |
|---------------|---------------|---------------|--------------------------|----------------|
| nēbar. | Yuthuy | hyotun | cyon^u, | tyuthuy |
| outside. | Even-as | he-began | to-drink, | even-so |

| | | | | |
|-----------|-------------|---------------------------------------|-------------------------|-----------------------|
| āv | pöz, | shun^unas-trövith. | Diṭ^us | āmⁱ |
| came | the-falcon, | it-was-dashed-down-by- it-for-him. | Was-given- to-it | by-him |

| | | | | |
|---------------|---------------------|-------------------|-----------------------------|--------------|
| thaph, | roṭun | latan-tal, | hētanas | pakha |
| seizing, | was-held-by- him | the-feet-below, | were-taken-by- him-of-it | the-wings |

| | | | | | |
|------------------------|--------------------------------|-------------|------------|-------------|------------------------|
| z^ah, | kāḍⁱnas | tān. | Yih | yēli | môrun, |
| two, | were-torn-off-by- him-of-it | the-limbs. | It | when | was-killed-by- him, |

| | | | | |
|-------------|----------------------------|-------------------------|------------|----------------------------|
| pata | phyūrus | ataty. | Wōñ | trēsh |
| afterwards | regret-was-felt- to-him | in-that-very- place. | Now | (water to allay) thirst |

| | | | |
|-----------------------|------------|----------------|------------------|
| cěyēnna. | Gav | wuchani | ‘ath-ābas |
| was-drunk-by-him-not. | He-went | to-see | ‘to-this-water |

| | | | | |
|-----------------------|-------------|----------------|--------------|-------------|
| āsina | kunī | āgur ?' | Pakān | chuh |
| will-there-not- be | somewhere | source ?' | Going | is |

| | | | |
|----------------|------------------------|-------------------|-----------------|
| pāshāh, | wōt^u | jāyē-akis. | Wuchun |
| the-king, | he-arrived | at-a-place-one. | Was-seen-by-him |

| | | | | |
|------------|-----------------------|------------------|-------------------------|--------------|
| ati | shēhmārā | shōngith, | amis^y | nērān |
| there | a-certain-great-snake | asleep, | to-it-verity | issuing |

| | | | | | |
|-----------------|-------------|------------|-----------|-----------------------|----------------|
| ōsa-kani | lāl. | Yih | āb | ōs^u | zahar." |
| the-mouth-from | spittle. | This | water | was | poison." |

| | | | | | |
|------------|-------------|--------------|--------------|-------------|--------------------|
| Yih | chus | wanān | gōlām | amis | pātashēhas, |
| This | is-to-him | saying | the-servant | to-this | to-king, |

| | | | | |
|--------------------|------------|-----------------|-----------|----------------------------|
| "hargāh-kiy | suh | pātashāh | sa | trēsh |
| "if | that | king | that | (water-to-allay) thirst |

| | | | | |
|----------------|------------|----------------------|------------------------|--------------------|
| cēyihē, | suh | marihē. | Wūn^y | saragī |
| had-drunk, | he | would-have- died. | Now-verity | 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-verity | is | the-story. | Investigation |

| | |
|--------------|----------------------------|
| gāthi | karūn^u." |
| is-proper | to-be-made." |

| | | | | |
|--------------------|--|--------------|------------|-----------|
| 8. Mōkalyāv | ām^l-sond^u | pahar | ti. | Āv |
| Was-finished | this-one-of | the-watch | also. | Came |

| | | | | | |
|---------------------------|---------------|----------------------|------------|-----------------------|--------------------------|
| trēyum^u | pahar. | Z^h | gay | pānas | bīth^l. |
| the-third | watch. | The-two | became | at-their-own- will | seated. |

| | | | | |
|-----------------|-------------|---------------|--------------|-------------|
| Pātashāh | chuh | bēdār. | Dapan | chuh |
| The-king | is | awake, | Saying | he-is |

amis-tréyimis-paharawōlis. Dapān chus, "ay
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 karun^a ? "
may-do, to-him what will-be-proper to-be-done ? "

Dop^anas phīrith amⁱ-gōlāman, "suh
It-was-said-by-him- answering by-that-servant, "he
to-him

gāthi sangsār karun^a. Bāki, pātashēham,
is-proper stoning-to- to-be-done. But, my-king,
death

saragī gāthi karūn^a. Bōh wanay
investigation is-proper to-be-made. I will-tell-to-thee

dalilā. Ts^ah thāwum, pātashēham, kan."
a-certain- Thou place-for-me, my-king, ear."
story.

9. Dapān chus, "suh ôs^a sōdāgarā
Saying he-is-to-him, "that was a-certain-
merchant

akh. Suy ôs^a sēthāh baktāwār. Tamis
one. He-veryly was very prosperous. To-him

pēv muhim. Tamis^ay ôs^a hūn^a. Byākh
fell poverty. To-him-veryly was a-dog. Another

sōdāgarā ôs^a. Dop^anas, 'yih hūn^a
a-certain-merchant was. It-was-said-by-him-
to-him, 'this dog

mā k^anahan ? ' Dop^anas, 'k^anan.'
I-wonder-if wilt-thou-sell-it ? ' It-was-said-by-
him-to-him, 'I-will-sell-it.'

| | | | | | |
|-----------------------|--------------------------|-----------------------|----------------------|--------------------|----------------------|
| Dop ^u nas, | 'karus | möl.' | Kor ^u nas | | |
| It-was-said-by-him- | 'make-of-it | a-price.' | Was-made-by- | | |
| to-him, | | | him-of-it | | |
| möl | röpayě-hath. | Dyut ^u nas | möl, | | |
| the-price | a-rupee-hundred. | Was-given-by-him-to- | the-price, | | |
| | | him | | | |
| nyūv | sōdāgāran | yih | hūn ^u . | Drāv | |
| was-taken | by-the-merchant | this | dog. | He-went-forth | |
| sōdā | hěth, | wōt ^u | jāyě-akis. | Lūj ^u s | |
| merchandize | taking, | he-arrived | at-place-one. | Came-on-for-him | |
| rāth. | Rāt ^u li | bās | tūr, | nyūhas | |
| night. | By-night | entered-for-him | thieves, | was-taken-by-them- | |
| | | | | of-him | |
| yih | māl. | Hūn ^u | chuh | wuchān, | ām ⁱ |
| this | property. | The-dog | is | seeing, | by-him |
| kor ^u -na | kěh-ti | sadāh. | Phōl ^u | gwāsh. | |
| was-made-not | any-at-all | sound-a. | Broke | the-dawn. | |
| Sōdāgār | gav | bēdār. | Wuchun | ta | māl |
| The-merchant | became | awake. | It-was-seen- | verily | property |
| | | | by-him | | |
| na | kunī. | Dapān | chuh, | 'yith | kyāh |
| not | at-all. | Saying | he-is, | 'to-this | what |
| gōm ?' | Āv | yih | hūn ^u . | Ām ⁱ | kūr ^u nas |
| happened-to- | Came | this | dog. | By-it | was-made-by- |
| me ?' | | | | | him-of-him |
| pōshākas | thaph. | Chus | lamān. | Hūn ^u | |
| to-the-coat | seizing. | He-is-to-him | pulling. | The-dog | |
| drāv | brūh | brūh, | pata | pata | chus |
| went-forth | in-front | in-front, | behind | behind | is-of-him |
| sōdāgār. | Wātanōwun | mōdānas-akis-manz. | | | |
| the-merchant. | He-was-caused-to-arrive- | to-a-plain-to-one-in. | | | |
| | by-him | | | | |

't^h gath pananis-khāwandas-nishin yih
'thou go to-thine-own-master-near this

cithⁱ hēth.['] Gav hūn^u, wōt^u nazdikh
document having-taken.['] Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran dyūth^u. Parzanōwun
to-that-merchant. By-the-merchant he-was- Was-recognized-
seen. by-him

yih hūn^u. Dopun pananēn bāsan.
this dog. It-was-said-by-him to-his-own family-members.

Dop^unakh, 'hūn^u āv phīrith. Āmⁱ
It-was-said-by-him-to- 'the-dog came returning, By-it
them,

kor^u kyāh-tān takhsir. Amiy
was-done some-or-other fault. For-this-very (reason)

shunukh-kaḍith. Balⁱki chus cālān
it-has-been-driven-out- Moreover there-is-to- a-letter-of-
by-them. it dispatch

nōlⁱ. Sōdāgār gav phikiri. 'Wuñ
on-the-neck.['] The-merchant became in-anxiety. 'Now

kyāh kara? Rōpayē-hath gōm khar^uc.[']
what shall-I-do? The-rupee-hundred went-for-me expended.[']

Koḍun bandūkh, lōy^unas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

mōrun. Yēli mōrun ta ada
it-was-killed-by-him. When it-was-killed- then afterwards
by-him

phyūrus. Gōs nīzikh. 'Bōh wuchaha
grief-came-to-him. He-went- near. 'I would-see
to-it

amis kyāh kākaz chuh nōlⁱ. Yihuy
to-it what paper is on-the-neck.['] This-very

koḍ^unas nāla ta muṣorun, ta
was-taken-off-by- from-the-neck and it-was-opened-by-him, and
him-of-it

wuchun ath lyukh^umot^a rōpayēs pānṣ
was-seen-by- on-it (was) written (of-)rupee five
him

hath. Ada phyūrus sēṭhāh. Pātashēham,
hundred. Then grief-came-to- exceedingly. My-king,
him

say chēh dalil. Saragī gaṭhi karūn^a.
that-verbatim is the-story. Investigation is-proper to-be-made.

Hargāh-ay suh sōdāgār gōḍañiy wuchihe
If that merchant at-the-very-first- had-seen
even

amis-hūnis kyāh chuh nōlⁱ, suh hūn^a
to-that-dog what is on-the-neck, that dog

mā mārihē." Gav āmⁱ-sond^a pahar.
not he-would-have-killed." Went him-of the-watch.

11. Āv tūrimis-zānⁱ-sond^a pahar. Tsūrimis-
Came the-fourth-person-of watch. The-fourth-

gōlāma-sūnz^a dalil. Tsūrimis-gōlāmas wanān
servant-of story. To-the-fourth-servant (is) saying

pātashāh, "ay gōlām, yus-akhāh āgas-pēṭh
the-king, "ho servant, whoever the-master-on

bēwōphōyī kari, tas kyāh wāti karun^a?"
infidelity may-do, to-him what will-be- to-be-done?"
proper

Dop^unas gōlāman, "pātashēham, tas
It-was-said-by-him- by-the-servant, "my-king, to-him
to-him

| | | | | |
|-----------|----------|----------------------|------------------|---------|
| gāthi | sar | ṭaṭun ^u , | shēhara-manza | dūr |
| is-proper | the-head | to-be-cut-off. | the-city-from-in | distant |

| | | | |
|-------------------------|-------------|-----|--------------------|
| kaḍun ^u . | Pātashēham, | bōh | wanay |
| (he-is) to-be-expelled. | My-king. | I | will-tell-to-these |

| | | | | |
|------------------|------------------|--------------|-----------|--------|
| dalilā, | ṭ ^h h | thāwum | kan." | Dapān |
| s-certain-story, | thou | place-for-me | the-ear." | Saying |

| | | | | |
|-----------|--------------|-------|-----|----------------|
| chus | gōlām. | “suh | ôś | pātashēhā |
| is-to-him | the-servant. | “that | was | a-certain-king |

| | | | | | |
|------|--------|-----------------|--------------------|------------------|----------------------|
| akh. | Amis | ös ⁱ | nēciv ⁱ | z ^h . | Timan ^u y |
| one. | To-him | were | songs | two. | To-them-varily |

| | | | | |
|------|--------------------|--------------------|-------------|------------------|
| möyě | panün ^u | möj ^u , | Pätashëhan | kür ^u |
| died | their-own | mother, | By-the-king | was-made |

| | | | | |
|--------------------|---------|-----|--------|---------------|
| wörüz ^u | zanāna. | Sa | gayē | pātashāhzādan |
| second-wife | woman. | She | became | to-the-prince |

dōn wōramōj^u. Yim ösⁱ pātashāh-zāda
to-the-two stepmother. These were princes

z^{ah} sabakas. Tōra āy, amis-wōramājē
the-two at-a-lesson. Thence they-came, to-this-stepmother

| | | | |
|-------------------|---------------------------|--------------------------|----------------|
| niyēkh | salām, | lālau | niginau |
| was-taken-by-them | a-complimentary- gift. | (filled) with- rubies | with-jewels |

| | | | |
|---------------------|-----------------------|--------|--------------|
| tröm ¹ . | Thöv ⁴ kh | amis | bōnthā-kani. |
| a-copper-diah. | It-was-placed-by-them | to-her | in-front. |

| | | | | | |
|-------|------|-------|----------------|----------|----------|
| Yim | gay | biyé | sabakas. | Dōhā | dōhā |
| These | went | again | to-the-lesson. | Each-day | each-day |

| | | | |
|----------|-----------------|---------------|------------------|
| chih | kaḍān. | Pātashāh-bāyē | wuz ^u |
| they-are | (thus) passing. | To-the-queen | was-aroused |

| | | | | |
|--------------------|------------|------|---------------------|------|
| panūn ^d | rāy. | Kyāh | wuz ^a s? | 'Bōh |
| her-own | intention. | What | was-aroused-in-her? | 'I |

karahö **yiman-pātashāhzādan-söty** **gönāh.**
 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-söty **kariv** **gönāh.** **Yimav** **dop^uhas,**
 'me-with do-ye sin.' By-them was-said-by-them-to-her,

's^ah **chēkh** **sōn^a** **mōj^a;** **sē** **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.

Wōt^a **mahalakhān.** **Pātashāh-bāyi**
 He-arrived at-the-private-apartments. By-the-queen

trop^unas **darwāza.** **Darwāza** **chēs-na**
 was-shut-by-her-for-him the-door. The-door she-is-for-him-not

thāwān. **Dop^unas,** **'yih** **kyāzi?** **Wōsh^us**
 opening. It-was-said-by-him-to-her, 'this why?' She-rose (in-reply)-to-him

pātashāh-bāy. **Dop^unas,** **'bōh** **chēsa**
 the-queen. It-was-said-by-her-to-him, 'I am-I

cyōn^a **kōlay,** **kina** **cyānēn-nēcivēn-hūnz^a?**
 of-thee the-wife, or thy-sons-of?

Dop^unas **pātashēhan,** **'tih** **kyāh**
 It-was-said-by-him-to-her by-the-king, 'that what

gav? **Dop^unas,** **'tim** **ām**
 happened? It-was-said-by-her-to-him, 'they came-to-me

| | | | |
|-------------------------------------|-----------------|-------------|---------------|
| lēkan.' | Pātashāh | chus | dapān, |
| for(-using)-indecent- language.' | The-king | is-to-her | saying, |

| | | | | |
|-------------|-------------|-------------|------------------|---------------------|
| 'wun | kyāh | chuh | salāh ?' | Pātashāh-bāy |
| 'now | what | is | (your) advice ?' | The-queen |

| | | | | |
|-------------|---------------|------------|--------------|----------------|
| chēs | dapān, | 'mē | gathi | tihanza |
| is-to-him | saying, | 'for-me | is-necessary | their |

| | | | | | |
|----------------|-----------------------|-------------|--------------|-------------|-----------------|
| wōlinjē | z^h. | Tima | khēma | bōh. | Ada-kyāh |
| hearts | two. | Them | I-will-eat | I. | Then-of-course |

| | | | |
|-----------------------|------------------|-------------------|-------------------------|
| thāway | darwāza.' | Pātashēhan | dyut^u |
| I-will-open-for-these | the-door.' | By-the-king | was-given |

| | | | |
|--------------|-----------------|----------------------------|-------------|
| hukum | wazīras. | Dop^unas, | 'yim |
| an-order | to-the-vizier. | It-was-said-by-him-to-him, | 'these |

| | | | | |
|-----------------|----------------------|-------------|---------------------|--------------|
| shāhzāda | z^h | dikh | mārawāṭalan | athi. |
| princes | two | give-them | of-the-executioners | in-the-hand. |

| | | | | |
|--------------|-------------------|----------------|------------------------|------------|
| Yiman | kaḍan | wōlinjē | z^h.' | Gav |
| Of-them | they-will-extract | the-hearts | two.' | Went |

| | | | | |
|---------------|------------------------|-----------------|-------------|------------|
| wazīr. | Wōt^a | bāṭahāl, | yēti | yim |
| the-vizier. | He-arrived | at-the-school, | where | these |

| | | | | |
|-----------------|----------------------|------------------------|------------------|------------------------|
| shāhzāda | z^h | ösⁱ. | Yiman-kun | kūrⁿ |
| princes | two | were. | Them-towards | was-made-by-him |

| | | | | |
|------------------|---------------|------------|------------|---------------------|
| nazarāh. | Sēthāh | gös | yim | pātashāhzāda |
| a-single-glance. | Exceedingly | became- | these | princes |
| | | to-him | | |

| | | | | |
|----------------------|---------------|--------------|-------------|-----------------|
| z^h | khōsh. | Dilas | pyōs | yinsāph. |
| two | pleasing. | To-the-heart | fell-of-him | compassion. |

| | | | |
|-----------------------------|---------------|---------------------|--------------|
| Dop^unakh, | 'ṭaliv | yimi-shēhara | dūr.' |
| It-was-said-by-him-to- | 'flee-ye | from-this-city | far.' |
| them, | | | |

Tsālⁱ."
They-fled."

12. Dapān wustād,—

(Is) saying the-teacher,—

“Mārawāṭalan dyut^u hukum wazīran,
 “To-the-executioners was-given an-order by-the-vizier,

‘mōryūkh hūnⁱ z^ah.’ Mārawāṭalan mōrⁱ
 ‘kill-ye-them dogs two.’ By-the-executioner were-killed

hūnⁱ z^ah, kāḍikh yiman wōlinjē
 dogs two, were-extracted-by-them of-them the-hearts

z^ah, lazakh tōkis-manz, gay hēth
 two, they-were-placed- a-tray-in, they-went taking
 by-them

pātashāh-bāyē. Pātashāh-bāyi thōw^u darwāza.
 to-the-queen. By-the-queen was-opened the-door.

Pātashāh chuh karān pātashōhī tātⁱ.
 The-king is doing ruling there.

13. Shāhzāda z^ah āy talān biyis
 The-princes two came fleeing to-another

pātashēhas nish. Pātashēhan rātⁱ yim
 king near. By-the-king were-taken they

gōlām. Gōḍanyuk^u pahar āv amis-
 (as) servants. The-first watch came to-this-

badis-hihis-shāhzādas. Shēmāh chuh dazān.
 the-elder-the-prince. A-lamp-flame is burning.

Pātashāha-sāndⁱ z^ah bōs^u chih palangas-
 The-king two husband-and- are the-bed-
 wife

pēth arāmas. Yiman^uy syod^u wasān
 -on in-rest. To-them-veryly 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 | | |
| ṭuk*ra. | Ami | pata | chuh | shēmshēri-handis | |
| pieces. | This | after | he-is | to-the-sword's | |
| tēgas | walān | phamb. | Amis-pātashāhbāyē-handis- | | |
| hlade | wrapping | cotton-wool. | To-this-queen's- | | |
| badanas | ôś ^u | wōtharān | yih | zahar | amis- |
| body | he-was | wiping-off | this | poison | that- |
| shēhmāra-sond ^u . | Dopun, | 'amis | mā | | |
| great-snake-of. | It-was-said-by-him, | 'on-her | I-wonder-if | | |
| āsīm | shēhmāra-sond ^u | zahar.' | Ôś ^u | | |
| there-will-be-on-my | the-great-snake-of | poison.' | He-was | | |
| (queen) | | | | | |
| wōtharān | ta | pātashāh | gav | bēdār. | |
| wiping | and | the-king | became | awake. | |
| Dop ^u | pātashēhan, | 'yih | ām | mārani.' | |
| It-was-said | by-the-king, | 'he | came-to-me | for-killing.' | |
| Pātashēham, | say | chēh | dalīl. | Hargāh-kiy | |
| My-king, | that-very | is | the-story. | If | |
| suh | pātashāh | sara | karihē, | pananēn- | |
| that | king | testing | had-made, | to-his-own- | |
| nēcivēn-pēṭh | mā | diyihē | hukum | mārawātalan, | |
| sons-on | not | would-he | the-order | to-the-executioners, | |
| | | have-given | | | |
| 'tōh ⁱ | mōryūkh.' | Ada | gay | tim | hūn ⁱ |
| 'ye | kill-ye-them.' | Afterwards | went | those | dogs |
| z ^u h | māra. | Pātashēham, | agar | bāwar | |
| two | to-death. | My-king, | if | believing | |

IX.—GRIST¹. BĀYĒ-HÜNZŪ TA MĀCH-T¹L¹RE.
 FARMER'S-WIFE-OF AND HONEY-BEE-

HÜNZŪ KATH
 OF STORY

1. Dapān wustād,—

(Is) saying the-teacher,—

| | | | | |
|---|--|---------------------------|---------------------------------------|---------------------------------------|
| Yih | grist ¹ -bāy | ös ^u | tsūj ^u -müt ^u . | Kami- |
| This | farmer's-wife | had | fled. | For-what- |
| bāpath ? | Kārdāran | ta | mukadaman | ōsus |
| reason ? | By-the-overseer | and | by-the-village-headman | had-been-to-her |
| kor ^u -mot ^u | zulm. | Amiy-bāpath | chēh | tsūj ^u -müt ^u . |
| done | tyranny. | For-this-very-reason | she-is | fled. |
| Wōts ^u | wanas-akis-manz. | Otuy | wōts ^u s | |
| She-arrived | forest-one-in. | There-veryly | arrived-to-her | |
| māch-t ¹ l ¹ r ^u . | Amis | āyē | zabān. | Dapān |
| a-honey-bee. | To-it | came | speech. | Saying |
| chēh | amis-grist ¹ -bāyē, | "t ¹ h | kyāzi | chēkh |
| she-is | to-this-farmer's-wife, | "thou | why | art |
| tsūj ^u -müt ^u ? " | Dop ^u -nas | grist ¹ -bāyi, | "mē | |
| fled ? " | Was-said-by-her-to-it | by-the-farmer's-wife, | "to-me | |
| chuh | gōmot ^u | zulm." | Ami | dop ^u -nas |
| is | happened | tyranny." | By-that | was-said-by-it-to-her |
| phīrith | māch-t ¹ l ¹ ri, | "mē-ti | chuh | gōmot ^u |
| answering | by-the-bee, | "to-me-also | is | happened |
| zulm. | Bōh | chēs | wadān, | t ¹ h thāvtam |
| tyranny. | I | am | lamenting, | thou please-place-for-me |

kan." Wanān māch-t^{al}r^u grīst^l-bāyi kun.
the-car." 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-t^{al}r^u, wanuk^a
I-veryly am-Thy honey-bee, of-the-forest

jānāwār.
a-winged-creature.

2. Kōha-kōhai vyūr^aāh añām, ös^as
From-every- flower-nectar was-brought- I-became
mountain by-me,

ayālbār.
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanan
Calamity may-fall to-the-bear-pimp, to-the-forests

tōn^anam lār.
was-brought-in- running-away.
by-him-to-me

3. Pōtēn tasandēn öl^l-nāsh korun;
To-the-young- of-it nest-destruction was-made-
ones by-him;

Sōhibō, āy-nā ār?
O-God, did-there-not-there- pīy?
come-to-thee

| | | | |
|--------------|---------------|--|--------------------------|
| Buday | chēsay | māch-t¹l^ar^a, | wanuk^a |
| I-veryly | am-Thy | honey-bee, | of-the-forest |

jānāwār."
a-winged-creature."

| | | | |
|-----------------|-------------|-------------------------------|------------|
| 4. Dapān | amis | grīst¹-bāyē | yih |
| (Is) saying | to-this | farmer's-wife | this |

| | | | |
|--|-------------|------------|----------------------------|
| māch-t¹l^ar^a, | "yih | hāl | kor^anam |
| honey-bee, | "this | condition | was-made-by-him- for-me |

| | | | |
|--------------------|-----------------|------------|------------------|
| wana-manza | hāpatan. | Wuñ | ṭajyēyēs, |
| the-forest-from-in | by-the-bear. | Now | I-fled, |

| | | | |
|--------------------------|---------------------------------|-------------------------------|--------------|
| wūth^us | grīst¹-garas, | dapyām, | 'kara |
| I-descended | to-a-farmer's-house, | it-was-said-by-me (long ago), | 'I-will-make |

| | | | | |
|-----------------|---------------|------------|-------------|---------------|
| rahath.' | Wuchta | wuñ | kyāh | karēm |
| ease.' | See-please | now | what | will-do-to-me |

| | | | | | |
|------------|----------------------------|---------------|-------------|------------|-------------|
| yih | gryūst^a, | thāvta | kan. | Bōh | kyāh |
| this | the-farmer, | place-please | the-ear. | I | what |

wanay ?
shall-say-to-thee ?

| | | | |
|--------------------------|----------------|---------------------------|-------------------------------|
| Thūn^uā | mathith | kuṭh^uāh | thōw^anam, |
| Fresh- butter | having-rubbed | a-room | was-placed-by-him- for-me, |

| | | |
|--------------------------|-------------|-----------------------------|
| mōtūn^u | chēm | bōdⁱ-hāl. |
| of-death | it-is-to-me | a-prison. |

| | | | |
|-------------------------------|---------------------------------|-------------|-----------|
| Bāgānⁱ-āyēs | grīst¹-garas, | say | mě |
| It-was-my-fate | (in) the-farmer's-house, | that-veryly | to-me |

| | |
|--------------|-------------|
| gayēm | gāl. |
| became-to me | shame. |

5. Drāti-sōtin kâshⁱ yēli bātⁱnam,
A-sickle-with the-honeycombs when were-cut-by-him-
of-me,

kōtyāh khātis mār.
how-many arose-for-him (guilt of) murders.

Buday chēsai māch-tⁱl^ur^u, wanuk^u
I-veryly am-Thy honey-bee, of-the-forest
jānāwār."
a-winged-creature."

6. Mōkalōw^u amī-māch-tⁱl^ur^u wanith
Was-finished by-this-honey-bee having-spoken

panun^u dōd^u. Wuñ chēh dapān amis-
her-own pain. Now she-is saying to-this-

grīstⁱ-bāyē, "chēyēy kēh gōmot^u, tⁱ-ti
farmer's-wife, "if-there-is-to- anything happened, thou-also
thee

wan." Wanān chēh wuñ grīstⁱ-bāy.
speak." Saying is now the-farmer's-wife.

Dapān chēs, "Bōz, mē kyāh zulm
Saying she-is-to-it, "hear, to-me what tyranny

chuh gōmot^u.
is happened."

Azal chāwun chuh samsāras, chēh
Fate to-be-experienced is in-the-world, there-is

tal wasūn^u jāy.
below to-be-descended a-place.

Buday chēsai grīstⁱ-bāy, yōr nay
I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.
to-abide we-are-come.

7. Sōta yēli mōtasūtⁱ grēstēn dīlāsa
In-spring when the-accountants to-farmers soothing

dini hay āy,
to-give O! came,

Mōdaryiv-kathau yēdāh būr^ukh, zālas
With-sweet-words a-belly was-filled-by-them, in-a-net
walana-āy.
we-were-surrounded.

8. Har^ada-vizi dard mūth^ukh, lāyēni
In-autumn-time the-affection was-forgotten-
by-them, for-beating

tim-hay āy.
they-veryly came.

Buday chēsai gristⁱ-bāy, yōr nay
I-veryly am-Thy farmer's-wife, here not-veryly
rōzani āy.
to-abide we-came.

9. Yim phal wāwim mājē-zamīni,
What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy,
they-veryly ripened came,

Sōmb^rrith sōrith khalas kārīm,
Having-collected having-piled on-the-threshing-
floor they-were-
made-by-me,

hatabōdⁱ-khōris drāy.
to-hundreds-of-kharwār-
weight they-emerged.

- | | | | |
|-----------------------------|--------------------------|-----------|----------------------------|
| 10. Cakla-cakla | mukadam | ta | pathwōr^d |
| In-each-village- circuit | the-village-head- man | and | the-village- accountant |

| | | |
|----------|-------------|-------|
| tōlani | tim-hay | āy, |
| to-weigh | they-verity | came, |

| | | | | |
|--------------|---------------|--------------------|------------|------------|
| Buday | chěsay | grīst'-bāy, | yōr | nay |
| I-veryly | am-Thy | farmer's-wife, | here | not-veryly |

rōzani āy.
to-abide we-came.

11. Öziz ta miskîn kötyâh, vis^tiy,
The-poor and penniless how-many, O-friend.

| | | |
|---------------|------------------------------------|-------|
| halam | dör ^l -dör ^l | ây, |
| the-lap-cloth | holding-out | came. |

| | | | | |
|--------------|----------------------------|-----------|------------------------------|-------------|
| Halam | dit¹makh | mě | bār¹-bārī, | suy |
| The-skirts | were-given-by- | by-me | filling, | that-veryly |
| | me-to-them | | | |

chuh mōkalan pāy.
is for-salvation a-means.

- | | | | | |
|-----|---------------|--------------|--------------------------------|----------------------|
| 12. | Kalama | sōtin | sawāb | likhan, |
| | A-pan | with | the-reward-of-good- actions | they-will- write, |

| | | |
|-----------------|---------------------|--------------|
| yith-nay | lagëkh | grāy. |
| so-that-not | will-happen-to-them | shaking. |

| | | | | |
|--------------|---------------|-------------------------------|------------|------------|
| Buday | chēsay | grīst¹-bāy, | yōr | nay |
| 1-veryly | am-Thy | farmer's-wife, | here | not-veryly |

| | |
|----------|----------|
| rōzani | āy. |
| to-abide | we-came. |

X.—RĀJĒ BIKARAMĀJĒTŪⁿ 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,—

| | | | | |
|------------------------|--------------------|----------------------|-------------------------|--------------------|
| Mahaniv ⁱ | śōr | ōs ⁱ | pakān | wati. |
| Men | four | were | going | by-road. |
| Ākh | brūha | mōdān. | Ath ⁱ | mōdānas |
| There-came-to- | in-front | a-plain. | (On) this | plain |
| them | | | | |
| yēli | hyotukh | pakun. | lāg ⁱ | wanani |
| when | they-began | to-go, | they-began | to-say |
| pānawūn, | "talau, | wān ⁱ tav | dalīlā, | yih |
| mutually, | "ho, | tell-ye | story-a, | this |
| mōdān | kaḍōn." | Pata-kani | ākh | byākh |
| plain | we-will-pass-over- | Afterwards | there-came- | other |
| | it." | | to-them | |
| shēkhṣā. | Amis | dopukh, | "ś ^a h | wanta |
| person-a. | To-him | it-was-said-by- | "thou | tell-please |
| | | them, | | |
| dalīlā, | yih | mōdān | mōkalāwahun." | Ām ⁱ |
| story-a, | this | plain | we-will-complete-it." | By-him |
| dop ^a nakh | phīrith, | "bōh, | hasa, | |
| it-was-said-by-him-to- | in-answer, | "I, | sirs, | |
| them | | | | |
| wanamōwa | dalil. | Dalil, | hasa, | wanamōwa |
| will-tell-to-you | a-story. | Story, | sirs, | I-will-tell-to-you |
| katha | pānt. | Pāntan-kathan | gathanam | |
| tales | five. | For-five-tales | they-will-be-proper-to- | |
| | | | me | |

dinⁱ rōpayēs pānt^h hath." Yimōv
to-be-given of-rupees five hundred." By-them

dop^uhas phīrith, "tōr hath dimōy
it-was-said-by- in-answer, "four hundred we-will-give-
them-to-him to-thee

tōr zānⁱ. Pōnṭyūm^u hath gay panunuy.
four persons. The-fifth hundred became thine-own-
only.

Wan-sa katha pānt^h." Dop^unakh.—
Tell-sir the-tales five." It-was-said-by-him-to-them.—

"Dyār, hasa, chih sapharas.
"Monies, sirs, are for-a-journey.

Yār, hasa, chuh na-āsanās.
A-friend, sirs, is for-non-existence (of wealth).

Āshⁿnāv, hasa, chuh āsanās.
A-near- relation, sirs, is for-existence (of wealth).

Gayē trih katha. Biyē z^h katha, hasa,
Went three tales. The-other two stories, sirs,

chēwa,—
are-for-you,—

Sa zanāna chēwana panūn^u,
That woman is-for-you-not your-own,

yēsa na āsi pānas-sōty.
who not will- oneself-with.
be

Biyē, hasa,—
Also, sirs,—

Yus rātas bēdār rōzi,
He-who by-night awake will-remain,

suy, hasa, zēni Rājē-Bikarmājētūn^a
 he-only, sirs, will-win King-Vikramāditya's

kūr^a."
 daughter."

Wañēnakh yima katha pānt. Yim
 Were-said-by-him-to-these tales five. They

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 pānt." Milūv^akh laḍōyⁱ.
 tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath
 They are-to-him saying, "of-rupee four hundred

nīth; dalil kēh wūnth-na; mōdān
 were-taken-by-thee; story any was-told-by-thee-not; the-plain

chuh wuñē pakanay." Amis lōyukh
 is still not-having-been-walked." To-him it-was-beaten

yimav-ṣōrav-zanēv. Āmⁱ dopⁿnakh,
 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. What

suh dapi, tih karav."
 he will-say, that we-will-do."

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

| | | | | |
|---|---|---|--|--------------------------------------|
| Wōtⁱ They-arrived | pātashēhas-nish. the-king-near. | Dyut^a Was-given | | |
| phār'yād a-complaint | ṭōrav-zanēv. by-the-four-persons. | Dop^ahas, It-was-said-by-them-to-him, | | |
| "pātashēham, "my-king, | yimⁱ-shēkhtan by-this-person | khēy were-eaten | | |
| asē for-us | rōpayēs of-rupee | ṭōr four | hath. hundred. | Dopun, It-was-said-by-him, |
| 'wanamōwa 'I-will-tell-you | katha tales | pānt^e." five." | Pātashēhan By-the-king | |
| dop^a it-was-said | amis-shēkhtas, to-this-person, | "wan-sa "tell-sir | kyāh what | |
| won^athakh?" was-told-by-thee-to-them?" | Yih He | wōthus arose-to-him | | |
| phīrith, in-answer, | "pātashēham, "my-king, | bōh I | wanay will-tell-to-thee | katha tales |
| pānt^e. five. | Rōpayēs Of-rupee | gathanam they-are-proper-to-me | dinⁱ to-be-given | |
| pānt^e five | hath. hundred. | Ada Then | wanay I-will-tell-to-thee | bōh I |
| pānt^e." five." | Pātashēhan By-the-king | kāḍⁱ were-produced | rōpayēs of-rupee | |
| pānt^e five | hath, hundred, | dītin they-were-given-by-him | amis-shēkhtas. to-this-person. | Yim These |
| kārin were-made-by-him | band, tied-up, | pāna by-himself | kūr^an was-done-by-him | kōm^aāh deed-a |

| | | | | | |
|------------------------------|-----------------------------|---------|-------------|-------------|---------|
| ām ¹ -pātashēhan. | Pātashōhī-hond ² | pōshākh | | | |
| by-that-king. | Royalty-of | garment | | | |
| trōwun, | gadōyiyē-hond ² | pōshākh | pūrun. | | |
| was-put-off- | beggary-of | garment | was-put-on- | | |
| by-him, | | | by-him. | | |
| Biyē | gānḍin | lāl | sath | maṭhi, | |
| Also | were-tied-by-him | rubies | seven | on-the-arm, | |
| drāv | yima | katha | pāṇṭ | sara | karani. |
| he-went-forth | these | tales | five | testing | to-make |

3. Dapān wustād,—

(Is) saying the-teacher,—

| | | | | |
|---------------------|-----------------------------|----------------------------|------------------|------------------|
| Gōḍaṇiy | drāv | bēñē-handis-shēharas-kun. | | |
| At-the-very- | he-went- | his-sister's-city-towards. | | |
| first | forth | | | |
| Gur ² | chus | khasun ² . | Wōt ² | yēli |
| A-horse | is-for-him | to-be-mounted. | He-arrived | when |
| nīzikh | ath-bēñē-handis-shēharas | lūz ² n | | |
| near | to-that-sister's-city | was-sent-by-him | | |
| shēch ¹ | amis-bēñē, | "mē | kyāh | chuh |
| a-message | to-that-sister, | "to-me | verily | is |
| pēmōt ² | muḥim. | Bōh | kyāh | yimahō |
| fallen | poverty. | I | of-course | should-come |
| tūr ¹ ." | Ami | lūz ² nas | bēñi | pot ² |
| there-even." | By-that | was-sent-by- | by-the- | back-again |
| | | her-to-him | sister | |
| phīrith | shēch ¹ , | "mē | kyāh | rōzan |
| in-answer | a-message, | "to-me | of-course | will-remain |
| pāma | wör ¹ vis-manz." | Pot ² | phīrith | |
| reproaches | my-father-in-law's- | Back-again | in-answer | |
| | house-in." | | | |

lüz^unas **biyē** **shēchⁱ,** **"mē** **yēli** **na**
was-sent-by- again message, "to-me when not
him-to-her

bani **tōr** **yun^u,** **tō-ti** **gathēm** **ladun^u**
will-be- there to-come, nevertheless it-is-proper- to-be-
possible to-me sent

naphtas **kēnthāh.** **Ladaham-ay,** **tath**
for-the-belly something. Thou-wilt-send- to-that
to-me-if,

gathi **gand** **karun^u,** **pētha** **gathēs**
it-is-proper a-knot is-to-be-made, upon (it) it-is-proper-
for-it

mōhar **kariūn^u** **panūn^u,"** **Ami** **kūr^u**
the-seal to-be-made thine-own." By-that was-done

bēni **kōm^uāh.** **Lodun** **panaṇē-kēnzē**
by-the-sister deed-a. Was-sent-by-her (in) her-own-dish-cup

bata-hanā, **yā** **thyot^u** **yā** **shōth.**
a-little-boiled-rice, (not caring whether impure or purity.
it was) either (leavings)

Pētha **kūr^unas** **panūn^u** **mōhar,** **korun**
Upon (it) was-made-by- her-own seal, was-made
her-for-it by-her

rawāna **amis-bōyis.** **Tāmⁱ** **yēli** **wuch^u**
dispatching to-that-brother. By-him when was-seen

bēnē-hūnz^u **mōhar,** **roṭun,** **ātiy**
the-sister-of the-seal, was-taken- in-that-
by-him, very-place

thōwun-dabōvith.
was-buried-by-him.

| | | | | |
|--------------------|--------------------|------------------------------|-------------------------|-----------------------------|
| 4. | Drāv | yāra-sanzi-wati. | Yēli | wōt ^a |
| | 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, | ōy. | Pātashōhī | chēsna. | Suh, |
| sir, | is-come-to-thee. | Royalty | is-to-him-not. | He, |
| hasa, | chuy | muhimzad." | Yāran | yēli |
| sir, | is-verity | struck-by-adversity." | By-the-friend | when |
| būz ^a , | drāv, | wōt ^a | amis-yāras-nish. | |
| it-was-heard, | he-went-forth, | he-arrived | that-friend-near. | |
| Dapān | chus, | "hā | yāra, | kati |
| Saying | he-is-to- | "O | friend-O, | whence |
| | him, | | | didst-thou- |
| | | | | become-for-me |
| yōr | pōda?" | Pakān | chih | dōnaway. |
| here | manifest?" | Going | they-are | both. |
| Amis | ōs ^a | miskinī-hond ^a | pōshākh | nōl ⁱ . |
| To-that-one | was | poverty-of | garment | on-the-neck. |
| Dapān | chus, | "yāra, | yih | khal ^a t-ē-shōhī |
| Saying | he-is-to-him, | "friend, | this | robe-of-royalty |
| dita | mē. | Yih | myōn ^a | pōshākh |
| please-give | to-me. | This | my | garment |
| shunta | t ^a h." | Yih | ās-na-bōzana, | "yih |
| please-put-on | thou." | This | was-not-considered- | "this |
| | | | by-him, | |
| chuh | amis | miskinī-hond ^a | pōshākh" | |
| is | to-that-one | beggary-of | garment" | |
| yih | ās-bōzana | khal ^a t-ē-shōhī; | kamī-mōkha? | |
| this | was-considered | a-robe-of-royalty; | on-what-account? | |

| | | | |
|-----------------------|-------------|------------------------|------------------------------|
| Mahabata-sōty. | Gav. | Wōt¹ | yāra-sond^u |
| Affection-through. | He-went. | They-arrived | the-friend-of |

| | | | |
|--------------|---------------|---------------------------|------------------|
| gara. | Yāran | kūr^unas | ziyāphath |
| house. | By-the-friend | was-made-by-him-for-him | a-feast |

| | | | |
|--------------------------|-----------------------|---------------------------|----------------------|
| lōyik-ē-pātashāh. | Sapañēs | ot^u-tān | z^h |
| worthy-of-a-king. | There-happened-to-him | there-up-to | two |

| | |
|--------------|-------------------|
| katha | sara. |
| statements | in-investigation. |

5. **Drāv** **wuñ** **zanāni-handis-shēharas-kun.**
 He-went-forth now (his) wife's-city-towards.

| | | | |
|------------------------|---------------------|-----------------------|------------|
| Wōt^u | ath-shēharas | and-kun. | Ati |
| He-arrived | of-that-city | the-outskirt-towards. | There |

| | | | | |
|-----------------------|------------------------|------------------|--------------------------|-----------------------------------|
| ös^u | bud^u | zanānā. | Byūth^u | āmⁱ-sandi-gari. |
| was | an-old | woman-a-certain. | He-stayed | in-her-house. |

| | | | |
|--------------------|--------------------------|--------------------|--------------------------|
| Dopun | amis-bujē-zanāni, | "ditam | drōt^u. |
| It-was-said-by-him | to-that-old-woman, | "please-give-to-me | a-sickle. |

| | | | | |
|------------|------------|-------------------------------------|---------------|---------------|
| Bōh | ana | yimis-guris-kyut^u | gāsa." | Drāv |
| I | will-bring | this-horse-for | grass." | He-went-forth |

| | | | | |
|-------------|---------------|-----------------|------------|------------------------|
| gāsa | anani. | Wuchun | ati | gāsa-mōdānā, |
| grass | to-bring. | Was-seen-by-him | there | grass-plain-a-certain, |

| | | | | | |
|------------------------|-------------|---------------|------------|-----------------------|-------------------|
| athⁱ | chuh | lōnān. | Yih | ös^u | rakh |
| to-it-verbatim | he-is | reaping. | This | was | the-private-field |

| | | | |
|------------------------------------|-----------------------|--------------|---------------------------|
| pātashēha-sūnz^u. | Ösⁱ | lārān | ṭahālⁱ. |
| 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 | gaṣhān 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 | bihiṭh seated | cārpāyi-pēth. a-bedstead-on. | Ziyāphath The-dish-of-food | |
| thūv^anas was-placed-by-her- for-him | bōṇṭha-kani. front-in. | Athⁱ To-it-veryly | wāthⁱ they-descended | |
| khēni to-eat | dōnaway. both. | Hanā A-little | h^arēyēkh. remained-over-for- them. | Yih This |
| dyutukh was-given-by-them | amis-kōdis. to-this-prisoner. | Kor^ahas Was-made-by-them- to-him | ālav, a-call, | |
| "hatō "ho | kōdyau, prisoner-O, | yih this | khyuh eat | sōn^a our |
| shēth-han." waste-food- a-little." | Kōdⁱ By-the-prisoner | roṭ^u, it-was-taken, | khyōn. it-was-eaten- by-him. | Ātiy There- veryly |
| chuh he-is | panañē in-his-own | jāyē in-place | bihiṭh. seated. | Yimav-dōyav By-these-two |
| kūr^a was-made | tamaskhuri; jesting; | ath-palangas to-that-bedstead | phūt^a was-broken | |

tür^a. Korukh ālav amis-kōdis, "t^ah
the-tenon. Was-made-by-them a-call to-that-prisoner, "thou

wuchta, yith-palangas phūṭ^a tür^a, tē
please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy." Āmⁱ dop^anakh, "ān,
I-wonder-if it-will-within- By-him it-was-said-to- "yes,
thy-power." them,

tagēm-nā ? Hamsāyē chim chān."
will-it-not-be-within- Neighbours are-to-me carpenters."
my-power ?

Dop^ahas, "wōla." Wōt^a ot^a. Ami-
It-was-said-by-them- "come." He-arrived there. By-that-
to-him,

zanāni parzanōw^a panun^a khāwand.
woman he-was-recognized (as) her-own husband.

Āmⁱ ōs^a-parzanōv^amūṭ^a brōnṭh, yēli yih
By-him she-had-been-recognized before, when this

bata-han diṭ^ahas. Yih zanāna chēh
food-a-little was-given-by-them-to- This woman is
him.

dapān amis-mējēras, "wūn kyāh karav ?
saying to-this-master-of-the- "now what shall-we-do ?
horse,

Yih chuh myōn^a khāwand. Yih gathi
This is my husband. He is-proper

mārun^a rātas-rāth." Hukum dyutun
to-be-killed this-very-night." An-order was-given-by-him

mārawātan. Dop^anakh, "niyūn yih
to-the-executioners. It-was-said-by-him-to- "take-him this
them,

ködⁱ, gathī mārūn^u; wōlinj^a gathēs
prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yūrⁱ anūn^u," Nyūkh yih ködⁱ
here-even to-be-brought." Was-taken-by-them this prisoner

shēharas-nēbar. Āmⁱ dyut^unakh sawāl,
the-city-outside. By-him was-given-by-him-to-them a-petition,

"mē trōvⁱtav yēla, bōh chalahō atha
"me please-to-let-me-loose from-restraint, I would- the-hands-wash

buth^a, Khōdāyēs-kun karahō zārapār."
face, God-towards I-would-make ejaculations."

Trōwukh yēla. Wuch^un āba-hanā,
He-was-let-loose-by-them from-restraint. Was-seen-by-him water-a-little,

cholun atiy atha buth^a. Khōdā-Sōbas-
was-washed-by-him there-indeed the-hands face, God-the-Lord-

kun korun zārapār. Atha pyōs
towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satan-pēth, yim tati ōsis
these-rubies-seven-on, which there were-of-him

gāndⁱmātⁱ māshi. Yiman dopun mārāwātalan-
tied on-the-arm. To-these it-was-said-by-him to-executioners-

bōn, "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

ṣōn **zanēn.** **Trih** **chiwa** **myōnⁱ** **tōhē-**
four persons. Three are-for-you mine you-
nish."
with."

6. **Ot^u-tān** **karēn** **ṭōr** **katha** **sara.**
There-up-to were-made-by- four statements tested.
him

Pōṇsim^a **kath** **gayēs** **mashith.** **Āv,**
The-fifth statement went-for-him forgotten. He-came,

wōt^a **panun^a** **gara.** **Biyē** **wanān** **chuh**
he-arrived his-own house. Again saying he-is

timan **pāṇṣan** **zanēn,** **"waniv-sa** **kyāh**
to-those five persons, "say-ye-sirs what

wāṇēwa **tōhē** **pāṇṣ** **katha."** **Yih**
were-said-by-you by-you five statements." He

wōṭhus **pot^a** **phirith,**
arose-to-him back-again in-answer,

"Pātashēham, **kata** **katha** **karēth** **sara?"**
"My-king, how- statements were- tested?"
many made-by-thee

Dop^anakh **pātashēhan,** **"ṭōr** **katha."**
It-was-said-by-him-to- by-the-king, "four statements."
them

Yimav **dop^ahas,** **"kusa** **kusa?"**
By-them it-was-said-by-them-to-him, "which which?"

Dop^anakh **pātashēhan,**
It-was-said-by-him-to-them by-the-king,

"Āsh^ēnāv **chih** **pāzⁱ-pōṭhⁱ** **āsanās.**
"Relations are really-truly for-existence (of
wealth).

| | | | | |
|------------|-------------|-----------------------------------|-------------------|---------------|
| Yār | chuh | na-āsanās. | Ti-ti | pozuy. |
| A-friend | is | for-non-existence (of wealth). | That-also (is) | true-veryly. |

| | | | | | |
|---------------|-----------|--------------|---------------------------|-------------|-----------|
| Zanāna | sa | chēna | panūn^u, | yēsa | na |
| Woman | that | is-not | one's-own, | who | not |

| | | | |
|-------------------|--------------|--------------|---------------|
| pānas-sōty | chēh. | Ti-ti | pozuy. |
| oneself-with | is. | That-also | true-veryly. |

| | | | | |
|-------------|-------------|--------------|------------------|--------------|
| Dyār | chih | bakār | sapharas. | Ti-ti |
| Monies | are | useful | for-a-journey. | That-also |

pozuy.
true-veryly.

| | | | |
|-------------|------------|--------------|-------------------------|
| Yima | tōr | katha | karēmav |
| These | four | statements | were-made-by-me-for-you |

| | | | | |
|--------------|------------|---------------|---------------------------|---------------|
| sara. | Wuñ | wanyūm | pōñsim^u | kath." |
| tested. | Now | tell-ye-me | the-fifth | statement." |

| | | | | |
|-------------------------------|-----------------------|-----------------|------------------------|-----------------|
| Dop^unas | āmⁱ | shēkhṣan | pot^u | phīrith, |
| It-was-said-by- him-to-him | by-this | by-person | back-again | in-answer, |

| | | | | |
|----------------|-------------|----------------------|---------------------------|-----------------------------|
| "rōpayē | hath | gathēm | dyun^u." | Dyut^unas |
| "rupees | hundred | are-proper- to-me | to-be-given." | Was-given-by- him-to-him |

| | |
|--------------------|-----------------------------|
| pātashēhan. | Dop^unas,— |
| by-the-king. | It-was-said-by-him-to-him,— |

| | | | |
|-------------|--------------|--------------|--------------|
| "Yus | rātas | bedār | rōzi, |
| "He-who | by-night | awake | will-remain, |

| | | | |
|------------|-------------|--------------------------------------|--------------------------|
| suy | zēni | Rājē-Bikarmājētūn^u | kūr^u." |
| he-only | will-win | King-Vikramāditya's | daughter." |

| | | | |
|----------------------|------------------------|-------------------------|-------------------------|
| 7. Pātashēhan | kūr^u | kōm^u. | Lōgun |
| By-the-king | was-done | a-deed. | Was-imitated- by-him |

| | | | |
|---------|----------|------------------|--------------------------------|
| phakīr. | Gav, | wōt ^a | Rājē-Bikarmājētun ^a |
| a-faqr. | He-went, | he-arrived | King-Vikramāditya's |

| | | | |
|--------|-----------------|------------------|-----------|
| gara. | Nazarbāzav | kūr ^a | nazar, |
| house. | By-the-watchers | was-done | watching, |

| | | | |
|----------------|-------------|--------|---------------|
| khābardārav | niyē | khābar | amis-rājēs. |
| by-the-newsmen | was-brought | news | to-this-king. |

| | | | |
|-----------------------------|-------------|---------|-----|
| Dop ^a has, | "rājē-sōba, | phakīrā | akh |
| It-was-said-by-them-to-him, | "King-Sir, | faqr-a | one |

| | | | | |
|--------------------|-----------|-----------|--------------|------|
| gamot ^a | pōda. | Yihuy | dapān, | 'bōh |
| (is) become | manifest. | He-veryly | (is) saying, | 'I |

| | | | | |
|--------------|------------------------|---------------------|----------|--------|
| zēnan | rājē-sūnz ^a | kūr ^a ." | Rājē | wanān |
| will-win-her | the-king's | daughter." | The-king | saying |

| | | | | |
|------------|------------------|------------|--------------|-------------------|
| chukh | pot ^a | phīrith, | "az-tān | kōtyāh |
| is-to-them | back-again | in-answer, | "today-up-to | how-many (are) |

| | | | | | |
|--------------------|----------|------|-----------|-----|---------|
| gamāt ⁱ | rājēzāda | ati | māra! | Wun | gav |
| gone | princes | here | to-death! | Now | is-gone |

| | | | | |
|------|--------|-----------------------|------|--------|
| yih | phakīr | hawāla-y-Khōdā, | ada | yā |
| this | faqr | (in) the-care-of-God, | then | either |

| | | | | |
|-----------------|----|--------------|---------|-----------------------|
| lasi | yā | mari. | Gāshiv, | khōlyūn |
| he-will-survive | or | he-will-die. | Go-ye, | cause-ye-him-to-mount |

| | | | | |
|---------------|-------|------|------------------------|------------------|
| kuṭhis-manz." | Yēti | yih | rājē-sūnz ^a | kūr ^a |
| the-room-in." | Where | this | king's | daughter |

| | | | | |
|-------------------|--------|-------------------------|--------------------|--------------------|
| ōs ^a , | palang | trōw ^a has | shīrith. | Khoth ^a |
| was, | a-bed | was-put-by-them-for-him | having-made-ready. | Ascended |

| | | | |
|------|--------|----------------|--------------|
| yih | phakīr | palangas-pēṭh. | Amis-khōtūni |
| this | faqr | the-bed-on. | To-this-lady |

| | | | | | |
|-----|---------|------|-----------|------------------|-------|
| kēh | chēna. | Āv | phakir, | wôt ^a | biyē |
| any | is-not. | Came | the-faqr, | he-arrived | again |

| | | | |
|----------------------------|----------------|-------------------------|------------------------|
| ath-palangas-nishē. | Khôtūni | dit^un | zī^u, |
| that-bed-near. | To-the-lady | was-given-by- | a-push, |
| | | him | |

| | | | |
|--------------|------------------|-------------------|---------------------|
| katha | karēn | amis-sōty. | Ath-pōshākas |
| speeches | were-made-by-him | her-with. | To-that-garment |

| | | | | |
|-----------------|-------------|---------------------------------|------------|-------------|
| korun | biyē | yinsān-hyuh^u, | gav | biyē |
| it-was-made-by- | again | a-human-being-like, | went | again |
| him | | | | |

| | | | | |
|----------------|--------------------------|--------------------|---------------|-------------|
| phakīr, | byūth^u | dūri-pahān. | Shēmāh | chuh |
| the-faqr, | he-sat | at-a-distance-a- | A-lamp-flame | is |
| | | little. | | |

| | | | |
|---------------------------|-------------------|-------------------------|------------------|
| dazōnⁱ. | Athas-kēth | kūd^un | shēmshēr. |
| burning-veryly. | The-hand-in | was-drawn-forth-by- | a-sword. |
| | | him | |

| | | |
|---|------------------------|---------------|
| Amis-khôtūni-handi-shikama-manza | log^u | nērani |
| This-lady's-the-belly-from-in | began | to-issue |

| | | | | |
|------------|---------------------------|------------------------|--------------------------|---------------|
| yih | aj^udāh. | Log^u | ath-pōshākas-manz | atani. |
| this | python. | It-began | this-garment-in | to-enter. |

| | | | |
|-------------------------|------------------|-------------|---------------------------------|
| Tuj^un | shēmshēr, | chuh | amis-aj^udāhas |
| 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 | |

| | | | |
|-------------------|--------------------------|-------------------------|-------------|
| thunun | ath-palangas-tal. | Khot^u | pāna |
| it-was-put-by-him | that-bed-under. | He-mounted | himself |

| | | | |
|-----------------------|-----------------|-------------------------|---------------|
| palangas-pēth, | shēmshēr | dit^un | shānd, |
| the-bed-upon, | the-sword | was-put-by-him | (under) the- |
| | | | pillow, |

| | |
|-----------|---------------------------|
| ta | shōng^u. |
| and | he-went-to-sleep. |

8. Rāth gayē ādā, subuh log^u yini.
 The-night went (to) com- morning began to-come.
 pletion,

Amⁱ-Rājē-Bikarmājētan dop^u mārāwātalan,
 By-this-King-Vikramāditya it-was-said to-the-executioners,

"gathiv. Yih phakīr āsi mumot^u.
 "go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tān kōtyāh
 Him-veryly bring-ye-down-him. Today-up-to how-many

rājēzāda gamātⁱ mārā, ta yi-ti
 princes (are) gone to-death, and this-one-also

āsi mumot^u." Khātⁱ ath-kuṭhis-manz.
 will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
 Was-seen-by-them the-faqīr safe-sound living-veryly.

Nazarabāzav kūr^u nazar, khabardārav
 By-the-watchers was-done watching, by-the-newemen

niyē khabar rājēs. Dop^uhas,
 was-brought news to-the-king. It-was-said-by-them-
 to-him,

"Rājē-sa, phakīr chuh zinday." Rājē-sōb
 "King-Sir, the-faqīr is living-veryly." The-king-Sir

khot^u pāna kuṭhis-manz. Karān chuh
 ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,
 congratulation to-this-faqīr. Saying he-is-to-him,

"phakīra, t^h wanta kētha-pōṭhⁱ bacyōkh."
 "faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bēdār rōzana-sōty.
 Saying is-to-him the-faqīr, "awake remaining-by.

Rājē-sa, kar nazar palangas-tal." Rājēn
King-Sir, do looking the-bed-under." By-the-king

kūr^u nazar. Wuchun palangas-tal
was-done looking. Was-seen-by-him the-bed-under

balāyā akh. Trōv^umüt^a phakīran mōrith.
evil-spirit-a one. (It-was) put by-the-faqir having-killed.

Dapān chuh phakīr amis-rājēs, "zabān
Saying is the-faqir to-this-king, "promise

kyāh chēy kūr^umüt^a ? " Rājē chus
what is-by-thee made ? " The-king is-to-him

dapān, "poz^a chuh, Khōdāy chuh
saying, "true is, God-verity is

kunuy." Phakīr chus dapān, "yih,
one-only," The-faqir is-to-him saying, "this,

hasa, chēy ātⁱ panūn^u kūr^u. Mē
Sir, is-to-thee here-verity thine-own daughter. To-me

di-sa panun^u nishāna." Diś^unas wōj^u
give-Sir thine-own token." Was-given-by-him-a-ring
to-him

amis-phakīras. Phakīra-sūnz^u wōj^u rūt^u
to-this-faqir. The-faqir's ring was-taken

āmⁱ-rājēn.
by-this-king.

9. Drāv phakīr, wōt^u panun^u shēhar.
Went-forth the-faqir, he-arrived his-own city.

Phakīriyē-hond^a jāma thunun-kaḍith.
Faqirhood-of coat was-doffed-by-him.

| | | | |
|-----------------------------------|------------------|------------------------|----------------------|
| Pātashōhī-hond^u | pōshākh | pūrun. | Dyutun |
| Royalty-of | robe | was-put-on- by-him. | Was-given- by-him |
| hukum | lashkari, | "nīriv-sa | mě |
| order | to-the-army, | "go-ye-forth-sirs | me |
| | | | sōty." |
| | | | with." |

10. Dapān wustād,—

(Is) saying the-teacher,—

Gōḍāñiy **gav** **ath-bēñē-handis-shēharas.** **Yih**
At-the-very-first he-went to-that-sister's-city. This

pātashāh-ti **ōs^a** **bāj** **tārān** **amis^ay-pātashēhas.**
king-also was tribute paying to-this-very-king.

Ūñ^an **bēñē** **panūñ^a,** **thūv^anas** **bōñtha-kani**
Was-brought- the-sister his-own, was-placed- in-front
by-him by-him-to-her

sa **tami-dōhūc^a** **ziyāphath,** **yēth** **tami-**
that of-that-day present-of-food, to-which by-that-

bēñi **mōhar** **ōs^as** **pētha** **kūr^amūt^a.**
sister seal was-for-it on made.

Dapān **chus,** **"yih** **chyā** **mōhar** **cyōñ^a?"**
Saying he-is-to-her, "this is seal thine?"

Dop^anas **phīrith,** **"myōñ^ay** **chēh."** **Dapān**
It-was-said- in-answer, "mine-veryly it-is." Saying
by-her-to-him

chus **yih** **pātashāh,** **"bōy** **kyāh** **gōs**
is-to-her this king, "I-veryly of-a-surety am

tami-dōhuk^a **miskīn.** **Pāzⁱ-pōthⁱ** **chuh** **āsh^anāv**
of-that-day the-beggar. Truly is a-relation

āsanas."

for-existence (of wealth)."

11. Hēsⁿ amis-pātashēhas-ti lashkar,
Was-taken-by-him of-that-king-also the-army,

dyutun kadam yāra-sond^a kun. Wōt^a
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. Yāran kūr^a ziyāphath
the-friend-near. By-the-friend was-made a-feast

yiman-dōn pātashōhiyēn-ki^a. Rāth kūd^akh
these-two kingdoms-for. Night was-passed-
by-them

ātⁱ, sub^ahan drāy.
there, at-dawn they-went-
forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.
Was-put- footstep that-the-father-in-law's-the-city-towards.
by-him

Anān chuh nād dith amis-pātashēhas.
Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahālⁱ. Timav
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyāñē-rakhi-manza tūr roṭ^amot^a. Suh
is thy-private-field-from-in a-thief seized. He

kati chukh thōw^amot^a ? " Ānikh ṭahālⁱ,
where is-by-them put ? " Were-brought- the-grooms.
by-them

dop^ahakh, "yus tōhē tūr roṭ^awa
it-was-said-by- "what by-you thief was-seized-
them-to-them, by-you

rakhi-manza, suh kati chuwa
the-private-field-from-in, he where is-by-you

thôw^amot^a?" Yimav won^a, "pātashēham,
put?" By-them it-was-said, "my-king,

asē chuh kor^amot^a hawāla pananis-
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop^ahas,
officer-the-master-of- Was-brought- the-master-of- Was-said-by-
the-horse." by-them the-horse. them-to-him,

"nōmav ṭahalyav koruy hawāla ṭūr,
"by-these grooms was-made- in-custody a-thief,
to-thee

suh kati thōwuth?" Yih chukh dapān,
he where was-put-by-thee?" He is-to-them saying,

"mē dyūth^a-na." Tahālⁱ chis karān
"by-me he-was-seen-not." The-grooms are-to-him making

gawōyⁱ, "pātashēham, asē kor^a tāhkhith
witnessing, "my-king, by-us was-made certainly

amis hawāla." Dop^anakh amⁱ-pātashēhan,
to-him in-custody." Was-said-by- by-this-king,
him-to-them

yus tami-dōha phakīr lōgith ōs^a,
he-who on-that-day faqīr having-made-himself- was,
to-resemble

suy chukh dapān, "anyūkh mārawātal
he-verity is-to-them saying, "bring-ye-them the-executioners

ṭōr. Tim wanan pānay." Ānikh tim.
four. They will-say themselves- Were-brought- they,
verity." by-them

Dapān chukh yih pātashāh, "tōhē-nish
Saying is-to-them this king, "you-near

| | | | |
|------|--------------------|---------------------------------|------|
| chuh | amānath | tas-phakīra-sond ^a , | suh |
| is | a-deposit-in-trust | of-that-faqr, | that |

| | | | |
|---------|---------------------|-----------------------|------------------|
| diyiv | yūr ⁱ ." | Yimav-mārawātalau | kūr ^a |
| give-ye | here-veryly." | By-these-executioners | was-done |

| | | | | | |
|--------------------|----------------|-------|--------|--------|-----------|
| kōm ^a . | Kāḍikh | yim | lāl | sath, | thōvikh |
| a-deed. | Were-produced- | these | rubies | seven, | were-put- |
| | by-them | | | | by-them |

| | | |
|-------------|--------------|-------------------|
| pātashēhas | bōṇṭha-kani. | Satav-manza |
| to-the-king | in-front. | The-seven-from-in |

| | | | | |
|--------------|-------|-----------------------|------------|------------------------|
| tulin | ṣōr, | kār ⁱ nakh | hawāla. | Dop ^a nakh, |
| were-lifted- | four, | were-made-by- | in-charge. | It was-said-by- |
| by-him | | him-to-them | | him-to-them, |

| | | | | |
|--------|------------------|--------------------|--------------------------------------|-----------------------|
| "yim | kām ⁱ | ōs ⁱ wa | dit ⁱ māt ⁱ ?" | Dop ^a has, |
| "these | by-whom | were-to- | given?" | Was-said-by- |
| | | you | | them-to-him, |

| | | | |
|------------------------------|-------------------|---------|-----------|
| "phakīran-āk ⁱ ." | "Tām ⁱ | kami | bāpath?" |
| "by-faqr-one." | "By-him | on-what | account?" |

| | | | |
|------|-----------------|------------------------------------|---------------------------|
| "Suh | ōs ^a | dyut ^a mot ^a | yim ⁱ -mējēran |
| "He | was | given | by-this-master-of- |
| | | | the-horse |

| | | | |
|-----------------|--------|------|----------|
| mārana-bāpath." | Dapān | chuh | pātashāh |
| killng-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-veryly | certainly | am | that | faqr | who |

| | | | | |
|------------|----------------------|-------------------------------------|----------|------|
| kōd | ōs ^a than | kor ^a mot ^a . | Gōḍaṇ | āyē |
| imprisoned | was-by-thee-he | made. | At-first | came |

| | | | | |
|------|---------|----------------|---------|-----------|
| sa | khôtūna | ziyāphath | hēth. | Khēyēv |
| that | lady | a-dish-of-food | taking. | Was-eaten |

| | | | | |
|------------------|--------------------------|---------------------------|--------------------------|-----------|
| yēkh-jāh. | H^rryōv | ṣhyot^u. | Kor^uwa | mě |
| in-one-place. | Remained- | waste-food. | Was-made- | to-me |
| | over | | by-you | |

| | | | | |
|--------------|----------------------------|-------------|----------------|------------|
| ālav; | dop^uwam, | wōla | kōdyau, | yih |
| a-call; | it-was-said-by- | 'come | prisoner-O, | this |
| | you-to-me, | | | |

| | | | | | |
|-------------|------------------------|----------------------------|------------------|-----------|-------------|
| khyō | sōn^u | ṣhyot^u.' | Tami-pata | ās | bōh. |
| eat | our | waste-food.' | That-after | came | I. |

| | | | | |
|------------------------|-----------|-----------|----------------|------------------|
| Rot^u | mě | ta | khyauv. | Tami-pata |
| Was-taken | by-me | and | was-eaten. | That-after |

| | | | |
|--------------------------|--------------------------------|---------------------------|-----------------|
| kūr^uwa | murdamāzōrⁱ. | Phūt^uwa | palangas |
| was-made- | laughing-joking. | Was-broken- | of-the-bedstead |
| by-you | | for-you | |

| | | | | | |
|-------------------------|--------------------------|-----------|--------------|-----------------------|-----------|
| tūr^u. | Kor^uwa | mě | ālav, | 'ṣ^h | mā |
| the-tenon. | Was-made- | to-me | a-call, | 'thou | I-wonder- |
| | by-you | | | | if |

| | | | |
|----------------|----------------------|-------------|------------------|
| zānakh | yith-palangas | wāṭh | karith ?' |
| thou-wilt-know | to-this-bedstead | joining | having-made ?' |

| | | | | |
|-----------|-----------------------------|-------------|------------------|----------------|
| Mě | dopum^uwa, | 'ān, | zāna-nā ? | Hamsāyē |
| By-me | it-was-said-by- | 'yes, | shall-I-not- | A-neighbour |
| | me-to-you, | | know ? | |

| | | | |
|-------------|---------------|-----------------|-----------------------------|
| chum | chān.' | Palangas | dyutum^uwa |
| is-to-me | a-carpenter.' | To-the-bedstead | was-given-by- |
| | | | me-for-you |

| | | | |
|-------------|----------------|--------------------------|--------------------|
| wāṭh | karith. | Ami-pananī-zanāni | parzanōwus. |
| joining | having-made. | By-this-my-own-wife | I-was-recognized. |

| | | | | |
|---------------------------|------------|-------------|-------------|-------------------------|
| Dop^unay | ṣē, | 'yüh | chuh | myōn^u |
| It-was-said-by- | to-thee, | 'this | is | my |
| her-to-thee | | | | |

| | | | | |
|-----------------|------------|-------------|-------------------------|---------------|
| khāwand. | Yih | chuh | āmot^u | phakir |
| husband. | He | is | come | a-faqir |

| | | | |
|------|-----------------------|--------------|------------------------|
| ti. | Khananôwun | khôd, | ṭhananôvin |
| and. | Was-caused-to-be-dug- | a-pit, | were-caused-to-be-cast |
| | by-him | | |

| | | | |
|----------------|--------------------|-----------------------------|------------------------------|
| dônaway | ath-khōdas, | karanôv^un | kañē-kūn^u. |
| both | (into) that-pit, | was-caused-to-be- | lapidation. |
| | | done-by-him | |

| | | | |
|-------------------|---------------------------|---------------------------------|------------------------|
| Atiy | chuh | likhān | sōhib-i-kitāb,— |
| Here-verily | is | writing | a-master-of-books,— |
| "Shrākh, | sar^aph, | makh^ar-i-zan, | |
| "A-knife, | a-serpent, | coquetry-of-a-woman, | |
| bē-wōphā." | | | |
| treacherous." | | | |

| | | | | |
|-----------------|------------|----------------|------------|------------------|
| 14. Drāv | ati | phīrith | yih | pātashāh. |
| Went- | from- | returning | this | king. |
| forth | there | | | |

| | | | |
|------------------------|-----------------------|--------------------------------------|--------------|
| Wôt^a | ot^a | Rājē-Bikarmājētun^a | gara. |
| He-arrived | there | King-Vikramāditya's | house. |

| | | | | |
|--------------|-------------|--------------|----------------|------------------|
| Diwān | chih | rājēs | khabar, | "pātashāh |
| Giving | they-are | to-the-king | news, | "a-king |

| | | | | |
|-------------|-------------------------|-------------------------|-------------|--------------|
| chuh | āmot^a | pananēn-bātan." | Rājē | chukh |
| is | come | for-his-own-people-of- | The-king | is-to-them |
| | | the-house (i.e. wife)." | | |

| | | | |
|---------------|------------|-------------|----------------------------------|
| dapān, | "sa | chēh | phakīra-sūnz^a. |
| saying, | "she | is | a-faqr-of. |

| | | | |
|-----------------------------------|----------------|-----------------|-------------|
| Pātashāha-sūnz^a | chēna." | Pātashāh | chus |
| A-king-of | she-is-not." | The-king | is-to-him |

| | | | | | |
|---------------|-------------|------------|------------|----------------|-----------------|
| dapān, | "bōy | gōs | suh | phakīr. | Mē-nishē |
| saying, | "I-verily | am | that | faqr. | Me-near |

| | | | | |
|-------------|-------------------------|-----------------|-----------------|-------------|
| chuh | cyôn^a | nishāna, | tē-nishē | chuh |
| is | thy | token, | thee-near | is |

| | | | | |
|-------------------|-----------|--------|-----------|-----------|
| myōn ^u | nishāna." | Dapān | chus | rājē, |
| my | token." | Saying | is-to-him | the-king, |

| | | | | |
|--------------------------|-----------|------|-------|-------------------|
| "tami-dōhūc ^u | phakīrī | kyāh | gayē? | azic ^u |
| "of-that-day | faqīrhood | why | was? | of-today |

| | | | | |
|-----------|------|----------|--------|-----------|
| pātashōhī | kyāh | gayē?" | Dapān | chus |
| royalty | why | became?" | Saying | is-to-him |

| | | | | |
|-----------|--------|------|----------|------------|
| pātashāh, | "mē | āsa | hēsamata | katha |
| the-king, | "by-me | were | taken | statements |

| | | | | | |
|-------------------|-------------|-------------|-------|--------|---------|
| pānt ^s | mōlī. | Timay | ôsus | sara | karān. |
| five | at-a-price. | Them-veryly | I-was | tested | making. |

| | | | | |
|-----------|-----------|-----------------------------------|-----------|-------------|
| Tamiy | ôsum | lôg ^u mot ^u | phakīr." | Rājēn |
| Therefore | was-by-me | taken-the-semblance-of | a-faqīr." | By-the-king |

| | | | | |
|------------------|--------------------|--------------------------|------------|--------------------|
| kūr ^u | kōm ^u . | Dit ^u nas | sōty | panān ^t |
| was-done | a-deed. | Were-given-by-him-to-him | in-company | his-own |

| | | | |
|----------------------------------|----------------|------------------|-------------------|
| bōś ^u . | Drāv, | wōt ^u | pananis-shēharas- |
| people-of-the-house (i.e. wife). | He-went-forth, | he-arrived | his-own-city- |

| | | | | |
|-------|-------|-------|---------|----------------|
| manz. | Chuh | karān | rājy. | Wa-salām, |
| in. | He-is | doing | ruling. | And-the-peace, |

wa-yikrām.
and-respect.

XI.—PHŌRSAT SŌHIBUN^u SHĀR YĒLI

XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV

YĀRKAND TO-CONQUER HE-WENT

| | | | | |
|-----------------|-------|-------------------------|-----------------|--------------------|
| Yiy | mē | dyūth ^a may, | tī | gaṣhta |
| What- verily | by-me | was-seen-by-me-verily, | that- verily | please-go- thou |

bōzān.

hearing.

| | | | |
|---------|-------------------|-------------|---|
| Yārkand | anōn | zēnān. | 1 |
| Yārkand | we-shall-bring-it | conquering. | 1 |

| | | | | |
|-------|------------------|------------------------|------|---------|
| Gōḍaṇ | dop ^a | Māl ¹ kāṇi, | "kus | kari |
| First | was-said | by-the-Queen, | "who | will-do |

yuhay kār?

this-very work?

| | | |
|---------|------|-----------|
| Phōrsat | chuh | zōrāwār. |
| Forsyth | is | powerful. |

| | | | | |
|---------|----------|---------------|---------|------|
| Rājē, | bēh | Yārkand, | bāj | gaṣh |
| O-king, | sit-thou | (in) Yārkand, | tribute | go |

tārān.

taking.

| | | | |
|---------|-------------------|--------------|---|
| Yārkand | anōn | zēnān." | 2 |
| Yārkand | we-shall-bring-it | conquering." | 2 |

| | | | |
|---------------|-----------------|---------|------------------|
| Landana-pēṭha | Yārkand | yimav | kor ^a |
| London-from | (up to) Yārkand | by-whom | was-done |

tay.

authority.

Mashhūr, hā, ṣōpōr^a gay.
 Celebrated, Ha, on-all-sides they-became.

Gōḍaṇ 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 Bōṭanis brōh drāv,
 The-order-of-the-Mahārāja to-Tibet in-advance issued,

“Baltī. tum āgē jāv.
 “O-Baltis, you ahead go-ye.

Pichē jāwō Kashmīr nālē cālān.^a
 Afterwards go-ye to-Kashmīr with a-certificate-
 of-dispatch.”

Yārkand anōn zēnān. 4
 Yārkand we-shall-bring-it conquering. 4

Rasad say ṣōpōr^a kūr^ahay taraphan.
 Assembling that- on-all- was-made-by- in-(all)
 very sides them-for-you directions.

Gōḍa log^a Marāz-i-Pargan.
 At-first was-reached Marāz-of-the-Pargana.

Tim wadān ṣōsī, “kot^a lāgⁱ gōr-zān ?”
 They lamenting were, “where (are we) igno-
 arrived rants ?”

Yārkand anōn zēnān. 5
 Yārkand we-shall-bring-it conquering. 5

Timan Bōṭa-garan Kōshirⁱ thōvⁱkⁱ,
 In-those Tibetan-houses Kāshmiris (were) stationed,

^a This speech of the Mahārāja of Kashmīr is meant to be in Hindī.

Böṭa-böyⁱ brūh nyöṽⁱkⁱ.
 The-Tibetan-brothers in-advance (were) dispatched.

Gurⁱ bīṭhⁱ ḍākas, zōmba chih
 Horses were-stationed for-the-post, yaks are

gāsa sārān.
 grass conveying-and-piling.

Yārkand anōn zēnān. 6
 Yārkand we-shall-bring-it conquering. 6

Barāyē kōmbakas zanānan chih
 In-the-way-of for-reinforcement women they-are

sōmb^arān,
 collecting,

Zyun^u ta gāsa wartāwān.
 Firewood and grass distributing,

Ajē āsa pyāwal, kēh āsa dujān.
 Half (i.e. were fresh-from- some were pregnant.
 some) childbed,

Yārkand anōn zēnān. 7
 Yārkand we-shall-bring-it conquering. 7

Gurⁱ manganöṽⁱhay kōkar-gāman,
 Horses were-demanded-by-them (in)-fowl-villages,

"Chuh" karun^u yim na zānan.
 "Tchh" (is) to-be-made who not know (how to
 (by-those) make the sound).

"Hārⁱ hārⁱ" karān öṣⁱ timan
 "Hārⁱ hārⁱ" making they-were them

pakanāwān.
 causing-to-go.

| | | | |
|----------------|-------------------|---------------|----------|
| Yārkand | anōn | zēnān. | 8 |
| Yārkand | we-shall-bring-it | conquering. | 8 |

| | | | | |
|-------------|------------------------|---------------------------|--------------|-------------|
| Kala | kān¹ | dōmbij² | chēs, | laṭi |
| Head | in-the-direction | crupper | is-to-it, | tail |

kān¹ **lākam,**
in-the-direction bridle,

| | | |
|-----------------|-------------------|----------------|
| Gāsa-raz | kaññēkh | mahkam. |
| A-grass-rope | the-rear-binding- | strong. |
| (was) | rope ¹ | |

| | | | | |
|--------------------------------|-----------|-----------------|---------------|--------------|
| Gāsa-gānd¹ | ta | zacē-zīn | pūrith | sōruy |
| Grass-packsaddles ² | and | rag-saddles | having- | entire |
| | | | saddled | |

sāmān.
appliance.

| | | | |
|----------------|-------------------|---------------|----------|
| Yārkand | anōn | zēnān. | 9 |
| Yārkand | we-shall-bring-it | conquering. | 9 |

| | | | |
|----------------|----------------------------|--------------------------|-----------------|
| Rasad | kār¹than | ān¹hay | nān-gār, |
| Proportionate- | having- | were-brought- | menial- |
| division | made | by-them | cultivators, |

| | | | |
|-------------|--------------|--|-------------|
| Maṭi | chikh | panān¹-panān¹ | kār. |
| On-the- | are-to- | each-his-own | works. |
| shoulder | them | | |

| | | | | |
|-------------|---------------|---------------|--------------|-------------|
| Gējē | karēkh | krālan | gōḍān | lējē |
| Bundles-of- | were-made- | for-the- | at-first | cooking- |
| grass | by-them | 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 *gānd¹* is the term used for the Turkestan packsaddle, which consists of two straw-filled panniers joined in front (Stein).

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 10 |
| Yārkand | we-shall-bring-it | conquering. | 10 |

| | | | |
|--------------------------|------------------------|-------------------|----------------|
| Krāji | dop^u | khāwandas, | "nādāna |
| By-the-potter's- wife | it-was- said | to-the-husband, | "foolish |

krālau,
potter-O,

| | | |
|------------------------------|----------------------------|---------------------------|
| Kathō-kitⁱ | kōndi | wālav ? |
| What-for (pots) | into-the- potter's-oven | shall-we-bring- down ? |

| | | | | |
|-------------------------|-------------|-------------|-----------------------------|-----------------------|
| Kōm^u, | hav, | chēh | pakawūn^u, | ōmⁱ |
| The-business, | O, | is | one-that- marches, | uncooked (things) |

gathu **trāwān."**
go leaving-behind."

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 11 |
| Yārkand | we-shall-bring-it | conquering. | 11 |

| | | | |
|------------------------|------------------------|------------------------------|-----------------|
| Gūrⁱ | dop^u | gūrⁱ-bāyē, | "dōnaway |
| By-the- cowherd | it-was-said | to-the-cowherd's- wife, | "both |

nērav,
let-us-go-forth,

| | | |
|--|------------|------------------|
| Gōv^u-kiš^u | jāy | shērav. |
| Cow-for | a-place | we-will-arrange. |

| | | | | |
|-------------|-------------|------------|------------------------------|------------------------|
| Wōḍi | pēṭh | hēh | gāsa-lōw^u, | gōv^u |
| The-head | on | carry | a-grass-handful, | the-cows |

gaṭhan **lārān."**
will-go running."

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 12 |
| Yārkand | we-shall-bring-it | conquering. | 12 |

| | | | | |
|--------------|-------------|-----------------------------|--------------|-------------|
| Khōni | kéth | dōda-noṭ^u | wārē | hēth |
| The-haunch | on | a-milk-pail | earthen-pots | taking |

| | |
|-------------|----------------|
| bāri | drāv. |
| in-a-load | he-went-forth. |

| | | | |
|---------------|-------------|-----------------------------|-------------|
| Lōkan | chuh | sapharun^u | tāv. |
| To-the-people | is | of-the-journey | exhaustion. |

| | | | |
|-----------------|-----------------------------|----------------------------|--------------------------|
| Tābkhīth | dōda-gūr^u | Jēnatuk^u | bāgwān. |
| Of-a-certainty | the-milk-herd | of-Paradise | (is) the-garden-watcher. |

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 13 |
| Yārkand | we-shall-bring-it | conquering. | 13 |

| | | | | |
|--------------------------|------------------------|---------------------------|----------------|----------------|
| Wātālⁱ | dop^u | wāt^ujē, | "bō-nay | sara |
| By-the-Mihtar | it-was-said | to-the-Mihtar's-wife, | "I-not | shall-remember |

zāh.
ever.

| | | | | |
|------------------|---------------|----------------|-----------|-----------------|
| Chim | mangān | dālomuy | ta | kāh. |
| They-are-from-me | asking | leather-only | and | cobbler's-lace. |

| | | | | |
|----------------|-----------|-----------------------|---------------|---------------|
| Tsōrāsh | ta | ōr^u | hēth, | mē-ti, |
| Leather-cutter | and | awl | having-taken, | me-also, |

hay,
O,

pakanāwān."
(they are) causing-to-go."

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 14 |
| Yārkand | we-shall-bring-it | conquering. | 14 |

| | | |
|-----------------|-------------------------------|---------------------|
| "Phīrith | dāpⁱzihēkh, | wātāl-gānau, |
| "In-answer | you-should-have-said-to them, | Mihtar-pimp-O. |

Dāpⁱzihēkh, 'āsⁱ nau zānav.'"
 You-should-have-ⁱ we not know (how-to-
 said-to-them, use-them.'")

"Dapyāmakh, wāt^ajⁱ, 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 būz^h, hay, tōyiphdāran.
 Counting was-heard, O, of-the-artisans.

Mang lūj^a ahan-gārān.
 A-request was-made for-iron-workers.

Wōdi pēth yīran hēth shranz
 The-head on the-anvil having-taken the-tongs

dakhanāwān.
 leaning-upon.

Yārkand anōn zēnān. 16
 Yārkand we-shall-bring-it conquering. 16

Khārav dītⁱ bārav, "yēngar kati
 By-the- were- grumblings, "charcoals from-
 blacksmiths given where

shārav ?
 shall-we-search-for ?

Wān kati jān shērav ? "
 A-shop where good shall-we-arrange ? "
 (i.e. smithy)

Hāl kyāh kor^ahakh, nāl
 Arrangement somehow- was-made-by- horse-shoes
 or-other them-for-them,

garanāwān.
 getting-made.

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 17 |
| Yārkand | we-shall-bring-it | conquering. | 17 |

| | | | | |
|--------------|-------------|------------------|-------------------------|------------|
| Khōsh | kyāh | gōsay, | amōb^a | gav |
| Pleased | certainly | I-became-veryly, | very | it-became |

jān.
good.

| | | | | |
|-------------|-----------------------|--------------|-----------|--------------|
| Pata | nyūkh | nōyid | ta | chān. |
| Afterwards | was-taken- by-them | barber | and | carpenter. |

| | | | | |
|-----------------------------|-----------------|--------------------|-------------|--------------|
| Bata-dūj^a | athi | hēth | pata | chikh |
| Food-kerchief | in-the- hand | taking (others) | after | are-to-them |

lārān.
running.

| | | | |
|----------------|-------------------|---------------|-----------|
| Yārkand | anōn | zēnān. | 18 |
| Yārkand | we-shall-bring-it | conquering. | 18 |

| | | | | |
|------------------|--------------|-------------|------------|-------------------------|
| Maṣlahath | karān | tima | āsa | pānawōn. |
| Consultation | making | they (fem.) | were | amongst- themselves. |

| | | | | |
|---------------|---------------------------|--------------------------|-----------|----------------------------|
| "Kusuy | kari | nāyēz^a | ta | chōn^a ? |
| "Who | will-do (i.e. support) | the-barber's- wife | 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 |

| | | | | |
|--------------|------------------|---------------|--------------|-------------|
| Söbir | Tilawāni, | tāmāth | yutuy | wan, |
| O-Sabir | Oilseller, | so-long | this-much | say, |

| | | |
|---------------|---------------|-----------------|
| Yāmāth | khābar | bōzan. |
| As-long-as | the-news | they-will-hear. |

| | | | |
|------------|-----------|--------------|------------------------|
| Tān | 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.—ÓKHUNA-SÜNZ^ü

DALİL.

* XII.—RELIGIOUS-TEACHER-OF THE-STORY.

| | | | | | |
|----|---------------------------------|-----|-----------------|----------------------|-----------------|
| 1. | Ókhunā | akh | ôs ^u | Tamis ^u y | ös ⁱ |
| 1. | Religious-teacher- a-certain | one | was. | To-him- verily | were |

| | | | | |
|--------------------|-------|----------------------|--------------------------|------|
| nēciv ⁱ | tör. | Timan ^u y | pryuthun, | "böh |
| sons. | four. | To-them- verily | it-was-asked- by-him, | "I |

| | | | | |
|---------------|------------------|--------|------|--------------|
| budyōs, | töh ⁱ | waniv | kyāh | kariv." |
| am-grown-old, | ye | say-ye | what | ye-will-do." |

| | | | | |
|-----------------|-------------------------|------|---------|-----------------------------------|
| Āk ⁱ | dopus, | "böh | kara | yimāmath." |
| By-one | it-was-said- to-him, | "I | will-do | leading-prayers- in-a-mosque." |

| | | | | |
|-------------------|-------------------------|------|-------------|---------------------------|
| Biy ⁱ | dopus, | "böh | para | bāg." |
| By-the- second | it-was-said- to-him, | "I | will-recite | the-call- to-prayers." |

| | | | | |
|------------------|-------------------------|------|-------------|-----------|
| Biy ⁱ | dopus, | "böh | para | wāz." |
| By-another | it-was-said- to-him, | "I | will-recite | sermons." |

| | | | | |
|---|--------------------|-------------------------|------|---------|
| Lök ^ā t ⁱ -hih ⁱ | tūrim ⁱ | dopus, | "böh | kara |
| By-the-youngest | by-the- fourth | it-was-said- to-him, | "I | will-do |

| | | | | |
|---------------------|---------------|-----|-----------|---------|
| tūr ^u ." | Dōhā | akh | banyāv, | gav |
| thieving." | Day-a-certain | one | happened, | he-went |

| | | | | |
|-------------|-------------------|------------------|------|-----------------------------|
| pādashēhas | tūri. | Wôt ^u | yēli | pādashēha-sond ^u |
| to-the-king | for- thieving. | He- arrived | when | the-king's |

| | | | | | |
|--------|-------------------------|-----------|---------------------|------------------------|----------------|
| gara, | rūd ^u | wōdanē, | tān | nērān | tōra |
| house, | (while) he- remained | standing, | in-the- meantime | (was)-coming- forth | from- there |

| | | | | |
|--|--|--|--|---------------------------------------|
| wazīr the-vizier | biyē and-also | pātashēha-sūnz^a the-king's | kūr^a. daughter. | Yih He |
| wuchukh was-seen- by-them | ati there | wōdanē. standing. | Dop^anakh, It-was-said-by- him-to-them, | " tōhⁱ "you |
| kam who | chiwa ? " are ? " | Yimau By-them | dop^ahas, it-was-said-by- them-to-him, | " t^ah "thou |
| kus who | chukh ? " art ? " | Dop^anakh, It-was-said-by- him-to-them, | " bōh " I | chus am |
| sūr." a-thief." | Yimau By-them | dop^ahas, it-was-said-by- them-to-him, | " āsⁱ-ti " we-also | chih are |
| sūr." thieves." | Kādikh Were-brought- out-by-them | gurⁱ horses | z^ah. two. | Sapod^a He-became |
| sawār mounted | akh one | yih this | ōkhun, religious- teacher, | biyē and-the- other |
| pātashāh-kūr^a. king's-daughter. | Dōp^anas It-was-said-by- him-to-him | wazīran, by-the-vizier, | " nīriv " go-forth | |
| tōhⁱ. ye. | Nasīyēth, Instruction, | hasa, Sir, | karay I-will-make-to-thee | akh one |
| kath, word, | yina-sa that-not-Sir | pātashāh-kōrē the-king's-daughter | sōty with | kath conversation |
| kuni in-any- respect | karakh. thou-will- make. | Bōh, I, | hasa, Sir, | yimawa will-come- to-you |
| pata, after, | ta and | tōhⁱ ye | nīriv." go-ve-forth." | |

| | | | | | |
|---------------------------|--------------|--------------|------------------|------------------------|---------------------|
| 2. | Yim | chih | pakân. | Pâtashâh-kōrē | |
| 2. | They | are | going-along. | To-the-king's-daughter | |
| chēna | khavar, | "yih | chuna | mě | sōty |
| is-not | belief, | "this | is-not | me | with |
| ôkhun-zāda." | Tas | chēh | khavar, | "yih | |
| the-teacher's-son." | To-her | is | belief, | "this | |
| chuh | wazīr." | Gwāsh | log ^a | phōlani. | |
| is | the-vizier." | Dawn | began | to-break. | |
| Wath ⁱ | guryau | pētha | bōn. | Gayē | yih |
| They- | the-horses | from | down. | She-went | this |
| descended | | | | | |
| pâtashâh-kūr ^a | kōli | akis | pēth, | atha | |
| king's-daughter | to-a-stream | one | on, | hands | |
| buth ^a | cholun. | Wuchun | ath-kōli-manz | | |
| face | was-washed- | Was-seen- | that-stream-in | | |
| | by-her. | by-her | | | |
| lāl. | Yih | lāl | tulun, | āyē | hēth |
| a-ruby. | This | ruby | was-taken- | she- | amis |
| | | | up-by-her, | came | that |
| ôkhun-zādas | nish. | Tas | chēh | khavar, | |
| teacher's-son | near. | To-her | is | belief, | |
| "yih | chuh | wazīr." | Wazīr | kēh | ôs ^a na. |
| "this | is | the-vizier." | The-vizier | anyone | he-was-not. |
| Yūt ^a | gwāsh | chuh | phōlān, | tyūt ^a | chuh |
| As-soon-as | dawn. | is | breaking, | so-soon | is |
| yih | lāl | gāh | trāwān. | Parzanōw ^a | amī |
| this | ruby | light | giving-forth. | He-was-recognized | by-that |
| pâtashâh-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. Athⁱ manz bīthⁱ.
 was-seen-by-them a-small-hut. It-veryly 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 gurēn-hūnz^u
 he-is-to-him, "I will-do horses-of

khazmath." Yim chih yimay katha
 service." They are these-veryly words

karān. Shēkhēh akh āv lāl-pharōsh
 making. Person-a-certain one came ruby-seller

amis pātashēhas k^anani. Lāl chis
 to-this king to-sell. Rubies are-to-him

z^ah. Yih wōth^a sōyisth. Yih chus
 two. This arose groom. He is-to-him

dapān, "pātashēham, akh lāl bēbahā,
 saying, "my-king, one ruby (is) priceless,

bēkh chuh khōt^a. Ath manz chuh
 the-other is flawed. To-it in is

kyom^a. Dapān chus pātashāh, "tiḥ
a-worm. Saying is-to-him the-king, "that

kētha-pōthⁱ ôy tē bōzana ?" Dapān
in-what-manner came-to-thee to-thee into- Saying
(forming passive) knowledge ? "

chus yih phīrith, "pātashēham,
he-is-to-him he in-reply, "my-king,

tākhith chus manz kyom^a. Phut^aryūn.
certainly there-is-to-it inside a-worm. Break-ye-it.

Hargāh kyom^a drās-na, ada yih
If a-worm issued-from-it-not, then what

pātashēhas khōsh kari, tiḥ gathēm
to-the-king pleased will-make, that it-is-proper-
to-me

karun^a. Hargāh kyom^a drās, tēli
to-be-done, If a-worm issued-from-it, then

gathēm bakh^acōyish diñ^a,"
is-proper-to-me a-present to-be-given."

4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phut^arukḥ yih lāl. Ami manza drāv
Was-broken-by-them this ruby. From-it from-in issued

kyom^a. Ami sāta thun^ahas "sōyisth"-nāv
a-worm. At-that time was-cast-by- "groom"-name
them-to-him

nahith, "lāl-shēnākh" pyōs nāv.
having-cancelled, "lapidary" fell-to-him name.

Gav yih lāl-shēnākh panun^a gara.
Went this lapidary his-own house.

| | | | | |
|---|--|--|---|---------------------------------|
| Dōhā Day-a | dōhā day-a | chuh he-is | kaḍān. passing. | Rātas By-night |
| bēhān sitting-down | chuh he-is | panani in-his-own | gari, house, | dōhas by-day |
| yiwān coming | chuh he-is | lāl rubies | pasand approved | karani. for-making. |
| pātashēha-sond^a king-of | nōyid barber | gathān going | chuh is | mast hair |
| kāsani for-shaving | amis to-this | lāl-shēnākas. lapidary. | Tati There | chuh he-is |
| wuchān seeing | āmⁱ-sūnz^a him-of | yih this | zanāna. woman. | Yih She |
| khōbsūrath beautiful | sēthāh. very. | Āv Came | yih this | nōyid, barber, |
| wazirās of-the-vizier | mast the-hair | kōs^a-nas. was-shaved-by- him-of-him, | Dop^a-nas, It-was-said-by- him-to-him, | |
| "ay "O | wazīra, vizier, | zanānā woman-a | chēh is | amis to-this |
| lāl-shēnākas. lapidary. | Yih She | shūbihēh would-have- been-becoming | wazīra-sandi of-the-vizier | |
| gari. in-the-house. | Amis To-him | karta please-make | kēntshāh some | nōktāh." fault-a." |
| Dop^a-nas, It-was-said-by- him-to-him, | "ada-kyāh." "certainly." | Yih This | wazīr vizier | gav went |
| amis to-that | pātashēha-sanzē king-of | kōrē, daughter, | dop^a-nas, it-was-said-by- him-to-her, | "b^ah "thou |

daph pātashēhas, 'mē gathi yus
say to-the-king, 'to-me is-necessary what

lāl-shēnākan gōḍañiy lāl pasand kor^a,
by-the-lapidary at-the-very-first ruby approved was-made,

tathⁱ hyuh^a byākh lāl āsun^a, " "
that-very like another ruby to-be. " "

Dop^a pātashēha-sanzi kōri pananis
Was-said by-the-king's daughter to-her-own

mōlis, " mē gathi lālas-hyuh^a bēbahā
father, "to-me is-necessary the-ruby-like a-priceless

lāl āsun^a, " Āv lāl-shēnākh. Dop^anas
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^a, " Āv ōra lāl-shēnākh, wōt^a
ruby like. " Came thence the-lapidary, he-arrived

panañē zanāni nish. Byūth^a thōpa
to-his-own woman near. He-sat silence

karith. Yih chēs dapān zanāna, " t^ah
making. This is-to-him saying woman, " thou

kyāzi chukh phikiri gōmot^a ? " Dop^anas
why art in-anxiety become ? " It-was-said-by-him-to-her

phīrith āmⁱ lāl-shēnākan, " pātashāh
in-answer by-this lapidary, "the-king

chum lāl mangān bēbahā. Suh kati
is-from-me a-ruby demanding priceless. That from-where

| | | | | |
|-----------------|---------------------------|---------|---------|--------|
| ana?" | Dop ^u nas | ami | zanāni, | "gath, |
| shall-I-bring?" | It-was-said-by-her-to-him | by-that | woman, | "go, |

| | | | | |
|------|--------------|--------------|-------------------|------------|
| daph | pātashēhas, | ‘rētas | kyut ^a | dim |
| say | to-the-king. | ‘for-a-month | for | give-to-me |

khar^aj, bōh dimay lāl anith.' "

expenses, I will-give-to-thee a-ruby having-brought.' "

| | | | | |
|-------------------|----------------------|--------------------------|-----------------|--------------------------|
| Pātashēhan | dyutus | khar^aj | rētas | sumb^u. |
| By-the-king | was-given- to-him | expenses | for-a- month | adequate. |

| | | | | | |
|------|--------------|--------------------|--------|-------|--------|
| Yih | onun | panun ^a | gara. | Chuh | bihith |
| This | was-brought- | his-own | house. | He-is | seated |
| | by-him | | | | |

| | | | | |
|---------|------------|-------|--------|--------------|
| khēwān. | Nu | chuh | gathān | pātashēhas. |
| eating. | Not-at-all | he-is | going | to-the-king. |

| | | | | |
|------------|-------|--------|--------------|-----------|
| nu | chuh | gathân | biyě-kun. | Rěth |
| 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 | tujiyān. |
| ruby, | which | from- that | stream | from-in | was-taken-up- by-her. |

| | | | | |
|------------|-------------|--------------------|----------------------------|---------------|
| Gav | hēth | pātashēhas, | kūr^unas | salām, |
| He-went | taking (it) | to-the-king, | was-made-by- him-to-him | a-bow, |

| | | |
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| lâl | thôw ^u nas | bôntha-kani. |
| the-ruby | was-placed-by-him-of-him | in-front. |

| | | | |
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| 5. Drāv | phīrith | lāl-shēnākh, | wôt ^u |
| 5. Went-forth | back-again | the-lapidary, | he-arrived |

| | | | | |
|--------------------|--------|---------|-------------------|------------|
| panun ⁿ | gara. | Rāthāh | kūd ⁿ | panani |
| his-own | house. | Night-a | was-passed-by-him | in-his-own |

gari. Sub^ahas āv nōyid mast kāsani
house. In-the-morning came the-barber hair to-shave

amis lāl-shēnākas. Mast mōkalōw^anas
of-that lapidary. Hair was-completed-by-
him-for-him

kōsith, ta drāv nōyid pānas.
having-shaved, and went-forth the-barber of-his-own-accord.

Wōt^a biyē amis wazīras-nish. Dopun
He-arrived again to-that vizier-near. It-was-said-
by-him

wazīras, "kēñhāh karta amis
to-the-vizier, "something please-to-do to-that

lāl-shēnākas. Amis chēh zanāna khōbsūrath
lapidary. To-him is the-woman beautiful

sēthāh. Sōh shūbihēh wazīra-sandi
very. She would-have-been-becoming of-the-vizier

gari." Wazīr āv biyē amis
in-the-house." The-vizier came again to-that

pātashēha-sanzē kōrē. Dop^anas, "t^ah
king's daughter. It-was-said-by-
him-to-her, "thou

mang pātashēhas lālan-hond^a troṭ^a."
demand to-the-king rubies-of necklace."

Dop^a ami pātashēha-sanzi kōri
It-was-said by-that king's daughter

pananis mōlis, "mē gathiy āsun^a
to-her-own father, "to-me is-necessary-
from-thee to-be

lālan-hond^a troṭ^a." Lāl-shēnākh āv
rubies-of a-necklace." The-lapidary came

| | | | | |
|-------------|-------|----------------------|--------|----------|
| pātashēhas | nish. | Kūr ^u nas | salām. | Pātashēh |
| to-the-king | near. | Was-made- | a-bow. | The-king |
| | | by-him | | |

| | | | | |
|-----------|---------|----------|-------|---------------|
| chus | dapān, | "lāl, | hasa, | gathanay |
| is-to-him | saying, | "rubies, | sir, | are-required- |
| | | | | from-thee |

| | | | | |
|-------------------|--------|----------------|----------------------|------|
| āsān ⁱ | sēṭhāh | traṭis | sumb ⁱ ." | Āv |
| to-be | many | for-a-necklace | adequate." | Came |

| | | | | |
|---------------|------------------|--------------------|--------|-----|
| lāl-shēnākh, | wōt ^u | panun ^u | gara. | Yih |
| the-lapidary, | he-arrived | his-own | house. | She |

| | | | | |
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| chēs | dapān | zanāna | lōt ⁱ -pōṭh ⁱ , | "kyāzi |
| is-to-him | saying | woman | gently, | "why |

| | | | | |
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| chukh | bihith ? " | Yuh | chus | dapān |
| art-thou | seated ? " | He | is-to-her | saying |

| | | | | |
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| phīrith, | "pātashēh | chum | mangān | az |
| in-reply, | "the-king | is-from-me | demanding | today |

| | | | | |
|-------------------------|---------------------|------|--------|--------------|
| lālan-hond ^u | troṭ ^u . | Suh | kati | ana |
| rubies-of | a-necklace. | That | whence | will-I-bring |

| | | | | |
|---------|----------------------|---------|---------|------|
| bōh ? " | Dop ^u nas | ami | zanāni, | "kēh |
| I ? " | It-was-said-by- | by-that | woman, | "any |
| | her-to-him | | | |

| | | | | |
|--------|-----------------------|-------|-----------------|-----------|
| chēna | phikir ^u . | Gath, | pātashēhas | gathi |
| is-not | anxiety. | Go, | of (i.e. from)- | it-is- |
| | | | the-king | necessary |

| | | | |
|-------------------|-----------|-------------------------|-----------------------|
| hyon ^u | trēn | rētan-kyut ^u | khar ^a j." |
| to-take | for-three | months-for | expenses." |

| | | | | |
|-----------------------|-------------|----------------------|-----|---------|
| Dyut ^u nas | pātashēhan | khar ^a j, | ta | āv |
| Was-given-by- | by-the-king | expenses, | and | he-came |
| him-to-him | | | | |

| | | |
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| panun ^u | gara | hēth. |
| his-own | house | taking (the money). |

| | | | | |
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| 6. Yih | chuh | khēwān | ta | cēwān. |
| 6. He | is | eating | and | drinking. |

| | | | | | |
|-----------------------|-------|-------|--------|-------|-----|
| Yot ^u -tān | yim | trih | rēth | gay, | wun |
| As-soon-as | these | three | months | went, | now |

| | | | | |
|---------------|--------|------|--------|---------|
| chēs | dapān | yih | zanāna | amis |
| she-is-to-him | saying | this | woman | to-that |

| | | | | |
|---------------|--------|----------------|---------------------|-------|
| lāl-shēnākas. | Dapān | chēs, | "yētāt ⁱ | mē |
| lapidary. | Saying | she-is-to-him, | "where | by-me |

| | | | | | |
|-----------|--------|---------|----------|---------------|-----------------|
| tami | kōli | manza | lāl | tujoyāw, | tamiy |
| from-that | stream | from-in | the-ruby | was-taken-up, | along-that-very |

| | | | | |
|--------------|--------------|-----------------|---------------------|---------------------------|
| kōli | kōli | gaṭhi | khasun ^u | hyor ^u -pahān. |
| along-stream | along-stream | it-is-necessary | to-ascend | up-stream-a-little. |

| | | | | | |
|-------|---------|-----------|-------------------|--------|--------------|
| Tati | chēy | nāg. | Tath ⁱ | nāgas | gaṭhi |
| There | is-very | a-spring. | To-that-very | spring | is-necessary |

| | | | |
|------------|-------|-----------------------|-------------------|
| andas-kun | dōb | khanun ^u . | Tath ⁱ |
| the-end-at | a-pit | to-be-dug. | To-that-very |

| | | | |
|------------|---------------------|----------------------------|---------|
| dōbas-manz | bēh ⁱ zi | khaṭith. | Tath |
| pit-in | you-must-sit | having-concealed-yourself. | To-that |

| | | | | |
|------------|-----------------------|-------------------|------|---------|
| nāgas-pēth | yinay | gōdāniy | shēh | zanē |
| spring-on | will-come-before-thee | at-the-very-first | six | females |

| | | | | |
|---------|---------|---------|----------|-------------------------|
| srān | karani. | Timan | kēh | kār ⁱ zi-na. |
| bathing | to-do. | To-them | anything | you-must-do-not. |

| | | | | |
|------------|-----------------------|----------|------|---------|
| Pata | yiyiy | timan | shēn | zanēn |
| Afterwards | will-come-before-thee | of-those | six | females |

| | | | | | |
|--------------------------|-----------|---------------|-------------|--------------|-------------|
| zēth^u. | Sa | wasiy | tath | nāgas | srān |
| the-oldest- | She | will-descend- | to-that | spring | bathing |
| sister. | | before-thee | | | |

| | | | | |
|----------------|----------------|-----------------|---------------|---------------|
| karani. | Pōshākh | trāviy | kaḍith | baṭhis |
| to-do. | Garment | she-will-leave- | having- | to-the-bank |
| | | before-thee | taken-off | |

| | | | |
|--------------|-------------------------|-----------------|---------------------------|
| pēth. | Cyōn^u | gaṭhi | gaṭhun^u |
| on. | For-thee | it-is-necessary | to-be-gone |

| | | | | |
|-------------------------------|--------------|------------|----------------|---------------------------|
| ṭūri-pōth¹, | gaṭhi | tiḥ | pōshākh | tulun^u. |
| thieving-like | is-necessary | that | garment | to-be-taken- |
| (i.e. secretly), | | | | up." |

| | | | | |
|---------------|-------------|--------------|------------------------|--------------|
| 7. Āyē | shēh | zañē. | Kor^u | timau |
| 7. Came | six | females. | Was-done | by-them |

| | | | | |
|--------------|--------------|------------|----------------------|--------------|
| srān. | Timan | kēh | wonun-na. | Yiman |
| bathing. | To-them | anything | was-said-by-him-not. | To-them |

| | | | | | |
|-------------|------------|--------------------------|-------------------------|-------------------------|------------|
| pata | āyē | satim^u | zūn^u, | trōw^u | ami |
| after | came | a-seventh | female, | was-left | by-her |

| | | | |
|----------------|------------------|---------------------|-------------|
| pōshākh | kaḍith | baṭhis-pēth, | pāna |
| the-garment | having-taken-off | the-bank-on, | she-herself |

| | | | | |
|-------------------------|--------------------|------------|--------------------|-----------|
| wüth^u | nāgas-manz. | Yih | lāl-shēnākh | āv |
| descended | the-spring-in. | This | lapidary | came |

| | | | | |
|-------------------------------|-----------|-----------|---------------------|------------|
| ṭūri-pōth¹. | Āv | ta | tulun | yih |
| secretly. | He-came | and | was-taken-up-by-him | this |

| | | | | |
|--|-----------------|------------|-----------|--------------------------|
| ām¹-sond^u | pōshākh, | gav | ta | byüth^u |
| her-of | the-garment, | he-went | and | sat |

| | | | | |
|------------|--------------------|------------|------------------------|--------------|
| ath | dōbas-manz. | Ami | kor^u | srān. |
| to-that | pit-in. | By-her | was-done | bathing. |

| | | | | |
|--------------------------|---------------|--------------|-----------------|------------|
| Khüth^u | baṭhis | pēth. | Wuchun | ati |
| She-ascended | to-the-bank | on. | Was-seen-by-her | there |

| | | | | | |
|-----------------------|---------------------------|-----------------------|---------------------|--------------------|-----------------------|
| na | pōshākh. | Dis ⁿ | krēkh. | Dapān | |
| not | the-garment. | Was-given-by-her | a-cry. | Saying | |
| chēh, | "dēv | chukha? | yinsān | chukha? | |
| she-is, | "demon | art-thou? | human-being | art-thou? | |
| tas | Khōdāyē-sond ⁿ | chuy | kasam | yēm ⁱ | |
| of-that | God-of | is-to-thee | an-oath | by-whom | |
| pōda | korukh. | Mē | ma | kar | |
| created | thou-was-made. | For-me | do-not | make | |
| sīras | phāsh. | Yih | tē | gathiy, | ti |
| of-my-secret | disgracing. | What | to-thee | is-necessary- | that |
| | | | | to-thee, | |
| dimay." | Ām ⁱ | korus | ālav | ami | |
| I-will-give-to-thee." | By-him | was-made-to-her | a-call | from-that | |
| dōba-manza. | Dop ⁿ nas, | "dim | wāda-y-Khōdā, | | |
| pit-from-in. | It-was-said-by- | "give-to-me | the-promise-of-God, | | |
| | him-to-her, | | | | |
| yih | bōh | mangay, | ti | gathēm | bōzun ⁿ ." |
| what | I | shall-demand- | that | will-be-certainly- | to-be- |
| | | of-thee, | | for-me | heard." |
| Ath ⁱ | pēth | dyut ⁿ nas | wāda-y-Khōdā. | | |
| That-verily | upon | was-given-by- | the-promise-of-God | | |
| | | her-to-him | | | |
| Dyut ⁿ nas | pōshākh. | Pōshākh | thon ⁿ | | |
| Was-given-by- | the-garment. | The-garment | was-put-on | | |
| him-to-her | | | | | |
| ami | nōl ⁱ . | Dop ⁿ nas, | "kyāh | chum | |
| by-her | on-the-neck. | It-was-said-by- | "what | is-to-me | |
| | | her-to-him, | | | |
| hukum?" | Dop ⁿ nas | ām ⁱ | lāl-shēnākan, | | |
| the-order?" | It-was-said-by- | by-that | lapidary, | | |
| | him-to-her | | | | |

Dapān chuh amis pātashēh-korē, "t^h
 Saying he-is to-that king's-daughter, "thou

mang mölis, 'mē gāshi āsun
 demand to (-your)-father, 'to-me is-necessary to-be

raṭ^ana-kor^a. " Gayē pātashēh-kūr^d pananis
 a-jewel-bracelet. " Went the-king's-daughter to-her-own

mölis. Dapān chēs, "mē gāshi
 father. Saying she-is-to-him, "to-me is-necessary

āsun raṭ^ana-kor^a. " Pagāh āv lāl-shēnākh.
 to-be a-jewel-bracelet. " Next-day came the-lapidary.

Dapān chus pātashēh, "an, sa, raṭ^ana-kor^a. "
 Saying is-to-him the-king, "bring, sir, a-jewel-bracelet. "

11. Drāv lāl-shēnākh, wōt^a panun^a
 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 raṭ^ana-kor^a.
 "the-king is-from-me demanding a-jewel-bracelet.

Suh kati ana bōh ? " Phīrith wōsh^as
 That from- shall-I- I ? " In-answer arose-to-
 where bring him

Lālmāl Parī. Dop^anas, "gāsh, pātashēhas
 Lālmāl Fairy. It-was-said-by- "go, of (i.e. from)-
 her-to-him, the-king

mang trēn rētan-kyut^a khar^aj. " Dyut^anas
 demand for-three months-for expenses. " Was-given-by-
 him-to-him

pātashēhan. Āv hēth panun^a gara.
 by-the-king. He-came taking (them) his-own house.

| | | | | | |
|-------|-------|-------|----------|-------|--------|
| Dōhā | dōhā | chuh | kađān. | Trih | rēth |
| Day-a | day-a | he-is | passing. | Three | months |

| | | | | | |
|------|----------------|---------|------|--------|-------|
| gay | ādā. | Likhān | chēh | Lālmāl | Parī |
| went | to-completion. | Writing | is | Lālmāl | Fairy |

| | | | | | |
|----------|--------|--------|---------|---------------|--|
| kākad. | Dapān | chēh | amīs | lāl-shēnākas. | |
| a-paper. | Saying | she-is | to-that | lapidary. | |

| | | | | | |
|-------|---------|--------|-------|---------------|--|
| "gath | tath | nāgas | pēth, | yēmi-manza | |
| "go | to-that | spring | on. | which-from-in | |

| | | | | | |
|-----|-----------------------|-------------------------|--------------|------|--|
| bōh | ūn ^a thas. | Tath ⁱ -manz | gathi | yih | |
| I | was-brought-by- | It-veryly-in | is-necessary | this | |
| | thee-I. | | | | |

| | | | | | |
|-------|-----------------------|-----------|--------------------|---------|--|
| kākad | trāwun ^a . | Tōra | khasiy | atha. | |
| paper | to-be-thrown. | Therefrom | will-arise-to-thee | a-hand. | |

| | | | | | |
|-------------------------|----------|--------------------|-------------------|-----------|--|
| Tath ⁱ -manz | āsiy | kor ^a . | Tath ⁱ | kār'zi | |
| It-veryly-on | will-be- | a-bracelet. | To-that- | you-must- | |
| | for-thee | | veryly | do | |

| | | | | |
|----------|--------------|--------|------------------------|--|
| thaph. | Pāna | manz | wās'zi-na." | |
| seizing. | You-yourself | within | you-must-not-descend." | |

| | | | | | |
|-----|---------|--------|------|--------|------------------|
| 12. | Gav | hēth | yih | kākad. | Wōt ^a |
| | He-went | taking | this | paper. | He-arrived |

| | | | | | |
|---------|-------------|-------------------|------|-------|--|
| ath | nāgas-pēth. | Trōwun | yih | kākad | |
| to-that | spring-on. | Was-thrown-by-him | this | paper | |

| | | | | | |
|---------|-------------|-----------|------|-------|--|
| ath | nāgas-manz. | Yuthuy | yih | kākad | |
| to-that | spring-in. | As-veryly | this | paper | |

| | | | | | |
|--------------------|-----------|-------------------|------------|---------|--|
| trōwun, | tyuthuy | khot ^a | ōra | atha. | |
| was-thrown-by-him. | so-veryly | there-rose | from-there | a-hand. | |

| | | | | | |
|------------------|------------|--|-------------------|--|--|
| Ath ⁱ | athas-manz | rat ^a na-kor ^a . | Di ^a n | | |
| To-that-very | hand-on | a-jewel-bracelet. | Was-given-by-him | | |

| | | | | | |
|-------|----------|---------|-------|-----------|------|
| ath | thaph. | Ami | thapi | sōtiy | āv |
| to-it | seizing. | By-that | grasp | by-means- | came |
| | | | | of-only | |

| | | | | | |
|-------|------------------|---------------|------------------|--------|-------|
| amis | hoṣ ⁿ | nīrith. | Hoṣ ⁿ | hēth | ti, |
| of-it | the-forearm | coming-forth. | The-forearm | taking | both, |

| | | | | | |
|------------------|--------|------|---------|----------------------------|------------------|
| kor ⁿ | hēth | ti, | āv | pānas, | wōt ⁿ |
| the-bracelet | taking | and, | he-came | for-himself | he-arrived |
| | | | (home) | (i.e. without opposition), | |

| | | | | |
|--------------------|--------|-----------|------|----------------|
| panun ⁿ | gara. | Rāth | gayē | ādā. |
| his-own | house. | The-night | went | to-completion. |

| | | | |
|------------------------|---------|--------------|------------------|
| Sub ⁿ hanas | gav | pātashēhas. | Kūr ⁿ |
| At-dawn | he-went | to-the-king. | Was-made-by-him |

| | | | |
|--------|-----------------------|------------------------|--------------|
| salām. | Kār ⁱ -han | thiuv ⁿ nas | bōnṭha-kani. |
| a-bow. | The-bracelet | was-put-by- | in-front. |
| | | him-of-him | |

| | | | |
|----------|---------------|-----------|----------|
| Pātashēh | gōs | sēthāh | khōsh. |
| The-king | became-to-him | very-much | pleased. |

| | | | |
|------------|-----------|------------------|---------|
| 13. Hyotus | rukhsath | lāl-shēnākan, | āv |
| Was-taken- | leave-to- | by-the-lapidary, | he-came |
| from-him | depart | | |

| | | | | | |
|--------------------|--------|------|-------|------|---------|
| panun ⁿ | gara. | Āv | biyē | yih | nōyid, |
| his-own | house. | Came | again | this | barber, |

| | | | | |
|-------------|----------|----------|---------------|-------|
| kōsun | mast | amis | lāl-shēnākas. | Mast |
| was-shaved- | the-hair | for-this | lapidary, | Hair. |
| by-him | | | | |

| | | | | |
|---------|----------|------------------|---------|---------------|
| kōsith | drāv, | wōt ⁿ | amis | wazīras-nish. |
| having- | he-went- | he-arrived | to-that | vizier-near. |
| shaved | forth, | | | |

| | | | | |
|-------|--------------|---------|------------|---------|
| Biyē | chus | dapān, | “Wazīra, | amis |
| Again | he-is-to-him | saying, | “Vizier-O, | to-that |

| | | | |
|---------------------|----------------|----------------------|--------------|
| lāl-shēnākas | chukhna | ṣ^h | wātān |
| lapidary | thou-art-not | thou | getting-at |

| | | | | |
|-------------------|-------------|--------------|------------------|------------|
| kuni-kani. | Amis | karta | kēnshāh." | Gav |
| in-any-way. | To-him | please-to-do | something." | Went |

| | | | | |
|------------|--------------|-------------|-----------------------|--------------|
| yih | wazir | amis | pātashēh-kōrē. | Dapān |
| this | vizier | to-that | king's-daughter. | Saying |

| | | | | |
|---------------|-----------------------|--------------|----------------------------------|------------|
| chus, | "ṣ^h | chēkh | pātashēh-kūr^u. | Tsē |
| he-is-to-her, | "thou | art | the-king's-daughter. | To-thee |

| | | | | |
|--------------------|-------------------------|-------------|-------------------------|-------------------|
| gathiyē | āsun^a | okuy | kor^a? | Pātashēhas |
| is-proper-for-thee | to-be | one-only | bracelet? | To-the-king |

| | | | | |
|--------------|---------------------------|----------------|-------------|------------|
| gathi | mangun^a | byākh." | Gayē | yih |
| is-necessary | to-be-demanded | another." | Went | this |

| | | | |
|----------------------------------|--------------------|----------------|---------------|
| pātashēh-kūr^u. | Dopun | pananis | mōlis, |
| king's-daughter. | It-was-said-by-her | to-her-own | father, |

| | | | | | |
|------------|--------------|-------------------------|--------------|--------------------------|-----------|
| "mē | gathi | āsun^a | byākh | kor^a." | Āv |
| "for-me | is-necessary | to-be | another | bracelet." | Came |

| | | | | |
|-------------|---------------------|-------------------------|---------------|--------------|
| biyē | lāl-shēnākh. | Kūr^{an} | salām. | Dapān |
| again | the-lapidary. | Was-made-by-him | a-bow. | Saying |

| | | | | |
|-------------|------------------|---------------|------------------------|-----------------------|
| chus | pātashēh, | "byākh | kor^a | gathiy |
| is-to-him | the-king, | "another | bracelet | is-necessary-for-thee |

āsun^a."
to-be."

| | | | | |
|------------|-----------|---------------------|------------------------|--------------------------|
| 14. | Āv | lāl-shēnākh, | wōt^a | panun^a |
| | Came | the-lapidary, | he-arrived | his-own |

| | | | | | |
|--------------|--------------|-------------|--------------|----------------|-------------|
| gara. | Dapān | chuh | yiman | zanānan | dōn, |
| house. | Saying | he-is | to-these | women | two, |

| | | | | |
|------------|-------------|-----------------|---------------|--------------|
| "Az | chum | pātashēh | mangān | byākh |
| "today | is-from-me | the-king | demanding | another |

raṭ^ana-kor^a." Diwān chēs Lālmāl Parī
jewel-bracelet." Giving is-to-him Lālmāl Fairy

paniūn^a wōj^a. Dapān chēs, "gath
her-own ring. Saying she-is-to-him, "go

tath nāgas-pēth. Tathⁱ nāgas akith-kun
to-that spring-on. To-that-very spring on-one-side

chuy pal boḍ^a. Tathⁱ hāv myōn^a
is-verity a-rock great. To-it-verity show my

wōj^a. Suh pal wōthiy thod^a. Tami
ring. That rock will-rise-for-thee erect. From-it

tālⁱ chēy wath. Tamiy wati wāsⁱzi
below is-for-thee a-path. By-that-very path you-must-descend

bōn. Tati chēy myōn^a vēs. Say
beneath. There is-verity my crony. She-verity

diyiṣ raṭ^ana-kor^a."
will-give-to-thee a-jewel-bracelet."

15. Drāv yih lāl-shēnākh. Wōt^a
Went-forth this lapidary. He-arrived

tath jāyē. Hōwun tath palas wōj^a.
to-that place. Was-shown-to-that rock the-ring.

Pal wōth^a thod^a. Woth^a tamiy wati
The-rock arose erect. He-descended by-that-very path

bōn. Bōn wuch^an khōtūnā akh,
beneath. Beneath was-seen-by-him a-certain-lady one,

kuṇ^ay zūn^a. Ami dop^anas, "kati
a-single woman. By-her it-was-said-by-her-to-him, "whence

ôsu^{kh} ? " Amⁱ dop^unas, " Lālmāl Parⁱyi
 wast-thou ? " By-him it-was-said-by- " By-Lālmāl Fairy
 him-to-her,

dopuy rat^ana-kor^u. " Amis khôtūni
 is-asked-from-thee a-jewel-bracelet. " To-this lady

pyauv yād. Tāmⁱ-sünz^u mōj^u ôs^u sa,
 fell remembrance. Her mother was she,

yēs rat^ana-karis-sōty ho^u gayāv
 of-whom the-jewel-bracelet-with the-forearm went

nīrith. Tas chēh ūk^uy nūr^u. Tas
 going-away. Of-her is one-only arm. Of-her

chuh dôd^u pananis dilas. Rāy kūr^u
 is pain to-her-own heart. Consideration was-made

ami khôtūni, " yān myōn^u mōj^u
 by-that lady, " as-soon-as my mother

wāti, nēmis manōshēs khēyi. " Yih
 will-arrive, (to-)this man she-will-eat. " He

ôs^u sēthāh khōbsūrath. Amis gav
 was very beautiful. To-her became

shēkh dilas, " bōh kara amis-sōty
 anxiety to-the-heart, " I will-make this-one-with

nēth^ar. " Wuñ yēli mājē-hond^u partawa
 marriage. " Now when the-mother-of sound-of-approach

pyauv, ath jayē gav buñul^u. Amis
 fell, to-that place there-became an-earthquake. To-him

dyutun shāph. Kor^anas kañi-phol^u,
 was-given-by-her a-charm- Was-made-by- a-pebble,
 word. her-of-him

| | | | | |
|-----------------------|--------------------|-------------------------|------------------------|------------------------|
| thōwun | cēndas. | Wōs^us | mōj^u | ot^u. |
| it-was-put- by-her | in-the- pocket. | Arrived- to-her | the-mother | there. |

| | | | | |
|--------------------------------|----------------|---------------|-----------|-------------|
| Dop^unas, | "hatay, | kōriy, | mě | chēh |
| It-was-said-by- her-to-her, | "hallo, | O-daughter, | to-me | is |

| | | | | |
|--------------|-------------------|------------|---------------|-------------------|
| yiwān | mōṣa-bōy." | Yih | chēsna | hēwān-zima |
| coming | man-stink." | She | is-to-her-not | admitting |

| | | | | |
|-------------|------------|-------------|------------|----------------------------|
| kēh. | Ami | yēli | zōr | kor^unas, |
| anything. | By-her | when | force | was-made-by-her-to-her, |

| | | | | |
|--------------------------------|--------------|----------------|------------------------|------------|
| dop^unas, | "chuh | manōsh. | Ts^uh | dim |
| it-was-said-by-her- to-her, | "there-is | a-man. | Thou | give-to-me |

| | | | | |
|-------------|---------------------|-------------|-------------|--------------------|
| gōḍa | wāda-y-Khōdā | 'bōh | kyāh | karas-na |
| at-first | a-promise-of-God | 'I | verily | will-do-to-him-not |

| | | | |
|--------------|---------------------|------------------------------|------------|
| kēh." | Wāda-y-Khōdā | dyut^unas. | Ami |
| anything." | Promise-of-God | was-given-by-her- to-her. | By-her |

| | | | |
|------------------------|--------------------|-------------------------------|--------------|
| koḍ^u | cēnda-manza | kañi-phol^u, | shāph |
| was-brought- forth | the-pocket-from-in | the-pebble, | the-charm |

| | | | | |
|---------------------------------|---------------|---------------------|------------------------|-----------|
| tul^unas, | manōsh | yuthuy | ōs^u, | ta |
| was-raised-by-her- from-him, | a-man | as (before)-exactly | he-was, | and |

| | | | | |
|----------------|-------------------------|--------------------------------|-------------|-------------|
| tyuthuy | rūd^u. | Dop^unas, | "yih | chuh |
| so-exactly | he-remained. | It-was-said-by-her- to-her, | "this | is |

| | | | |
|-------------------------|---|------------|--------------------------|
| myōn^u | hakh-i-Khōdāy. | Bōh | ōs^usan |
| my | duty-of-God (i.e. husband as sacred to me as God). | I | was-him |

| | | | |
|---------------|----------------|--------------|----------------------------|
| yihuy | ṣhādān. | Yihuy | lod^unam, |
| this-very-one | seeking. | He-verily | was-sent-by-Him-to- me, |

mājiy, Khōdāyēn." Yih chēs dapān
O-mother, by-God." This is-to-her saying

mōj^a, "zabar gav. Bāyēn dōn lad
the-mother, "excellent it-is. To-brothers two send

kākad amis^y athi." Dop^{nas},
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

"mājiy, likh t^y." Lyukhⁿ ami,
"O-mother, write thou-verbatim," Was-written by-her,

kākad dyutun amis lāl-shēnākas
the-paper was-given-by-her to-that lapidary

athi. Ami kor^{nas} ālav khōtūni.
in-the-hand. By-that was-made-by-a-call-of-by-the-lady.
her-to-him summons

Dop^{nas}, "yih an kākad yūrⁱ."
It-was-said-by-her-to-him, "this bring paper even-hither."

Wuchⁿ ami khōtūni. Ath lyukhⁿmotⁿ
It-was-inspected by-that lady. (In)-to-it (was) written

āmⁱ-sanzi māji, "chiway myōnⁱ gabar,
by-her mother, "ye-are-if my sons,

yih gāthi wāta-wunuy mārūnⁿ.
this-person is-necessary immediately-on-arrival to-be-killed."

Amis ôsⁿ ami sāta panunⁿ dōdⁿ
To-her was at-that time her-own pain

pēmōtⁿ yād suh ha^yyukⁿ. Yih
fallen (in) memory (viz.) that of-the-forearm. This
(pain)

kākad shunⁿ-nas-taⁱth ami khōtūni.
paper was-torn-to-pieces-by-her-for-him by-that lady.

| | | | | |
|--------|-----------------------|-------|--------------|--------|
| kara. | Dop ^u nas, | "yih | khēzi | tati. |
| peace. | It-was-said-by- | "this | you-must-eat | there. |
| | her-to-him. | | | |

| | | | |
|---------------------------|---------------------------|--------------------------------|--------------------|
| Tihond^a | shān¹zi | bēbi-andar^ay | trōvith, |
| Their (pease) | you-must- let-fall | your-breast-pocket- within | having- let-go, |

| | | | | |
|--------------------------|-------------------|-------------|-------------|---------------------------|
| panun^a | khēzi. | Tami | pata | dapanay |
| your-own | you-must- eat. | From-that | after | they-will-say- to-thee |

| | | | |
|-------------|----------------------|----------------------------|------------------------------|
| tim, | 'kashēna-hanā | karūn^a." | Tath-kyut^a |
| they, | 'scratching-a-little | is-to-be-done." | That-for |

| | | | | |
|-----------------------------|-----------------------------|---------------|--------------------------------|-------------|
| dyut^anas | shēstruw^a | panja. | Dop^anas, | "tim |
| was-given-by- her-to-him | an-of-iron | claw. | It-was-said-by- her-to-him, | "they |

| | | | | |
|-------------|-------------------|--------------|-------------|------------------------|
| chih | dēwa-zāth. | Timan | yiyi | tasali |
| are (of) | demon-race. | To-them | will-come | a-pleasant- feeling |

| | |
|------------------|-------------------------|
| shēstravi | panja-sōtiy." |
| from-the-of-iron | claw-by-means-of-only." |

| | | | | |
|-------------------|----------------|----------------------------|-------------|--------------|
| 17. Drāv | ati | nās¹yēth | yād | hēth. |
| He-went- forth | from- there | the-instruction | (in) memory | taking. |

| | | | | |
|------------------------|-------------------------|-------------------------|--------------|---------------|
| Wōt^a | tot^a, | kūr^an | timan | salām, |
| He-arrived | there, | was-made-by-him | to-them | a-bow. |

| | | | | |
|------------------------------|------------|---------------|-------------|-----------------------|
| Dyut^anakh | yih | kākad. | Amis | dyutukh |
| Was-given-by- him-to-them | this | paper. | To-him | was-given- by-them |

| | | | | |
|-------------|---------------------------|--------------|--------------------------|--------------|
| khēn | šamruw^a | kara. | Amyuk^a | tulān |
| food | leathern | pease. | Of-it | raising |

| | | | | |
|-------------|-------------------------|---------------------|-------------|------------------------------|
| chuh | bus^a, | shanān | chuh | bēbi-andar |
| he-is | a-hand- mouthful, | letting-it- fall | he-is | his-breast-pocket- within |

| | | | | | |
|--------------------|--------------------------|-------------|------------------|-----------|-------------|
| trōvith. | Panun^a | chuh | kaḍān | ti | chuh |
| having- let-go. | His-own | he-is | taking- forth | and | is |

| | | | | |
|----------------|------------|-------------|--------------------------------|---------------|
| khēwān. | Ami | pata | dop^ahas | yimau, |
| eating. | From-that | after | it-was-said-by- them-to-him | by-them, |

| | | | | |
|----------------------|--------------|-----------------------|------------------------|------------|
| "kashēna-hanā | kar." | Amⁱ | koḍ^a | yih |
| "scratching-a-little | do." | By-him | was-brought-forth | this |

| | | | |
|------------------------------|-----------------------------|---------------|---------------|
| tūri-pōṭhⁱ | shēstruw^a | panja, | chukh |
| secretly | of-iron | claw, | he-is-to-them |

| | | | | |
|---------------------------|--------------|---|--------------|-----------------------|
| ami-sōty | diwān | z^alā-z^alā. | Yimau | lyukhus |
| from-this-by- means-of | giving | a-scraping- a-scraping. | By-them | was-written- to-it |

| | | | | |
|--------------|------------|-----------------|-----------------------------------|-------------|
| jēwāb | ath | kākadas. | Lyukh^ahas, | "asē |
| an-answer | to-that | paper. | It-was-written- by-them-on-it, | "to-us |

| | | | |
|--------------|------------------|--------------------------|-------------|
| chēna | phursath. | Hazrat-i-Sulaymān | chuh |
| is-not | leisure, | His-Highness-Solomon | is |

| | | | | |
|--------------|-------------|--------------|---------------------|--------------|
| diwān | nād. | Hala! | bismillā. | kariv |
| giving | summons. | Be-quick! | in-the-name-of-God, | make-ye |

yēñewōl^a."
the-marriage-festival."

| | | | | |
|----------------------------|------------------------|------------------------------|------------|---------------|
| 18. Wōt^a | ot^a, | hōw^anakh | yih | kākad. |
| He-arrived | there, | was-shown-by- him-to-them | this | paper. |

| | | | |
|--------------|-------------------|------------------|------------------|
| Kakad | porukh, | korukh | amis-sōty |
| The-paper | was-read-by-them, | was-made-by-them | him-with |

| | | | | |
|-----------------------------|------------|-------------|------------|----------------|
| yēñewōl^a. | Wuñ | chēh | yih | khōtūnā |
| a-marriage-festival. | Now | is | this | lady |

| | | | | | |
|---|--|---|---|------------------------------|---|
| dapān saying | amis to-that | khāwandas husband | pananis, her-own, | "yit ¹ "here | |
| rōzakha, wilt-thou- remain, | kina or | dun ¹ yāhas to-the-world | manz in | gathakh? wilt-thou-go? | |
| Bōh I | chēs am | ṣē to-thee | tōb'yāh." an-humble- servant." | Ām ¹ By-him | dop ² nas, it-was-said-by- him-to-her, |
| "dun ¹ yāhas-manz "the-world-in | | gathav." we-shall-go." | Dop ² nas It-was-said-by- her-to-him | ami by-that | |
| khôtūni, lady, | "wun "now | yēli when | nērav we-shall-go-forth | myōn ² my | |
| mōj ² mother | dapiy, will-say- to-thee, | 'kēnshāh 'something | mangum.' ask-for-from- me.' | Cyōn ² Of-thee | |
| gathēs is-proper- from-her | mangun ² to-be-demanded | watharanuk ² of-a-spreading-out (i.e. for a mat) | musla. the-skin. | | |
| Biyē Other | kēh anything | mang ¹ zēs-na." you-must-demand- from-her-not." | Wun Now | yēli when | |
| yim they | sakharyēy, made-ready-to- set-out, | dopukh it-was-said- to-them | ami by-that | māji, mother, | |
| "mangun ² "is-to-be-demanded | kēnshāh." something." | Dop ² nas, It-was-said-by- him-to-her, | "dim "give-to- me | | |
| watharanuk ² of-spreading-out (i.e. for a mat) | musla. the-skin. | Tath To-it | chuh is | nāv the-name | |

| | | | | |
|-----------------------|----------|--------|------------------|--------------------|
| 'wusha-prang.' " | Drāv | ati, | wōt ⁱ | panun ^u |
| 'the-flying-couch.' " | He-went- | from- | they- | their-own |
| | forth | there, | arrived | |

| | | | | |
|--------|-----------|---------|-----------|-------|
| gara. | Gara | wōtith | korun | tayār |
| house. | The-house | having- | was-made- | ready |
| | | arrived | by-her | |

| | | | | |
|--|------|-------------|-------------|------|
| rat ^u na-kor ^u . | Gav | hēth | pātashēhas | yih |
| a-jewel-bracelet. | Went | taking (it) | to-the-king | this |

lāl-shēnākh.
lapidary.

| | | | |
|-------------|--------------------|---------------------|---------------------|
| 19. Nōyidan | būz ^u , | "lāl-shēnākh | wōt ^u ." |
| By-the- | it-was- | "the-lapidary (has) | arrived." |
| barber | heard, | | |

| | | | | |
|--------|------------|------------|----------------|------|
| Gathān | chus | nōyid | gara | mast |
| going | is-for-him | the-barber | (to) the-house | hair |

| | | | | |
|-----------|-----------------|--------|-------|---------------------|
| kāsani. | Āt ⁱ | wuchān | chuh | trēyim ^u |
| to-shave. | Here-veryly | seeing | he-is | the-third |

| | | | | |
|----------|------------|------------|------------|------------------|
| khōtūna. | Drāv | ati | nōyid | pot ^u |
| lady. | Went-forth | from-there | the-barber | back-again |

| | | | | |
|------------|------------------|------------------|--------|-------|
| phīrith. | Wōt ^u | wazīras-nish. | Dapān | chuh |
| returning. | He-arrived | the-vizier-near. | Saying | he-is |

| | | | | |
|---------|----------|-----|-----------|---------|
| amis | wazīras, | "ha | wazīra, | amis |
| to-that | vizier, | "O | Vizier-O, | to-that |

| | | | | |
|--------------|------|--------|---------------------|----------|
| lāl-shēnākas | chēh | az | trēyim ^u | khōtūna, |
| lapidary | is | to-day | a-third | lady, |

| | | | |
|-------|-----------------|-------------|-----|
| yīman | dōn-handī-khōta | khōbsūrath. | Sa |
| these | two-than | beautiful. | She |

| | | | |
|------|---------------------|-----|------|
| chēh | lōyik-i-pātashāh, | akh | chēh |
| is | worthy-of-the-king, | one | is |

lōyik-i-wazīr, byākh chēh mē lōyikh.
 worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shēnākas karta kēnshāh."
 To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh
 Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis
 to-the-king. That-very king will-do to-him

kēnshāh wōridāth. Suh mari, zanāna
 some occurrence (i.e. device). He will-die, the-women

trēh nimav āsⁱ. " Dop^a wazīran
 three we-shall-take we." It-was-said by-the-vizier

pātashēhas, "pātashēham, amis lāl-shēnākas
 to-the-king, "my-king, to-that lapidary

chēh zanāna trēh, tishā chēna
 are women three, such (women) are-not

pātashōhī-manz. Pātashēham, tamis
 the-kingdom-in, My-king, to-that

lāl-shēnākas raṭhta kēnshāh nōkhta.
 lapidary please-seize some point (i.e. fault).

Suh goṣh^a galun^a. Tima zanāna trēh
 He was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan
 make-thou- entered-of-the-private-apartments- By-the-king
 them of-the-palace."

kūr^a phikirāh. Dopun, " mangahas
 was-made a-thinking. It-was-said-by-him, " (If) thou-wilt-
 demand-from-him

kēnt̄hāh cīz, tih chuh anān sōruy.
any thing, that he-is bringing all-even.

Wuñ dapas bōh, 'myōnis mōlⁱ-sūnz^u
Now I-will-say-to-him I, 'my father-of

khabar gashi anūñ^u, suh chwā
news is-proper to-be-brought, he is-he-?

jēnatas kina dōzakas.' "
in-heaven or in-hell.' "

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

Āv lāl-shēnakh, pātashēhas, kūr^un
Came the-lapidary, to-the-king, was-made-
by-him

salām, Pātashāh chus dapān, "az-tān
a-bow. The-king is-to-him saying, "today-up-to

yih mē won^umay, tih būzuth tē.
what by-me was-said-by-me-
to-thee, that was-heard-
by-thee.

Az gashi myōnis mōlⁱ-sūnz^u khabar
Today is-proper my father-of news

anūñ^u, suh chwā jēnatas-manz kina
to-be-brought, he is-he-? heaven-in or

dōzakas." Drāv lāl-shēnākh, wōt^u panun^u
hell-(in)." Went-forth the-lapidary, he-arrived his-own

gara, Dapān chuh ātⁱ yiman zanānan
house. Saying he-is there to-these women

trēn, "az chum dapān pātashāh,
three, "today is-to-me saying the-king,

| | | | | | |
|-------------------|---------------------------------------|--------------------|-----------------------|----------------------|-----------------|
| 'myōnis | mōl ⁱ -sūnz ^a | khavar | anūn ^a . | Bōh | |
| 'my | father-of | news | (is) to-be-brought, | I | |
| kyāh | kara? | Ath | sōh | chyā | khavar, |
| what | shall-do? | Of-that | that | is-there? | news, |
| kōtyāh | warihy | gamāt ⁱ | tas | mumatis?" | |
| how-many | years (are) | gone | to-him | dead?" | |
| Yih | wōsh ^a s | khôtūna. | Yihai | yih, | |
| This | arose (-in-reply)- | lady. | She-veryly (was) | she, | |
| | to-him | | | | |
| yēsa | raṭ ^a -na-kār ⁱ | ōs ^a | karān. | Sa | ōs ^a |
| who | jewel-bracelets | was | making. | She | was |
| pari | bā-Khōdā. | Ami | dop ^a nas, | "kēnshāh | |
| a-fairy | (who-obeyed)- | By-her | it-was-said-by- | "any | |
| | God. | | her-to-him, | | |
| chēna | phikir ^a . | Gath, | hēs | khara ^j , | |
| is-not | anxiety. | Go, | take-from-him | expenses, | |
| biyē | dapus | pātashēhas, | 'cyōn ^a | gathi | |
| also | say-to-him | to-the-king, | 'of-thee | is-proper | |
| zyun ^a | sōmb ^a -run ^a ; | mōdānas-manz | zyun ^a | | |
| firewood | to-be-collected; | the-plain-in | firewood | | |
| gathi | sōmb ^a -run ^a | bē-shumār. " | | | |
| is-proper | to-be-collected | countless, " | | | |

21. Sōmb^a-rōw^a pātashēhan zyun^a
 Was-collected by-the-king firewood

bē-shumār. Ath-pēṭh khot^a yih lāl-shēnākh
 countless. It-on mounted this lapidary

yih musla-han watharith. Athⁱ-pēṭh
 this the piece-of-skin spreading-out. It-veryly-on

| | | | | |
|---------------|--------------------------|----------------------------|------------|--------------|
| muslas | kas^am. | Dop^anas, | "mē | gathi |
| leather | a-charm. | It-was-said-by- | "for-me | it-is-proper |
| | | him-to-it. | | |

| | | | | |
|--------------------------|--------------------------|--------------|------------|----------------------|
| wātun^a | panun^a | gara. | Kāh | gathēm-na |
| to-arrive | my-own | house. | Anyone | is-proper-for-me-not |

| | | | |
|-----------------------------|----------------|-----------------------|---------------------|
| dēshun^a." | Tuvyēyē | āmⁱ | lāl-shēnākan |
| to-be-seen." | Were-closed | by-that | lapidary |

| | | | | |
|--------------|-------------------|-----------|---------------------------------------|-------------|
| achē. | Mubarēn, | ta | wōt^amot^a | gara |
| the-eyes. | They-were-opened- | and | (he-was) arrived | house |
| | by-him | | | |

| | | | | |
|---------------------------|------------|----------------|------------------------|-------------------------|
| panun^a. | Ami | khôtūni | kür^a | kōm^a. |
| his-own. | By-that | lady | was-done | an-act. |

| | | | | |
|------------------|--------------|-------------|----------------------------|------------------------|
| Hab-jūshī | korun | mēwa | jēnatuk^a | dōn^a |
| 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 | mōlⁱ-sond^a |
| was-made- | that | king's | father-of |
| by-her | | | |

| | | | |
|------------------|-------------|---------------|-----------------------------|
| daskhath, | biyē | mōhar. | Athⁱ-manz |
| signature, | also | seal. | It-verbatim-in |

| | | | |
|--------------------|--------------------|--------------------------|--------------|
| lyukhun | pātashēhas, | "cyōn^a | gathi |
| was-written-by-her | to-the-king, | "of-thee | it-is-proper |

| | | | | |
|----------------|---------------------------|--------------|---------------|-------------|
| mē-nish | wātun^a, | wazīr | hēth, | biyē |
| me-near | to-arrive, | vizier | having-taken, | also |

| | | | | |
|--------------|--------------|---------------|--------------------------|---------------|
| nōyid | hēth, | tithay | pōthⁱ, | yēthay |
| the-barber | having- | in-that-very- | manner, | in-what-very- |
| | taken, | kind-of | | kind-of |

pōth¹ 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^unas athas-kēth yih dōn^u.
was-given-by-her-to-him the-hand-in this pomegranate.

23. Ōtāny gay tōr dōh. Yih nār
There-veryly went four days. This fire

gōmot^u thēta, path rūd^umot^u sūr.
(was) become extinguished, behind (was) remained ash.

Yih lāl-shēnākh drāv langūt¹ karith.
This lapidary came-forth langōt¹ having-made (i.e.
having-put-on).

Suli wōth^u, ath sūras-manz diwān
At-dawn he-arose, that ash-in giving

chuh dulan¹. Nazarbāzav kūr^u nazar,
he-is rollings. By-the-inspectors was-made inspection,

khabardārav niyē khabar. Dop^uhas,
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 wōḍa
sight is-to-them in-that-direction, came from-there

lāl-shēnākh, **athas-kēth** **hēth** **dōn^a,**
the-lapidary, the-hand-in taking the-pomegranate,

biyis **athas-kēth** **hēth** **khath.** **Kūr^an**
the-other hand-in taking the-letter. Was-made
by-him

pātashēhas **salām,** **dōn^a** **thōw^anas**
to-the-king a-bow, the-pomegranate was-placed-by-
him-of-him

bōnṭha-kani, **khath** **thōw^anas** **bōnṭha-kani.**
in-front, the-letter was-placed-by-
him-of-him in-front.

Yih **khath** **muborun,** **porun.** **Ath**
This letter was-opened-
by-him, it-was-read-
by-him. (In-) it

lyukh^amot^a, **“bōh,** **kyā,** **chus** **jēnatas-manz.**
(was) written, “I, of-a-surety, am heaven-in.

Cyōn^a **gashi** **wātun^a** **yūrⁱ,** **wazīr**
Of-thee is-proper to-arrive here-even, the-vizier

hēth, **biyē** **nōyid** **hēth,** **jēl^ad.”**
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** **mōlⁱ-sūnz^a** **mē** **khavar** **hēth.”**
He came the-father-of to-me news taking.”

Dapān **pātashāh** **amis** **lāl-shēnākas,**
(Is) saying the-king to-that lapidary,

“bōh **kētha-pōṭhⁱ** **wāta** **tath** **jēnatas-manz?”**
“I how shall-arrive to-that heaven-in?”

| | | | | | |
|---|--|--|-----------------------------------|--|--------------|
| Dop ^{nas} It-was-said-by- him-to-him | lāl-shēnākan, by-the-lapidary, | “yuth” “as | zyun ^a firewood | | |
| mē-kyut ^a me-for | sōmb ^a rōwuth, was-collected-by-thee, | tithiy so-even | tréh three (times) | | |
| gaṣhan are-proper | sōmb ^a rāwān ⁱ ; to-be-collected; | jēl ^a d quickly | wātakh thou-wilt-arrive | | |
| jēnatas-manz.” heaven-in.” | Sōmb ^a rōw ^a Was-collected | pātashēhan by-the-king | zyun ^a firewood | | |
| bē-shumār. countless, | Ath ⁱ -pēth It-verily-on | karanōwun was-caused-to- be-made | watharun ^a , a-mat, | | |
| ath ⁱ -pēth it-verily-on | khot ^a he-mounted | pāna himself | biyē also | wazīr the-vizier | biyē also |
| nōyid. the-barber. | Dyutukh Was-given- by-them | zinis to-the- firewood | nār fire | ṣōpōr ⁱ , on-the- four-sides. | |

25. Dapān wustād,—

(Is) saying the-teacher,—

| | | | | | |
|--|---|------------------------------|--|-----------------------------------|--------------------------------|
| Dod^a Was-burnt-up | yih this | pātashāh, king, | biyē also | wazīr. the-vizier | |
| biyē also | nōyid, the-barber, | trēnaway the-three | gālⁱ. were-destroyed. | Wōt^a Arrived | ot^a there |
| lāl-shēnākas-nish the-lapidary-near | suh that | wazīr, vizier, | yus which | wazīr vizier | |
| pātashēh-kūr^a the-king's-daughter | hēth taking | ōs^a was | ṣālān, fleeing, | ta and | |
| samokhukh was-met-by-them | ōkhun-kot^a, the-religious- teacher's-son. | suy he-veryly | wōt^a arrived | | |

| | | | | | |
|-----------------------|-------------------------------|------------------------------------|--|-----------------------|------------------|
| amis | lāl-shēnāka-sond ^u | gara. | Pānawōn | | |
| to-that | lapidary's | house. | Mutually | | |
| karēkh | katha-bātha. | Wonus | ām ⁱ | | |
| were-made-by- them | conversations. | It-was-said- to-him | by that | | |
| lāl-shēnākan | yih | panun ^u | saphar, | | |
| lapidary | this | his-own | travelling (i.e. experiences of his journey), | | |
| yus | ām ⁱ | nōyidan | ta | wazīran | amis |
| which | by-that | barber | and | by-the-vizier | to-him |
| ōs ^u | pēsh | on ^u mot ^u . | Dop ^u nas, | “panūn ^u ” | |
| was | in-front | brought. | It-was-said-by- him-to-him, | “thine-own | |
| khôtūna | nin-sa | pānas.” | Yēsa | yih | |
| lady | take-her-air | for thyself.” | Who | this | |
| Lālmāl | Parī | ōs ^u , | tas | dyutun | rukhsath. |
| Lālmāl | Fairy | was, | to-her | was-given- by-him | leave-to-depart. |
| Yēsa | yih | pata | ūn ^u n | zīnith, | sa |
| Who | this | afterwards | was-brought- by-him | having- conquered, | she |
| thōwun | pānas. | | | | |
| was-kept-by-him | for-him-self. | | | | |

26. Dapān wustād,—

(Is) saying the-teacher,—

| | | | | |
|------------------------|--------------------|--------------------|-------------|---------|
| Suh | wazīr | byūth ^u | pātashōhī | karani. |
| That | vizier | sat | sovereignty | to-do. |
| Lāl-shēnākh | byūth ^u | wazirī | karani. | |
| The-lapidary | sat | viziership | to-do. | |
| Aslāmalaikum, | wālaikum | salām. | | |
| The-peace-be-upon-you, | and-upon-you | be-peace. | | |

VOCABULARY OF ALL THE WORDS IN GŌVINDA 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, kân', kani, kina, kōna, 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.; *gatshiyē*, is it proper? xii, 13; *sapadakhā*, wilt thou become? iii, 2; *tagiyē*, will it be possible for thee? v, 8, 9; *ṭaṭanasa*, will they cut off for him? v, 7.

ā, interrog. suff.; *chicā*, is he? xii, 21.

ā, suff. of indef. art., see āh.

ē, i, y, *izāfat*; *dukhtar-ē-khāsa*, (your) own daughter, v, 11; *khal²t-ē-shōhī*, robe of royalty, x, 4 (bis); *lōyik-ē-pātashāh*, worthy of a king, x, 4; *pēsh-ē-pātashāh*, before the king, vi, 9; *sōhib-ē-āgāh*, master intelligent, ii, 9; *shēhar-ē-Yirān*, the country of Persia, ii, 1; *tōrīph-ē-Yūsūph*, praise of Yūsuf, vi, 17; *Azīz-i-Mīsar*, N.P., vi, 10, 2 (bis), 4; *dōkhil-i-mahalakhāna*, brought into the harem, xii, 19; *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6; *hakh-i-Khōdāy*, duty due to God, xii, 15; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4; *hēkmat-i-Parwardīgār*, the power of Providence, i, 11; *kōh-i-Tōra*, Mount Sinai, iv, 5; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maqḥ*ṛ-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *uḥlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Ālāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asṡmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmūd-i-Gaznavi*, Sultān Mahmūd of Ghazni, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *vēsī*, O female friend, ix, 1; cf. *yih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (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. *ṡuyyēyē achē*, the eyes were closed, xii, 22; dat. *achēn*, *diwān chuh achēn d^h*, 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, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

ad^a, half; f. pl. *ajē*, half, i.e. some, xi, 7.

adal, m. justice; *ad^ala sōty*, by means of justice, i, 3.

adālath, f. a court of justice; *adālūts^a-pēth*, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-sōty*, together with A., vii, 6.

āga, m. a master; sg. dat. *āgas-pēth*, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, *sōhāb-ē-āgāh*, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information; *āguyi*, for inspection, v, 7.

āh 1, *ā*, suff. of indefinite art.; *dōhā dōhā*, each day, every day, viii, 3; *datūlā*, 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* (viii, 2), some short time (elapsed); *mōdānā*, a plain, x, 5; *pardā*, a veil, vi, 4; *pātashāhā*, a certain king, viii, 1; *sōdāgārā*, a merchant, viii, 9; *shēhmārā*, a python, viii, 7; *shēharā*, a city, v, 1; *shēkhtā*, a person, x, 1; *āba-srēhā*, a water moisture, a trickle of water, viii, 7; *sāthā*, (sit, wait) a moment, vi, 3; vii, 9; *thūū^aā*, a (piece of) fresh butter, ix, 4; *z^alā z^alā*, a scratch a scratch, a continuous scratching, xii, 17; *zanānā*, a woman, x, 5; xii, 4, 10; *zīyāphathā*, a dish of food, x, 5; *akhāh*, a certain person, v, 7; *yus akhāh*, whoever, viii, 6, 8, 11; *ankāh*, a rare avis, ii, 2, etc., see *ankā*; *hānzāh*, a boatman, i, 4; *kōm^aāh*, a deed, x, 2, 3; *kuth^aāh*, a room, ix, 4; *kōtyāh*, how many a! ix, 5, 11; xii, 29; *marhabāh*, a wish of good luck, ii, 10; *nēcywāh*, a son, v, 2; *nazarāh*, a glance, viii, 11; *phakīrāh*, a faqīr, ii, 1 (bis); *photawāh*, a decree, ii, 7; *pātashēhāh*, a king, ii, 1; *phikīrāh*, a thought, xii, 19, 24; *rāthāh*, a night, xii, 5; *sadāh*, a sound, viii, 9; *sōlāh*, an excursion, ii, 2; *sāthāh*, for a short time, ii, 4; *tōb'yāh*, an humble servant (fem.), xii, 18; *wuchunāh*, a look, viii, 3; *wārayāh kālāh*, a long time (elapsed), viii, 2; *wārayāh kāl*, for a long time, viii, 2; *wustādāh*, a teacher, i, 13; *vyūr^aāh*, 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; *hānzāh akh*, a certain fisherman, i, 4; *dānāh wazīran āk^t*, by a certain wise vizier, viii, 1; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7;

pātashēhā akh, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

ah^ad, m. lifetime, time; abl. sg. with emph. *y*, *ah^aday*, i, 2.

Ahmad, m. N.P., Ahmad.

ahan-gār, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gārān*, xi, 16.

aj^adāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj^adāhas* (in sense of acc.), x, 7.

ok^a, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ūk^ay*, one only, xii, 15; ag.sg.masc. subst. *ākⁱ*, by one (son); adj. *phakīran ākⁱ*, by a certain faqīr, x, 12; *dānāh wazīran ākⁱ*, by a certain wise Vizier, viii, 1; sg. abl. masc. *ākī dōha*, on a certain day, one day, v, 1; *dōha ākī*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh^a*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kālī akis pēth*, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain

person, xii, 3; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following: *akh . . . bēkh* (or *byākh*), the one . . . the other, viii, 14; xii, 3, 10, 19; *akh . . . biyē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

ākḥ, *ākḥō*, see *yun*^u.

ōkhun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ōkhunā akh*, a certain religious teacher, xii, 1; *ōkhun-koṭ*^u, 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^u, m. a bird's nest, viii, 1; sg. dat. *ōlis*, viii, 1.

Alāh, m. God, i, 7; ii, 12.

ālil, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

ōl'-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

alvidāh (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

ām, etc., see *yun*^u.

ōm^u, raw, uncooked; masc. pl. nom., *ōm*^t, xi, 11.

amōb^u, 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.

āmōt^u, *āmūt*^u, see *yun*^u.

ōna, *aina*, m. a mirror, v, 4 (ter).

unⁿ, sign of gen., generally used with persons, but used with *qshⁿkh* (*qshⁿkunⁿ*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wōtⁿ shēharas and-kun*, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andarⁿy*, id., xii, 16.

ankā (= *anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dīth*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyunⁿ*, 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; *anunⁿ*, xii, 21 (ter); fem. *anūnⁿ*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *onⁿ*, fem. *ūnⁿ*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *onⁿhas*, vi, 16; m. pl. with suff. 3 pl. ag. *anikh*, v, 9; viii, 1; x, 12 (bis); *anⁿhay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūnⁿthas*, xii, 11; with suff. 3 sg. ag. *ūnⁿn*, x, 10; xii, 25; with suff. 3 pl. ag. *ūnⁿkh*, 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. *onⁿmotⁿ*; m. pl. *anⁿmātⁿ*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ōⁿ onⁿmotⁿ*, xii, 25; 2 past part. *anān*, forming 2 past, with suff. 1 sg. ag. *anām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,

with suff. 3 sg. acc. *anōn*, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. *anancy*, xii, 16.

impr. sg. 2, *an*, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. *anun*, iii, 5, 9; with suff. 3 pl. acc. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

ān, yes, x, 5, 12.

apōr^t, in that direction, v, 4; *-kin*^t, from on that side, v, 7. Cf. *yipōr*^t.

apsar, m. an officer; sg. dat. *apsaras*, x, 12.

apoz^a, untrue, v, 9.

ār, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myōn*^a, pity for me came to them, x, 12.

ōr, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōda*.

ōr^a, f. a shoemaker's awl, xi, 14.

arām, m. repose; — *karun*, to repose, v, 9; — *trāweun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

armān, m. longing; — *āv*, longing came, iii, 9.

ar:ō-samā f. (= *ar: o samā*) earth and heaven, vii, 26.

ās, see *yun*^a.

ōs, m. the mouth; *ōsa-kani* (issuing) from the mouth, viii, 7;

chis ōs^a *harān* (rubies) are dropping from her mouth, xii, 9.

qshkh, m. love, v, 2 (bis); *qsh^aka chīh*, a particle of love, vii, 30;

sg. gen. *qsh^akun*^a (not *qsh^akuk*^a), v, 3, 10; do. f. dat. *qsh^akāñē*, v, 2.

āsh^anāv, m. a near relation, x, 1, 6, 10.

as^al, real, ii, 8, 11; xii, 16.

astāmalaikum (= *as-salām 'alaikum*), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6; pl. dat. *asmānan pēth*, on the heavens, iv, 4; pl. abl. *asmānāv pēth^t*, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ōs^a*, the faqīr had, ii, 4; *amis ōs^a*, he had, ii, 5; vi, 10; x, 4; *ōs^a amis*, he had, ii, 5; *ōs^as*, he had (a wife), iii, 1; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ōs^a*, he had, viii, 9; *amis ōs^a*, he had (sons), viii, 11; *tamis^ay ōs^a*, he had (sons), xii, 1.

inf. *āsun^a*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun^a*, xii, 4 (bis), 5, 13 (ter); with emph. *y*, *āsunuy*, i, 12 (v.l.); pl. *āsān^a*, xii, 5.

past sg. masc. *ōs^a*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kār^a biyē ōs^a sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ōs^a-na*, he was not, xii, 2; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *kati ōsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ōs^a gadān*, he used to make, v, 1; *ōs^a karān*, he was making, i, 1; *ōs^a lōyān*, he was casting (a net), i, 6; *ōs^a marān*, he was dying, v, 9; *ōs^a nērān*, he used to go out, viii, 1; *ōs^a phērān*, he was wandering, i, 2; *ōs^a pakān*, he was going along, v, 7; *ōs^a tārān*, he was paying (tribute), x, 10; *ōs^a trāwān*, he was emitting, i, 5; *ōs^a tsalān*, he was absconding, xii, 25; *ōs^a wuchān*, he was watching, iii, 1; *ōs^a wōtharān*, he was wiping, viii, 6, 13; *khēwān ōs^a-na*, he used not to eat, vi, 16; *ōsus karān*, I was making, x, 14; *ōsus-na khasān*, was not rising for him, i, 6; *ōsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ōs^a on^amot^a*, had been brought, xii, 25; *ōs^a dyūth^amot^a*, had been seen, vi, 14; *ōs^a dyut^amot^a*, had been given, x, 12; *ōs^a gamot^a*, he had become, i, 4; *ōs^a gōmot^a*, had befallen, v, 2; *ōs^a kor^amot^a*, had been made, ii, 1 (bis); *kor^amot^a ōs^a*, had been made, x, 7; *ōs^a nyūmot^a*, had been taken, viii, 9; *ōs^a pēmōt^a*, had fallen, viii, 9; xii,

15; *ōsukh kor"mot"*, had been made by them, viii, 2; *ōsum āmot"*, (to-day) he came to me, iii, 1; *phakir ōsum lōg"mot"*, I dressed as a faqir, x, 14; *ōs"nas dyut"mot" khash*, she gave a cut (to one of) his (nails), v, 6; *ōsus gōmot"*, (love) befel him, v, 2; *ōsus kor"mot"*, had been done to her, ix, 1; *ōs"than kor"mot"*, he was made by thee, x, 12.

Forming plup. with conj. part. *ōs" zōlith*, he had kindled, iii, 1; *ōs" lōgith*, he had dressed himself as (a faqir), x, 12.

m. pl. *ōs'*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ōs' bōzān*, they were listening to, viii, 1; *ōs' gatshān*, they were becoming, they used to be, viii, 1; *ōs' karān*, they were making, i, 3; *karān ōs'*, they were making, xi, 8; *ōs' lārān*, they were running, x, v; *ōs' pakān*, they were walking, x, 1; *ōs' parān*, they were reading, viii, 3, 4; *wadān ōs'* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōs' gamāt'*, v, 9; *ōsis gānd'māt'*, they had been tied (on) his (arm), x, 5; *ōs'wa dīt'māt'*, they had been given to you, x, 12.

f. sg. *ōs^a*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; *ōs^ana*, it (f.) was not, ii, 1; *ōs^as*, I was, vii, 10; I became, ix, 2; *ōs^as*, he had (a wife), iii, 1.

Forming impf. *ōs^a gatshān*, she used to go, v, 1; *ōs^a karān*, she used to make, xii, 20; *ōs^a wadān*, she was lamenting, vii, 16; *ōs^ana gatshān*, (chirping f.) was not occurring, viii, 1; *ōs^as shūbān*, I (f.) was beautiful, vii, 10; *ōs^asan tshādān*, I was seeking for him, xii, 15; *ōs^ay karān*, she verily was making, vii, 16.

Forming plup. *ōs^a parzanōv"mūt^a*, she had been recognized, x, 5; *ōs^a tsūj"mūt^a*, she had absconded, ix, 1; *ōs^as kūr"mūt^a*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7; xi, 7 (bis); *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hēsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsī*, he (etc.) will be, x, 1; *āsinā*, will there not be? i, 2; *ābas āsinā*, has not the water? viii, 7; *āsim* (for

āsēm), there will be (on) my (queen), viii, 13; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot*^a, I wonder can he have come, xii, 23; *āsi lāryōmot*^a, is probably polluted, viii, 6; *āsi mumot*^a, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmūts*^a, (on whom a particle of love) will have fallen; vii, 30; *āsi wōt*^a*mot*^a, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsīhē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ōs*^a*mot*^a, has been, i.e. was, v, 1; *ōs*^a*mot*^a *chus*, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; *asara-sōty*, owing to the result, vi, 16.

āt^a, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; *yit-kyāh* . . . *āt-kyāh*, here, on the one hand . . . there on the other hand, viii, 13; *āty*, in that very place, x, 3, 5.

ati, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; *āty*, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. *atyuk*^a, of there; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

ot^a, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; *ot*^a *tāñ*, up to there, by that time, x, 4, 6; *otuy*, there verily, iii, 4; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ām*^a, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; *āmy*, by him verily, v, 9; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (*amis kyāh chuh nōl*^a), what is on his neck ?), 11; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; *amis*^a*y* to this one verily, ii, 8; v, 7; viii, 7 (*amis*^a*y ōsa-kani*, from its (an.) mouth); xii, 15 (*amis*^a*y athi*, by the hand of this very one); sg. m. gen. *ām*^a-*sond*^a, v, 3; viii, 6, 8, 10; *ām*^a-

sūnz^a, iii, 4 (bis); *asond*^a, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *ām^a-sond*^a, xii, 7; *ām^a-sandi*, x, 5; *ām^a-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk*^a, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath*ⁱ (emph. ⁱ), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ām*ⁱ, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis^ay*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis^ay*, 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. ⁱ) *ath*ⁱ, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

ath, m. a market; sg. abl. *aṭa-pētha*, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīthⁱ atha dārānⁱ*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athī*, viii, 11 (*athī dyun^a*, to make over to so

and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6; sg. dat. *athas*, v, 6; *athas-kēth*, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— *dyut*^a, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

öth, eight, iii, 5; *öthi döth*^a, after eight days, iii, 4.

ath^ar^a, i, a wool-worm; a wood-worm, vii, 19.

ðāñy, there verily, xii, 33.

alaty, in that very place, viii, 7.

atsun, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log^a atsan*ⁱ, began to enter, x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1, *atsayō*, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*, v, 9; *tsās*, they entered for him, viii, 9.

āv, see *yun^a*.

ay 1, if; *yiγ*, if this, iii, 4 (bis), 9; *tiγ*, if that, iii, 4 (bis), 9; *dōd^alad-ay*, if (ye are) pained, vii, 9; *horgāh-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; *chūcay*, if ye are, xii, 15.

ay 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay wazira* (addressed by an inferior), O vizier! xii, 4.

ay, O! *ay gōlām*, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, *āyē*, see *yun^a*.

‘yiγ, in *vis^ayiγ*, O friend (*vēs*, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūr^ayēy*.

ōy, see *yun^a*.

āyēkh, see *yun^a*.

ayālbār, possessed of a large family, ix, 2.

āyām, *āyēm*, *āy-nā*, *āyēs*, see *yun^a*.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tāñ*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic^a*, x, 14.

az 2, from; *az Khōdā*, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

ōziz, poor; m. pl. nom. *ōziz*, ix, 11.

Aziz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.

bā; *pari bā-Khōdā*, a fairy who obeys God, xii, 20; *āe 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, 23; *bē-wōphā*, treacherous, x, 13; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.

bāba, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.

bēb, f. the breast-pocket; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andar^{ay}* (xii, 16), in the breast pocket.

bacē, m. the young of any animal; pl. nom. *bacē*, viii, 1.

bōchē, f. hunger; — *lūj^{as}*, he became hungry, vi, 16; *bōchi-sōtiy*, merely owing to hunger, vi, 16.

bacun; 2 past, *bacyōkh*, thou escapedst, x, 8.

bacūwun, to save; inf. fem. *tagiyē bacūwūn^a*, do you know how to save her? v, 9.

bōdⁱ, m. a prisoner; *bōdⁱ-hāl*, f. a prison, ix, 4.

bōd^a; *hata-bōdⁱ*, hundreds, ix, 9.

bod^a, great, xii, 14; *badis-hihis*, to the elder (prince), viii, 13.

bud^a, old; *bud^a zanāna*, an old woman, x, 5; *bujē zanāni*, to the old woman, x, 5.

badal, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.

badan, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.

budun, to be old; 2 p. m. sg. 1 *budyōs*, I am grown old, xii, 1.

bēdār, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.

bāg, m. a garden, ii, 1; sg. gen. *armān bāguk^a*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

bāg, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.

bōgⁱ, in *shāman-bōgⁱ*, at about evening, v, 5.

bēgāh; *gāh bēgāh*, in and out of season, vi, 2.

baḡal, m.; *baḡala-manza*, from under his armpit, viii, 7.

bāgān' ; *bāgān' āyēs*, it was my fate, ix, 4.

bōg^arun ; fut. pass. part. f. pl. *bōg^arañē*, (loaves) must be divided, v, 8 ; 1 p. f. pl. *bōg^arēn*, she divided (the loaves), v, 8 ; 2 p. f. sg. *bōg^arēm-ay*, I divided it (f.), O ! v, 7.

bāg^awān, 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., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asē-kun hōwuth*, thou showedst before us, vi, 5 ; *āsⁱ*, we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *āsⁱ-ti*, we also, xii, 1.

mē, me, to me, etc., iii, 4, 9 ; v, 8, 9, 10, 11 ; vii, 11, 2, 3 ; viii, 11 ; ix, 1, 4, 6 ; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5 ; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis) ; by me, ii, 2 (bis) ; vi, 15 ; viii, 5 ; ix, 11 ; x, 1, 12 (ter), 14 ; xi, 1 ; xii, 6, 20, 4 ; *mē-kyut^a*, xii, 24 ; *mē lōyikh*, 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 ōsum*, I had, vii, 15 ; *mē sōlin*, (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-hond^a zyuth^a*, the master of twelve hundred pupils, v, 1.

Bah^adūr 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 ; *byūth^a nazari*, he sat watching ; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihuth*, seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bēha*, xii, 3 ; 3, *bēhi*, vi, 16 ; impv. sg. 2,

bēh, xi, 2; pl. 2, *bēhiv*, viii, 5; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3; fut. impve. *bēh'zi*, you must sit, xii, 6; pres. masc. sg. 3, *bēhān chuh*, xii, 4; past masc. sg. 3, *byūth^a*, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); *byūthus*, sat (on) his (thumb-ring), vi, 16; m. pl. 3, *bīthⁱ*, viii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute; — *tārun*, to collect tribute, x, 10; xi, 2.

bōj^a, m. in *bōj^a-bath*, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see *byākh*.

bakh^acōyish, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. *bikarmājētan*, x, 8; gen. m. — *jētun^a*, x, 7, 14; f. — *jētūn^a*, x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11; ag. dat. *-pānas*, vii, 15.

bāl, f. a girl; ag. dat. *bālē*, m.c. for *bāli*, v, 11.

bāl, m. speech; *bāl-bōsh^a*, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. *bulbulāh*, ii, 3.

bal'ki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān; voc. pl. *baltī*, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8; *balāy pēyin*, may calamity fall on him, ix, 2.

bēmār, adj. sick, ill, v, 1, 3; — *gatshun*, to become sick, v, 10; — *pyon^a*, to fall ill, v, 1.

bōn, adv. down, below, xii, 15; — *wasun*, 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, viii, 3; *kārīn band*, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. *banda*, i, 13.

bandūk-bāz, m. a gunner; pl. nom. *bandūk-bāz*, ii, 7.

bandūkh, m. a gun, viii, 10; — *lāgun*, to fire a gun, ii, 11; cf. viii, 10.

bīnāh, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-rost*^a, free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *baniv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

bōnṭh; *bōnṭha-kani*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashēhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

bēnawāh, adj. destitute, vii, 7.

bandūcun, to make; I past with suff. 3 pers. sg. ag. *bandūcun*, viii, 14.

bēñē, f. a sister, iii, 9; x, 3, 10; sg. ag. *bēñi*, x, 3 (bis), 10; gen. *bēñē-hond*^a, x, 3 (ter), 10; *dōda-bēñē*, a milk-sister, a foster sister, iii, 4.

buñul^a, m. an earthquake, xii, 15 (*gav*, took place).

bāpath, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *amī bāpath*, for this reason, on this account, ii, 5; *amiy bāpath*, for this very reason, ix, 1; *kamī bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

bār (1); *Bār Khōdāyō*, O Great God! v, 7; *Bār-Sōhib*, the Almighty, vii, 2, 3, 5.

bār (2); m. a load; *wūnṭa-bār* (pl. nom.), camel loads, i, 9.

bōr^a, m. a load, ii, 5; sg. abl. *hēth bāri*, taking in a load, xi, 13.

barābar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

brōh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*,

(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata pata*, s.v. *pata*; *ākḥ 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.

bārān¹, m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; *rāth barūn²*, to pass the night, i, 10.

freq. part. *bār¹ bārī* (for *bār¹ bār¹*, m.c.), ix, 11; conj. part. *barith*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat.

baray, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. *būr²kh*, viii, 3; ix, 7.

brōnth, adv. of time, before, previously, x, 5; cf. *bōnth*.

barish, f. a spear; ag. abl. *barishi sōty*, (dug) with his spear, viii, 7.

borut², adj. full; pl. dat. (for acc.) *baritēn*, vi, 15.

bārav, m. pl. grumbling; — *din¹*, to grumble, xi, 17.

barōyē, prep. for the sake of; on account of; for the purpose of; by way of; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

bus², m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child; *shur¹-bāshē*, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., *bi'smī'llāh*, in the name of God! xii, 17.

basta, f. the skin; — *wālūn²*, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); *-dūj²*, f. a cloth holding a quantity of boiled rice, xi, 18; *-han*, a little boiled rice, x, 5; *-hanā*, usually f., but m. in x, 3; *-trōm²*, a copper dish holding cooked rice, iii, 1.

baṭh, m. *bōj¹-baṭh*, sharing; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

bāth, f. word, speech, language; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

bīth¹, see *bēhun*.

bōta, m. a Tibetan, esp. an inhabitant of Baltistān; *-bōy^a*, m. pl. Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.

boṭh^a, m. the bank of a river; *bathis-pēth*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buth^a, m. the face, x, 5 (bis); xii, 2.

bōṭun^a, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bōṭanis*, xi, 4.

bōts^a, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sōnara-sānd^t bōts^a z^h*, the goldsmith and his wife, v, 10; *pātashēha-sānd^t (z^h) bōts^a*, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts^a*, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bōw^a*, ii, 4; with suff. 3 sg. ag. *bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.

bē-wōphā, adj. treacherous, x, 13.

bē-wōphōyī, f. infidelity, viii, 6, 11.

bācar, m. belief, faith; — *karun*, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bāy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūr^t-bāy*, a cow-herd's wife, xi, 12; *grīst^t-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-hond^a*, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grīst^t-bāyi* (for *-bāyē*)-*kun*, (saying) to the farmer's wife, ix, 1.

biyē (properly abl. of *byākḥ*, 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); *biyē kēh*, something more (iii, 8), anything else (xii, 18); *biyē kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akh* . . . *biyē*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta* . . . *biyē*, both . . . and, viii, 9.

bōy, f. a smell, scent, stink, xii, 15.

*bōy*ⁿ, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōy*^t, iv, 7; xi, 6; xii, 15; dat. *bāyēn*, xii, 15; *bōy*^t-*bārān*^t, uterine brothers, viii, 5; *bōy*^t-*kākañ*, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākh*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biy*^t, xii, 1 (bis); fem. pl. nom. *biyē*, x, 1; m. pl. dat. *biyēn*, viii, 9. The sing. abl. of this word *biyē* or *biy*^t is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyē*.

*byon*ⁿ, adj. separate, apart. *byon*ⁿ *byon*ⁿ, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

bōzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būz*ⁿ, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gathēm bōzun*ⁿ, you must hear me, xii, 7; conj. part. *būzūth*, vii, 27, 8; impv. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būz'tav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear ? vi, 1 ff. ; plur. 3, *bōzan*, xi, 20 ; pres. part. *bōzān*, hearing, *gath 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. *chīm bōzān*, they are listening to me, xi, 5 ; imperf. m. pl. 3, *ās' 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. *būz'nos-na*, 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 ; vii, 27 ; viii, 6, 8, 10, 1 ; x, 1, 4, 5, 6, 7, 8, 10, 2 ; xi, 2 ; xii, 2, 3, 15 ; fem. *chēh*, she is, v, 3 ; vii, 29 ; viii, 7, 10, 3 ; x, 6, 7, 10, 4 ; xi, 11 ; xii, 10, 9 ; 1 pl. masc. *chih*, we are, xii, 1 ; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.) ; *chiwa*, ye are, xii, 1 ; 3 pl. m. *chih*, they are, v, 8, 10, 3 ; x, 1, 6 ; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3 ; iv, 4, 6 ; xii, 2 ; fem. *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 ; *chivā*, is he ? xii, 19, 20 ; *chyā*, is she ? v, 7 ; vi, 7 ; x, 10 ; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11 ; 3 sg. masc. *chuy*, is verily, ii, 2 ; iv, 3 ; vi, 14 ; vii, 2, 3 ; x, 4 ; xii, 14 ; fem. *chēy*, iii, 4, 8 ; v, 1, 10 ; xii, 6, 14 ; 3 pl. masc. *chiy*, v, 4 ; x, 12 ; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix

of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chēy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chēyēy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *lūkan chuh tāv*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd^a*, she has pain, xii, 15; *mē-nishē chuh nishāna*, I have a token, x, 14; *šē nishē chuh nishāna*, x, 14; *pātashēhas chēh khabar*, the king has news, iii, 3; so *tas chēh khabar*, xii, 2, she has news, she believes; similarly *chēh* in xii, 4, 5 (he has a wife), 15 (*tas chēh ūk^ay nūr^a*, she has only one arm), 19; *amis chēh zanāna trēh*, he has three wives, xii, 19; *asē chih gabar z^ah*, we have two sons, viii, 1; neg. *asē chēna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chēm*, v, 10 (*chēm bōy^a-kākañ*, she is my sister-in-law); ix, 4 (*mōtūñ^a chēm bōd^a-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuth^a lari chim*, there are seven rooms in my house); vi, 3 (*cyāñē lōhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyē chim*, I have neighbours).

2nd pers. sing., 1 fem. *chēsai*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khōdāyē-sond^a chuy hasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chēy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chēyēy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chēy* in xii, 6. 1 pl. masc. *chiy* (*ās^a 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 dōd^a*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōl*, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bāsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kān^s dōmbij^a chēs*, the crupper is close to its head); neg. *pātashōhī chēsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chis z^{ah}*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab chuma*, what reason have you? viii, 5; fem. neg. *chēwana panūn^a*, she is not your own, x, 1; 3 plur. masc. *tsōr chūca tōhē, trīh chūca myōn^s tōhē-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. I masc. *chus wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs kurān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs wadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chuh 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 cāwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh 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; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;

chuh tulān, he is raising, xii, 17; *chuh gāh trāwān*, is emitting light, xii, 2; *chuh tshūmān*, 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. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say); *diwān chih*, they give, x, 14; *chih harān*, (rubies) are dropping, xii, 9; *chih kadān*, 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 sōmbārān*, they collect, xi, 7; *chih sārān*, they collect, xi, 6; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chēh karān*, they do, v, 12; *chēh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna tshahārān*, I am not standing, ii, 4; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13; 3 masc. *chuna karān*, he does not make, viii, 2; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4; *chuy wanān*, he verily says, i, 13; vii, 31; fem. *chēy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. *chum dapān*, he says to me, xii, 20; *chum diwān*, he gives to me, vii, 14, 7, 8; *chum harān*, my (flesh) is dropping, vii, 24; *chum k'nān*, he sells me, vii, 17; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yicān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn*¹, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuā^amüts^a*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot^a*, thou hast gone, xii, 4; neg. *chukhna gōmot^a*, thou didst not become, v, 5; fem. *chēkh tsūj^amüts^a*, thou hast fled, ix, 1.

sg. 3 masc. *chuh āmot^a*, he has come, x, 12, 4; *chuh ōs^amot^a*, he has been, v, 1; *chuh gamot^a*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot^a*, ix, 1, 6; *chuh kor^amot^a*, he has been made, x, 12; *chuh pēmot^a*, it has befallen, x, 3; *chuh rot^amot^a*, he has been arrested, x, 12; fem. *chēh mumüts^a*, she is dead, viii, 1; *chēh tsūj^amüts^a*, she has fled, ix, 1; *chēh wūn^amüts^a*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chūwa lāg^amāt¹*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumāt¹*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chun gamot^a*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dūt^amāt¹*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl^amot^a*, thou hast destroyed, ii, 11; fem. *chēy āmüts^a*, she has come to thee, v, 5; *chēy kūr^amüts^a*, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut^umot^u*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-tān ās^umot^u chus wōpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *chuwa thōw^umot^u*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thōw^umot^u*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chēh wasūn^a*, 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.

chōn^a, f. a carpenter's wife, xi, 19.

chāwun, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāwān*, xi, 3.

cakla, m. a group of villages, a village circle, ix, 10.

cālān, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

cēnda, m. a pocket ; sg. dat. *cēndas*, v, 5 ; xii, 15 ; abl. *cēnda*, xii, 15.

carkh, m. a lathe ; sg. dat. *carkas khālun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead ; sg. dat. *cārpāyi*, x, 5.

cēshma, m. an eye ; pl. nom. *cēshma*, i, 3.

cīth^a, f. a document, viii, 10 (bis).

cyon^u, to drink ; inf. *hyotun cyon^u*, he began to drink, viii, 7 (ter) ;

pres. part. *cēuān*, vi, 15; vii, 31; pres. m. sg. 3, *chuh cēuān*, 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.

cyônⁿ, poss. pron. thy; sg. m. nom. *cyônⁿ*, v, 9; x, 14; xii, 16, 8; *cyônⁿ gatshī*, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. *cyōnuy*, thine verily, v, 9; dat. *cyōnis*, v, 9 (bis); pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyōñⁿ*, v, 9; viii, 3, 11; x, 10; dat. *cyāñē*, vi, 3; x, 12.

cēz, 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, viii, 7 (N.B. masc.).

dabāwun, to press, squeeze; *dabōvith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

dachyunⁿ, adj. right (not left); m. sg. abl. *dachini atha*, with the right hand, viii, 7.

dōd, m. milk; *dōda-bēñē*, f. a milk-sister, a foster sister, iii, 4; *dōda-gūrⁿ*, m. a milk cowherd, a milkman, xi, 13; *dōda-har*, m. cream of milk, ii, 3; *dōda-mōjⁿ*, f. a foster-mother, v, 2 (ter); *dōda-nofⁿ*, a milk-pail, xi, 3.

dodⁿ, see *dazun*.

dōdⁿ, 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. *dādī*, vii, 22; pl. dat. *dādēn*, vi, 14; *tas chuh dōdⁿ pananis dūlas*, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dōdⁿlad, adj. pained, afflicted; with *ay*, if, suffixed, *dōdⁿlad-ay*, vii, 9.

ḍidār, adj. seeing; *sōhiba-sondⁿ kara ḍidār*, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron; pl. nom. *dēgo*, vi, 16.

dagāy, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dagāy karūn*^a, to show faithlessness to one's master, viii, 8.

d^ah, m. smoke; *discān chuh achēn d^ah*, 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 banyāw*, a certain day came, xii, 1; *dōhū dōhā kadun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tami dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk^a*, x, 10; fem. *dōhuc^a*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthi dōh^a*, after eight days, iii, 4.

dūj^a, f. a square piece of cloth, a napkin, a kerchief; *bata-dūj^a*, a kerchief containing food, xi, 18.

dūjān, adj. pregnant, xi, 7 (f. pl.).

ḍakh, m. the post (for letters); sg. dat. *dūkas*, xi, 6.

dōkhil, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

ḍakhanāwan, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.

dukhtar, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7; *dar dil*, in the heart, ii, 5; sg. dat. *dilas*, i, 7; ii, 5; xii, 15; *dilas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd^a dilas*, pain in the heart, xii, 5.

dōl^a, the gusset of a garment; in *dōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍālī* has been altered to *dōli* m.c. See *dāmān*.

dōti, f. in *kana-dōti*, closing of the ear, refusal to hear, v, 2.

dalil, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalilā*, viii, 6, 8, 11; x, 1 (bis).

*dālom**, m. leather; with emph. *y dālomuy*, nothing but leather, xi, 14.

*ḍulun**, m. the act of rolling; pl. nom. *ḍulān*⁴ *diwān 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); *dōli-dāmānas thaph lāyūn**, id., v, 9 (see *dōl*), 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.

d^anun, to shake out (clothes), to shake (clothes); pres. 3 m. sg. *chuh d^anān*, x, 7.

dōnaway, card. both, x, 4, 5, 13; xi, 12.

duniyā, m. the world; sg. dat. *dun'yāhas*, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amīs mējēras kun*, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. *dapun gathis*, you must say to her, v, 9; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impr. sg. 2, *daph*, xii, 4; say to him, *dapus*, xii, 20; fut. *dāp'zēm*, you must say to me, v, 8; *dāp'zēm-na*, you must not say to me, v, 8; *dāp'zēkh*, you must say to them, v, 7; past, *dāp'zihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4; v, 5; *dapas*, I will say to him, xii, 19; 3, *dapā*, he will say, x, 1; she will say, v, 9; *dapiy*, she will say to thee, xii, 18; pl. 3, *dapanam*,

they will say to me, ii, 11; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chuy dapān*, he says verily, iii, 4; *dapān chum*, he says to me, xii, 20; he says to him or her, *chus dapān*, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, *chukh dapān*, x, 1, 12 (ter), 4; f. she says, *chēh dapān*, vii, 2, 7, 8; ix, 6; x, 5; *dapān chēh*, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, *chēs dapān*, viii, 3, 11; xii, 4, 15; *dapān chēs*, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3; they say to him, *chis dapān*, x, 1 (bis); *dapān chis*, ii, 3.

past sg. 3 m. *dop^a*, said, ii, 4; v, 9; viii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

dopum, I said; I said to you, *dopum^awa*, x, 12.

dopun, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, *dopuy*, xii, 15; said to him, *dopus*, i, 7; v, 1; xii, 1; he said for me, *dop^anam*, iv, 4; she said to thee, *dop^anay*, x, 12; he or she said to him or her, *dop^anas*, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, *dop^anakh*, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dop^awa, you said; you said to me, *dop^awam*, x, 12.

dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

they said to me, *dop^ham*, v, 8; they said to him, *dop^has*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop^hakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāw*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

dar, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dil*, in the heart, ii, 5.

dēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *dēras*, viii, 9; *dēras-pēth*, in a tent, v, 11.

dōr^a, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dāri-kān^t*, (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 kaḥun*, to expel, banish, viii, 11; *shēhara dūr*, far from the city, viii, 11; abl. *dāri rōrun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byāth^a dāri-pahān*, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. *halam dōr^t dōr^t*, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zīth^a atha dōr^tnam*, long arms are stretched over me, vii, 25.

drōt^a, m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

drāv, etc., see *nērun*.

daruāza, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop^anas*, 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 gatshēm-na dēshun^a*, no one may see me, xii, 22; conj. part. *dēshith*, having seen, v, 2;

pres. part. (for pres. tense), *dēshān*, (is) seeing, vi, 12; past m. sg. 3, *dyūth^m*, was seen, vi, 11 (bis), 5; viii, 10; *dyūth^m-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūth^m-m-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ōs^m dyūth^m-mot^m*, (a dream) had been seen.

daskhath, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōlⁱ-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-rāth*, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

dawāh, see *dawā*.

dāwāh, m. a claim; — *gandun*, to make a claim, v, 11.

Day, m. God; *dayⁱ*, God only, vii, 2; voc. *dāyē*, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyūm^m, ord., second; m. sg. dat. *dōyimis gulāma-sond^m*, of the second servant, viii, 6.

dyun^m, to give; to make over a person to another's charge, viii, 11.

anith dyun^m, to bring and give, xii, 4; *dab dyun^m*, to give blows, vii, 18; *dyutun bārⁱshī-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achēn d^h diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulānⁱ dīnⁱ*, to roll oneself about, xii, 23; *dilāsa dyun^m*, to comfort, ix, 7; *dandā dyun^m*, to give in compensation, v, 11; *tas gardan dīn^m*, to behead him, ii, 8; *grāyē chēs diwān*, I am causing to wave, vii, 11; *hukum dyun^m*, to give an order, x, 5, 9, 13; *halam bārⁱ bārⁱ dyun^m*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jalwa dyun^m*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun^m*, to set forth (*kun* = to), x, 11, 2; *khash dyun^m*, to cut, v, 4, 6; *krēkh dīn^m*, to make an outcry, v, 7; xii, 7; *karith dyun^m*, to do completely, x, 12; *muslas dyut^m kas^m*, he pronounced a charm over the skin, xii, 22; *makh dyun^m*, to hit with an

axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dimahō*, I would give cries, vii, 23; *nār dyun^u*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun^u*, to impale, v, 10; *pharyād dyun^u*, to lay a complaint, x, 2; *phash dyun^u*, to rub, v, 4; *rukhsath dyun^u*, to give leave to depart, xii, 25; *rapat dyun^u*, to make a report, v, 9; *shēmshēr dīb^un shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun^u*, to pronounce a charm over him, xii, 15; *sawāl dyun^u*, to present a petition, x, 5; *tam chum dīwān*, he is causing me to be weary, vii, 17; *thaph dīn^u*, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khōdā dyun^u*, to swear by God, xii, 7; *wurdī dīn^u*, to give an order, vi, 16; *wōlamukh^u dyun^u*, to put on upside down, v, 9; *zīr^u dīn^u*, to give a push, x, 7 (bis).

inf. *dyun^u*; sg. obl. *dini*, in order to give, ix, 7; fut. pass. part. m. sg. *rōpayē hath gathēm dyun^u*, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam dīn^u*, you must give them to me, x, 1; f. sg. *gathēm bakh^ucōyish dīn^u*, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *dī-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyiv*, give ye, x, 12; xii, 21; give ye to me, *diyām*, vi, 16; pol. impve. sg. 2, *dīta*, please give thou, v, 9; x, 4; with emph. *y, dītay*, v, 2; please give to me, *dītam*, x, 5; fut. *dīzikh*, thou must give to them, xii, 16.

fut. sg. 1, *dīma*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8; 3, *diyi*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh dīwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum dīwān*, vii, 14, 7, 8; pl. 3, *dīwān chih*, they give, x, 14; f. sg. 1, *chēs dīwān*, I give, vii, 11, 22; 3, *chēh dīwān*; she gives to him, *dīwān chēs*, xii, 4, 14.

past m. sg. *dyud^u*, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum^uwa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutuen*, v, 4 (bis);

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun*^y, ii, 7; he or she gave to him or her, *dyut*^{nas}, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut*^{nakh}, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *dūt*^t, they were given, xi, 17; I gave, *dūtim*, x, 12 (bis); I gave to them, *dūt*^{makh}, ix, 11; he or she gave, *dūtin*, vii, 5; x, 2; he gave to him, *dūt*^{nas}, x, 14.

i. sg. *dīts*^s, she was given, vi, 16; given to him, *dīts*^s, viii, 7; he gave, *dīts*ⁿ, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dīts*^{nas}, v, 9; x, 8; they gave, *dīts*^{kh}, iii, 8; they gave to him, *dīts*^{has}, x, 5.

perf. m. sg. *chunakh dyut*^{mot}, she has given to them, viii, 1; pl. *chim dūt*^{māt}, I have given, x, 12.

plup. m. sg. *ōs*^s *dyut*^{mot}, had been given, x, 12; she had given to him, *ōs*^{nas} *dyut*^{mot}, v, 6; pl. they had been given to you, *ōs*^{wa} *dūt*^{māt}, x, 12.

past cond. sg. 1, *dīmahō*, vii, 23; I would have given to them, *dīmahakh*, vii, 20; 3, *mā dīyihē*, 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. ^t, *chuh dazōn*^t, is verily burning, x, 7; past sg. m. 3, *dod*^s, he was burnt up, xii, 25.

gōb, adj. invisible; — *gatchun*, to become invisible, iii, 6.

gobur, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

gād, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

gēḍ^s, a bunch or handful of grass or the like; pl. nom. *gējē*; *gējē karañē*, to make bundles of grass, hence, met. to crowd together, xi, 10.

gōḍ, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gaḍun, i.q. *garun*, q.v.

- gōdañ*, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. *gōdañiy*, at the very first, viii, 10; x, 3, 10; xii, 4, 6.
- gōdañuk*^a, adj. first, the first, viii, 13; with emph. *y*, *gōdañukuy*, the very first, viii, 5; f. gen. *gōdañicē-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. *gadōyiyē-hond*^a, 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 *gēd*^a.
- gōj^anas*, see *gālun*.
- gāl*, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.
- gul*^a, m. the forearm; *gul^a gandan^a*, to stand in a reverent attitude, with the arms folded in front, v, 9.
- gōlām*, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. *gōlāmas*, viii, 11; ag. *gōlāman*, vi, 14; viii, 7, 8, 11; voc. *ay gōlām*, viii, 6, 8, 11; pl. nom. *gōlām*, viii, 5, 13.
- galun*, to be destroyed; fut. pass. part. *suh gotsh^a galun^a*, he must be destroyed, xii, 10; fut. sg. 3, *gali*, xii, 24; past. m. pl. 3, *gāl^a*, xii, 25.
- gālun*, to destroy; to cause to waste away; past f. sg. *gōj^anas*, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. *chuy gōl^amot^a*, thou hast destroyed, ii, 11.
- gām*, m. a village; pl. dat. *gāman*, xi, 8.
- gumrōyī*, f. going astray; *gayēm gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.
- gamot^a*, *gōmot^a*, *gōmot^a*, see *gatskun*.
- gān*, m. the keeper of a brothel, a prostitute's bully; used as a term of contempt after another noun, as in *hāpath-gān*,

a wretch of a bear (ix, 2); *kuṭ^u-cāl-gān*, the wretch of a police-captain (v, 9); *wāṭal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis); ix, 2; voc. *gānau*, xi, 15 (used by a wife to her husband).

gand, m. a knot; *tath gand karun*, to tie it up (in a parcel), x, 3.

gōnd^a, m. a posy, bunch; *pōshē-gōnd^a*, a posy of flowers, v, 4 (ter).

gond^a, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gāndⁱ*, 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).

gulⁱ gāndānⁱ, to stand in a reverent attitude with the arms

folded, v, 9; *dāwāh gandun*, to present a claim in court,

v, 11. Conj. part. (in sense of past part. pass.) *gāndith*,

iii, 8; impv. fut. *gāndⁱzēs*, you must tie it, v, 6; past m.

sg. *gōndun*, he or she tied, v, 10, 2; *dāwāh gond^anas*, she made

a claim to him, v, 11; m. pl. *gāndⁱ*, were bound, v, 9; *gāndin*,

he tied them, x, 2; plup. m. pl. *ōsis gāndⁱmātⁱ*, he had tied

them on it, x, 5.

gōnāh, m. sin; — *karun*, to sin, viii, 11 (bis).

gūn^a, a piece or gobbet of flesh or the like; pl. nom. *gañē karith*,

having cut up, viii, 13; *chuh katarān gañē*, he cuts it into

lumps, x, 7.

gōpōlⁱ, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see *āhan-gār* and *nān-gār*.

gara, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10;

xii, 4 (bis), 19; — *tsalun*, to run away home, v, 5; — *wātun*,

to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4;

x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis),

5; — *wātanāwun*, to cause to arrive at a house, to bring

(a person) home, iii, 9; v, 10; — *yun^a*, to go home, iii, 1;

v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl.

gari, at home, iii, 1; v, 10; xii, 5 (bis); *gari bēhun*, to sit

down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat.

garan (for *garan-manz*), xi, 6.

gārē, see *gūr^a*.

gōr, in *gōr-zān*, adj. an ignorant person, hence, an unknown person,

a stranger, vii, 27; xi, 5; sg. dat. *gōr-zānas*, ii, 1.

gur^u, m. a horse, iii, 8; x, 3; sg. dat. *guris-kyut^u*, (grass) for the horse, x, 5; *guris khasun*, to mount a horse, ii, 11; iii, 8 (bis); *guris wōthun*, to mount a horse, ii, 6; abl. *guri-pētha wasūth pyon^u*, to fall from one's horse, ii, 6; pl. nom. *gur^t*, horses, xi, 6, 8; xii, 1; gen. *gurēn-hūn^u* *khazmath*, service of horses, groom's work, xii, 3; abl. *wāth^t guryau-pētha bōn*, they dismounted, xii, 2.

gūr^u, m. a cowherd; *dōda-gūr^u*, a milk-seller, xi, 13; sg. ag. *gūr^t*, xi, 12; *gūr^t-bāy*, f. a cowherd's wife, xi, 12.

gūr^u, f. a space of twenty minutes; any particular moment of time; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

gardan, f. the neck; *tas gardan dīn^u*, to behead him, ii, 8.

garm, adj. warm; used as subst., warmth, i, 11.

garan or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals; impv. sg. 2, *gar*, v, 3; imperf. m. sg. 3, *ōs^u gaḍān*, he used to make, v, 1; past m. sg. *goḍun*, he or she made, v, 10, 2; pl. *gār^t*, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare; pres. part. *garanāwān*, xi, 17.

grāy, f. shaking; — *lagūh^u*, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. *grāyē dīhē*, to cause to wave, vii, 11.

gryūst^u, m. a farmer, ix, 4; sg. ag. *grīst^t-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; *grīst^t-gara*, a farmer's house, ix, 4 (bis); pl. dat. *grīstēn*, ix, 7.

gar^uz, 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^u*, a pack-saddle made of grass, xi, 9; *gāsa-lōw^u*, 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)) *gwāsh*, brightness, dawn; — *phōtun*, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

gusōn^u, m. a mendicant monk, v, 9.

gāta, m. skill, cleverness; sg. abl. *gāta-sān*, with skill, i, 6.

gath, f. in *gath karūñā*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

gātājā, see *gāṭulā*.

gāṭulā, adj. skilful, clever; m. pl. nom. *gātājāḥ* *gātājāḥ*, several skilful (viziers), viii, 1; f. sg. nom. *gātājā*, v, 3, 10.

gatyulā, a man who wields a *gūṭil*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gūṭilā*, 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 *gotshā*). 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 dēshunā*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anunā gatshi phaharavān*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khābar* (f.) *gatshi anūñā*, you must bring news, xii, 19, 20; *gatshi atsunā*, you must enter, v, 4; *g. hyonā kharāj*, you must take expenses, xii, 5; *dōb g. khamunā*, you must dig a pit, iii, 6; *g. khasunā*, you must go up, xii, 6; *karunā g. gand*, you must tie up, x, 3; *nēthār g. karunā*, you must arrange a marriage, viii, 2; *suh g. sangsār karūñā*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. karūñā*, you must investigate, viii, 7, 8, 10; *g. karūñā thaph*, you must seize, v, 9; *g. mangunā byākh*, you must ask for another, xii, 13; *yih g. mārunā*, you must kill him, x, 5 (bis), 12, 5; *sōzunā g. sōnur*, you must send the goldsmith, v, 1; *g. pōshākh tulunā*, you must take up the garment, xii, 6; *g. kākad trāwunā*, you must throw the paper, xii, 11; *tas g. kala (sar) tsafunā*, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshēm bakhācōish* (f.) *dīñā*, you must give

me a present, xii, 3; *gatshēm bōzun*°, you must hear me, xii, 7; *rōpayē hāth gatshēm dypun*°, you must give me a hundred rupees (sing.), x, 6; *tih gatshēm karun*°, you must do that to me, xii, 3; *kēntshāh gatshēm ladun*°, you must send me something, x, 3; *wōlinj*° *gatshēs anūn*°, his heart must be brought (here), x, 5; *dapun*° *gatshēs*, you must say to her, v, 9; *gatshēs mōhar kariūn*°, you must seal it, x, 3; *tē kyāh gatshiy anun*°, what must (I) bring to thee? xii, 21; *kor*° *gatshiy āsun*°, I want a bracelet from thee, xii, 13.

tōcē (l. pl.) *gatshan bōg-rañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēh gatshan sōmb-rāwān*°, you must collect three times as many, xii, 24; *tīm gatshan batān*°, they must be cut, v, 4.

With pron. suff. *gatshanam dīn*° *rōpayēs pānts hāth*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsān*°, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotsh° *galun*°, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun*° *gotsh*°, (that) which was proper to be done, v, 7; *wātun*° *gotsh*°, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshi āsun*° (*kor*°), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiy āsun*° *trof*°, I want a necklace from thee, xii, 5; *mē gatshi wātun*, I must arrive, xii, 22; *yih tē gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun*° *mēwa* (*khath*), thou must bring a fruit (a letter), xii, 21; *tē gatshiyē āsun*° *okuy kor*°, oughtest thou to have only one bracelet? xii, 13; *tē gatshiy yun*°, thou must come, xii, 7. Note *mē gatshi tihanza wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn*° *gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyōn*° *khyon*° *gatshi-na*, thou must not eat that, xii, 16; *cyōn*° *gatshēs mangun*° *musla*, thou must ask her for the skin, xii, 18; *cyōn*° *gatshi zyun*° *sōmb-run*°, thou must collect firewood,

xii, 20; *cyôn^u gatshi wātun^u*, thou must arrive, xii, 22, 3; *tuhond^u gatshi gan^u*, you must come, xii, 15.

gatshun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayē kōli akis 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 gayē*, what was (fem.) it? x, 14; *gayē 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 (*sab^r gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ash^{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 bāth^e*, they sat down at liberty from their turn of duty, viii, 8; *gōb g.*, to disappear, iii, 6; *g. panun^u gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khatās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rōpayē hath gōm khar^{ac}*, 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 yin z^h khōsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtāk 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 shēkh*, she felt hesitation, xii, 15; *sār^a gatshun*, to be drowned, iv, 3; *g. thod^a wōthith*, to stand up, ii, 3; *tēr gav*, it has become late, it is too late, v, 9; *nār gōmot^a tshēta*, the fire had become extinguished, xii, 23; *gōs yinsāph*, he felt pity, viii, 4; *mē-ti chuh gōmot^a zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshita bōzān*, keep hearing, listen attentively to the whole, xi, 1; *gatshiv parān*, recite ye continually, vii, 4; similarly vi, 17; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2; *gatshu trāicān*, 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 (Hindī *lē jānā*), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16; *kath mashith gayēs*, he forgot the statement, x, 6; *nīrith gatshun*, to go forth, ii, 3; xii, 15; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mē chuy gatshun^a*, it is verily to be gone by me, i.e. I must really go, v, 10; *cyōn^a gatshi gatshun^a*, thou must go, v, 9; xii, 6; pres. part. *gatshān*, see pres. and imperf.; past part. *gamot^a* or *gōmot^a*, see perf. and plup.

impve. sg. 2 *gatsh*, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, *gatshu*, xi, 11; pl. 2 *gatshiv*, vii, 4; x, 7, 8; pol. sg. 2 *gatshita*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6; xii, 18; 3 *gatshi*, v, 8; pl. 1, *gatshav*, viii, 3; xii, 18; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *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 *ōs^a gatshān*, v, 1; neg. *ōs^ana gatshān*, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), *ōs^a 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. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3; v, 4.

i. sg. 3 *gayē*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4; emph. *gayēmāy*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayēs mashith* (see above), x, 6; f. pl. 3 *gayē*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyē*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gōmot^a*, xii, 4; neg. *chukh-na gōmot^a*, v, 5; 3 *gamot^a*, x, 7; *gōmot^a*, xii, 23; *chukh gamot^a*, ii, 4; iii, 1; v, 10; viii, 1; *chukh gōmot^a*, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chēyēy* (not *chuyēy*) *gōmot^a*, (cf. *chēy nāg*, xii, 6), ix, 6; pl. 3 *gamāt^a*, x, 7, 8; xii, 20; f. sg. 3 *gamūt^a*, xii, 10.

plup. m. sg. 3 *ōs^a gamot^a*, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ōsus gōmot^a*, (love) had befallen him, v, 2; pl. 1 *ōs^a gamāt^a*, v, 9.

gāv, f. a cow; sg. dat. *gōv^a*, xi, 12; pl. nom. *gōv^a*, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv^an*, vi, 15.

gēwun, m. a song, iv (title).

gēcāsh, see *gāsh*.

gawōy^a, f. evidence, testimony; *chis karān gawōy^a*, they give evidence to him, x, 12.

Gaznavī, of or belonging to the town of Ghazni, i, 1.

guzarān, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); *ha*, *Wazīr-a*, O Vizier, xii,

19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with -a;

- hā phakīr-a*, O Faqīr, ii, 3; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9; *hā yār-a*, O friend, x, 4; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10; with -ō; *hā phakīr-ō*, O Faqīr, ii, 2; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.
- hau*, pleonastic suff. (poet.), ii, 10.
- hō*, pleonastic suff. added to *kyāh*, *kēhō*, what? (addressed by wife to her husband), v, 4, 5.
- hab-jushī*, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.
- hēchun*, to learn; impv. sg. 2 *hēch 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.
- hōkh^a*, dry (of a river); pl. nom. *hōkh^a*, vi, 15.
- hakīm*, m. a wise man, a sage, vi, 14; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.
- hukum*, *hukm*, m. an order, command; *kyāh chum hukum*, what order have you for me, xii, 7; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4; *hukum dyun^a*, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.
- hēkmath*, f. cleverness, skill, contrivance; *hēkmat-i-Parwardigār*, the power of Providence, i, 11; sg. abl. *hēkmūts^a*, i, 12.
- hāl*, m. condition, state, vii, 9; ix, 4; *hāl kyāh kor^ahakh*, an arrangement of affairs was somehow or other made by them, xi, 17.
- hāl*, f. a house; *bōd^a-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; *hulam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. *halamas*, v, 4 (bis), 5.
- hamud*, m. praise; *h. pirun*, to recite praises, vii, 4.
- hamnishīn*, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. *hamnishīnan*, 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^t-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.

hani-hani, in small pieces, in fragments, viii, 6.

hūn^u, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. *hūnis*, viii, 9, 10 (ter); pl. nom. *hūn^t*, viii, 4 (bis), 12 (bis).

hond^u, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. *gadōyēyē-hond^u*, of beggary, x, 2; *kōrē-hond^u*, of the daughter, v, 2, 9; *kathi-hond^u*, of a word, iii, 5; *māyē-hond^u*, of a mother, xii, 15; *miskīnī-hond^u*, of beggary, x, 4 (bis); *nayē-hond^u*, of a reed flute, vii, 1; *phakīriyē-hond^u*, of faqīrhood, x, 9; *pātashōhī-hond^u*, of royalty, x, 2, 9; *rōts^u-hond^u*, 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; *khōtūnī-handis*, of the lady, x, 7; *shēmshēri-handis*, of the sword, viii, 13; *zanānī-handis*, of the wife, x, 5; abl. *gōdañicē-handī-khōta*, than the first, xii, 10; *khōtūnī-handī*, of the lady, x, 7 (bis); fem. sg. nom. *bēnē-hūnz^u*, of the sister, x, 3; *nayē-hūnz^u*, of the reed flute, vii, 1; *shēmshēri-hūnz^u*, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. *sōdāgāran-hond^u*, of merchants, viii, 9; *wōranēcivēn-hond^u*, of step-sons, viii, 3; *hatan-hond^u*, of hundreds, v, 1; *jānāwāran-hond^u*, of birds, viii, 1; *lālan-hond^u*, of rubies, xii, 5 (ter); abl. *dōn-handī-khōta*, than two, xii, 9; pl. nom. *athan-hānd^t*, of hands, v, 6; f. sg. nom. *gurēn-hūnz^u*, of horses, xii, 3; *nēcivēn-hūnz^u*, of sons, viii, 3, 11; *yihūnz^u*, of these, viii, 1; pl. nom. *dōn-*

hanza, of two, viii, 4; pātashāh-zādan-hanza, of princes, viii, 4; tihanza, their, viii, 3.

C. Added to an adverb; *yuri-hond^a*, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hōnz^a, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

hāpūth, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

har 1, every; *har wati*, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. *dōda-harāk³*, (cups) of milk-cream, ii, 3.

hār⁴ hār⁴, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

harud, m. autumn; *har^ada-vizi*, in autumn time, ix, 8.

hargāh, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchiñē*, if he had seen, viii, 10; *hargāh kiy cēyihē*, if he had drunk, viii, 7; *hargāh kiy karihē*, if he had done, viii, 13.

h^arun, to remain over and above; 2 past m. sg. 3, *h^aryōv*, x, 12; i. sg. 3, with suff. 3 pers. pl. dat. *h^aryēyēkh*, 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; — *gathun*, to awake (intrans.), v, 5 (ter).

host^a, 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^a, smitten; *tsakhi-hot^a*, smitten by rage, full of rage, vii, 14.

hot^a, m. the throat; — *batun*, to cut the throat, v, 7; sg. dat. *hatis*, viii, 1.

hath, a hundred; *gāda-hath*, a hundred fish, i, 8; *hath watsi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāda-hatas*, for the hundred fish, i, 9; *mōhara-hatas*

- (akis) *rosh^u*, a necklace of one hundred mohars, v, 10, 12; pl. dat. *tāfas* (sic) *bāhan hatan-hond^u*, of twelve hundred pupils, v, 1; *hata-bōd^u*, hundreds, ix, 9; *katabōd^u-khōr^u*, weighing hundreds of kharwārs, ix, 7.
- hots^u*, m. the forearm, xii, 12 (bis), 15; sg. gen. *hatsyuk^u*, xii, 15.
- hātsh*, f. an accusation; with suff. of indef. art. *hātshā*, vi, 9.
- hav*, interj. O (addressed by a woman to her husband), v, 4; xi, 11.
- Cf. *hay*.
- haveā*, m. air, atmosphere; *hawā-yi-asmān*, the air of heaven, ii, 6.
- haveāh*, f. Eve, vii, 7.
- hawāla*, m. deposit, consignment, charge, v, 10; *hawāla-y-Khōdā*, in the care of God, x, 7; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); xii, 22.
- hāwun*, to show, make manifest; *kasam hāwun*, to make oath, swear, v, 9; impve. sg. 2 *hāv*, xii, 14; pol. with suff. 1st pers. sg. dat. *hāwtam*, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8; 3, *hāvi* v, 9; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. *hōw^unam*, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. *hōw^unay*, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. *hōw^unakh*, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4; past cond. sg. 1 *hāwahō*, vii, 21.
- hay*, interj. O! (addressed by a man to his wife), v, 4 (passim); xi, 14, 6, 9; (addressed by woman to woman), v, 2; ix, 7, 9.
- hāy*, interj., as exclamation, O! v, 7.
- hyuh^u*, adj. like; m. sg. nom. *lālas hyuh^u*, like a ruby, xii, 4 (bis); *tath^u hyuh^u*, exactly like that, xii, 4; *yinsān hyuh^u*, like a human being, x, 7 (bis); dat. *baḍis kihis*, to the elder (prince), viii, 13; *zithis kihis*, to the elder (prince), viii, 5; ag. *lōk^u kih^u*, by the youngest, xii, 1; f. sg. nom. *yinsān hish^u*, like a man, x, 7.

hyol^u, an ear (of corn, etc.); pl. nom. *hēl*ⁱ, vi, 15; pl. dat. *hēlēn*, vi, 15.

hyon^u, 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*^u, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hēts^un wōth tshunūn*^u, she began to leap, iii, 4; *hēts^unas yūn^u nēnd^ur*, 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 sōdū hēth*, he went off with merchandize, viii, 9; *wasīr hēth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr^u hēth tsalān*, running away with the princess, xii, 25.

danda hyon^u, to take in compensation, v, 11; *khabar hēn*^u, to bring news, xii, 24; *mōlⁱ hyon*^u, to buy, x, 14; *rukhsath hyon*^u, to take leave, depart, xii, 10, 3; *tsāpⁱ hēn*ⁱ, to take bites, to bite, x, 7; *yād hyon*^u, to keep in memory, xii, 17; *zima hyon*^u, to take responsibility (for), to admit, xii, 15.

hēth gatshun (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hēth yun*^u (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon*^u, xii, 5; conj. part. *hēth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impv. sg. 2, *hēh*, xi, 12; with suff. 3rd pers. abl. *hēs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hēmāy*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hēcān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēsna hēcān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hēts^un*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hēts^unas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hēsan*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hēsanas*, viii, 7; perf. part. f. pl. *hēsamatsa*, x, 14.

- hyor*^u, adj. upwards; — *khasun*, to go upstairs, iii, 2, 9; — *pahān khasun*, to go a short way up stream, xii, 6.
- hāz*^t, as a title of respect, holy, v, 9.
- huzūrī nōkar* m. a personal servant, viii, 5.
- hazrath*, a title of respect, saint; *hazrat-i-Ādam*, Saint Adam, iv, 2; *hazrat-i-Nōh*, Saint Noah, iv, 3; *hazrat-i-Yīsūh*, Saint Jesus, iv, 4; *hazrat-i-Musāy*, Saint Moses, iv, 5; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc.; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.
- judāh*, apart; *gayē judāh*, she went apart, she became separated, vii, 16.
- judōyī*, fem. separation, vii, 16.
- jāh*, a place, in *gay yēg-jāh*, they went together, ii, 4; *khēyē 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.
- jalwa*, m. glory; — *dyun*^u, to give forth glory; — *dūth*, giving forth glory, in all His glory (of God), vi, 7; with emph. *y*, *jalōy hōwun*, he manifested glory, vi, 16.
- jalōy*, see *jalwa*.
- jāma*, m. a coat, x, 9.
- jumala*, m. entirety; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.
- jān*, adj. good, vii, 27; xi, 17, 8.
- 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. *jēnatuk^a*, 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^a*, viii, 1.
- jāv*, for Hindī *jāō*, go ye, xi, 4.
- jāwō*, for Hindī *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. *panāñē jāyē*, (seated) in his own place, x, 5; *ath jāyē gav buñul^a*, there occurred an

earthquake in that place, xii, 15; *wōt^a tath jāyē*, he arrived at that place, xiii, 15; *wōt^a jāyē akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tōnukh 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 wāḷun*, 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.

kūd^a, see *kūr^a*.

kōdⁱ, m. a prisoner, a person imprisoned, v, 8; sg. dat. *kōdis*, x, 5 (bis); ag. *kōdⁱ*, x, 5; voc. *kōdyau*, x, 12; *hatō kōdyau*, x, 5; pl. nom. (and acc.) *kōdⁱ*, v, 8, 9; ag. *kōdyau*, v, 7, vi, 11.

kadam, m. a step; — *dyun^a*, to set forth, x, 11, 12; — *trāwun*, to step forward, iv, 5.

kaḍun, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kadith bhunun*, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kadith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih*

karān, viii, 3; *chih kodān*, viii, 11; past sg. m. *koḍⁿ*, xii, 15, 7; with suff. 3 pers. sg. ag. *koḍun*, iii, 8; v, 9; viii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. *korⁿnam*, iv, 2; with ditto and suff. 3rd pers. sg. dat. *koḍⁿnas*, viii, 10; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4; pl. *kāḍⁱ*, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḍⁿnas*, viii, 7; with suff. 3rd pers. pl. ag. *kāḍikh*, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. *kūḍⁿ*, x, 7; xii, 5; with suff. 3rd pers. pl. ag. *kūḍⁿkh*, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kēh, anything, something; m. sg. nom. *kāh*, anyone, i, 2; vi, 10; xii, 23; *kāh-ti*, even anyone, vii, 23; *kāsi*, to anyone, iii, 3; by anyone, ii, 8; *kōsi*, by anyone, v, 9; *kēh*, anything, i, 6; ii, 5; iv, 4, 6; v, 8; viii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis); *biyā kēh*, something more, iii, 8; anything else, xii, 8; *na kēh*, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. *kāh kodⁱ*, any prisoner, v, 8; *kāh-ti hōsh*, any sense at all, i, 5; *kēhⁱ prōnⁱ*, some old (prisoners), vi, 11; *kēh*, any (inanimate thing), vi, 16; viii, 1; x, 1, 7; xii, 5; some women, xi, 7; *kēh kālā(h)*, some little time, v, 10; viii, 2; *kēh-ti*, any (sound) at all, viii, 9.

kē-hō, see *kyāh* 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, *kōh*, m. a mountain; *kōh-i-tōra*, Mount Sinai, iv, 5; *kōha-kōhai*, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. *khābas*, vi, 14; abl. *khāba*, vi, 12; gen. *khābuk^a tōbīr*, 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; — *anūn^a*, 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 diñ^a*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēh yun^a*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ^a*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

khābardār, m. an informer, spy, scout, newsman; pl. ag. *khābardārav*, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōd, a pit; x, 13; sg. dat. *khōdas*, 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^a-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^anas, see *khālun*.

khal, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl^anas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj^anas*, vii, 19.

khalās, adj. free; — *gatshun*, to die, iii, 4.

khalath, m. a robe of honour; *khal^at-ē-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 ; *pūr^u-khumār*, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in *Bah^odūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

khāna, m. a house, sg. dat. *khānas*, vi, 4 ; *kōd-khāna*, a prison, sg. nom (m.c.) *kōd-khān*, vi, 10 ; pl. dat. *kōd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch ; sg. dat. *khōni-kēth*, (carrying) on the haunch, xi, 13.

khanun, to dig ; fut. pass. part. m. sg. *gatshi dōb khanun^u*, 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^a 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 shānd*, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare ; *durā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

khōr^a, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabōdⁱ-khōris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

khar^oc (viii, 10) or *khar^aj* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar^oc 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 Kāshmiris in winter ; nom. (acc.) plur. *khrāv*, v, 9.

khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ê-khāsa*, thine own daughter, v, 11.

khōs^a, m. a kind of metal cup; pl. nom. *khōs*^a, ii, 3.

khāsh, m. a cut; — *dyun*^a, to cut, v, 4 (bis), 6.

khōsh, adj. pleased, happy; — *gathun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh* —, he became pleased with them, viii, 14; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

khāshēm, m. anger, wrath; *yimau amis phakīras* — *kor*^a, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

hasun (1 p.p. *khot*^a or *khoth*^a), 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*^a *chus khasun*^a, he has a horse on which to ride), x, 3; *curkas khūts*^a, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; *kōli kōli khasun*, to go up stream, xii, 6; *katsi chūna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; *kōtyāh khātis mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashēhas khot*^a *zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *hasun*^a, x, 3; xii, 5 (*gathi khasun*^a, you must go up); impv. sg. 2 *has*, iii, 8 (bis); fut. sg. 2 *hasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *hasiy*, 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 *khot*^a, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khoth*^a, ii, 6; x, 7; pl. 1 *khāt*^a, v, 9 (we, i.e. one m. and one f.);

3 *khāt*^a, x, 8; with suff. 3rd pers. sg. dat. *khātis*, ix, 5; f. sg. 3 *khūt*^a, iii, 2; vii, 20; xii, 7.

khōta, postpos. than; *dōn-handi khōta*, (more beautiful) than the two, xii, 19; *gōḷaṇicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hūway bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

khōt^a, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); *mōl^a-sandī daskhata khath*, a letter signed by (my) father, xii, 21.

khāṭun, to conceal; conj. part. *khāṭith*, having concealed (se. yourself), secretly, xii, 6.

khōtūna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khōtūni*, x, 7 (bis); xii, 15; 'ag. *khōtūni*, xii, 15 (quater), 8, 22; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady's belly; *khōtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

khōtir, m. carnal desire, viii, 3.

khāwand, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; *khāwandas nishin*, (go) to (your) master, viii, 10; sg. gen. fem. *khāwanda-sünz^a*, iii, 2.

khōwur^a, adj. left (not right); — *atha*, the left hand, viii, 7.

khyon^a, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāth^a khēni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tih cyōn^a khyon^a gatshi-na*, you must not eat that, xii, 16; pres. part. *chuh bihiṭh khēwān*, he is seated eating, xii, 4; impv. sg. 2, *khēh*, iii, 1; (dial.) *khyuh*, x, 5; (dial.) *khyō*, 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 *chuk khēwān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khēwān ḡs^u-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-hūnz^a khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — *likhun*, to write a paper, xii, 11; sg. dat. *kākadas*, xii, 16, 7; cf. *kākaz*.

kākañ, f. the wife of the eldest son in a Hindū family; *bōy⁴-kākañ*, an elder brother's wife, v, 10.

kōkur, m. a fowl; *kōkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. *kākad*.

kāl, time; with suff. indef. art. *kēh kālā gav* (v, 10) or *kēh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9; *kala batun*, to behead, iii, 2; viii, 6; abl. *kala-kān⁴*, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pēth⁴ thunūn^a 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; *yūts^a-kōl^u*, of or belonging to a long time ago, ii, 4.

kul^u, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

kālacēn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; *kalama sōtin likhun*, to write with a pen, ix, 12.

kuluph, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

kōlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.
kam 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

kam 2, *kām*¹, *kami*, see *kyāh* 1.

kōm^a, f. a thing done, a deed; a business; *kōm*^a *chēh pakawūn*^a, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr*^a *kōm*^a, 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*^a*n* (x, 2) or *kūr*^a (x, 3) *kōm*^a*āh*.

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^a, 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*^a*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-dōlī dīn*^a (poet.), to give ear-closing, to refuse to listen, v, 2; *kana ratīth*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananay*, vii, 11.

*kān*¹, postpos. signifying—

(a) direction, as in *kala-kān*¹, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kān*¹, at the tail end, xi, 9.

(b) route, as in *dāri-kān*¹, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kān*¹, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kān*, and *kiñ*.

kani, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2; *bōntha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*¹-*pētha-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 *tālaṇa-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in *thūr^a-kani* (v, 4) or *thūd^a-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēth¹-kani*, in addition to that, iii, 8.

Cf. *kān¹*, *kun*, *kān*, and *kiñ*.

kīna, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōt^a shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asē-kun hōwath*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond^a kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kān¹*, *kani*, *kān*, and *kiñ*.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

kun^a, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon^a*, only one person, all alone, viii, 7; fem. *kūñ^ay zūñ^a*, xii, 15.

kōnda, f. a potter's kiln; sg. abl. *kōndi wāḷun*, to put (unbaked pots) into a kiln for baking, xi, 11.

koṇḍ^u, m. a thorn, viii, 1 (bis).

kangañ, f. a comb; *chēs wālān kangañ*, I am combing (my hair), v, 4.

kōṅg-wōr^u, f. a saffron-garden or -field; sg. dat. (for loc.), *kōṅg-wāri*, or (m.c.) *kōṅg-wāri*, v, 7.

k^anun, to sell; inf. abl. *āw k^anani*, he came (in order) to sell, xii, 3; *āyē k^anana* (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. *k^anan*, I will sell it, viii, 9; 2, with same suff. *mā k^anahan*, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k^anān*, he is selling me, vii, 17.

kēntsāh (vii, 20) or (usually) *kēntshāh*, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; *yih-kēntshāh*, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kēnz^u, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

kunz, f. a key, iii, 8 (bis).

kāñ, postpos. by means of; *āb-dawa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kān*^t, *kani*, *kiñ*, and *kun*.

kiñ (for *kin*^t), postpos. in *apōr*^t-*kiñ*, from that direction, v, 7.

Cf. *kān*^t, *kani*, *kun*, and *kāñ*.

kūñ^u, f. a stone; sg. dat. *kañē-manz*, in a stone, iv, 7; *kañē-kūñ*^u, punishment of death by stoning, lapidation, x, 13; abl.

kañi-phol^u, a pebble, xii, 15 (bis).

kaññēkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

kañuw^u, adj. made of stone; m. pl. nom. *kañiv*^t, v, 4.

kuphār, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

kur, adv. when ? ii, 4.

kār, m. an action, a deed, a work, xi, 2; pl. nom. *kār*, v, 12; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in *wāra-kāra*, safe and sound, x, 8.

kōr, adv. where ? ii, 2.

kor^a, m. a bracelet, xii, 11, 2, 3 (ter); *rat^ana-kor^a*, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kārⁱ-han*, f. a little bracelet, xii, 12; sg. dat. *rat^ana-karis-sōty*, xii, 15; pl. nom. *rat^ana-kārⁱ*, xii, 20.

kūr^a, or (v, 5, 12) *kūd^a*, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr^a*, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūd^a* (v, 5); or *pātashēh-kūr^a* (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōdē*, v, 12; *kōrē*, xii, 4, 5; *pātashāh-kōrē*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashēh-kōrē*, xii, 10; *kōrē-kyut^a*, for the daughter, v, 1 (bis); *kōrē-sōty*, with the daughter, v, 10; *pātashāh-kōrē-sōty*, with the princess, xii, 1; gen. *kōrē-hond^a*, v, 2; *pātashāh-kōrē-hond^a*, v, 9; ag. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūrⁱ*, v, 2; *kūrⁱyēy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

krōj^a, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

krēkh, f. an outcry; — *dīn^a*, to raise an outcry, to cry out, v, 7; xii, 7; — *wōthūn^a*, an outcry to arise, iii, 3.

krāl, m. a potter; cf. *krōj^a*; sg. ag. *krālan*, xi, 10; voc. *krālau* (addressed by a woman to her husband), xi, 11.

karun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pōshākus kūr^an shēkal yīnsān hīsh^a*, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kāñ¹-phol^u kor^unas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*uōrūz^u zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun^u* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *ḍidār k.*, to do seeing, to see (gen. of obj.), iv, 5; *ḍriy kasam k.*, to swear, to take an oath, viii, 1; *gañē karañē*, to make into pieces, to cut flesh into gobbets, x, 7; *gath karūñ^u*, (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawōy^u karūñ^u*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *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 karūñ^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 karūñ^u*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañē*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūf karūñ^u*, to put on a loin-cloth; *lār karūñ^u*, to run after, pursue (dat. of obj.), ii, 8; *māhar karūñ^u*, to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nās'yēth karūñ^u*, to give instructions, xii, 16; *nēth^r karun*, to make preparations for a marriage, to marry (*amis sōty*, him), viii, 2; xii, 15; *nazar karūñ^u*, to look, x, 7, 8 (bis); xii, 23; *pōda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rāḥy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karūn^a*, 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 karūn^a*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karūn^a*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *ṭukara karān^a*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *tshōpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wōrūz^a zanāna karūn^a*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur^a 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 karūn^a*, to make a feast, x, 11.

inf. *tamis tog^a-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun^a*, it is to be made, it must be made, xi, 8; *gatshī karun^a*, viii, 2, 8; x, 3; xii, 3; *gotsh^a karun^a*, v, 7; *icāti karun^a*, viii, 6, 8, 11; f. sg. *karūn^a*, it is to be done, please do, xii, 16; *gatshī karūn^a*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zānakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kār^athan*, xi, 10; freq. part. *kār^a kār^a*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10; impve. fut. *kār'zi*, xii, 11; neg. *kār'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kara*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16; 3, *kari*, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. *karēm*, ix, 4; pl. 1 *karav*, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. *karōs*, ix, 1; 2 *kariv*, xii, 1; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuna karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14; sg. 3 *ōs^u karān*, i, 1; pl. 3 *ōs^t karān*, i, 3; *karān ōs^t*, xi, 8; f. sg. 3 *ōs^a karān*, xii, 20; emph. *ōs^y karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor^u*, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12; ag. *koruth*, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. *kor^uthas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor^utham*, 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^unay*, iv, 3; and with suff. 1st pers. sg. dat. *kor^unam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor^anas*, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. *kor^anakh*, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. *kor^awa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. *kor^ahay*, iv, 2; and with suff. 3rd pers. sg. dat. *kor^ahas*, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. *kor^ahakh*, 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. *kār^anas*, viii, 6; and suff. 3rd pers. pl. dat. *kār^anakh*, x, 12.

f. sg. *kūr^a*, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. *kūr^am-na*, v, 9; with suff. 3rd pers. sg. dat. *kūr^as*, iii, 1, 9; and neg. *kūr^asna*, v, 1; ag. *kūr^aa*, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. *kūr^anas*, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. *kūr^awa*, x, 12; with suff. 3rd pers. pl. ag. *kūr^akh*, ii, 8; and suff. 3rd pers. sg. dat. *kūr^ahay*, 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. *chuh kor^amot^a*, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr^amūts^a*, x, 8.

plup. m. sg. *kor^amot^a*, iii, 8; *ōs^a kor^amot^a*, ii, 1; *kor^amot^a ōs^a*, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ōs^athan kor^amot^a*, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. *ōsus kor^amot^a*, ix, 1; with suff. 3rd pers., pl. ag. *ōsukh kor^amot^a*, viii, 2; f. sg. *kūr^amūts^a*, viii, 1; with suff. 3rd pers. sg. dat. *ōs^as kūr^amūts^a*, x, 10.

cond. past sg. 1. *karahō*, ii, 11; v, 6; viii, 11; x, 5; 3, *karihē*, v, 9; viii, 7, 13.

karun 2, see *kaḍun*.

kründ^a, f. a basket, v, 9; *kranjē ladun*, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanāwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōw^an*, x, 13.

katsi, *kōsi*, see *kēh*.

kus, *kusa*, *kusuy*, see *kyāh* 1.

kosh^a, a honeycomb; pl. nom. *kāshⁱ*, ix, 5.

Kashmīr (Hindī, not *Kāshmīrī*), *Kashmīr*, xi, 4. The *Kāshmīrī* word is *Kashīr^a*. Cf. *kōshyur^a*.

kashun, to scratch; inf. abl. *kashēna-hanā kariūn^a*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kōshyur^a, m. (f. *kōshir^a*), an inhabitant of *Kashīr^a*, or *Kashmīr*; pl. nom. *kōshirⁱ*, xi, 6.

kasam or (xii, 2, *kas^am*), m. an oath; a charm, an incantation; *Khōdāyē-sond^a chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut^a kas^am*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair): *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kōsith*, xii, 10, 3; *mast mōkalōw^anas kōsith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kōsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kōs^anas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

kusūr, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^a, one who expels, i, 11.

kati, adv. where? (*kātⁱ* of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ; xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

koṭ^a, adv. where ? xi, 5.

koṭ^a, a son, esp. a clever son ; *ōkhun-koṭ^a*, the son of a doctor of divinity, xii, 25.

kūt^a, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt^a*, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūt^a*, vii, 25 ; *kaityāh*, ix, 5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōts^a*, vii, 15 ; ag. *kāṭa*, i, 12 ; pl. nom. *kāṭa*, 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 *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karāñē*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri sōty kath karūñ^a*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means " a statement ", the others mean " a tale ".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ; gen. *kathi-hond^a*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

kathō, see *kyāh* 1

kēth, postpos. governing dat. in, on ; *oṭhas 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-pōṭh^a*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

kōtāh, see *kūt^a*.

kuth^a, m. a room, viii, 3 ; with suff. of indef. art. *kuth^a-āh*, ix, 4 ; sg. dat. *kuthis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuth^a*, vi, 3.

katikō, adj. of or belonging to where ? ii, 2 (poet.). Cf. *katī*.

katarun, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

kuṭ^awāl, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag. *kuṭ^awālan*, v, 7, 8, 9 ; *kuṭ^awāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

katawān, f. the wages of spinning ; — *karūn^a*, to earn money by spinning, xi, 19.

kaityāh, *kōtyāh*, see *kūt^a*.

kāsa, *kātsa*, see *kūt^a*.

kib^a, see *kyut^a*.

kōts^a, see *kūt^a*.

kuwa, adv. how ? v, 9.

kiy, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

kyā, see *kyāh*, 1 and 4.

kyāh 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kām^t*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

kē-hō, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kī^t* (pots) for what ? xi, 11 ; abl. *kamī-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kamī-mōkha*, on what account ? x, 4 ; gen. *kamyuk^a*, of what ? vi, 13, 4.

kyāh sabab chuwa, what is your reason ? viii, 5 ; *kyāh gatshiy anun^a nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis). *mē kyāh zulm chuh gōmot^a*, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tān wōpar*, some one else, v, 4 ; inan. *kyāh-tān takhsīr*, some fault of other, viii, 10.

kyāh 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

kyāh 3, an expletive implying interrogation, vii, 27, 8.

kyāh 4 or *kyā* 2 (v, 9; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1; ix, 10; x, 3 (ter), 12; xi, 18; xii, 15 (bis), 23; *yit' kyāh*, "here, in fact," or "here, you see," x, 12 (bis); *yit' kyāh* . . . *āt' kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13; *ada-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

kyāh 5, conj., or, iv, 7.

kyom^u, m. a worm, xii, 3 (ter), 4.

kyut^u, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. *bāg zananan-kyut*^u, a garden for the women, ii, 1; *guris-kyut*^u *gāsa*, grass for the horse, x, 5; *rēlas-kyut*^u *kharj*, expenditure for a month, xii, 4; *trēn rēlan-kyut*^u *kharj*, expenditure for three months, xii, 5, 11; *tath-kyut*^u *shēstruw*^u *panja*, an iron claw for that, xii, 16; *zyun*^u *mē-kyut*^u, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut*^u, by night, iii, 1.

m. pl. nom. *wash pātashēha-sančē kōrē-kit'*, articles for the king's daughter, v, 1; *kathō-kit'*, (pots) for what? xi, 11.

f. sg. nom. *wōj^a pātashāha-sančē kōrē-kits^a*, a ring for the king's daughter, v, 1; *zyāphath pātishōhiyēn-kits^a*, a feast for the kingdoms, x, 11; *gōv^a kits^a jāy*, a place for the cow, xi, 12.

kyuth^u, adv. how? ii, 5.

kyāzi, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; *ti-kyāzi*, because, viii, 2.

lā, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take; fut. sg. 2, *labakh*, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

lāch, m. a hundred thousand, a *lākh*; *lāchē-nōw*^u, 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, *pyūlas āb ladun*), viii, 7; to place or impose (a burden), ii, 5; *maṭi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gaṭhēm ladun** *kēntshāh*, you must send me something, xii, 15; impv. sg. 2, *lad*, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. *lod^unam*, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. *lūc^un*, x, 3; ditto and with suff. 3rd pers. sg. dat. *lūc^unas*, x, 3 (bis); pl. with 3rd pers. sg. ag. *lazan*, v, 7; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

lājun 1 and 2, see *lārun* 1 and 2.

*ladōy*¹, f. fighting; *mīlūv^ukh ladōy*¹, 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 lagūn^u*, hunger to be felt, vi, 16; *trēsh lagūn^u*, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (*mang lūj^u*, a demand was made, xi, 16); to occur, happen, become (*rāth lagūn^u*, night to come on, viii, 9); to become liable to, to incur (*kōd lagun*, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (*grāy lagūn^u*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (*lagun wōbālī*, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (*wālarāshī 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, *abani lagun*, to begin to enter, x, 7;

nērani l., to begin to issue, x, 7; *phōlani* l., (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani* l., to begin to say, x, 1; *wasani* l., to begin to descend, viii, 6; *wōtharani* l., to begin to wipe, viii, 6; *wītani* 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, *lagakkh*, 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, *chuh lagān*, viii, 5.

past m. sg. *log^a*, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y, log^am^ay*, v, 2; pl. *lāg^a*, x, 1; xi, 5; f. sg. *lūj^a*, xi, 16; with suff. 3rd pers. sg. dat. *lūj^as*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chisva lāg^amātⁱ*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

lāgun, to apply; to fix (*jēnda lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11; to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lōg^amātⁱ nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impv. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lōgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lōg^amātⁱ*, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ōsum lōg^anot^a*, x, 14.

lāgar, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhlūr^a, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

lēj^a, f. a cooking pot; pl. nom. *lējē*, xi, 10.

lūj^a, *lūj^as*, 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 *Kāsmīrasabdāmṛta* (II, i, 66), in standard Kāshmiri 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. *lyukhⁿ*, xii, 15; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. *lyukhⁿnas*, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukhⁿhas*, xii, 17; f. sg. with suff. 3rd pers. sg. ag. *lichⁿ*, viii, 10; perf. (auxiliary omitted) m. sg. *lyukhⁿmotⁿ*, viii, 10; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lōkutⁿ, adj. small; *lōkutⁿ hyuhⁿ*, the younger of one or more brothers, sg. ag. *lōkⁿtⁿ hih^t*, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. *tath lālas hyuhⁿ*, 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-hondⁿ*, xii, 5 (ter); abl. *lālau*, viii, 3, 11; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sondⁿ*, xii, 8, 25; ag. -*shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

Lāla-Malikh, N.P. m.; sg. gen. *Lāla-Malikunⁿ*, iv, title; dat. *Lāla-Malikas*, iv, 7.

lalawun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, *chuh lalawān*, v, 6.

lamun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

lōnⁿ, m. fate; *lōn^t-tūr*, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. *Landana-pētha*, xi, 3.

langūt^t, f. a loin-cloth; — *karith*, wearing only a loin-cloth, xii, 23.

lōnun, to reap; pres. sg. 3, *chuh lōnān*, x, 5.

Jar, f. the side (of the body); sg. abl. *lari*, vii, 18; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

lār, f. running, pursuit; running away, fleeing; — *karūnā*, to pursue, ii, 8; *lār-bānūnā*, to pursue, ix, 2.

lūrā, f. a house; dat. *larē*, vi, 3.

lārun 1 or (iii, 5; vi, 8) *lādun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chikh lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ōs lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāw*, ii, 10; *lādyāw*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8.

lārun 2 or *lādun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmotā* (Gōvind Kaul) or *lādyōmotā* (Hātim), viii, 6 (*amis zahar* 1, the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

lōtā, adj. light, gentle; *lōt-pōthā*, gently, xii, 5.

lofā, the tail of an animal, v, 7; abl. *laṭi-kānā*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. *roṭun latan tul*, he held it under his feet, i.e. he stood upon it, viii, 7.

laṭh, f. an occasion, time, turn; sg. dat. *dōyi laṭi*, on two occasions, twice, viii, 7; *trēyimi laṭi*, on the third occasion, viii, 7.

litārā, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

lōwā, m. in *gāsa-lōwā*, a bundle of grass, xi, 12.

lyukhā, etc., see *likhan*.

lōyikh, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pātashāh*, worthy of a king, x, 4; *lōyik-i-azār*, worthy of a vizier, xii, 10, 19; *lōyik-i-pātashāh*, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-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, *bhāwē prayōga*); (*shēmashēri-kānzā tsundā lāyūnā*, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyūnā*, 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) *lāyēn*, ix, 8; fut. pass. part. m. pl. *hēch lāyān¹ rīn¹*, 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, *ōs^a 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. *lōy^anas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy^ahas*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōy^amas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy^an*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy^anam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy^anas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lūz^a*, see *ladun*.

ma or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

mā 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh + a + m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē* . . . *mā mārihē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihē-na*, viii, 7); *hargāh-kiy sara karihē* . . . *mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

mā 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mē, see *bōh*.

mōbārakh, adj. blessed; — *karun*, to congratulate, x, 8.

māch-t¹²ri¹², f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *māch-t¹²ri¹²*, ix, 1, 6.

macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mōdā, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

moḍu, see *mor*^a.

mūd^a, 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.

mōḍur^a, adj. sweet, vii, 31 (wine); pl. abl. *mōḍaryiv 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-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

Mahmad, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmūd, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

mahanyur^a, m. a man, x, 4; pl. nom. *mahaniv*^a, x, 1.

māhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar karūn*^a, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatas rosh*^a, a necklace worth a hundred mohurs, v, 10, 12.

māhrūj, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

mah^oram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

mōj^a, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*^a, xii, 15; ag. *mājī*,

- v, 6; xii, 15, 8; voc. *mājiy*, xii, 15 (bis); *mājē-zamīn*, mother-earth, ix, 9; *wōra-mōj^a*, a stepmother, viii, 1.
- mōjub*, m. a reason; *amay mōjub*, for this reason, viii, 6.
- mējēr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējēras*, x, 5 (ter), 12 (bis); ag. *mējēran*, x, 12.
- mukadam*, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.
- makh*, m. an axe; *makh dyun^a*, to apply, or wield, an axe (dat. of obj.), vii, 14.
- mōkh*, m. the face; *mōkh raṭun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.
- makh^ara*, m. coquetry; *makh^ar-i-zan*, a woman's coquetry, woman's wiles, x, 13.
- mōkalun*, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.
- inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. sg. 3, *mōkali*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkaliy*, vi, 11; 3 past m. sg. *mōkalyāw*, viii, 6, 8.
- mōkalāwun*, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
- wamith mōkalāwun*, to finish speaking, vi, 16; ix, 6; *kōsith m.*, to finish shaving, xii, 5.
- fut. pass. part. f. sg. *tagiyē mōkalāwūn^a*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalōw^a*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw^anas*, 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 *mōkhṭa*.
- 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).

mōl^u, m. a father, viii, 13; *wāra-mōj^a* yā *mōl^u*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōlⁱ-sond^u*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōlⁱ*, 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.

mālⁱkōñ^a, f. a queen, esp. Queen Victoria of England; sg. ag. *mālⁱkāñi*, xi, 2.

milawun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *mīlū^akh lādōyⁱ*, fighting was joined by them, they began to fight among themselves, x, 1.

mumot^u, see *marun*.

man, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panāñi*, m.c.) in agreement with it.

māñē, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas māñē tsārun*, to tell the meaning of a dream, vi, 14.

mang, f. a request; — *ladūñ^a*, to make a request, make a demand, xi, 16.

manga, see *hanga ta manga*.

mangun, to ask for, demand; fut. pass. part. m. sg. *mangun^u*, it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *māngⁱzēs-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 māgān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim māgān*, 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*, *gurⁱ manganōvⁱhay*, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshēs*, xii, 15.

manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only); into.

in, *ath-manz*, in it, xii, 3, 15; *athⁱ-m.*, in it verily, viii, 1; xii, 2, 22; *bāgas-m.*, in the garden, ii, 1, 7; *chus manz*, he is inside it, xii, 3; *dōbas-m.*, in the pit, xii, 6, 7; *dadari-m.*, in the hollow, ii, 10; *dūlas-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; *kañē-m.*, in a stone, vi, 7; *maris-m.*, in the body, ii, 6; *pātashōhī-m.*, in the kingdom, xii, 19; *sūras-m.*, in the ashes, xii, 23; *tōtas-m.*, in the parrot, ii, 8; *wōrⁱvis-m.*, in the father-in-law's house, x, 3; *yē-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12; *mōdānas-m.*, on the plain, xii, 20; *tōkis-m.*, (jewels) on a tray, viii, 12; *tathⁱ-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); *dunⁱyāhas-m.*, (go) into the world, xii, 18 (bis); *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5; *hāpatas-m.*, (entered) into the bear, ii, 10; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis); *jāyē-m.*, (enter) into a place, iii, 7; *kuthis-m.*, (ascend) into the room, x, 7, 8 (bis); *laskari-m.*, (go, etc.) into the army, ii, 6, 9; *mōdānas-m.*, (arrived) on to a plain, iii, 1; viii, 9; *maḍ(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; *nāras-m.*, (leap) into the fire, iii, 4; *pōshākas-m.*, (entered) into the garment, x, 7 (bis); *shēharas-m.*, (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; *shikamas-m.*, (entered) into the belly, x, 7 (bis); *tathⁱ-m.*, (throw) into it verily, xii, 11; *tōtis-m.*, (entered) into the parrot, ii, 5; *uanas-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;

raḥi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shōhara-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; *satar-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yēmi-m.*, from in which, xii, 11.

mōnzūr, approved, accepted, i, 12.

munazāl (= *munazzat*), pure (of God), vii, 1.

miñē-mūr^u, f. a hind, ii, 8; dat. *-marē*, ii, 9; sg. *-mari*, ii, 9.

mār, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

mor^u, or (ii, 5, 9) *mod*^u, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

mūr^u, f. see *miñē-mūr*^u.

mard, m. a man; *marda-zan*, man or woman, vii, 23.

murdamāzōrī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

māraka (= *ma'raka*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

murkhas (= *murakḥkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindī *mar jāna*), to die, vi, 16.

fut. sg. 1. *bōy mara-y*, if I shall die, viii, 1 (bis); 3. *mari*, x, 7; xii, 19; imperf. *ōs^u marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. n. 3. *mūd^u*, ii, 3, 6; sg. f. 3. *mōyē*, viii, 2, 11.

perf. part. m. sg. *mumot^u*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh warihy gamāt^u mumatis*, how many years have

passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumāt'*, viii, 1; perf. m. pl. 3, *chih mumāt'*, they have died, viii, 1; fut. perf. *āsi mumot'*, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

mārun, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām māranī*, he came to kill me, viii, 13; fut. pass. part. *gatshī mārun'*, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrith trācun* (= Hindī *mār dālānā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, 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. *mōr'thas*, 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. *mōr'ham*, 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 mārihē*, he would not have killed, viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

marṣa-wāgun, m. red pepper; *marṣa-wāgan ratshī-hanā*, a little red pepper, a small amount of red pepper, v, 6.

mārs-wātul, m. an executioner; pl. nom. (for acc.) *mārawātul*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalan*, viii, 12; x, 12; Cf. *wātul*.

Marāz, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.

Musā, Moses; sg. ag. *musāy*, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten; (with subj. in dat.) to forget; conj. part. *kath gayēs mashith*, he forgot the statement, x, 6; past part. m. sg. *amis moth^u*, he forgot, v, 7; f. sg. 1 with suff. 3rd pers. pl. dat. *mūth^ukh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis); m. *athⁱ tamāshēs-kun*, enamoured of that spectacle, iii, 7; m. *tathⁱ-sōty*, entranced with that also, iii, 8; *pānas^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.

mashiyēth, f. a wish, vii, 7.

miškīn, m. a beggar, one who is poverty-stricken, x, 10; pl. nom. *miškīn*, ix, 11.

miskīnī, 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.

maṣlahath, f. consultation; — *karūn^u*, to consult together, viii, 3; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see *Azīz-i-Misar*.

mast, m. hair; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

mas^{ath}, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

mot^u, adj. mad, v, 2; subst. m. a mad man; sg. dat. *nēmis matīs siwāh*, except this madman, v, 9; ag. *mātⁱ*, v, 9.

mot^u, the space between the shoulders, the upper part of the back, sg. abl. *mafi*, 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. *mathūth*, having rubbed (butter on

something), ix, 4; impv. sg. 2, *math*, rub (ashes on the body), v, 9.

mōtasūt^t (for *mutasaddi*), m. an accountant; pl. nom. *mōtasūt*^t, ix, 7.

matsh, f. the arm; sg. abl. *matshi*, x, 5.

mōtsh, m. a contemptuous term used by demons or the like for a man; sg. abl. *mōtsha-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. *mutsarith*, vii, 21; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10; xii, 23; f. pl. with same suff. *mutsarēn*, xii, 22.

mēwa, m. a fruit, xii, 21, 2.

mōv, poet. for *mā* 1 (v, 11), q.v.

may, poet. for *ma* (v, 2), q.v.

mōyē, see *marun*.

myōn^a, 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. *myōn*^t, vii, 20; x, 5; xii, 15 (bis); dat. *myānēn*, ii, 7; f. sg. nom. *myōn*^a, iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. *y*, *myōn*^a*y*, x, 10.

myūth^a, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24; sg. dat. *māzas*, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impv. (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*^a-*na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath*-*na*, I should not have killed thee. Before it the suffix *kā* does not become *h*, as in *chukh*-*na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6; ii, 1, 4, 8, 9, 11; iii, 1, 2, 3; iv, 4, 6; v, 6 (ter), 9 (bis); vi, 10, 6 (bis); viii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impv., we have *dāp'zēm-na*, you must not say to me, v, 8; *kār'zi-na*, you must not make, viii, 1; xii, 6; *wās'zi-na*, you must not descend, xii, 11; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd'mot*, there was not remaining, i, 5; *wuchun ati na khar*, he did not see the ass there, iii, 9; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9; *wuchun ati na pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bani*, when it is not possible, x, 3; *yēsa na pānas-sōty chēh*, (the woman) who is not with you, x, 6; *yēli na yinsān ōs*, when it was not a man, x, 7; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēh āyēm*, she did not come at all to me, v, 5; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2; *yith nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12; *bō-nay sara zāh*, I shall never remember, xi, 14; *kēh nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

nā, negative interrogative suffix in *āsi-nā*, will there not be? viii, 7; *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.; *kēkh-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 kāk-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 nor does he go anywhere else, xii, 4.

nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharas*

nēbar, (he was taken) outside the city, x, 5.

nēchī, see *nēth*^a.

nēcyuv^a, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-*

nēcyuvāh, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*,

iii, 9; pl. nom. *nēciv*^a, viii, 11; xii, 1; dat. *nēcivēn-pēth*,

on the sons, viii, 13; gen. *nēcivēn-hūnz*^a, viii, 3, 11.

nād, m. a call, a summons; *nād dyun*^a, to summon, i, 10; x, 12;

xii, 17.

nādān, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it

issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9;

xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9;

xii, 7, 12; *nāgas-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 Kāshmīrī, a dance of women; pl.

nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled)

with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahūth tshunūn, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nōkhta (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on

which one can condemn a person; *tamis rath-ta kēntshāh*

nōkhta, seize some point (in) him, bring a charge of some fault

against him, get up something against him, catch him

tripping, xii, 19; so *kar-ta kēntshāh nōktūh* (with suff. of indef.

art.), xii, 4.

nakār, m. prohibition; — *karam*, to prohibit (dat. of obj. pro-

hibited), iv, 6.

nōkar, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3; pl. nom. *huzūrī-nokar bēhān*⁴, to sit down as personal servants, to be employed as such, viii, 5.

nōkarī, f. service; *kyāh nōkarī karakh*, what service wilt thou do? what employment dost thou want? xii, 3; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

nōkta, see *nōkhta*.

nāl 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

nāl 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nāl*⁴.

nāla, f. pl. cries, lamentation; nom. (acc.) *nāla dīñē*, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

*nāl*⁴, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *tshunūn*, to put round the neck, viii, 10; *amīs ōs^a pōshākh nāl*⁴, he had garments on his neck, i.e. he was wearing garments, x, 4; *pōshākh tshon^a amī nāl*⁴, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. *nam*, v, 6.

namun, to bow; fut. sg. 3, *namī*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

nēmīs, see *nōth*.

nāmūrād, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

non^a, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nūn^a*, viii, 6.

nun, m. salt; sg. abl. *nuna-ratthi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

nēnd^ar, f. sleep; — *karūn^a*, to sleep, v, 6; — *pēñ^a*, sleep to fall, v, 5, 7; — *yīñ^a*, sleep to come, v, 6 (ter); *yiyiy nēnd^ar shēh^aj^a*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow; pres. part. *ningalān*, vi, 15 (bis).

nūn-gār, m. a menial cultivator, xi, 10.

namun, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.

naphṭs, m. the belly ; sg. dat. *naphṭas*, x, 3.

nar, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

nār, m. fire ; *zinis nār dyun**, to set fire to the firewood, xii, 21, 2, 4 ; *nār gōmot* tshēṭa*, the fire (had) become extinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl. *nāra-han zōlith*, having kindled a little fire, iii, 1.

nūr, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

*nūr**, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *katabōd* khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nīrith yun**, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log* nēranī*, began to issue, x, 7 ; conj. part. *nīrith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impv. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nīriv*, ii, 7 ; xii, 1 (bis) ; *nīriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ōs* 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.

*nēranoun**, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

nāsh, m. destruction, see *ōl*-nāsh*, ix, 3.

nish, near, the equivalent of the Hindī *pās*, and governing the dative ; *mē-nish*, near me, by me, viii, 5 ; forming datives of possession, *tshē-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 :

ōkhun-zādas nish, (brought it) to the teacher's son, xii, 2; *bōyis-nish*, (go) to the brother, v, 10; *lāl-shēnākas-n.*, (came) to the lapidary, xii, 25; *mē-n.*, (came) to me, xii, 22; *mējēras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*, (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yīman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishē 1* and *nishin*.

nishē 1, i.q. *nish*, q.v.; *phakīras-nishē*, (he was) near (i.e. with) the mendicant, ii, 9; *tōrka-chānas-nishē*, near (i.e. in the house of) the cabinet maker, vii, 20; *mē-nishē*, in my possession, x, 14; governing dat. of person and following a verb of motion, *mē-nishē*, (came) to me, xii, 22; *phakīras-nishē*, came to the mendicant, ii, 7; *wazīras-nishē*, (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishē*, he came near the bed, x, 7; Cf. *nish* and *nishin*.

nishē 2, postpos. governing abl. (= Hindi *pās-sē*), from near, from; *khāba-nishē abtar*, terrified from (i.e. at) the dream, vi, 12; *tsakhi-nishē byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.

nishāna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nishin, postpos. governing dat. i.q. *nish* and *nishē 1*; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8; *khāwandās-nishin*, (go) to (your) master, viii, 10; *pātashāh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishē 1*.

nās'yēth (xii, 16, 7) or *nasīyēth*, f. admonition, advice (xii, 1), instruction; — *karūn*^a, to advise, give instruction, xii, 16; *nasīyēth karay akh kath*, I will give thee one piece of instruction (xii, 1).

nata, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.

noḡ^a, m. a jar, a pitcher, iii, 5 (ter), 9; *dōda-noḡ*^a, a milk-jar, xi, 13; sg. dat. *natīs-pēth*, on the jar, iii, 5, 9.

nēth see *nōth*.

nēth^a, 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. *nēmī mātī sūcāh*, excepting this madman, v, 9; *nēmī mānōshēs*, 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 māraedālan*, to these executioners, x, 12; *nōman zanēn*, to these persons, x, 12; ag. *nōmav jahalyav*, by these grooms, x, 12.

nēth^ar, m. a marriage-arrangement; — *karun*, to make a marriage, to marry (so and so, *amī sōty*, xii, 15), viii, 2 (bis); xii, 15.

nōtuwān, adj. feeble, i, 2.

nav, card. nine; pl. abl. *nawav asmānav-pēth^a*, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1; xii, 4 (bis); *amī chuh nāv*, her name is, xii, 8; *tath chuh nāv*, its name is, xii, 18.

now^a, adj. new, i, 11.

nōw^a, see *Lachē-nōw^a*, s.v. *lach*.

nay 1, see *na*.

nay^a 2, f. a reed-flute, vii, passim; gen. m. *nayē-hond^a*, vii, 1; f. *nayē-hūnz^a*, vii, 1.

nōyid, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz^a*.

nyun^a, irreg. to take, v, 12; vi, 9; viii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; *ratith nyun^a*, to arrest, capture (a prisoner), v, 7, 9; x, 5; *tulith nyun^a*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impv. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25; pl. 2, with same suff., *niyān*, x, 5; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9; *nēv*, iii, 7; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *niy*, v, 9; with suff. 2nd pers. sg. ag. *nīkh*, x, 1; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyē*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyēn*, v, 12; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ōsⁿ nyūmotⁿ*, viii, 9.

nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *nayistānukⁿ*, vii, 26; f. *nayistānūcⁿ*, vii, 29.

nyūwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyōwⁿ*. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōwⁿ-kⁿ*, of which the m. pl. nom. is *nyōvⁿ-kⁿ*.

nāyēzⁿ, f. a barber's wife, xi, 19. Cf. *nōyid*.

nāz, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

nazdīkh, postpos. near; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

nīzīkh, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shēharas-n.*, (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chēkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karūnⁿ*, to take one look at a person, viii, 11; *nazar karūnⁿ*, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūthⁿ nazari*, he sat for looking, he sat in watch, x, 7; *nazari tāmⁿ-sanzi sōty*, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindī), adv. afterwards, xi, 4.

pōda, adj. born, created; manifest, manifested; — *karun*, to

create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in *phahi dyun*^a, to impale, v, 10.

phaharawāw, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*^a, x, 12; f. — *sūnz*^a, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyē-hond*^a, x, 9.

phikir^a, f. thought, consideration, reflection; concern, solicitude, anxiety; *kēh chēna phikir*^a (xii, 5) or *kēshāh chēna phikir*^a (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh kariūn*^a, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal 1, m. a fruit; pl. nom. *phal*, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

phol^a, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*^a, 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, *phōl*^a, 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; *byūth*^a *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*^a *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; *rōṭ^a-hond^a pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, *phor^a tas Yiblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); *thūḍ^a-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot^a*, very common in the meaning "back again", as in *phīrith yun^a*, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot^a nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot^a phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6; x, 2; *wōthus pot^a phīrith*, id., x, 6; *wōth^a phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ōs^a phērān*, i, 2.

past m. sg. 3, *phyūr^a*, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. *phir^a phir^a*, turning (me) round and round, vii, 18; conj. part. *phirith tshunun*, to turn upside down, iii, 5.

pharōsh, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.

Phōrsat, m. N.P., Sir Douglas Forsyth, xi, 2.

phoursath, f. leisure, freedom from duties, xii, 17.

paharawōl^u, m. a man who keeps a watch, a watchman, sentry ;
sg. dat. *-wōlis*, viii, 8.

p'ār'yād, m. a lamentation, cry for help or redress, complaint ;
— *dyun^u*, 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, *phūt^u*, iii, 5 ; with suff.
2nd pers. pl. dat. *phūt^uwa*, x, 12.

phut^urun, to break (trans.) ; impve. pl. 2 with suff. 3rd pers. sg.
acc. *phut^uryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.
sg. *phut^uruk^h*, xii, 4 ; ditto and 3rd pers. sg. dat. *phut^ur^uhas*,
ii, 11.

photuwāh, m. a decree, order, ii, 7. This word has here the suff.
of the indef. art. added.

phyūr^u, etc., see *phēran*.

pakh, f. a wing ; pl. nom. *pakha*, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pōkhta, adj. ripe ; as subst. pl. dat. (for acc.) *pōkhtan*, vi, 15.

pakun, to walk, to go, to go along ; inf. *hyotukh pakun*, they began
to go, x, 1 ; neg. conj. part. *mōdān chuh wuñē pakanay*, the
plain is still not having been walked, i.e. we have not yet
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,
v, 7 ; impve. pl. 2, *pakio-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, *ōs^u pakān*, v, 7 ; pl. 3, *ōs^u pakān*,
x, 1.

pakanāwun, to cause to go, to set on the march (xi, 14) ; to drive
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pakanāwān*,
xi, 4 ; imperf. m. pl. 3, *ōs^u pakanāwān*, xi, 8.

pakawun^u, n. ag. f. sg. nom. *pakawūn^u*, one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

pōlādūw^u, adj. made of steel ; m. pl. nom. *pōlādāv^u*, 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 tūrā*, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. *pōlāv*, ii, 3.

pām, f. a reproach; pl. nom. *mē rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter); *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5; sg. dat. *pānas*, vii, 24, 5.

pāna, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindī *āp*.

sg. nom. *pāna*, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. *y*, sg. nom. *pānay*, vii, 1; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. *y*, *pānas^y*, vii, 3; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun^a*, q.v., a.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; *pānas nērun*, to go forth on one's own business, xii, 5; *pānas yun^a*, to set out home, xii, 12; so *gay pānas bīth^a*, they sat down free from duty, they rested after finishing their turn of duty,

viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

panun^a, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindi *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun*^a *panun*^a, each his own, xi, 10.

m. sg. nom. *panun*^a, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y. panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān*^t, vii, 20; x, 14; *panān*^t *panān*^t, xi, 10; *panin* (m.c. for *panān*^t), iv, 7; dat. *pananēn*, viii, 10, 3, 4.

f. sg. nom. *panūñ*^a, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañē*, v, 4, 10, 2; x, 5; xii, 4; sg. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

pānt, card. five; *katha pānt* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānt katha*, x, 6; *rōpayēs pānt 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.

pōntsyum^a, ord. fifth, x, 1; f. sg. nom. *pōntsim*^a, x, 6 (bis).

pānawōñ or *pānawūñ*, adv. mutually; *pānawōñ*, 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. *par'yi*, xii, 15; pl. nom. *par'yē*, iii, 7, 8.

pīr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

pōr^a, f. a hut; dim. f. sg. nom. *pārī-kanā*, a hovel, a small hut, xii, 2.

pūr^a, adj. full, in *pūr-khumār*, full of languishment, v, 2.

parda, m. a veil; with suff. of indef. art. *pardā kor^a nakh*, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.

prōn^a, 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.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impv. sg. 2, *par*, vi, 17; indic. fut. sg. 1, *para*, xii, 1 (bis); imperf. m. pl. 3, *ōs' 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.

pōrun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pōr'n*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. *prārān*, v, 11; pres. m. sg. 3, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

prath, a distributive preposition, as in *prath-dōho*, on each day, every day, viii, 1 (bis).

prishun, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag.

timan⁴y pryutshun, he asked them, xii, 1.

partavea, m. the sound of a footstep, a footfall, xii, 15 (*pyauv*, fell).

pōravī, f. following ; hence (in Kāshmirī) protection ; — *karūn⁴*, to protect, i, 1.

Parvardīgār, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwun, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā*

parzanāwān, dost thou not recognize ? x, 12 ; past m. sg.

parzanōw⁴, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*,

I was recognized, x, 12 ; with suff. 3rd pers. sg. ag.

parzanōwun, viii, 9, 10 ; plup. f. sg. 3, *ōs⁴ parzanōw⁴mūs⁴*, x, 5.

pōsa, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*.
pl. dat. *pōsan*, vii, 25, 26.

pēsh, adv. and prep., in front, before ; *gay pēsh-ē-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower ; *pōshē-gōnd⁴*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshē-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshē-thūr⁴*, a flower-shrub, ii, 3.

pōshākh, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr⁴n shēkal yinsān-hyuh⁴* or *ath pōshākas korun yinsān-hyuh⁴*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *ām⁴ kūr⁴nas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

pēshkār, m. a certain high official ; in vi, 11, a chief clerk.

pasand, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

pata, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y. patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñē-marē pata lārān*, running after the hind, ii, 9; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13; xii, 17; *tami pata*, after that, x, 12; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9; *pata lādyēyēs*, she ran after him, vi, 8; *yimawa pata*, I will come after you, I will follow you, xii, 1; *pata chikh lārān*, they are running after them, xi, 18.

pot^u, backwards, back again; — *yun^u*, to come back, return, v, 1; — *phērun*, 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^u, the young of any animal or insect, esp. a dear child; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

path, adv. behind; *path rōzun*, to remain behind, remain over and above, xii, 23; *path-kun*, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

pēth, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *asmānan pēth*, on the heavens, iv, 4; *palangas-pēth*, (lying) on the bed, viii, 13; *wōdi-pēth*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pēth*, (the hand fell) upon the rubies, x, 5; *naṭis-pēth*, (put) upon the jar, iii, 5; *cārpāyi-pēth*, (sat down) upon the bed, x, 5, so *ath-pēth*, (sat) on it, xii, 21; *ath'-pēth*, on it verily, xii, 21; *zūnadabi-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 *adālūts^a-pēṭh*, (went) to the court of justice, v, 9; *kōli-akis-pēṭh*, (went) to (the bank of) a stream, xii, 2; *nāgas-pēṭh*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4. on, close by, *nāgas-pēṭh chēh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun dēras-pēṭh*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pēṭh* (infidelity) to a master, viii, 6, 8, 11; *nēcivēn-pēṭh*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath⁴-pēṭh*, thereupon, xii, 7.

pēṭha, postpos. governing abl. from on, as in *guri-pēṭha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pēṭha*, (dis-mounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pēṭha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pēṭha*, where from? whence? ii, 2; *Landana-pēṭha*, from London, xi, 3; *sōmar-ata-pēṭha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pēṭh*, as in *pēṭha kūr^anas mōhar*, on it she put a seal, x, 3, in which *pēṭha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pēṭha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pēṭha-kani, on the top of (it = *ath⁴*), viii, 1.

pēṭh⁴, postpos. governing abl., on, above, in various shades of meaning. Thus:—

naueav asmānav pēṭh⁴, above the nine heavens, iii, 8.

kala-pēṭh⁴, (leaped) over (his) head, ii, 9.

tami-pēṭh⁴-kani, in addition to that, iii, 8.

pōṭh⁴ or *pōṭhin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *pōṭh⁴*, into the case of the agent. Thus:—

Added to an adjective, *lōt-pōth'* (lōt'), gently, xii, 5; *pāz'-pōth'* (paz'), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōth'*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tithay-pōth'*, in that very manner, exactly so, xii, 23; *yēthay-pōth'*, in what very manner, exactly as, xii, 22; *yūthay-pōthin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tūr'*, theft, we have *tūri-pōth'*, theft-like, i.e. secretly, xii, 6, 7, 17; so *tūri-pōthin*, iii, 1. *pathar*, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon'*, id., ii, 11; *pāweun pathar*, to throw down on the ground, iii, 9. *pathwōr'*, m. a village accountant, ix, 10. *putol'*, an idol; pl. dat. *putalēn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

pētarun, to be responsible for the carrying out of any work; *pyon'* *pētarun*, a load of responsibility to fall on a person, ii, 5.

pātashāh (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūl'* (= *-kūr'*, bel.), v, 5; *-kūr'*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

pātashēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashēh-kūr'*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.

pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

pātashēhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond^a*, ii, 10; v, 10; vi, 11; *sānd^a* (m. pl.), viii, 1, 13; *-sūnz^a*, v, 7 (bis); viii, 1; x, 14; *-sanze*, v, 2, 4; *-sanzi*, v, 4; xii, 4.

pātashēha-sond^a, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sandi*, ii, 9; *-sandēn*, viii, 1, 6; *-sandyau*, viii, 5; *-sūnz^a*, x, 5; xii, 1; *-sanze*, v, 1 (bis); xii, 4, 5; *-sanzi*, xii, 5.

pātashōhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *karūn^a*, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *pātashōhī-manz*, xii, 19; gen. *-hond^a pōshāk^a*, a royal robe, x, 2, 9; pl. dat. *pātashōhiyēn-kyut^a*, 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.

pātashāhzāda, m. a king's son, a prince; sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond^a*, viii, 4.

patyūm^a, adj. last, final; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

pāwun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9; fut. impve. *mē pōv^{ri} yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; *mōkalan pāy*, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuk thaph karith*, he holds the cup, viii, 7.

*pyon**, to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

*wasith pyon**, to fall down (= Hindī *gir parnā*), ii, 3, 6; *pyon** *pathar*, to fall to the ground, to fall down, ii, 11; *bēmār pyon**, to fall sick, v, 1; *pyon** *pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4; *yād pyon**, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; *amis dōd** *ōs** *pēmōt** *yād*, she remembered the pain, xii, 15; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impv. sg. 3, *pēyin*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyawu*, xii, 15 (bis); *pēv*, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. *pyōm*, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. *pyōs*, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. *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 pēmōt**, x, 3; plup. m. sg. 3, *ōs** *pēmōt**, viii, 9; xii, 15; fut. subj. f. sg. 3, *āsi pēmūt**, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth; f. pl. *pyāwal*, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) *pōzas*, viii, 7.

*poz**, adj. true, x, 8; with emph. *y*, as adv. *pozuy*, x, 6 (ter); m. sg. ag. *pāz**-*pōth**, really, truly, x, 6, 10; see *pōth**.

pazun, to be proper = *gathun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī paṣyā*, is this proper ? is this right ?
vi, 8.

racēn, see *raṣun*.

*rūd*¹, *rūd*², *rūd*³ *moṭ*², see *rōzun*.

rāh, m. a fault ; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (3 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-sūnz*², 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. *-bikarmājētūn*², x, 6.

rājy, m. ruling (as a king) ; — *karun*, to rule, x, 14.

rājēzāda, a prince ; pl. nom. *rājēzāda*, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5 ;
sg. dat. *rakhi*, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, *congé* ; — *dyun*², to give a person leave to depart, to dismiss, xii, 25 ; — *hyon*², 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.

*rīnt*¹, see *ryūnz*².

rapat, m. a report (the English word) ; — *dyun*², to make a report, v, 9.

rōpay, m. a rupee ; *rōpayē-hath*, a hundred rupees, viii, 9, 10 ; x, 6 ; *rōpayēs tsōr hath*, four hundred rupees, x, 1, 2 ; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5 ; share, portion, quota, proportionate division, xi, 10 ; — *karūn*², to collect supplies, xi, 5 ; — *kār'than an'hay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

rosh^u, m. a necklace, v, 10, 12.

rost^u (f. *rūsh^u*), an adjectival suffix signifying "without"; *banana-rost^u*, 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^u*, of last night, v, 9.

rāth 2, f. night; — *āyē*, night came, x, 5; — *barūn^u*, to pass the night, i, 10; — *laqūn^u*, night to come on, viii, 9; — *kadūn^u*, 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^u-hond^u*, iii, 1.

rāth 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut^u*, by night. Cf. *rātas*.

rēth, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut^u khar^uj* or *rētas khar^uj*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut^u khar^uj*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trīh rēth gay ādā*, three months came to an end, xii, 11; *trīh rēth gay*, three months passed, xii, 6.

rāt^ulī, adv. by night, viii, 9.

rat^un, m. a jewel; *rat^una-kor^u*, 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; *latan tal ratun*, to hold under the feet, viii, 7; *mōkh ratun*, to seize (so and so's) face, to look intently at, v, 9; *kēshāh nōkhṭa 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. *ratḥ*, i, 7; viii, 4; pol. sg. 2. *rathta*, xii, 19; past sg. m. *rot^u*, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *rot^uwa*, x, 12; pl. *rātⁱ*, v, 7; viii, 13; f. sg. *rūt^u*, x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt^unakh*, viii, 3; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4; perf. m. sg. 3, *chuh rot^umot^u*, x, 12.

rātun, to cause to be grasped, to cause to stick; perf. part. m. sg. *rōt^umot^u*, viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything); *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. *rāth*, 3.

rawāna, adj. dispatched, sent; — *karun*, to dispatch, x, 3.

riwun, to lament; pres. f. sg. 1, *chēs riwān*, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, viii, 11; — *karūn^u*, to consider, think, xii, 15.

ryūnz^u, a ball (such as children play with); pl. nom. *rīnzⁱ*, v, 3 (bis), 4 (several times), 5.

raz, f. a rope; *gāsa-raz*, a grass rope, xi, 9.

rēza, m. a piece, a fragment; — *karun*, to cut to fragments.

rōzun, to remain, continue, i, 5; ii, 9; vii, 18, 20 (bis), 3; x, 1, 6, 8; xii, 1, 15, 8; to wait a while, to wait, vii, 9; to abide, continue in one place, ix, 6, 8, 10, 2; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2; freq. part. *rūzⁱ rūzⁱ*, remaining continually, vii, 18; pres. part. *rōzān*, vii, 23; perf. part. *rūd^umot^u*, i, 5; xii, 23; impv. pol. pl. 2, *rūzⁱtav*, 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, *rūd^u*, xii, 1, 15; pl. 3, *rūdⁱ*, 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,

sir, x, 12; *dī-sa*, give, sir, x, 8; *gash-sa*, go, sir, ii, 9; *nin-sa*, take her, sir, xii, 25; *niriv-sa*, go forth, sirs, x, 9; *pakiv-sa*, walk, sirs, x, 1; *wan-sa*, tell, sir, x, 1 (bis), 2; *wanta-sa*, please tell, sir, ii, 4; *waniv-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

sōb (= *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.

subuh, m. morning, dawn, x, 8; xii, 9; *sub^ohan*, adv. in the morning, at dawn, x, 11; *sub^ohanas*, id., xii, 12; *sub^ohas*, id., xii, 5.

Subhān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading; *sabakh 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 tshuñ^a-mūb^a nōyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Sōbir Tilambū^a, m. N.P., Sābir, the oilteller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

sōdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. *sōdāhas*, iii, 1; v, 10.

sōdāgar [iii, 3 (bis), 4] or *sōdāgār* [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. *sōdāgārā*, viii, 9; *sōdāgārā akh*, viii, 9; sg. dat. *sōdāgaras*, iii, 2; *sōdāgaras*, viii, 9, 10; ag. *sōdāgāran*, viii, 9, 10; gen. *sōdāgara-sond^a*, iii, 1; *sōdāgāra-sond^a*, iii, 1; pl. gen. *sōdāgāran-hond^a*, viii, 9.

sōdāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. *-bāyē*, iii, 1, 2.

Sōdurabal, m. N. of a place in Kashmir; with emph. *y*, *Sōdurabalay*, only in *Sōdurabal*, vii, 31.

sōh, *suh*, see *tih*.

*shēch*¹, f. a message; — *ladūn*², 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 sōhibun*³ (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-kitāb*, a master of books, a famous author, x, 13; sg. gen. *Sōhiba-sond*⁴, of God, iv, 4, 5; *Phōrsat sōhibun*⁵ (treated as part of a proper name), xi, title; sg. voc. *Sōhibō*, O God! ix, 3.

Bār-Sōhib, the Almighty, vii, 2, 3; ag. — *Sōhiban*, vii, 5.

shūbun, to shine; to be beautiful, ii, 4, 5; vii, 10; to be beautiful, to be glorious, vii, 5; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5; imperf. f. sg. 1, *ās⁶s 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, *shūbihēh*, xii, 4, 5.

*shod*⁷, m. news, intelligence, ii, 10.

shāh, *shēh* 1, m. a king; *shēhan-shāh*, a king of kings, an emperor, i, 1; *shāh-i-yūsūph*, King Joseph, vi, 1; sg. ag. *shēhan*, i, 7.

shēh 2, card. six. *shēh zañē*, six females, xii, 6, 7; pl. dat. *shēn kōd-khānan*, for six prisons, v, 7; *shēn zañēn*, for (of) six females, xii, 6.

shōhī, f. royalty; *khal⁸t-ē-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

*shēhul*⁹ 1, m. coolness, cold, i, 11.

*shēhul*⁹ 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. *yiyiy nēnd¹⁰r shēh¹¹j¹²*, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shēhmār, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. *shēhmārā*, viii, 7; sg. dat. *shēhmāras*, viii, 6, 13; gen. *shēhmāra-sond*¹³, 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; *nizākh 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; *baliv yimī shēhara*, flee ye from this city, xiii, 11.

shāhzāda, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

shākh, f. a branch; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkh^{ts}, m. a person, an individual; with suff. of indef. art. *shēkh^{ts}ā*, x, 1; *shēkh^{ts}āh akh*, xii, 3; sg. dat. *shēkh^{ts}as*, x, 2 (bis); ag. *shēkh^{ts}an*, x, 2, 6.

shēkal, f. a form, shape; *pāshākas kūrⁿ shēkal yinsān-hish^a*, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis); abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. *shikāras*, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

shām, m. evening; *shāman-bōy^t*, 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 būz^a*, the counting was

heard, i.e. the roll-call was heard, the roll was called, xi, 16.
Cf. *bē-shumār*.

shēmshēr, f. a sword, viii, 6, 13; x, 7; — *kaḏūā*^a, to draw a sword, viii, 13; x, 7; — *lāyūā*^a, to give a blow with a sword, viii, 6; — *tulūā*^a, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr^as thaph shēmshēri*, she seized the sword, iii, 9; gen. *shēmshēri-hond^a tēg*, the blade of a sword, viii, 6, 13; *shēmshēri-hūnz^a tsūd^a*, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; *shānd dyun^a*, to put (anything) under one's pillow, x, 7; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5; sg. abl. *shānda*, v, 5.

shōngun, to go to sleep; past m. sg. 3, *shōng^a*, x, 7. The conj. part. *shōngūth*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

shēnākh, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.

shāph, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul^anas*, she took the spell off him, xii, 15. Cf. *kas^am*.

shār, m. a poem, xi, title.

shōr, m. in *shōra-gāh*, an outcry, vi, 12, 3.

shur^a, m. an infant, a child; *shur^a-bāshē*, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērīkh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. *shīrith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shērav*, xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shēstruw^a, adj. made of iron, xii, 16, 7; m. sg. abl. *shēstravi*, xii, 16; pl. nom. *shēstrāvⁱ*, v, 4; fem. sg. nom. *shēstrūv^a*, v, 4; abl. *shēstravi*, v, 4.

Shētān, 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.

sak^ath, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. sālās, v, 9; vi, 2.

sāl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. sālāh, ii, 2; sg. dat. sālās, ii, 4, 8; iii, 1; viii, 7.

sul^a, dawn; sulī, at dawn, xii, 23; sōli-gārē (m.c. for sulī-garī), 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^a, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — pālūn^a, id., xii, 16; sg. dat. salāmi, viii, 3.

sultān, m. a Sultan; Sultān-i-Mahmūd-i-Gaznavī, Sultān Mahmūd of Ghazni, i, 1.

salay, f. a spike, v, 4; sg. abl. salayī-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^a, adj.; adequate (for), sufficient (for); rētas sumb^a, (money) sufficient for a month, xii, 4; m. pl. nom. lāl traṭis sumb^a, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sōmb^a-run, to collect, bring together, amass; fut. pass. part. m. sg. cyōn^a gatshī sōmb^a-run^a, you must collect, xii, 21; conj. part. sōmb^a-rith, ix, 9; pres. m. pl. 3, chih sōmb^a-rān, xi, 7.

sōmb^a-rāwun, i.q. sōmb^a-run; fut. pass. part. m. pl. gatshan sōmb^a-rāwān^a, they must be collected, xii, 24; past m. sg. sōmbarōw^a, xii, 21, 4; with suff. 2nd pers. sg. ag. sōmb^a-rōwuth, 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; sōrui sāmān, the entire appliance, xi, 9; bā-sōrui-sāmān, with all pomp, xi, 20; pl. nom. sāmān, vii, 5.

samsār, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

sān, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

sōn, m. gold; sg. gen. *sōna-sōnd^u*, made of gold; m. pl. nom. *sōna-sānd^u*, v, 3, 4 (bis), 5; f. sg. *sōna-sūnz^u*, v, 1; *sōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y, sōna-kananay*, vii, 11.

sōn^u, adj. deep; — *khāsh*, a deep cut, v, 6.

sōn^u, possess. pron. our, x, 12; with emph. *y, sōnuy*, viii, 13; f. sg. nom. *sōn^u*, viii, 11; x, 5.

sōnd^u, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sōnd^u*, of the servant, viii, 6; *khōdāyē-sōnd^u*, of God, xii, 7; *lāl-shēnāka-sōnd^u*, of the lapidary, xii, 8, 25; *mōl^u-sōnd^u*, of the father, xii, 21, 2; *phakīra-sōnd^u*, of the faqīr, x, 12; *pātashāha-sōnd^u*, of the king, ii, 10; v, 10; vi, 11; *pātashēha-sōnd^u*, of the king, xii, 1, 4; *sōdāgara-sōnd^u*, of the merchant, iii, 1; *sōdāgāra-sōnd^u*, id., iii, 1; *Sōhība-sōnd^u*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sōnd^u*, of the python, viii, 6, 13; *sōnara-sōnd^u*, of the goldsmith, v, 2; *yāra-sōnd^u*, of the friend, x, 4, 11; *Yūsūpha-sōnd^u*, of Joseph, vi, 10; *zān^u-sōnd^u*, of the person, viii, 11.

hīhara-sandis, of the father-in-law, x, 12; *pātashēha-sandis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

mōli-sandi, of the father, xii, 21; *pātashēha-sandi*, of the king, ii, 9; *icazīra-sandi*, of the vizier, xii, 4, 5.

pātashāha-sānd^u, of the king, viii, 1, 13; *sōnara-sānd^u*, of the goldsmith, v, 10.

pātashēha-sāndēn, of the king, viii, 1, 6.

pātashēha-sandyav, of the king, viii, 5.

gōlāma-sūnz^u, of the servant, viii, 11; *khāwanda-sūnz^u*, of the husband, iii, 2; *mōl^u-sūnz^u*, of the father, xii, 19, 20 (ter); *phakīra-sūnz^u*, of the faqīr, x, 8, 14; *pātashāha-sūnz^u*, of the king, v, 7 (bis); viii, 1; x, 14; *pātashēha-sūnz^u*, of the king, x, 5; xii, 1; *rājē-sūnz^u*, of the king, x, 7 (bis); *sōnara-sūnz^u*, of the goldsmith, v, 1, 3, 10.

pātashāha-sanze, of the king, v, 2, 4; *pātashēha-sanze*, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sāndi*, made of gold, v, 3, 4 (bis), 5; *sōna-sūnz^a*, id., v, 1.

C. With sg. an. pron. m. or f. *ām^t-sond^a*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

ām^t-sandī, of her, x, 5; *tām^t-sandī*, of him, i, 3; vii, 6.

ām^t-sūnz^a, of him, iii, 4; xii, 4; *ām^t-sanzi*, of her, xii, 15; *tām^t-sūnz^a*, of her, xii, 15; *nazari tām^t-sanzi-sōty*, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sōnamarg, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, 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-sond^a*, v, 2; *-sāndi* (m. pl. nom.), v, 10; *-sūnz^a* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son^ar*.

saniyās, m. a kind of Hindū ascetic, a *Samnyāsin*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

sapadun, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapod^a*, iii, 7; *sapod^a sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapūz^akh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

- sapañēs z^h katha sara*, two statements became tested for him, i.e. he had two statements tested, x, 4.
- saphar*, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk^u*) *sapharun^a*, xi, 3.
- sapañēs*, 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 *karēn tōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z^h katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.
- sara* 2, see *sarun*.
- sār^t*, an old word, now used in compounds such as *sār^t gatshun*, to be flooded, to be covered with a flood of water, iv, 3.
- sēr*, adj. satisfied, contented, i, 3.
- sīr*, m. a secret, a mystery, ii, 4; *sīr būrun*, to explain a secret, vii, 21; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.
- sōr^a*, adj. all. This word is always used with emph. *y*; m. sg. nom. *sōruy*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sōruy sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 15.
- sūr*, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *tōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
- sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manta*, from amid the ashes, xii, 23.
- sarda*, m. coolness, i, 11.
- saragī*, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.
- srēh*, m. moisture; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.
- srān*, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.
- sarun*, to remember; fut. sg. 1, *sara*, xi, 14.
- sārun*, to carry goods from one place to another, and there to

collect them, to pile up; conj. part. *sōrith*, ix, 9; pres. part. *sārān*, xi, 10; pres. m. pl. 3, *chih sārān*, xi, 6.

sar²ph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see *tih*.

sath, card. seven; (preceding noun) *sath kuth¹*, seven rooms, vi, 3; *sath hēl¹*, seven ears of corn, vi, 15; (following noun) *nāg sath*, seven springs, vi, 15; *gōv^a sath*, seven cows, vi, 15 (fem.); *lāl sath*, seven rubies, x, 2, 5, 12 (bis); *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8; *satan hēlēn* (for acc.), seven ears of corn, vi, 15; *satan gōv^an* (for acc.) seven cows (fem.), vi, 15; *nāgan satan* (for acc.), seven springs, vi, 15; *lālan satan pēth*, on the seven rubies, x, 5; abl. *satae-manza*, from among the seven, x, 12; *satae zamīnav tūl¹*, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4; *sūthā*, id., vi, 3; vii, 9.

sg. abl. *amī sāta*, at that time, iii, 6; xii, 4, 15; with emph. *y. gēmi sātay*, at what time verily, vii, 8.

sōth, m. the season of spring; *sōta*, in the spring time, ix, 7.

sēthāh, adj. very much; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis); or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5; but *sēthāh khōbsūrath*, xii, 10, 5; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthāh gav khōsh*, became much pleased, viii, 11; xii, 9; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12; *sēthāh phyūr^a*, 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; *drātī-sōtin*, (cut) with a sickle, ix, 5; *kalama-sōtin*, (write) with a pen, ix, 12; with, by means of, owing to; *muhima-sōtin*, owing to poverty, i, 4 (bis).

sōty, adv. with, together with ; *sōty dyun*^u, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *sōty hyon*^u, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *sōty tulun*, to carry along (with one), xii, 2 ; *sōty-sōty*, continually in (one's) company, vii, 5.

postpōs. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

amis-sōty, in company with her, v, 7 ; *khāwandas-sōty*, (burnt) together with her (dead) husband, iii, 4 ; *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 ōsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mē-sōty* (intrigues) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-sōty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādamas-sōty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-sōty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-sōty*, xii, 15, 8.

(conversation) with (so and so), *amis-sōty*, x, 7 (bis) ; *kōrē-sōty*, xii, 1.

Special meanings are *pānas-sōty*, with oneself, under one's own control, x, 1, 6 ; *tath-sōty mushtakh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-sōty*, (scratches) with it, xii, 17 ; *bār^hshi-sōty*, (dug) with (his) spear, viii, 7 ; *litri-sōty*, (cut) with a saw, vii, 19 ; *bēdār rōcana-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 ; *ad^hla sōty*, (contented) owing to his justice, i, 3 ; *asara-sōty*, owing to the result,

vi, 16; *bargau-sōty*, owing to the leaves, vii, 10; *mahabata-sōty*, owing to affection, x, 4; *nazari-sōty*, owing to (his) seeing (me), vii, 13; *shikasta-sōty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *bōchi sōty*, owing only to hunger, vi, 16.

*satyūm**, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim**, xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

sivāh, postpos. with the exception of, except, save; *nēmiz matiz sivāh*, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; — *dyun**, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

say, *sōy*, *suy*, see *tih*.

*syod**, adj. straight; as adv. *yimau syod**, straight in front of them, viii, 6, 13.

sōyāsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōcun, to send; fut. pass. part. m. sg. nom. *sōcun** *gatshi panun** *khāscand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyē*, both . . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y*, *ta tih kyāh?* *ti-y*, *ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būz**, *ta tol**, when he heard, then he fled, ii, 7; *yēli mōrun*, *ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindi *tō*. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

tī, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ās-tī*, we also, xii, 1; *mē-tī*, me also, vi, 11; ix, 1; xi, 14; *su-tī*, he also, ii, 4; *tī-tī*, that also, viii, 9; x, 6 (ter); *ā-tī*, thou also, ix, 6; *yi-tī*, this one also, x, 8.

and, xii, 17.

even; *kāh-ti*, any even, i, 5; anyone even, vii, 23; *kēh-ti*, any at all, viii, 9.

tī . . . *tī*, both . . . and, iii, 8; x, 13; xii, 12; *tō-ti*, nevertheless, x, 3.

tī, see *tih*.

tō, in *tō-ti*, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

*tōb*¹, e.g. an humble servant, a subject; with suff. of indef. art. *tōb'yāh*, i. (of a woman), xii, 18.

tōbīr, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6; — *karun*, to interpret, vi, 11, 16.

tōy, m. the blade (of a sword); sg. dat. *tōgas*, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following:—

fut. sg. 3, *tagi*, it will be possible; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me? i.e. of course I can, of course I know how, x, 5; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15; *tsē 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 mūkālūwūā*², will she be possible for thee to be released? do you know how to release her? v, 8; *tagiyē yih pātashāh-kūr² bacāwūā*², can you save this princess? v, 9.

past m. sg. *amis tog² bōzun dōd²*, to her the pain was possible to be understood, she could understand the pain, v, 3; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog²-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,
v, 8.

tih, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis);
v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5,
19 (ter), 20. Used idiomatically in introducing the hero of
a story, as *suh pātashēhā akh ōs*°, that king one was, equivalent
to "once upon a time there was a king", viii, 7; so viii,
9, 11; *su-ti*, he also, 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^{ty}*,
to him verily, ii, 1; viii, 9; xii, 1.

ag. *tām^t*, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tām^t-sond^u*), his; *tām^t-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^{ty}*,
to them verily, them verily, viii, 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, *tasandēn*, ix, 3; (*tām^t-sond^u*), *tām^t-
sūnz^u*, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9;
timay, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis),
10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very,
xii, 19.

dat. *tas*, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20;
tamis, to that, viii, 9; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tīh*, that, iii, 4 (bis), 9; viii, 3, 9, 11; x, 1; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis); v, 8 (bis); xii, 7, 20; *tī-kyāzi*, because, viii, 2; *tī-tī*, that also, viii, 9; x, 6 (ter); *tīy*, that verily, vii, 1 (bis); iii, 9; *tī*, that verily, xi, 1; *tīy*, (for *tīh* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1; v, 4; vii, 27, 8; viii, 6; x, 3; xii, 16, 8; *tath'*, 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-pēth' kani*, in addition to that, iii, 8; *tami-tāl'*, below it, xii, 14; *tāmiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tīh pōshākh*, that garment, xii, 6. Other examples are:—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain); *suy*, that very, ii, 4 (magic power, correlative); vii, 8 (time), 13 (fault); ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7; iii, 5; v, 6; xii, 4, 6 (bis), 11, 4, 5, 24; *tath'*, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7; v, 5; 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 kōli manza*, from in that stream, xii, 4, 6; *tamiy kōli kōli*, along that very stream, xii, 6; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond^a*, of that story, iii, 5.

tōhē, *tōhⁱ*, see *tōh^a*.

thod^a or *thar*, f. the back; sg. obl. *thūd^a* or *thūr^a* 1 (for *thūr^a* 2, see s.v.); sg. abl. *thūd^a-kani* (v, 4, bis), *thūr^a-kani* (v, 4), (turning herself) backwards (from there).

thod^a, adj. erect, upright, standing up, ii, 3; vii, 11; — *wōthun*, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

thaharun, to stay in expectation, to await, wait; pres. f. sg. 1, neg. *chus-na thaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

tāhkhīth (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

tahol^a, m. a groom, x, 5, 12 (quater).

tihond^a, *tihanza*, see *tih*.

tuhond^a, possessive pron. your, ii, 2; xii, 15. Cf. *tōh^a*.

thūñ^a, f. fresh butter. With suff. of indef. art. *thūñ^a-ā*, ix, 4.

thaph, f. a grasp with the hand; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *diñ^a*, to seize, take hold of, *thaph diñ^as*, he seized it, viii, 7; *diñ^an ath thaph*, he seized it, he grasped it, xii, 12;

— *karūñ^a*, to take hold of; *kūr^anas thaph*, he took hold of her, iii, 4; *kūr^as thaph shēmshēri*, he took hold of the sword, iii, 9; *kanas kūr^anas thaph*, he took hold of him by the ear, iii, 9; *karūñ^a gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9; *kūr^as-na kōsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9; *āmⁱ kūr^anas pōshākas thaph*, he caught hold of him by his garment, viii, 9; *tathⁱ kārⁱzi thaph*, you must take hold of it, xii, 11; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); *athas chuh thaph karith*, he is

holding (his) hand, v, 6; *nālas thaph karith*, holding him by the neck, vi, 9; *chuh thaph karith pyālas*, he is holding the cup, viii, 7; — *lāyūñ^a*, i.q. — *kariūñ^a*, v, 9 (poet.).

thūr^a 1, see *thad*.

thūr^a 2, f. a shrub; *pōshē-thūr^a*, a flower-shrub, ii, 3.

thôth^a, adj. beloved, dear, vii, 4; i.q. *tôth^a*, q.v.

thōv^k, see *thawun*.

thawun or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; viii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), *akh bōy^a thōwun wazir*, 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 darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2; *thāwun kuluph*, to unlock, iii, 8 (bis); *thōwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; *thāwiv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thōw^amot^a*, viii, 9.

impv. sg. 2, *thāw*, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9; pl. 2, *thōwiv*, viii, 3; pol. sg. 2, *thāwta*, ix, 4; with suff. 1st pers. sg. dat. *thāwtam*, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. *thāwtan*, ii, 4; pl. 2, *thāw^atav*, ii, 7; fut. with suff. 3rd pers. sg. acc. *thōw^azēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw^a*, viii, 12; with suff. 2nd pers. sg. ag. *thōwath*, vi, 5; x, 12; with suff. 3rd pers. sg. ag. *thōwun*, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. *thōw^anam*, ix, 4; with same, and

also with suff. 3rd pers. sg. dat. *thōw^unas*, iii, 1; xii, 4, 23 (bis); with same, and also with suff. 3rd pers. pl. dat. *thōw^unakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thōw^unas*, xii, 9; with suff. 3rd pers. pl. ag. *thōvikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thōv^un*, xii, 25; with same, and also with suff. 3rd pers.

sg. dat. *thōw^unas*, x, 5, 10; xii, 12; with suff. 3rd pers. pl. ag. *thōv^ukh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuca thōw^umot^u*, x, 12; with suff. 3rd pers. pl. ag. *chukh thōw^umot^u*, x, 12; pl. (without auxiliary) *thōv^umāt^u*, x, 12.

Altogether irregular is the peculiar form *thōv^u-k^u* (xi, 6). This is the m. pl. of the past *thōw^u*, with a pleonastic suffix *-k^u* added. So that we get *thōw^u-k^u*, m. pl. nom. *thōv^u-k^u*.

tu^u, *tu^uyāv*, etc., see *tulun*.

tōk^u, m. a tray; sg. dat. *tōkis*, viii, 4; *tōkis-manz*, viii, 12.

tōkh, m. crushing; sg. abl. *tōka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsūr, m. a crime, a fault, viii, 10; x, 12.

tuk^ura, m. a piece, fragment; pl. nom. *tuk^ura karān^u*, to break or cut into pieces, viii, 6; *shēhmāras chuh karān tuk^ura*, he cuts the python to pieces, viii, 13.

tī-kyāzi, see *tih*.

tal, adv. below; *tal wasun*, to descend, ix, 6; postpos. governing dat., below; *ath^u-tal*, below it verily, ii, 3; *dārē-tal*, under the window, v, 4; *latan-tal*, under the feet, viii, 7; *palangas-tal*, under the bed, viii, 6, 13; x, 7, 8.

tala, postpos. governing abl.; *lari-tala*, issued from under the side, vii, 7.

tāl^u, postpos. governing abl.; *satar zaminav tāl^u*, below the seven worlds, iii, 8; *tamī tāl^u*, below it, xii, 14.

talau, interj. O! Ho! v, 5 (addressed by a woman to her husband); x, 1 (addressed by men to men).

tēli, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tōlun, to weigh (something); inf. sg. obl. *tōlanī āy*, they came to weigh, ix, 10.

tulun, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nam tulān'*, to cut (another's) nails, to manicure, v, 6; *shēmshēr tulūn'*, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15; *tulun sōty*, to carry along with one, xii, 2; *wōth tulūn'*, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākh tulun'*, you must take up the garment, xii, 6; conj. part. *tulith*, iii, 7; pres. m. sg. 3, *tulān chuh*, xii, 17; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14; 1 past m. sg. *tul'*, iii, 1; with suff. 3rd pers. sg. ag. *tulun*, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. *tul'nas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2; pl. *tul'*, xii, 9; with suff. 3rd pers. sg. ag. *tulin*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tul'nas*, v, 6; f. sg. *tuj'*, ii, 9; with suff. 3rd pers. sg. ag. *tuj'n*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujyāw*, xii, 6; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

t^ul^ur^u, f. a bee; *māch-t^ul^ur^u*, a honey-bee, ix, 1, 3, 4, 5; sg. ag. *t^ul^uri*, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. *tālawā-kani*, down from the ceiling, viii, 6.

tālawōñ', m. an oil-seller, an oilman; sg. voc. *tālawōñi*, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — *dyun'*, to cause such weariness, vii, 17.

tām', *tami*, *tim*, *tima*, *timau*, see *tih*.

tum, you (Hindostāni), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see *tih*.

tamis, see *tih*.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

tamaskhuri, f. jesting, joking.

tāmāth, adv. so long (of time); *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

timav, *tamiy*, *tāmiy*, *timay*, *timay*, see *tih*.

tān, m. a limb of the body; pl. nom. *tān*, viii, 7.

tānana, *tan^onana*, *tanānoy*, 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 *ot^a-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; *tsēr-tān*, up to lateness, i.e. during a long time, v, 6; *yot^a-tān*, up to where, i.e. as soon as, xii, 6; *yut^a-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 takhsīr* some fault or other, viii, 10.

By itself, *tān* is used in the sense of *yut^a-tān*, abl., xi, 20; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see *tōr^a*.

tōr 1, m. Mount Sinai; sg. abl. *tōra-pētha*, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

tūr^a, adv. there verily, even there, vii, 20; x, 3.

tōr^a, f. delay; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

tūr^a, see *tōr* 2.

tūr^a, f. an adze; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

tūr^a, f. a tenon (in carpentry), x, 5, 12.

tarbyēth, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trēh or *trih*, card. three; *trih*, x, 1, 12 (as subst.); *trih katha*, three statements, x, 1; *lāl trih*, three rubies, x, 12; *trih rēth*, three months, xii, 6, 11; *zanāna trēh*, three women, xii, 19 (*ter*); *tūhiy trēh*, three times as much, xii, 24; pl. dat. *trēn rēlan-kyut^a khar^aj*, expenses for three months, xii, 5, 11; *yiman zanānan trēn*, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. *-chānas*, vii, 17, 20.

*trōm*¹, f. a copper dish, or tray, viii, 3 (bis), 11.

*trōm*², f. i. q. *trōm*¹, iii, 1.

tārun, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadē pānas tārañē*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ōs^a tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tōr^anam*, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

trēnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

tōrīph, m. praise: *tōrīph-ē-Yūsūph*, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trōp^anas*, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — *cēñ^a*, to drink thirst, i. e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagūñ^a*, thirst to be felt, to become thirsty, viii, 7.

trōf^a, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb^a*, rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yēla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

ṭhanun trōvith, to let drop, throw down, xii, 16, 7; *ṭhanun trōvith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kadith, to take off, doff (clothes), xii, 6; *trāwun mōrith*, to kill (= Hindī *mār dālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshē kākad trāwun^a*, you must throw the paper, xii, 11; conj. part. *trōvith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *trōv^a-māts^a*, x, 8.

impv. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trōvyue* (for *trōvie*), x, 5; pol. pl. 2, *trōv'tav*, 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, *ōs^a trāwān*, i, 5.

past m. sg. *trōw^a*, xii, 7; with emph. *y*, *trōwuy*, 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^anam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trōw^anay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trōwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trōw^ahas*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *trōv^an*, iii, 4.

trëyum^a, ord. third, viii, 8; m. sg. dat. *trëyimis*, viii, 8.

f. sg. nom. *trëyim^a*, xii, 19 (bis); abl. *trëyimi latī*, on the third occasion, viii, 7.

tas, *tasond^a*, see *tih*.

tasālī, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

tāt^a, 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^a*), 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*, ii, 9; *tōtas-manz*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

tot^a, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, *tath^a*, see *tih*.

tōth^a, adj. beloved, iv, 4; i. q. *thōth^a*, q. v.

tithay, adv.; *tithay pōth^a*, in that very manner, xii, 22. Cf. *tyuth^a*.

tāv, m. fever caused by starvation; hence, exhaustion generally as in *sapharun^a tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

tucun, to close (the eyes); 2 past f. pl. *tuvyēyē achē*, he closed his eyes, xii, 22.

tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

tay 2, m. authority; — *karun*, to rule, xi, 3.

tīy, that verily : if that ; see *tih*.

tōyiphdār, m. an artizan ; pl. dat. -*dāran*, xi, 16 (for genitive).

tayār, adj. ready, complete ; — *karun*, to make ready, to complete, prepare, iv, 2 ; xii, 18, 22.

tyūt^u, adv. so soon ; *yūt*^u . . . *tyūt*^u, as soon as . . . so soon, xii, 2.

tyuth^u, adj. such, of that kind ; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24 ; f. pl. nom. *tīsha*, such (women), xii, 19.

tyuth^u (with emph. *y*, *tyuthuy*) is often used adverbially to mean "so", "exactly so", v, 6 ; viii, 7 ; xii, 12, 5. Cf. *tithay*. In viii, 7, it means "at that very time".

tyuth^u is correlative of *yuth*^u, and *tyuthuy* of *yuthuy*.

tsē, see *ts^uh*.

tsōcē, see *tsōt^u*.

ts^uh, thou, ii, 11 ; iii, 2 (fem.), 9 ; v, 3, 5, 7, 12 ; vi, 11 ; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3 ; ix, 1 (bis) ; x, 1, 4, 5, 8, 12 ; xii, 1, 4 (bis), 5, 10, 3 (bis), 5 ; *ts^u-tī*, thou also, ix, 6 ; *ts^uy*, thou verily, i, 10 ; xii, 15.

sg. acc.-dat. *tsē*, v, 10 ; vi, 11 ; viii, 3, 11 ; x, 5, 12 ; xii, 3, 7 (bis), 13, 8, 21 ; *tsē-nishē*, in thy possession, x, 14.

ag. *tsē*, i, 12 (v.l.) ; ii, 11 (bis) ; xii, 20.

gen. For this, the possessive pronoun *cyōn*^u is used, q.v.

pl. nom. *tōh*^u, 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 *tukōn*^u is used, q.v.

thādun or *thādun*, to seek for, search for ; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ōs^usan thādān*, I (fem.) was seeking for him, xii, 15 ; 3 past m. sg. with suff. 1st pers. sg. ag. *thājyām*, I searched (earth and heaven), vii, 26. Cf. *thārun*.

thājyām, see *thādun*.

shanun or *shunun* (*shanun* 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*^u, to put on the neck, tie on to the neck, viii, 10 ; to put on (clothes), xii, 7 ; — *sabakas*, to put to

a lesson, to teach, v, 6; *wōth tshunūā*^a, to throw a leap, to leap, ii, 9; iii, 4; — *kađith*, 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); — *tsařith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunūā*^a, iii, 4; perf. part. f. sg. neg. *chēsna tshunūāmiūs sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-tu*, x, 4; fut. *tshān'zi*, xii, 16.

pres. m. sg. 3, *tshān chuh*, xii, 17.

past m. sg. *tshon*^a, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun^anas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun^ahas*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshun^an*, ii, 9; viii, 10.

past cond. ag. 1, *tshunahō*, v, 6.

tshananāwun (village form for *tshunanāwun*), to cause to be cast;

past pl. m. with suff. 3rd pers. sg. ag. *tshananōvin*, 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, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

tshēta, adj. extinct; *nār gōmot^a 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).

tshyot^a, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshēř^a-han*, a little waste food, x, 5.

tsūj^a, etc., see *tsalun*.

tsakh, fem. rage; sg. abl. *tsakhi-hot^a*, 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. *tsalān*, vi, 8; viii, 13; impve. pl. 2, *tsalie*, 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, *ös^a tsalān*, xii, 25.

1 past, m. sg. 3, *tsol^a*, ii, 7; vi, 8; pl. 3, *tsālⁱ*, viii, 4, 11; f. sg. 3, *tsūj^a*, ii, 9; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chékh tsūj^amüts^a*, ix, 1; 2, *chékh tsūj^amüts^a*, ix, 1; pluperf. f. sg. 3, *ös^a tsūj^amüts^a*, ix, 1.

tsamrun^a, adj. made of leather, leathern, xii, 16, 7.

tsōn, see *tsör*.

tsünd^a, f. a blow, a stroke; — *lāyüñ^a*, to strike a blow (with a sword), iii, 5, 6.

tsānun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. *tsónukh*, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ^anam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

tsop^a, m. a bite; pl. nom. *tsápⁱ hēñⁱ*, to take bites, to bite repeatedly, x, 7.

tsōpōr^a, adv. on all four directions, on all sides, ii, 3, 5; *tsōpōrⁱ*, id., xii, 21, 4.

tsēr, m. delay; — *gathun*, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

tsērⁱ, adv. late, iii, 1.

tsör, card. four, x, 12 (ter); *gay tsör*, they became four, viii, 5; following qualified noun, *mahanivⁱ tsör*, four men, x, 5; *mārawātal tsör*, four executioners, x, 12; *nēcivⁱ tsör*, four sons, xii, 1.

Preceding qualified noun, *tsör dōh*, four days, xii, 23; *tsör hath*, four hundred, x, 1 (bis); *tsör katha* (f.), four statements, x, 6 (ter); *tsör pahar*, four watches, viii, 5; *tsör yār*, four friends, vii, 5; *tsör zāñⁱ*, four persons, x, 1 (bis).

pl. dat. *mārawātalān tsōn*, to four executioners, x, 5; *tsōñ asmānan-pēth*, on the four heavens, iv, 4; *tsōñ zāññ*, to the four persons, viii, 5; x, 5 (bis), 12.

ag. *tsōrav zāññ*, by four persons, x, 1, 2.

tsūr, m. a thief, x, 12 (ter); xii, 1; *lōñⁱ-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9; xii, 1; ag. *tsūrav*, iii, 3 (bis); *tsūrau*, viii, 9 (bis).

tsūr^a, f. theft; — *karūā^a*, to do thieving, to be a professional thief, xii, 1; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1; ag. *tsūri-pō(h)*, like theft, secretly, xii, 6, 7, 17; *tsūri-pōthin*, id., iii, 1.

tsōl^a, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsālēn*, v, 7.

tsūrun, to pick out, select; past cond. sg. 3, *mānē tsūrihē* (for *tsūrihē*), he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (t) l., a leather-cutter (the tool), xi, 14.

tsūryum^a, ord. fourth; m. sg. dat. *tsūrimis*, viii, 11 (ter); ag. *tsūrim^a*, xii, 1.

tsōf^a, f. a loaf; pl. nom. *tsōcē*, v, 7 (bis), 8 (bis).

tsāth, m. a pupil; sg. dat. *tsātas bāhan hatan-hond^a*, (a leader) of twelve hundred pupils, v, 1.

tsātahāl, m. a school, viii, 4, 11; abl. *-hāla*, viii, 4.

tsatun, to cut, to tear. *tsāth tsamun*, to tear (a paper) to pieces, xii, 15; *sar* (or *kala*) *tsatun*, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsatun^a*, his head should be cut off, viii, 6, 11; pl. *tim gatshan tsātān^a*, they must be cut, v, 4; conj. part. *tsāth*, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. *tsatanas*, they will cut for him, v, 7; do. interrog. *tsatanasa*, v, 7; past m. sg. *tsōf^a*, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsāt^anam*, 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. *wōbālī* (m.e. for *wōbālī*), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor^anaḥ*, 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.

imprv. pol. sg. 2, *wuchta*, ix, 4; x, 5; pl. 2, *wuch^atar*,

viii, 1; with suff. 1st pers. sg. acc. *wuch'tōm*, please inspect me, vii, 24; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs^a wuchān*, iii, 1.

past m. sg. *wuch^a*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuchⁱ*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuch'hakh*, they were seen by them, viii, 1.

i. sg. *wuch^a*, x, 3; with suff. 3rd pers. sg. ag. *wuch^an*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch^akh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, 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, *wuchihe*, viii, 10.

wād, f. crookedness, v, 1.

wāda, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wāday-Khōdā dyun^a*, 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. *ōra*, s.v. *ōr*.

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, *ōs^a wadān*, vii, 16; m. pl. 3, *wadān ōsⁱ*, xi, 5.

wōdānē, 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*.

Vigīñāh, m. N. of a certain forest goddess; *Vigīñāh 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.

viñ, m. poison; *pyōs wōlīnjē viñ*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōñh, adv. now, iii, 9; i.q. *wōñ*, q.v.

wōj^a, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. *amī wakta*, at that time, vi, 16.

wōkawun, to draw forth, bring out; conj. part. *anun wōkawith*, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see *yun^a*.

wōlād, m. offspring, issue, progeny; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

walun, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun^a*, ix, 7; pres. m. sg. 3, *chuh walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

wālun (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bōn wālun*, id., viii, 1; *basta wālūn^a*, to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālūn^a*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūn^a*, viii, 6; conj. part. *wōlith*, vii, 17; n. ag. m. sg. nom. with emph. *y. wālāwunuy*, immediately on bringing down, vii, 17; impv. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wālūn*; indic. fut. pl. 1, *wālav*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chēs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wōlith*, viii, 1.

wōlinj^a, f. the heart, x, 5; sg. dat. *wōlinjē*; v, 6; pl. nom. *wōlinjē*, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down; humiliation, humbling (a proud person), vii, 15.

wālawōsh^a, 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.

wumēdūār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1; abl. *wana-manza*, from in the forest, ix, 4; gen. *wanuk^a*, ix, 1, 3, 5; pl. dat. *wanan*, ix, 2; *path wanan*, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17; abl. *wāna-wān*, from shop to shop, i, 2.

won^a, m. a thing said (properly past part. of *wanun*); *wān^a dīn^a*, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till; *wanun phīrith*, to say in reply, to answer, v, 4; *wanun pot^a phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10; abl. *lāg^a wanani*, they began to say, x, 1; conj. part. *wanith*, vi, 16; *mōkalōw^a amī wanith*, she finished telling, ix, 6; perf. part. *won^amot^a*, a thing said, iv, title; f. *wūn^amūb^a*, vii, 30.

impve. sg. 2, *wan*, ix, 6; xi, 20; *wan-sa*, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1; *waniv-sa*, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. *wanyām*, tell ye me, x, 6; pol. sg. 2, *wanta*, iii, 9; x, 1, 8; *wanta-sa*, say please, sir, ii, 4; pl. 2, *wān^ata^a*, 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. *wanamōun*, (a village form), x, 1 (bis), 2; 3, *wani*, vii, 20, 6;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chēh wanān*, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; with emph. *y*, *chēy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2; *wanān chēs*, v, 5.

past m. sg. *won*^u, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won^umay*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won^uthakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *won^us*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *won^un*, he said, viii, 11; neg. *won^un-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won^unas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wān^umay*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wūn^uth*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōica* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh*, x, 1; with suff. 2nd pers. pl. ag. *wañēua*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

wōñ, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wōh*.

wuñ, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; *wuñē*, now and on, still, still more, x, 1; *wuñ^uy*, i.q. *wuñ*, viii, 7.

wōphā, see *bē-wōphā*.

wōphādōrī, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wōphōyī, see *bē-wōphōyī*.

wōphūr, adj. (m.c. for *wōphir*), abundant, plentiful; *wōbīr Yūsūphas chuh wōphūr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wōpar, adj. other; *kus-tāñ wōpar*, someone else, v, 4.

wāra 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

wāra 2, adv. well, thoroughly, properly, vii, 24.

wir, ? gend., a fine (in money); *wir hēth*, bringing the money (to pay a fine), v, 7.

wōr^a 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.

wōr^a 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

wir^d, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wōridāth, ? gend. an occurrence, incident; *kari amis kēntshāh wōridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. *warihy*, xii, 20.

wōra-mōj^a, f. a step-mother, viii, 1, 11; sg. dat. *-mājē*, viii, 11.

wōra-nēcivuv^a, a step-son; pl. gen. *-nēcivēn-hond^a*, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.

wārayāh, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.

wōryuv^a, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wōrivis-manz*, x, 3.

wōrūz^a, f. the second wife of a widower, — *karūh^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. *vēsī*, ix, 1; *vis^aiyi*, 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. *ōs^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; *wāth' guryau pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyon*^a, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log^a wasam*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal warūn^a jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wās'zi*, xii, 14; with neg. *wās'zi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth^a*, iii, 9; xii, 15; pl. 3, *wāth'*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wūth^as*, ix, 4; 3, *wūth^a*, iii, 2; xii, 7; with emph. *y*, *wūth^ay*, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

wis'yiy, see *wēs*.

wath, f. a way, a road, a path, v, 9; xii, 14; *tāh ōs^a-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; *drāe yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *aḍa-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

wāth, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

wōth, f. a leap, jump; — *tulūn^a*, to leap, ii, 9 (bis); — *ṣhunūn^a*, id. iii, 4.

wōth^a, see *wasun*.

wōth^a, see *wōthun*.

wāṭh, m. a camel; abl. *wāṭha-bār*, m. pl. camel-loads, i, 9.

wōṭhun, 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 wōṭhun*, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; *wōṭhun thod^a*, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. *wōṭhith*, ii, 3; v, 6; impv. sg. 2, *wōṭh*, iii, 8 (bis); indic. fut. sg. 3, *wōṭhi*, vi, 15; with suff. 2nd pers. sg. dat. *wōṭhiy thod^a*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wōṭh^a*, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. *wōṭhus*, he up and answered him, viii, 6; x, 2, 6; xii, 21.

f. sg. 3, *wōṭsh^a*, iii, 1, 3; with suff. 3rd pers. sg. dat. *wōṭsh^as*, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. *wōṭhihē-na thod^a*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

wātharun, to spread out; inf. sg. gen. *wātharunuk^a musla*, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. *wātharith*, xii, 21.

wātharun^a, m. a mat, a carpet, xii, 24.

wōṭharun, to wipe clean; inf. obl. *log^a wōṭharani*, he began to wipe clean, viii, 6; imperf. m. sg. 3, *ōs^a wōṭharān*, viii, 6, 13 (bis). *wōṭ^aj^a*, see *wāṭul*.

wāṭul, m. a sweeper, a mihtar; sg. ag. *wāṭal^a*, xi, 14; voc. (addressed by his wife) *wāṭal-gānau*, O pimp of a mihtar, xi, 15; f. *wōṭ^aj^a*, a mihtar's wife, sg. dat. *wāṭ^ajē*, xi, 14; voc. *wāṭ^aj^a*, xi, 15. Cf. *māra-wāṭul*.

wōṭamukh^a, 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 *gatshī*, see *gatshun* 1); *tsē ta asē wāti-na*, is not proper for thee and for us, viii, 3, 11; *kyāh wāti karun*°, what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wōt*° *lālshēnākas-nish*, he came to the lapidary, xii, 25; so *mē-nish*, to me, xii, 22 (bis); *warīras-nish*, to the vizier, xii, 5, 10, 3, 9; *yāras-nish*, to (his) friend, x, 4, 11; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wōtus*, he came to him, xii, 10; *wōts*°, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wōt*° *panun*° *shēhar*, he arrived at his own city, x, 9; *wōt*° *gara*, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in *wōt*° *tath jāyē*, he arrived at that place, xii, 15; or a postposition may be used, as in *wōt*° *shēharas-kun*, he arrived at the city, x, 5; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7; so *janatas-manz*, in heaven, xii, 24 (bis); *shēharas-manz*, in the city, x, 14; xii, 2; *wanas-manz*, in a forest, ix, 1; or (with *pēth*) *wōt*° *nāgas pēth*, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log*° *wātani*, he began to arrive, viii, 6; fut. past part. m. sg. nom. *gotsh*° *wātun*°, v, 7; *gatshī wātun*°, xii, 22 (bis); perf. part. m. sg. nom. *wōt*° *mot*°, xii, 22; conj. part. *wōtith*, vii, 12; xii, 18.

fut. sg. 1, *wāta*, xii, 24; 2, *wātakh*, xii, 16, 24; 3, *wāti*, iii, 9; viii, 6, 8, 11; xii, 15; neg. *wāti-na*, viii, 3, 11; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wōt*°, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. *wōtus*,

xii, 10; pl. *wōt'*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōt'*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōt's*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōt'mot'*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanāwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanāwun*, v, 10.

wālawun, n. ag. of *wātan*, one who arrives, with emph. *y*, as adv. *wālawunuy*, immediately on arriving, xii, 15.

wōts', see *wātan*.

wōth', see *wōthun*.

wūth', see *wasun*.

wutsha-prāng, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wōts's, *wātsāv*, see *wātan*.

wawun, to sow; past m. pl. with suff. 1st pers. sg. ag. *wāwim*, ix, 9.

vyār, m. flower-nectar; with suff. of indef. art. *vyār'āh*, a little nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

viz, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

wuzun, to awake, be awakened, aroused; past f. sg. 3, *wuz'*, viii, 11; with suff. 3rd pers. sg. dat. *wuz's*, viii, 11. In both cases of an evil desire.

wazîr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazîras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazîran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazîra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazîra* (addressed by a subordinate), xii, 4; *wazîra* (ditto), xii, 13; *hā wazîra* (ditto), xii, 19; *hā wazîra* (ditto), xii, 10; *hā wazîrō* (addressed by a superior), ii, 4; pl. nom. *wazîr*, viii, 1, 2; dat. *wazîran*, viii, 4; ag. *wazîrau*, vi, 16; viii, 2.

wazīrī, f. the post or office of a vizier, viziership, xii, 26.

y (izāfat), see *ē*, *i*, *y*.

yā, conjunct. or, ii, 12; viii, 1; yā . . . yā, either . . . or, x, 3, 7; xii, 9.

yī 1 (izāfat), see *ē*, *i*, *y*.

yī 2, yī, see *yih* 1.

Yiblis, m. Iblis, Satan, the Devil, iv, 2.

Yibrāhīm, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; yād-i-Ālāh, memory of God, i, 7; nās'yēh yād hēh, keeping the advice in mind, xii, 17; yād pāwun, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; yād myon^a, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; amis dōd^a ōs^a pēmōt^a yād, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; chus pēwān nayistān yād, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yēd, f. the belly; with suff. of indef. art. yēdāh, 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 *yēkh-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*^a), he, xii, 5; *yāh*, 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; *yī-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of

gen., of them, viii, 1, 4, 11, 12; with emph. *y. yiman^ay*, to them verily, vii, 20; viii, 13.

ag-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y. yimav^ay syod^a*, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihūnz^a*, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y. yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y. yimav^ay*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter). 2, 4, 5, and others; *yūh*, in *yus yūh wazir ōs^a*, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yimⁱ*, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. *yimau*, by these, v, 7; viii, 3, 9; *yimav*, iii, 1; x, 1, 5; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUBST. MASC. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. *y. yī*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yīy*, this very thing, viii, 1; this verily, ii, 5; *yīy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yīy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*^u, 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 ōs*^u, *yūh ōs*^u *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yūh wasīr ōs*^u, *suh chuh hāpatas-manz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond*^u *mor*^u *ōs*^u, *yih trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yih Lālmāl Parī ōs*^u, *tas dyuten rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yih pata ūn*^u *n zīnith*, *sa thōv*^u *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 turjyān*, 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*^u *saphar*, *yus nōyidan ōs*^u *pēsh on*^u *mot*^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.

sg. *yēm*^u, xii, 7.

pl. nom. *yīm*, ii, 9; xi, 8.

sg. *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*, *yīy*, 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.

yihūnz^a, see *yih* 1.

yihay, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

yikh, see *yun*^a.

yēkh-jāh, adv. in one place, (of two persons) together, x, 12; *yēg-jāh*, id., ii, 4.

yikrām, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yēl, m. pulling (with the arms), restraint; abl. *yēla trāwun*, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.

yēli, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; vii, 19 (ter), 26; viii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22. In v, 8, "when" is used in the sense of "if".

yēm^a, *yēmi*, see *yih* 2.

yim 1, *yima*, *yimau*, *yim*^a, *yimi*, see *yih* 1.

yim 2, see *yih* 2.

yimahō, see *yun*^a.

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, *yiman*^ay, *yimis*, see *yih* 1.

yāmāth, adv. as long as, *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

yimav 1, *yimōv*, *yimav^uy*, see *yih* 1.

yimav 2, see *yih* 2.

yimauea, see *yun^u*.

yimay, see *yih* 1.

yimōy, see *yun^u*.

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 *yun^u*.

yun^u, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9; *bāgān^u yun^u*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yun^u*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yin^u*, a smell to come, a smell to be perceived, xii, 15; *gara panun^u yun^u*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yun^u*, to come running, viii, 6; *nēnd^ur yin^u*, sleep to come, v, 6 (bis); *āv tsūrimis zān^u-sond^u pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yicān*, a stink comes from it, i.e. it stinks, ii, 4; *rāth āyē*, night came, x, 5; *subuh log^u yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasulī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyē zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun^u*, 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 yun^u*, to come forth, xii, 12; *phīrith yun^u*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yunⁿ* forms a passive, as in *kⁿnana yunⁿ*, to be sold, vii, 26; *icalana yunⁿ*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yunⁿ*, 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 yunⁿ*, to come will not be possible for me, i.e. I shall not be able to come, x, 3; *tsē gatshī yunⁿ*, thou must come, xii, 7; *tuhondⁿ gatshī yunⁿ*, you must come, xii, 15; abl. *subuh logⁿ yini*, morning began to come, x, 8; fut. pass. part. f. *hētsⁿnas yinⁿ nēndⁿr*, sleep began to come to him, v, 6; perf. part. m. sg. *āmolⁿ*, come (H. *āyā huā*), viii, 6.

impv. sg. 2 (irreg.) *uōla*, 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. *yimaua*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3; *yiwān chuh*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4; pl. 2, *chica yiwān*, viii, 5; f. sg. 3, *chēh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chēs-na yiwān*, v, 6; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. *ō*) *ākhō*, ii, 2; 3, *āv*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (his); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinqües), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākh*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *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, *āmōt*^a (without auxiliary), v, 11; *chuh āmōt*^a, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmūt*^a, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ōsum āmōt*^a, iii, 1; fut. perf. m. sg. 3, *mā āsi āmōt*^a, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

yēngur, charcoal, pl. nom. *yēngar*, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; *-hyuh*^a, like a human being, x, 7 (bis); fem. *-hish*^a, x, 7.

yinsāph, m. compassion, — *gōs* (viii, 4) or *dilas yinsāph pyōs* (viii, 11), he felt compassion.

yinay, see *yun*^a.

yān, adv. as soon as, xii, 15.

yīn^a, see *yun*^a.

yēñewōl^a, 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.

yīpōr^a, adv. in this direction, v, 4. Cf. *apōr*^a.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yāras*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond*^a, x, 4, 11; *yāra-sanzi wāt*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

yār', adv. emph. form of *yōr*, even here, hither; *diyiv yār'*, give ye (them) even here, produce them. x, 12; *wōlīn^a gatshēs yār'* *anūn^a*, bring his heart here (hither), x, 5; *an kākad yār'*, bring the paper here (hither), xii, 15; *cyōn^a gatshi wātun^a yār'*, you must come here (hither), xii, 23; sg. gen. *yār'-hond^a 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*, *yis*, see *yih* 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sond^a*, vi, 10.

yēti, adv. where, in the place which, viii, 11; x, 7.

yit', adv. here, xii, 18; *yit'-kyāh* . . . *āt'-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit'-kyāh* . . . *yit'-kyāh*, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk^a*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot^a, adv. where; *yot^a-tān*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotān*.

yut^a 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt^a*.

yut^a 2, adv. *yut^a-tān*, up to here, i.e. in the meantime, v, 7. Cf. *yutān*.

yūt^a, adv. *yūt^a* . . . *tyūt^a*, as soon as . . . so soon, xii, 2.

yēth, see *yih* 2.

yith, see *yih* 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yētha, adv. how, in the manner which; with emph. *y*, *yēthay pōth'*, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. *y*, *yithay pōthin*, in this very manner, viii, 3.

yuth^a, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth^a*);

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*^u.

yotān, adv. until, (contraction of *yot^u-tān*, see *yot^u*), v, 10.

yutān, adv. in the meantime, (contraction of *yut^u-tān*, see *yut^u*), v, 5.

yitay, see *yun*^u.

yētāt, adv. where, in the place where, xii, 6.

yutuy, see *yut*^u 1.

yūts^u, adj. much, very, *yūts^u-kōl^u*, for a long time, ii, 4.

yucān, see *yun*^u.

yiy 1, *yīy*, see *yih* 1.

yiy 2, see *yih* 2.

yiyi, *yiyiy*, see *yun*^u.

zabān, f. tongue, speech, language; — *karūn^a*, 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^a*, by word of mouth, xii, 16.

zab^ur, adj. superior, excellent, vii, 8, 28; — *gar*, it became excellent, as an interj. all right! xii, 15.

zacē, see *zūt^a*.

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. *-zādan-hond^a*, viii, 4; *shūh-zāda*, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

zod^a, m. a hole; f. *zūd^a* (pl. nom. *zodē*), a small hole, vii, 25.

zid, m. hatred; *amis ōs^a zid Yūsūpha-sond^a*, he hated Joseph, vi, 10.

zāgun, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ōsus dogāy zāgūn dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z^ah, card. two, viii, 8, 11; following noun qualified, *bacē z^ah*, two young ones, viii, 1; *bōy^a-bārān^a z^ah*, two brothers, viii, 5; *bōts^a z^ah*, the two members of a family, husband and wife, v, 9, 10; viii, 1; *gabar z^ah*, two sons, viii, 1; *gul^a z^ah*, the two

fore-arms, v, 9; *gōlām z^oh*, two servants, viii, 5; *gurⁱ z^oh*, two horses, xii, 1; *hūnⁱ z^oh*, two dogs, viii, 4, 12 (bis), 3; *kōdⁱ z^oh*, two prisoners, v, 9; *lāl chis z^oh*, he has two rubies, xii, 3; *nēcivⁱ z^oh*, two sons, viii, 11; *pātashāh-zāda z^oh*, two princes, viii, 3 (bis), 11; *rīnzⁱ z^oh*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z^oh*, two princes, viii, 11; *volinjē z^oh*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z^oh*, these two, viii, 5.

Preceding noun qualified, *z^oh kōdⁱ*, two prisoners, v, 8; *z^oh katha*, two statements, x, 1, 4.

sg. abl. *dōyi lafi*, 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; *yiman dōn pātashōhiyēn kōb^a*, 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 *bōb^a z^oh*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyau*, by the two prisoners, v, 7; *yimau 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, viii, 6, 7, 13 (bis); *pātashēhas khot^a zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

z^ol, m. scratching (with the nails); with suff. of indef. art. *z^olā-z^olā*, 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^a*, to be caught in a net, ix, 7.

Zalikhā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zālū, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — *karun*, to do tyranny, ix, 1; *mē chuh zulm gōmot^a*, tyranny has been done to me, ix, 1 (bis), 6.

zālun, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl^a*, iii, 4; with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.

zima, m. responsibility; *zima karun*, to make a responsibility; *tsōn zanēn kārīn zima tsōr 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^a*, to take responsibility, i.e. to confess, admit, *yih chēs-na hēwān zima kēh*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khōl^anas zima takhsīr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kaisi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zōmba, m. a Yak; pl. nom. *zōmba*, xi, 6.

zamīn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājē-zamīnī*, in mother earth, ix, 9; pl. abl. *satav zamīnav tāl^a*, below the seven worlds, iii, 8.

zan, f. a woman; *marda-zan*, man or woman, vii, 23; *maḥ^ar-i-zan*, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

zīn, m. a saddle; *gur^a zīn karīth*, a horse ready saddled, iii, 8; pl. nom. *zacē-zīn*, rag-saddles, saddles made of rags, xi, 9.

zon^a, m. a man, a male person; *kunuy zon^a*, only one person; *gav kunuy zon^a*, he went alone; sg. gen. *zān^a-sōnd^a*, viii, 11; pl. nom. *zān^a*, x, 1; dat. *zanēn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanēv*, x, 1, 2. Cf. *zūn^a*.

zūn, f. moonlight; *zāna-dab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-dabi*, *-pēth*, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. *y. zinday*, x, 8 (bis).

zang, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii,

4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impv. sg. 2, *zān*, i, 12; 8th *zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *ās' na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zēnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zēnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. ag. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

zīnis, see *zyun*^u.

zūn^u, f. a female person, a woman, xii, 7, 15; pl. nom. *zāñē*, xii, 6, 7; dat. *zāñēn zēth*^u, the eldest of the females, xii, 6. Cf. *zon*^u, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

zōr, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

zīr^u, f. a push, shove, nudge; — *diñ*^u, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; *zargar-nēcyuvāh*, a young goldsmith, v, 2.

zāra-pār, *zāra-pāra*, see *zār*.

zōrāwār, adj. powerful, mighty, xi, 2.

zuryūth (for *zurriyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsany, a word used by Hātim in i, 12, but the meaning of which

is unknown to him; he gives it as part of the traditional text, a variant reading is *tšē āsunuy*.

zūt^a, 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.

zēth^a, see *zyūth^a*.

zīth^a, see *zyūth^a*.

zuv, m. the soul, ii, 4.

zyun^a, 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.

zyūth^a, adj. old, elder, eldest; m. the head or superior of a guild of artisans, v, 1; m. sg. dat. *zīthis-hīhis*, to the elder (of two brothers) (cf. *hyuh^a*), viii, 5; f. sg. nom. *zēth^a*, the eldest (sister), xii, 6.

zyūth^a, adj. long; m. pl. nom. *zīth^a atha dārān^a*, to stretch out the arms, vii, 25.

APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GOVINDA KAULA'S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Govinda Kaula's text. The order of words is the same as that employed in the Vocabulary.

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| <p> <i>a</i> (ē), x, 4. <i>a</i> (i), xi, 4. <i>as</i> (ay), x, 3; xii, 4. <i>as</i> (ay), viii, 11. <i>as</i> (ay), viii, 6, 8. <i>ā</i> (āy), v, 9. <i>au</i> (caret), vii, 13. <i>āy</i> (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>i</i> (ē), vi, 17; x, 4 (2). <i>i</i> (i), x, 13; xii, 10, 5, 7, 9 (3). <i>o</i> (ō), vii, 26. <i>āb</i> (āb), v, 4 (4); viii, 7 (2). <i>āb*</i> (āba), viii, 7 (2); x, 5. <i>ibrahīm</i> (yibrāhīm), iv, 6. <i>ābas</i> (ābus), viii, 7. <i>ābtar</i> (abtar), vi, 12. <i>ach</i> (achē), xii, 22. <i>achan</i> (achēn), v, 11. <i>ad</i> (ada), vii, 20. <i>ad*</i> (ada), viii, 10. <i>adq</i> (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4. </p> | <p> <i>ad*</i> (ada), iii, 1. <i>ade</i> (ada), v, 8. <i>āda</i> (ādā), x, 8; xii, 4, 9, 11, 2. <i>āda</i> (ōra), xii, 12. <i>īdgāh</i> (yīd'kāh), vi, 16 (2). <i>adālat</i> (adālūt^a), v, 9. <i>adāl</i> (ad'la), i, 3. <i>ādām</i> (ādām), iv, 2, 3; vii, 6, 7. <i>ād'mas</i> (ādamas), vii, 6. <i>īdam</i> (yīdam), vii, 6. <i>apsaras</i> (apsaras), x, 12. <i>age</i> (āgē), xi, 4. <i>āga</i> (āgāh), ii, 9. <i>agar</i> (agar), viii, 13. <i>āgur</i> (āgur), viii, 7. <i>āgas</i> (āgas), viii, 6, 8, 11. <i>āgnye</i> (āgayi), v, 7. <i>ah</i> (āh), i, 5; iv, 3. <i>ah'dai</i> (ah'day), i, 2. <i>ahmad</i> (ahmad), i, 13. <i>ahengāran</i> (āhan-gārān), xi, 16. <i>aja</i> (ajē), xi, 7. <i>ak</i> (akh), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2). <i>ak</i> (caret), viii, 7. <i>ak'</i> (ak'), v, 1; viii, 3. <i>ak'</i> (ak'), viii, 1; x, 12; xii, 1. </p> |
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- aki* (*aki*), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.
āk (*āk*), x, 1 (2).
akh (*akh*), i, 4; xii, 10, 5, 9, 21.
akha (*akhāh*), v, 7; viii, 6, 8, 11.
ākhū (*ākhō*), ii, 2.
ākhun (*ōkhun*), xii, 1, 2 (2).
ōkhun (*ōkhun*), xii, 25.
ōkun (*ō-kun*), xii, 23.
ikrām (*yikrām*), x, 14.
akis (*akis*), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6, 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.
akis (*akis*), iii, 4, 7; xii, 2.
q'kith (*akith*), xii, 14.
akay (*ūk^y*), xii, 15.
akoy (*okuy*), xii, 13.
ālau (*ālav*), x, 5 (2), 12 (2); xii, 7, 15.
āl (*āl^a*), viii, 1.
ālīl (*ālīl*), i, 4.
alla (*ālāh*), i, 7.
allah (*ālāh*), ii, 12 (2).
illāh, see *lā illāh*, vi, 17.
ālam (*ālam*), i, 13; iv, 3.
āl'nāsh (*āl'nāsh*), ix, 3.
ālis (*ōlis*), viii, 1.
al vida (*alvidāh*), vii, 16.
*am*ⁱ (*ami*), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).
*am*ⁱ (*āmⁱ*), v, 4 (2); vi, 14; viii, 7, 9 (2).
*am*ⁱ (*āmiy*), v, 9.
*am*ⁱ *kuy* (*amyuk^a*), vi, 15.
*am*ⁱ *sund* (*asond^a*), viii, 9.
*am*ⁱ *suy* (*amis^ay*), viii, 7.
ami (*ami*), iii, 9; v, 4, 5, 11; viii, 13; ix, 1; x, 3.
ami (*amiy*), viii, 1, 6, 10; ix, 1.
ami sūy (*amis^ay*), v, 7.
*am*ⁱ (*ami*), ii, 5, 9; iii, 1, 2, 4 (2), 6, 8, 9; xii, 7, 12.
*am*ⁱ (*āmⁱ*), 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.
*am*ⁱ *say* (*amis^ay*), iii, 4, 8.
*am*ⁱ *sūy* (*amis^ay*), ii, 8.
ami (*ami*), ix, 6; x, 3.
ami suy (*amis^ay*), x, 10.
ām (*ām*), viii, 3, 11, 3.
*a'm*ⁱ (*ami*), xii, 15.
*a'm*ⁱ (*āmⁱ*), xii, 17, 25.
a'mi (*ami*), xii, 15 (8), 7 (2), 8, 20.
a'mi suy (*amis^ay*), xii, 15.
*a'm*ⁱ (*ami*), iii, 1.
*a'm*ⁱ (*āmⁱ*), xii, 15, 8, 22, 5.
a'mi (*ami*), xii, 18, 22, 3.
a'mi sund (*āmⁱ-sund^a*), xii, 7.
ā'mi (*ōmⁱ*), xi, 11.
amōb (*amōb^a*), xi, 18.
amānat (*amānath*), x, 12 (2).
āmpa (*āmpa*), viii, 1.
amār (*amār*), v, 2.
amis (*amis*), viii, 6; ix, 1 (2), 4; xii, 4, 5.
amis (*ami*), x, 5.
amis (*amis*), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; vii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (4), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).
amis (*caret*), x, 7.
amis suy (*amis*), viii, 11.
a'mis (*amis*), xii, 15 (3), 7, 8 (2), 9 (3), 25.

- a'mis* (*amis*), xii, 9, 11, 2, 3 (5), 5 (3), 9 (2), 21, 2 (2), 4, 5.
am'sund (*ām'-sund'*), viii, 6.
amisandi (*ām'-sandi*), x, 5.
amisund (*ām'-sund'*), v, 3; viii, 8, 10.
amisanz (*ām'-sūnz'*), iii, 4.
amisunz (*ām'-sūnz'*), xii, 4.
a'misanz (*ām'-sanz*), xii, 15.
āmūt (*āmūt'*), iii, 1; v, 11; viii, 6; x, 12, 4; xii, 23.
āmūt (*āmūt'*), v, 5.
am' (*ām'*), ii, 5.
am'uk (*amyuk'*), iii, 4.
amyuk (*amyuk'*), iii, 4.
a'm'uk (*amyuk'*), xii, 17.
an (*an*), iii, 5, 9 (2); xii, 15.
ana (*ana*), x, 5; xii, 4, 5, 11.
ani mot' (*ān'māt'*), v, 8.
āna (*ōna*), v, 4 (2).
ānc (*ōna*), v, 4.
and (*and*), x, 5.
andar (*andar*), i, 13; iii, 8 (4).
andas (*andas*), xii, 6.
anhas (*on'has*), vi, 16.
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anik (*ānikh*), v, 9; viii, 1; x, 12.
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anik (*ānikh*), x, 12.
anuk (*onukh*), ii, 11, 2; vi, 16; x, 12.
unuk (*onukh*), vi, 15.
on muth (*on'mot'*), xii, 25.
anān (*anān*), x, 12; xii, 19.
anānai (*anānai*), xii, 16.
anāni (*anāni*), x, 5.
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anun (*anun*), iii, 9.
anun (*anun'*), v, 4; xii, 21 (3).
anun (*anun*), iii, 5.
anun (*onun*), iii, 5; viii, 9 (2); xii, 4.
anān' (*anūn'*), x, 5.
aneñy (*anūn'*), xii, 19, 20 (2).
ansa (*an sa*), xii, 10.
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insān (*yinsān*), x, 7 (3).
anit (*anith*), iii, 1; xii, 4 (2).
añyai (*añēy*), viii, 4.
añye has (*añēhas*), vi, 16.
āñy (*āñ*), x, 5, 12.
an'hai (*ān'hai*), xi, 10.
añyik (*ūñ'kh*), ii, 8.
anyūk (*anyūk*), x, 12.
añyām (*añām*), ix, 2.
añyūm (*anyūm*), vi, 16 (2).
añyēn (*ūñ'n*), xii, 25.
anyin (*ūñ'n*), x, 10.
añythas (*ūñ'thas*), xii, 11.
apōr (*apōr'*), v, 7.
apōr' (*apōr'*), v, 4.
apuz (*apoz'*), v, 9.
ār (*ār*), ix, 3; x, 12.
ār (*ōra*), v, 2.
ār (*ōr'*), xi, 14.
āra (*ōra*), v, 8.
āre (*ōra*), v, 4, 9.
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arām (*arām*), iii, 3, 7; v, 9; viii, 5.
armān (*armān*), iii, 9.
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irān (*yirān*), ii, 1.
arzo (*arz ō*), vii, 26.
as' (*asē*), vi, 5; viii, 1, 3.
as' (*ās'*), v, 10; viii, 3.
asi (*asē*), viii, 11; x, 2, 12 (2); xii, 17.
as' (*ās'*), xii, 1.
ās (*ās*), viii, 7; x, 4, 12.
ās (*ās'*), viii, 9.
āsc (*āsa*), xi, 7 (2).

ās¹ (āsi), vii, 29, 30; viii, 6.

ās¹ (ās¹), viii, 1, 4; xi, 5.

āsi (āsi), i, 2; viii, 7; x, 1, 8 (2).

āsi he (āsihē), ii, 4.

ā¹s¹ (ās¹), xii, 19.

ā¹s¹ (āsi), xii, 23.

ās¹ (ās¹), v, 9; x, 1.

ās (ās), vi, 16; viii, 7.

ās (ās¹), vi, 11; viii, 3 (2), 5, 11 (2); x, 5; xii, 1.

ās (ās²), ii, 1; v, 1, 10; vii, 7, 16; viii, 1; ix, 1; x, 5 (3), 7; xii, 4, 15, 20 (2), 5.

ās (ās³), i, 4, 5, 6; ii, 1 (2), 4, 5 (2), 7, 8, 9 (3), 10 (2), 11 (2); iii, 1 (2); v, 1 (2), 2, 7, 9 (2); vi, 10 (2), 4; vii, 8; viii, 1 (2), 6, 7 (2), 9 (5), 11, 3 (3); x, 4, 7 (2), 10, 2 (2); xii, 15 (2), 25 (2).

ās (āsus), v, 2.

ās, see bud¹ ās, xii, 1.

ās na (ās⁴na), xii, 2.

ās na (ās⁵na), vi, 16.

ās na (ās⁶na), vi, 16.

ās nas (ās⁷nas), v, 6.

ās suy (ās⁸y), vii, 16.

āsa (āsa), iii, 7.

āsa (āsa), x, 14; xi, 19.

ās¹ (ās¹), i, 3; viii, 1, 11; xi, 8.

āsi (āsiy), xii, 11.

ās¹ nāv (āsh¹nāv), x, 6.

ās² (ās²), viii, 7.

ās³ (ās³), i, 1, 2.

īsā (yīsāh), iv, 4.

ōs (ōs⁴), xii, 15.

āsihe (āsihē), ii, 5.

ashka (ash⁵ka), vii, 30.

ashik (ash⁶kh), v, 2 (2).

ashkun (ash⁷kun²), v, 10.

ashkanye (ash⁸kañē), v, 2.

āsh¹ nāv (āsh¹nāv), x, 1.

āshnāv (āsh²nāv), x, 10.

qshis (ōs³s), xii, 9.

āsak (āsakh), i, 3.

āsuk (ōsukh), viii, 2.

ōsuk (ōsukh), xii, 15.

askun (ash⁴kun²), v, 3.

as¹kya (ās¹kyāh), v, 9.

asq (as²l), ii, 8, 11.

as¹ (as²l), xii, 16.

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āsim (āsim), viii, 13.

āsum (ōsum), iii, 1; vii, 11, 5; x, 14.

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asmānau (asmānāv), iii, 8.

as²mānan (asmānan), iv, 4.

āsmut (ōs³mot²), v, 1, 4.

as⁴nau (ās⁴nau), xi, 15.

ās⁵na (ās⁵na), x, 4.

āsan¹ (āsan¹), xii, 5.

āsun (āsun), xii, 10 (2).

āsun (āsun²), xii, 4 (2), 5, 13 (3).

āsan (ōs²san), xii, 15.

ās⁶nas (āsanās), x, 1 (2), 10.

ās⁷nas (āsanās), x, 6 (2).

asar (asar), vi, 16.

asr² (asara), vi, 16.

āsīs (ōsis), x, 5.

āsus (āsus), i, 6; ii, 5; viii, 7, 9; ix, 1; x, 14.

āsus (ōs⁴s), iii, 1; vii, 10 (2); ix, 2; x, 10.

ustād (wustād), ii, 1.

ōstan (ōs⁵than), x, 12.

āsyu (ōs⁶ica), x, 12.

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at (caret), x, 7, 8.

- at*, see *tsāvat*, v, 5.
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ata (*ata*), v, 7.
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at' (*āt'*), viii, 4, 13; x, 8.
at' (*ot'*), x, 14.
at' (*ath*), ii, 4; v, 4, 9, 11, 4; viii, 1, 10.
at' (*ath'*), ii, 3; iii, 7, 9; v, 5; vi, 15, 6; vii, 26; viii, 1 (3), 7; xii, 2, 7.
at' (*athi*), viii, 14; xi, 18.
at' (*atuy*), ii, 10, 1; iii, 1; x, 13.
at (*ath*), iii, 4.
at' (*ati*), iii, 4, 7 (2).
at' (*ath*), x, 7.
at' (*ath'*), i, 13; iii, 7; x, 1, 5.
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at' (*ati*), ii, 1; xii, 17, 8, 9.
at' (*āt'*), xii, 19, 20.
at' (*ath*), xii, 21.
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atho (*atha*), xii, 11.
atih (*atuy*), x, 5.
ath (*ot'*), xii, 18, 25.
āth (*ōth*), iii, 5.
āth' (*ōthi*), iii, 4.
at'h' (*athi*), xii, 15.
at'hi (*athi*), xii, 15.
ithas (*yuthay*), viii, 3.
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athan (*athan*), v, 6.
athas (*athas*), x, 7; xii, 12, 22, 3 (2).
at'kyā (*āth'* *kyāh*), v, 8.
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atir (*ath'* *r'*), vii, 19.
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atsun (*atsun'*), v, 4.
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atuy (*otuy*), iii, 3, 4.
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otuy (*otuy*), ix, 1.
āve (*āv*), xii, 12.
āy (*āy*), viii, 2, 11, 3; ix, 6, 7 (2), 8, 9, 10, 1.
āya (*āyē*), iii, 4.
āye (*āyē*), iii, 4; v, 10; x, 5; xii, 7.
āyi (*āyē*), vii, 26; ix, 1; xii, 2, 7.
āyl (*āyē*), x, 12.
āy (*ōy*), x, 4.
āy (*ōy*), xii, 3.
āyak (*āyēkh*), iii, 1.
āyāl bār (*āyāl bār*), ix, 2.
āyām (*āyām*), iii, 3.
āyem (*āyēm*), v, 5.
āyna (*āy-nā*), ix, 3.
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āyas (*āyēs*), ix, 4.
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āyige (*āyē yih*), v, 7.
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- azich* (*azic^a*), x, 14.
azhda (*aj^adāh*), x, 7 (3).
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bai (*bāy*), viii, 1, 2, 3.
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bāi (*bāy*), iii, 1 (2), 2, 3.
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yem (*yim*), x, 12.

yemi (*yimā*), viii, 4.

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viii, 1 (3), 3 (3), 5 (2), 11 (4),
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viii, 11 ; x, 1, 5, 6, 12 (2) ;
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yār^a (*yāra*), vi, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 1, 2, 3, 4, 6, 7.
yāra (*yāra*), x, 4.
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yōra (*yōra*), i, 6; v, 8.
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yāra (*eyūr^aāh*), ix, 2.
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yāras (*yāras*), x, 4.
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yūsūfas (*yūsūphas*), vi, 16.
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yasinga (*yēsa na*), x, 6.
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yat (*yith*), iii, 5.
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yēt (*yith*), iii, 8.
yēt^a (*yēti*), viii, 11.
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 xii, 15.
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yitam (*yitam*), vi, 2.
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ze, see *kyā ze*, viii, 1.
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zabar (*zabar*), vii, 28.
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zāne (*zāni*), vi, 14; vii, 27, 8, 30.
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zing, see *qa's' zing*, xii, 11.
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zanānā (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
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zanen (*zanēn*), viii, 5; x, 6, 12 (2).
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zanānan (*zanānan*), xii, 11.
zanānān (*zanānan*), ii, 1; xi, 7; xii, 14, 20.
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zinis (*zinis*), xii, 21, 2.
zany (*zūn'*), xii, 15.
za'n' (*zūn'*), xii, 7.
za'n'e (*zānē*), xii, 6.
zānye (*zānē*), xii, 7.
za'nyau (*zanēv*), x, 1, 2.
zun'on (*zanēn*), x, 5.
zanyen (*zānēn*), xii, 6.
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zār' (*zāra*), ii, 5.
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zār (*zār'*), x, 7.
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z'ūn (*zyun'*), xii, 24 (2).
zyūn (*zyun'*), ii, 12.
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APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT,
ARRANGED IN THE ORDER OF FINAL LETTERS,
SHOWING THE CORRESPONDING WORDS IN SIR AUREL
STEIN'S TEXT.

| KAULA | STEIN | KAULA | STEIN |
|--------------------------|--|-----------------------|---|
| Words ending in <i>a</i> | | <i>dēga</i> | <i>dēga</i> . |
| <i>āba</i> | <i>āb²</i> . | <i>nāga</i> | <i>nāge</i> . |
| <i>dōba</i> | <i>dob²</i> . | <i>hanga-ta-manga</i> | <i>hangat² manga</i> . |
| <i>zōmba</i> | <i>zumbā</i> . | <i>ha</i> | <i>ha</i> . |
| <i>sōba</i> | <i>sābā</i> . | <i>bēha</i> | <i>bēhe</i> . |
| <i>ada</i> | <i>ad², adā, ade, ad²</i> . | <i>dōha</i> | <i>doh, doha, doha,</i> <i>doh², doho</i> . |
| <i>ada</i> | <i>ad</i> . | <i>wuchaha</i> | <i>wuch² ha</i> . |
| <i>dōda</i> | <i>du², dūdā, dod²</i> . | <i>pātashāha</i> | <i>pādshah²,</i> <i>pādshāh,</i> <i>pādshāhā,</i> <i>pād²shāhā</i> . |
| <i>gāda</i> | <i>gādā, gāda</i> . | <i>pātashēha</i> | <i>pādshaha,</i> <i>pādshahā,</i> <i>pādshāh²,</i> <i>pād²shahā,</i> <i>pādshahās</i> . |
| <i>gōda</i> | <i>gu², gud², gūda,</i> <i>gūde</i> . | <i>kōha</i> | <i>koh²</i> . |
| <i>banda</i> | <i>bande</i> . | <i>apadakhā</i> | <i>ap²ad²</i> . |
| <i>cēnda</i> | <i>chanda</i> . | <i>chukha</i> | <i>chukā</i> . |
| <i>danda</i> | <i>dand, danda</i> . | <i>shākha</i> | <i>shāk²</i> . |
| <i>shānda</i> | <i>shānda</i> . | <i>mākha</i> | <i>mukhā, mukhe</i> . |
| <i>jēnda</i> | <i>jande</i> . | <i>nākha</i> | <i>nakh²</i> . |
| <i>zinda</i> | <i>zinda</i> . | <i>pākha</i> | <i>pakā</i> . |
| <i>pōda</i> | <i>pādā, pād², pāda,</i> <i>pāda, pā²dā,</i> <i>pāda</i> . | <i>rōzakha</i> | <i>rōz ka</i> . |
| <i>har²da</i> | <i>harde</i> . | <i>yūsūpha</i> | <i>yūsūf²</i> . |
| <i>marda</i> | <i>mardā</i> . | <i>brūha</i> | <i>broho</i> . |
| <i>sarda</i> | <i>sarde</i> . | <i>atha</i> | <i>athā, atho, atā</i> . |
| <i>wōda</i> | <i>vōdā</i> . | <i>bāha</i> | <i>bāthā</i> . |
| <i>zāda</i> | <i>zādā, zāde</i> . | <i>katha</i> | <i>kathā, kathe,</i> <i>katā</i> . |
| <i>shāh-zāda</i> | <i>shahzādā,</i> <i>sh²h-zādā</i> . | | |
| <i>pātashāh-zāda</i> | <i>pātshah zādā,</i> <i>pādshāh zādā</i> . | | |
| <i>raj-zāda</i> | <i>rājā zādā</i> . | | |

| KAULA | STEIN |
|---------------------|--|
| kētha | kh ^o gtha, k ^o eta, k ^o eta, k ^o ita, kyata. |
| bōntha | bōnt ^o , bōnta. |
| pētha | p ^o eth, p ^o etha, p ^o etha, pēta, pyete. |
| yētha | yitha. |
| wūtha | vūnta. |
| tīsha | tīsa. |
| panja | panje, pañje. |
| ash ^o ka | ashka. |
| tūrka | turke. |
| tōka | tok ^o . |
| bāla | bāl ^o , bāla. |
| ad ^o la | adāl. |
| bagala | bag ^o la. |
| hala | hal ^o . |
| chēla | chale. |
| maḥala | mahala. |
| phala | phal ^o . |
| tsātahāla | tsāt ^o hāl ^o . |
| kala | kal ^o , kale, kala. |
| cakla | chakla. |
| lāla | lālā. |
| jumala | jumala. |
| nāla | nāl ^o , nāla. |
| musla | musla, mus ^o la. |
| tala | tala. |
| vōla | vola, vūla. |
| havēla | havāla, havāla, havāle, havālē. |
| yēla | yela, yele, yil ^o , yile. |
| pyāla | pyāla. |
| zāla | zāla. |
| ma | ma. |
| macāma | macāma. |
| nagma | nagma. |
| khēna | kh ^o ema. |
| mukima | mukimma. |

| KAULA | STEIN |
|-----------------------|---|
| cēhma | ceshma. |
| jāma | zhāma. |
| shikama | shikma, shik ^o ma. |
| kalama | kalama. |
| nōma | nomā. |
| pāma | pāma. |
| tima | tim ^o , tima. |
| yima | yima, yim ^o , yimā. |
| zima | zima, zima. |
| na | mā, na, nā, ue. |
| ana | anā. |
| ōna | ānā, āne. |
| bōna | bun ^o . |
| nāḥāna | nā dāna. |
| landana | landana. |
| tog ^o -na | tōg ^o na. |
| chēna | cha nā, che na, che nā, che ne, chana, chena, ch ^o ena. |
| chuna | chu nā, chu nā. |
| wōthihē-na | vutchenā. |
| khāna | khān. |
| chukhna | chuk nā. |
| kashēna | kash nā. |
| nishāna | nishāna. |
| gatshi-na | gats ^o na. |
| kana | kana, kane. |
| kina | king, k ^o in nā, k ^o inna. |
| kōna | kōne. |
| wālena | calena. |
| yēli na | yelina. |
| gatshēm-na | lagimna. |
| yim na | yimna. |
| nuna | nuna. |
| banana | banana. |
| k ^o nana | k ^o ana. |
| tan ^o nana | tannana. |
| tānana | tānana. |
| zanāna | zanāna, zanāna. |

| KAULA | STEIN | KAULA | STEIN |
|-------------------------|---|------------------------|--|
| pāna | pān ^o , pānq, pāne. | kara | kare. |
| māraṇa | māraṇa. | kāra | kāre. |
| ās ^o -na | ās na. | phakīra | fakīra. |
| ās-na | ās ^o -na. | wāra-kāra | vāre kare. |
| sīna | sīn ^o . | ṭuk ^o -ra | tukra. |
| sōna | sune. | māra | māra, māre. |
| chēsna | chesna, chas na, che sa. | shēkmāra | shahmār ^o , shahmāra. |
| kāh chus-na | kahchus na. | nūra | nūr ^o . |
| kūr ^o -na | karus na. | para | para. |
| tas na | tasna. | pāra | pār. |
| yēsna | yasina. | sara | sar, sar ^o , sare, sera. |
| khātūna | khātūna, khātūn. | sūra | sūra. |
| raṭ ^o -na | rothuna, rothung, rotuna, rutun ^o , rutuna. | asara | asr ^o . |
| uana | vanā, vane. | lōra | lōd ^o , lōr ^o , lōra, lōre, tūra. |
| chēvana | ch ^o avna. | wāra | vāre. |
| raucāna | revāna. | yāra | yār, yār ^o , yāra. |
| āyē-na | āyina. | yōra | yōra. |
| yina | yina. | zāra | zār ^o , zāra. |
| zāna | zāna. | wazīra | vazir ^o , vazira. |
| bōzana | bōz ^o -na, bōzana, bōz ^o -ne. | sa | sa, sa, se. |
| kār ^o -zi-na | kar ^o zana, kar ^o r ^o zina. | āsa | āse, āsa, āsa. |
| rōzana | rōzana. | ōsa | ās ^o . |
| wās ^o -zi-na | ra ^o s ^o zina. | di-sa | disa. |
| thōpa | top ^o . | gāsa | gāsa, gāse, gāsu. |
| āmpa | āmpa. | hasa | ha se, h ^o sa, hasa, hasa, hase. |
| ōra | āda, ār, āra, āre, ā ^o -re, vōda. | chēsa | chasa. |
| garu | gar, gar ^o , gara. | bāh hasa | boh ^o sa, boha se. |
| sōdāgara | saudāgara. | ts ^o h hasa | tsahasa. |
| hihara | h ^o ahara. | khāsa | khās, khās ^o . |
| shēhara | shah ^o -ra, shah ^o -ra, shehera. | kusa | kusa. |
| khāra | kār ^o , kare. | dilāsa | dilāsa. |
| mōhara | mohra, moh ^o -ra, moh ^o -ra. | an sa | ansa. |
| pahara | pahara. | nin sa | ninsa. |
| | | taṭanasa | taṭan ^o sa. |
| | | wan-sa | vanse, van ^o sa. |
| | | yēsa | yasa, yesa. |
| | | ta | t ^o , ta, t ^o , te. |

| KAULA | STEIN | KAULA | STEIN |
|----------------------|---------------------------------|------------------------|------------------------|
| aṭa | aṭa. | dava | dava. |
| bata | bat ⁹ , batq, butṭa. | chēwa | ch ⁹ au. |
| bōta | butṭa. | chūwa | chu. |
| mahabata | mahabat. | chūwa | chu. |
| dūta | dittā. | kuwa | kuw ⁹ . |
| gāta | gātā. | jalwa | jal ⁹ va. |
| hata | hatā. | tālawā | tāl ⁹ va. |
| wuchta | wuch tā. | mēwa | m ⁹ eva. |
| khōta | kutā, khotā, | wanamōwa | vanemau, |
| | khutā. | | vanemō ⁹ , |
| nōkhta | nukhta. | | vanemo ⁹ . |
| daskhata | daskutā. | wañēmōwa | vañye mōv. |
| rathā | rath tā. | dopum ⁹ wa | dop ⁹ mau. |
| tshēta | tsetā. | dyutum ⁹ wa | dyūt ⁹ mau. |
| tshōta | tsōt ⁹ . | yimawa | yimau. |
| gatshta | gats tā. | wañēwa | van ⁹ au. |
| wakta | waktā. | kor ⁹ wa | kuru, kurā. |
| tshunta | tsuntā. | kūr ⁹ wa | kara. |
| wanta | vanta, vante. | māriwa | mā ⁹ ryu. |
| niyēn ta | niyantā. | ōs ⁹ wa | ōsyu. |
| zyun ⁹ ta | z ⁹ ūnte. | phūt ⁹ wa | phutu. |
| pata | pat ⁹ , patq. | roṭ ⁹ wa | rutu. |
| pata-pata | patā-patā | partawa | par tav ⁹ . |
| karta | kartā, karte, | nēza | n ⁹ āzq. |
| | kar the. | hanza | hanzq, hanza, |
| sāta | sāt ⁹ , sāthq. | | hanzq. |
| sōta | sōntā. | tihanza | tā hanzq, |
| basta | bastā. | | ti hanzq. |
| shikasta | shikasta. | manza | manzq. |
| bēwāsta | bē vāstu. | rēza | rēzq. |
| tōta | tōta, tōtq, tōt ⁹ , | garza | gar ze. |
| | tōtu. | darvāza | darvāza, darvāzq. |
| tsē ta | ts ⁹ eta. | | |
| chiv ta | ch ⁹ ūta. | | |
| thāvta | thāv tā. | | |
| wāta | vāte. | | |
| katsa | katse. | | |
| kātsa | kāts ⁹ . | | |
| mōtsa | māntsq. | | |
| hētsamatsa | hētsamatsq. | | |
| wa | vu. | | |

Words ending in ā

| | |
|----------|-------------|
| bā | bā. |
| ādā | āda. |
| khōdā | kudā, kūdā, |
| | khudā. |
| bā-khōdā | bā-khudā. |
| mōdā | mudā. |
| pardā | pardā. |

KAULA STEIN

| | |
|----------------------|--|
| <i>phardā</i> | <i>parda.</i> |
| <i>sōdā</i> | <i>sōdā.</i> |
| <i>hā</i> | <i>hā.</i> |
| <i>bēbahā</i> | <i>bē bahā, bēb^hhā, bēbahā.</i> |
| <i>dōhā</i> | <i>doha.</i> |
| <i>pātashēhā</i> | <i>pādshahā.</i> |
| <i>zālīkhā</i> | <i>zālīkhā, zālīkhā.</i> |
| <i>bē-wōphā</i> | <i>bēwophā.</i> |
| <i>srēhā</i> | <i>srēha.</i> |
| <i>ziyāphathā</i> | <i>ziāfat.</i> |
| <i>sūthā</i> | <i>sūtha, sūta.</i> |
| <i>hātshā</i> | <i>hā tsā.</i> |
| <i>kālā</i> | <i>kāla.</i> |
| <i>dalīlā</i> | <i>dalīla, dalīla, dalīlā.</i> |
| <i>bismillā</i> | <i>bismilla.</i> |
| <i>gul'lā</i> | <i>gul'lā.</i> |
| <i>lāyilā</i> | <i>lā illāh.</i> |
| <i>zālā</i> | <i>zilla.</i> |
| <i>mā</i> | <i>ma, mā.</i> |
| <i>hakīmā</i> | <i>hakima.</i> |
| <i>samā</i> | <i>samā.</i> |
| <i>tsē mā</i> | <i>tsima.</i> |
| <i>nā</i> | <i>na, nā.</i> |
| <i>mōdānā</i> | <i>maidānā.</i> |
| <i>radanā</i> | <i>rade nā.</i> |
| <i>hanā</i> | <i>hⁿnā, hana, hana, hanā, hanā, hna.</i> |
| <i>dōba-hanā</i> | <i>dob^hhanā.</i> |
| <i>khēkh-nā</i> | <i>k^heknā.</i> |
| <i>yikh-nā</i> | <i>yihna.</i> |
| <i>ratshi-hanā</i> | <i>ratsehⁿna, ratse hⁿna.</i> |
| <i>khāshēna-hanā</i> | <i>khāshⁿnā hⁿnā.</i> |
| <i>pāri-hanā</i> | <i>pār^hehna.</i> |
| <i>tagēm-nā</i> | <i>tagimna.</i> |
| <i>bani-nā</i> | <i>banina.</i> |
| <i>zāna-nā</i> | <i>zānenā.</i> |
| <i>zanānā</i> | <i>zanānā.</i> |

KAULA STEIN

| | |
|--------------------------|--|
| <i>khōtūnā</i> | <i>khātūnā, kōtūna.</i> |
| <i>āy-nā</i> | <i>āyna.</i> |
| <i>thiūⁿā</i> | <i>thanyā.</i> |
| <i>sōdāgarā</i> | <i>sōdāgar^h, sōdāgarā.</i> |
| <i>phakirā</i> | <i>fakirā.</i> |
| <i>shēhmārā</i> | <i>shah mārā.</i> |
| <i>shēkhā</i> | <i>shahā.</i> |
| <i>dawā</i> | <i>davā.</i> |
| <i>chwā</i> | <i>cha.</i> |
| <i>yā</i> | <i>ya, yā.</i> |
| <i>chyi</i> | <i>cha, chā, che, ch^hā.</i> |
| <i>kyā</i> | <i>kya, kyā. Cf. kyāh.</i> |

| | |
|---------------|----------------|
| <i>balāyā</i> | <i>balāya.</i> |
| <i>pazyā</i> | <i>pazyā.</i> |

Words ending in ai

| | |
|----------------|------------------|
| <i>kōhai</i> | <i>kohāy.</i> |
| <i>yihai</i> | <i>yi hoi.</i> |
| <i>tanānai</i> | <i>tanā nai.</i> |

Words ending in au

| | |
|-----------------------------|---|
| <i>bagau</i> | <i>burgau.</i> |
| <i>hau</i> | <i>ho.</i> |
| <i>kathau</i> | <i>kathau.</i> |
| <i>lālau</i> | <i>lālau.</i> |
| <i>krālau</i> | <i>krālau.</i> |
| <i>talau</i> | <i>talau.</i> |
| <i>mārawātālau</i> | <i>mārawātālau, mārawāt^hlau.</i> |
| <i>timau</i> | <i>timau.</i> |
| <i>yimau</i> | <i>yimau. Cf. yimav.</i> |
| <i>nau</i> | <i>nau.</i> |
| <i>gānau</i> | <i>gānau.</i> |
| <i>nigīnau</i> | <i>nigīnau.</i> |
| <i>ās^h nau</i> | <i>as^hnau.</i> |
| <i>rost^h nau</i> | <i>rust^hnau.</i> |
| <i>tsūrau</i> | <i>tsūrau. Cf. tsūrav.</i> |

| KAULA | STEIN |
|----------|-------------------|
| wazirau | wazirau, wazirau. |
| bātsau | bātsau. |
| dōyau | doyau. |
| kōdyau | kō'dyau, kādyau. |
| sandyau | sandyau. |
| bāranyau | bār'nyau. |
| guryau | gur'au. |

Words ending in ē

| | |
|-------------|--|
| ē | a, i. |
| sūhib-ē | sūhib'. |
| bacē | bachē. |
| jēnotacē | janatach. |
| tsōcē | su chō, suche, tsuche. |
| zacē | zachē. |
| kōdē | kūd'e. Cf. korē. |
| zadē | zade. |
| achē | ach. |
| bōchē | boche. |
| lachē | lache. |
| tōrīph-ē | tā'rīf-i. |
| tsārihē | tsārihe. |
| bāshē | bāshe. |
| khāba-nishē | kāb'nish. |
| nishē | nish, nishi. |
| pēsh-ē | pēshe. |
| pōshē | posha, pōsh', pōshe. |
| tōhē | tohi, toh'i. |
| ajē | ajō. |
| bujē | bujē. |
| gējē | g'ajō. |
| lējē | l'ejō. |
| mājē | māje, māj', māji. |
| dōda-mājē | dod'māj'. |
| wōramājē | wurā māj'. |
| wōlinjē | wālinjō, wālinje, wālinjō, wālinje, wālinj'. |

| KAULA | STEIN |
|-----------|---|
| kranjē | kranj'. |
| rājē | rājō, rāje. |
| wāt'jē | wātūjō. |
| lōyik-ē | lāy'kō. |
| mē | mō, me, m'e, mye. |
| sak'th mē | sakhme. |
| pyōm mē | pyōm'. |
| kar mē | karme. |
| kor' mē | kurme. |
| bēnē | bānye, be'nye. |
| wōdañē | vud'nye, vudanye, vud'nye, vudañye. |
| gañē | gan'i, gañye. |
| kañē | kanye, kañye. |
| ash'kañē | ashkanye. |
| mānē | māne, mā'ni, mānye, mā'nye. |
| panañē | panani, panon'e, panoñye. |
| bōg'rañē | bāg'ranye. |
| wuñē | vuñye. |
| cyāñē | chān'e, ch'āñye. |
| zañē | za'n'e, zañye. |
| dārē | dā'ri. |
| shēhar-ē | shehri. |
| karē | ka'ri. |
| kōrē | kōd', kūd'is, kōd'e, kōd'i, kūd'e, kōdye, kōr'e, kōr'i. Cf. kōdē. |
| marē | mari. |
| miñē-marē | ming' mari. |
| wārē | vāri. |
| asē | as', asi |
| khal't-ē | kal'ti. |

KAULA

STEIN

| | |
|-----------------|---------------------|
| tsē | tsa, tse, tse, tye. |
| āyē | āya, āye, āyi, |
| | āyi. |
| bāyē | bai, bāy*, baye. |
| biyē | bay*, bey, beye. |
| pātashāhbāyē | pādshah bāye. |
| gūr*-bāyē | gūr bāye. |
| grīst*-bāyē | grēst* bāye, |
| | grēstq bāye. |
| dayē | daye. |
| khōdāyē | kudāye. |
| gayē | gay*, gaye, gay*. |
| tagiyē | tag*ē, tag*ye. |
| gatshiyē | gatsiye. |
| jāyē | jai, jāya, jāy*, |
| | jāye. |
| mōyē | moye. |
| nayē | naye. |
| niyē | niy, niy*, niye. |
| rōpayē | rupia, rup*ya. |
| rāyē | rai. |
| barāyē | ba rai. |
| drāyē | drāye. |
| grāyē | grāye. |
| phakīriyē | fakiri. |
| par*yē | pa*riye. |
| hamsāyē | hamsai, ham |
| | sāye. |
| gadōiyē | gadoi yiye. |
| tuvyēyē | tuv*y. |
| kēnzē | kyenzi. |
| sanzē | sanzi, sanzi. |
| pātashāha-sanzē | pādshahāsanzi. |
| pātashēha-sanzē | pādshahā sanzi, |
| | pādshahā sanzi, |
| | pādshahā |
| | sanzi. |

Words ending in ē

| | |
|-------|--------|
| āgē | age. |
| pīchē | pīche. |

KAULA

STEIN

| | |
|-----------|------------------|
| wuchihē | vuch*he. |
| wanihē | wanghe. |
| karihē | karche, ka*rihe, |
| | kari h*ē. |
| marihē | marih*ē. |
| mārihē | marihe, mārihe. |
| āsihē | āsi he, āsihe. |
| chāyihē | ch*aye h*ē. |
| diyihē | diyehe. |
| bālē | bāl*ē. |
| nālē | nāle. |
| gōpālē | gupāl*ē. |
| panaālē | paneāye. |
| gārē | gār*ē. |
| mārē | mārē. |
| tārē | tārē. |
| dukhtar-ē | dukhtarē. |
| kōng-wārē | kutng*ōār*ē. |
| gayē | gay*. |

Words ending in *

| | |
|--------------|--------------------|
| sumb* | sumb. |
| būd* | bud*. |
| hata-būd* | hata bud*. |
| kā* | ka*.*. |
| kō* | kā*d, kā*d*, kūd*. |
| gānd* | gand*, gaydi. |
| hānd* | hand*. |
| sānd* | sand*, sandi, |
| | sand. |
| sōna-sānd* | sunasand*, |
| | sunasand*, |
| | sunasandi. |
| sōnara-sānd* | sunarsandi. |
| rūd* | rōd*. |
| bōg* | bōg*. |
| lag* | lag*, lag*. |
| shēch* | shech*. |
| wuch* | vuch. |
| dōh* | duh*. |
| hih* | hi. |

| KAULA | STEIN | KAULA | STEIN |
|---------------------------------|--|--------------------------------------|--|
| kēh ⁴ | kād. | tsāi ⁴ | tsai ⁴ . |
| hōkh ⁴ | huk ⁴ . | ām ⁴ | am ⁴ , am ⁴ , a'm ⁴ , a'm ⁴ , am ⁴ . |
| wōlamukh ⁴ | vutamak ⁴ . | ōm ⁴ | ā'mi. |
| kāsh ⁴ | kash ⁴ . | kām ⁴ | kam ⁴ . |
| ath ⁴ | at ⁴ , at ⁴ , a't ⁴ , a't ⁴ , at ⁴ , a't ⁴ . | trōm ⁴ | trām, trām ⁴ . |
| āth ⁴ | at ⁴ . | tūrīm ⁴ | tsorim. |
| tōh ⁴ | toh ⁴ , tuh, tuh ⁴ , tuh ⁴ . | tām ⁴ | tam ⁴ . |
| bīth ⁴ | bēth ⁴ , b'āth ⁴ , bāt ⁴ . | yēm ⁴ | yim. |
| cīth ⁴ | chit. | yīm ⁴ | yim, yem ⁴ . |
| kūth ⁴ | ku ⁴ . | din ⁴ | din ⁴ , din ⁴ . |
| pēth ⁴ | p ⁴ eth, pyet. | bāgān ⁴ | bāgen ⁴ . |
| pōth ⁴ | pā ⁴ th ⁴ , pā ⁴ th ⁴ , pā ⁴ th ⁴ , pā ⁴ th ⁴ , pā ⁴ th ⁴ , pā ⁴ ty, pā ⁴ ty. | hūn ⁴ | hūn, hūn ⁴ , hōni. |
| tath ⁴ | tat, tat ⁴ , ta't ⁴ , ta't ⁴ , ta't ⁴ . | kān ⁴ | kan ⁴ , kan ⁴ , kan ⁴ . |
| wāth ⁴ | vat ⁴ , vot ⁴ , vat ⁴ . | lōn ⁴ | lā ⁴ ni. |
| zīth ⁴ | zū ⁴ . | ḍulān ⁴ | dulēny. |
| wāt ⁴ j ⁴ | vātj. | panān ⁴ | pan, pancen, panēny. |
| āk ⁴ | ak ⁴ . | bārān ⁴ | bāran. |
| harāk ⁴ | harik. | prūn ⁴ | prāny, prān ⁴ . |
| rātāk ⁴ | rātik. | āsān ⁴ | āsan ⁴ . |
| thōvik ⁴ | thāvik. | tsātān ⁴ | tsaten ⁴ . |
| nyōvik ⁴ | n ⁴ āvik. | icān ⁴ | van ⁴ . |
| gāl ⁴ | ga ⁴ l ⁴ . | sōmb ⁴ rācān ⁴ | sōmb ⁴ rāva ⁴ n ⁴ . |
| gul ⁴ | gul ⁴ . | lāyān ⁴ | lāyin. |
| hēl ⁴ | hil. | myōn ⁴ | mēn ⁴ , myē, m ⁴ ēn. |
| tahāl ⁴ | tahāl, tahāl ⁴ , tahāl ⁴ . | zān ⁴ | zan ⁴ . |
| mōl ⁴ | ma ⁴ l. | dazōn ⁴ | dazān ⁴ . |
| nōl ⁴ | nāl, nāl ⁴ , nāl ⁴ , nāl ⁴ . | tsāp ⁴ | tsap ⁴ . |
| gōpōl ⁴ | gupāl ⁴ . | bār ⁴ | bar, bari. |
| tāl ⁴ | ta ⁴ l ⁴ . | mē bār ⁴ | mebar. |
| tul ⁴ | tu ⁴ l ⁴ . | dōr ⁴ | dār. |
| gāt ⁴ l ⁴ | gātily. | gār ⁴ | gar ⁴ . |
| vātāl ⁴ | vātāl ⁴ . | gur ⁴ | gur, gur ⁴ . |
| | | gūr ⁴ | gūr. |
| | | phir ⁴ | phir ⁴ . |
| | | hār ⁴ | hār ⁴ hari. |
| | | shur ⁴ | shuri. |
| | | kōshir ⁴ | kāshir ⁴ . |
| | | kār ⁴ | kār, kār ⁴ . |

KAULA STEIN

| | |
|------------------------------------|---|
| kūr ^t | kūd ^t . |
| mōr ^t | mā ^t r ^t . |
| apōr ^t | apā ^t r ^t , apā ^t r ^t . |
| bōpōr ^t | so pā ^t r ^t i, so pā ^t r ^t . |
| yīpōr ^t | yīpā ^t r ^t . |
| tūr ^t | tōr ^t , tūri. |
| tūr ^t | tūr ^t . |
| pathwōr ^t | pat ^t wār ^t . |
| yūr ^t | yūr ^t , yūr ^t , yūr ^t , yūry. |
| murdamāzōr ^t | murde māzā ^t ry. |
| ās ^t | as ^t , as ^t , a ^t s ^t . |
| ās ^t | ās ^t , ās ^t , ās ^t , ās ^t . |
| at ^t | at ^t , a ^t t ^t , at ^t . |
| dūt ^t | dūti. |
| langūt ^t | longūt ^t . |
| khāt ^t | khat ^t , ka ^t t ^t . |
| kūt ^t | kūt ^t , kūt ^t . |
| kūt ^t | kāt ^t . |
| lōk ^t | lokat. |
| lōt ^t | lu ^t t ^t . |
| māt ^t | mat ^t . |
| gānd ^t māt ^t | gand ^t maty ^t . |
| gamāt ^t | gamat ^t , gamat ^t , gamut ^t . |
| lāg ^t māt ^t | lāg ^t mat ^t . |
| lōg ^t māt ^t | lāgimat ^t . |
| mumāt ^t | momut ^t . |
| an ^t māt ^t | ani mot ^t . |
| dūt ^t māt ^t | d ^t ūtmat ^t , d ^t ūtmaty ^t . |
| thōv ^t māt ^t | thāymak. |
| rāt ^t | rat ^t , ra ^t t ^t . |
| mōtasūt ^t | mut ^t sāt ^t . |
| tāt ^t | tat ^t , tat ^t . |
| yēlāt ^t | ye tā ^t t ^t . |
| wōt ^t | vāt ^t , vāt ^t , vāt ^t , vāt ^t t ^t , vāt ^t t ^t . |
| yūt ^t | yi, ye ^t , ya ^t t ^t , ye ^t ty. |
| nēciv ^t | nechiv. |

KAULA STEIN

| | |
|-----------------------|-------------------------|
| pōlādōv ^t | pōlādeev ^t . |
| mahaniv ^t | mahnīyig ^t . |
| kañiv ^t | kañyev ^t . |
| shēstrāv ^t | shastrev ^t . |
| bīy ^t | bēy. |
| bōy ^t | bāi, bāy. |
| day ^t | diya. |
| ladōy ^t | ladāi. |
| gawōy ^t | gavāi. |
| hū hāz ^t | yāhaz ^t . |
| rīnz ^t | rānz, rēnz, rīnz. |
| pāz ^t | paz, paz ^t . |
| rūz ^t | rōz, rōz ^t . |

Words ending in i

| | |
|-------------------------|---|
| i | a, i. |
| zūnadabi | zūn ^t dabi. |
| sōhib-i | sāhibi. |
| dādi | dā ^t de. |
| vōlād-i | vulādi. |
| mahmōd-i | mahmūd ^t . |
| handi | handi, handi. |
| dōn-handi | don handi. |
| gōlañicē-handi | gude nyechi handi. |
| kōndi | kōnda. |
| sandi | sandi, sandi. |
| pūtashēha-sandi | pādshahāsandi. |
| mōt ^t -sandi | mā ^t t ^t -sandi. |
| ām ^t -sandi | amīsandi. |
| tām ^t -sandi | tam ^t -sandi. |
| wazīra-sandi | vazīrasandi. |
| sapadi | sapad ^t . |
| wōdi | vōd ^t e, vud ^t e, vōdye. |
| yād-i | yādi. |
| sōnamargi | son ^t margā. |
| bēhi | bche. |
| bōchi | bo che. |
| nēchi | n ^t eche, nyechi. |
| phahi | phahi. |

| KAULA | STEIN |
|-----------|--------------------|
| shāh-i | shāhī. |
| kōh-i | kōh'e. |
| hakh-i | ha'khi. |
| rakhi | rakhi, rakh'e. |
| tsakhi | tsakh', tsakh'e. |
| bār'shi | barsha. |
| vālawāshi | vāle vāshe. |
| athī | a'th', a'thī, at'. |
| ōthī | āth'. |
| wōthī | vuthi. |
| gatshi | gatsa, gatse. |
| | gatsē, gatsi. |
| mē gatshi | m'egatse. |
| matshi | mat'a, mats'e. |
| ratshi | rat's han. |
| māji | māje, māji, |
| | māj, mā'ji. |
| dōda-māji | dod'māj. |
| krāji | krāje. |
| aki | ak', aki. |
| bal'ki | balki. |
| lōyik-i | lā'ki, lāyiki. |
| dōli | doili. |
| gali | ga'li. |
| dōkhil-i | dākh'li. |
| kōli | kul'e, kulje. |
| kuli | kul'. |
| mōkali | mokli, mukli. |
| rumāli | rumāli. |
| sōli | sulli. |
| suli | sul'a. |
| tēli | tel'a, teli, til'. |
| rāt'li | rāt'li. |
| yēli | yeli, yel'. |
| ami | am', ami, am', |
| | ami, a'm', |
| | a'mi, a'm', |
| | a'mi, amis. |
| kami | kami. |
| hukm-i | huk'ma. |
| salāmi | salāmi. |

| KAULA | STEIN |
|-----------|-------------------|
| namī | nam'. |
| tamī | lam', tami, tam', |
| | ta'mi, ta'mi. |
| patimi | pat'amī. |
| yēmi | yam', ye'mi. |
| yimi | yami, yemi. |
| trēyimi | treyimi. |
| bani | ban'a, bani. |
| dini | dina. |
| dīn-i | dīn'. |
| hani | hani. |
| dachini | dach'na. |
| vuchani | vuch' ne. |
| khēni | khyeni. |
| khōni | kun'a. |
| kani | kane, kan', kani, |
| | kan', ka'ni, |
| | ka'n'. |
| kuni-kani | kun'ka'n'. |
| kuni | kun'a, kuni, |
| | kun'. |
| phōlani | pholen', phuleni, |
| | phulen'. |
| tōlani | tōlanī. |
| mani | mane. |
| zamīni | zemāni. |
| anani | anani. |
| k'nani | kanani. |
| panani | panane, panani', |
| | panani, |
| | paneni. |
| vanani | vaneni. |
| zanāni | zanana, zanāna |
| wōtharani | vutherani. |
| karani | karna, kar'ni, |
| | karani, |
| | kar'a'ni. |
| mārani | māranī. |
| nērani | nā'rini. |
| kāsani | kās'ni, khāsani. |
| wasani | vasani |

| KAULA | STEIN |
|------------------|---|
| <i>khātūni</i> | <i>khātūni</i> , <i>khātūni</i> , <i>khātūni</i> , <i>khā tūni</i> , <i>khātūni</i> . |
| <i>sultān-i</i> | <i>sultān</i> . |
| <i>atāni</i> | <i>atāni</i> . |
| <i>vātāni</i> | <i>vātāne</i> . |
| <i>vani</i> | <i>vane</i> . |
| <i>yini</i> | <i>yini</i> . |
| <i>lāyēni</i> | <i>lāyine</i> . |
| <i>myāni</i> | <i>myāni</i> . |
| <i>zāni</i> | <i>zāne</i> , <i>zāne</i> . |
| <i>zēni</i> | <i>za'ni</i> , <i>zā'ni</i> . |
| <i>rōzani</i> | <i>rōzan</i> . |
| <i>bēni</i> | <i>be'nye</i> . |
| <i>ka'ni</i> | <i>kanye</i> , <i>ka'nye</i> . |
| <i>mal'ka'ni</i> | <i>malkānye</i> . |
| <i>panāni</i> | <i>panē'ne</i> , <i>panēnye</i> . |
| <i>tilavāni</i> | <i>tilavānye</i> . |
| <i>dapi</i> | <i>dapi</i> , <i>dapi</i> . |
| <i>thapi</i> | <i>tha'pi</i> . |
| <i>bāri</i> | <i>bā'ri</i> . |
| <i>kabari</i> | <i>ka'bāra</i> . |
| <i>dāri</i> | <i>dā'ri</i> , <i>dā'ri</i> . |
| <i>dūri</i> | <i>dūri</i> . |
| <i>dadari</i> | <i>dad'ri</i> . |
| <i>gari</i> | <i>gar</i> , <i>ga'ri</i> . |
| <i>guri</i> | <i>gur</i> . |
| <i>makh'r-i</i> | <i>makhri</i> . |
| <i>shamāhēri</i> | <i>shamāhēr</i> , <i>shamsēri</i> , <i>samshēri</i> . |
| <i>kari</i> | <i>ka're</i> , <i>ka'rē</i> , <i>ka'ri</i> , <i>ka'ri</i> . |
| <i>kōri</i> | <i>kōd'</i> , <i>kōd'e</i> , <i>kōd'</i> , <i>kōd'ri</i> , <i>kōr'e</i> . |
| <i>phikiri</i> | <i>phikri</i> . |

| KAULA | STEIN |
|------------------|---|
| <i>lashkari</i> | <i>lashkar</i> , <i>lashkar</i> , <i>lashka'ri</i> , <i>khā'kan</i> . |
| <i>lari</i> | <i>lā'ri</i> . |
| <i>t'ri</i> | <i>tulari</i> . |
| <i>māch-t'ri</i> | <i>māch-tulari</i> , <i>māch-tulari</i> , <i>māsh-tulari</i> . |
| <i>mari</i> | <i>mari</i> , <i>ma'ri</i> . |
| <i>miñē-mari</i> | <i>miñ'ri</i> , <i>ma'ri</i> . |
| <i>tōri</i> | <i>tō'ri</i> . |
| <i>lūri</i> | <i>lū'ri</i> . |
| <i>tsūri</i> | <i>tsūri</i> , <i>tsū'ri</i> , <i>tsū'ri</i> , <i>tsū'ri</i> . |
| <i>kōng-wāri</i> | <i>kung'vār</i> . |
| <i>nazari</i> | <i>naz'ri</i> , <i>naz'ri</i> . |
| <i>āsi</i> | <i>ās</i> , <i>āsi</i> , <i>ā's</i> . |
| <i>ka'si</i> | <i>ka'si</i> , <i>ka'si</i> . |
| <i>kōsi</i> | <i>kāsi</i> . |
| <i>lasi</i> | <i>lasa</i> . |
| <i>wa'si</i> | <i>vā'ni</i> . |
| <i>ti</i> | <i>ti</i> , <i>t'e</i> , <i>t'i</i> . |
| <i>ati</i> | <i>at</i> , <i>at</i> , <i>at'i</i> , <i>at'e</i> . |
| <i>bōti</i> | <i>bot'</i> . |
| <i>kāh ti</i> | <i>kahti</i> . |
| <i>pēth' ti</i> | <i>p'eti</i> . |
| <i>kati</i> | <i>kat</i> , <i>koti</i> , <i>ka'ti</i> , <i>ka'ti</i> , <i>kat'e</i> , <i>kat'i</i> , <i>katye</i> . |
| <i>la'fi</i> | <i>la'fi</i> , <i>la'fi</i> . |
| <i>tāl' ti</i> | <i>tā'li</i> . |
| <i>ma'fi</i> | <i>mat</i> . |
| <i>mē-ti</i> | <i>mā'ti</i> , <i>m'eti</i> . |
| <i>hēkmat-i</i> | <i>kekamati</i> . |
| <i>drāti</i> | <i>drātis</i> . |
| <i>hazrat-i</i> | <i>hazrat</i> , <i>hazrat</i> , <i>hazrat</i> , <i>hazret</i> , <i>hazret</i> , <i>hāzret</i> . |

| KAULA | STEIN |
|--------------------------|--|
| suti | sut ⁱ . |
| tati | tal ⁱ , ta ⁱ ti, ta ⁱ t ⁱ , tal ⁱ . |
| ti-ti | titi. |
| tō-ti | tōt ⁱ . |
| tā-ti | tāt ⁱ . |
| uati | val ⁱ , va ⁱ t ⁱ , va ⁱ ti, val ⁱ e. |
| wāti | vāt ⁱ , vā ⁱ t ⁱ , vāt ⁱ . |
| yēti | yat ⁱ , yet ⁱ . |
| yi-ti | yi ti. |
| yiti | yeti, yit ⁱ . |
| hāvi | hāxi. |
| shēstravi | shast ⁱ rvi, shūt ⁱ ravi. |
| bāyi | bāya, bāye. |
| grist ⁱ -bāyi | grēst bāye, grēst ⁱ bāye. |
| dōyi | dōye. |
| āgoyi | āgaye. |
| khēyi | kheye. |
| lāyi | lāye. |
| salayi | salaye. |
| cārpāyi | palangas. |
| par ⁱ yi | pa ⁱ riye. |
| duō-yi | du ⁱ y ⁱ . |
| havō-yi | havāye. |
| yiyi | yiye. |
| zi | ze. |
| dizi | dizi. |
| bēh ⁱ zi | bih zi. |
| khēzi | khyēzi. |
| tshān ⁱ zi | tshān ⁱ zi. |
| sanzi | sanzi, sanzi. |
| pātashāha-sanzi | pādshahasanzzi. |
| pātashēha-sanzi | pādshahā sanzzi, pādshahā sanzzi. |
| ām ⁱ -sanzzi | a ⁱ misanzzi. |
| sōnara-sanzzi | sunar sanzzi, sunarsanzzi. |
| yāra-sanzzi | yārisanzzi. |

| KAULA | STEIN |
|---------------------|---|
| rōzi | rōzi. |
| kār ⁱ zi | ka ⁱ rzi. |
| marāz-i | marāj. |
| wās ⁱ zi | va ⁱ zā. |
| vizi | vizē. |
| pōv ⁱ zi | pā ⁱ vzi. |
| kyāzi | kyāzi, kyā ze, kyā zi, kyā ⁱ z ⁱ . |
| ti-kyāzi | ti kyā zi. |
| aziz-i | aziza, āziza. |

Words ending in ī

| | |
|------------|--|
| urūdi | urūdi. |
| saragi | sargi, sargi, sargēh. |
| shōhi | shāhi. |
| pātashōhi | pādshāhi, pādshāhi, pād ⁱ shāhi. |
| jūshi | jōshi. |
| hab-jūshi | habjōshi. |
| wōbālī | vu bālī. |
| dōti | dā ⁱ ti. |
| tasālī | tas ⁱ ti. |
| miskīnī | miskīnī. |
| wōphādōri | vuph dā ⁱ ri, vupha dā ⁱ ri, vupha dā ⁱ ri. |
| tamaskhurī | tamiā kuri. |
| phakīrī | fakīrī. |
| nōkarī | navkrī, nōk ⁱ ri. |
| parī | pa ⁱ r ⁱ , pa ⁱ ri. |
| huzūrī | hazūri. |
| vazīrī | vazīri. |
| vēsī | vesī. |
| tī | tih. |
| bālī | balti. |
| masnavī | masnavī. |
| guznavī | guznavī. |
| pōravī | pāravī. |

KAULA STEIN

| | |
|------------|--------------------------|
| yā | yi. |
| judōyī | zhudāi. |
| wōphōyī | vuphāi. |
| bē-wōphōyī | bēvophāi. |
| bēwōphōyī | bē vuphāi. |
| gum-rōyī | gum ^u rā yiy. |

Word ending in ō

| | |
|-------|----------------------------|
| kē-hō | k ^u aho, kyaho. |
|-------|----------------------------|

Words ending in ō

| | |
|----------------------|---------------------|
| ō | o. |
| sōhibō | sāhibō. |
| hō | hō. |
| khōs ^u hō | khāsīhō. |
| ākhō | ākhu. |
| tsākhō | tsākhū. |
| kathō | kathu. |
| phakīrō | fakīrō. |
| vazīrō | vaziro. |
| hatō | hatō. |
| jāwō | jāo. |
| khōdāyō | kodāyu. |
| khyō | kh ^u au. |
| atsayō | atsayo. |
| arz ō | arzo. |

Words ending in ō

| | |
|---------------|----------------------|
| lagahō | lagaha. |
| chalahō | chalahā. |
| dimahō | dīm ^u ha. |
| yimahō | yimahā. |
| yith tshunahō | yetsanā ha. |
| karahō | kare ha, karaha. |
| bāwahō | bāwā ha. |
| hāwahō | hāw ^u ha. |

Words ending in ^u

| | |
|-------------------------|-----------|
| amōb ^u | amōb. |
| sumb ^u | sumb. |
| ritas sumb ^u | ritasumb. |

KAULA STEIN

| | |
|-------------------------------------|--------------------------------------|
| bod ^u | būl. |
| dod ^u | dud. |
| dōd ^u | dād, dōd. |
| shod ^u | shod. |
| thod ^u | thud. |
| kod ^u | kur. |
| mod ^u | muđ. |
| mūd ^u | mōđ, mūd. |
| gōnd ^u | gund. |
| hond ^u | hund. |
| pātashōhī-hond ^u | pādshāhīhund. |
| kathī-hond ^u | kat ^u ekund. |
| mājē-hond ^u | māje hund. |
| lālan-hond ^u | lālan hund. |
| tihond ^u | tihund. |
| tuhond ^u | tuhund. |
| konđ ^u | kund. |
| sonđ ^u | sund. |
| asonđ ^u | am ^u sund. |
| sōhiba-sonđ ^u | sāhib ^u sund. |
| pātashāha-sonđ ^u | pādshāh ^u sund. |
| pātashēha-sonđ ^u | pādshahā sund. |
| | pādshahāsund. |
| shēnāka-sonđ ^u | shinākasund. |
| mōl ^u -sonđ ^u | mā ^u l ^u sund. |
| ām ^u -sonđ ^u | am ^u sund. |
| | amisund. |
| | q ^u mi sund. |
| gōlāma-sonđ ^u | gulāmasund. |
| sōdāgāra-sonđ ^u | saudāgārasund. |
| phakīra-sonđ ^u | fakīrasund. |
| sōnara-sonđ ^u | sunārsund. |
| yāra-sonđ ^u | yārasund. |
| khōdāyō-sonđ ^u | khudāyērsund. |
| sapod ^u | sapud. |
| rūd ^u | rūd. |
| syod ^u | syud, s ^u ud. |
| log ^u | log, lug. |
| lōg ^u | lōg. |
| shōng ^u | shung. |
| tog ^u | tug. |

| KAULA | STEIN | KAULA | STEIN |
|-------------------------|---|---------------------------|--------------------------------------|
| wuch ^u | wuch. | kōl ^u | kōl. |
| lyukh ^u | l'ūkh. | mōl ^u | mōl, mōr. |
| rosh ^u | rush. | buñul ^u | buñyul. |
| buth ^u | but. | tul ^u | tul. |
| khoth ^u | khut. | tsol ^u | tsul. |
| thōth ^u | tōt. Cf. tōth ^u . | yeñewōl ^u | yeñgi eāl, yeñyiwōl, yeñy'eōl. |
| kuth ^u | kut. | zōl ^u | zōl. |
| moth ^u | mut. | kyom ^u | kyum. |
| tōth ^u | tōt. Cf. thōth ^u . | trēyum ^u | trejimi. |
| woth ^u | eut, vuth. | pōntsikum ^u | pānts'ūm. |
| wōth ^u | voť, vut, voth, vuth. | kadun ^u | kadun. |
| yuth ^u | yūth. | ladun ^u | ladun. |
| byūth ^u | byūt, byūt, byōth, byōth, byūth. | mangun ^u | mangun. |
| dyūth ^u | dyūt, dyut, dyūth ^u , wuch. | hūn ^u | hūn. |
| kyuth ^u | kypat. | dēshun ^u | dēshun. |
| myūth ^u | myūt. | tsun ^u | tsun. |
| zyūth ^u | zyut. | gatsun ^u | gatsun. |
| gōts ^u | gōts, guts. | qsh'kun ^u | qshkun, qskun. |
| hyuh ^u | h'u, hyu. | galun ^u | galun. |
| khābuk ^u | kābuk. | tulun ^u | tulun. |
| bāguk ^u | bāguk ^u . | anun ^u | anun. |
| dōhuk ^u | dohuk. | khanun ^u | khanun. |
| watharanuk ^u | vat'ranuk. | panun ^u | panen, panun. |
| nayistānuk ^u | nayis tānuk. | dapun ^u | dopen. |
| wanuk ^u | wanuk. | sōmb'run ^u | somb'run. |
| jēnatuk ^u | jan'tuk, jan' tukh. | sapharun ^u | safarun. |
| amyuk ^u | am' kuy, am'uk, amyuk, a'm'uk. | watharun ^u | vat'run. |
| kamyuk ^u | kam'ūk. | karun ^u | karun. |
| gōdanyuk ^u | gudeñyuk. | mārun ^u | mārun. |
| hatsyuk ^u | hats'uk. | sōn ^u | sōn. |
| ōl ^u | āl. | sōn ^u | sun. |
| phol ^u | phul. | āsun ^u | āsun. |
| phōl ^u | phul. | khasun ^u | khasun. |
| shēkul ^u | shuhul. | bikarmājētun ^u | vikarmājētun. |
| | | tsatun ^u | tsatun. |
| | | wātun ^u | wātun. |
| | | atsun ^u | atsun. |
| | | won ^u | vun. |
| | | nērawun ^u | nērawun. |

| KAULA | STEIN |
|-----------------------------|--|
| <i>trāwun</i> ^u | <i>trāwun.</i> |
| <i>kāsawun</i> ^u | <i>kās^uwun.</i> |
| <i>yun</i> ^u | <i>h^uün, yün.</i> |
| <i>byon</i> ^u | <i>b^uün, b^uyün.</i> |
| <i>cyon</i> ^u | <i>chun, ch^uun.</i> |
| <i>cyön</i> ^u | <i>chön, chön^u, chöny, ch^uön.</i> |
| <i>dyun</i> ^u | <i>dyun.</i> |
| <i>hyon</i> ^u | <i>h^uun.</i> |
| <i>khyon</i> ^u | <i>khyun.</i> |
| <i>myön</i> ^u | <i>myän, myön.</i> |
| <i>zyun</i> ^u | <i>zün, z^uün, zyün.</i> |
| <i>zon</i> ^u | <i>zun.</i> |
| <i>bōzun</i> ^u | <i>bōzun.</i> |
| <i>sōzun</i> ^u | <i>sōzun.</i> |
| <i>gusōn</i> ^u | <i>gosōny.</i> |
| <i>dop</i> ^u | <i>dop, dop^u, dup, dup^u.</i> |
| <i>bōr</i> ^u | <i>bōr.</i> |
| <i>mōdur</i> ^u | <i>mudur.</i> |
| <i>gur</i> ^u | <i>gur.</i> |
| <i>gūr</i> ^u | <i>gūr.</i> |
| <i>phor</i> ^u | <i>phurtas.</i> |
| <i>kor</i> ^u | <i>kud, kqr, kur, kur^u.</i> |
| <i>mor</i> ^u | <i>mud.</i> |
| <i>mōr</i> ^u | <i>mōd, mōr.</i> |
| <i>pūr</i> ^u | <i>pūr.</i> |
| <i>tsōpōr</i> ^u | <i>tsopōr.</i> |
| <i>khōwun</i> ^u | <i>khāwun.</i> |
| <i>hyor</i> ^u | <i>h^uur, hyūr.</i> |
| <i>phyūr</i> ^u | <i>p^uūr.</i> |
| <i>ōs</i> ^u | <i>ās, ās, ās^u, ōs.</i> |
| <i>bus</i> ^u | <i>bus.</i> |
| <i>ot</i> ^u | <i>at^u, ot, ut, qth, uth.</i> |
| <i>hot</i> ^u | <i>hut.</i> |
| <i>ho^u</i> | <i>hot.</i> |
| <i>khot</i> ^u | <i>khot^u, khut, khut^u, khuth, kut.</i> |

| KAULA | STEIN |
|--|---|
| <i>khōt</i> ^u | <i>khut.</i> |
| <i>ko^u</i> | <i>ko^u.</i> |
| <i>ko^u</i> | <i>khuth.</i> |
| <i>kūt</i> ^u | <i>kūt.</i> |
| <i>lo^u</i> | <i>lot.</i> |
| <i>āmōt</i> ^u | <i>āmut.</i> |
| <i>rūd^umot</i> ^u | <i>rōd^umut, rūd^umut.</i> |
| <i>gamōt</i> ^u | <i>gammut, gōmus, gomut.</i> |
| <i>gōmōt</i> ^u | <i>gamut, gomut.</i> |
| <i>lōg^umot</i> ^u | <i>lāg^u mut.</i> |
| <i>dyūth^umot</i> ^u | <i>dyūtmūt.</i> |
| <i>lyūkh^umot</i> ^u | <i>lyūkhmut, lyūkhmut.</i> |
| <i>gōl^umot</i> ^u | <i>gōlmūt.</i> |
| <i>mumōt</i> ^u | <i>momūt.</i> |
| <i>on^umot</i> ^u | <i>on muth.</i> |
| <i>pēmōt</i> ^u | <i>p^uūmut, pyūmut, pyūmut.</i> |
| <i>kor^umot</i> ^u | <i>kurmut.</i> |
| <i>ōs^umot</i> ^u | <i>āsmūt.</i> |
| <i>ro^umot</i> ^u | <i>ratmut.</i> |
| <i>rōt^umot</i> ^u | <i>rot^umut.</i> |
| <i>wōt^umot</i> ^u | <i>rot^umut, vōt^umuth.</i> |
| <i>dyut^umot</i> ^u | <i>dyutmut, dyut^umut, dyūt^umut.</i> |
| <i>thow^umot</i> ^u | <i>thāy mūt.</i> |
| <i>thōw^umot</i> ^u | <i>thāwmut, thāy^umut.</i> |
| <i>lādyōmōt</i> ^u | <i>lādyōmūt.</i> |
| <i>nyūmōt</i> ^u | <i>nyūmūt.</i> |
| <i>no^u</i> | <i>nūt.</i> |
| <i>po^u</i> | <i>phot, phut, put, puth.</i> |
| <i>ro^u</i> | <i>rōt, rut.</i> |
| <i>drōc</i> ^u | <i>drōt.</i> |
| <i>tro^u</i> | <i>truf.</i> |
| <i>hoat</i> ^u | <i>hoat, hoat^u.</i> |

| KAULA | STEIN | KAULA | STEIN |
|--|--|--------------------------------------|---|
| <i>gryūst^u</i> | <i>grost.</i> | <i>krūnd^a</i> | <i>k^orand.</i> |
| <i>tot^u</i> | <i>thuth, tot, tut.</i> | <i>tsund^a</i> | <i>tsund.</i> |
| <i>tsot^u</i> | <i>tsot.</i> | <i>wuch^a</i> | <i>wuch.</i> |
| <i>wot^u</i> | <i>vāt, vōt, vōt', vōt, roth.</i> | <i>bōlbōsh^a</i> | <i>bōlbōsh.</i> |
| <i>yūt^u</i> | <i>yūt.</i> | <i>hish^a</i> | <i>hish.</i> |
| <i>dyut^u</i> | <i>d^out, dyut, dyuth.</i> | <i>zēth^a</i> | <i>zūth.</i> |
| <i>kyut^u</i> | <i>kh^out, khyuth, k^out, kyut, kyuth.</i> | <i>wōch^a</i> | <i>wuts.</i> |
| <i>tshyot^u</i> | <i>tsut, ts^out, ts^out.</i> | <i>wūch^a</i> | <i>wuts.</i> |
| <i>tyūt^u</i> | <i>tyūt.</i> | <i>dōmbij^a</i> | <i>dumbij.</i> |
| <i>hots^u</i> | <i>hots, huts.</i> | <i>dūj^a</i> | <i>doje.</i> |
| <i>bōw^u</i> | <i>bōu.</i> | <i>shēh^aj^a</i> | <i>shahij.</i> |
| <i>thōw^u</i> | <i>thāu.</i> | <i>lūj^a</i> | <i>laj.</i> |
| <i>lōw^u</i> | <i>lāu.</i> | <i>mang lūj^a</i> | <i>mang^olaj.</i> |
| <i>mōkalōic^a</i> | <i>moklau.</i> | <i>mōj^a</i> | <i>māj, mōj.</i> |
| <i>nōw^u</i> | <i>nāu, nōu.</i> | <i>dōda-mōj^a</i> | <i>dođ^omāj.</i> |
| <i>parzanōw^u</i> | <i>parza nāu, parza nāu.</i> | <i>wōramōj^a</i> | <i>wur māj, wur^omōj.</i> |
| <i>sōmb^orōw^u</i> | <i>somb^orau, somb^o rau.</i> | <i>wōlinj^a</i> | <i>vālinje.</i> |
| <i>bamruu^u</i> | <i>bam ru, bam^oru.</i> | <i>tuj^a</i> | <i>tuj.</i> |
| <i>trōu^u</i> | <i>trōu.</i> | <i>gāt^oj^a</i> | <i>gātij.</i> |
| <i>shēstruc^u</i> | <i>shast^oro.</i> | <i>tsūj^a</i> | <i>tsaj, tsaj^ojy.</i> |
| <i>nēcguu^u</i> | <i>n^oechu.</i> | <i>wōj^a</i> | <i>vāj, vāj, vāj^o.</i> |
| <i>mahanyu^u</i> | <i>mahn^oyu.</i> | <i>kōm^u</i> | <i>kām, kāma, kōm.</i> |
| <i>bōy^u</i> | <i>boy, bōy.</i> | <i>trōm^u</i> | <i>trōm.</i> |
| <i>būz^u</i> | <i>bōz.</i> | <i>satim^u</i> | <i>satim^o.</i> |
| <i>poz^u</i> | <i>putz.</i> | <i>pōntsim^u</i> | <i>pāntsim, pānts^oum.</i> |
| <i>apoz^u</i> | <i>apuz.</i> | <i>trēyim^u</i> | <i>triyim.</i> |
| Words ending in ^a | | <i>dōn^a</i> | <i>dān.</i> |
| <i>dōhūc^u</i> | <i>dohuch.</i> | <i>zabōn^a</i> | <i>zabān^oy.</i> |
| <i>nayistānūc^u</i> | <i>nayis tām nuch.</i> | <i>dīn^a</i> | <i>dīn^oy.</i> |
| <i>azic^u</i> | <i>azich.</i> | <i>chōn^a</i> | <i>chān^o.</i> |
| <i>buđ^u</i> | <i>bud.</i> | <i>kūn^a</i> | <i>kan.</i> |
| <i>thūđ^u</i> | <i>tađ, tor. Cl. thūr^a.</i> | <i>wāluñ^a</i> | <i>vālañ^oy.</i> |
| <i>kūđ^u</i> | <i>kūd. See also kūr^a.</i> | <i>nūñ^a</i> | <i>nañ^oy.</i> |
| | | <i>anūñ^a</i> | <i>anān^o, anēñ^oy.</i> |
| | | <i>tshunūñ^a</i> | <i>tsyneñ^oy.</i> |
| | | <i>panūñ^a</i> | <i>panen, panen^o, panen^o, paneñ^oy, paniñ^oy.</i> |

| KAULA | STEIN |
|---|--|
| <i>karūn^a</i> | <i>karin^a, kareñy,</i> <i>kariny.</i> |
| <i>sōn^a</i> | <i>sān^a, sã^añy.</i> |
| <i>wasūn^a</i> | <i>vasan^a.</i> |
| <i>bikarmājētūn^a</i> | <i>vikarmājiteñy.</i> |
| <i>mōtūn^a</i> | <i>mōteny.</i> |
| <i>bachwūn^a</i> | <i>bachāwiny.</i> |
| <i>pakawūn^a</i> | <i>pak^awañy.</i> |
| <i>mōkalāwūn^a</i> | <i>mōkalāwañy.</i> |
| <i>yīn^a</i> | <i>yiny.</i> |
| <i>cyōn^a</i> | <i>ch^aān, ch^aānⁱ,</i> <i>ch^aān^a.</i> |
| <i>chyōn^a</i> | <i>chāny.</i> |
| <i>myōn^a</i> | <i>myē, mēñy, m^aēn,</i> <i>myēn, m^aēñy.</i> |
| <i>zūn^a</i> | <i>zany, za^an^a.</i> |
| <i>ōr^a</i> | <i>ār.</i> |
| <i>thūr^a</i> | <i>tar, tūr.</i> <i>Of. thūd^a.</i> |
| <i>ath^ar^a</i> | <i>atar.</i> |
| <i>kūr^a</i> | <i>kūd, kūr, khūd.</i> <i>See also kūd^a.</i> |
| <i>kūr^a</i> | <i>kār, ka^arⁱ.</i> |
| <i>phikir^a</i> | <i>fik^ar, phikir.</i> |
| <i>t^al^ar^a</i> | <i>tular.</i> |
| <i>māch-t^al^ar^a</i> | <i>māch tular.</i> |
| <i>mūr^a</i> | <i>mar.</i> |
| <i>mūē-mūr^a</i> | <i>mīng^a mar.</i> |
| <i>nūr^a</i> | <i>nur.</i> |
| <i>tūr^a</i> | <i>tar.</i> |
| <i>tsūr^a</i> | <i>tsur.</i> |
| <i>zēr^a</i> | <i>zēr, z^aēr.</i> |
| <i>ōs^a</i> | <i>ās.</i> |
| <i>phūt^a</i> | <i>phut.</i> |
| <i>rūt^a</i> | <i>rat.</i> |
| <i>bōts^a</i> | <i>bāts, bāts.</i> |
| <i>dīs^a</i> | <i>dīs.</i> |
| <i>khāts^a</i> | <i>kha^ats, ka^ats.</i> |
| <i>kīs^a</i> | <i>kīs.</i> |
| <i>kōs^a</i> | <i>kāts.</i> |
| <i>adālūt^a</i> | <i>adālat.</i> |

| KAULA | STEIN |
|---|--|
| <i>āmūts^a</i> | <i>āmuts.</i> |
| <i>gamūts^a</i> | <i>gamuts.</i> |
| <i>tsūj^amūts^a</i> | <i>tsajmats,</i> <i>tsajamats.</i> |
| <i>hēkmūts^a</i> | <i>hekamats.</i> |
| <i>mumūts^a</i> | <i>momuts.</i> |
| <i>tsūwū^amūts^a</i> | <i>tsūwye muts.</i> |
| <i>wūn^amūts^a</i> | <i>vun^amuts.</i> |
| <i>pēmūts^a</i> | <i>p^aimats.</i> |
| <i>kūr^amūts^a</i> | <i>karmuts,</i> <i>kurmuts.</i> |
| <i>parzanōv^amūts^a</i> | <i>parza nāy muts.</i> |
| <i>trōc^amūts^a</i> | <i>trau muts.</i> |
| <i>rōts^a</i> | <i>rāts.</i> |
| <i>wōts^a</i> | <i>vāts, vāts.</i> |
| <i>yūts^a</i> | <i>yits^a.</i> |
| <i>gōv^a</i> | <i>gau, gau, gāy.</i> |
| <i>shēstrōv^a</i> | <i>shust^aro.</i> |
| <i>būz^a</i> | <i>bōz.</i> |
| <i>hūnz^a</i> | <i>hanz, hunz.</i> |
| <i>gurēn-hūnz^a</i> | <i>gur^aen-hanz.</i> |
| <i>yihūnz^a</i> | <i>yihaz.</i> |
| <i>sūnz^a</i> | <i>sqnz, sunz,</i> <i>sqnzūy, sūnz.</i> |
| <i>khāwanda-sūnz^a</i> | <i>kāwandasunz.</i> |
| <i>pātashāha-sūnz^a</i> | <i>pādshāh sqnz,</i> <i>pādshāhasanz.</i> |
| <i>pātashēha-sūnz^a</i> | <i>pādshahasanz,</i> <i>pādshahasunz.</i> |
| <i>rājē-sūnz^a</i> | <i>rājasanz,</i> <i>rājasunz.</i> |
| <i>mōl^a-sūnz^a</i> | <i>mā^al^a-sunz,</i> <i>mā^alisanz,</i> <i>mā^alisunz.</i> |
| <i>ām^a-sūnz^a</i> | <i>amisanz,</i> <i>amisunz.</i> |
| <i>gōlāma-sūnz^a</i> | <i>gulāmasanz.</i> |
| <i>tām^a-sūnz^a</i> | <i>ta^amisanzūy.</i> |
| <i>sōma-sūnz^a</i> | <i>sunasanz.</i> |
| <i>phakīra-sūnz^a</i> | <i>fakīrasanz,</i> <i>fakīrasunz.</i> |

| KAULA | STEIN |
|--------------------------|---------------------------|
| sōnara-sūnā ² | sunar sanz, sunarsanz. |
| wōriūz ² | euruck. |
| wuz ² | daj. |
| nāyēz ² | nāyiz. |

Words ending in u
 gushu gushu.
 nu nu.

Word ending in ū
 saniyāsū sanyās².

Words ending in b

| | |
|-----------|--------------|
| āb | āb. |
| sabab | sabab. |
| dab | dab. |
| dōb | dob. |
| gōb | gāb. |
| khāb | kāb, kāv. |
| khāb | khāb. |
| sōhib | sāhib. |
| wahab | wahab. |
| par wahab | parwahab. |
| mōjub | mōjub. |
| phamb | phamb, pamb. |
| sōb | sāb. |
| tab | tap. |
| kitāb | kitāb. |
| jēvāb | javāb. |
| savāb | savāb. |

Word ending in c
 khar²c kharj.

Words ending in d or ḍ

| | |
|-------|---------------------------------------|
| had | had ² . |
| khōd | khod. |
| kōd | kād, kād, kād, kād ² d. |
| kākad | kākad, kakad. |
| lad | lad. |

| KAULA | STEIN |
|-----------------------|---------------------------|
| jēl ² d | jal ² d. |
| mad | mad ² . |
| hamud | hamud. |
| ahmad | ahmad. |
| mahmad | mahamad, muhammad. |
| nād | nād. |
| and | and. |
| band | band. |
| gand | gand. |
| shānd | shānd. |
| yārkanḍ | yārkanḍ. |
| pasand | pasand, pasand |
| khāwand | khāwand, kāwand. |
| dard | dard. |
| murād | murād. |
| vir ² d | vir ² d. |
| rasad | rasat. |
| wustād | ustād, vustad, vustād. |
| vad | vad. |
| yād | yād. |
| nōyid | nāyid. |
| phar ² yād | pharyād, pheryād. |
| zad | zad. |
| zid | zid. |
| muhimzad | mohim zad. |

Words ending in g

| | |
|--------------|----------------------------|
| bāg | bāg. |
| bāg | bāng. |
| lāg | lāg. |
| mōe lāg | maulāk. |
| nāg | nāg. |
| palang | palang, palang, palang. |
| mang | mang. |
| prang | prang. |
| wuttha-prang | vut ² prang. |

| KAULA | STEIN | KAULA | STEIN |
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| <i>zang</i> | <i>zang.</i> | <i>shēh</i> | <i>she.</i> |
| <i>drāg</i> | <i>drāg.</i> | <i>shēhan-shāh</i> | <i>shāhanshāh.</i> |
| <i>yēg</i> | <i>yeg.</i> | <i>pādashāh</i> | <i>pādshah,</i> <i>pādshāh,</i> <i>pād'shāh.</i> |
| Words ending in <i>h</i> | | <i>pūtashēh</i> | <i>pādshah,</i> <i>pādshāh,</i> <i>pād'shāh.</i> |
| <i>āh</i> | <i>ah.</i> | <i>kūth'āh</i> | <i>kulha.</i> |
| <i>bēh</i> | <i>be.</i> | <i>rāthāh</i> | <i>rātha.</i> |
| <i>bōh</i> | <i>bo, bu.</i> | <i>sāthāh</i> | <i>sātha.</i> |
| <i>marhabāh</i> | <i>marhaba.</i> | <i>sēthāh</i> | <i>setā, setā, sethā,</i> <i>sethā.</i> |
| <i>subuh</i> | <i>subu.</i> | <i>kēntshāh</i> | <i>kh'e, kh'e tsa,</i> <i>khyē, khyē tsa,</i> <i>khyētsa, kēn'tsa,</i> <i>kēn'tsā, kētsā,</i> <i>k'ēntsa, k'ētsa,</i> <i>k'ētsā, k'ētsa,</i> <i>k'ētsā, kyē tsa,</i> <i>kyētsa.</i> |
| <i>hēch</i> | <i>hech.</i> | <i>jāh</i> | <i>ja, jā.</i> |
| <i>ruuch</i> | <i>ruuch.</i> | <i>akh</i> | <i>ak, akh.</i> |
| <i>dah</i> | <i>da.</i> | <i>āk</i> | <i>āk.</i> |
| <i>dōh</i> | <i>do, doh.</i> | <i>kāh</i> | <i>ka.</i> |
| <i>d'h</i> | <i>dū.</i> | <i>kāh</i> | <i>kah.</i> |
| <i>judāh</i> | <i>zhudā.</i> | <i>kēh</i> | <i>khyē, k'e, k'e,</i> <i>kyē, kyē.</i> |
| <i>aj'dāh</i> | <i>azhda.</i> | <i>kīh</i> | <i>kih.</i> |
| <i>sadāh</i> | <i>sadau.</i> | <i>bēkh</i> | <i>b'ēk, byēk.</i> |
| <i>rustādāh</i> | <i>rustāda.</i> | <i>labakh</i> | <i>labak.</i> |
| <i>alvidāh</i> | <i>al vida.</i> | <i>sabakh</i> | <i>sabak.</i> |
| <i>yēdāh</i> | <i>yerā.</i> | <i>dikh</i> | <i>dik.</i> |
| <i>gāh</i> | <i>ga, gā, gah.</i> | <i>kādikh</i> | <i>ka'dik, karik,</i> <i>ka'rik.</i> |
| <i>āgāh</i> | <i>āga.</i> | <i>kūd'kh</i> | <i>kōduk.</i> |
| <i>bēgāh</i> | <i>begā.</i> | <i>koḍukh</i> | <i>kuruk.</i> |
| <i>pagāh</i> | <i>pag'e, pagā.</i> | <i>bandūkh</i> | <i>bāndūk.</i> |
| <i>hargāh</i> | <i>har ga, har gā,</i> <i>hargā.</i> | <i>sapadakh</i> | <i>sapadak.</i> |
| <i>shōra-gāh</i> | <i>shōra ga,</i> <i>shōragā.</i> | <i>yid'kāh</i> | <i>idgāh.</i> |
| <i>hēh</i> | <i>h'e.</i> | <i>nardikh</i> | <i>nardik.</i> |
| <i>shūbiheh</i> | <i>shuybeke,</i> <i>shūybihe.</i> | | |
| <i>chēh</i> | <i>sha, che, chu.</i> | | |
| <i>chih</i> | <i>che, chi, chu,</i> <i>ch'a.</i> | | |
| <i>chīh</i> | <i>chi.</i> | | |
| <i>chuh</i> | <i>che, chu, chuh.</i> | | |
| <i>pātashēhāh</i> | <i>pādshāh.</i> | | |
| <i>khēh</i> | <i>k'e.</i> | | |
| <i>akhāh</i> | <i>akha.</i> | | |
| <i>dādkhāh</i> | <i>dād kha.</i> | | |

| KAULA | STEIN | KAULA | STEIN |
|-------------------------|------------------------|------------------------|--|
| gôkh | gôk. | chvakh | chu nak. |
| lagakh | lagak. | chvukh | tsunuk. |
| lagêkh | lagik. | shênâkh | shênâk. |
| chêkh | chak, chet. | dop ^a nakh | dop ^a nak, |
| chîkh | chuk. | | dop ^a nak, |
| chukh | chuk, chukq. | | dopu nak, |
| vuchakh | vuchak. | | dopunak. |
| vuchikh | vuchuk. | kâr ^a nakh | kâr ^a rinak. |
| vuchukh | vuchuk, vucuk. | kor ^a nakh | kurnak. |
| vuch ^a kh | vuchuk. | mâranakh | mârenak. |
| vuch ^a hakh | vuch hak. | rût ^a nakh | rût ^a nak. |
| katikô chukh | kati kôchuk. | dyut ^a nakh | dyut ^a nak, |
| khêkh | kyek. | | dyutanak, |
| samokhukh | sam ^a kukh. | | dyût ^a nak. |
| dîmahakh | dîm ^a hak. | tsônukh | tsânuk. |
| phakh | phak. | hōv ^a nakh | hây nak. |
| dop ^a hakh | dop hak, dophak. | thōv ^a nakh | thâvnak. |
| karahakh | kar ^a hak. | zânakh | zânak. |
| kor ^a hakh | kur hak. | ûn ^a kh | qnyik. |
| karuhukh | kar ^a huk. | kaññêkh | kanyek. |
| shêkh | shak, shôk. | waññenakh | vaññe nak. |
| ash ^a kh | ashik. | pâkh | pâk. |
| pôshâkh | poshak. | dopukh | dopuk. |
| mûth ^a kh | motuk. | rakh | rakh. |
| won ^a thakh | vunthak. | bûr ^a kh | bar ^a k, barak. |
| gathakh | gatsak. | môbârakh | mubâarak. |
| dâp ^a zihêkh | dabza hek, | drâkh | drâk. |
| | dabzi hek. | shrâkh | shrak. |
| likh | lek. | shêrikh | sherik. |
| lôkh | lôk. | krêkh | krâk, krêk, |
| tasalî kêh | taslikq. | | krêkh. |
| tulukh | tuluk. | karakh | karak. |
| wôlikh | vâlik. | korêkh | ka ^a rik, ka ^a rikh. |
| zôlukh | zâluk, zâluk. | kârikh | kârik. |
| makh | mak. | korukh | kâruk, koruk, |
| dî ^a makh | dî ^a mak. | | kuruk. |
| dapyâmakh | dap ^a amak. | kûr ^a kh | kâruk. |
| ankâh | anka, ankâ. | porukh | paduk. |
| ânikh | anik, qnik. | phut ^a ruk | phut ^a ruk. |
| anukh | anuk. | âsakh | âsak. |
| onukh | onuk, unuk. | ôsukh | âsuk, ôsuk. |

| KAULA | STEIN |
|----------------------------|---|
| <i>khasakh</i> | <i>khasak.</i> |
| <i>mushtākh</i> | <i>mushtāk.</i> |
| <i>scūtakh</i> | <i>vīlak.</i> |
| <i>dyutukh</i> | <i>d'ūthuk,</i> <i>d'utuk,</i> <i>d'ūtuk,</i> <i>dyutuk.</i> |
| <i>hyotukh</i> | <i>h'ūtuk.</i> |
| <i>dib^okh</i> | <i>dibuk.</i> |
| <i>thōvikh</i> | <i>thāvik.</i> |
| <i>thōv^okh</i> | <i>thāvuk.</i> |
| <i>milūv^okh</i> | <i>mil'vuk.</i> |
| <i>trōvukh</i> | <i>trāvuk.</i> |
| <i>yēkh</i> | <i>yek.</i> |
| <i>āyēkh</i> | <i>āyak.</i> |
| <i>byākh</i> | <i>b'ēk, byāk.</i> |
| <i>byēkh</i> | <i>b'ēk.</i> |
| <i>bacyōkh</i> | <i>bachōk.</i> |
| <i>lōyikh</i> | <i>lāyak.</i> |
| <i>lōyukh</i> | <i>lāyuk.</i> |
| <i>nyākh</i> | <i>nyūk.</i> |
| <i>anyākh</i> | <i>anyūk.</i> |
| <i>niyēkh</i> | <i>niyak.</i> |
| <i>pēyēkh</i> | <i>p'eyak.</i> |
| <i>h'rēyēkh</i> | <i>h'reyak.</i> |
| <i>karyūkh</i> | <i>karūk.</i> |
| <i>mōryūkh</i> | <i>mār'ūk,</i> <i>mā'ryūk.</i> |
| <i>bōzakh</i> | <i>bōzuk.</i> |
| <i>dizikh</i> | <i>dīz'ek.</i> |
| <i>lazakh</i> | <i>lazak.</i> |
| <i>nīzikh</i> | <i>n'azik, n'ēzik,</i> <i>n'ēzik, nazdik,</i> <i>nēzik.</i> |
| <i>dāp'zēkh</i> | <i>dābzik.</i> |
| <i>sapūz^okh</i> | <i>sap'zak.</i> |
| <i>alāh</i> | <i>alla, allah.</i> |
| <i>bulbulāh</i> | <i>bulbula.</i> |
| <i>luh-luh</i> | <i>lolo, lōlō.</i> |
| <i>kālāh</i> | <i>kāla.</i> |
| <i>salāh</i> | <i>salā.</i> |

| KAULA | STEIN |
|---------------------------|--------------------------|
| <i>sōlāh</i> | <i>sāla.</i> |
| <i>zālāh</i> | <i>zāla, zālā.</i> |
| <i>shēmāh</i> | <i>shamā, shamā.</i> |
| <i>kōm^oāh</i> | <i>kāma.</i> |
| <i>tanāh</i> | <i>tanā.</i> |
| <i>matī māh</i> | <i>mat'ma.</i> |
| <i>vumāh</i> | <i>vuma.</i> |
| <i>nōh</i> | <i>nu.</i> |
| <i>bīnāh</i> | <i>bīnā.</i> |
| <i>dānāh</i> | <i>dānq.</i> |
| <i>gōnāh</i> | <i>guna.</i> |
| <i>vuchunāh</i> | <i>vuchuna.</i> |
| <i>zanānāh</i> | <i>zanānu.</i> |
| <i>vig'nāh</i> | <i>vighya.</i> |
| <i>daph</i> | <i>dap.</i> |
| <i>thaph</i> | <i>tap, thap, thaph.</i> |
| <i>shāph</i> | <i>shāp.</i> |
| <i>kuluph</i> | <i>kulup.</i> |
| <i>sar^oph</i> | <i>sarp.</i> |
| <i>yinsūph</i> | <i>insāf, yin sāf.</i> |
| <i>yūsūph</i> | <i>yūsuf, yūsuf.</i> |
| <i>tāph</i> | <i>tāp.</i> |
| <i>rāh</i> | <i>ra.</i> |
| <i>brōh</i> | <i>brō.</i> |
| <i>brūh</i> | <i>broh.</i> |
| <i>khabarāh</i> | <i>kabara.</i> |
| <i>brūh-brūh</i> | <i>bro-bro.</i> |
| <i>shēharāh</i> | <i>shehra.</i> |
| <i>phakīrāh</i> | <i>fakīra.</i> |
| <i>phikīrāh</i> | <i>fik'ra.</i> |
| <i>trēh</i> | <i>tre.</i> |
| <i>trih</i> | <i>trē.</i> |
| <i>vyūr^oāh</i> | <i>yūra.</i> |
| <i>nazarāh</i> | <i>nazar.</i> |
| <i>sōh</i> | <i>sq, su.</i> |
| <i>suh</i> | <i>so, su.</i> |
| <i>gāsh</i> | <i>gāsh.</i> |
| <i>hōsh</i> | <i>hōsh.</i> |
| <i>khash</i> | <i>kash, pash.</i> |
| <i>khōsh</i> | <i>khush, khush.</i> |
| <i>phāsh</i> | <i>phāsh.</i> |

KAULA STEIN

| | |
|--------------------------|--|
| yih ruh | yisu. |
| nāsh | nāsh. |
| nish | nish. |
| ōl'-nāsh | āl'nāsh. |
| manōsh | manōsh. |
| mē-nish | m ^e enish. |
| pēsh | pēsh. |
| pharōsh | pharōsh. |
| trēsh | trēs, trēsh. |
| wōsh | wōsh. |
| gwāsh | ghāsh, gāsh. |
| ta wōsh | tavōsh. |
| yīsāh | īsā. |
| bakh ^e cōyiah | bakcāyish, |
| | bakhshūyish. |
| ath | at, at', at, at', |
| | a't', ath. |
| ēth | āth. |
| tih | tī. |
| bōj'-bath | bāj ^e vat. |
| dūth | dūt. |
| kadūth | ka'rit, ka'rit, |
| | ka'rith. |
| gandūth | ganđit. |
| wōridāth | va'r ^e dāth. |
| gath | gat. |
| lōgith | lāgūt. |
| shōngith | shungūt. |
| hath | hat, hat. |
| hēth | het, hūt, hitsan, |
| | h ^e et, h ^e eth, |
| | h ^e eth. |
| bihith | behūt, bihūt, |
| | bihith. |
| khath | khath. |
| tākhkhūth | tākhūt, tākūt. |
| daskhath | daskath. |
| maslahath | muslaq hat, |
| | muslahat. |
| nahūth | nahūt. |
| ziyāphath | ziāfat. |

KAULA STEIN

| | |
|---------------------|---|
| rahath | rahat. |
| mārahath | mār ^e hat. |
| đūshūth | đeshūt. |
| mashūth | mašhit. |
| mathūth | matūt. |
| wōthūth | vuthūt, vutūt. |
| dyūthūth | dyūthūt. |
| kath | kat, kath. |
| kēth | k ^e et, kyet, |
| | kh ^e ath, |
| | khgāth. |
| akith | a'kith. |
| kōtāh | kōta. |
| nōktāh | nukhta. |
| sak ^e th | sak. |
| pōlith | pā'lith. |
| tulith | tulūt. |
| wōlith | vālūt. |
| zōlith | zālūt. |
| math | mat. |
| yimāmath | yimāmat. |
| tāmath | tāmat. |
| yāmath | yāmat. |
| khazmath | kismat. |
| khizmath | khismat. |
| nūth | n ^e it. |
| anūth | anūt. |
| bōnūth | bōnūt. |
| amānath | amānat. |
| brōnūth | brōnūt. |
| vanūth | vanūt. |
| zīnūth | z ^e enūt. |
| wūn ^e th | vañyūt. |
| path | pat, path. |
| pēth | p ^e et, p ^e et, pyet, |
| | pyet, p ^e eth, |
| | p ^e eth. |
| bāpath | bāpat. |
| hāpath | hāpat. |
| hāpūth | hāput. |
| papūth | papit. |

| KAULA | STEIN | KAULA | STEIN |
|------------------------|-------------------------|--------------------------|---------------------------|
| rāth | rāt, rāth. | wasith | vasit. |
| rēth | rit, rēth. | sōyisth | sōyist. |
| roth | rat. | tath | tat, tath, tat*. |
| barith | barit. | khatith | ka'tith. |
| sōmb ^r rith | sumbrit. | raṭith | raṭit, raṭit. |
| khōrūth | khārūt. | mōkh raṭith | mokraṭit. |
| phirith | phirit. | tsaṭith | tsa'tith. |
| phūrith | phērit, phūrit, | wōtith | vātīt, vā'tith. |
| | phērith, | dabōvith | dabāvit. |
| | phē'rith. | wath | vat, vath. |
| shūrith | shērit. | wāth | vāt. |
| watharūth | vata'rith. | wōth | vut. |
| karēth | ka'rit. | wōth | vut, vut. |
| karith | karit, karit, | hōvath | hāvit. |
| | ka'rit, ka'rit, | thāvath | thāvat. |
| | ka'rith, ka'rith. | thōvuth | thāvut. |
| koruth | karut, kurut. | wōkavith | vok ^r vit. |
| marith | marit. | sōmb ^r rōvuth | sōmb ^r rāvuth. |
| mārath | mārat. | trōvith | trāvit, trā'vit, |
| mōrith | mā'rith. | | trā'vith, |
| nīrith | nērit, nē'rith. | | trā'vith. |
| prath | prat. | tsāv ath | tsāvat. |
| pōrith | pā'rit. | yēth | yat. |
| pūrith | pā'rit. | yith | yat, yat, yet, |
| sōrith | sā'rit. | | yath. |
| sūrath | sūrath. | tarbyēth | tarā byat. |
| khōbsūrath | khāb surat, | mashiyēth | mashiyat. |
| | khōbsurat, | zur yāth | zur yāt. |
| | khōb sūrat, | nasīyēth | nasīyat. |
| | khōbsūrat, | nās'yēth | na's'yat, |
| | khōb-sūrath. | | na'siyat. |
| mutsarith | mut ^r rit. | was yith | vasyat, vasyat. |
| dōh ta rāth | dokht ^r rāt. | zāth | cāth. |
| sath | sat, sath. | būzith | bōzīt. |
| sāth | sāth. | būzuth | bōzuth. |
| rukhsath | rukhsat, | munazāth | mun ^r zāt. |
| | rukhsath. | dēva-zāth | dyav ^r zāth. |
| kōsith | khāsīt, khā'sith. | ts ^r h | su, tsā, tsā, tsī, |
| lāl sath | lāl ^r sat. | | tsu. |
| phursath | fursath. | atsh | ats. |
| vasth | vast. | gatsh | gats, gats'. |

| KAULA | STEIN |
|-----------|----------------------------------|
| shōtsū | shūts. |
| shēkhsāh | sakhsa. |
| kēntsāh | k'ētsa. |
| tsōratsū | tsōrasta. |
| vih | v'e. |
| wōh | voh. |
| dawāh | dava, davā. |
| dāwāh | dāvā. |
| hawāh | havā. |
| bēnawāh | bē navā. |
| siwāh | sica. |
| photuwāh | photo va. |
| nēcyuwāh | nichuwa. |
| yih | ye, yi, yim, yiy. |
| yuh | yi. |
| yūh | yi, yū. |
| tōb'yāh | tō'bya. |
| khyuh | khyau. |
| āth' kyāh | at'kyā. |
| kyāh | k'a, kya, kyā, kyah. Cf. kyā. |
| ās' kyāh | as'kya. |
| cārayāh | cārya, cārya. |
| kōtyāh | kāi t'a, k'ā't'a, kō'tya. |
| āyē yih | āyīye. |
| z'h | za, ze, z'i. |
| zāh | za. |
| hānzāh | hānzā. |

Words ending in j

| | |
|--------|----------------|
| bāj | bāj', bājā. |
| khar'j | kharj, khar'j. |
| māhrāj | mah'rāj. |

Words ending in l

| | |
|---------|-----------|
| bulbul | bulbul. |
| dil | dil. |
| badal | badal. |
| gāl | gāl. |
| hāl | hāl. |
| bōd'hāl | bānd'hāl. |

| KAULA | STEIN |
|-----------|---------------------|
| phal | phal. |
| tsātahāl | tsat'hāl, tsāt'hāl. |
| jēl | jal. |
| kāl | kāl. |
| shēkal | shakal. |
| lāl | lāl, lāl', tal. |
| ālil | ālil. |
| dalil | dalil. |
| zalil | zalil. |
| māl | māl, māl'. |
| mōl | mul. |
| lālmāl | lāl māl. |
| nāl | nāl. |
| pal | pal. |
| as'l | asl, asal. |
| tal | tal, thal. |
| chēh tal | chetal. |
| putal | putal. |
| vātal | vātal. |
| māravātal | māravātal. |
| tsāwul | tsāwul. |
| sawāl | sawul. |
| ku'wāl | ku'wāl, ku'wāl. |
| pyāwāl | pyāwāl. |
| azal | azal, azal. |

Words ending in m

| | |
|---------|-----------------------------|
| ām | ām. |
| dim | dim. |
| ādam | ādam. |
| kadam | kadam, kadām. |
| mukadam | mukadam. |
| sapodum | sapanum. |
| yidam | idam. |
| gōm | gōm. |
| mangum | mangum. |
| chēm | chām, chem. |
| chim | chim, chum, ch'um, chyum |
| chum | chum, chum', chum'. |

| KAULA | STEIN | KAULA | STEIN |
|---------------------------|---|-----------------------|--|
| larē chum | larichim. | wālanam | vāle nam. |
| lōhlari chum | lō larichim. | tsōn ⁴ nam | tsāny nam. |
| wuchēm | wuchun. | dapnam | dapanam. |
| wuchim | wuchun | dop ⁴ nam | dopu nam. |
| gōham | gōham. | dōr ⁴ nam | dō ⁴ ri nam. |
| lagaham | lag ⁴ ham. | harēnam | ka ⁴ ri nam. |
| tagihēm | tag ⁴ eham. | karinam | karnam. |
| pātashēham | pādshaham, pādshaham, pādshaham. | kor ⁴ nam | kur nam, kur ⁴ nam. |
| khām | khām, kām. | tōr ⁴ nam | tā ⁴ ri nam. |
| muhim | mohim, muhim, muh ⁴ im. | tsōl ⁴ nam | tsel ⁴ nam. |
| dop ⁴ ham | dop ham. | wanum | wanum. |
| yibrāhim | ibrāhim. | hāwanam | hāv ⁴ nam. |
| mōr ⁴ ham | mōrham. | hōw ⁴ nam | haunam. |
| khashēm | khashim. | thōw ⁴ nam | thāynam. |
| dyūthum | dyūthum. | trōw ⁴ nam | traunam, trāunam, trāynam. |
| kūr ⁴ tham | k ⁴ r tam. | lōy ⁴ nam | lāyinam. |
| tsē kūr ⁴ tham | tsik ⁴ r tam. | añām | añyām. |
| gatsēm | gats ⁴ em. | arām | arām. |
| kam | kām. | bar ⁴ m | barām. |
| hakim | hakim. | garum | garm. |
| hukum | hukam, hukm, hukum. | mah ⁴ ram | mah ⁴ ram. |
| mahkam | mah kam, mahkam. | karēm | kairim. |
| lākam | lākam. | kārim | karim, ka ⁴ rim |
| aslāmalaikum | aslā malaikum. | kūr ⁴ m | karūm. |
| vālaikum | vālai kum. | yikrām | ikrām. |
| ālam | ālam. | narm | naram. |
| gōlām | gulām. | kazam | kasm, khasam, kazam. |
| halam | halam. | kas ⁴ m | kas ⁴ m. |
| salām | salām, selām. | āsīm | āsīm. |
| zulm | zulm. | ōsum | ōsum. |
| nam | nam. | tam | tam. |
| nōm | nōm. | tim | tim, tim ⁴ , tim ⁵ . |
| lod ⁴ nam | lud ⁴ nam, lud ⁴ nam, ludnam. | tum | tum. |
| gašhanam | gaše nam. | dūtam | dūtam. |
| | | dūtim | dūtim. |
| | | bēhtam | beh tam. |
| | | wuch ⁴ tôm | wuch tōm. |

| KAULA | STEIN |
|-----------------------|-----------------------|
| khētam | k'e tam. |
| hāvtam | hāvtam. |
| thāvtam | thāvtam, thāv tum. |
| yitam | yitam. |
| bōvtam | bōv tam. |
| thāvcum | thāvcum, tāvcum. |
| dop ^u vcum | dopūm. |
| vāvcum | vāvcum. |
| yim | yim. |
| āyām | āyām. |
| āyēm | āyēm. |
| āyūm | āyūm. |
| gayēm | gayēm. |
| tsā ^u jyām | tsā ^u jām. |
| anyūm | anyūm. |
| banyōm | ban ^u ām. |
| vcanyūm | vcanyūm. |
| pyōm | pyōm. |
| pēyēm | pēyēm. |
| dap ^u jām | dap ^u ām. |
| dap ^u zēm | dap ^u zim. |

Words ending in n

| | |
|----------------------|------------------------|
| an | an. |
| bōn | bun. |
| bāban | bāban. |
| shūbān | shūbān, shūbān. |
| sāhibān | sāhibān. |
| lobun | lobun. |
| sōban | sāban. |
| biyābān | biyā bān. |
| zabān | zabān. |
| kālaccēn | kāl ^u chen. |
| racēn | rachen. |
| dōn | don. |
| dādēn | dāden. |
| gadān | garūn. |
| godun | godun. |
| tsā ^u lān | tsārān. |

Cf. tsārān.

| KAULA | STEIN |
|----------------------|--|
| kaḍan | karān. |
| kaḍān | kaḍān karān. |
| kaḍōn | korōn ^u . |
| kaḍun | karun. |
| koḍun | koḍun, kuḍun, korun, kurun. |
| kūḍ ^u n | kaḍin, kaḍun. |
| lodun | lodun, ludun. |
| mōḍān | māḍān, ma ^u dān, maidān. |
| gāndin | gandin. |
| gandun | gundun. |
| sandēn | sandin, sandyān. |
| pātashēha-sandēn | pāḍshahas rāndyān. |
| tasandēn | tasānden. |
| gardan | gardan. |
| vadān | vadān. |
| nōyidan | nōyidan, nā ^u ydan. |
| zādan | zādan. |
| pātashāhzādan | pāḍshāh zādan, pāḍshāhzādan. |
| lagān | lagān. |
| lōgun | lāgun, tōgun. |
| nāgun | nāgan. |
| nigīn | nigīn. |
| mangān | mangān. |
| pargan | pargan. |
| martsevāgan | martsevāgan. |
| zāgān | zāgān. |
| han | han, han, hen. |
| bahan | bahan. |
| bēhān | bihān. |
| subhān | subhān. |
| sub ^u han | suban. |
| chān | chān, ch ^u ān. |
| achēn | achan. |
| lich ^u n | lichin. |
| vuchān | vuchān. |

| KAULA | STEIN | KAULA | STEIN |
|-----------------------|--|-----------------------|--|
| wuchin | vuchân. | pôthin | pâthin, pôtin. |
| wuch ⁿ | vuchân, vuchin, vucun. | kâr ⁿ than | ka ⁿ rtan. |
| wuchun | vuch ⁿ , vuchun, vucun, vucun ⁿ . | ô ⁿ than | ôstan. |
| wuchahan | vucehan. | tshun | tsün. |
| shêhan | shahan. | gathun | gatsun. |
| pâtashâhan | pâdshahan. | gathân | gatsân, gatsun. |
| pâtashêhan | pâd ⁿ shahan, pâdshahan, pâdshahan, pâdshahan. | pryutshun | prütsun. |
| | | dawâhan | davihan. |
| | | môkalâwahun | muk ⁿ lâwâ hun. |
| | | jân | jân. |
| | | dujân | dujân. |
| | | râjên | râjên. |
| | | tuj ⁿ | tuh jin, tujen, tuju ⁿ . |
| ratshi-han | ratsâ han. | kan | kan. |
| khân | khân. | kun | kôna, kun. |
| khên | khyen. | ô-kun | ôkun. |
| ôkhun | âkhun, âkhun. | path-kun | pat ⁿ kun, patkun. |
| kôd-khân | kâd khân. | lêkan | lekan, lêkan. |
| likhan | likhan. | lôkan | lôkan. |
| likhân | lêkhân. | mulkan | mulken. |
| mahalahân | maholâ kân, mah ⁿ lakhân. | makân | makân. |
| lyukhun | likhun. | lâ-makân | lâ makân. |
| musla-han | musl ⁿ han. | shênâkan | shinâkan. |
| k ⁿ nahan | kân ⁿ han. | pakân | pakân. |
| pinhân | pin hân. | pakun | pakun. |
| pahân | pahan, pahân. | mâraikan | mâr ⁿ kun. |
| taraphan | tarfan. | miskin | miskin. |
| yûsûphan | yusûfan. | câlân | châlân châlânq. |
| kâr ⁿ -han | ka ⁿ d ⁿ han. | ningalân | ning ⁿ lân. |
| nâra-han | nâr ⁿ han. | hêlên | helen. |
| shên | shen. | cholun | cholun, chulun. |
| dêshân | dêshân. | phôlân | pholân. |
| nishin | nishân, nishin, nisân. | shôlân | shôlan. |
| nishin | nishin. | môkalan | muklan. |
| hamnishin | ham nishin. | lâlan | lâlan. |
| athan | athan. | malan | malan. |
| bata-han | battahan. | krâlan | krâlan. |
| tsêth han | tsêthan. | ts'ralên | ts'ralên. |
| kathan | kathen. | | |

| KAULA | STEIN | KAULA | STEIN |
|------------------------|---|---------------------|-----------------------------|
| tulān | tulān. | kōd-khānan | kōdkhānen. |
| tulin | tulin. | nishīnan | nishīnan, |
| tulun | tulun. | | nishīnan. |
| putalēn | putalēn. | hamnishīnan | ham nishīnan, |
| wātalan | vāt ^l lan, vāt ^l lan. | | ham nishīnan. |
| mārauwātalan | mār ^u vātalan, | ḡhanān | ḡ ⁿ nān. |
| | mār ^u vātalan, | ḡhunun | ḡnun. |
| | mār ^u vāt ^l lan, | k ^u nan | kānan. |
| | mār ^u vāt ^l lan, | k ^u nān | kānān. |
| | mār ^u vāt ^l lan, | asmānan | as ^u mānan. |
| | mār ^u vāt ^l lan, | lōnān | lōnān. |
| | mār ^u vāt ^l lan, | nanān | nanān. |
| ḡalān | ḡalān. | panānēn | panenēn, |
| valān | valān. | | panenēn ^y , |
| vālān | vālān. | | panen ^u en. |
| vālun | vālun. | tiy nanān | ḡnanān. |
| wolun | wolun. | zanānan | zanānan, |
| kut ^u wālān | kotvālān, | | zanānan. |
| | kutvālēn. | panin | pan ^u en. |
| mukadaman | mukā daman. | shētānan | shētānan. |
| ḡāman | ḡāman. | wanan | vanan, vanan, |
| shāman | shāman. | | vanān. |
| lamān | lamān. | wanān | vanān. |
| ḡlāman | ḡlāman, | wanun | vanun. |
| | ḡlāman. | wonun | vunun. |
| nōman | nōman. | cyūnēn | chān ^u en, |
| armān | armān. | | ch ^u ānyen. |
| asmān | asmān. | myānēn | myānen. |
| sāmān | sāmān. | zānan | zānan. |
| ḡiman | ḡiman, ḡiman. | zanēn | zanen, zan ^u en. |
| yiman | yiman, yiman. | zēnan | z ^u ēnan. |
| sulaymān | sulaymān. | zēnān | zēnān. |
| mizmān | miz ^u mān. | ūn ^u n | ānyēn, anyin. |
| nīn | nīn ^y . | ḡhun ^u n | ḡn ^u an, ḡnyen. |
| anān | anān. | zanēn | zanyen. |
| anōn | anōn. | pān | pān. |
| anun | anun, anun. | dōpān | dapān, dapān, |
| onun | anun. | | dōpān. |
| banān | banān. | dapun | dapun. |
| d ^u nān | dōnān. | dōpun | dōpun. |
| khānan | kānan. | borun | borun, burun. |

| KAULA | STEIN | KAULA | STEIN |
|-----------------------|--|---------------------|---------------------------------------|
| samb ^o rān | zumb ^o rān. | pōr ^o n | pāran. |
| dūran | dūran. | pūrun | pōrun, purun. |
| gudarun | gu ^o rūn. | prārān | prārān. |
| tōyiphdāran | tā ^o fadāran. | srān | srān. |
| kārdāran | kārdāran. | sārān | sārān. |
| garan | garān. | misaran | misran. |
| bōg ^o rēn | bāg ^o ren. | trēn | tren. |
| sōdāgūran | sōdāgarān, sōdāgūran. | lārān | lārān. |
| āhan-gārān | ahengārān. | katarān | kat ^o rān. |
| harān | harān. | pētarun | pitarun. |
| khōran | kurān. | mutsarēn | muts ^o rin. |
| phērān | phērān. | mutsorun | muts ^o run. |
| thaharān | tah ^o rān. | jānāvāran | janavāran. |
| wētharān | wūtherān, vulhegrān ^o . | yārān | yūran. |
| thārān | tsārān. | yīran | yiran. |
| | Cl. thādān. | yīrān | irān. |
| mējēran | mējāran. | guzarān | guzrān. |
| karān | karān. | wazīran | vazīran, vazīran. |
| karēn | ka ^o rin, ka ^o rin. | sūn | sān. |
| kārin | karin, ka ^o rin. | āsūn | āsūn. |
| karun | karun. | khasūn | khasān. |
| korun | karun, korun, | kōsun | khāsūn, khōsun. |
| | kurun. | yinsān | insān, yinsān. |
| kūt ^o n | karān, karun, karūn, karān, karun, ka ^o rin, ka ^o rin, korun. | pōsan | pāsān, pāsān. |
| phakīran | fakīran, fakīrān. | ōs ^o san | āsān. |
| lārān | lādān, lārān. | wasān | vasān. |
| marān | marān. | tān | tān. |
| mōrun | mārūn, mōrun. | ditin | dithin, dit ^o nas. |
| naran | narān. | hatan | hatan. |
| nērān | nerān, nērān. | pōkhtan | pukhtan. |
| nērun | nērun. | shētān | shētān. |
| paran | paran. | bikarmājētan | vikarmājētan. |
| parān | padān, parān. | latan | latan. |
| pīran | pīran. | pōtēn | pōt ^o en. |
| porun | padun, | hāpatan | hāpatan. |
| | | rētan | ritan. |
| | | rotun | rotun, rutun. |
| | | baritēn | bart ^o en. |
| | | satan | satan, satan. |
| | | sōtin | sālin, sō ^o lin, sūtūn. |

| KAULA | STEIN | KAULA | STEIN |
|--------------------------|--|----------------------------|--|
| <i>mastan</i> | <i>mast.</i> | <i>bandeun</i> | <i>bandeun.</i> |
| <i>grēstēn</i> | <i>grēst'en.</i> | <i>manganōeun</i> | <i>maŋge nāvun.</i> |
| <i>nayistān</i> | <i>nayis tūn,</i> <i>nayis tūn^s.</i> | <i>dakhanāwān</i> | <i>dakhe nāvān.</i> |
| <i>tōtan</i> | <i>tōtun, tōtan.</i> | <i>pakanāwān</i> | <i>pak^snāvān.</i> |
| <i>wātān</i> | <i>wātūn.</i> | <i>khananōeun</i> | <i>khanenāvun.</i> |
| <i>thāetan</i> | <i>thāe^stan.</i> | <i>tsamanōvin</i> | <i>tsanqnāvin.</i> |
| <i>dyutun</i> | <i>d^sūthun, d^sutun,</i> <i>d^sūtun, dyutun,</i> <i>dyūtun.</i> | <i>garanāwān</i> | <i>garq nāvān.</i> |
| <i>hyotun</i> | <i>h^sūtun, hyūtun.</i> | <i>karandēun</i> | <i>karandēun.</i> |
| <i>tsōn</i> | <i>tsun, tsun.</i> | <i>karanō^sn</i> | <i>kar naviñy.</i> |
| <i>bātsan</i> | <i>bātsan, bātsan,</i> <i>bātsen.</i> | <i>wālanāwān</i> | <i>wāt^snāvān.</i> |
| <i>dīs^sn</i> | <i>ditsan, ditsan,</i> <i>ditsun.</i> | <i>wālanōeun</i> | <i>wāte nō vūn,</i> <i>wāt^snāvūn,</i> <i>watqnūvūn.</i> |
| <i>hētsan</i> | <i>hītsan.</i> | <i>wālanōwⁿ</i> | <i>wātqnāvūn.</i> |
| <i>hēts^sn</i> | <i>hītsan, hītsan,</i> <i>hītsun, h^seten.</i> | <i>wāna-wān</i> | <i>wān^svān.</i> |
| <i>shēkhtsan</i> | <i>shakhtsan.</i> | <i>parzanāwān</i> | <i>parzenāvān.</i> |
| <i>pāntsan</i> | <i>pāntsen.</i> | <i>parzanōeun</i> | <i>parze nā vūn,</i> <i>parze nāy vūn.</i> |
| <i>van</i> | <i>van.</i> | <i>pāvun</i> | <i>pāvun.</i> |
| <i>wān</i> | <i>vān.</i> | <i>pēvān</i> | <i>p^sevān, p^sivān.</i> |
| <i>bōvun</i> | <i>bāvun.</i> | <i>riwān</i> | <i>riwān.</i> |
| <i>cēvān</i> | <i>ch^savān.</i> | <i>trāwān</i> | <i>trāvān.</i> |
| <i>nēcivēn</i> | <i>nech^svin,</i> <i>nechevin.</i> | <i>trōvun</i> | <i>trāvun, trāvun,</i> <i>trāvun.</i> |
| <i>wōranēcivēn</i> | <i>vura n^sech^s vin.</i> | <i>trōe^sn</i> | <i>trāvun.</i> |
| <i>divān</i> | <i>divān.</i> | <i>nōtūwān</i> | <i>nāt^svān.</i> |
| <i>gōv^sn</i> | <i>gāvun.</i> | <i>wartōwān</i> | <i>wartācān.</i> |
| <i>bāgvān</i> | <i>bāgvān.</i> | <i>yivān</i> | <i>yivān.</i> |
| <i>hēvān</i> | <i>h^sevān.</i> | <i>bāyēn</i> | <i>bāyen.</i> |
| <i>hōvun</i> | <i>hāvun, hōvun.</i> | <i>bīyēn</i> | <i>beyen.</i> |
| <i>chāvān</i> | <i>chāvān.</i> | <i>cēyēn</i> | <i>chayen.</i> |
| <i>chāvun</i> | <i>chāvun.</i> | <i>khōlāyēn</i> | <i>khudāyen.</i> |
| <i>khēvān</i> | <i>khyavān,</i> <i>khyevān,</i> <i>k^savān.</i> | <i>pālashōhiyēn</i> | <i>pādshahiyan.</i> |
| <i>thāvān</i> | <i>thāvān.</i> | <i>khyōn</i> | <i>khyān, kyōn.</i> |
| <i>thōeun</i> | <i>thāeun.</i> | <i>tujiyān</i> | <i>tu jān.</i> |
| <i>lalavān</i> | <i>lalavān.</i> | <i>lāyān</i> | <i>lāyān.</i> |
| | | <i>lōyin</i> | <i>lāyin.</i> |
| | | <i>lōy^sn</i> | <i>lāyin.</i> |
| | | <i>lōyun</i> | <i>lāyun, lāyun.</i> |
| | | <i>khālyūn</i> | <i>khā^slyūn.</i> |
| | | <i>wālyūn</i> | <i>vālyūn.</i> |

| KAULA | STEIN |
|-----------------------|--|
| nyūn | nyūn. |
| niyūn | niyūn. |
| pēyūn | p ² iyen. |
| mōryūn | mā ² ryūn. |
| phu ² ryūn | phu ² r ² ūn. |
| zan | zan. |
| zān | zān. |
| zīn | zīn. |
| bōzan | bōzan. |
| bōzān | bozān, bōzān. |
| bōzun | bōzun. |
| būzun | bōzun. |
| dazān | dazān. |
| tirandāzan | tīran dāzan. |
| lāzan | lāzan. |
| lūz ² n | lāzun. |
| nāzan | nāzan. |
| rōzan | rōzan. |
| rōzān | rōzān. |
| sōzun | sōzun. |
| thōv ² zēn | thāivzin. |
| Words ending in ā | |
| ān | āny. |
| gōdān | gudā ² ny, gudēny, gudeñy. |
| kangañ | kangañ ² . |
| kañ | kan ² . |
| kiñ | kan ² . |
| kākañ | kākin ² . |
| tāñ | tāny ² , tāñy. |
| kus-tāñ | kustāny. |
| ot ² -tāñ | ottāñy, ot ² tāñy. |
| yot ² -tāñ | yuttāñy. |
| yut ² -tāñ | yutāñy. |
| yotāñ | yu tōñy. |
| yutāñ | yutāñy. |
| vōñ | vu, vuny. |
| vuñ | vo, vu, vū, vun, vony, vun ² , vuny, voñy, vūny. |

| KAULA | STEIN |
|----------------------|---|
| pānawōñ | pane vā ² n ² , pāne vān ² , pāne vāñy, pānevāñy, pane vāny. |
| pānawūñ | pānevāñy. |
| katawūñ | katā vāny. |
| yāñ | yāñy. |
| Words ending in r | |
| ār | ār. |
| bar | bar. |
| bār | bār. |
| gabār | gab ² r, gabār. |
| khabār | kabar, khab ² r, khabar, khabar. |
| bē-khabār | bē khabār. |
| ayālbar | ayāl bār. |
| nēbar | nebar, nebar. |
| barābar | barābar. |
| darbār | darbār. |
| sōbir | sābir. |
| tōbīr | tā ² bīr. |
| zabar | zabar, zab ² r, zabar. |
| dūr | dar, dār. |
| dūr | dūr. |
| bēdār | bedār, bēdār. |
| ḍīdār | ḍīdār. |
| bah ² dūr | bah ² dūr, bah ² dūr. |
| andar | andar. |
| bēbi andar | bebīnd ² r, |
| nēnd ² r | nindār. |
| gar | gar. |
| gār | gār. |
| gōr | gār, gā ² ri. |
| agar | agar. |
| āgur | āgur. |
| parcārāḍigār | parcārāḍigār. |
| sōdāgar | saudāgar. |

| KAULA | STEIN |
|----------|--|
| sôdāgar | saudāgar, saudāgar, sôdāgar, sodāgar. |
| lāgar | lāgar. |
| nān-gār | nān gār. |
| yēngar | yingar. |
| zargar | zargar. |
| bōz'gār | bāzi gār. |
| har | har. |
| bahār | bahār. |
| shēhar | shahar. |
| mashhār | maushār. |
| khar | khar, kar. |
| khōr | khur. |
| khōr | kār. |
| mōhar | mohar, mohur. |
| pahar | pahar, pahar. |
| kuphār | kuphār. |
| saphar | safar. |
| wōphār | vāphār. |
| shēmshēr | shomshēr. |
| nēth'r | nēth'r, n'ētar. |
| pathar | pathar, patar, pūtar. |
| zahar | zahar, zekar. |
| mējēr | mējār. |
| kar | kar, qar. |
| kār | kār. |
| kōr | kōr. |
| bakār | bakār. |
| phakār | fakār. |
| lashkar | lashkar. |
| pēshkār | pēshkār. |
| kukar | kukar. |
| nakār | nakār. |
| nōkar | naukar, nāukar. |
| lār | lār. |
| mār | mār. |
| amār | amār. |
| bēmār | bimār, dīmār. |

| KAULA | STEIN |
|-----------|-------------------------|
| khumār | kumār. |
| shēhmār | shahmār, shahmār. |
| shumār | shumār. |
| bē-shumār | bē shumār, bēshumār. |
| kashmār | kashmār. |
| nār | nār. |
| nēr | nēr. |
| sōnar | sunar. |
| zārapār | zār'pār, zārā pār. |
| wōpar | vupar. |
| sar | sar. |
| asar | asar. |
| sār | sār. |
| sēr | sēr. |
| sīt | sīt. |
| sūr | sūr. |
| sangār | sang sār. |
| takhār | tahār. |
| kusūr | kosūr. |
| misar | misar. |
| samsār | samsār. |
| tōr | tōr. |
| ābtar | ābtār. |
| khōtir | khātir. |
| tēr | tēr. |
| tōr | tōr. |
| tūr | tūr. |
| vir | vir. |
| bāwar | bāvar. |
| wumēdār | yumēdār. |
| jānācār | jān'cār, jānācār. |
| sacār | sacār. |
| baktāwār | bakhtāwār. |
| zōrāwār | zōrāwār. |
| yār | yār, yār. |
| yōr | yōr. |
| dyār | dyār. |

KAULA STEIN

| | |
|----------------|--|
| <i>hushyūr</i> | <i>hushūr.</i> |
| <i>tayūr</i> | <i>tayūr.</i> |
| <i>zūr</i> | <i>zūr.</i> |
| <i>zōr</i> | <i>zōr.</i> |
| <i>bāzar</i> | <i>bāzar.</i> |
| <i>nazar</i> | <i>naz^r, nazar,</i> <i>nazr.</i> |
| <i>mōnzur</i> | <i>mānzūr.</i> |
| <i>vazūr</i> | <i>vazūr.</i> |

Words ending in s

| | |
|-------------------------|---|
| <i>ās</i> | <i>ās, ās.</i> |
| <i>ābas</i> | <i>ābas.</i> |
| <i>dōbas</i> | <i>dōbas.</i> |
| <i>khōbas</i> | <i>kāhus.</i> |
| <i>sōbas</i> | <i>sābas.</i> |
| <i>dis</i> | <i>dis.</i> |
| <i>baḍis</i> | <i>baḍis.</i> |
| <i>dōdis</i> | <i>dā^rdis.</i> |
| <i>khōdas</i> | <i>khudas.</i> |
| <i>kōdis</i> | <i>kā^rdis.</i> |
| <i>kākodas</i> | <i>kākadas.</i> |
| <i>madis</i> | <i>modis.</i> |
| <i>andas</i> | <i>andas.</i> |
| <i>cēndas</i> | <i>chandās.</i> |
| <i>handis</i> | <i>haṇdis.</i> |
| <i>sandis</i> | <i>sandis, sandis.</i> |
| <i>pātashēha-sandis</i> | <i>pādshah^s sandis.</i> |
| <i>khāwandas</i> | <i>khāw^sndas,</i> <i>khāvandas,</i> <i>kāvandas,</i> <i>kāvandas.</i> |
| <i>zādas</i> | <i>zādas, zādas.</i> |
| <i>shāhtādas</i> | <i>shahzādas.</i> |
| <i>pātashāhtādas</i> | <i>pādshāh zādas.</i> |
| <i>gōs</i> | <i>gās, gōs.</i> |
| <i>gōs</i> | <i>gās, gās, gās.</i> |
| <i>āgas</i> | <i>āgās.</i> |
| <i>bāgas</i> | <i>bāgas, bāgas.</i> |
| <i>nāgas</i> | <i>nāgas, nāgas.</i> |

KAULA STEIN

| | |
|-----------------------------|--|
| <i>palangas</i> | <i>palangas,</i> <i>palangas,</i> <i>palangas.</i> |
| <i>tēgas</i> | <i>t^rēgas.</i> |
| <i>togus</i> | <i>togus.</i> |
| <i>hēs</i> | <i>hās.</i> |
| <i>sub^shas</i> | <i>subhas.</i> |
| <i>chēs</i> | <i>chas, ches.</i> |
| <i>chis</i> | <i>chas, chis, chus.</i> |
| <i>chus</i> | <i>chus.</i> |
| <i>yih chus</i> | <i>yichus.</i> |
| <i>yim chis</i> | <i>yimchis.</i> |
| <i>vōn chus</i> | <i>vuchus.</i> |
| <i>khōra chēs</i> | <i>khurachās.</i> |
| <i>wuchus</i> | <i>vuchus.</i> |
| <i>dōhas</i> | <i>dohas.</i> |
| <i>aj^sdāhas</i> | <i>azhdahas.</i> |
| <i>sōdāhas</i> | <i>sōdahas,</i> <i>sōdahas.</i> |
| <i>mangahas</i> | <i>manga has.</i> |
| <i>hihis</i> | <i>hivis.</i> |
| <i>lyukh^shas</i> | <i>l^rūkhas.</i> |
| <i>pātashāhas</i> | <i>pādshahas,</i> <i>pādshūhas.</i> |
| <i>pātashēhas</i> | <i>pādshahas,</i> <i>pādshahas,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshāhis,</i> <i>pād^rshāhas.</i> |
| <i>khas</i> | <i>khas.</i> |
| <i>murkhas</i> | <i>murkhas.</i> |
| <i>lyukhus</i> | <i>l^rūkhas.</i> |
| <i>on^shas</i> | <i>anhas.</i> |
| <i>tsun^shas</i> | <i>tsun has.</i> |
| <i>añēhas</i> | <i>añye has.</i> |
| <i>dop^shas</i> | <i>dop has, dophas,</i> <i>duphas,</i> <i>dop^shas.</i> |
| <i>yūsūphas</i> | <i>yūsūfas, yūsufas.</i> |
| <i>kor^shas</i> | <i>kurhas, kur has.</i> |

| KAULA | STEIN |
|------------------------|--|
| phut ^r has | phut ^r has. |
| tamāshēs | tamāshas. |
| manōshēs | manoshas. |
| athas | athas, atas. |
| bathis | ba ^t this. |
| kuthis | kuthis, kutis, kutis. |
| ūñ ^a thas | añy ^a thas. |
| kor ^a thas | kur ^a thas. |
| mōr ^a thas | mōr ^a thas. |
| uōthuz | vothuz, vuthus, votus. |
| byūthuz | b ^y ūthuz. |
| zithis | z ⁱ thiis. |
| dit ^s has | dit ^s has. |
| gatsēs | gatsas, gatses, gats ^e s, gatsyes. |
| wōts ^h s | vutsas, vutsus. |
| wūts ^h s | vatsās. |
| trōic ^a has | trāy ^a has, trāichas. |
| lōy ^a has | lōy ^a has. |
| nyūhas | nyū ^a has. |
| dun ^y āhas | duny ^a has, du ⁿ 'n ^a has. |
| wārayāhas | vāryahās. |
| lūj ^s | lajis. |
| rājēs | rājas, rājas. |
| kās | kās. |
| kus | kuz. |
| akis | akis, akis. |
| kūmbakas | khumba khas. |
| sabakas | sabakas, sabākas. |
| dākas | dākas. |
| pōshākas | poshākas, pushākas. |
| malikas | mal ⁱ kas. |
| shēnākas | shinākas. |
| charkas | char ^a kas, charkas. |
| shēharukis | sheharukis. |

| KAULA | STEIN |
|----------------------|---|
| tōkis | tā ⁱ kis, tākis. |
| yitakis | yeti kis. |
| dōzakas | dōzakas. |
| ōlis | ōlis. |
| yib ⁱ lis | yib ⁱ lis. |
| dīlas | dīlas. |
| khalas | kalas. |
| khalās | khalās. |
| lālas | lālas. |
| mōlis | mā ⁱ lis, mā ⁱ lyis. |
| nālas | nālas. |
| palas | palas. |
| pyālas | pyālas. |
| sālas | sālas. |
| sōlas | sālas, sūlas. |
| muslas | mus ^a las. |
| paharawōlis | pah ^r ra vālis. |
| zālas | zālas, zālās. |
| mas | mas. |
| amis | amis, amīs, amīs suy, a ⁱ mis, a ⁱ mis. |
| ādamas | ād ^a mas. |
| pēmōs | p ⁱ mōs. |
| shikamas | shikmas. |
| gōlāmas | gulāmas. |
| halamas | hal ^a mas, hal ^a mas, halamas. |
| nēmīs | namīs, n ^e emīs. |
| arāmas | arāmas. |
| tsūrimīs | tsūrimīs. |
| lamīs | lam ⁱ suy, lamīs, la ⁱ mis. |
| satimīs | satyamīs. |
| yimīs | yamīs, yemīs. |
| dōyimīs | duyamīs. |
| lōy ^a mas | lāy ^a mas. |
| trēyimīs | treymīs. |
| badamas | badamas, badānas. |

| KAULA | STEIN | KAULA | STEIN |
|-----------------------------|---|-------------------------------|--|
| <i>kōd^anas</i> | <i>kar^ainas.</i> | | <i>kurnas,</i> |
| <i>kođ^anas</i> | <i>kuranas.</i> | | <i>kūr^anas.</i> |
| <i>mōdānas</i> | <i>maidānas,</i> | <i>kūr^anas</i> | <i>kar^anas, kar^anas,</i> |
| | <i>maidānas,</i> | | <i>kar^anas,</i> |
| | <i>mā^adānas.</i> | | <i>kar^anas,</i> |
| <i>nādānas</i> | <i>nā dānas.</i> | | <i>karnas,</i> |
| <i>gond^anas</i> | <i>gund^anas.</i> | | <i>kur^anas,</i> |
| <i>gānas</i> | <i>gānas, gānas.</i> | | <i>kūr^anas.</i> |
| <i>hūnis</i> | <i>hūnis.</i> | <i>māranas</i> | <i>māranas.</i> |
| <i>sub^ahanas</i> | <i>subahanas.</i> | <i>srānas</i> | <i>srānas.</i> |
| <i>chānas</i> | <i>ch^aānas.</i> | <i>āsanas</i> | <i>ās^anas, ās^anas.</i> |
| <i>khānas</i> | <i>khānas, kānas.</i> | <i>ōs^anas</i> | <i>ās^anas.</i> |
| <i>lyukh^anas</i> | <i>l^aukh^anas,</i> | <i>kōs^anas</i> | <i>khās^anas.</i> |
| | <i>l^aukhunas.</i> | <i>bōjanis</i> | <i>butjanis.</i> |
| <i>gōj^anas</i> | <i>gāj^anas.</i> | <i>dit^anas</i> | <i>ditinas.</i> |
| <i>khōj^anas</i> | <i>khāj^anas.</i> | <i>nayistānas</i> | <i>nayis tānas.</i> |
| <i>kanas</i> | <i>kanas.</i> | <i>tsānas</i> | <i>tsānas.</i> |
| <i>khōl^anas</i> | <i>kōlnas.</i> | <i>dyut^anas</i> | <i>dyūth^anas,</i> |
| <i>tul^anas</i> | <i>tulinas.</i> | | <i>d^aūt^anas,</i> |
| <i>tul^anas</i> | <i>tul^anas.</i> | | <i>dyut^anas,</i> |
| <i>dāmānas</i> | <i>dāmānas.</i> | | <i>dyutanis,</i> |
| <i>tsun^anas</i> | <i>tsun^anas,</i> | | <i>dyutanis,</i> |
| | <i>tsununas,</i> | | <i>dyut^anas,</i> |
| | <i>tsunungas.</i> | | <i>dyūt^anas.</i> |
| <i>pananis</i> | <i>pananas,</i> | <i>diśūnas</i> | <i>diśanas.</i> |
| | <i>pananis,</i> | <i>hēbanas</i> | <i>hēbanas.</i> |
| | <i>panenis.</i> | <i>hēts^anas</i> | <i>hētsanas.</i> |
| <i>ron^anas</i> | <i>rununas.</i> | <i>vanas</i> | <i>vanas.</i> |
| <i>pānas</i> | <i>pānai, pānas,</i> | <i>wonus</i> | <i>wonus.</i> |
| | <i>pānas, pānes.</i> | <i>thāv^anas</i> | <i>thāv^anas.</i> |
| <i>dop^anas</i> | <i>dop^anas,</i> | <i>thow^anas</i> | <i>thōynas.</i> |
| | <i>dop^anas,</i> | <i>thōw^anas</i> | <i>thāynas,</i> |
| | <i>dop^anas,</i> | | <i>thāy^anas.</i> |
| | <i>dopunas,</i> | <i>thūv^anas</i> | <i>thāynas,</i> |
| | <i>dopungas.</i> | | <i>thāy^anas.</i> |
| <i>trop^anas</i> | <i>trop^anas,</i> | <i>mōkalōw^anas</i> | <i>muk^alāy^anas.</i> |
| | <i>trup^anas.</i> | <i>cyōnis</i> | <i>ch^aānis.</i> |
| <i>karēnas</i> | <i>ka^arinas.</i> | <i>lāyānas</i> | <i>lāyānas.</i> |
| <i>kār^anas</i> | <i>karinas.</i> | <i>lōy^anas</i> | <i>lōy^anas.</i> |
| <i>kor^anas</i> | <i>kur^anas,</i> | <i>lōy^anas</i> | <i>lōy^anas.</i> |
| | <i>kurqnas,</i> | | |

| KAULA | STEIN | KAULA | STEIN |
|--------------|--|-----------|-----------------------------------|
| myōnis | mē'nis, m'ēnis, m'ē'nis. | shēhmāras | shah mārqs, shahmārqs. |
| zinis | zinas, zinis. | nāras | nāras. |
| būz'nas | bōzus. | sōnaras | sungras. |
| gōrzānas | gārzānas. | sīras | sīras, sīras. |
| lūz'nas | laz'nas, lazarus. | sūras | sūras. |
| sapañēs | sap'nyes. | samsāras | samsāras. |
| dapas | dapas. | apsaras | afsarqs. |
| dapus | dapus. | yāras | yāras, yārqs. |
| dopus | dopus, dopusa. | phyūrus | ph'ūrus. p'ūrus. |
| drās | drās. | vazīras | vazīras, vazīras. |
| ḡēras | ḡēras, ḡēras. | ōsus | ās, āsus. |
| garas | garas. | ōsis | āsī. |
| guris | guris. | ōs's | ashis, āsus. |
| sōdāgaras | saudāgārqs. | dāsas | dāsas. |
| sōdāgāras | saudāgārqs, sōdāgārqs. | kōsus | khōsus. |
| grīst'-garas | grēst garas, grēstq garqs. | saniyāsas | sanyāsas. |
| shēharas | shahras, shah'ras, shahqras, sheh'ras, shehqras. | tas | tas. |
| kharas | kharas. | hatas | hathas, hatqs. |
| khōris | khūris. | hatīs | hatīs. |
| sapharas | saf'ras, safaras. | khātīs | kātīs. |
| mējēras | mējēras, mējēras. | matīs | matīs. |
| karas | karas. | mumatis | mom'tīs. |
| kāris | ka'ris. | natīs | natīs. |
| karōs | karōs. | jēnatas | jan' tas, jan'las, janatas. |
| karus | karus. | hāpatas | hāpatas. |
| korus | kurus. | rātas | rātas, rātas. |
| kūr's | karīs. | rētas | ritas. |
| phakīras | fakīras, fakīras, fakīras. | kār'tōs | kar' tōs. |
| shikāras | shikārqs. | trātīs | trātīs. |
| lōris | lāris. | tōtas | tōtas, tōtas. |
| maris | marīs. | khōt' tas | khutās. |
| | | nata tas | natatas. |
| | | tsātas | tsatas. |
| | | wōtus | vōtus. |
| | | dyutus | dyutus. |
| | | hyutus | h'ūtus. |
| | | dīt's | dithas. |

KAULA STEIN

| | |
|-----------------------------|---|
| <i>naph̄tsas</i> | <i>naph̄tsas.</i> |
| <i>wōts^u</i> | <i>vātsus, vātsus.</i> |
| <i>tsās</i> | <i>p^uē.</i> |
| <i>shēkht̄sas</i> | <i>shakht̄sas.</i> |
| <i>rātsas</i> | <i>rātsas.</i> |
| <i>vēs</i> | <i>vis.</i> |
| <i>nēcivis</i> | <i>n^uech^uvis.</i> |
| <i>hōvus</i> | <i>hāvus.</i> |
| <i>thāvus</i> | <i>thāvus.</i> |
| <i>parzanōvus</i> | <i>parzanāvus.</i> |
| <i>wōr^uvis</i> | <i>vār^uvis.</i> |
| <i>yēs</i> | <i>yas.</i> |
| <i>yus</i> | <i>gis, yus, yūs.</i> |
| <i>āyēs</i> | <i>āyas, āyes.</i> |
| <i>b̄yis</i> | <i>beyes, beyis,</i> <i>b̄iyas.</i> |
| <i>bōyis</i> | <i>bāyis.</i> |
| <i>budyōs</i> | <i>buŋt^u ās.</i> |
| <i>khōdāyēs</i> | <i>khudāyas.</i> |
| <i>gayēs</i> | <i>gayas.</i> |
| <i>lāyus</i> | <i>lāyus.</i> |
| <i>sanyās</i> | <i>sannyās,</i> <i>sanyās, sanyās.</i> |
| <i>pyōs</i> | <i>p^uōs, pyās, pyōs.</i> |
| <i>pēyēs</i> | <i>p^ueyes.</i> |
| <i>rōpayēs</i> | <i>rupias, rupiqs.</i> |
| <i>drāyēs</i> | <i>drāyas.</i> |
| <i>lād̄yēyēs</i> | <i>lād̄ēyes.</i> |
| <i>tsaj̄yēyēs</i> | <i>tsajēs.</i> |
| <i>suy yēs</i> | <i>suyyas.</i> |
| <i>suy yus</i> | <i>suyyus.</i> |
| <i>gān̄t^uzēs</i> | <i>gān̄t^uzyes.</i> |
| <i>māng^uzēs</i> | <i>mān^ug^uzqs.</i> |
| <i>māzas</i> | <i>māzas.</i> |
| <i>pōzas</i> | <i>pāzas.</i> |
| <i>wuz^u</i> | <i>dajis.</i> |

Words ending in t or t̄

| | |
|----------------|----------------|
| <i>mast</i> | <i>mast.</i> |
| <i>rapot</i> | <i>rapat.</i> |
| <i>phōrsat</i> | <i>fōrsat.</i> |

Word ending in ts

| KAULA | STEIN |
|--------------|---------------------|
| <i>pānts</i> | <i>pānts, pānz.</i> |

Words ending in v

| | |
|---------------------------|---|
| <i>āv</i> | <i>āv, āy.</i> |
| <i>dēv</i> | <i>dyau.</i> |
| <i>gav</i> | <i>gau, gay, gāu,</i> <i>gāu.</i> |
| <i>sār^ugav</i> | <i>sar^ugau.</i> |
| <i>hav</i> | <i>hau.</i> |
| <i>hāv</i> | <i>hāy.</i> |
| <i>bēhiv</i> | <i>bihu.</i> |
| <i>khēv</i> | <i>khyāu.</i> |
| <i>thāv</i> | <i>thāy.</i> |
| <i>gatshav</i> | <i>gatsau.</i> |
| <i>gatshiv</i> | <i>gats^uu, gatsyu.</i> |
| <i>jāv</i> | <i>jāo.</i> |
| <i>malakav</i> | <i>mal^ukau.</i> |
| <i>pakiv</i> | <i>pakyu.</i> |
| <i>ālav</i> | <i>ālau.</i> |
| <i>pōlāv</i> | <i>polāy, pulāy.</i> |
| <i>tsaliv</i> | <i>tsalau, tsal^uu,</i> <i>tsal^uu.</i> |
| <i>wālav</i> | <i>vālau.</i> |
| <i>dimav</i> | <i>dimau.</i> |
| <i>nimav</i> | <i>n^uemau.</i> |
| <i>nōmav</i> | <i>nomau.</i> |
| <i>karēmav</i> | <i>karimau.</i> |
| <i>timav</i> | <i>timau, yimau.</i> |
| <i>yimav</i> | <i>yimau.</i> |
| | <i>Cf. yimau.</i> |
| <i>yimōv</i> | <i>yimau.</i> |
| <i>nāv</i> | <i>nāy, nāv.</i> |
| <i>nēv</i> | <i>nyu.</i> |
| <i>baniv</i> | <i>bañyau.</i> |
| <i>āsh^unāv</i> | <i>āshnāy,</i> <i>āsh^unāv,</i> <i>ās^unāv.</i> |
| <i>asmānav</i> | <i>asmānau.</i> |
| <i>zamīnav</i> | <i>zemīnau.</i> |
| <i>waniv</i> | <i>vanyu, vañyu.</i> |

| KAULA | STEIN |
|-------------|--|
| zanêv | za'nyau. |
| zânau | zânau. |
| pêv | pyau. |
| bârav | bârau. |
| drâv | drây. |
| gudariv | gud ^r ryau. |
| khābardārav | kabar dārau, kabardārau, khabar dārau, khābardārau. |
| khārav | kārau. |
| shērav | shērau. |
| tsūrav | tsūrau. |
| krâv | krây. |
| karav | karau. |
| kariv | ka ^r u. |
| phakīrav | fakīrau. |
| nērav | nērau. |
| nīriv | nēru, nē ^r ū, nērgū, nē ^r ryu. |
| pīrav | pīrau. |
| trâv | trây. |
| tsōrav | tsōrau, tsōrau. |
| tsūrav | tsūrau. Cl. tsūrau. |
| wasiv | vas ^r u, wasyu. |
| tâv | thây. |
| vuch'tav | vuch tuy. |
| vân'tav | van'tō, van' tōy. |
| satav | satau. |
| tsâv | tsây, tsâv. |
| vâtsâv | vâtsau. |
| thâv'tav | thâv'tau. |
| trôv'tav | trôv'toh. |
| bûz'tav | bôz tuy. |
| rûz'tav | rôz' tuy. |
| thôviv | thô ^r vyu. |
| nawav | navau. |
| phaharavâv | pahre vâv. |
| diyiv | diyu, diyu. |
| đôyav | đoyau. |

| KAULA | STEIN |
|--------------------|--|
| lād'yāv | lā ^r dyau. |
| gayāv | gayau. |
| kh'yāv | khyau. |
| khē'yāv | kheyau. |
| tuy'yāv | tu jây. |
| tsahalyāv | tsahalyau. |
| mōkalyāv | muk ^r lyau. |
| nam'yōv | nam ^r au. |
| nyūv | nyū. |
| banyāv | banyāu. |
| ban'yāv | banāu. |
| pyāv | pyau. |
| đapyāv | đapyau. |
| mōdaryiv | mud ^r au. |
| h ^r yōv | h ^r au. |
| lāryāv | lā ^r ryau. |
| prāryāv | prā ^r ryau. |
| trōvyv | trōvyu. |
| zuv | zu. |
| bāzav | bāzau. |
| nazarbāzav | naz ^r bāzau, nazr bāzau. |

Words ending in y

| | |
|---------------------|---------------------------------------|
| ay | ai. |
| āy | āi, āy. |
| oy | oi, oi. |
| ōy | ōi, ōy. |
| bây | bai, bai, bây. |
| bōy | buy. |
| grist'-bây | grēst bây, grēst ^r bây. |
| đōy | duy. |
| buday | budai. |
| ah ^o day | ah ^o đai. |
| khōđay | khudā, khudai. |
| đōđ'laday | đā ^r đ ^r ladaï. |
| zinday | zindai. |
| vāday | vāđai. |
| zyāday | zhāday. |
| pyāday | pyāday. |

KAULA STEIN

| | |
|------------------------------------|--|
| gay | gai, goi. |
| dagāy | dagāi, dagāye, dagāy. |
| mangay | mangai. |
| tagiy | tagi, tagi. |
| hay | hai. |
| hāy | hāy. |
| chēy | chai, che, chi, chay, chōy, chiy. |
| chīy | chi, chiy, chūy. |
| chuy | chi, chī, chu, chi ⁴ , chi ⁴ y, cūy. |
| hargāh-ay | harga hay. |
| khēy | khāy. |
| tim-hay | tim hai, tim hay. |
| an ⁴ hay | an ⁴ hai. |
| kor ⁴ hay | kur hai. |
| kūr ⁴ hay | karhai. |
| warihy | wa ⁴ ri. |
| mol ⁴ hay | muthai. |
| tithay | tithai. |
| tithiy | tith ⁴ . |
| wōthiy | wa ⁴ thī. |
| yithay | ithai. |
| yuthuy | h ⁴ ūthuy, yūthuy. |
| tyuthuy | tūthuy, tūthuy, t ⁴ uthuy, tyutuy. |
| gatshiy | gabe, gatsi ⁴ , gatsiy. |
| wūts ⁴ h ⁴ y | wa ⁴ tsāyas. |
| manganōv ⁴ hay | manga nāv ⁴ hai. |
| yihōy | yahoi. |
| yihuy | yohoi, yi hāy, yohāy, yūhōi. |
| yōhay | yohoi. |
| yuhuy | yohoi. |
| yuhuy | yūhāy. |

KAULA STEIN

| | |
|-----------------------------------|--|
| jāy | jāi, jāy. |
| mājiy | mā ⁴ ji, mā ⁴ jiy. |
| rājiy | rāy. |
| kiy | k ⁴ ēy, kyēy. |
| okuy | akoy. |
| ūk ⁴ y | akay. |
| hargāh-kiy | har ⁴ gāk ⁴ ēy. |
| gōdañukuy | gud nyukuy. |
| tamyukuy | tam ⁴ kuy. |
| lāy | lāy. |
| balāy | balai. |
| balay | balai. |
| sōdurabalay | suday balai. |
| jēlōy | yala vai. |
| kōlay | kulai. |
| mōkāluy | moklai. |
| salay | salai. |
| hawāla-y | hawāla ⁴ . |
| may | mai. |
| amiy | ami. |
| āmiy | am ⁴ . |
| dimay | dimai. |
| dimōy | dimoi. |
| log ⁴ m ⁴ y | log ⁴ mai. |
| hēmay | himai. |
| ladaham-ay | lade hamai. |
| khēmay | k ⁴ emai, k ⁴ emōy. |
| dyūth ⁴ may | dyōt mai. |
| dālomuy | dāle muy. |
| wān ⁴ may | van ⁴ mai. |
| won ⁴ may | vinmai. |
| bōg ⁴ rēmay | bāge rēmai. |
| tamiy | tam ⁴ , tami, ta ⁴ m ⁴ , ta ⁴ mi. |
| tāmiy | tām ⁴ . |
| timay | timai. |
| timay | timai. |
| yimay | yimai. |
| yimōy | yimōy. |
| gay ⁴ may | gai ma. |

| KAULA | STEIN |
|-------------------------|-------------------------------------|
| nay | nai, nāi, nay, nāye. |
| nīy | nīy. |
| bē-nay | bumai. |
| yith-nay | yit ^h -nai. |
| gatshanay | gat ^h -nai. |
| kunuy | kunuy. |
| pakanay | pakenai. |
| vālanay | vāle nai. |
| timan ^h -y | tim ^h -nai, timanai. |
| yiman ^h -y | yim ^h -nuy, yimanaiy. |
| anaray | ananai. |
| kanaray | kananuy. |
| nomuy | nunnuy. |
| panunuy | panenuy, panunuy. |
| zalānay | zanānai. |
| zanānay | zanānai. |
| pānay | pānai. |
| dapanay | dop ^h -nai. |
| dop ^h -nay | dop ^h -nai. |
| kor ^h -nay | kur nay ^h . |
| sa nay | sanai. |
| sōnuy | sōnuy. |
| kāsunuy | kās ^h -nuy. |
| zāsānuy | zās ^h -nuy. |
| dyutun ^h -y | dyutanay. |
| icanay | canai, canāi. |
| wariy | vanē. |
| hōic ^h -nay | haūgai, hāynai. |
| vālawunuy | vāle vunuy. |
| trōic ^h -nay | trāy nai, trāynai. |
| vātawunuy | vāt ^h -vunuy. |
| atsawunuy | ats ^h -vunuy. |
| yinay | yinai. |
| byonuy | b ^h -ūnuy. |
| cyōnuy | chōnuy. |
| myōnuy | myō nuy. |

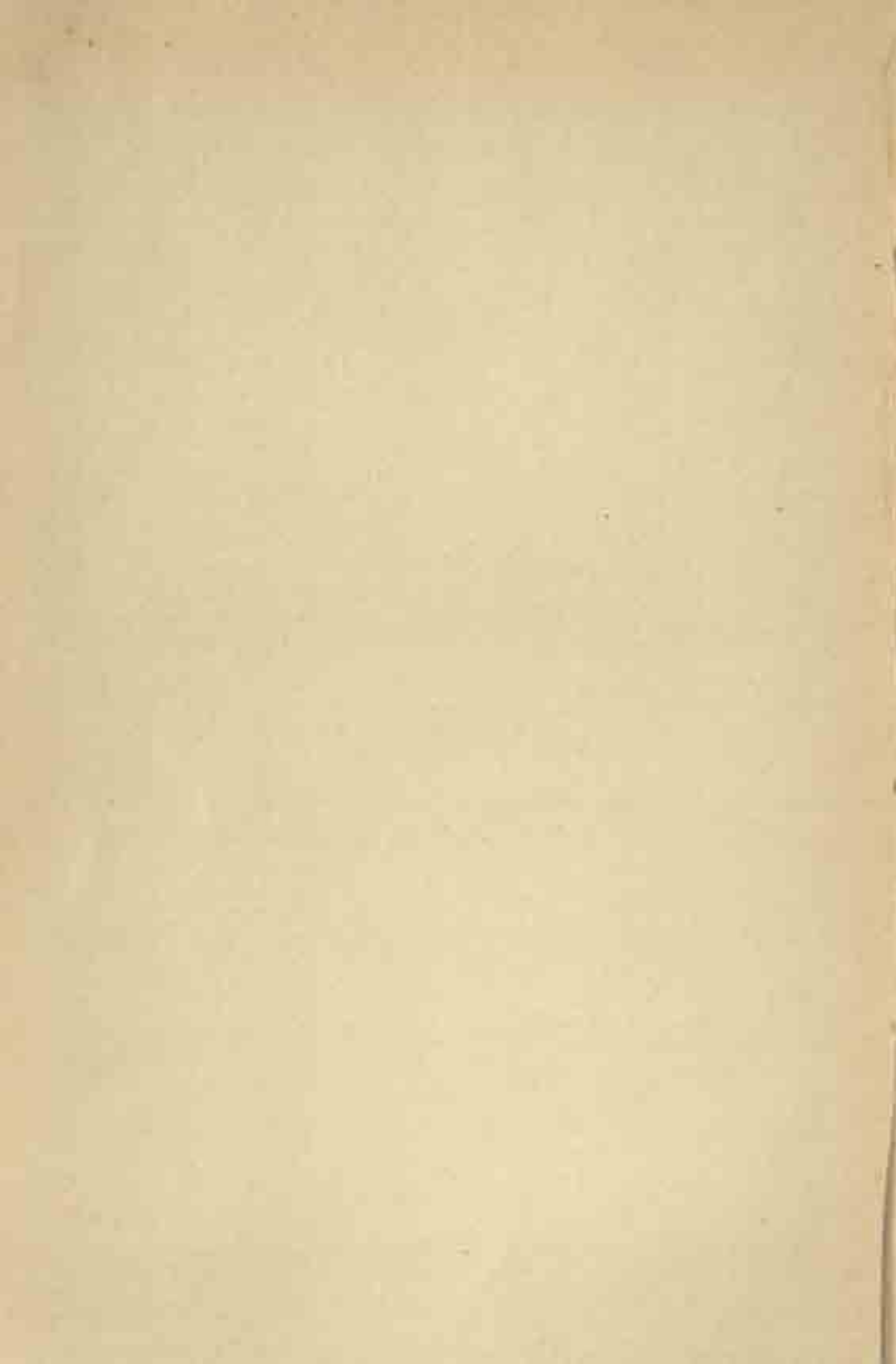
| KAULA | STEIN |
|----------------------------|---|
| añēy | añyai. |
| gōdañiy | gudē ^h -i, gudeñy, gudeñiy, gudeñyi. |
| kuñ ^h -y | ku ^h -niy. |
| otāñy | atāñy. |
| wuñ ^h -y | vun ^h -ai. |
| myōñ ^h -y | myōñyiy. |
| pay | pai. |
| pāy | pāy. |
| dapoy | dapai, dapai. |
| dapiy | da ^h -p ^h -y. |
| dopuy | dopuy. |
| rāy | rāy. |
| baray | barē ^h . |
| drāy | drāy, drāy. |
| driy | driy. |
| bēbi andar ^h -y | bēbinda ^h -t ^h . |
| grāy | grāy. |
| karay | karai, karē ^h . |
| koruy | kuruy. |
| kōriy | kūd ^h -i. |
| maray | marai. |
| tē māriy | timā ^h -ri. |
| susarāray | sus ^h -rārai. |
| sōruy | sāruy, sūruy, sō ^h -ri, sōitā. |
| sōriy | sā ^h -rē, sā ^h -ri. |
| mutaray | mut ^h -rai. |
| say | sāi, say, sāy, sai. |
| sōy | sai. |
| suy | sū, suy. |
| āsiy | āsi. |
| ōs ^h -y | ās suy. |
| gōsay | gōsai. |
| khasiy | khasi. |
| chēsay | che sai, chesai. |
| chusay | chusai. |
| kusuy | kusuy. |
| musāy | musai. |

| KAULA | STEIN |
|---------------------|---|
| amis ^{ay} | am ⁱ suy, am ⁱ sūy, am ⁱ say, am ⁱ sūy, am ⁱ xuy, a ⁱ mi suy. |
| tamis ^{ay} | tam ⁱ sūy, tam ⁱ sūy. |
| pānas ^{ay} | pāne suy. |
| wasiy | wasiy. |
| tay | tai, tã, tãy. |
| tiy | ti, ti, t ⁱ ey. |
| atiy | at ⁱ , atih. |
| ātiy | at ⁱ . |
| otuy | atuy, otuy. |
| ditay | dithai. |
| hatay | hatai. |
| mōktay | mukht ^{ay} . |
| palay | patai. |
| sālay | sāthai. |
| sōty | sāit, sã ⁱ th, sã ⁱ th, sã ⁱ th ⁱ , sã ⁱ th ^o , sã ⁱ . |
| sōtiy | sã ⁱ th ⁱ , sã ⁱ thi, sã ⁱ thi. |
| latiy | tat ⁱ . |
| ataty | atat ^o . |
| gilay | yi tai. |
| yutuy | yūtuy. |
| ts ^{ay} | tsūy. |
| tsāy | tsāi. |
| hāway | hāvai. |
| chūway | chu vai, chu coi. |
| thāway | thāvai. |
| yimav ^{ay} | yim ^{ay} vuy. |

| KAULA | STEIN |
|-----------------------|---|
| dōnaway | don ^o vai, don ^o vai, donovai, dunuvai. |
| trēnaway | trin ^o vai. |
| trāviy | trāviy. |
| trōvuy | trāvuy. |
| yiy | yi, yih, y ⁱ , yey, yiy. |
| yīy | yiy. |
| diyiy | diyiy. |
| chēyēy | chiyai. |
| wanayēy | vana yey. |
| sukharyēy | sakhr ^{ay} ai. |
| kūr ^{ay} yēy | kūdye. |
| cis ^{ay} yiy | vayyāi. |
| yiyiy | yeyiy, yiyiy, p ^o eyiy. |
| pozuy | puzuy. |

Words ending in z

| | |
|-----------|-------------|
| az | az. |
| bōz | bōz. |
| bandūkbāz | bandūk bāz. |
| ciz | chiz. |
| firandāz | firan dāz. |
| kākaz | kākad. |
| māz | māz. |
| kunz | kunz. |
| manz | manz. |
| shranz | shränz. |
| pōz | pāz. |
| raz | raz. |
| vāz | vāz. |
| ôziz | âziz. |



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 *thōvⁿ*.
- 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 *kā^s tva*, read *kāi tva*.
- 450, col. b, l. 6. For *khētum*, read *khētam*.
- 466, col. b, l. 17 from foot. For *shākh*, read *shākha*.

5

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