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Corrigenda.

Ad P. 83, 8.

Insert after 'anda:

daryawo kula lang'aik-a; zër kak-a. 'Anda



REIDAR TH. CHRISTIANSEN

Vol. III. 1, containing Pashai Grammar
and Vocabulary, is in preparation.

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INDO-IRANIAN FRONTIER
LANGUAGES

BY

GEORG MORGENSTIERNE

VOL. III

THE PASHAI LANGUAGE
2. TEXTS AND TRANSLATIONS

WITH COMPARATIVE NOTES ON PASHAI FOLKTALES

BY

REIDAR TH. CHRISTIANSEN



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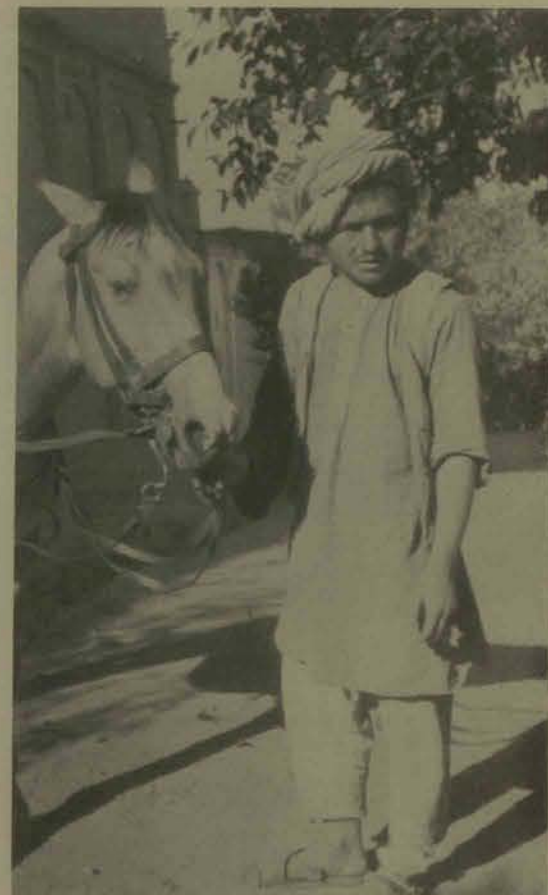
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Abdul Rashid from Laurōwān.

INTRODUCTION

Pashai (*Paṣāī*) is the north-westernmost outpost of the Indo-Aryan group of languages. It occupies a territory which extends from the Kunar Valley in the East, across the various tributaries of the Kabul River, to the Panjshir Valley in the North-West. It is spoken nowhere outside the frontiers of Afghanistan.

Although Pashai is split up into a large number of mutually incomprehensible dialects, it forms a linguistic unity characterized by a number of special features. A glance at the map will show that this relative unity must have developed at a time when the Pashai language occupied the upper part of the main Kabul Valley, before it was driven back by the Pathan invasion into the separate, lateral valleys which form its present territory.

If such is the case, Pashai must once have been the language of a civilized Hindu and Buddhist community¹ possessing a written literature. No trace of this remains, but the comparatively rich heritage of the Pashais in ballads and songs possibly has its roots in a pre-Muhammedan culture. In recent times Islamic, and especially Persian, traditions have of course strongly influenced Pashai folk-lore.

There is a marked contrast between the wealth of folk songs in some Pashai districts and the stunted poverty of Kafiri poetry, as far as it is known to us. The Kafirs have probably inhabited their secluded valleys since time immemorial, and have never belonged to the community of civilized Indian peoples.

¹ Regarding Buddhist(?) ruins in Tagau, v. Rep. on a Lingu. Mission to Afghanistan (Institutet for Sammenlignende Kulturforskning, C I, 2) p. 82.

There appears to be a considerable difference also between the Pashai-speaking tribes as regards poetical gifts and the interest taken in songs and tales. The inhabitants of the Nijran and Tagau valleys in the Kohistan, north-east of Kabul, appear to be poetically more gifted than their kinsmen in Laghman or in the Kunar hills. I never had an opportunity of getting into prolonged contact with any individual from these parts, but at any rate I had short interviews with a number of men from the various side-valleys of the Kunar river-system, and none of them gave me the impression that they knew more than a few scraps of uninteresting songs. I am fully aware of the danger of arguing *ex silentio* in such circumstances, but we are probably not far wrong in assuming that Tagau, with the adjoining valleys, is the centre of Pashai poetical activity.

The only specimen of Pashai literature so far published is the short tale given in the Linguistic Survey of India, VIII, 2 in the Laghman and Kunar dialects.¹ The present volume contains, beside various translations of the Parable and of the LSI sentences, the following items:

Gulbahār Dialect: Versions of some Laurowānī tales taken down in Kabul in 1924 from Mubarak Šāh (25—30 years old) from Sāfhā, Prs. Kōnadē (Kuhna-Dih), $\frac{1}{2}$ kuroh (about a mile) from Gulbahār, N. of Kabul.

Chilās Dialect: A short song given in Peshawar in 1829 by Ēkmačā (Hikmat Šāh?) from Čolās, in the Chari Darra, a tributary of the Lower Kunar.

Arēt Dialect: A short song given in Peshawar in 1929 by Xalifā from Oirēt or Airēt (Arēt) on the western branch of the Mazār stream, another tributary of the Lower Kunar.

Wēgal Dialect: A story given in Peshawar in 1929 by Bunjelī Xān from Uēgal.

Darra-i Nūr Dialect: From a man from Xalšai (Qala-i Šāhid) in the Darra-i Nūr on the Lower Kunar I took down a translation of part of the Parable in Peshawar in 1929.

¹ Cf. No III of the present volume.

The only specimens of the dialect of Nāžulōm (Nāžil) on the Alishang River in Upper Laghman are some LSI sentences taken down in Kabul in 1924.

Laurowān Dialect: The great majority of the texts were recited to me by one informant, Abdul Rašid of the Alduz Xēl¹ tribe, from Laurowān in the Kauḡi district in the upper Tagau valley, north-east of Kabul. His songs include some specimens of poetry belonging to the villages of Iskēn in the Tagau, and of Ōzbin, Gonopal and Saigel further south and east.

Abdul Rashid came to me in Kabul in 1924, and he stayed with me for some months as my groom and minstrel. — During a short and less successful intermezzo he also took over the functions of the cook. — He came straight from his home-valley, had not been to any town before, and had never seen a European. Abdul Rashid was in the early twenties, short of stature and bandy-legged, comparatively fair, with greyish-blue eyes in his round head. He was always cheerful and smiling, rather dense, though not devoid of a certain native cunning, but thoroughly good-natured and devoted. He was something of a satyr and took a delight in frivolous tales, but at the bottom of his heart he was of a lyrical nature; poetry and flowers could put him in a rapture. He knew a number of names of flowers and used to speak with enthusiasm of their colours and fragrance.² The other servants in the Baburi Bagh where I was living, called him the Mullah, not on account of any excess of bookish learning, of which he was totally innocent, but because he used to say his prayers very regularly and loudly.

A. R. was a good Muhammedan, and of course of the Sunnī persuasion. He knew, however, nothing about the distinction between Sunnis and Shias. His theological knowledge was most limited, but some scraps of popular mythology are found in his poems. He knew that all Muslims were descended from Bābā Adam Šāhib, the men

¹ Alduz is the name of a village.

² He said that his people used to cultivate flowers in flower-beds adjoining the house-walls.

from his right and the women from his left side, and that people were converted to Islam when the Lion of God (*Šēr-i Xudā*) *Ālī* was born. He could not recite the kalima, but he remembered the following Persian doggerel:

Abu Bayr yār u yār | Umar mīr u dārudār.
Osman ki jō-e šīr | Ālī pat-e laškar as.¹

It was no easy task to elicit linguistic information from Abdul Rashid. He was not made for abstract thinking, and any prolonged question about grammatical forms and their employment was likely to make him scratch his head, yawn, and finally fall asleep.

But he possessed a rich store of tales and songs, and a certain, though sometimes quite crude, sense of humour. He found it irresistibly funny that the foolish natives of Özbīn or Ishpi would insist on saying *maīōyem* or *māigyām* 'I speak', instead of *maṅgām*, as sensible people in Laurowān were wont to do. When I joined him in laughing and slapping my knees at such boorishness, it put him into a good humour and stimulated his attention and intelligence for a short while.

In autumn, when the harvest-work was over, crowds of young people used to wander about from village to village in the Tagau, Nijrau and other Western Pashai valleys, reciting the newest songs from their native villages. Everywhere they were entertained with feasts and dances. In this manner the various valleys exchange the year's crop of literature, and people get fresh songs and tales to amuse themselves with during the long winter evenings.

¹ I.e.: *Abu Bakr yār-i yār, Umar mīr u durradār.*
Osman ki-i šīr, Ālī fath-i laškar ast.
 'Abu Bakr is the friend of the (Prophet's) Cave;
 Umar is chief and possessor of pearls.
 Osman who is the of the lion;
 Ālī is the victory of the army.'

V. Lumsden, *The Mission to Kandahar*, p. 226:

Abubakr yār-i-ghār. 'Umr Mīr-i-durradār.
'Osmān Shāh Sowār. Wa 'Ālī fath laškar ast.

Cf. also Bellew, *Journal of a Mission to Afghanistan in 1857*, p. 55.

There is a special need of such an exchange, for each district cultivates its own kind of poetry. Thus Laurowān itself was the main home of the epical ballads, the *hananī*'s or 'killing-songs', while Özbīn excelled in lyrical poems. The reason for this, A. R. said, was that the Özbīnis were not good Muslims, and did not keep the fairies away by praying and fasting. But what was bad for their morals, had its advantages for their poetical faculties, because the fairies inspired them and gave them their beautiful lyrical songs.

When people from other villages wanted to sing about love, they tried, as far as they were able, to imitate the Özbīn dialect, which alone could give their poems the right lyrical flavour. And, on the other hand, Laurowānī forms had to be used in the ballads, even when composed by poets from outside Laurowān. — Thus according to A. R., but in practise the result is a strange mixture of 'Ionic', 'Doric' and 'Aeolic' Pashai, and the use of many fanciful and hybrid grammatical forms, such as *khangō* 'he pulls', from the fusion of L. *khangā* and Ö. *khantō*.¹

It was characteristic of A. R.'s attitude that he distinguished clearly between 'real literature', such as ballads and lyrical songs, and merely entertaining stories. The latter were either ordinary fairy-tales, relating fanciful events about kings and princes, dragons and ogres,² or funny stories about successful rogues, sometimes of an exceedingly coarse kind. But in the ballads a true poetical instinct led the Pashais to sing only about their own *milieu* and the experiences and sentiments known to them. They therefore give interesting glimpses of Pashai social life.

The main theme of the *hananī*'s is the vendetta,³ and even if it does not loom as large in the actual daily life of the Pashais as in their poetical fancy, there can be no doubt that it means to

¹ Cf., e.g., No LXXXIX where all three forms are used indiscriminately.

² For an account of the international folkloristic motifs contained in these tales v. Dr. Christiansen's analysis below pp. XVIII sqq.

³ V. Nos XXIX—XXXV; LXI; LXIV, etc.

them a bitter, if fascinating, reality. In some cases the ballads wind up with a terse saying, describing the satisfaction felt at the fulfilment of the revenge. Thus XXIX: 'I have thrown sand into my enemy's(?) mill, and in my old age I can go anywhere empty-handed' (i.e.: 'I can die now, having carried out my duty'); XXXI: 'Hamza Khān is not without revenge'; XXX: 'Some are resting in their cradles, but the others I have killed outright'. — That the fighting is, however, not always devoid of chivalry, is shown by XXXIV (p. 180, 30 sqq.).

The chief centre of interest is, however, not the actual fighting and killing, which are described quite cursorily, but the events leading up to the conflict. They are frequently expressed in a dialogue which, however crudely, reveals the psychological tension of the situation and in some cases may be quite pointed and artistically effective. Thus, in XXXIII, the run-away wife who meets her former husband in the hills says to him: 'I did not have a single happy day on account of you, [while I was your wife], the least you can do now is to carry this burden of mine.'¹

We also find quite vivid descriptions of a situation, e.g., in XXIX², or in the pretty little scene in LXVII, where Banū seeks refuge with the benevolent Khan, to avoid an undesired suitor. The Khan orders her to dance the 'sleevedance', and while she is dancing, she peeps behind her shoulder and sees her beloved Gulmīr standing there winking and smiling to her. — And there is a biting irony in the words used by Abul to Gadāi's sons in XXX³: 'You Gadāi's daughters, who has escorted you?'

According to a Pathan proverb, 'women, gold and land' (*zan, zar, zamīn*) are at the bottom of all vendettas. In Pashai poetry the first item plays a predominant rôle. 'For this woman's sake this event happened', or: 'Eighteen were killed on either side on account of this woman's word',⁴ we hear in XXXIII. Flirtations, liaisons

¹ V. pp. 172, 26 and 176, 16. Cf. also, e.g., p. 185.

² Pp. 154, 31 sqq.; 156, 24 sqq.

³ Pp. 164, 15 and 166, 20. — ⁴ Pp. 172, 34 and 176, 25.

and elopements appear to be of common occurrence, and young girls do not demurely submit to the decrees of their cruel fathers. But it happens also that the thought of the children brings the run-away wife back to her husband (LX), or that she decides to remain with him for the sake of her small brothers (LXVIII).

Women's heroism and faithfulness are praised in the ballads about Naurōzmā's revenge (LXXI) and about Maurā and his dog (XXXVI), and in LXIV we are told how the fair Nōnakū, dressed as a man, fights on the roof to help her brother, but is killed by his enemies. On the other hand, the wanton wife (LXVI) causes her husband's death by closing the loop-holes at night with rags instead of a stone, thus giving his enemies an opportunity of shooting him from outside.

It is, of course, quite possible that some of the ballads have been taken over from neighbouring tribes¹ and adapted to Pashai conditions. Thus XXXIV is no doubt of foreign origin. But the majority of the ballads are probably based upon real events of local renown. They are scarcely of great antiquity, for the mention of bows² does not carry us far back in time. With the exception of LVIII, which mentions military service in Kabul, and XLV, where we are told about the bomb which destroyed the Amir's stables, the scene is limited to the home-valleys of the Pashais and of their tyrannical or benevolent khans (XXXI, LXI, LXVII).

Descriptions of nature, such as Balochi poetry abounds in, are almost completely lacking, but the Pashais' love of flowers is constantly in evidence.

Beside the ballads and the purely lyrical poems, there exist also poems of a didactic and religious type, sometimes curiously mixed up with amatory verses. Cf. XLI (Mahmad Nadīpā); XLIX (Karūn), and LVI (Adam and Eve).

There are separate men's and women's songs. The men were said to be ashamed to sing women's songs, except when alone, or two

¹ From Ghilzai nomads coming into contact with the Pashais during their yearly wanderings?

² XXXIV and XXIX (p. 154, 23 'in olden days bows were used').

or three together, in the hills, and *vice versa*. The prettiest lyrical songs in the collection are no doubt the two 'Laments for a Dead Lover' (LXX, and LXXI).

An interesting feature of the ballads is that they are introduced by a prose tale which gives the necessary information about the situation and the prior events leading up to it. This introduction could be omitted when the ballad was recited to an audience familiar with the relevant facts. This reminds us of the ancient Indian *ākhyāna*, according to the well-known theory.

The metres are even less regular than those used in Parachi poetry,¹ and it is a hopeless task to try to reduce them to some sort of system. So much seems, however, certain: they are based upon stress, not upon quantity. Most verses contain four stresses,² and the main type is some variation of — — — — — (—) (but also — — — — —; — — — — —, etc.). Examples are: *Abul h'engəl m'angā* p. 166, 3; *Mulāi h'engəl*³ *mangā* 165, 4.

An irregular, shorter, verse — — (—) — — — — (—) — — — occurs in XLVIII, LI and LXXX.

Rhyme is frequent, but not obligatory. It usually consists of a single vowel or a diphthong. The favorite rhyming vowel is *ā*, but also *ē*, *i*, *iē*, *āiē*, *āi* and *āē* occur. In some instances we find *ān*, *ānē*, *ānda*.

The refrain (*sarpat*) is an embellishment much in vogue. It usually gives some indication of the general sentiment of the poem. Thus, e.g., XXXI, a *Abul pādšā jumjumā*, XXXVI, a *Maur'em kholefali kol'i*, and LX, a *Bēkim čir'ay čhāndalākim*.

Fixed poetic formulas, too, belong to the stylistic apparatus of Pashai poetry. Apart from the ever recurring: *N. N. h'engəl mangā* 'N. N. speaks thus', and *hum palāfi nām dāiča* 'he uttered that word' (with slight variations), the most important ones are: *šir'in*

¹ V. Indo-Iranian Frontier Languages, I, p. 182.

² My notation of the accent does not always fit in with the ideal rhythmical scheme.

³ Written *h'engəl*.

ōrač-am hāik čači angeri'en dorā 239, 2 'my sleep was sweet upstairs near the edge of the hearth'¹; *pāpō jhāimanā yēyik* 'he came, going step by step'²; *jī būrō-m, dōraē xun'em* 'my dear boy, I kiss thy face'³; *xabarī xabar dete'em* 'the messenger brought me a message'⁴; *sastī ačhim tomowā* 'my eye, though sound, became darkened'.⁵

Most of the texts were taken down while I had as yet made little or no attempt to ascertain the phonemic structure of the various Pashai dialects, a task in which I have only partially succeeded during my subsequent endeavour to analyse the material. The notation of sounds is therefore, in the main, phonetic and not phonemic, i.e., it represents an attempt to render the acoustic impression made by the actual pronunciation at a certain moment, the 'parole', not the 'langue'. We therefore frequently find abbreviated forms, such as *kok* for *kawak* 'he did'; *zūwo* for *zūwak* (p) 'he whipped (it)'; *h'engə* for (h) *h'engəl* 'thus'; *rās* for *rāst* 'true'. Final *-a* is assimilated into *-e* after a palatal sound (*kawāč-e* 'he made her'; *mārāik-e* 'he said it'), and into *-o* before a labial vowel in the following word; cf. also *nū* for *ne* 'not' before a labial vowel, and *ni* before a palatal one. Sometimes phonetic variants, or alternative grammatical forms and vocables, were given as explanations of the forms recorded in the text. Such variants have been given in the notes.

The palatalization of a consonant before *e*, *i*, and after a diphthong containing *i*, was frequently, but irregularly noted in my mscri. Thus, e.g., *myō* 'this' (obl.); *āigya* 'he eats'; *čūikyai* 'all'. I have everywhere restored the phonemic forms *mē*; *āigā*; *čūikai*⁶, but it ought to be remembered that the consonants in such positions are always slightly palatalized. I have, however, retained the probably phonemic *-i/yem* in *putriem* 'my son'; (h) *aryem* 'my heart', etc.

¹ Cf. also 233, 2; 244, 4; 245, 3; 246, 2; 248, 5; 250 pass.

² 173, 7; 174, 3. Cf. 165, 12; 175, 18; 192, 5, 11; 202, 4; 234, 7; 230, 11; 234, 2.

³ 238, 4. Cf. 244, 7; 247, 6; 248, 2; 240, 9; 234, 5 etc.

⁴ P. 239, 4. Cf. 210, 14; 240, 7; 238, 1.

⁵ P. 239, 5; 223, 10. Cf. 248, 7.

⁶ Perhaps *čūikai* would be the true phonemic form.

I have written *st* even in Laurowāni, although the actual sound was not *s*, but an unvoiced, cerebral *l*. — *Ch* before a palatal vowel, to my ear, frequently sounded something like *k'h*.

In a great number of cases I was unable to decide whether differences of notation were due to actual phonetic variation, or to inexact audition. On the one hand it seems probable that e.g. *-a* and *-ə*, *āi* and *ai* are true phonetic variants, but, on the other hand, e.g., the vacillation between cerebral *s* and palatal *š* is no doubt simply a matter of mishearing on my part.

The notation of quantity and stress is also to some extent uncertain. Quantity is relevant (e.g., in *čal* 'to be open': caus. *čāl* 'to open'), but I am unable to decide whether the frequent shortening of *ā* before a suffix (e.g., *lāmiem* 'my work' from *lām*; obl. *hastāsā* 'his hand' from *hās*) is phonemic. A circumflexed, overlong vowel has in some cases been noted as a double vowel (*āā*, etc.). It is probably an expressive variant. In the poems, especially in the final, rhyming syllables, quite irregular lengthenings of vowels occur.

In a few cases secondary stress has been noted in polysyllables (*ādamana* 'by the men'), and an especially strong accent, accompanied by a high tone, has been indicated by a double stress-mark.

To begin with I was not always able to distinguish between aspirated and unaspirated sounds, and the perception of the very weak aspiration of mediae constantly remained difficult for me. In some words, where at a later stage I felt fairly certain about the existence of the aspiration, I have given it, even if it was lacking in my earlier text. But in other cases I have preferred to let the words stand as I have recorded them, sometimes with and sometimes without aspiration.¹

The gramophone which I had taken out to Kabul in 1924 was a comparatively primitive instrument, and the records taken on wax cylinders were not very satisfactory. In very many cases the transcription is incomplete or tentative. But I hope that the gramophone variants of some of the tales and songs may still be of some

¹ In *gōrā* 'horse' I never heard any trace of aspiration.

use, when compared with the corresponding dictated texts. They have the advantage of having been spoken or sung without constant interruption, even if they do not represent natural speech in normal conditions. When facing the gramophone, Abdul Rashid was inclined to get self-conscious, to stammer, and to repeat or correct himself. But quite often the records give interesting variants, additions, displacements or omissions of episodes, etc. They show that the tales have not a fixed and unchangeable form, as is the case with the Kashmiri tales told to Sir Aurel Stein by the professional story-teller Hatim.¹ Quite possibly, however, there may be Laurowānis who are able to tell a story less abruptly and with greater logical coherency than Abdul Rashid.

In the songs many Özbini and Gonopali forms occur. Specially characteristic of these dialects are the substitution of *ō* for *ā*; the presents in *t* (*-tā*) instead of the L. forms in *g* (*-gā*); preterites in *t* and *n*, and a number of local words. Not infrequently such forms were employed in songs of L. origin as well.

The translations follow, as far as possible, the originals, and make no pretensions of presenting a good and natural English style. Owing to the primitive and asyndetic character of Pashai syntax many deviations from the original constructions have, however, been unavoidable. In several instances, especially in the poems, Abdul Rashid's explanations were insufficient — I suspect that he did not himself fully understand all words and forms — and my translations are therefore uncertain or tentative. In the notes I have quoted his Persian explanations, and translations of some of his commentaries and remarks upon the text.

In the translations of the poems, but not of the prose tales, I have employed the archaic pronoun 'thou', with the corresponding verbal forms.

I am greatly indebted to Dr. Reidar Th. Christiansen for kindly undertaking to analyse the tales from the point of view of comparative folklore.

¹ V. Hatim's Tales, p. XII.

² — Kulturforschung. B. XI.

COMPARATIVE NOTES ON PASHAI FOLKTALES

by Reidar Th. Christiansen.

In the following comparative folklore-notes an attempt is made to ascertain how far the international types of fairytale have been adopted by Pashai oral tradition. As will be seen, a very considerable number of the best known international tales were known to Pashai story-tellers. Here, accordingly, we have another instance of the wide migrations of these stories, which have even found their way into the folklore tradition of a people living in such a remote district and speaking a language little known up to the present time. As one might expect, Pashai stories show especially close relations to Indian tradition, but they are on the whole more simply constructed, and less ornate in style. They sometimes combine various themes very freely, and solve situations in an independent way, e. g. by giving rogues the punishment due to them. Pashai tradition is, therefore, not a mere imitation of foreign sources, but an individual, indigeneous growth. Of the numbers left without any comment, some are concerned with local matters, while others are obviously fiction, i. e. real fairy tales, to which, at present, I know no parallels. In the notes, constant reference is made to a couple of handbooks. One is "The Types of the Folk-Tale. A Classification and Bibliography". Antti Aarne and Stith Thompson. FFC Communications No. 74, 1928, quoted as: Aa. Th. The other is "Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm". Neu bearbeitet von Johannes Bolte and Georg Polivka. I—III, 1918, quoted as: Bolte Polivka.

II. The tale of *Jallād Khān and Shamālī* represents a type of story well known in Indian tradition. More or less varied, with a wide selection of incidents known from other stories, the theme is that of the wise councillor and the assistance rendered by him. The oldest version is probably to be found in the *Kathāsaritsāgara*¹. Comparing in with a modern Indian version², the story seems to have undergone comparatively few alterations. Closely related to the Pashai version is an elaborate story from Kashmir, told in a literary style. It was published by Hertel³. The Pashai version may probably be an abridged rendering of some literary story of a similar kind. But it includes at the same time several individual features, for instance the assistance given by the hero's wife in performing some difficult task, a motif associated with the story of the Magic Flight (comp. III—IV). The incident in which access is gained to the room of a princess by hiding in a golden statue, is the central theme of a widely disseminated international fairy-tale.⁴

III—IV. *The Cannibal Girl*. There are two versions, the first, a shorter one (III), reprinted from *The Linguistic Survey*, is, when compared with the second, if not "all wrong", at least so much abbreviated that the story is hardly intelligible without the other, more elaborate version. Both are variants of one of the most widely disseminated international types of fairy tale: *The Magic Flight*⁵, and present several points of interest. The second version relates how the girl was born and also, incidentally, why the prince, her brother, fled. Moreover it adds the Life-Token, a cup of milk which turns into blood as a warning to his wife to send his two dogs to his aid. This motif is originally no part of this type but belongs to the tale of the Twin Brothers⁶. The incident of the mouse

¹ Ch. LXXV. Tawney's transl. II, p. 234. Penzer's ed. Vol. VI, p. 168.

² Maive Stokes, *Indian Fairy Tales* No. 27.

³ *Zeitschr. d. V. f. Vlk.* XVIII, p. 66.

⁴ Aa. Th. nr. 854.

⁵ Aa. Th. 313, see Bolte Polivka II, 516 ff. A. Aarne FFC 92. Macculloch, *Childhood of Fiction* p. 171 etc. etc.

⁶ Aa. Th. 303.

on the drum which covers his escape, is best preserved in the first version; in the second it is handled awkwardly and in a different way from the usual type.

The tale of the Magic Flight has two characteristic episodes. 1. The clever maiden who helps the hero to perform the ogre's tasks. 2. The Flight in which the couple either escape by throwing objects behind them, which become obstacles in the way of the pursuers, or by transforming themselves into various persons and things to deceive the ogre. The Pashai versions contain only the Flight, preceded by another introduction. The complete tale is represented in the Indian tradition by the story of Śringabuja in the Kathāsaritsāgara¹, and by several modern Indian versions². In the Pashai stories the hero made good his escape by throwing some objects that became mountains (III), or by throwing grains of wheat that grew into plane-trees (IV). Both versions agree that the hero climbed these trees one after another, to be out of the reach of the ogress, and in the end was saved by his dogs. This characteristic incident may occur both as a separate story, or in combination with the Magic Flight. Its geographical distribution presents many puzzles. Not that this is a unique case; on the contrary, the migrations of such ubiquitous tales are always hard to follow. The story is known in America, Africa and Asia³, while, so far as I know, it is found only once in Europe, in Spanish tradition and within a totally different setting⁴. In America several versions were taken down among Portuguese-speaking negroes of the Cape Verde islands,⁵ and, in view of its popularity in various parts of Africa⁶, the inference would seem to be that negro slaves brought it to America. The

¹ Tawney's translation, I, p. 355. Penzer's Ed. III, p. 218. Ch. 39.

² Bolte Polivka III, 414.

³ E. Clew Parsons, Zeitschrift für Ethnologie vol. 54.

⁴ De Soto, Cuentos populares de Extremadura nr. 22. (Biblioteca de las tradiciones Populares Españolas).

⁵ Parsons, op.cit. p. 11.

⁶ Parsons, p. 19, comp. Stith Thompson, Tales of the North American Indians, p. 311.

theory, however, would hardly account for its popularity among the North American Indians.

In an attempt to establish the further connections of the Pashai story, one characteristic motif may be noted: the ogress devouring the legs of the horses. It is rather surprising to rediscover this particular incident in a story from the extreme Siberian north, taken down 1896 among the Yukaghirs on the Kolyma river¹. Nor is this the only motif that they have in common. In the Siberian story, too, the girl was born in consequence of her parent's special wishes, and in both cases the hero had to flee, as his parents would not believe his account of her evil propensities. In Siberia she ate the legs of the reindeer, and he was saved by a bear and a wolf, not by dogs, divergencies easily explained as local adaptations.

The close correspondence between these versions is evident, but a plausible explanation of the connection is difficult to find. It is said that sailors may have brought the story to the Kolyma district, but from where? Another explanation is perhaps more probable. The incident of the flight from one tree to another is well known in Arctic tradition as the climax of another tale. Somebody was driving a dead wizard to the burial place, and at sunset the wizard left his coffin and attacked the driver, who by escaping from one tree to another, was finally saved by the rising sun. The story is told among the Zyrianes of Russia², and among the Lapps, from the Kola peninsula to Finmark³. Possibly, then, the story may belong to the oral tradition of Northern Asia, and from there, by one route or another, it may have reached the Pashai story-teller.

VII. *The Grass-seller's Son*. This story is a rather curious combination of two themes: The Dragon Slayer with his helpful

¹ Bogoraz in Anthropological Papers of the American Museum of Natural History, vol. XX, i. p. 65.

² Fuchs in Finnisch-Ugrische Forschungen, XVI, p. 269.

³ S. Paulaharju, Koltain Maailta, p. 166. Koskimies, Mémoires de la Société Finno-Ougrienne, vol. XL, p. 71, 278. R. Klemetsen, Ny Illustreret Tidende 1879 p. 35. Qvigstad, Lapp. Ev. og Sagn I, nr. 68.

animals¹, and the episode of the lost slipper, generally associated with the Cinderella-story². The same combination is found in a story from "Northern India". Here the hero saved the lives of certain animals, who in return followed him and served him, and he somehow acquired also a magic ring with four demon attendants; compare the ruby of the Pashai version. He had several hard fights against demons, but won his bride. Later, her shoe was accidentally carried to the palace of a king, who wished to marry the owner of the shoe. She was brought down to the palace and foolishly lost the ring, but thanks to the animals the couple were again united.³ Details differ but the pattern is the same as in the Pashai version.

The incident of the slipper is very common in Indian tales⁴ and is from early times known also in Western tradition, as is shown by Strabo's story of Rhodope, whose slipper was carried by an eagle to Psammetik, the Egyptian king, who sent for her and married her.⁵

The Dragon-story, though rather freely handled, contains the standard motifs of this widely disseminated type. The Pashai hero's senseless purchase, and the rage of his father, occur in versions from almost every country. He, however, evaded direct fighting, and his exploits seem rather tame, as compared with those of his colleagues, from Perseus to St. George. In India the tale does not seem to have been very popular. The exhaustive monograph on this cycle of tales refers only to a few Indian versions⁶, which more closely follow the usual pattern of the story.

VIII. *Jau Bahadur and the Giants* is a much simplified version of the fairy tale of the Helpers.⁷ The main points are: The hero

¹ Aa. Th. 300. — ² Aa. Th. 510.

³ North Indian Notes and Queries, 1893, quoted from Folklore IV, 1893 p. 536.

⁴ Cosquin, *Études Folkloriques* p. 8: "un trait assez fréquent des contes de l'Inde, qu'un soulier de femme, perdu dans un bois ou flottant sur une rivière, et qui, trouvé par un prince ou à lui apporté lui donne l'idée de faire chercher, pour l'épouser celle qui a perdu ce soulier".

⁵ Bolte Polivka, I, 187; IV, 116. J. Grimm, *KL. Schriften*, 2, 389.

⁶ By Kurt Ranke, *FFC. No. 114*, p. 105.

⁷ Aa. Th. 513.

leaving home passed three, or more, skilful companions, each with a speciality of his own; they entered his service, and performed several tasks given him at the king's court. In the Pashai version all were *strong* men, but as a rule they all had different kinds of skill. The same thing is found in a version taken down among a hill-tribe in the Himalaya¹, where one was strong, one a good shot, one a master-builder and a fourth a swift runner. This is a fairly typical selection of what most other versions have, including two from Northern India² and one from Burma³.

Another characteristic feature of the Pashai story is the later treachery of the companions, resulting in their being shot. This may be an individual invention, but is more probably due to the influence of another type of fairy tale, that has certain affinities with the present one. In this other story the hero, during a search for some lost princesses⁴, was betrayed by his companions, who as a rule are quite ordinary people, but in some isolated cases may have been endowed with magic capabilities. A story from the Deccan: "Prince Lionheart and his Friends",⁵ has combined both tales in this way, and so also, curiously enough, have stories taken down among North American Indians, who originally must have got the story from a European source.⁶ One's impression is that the Pashai story-teller had in his mind the plot of the international tale, but altered it according to his own fancy.

IX. *The Bald-headed Boy*, is a version of another of the most widely disseminated fairytales: "The Man in Quest of his Lost Bride", or "The Supernatural Bride".⁷ According to a Swedish

¹ Cosquin, *Contes Populaires de Lorraine*, vol. I, p. 24.

² Steel and Temple, *Wide-Awake Stories*, p. 47. North Indian Notes and Queries, V, p. 18, 94, comp. Bolte Polivka, II, 94.

³ Quoted Cosquin, *op. cit.* p. 26.

⁴ Aa. Th. 301.

⁵ Frère, *Old Deccan Days* p. 268 nr. 23.

⁶ Stith Thompson, *European Tales among the North American Indians*, Colorado College Publ. General Series No. 100, 101. (1919.)

⁷ Aa. Th. 400.

monograph on the subject,¹ two main types exist. One, usually the shorter, is told not as a fairy tale, but as something real that once happened, somewhere and to certain persons. The end is tragic. The bride was lost for ever. The other, much more elaborate one, is a fairy-tale, i.e. fiction. The hero, by breaking some definite tabu, lost his bride, but won her back after a long and arduous search.

The direct "historical" type of this story is perhaps the older, and has in many different places developed into the fairy tale proper. The Pashai version is told in the realistic manner of historical tradition but a second part is added, relating how the hero found the girl again. The latter part is, however, summarily told, and only the *ring*-incident remains of the standard motifs of the tale. A vast number of versions is known², and even the most cursory survey would be a hard task. In Indian tradition, especially, the tale has a long pedigree, leading back to the time when goddesses sought the company of mortals in the shape of swan-maidens. There are versions in most of the ancient collections, for instance in the *Kathāsaritsāgara*.³ It is therefore not unlikely that, starting from India, this story spread all over the world. It is found in almost every country, but classical literature, as is pointed out by Penzer⁴, has no reference to it. Comparing the Pashai story with other Asiatic versions, we see that it resembles the less elaborate ones, such as those told, for instance, among Siberian peoples;⁵ while a Tibetan tale has a more elaborate setting.⁶ One might especially refer to a story in the Yukaghir collection by Bogoraz, mentioned above. Here also the husband burnt the skin, whereupon she exclaimed: "What have you done, we lived so happily, and now I must go away".⁷

¹ Helge Holmström, *Studier över Svanjungfru-motivet* (Malmö 1919).

² Bolte Polivka, *Ann.* II, 318, 335; III, 406.

³ Holmström, *op. cit.* p. 61, comp. Tawney's transl. II, 452; I, 13. Penzer VIII, p. 58 with notes *ib.* p. 213, and II, p. 245.

⁴ *Ib.* VIII, p. 227.

⁵ Holmström, *op. cit.* 146.

⁶ Ralston, *Tibetan tales* Nr. 5.

⁷ Bogoraz, *op. cit.* 101.

A couple of motifs deserve special notice. The hero had to wear out iron shoes and an iron staff before he found her, a proof of endurance generally attributed to his female counterpart in the kindred Amor and Psyche story¹, where the bride went in search of her lost husband. The ring as a token of recognition is a standard episode in both these types, and the use of the same motif has, in some cases, led to a curious similarity in the rendering of the final scenes. Compare for instance, the Pashai version with the one in the *Kathāsaritsāgara*. The former is a well preserved and well told representative of the famous tale.

X. *Mōmin Khān and Shātārēni*. The story is said to be of literary origin, and a note by the editor adds that it is a mixture of a local legend of Khan Momin, corresponding to a version he took down in the Wanetsi dialect of Pashto², and a "fairy tale imperfectly remembered". This tale was evidently a version of the Dragon-slayer story.³ There was a serpent-fight, briefly told, in the Wanetsi story, but the Pashai-version relates it throughout in the traditional way. The princess was sitting in readiness under a tree and warned the hero against staying. Fearlessly he faced the dragon, exchanged angry words with it and cut off its seven heads. That he carried the dragon's skin, is probably a reminiscence of the way in which the hero used to keep heads or tongues as credentials for later use.⁴ There are even traces of the impostor-incident, though the servants' lie was detected at once, and, as in numerous other versions, the soldiers dispatched to fetch the hero to the palace were told to proceed cautiously lest he should be offended. The other incidents do not belong to the Dragon-slayer tale. As noted above, under No. vii, complete versions of this type (300) are rare in Indian tradition, but fights with similar monsters are introduced, in various

¹ *Aa. Th.* 425, comp. Bolte Polivka, II, p. 272, in the Mongol *Siddhi Kūr*, even shoes of stone. (Jülg's ed. p. 54.)

² *Norsk Tidsskrift for Sprogvidenskap*, IV, p. 171.

³ *Aa. Th.* 300, see above, to No. VII.

⁴ Hartland, *The Legend of Perseus*, III, 203.

combinations, as parts of such stories as the Golden Bird or the Twin Brothers.¹

XI. *The Prince and the Three Powerful Sayings*, is founded on the international story of the *Three Good Precepts*.² The framework is fairly constant, but to a certain extent the counsels, and even more the situations intended to prove their value, vary, even if there is a certain stock of precepts which constantly recurs. The counsels were either obtained in reward for a certain period of service, when they were usually accompanied by some hidden gift, or else were bought, as in the Pashai story, at a seemingly exorbitant price. According to the famous mediaeval story book, the *Gesta Romanorum*, Domitian, the emperor, made a similar purchase,³ and few such collections of *exempla* and other tales leave out this particular story; they copy one another, altering and adding new details.⁴

The story is among those that may originally have had an Oriental source. In Eastern versions the counsels were often bought from a holy, or wise man, a dervish;⁵ but there is also a tradition current that they were spoken by Solomon⁶, and a Jewish version adds that on this occasion Solomon composed the proverb: *Posside sapientiam quia auro melior est*.⁷ The counsels, sold or given away, vary considerably⁸, but some of them are more widely known than others, and among these there is one of which the point is: don't

¹ As f. inst. in the *Touti Nameh*, Ranke. FFC. 114, p. 31, in Firdusi, Bolte Polivka I, 547. In the *Kathāsaritsāgara*, ch. 25. Penzer II, 196, in Kashmir. H. Knowles, *Folk-tales of Kashmir*, p. 75. Santali, Bompas No. 91, p. 274.

² Aa. Th. 910 B. C.

³ Ed Oesterley, Ch. 103.

⁴ References, see Oesterley's notes p. 727.

⁵ In *Turkish*. The History of the Fourty Viziers; in the *Arabian Nights*, Clouston, Popular Tales II, p. 317. In Kashmir, ib. II, 318.

⁶ Ancient Irish, *Melusine* III, 472; Modern Greek ib. III, 515.

⁷ Ib. III, 513. Prov. XVI, 16.

⁸ A good selection is given by R. Koehler in his notes to Gonzenbach's Sicilian tales No. 81.

act when angry, or: always take time for reflection, or: consider beforehand the results of what you are going to do. The *Gesta Romanorum* states it in this way: *quidquid agas, prudenter agas et respice finem*."

This particular sentence affords the connecting link between international tradition and the Pashai story, and explains its second counsel. The situation where this precept proved valuable, was when the hero, returning after an absence of many years, found his wife asleep with a young man. Only his application of the saying saved him from committing the crime of killing his own son.¹ The Pashai storyteller evidently remembered this scene, but had forgotten the more general counsel traditionally connected with it, so he composed a new sentence directly modelled upon the sequel.

Neither the second saying nor its application is clear to me, but with the first one the Pashai reciter is again in touch with international tradition. That an unknown person was elected pope or emperor, because a bird alighted upon his shoulder, is an incident known both in the East² and in the West. In Europe, the pope Gregory, was said to have been elected in this way; his tale, told in a chapbook³, and passing into oral tradition⁴, made the motif widely known. The version is a renewed instance of the Pashai storyteller's familiarity with the international types of story, and of his ability to vary their plots in a way of his own.

XII. *Lat and the Div*. Stories about a contest between a human being and a monster of some kind or other, abound in the folklore of every people, and most such tales are at one in making the human champion the winner. There is also a traditional stock of such contests, and the point is that the human hero, by some trick, convinced the monster of his superior strength. The Pashai version

¹ References in Koehler's notes, comp. *Melusine* III, p. 515.

² Bolte Polivka, I, p. 325. Chauvin, *Bibliographie* V, 94; VI, 75.

³ Simrock, *Deutsche Volksbücher* vol. XII, p. 83. Bäckström, *Svenska Folkböcker* II. Öfversigt p. 86.

⁴ As. f. inst. Gonzenbach nr. 85. Crivoliu.

contains one such standard motif, namely the squeezing of water from a stone;¹ or rather, the reciter had this incident in mind, but did not tell it clearly. Usually the hero squeezed a bit of cheese or an egg in his hand, instead of a stone. The motif occurs everywhere, and is one of those ideas that might arise independently anywhere, in a story or as a proverbial saying illustrative of the utter impossibility of something.²

XIII. *The Queen and the Vizier's Wife*, is an amusing story of the nocturnal excursions of two married witches, and of an intrepid man who dared to follow them. The conclusion is startling, as most of these witch-stories end with the discomfiture of the witch. It is hardly a fairy tale at all, the parallels being found in the witchlore of many countries, and such stories having, again, arisen from popular belief. Equally common is the witches' preference for a cat's shape as a disguise. Instances are known from Japan, and Gervasius of Tilbury, the mediaeval English chronicler, had heard witches tell similar stories — "*asserebantque, se, dormientibus viris suis, cum coetu lamiarum celeri penna mare transire, mundum percurrere*".³

XVI. *The Stepmother and the Bad Daughter*, is a rather extraordinary combination of three widely known fairy tales: the Cinderella story, the Twin-sisters, and a motif from the tale of the Magic Objects.⁴ The foundation was evidently the Cinderella-tale, but the Stepsister-story, perhaps attracted by the mention of the spinning, led to the inclusion of her visit to some strange place, where her gentle and considerate behaviour earned her the gift of beauty. Usually, the two sisters visited an old woman, living in the country at the bottom of a well; the Pashai reciter, however, by introducing the North-Wind stealing a wisp of her cotton, made skilful use of an introductory motif, generally associated with the tale of the three Magic Objects. Of this story he made no further use, and

¹ Aa. Th. 1060, comp. Bolte Polivka I, p. 163.

² As. f. inst. in Latin Plautus: aquam a pumice nunc postulas, ib.

³ Folklore Record I, p. 122. Gervasius ed. F. Liebrecht, Ch. xciii, p. 157.

⁴ Aa. Th. 510, 480, 566.

the visit to the mother of the North-Wind, the difference in the behaviour of the two girls, the black kettle, and the red, cf. the three caskets, were all taken from the Step-sister story.

The story then reverts to the Cinderella pattern. The helpful cow was killed, but gave the good girl access to the unlimited store of treasures underground. Note the insistence on shoes, due evidently to the storyteller's preoccupation with the final scene of recognition. Instead of a visit to a church or a ball, the Pashai version used the motif, popular in Indian tradition, of the shoe carried away by the river or by a bird. Instead of the trying on of the shoe, we learn that the prince found her by a cock betraying her hiding-place, a variation known from other Indian versions.¹ As far as I know, there is no exact parallel to this particular combination of these three stories; apparently then credit is due to the Pashai storyteller for ingeniously making a coherent, amusing composition out of this venerable traditional matter.

XVII. *Jakar Khān the Resourceful Rascal*. Probably every collection of fairy tales, Oriental and European, contains one or more stories about clever tricksters. In India they were evidently as popular as elsewhere, and several specimens are to be found among the Pashai tales.² In such stories the plot is less definite and the composition less strict than in other types, because trickster-tales consist as a rule of a series of separate incidents, more or less skilfully combined, and almost always ending with the triumph of the rogue. The weight of tradition is apparent in the strangely limited stock of tricks. New ideas are rarely found, the ancient time-honoured jokes are everywhere the most popular. In the story of Jakar Khān three such incidents are used, each with a pedigree of its own. The three are: 1. The rogue's escape from the bag,

¹ Comp. Bolte Polivka I, 181. R. Cox. Cinderella p. 183. Macculloch, Childhood of Fiction p. 108 f., 231 f.

² S. Thorburn, Bannū, Our Afghan Frontier p. 171: "Pathans enjoy a good story immensely, and the broader the joke and the more rollicking the fun in it, the more intense is his delight in listening to it."

when he was to be thrown into the river. 2. The smearing of blood on all the doors, when his own had been marked in this way by his pursuers, and 3. The scene at the tomb, where the frightened robbers fled, leaving their spoils behind.

The first incident is, perhaps, the one most widely known. There is evidence of its occurrence in European tradition in the eleventh and perhaps even in the tenth century¹, and in most trickster-stories, including those of the Indian tradition, it is the final episode, leading to the death of the rogue's dupes. Thus, in an Afghan version² the incident is told in the traditional manner. The rogue, in the bag, explained to a simpleton that he would be forced to marry a princess, and the other man was glad to take his place in the sack. A realistic touch is his precaution to make his clothes wet, on returning with his cattle from the bottom of the river. Other Indian versions vary slightly in detail, but are in the main very much alike.³

The second incident: the blood-marks on the doors, puts one in touch with the famous ancient story of the archetype of thieves, who raided the treasury of King Rhampsinit of Egypt, as told by Herodotus. He evaded his pursuers by a similar expedient, and later master thieves of different countries have repeated the trick.⁴ (Cf. further down to No. LXXXIX).

Then, finally, the scene at the tomb is a slight variation of the robbers camping beneath the tree, with the fool who 'guarded' the door by carrying it on his back, cf. the Pashai story No. XXII.⁵ For the combination of these particular three motifs some individual storyteller, the Pashai reciter as likely as anybody else, is responsible.

¹ Bolte Polivka II, 1 ff., comp. Koehler Bolte I, 91, 190.

² Thorburn, Op. Cit. p. 184.

³ Comp. Indian Antiquary III, 1, comp. Clouston, Popular Tales II, p. 273, 278, 280. Cosquin, Contes Populaires I, 118. Bodding, Santal Folktales II, p. 261. Bompas, p. 201, No. 67. The Orientalist II, 102. Cosquin, Contes Populaires II, 354.

⁴ For references see Bolte Polivka III, p. 395 ff. Penzer, The Ocean of Story V, 247. Chauvin, Bibliographie V, p. 83.

⁵ Bolte Polivka I, p. 520.

XIX. *The Miller's Boy*. It is somewhat surprising to find in Pashai tradition a version of the tale of the Cat (or Fox) as a Helper.¹ It is generally associated with the famous French story of Puss in Boots, from the Contes de ma mère l'Oye by Charles Perrault, which had such a vogue in Europe, that its influence may be traced in versions native to various countries. But the type had a still wider circulation and, to quote Andrew Lang, "Ulysses himself did not travel farther than the story of the patron of the Marquis of Carabas has wandered".²

It is probably quite accidental that the Pashai hero, like Perrault's orphan boy, and, in other versions, like many young men similarly placed, should be the son of a miller. In Europe his sole inheritance was this particular cat, but occasionally the reason for the cat's assistance was the same as in the Pashai story. In a Sicilian story, to take one instance, the hero Don Giuseppi Piru³ had his pears stolen by a fox, which he caught but released in return for a promise of help. According to the notes of R. Koehler,⁴ the fox not uncommonly acts the part of the cat, at any rate in versions from Southern Europe.

In Indian versions a jackal sometimes appears as the helper. There is for instance a Bengali story, The Matchmaking Jackal,⁵ in which the motive for helping a poor weaver was pity, because his family had once seen better days. In a Kashmir story⁶ the jackal stole a farmer's rice, and solely by his clever tongue persuaded the king to accept the farmer as his son-in-law. The conclusion, when the king was going to inspect the fabulous riches of his future son-in-law is a difficult point. The Pashai version has the orthodox solution, and doubtless the one originally belonging to the story,

¹ Aa. Th. 545 B.

² Introd. to ed. of Perrault's tales LXIV.

³ Pitré Fiabé II, 273, quoted Crane, Italian Pop. Tales p. 127.

⁴ To Gonzenbach p. 242.

⁵ Lal Behari Day, Folk tales of Bengal No. xviii.

⁶ Hinton Knowles p. 186.

namely the acquisition of the property and the castle of an ogre. Other Indian versions attempt to solve the problem in various ways, none of them very satisfactory.

XX. *The Ogress and Her Daughter* is probably only a fragment, but the central incident¹ is easily recognized. The hero caught by a man-eating ogre who intended to cook him for dinner, was clever enough to arrange matters in such a way that the ogre's daughter was boiled instead. In European oral tradition the incident is generally part of a more elaborate tale, of such types as Hänsel and Gretel, or The Dwarf and the Giant,² but where story-telling is less developed, it is just as often found as a separate tale. In Indian tradition it is well known. Closely related incidents occur in a couple of tales in the Kathāsaritsāgara. In one of them³ the ogre was going to hang the hero, in the other to behead him, but he feigned ignorance of the right posture to take and made the ogre show him. Boiling or roasting is, however, the usual way of disposing of the hero in versions from all parts of the world. As an instance one may again refer to the collection of Bogoraz.⁴ The Yukaghir hero was named Alder Block. A witch had captured him, but had herself gone to invite guests to the feast. Her daughter had orders to prepare the dinner, but Alder Block pretended that he did not know how to get on the shovel, and made her show him, whereupon he pushed her into the oven. In Indian versions there is often a boiling cauldron, and the demon himself is pushed into it.⁵ The introductory motif, of a hero hiding in a tree whose branches bow before the witch, is found in a similar tale from Northern India⁶, and probably the Pashai story had an Indian source.

¹ Aa. Th. 1121. — ² Aa. Th. 327 A C.

³ Penzer vol. I, p. 157. — ⁴ Op. cit. p. 55.

⁵ References see Bolte Polivka I, p. 122, The Story of Vikramaditya, quoted Cosquin, Études folkloriques p. 349, from Beluchistan. O'Connor, Folktales from Tibet p. 103.

⁶ North Indian Notes and Queries, quoted Cosquin Études p. 371.

XXII. *Tag and Dalkhāk* is a curious instance of how two well known motifs that were often combined, were only partly understood by the story-teller, so that the composite story seems rather senseless. The first incident, of the simpleton who was asked "to guard the door", and carried it on his back, is usually followed by a scene under a tree, where he was hiding. Robbers camped beneath it, and, frightened by the door crashing down in their midst, fled and left all their money.¹ The senseless murder is explained by a sequel, usual in most other versions, to the effect that someone else, who is made to impersonate the murderer, has to pay a heavy indemnity. The story of the doorkeeper is found in the Kathāsaritsāgara:²

A certain merchant said to his foolish servant: 'Take care of the door of my shop. I am going home for a moment.' After the merchant had said this, he went away, and the foolish servant took the shop-door on his shoulder and went off to see an actor perform. And as he was returning, his master met him and gave him a scolding. And he answered: 'I have taken care of the door as you told me.' So a fool, who attends to the words of an order and does not understand the meaning, causes detriment.

The profitable murder is also an equally wide-spread motif.³

XXIV. *The Man who Knew the Birds' Speech*. The story of the man who understood the language of animals is international, known in Africa, Asia and in many European countries, also in such literary collections of earlier periods as the *Gesta Romanorum*⁴ and the novels of Straparola. A monograph has been written on this type, and a great number of versions exist.⁵ There are also several Indian versions, both modern and from the ancient collections.⁶

¹ Aa. Th. 1653 A. — ² Penzer vol. V, p. 117.

³ Bolte Polivka I, 520, comp. Suchier, Der Schwanck von der viermal getöteten Leiche, (1922). See also notes to, xxvii, a story of a similar kind.

⁴ Ed. Graesse II, p. 190.

⁵ A. Aarne, Der tiersprachenkundige Mann und seine neugierige Frau. FFC. 15. Bolte Polivka I, p. 132.

⁶ Benfey, Orient und Occident II, p. 135, and Pantchatantra. Einleitung § 221. I, p. 563.

c — Kulturforskning. B. XI.

but most of them differ considerably from the Pashai story in being more elaborate, especially in the explanation of the way in which the hero got his peculiar knowledge. On this point the Pashai story is not quite clear, but the gist probably is that he got his power of understanding the crows in return for having cast his bread upon the waters. Such explanations are, however, not infrequently lacking, and it is merely said that he had this special gift.¹ A common incident is absent in the Pashai story. The curiosity of his wife was excited on one occasion when he burst out laughing as he listened to the conversation of some animals. The discovery of a treasure, owing to some remark made by a bird, is occasionally found in versions both in Africa and in Europe.² The final episode, of the cock that talked, corresponds to a passage of the international tale, but the usual point is the amazement of the cock at the inability of man to manage one single wife, while he — the cock — easily manages a score.

XXVI. *The Mullah's Son and the Sorcerer*. A fairly regular version of a widely known tale: 'The Magician and his Pupil.'³ Versions exist in most European countries, the oldest known being the one in Straparola's *Piacevoli Notti*, 1550. In Asiatic tradition the oldest version is in the Mongolian collection, *Siddhi Kūr*, probably a translation of some Indian original, and in Indian collections it is well represented.⁴ The tale is often said to be of Indian origin, but it is to be noted that Latin literature has a reference to the selling of somebody in animal shape, and the final combat with the transformations is found in a story told in Ancient Egypt.⁵ The Pashai version is less like the more elaborated retelling of the literary collections than the popular oral versions from modern India. Compared with these it has few distinct features, one being the clever way in which the pupil escaped from his master at the end of his

¹ Comp. *Orient und Occident* II, p. 160. — ² Aarne, p. 38.

³ Aa. Th. 325. Bolte Polivka II, p. 60.

⁴ Benfey, *Pantschatantre* I, p. 416.

⁵ Penzer vol. III, p. 203.

teaching. It is not common, but as it is found in a version from the Avars, a Muslim people of the Northern Caucasus, and in a Serbian version, it affords no indications as to the provenience of the Pashai tale.¹

XXVII. *The Nijelām Rogues and the Walibēk Rogue*. A pretended murder is one of the incidents told about tricksters and rogues all over the world.² It is usually combined with other similar tricks, more or less skilfully woven together.³ Such incidents may also appear as individual tales, and Pashai tradition affords several instances. The provenience of such simple tales is often difficult to ascertain; in this case, however, there are many parallels in the tradition of neighbouring districts. An Afghan version has a whole series of tricks,⁴ among them the "murder" scene. In one respect the Pashai version presents a characteristic feature: The trickster is punished, while in most other versions he triumphs and is richly rewarded for his skill, as in story No. XVII. In Indian versions there is often a slightly different arrangement of the incident. The trickster does not pretend to kill his wife, but by beating her with the magic stick, he makes her re-enter the room as a young girl, who is really her daughter. The dupes who use the stick too freely kill their own wives.⁵ But there are also versions that give the episode in the same way as the Pashai tale.⁶

XXXIV. *The Orphan's Revenge*. In this story there is an episode of a type best described as a "Standard passage". The young hero broke a woman's pitcher with his pellet-bow, and she got angry and taunted him with being an orphan, and also with having to

¹ From Northern India. Steel and Temple. *Wide-Awake Stories* p. 5. North Indian Notes and Queries, 2, 155: IV, 152: V, 46; comp. *Folklore* VII, p. 209. Santali. Bompas No. 36. Clouston, *Popular Tales* I, p. 436.

² Koehler, *Kleinere Schriften* I, p. 556.

³ Aa. Th. 1542, comp. 1653. Bolte Polivka II, p. 16.

⁴ Thorburn, Bannū, *Our Afghan Frontier* p. 184.

⁵ *Indian Antiquary* 1874, 11. Clouston, *Pop. Tales* II, p. 273. Cosquin, *Contes Populaires* I, p. 117. Bompas p. 189, 201.

⁶ *Indian Antiquary* IV, 257, quoted Clouston II, p. 280.

revenge his father. "Look, who has made you an orphan," she said. Exactly the same incident occurs in the second story, and the words of the woman are: "You may be nice enough, but your six brothers were hanged." Passages of this kind are familiar both in traditional romance and in fairy tales all over the world. A plot known everywhere is that of a young fatherless boy, who lives with his mother, until one day his comrades taunt him with being a bastard. He then compels his mother to reveal who was his father, and goes off to find him. Probably such passages arise independently everywhere, as soon as storytelling has reached a certain stage of development. They are welcomed by reciters as fixed resting-points in the narrative, which the hearers recognize as familiar links in a longer pattern, and gradually they serve to turn local stories into the traditional types.

XXXVIII. *The Magpie and the Hoopoe*. This type of children's story or rhyme, belonging to what are commonly called "cumulative tales", is current almost in all countries. There are several definite patterns, and one of them, very popular in European tradition, may derive ultimately from a Jewish Passover hymn.¹ Such formulas, however, admit of a greater variety in details, and accordingly vary to a larger extent than fairy tales of the novelistic kind. Thus the versions known from Indian tradition, present a wide variety of subjects. There is an amusing Panjabi story² of the cock sparrow and his two wives, or of a crow that lost a grain of corn,³ or who had stolen a pearl⁴ etc., etc. The formula may even be given a certain didactic turn as in the Panchatantra,⁵ where somebody looking for one who is strong is constantly passed on to another who is even stronger. The Pashai jingle is a pretty new variation of the formula.

¹ Aa. Th. 2000—2199. Bolte Polivka II, p. 104. Clouston, Popular Tales I, p. 289 ff.

² Steel and Temple, Wide-Awake Stories p. 157.

³ Ib. p. 209.

⁴ Linguistic Survey IX, 2, 145.

⁵ Benfey II, p. 204, comp. R. Koehler, Kleinere Schriften III, p. 356.

XL. *Dialogue between Daughter and Father*. Without giving any direct parallel, this dialogue deserves a passing comment in offering rather striking evidence of the way in which certain situations and scenes are natural subjects for stories and songs among peoples widely different as to culture and environment. And this applies not only to such common subjects as love, murder and death, but even to more sophisticated ones, like the theme of the Pashai dialogue, which turns on a daughter's glib answers when discovered in an awkward situation. The similarity of motif may lead to a correspondence in details, that in some cases seems too striking to be purely accidental. Where, as in this case, all connection with European balladry is out of the question, we have an interesting case showing to what an extent similarity in details may be compatible with an independent origin. For similar European ballads, tragic, humorous, and some of them as frankly outspoken as the Pashai version, we may refer to the great ballad collections.¹

LXXXIX. No. XVII, the story of Jakar Khān, the Resourceful Rascal, has an incident in common with the Rampsinit story,² namely the trick by which the rogue evaded his pursuers. Tale No. LXXXIX, *Tūretali and Dalē, the Two Thieves* is a complete version of the same story, and one of great interest, because no other Indian version seems to be more like the Rampsinit story than this one. The general opinion seems to be that the story, first written down by Herodotus, originated in Egypt, whence it spread all over the world. Thus it came also to India, though, to quote Penzer: "How and when it got to India are questions I do not even hope to answer."³ In Europe it was incorporated in a famous mediaeval story-book, The Seven Wise Masters, and with it, in translations, spread to many countries. In The East there is an early version in the Kathāsaritsāgara — the story of Ghaṭa and Kapara

¹ Se. Grundtvig, Danmarks gamle Folkeviser nr. 304. Child, English and Scottish Popular Ballads No. 69, 274.

² Aa. Th. 950. Bolte Polivka III, p. 395.

³ Penzer, The Ocean of Story V, p. 250.

(the first half).¹ In this version, nothing is said of the building where the thieves were caught and one of them beheaded, nor of the use made by the king of his daughter to catch the thief, nor of his macabre jest with the hand severed from a corpse. A Tibetan version closely resembles the one in the *Kathāsaritsāgara*,² and there are several modern Indian versions, more or less influenced by other tales of Master Thieves. None of them, as far as I know, resemble the original Rampsinit story to such an extent as the Pashai tale.

¹ *Ib.* V, 245.

² Quoted, Clouston, *Popular Tales II*, p. 145.

LAUROWĀNĪ

TEXTS AND TRANSLATIONS.

I. The Prodigal Son.

I ūlamas do 'ōya hāiē. Suratal'a putrasū bāwai
 One man-of two children were. The-younger his-son to-the-father
*mārūike:*¹ 'Āi bābā, kor ke tātkei jiraē yēit'ik maina²
 said: 'O father, whatever that (my-)own share-to has-come to-me
dāya. Bādaz bāsa māl gura'ik, kor suratal'a 5
 give. Afterwards his-father the-property took, something the-younger
putr'āi dāikē, kor aul'a putr'āi dāikē; adḡha suratal'ai
 son-to gave, something the-elder son-to he-gave; half to-the-younger
dāikē, adḡha aul'ai dāikē. Bādaz suratal'a putrasū
 he-gave, half to-the-elder he-gave. Afterwards the-elder his-son 10
aṣṭa nau dū kām cūika kor kə jir'āya yeyā'ik,
 eight nine days after all whatever that from-his-share had-come,
*jam kaka, sudūrāi wat'an gik, rek'enwak*³. Tātke
 collected made-it, to-a-far country he-went, sold-it. His-own
māl bēbāk'i kul kawācē. Atām waxl kə 15
 possessions completely destroyed he-made-them. At-that time that

¹ Add: 'Atrī wāya kuča ame trāyena bāyā tātke kuča aṣṭāt kake 'there in the house these three, the father and his sons, talked among themselves'.

² Māya.

³ Rek'enak. — Add: Tər'ei gik bāwa j'aigai 'there he went from his father's place'.

⁴ As'am.

⁵ — Kulturforschung. B. XL.

- čūikai gum kače, tri⁴ wat'an awat'ā alaxa)ān beg'ik¹.
all lost he-made, there in-the-land famine terrible became.
Asəm bāya baira el'ā) big'ik. Atri m'elka i daulat'anda
That boy much in-want became. In-that country one wealthy-man
5 'oda g'ik. Tes'e daulat'anda wāday'ik, wat'an wāraya
to he-went. That wealthy-man arranged, land for-the-sake-of
gar'āikē. Kor āikāi n'e ā'ik. Ādama dawaike:
sent-him. Anything to-eat not was. The-man (i. e. the boy) wished:
xur'aka x'ukas kuš² t'ānuk sēr kake.³ [Variants:
10 food of-swine stomach his-own satisfied he-made-it.
Tēsē daulat'anda mārāik: 'Pa, gōspand lēla'. T'ānke watana
That wealthy-man said: 'Go, the-sheep graze.' To-his-own land
gar'āike x'ūtārē gōspand lēlāikes. Kōr āikāi n'e
he-sent-him for-the-sake-of sheep grazing. Anything to-eat not
15 ā'ik. Mē bāyā dawa'ik; mā: 'Kōr kə gōspand āigān,
was. This boy wished; say: 'Whatever that the-sheep are-eating,
ā bə k'ūciem sēr kar'am.' Or: Ādama xūkai
I also my-stomach satisfied I-may-make.' The-man to-the-swine
mārāik kə: 'Xor'aka mai dāya, kučam sēr karam.
20 said that: 'Food to-me give-it, my-stomach satisfied I-may-make.
Ādam xūkas xur'ak daw'āikē. Ādam māngā ki: 'Ase
The-man the-swine's food wanted. The-man says that: 'That
šāi ača, xuk'o xur'āk.' Wary'a xalk'a te bārāi korə
thing bring, the-swine's food.' Other people that boy-to anything
25 n'e d'āikē. Bādaz huš'i šira yey'ik, mār'āike: 'Bābas
not gave-it. Afterwards sense on he-came, he-said: 'My-father's

¹ Or: Atri wat'an awat'ā ālč čūika maylūz 'in that country all the inhabitants were hungry'; xātī šira yey'ik 'a famine came upon [them]!'

² For kuč before t-.

³ Prs. Iskam-i xud pur mēkat.

ku naukarān hāčē; 'au bā hāik; ā 'awata legām.
how-many servants were; food much was; I famished am-dying.
[Var.: Au 'au āigān, 'awya b'āxi dargū; au ā ātha
And food they-eat, their-food remains has; and I here
'awata legām.] Ā 'uram, bab'ās purana param, aem 5
famished am-dying.] I shall-rise, my-father before I-shall-go, this
ay'at mar'amme: 'Āi bab'ā, ma[m] Xud'ā war'ai gun'ā k'awakam,
word I-shall-say-to-him: 'O father, I God's-for-sake sin have-done,
au taina purana gun'ag'ar hām. Asəm waxt mən'āsib n'e šik ki
and thee before a-sinner I-am. That time suitable not it-is that 10
bādaz maina putriš[m] maratām. [Var.: Maina putrišm
afterwards to-me my-son you-shall-say-to me. My my-son
m'a maratim.] Putra g'oni m'a detim, mōsl-i naukara
don't say-thou-to-me. A-son like don't look-at-me, like a-servant
g'oni detim.
like look-at-me. 15

Urik, bāw oda g'ik. Putrə sud'ūr āik, bāsa sə
He-rose, father to he-went. His-son far-off was, his-father him
deg'ik, hāre jūt'ik. Bāw catēg'ik waraya, mand'a
saw, his-heart burnt. The-father ran for-his sake, on-his-neck 20
'aṅ waičā, baira mas'a kak'ə. Putrasū bāwāi
the-arm he-threw, much kissing he-made. His-son to-the-father
mārāik(e): 'Hāi bab'ā! Ma[m] Xud'āi war'ai gun'ag'ar hām,
said(-to-him): 'O father! I God on-account-of a-sinner am,
au taina purana gun'ag'ar-am. Bādam putra layəx n'iy-am, 25
and thee before a-sinner I-am. Now of(?) a-son worthy not I-am,
mōsl-e nok'ar detim. Bāsa naukar'ānāi mar'āikē:
like a-servant look-at-me.' His-father to-the-servants said-to-them:
'Āla, bak'ār war'āi¹ darwēšī ačhata, ami ādamāi putrišm-a,
'Fine, good, beautiful a-dress bring, this man-for, [who] my-son-is, 30
¹ War'eti.

manjalat'a; angus'ak 'ačhata, ang'ur'a w'āta; bōt ačhī
put-on; a-ring bring, his-finger-on put-it; boots having-brought
p'āya karata; 'au 'āyeta, xušāl'i karata p'altana xāter
foot-on put; food eat, merriment make with-him for-the-sake-of

ame gapas: liy hāik, bad'am zend'a bōt; kul bī
this affair: dead he-was, now living he-has-become; lost having-

hāik, bad'am paid ā bit'i.
become he-was, now found he-has-become.¹

'Aula p'utrā zām'ina šira z'ān hāik. Atri waxta kə
10 'The-elder his-son field on standing was. At-that time that
sə aula p'utrā w'āya nāz'ik yey'ik, omo nankar'an gai
that elder his-son to-the-house near came, those servants song

daigāyic, nāt kag'āic, tes [or: aula putrasās] kana
were-giving, dancing were-doing, his [the-elder his-son's] ear-in

15 šeik. Bādaz aula putrasa nankar'ai mār'āikē
it-stuck.¹ Afterwards the-elder his-son to-a-servant said-to-him

[or: lau dāike]: 'Tū āthe ya, kor āy'āt šī?
[calling gave]: 'Thou here come, what word (affair) is-it?'

Nankara m'ie [or: tēse] mār'āike: 'Taina lāyai
20 The-servant to-this-one [to-him] said-to-him: 'Thy thy-brother

yēiti; myās bāsau baira xar'ji kake, 'au dāike,
has-come; your your-father much expense made, food gave,

xātere mēsēs kə: putriam yēiti. [Var.: xātere
on-account-of this that: my-son has-come. on-account-of

25 lāsēsāi wārāi, kə putriam sa'i u sal'amat Xud'āya
thy-brother for-the-sake-of, that my-son safe and sound God

'ār'wakə.] Aula p'utrā b'ura x'apa big'ik, w'āya
brought-him.] The-elder his-son very angry became, into-the-house

¹ Prs. Ba gōš-i ā rasid.

n'e yey'ik.¹ Bāw kan'a ney'ik, lau dāikē kə: 'Putriam,
not he-came. The-father out came-out, calling he-made that: 'My-son,

w'āna 'iya, 'ām'e putrasā bāwai juw'ab mār'āikē:
into-the-house come.' This his-son to-the father answer said-to-him:

Diya, ā ām-xaya sāl taina xizmata kak'am, har dū taina 5
'Behold, I so many years thy service have-done, every day thy

gapa dāi muž nī ākim, lāmāi kag'ākim. Tau i dū
word from fleeing not I-was, thy-work I-was-doing. Thou one day

maina i chan'ik na dāikim, tənke dōst(an)ā pal'āi
me one kid not gavest-me, [that] [my-own friend(s) with 10

āgām, xušāl'i kag'am. Bādaz ki putrāi yey'ik, ki
I-eat, merriment I-make. Afterwards when thy-son came, who

kancunabāz'i čūikāi kul kar'ac,² mēse wārāi b'urak 'au dāikāi.
adultery-in all lost made, his for-sake much food thou-gavest.'

Bāsa mēsēi mār'āikē: 'Hāi putriam, tū har dū 15
His-father to-this-one said-to-him: 'O my-son, thou every day

palāitan'am hāi; har šayam kə šik,³ taina šī; Bayat
together-with-me art; every my-thing that it-is, thine it-is; Proper

šik kə xušāl'i kar'amma paltana, sabab mēs'e gap'χhas:
it-is that merriment we-shall-do with-him, the-reason of-this word [is]: 20

lāyai lī āik, bādaz zend'a beg'ik; kul bī
thy-brother dead was, afterwards living became; lost having-become

āik, bādaz paid ā beg'ik.
he-was, afterwards found he-became.

¹ Omo nankar'an dar'an glē. Te n'e mār'āike kə: T'ū ya. 'Those servants went in. He did not say: 'Come thou'.

² Amē putrasa aw'al čūika māl kul kar'ac. 'This his-son first all possessions lost made'.

³ Prs. Har dōst ki az mā-s.

II. Jallād Khan and Shamālī.

Nāmazlūm bādsā hā'ik, sāta ōya hā'ic. I Xūnxār bādsā haik, i Šamālī weya hā'ic Xūnxār bādsās. Dū mai kuča p'and ā'ic.

Sāta ōya wərwōyā hā'ic. Aula 'putrasā mārā'ik kə: 'A sātekim, au Xūnxār bādsās weya gurāigām.' Nāmazlūm bādsā mārā'ik kə: 5 'Āthī šāra gir, au xoš kardā har azəzā dečāi g'ura!' Putrə šāra girg'ā-kešik. I azəzā bo xoša n'e niy'ēč. Bādaz bāw odai Xudai p'amanī gurāike. Bāw 'uzur kagā' kə: 'M'a pa!' Tē mārā'ik: 'Ā sātekim', gik. I wəz j'ān nokarān gurāiče, gik.

Xūnxār bādsās i nayār' āi. Xūnxār bādsā mārā'ik: 'Arki, ki 10 nayārām han'ik, sum ādam gərwaiga-thāi šāra. Kə wiy'am dēča, au tēse ādamāi dāigām. I dū bādsāi bə dāigām.'

II.

Nāmazlūm was a king; he had seven children. There was [another] king called Khūnkhār², who had a daughter, Shamālī³. There was two months' journey between them.

15 [Nāmazlūm's] seven children were boys. His eldest son said: 'I shall go and marry⁴ King Khūnkhār's daughter'. King Nāmazlūm answered: 'Wander about here in the city, and marry at your pleasure any woman you see!'⁵ His son began to wander about in the city. But not a single woman pleased him.⁶ Then he took leave of his father. His 20 father entreated him not to go.⁷ But he said: 'I shall go', and he went. He took some twenty servants with him and went.

King Khūnkhār had a drum. He used to say [to his servants]: 'You shall take round in the city everyone who strikes my drum. If he catches sight of my daughter, I shall give her to that man, and 25 some day I shall also give him the kingdom.'

¹ *Kakə*.

² *Prs.* *Nā-mazlūm 'Not-gentle', and Xūn-xwār 'Bloodthirsty'.

³ *Prs.* Šamālī 'Northern'.

⁴ *Litt.*: take.

⁵ *Prs.* Miān-e hamī šahr bəgard, xoš ku (kardā), har zana didi, [bigir].

⁶ *Litt.*: came out at his pleasure.

⁷ *Litt.*: entreats him: don't go.

Tā o¹ Nāmazlūm bādsās putrə gik šāra, nayār 'anke, muṇḍāiwak. Bādaz naukar'an gič, gərwaigā-kešic šāra. Tē wiy'a dēe n'e bāiča. Xūnxār bādsā hukəm karača kə: 'Ki dēe bai yeič wiyām, wiyām bə dāigām, i dū bādsāi bə dāigām.' Nokar'anāi marāihāk²: 'Ki dēe n'e beyāič yaryara kagāth[ə]i.' Xūnxār-bādsā baira zōrawar 5 aik. Tā yaryara kawakə.³

Tā bādaz Nāmazlūm-bādsās i war i putrə bə sār-gik, m'angā: 'Ā param'. Nāmazlūm-bādsā mārā'ik: 'M'a pa, kə tē wari'a lāsāi kor xair kačəke? Emxāi zorā amā n'e šī, kə zōr gurāi gač o širawān.' Tā tē putrəsā mārā'ik: 'Yā Šamālī arwamə, yā j'ānim yaryara 10 kawam'.

Gik, šāra. Xūnxār-bādsā nayār h'anwak, Xūnxār-bādsā noukar'anāi mārā'ik kə: 'Parāi, bai dēta kə k'i a!' Noukar'an yēy'ic, dəkə, m'angā⁴: 'Kurāy ayi?'⁵ Mangā: 'Nāmazlū[m]-bādsās putri hām.⁶

Then that son of King Nāmazlūm went to his city, struck the drum 15 and broke it. Afterwards the servants went and began to take him round the city. But he did not catch sight of the [King's] daughter. King Khūnkhār had issued the following order: 'If my daughter is seen by anybody, I shall give her to him, and some day I shall give him my kingdom, too.' But he said to his servants: 'If he cannot 20 catch sight of her, you shall hang him.' King Khūnkhār was very violent. And they did hang him.

Afterwards another of King Nāmazlūm's sons also set off, and said: 'I shall go.' King Nāmazlūm said: 'Don't go, for what good has that other brother of yours achieved? We have not so great strength that 25 we can go against him⁸ in force.'⁹ His son answered: 'Either I shall bring back Shamālī, or I shall let myself be hanged.'

He went to the city. He struck King Khūnkhār's drum. The King said to his servants: 'Go, and look well who it is.'¹⁰ His servants went, saw him and said: 'From where are you? He answered: ¹¹ I am King 30

¹ *Aze*. — ² *Mārā'ik*. — ³ *Kok*. — ⁴ *Kom*. — ⁵ *For: mangān*.

⁶ *For: Kur'āi āi*. — ⁷ *Putram*.

⁸ *King Khūnkhār*.

⁹ *Prs.* Ūi xair kat? Iqad zōra mā n'a dārim ki ba zōr saris bur'ayam.

¹⁰ *Prs.* Xub bubini ki kist.

¹¹ *Mangā* 'he says' is constantly used as a historical present. It must frequently be translated 'he answers/answered', or 'he asks/asked'.

Xūnxar-bādsā mārāik: 'Gerawata šāra; akui wiyām wēnčā, wiyām bē dāigām, i dū bādsāi bē dāigām.' Gerewāike, wēndē n'e bāica. Tā gurāike, yaryar'a kok.

Xas'eyekota, čār warī 'ēi 'ēi gič, čūikā yaryarā bēgič, č'hā jān
5 Nāmazlūm-bāsa 'ōya āmē Xūnxar-bādsā wīya wārāi.

Nāmazlūm-bāsa i putrē sūr āi, kačēi kuč-āi. 'Aula beyāik, bārakatā gergā-kēšī šāra. Drōṇṭi oda girgāik. I azēzā w'arg gurāigā-āi. Tē ke ph'al w'angayēi, g'ara šēi, muṇṭik, g'ara garī k'aw*k. Tē azēzā mārāik: 'Tū bai bāithi-gē, au č'hā lāikulei
10 yaryar'a bai than.'

Tā se bārā werāigā-kēšik, Nāmazlūm šira lang'ik au māga: 'Kor āli beyi, p'utriem?' Māga: 'Maina azēzā tāna dāiwakim, kē

Nāmazlūm's son.' King Khūnkhār said: 'Take him round the city; if he finds my daughter,¹ I shall give her to him, and some day I
15 shall give him the kingdom, too.' They took him round, but he could not find her. Then they took² and hanged him.

In short, the next four [sons] went one by one. They were all hanged, King Nāmazlūm's six sons, for the sake of this daughter of King Khūnkhār.⁴

20 King Nāmazlūm had a little son who lay in the cradle. He grew up, and as a boy began to walk about in the city. He used to walk about with a pellet-bow. [Once] a woman was fetching water. When he shot a pellet, it hit the pitcher, broke it, and made a hole in it.⁵ The woman said: 'You may be nice enough⁶, but your six brothers
25 have been hanged.'

Then the boy began to cry. Nāmazlūm went down to him and asked: 'What has happened now, my son?' He answered: 'A woman abused

¹ Here and in the following passages for *N.-bādsā*.

² Prs. *Aga duxtar'ama yāp kat*.

³ *Gurāike* 'took' is frequently used to denote an ingressive action. Cf. also Norw. 'de tok og hengte ham', etc. — Note that the subject 'they' is not expressed in the preter. of a trans. verb, and must be supplied from context. Grammatically we might translate equally well: 'he (the King) took', etc.

⁴ *Barā-i hamī duxtar-i X*.

⁵ Prs. *Tir* (arrow!) *andāxt, xumb xurt, šikast, xumb sulā kat*.

⁶ Prs. *Tu xūb bāši* 'you may be a good one'.

māgā: Tū bai bāithi-gē; čha lāyekulei yaryar'a than.' Bāsa mārāik: 'Lādengān, oyām warī n'e bēgāi. Tau Xudā paidā kačēi.

Se bārā kē 'aulā bēyik, hum āyāt sāyī kake, x'abar bēgik kē: 'Lāyekulām yargarā bēi. Bāwāi mārāike: 'A bē sātēkim.' Bāw werāyā-kēšī: 'Ma pa, p'utriem! Č'hā lāyekulei warī āi. Bāw māgā-kēšī kē: '(A)tōma gič, č'hāyāi yaryarā bēgič, Tā me bārā mārāik: 'Tē lāyekulasam dāi ā zi'atam? A zi'at n'ey-am. 'A bē yaryarā bēkim, bēkim warī.'

Gik, (ā)tri šāra gik, Xūnxar-bādsā šāra gik. I Butkāš Xūnxar-bādsās noukarē hāik. O bārā gik, tēse Butkāša palāi n'okar bēgik. 10 Butkāša(s) māsiā gul wandāigā thegāi Šamāilei wārāi. Tē bārā mārāik kē: 'Aeme gul kē wārāi wandāigāi?' Tē mārāik, māgā: 'Omo² gul Xūnxar-bādsā wīya wārāi wandāigām.' Bārā werāigā kēšī. Māgā: 'Kui werāigāi?' Butkāša māsiā mārāik, māgā: 'I lāyām yeyāi, Xūnxar-bādsā yargarā kawak,³ Tēse lāsām wārāi 15 werāigām.' Tā tē bārā mārāik: 'Ačha, i guldesta ā wandam.'

me and said: You may be nice enough, but your six brothers have been hanged.' His father said: 'They are lying, I have not had any other children. God has let you [alone] be born.'

But when the boy grew bigger, he got that word confirmed and was 20 informed that his brothers had been hanged. He said to his father: 'I, too, shall go.' His father began to cry: 'Don't go, my son! You had six other brothers,' his father began to say, 'they went away, and all six of them were hanged.' Then this boy said: 'Am I worth more than my brothers? If I, too, get hanged, let me be hanged.' 25

He went, he went to that city, to King Khūnkhār's city. King Khūnkhār had a servant called Butkash.⁴ The boy went and became a servant with Butkash. Butkash's wife used to wreath flowers for Shamāili. The boy asked her: 'For whom are you wreathing these flowers?' She answered: 'I am wreathing these flowers for King 30 Khūnkhār's daughter.' The boy began to cry. She said: 'Why are you crying?' Butkash's wife asked him. He answered: 'A brother of mine came [here], and King Khūnkhār hanged him. I am crying for the sake of that brother of mine.' Then the boy added: 'Bring [me flowers], I shall arrange a nosegay.' 35

¹ *Ōya warthulām*. — ² *Aeme*. — ³ *Kok*. — ⁴ *Sculptor*.

I guldest'a tесе bārā wandāi, tēmē guldest'a wiyēsai naič. Tē wiyēsā mese bārā kē guldest'a wāndāyāik, sēm āxelāya-kēšič. Tē Butkaša māsiēi mārāike: 'Ae guldest'a kī wandāijī?' Tē mārāik kē: 'Mam wandāičakam.' Tē Šamāili bāwar n'e kak: 'Mai rāz 5 m'ara! Rāz n'e m'angai, yaryarā kagiām.' Sē Butkaša māsiā airān beg'ōč kē: 'Xudāi, ā kī-laḡon m'āram kī nouk'arasam wandāijī?' Bādaz ārē kuča saudā h'aḡke au m'angā: 'I wiyām koḡdele'kī a, tесе wanda'ijī.'¹ Tā tесе bādsā-wiyā mārāik kē: 'Koḡdā bi āsta, ačha odām!' Butkaša māsiā rusx'at biyēič, yēič wānāi. Tē bārā 10 palāi jaḡ kak: 'M'aina wārāi Šamāili baira mun'at kakē.' Tē bārā mārāik: 'K'ui mēn'at kakē?' Mangā: 'Tese guldest'a wārāi mēn'at kak.' Mangā: 'K'ī xātri'e mēn'at kakē?' Mangā: 'Gum bē, Xudāi kul kaikī! Guldest'a wārāya wandāigakaya. Mam yaryarā kagiām-āič, mēsē guldest'a wārāi. Tā mam mārāikam: I wiyām 15 koḡdele'kī ā(sta), au tесе guldest'a wandāyāik.'² Tā bādaz tē mārāik kē:

The boy bound a nosegay, and she brought it³ to the princess.⁴ The princess regarded the nosegay which this boy had arranged. She asked Butkash's wife: 'Who has arranged this nosegay?' She answered: 'I have arranged it.' Shamāili did not believe her [and said]: 'Tell 20 me the truth! If you do not tell the truth, I shall hang you.' Butkash's wife got bewildered [and thought]: 'O God, how can I tell her that my servant has arranged it?'⁵ Then she considered the matter in her heart and said: 'I have a bald-headed daughter, she has arranged it.' Then the princess said: 'Even if she is bald-headed, bring her to me!' 25 Butkash's wife took leave and went home. She quarreled with the boy [and said]: 'Shamāili made me many reproaches.'⁶ The boy asked: 'Why did she reproach you?' She answered: 'She reproached me on account of the nosegay.' He asked: 'For whose sake did she reproach you?' She answered: 'May you perish, may God destroy you! You 30 bound the nosegay for her sake.'⁷ She was going to hang me on account of this nosegay. Then I said to her: I have a bald-headed daughter,

¹ Wandāičke. — ² Wandāičke. — ³ Litt.: them.

⁴ Litt.: to his (the King's) daughter.

⁵ Prs. Mā čit'ur m'egom čī naukaram jōr kat?

⁶ Mun'at (minnat) must mean 'reproach' in this connection.

⁷ Prs. Gum šau, Xudā tura gum kuna! [Guldesta] barā-i ū busta kadī.

'Sāra wiyai gurāitawai iya! Tā b'adam sāra k'or ju'āb d'āyemē?' Tese bārā palāi āyāt kagā. Tē bārā mārāik: 'Čadari šira wāha-m' mam natī-m 'odaa.' Tā tē Butxāka² māsiā mārāik: 'Tau pienati w'ir āi.' Mangā: 'Xudāi kajjayāi kē n'e pienwayāi.'

Tē Butxāka māsi mārāik: 'Bai šī-ne.' Čadari šira wāiča. Naiča 5 bādsā weyē 'odawān. Šamāili mārāik: 'Koḡdalak'ī wiyāi aem a?' Tē Butxāka māsi mārāik: 'Aem a.' Šamāili mārāik kē: 'Aem wiyāi āthi oḡa, xazmatam kagū-thāi.' Tā tē Butxāka māsi mārāik: 'Mūya kul lāmiem aem kagā. aem wiyām a. Zūrawari kagāi, gura, xezmatāi kagūthāi; zūrawari n'e kagāi, yarzāi n'e šī p'altana.'¹⁰ Tā Šamāili kor n'e mārāike. Gič, tā yēyē wāyawān.

Butkaš büt sabājaigāi. Baniādamā büt sabājaigāik, khara büt

and she has arranged the the nosegay. Then [the princess] said: Take your daughter and come to-morrow!³ — Now, what answer shall I give her to-morrow? She talked [thus] to that boy. He answered: 'Throw 15 a veil over me and bring me to her.'⁴ But Butkash's⁵ wife said: 'She will recognize you as being a man.'⁶ He answered: 'May God make that she does not recognize me!'

Butkash's wife said: 'It is well, then.'⁷ She threw a veil over him, and led him⁸ to the princess' presence. Shamāili asked: 'Is this your 20 bald-headed daughter?' Butkash's wife answered: 'Yes.' Shamāili said: 'Leave this daughter of yours here and let her serve me.' But Butkash's wife answered: 'She does all my work and she is my daughter. If you [will] use force,⁹ take her, and let her serve you; but if you will not use force, you have nothing to do with her.'¹⁰ Then Shamāili said 25 nothing. They went away and came home.

Butkash used to make statues. He made statues of men, of asses

¹ Wām. — ² For Butkaša.

³ Prs. Šahar duxtarat girifta biār.

⁴ Prs. ... m-andāz, mara bubar pēšis.

⁵ Called Butkhāk here and in some subsequent passages.

⁶ Prs. Tura mēšnāsa kī mard astī.

⁷ Prs. Xub ast d'iga.

⁸ Litt.: her.

⁹ Prs. Amū duxtar-i mā-s. Zūr mēkunt.

¹⁰ Prs. Farz (= yarz?) na dāri barā-e t.

sabajaigāl, gōra büt sabajaigāl. K'ābəl āi. Ar jaiga kə bai nēy ik
baniādam čer'a guraigāl. Bārā bai m'ōtabar bəg'ik, pānč-wiy'ā rupa'i
talxā kač. Tā bārā mārāik: 'Maina büt s'abaja!'¹ Tā bārd'arə büt
wand'āya-kəšik. Tā büt wand'āike, d'urə sabajāike, pərja'i s'abajāič,
5 zanj'il sabajāičə, ig'a palāi būta awar'āič. Sə bārā būto kuča ad-gik.

Bādsā manjələs neyik āik, tam'am paltan neyīč āič. Bū[t]k'āša
mārāik, māngā: 'Sāhib, i büt sabajāičekam.' Tē Xūnxar bādsā
mārāik, m(ang)ā: 'K'erəñ büt sabajāičekai? Pa bai, ačha!'

Se Bütkaš gik, se büt ārk, kə zanj'il āwričik (a)u pərja'i āwrič'ū.²
10 Bütkaša bādsāe mārāik, māngā: 'Sāib, 'astāi u'ddāi-ka, d'ōā k'arama!'
Bādsā mārāik: 'Kor d'ōā k'arama?' Māngā: 'Xud'āi 'ame būtas
d'amə wāyāi, amā sāl k'arama.' Iga čūika paltana māngā: 'Xud'āi
d'amə wāyāi.'

Iga se büt nāṭəgā-kəšik. Sātə dū sāl k'akə, Šamāili wiya xabar
15 bəgəč, māngā: 'Tū k'erəng b'awim hāi, kə sātə dū tū sāl kaga'i,
au i du māj'n'a n'e gar'āigāl. Māya³ be garā!'

and of horses. He was clever. Wherever he settled down, he used to
make portraits of people.⁴ The boy became much esteemed [by him],
and he made his pay one hundred rupees. Then the boy said: 'Make
20 a statue of me.' Then his master began to make a statue of him. He
made a statue, and cut a door in it, and formed a locket and a chain,
and hung it all on the statue.⁵ The boy entered into the statue.

The King was sitting in the assembly, and his whole army was sitting
[there]. Butkash said: 'Sire, I have made a statue.' King Khūnkhar
25 said: 'What kind of statue have you made? Go and fetch it.'

Butkash went and fetched the statue on which he had hung the
chain and the locket. He said to the King: 'Sire, raise your hand and
let us pray.' The King asked: 'What shall we pray?' He said: 'May
God grant this statue breath, and let us watch it.' His whole army
30 said: 'May God grant it breath.'

All at once the statue began to dance. For seven days they⁶ watched
it. [The King's] daughter became aware of it and said: 'What kind of
father are you to me, that you have been watching it for seven days
without sending it to me for one day? Send it to me, too.'

¹ Wānda. — ² Awričik-ū. — ³ Maina.

⁴ Litt.: he took pictures of human beings.

⁵ Prs. Hama büt andāxt. — ⁶ Or: he (the King).

Sə büt bāsa gar'āiwak wiye wārāi, Iga wiya sāl kaga-kəšič.
Bup'ān neyīč āič, k'əke xizmatgār āič. Šamāili māngā, d'ōa kari
ka: 'Xud'āi mēs d'amə wāyāi. D'ōa kaka, se büt nāṭəgā-kəšik.
Ađdhi-wyāl kə beyič, burog'an¹ kan'a phalgīč, au se Šamāili darūn
phalgāč, būd darūn ərwak.
5

Šamāili orače šaik, u Jallāt Xān but'o kučai nēy'ik, Šamāilis
angus'āya angus'ak khan(wa)čə, tānuk angur'i wāičə. Tānuk angur'āi
angus'ak khančə, Šamāili angur'i wāyēčə. Parak'āi but'o kuča ad-gi.
D'ūr tanu gurāike, pēs kawak².

Sāra Šamāili urəč, āz ōnčgālč³, angus'ak tānuk d'əčə, kə: 'Māya 10
n'e šī. Hāirān bəg'əč, ū angus'ak tēse angus'ako g'ōni āič. Bādz
bāwarə n'e bəg' kə: 'Angus'ak tānuk⁴ angus'akam šī. Aṭhe k'ī-a,
kə māya angus'akam gur'āi? Čāi p'əka⁵, burog'anāi lāu dāiki,
m(ang)ā: 'Yēi, sāl k'arama!' Burog'an jam big'ē-o, se büt m'aidana
ərke. Šamāili mārāik, d'ōa kari: 'Xud'āi d'am wāyāi!'
15

Her father sent the statue for his daughter's sake. At once she
began to look at it. Her maids were sitting there, whatever servants
there were. Shamāili made a prayer and said: 'May God grant it
breath.' She prayed, and the statue began to dance. When midnight
came, the maids lay down outside⁶, but Shamāili lay down inside,
20 and she let the statue remain inside.

Sleep overtook Shamāili, and Jallāt Khān⁷ stepped out the statue and
pulled the ring from Shamāilis's finger and put it on his own finger.
He pulled the ring from his own finger and put it on Shamāili's.
Then he entered the statue again. He took and shut the door.
25

In the morning Shamāili rose, washed her hands, and saw her ring
[thinking]: 'It is not mine.' She was astonished, because that ring was
similar to her [own] ring. Then she did not believe that the ring
was her own. 'Who is here who may have taken my ring?' She sipped
her tea, called her maids and said: 'Come, let us look.' The maids
30 assembled and brought the statue [out] into the field. Shamāili made
a prayer and said: 'May God grant it breath.'

¹ Bup'ān. — ² Ko. — ³ Ōnč'e. — ⁴ Tanke. — ⁵ Puk'ā.

⁶ Prs. Bērūn xau kadan.

⁷ The name of King Nāmazlūm's youngest son was not given before.

Būt nāṭeg'ā-kešik. Nāṭi nāṭi wyāl bēyīē. Buṛog'an kan'a phaliē, se wiya darūn phalgē. Se bato kuč'ai Jallāt-Xān nēyik. Šāl tanuk gurāiča, Šamāili šira wāiča, Šamāilis šāl tāk'e gurāiwača. Šamāili sara urāč', šāl tanuk daggā kə m'āyē n'ə šī. Hairān 5 bəg'əč, hairān. Werāig'ā-kešič kə: 'Xud'āya, k'or laṭwan'am beyik?'

Kan'ai guru yeyiē. I buṛi darūn yeyiē, mangā: 'Bibi, k'ui werāig'āi?' Tē Šamāili šāl tamuk kaelāiwača kə: 'Mata u buṛi piēnwat.'² Tā bādaz Šamāili buṛi mārāike: 'Nāj'ōr'am, werāig'am.' Buṛiān yeyiē darūn, darūn ne 'ōrčə, mangā: 'A nāj'ōr'am, parāi 10 kan'a!' Xap'a phal-gəč k'aṭa šira. Paic'angeč, kə 'ar kor sēr šī, m'ēsē buto kuč'ai šī.

Wyāl kə bēyīē, buṛiān kan'a bə, n'ə 'ōrč. Adḍhi-wyāl kə bēyīē, Šamāili 'oreč n'a kagā. Šamāili mārāik, awāz khaṅke: 'Dūmb hāi, deṭ hāi, h'ar kə hāi, kan'āni, maina waiwalam āi, Šamāili 15 mārāik.

The statue began to dance. While it danced and danced, night fell. The maids lay down outside, the princess lay down inside. Jallād Khān stepped out of the statue. He took his shawl and threw it over Shamāili, and Shamāili's shawl he took himself. Shamāili rose in the 20 morning, she saw that her shawl was not her own. She was astonished, very astonished. She began to cry: 'O God, what has happened to me?'

[The maids] came from outside. A maid came in and said: 'My Lady, why are you crying?' Shamāili hid her shawl [and thought]: 'That maid has certainly recognized it.'⁴ Then she said to the maid: 25 'I am ill, [and therefore] I am crying.' The maids came in, but she did not let them enter, but said: 'I am ill, go out.' She lay down on her bed, ill at ease. She understood that whatever mystery there was, was [coming] out of this statue.⁵

When night came, she did not even allow the maids [to be] outside. 30 When midnight came, Shamāili was not asleep. She raised her voice and said: 'Whether you are a barber, or a weaver, or anything else, come out. You are my husband,' Shamāili said.

¹ Urgeč. — ² For piēnwak?

³ Litt.: What has appeared to me? — Prs. *Taib māra (pēs-i rū-i mā) nišān dāt* 'he showed me a mystery'.

⁴ Prs. *Albatta ā xizmatgar šināxt.*

⁵ Prs. *Har-či ki moza (jādu) as, hamī miān-i bāt as.*

Eme buto kučai awāz nēyik, mangā: 'N'e dūm-ām, n'e deṭ hām; Nāmazlūm-bādsās putri-ām, au Jallāt Xān nāmēm šī.' Šamāili parakāi awāz khaṅke, kə: 'Ar kə hāi, kabulam āi.'

Jallāt Xān kan'a nēyik. Šamāilis haṛ'e šira še-gik. Jallāt Xānūs haṛ'e Šamāile šira še-gl. Šamāiliē Jallāt Xān'a mārāik, mangā: 5 'E daṛi nēyik, taina šira č'a lāyēkulām parāyētiē.' Tā bādaz nawa, dāe dū paltana waṭāike.

Tā Jallāt Xān mangā: 'At'angel, at'angel āṭhi thām, kan'a nēg'am. Bāsāi naṭara hang'am.' Šamāili mārāik: 'Bābās sardā šik.' Jallāt Xān'a mārāik: 'K'or sardā šī?' Mā: 'Sardā ku sem šī, i čimar-10 gaṇḍi šik, laupī asta jāiga, kī dālwaīē, ko m'am bə dēya bāigā; au kī n'e dāleč, mam dēya n'e bāigā.' Šamāili mārāik: 'Ae čāl-wālam g'ura, tēse čemar-gaṇḍi šira pai jhaya, laupī pai uḍāi kara.

From this statue a voice came forth and said: 'I am neither a barber nor a weaver. I am King Nāmazlūm's son, and my name is 15 Jallād Khān.' Shamāili again raised her voice [and said]: 'Whoever you are, I accept you.'

Jallād Khān stepped out, and Shamāili lost her heart to him, and Jallād Khān lost his heart to Shamāili. He said to her: 'A rumour(?)¹ went out, and my six brothers went off for your sake.' Afterwards he 20 spent nine or ten days with her.

Then Jallād Khān said: 'I might stay here somehow(?),² but now I shall go out and strike your father's drum.' Shamāili said: 'My father has made a condition.' Jallād Khān asked: 'What is the condition?' She said: 'The condition is this: There is an iron 25 kettle. He who takes a stick in his hand and breaks it, will certainly be able to see me. And he who does not break it, will not be able to see me.' Shamāili said [further]: 'Take this hair of mine.'

¹ *E daṛi* is of uncertain meaning. *E* = *i* one? *Daṛi* elsewhere means 'edge, rim, border'. Here it was translated *biēx* (Prs. *bēx* 'root, foundation'), but according to another suggestion of A. R.'s it seemed to mean 'herald'. This translation would, at any rate, give some sense. — Note that the ring-and-shawl motif has been dropped.

² *At'angel at'angel* 'in that manner (or) that manner'. Prs. *Amūja amūja na bālam* 'I may not be (stay) in that place (or) in that place.'

Tese čemar-gaṇḍi šira pai čalwal'am kə jhāiči, lāupi pai šira h'ana, au čemar-gaṇḍi pai čag bēi. Aṭha sarāiwana pai iyā!

Čalwala gurāica Jallāt Xān'a, gik kan'a. Būtk'aša wāiwana gik. Doai pəčə tel'a āca hāi. I pəč tel'a bārdarāi dāica. Bārdarāi mārāik: 'A naṭāra hangyām.' Bārdarāi mārāik: 'Naṭāra būrok ādamana hančika', yararā betiē, au tū bə yararā bə pəi. Tē mārāik: 'I yararā b'ikim, b'ikim wərē. Gik, bādsā naṭār h'anwak.

Bādsā jallad'an kan'a khanwače, mangā: 'Parāi bai, d'ēta!' Jallad'an yeyiē, bāxsazə kake, mangā: 'Kī putr āi?' Mangā: 10 'Nāmazlūm-bādsās.' Xūnxar-bādsā mārāik: 'A bə bə-sarm, au Nāmazlūm bādsā bə-sarm. Čhā ōya yararā kawačama, au b'adam o waryā gaṇḍiēka. Au čemar-gaṇḍi puruna wāta. Tā dār-waṭi d'āyetā Nāmazlūm-bādsā putrāi. Waṭi d'āiwača. Tē m'uda nāiē, au čalwāl čimar-gaṇḍi šira jāyača; kə hančā, gaṇḍi čag bəgəč. 15 Xūnxar-bādsā mārāik, mangā: 'O arke sarg'ar-a, n'āta, šāra gerəw-ata, wiyam d'ēte!'

put it on the iron kettle, and raise a stick over it. When you have put my hair on the iron kettle, strike the top of it with the stick, and the iron kettle will break. Then come here to the palace.'

20 Jallād Khān took her hair, went out, and went towards Butkash's house. His two pockets were full of gold. He gave his master one pocketful of gold and said him: 'I shall strike the drum for you.'² His master said: 'Many men have struck the drum and have been hanged, and you, too, will be hanged.' He answered: 'If I get hanged, 25 let me be hanged.' He went and struck the King's drum.

The King fetched his executioners out and told them to go and look.³ They came and asked him, and said: 'Whose son are you?' He answered: 'King Nāmazlūm's.' King Khūnkhar said: 'I am dishonoured, and King Nāmazlūm is also dishonoured. I have hanged his six sons, and 30 now he has sent this other one. Put the iron kettle before him, and then give a wooden axe to King Nāmazlūm's son.' They gave him the axe. He raised it, and put the hair at the top of the iron-kettle. When he struck the kettle, it broke. King Khūnkhar said: 'He is

¹ Hanji.

² *Hangyām* [hang-i-hām] 'I beat (for) thee'.

³ *Prs. Berauin, būin.*

Ta bādz Jallāt Xāna jaiga dē-āik, yeyik jaigawān, jallad'an paltan hān. Jallāt Xāna mārāik kə: 'Ae Šamāili jaiga n'e šil.' Jallāt Xān awāz khanke, m'angā: 'Mam m'argāi d'āiwakim? Tū 5 orečə hāi?' Šamāili orečə hāi. Jallāt Xān n'āik, ku jalladana mārāik kə: 'I yararā k'arama.' Bādz Jallāt Xāna mārāik: 'Ae 5 muthi tel'a g'urata, aem wāra ōrwatām, parāiwam.'

Jallāt Xān jallad'ana ōrwaik, yeyiē pal'aitana. Jallād Xān yeyik tēse Šamāili k'ōṭi dūra-wān. Awāz khan'ik. Šamāili bujje-gəč. Rawāka kan'a nēyiē, čadar šira nē-āi. Jallāt Xāna mārāik jalladana: 'Aey a.' Jallad'ana mārāik: 'Sa' šik, aem a.' 10

Glē Xūnxar-bādsā oda. Jalladana mārāik: 'Wiyāi d'owača.' Xūnxar bādsā wey d'āiwača. I dū bādsā bə d'āiwača. Jallāt Xāna Šamāili mārāik kə: 'Bāsāi ačhya kh'angām, kə lūyakulām h'anwača. Tē Šamāili mārāik: 'Axtiār d'argāi. Ačhya gurāiē, 15 kharwač. Anda beg'ik. Xūnxar-bādsā anda k'awak.

indeed² a sorcerer. Take him away, lead him round the city, and let him [try to] see my daughter.'³

Now Jallād Khān had seen the place [where Shamāili was]. He went to the place, and the executioners were with him. He said: 'This is not Shamāili's place.' Jallād Khān raised his voice and said: 'Have 20 you left me to be killed? Are you asleep?'⁴ Shamāili was asleep. Then the executioners took Jallād Khān away and said: 'Let us hang him.' But he said: 'Take this handful of gold and let me go.'

The executioners let Jallād Khān go, and they came with him. He came to the door of Shamāili's castle. He raised his voice, and 25 Shamāili awoke. She went out through the window and sat down on a shawl. Jallād Khān said to the executioners: 'It is this one.' The executioners said: 'You are right, it is this one.'

Then they went to King Khūnkhar. The executioners said: 'He managed to see your daughter.' Then King Khūnkhar gave him his 30 daughter, and some day he gave him his kingdom, too. Jallād Khān said to Shamāili: 'I shall put out your father's eyes, because he killed my brothers.' She answered: 'As you please.' He took and put out his eyes, and he became blind. He blinded King Khūnkhar.

¹ *Khanke.*

² *Prs. I harkas* (har kudām jāi) *jādagar ast* 'he is in every place (way) a sorcerer.'

³ *Prs. Bubarī, ba šahr begardī, duxtarama mēbina.*

⁴ *Subj. 2nd Sg. — Prs. Mara kušan'a dādi? Xāw asti?*

⁵ — *Kulturforschung. B. XL.*

III. The Cannibal Girl.

Translated from the Laghmān-Pashai Tale, LSI, VIII, II, p. 109.

- I bādā āik. I wiya āiē, i putri āi. Wēya ādam-āikāli āiē. Lāya sāyā astai mučik, warian watān pulik, i āzoza palāi nēyik. Do sunga āiē. Baira wāt t'rī sira waq-gik. Bādaz bāwa jaiga parakāi yēyik, trī sira kē-ū niki āik, i sāyā bāiē.
- 5 Sāyāsā pačaini kakē, āike wārāi. Sāyāsā lāyas gōra āiwak. Lāyā tātke jāna wārāi baira jān begik. Sāyāsā mārāik kē: 'A tau āigām.' Lāyāsā m.: 'Bai āi, angari gura, nandī warg ačh! Dandēi tēz katawāi iyā. Wargēm ačhe. Tanā-m, warg piēm, day ary'am nē thāi.'
- 10 Sāyā giē nandī širawān, nayāra lāya puruna jaiwake¹, lāyāi m-ke: 'Ae hangat.'² I mūz gurēiē, lāsa nayārā sira ōrwača. Mūz nēand-gāiē, n'ayāra a wāz kagāi, se lāya mučik.

III.

There was a king. He had a daughter and a son. His daughter was a cannibal. The brother fled from his sister's hands, arrived in another country, and settled down with a woman. She had two dogs. A long time passed for him there. Then he came back again to his father's place. But in that city there was nobody, only his sister was there.

His sister arranged about the cooking in order to eat [him]. She ate her brother's horse. Her brother got very afraid on his own behalf.

20 His sister said: 'I shall eat you.' Her brother answered: 'All right, take the bucket and fetch water from the river. Whet your teeth and come. Bring me water, I am thirsty, and shall drink water, in order that my heart may not be distressed.'⁴

His sister went towards the river. She placed a drum in front of her brother and said to him: 'Beat this.' But her brother took a mouse and let it loose on the drum. The mouse kept on jumping, the drum kept on sounding, and the brother fled.

¹ Henceforth the following abbreviations will be used: *m.* = *mārāik*; *m-ke* = *mārāike* 'said'; *m-ā* = *mangā* 'says', (but *ma* denotes an abbreviated pronunciation).

² *Jaikō*. — ³ *Hana*.

⁴ *Pres. Ki dil-i mā xapagi na bāsa*.

Sāyā yēyic, lāyā nē āik. Lāyā lāmā čačegāē. Nēzik kē lāyās yēiē, se lāya tančak čačāigā-kāšik. Har tančakā dhāra gōni bāgāiē. Sāyā baira saxti sira wačik, dhāra sira dākāē. Bādaz gir lāsa lūn čačāike, lūn dhār bāgik. Baira xwāri kakē, dhāra sira dākāē. Bādaz lāsa sabūna čačāike, sabūna dhār bāgik. Tese 5 dhāra sira bē dākāē.

Lāya kōra kuča dākik, sāyā kōra lēn'a pulgāē. Lāsā dōwāi sungai hukām kača: 'Hengel āyotā, ki i tiki arē sanga čandkūi' ma ōrōta. Dōye sunga(na) sāyā i sāt gargari kača.

IV. The Cannibal Girl (Tagau Version).

10

A.R.'s local version of III. He had heard it from his uncle, a resident of Kabul, who had said that the Laghmān version given in the Linguistic Survey was all wrong. — A.R. told this story in a very dramatic manner.

I bādā āi, sāt wār wōya āiē. Weyakula nē bāgāiē. Baira 15 zārī Xudāye kagāik kē: 'Ē Xudāya, i wēy bai dāyetim!'

When his sister came back, her brother was not there. She ran after him. When she came nearer, her brother began to drop needles. Every needle of his became like a mountain. A great difficulty arose for his sister, but she climbed the mountain. Then again her brother dropped 20 a piece of salt, and the salt turned into a mountain. She struggled hard, but climbed the mountain. Then her brother dropped a piece of soap, and the soap turned into a mountain. She climbed that mountain, too.

Her brother climbed up into a tree, and his sister arrived at the foot of the tree. Her brother ordered his two dogs: 'Eat her in such 25 a way that you do not let one drop of her blood fall on the ground.' The two dogs tore his sister to pieces in a moment.

IV.

There was a king who had seven sons¹. But he got no daughters. He complained much to God [and said]: 'O God, give me a daughter.'

¹ *Čakkāi*. — ² *Litt.*: male children.

I weya b'egēč, arzə kəbul 'beyik-o¹ weya bag'ēč. Sə weya bəlaki āiē. Thā kaṭali kuča phalēč thegūiē. Wyāl ka bai b'eyiē, pag'āiē kam'ana səm jənsekati. Gōrās n'akə 'āigā-āiē. Sāra nōkar'ān pag'āiē g'ōra mūd'ār ēhandiē-an. 'Ā, ā! I kam'an gōra āch āiē.
5 Čūikai šaw'āiwēč.

Tēse bādsās i kaṇāiṭha p'utri āik. Sə pair'ā kagā-kešī wiāl. D'ekə kə: 'Sāyām y'eyiē.' Xarāl ēubetoi n'ei-gi. M-ā: 'Oč ka bai, kor kar'āi.' I pairad'ār kaṇāiṭha p'utrasās warī bi āi paltana. Sə sāi t'ānuk d'ēč, gōrās n'ak 'āigā-kešīē. Hāir'ān, s'ūstə Xudā, bəg'ik.
10 Thā sār b'eyiē. P'ānje gōrālī 'āiwečə s'āyesā wiāl. Sāra p'utrasā b'āwāi m. kə: 'Omə g'ōran āem wey'āi pāid'ā b'etəč, āem 'āigā.' Bādsā gura'ik p'utr t'ānuk, b'āira h'ankē. Gurāike, wāyāi khānwak.

Gik yāi warī'an s'arawān. Warī s'āra i māsi gurāiē, au i šung gurāike. Šungasās Hang'ir nām hāl. I warī sūn gurāike, tēes
15 Bang'ir nāmə āik. Thā nēy'ik hāik s'āra.

He got a daughter. His prayer was granted, and he got a daughter. The daughter was an ogress². Then she used to lie in her cradle. But when night came, that girl used to go to the stable. There she was eating the horses' legs. When the grooms went there in the morning,
20 the horses had fallen dead.³ Alas, alas! A stable was full of horses, and she swallowed them all.

There was the King's youngest son. He began to keep watch at night. He saw his sister coming. He sat down silent and in hiding. He said: 'Look out what she is going to do.'⁴ There was also another
25 watchman together with the youngest son.⁵ He saw his sister beginning to eat the horse's' legs. By God, he got terrified.

Then morning came. Five horses did his sister eat during the night. In the morning the boy said to his father: 'This your daughter, who has just been born, is eating those horses.' The king took and beat
30 his son much. He took and expelled him from his house.

[The prince] went to another city. In that other city he married a wife and bought a dog. The name of his dog was Hang'ir. He bought another dog whose name was Bang'ir. Then he lived in that city.

¹ Bag'i. — ² Or: a cannibal. — ³ Prs. Aftida-stan.

⁴ Prs. Xabardār ēi mēkuna.

⁵ Prs. Diqar hum bāt pēšiš.

I kəbəl 'adam wāya yey'ik, i pi'ālesā kuča č'ir jha'ik āik. I pi'ālesā kuča 'ār jha'ik āi. I pi'ālia ā'engəl bə kand'ū s'ira jhāyēč-āiē. 'Arə pi'ālia rās kand'ū s'ira jhāyēč-āiē; č'ir pi'ālia čap kand'ū s'ira jhāyēč-āiē. Tē m'emānas baira oz'atə k'akə. Sə m'emāna buzuruk hā'ik.

Tēse 'ādama m.: 'Ā šātekim bābās s'āra.' Hang'ir Bang'ir s'ūngə 5 zanjilā āiē, kanā no ōrgā'ik. Tē m'emān'asa m., m-ā: 'T'āina s'ira b'āira s'axti yagā, aeme d'oi s'ungu'ī k'arai ph'ai yen.' Bādz māš-ēi m-ke: 'Ā bābā s'āra šātekim. 'Arə piālī kē phai č'ir b'eyiē, č'ir piālī phai 'ār beyiē, d'oi sūn phai zanjəl'āi kh'ana phai!' Bādz sār-g'ik.
10

Tē m'emān'asa s'ata wāl gūm d'āiēč; m'emān'asa m., m-ā: 'Har jaigā kə saxti s'irai yey'ik, s'atāi gūm wāl d'āga phai d'atā!' Yey'ik b'āga s'arawan. Yey'ik s'āra, k'ou n'eki-a. Gōrā s'ira nēy'ik āi, hāir'ān bəg'ik, hāir'ān! M-ā: 'Yā Parwardig'ār, ča lāyəkulām hāiē, 'ā paltan'a s'ata bəg'aikim. Bābās bādsāya hāiē, Xudāi, kə lowən bey'ik!' 15

A wise man came to his house. He had poured milk into one cup and blood into another. The cup of blood he had placed on the right-side corn-bin¹, and the cup of milk he had placed on the left-side corn-bin. [The prince] showed him great respect. His guest was a holy man.²

The prince said: 'I shall go to my father's city.' His dogs Hang'ir 20 and Bang'ir were kept in chains, he did not let them loose. His guest said: 'A great calamity is going to befall you, but these two dogs of yours will be of use to you.'³ [The prince] said to his wife: 'I am going to my father's city. If the cup of blood turns into milk, and the cup of milk turns into blood, let the two dogs loose from their 25 chains.' Then he went away.

His guest gave him seven grains of wheat and said to him: 'If a calamity befalls you anywhere, throw the seven grains of wheat on the ground.' He came to his father's city. When he came into the city, there was nobody there. He was on horseback, and he got astonished, 30 astonished indeed! He said: 'O Creator, I had six brothers, and I was the seventh together with them. My father had a kingdom. O God, what has become of it?'

¹ Kandū a large vessel for keeping grain.

² A. R.: 'A wise man who knew other people's thoughts'.

³ Prs. Ba kār-i tū mēāyan.

'Aem saudā angaŋk. Sə sayā āzar beyiē, m-ā: 'Lāyem, gōrasāi kau d'auria sīk?' Tē m.: 'Čār sī. Dū d'oweria āiwač, i sāt čūika gōra āiwak. Hāirān begik, zān begik. Te sāyesā m.: 'Tū wāya p'a-kē! A ātha māl karam; yam, tau pa āyemī.'

5 Sə lāya gik wāyawan. I muša aič trī wāya. Tē muša tēse ādamāi m. kē: 'Muč! Xudāi kul kākī!' Sə mučik. Sə sāya yēyič, kē wāya nīy-a. Mūsāi m-ke sāyesā: 'O nesiet tau larwāi d'āičekāi?' Sə muš mun'ker begōč. Sə wāy darangāike, mūs kuča wəndwača, gurāiča, āiwača. Lāya lamba nēgōč.

10 Lāi čuťāiwak. Lāya hairān begik: 'Badam āyetim.' Tōmē gūm-wāl pōčai khānč, dāga waič. Sāta činār kuča beyiē, āenge xatār beyiē. I kuča đakik, ū lēna pulgōč. Dandie dāi činār kuča xat'arwak. Sə wariān kuča wadgik. Sə warī xatark, sə wariānāi kuča wafik. Tra kuča xat'arwač.

15 He was pondering upon this,¹ when his sister appeared and said: 'My brother, how many legs has your horse?' He answered: 'It has four.' She ate two of its legs, and in a moment she ate the whole horse. He became terrified and got up. His sister said: 'Go to the house. I shall make water here, and then I shall come and
20 eat you.'²

Her brother went to the house. There was a mouse there in the house. The mouse said to the man: 'Flee, may God make you disappear.'³ He fled, and when his sister came [back], he was not in the house. She asked the mouse: 'Did you give him that advice?' The mouse
25 denied it. She wrecked the house, found the mouse inside it, and took and ate it. Then she went after her brother.

She came near to her brother. He got frightened: 'Now she will eat me.' He took those grains of wheat out of his pocket and scattered them on the plain. They turned into seven plane-trees, standing thus in
30 a row. He climbed into one tree, and she arrived at its foot. With her teeth she bit off the plane-tree. He went over into another tree. She bit off that other one, but he passed over into yet another. Three trees she bit off.

¹ Frs. *Matlab-i dil-i xud mēzat*.

² Frs. *Audūz mišknanam (?) mēāyam*.

³ Frs. *Xudā tura gum kuna*.

Sə ādam parī kagā kē: 'Yāla Xudayā, saxti ku širām yeiti, sūngiem kurā nī yagān?' Tra kuča warī xat'arčā, i kuča dhar'ik. Sə bārā tēse kuča kuča dhar'ik, ō xatargā-kešič. Tē ādama parī kar'ik kē, gard əs-gik. Hangir, Bangir āzərə beyiē. Šungāi h'okum kača: 'Ae balakī gurata, dū čaka čatata!' 5

IV a. Grammophone Record of the Preceding Tale.

I bādsā aik, zārī Xudāye kagāik ke wiyekulā nē begāiē. Mangā: 'Xudāye, i wīya māya dāyetim.' I wīya begōč. Wīya ādam-āyalī hāiē, ādam-āyalī hāiē. Tetenāi gōrā āigāiē. I kam'an gōrā āčh aik. Tē āiwake. I kam'an gōrā āike. 10 Kanāthā putri āga sāat pāirā kaka. Pāirā kagā keši. Tē wariā mārāike: 'Putriem, kāi je ki, oč kara ke kōr kar'āi.' Tā tiē ki naike, i kēpālāi — tuma gōrā, sāta gōrā āičā. Sāta gōrā ke āiči, tetenāi sakār beyiē. Sahār ki beyiē, yēyik bāwa ōdawan.

The man was looking around [and said]: 'O God, a calamity has 15 indeed befallen me, why do not my dogs arrive?' She bit off three trees more, and only one tree remained. The boy remained in that tree, but she began to bite at it. The man looked around [and saw] that dust was rising. Hangir and Bangir appeared. He ordered his dogs: 'Seize this ogress and tear her into two pieces.' 20

IV a.

There was a King, he made entreaties to God no daughters were born to him. He said: 'O God, give me a daughter.' A daughter was born to him. She was a cannibal (bis). Then she was eating horses. There was a stable full of horses. She ate it up. She ate a stable 25 [full of] horses. His youngest son watched [the stable] continually. He began to watch it. The other (?) said: 'My son, listen, observe what she will do.' Then when she (?) brought ..., she ate one head (?), those horses, seven horses. When she had eaten the seven horses, then morning came. When morning came, he went to his father. When he 30

¹ Words given in italics are uncertain and not clearly heard.

Bāwa ōda ke yeyik, bāwāi mārāike: 'Omə g'ōrā wiya pāidā batəč, wiya āigā, wiya āigā. Tētenāi s'ari, s'ar bāwa b'airak hanik. B'aira hanik, gurāike s'ara khanwak wāyāi. Wāyāi gurāike khanwak. Khanwakə, gik. Gik, w'arian s'ara neyik hāik, 5 i m'asi gurāičā, i s'ūn gurāikē. Hangir n'ame āik, i warī s'ūn gurāike, Bangir n'ami āik. Nēyik āik, niki āik, uš'ar s'irāi — niki āik uš'ar — 'arak. Hā, hā, nēyik hāik. I mēman yeyik. Mēmana b'aira k'ābəl āik. K'ābəl āik. Tētenāi tē mārāik: 'Āe piāli ... āra pyāli rakami ke yāi thāi ... i piāli kuča čir 10 āik. ... Tā tētenāi tē mēmanas b'airak izatə kaka, b'airak izatə kaka. Izatə kaka. Nēyik hāik. Tētenāi b'aira izat — Mangā: 'S'ara param.' Mangā: 'S'ara param.' Yēyik. Tētenāi m'asie mārāike: 'S'ara param.' Mēmana ~ ~ pātālam. Pātā ~ ~ arəma in ke thāi ~ dāyetim, ... ar beyik ... Mēmana wāyāi khanā 15 nēyik. Tētenāi ar dāike. Tātawān x'un dāike. Mangā: 'Tau saxti ki širāi yeyik, ar ~ dāyakam wāya.' Ar ~ ~ yeyik. Yeyik, hāa tātawan, bāwa šarawān. Bāwa šarawān yēyik. K'ou n'iki

came to his father, he said to him: 'The daughter who has been born, is eating the horses. The daughter is eating them (bis).' Then in the 20 morning (?) his father beat him much. He beat him much, and took and expelled him from the house in the morning. He took and expelled him from the house. He expelled him, and [the boy] went. He went, and settled in another town. He bought a wife, and he bought a dog. Its name was Hangir. He bought another dog, its name was Bangir. 25 He was living [there], he was ..., wise; he was ..., wise — He brought (?) ... Ha, ha, he was living [there]. A guest came. His guest was very clever. He was clever. Then he said: 'This cup ... the cup of blood ... if it is ... In one cup there was milk. Then afterwards he honoured the guest much (bis). He honoured him. He 30 was living [there]. Then great honour — He said: 'I shall go to the town' (bis). He came [there]. Then he said to his wife: 'I shal go to the town.' His guest ... if it is bloodstained ... give it to me ... blood appeared. ... The guest went out of the house. Then he gave him the blood (?). ... he gave the blood. He said: 'If any misfortune 35 falls upon you, put ... the blood I gave you.' ... He came ... to his father's city (bis). Nobody was there (bis). Marvellous, Oh God!

āi, k'ou n'iki āi. Hairāan! Šasti Xudāi! Tētenāi sāya hāzer beyiē. Sāya hāzer beyiē. Mangā: 'Lāayam, lāayam! Kau d'awari g'ōrā ...' Mangā: 'Čār daw[ari] ... g'ōrā čūika — i s'at g'ōrā čūika āiwak. I s'at g'ōrā ke čūika āike. Hairāan! Mangā: 'Tu ppa w'ānāi, t'u ppa w'ānāi.' Āzəzā mārāik: 'Māl karam, p'arakāi 5 yam; māl karam, p'arakāi yam. Āzəza ke dāike, gik malana. Tē malana yeyik. Tētenāi lāyəsā m'usāi mārāik ke: 'Bar padarāi n'alat ... mučik ... P'arakāi ke yeiē, trə šarawāna ki yāiē, sə wāya ki yāiē wāya-wāna, m'usāi mārāike: ... tənke wai. P'arakāi ki ... sə 10 muš āiwača. ... Lāya ləmba nēgeč. Lāya čuťāiwak, čuťāiwak, i d'aka. Lāya hairān bəgik. ... gūm-wāl kh'anča, i d'aga waiči. S'ata kuřā činār beyiē. I kuřā ... xatarkē ... ne xatarkā. S'ata kuřā xatarčē. I kuřā pačēn āi. Hairān 15 āi. ...

Then his sister appeared (bis). She said: 'My brother (bis), how many legs [have] the horses?' ... He answered: 'Four legs ...' All the horses — in one moment she ate all the horses. When she had eaten all the horses in one moment — how marvellous! — she said: 'Go to the house!' (bis). The woman said: 'I shall make water, afterwards 20 I shall come' (bis). When the woman gave (?), he (she?) went to make water (bis). Then her brother said to the mouse: 'Your father be damned! ... He fled. ... When she came back, when she came there to the town, when that girl came to the house, she said to the mouse: '... own 25 house. Again when ... she ate the mouse ... She went out after her brother. She came near to her brother (bis). Her brother was frightened. He took out a grain of wheat and threw it on the plain. Seven chenar trees grew up. One tree ... she bit at ... she did not bite. She bit at seven trees. One tree was (left?). He was 30 frightened. ...

V. Masha and Juma.

I adam ai, Maša nāmē hāik. I Jumā nāmē lāya āik. I Daulakā nāmē sāyā āiē. Maša m'alok ai, lāsa Juma m. kē: 'Maina ariem dušman'a kuča šeti.' Tē lāsa Maša m.: 'Kī šira šeti?' Juma m. kē: 'Pašegara wēyē šira šeti.' Tē Maša m.: 'Pašegara wiyēs nāmē k'or šī?' Tē Juma m., m-ā: 'Mangawiroxā nāmē šī. Thā parakāi Maša m.: 'Lāyam, rās šik, ari dušman'a kuča šeti.' Bādaz g'er m-ke: 'Mangawiroxās tāya šira aṛe palen šī n'e šī?' Tē Juma m. kē: 'M'am d'u tro war tox'e kačēkam.'

Tē Maša m.: 'Lāyam, Xudāyes pāič'an,¹ yarzi n'e šik, ma karā!' 10 Tē Juma m.: 'Nāmajai kē hanandim bē, ā gurāigām; h'ar kor Xudāyes rāza beyik.' Maša m.: 'Axtiār dārgai.'

Thā bādaz Juma lau lašk'ar lēmba waiča, gik Pašegara d'urōwān.

V.

There was a man whose name was Masha. He had a brother called Juma, and a sister called Daulakā. Masha was a village headman. 15 His brother Juma said: 'I have lost my heart among my enemies.'² His brother Masha asked: 'To whom have you lost your heart?' Juma answered: 'I have lost it to Pashegara's daughter.' Masha asked: 'What is her name?' And Juma answered: 'Her name is Mangawirokhā.' Again Masha asked: 'My brother, is it true that you have lost your 20 heart among the enemies?' Then he asked again: 'Has Mangawirokhā lost her heart to you, or not?' Juma answered: 'I have just greeted her twice or thrice.'

Masha said to him: 'Remember God! This is no business of yours, don't do it.'³ Juma answered: 'Even if they kill me, I shall take her. 25 Everything happens according to the will of God.'⁴ Masha said: 'Do as you please.'

Then Juma took with him⁵ a large troop and went to Pashegara's

¹ Xudāi pāič'an would be Upper Laghman dialect.

² Prs. *Dil-i mā miāne-i dušman cašpida* 'my heart has become attached ('stuck') among my enemies'.

³ Prs. *Xudā be-tars, yarzi na dāri, n'e ku* 'fear God, etc.'.

⁴ Prs. *Hāli ki marā mēkušan, ūrā mēgīrum. Har ēi Xudāi razā šud diga.*

⁵ Litt.: 'Threw behind him' (Prs. *pas-iš andāxt*).

Pašegara m.: 'Lāyai kāl kēka'i, Maša kui ne ārkaya?' Tē Juma m.: 'Lāyam kai-k'or nāj'or ai.' Thā bādaz te Pašegara m.: 'Thā kē (sē) Maša aṭṭha niyē, o m'arakā sam n'e begā.'

Juma dō ādaman lāyē lēmba garāiwēč, m-ā: 'Pari, ačhata lāyam!' Tāmē d'oi ādaman Maša oda yeyiē. Maša n'i ārāike. 5 M-ā: 'Ā nāj'or-am.' Thā bāz tāmē ādaman gic Juma oda. Jumāyē m-ke, dūyē ādama: 'Lāsāi mārāik kē: Ā nāj'or-am n'i yagām.'

Pašegara nēy'ik-āi manjales. Pašegara m., Jumāyē tēse jāmāi m-ā: 'Maša kē n'i yēi, ne x'ās kē tū Mangawiroxā lēmbawāi, nāyāi n'e būig'āi.' Thā Juma tanke gik lāya odāwan. Maša naike, lāy 10 t'anuk, Pašegara wāyawān. Pašegara m., nōkarānāi m-ke: 'Sat rang'a n'āria pačāi.' Nōkarāna m.: 'Azar gū ku pačas.' Nāri wax beyik, n'āria māw pačāihāk noukarānasa. Īgā palāi āyik. Maša kaṭana waigāi, n'e āyik.

house. Pashegara asked: 'What have you done with your brother? 15 Why did you not bring Masha?'² Juma answered: 'My brother was a little unwell.' Then Pashegara said: 'Accordingly, as Masha is not here, we can have no talk together.'

Juma sent two men for his brother and said to them: 'Go and fetch my brother.' Those two men went to Masha, but he was not willing 20 [to come]. He said: 'I am ill.' Then those men went back to Juma. The two men said to Juma: 'Your brother said: I am ill, I shall not come.'³

Pashegara was sitting in the assembly. He said to Juma, his [prospective] son-in-law: 'If Masha does not come, it is not fit⁴ that you should take Mangawirokhā with you; you cannot take her away.' Then 25 Juma went himself to his brother, Masha, and brought him to Pashegara's house. Pashegara said to his servants: 'Cook seven kinds of food.' The servants answered: 'We shall cook it with pleasure.'⁵ When the meal-time came, his servants cooked bhang together with the food. They all ate it together⁶. But Masha put it inside his shirt-collar, and 30 did not eat it.

¹ Or, *n'i ar'āigām*.

² Prs. *Ba biyādar-i tū ēi kada-i? Maša čwa na asurdī?*

³ Or: I do not consent.

⁴ Prs. *Agar n'a mēāya, durust nist.*

⁵ Litt.: A thousand times (Prs. *hazār kar'at(?)*).

⁶ Prs. *Hama mardum nān xurdan.*

Thā w'ari Jūma čūikai lau laškarāi jai bēhuš bagīc. Pašegara noukarān t'anuk atakūiča, m-ā: 'Hal'al karata!' Čūikai hal'al kač. Maša rawak kana nēgik. Tē Pašegara tōmō murdagān čūikai gurāič(ke), kan'a čačaiwēc. Thā bādaz Jūm[a] k'apal kačapawā 5 āwarāiwak.¹

Maša gik, mučik, dāye-dūyū khōya gik. Čār sēr tēl gurāike, j'āna hangā-kəšik, i zām'ona sūri'e palači hangā-kəšik. Daulakā sāyā tūnke watana āsta, werāigā.

Thā bāz i čār, pānja sāl neyik. Maša kašk'ul mand'a wāike. 10 Maša m.: 'Sāyesam d'ura param, akoe piēnwakim, au Pašegara d'ura na param. Akoe sāyesam ku n'e piēnkim, param Pašegara d'ura.'

Sāyē d'urōwān yeyik, m-ā: 'Bibi, x'air d'eyatim!' Sāyā kan'a neyic, werāigā-kəšic. Maša m.: 'Ji bibi, kui werāigā(y)i?' Tē 15 Daulakā m., m-ā: 'M'aina i Maša nāmō lāyām k'ul-a.' Maša m.:

Then the others, Juma and all his troop, fainted on the spot. Pashegara ordered his servants to kill them. They killed all of them. But Masha escaped through the window. Pashegara took all the dead bodies and threw them outside. Then he hung Juma's head on his 20 bed-post.

Masha went away and fled. He went beyond many hills.² He took four seers of oil, smeared himself with it, and rolled about on the ground on a sunny spot.³ His sister Daulakā stayed in her own land and wept.

25 Then again some four, five years passed. Masha hung a beggar-bowl round his neck and said: 'I shall go to my sister's door, and if she recognizes me, I shall not go to Pashegara's door. But if my sister does not recognize me, I shall go to his door.'

He went to his sister's door and said: 'Mother, give me alms.' His 30 sister came out and began to cry. Masha said: 'My dear lady, why do you cry.' Daulakā answered: 'I have lost my brother called Masha.'

¹ *Āwarāike*.

² *Dāye-dūgū* '10—40 (hills)? Or 'ten days off'? The expression is not clear. The Prs. transl. was simply *biyār dūr* 'very far'.

³ As a token of grief.

'Ji, āetel'im, hēc wer'a ma! Mam Maša d'eyakama, d'āyedūyū khōya āik! Maša m. kə: A yēi param.'

X'air dāike. Gik Pašegara d'ura d'urōwān, m-ā: 'X'air dāyetim, ba nām-e Xudā!' Pašegara neyik āik, wāya kuča. M-ā: 'Paxir dadā! wāya iya!' Mē Maša m.: 'Paxiras jai judā si; māya x'air 5 dāyetim, sātōkim.' Tē Pašegara m.: 'Wāna iya! Wiyāl tangūi māwāi masti āik.' Se Maša wāya ad-gik. Juma k'apal kača āwarik āik. Maša werāigā-kəšic. Pašegara m.: 'O tūina k'ə bagā?' Thā Maša m.: 'Musurmān-k'ūsti bai n'e si, māyē ku ō n'e bagā.'

Thā i Gereṇḍi b'urya nēlē hādē, m-ā: 'Pašegara s'āhib, š'irim amān, 10 i ayāt karam.' Tē Pašegara m.: 'Kara ayātāi!' Thā Gereṇḍi burī m.: 'M'ese paxeras h'awa Maša gōni si.' Tē Pašegara m., m-ā: 'Juḷi, žawanī! Maša jam kurā dāye-dūyū khōya āsta.'

Wiyāl bagik¹, Pašegara lau laškar lačarāiča. Iga māwa masti

Masha said: 'My dear mother,² don't cry. I have seen Masha, he was 15 beyond many hills, and he said: I shall come.'

She gave him alms. Then he went to Pashegara's door and said: 'Give me alms, in the name of God.' Pashegara was sitting in the house. He said: 'Father fakir, come into the house.' Masha answered: 'A beggar's place is outside.³ Give me alms, and I shall go away. 20 Pashegara answered: 'Come into the house. To-night there will be a bhang-feast.'⁴ Then Masha entered the house. Juma's head was hanging on the bed. Masha began to cry. Pashegara asked: 'What is he to you?'⁴ Masha answered: 'It is not good to kill a Muslim, but he is nothing to me.'

25 Then a servant maid Gereṇḍi, who was sitting there, said: 'Master Pashegara, allow me to speak a word without risk.'⁶ Pashegara said: 'Speak your word.' Then the maid Gereṇḍi said: 'The air⁷ of this beggar resembles that of Masha.' Pashegara answered: 'You thief and 30 whore! Masha is no doubt somewhere far away.'

Night fell, and Pashegara brought together a large troop. They all

¹ For: *bagā*.

² Prs. *Mādar-i man*. But *āeteli* usually means the mother of another person.

³ Litt.: Apart. Prs. *Jāy-i fakir judā (bērūn) ast*.

⁴ Prs. *Barā-i šumā i čī mēša?* — ⁵ Prs. *Barā-i šau bang masti ast*.

⁶ Prs. *Sar-i mā hayāt bāša* 'let there be life (safety) for me'.

⁷ Thus literally. — Prs. *čeriš* 'his face'.

pegā-kešē. Īga ēūikai lau laškarāi jai bēh'us begī¹. Pašegara kap'ar hā'ik. O paxra'ta ur'ik, pesx'aus gainai kh'anča, ēūika hal'al kač. Gereñdī burī gōr'a lamb'a tēngēa. Mangawiroxā gōra šira nelāiča. Juma kapal šuka jāike, yeyik sāya durowān. Sāya xabar bēyič: 'Lāyam yeyik.' Dō golaŋ Xudāi mārē.

VI. The King and His Wife.

Ī bādsā ai, p'anja mašəkuli² hāič, yāi māsi m-ke: 'Nāri pača, ā tāinā šira mēmān beg'am.' Māsia nāri pačāike.

Wyāl bādsā g'ik ōdaa. Au āike, phal g'ic, zāwī kakə, māšesā 10 tria n'egəč. Sār kə beyič māsia talaxa wāiwak.

Māsia, bādsāzətəkī āič, t'ela ōdaa āič, dānā ōdaa āič. Waiwalasā sārāi khanwača. Bādsā m., m-ā: 'Atha sara kə thēi³, māina badnāmi sī.'

began to get drunk on bhang. The whole large troop fainted on the 15 spot. Pašegara was a heathen. The beggar rose, drew his dagger from his belt and killed all of them. The servant-maid Gereñdī he bound behind his horse, and he placed Mangawirokhā on its back. Juma's head he hid in his cloak, and he came to his sister's door. She became aware that her brother⁴ had come. She killed two cows as alms.

20

VI.

There was a King who had five wives. He said to one of them: 'Cook food, I shall be your guest.' His wife cooked food.

At night the King went to her. He⁵ ate the food, they lay down, he cohabited with her, but his wife broke wind.⁶ When morning came 25 he divorced his wife.⁷

This wife was a princess, and she possessed gold and [gold] grain. But her husband, the King, expelled her from the city. He said: 'If you remain here in the city,⁸ I shall get a bad name.'

¹ For: begīč? — ² -kula. — ³ For thī? — ⁴ Does she mean Juma or Masha?

⁵ Or: they. — ⁶ Prs. Bād barāmad 'a wind escaped'.

⁷ Litt.: 'He threw a divorce.' This idiom refers to the custom of throwing three pebbles before the wife as an indication of the wish to divorce her.

⁸ Prs. Īnjā sahr agar tu bāši.

Kh'anča, sara dāi geč, i bāyala dhāra n'egəč. Warg ā'ik, tri dhāra guzarān kagā-kešē. Girān balām bēthəč¹. Dayə māyə kə nēyik, jamān dāike, beyik putrə. Dəai āyəōyā guzarān kagā-kešē.

Pānja, čha mai nēyik, putrə āyāi mangā-kešik: 'Šara param.' ⁵ Ayəsā m.: 'Jī putriam, ae sār kə lārgā, sem sār bāsāi sīk. Mam khanwačim, talax kawačim, sara m'a pa!' Putrasā m. kə: 'Šatekim,' yeyik sārawan.

Šara yeyik, martabī bālakulāi xawāyat lārwāi dāigā-kešī wario kūsēm. Thā bādsāi adamana m. kə: 'I bārā yēiti, paltana 10 martabī bālakulāi xawāyat lārwāi dāigā.' Bādsā m.: 'Sem bārā ačhata ōdam!' Bārā nāike ōdaa.

Bārāi m-ke: 'K'rāi ai?' Bārā m.: 'Ā γāip pāidā bētəkim.' Bādsā m.: 'Bar pad'ar mē bārās nālat! O keran γāip pāidā bētəki?' Bārā m.: 'Dhār'ai yēikim, ōrača ākim, b'ujəkim, y'ēikim 15

He expelled her, she went out of the city and sat down at a nook² in the hills. There was water, and she began to live there on the mountain. She had become pregnant at that time, and when ten months had passed, she bore a child. It was a boy. And both, mother and child, began to live [there]. 20

When five or six monehs had gone, the boy began to say to his mother: 'I shall go to the city.' His mother answered: 'My dear son, this city which is within sight belongs to your father. He has expelled and divorced me. Don't go to the city.' Her son said: 'I shall go,' and he went³ towards the city. 25

He came to the city and began to teach boys of rank to drill in a new way. Then people said to the King: 'A boy has arrived, and is teaching boys of rank to drill with him.' The King said: 'Bring that boy to me.' And they brought the boy to him.

[The King] asked the boy: 'From where are you?' The boy answered: 30 'I was born out of wedlock.'⁴ The King said: 'A curse upon this boy's father! And how were you born?' The boy answered: 'I have come

¹ bē balām theč. — ² 'an armpit of the hill' (Prs. bāyāl-i kōh).

³ Litt.: Came.

⁴ Litt.: Clandestinely. Prs. M'adar-dāram, pad'ar na dāram 'I have a mother, but not a father'.

sāra. Bādsā m.: 'Ar k'una y'ētēkī, trī pa! Mē dāi pat yarzi nē šik sāra m'āya.'

Bārā gik, āya ōdawan. Āyēsā m.: 'Xōti.' Tē m.: 'Šābaš!' M-ā: 'Putriam, kor d'ekāi?'¹ Tē m.: 'Au āyam, šārāi bādsā mam 5 mana k'owakim.' Tē āyēsā m.: 'Ji putriam, širai paičanda āik, kē maxūb kaki?' M-ā: 'Paičān n'i āik širām; ā martabi bala-kulāi kawāyēt larwāi dāigākim, āengē xātrīe m'am šārāi maqūb k'owakim.'

I mai šāra nē yeyik. I mai kē nēyik, sē bārā āyāi m-ke: 'Šāra 10 šātēkim.' Āyēsā m. kē: 'Bādsā ma'qūb kačēkī, au yarzi nē šik, ma pa!' Tē m.: 'Ma'qūb kačēkim, šātēkim.' Āya wērūgā-kašē, m-ā: 'Bādsās m'uffasā jhetī, tau yararā kawāyūi.' Putrasā m.: 'Yararā kakim, kakim wērī.'

Yeyik putrē sāra. Šāra yeyik, paltanāi xawāyēt larwāi dāigā-15 kašē. Bādsā šira x'abara beyi, ōdaa w'enke, bādsā m. bārāi: 'Yarzi k'or šik? Xawāyēt larwāi dāigāi paltanāi.' Tē bārā m.: 'Kor g'una

from the mountain. I was asleep, I awoke, and came to the city.' The King said: 'From wherever you came, go back there.' From now on you have no business in my city.'

20 The boy went [back] to his mother. She said: 'Welcome!' He answered: 'Good luck!' She asked: 'My son, what have you seen?' He answered: 'O my mother, the King has banished me from the city.' His mother said: 'My dear son, did he recognize you, since he banished you?' He answered: 'He did not recognize me, but I was teaching drill 25 to boys of rank, and on account of that he banished me from the city.'

During one month he did not come to the city. When one month had passed, the boy said to his mother: 'I shall go to the city.' His mother said: 'The King has banished you, and you have no business there; don't go.' He answered: 'He has banished me, but I shall go.' 30 His mother began to cry and said: 'The King has got angry, and he will hang you.' But her son said: 'If he hangs me, let him hang me.'

The boy came to the city. He came to the city and began to teach the regiment to drill. The King was informed about it, called the boy to him and said: 'What business of yours is this? You are teaching

¹ d'ekāi, d'ekaya.

² Pres. Az har jāi āmadī, am'ūja bur'u.

ku nē kačēkam, xawāyēt pai-nē-čangān, xawāyēt kāya nē bāigān, ā larwāi dāigām.' Tē bādsā m.: 'Tu čikāra āi, kē larwāi dāigāi?' M-ā: 'Ōzlām bādsāi wirān bagā, ā kē larwāi nē dāy'eme.'

Tēse bārā āengē kē nām dāike, bādsā hokum karēč: 'Nāta, yararā karata!' Bādsās wazērasā m.: 'Nāmāi bād bagā, x'alak 5 maran kē bādsā āxūn'āx ādaman yararā kagā. I sax juāb dāya mēse bārāi, pāidā pai k'āya nē bāyāi, tā pai wari yararā kagā. Bād'am kē yararā kagā, nāmāi bād bagā.'

Bārāi m-ke bādsā, m-ā: 'Zara bi pāidā kāya bāigāi?' Tē bārā m.: 'Nā.' M-ā: 'Nāta bārā, yararā karata!' Bārā jan bagik, 10 m-ā: 'Pāidā kāya bāigām.' Bādsā m.: 'Ašē du pāidā kawakāi, nē kor m'angiām; nē kakāi, yararā kagiām.' Bārā m.: 'Māina dowai dū m'olat dāyētīm!' Bārāi dowai dū m'olat dāikē.

Bārā gik, āya ōdawāna gik. Āyēsā m.: 'Kui xapa āi?' Tē m.: 'Xapa niy-am.' Āyēsā xūrnāi-dāri wāike putr t'anuk, m-ā: 15

the regiment to drill.' The boy answered: 'I have done no sin. They do not know how to drill, and they cannot do it, so I am teaching them.' The King asked: 'What kind of fellow are you, that you should teach them?' He answered: 'The kingdom of Islam will be lost, if I do not teach them.'

When that boy had spoken thus², the King ordered: 'Take him away and hang him.' The King's vizier said: 'Your name will be disgraced, and people will say that the King hangs innocent men. Put a difficult question to this boy, and if he cannot solve it, then you³ may hang him. If one hangs him now, your name will be disgraced.' 25

The King asked the boy: 'Can you get hold of gold grain?' The boy answered: 'No.' The King said: 'Take him outside and hang him.' The boy got afraid and said: 'I can procure it.' The King said: 'If you procure it within eight days, I shall not say anything to you, but if you don't procure it, I shall hang you.' The boy said: 'Give me 30 two days respite.' He gave the boy two days' respite.

The boy went, he went to his mother. She said: 'Why are you distressed?' He answered: 'I am not distressed.' But his mother entreated⁴ her son and said: 'My son, tell me, why are you distressed?'

¹ Pres. Čikāra asti? — ² Pres. Hamītur ki gap zat. — ³ Or: One?

⁴ Pres. Uzūr, qorān kat.

⁵ — Kulturforschung. B. XL.

'Putriam, aḡāt kāi¹, k ui x'apa āi?' Tē m.: 'Kor aḡāt k'aram? D'oai dū m'olat d'āiēkim, mangā: Zara bi ārwakūi, n'o kor m'angiām; au zara bi n'i ārkūi a, ɣararā kagiām. — 'A mē gapa wārāi xapā-m.'

Omē aḡāt kē bārā karē, āya werāigā-kēšic, āya xī kagā-kēšic, 5 m-ā: 'Zara bi kurai kāi? Au doai dū kan ɣararā karatī weri.' Putrasā m.: 'Xudai mērabāna ba, zara bi wēndwam.'

Sāra putrē nēgik wāyāi, āyāsā m.: 'Amrā bai ādam palāi bēgāthe, bē-karā palāi amrā m'a bēgāthe!'

Putrē yeyik yāi jaigawān, p'anda šira dō juānan puruna yeyic. 10 Tē juānanāi m-ke: 'M'aina amrā bēgāi?' Tē juānana m.: 'Azār gā ku b'ēs amrā! Bārā m.: 'Aeme kētapam g'urata, ātha aud'ōz mundaam, parakāi iyam.'

Sē bārā x'as kagāi, yāi jaigā neyik, nēyik. Tērē jaigā tomo d'oai juānān nēyic āic, o bārā jaigā yeyik, kē d'oai parāitiē. 15 Lēmanā dāi o bārā yeyik.

He answered: 'What shall I tell you? [The King] has given me two days' respite and he says: If you bring gold grain, I shall not say anything to you; but if you don't bring it, I shall hang you.' On account of this word I am distressed.

20 When the boy had told that tale, his mother began to cry and to complain, and she said: 'From where will you get the gold grain? And after two days he will kill you.' Her son answered: 'God is merciful, I shall find the gold grain.'

Next morning the son left the house, and his mother said: 'Keep 25 company with good people, and not with useless ones.'

The boy went to a certain place and on the road two youths came towards him. He said to them: 'Will you be my comrades?' They answered: 'A thousand times we will be your comrades.' The boy said: 'Take this book of mine, I am going to make water³ here, and then 30 I shall come back.'

The boy went aside, went away to a certain place and sat down. Those two young men were sitting there in [the first-mentioned] place. [But] when the boy came [back to that] place, those two had gone. The boy followed after them.

¹ Ka. — ² Prs. Hamrā-i xūb ādam bešau.

³ Prs. Audās miškanam litt. 'I shall break the ablution'. Cf. Psht. audās mātē kawum.

I chel-dārī amrā bēgik. Om bārā chel-dārīe m-ā: 'Ālāy a' khoyam, nīm p'anda tau nāmī, au 'adḡawaḡ pai m'am khoyāi dāyētīm. Tā tē chel-dārī kan n'ē jaike.

Hamrā bēgic, šārgic. I nandī puruna yeyic. Chel-dārīe bārā m.: 'A sēw'ar bi'em, tū širām waḡ. Tū sēw'ar bi'e pai, ā širai 5 waḡam. Chel-dārī kan n'a jaik, langaḡa dukāicē, nandī gaḡ bēgik. O balakul āi, latapat'ar ō bē nandī waḡik. Nandīs trē kan'a waḡik.' Chel-dārī palāi gir aḡāt kagā-kēšic.

Se chel-dārī sandagār āi, i wiya hāic chel-dārīs. Bezuruk hāic, ɣarāi paicangā āic, waiwal n'ē kagāic, m-ā: 'Bē'akl waiwal k'āl 10 karammē?' Baira s'urat āic, waḡāi āic.

Tā tē bārā chel-dārīe m-ke, m-ā: 'Dura, d'ura g'ēki, dur tra wār zapakūiga-the, au dastī wāya m'a adgat.' Saudāgar yeyik,

A grey-beard became his comrade. That boy said to him: 'Mount my back, I shall carry you half the way,³ and give me your back for 15 the other half.' But the grey-beard did not listen to him.

They became comrades and went along. They arrived at a river. The boy said to the grey-beard: 'I shall be a bridge, and you may get across on me.⁴ Then you shall be a bridge, and I shall get across on you.' The grey-beard did not listen to him, but pulled up his trousers 20 and waded into the river. The boy⁵ did also cross the river very slowly. He crossed to the other bank of the river.⁶ Again he began to speak to the grey-beard.

The grey-beard was a merchant, and he had a daughter. She was very wise⁷, and she knew [her] mind. She did not take a husband, 25 but said: 'What shall I do with a stupid husband?' She was very goodlooking, she was beautiful.

Then the boy said to the grey-beard: 'When you come to the house, knock three times at the door, and don't enter the house at once.' The merchant came, and he behaved thus in the house.⁸ He said to the 30

¹ Prob. for *ālai iyā. — ² waḡ-g'ik.

³ Prs. Biā pušt-i mā, nisp-i rā tura mēbaram.

⁴ Prs. Tu sar-i mā tēr šau.

⁵ Litt.: He [who] was the boy, he too....

⁶ Prs. Ū labaš tēr šut. — ⁷ Prs. Bišyār ušār.

⁸ The meaning is uncertain. Litt.: 'Thus [hamtūr] [at] home (or: in the house, or: his house) he/it became.'

āengā wāya bəgik. Tē saudāgara bārāe m.: 'Mēman nē begāi?'
Tē bārā m.: 'Mēmān nē begām.'

Tā sē bārā gik, sandāgar yeyik wāyawan, dūr zapakāike. Wāya
attewai yeyik. Wiyasā m.: 'Bābā xōti, pānda kor d'eakāi nē?'
5 Tē m.: 'Wiyam, i ēāra d'eakam, addawan pānda yēyācin, m'aina
m'angā, tēse bārā m'āya mārāikim: Addawan tau khōyā dāyemī,
au addawan mam khōyā da! — Ēngel bārā mangīmai, mam kian
nē jāikam. Parakāi yēičin, i nandī purun'an yēlē, tē bārā mārāik:
A sēwēr biem, tū širanam wa; tū sēwēr pai byē, ā pai širanāi
10 waṭam. — Mam kan nē jāikam. Nandī do'ai waṭein, māya
mārāikim kē: Wāya gēki, dastī dūr mā ēalgaṭhe, dū tra wār
zapakāigāthe, bādaz adgāthe!'

Ēngē nām kē bāsa dāyik, tē wiyasā m.: 'Xudāi dāri! Pa, bārā
ačha āthi-wān!' Bāwā gik bārā lēmba. Bārā ārk wiya ōdawān.
15 Aṣux bōgēč. Bārā baira s'ūrat waṭatā āik. Tra dū guptag'ūi kač'ūl
beylē. Nē bārā balam'ad bēyi, nē sēm āzēzā balamad bēyīč.

boy: 'Will you not be my guest?' The boy answered: 'I will not be
your guest.'

Then the boy went away, and the merchant came to the house and
20 knocked at the door. He entered the house and came in.¹ His daughter
said: 'Welcome, father. Have you seen anything on the way, or not?'
He answered: 'My daughter, I saw a madman, and we came half the
way [together]. Then the boy said to me: I shall give you my back
for half the way, and you shall give me your back for half the way.
25 — Thus did the boy speak to me, but I did not listen. Again we
went, and a river appeared before us. The boy said: Let me be a
bridge, and you shall get across on me. Then you shall be a bridge,
and I shall get across on you. — But I did not listen. We both got
across the river, and he said to me: When you get home, don't open
30 the door at once. Knock at the door twice or thrice, and then enter.'

When her father had spoken thus, the girl said: 'Trust in God!'²
Go and bring the boy here. The father went for the boy and brought
him to his daughter. They became lovers. The boy was very hand-
some and beautiful. For three days they were conversing together.
35 Neither the boy nor the the woman got the worst of it.

¹ Prs. *Darūn šud, āmad.* — ² Litt.: You have a God (Prs.).

Āxrīn āzēzā bārāe m-ke: 'Ā tau kagiām waiwal.' Tē bārā m.:
'Ā tau kāl karamī, m'am ku bādsā yaryarā kagimā.' Tē āzēzā m.:
'Kī xāterā yaryarā kagiān?' M-ā: 'Xāter ku 'aem šī, kē āi
māsia āiē bādsās. Bādsā kē xalwat kagā-kēšī, āis tria nī-āiē, sūra
talaxā wāičk. Tā gurāiča, sārūi khānwača. Āi pēlāni yāi jaigā 5
guzarān kagā. Tā ā pāidā bēkim. Dū tra sāl neyik māya šira.
Tā bādaz sūra lāyēnkim ā, martabī bālakulāi sab'ax laṭwāi dāigā-
kēšikim.

Tā bādsā wēnkim ōdaa, maina mārāikim: Kor yarzī šik, kē
martabī bālakulāi sab'ax laṭwāi dāigāi? Tā mam mārāikam kē: 10
Bād ku nē kačekam. Tā mam māna k'owēkim, wāya yēikim, āi
ōdawān.

I mai neyik-o, parakāi sūra gir gikim. Tā bādsā ger ōda wand-
waikim. Hukum kača noukarāna šira: 'Āe bārā yaryarā karata.
Tā bādaz wazērasā m., bādsāe m-ke: Bādāmgi dārāi, yaryarā m'a 15
kara. I s'axt ju'ub laṭwāi dāya, o pai pāidā kāyē nē bayāi, au
tā pai yaryarā kara.

At last the woman said to the boy: 'I shall make you my husband.'
The boy answered: 'What shall I do with you, the King is going to
hang me?' The woman asked: 'Why are they going to hang you?' 20
He answered: 'The reason is this that my mother was the King's wife.
When the King was going to be intimate with her, my mother broke
wind, and in the morning he divorced her. Then he took and expelled
her from the city. Mother is living in a certain place. There I was
born. Two or three years passed for me, then I went down to the city 25
and began to teach boys of rank.

Then the King called me to him and said to me: What is your
business, that you are teaching boys of rank? — Then I answered:
I have done nothing wrong. — Then he banished me, and I came
home to mother. 30

One month passed, and again I went to the town. Then the King
again called me to him and gave orders to his servants: Hang this
boy. — Then the vizier said to the King: You will be disgraced, don't
hang him. Put before him a difficult question, he will not be able to
solve it, and then you may hang him. 35

Tā māya bādsā mārāikim: Pa, zara bi 'ača'. — A bad'am zara bi ē lāmba gārgahām.

Tē saudāgara wiya m., m-ā: 'Zara bi māya o'da si.' Saudāgara wēy gōrā sira nēlāiča, tānke gōrā sira nēyik. Yeyik wāyawān.
5 Āya xūsālī kagā-kēšic. Emē putrasā m.: 'Alāi, xūsālī kagāi!'

Tā bādaz mē saudāgara wiya m. tēse bārāi m-ā: 'Pa bāzara, i dēgaṭa ḥir 'ači!' Sē bāzara gik, bādsā sara, paltanāi bōli dāigā-kēšic.

Bādsā o'da wandwak, m-ke: 'Zara bi pāidā k'āčekāi?' M-ā: 'Zara
10 bi pāidā k'āčekam.' Bādsā m.: 'Ača n'o wēri!' Tā tē bārā m.: 'I māsīm a, tēse o'da si.' Bārāe bādsā m.: 'Sāra zara bi gurāita-wai iya!'

Sē bārā sārāi i dēgaṭa ḥir gurāiki, gik wāyawān. Tē māsāsā i nānānā o'da ai, ḥira kuča gārawaike, cūika zara bi bēg'i. Ar'in
15 dāna beyik.

Māsi gōrā sira nēlāiča. Gōrā sira māšāsā m. waiwalāi: 'Bādsā kē tāya mārāiki, tū bādsāe m-ara: Maina wakelam māsīm a.'

Then the King said to me: Go and fetch gold grain. — Now I am wandering about [looking] for gold grain.

20 The merchant's daughter said: 'I have gold grain.' He put her on horseback and mounted his own horse. He came home, and his mother rejoiced. Her son said: 'Get up and be merry.'

Then this merchant-daughter said to the boy: 'Go to the bazar and bring a pot of milk.' He went to the bazar in the King's city and
25 began to blow the flute to the army.

The King called him to him and asked: 'Have you got hold of the gold grain?' He answered: 'I have got hold of it.' The King said: 'Bring it, won't you.' Then the boy said: 'I have a wife, and she has got it.' The King said to the boy: 'Bring the gold grain to-morrow.'

30 The boy took a jar of milk from the city and went home. His wife had a signet-ring. She threw it into the milk, and it all turned into gold grain. It turned into [something like] millet seed.

He put his wife on horseback. Sitting on horseback she said to her husband: 'If the King speaks to you, tell him that your wife is
35 your agent.'

'achi. — 'o'das.

Bārā yeyik, manjales bādsā neyik hāi. Bādsā m.: 'Arkāi zara bi?' Tē bārā m.: 'Arčekam, māšāsam o'de-si.' Bādsā m.: 'Ača n'o wēri!' Tē m.: 'Māsīm tānke ārga.'

Māšās d'ōra puṭ ai; cādari sira hāic. Māsia yeyic manjales. Tē māšāsā m.: 'Mam zara bi arčekam, arkē kē tri nī anga-thāi, bē-
5 badā thāi, bi tēse 'astai urgā.' Bādaz gir m-ke: 'Igā palāi jēn'a sira kurā kē bādsāi si, cūika laṭerā ādaman.'

Bādsā cūikai laṭerāic. Čoen'ai mangā-kēšic: 'Mam zara bi pāidā k'āčekam. 'Arkē kē tri nī anga-thāi; arkē kē bē-badā thāi, tēse
10 astai bi urgā.'

Čoen'a ādam'ana bādsāe m-ke: 'Baniādam bēbāda niy-a. Bani-ādam kē Xudāi pāidā kajhi, tri kē nī en'ai', lēgā. Zāra b'and bēgā, xud lēgā.'

Bādsā air'an bēg'i. Tēse azazā parakāi bādsāi gēr m-ke, m-ā: 'A suz'ay ām; tē bārā putri ā; emr'ai mayl'ux bēbāda niy-an, 15
cūikai tri ang'an. Tau māsei kui talax k'āračaya?'

The boy arrived, and the King was sitting in the assembly. The King said: 'Have you brought the gold grain?' The boy answered: 'I have brought it, it is with my wife.' The King said: 'Bring it, won't you.' He answered: 'Fetch my wife yourself.'

20 His wife's face was covered, she wore a veil. She came to the assembly and said: 'I have brought gold grain. The grain will grow from the hand of anybody who never breaks wind, who is free from flatus.' Then she added: 'Bring together all the men in the whole world, wherever your kingdom extends.'

25 The King assembled them all. He said to all of them: 'I have got hold of gold grain. Whosoever never breaks wind, who is free from flatus — from his hand the grain will grow.'

All the men said to the King: 'There is no human being who is free from flatus. If a human being, as God may create him, does not
30 break wind, he will die. His anus becomes obstructed and he will die on his own accord.'

The King was astonished. Again the woman said to him: 'I am your daughter-in-law, and this boy is your son. No people are free from flatus, they all break wind. Why did you divorce your wife?'
35

'han'ai.

Həŋge kə nām d'āike, bādšā tēse putras pāya čhandīk. Tobā khaŋke bairak. M-ā: 'Mam bat karakam.' Sātə dū mēlā kak. Əndū'āi xām d'āike, Musurmānāi puxta d'āike, Azār'āi sūxta d'āike. M-ā: 'U mēlā k'ačəkam, ō bāeda Xud'āi az ɣāipi p'utr d'āičəkim.'

5

VII. The Grass-sellers Son.

- 1.¹ I ādam āik, i m'āsi āič. I pānjī-wiya rūpaya hāič. Toma
2.² I ādam hāik, i m'āsi hāič. I pānjī-wiya rūpaya hāič. Toma
1. rūpāi kələyač. I p'utri āik. Drāna rekengā-hāič.³ D'owasa
2. rūpāi kələyač. I p'utri hāik. Drāna rekengā-hāič. D'uwasa
10 1. drāna i ābasī bəgāik. Sə ābasī au kagāič, au guzarān
2. drāna i ābasī bəgā-hāik. Sə ābasī au kagā-hāič. au guzarān
1. kagāič.
2. kagā-hāič.

When she spoke thus, the King fell at his son's feet. He repented greatly and said: 'I have done ill.' For seven days he made a feast. To the Hindus he gave raw [meat], to the Muslims cooked [meat], and to the Hazāras⁴ burnt meat. He said: 'I have made that feast. It behoves, since God has given me my son [back] from concealment.'

VII.

- 20 There was a man and there was a wife. They had three hundred⁵ rupees. They hid⁶ those rupees. They had a son. They used to sell mountain grass. Every day the grass yielded [an income of] one 'abbāsī'. The 'abbāsī they exchanged for bread, and [thus] they made their living.

¹ Original text, unchanged.

² Tentative phonological interpretation of original text.

³ First: *rekengēlč*.

⁴ Who are heterodox Shias.

⁵ In one or two of the following passages *pānjī-wiya* '300' was used or incorrectly noted, where the context shows that *pānjī-wiya* '100' was intended.

⁶ Prs. *Puŋ kadan*. In Pashai the number of the subject is not expressed.

⁷ Name of a coin = 1 tanga = 20 paisa.

1. Putra kə 'aula byeyik, bāraṭā byeyik, putrasā mārāik: 'E
2. Putra ke 'aula beyik, bāraṭā beyik, putrasā mārāik: 'E
1. bābā, Xudāya gurāiki¹, au māina kurā kōr xwārī n'ə k'āčəkāi.
2. bābā, Xudāya gurāiki, au māina kurā kōr xwārī n'ə k'āčəkāi.
1. Bāwāi mārāikye: 'Māina pānjī-wiya rūpāi d'āyetim!' Bāwāi 5
2. Bāwāi mārāike: 'Māina pānjī-wiya rūpāi d'āyetim!' Bāwāi
1. āi d'ūinai mārāikye kə: 'Māina pānjī-wiya² rūpāi d'āyetim.
2. āi d'ūinai mārāike kə: 'Māina pānjī-wiya rūpāi d'āyetim.
1. K'rā bāzara kōr saudā gur'am. Basa mārāik: 'I wəz rūpāi
2. Kurā bāzara kōr saudā gur'am. Basa mārāik: 'I w'est rūpāi 10
1. marāyā bai, k'rāi bai paidā kar'am? Pānjīya rūpāi kur'ai
2. marāya bai, kur'ai bai paidā kar'am? Pānjī-wiya rūpāi kur'ai
1. kar'am? Putra sūlə bagy'i. Tē āzəzā mārāik w'āiwalāi, mangā:
2. kar'am? Putra sūlə bagik. Tē āzəzā mārāik w'āiwalāi, mangā:
1. 'Dāya pānjī-wiya rūpāi, āem i p'utrim āsta, 'arə bad ma 15
2. 'Dāya pānjī-wiya rūpāi, āem i p'utri(e)m āsta, 'hāra bad ma
1. kara!
2. kara!
1. Pānjī-wiya rūpāi d'āiwəč. Putra bāzara gyik saudāi. Bāzara
2. Pānjī-wiya rūpāi d'āiwač. Putra bāzara g'ik saudāi. Bāzara 20

When their son grew up and became a lad he said: 'O father, may God lay his hand on you!' You have not given me any allowance.⁴ He said to his father: 'Give me a hundred rupees.' And he said to both his father and his mother: 'Give me a hundred⁵ rupees, and I shall buy some merchandise in the bazar.' His father said: 'Even if 25 you ask for twenty rupees, from where shall I get them? From where shall I get a hundred rupees?' His son became sulky. But the woman said to her husband: 'Give him a hundred rupees. This is my only son. Don't grieve his heart.'

They gave him, their son, a hundred rupees. He went to the bazar 30

¹ *hankyi*.

² First: *pānjī-wiya*.

³ Or: Kill you.

⁴ *Xwārī* = Prs. *ɣarpi* (?). Cf. Prs. *xwāra* stipend, every day allowance.

⁵ First: three hundred.

1. gyik pānjəwya rūpaī dāiče, i sūŋ gurāikye. Šūn ləmbawai ārka
2. gik pānjə-wiya rūpaī dāiče, i sūŋ gurāike. Šūŋ ləmbawai ārka
1. wānai. Wāna yeyik. Bāsa mārāik: 'Putriem, kōr saudā
2. wānai. Wāna yēyik. Bāsa mārāik: 'Putriem, kōr saudā
- 5 1. ārkaya? Putrasā mārāik: 'Bābā, kōr kə āpiem hāik, sēm
2. ārkaya? Putrasā mārāik: 'Bābā, kōr ke hāpiem hāik, sēm
1. saudā ārčəkam. Bāsa pārakāi gir mārāikye, mangā: 'Saudā
2. saudā ārčəkam. Bāsa pārakāi gir mārāike, mangā: 'Saudā
1. kōr ōdai n'e sī? Putrasā mārāik: 'Saudām kan'a jāičekam.
- 10 2. kōr ōdai n'e sīk? Putrasā mārāik: 'Saudām kan'a jhāičekam.
1. Sə sūŋga kan'a kan'a āi.
2. Se sūŋga kan'a kan'a hāik.
1. Bāw kan'a nyeyik, mangā: 'Aṭə sūŋga saudā n'e sī?
2. Bāw kan'a neyik, mangā: 'Aṭha sūŋga saudā n'e sīk?
- 15 1. Putrasā mārāik: 'Mam ku āem sūŋ gurāičekam. Sə bāw wāya
2. Putrasā mārāik: 'Mam ku āem sūŋ gurāičekam. Sə bāw wāya
1. atī, pūtr tənuk tar̥ka, čapalā kapalākan hanke, mangā:
2. atik, pūtr tənuk tar̥ka, čapalā kapalā kan hanke, mangā:
1. 'Xudāy gurāiki, juānmarg kaki! Ama i xaletā au wārai
- 20 2. 'Xuday(a) gurāiki, juānmarg kaki! Hamā i xaletā au wārai
1. drāna rekengāma, au badam tau pānjə-wiya rūpaī ka sūŋ
2. drāna rekengāma, au badam tau pānjə-wiya rūpaī ka sūŋ

to trade. He paid the hundred rupees and bought a dog. He took it with him and brought it home. When he came home his father said:
 25 'My son, have you brought some goods?' The son answered: 'Father, I have brought those goods which my heart was set on.' Again his father spoke and said: 'You have no goods with you.' The son said: 'I have left my goods outside.' — The dog was outside.

The father went outside and said: 'There is no value¹ in this dog.'
 30 The son answered: 'I have, however, bought this dog.' The father entered the house, slapped his son hard on the head and said: 'May God lay his hand on you and let you die young! We are selling mountain-grass for the sake of half a loaf, and now you have bought a dog for

¹ *Saudā* 'trade, goods, value', in some cases 'consideration, thought'.

1. gurāičekāi. Kāl karamma sūŋ? Te putrasā mārāik: 'Māye
2. gurāičekai. Kāl karama sūŋ? Tə putrasā mārāik: 'Māina
1. pai āem sūŋ karām yāi. Guzarān kagā kəšič, nyeyič.
2. pai āem sūŋ karām yai. Guzarān kagā-kəšič, neyič.
1. I aptā nyeyik, bāwāi mārāikye: 'Pānjiya rūpaī dāyetim! 5
2. I aptā neyik, bāwai mārāike: 'Pānjə-wiya rūpaī dayetim!
1. Bāsa mārāik: 'Kāl kagāi? Putrasā mārāik: 'Māsi gurāigyām.
2. Bāsa mārāik: 'Kāl kagāi? Putrasā mārāik: 'Māsi gurāigā(-hā)m.
1. Pānjəwya rūpaī dāiwač putrai. Gyik bāzara pānji-wiya rūpaī
2. Pānjə-wiya rūpaī dāiwač putrai. Gik bāzara pānji-wiya rūpaī 10
1. gurāitawai. Bāzara gyik, pušak gurāiče, āṭai yeyik wāna.
2. guraitawai. Bāzara gik, pušak gurāiče, āṭhai yēyik wāna.
1. Bāsa mārāik: 'Māsi gurāiwačai? Mangā: 'I pušak gurāičam.
2. Bāsa mārāik: 'Māsi gurāiwačai? Mangā: 'I pušak gurāičam.
1. Mā: 'Pušak kāl kara? Putrasā mārāik: 'Pušak pai karām 15
2. Mangā: 'Pušak kāl kara? Putrasā mārāik: 'Pušak pai karām
1. pai yāi. Bāwa šira xār bəyik, kōr nə mārāikye.
2. pai yai. Bāwa šira xār bəgik, kōr nə mārāike.
1. I apta gir nyeyiko, o bāwāi gir rūpaī dawaigyā-kəšič. Bāsa
2. I apta gir neyik o, o bāwai gir rūpaī dawaigā-kəšik. Bāsa 20
1. mārāik: 'Pānji-wiya rūpaī nəŋga karāčam, wāraai, mārāikyam
2. mārāik: 'Pānji-wiya rūpaī nəŋgā karāčam, wāra-ai, mārāikam

a hundred rupees. What shall we do with a dog?' His son answered: 'To me this dog will be of use.' They settled down and carried on their life. 25

A week passed, and the boy asked his father to give him a hundred rupees. His father said: 'What are you going to do?' The son answered: 'I shall buy a wife.' He gave his son a hundred rupees. The boy took the money and went to the bazar. He went to the bazar, bought a cat and returned home from there. His father asked: 'Did you buy a 30 wife?' He answered: 'I have bought a cat.' [His father] asked: 'What are you going to do with a cat?' The son answered: 'The cat will be of use to me.' He got angry with his father and did not say anything.

Again a week passed and again he began to ask his father for money. His father said: 'I had kept three hundred rupees for you, and told 35

1. pai: Māsi gurāyi! Au bad'am dāe-wiya rūpaī sūn pušak kawačaya.
 2. pai: Māsi gurāyi! Au bad'am dāe-wiya rūpaī sūn pušak kawačaya.
 1. Pānǰe-wiya rūpaī wari bē šik, au dāyemī. Ar ka kagāi, kara!
 2. Pānǰe-wiya rūpaī wari bē šik, au dāyemī. Har ka kagāi, kara!
 5 1. Mē putrasā mārāik: 'Kōr nē kagām. Au pānǰe-wiya rūpaī
 2. Mē putrasā mārāik: 'Kōr nē kagām. Au pānǰe-wiya rūpaī
 1. dāyetim, saudāgarī kagām, dukān karam.' Bāw xušāl bagyi kē,
 2. dāyetim, saudāgarī kagām, dukān karam.' Bāw xušāl bagyi kē.
 1. putriem dukkan karāi. Pānǰe-wiya rūpaī dāiwač, gik bāzara.
 10 2. putriem dukān karāi. Pānǰe-wiya rūpaī dāiwač, gik bāzara.
 1. Bāzara grik, grik. I muš gurāiča, pānǰe-wiya rūpaī dāiwač,
 2. Bāzara girik, girik. I muš gurāiča, pānǰe-wiya rūpaī dāiwač,
 1. yēik wānāi. Bāsa mārāik: 'Kāl kačai rūpaī?' Sē muš šuka
 2. yēik wānāi. Bāsa mārāik: 'Kāl kačai rūpaī?' Sē muš šuka
 15 1. aič. Muš šukai kh'anwača, mangā: 'Āe gurāyāčama, rūpaī
 2. hāič. Muš šukhāi kh'anwača, mangā: 'Āe(m) gurāyāčama, rūpaī
 1 amē mūša wārāi dāiwačam.' Bāsa mārāik: 'Nyē wāyāi!
 2 amē mūša wārāi dāiwačam.' Bāsa mārāik: 'Nē wāyāi!
 Gurāike, āx kawak, m-ā: 'Māya dāi āx hāi Pa, rūpaī dāigām,
 20 muš kagāi-u, sūn kagāi-u, pušak kagāi-u. Kāl karāmmi? Putriem.
 nīy-ai.' Wāyāi kh'anwak.

you to buy a wife. And now you have got hold of a dog and a cat for two hundred rupees. I have another hundred rupees and shall give them to you. Do with them what you like.' The son said: 'I shall not do anything. But give me a hundred rupees and I shall carry on trading and open a shop.' The father was pleased that his son would open a shop. He gave him a hundred rupees, and [the boy] went to the bazar.

He wandered about in the bazar, bought a mouse, gave a hundred rupees for it and came home. His father asked: 'What have you done with the money?' [The boy] had the mouse in [the fold of] his cloak. He took it out and said: 'I have bought this, I have given the money for this mouse.' His father said: 'Get out of the house.'

He took and banished his son and said: 'You are banished from me. Go. I give you money and you are buying a mouse and a dog and a cat. What shall I do about you? You are not my son.' Then he expelled him from the house.

¹ A.R.: Wāna durus nist, 'wāna would not be correct'.

Tē putrasā pušak lamba-wayāča, sūn bē, muž bē lamba-wāič. Yēyik yāi jaigā; dhārawān yēyic. Pānǰa dū khan dhāra pul-gik. I wāi šik, bakār sūtra wādayik šik. Darwazā zanjil si, xolup si. Har kau xwārī kakē, au sē čāli nē baikē. Yāi jaigā yēyik bāzā phal-gik, sūnga paltan-āsta, au pušak āsta, au muž bi āsta. 5

Wyāl bēič, i šāmār yēyik, kē angār dōra si, achesā lēna angār si. Adam hairān bag'ik kē: 'Xudāya, kōr mōzazā lāwan'am kowkai?' Tumē hamrā kē aič lamba-wāiča, yēyic darwazā durawānē. Sē šāmār dura dura yeyik, dūr tātke mundā čalik, šāmār gik wāyawān. Tē ādama yeyik, azazā nēiča, Parwardigār! sūrata sūrāt, 10 baira waqatī a. Sē ādam behuš bēyik. Sē muž yēyic wāyawān. Tē azazā ōdai latā gurāike. Angār šāike, dowanāike bardār tātuk. Sē ādam ušī šira yēyik, ur'ik, gik.

Sār kē bēič, šāmār kan'a nēyik, darwāza pārakāi dāin bag'ic. Sē šāmār dhāra dāik. Pušaka xāwandāi m.: 'Āthi dhāra angār 15

The boy let the cat and the dog and the mouse follow him. He came to a certain place near the mountains.¹ After five days he reached the mountain. There was a house which was very beautifully built.² The gate was chained and locked. However much he toiled, he could not open it. He came to a lonely place and lay down. He had the 20 the dog, and the cat, and the mouse with him.

When night fell a dragon appeared which had fire in its face and fire under its eyes. The man was terrified [and thought]: 'O God, what a monster you have shown me.' He let his companions follow after him and they went towards the gate. The dragon came to the door,³ 25 the door opened by itself, and the dragon entered it. The man [also] came [in], and a woman was sitting there — by God — a beauty among beauties, she was very good looking. The man fainted. The mouse came to the house. It took a rag from the woman, set it on fire, and let its master smell the smoke. The man regained consciousness, rose 30 and went away.

When morning came the dragon went out, and the gate closed again. The dragon ascended a mountain. The cat said to her master: 'Let

¹ Lit.: He came to one place; they came towards a mountain.

² Prs. Bisyar xub jor kada bāt.

³ Prs. Pēš-i darwāza 'before the gate'.

jhāma, au šāmār jut parāi. Ar kōr s'ar šī, āṭhi angārū šī. Angār
dōra šī. Angār jhāma! Sə dhār baira jarr āik, dār bū āik, lān
šaiwača. Īga dhāra dar gurāiwak, šāmār xabar beyīk kə: Dhāram
angār setī. — Angārū kuča yēyīk. Addawān yeyīk. Šāmār jut gī.
5 Pānḡ dū nēyīk, šīra, pušaka m. xāwandāi, tēse ādamāi m-ā:
'Šāyī, dēma bai, kōr ē'al bēyīc.' Addawān daktīc dhāra šīra. Šāmār
dowak kə biāb'ān ēhandīk-a. Sə dōrāya lāl wəndwak. Xušālī
kamana yēyīc okār šīra.

Āṭha kə yeyīc, sām lāl darwāza h'anka, dūr ē'al-gī, kuča atīc,
10 kə āzəzā nēīc-a — pākə Parəwardigār! — kə h'engəl waratī-a, au
pupā āzəza nīy-a. Au tē ādama sə āzəzā m'āsi kawača, guzarān
kag'ā-kəšīc.

Muž m'āsi pal'āi nēl'āiwača, m'ušāi m-ke: 'M'āšesām xizm'at ka!'
Au šūng o pušāk o sə ādam šikār kag'ā-kəšīc; jānmāran hang'ā-

15 us make a fire on this hill, and the dragon will burn up. There is
every kind of mysterious power in this fire.² It has fire in its face.
Let us make a fire.³ The hill was densely covered with plants⁴, wood
was plentiful, and they kindled a flame. The whole mountain caught
fire, and the dragon became aware that his mountain was on fire. It
20 entered the fire. The dragon entered it half-way and burnt up.

Five days passed, after that⁴ the cat said to the man who was her
master: 'Let us go and look how the trick has come off.'⁵ They
ascended the hill half-way and saw that the dragon had fallen [dead]
in the wilderness. And they found a ruby on its face. They rejoiced
25 and came down again.

When they came there, he struck the gate with the ruby, and they
entered where the woman was sitting, who — O Holy Creator —, was
so beautiful that no [other] woman was her match.⁶ And the man
married the woman, and they began to live [together].

30 He let the mouse stay with his wife and said to it: 'Serve my wife.'
And the dog and the cat and the man began to go out hunting. They

¹ *kag'āthe*.

² Litt.: Whatever mystery there is, is here in the fire (Prs. *har āzi ki ājab
ast, hamūnjā ātaš as*). The idea seems to be that the fire will attract the dragon,
because it has fire on its face.

³ *Jarr*. — ⁴ Prs. *Sar-i pānj rōz*.

⁵ Prs. *Burāi ki būtinum, ēi cal šud*. — ⁶ Prs. *Jōy-e ī digar zan nist*.

kəšīc o ē'aska hang'ā-kəšīc. M'āšia nandemāl'a aud'os kag'āīc; gara-
mara wāeli n'ī āīc. Asum i wai bārka hāi.

M'āšia aud'os kag'āīc nandemāla, au paizar wargā naik; n'āike,
n'āike bādsā bākawān. Bādsā bāka nēīk āik, sə paizar naukarasā
wəndīk, bādsā puruna n'āike. Bādsā s'āile kak, m-ā: 'H'engəl 5
paizar āṭha šāreta kə wandāyē n'ē bāigā.' M-ā: 'Nāta, s'āra
girəwata, har kī pāya kə žukīk, au sum m'āsi kag'ām.' Nōkarasā
garəwāigā kəšīc; kī pāya n'ē žukog'ā-kəšī.

Buḡelākī sum paizar gurāike, bādsā ōda yēyīc, m-ā: 'Āmē
paizaras xāwankyā ā paidā karam.' Bādsā m.: 'Tau kə paidā 10
kə ē'āi xāwankyā, ā i dū bādsā i d'āyemī.' Buḡelākī yēīc, yāi sundox o
kuča nēīc, au sum sundox daryawo kuča ēchangīc. Daryawa naīc
tərekana, pālgā nēīc. Buḡelākī sundoxa kučai kanā n'ēgēc. Sə
sundox tərī¹ pālgā kael'āiwača.

Tesē wāyawānā gēc, sə paizar dāike, m-ā: 'Ē wiyam, gura!' 15
Tē āzəsā m.: 'Ō paizar kurai k'arakāi?' Buḡelākī m.: 'Jī wiyam,

began to kill deer and hares. His wife used make her ablutions at the
river-bank. There were no other houses in neighbourhood. There was
only that one house.'

His wife was making her ablutions at the river-bank, and the water 20
carried off her slipper and carried it on and on towards the King's
garden. The King was sitting in the garden, when his servant found
the slipper and brought it before him. The King looked at it and said:
'Such a slipper nobody in this city can make.' And he said: 'Take it
and carry it about in the city. Whomsoever it fits, her I shall marry.' 25
The servants began to take it round, but it did not fit anybody's foot.

An old hag took the slipper, went to the King and said: 'I shall
find the mistress of this shoe.' The King said: 'If you find her, I
shall one day give you my kingdom.' The old hag came, sat down in
a chest, and immersed it² into the river. The river carried it in that 30
direction, and it stuck at the bank. The hag stepped out of the chest
and hid it there at the river-bank.

She went to the [young woman]'s house, gave her the shoe and said:
'O my daughter, take it.' The [young] woman asked her: 'From where
have you got that shoe?' The hag answered: 'My dear daughter, 35

¹ *tərī*. — ² Litt.: it fell.

ā manjana ōnṣgā-hācīm, tū andōs kagācī, au paizārāi wargā
ārāik, paizarāi mam w'endkam, au ārkam ōdaiwan.

Tā tē azēzā buḍelāki sira xār bagīc. Wāiwala yēyik ſunga
yēyik-o, au waiwalasa m'āsiē m-ke: 'O buḍelāki kurai paid'a kačāya?'
5 Tē waiwalāi m.: 'Wāyai kh'ana, au Xudāya kul karāc om buḍe-
lāki!' Tē waiwalasā m.: 'Ōra-thāi, xizmatāi kagā-thāi.' Tē
m'āsēsā m.: 'Buḍelāki pasiūt theg'an, au m'ata kōr maina ōbal
gurāiwayāi.' Waiwalasā m'āsi dūr nē jhāike.

Šikara giē, au buḍelāki m'āsēsai m-ke au m-ā: 'Šai, wiy'am!
10 Andōs karamma nandemālā!' Sē azēzā buḍelāki giē nandemālā.
I lāl hasta āik. Nandemālā kē giē, tē azēzā bazū khanik: 'Andōs
karam.' Muž paltana hāic. Tē buḍelāki gurāyēc, i ās ātha žara
jhāike, i ās mandā jhāike. Sum azēzā n'andi-nā čatāiwača, nandi
kuča sundox hāic. Bādaz sē buḍelāki sundoxa nēgiē, au sē azēzā

15 I was washing clothes while you were making your ablutions, and the
water brought your shoe. I found your shoe and brought it to you.

Then the young woman got angry with the hag. Her husband and
his dog came back, and he said to his wife: 'From where have you
got hold of that hag?' She answered him: 'Expel her from the house,
20 and may God destroy that hag.' But the husband said: 'Let her stay
and serve you.' His wife answered: 'Old hags are creating enmity,
and later on she will accuse me to you of some crime.'¹ But the hus-
band did not listen to his wife.²

They³ went hunting, and the old hag said to his wife: 'Come,⁴ my
25 daughter, let us make our ablutions at the river-bank.' The [young]
woman and the hag went to the river-bank, and [the young woman]
had a ruby in her hand. When they came to the river-bank the
[young] woman took off her trousers [and said]: 'I shal make my
ablutions.' The mouse was with her. The old hag seized her, put one
30 hand [here] under her bottom and one hand round her neck. She threw
that [young] woman into the river. The chest was lying in the river.
Afterwards the hag sat down in the chest. The [young] woman was

¹ Litt.: She will take some sin of mine to you.

² Prs. *Gap na sunid* 'he did not hear [her] word'. But Litt.: 'He did not turn
(put) his face to his wife'.

³ The husband and his animals. — ⁴ Litt.: Go.

sundoxa kuča āsta, au tēnke bē nēgiē. Nandi nāicē wargā, tra-
kana bāyala nandemālā nēgiē kan'a.

Bādaz buḍelāki sē lāl gurāike, astāya supāiwak, tēnke gurāiwak.
Sē azēzā n'āicā bādsā dūrowān. Bādsāi azēzā lārwaī d'āyēcā. Sē
bādsā bāira xusāi bagīk. Bādsā i dū bādsāi d'āyēc, trā azār rūpa i
d'āicē buḍelākiē. Tē bādsā āyē kanḍik: 'Ā mēse azēzā pal'ai gaḍ bīm.'

Bādaz bādsā gik, tēse sarāya nēicē āicē, azēzā ōdāwan gik bādsā.
Tē azēzā m.: 'Farzi nē šik māya ōdā.' Au bādsā m.: 'Bar padarāi
nālat.' Tē azēzā m.: 'Ā lāyax nabūd āyātas n'ey-am. Au diya,
yeiki kē wābēr jānāi.' I čhindanī gurāicā, bādsāi m-ke, m-ā: 10
'Yā tau hanwam, yā jānim hanwam,' āem azēzā m-ā. Tē bādsā
m.: 'Bābota k'is mam hangai, bābota k'is jānāi hangai?' Āmē
azēzā m., m-ā: 'Jāig'an rawāt si.' Bādsā m.: 'Kōr rawāt si?' Mē
azēzā m.: 'Jāig'an waiwāl kē k'is lēyik, dūwya dū khan waiwal
kagān. Maina ku waiwalam bē zēndā āsta, m'āya sira zōrawari 15

in the chest, and [the hag] also sat down there herself. The water of
the river carried them off in that direction,¹ and at the edge of the
river-bank they stepped out.

Then the hag took the ruby, tore it from [the young woman's] hand,
and seized it herself. She brought the [young] woman to the King's
20 house and showed her to him. The King was very pleased and gave
the hag three thousand rupees. The King thought in his heart: 'I will
be united with this woman.'

Afterwards the King went, he went to the woman who was sitting
in his palace. But she said: 'You have nothing to do with me.' The 25
King said: 'Your father be cursed!' She said: 'I do not deserve bad
words. Look, take care of yourself² since you have come.' She seized
a dagger and said to the King: 'Either I shall kill you, or I shall
kill myself,' thus spoke this woman. The King asked: 'For whose
sake³ will you kill me, for whose sake will you kill yourself?' That 30
woman answered: 'It is the custom in our place.' The King asked:
'What is the custom?' She answered: 'If in our place anybody's hus-
band is dead, [the widows may] marry after forty days. But if my
husband is still alive, he has power over me. When forty days have

¹ Towards the King. — ² Prs. *Jānit pām ku*.

³ Or: For the sake of what.

4 — Kulturforskning. B. XL.

biti. Düya dü ke neyik nür-e čašmēm āi. Hum aṣāt ke tē āzazā karik, sē bādšā gik.

Tā bādaz šūng o pušak o sē ādam teri wāya yēiē, āzazā niy-a. Sē ādam bēhūs begik. Muš o šūng o pušak yāi jaigā nēyē, tātke 5 k'ūca aṣāt kagā-kešē. Pušaka šūngāi m-ke, m-ā: 'Hamā pānḡ pānḡ wiya ka gurāyācin, au bād-am xāwandan čhandik-a, kəlowən karamma?' Muša m. ke: 'Šāpi, xāwandkəsan ləmba gaḡwō!' Šūnga m.: 'Šāpi, gaḡwō!' Pušak šūnga gīlana gurāiē, muž pušaka gīlana gurāyē; šūng daryawa gaḡ begi.

10 Trə kana šara yeyiē. Šūnga pušakāi, mušāi m-ke, m-ā: 'Ā ku dužmandār am, har sāṭha pagām, xāumem haṡimān, do u trii širām waḡgān, šawaigim-hān.' Pušakāi m-ke šūnga: 'Myā sāṭha parai, au myāē kē kōr nē mangā. Ī xalaṭā au māyā bāi ārga-thai, har sāṭha kai jhāimana gaḡwō.'

15 Tume pušak o muž yāi sāṭha yeyiē, au ādam'ana aṣāt karik tātke kuca. Pušaka kana šegik. Ādam'ana āe aṣāt karik, mangān. 'Bādšā ĩ warī māši gurāyēca.' O pušak o muš paičangiē. Giē,

passed, you will be the light of my eyes.' When the woman had spoken that word the King went away.

20 Then afterwards the dog and the cat and the man came to the house, but the woman was not there. The man fainted. The mouse¹ and the dog and the cat sat down in a place and began to talk among themselves. The cat said to the dog: 'Our master bought us for a hundred [rupees] each, and now he has fallen. What shall we do?' 25 The mouse said: 'Let us go and follow our mistress.' The dog said: 'Let us go.' The dog took the cat in its mouth, the cat took the mouse in its mouth, and the dog went into the river.

They went towards the city. The dog said to the cat and the mouse: 'I have enemies here, in every village I come to, my own tribe beat 30 me; two or three go for my head and bite me. Go you to the city' — he said to the cat — 'and nobody will say anything to you. Bring me a loaf of bread, and go² about listening in every village.'

The cat and the mouse came to a village, and the people were talking among themselves. The cat cocked her ears. The men spoke this word 35 and said: 'The King has married a new wife.' And the cat and the

¹ But the mouse had followed the woman! — ² Litt.: Let us go.

sum xāwankya sarāyē ke niyēē āiē, trə sarāiwanə giē. Xāwankəšā piēnwa'ē, pušakāi mārāiē: 'Kurā ācō?' Pušaka m.: 'Sē xāwandān bēhūs a, kəlawən karas?' Tē m., m-ā: 'Māya rüyāi kōr nē begā. Sē lāl ōdām hāik; buḡlākī gurāiē.' Tā tē muša m., xāwankiē m-ā: 'Sē lāl hamā gurāyē nē bāsē?' O aṣāt muša m. Tē xāwan- 5 kəšā m., m-ā: 'Buḡlākī sē lāl talā āwāpāiga, au lāl lēna jām āc kataw'ai warg jhāiwagā.' Tē muša m.: 'U lām āsān ēi.'¹

Pušak o muš wāyai nēgiē, yēiē tēse buḡlākī wāyewān. Buḡlākī phalēē āiē; muž ḡakēē talā. Sē lāl ṭekurkə s'anga galaik. Pušaka gurāiwai. Muž yēiē, d'owai giē xāwankiē ōdawan. Xāwankiē 10 m-ke: 'Āe lāl ārkan.' Tē xāwankəšā d'oenas māšua kak, m-ā: 'U lāl wānāi kē naikou, xāwandason bustura hanata, xāwandou urgā, au ā bē trii azər begām.'

Muš o pušak yeyiē šūnga ōdawan. Yeyiē nandemālā ōdawan. Pušak šūngā gēlana gurāiwē, pušaka muš gēlana gurāiwē, au 15 muša lāl gīlana gurāyik. Wārga trə-kana waṭiē.

mouse understood. They went to the palace where their mistress was living. Their mistress recognized them and asked the cat: 'Why have you come?' The cat answered: 'Our master has fainted, what shall we do?' She said: 'I am not able to do anything.'² I had the ruby 20 with me, but the hag took it.' Then the mouse asked her mistress: 'Can we not seize the ruby?' The mouse spoke that word, but her mistress said: 'The old hag uses to hang the ruby from the ceiling, and under it she puts a cup filled with water.' The mouse said: 'That is an easy work.'

25 The cat and the mouse went out of the house and came to the hag's house. She was asleep, and the mouse climbed to the ceiling. It seized the ruby with the teeth and fell on the floor. The cat seized it, the mouse came down, and they both went to their mistress and said to her: 'We have brought this ruby.' Their mistress kissed both 30 of them and said: 'When you have taken the ruby home, strike your master's face with it. Then he will rise, and I shall also be present there.'

The mouse and the cat went to the dog. They came to the river-bank. The dog took the cat in its mouth, the cat took the mouse in its mouth, and the mouse took the ruby in its mouth. They passed 35 through the water in that direction.

¹ For: āsān āi(k). First: āsān ēi. — ² Prs. Ūzi kada na mēlanam.

Sə lāl x'āwandas b'əstara hankə. X'āwand ur ney'ik, o əzəzā trī
 əzər bəg'əč. Tə əzəzə waiwalāi m-ke, m-ā: 'Apar in saud'āsai
 wārāi! Ajap saud'ā bəlam kačəkāi! Pānjə pānjə wiya d'āyačāi
 s'unga o pušaka o muša warāi. E ə azār rūpa'i ka bai d'āijhāl,
 5 omə arzə-ga'ič.'

VII a. Grammophone Record of the Preceding Tale.

I ādam hā'ik, drāna rekeng'āik.¹ I m'āsi hā'ič, i p'utrə hā'ik,
 putrə hā'ik. Pānjəwiya rūpa'i, pānjəwiya rūpa'i kəeliyə karamə,
 kəeliyə karam. I ~ ~ p'utrə kə aulā bey'i, ma — mārāike: ~ ~ m'āsi
 10 karamə. Tā aulā kə bey'ik, b'āsai mārāike: 'Bābā, Xud'āyə gurāiki,
 bābā Xud'āyə gurāiki, i pānjəwiya rūpa'i m'aina d'āyetim, saud'ā
 karam (bis). Bāsa mārāi: 'Ai putriem Xud'āyə gurāiki! Pānjə-
 wiya rūpa'i k'rāi karam, i wəz rūpa'i bai mārāijayī, ā bai wuz rūpa'i
 paidā kurāi karam. Pānjəwiya rūpa'i may — pānjəwiya rūpa'i
 15 kurāi karam. Tā əzəzā mārāi, mang'ā: 'I putriem hā, d'āya,

They struck their master's face with the ruby. He rose, and the
 woman also appeared there. She said to her husband: 'My compli-
 ments to your goods!'² You did buy wonderful goods at that time!
 You gave a hundred rupees each for the dog and the cat and the
 20 mouse. If you had given a thousand rupees for each, they would have
 been worth it.'

VII a.

There was a man, he used to sell mountain-grass. He had a wife,
 he had a son (bis). A hundred rupees I shall (?) hide (bis). When his
 20 son grew up he said: 'I will take a wife.' Then, when he grew up,
 he said to his father: 'Father, may God punish you (bis), give me a
 hundred rupees, I shall carry on a trade (bis).' [His father] answered:
 'O my son, may God punish you. From where shall I get a hundred
 rupees. If you had said twenty rupees, from where should I get them?
 25 From where shall I get a hundred rupees?' His wife said: 'We have
 one son, give him, don't make his heart distressed. Give him twenty

¹ A falling tone is denoted by ' , a rising by ' .

² Litt.: Bravo, on account of thy goods.

h'arya bad m'a kawa. Wuz rūpa'i d'āya; d'āya pānjəwiya rūpa'i.
 Pānjəwiya rūpa'i d'āiče, g'ik bāzara. Bāzara g'ik. Trə bāzara
 pānjəwiya rūpa'i d'āiče, i s'ūg gurāike, yey'ik wāyawāna.

Wāya yey'ik, bāsa mārāik: 'Putriem, k'or gurāikayā?' Mang'ā:
 'Bābā, saud'ā gurāikama.' Mang'ā: 'Saud'ā ku ōd'ai n'e si, saud'ā 5
 ku ōd'ai n'i si, saud'ā ku ōd'ai n'i si! Mang'ā: 'Saud'ā ku ōd'am n'i
 si, arčəkam, m'a[m] kan'a j'āičekam.' Bāo kan'a nēy'ik, mang'ā:
 'S'ūg āthə tau saud'ā n'e si?' Mang'ā: 'Hā, bar padarāi n'alat, s'ūg
 gurāičekamā.' Bāo yey'ik, tarke čapalā kap'ala kan h'anke.' Mā:
 'Bar padarāi n'alat. I drāna wārāi ham'ā au . . . rekeng'ā[ma] ū 10
 gurāigāma, i ābasī gurām, i ābasī guzərān kagāma. Tau pānjə-
 wiya k'ā s'ūg gurāičekau . . . o Xud'āyə gurāiki.'

Čar dū nēy'ik, i . . . nēy'ik, . . . yey'ik. Bādaz bāwāi g'ir
 mārāike, mang'ā: 'Bābā, pānjəwiya rūpa'i d'āyetim, ki k'aram si,
 param bāzara, k'or saud'ā gurām.' Tə bāsa mārāik: 'Bar padarāi 15
 n'alat, pānjəwiya rūpa'i k'rāi karamə?' Bādaz əzəzā mārāik, m'ā:
 'D'āya, i putriem hā.' — Pānjəwiya rūpa'i gurāitawāi bāzara g'ik,

rupees, give him a hundred rupees.' He gave [his son] a hundred rupees,
 and he went to the bazar (bis). There he gave away a hundred rupees,
 bought a dog, and came home. 20

When he came home his father said: 'My son, what have you
 bought?' He answered: 'Father, I have bought some goods.' [His father]
 said: 'But you have no goods with you (ter).' He answered: 'I have
 no goods with me, I have bought them, and left them outside.' His
 father went out and said: 'Is the dog here not your goods?' He an- 25
 swered: 'Ha, a curse upon your father, I have bought a dog.' His
 father came, and struck him forcibly on his head. He said: 'A curse
 upon your father! I sell the grass and buy bread, we get one abbasī,
 and make our livelihood by means of one abbasī. For one hundred
 rupees you have bought a dog. May God punish you!' 30

Four days passed . . . [the boy] came [home]. Then he said to his
 father again: 'Father, give me a hundred rupees, because I have some
 work to do, and shall go to the bazar and buy some goods.' His father
 answered: 'A curse upon your father, from where shall I get a hundred
 rupees?' Then his wife said: 'Give them to him, we have one son.' 35
 [The boy] took the hundred rupees and went to the bazar. Again he

papakāi bāzara giri, giri, giri — pušak gurāiča. 'Atha wāya — yeyik. Putrasā mā —, bāsa mārāik, mā: 'Bar padarāi nālat, k'or ārekaya?' Mangā: 'Pušak ārečam.' Mā: 'Kāl karam? Xudāya gurāiki!' Mangā: 'M'aina phai om pušak phai karam phai yāi; 5 karam phai yāi . . . pušak hai . . . bai rūpa'i hai, yeyik . . . pānjewiya rūpa'i dāyīč. Papakāi bāwāi gir mārāi. Mārāike: 'H'ai babā, pānjewiya rūpa'i warī dāyetim, parām, saudā karām.' Pānjewiya rūpa'i guraik, gik . . . Mā: 'Bar padarāi nālat! Tu bai čepal'āi bai — b'adam rūpa'i, pānjewiya rūpa'i nengā 10 karāčam, tāina wārāi. Mārāikam. Tā aulā ke bōyiki, ā parāi māsi gurāyi. Bad'am pānjewiya, dāewiya rūpa'i dāiwačam, sūng o pušak ārečaya. Pānjewiya rūpa'i warī ki dāigām, au k'or karāi?'

Tā bāzar ki gik, pānjewiya rūpa'i gurāitawāi bāzara. Bāzara gik, pānjewiya rūpa'i bāzar dāyēč. Bāzara gik, gari, gari, gari, 15 gari, gari, gari, mūs gurāiča. Mūs gurāiča, yeyik wāyawāne. Wāya ke yeyik, bāsa mārāik: 'Putriem, k'or gurāikaya?' Mangā: 'Āe, āe, āe, k'or ku n'o gurāikamā.' Mā: 'Rūpa'i kāl kačāya?'

walked about, again he walked about and about and about in the bazar. He bought a cat. Then he came home. <The son said>, the 20 father said: 'A curse upon your father, what have you bought?' The boy answered: 'I have bought a cat.' He said: 'What shall I do with it? May God punish you!' The boy said: 'That cat will be of use to me.' . . . he gave him a hundred rupees. Again he said to his father. He said: 'Hey, father, give me another hundred rupees, I shall 25 go and do some trading.' He got the hundred rupees and went . . . He said: 'A curse upon your father!' . . . I have guarded the hundred rupees for your sake, and I told you to take a wife, now that you have grown up. Now I have given you one hundred — two hundred rupees, and you have bought a dog and a cat? If I give you another 30 hundred rupees, what will you do?'

Then he took the hundred rupees and went to the bazar. He went to the bazar and gave away the one hundred rupees there. He went to the bazar, walked about and about and about, and bought a mouse. He bought a mouse and came home. When he came home, his father 35 said: 'My son, what have you bought?' He answered: 'Ai, ai, ai, I

¹ Gradually accelerating and weakening. — ² Alas, alas!

Tu . . . dukan n'a kačāya. Bādaz mangā: 'K'or . . . ?' Mangā: ' . . . gurāičama.'

Tā wāya yeyik, mūs gurāitawāi. Bāsa ke mārāik, ke putresā mārāik ke: 'Mūs gurāičamā.' Gir . . . mangā: 'Bar padarāi nālat.' Mangā: 'Nā, bar padarāi nālat. Nē, āx kačekamā.' Āx 5 gurāike, wāyāi k'hanwak, wāyāi k'hanke. Mūs o pušak o sūng gurāiča, gik yāi j'aigawān. Pānža dū k'han i dāra pulgik. Pānža dū k'han dāra pulgik, yeyik, wai šik, i x'ala purun'a yeyik — x'ala wāndayik āik, wāndayik āik. Durā zanjil āi, zanjil — āi. Xwāri k'ake u k'ake, dūr čāli nē baiki, dūr čāli nē baike, hairān; 10 'K'elānen čāl bēi?' Čāl bēi: parizāt yeyič, parī — sāmār yeyik. Sāmār ki yeyik, dūr k'erang — ki čālī t'anke mundā. T'anke mundā čalik, yeyik odāwāne. Odā yeyik, i parizāt āzezā nēyīč, āzezā, ke yā Parwardigār! māya ne yestan — Mārāike au b'ehuš bēyik. B'ehuš ki beyik, se ādam gik. Papakāi se mūs gīč, tē 15 āzezā od'ai latā ārke, dōwanāike. Se n'āi šira yeyik, papakāi — dār šāike.

have not bought anything.' [His father] asked: 'What have you done with the money? . . . you have not bought a shop.' Then he asked: 'What . . . ?' He answered: 'I have bought [a mouse(?)].'

Then he took the mouse and went home. <His father> the son said: 'I have bought a mouse.' [His father] said: 'A curse upon you father.' He said: 'Get out, a curse upon your father! Get out, I have banished you.' He was banished, his father expelled him from the house. He 25 took the mouse and the cat and the dog and went to a certain place. After five days he arrived at a mountain. He came [there], there was a house. A castle appeared before him . . . the castle was . . . built. The gate was chained. He tried and tried, but he could not open the door. [He was] astonished: 'How will it open?' . . . A fairy came, a fairy —. A dragon came, when the dragon came, . . . the door 30 opened on its own account. He entered. A fairy woman was sitting there. O Creator, [how beautiful she was]. . . He said, and fainted. When he fainted, the man went (?). Again the mouse went, fetched a rag from the woman, and made him smell the smoke. He regained his consciousness, and again . . . made fire (?) 35

Sāar ke bēiē, sāamār khanā nēyik, dur māak'am sik,
jagā kana. Pušak'a mārā'ik xāwandāi. Mangā: 'Ayi, kē āthi angār
 jhāma, dārāi dar dāyama.' Tē xāwandesā mārā'ik: 'Nā,
 mā te āiwaki ... sē pušaka Eggāa, āthi dār šetik, sē
 5 dār ku šetik.

Pānjo dū nēyik, pušak'a mārā'ik ke: 'Sāpi kanā, om sāamār dēma,
 awangān chandī Adḍawān ḍakiē dāra sira ki 'ā,
 'ā biābān ki chandika.' Tē dōrā lāl wēnke, lāl gurā'ik-o xusālī
 kamanā yēyīē. Xusālī kamanā ke jaigawāna yēyīē, sam dūra ke
 10 lāl h'anke, dūr čal-g'ik. Dūra atīē ke paidā, yā Parwardigār!
 ke āzezā ~ kuča āiē. Tē ādama gura'ē, māsi kawačā.

Ki šūng o pušak o s'e ādam šikār kagā-kešē, mūsesāi mārā'ike:
 'Tu āthi māsēsām xizmat ka!' Sē mūzē xizmatē kagā'i[ē], te āzezā
 ki 'sutra o 'tan nēyī. Langiē nandemāla audōs kagā'i[ē]. Audōs
 15 kagā'i[ē] tām. Tētenāi paizārē wārga nayik. Paizārē kē wārga
 nayik, tētenāi āzezā yēyīē wānāi. Paizārē wārga nayik, nā'ike,
 nā'ike ki bādsā bāka darbār kagāi, bādsās bākawānē. Bākawānē

When morning came, the dragon came out. The door was firmly
 [locked?] The cat said to its master: 'Let us light a fire
 20 here ... let us put fire to the mountain (?)'. The master said:
 'No Look, the mountain caught fire there. The mountain
 caught fire.

Five days passed, and the cat said: 'Go out, and let us look at the
 dragon, ... it has fallen in the desert. They ascended the
 25 mountain half-way, and oh! oh! what a desert it had fallen in! They
 found a ruby on its face, they took it and came [back] rejoicing. When
 they came [back] rejoicing to the place and struck the door with the
 ruby, the door opened. They entered ... O Creator, a woman
 was inside. The man took and married her.

30 When the dog and the cat and the man began to go hunting, he
 said to his mouse: 'Serve my wife here.' The mouse served her. The
 woman, who ... beautiful went down to the river-bank and made
 her ablutions. She made her ablutions. Then the water carried away
 her shoe. When the water carried away her shoe, then the woman
 35 went home. The water carried the shoe on and on, to where the King
 had his durbar in a garden. He (?) went to the garden. His servant

gik, nōkarasā — nōkarasā wāndik, paiz'ar nā'ike ~ ~ bādsā
 larwāi dāyik, larwāi dā'ike. Tē bādsā mārā'ike, mangā: 'Yā Par-
 wardigār, āthi sārā ~ ~ paizārē ki wāndāyē nē [bāigā], paizār
 wāndāyē *kelaun* sum paiz'ar žuk'ik ... ke sum paiz'ar žuk'ik.
 Tētenāi tē mārā'ike, mangā: 'Aparin, āem nāta, hār ki sum paiz'ar
 5 žuk'ik, ā māsi karam, ā māsi karam. Nōkarāna bāzāra girewāyī,
 girewāyī. Ki pāya nē žuk'ik, ki pāya nē žuk'ik. Tētenāi hairān
 bēgi.

I buḍelaki yēiē, mangā: 'Āmē [paizaras] xāwankyā ā paidā
 kagām, ā xāwankyā paidā kagām. Tū māya kōr dāigimāi?' 10
 Bādsā mārā'ike, mangā: 'Trā hazār rūpāi dāigimāi, i du bādsāi
 dāigimāi wārāi.'

Hā yēyīē. Sē buḍelaki sundoxa wāndayī, sundoxa kuča nāiē,
 nandī kuča garāiwak. Nandī trēkana māšē. Mangā: 'Nandī
 trēkana kē māšē. Sundox kēlāiwača, sē paizārē nā'ike ki āzezāe 15
 dā'ike. Tē āzezāe kē dā'ike, āzezāe sira xār begiē. Mangā: 'Buḍe-
 lakī, paizār kurāi paidā hāi?' Tē mārā'ik: 'Jī wiyām, kōr
 nā'ike Waiwalā yēyik, i sūzā yēyik, mangā: 'O buḍelaki
 tau k'rāi paidā kačayā?' Mangā: 'Tānke mundā yēitiē, āem

found the shoe, brought it to the King, and showed it to him. The 20
 King said: 'O Creator, in this city nobody can make [such] a shoe
 Whomsoever this shoe fits. Then he said: 'Excellent!
 Take this [shoe], and whomsoever it fits, I shall take for my wife (bis).'
 The servants took it about in the bazar, they took it about and about.
 But it did not fit anybody's feet (bis). ... Then he got astonished. 25

An old hag came and said: 'I shall find the mistress of this [shoe].
 What will you give me?' The King said: 'I shall give you three
 thousand rupees, and one day I shall give you the kingdom.'

... (the old hag) came [back?], made a chest, sat down in it, and
 floated it on the river. Out of the river ... She said: ... She hid 30
 the chest, and brought the shoe to the young woman and gave it to
 her. When she gave it to her, the young woman got angry with her
 and said: 'Old hag, from where have you [got] the shoe?' She
 answered: 'My dear daughter, Her husband came, a dog
 came, [the husband] said [to his wife]: 'From where have you got 35
 hold of the hag?' She answered: 'She has come on her own account,

wāyāi khana! Wāiwalasā mārāik, mā: 'Orayaā, thāi, xizmatāi kagā thāi.' Hā! mārāiki, mangā: 'Xizmat'am m'a karāi, wāyāi khānā!'

I aftā nēyik, mā: 'Warga dorā tān ōzgahāi, tān ōzgahāi pai.'
5 Warga dorā nēyic, ky āe buḍelākī sum wargē dorā nēyic. Buḍelākī
... garāikē, lāl dorā ... warga kuča. ... Sāndoxa k'uča
nēyic. Buḍelākī sundoxa kuča nēic, sē lāl gurāike ... supāike,
sē lāl gurāike, ... supāike. ... Gic, warga dorā trēkanā
waḥi, nāicā bādsā ōdawānē Bāi, trā ke nāic, hā trā hazār rūpāi
10 dāicē. Trā azār rūpāi dāicē, i dū bādsāi dāyēcā.

Pārakāi ō šūng o kawar-mūs o pušak-o, au ādam yeyik wāya-
wānē. Wāya yeyik, i ādamā marat'au mārāik ke se āzēzā kurā
sik? Mangā: 'Āe i buḍelākī kurā sik, ki ārēkawāi?' Se ādam
— šūng — mūs o pušak o ādam yeyic yāi durawānē. Āe p'šak
15 — mūs — yā pušak — mangā: 'Hamā p'ānjē, p'ānjēwiya rūpāi
ku gurāyā — gurāihāc'in.' Mangā: 'Hamā k'elauēn k'arammā?
Hamā gaḍ'ōe, xāwankesan lēmba.' Xawandī lēmba yeyic.
pa kaḥ lēmānā. Kaḥ lēmānā sām wargē-dorā waḥik. Šūngā pušak

expel her from the house.' Her husband answered: 'Let her stay and
20 serve you.' Hā! she answered and said: 'Don't let her serve me, expel
her from the house!'

A week passed. [The hag] said: 'You shall (?) wash yourself at the
brink of the river.' They went out to the brink of the river.
She sat down in the chest. The hag sat down in the chest, took the
25 ruby and tore it (bis). She went, at the brink of the river she
stepped out, and brought [the young woman] to the King. Well, when
she brought her there, he gave her three thousand rupees, and some
day he also gave her the kingdom.

Then the dog and the rat and the cat and the man came home.
30 They came home, and the man ..(?).. asked: 'Where is the woman?'
He said: 'Where is (?) this hag, whom she brought (?)' The man —
the dog, the mouse, the cat and the man came to a door. This cat
— mouse — or cat — said: 'He bought us for a hundred rupees [each].'
He said: 'How shall we act? Let us go after our mistress.' They went
35 after their mistress. passed the brink of the river. The dog
took the cat in its mouth, the cat took the mouse in its mouth, they

gilana gurāicē, pušak mūs gilana gurāicē wargē-dorā waḥik/ē trā
kana nēyik mansabkār. Šūngā mārāik: 'Ā ku dužmandār ām, ā
mundadāram, xā(u)miem du o trā širām w'adgaān, Sawaigimaān.
Ā bayala sāyaam, ā bayala sāyaam, myā Mūs
o pušak sār yeyic, ke ādaman hāyāt kakā, k'elaun hāyāt kakā, 5
hāyāt ke k'elaun Tetenāi bādsāi yeyik, mangā: 'I šārā
... nēyik. Mangā: 'Bādsā m'āsi gurāiwača. K'ara sarāyāwāna
yeyic, āe āzēzā mūs, šūng, pušak p'ēnwaič. Mūs o pušak p'ēnē
ki 'tu paidā māsiakam.' Mangā: 'Māya rūyāi ku k'ōr nā bagā,
māya rūyāi k'ōr nā bagā. Buḍelākī lāl gurāicē, talā āwāyagā 10
lōna āzēzā wargē mārāi, mangā: 'musa mārāike:
'Māya ōda āsān sik.' Dōai wāya yeyic. Sē mūs talā čakič, ke
sē lāl supāike, pušaka mūs gurāicē. Pārakāi yeyic xāwankī dura
wana. Xāwankisā mārāi, mangā: 'Myā ke lāl w'andwak, gurāiwak
..... pari šūngā ōdawānē.' Šūngā ōdawānē kē gāē, pārakāi 15
xāwandesā kešik. Wargēdorā šūngā pušak
gilana, pušak mūs gilana gurāicē, mūs gilana lāl gurāik, lāl
gilana gurāike. Sē lāl xāwandesā bustarā se xāwanda ur

passed the brink of the river, and came out on the other side.
The dog said: 'I have enemies, I have detractors; of my tribe two or 20
three will go for my head and bite me. I shall go (?) (bis), you
shall The mouse and the cat came to a town where the men
were talking. How were they talking Then the King came.
He said He said: 'The King has taken a wife. They came to
the palace; this woman recognized the mouse, the dog and the cat. 25
She recognized the mouse and the cat. She said: 'I am
not able to do anything (bis). The hag has taken the ruby and uses
to hang it under the ceiling.' The mouse said: 'It is easy
for me.' They both entered the house. The mouse climbed to the ceiling,
and when it seized the ruby with its teeth, the cat seized the mouse. 30
Again they came to their mistress' door. She said: 'When you have
found and seized the ruby go to the dog.' When they went
to the dog, their mistress again began to At the
brink of the river the dog took the cat in its mouth, the cat took the
mouse in its mouth, the mouse took the ruby in its mouth (bis). Their 35
mistress [struck her husband's] face [with the ruby], and he rose.

neyik. Tē āzēzā . . . āzēzā mārāi, mangā: 'Āparin, tāina wārāi, ajape lāl omē saudā kačekāi. Saudā gulāb kačekāyā. A bai dāi — hazār rūpāi ke bai dāyēcāi, arzēgāi. Bāi, bāi, — azār rūpāi ke bāi dāyēcāi, omē arzēgāi. Ajap sē lāl saudā tau kačekāyā. 5 Ajap sē lāl tau saudā kačekāyā. Āparin! Āparin!

VIII. Jan Bahādur and the Giants.

I ādam āik, i māsi āiē. Sē māsi garān beyiē. — Paxēi kake, au āigāiē.

I putrā beyik. Te māšēsā m., m-ā waiwalāi: 'Mām ku b'adam 10 jamān dāiēcām; tū gē au laṭerāigāthe, au sāt tēr¹ k'arama.' Nēyiē āiē, guzārān kagāiē.

Trū sāl neyik au putrā aula bēgī. Nāmē Jau Bādūr āi. Putrāi m-ke bāsa, m-ā: 'Nē, au laṭera!' Au tē putrasā m. bāwāi, m-ā: 'Bar padarāi nālat, bābā! A umrē kuēa kurā wazipa ḍekāigā tham?'²

15 The woman . . . the woman said: 'Bravo to you, you have made a wonderful bargain with the ruby. You have made a beautiful³ bargain. If I had given you a thousand rupees, they would have been worth it. Well, well, if I had given you a thousand rupees, they would have been worth it. You have made a wonderful bargain with that ruby (bis). 20 Bravo, bravo!

VIII.

There was a man, and there was his wife. The wife became pregnant. They begged, and were eating food.

A son was born. The wife said to her husband: 'I have now given 25 birth [to a son]. You must indeed collect food, and we shall make a livelihood.' They were settled [there] and made a livelihood.

Three years passed and and their son grew up. His name was Jan Bahādur.⁴ — The father said to his son: 'Go out and collect food.' And the son said to his father: 'Your father be cursed, father! Where 30 shall I at my age get hold of⁵ [my] daily rations?' His father said:

¹ guzar'ān. — ² laṭer'āigā-tham.

³ Litt.: a rose. — ⁴ 'The Barley Hero'. — ⁵ Or: collect.

Bāsa m.: 'Bālakul hāki, ā laṭerāigakim wazipā; au b'adam chel-dāri-am, aula b'eteki. Laṭerāigai, laṭerā; nē laṭerāigai, xalās.'

Au hum ayāt kē bāsā karik, tē putrasā dāpiā aṣūike, sira parakūike bāw tānuk, h'anwakā, m-ā: 'Šūmyatī māina hāiē, kē ā em'e pūtr bi-akim!' Āsā m., mā: 'Putriem, bad k'awakūi.' Jan 5 Bādura āyē m., mā: 'G'ui m-āi! Bar padarāi nālat, au tau bē mēsē bābā g'ōni h'anwami.' Sē āya werāig'ā-kēšē.

Wata watan nāma nēgē. Warī xalak mangā-kēšē kē: 'Jan Bādūr nāma ādam pālawn a.' Jan Bādūr wāyai negik; xawī bi niy-a, kē Xudāi zōr dāiēke Jan Bādurāi. 10

Jan Bādūr yūi jaigā yeyik kē i ādam niyik-a, d'o wai jangawāigā. Jan Bādūr hairān bēgik, o ādam kē d'ek. Tē ādama m., Jan Bādurāi mā: 'I ādam, m-ā, pāidā bitī. Mangān pālawn a.' Tē Jan Bādura m.: 'Nāmē kōr si?' Wai-jangawayalā m. kē: 'Adaman mangān, nāmē Jan Bādūr si.' Tē Jan Bādura m., mā: 'Jan Bādūr 15 māi nām si.' Wai-jangawayalā m., m-ā: 'Pa! Xudāyē kull kakī!'

'You were a child, and I used to collect your daily rations for you. But now I am a grey-beard, and you are grown up. If you will collect [food], do so;¹ if you will not — all right.'²

And when his father had uttered that word, then his son seized his 20 father by the beard, whirled him round his head, beat him and said: 'It was my misfortune³ to be born as the son of this one.' His mother said: 'My son, you have done wrong.' Jan Bahādur said to his mother: 'Don't eat dirt.⁴ Your father be cursed! I shall beat you, too, like this father of mine.' His mother began to cry. 25

His name went from land to land. Other people began to say: 'The man called Jan Bahādur is a champion.' Jan Bahādur went out from home. He was not stout, but God had given him strength.

Jan Bahādur came to a place where a man was sitting, who was striking two houses one against the other. Jan Bahādur was astonished 30 when he saw that man. The man said to him: 'A man has been born. They say that he is a champion.' Jan Bahādur asked: 'What is his name?' The house-striker said: 'People say that his name is Jan Bahādur.' Jan Bahādur said: 'Jan Bahādur is my name.' The house-

¹ Prs. Jām mēkunī, jam ku. — ² Litt.: Finished = there is an end.

³ Or: Curse (āp). — ⁴ Prs. Gū na buzur.

Jau Bādur m., mā: 'Kui wārāyem wāsigaī?' Mē wai-j(angawayalā) m., m-ā: 'Lādengai, bāwar'am n'ē bēg'ā.'

Hum āyāt kē wai-j. m., Jau Bādura m.: 'Akui gāt bēg'āi, iya gāt b'ēma!' Gād bēg'āi d'owai. I dū dur ust gāt bēg'āi, au bādaz 5 wai-j. h'anwakē, Jau Bādur zōr bēg'āi. Lēnaya urrik, Jau Bādurāi m-ke m-ā: 'Aperin zōrasāi!' Bādaz m-ke: 'A bē yulamāi.'

Jau Bādur wai-j. gāi wariān jaigawān. Trā jaigā gāi, i kaēi ādam n'iyik-a. Dēka kē i ādam n'iyik-a, au do dhār jaigawāigā. Amxāy amxāy ānge hāiē. Tē ādama pursān kakē mā: 'Kurā 10 s'āiēo?' Te wai-j. m., 'Pālawanī kakai s'āiēin.' Dhār-jaigawayalā m.: 'Myā dūe ādamanas' kōr kuēau n'e sī, au myā gē pai pālawanī kar'ei?'

Dhār-j(angawayalā) pārak'āi gir āyāt kakē, m-ā: 'Ādaman māngān, au i Jau Bādur nāmē ādam pālawan āsta.' Jau Bādur xarāl

15 striker said: 'Get off, may God destroy you.' Jan Bahādur asked: 'Why do you scold me?' This house-striker said: 'You are lying, I do not believe you.'

When he had uttered that word, Jau Bahādur said: 'If you want to wrestle², come and let us wrestle.' The two of them began to wrestle. 20 They wrestled for one whole day, and then Jau Bahādur beat the house-striker and had the better of it. The house-striker rose from under him and said to Jau Bahādur: 'Bravo, how strong you are!'³ Then he added: 'I am your slave.'

Then Jau Bahādur and the house-striker went to another place. They 25 went to a place where a man was sitting in a defile. They saw a man sitting there, who was striking two mountains one against the other. His arms were so long, so long! The man asked them: 'Where are you going?' The house-striker answered: 'We have gone out in order to wrestle.' The hill-striker said: 'There is no strength in you two 30 people, and you will engage in wrestling?'⁴

The hill-striker again uttered a word and said: 'People say that there is a man called Jau Bahādur, who is a champion.' Jau Bahādur

¹ dūenas. — ² Prs. Kušti mēkuni.

³ Litt.: Bravo for your strength. Prs. Zōr bisyār dārī 'you have great strength'.

⁴ Litt.: There is nothing in you two men. — Prs. Lāyax-a pālawanī nēstin, sumā pālawanī kada ne mētani 'you are not able to wrestle, you cannot wrestle'.

čup-a, āyāt n'ē kagā. Wai-j. m., mā: 'Jau Bādur āe a.' Dhār-j. m., mā: 'O kē Jau Bādur thāi, nazwār kawamā.' Jau Bādura kōr āyāt n'ē karik.

Bādaz Jau Bādura tēse wai-j-ai m., m-ā: 'Emx'ayō guftag tū kagā i dhār-j. palāi, paltana gād bēg'āi!' Tē wai-j. m., m-ā: 'Bēg'ām.' D'oi 5 gād bēg'āi. Sur čand āiē, gād bēg'āi; dīgar kē bēiē, wai-j. h'anwak. Dīgar kē h'ankē, lēnaya urrik, Jau Bādurāi m-ke, mā: 'Kōr kē tāya rüyāi biy'ei kē, au biy'ei kē, au mam nē bāigām. Akui han'ei bāigā-thi, ur paltana; akui n'ē bāigā-thi, m'a ur!' Jau Bādura m., mā: 'Xudāyō ma h'anki!' 10

Do'ai gād bēg'āi, au Jau Bādur dhār-j. gād bēg'āi. Trā dū gāt hāiē. Čār-mangal dū dhār-j. h'anwak. H'ankē, lēnaya dhār-j. ur-gik. Jau Bādurāi m-ke, m-ā: 'A bē yulamāi bēg'ām.' Jau Bādura pēcai dasmāl kh'ānē, x'ōy kāzek. Jau Bādura m.: 'Azār ga kē yulam'am beyi!' 15

remained completely silent and did not say a word. But the house striker said: 'This is Jau Bahādur.' The hill-striker said: 'If he is Jau Bahādur, I shall make snuff of him.' Jau Bahādur did not speak a word.

Afterwards Jau Bahādur said to the house-striker: 'You are talking 20 so much to the hill-striker, now wrestle with him.' The house-striker answered: 'I shall [do so].' They both began to wrestle. The sun was rising when they began to wrestle; when the afternoon came, the house-striker was beaten. When he was beaten in the afternoon, he rose from under [his victor] and said to Jau Bahādur: 'Whatever you may 25 be able to do, you will be able to do.¹ But I am not able [to fight with him]. If you are able to beat him, rise against² him; if you are not able, don't rise.' Jau Bahādur answered: 'May God not beat you.'

The two, Jau Bahādur and the hill-striker, began to wrestle. They wrestled for three days. On the fourth day he beat the hill-striker. 30 Jau Bahādur beat him, and the hill-striker rose from under him. He said to Jau Bahādur: 'I will also be your slave.' Jau Bahādur took out his handkerchief from his pocket and wiped off the sweat. He said: 'A thousand times you may become my slave.'

¹ Prs. Tu zādā mētani, bigir kušti; na mētani, na bigir 'if you are able to beat him, wrestle with him; if not, don't wrestle with him'.

² Or: together with?

Trāyai yeylē wariān watan. Yeylē kə, i ādam nēyik-a, dū daryau
sātīlē. Tē dūye daryəwas manjəkatā nēyik-a, an d'oi daryau
jangaw'aigā

Trā'ena kə sun ādam d'ake, hairān bəgīlē. Jau Bādura m., dūya
5 yuləmanāi, m-ā: 'Kui airān biēo?' Mang'ān: 'Xudāyə sər ləp-
wanan kawak. O k'erəng ādam-a, du daryau jangaw'aigā?' Jau
Bādura m.: 'Sərgar a.'

Jau Bādura kə m. 'sərgar-a', daryau-jangawayalā kana şeyik
āyātə. Bādaz daryau-j. m. 'Bar padarāi nālat, h'enge ayātasāi
10 palāi. Kə āzər yeikim, trāyai āsta ka murəna kawamo.' Amrāi
Jau Bādura palāi kə ālē, hairān bəgīlē. Jau Bādura m.: 'Bar padarāi
nālat, tū kə māya sira sarpa kāi; an māseī sirai talāx thāi!'

Tā bādaz āem ayāt kə k'akə¹, tē daryau-j. sira bat şeyik. Bādaz
daryau-j. yeyik odawana. Doai gād bəgīlē. Daryau-j. h'anwakə.
15 Daryau-j. m.: 'Ā bə yuləmāi am.'

The three of them came to another country. They came [to a place],
where a man was sitting and two rivers were flowing. He was sitting
between the two rivers and was striking them one against the other.

When the three of them saw that man they became astonished. Jau
20 Bahādur said to his two slaves: 'Why do you get astonished?' They
said: 'God has shown us a miracle. What kind of man is this, who
is striking two streams one against the other?' Jau Bahādur said:
'He is a sorcerer.'

When Jau Bahādur had said that he was a sorcerer, his word struck
25 the river-striker's ears.² Then the stream-striker said: 'Your father be
cursed, on account of this word of yours. If you come near me, I shall
crush all three of you to dust with my hands.' The companions, who
were with Jau Bahādur, got astonished. But Jau Bahādur said:
'Your father be cursed! If you delay me, your wife shall be divorced
30 from you.'

When he had uttered this word, the stream-striker got angry. Then
the stream-striker came towards him, and they both began to wrestle.
The stream-striker was beaten and said: 'I am also your slave.'

¹ kar'ik.

² Or: When J. B. had said [this], his word struck the ears of the stream-
striking sorcerer (?).

Au yāi watan wariān yeylē, au du ē'und šik i ādamas odā,
jangaw'aigā. Čunda-jangawayalā m. čāranāi, mā: 'Kurā sāyəcō?'
Jau Bādura m.: 'Pələwan i kakāi sāicīn.' Tē čunda-j. m.: 'Lāyax
pələwan is n i h'āl.' Bādaz Jau Bādura m.: 'Tāyə dāi ziyāt ziyāt
h'anačam. Tū ki āi?' Tā tē čunda-j. m.: 'Guī m-āiga-the! 'Azər 5
tōta tōta k'awami.' Jau Bādura m., m-ā: 'Nabūt ayātas lāyax-ai
n'iy-am.' Bādaz Jau Bādura gir m.: 'Ak'oe gād bəgāi maidana
gād biema! Ak'oi n'ə gād bəgāi, nābūd ayātas pāidā k'ōr si?'

H'engəl kə Jau Bādura m., čunda-j. urik, d'oi gād bəgīlē. Gāt
h'ālē, p'ānje wiāl, p'ānje dū sira nēyik. N'ə Jau Bādura lōtī, au n'ə 10
čunda-j. lōtī. Axər'in ča-m'angal dū, čunda-j. h'ankə. Čunda-j.
k'āpər āi. Tēsē čunda-j. m.: 'Ā bə yuləmāi hām.' Jau Bādura m.:
'Tū k'āpər āi, k'āl kar'ammi?' Tā tē m.: 'A kalimā mang'am,
musulmān bəg'am.'

O k'āpər musulmān beyik, yuləm gurāiwak. Čār jan yuləm'anə 15
bəgīlē. Yēlē Kōyax'ub dhāra khōyawān. Trī kə pulē, i āzəzā pārizāt

And they came to another country. There were two rocks, close to
them a man, who was striking them one against the other. The rock-
striker said to the four men: 'Where are you going?' Jau Bahādur
answered: 'We have gone out in order to wrestle.' The rock-striker 20
said: 'You are not worth wrestling with.' But Jau Bahādur said: 'I
have beaten much stronger men than you. Who are you?' Then the
rock-striker said: 'Don't eat dirt. Soon I shall crush you to pieces.'
Jau Bahādur said: 'I don't deserve bad language from you.' And he
went on: 'If you will wrestle, let us wrestle in the field. If you will 25
not wrestle, what is the use of bad words?'

When Jau Bahādur had spoken thus, the hill-striker rose, and they
both began to wrestle. They were wrestling, and five nights and five days
passed for them. Neither did Jau Bahādur fall, nor did the rock-striker
fall. At last, on the sixth day, the rock-striker was beaten. The rock- 30
striker was a pagan. He said: 'I am also your slave.' Jau Bahādur
said: 'You are a pagan, what shall I do with you?' Then he answered:
'I shall recite the creed and become a Muslim.'

That pagan became a Muslim, and Jau Bahādur took him as his
slave. He had got four slaves, and they came to the backside of the 35
Koh-i-Kaf mountain¹. When they arrived there, there was a woman,

¹ The fabulous mountain of Iranian folk-lore.

aič, āzazā Jau Bādur šira āsux b'ēgič. Umā čāranās h'āpə t'ēsē āzazā šə¹ šə-g'ik. Umā čārana t'ānke kuča mālzāt k'akə kə om Jau Bādur han'ama. Jau Bādur mālzātas šira xabar bəg'ik. Jau Bādura m. čāranāi — Jau Bāduras drōnāk 'ōdā h'āik — m-ā: 'Āe k'ānd 5 wah'amə², čārāi ləmana čātək'oi, au har ki, kə āe k'ānd cūn³ ārəč, ō āzazā sum ādam gur'ōtə⁴. Au m'am hang'imai, kōr gun'ā kačəkam?'

Čārāi gič k'ānda ləmba, čār'āi-ka h'anwač. Jau Bādur ney'ik, guzər'an kag'ā-kəšī, m'āšesā m.: 'Ajab lām k'awakaya. Mē čārana 10 āstai māina ārām n'ə thegāi⁵.

IX. The Bald-Headed Boy.

I ādam āik, čār ōya aič. Trā ōyasā māši gur'āyač. I p'utra kōnda ai, g'irgai kə sə āzazā kagā; n'ə aič.

Bāsā čāra ōya jud'ā kar'ič.⁶ Kōnda-p'utra alaid'a wāyai niy'ik ai,

15 a fairy, who fell in love with Jau Bahādur. But the hearts of those four [slaves] were set on that woman. They made a plan among themselves to kill Jau Bahādur. But Jau Bahādur became aware of their design. He spoke to the four of them — he had a bow with him — and said: 'I shall shoot this arrow. Run after it you four, and who- 20 ever brings this arrow before me, he may take that woman. But if you are going to kill me, what sin have I committed?'

The four [slaves] went after the arrow, [but Jau Bahādur] killed all four of them. Then he settled down, and began to live there. His wife⁷ said: 'You have done a wonderful work. I should not have got any 25 comfort from the hands of those four men.'⁸

IX.

There was a man who had four boys. The three boys married, but one son was bald. He wandered about to get a wife, but there was none. The father separated his four boys. His bald-headed son was living

¹ šira. — ² wang'amə. — ³ Or: purunam. — ⁴ For gurathai?

⁵ āik. — ⁶ Kač. — ⁷ The fairy.

⁸ Prs. Dast-i az i čār āvām-i mā na bāt.

bai γam khangai. M-ā: 'Ā bai kōnda n'ə tham, kurā bai āzaza g'uram. Au bad'am Xud'ai kōnda kačəkim, waiwal n'əke k'agimā.'

Sum kōnda wyāl wāya phalik hāl. Dūr čaltī, i šunj wāya yeitič¹. O kōnda k'ata šə phalik āik, b'ujje gik. Tā bādaz mē kōnda ur'ik k'atīi, au šunj h'angā-kəšī lau'āe dāi. Kōnda m. kə: 'Wāyai kan'a 5 khan'an'ame, g'ui kawāi. Tē šunja m.: 'A waiwal k'ag'imā. Tē kōnda m.: 'A tau šunj kāl kar'ammi? Tē šunja m.: 'A parizāt am. Tē kōnda m.: 'Šunj parī n'ə bagān, lādəngāi. Tā tē šunja m.: 'Lād n'ə hang'am.'

Šunj jān t'ānuk baniādam b'əgəč, au baira āla āzaza bēlē. 10 Kōnda xušali kagā-kəšī, gur'āiwačā, māši k'awačā. Šunja m., m-ā: 'Āe pōstar'im sundoxə kuča j'āigām, au t'āina γarzi n'ə šī mē pōstar'i palāi. Tā tē kōnda m.: 'Kāl kar'amme pōstar'āi?'

Ādam'an kə yagāič, jān t'ānuk šunj kag'āič; akoe kə ādam'an wāya n'ə thegāič, jān ādam kag'āič waiwala palāi. Tē kōnda m.: 15 'Bar p'adar mē šunja n'ālat! Mam šarm-āiwakim. Mēman'am kə

in a house apart and was very unhappy. He said: 'If I were not bald I could get a wife somewhere. But now God has made me bald, and nobody will marry me.'

That bald-head was lying asleep in his house at night, when the 20 door opened, and a she-dog entered the house. The bald-head, who was lying asleep on the bed, awoke. Then afterwards he rose and began to beat the she-dog with a stick. The bald-head said: 'If I throw her out of the house, she will shit.' The she-dog answered: 'I shall marry you.' The bald-head asked: 'What shall I do with you who are a dog?' 25 The she-dog answered: 'I am a fairy.' He said: 'She-dogs don't become fairies. You are lying.' The she-dog answered: 'I am not lying.'

The she-dog² turned into a human being, and she became a very beautiful woman. The bald-head began to be happy, and took and married her. The she-dog said: 'I shall put this hide of mine in a box, 30 and you will have nothing to do with this hide.' Then the bald-head said: 'What should I do with your hide?'

Whenever people came, she used to change herself into a dog, but if there were no men in the house she changed into a human being in the presence of her husband. The bald-head said: 'A curse upon 35

¹ Yēč. — ² Litt.: The she-dog's own self.

yag'an, j'an t'anuk šun] k'awaga. K'al kar'ammə? Ā bai p'ostarya angar'a jham.'

I dū sə māši khan'a' āiē, au tē gurāyiē pōst'arya, jutal'aiwača. Khan'ai guru, sundoxa p'ari kak, kə: 'P'ostarim n'e āi.' Tē kōṇḍāe m-ke: 'K'al kačaya p'ostarim?' Tē kōṇḍa mārāi: 'Ā x'abar n'iy-am.' Sə ku parizāt āiē, paicang'āiē. Tā mā: 'Tau kōṇḍā pōstarim jutal'aiwači.'

Kōṇḍās i čimurāi laurja āiē, i j'ōrā čimurāi č'apalya āiē. Tē āzəzā m., m-ā: 'Pāye čapal'ei č'hapan pai, au laur'i pai č'hapai, 10 tanjak pai biyē,² au m'am kə pai tā w'andathim.' Ī angus'ak d'āiē kōṇḍāe. Parī ōd'aya geč.

Sə kōṇḍā hair'an begi, wərāigā-kəš. Wai rek'enka, k'or kə jir'aya w'atan y'eyāi, rek'enke; wāyai neg'ik, g'ik ləmana. Ləmana g'r'i, g'r'i; s'āta sāl neyik. Č'apalya č'ab gič, čimorāi lauri 15 tanjak bēyē.

this she dog's father! She has put me to shame. When guests are coming, she will change herself into a she-dog. What shall I do? I will throw her hide into the fire.'

One day his wife was outside, and he took and burnt up her hide. 20 [Entering] from outside³ she looked at the box [and saw] that her hide was not there. She said to the bald-head: 'What have you done with my hide?' He answered: 'I don't know.' But she was a fairy and understood it. Then she said: 'You have burnt up my hide, bald-head.'

The bald-head had an iron staff and a pair of iron sandals. The 25 woman said: 'When the sandals of your feet are worn out, and when the staff has worn out and has become a needle,⁴ then you will also find me again.' The fairy gave the bald-head a ring and left him.

The bald-head became desperate and began to cry. He sold his house, and he sold whatever land had fallen to his share.⁵ He left his house 30 and went in search of her. He wandered about and about in search of her, and seven years passed. His sandals wore out, and his iron staff became [like] a needle.

¹ Usually kana.

² Or: 'Ac laur'i pai č'hapai au muz-i (anjaka g'oni pai bē.

³ Prs. Az bērūn xāna āmad 'from outside she came into the house'.

⁴ Or: This stick will be worn out and become like a needle.

⁵ Prs. Zamān ki tascimīs āmada bāt.

Yēiē yāi jaigā, ūča p'ānja aurat'an w'arg gurāigāiē. Tēsē ādamas žut'ra aul'i aul'i āiē. Angus'ak t'anuk g'ara kuča čač'āiē. Sə m'āsia tri w'atan āiē, ōmā aurat'an w'arəg tēsē parī'ai naya'iē. Burōg'ani āiē.

Tēsē parī w'arg šira w'aika, angus'ak w'ənča. Parī xušal'i kagā- 5 kəšič, kə; 'Alb'atta w'aiwalam y'eiti.' Tē burōg'anāi m-ke: 'W'arg ārgačū, k'or d'ekau ge n'e?' Tē burōg'ani m.: 'Ī pax'ir ney'ik āi.' M-ā: 'Parāi, pax'ir ač'hata!' Tomə burōgan g'ē ārkai.

Pāxərə ōda kə g'ē, pāxirāi āla manjamā manjal'āiē, zarī paiz'ar pāya kač, bak'ar āla dazmāl mand'a w'āiē, n'aika parī ōdawan. 10 Parī kə d'ēča, d'ōai m'anda mand'a beyē, dū dū m'anda mand'a zān āiē. Parī mēman'i kar'ik, bairak mayluxa xairāt au āike, d'āike Xuda'i.

They came¹ to a place where five women were fetching water at a 15 spring. The man's hair was very, very long. He threw the ring into the pitcher. — His wife had her home there, and those women used to carry water to the fairy.² They were her servant maids.

The fairy poured the water over her head and found the ring. She rejoiced [thinking] that her husband had certainly arrived. She said to 20 her servant maids: 'When you brought the water, did you see anything or not?'³ The maids answered: 'A beggar was sitting there.' She said: 'Go and fetch him.' Those maids went to fetch him.

When they came to the beggar, they dressed him in beautiful clothes, put golden shoes on his feet, threw a very fine scarf round his neck, 25 and brought him to the fairy. When she saw him, they fell on each other's necks, and for two days⁴ they remained standing embraced.⁵ Then the fairy made a feast, many people ate the bread of her munificence, and she gave alms.

¹ Yēiē 'they came', prob. for yeyik 'he came'.

² I.e., his wife.

³ Prs. Čizī didin n'e didin?

⁴ Or: day after day?

⁵ Litt., neck to neck.

X. Mōmin Khān and Shātārēnī.

(Said to be *kitāpī* — 'a book story' — belonging to a Persian book of poems and told by the mullahs).

I ādam āik, čār ōya āiē. Yāi putrasās Sapar Xān nāmi āi.
5 I s'ayā āiē, Šatarēnī nāmi āi. I m'ambasa-p'utra āi, Mōmin Xān
nāmi āi. Sə āzəzā Šatarēnī Mōmin Xān k'araja. Omə Sapar
Xāndā dunyadār āiē. Mōmin Xān awatā āik. Mə Mōmin Xānas
h'arə Šatarēnī šira š'i āik.

Tā bādaz Mōmin Xān xwārēna šay gik. Mōmin Xāna m.: 'Param,
10 kurā nouk'ar bi'em.' Tə xangelkəsā m.: 'Kui šāteki? A d'aulat
d'āyemi, m'a kurā pa! I lag gur'āigāi, dō lag gur'āigāi, trā lag
gur'āigāi, ā d'āyemi; m'a pa nouk'ar bek'ai.'

Tā tē Mōmin Xāna m.: 'Tū n'ū d'aulat d'āiwatim, au i w'axta
paltanāi hanōāl n'ē bi'em, au tū t'āna dāigim-kəši?' Tə xangelkəsā
15 b'aira z'ārya kak kə: 'D'aulat g'ura, nouk'ar bek'ai m'a pa.' Mōmin
Xāna d'ōrə n'ē j'āike. D'ōa gur'āike.

X.

There was a man who had four boys. The name of one son was
Sapar Khān. He had a sister whose name was Shātārēnī. They had a
20 cousin¹ whose name was Mōmin Khān. He was engaged to the girl
Shātārēnī. Sapar Khān and his brothers were rich. But Mōmin Khān
was poor.² His heart was set on³ Shātārēnī.

Then, afterwards, Mōmin Khān went in search of service.⁴ He said:
'I shall go and become a servant somewhere.' His betrothed said:
25 'Why are you going away? I will give you riches. Don't go anywhere.
If you will take one lakh, or two lakhs, or three lakhs, I will give
them to you, but don't go and become a servant.'

Then Mōmin Khān answered: 'If you give me riches to-day, should
I not be quarreling with you some time? And you would begin to
30 scold me.' His betrothed entreated him much and said: 'Take the
riches, but don't go and become a servant.' Mōmin Khān did not heed
her, but took leave.

¹ A son of their maternal uncle. — *Mōmin* = *Mu'min* faithful.

² Litt.: Hungry. — ³ *Prs. Časpida bāt.*

⁴ *Prs. Pas-a yarpī* 'after service, work'.

Mōmin Xānas i āya āiē, bāu lī āik. Mōmin Xān g'ōra šira
niy'ik-o g'ōra šē g'ik wari'a wat'an. Yāi jaigā yey'ik Mōmin Xān,
ki āzəzā k'ōrā lenā phalēč-a, au 'aštə čaparī 'au šik, au dū ušt'ūr
pačaiē, jhayiē šī. Tə d'ak g'ik, āzəzā kh'ōya ney'ik.

Āzəzā bāčā¹ wiyā āiē. Tə āzəzā m.: 'Hāi bani'adam, 'aṭha k'ōr 5
kagāi?' Tə m.: 'A ku pēs beg'ikim.' Mōmin Xāna m.: 'Aeme
pačaiē pēi au 'aeme 'au k'al kagāi?' Tə bādsā wiyā m.: 'I šām'ara
'omə n'āria šī, au r'ōza dō ušt'ūr pačaiē pēi, au 'aštə čaparī 'au,
au i 'ādam moxoral šik w'araya.'

O āyāt bādsā-wiya kagā Mōmin Xāna palāi: 'I sādā šāma 10
šāmār kə paī yey'ik, 'omə pēi au 'au, au mam paī āigima, au tū
'aṭha k'ōr kagāi? Tau bə 'āiwal.' Tə Mōmin Xāna m., b'adzā-wiyāi
m-ā: 'Tū šām'arāi m'ara kə: Tāya margai kurā r'anga šik?' Tə
bādsā-wiya m.: 'Bai šī. Šāmār kə yey'ik, ā mar'amma.'

Mōmin Khān had a mother, but his father was dead. Mōmin Khān 15
mounted a horse and rode to another country. He came to a place
where a woman was lying under a tree, and eight heaps² of bread,
and two cooked camels were placed there. He went up to the woman
and sat down behind her.

The woman was a princess. She asked: 'Hey, man! What are you 20
doing here?' He answered: 'I just happened to be present.'³ And he
asked: 'What are you doing with this boiled meat and this bread?'
The princess answered: 'Those things are the food of a dragon; and
the boiled meat of two camels⁴ and eight bundles of bread and one
man are fixed as a daily ration for it.' 25

The princess uttered this word to Mōmin Khān: 'In an hour, in the
evening,⁵ when the dragon has come, it will eat that meat and the
bread and me, and what are you doing here? He will eat you, too.'
Mōmin Khān answered and said to the princess: 'Ask the dragon how
it can be killed.'⁶ She said: 'All right. When the dragon comes, I 30
shall ask it.

¹ For *bādsā*. — ² Litt.: Bundles.

³ Litt.: 'I have just become present'. *Prs. Xudā mara pēs kat* 'God has sent me'.

⁴ *Prs. Gōšt-i pusta i dō šutur.*

⁵ *Prs. Yak sāt pas, šām.*

⁶ Litt.: 'Of what kind thy death is'. — This motif is dropped, and not developed
in the rest of the tale.

Šāmār yey'ik šama. D'oi ušh'ūr āiē,¹ 'an bē āiwak. Mōmin Xān tē āzēzās ōdā phal'ik āi. Mōmin Xān kē bujj'ik, šāmāras s'ata k'apal āiē. Mōmin Xāna s'ata x'att p'uruna kh'anē. Tē šāmāra m.: 'Hāi, hāi! Au bani'adam ātha k'ēlauni paidā bēti?' Bādsā 5 wiyā šira āwāz kh'anke, m-ā: 'Armān, luḡabāz! K'ēlaunē bani'adam nēg'ā k'āčēkai? Kāl d'oi-ka 'āyamo?' Mōmin Xāna m.: 'Bar p'adarai n'ālat, k'āpar, k'elimā m'ara.' Tē m.: 'Bar p'adarai n'ālat, tāya musurmānas!' Mē Mōmin Xān m.: 'X'ata šira dāwāi n'e šī māya.'

Sē šāmār yey'ik x'ata šira, i k'apalē sup'āiwak. Wari'an x'ata 10 šira yey'ik, wari k'apalē sup'aikē. Mōmin Xāna m. kē: 'Jin'āwar, tōbā khaui!' Au tē šāmāra m. kē: 'Pānja k'apalam dhartiē, au i ku dhar p'arai, kē tau āiwami.' H'engēl šāmāra m. — Mōmin Xān m.: 'Tōbā khaui! I k'apalai no 'ōrgām.' Mus'era bey'ik, wari'an x'ata šira yey'ik. X'asa-i kōtā, s'ata k'apalē chandwāč.² Mōmin Xān 15 ur'ik-o, gain'āya pa'ṭa khankē, t'ānke ga'ina t'ēṅk, au g'ik.

The dragon came in the evening. It ate the two camels, and it ate the bread, too. Mōmin Khān was lying asleep with the woman. When he awoke, [he saw that] the dragon had seven heads. Mōmin Khān drew seven lines in front of it. The dragon said: 'Hey, hey! How has 20 a human being appeared here?' It raised its voice and said to the princess: 'Alas, you lewd woman! How have you taken a human being into your custody? Shall I somehow eat both of you?'³ Mōmin Khān said: 'A curse upon your father, you pagan. Recite the creed.' [The dragon] answered: 'A curse upon your father, you Muslim!' Mōmin 25 Khān said: 'You have no claim on me⁴ across the line.'

The dragon came on to the line, and he cut off one of its heads. It came on to the second line, and he cut off another head. Mōmin Khān said: 'You beast, repent!' And the dragon answered: 'Five of my heads remain, and if only one remains, I shall eat you.'⁵ Thus 30 spoke the dragon. Mōmin Khān answered: 'Repent, I shall not leave you one head.' The dragon got angry and came on to yet another line. In short, he chopped off [all] the seven heads. Mōmin Khān rose, flayed the skin from its waist, bound it round his own waist and went away.

¹ Āiwāč. — ² Ch'ānēko. — ³ Frs. Yārbāz. — ⁴ Frs. Čilur harduiš mēxuram?

⁵ Frs. Tarz na dāri ba mā 'you have no business with me'.

⁶ Litt.: 'And one indeed will remain, that I may eat you'.

Bādsā noukar'anai m., m-ā: 'Myā bai p'arē, au wiyasam i 'athia 'arwāi. Zind'i jām n'iya, šāmāre jām 'āijij.'

Nōkar'ane yey'ic wiyasā j'aiga, d'akē: Šāmār chand'ik-a. Wiya j'or tay'ar nēiē-a. Nōkar'ana ch'endani t'ānuk 'ara-māin kačē, g'ic bādsā 'ōdawānē. Nōkar'ana m. bādsai: 'H'amā šāmār h'anwakana, 5 wiyai j'or tay'ar nēiē-a.' Bādsā m.: 'E'amxāyo sāl h'ane šāmār n'e bāig'āčē, au badam k'or bey'ik kē šāmār h'anwakawa?' Tā tē bādsā nōkar'anai m-ke, m-ā: 'Myā parē, wiyam 'āchāi, au wiyam rāzd āyāt kar'āi.'

Bāsa m., m-ā: 'Hāi wiyam, 'o šāmār k'i henji? Adēl nām da, 10 rās āyāt ka.' Tē wiyasā m., m-ā: 'E bābā, i 'adam ā'ik, n'āmi Mōmin Xān ā'ik, au tēsē hen'ik.' Tē bādsā m.: 'A palt'an lemanā kha'tam, au sēm Mōmin Xān 'āchanda, au bādsai d'āyame.'

Tē wiyasā bāwāi m., m-ā: 'Hai bābā, paltanai āgā palai x'atēl k'awat; māgar Xud'āi-dāri kē wah'andē, žingar'āi; au n'e ke, n'e 15

The King² said to his servants: 'Go, and bring me one bone of my daughter's. She is certainly not alive; the dragon has no doubt eaten her.'

The servants came to his daughter's place and saw that the dragon had fallen, and that his daughter was sitting there sound and healthy. They stained their knives with its blood and returned to the King. 20 They said to him: 'We have killed the dragon, your daughter is sitting there sound and healthy.' The King said: 'During so many years you have not been able to kill the dragon, and now how has it come about that you have killed it?' And he [further] said to the servants: 'Go and fetch my daughter, and she will tell the true tale. 25

[She came] and her father said: 'Hey, my daughter! Who killed that dragon? Tell the right name, and speak the true word.' His daughter answered: 'O father, there was a man whose name was Mōmin Khān, and he killed it.' The King said: 'I shall send an army to fetch³ him, and they shall bring me that Mōmin Khān, and I shall 30 give him the kingdom.'

The daughter said to her father: 'Hey, father, he will put the whole of your army to death. But if they greet him with a "God be with

¹ Ayēā.

² The princess' father.

³ Litt.: after him.

žingergā. Xudāya-dārī wah'andə, žingergā, yagā; au kə zōrawarī lām gə kar'an, nē žingergā.

Mē palt'an bādsā ləmanā garāiwača. Mōmin Xān yāi j'aiga šār-
aik, paltana d'owakə, Xudāi-dārī wāike, ārkə pačap'aya. Bādsā
5 ōda zān k'akə, au bādsā m.: 'Wiyam bə gura, au bādsāim bə
g'ura.' Tē Mōmin Xāna m.: 'Tōbām thāi bādsāi! Xudāi sirai
bub'arak k'arat! A sātəkim nōkar bəkai.' Tē bādsā m., m-ā: 'A
bādsāi dāig'ām, nē kagāi? Au nōkarī k'or dark'ar šik?'

Wiya nek'ā katawai gurāiča, trā wyāl wiyesā pal'ai kakə, thā
10 wiya bāsā šira sup'arwača. Sār kə bey'ē, Mōmin Xān g'ik, yey'ik
Turkəstān g'ōni. Turkəstān warī māsi gurāiča, ney'ik, guzərān
kag'ā-kəšl.

Watan'āya i pādawān hāik, t'anke sāt'hāya. Sə pādawān Turkəstān
d'ekə, Mōmin Xāna pādawānāi lāwə d'āike, m-ā: 'Hō pādawān,
15 watan xāiradg'i šik?'

you",¹ he may agree [to come], but if not, he will not comply. If they
greet him with a "God be with you", he will comply and come, but
if they try to force him, he will not comply.

The King sent this army after him. Mōmin Khān had gone to a
20 certain place, and the army saw him. They greeted him with 'God
be with you', and brought him back. They made him stand before
the King, and the King said to him: 'Take both my daughter and my
kingdom.' But Mōmin Khan answered: 'I would repent [taking] the
kingdom. May God grant you his blessing.² I shall go and seek service.'
25 The King said: 'I am giving you the kingdom; won't you accept it?
And what need is there for service?'

He arranged a wedding and married the girl. He spent three nights
with her, then he entrusted her to her father. When the morning
came, Mōmin Khān left, and came [as far] as Turkistan. There he
30 married another wife, settled down, and began to live there.

There was a cowherd from his home country, from his own village.
Mōmin Khān saw that cowherd in Turkistan, called out to him and
asked: 'O cowherd, is all well in my home country?'

¹ Prs. *Ru-i Xudā dārī*.

² Prs. *Tōba-i mā bāša. Xudāi sar-i tu mubārak kuna*.

Au tē pādawāna šira ayātə bad seik. Tē pādawāna m., m-ā:
'Jaigahān i wataḍār āčīn, au watan kə pādawān mang'imāi, āṭha
warya watan kōr l'azəm āi, kə mā pādawān mār'āikim? Warī sāṭha
xāiradg'i aik, an bākai kaw'arak w'ayač.'

Igā Mōmin Xān xap'a bey'ik, h'engəl kə pādawāna ayāt kar'ik, 5
au Mōmin Xān hāir'an beg'ik. H'ape kuča saudā h'ankə: 'Alb'att
kə h'arkə xengəl'kesam pal'ai āšux-a. Kə āšux' nē ki aik, ā'engəl
ayāt pādawāna kar'ik kə: Bākai kaw'arak s'etəč?'

Mōmin Xān g'ōra šira ney'ik, yey'ik watanwan. Čad'ai jōra mēx
wānd'āičə. Watan yey'ik g'ōra t'ānuk t'ānke d'uro d'uro t'ānke.¹ 10
H'ape kuča saudā h'ankə m-ā: 'A bai wyāl ḡak'am, xengəl'kim
deemma, h'apəsā šira hāz j'hām. 'Akoe yārbāz thāi, čub bu parāi;
'akoe kə yārbāz n'e thāi puth'ūr w'āč.'

Tē Šātarēni čār kāt čat'i j'hātē āič. Čārə kāt layək'ulasās āič,
manjekat'a s'āyəsās kāt aik. O Mōmin Xān ḡak'ik w'āya, g'ik tri 15

But his word was taken in ill part by the cowherd, who said to
him: 'In our own home we were fellow-countrymen²; but if you call
me a cowherd at home, why was it necessary that you should call me
so here in a foreign country? The rest of the village was well, but
they have thrown worms into your garden.' 20

Mōmin Khān got quite angry when the cowherd spoke, and he
was astonished. In his heart he thought: 'Forsooth, somebody must
be the lover of my betrothed. If she had no lover, would the cow-
herd then have spoken such a word, that worms have got into my
garden?' 25

Mōmin Khān mounted a horse and rode home. He made fourteen
pairs of nails. When he came to his own country, he bound his horse
at the door of his own house. He thought in his heart and said: 'I
will rise at night and see my betrothed and put my hand upon her
heart. If she is dallying with a lover, she will keep silent; but if not, 30
she will cry out.'

Four beds had been placed for Šātarēni on the upper floor. The
four beds were her brothers', and their sister's bed was in the middle.
Mōmin Khān went up to the house, went towards her bed and stretched

¹ *Basta k'akə*.

² Prs. *Yak qaum būdim* 'we were one tribe'.

k'āṭa širawān, h'aresā šira hāz n'aika, au Šātarēni puth'ūr waika:
'Sapara Xāna! Pal rāṣelē dāi.'¹

H'engēl Šātarēni m. Sə čūr n'e āik, waiwalə Mōmin Xān āik.
Sapar Xāna šams'ēr khan'ik, Mōmin Xān h'anka, dū šopotā k'aka.
5 Bādaz mēsē Mōmin Xāna m., m-ā: 'Hāi Xodāya!' Kaṭa lēna
čhand'ik. 'Emē Šātarēni m., m-ā: 'Hai dadā, āwāz Mōmin Xānas
āik, lōkan ša!' Sapar Xāna angar šāika, d'eka kə Mōmin Xān-a.
'Eggā Šātarēni wəraigā-kəšl.

Sār kə bey'ic, Mōmin Xānas āya x'abar bey'ic, ye'ic tēsē Šātarēni
10 w'āyawān, d'eka kə: 'Putriem čhand'ik-a.' H'eggā kapāl kuṭkə.
'Asā āwāz khan'ik m-ā: 'Lawoṇ-māri, Mōmin Xāna s'a kə?'²
Bādaz Šātarēni m., m-ā: 'Čūri yē āik, au s'azā jh'āičekə.'

out his hand towards her heart. Shātarēni cried out: 'Sapar Khān, a
thief has come.'

15 Thus Shātarēni spoke. But it was not a thief, it was her husband
Mōmin Khān. Sapar Khān drew his sword, struck at Mōmin Khān,
and cut him in two pieces. Then Mōmin Khān said: 'O God!', and
he fell under the bed. Shātarēni said: 'O father, it was Mōmin Khān's
voice, light a torch!' Sapar Khān lit a fire and saw that it was Mōmin
20 Khān. How Shātarēni began to cry!

When the morning came, Mōmin Khān's mother got the news and
came to Shātarēni's house. She saw that her son had fallen [dead].
How she beat her head! She raised her voice and said: 'You wanton
girl, what are you doing with Mōmin Khān?'³ Then Shātarēni spoke
25 and said: 'He came to steal,⁴ and he has received his punishment.'⁵

¹ Pashto sentence. Translated: Čūr yēitlik.

² Pashto sentence.

³ Prs. *M. X. čī mēkunt?*

⁴ Litt.: He was [here] for stealing.

⁵ This tale is a contamination of a Pashto story (cf. the Wanechi story of Khān
Mōmin, NTS, IV, p. 170) and an incompletely remembered fairy-tale.

XI. The Prince and the Three Powerful Sayings.

I b'adsā āik, trā ōya āic. Badsāe m-ke šaitana, m-ā: 'I putrāi
āya palāi bad'i kagā'¹ Badsā pūtr t'ānuk wāyai kh'anwakə. Tē
p'utresā i ṽulami āik, trā hazār rūpāi ōda hāic tēsē bādsāp'utras.

Bādsā-pūtr au ṽulame yēic yāi jaigā, d'eka kə awangān dhārā 5
i pax'ir niyik-a. Pax'ir čala kuča d'op-a, au kablar'ūi niyik-a, au
z'aker Xud'āya kagā. Bādsā-pūtr rawān dāi pāya čhand'ik, p'axerāi
m-ke: 'Māya palāi i āyāt ka.' Tē p'axerā m., m-ā: 'A kə āyāt
kar'am, i azār rūpāi gurāigām i phal āyāta wārāi.' Tē bādsā-pūtr
m.: 'Bai āik, i phal āyāt ka, au dāigām.'¹⁰

Tā tē p'axerā m., m-ā: 'Xud'ai kə ṽulam'asāi izz'at d'āyete, b'āet
āik tēsē ṽulam'asāi ṽulāmya ka.' Tā i azār rūpāi d'āičə. Pax'ir
w'ari āyāt n'e kagā-kəšl.

Tā mē bādsā-pūtrā m., m-ā: 'Dō phal āyāt war'i bai ōdāi d'a-
waigām.' Emē p'axerā m., m-ā: 'Māya har phal āyāt i azār rūpāi 15

XI.

There was a King who had three sons. A mischievous fellow² said
to the King: 'One of your sons is misbehaving himself³ with his mother.'
The King expelled his son from the house. That son of his had a slave,
and he had three thousand rupees, that prince. 20

The prince and his slave came to a certain place and saw a fakir
sitting on a desert hill.⁴ The fakir was enveloped⁵ in his own hair,
he was sitting facing Mecca and invoking God. The prince quickly fell
at his feet, and said to the fakir: 'Speak one sentence to me!' The fakir
answered, saying: 'If I speak to you, I shall take a thousand rupees 25
for a single utterance.' The prince said: 'It is well. Speak a single
sentence to me, and I will pay you.'

Then the fakir said: 'If God grants honour to your slave, it behoves
you to serve this servant of yours.' Then [the prince] gave him a
thousand rupees. The fakir did not speak another word. 30

Then the prince said: 'I want two more sayings from you.' The
fakir said: 'For every sayings of mine I take a thousand rupees.' The

¹ Phalg'd. — ² Litt.: a devil. — ³ Var.: is lying, sleeping.

⁴ Prs. *Koh i biyābān*. — ⁵ Litt.: immersed, drowned.

ā gurāigām. Bādsā-pūtra m.: 'Ī azār warī bə g'ura.' Tē ayāt warī larwāi dāikə, m-ā: 'Āe mangiām, kə waria yaib'at m'a kag'at. Dō ādama kə lēnə-šir than, āzəzā o wir, o γ'arz m'a gurāigatə.' Ī azār rūpa'i dāiē-o xar'al nēy'ik.

5 Tē p'axərə m. bādsā-pūtrai: 'Kui hairān bəki?' Bādsā-pūtra m.: 'Ā airān n'ə bəgām, i ayāt warī larwāi dāyētīm.' Tē p'axərə m.: 'Rūpa'i warī dārga'i?' Tē m.: 'Ī azār warī dārgām.'

Tā bādaz āe ayāt p'axərə larwāi dāike, m-ā: 'Mōtərə kuča kə ādam nēy'ik thāi, au ki mārāik kə: 'Yāi, barā-i Xudā, au šī', 10 āyeta. Bāet šik bādsā kə thāi, mōtərə kuča langēi, au barā-i Xudā au āyēt.'

Trā phal ayāt larwāi dāiē-o, 'ōdāya dōā' gurāikə, g'ik. Yeylē yāi šarawān, tē bādsā-pūtra m. γulāmāi: 'Paisā ku 'ōdam n'ē šī, šunī am. 'Āe anguṣ'akam gur'a, bāz'arə rūpa'i kara, au paisā 'ačha, 15 k'ōr 'āyama.'

Omə ayāt kə mārāikə, trā šāra bādsā n'ē āik. Ōūika maylūx

prince said: 'Take another thousand [rupees]. The fakir taught him another saying, and said: 'I tell you this: 'Don't slander another person. If two persons, a woman and a man, are [lying], one below and the 20 other above, don't mind it' The prince gave him a thousand rupees and sat down in silence.

The fakir said to the prince: 'Why did you get distressed?' The prince said: 'I am not getting distressed, but teach me another saying.' The fakir asked: 'Have you got any more money?' He answered: 'I 25 have another thousand rupees.'

Afterwards the fakir taught him another saying and said: 'If somebody is sitting in a motor-car, and says: "Come, in Gods name, here is bread" — then you must eat it. Even if it is a king, and he sits in² a motor-car, it behoves you to eat the bread.'

30 He taught him three sayings, and [the prince] took leave of him and went his way. They came to a town, and the prince said to his slave: 'I have no money about me, I am out of cash.³ Take this ring, sell it in the bazar, and bring the money that we may eat something.'

[At the time] when he spoke these words there was no king in that

¹ Rusvat. = ² Litt.: he descends into

³ Litt.: empty.

lāter-āiē, i bāz āik Maylūx mangāiē: 'Āe bāz har ki šira kə nēy'ik, 'asum ādam bādsā kar'amma.' Sə γulām kə trā šāra g'ik, sə bāz γulāmə šira nēy'ik. Trā ga'ida mayluxa širāya bāz gurāikə: 'Lāyax bādsā nēy'a.' Parakāi gir nēy'ik šira, γulām bādsā k'awak.

Sə bādsā-pūtrə hairān bəg'ik, h'arə kuča sandā bey'ik kə: 'Bādsā- 5 pūtr ākim, γulamām kagā'ik, au bad'am γarīb b'etəkīm, au anguṣ'ak n'āiē, har kuna jām muč'ik.' Bādsā-pūtr x'abar n'iy-a. Bādsā-pūtra harya kanđ'ik: 'Dāyə-wiyā rūpa'i anguṣ'ak hāiē.' Tē 'arə 'āem kanđ'ik: 'Anguṣ'akam mučəl'āiwačā.'

Yāi bāz'ara bādsā-pūtr nēy'ik hā'ik, trā čār duk'an nēy'ik hā'ik. 10 D'ekə kə sə γulāmə mōtərə kuča nēy'ik-a, au təl'ai dān'ā pək'uča han'ēi. Bādsā-pūtrə sə γulām pi'enwak, pāya čhand'ik, waria ādamana m., m-ā: 'Kōr 'arz dāri? Bādsā p'uruna čhankī.' Tē bādsā-pūtrə m., m-ā: 'Arz n'ə kōr d'aram, au bābā xizmətgarī hā'ik, au

city. All the people were assembled, and there was a falcon there. The 15 people said: 'On whose head this falcon perches, whoever he may be, that man we will make our King.' When the slave came to that town, the falcon perched on his head. Three times people took the falcon away from his head, [thinking:] He is not a worthy King. Again it perched on his head. And they made the slave King. 20

The prince became distressed and pondered in his heart: 'While I was a prince, he used to serve me. Now I have become poor, he has taken away the ring and has certainly fled somewhere.'¹ The prince did not know [about the slave's fate]. He said to himself:² 'It was a ring worth two hundred rupees.' And he said: 'He has run away 25 with³ my ring.'

The prince was sitting in⁴ a bazar, in a couple⁵ of shops. He saw the slave sitting in a motor-car and he had put golden epaulettes on his shoulder. The prince recognized the slave and fell at his feet. The other men [who were with the slave] said: 'What do you want, since 30 you have fallen down before the King?' The prince answered: 'I do not want anything. But my father was his servant, and I am his slave.'

¹ Prs. Har jāi raft.

² Prs. Da dil-iš gup paidā šut 'a word appeared in his heart'.

³ Prs. Girifta raft. — ⁴ Or: Had gone out to?

⁵ Litt.: two [or] three.

ā yulame am, au ləmana girgūkim, b'adam d'ečəkam.' Tā tē bādsā m.: 'Ya, m'ōtərə kuča n'el.' N'ēiē u giē.

Tē bādsā m., nōkarānāi, wazīrānāi, wākilānāi m-ā: 'O har'am-sārāi m'ana ma thāi.' Tēsē bādsā māsi gurāiwača. Sē m'āsia w'azira 5 palāi āsux āiē. O tē bādsās p'utrē i wār d'ēēē kē bādsās m'āsia ou wazīr phalāē-an yāi d'ūra. Tē paxer[ə] āyāt zāda čhantī, k'ōr n'ē mārāiēkē, šāl t'ānuk šira w'āyēča, tē šāl t'ānke gurāyēča.

Thā sē wazīr b'uffetī kē: 'Tēsē ādamas šāla šik.' Tā tē bādsā-māsāi m-ke kē: 'Bādsā ōda pa: Ō ādam k'ōr neng'ā kačəkāi, kē 10 p'altanam phalgāi au āe šāla gurāičama?' Sē mučik, tōm'at k'awača.

Sē m'āsia w'aiwale ōda gēč, tē w'aiwalāi m-ke, m-ā: 'Ō ādam māya mund'ām negāi, au šāla mučəlāiwačam, sē muč'ik.' Bādsā h'are dal'il h'ankē, kē: 'Ō āyāt rās šik,' kē bēpad'ar-a, tērā bāsā wāyai khana'ik, au āyē palāi phalgā'ik, au n'a-muselm'an-a. Om

15 I used to wander about with him, and now I have seen him [again].
Then the King said: 'Come, sit down in the motor-car.' They sat down and went away.

The King said to his servants, ministers and agents: 'The seraglio shall not be closed to him.'² The King took a wife. She was the 20 mistress of the vizier. And once the prince saw the King's wife and the vizier sleeping together in a certain house. He recalled the fakir's words and did not say anything, but threw his own shawl over them, and took the vizier's³ shawl for himself.

Then the vizier awoke [and saw] that it was that man's shawl. He 25 said to the queen: 'Go to the King [and ask him]: How have you guarded that man⁴, since he has been sleeping with me, and I have taken this shawl from him?' The vizier went to the King and complained of the prince.

And the queen went to her husband and said: 'That man was going 50 to violate me,⁵ but I took away his shawl, and he fled.' The King argued in his heart: 'It is a true saying that he is fatherless. There⁶ his father expelled him from his house, and he used to sleep with his

¹ First: rāsī. — ² Prs. *Urā haram-sarāi makūb na bāsa*.

³ Litt.: his. — ⁴ The prince.

⁵ Prs. *Dast andāxta būd* 'had laid his hand upon me'. — Litt.: Was going out to my will.

⁶ In his home.

bāet si kē yaryarā kar'am.' Sē w'azērāi m-ke: 'Āe ādam nāta, yaryarā k'agata.' Tē w'azērē m., m-ā: 'Nāmāi bad bēgā.'

Tē bādsās Čarikār gōni ašē jān jallad'an hāiē. K'ōr ādam ke bai hang'ā-kēšī, x'ad nēmist'a k'āwagāi, baka'ā kuča jhāiwagāi, h'asta 5 jhāigā'ik. Tē ādama kē bai trā nāiē, x'at kē bai trā n'āiē, ādam 5 margai hangāiē. Au ləməna warī ādam garāigāi kē: 'Pārēi, m'urda 'ačhata.'

X'ad d'āiē bādsā-p'utrāi, g'ik, āengəl w'axta sārāi ney'ik. G'ōra šira ney'ik āi, au yāi j'aiga yey'ik, au may'lūxē m. kē: 'Barā-i Xudā 'au āigai.' 10

Sē g'ōra šira lang'ik o tērī au āigā-kēšik. Ōmē bādsā wazīr ləməna khanwak: 'P'a, kē m'urda gurāitawai 'iya.' Au wazīr kē Čarikār g'ik, tē jallādana gura'ik, halāl k'awaka. O bādsā-putr barā-i Xudā au āike, g'ik Čarikār.

Trā Čarikār g'ik, murd'a āsta jhāike. Murd'a ārkē bādsā ōda- 15

mother, and he is no muslim. It behoves me to hang him.' He said to his vizier: 'Take this man and hang him.' The vizier said: 'You will get a bad reputation.'

The King had eight executioners [as far away] as in Charikar¹. Whichever man he was going to punish, he would write a letter, 20 put it into an envelope, and handed it over to him. When the man brought the letter there [to the executioners], they struck him dead. And after him the King used to send other men, telling them to go and fetch the corpse.

The King gave a letter to the prince, who went off, and after 25 a certain² time left the town. He was riding a horse, and he came to a place where people said to him: 'Eat bread, in the name of God!'

He dismounted from his horse, and began to eat bread there. [In the meantime] the King dispatched the vizier after him, telling him to 30 go and bring the corpse. When the vizier came to Charikar, the executioners seized him and butchered him. But the prince ate his bread in the name of God, and then went to Charikar.

He went to Charikar, and they handed over the corpse to him. He

¹ I.e. as far away as Charikar is from Kabul.

² Litt.: such.

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wānə. Bādsā dey'ik kə murdā waz'irəs šik. Bādsā hair'ān bəg'ik, m-ā: 'Mam tau gar'āyakamī,' bādsā-p'utrāi m-ke, 'au b'adam waz'ir h'anēke. Au k'or s'or bey'ik?'

XII. Laṭ and the Div.

5 I 'ādam ā'ik, Laṭ nāmi hā'ik. Hēz lām n'ē kagā'i. Māsia hā'ic. Māsia dōwasa wārāya šāb dāigā'ic. Baira xwār ā'ik.

Yāi uš'ara ōda g'ik. Tē kābel ādamāi m-ke, m-ā: 'Ji bāwyem, m'aina lām rūyem n'ē bəg'ā, k'erang kar'am?' Tē čel-dār'i m., m-ā: 'Du laṭū ānda gura, do ko'i m'urēa gura, i try'āngul gura, 10 k'ablərūi bau šira pa, au Xud'ai dāiwəti.'

Sə Laṭ wāya yey'ik, dō ko'i m'urēa gurā'ic o du laṭū ānda gurā'ic o tri'āngul gurā'ik o wāyai g'ik. Yāi jaigā yey'ik, šira digar bəg'ēč. Darawa¹ dōra yey'ik, i d'ew laṭwanā bey'ik.

brought it back to the King. The King saw that it was the vizier's 15 corpse. He was astonished and said: 'I sent you,' he said to the prince, 'and now they have killed the vizier. What mystery is this?'²

XII.

There was a man. Laṭ³ was his name. He never did any work. He had a wife. She used to curse [her lot] on his account every day. He 20 was very poor.

He went to a sage. He said to the wise man: 'My dear father, I am not capable of doing any work.⁴ What shall I do?' The old man answered: 'Take two walnuts, two grains of pepper and one dung-fork. Go towards Mecca, towards the West⁵, and God will give you [what 25 you want?].'

Laṭ came home, took two grains of pepper, two walnuts and a dung-fork, and went away. He came to a certain place, and afternoon came. He came to the bank of a river, and a Div appeared to him.⁶

¹ For *daryawa*?

² The tale was apparently unfinished. — ³ I.e.: Lie.

⁴ Litt.: My face is not [equal] to any work. — Prs. *Kār kada na mētānam*.

⁵ Or South? V, Voc. s, v, bau. — ⁶ Prs. *Pēš šut*.

Dēwa m.: 'H'ai bani'adam, tau k'erang Xud'ai pēš kak'?' Əm'ə Laṭa m.: 'Bar p'adarāi n'ālat, tāina k'āp'aras.' A s'ātə d'ewanas pōstakə kh'angām, dar kar'am šī.'

Se d'ew hair'ān bəg'ik. Dēwa Laṭāi m., m-ā: 'H'ai, bar p'adarāi n'ālat, tū bani'adam! Tāina gōni p'ānja bāi āigām.' Laṭ hair'ān 5 bəg'ik. Laṭa m.: 'Iy'a, z'ōra āemāēs kar'ama.'

Dōai n'andə dōra ney'ic. Laṭa m.: 'A bēi n'andi kučai čelak zām khan'am, ā bə w'arga khan'am, au tū bə kh'an.' Laṭa ānda mung'i. Dēwa čelak zām khankə, čelak zambas w'argə n'ē ney'i, 10 astaya ār'ei ney'ik.

Dēw hair'ān bəg'ik. Əm'ə Laṭa m., m-ā: 'A bai thūk tāya g'iləna wāmə, au tū thūk m'āya g'iləna wa!' Tē Laṭa m'urēa ko'i kh'ančə, tē d'ewas g'iləna wā'ic. G'iləna judgā-kəš'ik. Dēwa Laṭa g'iləna wā'ikə, hēz kār n'ē k'akə, g'iləna n'ē jut'i. Tā bādaz əm'ə Laṭa m., m-ā: 'Astāi ačha, ā zēr kar'amə.' Maina āz gura, tū z'ēr k'ara.' 15

The Div said: 'Hey, man! How has God brought you here?' Laṭ answered: 'Your father be damned, you pagan! I can flay the skins of seven divs, it is all in the days work to me.'¹

The Div got terrified. He said to Laṭ: 'You father be damned, you man! I can eat five like you.' Laṭ got terrified. He said: 'Come let 20 us try our strength.'²

They both sat down near the river. Laṭ said: 'I will take a white stone out of the river and squeeze water out of it. You must do so too!' Laṭ flung a nut into the river and squeezed it.³ The nut broke. The Div squeezed a white stone, but no water came out of it, and 25 his hand bled.

The Div was astonished. Laṭ said to him: 'I will spit into your mouth⁴, and you must spit into my mouth.' Then Laṭ took out the grains of pepper and threw them into the Div's mouth. His mouth began to burn. The Div spat into Laṭ's mouth, but it had no effect, 30 his mouth did not burn. Afterwards Laṭ said: 'Give me your hand and let me squeeze it. Then take my hand and squeeze it.'

¹ Litt.: it is in my work, Prs. *dar kār-i mās*.

² Prs. *Zēr āzmānd'ā kunām*.

³ Prs. *Pēč'ak kat*.

⁴ Prs. *Dām-i tū mēpartam*.

Tē d'ew-az gurāikē, zēr kākē, d'ew-ās lāwata beyīk. Dēw-āsta triangul jhāikē. Tē d'ewa xōt karīk, h'ēē kōr n'ē beyī. Tā mē L'atā m.: 'Ā pōstak'āi khangām.' Tē d'ewa m.: 'Pōstakam kīye khana? Šā, i dēg zar d'āyēmī.'

- 5 N'aike, i dēg zar d'āike. Se dēg zar wāya ārk. L'at nōkarana xāwan bagī.

XIII. The Queen and the Vizier's Wife.

I bādšā āik, i wazərə āik. Tē bādšā māsi tē wazərəsā māsi d'ōai jādug'ar āiē. Ēndostān g'ōni āšux āiē. D'igar kē bai g'āiē, 10 sāma parak'āi jaigaw'ānē yag'āiē.

Bādšā k'atā phalīk āik wyāl. Māsia kh'ōya phalēē āiē. Raw'ak ēaltēē. Bādšā bēd'ar hāik, 'ōraē n'ē āik. Rawak'āi gōr'ū pušak y'eitēē. Sē pušak wazərə māsi āiē. H'āiē azēz'ā, au j'ān t'ān'ūk pušak bē kag'āiē, au parandā bē kag'āiē.

- 15 He seized the Div's hand and squeezed it. It became sore. Then he put the dung-fork into the Div's hands. The Div squeezed it, but nothing happened. Then L'at said: 'I am going to flay you.' The Div said: 'Why must you flay me? Go away, and I will give you a bucketful of gold.'

- 20 He brought it and gave it to him. L'at brought the bucketful of gold home. He became the master of servants.'

XIII.

There was a King, and there was a vizier. The King's wife and the vizier's wife were both sorceresses. They were mistresses [of lovers living as far away] as in Hindostān. They went away in the afternoon, 25 and in the evening they used to come home again.

The King was lying on his bed at night. His wife was lying behind him¹. The window opened. The King was awake, and not asleep. A cat came in through the window. That cat was the vizier's wife. She was a woman, but she used to change herself into a cat or a bird.

¹ I. e. a rich man.

² Pers. *Pust-iš*.

O bādšā māsi bē tēsē wazərə māsi g'ōni āiē. 'Āyātē d'ōenas i āik. Tē pušak'ā m. bādšā māsiē, m-a: 'Šā, kē Ēndostān s'āil si. Bādšā k'āi jaig'ā-kēsi. Tē bādšā māsi m.: 'Nawad'ā si.' Tē pušak'ā m.: 'Gaḏw'ō, kē n'amazay'aidi yag'āma parak'āi.'

Bādaz tē bādšā māsi k'ālā manj'āiē, lang'ēē kaḏ'āi. Sē bādšā ar'ē 5 kuča bēd'ar āik. Har'ē saud'ā h'anke, m-ā: 'Ā bāi par'am l'amana, 'omē kura s'āiē?'

Bādšā d'ōenas l'amana yeyīk. T'omē d'ōai yāi kōr'ā ḏak'āiē. 'Omē bādšā ar'ē khaḏ'ik: 'Ā bē l'amana ḏakam.' Bādšā kōr'ā har'ē palāi gurāike. Se kōr'ā āwa'i s'āḏ g'āik. Bādšā hair'ān bēg'k. 10

Bādšā Ēndostān m'ulka kōr'ā lang'ik. Kōr'āe gōr'ū d'ō pušak l'ang'āiē ok'ar s'ir'a. Sē bādšā pušaka l'amba' dāi yeyīk. Yā sār'āya d'ōai pušak at'āiē. Sē bādšā l'amana adg'ik.

T'ra sār'āya s'āil āiē. S'āil k'āferas āik. Sē bādšā māsi bādšā k'āp'era palāi āšux h'āiē, au wazərəsā māsi wazərəsā palāi āšux 15 h'āiē. Tē d'ūye pušaka j'ān tan'ūk āzēz'ā k'awak. O bādšā hair'ān bēg'ik. D'ūya āzēz'ā palt'ana k'arēbad'i k'ake.

The King's wife was like the vizier's wife. Both spoke the same language. The cat said to the King's wife: 'Come², there is a festival in Hindostān!' The King began to listen. The King's wife answered: 20 'It is [too] late.' But the cat said: 'Let us go, that we may come back in time for the morning prayer.'²

Then the King's wife put on her clothes, and stepped out of the bed. The King was awake in his heart. He thought in his heart: 'I will follow them. Where have they gone?' 25

The King followed the two [women]. They climbed into a tree. The King thought in his heart: 'I will also climb after them.' The King clasped the tree to his heart. The tree flew off through the air, and the King got startled.

The King descended from the tree in the realm of Hindostān. And 30 two cats also came out from the tree and down. The King followed the cats. The two cats went into a palace, and the King entered it after them.

There was a festival in the palace. It was a pagan festival. The King's wife was the mistress of the pagan King, and the viziers's wife was the mistress of his vizier. Both cats changed into women again, and the King 35 was astonished. The two women committed adultery with [their lovers].

¹ L'amana. — ² Pers. *Waxt-i namāz*.

Sār beg'ēč. T'omə āzəzā kan'a ney'īč, o l'amana bād'sā bə n'ēgik. T'omə d'ōai p'ušak b'ēy'īč, kōr'a d'āyēg'īč. 'Asəm bād'sā gaṇḍ'i aš'ai-wača, sə gaṇḍ'i šār-gəč.

Bād'sā lang'ik, deka kə: 'Tānke wāya ām. 'Ilaun māsi šira xār 5 beg'ik, kə ō jādug'ara k'al karāmə?' Čāe wax kə bey'i, m'āsēsā čāe ārik. Tē bād'sā tāmānč'āe ās pul'āike: 'Āem tāmānč'ā gur'ōmmə, au m'āsim han'amme.' Tē m'āsēsā d'ēik kə tamānč'ā gur'āigā. Tē m'āsēsā: 'Čō,' āen k'ake. Sə bād'sā xur'uz beg'ik, d'ānā toḡ'ā-keš'i.

XIV. The Ill-fated Daughter.

10 I ādam āik, i māsi āič, i wiya h'āič. Warī aul'ēdə nī āic. Tē wīya šira m'āsēsās o bāsās h'āre bul'au-gāi. Māsia o baw taur'ētana ōda gič. Bāsa au āsa m. tē taur'ētāi, m-ā: 'Čəm wīyasān tū bai ph'ul wā, nesepə bhāi šī ga balā šī?' Tēsə saur'ēta m., m-ā: 'Wīyasau s'āta s'āla m'urda nes'epə āsta.'

15 Dawn came, and the women went out. The King also went out after them. They turned into two cats, and climbed into the tree. The King seized the stem, and off it went.

The King climbed down and saw that he was back home. He got so angry with his wife that [he thought:] 'What shall I do with that 20 sorceress?' When tea-time came, his wife brought him tea. The King stretched out¹ his hand for his revolver, [thinking:] 'I will take this revolver and kill my wife.' But his wife saw him take the revolver. She spat at him: 'Cho!' The King turned into a cock and began to pick grain.

XIV.

25 There was a man, his wife, and his daughter. They had no other offspring. The mother's¹ and the father's hearts burned with love of that daughter. The wife and the husband² went to the sooth-sayers. The father and the mother said to the sooth-sayer: 'Take an augury regarding our daughter. Is her fate good or bad?' The sooth-sayer 30 answered: 'The fate of your daughter is a seven years' corpse.'

¹ Prs. *Darūz kat.* — ² Litt.: Wife's. — ³ Litt.: Father.

H'engol kə m-ke taur'ēta, āya o b'aw werāigā-keš'īč. Watan bə p'ek'enke au w'ai bə p'ek'enka. Baw o āya trāyāi gič wariā watan.

Yāi j'aiḡā yey'īč, awangan dh'āra, d'ekke kə i xalā šī, trāyāi tana beg'īč. Tr'ā xalā d'ekke, d'ūro čalik hāi, i kuzā āwari šī. 5 Tē bāsā m., m-ā: 'Āto k'uzā kuča w'arg šī.' Au bādaz tē wīyesā m.: 'Param, bābā, hēm k'uzā ač'h'amme.'

Sə wīya y'ēič tr'i xalā kuča, sə k'uzā n'āike¹. Āsā warg pēy'i, bāsā-u pēy'ik, tānke jānšekaṭi w'arg pēy'i. Tā tē bāsā m., m-ā: 'Naya k'uzā, j'aiḡā āwara.' Tē wīyesā kuzā ārke, tr'ā xalā kuča 10 āwariāike, egga darwāza dāin beg'īč tānke mundā. Tē xalāās dēwāle čəmərəi au darwāza bə čəmərəi bey'īč.

Tā tē āyā u baw yey'īč, wīya lau d'āike. Wīyasā m., mā: 'Kē lau dūiga i?' Tē āsā au bāsā m., mā: 'Kōr m'ōzēsā larwan'āi bey'ik?' Tē wīyesā m.: 'Wāya w'ari kōr-u n'e šī, au s'āta s'āla m'urda wāya 15 j'aiy'ik-a k'aṭa šira.'

When the sooth-sayer had spoken thus, the mother and the father began to cry. They sold both their land and their house, and the three of them, father, mother and daughter, went to another country.

They came to a certain place, and on a desolate mountain they saw 20 that there was a castle. The three of them got thirsty. They saw the castle there; the door was open, and a pitcher was hanging there. The father said: 'There is water in that pitcher.' And afterwards the daughter said: 'I will go, father, and bring that pitcher.'

The daughter went into the castle there and took away the pitcher. 25 Her mother drank water, and her father drank, and the girl herself drank water. Then her father said: 'Take the pitcher and hang it in its place.' The daughter took the pitcher [back], and hung it up there in the castle. Look, how the door shut by itself. The castle had iron walls and also an iron door. 30

Then the mother and the father came and called their daughter. She asked: 'Why do you call me?' Her parents said: 'What secret has revealed itself to you?' The daughter answered: 'There is nothing else in the house² but a seven years' corpse that is lying inside 35 on a bed.'

¹ Circumflex tone. — ² Prs. *Da xāna dīga čizi nēst.*

Bādz āya au bāw xalā khōe werāig'ā-kašič. B'airak xwāri k'akə, au b'airak arz Xudāye k'akə. B'airak zāri k'akə əstəpānjūka. Magar b(h)airak h'ājat k'ābul n'e beyī. Āšta dū xwāri k'akə, dar-wāza n'e čalīč. Āya au bāw g'īč.

5 Tē āzəzā — k'atə še' m'urda jhāy'ik āik — i ph'akka gurāike, k'apalasa ōda n'ēgəč, ph'akka hang'ā-kašič. Mās d'ōra n'ekai n'o ōrgā-kašič.

Sāta sāl xwāri k'akə, ph'akka h'ankə. Tē-tenāi nam'āz-i pēs'in raw'ak čaləč. Tā raw'aka lōliak'i attaw'ai ye'īč. Tē āzəzā m-ke, m-ā: 10 'Tū ba'stečī? I d'am ph'altēi,' lōliak'i m., 'o ph'akka ānamə.'² Tē lōliak'i ph'akka gura'ik h'astaya. Tē sāta sāl kē xwāria k'arakə, sə ph'algəč. Tē lōliak'i ph'akka han'ik. D'igar sə m'urda d'ama čhand'ik, m'urda urr ney'ik k'atə šira. Āenge k'at kh'ankə. Tē lōliak'i bajjai lay'at — sə āzəzā sāta sāl kē xwāria k'arakə — āsəm bajjai lay'at 15 h'anča, m-ā: 'Urri-ne, sāra dāi čhandəč āi.'

Then her mother and father began to weep behind the castle (wall).³ They toiled very much and implored God fervently. The wife and husband complained bitterly. But their great need was not helped. They toiled for eight days, but the gate did not open. Then the father 20 and the mother went away.

The woman — the corpse was lying on the bed — seized a fan, sat down at its head, and began to fan it. She did not let the flies settle down on its face.

She toiled for seven years, fanning it. Then once in the afternoon 25 the window opened, and a harlot entered through it. She said: 'Are you tired?'⁴ 'Lie down and sleep for a moment,' said the harlot, 'I will fan it.' The harlot seized the fan in her hand, and she who had toiled for seven years, fell asleep. The harlot fanned it. In the afternoon the corpse got its breath back.⁵ It sat up on the bed, and stretched 30 itself on the bed, thus.⁶ The harlot gave her — the woman who had toiled for seven years — a good kick, she gave her a good kick and said: 'Rise, you have been asleep since the morning.'

¹ Šira. — ² Ā han'amə.

³ Prs. Pušt i dewāl. — ⁴ Prs. Mānda šudi?

⁵ Litt.: Fell into its breath. — ⁶ Indicated by a gesture.

I čh'a, sāta dū ney'ik, d'ōena n'ekā t'ənk. D'ōai māsekul'ā k'owač. Tē waiwal'asa m., m-ā: 'Bāzara šatēkim, au k'ōr w'arāyo ačham?' Tē lōliak'i m.: 'M'aina i gōr'ā ačhe, au dāra'i manjan'ā ačhe, au m'malsān čāder war'am ačh.' Sāta sāl kē xwāria k'arakə, wai-wal'asa tēsē āzəzāi m-ke, m-ā: 'Tāya k'ōr ačham?' Tē m.: 'M'aina 5 guđi-u-guđial'ā ačhe.'

Sə waiw'ala yey'ik bāzara. Dō gōr'ā gurāiče au tē lōliak'ei āla ālā manjan'ā gurāič, au guđi-u-guđial'ā lēmba girg'ā-kaš'ik. Šāra guđi-u-guđial'ā paid'ā n'e bey'īč.

Tēsē ādamāi us'ār ādama m., m-ā: 'Guđi-u-guđial'ā k'al kaga'i?' 10 Tē m.: 'M'aina dō māsekul'ām ān. Yāina mārāikim ke: M'anjanā w'am ačhe, au w'arāi gōr'ām ačhe. Au tē wari'a māsesām mārāi-kim, m-ā: Māya dō guđi-u-guđial'ā ačhe.' Tē m., m-ā: 'Guđi-u-guđial'ā māya šik, au ā d'āiwamī. Xūnb'aram bəg'ā. Guđi-u-guđial'ā dāyami, n'āya wāya. Au sə māšai pai guđi-u-guđial'ā kə d'āičai, sə 15

Six or seven days passed, then he married both,¹ and made both of them his wives. Then the husband said: 'I am going to the bazar, shall I bring anything for you?' The harlot answered: 'Bring me a horse, and nice, green² clothes, and a velvet shawl.' The husband said to his [other] wife, who had toiled for seven years: 'What shall I 20 bring you?' She answered: 'Bring me a pair of wooden dolls.'³

The husband came to the bazar. He bought two horses, and for the harlot some very fine clothes, and he went round searching for a pair of dolls. But no dolls were to be found in the town.

Then a wise man asked him: 'What are you going to do with a pair of 25 dolls?' He answered: 'I have two wives. One of them told me to bring her clothes and a good horse, and my other wife asked me to bring her two wooden dolls.' The [wise man] said: 'I have the dolls, and I will give them to you, but I shall be guilty of [shedding] blood. I shall give you the dolls and you must take them home. And the wife to whom 30 you have given the dolls, will go out to the foot-hills,⁴ and will talk

¹ The princess and the harlot.

² Dārāi was transl. xūb sauz 'nice and green (cloth?)'.

³ Guđi-u-guđial'ā 'wooden dolls representing a pair of lovers, which the small girls make and play with'.

⁴ Prs. Ba'al i kōh mēra 'she will go to a nook in the hills'.

bayala pagā, guḍi-u-guḍialā palāi ayāt kagā, kōr kə γ'am mukhā wātāi. Au sə paltana ayāt kagā, guḍi-u-guḍialā palāi. Ōūika ayāt kə kəkə, warī kə ayāt nē dhari, ās t'ānuk āengāl kagā, au h'ar t'ānuk hangā, h'arə čag begā, au māina xūn'āram begā. Au tū 5 pai khōya žantē kaeltawai, ās kə pai hawāi kačə, d'oi āstə pai t'arka pai āsa. Guḍi-u-guḍialā d'āiwač, āem ayāt mārāike.

Sə ādam yey'ik, dō g'ōra bə gurāičə, m'āsīe manjanwār gurāičə, yey'ik wāyawānə. Wāya kə yey'ik, lōliakē manjanwār dāič, au tē āzəzai guḍi-u-guḍialā dāič.

- 10 S'ar kə bēič, sə āzəza guḍi-u-guḍialā gurāitawai kanā neič. Sə waiwale bə kanā ləmana g'ik. Sə āzəzā yāi bayala d'akəč, guḍi-u-guḍialā āsta gurāiwačə, m-ā: 'Ē guḍi-u-guḍialā, sāta sāl murdās phakka h'ankām, au d'ama šira ārkam. Ī rawak čaləč pēs'i, au lōliaki āttawai yeič, au māya lōliaki mārāičim: Tō ī sāt ōrəč kə,¹ 15 ā phakka h'anam.' — Sə waiwale kan jaigā. — 'Tā sə murdā d'ama šira ārkam. Tē lōliaki āstayem phakka gurāike, dō sāt

to the dolls about all the pain that befalls her. When she has said all there is to say about it and she has nothing more to say, then she will stretch out her arm thus², and beat her own heart. Then her 20 heart will break³, and I shall be guilty of blood. But you must hide behind her, and as soon as she stretches her arms upwards, you must seize both her arms firmly. He gave him the dolls, and spoke these words.

The man went⁴, bought two horses and dresses for his wife, and came home. When he came home, he gave the harlot the clothes, and 25 his [other] wife the pair of dolls.

Next morning she took the dolls and went out. Her husband followed her out. She mounted towards a nook in the hills, took the dolls in her hands and said: 'O he-doll and she-doll, I fanned the corpse for seven years and brought it back to life. A window opened in the after- 30 noon, and a harlot entered and said to me: Lie down for a while, I will fan him.' — Her husband is listening. — 'Then I brought the corpse back to life, but the harlot seized the fan from my hand, fanned

¹ Ōrəč kə.

² Indicated by a gesture.

³ Prs. Šikāf mēša.

⁴ Litt.: Came.

phakka h'ankə, murdā urr ney'ik. Tā tē lōliaki mam bajāi layat hančim. Au myā guḍi-u-guḍialā kan jhai!

Egga h'arə dam bey'ik, wəraigā-kəšič səm āzəzā. Ās t'ānuk āen kačə, pačatāi guru waiwalāsa ašaiwač. Waiwalasa m.: 'H'ai nād ān āzəzā! M'aina nūr-e čismēm āi.' M'āšua kakə, dūyə tulaka m'āšua 5 kakə, ārčā wāyawānə. Sə lōliakis talaxā w'āike, gurāičə, wāyai kh'anwačə. Ōstrəpānj'ūk guzarān kagā-kəšič.

XIV, a. Grammophone Record of the Preceding Tale.

Ī ādam hā'ik, ī wāya hā'ič, ī m'āsī hā'ič. Tē m'āsēsā [o] b'āsa mārā'ik, tē waiwalasā mārā'ik, mangā: 'S'a, para[ma], hamā¹ 10 tauretānə ōda gaḍuō, tauretānə ōda gaḍuō, au māwe ph'al wāma, ke wīyesam nesepə k'ōr šī. Tā bādaz tuma d'ōwai gič, tumə d'oi māšīa o waiwala tauret'a ōda gič. Tēsē tauretai mārāike, mangā: 'Ī wīyan-ā, tu bai ph'al wā, nesepə k'ōr šī?' 'Ar čē ph'al way'i, ph'al way'ik, tā bādaz tē mārāi, mangā: 'Nəsəpə ā wīyesau sūta 15 sālā murdā šik.'

him for two hours and the corpse sat up. Then the harlot gave me a good kick. And listen to me, you dolls!

Suddenly (?) her heart broke (?)², and the woman began to weep. She stretched out her hands thus, and her husband clasped them from 20 behind. He said: 'O foolish woman! You are the light of my eyes.' He kissed her, he kissed both her cheeks, and brought her home. He divorced the harlot, and took and expelled her from his house. And wife and husband began to live together.

XIV a.

There was a man, his daughter and his wife. His wife — the father 25 said, the husband said: 'Come, let us go, let us go to the soothsayers (bis), and let us take an augury, what will be our daughter's fate. Then they both went, the wife and the husband both went to a sooth-sayer. They said to him: 'We have a daughter, take an augury, how her fate is going to be.' ... He took an augury (bis), and afterwards 30 he said: 'Your daughter's fate is a seven years' corpse.'

¹ Or: parahamā? — ² Litt.: Her heart became breath(ing), inflamed?

Dowāi werāig-ā-keš'īē, w'ai werāig'ā, w'ai ādam werāig'ā, werāig'ā, yey'īē w'āyāwānē. W'āya yey'īē, w'āyē ku rekenk'ē, wat'an ku rekenk'ē, ēūika rekenke. *Muž* (?) ləmbawāiča ~ ~.

~ lāi āwangan d'āra yey'īē, trāe trāe yey'īē, āwangan d'āra yey'īē, 5 kē tan'ā beg'īē, tan'ā beg'īē. I qalā yey'īē. Qalā pairi kakē kē d'urē čalik šik, i k'ūza āwari šī. Tē bāsa mārā'ik, mang'ā: 'W'āya māšerba kuča w'ar'g šī.' Tē w'iyesā mārā'i, mā: 'B'āwā, ā par'am ač'homme. Bādaz sē kūz'ā 'ārke. Sē kūz'ā ke 'ārke, w'ārg b'āsā-o pey'ik, āsā-o pey'ik, t'ānke-o pukē j'ānsəka'ī. Tē b'āsā mārā'i, mang'ā: 10 'W'iyām, pārakāi n'āya kūz'ā biš'i (?) jaigā āwari. B'āi, āwariāike, kūz'ā tri jaig'ā, pārakāi d'urē j'ān'atmiki (?) dā'in bey'īē, t'ānkē mund'ā. Dēwalā čumurāi bey'īē, d'urē čumurāi bey'īē.

Tā b'āw o āyā hairān beg'īē, yey'īē ~ ~ xalā ōdawānē. L'au d'āike, mang'ā: 'W'iyām ~ ~ k'elauən karam, k'elauən karam?' Ō 15 w'iyā mang'ā: 'Kōr m'ōzesā larwan'āi beg'ā (?)'. mā: 'Kōr ~ ~ m'ōzesā larwan'āi bey'ik?' Tā bādaz ~ ~ mārā'i: 'Taurētē omē āy'āt sa'ī šī, s'ātē s'alā murdā w'āya j'hey'ik-a, kaša šira.'

They both began to cry, alas he is crying, alas the man is crying. They came home. They came home and sold the house and their land 20 and everything. . . . they took with them.

They came to a desolate mountain, the three of them came there, to a desolate mountain, where they got thirsty (bis). They came to a castle. They looked (?) at the castle [and saw] that the door was open, and that a pitcher was hanging there. The father said: 'Daughter, 25 there is water in the pitcher (?)'. She answered: 'Father, I will go and fetch it.' Then she fetched the pitcher. When she had fetched it, her father drank, and her mother drank, and the girl herself drank. Her father said: 'My daughter, take the pitcher away again and hang it in its place.' Well, she hung the pitcher in that place, and 30 again the door shut by itself. The wall was of iron and the door was of iron.

Then her father and mother got appalled and came . . . to the castle. They called out and said: 'My daughter . . . what shall I do? (bis)'. . . . They said to the daughter (?): 'What secret has revealed itself to 35 you?' (bis). Then she answered: 'That word of the soothsayer's is true, a seven years' corpse is lying on a bed in the house.'

~ ~ *khōiwane* āike, mārāike. 'Āya o b'āo ka'īē. 'Āšte dū xwāri k'akē, z'āri Xud'āye kakē, Xud'āye kakē, kē: 'Omē dūr bai čalāi!' D'ūr n'e čalik, band šik. Tā bādaz ~ *gīē* (?)

Wiyakulā xwāri k'akē o k'akē o k'akē Tē āzazā ph'akka gura'ik, tē murd'ā phakk'ā hanga'ī, ph'akka h'anke o h'anke 5 o h'anke o s'ātē s'al ph'akka h'anke, s'ātē s'al xwāri k'akē.

I pēs'in rawak čal'eē, rawakē čal'eē, lōliak'ī 'atte yey'īē, murdā d'ama ki yē'īē, d'ama ki yē'īē, lōliak'ī ke 'atte yey'īē ~ ~ mārā'ik, lōliak'ī mārā'ik: 'Ph'akka māye d'āyā.'

I sāt ph'al, i sāt ph'al'āiē, i sāt ph'akka h'anke, ph'akka 10 h'anke, tē ph'akka d'amē čhand'ik. D'amē kē čhand'ik, tā bādaz tē bajj'āi la'at sēm āzazā h'anwač, s'ātē s'al kē xwāria kawak'. B'āi, s'ātē s'al ke xwāria kawak', tē āzazā bajj'āi la'at h'ančā. Bajj'āi la'at h'ančā, ke h'ančā, mā: 'Bar p'adarāi n'alat, urri! ~ ~ ā tuma (?) xarāb d'āitawai (?), ā b'ādam 15 nek'ā keš'i, ku m'āsi gur'āiwam, 'omē m'āsiē kawən (?).'

. . . . behind [the castle] . . . said. Her mother and father shouted (?). For eight days they toiled; they implored God (bis): 'May the door open.' But the door did not open, it was closed. Then . . . they 20 went.

The girl toiled, and toiled, and toiled. . . . She seized a fan and fanned the corpse. She fanned, and fanned, and fanned. For seven years she fanned it, for seven years she toiled.

One afternoon the window opened, and a harlot entered, when the corpse was returning to life* (bis). When the harlot entered, she said: 25 'Give me the fan.'

For one hour she lay down (bis), for one hour [the harlot] fanned [the corpse] . . . its breath came back. When its breath came back, then [the harlot] gave her a good kick, she struck the woman who had toiled for seven years. Well, she gave the woman who had toiled for 30 seven years a good kick. She gave her a good kick and said: 'Your father be cursed! Rise!

. . . . he married (?) I shall marry

* Or *karak*?

* The translation of *murd'ā d'ama ki yē'īē* 'when breath came [back] to the corpse' is tentative.

Du trū dū ney'ik, mangā: 'Hāi, hāi, ki ā bāzara šātekim, k'ōr ačham? Bāzara šātekim, ā wārāyo k'ōr ačham?' Tē lōliakī mārā'ik: 'Pakār māya manjanā ačhī, gōra ače wārāy'am.' Tā bādaz lōliakī, lōwarakī-am (?) mārā'i: 'M'aina i guḍī o guḍialā ače! 5 Bāi, m'aina guḍī o guḍialā ače!'

Tā bādaz guḍī o guḍialā lēmba, trā bāzara kē yey'ik, g'rī, g'rī landaw'ače (?)

Tē ušāra ādama mārā'ik: 'Guḍī o guḍialā kāl kagaī?' Mangā: 'Dō m'āsekulām āi[č], y'āina mārā'ik: M'aina gōrā o pakār 'ālā 10 manjanā ače. Y'āi yāi m'āsesā mārā'ik: 'Māya tu guḍī o guḍialā ače, tu guḍī o guḍialā ače.'

Tē ušāra ādama mārā'ik: 'Guḍī o guḍialā māina ōda šik, ā bai d'āiwamī. X'ūnbār-am bōgā, x'ūnbār-am bōgā.' Mangā: 'Dāya, x'ūn 'keran wārāi bōgā kē māye ~ keran kē dāyeti[m]? 15 kalā o gōrā kē mangā: Sō kē niya āzezā māya guḍī o guḍialā nē arke. As jhāiwakī bādaz mangā pai khōyai žāntiē ašāwači. Guḍī o guḍialā guḍī o guḍī o guḍialā baṭal j'ansakati kē kanā pagā, kanā kē pai šik baṭala ḍakič, baṭala kē pai ḍakič hānat o hānat

20 Two or three days passed. He said: 'Hai, hai, I am going to the bazar, what shall I bring back? I am going to the bazar, what shall I bring for you?' The harlot said: 'Bring me fine clothes, and bring me a horse. Then the harlot [the wife?] said: 'Bring me a pair of dolls. Well, bring me a pair of dolls.'

25 When he went there, to the bazar, for the dolls, he walked about and about

The wise man said: 'What are you going to do with the dolls?' He answered: 'I had two wives. One of them said: Bring me a horse and fine and beautiful clothes. One wife said: Bring me a pair of dolls.'

30 The wise man said: 'I have a pair of dolls, and I will give them to you. But I shall be guilty of [shedding] blood (bis).' He answered: 'Give them to me, how will you become guilty of [shedding] blood if you give clothes and a horse says woman, to me dolls brought not ... She has stretched out her hand then she says behind her, seized, the pair of dolls ... the pair of dolls ... to the foot-hills the girl goes out. When she goes out

o hānat o, k'ōr kē γ'am mukhāa waṭṭī — mukhāa — ō kē γ'am mukhāa waṭṭī Tētenāi pai te pai hās pai haw'āi ka ..., tarke pai hanča, tā hare kē čāg bōgā, hare kē čāg bōgā, o dubār'a

Žāntē yey'ik wāyawāna. Guḍī o guḍialā gurāiče, yey'ik wāya- 5 wāna, yey'ik, wāya yey'ik tē lōliakī gōrā guḍī o guḍialā d'āiče-o.

Sahār kē bey'ik, guḍī o guḍialā gurāiče o khanā yey'iče, kē āzezā sāta sāl xwāri karak. Trā gič gurāiče, baṭala ḍakič, sō waiwala pačkana gik. Sō wāyowala baṭala 10 jaigā. guḍī o guḍialā myā kan jhāi āyāt karam.' Mangā: 'Sāta sāl murdās phakka h'ankām o xwāria kakām. Tētenāi raw'ak čalič, i lōliakī yēič, lōliakī ki yēič, tētenāi mangā: Phakka-e māya dāyā, murdā kē phakka ā A dam d'am phalečam, i dam phalečam. Tā murdā urr ney'ik. Urretē sē āik. Murdā 15 kē urr ney'ik, tētenāi se lōliakī yēič, baṭai laṭat tarke, šerakām h'anke, šerak h'anke, laṭat h'anke. Mangā: Bar padarāi nālat, urri, bar padarāi Sāara dāi čh'andeč āi.'

she ascends to the foot-hills ... beat and beat. Whatever pain befalls her (bis) ... Then she raises her hands ... firmly ... then her heart will break. When her heart breaks,

He came ... home. He took the pair of dolls and came home. He came home. The harlot the horse he gave the pair of dolls.

Next morning she took the pair of dolls, she, the woman who 25 had toiled for seven years. She went there ... took them and ascended to the foot-hills. Her husband went behind (?) her. Her husband ... pair of dolls, you shall listen ... I will speak.' She said: 'I fanned the seven years' corpse and toiled. Then the window opened and a harlot entered. When the harlot entered, she said: Give me your fan, 30 that I may fan (?) the corpse. I went to sleep for a moment. Then the corpse rose ... when the corpse rose, then the harlot came, gave me a good kick and struck my head (?), she kicked me. She said: May your father be cursed! rise, may your father be cursed! You have been asleep since morning.'

Like, mārāike, ſigā, h'are čag, h'are ke čag bey'ik, werāigī . . .
 astā ~ hawa kečeke te name (?). Tētenāi waiwalasā pačetāi gurū
 āšāiwač, mangā: 'Hāi, nādān, bar padarāi nālat. Tu bai hāi . . .
 D'owai beylē estrepānjūk, tē lōliak'ie mārāike: 'Tū
 5 pānje gurāigāi, tu gōrā, mangā, tu gōrā guzērān kačeki.' Gurāiča,
 talāx kačā. D'oi yēyīč, guzērān kagā-kešič, guzērān kagā-kešič.

XV. Yaka Khān and the Merchant.

I ādam āi, Yaka Xān nāmi āi. I kh'ara āi. Drāna rek'engai,
 d'oesū guzērān tānu kagāi.
 10 Yāi d'ōasa g'ik drān'ai, kh'ar bē n'aičā, i drāna bēā opurāike,
 lēna du lāl wēnč. Dō bādsāi ōx'ūb dārga'ič d'oi lāl, kāmyāb sāi āi.
 Tē Yake Xānas sāthā i saudāgar āik, pagāik Həndostān g'ōni
 saudā kagāik, b'airak saudāgar āik. Sə Yake Xān yey'ik, d'oi
 lāl gurāitawai sāthā yey'ik, g'ik tēsē saudāgara ōda. Saudāgarāi
 15 mārāike, m-ā: 'Ā tāina sauxāt d'āyemī, Xurəstānāi bādsāi d'āya pal.'

. . . She spoke . . . her heart broke (bis), she is crying. . . . she
 raised her hand. . . . Then her husband seized her from behind and
 said: 'O fool, may your father be cursed. You are The two
 became wife and husband; she said to the harlot: 'You have taken
 20 [my] husband (?) you were living He took and divorced
 her. Those two came, and began to live together (bis).

XV.

There was a man whose name was Yaka Khān. He had a donkey.
 He used to sell mountain-grass, and (thus) made his daily livelihood.
 25 One day he went to fetch grass and took his ass with him. He dug
 up a tuft of grass and found two rubies beneath it. Those two rubies
 possessed the value¹ of two kingdoms, they were precious things.
 In Yaka Khān's village there was a merchant, who used to go and
 trade as far as Hindostan. He was a great merchant. Yaka Khān took
 30 the two rubies, came to the village and went to the merchant. He said
 to him: 'I will give you a present. Give it to the King of Khorasan!'

¹ Pers. *Qimat*.

Tē saudāgaras pānjəwya ōth'uri āi, sə saudāgar g'ik Xorəstān
 bādsā ōda. Tē Yaka Xāna d'oi lāl saudāgarāi d'āyačā, mārāyake
 ke: 'Pai Xurəstān bādsāi pai dāya, m'ara pai kə Yaka Xāna
 sauxāt garāyīč.'

Trā kə d'oi lāl dāičā, Xurəstān bādsā hairān bəg'ik, m-ā: 'Sə 5
 k'erəng ādam āsta, kə dō bādsāi lāl arzəg'ān, au m'aina garāyēčā?'
 Thā tēdā pat saudāgarāi m-ke, m-ā: 'Saudāi gura, au sār g'ik m'am
 pai xabara.' Bādz o saudāgara m., m-ā: 'Ā sātəkim.' Tē Xurəstān
 bādsā pānjəwya ōthərə čūkai zər bār kač, m-ā: 'Nāya, Yaka
 Xānāi sauxāt d'āya.' Tē sauxāt ārič Yaka Xāna ōda. Yaka 10
 Xāna m.: 'Nāya, Pešawər bādsāi sauxāt dāya.'

O saudāgar g'ik Pešawər saudā. Omə pānjəwya ōthur bār zər
 Pešawərāi bādsāi dāičā. Sə Pešawərāi bādsā m., m-ā: 'Omə ki
 garāijij?' Omə saudāgara m.: 'Yaka Xāna sauxāt garāijij wārāi.'
 Tē Pešawərāi bādsā m., m-ā: 'Saudāi g'ura, sārək dīn mam pai 15

The merchant had a hundred camels, and he was going to the King
 of Khorasan. Yaka Khān had given him the two rubies and said to
 him: 'Go and give them to the King of Khorasan, and tell him that
 Yaka Khan has sent them as a present.'

When the merchant gave the two rubies to the King of Khorasan, 20
 he became astonished and said: 'What kind of man is this, who [pos-
 sesses] rubies worth two kingdoms, and has sent them to me?' There-
 upon he said to the merchant: 'Take your merchandize, and tell me
 when you are leaving.'¹ Later on the merchant said: 'I am going.'
 The King of Khorasan loaded all his hundred camels with gold and 25
 said: 'Take them and give them to Yaka Khān as a present.' He
 brought the present to Yaka Khān. Yaka Khān said: 'Take them and
 give them to the King of Peshawar as a present.'

The merchant went to Peshawar to trade. He gave those hundred
 camel-loads of gold to the King of Peshawar. The King asked: 'Who 30
 has sent then?' The merchant answered: 'Yaka Khān has sent them
 as a present for you.' The King of Peshawar said: 'Take your mer-
 chandize and on the day of departure² inform me.' Later on the merchant

¹ Pers. *Ki raftan šudi mara xabar ku*. Litt.: When you have gone.

² Pers. *Vaxt-i raftan*.

³ — Kulturforskning. B. XL.

x'abar ka.' Bādaz tē saudāgara m.: 'Ā bad'am šārgām.' Pānjewiya gōrā dāiçə, alā alā, m-ā: 'Yaka Xānai pāi dāya.'

So saudāgar yeyik Yaka Xāna ōda. Yaka Xānai m-ke, m-ā: 'Pānjewiya gōrā sauxāt garāyəc, gura.' Tē Yaka Xāna m., m-ā: 'Ā bə çārā, Pešawərāi bādsā bə çārā. Ā kharām warazāi nə bāigām. Pānjewiya gōrā kāl karammə? Turkostān nə sātēki?' Tē saudāgara m.: 'Sātēkīm.' M-ā: 'Nāya Turkostānai bādsāi sauxāt.'

So g'ik, Turkostāno bādsāi n'aiçə, pānjewiya gōrā dāiçə. So bādsā hairān beg'ik: 'Yā parwardigār! Kelaun gōrā hān!' Bādaz 10 m-ke kə: 'Kī garāijij?' Em'e saudāgar m., m-ā: 'Yaka Xāna garāijij.' Hairān beg'ik Turkostānai bādsā. Turkostānai bādsās i wiya hāiçə. Tā bādaz tē Turkostānai bādsā saudāgarāi m., m-ā: 'Māya ku i wiya āsta, ā Yaka Xānai dāigām.'

Saudāgarāi dūwya gōrā tala bhār kaçə, garāiwaç Yaka Xāna 15 wārāi. Yaka Xānai kə arçə tē saudāgara, tomə tala dūya bhār gurāiçə-o Xudāi dāiçə. Bairak sēm Yaka Xān hairān beg'ik, h'are kuça saudā hanke, m-ā: 'Ē Xudayā, ā kharām n'ənga kāyə n'ə

said: 'Now I am going.' The King gave him a hundred very fine horses and said: 'Give them to Yaka Khān.'

20 The merchant came (back) to Yaka Khān and said to him: 'He has sent your a hundred horses as a present, take them!' Yaka Khān said: 'I am a fool, and the King of Peshawar is also a fool. I am not able to keep¹ my ass. What shall I do with a hundred horses? Are you not going to Turkestan?' The merchant answered: 'I am going.' Yaka 25 Khān said to him: 'Take them to the King of Turkestan as a present.'

The merchant went away, took the hundred horses to Turkestan and gave them to the King. The King was astonished: 'By God, what kind of horses are those?' Then he asked: 'Who has sent them?' The merchant answered: 'Yaka Khān has sent them.' The King of 30 Turkestan was astonished. He had a daughter. Then he said to the merchant: 'I have a daughter, and will give her to Yaka Khan.'

He loaded forty horses for the merchant and sent them for the benefit of Yaka Khān. When the merchant brought them to Yaka Khān, he took the forty loads of gold and gave them away as alms. Yaka Khān was 35 very astonished, and he thought in his heart and said: 'O God, I am not

¹ Prs Sāteli kada na mētānam. — Sāteli is a Psht. word.

bāigām, bādsā wiya kāl koi karammə?' Bādaz tēse Yaka Xāna m., m-ā: 'Par'am, jānem w'arga w'āmə, w'arg nat'im.'

G'ik nandemalā, sudūr parāi parāi parāi. Nandi dōrawāno kə yāi¹, jān w'arga wāyāi nə bāigai². Khōyax ūb dhārə khōyāi parān awāi sāl ka'içə. Tēse 'auli parī m., m-ā: 'Ātə ādama šira kōr 5 saxti šī, kə jān w'arga wāigā?' Tē wariā parāno m., m-ā: 'Jān w'arga nə wāigā, āxəlgā.' Tē 'auli parī m-ā: 'Langəi, 'awala dēma.' 'Auli parī langəç, tomə wari parān bə langiç. Se ādam ōda w'enke, muzle ādamzād beyiç. Yaka Xānai m-ke: 'Kūi jānai w'arga wa'i?'³ Tā Yaka Xāna m., m-ā: 'Māina šūmyatim bətəç. 10 Mam Turkostānai bādsāi sauxāt garāikama, pānjewiya gōrā garāyaçam, au b'adam māina wiya dāigima. Ā au āikāi nə wəngām.'

Tē parāno m.: 'Xāir šī, jānai kui w'arga wa'i? Am'e parāno kuçai x'ōš ka, harwāni kə warāi thāi, asəm g'ura. T'au bə awai

able to take care of my ass, what shall I do with the King's daughter?' 15 Then he said: 'I will go and throw myself into the water and let the water carry me away.'

He went to a river, he goes on and on, very far. When he came near the river, he could not throw himself into the water. The fairies travelled through the air from behind the Koh-i-Kaf mountain. The 20 eldest fairy said: 'What hardship has befallen this man since he is throwing himself into the water?' The other fairies said: 'He is not throwing himself into the water, he is playing.'⁵ The eldest fairy said: 'Descend, and let us look at his condition.'⁶ The eldest fairy descended, and the other fairies, too, descended. They found the man there, and 25 they turned into⁷ human beings. They said to Yaka Khān: 'Why do you want to throw⁸ yourself into the water?' Yaka Khān answered: 'It is my unlucky fate⁹. I sent a hundred horses as a present to the king of Turkestan, and now he is giving me his daughter. I find no food [for us] to eat.'

The fairies said: 'It is well. Why should you throw yourself into the water? Chose among these fairies; whomsoever you may chose,

¹ For yē(y)k? — ² Nə bāt. — ³ W'arga waigai?

⁴ Prs. Māya bubara. — ⁵ Bāzi mēkuna. — ⁶ Hawāl-iš bubinam.

⁷ Litt.: They became like. — ⁸ Or: Are you throwing.

⁹ Prs. Kamtāl; tāli na dāram, yaxbāl (= iqbāl) -i mā nēst 'Unlucky star; I have no (happy) star; I have no luck'.

n'āsī. Tē Yaka Xāna m: 'M'aina bai i burī d'āyetām kō, eṭṭhai yam'ai bai kh'ānatām.' Tā tē ālā war'āi pari d'āyē-o, nek'ā t'ēnk-o, awaī gik. Sə Turkəstānāi b'ādsā Yaka Xāna j'aga yey'ik; gərī, gərī, Yaka Xāna nā w'ēnke.

XVI. The Stepmother and the Bad Daughter.

(A *Qessa-i zemistān* or 'Winter Tale', i.e., a long story, suitable for long winter evenings).

Də sāih'ār ālē. D'ūenas w'aiwālā lī ālē. D'ūenas wiyek'ula ālē. Tē yāi s'ūr s'āyēsā m., aulī s'āyāi m-ā: 'S'āyam, ā leč'im, wiyam 10 tu waraza; tu leč'i, wiyai ā warəz'am.'

D'u-ttra m'ai ney'lē, sūrətālī sāyā l'agəč. Tē wiyēsā šira tē s'āyēsā b'airak xw'ārī, z'āmat ārkə. I gāwāṇḍī ālē t'ēse s'āyesas. Žātemur'ī p'urəna w'aigālē gāwāṇḍī, au nīm č'arak pēlāi dāigālē, čarkhā bə d'āigālē, m-ā: 'Gāwāṇḍī bə l'ēla, au pēlāi bə w'ōna.'

15 take her. We will take you, too, away through the air.¹ Yaka Khān answered: 'Give me but a servant maid, and release me from this distress.' Then they gave him a lovely and beautiful fairy; he married her and went away through the air. The King of Turkestan came to Yaka Khān's place, he wandered about there, but did not find 20 Yaka Khān.²

XVI.

There were two orphan sisters. The husbands of both of them were dead. Both had daughters. The younger sister said to her elder sister: 'My sister, if I die, take care of my daughter. If you die, I will take care of your daughter.'

25 Two or three months passed, then the younger sister died. Her [elder] sister gave her daughter much pain and trouble. The [elder] sister had a cow. She used to put the cow before the orphan girl and to give her half a pound of cotton and also a spindle. And she said: 'Watch the cow and spin the cotton!'

¹ Prs. *Bālā mēbarim*.

² Litt.: Y. Kh. did not find him.

Sə žātemur'ī gāwāṇḍī kə naigālē dh'āra, čarkhā kh'ōya thegāi. O žātemur'ī kə dh'āra pagālē, werāig'ālē. Sə gāwāṇḍī žātemur'ie mangālē — Xud'āi h'ukəm gāwāṇḍī sə biy'āik — m-ā: 'Kui werāigai, žātemur'ī?' M-ā: 'E gāwāṇḍī, ā kə bai šūmyāt n'ə tham, Xud'ai bai žātəm n'ə kajh'ātim.' Bādaz žātemur'ī m. gāwāṇḍīe, m-ā: 'E gā- 5 wāṇḍī, čarkhā ōnwam gē, t'au l'ēlāiwam?' Tē gāwāṇḍī m.: 'Ačha, pēlāi ay'emmə, au māēthī d'āyemī.' Mē žātemur'ī m., mā: 'E gāwāṇḍī, t'āine d'ōra kōr bāwarə šī?' Bādaz m-ke, mā: 'N'agəl khanč'ā Pārsəwān mang'ān kə: Gāwān, čə tawān? 'A pai t'āina 'ōdai kōr tawān gurum?' Tē gāwāṇḍī m.: 'M'āyē šira h'ukəm 10 Parwardəgaras b'etəč. 'Ačha kə ay'emmə, māēthī dāy'emmi.'

Tē žātemur'ī pēlāi dāike, au gāwāṇḍī āiwak. Tē gāwāṇḍī m.: 'Pačək'ana w'at, kə d'āyemī.' Gāwāṇḍī žara p'anda kh'ančə, trā māēthī žātemur'ie dāičə. Žātemur'ī sə dām d'əkkə, kə muzl-e angr'ēzi dāmə g'ōnī šik. Žātemur'ī š'ukər k'atəč, mā: 'Yālā, Xud'āyā wāsilām 15 k'owakāya.' Gāwāṇḍī ārčə wāyawāna.

When the orphan girl led the cow to the hill[-pasture], she used to have the spindle on her back.¹ When she went to the hill, she used to weep. The cow spoke to her — the command of God was² upon the cow — and said: 'Why are you weeping, o orphan girl?' She 20 answered: 'O cow, if I were not ill-fated, God would not have made me an orphan.' Then she asked the cow: 'O cow, shal I spin with the spindle or watch you?' The cow answered: 'Bring the cotton here, I will eat it and give you a ball of yarn.' But the orphan girl said: 'O cow, how can one trust you?' Then she said: 'There is a proverb;³ 25 the Parsiwans say: 'Cows, what can they do?'⁴ What power can I find in you?' The cow answered: 'The command of the Creator has come upon me. Bring it, that I may eat and give you the ball of yarn.'

The orphan girl gave the cow the cotton, and the cow ate it. The cow said: 'Go behind me⁵, that I may give it to you.' The cow got the 30 ball of yarn out by way of the anus⁶ and gave it there to the orphan-girl. The orphan girl saw the yarn which was like English yarn. She thanked [God] and said: 'Indeed! O God, thou hast given me her as a helpmate!' And she brought the cow home.

¹ *Pušt-iš mēbūt*. — ² Masc., but *hukəm* usually is fem.

³ Litt.: '(They) have drawn a proverb'. — ⁴ These words are in Prs.

⁵ Prs. *Pas-i mā buru*. — ⁶ *Ba rāhe kūn*.

Tē m'āmbasā m., m-ā: 'Žātemurī, čarkhā wōnwakaya?' Tē m.: 'Yē.' Māethī l'arwāi dāiče, tē m'āmbasā tōlič, barābar beyič. Har dū sē žātemurī čarkhā o nīm čārak pēlai bē ōngaīč, gāwaṇḍi be lēlaigaīč. Tē wāsila Xudāyē gāwaṇḍi karāič.

5 Bādaz i dū tē žātemurīs i pēlai lāmba šamala naik. Sē kē wāyē yēič, sē m'āethia tōlč, āemxāi dāmō k'am bagik. Egga lēna wāiča! H'anča o h'anča o h'anča! M-ā: 'Pa, āem dām paidā k'ara.'

Sē gōč kan'a werāimēna. Šamalāi m-ke: 'Šamāl ma'ū, pēlai 10 lāmbām d'āiwatim.' Tē Šamala m., m-ā: 'Pa, pēlānī j'aiga dhāra āi āsta, i wāyem bē šī. Aiē m'ara: Šāmāk d'ēgeṭā uddāi kara; šōṇāk dēgeṭā kuča šik pēlai lāmbāi, g'ura.

Sē žātemurī g'ōč dhārawānē. D'ekkē kē wai šik. Dura h'anke, mē āzēza m.: 'Kō'āni āi?' Tē m., m-ā: 'Ā am žātemurī. Šamāl 15 ma'ū garāyēcim, i pēlai lāmbām ārkē, b'adam ge mam garāyēcim.

Her aunt asked her: 'O orphan girl, have you spun with your spindle?' She answered: 'Yes,' and showed the ball of yarn. Her aunt weighed it, and it proved to be right. Every day the orphan girl both spun with the spindle and the half pound of cotton, and also tended 20 the cow. God had made the cow her helpmate.

Then one day the North-Wind carried off a tuft of the orphan girl's cotton-wool. When she came home, and her aunt weighed her ball, a certain amount of yarn was wanting. Oh, how she laid her down and beat, and beat, and beat her! She said: 'Go and find this piece 25 of yarn!'

She went outside, crying. She said to the North-Wind: 'Uncle North-Wind, give me my tuft of cotton-yarn!' The North-Wind answered: 'Go! My mother lives in a certain place in the hills, and I have also a house there. Say to my mother: Lift up¹ the black kettle, and take 30 the tuft of cotton-yarn which is in the red kettle!'

The orphan girl went to the mountain and saw that there was a house there. She knocked at the door, and the woman asked: 'Who are you?' She answered: 'I am an orphan girl. Uncle North-Wind has sent me. He carried away a tuft of my cotton-yarn, and now he 35 he has sent me, and has said to me: Lift up the black kettle, and

¹ Prs. *Bālā ku!*

m'aina mārāiēcim: Šāmāk dēgeṭā uddāi kara, šōṇāk dēgeṭā kuča 5 si pēlai lāmbā g'ura.' Tē āsā m., žātemurīe m-ā: 'Dura širana yāgaī ge, d'ura lēna yāgaī?' Thā tē žātemurī m., m-ā: 'Ā žātemurī kō, d'ura širana yākem-kē? Dura lēnana yagām.'

Bādaz āsā d'ura širana ātalāyēc. Šamala āya m., m-ā: 'Wiyam, 5 āṭhī šira nēgaī ge, s'anga nēgaī?' Tē žātemurī m., m-ā: 'Ā žātemurī kō, āṭhī šē n'ekem-kē? S'anga nēgām.' Tē āsā āṭhī šē nēl'ēič. Bādaz m-ke žātemurīe, m-ā: 'Wiyam, x'atak āigaī ge sulān'a āigaī?' Tē žātemurī m., m-ā: 'Ā žātemurī kō, x'atak āikem-kē, sulān'a d'āyetim.' Tē āsā x'atax d'āike. Āsā m., m-ā: 'Wiyam, k'aṭa lēna 10 phalgaī ge, au k'aṭa šira phalgaī?' Tē m., m-ā: 'Aetelīm, ā žātemurī kō, k'aṭa šira phalkem-kē? K'aṭa lēna phalgām.' Tē āsā k'aṭa šira phalawāič.

Sāhar kē b'ēič, šāmāk d'ēgeṭā uddāi kake, šōṇāk dēgeṭā kučāi, 15 egga sur-ā-m'ai d'ōra neyik. Waraṭi b'ēič, muz-e parī wāri b'ēič. Bādaz se pēlai lāmbā ārkē wāyawānē.

take the tuft of cotton-yarn which lies in the red kettle.' His mother asked the orphan girl: 'Are you going to enter above the door or beneath the door?' Then the orphan girl answered: 'I am but an orphan girl. How could I enter above the door? I will enter beneath 20 the door.'

Then the North-Wind's mother fetched her in above the door and said to her: 'My daughter, are you going to sit on a chair or on the floor?' The orphan girl answered: 'I am but an orphan girl, how could I sit on a chair? I will sit on the floor. The mother made her sit on 25 a chair. Thereupon she said to the orphan girl: 'My daughter, will you eat boiled cheese or whey?' The orphan girl answered: 'I am but an orphan girl, how could I eat cheese? Give me whey.' His mother gave her cheese. Then his mother asked: 'My daughter, will you sleep under the bed or upon the bed?' She answered: 'My mother, I am 30 but an orphan girl, how could I sleep upon the bed? I will sleep under the bed.' His mother put her to sleep upon the bed.

When morning came, she lifted up the black kettle, and from inside the red kettle, oh what a sun and moon¹ settled upon her face! She became beautiful, she became like a fairy. And thereupon she took the 35 tuft of cotton yarn home.

¹ I. e., a beauty.

Tē m'āmbesā wīya b'ala āiē, kh'ara gōnī. Ō žātemuṛi kē d'ēča, ō ku ālā bi'āiē. D'ōre drōg'ā-kēšē, mang'ā-kēšē, t'ānke wīyē d'ōra mang'ā-kēšē. Thā b'ādaz t'ānuk wīyēsā āyāi m-ke, m-ā: 'Jī āi! Aem gāwaṇḍi m'ē dāi pat ā n'aigathām. Žātemuṛi wārāi bē'ōē, 5 ka-dāi bē m'ēsē žātemuṛi g'ōnī bi'em wārāi. Ar kōr kam'āl si, mēsē gāwaṇḍi th'ana si.'

Tē āsā gāwaṇḍi wīya puruna wāiē-o nīm ē'arak pēlāi dāiē. Sē gāwaṇḍi n'aiē lēl'āikāi, čarkh'ā kh'ōya āik. Trā dhāra kē d'ak'ōē, thā b'ādaz gāwaṇḍi d'ōr n'ē waig'ā-kēšē. Tē āzōzā laura 10 gur'āik-o z'ubg'ā-kēšē. Thā tē wīyēsā m.: 'Iyā pēlāim āya, m'āyē m'āēthi d'āyetim.' Pēlāya āike, i lāmbā Šamala nai. Thā gāwaṇḍi m.: 'Pačək'ana w'att.' Pačək'ana kē w'att'ōē, pāṇḍa šāngan aē kača.

Thā yēiē wāyawānē, āyāi m-ke: 'Pēlāim gāwaṇḍi āiwaī, m'aina paṇḍām šāngan k'awakē, au i lāmbām šamala nai. Tē āsā m.: 15 'Laura g'ura, gāwaṇḍi z'upa.' Sē žātemuṛi werāig'ā-kēšē. Tē

Her maternal aunt's daughter was ugly, like an ass. When she saw the orphan girl, she¹ had become beautiful. She² scratched [the beauty off] her face and began to smear it upon her own daughter's face. Then her own daughter said to her mother: 'Dear mother, from now 20 on let me lead this cow. The orphan girl has become beautiful, from now on I will become as beautiful as she is. Every kind of perfection comes from this cow.'³

The mother put the cow before her daughter and gave her half a pound of cotton. She⁴ led the cow away to graze, and she had the 25 spindle on her back. When she ascended the hill there, the cow would not turn its head [to the pasture]. The girl⁵ took a stick and began to beat it. And then she said: 'Come, eat my cotton, and give me a ball of yarn!' The cow ate her cotton, but the North-Wind carried off one tuft of it. Then the cow said: 'Walk behind me.' While she 30 walked behind the cow, it filled her lap with dung.

Then she went home and said to her mother: 'The cow has eaten my cotton, and has dropped dung into my lap, and the North-Wind has carried off one tuft of my [cotton]. Her mother said: 'Take a

¹ The orphan girl. — ² The aunt.

³ Litt.: Whatever perfection there is, is in this cow's place.

⁴ The daughter. — ⁵ Litt.: woman.

gāwaṇḍi m.: 'Ma w'ōra!' — Žātemuṛi gāwaṇḍi labzai pačang'āiē, au gāwaṇḍi žātemuṛi labzai pačang'āiē. Gāwaṇḍi m.: 'M'āya šira Xud'āi raz'ā bēti.'

Tē āsā wīya t'ānuk kanā kh'anča, m-ā: 'Pa kke Šamala ōdai pēlāi lāmbāi aēha.' Sē wīya kanā nēy'ic, m-ā: 'Šam'al, j'ōanm'argē 5 biki.' Šam'ala m., m-ā: 'Lapda i žawam.' Wīyēsā m.: 'Pēlāi lāmbām d'āyetim.' Tē Šam'ala m., m-ā: 'Pa, pēlāni jaiga wāyem šik, āi bē tēr'ā. Au m'ara: Šōṇ'ak d'ēgeṭā udd'āi kara, au šam'ak d'ēgeṭā kuča pēlāi si, gura.' O wīya gēs tēr'ā wānē, d'ura h'ankē.

Šam'ala āya m.: 'Kō'āni ai?' Tē m.: 'A wāni am.' Thā tē m. 10 'Kē yēitēi?' Tē m.: 'Šam'al j'ōanm'argē pēlāim ārakē¹, x'atir-i pēlāi y'ēitēim.' Tē āsā m.: 'Dura šira atel'ammī, kē d'ura l'ēna atel'ammī?' Tē wīyēsā m.: 'Aē bāwī nāzēlakī, d'uro šira at'am

stick and beat the cow.' The orphan girl began to cry. But the cow said: 'Don't cry!' — The orphan girl knew the cow's speech, and the 15 cow knew the girl's speech. — The cow said: 'God has become satisfied with me.'

The mother dragged her own daughter out and said to her: 'Go and bring the tuft of cotton from the North-Wind!' The girl went out and said: 'O North-Wind, may you be damned!'² The North-Wind 20 answered: 'I shall violate you!'³ The girl said: 'Give me my tuft of cotton!' The North-Wind answered: 'Go, at a certain place I have a house, and my mother is also there. And say to her: Lift up the black kettle, and take the cotton which is inside the red kettle!' And the girl went there and knocked at the door. 25

The North-Wind's mother said: 'From where are you?'⁴ She answered: 'I am from that place.'⁵ Then she said: 'Why have you come?' The girl answered: 'The cursed North-Wind carried⁶ off my cotton, that is why I have come.' The [North-Wind's] mother said: 'Shall I let you enter above the door, or beneath the door?' The girl answered: 'Being 30 my parents' pet,⁷ I will certainly enter above the door and not beneath

¹ *Arēka*.

² Litt.: May you die young! — ³ *Prs. Kus-i tura megāyam*.

⁴ *Prs. ki asti?*

⁵ *Prob. wāni = u-āni, cf. kō-āni 'from where'.* — ⁶ Or: has carried.

⁷ Litt.: 'Mother's and father's delicate one'. — A.R.'s explanation: 'I grew up and grew beautiful cared for by father and mother'.

warī, n'a kə d'ura l'ena.' Tē āsā d'uro l'enana atəlāiča. Thā m., m-ā: 'Aṭhī šira nēgei ge sanga nēgai?' Tē wīyesā m.: 'Āe bāwī nazelakī, āṭhī šira nēg'ān warī, au n'a kə s'anga.' Tē s'anga nēlāiča.

Bādaz 'au waxt kə beyik, tē šamāla āya m., m-ā: 'X'atax āigai 5 ge, sulən'a āigai?' Tē m.: 'Āe bāwī nazelakī x'atax āig'ān warī, n'a kə sulēna.' Tē Šamala āya sulēna p'uruna jhāike. Thā bādaz m.: 'K'aṭa šira phalgai ge k'aṭa l'ena?' Tē m.: 'Āe bāwī nazelakī k'aṭa šira phalg'ān warī, n'a kə k'aṭa l'ena. Tē šamal-āya k'aṭa l'ena phalawāič.

10 Sa'ar kə b'ēič, Šamala āya m.: 'Pa, g'ura pēlai lambāl. Sōṇāk d'ēgeṭā uddāi kara, šamāk d'ēgeṭa kuča šī. Tē kə šamāk d'ēgeṭā uddāi karik¹, kh'ara lang'ūn ṭilya čab-seyik. Kaz kə kagāič, 'astai ōrgāič, bustor'ani šegaī. Wəraim'ona y'ōiž wāyawānə.

Se āya airān bəgəč, adḥā supāike, adḥā dharik ṭilya. Bādaz 15 tē wīyesā m.: 'Āe gāwāṇḍī mārata, jōr bəgām; n'a gə mārgaī,

it.' But his mother made her enter beneath the door. — Then she asked her: 'Are you going to sit on a chair or on the floor?' The girl answered: 'Those who are their parents' pets do certainly sit on chairs and not on the floor.' — But she made her sit on the floor.

20 Afterwards, when the mealtime came, the North-Wind's mother asked her: 'Are you going to eat cheese or whey?' She answered: 'Those who are their parents' pets certainly eat cheese and not whey.' — But the North-Wind's mother put whey before her. — Then she said: 'Are you going to sleep on the bed or under it?' The girl answered: 'Those 25 who are their parents' pets certainly sleep on the bed and not under it.' — But the North-Wind's mother put her to sleep under the bed.

When the morning came the North-Wind's mother said: 'Go and take the tuft of cotton! Lift up the red kettle, it is inside the black kettle,² an ass' penis stuck³ to her forehead. When she tried to pull 30 it off, and whenever she let it go from her hand, it stuck to her cheeks. Weeping she came home.

Her mother was appalled. She cut off half of it, but half of it stuck to her forehead. Then her daughter said: 'Kill this cow, and I shall recover; but if you don't kill it, I shall not recover.' The orphan girl

¹ *Kakə.*

² While telling the following passage A.R. nearly choked with laughter.

³ Prs. *Pai'van(d) šud.*

jōr n'a bəgām. Zātemurī werūgā-kašič. Thā gāwāṇḍī m. zātemurīe, ma: 'M'a pi'em āi! M'a šorwām āi! Ma aṭṭhim šawa. Aṭṭhim kə kan'a čaṭāiče, čūika aṭṭhim g'ura, y'āi d'ōra kara. Aṭṭhim kə pai yāi d'ōra kač'āi, yāi āska-čērena pai p'ēsa, au sātə dū khantawai pai šira pai p'a.' 5

Thā se gāwāṇḍī mārwača. Tē zātemurī n'a pēi āyik, o šorwā bə n'a āike, aṭṭhia bə n'a šawaiče. Aṭṭhia kə kan'a čaṭāiče, tē zātemurī yāi d'ōra karīč (*gāwāṇḍī mār āyāik*). n'aiche āska čērena pēsāiwəč. Sātə dū nēyik, gəž āska čērena. Āsək kōrkə, dūr yeyik. Dūr čālkə, warī dūr yeyik. Sə dūr čālkə, warī dūr yeyik. Xəssa-e 10 kōta, sātə dūr čālē.

Kuča adgəč zātemurī, atač t'ri kuča, sātə n'ōṭi šāpīč. I nōṭiā čh'ir šī, i nōṭiā ghūs šik, au i nōṭiā b'ēn šī, i nōṭiā šid'āl warəg šī, i nōṭiā garm warəg šī. Sə jannāt āič. K'anə kania t'ala o paizār o kālā o egga wəč āik. Tē zātemurī dūi bādsai ōxūb t'ala 15 gurāiče, bakār ālā paizār pāe kačē, bakār ālā manjanā manč.

began to weep. Then the cow said to her: 'Don't eat my flesh, don't eat my soup, and don't crunch my bones! When they have thrown my bones outside, take all of them and collect them in one place! When you have collected my bones in one place, hide them² in an ash-heap, and after seven days go to them!'

Then they killed the cow. The orphan girl did not eat either the meat or the soup, nor did she crunch its bones. When they had thrown its bones outside, she collected them in one place, brought them (as the cow had said) to the ash-heap and hid them. Seven days passed. 25 She went to the ash-heap, raked up the ashes, and a door appeared.³ She opened it and another door appeared. She opened that door, and yet another door appeared. In short, she opened seven doors.

The orphan girl entered, she went in there and seven water-spouts were running. In one spout there was milk, in one spout there was 30 ghee, in one spout there was honey, in one spout there was cold water, and in one spout there was hot water.⁴ It was a garden of Paradise. Every corner of it was oh so full of gold and shoes and clothes. The orphan girl took with her two kingdoms' worth of gold, she put very fine shoes on her feet, and dressed in very fine clothes. 35

¹ Prs. *Yak jāi ku.* — ² Prs. *Puṭ ku.* — ³ Litt.: A door came. Prs. *Darwaza āmad.*

⁴ A.R. had forgotten what was running in the two last spouts.

Kanā gōč, kanā yēč, aud'ōs kaka nandamālā. Žatemurī arē āik:
'Aud'ōs karam pai, parakāi par'am.' Aud'ōs k'akē, i paizār w'arga
na'ik. Parakāi yēč, t'rī girgā-kēšič, g'erēč g'erēč, darwāza nē
w'enke, yēč māmī wāyawānē.

5 Tārā m'ulka bādsā āik. Tē žatemurīs paizār bādsā-p'utra wendāik.
Tē bādsā-putra m.: 'Āe paizar'am arkī p'āya kē x'olup bēy'ik,
'asēm āzēzā ā gurāigām.'

Sē žatemurī kē wāyē yēč, i paizār pāi hāik, i nī āik. Tē mām-
besā manjan'a wādāya khanē, t'anke w'iyāi manjelāiča. Sē paizarē
10 p'āya khankē, t'anke w'iyā p'āya kagā-kēšič: 'Kē bādsāputr gurāigā,
kadāi m'āya wiy gurāi.'

Sē bādsā-p'utr wāya wāya girgāi, p'aizarē 'odā. Sē žatemurī
māmbesā gurāiča, kandū kuča nēlāiwača. Bādsā-p'utr wāya g'ik,
tē māmbesā m.: 'Paizar mayē w'iyas kul bī āi.' Tē bādsā-p'utra
15 m.: 'W'iyāi tārī khana, p'āe karatē. Žuk'ik p'āya, gurāigām; n'ē
žuk'ik, n'ē gurāigām.'

She went out, and when she came out, she washed in the river.
She thought in her heart: 'I shall wash and then go away again.'
20 She washed, and the water carried away one shoe. She came back,
began to wander about there, wandered and wandered, but did not
find the door. Then she went to her aunt's house.

In that country there was a king. The king's son found the orphan
girl's shoe. He said: 'I shall marry the woman, whoever she may be,
whose foot this shoe of mine fits.'

25 When the orphan girl came home, she had one shoe on, but one
was missing. Her aunt pulled the dress from her body, and put it on
her own daughter. She pulled the shoe from her foot, and began to
put it on her own daughter's foot, [thinking]: 'If the prince finds her
[like this], then he will marry my daughter.'

30 The prince wandered from house to house in search of the shoe.
The aunt took the orphan girl and put her inside the corn-bin. The
prince came to the house, and the aunt said: 'My daughter's shoe has
been lost.' The prince said: 'Fetch¹ your daughter, and let her put
on the shoe.² If it fits her foot, I will marry her; if it does not fit it,
I will not marry her.'

¹ Tārī khana = baralā khana, Prs. rō'rāšan (?) biār. — ² Prs. Pā kuna.

I xur'ūs tēsē āzēzās wāya āik. Sē xur'ūs kandū šira dāyegāi,
mangāik: 'Kōkaif'ō! M'aye sur kandū kuča!' P'anje ch'a gga
kandū šira dāik, āeme āwāz kh'anē. Tē māmbesā han'ik, langāik.
Tē bādsā-putra arē kančik: 'Ar kōr s'er šik, mēsē kandū
kuča šī.' 5

Bādsā-putr urr'ik kandū šira. Kandūs darra uddāi kaka. Egga
tajalā d'ōra šēik. Kandū kučai žatemurī kh'anē. D'ōai p'aizar
p'āya kače, 'addel p'āya žuk'ič. Bādsā-p'utra 'wahawahū' katī, bādaz
'āpar'in' katī. Sē gurāi(wa)ča žatemurī, s'āta dū m'elā kaka.

Hundūāi x'am d'āike, Musulmānāi puxtā, Az'ārāi s'ōxta d'āike. 10
I g'ōra m'āyē be d'āikim.

XVII. Jakar Khān, the Resourceful Rascal.

I bādsā āi, baira z'ālem āik. T'rī šāra i āzēzā āič. Sē āzēzā
yaibī jam'an d'āike, waiwalē nī āi. Putrē bey'ik, putrāi Jakar
Xān nāmē jāike. 15

There was a cock in that woman's house. The cock flew up on to
the corn-bin and said: 'Cock-a-doodle-doo! My sun is in the corn-bin!'
Five or six times it flew up on to the corn-bin and uttered this cry.
The aunt hit it and it flew down. The prince thought in his heart:
'Whatever mystery there is, must be inside this corn-bin.'

20 The prince went up to the corn-bin. He lifted the lid from it. Oh,
what a light struck his face! He pulled the orphan girl out of the
corn-bin. He put both shoes on her feet and they fitted exactly. The
prince exclaimed: 'Ha ha ha!' and afterwards he exclaimed: 'Bravo!'
He married the orphan-girl and for seven days he made a feast 25

He gave raw food to the Hindus, cooked food to the Muslims
and burnt food to the Hazaras². He also gave me a horse.

XVII.

There was a king who was a great tyrant. In that town there was
a woman. She bore a bastard child, she had no husband. She got a
boy and she called him Jakar Khān. 30

¹ Rošā'nī rūš čāspid. — ² Who are Shiāhs.

- Sə J'akar Xān 'aula bey'ik. Bādsā d'ōasa p'ānjawiya ādaman yaryarā kaga'ik. Sə kə j'ō'ān bey'ik i mā'i uḥ'urə 'ārka, wiyāl gur'āike, m'ār'waka, k'ael'āiwake. Tē bādsā j'hār h'ankə, trā jan s'ār girg'ā-kəš'ē. Nāwə dū gər'ē, uḥ'urə h'ālə m'ālum k'āyə nə b'āike.
- 5 I buḍelāk'ī gəč bādsā ōdaw'ānə. Sə buḍelāk'ī J'akar Xānas hamsay ā ā'ē. Tē buḍelāk'ī m., m-ā: 'Bādsā Sāheb, uḥ'urə s'āi ā ālə m'ālum karam.' Bādsā jas'ik, m-ā: 'Pānje hazār rūpā'i d'āyēmī, tan kə h'ālə m'ālum kak'āi.' Buḍelāk'ī m., bādsāi m-ā: 'I pi'ālī p'ēi o šōrwā ōdai ārgām xumt'ān.' Tē bādsā m.: 'Bāi sī.'
- 10 Sə buḍelāk'ī J'akar Xāna āya bāq'a ā'ē. Šāma gəč, pi'ālī gur'āi. J'akar Xāna 'āyāi m-ke, m-ā: 'Čakərak'ī šōrwā o p'ēi d'āiwatim.' — J'akar Xān kan ā ā'ik. — Tē J'akar Xāna āya d'āy'ik. Sə buḍelāk'ī kan ā ney'ē pi'ālī gur'āitawai. Panda šira J'akar Xān p'uruna yey'ik. Tē buḍelāk'ī m-ke, m-ā: 'Kur'ā ā'ē, jī m'āmbi? M-ā: 'Jī p'utriem, myā wāyā ā'ēim. Asāi čakərak'ī p'ēi o šōrwā d'āy'ēim. Bādaz se buḍelāk'ī m-ke, m-ā: 'Ai bānāi d'āy'ēi. Šā, kə wāya d'awai d'āy'ēmī.'

Jakar Khān grew up. Every day the king used to hang one hundred men. When Jakar Khān became a youth, he brought a big camel, took it and killed it at night, and hid it. The king issued a proclamation, and three men began to walk about in the town. For nine days they wandered about, but they could not find out about the whereabouts of the camel.

An old hag went to the king. She was Jakar Khān's neighbour. She said: 'Sire, I will find out about your camel.' The king laughed and said: 'I will give you five thousand rupees, if you find out about its whereabouts.' The old hag said to the king: 'I will bring you a cup of meat and soup¹ late in the evening.'² The king answered: 'Very well.'

The old hag was a friend of Jakar Khān's mother. In the evening she went to fetch the cup. She said to Jakar Khān's mother: 'Give me a little soup and meat!' — Jakar Khān was outside. — His mother gave (the old hag) the cup. The old hag took the cup and went out. On the way Jakar Khān met her. He said to her: 'Where have you been, dear aunt?' She answered: 'My dear son, I was in your house. Your mother gave me a little meat and soup.' Then he said to the hag: 'My mother gave you too little. Go, I will give you more at home!'

¹ I.e., of the camel's. — ² Pres. *Namāz-i aḥḥān*.

Wāya 'ārčə, sə buḍelāk'ī xusāli kamana yē'ē. Tē buḍelāk'īs s'āčə sup'āiwake, m-ā: 'Pa! Bar p'adarāi n'ālat, s'ait'ān āi!' Aē šira mēnu'at k'aka, 'āyāi nə k'ōr m'ār'āike. Tā sə buḍelāk'ī kə kan ā gəč, sə s'āčə sup'āiyake.

Tē buḍelāk'ī gura'ik, ār t'ānuk durs'āya k'āzəkē. Bādsā ōda gəč. 5 Bādsāi m-ke: 'Ar kī dūr kə ārəma'in thāi, t'āina mundāya s'um a.'

Sə J'akar Xān wyāl kan ā ney'ik, durs'āi t'ānu d'ēčə kə arawač.¹ Bādaz xurusə ā'i, gur'āike, m'ārō², č'ūika s'ārāi durs'āya ārəma'in kač. Bādsā s'āra ur'ik, noukar'ān kh'ančə, m-ā: 'Parəi, hark'ī dūr kə ārəma'in thāi, m'āina munda'im s'um a. Ōḥər'am t'ēsə mārjī.'³ 10

Təmə nōkar'ān g'ē, s'āra girg'ā-kəš'ē d'uro-dura. Dura-dūr č'ūika d'ēčə arəma'in sī. Nōkar'ān g'ē bādsā ōda, m-ā: 'Sāheb, ark'ī laq hanjī⁴ purunāi. Č'ūikai s'ār d'ūrə arəma'in sī.'

Parak'āi nōkar'ān khančə, m-ā: 'Parəi, buḍelāk'ī 'ačhata.' Buḍelāk'ī 'ārčə, buḍelāk'ī m.: 'J'akar Xāna m'ārjī uḥ'ur'āi.' Həngəl kə 15

He brought her home, and the old hag came with pleasure. He cut off the old hag's wrist and said: 'Your father be damned! You are a devil.' He scolded his mother, but did not tell her anything [else]. Then when the old hag went out, he cut off her wrist.⁴

The old hag took her own blood and smeared it on the door-post. She went to the king and said to him: 'Every door which is blood-smeared belongs to your enemy.'

During the night Jakar Khān went out and saw that his door-post was blood-stained. He had a cock; he took it and killed it and smeared all the door posts in the town with blood. When the king rose in the morning, he called for his servants and said to them: 'Go, every door which is blood-smeared belongs to my enemy. He has killed my camel.'

His servants went and began to wander about in the town from door to door. They saw that every door was blood-smeared. They went to the king and said: 'Sire, somebody has lied⁵ to you. All over the town the doors are smeared with blood.'

Again he called for his servants and said: 'Go and fetch the old hag!' They brought the hag and she said: 'Jakar Khān has killed

¹ For *arawat sū(k)*. — ² *Mār'wak*. — ³ For *mār'ik*, *hanč'ik*?

⁴ The subject is not expressed. — ⁵ Pres. *Harkas durōy guft*.

buđeläki äyat kari, bādsā m.: 'Nāta, yaryarā karata buđeläki. Lađemāin-a.' Yaryara k'ača.

Bādaz bādsā saī xabar beyi, yaqəne yeyik kə: 'Mə Jagař¹ Xana ořhuram mārēka.' Nōkarān ləmana kh'ančə, ma: 'Parəi, 5 hanata, kačakačatā k'arata, ou dāry'awa wāta.' Jagař Xān xabar beyik, muž-g'ik, nōkarān ləmana čařəg'ič.

Sāra gōni g'ik, omə nōkarān ləmana. Ī p'uruna čōpān yeyik. Čōpana m.: 'Xāir si, xāir si kə muštəki!' Tə Jagař Xana m., m-a: 'Bādsā bərg'eř kag'ima.' Tə čōpanāi m-ke: 'Akōe b'ərg'eř 10 bəga'i, kālām tū m'anja, t'āya kālā ā manjammə.' Tānu kālā čōpana manjij², čōpana kālā tənke m'ančə. Čōpana ōdai laura gurāik-o mālā p'uruna wāiwača.

Təmə nōkarān yeyič kə Jagař Xān zān-a. Təmə nōkarān 'wahawawawa' katič. Dastī kačakačatā kake čōpān, gurāike, w'arga 15 wayo,³ g'ič bādsā ōda. Bādsāi m-ke: 'Jagař Xān hanwakan.' Tə bādsā m.: 'Bāi kawakō.'

your camel.' When she had spoken thus, the king said: 'Take the old hag away and hang her! She is a liar.' They hanged her.

Afterwards the king got to know the truth. It became certain that 20 this Jakař Khān had killed his camel. He sent his soldiers after him and said: 'Go, kill him, cut him to pieces and throw him into the water.' Jakař Khān got wind of it and fled. The soldiers ran after him.

He went as far as [from here] to the town,⁴ the soldiers after him. He met a shepherd. The shepherd said: 'Bravo, bravo, you did well 25 to flee!' Jakař Khān answered: 'The king is going to make me a brigadier.' And he said to the shepherd: 'If you want to become a brigadier, put on my clothes, and I will put on your clothes!' The shepherd put on his clothes, and he himself dressed in the shepherd's clothes. He took the staff from the shepherd, and drove the flock in 30 front of himself.

The soldiers came where Jakař Khān was standing. They shouted: Ha ha ha! And quickly they cut the shepherd to pieces, took him and threw him into the water, and went (back) to the king. They said to him: 'We have killed Jakař Khān.' The king said: 'You have done well.'

¹ Sič! — ² For manjīč. — ³ W'airwak.

⁴ I.e., as far as from Bagh-i Babur to Kabul, about one mile.

Dāe žāe dū nēyik. Jagař Xānas panjīwiya māl p'uruna g'ik wāyawāne. Bādsā hāirān bəg'ik. Kull sārāi mayl'ux hāirān bəg'ič. Jakař Xānāi m-ke: 'K'ərang hanak'i, au dāryawa kučai yeiki?' Tə m.: 'Dāryawa kuča ā bəkārā ākim, kə panjīwiya māl ārčam; 5 i kāranda ādam kə thāi, dāryawə kuča māl b'ūrok ārgā.'

Tā bādsā h'ukəm kareč¹, ma: 'Čhel-dāpān mārata, dāryawə wāta, kə dāryawāi māl āčhan.' K'rā kə čeldāpəgān ātē, k'rā kə m'āya gōni bēyāirat ātē-o, n'andī jān čařāičə. D'u-llak, trā-llak, āemxāi ādamān w'arga jān čařāičə. Jakař Xān hāirān bəg'ik. Jakař Xān m. kə: 'Bad k'awakam, musurman-k'ušti k'awakam.' 10

Panjī č'ui dū nēyik, k'ou ne yeyič dāryawāi. Bādsā hāirān bəg'ik. Bādsā h'ukəm kareč: 'Parəi, Jakař Xān āčhata, tənke

Ten or eleven days passed. Jakař Khān went home with twenty five head of cattle before him.² The King was astonished. All over the town people were astonished. He³ said to Jakař Khān: 'How [has it come 15 to pass that] they have killed you, [but that] you have got out of the river?'⁴ He answered: 'I, who am a lazy fellow, was in the river, and⁵ brought back twenty five head of cattle. If there is an active man, he will bring back more cattle from⁶ the river.'

The King issued an order and said: 'Kill the grey-beards and throw 20 them into the river, that they may bring back cattle from it.' Whatever grey-beards there were, and whatever useless fellows like me there were, threw themselves⁷ into the river. Two hundred thousand, three hundred thousand, so many men threw themselves into the water.' Jakař Khān got perplexed and said: 'I have done evil, I have caused 25 the killing of Muslims.'

Fifteen or sixteen days passed, but nobody came back from the river. The King got frightened and ordered: 'Go and bring Jakař Khān.'

¹ Kača.

² Litt.: (With) J. Kh.'s 25 cattle before him he went home. — We should expect nom. Jagař Xān, and the gen. is probably due to the contamination of two different modes of expression in A.R.'s mind: He (= J. Kh.) went home with J. Kh.'s (= his) 25 (head of) cattle in front of him.

³ Or: They.

⁴ Litt.: How have (they) killed you, and you came out of the river.

⁵ Litt.: so that I brought back; or: who brought back.

⁶ Litt.: in. — ⁷ Litt.: (their) soul (= bodies).

8 — Kulturforakning. B. XL.

ast'a an'amme.' Tē J'akar X'ana āāi m., m-ā: 'W'era; m'ara kē p'utriem leti, au g'ōra kē j'āikim, āemxāi rawakaṭim ōrwa, m'ara pai ādam'anāi: 'I p'utriem a, d'idana pag'am.'

Tā nōkar'an yey'le w'āya, nōkar'an d'eīē kē āya wērāig'ā. Tē 5 nōkar'ane m.: 'K'ui wērāiga'i?' Tē m.: 'Putriem leg'ik.' Nōkar'an hair'an beg'le, yey'le bād'sā ōda, bād'sāi m-ke: 'L'eti.' Bādaz m-ke: 'B'ai bet'i.'

Adam'ana na'ik, gurāike, buḍ'āiwo², āemxāi gara ōrwak. Tē āe mārāya: 'Awyem wargiem gōraw'āne ārgāte.' Tē āsū m.: 'Bāi.' 10 Čha šāta d'ū nēy'ik, g'ōra āik. I trui čad'ai jan čōr'an āiē, wiy'al tr'i g'ōra šira n'etiē, rūpa'i bul'am waṭṭeg'an. Thā āa m-ā: 'M'āya bānāi āi.' Sē w'aria m'ang'ā thāi: 'Māya bānāi āi.' Šōrē šet'i.

Tē J'akar Xana m., m-ā: 'M'urda bax'il, z'ēnda bax'il, ē kōlaṭ'am bē t'au!' Tōmē č'ōrana d'aulat ōrēa, muč'le. Sē J'akar X'an kan'ā

15 I will kill him with my own hands.' Jakar Khān said to his mother: 'Weep and say that your son has died, and when they put me in the tomb, leave a window of this size for me, and say to the men: I have a son, and I am going to see him.'

Then the soldiers came to Jakar Khān's house and saw that his 20 mother was crying. They asked her: 'Why are you crying?' She answered: 'My son is dead.' The soldiers were astonished, they went to the king and said to him: 'He is dead.' Then (the king) answered: 'It is well that this has happened.'

The men brought him away, took him and buried him and left a 25 hole of this size. He had said to his mother: 'Bring me [every day]³ my bread and water to the tomb.' And she answered: 'Very well.'

Six or seven days passed and he remained in the tomb. There were some fourteen thieves. At night they sat down on that tomb and divided 30 their money⁴. Then one of them said: 'My share is too small.' And another said: 'My share is too small!' And a fight began.

Then Jakar Khān said [from the tomb]: 'The dead are greedy, and the living are greedy, [let] also this cap of mine [be] yours!' The thieves left their treasure and fled. Jakar Khān came forth [from the

¹ Let'i. — ² Buḍ'āiwak.

³ The durative imperative expresses the repeated action.

⁴ Taswim kadan.

ney'ik, č'ūika d'aulat j'am kača, čha haz'ar, yey'ik wāyaw'āne. W'āya wy'al phal'ik āi.

S'āra kē ur'ik, i az'ar rūpa'i Xuda'i d'āiča ādam'anāi. Bād'sā m.: 'Kōr γ'am larwan'am bet'i.' Thā, x'ōssa-e kōtā, bād'sā zar tālā k'akē. Bād'sā m.: 'H'arkē kē nōngarik, rūpa'im gurāiče, āse ādam w'āri 5 māya bād'sāesam x'alal ārgā.'

Tē J'akar X'ana paiz'arē lin siliš kak-o, rūpa'i kuča g'aḍ beg'i. Tōmē rūpa'i siliša č'ap šaga'le. Sē w'āya naiga'ik, j'am kaga'i, parak'āi girg'ā ga'i. Egga nōkar'ana āem'āes k'akē, nōkar'ana ās'āi-wak. J'akar X'ana paiz'arasa l'ēna d'ēkkē kē du d'uwyā rūpa'i l'ēna 10 āi paizarasas. N'āike tēntawai bād'sā ōda. Bād'sā kē s'arē de'ik¹, k'ōr nē mārāik. Bād'sā m.: 'Āpar'in ēkmatasāi!' Bādaz bax's'iš d'āike, n'ēnga k'awak. Bādaz ā bē y'āikim.

tomb], collected all the treasure, six thousand [rupees], and went home. During the night he went to sleep in his house. 15

When he rose in the morning, he gave one thousand rupees as alms to the people. The King said: 'What distress is revealed to me!' Then, to make the story short, the King scattered gold broadcast. He said: 'Whoever stoops and takes up my money, brings disorder to my 20 kingdom just as this fellow has done.'

But Jakar Khān smeared glue on the soles of his shoes, and went out among the rupees. They stuck to the glue. He brought them home, collected them, and again he walked about. Oh, how the soldiers tried! And [finally] they caught him. They looked under Jakar Khān's shoes, [and saw] that there were forty two rupees under them. They bound 25 him and led him to the King. When the King saw his secret, (Jakar Khān) did not say anything. But the King said: 'Bravo, how clever you are!' Then he gave him a reward and took him into his service.² And afterwards I, too, came [here].

¹ D'ēkkē.

² Nōkar kat.

XVIII. Faithlessness of Women.

(A.R. had heard this tale in Kabul. It appeared to him to be conclusive proof of women's faithlessness).

Ī ādam āik, ī māsi āiē. Tē māsesā m. waiwalāi, m-ā: 'Ē wai-
5 walama, ī sūat kē tau nē d'ēmī, jīān šīram tomoā b'agā.' Tē
waiwalāsa m.: 'Lādengai.' Tē m.: 'Lād nī heng'am.' Tē waiwalāsa
m.: 'Xair, āengel ādaman māng'an kē: Sag bapadār, zan bēbapā.
Tē māsesā m., m-ā: 'H'ai waiwalama, āemxāi šīrām šīrīn āi, kē
muzle x'and wāri.' Tē waiwalāsa m. kē: 'Bai šī, kē antepax'an thāi.'
10 Sē waiwala kanā g'ik, ī gurāike g'ōspan d māro, gurāike k'apana
kuča kau', khōyē d'aitawai, ārkē wāyawānē wāyūl. Tē māsesā m.:
'Kī a khōyāi?' Tē m.: 'Āyāt mā ka, māsim. Ī ādam āi,
dūnyadār āik, o gē hančekama, rūpaya āyema.' Tē āzēzā m.:
'Bāi šī-nē.' Gurāike, k'afa lēna buđāyo, tē māsesā m.: 'A bai
15 d'ē-jhammā.' Tē waiwalāsa m.: 'Kāl kara? Murdā āsta, murdā
d'ēkē bāi n'e šī.'

XVIII.

There was a man who had a wife. She said to her husband: 'My
husband, if I don't see you for one moment, the world becomes darkened
to me.' He answered: 'You are lying.' She said: 'I am not lying.'
20 Her husband said: 'Well, people say that a dog is faithful, and a wo-
man is faithless.'¹ She answered: 'Oh, my husband, you seem as sweet
to me as sugar.' Her husband answered: 'It is well, if there is such
a harmony between us.'

Her husband went out, went and killed a sheep, and put it into a
25 shroud. Having put it on his back, he brought it to his house at night.
His wife asked: 'Who is on your back?' He answered: 'Don't ask, my
wife. There was a man, he was rich, I have killed him, and will use
his money.' The woman said: 'It is well, indeed.' He took and buried
[the carcass] under the bed, and his wife said: 'Let me see it!'² But
30 her husband answered: 'What do you want to do?'³ It is a corpse,
and it is not good to look at a corpse.'

¹ Kawak. — ² Proverb in Prs. — ³ Prs. *Dida bāsam*.

⁴ Prs. *Či mēkuni?* — The construction is strange. The imper. 2 sg. *kara* is
used in a question introduced by *kāl* 'how, what?'

Sāar kē bēyiē, māsiā gēž yāi amsāya wāya. T'rā wāya āyāt
kakā, māsesā āyāt kari, m-ā: 'Waiwalām šīram b'ūrok grānd
āik, au b'adam ī ādam hantawai k'afa lēna buđāiēkē.'

X'assā-e kōtā, om āyāt māsesā kē karik, g'ik bādšāi om āyāt.
Waiwalā bādšā wēndik, h'okum kača, mā: 'Taryarā k'arata.' Ī k'ābul 5
waziri āik, bādšāe m-ke: 'Sāheb, om āyāt rās kara, k'addāi ādam
nī hanjhāi.'

Bādšā nōkarān gārātē, m-ā: 'Parī, wāyāya murdā ačhata.'
Nōkarān yeytē, wāya tēsē ādamas, k'afa lēnai murdā kh'anke,
naike bādšā ōda. Bādšā m.: 'Myā bai dōrē wēlata, kē kurai 10
jaigai ō ādam.'

Sē kap'ana wēlāike, g'ōspan ney'ik. Bādšā jas'ik, tē ādamāi m-ke:
'Kōr pasiāt k'āčekāi?' Tē ādamē m., m-ā: 'Sāheb, šīriem am'ān,
ā āyāt karām paltanāi.' Bādšā m.: 'Āyāt ka.'

Tē m.: 'Sāheb, ī māsim āiē, māya mārāikim: Ī sūat kē ne 15
d'ēmī, jīān šīrām tomoā b'agā. — M'am, Sāheb, x'āter-e āem'āes,

When morning came, his wife went to a neighbour's house. There
she told the tale and said: 'My husband was very dear to me. But
now he has killed a man and buried him under the bed.'

In short, when his wife had told this tale, it reached the King. He 20
called for the husband and ordered [his servants] to hang him. He had
a clever minister who said to the King: 'Sire, verify the tale, perhaps
he did not kill the man.'¹

The King sent out soldiers and said: 'Go and bring the corpse from
his house.' The soldiers came to that man's house, dug out the corpse 25
from under the bed, and brought it to the King. The King said: 'Uncover
his face, that [it may be seen] from what place the man is.'

They undid the shroud and the sheep appeared. The King laughed
and asked the man: 'Why have you made this trouble?'² The man
answered: 'Sire, grant me security,³ then I will tell you the tale.' 30
The King said: 'Tell it.'

He said: 'I had a wife who said to me: If I don't see you for
one hour, the world becomes dark to me. I, Sire, killed a sheep in

¹ Prs. *Albatt na zada bāša*. — ² Litt.: What trouble have you made?

³ Prs. *Sari mā hayāt; āli zinda šudim* '(let there be) life for me; now I have
become alive'.

m'am gōsp'and m'arkama, m'āšesām mār'āikam: 'Adam ančekam. Tē ams'āya āyāt kak'e, t'ēsē m'āšesam āyātē šira yarar'ā bek'im, au Xud'ai lasowak'im.'

Bādsā b'airak baxš'ā d'āike. Bādsā m.: 'Āpar'in āxelasai pal'ai!
5 'Ā kē bādsā am, āemxāya hun'ar ž'adam n'e šl.'

XIX. The Miller's Boy.

I bārā āi, āsewan'i kaga'i. I t'r'i ž'andra kh'ōya bāka bē āi t'ēsē āsewan-bārās. Tr'ā lēmba'i ēlet'i aič, h'ar wyal dēšk'ē āigaič t'r'i bāka.

Sē āsewan x'abar beyik, kē dēšk'ēm nowadg'ā. I dū nēy'ik āsē-
10 wān-bārā tōp'ak gur'ai t'r'i bāka. Ađđhiwy'āl d'ekke kē lēmba'i y'ēič, lēmba'i sē āsewan d'ōwakē. Ōm'ē bārā čarm'ay p'āe šira kakē, h'arya h'ā'ik kē: 'Om lēmba'i han'amē.

Sē lēmba'i y'ēič rawa'irau ōda. Lēmba'i tē bār'āe m.: 'M'am
order to test her, and said to her: I have killed a man. She told
15 the the tale to the neighbours. On account of my wife's tale I was going to be killed, but God has released me.'¹

The King gave him a great reward and said: 'Bravo! How wise you are. I who am a King, cannot remember [to have seen] such cleverness!'

XIX.

There was a boy who was working as a miller.² And behind the
20 mill the miller's boy had a garden. A fox had got accustomed³ [to come] there, and every night it used to eat grapes there in the garden.

The miller discovered that his grapes were being destroyed.⁴ One day the miller's boy went out with his gun into the garden. At mid-
night he saw the fox coming, and the fox saw the miller. The boy
25 cocked his gun⁵, and thought in his heart that he would kill that fox.

The fox came quickly towards him⁶. The fox said to the boy⁷:

¹ Prs. *Marā xilās kat.* — ² Litt.: was doing mill-work.

³ Prs. *Amōxta būd.* — ⁴ Prs. *Xalās mēša.*

⁵ Litt.: put the walnut (: cock) on the foot (: butt?), sc. of the gun.

⁶ Prs. *Da-rau pēš-iš.*

⁷ A.R.: In olden days men understood the language of beasts, and the mountains were made of butter, milk and meat. But then one man committed *kubr* (= *kuf*r idolatry), and God made the world as is it now.

h'anatim ma.' Bādz tē bārā m. lēmba'ē: 'Tū d'ōwasa yaga'i, čūikai dēšk'ēm tau xal'ās k'owakāi.' Tē lēmba'i m.: 'Ā pai yāi d'ōwasa k'ārai pai iyam.' Bārā nē kōr mār'āičē, lēmba'i gēč dh'āra.

Trā čār dū kh'antawai mē bārā āsewan'i dāi bāsa khanwa'i. I trā čār dū wāya č'rkē, au čār dū khan wāyai bē kh'anwak. Sē
5 bārā gik t'r'i bākawānē. Bārā h'aye saud'ā han'ik: 'Māya lēmba'i mār'ayakim: 'Ā pai k'ārai iyam. — Au ā par'am lēmba'i lēmba.'

Sē bārā g'ik, dh'āra d'ak'ik, o dh'āra trā dū awat'ā o tan'ā g'rik, lēmba'i nē w'enčā. H'aye bādz gēr saud'ā h'ankē kē: 'Albatt lēmba'i jhām 'arkunā murd'ā begēč.' Thā yey'ik pačap'aya.
10

Yey'ik, sum lēmba'i p'uruna yēič p'anda šira. Lēmba'i sālām wa'i, m-ā: 'Āyā, kur'ā āki?' Tē m.: 'Au lēmba'ia, awat'ā-ū tan'ā x'attēm beg'ikim.' Lēmba'i m. kē: 'Mam xengalk'i k'āyēčam.' Mē bārā m.: 'Kur'ā j'aiga xengalk'im k'āyēčāi?' Tē lēmba'i m.: 'Bādsā wiy w'āraai k'āyēčam.' Mē āsewan-bārā m.: 'Ā 'au āikāi weng'ā n'e-am, 15 bādsā wiy k'al kar'ammē?' Tē lēmba'i m.: 'Xud'ai mirab'an-a.'

'Don't kill me.' Then the boy said to the fox: 'You come every day, and now you have finished all my grapes.' The fox answered: 'One day I shall be of use to you.' The boy did not kill the fox, and it went off to the hills.
20

Three or four days later his father turned this boy away from the mill-work. For some days he let him stay at his house, but after four days he turned him out of the house, too. The boy went to the garden. He thought in his heart: 'The fox said to me that it would be of use to me. Now I will go and look for the fox.'
25

The boy went off, and ascended the mountain, and wandered about in the hill for three days, hungry and thirsty. But he did not find the fox. Then he again thought in his heart: 'Probably the fox, I think,¹ must have died somewhere.' Then he went back.

He went, and the fox met him on the road. The fox greeted him 30 and said: 'Master, where have you been?' He answered: 'O fox! I am dying² of hunger and thirst.' The fox said: 'I have arranged a betrothal for you.'³ The boy asked: 'Where have you arranged a betrothal for me?' The fox answered: 'I have got hold of the King's daughter for you.' The miller's boy said: 'I cannot find [enough] food to eat. What should 35 I do with the King's daughter?' The fox answered: 'God is merciful.'

¹ Litt.: I (may) put it. — ² Prs. *Murda mēšam.* — ³ Prs. *Mā tura nāmzāt kada im.*

Naike bāzara, lēmbaī 'au wārāya guraik. Tē āsawān-bārā 'au āyik, āsawān-bārā m-ke, ma: 'Sā, kə xə xəngalk' i g'ura. I g'ōra wārāya k'rā kakə, āsawān-bārā šira n'ei nə bāig-a-kəšik. Tē lēmbaī g'ōra šira nake tēnče, g'ōra jilab gurāiče, gəž bādsā d'ōrawānə.
5 Bādsāi m-ke: 'T'ōb w'anga, jāmāi y'eiti.' Bādsā jāmāi t'ānuk ōda wənke, bādsā č'ub bəg'ik.

I tra čār d'axixa nēyik ai, bādsā m.: 'Jāmāyem g'ōrā wah'ai, ā s'āila k'am.' Tē lēmbaī m.: 'Trāwya gaz pāwāk pāidā ka, žara lēna jh'ate, kə žara nə lāwāi.' Bādsā trāwya gaz pāwāk pāidā
10 kakə, lēmbaī m. bādsāi, ma: 'O bārā manjelestam n'ee n'ə bāigā, au ā nāma, g'ōra bə, bārā bə bāza kana g'ōra šə nēl'amma, au thā pai ač'hammə, g'ōra watə.'

Sə bārā naike, g'ōra šə nēl'āike, trāwya gaz pāwāk n'ake tēnče g'ōrā pal'ai māak'am. Tē bārāi m-ke, m-ā: 'L'ōdga n'ē ai, jilaba
15 tarka aš'āiwa, au bādsā ōda g'ōrā zupa.' Sə bārā ūrke, bai g'ōra

The fox led him to the bazar, and bought food for him. The miller's boy ate the food and said: 'Go and get my betrothed!' The fox¹ hired a horse for him, but the miller's boy could not sit on its back. Then the fox tied his legs to the horse, seized the horse's bridle, and went to
20 the King. The fox said to the King: 'Fire your guns²; your son-in-law has come!' The King called for his son-in-law, and remained silent.

He was sitting (on horseback) for a few minutes, then the King said: 'Let my son-in-law urge the horse on, and I will look at him.' The fox said: 'Get hold of sixty ells of cotton-cloth and put it under his
25 seat, that it may not become sore.'³ The King got hold of sixty ells of cotton-cloth, but the fox said to the King: 'That boy cannot mount here in the assembly. I will lead both the horse and the boy out to a desolate spot and make him sit on horseback. Then I will bring
him here, and you must let him urge the horse on.'

30 The fox led the boy away, made him mount the horse and tied his legs firmly to the horse with the sixty ells of cotton-cloth. Then it said to the boy: 'You are not going to fall off. Seize the reins firmly⁴, and whip the horse [to make it run] towards the King.' It brought the boy [back]; the boy urged the horse on well, and the King was pleased

¹ The subject is not stated. — ² Prs. *Top buzan*.

³ Prs. *Augar na mēša*. — ⁴ Prs. *Ba mahākama*.

waike, bādsā xušal bəg'i, bādsā h'are kaṇḍi: 'Jāmāyem bādsā zāda-a, g'ōra šə bai b'alad-a.'

Thā g'ōra šə langāike o manjelestān n'ēin, au h'asta w'arg wāičekə, i daxixā wārī 'au ačhan, 'au āyan.

Tē āsawān-bārā lēmbaī m-ke: 'Gūyem tōrgā.' Tē lēmbaī m.: 5
'Xitak'ai k'ara, Xudāye kul kaki.' Manjeles 'au āik-o lēmbaī bādsā ōda gəč, m-ā: 'Mē jāmāyesāi boxčā žādayem nēt'i.' Bādsāi m-ke: 'I jōrā manjēnā d'āyetim, kə jāmāye manjeta.'

Tōmə jōrā manjēlāiče, tōmə wādaya manjanā n'aič, ča'al karāč. Tē lēmbaī ōškai na'č, ōnčə o ārč. Bādsāi m., m-ā: 'Wiyai kh'ana, 10
nawadā bəgā.' Te wiy lēmbana wāiča o trā g'ōrā bə d'āič-o.

Ađdhawan p'anda yeyik, āsawān-bārā wārāig-a-kəšik, lēmbaī m-ke: 'Tam bār'am k'awačaya. Au g'ōra d'ōrə k'ōr wam? Mē bādsā-wiyai k'ōr d'āyem?' Tē lēmbaī m.: 'Āsawān hāki, Xudāi bādsā-wiy d'āičekī, au r'ōzi bə d'āiwatī, w'era ma!' 15

and thought in his heart: 'My son-in-law is a prince, he is well trained¹ [in riding] on horseback.'

Then he dismounted from the horse, they² sat down in the assembly, and he poured water over his hands. As it were, in a moment they bring food and they eat it.³ 20

The miller's boy said to the fox: 'I am going to ease myself.' The fox answered: 'Do it in your [Soil your] trousers, and may God destroy you!' The assembly ate the food, and the fox went to the King and said: 'I had forgotten your son-in-law's wallet.' And it said to the King: 'Give me a suit of clothes, that your son-in-law may put it on.' 25

The fox dressed him in that suit and pulled the clothes which he had soiled off his body⁴. It took them to be washed, washed them and brought them back, and said to the King: 'Bring out your daughter, it is getting late.' The King handed his daughter over to him and gave him also three horses. 30

When he had got half-way [home], the miller's boy began to cry and said to the fox: 'You have loaded me with pain.⁵ What shall I put before the horse? What shall I give this princess [to eat]?' The fox answered: 'You were a miller and God has given you a princess, and he will also give you your daily bread. Don't cry!' 35

¹ Prs. *Amōxta ast*. — ² *Nētēn*, litt.: we sat down. — ³ Note the aorist.

⁴ Prs. *Gū kada bāt* he had eased himself. — ⁵ Litt.: You have made pain my burden.

Yāi j'aiga y'eyiē dh'āra, i wāy āik balak'is. Sə wāi d'aulat āē
āik rūpa'i u t'ēla u, lēmba'i tē āsewān-bārāāi m., ma: 'Myā zān
b'ēi, ātha wāya lamiēm si, au pharak'āi iy'am.' Sə balak'i-wāya
atēē, balak'āi m-ke: 'Lāskar yeyiē, gōni kuča 'at, au lāskaryāi
d'aulat n'ānde au t'āya ne kōr m'aran.'

Sə balak'i gōni kuča atēē. Tē lēmba'i gurāike, gōni d'ōra ēumbo,
āsewān-bārāāi lau d'āike. Thā yeyiē tra wāya, sə bādsā-wiy wāy
deyik, hāirān beyiē, wāy d'ūika t'ēla o zar āēi¹, au čauk'i-a zara'i
wāya kuča. Sə balak'i gōni kuča uđde čang'ā-kašēē. Balak'i m-ke:
10 'Kan'a kh'anatim.' Lēmba'i m. āsewān-bārāāi: 'Laurā gurāi.'
Tr'āena laurā gurāi, o sə balak'i han², murdā kača. Tē lēmba'i
bārāāi m.: 'G'ūi āsewān! D'ō wal dēšuk āikai n-ōrgimaki, au k'āi
xwāri k'awakam!

15 They came to a place in the hills where an ogress had her house.
The house was full of riches, of money and gold. The fox said to the
miller's boy: 'You [two] remain standing here. I have some work to
do in this house, and I shall come back. He entered the ogress' house
and said to her: 'An army has arrived. Get into this bag, and the
20 army will only take away your³ riches, and not say⁴ anything to you.'

The ogress entered the bag. The fox took and sewed up its opening
and called for the miller's boy. Then they came to the house, the
princess saw it and was astonished, [because] the house was full of
gold and silver, and there was a golden chair in the house. The ogress
25 began to jump up [and down] inside the bag. She said: 'Let me out!'
The fox said to the miller's boy: 'Take a stick.' The three of them
took sticks, beat the ogress and killed her. The fox said to the boy:
'You are a dirty fellow, miller! You did not allow me to eat two
grapes, and [see] how I have toiled [for you]!'

¹ For āē šī(k).

² Prob. for *hanē.

³ Lāskarūi exercitus-tibi.

⁴ Prob. maran they will say; not for m'aran they will kill.

XX. The Cowherd.

I ādam āik, i m'āsi āiē. I gāwānđi āiē, sə gāwānđi j'āiē āiē.
Sə ādam pādewān āik.

I dū šāma g'ōlan ārēē, yeyik t'ānuk wāyewāne. Gāwānđya dh'āra
dharāiē. Tē m'āsesā m., ma: 'G'ōlang ārēēāi?' Tē m. kē: 'G'ōlang 5
ārēēama.' M'āsesa m.: 'T'ānuk gāwānđi ba?' Tē m.: 'Maina i x'ala
au d'āyetim, kē ā šātekim gāwānđi lēmba.' Tē p'ūrai khan angār
tarka b'ustara k(h)an h'ankē.

I bādsā āi, i w'azəri āik. Bādsās wīya wazərə-p'utra palāi āsūx
āiē. Əm'ē w'āzira bādsāāi m., m-ā: 'M'a ka, wiyai p'utrasam d'āya.' 10
Tē bādsā waz'ir wazərəāi kh'anke, m-ā: 'D'ō-p'aisā waz'ir āi, wiyam
p'utrasāi d'āyem?'

Thā tē w'azərə p'utrāi m., m-ā: 'Ak'ōe āsūx hāi, wīya n'āya
mučala.' Tē w'azərə-p'utra bādsā-wiyāi m-ke, m-ā: 'I bādsāi d'aulat

XX.

There was a man who had a wife. They had a cow which had 15
calved¹. The man was a cowherd.

One day in the evening he brought back his cows and came to his
own house. His cow [just mentioned] remained in the hills.² His wife
asked him: 'Have you brought back the cattle?' He answered: 'Yes.'
She asked: 'Your own cow, too?'³ He answered: 'Give me a piece 20
of bread, that I may go [and search] for the cow.' But she struck him
forcibly in the face with a firebrand from the fire.

There was a King who had a vizier. The King's daughter was in
love with the vizier's son. The vizier said to the King: 'Don't [refuse,
but]⁴ give your daughter to my son!' The King removed the vizier 25
from his office and said: 'You are a two-farthing vizier. Shall I give
my daughter to your son?'

Then the vizier said to his son: 'If you are a lover, take the girl
and elope with her.'⁵ The vizier's son said to the princess: 'Take

¹ Prs. Širdār bāt was suckling.

² Prs. Az kō pāida, mānda šuda bāt.

³ Ba prob. 'indeed, certainly'. — Prs. transl.: ēi kadī 'what have you done
[with the cow]'.
⁴ This appears to be the meaning of ma ka. — ⁵ Prs. Bugrēz.

bə g'ura, au ālā g'ōra kaman'āi bə g'ura, au šām-nəməz'a pəlānī
jaiga iya pai, kə ā bə iya m, ləmbawai n'āmō.

Sə bādsā-wiy i bādsāi d'aulat gur'āica-o, ālā g'ōrā gur'āic-o, šām-
nəməzā n'ēgəč kanā. Trā kan'a n'ēgəč, pānda šira g'ōrā zān
5 k'awakə, sə pādawān kə māšasā h'anai, sə yeyik pānda šira kə
g'ōrā zān-a.

Sə pādawān g'ōra šira neyik-o, g'ōra zūbuk, wyāl šik war'i. Om
bādsā-wiy m-ā: 'Tānuk g'ōrāi ba, kə māya g'ōrā šira n'eteki?'
Bādsā-wiy āyāt kagā, o pādawān hēč āyāt n'e kagā. Bādsā-wiyes
10 bāwaria yeyik kə: 'O āsuxem n'iy-a.' Thā bādsā-wiy m.: 'Ēnes
aī kə jenes aī?' Tē hēč āyāt n'e kari.

Sāar b'ēgəč, 'emē bādsā-wiy m., m-ā: 'Har ke āi, māina wai-
wal'am aī, āyāt kui n'e kagaī?' Tē pādawāne m.: 'Kāl kagaī?
Šā, šār'amē.' Thā tē bādsā-wiya h'ayē kuča sandā h'ankə, kə: 'A
15 bai ādam āemāes karammē.' Thā bādaz yāi dhāra yeyiē, bādsā-

riches worth a kingdom, and take also a fine horse from the stable,
and go at nightfall to a certain place. I will also come there and take
you¹ with me.

The princess took riches worth a kingdom and also fine horses, and
20 at nightfall she went out. When she got there, she made her horse
stand still on the road, and then the cowherd whom his wife had
beaten, came along on the road where the horse was standing.

The cowherd mounted the horse, and whipped it. It was night.²
The princess asked him: 'What [has become of] your own horse,³ that
25 you have mounted mine?' The princess spoke, but the cowherd did
not utter a word. The princess became convinced that he was not her
lover. Then she asked: 'Are you an incubus or a jinn?' He did not
utter a word.

Morning came, and the princess said: 'Whoever you are, you are
30 my husband. Why don't you speak?' The cowherd answered: 'What
are you doing? Come let us go away!'⁴ Then the princess thought
in her heart that she would put the man to the test. After a while
they came to a mountain, and the princess said: 'Here on the hill

¹ Prob. *nām-ə* for *nām-i*.

² And the princess could not see who had come.

³ Prs. *Asp-i xud ēi kadī?* — ⁴ Prs. *Bu'ru, bura'im!*

wiyə m., m-ā: 'Āta dhāra bakār waičār th'an-u čōp'an ləmana
th'āi-u, kōr mazādāi?'

Tē pādawān āyāt n'e k'akə. Bādaz i dhāk āik. Āemx'aye sawwī
āik, tē bādsā-wiyə m., ma: 'Āta bakār g'ōlan th'an-u kōrsās s'āile
bē?' Pādawān jas'ik. Bādsā-wiya kap'al kučik. Bādsā-wiyə m.: 5
'Hāi sūmyat'im! Čōp'an bai thāi, bāi āik; Xudāi pādawān n'əsəpam
k'awak.' B'airak bādsā-wiyə wərāika.

Thā bādaz yeyiē, yāi xalāwāna. Tē bādsā-wiya m., ma: 'Pāisā
kə ōdaam šik, i k'ra i xalā gura, guzarān k'arama.' I wāi gur'āik-o,
guzarān kagā-kəšē. I buḍalākī burī gur'āiwača, trā čār māhe āiē. 10
Bādsā-wiy b'airak ālā āiē. Sə buḍalākī gəč bādsā-putra ōda.
Bādsā-putrāi m-ke, ma: 'I āzəzā d'eyəčam, au b'airak ālā warat'ia.'

Bādsā-putra nōkarān khan'iē, sə waiwale t'anke hogmā yaryarā
kakə. Bāw xabarāike n'e. Bādsāi kī m. kə: 'H'ax o n'a-hax, i
ādam putrasāi yaryarā kawai.' Tē bādsā putr t'anuk āx kak. 15

there may be good goats, and there may be a shepherd going after
them, how does it please you?²

But the cowherd did not speak. Afterwards they came to a³ plain. It
was so green that the princess said: 'Here there may be good cows,
and how would it be to walk about here?' The cowherd smiled, and 20
the princess struck her head.⁴ She said: 'Oh, my misfortune! A shep-
herd would have been better. But God have destined me to have a
cowherd.'⁵ And she wept much.

After a while they came to a castle. The princess said: 'Since I
have money about me, hire a castle and let us live there!' They took 25
a house and began to live there. They also took an old woman as
their servant, and three or four months passed. The princess was very
beautiful. The old hag went to a prince⁶ and said: 'I have seen a
woman, and she is very delicate and beautiful.'

The prince sent out his soldiers and had her husband hanged by 30
his order. He did not tell his father about it. But somebody told the
King: 'Whether it is right or not, your son has hanged a man.' Then
the King chased away his own son.

¹ First: *Bādsā x'abar bey'ik kə.* — ² Prs. *Ōi sāl mēkunā?*

³ Litt.: there was. — ⁴ In dismay at his betraying his real position.

⁵ Litt.: has made a cowherd my destiny. — ⁶ Belonging to that place.

Se bādsā-puṭr yeyīk, sē ādam kē yaryarā k'arakē, tēsē w'ayawānē.
Se bādsā-w'iy x'abar bi-āiē kē: 'Waiwal'āi yaryarā k'ačēkē.' Tē bādsā-
putrē pal'āi b'airak j'asēč, yurīē kak-o, bādsā-puṭrāi m-ke: 'Kōr
tām 'āigai?' Tē bādsā-puṭrē m., ma: 'Au bē ārgai, t'āina 'astai
5 'āigam, b'uyai m'ast-am.' Tē bādsā-wiya m.: 'Hēngē tām w'ārii
puxta kar'am, kē t'ānke mārāi: 'Apar'in.'

Pālan pač'āik-o, zōr zār kake, kuča wāike. Bādsā-puṭra s'āma
āik', x'umtana dāmē neyīk. G'ōra šira n'ēiē-o y'ēiē t'ānke wātana.
— 'A gē b'adam sēm āzēz'ā gur'āikāi s'ātekim.

10 Šūwašū pašawāl-a
qabar-gatī gōwāl-a.²

The prince came to the house belonging to the man he had hanged.
The princess was aware that he had hanged her husband. She smiled
much to the prince and flirted with him. She asked him: 'What food
15 do you eat?' He answered: 'Even if you bring nothing but bread, I
shall eat it out of your hand, I am intoxicated by your scent.'³ The
princess said: 'I will cook such food for you that even you will say
bravo!'

She cooked a pilau, prepared a strong poison, and put it into the
20 food. The prince ate it in the evening, and at nightfall he expired.
The princess mounted a horse and returned to her own country. —
And now I am going off to marry that woman.

A shepherd is whistling.⁴
A cowherd is a dirty lad.⁵

¹ For *ayīk. — ² Or: -as(t).

³ Prs. *Az būy-i šumā mast astim.*

⁴ I.e. "lives in merriment and joy".

⁵ Acc. to A.R. a cowherd is less esteemed than a shepherd or goats'herd.

XXI. The Ogress and Her Daughter.

I korčal'i¹ a'tē, i bārēkaṭā āik. Žat'im a'ik, xwāri kag'āyīk. Kor-
čal'i lūngal'i a'tē. Bārā manga'ik: 'Korčal'i aul'i bēi bai, lūng'ālyā
pač'āi bai, ki ā awatā-m, ā bai pak'amē.'

Bādaz lūng'ālyā pač'ik. Kuṭā kuča qak'ik. I ādam aza šaig'āik. 5
Balak'i korā l'ēna y'ēiē. 'O balak'i aza-šāyalā dāi n'e šerma kēč.
Tē bārāe mar'āikē: 'Lūgal'i j'āra wārāyem!' Tē lūng'ālyā j'āp'āik.
Bādaz balak'i mārāikē: 'Lūng'ālyā b'ai ni š'i.'

Tē bārā kē lūgal'i lap'ān pas kak², balak'i bārā tar'ka ašewākē,
oda b'ān āik, b'ano kuča w'aiwak³. Āem bārā balak'is wāya nāikē, 10
bārā wāya nāikē. Balak'is w'eya hāiē. W'ark d'ēga kuča w'aike,

XXI.

There was a small tree. There was a small boy. He was an orphan,
and he was in distress.⁴ The tree was a mulberry tree. The boy used
to say: 'When the tree grows big and the mulberries get ripe,⁵ I shall
eat them, because I am hungry.'

Then the mulberries got ripe. He climbed up into the tree.⁶ A man 15
was ploughing with a bullock. An ogress came under the tree. She did
not mind the ploughman.⁷ She said to the boy: 'Shake down some
mulberries for me!'⁸ He shook down the mulberries. Then the ogress
said: 'The mulberries are not good.'⁹

When the boy struck down a mulberry branch, the ogress seized 20
him firmly. She had a bag with her, and she put him into it.¹⁰ The
ogress brought this boy to her house. The ogress had a daughter. She
poured water into a kettle, and placed it on the hearth. Then the ogress

¹ First: *korčel'i*. — ² Corr. *karik*. — ³ First: *wayok*.

⁴ Prs. *Xwāriš mēkuna*.

⁵ Prs. *Tūtā puxta mēša*.

⁶ Prs. *Tūt puxta šud. Sar-i daraxt bača šut*.

⁷ A.R.: But carried away the boy.

⁸ Prs. *Bačarā guft: Tūtā barā-i mā takān!*

⁹ Prs. *Tūtā xūb nīs*.

¹⁰ Prs. *Istāda (?) gōnī bāt. Miāne-i band andāxt*.

angāranī šīra suw'ār kak'ē¹. Bādaz balak'ī wiyēi mārā'ik: 'Āi, w'arāk kē lač'ik, bā'ā kuča w'aya, ke pač'āi.'

Bādazī bā'ā mārā'ik, wiyesai marā'ikē: 'Kālām tu m'anja, t'aina manjan'a maye d'āya! Mam pač'aigīmaī.' I wey balak'is k'ālā dā'ič, 5 bā'ā manjavač, wark lač'ay'eyik. Bā'ā ur'ik, lača w'arga kuča w'āi balak'is waiwača.

Bādaz balak'ī yēič, weya w'arga kuča waiwača. Balak'ī mārā'ik: 'Bā'ā pašt'ik, ayāmē!' Bā'ā mārā'ik kē: 'Āi, ādamē pēi āryam n'ī sēgā. Xur'ūs m'āramē, xur'ūse pēi ayāmē.' Āsā² mārā'ik: 'Wiyām, 10 m'āra xur'ūs, pača! Ā ādamē pēi ayāmē, tū xur'ūs pēi āya! Ādam pašt'ī ač'h'a! Ayāmē.'

Wiyā pač'aīč. Bādazī bā'ā mārā'ik: 'Āi, ačha! Šīraī³ žū diyem, bādaz pēi ayāmē.' — Tese azaz'āz žūtr aulī aulī āič. — Ost'ōn āič. Žūtrē ost'ōnē tēngič⁴. Bādazī bā'ā ur'ik, muč'ik.

15 said to her daughter: 'Mother,⁵ when the water is boiling, throw the boy into it, that he may be cooked.'⁶

Then the boy spoke, and said to her daughter: 'You put on my clothing, and give me your dress. You are going to boil me.' The ogress' daughter⁷ gave him her dress. The boy put it on and made 20 the water boil. The boy rose and threw the ogress' daughter into the boiling water.

Then the ogress came, <she threw her daughter into the water>. She said: 'The boy is cooked, I will eat him.' The boy said: 'Mother, I have no liking for human flesh. I will kill a cock,⁸ and eat the 25 cock's flesh.' The mother said: 'My daughter! Kill the cock and cook it! I will eat human flesh. You eat the cock's flesh, but bring me the man when he is cooked. I will eat him.'

The girl got cooked. Then the boy said: 'Mother, bring me and give me a hair from your head, then I will eat the flesh.' — That 30 woman's hair was very long.⁹ — There was a post. He tied her hair to the post. Then the boy rose and fled.

¹ Or: jāikē. — ² Or: āesā, āi. — ³ kapale'i. — ⁴ Or: pal'en kate.

⁵ 'Mother' appears to be used as a term of endearment to women.

⁶ Prs. *Aw ke jōš šud, amū bača miyāneš andāz, ki puxta šud* [= *šawad*].

⁷ Litt.: one daughter of ogress.

⁸ *Mādar, gōšt-i baniādam dīl-i mā na mēša. Xur'ūs mēkušam.*

⁹ *Mū dirāz dirāz būt.*

Bā'ā aeng'ī zān big'ik. Wiyesa kālā wač'ai khandē, ārya kan čač'āičē. Bādazī balak'ī warāig'ā-keš'ē. Bādaz pač'an-gič: 'Wiyām ku h'anwēča, bād'am ge m'am hang'ā.' Bādaz laup'ā h'asta gur'āikē; h'anēš, hanēš, d'amē khandē.

XXII. Tag and Dalkhāk, the Rascal Brothers.

5

Do lāiwanī a'ič. Yēinas kaņeštā Tag nāmiy ā'ik. Aulā Dalk'āk a'ik. I āi āič. Bādaz dō lāiwanī lām kagā'ič. Bādaz rūpāi x'āwan bōy'ič.

Bādaz sūrutala lāsa Taga m. kē: 'Lāyam, māš'ī gura!' Bādaz aulā g'ik, māš'ī gur'āikni g'ik. 10

Dō trā dū nēy'ik. Bādaz māš'ī gur'āiweča. Bādaz mē lāe m. kē: 'Wāi dūrū bak'ār (r)ēš'ā! Kuk'ur, gōlānga bak'ār d'ūrawā, xw'ār m'a kara!'

The boy was standing up thus.¹ He tore the girl's dress from his body and flung it at the ogress' heart.² Then the ogress began to weep.³ Then she understood: 'He has killed my daughter, and now 15 he is going to kill me.'⁴ Then the boy seized a stick in his hand. He beat and beat her, and her breath left her.⁵

XXII.

There were two brothers. The name of the younger one was Tag, and that of the elder one was Dalkhāk. They had a mother. The two 20 brothers worked, and they got rich.

Then the younger brother⁶, Tag, said: 'My brother, you must take a wife!' The elder (brother) went to take a wife.

Two or three days passed. Then he married. And this brother said: 'Guard the door of the house well, give the hen and the cow enough 25 to eat! Don't let them suffer!'⁷

¹ *Itur istāda šut.*

² *Dāman-i libās-i duxtar kašid; ba dīl-i amū zan andāxt.*

³ *Girā mēkat.* — ⁴ *Marā murdār mēkuna.*

⁵ *Čōb dasta girift; zad, zad; sāyāš barāmad.* Litt.: he tore away her breath.

⁶ Prs. *Xurtarak biyādarīš.*

⁷ Prs. *Darvāza-i xāna xūb pām ku! Murg, gāv sāteli ku, dānā bendāz; xwār na ku!*

⁸ — Kulturforskning. B. XI.

Bādaz lāsa gurāiē, gōlang mārwač, kapalē āxura kuča psāiweče. Kukur mārwače, kapalē tōkata joār kuča psāiweče. Bādaz i dūr gara kake, badān waike, gāina tēnk, dūr kan'a g'ik, dūr gurāitawai.¹

Bāzāra girgā-kešik. Adam'an mangā-kešikē kē: 'Wāya čūrī k'awan, 5 dūri k'ui khančekai?' Bādaz mē m.: 'Maina dūr ōdām šik, čorī kái nā bāig'an.'

Bādaz lāya yeyik, bāzāra prona [ye]yik. Maši gōrā šira suwār aiē. Lāyai m-ke kē: 'Jūnān'arg bikī! Wāyai dūr khantawai gire-waigai. Wāya jām ki ādam'ana <jām> nāi kačēke.'

10 Sūptal'a lāsa m.: 'Lāi, mam gōlang mārēcam, kapalē āxura psēi-čam, kukur mārēcam, kapalē yal'a kuča psēičam. Bādaz aul'a lāsa m. kē: 'Nusxan'an nēg'ik, Xod'ūya juān'arg kakī, k'ui ēngē k'ačēkūya?' Bādaz m. suptala lāsa kē: 'Rōzi-dayal'ā Xud'āy-a, kui wērāigēi?'

Then his brother took the cow and killed it, and threw its head into 15 the manger. He killed the hen and threw its head into the jowar grain. Then he made a hole in the door, put a rope through it, tied it to his waist, and went out of the door taking the door with him.³

He walked about in the bazar.⁴ People said to him: 'They will break into your house, why have you taken away the door?' He answered: 'I have the door with me, they cannot steal it.'⁵

Then his brother came to the bazar. His wife was on horseback. He said to his brother: 'May you die young! You have torn the door from the house and are taking it about. People will certainly have stolen something in the house.'⁶

25 The younger brother said: 'I have killed the cow and thrown its head into the manger; I have killed the hen and thrown its head among the grain.' Then the elder brother said: 'Harm has been done to us, may God let you die young! Why have you done thus?'⁷ Then the younger brother said: 'God gives each man his share. What are you crying about?'⁸

¹ Gur'āitai. — ² First: wēriy'ēyt.

³ Prs. Solāx kat, Rēspān basta kat, kamar; az darwāza bērūn raft, darwāzara girift.

⁴ Prs. Ba bāzār mēgard(?).

⁵ Prs. Xāna duzi mēkunān. Darwāzara čirā kašidi? Hami guft: Darwāza-i xudam pēs-i mā has; duzi kada na mētānan.

⁶ Prs. Xāna ki kaši duzi kada bāsa, čizi burda bāsa, tu čirā itar mēkunī.

⁷ Prs. Tū nusxān kadī. . . . Čirā itar kada i?

⁸ Prs. Rōzi-rasūn Xudā as. Čirā girā mēkunī?

Bādaz dō lēiwani yēiē wāyawān, gōlang Xud'āi dāiē. Bādaz āya wāya nēiē-aiē. Āsā 'salām' wayikē, aula putrē 'alaikum' katī. Bādaz mēmanī kak. Musurm'anāi p'uxta dāikē, Und'ūe xām dāikē.

Bādaz āya du trā māi zindī aiē. Kalata nēiē-aiē. Bādaz āem sūr lāya k'alata đakik, pēzanū hasta hāik. Bādaz ai hanwača. Aul'a 5 putrē ōdā kalata đakik. Sūrtala kan'āna g'ik, mučik.

Aula putrē ai dēiē¹ kē d'ama nēti. Bādaz wērāigā-kešik ki: 'Sūrtala lāsam ai hanwaiē.'² Bādaz aul'a lāya kan'āna niyik, lau dāiki sūrtala lāi wārāi ki: 'Iya.' Bādaz sūrtala lāya yeyik. Thā aul'a lāsa m., lāyē³ m-ke kē: 'Ādamanāi lau da kē gūr kor'an.' 10 Bādaz sūrtala lāsa m.: 'Ā tānki k'orāma.' Aula lāsa m.: 'Gūr aul'a korg'an.'

Bādaz suptal'a lāya g'ik, gūr k'orkai. Aula lāsa m. kē: 'Būm k'ora, yār kara, ki ātai biki, tāpa ya.' Thā o g'ik, gōra šira p'ul-g'ik,

Then the two brothers came home. They gave away a cow in charity. 15 Their mother was sitting in the house.⁴ She said 'Hail!', and the elder son answered 'to you'. Then they made a feast and gave cooked food to the Muslims and raw food to the Hindus.

Then their mother remained alive for two or three months. [One day] She was sitting upstairs. Then the younger brother went upstairs with 20 a stone in his hand.⁵ Then he killed his mother. The elder brother went upstairs to him, but the younger brother went out and fled.

The elder brother saw that life had left his mother.⁶ He began to weep: 'My younger brother has killed our mother.' Then he went out and shouted for his younger brother: 'Come!'⁷ Then the younger 25 brother came. His elder brother said to him: 'Call together people that they may dig the grave!'⁸ Then the younger brother said: 'I will dig it myself.' The elder brother said: 'Let them dig the grave large.'⁹

The younger brother went to dig the grave. His elder brother said: 'Dig into the earth and make a hole that is so deep'¹⁰, and afterwards 30

¹ Aula putresā ai dēca. — ² Hanoic. — ³ For lāyāi?

⁴ Prs. Mādar da xāna šista bāt. — ⁵ Prs. Sang dasta bāt.

⁶ Prs. Dit ki sāyāš barāmad.

⁷ Prs. Bērūn raft. Sadā kat barā-i biyādar-i xurd ki: biyā!

⁸ Prs. Napari rā sadāiš ku ki kabir mesāzan. — ⁹ Prs. Kabir kālūn mēsāzan.

¹⁰ Litt.: that reaches unto here (tā ba infā).

'asta bēl āi*. Ī bēl b'uma wang'āikə, k'ai langa'ikə tri b'ela jaya. Kai ki dūb'i, thā w'anāi yey'ik.

Aula lāsa m.: 'Gūr korwakāi?' Bādaz aula lāsa lōenda dāikik, may'lūk lau dēik': 'Yēi, ki ai l'eteē, n'ama, buḍama.' Maylux yēiē, 5 mačar'i tūčkā, may'lūx n'aiča, gōrə šira n'aiča.

Suṭalā lāsa m. kə: 'P'aso lēna gūr big'ik.' Bādaz aula lāsa m.: 'Juānm'arg bik'i, k'irang g'ūr korak'āi?' 'Pāe lēna bug'ā.' Murd'a jūiwak¹. Adaman gūr korg'ā-kešē. Bādaz gūr korke wānd'āike. Bādaz buḍ'āiwēča, yēiē w'anāi.

10 Xair'at kak, may'lūx yēiē wāya. Bādaz p'alas wāya w'aiče, šir'e palas'as šil'is kače². Adamān wāya yēiē, nary'a k'awakə. Adamān

come back.' Then he³ went, and arrived at the grave. He had a spade in his hand.⁴ He struck the earth with a spade, and put his ear down to the spot where the spade was. When his ear was buried,⁵ he went home.

15 Then his elder brother asked: 'Did you dig the grave?' And he went up on the roof and called to the people: 'Come, our mother is dead, let us carry her away and bury her!'⁶ People came, they bound the corpse⁷, carried it away, and brought it to the tomb.

The younger brother said: 'The grave has been dug beneath your 20 feet.'⁸ The elder brother said: 'May you die young! What kind of grave have you dug?' 'It is beneath your feet.'⁹ The laid down the corpse.¹⁰ The men began to dig the grave. Then they dug the grave and made it ready.¹¹ Then they buried her and went home.

They¹² made a burial-feast, and people came to the house. They 25 placed a rug in the house and smeared glue on it. People came to the house, and they made a feast. People came to the house and sat down.

¹ Jūyok. — ² Kaka.

³ Litt.: that one, i. e. the younger brother.

⁴ Prs. Bāz raft; sar-a kabr rasit; dastāš kār bāt.

⁵ Prs. Yak kār būm zat; gōš pāyān kat, bamā jā-i kār. Gōš qūb šut. — I. e. he dug just deep enough to bury his ear.

⁶ Prs. Ba xalk guft: Biāi; bubarin, puṭ kunī!

⁷ To the bier? — ⁸ Prs. Zēr-i pā-i šumā kabr šut.

⁹ Prs. Zēr-i pā-i tū mēsa. — ¹⁰ Prs. Šānta bāt (= nīšānda bāt).

¹¹ Prs. Sulāw kat, xūb sāz kat.

¹² Prob. the brothers. But here and in the following passages the subject might equally well be 'he', i. e., the younger brother.

wāya yeyiē, nēyiē. 'Au puruna wāikə¹. Bādaz 'au 'āiwak, du'ā kakə, kan'ā šārgiē. Bādaz p'alas žara čab šēgiē.

Dūye lāiwan'i² čhendān'ā gura'iē, m'anjana šupaig'ā-kešē. Mē may'lūxa m.: 'Kor gun'ā kačekan kə kālān šupaig'āi?' Gir m. ke: 'Awy'en aičekan, p'alasan ge šar'āičā?' Ami 'adamānas žarə šupa'iē, 5 giē kan'āna. Bādaz wērāig'ā-kešē. Bādaz giē, 'arəs kakə bādšāi 'arəs kakə: 'Am'ā wāya nāiyačīn, 'au āiken-a, kan'ā šārgəčīn. D'owai lāiwanī rūč³, žarān šupāiwač.

Bādšā dowa lāiwanī wənē, dowa lāiwanī yaryar'ā kač. 'Amā wāya nāiyačīn.' 10

XXIII. The Four Rogues.

Ī zanakab'āz hāik, i xēmarb'āz hāik, i čars'i hāik, i naj'ār hāik. Čārana m.: 'Gaḍwo saudāgar'i kar'ama.' Bādaz ye'iē yāi jaig'āwān.

They placed food before them.⁴ [The guests] ate the food, took leave and went out. Then the rug stuck to their bottoms.⁵ 15

The two brothers took a knife, and began to cut off their clothes.⁶ These people said: 'What sin have we committed, that you are cutting our clothes to pieces?' [The brothers] answered back: 'You have eaten our food, and you are also taking away our rug!'⁷ The brothers cut off the bottoms of these people, who went out. Then they began to 20 weep. They went and made a petition to the king: '[The two brothers] brought us to their house;⁸ we ate their food and then went out. Then the two brothers rose and cut off our bottoms.'⁹

The king summoned the two brothers and hanged them.

XXIII.

There was a whoremonger, a gambler, a hashish-smoker and a car- 25 penter. The four of them said: 'Let us go and do some trade.' Then they went to a certain place. [The others] said to the whoremonger:

¹ First: Pruna wāiki. — ² Dūyena. — ³ For: urīē.

⁴ Prs. Nān pēš-i rū-š andāxt. — ⁵ Prs. Gilim kūniš basta šut.

⁶ Prs. Libās mēburin. — ⁷ Prs. Nān-i mā xurda-i, gilimā bāz mēbari.

⁸ Prs. Mā xāna burda bāt. — ⁹ Prs. Istāda šut, xēstan; burāt.

Bādaz zanakab'āzūi m-ke kə: 'To āthi wāye thə, o amā enāi tenāi lām kag'āthas; to au warg w'aigat(h)e.'

Bādaz zanakab'āz du tro dū niyeik. Ī azār rūpa'ī hālē zanakab'āzas. Ī azār rūpa'ī gurāiē. Ī kār'dār hāik, maš[i]a bai wərat'i 5 hālē. Jaigawān ye'ik. Bādaz bur'ie m-ke: 'Tu pa, kār'dār maša x'abara, kə zanakab'āz y'eiti.' Bādaz bur'ī yēiē ōda, zanakab'āz oda yēiē. Zanakab'āz m.: 'Te mārāike: Iyā?' Tē bur'ī m.: 'Mar'aiwakam, kār'dārə maš'i mang'ā kə: Azār rūpa'ī gurāitawai' iya.'

Zanakab'āz ōda g'ik. Tē azəz'ā m. kə: 'Āe x'awyem lařwāi 10 dāigihām, Ī azār rūpa'ī d'eyetim.' Mē zanakab'āza m. kə: 'D'āigihām y-əzār rūpa'ī.' D'ūr day'ik hāik, d'ūr ēakari kol'āik. Xau lařwāi dāikē, Ī azār rūpa'ī gurāiwečə. Bādaz z'anakab'āz yey'ik wāna.

'You stay here in the house, and we shall do some work somehow or other; you throw the bread into the water.'³

15 Then a couple of days passed⁴ for the whoremonger. He had one thousand rupees. He took them [with him]. — There was an official⁵ whose wife was very beautiful.⁶ [The whoremonger] went to his place. Then he said to a maid: 'Go and inform the official's wife that the whoremonger has come.'⁷ Then the maid went to [her?], and came 20 [back] to the whoremonger. He asked: 'Did she say: Come?' The maid answered: 'I told the official's wife, and she says that you shall take a thousand rupees and come.'⁸

The whoremonger went to her. That woman said: 'Give me a thousand rupees, and I shall show you this cheek of mine.'⁹ This whoremonger 25 said: 'I shall give you a thousand rupees.' The door was shut, [but] there was a little hole in it.¹⁰ She showed him her cheek and got the thousand rupees. Afterwards the whoremonger came home.

¹ First: Gur'āitoi, or g'ura. — ² Gur'āiē.

³ Prs. Mā xwā-o-naxwā kār mekunam. Tū nān āw puxta ku (?). We shall work somehow; boil you the bread in the water. Prob. for partau ku throw you.

⁴ Prs. Do se ruz tēr šudan.

⁵ Prs. Mansabdār.

⁶ Prs. Ma(n)sabdār; zan bisyār wubiš büt.

⁷ Prs. Bur'u, ba zan-i kār'dār xabar ku, ki zinākār āmada-s.

⁸ Prs. Guptam; zan-i kār'dār xwāsta ki: hazār rūpā girepta biā.

⁹ Prs. Hamī rū-i mā nišān mēdom, [yak hazār rūpā] māra bile.

¹⁰ Prs. Darwāza pēš büt, ikadr surāx büt. — Or, possibly; it was a little ajar.

Xēmarb'āza m.: 'Kor kamāi beyik?' Mē zanakab'āza m.: 'Yak bār dō kama'im beyik.'¹ Xēmarb'āza m.: 'Sāra maina rūpa'ī n'aya.' Ī azār rūpa'ī šum'ār kačə, zanakab'āzūi dāiwač. Sāra begik, 'au āike gik. Zanakab'āz Ī azār rūpa'ī gurāitoi gər g'ik kār'dārə dura.

Gər g'ik, bur'ie m-ke kə: 'Zanakab'āz gər-y'eiti, Ī azār rūpa'ī āreč.' 5 Tē āzeza m., tēse bur'ie m-ke kə: 'Zanakab'āzūi mara: Yēi.' Zanakab'āz ōda g'ik. Tē āzeza m.: 'Dū a'ē x'awyam lařwāi d'āya-kamī, bad'am nū a'ē w'arya xawyem lařwāi dāigihām.' Dura lařwāi dāiwak; y-əzār rūpa'ī gurāiweč.

Zanakab'āz wānāi g'ik. Xēmarb'āza m. kə: 'Kor kamāi beyik?'² 10 Zanakab'āz m.: 'Yak bār tra bigī.' Bādaz najāra m. kə: 'B'ūra kama'i beg'ā. Ī azār rūpa'ī ā be dārgām, tu mē gura kə saudā k'ara.' Bādaz zanakab'āz Ī azār rūpa'ī gurāitoi g'ik.

G'ik tēse kār'dārə durowān. Bur'ī garāiwačə: 'Mara kə zanakab'āz gər y'eiti.' 15 Azəza m.: 'Zanakab'āzūi mara kə: Yēi.' Zanakab'āz,

The gambler asked him: 'Have you made any profit?'³ This whoremonger answered: 'My profit has been doubled.' The gambler said: 'To-morrow take my rupees [with you]. He counted a thousand rupees and gave them to the whoremonger. When the next morning came, the whoremonger ate his food and went off.⁴ He took the thousand 20 rupees and went back to the official's house.

He went back and said to the maid: 'The whoremonger has come back and has brought a thousand rupees.' [The mistress] said to her maid: 'Tell the whoremonger to come!' He went to her and she said: 'Yesterday I showed you this cheek, now to-day I shall show you this 25 other cheek of mine.' She showed it to him at the door,⁵ and got the thousand rupees.

The whoremonger went home. The gambler asked: 'Have you made any profit?' The whoremonger answered: 'My profit has been trebled.' Then the carpenter said: 'It will be a great profit. I have also a 30 thousand rupees; take them and make profit.'⁶ Then the whoremonger took the thousand rupees and went.

He went to the official's door. He sent the maid [to her mistress and said]: 'Tell her that the whoremonger has come back.' The woman

¹ Begik. — ² Prs. Čiri saudā šut? — ³ Prs. Nān xurt, rapt.

⁴ Prs. Pēš-i darwāza nišān dād.

⁵ Prs. Bisyār saudā šut. [1000 r.] mā hum dārim; tu hamī bigir, ke saudā buku.

i azār rūpa'i ōda hāiē, wāya gik. Tese āzēzā m. kə: 'Nāpha larwāi dāigiām, au i azār rūpa'i dāyetim.' Zanakabāza m.: 'Gura.' Nāpha larwāi dāiwak(ə), i azār rūpa'i dāiwač(i). Azēzā gurāiwāiē, zanaka-bāza dāiwaē. Bādaz wāna yeyik.

- 5 Najāra baxsāz kakə¹ kə: 'Kor kama'i beyik², n'i beyi?' Bādaz mē zanakabāza m.: 'Yak bār čār kama'i beg'ik.' Čarsi m. kə: 'I azār rūpa'i dārgām, əmə³ gura, saudām ka(rə).' Bādaz zanakabāz i azār rūpa'i gurāitoi, gər gik kārđāro d'ura. Bādaz bur'ie m-ke kə: 'Bib'i; zanakabāz yēiti.' Tē m. kə: 'Zanakabāzāi mara, yāi.'
- 10 Zanakabāz g'ik. Tē āzēza m.: 'D'ora d'ora h'ana, i azār rūpa'i dāyetim.' Kuča wāyes ad-g'ik. Zanakabāz o āzēza axalgā-kəšič. Zanakabāz bāzū khānka⁴, azēzā bāzū khān'ik. Noka h'ānke, eşxə yeyik. Azēzā m'ānā-kəšič kə: 'L'ānūnāi kuča kara!' Zanakabāz ne

said: 'Tell him to come.' The whoremonger, who had a thousand
15 rupees with him, went into the house. The woman said: 'Give me a thousand rupees, and I shall show you my navel.' He answered: 'Take them.' She showed him her navel, and he gave her the thousand rupees. The woman took them, and the whoremonger gave them. Afterwards he came home.

- 20 The carpenter asked him: 'Have you made any profit or not?' Then this whoremonger answered: 'I have quadrupled my profit.' The hashish-smoker said: 'I have a thousand rupees, take them and make profit for me.' Then the whoremonger took the thousand rupees and went back to the official's door. Then he said to the maid: 'Madam, the
25 whoremonger has come.' [The mistress] said: 'Tell the whoremonger to come.'

The whoremonger went [to her]. The woman said: 'Strike my face,⁶ and give me a thousand rupees.' He went into the interior of the house. The whoremonger and the woman began to sport.⁷ The whore-
30 monger took off his trousers, and the woman took off her trousers. He struck her pudenda, and she became erotically excited.⁸ The woman began to say: 'Put your penis into [me].' The whoremonger did not

¹ Māraik. — ² Begik. — ³ Omo, or maina rūpa'i.

⁴ Khān'ik. — ⁵ First: Arāy'ā-.

⁶ Euphemism for pudenda. Prs. Kus bīzan.

⁷ Erotically. — Prs.-Pash. čašpič 'they embraced'.

⁸ Prs. Kus zad, isq (mauš) āmand.

arāigā-kəšik: 'Kə ahātə xaul hā'i, d'ora h'ančekam, kuča n'e kag'am.' Bādaz ati azēzā m., zanakabāzāi m-ā: 'I azār rūpa'i dāyemi, g'ura, kuča kar'ā.' Zanakabāz ne arāigā: 'Mo¹ kuča n'a kag'am.'

Bādaz do azār rūpa'i m-ke, m. kə: 'Dāy'emī, kuča kar'ā.' Bādaz čār azār rūpa'i m-ke, zanakabāzāi m-ā: 'K'učam kar'a, pānč azār 5 rūpa'i dāy'emī.' D'aya azār m-ke kə: 'Dāy'emī, kučām kar'a.' Bādaz zanakabāz ne arāigā. Azēzā m.: 'H'abda azār rūpa'i g'ura, au kučām k'ara.' Zanakabāza kuča na kaw'ak.² Būka³ žauwača. Trā-wya azār n'ax rūpa'i gurāiweč. Gik wānāi, azēzā žauwača.

XXIV. The Man who Knew the Birds' Speech.

10

I ādam āi. Usār ādam marāi-hāik: 'Nē'ki kaj'a, w'arga wā'ija!' Bādaz āti ādama i au warga waigā-kəšik. Bādaz ādam dāranda hāik.

consent, [but said]: 'As it was [my] promise and oath, I have struck your pudenda, [but] I will not put it into you.' Then that woman said to him: 'I shall give you a thousand rupees; take them, and put it 15 into me.' But the whoremonger does not consent: 'I shall not put it into you.'

Afterwards she offered⁴ him two thousand rupees, and said: 'I shall give them to you; enter into me.' Then she offered four thousand rupees, and said to the whoremonger: 'Enter into me, and I shall give you 20 five thousand rupees.' She offered him ten thousand rupees and said to him: 'I shall give them to you; enter into me.' [Even] then the whoremonger did not consent. The woman said: 'Take seventy⁵ thousand rupees, and enter into me.' But the whoremonger did not enter into her. At last he cohabited with her. He took sixty thousand rupees 25 in ready money.⁶ [Then] he went home, [having] cohabited with the woman.

XXIV.

There was a man. A wise man had said [to him]: 'Do good and throw it upon the waters.'⁷ Then the man threw a loaf of bread into the water.⁸ Then he was rich, and then [again] he became poor. Then 30

¹ For omo them? — ² Kar'ik. — ³ Bādaz. — ⁴ Litt.: Said.

⁵ Habda (= Prs. haftād), translated se bist 'sixty'. — ⁶ Prs. sapēd 'white'.

⁷ Prs. Neki buku, āu mēndās. — ⁸ Prs. Yak nān dā āu andāst.

Bādz xwār bigik. Thā sum ayāt žada čandik, bādz m-ke: 'A param wargamāl,' au wargā waig'akim, nēkīm dēma.'

Gik, wargamāla yeyik¹, d'ega-kəšik², d'owake³, wargas kuča panjarā šik. Sum panjarā kanā kh'anwak⁴. Kanā khanke, audōs kaka, i 5 dēm niyik, nēmāz xānd ke⁴. Ye(g)yik w'anāi, bādz panjarā ōd'a h'āik.

Yāi jay'a⁵ yeg'ik⁶, dhāra šira čaki(k), khar murdār bi āič. Te lēmbəža gura'ik⁷, udri ōrče. Dū kāk āšāiwače. Tē kākā m.: 'Amā murdār as, kāl kay'inai?⁸ Tē m.: 'N'a-na, n'o ōrg'oam.' Kākā m.: 'Daulat larwāi dāyesi.' Tā bādz ādama m.: 'A daulat kāl 10 kar'ammə?' Xwār hāik, alāx hāi. Kākāi m-ā: 'Mā parand'a hāi,

that saying came to his mind⁹, and he said: 'I will go to a stream, and when I have thrown a [loaf of] a bread into the water, I shall see something [which is] good for me.'¹⁰

He went, and came to a stream. There he looked [about] and saw 15 that there was a cage in the water. He pulled it out, made his ablutions, sat down for a while, and said his prayers. Then he came home and had the cage with him.¹¹

He came to a certain place and ascended a hill. An ass had fallen dead.¹² He seized its tail and made a snare of the hairs. Then he caught 20 two crows. One of them said: 'We are unlawful food, what are you going to do with us?'¹³ He answered: 'No, by no means, I am not going to let you loose.'¹⁴ The crow said: 'We shall show you a treasure.' The man answered: 'What shall I do with a treasure?' He was poor and hungry.¹⁵ He said to the crow: 'You are birds; if I let you loose, 25 you will no doubt flee.'¹⁶ Then one of the crows said: 'We are not

¹ First: yegik. — ² Or: d'əkkə. — ³ Khank. — ⁴ For xānke?

⁵ For jaig'ā — ⁶ Written: yeigy'ik. — ⁷ Gura'ike. — ⁸ Or kagyin-hāi.

⁹ Prs. Daulatmand būd, yarib būd. Tā(?)hamū gap zād-iš āmand.

¹⁰ Prs. Man merawam ba jōi, nān dar āu andāxtam, nikī mēbinam.

¹¹ Prs. Kašida, āudas kat, yak dām šiša bāt, nāmāz kat. Xāna āmad, panjara pēš-iš bāt.

¹² Prs. Sar-i kōh bālā šud, xar murdār bāt.

¹³ Prs. Murdār astim, či mārā mēkun?

¹⁴ Prs. N'e ēlā mēkunam, n'e mēmanam.

¹⁵ Prs. Daulat či mēkunam (or: či kār-a mā-s)? Farib būd, gužna bāt.

¹⁶ Prs. Šumā parandā hasti, agar šumā mēmanam, mēgurēizai (Pashai 2 pl. ending!).

(myā) kə 'ōramū, ku m'užg'al¹. Tē yāi kākā² m.: 'Āma n'a mužg'ās, d'aulat larwāi dāigihās³. Wāli pāyān wā, ūš kara wāli, puran'o 'ōrotin! Thā te wāli pāya waiwač(a), puran'o 'ōrwač⁴. Wāli hāsta gurāiwača.

Ātəmə (du'ai) kāk yeyič yāi j'ai(g)awān. O ādama hāsta wāli 5 šik, d'owāi kāk banda'ič. Lēmba yeyik i dēk. Zar-dēk ādamāi larwāi dāiwakə⁵. Kākā m. tēse ādamāi ke: 'Māsesāi purəna nām m'a da! Daulat n'aya w'anāi!'

Tē ādama d'aulat w'anāi naiča⁶. Bādz māsesa m. kə: 'Daulat k'r'ai k'ayečaya?' Tē m.: 'Kāl kaga'i? Farsi n'e šik. I x'ala 'awi 10 'āi, gužeran'āi kā.'

I x'orəzja hāik, i šung hāi. Šung tēse ādamas hāik. Xur'ūs tēse ādamas hāik. Tē māsesā m. kə: 'Daulat k'r'ai k'ayečaya? Nām da! Thā bādz se nām n'o dāig-a-kəšik⁷. Thā bādz hančul beyič. Māšia mang'a-kəšič: 'Tālxām wa! O waiw'al mang'a-kəšik kə: 15 'Tālx'ai n'o waigam.'

going to flee, we will show you a treasure. Tie a cord to our feet, stretch it, and keep us in front of you!⁸ Then the man put a cord round their feet, let them loose, and kept them in front of him, holding the cord in his hand. 20

Those two crows flew to a certain place,⁹ and the man held in his hand the cord with which he had bound them. Following them he came across a kettle. They showed him a golden kettle. The crow said to the man: 'Don't mention it to your wife,¹⁰ but take the treasure home.'

He took it home; but then his wife asked him where he had got hold 25 of the treasure.¹¹ He answered: 'What have you to do with it? It is no concern of yours. Eat a piece of bread and get on with your work!'

There was a cock and a dog, which both belonged to this man. — His wife asked again: 'Tell me, where have you got hold of the treasure?' But still he did not tell her. Then they began to quarrel. His 30 wife said: 'Grant me divorce.' And her husband said: 'I will not grant you divorce.'

¹ Or: pagā'i. — ² Or: kyāikye [k'āik'ā]. — ³ Or: dāigās.

⁴ Or: ōrwača. — ⁵ Dāik. — ⁶ Or: āwā. — ⁷ Or: dāy'akš, dāy'akš⁴.

⁸ Prs. Tār pā-i mā basta ku, dirāz ku tāra, pēš-i rū mārā bumān!

⁹ Prs. Hamū (hār dō) kāk raftan yak jā.

¹⁰ Prs. Pēš-i rū-i zan-at nām n'a bugū! — ¹¹ Kužā yāb kadai?

Xur'ūs 'au tugal. Šungā m'usara beyik, nāka dūr waiwakē¹. Te xuroza m. kə: 'Bar padarāi nālat, taina s'ūqas kor yarsī šik, kə mam 'aiwakim?' Bādz šunga m. kə: 'Xudāi gurāiki, au xāwandān au xāwankin talaxā-hān waiga². T'u au tugal.' Xur'ūza m.:
 5 'Xawandasān³ bar p'adara nālat! Talaxā wāte, parāi! Wari māse gurāi, ka Xudāi daulat dāiēike⁴. Xāwanda paičāngūyī xur'ūza l'abzai, thā gurāiki, talaxā waiwak. Azəzā geč, warī m'āse gurāiwača.

XXV. The Piss-a-Bed Husband and the Devil.

I ādam hāik, i m'āsia hāič. Kaša šira dōai phalgāič. D'owasa
 10 s'ūqamāl kagā'ik. M'āsia m'anga-hāič: 'Tōšak kasan tomaighāi⁵.
 Bādz te waiwalasa m.: 'Mam šaitān lāsegimā. Mašīa m.: 'Jūānmarg

The cock was eating bread and the dog got angry and snatched at its leg.⁶ The cock said: 'Your father be damned, what concern is
 15 this of yours, you dog, that you bit me!'⁷ The dog answered: 'May God punish you,⁸ our master and mistress are going to divorce, and you are eating bread!' The cock said: 'Our master's father be damned!'⁹ Let him grant her divorce and go and take another wife, since God has given him a treasure.¹⁰ The master understood the cock's words,
 20 he agreed with them and divorced her. The woman went her way, and he took another wife.

XXV.

There was a man, and there was his wife. They both used to lie on the bed. Every day he made water [in the bed]. His wife said: 'You are wetting the mattress and the coverlet.' Then her husband
 25 said: 'A devil is playing a trick upon me.'¹¹ His wife answered: 'May

¹ Waikē. — ² Or: waičal-an. — ³ Or: -am. — ⁴ First, dāgi.

⁵ Or: lū kagā'i.

⁶ Litt.: Put its snout to its leg. Prs. Lāri kat 'bit it'.

⁷ Prs. Turā sak čī yars büt ki marā xurdi? — ⁸ Prs. Xudā tura zat.

⁹ Prs. Bar padar-i sāhib-am nālat!

¹⁰ Prs. Talax mādāz, digar zan bigir, (agar) Xudā daulat dāda-s.

¹¹ Prs. Šaitān mārā bāzi mēda.

bik'i, ā ke khoyai phaleč-ām.' Bādz m'āsesa gar m. kə: 'Šaitān'āi m'ara d'aula[t] l'arwāi d'āyetī.' Thā waiwalasa m.: 'Warī wyāl kə šaitān yey'ik, mar'ammā.'

Wyāl bag'eč, dōai kaša šira phalgāič. Bādz Šaitān yey'ik. Šaitān'āi m-ke: 'Māina¹ d'owasa lāsegimā. D'aulat l'arwāi d'āyetim.'²
 Bādz šaitāna m.: 'Šā, l'arwāi d'āyemi.' Bādz gik, yāi wāya yey'ik, i zar-aut'awa gurāike. Waiwala buje-gi. Bādz šaitān rōiwānā šira ney'ik-ai. Bādz šaitāna m.: 'Ast'āi ačha, 'ašam.' Bādz āz d'āiki³. I āsta autawā šī. Šaitān udde šira k'as kagā, waiwala buj'igi, naky⁴ ašē[i]w'eče. Tese ādama šaitānāi m-ke: 'Mam aš'āiwakim
 10 waiwala.'

Bādz šaitāna m.: 'G'ūi ka, ast'āi ope'ti!' Bādz tēse ādama gūi k'awake⁴. Bāz b'ujji-gi ki: 'Šaitān niy-a, ā kura par'āy'kim?'

you die young, [if you do so], while I am asleep behind you.'⁵ And again she said: 'Tell the devil to show you a treasure.'⁶ Her husband
 15 answered: 'If the devil comes another night, I shall tell him [to do so].'⁷

Night came, and they both lay down on the bed. Then the devil came. The man said to him: 'You are playing a trick upon me every day. Now show me a treasure!' Then the devil answered: 'Come,⁸ and I shall show you.' Then he⁹ went away, came to a certain house
 20 and took a golden bucket. Then the owner of that house woke. The devil was sitting on the smoke-hole. He said [to the first man]: 'Give me your hand, and I shall seize it.' The man gave him his hand. In one¹⁰ hand he had the bucket. The devil pulled him up. The owner of the house woke and seized his leg. The man said to the devil: 'The
 25 owner of the house has seized me.'¹¹

Then the devil said: 'Ease yourself, and he will let your hand go.'¹² Then the man eased himself. He woke [and thought]: 'The devil is not [here], where have I been going?'¹³ Then his wife woke [and thought]:

¹ First: māya. — ² D'āiwake. — ³ For: naki. — ⁴ K'ake.

⁵ Prs. Xudāi tura jūānmarg bukuna, ki mā pušt-i tū xāw astim.

⁶ Prs. Bugū ki daulat tura nišān bīte.

⁷ Prs. Digar šav ki Šaitān mēāya, bugūjam.

⁸ Litt.: Go. — ⁹ I. e. the man. — ¹⁰ The other?

¹¹ Xānewāla mārā girift.

¹² Prs. G'ūh bukū, d'ast-i tū el'a mēkuna.

¹³ Prs. Šaitān gum šud, mā kuja raftam?

Māsiā buji-gəč kə: 'K'atā šara b'ūi d'āya¹. Waiwalāi m-ke: 'Jūān-m'arg bikī, k'ur k'ačəkāi?' Thā te waiwalāsa m.: 'Maya t'au mar'ayakūi kə: Šaitāna mara: D'aula[t] l'arwāi d'āyeti. Ā daulatāi par'āyakīm, waiwala aš'āyakīm. Šaitana m. kə: Gūi ka, 'asta ōrati!'

5 XXVI. The Mullah's Son and the Sorcerer.

I mullā āik, i putr āi, sabax dāiga-hāik, h'arya sabax n'e lāinga-hāiē. Bādaz wāyai k'hanwak. Bādaz yeyik, i jōgī pal'āi big'ik. Sabak xāngā-kəšī. Jōgī a'engi hāik: Jān tanu(k) paša goni kagāik, dhāra goni kagāi, gōra goni kagāi, xur'ūzo guni kagāi, jəka-kukurī 10 goni j'ān kagāik. Bādaz bārakaṭā p'altana bi-g'iti tēse jōgīs. Sabax d'āiga-kəšī.

Sab'ax ki i mai² d'āike, bādaz m'angaik kə: 'Haryai sabax

'There is a stench in the bed.' She said to her husband: 'May you die young! Why did you do this?' He answered: 'You told me to 15 ask the devil to show me a treasure. I went for the treasure, and the owner of the house caught me. Then the devil said [to me]: Ease yourself, and he will let your hand go.'

XXVI.

There was a mullah. He had a son whom he used to teach. But [the boy] did not learn his lesson.³ Then [his father] expelled him from 20 the house. Then he went away and came to a sorcerer,⁴ with whom he began to study. The sorcerer was [of] such [a nature that] he used to turn into a mosquito,⁵ or a mountain, or a horse, or a cock, or a cackling-hen. — Then the boy joined this sorcerer, who began to teach him.⁶

25 When [the sorcerer] had been teaching him for one month,⁷ he said

¹ Dūgā. — ² Or: bai māya.

³ Litt.: The lesson did not stick to his heart.

⁴ Jōgī transl.: Jinn; ādamxōr (cannibal); hušār (wise); sabax bisyār xānda, na Hindū (one who has studied much, but not a Hindu).

⁵ Prs. Ītur būd, jān-i xud mīsl-i paša kat.

⁶ Prs. Bača hamrā-i jōgī raft, sabax mēdād.

⁷ Var.: many months.

lāihentič?¹ Se bārā usār āik. Ame gapa šira būra bālokul 'āyač². I mai sabax dāigaī, bādaz paltana āiē, mangaik kə: 'Aryau l'ayentič.' Tese bālkula mārāik, thā aeme gurāiē, āiwače. — Bārā m.: 'N'a.' I sāl šira neyik. Jōgī manga(-hā)ik: 'Aryai leyentič?' Se mangaī: 'N'a.' Thā jōgī wāyai k'hanwake³. Bādaz yeyik bāo wāyawān. Bādaz 5 aem bārā jōgī guni bi-āik.

Bādaz i zanjil gur'āike, pānčewiy'a rupaī dāiē. Bāwāi m-ke: 'Ā ūth'ūr begām, mam rekəngimte. Zanjilam m'a kē d'āigate. Ā ūth'ūr begām, ar sāi begām, ar kē ki dāikim, wāyaya kan'a n'etowai yag'ātham.'⁴ 10

Yāi ādamāi d'āiwak, i azār ka.⁵ Ūth'ūr d'āiwake, yeyik wānāi. Sāra jān tanu paša kak, gik bāwa wāyawān. Bādaz gōra bigik,

to him: 'Have you learnt your lesson?'⁶ — That boy was clever [and understood that the sorcerer] had eaten many on the strength of this question.⁷ He used to teach them for one month, and then, [while] 15 they were staying with him, he used to ask: 'Have you⁸ learnt your lesson?' [If] the boys answered [: yes], he took them and ate them up. — But this boy answered: 'No.' A year passed for him, [and again] the sorcerer asked: 'Have you learnt your lesson?' He answered: 'No.' Then the sorcerer expelled him from his house. He came back 20 to his father's house, and now this boy was the equal of the sorcerer.⁹

Then he bought a chain and gave a hundred rupees for it. He said to his father: 'I shall change into a camel. Sell me,¹⁰ but don't give away my chain to anybody. I may change into a camel or into anything else. But to whomsoever you give me, I shall leave his house 25 and come back.¹¹

[His father] sold him to a man for a thousand rupees. He sold the camel, and came home. But next morning [the boy] changed into a

¹ Or: I mai ke neyik, mangā: Aryai l'ayentič?

² Āiwačē. — ³ Khanwak. — ⁴ Or: Wāyai n'etowai kan'a par'am.

⁵ Or: i azār rupa'i gur'āiwače.

⁶ Or: When one month had passed he said: 'Have you learnt it?'

⁷ Prs. Ba hamī gap bisyār bača xurda būl.

⁸ Plur. — ⁹ Prs. Mušl az jōgī šud.

¹⁰ Prs. Mā šutur mēšam, mā bupuraš.

¹¹ Prs. Har čiz mēšam. Har hašī kī mārā dādī, az xāna-i ū bērum mēšam, bāz mēāyam.

bāsa yāi ādamāi d'āike su g'ōra, yak u nīm azār rupaī gurāiḥe. Bādaz wāya gōra naike. Su gōra šāpatr beyik, yeyik wāyawān. Bādaz khār beyik. Bāsa yāi kharwalai šira rek'enke, pānč-wiyā rupaī gurāiweč.

5 Bāo baira daulatb'an begī. Bāsa m. kə: 'Pārak'āi putrim wāya yeyik, khār bukaī no o'omna, putrim d'ōbāra no o'omme, šarəm šī. Bāz rupaī bas šī, daulatb'and hām, au rupaī kāl kar'ammā.' Putrā wāya yeyik. Bāsa m.: 'Waragā m'a bəgat, n'o o'gīām. Daulat bū šī, kāl kar'ammā?'

10 Jōgī x'abar big'ik, jōgī wāyawān yeyik, bārāe m-ke kə: 'Kui mayluxa obāl gurāiga-hāi?' Tē bārā m.: 'A n'e bəgām, 'ar kī p'ro-n'āi lađenčke, ō āyāt dərōy šī.' Bādaz jōgī m. kə: 'Zənd'a kə tham, tau n'o o'gyām.' Tē bārā m.: 'Laṇun'asam šira gura!' Bādaz jōgī mus'ora big'ik: 'Ay'ammā!'

15 mosquito and went to his father's house. Then he changed into a horse, and his father sold that horse to a man and got fifteen hundred rupees for it. Then [the buyer] led the horse to his house. But it changed into a butterfly and returned home. Finally he changed into a donkey, and his father sold it to an ass-driver for a hundred rupees.

20 His father got very rich and said: 'When my son comes home again, I shall not let him change into donkey. I shall not let him do so a second time. It would be a shame. I have enough money now, I am rich, and what need have I of [more] money?' The son came home, and his father said: 'Don't change into something again,² I shall not 25 allow you [to do so]. I have a great fortune, and I don't need [more money].'

When the sorcerer got aware of this, he went to the house and said to the boy: 'Why have you taken upon you [other] people's guilt?' The boy answered: 'I don't do so,³ somebody has lied in your presence,⁴ 30 this word is false.' Then the sorcerer said: 'As long as I am alive, I shall not allow you [to do so].'⁵ The boy answered: 'A heavy curse upon you!'⁶ The sorcerer got angry [and thought]: 'I shall eat him.'

¹ For *ayammā*?

² Prs. *Bādaz na bušau*. — ³ Litt.: I don't become.

⁴ Prs. *Karī pēš-i rū-i tū dərōy gufta*.

⁵ Prs. *Zinda ki bāšam, turā n'e mēmānam*.

⁶ Litt.: Seize the tip of my penis, Prs. *sar-i kər-i na bigir*.

Bārā ar'in big'ī. Bādaz ū jōgī jəka-kukuṛī begīč. Bāw airān big'ik. Jəka-kukuṛī begīč¹, ar'in tuga-kešič. D'u dāna darīč. Jəha-kukuṛī airān begīč, ki: 'Ae dāna tūkammā, o wāya ləmbaī beg'ā. Kapalam tuga'a, k'əlaun kar'am?' Bādaz i dāna nengarīč, tūkča. So wari dāna ləmbaī beyič², kapala tḥogwak. 5

Bādaz bāwa p'uruna ādam begik. Bāw: 'Alh'emdulel'ā-šukər, p'utriem saī o salāmat o ādam begik. Kūr Xudāi dāiwakim.'

XXVII. The Nijelām Rogues and the Walibek Rogue.

Cha tḥak hāič, magar jaigā Nizelām hāik. I tḥag Walibē kuča hāik. Cha čūr āič, tēse yāi tḥakas sāthawān yēyič. Ch'ayai tḥakān 10 sāthā yēyič, au tēse yāi tḥakas m'āsiā w'arg gurāigāič gala.

Wāya gəč. Māšasā m. waiwalāi kə: 'Təmə cha tḥakān āndiwāl-kulāi yēitič.' Tā bādaz tēse waiwalasā m'āsiē m-ke kə: 'Təmə

The boy turned into a millet-grain. Then the sorcerer turned into a cackling hen. The father became terrified. [The sorcerer, who] had 15 turned into a cackling hen, began to peck the millet-grain. [When only] two grains were left, the hen got frightened: 'If I pick up this grain, the other one will turn into a fox and bite off my head. What am I to do?' Then it bent down and pecked one grain. The other grain turned into a fox, and bit off his head. 20

Then the [young] man went before his father. His father [said]: 'Praise and thanks be to God, my son has come back safe and sound and [in the shape of] a man. What has [not] God given me!'

XXVII.

There were six rogues, and their home was Nijelām. One rogue lived in Walibek³. — The six of them were thieves, and they came to the 25 village of this rogue. The six rogues came to his village, while his wife was fetching water from the stream.

She went home and said to her husband: 'Those six rogues, your comrades, have come.' Then her husband said to her: 'When those

¹ Or: *beyik*. — ² *Begič*.

³ N. of a village in Nijelām, a district at the head of the Alishang river in Laghmān.

āṇḍiwālkulām yagān wāyawānā. Tū pai bāzara garāimī, pēle wārāi pai garāimī.¹

Āṇḍiwālkula wāya yēyīcē, māsi pēle wārāi garāiwača. Māsi lēmba kan'a nēgīk, māsi'e m-ke: 'Ī rōdā g'ura. Ār rōdās k'uči ācē kara, 5 mand'a pai tēngwa, cūn pai wāya m-āya.' Waiwal gik w'ānāi, āṇḍiwālkula palāi nēyīk, yōrī angā-kēšī. Nēmād igar bēg'eč, māsia wāyawāna nī yēyīcē. Šām kē bēyīcē, māsia w'ānāi ye'gīcē. Way*wālasa m.: 'Pēi ārkāi?' Tē m.: 'Juānm'arg bikī, rūpāi bū dāyačīm kē ā bai pēi ārjam?'² Tā waiwalasā čhendānī gurāič³ — tēse mandā 10 zēwāl ār tīngik āi(k). — Tē waiwalasā mandā čhendānī jaiča, alalāiča. Īga wai āra šira girgā-kēšīk. Tē ku zēwāl šupāiyāič⁴.

Tēmē āṇḍiwālkula hairān bēgīcē kē mē māsi hanwāič, amā xātrī. Tā i dam neyīk āik. Tā āṇḍiwālkulasā m.: 'Dūrūi dēyen beyī! Ī x'ala 'au wārāi māsei h'antawai jāiwačāi.' Tē waiwalasā m.:

15 comrades of mine come to the house, I shall send you to the bazar to buy meat.⁴

His comrades came to the house, and he sent his wife to buy meat. He followed her out and said to her: 'Take a gut, fill it with blood, tie it round your neck, and don't come home till you have done so.'⁵ 20 Her husband went into the house again, sat down with his comrades, and began to chatter. Afternoon came, but his wife did not return home. When evening came, his wife came home. Her husband said: 'Did you bring the meat?' She answered: 'May you die young! Have you given me so much money that I could bring meat?' Then her 25 husband seized a dagger — the gut [filled] with blood was tied round her neck — he put the dagger to her neck and slaughtered her. The whole house was flooded with blood.⁶ But he had only cut through the gut.

His comrades were terrified that he had killed his wife for their sake.⁷ Then he sat down for a while. His comrades said to him: 'May 30 your door be shut!⁸ For the sake of a bit of bread you have killed

¹ Or: pēi ār bai jān. — ² Gur'āiwača. — ³ For šupāigā(-hā)č.

⁴ Litt.: for the sake of meat. Prs. Xāter-e gōš[t] turā rawān mēkunam.

⁵ Prs. Pēš xāna na biā.

⁶ Prs. Hama-i xāna az xūn pur kat. — ⁷ Prs. Xāter az mā, barā-i mā.

⁸ Litt.: Thy door has become shut, Prs. darwāza-it basta šud. But the meaning was said to be: Wārān šau 'may you be destroyed!'

'Māsim x'ass kagā, h'an ku n'ēičam. Uram, māsim zūp'amme, māsim bē urāi.' Mē āṇḍiwālkulasā m. kē: 'Ō hanēčaya, murdā āsta; murdā k'iraṇ urāi?' Tē waiwalasā m. kē: 'Māi laurī si udām, ki hančama, murdā kē thāi, urgā.' Waiwal ur-gik¹, māsi i laurī zupča. N'o ureč. Warī laurī zupča. Āxir laurī zupča, māsia ur-gēč. 5

Āṇḍiwālkula airān bēgīcē, mangahān tēse āṇḍiwāli kē: 'Awāi n'e āigās, āem laurāi b'ayāi dāyetin.' Tē āṇḍiwālasā m.: 'Wariai ku čār azār ka dāigakīm, myāe dō azār ka dāigūam, āṇḍiwāl-kulām hāi.' Dō azār rūpāi dāiēc, tēse čāina thakana laurī gurāiwača, yēyīcē w'ānāi. 10

Yāi thaka m., tē panjanāi m-ke kē: 'Nū laurī māya dāyetām. Māsim palāitan'am wērān-a. Nū wyāl alāl kar'amme, ju'a pai myā gurata laurī' Tā wyal kē bēyīcē, māsi tēnuk gurāiča, halāl k'owača. Tā tēse laurī zūbgā-kēšīk, māsei mā: 'Uri-nē!' Su ku murdā-ēc, n'e

your wife and left her.'² The husband said: 'My wife is simulating, 15 I have not killed her. I shall rise and strike her, and then she will also rise.' His comrades said: 'You have killed her and she is dead. How can a dead one rise?' The husband said: 'I have got a stick; if I strike her with it, she will rise, even if she is dead.' He rose, and struck his wife with a stick. She did not rise. He struck her 20 with another stick, and when he struck her with the last stick, his wife rose.

His comrades got astonished and said to him: 'We won't eat your bread, [but] you must sell us this stick of yours.' Their comrade answered: 'To everybody else I should have sold it for four thousand 25 rupees, but to you I shall sell it for two thousand rupees, [because] you are my comrades.' The six rogues gave him two thousand rupees, and they took the stick and went home.

One rogue said to the other five: 'Give me the stick to-day. My wife is unfriendly to me.'³ To-night I shall kill her, and to-morrow you 30 can take the stick.' When night came, he took his wife and killed her. Then he began to beat her, and told her to rise. But she was dead, and did not rise. Then the rogue said: 'May I ravish his grandfather's

¹ First urgi.

² Prs. Barā-i yak qala-i (or nīmī) nān [zan-i xuda] kuštī, māndī.

³ Prs. Xāte mā xūb nist.

urîc. Tā tēse ṭhaka m.: 'Mē bāo m'āsi ṭawom, cak'āiwakim.' Māsi gurāiça, wyāl kēlāiwaça.

Sāra i warī ṭhag yēyik, laurī tēse¹ wari'a ṭhakāi dāiwaça. Tā tēse wari'a ṭhaka m.: 'Tāina māsi b'ai bēg'ōc?'² Tē ṭhaka m. kē:
5 'B'ai bēg'ōc.' Tā bādaz laurī wān'āi n'aiça. Wyāl kē beyiç, māsi tānuk gurāiça, alāl k'owaça. Bādaz zūbgā-kāşik, m-ā: 'Ur!' Māsia d'ama n'āi. Kurai bai urāi? Māsi gurāiça, kēlāiwaça.

Tā sāra kē beyiç, tēmē çārāi ṭhakān ōda yēyiç. Laurī ōdaya dāiwaça. Pāpak'āi pārs'ane k'akē kē: 'Māseī kēl'auen-a? Bai bēg'ōc?'
10 Tē m. kē: 'B'ai bēg'ōc.'

Xaseikōt'a tē çāran'a be māsikula alāl kawaç, tē laurīc zūbgā-kāşik, n-ūrgā-kāşik. Tā tākē kuça nēyiç, çhayai ṭhakān aṭāt kag'ā-kāşik: 'Tē ṭhaka amā pataxāiwaçin, amā gaḍ'ō, sum ṭhak an'ama.' D'u de sau³ rūpaī gurāiç. Çh'aina yēyiç tēse ṭhaka jaigawān. Tēse
15 ṭhakas māsesā ṭhakān d'owaiç, tā wāya giç. Ṭhakāi m-ke kē: 'Amā wife, he has cheated me.'⁴ During the night he went and hid his wife.

Next morning one of the other rogues came, and he gave him the stick. The second rogue asked: 'Has your wife recovered?' The [first] rogue answered: 'Yes, she has recovered.' Then [the second rogue] took the stick with him home. When night came, he took his wife and killed her. Then he began to beat her, and told her to rise. But his wife had no breath.⁵ How could she rise? Then he went and hid her.

In the morning the four [other] rogues came to him, and he gave
25 them the stick. Again they asked him: 'How is your wife? Has she recovered?' He answered: 'Yes.'

In short, those four did also kill their wives and beat them with the stick, but they did not rise. Then all the six rogues sat down together⁶ and began to take counsel: 'That rogue has cheated us, let
30 us go and kill him.' They took two thousand rupees⁷, and those six went to the [Walibek] rogue's place. His wife caught sight of them. Then they went into the house and said to the rogue: 'Why have you

¹ Or: *tēi* (= *tē*). — ² Or: *bēg'ōc*. — ³ Or: *dai dāye wiyā*.

⁴ Prs. *Zan-i kalān-padar mēgāyam, māra bāzi dādas*. — A common curse.

⁵ Prs. *Sai bar āmada*.

⁶ Litt.: amongst themselves; Prs. *miāna-e xud šistan*.

⁷ *Dū de sau* 2.10.100 is Prs.; *dai dāye wiyā* 10.10.20 is Pashai.

k'ui çak'āiçin? Amā çhai māsekulān alāl k'owaçān, au tau çak'āi-waçin.' Tē m. kē: 'Mam puron'ou alāl k'araçām, ā ku gunagār-am?'

Tā om paleṭī n'am dāiçā, māsia be niçç āiç. Tā omē çhayai ur'îc. Kī saç'aya aṣeī, tē w'aria nak'a aṣāikē, gurāike, h'anwak. Han kake, māsia werūig ā-kāşik. Tā bādaz m'āsia be h'anwaça au mang'ā: 5
'Ars kawaī.'

XXVIII. The Merchant and the Master's Wife.

I saudāgar āi. D'uwyā khari hāiç. Thā p'urunawai ārēi, mangā: 'Par'am, saudāgarī kar'am.' Yēyik yāi jaigawān, digar bēg'îc. Kharai m-ke: 'Šārī, xāwandasau m'āsi ṭawom, dūya wār ṭawomo.'

I azēzā sārāi hāiç, tē azēzā tēse saudāgarāi lāwa dāike, m-ā kē: 10
'Tū k'erang āengī ādam āi kē dūya wār khār žaungāi.' Mē m. kē: 'Ā āengī ādam hām ki dūya wār žaungām.' Bādaz tēse azēzā m.:

cheated us? We have killed our six wives, and you have cheated us.' He answered: 'I killed her in your presence, what is my sin?'

When he uttered this word, his wife was also sitting there.¹ Then 15 those six rogues rose. One of them seized his wrist, another his ankle, and they took him and killed him. When they had killed him, his wife began to cry. Then they killed her, too, and said: 'You have asked for it.'

XXVIII.

There was a merchant. He had forty asses. He brought them into his presence² and said: 'I shall go and do some trade.' He came to 20 a certain place, and afternoon came. He said to one ass: 'Go, I shall cohabit with your master's³ wife, and forty times with you.'

There was a woman in a palace, she called out to the merchant and said: 'What kind of man are you, who cohabit forty times with asses?' He answered: 'I am such a man that I use to cohabit forty 25 times.' Then the woman said: 'Let us make a bet.⁴ If you cohabit

¹ Prs. *Amū gap guft, zan-i hum šista būt*.

² Prs. *Pēš-i rūš*.

³ I.e., his own. — Prs. *Zan-i sāhib-i šumā begāyim*.

⁴ Prs. *Šart basta kunīm*.

'Šarr jhāma kə dūya wār māya palāi žawī kakāi, dūya kh'arian gūm bār kar'amma.' Mēse¹ saudāgara m-ke: 'Bai šī. Tū azəzā-i, šardə šira mākam n'iy-ai.' Tē m.: 'Mākam ham, dūya wār k'akāi kə, dūya kharbār gūm bār kagām.'

5 Wyāl yēyik, wāya dar'āiwakə. Bāz dūya khar wāya ārə, au āikə, wyāl tēse azəzā palāi p'alki². Wəst u nawī wār dur'ust žaujā³, i wār ar yēyī. Bādaz tē azəzā m. kə: 'Balāmat k'awakamī⁴.' Wīr m-ā kə: 'Šart tāya šira phar'akteč.' Azəzā m-ā kə: 'Šart tāya šira phar'akteč.'

10 Bādaz d'owai gič xāz'i ūda. Xāz'i uda šūryet kə-kəšič. Saudāgara m. xāz'i: 'Ami azəza māya mārāik kə: Athe liq-kur'ā thakar w'anga; dūya laḏ'u liq galāič ko, dūya kharbār gūm d'āyemī; n'e galāič, tu saudāgar māye d'āyetim.' — Xāzī nīyik-a, aeme āyāt kagān. — Saudāgara m.: 'Sāib mērabān, mam dūya laḏu liq hančam, wari

15 wust-ə-nawī dur'ust nēyīč, i laḏ'u pūž neyik.'

forty times with me, I shall load your forty asses with wheat.' The merchant answered: 'It is all right. [But] you are a woman, and you are not to be trusted with a bet.'⁵ She said: 'I am to be trusted. If you cohabit [with me] forty times, I shall load forty asses' loads of

20 wheat [for you].'

Night came, and she kept him as a guest in her house. Then he brought the forty asses to her house, ate his food and went to sleep with the woman. Thirty nine times he cohabited with her all right, but the last time blood came. Then the woman said: 'I have made

25 you⁶ culpable.' The man said: 'You have lost⁷ the bet.' But the woman answered: 'No, you have lost it.' Then they both went before the judge, and began to lay their complaint before him. The merchant said to the judge: 'This woman said to me: Hit the walnut tree here with a stone. If forty walnuts

30 fall down, I shall give you forty asses' loads of wheat, but if they don't fall down, you, the merchant, shall give them to me.' — The judge was sitting, [while] they were speaking. — The merchant said: 'Gracious Lord, I struck down forty walnuts, the other thirty nine were all right, but one nut proved to be rotten.'

¹ Eme. — ² For phal-g[īk]. — ³ For žaw(ə)čā. — ⁴ Or: bəgiki.

⁵ Prs. Barā-i šart mākam (= muḥkam?) nistī.

⁶ Or: You have become. — ⁷ Prs. Sar-i tu basta šuda.

Bādaz azəzā m. xāz'i: 'Šāhib mērabān, om šart k'i šira phar'akeč?' Xāzī azəzāye m-ke kə: 'Šart tāya šira phar'ak(t)ēč, dūya kharbār gūm d'āya, parāi.'

Bādaz azəzā m.: 'Parak'āi šart jhāma.' I zara'i aptawā āik tēse azəzās. Tēse azəzā i šen'i wiya āič. M-ā: 'Manjekaṭ'an ph'al-pa, 5 tau sārā'i kə yarz n'e gurāika, ae āwtāwa g'ura. Magar yarz gur'āika, dūya kharbār gūm kə d'āičekamī, d'āyetim.' Bādaz tē saudāgara m.: 'Bai šī.'

Wyāl kə beyik, phal gik. Au te azəzā jān wāndayik, au surx'i au sap'ēda dōra h'anke. Au wiyesā āya goni jān wāndāike. Bāz 10 manjekaṭ'a phal gik. Thā lang'un t'ānuk gur'āike, t'əngwak¹. Bādaz āya urēč, laḏuna gur'āike, wəl'āiwak. Bādaz kə bujik, t'əngwak. Bādaz ōrəča gik. Bādaz wiya jānjōrā āsta. Bāz wiya urēč, lang'un gur'āike, wəl'āiwak. Thā bādaz bujji gik. Bāz urrik. Wiyā gurāiča, žauwača. Wiyesās āya xušāli kagā-kəšič: 'Šarr šira phar'ageč, au 15 b'adam gūmim gur'əmə wari.'

Then the woman asked the judge: 'Gracious Lord, who has lost the bet?' The judge answered her: 'You have lost the bet. Give him forty asses' loads of wheat, and he will go away.'

Then the woman said: 'Let us make a bet again.' The woman had 20 a golden bucket, and she had a grown-up daughter. She said [to the man]: 'Go to sleep between us,² and if she has not had anything to do with you³ till the morning, you may take this bucket. But if she concerns herself with you, you shall give me back the forty asses' loads of wheat which I have given you.' Then the merchant said: 'All right.' 25

When night came he lay down; and the woman dressed up,⁴ and put red and white paint on her cheek. The daughter also dressed up herself like her mother. Then he lay down between them. He took and tied up his penis. Then the mother rose, took and untied his penis. When he woke he tied it up again, and went to sleep again. The 30 daughter was a virgin⁵. She rose and took and untied it. Then he woke again, rose, and went and cohabited with the daughter. Her mother was pleased⁶ [and thought]: 'He has lost the bet, and now I shall get my wheat back.'

¹ Tūngə. — ² Prs. Miān-i mā xau ku. — ³ Translation uncertain.

⁴ Prs. Sutra kat. — ⁵ Prs. Kasi gāda nist.

⁶ Prs. Mādar-i duxtar xānda mākuna (laughs).

Bādaz sār bəg'əč, au tē azəzā m. kə: 'Šart širai p'arəgəč.' Tē saud'agara m. kə: 'Šart širām paṛag n'e theč, awtāwa d'äyetām.' J'agra big'ik. Gič xāzī ūda. Saud'agara xāzī ē m-kə: 'Sāhib mērab'ān, i' jaigā gūm ra'i tēngač hālč, wariān jaiga žā ra'i tēngač hālč, 5 manjekat'a gōr'ām tēngakām. Bādaz aem azəzā ūreč, gōr'ā wel'āiwak. A urk'im, tēngwakam'a. Bādaz wiya urič, se gōra parak'āi wel'āiwak. Bādaz tē gōra gūm ra'i pak'āiwač. Bādaz ā bal'amat-ām ge azəzā bal'amat-ā? Xāzī m.: 'Azəzā bal'amat-ā.'

Bādaz yēyik azəzā wāywān, zara'i awtāwa gur'āiwak, gik, p'anda 10 šāraik. Khār prona hān, zar autāwā khara šira jhaik šī bārāsa šira. Aem azəzā kə žawača, tēse waiwal saud'agar āik, tēse ādamas prona yēyik p'anda šira. Tē deyik kə: 'Zar awtāwa māy'ə-ši.' M-ā, awāz khanke: 'Wo saud'agar, zar autāwa kurai k'āčəkāi?' Saud'agar m.: 'Laṇ'una šira gur'āičakam. Düya wār i azəzā žaučam, o autāwa 15 gur'āikam.' Thā tē saud'agara m.: 'Düya wār mam žawakim, tēla'i

When morning came, the woman said to him: 'You have lost the bet.' The merchant answered: 'I have not lost the bet, and you must give me the bucket.' A quarrel arose, and they went to the judge. The merchant said to him: 'Gracious Lord, in a certain place wheat had 20 been laid¹ in a heap, and in another place barley had been laid in a heap, and in the middle I had bound my horse. Then this woman rose and loosened the horse, and I rose and bound it. Then her daughter rose and loosened the horse again. Then the horse ate of the heap of wheat. Am I guilty, or is the woman guilty?' The judge said: 'The 25 woman is guilty.'

Then he went to the woman's house, took the bucket, went off, and walked along the road. The asses were in front of him², and the golden bucket was placed on one ass, at the top of its load. The husband of the woman with whom he had cohabited was [also] a merchant, and 30 he met the man on the road. He saw that the golden bucket was his own, and he called out and said: 'O merchant, from where have you got the golden bucket?'⁴ The [first] merchant answered: 'I have bought it with my penis. I cohabited forty times with a woman and got the bucket.' Then the [other] merchant said: 'When you have cohabited

¹ Yāi. — ² Litt.: tied.

³ Prs. Pēš-i rū š astan. — ⁴ Prs. Az kuja yāb kadaī?

autāwam gura, n'e žaukim, düya bār gō'mi au autāwai ā guram.' Tē saud'agara m.: 'Phalt.'¹ Saud'agar phal gik. Tē laṇ'ūn kuča kawak, xar'al žān bəgik. Se saud'agar m-ā: 'Hal'āi, dur'ūi d'eyen beyi. 'Adamān yegān, hal'āi!' Tē m. kə: 'I sāl i wār kagām.' Saud'agar lēnāya ur-gik. Tē m. kə: 'Xudāi x'aus kaki, juānmarg 5 kaki!' Bādaz tēla'i awtawā gur'āiwak, yēyik šūn'i wāyawān.

XXIX. Babā and Yusuf Khān.²

(A *hanānī* from Özbīn. — When the harvesting is finished, large crowds of young people in the Pashai country wander about from village to village, singing new songs, playing and wrestling. They do not get money for 10 their entertainment, but feasts are arranged for them, and cattle are killed).

I Babā Xān āik, dō ōya āič. Yāinas Xān nāmi āi, tē warias Osəp Xān nāmi āi. Dəžm'an āič s'āṭha kuča. I aza hāik, aza Bāzak-tuṇḍa māngāič. Tētenāi trāya bawya wāya nēič āič.

forty times with me, you may take the golden bucket, but if not, I 15 shall take your forty loads of wheat and your bucket.' The [first] merchant answered: 'Lie down.' He did so, and [the first merchant] put his penis into him. Slowly it became erect.³ The [second] merchant said: 'Be quick, may your door be shut! People are coming, be quick!'⁴ The [first merchant] said: 'I do it once a year.' The [second] merchant 20 rose from below him.⁵ [The first merchant] said: 'May God give you a tumour, may he let you die young!' Then he took the golden bucket, and came home satisfied.⁶

XXIX.

There was a certain Babā Khān, who had two sons. One was called Khān and the other Yusuf. They had enemies in the village. They had 25 a bull, and they called it Bāzak-tuṇḍa⁷. Then⁸ those three persons, the father and the sons, lived in the house.

¹ For phal p(a)? — ² V. A.O. X., 31 sqq. — ³ Prs. Xar'al istāda šut.

⁴ Prs. Zūd ku! Darwāza-(or xāna-)i tū pēš šud = wirāna šau. A common curse.

⁵ Prs. Zēr-i amū ādam xēst. — ⁶ Litt. 'empty', 'released'. Prs. ēlā.

⁷ Tuṇḍa is a male calf, three years old.

⁸ Litt.: Afterwards, pas az ū.

Aza wāya n'ē yēyik sām. Bābā Xān m.: 'Ōyām, az'au n'ē yēyik.' Tē ōyasā gay'in tēng'ik, m-ā: 'Par'as bai, d'ēsē.' Bāsa m.: 'Dužmand'ar ai, p'ām kar'ei ki han'atu nē.'

Tē Xān p'utrasā m.: 'Ar kōr Xudā'i raz'ā waṭ'ig, warī.' Gič, yēyic 5 uča-gašaw'ānē. Os'ep: 'Čuo, čuo' Bāzak-tuṇḍa kati. Sē Bāzak-tuṇḍa dužman'asa ang'i palāi tēng'akē. — Awali zam'āna drōn'ak āiē. — Dū dužm'an nēiē aiē, az'a tēng'akē. Osup kē az'a šira lang'ik, m-ā: 'A bai tēng'alai d'ē-jham, āya bai žau bai jhām.'

Om āyāt Osupē kar'ik¹. Dužman'asa drōn'ak wang'aikē, ṭili h'an- 10 wak. Lāyāi m-ke: 'Ō Xān, l'āyam, mam h'anwakim, tu muč!' Mē dužman'asā āwāz khaṇke, m(ang)ā: 'Tau hančekamī, muškai ōrgām?' Sē warī lāya bi h'anwak.

Tā tōmē dužm'ane yēyic bāsā lōenda širw'āna. Nāṭiē. Bābā Xāna m., m-ā: 'Puṛanganam ōrač'an, ma nāṭ'ei, kē bujjiē čāko 15 parā kāwando.'

One evening the bull did not come home. Bābā Khān said: 'My boys, your bull has not come.' His sons girdled their waists and said: 'Let us go and look for it.' Their father said: 'You have an enemy, take care that he does not kill you.'

20 His son Khān answered: 'Whatever is the will of God will happen.' They went and came to a grove near a spring. Yusuf called out for Bāzak-tuṇḍa, saying 'chuo chuo!'. But the enemy had tied it to a root. — In olden days bows were (used). — Two enemies were sitting there, they had bound the bull. When Yusuf came down to the bull, he said: 25 'If I see the one who has bound you, I shall ravish his mother.'²

When Yusuf had said that word, his enemy shot at him with his bow, and hit him in the forehead. He said to his brother: 'O Khān, my brother, they have killed me, flee you!' But this enemy of his shouted and said: 'I have killed you, shall I let [him] run away?'³ 30 And he killed the other brother, too.

Then the enemies came up on the roof⁴ of their father's [house]. They danced there. Bābā Khān said: 'My panther's are asleep. Don't dance. If they wake, they will certainly tear you to pieces.'

¹ Kak. — ² Prs. Kī tura basta kat mēbānam, mādar-iš gāida mēkunam.

³ Prs. Kai mēmānam ki bigurēza?

⁴ Prs. Sar-i bām.

Tā dužman'asā m.: 'Puṛangan'āi hanwačama, amā yēiteč'in tāina šira.'¹ Thā tē Bābā Xāna m.: 'Ōngəl adam'ān Šamakaḍ galā bū girg'ān.' Tē dužman'asa m.: 'Bāwar'āi n'ē bag'ā, āem bōkaṭā diya ōyēsāi.' Tā mē bāsā m.: 'Ōngəl bōkaṭā Šamakaḍ galā būrok āi.' Suzā Bābā Xānas werāig'ā-kēšīē, m-ā: 'Ji b'āwē, mam pēs'in ōr'ā. 5 čam bōkaṭ'ā.'

Tā dužman'asā parak'āi gər āwāz khaṇke, m-ā: 'Bābā Xān, čhēl-dar'ī āi,' m-ā, 'bāwar'āi n'ē bag'ā, āē drōn'ak diya Osup Xānas.' Om āyāt kē nām d'āike, mē Bābā Xāna m., mā: 'Rōiw'ana šira iya!' Sē dužm'ana rōiw'ana šira yēyik, Bābā Xāna drōn'ak kaš 10 k'akē, au dužm'an t'ānuk h'anwak.

Tā suz'āyē mang'ā-kēšī, m-ā: 'Hai be'ql suz'am, k'ē ni pēngā ōya kalā? Šar kap'aya siel² wāyakam žandra. Šūne-č'angal par'am kur'ā.' Bādaz werāig'ā-kēšī.

Then his enemy said: 'I have killed your panthers, now we have 15 come for you!'³ Then Bābā Khān said: 'Such men [as you] are walking about in plenty near the Šamakaḍ streams.'⁴ The enemy said: 'If you don't believe me, look at this turban-tassel of your son's!' But his father answered: 'Such tassels there are in plenty near the streams of Šamakaḍ.' Bābā Khān's daughter-in-law began to cry and said: 20 'My dear father, I have made the turban-tassel this afternoon.'⁵

Then the enemy shouted again, and said: 'Bābā Khān, you are a white-beard; if you do not believe me, look at this bow of Yusuf Khān's' When he uttered that word, Bābā Khān said: 'Come to the smoke-hole!'⁶ The enemy came near the smoke-hole. Bābā Khān bent 25 his bow and killed his enemy.

Then he began to speak to his daughter-in-law. He said: 'O my stupid daughter-in-law! Who does not recognize his own son's clothes? Now I have put sand in my enemy's⁷ mill(?). Empty-handed I can go anywhere!'⁸ Then he began to cry [and sang]: 30

¹ Or: Bāsāi manggāhān: Ōyāi hanwācan. — ² Or: siel?

³ Var.: They say to their father: We have killed your boys.

⁴ Prs. Sar-i joyā i Š. biyār megardan.

⁵ Prs. Pešin jōr kada būdim. — ⁶ And show me the bow.

⁷ Prs. miāne-i jarg rēg andāxtam dar āsiū 'during the fight I have put sand into the mill'. V. Voc. s. vv. šar and kapaya.

⁸ I.e.: having carried out my duty, I can go away (: die).

XXIX, a.

- Osep Bābā Xān, | Xānan wend'amo kurā?
 'Čūo' katenam¹ | trō kati ūča-gašā.
 Osep Xānə 'əngəl mang'ā:
 'Ā bai ʔəngal'ai də-ʃhām, | ʒau bai ʃhām aya.
 5 Hum palāʔi nām dāičā, | Osup Xānə nām dāič.
 H'anwake rāga ʔilyā.
 Sə Bābā Xān (mang'ā): | 'Xānān w'endamo kurā?
 Osup Xān h'engə mang'ā: | 'Mam h'anwakim, Bābā Xān muča.²
 Ōm palāʔi nām dāičā, | Bābā Xān gāʔn 'anwake.
 10 D'oi hanwača, k'awača dakā.³
 Dužm'anə yēč bāsa lōend'a širā, | gib-gip nāʔegān.
 Bāwə h'engə mang'ā: | 'Kōānī āi purang'a lōendā?
 Puṛangan'am 'ōrač-ān, | b'ujja par'an, kawandō čāko parā.'

XXIX, a.

- Yusuf and Bābā Khān,⁴ | where shall I find you, the Khāns?
 I called [the bull, saying:] 'chuo'. | He shouted near the fountain grove.
 15 Yusuf Khān speaks thus: |
 'If I see him who has bound thee, | I shall ravish his mother!
 He uttered that word, | Yusuf Khān uttered it.
 They hit him in the frontal vein.
 Bābā Khān, [the father], said: | 'Where shall I find you, the khāns?
 20 Yusuf Khān speaks thus: | 'They have killed me, Bābā Khān; flee!
 He uttered that word, | [But] Bābā Khān, [his brother], was hit in
 the waist.
 They killed both and threw them down.
 The enemies came up on to the roof of their father's [house], |
 25 Stamping their feet they are dancing.
 The father spoke thus: | 'Who are ye⁵ | who are dancing] on the
 panther's roof?
 My panthers are asleep, | If they wake, they will tear you to pieces.'

¹ Laur. kakam. — ² L. Muč. — ³ L. Čaʔ'āiwača dō'ai.

⁴ Here the eldest son is also called Bābā Khān. In the prose tale he is called Khān.

⁵ Prs. Kī asti?

- Dužm'an h'engə mang'ā:
 'Puṛangan'āi h'anwačān, | y'ēitečēn tāin'a šira.
 Bābā Xān h'engə mang'ā:
 'Tāina g'ōnī ādam'ān | b'ū girg'ān Šāmak'ad gal'ā.
 Dužm'anə h'engə mang'ā: | 5
 'Bāwarāi n'ē bəg'ā, | d'owa bōkaʔā!
 Bāwə h'engə mang'ā: | 'Rōiw'ana ača bōkaʔā.
 Tē bōkaʔa larw'āi dēčē. | ʔunga ʔunga¹ suzā werāigā:
 'Ji bāw'e, sām 'ōračam bōkaʔā.
 10 Osep Bābā Xān h'engə mang'ā:
 'H'engə bōkaʔā | b'ū čhandič-ān Šāmak'ad gal'ā.
 Dužm'anə h'engə mang'ā:
 'Bāwarāi n'ē bəg'ā, | d'ōa dr'ōnakā!
 Bābā Xānə dr'ōn'ak wanga'ik, | dužm'an h'anwaka rāga ʔiliā.
 Suz'ei h'engə mang'ā: | 15

- The enemy speaks thus:
 'We have killed thy panthers, | And [now] we have come for thee.'
 Bābā Khān speaks thus:
 'Men like thee, | Wander about in plenty near the streams of
 Šāmak'at. | 20
 His enemy speaks thus:
 'It thou dost not believe me, | Look at the turban-tassel!
 The father speaks thus: | 'Bring the tassel near to the smoke-hole!
 He showed him the tassel, | Loudly, loudly his daughter-in-law
 cries: | 25
 'My dear father, I made the turban-tassel last night.
 Bābā Khān speaks thus:
 'Such turban-tassels | Have fallen down² in plenty near the
 Šāmak'at streams.
 His enemy speaks thus: | 30
 'If thou dost not believe me, | Look at his bow!
 Bābā Khān shot with his bow, | He hit the enemy in the
 frontal vein.
 He speaks thus to his daughter-in-law:

¹ L. Alāi alāi.

² Prs. Aftida būdan.

'Arm'an, bē'axl suz'am, | k'ē ni piēngā ōya kālā?
 Šār kap'aya siēl wāyakam žandra.
 Buḍewēla šune-čang'al par'am kurā?'

XXX. Mā Bibi and Bahādur Shālī.

(From Iskēn.)

5 I Mā Bibi ātē, i waiw'alē āik. Bādur Šālī n'āmi āi. Tē m'āšesās
 lāya āik. Lāsa m'āsi pal'ai Bādur Šālī āsux āi waiw'alē.

Wy'al nīē āiē. Thā Bādur Šālī m.: 'Ā šātekim kan'a.' Mā Bibi
 m.: 'Xudāyes pāiē'an, m'a pa! M'aina bē š'arēm sī au tāina bē
 š'arēm sī.' Mā Bibi āt kab'ul n'a kakē, g'ik, wāya² nēg'ik. Gik
 10 Mā Bibi lāsās m'āsesā pal'ai.

Tar'a kē gī, m'āsesā pal'ai phalik āik. Tē lāsa tōpak hanwak
 Bādur Šālī. Ū gaḍgan'a gurāike, g'āina thəngwo, yey'ik wāyaw'an
 Bādur Šālī. Mā Bibi m-ke: 'Dūr āl!' Mā Bibi m. kē: 'Dūr

'Alas, my stupid daughter-in-law, | Who does not recognize his own
 15 son's things?
 I have thrown sand into the mill of my enemy (?).
 Being an old man I can go empty-handed anywhere.'

XXX.

There was a certain Mā Bibi. She had a husband, whose name was
 Bahādur Shālī. His wife had a brother. And her husband, Bahādur
 20 Shālī, was the lover of her brother's wife.

One night they were sitting [together]. Then Bahādur Shālī said: 'I
 am going out.' Mā Bibi answered: 'Heed God,¹ don't go! It will be
 'a shame both for me and for you.' But he did not comply with her
 words, he left, and went out from the house. He went to Mā Bibi's
 25 brother's wife.

When he came there, he⁴ was sleeping with her. [His wife's] brother hit
 Bahādur Shālī with his gun. Bahādur Shālī seized his turban-cloth,
 girdled his loins and came home. He said to Mā Bibi: 'Open the door!'

¹ Prs. Rēš-sapil ki šud. — ² For: wāyai?

³ Prs. Rū-i Xud'a bibi look at God's face. — ⁴ I.e. his wife's brother?

n'e čalgām. Ar k'una hāki, āten'a pa! Tē Bādur Šālī m., m-ā:
 'Lāsai zambaṭi kuč'am šik, andərw'anam jət giē.' Mā Bibi kaṭ'ai
 langeč, d'ūrē čālwak.

Wāya kē atī Bādur Šālī, tomo kan'i šek.¹ Mā Bibi m.: 'Kōr
 āli beyik Bādur Šālī?' Tē m.: 'Lāyasai hanwakim.' Mā Bibi 5
 m-ke: 'Čil'um šā!' Mā Bibi čilum šāik, gaḍgan'a gainā wel'āike,
 sukhāi 'ara-kaṭi khang'ā-kēšī. O gaḍgan'a thəng'āke au ār baj'ai
 bi-āik. Mā Bibi m-ke: 'Gila dāyemi qīamat'i, au lāi n'a dāram,
 b'au n'ē dāram, au q'aum n'ē dāram. Au lāštam ka'i. Balawaš'i
 waiw'al kar'a², au sē kārān'am kag'ā.³ 10

Du trā mai nēiē-o⁴, Mā Bibi Balawaš'i waiw'al k'awak. Čha sāta
 sāl nēy'ik, Mā Bibi s'āta putri bēg'ē. Angeri'en d'ōra nēiē āiē Mā
 Bibi, Balawaš'i k'ata šira phalik āi. Mā Bibi s'āpana yēy'ik Bādur
 Šālī. Bādur Šālī m. Mā Bibi, m-ā: 'Gēlā xiy'āmatī dāyačami.

But she answered: 'I will not open the door. Wherever you have been, 15
 go there!'⁵ Bahādur Shālī said: 'Your brother's bullet is in my belly;
 my bowels are burning.' Mā Bibi went down from the bed and opened
 the door.

When Bahādur Shālī had entered the house, he collapsed in a dark
 corner. Mā Bibi asked: 'What has happened now,'⁶ Bahādur Shālī?⁷ 20
 He answered: 'Your brother has shot me.' And he said to her: 'Light
 a torch!' She lighted a torch, loosened the turban-cloth at his waist,
 and began to pull off a lump of blood from his cloak. She tied the
 turban-cloth [again], and the bleeding stopped.⁸ He said to Mā Bibi:
 'I shall complain of you on the Day of Judgment. I have no brother, 25
 no father, and no family. Marry my friend, make Balawashī your hus-
 band, and he will revenge me.'⁹

Two or three months passed, and Mā Bibi married Balawashī. Six
 or seven years passed, and Mā Bibi got seven sons. She was sitting
 near the edge of the hearth, and Balawashī was lying in the bed. 30
 Then Bahādur Shālī came to Mā Bibi in a dream. He spoke to her
 and said: 'I had a complaint against⁹ you on the Day of Judgment,

¹ Or: uš'ik, lof'ik. — ² Or: kaw'a, ka'i.

³ Var. Au Balawaš'i kē w'āical kak'āi, au kārān'am kag'ā.

⁴ L. nēg'ē. — ⁵ Prs. Har jāi būdi, hamūjā bur'u!

⁶ Prs. Alī čī šuda. — ⁷ Prs. Jam šuda bū.

⁸ Var.: If you marry B., he will revenge me. — ⁹ Prob. for: I will complain.

Mārāyačemi kə lāštām kawa, Balawašī karan'am kar'āi čāšt-u lēnī.
Badam bəgəči sata putrī au žād'āi kh'anwakim.' Thā Mā Bibī¹
weraig'ā kəš'ē, Bādūr Šālī sāpana yēy'ik².

Šir'āi Balawašī kas'ānan khan'ik, m-ā: 'Kōr āli bēy'ik, Mā Bibī?'
5 Tē Mā Bibī m.: Sāpan'am yēy'ik Bahādūr Šālī. Gəlā dāyačim
qiyāmatī, mārāyačim: Lāštām ka'ī Balawašī, karan'am kar'āi čāšt-u
lēnī. Bad'am žād'āi kh'anwakim, Mā Bibī.'

Balawašī kač'ai urr ney'ik, om pal kə Mā Bibī āyāt kar'eč. <Bala-
wašī kač'ai ur-g'ik>. Mā Bibī m-ke: 'X'apa n'ē bəg'āi.' Tē Mā Bibī
10 m. kə: 'Rūyēi bē, sārpa m'a ka!'

Balawašī qāum t'ānuk lač'āičē. Tē Mā Bibīas lāyakulya qāum
āičē. Omə Balawašī qāum glē širawānə. Wyāl jaŋ miz beg'ē. Anč'āl
bey'ē. Parak'āi Balawašī w'āna yēy'ik. Mā Bibī m-ke, m-ā: Bau-
kula'ī č'ūikāi h'anwačam, k'rā g'umanam kə kač'alī dartaŋ, au w'ari
15 sap'ā h'anwačam.'

I had told you³ to marry my friend, and Balawashī should revenge me
between breakfast and noon.⁴ But now you have got seven sons and
have forgotten me.⁵ Then Mā Bibī began to cry, [because] Bahādūr
Shālī had come [to her] in a dream.

20 Balawashī pulled the bedcover from his head and asked: 'What is
the matter now, Mā Bibī?' She answered: 'Bahādūr Shālī came to me
in a dream [and said] that he would complain of me on the Day of
Judgment. I should marry his friend Balawashī, who should revenge him
between breakfast and noon, but now I had thrown him out of my mind.'

25 Balawashī rose, and went from his bed, as Mā Bibī spoke this word.
He said to Mā Bibī: 'Don't be distressed.' She answered: 'Whatever
is your intention, don't tarry.'⁶

Balawashī assembled his clan. Mā Bibī's brothers formed a clan.
Balawashī's clan went against them. At night the fight began. They
30 were fighting. Afterwards Balawashī returned home. He said to Mā
Bibī: 'I have killed all your brothers. Somewhere, I believe,⁷ [some]
are resting in their cradles, but the others I have killed straight out.'⁸

¹ For: Bibī. — ² Yēy'āi. — ³ Prs. Turā gufta būdim.

⁴ I.e. at once. — ⁵ Prs. Az yād-i tū raptim.

⁶ Litt.: [Whatever] may be in your face. — Prs. Ha čī mēkunī buku! Dastī
pūra mēša.

⁷ Prs. Xiyāl-i mā-s. — ⁸ Litt.: Clearly.

XXX, a.

Mā Bibī, tū main'a merz'ā.

Bādūr Šālī wāy'ai nēy'ik | Kurā šatek'ī adḡh'ī wyālī'ē? — T. m. m.

'Uzur kagastā'. — Mā Bibī. T. m. m. | Dūre n'ē jhayik Bādūr Šālī.
— T. m. m. 5

Dāḡd'ōr bāp'ī h'anwak. | Parak'āi yēy'ik w'āya duryā'ē.

'Dūryam čālwāi, Mā Bibī'ē! — T. m. m.

Mā Bibī h'engəl mangā: | 'H'ar kuna hāki, tēni paigēi!'

Bādūr Šālī h'engəl mang'ā:

'Kučām gir-gəč lāsāi katyariē. | Dūryam čālwāi, Mā Bibī'ē! 10

Dūr čalik Mā Bibīē. | Tomo kan'ī seik Bādūr Šālīē.

Bādūr Šālī h'engə mang'ā: | 'Čabuk sāi lōkan!'

Angār saiway'ik Mā Bibīē. | Šukh'āi khang'ā-kəš'ī ara k'āf'ē.

'Mā Bibī lāya n'ē dāram, | qāum n'ē dāram, b'āu n'ē dāram.

Gəlā dāiwamī qiyāmatī'ē. | Lāštām kawa'ī Balawašīē, 15

Karan'am kar'āi čāšt-u lēnīē'.....

Mā Bibī, thou art my Prince.

Bahādūr Shālī went out of his house. | 'Where art thou going at
midnight?' — Thou, etc.

Mā Bibī entreated him. — Thou, etc. | Bahādūr Shālī did not heed 20
her words. — Thou, etc.

The boy from Dāḡd'ōr² shot him. | Again he came to the door of the house:

'Open the door for me, Mā Bibī!' — Thou, etc. |

Mā Bibī speaks thus: | 'Wherever thou hast been, go [back] there!'

Bahādūr Shālī speaks thus: 25

'Thy brother's bullet wanders about in my belly. | Open the door
for me, Mā Bibī!'

Mā Bibī opened the door. | Bahādūr Shālī fell down in a dark corner.

Bahādūr Shālī speaks thus: | 'Light a torch quickly!'³

Mā Bibī lighted a fire. | From the cloak she pulled a lump of blood. 30

'Mā Bibī, I have no brother, | I have no clan, I have no father.

I shall complain of thee on the Day of Judgment. | [If you] marry
my friend Balawashī,

He will revenge me between breakfast and noon.'⁴.....

¹ L. kagā. — ² I.e. Mā Bibī's brother. — ³ Prs. Zū, zū dar ku čirāy.

⁴ Here the ballad breaks off, but the prose tale shows clearly that A.R. must
have known the continuation of it.

XXXI. Gadāi's Sons.

(Lapowān).

Asṭi Gadāyes ōya hāiē. Gadāyes Mullāi māsi hāiē. Asṭi ōya aiē, Mullāi āya aiē, Gadāi bāwi aik.

5 I jaigā Šārawāi Dengatā aik — Bābur gōni sudūr aik — baira kawid'ast aik. Har ādam kē māsi gurāigāi i wyāl Šārawāi Dengatā wāya naigāik, i dū. Abul nāzari aik, au Juma merzāi. Bedān, har ādam kē māsi guraigāi, ba z'or wāya naiga-aik, dū wyāl waigāi, thā ōrgāik.

10 I w'ari ādam māsi gurāigā-keṣi, sam ādam Gadāyes dūra yēyik. Gadāye m-ke: 'Ōyai badaryām k'ara!' Gadāye m.: 'Kē badaryai kar'amme?' Tē ādama m.: 'Māsi gurāigām, jaṇ begām Šārawāi Dengatā dai. Xātere m'esē gap hās, badaryām kara ōyai.'

Thā Gadāi n'e arāigā-keṣi, mangā: 'Ōyām anēal ku nē bien.
15 W'ari xalak dū wyāl dāigyān māsi Šārawāi Dengatāi' — tēse

XXXI.

Gadāi had eighteen boys. Mullāi was Gadāi's wife. He had eighteen boys, Mullāi was their mother, and Gadāi was their father.

Shārawai Dengatā lived in a certain place — as far away as Bābur —.

He was a great tyrant. Whenever a man married a woman, Shārawai
20 Dengatā used to bring her for one night and one day to his house. Abul was his servant, and Juma his secretary. Indeed,² whenever a man married a woman, he brought her to his house by force, kept her for two nights,³ and then let her go.

Some other man was going to marry. He came to Gadāi's door and
25 said to him: 'Give me your boys as an escort.' Gadāi asked: 'Why should I give you an escort?' The man answered: 'I am going to marry, and I am afraid of Shārawai Dengatā. For this reason⁴ you must give me your sons as an escort.'

But Gadāi did not assent and said: 'My boys are not going to fight.
30 Other people give their wives for two nights to Shārawai Dengatā' — he said to the man — 'you too must give your wife to him for

¹ As far away from Gadāi's home as Bāgh-i-Bābur from Kābul, i.e., a mile or two.

² *Prs. Maqar.* — ³ *Litt.*: Let two nights pass.

⁴ *Prs. Barā-i hamī gap as.* — *Gap hās* for **gapas*?

ādamāi m-ā kē — 'I wyāl māsi tū bē dāya.' Thā Mula i māsesā m. ōyāi, m-ā: 'Ōyam, badaryā bie! Ar kōr pai Xudāi razā beyik širā.'

Asṭi Gadāye ōyā badaryā begiē tēse ādamas. Se ādam yēyik šāira dūrawāne. Šāira gōrawi nē dāigā-keṣik jāmāi. M-ā: 'Ā 5 wiyam tāina dāigihām, māi dāyetim.' Māi dāiē au gōrawi azōzā nō ōrgā-keṣiē. Mangān: 'Sērma rūpāi dāyetim!' Sērma rūpāi dāiwača, au gōrawi khānwača, arōā lōmbawai, yēiē jaṇkari kučawāne.

Abul purana lāyeng'i, gōrawi āsewača. Gadāyes i putrasās 10 Amza Xān nāmi āi, awandā¹ sum āi. Amza Xān ūzur kagā-keṣi Abulāi. Abul ūzur n'u gurāigā, m-ā: 'Wariāi d'u šōga kagāikim, mē kar'am i saugā.' O Amza Xān boydā dāigā². Abul n'i erāigā. Abul m-ā: 'Dāigimai, gōrawi dāyetām, au n'e dāigimai, boydā k'al kar'amme?' Amza Xān lēnai gōrā dāigā, au Abul n'i erāigā, 15

one night.' Then Mullāi, his wife, spoke to her sons and said: 'My sons, you shall be his escort. Everything happens according to the will of God.'

Gadāi's eighteen sons became that man's escort. The man went to his father-in-law's house. But the father-in-law would not give bride to 20 his son-in-law. He said: 'I shall give you my daughter, but you must give me money.' He gave the money, but the woman³ would not let the bride go. They⁴ said: 'Give me a rupee [to buy] collyrium.' He gave her a rupee for collyrium, snatched away the bride, brought her with him,⁵ and they came to the fighting-field. 25

Abul⁶ went down to them and seized the bride. The name of one of Gadāi's sons was Hamza Khān. He was set on fighting. Hamza Khān began to entreat Abul, but Abul did not heed him and said: 'For others I used to make it two nights, but for this one I shall make it one night [only].'⁷ Hamza Khān offered him his sword.⁸ Abul 30 did not accept it, but said: 'If you give it to me, you must also give me the bride. If you don't give me the bride, what shall I do with the sword?' Hamza Khan offered him the horse on which he was sitting.⁹

¹ Or: *Šaxarā*. — ² *Zarī kagā*. — ³ I.e., the mother-in-law.

⁴ Prob. for *mangā* 3sg. 'she says'. — ⁵ *Prs. Awurt pas i amū ādam*.

⁶ = Juma. — ⁷ Or: reaches is to him (?). — ⁸ *Litt.*: From below himself.

m-ā: 'Gōrawī dāyetām.' 'Abulē āxrin m., m-ā: 'Myā Gadāyē wiyakulā, kī karācū badaryā?'

Hom pal k' āyāt kačā, tē Amza Xāna bōydā kanā khankā.
'Abul mandā h'ank, kap'ale šup'aitawai čač'ūike. Jan beg'ē čūikai,
5 may'ūk čūikai jan beg'ē. L'askar Šārwaī Dengatās au aštī Gadāi
ōyā 'iga palāi hančāl-a.

Adam Gadāyē dūra g'ik, Gadāyē m-ke, m-ā: 'Ōyai h'anwačē, au
laškar tāya šira yeylē. Gadāi čolāl khangā-kešī. Pārakāi adam
Gadāyē dūra yēyī, m-ā: 'Warī xāir xāiradgī šik. Amza Xānas
10 mač'arye ārcā. 'Ōyai warī zəndī-an. Au gōrawī ārcā, au t'rā
n'o ōrcā.'

Mullāi nātegā-kešī, šaxr'ēs čač'ūigā-kešī, m-ā: 'Āyeta yarīb,
yurpā! Amza Xān bēpač'an n'īya.'

But Abul did not accept it and said: 'Give me the bride.' At last
15 Abul spoke and said: 'You Gadāi's daughters, who has escorted you?'

When he had spoken that word, Hamza Khān drew his sword, struck
at Abul's neck and, having cut off his head, threw it away. They all
began to fight, the whole lot began to fight. Šārawai Dengatās's host
and Gadāi's eighteen sons were fighting all together.²

20 The man³ went to Gadāi's door and said to him: 'Your sons have
been killed and a host has come for you.⁴ Gadāi began to bring out
his belongings. Again the man came to Gadāi's door and said: 'The
others are sound and well. They have brought Hamza Khān's corpse,
but your other sons are alive. He also brought his bride, and did not
25 leave her there.'⁵

Mullāi began to dance and to scatter alms. She said: 'Eat, you poor
and cripples! Hamza Khān is not without a revenger.'⁶

¹ *Khanik*. — ² During this fight Hamza Khān must have been killed.

³ Viz. the bridegroom. — ⁴ *Prs. Sar-i šumā*.

⁵ *Prs. Ūnjā na mānd*.

⁶ *Bē-pač'an* 'without revenge' (litt.: 'ripening'). He had, A. R. explained, enough
brothers who could avenge him.

XXXI, a.

Adam yēy'ik Gadāyē durā. | 'Abul pādāš jumjumā.

M'alakē Šōlangā mērzā: | 'Allāi Gadāi Bābā!

'Ōyai k'awa bādaryā!

Gadāi ni erāigaā. — A. p. j. | Mullāi h'engəl mangā. — A. p. j.

'Ōyām bēi bādaryā. | 'Ōyā k'acē bādaryā. 5

Adam yēy'ik šāira durā, | gōrawī n'ēke khangā.

Bāwē h'enge mangaā:

'Mālim dāyetīm, | au dastī wīyam gurā!

Māl dāiwačē, | au gōrawī n'ēke khangā. — A. p. j.

'Surmā rūpai bāna. | Surmā rūpai dāiwačā. 10

Gōrawī khangā, | šāma dīgar manjekatā.

Pā pā jhāimanā yēlē. — A. p. j. | Yēy'ē janqarī kučā. — A. p. j.

Jumā lamgī¹ gōrā jilabā, | H'amza Xān uzur kagā. — A. p. j.

XXXI, a.

A man came to Gadāi's door. | — Abul's king is fond of fighting.

Sholanga² is the chief's writer. | 'By God, Gadāi Bābā, 15

Give me thy sons as an escort!

Gadāi does not assent. — Abul's king, etc. | Mullāi speaks thus: —

Abul's king, etc.

'My sons, you shall be his escort!' | Her sons escorted him.

The man went to his father-in-law's house. | Nobody sends the bride out.³ 20

Her father speaks thus:

'Give me my money, | and take my daughter at once!'

He gave the money, | but nobody sends the bride out. — Abul's king, etc.

'A rupee for collyrium as a bridal present.'⁴ | He gave a rupee for
collyrium. 25

They sent the bride out, | between evening and afternoon.

They came, step by step. — Abul's king, etc. | They came to the
fighting ground. — Abul's king, etc.

Juma seized the horse's bridle. | Hamza Khān entreats him. —

Abul's king, etc. 30

¹ L. *aš'ūwačā*.

² Called Juma in the prose tale. — ³ *Prs. Kašī na mēkaša*.

⁴ *Prs. Bāna* (= *pēškaš*) *mekunan*.

- G'ainai kan böydā dāig'ā — A. p. j. | 'Abulē nī erāig'ā. — M. Š. m.
 'Abul h'engə mang'ā: | 'Kāl karammə böydā?' — M. Š. m.
 H'amza X'ān l'enai ken gōr'ā dāig'ā. — M. Š. m. | 'Abul h'engəl mang'ā:
 'Myā Gadāyē w'iyəkul'ā, | kī kar'ācū bādary'ā?'
 5 Hum palat'i nām dāicū'ā. — A. p. j. | H'amza X'ānə khan'i böydā.
 'Abul h'anwakə kap'alə dō kačat'ā.
 J'angən miž big'i jan'kar'i kuč'ā. — A. p. j.
 'Adam yēy'ik Gadāyē dur'ā: | 'All'ā Gadāi bāb'ā! — M. Š. m.
 'Oyāi h'anwəcə, l'aškar yēic t'āina šir'ā.
 10 Gad'ai čol'al khang'ā. — A. p. j. | P'arak 'adam yēy'ik Gadāy'ā dur'ā:
 'All'ā Gadāi bāb'ā — A. p. j. | 'Omə ay'at dur'ōy'ā.
 H'amza X'ān 'ārēā mač'arya. — A. p. j. | Gōraw'i n'ō ōrēā. — A. p. j.
 Mullāi šaxar'ēs čat'āig'ā. — A. p. j. | 'Ayāta yar'ib yurp'ā! — M. Š. m.
 Hamza X'ān bəpač'an niy'ā. — | M'aləka Šōlang'ā mərz'ā.
 15 He offers the sword from his waist. — Abul's king, etc. | But Abul
 does not accept it. — Sholanga, etc.
 Abul speaks thus: | 'What shall I do with the sword?' — Sholanga, etc.
 Hamza Khān offers him the horse he is sitting on. — Sholanga, etc. |
 Abul speaks thus:
 20 'You Gadāi's daughters, | who has escorted you?'
 He uttered that word. — Abul's king, etc. | Hamza Khan drew his sword.
 He cut Abul's head into two pieces.
 They began to fight⁴ together on the fighting-ground. — Abul's king, etc.
 The man came to Gadāi's door: | 'By God, Father Gadāi!' —
 25 Sholanga, etc.
 'They have killed thy sons, an army has come for thee.'
 Gadāi brings out his belongings. — Abul's king, etc. | Again the man
 came to Gadāi's door:
 'By God, Father Gadāi!' — Abul's king, etc. | 'That word is a lie.'
 30 They brought Hamza Khān's corpse. — Abul's king, etc. | They did
 not give up the bride. — Abul's king, etc.
 Mullāi scatters alms: — Abul's king, etc. | 'Eat ye poor and cripples!'
 — Sholanga, etc.
 'Hamza Khan is not without revenge.' | Sholanga is the chief's waiter.

⁴ In the ballad (*miāne-i bait*) *jang* is used in the sense of 'fight'. In A.R.'s own L. dialect it means 'fear'.

XXXII. The Uncle and the Nephew.

I nawāyē aik, Čōrā nāmi aik. I maul'i a'i, Sa'it n'āmi ai. Nawāyē
 sāḥawāle čək'āike. Sāḥawāl Sāidas dužman'i hātē. Čōrāyē m-ke:
 'Pa, Sayedāi m'ara', — Sayedās sāyā dužman'a sāḥā aič — 'Sayedāi
 m'ara,' Čōrāyē mang'an, 'kə ya, sāyāi nājōr'ā.' 5
 Nawāyā g'ik ma'ūla wāyawān. Ma'ūlāsūs Sa'id n'āmi aik. Ma'ūlāi
 m-ke: 'Sā, kə sāy'āi nājōr'ā.' Ma'ūlāsū gōr'ā z'in kar'i, yēy'ik sāyā
 d'urawānə. Sāyədə par'i kake kə: 'Sayām nam'az xāng'ā.' Sā'it hair'an
 beg'ik, sāyēsūs salām zingar'āike. M-ā: 'Ji lāyam, 'a'jal giript'ā, kur'ā
 āki? Dužman'ā kuč'a k'ōr kaga'i?' Sāyədə m.: 'Naway'em yēy'ik, Čōrā, 10
 nawāyēsā[m] mārā'ik kə: Sāy'āi nājōr'ā. Xātərə m'ēsē ay'atas y'ekim.'
 I d'an nēič aič, au dužman' d'urə d'urə yēg'ā-kašič. Sāyēsā m.:
 'Lāyam, kand'ū kamb'a kāelemi.' Tē m., m-ā: 'N'a sayām, lājekul'ai
 t'āna dāig'i-kešan. Šamsir'ā astām jhāiw'a, čakat'owai n'ē lōend'a
 šira.' Šamsir' gur'āike, say'ā lōend'a šira dāyē-gič. 15

XXXII.

There was a nephew, Chora was his name. There was an uncle, Said
 was his name. The village-people cheated the nephew. — They were
 Said's enemies. — They said to Chora: 'Go and tell Said,' — Said's
 sister lived in the enemies' village — 'tell Said,' they said to Chora,
 'that he must come, his sister is ill.' 20

The nephew went to his uncle's house — the uncle's name was Said. —
 He said to his uncle: 'Go, your sister is ill.' His uncle saddled his
 horse, and came to his sister's door. He saw that his sister was saying
 her prayers. Said got astonished; his sister turned her head to greet
 him, and said: 'My dear brother, you have taken death in advance. 25
 Why have you come? What are you doing among your enemies?'
 Said answered: 'My nephew Chora came and said that my sister was
 ill. On account of that word I have come.'

They sat down for a while, and the enemies began to come to the
 door, one by one.¹ The sister said: 'Brother, I shall hide you in the 30
 corn-bin.' He answered: 'No, sister, your sisters-in-law will scold you.'²
 Give me a sword in my hand, and go up and sit on the roof!

¹ Litt.: The enemies began to come to the door, to the door.

² Prs. *Tāna medan*. — They will scold you, if I am killed there, polluting the
 grain (A.R.'s commentary).

Dužman'a kuča lāya g'aḍ bəg'i. Sāyā mang'ā-kešič: 'Hai, lāyam, širai t'ēya oča!' Ašt'i dužman h'anč, gōr'ā šira neig'ik, gōr'ā z'ubok. Sa'it bērakat byāik,¹ g'ōra bāka kuča g'aḍ bey'i. G'ōrasa p'ai amāi sēxčā atik. Thā šira de'ūr dən'āka ang'ik, Sa'id h'anwaka.

XXXII, a.

- 5 (Sa'id:) 'Nawāy'em yēik Čōrāē.'
(Xwāhar:) 'Ob'alāi jānāē!'
Nawāya h'engə mang'ā: | 'Ma'ū sāyāi zā'ir-ā.'
Sa'id nēy'ik gōr'ā šir'āē, | yēy'ik s'āyē dur'āē:
'Sāyām z'ān-a nam'āza šir'āē.' | Sa'id bəg'i har'ē kuča saud'āi.
10 S'āyesā salām čaraxa'ik; | dō'ai hās h'ančē kārā'i:
'Ji lāyām a'jəl gerept'ā āki kurā'i?'
'Ji sāyām, bal'ai gur'am; | n'āwāyem yēyā'ik Čōrāi.

He took the sword, and his sister went up onto the roof. Her brother got embroiled with the enemies. His sister said: 'Alas, my brother, the arrows are shading² your head.' He killed eighteen enemies, mounted his horse, and whipped it. Sa'id became terrified;³ his horse got entangled in a garden. The thorn of a pomegranate-tree pierced the horse's hoof. There upon a weaver struck him with a carding-stick⁴, and killed Sa'id.

XXXII, a.

- (Sa'id:) 'My nephew Chora came.'
20 (The Sister:) 'Thy sin will be on his head.'⁵
The nephew spoke thus: | 'Uncle, thy sister is ill.'
Sa'id sat down on the horse, | He went to his sister's door:
'My sister is standing in prayer.' | Sa'id became astonished⁶ in his heart.
His sister turned round and greeted him, | She slapped her knees
25 with both hands:
'My dear brother, hast thou taken death in advance? From where hast thou come?'
'My dear sister, I take thy misfortune on me. | My nephew Chora came.

¹ Or: warzat'a bey'ik.

² I.e., covering. — ³ Prs. Aftid, lāri bāt. — ⁴ Prs. donakā.

⁵ Prs. Gunā-i tū ba jān-i ū bāša. — ⁶ Prs. hairān.

Māya mār'āikim kə: | Ma'ū, sāyāi zā'ir āi.¹
'Ayata Čōrā y'ekim-yē.'²
'Ji lāyām, bal'ai gur'am.'
Om phalāti āy'āt kag'āčīn, | dužman'āi pulg'ā-kešič dur'āi.
'Ji lāyam, kā'emmi³ k'āndu kamb'ai.' 5
'Ji sāyām, bal'ai gur'am. | Bangy'ān-kul'āi dāyendī tān'ai.
Šamšeram astam jhāiwā. | D'āke n'ē pa löendā šir'āi.
'Ar kōr biy'ē Xod'āi razā'i.'
Sa'id g'aḍ bəti dužman'ā kuč'ai.
'Ji lāyam, bal'ai gur'am, | šir'ai t'ēya oča'āi.' 10
Ašt'i kawač'āi dak'ai. | N'ē-giki gōr'ā šir'āi.
'Ji lāyām, gōr'ā bāka g'aḍ bəg'i.
Ob'al'āi gurāy'ik | — amāi sēxč'āi.
Tū warzat'ā bēyāikī šir'ai. | Pulg'ā-kešič de'ūr dunākāi.

He said to me: | Uncle, thy sister is ill, 15
On Chora's word I have come.
(Sister:) 'Dear brother, I take thy misfortune upon me!'
We were speaking these words, [and she said]: | 'Thy enemies are arriving at the door.
Dear brother, I shall hide thee in the corn-pitcher.' 20
(Brother:) 'Dear sister, I take thy misfortune upon me! | Thy sisters-in-law will scold thee.
Put my sword in my hand! | Go up and sit on the roof!
Whatever happens is God's will.' 25
Sa'id got embroiled with the enemies.
(Sister:) 'Dear brother, I take thy misfortune upon me, | On thy head is the shadow of arrows.'
Thou didst make eighteen [enemies] fall, | Thou didst sit down on thy horse.
Dear brother, thy horse got entangled in a garden. 30
He⁴ took thy sin upon his head. | — The thorn of the pomegranate-tree.
Thou didst become perplexed at it. | The weavers began to arrive [with their] carding sticks.

¹ For ā. — ² In verse (da bait) for y'ekim. — ³ In verse for k'ālemi.

⁴ The subject is not indicated, and the meaning is not clear. Possibly amāi sēxčā 'the thorn of the pomegranate-tree' may be the subject of gurāy'ik.

XXXIII. Bashidā and Asakā.

(From Nijelām).

I Bashidā ai an i Asakā ai. Jaigā¹ Gaupdealī lāma aik. Bashidās jaigā Xandelī aik. Amxāye sud'ūr aik kə āth'ei Bābur ai. Asakā Bāsidās māsi pal'ai āsux hāi. Asakā māsi gurāig'ā-keš'ik war'i, au jaigā Gaupdalī lāma sāl ai.

5 Thā em'e Bashidā māsiē m-ke — māsesās nāmi Bičamā aik — mang'ā: 'Sai, sailā gadwō!' Tē Bičamā m., m-ā: 'Eh, eh,' kagā, 'ā nāj'ōr-am. Pai tu sāl'a, Bashidāē m-ke.

Bashidā yey'ik sail'a, čač'i aik. — Wormalās sāl čač'i aik, azəz'ā sāl kalatā aik. — Bashidā čač'ai kalata lang'ik, kə Bičamā k'āya
10 kuča gad'ā. Bashidā hair'an bəg'ik kə: 'Om māsim mam wāya mār'āikam au: Šā, sāl'a gadwō; au m'e m. kə: Nāj'ōr-am. Au bad'am k'elauən yēitič kə kār'ā kag'ā?'

XXXIII.

There was a man called Bashidā and another called Asakā. His
15 home was in the village of Gawandeali. Bashidā's home was Khandell. It was so far away [from Gawandeali] as Bābur Bāgh is from here.² Asakā was the lover of Bashidā's wife. Asakā was going to marry another³ wife, and there was a festival⁴ at his home in the village of Gawandeali.

20 Then this Bashidā spoke to his wife — her name was Bičamā — and said: 'Come, let us go to the festival!' But she moaned 'Eh, eh!,' and said: 'I am ill. Go you to the festival,' she said to Bashidā.

Bashidā came to the festival, it took place on the first floor. — The men's festival was held on the first floor, but the women's festival
25 was held below. — Bashidā went downstairs from the first floor, [and saw] that Bičamā was taking part in the women's dance. He got astonished [and thought]: 'I said to that wife of mine at home: Come, let us go to the festival. But she answered: I am ill. And now, how has she come to take part in the women's dance?'

¹ For: *Asakās jaigā*.² This tale was told me in a house in the centre of Kabul.³ Or *war'i* = Prs. *diga(r)*, used at the end of a sentence in the sense of 'now, then, but'.⁴ *Sail*, transl. *mēlā* 'fair, festival'.

Waiwal tānuk kə d'ekke, čil'um destā ōd'ā aik, lōk'an aik. T'ar'ka gurāike, s'anga khan h'anke. H'anke, muč'ē, y'ēič wāyawānə. Bashidā bə lem'ana dāi yēy'ik wāyawānə. M-ā: 'Bičamā, dūr čāl!' Tē m. kə: 'H'ar kuna kə h'aki, tr'i pa!' Me Bashidā m. kə: 'Bar padar'ai n'alat, d'ūr čāl!' Tē Bičamā m.: 'Nāj'ōr-am, urrāyē n'ē bāig'am.' 5 Bāz ureič, d'ura čāl'k.

Bashidā k'ata šira phalgī. Bashidā m.: 'Māsim, māye dāi kə bāi j'ōan war'i bə kə ūsta, kə n'ya?' Māses'ā m.: 'Warya dāi bai j'ōan ai,' an i tāyē dāi Asakā b'ai j'ōan-a. Hum phal kə azəz'ā ay'āt kača, tē Bashidā māsi h'anča, k'ata l'ēna langa čh'andēč. M-ā: 'Bar 10 padar'ai n'alat, m'anja l'angai m'anjanai!'

Wāyai kh'anwāč, sač'ai āš'aitawai n'aičā Asakā d'ūrowānə. Asakā l'au d'āike, Bashidā l'au d'āike. Asakā: 'O,' kəth'i, m-ā: 'Kōr manga'i, Bashidā?' M-ā: 'Iya, māsim ārəčam, gura! M'aina āyam say'am-a.' Asakā hair'an bəg'ik. Bādaz nākām bey'ik, gurāyēčā. 15

When she saw her husband, she had a torch in her hand; it was burning.² She seized it forcibly, flung it to the ground, fled, and came home. Bashidā, too, followed her and came home. He said: 'Bičamā, open the door!' She answered: 'Wherever you have been, go back there!' Bashidā said: 'A curse upon your father, open the door!' She answered: 20 'I am ill and cannot rise.' But afterwards she rose and opened the door.

Bashidā lay down on the bed. He asked her: 'My wife, is there some other lad who is better than I, or not?'³ His wife answered: 'You are a better lad than the rest,⁴ but Asakā alone is a better lad than you.' When the woman had uttered that word, Bashidā beat his 25 wife, and she fell down under the bed. He said: 'A curse upon your father! Put on your clothes [taking them] from the chest!'⁵

He turned her out of the house, seized her by the wrist, and brought her to Asakā's house. Asakā called out, and Bashidā called out. Asakā said 'Oh,' and asked: 'What are you saying, Bashidā?' He answered: 30 'Come, I have brought my wife, take her. She is my mother and my sister.'⁶ Asakā got astonished. Then he got distressed⁷ and took her.

¹ Or: *War'i tāyē gonī ku n'ēky-a*. — ² Prs. *Čirāy dast-i zan bāt, rāznā*.³ Prs. *Az mā kada kaš' xub juān as, yā nist?*⁴ Or: There is nobody else like you. — ⁵ Prs. *Bup'ūš da sundur kālā*.⁶ Prs. *Mādar-i mā, xicar-i mā*. — A formula used in divorcing a wife.⁷ Prs. *pavā = xapā*.

Asəkās i āya hāiē. 'Āsa m.: 'Āsmana balā kaṇḍik,' au yēyik angerien d'ōra. 'Āsā m.: 'Jī p'utriem 'Asekā, sāy'ai dāya Bašidāi!' Sāi t'ānuk d'āiwača Bašidāi. S'āyā jānjoṛā aiē. Sāyā ārcā wāyā-wānā, xarāl guzarān kaṇḍik-kešl.

5 I dū apta ney'ic, Bašidā m.: 'Par'am, paiz'ar čumkai.' Bašidā gik Laymān kana paiz'ar čumkai. Trā č'ar dū ney'ik. Bašidā paiz'ar čumb'ic-o, yēyik wāyāwānā. Wāyāwānā kə yēyik, Sāazam yēyik, Bičamā p'ur'na yēyic, dār čapar' Bičamās kh'ōya aiē. Bičamā m., Bašidā m-ā: 'Hāe Bašidā, i dū be wār'ai bai n'ē hācim, au āe

10 čapar'im gur'aiwač. Tē Bašidā čap'arya gur'aiwač. Saitān gik 'Aseka d'ūrowānā m-ā; Asekā m-ke, m-ā: 'Sāy'ai ku žawača au m'āsi be āxəl'imānā 'ārčā.' Asekā x'aum laṭerāiē, Bašidā s'āṭha lang'ik, maṭ'ux anč'al beg'ic. Ašt'i Bašidā x'aum h'ančē, au ašt'i Asekā x'aum han'an beg'ic.

15 'Āmē azəz'ā wār'ai āem gap bey'ik.

Asakā had a mother. She said: 'An evil portent has appeared in the sky.'¹ And he went to the edge of the hearth. His mother said: 'My dear son, Asakā, give your sister to Bashidā!' He gave his sister to Bashidā. She was a young girl. Bashidā brought her home, and he

20 began to live there peacefully.² A couple of weeks passed. Then Bashidā said: 'I shall go and have my shoes mended.' He went out to Laghmān to have his shoes mended. Three or four days passed. Bashidā had his shoes mended and returned home. As he was on his way home, he came to the Sāazam hill. Bičamā was coming in front of him, she had a bundle of firewood

25 on her back. She spoke, and said to Bashidā: 'Hai, Bashidā, not a single day I was happy on account of you,³ now please take this bundle of mine.' Bashidā took her bundle. A fiend⁴ went to Asakā's house and said to him: 'He has cohabited

30 with your sister, and now he has brought your wife with him and is flirting with her.'⁵ Asakā assembled his tribesmen, went down to Bashidā's village, and they started fighting in large numbers. They killed eighteen of Bashidā's tribe, and eighteen of Asakā's tribe were killed.

For this woman's sake this event happened.

¹ Prs. *Miāne-i asmān balā paidā šut*. — ² Prs. *Ba qarāl, ba wūbi*.

³ Prs. *Yak rōz barā-i šumā xūb na būdim*. — ⁴ I.e. an enemy.

⁵ Prs. *Bāzi mēda*.

XXXIII, a.

Bādur Daukāē lāyai N'azarī, | Say'ai sak'āē!¹

Bašidā h'engəl maṅgā: | 'Šai Bičamā sail'āē!

— 'Ā bai tau gərn'ām. | — Bādur Daukāē, etc.

Bičamā h'engəl maṅgā: | 'Mō nājōriem palēm kaṭ'āē.

Bašidā 'uzur kaṅā: | 'Šai Bičamā, gaḍw'ō sail'āē!

Bičamā dōrā n'ē guraik. | Bašidā gik sail'āē.

Pāpō jhāiman'a yēyik | Gawaṇḍeali lām'āē.

Wərmalā s'āile kaṭ'oon čaṭ'ic. | 'Ā bā[i] tau gərn'ām.

Bādur Daukāē lāyūi² Nazarī | say'oi² sak'āē.

Bādur Daukā yēyik čaṭ'i-wānāē.

I du s'āat t'er bey'ic, | au lang'ik kalat'āē.

'Ā bai, etc. | Lāyā Nazarī, sāy'oi sak'āē.

Bašidā kalat'ā lang'ik, | Bičamā gaḍa kārā kuč'āē.

'Ā bai, etc.

XXXIII, a.

Bahādur Daukā, thy brother is Nazarī.³ | Adorn thy sister [for the 15 wedding].

Bashidā speaks thus: | 'Go, Bičamā, to the festival!'

I shall go round and pray for thee.⁴ | Bahādur Daukā, etc.

Bičamā speaks thus: | 'I am ill, I shall go to bed.'

Bashidā entreats her: | 'Come, Bičamā, let us go to the festival!'

20 But Bičamā did not heed him, | And Bashidā went to the festival.

Walking step by step he came | To the village of Gawaṇḍeali.

The men are celebrating a festival on the upper floor. | I shall go round, etc.

Bahādur Daukā, etc. | Adorn, etc.

Bahādur Daukā arrived at the upper floor.

One or two hours passed, | And he went downstairs.

I shall go round, etc. | Brother Nazarī, adorn thy sister!

Bashidā went downstairs. | Bičamā takes part in the women's dance.

I shall go round, etc.

¹ Or: *sak'ai*. — ² Dialect forms.

³ Bādur Daukā = Bašidā, said to be the brother of Nazarī, or Nasir = Asakā.

⁴ Gərnām 'I go round a sick person towards the right, reciting Koran-verses (Prs. *satc'ai šewum*). — Cf., with the same meaning, *wāḍai girkim*, and *kārašai bikim*.

- Bičamā Bāsidā dey'ik, | č'ilum dest'ā hanke sang'āē.
 Bičamā kan'an yēy'ic | au yē'ic t'ānke w'ayai.
 Pāpō jhāimēna yēy'ik | lēmēna Bāsid'āē.
 Yēy'ik t'ānke w'ayai: | 'D'ūr čālī Bičam'āē!'
 5 Bičam'ā 'eŋ 'eŋ' kag'ā, | au 'har kun'ā hāki tēnī pa'ic!
 Hum pa'atī¹ n'am dāicā, | au Bāsidā h'engəl mang'āē.
 Bāsid'ā bai mang'ā: | 'Čabūkya d'ūr čālw'āē!'
 Bičam'ā ka'ai lang'āē | au d'ūr čālwakāye.
 Au Bāsid'ā ka'ā d'ak'ik. | Bāsid'ā a'at kag'āē.
 10 Bāsid'ā h'engəl mang'ā: | 'Au māina dāi bē k'ē č'ertawai sūg'āi?'
 Bičam'ā h'engəl mang'ā:
 'Wāri š'āpī n'ē bāig'ān, | au Asak'ā s'arg'āē.
 Hum a'at Bičam'ā kar'ik, | h'anwača seg'ēč ka'ā lēn'āē.
 'Čabūkya lāng'ai man'jan'ai man'jāē!'
 15 Man'jan'ā man'jōwāčē, | h'asta w'āicē trā pal kar'āē.

- Bičamā saw Bashidā. | The torch in her hand she flung to the ground.
 Bičamā came out, | And went to her own house.
 Walking step by step | Bashidā came behind her.
 He came to his own house: | 'Open the door, Bičamā!'
 20 Bičamā says 'Eng, eng!'² | And wherever thou hast been, go there!'
 She uttered that word, | And Bashidā speaks thus.
 Bashidā says: | 'Open the door quickly!'
 Bičamā went down from the bed | And opened the door.
 And Bashidā went up to the bed. | Bashidā utters a word.
 25 Bashidā speaks thus: | 'Does anybody surpass me?'³
 Bičamā speaks thus:
 'Others cannot go [before thee]. | But Asakā goes [before thee].
 Bičamā uttered that word, | He struck her and she stuck under the bed.
 [He said:] 'Quickly put on thy dress from the chest!'
 30 She put on her dress. | With his hand he threw the three pebbles
 of divorce.⁴

¹ For *pa'atī*? — ² An interjection denoting distress.

³ Litt.: 'And me from even anybody having-surpassed is-going?' *č'ertawai* explained by *purunam* 'before me'.

⁴ Glossed *talawā* divorce. The expression refers to a well-known Muhammedan custom.

- Ast'āē ašōw'āicā, | n'āicā Asak'ā dur'āi.
 Asak'ā kan'an nē pa'i:
 'Bičam'ā bad'āē māyē m'āsi āic, | m'ē dāi pat tu gur'āē!'
 Asak'ās i āi āic. | 'Āya h'engəl mang'ā[ē]:
 'Asman'ā bal'ā kaṇṇ'ik.' | Yēy'ic angery'en dōr'āē: 5
 'Ji p'utriem, č'abūkya s'āyāi sak'āi, | lōmbawa'yāē!'
 Lōmbawa'icā, Bāsid'ā ārēč wāyaw'ānai.
 I č'ār apta nē'ic | au Bāsid'ā s'arg'ik paiz'ār čumk'āē.
 Paiz'ār čumkai s'atī Laym'an kan'āi.
 Bāsid'ā gik Laym'an kan'āi. 10
 Pānjē dū nēy'ik, | yeig'ik Gaw'ōṇḍa šir'āi.
 Bāsid'ā wang'ūg'ā topakye'i.
 Yēy'ik pāpō jhāiman'ā | S'āzām mūē'ai.
 P'uruna yēy'ic Bičam'āē.
 Bičam'ā kh'ōyē dār čapa'ic. 15

- He seized her with his hand | And led her to Asakā's door.
 Asakā came out.¹
 [Bashidā said:] 'Until now² Bičamā was my wife, | From now on²
 thou shalt take her!'
 Asakā had a mother. | His mother speaks thus: 20
 'An evil portent has appeared in the sky.' | She came to the edge
 of the hearth:
 'My dear son, quickly adorn thy sister [for the wedding], | And send
 her after him!'
 He sent her after him, and led her towards Bashidā's house. 25
 Some four weeks passed, | And Bashidā went away to have his
 shoe mended.
 To have his shoe mended he went out to Laghmān.
 Bashidā went out to Laghmān.
 Five days passed, | Then he came to the Gawāṇḍa hill. 30
 Bashidā is firing³ his rifle.
 He came walking step by step | To the steep slopes of the Sāzām hill.
 In front of him came Bičamā.
 On Bičamā's back [is] a bundle of firewood.

¹ *Pa'i* is a dialect form for *parik* went.

² Frs. *Tā ba hāti . . . pas az i.* — ³ Frs. *Wāl mēkuna.*

- Bičamā h'engəl mang'ā: | 'Armāna Bāsidā!
 I dū bai wār'ai bai n'ē āčim. | 'Ae čapar'im gur'aiwāē!
 Šaitān yēy'ik Asəkā dūr'āē.
 Šaitān h'engə mang'ā: | 'Bēxi ney'ik Asəkāē!
 5 Sāyai žawača, | m'āsi arča axal'āimenāi.
 Hum parāṭi šaitāna nām dāyēc, | Asəkā xaum laṭr'āigāi.
 Xaum Bāsidās x'abar bey'ic, | X'aume Bāsidā j'am beg'āi.
 Bāsidā lang'ik Gawəṇḍeālī lāmāē.
 Jaṇ miž bey'ik Gawəṇḍeālī lāmāē.
 10 Aštī, aštī hanč'al bey'ic | aṭāt m'ēsē azəz'ā šir'āi.

XXXIV. The Orphan's Revenge.

- I ādam āik, i Bādur āik, s'āte tōpake hāiē. I ādam h'anwak.¹
 Tē ādamas m'āsi gər'and āiē, i b'ārā bey'ik. Sə b'ārā trā čār s'āla
 nēy'ik, āula beg'ik. G'irgāik, ax'algāik. Dr'ōṇṭi ōda āiē, uē'a nēy'ik āik.
 15 Bičamā speaks thus: | 'Alas, Bāsidā!
 One single day I was not happy for thy sake, | Please take this
 bundle of mine!
 A fiend came to Asakā's door.
 The fiend speaks thus: | 'A curse² has come [upon the], Asakā.
 20 He has cohabited with thy sister, | Thy wife he has led away, flirting.³
 That word the fiend uttered. | Asakā assembled his tribesmen.
 Bāsidā's tribe got aware of it, | Bāsidā's tribe assembled.
 Bāsidā went down to the village of Gawəṇḍeālī.
 The fighting began at the village of Gawəṇḍeālī.
 25 Eighteen were killed on each side. | On account of this woman's word.

XXXIV.

There was a man, and there was one Bahādur,⁴ who had seven rifles.
 He killed a man. That man's wife was pregnant, and a boy was born.
 Three or four years passed, and the boy grew big. He used to walk about
 and play.⁵ He had a pellet-bow with him, and he was sitting at a fountain.

¹ *Haṅke*. — ² *Bēxi* = *šāp* 'curse'.

³ Probably n. pr. = B. Sātāmukā, not *b(ah)ādur* 'warrior, hero'. — Sātāmukā has seven (*sāta*) rifles.

⁴ *Prs. Bāsi mēkat*.

Bādaz āzeza w'arg gur'āigāiē. Tē dr'ōṇṭi ph'al wangā'ic, i gar'a
 h'ankə, gar'i kaw'ak. Gar'i kə k'akə, gar'a w'arg āē āi, azəz'ās xand'a
 āik. Sə w'arg kaṭ'hana gik. Tē azəz'ā w'araya naukun'amə jh'āikə,
 m-ā: 'Tu bai b'ai thi-gē, žat'im thi? K'i astai žatəmup'āi, tu bai
 s'ail ka'i, k'i žat'im k'ačeki.' 5

H'engəl kə tē āzeza m., sē žat'im wərāig'ā-kəšik, tri uē'a ōda
 palāṭi hang'ā-kəšik. 'Aya yē'ic širawānə. 'Asa m. 'K'ūi, p'utriem,
 wərāigāi? Tē m.: 'L'ayāi ley'ik! Mam k'i žatəm'ura k'ačekim? Tē m.:
 'Bāwāi Xud'ai hanji.' Tē m.: 'M'āya āzezā wār'ayəm w'āšəke, kə
 mangā: At'e pelan'i astai žatəmup'āi. 'Asā m.: 'Ji p'utriem, laṭ 10
 m'an! Bāwāi t'ankə m'ārga lēti. Sə p'utre wərāig'ā-kəšik, 'ayē m-ke,
 m-ā: 'H'ar k'i kə bābā h'anji, m'āya larwāi d'āyətīm! Tē m.: 'Bāwāi
 n'ē ki henji. Bādaz yē'ic wāyawānə.

Once a woman was fetching water [there]. He loaded the pellet-bow
 with a pebble, hit a pitcher and made a hole in it. When he made 15
 the hole, the pitcher was full of water, and it was resting on the
 woman's shoulder. The water ran down the neck-opening of her smock.
 The woman scolded him¹ on account of this and said: 'Can you be
 worth anything, you who are an orphan?² By whose hand are you
 [made] an orphan? Look, who has made you an orphan?' 20

When the woman had spoken thus, the orphan began to cry, and
 there, at the fountain, he began to speak. His mother came towards
 him. She asked: 'Why are you crying, my son?' He said: 'May your
 brother die!³ Who has made me an orphan?' She answered: 'God
 has killed your father.' He said: 'A woman scolded me on account 25
 of that and said: You have become an orphan by the hand of so-
 and-so.' His mother said: 'My dear son, don't lie!⁴ Your father died
 a natural death.⁵ The boy began to cry and said to his mother: 'Show
 me, who has killed my father.'⁶ She answered: 'Nobody has killed
 your father.' Then she went home. 30

¹ *Prs. Dau zat*.

² *Litt.*: Thou possibly good mayest be, an orphan [thou] mayest be? — *Prs. Tū wub mēbāsi, žat'im ne mēbāsi?*

³ *Prs. Biyādar-at bumara!* — ⁴ *For laṭ ma han!* *Prs. Durd' na gū!*

⁵ *Litt.*: Died his own death. Cf. W. Schulze, *Gesammelte Abhandlungen* p. 131 sqq.
 — *Prs. Dard-i xuda murda* 'has died [by] his own pain'.

⁶ *Litt.*: Whoever may have killed my father, show him to me.

12 — Kulturforskning. B. XL.

Se bāpā i chēldāpā ōda g'ik, m-ā: 'Rāz m'ara bābā, m'aina bābā
kī h'enjī?' Tē chēldāpā m.: 'Bādur Sātēmokā h'anjīk.'

Bādur Sātēmokā āza šaigāik, mē ž'atema drōnāk gura'ik, g'ik
khaṇḍāwāne. Tē Sātēmukāi m-ke: 'Jānāi tayār kara, h'angiām.'
5 Tē Bādur Sātēmuka m., m-ā: 'Tau žatēmurā kī wāičēki yāiratā?'
Mē ž'atēmā m., m-ā: 'Yā, bābā, lēmba w'aiwatim, yā, bābā, lēmba
waiwami.' Tē Sātēmukā m.: 'Wārāi šī; bāwāi h'ančēkam, 'awal tū
hanatim.' Mē ž'atēma m.: 'Awal tū h'anatim!'

Bādur Sātēmukā drōnāk wār kakē. kūṇḍa žatēmo wāḍa n'e sēič.
10 'Omē žatēmā drōnāk wangā'ik, Bādur Sātēmukā h'anwak.

XXXIV, a.

(The orphan's sister sings:)

Žatim žatēmurāe, | lāyam tū zamzambāe.

Bādur Sātēmokā.

Žatima neyīk-a uča b'anda.

15 Dr'ōṇṭi axalaigā žatim žatēmurā.

The boy went to an old man and said: 'Tell me the truth, who has killed
my father?' The old man answered: 'Bahādur Sātāmukā has killed him.'

Bahādur Sātāmukā was ploughing with his bullock. This orphan took
a bow and went towards the field. He said to Bahādur Sātāmukā:
20 'Prepare your soul, I am going to kill you.' Bahādur Sātāmukā asked
him: 'Has anybody given you an indication, O orphan?' This orphan
answered: 'Either you shall throw me after my father, or I shall throw
you.' Sātāmukā said: 'It is your turn. I have killed your father, shoot
you first at me.' The orphan answered: 'Shoot you first at me!'

25 Bahādur Sātāmukā made his bow ready, but the arrow did not hit
the orphan's body. Then this orphan made his bow ready, and killed
Bahādur Sātāmukā.

XXXIV, a.

O orphan, little orphan! | My brother, thou art strong as a stone.²
Bahādur Sātāmukā.³

30 The orphan is sitting at the dam of the fountain.

The orphan, the little orphan, is playing with his pellet-bow.

¹ Prs. *Turā kasī nišān dāda?* — ² Prs. *Miz-i sang warī saxt asti.* — ³ Refrain.

Wanžgūsta garakalā.

I gara h'anwake, | kaw'ake garakalā.

Warga čapa beyīk azēzā xandanā. | — Žatim žatēmurā.

Āzēzā h'engē mangā: | — Ž. ž.

'Tū kī hastai hāi žatēmurā?' 5

Hum palāṭi āzēzā nām dāič. | Žatim palāṭi hangā. — Ž. ž.

'Āya šira yēyīč. | 'Āya h'engē mangā:

'Kōr āli bēyīk, žatēmurā?' 10

'Allāi laigarī bēčī! | Mam kī k'ačēkim žatēmurā?'

'Āya h'engē mangā: | 'Xudāya k'ačēki žatēmurā.'

Dōai āya ōyā yēyīč wāyawāna. 15

Žatim gik chēldāpā ōda.

Žatēma h'engē mangā: | 'Tau kī wāičēki yāiratā?'

Žatēmurā hengē mangā: | 'Jī bābā,

Rāz ayāt m'ara, | mam kī k'ačēkim žatēmurā?' 20

He hits the pitcher.

He struck the pitcher, | And made a little hole.

The water flowed out¹ on the woman's shoulder. | — O orphan, etc.

The woman speaks thus: | — O orphan, etc.

'By whose hand becamest thou an orphan?'

The woman uttered that word. | The orphan falls down.² — 20

O orphan, etc.

His mother came to the spot. | His mother speaks thus:

'What has happened, O orphan?'

[The son says:]

'By Allah, mayest thou become brotherless! | Who has made me 25
an orphan?'

His mother speaks thus: | 'God has made thee an orphan.'

The two of them, mother and son, came home.

The orphan went to a grey beard.

He speaks thus to the orphan⁴: | 'Who has given thee an indication?' 30

The orphan speaks thus: | 'Dear father,

Tell the true tale. | Who has made me an orphan?'

¹ Prs. *Tūta šud.*

² Litt.: 'beats a rolling-about'. There appears to be two homonyms *palāṭi*.

³ Prs. *Či āli šut?* — ⁴ Ž'atēma is prob. incorrect for žatēmāi.

- Chēldārā h'engəl mang'ā: | 'Tau žatəmūrā kačēki Sātəmuk'ā.
 Hum palāt'i chēldār'i nām dāiē, | Žatīm ga'in tēngā.
 Drōn'āk h'asta gur'āiwakē. | Žatīm baxs'āz kag'ā:
 'Bādūr Sātəmuk'ā kur'ā āsta?'
 5 Žatēmāi h'engəl mang'ān: | 'Bādūr Sātəmuk'ā aza saig'ā.
 Žatīm g'ik khaṇḍ'āwānē, | Žatīm lau dāig'ā:
 'Bādūr Sātəmuk'ā, | J'ānī tay'ār k'awa!'
 Bādūr Sātəmuk'ā h'engəl mang'ā: | — Ž. ž.
 'Tau ki w'āičikī yāirat'ā?'
 10 Žatīmā h'engəl mang'ā: | — Ž. ž.
 'Yā h'anwamī bāb'ā lēmb'ā,
 Yā h'anwatim, par'am bāb'ā lēmb'ā.
 Bādūr Sātəmuk'ā h'engəl mang'ā:
 'Wārāi si, wang'ā drōnakāi, žatēmūr'ā!'
 15 Žatēmūr'ā h'engəl mang'ā: | 'Awal wārāi si, Sātəmuk'ā.
 Drōn'āk Sātəmuk'ā wang'aiwāyik, | w'āḍa n'e sēič žatēmūr'ā.
 Žatēmūr'ā wang'aiwāič, | h'anwakē rūgē tilyā,
 Bādūr Sātəmuk'ā.
 The grey-beard speaks thus: | 'Sātəmuk'ā has made thee an orphan.'
 20 The grey-beard uttered that word. | The orphan girds his loins.
 He took a bow in his hand. | The orphan enquires:
 'Where is Bahādūr Sātəmuk'ā?'
 They speak thus to the orphan: | 'Bahādūr Sātəmuk'ā is ploughing
 with his bullock.
 25 The orphan went towards the field. | The orphan calls out:
 'Bahādūr Sātəmuk'ā, prepare thy soul!'
 Bahādūr Sātəmuk'ā speaks thus: | — O orphan, etc.
 'Who has given thee an indication?'
 The orphan speaks thus: | — O orphan, etc.
 30 'Either I shall kill thee [sending thee] after my father;
 Or thou shalt kill me, and I shall follow my father.'
 Bahādūr Sātəmuk'ā speaks thus:
 'It is thy turn, aim with thy bow, O orphan!'
 The orphan speaks thus: | 'First it is thy turn, o Sātəmuk'ā.'
 35 Sātəmuk'ā aimed with his bow, | But he did not hit the orphan's body.
 The orphan aimed. | He hit in the frontal vein
 Bahādūr Sātəmuk'ā.

XXXV. Shēr Khān and Malik Abadā.

I adam āik, i putrē āi. Tē ādamas putrēsās Šēr Xān nāmi āi.
 I x'auri āik, M'alēk Abadā nāmi āik. M'alēk Abadā m'ambū āik
 Šir Xānos.

Sē Šēr Xān putrē M'alēk Abadā m'āsi palāi āsux āik. Tē Šir 5
 Xānas b'āsa m., m-ā: 'Putriem, γarzei n'e šik m'āsēsā palāi mam-
 būya.' Tē Šir Xāna b'āwa āyāt kab'ul nē kak. Tē M'alēk Abadās
 m'āsia bēz'ōr gur'āiwača, t'ānke m'āsi k'awača.

Tā i mai neyik, laškar laṭerāig'ā-kešič. Māsəl'an yey'ic, t'ri s'āthā
 laṭerāig'ā-kešič. Bādaz sē Šēr Xān w'āya mang'ā-kešič, m-ā: 'Ā par'am 10
 γaza.' Tē b'āsā m., m-ā: 'Putriem, γaza m'a pa, dužmand'ār āi,
 m'a ppa! M'alēk Abadā gōnī dužman'āi āsta. Mata trā jang'a g'iki,
 au M'alēk Abadā x'astē kārī han'atī, M'alēk Abadā pai mar'āi:
 Kapar'an h'anwai.' Tē b'āsā z'aria k'akē¹ putrāi. Tē putrēsā āyāt
 kab'ul nē kak. 15

Putrē g'ik laškarī palāi. G'ik, trā mai kh'antawai laškar Gawār

XXXV.

There was a man who had a son. The name of that man's son was
 Shēr Khān. There was a fellow-tribesman of his, whose name was Malik
 Abadā. He was Shēr Khān's paternal uncle.

The boy Shēr Khān was Malik Abadā's wife's lover. Shēr Khān's 20
 father said to him: 'My son, your uncle's wife is no concern of yours.'
 But Shēr Khān did not heed his father's words. He seized Malik
 Abadā's wife by force, and made her his own wife.

Then one month passed, and they² began to raise an army. Soldiers
 came and began to raise an army in that village. Then Shēr Khān 25
 began to speak at home and said: 'I shall go to the holy war.' His
 father said: 'My son, don't go to the holy war. You have enemies,
 don't go! You have enemies like Malik Abadā. If you go there to the
 war, Malik Abadā will wound you³ and kill you. And he will say that
 the infidels have killed you.' The father entreated his son, but his son 30
 did not heed his words.

The son went off with the army. He went, and after three months

¹ Kar'ik. — ² The government. — ³ Pers. Ba xiqast.

puləč. Gawār jang miz bey'ik. Musurm'ana šikist'ari ā'ik. Šēr X'an h'anwakə kəferān. M'alək Abadā šira yēy'ik, Šēr X'an dutərwan čhand'ik. M'alək Abadā āy'at kake, m-ā: 'Šēr X'an, šārī baigai gə n'e baigai?' Bāz sə Šēr X'ana dūr tənuk kəel'āike, šarma g'ik.
 5 Mē Malək Abədā m., m-ā: 'L'əotram, šarm m'a ka; y'a khōyām.'
 Tē Malək Abədā m., m-ā: 'Bar p'adarāi n'alāt, aṭh'im Gawar kana ōrgām? Y'a khoyām!'

Tā kh'ōya yey'ik. Sə aḏḏə-l'āari ā'ik, 'ārke wāyawān. Tērā bāsā b'aira xw'aria kake. I do m'ai ney'ič, Šēr X'an jōr beg'ik.

10 Trā azār rūpa'i paidā kač au d'ō āzəz'ā. Wy'al g'ik M'alək Abədā w'āyawān. M'alək Abədā wāya nanaw'at g'ik. M'alək Abədās s'āṭhasā nām G'aš ā'ik. Əm'ē Šēr X'ana M'alək Abədāe m., m-ā: 'M'am ku g'ui 'āiwakam, au b'ad k'awakam', au b'ad'am gə trā azār rūpa'i 'ārəčama au d'ō āzəz'ā. T'ōbām thāi, au g'ura!'

15 the army arrived at Gawār.² In Gawār the fighting began.³ The Muslims were defeated, and the infidels hit Shēr Khān. He came to Malik Abadā and fell down on his face [before him]. Malik Abadā spoke and said: 'Shēr Khān, can you walk, or not?' Then Shēr Khān hid his face and was ashamed. This Malik Abadā said to him: 'My nephew,
 20 don't be ashamed, but come on to my back!'⁴ And [further] he said: 'A curse upon your father! Shall I leave my [own] bones⁵ out here in Gawār? Come on to my back!'

He came on to his back. He was half dead, and [his uncle] brought him home. There his father took great trouble with him. A couple of
 25 months passed, and Shēr Khān recovered.

He got hold of three thousand rupees and two women. One night he went to Malik Abadā's house and made his entrance into it.⁶ — The name of Malik Abadā's village was Gash. — That Shēr Khān said to Malik Abadā: 'I have eaten dirt and have done an evil deed. And
 30 now I have brought three thousand rupees and two women. Let me repent, and you take them!'

¹ K'ačkam.

² Said to be a country in India (Prs. *yak mul-i Həndöstān*. — The name possibly refers to the country of the Gawar-Batī speaking tribe in the Kunar Valley.

³ Prs. *Čəšptā*.

⁴ Prs. *Pušt-i mā biā*. — ⁵ I.e. those belonging to my own family.

⁶ As a refugee. *Nanawat* is the Psht. terminus technicus for seeking refuge in somebody's house.

Tē Malək Abədā m., m-ā: 'L'əotram, b'ai kāyəčaya, m'āšim gurāyəčaya, ā bāk nə kagām.' Tē Šēr X'ana m., m-ā: 'H'ar kōr beg'ik, m'am ku b'ad k'awakam.' Tē Abədā m., m-ā: 'L'əotram, war'ī ar šāi kaga'i, au s'āṭham m'a yagūthə.' Haddə jh'āiwak. Tē Malək Abədā m., m-ā: 'Nə rūpa'i gurāigām-o n'e āzəz'ā gurāigām, au 5 n'a-ya parakāi.' Sə wāyai ney'ik, yey'ik tānu wāya. Malək Abədā n'e rūpa'i gurāič, āzəz'ā bə n'e gurāič.

Cha s'āta mai ney'ik, Šēr X'an s'āṭha n'e paga'i. Tā b'adaz ki s'āitana Šēr X'anāi m.: 'M'alək Abadā mangā kə: M'am Šēr X'an jangal'āiwakama.' B'adaz [s]ə Šēr X'an s'āṭha pagā-kəšl. I wār šār 10 āi, M'alək Abədā aza šaiga'ik. Dəkke kə Šēr X'an yēy'ik, alw'al gurāiča, Šēr X'ana p'uruna ḏak'ik. T'esē alw'alāi dāi m'aranə kak.

Malik Abadā answered: 'My nephew, you have done well to take my wife, and I shall not put you to shame.'¹ But Shēr Khān said: 'Whatever has happened, I have done an evil deed.' Abadā said: 'My
 15 nephew, do whatever else you like, but don't come to my village.' He put a limit [to Shēr Khān's movements]. And he went on and said: 'I shall not take your money, and I shall not take your women. But don't come again!' Shēr Khān went out of his house and came home. Malik Abadā took neither the money nor the women. 20

Six or seven months passed, and Shēr Khān did not come to [his uncle's] village. Then a fiend said to Shēr Khān: 'Malik Abadā says that he has scared away Shēr Khān.' Then Shēr Khān began to go to [his uncle's] village. Once he had gone there, Malik Abadā was ploughing with his bullock. He saw Shēr Khān coming, seized the
 25 plough-share and went up towards him. With that plough-share he put him to death.

¹ Prs. *Šarm na məkunam*.

XXXV, a.

(Sher Khān's father sings:)

M'alək Abadā gōnī ādam | — Putriem, čandānāi šir bačō.

M'alək Abadā gōnī ādam | To m'a kara šarmandō. — Č. š. b. —

Uzur bū kakamā, p'utriem. | Uzriem nē gur'āikāi, p'utriem. — Č. š. b.

5 M'alək Abadās māsia gur'āiwaica. — Putriem.

Māsəlān lašk'ar laṭar'āigān. — Putriem, č. š. b. —

Šir X'ān yey'ik wāyawānē. — P., č. š. b.

Šir X'ān bai h'engəl mangā¹. — P.

'A be šūṭekim yaz'ā. — Č. š. b.

10 Bāwāi 'uzer kat'ō: — P.

'Tu bai ma pa'i yaz'ō.

M'alək Abadā gōnī dužman'āi pal'ūitanāi oštāi. — P., č. š. b.

XXXV, a.

(Shēr Khān's father sings:)

A man like Malik Abadā, O my son! | So many for thee, O lion-cub!²

15 Don't put a man like Malik Abadā to shame. | — So many, etc. —

I entreated thee much, my son.³ | Thou didst not heed my entreaties,
my son. — So many, etc. —

Thou didst take Malik Abadā's wife, my son.

The soldiers are collecting an army. — My son, so many, etc. —

20 Shēr Khān came home. — My son, so many, etc. —

Shēr Khān speaks thus: — O my son! —

'I, too, will go to the holy war.' — So many, etc.

Thy father entreats thee: — O my son! —

'Don't go to the holy war.

25 There are enemies like Malik Abadā with thee. — My son, so many, etc.

¹ Or: *Mait'ō*.² I.e. 'There are so many men (enemies) like M. A. for thee' (?). The meaning of this refrain is altogether uncertain. *Čandān* must be the Prs. word 'so many', and *-āi* is probably the enclitic pronoun 2 sg., not the dative suffix. — A.R.'s paraphrase was: *Kau kau tēr bogān* 'some, some are passing'; Prs. *maṭlūx tēr mēša, ilur na lu* 'a multitude is passing, don't act thus' [i.e.: don't take your uncle's wife]. — I do not understand the meaning of this.³ Prs. *Bisgār zārī kadar-īm, bača!*

Mam 'uzer kakamā. — P. | Āy'ātam kab'ul nē kak'āi. — P., č. š. b.

Tō g'iki lašk'arī pal'āi. | J'ango miz bey'i. — P.

J'angō G'aware kan'a. — P., č. š. b.

Warī lašk'ar mučič. — P. | Tō bai h'anwaki. — P.

Širai yey'ik M'alək Abadā. — P., č. š. b.

M'alək Abadā h'engəl mangā: | 'Yey'i khoyām!' 5

Šir X'ān āwāzāi na bat'ō. | Tō d'ūr kael'aitiē. — P.

M'alək Abadā h'engəl mangā: | 'Atthim no 'ōram Gaw'ar kan'a.

— P., č. š. b.

Baz'or khōya dāiwaki. — P. | Ārwaki wāyawānē. — P.

Trā čār mai nēy'ic. — P. | J'ōr bəg'iki. — P.

Trā az'ār rūpāi paidā kač'āi. — P. | Dō āzəz'ā gur'āi[č].

Wy'al gik'i nanawāt wāyawānē. — P., č. š. b.

M'alək Abadā h'engəl mangā: — P.

'Nē rūpāi gur'āigām, nē āzəz'ā gur'āigām. — P.

I entreated him. — O my son. — | Thou didst not heed my word. —

My son, so many, etc. —

Thou didst go with the army. | The battle began. — O my son! —

The battle out there in Gawār. — My son, so many, etc. —

The rest of the army fled. — My son. | Thou wast wounded. — 20

O my son! —

Malik Abadā came up to thee. — My son, so many, etc. —

Malik Abadā speaks thus: | 'Come on to my back!'

Shēr Khān cannot utter a word. | Thou didst hide thy face. —

O my son! 25

Malik Abadā speaks thus: | 'I shall not leave my bones in Gawār.'

— My son, so many, etc. —

By force he put thee on his back. — O my son! | He brought thee

home. — O my son!

Three or four months passed. — O my son! | Thou didst recover. — 30

O my son!

Thou didst get hold of three thousand rupees. — O my son! — | Thou

didst take two women [with thee].

At night didst thou enter his house. — My son, so many, etc.

Malik Abadā speaks thus to thee: — O my son! — 35

'I will not take the money, I will not take the women.' —

O my son! —

- Om āyāt ā bāk nē kagām. — P., č. š. b.
 Bai kāyēcāi, māsim gurāičāi. — P.
 Warī har kōrē kagāi, Šīr Xān, | Sātham ma yagātha. —
 P., č. š. b.
 5 Šīr Xān h'engəl mang'ā: — P. | 'Mam bad k'awakam, g'ui
 'āiwakam.' — P.
 M'alēk Abadā h'engəl mang'ā: — P. | 'Ar kōr kē k'āčēkai, mam
 baxčičekami.
 Yāigiki tānu* w'āya. | Čhē sātā mai neyik.
 10 Šāitān yeyik tāina ōda. — P. | Šāitān h'engəl mang'ā: — P.
 'M'alēk Abadā hengəl mang'ā: — P. | kē: 'Mam Šīr Xān
 jangəl'āičekam. — P., č. š. b.
 Tau šāitān āyāt kabūl kawakai. — P. | Pagā-kəšiki sātha. — P.
 M'alēk Abadā aza šaigāi. — P. | Purunāi dāk'ik. — P.
 15 Maranāi kake halw'alāi dāi. | Šīr Xān āw'āzāi na betō.

- I do not reckon this affair a shame.¹ — My son, so many, etc. —
 Thou didst well to take my wife. — O my son!
 'Do whatever else thou wishest, Shēr Khān, | But don't come to my
 village.' — My son, so many, etc.
 20 Shēr Khān speaks thus: — O my son! — | 'I have done an evil
 deed, I have eaten dirt.' — O my son!
 Malik Abadā speaks thus to thee: — O my son! — | 'Whatever
 thou hast done, I have forgiven thee.'
 Thou didst go to thy own house. | Six or seven months passed.
 25 A fiend came to thee. — O my son! — | The fiend speaks thus
 to thee: — O my son! —
 Malik Abadā speaks thus: — O my son! — | 'I have scared away
 Shēr Khān.' — My son, so many, etc.
 Thou didst trust the fiend's words. — O my son! — | Thou didst
 30 start going to [thy uncle's] village. — O my son!
 Malik Abadā was ploughing with his bullock. — O my son! — | He
 went up before thee. — O my son!
 He put thee to death with his plough-share. | Shēr Khān can no
 [longer] utter a word.

¹ Prs. *Hamū gap mā šarm nā mēkunam*. — To me or to you?

XXXVI. Maurā and His Dog.

(From Iskēn.)

I ādam āi, 'ašta ōya āiē, ōskēn āik. Yāi p'utrasās Maurō n'āmi
 āik. Tā sē p'utrē āsux āik yāi āzezā pal'āi.

Tē p'utrasā āzezāē m.: 'Tau gur'āigīām.' Tē āzezā m. kē: 'Ā ku
 wariā māsi am, tū k'erang gur'āigīmai? Āsux in šik, 'āem b'āi šl.'
 Mē Maurā m., m-ā: 'Lēman'am yaga i, sār'yāyēcami. Nē yaga i, xal ās.' 5

Mē āzezā m., m-ā: 'M'a ka, Xud'āyēs pāičan! Āem 'āsuxin bāi
 šl. Watan'āi parihār m'a-bbē!' Bādaz mē Maurā m., m-ā: 'Bad am
 pačēk'ana lāyekul'im h'ān, waraz'āi wande.' Bādaz āzezā m., m-ā:
 'Nē bēga i, sā bhārek gadw'ō!'

Nam'āz-i peš'in hāiē, d'ōai g'īē, mučēl'āiwača āzezā. Maurōs i 10
 š'ūngē bi āik. Ye iē i aw'angān dhāra, wi'āla bēiē. T'rī warg bi
 āik, t'rī wiāl angār šaik'ō. Maurō m.: 'Sār kē bēiē, gadw'ō;
 wyāl āti w'āttama.'

T'rī 'uē h'āiē, sē j'ai gōn'āsa j'aiga āik. Tē āzezā m., m-ā: 'Ōt'ha¹

XXXVI.

There was a man who had eight sons. He lived in Iskēn. One of 15
 his sons was called Maurā. And that son was a certain woman's lover.

The boy said to the woman: 'I will marry you.' She answered:
 'But I am another man's wife. How can you marry me?' There is
 love between us, it is well so. But Maurā said: 'If you will come
 with me, I shall carry you off'. If you don't come, it is finished 20
 (between us).'

The woman said: 'Don't do that, but remember God! This love of
 ours is good enough. You must not become exiled from your country!'
 But Maurā answered: 'Now my brothers remain behind, they will protect
 you.' The woman said: 'Even if it is not so, let us go now!' 25

It was afternoon when the two of them went away, and he eloped
 with the woman. Maurā had also a dog. They came to a desolate hill
 and night fell. There was water there, and they made a fire there for
 the night. Maurā said: 'When morning comes we shall leave, but let
 us spend the night here.' 30

There was a spring there, and in that place was the haunt of a

¹ *Āti*. — ² Prs. *Mara megiri*. — ³ Prs. *mēbarim-at*.

jaiga wyāl nē wātāma. Tē Maurō m., m-ā: 'Har kōr biyēi-u
 āthi wyāl wātāma. Au ōda hāiē, i kukūr pačaiik odā āik. Au
 āike dūyēna. Tē āzēzā m.: 'Par'am, warg piēm.¹ Tē Maurō m.,
 m-ā: 'Phām ka, kē kaṭati n'ē. 'Azēzā warg pēy'ik, yāiē ōdawānē.
 5 Sē Maurō kē lang'ik warg pēkai, gōnasa jībba-wātāi kaḍwak.
 Adḍhiwyālāi hāik, d'amē neg'ik.

Bādaz āzēzā wāraigā-kēiē. Chā wyāl sē murdā rāṣ'ekē. Bādaz
 āzēzā sūngasāi m-ke: 'E Xudāi gurāikī², au pa'i-ne bāwē x'abar
 kar'a, kē yān, murdā nānda. Šūnga m. kē: 'A kē par'am, bāsa
 10 dūra, m'āyē d'ōra bāwarī n'ē kag'ān. Tā bādaz tē āzēzā gadgan'a
 kh'ankē, sūngas gāina tēnke.

Šūng g'ik bāsa durowānē, adḍhi-wyāl. Bāw pal'ik a'ik kaṭā, sē
 sūng kē d'urod'ūra g'ik, d'ūr drōgā-kēiē, z'aigā-kēiē. Bādaz bāw
 buj'ik, m-ā: 'Wāhawā! Maurō kath'ik. Tē bāsa h'ar(y)e kaḍ'ik
 15 kē: 'Putriem yāiti. Urr'ik kaṭai, d'ūr čālke, kē sūngē z'an-a.

snake. The woman said: 'Don't let us spend the night in this place.
 But Maurā answered: 'Whatever happens³ we shall spend the night
 here.' They had bread and they had a cooked fowl with them. They
 both ate the food. Then the woman said: 'I shall go and drink water.'
 20 Maurā said: 'Take care that [the snake] does not bite you.' The woman
 drank the water and came back to him. When Maurā went down to
 drink, the snake bit the tip of his tongue. It was midnight, and his
 breath left him.⁴

Then the woman began to weep. For six nights she kept watch on⁵
 25 the corpse. Then she said to his dog: 'Oh, may God punish⁶ you!
 Go and tell his father that they shall come and fetch the corpse.' The
 dog answered: 'If I go to his father's house, they will not trust my
 word.' Then the woman pulled off his turban-cloth and tied it round
 the dog's body.

30 The dog went to his father's house at midnight. His father was
 asleep in his bed when the dog came to the door of the house and
 began to scratch it and to howl. Then the father awoke and said:
 'Aha, Maurā is calling.' He thought in his heart that his son had
 come. He rose from his bed and opened the door where the dog was

¹ Pim. — ² Or hankā. — ³ Pres. Har ēi meṣau(a).

⁴ Pres. Sā-iš barāmad. — ⁵ Pām-iš kat. — ⁶ Litt.: seize, or strike.

Gadgan'a d'ekke, g'aina tēng'ī šī. Bāwē beh'ūš bōy'ik. H'arya āsā gap
 kaḍ'ik, kē: 'Putriem har kī hanwai, au gadgan'a gē sūnga 'ārēe.'

Bādaz bāw huš'i šira yey'ik, t'omē sātē ōya warī āiē. Laṭerāiē-o
 sūng pur'una wāike. G'ē murdā širawānē. Ōmē murdā t'ānuk
 'ārke. Tā murdā buḍāike, t'ānuk sāthā. 5

Tē Maurōs bāsa m., tē āzēzā m-ke, m-ā: 'Sātē ōyam warī ān,
 au tū xap'a ma bē. Harwāni kē k'agai waiwāl, k'ara! Tā tē āzēzā
 m., m-ā: 'A xizm'at sūngas kag'am, i bē Maurō g'ōnī n'ēy-a.'

XXXVI, a.

Maur'iem khōlēṭāli kōli. | A n'ēč-āčim angerien dar'i.

Maur'iem yey'ik wāyawāna: | 'Ša'i lēman'am, n'āmi. 10

M'am ta marāikama: | 'Watanāi parih'ār ma beyī, bārā!'

Uz'ur k'akama. | Dōriem n'ē jh'āikēya.

standing. He saw the turban-cloth which was tied round its body. And
 the father fainted. But his mother thought in her heart: 'Somebody
 has killed my son, and the dog has brought his turban-cloth.' 15

Then the father came to his senses again. He had those seven other
 sons. He assembled them and put the dog at the head of them. They
 went to the corpse. He himself brought it back. Afterwards he buried
 it in his own village.

Then Maurā's father spoke, and said to the woman: 'I have seven 20
 other sons. Don't be distressed, but take for your husband whomsoever
 you chose!' Then the woman said: 'I shal serve his dog, there is no
 one like Maurā.'

XXXVI, a.

(Maurā's widow sings, sitting on his tomb:)

My Maurā with his cap cocked! — | I was sitting near the edge
 of the hearth. 25

My Maurā came to the house: | 'Come with me, I'll carry thee off.'

I said to him: | 'Don't become a run-away from thy country, my boy.'

I entreated him. | But thou didst not heed my words.

¹ Pres. Har kasirā.

- Bādaz ləmbawai n'aiwaēm. | N'aiēm Dārawā šira.
 Wyāl šir'an beylē.
 'Uzur k'akama: | 'Attha n'e w'attama.'
 Am'a te 'au 'äyekanā. | — Mauriēm kōlətālī kōlī.
 5 Lāyən-gekī war'ēgə pēk'āi. | — M. k. k.
 Kaḍəwakī daštī jibbā. | — M. k. k.
 Sātə wyāl rāš'ekamī. | — M. k. k.
 Gādgan'ai tēnkam šungasa gāina. | Šungī h'engəl mangā:
 'M'aina gāin'am gādgan'ā tēng'a. | — M. k. k.
 10 M'am ta šungī gar'āiwakam | bāsāyə durā. — M. k. k.
 Šungī bāsāi d'urə drōg'ā. | — M. k. k.
 Bāwī čābukyā nēyī kanā.
 Bāsāi šungə deyīk. | B'āwāi bēh'ūšə bēyīk.
 'Asāi gādgan'ā deyīk. | — M. k. k.
 15 'Ayai bai h'engəl mang'ā: | Har-kī p'utriem hanwa'ik. — M. k. k.
 Bāwāi huši šira yeyīk. | 'Oya laṭərāiwačə.
 Šung p'uruna w'āiwakə, | yeyī m'aina ōdā. — M. k. k.

Then thou didst take me with thee, | And didst bring me to Dārawā.¹
 Night fell upon us.

- 20 I entreated him: | 'Let us not stay here!'
 We ate our food. | My Maurā, etc.
 Thou didst go down to drink water. | — My Maurā, etc.
 (The snake) bit the tip of thy tongue. — My Maurā, etc.
 Seven nights I watched over thee. | — My Maurā, etc.
 25 Thy turban-cloth I tied round the dog's² body. | Thy dog spoke thus:
 'Tie the turban-cloth round my body.' | — My Maurā, etc.
 I sent thy dog away | To thy father's house. — My Maurā, etc.
 Thy dog scratches at thy father's door. | — My Maurā, etc.
 Thy father came out quickly.
 30 Thy father saw the dog | Thy father fainted.
 Thy mother saw the turban-cloth. | — My Maurā, etc.
 Thy mother speaks thus: | 'Someone has killed my son.' — My
 Maurā, etc.
 Thy father came to his senses again | He assembled his sons.
 35 He placed the dog in front of them. | He came to me. — My Maurā, etc.

¹ The name of a fountain. — ² Litt.: his dog's.

- Murdāi n'āiwakə. | B'āwāi m'aina mang'ā:
 'Sātə 'ōyam warī hān. | Har-wanī kagaī waiw'āle kar'ā. — M. k. k.
 Mam bai h'engə mār'āikam:
 'Sātə 'ōyai hān. | 'I nē āsta Maur'ā gōnī.
 Mauriēm kōlətālī kōlī! | 'Ā xizm'at kar'am šungasās. 5

XXXVII. Lament for Karīm Shāh.

- Hāriy'em yāitī dalək'ā šira. | Hāl'oi hay'at wās'amme kurā?
 Bē-yāirat Mərz'ā Mām'and, | bē-yāirat, 'au žāigā.
 — Hāriy'em, etc. — Hāl'oi, etc.
 B'ūrā pāfī k'ekama, | n'e larg'ā Karīm Šā bār'ā.
 Karīm Šā pāidā n'e bəg'ā. | Bē-x'abar ney'ik hakīm w'āyē kuča. 10
 He took away thy corpse. | Thy father said to me:
 'I have seven other sons. | Take whomsoever thou wantest for thy
 husband.' — My Maurā, etc.
 I spoke thus:
 'Thou hast seven sons. | But not one of them is the equal of Maurā. 15
 My Maurā with the cap cocked! | I will serve his dog.'

XXXVII.

(Hananī by Nazermān from Iskēn. His brother Karīm Shāh was
 killed by Shāmāk. His second brother, Mirzā Mahmad, was a glutton
 and good-for-nothing. Nazarmān killed the murderer and another man
 with one bullet.) 20

- My heart is going to burst¹. | With whom² shall I speak words of
 confidence?
 Mirzā Mahmad is without shame³. | He is without shame, and is
 [constantly] eating food. 25
 — My heart, etc. — Mirzā Mahmad, etc. —
 Always I was looking about. | But the boy Karīm Shāh does not
 appear.
 Karīm Shāh does not appear. | Without news I was sitting in the
 hakim's house. 30

¹ Litt.: Came upon bursting. — ² Litt.: Where. — ³ Šarm = yairat.

- M'am ta m'ēxa pāṛī kak'am. | Šāmerī drangag'ā.
 M'am ta x'anda wa'icama, | n'ekim šām u d'igar manj'ekata. —
 Hary'em, etc.
 Karim Šā pāida n'e bēg'ā.
 5 Pāp'ā jhāimēn'ā gek'im, | gek'im Šāmake kuč'a.
 — Hary'em, etc. — Karim Šā, etc. —
 Šūm hary'em lārz'ā šir'ā. | — Hary'em, etc.
 K'ewala nēy'ik-am. | Sax šī dužman'ī, mar'a! — Hary'em, etc.
 Dō 'ādamān dužman'an kan'ā nēy'īč. | D'oi kawačama dak'ā. —
 10 Hary'em, etc.
 Pāp'ā jhāimēn'ā yāik'im, | yāik'im kukuṛa b'āngā barābarā.
 Yāikim Mərz'ā Māmanda wāya.
 Tā šāma dāi 'au šira nēy'ik-aa.
 Kukuṛa b'āng d'āigan, | Mərz'ā Māmanda sēr n'e bēg'ā.
 15 Hary'em yāit'ī dalek'ā šir'ā!

I looked at the peg,¹ | And [the rifle] Shāmarī is sounding.²
 I put it on my shoulder, | And went out between afternoon and
 evening. — My heart, etc.

Karim Shāh does not appear.

- 20 Walking step by step I went. | I went into Shāmāk's [village].
 — My heart, etc. — Karim, etc.
 My poor heart is trembling. | — My heart, etc.
 Alone I sat down. | Enmity is bitter. Say so! — My heart, etc.
 Two men, my enemies, came out. | Both of them I shot. —
 25 My heart, etc.
 Walking step by step I came. | I came [back] just at cockerow.
 I came to Mirzā Mahmad's house.
 He sat on over his food from the evening on.
 The cocks crow, | But Mirzā Mahmad is not yet satisfied.
 30 My heart is going to burst.

¹ Where the rifle was hanging.

² Prs. *Sadā mēkuna*.

XXXVIII. The Magpie and the Hoopoe.

I mandrakāik āič. I kam'ān-čučulaṭ'ā āič. D'ōena waṭ 'ōnz'kē. Tē
 k'am'ān-č'ūčulaṭ'ā m. m(andro)k'āek'āi m-ke, m-ā: 'A ch'ūn sēsēc'īm,
 tau āyam. Tu ch'ūn suseč'i, m'am āi!'

M-k. ch'ūn suseg'ōč. M-k-a m., m-ā: 'Baḍ'am āyāmī. Tē k-č. m-ke,
 m-ā: 'Pa, čōṛ'ī 'ōnja! Thā y'a, āyetim!'

Se g'ōč n'andemālā. Tē n'andi m. m-k-āi m-ā: 'Čūikai daryau
 murdār m'a k'kara. I baḍal'ī ačhe, w'arg daryawāi g'ura, g'ōša
 jaiga, čōṛ'ī 'ōnja!'

M-k. geč, k'ōlālō 'ōda g'ēč. K'ōlālāi m-ke, m-ā: 'Baḍal'ī d'āyetim!'
 Tē k'ōlala m.: 'K'al kaga'ī? M-ā: 'Čōṛ'ī 'ōnz'gahām, k-č. 'āigām.' 10
 Bādaz k'ōlālō m.: 'Šulām n'e šī, au tū ppa, j'ānore šāy ačhe, ā
 pai šul'a kor'amme, t'āina wārī pai baḍal'ī w'āndam.'

Bādaz m-k. geč j'ānōr 'ōda. J'ānōrāi m-ke: 'Šang'ī dāyetim!'
 J'ānore m., m-ā: 'Bar p'adarāi n'alat, ā zēndā š'angem k'ēlaun

XXXVIII.

There was a magpie and a hoopoe.¹ They both washed themselves.² 15
 The hoopoe spoke to the magpie and said: 'If I get dry first,³ I shall
 eat you. If you get dry first, eat me!'

The magpie got dried first. She said: 'Now I shall eat you!' The
 hoopoe answered: 'Go and wash your beak! Then come and eat me!'

The magpie went to the river. The river said to her: 'Don't defile 20
 the whole river! Fetch a potsherd, pour water into it from the river
 and wash your beak in a secluded place!'

The magpie went to the potter. She said to him: 'Give me a pot-
 sherd!' The potter asked: 'What are you going to do with it?' She
 answered: 'I shall wash my beak and eat the hoopoe.' Then the 25
 potter said: 'I have no clay. Go and fetch the stag's horn, and I shall
 dig up clay and make a potsherd for you.'

Then the magpie went to the stag and said to him: 'Give me your
 horn!' The stag answered: 'A curse upon your father! How can I pull

¹ *Mandrakāik* a black bird with white-tipped wings; unsteady (*murdār*). — The
kam'ān-čučulaṭ'ā was said to resemble the *mullāčirga* = Prs. *huthut* 'hoopoe'. But
mullāčirga prob. = 'duck'.

² Litt.: Their body. — ³ Prs. *Mā pēš xus[k] šudim*.

khan'amma? Tu p'a, šung ače, m'am pai aš'etīm, p'iem pai šun
āyete, šangem pai tu gura! H'enge j'ānōr m.

M-k. y'āiē šunga ōda. Šungāi m-ke: 'Šā, kə wāriem j'ānōr āšāi!
Mē šunga m., m-k-āi m-ā: 'A ku l'āyar-am, j'ānōr āšāi n'ə bāigām.
5 Gāwaṇḍī chīr ače, ā p'iemma; th'ā pai j'ānōr aš'am.'

Se m-k. gež gāwaṇḍī ōda. Gāwaṇḍī m-ke: 'Chīr d'āyetīm!
Šungāi dāyemmē, wāriyem j'ānōr āšāi.' Tē gāwaṇḍī m-k-āi m.,
m-ā: 'Pa, j'audar ače, āyemmē, chīr kar'am.'

Sə m-k-ə j'audar ōda geč. J'audarāi m-ke: 'Māye j'audar d'āyetīm!
10 Tē jaudarə m. m-k-āi, m-ā: 'Pa, tula ače! K'ērang l'ētratīm?'

Se geč āngarə ōda. Āngarāi m-ke: 'Tula d'āyetīm! Āngara
m.: 'K'āl kaga? M-ā: 'J'audar l'ētrūigām, gāwaṇḍī wāme, se chīr
d'āyetīm, ā šungāi dāyemə, šung j'ānōr āšāi, ā šangə gur'am, k'ōlalāi
dāyemə, sə baḍali wāndāi, ā čōrī ōnjam, ayem kamān-čūčulaṭā.'

15 Tē āngara tula wāriya wāndāike, m-ā: 'Tapīk-a, šuka lēna
jh'aya! Tē m-k-a jhayīk, addhawaṇ panda y'āiē, j'utāč, ləgič.

out my horn while I am alive? Go and fetch the dog. He will catch
me and eat my flesh, and you can take my horn.' Thus spoke the stag.

The magpie went to the dog and said to him: 'Come and catch
20 the stag for me!' The dog said to the magpie: 'I am lean and not
able to catch the stag. Fetch me the cow's milk. I shall drink it, and
then I shall catch the stag.'

The magpie went to the cow and said to her: 'Give me milk! I will
give it to the dog that it may catch the stag for me.' The cow answered

25 the magpie: 'Go and fetch hay, that I may eat it and yield milk.'

The magpie went to the grass and said: 'Give me grass!'¹ The
grass answered: 'Go and fetch a sickle. How are you going to cut me?'

She went to the blacksmith and said to him: 'Give me a sickle!'

The blacksmith asked: 'What are you going to do with it?' She
30 answered: 'I shall cut grass and throw it before the cow. She will
give me milk, and I shall give it to the dog. The dog will catch the
stag, and I shall take its horns and give them to the potter. He will
make a potsherd, and I shall wash my beak and eat the hoopoe.'

The blacksmith made a sickle for her and said: 'It is red-hot, put
35 it under your wing.'² The magpie put it there, and when she had
come half-way [back], she caught fire and was burnt.

¹ Pers. *ruḡa*. But *j'audar* originally means '(wild) oats'. — ² *Šuka*, litt. 'armpit'.

XXXVIII, a.

'K'ōlala, k'ōlala, d'āyīm baḍ'ela!

'Ōnjam n'āzuka, 'ayam kamān-čūčulaṭā!'

'J'ānōr, j'ānōr, dāyīm sang'ala!

D'ayem k'ōlala, wāndāi baḍ'ela, 'onjem, etc.'

'Šungala, šungala, āše j'ānōra!

Gur'am šangala d'ayem k'ōlala, etc.'

'Gaw'ala, gaw'ala, dāyīm chīr'ela!

D'ayem šung'ela, āšāi j'ānora, gur'am šangala, etc.'

'J'audara, j'audara, dāyīm j'audara!

D'ayemə g'awala, g'uram chīr'ela, d'ayem šung'ela, etc.'

'Āngara, āngara, dāyīm tul'ara!

L'ētram j'audara, d'ayem gaw'ala,

Gur'am chīr'ela, d'ayem šung'ela,

XXXVIII, a.

Potter, potter, give me a potsherd!

I shall wash my beak and eat the hoopoe.

Stag, stag, give me a horn,

I shall give it to the potter, he will make a potsherd,

I shall wash, etc.

Dog, dog, catch the stag,

I shall take its horn and give it to the potter.

He will make, etc.

Cow, cow, give me milk.

I shall give it to the dog; it will catch the stag,

I shall take its horn, etc.

Grass, grass, give me hay.

I shall give it to the cow and take its milk.

I shall give it to the dog, etc.

Blacksmith, blacksmith, give me a sickle!

I shall cut the grass and give it to the cow.

I shall take its milk and give it to the dog.

Āsāi jūnōra, gur'am s'angala,
Dayem kōlala, wāndāi baq'ela,
Ōnjem nāžuka, 'ayam kamān-ēučulaṭā!

XXXIX. Dialogue between Husband and Wife.

- 5 (Sūi:) Kanā nēc'i jōṭi žawanī, Lālamā.
(Zan:) A tā nērū khang'ācīm wāyā lēna.
Lāwyem dāigā La'il Musā.
(Sūi:) Wāna yey'i, jōṭi žawanī Lālamā.
(Zan:) A tā wāna yei'cīm.
10 Dəl'ak laṭar'ic hān supā širā
Hast'am wāi'ca tra pal karaṭā.
Sūm nās'ib Šāmaka ku'ca.
D'owai uš'im 'ōyasam lāmbā.
15 It will catch the stag, and I shall take its horn.
I shall give it to the potter, he will make a potsherd.
I shall wash my beak and eat the hoopoe!

XXXIX.

- (Husband:) 'Thou didst go out, thou wanton whore, Lālamā!¹
(Wife:) 'I was gathering grass below the house,
And Lail Musā called me.'²
20 (Husband:) 'He has come home,³ thou wanton, etc.'
(Wife:) 'I myself also came home.
The people of Dilak⁴ are assembled for prayer.⁵
In my hand he⁶ put three pebbles.
My fate is miserable with Shāmak.⁷
25 My two eyes follow⁸ my son.

¹ Prs. *Bērūn rapti, kūn-i tū gāidan[d]*. — ² Prs. *Mara sadā kada L. M.* (her son).

³ But you stayed away. — ⁴ Their village.

⁵ Prs. *Xalk-i D. jam astan sar-i namāz*. But *supā* usually means 'soldier'.

⁶ My husband, indicating that he wanted to divorce her.

⁷ Her husband.

⁸ Prs. *Dū cīšma antazār ast*. — *Uš'im* is an Ōzbini form, said to correspond to Laur. *lōkan* 'eye, regard'.

XL. Dialogue between Daughter and Father.

(From Iskēn.)

- (Duxtar:) Dhamm'u jāniem bārū.
(Padar:) Jī wi'yam, m'ayā Mayā, | kōr bəgā dēpār-dēpā?
(D:) Jī bābā, bal'ai bābā, | puš'ag elatā chirā.
(P:) Jī wi'yam, m'ayā Mayā, | puš'ag bai ast'am jh'āiweyā!
A bai š'upam kāyēṭā, | s'āṭhe girāi sārmandā. 5
Jī wi'yam, etc. | kōr bəgā, etc.
(D:) Jī bābā, etc. | puš'ag elatā chirā. | Širaka jalā žāigā.
(P:) Jī wi'yam, etc. | Čōr laṭut lārt'ōn kaṭā.
(D:) Jī bābā, etc. | Dū laṭatesam ōchā, | dū tānke laṭat'im.
(P:) Jī wi'yam, etc. | Dū kap'al lārt'ōn kaṭā. 10
(D:) Jī bābā, etc. — I kap'alasam ōchā, | I tānke kap'alām-a.
(P:) Kaikōr zānzuryā bəgā kaṭā?
(D:) Jī bābā, etc. | Ō āsta jīji bārakaṭā.

XL.

- (Daughter:) The boy is my life and soul.
(Father:) My dear daughter, my Maghā, | What is this creaking 15
[of thy bed]?
(D:) My dear father, may I be thy sacrifice!¹ | The cat has learnt
[to drink] milk.
(F:) My dear daughter, etc., | Put the cat into my hands.
I will cut off its ears, | That it may walk about disgraced in the village. 20
My dear daughter, etc. | What is this, etc.
(D:) My dear father, etc. | The cat has learnt, etc. | It drinks
the cream at the top [of the milk].
(F:) My dear daughter, etc. | Four legs appear kicking² in the bed.
(D:) My dear father, etc. | Two of them are the shadows of my 25
legs, | And two of them are my own legs.
(F:) My dear daughter, etc. | Two heads appear in the bed.
(D:) My dear father, etc. | One is the shadow of my head, | and
one is my own head.
(F:) What mumbling is there in the bed? 30
(D:) My dear father, etc. | That is my elder sister's little boy.

¹ For *Damm*. — ² *L. āigā*.

³ Prs. *Satcā-iš šum* (= *šadaqa*); Psht. *jār dū šum*. — ⁴ Litt.: Four kicks.

- (P.): Jī wiy'am, etc. | Tū bai ast'am jh'āiweya,
Māsu k'aram dur-dandā¹.
(D.): Jī bāb'a etc. | Ō bār'a pāilkaš'a².

XLI. Mahmad Nadipā.

(From Ōzbīn.)

- 5 Tanom yēiče Gulzabān. | D'oro doro yāi daftō.
Lālom m'arjān s'uratāi. | Yārasāi kur m'enatāi?
Wyāle k'an larw'āi day'im, | <wyāle> yag'am, hanam yalatāi.
Lālom m'arjān s'uratāi, | arkī sandā l'amanāi.
Doro doro yāi daftō, | zabān'āi guṇ b'u par'āi.
10 Angurāi tan x'alamāi, | xojal'a l'ange par'āi.

- (F.): My dear daughter, etc. | Give him into my hands,
That I may kiss his pearl-teeth².
(D.): My dear father, etc. | The boy is crying.

XLI.

- My beloved,⁴ Gulzabān, came. | Thou art speaking sweet words(?)⁵
15 My ruby, thy face is [like] a pearl. | How art thou doing a favour
to thy lover(?)⁶
If thou givest me a sign at night, | I shall come and cohabit with thee.⁷
My ruby, thy face is [like] a pearl. | Everybody [obtains] his aim
from thee(?).
20 Thou art speaking sweet words, | but thy tongue will be dumb.
Thy finger will be thy <own> pen, | a questioner(?) will come down.⁸

¹ L. *purāli-dandā*. — ² L. *werūigā*. — ³ L. 'front-teeth'.

⁴ Litt.: 'body', but Prs. transl. *jān* 'soul': *Jān i mā āmanda*.

⁵ Transl. acc. to Prs. *bisyr xūb gap mēkunī*. But the exact meaning is uncertain.
Daftō = *jartō*, Prs. *labz mēkunī*, cf. *dobo* 'a sweet word' (*gap-i xūb*). But we should expect fem. **daftī*, not masc. *daftō*. *Yāi* is possibly the 2 sg. auxiliary, irregularly placed before the main verb. *Doro doro* poss. from *dōr* 'mouth'? — But A.R. on one occasion said that *daftō* and *doro doro* had no meaning. Probably he did not himself fully understand the Ōzbīni (or Gonopali) words.

⁶ *Yār-i tū cīrā* (!) *menn'at mēkunī*.

⁷ Prs. *Sau agar nīshān bidī, mēāyam, mēzanam kus-i tū* ('puṇḍa tua').

⁸ Fragments of the song about Mahmad Nadipā have been completely mixed up with an erotic poem.

On a later occasion a fuller and more correct version of this rather confuse poem was given, and it was stated to originate from Gonopal, not from Ōzbīn.

Mahmad Nadipā, Abdur Rashīd told me in Persian, was a brother of Hasan and Husain, born after their death. He took revenge on the 5 pagans who had killed them, by killing pagans in great numbers. Finally the blood of the pagans ran in streams from the sky, but Mahmad Nadipā was not yet satisfied with killing. Therefore Allah turned him into a stone. He is sitting below the earth with his champions, and is making leaden bullets for the great battle on the 10 Day of Resurrection. Then he is going to fight his former enemy, the pagan king Khurdajāl¹. It is uncertain who will win, the muslim or the pagans.

When people die and are placed between the two walls of the tomb, a question will be put to them: 'What actions have you done?' The 15 tongue will be dumb, but pious persons may use their finger as a pen, in order to write down their good deeds.

Below the earth there is a bull called Dhānjālī 'Earthquake'. When it shakes a single hair, the whole earth trembles on account of it. (*Ī zūtrawāla kē laragā, Ōūkai dunyā tūpailā lēsēs laragā*, Prs. 'yak 20 mu-iš ki šor mēda, hamara dunyā barā-i ī zalzal mēsa'.) — This seems to be an Indian idea.

XLI, a.

Tanom yēiče Gulzabān. | Arkī sandā l'amanāi.
Ajab ayāt k'atiē, | Lālom m'arjān s'uratāi.

Maxma Nadipā yazī | tayār laškariā gurāi.
Bhūma l'ena parāitī, | h'adde jhey'ik qī'amatāi.

25

XLI, a.

My beloved, Gulzabān, came. | Everybody [obtains] his aim from thee(?).
Thou speakest a wonderful word.² | My ruby, thy face³ is like a pearl.

Mahmad Nadipā, the Ghazī, | will make his army ready.
He went down below the earth. | [Allah] made the Day of Judgment 30
the [litt.: thy] limit [for his staying there].

¹ Jallāl 'Antichrist'. — ² Prs. *Zan ajab gap mēzana*. — ³ Or: beauty.

Rōze karai čhintōn.
 Maxman Nadipā maitō: | 'Hama bai yazā kario.
 Xudā ijasō n'e si, | wādo jheyik qiamatāi.
 Nēki dāi bad'i ma ka.
 5 Dūi paš'i manjakašā | xojalā lango parāi.
 Tāina karai pēsanāi.
 Zabanāi g'uṇ bu parāi, | angurēi tan xalamāi.

XLII. The Boy who Loved a Nomad Girl.

(From Gonopal.)

Dalbar gulendāma. | Ma waša wariānāi!
 10 Tāina jōrai ne dijem wari | Kohistān Laymāna.
 Kul bi yeyik zəmistāna.
 Yim jhātō sarāda,¹ | kōči šār paitūn payāna.
 Every day they cut bullets.²
 Mahmad Nadipā says: | 'Let us fight³ the Holy War.
 15 But God has not given [us] permission. | He has made a truce until
 the Day of Judgment.
 Don't do anything bad.⁴
 Between the two walls [of the tomb] | a questioner(?) will come down,
 And will put questions to thee.
 20 Thy tongue will be dumb. | But thy finger will be thy pen.

XLII.

Dilbar has rosy limbs. | Don't mention it to others!⁵
 I see nobody like thee⁶ | in Kohistān or Laghmān.
 The winter be cursed!⁷
 Snow falls on the border-hills,⁸ | and the nomads are moving to the plains.

¹ L. *Him jhātā dhār* 'snow falls in the hills'.

² M. N. and his warriors cut leaden bullets out of the rock in preparation for the final battle. — Gon. *rōze* = *Laur. doās* 'daily'.

³ Gon. *kario* = *Laur. kar'amma*.

⁴ Litt.: Don't do badness [which is worse] than goodness. *Prs. Az nēki kada bad'i na ku*.

⁵ *Prs. I gap digar jāi na buḡu!* — ⁶ *Prs. Az tū wari digar na mēbānam*.

⁷ *Prs. Xudā zəmistān gum kuna!*

⁸ Separating us. — L. *Him jhātā dhār* 'snow rests on the hills'.

XLIII. Bait-i Mard (Men's Song), from Gonopal.

Awwal waenda rōznaī | d'unyā gul u gulapē.
 Yāiti Šā-e-zabanē | wayd-e subaid'am.
 Urtāi¹ musurmanāne! | Āiti² Šā-e-zabanē.

XLIV. From Gonopal. Composed by the Great Poet Yusuf Khān (*Usup Xān*).

He is inspired by the fairies and could, according to A.R., no doubt produce poetry even in Norwegian, if he chose. A.R. asserts that the has with his own eyes seen him flying about in the air under the ceiling.

Xuṣ ary'em dilgīr n'e biēi. | Badsai darḡar n'e biēi.³ 10
 Āmai gul gōni rang 'oi. | Gulōpāi xazā n'e biēi.
 Bāzi ādam čāro-a, | bāzi ādam oṣ'ūr-a.
 Čaro ādamāi 'aqel larwāi dāya, | i adatā wari n'e biēi.

XLIII.

In the first glamour of spring | the world is [all] flowers and roses.
 Shāh-i Zabāni has come⁴ | in the early dawn. 15
 Rise, o Muslims, | Shāh-i Zabāni has come.

XLIV.

My heart is happy, it does not become distressed.⁵ | O king, it does
 not become desolate.⁶
 Like a pomegranate-flower is the colour [of the beloved] | Thy rose
 does not wither.⁷ 20
 Some people are fools, | some people are wise.⁸
 Teach wisdom to a stupid man, | his character will not change.⁹

¹ L. *urrāi*. — ² L. *yūti*.

³ This verse A.R. recited in a whisper, looking carefully about.

⁴ Said to be his beloved's name. But the verb is in the masc. — For Shāh-i Zamān?

⁵ *Prs. Dil-i mā xuš'āl ast, xap'a n'i est*.

⁶ *Darḡar* = L. *čap'ā*, *Prs. wirān*. — The King is probably the beloved one.

⁷ *Prs. Gul-i anār rang-i yār. Gulāb-i tu xuš' ne mēša*.

⁸ *Kasī ādam dēwana ast, kasī kabal* | (*uṣyār*) [*ast*]. — *Bāzi* — *bāzi* = L. *kura* — *kura*.

⁹ *Prs. I digar gap na mēfama* 'he will not understand one word more'.

Azār u ī sāl n'ē par'āi, | k'ola bai d'užman d'ūz nā biēi.
 Xuš ar'yem, etc. | Āmāi gul, etc. | Gul'ōpāi, etc.
 Am'ā Gonopal'ī bār'ī | y'āi jai bə'ō'in.
 Pāp'ō jhāimən'ā yāid'ān, | yāid'ān Saigel-wānə.
 5 Tr'ā kyal'a jaig'ōen nā biēi.¹
 Du gol'ōn, du sāin'in | mār'ē, x'ataka n'ē biēi.
 Xuš ar'yem, etc.
 Dara'ū tob'ō kh'antōn, | y'axəl sūil kel'ou n'ē biēi.²

If thousand and one years pass, | Never will an enemy become
 a friend.

10 My heart, etc. | Like a pomegranate-flower, etc. | Thy rose, etc.
 We lads from Gonopal | assembled in one place.
 Going step by step we came, | we came towards Saigel.
 In three plains there was not [enough] room for us.³
 Two bulls and two goats | they killed, but there was not [enough]
 15 cheese.⁴
 My heart, etc.
 The people of Dara'ū⁵ are perplexed. | Such a sight was never seen.⁶

¹ L. Tra kala jaig'ān n'ē bey'i.

² L. Tob'ā khang'ān, 'engəl sūil ī gap nī beyi.

³ Prs. Se maidān būt, jā-i mā na būt.

⁴ Or perhaps xatak here means 'relish', 'meat', to be eaten with the bread.

⁵ I.e. from Saigel.

⁶ The last part of the poem appears to deal with an attack made on Saigel by
 a large number of youths from Gonopal.

XLV. Men's Song (*Bait-i mard*) by Yusuf Khān from Gonopal.

X'uškī w'artos'āi. | Duny'ās nēti anğar'ēya.¹
 H'arom armān'ēē.² | Gu'zar kaj'ik parian'ēa.
 X'uškī, etc.
 K'ul bey'ik par'engī | hāgm'atə zōra'ī.
 B'aṇ ta čaṭāik'ēē | k'aman kača wīran'ēa.
 Hāir'ān-ā Amānullāi.

5

XLV.

The year of drought is passing. | The fiery heat in the world has gone.³
 My heart is distressed. | The fairies passed by me.
 The year of drought, etc.
 May the European be lost, | the clever and powerful one!
 He threw a bomb, | and destroyed [the Amir's] stables.
 Amanullah is shocked.⁴

10

¹ L.: Duny'ās anğār neg'ā.

² L.: x'appa.

³ Prs. Kāl(!)-i x'uškī tēr mēša. Atāš-i dunyā tēr mēša. Wartos-sāi is a dialect
 word of uncertain meaning; prob. for waṭfō-čstāi (from waṭf- 'to pass').

⁴ This song was evidently composed during the British-Afghan war 1919. But
 the connection between the first and the last part is obscure.

XLVI. By Yusuf Khān's Father.

This poem consists of unconnected verses.

Šay'ār Usup Xān, | to hānāi¹ t'ālev.
K'alēm 'astai šī x'ālev, | d'ōwən kararī² aryāi šī nemīštā.

Jārman t'ōpakas | do azār m'ullē.
'Bāwāi katoaī | m'ō šira bālā.

5 Wō n'azēlākī, | g'ert'ūē lāmā.
Bāirak māt'ammā³, | ne yāid'āi sāzā.

Guftar'āi⁴ mar'am, | Nāder Jāmālā!
Amrūes'ūm čāl'āi | 'ōrēčāi š'ānā.⁵

XLVI.

O poet, Yusuf Khān, | thou wast [formerly]⁶ a student.
10 The pen in thy hand is useless (?)⁷ | Two stones are written in thy heart.⁸

The price of a German rifle | is two thousand rupees.
[But] thy father makes | [the price] too high for me.⁹

(Yusuf Khān's father speaks to his son's beloved:)

O beautiful one, | thou art wandering about in the village.
15 I have talked much to thee,¹⁰ | but thou didst not come to his feast.¹¹

I shall sing a song for thee, | o Nādir Jāmālā.¹²
Thy silken¹³ hair | thou lettest hang down to thy shoulder.

¹ L. hāki. — ² L. du zām. — ³ Or: mat'ammā, L. mār'āikama.

⁴ L.: bāt. — ⁵ L.: āšī 'long'. — ⁶ Prs. add pēš.

⁷ Xālev = Ar. Prs. xālīf 'worthless, wicked', or = qālīb 'form, mould'?

⁸ A.R. could not explain the meaning of this verse.

⁹ Thus speaks a young boy who wants to buy Yusuf Khān's rifle. But Y. Kh.'s father fixes the price at 2500 rupees. — German rifles used to be smuggled in large numbers from the Persian Gulf into Afghanistan and the North-West Frontier Province.

¹⁰ Prs. Bisyar guftam ba duxtar.

¹¹ Sāz = rapaki (= rajiqi) 'society, companionship'. Prs. paraphrase: Duxtar āšux na šud 'the girl did not become [his son's] mistress'.

¹² The girl's name. — ¹³ Litt.: crimson (kirmazī).

XLVII. From Gonopal.

Hō rānā zəngārī wālīē. | Mundā hoz jēi khantiē kaelīē.
Purāna wātam zāmālīē.¹ | L'anga g'āyam² gala-kōṭīē.
Širām big'ūi³ čāṣṭ'ū lēnīē, | kī n'ē ārik sabanārīē⁴.
Āljang'ō x'anda jhātām, | d'akē g'āyam kōčēmālīē.
Yārom z'āna šōndamālīē, | d'ū phal maz'axəya kač'am. 5
D'ōra khanti gāda kārīē. | Ō rānā zəngārī wālīē!
Manjəlest'an kh'antō gāda kārīē. | Drangāigā 'sta naumālīē.
Muṇḍd'āigā 'sta kešilmālī[ē]. | B'āza khana k'ōči bārīē.

XLVII.

O my beloved, thou art beautiful and fresh.⁵ | Thou puttest the hands
at the top of thy head and dost stretch thyself coquettishly [at my 10
approach].

I put the plough-bullocks in front of me, | and went down to the
village by the stream.

Breakfast-time and noon-time passed for me, | but nobody brought
me my lunch.⁶ 15

I put the ploughshare on my shoulder, | and went up into the
courtyard.

My beloved is standing on the roof. | I spoke two jesting words to her.
She opens her mouth and upbraids me.⁷ | O my beloved, etc.

People are assembled and scold [us?]. | She picks with her hand 20
the jasmine flower.

She picks with her hands the sweet-basil flower. | Alone and outdoors
[she is silent like] the nomad's sheep.⁸

¹ L.: w'āicām azalīē. — ² L.: g'ākim.

³ L.: big'ik. — ⁴ L.: aḍḍhanārīē.

⁵ Prs. Xūb asti, tar asti. Pash. zəngārī and wālī[ē] do not occur elsewhere.

⁶ Prs. nīmnan.

⁷ Prs. Dau zat.

⁸ When we are alone she does not upbraid me.

XLVIII. From Özbîn. Boys' Song (*Bača gufta*).

Nāzel'āikim surmāe-d'ānē, | kil'ā d'ūre gaḍ'ō s'ailānē.¹
Gul-ē nalag'ēs keşelem'ālī | k'erenge jhāmī girēb'ānē?

Corrected and augmented version. Ascribed to Said Muhammed from Özbîn:

Bākul bet'ō w'esta s'ālo, | 'Nā kōr ārtō j'āna t'ōlō.²
5 Wāy'd-ē pīrī z'ayerī, | ūši waitō Xōrastāne.
Nāzel'āikim surmāe-d'ānē, | kil'āe dūr gaḍ'ō sailānē?
Gul-e nalg'ēs keşelm'ālī | k'ereng jhāmī girēb'ānē?
Awal nēşē bāryaḥ'ō | galai pānda waitō dhāra.
'Nā kōr ārtō j'āna t'ōlō. | xiyāle kātō mīsl-e sāmāl wārī.

XLVIII.

10 My beautiful one, thou art painted with collyrium.³ | When shall
we go for a walk far away?
[Thou art] a narcissus and a sweet-basil flower. | How shall I take
thee into my arms?

When a boy reaches the age of twenty years [he thinks:] | 'Nobody
15 can measure himself with me.'⁴
The time of old age is wretched.⁵ | I cast [longing] eyes at Khorasān.⁶
My beautiful one, thou art painted with collyrium. | When shall we
go for a walk far away?
[Thou art] a narcissus and a sweet-basil flower. | How shall I clasp
20 thee to my bosom?
In his first erotic excitement⁷ | the boy takes the road by streams
and hills.⁸
[And he thinks:] 'Nobody can measure himself with me.' | His
thoughts are like the wind.⁹

¹ L.: *Kola paī goḍ'ō sud'ūr sailā*. — ² L.: *Nā kōr ārgā j'āna tōl-a*.

³ Prs. *Yār-i mā surmādānā asti*.

⁴ Prs. *Az mā wari diga kasī nista*. Pash. L. paraphrase: *Māye gōni kī n'eky-a* (Özb. *kī ne ōstāi*).

⁵ Prs. *Waxt-i pīrī xwārī*. — ⁶ The far-away, happy land of youth.

⁷ Prs. *Isāx* ('išk); *gang* (Steingass: 'wind in the body brought on by melancholy').

⁸ In order to find a sweetheart.

⁹ Prs. *Bād wārī xiyāl-iš ast*. — His thoughts and fancies are wandering about aimlessly.

XLIX. From Özbîn. A Boy Sings to a Girl.

According to A.R.'s Prs. introduction Kārūn (Ar.-Prs. Qārūn) was exceedingly rich, but a miser. On one occasion Mahmad Rasūlelā (i.e. Muhammed) was his guest. Of all his flocks he killed only one dog, cooked it and put it before Muhammed. The Prophet got angry and brought it to life again. Kārūn was frightened and collected all his riches. The Prophet asked him to distribute them in alms, but he refused. Then he was punished, and sank gradually into the ground, first to his knees, then to his waist, then to his shoulders and his neck. Yet he refused to give alms. Then the Prophet let him sink, and he still goes on sinking, four fathoms every year, together with all his treasure. 10 His complaint is heard as ringing in the ears. — For the ordinary Islamic legend v. Hughes' Dictionary of Islām, p. 280, s.v. Korah.

Kārūn katō pānda, | tend'āi¹ khañča d'ānda.
Amr'ō-i 'māl u mat'ā. | Tātar saxat ne p'ētī.

Ajab xiyāl d'ārtī, | hamr'ō-i yārāne pal'āi.
Mastāne p'ānda sāpī, | tōtī-zabān na k'ātī.

15

XLIX.

Qārūn is on the move [downwards] | — There he has pulled out
his teeth.² —
Together with his goods and chattels. | But he has not [yet] reached
the frightful Hell.³

20

Thou hast a wonderful mind.⁴ | Together with thy friends
Thou walkest wantonly upon the road. | But thou doest not heed⁵
the parrot-tongued one.⁶

¹ L. *tār'a*. — ² In agony.

³ Tātar = Tartaros?

⁴ The boy is now addressing his beloved.

⁵ Litt.: look at.

⁶ I.e. the eloquent one = the poet. — Prs. *Mara sūi na mekuni* 'you don't take me for your husband'.

L. Men's Song from Özbīn. The Poet Loves a Married Woman.

Dīdan-asūi arzam'ān | t'ānom y'āiçe Gulzab'ān.
 Tānke hamar'ō pal'āi. | Kurā gitiyāi bezab'ān.
 Öcūnd, öcūnd şatoy.e. | Kull bə, kat'ōe guzer'ān.
 J'ānāi j'ōr k'akə bāzār. | Wādām jh'āiçek angār.
 5 G'uptam n'e āyī. | Xud'āi karatī kull!

LI. Men's Song from Özbīn. Poet Paizā Bābā.

Lāili m'ō pal'āi | m'a ka jasanī!
 Yārom b'ebap'ā | n'ā wənk'am nap'ā.
 Nājōr b'etək'im | purs'āna n'i yāitī.
 10 D'akə nī-gay'am | Šārū Xāndalī.

L.

I am longing¹ to see thee. | Gulzabān² came to me.³
 Together with her girl-friends. | Where didst thou go speechless?⁴
 Dancing and prancing dost thou walk. | Mayest thou be cursed!
 Thou livest [peacefully].⁵
 15 They(?) did adorn thee in the bazar. | But my body thou didst
 throw into the fire.
 Thou didst not come to speak to me. | May God let thee perish!

LI.

Laila, don't laugh at me!
 My beloved is faithless, | I did not see her navel.⁶
 20 I fell ill, | but thou didst not come to ask for me,
 I rose and sat down | at Šārū Khāndalī.⁷

¹ Thus acc. to Prs. paraphrase. But *arz-am-ān 'it is my petition/wish' is a doubtful form. *Har zamān 'always' does not fit into the context.

² His beloved.

³ Tān-om = ōda-am. — 'She came to him, but did not stay'.

⁴ I.e., without speaking to me.

⁵ 'At thy home, without caring for or visiting me.'

⁶ Prs. Lailā, kat-i mā xānda na ku! Yār-īm bebap'ā, nafā(-i tū) na dīdam.

⁷ Name of a spring in Özbīn.

Ī dāl n'iyiçan | Pāend'ō bārī.
 K'nca dai pa'i kak'am. | Yārom n'īca ş'ōndamālī.
 Khōyum dāi nēyīç | Pāyend'ō bārī.
 Allā Paizā Bābā, | t'ō bai m'ara guftari.

LII. From Özbīn. Song at the Men's Dance (kārā). 5

Am'āe gul'ūni rang'ōl. | Kat'ōyam uzurā zārī.
 Gulxānd'ān ş'adab-kārī.
 A bai m'aramī hastī: | 'J'ānoi m'ā ka nīastī.¹
 Kam'aqal jānjokaṭī. | kat'ōye lāseçālī.
 Kat'ōyem uzurā zārī. | Am'āe, etc. 10
 A bai, etc. | J'ānoi, etc.

A crowd was sitting there, | boys of the Pāendō tribe.²
 I looked about amongst them. | My beloved was sitting on the roof.³
 Behind me were sitting | the Pāendō boys.
 By Allah! Faizā Bābā, | sing thou a song! 15

LII.

Thy colour resembles that of the pomegranate-flower. | I entreat and
 beseech thee [to marry me].⁴
 Thou art adorned like the fairy Gulkhandān.
 I shall speak the truth to thee:⁵ | 'Don't do anything wrong against
 thy own soul.'⁶ 20
 O stupid maid, | thou art cheating me.⁷
 I entreat, etc. | Thy colour, etc.
 I shall speak, etc. | Don't do, etc.

¹ L. w'ernāi.

² I.e. Powindas, members of a nomadic Ghilzai tribe?

³ Prs. Miāne-išā sūl kadam; yār-īm šīla bāt sar-i bām.

⁴ Prs. Rang-i šumā az gul-i anār wāri ast. 'Uzur, zārī mēkunam, ki mārā
 šū mēkunī.'

⁵ Prs. Mā gap-a xūb mēguyam.

⁶ I.e. thy beloved. — Prs. Gap-i mā buš'u! 'Listen to my word!'

⁷ Lāseçālī = Prs. bāzi.

LIII. From Özbir.

When asked about the name of the poet A.R. answered: *Žādemānis* (= Prs. *yād-i man nist* 'I don't remember'), which I first took to be a proper name!

In order to be able to see his beloved the boy has entered the service of the hakim of the valley. Her father has betrothed her to another man, who asks the hakim's servants to help him to fetch her and imprison her in his house.

Ma ka x'ast o baxeli. | Šārukūm, tūy-e nāzeli.
 10 D'onyā širā jōanī | waṭ parāi šamāla gōnī.
 Šārukūm tain'a xātrē | n'ōkar b'ikim, s'ur k'āpdi.
 Šāgird-am M'andali X'ān, | Sādox h'ariyem tekī.
 N'ikanam Lištabalī, | bau širā kato'anam parī.
 Gal labo n'egik d'abašī, | xabarī xabar det'em:
 15 'To yār'ai naičū bandī.' | X'ātre taina n'ōkar b'ōnam, sur k'āpdi.

LIII.

Don't act stingily and miserly! | O my Shāruku, thou art beautiful.¹
 In this world youth | will pass away like the wind.²
 O my Shāruku, for thy sake | I became a soldier, [although] the sun
 [is hot down] in the village.³
 20 Mandali Khān is my servant, | Sādiq delighted my heart.⁴
 I was sitting at Lištabalī, | I was looking towards the west.⁵
 The village headman went to the bank of the stream. | The messenger
 brought me a message.⁶
 'They have taken thy beloved away as a prisoner.'⁷ | For thy sake
 25 I became a soldier, [although] the sun [is hot] in the village.

¹ Prs. *Šarm na kū, gat-i mā yāri ku! Āi Š. tū xub asti* 'Don't be bashful, but give me thy love! O Sh., thou art beautiful.' — Her real name is *Šāro*.

² Prs. *Tēr mēša bād wāri*.

³ Prs. *Āptāw bāt dar deh*.

⁴ Prs. *Naukar-i mā M. X. bād; S. del-e yem (!) xub mēkuna*. Acc. to A.R., Sādiq was the name of a love poet who was the present poet's go-between (*dallāl-iš bāt*).

⁵ Prs. *Šišta būdim da L. (nām-i watan); i su (= rū-i kibla) mēbinam*.

⁶ Prs. *Lab-i jōi rapt āxtirdār (= kaṭadār)*. *Xabarī pēs-i rū-i man āmand*.

⁷ Prs. *Yār-i tū burd bandī*.

Ma ka z'ed o baxeli. | Šārukūm tūy-e nāzeli.
 D'onyā širā jōanī | waṭ parāi šamāla gōnī.

LIV. Song Composed by Said Muhammad from Saigel in Upper Laghmān.

He was an old man, and his songs were inspired by fairies. 5

Said Moh'ammad nāmim. | Pariān d'amē jānim.
 'Rōz azal nāsib bātī, | Said Mahm'ad mara γ'azal!
 Khōyum n'ēti čārāi p'aryān.
 Xudāi mullāi dāiji, | 'ar dū katō¹ tēlāwatē.
 'Arzim g'ura Parwardīgar, | p'ānī dunyā w'artō² rawā. 10
 Bāγ-Eram sailī kar'am: | Dunyā šir'ai gul o xandān.
 Jaig'ūm nēy'ik Hazrat Āli, | Nārō hantō³ Haždarī.

Don't act bashfully and miserly. | O my Shāruku, thou art at beautiful.
 In this world, etc.⁴

LIV.

Said Muhammad is my name. | [Strong like] the breath of the fairies 15
 is my soul.
 From the day of thy birth⁵ thou wast a poet, | Said Muhammad,
 sing a song!
 Behind me the four fairies are sitting.⁶
 God has created a mullah. | Every day he is studying [the Koran]. 20
 Accept my prayer, O Creator! | The word is transient⁷
 and passes away quickly.
 I regard the Garden of Iram. | [The fairies say:] 'In the world we
 are the flowers and the laughing.'
 Hazrat Ali settled down in my place. | Haidari⁸ raises his voice. 25

¹ L. *kaṭā*. — ² L. *waḡā*. — ³ L. *awāz khangā*.

⁴ Prs. note: *Watan garm bāt; mardum xabar šuda bāt ki 'āšux bāt* 'the country was hot; people had become aware that he (i.e. the poet) was her lover'.

⁵ *Azal* = Prs. *ašl* 'origin', not = *azal* 'eternity'.

⁶ Inspiring his poetry.

⁷ Prs. *yak sāat* 'one hour, quickly'; — *Pāni* = Ar. *fānī*.

⁸ The missionary of the Pashais.

Šāra kupār šikāz kačē¹, | Kalimā haryam darzabān.
 Arzēm, etc., | pāni, etc.
 Xudāi, etc. | ar dū, etc.
 Talabān manjetā nētič, | labz-e Xudāi xāntōn Xorān.

LV. Dervish's Song from Saigel.

Probably an adaptation of a Prs. song.

Yār-e mām, mā ka judānē. | Paxerī jūdā mandā wāam,
 karamma gadānē.
 Žāne biēm, rāna, durgānē. | X'air d'āiwatīm, ba nām-e Elānē.
 10 Kašk'ul manda wāam, karamma gadānē. | Žān begikī'n, rāna, dūryānē.
 X'air na dāri, bib'nē? | H'ar tarap musurmān'nē.
 Sāl be sāl jh'āiwo āznānē. | X'air d'āiwatīm, be nām-e Ilānē.
 Bibī, h'enge mana, | har tar'ap musurmān'nē.

In the town he has defeated the infidels. | The Confession of Faith
 15 is dear² to my heart.
 Accept, etc. | The world, etc.
 May God, etc. | Every day, etc.
 The students are sitting in the mosque. | They are reading the word
 of God, the Koran.

LV.

20 My friend, don't desert me.³ | I will throw a mendicant's rags
 round my neck⁴ and go begging.
 I stand, my friend, before thy door.⁵ | Give me alms, in the name of God!
 I will put the beggar-bowl round my neck and go begging. | I stopped,
 my friend, before thy door.
 25 Hast thou no alms, O lady? | Everywhere there are Muslims.⁶
 Let us show friendliness year by year. | Give me alms in the name of God.
 My lady [don't] refuse thus,⁷ | everywhere there are Muslims.

¹ L. kačē. — ² Prs. Xūb ast. Litt.: 'on the tongue, ready, current'.

³ Litt.: Don't make separation. — ⁴ Prs. Čaḡal gardan mundāzam.

⁵ Prs. Istāda mēšam, yār-i mā, dān-e darwāza.

⁶ To whom you ought to give alms.

⁷ Prs. Māra m'ana n'a ku 'don't refuse me'. Probably mā ka has been left out in the original text.

LVI. Boys' Song (bait-i bača) from Laurowān.

Muška zāpārān gand'ei, | gul'āb g'ōni kni lašin'āi?
 Gula nālgēs sūratāi, | m'uška, etc.
 Šāitan'as ačha xaj'il, | m'anda šik t'auxa zanj'il.
 Šāitan'a šāitan'i kar'ik, | Bābā kh'antō janat'āi.
 M'uška, etc.
 Bibī k'hanča janat'āi. | Yārasāi kōr m'annat'āi?
 Wāḡāi n'ētič trā dān'ō. | K'ōrang žukaitē bān'ō?
 Allā bai žāda ka'l, | Xurda d'āyami zi'arat'āi.

LVI.

Thy fragrance [is like] musk and saffron. | Why dost thou fade
 like a rose?
 10 Thy face [is like] a narcissus flower. | Thy fragrance, etc.
 The Devil's eye feels ashamed. | He has a heavy chain round
 his neck.¹
 The Devil committed his devilry. | He expells Father [Adam] from
 Paradise.²
 15 They fragrance, etc.
 He expells Mother [Eve] from Paradise. | What favour [dost thou
 bestow] upon thy lover?³
 Three boils have appeared on thy body.⁴ | Why dost thou make⁵
 pretences?
 20 Remember God! | I shall give thee earth from a shrine.⁶

¹ Tawza (= Prs. gand'a, kal'an) zanj'il 'a heavy, oppressing chain (= curse)'.

² Acc. to A.R., men were created out of Adam's right thigh, women out of his left one.

³ Prs. Barā-i yār-i tu čī minnat mēkunī?

⁴ A.R.: 'She cannot love him on account of her boils (dān'ō = bur'ār)'.

⁵ Litt. arrange. — Prs. gap jōr mēkunī.

⁶ Prs. X'urda (= xāk-i zi'arat 'earth from a saint's tomb' is used as a remedy against disease.

LVII. Boys' Song (*bača mēga*) from Laurowān.

Tagau Sāhib langetī. | Parmā āreake yazā dāi.
 Tōbā kh'anwai gunā dāi.
 Turkastān tārakastān. | Ajab w'andik zemistān.
 Daulatband daulat dāitōn. | Um'en gurāitōn h'aja dāi.
 5 Tōbō kh'anai gunā dāi. | Miā Guljān langetī.
 Sams'ir kātōn tālebānā.

LVII.

The Tagau Saint has come down [to you]. | He has brought an
 order for the Holy War.¹
 Repent your sins!²
 10 Turkistan [is as far away as] the Star-land. | It is wonderfully
 [well] shaped in winter.³
 The rich are giving alms. | They are placing their hope in pilgrimage.
 Repent your sins! | Miyān Guljān⁴ has come down.
 His disciples seize their swords.⁵

¹ Prs. *T. S. rafta jā i šumā; farmān āwurda xāter-i yazā*. — The Tagau Sāhib is a local saint of repute.

² Prs. *Tōbā kunīn az gunā*.

³ Prs. *T. dūr ast (= zamīn-i sitāra). Jā-i T. sūtra ast wazt-i zemistān*. 'T. is far away (= the country of the stars), The land of T. is beautiful in winter.' — A.R. did not explain why Turkestan was mentioned in this connection.

⁴ The son of the Tagau Saint.

⁵ And begin to fight.

LVIII. Soldier's Song by Abdul Amin.

Bi-gāem sarkarī. | Omarī saudā w'aičekim āi.
 Saxtā Šēpur noukarī. | Omarī, etc.
 Bādsāi zōrawarī. | Xāndā n'o wam farmanī.
 Bi-gāem, etc. | Omarī, etc.
 Kaptan'ana Paymānī | tassim kagā nafarī. 5
 Bi-gāem, etc. | Omarī, etc.
 Bārūm-ā kātārī.

LVIII.

I have become a soldier. + I have given up my trade for life,
 O mother.¹
 The service at Sherpur² is hard. | I have given up, etc. 10
 The Government is tyrannical. | I will not put a German rifle
 on my shoulder.³
 I have become, etc. | I have given up, etc.
 The captains at Paghmān⁴ are arranging the military service.
 I have become, etc. | I have given up, etc. 15
 I have a boy in the cradle.

¹ Prs. *Sarkarī šuda im. Barā-i umr saudā astim, āi mādār*. — The transl. of *saudā waičekim* is uncertain.

² The cantonment outside Kabul.

³ Prs. *Šāna ne'ndāzam tōpak-i farmanī*.

⁴ The summer capital near Kabul.

LIX. The Months Speak:

Pa ūṣə mārāiji:

'A bai gōrā kučā kurā susəliwam, pačētām tūyī si au Suryaī si.
Suryaī mārāiji:

'A kə bai sūr nə niy-əm, au maɣl'uk dāg bū parāi.

5 Jauzā mārāiji:

'A kə bai garmī nə biem, i kiž pažgā ni-āi.

Istarwān mārāiji:

'Čūikai darax sam'al bəgi, ia warya šira šegā, warya warya
šira šegā, omə phəzəl gurāigān. K'or kə paṭā si jārgān, 'amal
10 gurāigān hēmān, au wayda wāyenda beyik, parakāi tazi bəgān.

LIX.

Paush¹ has said:

I shall dry up the foal inside the mare. After me there comes an
easy time,² there comes Suryaī.

Suryaī³ has said:

15 If I don't come out sunny, then many people will be killed.⁴

Jauza⁵ has said:

If I don't become hot, not one field would be ripe.

Istarwān⁶ has said:

There is wind in all trees. One tree clasps (strikes?) another, and
20 the second clasps yet another, and they are fertilized⁷. Whatever leaves
there be, fall off, [the plants] are becoming pregnant in winter, and
when springtime comes, they again become green⁸.

¹ The second winter-month, said to follow Bādrau; cf. Skt. *Paṣa* December—January.

² Prs. *Pus-i mā xūb mēāya, āsān*.

³ The third winter-month.

⁴ Prs. *Qatəl mēšawan*.

⁵ The third summer-month (Gemini). — Ar. Prs. name.

⁶ The second autumn-month. Ar. Prs. *Saraṭān* 'Cancer'.

⁷ Litt.: They take fruit, crop.

⁸ Litt.: fresh.

LX. The Run-away Wife Who Returned to Her Husband.

(From Ōzbīn.)

I ādam āik, i māsi āi. Sə gəran bəgāi¹, jamān dāigāi, wey
bəgāi. Č'hə wəyakula beyi.

Thā āxarīn bādaz gir gəran bəgāi. Aemə² waiwalasā tra tēšarī
kai šupāiwače, m-ā: 'Putriem ke pai beyik, ā pai omə tēšarī
mārāmmə Xudāi.' 5

Thā se māsiā hāi, jamān dāike. Wəya bəgāi, ō waiwalasā
kukurī bə n-ā mārča. M-ā: 'Mārāikam: Putriem b'oi pai tēšarī
mārāmmə; weya wārāi mārāmmə?' Wəya wārāi na mārč, nē-rašā
bəgik. Dəstār kholā kaška jhaigā-kaši, m-ā: 'Warī māsi gur'am,
māsim wiye-ja-i-a.' 10

Māšasā d'ura pax'ir āik, m-ā: 'Xāir dāyətīm, bābi āi!' Tē m.:
'Pax'ir s'āib, zān beyi!' — Wəyesās Bēki nāmi āi. — M-ā: 'Bēkim
kaṭalī təng'am, ləmanāi nēgām šingarī.' Pax'ir xušāl bəgi.

LX.

There was a man and his wife. She used to become pregnant and
to bear children. [Only] daughters were born. Six daughters were born. 15
Then, at last, she became pregnant again. Her husband cut marks
in the ears of three he-goats and said: 'If a son is born to me, I shall
sacrifice those he-goats to God.'

Then she who was his wife gave birth to a child. It was a girl,
and her husband did not even kill a fowl. He said: 'I said that I 20
would kill the he-goats if I got a son. Shall I kill them for the sake
of a daughter?' He did not kill them for the sake of his daughter,
and he was not satisfied.³ He began to wear his cap cocked,⁴ and said:
'I will take another wife. My wife gives birth to daughters only.'⁵

There was a fakir at his wife's door who said: 'Give me alms, 25
honoured mother!' She answered: 'Sir fakir, remain standing [here]!'
— Her daughter's name was Bēki. — She said: 'I will tie up my
Bēki in the cradle and follow you as your mistress.' The fakir was
pleased.

¹ For *bəgāi*. — ² For *ame*? — ³ Prs. *Nā-bāsum* (?).

⁴ As an indication of his intention to divorce his wife.

⁵ Litt.: she is a daughter-bearer.

Wey t̄anuk t̄ongc̄ā-o, l̄omana s̄angar̄i n̄ēḡē. L̄omana ȳeic̄.
Tanḡi lanḡiic̄ā. Ī d̄āl Auyank̄i n̄ēȳic̄ āic̄. Č̄ōena p̄runa k̄at̄al̄i
āic̄. W̄eya ž̄āda č̄hant̄ē. T̄ēse k̄at̄al̄i č̄ōenas kas̄ānan uđ̄ai kak̄ā.
D̄ēic̄ē: Č̄ūik̄ai w̄eyakul̄ā-n. B̄ādaz ḡar w̄eya ž̄āda č̄hant̄ē. T̄ē
5 p̄ax̄ar̄ai m̄ar̄iic̄ē: 'P̄axir s̄āib, āth̄i ž̄ān b̄ic̄, k̄ē ž̄āday'em hambian̄i
n̄ēteč. Par'am ač̄h'ammā.'

Ȳēyic̄ w̄ayaw'ana, w̄aya ȳeitič, w̄ayawala kan̄ekan̄i girḡā, n̄ē
w̄anḡā gutečam̄ē. B̄ēk̄i č̄araḡā k̄at̄al̄i: 'B̄ēkim č̄ir'ay č̄handel̄aik̄i.'
Th̄ā b̄āz w̄aya dar̄un 'at̄ē. 'At̄ē w̄aiw̄al̄a tra-ga k̄araš̄ā beȳi,
10 l̄ēnai khan h̄āth̄i d̄āic̄ā. T̄ilia m̄āšu kak̄ē. W̄aiw̄al̄a manḡā-
k̄eš̄i: 'S̄āta w̄eyekul̄ām-an, s̄āta ḡuram j̄am̄aikul̄i. B̄ēkim č̄ir'ay
č̄handal̄aik̄i(m).'

She bound her daughter and followed him as his mistress. Following
him she came down² to Tangi.³ A party of Afghan women were sitting
15 there. In front of all of them there were cradles. Then she bethought
herself of her daughter.⁴ She lifted the coverlets of all the cradles.
And she saw that they were all girls. Then again she bethought herself
of her daughter and said to the fakir: 'Sir Fakir, remain standing here,
because I have forgotten my belt. I will go and fetch it.'
20 She went home. When she came home, her husband was walking
to and fro, and could not find the sucking-bottle. Bēkī was crying in
her cradle. [Her mother] said: 'My Bēkī, you are my lamp and torch.'
Then she went into the house again. She entered, and her husband
walked round her three times⁵ and, taking the chair from below him-
self, gave it to her. He kissed her forehead and began to speak: 'I
25 have seven daughters, and I shall get seven sons-in-law. My Bēkī is
my lamp and torch.'

¹ First: *k̄ēc̄ōke*.

² Prs. *P̄ayān āmat*.

³ A village in Bedrau.

⁴ Prs. *Duxtaris ž̄āda āmada*.

⁵ As an indication of his wish to re-marry her.

LX, a. The Returning Mother's Song.

B̄ēkim č̄ir'ay č̄handal̄aik̄im¹.

J̄ānūm w̄iyekal̄im, | 'ā-ta² um̄enw̄ar ācim.

B̄ēkim, etc.

Satar̄ic̄ h̄āic̄ l̄ap̄ic̄ar̄i. | J̄i w̄iyam sanḡa č̄hanč̄i.

'K̄i-ū no m̄āreč kukup̄at̄i. | B̄āwi h̄ānḡā n̄i-rašew̄ān̄i. 5

Gur̄āiḡasta³ w̄ari m̄āsi, | k̄aska j̄h̄āiḡā kh̄ōlač̄i.

P̄axir s̄āib ž̄ān b̄eḡi: | 'X̄āir d̄āyetim b̄ib̄i āi!

'P̄axir s̄āib ž̄ān beȳi! | B̄ēkim t̄engwam k̄at̄al̄i.

L̄amb̄āi n̄ēḡām s̄angar̄i. | B̄ēkim, etc.

Lanḡaiw̄ācim Tanḡi. | Ī d̄āl n̄ēcan Auyank̄i. 10

Č̄ōenā purunā k̄at̄al̄i, | č̄ōenā dar̄a uđ̄ai kakam.

Č̄ūika h̄ān w̄iyekal̄i. | Ž̄ādam č̄hant̄ē B̄iyek̄im.

P̄axir s̄āib pata-k̄aikam: | 'Ž̄ādam n̄ētič ambian̄i.'

LX, a.

My Bēkī, my lamp and light.

My life, my little daughter. | I myself was with child. 15

My Bēkī, etc.

He had reserved very many [goats].⁴ | My dear daughter, thou wast born.⁵

But he did not even kill a hen. | Thy father is dissatisfied.

He is going to take another wife.⁶ | He cocks his cap.

The fakir sahib was standing [at the door]: 'Give me alms, 20
honoured mother!'

'Fakir Sahib, remain standing! | I shall bind my Bēkī in the cradle,

And follow thee as thy mistress.' | — My Bēkī, etc.

I came to down to Tangi. | A party of Afghan women were
sitting [there]. 25

In front of all were cradles. | I lifted the coverlets of all of them.

They were all girls. | I bethought me of my Bēkī.

I deceived the fakir, [saying]: | 'I have forgotten my belt.'

¹ L. *Mundal̄aik̄im*.

² L. *ā t̄anke*. — ³ *Gur̄āiḡā*.

⁴ For a sacrifice. Prs. *N̄ōngā*(= *nigāh*)kada b̄ūt bisyār bisyār.

⁵ Litt.: Thou didst fall on the ground. Prs. *duxtar-i-mā zam̄in ač̄t̄id*.

⁶ Prs. *M̄ēgira digar zan*.

LX, b. Grammophone Record of the Preceding Tale.

I ādam ā'ik, i māsi āiē. I māsi āiē, māsi āiē. Wiyekulā, wiyekulā begā'ic (bis). . . . Mangā: 'Putriem ke bai bey'ik, āeme bā g'ai, tēšarī trāe bai māramme. . . . Mangā: 'Bar p'adarāi n'ālat, ki āzəzā Tā lāta xar'āb
 5 dāi — yey'ic āiē. Kas'anga ke uddāi kake, kas'anga ke čūena ke uddāi kake, wiya žāda čantič. Čūena uddāi kake, b'ai, čūena uddāi kakī, d'ekke. Mangā: 'Oya kilaun-ā? Wiyekulā-an (bis). Tētenāi wiya žāda čantič. Wiya ke žāda čantič, tētenāi yey'ic p'axera s'āhib. S'āhibāi mārāike, mangā: 'Z'an
 10 biē, žādayem hambianī niyem. 'A par'am, ač'hammā. P'axir s'āhib z'an kawak. P'axir s'āhib ke z'an kak'a, tā pai l'ou lou, l'ou lou yēiē w'āyawānə. W'āyawānə kə yēiē, kə aŋkegāi. P'axir — bāu ki š'āike. Bāu ki š'āik, tā mangā: at'ic ke wāyə, bāwə kanekanī — — — Gutečamč'i ne wəŋke. Gutečamč'i ne wendāi. Tētenāi azəzā
 15 ke wāya 'atəč. B'eki katali č'agā (bis). Trā-gaidā kārāš'ia bey'ik. Trā-gaidā. Tētenāi h'āphī khankā. Kārāš'ia bēy'ik.

LX b.

There was a man, there was his wife. There was his wife (bis). Daughters were born (bis) He said: 'If I get a son, I shall kill these three he-goats. . . . He said: 'Your father be cursed!' . . .
 20 she had come. When she lifted the coverlet, when she lifted all the coverlets, she bethought herself of her daughter. She lifted all of them, well, she lifted all of them, and she saw [that there were girls in all the cradles]. She asked: 'How is the child?' They are girls (bis). Then she bethought herself of her daughter. When
 25 she bethought herself of her daughter, then she (?) came to the fakir s'āhib. She said to him: 'Remain standing here, I have forgotten my belt. — I shall go and fetch it.' The fakir s'āhib remained standing. While he was doing so she went slowly, slowly home. When she came home When the fakir . . . met the father (?) (bis), then he (?)
 30 said. . . . When she entered the house, the father was walking to and fro. He did not find the sucking-bottle (bis). Then, when the woman entered the house, B'eki was crying in the cradle (bis). Three times he walked round her. Three times. Then he pulled a chair

Trā-gaidā ūlia māš'ū kake (bis). Tētenāi p'arakāi mārāike, mangā: 'Sāta wiyekulām-a'n, sāta g'uram jām'āi kulī. B'ekim čir'ay čandelak'im. B'ai, b'ai, b'ai!

The grammophone record of the song is very indistinct and the text cannot be made out. It differs, however, considerably from the dictated 5 version and contains several lines not found there.

It begins with something like:

Byek'ū wāyāi dūri'āi, j'ānim wiyeka'im.

Other audible fragments are: kak'ə māš'ū 'kissed', and, at the end sāta wiyena . . . an, sāta g'uram jām'aikulī.

LXI. Naurōzmā's Lament.

10

(From Lanpowān.)

Hundom'ir, jī j'ānim!

Hundom'ir waiw'al āi, | Naurōzmā m'āsi āiē.

Hundom'ir wāya niy'ik āi. | Kan'aitu yēy'ī dōmbaŋā.

Hamā ney'ic ač'in wayā, | Dōmbaŋā yēy'ik sām u d'igar manjəkaŋā. 15

Naurōzmā dūr k'āelāigā. | Hundom'ir, jī j'ānim!

Hundom'ir h'engə mang'ā: | 'K'ui k'āelāigāi dūrəi?

He walked round her three times. He kissed her (bis). Then, again, he said: 'I have seven daughters, and I shall get seven sons-in-law. My B'eki, my torch and lamp.' Well, well, well! 20

LXI.

[Naurōzmā sings:] 'Hundom'ir, my dear soul!'

Hundom'ir was the husband, | Naurōzmā was his wife.

Hundom'ir was sitting in the house. | From outside came a dōm.²

We were sitting in the house, | A dōm came between evening and afternoon.³ 25

Naurōzmā covers her face. | — Hundom'ir, my dear soul!

Hundom'ir speaks thus: | 'Why dost thou cover thy face?

¹ Naurōzmā(h) 'New-Year Moon'; Hundom'ir = Hindū-Mir 'Hindu Prince'(?).

² In Pashai a dōm means a barber.

³ This verse was added later.

- Dōmbaṭā parzandam ā. | — H(undomīr), etc.
 Naurōzmā h'engə mangā: | 'Dōmbān pas[i]yāt thegān. — H., etc.
 Hundomīr h'engə mangā: — H., etc. | 'Čābukya d'ūri khana
 khanwā!
 5 Naurōzmā dūr khanā khanī. — H., etc. | Dōmbaṭā biyahūs
 beyīk. — H., etc.
 Naurōzmā h'engə mangā: | 'Mangī ni ādim bārakaṭā,
 Dōmbān pas[i]yāt thegān.
 Hundomīr h'engə mangā: — H., etc. | 'Tū Naurōzmā lēwanāi āi.
 10 H'engə dōmbān bū čhandiēān. | Dōmbaṭā uši šira yēyīk. — H., etc.
 Dōmbaṭā wāyai gīk xānana ōda:
 'Allā xānan, balau guram, | Mām ge i sūrat d'eicāma.
 Xānanas aulā h'engə mangā: | 'Lāṭ mānī, dōmbaṭā! — H., etc.
 Dōmbaṭā xurān kagā: | 'Mām saī d'eicāmā sūrat.
 15 Dōmbaṭā nāwə xanān | ārič amā wāya širā.
 Nāwə xāna h'engə mangān: | 'Dāyetin sūwan xulčā! — H., etc.

- The dōm is like my child. | H(undomīr), etc.
 Naurōzmā speaks thus: | 'The dōms sow dissention.' — H., etc.
 Hundomīr speaks thus: — H., etc. | 'Unveil thy face quickly!
 20 Naurōzmā uncovered her face. — H., etc. | The dōm fainted.¹ — H., etc.
 Naurōzmā speaks thus: | 'Did I not say so, my boy?
 The dōms sow dissention.
 Hundomīr speaks thus: — H., etc. | 'Thou art mad, Naurōzmā,
 So many dōms have fainted.² | The dōm regained consciousness. —
 25 H., etc.
 He went from the house to the khans [and said]:
 'By Allah, ye Khans, let me take upon me your misfortune.³ | I have
 indeed seen a beauty.
 The eldest of the khans speaks thus: | 'Don't tell a lie, O dōm!
 30 — H., etc.
 The dōm swears on the Koran: | 'I have really seen a beauty.
 The dōm brought the nine khans | to our house.
 The nine khans speak thus: | 'Give us thy golden cup.' — H., etc.

¹ Overcome by her beauty.

² Without evil consequences.

³ Prs. *Qurbān i šumā šam* 'may I be your sacrifice'.

- Hundomīr hairān girgā. | Hundomīr h'engə mangā:
 'Allā, ji Naurōzmā! | Kur'ai karammə suwan xulčā?
 Naurōzmā h'engə mangā: — H., etc. | 'Pūl o siyā paisā na dāri,
 Kur'ai kaī sūwan xulčā? — H., etc. | Mām k'āyečim sūwan
 xulčā. 5
 Armān b'ē'xəl Hundomīr! | Kur'ai kaī sūwan xulčā?
 Nāwə xānan pālmā kagān, | Mām kayečim sūwan xulčā.
 'Azər šarmagān. — H., etc.
 Hundomīr khanān neyīk. | Hundomīr k'akə kačə-kačəṭā.
 Sasti ačhim t'omo-ā. — H., etc. | Nāwə xānan yēyīč wāyawānə. 10
 Naurōzmā h'engə mangā: — H., etc. | 'I yarīb ād'am āi. —
 H., etc.
 Bai kačəkau, h'ančekawa. | Nārō pāčam sūta rangā.
 'Aula xānə h'engə mangā:
 'Saī šī dōmbaṭā, | H'engə sūrat mām n'ə d'eicāmā. 15
 Nāwə xāna[n] nārī āyīk, | Bəgič bēh'us — m'ara!

- Hundomīr gets afraid. | Hundomīr speaks thus:
 'By Allah, dear Naurōzmā, | From where shall I get a golden cup?
 Naurōzmā speaks thus: — H., etc. | 'Thou hast no money or black
 pennies, 20
 From where shalt thou get a golden cup? — H., etc. | They have
 made me¹ the golden cup.
 Alas, thou stupid Hundomīr, | From where shalt thou get a
 golden cup?
 The nine khans are mocking thee. | It is me they have called 25
 a golden cup!
 Now they feel ashamed. — H., etc.
 Hundomīr went out. | They cut him to pieces.
 My eye, though sound, was darkened. | The nine khans came
 to the house. 30
 Naurōzmā speaks thus: | 'He was a poor man. — H., etc.
 You did well to kill him. | I shall cook seven kinds of food.
 The eldest khan speaks thus:
 'Thou art right, O dōm! | Such a beauty I have never seen.
 The nine khans ate the food, | They fainted — tell about it! 35

¹ I.e. I am the golden cup they talk about.

- Naurōzmā pešx'aus kh'anē, | Nāwan x'ānan dawačō dakā.
 Dōmbaṭāi h'engə mang'ā: | 'J'ibai kh'anwaya, māš'ū kaw'am.'
 Dōmbaṭā j'ib kh'anē. | Gurāiwača, šup'āiwača:
 'G'ala gər'i šarmandā!'
 5 Naurōzmā wāyai nēy'ē, | Au yē'ē Hundom'eras bāsā d'urawan.
 Naurōzmā h'engə mang'ā:
 'Allā bai, j'i šair'im, | d'uriem čālwa'i!'
 Šairi hengə mang'ā: — H., etc. | 'Nāwa x'ānana palāi mastī
 kag'āčī.
 10 B'adam y'eitečī wāni h'anmana.
 Naurōzmā h'engə mang'ā: — H., etc.
 'G'ūma šira n'awa bur'ā, | Žāye šira pūnje bur'ā.
 Naurōzmā h'engə mang'ā, | Naurōzmā xwāri kag'ā:
 'D'uriem čāl!'
 15 Naurōzmā drew her dagger, | She killed the nine khans.
 To the dōm she speaks thus: | 'Put out thy tongue, I will
 kiss it!'
 The dōm put out his tongue, | She seized it and chopped it off:
 'Wander about in shame near the streams!'
 20 Naurōzmā went out of the house, | And came to Hundomir's
 father's house.
 Naurōzmā speaks thus:
 'By Allah, my dear father-in-law, | Open the door for me.'
 Her father-in-law speaks thus: — H., etc. | 'Thou hast been revelling
 25 with the nine khans.
 Now thou hast come here, insinuating thyself.'¹
 Naurōzmā speaks thus: — H., etc.
 'For the sake of the wheat nine persons [were killed]. | And for the
 sake of the barley five persons.'²
 30 Naurōzmā speaks thus, | Naurōzmā lamented:
 'Open the door for me!'

¹ Prs. *Bāzi kada*.

Prs. *Sar-i gandum no tūl (?)*. *I bur* = *yak dāna* 'one piece'. *Trā burā kawakam* = Prs. *se nafar kuštīm* 'I killed three persons'. — Acc. to A.R. the meaning is that Hundomir was as valuable as wheat. If he had only been like barley, it would have been enough to kill five khans!

T'ē d'ūrā n'e čālī. Hundom'ir kə bučāyak, Naurōzmā gōras'ā
 širawān g'əč. Pēšx'aus hary'ē t'akča, j'ān šira h'anwak. Sāra šairē
 urr'ik, deiče kə: 'Naurōzmā putras'ām šir'ā čhandēč-ā.' X'abar bey'ik
 kə: 'Nāwan x'ānan h'anēč.' Egga werāig'ā-kəš'ī kə: 'Suzasam emx'āy
 šams'ir k'arakə, au ā dūr k'erəng na č'algākim. 'Ā bai čāl'hām.' 5

LXII. The Mother's Lament.

(From Laurowān.)

The murdered Ashraf Khān's mother sings:

Mam'and Rāy'im Xān gal'ā dāika'ī,
 Lačērāigai kōt'ī bār'ī. | Ō xān'em xān, balā'ī ā'ī!
 'I phal bai 'andī 'ayai xōja'ī'. | Tau kī hatakayak'ī? 10

He did not open the door. When they had buried Hundomir,
 Naurōzmā went to <the top of> his grave. She struck the dagger into
 her heart, and killed herself with it. Next morning her father-in-law
 rose. He saw that Naurōzmā had fallen [dead] over his son. Then he
 understood that she had killed the nine khans. He began to weep
 violently [and said]: 'My daughter-in-law has done such a heroic deed,¹
 and how [was it that] I did not open the door. I ought to have opened it.'² 15

LXIII.

Mahmad Rabīm Khān ascended [along] the stream.
 He collected the village boys.⁴ | O my khan, O Khān,⁵ may thy
 mother be thy sacrifice.
 Thou shouldst have said one word to thy blind mother.⁶ | Who called
 thee out [to be killed]?⁷ 20

¹ = *Mār'āijai*. — ² Litt. 'sword'. Cf. Psht. *tūra* 'sword' > 'heroism'.

³ Prs. *Wā kada būdim*. — ⁴ As recruits.

⁵ (Ashraf) Khān is the name of her son. But there is probably a pun on the name and the title *xān*.

⁶ Acc. to A.R. the meaning is: 'I am rich and could have paid 5—600 rupees to release you from military service. Then you would not have been killed.'

⁷ *Hatak'ammā 'buguyam, tura mēzanam* 'I shall order thee to be killed'. — But *kī hatak'ayakī kə č'ōrī kag'āhī?* 'Kī tura gufta būd kī dūzi kū?' 'Who told thee to steal?'

Šarakī laškarī pal'ai. | Lēn'ai jhāyačam bābā dunyā'i.
 Aširep X'an gil'ai kōr ā'ik? | Walb'e kuča bai dāijham'i Məretal'a Sēr'i.
 Lauraw'ana kuč'ai | dāi bai jhāmī Buxun'a Durk'ai.

LXIII. Mother and Daughter.

(From Laurowān.)

- 5 (Mādar:) X'an, lāyai nē bēg'ā rāz'i. | Sud'ūrī p'āndāi, X'an bib'i.
 X'an, mamb'ai nē bēg'ā rāz'i. | Sud'ūrī, etc.
 (Duxtar:) Šīrem dāng'ā, j'i ā'i.
 (Mādar:) J'i wiy'am, m'ambūi h'engəl mang'ā:
 10 'War'āyē gur'ammə gāwānd'i.' — Sud'ūrī, etc.

Thou didst go out with the army. | [Willingly] I would have thrown
 thy father's riches at thy feet.¹
 Ashraf Khān, what was thy complaint? | In Walb'ek I might have
 given thee Məretal'a's [daughter] Sērī,
 15 And from Laurowān | I might have given thee Bukhuna's [daughter]
 Durkai.²

LXIII.

- Mother: O Khān³, thy brother will not be satisfied.⁴ | Thy road
 will be long,⁵ my dear daughter Khān.
 O Khān, thy maternal uncle will not be satisfied. | Thy
 20 road, etc.
 Daughter: My head aches, dear mother!
 Mother: My dear daughter, thy maternal uncle speaks thus⁶:
 'I will take a good cow [as bride-price].'⁷ | Thy road, etc.

¹ I.e., at thy disposal. — Prs. *zēr-i šumā sāndam*.

² If thou hadst stayed at home and remained alive.

³ Khān must here be a female name.

⁴ Prs. *Rāzī na mēša*. — Your suitor will not pay him anything. The bride-price is usually paid as well to the bride's father as to her brother and maternal uncle. — Also among the Kalashas and Kati Kāfirs the mother's brother occupies an important position within the family.

⁵ I.e., You are going to live in a far-away place.

⁶ To thy suitor. — Prs. *Pēš-i dāmūd xūb gau mēgram*.

- (Duxtar:) Šīrem, etc.
 (Mādar:) J'i wiy'am, bāwiy h'engəl mang'ā:
 'A gur'am hāmbiān'i.' — Sud'ūrī, etc.
 J'i wiy'am, kaṇiṣṭha lāy'ai h'engəl mang'ā:
 'M'e dauz'ai nē dāig'am sāy'am.' — Sud'ūrī, etc. 5
 (Duxtar:) J'i ā'im, ma werāyi!
 Zindagī thāi pārak'ai dāč'al bə gaḍw'ō. — Sud'ūrī, etc.
 Lang'aiwačim Nili maid'anī. | Šir'am yēy'ē 'aurat jānjōr'i.
 Čūik'ai mang'ān: 'H'enge waraṭ'i | azəz'ā wari'anāi n'e an.'
 M'am ta wāyāi n'aiwačim. | Purun'am jh'aike wala'i. 10
 Xud'ai arz kak'am: | 'M'arg d'āyim jōān'i!'

Daughter: My head aches, dear mother!

Mother: My dear daughter, thy father speaks thus:

'I will take a purse' [as bride-money].

My dear daughter, thy youngest brother speaks thus: 15

'I will not give my sister to this cuckold.' | — Thy road, etc.

Daughter: My dear mother, don't cry.

As long as we live,² we will go and see each other again.³

He took me down to the plain of Nili. | Women and maids 20
 came to meet me.

They all say: 'Such beautiful | women are not
 anywhere else.'⁴

[My bridegroom] brought me from my home. | He put
 wheat-porridge⁵ before me.

[Yet] I prayed to God: | 'Let me die young.' 25

¹ A belt with a purse.

² Prs. *Zindagī baša*.

³ A.R.: 'I shall see you, and you shall see me every day.'

⁴ Litt.: Aliis non sunt.

⁵ I.e. the best kind of food.

LXIV. A Mother's Lament for Her Son and Daughter.

(From Lauṇwān.)

Mahmandjī and his sister Nōnakā have been killed by enemies.
She had dressed as a man and gone up on to the roof to fight.
Their mother sings:

R'aza X'āwand hamā šir'a.
5 Uḡusth'āi Mahm'andjī h'ančəkē, | ukōresth'āi ain'at Nōnakā.
Xud'āi bai j'ōr kawatī. | J'aigai l'angam Šēnakā. — R'aza, etc.
Sōpī Kamard'in ga'in tēng'ā. | Tāalī wāigā Šānerat'ā. — R'aza, etc.
Āī kuča lāyān kē bai th'āi, | Pandekur'ī wāyāi par'ā.
Ī bai h'anwayāi 'Auyēn ōy'ā. | Tanām bai čhand'āi.

LXIV.

- 10 The Lord is gracious to us.¹
Mahmadjī has been killed from above, | from below the fair Nōnakā.²
May God keep thee safe, | I shall leave this place, O Shēnakā!³ —
The Lord, etc.
Mullah Kamardīn,⁴ girdle thy loins! | Shāneratā refuses.⁵
15 If only another brother of ours were with the mother, | he would
build a breast-work near the Road-Hill.
He would kill a son of an Afghan,⁶ | and my thirst [for revenge]
would be slaked.⁷

¹ A euphemistic expression. A.R.: *Qhar šuda na gufta* 'she did not (dare to) say that he was angry with them'.

² Who had ascended the roof.

³ Her younger daughter, who is still alive.

⁴ Litt. Sūfi K., a male relative, responsible for the revenge.

⁵ Sh., another relative, refuses to revenge her children.

⁶ Euphemistically for *kāper* 'infidel'.

⁷ Litt. 'would fall'.

LXV. The Bride's Song.

Xojēm k'agā Šāi Mərzā. | Nīēiē-ācīm wāya kučā.
Dōulī yēiē 'uḡḡe šir'ā. | Šūm hary'em larz'a šir'ā:
'Om dōulī jhāte kī dur'ā?'
'Om dōulī ārc'ā, | jh'aiweča āi dur'ā.
Sakāiga-keš'ē D'urayā, | sakāiwača D'urayā. 5
Z'arai kača čelaur'ī, | dr'āsai k'ača šonaur'ī.
Nēle[i]wača dōulī kučā. | Lang'aiwača bul'an bāyčā.
Šir'am pačala aurat janjor'ā.¹
Xojēm k'agā Šāi Mərzā: | 'Xorākai k'or-a, D'uray'ā?'
'Xorākam kaukand'e sən'ā. | L'āyam šikārī hāuk.' 10
'Poš'akai k'or-a, D'uray'ā?' | 'Poš'akām mal'mal xās-a.'

LXV.

Shāh-i Mirzā asks for me.² | I was sitting in the house.
A doolie came from above.³ | My miserable heart was a-trembling:
'At whose door will he put down that doolie?'⁴
They brought the doolie, | and put it down at my mother's door.⁵ 15
She began to adorn Duraghā.⁶ | She adorned Duraghā.
She has made her shining⁷ with gold. | She has made her red with a robe.
He placed her in the doolie. | He brought her down to the big garden.⁸
Women and maids assembled around me.⁹
Shāh-i Mirzā asks me: | 'What is thy food, Duraghā?'¹⁰ 20
'My food is the breasts of partridges. | My brother was a hunter.'¹¹
'What is thy dress, Duraghā?' | 'My dress is velvet and muslin.'

¹ Written *aurat* 90. — ² Prs. *Pursān mēkuna Š. M.* (her husband).

³ Prs. *Šišta būdim dar xāna. Dōlī* (a litter) *āmada bālā*.

⁴ Prs. *Hamū dōlī darwāza-i kī mēšāna?* — Whom is he going to fetch as a bride?

⁵ Prs. *Hamū dōlī āwurda būt* (or *āmānd*), *šiša būt darwāza-i mādar*.

⁶ The name of the bride.

⁷ Litt. white.

⁸ Prs. *Hamū mard jā-i xud āwurda* 'that man (the bridegroom) has brought her to his own place'.

⁹ Litt. 'At my head'. Prs. *sar-iš jam šud*.

¹⁰ Prs. *Xurāk-i šumā čī būd?*

¹¹ Prs. *Brādar-am šikāra būt*.

LXVI. A Girls Lament on Her Brother's Death.

She had advised him not to marry the daughter of a frivolous woman, but he did not listen to her. — At night his wife closes the loop-hole with a ball of rags instead of with a stone. This gives his enemies an opportunity of shooting him from outside.

- 5 Lāyam durānī jōan-ā. | Rūi rūi bū katāčim:
 'Xatā ōl m'a gurā.' | M'ōrčāl p'uṇḍasī čaugā.
 Bēxabar nēič-āčim. | Xabarī yēy'ik m'aina 'ōda:
 'Lāyāi h'ančəkə. | Čhand'ik-a Sāipal k'ūča.
 Maina ta bāwaram na bəg'ā: | 'Lāyam jām čhand'ik-a
 10 Bōengawən šir'a? | Y'ā jām čhand'ik-a galā šir'a?
 Pāpā jh'aiməna yāičim | Aldus ta k'ūča.
 Lāyam čhand'ik-a Lāli darwāza.
 E lāyam 'uzər kakamā. | 'Uzriem nə guraikaya.
 M'aina i n'aryem khangā. | Murd'ai wāiwamne wah'en-wargā.
 15 E lāyam durānī jōan-ā. | 'Uzər katāčim: 'Xata 'ōl m'a gura!
 M'ōrčāl p'uṇḍasī čaugā.

LXVI.

- My brother is a precious¹ youth. | I entreated him again and again:
 'Don't marry the offspring of the coquette.' | She crams a ball
 into the loop-hole.
 20 I was sitting without news.² | A news-bringer came to me:
 'Thy brother has been killed, | He has fallen in Saipal's courtyard.³
 I did not believe it: | 'Has my brother fallen [fighting]
 On the Boengawan hill? | Or has he fallen near the stream?
 Step by step I came | to the courtyard of Alduz.⁴
 25 My brother lies fallen at Lāli's⁵ door.
 O my brother, I entreated thee. | But thou didst not heed my entreaty.
 Wroth seizes me. | I shall throw thy corpse into the springflood.
 O my brother, precious youth! | I did entreat thee: 'Don't marry
 the coquette's offspring!'
 30 She crams a ball into the loop-hole.

¹ Litt. 'pearly'. — ² Without news [about my brother].

³ Sāipal (or Sāipāi?) was the name of her brother's brother-in-law. — A.R.:
 'Sāipāi is the man and Sāipal his courtyard' (?).

⁴ N. of a village near Laurowān. — ⁵ His mother-in-law.

LXVII. Banū's Song.

(From Özbīn.)

She loves Gulmīr, and will not marry Širdāt's son.

- Ā ta puṇḍasī hant'ānam¹ | g'ala m'āṇḍara šira.
 Xud'āi bāi wāiwayim lōkan'a. | Ād'am yēy'ik māina 'ōda.
 Šerdāt adgī nišan'a. | P'utrə 'āsta pal'aitana.
 Trā čār čārəw'ō p'urəna. | — Xud'āi, etc. 5
 Čabūk yāičim wāyawāna. | Širdāt ney'ik-a angeri'en d'ōra. —
 Xud'āi, etc.
 Širdātə putra wār'āi | m'arg dāy'im jōanī! — Xud'āi, etc.
 Ād'am gar'āikam Gulm'ərə 'ōda: | 'Čabūk yeyī māina 'ōda!
 M'aina Širdāt taibarəam kag'ā. | Dəlg'ir hary'em, bārək'ā. 10
 'Ā ta sārə s'ōboidam n'ēčim. | — Dəlg'ir, etc.
 Yāičim Saibzāda 'ōda. | — Dəlg'ir, etc.

LXVII.

- I was striking the ball | on the flat stone in the stream.
 May God grant me a splendid fate.² | A man came to me.
 Šerdāt entered [my father's house] with a design.³ | His son 15
 accompanies him.
 [He drives] three or four goats before him.⁴ | May God, etc.
 Quickly I came home. | Šerdāt is sitting at the edge of the hearth.
 — May God, etc.
 On account of Šerdāt's son | let me die young! — May God, etc. 20
 I sent a man to Gulmīr: | 'Come quick to me!
 Šerdāt has designs upon me. | My heart is distressed, O boy!
 I went out at the first dawn of morning.⁵ | My heart, etc.
 I came to the young Khan⁶: | My heart, etc.

¹ L. *hang'āčim*.

² L. paraphrase: *Bāi nəsəpam kayī* 'may he grant me a happy fate (i.e. husband)'.

³ L. paraphrase: *Taib'ir kag'ā, asə āzar'ā p'utrə wār'āi kag'ā* 'he has the intention to take the woman on behalf of his son'.

⁴ As a bride-price.

⁵ *Prs. Sar-i subh-i dam*.

⁶ The *Sāhibzāda*, *Prs. ādam-i mutabar* 'a man of position'.

- Qī'amatī bāwyem bi-pia!¹ | Sāibzāda h'engəl mang'ā:
 'Urri, bālganāt kaw'a! | — Wō dalg'ir, etc.
 M'am ta x'anda khan pa'i k'akamā.
 Khoyām Gulmīr z'ānā. | — Xud'āi, etc.
 5 Gulmīr ač'h'i hang'ā. | — Wō dalg'ir, etc.
 'Ā ta urč'im nāt'ā. | — Wō dalg'ir, etc.
 Gulmīr mus'o musa jh'asag'ā. | Wō dalg'ir, etc.
 Sāibzāda h'engəl mang'ā: | 'Néyī Banū wiyeka'im!
 Šerdātas h'asta žal'a. | Har kōr kaga'i, pa'i hary'e ləmb'a!
 10 Z'orie šira w'aike talax'ā. | — Wō dalg'ir, etc.
 Šerdāta putra wār'āi | Daitai pūča-gūr b'ay-a!
 'Be thou my father till doomsday.'² | The young Khan speaks thus:
 'Rise, and dance the sleeve-dance!'³ | Oh, my heart, etc.
 I peeped behind my shoulder.
 15 Gulmīr is standing behind me. | May God, etc.
 Gulmīr winks with his eyes.⁴ | Oh, my heart, etc.
 I rose to dance.⁵ | Oh, my heart, etc.
 Gulmīr smiles blandy, blandy. | Oh, my heart, etc.
 The Khan's son speaks thus: | 'Sit down Banū, my little daughter!
 20 Thou art released from Šerdāt's hands. | Whatever thou wilt do,
 go [and do it] according to thy heart's [desire]!
 By force he arranged the divorce.⁶ | Oh, my heart, etc.
 On account of Šerdāt's son | an old tomb⁷ at Daitai⁸ [would be]
 better [for me].

¹ L. bu-pa.² Prs. *Sar-i dunyā* 'the end of the world'.³ A women's dance in which the sleeves are moved.⁴ As a token that he permits her to dance for the Khan.⁵ Prs. *barā-i bāzi* 'for the sake of the dance'.⁶ From Šerdāt's son. — But they had not yet been married.⁷ Prs. *Kohna-gūr*.⁸ Name of a graveyard in the hills behind Özbīn.

LXVIII. The Discontented Wife.

(From Iskēn.)

- K'erang k'aram, bārī? | M'ečə wərmalā khan'am xālī.
 Šir'in ōračām āik | 'uđdə č'āti trāpōrī.
 Buŋjelāt'im əmō bārī:
 'Urri-ne lāi-baug'ārī! | Dhārə š'ātič jhāti'ārī.
 Ā tē 'urənam. | G'əyem jhāti'ārē. 5
 Ham'ō ta gančöl b'enən², | wəst o d'ayə janjōrī.
 K'erang k'aram, bārī? | M'ečə wərmalā khan'am xālī.
 Ham'ō tē jhāti'ārī g'āyən | sud'ūr dhār-m'ālī³. — K'erang, etc.
 M'ō mātam: | 'Čaka jh'ai tükōrī.
 M'am ta tükōrī jh'ātam. | Sak'ātam j'āna g'ōnī. — K'erang, etc. 10

LXVIII.

- What shall I do, O girl [friend]? | May I get rid of my wretched
 husband on a Saturday!⁴
 Sweet was my sleep | upstairs in the three-storied house.
 My girl friend woke me:
 'Rise, thou fatherless one!⁵ | The grass-fetchers have gone off to 15
 the hills.'
 I, too, rose | and went to fetch grass.
 We were all counted, | thirty young maids. — What shall I do, etc.
 We all went to [fetch] grass | on the far-off peak.⁶
 I said [to the others]: | 'Take a small burden!'⁷ 20
 I placed a pannier [on my back]. | I arranged it to fit me.⁸ —
 What, etc.

¹ L. *ā* 'urkim, g'icim jhāti'ārāi. — ² L. b'ecin.³ L. dhāra-šir.⁴ It is considered unlucky to die and to be taken out of the house on a Saturday. — Iskēni *mečə* = L. *nābūd* 'a bad, miserly man, who scolds his wife, does not give her any clothes and counts each loaf of bread'.⁵ A.R.: 'Morning is near at hand, it is time to follow the other young women to the hill to the fetch grass.' — *Lāi-baug'ārī* = L. *baug'ārī* 'fatherless'.⁶ Prs. *Hama pas-i käh raftim sar-i kōh*.⁷ Prs. *Bār kam kam bigiri*.⁸ Prs. *Misl-i jān wāri jor kadim* 'I arranged it like (i.e. fitting) myself'.

- Mō tē lēna 'atēnam, | masta 'enāṅgə gōn'i. — K'érang, etc.
 Ham'ō tē pāp'ō jh'āimēna yēiēin | pandar'ō par'i. — K'érang, etc.
 W'arias pandar'ō ye'tiē. | Māos pandar'ōm nā-ek'i. — K'érang, etc.
 Māos pandam bu'diān'ē s'i:
 5 'Ji ā'i, dōr'ai xun'em. | Kh'ōyai n'ē dam tūk'ōr'i. — K'érang, etc.
 Tāyē kh'ōyē n'ē dāy'emə čapar'i.
 Pāp'ō jh'āimēna yāidam. | Yāidam wāyē duryā'i.
 Wāyāi ney'ik murd'ār'i.¹ | — K'érang, etc.
 T'elya s'i 'uddēna tēl'i. | G'an gaṇ jh'āitō dragār'i.
 10 Māos i nāriem kh'angā':² | 'Param śingar'i.
 G'er bāi pēk'ir kag'am: | 'Lāyən,om ōn sūrətāl'i.

I took it on my back³ | like a sturdy youth.⁴ — What, etc.
 We came going step by step | On the look-out for the relief-party.⁵
 — What, etc.

15 For the others the relief came. | But no relief came for me.
 — What, etc.

[Only] my old mother [met me] on the road.
 'My dear mother, I kiss thy face. | I will not put the pannier on
 thy back.' — What, etc.

20 'I will not put the burden on thy back.'
 Going step by step I came, | I came to the door of the house.
 Out of the house stepped that carcass.⁶ | What, etc.
 His forehead is [black like] the front of the hearth-stone. | He is
 counting and counting his loaves.⁷

25 I have a longing in my heart: | 'Let me go to [my] lover.'⁸
 But again I consider: | 'My brothers are small.'⁹

¹ Here A.R. laughed loudly and heartily.

² L.: Māina i hary'em khangā.

³ Litt. I went in under it.

⁴ Isk. en'āṅga: Prs. mast jwān 'a strong lad'.

⁵ A relief-party (pandar'ō) is sent out to meet and assist the grass- or wood-
 fetching women on their way home. It evidently consists of their husbands and friends.

⁶ I.e. her husband.

⁷ A.R.: 'He is such a miser that he can do no other work but to sit in the
 ashes and get blackened.'

⁸ Prs. Dil-i mā mēša: 'Pas-i digar burum'.

⁹ Prs. Biyādarā xurd astan. — 'If I leave my husband, my young brothers
 will suffer.'

LXIX. The Outlaw's Bride.

(From Ōzbīn.)

Obur'e nē bāitoyem bār'ā. | Zānē by'ā, dōw'ō kary'ō ham'ā!¹
 M'am ta 'uzur k'akama: | 'Ham'ōz māšān əth'i lāmā.
 Bārom ta h'engəl mang'ā:
 'Akoe ləm'anam yaga'i, ya! | N'i yaga'i, xal'ās.
 M'ō tē obure nē bāitoma. | 'Ā ta gāyem ləman'a. 5
 Lang'aiwačim dīlī Laymāna.
 Ham'ō ta guzur'ūn kat'ōna. | Čūr mōi šir'ōn nēiē. — Obure,² etc.
 Bārom ta māina mang'ā:
 'Ša'i, nāmi s'udūrē m'ulka. | Dužman'i bairak sakt'a. — Obure, etc.
 M'am ta lang'aiwačim Pešāwar kuča. 10

LXIX.

I cannot let my boy go.³ | Remain standing and let us pray together.⁴
 I entreated him: | 'Our life [and love⁵] is here in the village.'
 My boy speaks thus:
 'If thou wilt come with me, come! | If thou wilt not come, it is
 finished [between us]. 15
 I cannot let him go. | I followed after him.
 Thou didst lead me down to the great⁶ Laghmān.
 We spent our time there. | Four months passed for us. — I cannot, etc.
 My boy speaks to me:
 'Come, I shall lead thee to a distant land. | Enmity is very bitter 20
 [here].'⁷ — I cannot, etc.
 He lead me down into Peshawar.

¹ L. 'Ore n'ē bāigām dōw'ā k'arama ham'ā.

² Written ogurye.

³ Prs. T'urā ēl'ā na mēkunam 'I don't release you'.

⁴ L.: 'The boy is going away, fearing that people may see them together.' —
 He is apparently an outlaw in his own village.

⁵ Māš (Prs. mā's 'life, existence'), acc. to L. 'happy enjoyment of love. I see
 you, and you see me every day'.

⁶ Dillī 'big, large' (about towns). — Originally = Delhi (Hind. Dillī, Nepali
 Dillī)? Cf. Nep. dō hāknu 'to brag, boast'; dō mārnu 'to perform a great feat'.

⁷ We have many enemies here.

- Bārōm ta čōrī katō. — Obure, etc. | Mō ta 'uzur k'atama.¹
 'Āem musapērīn bay-ā. | Čōrī ma ka'i, āšāiwandī lāmā.²
 Bārōm ta ašāiwakē. | K'awakē bandix'āna.
 Māina sira hāir'ānī. | Guzēr'ān kakama d'ō mā'i.
 5 Bārōm Xud'āi xal'ās kawā'i. | M'am ta ləmbawai ārwāčīm bābā
 w'āya.
 Bābā ta laur'ā gur'āigā, | m'ō tē hantimō.³
 'Allā juṭī, žowan'ī! | Kur'ā āčī tū bad'āi?
 Ā'i tē h'engəl mang'ā:
 10 'Mā kōr m'ara! | 'Āsuxī bairat s'āxt-a.⁴
 Nāwəd'āyē dū ney'ik, | bārō h'anwakē gaš'a.
 'Ā te sira g'āyem: | 'J'āniem k'awakam al'āxa.⁵

- My boy commits theft [there]. — I cannot, etc. | I entreated him:
 'This travelling of ours was good.⁴ | Don't steal, the village[-people]
 15 will catch thee.'
 They caught my boy, | and put him into jail.
 Fear came upon me. | I spent two months,
 Then God released my boy. | Thou didst bring me with thee to
 my father's house.
 20 My father seizes a stick | and beats me:
 'By Allah, thou wanton⁵ whore! | Where hast thou been till now?'
 My mother speaks thus:
 'Don't say anything [to our daughter]! | Love is very hard.'
 Nineteen days passed. | [Then his enemies] killed him at the brook.
 25 I went up to [his grave, and said:] | 'I have made myself starving⁶
 [for his sake].'

¹ Acc. to L. the true Özbīn form.

² L. *Mam tē hāngimā*.

³ L. *J'ānim h'anwakam b'āpasam šir'a*.

⁴ Or: better.

⁵ Prs. *kūnī*.

⁶ L. 'I killed myself for the sake of my boy'.

LXX. Lament for a Dead Lover.¹

(From Özbīn.)

- Buṇḍā-g'ule bārā! | Xūba'i ne kary'au duny'ā šira.
 Bēx'abar n'ēiē-āčīm w'āya kuča. | Kaik'ōr zanz'ūri-a dur'ā.²
 Čab'ūkyā n'ēčīm khan'ā.
 Ādam'ān l'āṭerīč-an. | Šōrtič gaṇḍ'i šira.
 Buṇḍāgule bārā! | Kōr bad'i jhāičikāi hary'ā? 5
 M'am ta b'āpasam 'uzēr k'āekam.³ | 'Uzriem ne gur'āikāya.
 Buṇḍāgule, etc. | Kōr bad'i, etc.
 Tō gik'i gaṇḍ'i šir'ā. | War'i yēy'iz lām'ā kuča.
 M'am ta par'i k'āekama. — Kuča niy'ā mō bārā.
 H'ārye bič'īm sauda'i. | Buṇḍāgule, etc. — Kōr bad'i, etc. 10

LXX.

- My blue flower, my boy!⁴ | We did not attain⁵ happiness in
 the world.
 I was sitting without any news at home. | What murmur is there
 at the door?
 Swiftly I went out. 15
 The men have assembled. | They went to fetch roof-beams.⁶
 My blue flower, my boy! | What evil hast thou set thy heart upon?⁷
 I entreated my boy. | But thou didst not listen to my entreaties.
 My blue flower, etc. — What evil, etc.
 Thou didst go to fetch roof-beams. | The others returned to the 20
 village.
 I looked out for him. | But my boy was not amongst them.
 In my heart I thought: | My blue flower, etc. — What evil, etc.

¹ Prs. *Ašux-iš murda bāt* 'her lover had died'.

² L. *Kaik'ōr āy'āt d'ura bāg'ā*.

³ L. *kakama*.

⁴ *Buṇḍā* = L. *naumālī* (< Skt. *navamallikā* jasmine) was said to be a blue flower.

⁵ Özb. *karyau* = L. *kakana* 'we made'. — Or: 'we shall not attain'?

⁶ From the hills.

⁷ Litt.: 'What evil hast thou placed in thy heart'. — Prs. *Dil-i tū čī bad as?* 'what evil is [in] thy heart?'

- Xabarī xab'ar dāi'īm: | 'Bārai betī gaṇḍī lēna.'
 Buṇḍāgule, etc. — Kōr badī, etc.
 N'ēdim ēstārjā siwā. | Čadarī gainā t'enčam.
 Yāi'īm b'arōē širā. | Jī bārōm, dōraē xun'em!
 5 Xarmōzēi čālāi | pal'en-a tāranj'al kuča.'
 Raw'an-dāi k'apalāi h'aryē jh'āikam.
 Māšuxa kam tūlak'a. | Bārōm šay āsta.
 M'am ta bārōm kh'oye d'āikam. | Pāe drakaretōen¹ sang'ā.
 Bārōm wērāineī kar'am. | Kh'ai jhai, da'ūz bāb'ā!
 10 The messenger brought me a message: | 'Thy boy got under
 a roof-beam.'
 My blue flower, etc. — What evil, etc.
 I went out in the starlight. | I tied the shawl round my waist.
 I came across my boy: | 'My dear boy, I kiss thy face!
 15 Thy silken hair | has stuck in the bramble.'
 Quickly I put thy head to my heart.
 I shall kiss thy cheek. | But my boy is stiff.
 I put my boy on my back. | My feet are dragging along the ground.
 My boy, I shall weep for thy sake. | Listen, my cruel father!²

¹ L. *drakargān*.² Who would not let her marry the boy she loved.LXXI. Lament for a Dead Lover.¹

(From Özbīn.)

- G'ōlā² šir'in h'aryem b'āraka.
 Šir'in ōr'āčom hā'ik | ča'i angeri'en dōra.
 K'aikōr z'anzury-ā lāmā? | Čābukya n'ēnam khanā. — G'ōlā, etc.
 Xabarī xab'ar dete'em: | 'Y'āresāi sarak n'ōbety-ā.'
 Palāti ay'at kačā. | Sasti ačhim t'omaw-ā. 5
 'Hālōi hay'ot waš'am kur'ā? | G'ōlā, etc.
 Čābukya nēn'am khanā. | Bārōm d'ekama.
 'Jī bārōm, rūi Xudāi dāri! | Tō m'a pa s'araka šir'ā! — Hālōi, etc.
 Kanēšt'ō lāy'ō g'ara. | Tō ma p'a s'arake šir'ā!
 Bārōm rūi Xudāi dāri. | — Hālōi, etc. 10

LXXI.

- Sweet like a flower is my heart, my boy.³
 My sleep was sweet | upstairs near the edge of the hearth.⁴
 What noise is astir in the village?⁵ | Swiftly I went outside.⁶ —
 Sweet, etc.
 The messenger brought me a message: | 'It is thy lover's turn 15
 [to work on] the road.'⁷
 He spoke the word. | My eye, though sound, was darkened.
 How shall I tell the tale of thy state?⁸ | Sweet, etc.
 Swiftly I went out | and saw my boy.
 'My dear boy, I beseech thee in name of God.⁹ | Don't go [working] 20
 at the road! — How shall I, etc.
 Send thy younger brother. | Don't thou go to the road!
 My dear boy, etc. | — How shall I, etc.

¹ V. Acta Orientalia, X, 39 sqq. — ² First syllable drawn out indefinitely.³ Prs. *Dil-i mā šir'in mizl az gul ast, xapa ast* 'my heart is sweet like a flower, [but] it is distressed.'⁴ Prs. *Xub xau būdim bālā, ba'at-i dēgdān*.⁵ L. *Kaikōr sāḥa ay'at šī?* Prs. *Dar dēh oī gap ast?*⁶ Prs. *Zūd bar raftim bērim*.⁷ Prs. *Wār-iš āmānda* 'his turn has come'.⁸ Litt.: Where shall I tell, etc. — Prs. *Gap-i hāl-i tū kuja buguyām?*⁹ Litt.: 'Thou holdest the face of God.'

- Bārōm sāpanāi dēkam. | Žāndrō čapa'i girg'ā. — Hālōi, etc.
 'Mamb'ui s'arake gar'a!' | — Hālōi, etc.
 B'aira 'uzer k'akama. | M'aina d'ōriem n'e jhāikāi.
 B'ēxabar nēiē-āčim | w'āye kuč'ā.
 5 Čār do'uz nēiē. | Warī sarakī yēy'īē.
 Bārōm n'ī asta kuč'ā. | — Hālōi, etc.
 Xabarī xab'ār dete'em: | 'B'ārō čhandik-ā sarak'e šir'ā. — Hālōi, etc.
 N'ēčim istarjē šiw'ā. | Čādarim feng'im gain'ā.
 Čābukya gāy'em šir'ā. | 'All'ā, b'ārōm! dur'āi xun'em.
 10 Nōn'ī sīn'ai girg'ā 'ara kuč'ā. | Dow'ai ast'em hančam kar'a.
 Bārōm khoy'ā d'āikam'ā: | 'B'ārōm wērāin'ai kar'am.'
 Kh'ai jhai, da'ūz bāb'ā!'

I saw my boy in a dream. | The mill-wheel turns towards the left.¹
 — How shall I, etc.

- 15 'Send thy uncle to the road!' | — How shall I, etc.
 I entreated him earnestly. | [But thou didst² not heed me.
 Without news I was sitting³ | in the house.
 Four days passed. | The other road-menders came back.⁴
 But my boy is not among them.⁵ | How shall I, etc.
 20 A messenger brought me a message: | 'Thy boy has fallen on the
 road.' — How shall I, etc.
 I went out in the star-light.⁶ | I tied a shawl round my waist.
 Swiftly I went towards him.⁷ | 'By God, my boy, I kiss thy face.
 Thy milk-white⁸ breast is streaming with blood.' | I struck my
 25 knees with both hands.
 I took my boy on my back: | 'My boy, I shall weep for thy sake!
 Listen, my cruel⁹ father!'

¹ A bad omen.

² Change from the third to the second person.

³ Prs. Bēxabar šīsta būdim.

⁴ Prs. Digar napar'i āmadan 'the other corvée-labourers came [back]'.
 Prs. Yār-i mā miāne-i digar napar'i nē est.

⁵ Prs. Yār-i mā miāne-i digar napar'i nē est.

⁶ Prs. Bērūn raftam ba rošan-i sitāra. — This line evidently belongs here, although it was recited before the preceding one.

⁷ Prs. Čabuk sar-iš raftim.

⁸ Litt.: Like fresh butter (nōnī).

⁹ Prs. Nabāšum, kohna 'worthless, old'.

LXXII. The Treacherous Pedlar.

Women's song from Özbīn. — The King of Hindustan sends out a pedlar to catch or allure young girls into his harem. Mārang stupidly points out to the pedlar his daughter and his niece. The pedlar seizes and tortures Mārang, and bullies him into giving away the two girls.

- Saud'āgarī dak'ī Gal'ā. | Saud'āgar yey'ik sāth'ā. 5
 Saud'āgar saud'ā nē kag'ā. | Māo hary'em ā'i wēndaig'ā.¹
 Gal'ai čāṭ'ā Mārang bāb'ā. | Saud'āgar saud'ā, etc.
 Sānarg'ā aur'at jān'jor'ā. | Mao hary'em, etc.
 Saud'āgarī tal'ā kakē | xirmazē paṇḍal'ā.
 Saud'āgar saud'ā, etc. | Mō hary'em, etc. 10
 Saud'āgar h'engəl mang'ā: | 'O ki wiyā au s'ā ki wiyā?'
 Gal'ai čāṭ'ā Mārang bāb'ā. | Mārang bāb'ā mang'ā:
 'O t'ānke wiyām, | o w'arya lāwiyam.'
 Hum palāṭ'i nām dāiča, | fengwakē Mārang bāb'ā:
 'D'ōai d'āyētīm wiyakul'ai!' | Māo hary'em, etc. 15

LXXII.

- A pedlar went up to Gal'ā.² | The pedlar came to the village.
 The pedlar does not trade.³ | My mother finds out [the secret of] my heart.
 But my father Mārang is more stupid than the stream.⁴ | The pedlar
 does not trade.
 He scrutinizes women and maids. | My mother, etc. 20
 The pedlar spread out | his crimson bundle.
 The pedlar does not trade. | My mother, etc.
 The pedlar speaks thus: | 'Whose daughter is this, and whose
 daughter is that?'
 My father Mārang, etc. | My father Mārang speaks: 25
 'That is my own daughter, | and the other is my brother's.'
 He uttered that word, | and [the pedlar] bound my father Mārang
 [saying:]
 'Give me thy two girls!' | My mother, etc.

¹ L. weng'ā.

² Name of a mountain and a village at the head of the Tagau vally.

³ He has other designs.

⁴ L. Warī'ai dī čāpā 'he is more stupid than other people'.

- Mārango bāb'ā āwar'āiwake. | Āwar'āiwake yak'ā dōl'ā.¹
 Gal'ai čat'ā Mārango bāb'ā. | Lēna waike gōd'er dūā.
 K'alata sak'aiča Zarak'ā. | Čat'i sak'aiča Mālay'ā.
 Zar'ai kače čelauri'ā. | Drāsai kače šōnauri'ā.
 5 Nēl'āiwačin dōl'i kuč'ā. | Ham'ā mār'āikan saud'agarai:
 'Ham'ā kō sārāyēčin. | Bāb'ā wel'āiwayā, mar'ā!'
 Lang'āiwačin Hundost'ān mulk'ā. | B'ōye tōmo'ā, 'andāi nilyau.
 Māo hary'em, etc.
 'Jī kākēkač'i arzēm gur'ā: | Dō'ā salām naiwe, ā'īe mar'ā!'²
- 10 He hung up my father Mārang. | He hung him up in a tree.
 My father Mārang, etc. | Under him he put straw-smoke.
 Downstairs they adorned Zarak'ā, | and upstairs they adorned
 Mālaghā.³
 They made them shining white with gold. | They made them red
 15 with a multicoloured robe.
 They placed them in a doolie. | We [the girls,] said to the pedlar:
 'Thou hast carried us off. | But set our father free, say so!'⁴
 They brought us down to the land of Hindustan. | Behind us is
 darkness, and before us the River.⁵
 20 My mother, etc.
 Dear dove(?) hear my prayer! | Take my greeting and salutation,
 and present it to my mother!

¹ L. i kōr'ā.

² In the grammophone record only the following lines could be made out:
 Saud'agar dūk'ā gal'ā Māo hary'em āi wēn-da-i-gāā.
 Āwar'āiwač'i yak'ā dōl'ā Lēn'āa waik'ie gōd'er dō'ā.
 Gal'āi čat'ā(?) Mārango bāb'ā. This song was sung in an exceedingly slow
 tempo, syllables were drawn out infinitely, and repetitions more numerous than usual.

³ Z. was Mārang's daughter, and M. was his niece.

⁴ Prs. Bāb'ā wā ku, bugū!

⁵ Prs. Pušt-i rū-i mā tārīk, u pēš-i mā au ast. — Nilau prob. = the Indus,
 as in Pashto.

LXXIII. The Elopement with Mēlā Khān.

Women's song from Laurowān. — 'It is beautiful. I understand some of it, but not all' (Prs. Bāet-i zanā, xūb ast, az jā-i mā. Čizi mēpamam, čizi nā).

- M'elā X'ān mām'b'i bār'ā. | M'elā X'ān, ā'rai pūt'ā.
 Hār'em girg'i, Sub'ān All'ā. | Xud'āi ač'hīm j'ōr kaw'a!
 Tr'a dū j'anjīm g'ala tal'ā. | M'elā X'ān ā'rai pūt'ā. 5
 Tr'a dū, etc. | Xud'āi, etc.
 Dow'ās wač'hāi na b'ām Šūn'ā. | Šūn'ā gala tal'ā.
 Nēl'āiwač'im g'ōr'i šir'ā. | Lang'āiwač'im N'arxō m'aidan'ā.
 Purun'am yēy'ik mām'b'i bār'ā: | 'O'r b'ai wat'ām, k'awam arz'ū-gel'ā.
 M'elā X'ānā nēl'āiwač'im g'ōr'i šir'ā. | G'ōr'ā zubw'akē tr'asat xēm'ē. 10
 M'elā X'ān mang'ā: | 'Harkōr bey'ik Xud'āi raz'ā.'

LXXIII.

- Mēlā Khān is my uncle's son.¹ | Mēlā Khān, thy heart is bad.²
 My heart wandered [to thee],³ Praise be to God! | May God heal my eye!
 For three days he wanders about near the water-channel, prying⁴
 upon me. | Mēlō Khān, thy heart, etc. 15
 For three days, etc. | May God, etc.
 I cannot stay one day in Šūn'ā.⁵ | The people of Šūn'ā wander
 about near the water-channel.
 [My husband] put me on horseback, | And brought me down to
 the plain of Narkhō.⁶ 20
 In front of me went my uncle's son. | [She said to her husband:]
 'Permit me to make a request [to him].'
 Mēlā Khān put me on horseback. | Thrice he lashed the horse with his whip.⁷
 Mēlā Khān says: | 'Whatever has happened was according to the
 will of God.'⁸ 25

¹ Acc. to A.R. this was a lie (*durōy mēga*). M. Kh. was her lover, not her cousin.

² Prs. xarāb 'bad', kalān 'big' (?). — Cf. Panj. phūf 'disunion, discord', Hind. phūf 'single, odd'?

³ Prs. Dil-i mā mēgirda, yā Xud'āi. — Girg'i for gir-gik.

⁴ Jānji was said to mean 'a spy, an unwanted guest at a rendezvous'. Prob. = Panj. jāji 'one of a wedding party'.

⁵ Prs. Yak rūš tēr kača na mētānam dar Šūn'ā (her husband's village).

⁶ Prs. Šū-i mā mara asp suwār kat, pāyān kat da maidān-i N.

⁷ And eloped with her. — ⁸ Prs. Har čī šud raz'āi Xud'ā.

LXXIV. The Two Suitors.

From Laurowān, — A girl loves a boy, but her father will give her to another suitor. To him she sings:

Xuškə kāl'ai n'e n'ēnāi, bārā. | Māidān činkə zōr daw'āigā.
Halā! Šir'in ōračam, | čaṭi dālānə šira.
5 Kaik'ōr zānz'uri-a lāma. | Čab'ūk n'ēnam khan'a.
Bār'ōm bə d'ekama. | Zēbə ōṭha nast'a šira.
'Ji bār'ōm, dōra'ē x'unem. | Asar haṭ'ē m'a muṇḍ'a!
Yag'ā mard'ānə šira. | Mard'ānə gainēi təng'ā.
Nāt'im Bājā'ōr khan'a. | Bād'sās nə ph'ult'i laupia.

LXXIV.

10 Thou didst not get through the year of drought, O boy!¹ | [Yet] he seeks by force to seize the field.²
By Allah, my sleep was sweet | upstairs on the terrace.³
There is some murmur astir in the village. | Swiftly I went out.
And I saw my boy. | There is beauty on his lips and his nose.
15 'My dear boy, let me kiss thy face. | Do not at all break thy heart!⁴
It will be known to people.⁵ | Girdle thy waist like a man!⁶
Take me away to Bajaur.⁷ | The King's stick does not⁸ reach me there.

¹ Or, perhaps, *xuškə kāl'āi* 'it was a year of drought': Prs. *Sāl xuškə būd; tər na šudī, bača*.

² A.E.: 'She herself is the field they are quarreling about. — How can he think of marrying a wife, when he is not even able to carry on through a year of drought?'

³ Prs. *Sar-i bālā*.

⁴ Prs. *Dil-i xud jam ku, xapa na šu* 'appease your heart and don't be distressed'. — Now she speaks to her lover.

⁵ Prs. *Gap mēāya sar-i mardum* 'the rumour (of our love) will reach people'.

⁶ Prs. *Az mard warī kamar-i xud basta ku!*

⁷ In the Mohmand area, outside the sway of the Afghan King.

⁸ Litt.: Did not.

LXXV. Women's Song.

From Özbīn. Probably incomplete. The woman sings to her lover:

D'oweng'ā-ēn am'ā. | Šaitan'ān hān ham'ā manj'ā.¹
Sāib J'ān žawan'ā. | Šām'ai kawat'im gānd'ā.
All'ā šir'in orač'am hā'ik | čaṭi anger'ien dor'ā.
Lāwyem d'āigā bārak'ā: | 'Dh'āra š'ātič jhātyar'ā.'..... 5

LXXV.

We are separated.² | There are devils³ [at work] between us.
Sāhib Jān⁴ is a sodomite.⁵ | He spoiled the work for me.⁶
By Allah, sweet was my sleep | Upstairs at the rim of the hearth.
My girl-friend speaks to me: | 'The grass-fetchers went to the mountains.'⁷..... 10

¹ Grammophone: *D'oweng'ā-en ham'ā. Šaitan'ān hān ham'ā manj'ā*.

² Prs. *Judā šudim*.

³ I.e. enemies.

⁴ Her husband.

⁵ Prs. *Kūnī(bāzī)*.

⁶ Litt.: 'The work he made (or: will make?) bad for me.' *Kawat'im* is prob. an Özbīni preterite, not a Laurowāni future. — The pseudo-Özbīni form *šām'ai* (= *lām*) apparently contains a possessive suffix 2nd sg., if it is not an ablative. But this would make no sense. — Prs. *Kār-i mā xarāp kat* 'he spoiled my work'; *kār kada na mēmānda* 'he did not let me work [as his spouse]'.

⁷ Cf. LXVIII.

LXXVI Women's Song from Özbīn.

There was a boy who said every day: 'I will marry you.' The girl answered (Prs. *Yak bača büt. Har rōz guft: 'Mā tura mēgiram.'* *Zan guft*):

- Šawar'ēni mā ka! | 'Ā bēlam tō n'asim¹ nāyem bārā.
 5 Šir'in ōračam | uđde čaṭi dālanā.
 K'aṇdem khantī bab'ā: | 'Urri, d'ura z'āna bārak'ā.
 Waiwāl'āi h'enge mang'ā: | 'Xud'āi k'aratī kull!
 Šawar'ēni mā ka! | Tu bulam mē nas'im ne āi, rānā!
 Āi h'engel mang'ā:
 10 'Ā kē zēndī tham, | nē ōramī m'ē lēn'ā.

LXXVI.

- Don't flirt with thy eyes!² | I am indeed not thy lot, O boy!
 My sleep was sweet | upstairs on the terrace.
 My father whispers in my ear: | 'Rise, the boy is standing at the door.'
 15 To thy husband he speaks thus³: | 'May God destroy thee!'⁴
 Don't flirt with thy eyes. | Thou wast indeed not his lot, O woman!⁵
 But her mother speaks thus:
 'As long as I am alive, | I shall not allow thee to be under this one.'⁶

¹ Sandhi-form for *nasīb*.

² Prs. *Guṇa-čišom* 'with hungry eyes'.

³ Or: Thy husband speaks thus.

⁴ Prs. *Xudā turā gum kuna!*

⁵ Özb. *rāna* (in poetry) = L. *māšim* 'my wife'.

⁶ I.e. thy husband. — Prs. *Zēr-i ī na mēmānam* 'I shall not let you be (or lie?) under this man'.

LXXVII. Women's Song from Özbīn.

Šāwalak'ō bār'ā! | B'aira xow'ār b'etaki māye l'amba.
 'Ā ta wāye ney'lē āč'im: | 'Ā bai Gulm'ir kajh'am.
 Čārē b'arya gawaly-ā.¹ | Bārōm Tataka lang'ik.
 Azar'ī m'ālya l'amb'a. | 'Ā p'uruna lang'ē'im.
 L'ēsa s'urma 'ačha, | m'āšič m'āšič paiz'ār pāya.
 Ĵi bār'ōm, dōr'āi xuny'em! | 'Asar 'ārī m'a muṇ'a!
 M'ardāna gain'ī č'engā! | Yag'ā m'arda šira.

LXXVII.

- O boy with the swollen lip!² | Thou hast become very anxious about me.³
 I was sitting in the house, (thinking:) | 'I might take Gulm'ir for 10
 my husband.⁴
 He owns four acres of land.⁵ | [Then] my boy came down from the Tataka hill.
 Thousand heads of cattle follow him.⁶ | I descended in front of him.
 He has a little collyrium in his eyes | and very pretty shoes on 15
 his feet.
 My dear boy, I kiss thy face! | Don't trouble thy heart at all [on account of thy rival].⁷
 Girdle thy waist like a man!⁸ | And go among men!⁹

¹ L. *Čār jaigā gawalyā šira*.

² *Šāwalā*: Prs. *Lab xušk mēša, dāna mēša az-iš* 'the lip dries up, and a boil appears from it.'

³ Prs. *Pas-i mā xowār šudī*.

⁴ Prs. *Mā xāna šista būdim, Mā G. sūi mēkunam*.

⁵ Prs. *Bisyr zamin dārad* 'he has much land'.

⁶ Prs. *Azār māl pas-iš astan*.

⁷ Prs. *Hēc dil-i tū bālā u pāyān na ku* 'don't make your heart [going] up and down.

⁸ Prs. *Az mard warī kamar basta ku!*

⁹ Prs. *Sar-i mard mēāya, mārā bigir* 'go among men and seize me', i.e. be a man and take me. — But LXXIV a different translation was given of *yag'ā mardāna šira*.

LXXVIII. Women's Song from Özbîn.

The girls sing (*dustar mēga*):

- 'M'a ka d'unyāē par'i. | G'ulem mus'āper omr'ei waḡ'ik.
 Jī b'ārōm, dor'oi xun'em.'
 (*Bača gupta*): 'G'athamī mand'o dar'i. | M'a ka d'unyāē par'i.'
 5 (*Dustar*): 'Šir'in or'āēum āi. | Buḡjel'āitimo āi.
 Bārak'ā kapem khantō'. | 'D'ura māsal'ā āi.
 Bār'oi n'aike bandīi. | S'astī 'ačhim but'oon² tomo'i.
 I dū na dēmī bār'om, | m'ō šir'ā s'al t'er bat'ō.³

LXXVIII.

- (The girl sings:)
 10 'Don't look at the world.⁴ | My flower, thy life passed away [like
 that of] a traveller.⁵
 My dear boy, I kiss thy face.'
 (The boy sings:)' I shall bind thy neck and throat.⁶ | Don't look
 at the world!
 15 (The girl:) My sleep was sweet.⁷ | My mother wakes me.
 My girl-friend whispers into my ear: | 'The guard⁸ was at the gate.
 They have carried thy friend off as a prisoner.'⁹ | My eyes, though
 sound, are darkened.¹⁰
 If I don't see thee, my boy, for one day, | a whole year [seems to]
 pass for me.

¹ L. kan'am wašigā, āwāz khangā.

² L. bəgān.

³ Grammophone: M'ā^a kā d'unyāē par'i, (bis) | G'uly'em mus'āperi omr'i
 waḡ'ik. | Mā ka, etc. | G'ath'amī mand'o dar'i | J'al'āta (?) warī m'ā gur'i (?).

⁴ Prs. D'unyā na bibi, i.e. don't look at worldly riches, but leave them and take me!

⁵ Prs. Umr-i šumā tēr šud. — A.R.: 'He was an orphan and was wandering
 about.' — Probably he was an outlaw.

⁶ A.R.: 'He wants to bind her and take her away from her husband: Mā ki
 zinda bāšam turā kai mēmānam? Xalās šumāra kadīm, diga j'ai mēburum. — Zan
 šuldār bāt 'As long as I live, when shall I leave you? I have released you, and
 I am taking you to some other place.' — The woman had a husband.

⁷ Prs. Ma xub xau būdim.

⁸ Māsalā = supai'ā 'soldiers'.

⁹ Prs. Yār-i tū bandī burt. — ¹⁰ Prs. Jār bāt cišm-i mā, šut tārīk.

LXXIX. Women's Song from Özbîn.

Lēnī gur'am bākienī. | Bārī nəsəp'am durrānī.
 Uthāl wāelī. | Ō jāni'em khanəgō dəlgarī.
 Uthāl wāelī. | Ō jāni'em khanəgā dəlgarī.
 Yā nəsəp'am bai ju'an āi. | Ō jāni'em khanət'ō dəlgarī.

LXXIX.

I will make a garden below [thee?] | A boy is my fate, a hero.¹ 5
 His house is above.² | Oh, my soul suffers distress.
 His house, etc. | Oh, my soul, etc.
 My fate is a brave youth. | Oh, my soul, etc.

¹ Litt.: A Durrānī, a member of the Afghan royal tribe.

² There is apparently an erotic double entendre in the expressions '(the woman's)
 garden below thee' and 'his house above (me)'.

LXXX.

This song is known only from an indistinct gramophone record. Except for a few passages the text is quite uncertain and cannot be translated. A tentative and fragmentary restitution is given here in order to give some impression of the metre, which was relatively regular, and of the abundant repetitions characteristic of A.R.'s recitation.

1. Trəkə kutār mārē. | Tānau na āikiē.
Kīnē xu mārīē. | Tānau na āikiē.
Trəkə kutār mārē. | Nīē mō bāpīē.
(These lines were repeated numerous times).
Šīrīn wāramē | Uḍḍe čaṭi trāpūrīē (bis).
5. Kīnē, etc.
Čirāya šūr beti | Rābiya wārīē (bis).
Kīnē, etc.
Allā šīrīn wāramē | Uḍḍe čaṭi trāpūrīē.
Kīnē, etc.
10. Allā šīrīn wāramē. | Wō Daulakā mō āiē.
Pūrī nila wāgārya. | Nīle lāmā wārīē.
Kīnē, etc. — Šīrīn, etc.
Wārī kā māigimāi |
Kīnē, etc. (bis).
15. Parī sailā kakē | Kagā nizāmīē (bis).
Kīnē, etc.
Allā yēiti xapā |
Šīrīn, etc. — Kīnē, etc.

LXXX.

- L. 3: | Sit down, my boy!
- L. 4: My sleep(?) was sweet. | Upstairs in the three-storied house.
- L. 6: The lamp became? | O, Lord
- L. 10: By Allah, my sleep(?) was sweet. | O Daulaka, my mother!
- L. 15: The fairy(?) looked. | He serves as a soldier(?).

OTHER DIALECTS

LXXXI. Gulbahār Dialect, I. The Prodigal Son.

(Translated from the Badakhshi Persian Version, ISI, Vol. X).

Ī ādam dō p'utra dārāi. Tē kučāst putrā-i yakafī
 One man two sons has. Them from-amongst son-the younger
d'ādasāi mār'āta: 'Ai dād'ā, mui tazs'imāsam dē d'ā!' *Mālā*
 to-his-father said: 'O father, me my-share (acc.) give!' Goods
tanka dē tazs'im kawāta, tē d'ētea. Kē wazt pačaw'ā 5
 his-own (acc.) division he-made, them he-gave. Some time after
p'utre-i yakafī čūkasa dē g'ugā, sud'ūre jē g'ūi. Tet'ā
 son-the younger all-his (acc.) seized, far (place) to he-went. There
ke gūi, m'ālā taṅka dē čukata dē gum¹ kaw'āta.
 when he-went, goods his-own (acc.) all (acc.) lost he-made. 10
Sa m'ulka jē awaty'ari bi-gūi, ete'ā) bi-gūi. Xēr-i
 That country in famine became, in-want he-became. Before
ādam daulatm'and bīn g'ūi. Sam ādam saṅga taṅka jē
 man [who] rich was, he-went.² That man field his-own into
farm'ewata gōspanda taṅga dē pēralai. Karsi na w'ēdarya. 15
 ordered [him] sheep his-own (acc.) to-graze. Anything not he-found.
'Tērnā gūsp'ānd žētū, tēsē dē ā bi žēwam.'
 'The-straw [which] the-sheep is-eating, that (acc.) I, too, shall-eat.'
Tē kisi karsi n'a d'ētya, pāid'ū na bīn. Pas
 Him anyone anything not gave, found not it-became. Then 20

¹ Or: *zarē* spent. — ² Prs. *Pēš-i yak ādam ki dō būd raft.*

ux'ūr bi-gūi, mār'āta: 'Dādasam andar'ū jē čaqadar nōkar
sensible he-became, he-said: 'My-father's house in how-many servants
ūn, au biy'ā dārāi; et'ā āwaty'arist mur'i par'am.
are, bread much(?) they-have; here from-hunger dead I-shall-be.
5 I'ūn bi par'am, dādāsam 'ōda par'āncam, mār'āncam: 'Ai
Arisen being I-shall-be, my-father before I-shall-go, I-shall-say: 'O
dādā, Xudā 'ōdā, tū 'ōdā gunā kačekam. Mū dē bad'ā
father, God before, thee before sin I-have-done. Me (acc.) now
p'utra m'a mara, mū dē bad'ā i nūkarasāi jē! I'ūn
10 son don't call, me (acc.) now one thy-servant place! Arisen
bi-gūi, dādāsa 'ōdā gūi. Dūr bīn, tē dē
he-became, his-father before he-went. Distant he-was, him (acc.)
dādāya dēya, digara ārya juḍ gūi.¹ Dādāya widalatā,
his-father saw, besides his-heart burning became. His-father ran,
15 ōst wārwatā, tē dē bisyār mač'i k'awata. P'utra dādāē
hand he-placed, him (acc.) much kissing he-made. The-son to-the-father
m'aratā: 'Ai dādā, Xudā 'ōdā, tū 'ōdā gunā k'āčekam, bad'ā
said: 'O father, God before, thee before sin I-have-done, now
tal'ōk nā dārāi, tū mū dē farz'ān gur'ēs. Dādāya
20 fitness not it-has, [that] thou me (acc.) [as] a-child takest. His-father
naukar'āya farm'ewata: 'Lib'ās-ē b'aya 'ārēata, tanasa jē k'awata,
his-servant(s) ordered: 'Clothes good bring his-body on do (= put),
panj'ūsa jē angustar'i w'arāida, p'āsa jē paiz'ār k'arāida,² 'au z'ēda,
his-finger on ring put, his-foot on shoes do, food eat,
25 xušwaxti k'arāida, y'āni mū p'utra m'uri gūn, bad'ā jim'āndu
merriment make, since my son dead had-become, now alive
bi-gūi, gum bi-gūn, bad'ā paid'ū bi-gūi. Bad'ā
he-became, lost he-had-become, now found he-became. Now
xušwaxti jē mažy'ul bi-ga'in.
30 merriment in engaged we-became (sic!).

¹ Prs. sōxt kat. — ² Or: k'awata.

P'utre¹ aulū s'anga k'ūča ūn. Nazd'ik andar'ūs ke
Son the-elder field in was. Near <of>the-house when
gūi, sad'ā baidast, sad'ā akalkast kay'āsa jē gūi. I
he-went, sound of-singing sound of-dancing his-ear into went. One
wāla naukar'āst sad'ā karyā: 'Etā ya! Tēst kōeja: 5
person of-servants calling he-made: 'Here come! Of-him he-asked:
'Kar ēz a? Ya naukar tē mar'āta ki: 'Bryūi tau²
'What thing is? This servant to-him said that: 'Brother thine
gum bi-gūn, bad'ā ait'ik, dādā tau bisyār au d'ēčeki,
lost had-become, now has-come, father thine much food has-given-thee, 10
p'utra tanka dē jōr tay'ār d'iwatā. Bryūi
son his-own (acc.) well [and] ready [because] he-saw. Brother
aulū xaf'ū bi-gūi, wā kučā na gūi. Dādāya
the-elder annoyed became, house inside not he-went. His-father
durakawa faryā k'awata. Sa bārū dādā tanka jē juwāb 15
outside entreaty made. That boy father his-own with answer
m'arata: 'Pari k'ā! Yama-kadar sūl xizmat tau kar'ēm,
made: 'Looking make! So-many years service thine I-made,
hēč waxt tū gapast yair na bītekam.³ I waxt tū
any time thy word-from averse not I-have-become. One time thou 20
mūi i wāla čhan'ik na d'ēčekāi, ki dōstesam pa'e
me one piece kid not thou-hast-given, that my-friends with
xušwaxti karka z'ēžum. Ya p'utre tau čukayā
merriment having-done I-might-eat. This son thine all
m'ālasāi dē kančanab'āzi jē gum k'awata, ar-waxt ki 25
thy-goods (acc.) prostitute-playing in lost made[-it], when<ever> that
sa ait, tū tē dē bisyār au d'ētēi. Dādā tē dē
he came, thou him (acc.) much food gavest. The-father him (acc.)

¹ For putre-i?

² Or: bryūčē.

³ Or: <Guzar'in> tū taraf i gap arfascist tajaw'ūs na kačekam <he-passed> thy side[-from] one word at-all(?) neglect not I-have-made.

mārāta: 'Ai b'āruāi, tu mudām mō pal'e hē. Kars'i m'ust a, said: 'O boy, thou always me with art. Whatever mine is, t'ust a. Brāwē gum bi-gūn, brāwē badā paidū thine is. Thy-brother lost had-become, thy-brother now found
5 bi-gūi, lāzim a xušwaxt'i kara'ū.
has-become, necessary it-is merriment we-shall-make.'

LXXXII. Gulbahār Dialect, 2.

(Cf. Nr. III, and Pashai Specimen II, LSI, VIII, II. p. 109).

Ī bādšā wūn. Ī p'ūtra, i w'iya dārlata. Ya sāya
10 A king there-was. A son, a daughter he-had. This his-sister
adam-žēkal'ū bīn. Ya brūi dādā taŋka ōda kur'ū
cannibal was. This brother father his-own before complaint
*k'arya*¹: 'Ya s'awūm ādamx'or a.' Dādayā x'afū bi-gūi.
made: 'This my-sister cannibal is.' His-father angry became.
15 *Putr'ā taŋga dē w'atanast kh'anwata. Ya bār'ū buq'ō*
Son his-own (acc.) from-country he-expelled. This boy an-old-woman
ōda pēd-gūi, tetā pēd-gūi, dō wāl šūnga nigā kaw'ata. Kē
before arrived, there he-arrived, two pieces dogs kept he-did. Some
waxt guzar'in. Ya bār'ū ārya taŋka jē maslahāt k'awata:
20 time passed. This boy heart his-own in consultation made:
'Dādā taŋkast kab'arasa dē gur'ūm.' Šār dādā-taŋkast
'Father [my]-own-from his-tidings (acc.) I-will-take.' City father's-his-own
pēdin, kis'i na wūn. Darbār dādā-taŋkast
he-arrived, anybody not was-there. At-the-durbar his-own-father's
25 *pēdin, sāya tē dē d'iwata. Sāya marāta: 'B'r'ūi, yā!*
he-arrived, his-sister him (acc.) saw. His-sister said: 'Brother, come!
Tū dē mēman'i k'aram.' Ī sāat pačawā i g'ūrū dē
Thee (acc.) a-feast I-will-make.' A moment after a horse (acc.)

¹ Prs. Faryād kat.

sāyā ž'ewatā. Ī sāl pačawā gir marāta: 'Tū dē bi
his-sister ate. A moment after again she-said: 'Thee (acc.) also
ž'uucam.' Ya brūi marāta: 'Bisjār bay-a, pa! Dary'ast
I-will eat.' This brother said: 'Very well-it-is, go! From-the-river
elākā kučā ūrga gur'a, ya! Dandānasāi dē tēz ka! Gir 5
sieve in water take, come! Thy-teeth (acc.) sharpen! Again
yā, m'ū dē ž'ū!' Ya sāi gūi, ya brōsa oda i
come, me (acc.) eat!' This sister went, this her-brother before a
na'ārū j'aya, marāta: 'Tu yam na'ārū dē hana!' Ya
drum she-placed, she-said: 'Thou this drum (acc.) beat!' This 10
brūi i m'ūša dē 'ārwater, na'ārū šira nēlew'ata. Ya mūs
brother a mouse (acc.) brought, the-drum on he-made-it-sit. This mouse
dumba taŋka pal'e h'an-karin. Ya bār'ū muj-gūi. Ya s'ayā
tail its-own with began-to-beat. This boy fled. This his-sister
a'it; sāya pačawān brāsas gūi. Ya sāyā brāsast 15
came; his-sister-after her-brother went. This his-sister her-brother
taŋke pačawāna gūi. Yam s'ayā nazd'ik brāst bi-gūi.
her-own after went. This his-sister near to-the-brother came.
Ya brūi i wāla čanč'ak w'arwata. Yam čanč'ak i
This brother one piece needle dropped. This needle (into) a 20
dūra gir-gūi. Ya s'ayā bisjār z'amatāi dārā
mountain turned. This sister much difficulty-with of-the-hill
šira dake gūi, bisjār z'amatāi l'aŋgi-gūi. Ya
to-the-top ascending went, much with-difficulty she-descended. This
brāya pačawā lūn w'arwata, yam lūn gir dārā 25
her-brother afterwards salt threw, this salt again (into) a-mountain
gir-gūi, ēz dī guzar'in. Gir ya s'ab'ūn w'arwata, yam
turned, from-that too she-passed. Again this soap he-dropped, this
gir dār gir-gūi, ēz dī guzar'in. Gir
again into-a-mountain turned, from-that too she-passed. Again 30

w'idalatā, nazdik brū tankast pēdin. Ya b'rūi i ustūmba
 she-ran, near brother her-own she-arrived. This brother a tree-of
šir'ā dake-gūi, ya s'āya b'rūi tanka pačaw'āna ait. Bad'ā
 to-the-top ascended, this sister brother her-own after came. Now
 5 *ya dō wāl šūnga ya bār'ust pēd gūi. Ya šūnga dē 'okum*
 these two piece dogs this boy's arrived. These dogs (acc.) order
d'etea: 'Ya, 'māši dē šēda! I čak'ū 'ārasa dē
 he-gave: 'Come, the-woman (acc.) eat! One drop of-her blood (acc.)
na ōrī¹ ki s'anga na čak'ēt. I sāt
 10 don't allow that on-the-ground <not> may-fall. In-one moment
m'āši maid'ū maid'ū kaw'āta.
 the-woman pieces pieces they-made.

LXXXIII. Gulbahār Dialect, 3. Tak and Dalkhāk.

(Transl. from Lauṇowān XXII).

15 *Dō brūi bīn. Brūi yakaṭi Tak nāma bīn,*
 Two brothers there-were. Brother the-younger Tak his-name was,
brūi 'aulū Dalxāk nāma bīn. I mām'ā dārlata. Pačaw'ā
 brother the-elder Dalkhāk his-name was. A mother they-had. Then
'ardu brūi k'r'ūm k'awata, rūpāi gur'ēiwata. Brūi yakaṭi
 20 both brothers work did, money they-took. Brother the-younger
mar'āta: 'Br'āum, ištirka gur'a!' Ya brūi 'aulū ištirka
 said: 'My-brother, a-wife take!' This brother the-elder a-wife
gur'ēka gūi.
 to-take went.
 25 *Du trā dē guzar'in, pačaw'ā ištirka gur'ēiwata. Brūi*
 Two, three days passed, then a-wife he-took. Brother
'aulū mar'āta: 'Kab'ūr ka, darwaz'ō jē nī-pā! Oxār'i
 the-elder said: 'Care make², door at sit-down! Watching

¹ Prs. na mānī. — Ōrī is aorist 2 sg. — ² Prs. xabar ku.

ka, gōl'anga dē, kuk'ura dē xūb trīn d'asu, ōx'ār'i
 make, bull (to), cock to good straw give-them, watching
k'arasu!' Brūi yakaṭi gōl'anga dē m'ār'wata, k'alusa
 make-them! Brother the-younger the-bull (acc.) killed, its-head
dē 'āxura jē w'ār'wata, kuk'ura dē al'ul k'awata, 5
 (acc.) manger into he-threw, the-cock (acc.) slaughtered he-made,
šir'āsa dē jaw'ār'i kuča w'ār'wata. Darw'āzo dē šik'āf
 its-head (acc.) maize among he-threw. The-door (acc.) perforated
k'awata, bad'una pal'e darw'āzo dē koa d'ewata,¹ andar'ū
 he-made, a-rope with the-door (acc.) on-his-back he-put, the-house 10
kučai dur'ā nē-gūi. Bāz'āra jē girtū. Mardum
 from-inside out he-went-out. The-bazar in he-walks-about. People
mar'āta: 'Tū andar'ū dē čūr'i k'awean, kūi darw'āz'ō dē
 said: 'Thy house (acc.) stealing they-may-do, why the-door (acc.)
kh'anwatē?' Yam b'rū m'ārata: 'Darw'āzū 'odum šī, kis'i 15
 didst-thou-pull-out? This boy said: 'The-door with-me is, anybody
čūr'i k'arka na būt. Pačaw'ā brūi 'aulū p'urana 'ait,
 stealing do not can. Then brother the-elder before-him came,
brū ištirka² gūrū šira suw'ār bīn. Brūi 'aulū
 the-brother's wife a-horse upon riding was. Brother the-elder 20
yakaṭi dē m'ārata: 'Ju'ānamarg bīn'ēisi, darw'āzū
 the-younger to said: 'Dying-young mayest-thou-become, the-door
dē kh'anka girew'āitū!' (acc.) having-pulled-off thou-takest-about!

Brūi yakaṭi m'ārata: 'Āi brūi, gōl'ung n'ara dē m'ār'im, 25
 Brother the-younger said: 'O brother, a-bull male (acc.) I-killed,
šir'āsa dē 'āxura jē w'ār'ēim; kuk'ura dē al'ul
 its-head (acc.) the-manger into I-threw; a-cock (acc.) slaughtered
kar'im, šir'āsa dē gal'ū jē wār'čekam. Brūi 'aulū
 I-made, its-head (acc.) grain into I-have-thrown. The-brother the-elder 30

¹ Prs. Pušt-i xud kat. — ² For: brūi i.

- marāta: 'Xud'ā t'ū dē juānm'arg k'ūrasī, ki
said: 'God thee (acc.) dying-young may-he-bury-thee,' because
tū nuxs'ān kačekāi! Kūi eka kar'ī? Brūi
thou harm hast-done! Why thus dost-thou? The-brother
5 yakaṭi marāta: 'Kūi weret'ūi? Xud'ā rozīras'ān
the-younger said: 'Why art-thou-crying? God the-giver-of-daily-bread
a.' Pačawā br'āyewāni wā jē āit. Māmayā wā jē
is.' Afterwards the-brethren house into came. Their-mother house in
nī-gūn.² Māmayā 'salām' w'arwatā; putr-i aul'ū mārata
10 sitting-was. Their-mother 'salām' threw³; son the-elder said
'wāl'ekum assalām'. Pačawā mēmān'i k'arya, musulmānāi
'walaikum assalām'. Afterwards a-feast they-made, to-muslims
pač'eka d'ētea, kāfer'ai xām d'ētea.
cooked (food) they-gave, to-pagans raw (food) they-gave.
15 Māmayā dō, trā mūi jīm'andū bīn. I dē kurand'a
Their-mother two, three months living was. One day roof
šira nī-gūn, yam brūi yakaṭi 'udde d'ake-gūi, z'ūmba 'astasa
upon she-sat, this brother the-younger up ascended, a-stone his-hand
jē bīn, māma taṅka dē 'anwata.
20 in was, mother his-own (acc.) he-killed.
Brūi aul'ū 'ōda d'ake-gūi, brūi yakaṭi
The-brother the-elder near-him ascended, the-brother the-younger
durākow'ā muj-gūi. Brūi aul'ū d'ēa kə: Māmāsast⁴ jāna
outside fled. The-brother the-elder saw that: His-mother's her-life
25 nē-gūi. Wer'āta ki: 'B'rāum māmāsam dē
went-away. He-wept [thinking] that: 'My-brother my-mother (acc.)
'anwata.' Gir dur'ā na'in, brūi yakaṭi dē
killed.' Again outside he-emerged,⁵ the-brother the-younger (acc.)

¹ Poss. a mistake for karasī 'may he make thee'.

² Prs. Mādar-iš xāna šist.

³ I.e. said. — ⁴ Or: From his mother.

⁵ Prs. barāmad.

- kur'ū k'awata 'Etā ya!' Brūi yakaṭi āit.
calling he-made 'Here come!' The-brother the-younger came.
Pačawā brūi aul'ū marāta: 'Āi b'r'ūi, marduma dē
Afterwards the-brother the-elder said: 'O brother, people (acc.)
k'r'ū ka ki: 'Yāi, k'abra dē opur'āi!' Brūi 5
calling make <that>: 'Come, a-grave (acc.) dig!' The-brother
yakaṭi marāta: 'Tāṅkim wandēwam.' Brūi aul'ū
the-younger said: 'I-myself shall-prepare-it.' The-brother the-elder
marāta: 'K'abra dē aul'ū opur'āi! Brūi yakaṭi gūi,
said: 'The-grave (acc.) large[r] dig!' The-brother the-younger went, 10
k'abur wānd'ekai. Brūi aul'ū marāta: 'Sūnga dē
a-grave to-prepare. The-brother the-elder said: 'The-earth (acc.)
k'ūra, sul'āx k'arasū, ki tā k'ayaē bet. Gir iy'ā!
dig, a-hole make(-in)-it, that up-to thy-ear may-be. [Then] back come!
Pačawā gūi, k'abra šira pēd-gūi, astasa jē bēl 15
Then he-went, the-grave upon he-arrived, his-hand in a-spade
šin², bēla taṅka dē sūnga h'anwata. Iti ki
was, spade his-own (acc.) [against] the-earth he-struck. Here where
bēl šin², k'aya taṅka dē teti lang'ewata. Yamakadar
the-spade was, ear his-own (acc.) there he-put-down. So-much⁴ 20
opur'ewata kalu taṅka dē tā kawata, kaya taṅka
he-dug, [that when] head his-own (acc.) down he-laid, ear his-own
dē iṅka k'awata, puṭ bi-gūi. Pačawā gūi wāna.
(acc.) likewise he-laid[-down], hid it-became. Then he-went home.
Brūi aul'ū marāta: 'K'abra dē op'r'ewatē?' Pačawā 25
The-brother the-elder said: 'The-grave (acc.) didst-thou-dig?' Then
brūi aul'ū kurand'a šira d'ake-gūi, marduma dē k'r'ū
the-brother the-elder the-roof upon ascended, people (acc.) calling
k'awata ki: 'Yāita!⁵ Mām'aim mur'itik, barāid'ā⁶
he-made [saying] that: 'Come! My-mother has-died, carry-her-away, 30
¹ Prs. bekanin. — ² Or šī 'is'. — ³ Prs. Hamīja ke bēl ast.
⁴ I.e.: so deep. — ⁵ Prob. for yāida. — ⁶ Written -tik parāid'ā.

puṭ kar'āidā! Mardum āit, murdu dē t'əngwata, yam
bury her! People came, the-corpse (acc.) they-bound, this
xalk āit, ya murdū dē kabra šira b'arwata.
people came, this corpse (acc.) the-grave upon they-carried.

5 Brūi aulū marāta ki: 'K'abur tay'ār a, p'ū taga
The-brother the-elder said: 'The-grave ready is, the-feet below
šī.' Brūi aulū marāta: 'Jūanmarg bin'eisi!
it-is.' The-brother the-elder said: 'Dying-young mayest-thou-become!

Kar'angī kabr k'ūrčekāi? Xalk murdū dē nīl'ewata,
10 What-kind-of grave hast-thou-dug? People the-corpse (acc.) laid-down,

kabra dē mardum ōpūr'ewata. Pačawū tē dē d'aful¹
the-grave (acc.) people dug. Then her (acc.) interment

k'awata; mardum p'ačawā wāna gūi. Brūi yakaṭ'i i
they-made; people then home went. The-brother the-younger a

15 g'ilim wārwat'a, g'ilima šir'a šir'iša dē wārwat'a. Mardum
rug threw-down, the-rug upon glue (acc.) he-put. People

wā jē a'it, mēman'i k'awata. Mardum nī-gūi, p'urana
the-house into came, a-feast they-made. People sat-down, before-them

'au wārwat'a. Au dē ž'ewata, du'ō' k'awata, dur'ak'wa
20 food they-placed. The food (acc.) they-ate, prayer they-made, outside

nē-gūi. Ya g'ilim gir'asa jē bast'ū bi-gūi. Dō
they-went-out. This rug their-bottoms to fastened became. The-two

br'āiwānī čindan'i gur'ewata, kālū dē kaḍwata. Ya xalk
brethren a-knife took, the-clothes (acc.) cut-off. This crowd

25 mar'ata: 'Kar gunā k'ačekan, kālūn kaṭunda?'
said: 'What sin have-we-done, [that] our-clothes you-cut-off?'

Brūi yakaṭ'i gir marāta ki: 'Auyēn ž'ewat'ēu, g'iliman
The-brother the-younger again said that: 'Our-food you-ate, our-rug

b'artunda?'

30 [too] are-you-carrying-off?'

¹ Prs. daf(a)n.

Gir'ā dē ima ādamā kaḍwata, dur'akowā nē-gūi.

The-bottoms (acc.) these men cut-off, outside they-went-out.

Wer'ata. Gūi, mardum pādš'āi ars k'awata: 'Amā

They-wept. They-went, people to-the-king a-petition made: 'We

murdū dē wāsast barwat'in, au ž'ewat'in, dur'ā 5

the-corpse (acc.) from-their-house carried, food we-ate, out

n'ēnan. Dō bur'āiwānī istād bīn, gir'asan dē

we-went-out. The-two brethren standing were, our-bottoms (acc.)

kaḍwata.' Pādšā hard'ū bur'āiwānī dē dāw'ewata, hard'usa

they-cut-off.' The-king both brethren (acc.) called-for both-of-them 10

dē yaryar'ū k'awata.

(acc.) hanged he-made.

LXXXIV. Gulbahār Dialect, 4. The Grass-seller's Son.

(Transl. from Laurowān VII).

Ī ādam bīn, i m'āši bīn. Trā sad rūpa'i d'arlata. Ya 15

A man there-was, a wife there-was. 300 rupees he-had. These

rūpa'i dē puṭ k'awata. Ī b'ārū bīn. Ya wirmal'ū m'āši

rupees he hid. A boy there-was. This husband [and] wife

d'āra ḍake-gūi, trin dar'au karya, ārea,

a-mountain ascended, grass cut they-made, they-brought [it back], 20

har diw'os wəst pāisu'i rek'ewata.¹ Ī-kal guzar'ān k'awata.

every day for-twenty pice they-sold-it. Thus livelihood they-made.

B'ārū aulū bi-gūi, dādā taṅk'āi mar'ata: 'Āi dādā, m'ui

The-boy big became, father his-own-to he-said: 'O father, to-me

tu pais'ū xarē na kar'i, mū dē ištirka dāi!² Mui pais'ū dā 25

thou money spending not didst, me to wife give! Me money give

ištirka gur'ekai; yā mui trā sad rūpa'i d'ā, par'am,

wife in-order-to-take; these to-me 300 rupees give, that-I-may-go,

¹ Or rek'entu 'sells'. — ² Prs. Na dādā, marā zan bīti.

saud'ū xar'it kar'am.' Dādā mar'āta: 'Tū tre sad
merchandize buying I-may-make.' The-father said: 'Thou 300
rūpa'i dāwet'ū; ā wəd rūpa'i paid'ū karka n'a bām.' Putra
rupees demandest; I 20 rupees procured make not can.' His-son
5 xaf'ū bi-g'ūi. Māši isp'ānja tan'kae mar'āta: 'Tre sad
angry became. The-wife husband her-own-to said: '300
rūpa'i dā; am'ā i wāla p'ūtra dār'aīs, tē ārya dē bat
rupees give-him; we one piece son have, his heart distressed
ma ka!'¹
10 don't make!'

Trā sad rūpa'i d'ētea; p'utra bāzār āit, saud'ū
300 rupees he-gave; his-son to-the-bazar came, merchandize
gur'ekai. I šūnga dē xar'it k'awata, trā sad rūpa'i d'ētea. Wā
to-buy. A dog buying he-made, 300 rupees he-paid. House
15 jē a'it, sa šūnga pačaw'ānast a'it. Dādā
into he-came [back], that his-dog behind-him came. The-father
mar'āta: 'Putr'im, kar saud'ū ār'ē?' Putra mar'āta:
said: 'My-son, what merchandize didst-thou-bring? His-son said:
'Ar-karsī ar'asam jē šin, tēsē dē 'ārčekam.' Dādā gir
20 'Whatever my-heart in was, that I-have-brought.' The-father again
mar'āta: 'Eč saud'ū tū od'ū n'a šī.' Putra mar'āta:
said: 'Any merchandize thee with not is.' His-son said:
'Saud'ūsam dē dur'akow'a wārčekam.' Šūng dur'akow'a ā.
'My-merchandize outside I-have-left.' The-dog outside was.
25 Dādāya dur'akowa gūi, mar'āta: 'Ya šūngaē tau s'aud'ū
His-father outside went, he-said: 'This thy-dog thy merchandize
y'am a?' Putra mar'āta: 'Ya šūnga ā xu gug'ēim.' Dādāya
this is?' His-son said: 'This dog I indeed bought.' His-father
p'utra tan'ka dē širāsa jē čapil'ūi 'anwata, mar'āta: 'Juānmarg
30 son his-own his-head on with-a-slap struck [and] said: 'Dying-young

¹ Prs. Dīl-i az ura bat na ku!

bin'eisi! Ā nīm auyē trin reket'em, tū
mayest-thou-become! I half a-loaf-for grass am-selling, [and] thou
ya šūnga dē trā sad rūpa'i gug'ē. Šūnga dē k'ār
this dog 300 rupees-for didst buy. [With]-the-dog what
kar'am?' Putra mar'āta: 'Ya šūnga mūi pak'ār bī-parāi.' 5
shall-I-do?' His-son said: 'This dog for-me useful will-be.'

I aft'ū pačaw'ā dādā tan'kai mar'āta: 'Trā sad rūpa'i
One week afterwards father his-own-to he-said: '300 rupees
mūi da!' Dādāya mar'āta: 'Kar kat'ūi?' Putra mar'āta:
me give!' His-father said: 'What art-thou-doing?' The-son said: 10
'Ištirka gur'ūm.' Putra tan'kai trā sad rūpa'i d'ētea.
'A-wife I-shall-take.' His-son his-own-to 300 rupees he-gave.
Putra bāzār gūi, i piš'ūk gur'ēiwata. Dādāya k'ōjeja:
The-son to-the-bazar went, a cat he-bought. His-father asked:
'Ištirka gug'ē?' Putra mar'āta: 'I piš'ūk gug'ēim.' Dādāya 15
'A-wife didst-thou-buy? His-son said: 'A cat I-bought.' His-father
q'ār bi-g'ūi, hēc ka[r]sī na mar'āta.
angry became, anything not he said.

I aft'ū pačaw'ā gir dādā tan'kast rūpa'i dā[w]ēwata.
One week afterwards again father his-own-from money he-demanded. 20
Dādāya mar'āta: 'Trā sad rūpa'i tūi jam kačekam,
His-father said: '300 rupees for-thee collected I-have-made, [but]
tū šūnga-piš'ūk gug'ē.' Putra mar'āta: 'Triū rūpa'i mūi
thou dog-and-cat didst-buy.' His-son said: '30 rupees to-me
dā! Dukand'āri kar'am.' Dādāye xuš'al bī-gūi, rūpa'i 25
give! Shopkeeping I-shall-make.' His-father happy became, money
d'ētea.
gave[-him].

Ya p'utra gūi, bāzāra jē m'ūš gur'ēiwata, bay'al-i tanke jē
This his-son went, bazar in a-mouse he-bought, lap¹ his-own in 30

¹ Litt.: armpit.

wā jē ārwata. Dādāye kōēja: 'Kar gug'ē?
the-house into he-brought[.it]. His-father asked: 'What didst-thou-buy?'

Pūtra mūša dē bay'ala tankast kh'anwata, mar'ata:
His-son the-mouse armpit his-own-from took-out, [and] said:

5 *'Ya mūsāi triu rūpa i dēēkam.' Dādāya mar'ata: 'Wāna*
'This mouse-for 30 rupees I have given.' His-father said: 'From-home
pa! Tu mū pūtrā nā i.' Andar'ust kh'anwata.
go! Thou my son not art.' From-the-house he-drove-him.

Putrā gūi, šung pešuk mūš ē pačaw'anast gūi. Pānja
10 His-son went, dog, cat [and] mouse him after went. Five
dē bād i dāra aīl. I andar'ū bisyār bayā
days after [to] a mountain they came. A house very good
w'āndelat'ā.¹ Darw'azū zan'ir, kulf bīn. Har xwāri
they-had-built [there]. The-door chained, locked was. Every pain

15 *k'awata, ēālka n'a bayā.*
he-made, [but] open-it not he could.

Šawa bī-gūi, i šam'ūr a'it, ācāsast išnāi nē-gūi. Ya
Night fell, a serpent came, from-its-eye[s] fire went out. This
bār'ū air'ūn bī-gūi ki: 'Āi Xud'ā, mū dē a'ap nex'ūn
30 boy frightened became: 'O God, me to a-wonder showing
dēwatē.' Ya šam'ūr nazd'ik darw'azūst a'it, darw'aza
thou-didst-make.' This serpent near door to came, the-door
tan'kast čal-gūi, šam'ūr dar'ūn dar'ē-gūi.
of-itself opened, the serpent inside entered.

¹ Prob. a causative form: they (someone) had it built.

LXXXV. Chilās Dialect, 1. The Parable.

Yi-kaṭik m'ōčekas d'u-kaṭik ōw'ō o'ēō. Kēništō pulestō
One man's two sons were. The-younger his-son
bawastō-ke m'ārahe: 'Wō bōwā, tonō dūnyō amō wel'āi puē
his-father-to said: 'O father, thy possessions us among division
ka¹, axp'al bohor'ō d'ātim!' Ate močekē axp'al d'ūnyā 5
make, [my] own share give-me!' That man his-own possessions
w'āṭihs, ōwa bel'ābel k'āō.² Өle-čjōr wōs
divided, [his] sons [among] divided he-made-them. Three-four days
hānē tē axp'al d'ūniā pirāimēi³ jam kah'a, d'unik
after he his-own possessions all collected made, distant 10
alak'al gek. Ala w'ātena awātk'ul bik, sē kāk'ū
district-to -he-went. That land-in famine was, that boy
awat'ō bik.
hungry became.

LXXXVI. Chilās Dialect, 2.

15

Song, said to be sung to the go-between (Psht. *reb'āra ta*). In spite of the Psht. paraphrase of some words and phrases, the content of the song remains obscure to me.

Bōstea be bōstioi; ima dūm'i gar'ōneo.
Psht. *Maryari qēra baxtdre; tāsū dwāra āšnāi šwa. 20*
The-companions⁴ very happy [are]; [of] you both acquaintance
[has arisen].

Mina s'āra bōti bāze; bōti pāle m'āna w'āce!
Psht. *Də mina sara xabara uke; xabara ? mā ta rāwra!*
Love-about conversation make; words to me bring! 25

¹ Psht. *Mung sara wēša.*

² Psht. *Zāman e bīl bīl k'ō.* — First: *Bawāse āleli dūnyō wāṭṭikim wourou*
'His-father these (?) possessions I(?)-divided ...'.

³ Psht. *ṭōl ṭōl.* — ⁴ For *malgarī* 'companions'?

Atkalam ne resi ē; lāgo biē gel'imānem.
 Psht. Aql mi na rasēgi; dēr šu dušmanān.
 My-understanding not arrives; numerous became my-enemies.

Lāre ne moi bētiēm.
 5 Psht. Kama nā ēi zān u-garzema (or: xkata wu-dangema).
 From-a-rock not myself may-I-jump-down (or: throw-down).

Šrewi-wel ni gālik er'ec-em.
 Psht. Muni špa na rāzi xōb.
 During-the-summer-night not came sleep-to-me.

10 Zū (zōi) cāndetoi, ur'ū x'oromoi.
 Psht. Sabā wraṣ šwəl, ucatəl lārālē.
 In-the-morning it-dawned, having-risen thou-didst-go-away.

Ženate ur'ānenā ōug'en šitik, mono žēn!
 Psht. Jannāt huri bād u-lagēdā.
 15 In-the-garden of-the-houries the-wind has-stuck, O my soul!

Ni-kyere šot'ōliky-en, sw'āren mad'eligy-en.
 Psht. Īerta ništa yarai.
 Nowhere [is] thy-?, thy-golden neck.

Yāl thor'ō! Kāxenien tonō peliw'ale.
 20 Psht. Delta u-gōra! gawandian.
 Here look! They-speak [to thee?] thy neighbours.

Kučēr'iky-em lōik mon'o.
 Psht. Gēda xūgēgi.
 My-belly aches mine.

LXXXVII. Arēt Dialect, 1. The Parable.

Ī mōcagast dū yāyē ōyan. Ate lamaṭ'ek putrestō tōnuk baycastol
 A man-of two sons were. That younger his-son his-own father-to
 mar'iše: 'B'ōuwa, mām tōnuk wā'ōm m'ōlast dat'im!' Ase
 said: 'Father, my own my-share of-the-goods give-me!' He
 tōnuk wā'tayē (dužen'ā?) wā'ti'sē. Ī lamck putresto ēo 5
 their-own share (to-the-two?) divided. One younger his-son some
 di'ōs har-šāi jama karišyē, d'unik watun'el gək. Trā
 days [later] everything collected made, distant land-to went. There
 ar-šāi bad-plom karišyē, hal'os bik. K'or kī
 everything bad-actions he-made, destitute he-became. Anything 10
 tra wat'una pod'ō n'e bik, sax'ti podo bik. K'or-kī
 there in-that-land found not became, distress found became. Anything
 tōnuk 'ado p'd'ō n'e bik, tra wat'una sax'k'ol bik,
 himself, with found not became, there in-that-land a-famine arose,
 awat'ō bik. Yū mut'āej bik. 15
 hungry he-became. This-one destitute became.

LXXXVIII. Arēt Dialect, 2. A Song.

Ī pīt'ik nī-par'ā thiām'ōi.
 Psht. Yau sāt dwār' kyenū dē zē ke.
 One moment let-us-sit-down in-this-place.
 Did'anast di'āsō šū kam'ai-gyelā. 20
 Psht. Da lid'elo wrəz dai laka maza.
 Of-seeing [thee] the-day is [like] a-pleasant-taste.¹
 Sātr'āg yēš'ōn-āū nī han'ika, y'ēna!
 Psht. Xaista (xošān) mux mō u-bāsa, rāza!
 Beautiful face-thy don't take-away, [but] come! 25

¹ Cf. *kamai* 'an edible plant'; *kamai-tāpī* 'rhubarb'.

LXXXIX. Wēgal Dialect, 1.

Tūretalī and Dalē, the Two Thieves.

- I za'ip as kāwūnī; dō wōī ainē, dō bālegulī*
 One woman there-is widow; two children there-were, two boys
ainē. Čūrī asta gurāihen. Dāwasa pey'ainē¹,
 there-were. Theft with-their-hands they-took. In-the-day they-went,
 5 *jā wāreg'ainē, mukbirī ke'ainē. Wālē*
 in-the-place they-wandered-about, spying they-made. At-night
pey'ainē, čūrī ke'ainē. Tī guš'ingī čāha haneu'ā-ik. —
 they-went, theft they-made. In-that house a-well dug-was. —
ī wēl pēinē, war mu'eičān. — Ekēs nāmē
 10 One night they-went, a-wall they-broke.² — Of-the-one his-name
Tūretalī ā'ik, to warēs Dalē nāmē ā'ik. — Pēinē, ī
 Tūretalī was, of-that other Dale his-name was. — They-went, one
wēl war mu'eičān. Tūretalē kučāi at'ik, au Dalē kha'wā
 night a-wall they-broke. T. inside entered, and D. outside
 15 *nī'ik. Guš'ing-wāl'āna sāl'āi bī'ik, se Tūretalē*
 sat-down.³ Of-the-house-inhabitants awakening became, that T.
dar'ēhen, 'anehen, kawār kawār kēhen, m'ārechen. Dalē
 they-caught, beat-him, to-pieces to-pieces made-him, killed-him. D.

LXXXIX.

There was a woman, a widow. She had two children, two boys. They
 20 used to steal with their hands. In daytime they went away, strolled
 about the place and were reconnoitring. At night they went out and
 committed theft. A well had been dug in their house.

One night they went out and broke through a wall. — One of them
 was called Tūretalī and the other Dalē. — They went away, and one
 25 night they broke through a wall. Tūretalī entered the house, and Dalē
 sat down outside. The inhabitants of the house awoke. They caught
 T., beat him, cut him to pieces and killed him. D. fled and went home

¹ Imperfect. — ² Psht. *Māt ka*.

³ Or: went out?

muč'ik, guš'ing p'ēik 'āesta wunde. 'Āesta h'ūjchen:
 fled, home he-went his-mother towards, His-mother asked-him:
 'Tūretalē k'ena p'ēik?' Dalē mēčān: 'Dāi pa!' Kukūr-bān
 'T. where went?' D. said-to-her: 'Silent be!' Cock-crow
bī'ik, Dalē p'ēik, Tūretalēs sere ka'ūw ā'ehen. 5
 became, D. went, T.'s his-head having-cut-off he-brought.¹
Guš'ing čāha kučā w'ēhen.
 At-home the-well into he-threw-it.
Bādsāe ūre thwārechen. Pēne n'e p'ēnechen, kīs
 The-king up looked. Having-known² not he-knew, of-what 10
kāmiy ās.³ Mī bādsāe qandor'ā ger'ēchen: 'Ene čūrī
 tribe he-is. This king proclamation he-sent-round: 'This theft
arkī tar'ā w'ēhen, ar'ā bādsā'im 'damen.' ī
 whoever evident makes⁴, half my-kingdom I-shall-give-him.' One
mullā ā'ik, m'ēhen: 'Tar'ā w'āmen.' Mullāe 15
 mullah there-was, he-said: 'Evident I-shall-make-it.' The-mullah
tawīt leh'ēchen, su'tur mand'a w'ēchen: Arkī⁵ mak'ān
 an-amulet wrote, a-camel's neck-on he-put-it: Whatever place
udega p'ēič, čūr s'ēme ās.⁶ Wēls 'ur'ēčan
 towards it-went, the-thief (in) that-very is. At-night he-let-loose 20

to his mother. She asked him: 'What has become of T.?' D. answered:
 'Keep silent!' Dawn came, and D. went away, cut off T.'s head and
 brought it back. He threw it into the well in the house.

The King looked up [and saw D.]. He did not know what tribe he
 belonged to. The King issued a proclamation: 'Whoever discloses this 25
 theft, to him I shall give half my kingdom.' There was a mullah who
 said to him: 'I shall disclose it.' The mullah wrote an amulet and
 hung it round a camel's neck [saying]: 'To whosoever place it goes,

¹ Psht. *Prēkpa rāwpa*.

² Or, possibly, for *pēne/he)n (n'e p'ēnechen 'he knew and he knew not'(?).

³ First: *kaumiās*.

⁴ Litt.: put. — ⁵ Or: 'Whosoever'.

⁶ Or: *sēme tī* 'that very may be' (Psht. *yal aya i = wē*).

sut'ur, w'ēlō yalē lāma urēcān. Sut'ur pēič
the-camel, at-night free in-the-village he-let-it-loose. The-camel went
Dal'ē gušing-ega.
D.'s house-to.

- 5 *Dal'ē n'ik, sut'ur m'ārečān. Ser'ē, pōst'ē cāā*
D. went-out, the-camel he-killed. Its-head, its-hide the-well
agure w'ēhen. Pēyē ārihi d'ēcān. Sut'ur
down-into he-threw. Its-meat his mother he-gave. The-camel
gar'eik beč. Sut'ur naweč. Bādš'āē burāal'ek
disappeared became. The-camel was-lost. The-king an-old-woman
'urēcān, māna: 'Emē čūrī t'ārā wā! *Burāal'ek*
let-loose, saying: 'These thefts evident make!'² The-old woman
šah'ār kan'āikya gur'eihen.³ Pēič girem'en
the-town from-outside took(?).⁴ She-went wandering-about
15 *girem'en.*
wandering-about

Dal'ē kan'ā āik. Ārehī gušing āč. Burāal'ek
D. outside was. His-mother in-the-house was. The-old-woman
ateč gušingē. Nēčč ārehesta⁵ p'ila. Wer'ēka
20 entered into-the-house. She-sat-down his-mother near. To-weep

that very man is the thief.' At night he let the camel loose; he let it go about free in the village. And the camel went to D.'s house.

D. went out and killed the camel. He threw its head and its hide down into the well. Its meat he gave to his mother. Thus the camel
25 disappeared and was lost. The King dispatched an old hag and said to her: 'Disclose these thefts!' The old hag entered the town from outside(?), and she wandered about and about [in the town].

D. was standing outside and his mother was in the house. The old hag entered the house and sat down near his mother. [The old hag]

¹ *Māna* cannot be a definite form of the verb. But the Psht. transl. given was *wēlō* 'she said'.

² Litt.: put. — ³ First: *gur'eihen kan'āife šah'ār*.

⁴ The meaning probably is that she entered the town from outside, and went from house to house throughout it.

⁵ Or: *'āesta*.

m'ōheč. Ārehesta ōhatī k'ēchen: 'Hulkī wer'ā
she-began(?). His-mother question made: 'Why weeping
ka'i? T'i k'adehen: 'Ōyač'ekam nā'ōr as. Han'ihen,
makest-thou? She said: 'My-son ill is. (Somebody-)has-said¹
sut'uras čarb'ū dār'ū bey'ā. Kī dār'ū m'āihen, tī 5
camel's fat medicine becomes.' Whoever medicine said, she
h'anehen. Kī dār'ū m'āihen, ārehesta čarb'ū d'ēcān.
took-it-out.² She-who medicine said, his-mother fat gave-her.
Šareč kan'āeka. Dal'ē dūr'āi čan'ik. Xū kēhen: 'Hulkī
She-went outside. D. before-her fell (=came).³ He asked: 'For-what 10
ewī 'āačī? Tī m'ēhen: 'Čarb'ū d'arkaram 'āik. Tī
come thou-art? She said-to-him: 'Fat needed-for-me was.' He
m'ēcān: 'Tāra h'ana, h'ande d'āiči.
said-to-her: 'Evident make, how-much she-gave-thee.'⁴ (And further)
Māičan: 'Warī be d'amē. Ateteč 15
he-said-to-her: 'More also I-shall-give-thee.' She-(has-)entered the-

began to cry. His mother asked her: 'Why are you crying?' She answered: 'My son is ill. Somebody has said that camel's fat is the medicine he needs.' Whoever mentioned the medicine, she took it out(?). To [the woman] who mentioned the medicine(?) his mother gave the fat.⁵ 20 The old woman went outside. D. appeared before her. [He asked her:] 'What have you come for?' She answered: 'I needed some fat.' He said to her: 'Find out how much she has given you.' And he added: 'I shall give you some more.' The old hag entered the house [again]. D. killed her and threw her into the well. The old hag disappeared. 25

¹ Psht. *cā wayelī dī* 'somebody has said'. But litt.: '(somebody) drew, pulled, dug' (*khan*).

² Psht. *Čā dārū wāyeli dī, mā (= hamaṣa) wēstala* 'whoever medicine has said, that-very took it out(?).

³ Psht. *mux ke rāyola* 'she(?) came before him'.

⁴ Psht. *Cōmra warkare dī*.

⁵ The meaning of the last few passages is not clear, and the translation is uncertain and tentative.

buṛaal'ek gūš'iq. M'arācān¹, cāa akur wēēcān.
old-woman the-house. He-killed-her, the-well down-into he-threw-her.

Buraal'ek naw'eē.
The-old-woman was-lost.

5 *Bādšā g'ire ēr'ān b'ik. Bādšās waz'irēsta m'ēhen:*
The-king again perplexed became. The-king's vizier said-to-him:
'Mām dar'amen.' Wēla nik waz'ir. Dal'ē dur'ai
'I shall-catch him.' At-night went-out the-vizier. D. before-him
ēan'ik. 'K'oi k'agā'i?' Waz'ir m'ēhen: 'Čūra
10 *came.² (He asked:) 'What art-thou-doing?' The-vizier said: 'The-thief*
lōma new'ā am.' Dal'ēi m'ēhen: 'Nad'i ken'āra nē,
after gone-out I-have.' D. said: 'The-river's bank-at sit down,
ariewēla čūr 'eme nad'i sera nēā, tō dar'ā.
at-midnight the-thief this river on will-sit-down, thou catch-him.

15 *Ĵāla sera nēā.*
A-mussuck on he-will-sit-down.'

Waz'ir p'ēik. Dal'ē p'ēik nad'i seresta'ēka.³ Arīw'el
The-vizier went. D. went the-river's its-top-to. At-midnight
alowa'ā gur'ēhen, susuw'ā. Dy'ēhen nad'i sera. N'ēk
20 *a-pumpkin he-took, a-dry-one. He-put-it the-river upon. He-sat-down*
sir'āi, nik nad'i bo. Waz'ir l'āchen ke čūr nēw'ās.
on-it, went-out river into. The-minister saw that the-thief is-sitting

The King again got astonished. His vizier said to him: 'I shall catch him.' At night the vizier went out. He met D. who asked him:
25 'What are you doing?' The vizier answered: 'I have gone out in search of the thief.' D. said to him: 'Sit down at the river-bank. At mid-night the thief will sit down near the river. Catch him there! He will sit down on an inflated skin.'

The vizier went away. D. went to the bank of the river. At mid-
30 night he took a dry pumpkin. He floated it on the river. He sat down on it and went out into the river. The vizier saw the thief sitting there.

¹ First: *m'arācān*. — ² Litt.: fell.

³ Or: *serēka*.

Dal'ē w'arake k'uča bur bik, alowa'ā h'ane
(there). D. the-water in immersed became, the-pumpkin striking
ūr'ēhen. Waz'ir nik alowa'ā lem'āi. Waz'ir
he-let-go.¹ The-vizier went-out the-pumpkin after. The-vizier
nad'i gar'ak bik. Dal'ē nik kan'āe. 5
in-the-river disappearing became. D. went-out out-(of-the-river).
Waz'ir naw'ik.
The-vizier was-lost.

Bādšāe ḡandor'ā ger'ēhen: 'Aya'ā bādšā'im d'amen,
The-king a-proclamation sent-round: 'Half my-kingdom I-shall-give-
čūr k'i dar'ēhen.' 'Oesta bādšās kač'ēhen:
him, the-thief who has-caught.' His-daughter the-king's spoke:
'Mām dar'amen.' Bel ḡāya hēmā nyēlēcān.
'I shall-catch-him.' With-himself² in-a-plain in-a-tent he-placed-her.
Bādšāi oy'ā ḡāni dē nyēlēcān. Wēla Dal'ē p'ēik, 15
The-king his-daughter himself with³ placed-her. At-night D. went,
al'ik 'ōesta xa'āi. Ĵam'a kēhen. Mēhen:
went-up the-daughter's bed-to. Cohabitation⁴ he-made. He-said-to-her⁵:
'Sab'ā nēmga'i bābaste ūnde.' Dal'ē wēla
'To-morrow thou-shalt-bring-me thy-father unto.' D. in-the-night 20

D. was immersed into the water, and he struck the pumpkin and let it flow away. The vizier went out after the pumpkin. He disappeared into the river. D. got out of the river, but the vizier was lost.

The King sent round a proclamation: 'I shall give half my kingdom to him who catches the thief.' The King's daughter said: 'I shall 25 catch him.' The King put her in a tent in a plain together with himself. At night D. went there and went up to his daughter's bed. He cohabited with her. He said: 'To-morrow you shall lead me to your father.' During the night D. left her and went to a Hindu's shop. He

¹ Psht. *lau e kṛṣṇa, praxoda, tēr e kṛṣṇa* 'he struck it, let it go, let it pass'.

² Psht. *zān sara*. — ³ Psht. *zān la*.

⁴ Psht. *kārvāl* prob. for *kār-i-badī* adultery.

⁵ Dale must be the subject. But we should expect *mēcān* 'said to her'.

- ur'ik, andū dokān'ēga p'ik. andū m'ēhen: 'I čilum
rose, a-Hindu's shop-to he-went, to-the-Hindu he-said: 'One pipe
tam'ākū dām!' Indū ur'ik, i čilom tam'ākū ɖlə'ēta
tobacco give-me!' The-Hindu rose, one pipe tobacco having-stretched-
5 d'ehen. Mēhen: 'Urara Surala?> 'astē ɖlə'ēla!'
out he-gave-him. (Dalē)-said-to-him: 'Upwards thy-hand stretch!'¹
Urara kēhehen, 'elaka šačul'eka 'aṇa k'afēcān.
Upwards he-made-it, here at-the-wrist his-arm D.-cut-off.
J'āne p'ila aste gur'ehen, bādšāes ɔyesta hēmaestā-eka
10 Himself with the-hand he-took, the-king's daughter's her-tent-into
at'ik. ɔli aḥal'ik kēhen. Kukur'baṇ (akə) b'ik.
he-entered. There dalliance he-made. Cock-crow (then) became.
Asta'i zanz'ir w'ēhen. Dalē kan'āe n'ik. Māl k'ēhe
On-the-hand chains he-put. D. outside went-out. Water to-make
15 n'ik. Dalē m'ū'ik. Bō čir b'ik. Zāepi
he-went-out. D. fled. Very delayed he-became. The-woman²
zanz'ir kaš kēhen. 'Ku'ik kākai?'³ X'ali
the-chain pulling made. (She asked:) 'What art-thou-doing?' The-mere
ās kučana n'ēhen. X'ali astē kučanā at'ik. Dalē
20 hand inside she-brought. The-mere his-hand inside entered. D.

said to the Hindu: 'Give me a pipe of tobacco!' The Hindu got up, reached out for a pipe of tobacco, and gave it to him. D. said to him: 'Stretch your hand upwards!' He stretched it upwards, and D. cut off his arm at the wrist.

- 25 D. took the Hindu's hand with him and entered the princess' tent. There he dallied with her. When the morning came, he put a chain on the hand. Then he went outside the tent to make water and fled. He was delayed [and did not return].⁴ The princess pulled at the chain [and asked]: 'What are you doing?' She did only pull the hand inside.

¹ Or kā. — ² I.e., the princess.

³ Prob. kākai for kākai (pres.). Psht. so kāk?

⁴ D. must have taken the hand with him outside and have left the chain inside with the princess, who got impatient at his delay.

- n-āik. Bādšās ɔesta m'ēhen: 'Akə čūr man'ū
not-was-there. The-king's daughter said: 'Now the-thief hindering (?)
dar'ē nə bāigyam, aste ast'am at'ik. Bādšānde mēhen²:
catch not I-can, his-hand into-my-hand entered. At-the-king's she-said:
'Čūr dar'ē n'e bēegam, astə kačeta ačekam.'³
5 'The-thief catch not I-can, his-hand having-cut-off I-have-brought.'
Sabā bādšāi h'alak ler'i k'ēčīn: 'Arkut'ēs
The-next-day the-king people assembled made-them: 'Whosoever
'aṇa kačawā ti, sēmē ādemī čūr as, kadehen. Ind'ūs
arm cut-off may-be, that-very man the thief is, he-said. The-Hindu's 10
aste n'e āik. Bādšāe kadehen čūr-ai. Ti gap
his-hand not was. The-king said-to-him: thou-art-a-thief. He words
'anečīn: 'Mēne sera wēla pas'ād bet'ik. 'Astiem
spoke: 'Me upon in-the-night misfortune has-happened. My-hand
kačeta n'āihen, w'āri xabar n'e-am. 15
having-cut-off (somebody-)took-away, anything-else aware not-I-am.
Sabā bādšāe kadehen: 'Čūr'ē⁴ m'am dar'amen. Dalē
Next-day the-king said: 'The-thief I shall-catch.' D.
wəddeta purāi test'ik, sal'am w'ēhen. Bādšā m'ēhen:
having-passed before-him stood⁴, salutation he-threw. The-king said: 20

Only the hand came in, but D. was not there. The princess said: 'Now I cannot catch the thief and stop him (?). Only his hand has come into my hand.' She said to the King: 'I cannot catch the thief, but I have cut off his hand and brought it here.' The next day the King assembled the people and said: 'Whoever has had his arm cut off, 25 that very man is the thief.' The Hindu's hand was missing. The King called him a thief. The Hindu spoke the following words: 'A calamity has happened to me⁴ during the night. Somebody has cut off my hand and has carried it away. I don't know about anything else.'

The next morning the King said: 'I shall catch the thief.' D. passed 30

¹ Psht. yał manā (= man'a?) u me nə niwul 'I did not catch the thief, hindering him (?)'.
² Or marāihen. — ³ Or: Said to the thief: I shall catch him (?).
⁴ Psht.: mux he tēr šu 'passed before him'.

- 'Eðlê jā a'ñ pačal'a! W'êla čūr 'en, aũ
 'There in-the-place food cook! At-night thieves will-come, food
 gur'ũhe. T'eme ādem'i dar'ā, čūr sēme tē.¹ Durust
 to-take. Those men catch, the-thief that-very will-be.' All
 5 wēl aũ w'ēč'in, kem'e čūr mālūm nō bik. Sab'ā
 the-night food they-placed, any thief known not became. Next-day
 ɖaŋdor'ā anehen, x'alak laɣ'ũ kēč'in. Bādšāe aw'ā:
 a-proclamation he-beat, people assembled he-made. The-king voice
 kēchen: 'Čūr kē ai? K'ada, čūr kē ai? Ār'ā bādšā'im
 10 made: 'Thief who art-thou? Tell, thief who art? Half my-kingdom
 d'ēmī, ōestam be d'amī. Ki nām
 I-shall-give-thee, my-daughter also I-shall-give-thee.' Anybody name
 n'e gur'ehen. Dal'ei kadehen: 'Mam čūr ām.' Bādšāe mar'ehen:
 not mentioned. D. told: 'I the-thief am.' The-king said:
 15 'T'ene piri ādem'i bōh gireg'ā. Gira āw'āz kēhen bādšāe:
 'Thy equal men many wander-about.' Again voice made the-king:
 'Čūr kē ai, nām g'ura! Ki be n'e kadehen. Dal'ei
 'Thief who art, name mention!' Anybody also not told-it. D.
 g'ire kadehen: 'Čūr mam-am.'
 20 again told: 'The-thief I-am.'

by, stopped in front of him and greeted him. The King said [to his
 servants]: 'Cook food in that place. At night the thieves will come
 and take the food. Catch those men; they are the thieves!' During
 the whole night they put food there, but no thief appeared. The next
 25 day the King issued a proclamation, assembled the people and uttered
 this word: 'Who is the thief? Tell me, who is the thief? I will give
 you half my kingdom, and I will also give you my daughter.' But
 nobody said anything. Then D. said: 'I am the thief.' The King said:
 'There are many men like you wandering about.' Again the King
 30 uttered a word and said: 'Who is the thief? Tell me his name!'
 Again D. told him: 'I am the thief.'

¹ Or: ten 3-pl.

- Bādšāe āš'eta n'ehen darb'ari: 'Ōestam
 The-king having-seized-him took-him to-the-durbar: 'My-daughter
 be d'amī, bādšā'im be d'amī.
 also I-shall-give-thee, my-kingdom also I-shall-give-thee. [But first]
 Se war'i bādšāi dar'eta tumar'i m'ene unde 'ača! Dal'ei 5
 that other king having-caught naked me to bring! D.
 gyik l'embāi. Bādšā o zāipi āš'ēč'in, ač'ēč'in.
 went after-him. The-(other)-king and his-wife he-seized, brought-them-
 Bādšānde m'ehen: 'Gur'a! Bādšāi d'ehen
 (back). To-the-king he-said: 'Take-(them)! (His-)kingdom he-gave 10
 Dal'ē, ōya be d'ehen.
 to-D., his-daughter also he-gave.

The King seized him and took him to the durbar. He said: 'I will
 give you both my daughter and my kingdom. [But first] you must
 catch that other King¹ and bring him naked to me.' D. went for him. 15
 He seized the King and his wife and brought them back. He said to
 the King: 'Take them!' Then the King gave him his kingdom, and he
 gave him his daughter, too.

XC. The Parable in the Darra-i Nūr and Wēgal Dialects.

(W. translated from DN.).

20

- DN. I ādem'i dō ō'ēi āen. K'anešta puðlesta
 W. I ādam'i āst, d'ō ō'ēi āen. K'anışta puðlestā
 One man-of² two sons are. The-younger his-son
 DN. tātēstānde ay'at k'adeč'ān: 'Tat'im, tō t'ānek³ jukeste
 W. tātēstānde ay'at kadeč'ān: 'Tat'im, tō jugeste 25
 to-his-father word made: 'My-father, thou thy-own property-of
 DN. es'āb ke'a, mam t'ānek wān'estam d'eam! Tātēstam²
 W. es'āb k'ea, mam t'ānek wān'estam d'ā'm! Tātēste
 division make, to-me my-own my-share give-me! His-father

¹ Not mentioned before in this tale. — ² W.: A man is, two sons are.

² For -stā 'his father'.

- DN. *juki es'āb kaik'en, au lēwanē sera w'andegyen.*
 W. *joxi es'āb k'e'hen, lēwanē sira wandehen.*
 property division made, and the-brethren upon divided-it.
- DN. *Kaṇeṣṭa l'āesta m'ālā 'ekofo k'ačan; čan (aš)*
 5 W. *Kaṇiṣṭ'ā l'āesta m'ālā ekafo k'eečan; čan*
 The-younger brother his-goods collected made; some (eight)
- DN. *dəw'ās n'itan, pay'ā mus'aparē durayī. T'ānek m'ālā*
 W. *dəw'ās n'ita, pēy'ā duḍ'ari mus'apar'ei. T'ānuk m'ālā*
 days having-passed, he-goes to-journey distant. His-own goods
- 10 DN. *wara w'atana kaṇjenī sera barb'ād k'ačan. W'ara*
 W. *kajanī sera barb'ād k'eečan. Ōli*
 other country-in harlots upon squandered he-made. The-other¹
- DN. *w'atana x'eenti šar'ik, au yū kyel'ā mōt'ā) biik.*
 W. *w'atana k'āatī bik, zu kel'ā mut'āz bik.*
 15 country-in famine (be)came, and this boy destitute became.
- DN. *Ki au n'e dāigyen, bō awat'ā bit'ik. I*
 W. *Ki ōu ne dāihen, bō awat'ā betik. I*
 Anyone food not gave-him, very hungry he-has-become. One
- DN. *xān māl'dār qde-eka pay'āik. Te xān'ē yū kyel'ā*
 20 W. *māl'dār hān und'ēga pey'āik. Te hān'ē se k'el'ā t'ānuk*
 chief rich presence-to he-went. That chief this boy
- DN. *bara č'arāikye gaṛ'āikye² t'ānek zəmenestā-eka.*
 W. *zəmenestā-eka bar'ā č'arehe gaṛ'āihen.*
 lambs to-graze he-sent his-own fields-to.
- 25 DN. *Me kyel'ās p'ikeri bik: 'Au mē bar'ā t'ānek gās'ē ēikan,*
 W. *Me kel'ās p'ikeri bik: 'Me^m bar'ā t'ānuk gāsesta ēī,*
 This boy's thought became: 'And this lamb its-own grass ate³,

¹ W.: there.² First: *Bar'āstēi gaṛ'ēcin* 'for his lambs he sent them (?)'.³ DN.: 'they ate'; W.: ēī 'having eaten'.

- DN. *kuč'ē puroy'ā, mam kum'ē kut'i n'ekye d'eimgan.¹*
 W. *kuče puray'ā, mam kut'i kum'ē n'ekye d'eimkan.*
 its-belly fills, to-me anybody anything not are-giving-me.
- DN. *Mēn'ā t'ātestam g'ušiqi mōzdūr'ān bō āen, d'amewi āen; mam*
 W. *Mēn'ā t'ātestam g'ušiqi mazur'ān bō ān, d'amewi āen; mam* 5
 My father's house-in servants many are, satisfied are; I
- DN. *awat'ā al'āx be'akam. A al'ēyem, uti*
 W. *awat'ā al'āx be'akam. Mam al'ēy'am, uri*
 from-hunger perishing became. I am-standing-up, having-risen
- DN. *tānek t'ātestam qdi p'akam, ā mēikam: Awat'ā em, 10*
 W. *tānuk t'ātestam i'de p'ayam, mēiyam:*
 my-own father towards I-am-going, I am-saying: Hungry I-am,
- DN. *mam dōlat d'eam! Tat'im, šarmend'ā āem, tēnā-nti au*
 W. *Tat'im, tēnā-anti*
 me riches give-me! My-father, ashamed I-am, thee-before and 15
- DN. *Xud'ā-anti šarmend'ā āem; mam gun'ā kaikam. Aw'al Xud'āe*
 W. *Xud'ā-andi šarmend'ā am; mam gun'ā k'aigyan. Aw'al Xud'āe*
 God-before ashamed I-am; I sin did. First God
- DN. *baxčedim, ləmbari tō mam b'axčam. Tō*
 W. *mam b'axčelim, ləm'āi to b'axčam. A² 20*
 (me) may-forgive-me, afterwards thou me forgive-me. Thou
- DN. *mēnā tat'im ai, munas'ab n'e šē, tēn'ā-nteka ki mam*
 W. *tēn'ā puḍli am, ebat mun'āsib n'e si, mam tēnā puḍli-am*
 my my-father art, (now) suitable not is, thee-before that me
- DN. *nōk'ar ko'ē gārimke.³ 25*
 W. *nōkar'ān pōš'ān gāram.⁴*
 a-servant like thou-reckonest-me.⁴

¹ Or: *Pikari bik: Mam kut'i n'ekye kum'ē d'eimgan.* — ² DN form for *mam*.³ Or: *A t'ēnā puḍli am, tēnānti mun'aseb n'e šē ki nōk'ar ko'ē gaṛ'āinkē* 'I thy thy-son am, thee-before suitable not it-is, that a-servant like thou-reckonest me'.⁴ Thus — incorrectly — DN. But W.: 'Suitable not it-is, [that] I thy thy-son am; servants like reckon-me!'

DN. *Al'ik, tātestānde pat'ā pul'ik, Tātestā d'uraj*
 He stood-up, to-his-father having-gone he-arrived. His-father afar
kā l'āken, ar'e tātesta jut'ik, Tātea r'āwan
 from saw-him, his-heart his-father's caught-fire. His-father quickly
 5 *ambal'a kay'āik, puḍlestā l'emba; tātea puḍlestā m'andana āas*
 running made, his-son after; his-father his-son's neck-on hands
wəf'ēcin, sin'ā pil'a dar'ēik'en, čapo'i gur'ēcin. Puḍlestā
 laid-them, breast at caught-him, kisses he-took. His-son
m'ēken: 'Tat'im, šārmend'a āem,' etc.
 10 said-to-him: 'My-father, ashamed I-am,' etc.

Tātea tānek muzdur'stānde ok'um k'aken: 'Bak'ur čilā
 His-father his-own servant-near command made: 'Good garment
ače, čilā m'an'jedā, au p'uḍlestam <astāi> aḡur'iki
 bring, garment put-on-him, and my-son's <hand-to> finger-on
 15 *aḡur'iki wād'a! p'āyā'i k'oṣarā āledā, i čāx w'āw'lek m'āreda!*
 a-ring put! his-feet-on shoes put, one fat calf kill!

Au 'aman, xušāl'i k'aman; mēnā p'uḍliem nauw'a āik,
 Bread let-us-eat, merriment let-us-make; my my-son lost was,
'abat p'ed'ā b'ik; am'ā xušāl'i k'aman. L'ik, au p'āčabal
 20 now found became; we merriment let-us-make. He-died, and again
pāk Parwardēgar'e zind'a k'a'k'en. Š'ama xušāl'i k'a'k'en.
 the-pure Creator alive made-him. All merriment they-made.

Olā wact'ā j'is'tā p'uḍlee zəm'in kuč'ā āik. G'ušin n'izd'ik
 At-that time the-elder his-son field in was. House near

25 *pul'ik, gyē āw'āz ar'ēek'en, n'aṭan aṭew'i ā'inč. I*
 he-arrived, song voice he-heard, in-dance moving they-were. One
nōkarə od'ai 'okat ka'k'en; 'Yō kōek šē?' Nōk'arestā m'ēek'en:
 servant from question he-made: 'This what is?' His-servant said:

'Tēnā lāy'āi 'itik; tēnā tātestā bō nendar'ā kaik'en;
 30 'Thy brother has-come; thy father much entertainment made;

tēnā lāy'āi s'āi sal'amat 'itik.
 thy thy-brother safe and sound has-come.'

Se j'es'tā lāy'ā xap'ā bik, and'okana n'e at'ik. T'ātea
 That elder brother angry got, inside not entered. His-father
khan'āeka n'ik, bō min'at d'ēik'en; 'And'okana at'ē!
 outside went-out, much entreating he-gave: 'Inside enter!'
J'is'tā puḍlestā tātestānde m'ēek'en: 'Thār'i, mām 'ōilo kāl 5
 The-elder son to-his-father said: 'Look, I so-many years
naukar'i tēnā k'aikam, tēnā uk'am de γ'ēr n'e p'atek'em
 service thy I-did, thy command from apart not I-went
kan'āeka. Tō i čayā mām n'e dāyek'em, mām tānek
 outside. Thou one kid to-me not gavest-me, [that] I my-own 10
amz'olen'estam m'āretan d'omy-ai, xušāl'i am'ā
 my-comrades-to having-killed-it I-might-give-them, merriment we
dal'ūe dē k'as-ai. Abat mēi puḍliē kan'is'ta āik,
 assembly in¹ we-might-make-it. Now this thy-son younger came,
jūki jam barbāt katan, tō mēmanī d'ēekye.' 15
 property all squandering having-made, thou entertainment gavest.
Tātesta j'is'tā puḍlestānde m'ēek'en: 'Tō am'ēs miltēn'am
 His-father the-elder his-son-to said: 'Thou always with-me
āi, ar-š'ē mēnā te'ē, tēnā ast'ai šē. Abat mun'as'ib šē, 20
 art, whatever mine may-be, thy hand-in is. Now suitable is,
xušāl'i am'ā k'aman, k'e tēnā lāy'āi lev'ā āik, abat
 merriment we shall-make, because thy thy-brother dead was, now
Xud'āi p'āčabal zind'a k'aik'en; nāw'ik, p'āčabal p'ed'ā
 God afterwards alive made-him; he-was-lost, afterwards found
b'ik. 25
 he-became.'

¹ I.e.: together.

XCI. LSI Sentences in Various Pashai Dialects.

(Cf. LSI, VIII, II, p. 129 sq.).

220. What is your name?

Laupowān: Nām-i k'ōr šī(k)?

Gulbahār: Nām-i kar a?

Naḡil: Nām-i kōr a?

5 Darra-i Nūr: Tēna nām-ē k'ōē ēē?¹

Arēt: Ton'5 kilo n'5m-zu šū?

221. How old is this horse?

L.: Ae gōr'ā k'au sāl'ā asta? (Or: Ame gōr'ā sāl'ā kau šik?).

G.: Sāl ya gōr'us ē'aka a?

10 N.: Gōr'ā ēō sāl a?

DN.: Mē gōr'ās 'umari k'āo šī?

A.: Alai gōr'ā x'ōi k'āou ost?

222. How far is it from here to Kohistan (etc.)?

L.: Āth'ēi tā Kōhistānai kai sud'ūr šī? (Or: Pan kau dāre šik?).

15 G.: It'ēi tā Gulbār kyu pūnd a?

N.: And'ē dē tā Nāzūlōm ēō dō a?

DN.: Elte Kōnor (to Kunar) jā k'āo dur'ār šē?

A.: Āliat'ū Ōir'ēt mana x'ōi d'unik šū?

223. How many sons are there in your father's house?

20 L.: T'aina bab'ā wāya kau ōyai (or: putri) h'ān?

(Or: Wāse kuča bāsai kau ōya h'ān?).

G.: Dādasāi andar'ū kyū p'utra a?

N.: Mō² bāsams (bāsamsə) wāya kuča ēā wōyān wən?

DN.: Tēnā tāteste g'ūšīn k'āo ōyai āen?

25 A.: Tono b'ābastu g'ōšīnā x'ōi wā'ie ōyen?

¹ For šē. — ² My.

224. I have walked a long way to-day.

L.: Nū sud'ūr par'āyakim.

G.: Nū sud'ūr p'ūnda kar'ēm.

N.: Nū-dias sud'ūr par'ētākom.

DN.: Nōn patēgyem bōh d'urāē.

A.: Nun b'āre pūn kar'ēgyam.

5

225. The son of my uncle is married to his sister.

L.: Maina mamb'ū-putra taina¹ sāya gur'āiwača.G.: Mālūsam p'utra sāyasam (sāiēum) dē išt'erka gur'āiwati.²A.: Monō trā putrāsto mīli gur'āiwil'ē šū.³

10

226. In the house is the saddle of the white horse.

L.: Zin gōr'ās chel'āk wāya jhayik šik.

G.: Zin gōr'ū zelūkast wāna šī.

N.: Zin gōr'ās chel'āk wā kuča ōsāi.

DN.: Šēlek gōr'ās zine gūšīn šē.

A.: Č'ilak gōr'ō zin g'ōšīnā šū.

15

227. Put the saddle upon his back!

L.: Pa, gōr'ā z'īnā 'ača!⁴

G.: Z'ina dē gōr'ū šira j'ā!

A.: Test čār'5 zin j'āit!

20

228. I have beaten his son with many stripes.

L.: Tese (or: ate) p'utr mam b'ūra h'anwakam.

G.: Putr'asa dē bisy'ār h'ančikam.

A.: Aso putriem bə 'anišye. (Or: Ate putrāstōm āen kar'īšyē⁵).¹ Thy.² Prob. for -ta.³ Litt.; There is a wedding with my uncle's son.⁴ Go, bring the horse's saddle!⁵ He has beaten my son (?). P'sht.: Aya zōi mē d'ar guzarūna k'ape di.

229. He is grazing cattle on the top of the hill.
 L.: *Āe ādam dhāra šira gōlaŋ lēilāigā.*
 G.: *Mālā dē dhārā šira pr'elitū.*
 N.: *Dhāra šira māl čar'etū.*
 5 A.: *Atr'a dōrest mūdōō m'ol čario.*
230. He is sitting on a horse under that tree.
 L.: *Ādam gōra šira niyik-a, koŋa lēna gōra žān a.*
 G.: *Tetā ustumbā tag'ā gōrū palē n'itik.*
 N.: *Yē ādam suw'ar gōr'ū kaŋi lēna žōn a.*
 10 A.: *Atra jōla b'una g'əŋə šira niw'ə ost.*
231. His brother is taller than his sister.
 L.: *Sāya dūi Vāya aula asta. (Or: Sāya s'ur-a, Vāya aul'a).*
 G.: *Bp'ui say'āsas karka 'aulū a.*
 DN.: *Tēnā¹ lāyāi sāyāsta de g'āŋ-as.*
 15 A.: *Atest sawast'ə blāa g'āŋ ost.*
232. The price of that is two rupees and a half.
 L.: *Ximat šik, do n'im rūpai māl šik.²*
 G.: *Mūl-ist dō nīm rūpai a.*
 20 A.: *Atest bāye du-n'im rūpai šū.*
233. My father lives in that small house.
 L.: *Bābā atre s'ur wai niyik-a.*
 G.: *Dādāim s-andar'ū-i yakat'i n'itik.*
 N.: *Bāwyem suŋul'ū wā kuča neyik-a.*
 25 A.: *Monō b'ābom lamatek gəšin niw'ə ost.*
234. Give this rupee to him!
 L.: *Āe rūpaya 'ami d'āya!*
 G.: *Ya rūpai dē tē da!*
 A.: *Ate yū rūpai d'ait!*

¹ Thy. — ² It is dear, the goods are [worth] two rupees and a half.

235. Take those rupees from him!
 L.: *Ami ādamas rūpaya g'ura!*
 G.: *Yam rūpayā t'est gur'a. (m'ui da)!*
 A.: *Ate dōu yū rūpai gur'a!*
236. Beat him well and bind him with ropes! 5
 L.: *Aem ādam bak'ar h'ana, b'adanē t'inga!*
 G.: *Tē dē (č'uri kačeki)¹ xub h'anasū, bad'ana jē tengasū!*
 A.: *Xə an'ō, d'əm'ait thi'!*
237. Draw water from the well!
 L.: *Tu č'aya k'u'ai wark kh'ana!* 10
 G.: *Wūrga č'ast kh'ana!*
 N.: *Čā kučē w'orgə kh'ano!*
 A.: *Alia k'uiou w'arek h'ān!*
238. Walk before me!
 L.: *Purun'ēm pa!* 15
 G.: *X'ēr pa!*
 A.: *Monō pereŋ'om pa!*
239. Whose boy comes behind you?
 L.: *K'i p'utra khoya'ē yag'ā?*
 G.: *Ya p'utra kōst a, t'ō pale ait'ū?* 20
 A.: *Tən'a pač'et kē k'āres'ek yēi?*
240. From whom did you buy that?
 L.: *Āe š'āi tau k'is gur'āič(a)k'āi?*
 G.: *Ya kars'i kōz gug'ē?*
 A.: *Al'ai tau k'ē dōu gur'āigyō?* 25
241. From a shop-keeper of the village.
 L.: *Ī dukand'ar ōdai gur'āičkam s'āthāya.*
 G.: *Ī dukand'arast d'ē jē gug'ēm.*
 A.: *Lōm'ōū dukand'ara dōu.*

¹ Add: He has committed theft.

XCII. Initial Sentences of the Parable
in Eight Pashai Dialects.

Laupowān:	<i>I</i>	<i>ādamas</i>	<i>dō</i>	<i>ōya</i>	<i>h'āūc.</i>
Gulbahār:	<i>I</i>	<i>ādam</i>	<i>dō</i>	<i>p'utra</i>	<i>dārāi.</i>
Darra-i Nūr:	<i>I</i>	<i>ādem'i</i>	<i>dō</i>	<i>ō'ēi</i>	<i>āen.</i>
Wegal:	<i>I</i>	<i>ādm'i āst,</i>	<i>d'ō</i>	<i>ō'āi</i>	<i>āen.</i>
Chilās:	<i>Y'ikaṭik</i>	<i>m'ōčekas</i>	<i>d'ukaṭik</i>	<i>ō'c'5</i>	<i>oē'3.</i>
Arēt:	<i>I</i>	<i>mōcagāst</i>	<i>dū</i>	<i>uāyē</i>	<i>ōyan.</i>
LSI, Kunar:	<i>Ekī</i>	<i>ādāmīs</i>	<i>dō</i>	<i>puṭhlē</i>	<i>hāink.</i>
LSI, Laghmān:	<i>I</i>	<i>ādāmī</i>	<i>dō</i>	<i>puṭhlēlē</i>	<i>hāink.</i>

L.:	<i>Suratal'a</i>	<i>putras'ā</i>	<i>b'āwai</i>	<i>mārā'ike:</i>
10 G.:	<i>Tē kučāst</i>	<i>putrā-i yakaṭ'i</i>	<i>d'ādasāi</i>	<i>mār'āta:</i>
DN.:	<i>K'aneṣṭa</i>	<i>puṭlestā</i>	<i>tātestānde</i>	<i>aṭ'at k'adečān:</i>
W.:	<i>K'anīṣṭa</i>	<i>puṭlestā</i>	<i>tātestānde</i>	<i>aṭ'at kadečān:</i>
Ch.:	<i>K'oniṣṭa</i>	<i>pulestā</i>	<i>bawast-ke</i>	<i>m'ārahe:</i>
A.:	<i>Ate lamaṭek</i>	<i>putrest'ō</i>	<i>tōnuk bawastol</i>	<i>mar'iṣe:</i>
15 LSI, K.:	<i>Čanṭā</i>	<i>puṭhlēstā</i>	<i>tātēstā āntē</i>	<i>mēkin:</i>
LSI, L.:	<i>Čanṭā</i>	<i>puṭhlisā</i>	<i>tātē āntē</i>	<i>mārēkin ki:</i>

L.:	<i>'Ai bāb'ā,</i>	<i>kor ke</i>	<i>tānkāi jira'e</i>	<i>yēitik,</i>	<i>maina</i>
G.:	<i>'Ai dād'ā,</i>	<i>mui tazs'imasam</i>	<i>dē</i>		
DN.:	<i>'Taṭ'im,</i>	<i>tō</i>	<i>t'ānek' jukeste</i>	<i>es'āb ke'a,</i>	<i>mām t'ānek</i>
20 W.:	<i>'Taṭ'im,</i>	<i>tō</i>	<i>jugeste</i>	<i>es'āb k'ea,</i>	<i>mām t'ānek</i>
Ch.:	<i>'Wō bōw'ā,</i>	<i>tono dūny'5</i>	<i>am'5</i>	<i>wel'āi puče ka,</i>	<i>axp'al</i>
A.:	<i>'Bōw'ā,</i>			<i>mām tōnuk</i>	
LSI, K.:	<i>'Ai tāti,</i>	<i>tēnā mālē kučā</i>	<i>kumē mēnā waṇṭim</i>	<i>biyā,</i>	<i>ts mām</i>
LSI, L.:	<i>'Ai tāti,</i>	<i>mēnā waṇṭē</i>	<i>mālē kučai</i>		<i>mām</i>

L.:	<i>dāya!'</i>	<i>Bādaz bāsa</i>	<i>māl gura'ik,</i>	<i>kor</i>
G.:	<i>dā!'</i>		<i>Mālā tanka</i>	<i>dē</i>
DN.:	<i>waṇṭestam d'eam!'</i>	<i>Tātestā(m)</i>	<i>j'uki es'āb</i>	<i>kaik'en,</i>
W.:	<i>waṇṭestam d'ā'm!'</i>	<i>Tāteste</i>	<i>j'oxi es'āb</i>	<i>k'ē'hen,</i>
Ch.:	<i>bohor'ō d'ātim!'</i>	<i>Ate močekē</i>	<i>axp'al d'ūnyā</i>	<i>w'āṭihe, 5</i>
A.:	<i>wāṭ'ōm m'ōlast dat'im!'</i>	<i>Ase</i>	<i>tōnuk</i>	<i>wāṭaye</i>
LSI, K.:	<i>dīm!'</i>	<i>Uti</i>	<i>tānək</i>	<i>mālā</i>
LSI, L.:	<i>dīm!'</i>	<i>Ūsē</i>	<i>tānik</i>	<i>mālē</i>

L.:	<i>suratal'a putr'āi d'āikē,</i>	<i>kor aulā putrāi d'āikē.</i>	10
G.:	<i>tazs'im k'awata,</i>	<i>t'e d'ētea.</i>	
DN.:	<i>au lēwan'ē šera w'andegyen.</i>		
W.:	<i>lēwan'ē sira waṇṭehen.</i>		
Ch.:	<i>šwa bel'ābel k'āc.</i>		
A.:	<i>waṇṭiṣ'ē.</i>		
LSI, K.:	<i>šerā taksim kakin.</i>		15
LSI, L.:	<i>ts-šerā waṇṭikin.</i>		

Laurowānī Skeleton Grammar.

Nouns.

Gender. — Masc. -ā (rarely -ū); Fem. -ī. Irregular: *śūng*: *śūnj* 'dog'; *khar*: *khār* 'ass'. — In some verbal forms and adjectives M. -k: F. -c. E.g. *chel'āk*, f. *chel'ēc* 'white'. — *Śik* 'it is' is used with inanimate nouns.

Number. — Pl. -ān, (-gān); -ḍal, -ḍl (names of animals). Frequently = Sg., especially after numerals. — Note *lāiwanī*, from *lāi* 'brother'; *kupenī*, from *kupā* 'tree'.

Case.

Nom.	—	<i>pūtr</i> 'son'	<i>Xudā(i)</i> 'God'	<i>gōrā</i> 'horse'	<i>balakī</i> 'ogress'	<i>wāi</i> 'house'
Obl.	-a	<i>putra</i>	<i>Xudāya</i>	"	"	<i>wāya</i>
Gen.	-as	<i>putras</i>	<i>Xudāyes</i>	<i>gōrās</i>	<i>balakīs</i>	<i>wāyas</i>
Dat.	-āi, -ē	<i>putrāi</i>	<i>Xudāye</i>	<i>gōrāc</i>	<i>balakīc</i>	
Voc.	(-a)		<i>Xudāya</i>			
Abl.	-ai					<i>wāyai</i>
Loc.	-nā					<i>wāna</i> .

Note: *dan*: *dand-a* 'tooth'; *hās*: *hasta* 'hand'; *paxīr*: *paxāra* 'fakir', etc.

Plur.: *Ādamān*, -*mana*, -*manas*, -*manāi* 'men'. — *Wāyawān* 'towards the house'.

Postpositions. — *Ōda* 'with'; *dāi* 'from'; *ka* 'for', 'at' (price); *kuča* 'in'; *kučai* 'from inside'; *khan* 'from'; *lamba* 'after'; *lēna(na)* 'under'; *lēnai* 'from below'; *palāi* 'with'; *śira* 'on'; *wārāi* 'for the sake of'.

Numerals.

(Gulbahārī and Wēgālī forms added).

1. <i>ī</i>	G. =	W. =	11. <i>zāi</i>	G. <i>zōi</i>	W. <i>zā</i>
2. <i>do</i>	" =	" =	12. <i>duw'āi</i>	" <i>dōi</i>	" <i>duwā</i>
3. <i>trā</i>	" =	" <i>lē</i>	13. <i>trūi</i>	" <i>trūi</i>	" <i>lūt</i>
4. <i>cār</i>	" <i>cōr</i>	" <i>cār</i>	14. <i>cad'āi</i>	" <i>cad'ā</i>	" <i>cad'ē</i>
5. <i>pānja</i>	" =	" <i>pa'nd</i>	15. <i>panj'i</i>	" <i>panj'i</i>	" <i>panj'ū</i>
6. <i>cha</i>	" <i>xa</i> , [ṣā]	" <i>ṣē</i>	16. <i>chui</i>	" <i>wūi</i> , [ṣui]	" <i>ṣōr</i>
7. <i>sāta</i>	" =	" <i>sat</i>	17. <i>satt'i</i>	" <i>sat'i</i>	" <i>sat'ū</i>
8. <i>asṭa</i>	" <i>aṣṭa</i>	" <i>aṣṭ</i>	18. <i>aṣṭ'i</i>	" =	" <i>aṣṭ'ū</i>
9. <i>nāw(ā)</i>	" <i>nawa</i>	" <i>nō</i>	19. <i>naw'i</i>	" =	" <i>na(w)ū</i>
10. <i>dāya, dāc</i>	" <i>daya</i>	" <i>dē</i>	20. <i>wost</i>	" <i>west</i>	" =

30. <i>wost u dāy(a)</i>	G. <i>trū(u)</i>	W. <i>west-o-dē</i>
40. <i>duw'iyā</i>	" <i>cil</i>	" <i>d'owa</i>
50. <i>duwya u dāi</i>	" <i>pīnj'ā</i>	
60. <i>trāwiyā</i>	" <i>śast</i> , [trēu] ¹	" <i>lēwa</i>
70.	" <i>haftad</i> , [trēu-nim]	
80. <i>cārwiya</i>	" [cār-icust]	" <i>cārica</i>
100. <i>pānjawiyā</i>	" <i>sad</i> , [pānja-wust]	" <i>p'ain(f)wa</i>
200. <i>dāya-wiyā</i>		" <i>d'ēwa</i>
300. <i>panji-wiyā</i>		" <i>panj'ūica</i>
400. <i>wēziyā</i>		" <i>w'ezica</i>
500.		" <i>w'ezica-o-painica</i>
1,000. <i>dāya-sau</i> = <i>hazār</i> .	100,000. L. <i>lak</i> .	

ī: As a noun, obl. *yāina*, gen. *yāinas*, etc.; as an adj. *yāi* in all obl. cases.

Definite numerals: *Dōai*, obl. *dūena*, etc. 'the two'; *trāyai*, *trāena*, etc.; *cārāi*, *cārana*, etc. *Dōai-ka* 'both'; *trāyai-ka* 'all three' etc.

Pronouns.

Personal.	1 Sg.	1 Pl.	2 Sg.	2 Pl.	
Nom.	<i>ā</i>	<i>ham'ā</i>	<i>tū</i>	<i>myā</i>	
Obl.-Acc.	<i>mam</i>	"	<i>tau</i>	"	
Gen.	<i>maina</i> , (<i>māya</i>)	<i>ham'ās</i>	<i>laina</i> , (<i>tāya</i>)	<i>myās</i>	
Dat.	"	<i>ham'āc</i>	"	<i>myāc</i> .	
Enclitic.	1 Sg.	2 Sg.	1 Pl.	2 Pl.	3 Pers.
Nom.	<i>-ien</i> , - <i>am</i>	<i>-ēi</i> (- <i>ī</i>), - <i>āi</i>	<i>-ien</i> , - <i>an</i>	<i>-u</i> , - <i>au</i>	<i>-a</i>
Obl.	<i>-asām</i>	<i>-asāi</i>	<i>-asan</i>	<i>-asu</i>	<i>-asā</i>
Gen.	"	"	"	"	<i>-asās</i>
Dat.	"	"	"	"	<i>-asāi</i>
Abl.					<i>-ayā</i> ²

Demonstrative. — 'This'

	'This'	'That'	'That' (Remote)
Nom. Sg.	<i>āc(m)</i>	(<i>a</i>) <i>sē</i> , (<i>a</i>) <i>sum</i>	<i>o(m)</i> , <i>hum</i>
Obl.	<i>mē(sē)</i> , <i>amē</i> (adj.)	<i>tē(sē)</i> , <i>atē</i> (adj.)	<i>amē</i>
Gen.	<i>mē(sēs)</i> , <i>mēs(ē)</i> " <i>amēsēs</i>	<i>tē(sēs)</i> , <i>tēs(ē)</i> , " <i>atēsē</i> , <i>atēs(ēs)</i>	"
Dat.	<i>mēs'ēi</i>	<i>tēs(ē)</i>	"
Nom. Pl.	<i>ācēmē</i> , <i>āc</i> (adj.)	(<i>ā</i>) <i>tama</i>	<i>oma</i>
Obl.	<i>amēdā</i>	<i>ātēdā</i>	" (adj.)
Gen.	<i>amēdās</i>	<i>ātēdās</i>	"
Dat.	<i>amēdāi</i>	<i>*ātēdāi</i>	"

A-sē, *a-sum*, *a-mēs*, *atēs*, etc. are emphatic forms.

¹ Forms within square brackets from the closely related *Shutul* dialect.

² Only inanimate.

Interrogative, Indefinite, etc. — *Ki*, gen. *kis* 'who'; 'somebody'; *kē-u*, *kō-u* 'somebody'; *har-kē* 'everybody'; *kō-ānī* 'whoever'; *kāl* 'what'; *kōr* 'what'; 'something'; *kūr-u* 'something'; 'anything'; *har-kōr*, *kōr-kā* 'whatever'; *kai-kōr* 'some, a little'; *kai* 'how much'; *kau* 'how many'; *kēlawn* 'of what kind'; *hēc* 'any'; *ke* 'who' (rel.).

Aemzāi 'so many, so much'; *āengol* 'of this kind'; (*hēngol*, *ātengol* 'of that kind'; *warī* (obl. *warā*, gen. *waras*; dat. *warai*; allat. *warian(āi)*) 'other'; *tānuk* 'own' (obl. *tānke* 'self'); *čūika* (obl. *čōena*, etc.) 'all'.

Verbs.

Causative. — 1) *čāl* 'to open' (*čāl* 'to be open'); 2) *giraw* 'to turn somebody round' (*gir*); 3) *langāi* 'to make s.b. descend' (*lang*); 4) *mučal* 'to put s.b. to flight'; (*muč*).

Auxiliaries.	Present	Past	Aorist ('I may be')
1 Sg.	<i>hām</i> (-ām, etc.)	<i>hākim m., -čim f.</i>	<i>tham</i>
2 "	<i>hāi</i>	<i>hāki, -či</i>	<i>thi</i>
3 "	<i>hā, āsta</i> (-ā); <i>sik</i> inanim.	<i>hāik, -čē</i>	<i>thōi</i>
1 Pl.	<i>hās</i>	<i>hācin</i>	<i>thas</i>
2 "	<i>hāi</i>	<i>hāču</i>	<i>thōi</i>
3 "	<i>hān</i>	<i>hāčē</i>	<i>than.</i>

'I become': Aor. *biēm*; Pres. *bogām*; Prox. Past *bogikim*; Rem. Past *bōkim*; Perf. *bōčkim*; Plupf. *bihākim*.

Imperative.

Aor. Imper. 2 Sg. *han* 'beat'; *hanatī-m/n* 'beat me/us'; *han-a* 'beat him/them'.
2 Pl. *hanai*; *hanatā-m/n*; *hanat-ā*.
1 " *hanama*. — Note *gačwō* 'let us go'.

Fut. Imper. (Polite): *hanwa*, etc.

Pres. Imper.: 2 Sg. *hangā*; *hangāt* (?); *hangā-tha*.

2 Pl. *hangāi*; *hangātā*; *hangāthai*.

Aorist. — With Enclitic Pron. Obj.:

	1 Sg.	2 Sg.	1 Pl.	2 Pl.	3 Pers.
1 Sg.	<i>han-am</i>	<i>hanam-i</i>	—	<i>hanam-u</i>	<i>hanam-a</i>
2 "	<i>āi</i>	<i>hanatī-m</i>	—	<i>hanatī-n</i>	—
3 "	<i>āi</i>	<i>hanat-im</i>	<i>hanat-i</i>	<i>hanat-in</i>	<i>hanat-u</i>
1 Pl.	<i>-as</i>	—	<i>hanas-i</i>	—	<i>hanas-a</i>
2 "	<i>-āi</i>	<i>hanatā-m</i>	—	<i>hanatā-n</i>	—
3 "	<i>-an</i>	<i>hanand-im</i>	<i>hanand-i</i>	<i>hanand-in</i>	<i>hanand-a</i>

Future. — With Enclitic Pron.:

	1 Sg.	2 Sg.
1 Sg.	<i>hanw-am</i>	<i>hanwam-i</i>
2 "	<i>-āi</i>	<i>hanwatī-m</i>
3 "	<i>-ayāi</i>	<i>hanway-im</i>
1 Pl.	<i>-as</i>	<i>hanwas-i</i>
2 "	<i>-āi</i>	<i>hanwatā-m</i>
3 "	<i>-an</i>	<i>hanwand-im</i>

hanwand-i, etc.

Present. — With Enclitic Pron.:

	(3 Pers.)	1 Sg.	2 Sg.	1 Pl.	2 Pl.
1 Sg.	<i>hangā-(hā)m</i>	—	<i>hang-i-ām</i>	—	<i>hang-u-ām</i>
2 "	<i>" " i</i>	<i>hang-im-āi</i>	—	<i>hang-in-āi</i>	—
3 "	<i>" " ā</i>	<i>" " ā</i>	<i>" " ā</i>	<i>" " ā</i>	<i>" " ā</i>
1 Pl.	<i>" " s</i>	—	<i>" " ās</i>	—	<i>" " ās</i>
2 "	<i>" " i</i>	<i>" " āi</i>	—	<i>" " āi</i>	—
3 "	<i>" " ān</i>	<i>" " ān</i>	<i>" " ān</i>	<i>" " ān</i>	<i>" " ān</i>

Note *kagām* 'I do' (*kar*); *pagām* 'I go' (*par*); *mangam* 'I say' (*mar*).

Imperfect. — *Hangā-(hā)kim*, inflected like *hākim*.

Prospective Present. — *Hanwagām*.

Prospective Imperfect. — *Hanwagākim*.

Ingressive Present. — *Hangā-kəšam*.

Ingressive Imperfect. — *Hangā-kəšikim*.

Ingressive Durative Imperfect. — *Hangā-kəšgākim*.

Intransitive Preterite. —

Proximate Past	Remote Past	Perfect	Pluperfect
<i>yēi-gik/čim</i> 'I came'	<i>yēik/čim</i>	<i>yēitek/čim</i>	<i>yēyāk/čim</i>

Cf. *Gik/čim* 'I went'; 2 Sg. *gik/čē*; 3 Sg. *gik m., gāč f.*; 1 Pl. *gāčim*; 2 Pl. *gāču*; 3 Pl. *gāč*.

Transitive Preterite. —

	Prox. Past	Rem. Past	Pluperfect	Perfect
1 Sg.	<i>hanwak-am</i>	<i>hank-am</i>	<i>handk-am</i>	<i>hanček-am</i>
2 "	<i>āi</i>	<i>āi</i>	<i>āi</i>	<i>āi</i>
1 Pl.	<i>an</i>	<i>an</i>	<i>an</i>	<i>an</i>
2 "	<i>au</i>	<i>au</i>	<i>au</i>	<i>au</i>
3 Sg., Pl.	<i>hanwaik</i>	<i>hanik</i>	<i>handik</i>	<i>hančik</i> (<i>jik?</i>)

With End. Pron. 3 Pers. m. *hanwak(-a)* *hank(-a)* *handk(-a)* *hanček(-a)*.

With Fem. or Pl. obj.: *hanwačam*; *hančam*; *handčam*, etc., but no change for number or gender of object in the Perf.

- Potential. — *Han(-bāi)-jham* 'I should beat'.
 Aorist Subjunctive. — *Han(-bāi)-tham* 'If I had beaten'(?).
 Present Subjunctive. — *Hangā-tham* 'I may be beating'.
 Habitual Present. — **Hangā-thegām* 'I use to be beating'(?).
 Habitual Imperfect. — **Hangā-thegākim* 'I used to be beating'.
 Static Perfect and Pluperfect. — *Nēyik hām/hākim* 'I am/was having sat down' (i.e. 'sitting'); *hanik hām/hākim* 'I am/was having been beaten'.
 Passive. — Passive Ptc. *hanan* + *b-* 'to become' (Pres. *begām*, etc.).
 Present Participle. — *Hanmanā* 'beating' is used in connection with verbs of motion. E.g., *h. yēyik* 'he came beating', *Han-cāl* with *b-* 'to become', or *par-* 'to go' denotes a prolonged action: *Hancāl begit* 'they began fighting'.
 Past Participle Passive. — *Hanik* 'beaten'.
 Infinitive. — 1) *Hanik* and its obl. cases in *-a*, *-as*, *-āi*. 2) *Hanē(i)*; *kāyā* (*kar-*); *dāya* 'to give', etc. with *bā-* 'to be able'.
 Absolutive. — 1) *Hani*; 2) *hantawai*.
 Verbal Nouns. — 1) *-anā* nouns of agency; 2) *-an(ā)* nouns of action.

Gulbahāri Skeleton Grammar.

Nouns.

- Gender. — No grammatical gender. But note *si* 'it is' (inanimate).
 Number. — Pl. *-ā*, rarely *-ān*. Note *byāwānā* 'brothers'.
 Case. — Nom. *mūs* 'mouse' *bārū* 'boy' *mūsā* 'mice'
 Obl. *mūša* " "
 Gen. *mūsas(t)* *bārūst* *mūsāst*
 Dat. *mūsai* **bārūc*
 Voc. *ai bārūāi*
 Postpositions. — *Ōda* 'with, near'; *dē* (definite object); *jē* 'in'; *kuča* 'inside'; *palē* 'together with'; *šira* 'on'; *tagā* 'under'.
 Adjectives. — The prs. *izāfat* construction is commonly used. — The comparative is formed by adding *karka* to the genitive.

Numerals.

(V. se Laurowānī).

Pronouns.

Personal.	1 Sg.	1 Pl.	2 Sg.	2 Pl.
Nom.	<i>ā</i>	<i>(h)am'ā</i>	<i>tū</i>	<i>mōm'ā</i>
Obl.	<i>mū</i>	"	"	"
Gen.	<i>mūst</i>	<i>(h)amāst</i>	<i>tūst</i>	<i>mōm'āst</i>
"	<i>man</i>	"	<i>tan</i>	"
Dat.	<i>mūi</i>	<i>(h)amāi</i>	<i>tūi</i>	<i>*mōmāi</i> .

Enclitic.	1 Sg.	2 Sg.	1 Pl.	2 Pl.	3 Pers.
Nom.	<i>-(a/i)m</i>	<i>-i/ē, -ai</i>	<i>-(a/i)n</i>	<i>-eū</i>	<i>-a</i>
Obl.	<i>-asam</i>	<i>-asāi</i>	<i>-asan</i>		<i>-asa</i>
Gen., Abl.	"	"	"		<i>-asas(t)</i>
Dat.	"	"	"		<i>-asāi</i> .

Demonstrative.	'This'	'These'	'That'	'Those'
Nom.	<i>ya(m)</i>	<i>ēma, yā</i> (adj.)	<i>sa(m)</i>	<i>tēma</i>
Obl.	<i>ē(sē) (dē)</i>	" (<i>ima</i>)	<i>tē(sē) (dē)</i>	<i>tē (?)</i>
Gen.	<i>ēst</i>		<i>tēst</i>	<i>tēmēst</i> .

Interrogative, Indefinite, etc. — *Kōst* 'whose'; *kar* 'what'; *kyu* 'how much, how many'; *čaka, kēwāl* 'how many'; *kale'ōni, kar'ang(i)* 'of what kind'. — *Kisā* 'somebody'; *karsī* 'something'; *kē* 'some'; *(h)ēč* 'any'; *har* 'whatever'. — *Hardū* 'both'; *čukayā, čukata* 'all'; *yama-kadar* 'so many'; *taṅk-* 'self', 'own'. — *Ki* 'who' (rel.).

Verbs.

Causative. — 1) *Gir-e-* 'to turn somebody round' (*gir-*); 2) *banjal-* 'to dress somebody else' (*banj-*); *wāndel(a)-* 'to have a thing made/built'.

Auxiliaries.	Present	Past
1 Sg.	<i>im</i>	<i>ānam</i>
2 "	<i>i</i>	<i>ānāi</i>
3 "	<i>ā (ā), ā</i> ; inanim. <i>si</i>	<i>ūn; bin; šin</i>
1 Pl.	<i>aīs</i>	<i>ānan; bēnan</i>
2 "	<i>unda</i>	<i>ānau</i>
3 "	<i>un, a</i>	<i>ūn; bin.</i>

Imperative. — 2 Sg. *-a*: *Hana* 'beat'; *pa(ya)* 'go'; *ka* 'do'; *ya* 'come'. But *ēū* 'eat'. — 2 Pl. *-ida*: *Parāida, karaida, yāita* (-da?) (*yūi?*). — *kawata* 'do' is a Future Imper. — 1 Pl. *-au*: *kara'ū* 'let us do'; *gaḍa'ū* 'let us go'.

With Enclitic Pronouns: *Hana-sū* 'beat him/them'; *kara-sū* 'do it'; *kūra-si* 'may he bury thee'.

Aorist.	'I beat'	'I eat'	'I become'	'I take'
1 Sg.	<i>hanam</i>	<i>ēū(wa)m</i>	<i>bam</i>	<i>gur'ām</i>
2 "	<i>*hanī</i>	<i>ēēs</i>	<i>bēs</i>	<i>gur'ēs, gurāi</i>
3 "	<i>*hanāi</i>	<i>ēū</i>	<i>bēt</i>	<i>gur'āi</i>
1 Pl.	<i>hanaīs (-anz-)</i>	<i>ēūwaīs</i>	<i>baīs</i>	<i>gur'aīs</i>
2 "	<i>hanaida</i>	<i>ēēda</i>		<i>gur'ēida</i>
3 "	<i>*hanan</i>	<i>ēūn</i>	<i>*ban (?)</i>	<i>*gurun (?)</i>

Future. — 'I shall beat' 'I shall eat' 'I shall take'			
1 Sg.	<i>h'anwam</i>	<i>ē'wam</i>	<i>gur'ēwam</i>
2 "			<i>gur'ēwai</i>
3 "		<i>ē'wai</i>	<i>gur'ēwai</i>
1 Pl.	<i>h'anwaīs</i>	<i>ē'waīs</i>	<i>*gur'ēwaīs</i>
2 "			<i>*gur'ēwaīda (?)</i>
3 "		<i>ē'wan</i>	<i>gur'ēwan.</i>

With Enclitic Pronouns: *Hanwam-i* 'I shall beat thee'; *hanwam-a* 'I shall beat him'; *hanwanz-i* 'we shall beat thee'.

Present. — 'I beat' 'I eat' 'I am able'			
1 Sg.	<i>hantim</i>	<i>ētim</i> (Sh. <i>ētoyem</i>)	<i>bētim</i>
2 "	<i>hantūi</i>	<i>ētūi</i>	<i>bētūi</i>
3 "	<i>hantū</i>	<i>ētū</i>	<i>bētū</i>
1 Pl.	<i>*hantaīs</i>	<i>ēt'aīs</i> (Sh. <i>ētoais</i>)	<i>bētaīs</i>
2 "	<i>hant'unda</i>	<i>ēt'unda</i>	<i>bētunda</i>
3 "	<i>*hant'ūn</i>	<i>ētūn</i>	<i>bētūn.</i>

Not found with Enclitic Pronouns.

Imperfect. — *Katānam* 'I was doing'.

Ingressive Imperfect. — *Han-kaxin* 'it began to beat'.

Transitive Preterite. —

	Proximate Past.	Remote Past I.	Remote Past II.	
	'I beat'	'I gave'	'I saw'	'I was able'
1 Sg.	<i>*hanwatem</i>	<i>dētēm</i>	<i>d'eh'ēn</i>	<i>bāyīm</i>
2 "	<i>hanwatē</i>	<i>dētēi</i>	<i>dēhē</i>	<i>bāyē</i>
3 Sg., Pl.	<i>hanwata</i>	<i>dētēa</i>	<i>dē(y)a</i>	<i>baya</i>
1 Pl.	<i>hanwatīn</i>		<i>d'eh'ēn</i>	<i>bāyīn</i>
2 "	<i>hanwatēn</i>			<i>bāyē (*bāyēn?)</i>

With Enclit. Pron.: *Dētēm-i* 'I gave thee'; *hanīm-a* 'I beat him'; *dēhe-a* 'thou sawest him'; *dēhēn-i* 'we saw thee'.

Note *dārlata* 'he had'; *widalata* 'he ran'.

Intransitive Preterite. —

	'I went'		'I came'
1 Sg.	<i>gāim</i>	<i>gānam</i>	<i>aidam</i>
2 "	<i>gāi</i>	<i>gānāi</i>	<i>aidāi</i>
3 Sg., Pl.	<i>gūi</i>	<i>gūn</i>	<i>ait</i>
1 Pl.	<i>gāin</i>	<i>gānan</i>	<i>aidan</i>
2 "		<i>gānan</i>	<i>aidan.</i>

Note S. *nīkam* 'I sat down'.

	Perfect.		Pluperfect (Intr.)
	'I have done'	'I have come'	'I had come'
1 Sg.	<i>kačekam</i>	<i>āitekam</i>	<i>ai-gānam</i>
2 "	<i>kačekāi</i>		<i>" gānāi</i>
3 Sg., Pl.	<i>kačeki</i>	<i>āitik</i>	<i>" gūn</i>
1 Pl.	<i>kačekan</i>		<i>" gānan</i>
2 "	<i>kačekāi</i>		<i>" gānan</i>

Potential. — *Žejum* 'I might have eaten'; 2 Sg. *žejai*.

Conditional. — *Želatim* 'I should have eaten'; *dēlekam* 'I would have given'.

Passive. — *Hana bi param/pari* 'I am/thou art going to be beaten'; *hana na bēs* 'thou mayest not be beaten'; *hana bi gāim* 'I had been beaten'.

Compound Verbs. — With *par-* 'to go'; *kar-* 'to do'. — *Ni param* 'I shall sit down'; *nī gūi* 'he sat down'; *pari katim* 'I look'.

Infinitive. — *Karka* 'to do'; *čalka* 'to open'; *gurēkai* 'in order to buy'.

Absolutive. — *Bī* 'having become'; *khanka* 'having pulled'; *karka* 'having done'.

Wēgali Skeleton Grammar.

Nouns.

Gender. — Masc. -ā; Fem. -ī (-ek). In some verbal and adjective forms M. -k; F. -č (*lik: leč* 'died'; *šelāk: šelēč* 'white').

Number. — Pl. -an, -guli, or = Sg. — Note *lāwanī* 'brothers'.

Case. — Gen. -a/e; Obl. 1) -a (-e); Obl. 2) and Abl. -ē (-i); Dat. -āi; Allat. -eka'.

Postpositions. — *Ānde, unde(ka)* 'to'; *akupc* 'down into'; *bo* 'in'; *bal* 'to, at'; *dē* 'from, with' (instr.); *kuča* 'in'; *lama, -ai* 'after'; *lēna* 'under'; *pila* 'with'; *piri* 'like'; *sera* 'on'.

Numerals.

(V. s. Laurowān). *Ēkēs*, gen. of *i* 'one'.

Pronouns.

Personal. —	1 Sg.	1 Pl.	2 Sg.	2 Pl.
Nom., Obl.	<i>mam</i>	<i>am'ā</i>	<i>tō</i>	<i>em'ā</i>
Gen.	<i>mēnā/i</i>		<i>tenā/i</i>	
Postpositional	<i>mēnē</i>		<i>tēnē</i>	

¹ Intervocalic -k- is an unvoiced lenis.

Enclitic. —	1 Sg.	2 Sg.	1 Pl.	2 Pl.	3 Pers.
Nom.	-i/ie/a/um	-ē/i, -āi	-in	-ə, [-ə] ¹	-ə, -ē/i, -āi
Obl.-Gen.	-estam	-este			-estā
Loc.	-ām				-āi.
Abl.	-ēm				

Demonstrative. —	'This'	'That' (Half Remote)	'That' (Remote)
Nom. Sg.	ē, (zu)	ele	(e)sē; sēme 'that very'
Obl. "	emē, mī; ē (adj.)	aletē	etē, ti
Gen. "	emīs		tis
Allat. "		ēleka	
Nom. Pl.	emē	aletē (ele)	tēmē (etē).

Interrogative, Indefinite, etc. — *Kē/i* (gen. *kis*) 'who', (interrog. and rel.), 'somebody'; *arkī* (gen. *arkutēs*) 'whoever'; *koī, kuḡik* 'what'; *kutī* 'somebody'; *kumē* 'anything'; *nēkī* 'nobody'; *keme* 'some'; *čan* 'some'; *ḡande* 'how much'; *warī* 'other'; *tānuk* 'own'.

Verbs.

Causative. — 1) In -ā: *pinjā* 'to cause to grind' (*pinjē*). — 2) In -lā: *pačala-* 'to cook'; *nyēla-* 'to make sit down'.

Auxiliaries. —	Present	Past	Aorist ('I may be')
1 Sg.	āem	[āikem m.]	
2 "	āi	āēi f.	
3 "	ās(f); inanim. sī	āik m.; ā(i)ē f.	tī/ē
1 Pl.	ās (f. -es)	[āēes]	
2 "	āē	[āēē]	
3 "	ā(e)n; inanim. sen	āinē	tēn.

Imperative. — 2 Sg. -a: *Ya* 'come'; *ka* 'do'; *ača* 'bring'; *gura* 'take'; *nē pa* 'sit down'. — 2 Pl. -e: *Thare* 'look'; *nē pē* 'sit down'. — 1 Pl. -mān: *Kamān* 'let us do'; *pamān* 'let us go'; *unḡaman* 'let us wash'.

Dā-m 'give me'; *ḡara-m* 'look at me'; *baxčēt-īm* 'may he forgive me' (aor.).
Pres. Imper. *Eya* 'eat'; *āḡeman* 'let us eat'.

Aorist. — Stems in 1) -a: *guram-en* 'I take it'; 2) -e: *čipem-en* 'I bite it'; 3) -i: *unḡim-en* 'I wash it'; 4) -ea(?): *ḡaneam* 'I dig'.

¹ In order to fill up gaps, some forms from the closely related Darra-i Nār dialect have been added within square brackets.

1 Sg.	[kaem] 'I do'	tharem 'I see'	unḡim- 'I wash'
2 "	kaī		
3 "	kā		[unḡi-i] urea 'rises'
1 Pl.	[kas-]		[unḡes-i]
2 "	[kada]		[unḡeda]
3 "	čanān 'they fall'	thariin	

With Enclitic Pronouns: *Tharem-i* 'I (will) see thee'; *tharem-ə* 'I (will) see you'; *dam-i* (*dēm-i*) 'I give thee'; *dam-en* 'I give him'.

Present. — Stems in 1) -ā: *Kāḡyam* 'I do'; *pāyam* 'I go'; *orāgam* 'I build'; 2) -ē: *tharēgam* 'I see'; *dēyām* 'I give'; 3) -i: *unḡigam* 'I wash'; *pinḡigam* 'I recognize'; 4) -āi: *ḡurāigām* 'I take'; *lēlēigām* 'I stretch out'.

	'I go'	'I do'	'I wash'	'I eat'
1 Sg.	pāyam, pūgam	kāgam	unḡigam	[āakam]
2 "	pāgaī	kāgaī		[āaki]
3 "	pāgā	kāḡā	unḡi-i	[yāya]
1 Pl.	pāḡias			[āakas]
2 "				[āako]
3 "	pāḡā (?)	ḡiregā 'wander about'	unḡiyan	[āakan].

With Enclitic Pronouns: *Thar-ē/u-gam* 'I see thee/you'; *thar-ē-gas* 'we see thee'; *thar-īm-gāi* 'thou seest me'; *thar-īm-g/kan* 'they see me'; *thar-uc-āatom* 'I (f.) see you (?)'.

Imperfect. — *Peyāik* 'he was going, used to go'; *peyāinē* 'they used to go'.

Intransitive Preterite. — *Urahem* 'I rose'; *urik* 'he rose'; *beākam* 'I became'; *pēik* 'he went'; *pēic* 'she went'; *pēinē* 'they went'; [*ēaikam* 'I came', -ki, -k; *ēāčes*, -ēē, -ēāinē].

Transitive Preterite. — *Aēkam* 'I brought'; *mākam* 'I said'; *kākaī* 'thou didst'; *aēch-en* 'he brought it'; *kēch-en* 'he did it' (m.); *kēē-an* 'he did it' (f.); *kēē-in* 'he did those things' (pl.); *aēē-in* 'he brought them'.

Perfect. — *Bitekim* 'I have become'; *betik* 3 sg. m.; *beteē* 3 sg. f.

Stative Perfect. — *Nēwā-m* 'I am sitting'; *nēwā-s* 'he is sitting'; *nēwā si* 'it is sitting'; *testewā-m* 'I am standing'; *testewā-s*, *testewi-as* 'he/she is standing'; Pl. *testewi-as*, *testewi-ai*, *testewi-ān*.

Present Participle. — *ḡiremen* 'walking about'.

Absolutive. — *Pa-tā* 'having gone'; *kaḡa-ta* (*kaḡūw*?) 'having cut'; *lēlē-ta* 'having stretched'; *darē-ta* 'having hold'.

Infinitive. — *Kehe* 'to do'; *hane* 'to strike'; *darē* 'to hold'. — *wērēka* '(began) to weep'; *wērā* 'weeping'.

CORRIGENDA

P.	3, l. 21	for	mas'a	read	maš'a.
"	10 " 3	"	wanda'ijī	"	wandā'ijī.
"	14 " 7	"	tanuk	"	tanuk.
"	23 " 6	"	Grammophone	"	Gramophone.
"	30 " 2	"	pesx'aus	"	pesx'auš.
"	31 " 21	"	monehs	"	months.
"	39 " 12	"	k'a'jhi	"	k'ajī.
"	40 " 5	"	Grass-sellers	"	Grass-seller's.
"	43 " 18	"	bəg'ik	"	hey'ik.
"	49 " 20	"	brought	"	brought.
"	52 " 6	"	Grammophone	"	Gramophone.
"	64 " 3	"	jaḡḡaw'aigā	"	jaḡḡaw'aigā. (with full stop).
"	69 " 2	"	Agus'ak	"	Agus'ak.
"	" " 9	"	manjam'a	"	manjan'a.
"	75 " 3	"	mā	"	myā.
"	" " 22	"	must	"	must.
"	82 " 9	"	i try'āggul	"	i l'aurā try'āggul.
"	86 " 13	"	saur'ēta	"	taur'ēta.
"	91 " 8	"	Grammophone	"	Gramophone.
"	93 " 21	"	girl	"	girls.
"	104 " 2, 3	"	maḡḡ'a-	"	maḡḡ'ā.
"	107 " 26	"	askes	"	ashes.
"	160 " 13	"	Bau-	"	Bāu.
"	167 " 12	"	dan	"	dam.
"	168 " 18	"	There upon	"	Thereupon.
"	169 " 32	"	weavers	"	weavers.
"	172 " 31	"	flirting	"	flirting.
"	205 " 8	"	muḡḡd'aigā	"	muḡḡd'aigā.
"	221 " 4	"	grammophone	"	gramophone.
"	247 " 20	"	šira	"	šik.
"	275 " 1	"	immersed	"	immersed.

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The Laurowānī Texts were originally taken down in the following order:

1 = XXI	22 = LX	42 = IX	61 = LXVII
2 = LIII	23 = XLVIII	43 = X	62 = XLIII
3 = XXII	24 = LXXVIII	44 = LXXI	63 = XLV
4 = LXV	25 = LXXXVI	45 = XI	64 = XLVI
5 = XXIII	26 = XXXIX	46 = XLVII	65 = XXXVI
6 = XLI	27 = XXIX	47 = XLII	66 = LXIX
7 = XXIV	28 = XXX	48 = LXXIV	67 = LX
8 = I	29 = XXXI	49 = LXIV	68 = XV
9 = XXV	30 = XXXII	49 a = XLII, a	69 = XLIX
10 = XXVI	31 = VII	50 = XXXIV	70 = XXXVIII
11 = XXVII	32 = XXXIII	51 = XII	71 = LXIII
12 = XXVIII	33 = VIII	52 = XIII	72 = XVI
13 = II	34 = XLVIII	53 = LXXVII	73 = XXXVII
14 = LIV	35 = LIX	54 = LXVIII	74 = LXII
15 = LV	36 = XLIV	55 = LVI	75 = XVII
16 = III	37 = LXI	56 = XIV	76 = XVIII
17 = V	38 = LVII	57 = LXXII	77 = XIX
18 = VI	39 = LVIII	58 = LXXIX	78 = L
19 = LXXV	40 = LII	59 = XXXV	79 = LXX
20 = LXXIII	41 = LI	60 = LXVI	80 = XX.
21 = IV			



